



My Favourite Slokas From Hindu Scriptures

अपने धर्मग्रंथों से पसन्दीदा अंश

(वेद, उपनिषद्, भगवद् गीता)

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PREFACE

Background To Selection of Favourite Slokas of Hindu Scriptures

My interest in memorising verses from religious books started during my early school days in my native village. My grandfather was a teacher at Birlapur, near Calcutta in Bangal, which is now West Bengal after partition in 1947. He had been living alone there with one of my uncles, cooking themselves. Once when he came during some school vacation, he met and invited Shri Gangadyal Pandey, recently appointed government teacher of the village primary school to live with our family and be our tutor. Tulsidas' Ramcharitmanas and another equally popular book those days, 'Radheshyam Ramayan' were available at home. We started reading and memorising some popular verses from them for the competition in the Antakshari, that Pandeyji would organise quite often with groups of school students. Interestingly, Radheshyam Ramayan was a handwritten one. My grandfather and his few students had copied it in their own hand-writing . I wonder even now how difficult it would have been for them to complete such a huge book. My grandfather had told me why he did that. He wanted to improve his own handwriting. I have a few pages of it even now with me. It was in very readable simple Hindi unlike the regional dialect Awadhi used by Tulsidas. I do not know if it is available now as printed book.

However, even in those days I got some advices through some Sanskrit slokas too. Our teachers and other elders used to quote them very frequently. I remember two:

1

काक चेष्टा बको ध्यानं, श्वान निद्रा तथैव च ।
अल्पहारी गृह त्यागी, विद्यार्थी पंच लक्षणं ॥

'A student should be alert like a crow, have concentration like that of a crane and sleep like that of a dog that wakes up even at slightest of the noise. The student should eat too much. Also he should stay away from daily household affairs.'

2

As I remember, the other *sloka* started with 'विद्यां ददाति विनयं'..विनयाद् याति पात्रताम्।..' 'Knowledge gives us humility, with humility comes merit.' I do not know if the parents these days will vouch for that method for improving the conduct of their school going children.

In 1950, both myself and my uncle moved to Birlapur and got admitted into Birlapur Vidyalaya straight in class six and started regular education. My grandmother this time was with us. In those days, Sanskrit was a subject for the high school final examination. We had to study it for four years from class 7. I could hardly love it enough to pursue it after the school days and to appreciate its richness. The '*pandit-mosay*' teaching Sanskrit was too harsh with the students. That might be the reason for my lost love for it.

I spent most of my student life till I became a qualified engineer with my grandfather. He kept on mending and motivating me with help of the verses of English and Sanskrit. Let me quote one English one first-"Early to bed and early to rise; That makes a man healthy, wealthy and wise." He would also recite the famous shloka from Bhagwad Gita, "या निशा सर्वभूतानाम्, तस्या जागर्ति संयमी"... (2.69) quite often and explain. Early sleeping and waking got built into my lifestyle and still continue at 82+. All that I have studied or written, the few available on my blog site or published, was done in early morning hours between 3 AM and dawn.

I vividly remember one day of 1957. I was appearing for my final examination of Intermediate Science from Presidency College, Calcutta. It was the day when I was very much confused and morose during the break time between the examination scheduled in two sessions. The first paper of Chemistry in the morning half of the day was very tough. Many of my friends in Eden Hostel had decided to drop. In that break time, suddenly I found my grandfather entering my hostel room. He heard quietly my worry and then his advice came promptly this time too in a Gita sloka , "कर्मण्येवाधिकारस्ते मा भलेषु कदाचन..(2.47). I appeared for the second paper and succeeded with pretty good scores. Interestingly in IIT, Kharagpur, the Institute's logo was 'योगः कर्मसु कौशलम्'. My grandfather had only explained

its source (the famous sloka of Bhagavad Gita, (2.50) in one of his regular visits to Kharagpur. I ponder now why someone out of the Institute's faculties could not have done that in a pretty elaborate manner in the initial academic programme of orientation talks for the benefits of the fresh students. Perhaps, they did not find that necessary. All those good advices of the early years made me succeed in everything I pursued in my life till date and to overcome many hurdles in life.

I started my career at Hindustan Motors in 1961. I became engrossed in worldly means of enjoyment with friends and got totally distanced from our religious duties. My grandfather was also no more. But his teachings of childhood helped me to dedicate myself to hard work and be successful in my professional career.

In 1966, Yamuna, my wife, joined me at Hindustan Motors residential complex. I gradually returned to our religious practices, such as pujas, 'vratas', celebrations of festivals etc. at home because of her. Over the years, we got three sons (hoping the third one to be a girl child, however that was not to happen). I had to be an example for my children and cousin brothers too. And one day, after a gala night function on occasion of a new year's eve at HM club, I vowed to drop drinking and resort to vegetarian foods forever. I am with my vow till today.

I don't remember exactly when I started regular morning puja before going to my work at Hindustan Motors. I started with the reading of some portions of the Ramcharitmanas without fail in Yamuna's puja room. This interest grew with time. I had seen my grandfather completing Ramcharitmanas every month (*Masaparayana*) and then even in nine days (*Navaparayana*) in two Navratri festival times in the year. By 1990, I also started doing that. And this interest grew more intensive over the years. I did carry on with that under all odd conditions. It continued even while travelling in the country or abroad too. Sometimes, I had to get up very early in the morning for that. That practice had become a routine part of my life at that time at Hindustan Motors.

In 1997 when I was 58, I retired from Hindustan Motors under the newly started rule of the then new young Chairman. I had completed 37 years in Hindustan Motors, Uttarpara. Thereafter, I joined Harig Crankshaft as President. In late December 1999, I had a heart attack in the factory and had to undergo open-heart surgery at Escort Hospital, New Delhi. Every routine got disturbed. After a month, I started going to work. However in October 2000, I decided to take full retirement from professional work yielding to my conscience that was welcomely consented by my children. I completed my last technical book, 'Latest Trends in Machining' available on www.drishtikona.com . I started giving more time for morning puja. After that, I focused more on long and regular morning walk and reading good latest books on current subjects, mainly on ancient Indian history and current topics, and biographies. We visited many places of tourist importance in India. But the puja continued with praying as the first thing after getting up in morning, followed by the reading of full '*Sundarkand*' of Ramcharitmanas after the morning bath every day without fail.

On 24th April 2000, I came across, 'The Curative Powers of the Holy Gita'- a small book with about 33 Slokas of Bhagawad Gita compiled by one T. R. Seshadri* and bought it. Soon I started reading its all slokas in the early morning puja. The love story of Gita had started. Very soon, I added the whole passage of 19 slokas on स्थिप्रज्ञता from chapter 2 of Gita and later on, some Slokas of Upanishads got added on. All those were in a booklet published by the Gandhi' *Ashram Bhajanaivali* that I had for long time. Over a period, all of it got memorised.

All the three sons got well-settled in the US. I saw my life is slowly inching towards the 'van-prastha' stage perhaps unknowingly that our ancient sages suggested.

COVID-Era brought a big change in living style

With the onslaught of the Covid-19 pandemic in early 2000 and its total lock out thereafter, when we got almost imprisoned in our apartment. I switched over to a serious study of Bhagwad Gita and thereafter major Upanishads. Over a period, I procured the commentaries of Gita and Upanishads authored by a number of reputed wisemen. (#)

Every day in the early morning, I spent hours studying all the commentaries one by one and revisiting them again and again. I kept on noting down some good slokas of my liking in my yellow notebook and memorising them in day time. With my advanced age, isolation and perhaps maturity, I started appreciating the knowledge provided in them more and more. I enjoyed every bit of it as it threw some new light on the meaning of life almost every time I picked up one of those slokas again. I could understand my weaknesses, like desires and anger that I could have overcome with a better focus on them. The culture of deep understanding of the issues imbibed during my hard work in different fields requiring different technical knowledge and it's experiences helped me here too. The content of these scriptures became easier and I felt sometimes overjoyed when I looked back at my work life issues and even domestic issues. I can say honestly, many times only some divine solutions come in our mind and help in getting our worldly problems solved. It has happened many times with me.

My motivation behind this compilation of Best Slokas of Bhagavad Gita

As I went on studying different books, and commentaries on Gita, I came to know that few such attempts have already been made by some of our great famous persons in this field.

1. Bhagavan Ramana Maharshi (Born: 30 December 1879, Died: 14 April 1950.)

A visiting Pandit (wise man) once requested Bhagavan Ramana Maharshi to select the best slokas of Bhagavad, as the Gita as such contains a total of 700 slokas. That becomes very difficult if not impossible to keep in mind for a normal person. The selected ones must be just enough in number to remember and understand the message of the whole of Bhagavad Gita.

Bhagavan Raman thereupon first mentioned only one verse 20 of Chapter X saying it is one sloka that provides the essence of Bhagavad Gita.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

हे अर्जुन! मैं सब भूतों के हृदय में स्थित सबका आत्मा हूँ तथा संपूर्ण भूतों का आदि, मध्य और अंत भी मैं ही हूँ॥

'I am the Self, Oh Gudakesa (Arjun), dwelling in the Heart of every being; I am the beginning and the middle and also the end of all beings.'

Later on, Maharshi Ramana selected forty-two verses that represented the whole of Gita that provides its essence and can easily be remembered by the interested ones. (<http://brahmanisone.blogspot.com/2008/12/selected-verses-from-gita-by-ramana.html>)

2. Swami Sivanand (8 September 1887 - 14 July 1963)

Swami Sivanand of The Divine Society has advocated another one such sloka in his commentary on Bhagavad Gita and called it एकश्लोकीय गीता. That is the last sloka (18.78), with which Sanjaya concludes Gita.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥

हे राजन! जहाँ योगेश्वर श्रीकृष्ण हैं और जहाँ गाण्डीव-धनुषधारी अर्जुन है, वहीं पर श्री, विजय, विभूति और अचल नीति है- ऐसा मेरा मत है.

Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and sound policy; this is my conviction.

Swami Sivananda has also selected seven Slokas that contain the essence of the whole Gita and called it सप्तश्लोकी गीता with 7 Slokas (8-13,11-36,13-13,8-9,15-1,15-15,9-34).

There are more सप्तश्लोकी गीता recommended by other wise men. Swami Dayanand Saraswati has selected ten most representative best Slokas of Gita.

<http://brahmanisone.blogspot.com/search/label/Collections%20of%20Gita%20Verses>

3. Swami Vivekanand (12 January 1863– 4 July 1902)

Vivekananda in 'The Mission of Vedanta' writes, " ...Aye, if there is anything in the Gita that I like most, is in these two verses, (XIII 27, 28) coming out strong as the very gist, the very essence, of Krishna's teaching:

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥13.27॥

He who sees the supreme Lord dwelling in all beings, the Imperishable in things that perish, he sees indeed.

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥13.28॥

For seeing the Lord as the same, everywhere present, he does not destroy the Self by the self, and thus he goes to the highest goal."

4. Swami Prabhupada, Founder of ISKON (1 September 1896-14 November 1977) is credited with the cheapest Gita, with commentaries in English and many Indian languages. However, it focuses on bhakti marg and manifested Brahma Krishna. A group of his learned disciples have published a collection of 108 best slokas of Gita based on his commentary on Bhagavad Gita, published in 1972. One of my contemporary and engineer friend, N S Ramakrishnan uses these as online management training tools.
<https://prabhupadagita.com/category/108-important-bhagavad-gita-slokas/>

My own attempt to select the favourite slokas of Bhagavad Gita'

Over the years, I have picked up about 250 Slokas of Bhagavad Gita now judging from my own experiential views. **I have identified 150 Slokas of them (in dark italics with larger font size)** that one can memorise easily if there is a strong will. Some slokas have been included with the social objective for clarifying certain terms and its explanation. It demolishes certain myths spread by persons of lower wisdom or with vested interest to defame Hindu philosophy. Krishna never barred any one based on sex, varnas, or occupation from the realisation of the Self or Brahman, the Ultimate Reality (9.29-32).

After Gita I decided to include some slokas from the major four Upanishads- Isha, Kena, Katha, and Manduka in my favourite list of slokas in the yellow notebook.

My inspirations in selecting 50 favourite slokas of Upanishads

Some great persons of the nineteenth and twentieth centuries, whom we all know and highly respect, have often quoted and used some verses from Upanishads, as they truly represent the pinnacle of Hindu spiritual philosophy and more ancient than Bhagwad Gita.

Swami Vivekananda

"Arise awake and stop not until the goal is reached." is a slogan popularised in the late 19th century by Swami Vivekananda. He took inspiration from the sloka of Katha Upanishad:

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्ग पथस्तत्कवयो वदन्ति ॥१.३.१४॥

Mahatma Gandhi's view on the first sloka of Ishopanishad, one of the oldest one, was eye-opener for me. It says:

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥1॥

Mahatma Gandhi has written, "During the last few months (I have studied the Ishopanishad), and I have now come to the final conclusion that if all the Upanishads and all other scriptures would have been suddenly destroyed for some reason and if only the first verse of the Ishopanishad would have been in the memory of Hindus, Hinduism would have lived forever." (पिछले कुछ महीनों के दौरान (मैंने ईशोपनिषद् का अध्ययन) किया है, और मैं अब अंतिम निष्कर्ष पर पहुंचा हूं कि यदि सभी उपनिषद और अन्य सभी धर्मग्रंथ अचानक से किसी कारण से नष्ट हो गए होते और यदि ईशोपनिषद का केवल पहला श्लोक हिंदुओं की स्मृति में ज़िन्दा रहता, तब भी हिंदू धर्म हमेशा जीवित रहता।)

Eknath Easwaran in his book, 'The Upanishad' has written, " What Gandhi had in mind with his great tribute, he made clear in his reply to a journalist who wanted the secret of his life in three words: "Renounce and enjoy!"

(tena tyaktena bhunjitah) from the same first verse.

(अमरीका में गीता, उपनिषद् आदि के विद्वान प्रोफ़ेसर भारतीय मूल के एकनाथ एश्वरन गांधी के उपरोक्त विचार के बारे में अपनी पुस्तक 'Upanishads' में लिखा है-"गांधी ने अपने पहले श्लोक के विचार को और स्पष्ट किया था एक पत्रकार के अपने पहले के प्रकट किये विचार संम्बन्धी सवाल के जवाब में. पत्रकार को जो उनके जीवन के रहस्य को तीन शब्दों में जानना चाहता था, गांधी ने जवाब दिया- "तेन त्यक्तेन भुञ्जीथा" मेरे जीवन का रहस्य है जो ईशोपनिषद् के पहले श्लोक का अंश है।")

The great creators of the constitution of India included a great phrase from a sloka of Mandukopanishad:

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः।

येनाक्रमन्त्यृषयो हयाप्तकामा

यत्र तत् सत्यस्य परमं निधानम् ॥३.१.६॥

My own preference go for one another sloka from Ishopanishad:

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥7॥

Upanishads though may appear different, but the main goal of the sages of the Upanishads was one. They all tell about how to realise the Self or Brahman, the Ultimate Reality in their own way.

These Slokas and my daily life

During COVID-era, and by now at 82+, I have been able to memorise more than 250 slokas including those from the Upanishads in two years of lock out.

I am today out from my madness of keeping on writing on political, social, economic issues, through perhaps more than two thousand notes, reading newspapers, and wasting time on tv with useless serials. Today I do not even watch news channels, listening to the fake news and useless debates

of persons participating howling at each other. Where is our democracy going? Can't the media inspire the next generations to better human beings? Earlier I thought that my writings on Facebook and blogs would bring about some positive changes among my friends and acquaintances for developing a society with its clear identity. I was just totally mistaken. Today the world has changed. Even for getting something published, you need a lot of contacts and different skills. I never had it. The collection on my website should also help in understanding the universal messages of Upanishads and Bhagavad Gita without any price.

Another idea was to improve on my own spiritual strength and to train myself to work without the desire for any fruit as I learnt, giving up as much as I can. I don't know if I am anywhere the target.

However, I still think as the devotee chants a name or a mantra to seek salvation, the repetition of the slokas of Upanishads and Bhagavad Gita again and again may correct our conduct and help in becoming good human beings.

I repeat the memorised slokas as many times as possible. I keep my mind busy while walking alone by keeping on repeating these Slokas. It gives me great personal satisfaction and happiness because of a hope that I may succeed in the remaining years of my physical existence in this body form to be a better man, if not enlightened in this life.

These days I read my yellow note-book that has about 300 Slokas of Bhagavad Gita, Upanishads and some portions of Ramcharitmanas in morning. After bath, I get back to the puja room and read the full Sunderkand before lunch. And in the evening I read with my wife Chapter 15 of Bhagavad Gita before our dinner. She blows a conch-shell at the end. The day ends.

An essential note for readers

I tried to limit or exclude those slokas specifically giving the nature of persons with lower state of mind such as *aasuri* or *tamasik*, *rajasik* because of the actions in previous lives or because of getting into the bad company of people of lower nature in the early part of life or in the absence of a proper example or guide in this very life. The ultimate objective of Gita propounded is that any person though he may have a *tamasik* nature initially, must try to improve himself progressively to *rajsik* and then to *sattavik*. In the same way, in varnas, the objective was to improve upon from the Surda to vaishya, then to kshatriya and then Brahmin.

However, for realising the the Ultimate Reality, Atman, Purushottam or Brahman used as synonyms in Upanishads and Gita as well, one must go beyondsattvik level too and to become गुणातीत, '*gunateeta*'. Bhagavad Gita has given in great detail the shortcomings of *Rajshik* , *Tamasik*, and *Aasuri* nature in Chapter 14 , 16 and 18 . Anyone interested in knowing about them, can always go back to the Gita with original Slokas in Sanskrit and varying commentaries in all languages by many wise men. I have also included a few slokas giving Krishna views about the class of persons whom the pundits guiding the society over years had abandoned totally. Refer to the slokas 9.29- 32 such as:

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९.३२॥

These Hindu scriptures were and are for every human being of any caste, faith and country. Anyone can go through it freely, practise it and get benefitted.

To give a total glimpse of the Hindu Ancient Scriptures I have added just a few hymns from Vedas. With these additions, I hope my collections will be more comprehensive.

I hope this compilation will be useful for my children and their friends in the US, who left this country much before they would have come to know about these scriptures and it's basic philosophy. Even in India, over the years, the

newer generations get educated in English media copying the western system and giving value to their norms. I am sure people will gradually get interested in studying the basics of spiritual knowledge too along with secular knowledge. The basics for the study of spiritual literatures starts with characteristics about the character and disciplinary requirements. Gita talks of it again and again. There are some dos and do-nots for a successful worldly life too.

Particularly after a particular time in life, as we age we start losing our interest in what we had been doing and need guidance or knowledge about something more than the secular knowledge that we keep on gaining over years in life. Life is more than enjoying life in getting wealth required for satisfying our sensual needs or in the preservation of wealth for the future generation. It has happened to me. Today I realise over time that I have wasted energy and money in collecting and their preservation for these worldly things in our life. But the end, though may be a very painful one sometimes, is unavoidable. All your favourite procured and preserved things with so much pain will be sold to kabadi only. When I look at my huge collections of books at different stages of life or the almirahs and boxes full of clothes and other items, mostly of my wife or by her, I feel really shocked and sad to think of its value now. I hope this collection will serve as an initiation in spiritual knowledge for everyone of all ages, and provide help to understand the need of simple life with minimal essential things. Unfortunately, till you are two, the wishes of one may not come true. However before I end this introduction, I shall like to emphasise that those verses that are not part of this collection, may be equally important for some. I appeal to every serious interested person to do one customised collection like this one for himself and to leave it back as a legacy. Every Indian must keep a Bhagwad Gita and an Ishopanishad or Kathopanishad in their home library with commentaries in the language one is most comfortable with.

One understands, gets benefited, and enjoys Bhagwad Gita more if he treats himself as Arjuna and Shri Krishna as Self. I have tried and found its

benefits. It will certainly help us in attaining integration of our personality- of the body, intellect, and soul or Self, and be a good person certainly by getting over some of our weaknesses such as greed, anger, desire, etc. and start respecting fellow beings over the years of the beginning of the reading and understanding it maturely. I wish I could have started seriously to go through the scriptures much earlier in my life.

My serious suggestion for anyone interested in understanding Bhagwad Gita rightly will be to buy just one good book of it with authentic commentary e.g one by Swami Gambhiranand based on Sankracharya' bhashya and study with all your wisdom and experience, but certainly not by blind devotion, as that is to be reserved for only for Ultimate Reality. A huge number of such books are fortunately available in many languages, some on internet. Jumping from one to other may be misleading, as everyone has written his commentary based on their own intellect and realisation.

I intend to keep some blank pages at the end of each main section of this collection so that the readers can replace and add some other verses too. I shall always like to get a comment on my email: irsharma@gmail.com . Please do send.

आदि ग्रंथ वेद

The Vedas are the most ancient scriptures of Hindus, and are four in number- Rigveda (ऋग्वेद), Yajurveda(यजुर्वेद), Samaveda (सामवेद) and Atharvaveda (अथर्ववेद). The word 'Veda' means 'knowledge' and is derived from the Sanskrit root 'vid', that means 'to know'. 'Veda' is also called 'Shruti' meaning what is heard, as opposed to the 'Smriti' composed by sages at a later stage from their memory based on the salient contents of the Vedic texts.

For the Hindus, Vedas are 'eternal, without beginning, without human authorship'. Vedas had been handed down orally from generation to generation for so many centuries by verbal transmission. Some remnants of the method may still be found in Vedic schools in TamilNadu or Varanasi. According to some Vedas had either been taught to the ancient sages by Gods, or had become manifest of themselves to the primordial Rishis, in the form of the mantras to the great seers.

Vedas, based on the content had two major divisions Karma-Khandas (कर्मकांड) and Gyankhanda, the ज्ञानखंड- the first includes all about karmas, various ritualistic actions such as fire Yagyas, sacrifices, etc, for attaining a happy prosperous joyful life in this world and even in heaven after death. The second Gyan-Khand deals with the true Knowledge to remove ignorance and realise the Ultimate Reality Brahman (that is different that the name of the Varna वर्ण or the caste).

The great saint Vyasa is credited with as the classifier (not author) of the Vedas in four books- the Riks known as Rig- Veda, Samaan in Sama- Veda, while Yajus in Yajur- Veda. Atharva- Veda has different text style known as Chhandas, छन्द dealing with the subjects of spells, incantations, and kingly duties and many exalted truths. Rig- Veda is generally considered as the earliest with very great ideas on many aspects of high philosophy. One such is often quoted- 'एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः॥ (ऋग्वेद-1/164/46) 'जिसे लोग इन्द्र, मित्र, वरुण, अग्नि कहते हैं, वह सत्ता केवल एक ही है, ऋषि लोग उसे भिन्न-भिन्न नामों से पुकारते हैं। ' 'What the wise people call as

Indra, Mitra, Varuna, Agni, That is only one, the sages call It by different names'. And there are many such.

Each of the Vedas have its Samhita (hymns or mantras used in the sacrifices) and Brahman, ब्रह्मण. At later stage, the Aranyaka, आरण्यक the forest treatise got added to Brahman. The Aranyaka prescribed the substitute ways for sacrifices with symbolic worship and meditations to bring austerity and non-violence to Karmakand. Each of the Vedas contains its own Brahmanas. In most cases, the conclusions at the end of the Aranyaka are the Upanishads. Vedantic wisdom reaches to the culmination ('Anta' meaning the end) so was it called, the end of the Veda, Vedanta (further on this the Upanishads section). Interestingly, Ishopanishad comes directly at the conclusion of the Samhita. And Kenopanishad is the ninth chapter of a Brahman of the Sukla Yajurveda unlike others.

Just to remind the readers, these Rishis and some of their brilliant and very obedient and favourite disciples, who were sometimes even their own sons or daughters, were highly intellectual persons and produced their recessions. For example, Vyas taught the Rigveda to his disciple Paila, the Yajurveda to Vaisampayan, Samveda to Jaimini, and the Atharvaveda to Sumanta. Interestingly Yagyavalkya, the disciple of Vaisampayan became one of the great teachers of the largest Brihadaranyaka Upanishad. His wife Maitraee was also very learned. That Upanishad talks of one another illustrated woman, Brahmagyani, Gargi. She was a judge in one of the great debates of most learned Rishis in the court of Janaka, as described in Brihadaranyaka Upanishad.

On the line of the above seers, later on some seers decided to work into many other fields such as phonetics, grammar, etymology, metre, astronomy, and even other aspects of mathematics, particularly astrology even in that early ages. For example the Sulva Shastra was on geometry giving the exact sizes and shapes of the bricks used in laying the different and complicated geometrical shaped fire-places of different Yagyas, यज्ञ. Panini became the illustrated grammarian Baudhayana in mathematics (see one example https://youtube/2_ZZMHB3Vvc). Patanjali wrote his famous

Yogashastra, Susrut his Sanghita on surgery and Ayurveda. It was astronomy that decided the time for starting and completing the yagya function with details of its performance.

Another group of Rishishi agreed to propound an issue of the classification of the society of the different stages of the lives of the people in four stages namely four Ashrams- brahmacharya, ब्रह्मचर्य, garhasthya, ग्राहस्थ्य, vanaprastha, वानपस्थ and sannyas, संन्यास that got accepted in society. Later four Varnas, वर्ण- Brahmans, Kshatriyas, Vaishyas, as also Sudras came in based on the duties allocated according to the gunas born of their own nature, कर्माणि प्रविभक्तानि स्वभाव प्रभवैः गुणे (भगवद्गीता 18.41), ' karmani prabhaktani svabhava pravaih gunaih'. Some ardent Hindu still follows that in some modified manner. (However, with the thousands of castes in the Hindu society, this has become the worst of the weaknesses of the Hindus.)

And interestingly, the seers arranged the Vedas's content according to the needs of people in all ashramas of the society. The students (brahmachari) focused on the Samhita, the householders followed the injunctions of Brahman, Vanprasthi (forest-dweller) practised what Aranaka prescribed, and Sannyasin got guided by the exalted wisdom of the Upanishads to reach at the Ultimate Reality of Brahma, the Supreme, discarding all desires. But some like Nachiketa, Svetaketu and (others in Upanishads too were not in Sayanyasprastha) at very young rather than just child, decided and leant Brahma-Gyan.

As I have not gone through Vedas in any comprehensive manner, I can't even endeavour to select my own choices, mantras or slokas. I have just picked up a few of them. First one is the famous Gayatri Mantra that is supposed to be known by all Hindus and uttered in worship every morning. The Vedas are the most ancient scriptures of Hindus, and are four in number- Rigveda (ऋग्वेद), Yajurveda(यजुर्वेद), Samaveda (सामवेद) and Atharvaveda (अथर्ववेद). The word 'Veda' means 'knowledge' and is derived from the Sanskrit root 'vid', that means 'to know'. 'Veda' is also called 'Shruti' meaning what is heard, as opposed to the 'Smriti' composed by

sages at a later stage from their memory based on the salient contents of the Vedic texts.

कुछ श्लोक वेदों से

गायत्री मंत्र

ॐ भूर् भुवः स्वः।

तत् सवितुर्वरेण्यं।

भर्गो देवस्य धीमहि।

धियो यो नः प्रचोदयात् ॥ ऋग्वेद, ३.६२.१०(११)

**

हम उस प्राणस्वरूप, दुःखनाशक, सुखस्वरूप, श्रेष्ठ, तेजस्वी, पापनाशक, देवस्वरूप परमात्मा को अपनी अन्तरात्मा में धारण करें। वह परमात्मा हमारी बुद्धि को सन्मार्ग पर प्रेरित करे।

**

om bhur bhuvah suvah

tatsaviturvarenyam

bhargo devasyadhimahi

dhiyo yo nah prachodayaat - Rigveda 3.62.10[11]

**

We meditate on that Ishwar glory who has created the universe, who is fit to be worshipped, who is the embodiment of knowledge and light, who is the remover of all sins and ignorance; may he enlighten our intellect.

*

Swami Vivekanand has translated it: "We meditate on the glory of that Being who has produced this universe; may He enlighten our minds.

—

1

एक एवाग्निर्बहुधा समिद्धि एकः सूर्यो विश्वमनु प्रभूतः।

एकैवोषाः सर्वमिदं विभात्येकं वा इदं वि बभुव सर्वम्॥

**

Yeka yeva-agnih-bahudha samiddhi yekah
suryo vishwa-manu prabhootah;
Yekaiva-vshah sarvam-idam vibhatyekam
wa idam vibabhoova sarvam.

**

Look unity in diversity.
See same Divine form,
Appearing in multiple forms,
Kindles in different forms, the universal flame is One....

2

**मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः।
आत्यायमानाः प्रजया धनेन शुद्धाःपिता भवत यज्ञियासः॥**

**

Mrityoh padam yopayinto yadaita dragheeya ayuh prataram dadhanak;
Atyayamanah prajaya dhanena shuddhah poota bhavac yagayiyasah.- Rig
Veda- 10:18:2

**

Live full life and banish the fear of death from your mind.
Resolve to be pure and discard evil thoughts and practices.
Be pure in body and spirit and live active life with courage and without fear,
follow the path of detachment.

.....
3

वेषि रायो वि यासि दुच्छुना मदेम शतहिमाःसुवीराः।6:12:6ऋग्वेद

**

Veshi rayo vi yasi duchchuna madema sharhimah suvirah.

**

May we revel in happy moments with the strength of the heroes living a
hundred winters.

आदर्श व्यक्ति की शक्ति हम सौ साल सुख से जीने का आनन्द उठायेँ

4

द्रविणोदा ददातु नो वसूनि यानिश्रृण्विरे। देवेषु ता वनामहे॥

**

Dravinada dadatu no vasooni yani shrinivare; Deveshu ta vanamahe

**

Let us become God's instrument and distribute wealth to the poor and the reedy. Rig Veda- 1:15:8

**

हम ईश्वर के निमित्त बनें और अपने धन को गरीबों एवं जरूरतमंदों में वितरित करें।

5

यत्र ब्रह्मविदो यान्ति दीक्षया तपस्या सह।

अग्निमां तन्न नयत्वग्निमेधा दधातु मे।

अग्नये स्वाहा॥ -अथर्ववेद-१९:४३:१

**

Yatra brahmavido yanti deekshaya tapasa sah;

Agnih-MA tatra nayatva-agnih-medha dadhatu mey.

Agnaye swaha- Atharva Veda- 19:43:1

**

Grant me insight to follow the righteous path traversed by the sages and seers. O' Lord, let thy kindly light Guide me to immortal bliss.

**

मुझे नेक मार्ग पर चलने के लिए अंतर्दृष्टि प्रदान करें ऋषियों और द्रष्टाओं द्वारा अनुगृहीत।
हे भगवान, तेरा दयालु प्रकाश मुझे अमर आनंद की ओर ले जाए।

उपनिषद् Upanishads

The Vedas are the main root books of all Hindu religious scriptures. 108 Upanishads are from the four Vedas, mostly from its Aranyaka sections. However, Shankaracharya selected 10 Upanishads for writing its bhashya, the commentaries in simpler Sanskrit in prose form. These 10 Upanishads represent the main theme of all Upanishads and are called major Upanishads.

“The word Upanishad means primarily Knowledge, and that Knowledge is the Knowledge of Brahman. The establishment in the Knowledge of Brahman needs certain competence of the student craving for it. The four qualifications with which a student of Vedanta must be endowed when approaching a teacher for instruction in the Knowledge of Brahman are 1. Discrimination (Viveka) between the Real and the unreal, 2. Renunciation (Vairaagyam)of the unreal, 3. A group of six virtues , namely, calmness of mind (shama)), withdrawal of the sense organs from their objects (dama), keeping the mind undisturbed by external objects (uparati), patient bearing of all afflictions (titikshaa), faith in the words of the teacher (shraddhaa), and self- settledness or unceasing concentration of the mind on Brahman (samaaddhaana), and 4. Longing for Freedom (mumukshushutaa). Shankaraacharya mentions these four indispensable factor in his introduction of the Katha Upanishad.

उपनिषद्-एक परिचय

वेदान्त को तीन मुख्य ग्रंथों के द्वारा जाना जाता है: वे हैं उपनिषद्, श्रीमद्भगवद्गीता एवं ब्रह्मसूत्र। इन तीनों को प्रस्थानत्रयी कहा जाता है। इसमें उपनिषदों को श्रुति प्रस्थान, गीता को स्मृति प्रस्थान और ब्रह्मसूत्र को न्याय प्रस्थान कहते हैं। उपनिषद् चारों वेदों में किसी न किसी से लिये गये हैं और उनके व्यक्त किये दार्शनिक अध्यात्मिक विचारों के निचोड़ हैं। भारत की समग्र दार्शनिक चिन्तनधारा का स्रोत वेदों एवं उनके उपनिषदों पर ही आधारित है।

उपनिषद् शब्द का साधारण अर्थ है - 'समीप उपवेशन' या 'समीप बैठना (विद्या की प्राप्ति के लिए शिष्य का गुरु के पास बैठना)। यह शब्द 'उप', 'नि' (उपसर्ग) तथा, 'सद्' (धातु) से मिलकर बनता है। 'उप' का अर्थ है 'समीप जाना'। दार्शनिक अर्थ होगा 'सत्य के समीप

बढ़ना'। पर 'गुरु के नज़दीक जाना' ज़्यादा प्रासंगिक है, 'सत्' धातु के अर्थ है 'बैठना', 'उप' एवं 'सद्' को जोड़नेवाले 'नि' का अर्थ है 'गुरु के आसन से शिष्य का आसन का 'थोड़ा नीचे'। शिष्य का अपने को ज्ञान देनेवाले गुरु को सम्पूर्ण श्रेष्ठता एवं श्रद्धा देने के विश्वास एवं भावना से किया जाता है। गुरु शिष्य दोनों अपनी ज़िम्मेदारी के प्रति पूरी तरह प्रतिबद्ध हैं।

कठोपनिषद् के एक शान्ति मंत्र में भी यह झलकता है- "ॐ सह नावतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु मा विद्विषावहै।"

(अर्थ है- ॐ सह नावतु - ईश्वर हमारी साथ-साथ रक्षा करें; सह नौ भुनक्तु - हमारा साथ-साथ पालन करें; सह वीर्यं करवावहै - हम दोनों को साथ-साथ पराक्रमी बनाएं; तेजस्विनावधीतमस्तु - हम दोनों तेजस्वी हो; मा विद्विषावहै - हम गुरु और शिष्य एक दूसरे से द्वेष न करें।) शायद कुछ द्वेष की घटनायें भी होती होगी, अगर शिष्य के चयन में गुरु से कोई गलती हो जाती होगी।

कुछ उपनिषदों में शिष्य नहीं दिखते। उन उपनिषदों के ऋषियों ने अपने असीम अनुभव, तपस्या, मनन, ध्यान आदि से अर्जित एवं अनुभावित सत्य ज्ञान के निष्कर्ष उनमें दिये एवं मार्ग भी बताया गया अध्यात्मिक चरम ज्ञान का। ईशोपनिषद्, मांडूक्योपनिषद् उदाहरण हैं। पर अधिकांश उपनिषदों में शिष्यों के जिज्ञासाओं का एवं शिक्षा के दौर में उठे शंकाओं का गुरु द्वारा निराकरण किया गया है। ब्रह्म ज्ञान की सिद्धि प्राप्त होने तक का आध्यात्मिक ज्ञान परस्पर शिष्य गुरु के प्रश्नोत्तर संवाद द्वारा दिया गया है। शिष्य के प्रश्नों की संख्या नगण्य ही दिखती है। कहीं शिष्य ऋषिपुत्र बालक नचिकेता है, कहीं समाज के प्रबुद्ध गृहस्थ शौनक हैं, कहीं राजा जनक हैं, तो कहीं राजकुमार, असुर राजा विरोचन भी है एवं देवराज इन्द्र भी; एक विदुषी पत्नी मैत्रेयी भी है, और साधारण परिवार का दासीपुत्र सत्यकाम बालक भी है (जिसे बाद के पंडित नीच या अयोग्य घोषित कर इस ब्रह्मज्ञान ही क्या, संस्कृत के जानने पर भी प्रतिबंध लगा दिया सदियों तक।) पर उपनिषद् काल के गुरुओं ने यह नहीं किया। तत्कालीन समाज के सब तरह के लोग हैं विभिन्न उपनिषदों में मुख्य शिष्य हैं। यह बताता है कि हर उम्र, तबके, लिंग बिना किसी भेदभाव के अपनी योग्यता के बल पर ब्रह्मज्ञान पाने के योग्य माने गये थे।

मुंडकोपनिषद् में वर्णित दो प्रकार की विद्याओं का जिक्र है- १. अपरा विद्या एवं २. परा विद्या, (जिसे ईशोपनिषद् में क्रमशः अविद्या और विद्या कहा है)। पराविद्या या विद्या वह है जो 'ब्राह्मण', 'ब्रह्म' या 'अनन्त आत्मा' (Infinite Self) को देख पाने या अनुभव करने का ज्ञान है। हर उपनिषद् इस चरम उद्देश्य की प्राप्ति का विभिन्न तरीके से रास्ता दिखाता है।

उपनिषदों की संख्या

उपनिषदों की संख्या यजुर्वेदीय मुक्तिका उपनिषद् में १०८ मानी जाती हैं, कहीं कहीं २०० से भी ऊपर कही गई है। शायद ईश्वरसम्बन्धित किसी ग्रंथ को ही एक उपनिषद् का नाम दे दिया गया। बाद में गीता के साथ भी यही हुआ, पता नहीं कितनी गीता हैं। आश्चर्य तब होता है, जब पता चलता है कि एक उपनिषद् का नाम 'अल्ला: उपनिषद्' भी है, जिसे मुगल सम्राट अकबर ने सोलहवीं शताब्दी में लिखवाई थी।

शंकराचार्य ने पहली बार जिन ११ उपनिषदों का भाष्य लिखा। उन्हें की प्रमुख माना गया । वे हैं ईशोपनिषद्, केनोपनिषद्, कठोपनिषद्, मुण्डकोपनिषद्, माण्डूक्योपनिषद्, प्रश्नोपनिषद्, तैत्तिरीयोपनिषद्, ऐतरेयुपनिषद्, श्वेताश्वतरोपनिषद्, छान्दोग्योपनिषद्, बृहदारण्यकोपनिषद्। कुछ उपनिषद् की प्रस्तुति केवल श्लोकों में हैं, कुछ गद्य में, कुछ मिले जुले-दोनों तरह रचे गये हैं। केवल एक ही उपनिषद् है जिसमें प्रणेता ऋषि ने अपना नाम भी दिया है, श्वेताश्वतरोपनिषद्- प्रणेता ऋषि श्वेताश्वतर हैं जिनका नाम इस उपनिषद् में ही आता है। १०८ उपनिषदों में ऋग्वेदीय १० उपनिषद्, यजुर्वेदीय(शुक्ल-कृष्ण) ५१ उपनिषद्, सामवेदीय १६ उपनिषद्, तथा अथर्ववेदीय ३१ उपनिषद् हैं। इनमें प्राचीनतम माने जाते हैं ईश, ऐतरेय, छान्दोग्य, प्रश्न, तैत्तिरीय, बृहदारण्यक, माण्डूक्य और मुण्डक। इनके बाद के प्राचीन हैं कठ, केन । श्वेताश्वतर सबसे बाद का माना जाता है। पर शंकराचार्य के भाष्य क्रम में इसे ले लेने से यह भी मुख्य उपनिषदों की श्रेणी में माना जाता है। उपनिषदों के चार महावाक्यों का बहुत महत्व है...सभी उपनिषदों में इन्हीं तथ्य को प्रधानता दी गई है।

उपनिषदों के 'चार महा-वाक्य'

उपनिषदों के 'चार महा-वाक्य' उन के विचारों के मुख्य निष्कर्ष हैं। कृष्णयजुर्वेदीय उपनिषद्- शुक्रोहस्यपनिषद् में उपनिषदों के इन चार महावाक्यों का उल्लेख है- " अथ महावाक्यानि चत्वारि। यथा।...."

१. 'ॐ प्रज्ञानम् ब्रह्म।'- 'यह प्रज्ञान ब्रह्म है' -ऐतरेयोपनिषद् 1.3.3 ऋग्वेद से।

२. 'ॐ अहं ब्रह्मास्मि।'- 'मैं ब्रह्म हूँ' -बृहदारण्यको उपनिषद् 1.4 .10 यजुर्वेद से।

३. 'ॐ तत्त्वमसि।'- 'वह ब्रह्म तू है' - छान्दोग्योपनिषद् 6.8.7 सामवेद से।

४. 'ॐ अयमात्मा ब्रह्म।' - 'यह आत्मा ब्रह्म है' - माण्डूक्योपनिषद् 1-2 अथर्ववेद से।

उपनिषदों का देश, विशेषकर विदेशों की अधिकांश भाषाओं में वहाँ के ज्ञानियों ने अनुवाद किया है और लोकप्रिय हुये हैं। पहला विदेशी भाषा में अनुवाद मुगल सम्राट शाहजहाँ के बड़े लड़के दारा शिकोह ने कराया था। +

उपनिषदों के दो महत्वपूर्ण निष्कर्ष- जो दुनिया को बचा सकते हैं

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पहला निष्कर्ष

चार महावाक्य: ॐ अहं ब्रह्मास्मि।' - 'वह ब्रह्म मैं हूँ' 'ॐ तत्त्वमसि', वह ब्रह्म तू है... 'ॐ अहं ब्रह्मास्मि।' मैं ब्रह्म हूँ... यह प्रज्ञान ब्रह्म है... ॐ अयमात्मा ब्रह्म।' - यह आत्मा ही ब्रह्म है... सरल अर्थ हर भूत- चर एवं चराचर, के अन्तर में एक ही आत्मा जो नित्य है, जिसकी का कभी नाश नहीं होता, विराजमान हैं और पूरी निस्पृहता से कार्य करती है... इसको हर व्यक्ति अनुभव कर सकता है, साक्षात्कार कर सकता है, अमरत्व पा सकता है। यही आत्मा अद्वैतवादी ब्राह्मण, पुरुष, परमात्मा भी है। इस आत्मा की शक्ति अपार है यही व्यक्ति के शक्ति श्रोत्र है, व्यक्ति इसी शक्ति असाधारण काम कर सकता है, 'मूक होड़ बाचाल पंगु चढ़ड़ गिरिबर गहन।' केनोपनिषद् में यही बताया गया है- 'आत्मना विन्दते वीर्य'।

यह ज़रूरी है कि व्यक्ति पूरी एकनिष्ठा एवं विश्वास के साथ अपनी आत्मा को जानने समझने के लिये पूरी कोशिश करें क्योंकि वह उसके इसी शरीर में रहती है एवं बिना लगाव के जीवन पर्यन्त उसे संचालित करती है। ज्ञानी अगर आत्मान्वेषण करना चाहता है तो वह आत्मा के साक्षात्कार इसे जीवन में कर पाने में समक्ष है। और वही आत्मा सभी चराचर जगत् के हर भूत (जीव) को संचालित करती है। यही आत्मा ही परमात्मा भी है जो हम बताए ही हैं। यही सभी उपनिषदों की मुख्य सीख है: गुरु का काम है अपने शिष्यों को यह भी ज़िम्मेदारी देना- दुनिया के सब लोगों को इस सत्य को सीखना, समझना, उसे जीवन मूल्य बनाना, जीवन के हर क्षण को ब्रह्म का सानिध्य पा अमरता प्राप्त करने का सामर्थ्य पाने के लिये सामर्थ्य देना।

हम में अधिकांश अपने आत्मा की शक्ति को समझने की कोशिश न कर अपनी ही कमियों से अपने इच्छा द्वेष के कारण जीवन यापन करते रहते हैं, साधारण जीवन जीते रहते हैं,

और फिर एक दिन चले जाते हैं। जो ऐसा न कर अपने कर्मेन्द्रियों एवं ज्ञानेन्द्रियों को एकनिष्ठा से अपनी आत्मा को पहचान लेता है, अपने जीवन के लक्ष्यों को प्राप्त कर सकता है और वह इसी जीवन में अपनी इच्छित सभी सफलता की ऊँचाई हर क्षेत्र में, हर विधा में, बहुत शारीरिक कमियों के बावजूद भी पा लेता है और सुखी जीवन पा सकता है। इसी आत्मा की शक्ति को दर्शाती है गीता ध्यानम् की एक लोकप्रिय पंक्ति, 'मूकं करोति वाचालं पङ्गुं लङ्घयते गिरीम्'। इसके सैकड़ों उदाहरण गीता के समय से आज तक भी देश विदेश सभी जगह मिल जाते हैं। इसी आत्मशक्ति के कारण अष्टावक्र को महान ज्ञाता बनने से कोई न रोक सका। Stephen William Hawking CH CBE FRS FRSA का सभी शारीरिक पंगुता के बावजूद जगत् प्रसिद्ध theoretical physicist, cosmologist, and author बनना सम्भव हो सका। बिहार (भारत) की अनुपमा सिन्हा को एक कृत्रिम पैर के होते हुए भी एवरेस्ट की चोटी पर पहुँचने में सफलता मिली। सैकड़ों उदाहरण हमारे चारों तरफ़ दिखते हैं। यही केनोपनिषद् कहता है, "आत्मना विन्दते वीर्यं"- 'ātmanā vindate vīryam', 'व्यक्ति को आत्मा से वीर्य (शक्ति) प्राप्त होता है।' 'by the Self, one finds the force to attain (one's goal)'. ॥2.4॥

किस दिन हमें अपनी आत्मा की शक्ति पर विश्वास आयेगा, जबकि पूरा हिन्दू धर्म इसी पर आधारित है?

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दूसरा औपनिषदिक निष्कर्ष है कि सभी जीवों में एक ही आत्मा है, सभी एक ही हैं अलग अलग रूप, नाम होने पर भी और इसी एकत्व के ज्ञान को आत्मसात् कर कोई अमरत्व पा सकता है....।

यहां तक कि सभी बन-सम्पत्ति, पेड़ों, पशुओं, समुद्री जीवों, कीट पतंगों, नदी, तालाब, समुद्र आदि चर अचर में एक ही आत्मा व्याप्त हैं, अतः मनुष्य को सभी की सुरक्षा करनी चाहिये, जो प्रकृति से मनुष्य जगत आज नहीं कर उनका दोहन करना चाहता है। और परिणाम विनाश छोड़ कुछ अन्य हो सकता है, जिसे हम अनुभव कर सकते हैं।

एक दूसरे के बीच के ईर्ष्या, द्वेष का कोई कारण ही नहीं रहता है। उपनिषद् में वर्णित आत्मा की सार्वभौमिकता तत्त्वतः समझना, पूरी दुनिया को सुखी एवं शान्तिमय बनाने का सरल रास्ता है, जब आज के लोगों में विभिन्न कारण दिखा अपने को दूसरे अलग बताने में सभी अपनी शक्ति का अपव्यय कर रहे हैं।

यही शिक्षा का मूल मंत्र होना चाहिये एक प्रदूषण रहित, आपसी विद्वेषरहित, सुखमय, शान्तिपूर्ण संसार बनाने का। देखिये उपनिषदों का इसके लिये क्या प्रयत्न है हजारों साल प्राचीन सच्चे ज्ञानी ऋषियों के श्लोकों में उनके अपने अनुभव के आधार पर।

ईशोपनिषद् कहता है पाँचवें एवं छठे, एवं सातवें श्लोक में:

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः (श्लोक 5) 'वह इस सबके भीतर है और वह इस सबके बाहर भी है।'

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥6॥

'जो सभी भूतों को परम आत्मा में ही देखता है और सभी भूतों में परम आत्मा को, वह फिर सर्वत्र एक ही आत्मा के प्रत्यक्ष दर्शन करता है एवं फिर किसी से कतराता नहीं, घृणा नहीं करता।'

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥7॥

'पूर्ण ज्ञान, विज्ञान से सम्पन्न मनुष्य यह जान जाता है कि परम आत्मा ही स्वयं सभी भूत में वर्तमान है। उस मनुष्य में फिर मोह कैसे होगा, शोक कहां से होगा जो सर्वत्र आत्मा की एकता ही देखता है।'

अन्य उपनिषदों के ऋषियों ने भी विभिन्न तरीके उपरोक्त विचार ही व्यक्त किये हैं। फिर बाद में भगवद्गीता, मनुस्मृति और उसके बाद के लिखे प्रसिद्ध अष्टावक्र गीता एवं अन्य धर्मग्रंथों में इसी अर्थ के करीब करीब एक से श्लोक आये हैं।

अगर दुनिया का हर व्यक्ति इसे समझ अपने आचरण से विभिन्नताएँ की सोच को मिटा देता है तो उसका संसार के लिये के लिये जो लाभ होगा, उस पर ज़रा सोच कर देखिये। पूरे विश्व के मनुष्य, अन्य सभी तरह के जलचर, वनस्पति, पेड़, पौधे, जानवर, पक्षी, आकाश, समुद्र, सभी तरह के चर अचर में पूर्ण तालमेल बनने से हमारी यह धरती कितनी सुखमय, एवं शान्तिमय हो जायेगी। उपनिषद् के ऋषियों ने हज़ारों साल पहले सारे विश्व के लिये महान उपदेश दिया था। काश! दुनिया के हर देशों के नेतृत्व को इसे पूरी तरह स्वीकार कर लेते।

कब हम दुनिया में वह अमन चैन देंगे जिसकी केवल हमारे ऋषियों ने मंत्र दिया। अनेक श्लोकों में इसे बताया है एवं इनके व्याख्याकारों ने उसकी महिमा गाई है।

उपनिषद् प्रतिपादित कुछ साधारण ज्ञान

The six **Shad-bhava-vikaras** (six modifications of the body): Asti (existence), Jayate (birth), Vardhate (growth), Viparinamate (change), Apaksheeyate (decay), Vinashyate (death), are the six modifications or changes of the body in its physical life as body.

The five **Jnana-Indriyas or organs of perception**: Srotra (ear), Tvak (skin), Chakshus (eye), Jihva (tongue), Ghrana (nose).

The **five Karma-Indriyas or organs of action**: Vak (speech), Pani (hand), Pada (foot), Upastha (genital), Payu (anus).

The **fourfold Antahkarana or the internal organs**: Manas (mind), Buddhi (intellect), Chitta (memory or subconscious), Ahamkara (egoism).

There are **five Kosas or sheaths covering the Jiva**: Annamaya (food sheath), Pranamaya (vital sheath), Manomaya (mental sheath), Vijñanamaya (intellectual sheath), Anandamaya (bliss-sheath).

There are **six Bhava-Vikaras or modifications of the body**: Asti (existence), Jayate (birth), Vardhate (growth), Viparinamate (change), Apakshiyate (decay), Vinasyati (death).

There are **five gross elements**: Earth, Water, Fire, Air, Ether (sky).

The **five Tanmatras** or rudimentary principles of the elements: Sabda (sound), Sparsa (touch), Rupa (form or colour), Rasa (taste), Gandha (smell).

The **five Pranas or vital forces**: Prana, Apana, Vyana, Udana, Samana.

The **three Sariras or bodies**: Sthula-Sarira (gross physical body), Sukshma or Linga-Sarira (subtle body), Karana-Sarira (causal body).

The **six Urmis or waves (of the ocean of Samsara)**: Soka (grief), Moha (delusion), Kshut (hunger), Pipasa (thirst), Jara (decay or old age), Mrityu (death).

The **six Vairies or enemies**: Kama (passion), Krodha (anger), Lobha (greed), Moha (infatuation or delusion), Mada (pride), Matsarya (jealousy).

The **two types of Vidya**: Vidya (knowledge), Avidya (ignorance). Or Para (higher), Apara (lower).

The **Three Avasthas or states of consciousness**: Jagrat (waking), Svapna (dreaming), Sushupti (deep sleep).

The **Four types of Sadhana** is fourfold: Viveka (discrimination), Vairagya (dispassion), Shat-Sampad (six virtues), Mumukshutva (desire for liberation).

The **six virtues (Shat-Sampad)** are: 1. Sama (tranquillity of mind), 2. Dama (self-restraint or control of the senses), 3. Uparati (cessation from worldly activity), 4. Titiksha (forbearance or power of endurance), 5. Sraddha (faith in God, Guru, Scripture and Self), 6. Samadhana (concentration or one-pointedness of mind).

The **threefold nature of Atman or Brahman**: Sat (Existence), Chit (Consciousness), Ananda (Bliss).

The **three Granthis or knots of the heart** : Avidya (ignorance), Kama (desire), Karma (action).

The **Three defects of the Jiva** : Mala (impurity), Vikshepa (distraction), Avarana (veil of ignorance).

The **two Vrittis or modes of the mind**: Vishayakara-Vritti (objective psychosis), Brahmakara-Vritti (Infinite psychosis).

The **three Gunas or qualities of Prakriti** : Sattva (light and purity), Rajas (activity and passion), Tamas (darkness and inertia).

The **eight Puris or cities constituting the subtle body**: Jnana-Indriyas, Karma-Indriyas, Pranas, Antahkarana, Tanmatras, Avidya, Kama, Karma.

The **three Karmas**: Sanchita, Prarabdha, Agami.

The **fivefold nature of a thing**: Asti, Bhati, Priya, Nama, Rupa.

The **seven Dhatus or constituents of the body**: Rasa (chyle), Asra (blood), Mamsa (flesh), Medas (fat), Asthi (bone), Majja (marrow), Sukla (semen).²⁸.

The **four states of the Jnanis**: Brahmaavid, Brahmaavidvara, Brahmaavidvariyan, Brahmaavidvarishtha.

The **sixfold Lingas or signs of a perfect exposition or a text**: Upakrama-Upasamhara-Ekavakyata (unity of thought in the beginning as well as in the end), Abhyasa (reiteration or repetition), Apurvata (novelty or uncommon nature of the proof), Phala (fruit of the teaching), Arthavada (eulogy, praise or persuasive expression), Upapatti (illustration). Some say that Yukti or reason is the seventh sign. eling of impossibility), Viparitabhavana (perverted or wrong thinking).

The **thirteen types of Malas or impurities of the mind**: Raga, Dvesha, Kama, Krodha, Lobha, Moha, Mada, Maatsarya, Irshya, Asuya, Dambha, Darpa, Ahamkara.

The **fivefold Klesas or worldly afflictions**: Avidya. (ignorance), Asmita (egoism), Raga (love), Dvesha (hatred), Abhinivesa (clinging to body and earthly life).

The **six types of Pramanas or proofs of knowledge**: Pratyaksha (perception), Anumana (inference), Upamana (comparison), Agama (scripture), Arthapatti (presumption), Anupalabdhi (non-apprehension).

The **threefold Eshanas or desires**: Daraishana (desire for wife), Putraishana (desire for son), Vitaitaishana (desire for wealth).

The fourfold Species of being: Jarayuja (born of womb), Andaja (born of egg), Svedaja (born of sweat), Udbhijja (born of earth).

The **four sentinels to the door of salvation**: Santi (peace), Santosha (contentment), Vichara (enquiry or ratiocination), Satsanga (company of the wise).

The **five States of the mind**: Kshipta (distracted), Mudha (dull), Vikshipta (slightly distracted), Ekagra (concentrated), Niruddha (inhibited).

The **nine Gates of the body**: Ears, eyes, mouth, nose, navel, genital, anus.

The **three fold Vikshepa-Sakti** : Kriyasakti, Ichhasakti, Jnanasakti.

The **four Obstacles to Samadhi**: Laya (torpidity), Vikshepa (distraction), Kashaya (attachment), Rasavada (egoistic enjoyment).

Vedantic contemplation is four-fold; Sravana, Manana, Nididhyasana, Sakshatkara.

.....

उपनिषद् और मेरा श्लोक संग्रह

मैंने केवल चार उपनिषद्- ईशोपनिषद्, कठोपनिषद्, मुंडकोपनिषद्, केनोपनिषद् के श्लोकों को ही चुना है जिन्हें बार बार पढ़ा है। ईशोपनिषद् शुक्ल यजुर्वेद से है, कठोपनिषद् कृष्ण यजुर्वेद से है, मुंडकोपनिषद् अथर्ववेद से, एवं केन सामवेद से। इन उपनिषदों में ज्ञान के साथ काव्य की मधुरता भी है और आसानी से याद किये जा सकते हैं। केवल कुछ और अंश मैंने अन्य उपनिषदों से लिया है जो गद्य में हैं एक झलक दिखाने के लिये।

I have selected only the verses of four Upanishads- Ishopanishad, Kathopanishad, Mundakopanishad, Kenopanishad which I have read again and again. Ishopanishad is from Shukla Yajurveda, Kathopanishad is from Krishna Yajurveda, Mundakopanishad is from the Saunaka recession of the Atharva- Veda, and Ken is from Samaveda. These Upanishads also have the sweetness of poetry of knowledge and can be easily remembered. I have taken only few more passages from the other Upanishads which are in prose to give a glimpse. However, I have seen pundits of Sanskrit reciting them just as prose.

There is one thing very peculiar about the Slokas, mantras of Upanishads. Whenever a Rishi of the Upanishads found any Slokas of other Upanishads very relevant at a location, he used them unhesitatingly. Few Slokas are same in many Upanishads, some appears with some changes. Upanishads did borrow from different Vedas too. Bhagwad Gita continued with that tradition.

शान्ति पाठ

सभी उपनिषदों के रचयिता ऋषियों ने एक शान्ति पाठ के श्लोक के बाद मुख्य विषय के श्लोकों को आरम्भ किये हैं, जिन्हें गुरु एवं शिष्य हर बार पाठ के शुरू और अन्त में साथ साथ गाते थे।

दो अन्य शान्ति पाठ भी बहुत प्रचलित हैं जो यहाँ नीचे और मैं इस संकलन के उपनिषदों के शान्ति पाठ को भावार्थ के साथ वहीं दिया है।

The sages- the authors of all the Upanishads, have started the verses on the main theme after Slokas of Shanti Path, which the teachers and the disciples used to sing at the beginning and end of each recitation.

The two other very popular Shanti Paths given below:

1

सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः,

सर्वे भद्राणि पश्यन्तु मा कश्चिद् दुःख भागभवेत्।

ॐ शान्तिः शान्तिः शान्तिः॥ - (अथर्ववेद- Atharvaved)

**

Om Sarve Bhavantu Sukhinah, Sarve Santu Nir-Aamayaah |

Sarve Bhadraanni Pashyantu, Maa Kashcid-Duhkha-Bhaag-Bhavet

Om Shaantih Shaantih Shaantih ||

ॐ सब सुखी हों, सब स्वस्थ हों। सब शुभ को पहचान सकें, कोई प्राणी दुःखी ना हो ॥ ॐ

शान्तिः शान्तिः शान्तिः ॥

Om, May All become Happy, May All be Healthy,

May All See what is Auspicious, May no one Suffer in any way .

Om Peace, Peace, Peace.

2

ॐ असतो मा सद्गमय। तमसो मा ज्योतिर्गमय।

मृत्योर्मांमृतं गमय ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

- बृहदारण्यकोपनिषद् 1.3.28

**

om asato ma sadgamaya, tamaso ma jyotirgamaya
mrtyorma amrtam gamaya, om shanti shanti shanti.

हमें असत्य से सत्य की ओर ले चलो। हमें अन्धकार से प्रकाश की ओर ले चलो। हमें मृत्यु से
अमरता की ओर ले चलो॥

Oh Almighty! Lead us from the falsity
to the truth, from darkness to light!
From death to immortality!
Oh Almighty! May there be Peace! Peace! Peace!

इति

ईशोपनिषद् Isha-Upanishad

Isha Upanishad is always considered as the first among the Upanishads.
The philosophy of the first verse found full expression in the Bhagwad Gita.

शान्ति पाठ

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

-बृहदारण्यक उपनिषद्, Brihadaranyaka Upanishad

**

Om Puurnnam-Adah Puurnnam-Idam Puurnnaat-Puurnnam-Udacyate;

Puurnnasya Puurnnam-Aadaaya Puurnnam-Eva-Avashissate;

Om Shaantih Shaantih Shaantih...

**

वह (संसार) पूर्ण है; यह (ब्राह्मण) पूर्ण है। पूर्ण (ब्राह्मण) से पूर्ण (संसार) वास्तव में उत्पन्न होता है। जब पूर्ण (ब्रह्म) से पूर्ण (संसार) निकाल लिया जाता है, तो जो शेष रहता है वह पूर्ण (ब्रह्म) ही होता है।

**

Om ! That (the world) is full; this (Brahman) is full, from the full (Brahman) the full (the world) indeed arises. When the full (the world) is taken out from the full (Brahman), what remains is full (Brahman) indeed. Om ! Peace !

Peace ! Peace !

ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥1॥

ईशा वास्यम् इदं सर्वम् यत् किं च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथाः मा गृहः कस्यस्वित् ॥

(ईशा, वास्यम्- इदं, सर्वम्- Isha, vasyam, idam, sarvam- ईश्वर, व्याप्त है, यहाँ, सभी चीज (में)- That Supreme Being, pervades, here, (in) every thing;

यत्, किं, च, जगत्यां, जगत्- yat, kim, cha, jagatyam- वह, जड़- चेतन युक्त पूरे ब्रह्माण्ड के सबमें व्याप्त है, It pervades all that moves and also all that does not move in all the universe; तेन, त्यक्तेन, भूञ्जीथा:- tena, tyaktena, bhoojinthah- उसे ईश्वर का मान, त्याग भाव के साथ, भोगो; Taking everything of That(Brahma or Self), renounce, and fully enjoy; मा, गृधः, कस्यस्वित्, धनं- don't, covet, for anyone's, wealth; नहीं करो, लोभ, अन्यके (या ईश्वर के), धन की

**

isha vasyam idam sarvam yat kim ch jagatyaam jagat
ten tyaktena bhunjitha ma gridhah kasyasvid dhanam.

**

जगत के सभी चल अचल में ईश्वर हैं और वह उनका है. त्याग पूर्वक इनका भोग करो, किसी (अपने या अन्य के) धन का लोभ न करो।

-

विशेष-

१. यहाँ तक कि वह सब भी जिसे हम अपना कमाया या पैतृक मानते हैं। हम जो पाते हैं एवं खोते हैं, वह सब उनका है, उनकी इच्छा से है, अतः हमारी जिम्मेदारी है कि हम इसका सदुपयोग करें एवं रक्षा करें, पर हर समय हम इसे त्यागने के लिये तत्पर रहें।

२. महात्मा गांधी के अनुसार अगर किसी नालन्दा की तरह की दुर्घटना में हिन्दू धर्म के सभी ग्रंथ जल कर खाक हो जाते और अगर केवल एक हिन्दू को यही श्लोक याद रह जाता तो भी हिन्दू धर्म वैसा ही सुदृढ़ बना रहता जैसा अभी हजारों साल बाद है। (अगले श्लोक में इस तरह के भाव से काम करने का फायदा देखिये।)

**

The Lord is pervades everything (moving-unmoving) here. The Lord is the supreme Reality. Keeping always renunciation in mind, rejoice with all you have. Covet nothing. All belongs to the Lord. (And see in next verse the incentive of the working this motive)

कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥२॥

कुर्वन् न एव इह कर्माणि जिजीविषेत् शतं समाः।

एवं त्वयि न अन्यथा इतः अस्ति न कर्म लिप्यते नरे॥

(कुर्वन् - kurvan - करते हुए, doing this way; एव - eva - ज़रूर, verily; इह - iha - इस संसार में, in this world; कर्माणि - karmaani- कर्म, काम, works; शतम् -

Shatam- सौ, hundred; समाः - samamaah -साल, years; जिजीविषेत् -jijeeviset, जीने की चाहना करो, one should wish to live; एवम् - evam - ऐसे, thus; त्वयि अन्यथा, इतः, अस्ति -tvayi ,anyathaa, asti, तुम्हें, इसके अन्यथा है, न - tvayi nare, नहीं, तुमको, to a man; इतः न - itah na, इसे छोड़- than this; न, कर्म - karma - कर्म, action; न लिप्यते - na lipyate, न सटता, - cleaves not)

**

kurvann eveha karmani jijiveshat shatam samaah
evam tvayi nanyatheto asti na karma lipyate nare.

**

इस तरह नियत कर्मों को करते हुए इस जगत् में सौ वर्षों तक जीने की इच्छा करनी चाहिये। इसे छोड़ कोई दूसरा तरीका नहीं जिससे किये जानेवाले कर्म व्यक्ति में कोई (पाप) दाग न लगने दें।

**

Working this way only, you must aim to live for a hundred years without getting tainted with any work done.

आत्मा की विशेषता

**अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत्।
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥4॥**

अनेजत् एकम् मनसः जवीयः न एनत् देवाः आप्नुवन् पूर्व अर्षत्।

तत् धावतः अन्यान् अत्येति तिष्ठत् तस्मिन् न अपः मातरिश्वा दधाति ॥

(अनेजत्- unmoving, एकम्- One, मनसः- than the mind, जवीयः- swifter, न, एनत्, देवाः-not, this, gods; आप्नुवन्- overtake, reached;पूर्वम्- before; अर्षत्- ran; तत्, धावतः- it, running; अन्यान्, अत्येति- others, overtakes; तिष्ठत्- staying; तस्मिन्, अपः, मातरिश्वा, दधाति- in it, activities, wind, supports or allots;

Anejadekam manso javiyo nainadeva aapnuvan puvamarsat,

tad dhavato anyanateyti tishthat tasminnapo matrishva dadhati

**

वह आत्मा(ब्रह्म) एक है। वह अचल है, पर मन से भी बेगवान है। इसलिये वह इन्द्रियों के पहुँच के परे है। अपनी तरह का केवल एक है, मन से भी अत्यधिक वेगवाला है। वह सदैव अचल रहते रहते हुए, सभी दौड़नेवालों से आगे रहता है। केवल अपनी उपस्थिति से, जैसे वायु, जो सारे जीवों में सभी क्रियाओं के करने की शक्ति देता रहता है।

**

It is unmoving, one, and swifter than the mind. The senses could not overtake It, since It had run ahead of them. Remaining stationary, It outruns all other that runs. It being there, Matrisva, supports all activities (such as the air because it moves in space ,matari) and sustains all life (all activities of all living beings).

तदेजति तन्नैजति तद् दूरे तद्वन्तिके।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥5॥

तत् एजति, तत् न एजति तत् दूरे तत् उ अन्तिके।

तत् अन्तः अस्य सर्वस्य तत् उ सर्वस्य अस्य बाह्यतः ॥

(तत् - tad- That; एजति - ejati - moves; तत् - tat - That; न एजति - naijati - moves not, तत् - tad - That दूरे -dure- is far; तत्- tad- That; तद्वन्तिके- vadantike - is near; तत् - tad- That; अन्तः - antah- within; अस्य सर्वस्य - asya sarvasya - यह सब, all this; तद् उ-tad u, sarvasyasya, सर्वस्य-यह सभी, all this, बाह्यतः- baahyatah- outside)

**

Tadejati tannaijati tad dure tadavantike,

Tad antrasya sarvasya tad u sarvasya bahyatah

**

वह गतिमान है और गतिहीन है; वह दूर है और पास भी है; वह सबके भीतर है और सबके बाहर भी है।

**

It moves, yet It moves not; It is far and It is verily near. It is in innermost core of all this. And also it cover everything from outside.

एकत्वबोध Unity in diversity

**यस्तु सर्वानि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥6॥**

यः तु सर्वाणि भूतानि आत्मनि एव अनुपश्यति ।

सर्वभूतेषु च आत्मानम् ततः न विजुगुप्सते ॥

(यः yah- who; तु - tu - however; सर्वाणि भूतानि - sarvani bhutani-सभी प्राणी, all beings; आत्मनि -atmani- आत्मा के समान, in the Self; एव - evaanupashyati - अवश्य देखता है, surely sees; सर्वभूतेषु - sarva bhuteshu - सभी प्राणियों में, in all beings; च - cha -और, and; आत्मान - atmanam -आत्मा, the Self; ततः - tato- तब, then, thereafter, न विजुगुप्सते - na vijugupsate - घृणा करने की सोच का अभाव, don't feels hatred, shrinks)

**

yah tu bhutani Atmani eva anupashyati

sarvabhuteshu ch Atmanam that na vijugupste
॥6॥

**

अगर तुम सभी चर-अचर प्राणियों को अपनी आत्मा की तरह ही देखते हो, इसके बाद कैसे घृणा कर सकते हो।

**

He who sees all beings in the Self itself, and the Self in all beings does not, by virtue of that perception, hates anyone.

यस्मिन्सर्वानि भूतानन्यात्मैवभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥7॥

यस्मिन् सर्वाणि भूतानि आत्मा एव अभूत् विजानतः।

तत्र कः मोहः कः शोकः एकत्वम् अनुपश्यतः॥

(यस्मिन्- yasmin; सर्वाणि भूतानि - sarvani bhutani-आत्मा एव अभूत् विजानतः-
atmaivabhud vijanatah- when one realises that that Supreme Self is the inner
reality of all beings;

तत्र को मोहः कः शोक एकत्वम् अनुपश्यतः- tatra kah mohah kah shokah ekatvam
anupashyatah- such a person, who is established in complete oneness,
when he sees that all is One, where in him is the place for delusion and
where is the place for sorrow.)

**

yasmin sarvani bhutani atmaaivabhud vijanatah
tatra ko mohah kah shoka ekatvam anupashyatah.

**

जब मनुष्य की अनुभूति में सभी प्राणी आत्मा ही हो जाते हैं, तो क्या भ्रम, क्या दुःख
बुद्धिमान व्यक्ति हो सकता है, जो प्रत्येक प्राणी में हर जगह एकता का एहसास करता है?

**

When in the realisation of the man all beings becomes the very Self, then
what delusion, what sorrow can there the wise man who realises the
oneness everywhere in every being?

.....
Kenopanishad also says, 'भूतेषु भूतेषु विचित्य धीराः। प्रेत्यास्माल्लोकादमृता भवन्ति ॥'
'The wise distinguish That in all kinds of becomings and they pass forward from this
world and become immortal.' 'ज्ञानीजन विविध भूत-पदार्थों में 'उस' का विवेचन कर, इस
लोक से प्रयाण करके अमर हो जाते हैं।'

आत्मा- ब्रह्म

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्।

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः॥8॥

सः पर्यगात् शुक्रम् अकायम् अव्रणं अस्नाविरम् शुद्धं अपापविद्धं।

कविः मनीषी परिभूः स्वयम्भुः याथातथ्यतः अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः

(सः - sah- It is He, वह (ब्रह्म); पर्यगात् - paryagat- प्राप्त हो जाता है, gone abroad; शुक्रम् -shukra,परम तेजोमय, bright; अकायम् - akaayam- शरीररहित, bodiless; अव्रणम् -avranam, अक्षत,without scar; अस्नाविरम् - asnaaviram- without sinews, शिराओं से रहित; शुद्धम् - shuddham- दिव्य, pure,; अपापविद्धम् - apaapviddham- unpierced by evil, पापरहित; कविः - kavih,कवि- the Seer; मनीषी - manishi -सर्वज्ञ, the Thinker; परिभुः - paribhuh -, सर्वत्र विद्यमान, the One who becomes everywhere; स्वयम्भुः - svayambhuh, स्वेक्षा से प्रकट होनेवाला - the Self - existent; शाश्वतीभ्यः समाभ्यः -अनादि, shashvatibhyah samaabhyah- काल से, from years sempiternal; सः - sah - He; याथातथ्यतः - yathatathyatah- सब प्राणियों के कर्मानुसार यथायोग्य, perfectly according to nature or truth; अर्थान् - arthaan-सभी पदार्थों की, objects; व्यदधात् - vyadadhaat - has ordered,रचना करते आये हैं

शाश्वतीभ्यः- shashvatibhyah, अनादि, eternal, समाभ्यः-samaabhyah, काल से, for years to come,

**

sa paryagach chukram akayaam avaranam
asnaaviram shuddham apapya vidham
kavir manishi paribhuh svayambhur
yathatathyatorthan vyadadhach chashvatibhyas samabhyah.

**

वह (ब्रह्म, आत्मा) स्वयंभू, हर जगह वर्तमान, - शुद्ध, शरीर रहित, दोषरहित, बिना स्थूल शरीर के, पवित्र और पापरहित, सब देखने वाला, सर्व- जानने वाला, सर्वव्यापी, एक है। उसने शाश्वत प्रजापतियों (ब्रह्मांडीय शक्ति) को उनके संबंधित कर्तव्यों को विधिवत सौंपा है।

**

He, the self-existent One, is everywhere,- the pure One, without a (subtle) body, without blemish, without muscles (a gross body),holy and without the taint of sin, the all-seeing, the all-knowing, the all-encompassing, one is He, the Self. He has duly assigned their respective duties to the eternal Prajapatis (cosmic power).

इस उपनिषद् के अगले ६ श्लोक की विशेषता

उपनिषद् के रचयिता ऋषि का विद्या-अविद्या एवं सम्भवात्- असम्भवात् विषयों के अगले ६ मंत्र या श्लोक में शब्दों के सम्मिश्रण से पाठकों को दिग्भ्रमित करने या उनके ज्ञान की परीक्षा लेने की एक मनसा दिखती है, जो अन्य उपनिषदों में नहीं दिखती। विशेषकर श्लोक १४ में 'विनाश' को सम्भूति की जगह और 'असम्भूति' के लिये 'सम्भूति' का व्यवहार कर। व्याख्याकार कुछ अलग तरह से इसे समझाना चाहता है। मैंने अपनी बात रखी है, पर अनुरोध है कि अध्यात्म के समर्पित ज्ञानियों को पढ़ा जाये एवं अपने निष्कर्ष निकाला जाय।

विद्या- अविद्या (Knowledge- Ignorance)

विद्या, अविद्या का विषय अन्य उपनिषदों में भी आया है, जहां किन विषयों को विद्या और किनको अविद्या कहा जाता है बताया गया है। मंडूकोपनिषद् में विद्या को परा विद्या कहा गया है और अविद्या को अपरा विद्या। 'तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति।-tatrāparā ṛgvedo yajurvedaḥ sāmavedo'tharvavedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣamiti | उसमें ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द तथा ज्योतिष अपरा विद्या है। The Rig Veda and the Yajur Veda and the Sama Veda and the Atharva Veda, chanting, ritual, grammar, etymological interpretation, and prosody and astronomy are the lower knowledge. अपराविद्या के विशिष्ट ज्ञान से जीवन को सुचारु रूप से संसार में जिया जा सकता है, सुख दुःख भोगते हुये, जब कि पराविद्या से योग की अन्तिम सीमा पर ब्रह्म की स्वानुभूति हो सकती है, और योगी को अमरत्व की प्राप्ति हो जाती है। मंडूकोपनिषद् के अनुसार ब्रह्मविद ब्रह्म में विलीन हो ब्रह्म ही हो जाता है।

'अथ परा यया तदक्षरमधिगम्यते, Atha parā yayā tat akṣaram adhigamyate.' और 'परा विद्या या विद्या वह है जिससे ब्रह्मज्ञान होता है।And then the higher knowledge by which the Brahman is known.'

छान्दोग्योपनिषद् में नारद मुनि सनतकुमार के पास जाते हैं उस विद्या के पाने के लिये जिससे वे ब्रह्म का ज्ञान पा ब्रह्मज्ञानी हो सकते हैं। सनतकुमार जानना चाहते हैं कि वे क्या विद्या जानते हैं। नारदजी पराविद्या के विषयों का नाम लेते हैं। तब सनतकुमार कहते हैं- 'किंचैतदध्यगीष्ठा नामैवैतत्....kimcaitadadhyagiṣṭhā nāmaivaitat, Whatever you have read is only a name.'

Narada thereafter asked: "Venerable Sir, is there anything greater than a name?" Sanatkumara replies "Of course there is something greater than a

name." And Sanatkumara then teaches him the Upanishad leading to the knowledge of Brahma.

किसी भी विद्या या किसी भी विषय में पारागंत होने के लिये कुछ आचरण के ज्ञान और उसमें महारत की ज़रूरत होती है, एकनिष्ठा या एकाग्रता, सदाचरण, नियमित जीवन। In modern education system, to be as secular nation, only the secular subjects for leading a good life in the world satisfying the desires of different senses are taught. And even the basics of the spiritual knowledge is not part of curriculum that makes a student at the top of the knowledge of the subject taught.

श्लोक ११ में विद्या- अविद्या को एक साथ जानने की ज़रूरत पर बल दिया गया है। पर विद्या एवं अविद्या दोनों के लिये व्यक्ति का विद्या के लिये ज़रूरी, एकनिष्ठा, ब्रह्मचर्य, ध्यान आदि चीज़ें चौथे आश्रम के संन्यास के बाद ही बहुत ज़रूरी हैं; जब की अविद्या (गृहस्थ के ज़रूरी विद्या) के लिये पहले आम शिक्षा (आश्रम- ब्रह्मचर्य) के समय ज़रूरी है, पर विद्या की तरह कठिन आचरण संहिता के रास्ते की ज़रूरत नहीं है।

Shloka 11 emphasizes the need to know Vidya and Avidya together. But for both Vidya and Avidya, the person's need for learning the basic discipline, integrity, concentration, meditation etc. things that are very important even for secular education. However, these are not taught effectively.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥9॥

अन्धं तमः प्रविशन्ति ये अविद्याम् उपासते।

ततो भूय इव ते तमो य उ विद्यायां रताः॥

(अन्धम् - andham - blind; तमः - tamah - darkness; प्रविशन्ति - pravishanti - enter; या - ya - they who; अविद्याम् -aviyam- the Ignorance; उपासते - upasate - follow after;

ततो- tato - they; भूय- bhuya- into a greater; इव ते, iva te, तमः - tamah - darkness; या, उ- ya- u, on the other hand; विद्यायाम् - vidyayam - in the Knowledge; रताः - ratah- have attachment / devotion;

**

andham tamaha pravishanti ya avidyam upasate

tato bhuya iva te tama ya u vidyayam ratah.

**

जो अविद्या के जानकार उस ज्ञान के साथ जीते हैं, वे घोर अन्धकार में प्रवेश करते हैं। और जो केवल विद्या में ही रत रहते हैं, वे उससे भी अधिक घोर अन्धकार में रहते हैं।

**

They enter into blinding darkness who worship avidya (ignorance); into still greater darkness, as it were, do they enter who delight in Vidya (knowledge).

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥10॥

अन्यत् एवं आहुः विद्यया अन्यत् आहुः अविद्यया।

इति शुश्रुम धीराणां ये नः तत् विचक्षिरे ॥

(अन्यत् - anyat - दूसरे, other; एव - eva - इसे verily; आहुः - ahur - कहते हैं, it is said; विद्यया - vidyayaa - सत्य का ज्ञान, by the Knowledge; अन्यत् - anyat -कुछ इसे, other; आहुः - ahur- कहते हैं, it is said; अविद्यया - avidyayaa- सत्य का अज्ञान, by the Ignorance;

इति - iti - इस तरह thus; शुश्रुम -susruma - हम सुनते हैं, we have been hearing; धीराणाम् - dhiraanaam - ज्ञानियों से (from mouth of) the wise ones; ye - जो those who; नः - nah - इसे हमें, to us; तत् - tat - जिसे, That; विचक्षिरे- vichachkshire, वे अन्तःदृष्टि द्वारा देखा है से, revealed to understanding)

**

anyad evahur vidyaya anyad ahur avidyaya
iti shushruma dhiranam ye nas tad vichachkshire.

**

हमने जानियों से सुना है कि विद्या से जो प्राप्त होता है वह दूसरा ही है, अविद्या से जो प्राप्त होता है वह और ही है।

**

We have heard from the wise ones who explained it to us.
we have heard from the wise ones who explained it to us.
One result, they say, is obtained by vidya (knowledge), another result is obtained by avidya (ignorance).

विद्यां चाविद्यां च यस्तद्वेदोभ्य सह ।

अविद्यया मृत्युं तीर्त्वाऽमृतमश्नुते ॥11॥

विद्यां च अविद्यां च यः तत् वेद उभयं सह

अविद्यया मृत्युं तीर्त्वा अमृतम् अश्नुते ॥

(विद्याम् -vidyaam- 'सत्य' ज्ञान, the Knowledge;च,cha,और, and अविद्याम् - avidyaam 'सत्य' के अज्ञान-the Ignorance;च, यः तत्, cha, yah, tat; और, जिसे, ऐसा; and, who, that; वेद - veda - knows; जानता है उभयम् - ubhayam - दोनों को as both; सह - saha - एक साथ, together;

अविद्यया - avidyayaa -सत्य के अज्ञान by the Ignorance; मृत्युम् - mirtyum - मृत्यु,death; तीर्त्वा - tirtvaa - को पार कर , crosses beyond; विद्यया - vidyayaa- सत्य- ज्ञान से, by the Knowledge; अमृतम् - amritam-अमरता, Immortality, अश्नुते - ashnute -को पा आनन्द पूर्ण हो जाता है, enjoys)

**

vidyaam chaavidyaam cha yah tad vedobhayam saha
avidyaya mirtyum tirtva vidyayaamritam ashnute.

*

जो विद्या और अविद्या दोनों को एक साथ जानने का ध्यान रखता है, वह अविद्या से मृत्यु को पार कर विद्या से अमरता का आस्वादन करता है।

**

He who knows both vidya (spiritual knowledge) and avidya (secular knowledge) together, overcomes death through avidya and experiences immortality by means of vidya.'

सम्भूति-असम्भूति Manifested- Unmanifest सगुण- निर्गुण

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते।

ततो भूय इव ते तमो य उ सम्भूत्यां रताः ॥12॥

अन्धं तमः प्रविशन्ति ये असम्भूतिम् उपासते।

ततः भूयः इव ते तमः य उ सम्भूत्या रताः ॥

(अन्धम् - andham - अन्धे, blind; तमः - tamah - अंधकार , darkness; प्रविशन्ति - pravishanti जाते- enter; ये - ye - यो, they who; असम्भूतिम् - asabbhutim -

निर्गुण, the Unmanifested; उपासते - upaasate - उपासना, follow after;

ततः - tatah - than that; भूयः - bhuya - उससे than that; इव, ते, तमः iva, te,

tamah -अंधकार, darkness; य, उ, सम्भूत्या -ya, u, sambhutya -जो, दूसरी तरफ़,सगुण on the other hand; others who-सगुण, manifested; रताः - rataah -लगा रहता है, are engrossed;)

andham tamah pravishanti ye asabbhutim upasate
tato bhuya iva te tamo ya u sambhutya rataah.

**

जो अजन्म, जन्माभाव की अवस्था का अनुसरण करते हैं वे घोर अन्धकार में प्रवेश करते हैं। और जो केवल जन्म, प्रकृति के अन्दर जन्म में ही रत रहते हैं वे मानो उससे भी अधिक घोर अन्धकार में प्रवेश करते हैं।

**

Into a deep darkness they enter who worship the asambhuti (the world of Becoming as detached from pure Being). Into still greater darkness, as it were, do they enter who delight in sambhuti (pure Being or Brahman).

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्।

इति शुश्रूम धीराणां ये नस्तद्विचक्षिरे ॥13॥

अन्यत् एव आहुः सम्भवात् अन्यत् आहुः असम्भवात् ।

इति शुश्रूम धीराणां ये नः तत् विचक्षिरे ॥

(अन्यत् - anyadevahu -अन्यदेवाहुः, दूसरा ही फल देता, gives other result, सम्भवात् - sambhavad - सगुण, manifested; अन्यत्, आहुः- anyat, ahuhah, दूसरा ही फल, कहते हैं, other result, it is said; असम्भवात् - asambhavaad - निर्गुण से, by the Non - Birth;

इति - iti - इस तरह, thus; शुश्रूम- shushuruma- हमने सुना है- we have been hearing; धीराणाम् , dhiranam - ज्ञानी लोगों से, (from mouth of) the wise ones; ये, नः, तत्- ye, nah, tat; जिन्होंने , हमें, उस विषय को; those who, not to us, that; - विचक्षिरे - vichachkshire, पूरी तरह समझाया था, revealed to understanding)

**

anyad evahuh sambhavad anyad ahur ashmbhavat
iti shushruma dhiranam ye nas tad vichachakshire.

**

जन्म से जो प्राप्त होता है वह अन्य ही है, ऐसा ज्ञानी कहते हैं; अजन्म से जो प्राप्त होता है वह और ही है, ऐसा ज्ञानी कहते हैं; यह श्रुतिज्ञान हमने जानियों से प्राप्त किया है जिन्होंने हमारी बुद्धि के समक्ष तत् को प्रकाशित किया।
(तुलसीदास के राम ब्रह्म हैं, और उन्हें वे सगुन रूप में उपासना करते हैं और सिद्ध होते हैं। रामचरितमानस में उन्होंने कहा-

“अगुन सगुन दुइ ब्रह्म सरूपा। अकथ अगाध अनादि अनूपा॥
रभु जे मुनि परमारथबादी। कहहिं राम कहूँ ब्रह्म अनादी॥
प्रथम सो कारन कहहु बिचारी। निर्गुन ब्रह्म सगुन बपु धारी॥
सगुनहि अगुनहि नहिं कछु भेदा। गावहिं मुनि पुरान बुध बेदा॥
अगुन अरूप अलख अज जोई। भगत प्रेम बस सगुन सो होई॥
जो गुन रहित सगुन सोइ कैसैं। जलु हिम उपल बिलग नहिं जैसैं॥”

**

We heard from the wise ones who taught it to us that one result is obtained by the path of sambhva (pure Being), and quite different one by that of the asabhava (Becoming).

**सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं सह।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥14॥**

सम्भूतिं च विनाशं च यः तत् वेदः उभयं सह।

विनाशेन मृत्युम् तीर्त्वा सम्भूत्याम् अमृतम् अश्नुते ॥

(सम्भूतिम् - sambhutim- निर्गुण ब्रह्म; च - cha -और and; विनाशम् - vinasham-

सगुण ब्रह्म Rama, Krishna considered as manifested God; च, यः, तत्- cha,

yah, tat - and, he who; That; और वह, जो,उसको, वेदोभयं, सह- vedobhayam,

saha - दोनों को एक साथ जानकर, by knowing both of them together ;

विनाशेन - vinashena - सगुण ब्रह्म by manifested Brahma; मृत्युम् - mrityum- मृत्यु

death; तीर्त्वा - tirtva - को पार कर, having crossed beyond; सम्भूत्या - sambhutiya

- निर्गुण ब्रह्म द्वारा, by realising unmanifested Brahman; अमृतम् - amritam -

अमरत्व, Immortality; अश्नुते -ashnute, भोग करता है, enjoys)

**

sambhutim cha vinasham cha yas tad vedobhayam saha

vinashena mrityum tirtva sambhutiya amritam ashnute.

**

जो तत् को इस रूप में जानता है कि वह एक साथ जन्म और जन्म का उच्छेद या अन्त

दोनों है, वह जन्म के उच्छेद या अन्त से मृत्यु को पार कर जन्म से अमरता का आस्वादन

करता है।

**

He who understands the manifest and the unmanifest (Brahman), the both

together thoroughly, overcomes death through manifested deva and achieves

immortality through unmanifested Brahman.

अन्तिम प्रार्थना

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥15॥

हिरण्मयेन पात्रेण सत्यस्य अपिहितम् मुखम् ।

तत् त्वम् पूषन् अपावृणु सत्यधर्माय दृष्टये ॥

(हिरण्मयेन पात्रेण - hiranmayena patrena- एक सोने के ढक्कन से, a brilliant golden

lid; सत्यस्य - satyasya -सर्वोच्च सत्य, Supreme Truth; अपिहितम् - apihitam - ढका

हैं, is covered; मुखम् - mukham -मुँह, the face; तत्, त्वम् - tat, tvam; उसे, तुम, that, do thou, पूषन् - pushann - O Fosterer!, The attributeless Supreme Being, ब्राह्मण, अपावृणु - apaavrinu- खोल दो, remove), सत्यधर्माय - satyadharmaya- for the law of the Truth; दृष्टये - drishtaye, आपके दर्शन के लिये, for seeing you;

**

hiranmayena patren satyasyaapihitam mukham

tattvam pushann apaavrinu satya dharmaya drishtaye.

**

हे ब्रह्म ! सत्य स्वरूप आपका श्रीमुख ज्योतिर्मय सोने के ढक्कन से ढका है। हमारे सत्य को देखने समझने के लिये उस ढक्कन हटा लीजिये।

**

By the lid of the golden orb

is the face of Truth hidden;

Please remove it, O, Thou, Nourisher of the world,

so that I may see Thee-

I who am devoted to Truth.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह।
तेजो यत् ते रूपं कल्याणतमं, तत्ते पश्यामि
योऽसावसौ पुरुषः सोऽहमस्मि ॥16॥

पूषन् एकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह। तेजः यत् ते रूपं कल्याणतमं, तत् ते पश्यामि। यः असौ पुरुषः सः अहम् अस्मि ॥

(पूषन् - pushanna - पोषणकर्ता O Fosterer! एकर्षे - ekarshe - O sole Seer! यम - yama - O Yama, सूर्य -surya - Sun; प्राजापत्य - prajapatya- O power of the Father of creatures; व्यूह- vyuha - marshal; रश्मीन् - rashmin- thy rays; समूह - samūha - draw together; तेजः - tejah - the Lustre which; यत्, ते - yat, te - thy; रूपम् - rupam - form, कल्याणतमम् - kalyanatamam - most blessed;; तत्, ते - tat, te -that in thee that; पश्यामि - pashyami - I behold; यः असौ - yah asau - there and there; पुरुषः - purushah - The Purusha; सः - sah - He; अहम् अस्मि - aham asmi - am I)

**

pushann ekarshe yama surya prajapatya vyuha
rashmin samuha tejah
yat te rupam kalyantamam tat te pashyami yo saav asau
purushah sa ham asmi.

**

हे पोषक, हे एकमात्र द्रष्टा, हे यम, हे सूर्य, हे प्रजापति की संतान! अपनी किरणों को व्यूहबद्ध एवं व्यवस्थित कर, अपने प्रकाश को एकत्र एवं पुञ्जीभूत कर, जो तेज का सबसे अधिक कल्याणकारी रूप है, मैं तेरा वही रूप देखता हूँ। वहां जो पुरुष है, वही हूँ मैं।

**

O Nourisher, O lonely Courser
of the heavens, O Regulator,
O Sun, thou offspring of Prajapati,
remove Thy rays, gather up Thy effulgence,
The person that is thee, That am I.

अग्ने नय सुपथा राये अस्मान्, विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनो, भूयिष्ठां ते नमउक्तिं विधेम ॥18॥

अग्ने नय सुपथा राये अस्मान्। विश्वानि देव वयुनानि विद्वान्॥
युयोधि अस्मत् जुहुराणाम् एनः। भूयिष्ठां ते नम उक्तिं विधेम ॥

(अग्ने, agne- O god Agni! हे अग्निदेव; नय, naya-ले चलो, lead; सुपथा - supatha - by the good path; राये - raye - to the felicity; अस्मान् - asmaan - us; विश्वानि देव, वयुनानि -vayunaani- all things that are manifested; विद्वान् - vidvān - knowing;

युयोधि - yuyodhi - remove; नय - naya - lead; अस्मत् - asmat - from us; जुहुराणाम् एनः - juharaana enah - the devious attraction of sin; भूयिष्ठाम् - bhuyisthaam- completest; ते - te - to thee; नम उक्तिम् - nama uktim - speech of submission; विधेम - vidhema - we would dispose)

**

agne naya supatha raye asmaan
vishvaani deva, vayunanni vidvaan
yuyodhya asmaj juharaanam eno
te nama uktim vidhena.

**

हे अग्नि देव! हमें ब्रह्म तक पहुँचाने के शुभ मार्ग से ले चलिये; आप मेरे सब कर्मों को जानते हैं, हमारे सभी पाप दूर कर दीजिये, आपको बार-बार नमस्कार करते हैं।

**

O god of fire, lead us by the good path
To eternal joy. You know all our deeds.
Deliver us from evil, we who bow
And pray again and again.

ईशोपनिषद् कुल श्लोक 18 में 16॥

कठोपनिषद् Kathopanishad

Katha Upanishad starts with a story covering the first chapter (provides a unique story of a father and his only son Nachiketa's dialogue with Yamraaj, the God of Death, who became his spiritual teacher too.) Nachiketa's father, Vajasrava has performed a Vedic ritual that demanded renunciation of everything one possessed for Moksha, the ultimate liberation. Vajasrava was giving away all his cows to Brahmins. Nachiketa, though very young, but highly knowledgeable of the scriptures, saw the cows very old, incapable to give milk any more instead of the able ones in charity by his father. Nachiketa felt pained about this wrongdoing of his father as it was against the scriptures. Nachiketa wished to correct his father and understand his mistake, he asked his father thrice, "To whom will you offer me?". Nachiketa, as per the practices. considered himself a possession of his father. His father lost his temper and pronounced, "I give you to Yama, the God of death!" Nachiketa took it to his heart and set on a mission to Yama. Nachiketa reached to Yama's abode, but Yama was out of station. Nachiketa was neither welcomed nor fed. The practice then was to treat guest according to the scriptures. Nachiketa waited for three nights before Yama came back. After knowing everything from his household about the wait of Nachiketa in this way, Yama apologised by granting three boons to compensate for the three nights that Nachiketa spent without the required respect and any hospitality in his abode. "Ask for three boons, one for each night." Nachiketa asks Yama for the first boon, 'Grant that my father's anger be appeased, so he may recognise me when I return and receive with love.' Yama affirmatively agreed, "I grant that your father will love you as in the past. When he sees you released from the jaws of death. He will sleep again with a mind of peace."

Nachiketa's first boon not only saved his life but he also became immortal. In his other two boons opened the way for the seekers to get heavenly life first by learning that Yagya that can take one to heaven against the second boon. The third boon got him the Brahma Vidya in the rest of the chapters of

the Upanishad for attaining immortality that Yamraaj himself taught him through this Upanishad written thousands of years ago by our Rishis who never gave their names nor wrote anything about themselves.

शान्ति पाठ

ॐ सह नाववतु ।
सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

**

Om saha nauavatu
saha nau bhunaktu
saha veeryam karavaahai
tejasvi nāv adhītam astu
maa vidvisaavahai |
Om shaantih shaantih shaantih ||

**

Om! May God protect us both together; may God nourish us both together;
May we work conjointly with great energy,
May our study be vigorous and effective;
May we not mutually dispute (or may we not hate any).
Om! Let there be peace in me!
Let there be peace in my environment!
Let there be peace in the forces that act on me!

श्रेय-प्रेय

श्रेयश्च प्रेयश्च मनुष्यम् एतः,
तौ हि संपरीत्य विविनक्ति धीरः।
श्रेयो हि धीरः अभिप्रेयसो वृणीते,
प्रेयो मन्दो योगक्षेमाद् वृणीते॥1.2.2॥

श्रेयः च प्रेयः च मनुष्यम् एतः, तौ हि सम्परीत्य विविनक्ति धीरः।

श्रेयः हि धीरः अभि प्रेयसः वृणीते, प्रेयः मन्दः योगक्षेमात् वृणीते॥

(श्रेयः-good;च-and; प्रेयः-the pleasant; मनुष्यम्-the man; एतः- approach; तौ-those two; सम्परीत्य-having examined from all sides; विविनक्ति-discriminates; धीरः-the wise man; हि-only; प्रेयसः-the pleasant; अभिवृणीते-prefers; मन्दः-the ignorant; योगक्षेमात्-through avarice and attachment; वृणीते-prefers)

**

shreyas cha preyas cha manushyam etas
tau sampareetya vivinakti dheerah
shreyo hi dheeroh abhi preyasos vrineete
preyo mando yogakshemaad vrinete.

**

श्रेय और प्रेय दोनों मनुष्य के सामने आते हैं। बुद्धिमान दोनों की विवेक से पूरी तरह से सोच समझ कर प्रेय के मुकाबले श्रेय को पसन्द करता है, मूर्ख अपनी यथाशीघ्र अपनी कामना पूर्ति के स्वभाव के कारण हरदम प्रेय को।

**

Perennial joy or passing pleasure? This the choice one is to make always. Those who are wise recognise this, but not the ignorant. The wise welcomes what leads to abiding joy, though painful at the time. The latter runs, goaded by their senses, prefers what seems to provide immediate pleasure.

अविद्यायामन्तरे वर्तमानाः, स्वयं धीराः पण्डितम्मन्यमानाः।
दन्द्रम्यमाणाः परियन्ति मूढा, अन्धेनैव नीयमाना यथान्धाः ॥1.2.5॥

अविद्यायाम् अन्तरे वर्तमानाः, स्वयं धीराः पण्डितं मन्यमानाः।

दन्द्रम्यमाणाः परियन्ति मूढाः, अन्धेन एव नीयमानाः यथा अन्धाः ॥

(अविद्याम्-in ignorance; अन्तरे-in the midst of; वर्तमानाः-who live;स्वयं धीराः-wise themselves; पण्डितम्- learned; मन्यमानाः-fancying themselves; दन्द्रम्यमाणाः- deluded in many crooked ways; परियन्ति- go round and round; मूढाः-the ignorant; अन्धेन- by the blind; एवं- verily; नीयमानाः-being led by; यथा- as; अन्धाः-the blind)

**

avidyaya antare vartamaanaah, svayam dheerah panditam manyamaanaah;

dandramya maannaah pariyanti mooddhah, andhenaiva neeyamaanaa yatha andhaah.

**

जो लोग अविद्या ही जानते हैं, पर अपनी बुद्धि में स्वयं को ज्ञानी तथा महापण्डित मानते हैं, वे मूढ़ होते हैं, वे उसी प्रकार ठोकरें खाते हुए चक्करों में भटकते रहते हैं जैसे अन्धे के द्वारा रास्ता दिखाये जाने वाले अन्धे होते हैं।

**

They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about round and round circling like blind men led by the blind.

Note- It also comes in Mundakopanishad Sloka no.1.2.8

श्रवणायापि बहुभिर्यो न लभ्यः, शृण्वन्तोऽपि बहवो यं न विद्युः।

आश्चर्यो वक्ता कुशलोऽस्य लब्धाः, आश्चर्यो ज्ञाता कुशलानुशिष्टः॥1.2.7॥

श्रवणाय अपि बहुभिः यः न लभ्यः, शृण्वन्तः अपि बहवः यम् न विद्युः। आश्चर्यः वक्ता कुशलः अस्य लब्धाः, आश्चर्यः ज्ञाता कुशलानुशिष्टः ॥

(श्रवणाय-to hear, अपि-even; बहुभिः-by many; यः-who (the Atman); न लभ्यः-not available; शृण्वन्तः-having heard; बहवः-many; यं-whom; न- not; विद्युः-have known; आश्चर्यः-wonderful; वक्ता-who tells; कुशलः- proficient (rare); अस्य-to this;

लब्धा- the recipient (the pupil); ज्ञाता- who comprehends; कुशलानिष्टः- taught by a proficient preceptor.

**

shravannaaya api bahubhir yo na labhyah, shrivanto api bahavo yam na vidyuh;

aashcharyo vaktaa kushala asya labdhaa, aashcharyo jnyaataa kushala anushishtah.

**

‘परतत्त्व’ के बारे में बहुतों को सुनने को भी नहीं मिलता है, श्रवण करने वालों में से भी बहुत कम ही ‘उसे’ जान पाते हैं। ‘उसका’ ज्ञानपूर्वक व्याख्या करने वाला व्यक्ति अथवा ‘उसे’ उपलब्ध करने का दावा करनेवाला व्यक्ति होना तो एक आश्चर्यभरा चमत्कार ही होता है, तथा जब ऐसा कोई मिल जाये तो ऐसा श्रोता होना भी आश्चर्यपूर्ण है जो उन ज्ञानी से ‘उसके’ विषय में उपदेश पा ‘ईश्वर’ को जान सके।

**

He that is not easy even to be heard of by many, and even of those that have heard they are many who have not known Him,-a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know God even when taught of Him by the knower

तं दुर्दर्शं गूढमनुप्रविष्टं, गुहाहितं गह्वरेष्ठं पुराणम्।

अध्यात्मयोगाधिगमेन देवं, मत्वा धीरो हर्षशोकौ जहाति ॥1.2.12॥

तम् दुर्दर्शं गूढम् अनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम्।

अध्यात्मयोगाधिगमेन देवं मत्वा धीरः हर्षशोकौ जहाति ॥

तं- him; दुर्दर्शं-difficult to see; गूढम्- subtle(hidden); अनुप्रविष्टं- inaccessibly located; गुहाहितं- Smitten hidden the cavity of the heart; गह्वरेष्ठं-dwells in the abyss(a vast bottomless, boundless pit); पुराणम्-ancient, अध्यात्मयोगाधिगमेन- by means of meditation on the inner Self; देवं- the Lord; मत्वा- having recognised, realised; धीरः- the wise man; हर्ष- joys; शोकौ- and sorrows; जहाति- renounces)

**

tam durdarsham goodhamanuvishtham,guhaahitam gahvareshtam puraanam;
adhyaatma yogaadhigamena devam, matvaa dheero harshashokau jahaati. ||

**

धीर (बुद्धिमान व्यक्ति) आनंद और दुःख दोनों को त्याग देता है, जब वह आंतरिक आत्मा के ध्यान द्वारा, उस प्राचीन तेज को महसूस करता है, जो देखने में अत्यन्त कठिन, गहरा, और अनुभव में छिपा हुआ, हृदय की गुहा के भीतर रहता है।

**

The dhira (wise man) relinquishes both joy and sorrow when he realises, through meditation on the inner Self, that ancient effulgent One, hard to be seen, profound, hidden in experience, established in the cavity of the heart, and residing within the body.

Note: You can listen to detailed explanation on this Sloka by Swami Sarvapriyanand on this u-tube video in the middle: <https://youtu.be/ZoNSg5-EZ0o> (Mantras 1.2.11-13)

ॐ ब्रह्म

**सर्वे वेदा यत्पदमामनन्ति,
तपांसि सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति,
तत्ते पदं संग्रहेण ब्रवीम्यमित्येतत् ॥1.2.15॥**

सर्वे वेदाः यत् पदम् आमनन्ति, सर्वाणि तपांसि च यत् वदन्ति।

यत् इच्छन्तः ब्रह्मचर्यं चरन्ति, तत् पदं ते संग्रहेण ब्रवीमि ॐ इति एतत् ॥

(सर्वे-all;वेदाः-Vedas; यत्-which; पदम्-the goal; आमनन्ति- proclaim; तपांसि-act of penance; सर्वाणि-all; च-also; वदन्ति-declare; इच्छन्तः-wishing for; ब्रह्मचर्य- life of brahmacharin (self-controlled life devoted to knowledge and austerity); चरन्ति-lead; तत्- that; ते-your; पदं-goal; संग्रहेण-briefly; ब्रवीमि- I tell; ओम् ॐ- Om; इति-thus; एतत्-, it is)

**

sarve veda yatpadamaamanaati tapaamsi sarvaani cha yadvadanti,
yadicchanto brahmacharayam charanti tatte padam sangrahenna braveemi
Aum ity etat.

**

जिस परमपद का सभी वेद महिमागान करते हैं तथा सभी तपस्याएं जिसके विषय में बताती हैं, जिसकी इच्छा करते हुए मनुष्य ब्रह्मचर्य जीवन जीते हैं, 'उसे' मैं तुम्हें संक्षेप से बताता हूँ। वह परम पद है 'ॐ'।

.....

**

The seat and goal that all the Vedas glorify and which all austerities declare, for the desire of which men practise holy living, of That will I tell thee in brief compass. OM is that goal.

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥1.2.16॥

एतेत् हि एव अक्षरं ब्रह्म, एतत् एव हि अक्षरं परम्।

एतत् एव हि अक्षरं ज्ञात्वा, यः यत् इच्छति तस्य तत्॥

(एतत्-this; हि-indeed; एव-alone; अक्षरं-immortal; परम्-the highest; ज्ञात्वा-having known; यः-who; यत्-which; इच्छति-desires; तस्य-to him; तत्- that is achieved)

**

etadd hy evaaksharm brahma etaddhyevaakshram param |
etaddhyevaakshram jnaatvaa yo yadicchatu tasya tat ||

**

"यही 'अक्षर' है 'ब्रह्म', यही 'अक्षर' है 'परम-तत्त्व'। यदि इस 'अक्षर' को कोई जान ले, तो वह जिसकी भी इच्छा करता है, वही उसे प्राप्त हो जाता है।

**

For, this Syllable is the Most High: this Syllable if one knows, whatsoever one shall desire, it is his.

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥1.2.17॥x

एतत् आलम्बनं श्रेष्ठम्, एतत् आलम्बनं परम्।

एतत् आलम्बनं ज्ञात्वा, ब्रह्मलोके महीयते ॥

(एतत्- this; आलम्बनं-support; श्रेष्ठम्- glorious; परम्-supreme; ज्ञात्वा- having known; ब्रह्मलोके- in the world of Brahma—the Ultimate Reality; महीयते-revel.)

**

etadaalambanam shrestham etad aalambanam param |
etad aalambannam jnaatvaa brahmaloke maheeyate ||

**

यह श्रेष्ठ आलम्बन है, यह परम आलम्बन है। इस आलम्बन को जानकर व्यक्ति ब्रह्मलोक में महिमान्वित होता है।

**

This support is the best, this support is the highest, knowing this support one grows great in the world of the Brahman.

Note: Listen to Swami Sarvapriyanand to understand the sloka 1.2.15:

<https://youtu.be/OKeFEGeZvFU>

अमर आत्मा Immortal Self

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥1. 2. 18॥

न जायते म्रियते वा विपश्चित् न अयं कुतश्चित् न बभूव कश्चित्।

अजः नित्यः शाश्वतः अयं पुराणः न हन्यते हन्यमाने शरीरे ॥

(न, जायते- not, is born; म्रियते, वा, विपश्चित्- dies, or, the intelligent Self; न, अयम्, कुतश्चित्- not, this(Atman), from anything elsewhere, न, बभूव- not, came into being; कश्चित्, अजः- anything, unborn; नित्यः, शाश्वतः- eternal, everlasting; अयं, this (Atman); पुराणः- the ancient; न, हन्यते, हन्यमाने, शरीरे- not, slain, being slain, the body)

**

na jaayate mriyate va vipashchit na aayam kutashchinn na babhuva
kashchit |
ajo nityah shshvatoayam purano na hanyate hanyamane sharire ||

**

इस आत्मा का न जन्म होता है न मरण; न यह कहीं से आया है, न यह कोई व्यक्ति-विशेष है; यह अज है, नित्य है, शाश्वत है, पुराण है, शरीर का हनन होने पर इसका हनन नहीं होता।

**

That Wise One is not born, neither does he die; he came not from anywhere, neither is he anyone; he is unborn, he is everlasting, he is ancient and sempiternal, he is not slain in the slaying of the body.

Note- A similar sloka appears in Bhagwad Gita 2 which is similar and might have been taken from this Upanishad. Only the first line is different in words, but the meaning remains same. It appears there after the next verse.

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥1.2.19॥

हन्ता चेन मन्यते हन्तुं हतः चेत् मन्यते हतमं।

उभौ तौ न विजानीतः न अयं हन्ति न हन्यते ॥

(हन्ता, चेत्- the slayer, if; मन्यते, हन्तुं- thinks, that he slays; हतः, चेत्, मन्यते, हतम्- the slain, if, thinks, killed; उभौ, तौ, न, विजानीत- both, not, know well; न अयं, हन्ति, न, हन्यते- This does not, slay, not, is slain)

**

hanta che manyate hantum hatashchen manayate hatam |
ubhau tau na vijaanito naayam hanti na hanyate ||

**

"यदि मारनेवाला मानता है कि वह मारता है, यदि मारा गया यह मानता है कि उसको मारा गया है तो उन दोनों को ही पता नहीं है; 'यह' (दोनों के शरीर में जो आत्मा है) न मार सकता है न जो मारा जा सकता है।

**

If the slayer think that he slays, if the slain think that he is slain, both of these have not the knowledge. This slays not, neither is He slain.

Note- A similar sloka appears in Bhagwad Gita Chapter 2. The first line is differently worded having the same meaning.

**अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम्।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥1.2.20॥**

अणोः अणीयान् महतः महीयान् आत्मा अस्य जन्तोः निहितः गुहायां।
तम् अक्रतुः पश्यति वीतशोकः धातुप्रसादात् महिमानं आत्मनः ॥

(अणोः-सूक्ष्म, of the subtlest; अणीयान्-अतिसूक्ष्म, subtler; महतः-महान, great;
महियान् -महान से महान, greater than great;आत्मा-the Atman (Self); अस्य- यह Its;

जन्तो-जीव, of the living beings, निहित:- बैठा है, is seated, गुहायाम्-हृदय गुहा में, in the cavity of heart; तम्- वह, that; अक्रतुः- कामनारहित, desire-less; पश्यति- realises; वीतशोकः- शोकरहित, free from sorrow; धातुः- , of the senses and mind; प्रसादात्- grace through purity and tranquility, महिमानम्- majesty; आत्मनः- of the Self)

**

anor aneeyaan mahtomaheeyan, aatmaasya jantornihito guhaayaam |

tamakratuh pashyati veetashoko, dhaatuprasaadaan mahimaanam aatmanah
||

**

अणु से भी सूक्ष्मतर, महान् से भी महत्तर, 'आत्मा' हर प्राणी की हृदय-गुहा में रहता है। जब व्यक्ति अपने आपको कामनारहित एवं शोकरहित कर लेता है तब वह 'उसका' दर्शन करता है। मानसिक प्रवृत्तियों की शुद्धि के प्रसाद से वह 'आत्मा' की महिमा को प्रकट देख लेता है।

**

Finer than the fine, huger than the huge the Self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him, purified from the mental elements he sees the greatness of the Self-being.

Note: The shloka comes also in Svetasvaropanishad 3.20.

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम्।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥1.2.22॥*

अशरीरं शरीरेषु अनवस्थेषु अवस्थितम् ।

महान्तं विभुम् आत्मानं मत्वा धीरः न शोचति ॥

(अशरीरं- bodiless; शरीरेषु-in the body; अनवस्थेषु-perishable; अनवस्थितम्-seated; महान्तं-the great(Supreme); विभुम्-all pervading; आत्मनः- आत्मा, Atman; मत्वा- having realised; धीरः- the wise man; न- not; शोचति- grieves)

**

ashareeram shareereshu anavastheshu avasthitam,
mahaatam vibhum aamatva matva dhīro na shochati ||

**

शरीरों में 'अशरीरी', अस्थिर पदार्थों में 'स्थित'-तत्त्व, 'महिमामय' 'विभुव्यापी आत्मा' का साक्षात्कार करके ज्ञानी एवं धीर पुरुष फिर कभी शोक नहीं करते।

**

Realising the Bodiless in bodies, the Established in things unsettled, the Great and Omnipresent Self, the wise and steadfast soul grieves no longer.

यमराज कहते हैं अपवाद कौन होगा- (श्लोक १.२.२३ This Sloka comes also in Mundkohanishad 3.2.3?)

**नाविरतो दुश्चरितान्नाशान्तो नासमाहितः।
नाशान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥1.2.24॥**

न अविरतः दुश्चरितां न अशान्तः न असमाहितः।

न अशान्तमानसः वा अपि प्रज्ञानेन एवमाप्नुयात् ॥

(अविरतः- not refrained, who has not turned away; दुश्चरितात्- from bad conduct or wickedness; अशान्तः- not pacified; असमाहित- whose mind is not concentrated; अशान्तमानसः-whose mind is not tranquil; वा- or; अपि- also; प्रज्ञानेन- by knowledge; एवम्- this (Atman); आप्नुयात्- can obtain)

**

na avirato dushcharitaan naashanto naasamaahitah |
naashanta maanso vaapi prajnaaneninam aapnuyaat ||

**

जो दुष्कर्मों से विरत नहीं हुआ है, जो शान्त नहीं है, जो अपने में एकाग्र नहीं है अथवा जिसका मन शान्त नहीं है ऐसे किसी को भी यह 'आत्मा' प्रज्ञा द्वारा प्राप्त नहीं हो सकता।

**

None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

शरीर रथ की कल्पना Chariot Imaginary of Self and Senses

(A nice explanation of all the verses below from 1.3.3 to 1.3.13 by Swami Sarvapriyananda is available on u-tube video- <https://youtu.be/5iV2kikzo8Q>)

आत्मानं रथिनं विद्धि शरीरं रथमेव तु।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥1.3.3॥

आत्मानं रथिनं विद्धि शरीरं रथम् एव तु।

बुद्धिं तु सारथिं विद्धि मनः प्रग्रहम् एव च ॥

(आत्मनं- the Atman(jiva); रथिनं- lord of chariot (who is within it; विद्धि- know; शरीरं-the body; रथम्- the chariot; एव-verily; तु-again; बुद्धि-the intellect; सारथिं- the charioteer; मनः- the mind; प्रग्रहम्- the reins; च- and)

**

aatmaanam rathinam viddhi shareeram ratham eva tu
buddhim tu saarathim viddhi manah pragraham eva cha

**

शरीर रथ है एवं आत्मा रथ का स्वामी; 'बुद्धि' सारथी एवं मन घोड़ों की लगाम।

**

Know the Self as lord of the chariot

The body as the chariot itself,

The discriminating intellect as

The charioteer, the Monday's reins.?

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान्।

आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥1.3.4॥

इन्द्रियाणि हयान् आहुः विषयान् तेषु गोचरान्।

आत्मेन्द्रियमनोयुक्तं भोक्ता इति आहुः मनीषिणः॥

(इन्द्रियाणि-the senses; हयान्-horses; आहु-they say; विषयान्-the sense objects; तेषु- to them(senses); गोचरान्-roads; आत्मा-the Atman, इन्द्रिय-senses, मनः-mind; युक्तं-united; भोक्ता-enjoyer; इति- thus; मनीषिणः- the wise man)

**

indriyaani hayaan aahur vishayaama teshu gocharaan |

atmaa indriya mano yuktam bhokta iti aahur manishinah ||

**

इन्द्रियां अश्व हैं तथा विषय उनके विचरण के मार्ग हैं। मन तथा इन्द्रियों से युक्त आत्मा उनका भोक्ता है।

**

The senses, say the wise, are the horses;
Selfish desires are the roads they travel.
When the Self is confused with the body,
Mind, and senses, they point out, he seems
To enjoy pleasure and suffer sorrow.

+5

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा

तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥1.3.6॥

यः तु विज्ञानवान् भवति युक्तेन मनसा सदा।

तस्य इन्द्रियाणि वश्यानि सदश्वाः इव सारथेः॥

(यः- one(who); तु-but; विज्ञानवान्-who has right understanding; भवति- is; युक्तेन-controlled; मनसा- mind; सदा-always; तस्य-his; इन्द्रियाणि- the senses; वश्यानि-controllable; सदश्वा- good horses; इव-like; सारथे- for the charioteer)

**

yastu vijnaanavaan yuktena manasa sadaa
tasyendriyaani vashyaani sadashvaa iva saaratheh |

**

जो अज्ञानी है, जिसका मन सर्वदा अयुक्त रहता है, उसकी इन्द्रियाँ दुष्ट जंगली घोड़ों के समान होती हैं और वे अपने सारथी का आदेश-पालन नहीं करती।

**

But he that has knowledge with his mind ever applied, his senses are to him as noble steeds and they obey the driver.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥1.3.9॥

**

विज्ञानसारथि यः तु मनः प्रग्रहवान् नरः।

सः अध्वनः पारम् आप्नोति तद् विष्णोः परमं पदम् ॥

विज्ञानसारथि-one who has intelligence for his his charioteer; यस्तु- one who;
मनः-the mind;प्रग्रहवान्- (well controlled) rein; नरः-man; सः- he; अध्वन- of the
journey; पारम्-the end; तत्- that is; विष्णोः-of Vishnu; परमं- supreme; पदम्-
place, state)

**

vijnaana saarathir yastu manah pragrahavaan narah

so adhvanah param aapnoti tad vishnoh paramam padam ||

**

जो मनुष्य मन को लगाम की तरह समझता है तथा अपने गहन ज्ञान को सारथी बनाता है, वह अपने अन्तिम लक्ष्य विष्णु के परम-पद को प्राप्त करता है।

**

With a discriminating intellect

As charioteer and a trained mind as reins,

They attain the supreme goal of life,

To be united with the Vishnu(Lord of Love).

ब्राह्मण प्राप्ति का मार्ग निर्देशन

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥1.3.10॥

इन्द्रिभ्यः परा हि अर्थाः अर्थेभ्यः च परम् मनः।

मनसः तु परा बुद्धिः बुद्धेः आत्मा महान् परः ॥१०॥

(इन्द्रियेभ्यः- than the senses; परा- superior; हि- indeed; *अर्थाः- sense objects; अर्थेभ्यः- than the sense objects; च- and; परं- superior; #मनः- the mind; मानसः- than the mind; तु- again; परा- superior; बुद्धि- the intellect; आत्मा- the Self; महान्- the great, @परः- beyond)

*The *arthaah*, sense-objects, by which those senses were created for their (i.e. of the sense-objects) own revelation; are certainly higher, more pervasive, and are their inner selves; *indriyebhyah*, than those senses- which are their own effects (the sense-organs having been created from sense-objects for perceiving them) # *manah*, mind is indicated the elements in their rudimentary subtle form which are the material cause of the mind, for they are the originators of volition and conjecture. *Buddhih* the intellect, is denoted the rudimentary elements which are the source of determination etc. @*paraa*- higher- sublet, more pervasive, and is their inner self.

indriyebhyah paraa hyarthaa arthebhyashcha param manah |
manasastu paraa buddhirbuddheraatmaa mahanparah ||

इन्द्रियों से उच्चतर हैं उनके विषय, उन इन्द्रिय-विषयों से उच्चतर है 'मन', 'मन' से उच्चतर है बुद्धि तथा उस बुद्धि से उच्चतर है 'महान् आत्मा'।

**

The sense-objects are higher than the senses; and the mind is higher than the sense-objects; but the intellect is higher than the Mind; and the Great Self (the inner most principle of intelligence of all beings and the Great , because it is the most pervasive of all) is higher than the intellect.

(Explanation- The principle called *Hiranyagarbha*, which was born before all, from the Unmanifested (*Maayaa*), and which consists both intelligence and activity, and which is called the Great Self that is *parah*, (higher), than the intellect.

.....

महतः परमव्यक्तमव्यक्तात्पुरुषः परः।

पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥1.3.11॥x

महतः परम् अव्यक्तं अव्यक्तात् पुरुषः परः।

पुरुषात् न परं किञ्चित् सा काष्ठा सा परा गतिः ॥११॥

(महतः- beyond the great Self (mahat);परम्-is superior; अव्यक्तम्- the unmanifested; अव्यक्तात्-than the unmanifested; पुरुषः- Purush; परः- is superior; पुरुषात्- than the Purush; परं- is superior; न किञ्चित्- there is nothing; सा- that; परा-highest, the Supreme; गतिः- goal)

**

mahatah paramavyaktamavyaktaat purushah parah |
purushaan na param kinchitah kaashtaa saa paraa gatih ||

**

उस महान् आत्मा से उच्चतर 'अव्यक्त' है, 'अव्यक्त' से उच्चतर 'पुरुष' है; 'पुरुष' से उच्चतर कुछ भी नहीं : वही सत्ता की पराकाष्ठा है, वही साधना का परम लक्ष्य है।

**

.....

**

And the Unmanifested higher than *Mahat*, the Great Self; the Purusa is higher than Unmanifested. There is nothing higher than the Purus. He is the culmination. He is the highest Goal.

As compared (even) with Mahat(the Great Self) is higher- the subtler, the inner self, and the most pervasive, is Unmanifested- that which is the seed of the whole universe, the essence of unmanifested name and form, the state of aggregation of all powers of causes and effect. As compared with that unmanifested, the Purusa is higher- subtler and greater, being the cause of all the causes and the inmost self of all- and therefore too, is called purusah, because He fills up everything. And so there is nothing higher than the Purusa. Since there is no other substance beyond the Purusa who is mass of pure consciousness, therefore, He is the culmination- of subtleness, greatness, and inwardness, as Self. And hence this is the supreme goal- of the seekers, all individual souls that transmigrate.

The Five Inner Layers as Kosas (Sheaths)

The outermost sheath is the अन्नमय (annamaya), the material or physical, constituted of the body and the physical universe revealed by the sense-organs. The next interior one is the प्राणमय praanamaya, followed by the मनोमय manomaya and the विज्ञानमय vijnaanamaya kosas. These correspond to the three layers of indriya, manas, and buddhi mentioned in sloka 10. The vijnaanamaya, again corresponds to the mahat aatma in sloka. The fifth and last sheath is the आनन्दमय (aanandamaya), corresponds to the avyakta of sloka 11. And beyond the aanandamaya kosa is the impersonal Brahman, the unchanging Self of the changing universe, beyond the cause and effect process, of the nature of pure Consciousness, one and non-dual, like the calm ocean in which all waves have subsided. This the Purusa, the very principle of intelligence, which Vedanta sees as the ultimate reality behind man and the universe.

आत्म-दर्शन की योग्यता

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते।

दृश्यते त्वग्रया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥1.3.12॥

एषः सर्वेषु भूतेषु गूढः आत्मा न प्रकाशते।

दृश्यते तु अग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥

(एषः-this; सर्वेषु-in all; भूतेषु-in beings; गूढः-hidden; आत्मा-Atman; न प्रकाशते- does not shine(reveal); दृश्यते- is seen; तु-but; अग्र्यया-sharp; बुद्ध्या-by intellect; सूक्ष्मया- through subtle; सूक्ष्मदर्शिभिः-by the seers of subtle vision)

**

esha sarveshubhooteshu gooddho aatmaa na prakaashte|
drshtvagryayaa buddhyaa sookshma sookshma darshibhih||

**

समस्त भूतों में गूढ 'आत्म तत्त्व' 'स्वयं' को दृष्टिगोचर नहीं बनाता तो भी 'वह' सूक्ष्मदर्शी द्रष्टाओं के द्वारा सूक्ष्म एवं कुशाग्र बुद्धि से देखा जाता है।

**

The secret Self in all existences does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding.

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि।

ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥1.3.13॥

यच्चेत् वाक् मनसी प्राज्ञः तत् यच्छेत् ज्ञान आत्मनि,

ज्ञानं आत्मनि नियच्छेत्, तत् यच्छेत् शान्त आत्मनि ॥

(यच्छेत्- should merge; वाक्- word(speech); मनसी- in the mind; प्राज्ञः- the wise; तत्-that mind; यच्छेत्- should merge; ज्ञान आत्मनि-in the mind(knowledge of the Self); ज्ञानम्- the intellect; आत्मनि महति- into the great Atman; यच्छेत्- should merge; शान्त आत्मनि- into the peaceful Atman)

**

yacched vaang manasee praaajyanyas

tad yachhed jnyaana aatmani |
jnyaanam aatamani mahati niyacchet

tad yachhet shanta aatmani ||

**

प्रज्ञावान व्यक्ति अपनी वाणी को मन में नियन्त्रित रख, मन को ज्ञानस्वरूप आत्मा में नियन्त्रित रख तथा ज्ञान को 'महान् आत्मा' में नियन्त्रित रख और उसे पुनः शान्त-स्वरूप 'आत्मा' में नियन्त्रित रख अपना लक्ष्य पा लेगा।

**

Let the wise man restrain speech in his mind and mind in his self of knowledge, and knowledge in the Great Self, and that again let him restrain in the Self that is at peace.

आत्म प्राप्ति का मार्ग

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥1.3.14॥**

उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथः तत् कवयो वदन्ति॥

(उत्तिष्ठत- arise; जाग्रत- awake; प्राप्य- having reached; वरान्- the great teacher, निबोधत- learn how to realise that Atman; क्षुरस्य- of a razor; धारा- edge; निशिता- sharp; दुरत्यया- difficult to cross; दुर्ग- hard to tread; पथः- path; तत्- that; कवयः- the wise; वदन्ति- say)

**

uttishthata jaagrata praapya varaan nibodhata |
kshurayasya dhaaraa nishitaa duratyayaa

durgam pathastatkavayo vadanti ||

**

उठो, जागो, और जानकार श्रेष्ठ गुरुओं की कृपा से ज्ञान प्राप्त करो । विद्वान् मनीषी जनों का कहना है कि ज्ञान प्राप्ति का मार्ग उसी प्रकार दुर्गम है जिस प्रकार छुरे के धार पर चलना।

स्वामी विवेकानन्द की प्रसिद्ध उक्ति इसी श्लोक पर आधारित है- “उठो, जागो और तब तक नहीं रुको, जब तक लक्ष्य ना प्राप्त हो जाए।”

**

Get up! Wake up! Seek the guidance of an
Illuminated teacher and realise the Self.

Sharp like a razor's edge, the sages say,
Is the path, difficult to traverse.

Note: Swami Savapriyanand of Vedanta Society, explains this and the next
verse in a u-tube lesson: <https://youtu.be/aJZn4GNEw8g>

**अशब्दमस्पर्शमरूपमव्ययं, तथाऽरसं नित्यमगन्धवच्च यत्।
अनाद्यनन्तं महतः परं ध्रुवं, निचाय्य तन्मृत्युमुखात् प्रमुच्यते
॥1.3.15॥***

अशब्दम् अस्पर्शम् अरूपम् अव्ययं तथा अरसं नित्यम् अगन्धवत् च यत्।

अनाद्यनन्तम् महतः परं ध्रुवं निचाय्य तत् मृत्युमुखात् प्रमुच्यते ॥

(अशब्दम्-without sound; अस्पर्शम्-without touch; अरूपम्-without form; अव्ययं-
without decay; तथा-thus; अरसं- without taste; नित्यम्-eternal; अगन्धवत्-without
smell; च- and; यत्- that which; अनाद्यनन्तम्- without beginning or end; महतः
परं- beyond (superior to) the mahat; ध्रुवं-changeless; निचाय्य-having
known(Realised); तत्- that(Atman); मृत्यु मुखात्- from the jaws of death;
प्रमुच्यते- is freed.

**

ashabdam asparsham aroopam avayam, tathaa arasam nityamagandhavach
yat |

anaadyanantam mahatah param dhruvam, nichaayya tam mrityu mukhaat
pramucyate ||

**

वह 'परतत्त्व' जिसमें न शब्द है, न स्पर्श और न रूप है, जो अव्यय है जिसमें न कोई रस है और न कोई गन्ध है, जो नित्य है, अनादि तथा अनन्त है, 'महान् आत्मतत्त्व' से भी उच्चतर (परे) है, ध्रुव (स्थिर) है उसका दर्शन करके मृत्यु के मुख से मुक्ति मिल जाती है।

**

That in which sound is not, nor touch, nor shape, nor diminution, nor taste, nor smell, that which is eternal, and It is without end or beginning, higher than the Great Self and stable,-that having seen, from the mouth of death there is deliverance. Another way to remember and understand is

“Beyond the name and form,

Beyond the senses, and inexhaustible

Neither a beginning nor an end,

Beyond time, space, and causality,

Eternal, Immutable- the Supreme Self,

Realise It to be free from birth and death”.

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति।

महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥2.1.4॥*

स्वप्नान्तं जागरितान्तं च उभौ येन अनुपश्यति।

महान्तं विभुम् आत्मानं मत्वा धीरः न शोचति ॥

(स्वप्नान्तं- within the dream; जागरितान्तं- objects in the waking state; उभौ- both; येन- by which; अनुपश्यन्ति- perceives; महान्तं- the great; विभुम्- Omnipresent, all pervading; आत्मानं-the Atman; मत्वा-having known, realised; धीरः-the wise man; न शोचति- grieves no more)

**

svapnaam tam jaagaritaantam cha ubhau yena anupashyati |
mahaantam vibhumaatmaanam matvaa dheero na shochati||

**

धीर पुरुष उस 'महान्' विभु-व्यापी 'परमात्मा' को जानकर जिसके द्वारा व्यक्ति स्वप्न तथा जाग्रत् दोनों अवस्थाओं के अन्त को देखता है, शोक से विरत हो जाता है।

**

The calm soul having comprehended the great Lord, the omnipresent Self by whom one beholds both to the end of dream and to the end of waking, ceases from grieving.

**न प्राणेन नापानेन मर्त्यो जीवति कश्चन।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥2.2.5॥***

न प्राणेन न अपानेन मर्त्यः जीवति कश्चन।

इतरेण तु जीवन्ति यस्मिन् एतौ उपाश्रितौ ॥

(न प्राणेन-not by prana; न अपानेन- nor by apanen, मर्त्यः- mortal; जीवति-lives; कश्चन-ever; इतरेण-by some other; तु- but; जीवन्ति-they live; यस्मिन्-on whom; एतौ-these two; उपाश्रितौ-depend)

**

na praanena na apaanena martyo jeevati kashchana |
itarena tu jeevati yasminn etaav upaashritau |

**

मर्त्य मनुष्य न प्राण से जीता है न अपान से। हम सब किसी ऐसे अन्य तत्त्व से ही जीवित रहते हैं जिसमें इन दोनों का उपाश्रित अस्तित्व है।

**

Man that is mortal lives not by the breath, no, nor by the lower breath; but by something else we live in which both these have their being.

सबमें एक ही आत्मा

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव।

एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥2.2.9॥*

**

अग्निः यथा एकः भुवनं प्रविष्टः रूपं रूपं प्रतिरूपः बभूव।

एकः सन् तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपः बहिः च ॥

(अग्निः-fire; यथा- just as; एकः-One single; भुवनं-world; प्रविष्टः-having entered; रूपं रूपं- respective form; प्रतिरूपः-respective form; बभूव- becomes; एकः-one; तथा- thus; सर्वभूतान्तरात्मा-the inner Self of all beings;रूपं रूपं-different forms; प्रतिरूपः-according to the form(He enters); बहिश्च-and outside, beyond)

**

agniryathaiko bhuvanaa pravishto roopam roopam pratiroomah babhvoo,
ekastathaa sarvabhootamroomam pratiroomah bahisah ch ॥

**

जिस प्रकार एक ही 'अग्नि' भुवन में प्रविष्ट करती है किन्तु यह जिस रूप के सम्पर्क में आती है उसका ही प्रतिरूप धारण कर लेती है, उसी प्रकार समस्त भूत-प्राणियों में विद्यमान 'अन्तरात्मा' एक ही है परन्तु रूप-रूप के सम्पर्क से वैसा वैसा प्रतिरूप बन जाती है; इसी प्रकार वह उनसे बाहर भी है।

**

As the same fire assumes different shapes
When it consumes objects differing in shape,
So does the one Self take the shape

Of every creature in whom he is present.

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बह्यदोषैः।

एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥2.2.11॥*

सूर्यः यथा सर्व सर्वलोकस्य चक्षुः, न लिप्यते चक्षुषैः बह्यदोषैः।

एकः सः तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥

(सूर्यः-the sun; यथा-as; सर्वलोकस्य-to all the world beings; चक्षुः-eye; न लिप्यते-is not contaminated, tainted; चाक्षुषैः-by the ocular; बाह्यदोषैः-external defects(impurities); एकः-one; तथा-so; सर्वभूतान्तरात्मा- the innermost essence(soul) that resides in all beings;न लिप्यते-is not touched, does not get contaminated; लोके-worldly; दुःखेन-sorrows, miseries;बाह्यः-external transcends them)

**

suryo yathaa sarvalokasya chaakshushair chakshur

na lipyate chakshushair baahya dosaih |

ekastathaa sarvabhootaaraatmaa

na lipyate lokaduhkhena baahyah ||

**

जिस प्रकार 'सूर्य' इस सकल जगत् का चक्षु है फिर भी बाह्य चाक्षुष दोष उसे लिप्त नहीं करते, इसी प्रकार समस्त प्राणियों में विद्यमान् 'अन्तरात्मा' एक ही है, परन्तु सांसारिक दुःख उसे लिप्त नहीं करते, वह दुःख तथा उसके भय से परे है।

**

As the sun, who is eye of the world,
Cannot be tainted by the defects in our eyes
Or you the objects it looks on,
So the one Self, dwelling in all, Cabot
Be tainted by the evils of the world.
For this Self transcends all!

एको वशी सर्वभूतान्तरात्मा, एकं रूपं बहुधा यः करोति।

तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम्

॥2.2.12॥*

**

एकः वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति।

तं आत्मस्थम् ये अनुपश्यन्ति धीराः, तेषाम् सुखं शाश्वतं न इतरेषाम् ॥

(एकः-one; वशी-ruler(controller); सर्वभूतान्तरात्मा-the soul of all beings; एकं-one; रूपं-form; बहुधा-manifold; यः-who; करोति-makes; तम्-Him; आत्मस्थं- as existing within their own Self; ये- those;अनुपश्यन्ति-perceive; धीराः-wise men; तेषां-their; सुखं- happiness; शाश्वतं-eternal; न इतरेषाम्-to none else.)

**

eko vashee sarvabhootaantaraatmaa, ekam roopam bahudhaa yah karoti;
tam aatmasthanam ye anupashyanti dheerah, tesaam sukham shaashvatam
netareshaam.

**

सभी प्राणियों के अन्तर् में स्थित, शान्त एवं सबको वश में रखने वाला एकमेव 'आत्मा' एक ही रूप को बहुविध रचता है; जो धीर पुरुष 'उस' का आत्मा में अनुदर्शन करते हैं उन्हें शाश्वत सुख प्राप्त होता है, अन्य लोगों को नहीं ।

**

The ruler supreme, inner Self of all,
Multiplies his oneness into many.
Eternal joy is theirs who see the Self
In their hearts. To none else does it come!

**नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम्**

॥2.2.13॥ *

**

नित्यः अनित्यानां चेतनः चेतनानां, एकः बहूनां यः विदधाति कामान्।

तम् आत्मस्थम् ये अनुपश्यन्ति धीराः, तेषां शान्तिः शाश्वती न इतरेषां ॥

(नित्यः-Eternal;अनित्यानां-amongst non-eternal; चेतनः-intelligence; चेतनानाम्- in the intelligent;एकः-one; बहूनां- of many; यः- who; विदधाति-fulfils;कामान्-desires; तम्- Him; आत्मस्थं-dwelling in their own;ये-those; अनुपश्यन्ति-perceive; धीराः- the wise men; तेषां- to them; शान्तिः-peace; शाश्वती- eternal; न इतरेषाम्- to none else.

**

nityo anityanaam chetanash chetnaanaam, eko bahoonaam yo vidadhaati
kaamaan |

tam aatmasthanam ye anupashyanti dheerah, tesham shaantih shaashvatee
na itaresham ||

**

बहुसंख्यक अनित्यो में 'एक नित्य', अनेक चेतन सत्ताओं में 'एक चेतन तत्त्व' 'एकमेव' होते हुए भी जो बहुतों की कामनाओं की पूर्ति करता है; जो धीर पुरुष 'उसका' आत्मा में अनुदर्शन करते हैं, उन्हें शाश्वत शान्ति प्राप्त होती है, इससे इतर अन्य लोगों को नहीं।

**

Changeless amidst the things that pass away,
Pure Consciousness in all who are conscious,
The One answers the prayers of many.
Eternal peace is theirs who see the Self
In their own hearts. To none else does it come!

**न तत्र सूर्यो भाति न चन्द्रतारकं, नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति ॥2.2.15॥***

न तत्र सूर्यः भाति, न चन्द्रतारकं, न इमाः विद्युतः भान्ति, कुतः अयम् अग्निः॥

तं एवं भान्तं अनुभाति सर्वम्, तस्य भासा सर्वं इदं विभाति ॥

(तत्र-there; सूर्यः-the sun, न भाति-does not shine; न चन्द्रः- nor moon; तारकं-
nor do the stars; न इमा-not these; विद्युतः-lightnings; भान्ति- shine; कुतः- how;
अयम् अग्निः- this fire; तम् एव- that verily; भान्तम्-(when He) shines; अनुभाति-
shines after; सर्व- all; तस्य- by His; भासा- by light; सर्वमिदं- all these; विभाति-
shines)

**

na tatra sooryah bhaati na chandra taarakam
na imaah vidyuto bhaanti kutah ayam agnih |
tameva bhāntamanubhaati sarvam, tasya bhaasaa sarvamidam vibhaati ||

**

वहां सूर्य प्रकाशमान नहीं हो सकता तथा चन्द्रमा एवं सब तारे आभाहीन हो जाते हैं; वहाँ विद्युत् भी नहीं चमकती, न ही कोई अग्नि प्रकाशित होती है। कारण, जो कुछ भी प्रकाशमान है, वह 'उसी' की ज्योति की प्रतिच्छाया है, 'उस' की आभा से ही यह सब प्रतिभासित होता है।"

**

There the Sun cannot shine and the moon has no lustre; all the stars are blind; there our lightnings flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shines.

Note: The similar Slokas have come as it is in Mundopanishad 2.2.10, Svetasvatara Upanishad 6.14.

.....

यदिदं किं च जगत्सर्वं प्राण एजति निःसृतम्।

महद् भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥2.3.2॥*

यत् इदम् किं च जगत् सर्वं प्राणे निःसृतम् एजति।

महत् भयं वज्रम् उद्यतं ये एतत् विदुः अमृताः ते भवन्ति ॥

(यत्- which; इदं-this; किंच- whatever, जगत्- the whole universe; सर्व- all; प्राणे- the prana being present; एजति- vibrates; निःसृतम्- having emerged (from the Brahman); महत्- great; वज्रम्-thunderbolt; उद्यतं-uplifted; ये एतत्- who this; विदुः-know; अमृताः-immortal; ते भवन्ति-they become)

**

yadidam kim ca jagatsarvam praana ejati nihshritam |

mahad bhayam vajramudyatam ya etadviduramṛtaas te bhavanti ||

**

यह सम्पूर्ण गतिमय जगत् 'प्राण' में गतिशील है और 'प्राण' से ही निःसृत है। महाभयङ्कर एवं 'वह' उद्यत वज्रसम है; जो 'उसे' जानते हैं वे अमर होते हैं।?

**

All this universe of motion moves in the Prana and from the Prana also it proceeded; a mighty terror is He, yea, a thunderbolt uplifted. Who know Him are the immortals.?

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम्।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥2.3.9॥

न सन्दृशे तिष्ठति रूप अस्य, न चक्षुषा पश्यति कश्चन एनम्।

हृदा मनीषा मनसा अभिक्लृप्तः, ये एतत् विदुः अमृताः ते भवन्ति ॥

(संदृशे- to the sight(form)as an object of vision; न तिष्ठति- is not available;
रूपम्- form;चक्षुषा-with the eyes; पश्यति- sees; न कश्चन- none; हृदय- by that
which resides in the heart; मनीषा- by the intellect (that controls the mind);
मनसा- by the intuition; अभिक्लृप्तः- is revealed;ये एतत्- who this; विदुः- know;
ते- they; अमृताः-immortal; भवन्ति-become.

**

na sandrishe tishthat roopamasya, na chakshushaa pashyati kashchana
inam;
hridaa maneeshaa manasa abhiklupto,ya etad vidur amiutaas te bhavanti.

**

'उसने' 'अपने' शरीर को दृष्टि की पहुँच में ग्राह्य नहीं रखा है, न कोई मनुष्य 'इसे' चक्षुओ
से देख पाता है, परन्तु हृदय, मन तथा अतिमन के द्वारा यह अभिव्यक्त होता है। जो 'उसे'
जानते हैं वे अमर हो जाते हैं।

**

He has not set His body within the ken of seeing, neither does any man
with the eye behold Him, but to the heart and mind and the super-mind He
is manifest. Who know Him are the immortals.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा।

अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥2.3.12॥*

न एव वाचा न मनसा प्राप्तुं शक्यः न चक्षुषा।

अस्ति इति ब्रुवतः अन्यत्र कथम् तद् उपलभ्यते॥

(नैव- not verily, वाचा- by speech, न मनसा- not by mind, प्राप्तुं- to be reached, शक्यः- is easy, न चक्षुषा- not by the eye, अस्ति- He is, इति- thus; ब्रुवतः- from those who say, अन्यत्र- otherwise, कथं- how, तत्- that, उपलभ्यते- is Realised)

**

naiva vaachaa na manasaa praaptum shakyo na chasusaa |

Astiti bruvato'nyatra katham tadupalabhyate |

**

"मनुष्य न मन के द्वारा 'परमेश्वर' को देख सकता है, न ही वाणी के द्वारा और न ही चक्षु के द्वारा। "वह है" इस कथन के अतिरिक्त मनुष्य 'उसके' प्रति कैसे सचेतन हो सकता है।

**

Not with the mind hath man the power to see God, no, nor by speech nor with the eye. Unless one saith "He is," how can one become sensible of Him?

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः।

अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥2.3.14॥

यदा सर्वे प्रमुच्यन्ते कामाः येऽस्य हृदि श्रिताः।

अथ मर्त्यः अमृतः भवति अत्र ब्रह्म समश्नुते॥

(यदा सर्वे-जब सभी, when all; प्रमुच्यन्ते-नष्ट हो जायें, are destroyed; कामाः-कामनाओं के, of desires; ये अस्य- जो उसके, which his; हृदि- हृदय या मन-बुद्धि में, in the heart; श्रिताः-बसता, पनपता है, dwelling; अथ मर्त्यः- तब मरणशील जीव, then immortal; अमृतः-अमर,immortal; भवति- हो जाता है, becomes; अत्र- यहीं, इसी शरीर

में, even here(in this body); ब्रह्म- परम ब्रह्म, Brahman; समश्नुते- मैं एक हो जाता है, he attains)

**

yadaa sarve pramucyante kaamaa ye hrudi shrutaah |
atha martyah bhavatyatra Brahma samashnute ||

**

जब व्यक्ति की प्रत्येक कामना की जकड़ उसके मन से पूरी तरह खत्म हो जाती है, तब वह व्यक्ति अमर हो जाता है। वह यहीं, इसी अपने शरीर से 'ब्रह्म' हो जाता है।

विशेष-भगवद् गीता में भी कहा है कि सभी कामनाओं से मुक्त हुआ व्यक्ति स्थितप्रज्ञ है, उसे ही परम शान्ति भी मिलती है और ब्रह्म निर्वाण भी। (2.55,70,71,72)

**

When all the desires that are in the heart of a man get destroyed, then this mortal man becomes immortal and attains Brahman here itself in this life in this very human body.

यथा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः।

अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥2.3.15॥*

यदा सर्वे प्रभिद्यन्ते हृदयस्य इह ग्रन्थयः।

अथ मर्त्यः अमृतः भवति एतावत् हि अनुशासनम् ॥

yadaa sarve prabhidyante hridayasyeha granthayah|
atha martyah amruta bhavaty etaavad anushaasanam ||

कुल ६ अध्याय 119 श्लोकों में 37श्लोक

.....

मुंडकोपनिषद् Mundakopanishad

मुंडकोपनिषद् का विषय विस्तार से दिया गुरु का 'गुरु से किया गया ज्ञान सम्बंधी एक प्रश्न है?' का एक उत्तर है। प्रश्न कर्ता एक महान गृहस्थ है, जिसे संसार का सभी सुख मिला था वेदादि ग्रंथों पर आधारित धर्म का पालन करते हुए जीवन जीने का। पर उसे अपने इच्छित ज्ञान की कमी अखर रही थी। वह ब्रह्मज्ञानी नहीं हो पाया था और न वह अपने को जन्म मरण के चक्कर से मुक्त होता दिखता था। गृहस्थ शौनक ने अपने समय के प्रसिद्ध ब्रह्मज्ञानी ऋषि अंगिरस के पास जा शिष्य की तरह एक सवाल किया- 'कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति', 'kasmin nu bhagavo vijnaate sarvamida vijnaatam bhavatiti', 'हे भगवन्, वह वस्तु क्या है जिसको जान जाने पर सब ज्ञात हो जाता है?' ऋषि अंगिरस कहते हैं कि परा, अपरा दो विद्याएं हैं और अपनी इच्छित कामना सिद्धि के लिये उसे अपरा, परा दोनों विद्याएं जाननी होगी। इसी बात का निर्देश ईशोपनिषद् के ऋषि ने भी कहा श्लोक ११ में; वहाँ 'परा-विद्या' को 'विद्या' एवं 'अपरा' विद्या को 'अविद्या' कहा गया है और उन दोनों को साथ साथ जानने के लिये कहा है। अंगिरस शौनक को पराविद्या का सम्पूर्ण ज्ञान इस उपनिषद् में देते हैं, जिससे 'यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति', 'ya ha vai tat paramam brahma veda sah brahma eva bhavati', 'वस्तुतः वह जो कि उस 'परम ब्रह्म' को जानता है वह स्वयं 'ब्रह्म' बन जाता है', 'He, verily, who knows that Supreme Brahman becomes himself Brahman'. इस उपनिषद् में गुरु अंगिरस ने ब्रह्म ज्ञान के अन्तिम लक्ष्य तक पहुँचने के सभी कदमों को शौनक को बताया है । चुने हुए श्लोक यहाँ दिये गये हैं।

अपरा-पर विद्या

तस्मै स होवाच - - द्वे विद्ये वेदितव्ये इति ह स्म।

यद् ब्रह्मविदो वदन्ति परा चैवापरा च ॥1.1.4॥*

सः तस्मै उवाच ह द्वे विद्ये वेदितव्ये इति ह स्म।

यत् ब्रह्मविदः वदन्ति परा च एव अपरा च ॥

(तस्मै, सः, ह उवाच- to him, He (Angira), said; द्वे, विद्ये, वेदितव्ये- two, knowledges, to be acquired; इति, ह यत्, ब्रह्मविदाः-that, which, those who know

Brahman; वदन्ति, स्म, परा, च, एव, अपरा, च- usually say, higher, and, also, lower, also)

**

tasmai sa hovaacha - - dve vidye veditavye iti ha sma,

yad brahmavido vadanti paraa chavaaparaa cha ||

**

अंगिरस ने उनसे यह कहा: दो प्रकार की विद्याएँ हैं जो जानने योग्य हैं, जिनके विषय में ब्रह्मविद्-ज्ञानी बताते हैं, परा तथा अपरा।

**

Angiras told him thus- Twofold is the knowledge that must be known. The knowers of the Brahman tell, Para, (the higher) and Apra (the lower knowledge).

**तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति।अथ परा यया तदक्षरमधिगम्यते
॥1.1.5॥***

तत्र अपरा ऋग्वेदः यजुर्वेदः सामवेदः अथर्ववेदः शिक्षा कल्पः व्याकरणं निरुक्तम् छन्दः
ज्योतिषम् इति। अथ परा यया तत् अक्षरम् अधिगम्यते॥

(तत्र- ,there; अपरा- lower knowledge; शिक्षा- Phonetics; कल्पः- code of rituals,
व्याकरणं- grammar; निरुक्तं- Etymology; छन्दः- metrics; योतिषम्- खगोल
विद्या, Astronomy; इति- that; अथ- now; परा- higher knowledge; यथा- By
which; तत्- that; अक्षर- to immorality; अधिगम्यते- leads)

**

tatraaparaa rigvedo yajurvedah saamavedo'tharvavedah shiksaa kalpo
vyaakaranam niruktam chhando jyotisamiti
atha paraa yayaa tadaksaramadhigamyate.

**

इन दो विद्याओं में ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद, शिक्षा, कल्प, व्याकरण, निरुक्त, छन्द और ज्योतिष- अपराविद्या है। वह जिससे अविनाशी परब्रह्म 'अक्षर' के सम्पूर्ण ज्ञान की प्राप्ति होती है, उसे परा विद्या कहते हैं।

**

The Apra Vidya (lower knowledge) consists of the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda, phonetics, ritual, grammar, etymology and astronomy. And the Para Vidya, (higher knowledge) is the knowledge by which is known the higher knowledge of 'Bahaman', the Immutable.

Notes-

In the Ishopanishad Mantra 9-11, Rishi has used 'Vidya' for 'Para-Vidya' and 'Avidya' for 'Apra Vidya'. In the Chandogya Upanishad, both these two Vidyas are explained in detail these two Vidyas in a conversation between Narada and Rishi Sanatkumara to whom Narada has come for knowing Self or Brahma, Narada tells what all the subjects he knows (Apra-Vidya) and then he says so it has not helped him in knowing the Self (Para-Vidya) in Chapter 7 Section 1, in Slokas number 7.1.2 to 7.1.3. Sanatkumara teaches Para Vidya to Narada.

In present days' terminology, Apra-Vidya includes everything being taught in modern educational institutes such as subjects of sciences, mathematics, technical, management, humanities, social sciences etc.. from the primary schools to universities, and the ultimate of modern education, the research institutes. Unfortunately, the need of the Para-Vidya, even its preparatory basics that must be universal for all types of education have vanished from the mind of the parents as well as

education policy makers and executors, in independent India. It is essential to create the necessary positive character and culture to be a good human beings and citizens of the country, and must be an essential part of it, as it is not the teaching of religion. Vivekanand and many have emphasised on that.

ब्रह्म का स्वरूप

यत् तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम्।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद् भूतयोनिं परिपश्यन्ति धीराः ॥१.१.६॥

यत् तत् अद्रेश्यम् अग्राह्यम् अगोत्रम् अवर्णम्, अचक्षुः श्रोत्रम् तत् अपाणिपादं ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तत् अव्ययं, यत् धीराः भूतयोनिं परिपश्यन्ति ॥

.....
(यत्, तत्, अद्रेश्यम्- which, that, invisible; अग्राह्यम्, अगोत्रम्, अवर्णम्, अचक्षुः, श्रोत्रं (ungraspable, (un-originated), attribute-less, that which has neither eyes nor ears (devoid of senses), तत्, अपाणिपादम्- that, (which has) neither hands nor legs; नित्यम्, विभुं- Eternal, full of manifestations or manifold expressions; तत्, अव्ययम्- that, imperishable (Being); यत्, भूतयोनिं, परिपश्यन्ति, धीराः- which, the source of all creation, behold everywhere, (perceive), the wise.

**

yat tad adreshyam agraahyam agotram avaranam achukshuh shrotram tad
apaani paadam ॥

nityam vibhum sarvagatam susukshmam tad avyayam

yad bhootayonim paripashyanti dheerah ॥

**

'वह' जो अदृश्य है, अग्राह्य है, सम्बन्धहीन (अगोत्र) है। अवर्ण है, चक्षु तथा श्रोत्र रहित है, जो अपाणिपाद (हाथ-पाँव रहित) है, नित्य है, विभु है, सर्वगत है, सब में ओतप्रोत है,

अतिसूक्ष्म है, अव्यय है, जो समस्त प्राणियों की उत्पत्ति का उद्गम-स्थल (योनि) है, जानीजन (धीरजन) सर्वत्र उसका दर्शन करते हैं।

**

That the invisible, that the unseizable, without connections, without hue, without eye or ear, that which is without hands or feet, eternal, pervading, which is in all things and impalpable, that which is Imperishable, that which is the womb of creatures sages behold everywhere.

Note- We have similar description of Brahman in Ishopanishad and Kathopanishad too.

**तदेतत् सत्यं यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तथाक्षराद् विविधाः सौम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥2.1.1॥***

तत् एतत् सत्यं यथा सुदीप्तात् पावकाद् विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः।
तदा अक्षरात् विविधाः सौम्य भावाः प्रजायन्ते तत्र च एव अपि यन्ति॥

(तत्, एतत्, सत्यं- that, this, truth; यथा, सुदीप्तात्, पावकाद्- as, from the flaming, (from)fire; विस्फुलिङ्गाः, सहस्रशः- sparks, by thousands; प्रभवन्ते, सरूपा- issue forth, (spring out), of the same form; तथा, अक्षरात्, विविधा- as, from the immortal (Brahman),various, diverse; सौम्य- beloved youth; भावाः, प्रजायन्ते- jivas, beings, originate, are born; तत्र, च, एवं, अपि, यन्ति-there, and, again, go, find way into)

**

tadetat satyam yatha susuditpavakaad visphulingaah

sahasrashah prabhavante saroopaah |
tathaaksharad vividhaah somya bhaavaah

Prajaatayante tatra chaivapiyanti||

**

हे सौम्य! यह है 'वह' पदार्थों का 'सत्यतत्त्व' जिस प्रकार सुदीप्त अग्नि से सहस्रों स्फुर्लिंग उत्पन्न होते हैं तथा वे सभी अग्नि के समान रूप वाले होते हैं, उसी प्रकार अक्षर-तत्त्व से अनेकानेक भावों का उद्भव होता है तथा उसी में वे सब चले जाते हैं।

**

This is That, the Truth of things: as from one highkindled fire thousands of different sparks are born and all have the same form of fire, so, O fair son, from the immutable manifold becomings are born and even into that they depart.

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥2.1.2॥

दिव्यः हि अमूर्तः पुरुषः सबाह्याभ्यन्तरः हि अजः।

अप्राणः हि अमनाः शुभ्रः हि अक्षरात् परतः परः॥

दिव्यः-self-resplendent; हि- verily; अमूर्तः- formless; पुरुषः- the purush;
सबाह्याभ्यन्तरः-in both within and without; अजः-unoriginated; अप्राणः-anterior of
life; अमनाः- without mind; शुभ्रः- pure; अक्षरात्- from the indestructible; परतः परः-
He transcends even transcendent)

**

divyo hy amoortah purushah

sa baahyaabhyoantaro hy ajah

apraano hy amanaah shubhro

aksharaat paratah parah.

**

वह (ब्रह्म) दिव्य, निराकार 'पुरुष', निराकार, बाहर और भीतर सर्वत्र विद्यमान, अजन्मा, प्राण मन विहीन होने के कारण पूर्ण रूप से विशुद्ध है, और अक्षर (जीवात्मा) से अत्यन्त श्रेष्ठ है।

**

That Supreme being Brahman, is divine and formless Self. That is the outside and the inside and Unborn; That is without '*praana*' beyond life, without mind, pure luminous, higher than the highest immutable Self.

.....

ब्रह्म प्राप्ति की शिक्षा के शिष्य के लिये

यदर्चिमद्यदणुभ्योऽणु च,

यस्मिंल्लोका निहिता लोकिनश्च।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ् मनः।

तदेतत् सत्यं तदमृतं तद् वेदध्व्यं सोम्य विद्धि ॥2.2.2॥*

यत् अर्चितम् यत् अणुभ्यः अपि अणु च यस्मिन् लोकाः लोकिनः च निहिताः तत् एतत् अक्षरं ब्रह्म सः प्राणः तत् उ वाक् मनः तत् एतत् सत्यम् तत् अमृतम् तत् मनसा वेदध्व्यं सोम्य तत् विद्धि ॥

(यत्, अर्चितम्- that which, luminous; यत्, अणुभ्यः, अणु- that which, than the subtlest, subtle; च, यस्मिन्, लोकाः- and, in which, worlds; निहिताः, लोकिनः, च- seated, inhabitants, and; तत्, एतत्, अक्षरं ब्रह्म- that, this, immortal, Brahman; सः, प्राण- He, life; तत्, उ, वाक्, मनः- that, alone, speech, mind; तत्, एतत्, सत्यं- that, this, reality; तत्, अमृतं- that, immortality; तत्, वेदध्व्यं- that, that which should be penetrated; सोम्य, विद्धि- O! my friend, penetrate)

**

yad archimad yad anubhyonu cha

yasmin lokaa nihitaa lokinas cha

tad etad aksharam brahma sa praanas tad vaangmanah

tad etat satyam tad amritam tad veddhavyam saumya viddhi.

**

यह जो 'ज्योतिर्मान्' है, जो अणुओं से भी सूक्ष्मतर है, जिसके अन्दर समस्त लोक-लोकान्तर एवं उनके लोकवासी सन्निहित हैं, 'वही' है 'यह'-यह अक्षर 'ब्रह्म' प्राणतत्त्व 'वही' है, 'वही' वाणी तथा मन है। 'वही' है 'यह' 'परम सत्य' तथा 'सत्तत्त्व', 'वही' है अमृत तत्त्व तुम्हारे द्वारा 'वही' है वेधनीय, है सौम्य! 'उसी' का वेधन करो (उसमें प्रवेश करो)।

**

That which is the Luminous, that which is smaller than the atoms, that in which are set the worlds and their peoples, That is This,-it is Brahman immutable: life is That, it is speech and mind. That is This, the True and Real, it is That which is immortal: it is into That that thou must pierce, O fair son, into That penetrate.

**धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत।
आयम्य तद् भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥2.2.3॥***

धनुः गृहीत्वा औपनिषदं महास्त्रं शरं हि उपासानिशितम् सन्धयीत।

आयम्य तद् भावगतेन चेतसा लक्ष्यं तत् एव अक्षरं सौम्य विद्धि ॥

(धनुः- bow; गृहीत्वा-having taken; औपनिषदम्- furnished by Upanishads, महास्त्रम्- the great weapon; शरं-arrow; उपासानिशितं- sharpened by japa; सन्धयीत- must be fixed; आयम्य- having drawn; तद् भावगतेन-fixed on Brahman; चेतसा-without mind; लक्ष्यं-the mark, goal (Brahman), तत्-that; अक्षरं- immortal Brahman; सौम्य-friend, विद्धि- understand, learn)

**

dhanur grihitva aupanishadam mahaastram
sharam hy upaasaanishitam sandadheeta
aamyam tad bhaavagatena chetasaa
lakshya tad evaaksharam saumya viddhi

**

उपनिषदीय महान अस्त्र रूपी धनुष लेकर उसपर उपासना से तेज किये हुए वाण चढ़ावों, और फिर उसे मन को एकनिष्ठ कर खींचो और ब्रह्म के अक्षररूप लक्ष्य को वेध डालो।

**

Take up the great mighty bow of the Upanishads, set on it an arrow sharpened by meditation, draw the bow back with a mind wholly devoted to the contemplation of That Brahman, and penetrate That Target.

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥2.2.4॥*

प्रणवः धनुः शरः हि आत्मा ब्रह्म तत् लक्ष्यम् उच्यते।

अप्रमत्तेन वेद्धव्यं शरवत् तन्मयः भवेत् ॥

(प्रणव- the Pranav (ॐ); धनुः, शरः- bow, arrow; हि, आत्मा- indeed, Atman; ब्रह्म- Brahman, तत्, लक्ष्यम्- that , the goal, mark; उच्यते- is said to be; अप्रमत्तेन- steady and undeflected; वेद्धव्यं- should be hit; शरवत्- like the arrow; तन्मयः-one with the mark; भवेत्-should become)

**

Pranavo dhanuh sharo hyatmaa brahma tallakshyam uchyate |

Apramattena veddhavyam sharavat tanmayo bhavet ||

**

‘ॐ (प्रणव) धनुष एवं आत्मा बाण, और ‘ब्रह्म’ लक्ष्य, कहा गया है। पूरी एकाग्रता से उसको वेधने की कोशिश करना चाहिए जबतक वाण के समान लक्ष्य ब्रह्म में तन्मय हो जाया जाए।

विशेष- 'ॐ' को ब्रह्म माना है उपनिषदों में, और इस पर मन को केन्द्रित योग साधना या ध्यान करने का निर्देश है।

**

Use the 'Aum' ॐ (*Pranav*) as the bow, and the Self(Atman) as the arrow and Brahman as the target. Be self-collected totally and hit It without making any mistake, so that you become united with It, as the arrow must become with the target for success. Carry on till you get success always.

**यस्मिन् द्यौः पृथिवी चान्तरिक्ष- मोतं मनः सह प्राणैश्च सर्वैः।
तमेवैकं जानथ आत्मानमन्या, वाचो विमुञ्चथामृतस्यैष सेतुः
॥2.2.5॥***

यस्मिन् द्यौः पृथिवी च अन्तरिक्षं ओतं मनः सह प्राणैः च सर्वैः।

तम् एकं जानथ आत्मानम् अन्याः वाचः विमुञ्चत अमृतस्य एषः सेतुः ॥

यस्मिन्, द्यौः, पृथ्वी, च- in whom, the heaven, the earth, and; अन्तरिक्षम्- Interspace; ओतं- centred; मनः, सह- the mind, together with; प्राणैः, च, life breaths (pranas), and; सर्वैः, तम्, एवं, एकं- of all, him, alone, one; जाने- know; आत्मानम्- as the Atman (Self); अन्या, वाचः- all other, talks; विमुञ्चथं- give up, desist; अमृतस्य-of immortality; एषः, सेतुः- this is, bridge)

**

yasmin dyauh prithivee chaantariksham otam manah saha praanaischa
sarvaih |
tamevaikam jaanaatha aatmaanamanyan vacho vimunchatha amritasyaisha
setuh ||

**

जिस आत्म-ब्रह्म में स्वर्गलोक, पृथ्वी और आकाश, तथा सभी प्राणों (पान, अपान, उदान, समान, व्यान) सहित मन पूरी तरह डूबा हुआ है, केवल उसी एक आत्मा को ही जानो; इसे छोड़ वाकी सब बातों को पूरी तरह से छोड़ दो, अमृत (मोक्ष) इसी पुल के पार है।

**

He, in whom are inwoven heaven and earth and interspace in the mid-region, and mind with all the life breaths (*praanas*), is the only to be known as the one Self of all; giving up all the other talks: This is the bridge to the shore of immortality.

ब्रह्म

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि।
दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः॥

मनोमयः प्राणशरीरनेता, प्रतिष्ठितोऽन्ने हृदयं सन्निधाय।
तद् विज्ञानेन परिपश्यन्ति धीरा, आनन्दरूपममृतं यद् विभाति
॥2.2.7॥*

यः सर्वज्ञः सर्ववित् यस्य एषः महिमा भुवि ।

दिव्ये ब्रह्मपुरे हि एष दिव्ये आत्मा प्रतिष्ठितः॥

मनोमयः प्राणशरीरनेता प्रतिष्ठितः अन्ने हृदयम् सन्निधाय।

तत् विज्ञानेन परिपश्यन्ति धीराः आनन्दरूपम् अमृतं यद् विभाति॥२.२.७॥

(यः, सर्वज्ञ- He who, all-wise; सर्वविद्-all-knowing; यस्य, एषः- to whom, this; महिमा-glory; भुवि-in the world; दिव्ये-luminous; ब्रह्मपुरे-the city of Brahman(heart); हि एषः-verily this;

व्योम्नि-in the sky;आत्मा-Atman; प्रतिष्ठितः-seated;मनोमयः- one with mind;प्राण-life;
शरीर- body;नेता-controller, guiding; प्रतिष्ठितः- seated, अन्ने- in the food(in the
whole body of the man); हृदयं-in the heart; सन्निधाय- realises; तत्, विज्ञानेन-
that, by perfect knowledge;परिपश्यन्ति- realises; धीराः-the wise; आनन्दरूप-
blissful; अमृतं- immortality; यत्, विभाति- which, manifests)

**

yah sarvam an sarvavid yasyaisha mahimaa bhuvi

divye brahmapure hy esha vyomny aatmaa pratishtitah

manomayah praana shareera netaa, pratishtitonne hridyam sannidhaya |
tad vijinannena paripashyanti dhira,annandaroopam amrito yad vibhati ||

**

जो सब जानता है और सब समझता है। जिसकी महिमा पृथ्वी पर चारों तरफ़ दिखती है वह
दिव्य 'आत्मा' तुम्हारे हृदयाकाश में स्थित है।

वह मनोमय है, प्राण एवं शरीर का मालिक है, और हृदय का आश्रय ले, इस अन्नमय शरीर
में विराजमान है। इसे जान, बुद्धिमान साधक आनन्द स्वरूप अमृत- सनातन ब्रह्म, जो
सबमें प्रकाशित हो रहा है, का दर्शन करता है।

**

He, the Self, who knows all and understands all, and to whom belongs all
the glory in the world- is the Brahman, Self-established.

He consists of mind; He is one who leads; who is leader of the praana (life)
and body, is the nourisher sitting near the heart. By the knowledge of That
which shines as the blissful and immortal Aatman, Self, the wise beholds
Him fully the same Self in all beings.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥2.2.8॥*

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते च अस्य कर्माणि तस्मिन् दृष्टे परावरे॥

(भिद्यते- is broken, untied; हृदयग्रन्थि- knots of the heart; छिद्यन्ते- dispelled, solved; सर्वसंशया- all doubts; क्षीयन्ते- consumed; च, अस्य, कर्माणि, तस्मिन्- and, his, karmas, in it; दृष्टे- when seen; परावरे- in higher and the lower)

**

bhidyate hridayagranthih chhidryante sarvasamshayaah |

ksheeyante chaasyakarmani tasmin drishte paravare ||

**

उस (आत्मा) ब्रह्म को देख पा (तत्त्व से जान लेने पर) हृदय की अज्ञान की सभी गाँठें खुल जाती हैं, समस्त संशय मिट जाते हैं, तथा व्यक्ति के सभी पापकर्म पूरी तरह नष्ट हो जाते हैं।

**

The constraints of the heart due to ignorance get removed, all doubts get dispelled, and all taints of the actions get melted, when one sees both high and low of the Self.

हिरण्यमये परे कोशे विरजं ब्रह्म निष्कलम्।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ॥2.2.9॥*

हिरण्यमये परे कोशे विरजं ब्रह्म निष्कलं।

तत् शुभ्रं ज्योतिषां ज्योतिः तत् यत् आत्मविदः विदुः॥

(हिरण्यमये- golden; परे कोशे- the highest, innermost, sheath; विरजं, ब्रह्म- stainless, Brahman; निष्कलम्- indivisible; तत्, शुभ्रम्- that, pure; ज्योतिषां- of all lights; ज्योतिः- light; तत्, यत्- that, which; आत्मविदः- knowers of the Atman; विदुः- know)

**

hiranmaye pare koshe virajam brahma nishkalam |
tacchubhram jyotishaam jyotistiyad yadaatmavido viduh ||

**

वह निर्मल, अविभाज्य ब्रह्म स्वर्णिम प्रकाश से प्रकाशित परम कोश में विराजमान है, वह विशुद्ध सब ज्योतियों की भी ज्योति है, निर्मल है, जिसे उसे जानने वाले आत्मज्ञानी ही जानते हैं।

**

The stainless, indivisible, Brahman, the pure, the light of all lights shines from the innermost highest sheath of the golden hue. It is what the knowers of the Self (Atman) know.

इस उपनिषद् का २.२.१० श्लोक कठोपनिषद् का २.५.१५ ही है। देखें वहाँ।

**ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥2.2.11॥***

ब्रह्म एव इदम् अमृतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतः उत्तरेण च।

अधः ऊर्ध्वं च प्रसृतम् ब्रह्म एव इदं विश्वं इदं वरिष्ठम् ॥

(ब्रह्म, एव, इदम्-Brahman, verily, this; अमृतं-Immortal; पुरस्तात्- in front; ब्रह्म-Brahman; पश्चात्- at the back; ब्रह्म- दक्षिणतः, च, उत्तरेण- on the right, and, on the left; अधः, च, ऊर्ध्वं, च-below, and, above, and; प्रसृतं- everywhere; ब्रह्म-Brahman; एव, इदं- verily, this; विश्वम्, इदं- the world, this(is); वरिष्ठम्- the Supreme)

**

brahmaivedamamṛtam purastad brahma pashachaad brahma
dakshinataashottarena |
adhashcordhvam ca prasritam brahmaivedam vishvamidam varishtam ||

**

यह अमृतस्वरूप 'ब्रह्म' ही आगे है, पीछे है, दक्षिण और उत्तर में है तथा ब्रह्म ही नीचे ऊपर भी फैला हुआ है। यह सम्पूर्ण जगत् वरिष्ठ ब्रह्म ही है।

**

All this is Brahman immortal; Brahman is everywhere- above, below, in front, at the back, on the right and left. This entire magnificent world is indeed the supreme Brahman alone .

**द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥3.1.1॥***

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।

तयोः अन्यः पिप्पलं स्वाद अति अनश्नन् अन्यः अभिचाकशीति ॥

(द्वौ, सुपर्णा- two, birds; सयुजा- closely united; सखाया-in friendship; समानं, वृक्षं- the self-same, tree; परिष्वजाते- perch on; तयो, अन्य- among the two, one; पिप्पलं- fruit; स्वादु- with relish; अन्ति- eats; अनश्नन्-without eating; अन्यः, अभिचाकशीति- the other, (just) looks on)

**

Dvaa suparnaa sayujaa sakhaayaa
samaanam vriksham parishasvajaate
tayor anyah pippalam svaadv atty
anashnann anyo abhichaakashiiiti

**

दो सुन्दर पंखों वाले पक्षी, घनिष्ठ सखा, समान वृक्ष पर ही रहते हैं; उनमें से एक वृक्ष के स्वादिष्ट फलों को खाता है, अन्य खाता नहीं अपितु अपने सखा को देखता है।

**

Two birds, beautiful of wing, close companions, cling to one common tree:
of the two one eats the sweet fruit of the tree, the other eats not but
watches his fellow.

**समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥3.1.2॥***

समाने वृक्षे पुरुषो निमग्नः अनीशया शोचति मुह्यमानः।

जुष्टम् यदा पश्यति अन्यं ईशम् अस्य महिमानम् इति वीतशोकः॥

(समाने- on the same; वृक्षे- on the tree; पुरुषः- purusha; निमग्नः- is sunk in
ignorance; अनीशया- by the impotence; शोचति- grieves; मुह्यमानः- being
deluded; जुष्टं-the worshipful; यदा, पश्यति- when, sees; अन्यम्, ईशम्- the other,
Lord; अस्य, महिमानम्, इति- His, glory, thus; वीतशोकः- free from dejection)

**

Samaane vrikshe purusho nimagno
Aneeshyaa shochati muhyamaanah
Jushtam yadaa pashyati anyam eesham
Asya mahimaanam iti veetashokah

**

'पुरुष' (आत्मा) ही वह पक्षी है जो समान वृक्ष पर बैठकर (आस्वाद लेने में) निमग्न है;
क्योंकि वह 'अनीश' है (स्वयं का ईश नहीं है) वह मोह के वशीभूत होकर शोक करता है।
किन्तु जब वह उस अन्य को देखता है जो 'ईश' है, प्रेमी है, तब वह जान जाता है कि जो
कुछ भी है, वह 'उसकी' महिमा है, और वह शोकमुक्त हो जाता है।

**

The soul is the bird that sits immersed on the one common tree; but
because he is not lord he is bewildered and has sorrow. But when he sees
that other who is the Lord and beloved, he knows that all is His greatness
and his sorrow passes away from him.

Note- You can hear Swami Sarvapriyananda explaining the two verses above wonderfully: <https://youtu.be/dM2kmMvID0Y>

**यदा पश्यः पश्यते रुक्मवर्णं, कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान् पुण्यपापे विधूय, निरञ्जनः परमं साम्यमुपैति ॥3.1.3॥***

यदा पश्यः पश्यते रुक्मवर्णं कर्तारम् ईशं पुरुषं ब्रह्मयोनिम्।

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यम् उपैति॥

(यदा पश्य- when, seer; पश्यते-realises;रुक्मवर्ण-(lit. of the golden colour) self-
effulgent; कर्तारम्- the maker, ईशं- the Lord, the ruler; पुरुषं-the supreme Being;
ब्रह्मयोनिम्-(lit. Progenitor of Brahma) source of Creator; तदा विद्वान-then, the
wise one; पुण्यपापे- all deeds of merits and demerits; विधूय- shaking off;
निरञ्जनः- stainless; परमं- the Supreme; साम्यम्- state of equipoise; उपैति-
attains)

**

yadaa pashyah pashyate rukmavarnam, kartaarameesham purusham
brahmayonim ।
tadaa vidvaan punyapaate vidhooya, niranjanah paramam samyamupati ॥

**

जब साधक सुवर्णवर्ण और ब्रह्मा के भी आदि कारण सम्पूर्ण जगत के रचयिता दिव्य प्रकाश
स्वरूप ईश्वर को देखता है, उस समय वह विद्वान पुण्य और पाप दोनों को त्याग कर
निर्मल होकर ब्राह्मण के सम हो जाता है, ब्राह्मण ही बन जाता है।

**

When the seer sees the self-luminous Being (Brahman), the Lord, the
maker, the progenitor of Brahmaa, the wise one shakes off all sin and
virtue, becomes stainless, and attains the Supreme Unity with Brahman.

**प्राणो ह्येष यः सर्वभूतैर्विभाति, विजानन् विद्वान् भवते नातिवादी।
आत्मक्रीड आत्मरतिः क्रियावान्, एषा ब्रह्मविदां वरिष्ठः ॥3.1.4॥***

प्राणः हि एषः यः सर्वभूतैः विभाति विजानन् विद्वान् भवते न अतिवादी।

आत्मक्रीडः आत्मरतिः क्रियावान् एषः ब्रह्मविदां वरिष्ठः ॥

(प्राणः, हि, एषः, यः- prana, verily, this(Being); who; सर्वभूतैः- all the beings; विभाति- illuminating; विजानन्- knowing well; विद्वान्- the wise man; भवते- becomes; न- does not (भवते- becomes); अतिवादी- a vain bubbler; आत्मक्रीडः- sporting in Self; आत्मरतिः- delighted in Self; क्रियावान्- ever engaged in enjoined activities; एषः- this, ब्रह्मविदां- of those who know Brahman; वरिष्ठः- the best)

**

pranno hyesha yah sarvabhootair vibhaati, vijaanan vidvaan bhavate
naativadee ।

aatmakreedah aatmaaratih kriyayaavaan, esha brahma vidaam varishthah ॥

**

(ब्रह्म)यह प्राण ही है जो सभी भूतों के रूप में भासमान हो रहा है। इस ब्रह्म को जानकर विद्वान् व्यक्ति मतमतान्तर एवं विवादों से बचता है। ये आत्मा में ही क्रीड़ा करनेवाले, उसी में आनन्द खोजते रहनेवाले ब्रह्मज्ञानी श्रेष्ठतम है।

**

Knowing well that the 'Prana' is illumining all beings, the wise man stops all his blabbering. Sporting in Self, delighted in Self and ever engaged in enjoined activities, such a person is the best of those who realise Brahman.

**सत्येन लभ्यस्तपसा ह्येष आत्मा, सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो, यं पश्यन्ति यतयः क्षीणदोषाः ॥3.1.5॥**

सत्येन लभ्यः तपसा हि एषः आत्मा, सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।

अन्तःशरीरे ज्योतिर्मयः हि शुभ्रः, यं पश्यन्ति यतयः क्षीणदोषाः॥

(सत्येन- by truth, लभ्यः- is attained; तपसा- by concentration; हि, एषः- verily, this; आत्मा- Atman (Self); सम्यक्-ज्ञानेन- by wisdom; ब्रह्मचर्येण-by self-control, continence; नित्यम्- constantly; अन्तःशरीरः-within the body; ज्योतिर्मयः- luminous; हि- verily; शुभ्रः-stainless; यं- whom; पश्यन्ति- see (beholds); यतयः- ascetics; क्षीणदोषाः-who are purified, sinless)

**

satyena labhyastapasa hyesha aatmaa, samyagyaanena brahmachayena nityam;
antahsharee jyotirmayo hi shubhro,yam pashyanti yatayah ksheenadoshaah.

**

यह आत्मा सर्वदा सत्य आचरण, तप, आत्म-संयम, सम्यक् ज्ञान, ब्रह्मचर्य से हर समय लभ्य है। यह 'आत्मा' जो अन्तःशरीर में है शुभ्र एवं ज्योतिर्मय है और पूरी तरह पापमुक्त तपस्वीजन देख लेते हैं।

**

This Atman can be realised by the constant practice of truthfulness, self-control and austerity, true knowledge, and chastity. When such a person, gets freed from sin, beholds Him- as the luminous and the pure One, within his own being.

**सत्यमेव जयते नानृतं, सत्येन पन्था विततो देवयानः।
येनाक्रमन्त्यृषयो ह्याप्तकामा, यत्र तत् सत्यस्य परमं निधानम्
॥3.1.6॥***

सत्यम् एव जयते न अनृतं, सत्येन पन्था विततः देवयानः।

येन आक्रमन्ति ऋषयः हि आप्तकामाः, यत्र तत् सत्यस्य परमं निधानम्॥

(सत्यम् एव- truth, alone; जयति-wins; न नृतम्- not, untruth; सत्येन- by truth; पन्था- path; विततः- is laid out; देवयानः- divine; येन- by which; आक्रमति- ascend; ऋषयः-the seer; हि- by which; आप्तकामा- those who have fulfilled all their desires; यत्र, तत्- where, that; सत्यस्य- of truth; परमं निधानम्- supreme abode)

**

satyameva jayate naanritam, satyena pantho vitato devayaanah;
yenaakramantyoarishayo hyaptakaamaa, yatra tat satyasya paramam nidhaanam.

**

'सत्य' की सदा विजय होती है असत्य की नहीं। 'सत्य' से ही देवयान मार्ग का विस्तीर्ण रास्ता खुलता है, जिस से कामनातृप्त ऋषिगण वहां पहुँचते हैं, जहाँ 'सत्य' का परम धाम है।

**

Truth alone prevails, not falsehood. By truth the path, the Ways of the Gods, is laid out on which the seers, whose every desire is satisfied, proceed to the Highest Abode of the Ultimate Brahman.

**बृहच्च तद् दिव्यमचिन्त्यरूपं, सूक्ष्माच्च तत् सूक्ष्मतरं विभाति।
दूरात् सुदूरे तदिहान्तिके च, पश्यन्त्वैव निहितं गुहायाम् ॥3.1.7॥***

बृहत् च तद् दिव्यम् अचिन्त्यरूपं सूक्ष्मात् च तत् सूक्ष्मतरं विभाति।

दूरात् सुदूरे तद् इह अन्तिके च पश्यत्सु इह एव निहितं गुहायां ॥

(बृहत् च- vast, and; तत्- that (the truth of Brahman); दिव्यम्- effulgent, divine; अचिन्त्यरूपं- beyond imagination; सूक्ष्मात्- than the subtlest; च, तत्- also, that; सूक्ष्मतर- subtler; विभाति- shines; दूरात्- than the farthest, सुदूर- farther; तद्, इह- that, here (in this body); अन्तिके च- within, and; पश्यत्सु- to those who realise; इह एव- here (in this life), verily; निहितं- fixed, seated; गुहायाम्- in the cave of the heart)

**

brihachha tad divyamachtyaroopam
sookshmaaccha tat sookshmataram vibhati I
doorat sudoore tadihantike ca
pashyatsvihaiva nihitam guhaayam II

**

वह सत्य 'ब्राह्मण' अति विशाल, दिव्य है। इसका रूप अचिन्त्य है। यह सूक्ष्म से भी सूक्ष्मतर आभासित होता है; दूर से भी अतिदूर है; पर यह यहीं हमारे (शरीर में) अतिसमीप भी है। ब्रह्मज्ञानियों द्वारा वह यहीं हृदय गुहा में स्थित अनुशासित और प्रशिक्षित बुद्धि से देखा जाता है।

**

That Brahman shine forth, vast, self-luminous, inconceivable, subtler than the subtlest, farther the fastest and yet here very near within the body. The sages realise It dwelling in the cave of their hearts.

न चक्षुषा गृह्यते नापि वाचा, नान्यैर्देवैस्तपसा कर्मण वा।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः

॥3.1.8॥*

न चक्षुषा गृह्यते न अपि वाचा न अन्यैः देवैः तपसा कर्मणा वा।

ज्ञानप्रसादेन विशुद्धसत्त्वः ततः तु तं पश्यते निष्कलं ध्यायमानः॥

(न चक्षुषा- neither, by the eyes; गृह्यते- perceived; न अपि- nor even; वाचा- (described) by words; न अन्यैः- not by others; देवैः- by the senses; तपसा-by penance; कर्मणा- by rituals; वा- either; ज्ञानप्रसादेन- by understanding; विशुद्धसत्त्वः- becomes calm and refined; ततः तु तं- then, alone, Him; पश्यते- sees, realises; निष्कलं- the Absolute(lit. without parts); ध्यायमानः- in meditation.)

**

nachaksushaa grihayte naapi vaachaa, naanyaidevaitapasaa karmana vaa |
jnaanaprasaadena vishuddhasattvas, tat tu pashyate nishkalam
dhyaayamaanah||

**

(इस ब्रह्म) को न आँखें देख सकती है, न वाणी से बुलाया जा सकता है, न अन्य इन्द्रियों से और न कठिन तपस्या अथवा कर्म से। ज्ञान के प्रसाद से साधक विशुद्ध चित्त हो जाता है, केवल तभी एकनिष्ठ ध्यान अवस्था में उस अखण्ड 'परमात्म तत्त्व' को देखा जाता है।

**

The Self cannot be described by words, nor perceived by eyes or other senses, nor revealed by penance or good works. When the mind is calm and purest, then only, in deep meditation, one realises Him, the Ultimate Reality.

स वेदैतत् परमं ब्रह्म धाम, यत्र विश्वं निहितं भाति शुभ्रम्। उपासते पुरुषं ये ह्यकामास्ते, शुक्रमेतदतिवर्तन्ति धीराः ॥3.2.1 ॥*

सः वेद एतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम्।
उपासते पुरुषं ये हि अकामाः ते शुक्रं एतत् अतिवर्तन्ति धीराः॥
(सः वेद- he(the man of Self-realisation), knows; एतत् परमं- this, the Supreme;
ब्रह्म- Brahman; धाम- abode; यत्र- on which; विश्वं- the world; निहितं- laid; भाति-
shines; शुभ्रम्- pure, radiant; उपासते- serve, worship; पुरुषं- the man of
discrimination; ये हि- those, who; अकामा- without any desire; ते शुक्रम्- they,
the seed(the human birth); एतत्- this, अतिवर्तन्ति- go beyond; धीराः- the wise
men; men of discrimination)

**

sa vedaitat paramam brahma dhaama, yatra vishvam nihitam bhaati
shubhram;
upaasate purusham ye hyakaamaaste, shukrametadativartanti dheerah.

**

वह आत्मज्ञानी इस परम आश्रय रूप 'ब्रह्म' के परम धाम को जान लेता है, जिसमें पूरा जगत स्थित दिखाई देता है। जो निष्काम हो इस परमपुरुष की उपासना करते हैं, जन्म-मृत्यु से मुक्त अमृतत्व पा लेते हैं।

**

He, the knower of the Self, knows that Supreme Abode of Brahman which shines brightly and in which the universe rests. Those wise men who get totally free from the desires of any sorts, and totally dedicate to the Brahman, attain immortality.

न जानपाने का कारण क्या?

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥3.2.3॥*

कठोपनिषद् में यह श्लोक संख्या-1.2.23 है।

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात्।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥3.2.4॥*

न अयम् आत्मा बलहीनेन न च प्रमादात् तपसः वा अपि अलिङ्गात् ।

एतैः उपायैः यतते यः तु विद्वान् तस्य एषः आत्मा विशते ब्रह्मधाम ॥

(न अयम्- not this; आत्मा- Atman; बलहीनेन- by the weak; लभ्यः- is attained; न च- nor and; प्रमादात्- insincerity, carelessness; तपसः-from austerities; वा अपि- or and ; अलिङ्गात्- improper, unintelligent; एतैः- by these; उपायै- practices, means; यतते- strives; यः उ- who but; विद्वान्- wise man; तस्य एषः- to him, this; आत्मा- Atman; विशते- attains; ब्रह्मधाम- the state of Brahman)

**

nayam aatmaa balaheenena labhyo, na cha pramaadaat tapaso vapyalingat;

etair upaayair yatate yas tu vidvaams, tasyaisha aatmaa vishate
brahmdhaama.

**

यह 'परमात्मा' बलहीन व्यक्ति के द्वारा लभ्य नहीं है, न ही प्रमादपूर्ण प्रयास से, और न ही लक्षणहीन तपस्या के द्वारा प्राप्य है, किन्तु जब कोई विद्वान् इन उपायों के द्वारा प्रयत्न करता है तो उसका आत्मा ब्रह्म-धाम में प्रवेश कर जाता है।?

**

This Self cannot be won by any who is without strength, nor with error in the seeking, nor by an askesis without the true mark: but when a man of knowledge strives by these means his self enters into Brahman, his abiding place.

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥3.2.5॥

सम्प्राप्य एनम् ऋषयः ज्ञानतृप्ताः कृतात्मानः वीतरागाः प्रशान्ताः

ते सर्वगं सर्वतः प्राप्य धीराः युक्तात्मानः सर्वम् एव आविशन्ति ॥

(संप्राप्य- having attained;एनम्- this(the Self);ऋषयः- sages; ज्ञानतृप्ताः- satisfied with knowledge(and not left with longing for anything else);कृतात्मानः- with their purposes fulfilled; वीतरागाः- free from attachment; प्रशान्ताः- peaceful; ते सर्वगं- all pervading;सर्वतः- everywhere; प्राप्य- having attained; धीरा- the wise; युक्तात्मानः- devoted to the Self; सर्वम् एव- all alone;आविशन्ति- enter into)

**

sampraapyainam rishayo jnaantriptaah

kritaatmaano veetaraagaah prashaantaah I

te sarvagam sarvatah praapya dheera

yuktaatmanah sarvam evaavishanti II

**

जो विद्वान ऋषि, इस आत्मा को प्राप्त करके, ज्ञानतृप्त, जितात्मा, एकाग्रचित्त हो जाते हैं, वे इस सर्वव्यापी आत्मा को सर्वत्र पाकर इसमें प्रवेश कर जाते हैं।

**

Having realised Atman, the seers get fully satisfied. Their Self gets established in the Supreme Self, they are free from passions, they are tranquil in mind. Such calm ones , ever devoted to the Self , behold everywhere the omnipresent Brahman and in the end enter into It, the Ultimate once for ever.

**वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥3.2.6॥**

वेदान्तविज्ञानसुनिश्चितार्थाः सन्न्यासयोगात् यतयः शुद्धसत्त्वाः।

ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे॥

(वेदान्तविज्ञान- knowledge of Vedanta; सुनिश्चितार्थाः- having ascertained;
सन्न्यासयोगात्- with the yoga of renunciation; यतयः- all renunciates, sages;
शुद्धसत्त्वाः- purified; ब्रह्मलोकेषु- in the world of Brahman; परान्तकाले- at the
time of death; परामृताः- having immortality; परिमुच्यन्ति- liberated;सर्वे- all)

**

vedaanta vijnaana sunischitarthah, sannayasa yogaad yatayah
shuddhasattvaah;

te brahmalokeshu paraantakaale paraamritaah, parimuchyanti sarve.

**

वे तपस्वीजन वेदान्त के ज्ञान के अनुसार पूरी लगन से अपने अन्तिम लक्ष्य को जान लेते हैं, एवं संन्यास मार्ग से अपने को पूर्णतः परिशुद्ध कर, अपने अन्तकाल में, अमरता पा ब्रह्मलोक में स्वयं ब्राह्मण बन जाते हैं।

**

Having realised the Self, the ultimate goal of knowing the Supreme Being following Vedantic knowledge, with purified minds through the practice of renunciation, the the seers, with focused mind, become free from passion

and perfectly tranquil enter into that Sarvam, “that which is everywhere”, the Brahman.

**यथा नद्यः स्यन्दमानाः समुद्रे, अस्तं गच्छन्ति नामरूपे विहाय।
तथा विद्वान् नामरूपाद् विमुक्तः, परात्परं पुरुषमुपैति दिव्यम्
॥3.2.8॥***

**

यथा नद्यः स्यन्दमानाः समुद्रे, अस्तं गच्छन्ति नामरूपे विहाय।
तथा विद्वान् नामरूपाद् विमुक्तः, परात् परं पुरुषम् उपैति दिव्यं ॥
(यथा- as; नद्यः- rivers; स्यन्दमानाः- flowing; समुद्रे- into the sea; अस्तं- disappear; गच्छन्ति- get, नामरूपे- name and form; विहाय- losing; तथा- thus; विद्वान्- the wise man; नामरूपाद्- from name and form, विमुक्तः- being free; परात्परं- the highest of the high; पुरुषम्- (Purusha) Supreme Divinity; उपैति- attains; दिव्यम्- eternal)

**

yathanadyah syandamaanaah samudre, astamgacchanti naamaroope vihaya |
tathaa vidvaan naamaroope vimuktah, paraatparam purushamupaiti divyam ||

**

जिस प्रकार प्रवाहित होती हुई नदियां समुद्र में पहुँचते ही अपना नाम तथा रूप मिटा समुद्र बन जाती हैं, उसी प्रकार ब्रह्म-ज्ञानी विद्वान भी अपने नाम तथा रूप को छोड़ परम ब्रह्म या 'ब्राह्मण' दिव्य बन जाता है।

**

As the flowing rivers disappear in sea, losing their names and forms, and become the sea, so a wise man, freed from his name form, attains Purusha (Self-Brahman), rather becomes Brahman.

मुण्डकोपनिषद् कुल ३ अध्याय कुल 65 श्लोकों में 21 श्लोक।

केनोपनिषद्

Kenopanishad

The name is from the first word 'Ken'. The Upanishad forms the ninth chapter of Talvalkara Brahmana of Samveda. The Upanishad aims to teach oneness of Atman and Brahman and thereby attaining the knowledge that make a man from delusion and attain ultimate Bliss and Freedom. Following the strict and consistent spiritual discipline, best in the purest human intelligence and fully focused meditation on the Pure Consciousness, Brahman has been realised by the Brahmgyanis, and that can be done by others too of the same calibre under guidance of a right teacher.

शिष्य का प्रश्न

**केनेषितं पतति प्रेषितं मनः। केन प्राणः प्रथमः प्रैति युक्तः।
केनेषितां वाचमिमां वदन्ति। चक्षुः श्रोत्रं क उ देवो युनक्ति ॥1.1॥***

केन इषितं पतति प्रेषितं मनः । केन प्राणः प्रथमः प्रैति युक्तः।

केन इषिताम् वाचं इमं वदन्ति। चक्षुः श्रोत्रं कः उ देवः युनक्ति ॥

(केन-kena- by whom; इषितम्- missioned; मनः- the mind; प्रेषितम्- sent shot; सन् - being; पतति- falls; युक्तः-yoked; प्रथमः- first; प्राणः- life, breath; प्रैति- moves; इषिताम्-impelled; इमम्- this; वाचम्- speech; वदन्ति - speak; चक्षुः- eye and to their workings; श्रोत्रम्- ear; कः - What/which | उ- (an emphatic particle); देवः- god; युनक्ति- set)

**

Keneshitam patati preshitam manah | kena pranah prathamah praiti yukta |
keneshitaam vaachamimaam vadanti | chakshu shrotam ka u devo yunakti
॥

**

किसके द्वारा सत्ता-स्फूर्ति पाकर और प्रेरितसंचालित होकर यह मन अपने विषयों तक पहुँचता है; किसके द्वारा नियुक्त होकर अन्य सबसे श्रेष्ठ प्राण चलता है? किसके द्वारा क्रियाशील

की हुई इस वाणी को लोग बोलते हैं; कौन प्रसिद्ध देव आँखों और और अन्य कर्मेन्द्रियों को अपने अपने विषयों के अनुभव में लगाता है?

**

At whose desire and by whom impelled does the mind alight on its objects?
By whom impelled does the chief parana (vital force) proceed to its
functions? By whom impelled do men utter this speech? What deva (luminous being) directs the eyes and the ears?

गुरु का उत्तर

**श्रोत्रस्य श्रोत्रं मनसो मनो यत्। वाचो ह वाचं स उ प्राणस्य प्राणः।
चक्षुषश्चक्षुरतिमुच्य धीराः। प्रेत्यास्माल्लोकादमृता भवन्ति ॥1.2॥***

श्रोत्रस्य श्रोत्रम् मनसः मनः यत्।वाचः ह वाचम् सः उ प्राणस्य प्राणः।

चक्षुसः चक्षुः अतिमुच्य धीराः। प्रेत्य अस्मात् लोकात् अमृताः भवन्ति॥

(यत् - that which; श्रोत्रम् - hearing; श्रोत्रस्य - of the hearing; मनसः- of the mind; मनः- mind; वाचः- of the speech; ह - indeed; वाचम्- speech; सः - he; उ-indeed; प्राणस्य- of life; प्राणः- the life -breath; चक्षुसः- of the sight; चक्षुः- sight; एवं विदित्वा- thus having known; धीराः- the wise men; अतिमुच्य- released beyond; अस्मात्- from this; लोकात्- world; प्रेत्य- having passed; अमृताः- immortal; भवन्ति - become)

**

shrotrasya shrotram manaso mano

yad vaacho ha vaacham sa u praanasya praanah

chakshushas chakshur atimuchya dheeraah

prety asmaal lokaat amrita bhavanti.

**

वह (आत्मा) जो हमारे श्रवण का श्रवण है, हमारे मन का जो मन है, हमारी वाणी के पीछे जो वाक् है, वही हमारे प्राण का प्राण है तथा हमारे चक्षु का चक्षु है। ज्ञानी इन्द्रियों से ऊपर उठ कर मुक्त और अमर हो जाते हैं।

**

It (Atman, Self) is the ear of ear, the mind of mind, the speech of the speech, the prana of the prana, the eye of the eye. Wise men, separating the Atman from these (sense functions), rise out of sense-life and attain immortality.

**न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्मो न विजानीमो यथैतदनुशिष्यात्॥1.3॥
अन्यदेव तद्विदितादथो अविदितादधि।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥1.4॥**

न तत्र चक्षुः न गच्छति। न वाक् गच्छति न उ मनः।

न विद्मः न विजानीमः यथा एतत् अनुशिष्यात् ।

अन्यत् एव तद् विदितत् अथो अविदितात् अधि

इति शुश्रुम पूर्वेषां ये नः तत् व्याचक्षिरे ॥

(तत्र- there; चक्षुः- sight; न- not; गच्छति-travels; न- nor; वाक्- nor speech; न- not; उ- indeed; मनः- mind; तत्- It; न विद्मः- we know not; यथा- as; एतत्- It; अनुशिष्यात्- one should teach of; तत् अपि - that also; न विजानीमः- we know not; तत्- It; विदितत्- than the known; अन्यत्- other; एव- indeed; अथो- and अविदितात्- the unknown; अधि- above; इति- thus / it is so; पूर्वेषाम्- from men of old; शुश्रुमः- we have heard; ये- who; नः- to us (to our understanding); तत् That; व्याचक्षिरे- have declared)

**

na tatra chakshur gacchati na vaggacchati no manah
na vidmo na vijaaniimo yathaitadanushishyat |
anyadeva tadviditaad atho aviditaad adhi |
iti shushruma purveshaam ye nastadvyaacha chakshirey ||

**

वहाँ न चक्षु जा सकता है, न वाणी, न ही मन। हम न 'उसे' जानते हैं न यह जान पाते हैं कि 'उसकी' शिक्षा कैसे दी जाये; क्योंकि 'वह' विदित से अन्य है; तथा अविदित से भी परे है। 'वह' ऐसा है, यह हमने उन पूर्वजों से सुना है जिन्होंने उस 'परतत्त्व' की हमारे बोध के लिए व्याख्या की है।

**

The eye cannot approach It, neither speech, nor mind. We do not therefore know It, nor do we know how to teach It.

It is different from what is known, and It is beyond what is unknown. Thus we have heard from our predecessors who instructed about It.

**यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥1.9॥**

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते।

तत् एव ब्रह्म त्वं विद्धि। न इदं यद इदं उपासते॥

(यत्- that which; प्राणेन- with the breath; न- not; प्राणिति- breathes; येन- that by which; प्राणः- the life -breath; प्रणीयते- is led forward in its paths; तत्- that; एव- indeed; त्वम्- you; ब्रह्म- the Brahman; विद्धि- know to be; यत्- which; इदम्- this; उपासते - men follow after; इदम्- this; न- not)

**

yat praanena na praaniti, yena praanah praniyate

tad eva brahma tvam viddhi nedam yad idam upaasate

**

जो प्राण के द्वारा चेष्टायुक्त नहीं होता; जिससे प्राण चेष्टायुक्त होता है; उसको ही तु ब्रह्म जान; प्राणों की शक्ति से चेष्टायुक्त दिखनेवाले जिन तत्त्वों की लोग उपासना करते हैं, वह ब्रह्म नहीं है।

**

‘That which is not breathed by life, but, by which life breathes’. It is the origin of all life. “That alone is the Supreme Brahman, know this, nothing that you adore or worship here!”

यस्यामतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातं विजानतां विज्ञातमविजानताम् ॥2.3॥*

यस्य अमतं तस्य मतं मतं यस्य न वेद सः।

अविज्ञातम् विजानताम् विज्ञातम् अविजानताम् ॥

(यस्य- by whom; अमतम्- It is not thought out; तस्य- he; मतम्- has the thought of It; यस्य- by whom; मतम्- It is thought out; सः- he; न वेद- knows It not; विजानताम्- (to the discernment) of those who discern of It; अविज्ञातम्- It is unknown; अविजानताम्- by those who seek not to discern of It; विज्ञातम्- It is discerned)

**

yasyaamatam tasya matam, matam yasya na veda sah
avijnaatam vijaanataam vijnaatam avijaanataam.

**

जिसका यह मानना है कि ब्रह्म जानने में नहीं आता; उसका तो वह जाना हुआ है; जिसका यह मानना है कि ब्रह्म मेरा जाना हुआ है, वह नहीं जानता; क्योंकि जानने का अभिमान

रखनेवाले के लिये वह ब्रह्म विना जाना हुआ है; और जिनमें ज्ञातापन का अभिमान नहीं है, उनका वह ब्रह्म जाना हुआ है।

**

Those who think they know, do not know, and those who think they do not know, perhaps do know! It is understood by those who think they understand it; it is perhaps understood by those who they do not understand.

**प्रतिबोधविदितम् मतम् अमृतत्वम् हि विन्दते ।
आत्मना विन्दते वीर्यम् विद्यया विन्दते अमृतम् ॥2.4॥ ***

प्रतिबोधविदितं मतं हि अमृतत्वं विन्दते।
आत्मना वीर्यं विन्दते। विद्यया अमृतं विन्दते ॥

(प्रतिबोधविदितम्- known by perception that reflects; मतम्- has the thought (of It); हि - since / for; अमृतत्वम् - immortality; विन्दते- one finds; आत्मना- by the self; वीर्यम्- the force (to attain); विन्दते- one finds; विद्यया- by the knowledge; अमृतम्- immortality; विन्दते- one finds)

**

pratibodhaviditam matam amṛtatvam hi vindate |
atmana vindate viryam vidyaya vindate amritaam || 4 ||

**

उपर्युक्त प्रतिबोध (संकेत) से उत्पन्न ज्ञान ही वास्तविक ज्ञान है; क्योंकि इससे अमृतस्वरूप परमात्मा को मनुष्य प्राप्त करता है; परमात्मा से परमात्मा को जानने की शक्ति (ज्ञान) प्राप्त करता है और उस विद्या से अमृत परब्रह्म को प्राप्त होता है।

**

Indeed, he attains immortality, who realises It (Self) in and through every bodha, (pulsation of every knowledge and awareness). Through the Self he obtains strength and vigour, and through the realisation of It, the immortality.

**इह चेदवेदीत् अथ सत्यमस्ति न चेदिहावेदीत् महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्मात् लोकात् अमृता भवन्ति
॥2.5॥ ***

इह चेत् अवेदीत् अथ सत्यम् अस्तिन्। न चेद इह अवेदीत् महती विनष्टिः।

भूतेषु भूतेषु विचित्य धीराः प्रेत्य अस्मात् लोकात् अमृताः भवन्ति॥

(इह- here; अवेदीत्- (one) comes to that knowledge; चेत्- if; अथ- then; सत्यम् अस्ति- one truly is; इह- here; न अवेदीत्- comes not to the knowledge; चेत्- if; महती- (then) great; विनष्टिः- is the perdition; धीराः- the wise; भूतेषु भूतेषु- in all kinds of becomings; विचित्य- distinguishing (That); अस्मात् लोकात्- from this world; प्रेत्य- having passed forward; अमृताः- immortal; भवन्ति- (they) become.

**

iha ched avedid atha satyamasti na ched ihaavedin mahati vinashtih,
bhuteshu bhuteshu vichintya dihiraah pretyaasmat lokaad amrita bhavanti.

**

यदि इस मनुष्य शरीर में परब्रह्म को जान लिया, तब तो बहुत कुशल है, यदि इस शरीर के रहते रहते उसे नहीं जानपाया तो महान विनाश है; यही सोचकर बुद्धिमान पुरुष प्राणी-प्राणी में पर ब्रह्म को समझ कर इस लोक से प्रयाण करके अमर हो जाते हैं।

**

For one, who realises It (Atman) here (in this world), there is true life. For one, who does not so realise It, great is the loss. Discovering the (Atman) in every single being, the wise-ones, dying in this world (of sense-experience), become immortal.

केनोपनिषद् 4अध्याय कुल 119 श्लोकों में 10 श्लोक।इति।

अन्य उपनिषदों से कुछ अंश

माण्क्योपनिषद्

Mandukyopanishad is one of the smallest Upanishad of only twelve mantras, but the most important with one Mahavakya, the importance of AUM as Brahm, and the concept of Turiya. It's earliest bhashya in Sanskrit is one by Gudapada, the guru of the guru of Swamisankaracharya of about 6th century CE. Gaudapada was known also as Gaudapadacharya (Gaudapada, the Teacher"). He was an early Hindu philosopher and scholar of the Advaita Vedanta school of Hindu philosophy. Adi Shankaracharya called him a Paramaguru (highest teacher). He is famous for his Gaudpada Karika explaining the philosophical aspects of Mandukyopanishad in verses.

1

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं
शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥7॥

न अन्तःप्रज्ञम्। न बहिःप्रज्ञम्। न उभयतःप्रज्ञम्। न प्रज्ञानधनम्। न प्रज्ञम्। न अप्रज्ञम्।
अदृष्टम् अव्यवहार्यम् अग्राह्यम् अलक्षणम् अचिन्त्यम् अव्यपदेश्यम् एकात्मप्रत्ययसारं
प्रपञ्चोपशमम् शान्तं शिवम् अद्वैतं चतुर्थं मन्यन्ते विवेकिनः । सः आत्मा सः विज्ञेयः ॥

**

na antah prajnam na bahish prajnam nobhayatah prajnam

na prajnaanaghanam na prajnam naa prajnam.

adrishtam avyavahaaryam agraahyam alakshanam achintyam

avyapadeshyam ekaatma pratyayasaaram prapanchopashamam shaantam
shivam advaitam chaturtham manyantey sa atmaa, sa vijneyah.

**

वह न अन्तःप्रज्ञ है न बहिष्प्रज्ञ है, न उभय-प्रज्ञ अर्थात् अन्तः एवं बहिष्प्रज्ञ एक साथ है, न वह प्रज्ञान-घन है, न प्रज्ञ (ज्ञाता) है, न अप्रज्ञ (अज्ञाता)। वह जो अदृष्ट है, अव्यवहार्य है, अग्राह्य है, अलक्षण है, अचिन्त्य है, अव्यपदेश्य अर्थात् अनिर्देश्य है, 'आत्मा' के ऐकान्तिक अस्तित्व का बोध ही जिसका सार है, 'जिसमें' समस्त प्रपञ्च का सर्वथा अभाव है, जो 'सर्वथा शान्त' है, जो 'शिवम्'-मंगलकारी है, और जो 'अद्वैत' है, 'उसे' ही चौथा पाद माना जाता है; 'वही' है 'आत्मा', एकमात्र 'वही' 'विज्ञेय'-जानने योग्य तत्त्व है।

**

He who is neither inward wise, nor outward wise, nor both inward and outward wise, nor wisdom self gathered, nor possessed of wisdom, nor unpossessed of wisdom, He Who is unseen and incommunicable, unseizable, featureless, unthinkable, and unnameable, Whose essentiality is awareness of the Self in its single existence, in Whom all phenomena dissolve, Who is Calm, Who is Good, Who is the One than Whom there is no other, Him they deem the fourth; He is the Self, He is the object of Knowledge.

—

Turiya is not that which is conscious of the internal (subjective) world, nor that which is conscious of the external (objective) world, nor that which is conscious of both, nor that which is a mass all sentiency, nor that which is simple consciousness, nor that which is insentient. (It is)unseen (by any sense organ), not related to anything, incomprehensible (by mind), uninferable, unthinkable, indescribable, essentially of the nature of Consciousness constituting the Self alone, negation of all phenomena, the Peaceful, all Bliss and the Non-dual. This is what is known as the fourth (Turiya). This the Atman and it has to be realised. (Swami Nikhilanand's translation)

तैत्तिरीय उपनिषद्

रसो वै सः

रसं ह्येवायं लब्ध्वाऽनन्दी भवति ।

को ह्येवान्यत् कः प्राण्यात्
यदेष आकाश आनन्दो न स्यात् ॥

raso vai sah
rasam hyevaayam labdhvaa'nandi bhavati |
ko hyevaanyat kah praanyaat
yadesa aakaasha aanando na syaat ||

'He is verily, bliss; man, verily, is blissful by getting this bliss. Who would have lived, who would have breathed, if this infinite expanse of bliss were not there?'

.....

3
युवा स्यात्साधुयुवाऽध्यायकः ।
आशिष्ठो दृढिष्ठो बलिष्ठः ।
तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् ।
स एको मानुष आनन्दः ॥

Yuva syaatsaadhuyuvaadhyayakah |
aashistho dridhstho balisthah |
tasyeyam prithivi sarvaa vittasya purnaa syaat |
sa eko maanusa aanandah ||

**

युवाओं को चाहिये कि वह साधुचरित, बहुत अभ्यासी, आशावान, दृढनिश्चयी, और बलसम्पन्न बने। ऐसे युवकों के लिये यह सारी पृथ्वी द्रव्यमय बन जाती है।

'Let us take a youth, a good mannered youth, well educated; full of hope, firm in mind, and strong in body; let him have dominion over the full wealth of this earth; that is the unit of human bliss.'

.....

4

बृहदारण्यकोपनिषद्

अथो खल्वाहुः काममय एवायं पुरुष इति स यथाकामो भवति तत्क्रतुर्भवति
यत्क्रतुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तदभिसंपद्यते॥4.4.5॥

**

atho khalvaahuh kaamamaya evaayam purush iti sa yathaaakaamo bhavati
tatkraturbhavati yatkraturbhavati tatkarma kurute yatkarma kurute
tadabhisampadyate||

**

According as it acts and according as it behaves, so it becomes: by doing good it becomes good and by doing evil it becomes evil. It becomes virtuous through virtuous action and evil through evil action. "Others, however, say that the self is identified with desire alone. As is its desire, so is its resolution; and as is its resolution, so is its deed; and whatever deed it does, that it reaps.

उपनिषद इति

.....

भगवद् गीता Bhagwad Gita

Shri Bhagavad Gita basically formed part of the greatest epic of the world, Mahabharata, known to be penned by Ved Vyasa. It has a total of one hundred thousand Slokas in its eighteen parvas(chapters). In Mahabharata, Bhagavad Gita with 700 Slokas, appears in Bhishma Parva of the 'Shri Bhagavad gita Parva' (designated up-parva) starting from its chapter 23 and ending in chapter 40. Shankaracharya was perhaps the first to take that Bhagavad Gita out from the epic Mahabharata sometime in the eighth century AD and presented it as a separate entity. He also wrote its first bhasya, commentary in simpler Sanskrit prose for its 700 verses with a great introduction. He considered this Bhagwad Gita as the collected essence of the messages of all Vedas- 'समस्तवेदार्थसारसंग्रहभूतम्' . Some consider Gita as an Upanishad too. The Bhagwad Gita itself at the end of each chapter says, 'श्रीमद्भगवद्गीसूपनिषत्सु ब्रह्मविद्यायो योगशास्त्रे श्री कृष्णार्जुनसंवाद.....' while at the end of the name of all the chapters it uses the word 'yoga', 'योग', such as कर्मयोग, ज्ञानयोग, etc. According to Swami Vivekananda, Bhagavad Gita contains the philosophy for this modern age too and so is as of as contemporary value even today as it was when created.

Bhagavad Gita got designated as one of the three Hindu famous scriptures of प्रस्थानत्रयी, prasthantrayi- constituting Upanishads, Brahma Sutra, and Bhagavad Gita.

Bhagwad Gita is universally considered as an unique treatise providing the detailed handbook of the essence of all the hundreds(108 or more) of Upanishads, of all the Vedas and other earlier scriptures for the use of all the people of all the countries in the world. Swami Vivekananda says in his Complete Works, 'no better commentary on the Vedas than Gita has been written or can be written. The essence of the Shrutis, or the Upanishads, is hard to understand. There were so many commentators, each one trying to interpret in his own way. Then the Lord (Krishna) Himself comes, He who is

the inspirer of the Shrutis, to show us the meaning of them, as the preacher of the Gita, and today India wants nothing better than that type of interpretation.'

Some commentators have given the credit to Anand Giri to have first pronounced Bhagavad Gita as illustrating the message of one of the four mahavakyas of Upanishads- 'Tat Tvam Asi' -'That Thou Art'. Each word of the mahavakya has been explained in Bhagavad Gita in detail: The first six chapters (from the first to sixth) talk of 'tvam'- 'Thou', the Atman, and deal with the nature of real eternal Self in every being. The next six chapters (from the seventh to twelve), dwell on 'Tat'- 'That': Brahman, the Supreme Reality underlying all creations. The last six chapters from thirteenth to eighteenth focuses on 'Asi', 'is', the relationship between 'Tvam' and ' - the relation of the the eternal Self in every beings with the Supreme Reality, which unites all existence into one whole- 'Ekstavam'. Gita provides the guidelines for discovering one's real Self and then, if one so wishes, proceed to realise the indivisible unity of life and to help getting united with the Supreme Reality, Brahman.

Madhusudan Saraswati (1590-1607AD), credited by many as the best commentator of Bhagavad Gita after Adi Shankaracharya, divides the eighteen chapters in the same three sections in different manner: the first dealing Karma-Yoga (Chapters 1-6), the next as Bhakti-Yoga (Chapters 7-12), and finally Gyan-Yoga (Chapters 13-18). However, Adi Shankaracharya had not mentioned any such view in his commentary of Bhagavad Gita.

What did my study and practices of Gita for last few years teach me?

This practice on the Sanskrit verses revealed to me few things. Sanskrit is not to be feared. It is a great scientific language. As you go on reading again and again, the meaning of the words become becomes understandable. Gita mentions it as 'Avyas', as one of austerity (As you get involved on thinking over the subjects conveyed in slokas (verses), you start getting the spiritual meaning of the life, 'Why a human life is so

valuable?’, and finding out some solutions to the problems in one’s life. One may start dropping his personal weaknesses, due to the ignorance as called in the scriptures. Spirituality is lot more than rituals, rather elaborate rituals have very little place as clear in Gita (9.26). Krishna himself proclaims पत्रं, पुष्पं, फलं, तोयं (leaf, flower, fruit, and water-all natural products) are sufficient enough for worshipping and reaching at Him. However, I have reason for keeping these selected Slokas of Gita repeating, because if by just repeating a name of ब्रह्म with full faith one can get salvation, am I wrong if I chant vocally or in mind the portions of this great book Gita? Will it not provide whatever I deserve in my life?

What Vivekanand said on Upanishads and Bhagwad Gita

“The Upanishads and the Gita are the true scriptures. The Gita is the gist of the Vedas. It is not our Bible; the Upanishads are our Bible. It (the Gita is gist of the Upanishads and harmonises the many contradictory parts of the Upanishads).....Compared with that (Upanishads), the Gita is like these truths (of Upanishads) beautifully arranged together in their proper places- like a fine garland or a bouquet of the choicest flowers.”

भगवद् गीता- कुछ तथ्य

आदि शंकराचार्य द्वारा लिखे भगवद् गीता के भास्य में कुल ७०० श्लोक हैं १८ अध्यायों में - जिसे चार व्यक्तियों के मुख से कहलवाया गया है। मुख्यतः यह भगवान् कृष्ण एवं महान् धनुर्धर अर्जुन में संवाद है। अर्जुन शोकाकुल हैं, गुरुजनों, स्वजनों के अपने द्वारा मारे जाने या उनके (जैसे कर्ण) मारे जाने की सोच और युद्ध के अन्य दुष्परिणाम और हार-जीत की अनिश्चितता पर भी। अतः वह युद्ध न करने की सोच अस्त्र डाल देता है और अपनी शंकाएँ व्यक्त करता है कृष्ण से। कृष्ण उसको युद्ध करने के लिये उत्साहित करते हैं दार्शनिक और वास्तविक सत्य को समझा। अंधें धृतराष्ट्र को युद्ध में घटती सब बातों को बताने के लिये उन्हें दिव्य दृष्टि का बरदान मिला है। इसमें धृतराष्ट्र का केवल १ श्लोक है और संजय का ४०। पूरी गीता अर्जुन के ८५, एवं कृष्ण के ५७४ श्लोकों की वार्ता में है। संजय के द्वारा ही गीता के अर्जुन एवं कृष्ण के संवाद को हस्तिनापुर में रहते धृतराष्ट्र को सुनाई गई है।

गीता के पहले श्लोक के पहला शब्द 'धर्म' से आरम्भ होता है एवं अन्तिम श्लोक का आखिरी शब्द है 'मम'। 'धर्म मम'-मेरा धर्म, मूल विषय है गीता का। "धर्म वह है जिसके कारण वस्तु का वस्तुत्व सिद्ध होता है।" गीता का 'धर्म' सभी व्यक्ति के स्वधर्म की समस्याओं का निराकरण देता है।

कृष्ण 'हृषिकेश' हैं, हृषीक (इन्द्रिय)+ ईश, इन्द्रियों के स्वामी, आत्मा; अर्जुन है पार्थ 'पृथापुत्र' पार्थिव नाम रूप व्यवहार रूपी शरीर।

गीता में अर्जुन को विभिन्न सम्बोधनों का व्यवहार किया गया है- भगवद् गीता में अर्जुन के लिये बहुत से अलग अलग सम्बोधनों का गीता में व्यवहार किया गया है- अनघ, कुरूनन्दन, कुरूसत्तम, कौन्तेय, गुडाकेश, धनंजय, परन्तप, आदि। अर्जुन के इन पर्यायवाची श्लोकों में उस शब्द के नीचे लाइन से इंगित किया है।

कृष्ण के लिये भी बहुत सारे अलग नामों से सम्बोधन हुए हैं- अच्युत, अनन्त, केशव, गोविन्द, जगत्पते, जगन्निवास, जनार्दन, देवेश, परमेश्वर, पुरुषोत्तम, भगवन्, आदि। पर मैंने कृष्ण के श्लोकों को ही प्रधानता दी है। इस संग्रह में कृष्ण का नाम बहुत कम बार ही व्यवहार में आया है अतः उनके लिये कम ही पर्यायवाची शब्द आये हैं इस संकलन में।

कुछ लोगों ने यह विचार भी व्यक्त किया है कि अर्जुन संसार का पहला युद्धविरोधी व्यक्ति है। शायद यह सही नहीं है। ऐसा द्बन्द हर सांसारिक व्यक्ति को जीवन युद्ध में झेलना पड़ता है। गीता इन समस्याओं का हल बताती है। परमहंस योगानन्द भगवद् गीता को 'आत्मा और परमात्मा का अमर संवाद' कहा है।

'योग' शब्द 'युज' धातु से बना है, अर्थ है जोड़ना। जीव इस शरीर से ही इसी जन्म में परमात्मा को पा सकता है और इसे 'अमृत' 'मोक्ष' भी कहा गया है, उपनिषद् गीता आदि शास्त्रों के सुझाए रास्ते से पाने की एकनिष्ठ कोशिश की जाये तो। गीता के श्लोक 14.20 को पढ़िये।

भगवद् गीता के अध्यायों के नाम के साथ 'योग' शब्द का उपयोग देखने में आता है। और अध्याय के अन्त में गीता को उपनिषद् भी कहा है, साथ में ब्रह्म-विद्या एवं योगशास्त्र शब्द भी आते हैं। ब्रह्म-विद्या हर उपनिषद् का विषय है।

अठारह अध्यायों की पूरी भगवद्गीता का हर छः अध्याय को सामवेद के अंश- छान्दोग्य उपनिषद् के *महावाक्य 'तत् त्वम् असि' ('वह तुम हो') के मुख्यतः तीनों शब्दों का मुख्य

विषय का विश्लेषण माना जाता है- क्रमशः अध्याय (१-६) 'त्वम्', अध्याय (७-१२) 'त्वम्' एवं अध्याय (१३-१८) 'असि'।

तत्त्वमसि [तत् त्वम् असि]

‘स य एषोऽणिमा, ऐतदात्म्यमिदं सर्वम्, तत् सत्यं स आत्मा, तत्त्वमसि’- छान्दोग्य उपनिषद् VI.8.7

Everything in the universe has this subtle (infinite) Reality for its Self, That is True, That is Atman; and ‘That Thou Art’.

छान्दोग्य उपनिषद् में पिता उदालक अपने पुत्र श्वेतकेतु को यह विद्या देते हैं जिसमें ९ बार इस वाक्य ‘तत्त्वमसि’ आया है।

गीता में उपनिषदों के दो मूल मंत्र पर जोर दिया गया है-

१.क- हर जीव में आत्मा का निवास है और वही आत्मा जगत के सभी चर अचर में है। इसको पूरी तरह जान, समझ, आचरण में ला, एकत्व को समझ, जीव अमर हो सकता है, ब्रह्म पद पा लेता है, ब्रह्म हो जाता है। और साथ ही पूरे संसार को सुखी, शान्तिमय या स्वर्ग बना सकता है। इसे उपनिषद् ने भी स्वीकारा है- केनोपनिषद् में गुरु शिष्य को कहते हैं, ‘भूतेषु भूतेषु विचित्य धीराः, प्रेत्यास्माल्लोकादमृता भवन्ति’, (केनोपनिषद् २.५) अर्थात् ‘जब बुद्धिमान यह पूरी तरह जान लेता है कि हर जीव में एक ही आत्मा है, शरीर छोड़ने अमर हो जाता है।

५.ख- ‘आत्मा’ एवं ‘ब्रह्म’ वेदान्त में एक ही हैं, उपनिषदों में भी बार बार कहा गया है।

भगवद् गीता का अध्याय २ आनेवाले अध्यायों के विषयों का संकेत देता है, वैसे ही अन्तिम अध्याय १८ अपने पहले के अध्यायों का सांरांश देता है।

गीता में तीन प्रकार के मुख्य योगों की चर्चा है- कर्मयोग, ज्ञानयोग एवं भक्तियोग, जिनमें एकनिष्ठा भगवान को प्राप्त किया जा सकता है। अलग अलग अध्यायों में इसकी विस्तृत चर्चा की गई है। कुछ अध्यायों में विभिन्न योगों की साथ साथ भी उनके सम्बंधों एवं अन्तर को बताने के लिये करीब पूरी गीता में। उदाहरण के लिये अध्याय २ जिसका नाम सांख्य योग है, पर ११ वें श्लोक से ४६वें श्लोक तक सांख्य योग के बारे में है और यहाँ हिन्दू दर्शन शास्त्र के तात्त्विक सिद्धान्त का विवेचन है। श्लोक ४७वें से ६० वें श्लोक तक कर्मयोग की रूपरेखा दी गई है, आगे ६१वें से लेकर ७०वें श्लोक तक भक्तियोग की चर्चा है, फिर अन्तिम दो श्लोकों में संन्यास योग का लक्षण बताया गया है। शायद इसलिए हर अध्याय के नाम के अन्त में योग आता है।

कर्मयोग सांसारिकों के लिये है। अध्याय ३ में कर्मयोग पर विशेष चर्चा है। अध्याय ४ में ज्ञानयोग अध्यात्मिक साधकों के रास्ता बताते हैं परमात्मा की प्राप्ति का या आसक्ति निवृत्त

हो संतोष के साथ शान्तिमय जीवन जीने की चर्चा है। पर तीनों ही योग एक दूसरे के पूरक भी हैं। कर्म संन्यास अध्याय ५ का मुख्य विषय है और आत्म संयम और ध्यान योग अध्याय ६ का।

भगवद्गीता के अनुसार समाज के समझदार लोगों का लक्ष्य सात प्रकार के आदर्श व्यक्ति बनने का होना चाहिये जो ब्रह्म को पा सकते और वैसे व्यक्ति के लक्षणों को बताया गया है: **स्थितप्रज्ञ के लक्षण** अध्याय २ के श्लोक ५५वें से ७१वें में दिये गये हैं, **योगी के लक्षण** अध्याय ६ के श्लोक ७वें से १०वें में, **सिद्धभक्त के** अध्याय १२ के श्लोक १४वें से ले १९वें में, **पूर्णज्ञानी के** अध्याय १३ के श्लोक ८वें से ले ११वें में, **गुणातीत के** अध्याय १४ के श्लोक २२वें से २५ वें में, **दैवी सम्पदायुक्त के** अध्याय १६ के श्लोक पहले से तीसरे में, **ब्रह्मज्ञानी के** अध्याय १८ के श्लोक ५१वें से ५४वें में। इन सातों प्रकार के व्यक्तियों में किसी एक सभी लक्षणों लायक बन जाये तो वह ब्रह्म धाम या अमरत्व पा सकता है। कोई अपने स्वभावों पर अनुशासन से आचरण बदल अपने जीवन में ही अपना निर्वाण पा ब्रह्म ज्ञानी बन, ब्रह्म में समाहित हो जाता है या ब्रह्म बन जाता है और जन्म-मृत्यु के चक्कर से ऐसा मनुष्य मुक्त हो सकता है। इसे जीवन का सर्वश्रेष्ठ लक्ष्य बताया गया है। विभिन्न मार्गों से अत्मसुधार कर सभी तरह के लोगों को उच्चतम अवस्था प्राप्त हो सकता है।

अध्याय १४ में हर व्यक्ति के प्रकृतिक तीन गुणों-सात्त्विक, राजसिक, तामसी गुणों का विस्तृत वर्णन करता है। प्रकृति प्रदत्त तीन गुणों की सबसे पहले अध्याय २ के ४५ वें श्लोक में आई है। पर अध्याय १४ 'गुणत्रयविभागयोगः' में पूरी तरह से प्रकृतिदत्त तीन गुण- सत्त्व, रजस, और तमस का विवरण है। अध्याय १८ के श्लोक 18.40 में इसकी महत्ता का पूर्ण अभिव्यक्ति मिलती है:

“न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः॥

पृथ्वी, स्वर्ग या देवताओं में तथा इनके सिवाय और कहीं भी वह ऐसी कोई वस्तु नहीं है, जो प्रकृति से उत्पन्न इन तीनों गुणों से रहित हो।”

गीता में यज्ञ, तप, एवं दान कभी न छोड़नेवाला कर्म कहा है हर व्यक्ति के लिये। आज के समाज में जानी जा रही इन तीन कर्मों के विकृति को हटाने के इनके सात्त्विक, राजसिक, तामसिक रूप की चर्चा है। विभिन्न प्रकार से किये यज्ञों पर चर्चा अध्याय ४ में है। और

ज्ञानयज्ञ सर्वोपरि कहा गया है। यज्ञ केवल धन के बल पर तथाकथित पंडितों कर्मकांडी यज्ञ का आयोजन नहीं है।

तीन प्रकार के तपों की परिभाषा और उनके सात्विक, राजसिक, तामसिक होने की बात बतायी गई है अध्याय १७ में। वैसे यज्ञ, तप, दान भी उसके करनेवाले के अपने तीनों गुणों के आधार पर वे तीन तरह के हो जाते हैं। हर समय प्रयत्न तामसिक से राजसिक, और राजसिक से सात्विक बिचार का अर्जन करने की होनी चाहिये और इन अताज्य कर्मों को भी सात्विक भाव से सम्पादित करने की चेष्टा करनी चाहिये।

आत्मा- सभी जीवों में नाम रूप के देह में देही, शरीर में शरीरी, क्षेत्र में क्षेत्रज्ञ, क्षर और अक्षर आत्मा है जो पूरी तरह अबध्य है और ब्रह्म है वेदान्त के अनुसार। गीता का भी यही मानना है। समस्त जगत के सभी चीजें जड़ हो या चेतन ईश्वर का है और उनमें ईश्वर ही बसता है।

व्यक्ति पूर्व जन्म के कर्मों के बल पर दैवी, आसुरी या राक्षसी सम्पदा से युक्त होता है। पर यहाँ वर्तमान जन्म में कर्म एवं स्वभाव के बदलाव से गुणों में बदलाव आ सकता है। ये असुर या राक्षस से देव भी बन सकता है।

सभी बुद्धिमान मनुष्य जीवन में सुख, शान्ति के अलावा स्वर्ग या अमरत्व की इच्छा रखता है जो इसी जन्म में, यहीं यह संभव किया जा सकता है। पर बहुत थोड़े लोग ही हैं जो सांसारिक सुख सुविधा के भ्रम से समय से उबर परमात्मा की प्राप्ति की तैयारी और उसके उपयुक्त हमारे ऋषियों के बताये रास्ते से दृढ़ निष्ठा के साथ निःविघ्न सिद्धि प्राप्ति की चेष्टा कर पाते हैं। बहुत बीच में अपनी इन्द्रियों के वश में या अन्य बहाने से भटक जाते हैं। पर कुछ दृढ़प्रतिज्ञ सफल भी होते हैं और अमर हो जाते हैं, अमृतत्व पा लेते हैं, ब्रह्म को जान ब्रह्म हो जाते हैं।

अध्याय १७ में श्रद्धा (17.4), आहार (17.8-10), यज्ञ (17.11-13), तप (17.17-19), दान (17. 20-22) का तीनों गुणों के आधार विवरण दिया गया है, जबकि अध्याय १८ में त्रय गुण आधारित ज्ञान (18.20-22), कर्म (18.23-25), कर्ता (18.26-28), बुद्धि (18.30-32), धृति (18.33-35), सुख (18.36-39) का विवेचन है अलग अलग।

अध्याय १८ में चारों वर्णों- ब्राह्मण, क्षत्रिय, वैश्य एवं शूद्र के स्वभाविक गुणों को बताया है जो जन्म के परिवार की जाति से नहीं बल्कि 'स्वभाप्रभवैर्गुणैः' के अनुसार विभाजित है

(18.41-44)। इस संकलन में केवल कुछ सात्विक गुणों से सम्बन्धित कुछ श्लोकों को चुना है। कृपया भगवद्गीता के उन श्लोकों पढ़ें और समझें।

कुछ विषयों के बारे में लोगों में भ्रान्ति थी गीता के पहले से ही। तथाकथित पंडितों द्वारा फैलाये गलतफ़हमियों का निवारण है कुछ श्लोकों में 6.9 में और फिर 9.29,30,31,32 में। मैंने इस कारण इन्हें अपने संकलन में स्थान दिया है।

पर गीता का आखिरी श्लोक हैं बहुत महत्वपूर्ण। हर व्यक्ति का जीवन युद्ध है कुरुक्षेत्र, शरीर(अर्जुन) को लड़ना है विभिन्न आकर्षणों एवं बाधाओं के विरुद्ध बुद्धि से नियंत्रित कर्म इन्द्रियों द्वारा, आत्मा (कृष्ण) पर श्रद्धा रख उसके के संरक्षण में, हर शरीर अपने अन्तिम ध्येय पुरोषत्तम तक पहुँच सकता है जो अध्याय १५ का विषय है।...

इस संकलन में २५० श्लोक हैं जिन्हें याद रखना मुश्किल नहीं होना चाहिये। मैं कोशिश कर १५० श्लोकों को चिन्हित कर देने की कोशिश की है जिन्हें याद रखना और उनपर जितना हो सके जानना और मनन कर जीवन करने की हर सद्व्यक्ति को कोशिश करनी चाहिये।

मैंने इसकी इस उम्र में भी अपने पर जाँचने की कोशिश किया है। यह मैं बहुत विनम्रता से कहता हूँ कि ७०० के ७०० श्लोक ही विश्व संस्कृति के वे बहुमूल्य मणि हैं जिसे पढ़ने, समझने की उतनी ही ज़रूरत है जैसे इन करीब २५० या १५० श्लोकों को याद कर नित्य अभ्यास की। हम पचास की उम्र के बाद प्रतिदिन १५-२० मिनट तो इन कुछ उपनिषदों एवं गीता के सभी नहीं तो कुछ श्लोकों को ध्यान से पढ़ या सुन सकते हैं। अब ये यू-ट्यूब पर भी हैं बहुत अच्छे व्याख्या के साथ। मैं दावे से कह सकता हूँ पाठक को जीवन में एक उत्तम लक्ष्य की तरफ़ बढ़ते हुए सब समय एक अद्भुत आनन्द का अनुभव होगा।

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भगवद् गीता- १५० श्लोकों में

अध्याय १

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥१.१॥

अध्याय २

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गतासूनगतासूँश्च नानुशोचन्ति पण्डिताः ॥२.११॥

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*यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥३.१७॥

*नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥३.१८॥

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संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
 योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥5.6॥
 योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
 सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥५.७॥
 ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥५.१६॥
 विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
 शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥५.१८॥
 इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
 निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥५.१९॥
 शक्नोतीहैव यः सोढुं प्राक्छरीरविमोक्षणात् ।
 कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥५.२३॥
 लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
 छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥५.२५॥
 कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
 अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥५.२६॥
 यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥५.२८॥

अध्याय ६

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥६.५॥

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६.६॥

योगी के लक्षण

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥६.७॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥६.८॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६.९॥

योग सिद्धि की जरूरतें

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥६.१७॥

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥६.२४॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥६.२५॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥६.२६॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६.२९॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥६.३०॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥६.३१॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥६.३२॥

अध्याय ७

मतः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७.७॥
बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥७.११॥
चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥७.१६॥
*तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥७.१७॥
*बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥७.१९॥

अध्याय ८

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध च ।
मय्यर्पितमनोबुद्धिर्मा मे वैष्यस्य संशयम् ॥८.७॥
अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८.८॥
कविं पुराणमनुशासितार-मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-मादित्यवर्णं तमसः परस्तात् ॥८.९॥
यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥८.११॥
ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥८.१३॥
*अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥८.२१॥

अध्याय ९

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥९.४॥D
*अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९.२२॥R31

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥९.३०॥
क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥९.३१॥
मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥९.३२॥

अध्याय १०

*तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बद्धियोगं तं येन मामुपयान्ति ते ॥१०.१०॥

*तेषामेवानुक्तम्पार्थमहमज्ञानजं तमः।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥१०.११॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥१०.२०॥
मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्य नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥१०.३४॥
यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥१०.३९॥

अध्याय ११

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥११.१२॥
*भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥११.५४॥R1

अध्याय १२

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेताः ते मे युक्ततमा मताः ॥१२.२॥
ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥१२.३॥
सन्नियम्येन्द्रियग्राहं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥12.4॥

सिद्ध भक्त के लक्षण

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥१२.१३॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥१२.१४॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥१२.१५॥R36

समः शत्रौ च मित्रे च तथा मानापमानयोः।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥१२.१८॥

तुल्यनिन्दास्तुतिर्मानी सन्तुष्टो येन केनचित्।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥१२.१९॥

अध्याय १३

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।

एतद्यो वेति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥१३.१॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥१३.२॥

ज्ञानी के लक्षण

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥१३.८॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥१३.९॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥१३.१०॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥१३.११॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥१३.१२॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३.१३॥
समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥१३.२७॥R15
समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥१३.२८॥
यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥१३.३०॥
यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥13.32॥

अध्याय १४

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥१४.५॥
गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥१४.२०॥
गुणातीत के लक्षण
प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥१४.२२॥
उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥१४.२३॥
समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥१४.२४॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः सा उच्यते ॥१४.२५॥

अध्याय १५

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१५.१॥
निर्मानमोहा जितसङ्गदोषाध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥१५.५॥
न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥१५.६॥R11
सर्वस्य चाहं हृदि सन्निविष्टोमतः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्योवेदान्तकृद्वेदविदेव चाहम् ॥१५.१५॥
द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥१५.१६॥
यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१५.१८॥

अध्याय १६

दैवी सम्पद युक्त के लक्षण

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥१६.१॥
अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥१६.२॥
तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता।
भवन्ति सम्पदं दैवीमभिजातस्य भारत॥१६.३॥
आसुरी सम्पदा के लक्षण
दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥१६.४॥
त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥१६.२१॥5

अध्याय १७

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥१७.३॥
तीन प्रकार के आहार
सात्त्विक
आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥१७.८॥
राजस
कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः॥१७.९॥

तामस

यातयामं गतरसं पूति पर्युषितं च यत्।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम्॥१७.१०॥

तीन प्रकार के तप

शारीरं तप

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥१७.१४॥

वाङ्मयं तप

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते॥१७.१५॥

मानस तप

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥१७.१६॥

अध्याय १८

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥१८.१४॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥१८.२०॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते॥१८.२६॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥१८.३०॥

वर्ण विभाग

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः॥१८.४१॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥१८.४२॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥१८.४३॥
कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्॥१८.४४॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥१८.४६॥

ब्रह्मज्ञानी के लक्षण

बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥१८.५१॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानस।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥१८.५२॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥१८.५३॥
ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥१८.५४॥
ईश्वरः सर्वभूतानां हृद्देशेऽजुर्न तिष्ठति।
भ्रामयन्सर्वभूतानि यन्त्रारुढानि मायया॥१८.६१॥R41
तमेव शरणं गच्छ सर्वभावेन भारत।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥१८.६२॥
मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥१८.६५॥
सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥१८.६६॥
यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥१८.७८॥

गीता ध्यानम्

ॐ

पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनी-
मम्ब त्वामनुसन्दधामि भगवद्गगीते भवद्वेषिणीम् ॥1॥

*

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये,
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥3॥

जो समर्पण करने वालों के लिए मनोकामना पूर्ति करने वाला वृक्ष है, जिसके एक हाथ में चाबुक और दूसरे में ज्ञान का प्रतीक है, और जो गीता का अमृत पीता है, उस कृष्ण को मेरा नमस्कार है।

*

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः
पार्थो वत्सः सुधीर्भो दुग्धं गीतामृतं महत् ॥ 4 ॥

सभी उपनिषद् गाय हैं और अर्जुन बछड़ा है। ज्ञानी और शुद्ध पुरुष गीता का सर्वोच्च, अमर अमृत दूध पीते हैं ।

*

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरीम्,
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥7॥

जिसकी कृपा से गुंगा वाचाल बन जाता है, और लंगड़े को पहाड़ पर चढ़ने में समर्थ हो जाता है, उस जगद्गुरु श्रीकृष्ण की वन्दना करता हूँ।

यं ब्रह्मा वरुणेन्द्ररुद्रमरुतः स्तुन्वन्तिदिव्यैः स्तवै-

र्वैदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः

ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो

यस्यान्तं नविदुः सुरासुरगणाः देवाय तस्मै नमः ॥9॥

ब्रह्मा, वरुण, इन्द्र, रुद्र और मरुद्गण दिव्य स्तोत्रों द्वारा जिनकी स्तुति करते हैं, सामवेद के गाने वाले अंग, पद, क्रम और उपनिषदों के सहित वेदों द्वारा जिनका गान करते हैं,

योगीजन ध्यान में स्थित तद्गत हुए मन से जिनका दर्शन करते हैं, देवता और असुर गण (कोई भी) जिनके अन्त को नहीं जानते, उन देव के लिए मेरा नमस्कार है।

भगवद् गीता- 'तत्त्वमसि'- [तत त्वम असि]

Bhagwad Gita conveys the message of the above great Upanishadic Mahavaakya- '*tat tvam asi*', 'thou art that'. The Gita has three distinct parts, each part consisting of six chapters. Each part deals with one of the three words, trying to find out their real meanings. The first six chapters are concerned with '*tvam*' (thou); the following six chapters determine the meaning of the word, '*tat*' (that) and the last six reveal the essential identity of '*tvam*' and '*tat*'. The disciplines necessary for realising this identity are stated in the relevant places in different chapters of Gita.

The *Mahavaakya* comes in the Chandogya Upanishad in chapter six in the story of Shvetaketu, the son of Uddalaka, himself a brahmgyani rishi. Shvetketu when he was twelve, went to a spiritual teacher and studied all the Vedas for twelve years, and after the study returned back to his father, proud of all his learnings. When his father, Uddalaka found that his son has not learnt that expected spiritual learning, he taught it to him. In the course of his teaching, he used this Mahavaakya - *tat tvam asi*, 'thou art that', as concluding phrase nine times in the chapter VI from sections 8 to 16. Let me give a glimpse of what Uddalaka asked Shevtketu before teaching his son, "But did you ask your teacher for the spiritual wisdom- which enables you to hear the unheard, think the unthought, and know the unknown?" Shevtketu requested his father, "Please instruct me in this wisdom. His father agreed-

"In the beginning was only Being, One without a second. Out of himself, he brought forth cosmos and entered into everything in it. There is nothing that does come from him. Of everything, he is the innermost Self. He is truth; he is the Self supreme. You are that, Shvetaketu, '**You Are That**', '**tatvamasī**'. On request Of his son Uddalaka continued through next eight portions with

different manners providing the real wisdom. Each one ends with 'You Are That', 'tatvamasi'. And this is considered one of the four Mahavaakyas of Upanishads that has been mentioned above.

‘तत्त्वमसि’- [तत् त्वम् असि]

त्वम्

(महावाक्य के शब्द ‘त्वम्’ का विवेचन अध्याय 1 से 6)

अध्याय १ अर्जुनविषादयोगः The Yoga of the Despondency of Arjuna

पांडवों के ज्येष्ठ युद्धिठिर की तरफ़ से कृष्ण का धृतराष्ट्र के बड़े पुत्र दुर्योधन से केवल पाँच गाँवों को पांडवों को दे युद्ध रोकने का शान्ति प्रस्ताव ठुकरा दिया गया। महाभारत युद्ध की तैयारी पूरी हो चुकी है। पूरे भारतवर्ष के राजे एवं उनकी सेनाएँ दोनों पक्षों में एक को चुन उनके पक्ष से खड़ी हो चुकी है। अन्धे धृतराष्ट्र को दिव्य दृष्टि प्राप्त संजय से पूरे युद्ध का विवरण बताने का काम है। संजय को दिव्यदृष्टि का प्रदान मिला है इस कार्य के लिये। पहला अध्याय में दोनों पक्षों के सभी मुख्य योद्धाओं के नाम भी है। धृतराष्ट्र के तत्कालीन राजा होने के कारण और अन्य कारणों से पांडवों के बहुत नज़दीकी भी तथाकथित धर्म का पालन करते हुए कौरवों के पक्ष में हैं। प्रारम्भ होने के पहले दिन ही भगवद्गीता अन्धे धृतराष्ट्र को दिव्य दृष्टि प्राप्त संजय ने सुनाई है। पहले अध्याय में संजय युद्ध प्रारम्भ के पहले की घटनाओं को बताया है। अर्जुन के आदेश से उसके रथ के सारथि योगेश्वर कृष्ण रथ को दोनों दलों के बीच ले जा खड़ा कर देते हैं। अर्जुन विरोध पक्ष में खड़े अपने प्रपितामह भीष्म, अपने गुरु द्रोणाचार्य, कृपाचार्य, अपने ही मामा शल्य आदि को देख एवं युद्ध और युद्ध के बाद के परिणाम को सोच सोच कृष्ण को अपनी व्यथा और शंका सुना शस्त्र डाल रथ में बैठ जाता है शोकसंविग्न। तब दूसरे अध्याय से भगवद् गीता शुरू होती है।

धृतराष्ट्र

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥1.1॥

धर्म-क्षेत्रे कुरु-क्षेत्रे समवेताः युयुत्सवः ।

मामकाः पाण्डवाः च एव किम् अकुर्वत सञ्जय ॥

(धर्म-क्षेत्रे- पवित्र जगह, a holy place, समवेता-इकट्ठा हुए, gathered, युयुत्सवः-युद्ध के लिये, for fighting battle, मामका- मेरे लोग, my people, अकुर्वत- क्या किये, what they did)

**

Dharmakshetre kurukshetre samavetaa yuyutsavah,

Maamkaa pandavaashchiva kimakurvata Sanjaya.

**

धृतराष्ट्र पूछते हैं-

संजय! मुझे बताइये, धर्मभूमि कुरुक्षेत्र के मैदान में युद्ध के लिये तैयार मेरे और पाण्डु के पुत्रों ने क्या किया?

**

Dhritraashtra asks-

Sanjaya, tell me what happened at Kurukshetra, the religious battlefield, after my sons and the Pandavas gathered there ready to fight the deciding battle.

अर्जुन उवाच

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ।

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च॥1.31-32॥

न च श्रेयः अनुपश्यामि हत्वा स्वजनम् आहवे ॥

न काङ्क्षे विजयम् कृष्ण न च राज्यम् सुखानि च ।

(श्रेयः-good, अनुपश्यामि-see, आहवे-in battle, काङ्क्षे-desire, विजयम्- victory, राज्य, सुखानि- kingdom, pleasure)

**0

Na ca shreyonupashyaami hatvaa svajanamahve,

Na kankshe vijayam Krishna na cha raajyam sukhaani cha.

**

हे कृष्ण! युद्ध में स्वजन-समुदाय को मारकर मैं कोई कल्याण होता नहीं देखता, मैं न तो विजय चाहता हूँ और न राज-सुखों को ही।

**

Krishna, I do not see any good coming out of the killings of our own relations in battle. I do now neither desire victory, nor a kingdom or pleasures.

सञ्जय उवाच

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसंविग्नमानसः॥1.47॥

एवम् उक्त्वा अर्जुनः सङ्ख्ये रथ-उपस्थे उपाविशत् ।

विसृज्य सशरम् चापं शोक-संविग्न-मानसः ॥

(एवम्, उक्त्वा- thus, having said; संख्ये- in the battle, रथोपस्थे-on the chariot seat, उपाविशत्-sat down, विसृज्य- having cast away, सशरं चापं- with arrow, bow; शोक-संविग्न-मानसः- sorrow with distressed mind)

**

EvamuktvaaArjunah sankhye rathopastha upaavishat;

Visrija sasharam chaapam shoka-samvigna-maasah.

**

रणभूमि में शोक उद्विग्न अर्जुन यह कहकर, अपने धनुष वाण को त्याग रथ में बैठ गया।

**

Arjuna, after telling these words and with mind full with sorrow and leaving aside his bow and his arrows, sat down in his chariot.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

अध्याय २ सांख्ययोग Shankhya Yoga

‘सांख्ययोग’ नाम से जानेवाले गीता के दूसरे अध्याय में पूरे गीता के ज्ञान की भूमिका प्रस्तुत की गई है। चार विभिन्न योग सिद्धान्तों का संक्षिप्त सार भी दिया गया है। श्लोक ११ से ४६ तक ‘सांख्ययोग’ (ज्ञानयोग), श्लोक ४७ से ६० तक कर्मयोग, श्लोक ६१ से ७० तक भक्तियोग एवं अन्तिम दो श्लोकों ७१-७२ में संन्यास योग। अतः यह अध्याय आनेवाले अध्यायों के विचारों का संकेत देता है। उदाहरण के लिये, इस अध्याय के श्लोक ४५ में आये, “निस्त्रैगुण्यो भव” “निर्द्वन्द्वो, नित्यसत्त्वस्थो, निर्योगक्षेम, आत्मवान्” तीन- सत्त्व, रजस, तमस गुणों एवं गुणातीत व्यक्ति के आचरण पर पूरा अध्याय १४ है। समत्व की बात अन्य अध्यायों में जगह जगह भी आई है। इसी तरह श्लोक ३० का ‘देही नित्यम् अवध्यः अयम् देहे सर्वस्य’- ‘सभी भूतों के देह में एक ही आत्मा’- का विषय विस्तार से अध्याय ६, और १३ में है और अन्य अध्यायों में ही आया है। वास्तव में इसका शायद सबसे पहले ज़िक्र ईशोपनिषद् और अन्य उपनिषदों में आया। इस अध्याय में स्थितप्रज्ञ के विषय की पूरी चर्चा है, जो महात्मा गांधी का प्रिय था। आश्रम भजनावली में गीता का यह एक मात्र अंश है। कोई व्यक्ति जो स्थितप्रज्ञ हो जाये वह यहीं ब्राह्मण बन सकता है। बहुत व्यक्ति इसका नित्य पाठ करते हैं। जीवन को अध्यात्मिक मार्ग पर ले जाने की शुरुआत इस अध्याय के बताये आचरणों से की जाती है।

अगले दो श्लोकों में हर व्यक्ति के जीवनक्रम में उठते व्यक्ति के आचरण पर एक सवाल भी है एक उत्तर भी. Krishna has used the best technique to remind Arjuna his duty- first with a negative tint , the second a positive one.

Swami Vivekanand loved these two verses and says in his discourse on the Gita, ‘ if you can understand the spirit of these two verses, you understand the spirit of the whole Gita.’

अर्जुन कोई साधारण व्यक्ति नहीं है। अपने समय का सबसे अच्छा धनुर्धर है, पांडवों का मुख्य स्तम्भ है। बहुत युद्धों को अपने बल पर जीत चुका है। वह ऐसे समय में जब दोनों दलों से युद्ध-प्रारम्भ के शंख बज चुके हैं, अस्त्र त्याग बैठ गया है। स्वजन, गुरु, प्रपितामह, आदि श्रेष्ठ लोगों के मारे जाने और फिर युद्ध में हार-जीत पर शंका उठा, युद्ध के बाद के सत्यानाश की सोच, मोह के कारण आँखों में आँसू हैं। उसके तर्क को सुन उसे कैसे युद्ध के लिये तैयार करते हैं भगवान कृष्ण। यही है पूरी गीता। ऐसा असमंजस हर व्यक्ति के जीवन में आता है। उसे से निकलने के लिये यह नश्वर देह एवं इनकी ज्ञान इन्द्रियाँ नहीं, आत्म ब्रह्म

ही रास्ता बता सकता है। इसके लिये ही तैयार करती है गीता अगर कोई इसकी साधना करना चाहता है।

भगवान उवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥2.2॥

कुतः त्वा कश्मलम् इदम् विषमे समुपस्थितम् ।

अनार्य-जुष्टम् अस्वर्ग्यम् अकीर्तिकरम् अर्जुन ॥

**

(कुत:- Wherefrom, त्वा- upon you, कश्मलम्- dejection, इदम्- this, विषमे- in perilous strait; समुपस्थितम्- comes अनार्य-जुष्टम्-unworthy, अस्वर्ग्यम्- unworthy to get heaven, अकीर्तिकर- disgraceful.)

**

Kutastvaa kashmalamidam vishame samupasthitam,

Anaaryajushjushtamasvargyamakeerteetikaramarjun.

**

असमय यह कैसा मोह जिसे जो न तो श्रेष्ठ पुरुषों से आपेक्षित है, न स्वर्ग और कीर्ति देने वाला ही है? कृष्ण (ब्रह्म) का अर्जुन को यह प्रश्न है इसकी अनावश्यकता के कारण बताते हुये।

**

Arjuna, where from to you has come all this very low wrong thinkings and low attitudes in this moment of the most difficult situation, that are not expected out of a noble-minded person, that won't give any glory either on earth or help liberation for getting heaven, and also it will bring you bad name, ill fame?

And then Krishna uses a very harsh word, क्लैब्यं (impotency) asking Arjun to drop his weakness of heart and get up (to fight) in this verse.

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥2.3॥

क्लैब्यम् मा स्म गमः पार्थ न एतत् त्वयि उपपद्यते ।

क्षुद्रम् हृदय-दौर्बल्यम् त्यक्त्वा उत्तिष्ठ परन्तप ॥

**

(क्लैब्यम्- impotence, मा स्म- do not गमः-get, न- not एतत्- this, त्वयि- in yourself, उपपद्यते- is fitting, क्षुद्रम्- petty, so give it up, हृदय-दौर्बल्यम्-, weakness of heart, त्यक्त्वा- abandoning, उत्तिष्ठ- stand up, (as Arjuna has down.)

**

Klaibya maa sma gamah paartha naitattvayyupapadyate,
Kshudram hrdayadaurbalyam tyaktvottishat paramtap.

**

नपुंसकता छोड़ो, तुम्हारे लिये यह उचित नहीं। हृदय की तुच्छ दुर्बलता को त्यागकर युद्ध के लिए उठ खड़े हो।

**

Don't give to 'klaibyam', the impotence. It does not befit you. Stand up, giving up this weakness of the heart. (Krishna addressing Arjuna as 'prantap' Scorching of Foes!)

.....
(आत्मा, देही, शरीरी, अक्षर) नित्य और (देह, शरीर, क्षर) अनित्य
सांख्ययोग (ज्ञानयोग)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः॥2.11॥

अशोच्यान् अन्वशोचः त्वम् प्रज्ञा-वादा च भाषसे ।

गतासून् अगतासून् च न अनुशोचन्ति पण्डिताः ॥

(अशोच्यान्- who are not worthy of lamentation; अन्वशोचः- grieving; त्वम्- you; प्रज्ञा-वादान्- words of wisdom; च, भाषसे- you speak, और, कहते हो; गतासून्- the departed , अगतासून्- living, who have not departed; न अनुशोचन्ति, पण्डिताः- do not grieve, the learned, the knowers of Brahman)

**

Ashochyaan anvashochastvam prajnaavaadaam cha bhaashaee;
Gataasoon agataasoonshcha naanushochanti panditaah.

**

न शोक करने योग्य मनुष्यों के लिए तुम शोक कर रहे हो और साथ ही पण्डितों की सी बातें भी कर रहे हो। पंडित, कभी न जिवीत, न तो मृत व्यक्ति के लिये, शोक करते हैं। ऐसी

असमंजस की अवस्था एक साधारण व्यक्ति से तो अपेक्षित है, पर अर्जुन के समान योद्धा से नहीं, जिसके बल पर इस धर्मयुद्ध का निर्णय लिया है पांडव पक्ष ने।

**

You are feeling so much of grief for those (Bhishma and Drona, the wise ones) you need not to be grieved, and still talking a wiseman (pandits) who do not grieve for the dead or the living.

(1. Adi Sankar has started his bhashya from this Sloka.

(2. The word 'pandita' comes from 'panda' that means 'Atmavisaya-buddhi', wisdom of Atma, the Self)

Gambhiranand based meaning with explanation

You grieve for those who are not to be grieved; and you speak words of wisdom! The learned do not grieve for the departed and those who have not departed. Actually Krisna says, "you are sorrowing for those who are eternal in the real sense, and who are not to be grieved for."

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥2.13॥

देहिनः अस्मिन् यथा देहे कौमारम् यौवनम् जरा ।

तथा देहान्तर-प्राप्तिः धीरः तत्र न मुह्यति ॥

(देहिनः- of the embodied Self; अस्मिन्, यथा, देहे- in this, as, in body; कौमारं, यौवन, जरा- childhood, youth, old age, तथा, देहान्तरप्राप्तिः- so also, the attaining of another body ; धीरः, तत्र, न मुह्यति- the firm, there at, not, grieves)

**

Dehino asmin yathaa dehe kaumaaram yauvanam jaraa;

Tathaa dehaantarapraapatih dhirastatra na muhyati.

**

जैसे आत्मा संचालित देह में बालकपन, जवानी और वृद्धावस्था आता है, वैसे ही शरीर का देहान्तर भी होता है, इस के लिये धीर व्यक्ति मोह में नहीं पड़ते। यहाँ मृत्यु को देहान्तर कहा है, क्योंकि हिन्दूग्रंथ पुनर्जन्म सत्य मानते हैं।

**

Every embodied person passes through different states: child, youth, and then old age in the same body; similarly also death and its rebirth in a

new body. So a courageous wise person never gets deluded by these universal truth.

Note-

The Vedanta discovered that there is the one subtle body, Self, in all the gross bodies that the subtle body (Self) does not die but moves to other gross body to be born.

आत्मा और समत्व के सम्बन्धी चर्चा का आरम्भ

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥2.14॥

मात्रा-स्पर्शाः तु कौन्तेय शीत-उष्ण-सुख-दुःख-दाः ।

आगम अपायिनः अनित्याः भारत तान् तितिक्षस्व ॥

(मात्रा-स्पर्शाः-contacts of sense organs with objects (are producer), शीत-उष्ण-दुःख-दा- producers of cold and heat, pleasure and pain; आगम अगापायिनः- having a beginning and an end by nature; अनित्याः-transient; तान्, तितिक्षस्व-bear (and improve on your strength of mind).

**

Maatraasparshaatu kaunteya shitoshnasuhkhdaah;

Aagamaapaayino anityaah taamstitikshsva bhaarat.

**

इन्द्रियों के विषय तो ठण्ड और गर्मी, सुख, दुःख की तरह आने- जाने वाले, अनित्य हैं।
उनको आत्मा के अपूर्व बल से सहन करो। (केनोपनिषद् के श्लोक 2.4 में इस सत्य युक्ति-
' आत्माना बिन्दते वीर्यम्'- आत्मा बल देता है- के अनुसार)

**

But the contacts of the organs with the objects are the producers of cold and heat, happiness, and sorrow. They have a beginning and an end, and are transient. Bear them.

Note-In case of a man who knows that the Self is eternal, although there is no possibility of delusion concerning the destruction of the Self, still delusion, as of ordinary people, caused by the experience of cold and heat,

happiness, and sorrow is noticed in him. Cold sometimes produces pleasure, and sometimes pain. Similarly the nature of heat, too, is unpredictable. On the hand, happiness and sorrow have definite natures since they do not change. Hence they are mentioned separately from cold and pain.

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥2.15॥

यम् हि न व्यथयन्ति एते पुरुषम् पुरुष-ऋषभ ।

सम-दुःख-सुखम् धीरम् सः अमृतत्वाय कल्पते ॥

(यम्- the person whom, हि- surely, न व्यथयन्ति- do not perturb, एते पुरुषम्- these, man सम-दुःख,सुखम्- same in pleasure and pain, धीरम्- the wise man, सः, अमृतत्वाय, कल्पते- he forbears, for immortality (Liberation), becomes fit.

**

ya hi na vyathayantye te purusham purusharshabha,
samaduhkhasukham dheeram soamritatvaaya kalpate.

**

दुःख और सुख में एक भांति रहने वाले जिस बुद्धिमान को ये मात्रस्पर्श करते हैं, विवेकी मनुष्य को सुखी दुःखी नहीं करते, वह अपने ही भीतर रहती आत्मा-ब्रह्म का अनुभव कर अमर होने में समर्थ हो जाता है ।

(ऊपर के दोनों श्लोकों 'समत्वम् योग उच्यते' श्लोक 2. 48 की बात पहले ही आ गई है।व्यक्ति का द्वन्द्वरहित, समबुद्धि का होना अध्यात्मशिक्षा का एक मुख्य लक्ष्य होता है।)

**

The person who is not thrown down by any of these body-experiences (happiness or misery, cold or heat)- the courageous one who is even-minded in grief and happiness, can alone achieve immortality or he can realise the *Atma* which is immortal.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥2.16॥

न असतः विद्यते भावः न अभावः विद्यते सतः ।

उभयोः अपि दृष्टः अन्तः तु अनयोः तत्त्व-दर्शिभिः ॥

(न, असत्:- no, of the unreal; विद्यते- is, भाव:- being; न, अभावः, विद्यते, सत्:- not, non-being, is, of the real; उभयोः, अपि, दृष्टः- of the two, also, has been seen; अन्तः, तु, अनयोः- the conclusion of the final truth, indeed, of these; तत्त्वदर्शिभिः- by the knower of truth)

**

Naasasto vidyate bhaavo naabhaavo vidyate satah;
Ubhayorapi drishanto antantah tvanayoh tattvadarshibhih.

**

असत् का तो सत्ता नहीं होता है और सत् का अभाव नहीं है। तत्त्वदर्शी महान व्यक्तियों ने इन दोनों के ही तत्त्व (नित्यआत्मा और अनित्यशरीर) को देखा, अनुभव किया और बताया है। केवल आत्मा ही सत्य है और संसार का अन्य सब नश्वर है पल पल अन्त की तरफ बढ़ता हुआ। यही अगले श्लोक में साफ़ कह दिया गया है।

**

Of the unreal there is no being; the word “non-existence” does not apply to what is real. The nature of both these, indeed has been realised by the seers who knew Truth- the ‘*tattvam*’, the nature of the Self and body. (‘Tat’ is used with regards to all. And all is Brahman. And Its name is *tat*. The abstraction of *tat* is *tattva*, the true nature of Brahman. Those who are apt to realise this are *tattva-darshinah*, the seer of Truth.

Note: According to Rigveda(I.164.46): *Ekam sat, vipraah bahudhaa vadanti*, ‘Truth is one, sages call it by various names’. In *Tattvadashi*, तत्त्वदर्शी, what is this *tattva*? Shrimad Bhaagavatam has referred to it, *Vadanti tat tattvavidah*, ‘the Knowers of truth, *tattva*, declare this’. *Tattvam yat jnaanamadvayam*, ‘there is one *tattvam* which is pure, non-dual Consciousness’, known popularly as Brahman in the Upanishads. However, the word has been called differently, ‘Some call it Brahman, some call it the *Pramaatma*, the supreme Self, and some as Bhagwan, the all- loving God.’ *Tattvam is always singular unlike matam is plural*. *Tattvadashi*, तत्त्वदर्शी is seers of Truth

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥2.17॥

अविनाशि तु तत् विद्धि येन सर्वम् इदम् ततम् ।

विनाशम् अव्ययस्य अस्य न कश्चित् कर्तुम् अर्हति ॥

(अविनाशि- indestructible, by nature not subject to destruction; तु, तत्, विद्धि- indeed, That, know; येन, सर्वम्, इदम्, ततम्- by which Brahman called Reality, all; this, the Universe together with space, is pervaded, विनाशम्- destruction, अव्ययस्य अस्य- of this Immutable, that which does not undergo growth and depletion*; न, कश्चित्, कर्तुम्- अर्हति- not, anyone, to do, is able).* By its very nature..pg 60

**

Avinaashi tu tadviddhi yena sarvamidam tatam;

Vinaashamvyayasyaasya na kashchitkartumarhati.

**

नाशरहित तो तू उसको जान, जिससे यह सम्पूर्ण संसार व्याप्त है। इस अविनाशी का विनाश करने में कोई भी समर्थ नहीं है।

**

Consider **That as indestructible by which all this (the whole universe) is pervaded** ; nothing can cause destruction of this Immutable an inexhaustible reality.

Note- By it's very nature this Brahman called Reality does not suffer mutation, because unlike bodies etc., It has no limbs; nor(does It suffer mutation) by (loss of something) belonging to It, because It has nothing that is Its own. No one can bring about the destruction of this immutable Brahman. No one can destroy his own Self, because the Self is Brahman. Besides, action with regards to one's Self is self- contradictory.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥2.18॥

अन्तवन्तः इमे देहाः नित्यस्य उक्ताः शरीरिणः ।

अनाशिनः अप्रमेयस्य तस्मात् युध्यस्व भारत ॥

(अन्तवन्तः- having an end, इमे, देहाः- these bodies; नित्यस्य, उक्ता- of the everlasting, are said; शरीरिणः- of the embodied, the eternal Self, अनाशिनः- of the indestructible, अप्रमेयस्य- of the immeasurable, 'which can not be brought within purview of speech and thought, तस्मात्, युध्यस्व- therefore, fight)

**

Antavanta ime dehaa nityasyoktaah shareenah;
Aasinoaprameyasya tasmaad yudhayasva bhaarat.

**

अविनाशी, जानने में न आनेवाले और नित्य रहने वाले, शरीरी (आत्मा) के ये देह अन्त होनेवाले कहे गये हैं। इसलिये तू युद्ध कर ।

**

These bodies- of the eternal embodied one, (Self) which is indestructible and indeterminable- have an end, it is said; therefore fight.

The Changeless Self

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥2.19॥

यः एनम् वेत्ति हन्तारम् यः च एनम् मन्यते हतम्
उभौ तौ न विजानीतः न अयम् हन्ति न हन्यते ॥

(यः, एनम्, वेत्ति, हन्तारम्- he who, this (Self), knows, slayer; यः, च, एनम्, मन्यते, हतम्- he who, and, this (Self), thinks, slain, उभौ, न, विजानीतः, न, अयम्- both, not, know, not, this (Self), हन्ति, न, हन्यते- slays, not, (It) is, slain)

**

Ya enam vetti hantaram yashchyainam manyate hatam
Ubhau tau na vijaanieeto naayam hanti na hanyate.

**

जो इस (अविनाशी) आत्मा को मारनेवाला समझता है और जो इसे मारा जानेवाला मानता है वे दोनों ही इसको (आत्मा को) नहीं जानते । न यह किसी को मारता है और न मारा ही जाता है।

**

He who thinks of this One (Self) as the killer, and he who thinks of this One as the killed- both of them owing to non-discrimination, do not know the Self which is the subject of the consciousness of 'I'. They are ignorant

of of the nature of Self'. For this Self, owing to its changelessness, does not kill, does not become the agent of the act of killing. Nor is it killed, that is, It does not become the object (of the act of killing)

विशेष- कठोपनिषद् में ऐसा ही श्लोक आया है, जिसकी दूसरी पंक्ति हुबहू २.१९ है, पहली पंक्ति में भी कुछ खास फर्क नहीं है: “हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम्।...

॥१.२.१९॥”

न जायते म्रियते वा कदाचिन्, नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो, न हन्यते हन्यमाने शरीरे॥2.20॥

न जायते म्रियते वा कदाचित्, न अयम् भूत्वा अभविता वा न भूयः ।

अजः नित्यः शाश्वतः अयम् पुराणः, न हन्यते हन्यमाने शरीरे ॥

(न जायते, म्रियते, वा, कदाचित्- the Atman has no birth, nor dies, or, at any time; न, अयम्, भूत्वा, भविता- not, this(Self), having been, will be; वा, न, भूयः- or, not, (any) more; अजः, नित्यः, शाश्वतः, अयम्, पुराणः - unborn, eternal, changeless, this (Self), the very ancient One and yet ever fresh as per Adi Shankaracharya; न, हन्यते, हन्यमाने, शरीरे- not, is killed, being killed, in body)

**

Na jaayate mriyate vaa kadaachin, naayam bhootvaa bhavitaa vaa na bhuyah;

Ajo nityah shashvatoayam puraano , na hanyate hanyamaane shareere.

**

यह आत्मा न कभी पैदा होता है और न मरता ही है तथा न यह एक बार उत्पन्न होकर फिर से होने वाला नहीं ही है। यह जन्म-रहित, नित्य-निरंतर रहनेवाला, शाश्वत सनातन और अनादि है, शरीर के मारे जाने पर भी यह नहीं मारा जाता।

**

Never is this One (Self) born, and never does It die; nor is it that having come to exist, It will again cease to be. This One is birth-less, eternal, undecaying, ancient; It is not killed when the body is killed.

Note- “This Atman in every being including humans, animals, plants, everywhere, is the innermost Self. However only human being has the organic capacity to realise this truth. When one discovers this truth, one

becomes fulfilled.” However only few resorts to have a touch of the infinite Atman anew.

विशेष- कठोपनिषद् में भी ऐसा ही श्लोक है, जिसकी दूसरी पंक्ति श्लोक 2.20 ही है: न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित्।.....॥1.2.18॥

वासांसि जीर्णानि यथा विहाय,
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि,
अन्यानि संयाति नवानि देही ॥2.22॥

वासांसि जीर्णानि यथा विहाय, नवानि गृह्णाति नरः अपराणि ।

तथा शरीराणि विहाय जीर्णानि, अन्यानि संयाति नवानि देही ॥

(वासांसि, जीर्णानि, यथा, विहाय- clothes, worn-out, as, having cast away; नवानि, गृह्णाति, नरः, अपराणि- new, takes, man, others; तथा, शरीराणि, विहाय, जीर्णानि- so, bodies, having cast away, worn-out; अन्यानि, संयाति, नवानि, देही- others, enters, new, the embodied one)

**

Vaamsi jireernaani yathaa vihaaya

navaani grihnaati naroapraani;

Tathaa shareerani vihaaya jirnaani

Anyaaani samyaati navaani dehee.

**

मनुष्य जैसे पुराने व्यवहार में न आने योग्य कपड़ों को छोड़ दूसरे नए वस्त्रों को पहन लेता है, वैसे ही आत्मा पुराने शरीर को छोड़कर दूसरे एक नए शरीर में चला जाता है।(एक प्रश्न आया, आज कपड़े तो जीर्ण होते ही नहीं? पर अर्थ भी उन के लिये है यह है कम आयु में कुछ लोग तो शरीर आज भी छोड़ देते हैं)?

**

As after rejecting worn-out clothes a man takes up other new ones, likewise after rejecting worn-out bodies the embodied one (Self) unites with other new ones.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥2.23॥

न एनम् छिन्दन्ति शस्त्राणि न एनम् दहति पावकः ।

न च एनम् क्लेदयन्ति आपः न शोषयति मारुतः ॥

(न, एनम्, छिन्दन्ति, शस्त्राणि- not, this (Self), cut, weapons; न, एनम्, दहति, पावकः- not, this (Self) burns, fire; न च, एनम्, क्लेदयन्ति, आपः- not, and, this (Self), wet, waters; न, शोषयति, मारुतः- not, dries, wind)

**

Nainam chhidanti shastraani nainam dahati paavaakah;

na chainam kledayantyapo na shosayati maarutah.

**

इस आत्मा को शस्त्र नहीं काट सकते, इसको आग नहीं जला सकती, इसको जल गिला नहीं कर सकता और वायु इसको नहीं सुखा सकता।

**

The Self cannot be pierced by weapon, no fire can burn It, no water can wet It, no air can dry It.

.....
अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥2.24॥

अच्छेद्यः अयम् अदाह्यः अयम् अक्लेद्यः अशोष्यः एव च ।

नित्यः सर्वगतः स्थाणुः अचलः अयम् सनातनः ॥

(अच्छेद्यः, अयम्, अदाह्यः- cannot be cut, this (Self), cannot be burnt; अयम्, अक्लेद्यः, अशोष्यः एवं, च- this, cannot be wetted, cannot be dried, also, and; नित्यः, सर्वगतः, स्थाणुः, अयम्, सनातनः- eternal, all-pervading, stable, immovable, this (Self), ancient

**

achhedyo ayam adaahyo ayam akledyo ahamashoya eva cha

nityah sarvagatah sthaanurchaloayam sanaatanah.

**

यह आत्मा कभी भी न काटा जा सकता, न जलाया जा सकता, न गीला हो सकता है और न इसे कभी भी सूखाया ही जा सकता है, क्योंकि यह नित्य रहनेवाला, सबमें परिपूर्ण, स्थिरस्वभाववाला, अचल, और अनादि (सनातन) है ।

**

It cannot be cut, It can not burnt, cannot be moistened, and surely cannot be dried up (since the other elements which are causes of destruction of one another are not capable of destroying this Self, therefore It is eternal. Being eternal, it is omnipresent. Being omnipresent, It is stationary, that is fixed like a stump. Being fixed, this Self is unmoving. Therefore It is changeless, *sanaatanah*, that is, it is not produced from any cause, a new thing). However, the literal meaning continues as 'It cannot be burnt, cannot be moistened, and surely cannot be dried up. It is eternal, omnipresent, stationary, unmoving, and changeless.'

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥2.25॥

अव्यक्तः अयम् अचिन्त्यः अयम् अविकार्यः अयम् उच्यते।

तस्मात् एवम् विदित्वा एनम् न अनुशोचितुम् अर्हसि ॥

(अव्यक्तः, अयम्, अचिन्त्यः, अयम्- unmanifested, this (Self), unthinkable, this; अविकार्यः, अयम्, उच्यते- unchangeable, This, is said; तस्मात्, एवम्, विदित्वा, एनम्- therefore, thus, having known, This (Self); न, अनुशोचितुम्, अर्हसि- not, to grieve, you should)

**

Avyaktoayamachintyoayamavikaaryoayamayuchate;

Tasmaadevam viditvainam naanushochitumarhasi.

**

यह आत्मा प्रत्यक्ष नहीं दिखता, यह चिन्तन का विषय नहीं है, (और) निर्विकार कहा जाता है। अतः इस देही (देही) को ऐसा जानकर सोच नहीं करना चाहिये।

**

It is said that This Self is unmanifest ; This inconceivable; This unchangeable. Therefore, having known This thus, you ought not to grieve.

Note- **Unmanifest**, since, being beyond the Ken of all the organs, It cannot be objectified. **Inconceivable**, for anything that comes within the purview of the organs becomes the object of thought. But this Self is inconceivable because It can not because It is not an object of the organs. Hence, it is Unchangeable. This Self does not change as milk does when mixed with

curd, a curdling medium, etc. Changeless, because of partlessness, for it is not seen that any non- composite thing is changeful.

.....

पुनः जन्म निश्चित

जातस्त हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥2.27॥

जातस्य हि ध्रुवः मृत्युः ध्रुवम् जन्म मृतस्य च ।

तस्मात् अपरिहार्ये अर्थे न त्वम् शोचितुम् अर्हसि ॥

(जातस्य, हि, ध्रुवः, मृत्युः- of the born, for, certain, death; ध्रुवम्, जन्म, मृतस्य, च- certain, birth, of the dead, and; तस्मात्, अपरिहार्ये, अर्थे- therefore, inevitable, in matter; न, त्वम्, शोचितुम्, अर्हसि- not, you, to grieve, you should)

**

Jaatasya hi dhruvo mrityurdhruvam janma mritasya cha;

Tasmaadaparihaaryearthe na tvam shochitumarhasi.

**

कारण कि किसी भी पैदा हुए की ज़रूर मृत्यु होगी, और मरे हुए का फिर जन्म भी होगा। इस जन्म-मरण-रूपी परिवर्तन के प्रवाह से मुक्त नहीं हुआ जा सकता, अतः इस के लिये तुम्हें शोक नहीं करना चाहिये।

**

For death of anyone born is certain, and of the dead (re-)birth is certainty. Therefore you ought not to grieve over an inevitable.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥2.28॥

अव्यक्त-आदीनि भूतानि व्यक्त-मध्यानि भारत ।

अव्यक्त-निधनानि एव तत्र का परिदेवना ॥

(अव्यक्त-आदीनि, भूतानि- unmanifested in the beginning, beings; व्यक्त-मध्यानि- manifested in their middle state; अव्यक्त-निधनानि, एव- unmanifested again in the end, also; तत्र, का, परिदेवना- there, what, grief)

**

Avyaktaadini bhutaani vyaktamadhyaani bhaarata;

Avyaktanidhanaanyeva tatra kaa paridevanaa.

**

हर जीव जन्म से पहले अप्रकट थे और मरने के बाद भी अप्रकट हो जायेंगे, केवल बीच में ही प्रकट दीखते हैं, फिर ऐसे अप्रकट के लिये शोक करने की कोई बात ही क्या है?

**

All beings remain unmanifest in the beginning; they become manifest in the middle. After death they certainly become unmanifest. What lamentation can there be with regard to them?+

आत्मा सब देहों में उपस्थिति

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥2.30॥

देही नित्यम् अवध्यः अयम् देहे सर्वस्य भारत।

तस्मात् सर्वाणि भूतानि न त्वम् शोचितुम् अर्हसि ॥

(देही, नित्यम्, अवध्यः, अयम्- indweller (Self), always, indestructible, this; देहे, सर्वस्य- in the body, of all; तस्मात्, सर्वाणि, भूतानि- therefore, (for) all, creatures; न, त्वम्, शोचितुम्, अर्हसि- not, you, to grieve, you should)

Dehee nityamavadhyoayam dehe sarvasya bhaarat;

Tassmaatsarvaani bhootani na tvam sochitumarhasi.

**

सबके देह का यह देही (आत्मा) सदा ही अवध्य है । इसलिए सभी प्राणियों के लिये (या किसी भी प्राणी की मृत्यु के लिये) तुझे शोक नहीं करना चाहिये।

**

Concluding the topic, the sloka says:

This embodied Self existing in everyone's body (being part-less and eternal can never be killed, under any condition. That being so, although existing in all bodies, trees, etc. this One cannot be killed on account of being all-pervasive.) Since the indwelling One cannot be killed, therefore you ought not to grieve for all (these) beings, for Bhishma and your other respected ones.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥2.37॥

हतः वा प्राप्स्यसि स्वर्गम्, जित्वा वा महीम् भोक्ष्यसे।

तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत-निश्चयः

(हतः, वा, प्राप्स्यसि, स्वर्गम्-slain, or, (you) will obtain, heaven ;

जित्वा, वा, भोक्ष्यसे, महीम्-having conquered, or, you will enjoy, the earth;

तस्मात्, उत्तिष्ठ, युद्धाय, कृत-निश्चयः-therefore, stand up for fight, resolved)

**

Hato vaa praapyasi svargam jitva vaa bhokshyase maheem;

Tasmaaduuttishtha kaunteya yuddhaaya kritanishchayah.

अगर युद्ध में तुम मारे गये, तो तुझे स्वर्ग मिलेगा, और अगर युद्धमें तुम जीत गये तो पृथ्वी का राज्य भोगोगे। अतः तूम् युद्ध करने का निश्चय करके खड़े हो जाओ (तुम्हारा युद्ध से विमुख बैठ जाना ठीक नहीं।)

**

Either by being killed you will attain heaven as the sole duty of a Kshatriya that assures this, or by winning you will enjoy the earth. Therefore, rise up with determination for fighting ('I shall either defeat the enemies or shall die.' You shall not be looser in either case.)

Note- As history/anecdote says, Babar, the founder of Mughal Empire addressed his smaller army against huge one of Ambrahim Lodi in First Panipat War with almost similar statement.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥2.38॥

सुख-दुःखे समे कृत्वा लाभ-अलाभौ जय-अजयौ ।

ततः युद्धाय युज्यस्व न एवम् पापम् अवाप्स्यसि ॥

(सुख-दुःखे, समे, कृत्वा- pleasure and pain, same, having made; लाभ-अलाभौ, जय-अजयौ-gain and loss, victory and defeat; ततः, युद्धाय, युज्यस्व- then, for battle, engage; न, एवम्, पापम्, अवाप्स्यसि- not, thus, sin, shall occur)

**

Sukhaduhkhe same kritvaa laabhalaabhau jayaajaau;

tato yuddhaaya yujyasva naivam paamavaasyasi.

**

जय-पराजय, लाभ-हानि और सुख-दुख को एक समान मान करके, युद्ध में लग जा। इस प्रकार युद्ध करने से (तूम्) पाप का भागी भी नहीं होगा।

**

Treating happiness and sorrow, gain and loss, and conquest and defeat with equanimity, then engage in battle. Thus you will not incur any sin.+

समता का विशेष महत्व

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥2.40॥

न इह अभिक्रम-नाशः अस्ति प्रत्यवायः न विद्यते ।

स्वल्पम् अपि अस्य धर्मस्य त्रायते महतः भयात् ॥

(न, इह, अभिक्रम-नाशः, अस्ति- not, in this, loss of effort, is; प्रत्यवायः, न, विद्यते- production of contrary results, not, is; स्वल्पम्, अपि, अस्य धर्मस्य- very little, even, of this, duty; त्रायते, महतः, भयात्-protects, (from) great, fear)

**

Nehaabhikramaaashoasti pratyavaayo na vidyate,
svalpamapyasya dharmasya traayate mahato bhayaat.

**

मनुष्य लोक में इस समबुद्धि- समत्व बुद्धि को आचरण में उतारने के लिये किये गये काम के किसी आरम्भ के लाभ का नाश नहीं होता तथा इसके करने का अनिष्ट फल भी नहीं होता और इसका थोड़ा सा भी अनुष्ठान (जन्म-मरण रूप) महान भय से रक्षा कर लेता है।

**

Here, in the path to Liberation, namely the Yoga of Action there is no loss of the attempt of an unfinished spiritual attempt, of a beginning, unlike as in agriculture etc.; nor is there, nor does there arise (any) harm. Instead, even a little of this righteousness in the form of Yoga (of action), when practised, saves (one) from great fear, of mundane existence characterised by death, birth, etc.

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥2.45॥

त्रैगुण्य-विषयाः वेदाः निस्त्रैगुण्यः भवार्जुन ।

निर्द्वन्द्वः नित्य-सत्त्वस्थः निर्योगक्षेमः आत्मवान् ॥

(त्रैगुण्य-विषयाः, वेदाः- deal with the three attributes—satva-rajas-tamas, the Vedas; निस्त्रैगुण्यः, भव-without these three attributes, be; निर्द्वन्द्वः, नित्य-सत्त्वस्थः, निर्योगक्षेमः, आत्मवान् - free from the pairs of opposites, ever remaining in sattva (goodness), free from the thought of acquisition and preservation, established in the Self)

**

Traigunyavisshaya vedaa nistraiguno bhav Arjuna,
nirdvandvo nityasattvastho niryogakshema aatmavaan.

**

सभी वेदों में तीन गुणों की व्यापकता की चर्चा है; तू तीन गुणों से मुक्त (त्रिगुणातीत), द्वन्द्वों से रहित, सदा अपने सच्चे आत्मा में स्थित, पदार्थों की प्राप्ति और उन्हें सुरक्षित रखने की चिन्ता से रहित हो, आत्मा को प्राप्त कर।

**

The Vedas propounds the three qualities in every human-being as their object. You become free from worldliness, free from the pairs of duality, ever poised in the quality of sattva, without (desire for) acquisition and its protection, and also self-collected.

Explanatory Note- Krishna advises Arjuna to be-

1. **निस्त्रैगुण्यः**, nistraigunya means the collection of the three gunas, qualities- sattva (purity), rajas(energy), tamas (darkness); that is, collection of virtuous, vicious, and mixed activities, as also their results. Though the Vedas deal with them, but Krishna advises to be free from them. **For reaching the topmost realisation of ultimate reality, Brahman, the wisemen have suggested 'tyajet gratham ashesatah', 'throw away all dependence on book' (Panchchdasi by Vidyaaranya).** In chapter 14 of Gita, Krishna **states to go without the mundane knowledge of Vedas about gunas, and prescribes to become गुणातीत, 'gunaatit'** as the ways to attain immortality, 'अमृतमश्नुते' (14.20).

2. निर्द्वन्द्वः, nirdvandvo- beyond all dualities such as heat and cold, profit and loss, victory and defeat;
3. नित्य-सत्त्वस्थः, nityasattvastho-established for ever in the pure (ever Real) sattva nature.
4. निर्योगक्षेमः, niryogakshema- without desire for your acquisition and preservation of whatever has been acquired. *Yoga* means acquisition of what one has not, and *Kshema* means the protection of what one has. For one who has 'acquisition and protection' foremost in mind, it is difficult to seek Liberation. So is the advice for becoming free from it.

आत्मवान्- aatmavaan- ever established in आत्मा, the Self, the object of meditation and not the accomplisher of acquisition and preservation. All these advises are essential means to attain the realisation of Supreme Reality Brahman.

कर्मयोग

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥2.47॥

कर्मणि एव अधिकारः ते मा फलेषु कदाचन ।

मा कर्म-फल-हेतुः भूः मा ते सङ्गः अस्तु अकर्मणि ॥

**

(कर्मणि-कर्म करने में, in work, एव-केवल only, अधिकारः right, ते- तुम्हारा your, मा- कभी नहीं never, फलेषु फलों में in the fruits, कदाचन-कदापि at any time, मा- नहीं not, कर्म work- फल- fruits, हेतु-कारण motive, भूः- हो to be, मा not, ते- तुम्हारा your, संग-आसक्ति attachment, अस्तु -ही let there be, अकर्मणि- कर्म न करने में in inaction)

**

Karmanyevaadhikaaaste maa phaleshu kadaachana,
Ma karmaphalaheturbhooorh maa te sangoastva akarmani.

**

तुम्हें केवल कर्तव्य कर्म करने का अधिकार है, इसके फलों का कभी नहीं। इसलिए तूम् कर्मफल की चाह न रख और उसका अधिकारी भी न बन कर्म कर, और तेरी कर्म न करने में भी आसक्ति न हो, यानि कभी अकर्मण्य न बन।

**

Your right is limited for action only, never for the results. Do not become the agent of the results of action. (Your motivation must not be the fruits of the works you perform. May you not have any inclination for inaction thinking, 'If the results of work be not desired, what is the need of work which involves pain and time.'

**

My view- One must put his focused effort in the work. If one thinks about the reward of the work, he just can not focus to complete the work in expected manner that will bring in inefficiency that is again not the intent of action.

योगस्थः कुरु कर्माणि संगं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥2.48॥

योगस्थः कुरु कर्माणि सङ्गम् त्यक्त्वा धनञ्जय ।

सिद्धि-असिद्धयोः समः भूत्वा समत्वम् योगः उच्यते ॥

**

(योगस्थ steadfast in Yoga, कुरु perform, कर्माणि actions, संगम् attachment, त्यक्त्वा having abandoned, धनञ्जय Dhananjaya, सिद्ध्य-असिद्ध्योः in success and failure, समः the same, भूत्वा having become, समत्वम् evenness of mind, योगः Yoga, उच्यते is called)

**

yogasthah kuru karmaani sangam tyaktvaa Dhanajaya,
siddhyasiddhyoh samo bhootvaa samatvam yoga uchyate.

**

तुम, आसक्ति को त्यागकर तथा सिद्धि और असिद्धि में समबुद्धिवाला रह योगस्थित भाव से कर्तव्य कर्मों को कर; **समत्व ही योग कहलाता है।**

**

By being steadfast in yoga, perform actions (for the sake of God alone, even there, after casting off any selfish attachment, (even in the form, 'God will be pleased with me) and remaining equipoised in success and failure— (even in the success characterised by the attainment of Knowledge that arises from the purification of the mind when one performs actions without

hankering for the results, and in failure that arises from its opposite.)

Equanimity (such as success and failure) is called Yoga.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥2.50॥

बुद्धि-युक्तः जहाति इह उभे सुकृत-दुष्कृते ।

तस्मात् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

**

(बुद्धि wisdom, युक्त endowed with, जहाति casts off, इह in this life, उभे both, सुकृत good, दुष्कृते evil, तस्मात् therefore, योगाय to Yaga, युज्यस्व devote yourself, योगः Yoga, कर्मसु in action कौशलम् skill)

**

buddhiyukto jahaatih ubhe sukritdushkrite,

tasmaadyogaaya yujyasva yogah karmasu kaushalam.

**

समबुद्धियुक्त मनुष्य यहाँ (जीवित रहते ही) पुण्य और पाप दोनों त्याग कर देता है। इसलिये तुम योग (समता) में लग जा, क्योंकि योग कर्मों में कुशलता (निपुणता) है।

**

Possessed of wisdom (of equanimity), by performing one's own duties. Since one rejects here, in this world; both virtue and vice righteousness and unrighteousnesses), through the the purification of mind and acquisition of Knowledge. Therefore devote yourself to (Karma-) yoga, the wisdom of equanimity. **Yoga is skill-fullness or efficiency in action.**

Note- Skill fulness means the attitude of the skilful, the wisdom of equanimity with regard to one's success and failure while engaged in actions called one's own duties(sva-dharma)-with the mind dedicated to God.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥2.51॥

कर्मजम् बुद्धि-युक्ताः हि फलं त्यक्त्वा मनीषिणः ।

जन्म-बन्ध-विनिर्मुक्ताः पदम् गच्छन्ति अनामयम् ॥

(कर्मजम्, बुद्धि-युक्ताः, हि- action-born, possessed of knowledge, indeed;
फलं, त्यक्त्वा, मनीषिणः- the fruit, having abandoned, the wise; जन्म-बन्ध-
विनिर्मुक्ताः, पदम्, गच्छन्ति, अनामयम्- freed from the fetters of birth, the Abode,
go, beyond evil)

**

Karmajam buddhiyuktaa hi phalam tyaktvaa maneeshi nah;
Janmabandhavinirmuktaah padam gacchantyanaamayam.

**

कारण कि समतायुक्त बुद्धिमान साधक कर्मजन्य फल का (संसार मात्र का) त्याग करके
जन्म के बन्धन से मुक्त होकर निर्विकार पद को प्राप्त हो जाते हैं।

**

Because, those who are devoted to wisdom meaning who are imbued with
the wisdom of equanimity; (they) becoming '*manisinhah*' (मनीषिण), men of
Enlightenment by giving up the fruits, the (desirable or undesirable) bodies;
produced by actions, reach beyond the state, the supreme state of Vishnu,
called Liberation, that is, beyond all evils by having become freed from the
bondage of birth (even while living). Remember birth itself is a bondage.

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥2.53॥

श्रुति-विप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधौ अचला बुद्धिः तदा योगम् अवाप्स्यसि ॥

(श्रुति-विप्रतिपन्ना, ते, यदा, स्थास्यति, निश्चला- perplexed by what you have
heard, you, when, shall stand, immovable; समाधौ, अचला, बुद्धिः, तदा, योगम्,
अवाप्स्यसि- in the Self, steady, intellect, then, Self-realisation, you shall
obtain)

**

Shrutivipratipannaa te yadaa sthaasyati nishchala;
Samaadhaavachalaa buddhistadaa yogamavaapasyasi.

**

जब शास्त्रीय मतभेदों से बिचलित हुई तेरी बुद्धि निश्चल हो जायेगी और आत्मा (परमात्मा) में अचल हो जायेगी , तब तुम योग को प्राप्त हो जायेगा।

**

When your intellect, that has become bewildered by hearing *Shruti*, will become unshakable and steadfast in the Self, then you will attain Yoga that arises from discrimination.

स्थितप्रज्ञ (स्थिरबुद्धि) का लक्षण

(characteristics of the Self-Realised Ones)

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।

आत्मयेवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥2.55॥

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मनि एव आत्मना तुष्टः स्थितप्रज्ञः तदा उच्यते ॥

(प्रजहाति, यदा, कामान्, सर्वान्, मनोगत्- cast off, when, desires, all, of the mind; आत्मनि, एव, आत्मना, तुष्टः, स्थितप्रज्ञः, तदा, उच्यते- in the Self, only, by the Self, satisfied, of the steady wisdom, then, (he) is called)

Sthita-prajnasayah, स्थितप्रज्ञः- is a man of steady wisdom, of a man of realisation ('I am the supreme Brahman'), whose wisdom, arising from the discrimination between the Self and the not-Self, steady.

**

Prajahati yadaa kaamaansarvaanpaartha manogataan;

Aatmanyevaaatmanyevaatmanaa tushtah sthitaprajnnstadochyate.

**

जब ब्यक्ति मन में आयी सम्पूर्ण कामनाओं का मन से भलीभाँति त्याग कर देता है और अपने- आप से अपने-आप में ही संतुष्ट (आत्मसंतुष्ट) रहता है, तब वह स्थितप्रज्ञ कहा जाता है।

**

When one completely relinquishes all the desires (e.g. the desire of progeny, wealth and the worlds) that have entered the mind, and remains contented in the very nature of the inmost Self alone by the Self which is own-indifferent to external gains, and satiated with everything else on account of

having attained the nectar of realisation of the supreme Goal, then he is called a person of steady wisdom,(*Sthitpragya*).

Note- That is, *Sthitpragya*, a man of steady wisdom and realisation, whose wisdom, arising from the discrimination between the Self and the not-Self, is stable.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥2.56॥

दुःखेषु अनुद्विग्न-मनाः सुखेषु विगत-स्पृहः ।

वीत-राग-भय-क्रोधः स्थितधीः मुनिः उच्यते ॥

(दुःखेषु, अनुद्विग्न-मनाः, सुखेषु, विगत-स्पृहः- in adversity, of unshaken mind, in pleasure, without hankering; वीत-राग-भय-क्रोधः, स्थितधीः, मुनिः, उच्यते- free from attachment-fear-anger, of the steady wisdom, sage, (he) is called)

**

Duhksheshvanudvignamaah sukheshu vigataspr̥hah;

Veetraagabhayakrodhah sthitadheermuniruchyate.

**

दुःख से जिसका मन कभी घबड़ाता नहीं, सुख में भी जिसके मन में स्पृहा नहीं होती - अर्थात् जो दोनों विपरीत अवस्थाओं में निःस्पृह रहता है; जो आशक्ति, भय और क्रोध सर्वथा रहित हो गया है, वह मननशील (मुनि) स्थिरबुद्धि कहा जाता है।

**

One whose mind is unperturbed by sorrows or (not shaken by any other adversity that may come on physical and other plane*), and who is free from any longing for delights when they come to him and never hanker after pleasure, who has gone beyond any attachment, fear, and anger, is indeed the *muni* (monk) of steady wisdom.

*Fever, headaches, or other ailments are physical (aadhyaatmikta) sorrows; sorrows caused by dangerous beasts, or snakes etc. environmental (aadhibhautika) sorrows; those caused by natural one such as cyclones, floods etc. supernatural (aadhidaivika). Interestingly, delights also may be experienced on the three planes.

Shankaracharya identifies the monk (Muni, मुनि) a man of realisation.

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥2.57॥

यः सर्वत्र अनभिस्नेहः तत् तत् प्राप्य शुभ-अशुभम् ।

न अभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

(यः, सर्वत्र, अनभिस्नेहः, तत् - who, everywhere, without attachment, that; तत्, प्राप्य, शुभ-अशुभम्- that, having obtained, good and evil;

न, अभिनन्दति, न, द्वेष्टि- not rejoices, not hates; तस्य, प्रज्ञा, प्रतिष्ठिता- of him, wisdom, is fixed)

**

Yahsarvatraanbhisnehastattatpraapya shubhaashubham;

Naabhinandati na dveshti tasya prajnnan pratishthitaa.

**

सब जगह आसक्तिरहित हुआ जो मनुष्य उस- उस शुभ- अशुभ को पा न तो प्रसन्न होता है, और न द्वेष करता है, उसकी बुद्धि स्थिर है।

**

The wisdom of that person remains established (steady) who has not attachment for anything anywhere (even for body, life, etc.), who neither welcomes not rejects (neither feels elation or dejection) anything whatever good or bad when he comes across it.

विषया विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥2.59॥

विषयाः विनिवर्तन्ते निराहारस्य देहिनः ।

रसवर्जम् रसः अपि अस्य परम् दृष्ट्वा निवर्तते ॥

(विषयाः, विनिवर्तन्ते- the objects of senses, turn away; निराहारस्य, देहिने:- abstinent, of the man; रसवर्जम्, रसः, अपि- leaving the longing, loving (taste), even; अस्य, परम्, दृष्ट्वा, निवर्तते- of his, the Supreme, having seen, turns away)

**

Vishyaa vinivartante niraahaarasya dehinaḥ,
rasavarjam rasoapyasya param drishtvaa nivartate.

**

निराहारी (इन्द्रियों को विषयों से हटानेवाले) मनुष्य के भी विषय तो निवृत्त हो जाते हैं, पर रस निवृत्त नहीं होता। परन्तु परमात्मतत्त्व का अनुभव होने से इस स्थितप्रज्ञ मनुष्य का रस भी निवृत्त हो जाता है अर्थात् उसकी संसार में रसबुद्धि नहीं रहती।

**

Although that objects, (that is) the sense organs, themselves recede from an abstinent man through practice (from an embodied being), even that taste of the nature of subtle attachment of this person (the *sannyaasin*) falls away after attaining the Absolute, the Reality which is the Supreme Goal, he continues in life with the realisation, 'I verily am That (Brahman).'

Note- In absence of full realisation there can be no eradication of 'hankering'. So, one should therefore must stabilise one's wisdom which is characterised by full realisation. The right approach is to be 'to eliminate gross attachment through discrimination, which restrains the senses from being overpowered by the objects. And the the full Knowledge arising thereof eliminates the subtle inclinations as well.

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥2.60॥

यततः हि अपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

(यततः, हि, अपि, पुरुषस्य, विपश्चित- of the striving, indeed, even, of man, (of the) wise; इन्द्रियाणि, प्रमाथीनि, हरन्ति, प्रसभं, मनः- the senses, turbulent, carry away, violently, the mind)

**

yatato hyapi kaunteya purushasya vipashchitah,
Indriyaani pramaathini haranti prasabham manah.

**

कारण कि (रसबुद्धि रहने से) यत्न करते हुए विद्वान् मनुष्य की प्रमथनशील इन्द्रियां उसके मन को बलपूर्वक हर लेती हैं।

**

For, the turbulent sense organs violently snatch away the mind of an intelligent person, even while he is striving diligently for attaining the Brahman.

भक्तियोग

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥2.61॥

तानि सर्वाणि संयम्य युक्तः आसीत मत्परः ।

वशे हि यस्य इन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

(तानि, सर्वाणि, संयम्य-them, all, having restrained;युक्त, आसीत, मत्परः-joined, should sit, intent on Me ; वशे, हि, यस्य, इन्द्रियाणि-under control, indeed, whose, senses; तस्य, प्रज्ञा, प्रतिष्ठिता- his, wisdom, is settled)

**

Taani sarvaani samyamya yukta aaseeta matparah,
Vashe hi yasyendriyaani tasya pragyaa pratishthitaa.

**

कर्मयोगी साधक उन सभी इन्द्रियों को वश में करके मेरे परायण होकर बैठे, क्योंकि जिसकी इन्द्रियां वश में हैं, उसकी बुद्धि स्थिर है।

**

Controlling (subduing) all of them, one should remain concentrated on Me as the supreme. For the wisdom of one whose sense organs are under full control only become steadfast.

Note: मत्परः means on Me as the supreme- he to whom I am the inmost Self of all.' I am not different from Him, Brahman.?

Root cause of all evils

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ।

संगात्संजायते कामः कामात्क्रोधोऽभिजायते ॥2.62॥

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः । स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥2.63॥

ध्यायतः विषयान् पुंसः सङ्गः तेषु उपजायते ।
सङ्गात् सञ्जायते कामः कामात् क्रोधः अभिजायते ॥2.62॥
क्रोधात् भवति सम्मोहः सम्मोहात् स्मृति-विभ्रमः ।
स्मृति-भ्रंशात् बुद्धि-नाशः बुद्धि-नाशात् प्रणश्यति ॥2.63॥

(ध्यायतः, विषयान्, पुंसः-thinking, (on) the objects of the senses, of a man;
सङ्गः, तेषु, उपजायते-attachment, in them, arises; सङ्गात्, सञ्जायते, कामः-from
attachment, is born, desire; कामात्, क्रोधः, अभिजायते-from desire, anger, arises)
(क्रोधात्, भवति, सम्मोहः-from anger, comes, delusion; सम्मोहात्, स्मृति-विभ्रमः-from
delusion, loss of memory; स्मृति-भ्रंशात् बुद्धि-नाशः-from loss of memory, the
destruction of discrimination; बुद्धि-नाशात्, प्रणश्यति- from the destruction of
discrimination, (he) perishes)

**

Dhyaayto vishayaanpumsah saṅgasteshoopajaayate;
Sangaatsamjaayate kaamah kaamatkrodhoupjayate kāmātkrodho'bhiajāyate.2.62
Krodhaadbhavati sammohah sammohaatsmritivibhramah;
Smritibhramshad buddhinaasho buddhinashatpranashyati.2.63

**

विषयों का चिन्तन करने वाले मनुष्य की उन विषयों में आसक्ति पैदा हो जाती है, आसक्ति से उन विषयों की कामना उत्पन्न होती है। कामना से बाधा लगने पर क्रोध पैदा होता है। क्रोध होने पर मोह (मूढ़ भाव) आ जाता है, मोह से स्मृति भ्रष्ट हो जाती है। स्मृति भ्रष्ट हो जाने से बुद्धि (विवेक) का नाश हो जाता है और बुद्धि के नाश हो जाने से मनुष्य का पतन हो जाता है।

**

In the case of a person, who think of sense objects, there arises attachment, fondness and even desire for them in the person for those objects. From attachment or love for if that is obstructed for any reason, grows hankering for them. When that is obstructed from any quarter, from hankering springs anger.

Explanation- In case of a person who thinks of the sense objects, there arises attachment or love for those sense objects. From the attachment or

love grows hankering or thirst for it. When that is obstructed or even delayed from any reason, from that hankering springs anger.

*

From that anger follows delusion, the lack of discrimination with regard to what should or should not be done. And the anger if not controllable the subject person, becoming deluded can take many undesired course including angry enough to do anything such as abusing anyone, even the seniors. Actually that delusion gives rise to failure of memory originating from the impressions acquired from the instructions of the scriptures through self-study or learnt from teachers or learnt from elders in the family in childhood. When there is occasion for memory to rise and to help in deciding, it does not occur. And a person because of the failure of mind to remain fit always and distinguish between what he ought to a (That is) when it becomes unfit for right decision making, a man is verily ruined. Therefore when his internal organs, his understanding, is destroyed. A man becomes unfit to attain the human Goal and this is his ruin. So, the thinking of sense objects has been said to be the root of all evils.

Way out for Liberation

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥2.64॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥2.65॥

राग-द्वेष-विमुक्तैः तु विषयान् इन्द्रियैः चरन् ।

आत्म-वश्यैः विधेय-आत्मा प्रसादम् अधिगच्छति ॥

प्रसादे सर्व-दुःखानाम् हानिः अस्य उपजायते ।

प्रसन्न-चेतसः हि आशु बुद्धिः पर्यवतिष्ठते ॥

(राग-द्वेष-विमुक्तैः, तु, विषयान्, इन्द्रियैः, चरन्—free from attraction and repulsion, but, objects, with senses, moving (among); आत्म-वश्यैः, विधेय-आत्मा, प्रसादम्, अधिगच्छति— self-restrained, the self-controlled, to peace, attains;

प्रसादे, सर्व-दुःखानाम्, हानिः, अस्य, उपजायते— in peace, (of) all pains, destruction, of him, arises (happens); प्रसन्न-चेतसः, हि, आशु, बुद्धिः, पर्यवतिष्ठते—of the tranquility- minded, because, soon, intellect (or reason), becomes steady)

**

Ragadveshavimuktaishu vishaaanindriyaishcharan,
Aatmavashyairvidheyaatmaa prasaadmadhigachhati.
Prasade sarvaduḥkhanaam haanirasyopajaayate;
Prasannachetaso hyashu buddhih paryavatishtate.

**

परन्तु वशीभूत अन्तःकरण वाला (कर्मयोगी साधक), राग-द्वेष से रहित अपने वश में की इन्द्रियों के द्वारा विषयों का सेवन (अन्तःकरण की) निर्मलता प्राप्त होने पर साधक के सम्पूर्ण दुःखों का नाश हो जाता है (और ऐसे) शुद्ध चित्त वाले साधक की बुद्धि निःसन्देह बहुत जल्दी (परमात्मा में) स्थिर हो जाती है।

**

But by perceiving unavoidable sense objects with the sense organs that are free from attraction and repulsion, and are under his own control, (whose mind can be subdued at will, will certainly be a seeker after Liberation) the self-controlled person attains serenity. 64

When there is serenity, there follows eradication of all his sorrows, because the of one who has a serene mind soon becomes firmly established. That is, it becomes unmoving in its very nature as the Self.65

Note- Since a person with such a poised mind and well-established wisdom attains fulfilment, therefore a man of concentration ought to deal with indispensable and scriptural non-forbidden objects through his senses that are free from love and hatred. 65

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥2.66॥

न अस्ति बुद्धिः अयुक्तस्य न च अयुक्तस्य भावना ।

न च अभावयतः शान्तिः अशान्तस्य कुतः सुखम् ॥

(न, अस्ति, बुद्धिः, अयुक्तस्य— not, is, knowledge(of the Self); न, च, अयुक्तस्य, भावना—not, and, of the unsteady, meditation; न, च, अभावयतः, शान्तिः—not, and, of the unmeditated, peace; अशान्तस्य, कुतः, सुखम्—of the peace-less, where, happiness)

**

Naasti buddhirayuktasya na chchayuktasya bhaavanaa;
Na chaabhaavayatah shantirashaantasya kutah sukham.

**

जिसका मन और इन्द्रियां संयमित नहीं है, (व्यवसायात्मिका बुद्धि नहीं होती और व्यवसायात्मिका बुद्धि न होने से) उस अयुक्त मनुष्य में निष्काम भाव अथवा कर्तव्यपरायणता का भाव नहीं होता। निष्काम भाव न होने से (उसको) शान्ति नहीं मिलती। फिर शान्तरहित मनुष्य को सुख कैसे मिल सकता है?

**

For the unsteady (who does not have concentrated mind), there is no wisdom with regards to the nature of the Self, and there is no meditation, earnest longing for the knowledge of Self* for the unsteady man. And for an unmeditative man, who does not ardently desire the knowledge of the Self; there is no peace because lack of restraint of the senses. How can there be happiness for one without peace?

(*Longing to have a continuous remembrance of the knowledge of Brahman which arises in the mind from hearing the great Upanishadic four manaa-vaakyas.)

Note- That indeed is happiness which consists in the freedom of the senses from the thirst for enjoyment of sense objects- that is misery to be sure. So long as thirst persists, there is no possibility of even an iota of happiness!

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥2.69॥

या निशा सर्व-भूतानाम् तस्याम् जागर्ति संयमी ।

यस्याम् जाग्रति भूतानि सा निशा पश्यतः मुनेः ॥

या निशा सर्व-भूतानि;—which, night, of all beings; तस्याम्, जागर्ति, संयमी—in that, wakes, the self-controlled; यस्याम्, जाग्रति, भूतानि— in which, wake, all beings; सा, निशा, पश्यतः, मुनेः— that, night, (of the)seeing, of the Muni.

**

Yaa nisha sarvabhootaanam tasyaam jaagrati sanyamee;
yasyam jaagrati bhootani saa nisha pashyato munen.

**

जो दुनिया के प्राणियों के लिए रात (परमात्मा से विमुखता) है, उसमें संयमी मनुष्य जागता है और जब सब प्राणी जागते हैं (भोग और संग्रह में लगे रहते हैं), वह (मनन करनेवाले) मुनि की नज़र में रात है।

रामसुखदास जी कहते हैं- 'संसारी लोग तो केवल रात को ही देखते हैं, दिन को देखते ही नहीं, पर योगी दिन को भी देखता और रात को भी- यही दोनों में फ़र्क है।' (साधक-संजीवनी' गीता प्रेस, पृष्ठ १५९)

**

That which is night to all beings, in that the self-controlled wakes. And that in which all beings are awake, is night to Self-seeking muni, the person who meditates.

Note- Spiritually, that, which is the Wisdom as 'I am Brahman', in the form of the realisation appears as though it is night to all beings who are unenlightened,

Since to them It remains unmanifest. In that (Wisdom), characterised as the realisation of Brahman, which is 'night to all beings'; the self-restrained man, the man who has controlled his sense organs i.e. the man of steady Wisdom keeps awake, having become awakened from ignorance, remains alert. But that sleep of ignorance in the form of perceiving duality- in which the beings, which are in fact asleep; keep awake, behave as in dream; it is night- it does not become manifest to the sage, the man of steady Wisdom, who sees, experiences directly the reality that is the Self. (From the commentary of Madhusudan Saraswati, translated by Swami Gambhiranand and it goes further with more examples and quotes from scriptures).

आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥2.70॥

आपूर्यमाणम् अचल-प्रतिष्ठम्
समुद्रम् आपः प्रविशन्ति यद्वत् ।
तद्वत् कामाः यम् प्रविशन्ति सर्वे
सः शान्तिम् आप्नोति न काम-कामी ॥

(आपूर्यमाणम्, अचल-प्रतिष्ठम्—filled by all sides, based in stillness; समुद्रम्, आपः, प्रविशन्ति, यद्वत्—ocean, water, enter, as; तद्वत्, कामाः, यम्, प्रविशन्ति, सर्वे—so, desires, whom, enter, all; सः, शान्तिम्, आप्नोति, न, कामकामी—he, peace, attains, not, desirer of desires.)

**

Aapooryamaanamachalapratishtham
Samudramaapah pravishanti yadvat,
Tadvatkaamaa yam pravishanti sarve
sa shantimapnoti na kaamakaami.

**

जिस प्रकार (सभी नदियों का) जल चारों ओर से जल द्वारा परिपूर्ण समुद्र में आकर मिलता है, (पर समुद्र अपनी मर्यादा में) अचल स्थित रहता है, ऐसे ही सम्पूर्ण भोग- पदार्थ जिस संयमी मनुष्य को(विकार उत्पन्न किये बिना ही) प्राप्तहोते हैं, वही मनुष्य शान्ति को प्राप्त करता है, भोगोंकी कामनावाला नहीं।

**

That self-controlled man remains in his same peaceful mind into whom all desires enter from all directions as the waters from different sources from all sides (e.g. perennial or rain based rivers or other sources) enter into a sea, that (sea) without getting agitated, continues to remain same as before, whereas a common worldly person who is desirous of various objects gets agitated in unexpected manner.

संन्यासयोग

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥2.71॥

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः ।

निर्ममः निरहङ्कारः सः शान्तिम् अधिगच्छति ॥

(विहाय, कामान्, यः, सर्वान्- abandoning, desires, that, all; पुमान्, चरति, निःस्पृहः- man, moves about, free from longing; निर्ममः, निरहङ्कारः, सः, शान्तिम्, अधिगच्छति- devoid of 'mine-ness', without egoism, he, to peace, attains)

**

Vihaaya kaamaayah sarvaapumaamshicharati nihsprihah,
nirmamo nirahankaarah sa shantimadhigachhti.

**

जो मनुष्य सम्पूर्ण कामनाओं का त्याग करके स्पृहारहित, ममतारहित और अंहतारहित होकर आचरण करता है वही शान्ति पाता है।

**

That person attains peace who, after rejecting all desires, has become a sannyasin, the man of steady wisdom, the knower of Brahman, moves about free from hankering (even for maintaining the body), without the deep-rooted sense of ("me" and) "mine", and devoid of pride, even self-esteem owing to learning etc.*****

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः॥2॥

.....

अध्याय 3 कर्मयोगः

Yoga of Action

The chapter starts with an answer to Arjuna's request to Krishna, 'tell me that one way for certain by which I may attain bliss.' Krishna starts with about the different aspects of the way action affects a human-being. Verily none can ever remain even for a moment without performing action. His ultimate objective is to attain knowledge of the Self. And one cannot reach perfection or freedom from action and thereby attain the knowledge of the Self, which is the Goal, merely by his renouncing actions of the karma indriyas, even if he does that, his mind still remains active in action.

Moreover, a person is made to act helplessly indeed by the gunas the qualities born of Nature—rajas, tamas and sattva. So the way out is only to control the senses by the mind, and engage oneself in KarmaYoga with the organs of action, without attachment. One can excel thereby.

Further, one must do his bounden duty, as action is superior to inaction, as even the maintenance of the body would not be possible by inaction. All other actions but those performed for the sake of the Lord alone, are sinful. And Krishna brings other aspects of action. All action meant for own sake, brings sins.

The sage who rejoices in his own Self does not gain anything by doing any action. To him no real purpose is served by engaging in any action. No evil can touch him as a result of inaction and does not lose anything by being inactive. And the way out: by performing action without attachment man reaches the Supreme. (3.20)

Janaka and others attained perfection verily by action only, they focused their actions with a view to the protection of the masses. And now gives an advice for all great men in past, present and future to become a role model like Janaka, Rama, Krishna and many others, as for the common masses of

people, they become the role model and they try to become like them, and whatever the standards are set by them, the world follows. All wise persons must think before taking any action that it is without attachment, and with the world around will be better, that is, the welfare of the world! Krishna sermonises, 'Renounce all actions in Me, with the mind centred in the Self, free from hope and egoism, and from (mental) fever, and you can fight in general, including the life battle or the battle like Mahabharata. It is desire, it is anger born of the quality of Rajas, all-sinful and all-devouring; know this-as the foe here (in this world).

The seeker after Truth who is endowed with the 'Four Means' and who is constantly practicing meditation, can easily control Nature if he rises above the sway of the pairs of opposites- like love and hate, etc.

As the senses, mind and intellect are said to be its seat of desire; through these it deludes the embodied by veiling his wisdom. Controlling the senses first, one must kill this cause of all sinful things (the desire), the destroyer of knowledge and realisation! Thus, knowing Him who is superior to the intellect and restraining the self by the Self, slay the enemy in the form of desire, that is hard to conquer. Once you do that, as Upanishads say, you become a Brahman.

श्रीभगवानुवाच

**लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥3.3॥**

लोके अस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया अनघ ।

ज्ञान-योगेन साङ्ख्यानाम् कर्म-योगेन योगिनाम् ॥

**

Sri Bhagavaan Uvaacha:

Loke'smin dwividhaa nishthaa puraa proktaa mayaanagha;

Jnaanayogena saankhyaanaam karmayogena yoginaam.

**

श्रीभगवान बोले- इस लोक में दो प्रकार की निष्ठा (साधन की परिपक्व अवस्था अर्थात् पराकाष्ठा का नाम 'निष्ठा' है।) मेरे द्वारा पहले कही गई है। उनमें से सांख्य योगियों की निष्ठा तो ज्ञान योग से (माया से उत्पन्न हुए सम्पूर्ण गुण ही गुणों में बरतते हैं, ऐसे समझकर तथा मन, इन्द्रिय और शरीर द्वारा होने वाली सम्पूर्ण क्रियाओं में कर्तापन के अभिमान से रहित होकर सर्वव्यापी सच्चिदानंदघन परमात्मा में एकीभाव से स्थित रहने का नाम 'ज्ञान योग' है, इसी को 'संन्यास', 'सांख्ययोग' आदि नामों से कहा गया है।) और योगियों की निष्ठा कर्मयोग से (फल और आसक्ति को त्यागकर भगवदाज्ञानुसार केवल भगवदर्थ समत्व बुद्धि से कर्म करने का नाम 'निष्काम कर्मयोग' है, इसी को 'समत्वयोग', 'बुद्धियोग', 'कर्मयोग', 'तदर्थकर्म', 'मदर्थकर्म', 'मत्कर्म' आदि नामों से कहा गया है।) होती है।

**

The Blessed Lord said:

In this world there is a twofold path, as I said before,—the path of knowledge of the Sankhyas and the path of action of the Yogis!

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मैन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥3.7॥

यः तु इन्द्रियाणि मनसा नियम्य आरभते अर्जुन।

कर्म-इन्द्रियैः कर्मयोगम् असक्तः सः विशिष्यते ॥

(यः, तु, इन्द्रियाणि, मनसा- whose, but, the senses, by the mind; नियम्य, आरभते- controlling, commences; कर्म-इन्द्रियैः, कर्म-योगम्, by the organs of actions, Karma Yoga; असक्तः, सः, विशिष्यते- unattached, he, excels)

**

Yastwindriyaani manasaa niyamyaarabhate'rjuna;

Karmendriyaih karmayogam asaktah sa vishishyate.

**

किन्तु जो मनुष्य मन से द्वारा इन्द्रियों पर नियंत्रण कर आसक्तिहीन हो (निष्काम भाव से) समस्त कर्मैन्द्रियों के द्वारा कर्म योग (योग रूप में कर्म) का अचरण करता है वही श्रेष्ठ होता है ।

**

But, one who, controlling the senses by the mind, and remaking without attachment, engages the organs of action to the yoga of action, he excels.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥3.9॥

यज्ञार्थात् कर्मणः अन्यत्र लोकः अयम् कर्म-बन्धन।

तदर्थम् कर्म कौन्तेय मुक्त-सङ्गः समाचर॥

(यज्ञार्थात्, कर्मणः, अन्यत्र, लोकः, अयम्, कर्म-बन्धन- for the sake of sacrifice, of action, otherwise, the world, this, bound by action; तदर्थम्, कर्म, मुक्त-सङ्गः, समाचर- for that sake, action, free from attachment, perform.)

Yajna, यज्ञ- is not only that ritualistic actions that the scriptures prescribes for religious rite to obtain a desire, but **any unselfish action done with a pure motive for oneself or more so for others.**

Swami Chinmayananda in his commentary defines यज्ञ, Yajna , as “ any self-sacrificing work, undertaken in a spirit of self- dedication, for the blessing of all”. Further he writes ‘ when we understand Yajna as’ any social, communal, national, or personal activity into which the individual is ready to pour himself forth entirely in a spirit of service and dedication.” Only when people come forward to act in a spirit of cooperation and self-dedication, can the community get itself freed from its shackles of poverty and sorrow. And such activities can be undertaken in a spirit of Divine locality, only when the worker has no attachment.

**

Yajnaarthaatkarmanoanyatra lokoayam karmabandhanah;

Tadartham karma kaunteya muktasangah samaachar.

**

यज्ञ (कर्तव्य-पालन) के लिए किये जाने वाले कर्म से भिन्न (अपने ही लिये किये जानेवाले) कर्मों में (लगा हुआ) मनुष्य- समुदाय कर्मों से बंधता है (इसलिये) (तुम) आसक्तिरहित होकर उस यज्ञ के लिये (ही) कर्तव्य कर्म करो।

**

A person becomes bound by actions other than those actions meant for God. According to Vedic text, ‘Sacrifice is verily Vishnu’ (Tai. Sam. 1.7.4).

Without being attached, you perform actions for Him. Note- All over in Gita, Bhagwan Krishna keeps advising to have all your actions of different types dedicated to Him. यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥(9.27)

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥3.17॥

यः तु आत्म-रतिः एव स्यात् आत्म-तृप्तः च मानवः ।

आत्मनि एव च सन्तुष्टः तस्य कार्यम् न विद्यते ॥

(यः, तु, आत्मरति, एव- who, but, who rejoices the Self, only; स्यात्, आत्म-तृप्त, च, मानव- may be, satisfied, and the man; आत्मनि, एव, च, सन्तुष्टः- in the Self, only, and, contented; तस्य, कार्यम्, न, विद्यते- his, work to be done, not, is)

**

Yastwaatmaratir eva syaad aatmatriptashcha maanavah;

Aatmanyeva cha santushtas tasya kaaryam na vidyate.

**

परन्तु जो मनुष्य अपने-आप में ही रमण करनेवाला है और अपने-आप में ही तृप्त तथा अपने-आप में ही सन्तुष्ट है, उसके लिये कोई कर्तव्य नहीं है।

**

But that man (the sannyasin, the man of knowledge, the steadfast in the knowledge of Self) who rejoices only in the Self-(not in the sense objects*) and is satisfied only with the Self-(not with worldly enjoyment of food and drink.) That man is detached from everything, thus becoming the knower of Self, he is contented only in the Self- for him, there is no duty to perform (with a view to securing Liberation).

**Rati*, *tripti* and *satosha* though synonymous, are used to indicate various types of pleasures. *Rati* means attachment to objects; *Tripti* means happiness arising from contact with some particular objects; and *satosha* means happiness in general, arising from the acquisition of some coveted object only.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥3.18॥

न एव तस्य कृतेन अर्थः न अकृतेन इह कश्चन ।

न च अस्य सर्व-भूतेषु कश्चित् अर्थ-व्यपाश्रयः ॥

(न, एव, तस्य, कृतेन, अर्थः- not, even, of him, by action, concern; न, अकृतेन, इह, कश्चन- not, by action not done, here, any; न, च, अस्य, सर्वभूतेषु- not, and, of this man, in all beings; कश्चित्, अर्थव्यपाश्रयः- any, depending for any action)

**

Naiva tasya kritenaartho naakriteneha kashchana;

Na chaasya sarvabhooteshu kashchidarthavypaashrayah.

**

उस (सिद्ध कर्मयोगी) का इस संसार में न तो कर्म करने से कोई प्रयोजन (रहता है, और) न कर्म करने से ही (कोई प्रयोजन रहता है) तथा सम्पूर्ण प्राणियों से (किसी भी प्राणी के साथ) इसका किचिन्मात्र भी स्वार्थ सम्बन्ध नहीं रहता।

**

For him (who rejoices in the supreme Self) there is no concern here at all with performing action; nor any concern (for him certainly there is no evil in the form of incurring sin or in the form of self- destruction) related to with nonperformance. Moreover, for him there is no dependence on any particular object (from Brahma to an unmoving object) to serve any purpose, due to which there can be some action for that purpose.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥3.19॥

तस्मात् असक्तः सततम् कार्यम् कर्म समाचर ।

असक्तः हि आचरन् कर्म परम् आप्नोति पूरुषः ॥

(तस्मात्, असक्त, सततं- therefore, without attachment, always; कार्यम्, कर्म, समाचर- which should be done, action, perform; असक्तः, हि, आचरन्, कर्म - without attachment, because, performing, action; परम्, आप्नोति, पूरुषः- the Supreme, attains, man)

**

Tasmaadasaktah satatam kaaryam karma samaachar;
Asakto hyaacharan karma paramaapnoti poorushah.

**

इसलिए (तुम) हरदम आसक्तिरहित (होकर) कर्तव्य कर्म (या लोककल्याण के कर्म) का आचरण कर; क्योंकि आसक्तिरहित (होकर) कर्म करता हुआ मनुष्य परमात्मा (परम श्रेय) को प्राप्त हो जाता है।

**

Therefore, remaining unattached, always perform obligatory duty-related actions, for, by performing (one's) duty without attachment, a person attains the Highest (Liberation through purification of mind)

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥3.20॥**

कर्मणा एव हि संसिद्धिम् आस्थिताः जनक-आदयः ।
लोक-सङ्ग्रहम् एव अपि सम्पश्यन् कर्तुम् अर्हसि ॥

(कर्मणा, एव, हि, संसिद्धिम् - by action, only, verily, perfection; अस्थिताः, जनकादयः- attained, Janak and others; लोक-सङ्ग्रहम्, एवापि-protection of the masses, only, ; सम्पश्यन्, कर्तुम्, अर्हसि- having in view, to perform, you should.)

लोक-सङ्ग्रहम् - संसार के सभी लोगों के कल्याण या मंगल को ध्यान में रख कर्म करना। राजा जनक आदि उसके उदाहरण हैं और वे अपने राज्य के सभी लोगों का कल्याण कर अपने को महान ब्रह्मज्ञानियों की श्रेणी में ले गये और इतने श्रेष्ठ राजा कहे गये।

**

.....
Karmanaiva hi samsiddhimaasthita janakaadayah;
Lokasamgrahamevaapi sampashyankartumarhasi.

**

राजा जनक जैसे अनेक महापुरुष की तरह के कर्मयोगियों आदि ने भी कर्म के ही द्वारा ही परम सिद्धि को प्राप्त हुए थे । इसलिये लोकसंग्रह को देखते हुए भी (तुम) (निष्काम भाव से) कर्म करने के ही योग्य हैं अर्थात् वैसे ही अवश्य तुम्हें कर्म करना चाहिये।

**

For Janak and others strove to attain Liberation through action itself. You are to perform (your duties) keeping also in in view the prevention of mankind from going astray.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥3.21॥

यत् यत् आचरति श्रेष्ठः तत् तत् एव इतरः जनः ।

सः यत् प्रमाणम् कुरुते लोकः तत् अनुवर्तते ॥

(यत्-यत्, अचरति, श्रेष्ठ- whatsoever, does, the best; तत्-तत्, एव, इतरः, जनः that, only, the other, people; सः, यत्, प्रमाणम्, कुरुते- he (the great man), what, standard (authority, demonstration), does; लोकः, तत्, अनुवर्तते- the world people), that, follows)

**

Yadyad aacharati shreshthas tattadevetaro janah;

Sa yat pramaanam kurute lokas tad anuvartate.

**

श्रेष्ठ पुरुष जो-जो आचरण करता है, अन्य पुरुष भी वैसा-वैसा ही आचरण करते हैं। वह आचरण का जो मानदंड स्थापित कर देता है, सभी लोग उस का अनुसरण करते हैं।

**

Whatever a superior person does, another person does that very thing!

Whatever he upholds as authority, an ordinary person follows that.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥3.30॥

मयि सर्वाणि कर्माणि संन्यस्य अध्यात्म-चेतसा ।

निराशीः निर्ममः भूत्वा युध्यस्व विगत-ज्वरः ॥

(मयि, सर्वाणि, कर्माणि-in Me, all, actions; संन्यस्य, अध्यात्म-चेतसा-renouncing, ;निराशीः, निर्ममः, भूत्वा- free from hope, free from my-ness or egoism, having become; युध्यस्व, विगत-ज्वरः- fight, free from mental-fever)

**

Mayi sarvaani karmaani samnyasyaadhyaatmchetsa;

Niraashih nirmamo bhootva yudhyasva vigatajvarah.

**

तुम विवेकपूर्ण बुद्धि के द्वारा सम्पूर्ण कर्तव्य- कर्मों को मुझे अर्पण करके कामनारहित, ममतारहित और सन्तापरहित होकर युद्ध के कर्तव्य को करो।

**

Devoid of the fever of the soul, engage in battle by dedicating all actions to Me, with (your) mind intent on the Self, and becoming free from expectations and egoism.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥3.34॥*

इन्द्रियस्य इन्द्रियस्य-अर्थे राग-द्वेषौ व्यवस्थितौ ।

तयोः न वशम् आगच्छेत् तौ हि अस्य परिपन्थिनौ ॥

(इन्द्रियस्य, इन्द्रियस्य-अर्थे - of each sense, in the object; राग-द्वेषौ, व्यवस्थितौ- attachment and aversion, seated; तयोः, न, वशम्, आगच्छेत्-of these two, not, sway, should come under ; तो, हि, अस्य, परिपन्थिनौ-these two, verily, his, foes)

**

Indriyasyendriyasyaarthē raagadvēshau vyavasthitau,
Tayorna vashamaagacchetau hyasya paripanthinau.

**

इन्द्रिय-इन्द्रिय के अर्थ में (प्रत्येक इन्द्रिय के प्रत्येक विषय में) (मनुष्य के) राग और द्वेष व्यवस्था से (अनुकूलता और प्रतिकूलता को लेकर) स्थित हैं। (मनुष्य को) उन दोनों के वंश में नहीं होना चाहिये; क्योंकि वे दोनों ही इसके (पारमार्थिक मार्ग में) शत्रु हैं ।

**

Attraction and repulsion are ordained with regards to the objects of all the sense organs. One should not come under the sway of these two, because they are his adversaries.

काम एक क्रोध एष रजोगुणसमुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणाम्॥3.37॥

कामः एषः क्रोधः एषः रजः गुण-समुद्भवः ।

महा-अशनः महा-पाप्मा विद्धि एनम् इह वैरिणम् ॥

(कामः, एषः, क्रोधः, एषः-desire, this, anger, this; रजः, गुण-समुद्भवः-born of raja-guna; महा-अशनः, महा-पाप्मा-all-devouring, all-sinful; विद्धि, एनम्, इह, वैरिणम्-know, this, here, the foe)

**

Kaama esha krodha esha rajoguna samudbhavah;
Mahaashano mahaapaapmaa viddhyenam iha vairinam.

**

रजोगुण से उत्पन्न यह काम अर्थात् कामना (ही पाप का कारण है)। यह (काम ही) क्रोध (में परिणत होता) है। (यह) बहुत खानेवाला (और) महापापी है। इस विषय में तुम इसको ही बैरी जान।

**

This desire, this anger, born from the 'rajoguna'; is a great devourer, a great sinner (for a being commits sin goaded by desire). Know this to be the enemy in this world.

**आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥3.39॥**

**

आवृतम् ज्ञानम् एतेन ज्ञानिनः नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेण अनलेन च ॥

(आवृतम्, ज्ञानम्, एतेन-enveloped, wisdom, by this; ज्ञानिनः, नित्यवैरिणा- ;
कामरूपेण, दुष्पूरेण, अनलेन, च-of the wise, by the constant enemy, whose form
is desire, unappeasable, by fire, and)

**

Aavritam jnaanametena jnaanino nityavairinaa;
Kaamarupena kaunteya dushpoorenaanalena cha.

**

(इस) अग्नि के (समान कभी) तृप्त न होनेवाले और विवेकियों के कामना-रूप नित्य वैरी के द्वारा (मनुष्य का) विवेक ढका है।

**

Knowledge is covered by this, the constant foe of the wise in the form of desire, which is an insatiable fire. +

.....

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥3.40॥

इन्द्रियाणि मनः बुद्धिः अस्य अधिष्ठानम् उच्यते ।

एतैः विमोहयति एषः ज्ञानम् आवृत्य देहिनम् ॥

(इन्द्रियाणि, मनः, बुद्धिः- the senses, the mind, the intellect; अस्य, अधिष्ठानम्, उच्यते-its, seat, is called; एतैः, विमोहयति-by these, deludes; एषः, ज्ञानम्, आवृत्य, देहिनम्-this, wisdom, having enveloped, the embodied)

**

Indriyaani mano buddhirasyaadhistaanamuchayte,
Etairvimohanayatyesha jnaannamaavritya dehinam.

**

इन्द्रियाँ, मन और बुद्धि इस कामना के वास-स्थान कहे गये हैं। यह कामना इन (इन्द्रियाँ, मन और बुद्धि) के द्वारा ज्ञान को ढककर देहधारी मनुष्य को मोहित करती हैं।

**

The sense organs, mind and the intellect are said to be its abode. This one diversely deludes the embodied being by veiling Knowledge with help of these.

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥3.41॥

तस्मात् त्वम् इन्द्रियाणि आदौ नियम्य भरतर्षभ ।

पाप्मानम् प्रजहि हि एनं ज्ञान-विज्ञान-नाशनम् ॥

(तस्मात्, त्वम्, इन्द्रियाणि, आदौ-therefore, you, the senses, in the beginning;
पाप्मानम्, प्रजहि, हि, एनं-the sinful, kill, surely, this; ज्ञान-विज्ञान-नाशनम् - the destroyer of knowledge and realisation (wisdom).

**

Tasmaattvamindriyaanaadau niyamyaharatarshabha;
Paapmaanam prajahi hyenam jnaanavijnaana nashanam.

**

इसलिए हे तुम सबसे पहले इन्द्रियों को वश में करके ज्ञान और विज्ञान का नाश करने वाले इस पापी (दुष्ट) काम को अवश्य ही बलपूर्वक मार डाल ।

**

Therefore, controlling first the senses as the first step, kill this sinful factor, the destroyer of knowledge and realisation.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥3.42॥

इन्द्रियाणि पराणि आहुः इन्द्रियेभ्यः परम् मनः।

मनसः तु परा बुद्धिः यः बुद्धेः परतः तु सः ॥

(इन्द्रियाणि, पराणि, आहुः-the senses, superior, (they) say; इन्द्रियेभ्यः, परम्, मनः-
than the senses, superior, the mind ; मनसः, तु, परा, बुद्धिः-than the mind,
superior, intellect; यः, बुद्धेः, परतः, तु, सः-who, than the intellect, superior, but,
He.)

**

Indriyaani paraanyaahur indriyebhyah param manah;
Manasastu paraa buddhir yo buddheh paratastu sah.

**

इन्द्रियों को स्थूल शरीर से श्रेष्ठ, सबल, प्रकाशक, व्यापक, तथा सूक्ष्म कहते हैं। इन इन्द्रियों से श्रेष्ठ मन है, मन से भी श्रेष्ठ बुद्धि है और जो बुद्धि से भी अत्यन्त श्रेष्ठ है वह आत्मा है॥42॥

**

The learned ones say, the five sense organs are superior to the external (gross) body from the point subtlety; the mind (having nature of thinking and doubting) is superior to the sense organs; similarly, the buddhi, intellect (having the nature of determination) is superior to the mind. And That, who is innermost as compared with all the objects of perception ending with the intellect, and with regard to which Dweller in the body it has been said that desire, in association with its 'abodes counting from the sense organs, deludes It by shrouding the Knowledge (3.40), that one however is superior to the intellect- He, the supreme Self, is witness of the intellect.

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥3.43॥

**

एवम् बुद्धेः परम् बुद्ध्वा संस्तभ्य आत्मानम् आत्मना ।

जहि शत्रुम् महाबाहो काम-रूपम् दुरासदम् ॥

(एवम्, बुद्धेः, परम्, बुद्ध्वा-thus, than the intellect, superior having known;
संस्तभ्य, आत्मानम्, आत्मना-restraining, the self, by the Self; जहि, शत्रुम्, महाबाहो
काम-रूपम्, दुरासदम्- (you) slay, the enemy, of the form of desire, hard to
conquer)

**

Evam buddheh param buddhwaa samstabhyaatmaanam aatmanaa;

Jahi shatrum mahaabaaho kaamaroopam duraasadam.

**

इस प्रकार बुद्धि से पर अत्यन्त श्रेष्ठ आत्मा को पहचान और बुद्धि द्वारा मन को वश में
करके तू इस कामरूप दुर्जय शत्रु को मार डाल।

**

Understanding the Self thus the Reality thus (that desires can be conquered
through the knowledge of the Self) as superior to the intellect, and
completely establishing (the Self) is spiritual absorption with the (help of) of
the mind, (restraining the self by the Self), vanquish the enemy in the form
of desire, no doubt which is difficult indeed to conquer or subdue, as it (the
desire) being possessed of many inscrutable characteristics.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अध्याय ३.

.....

अध्याय 4 ज्ञानविभागयोगः

The Yoga of the Division of Wisdom

Krishna for the first time reveals to Arjun that he is the manifested Supreme Self or Purushottam. Krishna provides the reasons of the manifestation in two very popular slokas (4-7,8). 'When the evil persons supersede and the righteous persons gets tortured by them, the divine manifestations of the Lord appear and help them out by establishing the rule of righteousness again in the society. He tells Arjuna something that makes a difference between Arjuna and Him. 'You do not remember about your earlier lives but I remember everything about all his manifestations and all that had happened over ages because I am imperishable One, from whom everything has started and in whom every gets merged again and again without affecting Him.

Krishna teaches Arjuna the way to Liberation through Yoga of Knowledge- to be free from attachment, fear and anger, get absorbed in Him, taking refuge in Him, purified by the fire of knowledge.

Verily there is no purifier in this world better than Knowledge (of the Self and the same Self in every being. The man, who is full of faith, who is devoted to Him and who has subdued all the senses, obtains (this) knowledge; and, having obtained the knowledge, he goes at once to the supreme peace. Krishna advises Arjuna to act wisely, with detachment.

In the last part of the chapter describes the various different types of *Yajnas* that may be performed by spiritual aspirants of different temperaments. But finally Krishna concludes that the wisdom-sacrifice is superior to the sacrifice with materials. All actions in their entirety culminate in knowledge, the Knowledge of the Self.

—

योग को विभिन्न यज्ञों- द्रव्ययज्ञ, तपयज्ञ, योगयज्ञ, स्वाध्याय-ज्ञानयज्ञ के साथ भी जोड़ा गया है। ज्ञान की महत्ता और यज्ञाशिष्ट ही व्यक्ति अपने लिये व्यवहार कर सकता है। Four types of Yagyas in the verse 4.28 are referred :

1. द्रव्ययज्ञ, dravyayajna- The material and physical things require certain wealth are consecrated in worship by the devotee to his deity), २. तपोयज्ञ ३. योगयज्ञ and स्वाध्याय-ज्ञान यज्ञ, may be the offerings of self-reading of scripture and knowledge. Some require the austerity through self-discipline of senses, mind through energy of Self inside every body directed to some high aim to realise the Ultimate Reality, ४. tapo-yajna,

.....
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥4.7॥

यदा यदा हि धर्मस्य ग्लानिः भवति भारत ।

अभ्युत्थानम् अधर्मस्य तदा आत्मानम् सृजामि अहम् ॥

(यदा यदा, हि, धर्मस्य, ग्लानिः, भवति-whensoever, surely, of righteousness, decline, is; अभ्युत्थानम्, अधर्मस्य- rise, of unrighteousness; तदा, आत्मानम्, सृजामि, अहम्- then, Myself, manifest, I)

**

Yadaa yadaa hi dharmasya glaneerbhavati bhaarat;

Abhyutthaanamadharmaasya tadaatmaanam srijaamyaham.

**

जब-जब धर्म की हानि और अधर्म की वृद्धि होती है, तब-तब ही मैं साकार रूप से लोगों के सम्मुख प्रकट होता हूँ।

**

Whenever the decline of righteousness and virtues required and increase of unrighteousness and vices among human-beings go beyond limits, then do I manifest Myself in body form though Maya (which is verily ever present, appear as though born a new).

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥4. 8॥

परित्राणाय साधूनाम् विनाशाय च दुष्कृताम् ।

धर्म-संस्थापन-अर्थाय सम्भवामि युगे युगे ॥

(परित्राणाय, साधूनाम्- for the protection, of the good; विनाशाय, च, दुष्कृताम्- for the destruction, and, of the wicked, evil-doers; धर्म-संस्थापन-अर्थाय, सम्भवामि, युगे युगे- for the establishment of righteousness, (I) am born in every age)

**

Paritraanaaya sadhoonaam vinaashaya cha dushkritaam;

Dhamasansthaapnaarthay sambhvami yuge yuge.

**

साधु भक्तों की रक्षा करने के लिए, पाप कर्म करने वालों का विनाश करने के लिए और धर्म की भलीभाँति स्थापना करने के लिए मैं युग युग में प्रकट हुआ करता हूँ॥

**

For the protection of virtuous, for the destruction of the wicked lot, and for the establishment of 'dharma', I come into being in every age.

विशेष- सदियों बाद गोस्वामी तुलसीदास जी ने इन श्लोकों को नीचे दिये गये तरीके से कहा-

रामचरितमानस में निम्न तरीके से कहा गया है-

“जब जब होई धरम कै हानी। बाढ़हिं असुर अधम अभिमानी॥

करहिं अनीति जाइ नहिं बरनी। सीदहिं बिप्र धेनु सुर धरनी॥

तब तब प्रभु धरि बिबिध सरीरा। हरहिं कृपानिधि सज्जन पीरा ॥

असुर मारि थापहिं सुरन्ह राखहिं निज श्रुति सेतु।

जग बिस्तारहिं बिसद जस राम जन्म कर हेतु॥”

वीतरागभय क्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥4.10॥

वीत-राग-भय-क्रोधाः मन्मयाः माम् उपाश्रिताः ।

बहवः ज्ञान-तपसा पूताः मद्भावम् आगताः ॥

(वीत-राग-भय-क्रोधाः- freed from attachment, fear and anger; मन्मयाः, माम्,

उपाश्रिताः- absorbed in Me, Me, taking refuge in; बहवः, ज्ञान-तपसा, पूताः- many, by the fire of knowledge, purified; मद्भावम्, आगताः- My Being, attained)

**

Veetaraagabhaya krodhaa manmayaa maamupaashritah;

Bahavo jnaanatapasaa poota madbhaavamaagataah.

**

राग, भय और क्रोध से सर्वथा रहित, मुझमें तल्लीन मेरे ही आश्रित तथा ज्ञानरूप तप से पवित्र हुए बहुत- से भक्त मेरे स्वरूप को प्राप्त हो चुके हैं।

**

Many who were devoid of attachment, fear and anger, who were absorbed in Me (who were knowers of Brahman), who had taken refuge in Me, and were purified by the austerity of Knowledge, have attained My state.

Note— ज्ञान Knowledge has been used as the Knowledge about the supreme reality, Brahman.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पंडितं बुधाः ॥4.19॥

यस्य सर्वे समारम्भाः काम-सङ्कल्प-वर्जिताः ।

ज्ञान-अग्नि-दग्ध-कर्माणम् तम् आहुः पण्डितम् बुधाः ॥

(यस्य, सर्वे, समारम्भाः- whose, all, undertakings; काम-सङ्कल्प-वर्जिताः- devoid of desire and purposes; ज्ञान-अग्नि-दग्ध-कर्माणम्- whose actions have been burnt by the fire of knowledge; तम्, आहुः, पण्डितम्, बुधाः-him, call, a sage, the wise)

**

Yasya sarve samaarambhaah kaamasankalpavarjitah;

Janaanaagnidagdhakarmanam tamaahu panditam budhaah.

**

जिसके सम्पूर्ण कर्मों का आरम्भ संकल्प और कामना से रहित हैं तथा जिसके सम्पूर्ण कर्म ज्ञानरूपी अग्नि से जल गये हैं, उसको ज्ञानीजन या पंडित (बुद्धिमान) कहते हैं।

**

The wise call him learned whose actions are all devoid of desires and their thoughts, and whose actions have been burnt away by the fire of wisdom.

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥4.20॥

त्यक्त्वा कर्म-फल-आसङ्गम् नित्य-तृप्तः निराश्रयः ।

कर्मणि अभिप्रवृत्तः अपि न एव किञ्चित् करोति सः ॥

(त्यक्त्वा, कर्म-फल-आसङ्गम्- having abandoned, attachment to the fruits of action; नित्य-तृप्तः, निराश्रयः- ever content, depending on nothing; कर्मणि, अभिप्रवृत्तः, अपि- in action, engaged, even; न, एव, किञ्चित्, करोति, सः- not, verily, anything, does, he)

**

Tyaktvaa karmaphalaasangam nityatripto niaashrah;
Karmanyabhipravrittoapi naiva kimchitkaroti sah.

**

जो मनुष्य अपने कर्मों एवं फल की आसक्ति का त्याग करके आश्रय रहित और सदा तृप्त (संतुष्ट) है, वह कर्मों में अच्छी तरह लगा हुआ भी वास्तव में कुछ भी नहीं करता।

**

Having given up attachment to the result of action, he who is ever-contented, dependent on nothing, he really does not do anything even though engaged in action.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥4.21॥

निराशीः यत-चित्त-आत्मा त्यक्त-सर्व-परिग्रहः ।

शारीरम् केवलम् कर्म कुर्वन् न आप्नोति किल्बिषम् ॥

(निराशीः, यत-चित्त-आत्मा-without hope, one with mind and self controlled; त्यक्त-सर्व-परिग्रहः- having abandoned all covetousness; शारीरम्, केवलम्, कर्म, कुर्वन्- bodily, merely, action, doing; न, आप्नोति, किल्बिषम्- not, obtains, sin.)

**

Niraasheeryatachittaatmaa tyaktasarvaparigraha;
Shareeram kevalam karma kurvannaapnoti kilbisham.

**

जिसका शरीर और अन्तःकरण अच्छी तरह से वश में किया हुआ है, जिसने सब प्रकार के संग्रह का परित्याग कर दिया है, (ऐसा) इच्छारहित (कर्मयोगी) केवल शरीर-सम्बन्धी कर्म करता हुआ भी पाप को प्राप्त नहीं होता।

**

One who is without solicitation, too many ambitions, who has the mind and organs under control, (and) totally without possessions, he incurs no sin by performing actions merely for (maintenance of the) body.

यदृच्छालाभसंतुष्टो द्वंद्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥4.22॥

यदृच्छा-लाभ-संतुष्टः द्वन्द्व-अतीतः विमत्सरः ।

समः सिद्धौ असिद्धौ च कृत्वा अपि न निबध्यते ॥

(यदृच्छा-लाभ-संतुष्टः- content with what comes to him without effort; द्वन्द्व-अतीतः, विमत्सरः- free from the pairs of opposites, free from envy; समः, सिद्धौ, असिद्धौ, च- even-minded, in success, in failure, and; कृत्वा, अपि, न, निबध्यते- though acting, even, not, is bound)

**

Yadricchaalaabhasamtuhto dvandvaateeto vimatsarah;

Samah siddhaavasiddhau cha kritvaapi na nibadhyate.

**

जो मनुष्य जो मिल जाय उससे संतुष्ट रहता है, और जो ईर्ष्या से रहित तथा सिद्धि और असिद्धि में सम है, (वह) कर्म करते हुए भी उससे नहीं बंधता। शोक, मान, अपमान, जय, पराजय, पाप, पुण्य आदि समस्त द्वन्द्वों से ऊपर हो गया है, किसी से ईर्ष्या नहीं करता, सफलता और असफलता में सम रहता है, वह कर्म करते हुये भी उससे नहीं बंधता।

**

Remaining satisfied with what comes unasked for or without effort, having transcended the dualities, being free from spite from the idea of enmity, and equipoised under success and failure, with regards to things that come unasked for, he is not bound even by performing actions.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम्।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना॥4.24॥

ब्रह्म-अर्पणं ब्रह्म हविः ब्रह्म-अग्नौ ब्रह्मणा हुतम् ।

ब्रह्म एव तेन गन्तव्यम् ब्रह्म-कर्म-समाधिना ॥

(ब्रह्म-अर्पणं, ब्रह्म हविः- Brahman, the oblation, Brahman, clarified butter;
ब्रह्म-अग्नौ, ब्रह्मणा, हुतम्- in the fire of Brahman, by Brahman, is offered; ब्रह्म,
एव, तेन, गन्तव्यम्-Brahman, only, by him, shall be reached; ब्रह्म-कर्म-समाधिना-
by the man who is absorbed in action is Brahman.

**

Brahmaarpanam brahma havir brahmaagnau brahmanaa hutam
Brahmaiva ten gantavyam brahma- karma- samaadhinaa.

**

अर्पण अर्थात् जिससे अर्पण किया जाय, वे पात्र भी ब्रह्म है, हव्य पदार्थ भी ब्रह्म है और
ब्रह्मरूप कर्ता के द्वारा ब्रह्मरूप अग्नि में आहुति देने की क्रिया भी ब्रह्म है, ऐसे यज्ञ
करनेवाले, मनुष्य की ब्रह्म में ही समाधि हो गयी है, उसके द्वारा प्राप्त करनेयोग्य फल भी
ब्रह्म ही है।

**

The offering process is Brahman, the offered clarified butter is Brahman,
offered by Brahman, in the fire of Brahman. Brahman alone is to be
reached by one who has concentration on Brahman as the objective.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥4.28॥

द्रव्य-यज्ञाः तपो-यज्ञाः योग-यज्ञाः तथा अपरे ।

स्वाध्याय-ज्ञान-यज्ञाः च यतयः संशितव्रताः ॥

**

Dravyayanaastapoyajnaa yogajnaastathaapare;
Svaadhyaayajnaanayajnaashcha yatayah samshitavratah.

**

दूसरे कितने ही तीक्ष्ण व्रत करने वाले प्रयत्नशील साधक द्रव्ययज्ञ करनेवाले हैं और कितने
ही तपोयज्ञ करनेवाले हैं और दूसरे कितने ही योगयज्ञ करनेवाले हैं और कितने ही स्वाध्याय
से ज्ञानयज्ञ करनेवाले हैं।

**

Others are performers of sacrifices through materials bought of their wealth,
offer material things, some through austerity, and some by yoga as sacrifice,

while still others are ascetics with severe vows, and some through self-study of the scriptures and knowledge, as sacrifice.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥4.31॥

यज्ञ-शिष्ट-अमृत-भुजः यान्ति ब्रह्म सनातनम् ।

नायम् लोकः अस्ति अयज्ञस्य कुतः अन्यः कुरुसत्तम ॥

(यज्ञ-शिष्ट-अमृत-भुजः- eaters of the nectar- the remnants of the sacrifice;

यान्ति, ब्रह्म, सनातनम्- go, Brahman, eternal; न, अयम्, लोकः, कः, अस्ति, अयज्ञस्य, कुतः, अन्यः- not, this, world, is, of the non-sacrificer, how, other?

**

Yajnashishtaamritabhujoyaanti brahma sanaatanam;

Naayam lokoastyayajnyasya kutoanyah kurasattama.

**

जो यज्ञ से बचे हुए प्रसाद को अमृत समझ उपभोग करते हैं, सनातन ब्रह्म को प्राप्त होते हैं। यज्ञ नहीं करनेवाले मनुष्य के लिये यह मनुष्यलोक भी सुखदायक नहीं है, तब फिर कोई दूसरा लोक सुखदायक कैसे हो सकता है?

**

Those who partake of the nectar left over after a sacrifice, reach the eternal Brahman. This world ceases to exist for one who does not perform sacrifices. What to speak of the other (world).

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥4.33॥

श्रेयान् द्रव्यमयात् यज्ञात् ज्ञान-यज्ञः परन्तप ।

सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते ॥

(श्रेयान्, द्रव्यमयात्, यज्ञात्, ज्ञान-यज्ञः-superior, with objects, than sacrifices, knowledge sacrifice; सर्वम्, कर्म-अखिलम्, ज्ञाने, परिसमाप्यते- all, action, in its entirety, in knowledge, is culminated)

**

Shreyaandravyamayaadyaajjnaanagajnah paramtapa;

Sarvam karmaakhilam paartha jnaane parisamaapyate.

**

सम्पन्न लोगों के द्रव्यमय यज्ञ से ज्ञान यज्ञ श्रेष्ठ होता है। सम्पूर्ण कर्म और पदार्थ ज्ञान (तत्त्वज्ञान) में समाप्त हो जाते हैं।

**

Knowledge considered as a sacrifice is greater than sacrifices requiring materials bought through money. All actions in their totality culminate in Knowledge.

(Knowledge- sacrifice is superior to sacrifice performed with material objects spending money (and some spend huge lot on it to show off their wealth and higher status in many wasteful things), all action, in its entirety, attains its consummation in knowledge (not any lower knowledge, but the highest Self-knowledge, and the knowledge of the Brahma- the Ultimate Reality).

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥4.37॥

यथा एधांसि समिद्धः अग्निः भस्मसात् कुरुते अर्जुन ।

ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा ॥

(यथा, एधांसि, समिद्धः, अग्निः-as, fuel, blazing, fire; भस्मसात्, कुरुते-reduces to ashes; ज्ञान-अग्निः सर्व-कर्माणि-fire of knowledge ; भस्मसात् कुरुते, तथा-reduces to ashes, so;

**

Yathaidhaamsi samiddho'gnirbhasmasaatarjuna;

Jnanaanaagnih sarvakarkarmani bhasmasaatkurute tathaa.

जैसे प्रज्ज्वलित अग्नि ईंधनों को सर्व प्रकार से भस्म बना देती है, वैसे ही ज्ञान की अग्नि समस्त कर्मों को सब प्रकार से भस्म कर देती है।

**

As a blazing fire reduces all the wood put in it as fuel into ashes, so, does the fire of Knowledge- Knowledge itself being the fire, reduces all (sins, if out of any of actions) to ashes. The idea implied is that full enlightenment is the cause of making all actions impotent.

Note- Knowledge is not only fire but the killer or remover of all ignorances too. Knowledge has been called Brahman too.

Since the result of actions owing to which the present body has been born has already become ineffective, therefore it gets exhausted only through

experiencing it. Hence, Knowledge reduces to ashes only all those actions that were done (in this life) prior to the rise of Knowledge and that have not become effective, as also those performed along with (that is after the dawn of) Knowledge, and those that were done in the many past lives.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥4.38॥

न हि ज्ञानेन सदृशम् पवित्रम् इह विद्यते ।

तत् स्वयं योग-संसिद्धः कालेन आत्मनि विन्दति ॥

(न हि, ज्ञानेन, सदृशम्-not verily, to wisdom, like ; पवित्रम्, इह, विद्यते- pure, here in this world, is; तत्, स्वयं, योग-संसिद्धः-that, oneself, perfected in yoga; कालेन, आत्मनि, विन्दति-in time, in the Self, finds)

**

Na hi jaaanena sadrisham pavitramiha vidyate;

Tatsvayam yogasamsiddhah kaalenaatmani vindati.

**

इस संसार में ज्ञान के समान पवित्र करनेवाला निश्चय ही और कुछ और नहीं है। योग के द्वारा सिद्ध हुआ मनुष्य उस तत्त्वज्ञान को अवश्य अपने-आप अपने भीतर प्राप्त कर लेता है।

**

Indeed, there is nothing purifying here comparable to Knowledge. One who has become perfected after a (long) time through yoga (of Karma and the yoga of concentration), realises That by himself in his own heart.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥4.39॥

श्रद्धावान् लभते ज्ञानम् तत्परः संयत-इन्द्रियः ।

ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेणाधिगच्छति ॥

(श्रद्धावान्, लभते, ज्ञानम्-the man of faith, obtains, knowledge; तत्परः, संयत-इन्द्रियः-devoted, who has subdued the senses; ज्ञानम्, लब्ध्वा, पराम्-having obtained, supreme; शान्तिम्, अचिरेणाधिगच्छति-to peace, at once, attains)

**

Shraddhaavaam labhate jnaanam tatparah samyatendriyah;
Jnaanam labdhvaa paraamshantimachirenaadhigachhati.

**

जो जितेन्द्रिय तथा साधन-परायण है, श्रद्धावान् मनुष्य ज्ञान को प्राप्त कर लेता है और ज्ञान को पा वह तत्काल परम शान्ति को प्राप्त कर लेता है, (युक्त हो जाता है।)

**

The person who has faith, is diligent, and has control or mastery over one's sense organs (having withdrawn from their objects) attains Knowledge (of the Self). Achieving Knowledge, one soon attains supreme Peace. (And that Peace is supreme detachment called Liberation that soon follows from full Knowledge, as is well ascertained from all scriptures and reasoning.)

Note: Prostration etc. with one-pointed devotion before the statue of God or the teacher (of Knowledge) with immense faith become unfailing means of acquiring that Knowledge.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अध्याय ॥४॥

अध्याय 5 कर्मसंन्यासयोगः

The Yoga on Renunciation on Action

The chapter starts with a definition of perpetual sannyasin for a person who neither hates nor desires simultaneously free from the pairs of opposites

Krishna emphasises the way leading to the highest bliss may be through either Yoga through Knowledge, the renunciation of everything attached with person or the Yoga of action for knowing the Ultimate Reality, Brahman. However, in his opinion the Yoga of action is superior to the renunciation of all actions. That was his reply to Arjuna.

To a wise person, the Knowledge and the Yoga of action or the performance of action are not distinctly separate and different; rather one who is truly established in any one obtains the fruits of both.

However, the path of Knowledge through renunciation is hard to attain without Yoga; only Yoga-harmonised sage proceeds quickly to Brahman.

One choosing the path of action must have met certain spiritual disciplines- totally pure mind, extreme that self- control, also he would have realised the Self in him as the Self in all beings by subduing his senses fully. Such a person think that “I do nothing at all”— and is convinced that the senses move among the sense-objects in process of all his seeing, hearing, touching, smelling, eating, going, sleeping, breathing, etc. Such a liberated one always remains as a witness of the activities of the senses as he identifies himself with the Self, and performs all actions, offering them to Brahman and abandoning attachment.

The slokas 5.18-19 are one best giving the characteristics of a *samdashin* required for realising Brahman. In 5.23, Krishna throws a challenge to all human human-beings for winning over desire and anger before the end of life. Everyone must try that. It is a universally desired requirement.

Last few slokas describe steps to reach a state of profound meditation called samadhi for the person leading to a state when he is free. Perhaps the chapter prepares for understanding the content of the very important chapter 6.

जेयः स नित्य संन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥5.3॥

जेयः सः नित्य-संन्यासी यः न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वः हि महाबाहो सुखम् बन्धात् प्रमुच्यते ॥

(जेयः, सः, नित्य-संन्यासी—should be known, he, perpetual ascetic; यः, न द्वेष्टि, न काङ्क्षति—who, not desires; निर्द्वन्द्वः, हि, सुखम्, बन्धात्, प्रमुच्यते—one free from the pairs of opposites, verily, easily, from bondage, is set free)

**

Jneyah sa nityasannyaasi yo na dvesti na kaankashti;
nirdvandvo hi mahaabaaho sukham bandhaatpramuchayte.

**

जो मनुष्य न किसी से द्वेष करता है और न किसी की आकांक्षा करता है; वह (कर्मयोगी) सदा संन्यासी समझनेयोग्य है; क्योंकि द्वन्द्वों से रहित मनुष्य सुखपूर्वक संसार-बन्धन से मुक्त हो जाते हैं।

**

The person (performer of Karma-yoga) who does not hate and does not crave should be known as a man of constant renunciation (he who continues to be like this in the midst of sorrow, happiness and their sources). For the person who is free from duality becomes easily freed from bondage.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥5.7॥

योग-युक्तः विशुद्ध-आत्मा विजित-आत्मा जित-इन्द्रियः ।

सर्व-भूत-आत्म-भूत-आत्मा कुर्वन् अपि न लिप्यते ॥

(योग-युक्तः, विशुद्ध-आत्मा, विजित-आत्मा, जित-इन्द्रियः- to the path of action, a man of purified mind, one who has subdued his senses; सर्व-भूत-आत्म-भूत-आत्मा, कुर्वन्, अपि, न लिप्यते-one who realises his Self in all beings, acting, even, not, tainted)

**

Yogayukto vishuddhaatmaa vijitaatmaa jitendriah;

Sarvabhootatmabhutaatmaa kurvannapi na lipyate.

**

जिसकी इन्द्रियाँ अपने वश में हैं, जिसका अन्तःकरण निर्मल है और सम्पूर्ण प्राणियों की आत्मा ही जिसकी आत्मा है, ऐसा कर्मयोगी कर्म करते हुए भी लिप्त नहीं होता।

**

When, (as a means to attain full enlightenment) a person becomes endowed with yoga, pure in mind (by devotion to performance of action in the spirit Of yoga), and controlled in the body, and a conqueror of the sense organs, one who realises one's Self, as the Self in all beings, fully illumined, the person does not become tainted even while acting. He does not become bound by actions.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥5.10॥

ब्रह्मणि आधाय कर्माणि सङ्गम् त्यक्त्वा करोति यः ।

लिप्यते न सः पापेन पद्म-पत्रम् इव अम्भसा ॥

(ब्रह्मणि, आधाय, कर्माणि-in Brahman, having placed, actions; सङ्गम्, त्यक्त्वा, करोति, यः- attachment, having abandoned, acts, who; लिप्यते न सः पापेन-tainted, not, he, sin; पद्म-पत्रम्, इव, अम्भसा-lotus- leaf, like, by water)

**

Brahmanyaadhaaya karmaani sangam tyaktvaa karoti yah;

Lipyayate na sa paapen padmapatram ivaambhasaa.

**

जो (भक्तियोगी) अपने सब कर्मों को परमात्मा में अर्पण करके और आसक्ति को त्याग कर कर्म करता है, वह जल से कमल के पत्ते की तरह पाप से लिप्त नहीं होता॥

**

One who acts by dedicating actions to Brahman and renouncing attachment, he does not become polluted by sin, just as a lotus leaf does not get affected by water around.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये॥5.11॥

कायेन मनसा बुद्ध्या केवलैः इन्द्रियैः अपि ।

योगिनः कर्म कुर्वन्ति सङ्गम् त्यक्त्वा आत्म-शुद्धये ॥

(कायेन, मनसा, बुद्ध्या- by the body, by the mind, by the intellect; केवलैः, इन्द्रियैः, अपि- only, by the senses, also; सङ्गम्, त्यक्त्वा, आत्म-शुद्धये- attachment, having abandoned, for the purification of the self)

**

Kaayena manasaa buddhyaa kevalairindriyairapi,

Yoginah karma kurvanti sangam tyaktvaatmashuddhaye.

**

कर्मयोगी आसक्ति का परित्याग करके केवल (ममतारहित) इन्द्रियाँ, शरीर, मन और बुद्धि के द्वारा अन्तःकरण शुद्धि के लिये ही कर्म करते हैं।

**

By giving up attachment, the yogis undertake work merely through the body, mind, intellect and even the organs, for purification of themselves, that is, for the purification of the heart (therefore you have competence only for that. So you undertake action alone).

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥5.16॥

ज्ञानेन तु तत् अज्ञानम् येषाम् नाशितम् आत्मनः ।

तेषाम् आदित्यवत् ज्ञानम् प्रकाशयति तत् परम् ॥

(ज्ञानेन, तु, तत्, अज्ञानम्- by wisdom, but, that, ignorance; येषाम्, नाशितम्, आत्मनः- whose, is destroyed, of the Self; तेषाम्, आदित्यवत्, ज्ञानम्- their, like the sun, knowledge; प्रकाशयति, तत्, परम्- reveals, that, Highest)

**

Jnaanena tu tadajnaanam yesham nashitamaatmanah;
Tesham aadityavajjnaanam prakaashayati tatparam.

**

परन्तु जिन मनुष्यों ने अपने जिस ज्ञान के द्वारा उस अज्ञान का नाश कर दिया है, उनका वह ज्ञान सूर्य की तरह परमतत्त्व परमात्मा को प्रकाशित कर देता है।

**

But in the case of those of whom that ignorance (spiritual blindness) of theirs becomes destroyed by the knowledge (of the Self), their Knowledge like, the sun, reveals that supreme Reality (Brahman), the highest Goal, the totality of whatever is to be known.

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥5.18॥

विद्या-विनय-सम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि च एव श्वपाके च पण्डिताः सम-दर्शिनः ॥

(विद्या-विनय-सम्पन्ने, ब्राह्मणे, गवि, हस्तिनि- upon one endowed with learning and humility, on a Brahmana, on a cow, on an elephant; शुनि, च, एव, श्वपाके, च, पण्डिताः, सम-दर्शिनः- on a dog, and, even, on an outcaste, and, sages, equal seeing)

**

Vidyaa vinaya sampanne braahmane gavi hastini,
Shuni chaiva shvapaaake cha pandittah samadarshinah.

**

ज्ञानी, विद्या-विनय सम्पन्न ब्राह्मण में, और चाण्डाल में तथा गाय, हाथी एवं कुत्ते में भी समरूप परमात्मा (आत्मा,ब्राह्मण) को देखनेवाले होते हैं।

**

The learned ones look equanimity on a Brahmana (endowed with learning and humility, in other words, who has knowledge of Self and modesty), on a

cow, on an elephant and even on a dog as well as on an eater of dog's meat.

Note- One becomes a pandit who sees knowledge has grasped the truth of the Self. A pandita is a 'samdarsi'. Those learned ones who are habituated to see (equally) the unchanging, same and one Brahman, absolutely untouched by the three qualities of sattva etc. and the tendencies created by it, as also by the tendencies born of rajas and tamas, in a Braahmana, who is endowed with Knowledge and tranquility, who is possessed of good tendencies and quality of sattva; in a cow, which is possessed of the middling quality of rajas, and is not spiritually refined; and in an elephant etc., which are wholly and absolutely imbued with the quality of tamas- they are seers of equality.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थितः ॥5.19॥

इह एव तैः जितः सर्गः येषाम् साम्ये स्थितम् मनः ।

निर्दोषम् हि समम् ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः ॥

(इह, एव तैः, जितः, सर्गः-here, even by them, is conquered, rebirth or creation; येषाम्, साम्ये, स्थितम्, मनः-of whom, in equality, established, mind; निर्दोषम् हि, समम् ब्रह्म-spotless indeed, equal Brahman; तस्मात् ब्रह्मणि, ते स्थिताः-therefore in Brahman, they are established)

**

Ihaiva tairjitah sargo yesham saamyeh sthitam manah;

Nirdoshah hi samam brahma tasmaad brahmani te sthitaah.

**

जिसका अन्तःकरण (मन) समता में स्थित है, उन्होंने इस जीवित-अवस्था में ही सम्पूर्ण संसार को जीत लिया है अर्थात् वे जीवन्मुक्त हो गये हैं; क्योंकि ब्रह्म निर्दोष और सम है, इसलिये वे ब्रह्म में ही स्थित हैं।

**

Here itself, (while living in the body), is rebirth conquered by the learned ones who see with equanimity, whose minds are established on same-ness

in Brahman that exists as the same in all beings. It is free from defects, therefore they are established in Brahman.

Note- Because of Its existence in such mean objects as an eater of dog's meat, etc., though It is supposed by fools to be affected by the defects of those(objects), still It remains untouched by those blemishes, because it is free from defects. Nor even is It differentiated by Its qualities, since Consciousness is free from qualifications. Hence Brahman is the same and one. Therefore they are established in Brahman Itself. As a result, not even a shade of defect touches them. For they have no self-identification in the form of perceiving the aggregate of body etc. as the Self.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥5.20॥

न प्रहृष्येत् प्रियम् प्राप्य न उद्विजेत् प्राप्य च अप्रियम् ।

स्थिर-बुद्धिः असम्मूढः ब्रह्मवित् ब्रह्मणि स्थितः ॥

(न, प्रहृष्येत्, प्रियम्, प्राप्य-not, should rejoice, the pleasant ; न, उद्विजेत्, प्राप्य, च, अप्रियम्-not, should be troubled, having obtained, and, unpleasant; स्थिर-बुद्धिः, असम्मूढः-one with steady mind, undeluded; ब्रह्मवित्, ब्रह्मणि, स्थितः-knower of Brahman, in Brahman, established)

**

Na prahrishyet priyam praapya nodvijetpraapya chapriyam;

Sthirabuddhirasammoodho brahmaavid brahmani sthitah.

**

जो प्रिय को प्राप्त होकर हर्षित न हो और अप्रिय को प्राप्त होकर उद्विग्न न हो, वह स्थिरबुद्धिवाला, मूढतारहित (ज्ञानी) तथा ब्रह्म को जाननेवाला मनुष्य ब्रह्म में स्थित है। वही ब्रह्मज्ञानी है।

**

.....
A knower of Brahman, who is established in Brahman (who is has renounced all actions), should have intellect steady, that is, unwavering (e.g. firm conviction of the existence of the one and the taintless Self in all beings) and should be free from delusion. Such a person should not get delighted by getting what is pleasant, nor become dejected by getting what is unpleasant (because the acquisition of the pleasant and the unpleasant

are causes of happiness and sorrow for one who considers the body as the Self, not for one who has realised the absolute Self).

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥5.21॥

बाह्य-स्पर्शेषु असक्त-आत्मा विन्दति आत्मनि यत् सुखम् ।

सः ब्रह्म-योग-युक्तात्मा सुखम् अक्षयम् अश्नुते ॥

(बाह्य-स्पर्शेषु, असक्त-आत्मा—in external contacts, one whose mind is unattached ; विन्दति, आत्मनि, यत् सुखम्-finds, in the Self, that which, happiness; सः, ब्रह्म-योग-युक्तात्मा-he, with the self engaged in the meditation of Brahman; सुखम् अक्षयम्, अश्नुते-happiness, endless, enjoys)

**

Baahyasparshesu asktaataamaa vindatyaatani yatsukham;

Sa brahmayogayuktaatmaa sukham aksayam ashnute.

**

बाह्यस्पर्श (प्राकृत वस्तुमात्र के सम्बंध) में आसक्तिरहित अन्तःकरणवाला साधक अन्तःकरण में जो (सात्त्विक) सुख है, (उसको) प्राप्त होता है। फिर वह ब्रह्म में अभिन्नभाव से स्थित मनुष्य अक्षय सुख का अनुभव करता है।

**

With the heart, the internal organ, unattached to external objects getting no happiness from those objects, one gets the bliss that is in the Self. With his heart absorbed in meditation on Brahman ब्रह्मयोग, he acquires undecaying Bliss. (So the idea is that he who cherishes undecaying happiness in the Self the should withdraw the organs from the momentary happiness in external objects.)

शक्नोतीहैव यः सोढुं प्राक्छरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥5.23॥

शक्नोति इह एव यः सोढुम् प्राक् शरीर-विमोक्षणात् ।

काम-क्रोध-उद्भवम् वेगम् सः युक्तः सः सुखी नरः ॥

(शक्नोति, इह एव यः, सोढुम्- here in the world, even, who, to withstand; प्राक् शरीर-विमोक्षणात् - before liberation from the body; काम-क्रोध-उद्भवम्, वेगम् - born of desire and anger, the impulse; सः, युक्तः, सः, सुखी, नरः- he, united, he, happy, man)

**

Shaknoti ihaiva yah sodhum praak shareera vimoksanaat;
Kaamkrodhodbhavam vegam sa yuktah sa sukhhi narah.

**

इस मनुष्य शरीर में जो कोई मनुष्य शरीर छूटने के पहले ही काम-क्रोध से उत्पन्न होनेवाले वेग को सहन करने में समर्थ होता है, वह योगी है और वही सुखी है।

**

One who can withstand here itself while alive- before departing from the body till death*- the impulse arising from desire and anger, that man is a yogi; he is happy.

*The impulse of desire and anger is certainly envitable for a living person. For this impulse has got infinite sources. One should not relax until his death.

(Kama, काम- desire is the hankering, thirst, with regard to a coveted object- of an earlier experience, and which is a source of pleasure- when it come within the range of senses, or is heard or remembered.

Krodha, क्रोध- anger is that repulsion one has against what are aversive to oneself and are sources of sorrow, when they are seen, heard of or remembered.)

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥5.24॥

यः अन्तः-सुखः अन्तः-आरामः तथा अन्तः-ज्योतिः एव यः ।

सः योगी ब्रह्म-निर्वाणम् ब्रह्म-भूतः अधिगच्छति ॥

**

Yo'ntah sukho'ntaraaramas tathaantarjyotir eva yah;
Sa yogee brahma nirvaanam brahmabhooto'dhigacchati.

**

जो पुरुष अन्तरात्मा में ही सुखवाला है, आत्मा में ही रमण करने वाला है तथा जो आत्मा में ही ज्ञान वाला है, वह सच्चिदानन्दघन परब्रह्म परमात्मा के साथ एकीभाव को प्राप्त सांख्य योगी शांत ब्रह्म को प्राप्त होता है

**

He who is ever happy within, who rejoices within, who is illumined within, such a Yogi attains absolute freedom or Moksha, himself becoming Brahman.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥5.25॥

लभन्ते ब्रह्म-निर्वाणम् ऋषयः क्षीण-कल्मषाः ।

छिन्न-द्वैधाः यत-आत्मानः सर्व-भूतहिते रताः ॥

(लभन्ते, ब्रह्म-निर्वाणम्— obtain, absolute freedom; ऋषयः, क्षीण-कल्मषाः— the Rishis, whose sins are destroyed; छिन्न-द्वैधाः, यत-आत्मानः, सर्व-भूतहिते, रताः— whose dualities are torn asunder, those who are self-controlled, in the welfare of all beings, rejoicing)

**

Labhante brahma nirvaanam rishyah kshina kalma shah;

Chhanna dvaidhaa yataatmaanah sarvabhoothite rataah.

**

जिनका शरीर मन-बुद्धि-इन्द्रियों सहित वश में है, जो सम्पूर्ण प्राणियों में के हित में रत हैं, जिनके सम्पूर्ण संशय मिट गये हैं, जिनके सम्पूर्ण दोष नष्ट हो गये हैं, वे ऋषि, विवेकी साधक निर्वाण ब्रह्म को प्राप्त होते हैं।

**

The seers whose sins have been attenuated, who are freed from doubt, whose organs are under control (after full realisation only), who are engaged in doing good to all beings(-favourably disposed towards all, that is harmless), attain absorption in Brahman either, whether living or dead.+

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥5.26॥

काम-क्रोध-वियुक्तानाम् यतीनाम् यत-चेतसाम् ।

अभितः ब्रह्म-निर्वाणं वर्तते विदित-आत्मनाम् ॥

(काम-क्रोध-वियुक्तानाम्, यतीनाम्, यत-चेतसाम्—of those who are free from desire and anger, of the self-controlled ascetics, of those who have controlled their

thoughts; अभितः, ब्रह्म-निर्वाणं, वर्तते, विदित-आत्मनाम्- on all sides, absolute freedom, exists, of those who have realised the Self)

Kaam krodha viyuktaanaam yateenam yatachetsaam;

Abhito brahmanirvaanam vartate viditaatmanaam.

**

काम और क्रोध से सर्वथारहित, जीते हुए मनवाले और स्वरूप का साक्षात्कार किये हुए यत्तियों के लिये सब ओर से (शरीर रहते हुए अथवा शरीर छूटने के बाद) निर्वाण ब्रह्म परिपूर्ण है।

**

For the spiritually disciplined monks, who have control over their sense organs, who are free from desire and anger, who have realised the Self, there is complete absorption in Brahman either way, whether living or dead.+

**

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः॥5.28॥

यत-इन्द्रिय-मनः बुद्धिः मुनिः मोक्ष-परायणः ।

विगत-इच्छा-भय-क्रोधः यः सदा मुक्तः एव सः ॥

(यत-इन्द्रिय-मनः, बुद्धिः, मुनिः, मोक्ष-परायणः- with senses, mind and intellect (ever) controlled, the sage, having liberation as his supreme goal; विगत-इच्छा-भय-क्रोधः, यः, सदा, मुक्तः, एव, सः- free from desire, fear and anger, who, for ever, free verily, he)

**

Yatendriyamanobuddhih munih moksh paraayanah;

Vigatechhaabhayakrodho yah sadaa mukta eva sah.

**

जिसकी इन्द्रियाँ, मन और बुद्धि अपने वश में हैं, जो केवल मोक्षपरायण है, तथा जो इच्छा, भय और क्रोध से सर्वथारहित है, वह मनुष्य सदा मुक्त ही है॥28॥

**

The monk who has control over all the sense organs, mind, and intellect should be fully intent on Liberation itself as the main Goal, and free from desire, fear, and angers. He who is ever thus verily free. He has no other Liberation to after.

.....

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥5.29॥

भोक्तारम् यज्ञ-तपसाम् सर्व-लोक-महेश्वरम् ।

सुहृदम् सर्व-भूतानाम् ज्ञात्वा मां शान्तिम् ऋच्छति ॥

(भोक्तारम्, यज्ञ-तपसाम्, सर्व-लोक-महेश्वरम्- the enjoyer, of sacrifices and austerities, the Lord of all worlds, friend, of all beings, having known, Me, peace, attains)

**

Bhoktaaram yajnatapasaam sarvaloka maheshvaram;

Suhridam sarvabhootaanaam jnaatvaa maam shantimrichhati.

**

मुझे यज्ञ और तपस्याओं का भोक्ता, समस्त लोकों का महान् ईश्वर, तथा समस्त प्राणियों का सुहृद् (स्वार्थरहित दयालु प्रेमी) जानकर मनुष्य शान्ति को प्राप्त हो जाता है ।

**

One attains Peace (complete cessation of transmigration) by Knowing Me who as the great Lord of all worlds, am the enjoyer of sacrifices and austerities, (and) who am friend of all beings.

(*Suhrid savabhutaam*, सुहृद सर्वभूतानाम्- am the Benefactor of all without consideration of return, who exist in the heart of all beings, am the dispenser of the results of all works, am the Witness of all perceptions)

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे संन्यासयोगो नाम पञ्चमोऽध्यायः॥5॥

अध्याय 6 ध्यान योग

The Yoga of Meditation

Being the last chapter of त्वम् of *Mahavaakya* 'तत्त्वमसि' (तत् त्वम् असि), the chapter is very important with many portions of great importance.

Some call the chapter as one of the most intriguing ones in Gita. It explains the practice of meditation to the layperson in a simple manner. Commonly in India, the word Yogi brings to mind images of amazing people who are still thought of as standing on their heads or one leg or sleeping on a bed of nails or sitting with fire burning all around. But Gita is not talking of those 'hatha-yogis'.

Who is a real Yogi?

A Yogi is one who performs his bounden duty without expecting the fruit of his actions. To attain Yoga, action is said to be the means in Gita. Once a man is not attached to the sense-objects, like any desire renouncing even all thoughts, one attains to Yoga. The self is to be conquered to make it the friend of the self by conquering it himself by the Self, and the unconquered self becomes an enemy of the self. Let one not lower himself, for this self alone is the friend of oneself and this self alone is the enemy of oneself.

Characteristics Required for becoming Yogi

The Yogi is one who, (1) is self-controlled and peacefully balanced in cold and heat, pleasure and pain, as also in honour and dishonour; (2) is satisfied with the knowledge and the wisdom (of the Self), who has conquered the senses, and to whom a clod of earth, a piece of stone and gold are the same; (3) is of the same mind to the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, the relatives, the righteous and the unrighteous, excels. (4) tries constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and greed.

How is Yoga practiced for the purification of the self?

The chapter provides how Yoga practised in very simple ways: In a clean spot, having established a firm seat of his own, neither too high nor too low, made of a cloth, a (deer) skin and (kusha) grass, one over the other. After having made the mind one-pointed, with the control of the mind and the senses, Yogi sits for practice. He firmly held his body, head and neck erect and perfectly still, gazing at the tip of his nose, without looking around. Yogi at the time must be 'serene-minded, fearless, firm under the vow of a Brahmachari, with the controlled mind, thinking of Me continuously keeping Me as his supreme goal. With gradually bettering the control of mind for longer and longer periods, the Yogi's mind attains to the peace abiding in Me, which culminates in Liberation.

Yogi is always to be moderate in eating and recreation (such as walking, etc.), moderate in exertion in actions, as well as moderate in sleep and wakefulness. When the perfectly controlled mind rests in the Self only, free from longing for the objects of desire, then "He is united." Without union with the Self neither harmony nor balance nor Samadhi is possible. As a lamp placed in a windless spot does not flicker, also the Yogi mind gets absorbed intensely in the Yoga of the Self.

Results of the yoga practice

When the mind, restrained by the practice of Yoga, attains to quietude, and when, seeing the Self by the Self, he is satisfied in his own Self. When the Yogi feels that infinite bliss which can be grasped by the (pure) intellect and which transcends the senses, and, established wherein he never moves from the Reality. Having reached the desired state of mind, the Yogi thinks there is no other gain superior to it; neither he gets moved even by heavy sorrow. This state is known by the name of Yoga. This Yoga should be practiced with determination and with a strong mind. Abandoning without reserve all the desires, and completely restraining the whole group of senses by the mind from all sides. Little by little let the Yogi attain to quietude with the

intellect held firmly; having made the mind establish itself in the Self, without thinking anything else. Supreme bliss verily comes to this Yogi whose mind is quite peaceful, whose passion is quieted, when he himself has become Brahman, and free from sin. The Yogi, keeps on engaging the mind thus (in the practice of Yoga), gets freed from sins, enjoys the infinite bliss of contact with Brahman (the Eternal) always.

Seeing Oneness of Self in all everywhere

When the mind is harmonised by Yoga, the yogi sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. Yogi sees Me everywhere and sees everything in Me, so 'he does not become separated from Me nor do I become separated from him'. Yogi who, being established in unity, worships Me who dwells in all beings,—that Yogi abides in Me, whatever may be his mode of living. Yogi through the likeness of the Self, sees equality everywhere, be it pleasure or or pain. Such Yogi is regarded as the highest Yogi.

The chapter ends with two of Arjuna's doubts. In his first, he doubts the steady continuance of Yoga because of wind- like restlessness of the mind. Mind is not only restless but also turbulent and impetuous, strong and obstinate. It produces agitation in the body and in the senses. Krishna agrees but emphasizes that one with practice and by dispassion, the self-controlled one and one striving hard, attains the required state of complete quietude. Arjuna's next doubt: what end do one meets having failed halfway to attain perfection in Yoga practice on the path of Brahman? Does he not perish? Krishna replies, he who fell from Yoga is reborn in the house of the pure and wealthy. Or he is born in a family of even the wise Yogis. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection.

उद्धरेदात्मनाऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥6.5॥

उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् ।

आत्मा एव हि आत्मनः बन्धुः आत्मा एव रिपुः आत्मनः ॥

(उद्धरेत्, आत्मना, आत्मानम्- should raise, by the Self, the self; न, आत्मानम्, अवसादयेत्- not, the self let (him) lower; आत्मा, एव, हि, आत्मनः, बन्धुः- the Self, only, verily, of the self, friend; आत्मा, एव, रिपुः, आत्मनः- the Self, only, the enemy, of the self.

**

Uddharet aatmanaatmaatmanam naa-aatmaanam avasaadayet;

Aatmaiva hyaatmano bandhur-aatmaiva ripur-aatmanah.

**

अपने द्वारा अपना उद्धार करे, अपना पतन न करे; क्योंकि आप ही अपना मित्र है और आप ही अपना शत्रु है।

**

One should save oneself sunk in the sea of the world by oneself, but should save, uplift (oneself) from that, that is, make it attain the state of being established in Yoga. Certainly there is no other friend who can bring about liberation from this world. In fact even a friend is an obstacle to liberation, he being the source of such bondage as love etc. One should not lower or debase oneself; and be the enemy of oneself. For oneself is very verily one's own friend. (Certainly there is no other friend who can bring about liberation from this world). In fact, even friend is an obstacle to Liberation, he being the source of bondages as love etc. Therefore the emphatic statement, 'For one is verily one's friend, justifiable. Oneself verily is one's enemy. Anyone else who is an external harmful enemy, even he is one's own making! That can be concluded that 'oneself is own enemy too'.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥6.6॥

बन्धुः आत्मा आत्मनः तस्य येन आत्मा एव आत्मना जितः ।

अनात्मनः तु शत्रुत्वे वर्तेत आत्मा एव शत्रुवत् ॥

(बन्धुः, आत्मा, आत्मनः, तस्य- friend, the Self, of the self, his; येन, आत्मा, एव, आत्मना, जितः- by whom, the self, even, by the Self, is conquered;
अनात्मनः, तु, शत्रुत्वे- of the u conquered self, but, in the place of an enemy;
वर्तेत, आत्मा, एव, शत्रुवत्- would remain, the Self, even, like the enemy)

**

Bandhuh aatmaatmanah tasya yena aatmaa aatmana jitah;
Anaatmanah tu shatrutve varteta aatmaa eva shatrivat.

**

जिसने अपने आप से अपने आप को जीत लिया है, उसके लिये आप ही अपना बन्धु है और जिसने अपने आप को नहीं जीता है, ऐसे अनात्मा का आत्मा ही शत्रुता में शत्रु की तरह बर्ताव करता है।

**

Of him, by whom has conquered his very self (the aggregate of body and organs) by the self, his self is the friend of his self of his self. The idea is he is conqueror of his senses. But, for one who has not conquered his self, (who has no self-control) his self itself acts inimically like an enemy. (As an enemy, who is different from oneself, does harm oneself, similarly one's self behaves like an enemy to oneself).

योग साधना की आवश्यकता Requirements for Practicing Yoga

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥6.7॥

जित-आत्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीत-उष्ण-सुख-दुःखेषु तथा मान-अपमानयोः ॥

(जित-आत्मनः, प्रशान्तस्य, परमात्मा, समाहितः-of the self-controlled, of the peaceful, the supreme Self, balanced; शीत-उष्ण-सुख-दुःखेषु तथा मान-अपमानयोः- in cold and heat, pleasure and pain, as also, in honour and dishonour)

**

Jitaatmanah prashantasya paramaaatmaa samaahitah;
Shitoshna sukhaduhkheshu tathaa maanaapamaanayoh.

**

जिसने अपने आप पर विजय कर ली है, जिसे सर्दी-गर्मी (अनुकूलता-प्रतिकूलता), सुख-दुःख तथा मान-अपमान में निर्विकार रहता है, उस मनुष्य को परमात्मा नित्य प्राप्त है।

**

The supreme Self of one who has control over the aggregate of his body and organs, and who is tranquil, becomes manifest. (He should be equipoised) in the midst of cold and heat, happiness and sorrow, as also honour and dishonour.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥6.8॥

ज्ञान-विज्ञान-तृप्त-आत्मा कूटस्थः विजित-इन्द्रियः ।

युक्तः इति उच्यते योगी सम-लोष्ट-अश्म-काञ्चनः ॥

(ज्ञान-विज्ञान-तृप्त-आत्मा, कूटस्थः, विजित-इन्द्रियः— one who is satisfied with knowledge and wisdom (Self-realisation), unshaken, who has conquered the senses; युक्तः, इति, उच्यते, योगी, सम-लोष्ट-अश्म-काञ्चनः—united or harmonised, thus, is said, yogi, one to whom a lump of earth, a stone and gold are the same)

**

Jnaana vijnaana triptaatmaa kootastho vijitendriyah;
Yukta ityuchayate yogee samaloshtaashmakaanchah.

**

जिसका अन्तःकरण ज्ञान-विज्ञान से तृप्त है, जो कूट की तरह निर्विकार है, जितेन्द्रिय है और मिट्टी के ढेले, पत्थर तथा सोने में समबुद्धि-वाला (समान समझने वाला) है- ऐसा योगी युक्त (योगारूढ) कहा जाता है।

**

One whose mind is satisfied with knowledge and realisation, who is unmoved, who has his sense organs under control, said to be Self-absorbed. The yogi treats equally a lump of earth, a stone and gold.

Note- ज्ञान, jnaana- is thorough knowledge of things presented by the scriptures, but विज्ञान vijnaan, is making those things known from the scriptures a subject of one's own realisation just as they have been presented. A yogi's mind (Atmaa) has become contented with the two mentioned in earlier sentence.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥6.9॥

सुहृत् मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु ।

साधुषु अपि च पापेषु सम-बुद्धिः विशिष्यते ॥

(सुहृत्, मित्र-अरि-उदासीन-मध्यस्थ-द्वेष्य-बन्धुषु—in the good-hearted, in friends, in enemies, in the indifferent, in neutrals, in haters and in relatives; साधुषु, अपि, च, पापेषु, सम-बुद्धिः, विशिष्यते—in the righteous, also, and, in the unrighteous, one who has equal mind, excels)

**

Suhrinmitraaryudaasina madhyastha deveshyabandhushu;

Saadhushvapi cha paapeshu samabuddhirvishishyate.

**

जो सुहृद्, मित्र, शत्रु, उदासीन, मध्यस्थ, द्वेष करने योग्य, मित्र एवं पापी एवं साधु के प्रति समभाव रखता है, वह मनुष्य श्रेष्ठ है।

**

He excels (that is, he is the best among all those who are established in Yoga) who has sameness of view (that is whose mind is not engaged with question of who one is and what he does) with regards to a benefactor (who does some good without consideration of return), a friend (one who is affectionate), a foe (who does harm behind one's back), a neutral (who sides with no body), an arbiter (who is a well-wisher of two conflicting parties), the hateful (who is repulsive of oneself), a relative, - to all these as also with regards to good people, (who follow scriptures); and even sinners (who perform prohibited actions).

Some Advices that helps yoga practices

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥6.10॥

योगी युञ्जीत सततम् आत्मानम् रहसि स्थितः ।

एकाकी यत-चित्त-आत्मा निराशीः अपरिग्रहः ॥

(योगी, युञ्जीत, सततम्, आत्मानम्, रहसि, स्थितः—the Yogi, let him keep the mind steady, constantly, self, in solitude, remaining; एकाकी, यत-चित्त-आत्मा, निराशीः, अपरिग्रहः- alone, one with mind and the body controlled, free from hope, non-covetousness.)

**

Yogee yunjeeta satatam aatmaanam rahasi sthitah,
Ekaakee yatachittmaa niraasheer aparigrah.

**

भोगबुद्धि से संग्रह न करनेवाला, इच्छारहित और अन्तःकरण (मन) और इन्द्रियों सहित शरीर को वश में रख, योगी अकेला एकान्त में स्थित होकर मन को निरन्तर (परमात्मा में) लगाये रहता है।

**

A yogi should constantly concentrate his mind by staying in a solitary place, alone, with mind practise concentration of the mind, settled in a secluded place, alone*, with the mind and body controlled (subdued), and free from expectations, (and) free from acquisition all anxiety of hope and possession.

*The practice of Yoga is the time when the 'Yogi will like to practise to come in touch with profound Divine being, Self, hidden in his own heart.

योग साधना कैसे किया जाता है?

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥6.14॥

प्रशान्त-आत्मा विगत-भीः ब्रह्मचारि-व्रते स्थितः ।

मनः संयम्य मत्-चित्तः युक्तः आसीत् मत्-परः ॥

(प्रशान्त-आत्मा, विगत-भीः, ब्रह्मचारि-व्रते, स्थितः—serene-minded, fearless, in the vow of Brahmacharya, firm; मनः, संयम्य, मत्-चित्तः, युक्तः, आसीत्, मत्-परः— mind, having controlled, thinking on Me, balanced, let him sit, Me as the supreme goal)

**

Prashantaatmaa vigatabhih brahmacharibrate sthitah;
Manah samyamya machchito yukta aasita matparah.

**

जिसका अन्तःकरण शान्त है, भयरहित और ब्रह्मचर्य व्रत में स्थित है, ऐसा सावधान ध्यानयोगी मन को संयम करके मुझ (परमात्मा) में चित लगाता हुआ मेरे परायण होकर बैठे रहता है।

**

The yogi should remain seated with a placid mind, free from fear, firm in a vow of a celibate, and with the mind fixed on Me by controlling it through concentration, having Me as the supreme Goal.

Use the Middle Path- neither too much austerity nor too much indulgence. Krishna seems to be nearer to nearer Buddha. So recommends he recommends for a Yogi:

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥6.17॥

युक्त-आहार-विहारस्य युक्त-चेष्टस्य कर्मसु ।

युक्त-स्वप्न-अवबोधस्य योगः भवति दुःखहा ॥

(युक्त-आहार-विहारस्य- of one who is moderate in eating and recreation (such as walking, etc.); युक्त-चेष्टस्य कर्मसु- of one who is moderate in exertion in actions; युक्त-स्वप्न-अवबोधस्य- of one who is moderate in sleep and wakefulness; योगः, भवति, दुःखहा- Yoga, becomes, the destroyer of pain.

**

Yaktaahaaravihaarasya yuktacheshtasya karmasu,
Yuktaasvapanaavabhodhasya yoga bhavati duhkhaaha.

**

दुःखों का नाश करनेवाला योग (तो) यथायोग्य आहार एवं विहार करनेवाले को, कर्मों में यथायोग्य चेष्टा करनेवाले को (तथा) यथायोग्य सोने और जागनेवाले को (ही) (सिद्ध) होता है।

**

Yoga becomes a destroyer of sorrow of one whose eating and movements are regulated, whose efforts in works is moderate, and whose sleep and wakefulness are temperate having regulated periods.

(Unlike the common perception about a very special human being as yogi, really a true yogi is to be a just a normal healthy human being, only focused in search for something deeper, that is inward instead of outward.)

Note- One can take the recourse to yoga at any stage of life, when your mind decides for it as a better purposeful life, may be very early in life, or may be when the responsibility as household is nearing end.

A poetic example explains the mind of a yogi:

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥6.19॥

यथा दीपः निवातस्थः नेङ्गते सोपमा स्मृता ।

योगिनः यत-चित्तस्य युञ्जतः योगम् आत्मनः ॥

(यथा, दीपः, निवातस्थः, नेङ्गते, सोपमा, स्मृता—as, lamp, placed in a windless place, not, flicker, that simile, is thought; योगिनः, यत-चित्तस्य, युञ्जतः, योगम्, आत्मनः- of the Yogi, of one with controlled mind, of the practising, the Yoga, of the Self)

**

Yathaa deepo nivaatastho nengate sopamaa smritaa;

Yogino yatachittasya yunjato yogam aatmanah.

**

जैसे स्पन्दनरहित वायु के स्थान में स्थित दीपक की लौ हिलती नहीं रहती, योग का अभ्यास करते हुए वश में किये हुये चित्त की वैसी ही उपमा कही गई है।

**

As an oil lamp placed in a spot sheltered fully from the wind that can make it flicker, remains absolutely steady, the mind of a yogi after a long difficult but not unattainable training becomes totally concentrated in the Self without any wandering whatsoever on the subjects outside . For a human being only with a perfectly controlled and disciplined mind attained through systematic training, life become becomes absolutely free and full of Bliss. He becomes yogi. So Krishna asks Arjuna, 'तस्माद्योगी भवार्जुन', 'tasmadyogi bhavaarjuna', 'O Arjuna, be you a yogi'.(6.46)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥6.22॥

यम् लब्ध्वा च अपरम् लाभम् मन्यते न अधिकम् ततः ।

यस्मिन् स्थितः न दुःखेन गुरुणा अपि विचाल्यते ॥

(यम्, लब्ध्वा, च, अपरम्, लाभम्—which, having obtained, and, other, gain;
मन्यते, न, अधिकम्, ततः- thinks, not, greater, than that; यस्मिन्, स्थितः, न दुःखेन,
गुरुणा, अपि, विचाल्यते— in which, established, not by sorrow, (by) heavy, even,
is moved)

**

Yam labdhvaa chaparam laabham manyate naadhikam tatah;
Yasminsthito na duhkkena gurunaapi vivichayate.

**

योग की सिद्धि के बाद जिस लाभ को प्राप्ति होती है, उसकी उससे अधिक किसी दूसरे
(लाभ) में रुचि नहीं रहती (उसके) और इस योग में स्थित होने पर (वह) बड़े भारी दुःख से
भी विचलित नहीं किया जा सकता।

**

After attaining which, one will not regard any other acquisition superior to
obtain than that highest state of joy he gets there in yoga and established
in which (the Atman, Self) one will never be shaken even by the worst of
sorrow.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥6.24॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥6.25॥

सङ्कल्प-प्रभवान् कामान् त्यक्त्वा सर्वान् अशेषतः ।

मनसा एव इन्द्रिय-ग्रामम् विनियम्य समन्ततः ॥24॥

शनैः शनैः उपरमेत् बुद्ध्या धृति-गृहीतया ।

आत्म-संस्थम् मनः कृत्वा न किञ्चित् अपि चिन्तयेत् ॥25॥

(सङ्कल्प-प्रभवान्, कामान्, त्यक्त्वा सर्वान् अशेषतः-born of Sankalp (imagination),
desires, having abandoned, all, without reserve; मनसा, एव, इन्द्रिय-ग्रामम्,
विनियम्य, समन्ततः—by the mind, and, the whole group of senses, completely
restraining, from all sides)

(शनैः, शनैः, उपरमेत्-gradually, gradually, let him attain to quietude ; बुद्ध्या, धृति-गृहीतया-by the intellect, held in firmness; आत्म-संस्थम्, मनः, कृत्वा-placed in the Self, the mind, having made; न, किञ्चित्, अपि, चिन्तयेत्-not, anything, even, let him think)

**

Sankalpaprabhavaan kaamaan tyaktvaa sarvana asheshtah;

Manasaivendriyagraamam viniyamya samantatah.24

Shanaih shanaih upamet buddhyaa dhritigriheetayaa;

Aatmasamstham manah kritvaa na kimchidapi chintayet.25

**

संकल्प से उत्पन्न होनेवाली सभी कामनाओं का सर्वथा त्याग करके (और) मन से ही इन्द्रिय-समूह को सभी ओर से हटा कर...

योगी धैर्ययुक्त बुद्धि के द्वारा (संसार से) धीरे धीरे उपराम हो जाय (और) मन (बुद्धि) को परमात्मस्वरूप में सम्यक् प्रकार से स्थापन करके (फिर) कुछ भी चिन्तन न करे।

**

By totally eschewing totally not leaving even a trace all desires which arise from thoughts; and further restraining with mind itself endured with discrimination all the sense organs from every side, one should withdraw gradually (not suddenly), with intellect (possessed of what distinction?), endowed with steadiness, that is fortitude, making mind fixed in the Self, with idea, 'The Self alone in all; there is nothing apart of It'- thus fixing the mind on the Self; one should not think of anything whatsoever. (This is the highest instruction about Yoga.)

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥6.26॥

यतः यतः निश्चरति मनः चञ्चलम् अस्थिरम् ।

ततः ततः नियम्य एतत् आत्मनि एव वशं नयेत् ॥

(यतः यतः, निश्चरति- from whatever cause, wanders away; मनः, चञ्चलम्, अस्थिरम्- mind, restless, unsteady; ततः ततः, नियम्य, एतत्-from that having

restrained, this; आत्मनि, एव, वशं, नयेत्—in the Self, alone, (under) control, let (him) bring)

**

Yato yato nishcharati manashchalam asthiram;

Tatastato niyamyaitadat vasham nayet.

**

(यह) अस्थिर (और) चंचल मन जहां जहां विचरण करता है, वहाँ वहाँ से हटाकर इसको (एक) परमात्मा में ही भलीभाँति लगाये रहता है।

**

(The yogi) should bring (this mind) under the subjugation of the Self Itself, by restraining it from all those causes, namely sound etc. whatever due to the very restless, and therefore unsteady mind wanders away due to its inherent defects. (It should be restrained) by ascertaining through discrimination those causes to be mere appearances, and with an attitude of detachment. Thus, through power of practice of Yoga, the mind of the yogi merges in the Self It self.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥6.27॥

प्रशान्त-मनसम् हि एनम् योगिनम् सुखम् उत्तमम् ।

उपैति शान्त-रजसम् ब्रह्म-भूतम् अकल्मषम् ॥

(प्रशान्त-मनसम्, हि, एनम्—one of peaceful mind, verily, this;

योगिनम्, सुखम्, उत्तमम्—Yogi, bliss, supreme; उपैति, शान्त-रजसम्, ब्रह्म-भूतम्, अकल्मषम्— come, one whose passion is quieted, one who has become Brahman, one who is free from sin)

**

Prashaantaamanasam hyenam yoginam sukhamuttamam,

Upaiti shaantrajasam brahmabhootam akalmasham.

**

जिसके सब पाप नष्ट हो गये हैं, जिसका रजोगुण शान्त हो गया है (तथा) जिसका मन सर्वथा शान्त (निर्मल) हो गया है, (ऐसे) इस ब्रह्मरूप बने हुए योगी को निश्चित ही उत्तम (सात्त्विक) सुख प्राप्त होता है।

**

Supreme Bliss comes to this yogi alone whose mind has become perfectly tranquil, whose (quality of) rajas has been eliminated, that is whose rajas, namely defects such as delusion etc.*have been destroyed, who has become identified with Brahman, who is free even while living, who has got the certitude that Brahman is all and who is taintless, free from vice etc.

*The five kleshas, pain-bearing obstructions, are: ignorance, egoism, attachment, aversion, and clinging to life.

Result of Yoga

एकत्वबोध, समदृष्टा योगसिद्धि के बाद

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥6.29॥

सर्व-भूतस्थम् आत्मानम् सर्व-भूतानि च आत्मनि ।

ईक्षते योग-युक्त-आत्मा सर्वत्र सम-दर्शनः ॥

(सर्व-भूतस्थम्, आत्मानम्, सर्व-भूतानि, च, आत्मनि—abiding in all beings, the Self, all beings, and, in the Self, sees; ईक्षते, योग-युक्त-आत्मा, सर्वत्र, सम-दर्शनः—sees, one who is harmonised by Yoga, everywhere, one who sees the same everywhere)

**

Sarvabhootastham aatamaanam sarvabhootaanni chaatmani;
Ikshate yogayuktaatmaa sarvatra samadarshanah.

**

जिसकी आत्मा योग में युक्त हो गया है, सबको समान दृष्टि से देखने वाला योगी क्योंकि वह आत्मा को समस्त भूतों में देखता है और समस्त भूतों को आत्मा में देखता है ।

**

One who has his mind Self-absorbed through Yoga, whose mind is merged in samadhi, and who has the vision of sameness, the knowledge of identity of the Self and Brahman everywhere without exception, in all divergent objects beginning from Brahma to immovable things; sees the Self, his own

Self existing in everything and every thing from Brahma to a clump of grass unified in his Self.

There is no high, no low, no distinctions between the beings, because of the presence of one infinite Atman in all beings in the infinite fullness, not in fraction. This is the 'samadarsitva' that Bhagwad Gita propounds in many Slokas.

Note- A detail explanation on the subject by Swami Sarvapriyanand
<https://youtu.be/xcmFi775kCI> Chapter 6 Verses 28-29 & another one "All in the Self, the Self in All' https://youtu.be/Dodg8PfeM_A

The Fruit of the above Realisation

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥6.30॥

यो माम् पश्यति सर्वत्र सर्वम् च मयि पश्यति ।

तस्य अहं न प्रणश्यामि सः च मे न प्रणश्यति ॥

(यो, माम्, पश्यति, सर्वत्र—who, Me, sees, everywhere; सर्वम्, च, मयि, पश्यति—all. And, in Me, sees; तस्य, अहं, न, प्रणश्यामि—of him, I, not, vanish; सः, च, मे, न, प्रणश्यति—he, and, to Me, not, vanishes)

**

Yo maam pashyati sarvatra sarvam cha mayi pashyati;
Tasyaaham na pranashyaami sa cha me na pranashati.

**

जो ब्यक्ति सब पदार्थों और जीवों में मुझे देखता है और सबको मुझ में देखता है उसके लिए मैं कभी ओझल नहीं होता और वह मुझसे ओझल नहीं होता है।

**

One who sees Me in everything, and sees all things in Me- I do not go out of his vision, and he also is not lost to My vision, because of the identity between him and Me, for that which is called one's own Self is surely dear to one and since it is I alone who am the seer of the unity of the Self in all. *We all are always one, together.*

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ 6.31॥

सर्व-भूत-स्थितम् यः माम् भजति एकत्वम् आस्थितः ।

सर्वथा वर्तमानः अपि सः योगी मयि वर्तते ॥

(सर्व-भूत-स्थितम्, यः, माम्, भजति, एकत्वम्, आस्थितः—abiding in all beings, who, Me, worships, unity, established; सर्वथा, वर्तमानः, अपि, सः, योगी, मयि, वर्तते— in every way, remaining, also, that, Yogi, in Me, abides)

**

Sarvabhootasthitam yo maam bhajatyekatvam aasthitah;

Sarvathaa vartamaanoapi sa yogee mayi vartate.

**

(मुझमें)एकीभाव से स्थित हुआ जो भक्तियोगी सम्पूर्ण प्राणियों में स्थित मेरा भजन करता है , वह सब कुछ वर्तमान में करता हुआ भी मुझमें (ही) वर्ताव कर रहा है अर्थात् वह नित्य निरन्तर मुझमें ही स्थित है। (जो योगी समस्त भूतों में मुझे स्थित जानकर सभी से प्रेम करता है, वह योगी चाहे जहां भी रहे मुझ में ही रमता है।)

**

That yogi, (the person of full realisation), who, being established in unity, 'One who worships Me, who exists in all beings, worships Me being established in unity', adores Me as existing in all things, he exists in Me in whatever condition he may be. (Whatever and wherever he may be, one engaged in life, he always lives and acts in Me, he loves Me seeing my presence in all beings everywhere. He is verily ever free. The idea is that he is not obstructed from Liberation by anything.)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥6.32॥

आत्मा-उपम्येन सर्वत्र समम् पश्यति यः अर्जुन ।

सुखम् वा यदि वा दुःखम् सः योगी परमः मतः ॥

(आत्मा-उपम्येन, सर्वत्र- through the likeness of the Self, everywhere; समम्, पश्यति, यः- equality, sees, who; सुखम्, वा, यदि, वा, दुःखम्- pleasure, and, if, pain; सः, योगी, परमः, मतः- he, Yogi, highest, is regarded)

**

Aatmaupamyena sarvatra samam pashyati yo arjuna;
Sukham vaa yadi vaa duḥkham sa yogee paramo matah.

**

जो व्यक्ति सब प्राणियों के शरीर के सुख अथवा दुःख को, सबको समभाव से अपने जैसा देखता है, वह सब जगह मुझे समान देखता है, वही उच्चतम योगी है।

**

That yogi is considered the best who judges what is happiness and sorrow in all beings by the same standard as he would apply to himself.

(The yogi sees with the sense of equality everywhere, everyone) He does not act against anyone, thus becoming non-injurious. He who is non-injurious and steadfast in full illumination is considered to the best among all yogi.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥6.35॥

असंशयम् महाबाहो मनः दुर्निग्रहम् चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

(असंशयम्, मनः, दुर्निग्रहम्, चलम्- undoubtedly, the mind, difficult to controlled, restless; अभ्यासेन, तु, वैराग्येण, च, गृह्यते- by practice, but, by dispassion, and is restrained)

**

Asamshayam mahaahaabaho mano durnigraham chalam;

Abhyaasena tu kaunteya vairaagyena cha grihyate.

**

निःसन्देह यह मन बड़ा चंचल है (और) इसका निग्रह करना भी बड़ा कठिन है- यह तुम्हारा कहना बिल्कुल ठीक है। परन्तु अभ्यास और वैराग्य के द्वारा (इसको) वश में किया जा सकता है।

**

Undoubtedly, the mind is untractable and is restless; but the modifications of mind in the form of distractions is brought under control through practice, that is repetition of some or thought of mind idea on some mental plane (some objects of concentration such as mantra and through detachment meaning having absence of hankering for enjoyment through desirable things, seen or unseen, as a result of practice of discerning their defects. And one can succeed in concurring it.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥6.46॥

तपस्विभ्यः अधिकः योगी ज्ञानिभ्यः अपि मतः अधिकः ।

कर्मिभ्यः च अधिकः योगी तस्मात् योगी भव अर्जुन ॥

(तपस्विभ्यः, अधिकः, योगी- than ascetics, superior, Yogi; ज्ञानिभ्यः, अपि, मतः, अधिकः- than the wise, even, thought, superior; कर्मिभ्यः, च, अधिकः, योगी- than the men of action, and, superior, the Yogi; तस्मात्, योगी, भव, अर्जुन- therefore, a Yogi, be, Arjun!)

**

Tapasivibhyo adhiko yogee jnaanibhyoapi matoadhikah;

Karmibhyashchaadhiko yogee tasmaadyogee bhavaarjuna.

**

(सकामभाववाले) तपस्वियों से (भी) योगी श्रेष्ठ है, ज्ञानियों से भी (योगी) श्रेष्ठ है और कर्मियों से भी योगी श्रेष्ठ है-(ऐसा मेरा) मत है। अतः हे अर्जुन (तुम) योगी हो जा।

**

A yogi is considered superior to the ascetics (man of austerity), and even superior to the mere Knowledgable (through the study of scriptures), he is also superior to the men of actions doing selfless services; therefore strive to become a yogi.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे आत्मसंयमयोगो नाम षष्ठोऽध्यायः॥6॥**

तत्

(महावाक्य के 'तत्' का निरूपण 7वें से 12वें अध्याय तक)

अध्याय 7 ज्ञानविज्ञानयोग

Yoga of Essential and Comprehensive Knowledge

This is the first chapter of the second groups of the three six chapters that explains the adoration of Lord and the ascertaining the meaning of the word, 'That' of 'You Are That'. The chapter explains in detail the real meaning of ज्ञान, Gyan, Knowledge (better will be 'wisdom' out of learning and विज्ञान, Vigyan, the comprehensive knowledge meaning the realisation of the knowledge. Earlier itself has been said the Knowledge. To illustrate further the Upanishadic touch look at this statement of Shri Krishna in 7.2, 'I shall declare to thee in full this knowledge combined with direct realisation, after knowing which nothing more here remains to be known.' This reminds of Munkopanishida sloka 1.1.3, Shaunaka, the great house-lord, came to Angiras in the due way of the disciple and asked of him, "Lord, by knowing what does all this that is become known?" And then comes a very forceful statement from Krishna (Brahman) in sloka 7.7 to Arjuna , 'मत्तः परतरं नान्यत्किञ्चिदस्ति'- 'Mattah parataram naanyat kinchidasti': "There is nothing whatsoever higher than Me." Almost in one of last slokas, 7.29, Krishna concludes, "Those who strive for liberation from old age and death, taking refuge in Me, **realise in full that Brahman**, the whole knowledge of the Self and all action."

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥7.3॥

मनुष्याणाम् सहस्रेषु कश्चित् यतति सिद्धये ।

यतताम् अपि सिद्धानाम् कश्चित् माम् वेत्ति तत्त्वतः ॥

(मनुष्याणाम्, सहस्रेषु-of men, among thousands; कश्चित्, यतति, सिद्धये-someone, strives, for perfection; यतताम्, अपि, सिद्धानाम्-of the striving one's, even, of the successful one; कश्चित्, माम्, वेत्ति, तत्त्वतः- some one, Me, knows, in essence.)

**

Manusyaannaam sahasresu kaschidyatati siddhaye,

Yatataamapi siddhaanaam kaschinmaam vetti tattvataḥ.

**

हजारों में कोई एक, सिद्धि अर्थात् मुझे पाने के लिये यत्न करता है (और उन) यत्न करनेवाले सिद्धों (मुक्तों) में कोई (एक) मुझको यथार्थ रूप से जानता है।

**

Among thousands of persons a rare one endeavours for perfection. Even of the perfected one who are diligent, they (those diligent ones themselves) being (considered to be) very perfect because they are striving for Liberation, one perchance knows Me in truth.

.....
मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥7.7॥

मत्तः परतरं न अन्यत् किञ्चित् अस्ति धनञ्जय ।

मयि सर्वम् इदम् प्रोतम् सूत्रे मणिगणाः इव ॥

(मत्तः, परतरं, न, अन्यत्, किञ्चित्, अस्ति—than Me, higher, not, other, and anyone, is; मयि, सर्वम्, इदम्, प्रोतम्, सूत्रे, मणिगणाः, इव— Me, all, this, is strung, on a string, cluster of gems, like.)

**

Mattah parataram naaanyat kinchidasti dhananjaya;

Mayi sarvamidam protam sootre maniganaa iva.

**

मेरे सिवाय (इस जगत् का) दूसरा कोई किञ्चिन्मात्र भी इसलिये (कार्य तथा कारण) नहीं है। (जैसे सूतकी) मणियाँ सूत के धागे में (पिरोयी हुई होती हैं,) ऐसे ही यह सम्पूर्ण जगत् मेरे में (ही) ओतप्रोत है।

**

There is nothing else whatsoever, no other cause higher than Me, the supreme God; that is I Myself am the source of the world. Since this so, therefore, all, this, all things, the Universe is strung that is transfixed on Me, the Supreme God like pearls on a string.

बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥7.11॥

बलम् बलवताम् च अहम् काम-राग-विवर्जितम् ।

धर्म-अविरुद्धः भूतेषु कामः अस्मि भरतर्षभ ॥

(बलम्, बलवताम्, च, अहम्, काम-राग-विवर्जितम्—strength, of the strong, and I, devoid of desire and attachment; धर्म-अविरुद्धः, भूतेषु, कामः, अस्मि-unopposed to Dharma, in beings, desire, am(I).)

**

Balam balavataam chaham kamaaraagavivarjitam;
Dharmaaviruddho bhitootesu kaamoasmi bharatarshbha.

**

बलवानों में काम और राग से रहित बल मैं हूँ और प्राणियों में धर्म से अविरुद्ध काम मैं हूँ।

**

And of the strong I am strength, which is devoid of passion and attachment. (Kamah, is passion, hankering for things not at hand. Raagah is attachment is fondness for things acquired.) I am the strength that is devoid of them and is necessary merely for the maintenance of the body etc., but not that strength of the worldly which not that strength of the worldly which causes hankering and attachment. Further among beings, I am the desire- such as for eating, drinking, etc., which are mere maintenance of body etc.; which is not contrary to righteousness, not opposed to scriptural injunctions.

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥7.16॥

चतुः-विधाः भजन्ते माम् जनाः सुकृतिनः अर्जुन ।

आर्तः जिज्ञासुः अर्थार्थी ज्ञानी च भरतर्षभ ॥

(चतुः-विधाः, भजन्ते, माम्, जनाः, सुकृतिनः-four kinds, worship, Me, people, virtuous; आर्तः, जिज्ञासुः, अर्थार्थी, ज्ञानी, च—distressed, the seeker of knowledge, the seeker of wealth, the wise, and.)

**

Chaturvidhaa bhajante maam janaah sukritinoarjun;,
Aarto jijaasurarthaathee jnaanee cha bharatarshav.

**

चार प्रकार के लोग मेरा भजन करते हैं (मेरे शरण में आते हैं): पवित्र कर्म करनेवाले अर्थार्थी, आर्त (सांसारिक दुःखों से पीड़ित), जिज्ञासु और ज्ञानी (मेरे प्रेमी)।

**

Four classes of people, who are eminent among human beings and are pious in actions, and are of virtuous deeds adore Me: the afflicted- who is overcome by sorrow, who is in distress such as when being overwhelmed by thieves, tigers, disease, etc. Seeking to be saved, the seeker of the Knowledge, who wants to know the reality of the Lord, the seekers of wealth; and the wise, the man of Knowledge, who knows the reality of the supreme Parmatma (विष्णु, Visnu).

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥7.17॥

तेषाम् ज्ञानी नित्य-युक्तः एक-भक्तिः विशिष्यते ।

प्रियः हि ज्ञानिनः अत्यर्थम् अहम् सः च मम प्रियः ॥

(तेषाम्, ज्ञानी, नित्य-युक्तः, एक-भक्तिः, विशिष्यते—of them, the wise, ever steadfast, whose devotion, is to the One, excels; प्रियः, हि, ज्ञानिनः, अत्यर्थम्, अहम्, सः, च, मम, प्रियः— dear, verily, of the wise, exceedingly, I, he, and of Me, dear.)

**

Tesham jnaanee nityayukta ekabhaktirvishishyate,

Priyo hi jnaaninoatyartham aham sa cha mama priyah.

**

उन चार भक्तों में मुझमें निरन्तर लगा हुआ अनन्य भक्तिवाला ज्ञानी भक्त श्रेष्ठ है, क्योंकि ज्ञानी भक्त को मैं अत्यन्त प्रिय हूँ और वह मुझे (अत्यन्त) प्रिय है।

**

Of them, the man of Knowledge, endowed with constant steadfastness and one-pointed devotion, excels. For I am very much dear to the man of Knowledge, and he too is dear to Me.

An Explanation- Among the four, the ज्ञानी, the man of Knowledge, the knower of Reality, नित्ययुक्त, endowed with ever-steadfastness as result of being a knower of Reality and (fired) with devotion to The One Ultimate, also becomes, endowed with one- pointed devotion, because he finds no one else whom he can adore. Since I, the Self, am dear to the man of Knowledge; therefore I am very much dear to him.

Further note- It is indeed a well known fact in the world that the Self is dear. The meaning, therefore is that Vasudeva, being the Self of the man of Knowledge, is dear to him. And he, the man of Knowledge, being the very Self of Me who am Vasudeva, is very much dear to Me.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥7.19॥

बहूनाम् जन्मनाम् अन्ते ज्ञानवान् माम् प्रपद्यते ।

वासुदेवः सर्वम् इति सः महात्मा सुदुर्लभः ॥

(बहूनाम्, जन्मनाम्, अन्ते, ज्ञानवान्, माम्, प्रपद्यते- of many, of births, in the end, the wise, to Me, approaches; वासुदेवः, सर्वम्, इति, सः, महात्मा, सुदुर्लभः—

Vaasudeva, all, thus, he, the great soul, (is) very hard to find.)

**

Bahoonaam janmanaante jnanaavaanmaam prapadyate,

Vaasudevah sarvamiti sa mahaatmaa sudurlabhah.

**

बहुत जन्मों के अन्तिम जन्म (मनुष्य जन्म) में सब कुछ वासुदेव (परमात्मा) ही हैं-इस ज्ञान वाला मेरी शरण आ जाता है, ऐसा महात्मा अत्यन्त दुर्लभ है।

**

At the end, after the completion of many births, which become the repository for accumulating the tendencies leading to Knowledge; the man of Knowledge who has got his Knowledge matured, directly attains Me, (realising) that Vasudeva, as the Self of all. That Mahatma is a high souled one. None else can equal or excel him. So he is very rare (among thousands of men, 7.3).

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥7.28॥

येषाम् तु अन्तगतम् पापम् जनानाम् पुण्य-कर्मणाम् ।

ते द्वन्द्व-मोह-निर्मुक्ताः भजन्ते माम् दृढ-व्रताः ॥

(येषाम्, तु, अन्तगतम्, पापम्, जनानाम्, पुण्य-कर्मणाम्—of whom, but, at the end, sin, of person, of the persons of virtuous deeds; ते, द्वन्द्व-मोह-निर्मुक्ताः,

भजन्ते, माम्, दृढ-व्रताः—they, freed from delusion of pairs of opposites, worship, Me, persons steadfast in vows)

**

Yesham tvantagatam paapam janaanaam punyakarmanaam;,
Te dvandvamohanirmuktaa bhajante maam dridhavrataah..

**

जिन पुण्यकर्मा मनुष्यों के पाप नष्ट हो गये हैं, वे द्वन्द्वमोह से रहित हुए मनुष्य दृढ़व्रती मेरा भजन करते हैं।

**

On the other hand, those persons who are of virtuous deeds that are the cause of purification of the mind, whose sins has come to end or is almost eradicated, they, being free from delusion of duality and firm in convictions- those who have the firm knowledge that the supreme Reality is such alone and not otherwise, adore Me, the supreme Self.

.....
ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः॥७॥

अध्याय ८ अक्षरब्रह्मयोगः Yoga of the Imperishable Brahman

The subjects in chapter are pretty-well based the Upanishadic themes. It starts with Arjuna's question, किं तद् ब्रह्म किमध्यात्मं किं कर्म, 'Kim tadbrahma kim adhyaatmam kim karma....' addressing Krishna as Purushottam. The answer gives the subject matter about Brahman in the first sloka of Krishna- अक्षरं ब्रह्म परमं,... Aksharam brahma paramam....., '-Brahman is the Imperishable, the Supreme'.... Krishna and then that He is God immanent in all things as well as God transcendent. Arjuna further asks, " How can the Self-realised person enter the supreme state of immortality at the time of death? There is continuity between this life and the next, and all baggages of desire and motivation goes right along with the Self. But those are free from the worldly baggage totally is just to remember Krishna at the final moment before death.(8-7,8). The chapter also repeats from Kathopanishad sloka about the word or symbol ॐ Aum (1.2.15-17) the imperishable Brahman Krishna in 8.13 and also 8.21 speaks out that 'remembering Me as ॐ, Aum, always, whosoever departs, leaving the body behind as dead, attains to the supreme goal.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥8.3॥

अक्षरम् ब्रह्म परमम् स्वभावः अध्यात्मम् उच्यते ।

भूत-भाव-उद्भव-करः विसर्गः कर्म-संज्ञितः ॥

(अक्षरम्, ब्रह्म, परमम्- imperishable, Brahman, Supreme (Self); स्वभावः, अध्यात्मम्, उच्यते—(His) Nature, Self-knowledge; भूत-भाव-उद्भव-करः, विसर्गः, कर्म-संज्ञितः—that which causes the origin and growth of beings, offerings (to gods), is called action.)

**

Aksharam brahma paramam svabhaavik-adhyaatmam uchate;
Bhootbhaavodbhvakaro visargah karmasamjneetah.

**

परम अक्षर ब्रह्म है, और परा प्रकृति-(जीव-) को अध्यात्म कहते हैं। प्राणियों की सत्ता- को प्रकट करनेवाला त्याग कर्म कहा जाता है।

**

The Immutable is the Supreme Reality Brahman; self-hood is said to be the entity present in the indivisible plane. By action is meant the offerings which bring about the origin of the existence of things.

Note- Svabhavaa, self-hood, meant the existence of that very supreme Brahman in every body as the indwelling Self. The entity, adhyaatmam, which, as the indwelling Self exist in the body by making it its habitant and which in the ultimate analysis is the supreme Brahman.

**तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥8.7॥**

तस्मात् सर्वेषु कालेषु माम् अनुस्मर युध्य च ।
मयि अर्पित-मनः-बुद्धिः माम् एव एष्यसि असंशयम् ॥

(तस्मात्, सर्वेषु, कालेषु- therefore, in all , (in) time; माम्, अनुस्मर, युध्य, च- Me, remember, fight, and; मयि, अर्पित-मनः-बुद्धिः- with mind and intellect fixed (or absorbed)in Me, to Me, alone, (you)shall come to, doubtless)

**

Tasmaat sarveshu kaalesu maama anusmara yudhya cha;
Mayyarpita mano buddhih maam evaishyasamshayah.

**

इसलिए तुम हर समय में मेरा स्मरण कर और युद्ध भी कर। मुझमें मन और बुद्धि अर्पित करनेवाला निःसन्देह मुझे ही प्राप्त होगा।

**

Therefore, think of Me at all times and fight. There is no doubt that by dedicating your mind and intellect to Me, you will attain Me alone, as I shall be remembered.

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥8.8॥

अभ्यास-योग-युक्तेन चेतसा न अन्य-गामिना ।

परमम् पुरुषम् दिव्यम् याति पार्थ अनुचिन्तयन् ॥

(अभ्यास-योग-युक्तेन, चेतसा, न, अन्य-गामिना—(with the mind made) steadfast by the method of habitual meditation, with the mind, not, moving towards any other thing; परमम्, पुरुषम्, दिव्यम्, याति, अनुचिन्तयन्-Supreme, Purusha, the resplendent, goes, meditating.)

**

Abhyaasayogayuktena chetsaa naanyagaaminaa;

Paramam purusham divyam yaati paarthaanuchintayan.

**

अभ्यासयोग से युक्त और अन्य का चिन्तन न करनेवाले चित्त परम दिव्य पुरुष (परमात्मा) का चिन्तन करता हुआ (शरीर छोड़नेवाला मनुष्य) उसी को प्राप्त हो जाता है।

**

By meditating with a mind which is engaged in the yoga of practice and which does not stray away to anything else, one reaches the supreme Person, existing in the effluent region, *divi*, in the Solar Orb.

Note- Abhyaasa, consists in repetition of the same kind thought, uninterrupted by any contrary idea, with regard to Me who am the object of concentration of the mind, may be some mantra such as ॐ; that itself is yoga. The mind of a yogi is engrossed in that itself

कविं पुराणमनुशासितारं

अणोरणीयंसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपम्-

आदित्यवर्णं तमसः परस्तात् ॥8.9॥

कविम् पुराणम् अनुशासितारम्

अणोः अणीयांसम् अनुस्मरेत् यः ।

सर्वस्य धातारम् अचिन्त्य-रूपम्

आदित्य-वर्णम् तमसः परस्तात् ॥

(कविम्, पुराणम्, अनुशासितारम्- Omniscient, Ancient, the Ruler (of the whole world); अणोः, अणीयांसम्, अनुस्मरेत्, यः—than atom, minuter, remembers, who; सर्वस्य, धातारम्, अचिन्त्य-रूपम्- of all, supporter, one whose form, is inconceivable; आदित्य-वर्णम्, तमसः, परस्तात्- effulgent like the sun, from the darkness, beyond.)

**

Kavim puraanam anushaasitaaram
anoraniyam samanushmaredyah
sarvasya dhaataaram acintyarupam
Aadityavarnam tamasaḥ parastaat

**

जो सर्वज्ञ, अनादि, सब पर शासन करनेवाला, सूक्ष्म से सूक्ष्म सेइस ध्येय पुरुष का, जो सर्वज्ञ ,पुरातन, जो द्रष्टा, पुरातन, सबका नियन्ता, सूक्ष्म से भी सूक्ष्म, सबका धारण-पोषण करनेवाला, अज्ञान से अत्यन्त परे, सूर्य की तरह प्रकाश वाला अर्थात् ज्ञानस्वरूप - ऐसे अचिन्त्य स्वरूप का चिन्तन करता है।

विशेष- उपनिषदों में भी ब्रह्म के इसी तरह स्वरूप की चर्चा है।

**

He who meditates on the Omniscient, the Ancient, the Ruler of the whole universe, subtler than the subtle, the Ordainer of everything, (one who grants the fruits of actions, in all their varieties, individually to all beings); of inconceivable form-(His form, though always existing, defies being conceived of by anybody) the effulgent like the sun, (who is manifest as eternal Consciousness like the effulgence of sun) and beyond darkness (the darkness of delusion in the form of ignorance). He attains the supreme Person).

Note- This verse is to be connected with the earlier itself thus: 'by meditating (on Him)

Note- *Kavim* means the Omniscient, the Knower of things past, present and future.

यदक्षरं वेदविदो वदन्ति
विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदं संग्रहेण प्रवक्ष्ये ॥8.11॥

यत् अक्षरम् वेद-विदः वदन्ति
विशन्ति यत् यतयः वीत-रागाः ।
यत् इच्छन्तः ब्रह्मचर्यम् चरन्ति
तत् ते पदम् संग्रहेण प्रवक्ष्ये ॥

(यत्, अक्षरम्, वेद-विदः, वदन्ति- which, imperishable, knowers of the Vedas, declare; विशन्ति, यत्, यतयः, वीत-रागाः- enter, which, the self-controlled(ascetics or Sannyasins), freed from attachment; यत्, इच्छन्तः, ब्रह्मचर्यम्, चरन्ति-which, desiring, celibacy, practise; तत्, ते, पदम्, संग्रहेण, प्रवक्ष्ये—that, to you, goal, in brief, (I) will declare.)

**

Yadaksharam vedavido vadanti
vishanti yadyatayo veetaraagaah;
Yadaicchanto brahmacaryam charanti
Tatte padam sangraheṇa pravakshaye.

**

वेदवेत्ता लोग जिसको अक्षरं कहते हैं इस दिव्य परम पुरुष को अक्षर (ब्रह्म) कहते हैं, वीतरागी तपस्वी जिसको प्राप्त करते हैं (और साधक) जिसकी (प्राप्ति की) इच्छा करते हुए ब्रह्मचर्य का पालन करते हैं, वह पद (मैं) तेरे संक्षेप में कहूँगा।

**

I shall speak to you briefly the process of attaining that immutable Goal (of Brahman). 'That Goal to be reached is called immutable, that which does not get exhausted, which is indestructible, which the knowers of Vedas speak of It (as opposed to all qualifications- 'It is neither gross nor minute), (into which after the attainment of complete realisation,) enter the diligent ones, who have become free from attachment, and those aspiring to know Him, practise celibacy. (That is Om, mentioned in the next verse 8.13 as ओमित्येकाक्षरं ब्रह्म)+

Note: Katha Upanishad has almost similar verse 1.2.15-16 on Om and its importance exactly in similar words.

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥1.2.15॥

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम्।

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥1.2.16॥

Note- Sarvapriyanand's extensive explanation of Chapter 8 from slokas 8-10
<https://youtu.be/x5SKTkDU5Xs>.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥8.13॥

ओम् इति एक-अक्षरम् ब्रह्म व्याहरन् माम् अनुस्मरन् ।

यः प्रयाति त्यजन् देहम् सः याति परमाम् गतिम् ॥

(ओम्, इति, एक-अक्षरम्, ब्रह्म—Om, thus, one-syllabled, Brahman; व्याहरन्, माम्, अनुस्मरन्- uttering, Me, remembering; यः, प्रयाति, त्यजन्, देहम्—who, departs, leaving, the body; सः, याति, परमाम्, गतिम्—he, attains, supreme, goal)

**

Omitiyekaaksharam brahma vyaahan maam anusmaran;

Yah prayaati tyajandeham sa yaati paramaam gatim.

**

जो साधक 'ॐ' इस एक अक्षर ब्रह्म का (मानसिक) उच्चारण (और) मेरा स्मरण करता हुआ शरीर को छोड़कर जाता है, वह परम गति को प्राप्त होता है।

**

He who departs by leaving body while uttering the single-syllable, namely "Om", ॐ, which is Brahman, and thinking of Me (of God who is implied by that syllable), attains the Supreme Goal.

Note: Almost all Upanishads have talked of "Om", ॐ, and its significance in detail. The wording of Sloka 8.11 is almost similar to Kathopanishad Sloka 1.2.15. Mandukyopanishad too.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥8.20॥

परः तस्मात् तु भावः अन्यः अव्यक्तः अव्यक्तात् सनातनः ।

यः सः सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

(परः, तस्मात्, तु, भावः- higher, than that, but, existence; अन्यः अव्यक्तः, अव्यक्तात्, सनातनः-another, unmanifested, than the unmanifested, Eternal; यः, सः, सर्वेषु, भूतेषु, नश्यत्सु, न, विनश्यति—who, that, all, beings, when destroyed, not, is destroyed.)

**

Parah tasmssttu bhavah anyah avyaktah avyaktaat sanaatanah;

Yah sa sarveshu bhooteshu nashyatsu na vinashyati.

**

परन्तु उस अव्यक्त-(ब्रह्म के सूक्ष्मशरीर-) से अन्य (विलक्षण) अनादि अत्यन्त श्रेष्ठ भावरूप जो अव्यक्त(ईश्वर) है, वह सम्पूर्ण प्राणियों के नष्ट होने पर भी नष्ट नहीं होता।

**

But distinct from that *bhavah* Unmanifested is the other eternal unmanifest Reality, the supreme Brahman called the Immutable (which is beyond the range of the sense organs), who does not get destroyed when all beings get destroyed. But what is that first Unmanifested spoken earlier in sloka, that Avyaktat is the seed of the multitude of beings, and which is characterised as ignorance. Bhavah, the Reality who is such does not get destroyed when all beings, beginning from Brahmaa get destroyed.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥8.21॥

अव्यक्तः अक्षरः इति उक्तः तम् आहुः परमाम् गतिम् ।

यम् प्राप्य न निवर्तन्ते तत् धाम परमं मम॥

(अव्यक्तः, अक्षरः, इति, उक्तः—unmanifested, imperishable, thus, called; तम्, आहुः, परमाम्, गतिम्—That, (they) say, the highest, goal; यम्, प्राप्य, न, निवर्तन्ते- which, having reached, not, return; तत्, धाम, परमम्, मम- that , abode (place or state) highest, My.)

**

Avyaktah akshara tamahu paramaamgatim,

Yam praapya na nivartante taddhaama paramam mama.

**

उसी को “अव्यक्त” और “अक्षर”- ऐसा कहा जाता है, वही परमगति कहा गया है (और) जिसको प्राप्त होने पर (जीव) फिर लौटकर (संसार में) नहीं आते वह मेरा परम धाम है।

**

He who has been mentioned as the Unmanifested, the Immutable, they call Him supreme Goal, That is the supreme abode of Mine, attaining or reaching which they do not return to the worldly state ever.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तः स्थानि भूतानि येन सर्वमिदं ततम् ॥8.22॥

पुरुषः सः परः पार्थ भक्त्या लभ्यः तु अनन्यया ।

यस्य अन्तः-स्थानि भूतानि येन सर्वम् इदम् ततम् ॥

(पुरुषः, सः, परः- Purusha, that, highest; भक्त्या, लभ्यः, तु, अनन्यया-by devotion (characterised as Knowledge) is attainable, verily, one-pointed (related to the Self, without another object, unswevering); यस्य, अन्तः-स्थानि, भूतानि-of whom, dwelling within, beings; येन,सर्वम्, इदम्, ततम्-by whom, all, this, pervaded.)

Note parah purussah, परः पुरुषः— The supreme, unsurpassable Person-derived in the sense of ‘residing in the heart’ or ‘all-persaviceness’ that Person compared to who there is nothing superior. And then which person are included all the beings which are Its products-for a product remains inherent in its cause and by which person is pervaded all this, the Universe.

**

Purushah sa parah paartha bhaktyaa labhyah tvananyayaa,

Yasyaantahsthaani bhootaane yena sarvamidaṁ tatam.

**

सम्पूर्ण प्राणी जिसके अन्तर्गत हैं (और) जिससे यह सम्पूर्ण संसार व्याप्त है, वह परम पुरुष परमात्मा तो अनन्य भक्ति से प्राप्त होने योग्य है।

**

And that supreme Person, *Purusa*- in whom are included (all) the beings and by whom all this pervaded- is, indeed reached through one pointed devotion.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः॥८॥

.....

अध्याय 9 राजविद्याराजगुह्ययोगः Yoga of The Kingly Science & Kingly Secret

In the ninth chapter, after ascertaining (the nature of) Brahman that is to be known, the Goal of one who is steadfast in Knowledge is stated. Krishna himself says to Arjuna about that in 9.1, “the most profound knowledge long with experience or realisation, knowing which, you shall be free from whatever is evil, i.e. worldliness.” But the purpose of life is to realise God, and until this done, the cycle of birth and death continues. Only in human life only, the choice to turn towards Self-realisation is always open. Gita reveal Krishna’s more compassionate nature in this chapter. Krishna demands that his real devotees would do everything, their every act, every meal, every sacrifice, every charity, even his sufferings- an offering to God only to get released from the bondage of karma. Doing everything for Krishna alone, then by that purity of will, one will be free from selfish motives and released from from karma. His Self will be free, and he will attain his goal of the union with Krishna (the Brahma). Krishna declares that he is impartial to all creatures: he neither favours nor rejects anyone. With some daring, probably at the risk of orthodox, Krishna adds that even sinner who takes wholehearted refuge in him becomes sadhu (good). In the text of the explanations of these slokas comes the forceful statement from Swami Vivekanand on the subject (9.32).

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥9.4॥

मया ततम् इदम् सर्वम् जगत् अव्यक्त-मूर्तिना ।

मत्-स्थानि सर्व-भूतानि न च अहम् तेषु अवस्थितः ॥

**

Mayaa tatamidam sarvam jagadavyaktamoortinaa;

Matsthaani sarvabhootaani na chaaham teshvavasthitah.

**

मुझ निराकार परमात्मा से यह सब जगत् जल से बर्फ के सदृश परिपूर्ण है और सब भूत मेरे अंतर्गत संकल्प के आधार स्थित हैं, किंतु वास्तव में मैं उनमें स्थित नहीं हूँ।

**

All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I don't dwell in them.

Note- This whole creation, the totality of visible things consisting of the elements, their derivatives and their cause, imagined through ignorance about Me, is pervaded by Me- who am the substratum and the supreme Reality—, as constituting its existence and manifestation, just as a snake that is imagined on a piece of rope through ignorance of it (are pervaded) by it.

And the Lord clarifies: No, all this not pervaded by this body, but by Me in My state (murti) that is unmanifested (avyakta), beyond the range of all the organs, and by nature of self-effulgent non-dual Consciousness and eternal Bliss. Hence all created things, moving and non-moving; existing Me; (they) subsist on account of assuming my nature, appearing as existent and manifested. But, in reality, I am not at all contained in them, in the imaginary objects, because there can be no relation between the imagined and the non- imagined. Hence it has been said: 'Whatever has anything superimposed on it is not affected in the least by the good and evil brought about by it'.(Brahamsutra)

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥9.6॥

यथा आकाश-स्थितः नित्यम् वायुः सर्वत्रगः महान् ।

तथा सर्वाणि भूतानि मत्-स्थानि इति उपधारय ॥

(यथा, आकाश-स्थितः, नित्यम्, वायुः, सर्वत्रगः, महान्—as, rests in the Akasa, always, the air, moving everywhere, great; तथा, सर्वाणि, भूतानि, मत्-स्थानि, इति, उपधारय—so, all, beings, rest in Me, thus, know.)

**

Yathaakaashashithito nityam vaayuh sarvatrago mahaan;
Tathaa sarvaani bhootaani matsthaani eetyupadhaaraya.

**

जिस प्रकार सब जगह विचरनेवाली महान् वायु नित्य ही आकाश में स्थित रहती है, ऐसे ही सम्पूर्ण प्राणी मुझमें ही स्थित रहते हैं- ऐसा तुम मान लो।

**

Understand thus that just as the voluminous wind moving everywhere is ever present in space, similarly **all beings abide in Me** who is omnipresent like space- **abide certainly without any contact.**

.....
Various Ways of Worship Brahman

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥9.14॥

सततम् कीर्तयन्तः माम् यतन्तः च दृढ-व्रताः ।

नमस्यन्तः च माम् भक्त्या नित्य-युक्ताः उपासते ॥

**

Satatam kirtayanto maam yatantashcha dridhavrataah,
Namasyantashcha maam bhaktyaa nityayuktaa upaasate.

**

ऐसे भक्त निरन्तर मेरा कीर्तन करते हुए और दृढ़ निश्चय के साथ मेरी प्राप्ति के लिए यत्न करते हुए और भक्तिपूर्वक मुझे नमस्कार करते हुए सदा मेरे साथ योगयुक्त रहते हुए मेरी उपासना किया करते हैं।RSD

**

Always glorifying Me, God (who am Brahman in reality) and striving, endeavouring with help of such virtues as withdrawal of the sense organs, control of mind and body, kindness, non-injury, etc.; the person of firm vows (whose vows are unshakable, such as that of celibacy, worship Me by paying obeisance to Me, to the Self residing in the heart and being ever endowed with devotion.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥9.15॥

ज्ञान-यज्ञेन च अपि अन्ये यजन्तः माम् उपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥

**

Gyanjagyena chapyanye yajanto maamupaasate
Ekatvena prithaktvena bahudhaa vishvatomukham

**

और ऐसे ही दूसरे अन्य मनुष्य मेरे एकत्व भाव को, मेरे पृथक् पृथक् भावों को और अनन्त जीव और पदार्थों के रूप में मेरे विविध प्रकार के अनन्त मुख वाले भाव (रूप) को अपनी दृष्टि में रखते हुए ज्ञान-यज्ञ के द्वारा मेरा यजन करते हुए मेरी उपासना किया करते हैं
IRSD

**

Others, giving up verily other forms of adoration; verily worship Me, God by adoring exclusively through the sacrifice of the knowledge of oneness- knowledge of God itself into sacrifice; and that knowledge consists in the realisation of the highest truth that the supreme Brahman is verily one; adoring with that (knowledge), they worship Me; (others worship Me) multifariously- in different forms as Sun, moon, etc.; Still others worship Me thinking that very God is multi-formed, who has His face everywhere, that is, who is the Cosmic Person, exists variously. In numerous ways they worship Him, the Cosmic Person, who has his face everywhere.

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥9.16॥

अहम् क्रतुः अहम् यज्ञः स्वधा अहम् अहम् औषधम् ।

मन्त्रः अहम् अहम् एव आज्यम् अहम् अग्निः अहम् हुतम् ॥

(अहम्, क्रतुः; अहम्, यज्ञः, स्वधा, अहम्, अहम्, औषधम्—I, sacrifice, I, sacrifice, the offering to Pitris or ancestors, I, I, the medicinal herbs and all plants; मन्त्रः, अहम्, अहम्, एव, आज्यम्, अहम्, अग्निः, अहम्, हुतम् —sacred syllable, I, I, also, ghee, clarified butter, I, the fire, I, the offering.)

**

Aham kraturaham yajnah svadhaaham aham aushadham;
Mantroaham ahamvevaajyam ahamagniraham hutam.

**

मैं ही क्रतु हूँ, मैं ही यज्ञ हूँ, मैं स्वधा सामग्री हूँ, मैं यज्ञ में डालनेवाली औषध हूँ, मैं ही मंत्र हूँ, मैं ही घृत हूँ, मैं अग्नि हूँ, और हवन आहुति क्रिया भी मैं ही हूँ।

**

(I, Myself, am the different items used in sacrificial rituals), I am the kratu (a kind of Vedic sacrifice) I am the Yajna, यज्ञः the sacrifice too. I am the स्वधा svadhaa, the food items offered in the fire. I am the aushadha, औषध, (medicinal plants that are in the sacrifice), I am the mantra, uttered for the different offerings I sacrifices, Myself; I am the आज्य (oblation), I am the fire lit for the sacrifice too, and I am also the act of offering.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥9.18॥

गतिः भर्ता प्रभुः साक्षी निवासः शरणम् सुहृत् ।

प्रभवः प्रलयः स्थानम् निधानम् बीजम् अव्ययम् ॥

(गतिः, भर्ता, प्रभुः, साक्षी, निवासः, शरणम्, सुहृत्— the fruit of actions, the nourisher, the Lord, the witness, the abode, the shelter, the friend; प्रभवः, प्रलयः, स्थानम्, निधानम्, बीजम्, अव्ययम्— the origin, the dissolution, the foundation, the treasure-house, the seed, imperishable.)

**

Gatibhartaa prabhuh saakshee nivaasah sharanam suhrit;

Prabhavah pralayah sthaanam nidhaanam beejamavyayam.

**

पारमार्थिक लक्ष्य, गति, भरण पोषण करनेवाला-भर्ता, प्रभु, साक्षी, वासस्थान (निवास), आश्रय (शरण स्थान), प्रत्युपकार न चाहकर हित करनेवाला-सुहृद्, उत्पत्ति और प्रलय का हेतु, स्थान, निधान (भंडार), (तथा) अविनाशी बीज (कारण) भी मैं ही हूँ।

**

(I am) the fruit of actions, the nourisher, the Lord, witness (of all that is done or not done by beings), abode, refuge (remover of sufferings), friend (one who does a good without thought of reward or return help, origin of the world), end (the place into which it merges), foundation (on which the world rests), store (which is the future enjoyment of beings) and the imperishable seed (the cause of growth of all things which germinate).

Note- The seed is imperishable because it continues so long as the world lasts. Nothing springs up without a seed. And since creation is noticed to be continuous, it is understood that the continuity of the seed never ends.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥9.22॥

अनन्याः चिन्तयन्तः माम् ये जनाः पर्युपासते ।

तेषाम् नित्य-अभियुक्तानाम् योग-क्षेमम् वहामि अहम् ॥

(अनन्याः, चिन्तयन्तः-without others, thinking; माम्, ये, जनाः, पर्युपासते— Me, who, persons, worship; तेषाम्, नित्य-अभियुक्तानाम्, योग-क्षेमम्, वहामि, अहम्— of them, of the ever-united, the supply of what is not already possessed, and the preservation of whatever is already possessed, carry, I.)

**

Ananyaashchintayanto maam ye janaah paryupaasate,

Tesaam nityaabhilyuktaanaam yogakshemam vahaamyaham.

**

जो अनन्यभाव भक्त मेरा चिन्तन करते हुए (मेरी) भलीभाँति उपासना करते हैं, (मुझमें) निरन्तर लगे हुए उन भक्तों का यागक्षेम (अप्राप्त की प्राप्ति और प्राप्त की रक्षा) की ज़िम्मेदारी लेता हूँ।

**

Those persons who, becoming non-different from Me and meditative, worship Me everywhere, for them, who are ever attached (to Me), I arrange for securing what they lack and preserving what they have.

Note- Yoga, योग, means making available what one does not have, and Kshemam, क्षेमं, means the protection of what one has got. Yoga-kshemam, योगक्षेमं means securing what they lack and preserving what they have.

Something more to it: Does the Lord look differently to his devotee and a man of Knowledge as he is the very Self? The logic is as follows:

Other who are devotees make their own efforts as well for their own sake, to arrange for securing what they lack and protecting what they have. On the contrary , those who have realised non-duality do not make any effort to arrange for themselves the acquisition of what they do not have and preservation of what they have. Indeed, they desire nothing for themselves,

in life or death. They have taken refuge only in the Lord. Therefore, the Lord Himself arranges to procure what they do not have and protect what they have got.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥9.26॥

पत्रम् पुष्पम् फलम् तोयम् यः मे भक्त्या प्रयच्छति ।

तत् अहम् भक्ति-उपहृतम् अश्नामि प्रयत आत्मनः ॥

(पत्रम्, पुष्पम्, फलम्, तोयम्- a leaf, a flower, a fruit, water; यः, मे, भक्त्या, प्रयच्छति-who, to Me, with devotion, offers; तत्, अहम्, भक्ति-उपहृतम्-that, I, offered with devotion; अश्नामि, प्रयत आत्मनः- eat (accept), of the pure minded.)

**

Patram pushpam phalam toyam yo me bhaktyaa prayacchati,

Tadaham bhaktyupahritamashnaami prayataatmanah.

**

जो भक्त मुझे प्रेम से पत्र, पुष्प, फल, जल आदि को प्रेमपूर्वक अर्पण या भेंट करता है, उस(मुझमें) तल्लीन हुए अन्तःकरणवाले भक्त के द्वारा सप्रेम दिये हुए उपहार को मैं (खा लेता हूँ) स्वीकार कर लेता हूँ।

**

Whoever offers Me with devotion- a leaf, a flower, a fruit, or even water. I accept that (gift) of the pure-hearted man which has been devotionally presented.

Note-The sloka emphasises that by the giving away of anything from the products of the nature like leaf or flower or fruit or water or from the one's house the prepared food, or grain or from your rightly earned wealth in the name of Brahman to the real needy devotionally without hoping for any selfish motive, 'with a mind imbued with the yoga of renunciation with free mind, one attains Me as told in next verse 9.28.

Swami Vivekananda mentioned of the content of this sloka in "The Story of the Boy Gopal (in *Complete Works*, 5.168.)

Gopal's mother was very poor to offer in worship, she offered leaves, flowers, "Thou for whom the world of flowers bloom, accept my poor offerings of fruits. I am weak, I am ignorant. I do not know how to approach Thee, how to worship Thee, my God, my Cowherd, my child; let my worship be pure, my love for Thee selfless; and if there is any virtue in worship, let it be Thine, grant me only love, love that never asks for any thing— never seeks for any thing but love.' This is that worship that God expects.....

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥9.27॥

यत् करोषि यत् अश्नासि यत् जुहोषि ददासि यत् ।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मत् अर्पणम् ॥

(यत्, करोषि, यत्, अश्नासि- whatever, you do, whatever, you eat; यत्, जुहोषि, ददासि, यत्- whatever you offer in sacrifice, you give, whatever; यत्, तपस्यसि, तत्, कुरुष्व, मत् अर्पणम्- whatever, you practises as austerity, that , do, to me, offering.)

**

Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,

Yattapasyasi kaunteya tatkuruṣva madarpaṇam.

**

तुम जो कुछ करता है, जो कुछ भोजन करता है, जो कुछ यज्ञ करता है, जो कुछ दान करता है, और जो कुछ तप करता है, वह सब मेरे अर्पण कर दे।

**

Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give and whatever austerity you undertake, (all) you offer to Me.

Note from Vivekananda—Name, fame, goods, “ Whatever sacrifices you perform, whatever penance you undergo, whatever you eat”- surrender everything to His feet. What on earth do we want? He has given us refuge, what more do we want? Bhakti is verily its own reward—what else is needed?

समोऽहं सर्वभूतेषु न द्वेष्टोऽस्ति न प्रियः।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥9.29॥

समः अहम् सर्व-भूतेषु न मे द्वेष्यः अस्ति न प्रियः ।

ये भजन्ति तु माम् भक्त्या मयि ते तेषु च अपि अहम् ॥

(समः, अहम्, सर्व-भूतेषु-the same, I, in all beings; न, मे, द्वेष्यः, अस्ति, न, प्रियः- not, to Me, hateful, is, not, dear; ये, भजन्ति, तु, माम्, भक्त्या-who, worship, but Me, with devotion; मयि, ते तेषु, च, अपि, अहम्-in Me, they, in them, and, also, I.)

**

मैं सम्पूर्ण प्राणियों में समान हूँ। (उन प्राणियों में) न तो कोई मेरा द्वेषी है, (और) न कोई प्रिय है। परन्तु जो प्रेमपूर्वक मेरा भजन करते हैं, वे मुझमें हैं और मैं भी उनमें हूँ।

**

I am impartial towards all beings; to Me there is none hateful or none dear. But those who worship Me with devotion, they exist in Me- by their very nature; they do not exist in Me because of My love, and I too naturally exist in them, not in others. Thus there is no hatred towards them

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥9.30॥

अपि चेत् सु-दुः-आचारः भजते माम् अनन्य-भाक् ।

साधुः एव सः मन्तव्यः सम्यक् व्यवसितः हि सः ॥

(अपि, चेत्, सु-दुः-आचारः-even, if, a very wicked person; भजते, माम्, अनन्य-भाक्- worships, Me, with devotion to none else; साधुः, एव, सः, मन्तव्यः-righteous, verily, he, should be regarded; सम्यक्, व्यवसितः, हि, सः- rightly, resolved, indeed, he.)

**

api chetsuduraachaaro bhajate maamaanyanyabhaak;

Saadhureva sa mantavyah samyagvyavasito hi sah.

**

यदि कोई दुराचारी से दुराचारी भी अनन्य भक्त होकर मेरा भजन करता है तो वह साधु ही मानने योग्य है, कारण कि उसने यथार्थ निश्चय बहुत अच्छी तरह कर लिया है। तुलसीदास सुन्दर कांड में कहा है-

जौं नर होइ चराचर द्रोही। आवै सभय सरन तकि मोही॥

तजि मद मोह कपट छल नाना। करउँ सदय तेहि साधु समाना॥

**

Even if a man of very bad conduct, of extremely vile behaviour, of very condemnable character worships Me with one-pointed devotion with mind not given to anybody else, he is to be considered verily good, as well behaved; for he has resolved rightly and virtuous intentions.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥9.31॥

क्षिप्रम् भवति धर्म-आत्मा शश्वत् शान्तिम् निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

(क्षिप्रम्, भवति, धर्म-आत्मा—soon, (he) becomes, righteous; शश्वत्, शान्तिम्, निगच्छति—eternal, peace, attains; प्रतिजानीहि, न, मे, भक्तः, प्रणश्यति- proclaim for certain, not, My, Bhakta, perishes)

**

Kshipram bhavati dharmaatmaa shahvacchantim nigacchati;

Kaunteya pratijaaneeni na me bhaktah pranashyati.

**

वह तत्काल (उसी क्षण) ही धर्मात्मा हो जाता है और परम शान्ति को प्राप्त होता है। मेरे प्रेमी भक्त का कभी पतन नहीं होता, (ऐसी तुम) प्रतिज्ञा करो।

**

He soon becomes possessed of a virtuous mind; he attains everlasting peace. Do you proclaim boldly that My devotees does not get ruined.

Note- Having given his external evil behaviour due to the strength of his internal resolves, he soon becomes verily possessed of a virtuous mind; he attains everlasting peace. Make a firm declaration that My devotee who has dedicated his inner being to Me, does get ruined ever.

मां हि पार्थ व्यपाश्रित्य येऽपि स्यु पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥9.32॥

माम् हि पार्थ व्यपाश्रित्य ये अपि स्युः पाप-योनयः ।

स्त्रियः वैश्याः तथा शूद्राः ते अपि यान्ति पराम् गतिम् ॥

(माम्, हि, व्यपाश्रित्य- Me, indeed, taking refuge in; ये, अपि, स्युः, पाप-योनयः- who, even, may be, of sinful birth; स्त्रियः, वैश्याः, तथा, शूद्राः- women, Vaishyas,

also Sudras; ते, अपि, यान्ति, पराम्, गतिम्- they, also, attain, the Supreme, Goal.)

**

Maam hi paartha vyapashritya yeapi syu paapayonayah;
Striyo vaishyaastathaa shoodraasteapi yaanti paraam gatim.

**

जो सभी- स्त्री, वैश्य, शूद्र या पापयोनि चाण्डालादि (हों) वे विना भेद भाव के निःसन्देह मेरी शरण में आकर परमगति को ही प्राप्त होते हैं।

**

For even those who are born of sin- women, Vaishyas, as also Sudras-, even they reach the highest Goal by taking shelter under Me.

Note- Swami Vivekananda wrote about this sloka: *“Women, or Vaishyas, or even shudras, all reach the highest goal.” Breaking the bondages of all, the chains of all, declaring liberty to all to reach the highest goal, come the words of Gita, rolls like thunder the mighty voice of Krishna.....He further says, “But one defect which lay in the Advaita was its being worked out so long on the spiritual plane (for those rare seeking Realisation, and nowhere else; now the time has come when you have it practical (for all common persons). It shall no more be rahasya, a secret, it shall no more live with monks living in the Himalayas, it must come down to the daily, everyday life of the people;it shall be worked out in the cottage of the poor, the beggar in the street, everywhere; anywhere it can be worked out. Therefore do not fear whether you are a woman or a Shudra, for this religion is so great, says Lord Krishna, even a little of it bring a great amount of good. (2.40)”*

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः॥१॥

अध्याय 10 विभूति योग Yoga of The Divine Glories

In this this chapter particularly, at the request of Arjuna, Krishna reveals a few of his divine powers and attributes, mostly to take out from the mind of people the doubts about the various objects that think of their own or worship some objects, and them separate from Him their individual attributes. Interestingly, Krishna says, “Of fields of knowledge, he is the knowledge of the Self.”

With the context of sloka 10.41, Swami Vivekanand made get comments for Hindus and the rest of the world: “Wherever thou findest a great soul of immense power and purity struggling to raise humanity, know that he is born of My splendour, that I am there working through him.” And then continues, The Lord Krishna has declared to the Hindu in His incarnation as Krishna, “I am every religion as the thread through a string of pearls. Wherever thou seest extraordinary holiness and extraordinary power raising and purifying humanity, know thou that I am there.” ..I challenge the world to find , throughout the whole system of Sanskrit philosophy, any such expression as that of Hindu alone will be saved and not others. This our sages knew, and, therefore , left it open to all Indian people to worship such great personages, such Incarnations. “Wherever an extraordinary power is manifested by external man, know that I am there; it is from Me that manifestation comes. “ That leaves the door open for the Hindu to worship the Incarnations of all the countries in the world. The Hindu can worship any sage and any saint from any country whatsoever, and as a fact we go and worship many times in the churches of the Christians, and many, many times in the Mohammedan mosques, and that is good. Why not? Ours, as I have said, is the universal religion. It is inclusive enough to include all the ideals. All the ideals of religion, that exist in the world can be immediately included, and we can patiently wait for all ideals that are to come in the future to be taken in the same fashion, embraced in the infinite arms of the religion of the Vedanta.” That last but one sloka of the chapter is:

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥10.41॥

यत् यत् विभूतिमत् सत्त्वम् श्रीमत् ऊर्जितम् एव वा ।

तत् तत् अवगच्छ त्वम् मम तेजः अंश-सम्भवम् ॥

Whatever objects (all living beings) is verily endowed with majesty, possessed of prosperity, or is energetic, you know for certain each of them as having a part of My power as its source.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥10.10॥

तेषाम् सतत-युक्तानाम् भजताम् प्रीति-पूर्वकम् ।

ददामि बुद्धि-योगम् तम् येन माम् उपयान्ति ते ॥

(तेषाम्, सतत-युक्तानाम्- to them, ever steadfast; भजताम्, प्रीति-पूर्वकम्- (of the) worshipping, with love; ददामि, बुद्धि-योगम्, तम्- (I) give, Yoga of discrimination, that; येन, माम्, उपयान्ति, ते-by which, to Me, come, they.)

**

Tesham satata yuktaanaam bhajataam preetipoorvakam;

Dadaami buddhiyogam tam yena maam upayaanti te.

**

निरंतर मेरे ध्यान में लगे हुए और प्रेमपूर्वक भजने वाले को मैं वह बुद्धियोग देता हूँ, जिससे वे मुझे प्राप्त होते हैं।

**

To them who, becoming devotees, adore Me and who are ever devoted and ever attached, who have become free from all external desires and worship Me with love, I grant that possession of wisdom to pursue full enlightenment with regards to My real nature by which they reach Me, realise the supreme God as their own Self.

Note- Buddhi-yogam- is the possession of that wisdom that leads one to full enlightenment with regards to My real nature, and realise that the supreme God as one's own Self.

.....

तेषां एव अनुकम्पार्थं अहं अज्ञानजं तमः।

नाशयामि आत्मभावस्थो ज्ञानदीपेन भास्वता॥10.11॥

तेषाम् एव अनुकम्पार्थम् अहम् अज्ञानजम् तमः ।

नाशयामि आत्म-भावस्थः ज्ञान-दीपेन भास्वता ॥

(तेषाम्, एव, अनुकम्पार्थम्- for them, mere, out of compassion; अहम्, अज्ञानजम्, तमः- I, born of ignorance, darkness; नाशयामि, आत्म-भावस्थः- (I) destroy, dwelling within their self; ज्ञान-दीपेन, भास्वता- by the lamp of knowledge, luminous.)

**

Tesaamevaanukampaarthmamajnaanajam Yamaha.

Naashyaamyaatmabhaavastho jnaaanadipena bhaasvataa.

**

उन भक्तों पर कृपा करने के लिये ही उनके स्वरूप-(होनेपन) में, रहनेवाला मैं (आत्मा) उनके अज्ञानजन्य अंधकार (जिससे वे शरीर और इन्द्रियों के सुखों को ही इस जीवन का एकमात्र लक्ष्य मान लेते हैं) को प्रकाशमय ज्ञानरूप दीपक के द्वारा नष्ट कर देता हूँ।

**

Out of compassion for them alone, anxious as to how they may have bliss; I, residing in their hearts, destroy the darkness born of ignorance and the darkness of delusion known as false comprehension originating with luminous lamp of Knowledge- fed by the oil of divine grace resulting from devotion, fanned by the wind of intensity of meditation on Me, having the wick of the intellect imbued with the impression arising from such disciplines as celibacy etc. in the receptacle of the detached mind, placed in the windless shelter of the mind withdrawn from objects and untainted by likes and dislikes, and made luminous by full illumination resulting from the practice of constant concentration and mediation.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥10.20॥

अहम् आत्मा गुडाका-ईश सर्व-भूत-आशय-स्थितः ।

अहम् आदिः च मध्यम् च भूतानाम् अन्तः एव च ॥

(अहम्, आत्मा, सर्व-भूत-आशय-स्थितः- I, the Self, seated in the heart of all beings; अहम्, आदिः, च, मध्यम्, च- I, the beginning, and, the middle, and; भूतानाम्, अन्तः, एव, च- of (all) beings, the end, even, and.)

**

Aham aatmaa gudaakesh sarva bhootaashaya sthitah;
Aham aadishcha madhyam cha Bhootaanaam anta eva cha.

**

मैं सब प्राणियों के हृदय में स्थित आत्मा भी मैं ही हूँ तथा संपूर्ण भूतों का आदि, मध्य और अंत भी मैं ही हूँ॥20॥

**

I am the Self residing in the hearts of all beings, who is to be ever-meditated as residing in the hearts of all beings. And, by one who is unable to do so, I am to be meditated on (through them) because I am verily the beginning, the origin and the middle (continuance), as also the end, dissolution of (all) beings.

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥10.32॥

सर्गाणाम् आदिः अन्तः च मध्यम् च एव अहम् अर्जुन ।

अध्यात्म-विद्या विद्यानाम् वादः प्रवदताम् अहम् ॥

(सर्गाणाम्, आदिः, अन्तः, च- among creations, the beginning, the end, and; मध्यम्, च, एव, अहम्-the middle, and, also, I; अध्यात्म-विद्या, विद्यानाम्- the science of the Self, among sciences; वादः, प्रवदताम्, अहम्- logic, among controversialists, I.)

**

Sargaanaam aadirantashcha madhyam chaivaaham Arjuna;
Adhyaatmavidyaa vidyaanaam vaadah pravadataam aham.

**

सृष्टियों का आदि और अंत तथा मध्य में भी मैं ही हूँ। मैं विद्याओं में ब्रह्मविद्या और परस्पर तत्त्वनिर्णय के लिये किये जाने वाले परस्पर शास्त्रार्थ करनेवाले ज्ञानियों में दिये जाने वाला वाद (तर्क) हूँ।

**

Of the manifestations (creations), I am the beginning, the middle as also the end. I am the knowledge of Self among knowledge; of those who debate I am Vada

Note- The word, 'pravadataam' here means the different kinds of debates held by the participants and three types: Vaada: discussion with open-mindedness, with a view to determining true purport; Jalpa: pointless debate, Vitanda: wrangling discussion.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥10.34॥

मृत्युः सर्व-हरः च अहम् उद्भवः च भविष्यताम् ।

कीर्तिः श्रीः वाक् च नारीणाम् स्मृतिः मेधा धृतिः क्षमा ॥

(मृत्युः, सर्व-हरः, च, अहम्- death, all-devouring, and, I; उद्भवः, च, भविष्यताम्- the prosperity, and, of those who are to be prosperous; कीर्तिः, श्रीः, वाक्, च, नारीणाम्- the feminine qualities, fame, prosperity, speech, and, of the feminine; स्मृतिः, मेधा, धृतिः, क्षमा-the memory, intelligence, firmness, forgiveness.)

**

Mrityuh sarva harashchaaham udbhavashcha bhavishyataam;

Keertih shree vaak cha naareenaam smritih medhaa dhritih kshamaa.

**

मैं ही सब (शरीरों) का हरण (अन्त) करनेवाला मृत्यु और उसके बाद नये रूप में उत्पत्ति का कारण हूँ तथा स्त्रियों में कीर्ति, श्री, वाक्, स्मृति, मेधा, धृति और क्षमा हूँ। (ये सातों हिन्दू शास्त्रों की श्रेष्ठ स्त्रियाँ मानी गई हैं, पाँच प्रजापति दक्ष की, 'श्री' महर्षि भृगु की, और 'वाक्' ब्रह्मा की कन्याएँ हैं। आम व्यवहार में ये सात गुण भी हर मनुष्य के जीवन की काम्य वस्तु भी हैं।)

**

And I am the Death, the destroyer of all meaning the supreme God is all-destroyer because He destroys everything during dissolution; and the prosperity of those destined to be prosperous or of those who are fit for attaining eminence. (I am) fame, beauty, speech, memory, intelligence, fortitude and forbearance, by coming to possess even a trace of which one considers himself successful or superior.

Note- The word savaharah, सर्वहर:- means death of two kinds- one destroying wealth, and the other destroying life. Similarly, there are two views about the meaning of the word, naarinmaa. According to one commentator it means feminine qualities, whereas according to Madhusudan Saraswati, these seven goddesses are wives of the god Dharma.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥10.39॥

यत् च अपि सर्व-भूतानाम् बीजम् तत् अहम् अर्जुन ।

न तत् अस्ति विना यत् स्यात् मया भूतम् चर-अचरम् ॥

(यत्, च, अपि, सर्व-भूतानाम्—which, and also, among all beings; बीजम्, तत्, अहम्- seed, that, I; न, तत्, अस्ति, विना, यत्—not, that, is, without, which; स्यात्, मया, भूतम्, चर-अचरम्- may be, by Me, being, moving or unmoving.)

**

Yachchaapi sarvabhootaanaam beejam tadaham arjuna;

Na tadasti vinaa yatsyaat mayaa bhootam chaaacharam.

**

सभी प्राणियों (की उत्पत्ति) का जो बीज (मूल कारण) है, वह बीज मैं ही हूँ, क्योंकि चर और अचर कोई भी प्राणी ऐसा नहीं है, जो मेरे बिना हो अर्थात् वे सभी मैं ही हूँ।

**

Moreover, whatsoever is the seed of all beings, that I am. There is no moving or non-moving which can exist without Me.

Note- For whatever is rejected by Me, from whatever I withdraw Myself will have no substance, and will become a non-entity. Hence the meaning is that everything has Me as its essence.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे

श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः॥10॥

अध्याय 11 विश्वरूपदर्शन योगः Yoga of the Vision of The Cosmic Form

After listening from Krishna about his various splendours in earlier chapter and other teachings about the various yogas and pushing him to get into the battle, Arjuna in this chapter, 'the most exalted in Gita' requests Krishna, 'if you think me strong enough to behold your infinite glory, show me your immortal Self.' Krishna gives Arjuna the spiritual vision before showing his Cosmic Form. And naturally with the boon, Sanjaya also could see the same and describes in glorious way, what he and Arjuna saw in one of the poetic 56 slokas of the chapter, perhaps the best one being 11.12.

विश्वरूप दर्शन - प्रार्थनात्मक श्लोक

संजय उवाच

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११.११॥

Wearing heavenly garlands and apparel, anointed with heavenly scents, abounding in all kinds of wonder, resplendent, infinite, and with faces everywhere.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥11.12॥

Should the effulgence of a thousand suns blaze forth simultaneously in the sky, that might be similar to radiance of that exalted One.

कृष्ण के ब्रह्म रूप की प्रार्थना

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥११.१८॥

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।

अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥११.३७॥

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
 वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥११.३८॥
 वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
 नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥११.३९॥
 नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
 अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥४०॥
 पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
 न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्योलोकत्रयेऽप्यप्रतिमप्रभाव ॥११.४३॥
 तस्मात्प्रणम्य प्रणिधाय कायंप्रसादये त्वामहमीशमीड्यम् ।
 पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥११.४४॥

**

दिव्य-माल्य-अम्बर-धरम् दिव्य-गन्ध-अनुलेपनम् ।
 सर्व-आश्चर्यमयम् देवम् अनन्तम् विश्वतोमुखम् ॥११॥
 दिवि सूर्य-सहस्रस्य भवेत् युगपत् उत्थिता ।
 यदि भाः सदृशी सा स्यात् भासः तस्य महात्मनः ॥१२॥
 त्वम् अक्षरम् परमम् वेदितव्यम् त्वम् अस्य विश्वस्य परम् निधानम् ।
 त्वम् अव्ययः शाश्वत-धर्म-गोप्ता सनातनः त्वम् पुरुषः मतः मे ॥१८॥
 कस्मात् च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणः अपि आदि-कर्त्रे ।
 अनन्त देवेश जगत् निवास त्वम् अक्षरम् सत् असत् तत् परं यत् ॥३७॥
 त्वम् आदिदेवः पुरुषः पुराणः त्वम् अस्य विश्वस्य परम् निधानम् ।
 वेत्ता असि वेद्यम् च परम् च धाम त्वया ततम् विश्वम् अनन्त-रूप ॥३८॥
 वायुः यमः अग्निः वरुणः शशाङ्कः प्रजापतिः त्वम् प्रपितामहः च ।
 नमः नमः ते अस्तु सहस्र-कृत्वः पुनः च भूयः अपि नमः नमः ते ॥३९॥
 नमः पुरस्तात् अथ पृष्ठतः तः नमः अस्तु ते सर्वतः एव सर्व ।
 अनन्त-वीर्य-अमित-विक्रमः त्वम् सर्वम् समाप्नोषि ततः असि सर्वः ॥४०॥
 पिता असि लोकस्य चर-अचरस्य त्वम् अस्य पूज्यः च गुरुः गरीयान् ।
 न त्वत् समः अस्ति अभ्यधिकः कुतः अन्यः लोक-त्रये अपि अप्रतिम-प्रभाव ॥४३॥
 तस्मात् प्रणम्य प्रणिधाय कायम् प्रसादये त्वाम् अहम् ईशम् ईड्यम् ।
 पिता इव पुत्रस्य सखा इव सख्युः प्रियः प्रियायाः अर्हसि देव सोढुम् ॥४४॥

**

Divyamalayambaradharam divyagandhanulepanam
 Sarvaacharyamayam devam anant visvatomukham.11

Divi suryasahasya bhavet yugapadutthiita,
 Yadibhah sadrishi sa syat bhastasya mahatamanah. 12
 Tvamaksaram paramam veiditvyam,
 tvamasya visvasyaya param nidhanam,
 tvamavyayah sasvatdharma gopta,
 Sanatanastvam puruso mato me.18
 Kasmaccha te na nameran mahatman
 Gariase brahmano pyadikartre
 Anant devesh jagannivasa
 Tvamaksaram sadasattatparam yat.37
 Tvam adidevah purusah puranah
 Tvamasya visvasya param nidhanam
 Vettasi vedyam cha param cha dhama
 Tvaya tatam visvam anantrupa 38
 Vayuryamo agnir varunah sasankah
 Prajapatistvam prapitamahascha
 Namonamasteastu sahasrakritvah
 Punascha bhuyoapi namo namaste 39
 Namah purastadatha pristhate
 Namoastu te sarvat eva sarva
 Anantaviryam amitvikramstvam
 Sarvam samapnosi tatoasi sarvah 40
 Pitasi lokasya characharasya
 Tvamsya puhyascha gururgariyan
 Na tvatsamoastiavyadhikah kutoanyo
 Loktrayeapiapratimprava.43.
 Tasmad pranamya pranidhikayam
 Prasadaye tvam aham isham idyam
 Pitega putrasya sakheva sakhyuah
 Priyah priyayahrsi dev sodhum 44

**

दिव्य माला और अलौकिक वस्त्रों को पहने हुए हैं और जिनके ललाट पर दिव्य गंध (चन्दन
 आदि) लगा हुआ है एवं समस्त प्रकार के आश्चर्यमय, अनन्त, सब तरफ़ मुखौवाले विराट
 स्वरूप के हैं परम देव (११)। आकाश में हजारों सूर्योदय के एक साथ उदय हो जाने पर

उनके कुल प्रकाश उस महात्मा के समान नहीं हो सकता(१२)। स्वयं ही जानने योग्य हैं आप परम अक्षर(ब्रह्म); आप ही हैं इस विश्व के परम आश्रय, सनातन धर्म के रक्षक और आप ही सनातन पुरुष हैं, मानता हूँ(१८)। हे महात्मन्, गुरुओं के गुरु, ब्रह्मा के भी आदिकर्ता और सबसे श्रेष्ठ हैं, आपको नमस्कार क्यों नहीं करें; क्योंकि हे अनन्त, हे देवेश, हे जगन्निवास, आप सत् असत् और इन दोनों के परे जो कुछ है वे आप ही अक्षरतत्त्व हैं (३७)। आप आदिदेव और सनातन पुरुष, परम आश्रय हैं, और इस संसार के ज्ञाता (जाननेवाला), ज्ञेय (जानने योग्य), और परम धाम हैं। आपका ही अनन्तरूप सम्पूर्ण संसार व्याप्त है(३८)। आप ही वायु, यम, अग्नि, वरुण, चंद्रमा, परब्रह्म और प्रपितामह भी हैं, आपको सहस्र सहस्र बार बार नमस्कार है(३९)। सामने से, पीछे से और सब ओर से नमस्कार है। हे अनन्तवीर्य, आप अमित विक्रमशाली हैं, सबमें व्याप्त किये हुए हैं, सब कुछ आप हैं (४०)। चराचर संसार के पिता हैं, पूज्यनीय और गुरुओं के महान गुरु हैं। अप्रतिम प्रभाववाले आपके समान तीनों लोकों में भी कोई नहीं है, तो फिर आपसे अधिक श्रेष्ठ का सवाल ही नहीं उठता(४३)। मैं अपने शरीर के द्वारा साष्टांग प्रणाम करके आपको प्रसन्न होने के लिये प्रार्थना करता हूँ। जैसे पिता पुत्र के, मित्र अपने मित्र के और प्रिय अपनी प्रिया के अपराध को क्षमा करता रहता है, वैसे ही आप भी मेरे अपराधों को क्षमा कीजिये (४४)।

**

Clothed in celestial garments and covered with
Garlands, sweet-smelling with heavenly fragrances,
He showed himself as the infinite Lord, the source
of all wonders, whose face is everywhere.11.11

If a thousand suns were to rise in the heavens
at the same time, the blaze of their light would
resemble the splendour of that supreme spirit.11.12

You are the supreme, changeless Reality,
the one thing to be known. You are the
refuge of all creation, the immortal spirit,
the eternal dharma. 11.18

How could they not worship you, O Lord! You
are the eternal spirit, who existed before the Brahma
the creator and who will never cease to be. Lord
of the gods, you are what is and what is not, and
beyond the duality of existence and non-existence.11.37

You are the first among gods, the timeless spirit,
the resting place of all beings. You are the knower and
the thing which is known. You are the final home,
with your infinite form you pervade the cosmos.11.38

You are Vayu, god of wind; Yama, god of
death; Agni, god of fire; god of water.
You are the moon and the creator Prajapati,
and the great-father of all creatures. I bow
before you and salute you again and again.11.39

You are behind me and in front of me; I bow to
you on every side. Your power is immeasurable.
You pervade everything; you are everything. 11.40

You are the father of of the universe, of the
animate and the inanimate; you are the object of
all worship, the greatest guru. There is none
to equal you in the three worlds. Who can match
your power? 11.43

O, gracious Lord, I prostrate myself before you and
ask for your blessing. As a father forgives his son,
or a friend a friend, or a lover his beloved,
so should you forgive me.11.44

(From Eknath Easwaran'. Translation)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥11.54॥

भक्त्या तु अनन्यया शक्यः अहम् एवम्-विधः अर्जुन ।

ज्ञातुम् द्रष्टुम् च तत्त्वेन प्रवेष्टुम् च परन्तप ॥

(भक्त्या, तु, अनन्यया- by devotion, indeed, single-minded; शक्यः, अहम्, एवम्-
विधिः—(am) possible, I, of this form; ज्ञातुम्, द्रष्टुम्, च, तत्त्वेन, प्रवेष्टुम्, च— to
know, to see, and, in reality, to enter into, and.

**

Bhaktyaa tvananyayaa shakya aham evamvidhoarjuna;
Jnaatum drashtum cha tattvena praveshtum cha parantapa.

**

इस प्रकार भक्त केवल अनन्य भक्ति से ही मुझे तत्त्व से जान, (साकाररूप) में देख तथा
मुझमें प्रवेश (प्राप्त) कर सकता है।

**

But by single-minded devotion am I- in this form—in the aspect of the
Cosmic form, not only able to be known from the scriptures and also seen
in reality, and also to be entered into for attaining Liberation.

Note- The single-minded devotee does not turn to anything else but
Vasudeva, Brahman who is perceived by all the organs.

**

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥11.55॥

मत्-कर्म-कृत् मत्-परमः मत्-भक्तः सङ्ग-वर्जितः ।

निर्वैरः सर्व-भूतेषु यः सः माम् एति पाण्डव ॥

(मत्-कर्म-कृत्: मत्-परमः, मत्-भक्तः, सङ्ग-वर्जितः—does action to Me, looks on Me
as the Supreme, is devoted to Me, is freed from attachment; निर्वैरः, सर्व-भूतेषु,
यः, सः, माम्, एति—without enmity, towards all creatures, who, he, to Me,
goes.)

**

Matkarmakrinmatparamo madbhaktah sangavarjitah;
Nirvairah sarvabhooteshu yah sa maameti pandavab.

**

जो मेरे लिये ही कर्म करते हैं, मेरे ही परायण और मेरा ही प्रेमी भक्त हैं तथा सर्वथा
आसक्ति-रहित, और जो किसी जीव से बैर नहीं करता, वह मुझे प्राप्त होता है।

**

He who works for Me, accepts Me as the supreme Goal, devoted to Me devoid of attachment and **free from enmity towards all beings**-he attains Me.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नामैकादशोऽध्यायः ॥११॥

अध्याय १२ भक्तियोग The Yoga of Devotion

भक्तियोग साधारण गृहस्थों के लिये या सर्वसाधारण के लिये है और अध्याय १२ में इस का विस्तार से चर्चा है। भक्ति सगुण की भी हो सकती है और निर्गुण की भी- निर्गुण भक्ति साधारण भक्त के लिये मुश्किल है। सभी समय सर्वत्र सनियम्यजीवन सम-बुद्धि और सभी भूतों के हित में लगा रहना ही रास्ता है: भक्ति के चार वैकल्पिक तरीके भी बताए हैं- अभ्यास, फिर ज्ञान, फिर ध्यान एवं और नहीं तो आखिरी कर्म फल त्याग, जिसे कृष्ण श्रेष्ठ बताते हैं क्योंकि त्याग से तत्काल ही परम शान्ति प्राप्त होती है।

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥12.15॥

भक्तियोग शायद सबसे लोकप्रिय रास्ता है। यह पूरा समर्पण है सगुण भक्त तुलसी के राम हैं, गीता के कृष्ण हैं। निर्गुण ब्रह्म ज्ञान योग के परमदेव हैं। हाँ, दोनों एक ही हैं। गीता का भक्तियोग है- **“मय्येव मन आधत्स्व मयि बुद्धिं निवेशय । निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥”** -mayyeva mana aadhtsva mayi buddhim niveshaya, nivasishyasi mayyeva ata urdhvam na samshayah. Fix the mind on Me alone; in Me alone rest the intellect. There is no doubt that hereafter you will dwell in Me alone. मुझमें मन को लगा और मुझमें ही बुद्धि को लगा, इसके बाद तुम मुझमें ही निवास करेगा, इसमें कुछ भी संशय नहीं है।

The Chapter 12 of Bhaktiyoga talks about details of **Upasana, Meditation**. It means approaching an object of meditation as presented in scriptures, and making it as object of thought and dwelling on it uninterruptedly for long by continuing the same current of thought with regard to it (11.55).

The scriptures talk about two types Upasana of two types of entities of Brahman or Purushottam, or Parmatma. Even in Gita, Krishna in 7.19 talks of worshipping the formless or unqualified entity, but again speaks of the Entity with form, the qualified entity in 11.53. Many like Arjuna's question (12.1) may have doubt about which one to choose, out of two types of upasakas or meditators who are the best knowers of Yoga. In 12.2 and 12.3-4, Bhagwan Krishna explains first the Entity with form, Qualified Entity in 12.2 and the the Formless or Unqualified Entity 12.3-4.

सगुण ब्रह्म (Brahman with form with attributes, The entity with form, The Qualified Entity)

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥12.2॥

मयि आवेश्य मनः ये माम् नित्य-युक्ताः उपासते ।

श्रद्धया परया उपेताः ते मे युक्ततमाः मताः ॥

(मयि, आवेश्य, मनः, ये—on Me, fix, the mind, who; माम्, नित्य-युक्ताः, उपासते—Me, ever steadfast, worship; श्रद्धया, परया, उपेताः—with faith, supreme, endowed; ते, मे, युक्ततमाः, मताः—those, of Me, the best versed in Yoga, (My) opinion.

**

Mayyaaveshya mano ye maam nityayuktaa upaasate;

Shraddhayaa parayopetaah **te me yuktatamaa mataah.**

**

मुझमें मन को लगाकर नित्यनिरन्तर मुझमें लगे हुए जो भक्त परम श्रद्धा से युक्त होकर मेरी (सगुण-साकारकी, जैसे ब्रह्म रूप कृष्ण या राम की) उपासना करते हैं, वे मत में सर्वश्रेष्ठ योगी हैं।

**

Those who meditate on Me (the supreme Lord of all the masters of yoga, who am Omniscient and am the abode of all auspicious qualities, and who have form); by fixing their minds on Me (Lord Vasudeva, the supreme God, Brahman with attributes, looking on Me, as the only refuge and as the unsurpassable loveable One) with steadfast devotion (and) being endowed with supreme faith- they are considered to be the most perfect yogis (because they spend days and nights with minds constantly fixed on Me) according to Me.

निर्गुण ब्रह्म

(Characteristics of the knowers of the attribute-less Brahman, The formless Entity, The Unqualified Entity)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥12.3॥

सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥12.4॥

ये तु अक्षरम् अनिर्देश्यम् अव्यक्तम् पर्युपासते ।

सर्वत्रगम् अचिन्त्यम् च कूटस्थम् अचलम् ध्रुवम् ॥३

सन्नियम्य इन्द्रिय-ग्रामम् सर्वत्र सम-बुद्धयः ।

ते प्राप्नुवन्ति माम् एव सर्व-भूत-हिते रताः ॥४

(ये, तु, अक्षरम्, अनिर्देश्यम्, अव्यक्तम्, पर्युपासते—who, verily, the imperishable, the undefinable, the unmanifested, worship; सर्वत्रगम्, अचिन्त्यम्, च, कूटस्थम्, अचलम्, ध्रुवम्-the omnipresent, the unthinkable, and, the unchangeable, the immovable, the eternal.)3

सन्नियम्य, इन्द्रिय-ग्रामम्, सर्वत्र, सम-बुद्धयः—having restrained, the aggregate of the senses, everywhere, even- minded; ते, प्राप्नुवन्ति, माम्, एव, सर्व-भूत-हिते रताः—they, obtain, Me, only, in the welfare of all beings rejoices.)

**

Ye tu aksharam anirdeshyam avyaktam paryupaasate;

Sarvatragam achintyam cha kootashtham achalam dhruvam.

Sanniyamyendriyagraamam sarvatra samabuddhayaah;

Te praapnuvanti maameva sarvabhutahite rataah.4

**

और जो अपने इन्द्रिय-समूहको भलीभाँति वशमें करके चिन्तन में न आनेवाले, सब जगह परिपूर्ण, देखने में न आनेवाले, निर्विकार, अचल और ध्रुव, अक्षर और अव्यक्तकी तत्परता से उपासना करते हैं, वे प्राणिमात्र के हित प्रीति रखनेवाले और सब जगह समबुद्धिवाले मनुष्य मुझे ही प्राप्त होते हैं।

**

Those, however, who meditate in every way on the Immutable, the indefinable, the Unmanifest, which is all pervading, incomprehensible, changeless, immovable and constant(12.3)-

-By fully controlling all organs and always being even-minded, they, engaged in the welfare of all-beings, attain Me alone (12.4).

A little Explanation- Those, however, who meditate in every way on the Immutable; the indefinable- being unmanifest, It is beyond the range of words and hence can not be defined; the Unmanifest- It is not comprehensible through any means of knowledge—. The Lord states the characteristics of the Immutable: all-pervading, pervasive like space; and incomprehensible- because of Its being unmanifest. For, whatever comes

within the range of organs can be thought of by the mind also. Being opposed to that, the Immutable is inconceivable. It is changeless. Hence It is immovable. Since it is unmovable It is constant, that is eternal.—12.3 -by fully controlling all sense organs and always, at all times; being even-minded—who are those whose minds remain equipoised in getting anything desirable or undesirable ; they, those who are of this kind; engaged in the welfare of all- beings; attain Me alone., for it is said, ‘....but the man of Knowledge is the very Self. (This is) My opinion’ (7.18). It is certainly not proper to speak of being or not being the best among the yogis with regards to those who have attained identity with the Lord.

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥12.6॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥12.7॥

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्-पराः ।

अनन्येन एव योगेन माम् ध्यायन्तः उपासते ॥

तेषाम् अहम् समुद्धर्ता मृत्यु-संसार-सागरात् ।

भवामि न चिरात् पार्थ मयि आवेशित-चेतसाम् ॥

(ये, तु, सर्वाणि, कर्माणि, मयि, सन्न्यस्य, मत्-पराः-who, but, all, actions, in Me, renouncing, regarding Me as the supreme goal; अनन्येन, एव, योगेन, माम्, ध्यायन्तः, उपासते—single-minded, even, with the Yoga, Me, meditating, worship.)6

तेषाम्, अहम्, समुद्धर्ता, मृत्यु-संसार-सागरात्- for them, I, the saviour, out of the ocean of the mortal Samsara; भवामि, न, चिरात्, मयि, आवेशित-चेतसाम्- (I) become, ere long, of those whose minds are set.7

**

Ye tu sarvaani karmaani mayi sannyasya matparah

Ananyenaiva yogena maam dhyayaanta upaasate.

Tesaamaham samuddhartaa mrityusamsaagaraat;

Bhavaami na chiraatpaartha mayyaaveshita chetasaam.

**

परन्तु जो सम्पूर्ण कर्मों को मेरे अर्पण करके और परायण होकर अनन्ययोग- (सम्बन्ध-) से मेरा ही ध्यान करते हुए मेरी उपासना करते हैं ६, मुझमें आविष्ट चित्तवाले उन भक्तों का मैं मृत्युरूपी संसार-सागर से शीघ्र ही उद्धार करनेवाला बन जाता हूँ।

**

As for those who, having dedicated all actions to Me and accepted Me as the supreme, meditate by thinking of Me with single-minded concentration only- 12.6

For them who have their minds absorbed in Me, I become, without delay, the Deliverer from the sea of the world which is fraught with death.12.7

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥12.12॥

श्रेयः हि ज्ञानम् अभ्यासात् ज्ञानात् ध्यानम् विशिष्यते ।

ध्यानात् कर्म-फल-त्यागः त्यागात् शान्तिः अनन्तरम् ॥

(श्रेयः, हि, ज्ञानम्, अभ्यासात्, ज्ञानात्, ध्यानम्, विशिष्यते-better, indeed, than practice, than knowledge, meditation, excels; ध्यानात्, कर्म-फल-त्यागः, त्यागात्, शान्तिः अनन्तरम्—than meditation, the renunciation of the fruits of actions, from renunciation, peace, immediately.)12

**

Shreyo hi jnaanam abhyaasaat jnaanaat dhyanam vishishyate;

Dhyaanaat karma phala tyagah tyagaat shaantiranantaram.

**

अभ्यास से शास्त्रज्ञान श्रेष्ठ है, शास्त्रज्ञान से (परमात्मा का) ध्यान श्रेष्ठ है और ध्यान से भी सभी कर्मों के फल की इच्छा का त्याग (श्रेष्ठ है), क्योंकि त्याग से तत्काल ही परम शान्ति मिल जाती है॥

**

Knowledge (Firm conviction about the Self arrived through Vedic texts and reasoning) is certainly superior to practice(which is not preceded by discrimination); meditation(undertaken along with the knowledge) surpasses even that knowledge. The renunciation of the results of works excels even meditation (associated with knowledge). From this renunciation (of the results of actions by dedicating all actions to God with the idea,'May God be pleased' be Peace (the cessation of trans migratory existence together with its cause) follows immediately without awaiting another occasion.

सिद्ध भक्तों के लक्षण

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥12.13॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः॥12.14॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥12.15॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः॥12.16॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥12.17॥

समः शत्रौ च मित्रे च तथा मानापमानयोः।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥12.18॥

तुल्यनिन्दास्तुतिर्माँनी सन्तुष्टो येन केनचित्।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥12.19॥

अद्वेष्टा सर्व-भूतानां मैत्रः करुणः एव च ।

निर्ममः निरहङ्कारः सम-दुःख-सुखः क्षमी ॥१३॥

सन्तुष्टः सततम् योगी यत-आत्मा दृढ-निश्चयः ।

मयि अर्पित-मनः-बुद्धिः यः मत्-भक्तः सः मे प्रियः ॥१४॥

यस्मात् न उद्विजते लोकः लोकात् न उद्विजते च यः ।

हर्ष-आमर्ष-भय-उद्वेगैः मुक्तः यः सः च मे प्रियः ॥१५॥

अनपेक्षः शुचिः दक्षः उदासीनः गत-व्यथः ।

सर्व-आरम्भ-परित्यागी यः मत्-भक्तः सः मे प्रियः ॥१६॥

यः न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभ-परित्यागी भक्तिमान् यः सः मे प्रियः ॥१७॥

समः शत्रौ च मित्रे च तथा मान-अपमानयोः ।

शीत-उष्ण-सुख-दुःखेषु समः सङ्ग-विवर्जितः ॥१८॥

तुल्य-निन्दा-स्तुतिः मौनी सन्तुष्टः येन केनचित् ।

अनिकेतः स्थिर-मतिः भक्तिमान् मे प्रियः नरः ॥१९॥

**

Adveshtaa sarvabhootaanaam maitrah karuna eva cha;
Nirmamo nirahankaarah sam duhkha sukhah sukhah kshami.13
Santushtah satatam yogee yatatmaa drishdhanishchayam;
Mayyarpita mano buddhih yo madbhaktah sa me priyah.14
Yasmaannodvijate loka lokaannodvijate cha yah,
Harshaamarsha bhayodvegaih mukto yah sa cha me priyah.15
Anapekshah shuchirdakshaa udaaseeno gatavyathah;
Sarvaarambha parityagee yo madbhaktah sa me priyah.16
Yo na hrishstyati na dveshtee na shochati na kaan kshati;
Shubhaashubhparityagee bhaktimaan yah sa me priyah.17
Samah shatrau cha mitre cha tathaa maanaapamaanayoh;
Shitona sukhaduhkheshu samah sangavivarjitah.18
Tulyanindaa stutirmauni santushto yena kenachit;
Aniketah sthirmatih bhaktimaanme me priyo narah.19

Some explanation of special words used in above slokas:

Adveshtaa sarvabhootaanaam- not hateful towards any being: He does not feel repulsion for anything even for what may be the cause of sorrow to himself, for he sees all beings as his own Self. *Karuna*- is kindness, compassion towards sorrow-stricken creatures (beings), who grants safety to all creatures. *Kshami*- who is forgiving, remaining unperturbed even when abused or assaulted.13

Santushtah satatam- ever content, who has the sense of contentment irrespective of getting or not getting what is needed for the maintenance of body, who is similarly ever-satisfied whether he gets or not a good thing.

Yogee- a man of concentrated mind. *Yatatmaa*- who has self control, whose body and sense organs are under control. *Drishdhanishchayam*- who has firm conviction with regards to the reality of the Self. *arpita mano buddhih*- who had dedicated his mind (having the characteristics of reflection) and intellect (possessed of the faculty of taking decisions).14

Anapekshah- he who has no desires with regard to coveted things like body, organs, objects, (their enter-) relationship, etc. *shuchi*- endowed with external and internal purity. *dakshaa*- dexterous, who is able to promptly understand in the right way the duties that presents themselves. *Sarvaarambha*

parityagee- every undertaking, works undertaken out of desire for results to be enjoyed here or hereafter- who is apt to give them up. 16

**

मेरे अत्यन्त भक्त वे हैं-

जो मेरा सब प्राणियों से द्वेषभाव से रहित और मित्रभाववाला तथा दयालु भी और ममतारहित, अंकाररहित, सुख-दुःख की प्राप्ति में सम, क्षमाशील, १३ निरन्तर संतुष्ट योगी, शरीर को वश में किये हुए, दृढनिश्चयवाला, मुझमें अर्पित मन-बुद्धिवाला है। १४ जिससे कोई भी प्राणी उद्विग्न(क्षुब्ध) नहीं होता और जो स्वयं भी किसी प्राणी से उद्विग्न नहीं होता तथा जो न हर्ष, अमर्ष(ईर्ष्या), भय करता है, न अन्य लोग उसे उद्विग्न करते हैं और साथ ही हर्ष, क्रोध, भय एवं उद्वेग (हलचल) से रहित है, (१५) जो अपेक्षा-(आवश्यकता-) से रहित, (बाहर-भीतरसे) पवित्र, कार्यकुशल, उदासीन, व्यथासे रहित और सभी आरम्भोंका अर्थात् नये-नये कर्मोंके आरम्भ का सर्वथा त्यागी है, (१६) जो न (कभी) हर्षित होता है, न द्वेष करता है, न शोक या पछतावा करता है, न कामना करता है और जो शुभ- अशुभ कर्मों से ऊँचा उठा हुआ (राग-द्वेषरहित) है, (१७) जो शत्रु-मित्र तथा मान-अपमान में सम है, और शीत-उष्ण (शरीर की अनुकूलता- प्रतिकूलता या सुख-दुःख) में सम है एवं आसक्तिरहित है १८(और) जो निन्दा-स्तुति (सम्मान-अपमान) को समान समझनेवाला, मननशील, जिस प्रकार से भी (शरीर निर्वाह होने न होने में) संतुष्ट रहने के स्थान तथा शरीर में ममता-आसक्ति से रहित और स्थिर बुद्धिवाला है। १९ (श्लोक १३-१४ में बारह(१२) लक्षण, श्लोक १५ और १६ में छः(६)- छः(६) लक्षण, श्लोक १७ में पाँच (५) और श्लोक १८-१९ में दस (१०) सिद्ध भक्त के लक्षण का जिक्र है।)

**

I love the devotee who,

hates no being (moving and unmoving), and is friendly and compassionate towards all, is free from the feelings of "I and mine", free from ego, even minded in pain and pleasure, and forbearing (forgiving);¹³ Ever happy and contented, who is yogi, who has self-control, who has firm conviction, ever struggling to keep the mind in the right position with a determined mind, and with mind and intellect dedicated to Me;¹⁴

One by whom any being in the world is not agitated, and who also can not be agitated by any being in the world, who is free from excessive joy, (aamarsa, आमर्ष) impatience, fear and anxiety; ¹⁵ One who is never expecting or depending on anything from outside, who is pure, who is

dexterous, who is impartial, who is free from fear, who has renounced all undertakings;17 One who is the same to friend and foe, and also in honour and dishonour, who is the same in heat and cold, and pleasure and pain, who is free from any attachment,18 To whom censure and praise are the same or equal, who remains silent (deeply thoughtful), content with anything, homeless (never thinking about his being its owner), one with steady minded.19

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः॥

असिः

(‘असि’ का निरूपण 13वें से 18 वें अध्याय तक)

अध्याय 13 क्षेत्रक्षेत्रज्ञविभागयोगः

Yoga of the Distinction between Field and Knower of the Field

With chapter 13 of Gita, it is 'asi' that starts. Basically, the last chapters deal with determining the complete meaning of the sentence 'tat tvam asi' (Thou art That) and has full knowledge of Reality as its dominant theme. The chapter starts with defining of the 'field' and the 'Knower of the field'. While this body is the field, one who is conscious of it is called the 'Knower of the field'. Krishna proclaims that He must be understood as the 'Knower of the field' in all the fields. Further He opines, that is Knowledge which is the knowledge of the field and the 'Knower of the field'.

And the chapter elaborates on the group of disciplines characterised which leads to the knowledge of That, the Knower of the field in slokas 7-11 . From slokas 13-17 describe the the ultimate underlying reality: Brahman, pure, undifferentiated consciousness, the divine ground of existence. Slokas 27-30 talks about the various aspects of the supreme Lord existing in all beings as the Imperishable among the perishable. This chapter is one of the most Knowledge based one.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥13.2॥

**

इदम् शरीरम् कौन्तेय क्षेत्रम् इति अभिधीयते ।

एतत् यः वेत्ति तम् प्राहुः क्षेत्रज्ञः इति तत्-विदः ॥

(इदम्, शरीरम्, क्षेत्रम्, इति, अभिधीयते—this, body, the field, thus, is called; एतत्, यः, वेत्ति, तम्, प्राहुः— this, who, knows, him, (they) call; क्षेत्रज्ञः, इति, तत्-विदः— the knower of the field, thus, the knowers of that.)

**

Idam shareeram kaunteya kshetram ityabhidheeyate;

Etadyo vetti tam praahu kshetrajna iti tadvidah.

**

‘यह’- रूपसे कहे जानेवाले शरीर को ‘क्षेत्र’- इस नाम से कहा जाता है; और इस क्षेत्र को जो पूरी तरह से जानता है, ज्ञानी लोग ‘क्षेत्रज्ञ’ कहते हैं।

**

This body is referred to as the 'field', because it perishes or because the result of actions get fulfilled in the body as in a field (क्षेत्र, kshetra). Those who are versed in this, who know the 'field' and 'the knower of the field', call him who is conscious of it, knows it, the body (the field-makes it, from head to foot), an object of his knowledge; makes an object of perception as a separate entity, through knowledge which is spontaneous or acquired through instruction as the the 'knower of the field'.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥13.3॥

क्षेत्रज्ञम् च अपि माम् विद्धि सर्व-क्षेत्रेषु भारत ।

क्षेत्र-क्षेत्रज्ञयोः ज्ञानम् यत् तत् ज्ञानम् मतम् मम ॥

(क्षेत्रज्ञम्, च, अपि, माम्, विद्धि, सर्व-क्षेत्रेषु—the knower of the field, and, also, Me, know, in all fields; क्षेत्र-क्षेत्रज्ञयोः, ज्ञानम्, यत्, तत्, ज्ञानम्, मतम्, मम—of the field and of the knower of the field, knowledge, which, that, knowledge, is considered to be, My.)

**

Kshetrajnaam chaapi maam viddhi sarvashetrshu bhaarat;

Kshetrakshetrajnayoh jnaanam yat tat jnanam mama.

**

सभी क्षेत्रों में क्षेत्रज्ञ भी मुझे ही समझ; और क्षेत्र और क्षेत्रज्ञ का जो ज्ञान है मेरे मत में वही एकमात्र ज्ञान है।

**

And understand Me to be the 'Knower of the field' in all the fields. In My opinion, **that is Knowledge which is the knowledge of the field and the knower of the field.**

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पंच चेन्द्रियगोचराः ॥13.5॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥13.6॥

महा-भूतानि अहङ्कारः बुद्धिः अव्यक्तम् एव च ।

इन्द्रियाणि दश--एकम् च पञ्च च इन्द्रिय-गोचराः ॥13.5॥

इच्छा द्वेषः सुखम् दुःखम् सङ्घातः चेतना धृतिः ।

एतत् क्षेत्रम् समासेन सविकारम् उदाहृतम् ॥13.6॥

(महा-भूतानि, अहङ्कारः, बुद्धिः, अव्यक्तम्, एव, च— the great elements, egoism, intellect, the unmanifested (Mool-Prakriti), even, and; इन्द्रियाणि, दश—एकम्, च, पञ्च, च, इन्द्रिय-गोचराः— the senses, ten, one, and, five, and objects of the senses; (इच्छा, द्वेषः, सुखम्, दुःखम्, सङ्घातः, चेतना, धृतिः—desire, hatred, pleasure, pain, the aggregate, intelligence, fortitude; this, field; एतत्, क्षेत्रम्, समासेन, सविकारम्, उदाहृतम्—this field, briefly, the Modi faction, has been described.)

**

Mahaabhootaani ahankaaro buddhih avayaktameva cha;

Indriyaani dashaikaam cha pancha cha indriyagocharaah.5

Icchaa dveshah sukham dukham sanghaat chetnaa dhritih;

Etat kshetram samaasena savikaaram udahritam.6

**

मूल प्रकृति और समष्टि बुद्धि (महतत्त्व), समष्टि अहंकार, पाँच महाभूत, और दस इन्द्रियां, एक मन, पाँच इन्द्रियों के पाँच विषय..(6) इच्छा, द्वेष, सुख, दुःख, संघात(स्थूल देह), चेतना तथा धृति- यही (चौबीस तत्त्वोंवाला क्षेत्र है।) (7)।

विशेष-

पंचभूत-आकाश,वायु,अग्नि,जल और पृथ्वी; दस इन्द्रिय (पाँच ज्ञानेन्द्रियां- त्वचा, आँख, कान, नाक और जिह्वा; पाँच कर्मेन्द्रियाँ- हाथ, पैर, मुँह, गुदा और लिंग और चार अंतःकरण- मन, बुद्धि, चित्त और अहंकार।), पाँच ज्ञानेन्द्रियों के विषय- शब्द,स्पर्श,रूप,रस और गन्ध; क्षेत्र तत्त्वों के विकार- इच्छा, द्वेष, सुख, दुःख, स्थूल देह,अन्तःकरण वृत्ति और धृति(धैर्य)।क्षेत्र शरीर, इन्द्रियां, मन और बुद्धि के साथ इनके द्वारा अनुभूत विषय, भावनाएँ, और विचार भी है।

**

The great elements, egoism, intellect and the Unmanifest itself; the ten organs and one, and the five objects of the senses.5

Note-

Desire, repulsion, happiness, sorrow, the aggregate (of body and organs), sentience, fortitude- this field, together with its modifications, has been spoken of briefly.6

ज्ञानी के लक्षण

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥13.7॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥13.8॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥13.9॥
मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥13.10॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥13.11॥

अमानित्वम् अदम्भित्वम् अहिंसा क्षान्तिः आर्जवम् ।
आचार्य-उपासनम् शौचम् स्थैर्यम् आत्म-विनिग्रहः ॥13.7॥
इन्द्रिय-अर्थेषु वैराग्यम् अनहङ्कारः एव च ।
जन्म-मृत्यु-जरा-व्याधि-दुःख-दोष-अनुदर्शनम् ॥13.8॥
असक्तिः अनभिष्वङ्गः पुत्र-दार-गृह-आदिषु ।
नित्यम् च सम-चित्तत्वम् इष्ट अनिष्ट-उपपत्तिषु ॥13.9॥
मयि च अनन्य-योगेन भक्तिः अव्यभिचारिणी ।
विविक्त-देश-सेवित्वम् अरतिः जन-संसदि ॥13.10॥
अध्यात्म-ज्ञान-नित्यत्वम् तत्त्व-ज्ञान-अर्थ-दर्शनम् ।
एतत् ज्ञानम् इति प्रोक्तम्, अज्ञानम् यत् अतः अन्यथा ॥13.11॥

**

Amaanitvam adambhitvam ahinsa kshantiraarjavam;
Aachaaryopaasanam shaucham sthairyam aatmavinigrahaah. 13.7

Indriyaartheshu vairaagyam anahankaar eva cha;
 Janma mrityu jara vyadhi duhkha dosh anudarshana.13.8
 Asaktih anabhishvangah putra daara grihaadishu;
 Nityam cha sama chittatvam ishtaanishtopapattishu.13.9
 Mayi cha ananya yogen bhakti avyabhicharinee;
 Vivikta desha sevitvam aratihjanasamsadi.13.10
 Adhyaatma jnan nityatvam proktam tattva jnanarth darshana;
 Etad jnanamiti proktam ajnanam yadatoanyathaa.13.12

**

अपने में श्रेष्ठता का भाव का न होना (विनम्रता), अपने मन में किसी तरह का दम्भ का न होना, अहिंसा, क्षमा, सरलता, गुरु की सेवा, बाहर-भीतर की शुद्धि, स्थिरता और मन का वश में होना(7); इन्द्रियों के विषयों में वैराग्य का होना, अहंकार का भी न होना, और जन्म, मृत्यु, वृद्धावस्था तथा व्याधियों से दुःखरूप दोषों को बार बार देखना (8); आसक्तिरहित होना, पुत्र, स्त्री, घर आदि से एकात्मकता(अन्धनिष्ठ सम्बन्ध) न होना, और अनुकूलता-प्रतिकूलता की प्राप्ति में चित्त का नित्य सम रहना (9); मुझमें अनन्ययोग के द्वारा अव्यभिचारिणी भक्ति का होना, एकान्तस्थान में रहने का स्वभाव, और जन-समुदाय में प्रीति का न होना (10); अध्यात्मज्ञान में नित्य-निरन्तर रहना, तत्त्वज्ञान के अर्थपूर्ण परमात्मा को सब जगह देखना- यह (पूर्वोक्त बीस साधन-समुदाय) ज्ञान है (और) जो इसके विपरीत है, वह अज्ञान है- ऐसा कहा गया है। (11)

**

Humility, unpretentiousness, harmlessness, forbearance, uprightness, service to the teacher (guru), purity of mind and body, steadfastness, self-control(7); The renunciation (excessive attachment to) sense objects, and also absence of egoism, reflection on evils (of or constantly seeing the unavoidable sources of sorrow and evils during birth, death, old age, and death inherently built in a mortal life) with a detached attitude to all(8); Non- attachment, non-identification of the self with such as one's children, wife, and home; constant even-mindedness in desirable and undesirable circumstances appearing (in life)(9); one-pointed undeviating devotion to Me by yoga of non-separation, inclination to enjoy solitude and to resort to sequestered places, distaste with crowd of people around though without even slightest hatred(10); steadfastness in the knowledge of the Self, contemplation on the Goal of the Reality— this spoken of as Knowledge. Ignorance is that which is other than this.(11)

परमात्मा (ब्राह्मण) का स्वरूप

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥13.13॥

सर्वतः पाणि-पादम् तत् सर्वतः अक्षि-शिरः-मुखम् ।

सर्वतः श्रुतिमत् लोके सर्वम् आवृत्य तिष्ठति ॥

(सर्वतः, पाणि-पादम्, तत्, सर्वतः, अक्षि-शिरः-मुखम्- every where, with hands and feet, that, everywhere, with eyes, heads and mouths; सर्वतः, श्रुतिमत्, लोके, सर्वम्, आवृत्य, तिष्ठति—everywhere, with ears, in the world, all, having enveloped.)

**

Sarvatah paanipaadam tat sarvatoakshishiromukam;

Sarvatah shrutimat loka sarvamaavritya tishthati.

**

वे (परमात्मा) सब जगह हाथों-पैरों वाले, सब जगह नेत्रों, सिरों और मुखों वाले तथा सब ओर कानों वाले हैं, क्योंकि वे संसार में सबको व्याप्त करके स्थित हैं।

**

That (Knowable), which has hands and feet everywhere, which has eyes, heads and mouth everywhere, which has ears everywhere, exists in creatures by pervading them all.

Note-That Knowable the knower of the field or Brahman is revealed through the adjuncts in the form of the organs of all creatures or beings. The common consciousness in every being is Brahman and that is eternal self-luminous and all pervading. The body, mind, and the life force are by nature insentient, moved by Brahman to action. They act on account of the mere presence of Brahman or the knower of the field. Hence they put on the semblance of consciousness.

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥13.15॥

बहिः अन्तः च भूतानाम् अचरम् चरम् एव च ।

सूक्ष्मत्वात् तत् अविज्ञेयम् दूरस्थम् च अन्तिके च तत् ॥

(बहिः, अन्तः, च, भूतानाम्, अचरम्, चरम्, एव, च- without, within, and, of (Al)beings, the unmoving, the moving, also, and; सूक्ष्मत्वात्, तत्, अविज्ञेयम्, दूरस्थम्, च, अन्तिके, च, तत्- because of its subtlety, That, unknowable, is far, and, near, and, That.

**

Bahirantashcha bhootaanaam acharam chameva cha;
Sookshmatvaat tadavijneyam dooratham chantike cha tat.

**

वे (परमात्मा)समस्त प्राणियों के बाहर भी और भीतर (परिपूर्ण हैं); (और) चर-अचर (प्राणियों के रूप में) भी (वे ही हैं) एवं दूर-से-दूर तथा नज़दीक-से- नज़दीक भी)वे ही हैं; और वे अत्यन्त सूक्ष्म से जानने में नहीं आते।

विशेष-

उपनिषदों में आत्मा के लिये एसी ही कहा है- ईशो, कंठों, मुंडक,आदि में

**

Existing outside and inside all beings; moving as well as non-moving, It is incomprehensible due to subtleness. So also, It is far away, and yet near.

Note- In many Upanishads too (e.g. Ishopanishad verse no.?), the similar description of Brahman realised has been mentioned in its verses.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥13.16॥

अविभक्तम् च भूतेषु विभक्तम् इव च स्थितम् ।

भूत-भर्तृ च तत् ज्ञेयम् ग्रसिष्णु प्रभविष्णु च ॥

(अविभक्तम्, च, भूतेषु, विभक्तम्, इव, च, स्थितम्—undivided, and, in beings, divided, as if, and, existing; भूत-भर्तृ, च, तत्, ज्ञेयम्, ग्रसिष्णु, प्रभविष्णु, च—the supporter of beings, and, That, to be known, devouring, generating, and.)

**

Avibhaktam cha bhooteshu vibhaktamiva cha sthitam;
Bhootabhrtri cha tajjñeyam grasishnu prabhavishnu cha.

**

वे (परमात्मा)(स्वयं) विभागरहित होते हुए भी सम्पूर्ण प्राणियों में विभक्त की तरह स्थित हैं और वे जाननेयोग्य (परमात्मा ही) सम्पूर्ण प्राणियों को उत्पन्न करनेवाले तथा उनका भरण-पोषण करनेवाले और संहार करनेवाले हैं।

**

And the Knowable, though undivided, appears to be existing as divided in all beings, and It is the sustainer of all beings as also the devourer and originator.

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्॥13.17॥

ज्योतिषाम् अपि तत् ज्योतिः तमसः परम् उच्यते ।

ज्ञानम् ज्ञेयम् ज्ञानगम्यम् हृदि सर्वस्य विष्ठितम् ॥

(ज्योतिषाम्, अपि, तत्, ज्योतिः, तमसः, परम्, उच्यते—of lights, even, That, Light, from darkness, beyond is said (to be); ज्ञानम्, ज्ञेयम्, ज्ञानगम्यम्, हृदि, सर्वस्य, विष्ठितम्—knowledge, that which is to be known, attainable by knowledge, in the heart, of all, seated.)

**

Jyotishamapi tajjyotih tamasah paramucyate;

Jnaanam jneyam jnaanagamyam hridi sarvasya vishthitam.

**

वे (परमात्मा) सम्पूर्ण ज्योतियों के भी ज्योति (और) अज्ञान से अत्यन्त परे कहे गये हैं।

(वे) ज्ञानस्वरूप, जाननेयोग्य, ज्ञान से प्राप्त करने योग्य (और) सबके हृदय में विराजमान हैं।

विशेष- उपनिषद् में कहा है- 'तमेव भान्तमनुभाति सर्वं, तस्य भासा सर्वमिदं विभाति' (कठोपनिषद् २.२.१५)।

**

That is the Light even of the lights; It is spoken of as beyond darkness. It is Knowledge, the Knowable, and the Known. It exists specially in the hearts of all.

*****+

दृश्य विभिन्नता का एकत्व

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥13.27॥

समम् सर्वेषु भूतेषु तिष्ठन्तम् परमेश्वरम् ।

विनश्यत्सु अविनश्यन्तम् यः पश्यति सः पश्यति ॥

(समम्, सर्वेषु, भूतेषु, तिष्ठन्तम्, परमेश्वरम्—equally, (in) all in beings, existing, the Supreme Lord; विनश्यत्सु, अविनश्यन्तम्, यः, पश्यति, सः, पश्यति—among the perishing, the unperishing, who, sees, he, sees.)

**

samam sarveshu bhooteshu tishthantam parameshvaram.

Vinashyatsu avinashyantam yah pashati sa pashyati.

**

जो ब्यक्ति सभी नष्ट होते हुए सम्पूर्ण प्राणियों में परमेश्वर को नाश-रहित और समरूप से स्थित देखता है, वही (वास्तव में सही) देखता है।

**

He sees, who sees the supreme Lord (Self) as existing equally in equally in all beings (including plants, animals, birds and everything in the universe), and as the Imperishable existing among the perishable.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥13.28॥

समं पश्यन् हि सर्वत्र समवस्थितम् ईश्वरम् ।

न हिनस्ति आत्मना आत्मानम् ततः याति पराम् गतिम् ॥

(समं, पश्यन्, हि, सर्वत्र, समवस्थितम्, ईश्वरम्—equally, seeing, indeed, everywhere, equally dwelling, the Lord; न, हिनस्ति, आत्मना, आत्मानम्, ततः, याति पराम्, गतिम्—not , destroys, by the self, the Self, then, goes, the highest, the goal.)

**

Samam pashyanhi sarvatra samavasthitam ishwaram,

Na hinasti aatmanaatmaanam tato yati param gatim.

**

क्योंकि सब जगह समरूप से स्थित ईश्वर को समरूप से देखनेवाला मनुष्य अपने-आप से अपनी* हिंसा नहीं करता, इसलिये वह परम गति को प्राप्त हो जाता है।(*अपनी (आत्मा) और तथाकथित अन्य जीव (आत्मा) को भी नष्ट नहीं करता है)

**

Since by seeing equally God who is present alike everywhere he does not injure the Self (of one) by the Self (in other), therefore he attains the supreme Goal (Brahman).

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥13.30॥

यदा भूत-पृथक्-भावम् एकस्थम् अनुपश्यति ।

ततः एव च विस्तारम् ब्रह्म सम्पद्यते तदा ॥

(यदा, भूत-पृथक्-भावम्, एकस्थम्, अनुपश्यति—when, the whole variety of beings, resting in One, sees; ततः, एव, च, विस्तारम्, ब्रह्म, सम्पद्यते, तदा—from That, alone, and the spreading, Brahman, (he) becomes, then.)

**

Yadaa bhutaprithagbhaavamekasthamanupasyati,

tata eva ca vistaaram brahma sampadyatd tadaa.

**

जब मनुष्य भूतों के पृथक्-पृथक् भाव (विविध प्रकार के भूतों) को एकत्व सनातन ब्रह्म में स्थित और उससे ही विस्तृत व्यक्त हुए देखता है, तब वह ब्रह्म हो जाता है ।

**

When one realises that the state of diversity of living things is rooted in the One, and that their manifestation is also from That, then one becomes identified with Brahman.

अनादित्वाग्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥13.31॥

अनादित्वात् निर्गुणत्वात् परमात्मा अयम् अव्ययः ।

शरीरस्थः अपि कौन्तेय न करोति न लिप्यते ॥

(अनादित्वात्, निर्गुणत्वात्, परमात्मा, अयम्, अव्ययः—being without beginning, being devoid of qualities, the Supreme Self, this, imperishable; शरीरस्थः, अपि, न, करोति, न, लिप्यते- dwelling in this body, though, not, acts, not, tainted.)

**

Anaaditvaat nirgunaatvaat parmaatma avyayah;
Shareerasthoapi kaunteya na karoti na lipyate.

**

यह (पुरुष स्वयं) अनादि होने से और गुणों से रहित होने के कारण अविनाशी परमात्मास्वरूप ही है। इस शरीर में रहता हुआ भी कुछ भी अपने न करता है और न लिप्त होता है।

**

Being without beginning and without qualities, this immutable, supreme Self does not act, nor is It affected (sometimes translated as tainted), although existing in the body.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥13.32॥

**

यथा सर्वगतम् सौक्ष्म्यात् आकाशम् न उपलिप्यते ।

सर्वत्र-अवस्थितः देहे तथा आत्मा न उपलिप्यते ॥

(यथा, सर्वगतम्, सौक्ष्म्यात्, आकाशम्, न, उपलिप्यते—as, the all-pervading, because of its subtlety, ether, not, is tainted; सर्वत्र, अवस्थितः, देहे, तथा, आत्मा, न, उपलिप्यते—everywhere, seated, in the body, so, the Self, not, is tainted.)

**

Yathaa sarvagatam saukshmyaat aakasham nopalipyate;
Sarvatraavasthito dehe tathaatmaa nopalipyate.

**

जैसे सब जगह व्याप्त आकाश अत्यन्त सूक्ष्म होने के कारण कहीं भी लिप्त नहीं होता, वैसे ही देहों में सब जगह रहने के बाद भी आत्मा लिप्त नहीं होता।

**

As the all-pervading space is not defiled(tainted), because of its subtlety; similarly the Self, present everywhere in the body (also as singular number, denote a class, that is all bodies) is not defiled or tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥13.33॥

यथा प्रकाशयति एकः कृत्स्नम् लोकम् इमम् रविः ।

क्षेत्रम् क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥

(यथा, प्रकाशयति, एकः, कृत्स्नम्, लोकम्, इमम्, रविः—as, illumines, one, the whole, world, this sun; क्षेत्रम्, क्षेत्री, तथा, कृत्स्नम्, प्रकाशयति—the field, the Lord of field (Paramatma), so, the whole, illumines.)

**

Yathaa prakaashyatyekah kritsanam lokamimam ravih;

Kshetram kshetree tathaa kritsnam prakaashyati bhaarat.

**

जिस प्रकार एक ही सूर्य इस सम्पूर्ण पृथ्वी लोक को प्रकाशित करता है। इसी प्रकार अन्तःस्थ क्षेत्रज्ञ (आत्मा) सम्पूर्ण क्षेत्र को प्रकाशित करता है ।

**

As the single sun illumines this whole world, similarly, the Knower of the field illumines the whole field.

**ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञविभागयोगो नाम त्रयोदशोऽध्यायः॥13॥**

अध्याय 14 गुणत्रयविभागयोगः

The Yoga of The Three Gunas

The chapter details the nature of Prakriti. Gita explains human experience in terms of the three *gunas*, qualities of Prakriti- sattva, rajas and tamas and their interactions in details. And finally if a wise person attains illumination to go beyond the confines of these three qualities (gunatita) becomes fit to reach the Abode of Brahman and into the union with Brahman in through the disciplines enumerated in slokas 22-25 in a summary in sloka 26. A sloka in chapter 18 in sloka 40 has given a conclusive statement on the universal presences of the three gunas:

“न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥18.40॥

Na tadasti prithivyaam vaa divi deveshu vaa punah;

Sattwam prakritijairmuktam yadebhih syaat tribhircunaih.

It means,“ there is no entity on earth, or again in heaven among *devas*, that is devoid of these three *gunas*, born of *Prakriti* (qualities).”

सत्त्वरजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥14.5॥

सत्त्वम् रजः तमः इति गुणाः प्रकृति-सम्भवाः ।

निबध्नन्ति महा-बाहो देहे देहिनम् अव्ययम् ॥

**

Sattavam rajastama iti gunaah prakritisambhavah;

Nibadhnanti mahaabaaho dehe dehinamavyayam.

**

प्रकृति से उत्पन्न होनेवाले त्रैगुण- सत्त्व, रज और तम- अविनाशी देही (जीवात्मा) को देह से बांधे रहते हैं ।

**

The qualities, (*'gunas'*) -sattva, rajas, and tamas, born of the Nature (*Prakriti*), being the immutable embodied being to the body.

Note1- Guna is a technical term of ancient Hindu spiritual philosophy and its English translation as quality is not appropriate.

.....
Note2- The 'dehi', the Self within a person that is imperishable becomes limited and forgets one's real nature due to the influence of the Prakriti with its three constituent gunas.

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥14.10॥

रजः तमः च अभिभूय सत्त्वम् भवति भारत ।

रजः सत्त्वम् तमः च एव तमः सत्त्वम् रजः तथा ॥

**

Rajastamashcha abhibhooya sattvam bhavati bhaarata;

Rajah sattvam tamachaiva tamah sattvah rajastathaa.

**

.....
रजोगुण और तमोगुण को (दबाकर) सत्त्वगुण बढ़ता है, सत्त्वगुण और तमोगुण को (दबाकर) रजोगुण (बढ़ता है) वैसे ही सत्त्वगुण और रजोगुण को (दबाकर) तमोगुण बढ़ता है।

**

Sattva increases by subduing *rajas* and *tamas* ; likewise, *rajas* by overpowering *sattva* and *tamas*; and so does *tamas* arises dominating *sattva* and *rajas*.

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥14.19॥

न अन्यम् गुणेभ्यः कर्तारम् यदा द्रष्टा अनुपश्यति ।

गुणेभ्यः च परम् वेत्ति मद्-भावम् सः अधिगच्छति ॥

**

Naanyam gunebhyah kartaaram yadaa drashtaanupashyati;

Gunebhyashcha param vetti madbhaavam soadhigacchati.

**

जब विवेकी(विचार-कुशल) मनुष्य तीनों गुणों के (सिवाय) अन्य किसी को कर्ता नहीं देखता और अपनेको गुणों से पर अनुभव करता है, तब वह मेरे सत्स्वरूप को प्राप्त हो जाता है।

**

When the witness sees none other than the qualities as the agent, and knows that which is superior- to the qualities, he attains my nature.

(When the witness, after becoming illumined sees none other than the qualities that have transformed into the shape of body, organs and objects, as the agent (that is) he sees thus that qualities themselves, in all modes, are the agents of all activities and knows, that which, standing as the witness of the activities of the qualities, the Self, is superior to the qualities, he the witness attains My nature.)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥14.20॥

गुणान् एतान् अतीत्य त्रीन् देही देह-समुद्भवान् ।

जन्म-मृत्यु-जरा-दुःखैः विमुक्तः अमृतम् अश्नुते ॥

**

Gunaan etaan atitya treen dehee dehasamudbhavaan;
Janma mrityu jaraa dukhaiah vimuktah amritam ashnute.

**

देहधारी (विवेकी मनुष्य) देह को उत्पन्न करनेवाले इन तीनों गुणों का अतिक्रमण करके जन्म, मृत्यु, और वृद्धावस्था रूप दुःखों से रहित हुआ अमरता का अनुभव करता है।

**

Having transcended these three qualities which are the origin of the body, embodied one, becoming free from birth, death, old age and sorrows,, experiences Immortality.

(Having transcended or gone beyond these three qualities even while living, which constitute the limiting adjunct Maayaa, माया and which are the origin of the body as seed, the embodied one becoming free- even in this life, from birth, death, old age, and sorrow, and experiences Immortality. In this way, he attains My nature.)

**

Note: The body- three Gunas= I, Self, Prusha.

Sloka 45 right in chapter 2 asks Arjuna निस्त्रैगुण्योभव- go beyond the three gunas.

A work plan for those seeking Self:

- Know the the 3-gunas
- Get rid of their influences steadily step by step.
- Try to rise higher from tamas to rajas and then from rajas to satava; and then
- Eventually through away the sattva too, remember all these three gunas are part and parcel of nature
- Realise PURUSHA, ever free, ever pure.

.....

गुणातीत के लक्षण

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥14.22॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥14.23॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥14.24॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः सा उच्यते ॥14.25॥

प्रकाशम् च प्रवृत्तिम् च मोहम् एव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥22

उदासीनवत् आसीनः गुणैः यः न विचाल्यते ।

गुणाः वर्तन्ते इति एवम् यः अवतिष्ठति न इङ्गते ॥23

सम-दुःख-सुखः स्वस्थः सम-लोष्ट-अश्म-काञ्चनः ।

तुल्य-प्रिय-अप्रियः धीरः तुल्य-निन्दा-आत्म-संस्तुतिः ॥24

मान-अपमानयोः तुल्यः तुल्यः मित्र-अरि-पक्षयोः ।

सर्व-आरम्भ-परित्यागी गुणातीतः सः उच्यते ॥25

**

Prakaasham cha pravrittim cha mohameva cha paandava;

Na dveshti sampravrittaani na nivrittaani kaankshati.22

Udaasheenavad aasino gunairyo na vichalyate;

Gunaa vartanta ityeva yoavatishtathi nenngate.23

Samaduhkhasukhah svasthah samaloshtaashmakaamchanah;

Tulyapriyaapriyo dhirah tulyanindaatmassamstutih.24

Maanaapamanayoh tulyah tulyo mitraaripakshyoh;

Sarvaarambhaparityaagee gunaateetah sa uchyate.25

**

(गुणातीत मनुष्य) सत्त्वगुण से पैदा प्रकाश को, रजस गुण से जन्मे प्रवृत्ति को एवं तमस के मोह को न तो प्रवृत्त होने पर उनसे द्वेष करता है और न निवृत्त होने पर उनकी कामना करता है (22); उदासीन की तरह स्थित रहता है और गुणों द्वारा विचलित नहीं किया जा सकता है तथा गुण ही (गुणों में) बरत रहे हैं- इस भाव से (अपने स्वरूप में ही) स्थित रहता है (और स्वयं कोई भी) चेष्टा नहीं करता। यानि वह सच्चिदानन्दघन परमात्मा में एकीभाव से स्थित रहता है (23); दुःख-सुख में सम तथा को समान समझने वाला, तथा स्वस्थ- अपने स्वरूप में स्थित रहता है; मिट्टी के ढेले, पत्थर और सोने को समान भाव से देखता है, ज्ञानी, प्रिय तथा अप्रिय को एक-सा मानने वाला और अपनी निन्दा-स्तुति में भी समान भाव रखनेवाला होता है (24); जो मान और अपमान में, मित्र और शत्रु से भी सम व्यवहार करता है एवं सम्पूर्ण कर्मों के आरम्भों का त्यागी है (25)।

**

The person who has gone well beyond three gunas and called *Gunaateet* who hates not the appearance of light (the effect of Sattva), activity (the effect of Rajas), and delusion (the effect of Tamas); who does not become unhappy in his mind, nor longs for them when absent (22); who sits like one unconcerned and is not moved by the activities of gunas, knowing that the gunas are operating, is Self-established, swerves not (23); who is alike in pleasure and pain, Self-abiding, and regards a clod of earth, a stone, and gold alike; is same with agreeable and disagreeable events, is wise, and same in censure and praise (24); who is same in honour and disgrace (मान-अपमानयोः), same to friends and foe and has relinquished all undertakings. (25).

(Translation of the first portion, 'gunaatiitah sa uchyate' includes the gunas in all verses from 22 to 25.)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥14.26॥

माम् च यः अव्यभिचारेण भक्ति-योगेन सेवते ।

सः गुणान् समतीत्य एतान् ब्रह्म-भूयाय कल्पते ॥

**

Maam cha yoavyabhichaarena bhaktiyogena sevate,

Sa gunaam samateetya etaan brahmabhooyaaya kalpate.

**

और जो मनुष्य अव्यभिचारी भक्तियोग के द्वारामेरा सेवन (उपासना) करता है, वह भी इन गुणों का अतिक्रमण करके ब्रह्मप्राप्ति का पात्र हो जाता है।

**

And he who serves Me, through the unswerving Yoga of Devotion, he, having gone beyond these qualities, **qualifies for becoming Brahman.**

(And one, be a monk or a man of action, who serves Me, the God (Self) residing in the hearts of all beings; with unswerving devotion, having gone beyond the three gunas, becomes fit for becoming one with Brahman, thus for Liberation.)

Note- Bhakti (devotion), supreme Love, through which one becomes united (with God) is yoga.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

अध्याय १५ पुरुषोत्तम योगः The Yoga of The Supreme Spirit

The chapter starts with a sloka (15.1) similar to one in Kathopanishad 2.3.1 with the image of an upside- down tree, a world tree rooted in Brahman which branches out in a manifold creation in this realm below. The tree is called Ashvastha or pipal tree. It has then a sloka (15.5) that tells the characteristics of the wise person to go forward to the eternal Goal. And then it describes in the next sloka (15.6) the supreme abode of Krishna (as Brahman) on the line of a sloka 2. 2.15 of Kathopanishad.

The chapter discusses the nature of the Self in all its implications. With reference to the perishable, finite world of constant, the Self is defined, as the Imperishable with reference to the perishable. The Experiencer of the changes, which are infinite in variety, even something other than that which we know as the Changeless. This Unconditional Eternal Factor is called as Purushottam (15.18). In many Hindu families, this whole chapter is sung everyday in evening before the dinner is laid.

This Chapter 15 is normally recited in full by many Hindu families before the dinner every night as a religious ritual. (Use the Bhagwad Gita.)

ऊर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥15.1॥

ऊर्ध्व-मूलम् अधः-शाखम् अश्वत्थम् प्राहुः अव्ययम् ।

छन्दांसि यस्य पर्णानि यः तम् वेद सः वेदवित् ॥

(ऊर्ध्व-मूलम्, अधः-शाखम्, अश्वत्थम्, प्राहुः, अव्ययम्—rooted above, branches below, the Aswatha, they speak of, indestructible; छन्दांसि, यस्य, पर्णानि, यः, तम्, वेद, सः, वेदवित्-hymns, of which, leaves, who, that, knows, he, is the knower of the Vedas.)

**

Urdhvamoolam adhahshakha ashvasttham prahuravayam

Chhandamsi yasya parnani yastm ved sa vedavit

**

इस अविनाशी अश्वस्थ (पीपल) विश्व-वृक्ष की जड़ें ऊपर 'ब्राह्मण' की तरफ हैं, और शाखाएँ नीचे की ओर। इसे (वृक्ष) को अव्यय कहते हैं। जिसके पत्ते(छन्दांसि) वेद के छन्दयुक्त श्लोक हैं—इस संसार-वृक्ष को जाननेवाला ही सम्पूर्ण वेद को जाननेवाला है।

**

They say that the Peepal Tree, which has its roots upward and the branches downward, and of which the Vedas are leaves, is imperishable. He who realises it is knower of the Vedas.

(Sages speak about the eternal and imperishable Ashwattha (pippal) tree, with its tap roots above and its branches stretching below. The leaves of this Tree are the hymns of the Veda; he who knows it is the knower of all Vedas.)

**

विशेष- कठोपनिषद् में ऐसा ही श्लोक आता है-

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः।

तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते।

तस्मिंल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन। एतद्वै तत् ॥2.3.1॥

विशेष- अगले श्लोक 2-3 एक दूसरे से जुड़े हैं

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि

कर्मानुबन्धीनि मनुष्यलोके ॥15.2॥

अधः च ऊर्ध्वम् प्रसृताः तस्य शाखाः

गुण-प्रवृद्धाः विषय-प्रवालाः ।

अधः च मूलानि अनुसन्ततानि

कर्म-अनुबन्धीनि मनुष्य-लोके ॥

(अधः, च, ऊर्ध्वम्, प्रसृताः, तस्य, शाखाः—below, and, above, spread, it's ranches;

गुण-प्रवृद्धाः, विषय-प्रवालाः- nourishes by the gunas, sense-objects (are) it's

buds; अधः, च, मूलानि, अनुसन्ततानि—below, and, the roots, are stretched forth;

कर्म-अनुबन्धीनि, मनुष्य-लोके- originating actions, in the world of men.)

**

Adhshchordhvam prasritasya shakha

Gunapravridha visayapraalah

Adhashch moolanyausantatani

Karmanubandhini manusya loke

**

उस विश्व वृक्ष की गुणों (सत्त्व, रज, और तम) के द्वारा बड़ी हुई तथा

इन्द्रियविषयरूप कोंपलोंवाली शाखाएँ नीचे, (मध्य में) और ऊपर (सब जगह) फैली हुई हैं।
मनुष्यलोक में कर्मों के अनुसार बाँधनेवाले मूल (भी) नीचे और (ऊपर) (सभी लोकों में)
व्याप्त हो रहे हैं।

**

The branches of that (Tree), extending downwards and upwards, are strengthened by the qualities and have sense-objects as their shoots. And the roots, which are followed by actions, spread downwards in the human world.

(Its branches spread both below and above and get nourished by the gunas (of Prakriti); the sense objects as its buds grow on its foliage; and stretch forth the roots downward into this world of men of attachment and desire binding them with the endless actions.

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च सम्प्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं

असङ्गशस्त्रेण दृढेन छित्त्वा ॥15.3॥

न रूपम् अस्य इह तथा उपलभ्यते

न अन्तः न च आदिः न च सम्प्रतिष्ठा ।

अश्वत्थम् एनम् सुविरूढ-मूलम्

असङ्ग-शस्त्रेण दृढेन छित्त्वा ॥

(न रूपम् अस्य इह तथा उपलभ्यते— not, form, it's, here, as such, is perceived; न अन्तः न च आदिः न च सम्प्रतिष्ठा—not, (its)origin, not, and, foundation or resting place; अश्वत्थम्, एनम्, सुविरूढ-मूलम्—Asvattha, this, firm-rooted; असङ्ग-शस्त्रेण, दृढेन छित्त्वा- with the axe of non-attachment, strong, having cut asunder.)

**

Na roopamasyeha tathopalabhyate,
Nanto na chaadirna cha sampratistha;
Ashvastthamenam suviroodhamoolam,
Asangashanshtrena dridhena chhittvaa.

**

इस विश्ववृक्ष का (जैसा)रूप (देखने में आता है), वैसा यहाँ (विचार करने पर) मिलता नहीं; (क्योंकि इसका) न तो आदि है, न अन्त है और न स्थिति ही है। इसलिये इस दृढ़ मूलवाले संसाररूप अश्वत्थ वृक्षों दृढ़ असंगतारूप शस्त्र के द्वारा ही काटकर-

**

Its form is not perceived here in that way; nor its end, nor beginning, nor continuance. After felling this Peepul whose roots are well developed, with the strong sword of detachment—;

(The real form of that tree cannot be perceived as such, nor its ends nor the beginning, nor its existence; having cut down this firmly rooted Ashvattha with a strong axe of detachment,

(one should seek for that highest goal whence, once having reached it, there is no compulsion of return to mortal life.)

**ततः पदं तत्परिमार्गितव्यं
यस्मिन्गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥15.4॥**

ततः पदम् तत् परिमार्गितव्यं
यस्मिन् गताः न निवर्तन्ति भूयः ।
तम् एव च आद्यम् पुरुषम् प्रपद्ये ।
यतः प्रवृत्तिः प्रसृता पुराणी ॥

(ततः, पदम्, तत्, परिमार्गितव्यं-then, goal, That, should be sought; यस्मिन्, गताः, न, निवर्तन्ति, भूयः—whither, gone, not, return, again; तम्, एव, च, आद्यम्, पुरुषम्,

प्रपद्ये—that, even, and, primeval, Purusha, I seek refuge; यतः, प्रवृत्तिः, प्रसृता, पुराणी—whence, activity or energy, streamed forth, ancient.)

**

Tatah padam tat parimaargitavyam,
yasmingataa na nivartanti bhooyah;
Tameva chdyam purusham prapadye,
yatah pravrittih prasrita puraan.

**

...उसके बाद उस परमपद (परमात्मा) की खोज करनी चाहिये, जिसे पा कोई मनुष्य फिर लौट कर इस संसार में नहीं आते और जिससे अनादिकाल से चली आ रही यह सृष्टि विस्तार को प्राप्त हुई है, उस आदि पुरुष (परमात्मा) के ही मैं शरण हूँ।

**

Thereafter, that State has to be sought for, going where they do not return again: I take refuge in that Primeval Person Himself, from whom has ensued the eternal Manifestation.

....(One must achieve that supreme state of Brahman behind this universe, attaining which there is no more rebirth. I shall attain that primordial Person alone from whom the whole universe has flowed from ancient time).

पुरुषोत्तम प्राप्ति की योग्यता

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥15.5॥

निर्मान-मोहाः जितसङ्गदोषाः, अध्यात्म-नित्याः विनिवृत्त-कामाः ।

द्वन्द्वैःविमुक्ताःसुख-दुःख-संज्ञैः, गच्छन्ति अमूढाः पदम् अव्ययं तत् ॥

(निर्मान-मोहाः, जितसङ्गदोषाः, अध्यात्म-नित्याः, विनिवृत्त-कामाः—free from pride and delusion, victorious over the evil of attachment, dwelling constantly in the Self; द्वन्द्वैः विमुक्ताः, सुख-दुःख-संज्ञैः, known as pleasure and pain, freed, (their) desires having completely turned away; गच्छन्ति, अमूढाः, पदम्, अव्ययं, तत्—reach, the undeluded, goal, eternal, That.)

**

Nirmaanamoha jitasangadosha,

Adhyaatmanityaa vinivrittakaamaah;
Dvandvairvimuktah sukhaduhkhasamjnaih,
Gacchantyatyamoodhaah padamavyam tat.

**

जो बिना मान और मोह का हो, आसक्ति रहित हो, परमात्मा में निमग्न हो और कामनाओं से पूर्णतः रहित हो - ऐसे सुख-दुःख के द्वन्द्वों से रहित मोहरहित साधक भक्त उस अविनाशी परम पद (परमात्मा) प्राप्त कर लेते हैं।

**

The wise ones who are free from pride and non-discrimination, who have conquered the evil of association, (hatred and love arising from association with foes and friends), who are ever devoted to spirituality, completely free desires, free from dualities called happiness and sorrow, reach that undecaying State.

(free from whose desires have completely gone away without trace, the one with goal self-control, and free from dvandavaih, the dualities- likes, dislikes, etc. called happiness as sorrow, reach that Eternal State stated in 15.6.

**न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥15.6॥**

न तत् भासयते सूर्यः न शशाङ्कः न पावकः ।

यत् गत्वा न निवर्तन्ते तत् धाम परमम् मम ॥

(न, तत्, भासयते, सूर्यः, न, शशाङ्कः, न, पावकः- not, that, illumines, the sun, not moon, not, fire; यत्, गत्वा, न, निवर्तन्ते, तत्, धाम, परमम्, मम- to which, having gone, not, (they) return, that, Abode, Supreme, My.)

**

Na tadbhaasayate sooryo na shashaanko na paavakah;
Yadgatvaa na nivartame taddhaama paramam mama.

**

उस (परमात्मा) वहाँ न सूर्य, न चन्द्रमा और न अग्नि ही प्रकाशित कर सकती है और जिसको प्राप्त होकर (साधक) लौटकर (संसार में) नहीं आते, वही मेरा परम धाम है।

**

Neither the sun nor the moon nor fire illumines That. That is My supreme Abode, reaching which they do not return.

Note it reminds of Kathopanishad (2.2.15).

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥15.7॥

मम एव अंशः जीव-लोके जीव-भूतः सनातनः ।

मनः-षष्ठानि-इन्द्रियाणि प्रकृति-स्थानि कर्षति ॥

(मम, एव, अंशः, जीव-लोके, जीव-भूतः, सनातनः- My, even, portion, in the world of life , having become a soul, eternal; मनः-षष्ठानि-इन्द्रियाणि, प्रकृति-स्थानि, कर्षति- with mind as sixth, the (five) senses, abiding in Prakriti, draws (itself).)

**

Mamaivaamso jeevaloke jeevabhootah sanaatanah; Manahshashthaani prakritisthani karshati.

**

इस संसार में जीव बना हुआ आत्मा (स्वयं) मेरा ही एक सनातन अंश है; (पर वह) प्रकृति में स्थित मन और पाँचों (ज्ञान) इन्द्रियों को आकर्षित करता है अर्थात् उन्हें अपना मान लेता है।

**

It is verily a part of Mine which becoming the eternal individual soul (Self) in the world of living beings, draws (to itself) the five sense organs which have the mind as their sixth, and which abide in Nature.

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥15.8॥

शरीरम् यत् अवाप्नोति यत् च अपि उत्क्रामति ईश्वरः ।

गृहीत्वा एतानि संयाति वायुः गन्धान् इव आशयात् ॥

(शरीरम्, यत्, अवाप्नोति, यत्, च, अपि, उत्क्रामति, ईश्वरः—a body, when, obtains, when, and, also, leaves, the Lord; गृहीत्वा, एतानि, संयाति, वायुः, गन्धान्, इव, आशयात्-taking, these, goes, the wind, the scents, as, from their seats (flowers) ;

**

Shareeram yadavaapnoti yacchaapyuktakraamateeshvarah;
Grihitvaitaani samyaati vaayurgandhaanivaashayaat.

**

जैसे वायु गन्ध के स्थान से (सुगन्धित फूलों से) सुगन्ध को (ग्रहण करके ले जाती है) ऐसे ही शरीरादि का स्वामी बना हुआ जीवात्मा भी जिस शरीर को छोड़ता है (वहाँ से) इन (मन सहित इन्द्रियों) को ग्रहण कर अपने नये प्राप्त शरीर में ले जाता है।

**

When the master (Self) leaves it and even when he assumes a new body after giving up one body, he departs taking these, as the wind (carries away) odours from their seats flowers.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥15.9॥

श्रोत्रम् चक्षुः स्पर्शनम् च रसनम् घ्राणम् एव च ।

अधिष्ठाय मनः च अयम् विषयान् उपसेवते ॥

(श्रोत्रम्, चक्षुः, स्पर्शनम्, च, रसनम्, घ्राणम्, एव, च—the ear, the eye, the (organ of) touch, and, the (organ of) taste, (the organ of) smell, even, and; अधिष्ठाय, मनः, च, अयम्, विषयान्, उपसेवते- presiding over, the mind, and, this(soul), objects of senses, enjoys.)

**

Shrotram chakshuh sparshanam cha rasanam ghraanameva cha;
Adhisthaaya manashchaayam vishyaan upasevate.

**

यह जीवात्मा मन का आश्रय लेकर ही श्रोत्र, चक्षु और त्वचा को तथा रसना, और घ्राण (-इन पाँच इंद्रियों के द्वारा) सभी विषयों का सेवन करता है।

**

This one (Self) enjoys the objects by presiding over the ear, the eye, the skin (sense of touch), and tongue as also the nose (sensing taste, and smell), as also the mind.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥15.12॥

यत् आदित्य-गतं तेजः जगत् भासयते अखिलम् ।

यत् चन्द्रमसि यत् च अग्नौ तत् तेजः विद्धि मामकम् ॥

(यत्, आदित्य-गतं, तेजः, जगत्, भासयते, अखिलम्- which, residing in the sun, light, the world, illumines, whole; यत्, चन्द्रमसि, यत्, च, अग्नौ, तत्, तेजः, विद्धि, मामकम्- which, in the moon, which, and, in the fire, that, light. Know, mind.)

**

Yadaadityagatam tejo jagadbhaasayate akhilam;

Yacchandramasi yachhaagnau tattejo viddhi maamkak.

**

सूर्य में स्थित जो तेज सम्पूर्ण जगत् को प्रकाशित करता है, जो तेज चन्द्रमा में है या जो अग्नि में है- उसको तू मेरा ही तेज जान॥

**

The light of the sun that illumines all this world, the light in the moon and in fire, know all these light to be Mine.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥15.13॥

गाम् आविश्य च भूतानि धारयामि अहम् ओजसा ।

पुष्णामि च ओषधीः सर्वाः सोमः भूत्वा रसात्मकः ॥

(गाम्, आविश्य, च, भूतानि, धारयामि, अहम्, ओजसा- the earth, permeating, and, all beings, support, I, by (My)energy; पुष्णामि, च, ओषधीः, सर्वाः, सोमः, भूत्वा, रसात्मकः- (I) nourish, and, the herbs, all, moon, having become, watery.)

**

Gaanaavishya cha bhootaani dhaaraaymahamojasaa;

Pushnaami chaushadhih sarvaah somo bhootvaa rasaatmakah.

**

और मैं ही अपनी शक्ति के एक अंश से पृथ्वी में प्रवेश कर सब प्राणियों को धारण करता हूँ और मैं ही रसस्वरूप अमृतमय चन्द्रमा होकर सभी पुष्पों एवं ओषधियों (वनस्पतियों) के पौधों को पुष्ट करता हूँ।

**

And entering into the earth with My Energy, I sustain all beings and nourish the plants and herbs with that energy by becoming the watery moon, सोम, Soma.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥15.14॥

अहम् वैश्वानरः भूत्वा प्राणिनाम् देहम् आश्रितः ।

प्राण-अपान-सम-आयुक्तः पचामि अन्नम् चतुर्-विधम् ॥

(अहम्, वैश्वानरः, भूत्वा, प्राणिनाम्, देहम्, आश्रितः- I, (the fire) of Vaisvanara, having become, of living beings, the body, abiding; प्राण-अपान-सम-आयुक्तः, पचामि, अन्नम्, चतुर्-विधम्- associated with Prana and Apana, (I) digest, food, fourfold.)

**

Aham vaishvaanaro bhootvaa praaninaam deham aashritah;
Praanaa-apaana-samaayuktah pachaamy annam chaturvidham.

**

मैं सब प्राणियों के शरीर में स्थित प्राण और अपान से युक्त वैश्वानर (जठराग्नि) होकर चार प्रकार के अन्नों को पचाता हूँ।

*

विशेष- १.चार प्रकार के भोजन- भोज्य, दांतों से चबाकर खाया जाने वाला, पेय- निगले जाने वाला, चोष्य, दांतों से दबा रस चूसा जाने वाला, एवं बचे भाग को थूक दिया जानेवाला, और लेह्य-जीभ से चाटे जाना वाला।

**

Abiding in the body of all living beings as the fire called, Vaishvanara, I associated with (प्राण) prana and (अपान) apana, digest the food of four types, (that we chew, drink, swallow, and lick).

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥15.15॥

सर्वस्य च अहम् हृदि सन्निविष्टः

मत्तः स्मृतिः ज्ञानम् अपोहनम् च ।

वेदैः च सर्वैः अहम् एव वेद्यः

वेदान्त-कृत् वेद-वित् एव च अहम् ॥

(सर्वस्य, च, अहम्, हृदि, सन्निविष्टः— of all, and I, in the heart, seated; मत्तः, स्मृतिः, ज्ञानम्, अपोहनम्, च- from Me, memory, knowledge, (their) absence, and; वेदैः, च, सर्वैः, अहम्, एव, वेद्यः—by the Vedas, and (by) all, I, even, to be known; वेदान्त-कृत्, वेद-वित्, एव, च, अहम्- the author of Vedanta, the knower of Vedas, even, and, I.)

**

Sarvasya chaaham hridi sannivishto,

mattah smritirjnanapohanamcha;

Vedaishcha sarvairahameva vedyo,

Vedaantakridvedavideva chaham.

**

मैं ही सब प्राणियों के हृदय में से स्थित हूँ तथा मुझसे ही स्मृति, ज्ञान और स्मृतिनाश होता है और सब वेदों द्वारा मैं ही जानने योग्य कहा गया हूँ तथा वेदों के तत्व का निर्णय करनेवाला (वेदान्त) और वेदों को जानने वाला भी मैं ही हूँ.

**

I am seated in the heart of all. The memory, knowledge as well as their loss come from Me. I am verily That which has to be known by all the Vedas; I am indeed the originator of the Vedanta, and I myself am the Knower of the Veda too.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥15.16॥

द्वौ इमौ पुरुषौ लोके क्षरः च अक्षरः एव च ।

क्षरः सर्वाणि भूतानि कूटस्थः अक्षरः उच्यते ॥

(द्वौ, इमौ, पुरुषौ, लोके, क्षरः, च अक्षरः, एव, च—two, these, Purushas (beings), in the world, the perishable and, the imperishable; क्षरः, सर्वाणि, भूतानि, कूटस्थः, अक्षरः, उच्यते- the perishable, all, beings, the immutable (unchanging), the imperishable, is called.)

**

Dvaavimau purushau loke ksharashchakshara cha;
Ksharah sarvaani bhootaani kootashtoakshara uchyate.

**

इस संसार में क्षर (नाशवान, सगुण) और अक्षर (अविनाशी, निर्गुण)- दो तरह के पुरुष हैं; सभी जीवों का शरीर नाशवान या क्षर और जीवात्मा अविनाशी या अक्षर कहा जाता है।

**

There are these two persons in this world- the perishable and imperishable.
All beings are the perishable, while the Kutastha (Self, The Ultimate consciousness) is the imperishable, as it is said.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥15.18॥

यस्मात् क्षरम् अतीतः अहम् अक्षरात् अपि च उत्तमः ।

अतः अस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

(यस्मात्, क्षरम्, अतीतः, अहम्, अक्षरात्, अपि, च, उत्तमः—as, the perishable, transcend, I, than the imperishable, also, and best; अतः, अस्मि, लोके, वेदे, च, प्रथितः, पुरुषोत्तमः- therefore, (I) am, in the world, in the Vedas, and, declared, the highest Purusha.

**

Yasmaat ksharam atitoaham aksharaat api chottah;
Atoasmi loke vedecha prathitah Purushottamah.

**

क्योंकि मैं नाशवान (क्षर) से तो सर्वथा अतीत हूँ और अविनाशी जीवात्मा (अक्षर) से भी उत्तम हूँ, इसलिए लोक में और वेद द्वारा 'पुरुषोत्तम' नाम से प्रसिद्ध हूँ।

**

As I transcend the perishable, क्षर and above even the imperishable,
therefore, am very much beyond the perishable (Kshar), and I am above

even the imperishable Self (Akshar), therefore I am celebrated as 'Purushottama'- the Highest Purusa by the people in the world and even the Vedas call me 'Purushottama'.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः॥15॥

अध्याय १६ दैवी सम्पदा

Yoga of The Division between The Divine and The Demoniactal

Bhagwan Krishna in this chapter tried to tell clearly to drop the myth about Ashura and Deva that they are not different species. Both are human-beings only with differences in gunas, the qualities either earned in past lives or received in this life because of their nature and association with devil minded persons or certain incidents in association fellow human-beings early over in the life making them Deva and Ashura. These can be earned.

दैवी सम्पदा Divine Nature

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम्॥16.1॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम्॥16.2॥

तेजः क्षमा धृतिः शौचमद्रोहोनातिमानिता।

भवन्ति सम्पदं दैवीमभिजातस्य भारत॥16.3॥

अभयम् सत्त्व-संशुद्धिः ज्ञान-योग-व्यवस्थितिः ।

दानम् दमः च यज्ञः च स्वाध्यायः तपः आर्जवम् ॥16.1॥

अहिंसा सत्यम् अक्रोधः त्यागः शान्तिः अपैशुनम् ।

दया भूतेषु अलोलुप्त्वम् मार्दवम् ह्रीः अचापलम् ॥16.2॥

तेजः क्षमा धृतिः शौचम् अद्रोहः न अति-मानिता ।

भवन्ति सम्पदम् दैवीम् अभिजातस्य भारत ॥16.3॥

**

Abhayam sattva sanshuddhih jnana yoga vyavavasthith;

Daanam damashcha yajnashcha svaadhyaayastapa aarjavam.

Ahimsaa satyamakrodhah shantirapaishunam,

Dayaa bhooteshvaloluptvam maardavam hrireechapalam.16.2

Tejah kshamaa dhritih shauchamadroho naatimaanita,

Bhavanti sampadam daiveenabhijaatasya bhaarata.16.3

**

दैवी सम्पदायुक्त ब्यक्ति के लक्षण हैं-

भय का सर्वथा अभाव, अन्तःकरण की अत्यन्त शुद्धि, ज्ञान के लिये योग में दृढ़ स्थिति, और सात्त्विक दान, इन्द्रियों का दमन, यज्ञ, स्वाध्याय, तप (कर्त्तव्य- पालन के लिये कष्ट सहना, और शरीर- मन-वाणी की सरलता (16.1), अहिंसा, सत्यभाषण, क्रोध न करना, सांसारिक कामनाओं का त्याग, राग, द्वेषजनित उद्वेगों के पूर्ण अभाव के द्वारा मन की पूरी शान्ति , किसी की निन्दा (चुगली) न करना, सभी जीवों पर दया, सांसारिक विषयों में लालच का पूर्ण अभाव, अन्तःकरण की कोमलता, अकर्तव्य कर्मों को करने में लज्जा, अचंचलता का अभाव (16.2); तेज (प्रभाव), (धृतिः)क्षमा, धैर्य, शरीर की शुद्धि, वैराग्य का न होना, (और) सम्मान पाने की इच्छा का अभाव(16.3)॥

**

Fearlessness, purity of heart, steadfastness in acquiring knowledge and in practising yoga, (दानम्)charity, (दमः)control of the senses, Yajna (sacrifice), self-study of the scriptures and its regular practice, austerity, uprightness (16.1); non-injury, truthfulness, absence of anger, renunciation, peacefulness, absence of calumny, compassion for all beings, absence of greed, gentleness, modesty, lack of restlessness (16.2); Radiance of character, forgiveness, patience, cleanliness, absence of hatred, absence of pride- are qualities of a a divinely inclined person (16.3).

Note- interestingly, Madhusudana Saraswati in his commentary suggests that the enumerations of the divine qualities in the above three slokas have the specific and the general virtues of the four stages (*ashramas- Brahmachari, Grahastya, Vaanprasthaashram, sanyas or paramhansa*) the human life as well as for all four 'varnas'- Brahmin, Kshatriya, Vaisya, Shudra of the society. While the three characteristics, the content of the first line of sloka 16.1 is for a Paramahans 'absolute sanayassin', the first four characteristics of the second line is for the grihasth or householders, but separate mention of svaadhyayah is meant only from the first stage of Brahmacharin and Tapah of three kinds of 'of the body' etc. mentioned in Chapter 17 are the special virtue for Vaanprasthins, the third stage of life. On the same line, aarjavam, non-crookedness, non-injury, truthfulness, absence of anger etc. are for Brahmin; Tejah, maturity, forgiveness, fortitude are meant a Kshatriya. Shaucham, adrohah are the specialities of Vaishya, while na-ati maanita is the specific virtue of a Shudra. However, I don't know if it has

any relevance today and if any other commentator have vouched for such expiation.

Demonic Nature

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम्॥16.4॥

दर्पः अभिमानः च क्रोधः पारुष्यम् एव च ।

अज्ञानम् च अभिजातस्य पार्थ सम्पदम् आसुरीम् ॥

(दर्पः)Pride, (अभिमानः)arrogance, excessive self-esteem,(क्रोधः)anger,

(अभिजातस्य)harshness, (अज्ञानम्) ignorance- are सम्पदम् आसुरीम्- the wealth of the man born with the Asuric (demonic) nature.

**

Dambho darpoabhimaanashchah krodhah paarushyameva cha;

Ajnaanam chaaaabhijaatasya partha sampadamaasueem.

**

दम्भ करना, घमण्ड करना और अभिमान करना, तथा क्रोध करना, कठोरता रखना और अविवेक का होना (अज्ञान) भी- सब आसुरी सम्पदा को प्राप्त हुए मनुष्यों के लक्षण हैं।

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥16.7॥

प्रवृत्तिम् च निवृत्तिम् च जनाः न विदुः आसुराः ।

न शौचम् न अपि च आचारः न सत्यम् तेषु विद्यते ॥

(प्रवृत्तिम्, च, निवृत्तिम्, च—actions, and, inaction, and; जनाः, न, विदुः, आसुराः—men, not, know, the demoniac; न, शौचम्, न, अपि, च, आचारः—not, purity, not, also, and, (right) conduct; न, सत्यम्, तेषु, विद्यते-not, truth, in them, is.)

**

Pravrittim cha nivrittim cha janaa na viduraasuraah;

Na shaucham naapi chaachaaro na satyam teshum vidyate.

**

आसुरी प्रकृति वाले मनुष्य किस कर्म में प्रवृत्त होना चाहिये (-इसको) नहीं जानते और उनमें न तो बाह्य शुद्धि, न श्रेष्ठ आचरण तथा न सत्य-पालन ही होता है।

**

Neither do the demonically persons understand what is to be done and what not to be done; nor does purity, or even good conduct or truthfulness exist in them.

(A clarification on प्रवृत्तिं and निवृत्तिं – प्रवृत्तिं, pravrittim- What is to be done with regards to that which is a means to the human ends;

निवृत्तिं, nivrittim- What is not to be done , the opposite of that (former) and which source of evil one should desist. Not only do they not know what is to be done and what is not to be done, nor does purity or even good conduct or truthfulness exist in them. The demons are verily bereft of purity and good conduct; they are deceitful and given to speaking lies.) The common thinking that they are of different from common human beings, is wrong. They are just among us but with conduct totally opposite from the righteous persons.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥16.21॥

त्रिविधम् नरकस्य इदम् द्वारम् नाशनम् आत्मनः ।

कामः क्रोधः तथा लोभः तस्मात् एतत् त्रयम् त्यजेत् ॥

(त्रिविधम्, नरकस्य, इदम्, द्वारम्, नाशनम्, आत्मनः—triple, of hell, this, gate, destructive, of the self; कामः, क्रोधः, तथा, लोभः, तस्मात्, एतत्, त्रयम्, त्यजेत्—lust, anger, also greed, therefore this three (one) should abandon.)

**

Trividham narakasyedam dvaaram nashanam aatmanah;

Kaamah krodhah tatha lobhah tasmaat tryam tyajet.

**

काम, क्रोध और लोभ—ये तीन प्रकार नरक के दरवाजे जीवात्मा का पतन करनेवाले हैं, इसलिए इन तीनों का त्याग कर देना चाहिए ।

**

The gateways to hell, destructive of the Self is of three kinds namely- desire, anger and greed, therefore one must renounce these three from our built in habits through continuous practice.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे दैवासुरसम्पद्विभागयोगो नाम षोडशोऽध्यायः॥16॥

अध्याय 17 श्रद्धात्रयविभाग योग The Yoga of the Threefold Faith

I have included Gita's views of three types of food habits that Sattavik, Rajasik, and Tamasik types of the people naturally prefer. And also this chapter of Gita describes three types of faith, (श्रद्धा), austerity, (तप, tapa), one of the three duties-यज्ञ (yagya, sacrifice), दान(dana, charity) and तप (tapa, sacrifice) that Gita recommends as 'must do works' for a wise person. To clear the misgivings about what do these three types of actions actually mean, as against the prevalent wrong interpretations and preferences about it by the common people. Over centuries, a lot of ignorance preached by the vested priests or so-called pundits has distorted its purpose and way to do it. It must be given attention. This chapter provides the way three - sattvika, rajasik, and tamasik types of persons performs the 'must do works' according to their nature. It also explains the tapas of three types with clear definitions- one related to body, the next related to speech and the third related to mind. The chapter concludes with the pronouncement of 'ॐ तत् सत्' for auspicious works in few slokas. [The three gunas cover every bit of actions and disciplines in persons as it appears in details in chapters 17 related quality- based three types of *shraddha*, faith sloka (17.4), thee types of food in slokas (17-8,9,10), *Yajna*- three types of sacrifices in slokas (17-11,12,13), *tapas*- three types of austerity in slokas (17-17,18,19) and *danas* -types of charity in slokas (17-20,21,22).]

—

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः॥17.3॥

सत्त्व-अनुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयः अयम् पुरुषः यः यत् श्रद्धः सः एव सः ॥

(सत्त्व-अनुरूपा- in accordance with his nature, सर्वस्य, श्रद्धा, भवति—of each, faith, is; श्रद्धामयः, अयम्, पुरुषः—consists of (his) faith, this, man; यःwho, यत् श्रद्धः- in which his faith is, सः-he, एव, verily, सः- that(is).

**

Sattvaanuroopaa sarvasya shraddhaa bhavati bharat;
Shraddhaamayoayam purusho yo yacchraddhah sa eva sah.

**

सभी मनुष्यों की श्रद्धा उनके अन्तःकरण के अनुरूप होती है। यह पुरुष श्रद्धामय है, इसलिए जो पुरुष जैसी श्रद्धा रखता है, वही उसका स्वरूप है अर्थात् वहीं उसकी निष्ठा (स्थिति) है।

**

The faith of all beings is in accordance with their minds. The person is made up of faith as dominant factor. He is verily what his faith is.

तीन प्रकार के आहार (Three types of food)

सात्त्विक आहार

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः॥17.8॥

आयुः-सत्त्व-बल-आरोग्य-सुख-प्रीति-विवर्धनाः ।

रस्याः स्निग्धाः स्थिराः हृद्याः आहाराः सात्त्विक-प्रियाः ॥

(आयुः, सत्त्व, बल, आरोग्य, सुख, प्रीति, विवर्धनाः- life, purity, strength, health, joy, cheerfulness and good good appetite; रस्याः, स्निग्धाः, स्थिराः, हृद्याः, आहाराः, सात्त्विक-प्रियाः- savoury, oleaginous, substantial, agreeable, the foods, are dear to Sattvik.

**

Aayuh sattva balaarogya sukha preetivivardhanaah;
Rasyaah snigdhaah sthira hridyaah aahaaraah sattvikapriyaah.

**

आयु, सत्त्विक बुद्धि, बल, आरोग्य, सुख और प्रसन्नता को बढ़ाने वाले, स्थिरता लाने वाले, हृदय को शक्ति देने वाले, रसयुक्त, (तथा) चिकने- (ऐसे) आहार अर्थात् भोजन सात्त्विक मनुष्य को प्रिय होते हैं ।

**

The foods which augment vitality, energy, strength, health, cheerfulness, and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the sattvik.

.....

राजस आहार

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥17.9॥

कटु-अम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः ।

आहाराः राजसस्य इष्टाः दुःख-शोक-आमय-प्रदाः॥

(कटु-अम्ल-लवण-अति-उष्ण-तीक्ष्ण-रूक्ष-विदाहिनः-those are bitter-sour-saline-excessively hot-pungent- dry and burning; आहाराः, राजसस्य, इष्टाः, दुःख-शोक-आमय-प्रदाः—foods, of the Rajasic, are liked, are productive of pain, grief and disease.

**

Katvamla lavanaatyushna teekshna rooksha vidaahinah;
Aahaaraa raajasasyeshtaa dukha shokaamaya pradaah.

**

अति कड़वे, अति खट्टे, अति नमकयुक्त, अति गर्म, अति तीखे, अति रूखे और अति दाहकारक आहार अर्थात् भोजन के पदार्थ राजसिक स्वभाव के मनुष्यों को प्रिय होते हैं, (जो कि) शारीरिक दुःख, रोग और शोक देनेवाले होते हैं।

**

The foods that are excessively bitter, sour, saline, excessively hot, pungent, dry, and burning are liked by the rajasik, and produce pain, grief, and disease.

तामस आहार

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥17.10॥

यातयामम् गत-रसम् पूति पर्युषितम् च यत् ।

उच्छिष्टम् अपि च अमेध्यम् भोजनम् तामस-प्रियम् ॥

(यातयामम्, गत-रसम्, पूति, पर्युषितम्, च, यत्- stale, tasteless, putrid, rotten, and which; उच्छिष्टम्, अपि, च, अमेध्यम्, भोजनम्, तामस-प्रियम्—refuge, also, and impure, food, liked by Tamasic.

**

Yaatyaaamam gatarasam pooti paryushtam cha yat;
ucchishtamapi chaamedhyam bhojanam taamasapriyam.

**

जो भोजन सड़ा हुआ, रसरहित, दुर्गन्धित, बासी और जूठा है तथा जो महान अपवित्र (मांस आदि) भी है, वह तामसी प्रवृत्ति के लोगों को प्रिय होता है।

**

The food which is stale, tasteless, stinking, cooked overnight, refuse, and impure, is liked by the tamasik.

तीन प्रकार के तप

शरीरी तप

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते॥17.14॥

देव-द्विज-गुरु-प्राज्ञ-पूजनम् शौचम् आर्जवम् ।

ब्रह्मचर्यम् अहिंसा च शारीरम् तप उच्यते ॥

(देव, द्विज, गुरु, प्राज्ञ-पूजनम्,—worship of the gods, the twice-born, the teachers, the wise; शौचम्, आर्जवम्—purity, straightforwardness; ब्रह्मचर्यम्, अहिंसा, च—celibacy, non-injury, and; शारीरम्, तप, उच्यते—of the body, austerity, is called.)

**

Deva dvija guru praajna poojanam shaucham aarjavam;

Brahmachryam ahimsa shaeeram tapa uchayate.

**

देवता, ब्राह्मण, गुरु और जीवन्मुक्त महापुरुष का यथायोग्य पूजन करना, शुद्धि रखना, सरलता, सरलता, ब्रह्मचर्य का पालन और हिंसा न करना- (यह) शरीर- सम्बन्धी तप कहा जाता है।

**

Worship of the gods, the twice-born, the teachers and the 'wise'; purity, straight-forwardness, celibacy, and non-injury; these are called the austerity of the body.

वाणी का तप

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते॥17.15॥

अनुद्वेगकरम् वाक्यम् सत्यम् प्रिय-हितम् च यत् ।

स्वाध्याय-अभ्यसनम् च एव वाङ्मयम् तपः उच्यते ॥

(अनुद्वेगकरम्, वाक्यम्, सत्यम्, प्रिय-हितम्, च, यत्- causing no excitement, speech, truthful, pleasant and beneficial, and, which; स्वाध्याय-अभ्यसनम्, च, एव- the practice of the study of the scriptures, and, also; वाङ्मयम्, तपः, उच्यते- of speech, austerity, is called.)

**

Anudvegakaram vaakyam satyam priyahitam cha yat;

Svaadhyaayaabhasanam chakve vaanmayam tapa uchyate.

**

जो किसी को भी उद्विग्न न करनेवाला, सत्य और प्रिय तथा हितकारी भाषण है, (वह) तथा स्वाध्याय और अभ्यास (नामज़द आदि) भी वाणी- सम्बन्धी तप कहा जाता है।

**

Speech causing no trouble to others, true, as also agreeable and beneficial, the regular study and practice of the Scriptures, are called the 'austerity of speech'.

मानस तप

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते॥17.16॥

मनः प्रसादः सौम्यत्वम् मौनम् आत्म-विनिग्रहः ।

भाव-संशुद्धिः इति एतत् तपः मानसम् उच्यते ॥

(मनः प्रसादः, सौम्यत्वम्, मौनम्, आत्म-विनिग्रहः- serenity of mind, good-heartedness, silence, self-control; भाव-संशुद्धिः, इति, एतत्, तपः, मानसम्, उच्यते- purity of nature, thus, this, austerity, mental, is called.

**

Manah prasaadah saumyatvam maunam aatama vinigraha;

Bhaava samshuddhiriti etat tapo maaanasa uchayate.

**

मन की प्रसन्नता, सौम्य भाव, मननशीलता, आत्म-संयम, और विचारों की भलीभाँति शुद्धि- इस तरह यह मन-सम्बन्धी तप कहा जाता है ।

**

Serenity of mind, kindness, silence, self- control, honesty of motives- is called the mental austerity.

.....

सात्त्विक दान

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥17.20॥

दातव्यम् इति यत् दानम् दीयते अनुपकारिणे ।

देशे काले च पात्रे च तत् दानम् सात्त्विकम् स्मृतम् ॥

(दातव्यम्, इति, यत्, दानम्, दीयते, अनुपकारिणे—ought to be, thus, that, gift, is given, to one who does no service (in return); देशे, काले, च, पात्रे, च—in a fit place, in time, and to a worthy person, and; तत्, दानम्, सात्त्विकम्, स्मृतम्- that, gift, Sattvika, is held to be.)

**

Daatavyamiti yaddaanam diyate anupakaarine,

Deshe kaale cha paatre cha taddaanam saattvikam smritam.

**

कर्तव्य समझ कर दान देना, जो दान उपयुक्त देश, तथा काल और पात्र के प्राप्त होने पर (उपयुक्त स्थान में, और उपयुक्त समय में और उपयुक्त पात्र को) अनुपकारी को अर्थात् दिये के बदले या भविष्य में किसी उपकार की आशा न रखते हुए निष्काम भाव से दिया जाता है, वह दान दिया दान, सात्त्विक कहा गया है ।

**

“To give is right”- gift given with this idea, to one who can do no service in return, in a fit place, time and to a worthy person, that gift is considered to be the sattvik.

ॐ शब्द की महत्ता

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः॥23-24॥

ॐ तत् सत् इति निर्देशः ब्रह्मणः त्रिविधः स्मृतः ।

ब्राह्मणाः तेन वेदाः च यज्ञाः च विहिताः पुरा ॥

(ॐ, तत्, सत्, इति- Om, Tat, Sat, thus; निर्देशः, ब्रह्मणः, त्रिविधः, स्मृतः—designation of Brahman, threefold, has been declared; ब्राह्मणाः, तेन, वेदाः, च, यज्ञाः, च, विहिताः, पुरा- Brahmanas, by that, Vedas, and, sacrifices, and, created, formerly.)

**

Om tatsaditi nirdesho brahmanastrividhah smritah;
Braahmanaah tena vedaashcha yajnaashcha vihitaah puraa.

**

ॐ, तत्, सत्- तीन प्रकार के नामों से (जिस) परमात्मा का निर्देश (संकेत) किया गया है। (वैसे ही जैसे ब्रह्म को सत्-चित्त-आनन्द भी कहा गया है)। इसीलिये वैदिक सिद्धान्तों को माननेवाले पुरुषों की शास्त्रविधि से नियत यज्ञ, दान और तपस्वरूप क्रियायें सदा ॐ इस परमात्मा के नाम का उच्चारण करके ही आरम्भ होती हैं।

**

The “OM, Tat, Sat”: thus has been considered to be the triple designation of Brahman. Therefore, uttering “Om”, the acts of sacrifice, gift, and austerity, are always begun.

Note- Uttering of Tat is to be without aiming at any fruits. It signifies the emphasis on the Ultimate Reality.

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः॥17॥

अध्याय १८ मोक्षसंन्यासयोगः The Yoga of Liberation by Renunciation

This chapter has provided the extremely useful summary of what all Bhagwan Krishna has preached all through the different chapters of Gita starting from the right attitude to actions and ending with the tip for success in any battle.

The chapter declares the knowledge, the actions and the agents or doers, and then the intellect, the fortitude and the happiness to be of three kinds, the distinction based on three gunas in slokas: the knowledge in slokas 18-20, 21 and 22; the actions in slokas 18-23, 24 and 25; the doers or agents in slokas in 18.26, 27 and 28; the intellect in slokas 18.30,31 and 32 and the fortitude in slokas 18.33,34 and 35, and further the three-fold happiness in slokas 18.36, 37, 38 and 39.

Thereafter Krishna speaks about the duties of four Varnas, the first sloka giving the principle of division and then the respective duties of the brahmanas, the ksatriyas, the vaissyas and the shudras based on 'स्वभाव-प्रभवैः गुणैः', '*swabhaavaprabhavaairgunaih*'- 'the qualities born of their own nature' in slokas 18.41, 42, 43 and 44. Interestingly the division was according to the gunas born of their born nature, aptitude (and not on basis of parentage).

It then provides characteristics of a Brahm Gyani. If the chapter sums the import of the whole of the scripture Gita, the one sloka 18.66 provides wonderfully that again further in just in one verse. Sanjay, through whose mouth and words the whole Bhagwad Gita was spoken concluded brilliantly through a sloka making it the great guideline for everyone in every great group endeavour like the battle of Mahabharata through the sloka 18.78.

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥18.3॥

काम्यानाम् कर्मणाम् न्यासम् संन्यासम् कवयः विदुः ।

सर्व-कर्म-फल-त्यागम् प्राहुः त्यागम् विचक्षणाः ॥

**

Kaamyanaam karmanaam nyaasam samnyaasam viduh
Savakarmaphalatyaagam praahustyaagam vichksanaah.

**

Hindi

**

The learned one knows (संन्यासं) *sannyaasam* to be giving up of all actions done with a desire of award. The adepts call the abandonment of the results of all work as (त्यागं) *tyagam*.

.....

समस्त कर्मों के निष्पन्न होने के पाँच कारण

(सांख्ये प्रोक्तानि पञ्चैतानि कारणानि सिद्ध्ये सर्वकर्मणाम्)

(सांख्यसिद्धान्त में सभी कर्मों की सिद्धि के पाँच कारण)

(Five Causes behind Every Action)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥18.14॥

अधिष्ठानम् तथा कर्ता करणम् च पृथक्-विधम् ।

विविधाः च पृथक् चेष्टाः दैवम् च एव अत्र पञ्चमम् ॥

(अधिष्ठानम्, तथा, कर्ता- the seat or body, also the doer; करणम्, च, पृथक्-विधम्- the senses, and of different; विविधाः- various, च- and, पृथक्- different, चेष्टाः- functions, दैवम्- the presiding deity, च-and, एव- even, अत्र- here, पञ्चमम्-the fifth.)

**

Adhishthaanam tathaa kartaa karanam cha prithagvidham;

Vividhaashcha prithakcheshtaa daivam chavaatra panchamam.

**

कर्मों की सिद्धि में अधिष्ठान और कर्ता, भिन्न-भिन्न प्रकार के कर्म करने के साधन, नाना प्रकार की अलग-अलग चेष्टाएँ, और वैसे ही पाँचवाँ हेतु दैव भी कारण होते हैं।

**

The locus as also the agent, the different kinds of organs, the many and distinct activities, and, the divine is the fifth.,

(which is behind every action (is the first), then कर्ता, karta, doer is the second instrument of action, करण, karana, the various instruments like the different sense organs, is the third cause, then पृथक् चेष्टा, 'prithak chesta', the many kinds of efforts and processes of action is the fourth cause, and the last fifth one is 'destiny or chance, are the five means of accomplishment of every action. Fifth one needs a little explanation- We have done everything , and a thing did not go well. Something was missing there, and therefore, we could not achieve it. That is destiny).

सात्त्विक ज्ञान

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥18.20॥

सर्व-भूतेषु येन एकम् भावम् अव्ययम् ईक्षते ।

अविभक्तम् विभक्तेषु तत् ज्ञानम् विद्धि सात्त्विकम् ॥

(सर्व-भूतेषु, येन, एकम्-in all beings, by which, one; भावम्- reality, अव्ययम्- indestructible, ईक्षते-(one) sees, अविभक्तम्- inseparable, विभक्तेषु-in the separated, तत्- that, ज्ञानम्- knowledge, विद्धि- know, सात्त्विकम्-sattvik or pure.)

**

Sarvabhooteshu yenaikam bhaavam avyayam eekshate;

Avibhaktam vibhakteshu tajjnaanam viddhi saattivikam.

**

जिस ज्ञान से मनुष्य पृथक्-पृथक् सब प्राणियों में एक अविनाशी परमात्मभाव को विभागरहित समभाव से स्थित देखता है, उस ज्ञान को तू सात्त्विक जानो।

**

Know that knowledge to be originating from *sattva* through which one sees a single, un-decaying, undivided, Entity in all the diversified things.

Note- Knowledge mentioned is the complete realisation of the Self as non-dual. One sees a single un-decaying— that which does not undergo mutation either in itself or by the mutation of its qualities—that is an eternal and immutable Entity as the single Reality which is the Self in all things beginning from the Unmanifest to the unmoving things as undivided in every

body, in all the diversified things, in different bodies. The idea is- that Reality which is Self remains like space, undivided.

सात्त्विक कर्ता

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते॥18.26॥

मुक्त-सङ्गः अनहं-वादी धृति-उत्साह-समन्वितः ।

सिद्धि-असिद्धयोः निर्विकारः कर्ता सात्त्विकः उच्यते ॥

(मुक्त-सङ्गः- who is free from attachment, अनहं-वादी- non-egoistic, , धृति-उत्साह-समन्वितः—endowed with firmness and enthusiasm, सिद्धि-असिद्धयोः- in success or failure, निर्विकारः-unaffected, कर्ता- an agent, सात्त्विकः-sattvik (pure), उच्यते-is called.)

**

Muktasangah anhamvaadee dhrityutsaaha samanvitah;

Siddhyasiddhyoh nirvikaarah kartaa saattvika uchyate.

**

जो कर्ता आसक्ति रहित, अहंकार रहित, धैर्य और उत्साह से युक्त तथा कार्य के सफलता-असफलता के हर्ष-शोक से रहित है- वह सात्त्विक कहा जाता है।

**

A agent who is free from attachment, not egotistic, endowed with fortitude and diligence, and unperturbed by success and failure, is said to possessed of sattva. Here attachment is about the results or the idea of agent-ship too.

सात्त्विक बुद्धि

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये।

बन्धं मोक्षं च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥18.30॥

प्रवृत्तिम् च निवृत्तिम् च कार्य-अकार्ये भय-अभये ।

बन्धम् मोक्षम् च या वेति बुद्धिः सा पार्थ सात्त्विकी ॥

(प्रवृत्तिम्- action, the path of work, च-and, निवृत्तिम्- the path of renunciation, च-and, कार्य-अकार्ये- what ought to be done and what not not to be done, भय-

अभये—fear and fearlessness, बन्धम्- bondage, मोक्षम्- liberation, च- and, या- which, वेत्ति—knows, बुद्धिः- intellect, सा- that, सात्त्विकी—Sattavic.)

**

Pravrittim cha cha nivrittim cha karyaakaarye bhayaabhaye,
Bandham moksham cha yaa vetti buddhih saa paartha sattvikee.

**

जो (बुद्धि), प्रवृत्ति (वह अवस्था जब व्यक्ति संसार का काम- धंधा करता है) और निवृत्ति (जब व्यक्ति संसार का काम-धंधा छोड़ एकान्त में भजन-ध्यान करता है) को , कर्तव्य और अकर्तव्य को भय और अभय को तथा बन्धन और मोक्ष को जानती है, वह सात्त्विक होती है।

**

That intellect is born of sattva which understands action and withdrawal , duty and what is not duty, the source of fearlessness, and bondage and freedom respectively.

चतुर्वर्ण विभाग (Four Classifications of people in society)

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥18.41॥

ब्राह्मण-क्षत्रिय-विशाम् शूद्राणाम् च परन्तप ।

कर्माणि प्रविभक्तानि स्वभाव-प्रभवैः गुणैः ॥

(ब्राह्मण-क्षत्रिय-विशाम्—of Brahmans, Kshatriyas and Vaisyas, शूद्राणाम्- of Sudras, च- and; कर्माणि- duties, प्रविभक्तानि- are distributed, स्वभाव-प्रभवैः- born of their own nature, गुणैः—by qualities.)

**

Braahmana kshatriya vishaam shudraanaam cha parantapa;

Karmaani pravibhaktaani svabhaava prabhair gunaah.

**

ब्राह्मण, क्षत्रिय, वैश्य और शूद्रों के कर्म, जन्मजात स्वभाव से उत्पन्न गुणों के द्वारा विभक्त किये गये हैं।

**

The duties of the Brahmanas, the Kshatriyas, Vaishyas as also of the Shudras have been fully classified according to the gunas born from Nature.

Important Note- Nature means the प्रकृति, Prakriti of God, His Maya consisting of the three gunas, 'Born from Nature' means 'born of these (three gunas).' In accordance with these. 'The source of the nature of the Brahmanas is the quality of sattva. Similarly, the source of the nature of the Kshatriyas is rajas, with sattva as a subordinate (quality); the source of the nature of the Vaishyas is rajas with tamas as the subordinate (quality); the source of the nature of Surdas is tamas , with rajas as the subordinate (quality); for the nature of the four are seen be tranquility, lordliness, industriousness and dullness respectively. Svabhava (nature) means the (individual) tendencies of the creatures (beings) earned in their past lives, which have become manifest in the present life for yielding their own results. The gunas which have that svabhava as their source (prabhava) are svabhava-prabhavah gunah.' Nowhere has it be linked with the varnas of the father or mother. And svabhava can be earned in this new life of human being and the person can get promotion and demotion in the gunas that from tamas to rajas, to sattva, then gunateet. In same manner in a person of sattva earned in previous lives can become rajas, or even tamas. We can see these gunas in any individual changing in this life itself all around. None of the scriptures tells that it is decided on basis of the varnas of father, mother or if they are of two different castes or varnas, which and how the varna of the new born must be decided. As per Gita, a person in this life itself can become gunateet. Every one has equal opportunity to promote oneself from lower to upper one and thereafter beyond that. With one's action in the present life the nature of the person and so the varna will change. Infinite scope is provided in Nature for the low to evolve into high. Life fulfils itself by attempting to high and higher, stage by stage. It is possible to know the varna of an individual from his svabhava and his aptitude to his actions, karmas.

Swami Chinmayananda in his commentary writes on the Varna system in an excellent manner: In chapter 14, three measuring rods- the qualities

gunas, Krishna classifies the entire community of human beings under three distinct types. The criterion of this classification is the texture of man's inner equipments which brings into play for his achievements in his fields of activity. Accordingly, the Hindu scriptures and Gita too brought the entire humanity under a four-fold classification. So, its applicability is not merely confined to India - BUT IS UNIVERSAL. Certain well-defined characteristics determine the types of these four classes, they are not always determined by heredity, or the accident of birth. In Hindus, they are called the Brahmans- with a major portion of sattva, a little rajas, and with minimum tamas; the Kshatriyas- mostly rajas with some sattva and a dash of tamas; the Vaishyas- with more rajas, less sattva and some tamas; and the Shudras- mostly tamas, a little rajas and only a suspicion of sattva.

The fourfold classification is universal and for all times. Even today it holds good. In modern language , the four types of people may be called: 1. The creative thinkers; 2. the politicians (at different top places); 3. The commercial employers; and 4. The labourers. We can easily recognise how each subsequent classifications hold in awe and reverence the previous higher class- the employees are afraid of the employer, the commercial men are suspicious of the politicians and the politicians tremble at the courageous, independent thinkers."

However I shall put my views in brief.

In any organisation with a lot of people needed, we require the same 4 qualities of people to man that: Thinkers, protectors, persons of financial knowledge, and all types of workers almost of similar qualities of four Varnas. In technical language you may call them differently.

Surprisingly, today even an individual does the same four categories of work, all by oneself. Don't we will clean our toilets, don't we protect our properties and houses where we live, do not we do all exercises to manage our finances, and do not we do a lot of thinking for managing the household affairs today till the end of active life?

All these positions do change based on capability developed while working. You might have heard of real stories of Ambani, who grew from the bottom to the top. Historically, Valmiki was a robber to start with and became the

writer of the first great epic in Sanskrit, Ramayana. Did not Saint Ravidas became one of most respectable saint of his era was from a cobbler caste? It is not the four varnas but the creation of thousands and still increasing in number of castes are totally unscientific and unwanted if we, Hindus wish to save the philosophy and direction for leading good life given by our ancient wisemen and Brahman gyani through our scriptures and remove the exploitations of ignorance of common illiterate masses over thousands of years from the curses of the difference between castes by vested interests, such for vote politics these days or retain their superiority by som others so-called high caste person based of the caste of the parents..

ब्रह्मण

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥18.42॥

शमः दमः तपः शौचम् क्षान्तिः आर्जवम् एव च ।

ज्ञानम् विज्ञानम् आस्तिक्यम् ब्रह्म-कर्म स्वभावजम् ॥

(शमः- serenity, दमः- self-restraint, तपः- austerity, शौचम्- purity, क्षान्तिः- forgiveness, आर्जवम्- uprightness, एव- even, च-and; ज्ञानम्- knowledge, विज्ञानम्- realisation, आस्तिक्यम्-belief in god, ब्रह्म-कर्म- (are) the duties of Brahmins, स्वभावजम्-born of nature.)

**

Shamo damastapah shaucham kshaantih aarjavam cha;

Jnaaanam vijnaanam aastikyam brahmakarma svabhaavajam.

**

शम- (मन का निग्रह-मन को जहां लगाना चाहें, वहाँ लग जाय, जहाँ से हटाना वहाँ से हट जाय) करना, **दम,** (आत्मसंयम- इन्द्रियों को वश में करना), **तप** (धर्मपालन के लिये कष्ट सहना), **शौचम्-** (मन और शरीर की शुद्धि,पवित्रता बनाये रखना), **क्षान्ति-** दूसरों के अपराधों को क्षमा करना, **आर्जवम्-** शरीर, मन, आदि में सरलता रखना, **ज्ञान-** वेद, शास्त्र,आदि का **ज्ञान,** **विज्ञान-** हर विषय का विशेष ज्ञान, **आस्तिक्य-** आध्यात्मिक सत्य-परमात्मा आदि को स्वीकार कर उसमें श्रद्धा विश्वास, ब्रह्मण के स्वभाविक कर्म हैं।

**

The control of mind and senses, austerity, purity of heart, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter, are the ways of the Brahmins, born of (their own) nature.

क्षत्रिय

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥18.43॥

शौर्यम् तेजः धृतिः दाक्ष्यम् युद्धे च अपि अपलायनम् ।

दानम् ईश्वर-भावः च क्षात्रम् कर्म स्वभावजम् ॥

(शौर्यम्- prowess, तेजः- splendour, धृतिः- firmness, दाक्ष्यम्- dexterity, युद्धे- in battle, च- and, अपि- also, अपलायनम्;-not fleeing, दानम्- generosity, ईश्वर-भावः- lordliness, च-and, क्षात्रम्-of Kshatriyas, कर्म- action, स्वभावजम्- born of nature.)

**

Shaurayam tejo dhiritir daakshyam yuddhe chaapyapalaayanam;
Daanam ishvararabhaavashcha kshaatram karma svabhaavajam.

**

शूरवीरता, तेज, धैर्य, दाक्ष्य- प्रजा के संचालन आदि की विशेष चतुरता, तथा युद्ध में कभी पीठ न दिखाना यानि साहस, बल, दृढ निश्चयता, दक्षता और युद्ध में पलायन नहीं करना, दान करना, एवं शासन और नेतृत्व करने की योग्यता- ये सब क्षत्रिय के स्वाभाविक कर्म हैं ।

**

Prowess, boldness, fortitude, capability, and also the not running away from battle, generosity and the temperament to try to be a ruler, a leader, are the natural attitudes born of their own nature at work in a Kshatriya type person.

वैश्य-शूद्र

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥18.44॥

कृषि-गौरक्ष्य-वाणिज्यम् वैश्य-कर्म स्वभावजम् ।

परिचर्या-आत्मकमकम् कर्म शूद्रस्य अपि स्वभावजम् ॥

(कृषि-गौरक्ष्य-वाणिज्यम्- agriculture, cattle-rearing and trade, वैश्य-कर्म- the duties of Vaisya, स्वभावजम्-born of nature; परिचर्यात्मकम्-consisting of service, कर्म-action, शूद्रस्य- of the Shudra, अपि-also, स्वभावजम्-born of nature.)

**

Krishigaurakshya vaanijyam vaishyakarma svabhaavajam;

Parichryayaatmakam karma shudrasyaapi svabhaavajam..

**

खेती, गोपालन और सभी तरह के व्यापारिक कर्म वैश्य के स्वाभाविक कर्म हैं। सेवाभाव से सब तरह का काम करना शूद्र के स्वाभाविक कर्म हैं।

**

Agriculture, cattle-rearing, trading requiring all its knowledge inclusive of the labour of the craftsman and the artisan are the natural work of the Vaishya. All the character and tendencies of service falls within the natural function of the Shudra.

.....
(वर्ण का निर्णय प्राकृतिक गुण स्वभाव से होना चाहिये, जन्म की जाति से नहीं। आज किसी संस्थान को चलाने के यह आवश्यक है, सोच कर देखिये वर्ण विभाग के इस सार्वभौमिक महत्व को। आज वहाँ काम करते लोगों को देखिये- क्या वहाँ इन्हीं चारों वर्णों की ज़रूरत नहीं है और हम वैसे ही लोग नहीं लगाते हैं। वहाँ के नीचे वर्ग से अपनी योग्यता अर्जन के बल पर वे ऊर्चे नहीं उठते। मैंने बहुत सारे लोगों तथाकथित शूद्रों के काम से ब्राह्मण तक बनेते देखा है। हम अपने आज के जीवन में अपने ही इसके उदाहरण हैं, हम कभी ब्राह्मण, कभी क्षत्रिय, कभी शूद्र का काम करते रहते हैं। (This is what aptitude test means in interviews for selection for any responsibly of a person.)
.....

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥18.46॥

यतः प्रवृत्तिः भूतानाम् येन सर्वम् इदम् ततम् ।

स्वकर्मणा तम् अभ्यर्च्य सिद्धिम् विन्दति मानवः ॥

**

yatah pravrittirbhutaanaam yena sarvamidam tatam,
svakarmanā tamabhyarcya siddhim vindati maanavah.

**

जिस परमेश्वर से सभी प्राणियों की उत्पत्ति हुई और जिससे यह समस्त जगत व्याप्त है, उस परमेश्वर की अपने स्वाभाविक कर्मों द्वारा पूजा करके, यानि परमेश्वर का चिन्तन करते हुए परमेश्वर की आज्ञा समझ मन, वाणी एवं शरीर से परमेश्वर के लिए ही स्वाभाविक कर्तव्य कर्म का आचरण करना 'कर्म के द्वारा परमेश्वर को पूजना' है। ऐसा कर मनुष्य परमसिद्धि को प्राप्त हो जाता है।

**

A human being achieves success by worshiping, through his own duties, Him, from whom is the origin of all living beings and by whom is all this world pervaded.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥18.48॥

सहजम् कर्म कौन्तेय सदोषम् अपि न त्यजेत् ।

सर्वारम्भाः हि दोषेण धूमेन अग्निः इव आवृताः ॥

(सहजम्-which is born, कर्म- action,, सदोषम्- with fault, अपि-even, न- not, त्यजेत्-(one) should abandon; सर्वारम्भाः- all undertakings, हि- for, दोषेण-by evil, धूमेन-by smoke, अग्निः- fire, इव- like, आवृताः-are enveloped.)

**

sahajam karma kaunteya sadoṣamapi na tyajet,
sarvaarambhaa hi dosena dhumenaagnivritaah.

**

दोषयुक्त होते हुए भी सहज कर्म करना नहीं छोड़ना चाहिए; क्योंकि हमारे किये सभी कर्म (किसी न किसी दोष से प्रकृति आधारित त्रिगुण रूपी अग्नि से निकले धूयें के समान) दोष से ढके रहते हैं ।

**

One should not give up the duty to which one is born, even though it be faulty. For all undertakings are surrounded with evil, as fire is with smoke.

सांख्ययोग का अधिकारी नैष्कर्म्यसिद्ध

.....

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति॥18.49॥

असक्त-बुद्धिः सर्वत्र जित-आत्मा विगत-स्पृहः ।

नैष्कर्म्य-सिद्धिम् परमाम् संन्यासेन अधिगच्छति ॥

(असक्त-बुद्धिः- whose intellect is unattached, सर्वत्र- everywhere, जित-आत्मा- who has subdued his self, विगत-स्पृहः-whose desire has fled; नैष्कर्म्य-सिद्धिम्- the perfection consisting in freedom from action, परमाम्-the supreme, संन्यासेन- by renunciation, अधिगच्छति-(he) attain.)

**

Asaktabuddhih sarvatra jitaatmaa vigatasprihah;

Naishkamyasiddhim paramaam sannnyayaasen adhigacchati.

**

जिसकी बुद्धि सभी जगह आसक्तिरहित है, जिसने शरीर को वश में कर रखा है, जो स्पृहारहित है, वह ब्यक्ति सांख्य योग के द्वारा सर्वश्रेष्ठ नैष्कर्मसिद्धि को प्राप्त हो जाता है।

**

One whose intellect remains unattached to everything, everywhere, who has subdued one's self (sense and other organs of the body,) who is desire-less, attains by renunciation the supreme perfection consisting in the state of free from even duty bound actions, in the form realisation of Brahman.

Note-One is said to be free from duties from whom duties have departed as a result of realising that the action-less Brahman in his Self; his state is *naiskarmyam*. And as *siddhi* means perfection. The *naiskarmyasiddhi* is that perfection of being free from the three *gunas*, *gunateeta* gone above of them beyond their reach.

.....

ज्ञान की परानिष्ठा- ब्रह्म प्राप्ति के साधन आचरण

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य

शब्दादीन्विषयास्त्यक्त्वा रागद्वेषौ व्युदस्य च॥18.51॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानस।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥18.52॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम्।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥18.53॥

बुद्ध्या विशुद्ध्या युक्तः धृत्या आत्मानम् नियम्य च ।

शब्दादीन् विषयान् त्यक्त्वा राग-द्वेषौ व्युदस्य च ॥51

विविक्त-सेवी लघु-आशी यत-वाक्-काय-मानसः ।

ध्यान-योग-परः नित्यम् वैराग्यम् समुपाश्रितः ॥52

अहङ्कारम् बलम् दर्पम् कामम् क्रोधम् परिग्रहम् ।

विमुच्य निर्ममः शान्तः ब्रह्म-भूयाय कल्पते ॥53

(बुद्ध्या-with an intellect, विशुद्ध्या- pure, युक्तः- endowed, धृत्या- by firmness, आत्मानम्- of the self, नियम्य-controlling, च-and , शब्दादीन्- sound and other, विषयान्-sense-objects, त्यक्त्वा- relinquishing, राग-द्वेषौ- attraction and hatred, व्युदस्य- abandoning, च- and.)51

(विविक्त-सेवी- dwelling in solitude, लघु-आशी- eating but little, यत-वाक्-काय-मानसः:speech, body, and mind subdued; ध्यान-योग-परः- engaged in meditation and concentration, नित्यम्- always, वैराग्यम्-dispassion, समुपाश्रितः—resorting to) 52

(अहङ्कारम्- egoism, बलम्- strength, दर्पम्—arrogance, कामम्- desire, क्रोधम्- anger, परिग्रहम्-covetousness; विमुच्य- having abandoned, निर्ममः- without mineness, शान्तः-peaceful, ब्रह्म-भूयाय- for becoming Brahman, कल्पते- (he) is fit.)53

**

Buddhyaa vishuddhayaa yukto dhrityaamaanam niyamy cha,
Shabdaadeen vishayaan tyaktvaa raaga dveshau vyudasya cha.
Viviktasevee laghvaasi yatavaakkaayamaanasah;
Dhyaanayogaparo nityam vairaagyam samupaashritah.
Ahamkaaram balam darpam kaamam krodham parigraham;
Vimuchya nirmamah shaanto brahmabhooyaaya kalpate.

**

विशुद्ध सात्त्विक बुद्धि से युक्त और शब्द आदि विषयों का त्याग करके, राग-द्वेष को छोड़ कर; (५१) एकान्त में आनन्द लेनेवाला, और नियमित भोजन करनेवाला (साधक)शरीर-वाणी-मन को वश में करके, ध्यानयोग में परायण हो जाता है; (५२) अहंकार, बल, दर्प, काम, क्रोध और परिग्रह से रहित होकर, एवं ममतारहित, शान्त होकर, साधक ब्रह्म प्राप्ति का पात्र हो जाता है ५३।

**

Being endowed with a pure intellect; and subduing the body and the senses with fortitude; relinquishing sound and such other sense objects, and abandoning attraction and hatred;51

Enjoying living alone; having body and mind controlled; ever engaged in the yoga of meditation, and possessed with dispassion;(52) forsaken egoism, power, freed from the notion of 'mine'; and reached total tranquility- (ब्रह्म-भूयाय कल्पते) becomes fit for becoming Brahman.(53)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥18.54॥

ब्रह्म-भूतः प्रसन्न-आत्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्-भक्तिम् लभते पराम् ॥

(ब्रह्म-भूतः, प्रसन्न-आत्मा, न शोचति, न काङ्क्षति-having become Brahman, serene-minded, not, (he) grieves, not, desires; समः, सर्वेषु, भूतेषु, मद्-भक्तिम्, लभते, पराम्—the same, all, in beings, devotion to Me, obtains, supreme.)

**

Brahmabhootah prasannaatmaa na shochati na kaankshati;

Samah sarveshu bhooteshu madbhaktim labhate paraam.

**

वह ब्रह्मरूप बना सर्वदा प्रसन्न चित्त साधक, न तो किसी के लिये शोक करता है, न किसी की ही इच्छा करता है।ऐसा व्यक्ति समस्त प्राणियों में एक ही ब्रह्म को देखता हुआ समबुद्धि हो, मेरी पराभक्ति को प्राप्त कर लेता है ।

**

When one who has become the Brahman having the characteristics mentioned in slokas above, and has attained the indwelling blissful Self,

does not grieve or desire. Being the same towards all beings, he attains supreme devotion to Me, the supreme Lord. That is, by **seeing the divine unity of all beings**; he gets engrossed totally in My devotion.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥18.55॥

भक्त्या माम् अभिजानाति यावान् यः च अस्मि तत्त्वतः ।

ततः माम् तत्त्वतः ज्ञात्वा विशते तत्-अनन्तरम् ॥

(भक्त्या, माम्, अभिजानाति, यावान्, यः, च, अस्मि, तत्त्वतः—by devotion, Me, (he) knows, what, who, and, (I)am, in truth, then, Me, in truth; ततः, माम्, तत्त्वतः, ज्ञात्वा, विशते, तत्-अनन्तरम्- then, Me, in truth, having known, (he) enters, that, afterwards.)

**

Bhaktyaa maam abhijaati yaavaan yashchasmi tattvatah;

Tato maam tattvato jnaatvaa vishate tadanantaram.

**

(उस) पराभक्ति से मुझे (मैं) जितना हूँ और जो हूँ - (इसको) तत्त्व से जान लेता है, फिर मुझे तत्त्व से जानकर तत्काल (मुझमें) प्रविष्ट हो जाता है। अर्थात् मेरी समस्त शक्ति एवं अस्तित्व को भलीभाँति जानने के बाद मेरा एवं उसका भेद मिट जाता है।

**

Through devotion he knows Me in reality, as to what and who I am*. Then, having known Me in truth, he enters (into Me, Self, Brahman) immediately after that (Knowledge, the absolute Knowledge itself that has no other result).

(*the supreme Person, one-without-a-second, absolute, homogeneous Consciousness, birth-less, ageless, immortal, fearless and deathless)

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया॥18.61॥

ईश्वरः सर्व-भूतानाम् हृद्-देशे अर्जुन तिष्ठति ।

भ्रामयन् सर्व-भूतानि यन्त्र-आरूढानि मायया ॥

(ईश्वरः, सर्व-भूतानाम्, हृत्-देशे, तिष्ठति-the Lord, of all beings, in the hearts, dwells; भ्रामयन्, सर्व-भूतानि, यन्त्र-आरूढानि, मायया—causing to revolve, all beings, mounted on a machine, by illusion.)

**

Ishvarah sarvabhootaanaam hriddheshearjuna tishthati;
Bhraamayan sarvabhootaani yantraaroodhaani maayaya.

**

ईश्वर सभी जीवों के हृदय में बसते हैं, और अपनी संगिनी माया से शरीररूपी यंत्र पर बैठे सभी जीवों को घुमाते रहते हैं ।

**

The Lord resides in the region of the heart of all beings, revolving around through Maya (delusion) all the beings (as though) mounted upon a machine.

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥18.62॥

तम् एव शरणम् गच्छ सर्व-भावेन भारत ।

तत् प्रसादात् पराम् शान्तिम् स्थानम् प्राप्स्यसि शाश्वतम् ॥

(तम्, एव, शरणम् गच्छ, सर्व-भावेन—to Him, even, take refuge, with all you're your being; तत् प्रसादात्, पराम्, शान्तिम्, स्थानम्, प्राप्स्यसि, शाश्वतम्—by His grace, supreme, peace, the abode, you shall obtain, eternal.)

**

Tameva sharanam gaccha sarvabhaavena bhaarat;
Tatprasaadaat paraam shantim sthaanam praapsyasi shashvatam.

**

तू सब प्रकार से उस परमेश्वर की ही शरण में जा। उस परमात्मा की कृपा से ही तू परम शांति स्थान अविनाशी परमपद को प्राप्त हो जायेगा।

**

Take refuge in Him alone with all your whole being. Through His grace you will attain the supreme Peace and the eternal Abode, the supreme state of Mine, who am Vishnu (Krishna as Brahman).

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥18.65॥

मत्-मनाः भव मत्-भक्तः मत्-याजी माम् नमस्कुरु ।

माम् एव एष्यसि सत्यम् ते प्रतिजाने प्रियः असि मे ॥

(मत्-मनाः, भव, मत्-भक्तः, मत्-याजी, माम् नमस्कुरु-with mind fixed on Me, be, devoted to Me, sacrifice to Me, to Me, bow down; माम्, एव, एष्यसि, सत्यम्, ते, प्रतिजाने, प्रियः, असि, मे—to Me, even, you shall come, truth, you, (I)promise, dear, (you) are, of Me.)

**

Manmanaa bhava madbhakto madyaajee maam namaskuru,

Maamevaishyasi satyam te pratijaane priyoasi me.

**

(तू) मुझमें मन लगा, मेरा भक्त बन जा, मेरा पूजन कर और मुझको नमस्कार कर। तू मुझे ही प्राप्त होगा, तुझसे यह मेरी सत्य प्रतिज्ञा है क्योंकि तू मेरा अत्यंत प्रिय है।

**

Have your mind fixed on Me, be My devotee, be a sacrificer to Me, and bow down to Me. (Thus) you will come to Me alone. (This) truth do I promise to you (For) you are dear to Me.

Note- Having thus understood that the Lord is true in His promise, and knowing for certain that Liberation is the unfailing result of the devotion to the Lord, one should have total dedication to God as his only supreme goal.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥18.66॥

सर्व-धर्मान् परित्यज्य माम् एकम् शरणम् व्रज ।

अहम् त्वा सर्व-पापेभ्यः मोक्षयिष्यामि मा शुचः ॥

(सर्व-धर्मान्, परित्यज्य, माम्, एकम्, शरणम्, व्रज-all scripture prescribed duties, having abandoned, to Me, alone, refuge, take; अहम्, त्वा, सर्व-पापेभ्यः, मोक्षयिष्यामि, मा, शुचः—I, you, from all sins, will liberate, don't, grieve.)

**

Sarvadharmaan parityajya maamekam sharanam vraja,

Aham tvaam sarvapaapebhyo mokshyami maa shuchah.

**

सभी धर्मिक कार्य कर्मों का आश्रय छोड़कर तुम केवल मेरी शरण में आ जा, मैं तुझे सभी पापों से मुक्त कर दूँगा, तू चिन्ता मत कर।

**

Relinquishing all doubts about paths with rites and duties suggested by the scriptures, take refuge in Me alone (the Self of all, the same in all, existing in all beings, the Lord, the imperishable, free from being in the womb, birth, old age and death-by knowing that I am verily so; there is nothing besides Me). By revealing My real nature, I shall free you who have this certitude of understanding; from all sins, the form of righteousness and unrighteousness); I will liberate you from all sins; do not disbelieve or wonder.

Note- 'Sarvadharmaan' - Here '*dharma*' has been used with a different meaning. Shankaracharya says '*dharma* means dualities- *dharma* as well as *adharma*'. *Dharma* is needed to get rid of *adharma*. But at the next stage of realisation, both are to be transcended. And, we throw away *dharma* also. Sri Ramakrishna explained it with a very rural India example of a thorn pricking our feet. We take another thorn and remove the first thorn; and then throw the second thorn also because it's work is over. So *dharma* is there to overcome *adharma*; and then we throw away *dharma* also. In the highest plane of realisation, there is no distinction of the *dharma-adharma* attitudes. We do not live in that plane of duality. We live in the plane of pure spiritual awareness. "From Him the world has come, and we return unto Him. You and I can achieve it in this very life." From the One, the world has come; into the One (into Me), the the world is now merging. We realise our own infinite oneness with that supreme Reality- Brahman. We have the knowledge that: everything is Brahman. There is nothing but Brahman.

.....
We are going to reach the concluding sloka of Bhagwad Gita. Now Arjuna is no impotent as stated by Krishna in chapter 2. All his delusions have been destroyed against the results of the forthcoming battle with the close relatives, his respected seniors and teachers in the opposite party of Duryodhan. He regained his memory of his achievements as the best bow wielder of his time who has won many battles and ready for the battle with

full determination. Krishna the Lord of Yoga has taught him all types of yogas and the real meaning of life and also showed his visva-roop showing future of war to Arjuna in the all preceding chapters. Sanjay understands the divinity of Krishna supporting Arjuna and his side. Sanjay tries one last time by telling the blind King Dhritarashtra to stop the devastating Mahabharata battle by saying in the forthcoming sloka, "Give up the vain hope of your son's victory, enter into a treaty with the sons of Pandu, who are favoured by the Lord and are blessed with good fortune, victory, prosperity, and thereafter progressive increase in the good fortune of the kingdom, as the side of Yudhisthira is protected by Nara and Narayana. And now the sloka...

संजय उवाच

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्धुवा नीतिर्मतिर्मम ॥18.78॥

यत्र योगेश्वरः कृष्णः यत्र पार्थः धनुर्धरः ।

तत्र श्रीः विजयः भूतिः धुवा नीतिः मतिः मम ॥

(यत्र, योगेश्वरः, कृष्णः, यत्र, पार्थः, धनुर्धरः-wherever, the Lord of Yoga, Krishna, wherever, Arjuna, the archer, there; तत्र, श्रीः, विजयः, भूतिः, धुवा, नीतिः, मतिः, मम.-there, prosperity, victory, happiness, firm, policy, conviction, my.)

**

Yatra yogeshwarah Krishno yatra paartho dhanurdharah;

Tatra shrirvijayo bhootirdhruvaa neetirmatirmama.

**

संजय कहते हैं- (हे राजन्! जहाँ योगेश्वर श्रीकृष्ण के साथ धनुर्धारी अर्जुन हैं, वहीं विजय-लक्ष्मी, और समृद्धि है और उचित निर्णय भी संभव है- मेरा मत है ।

**

Wherever the Lord Krishna and the master archer Arjun, are, there go the prosperity, victory, happiness and sound decision ; this is my conviction.

Note-

A personal Note- Yogeshwara Krishna - योगेश्वर कृष्ण-

Parth dhanurdharah- महान गांडीवधारी धनुर्धर अर्जुन-

Below is an opinion about the reason behind the content of the last sloka, based on the bhashya of Madhusudan Saraswati of Bhagwad Gita:

“Where on the side of Yudhisthira, there is Krishna, Narayana, the Lord of all the yogas, the omniscient One, (Brahman), the almighty God, remover of the sorrows of the devotee, Arjuna, being one who is Nara (totally devoted one), the wielder of bow, called Gandiva, and is thus protected by Nara and Narayana, there are unfailing (good fortune of the kingdom, victory, excellence from defeat of enemies, prosperity with progress increase in good fortune of the kingdom, prudence. This my (Sanjay's) conviction. Therefore , giving up the vain hope of your son's victory, enter into a treaty with the sons of Pandu, your King brother who made you King. This is the intention of Sanjaya coming out with this concluding sloka. This is based on the English translation by Swami Gambhiranand of his Bhashya (commentary of Madhusudan Saraswati) of Gita.

For every reader, a Special Note- If you change your name in place of Arjuna in the above verses, consider Krishna's didactic verses to be the voice of the Self, you will find the best solution to life's problems. Life will be successful and immortality may also be attained as proclaimed Krishna (Brahman in manifestation) Himself.

हर व्यक्ति दो अवस्था में रहता है एक नामरूप के शरीर (अर्जुन) की तरह, दूसरा आत्मा (ब्रह्म या श्री कृष्ण) की तरह। शरीर को अपनी विशेष शक्ति से बलवान बना अपनी महान योगी आत्मा से सब पाया जा सकता है। गीता का पूरे सम्वाद इन्हीं दोनों का है।

एक बहुत विशेष पर सहज बात- अगर आप ऊपर दियों श्लोकों में अर्जुन की जगह अपने नाम को समझ लें, कृष्ण के उपदेशात्मक श्लोकों को आत्मा की आवाज़ मान लें, आपको ज़िन्दगी के समस्याओं का सबसे अच्छा का निदान मिल जायेगा। ज़िन्दगी सफल हो जायेगी और शायद आपकी निष्ठा यथार्थ हो तो अमरत्व भी मिल जाये।

कुल 78 श्लोकों में निर्वाचित 22 श्लोक

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥18॥

Bibliography

*I came to know only February 2022 from a letter from Shri T S R Murthy, my close friend at Hindustan Motors and neighbour that Dr.T. R. Seshadri, the compiler of 'Curative Slokas of Bhagwad Gita', was his brother, had graduated from IIT, Kharagpur in 1958, and held many top positions in government organisations, and also wrote two books on engineering and beside the book I referred to, he also authored 'Hinduism Revisited' and passed away in January 2022.

Reference Books

Books that I studied to understand Bhagavad Gita after we got imprisoned in our apartment and I had to cook also for our survival. This was something that I had never done ever.

These books were all bought online. The names of the books are in order I laid my hand first and selected to go through and went through them one by one and then a number of time, to understand the content that was totally new to me but perhaps that existed there dormant because of the Here are the lists of books on Bhagavad Gita first, followed thereafter with those on Upanishads:

Bhagwad Gita

I started with 'Bhagwad Gita as it is' by A. C. Bhaktivedanta swami Prabhupada both Hindi and English versions

- Swami B. G. Narsingha
- Swami Chinmayananda The Holy Gita and Hindi translation by Swami Tejomayananda
- Bhagwad Gita for Daily Living by Eknath Easwaran
- Swami Sivananda, The Divine Society
- 'God with Arjuna- Bhagavad Gita by Paramhans Yogananda and its Hindi translation.
- श्रीमद्भगवद्गीता गीता (साधक- संजीवनी) by Swami Ramsukhdas in Hindi, Gita Press
- Bhagavad Gita of Madhusudan Sarasvati With the Annotation ' Gudharthak Dipika, translated by Swami Gambhirananda, Advaita Ashrama
- Bhagavad Gita with the commentary of Sankracharya, translated by Swami Gambhiranand
- Swami Chidbhavananda Kindle edition
- Universal Message of the Bhagavad Gita by Swami Ranganathananda (3 volumes)

Internet site 1. Aravinda: <http://bhagavadgita.org.in/Chapters>

Internet site of IIT, Kanpur: <https://www.gitasupersite.iitk.ac.in>

Very recently I found a book in Hindi where all Gita slokas are translated in poem-form in Hindi. (संस्कृति-संजीवनी श्रीमद्भागवत एवं गीता (मूल और पद्यानुवाद), पृष्ठ १९१-२४७). हिन्दी प्रेमियों को देखना चाहिये।

Upanishads

I got introduced to Upanishads through Eknath Easwaran's 'The Upanishad', JAICO Publishing House. That made me look into गीता प्रेस प्रकाशन के कल्याण पत्रिका के तेईसवें वर्ष के विशेषांक, 'उपनिषद् अंक' and I find interesting as well easy for me to understand in Hindi almost all major Upanishads. It was there in my personal library for many years.

Other books that I bought and went through were-

‘Eight Upanishads’ in two volumes with commentary of Sankracharya by Swami Gambhiranand.

‘The Brihadaranyaka Upanishad’ by Swami Sivananda with his wonderful commentary in English

‘The Upanishads’ (6 Upanishads- Ishavasya, Kena, Mandukya, Katha, Prashna, and Mundaka) in two volumes Sri M- with lucidly explained commentaries of Slokas.

‘The Upanishads’ in two volumes by Nikhilanada published Advaita Ashrama
‘The Mandukya Upanishads with Gaudapada’s Karika and Sankara’s commentary

‘ईशादि नौ उपनिषद्’- व्याख्याकार हरिकृष्णदास गोयन्दका, गीता प्रेस

‘The Message of the Upanishads by Swami Ranganathananda, Advaita Ashram

Kathopanishad- A Dialogue with Death; Isavasya Upanishad- God in and as everything; Mundakopanishad- Tale of Two Birds: Jiva and Isvara: commentary by Swami Chinmayanand and translated in Hindi by Swami Tejomayananda.

Two important Internet sites for Upanishads and Gita:

Paramahansa Yogananda - <http://yogananda.com.au/upa/Upanishads01.html>

Arvinda <https://upanishads.org.in/upanishads>

|समाप्त The End|

.....

