It is never born, nor doth it ever die; nor, having existed, will it exist no more. Unborn, unchangeable, eternal, and ancient, it is not slain upon the body being slain. That man who knoweth it to be indestructible, unchangeable, without decay,—how and whom can he slay or cause to be slain? As a man, casting off robes that are worn out, putteth on others that are new, so the Embodied [soul], casting off bodies that are worn out, entereth other bodies that are new. Weapons cleave it not, fire consumeth it not; the waters do not drench it, nor doth the wind waste it. It is incapable of being cut, burnt, drenched, or dried up. It is unchangeable, all-pervading, stable, firm, and eternal. It is said to be imperceivable, inconceivable, and unchangeable. Therefore, knowing it to be such, it behoveth thee not to mourn (for it). Then again even if thou regardest it as constantly born and constantly dead, it behoveth thee not yet, O mighty-armed one, to mourn (for it) thus: For, of one that is born, death is certain; and of one that is dead, birth is certain. Therefore, it behoveth thee not to mourn in a matter that is unavoidable. All beings (before birth) were unmanifest. Only during an interval (between birth and death), O Bhārata, are they manifest; and then again, when death comes, they become (once more) unmanifest! What grief then is there in this? One looks upon it as a marvel; another speaks of it as a marvel. Yet even after having heard of it, no one apprehends it truly. The Embodied [soul], O Bhārata, is ever indestructible in every one's body. Therefore, it behoveth thee not to grieve for all (those) creatures. Casting thy eyes on the (prescribed) duties of thy order, it behoveth thee not to waver, for there is nothing else that is better for a Kshatriya than a battle fought fairly. Arrived of itself and (like unto) an open gate of heaven, happy are those Kshatriyas, O Pārtha, that obtain such a fight! But if thou dost not fight such a just battle, thou shalt then incur sin by abandoning the duties of thy order and thy fame! People will then proclaim thy eternal infamy, and to one that is held in respect, infamy is greater (as an evil) than death itself. All great car-warriors will regard thee as abstaining from battle from fear, and
thou wilt be thought lightly by those that had esteemed thee highly. Thy enemies, decrying thy prowess, will say many words which should not be said. What can be more painful than that? Slain, thou wilt attain to heaven; or victorious, thou wilt enjoy the Earth. Therefore, arise, O son of Kunti, resolved for battle. Regarding pleasure and pain, gain and loss, victory and defeat, as equal, do battle for battle’s sake and sin will not be thine. This knowledge that hath been communicated to thee is (taught) in the Sāṅkhya (system). Listen now to that (inculcated) in the Yoga (system)! Possessed of that knowledge, thou, O Pārtha, wilt cast off the bonds of action. In this [the Yoga system] there is no waste of even the first attempt. There are no impediments. Even a little of this (form of) piety delivers from great fear. Here [in this path] O son of Kuru, there is only one state of mind, consisting in firm devotion (to one object, viz, securing emancipation). The minds of those, however, that are not firmly devoted (to this), are many-branched (unsettled) and attached to endless pursuits. That flowery talk which they that are ignorant, they that delight in the words of the Vedas, they, O Pārtha, that say that there is nothing else, they whose minds are attached to worldly pleasures, they that regard (as) heaven (of pleasures and enjoyments) as the highest object of acquisition, utter,—(that flowery talk) which promises birth as the fruit of action and which concerns itself with multiform rites of specific characters for the attainment of pleasures and power,—their hearts being deluded by that (flowery talk), the minds of those men who are attached to pleasure and power cannot be directed to contemplation (of the divine being) regarding it as the sole means of eman-
The Vedas are concerned with three qualities, (viz, religion, profit, and pleasure). Be thou, O Arjuna, free from them, unaffected by pairs of contraries (such as pleasure and pain, heat and cold, &c.), ever adhering to patience, without anxiety for new acquisitions or protection of those already acquired, and self-possessed. Whatever objects are served by a tank or well, may all be served by a vast sheet of water extending all around; so whatever objects may be served by all the Vedas, may all be had by a Brāhmaṇa, having knowledge (of self or Brahma). Thy concern is with Work only, but not with the fruit (of work). Let not the fruit be thy motive for work; nor let thy inclination be for inaction. Staying in devotion, apply thyself to work, casting off attachment (to it), O Dhananjaya, and being the same in success or unsuccess. This equanimity is called Yoja (devotion). Work (with desire of fruit) is far inferior to devotion, O Dhananjaya! Seek thou the protection of devotion! They that work for the sake of fruit are miserable. He who hath devotion throws off, even in this world, both good actions and bad.

What Krishna seeks to inculcate here is the simple truth that persons who believe in the Vedas and their ordinances laying down specific acts for the attainment of a heaven of pleasure and power, cannot have that devotion without which there cannot be final emancipation which only is the highest bliss. The performance of Vedic rites may lead to a heaven of pleasure and power, but what is that heaven worth? True emancipation is something else which must be obtained by devotion, by pure contemplation. In rendering Janma-Karma-phalapradam I have followed Cankara. Creedhara and other commentators explain it differently.—T.

This sloka has been variously rendered by various translators. It is the same that occurs in the Sanat-Sujata Parva of the Udyoga. (Vide Udyoga, Section—XLV. Page—164). Both Creedhara and Cankara (and I may mention Anandagiri also) explain it in this way. Shortly stated, the meaning is that to an instructed Brāhmaṇa (Brāhmaṇa-knowing person and not a Brāhmaṇa by birth), his knowledge (of self or Brahma) teaches Šat that which is obtainable from all the Vedas, just as a man wanting to bathe or drink may find a tank or well as useful to him as a large reservoir of water occupying an extensive area. Nilakantha explains it in a different way. I have noticed it in page 164 of Udyoga, ante.—T.
actions. Therefore, apply thyself to devotion. Devotion is only cleverness in action." The wise, possessed of devotion, cast off the fruit born of action, and freed from the obligation of (repeated) birth, attain to that region where there is no unhappiness. When thy mind shall have crossed the maze of delusion then shalt thou attain to an indifference as regards the hearable and the heard. When thy mind, distracted (now) by what thou hast heard (about the means of acquiring the diverse objects of life), will be firmly and immovably fixed on contemplation, then wilt thou attain to devotion.

"Arjuna said,—What, O Keśava, are the indications of one whose mind is fixed on contemplation? How should one of steady mind speak, how sit, how move?"

"The holy one said,—When one casts off all the desires of his heart and is pleased within (his) self with self, then is one said to be of steady mind. He whose mind is not agitated amid calamities, whose craving for pleasure is gone, who is freed from attachment (to worldly objects), fear, and wrath, is said to be a Muni of steady mind. His is steadiness of mind who is without affection everywhere, and who feeleth no exultation and no aversion on obtaining diverse objects that are agreeable and disagreeable. When one withdraws his senses from the objects of (those) senses as the tortoise its limbs from all sides, even his is steadiness of mind. Objects of sense fall back from an abstinent person, but not so the passion (for those objects). Even the passion recedes from one who has beheld the Supreme (Being)." The agitat-

* Crotavyāsya Crotavyācha is literally "of the hearable and the heard."
  i. e. "what you may or will hear, and what you have heard." European translators of the Gītā view in these words a rejection of the Vedas by the author. It is amusing to see how confidently they dogmatise upon this point, rejecting the authority of Cankara, Creedhara, Anundagiri, and the whole host of Indian commentators. As K. T. Telang, however, has answered the point elaborately, nothing more need be said here.—T.

One may abstain, either from choice or inability to procure them, from the object of enjoyment. Until, however, the very desire to enjoy is suppressed, one cannot be said to have attained to steadiness of mind. Of Aristotle saying that he is a voluntary who pines at his own
big sense, O son of Kunti, forcibly draw away the mind of even a wise man striving hard to keep himself aloof from them. Restraining them all, one should stay in contemplation, making me his sole refuge! For his is steadiness of mind whose senses are under control. Thinking of the objects of sense, a person’s attachment is begotten towards them. From attachment springeth wrath. From wrath ariseth want of discrimination; from want of discrimination, loss of memory; from loss of memory, loss of understanding; and from loss of understanding (he) is utterly ruined. But the self-restrained man, enjoying objects (of sense) with senses freed from attachment and aversion and under his own control, attaineth to peace (of mind). On peace (of mind) being attained, the annihilation of all his miseries taketh place, since the mind of him whose heart is peaceful soon becometh steady. He who is not self-restrained hath no knowledge (of self). He who is not self-restrained hath no contemplation (of self). He who hath no contemplation hath no peace (of mind). Whence can there be happiness for him who hath no peace (of mind)? For the heart that follows in the wake of the senses moving (among their objects) destroys his understanding like the wind a boat in the waters. Therefore, O thou of mighty arms, abstinence, and the Christian doctrine of sin being in the wish, mere abstinence from the act constitutes no merit.—T.

The particle hi in the second line is explained by both Cankara and Anandagiri as equivalent to Fasmāt. The meaning becomes certainly clearer by taking the word in this sense. The hi, however, may also be taken as implying the sense of “indeed.”—T.

† Buddhi in the first line is explained by Creedhara as Atma-viśaṅga bhuddhi. Bhaṇḍāna, Creedhara explains, is Dhyānam; and Cankara, as Atma-jnāna-bhāvikāya. K. T. Telang renders Bhāvanā as perseverance. I do not think this is correct.—T.

‡ Cankara, Anandagiri, and Nilakantha explain this sloka thus. Creedhara explains it otherwise. The latter supposes the pronoun yat and cat to mean a particular sense among the Charatām indriyānam. If Creedhara’s interpretation be correct, the meaning would be—“That (one sense) amongst the senses moving (among their objects) which the mind follows, (that one sense) tosseth the mind’s (or the man’s) understanding about like the wind tossing a (drunken) boatman’s) boat on the waters.” The parenthetical words are introduced by Creedhara himself.
his is steadiness of mind whose senses are restrained on all
sides from the objects of sense." The restrained man is awake
when it is night for all creatures; and when other creatures
are awake that is night to a discerning Muni." He into
whom all objects of desire enter, even as the waters enter the
ocean which (though) constantly replenished still maintains its
water-mark unchanged,—(he) obtains peace (of mind) and not
one that longeth for objects of desire." That man who moveth
about, giving up all objects of desire, who is free from craving
(for enjoyments), and who hath no affection and no pride,
attaineth to peace (of mind)." This, O Pārtha, is the divine
state. Attaining to it, one is never deluded. Abiding in it
one obtains, on death, absorption into the Supreme Self!—""§

SECTION XXVII.

"Arjuna said,—If devotion, O Janārddana, is regarded
by thee as superior to work, why then, O Keśava, dost thou
engage me in such dreadful work?" By equivocal words thou
seemest to confound my understanding. Therefore, tell (me)
one thing definitely by which I may attain to what is good!—
"The holy one said,—It hath already been said by me,
O sinless one, that there are, in this world, two kinds of
devotion; that of the Sāṅkhya through Knowledge and that
of the Yogins through Work. A man doth not acquire free-
dom from work from (only) the non-performance of work. Nor
doth he acquire final emancipation from only renunciation (of
work)." No one can abide even for a moment without doing
work, for all persons, constrained by the tendencies of (their)
disposition, perform work.† That man of deluded soul who,

It may not be out of place to mention here that so far as Bengal,
Mithila, and Benares are concerned, the authority of Creedhara is re-
garded as supreme.—T.

* The vulgar, being spiritually dark, are engaged in worldly pur-
suit. The sage in spiritual light is dead to the latter.—T.

† Prakritījāta, Guṇās is explained by Creedhara as qualities born of
one's nature such as Rāgadhvāhā. Cankara thinks that they are the
qualities or attributes of primal matter (which enters into the com-
position of every self) such as Satva, Rūjus, and tama.—T.
ouring the organs of sense, liveth mentally cherishing the objects of sense, is said to be a dissembler. He, however, O Arjuna, who restraining (his) senses by his mind, engageth in devotion (in the form) of work with the organs of work, and is free from attachment, is distinguished (above all). (Therefore), do thou always apply to work, for action is better than inaction. Even the support of thy body cannot be accomplished without work. This world is fettered by all work other than that which is (performed) for Sacrifice. (Therefore), O son of Kunti, perform work for the sake of that, freed from attachment. In olden times, the Lord of creation, creating men and Sacrifice together, said,—Multiply by means of this [Sacrifice]! Let this [Sacrifice] be to you (all) the dispenser of all objects cherished by you. Rear the gods with this, and let the gods (in return) rear you! Rearing each other, you will obtain that, which is beneficial (to you). Reared by sacrifices the gods will bestow on you the pleasures you desire. He who enjoyeth (himself) without giving them what they have given, is assuredly a thief. The good who eat the remnants of sacrifices are freed from all sins. Those unrighteous ones incur sin who dress food for their own sakes.—From food are all creatures; from rain is the production of food; rain is produced from sacrifice; and sacrifice is the outcome of work. Know that work proceeds from the Vedas; the Vedas have proceeded from Him.

* "Apply to work," i. e., to work as prescribed in the scriptures. Thus Cankara. “To morning and evening prayers &c.,” says Sreedhara.—T.

† Sacrifice is Vishnu’s self as declared by the Crutis; work for sacrifice, therefore, is work for Vishnu’s sake or gratification. For the sake of that, i. e., for sacrifice’s or Vishnu’s sake. So all the commentators.—T.

‡ Bhāvaya is explained by both Cankara and Creedhara as “Varadhaya” or “make grow.” Perhaps, “rear” is the nearest approach to it, in English. K. T. Telang renders it “please.” The idea is eminently Indian. The gods are fed by sacrifices, and in return, they feed men by sending rain. The Asuras again who warred with the gods warred with sacrifices.—T.

§ Parijanya is explained by both Cankara and Creedhara as rain. It means also the clouds or the origin of rain.—T.
who hath no decay. Therefore, the all-pervading Supreme Being is installed in sacrifice. He who conformeth not to the wheel that is thus revolving, that man of sinful life delighting in (the indulgence of) his senses, liveth in vain, O Partha! The man, however, that is attached to self only, that is contented with self, and that is pleased in his self,—he hath no work (to do). He hath no concern whatever with action nor with any omission here. Nor, amongst all creatures, is there any upon whom his interest dependeth. Therefore, always do work that should be done. without attachment. The man who performeth work without attachment attaineth to the Supreme. By work alone, Janaka and others, attained the accomplishment of their objects. Having regard also to the observance by men of their duties, it behoveth thee to work.

Whatever one that is great doth, even that Vulgar people do. Whatever he maketh an authority, ordinary men follow that.

There is nothing whatever for me, O Partha, to do in the three worlds. (since I have) nothing to acquire which hath not been acquired; still I engage in action. For if at any time I should not, without sloth, engage in action, men would

The word in the original that is rendered *Vedas* is *Brahma*. It may mean the Supreme Soul. Of course, in Brāhmanic literature, the *Vedas* are *Brahma* and *Brahma* is the *Vedas*, but still in the second line of 15 there is no necessity of taking *Brahma* as equivalent to the *Vedas*. I do not think Telang is accurate in his rendering of this line.—T.

† The wheel referred to is what has been said before, *viz.*, from the *Vedas* are work, from work is rain, from rain is food, from food are creatures, from creatures again work, and so back to the *Vedas*.—T.

‡ The sense seems to be, as explained by the commentators, that such a man earns no merit by action, nor sin by inaction or omission. Nor is there anybody, from the Supreme Being to the lowest creature on whom he depends for anything.—T.

§ The example set by the great is always catching. Itaras here is. “Vulgar” and not “other.” *Kurute* which I have rendered as “maketh” is used in the senses of “regardeeth.” *Pravāṇam*, however, may not necessarily mean something else that is set up as authority. It may refer to the actions themselves of the great man set up by him as a standard.—T.

† Creedhara would connect “in the three worlds” with what follows. I follow Caṇkara and the natural order of the words.—T.
follow my path, O Pārtha, on all sides. Then worlds would perish if I did not perform work, and I should cause intermixture of castes and ruin these people. As they that are ignorant work, O Bhārata, being attached to work, so should a wise man work without being attached, desiring to make men observant of their duties. A wise man should not cause confusion of understanding among ignorant persons who are attached to work; (on the other hand) he should, (himself) acting with devotion, engage them to all (kinds of) work. All work is, in every way, done by the qualities of nature. He, however, whose mind is deluded by egoism, regards himself as the actor. But he, O mighty-armed one, who knoweth the distinction (of self) from qualities and work, is not attached to work, considering that it is his senses alone (and not his self) that engage in their objects. They that are deluded by the qualities of nature, become attached to the works done by the qualities. A person of perfect knowledge should not bewilder those men of imperfect knowledge. Resigning all work to me, with (thy) mind directed to self, engage in battle, without desire, without affection, and with thy (heart's) fever dispelled. Those men that always follow this opinion of mine with faith, and without cavil, attain to final emancipation even by work. But they who cavil at and do not follow this opinion of mine, know, that, bereft of all knowledge and without discrimination, are.

* The word rendered "nature" is prakriti. It really implied "primal matter."—T.

† The second line, literally rendered, is "deeming that qualities engage in qualities." The first "qualities" imply the senses, and the second, the objects of the senses. The purport is that one knowing the distinction referred to, never thinks that his soul is the actor, for that which is work is only the result of the senses being applied to their objects.—T.

‡ Gīna-karmashu is explained by Cankara as works of the qualities, or works done by them. Sreedhara explains the compound as "qualities and (their) works."—T.

§ Resigning all work to me, i.e. in the belief that all you do is for me or my sake.—T.
ruined." Even a wise man acts according to his own nature. All living beings follow (their own) nature. What then would restraint avail?" The senses have, as regards the objects of the senses, either affection or aversion fixed. One should not submit to these, for they are obstacles in one's way.** One's own duty, even if imperfectly performed, is better than another's duty even if well performed. Death in (performance of) one's own duty is preferable, (The adoption of) the duty of another carries fear (with it)."

" 'Arjuna said,—Impelled by whom, O son of the Vrishni race, doth a man commit sin, even though unwilling and as if constrained by force?"

" 'The holy one said,—It is desire, it is wrath, born of the attribute of passion; it is all devouring, it is very sinful. Know this to be the foe in this world? As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so is this enveloped by desire." Knowledge, O son of Kunti, is enveloped by this constant foe of the wise in the form of desire which is insatiable and like a fire." The senses, the mind, and the understanding, are said to be its abode. With these it defileth the embodied self, enveloping (his) Knowledge. Therefore, restraining (thy) senses first, O bull of Bharata's race, cast off this wicked thing, for it destroyeth knowledge derived from both instruction and meditation. It hath been said that the senses are superior (to the body which is inert). Superior to the senses is the mind. Superior to the mind is the understanding. But that which is superior to the understanding is He? Thus knowing that which is

The senses, as regards their diverse objects in the world, are either drawn towards them or repelled by them. These likes and dislikes (in the case of men who, of course, only act according to their natures) stand in the way of their emancipation if men submit to them.—T.

Desire, if not gratified, results in wrath. Thus the commentator.—T.

Vide next Joda.—T.

Prajahit is explained by both Cankara and Sreedhara as parityuja (slit off).—T.

He is the Supreme Soul or Being.—T.
expansion to the understanding, and restraining (thy) self by self, alay. O mighty-armed one, the enemy in the shape of desire which is difficult to conquer!'"—

Section XXVIII.

"The holy one said,—This imperishable (system of) Devotion I declared to Vivasvat; Vivasvat declared it to Manu; and Manu communicated it to Ikshaku. Descending thus from generation to generation, the royal sages came to know it. But, O chastiser of foes, by (lapse of a) long time that devotion became lost to the world. Even the same (system of) devotion hath today been declared by me to thee, for thou art my devotee and friend, (and) this is a great mystery."—

"Arjuna said,—Thy birth is posterior; Vivasvat's birth is prior. How shall I understand then that thou hadst first declared (it)?"—

"The holy one said,—Many births of mine have passed away, O Arjuna, as also of thine! These all I know, but thou dost not, O chastiser of foes! Though (I am) unborn and of essence that knoweth no deterioration, though (I am) the lord of all creatures, still, relying on my own (material) nature I take birth by my own (powers) of illusion. Whenever, O Bharata, loss of piety occurreth, and the rise of impiety, on those occasions do I create myself. For the protection of the righteous, for also the destruction of evil-doers, for the sake of establishing piety, I am born age after age. He that truly knoweth my divine birth and work to be such, casting off (his body) is not born again; (on the other hand) he cometh to me, O Arjuna! Many who have been freed from attachment, fear, and wrath, who were full of me, and who relied on me, have, cleansed by knowledge and asceticism, attained to my essence. In whatsoever manner men come to me, in the selfsame manner do I accept them. It is my way, O Partha, that men follow on all sides."—They in this

There can be little doubt that what Krishna says here is that...
world that are desirous of the success of actions worship the gods, for in this world of men the success resulting from action is soon attained. The quadruple division of castes was created by me according to the distinction of qualities and duties. Though I am the author thereof (yet) know me to be not the author and undecaying. Actions do not touch me. I have no longing for the fruits of actions. He that knoweth me thus is not impeded by actions. Knowing this, even men of old that were desirous of emancipation performed work. Therefore, do thou also perform work as was done by them of old of olden times. What is action and what inaction,—even the learned are perplexed at this. Therefore, I will tell thee about action (so that) knowing it thou mayst be freed from evil. One should have knowledge of action, and one should have knowledge of forbidden actions; one should also know of inaction. The course of action is incomprehensible. He that sees inaction in action and action in inaction, is wise among men; he is possessed of devotion; and he is a doer of all actions. The learned call him wise whose efforts are all free from desire (of fruit) and consequent will, and whose actions have all been consumed by the fire of knowledge. Whoever, resigning all attachment to the fruit of action, is ever contented and is dependent on none, doeth nought, indeed, although engaged in action. He who, without desire, with mind and the senses under control, and casting off all concerns, performeth action

form of worship is unacceptable to him. Whatever the manner of the worship, it is I that am worshipped. After K. T. Telang's exhaustive and effective reply to Dr. Lorinser's strange hypothesis of the Gita having been composed under Christian influences, it is scarcely necessary to add that such toleration would ill-accord with the theory of the Christian authorship of the poem.—T.

* I. e. both inactive and undecaying. Work implies exertion and, therefore, loss of energy. In me there is no action, no loss of energy and, therefore, no decay.—T.

† Kāma-sāntalpa vivarjita, i.e. freed from kāma (desire of fruit) and sāntalpa (the consequent will or determination to do). Thus both Śrīdevadāsa and Cāndākara.—T.
only for the preservation of the body. He who is contented with what is earned without exertion, who hath risen superior to the pairs of opposites, who is without jealousy, who is equable in success and failure, is not fettered (by action) even though he works. All his actions perish who acts for the sake of Sacrifice, who is without affections, who is free (from attachments), and whose mind is fixed upon knowledge.† \textit{Brahma} is the vessel (with which the libation is poured); \textit{Brahma} is the libation (that is offered); \textit{Brahma} is the fire on which by \textit{Brahma} is poured (the libation); \textit{Brahma} is the goal to which he proceedeth by fixing his mind on \textit{Brahma} itself which is the action.‡ Some devotees perform sacrifice to the gods. Others, by means of sacrifice, offer up sacrifice to the fire of \textit{Brahma}.§ Others offer up (as sacrificial libation) the senses of which hearing is the first to the fire of restraint. Others (again) offer up (as libations) the objects of sense of which sound is the first to the fire of the senses.\S Others (again) offer up all the functions of the senses and the functions of the vital winds to the fire of devotion by self-restraint kindled by knowledge.¶ Others again perform the sacrifice of wealth, the sacrifice of ascetic austerities, the sacrifice of meditation, the sacrifice of (\textit{Vedic}) study, the sacrifice of knowledge, and others are ascetics of rigid vows.|| Some offer up the upward vital wind \textit{(Prāṇa)}

- \textit{Chitta} is mind, and \textit{Ātmā} in this connection is the senses. Thus both Sreedhara and Cankara.—T.

† Sacrifice means here the Supreme Soul. What is done for the sake of sacrifice is done for procuring emancipation.—T.

‡ What is meant by this is that in the case of such a person complete identification with \textit{Brahma} takes place, and when such an identification has taken place, action is destroyed.—T.

§ I. e., offering up sacrifice itself as a sacrifice to the \textit{Brahma} fire, they cast off all action.—T.

¶ Offering up the senses to the fire of restraint means restraining the senses for the practice of \textit{Yoga}. Offering up the objects of the senses means non-attachment to those objects.—T.

¶ Suspending the functions of life for contemplation or \textit{Yoga}.—T.

|| In these cases the sacrifices consist in the giving away of wealth, in the ascetic austerities themselves, in meditation, in study, &c. Sree-
to the downward vital wind (apāna); and others, the downward vital wind to the upward vital wind; some, arresting the course of (both) the upward and the downward vital winds, are devoted to the restraint of the vital winds. Others of restricted rations, offer the vital winds to the vital winds.\(^{30}\) Even all these who are conversant with sacrifice, whose sins have been consumed by sacrifice, and who eat the remnants of sacrifice which are amrita, attain to the eternal Brahma.\(^{31}\) (Even) this world is not for him who doth not perform sacrifice. Whence then the other, O best of Kuru's race?\(^{32}\) Thus diverse are the sacrifices occurring in the Vedas. Know that all of them result from action, and knowing this thou wilt be emancipated.\(^{33}\) The sacrifice of knowledge, O chastiser of foes, is superior to every sacrifice involving (the attainment of) fruits of action, for all action, O Pārtha, is wholly comprehended in knowledge.\(^{34}\) Learn that [knowledge] by prostration, enquiry, and service. They that are possessed of knowledge and can see the truth will teach thee that knowledge,\(^{35}\) knowing which, O son of Pāndu, thou wilt not again come by such delusion, and by which thou wilt see the endless creatures (of the universe) in thyself (first) and then in me.\(^{36}\) Even if thou beast the greatest sinner among all that are sinful, thou shalt yet cross over all transgressions by the raft of knowledge.\(^{37}\) As a blazing fire, O Arjuna, reduceth fuel to ashes, so doth the fire of knowledge reduce all actions to ashes.\(^{38}\) For there is nothing here that is so cleansing as knowledge.\(^{39}\) One, that hath attained to success by devotion finds it without effort within his own self in time.\(^{40}\) He obtaineth knowledge who hath faith and is intent on it and who hath his senses under control; obtaining knowledge, one

---

\(^{30}\) This stātra consists of 3 lines. All these are different kinds of Yoga, or the different stages of Yoga practice.—\(T.\)

\(^{31}\) I. e., knowledge being attained, the fruits of action are attained at least, their end being compassed.—\(T.\)
findeth the highest tranquillity in no length of time." One who hath no knowledge and no faith, and whose mind is full of doubt, is lost. Neither this world, nor the next, nor happiness, is for him whose mind is full of doubt.\(^4\) Actions do not fetter him, O Dhananjaya, who hath cast off action by devotion, whose doubts have been dispelled by knowledge, and who is self-restrained.\(^4\) Therefore, destroying, by the sword of knowledge, this doubt of thine that is born of ignorance and that dwelleth in thy mind, betake to devotion, (and) arise, O son of Bharata!"\(^4\)

SECTION XXIX.

"'Arjuna said,—Thou applaudest, O Krishna, the abandonment of actions, and again the application (to them)! Tell me definitely which one of these two is superior!—

"'The holy one said,—Both abandonment of actions and application to actions lead to emancipation. But of these application to action is superior to abandonment.\(^2\) He should always be known to be an ascetic who hath no aversion nor desire. For, being free from pairs of opposites, O thou of mighty arms, he is easily released from the bonds (of action). Fools say, but not those that are wise, that Sāṅkhya and Yoga are distinct. One who stayeth in even one (of the two) reapeth the friut of both.\(^5\) Whatever seat is attained by those that profess the Sāṅkhya system, that too is reached by those that profess the Yoga. He seeth truly who seeth Sāṅkhya and Yoga as one.\(^6\) But renunciation, O mighty armed one, without devotion (to action), is difficult to attain. The ascetic who is engaged in devotion (by action) reacheth the Supreme Being without delay.\(^6\) He who is engaged in devotion (by action) and is of pure soul, who hath conquered his body and subdued his senses, and who identifieth himself

---

\(^2\) Sāṅkhya is renunciation of action, while Yoga is devotion thro\(-\) action.—T.

\(^3\) The grammatical form of the word Yoga as here employed is exceptional.—T.
with all creatures, if not fettered though performing (actions).”

The man of devotion, who knoweth the truth, thinketh—I am doing nothing—when seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, excreting, taking, opening the eyelids or closing them; he regardeth that it is the senses that are engaged in the objects of sense.†

He who, renouncing attachment, engageth in actions, resigning them to Brahma, is not touched by sin as the lotus leaf (is not touched) by water.‡ They that are devotees, casting off attachment, perform actions for (attaining) purity of self, with the body, the mind, the understanding, and even the senses (free from desire).§ He that is possessed of devotion, renouncing the fruit of action, attaineth to the highest tranquillity. He that is not possessed of devotion and is attached to the fruit of action, is fettered by action performed from desire.¶

The self-restrained embodied (self), renouncing all actions by the mind, remains at ease within the house of nine gates, neither acting himself nor causing (anything) to act.*

The Lord is not the cause of the capacity for action, or of the actions of men, or of the connection of actions and (their) fruit. It is nature that engages (in action).†† The Lord receiveth no one’s sin, nor also merit. By Ignorance Knowledge is shrouded. It is for this that creatures are deluded.‡‡ But of whomsoever that Ignorance hath been destroyed by knowledge of self that knowledge (which is) like the Sun discloseth the Supreme Being.¶¶ Those whose mind is on Him, whose very soul is He, who abide in Him, and who have Him for their goal, depart never more to return, their sins being all destroyed by... know-

The first atman is explained as the soul, the second as the body, by all the commentators.—T.

Taking means taking any thing with the hands.—T.

† Water when thrown over a lotus leaf escapes without soaking or drenching the leaf at all.—T.

§ Telang renders Pura as city. Of course, the body having two eyes, two ears, two nostrils, one mouth, and two openings for excre- tions, is meant.—T.
lodge. They that are wise cast an equal eye on a Brāhma, manas endowed with learning and modesty, on a cow, an elephant, a dog, and a Chanda. Even here has birth been conquered by them whose minds rest on equality; and since Brāhma is faultless and equable, therefore, they (are said to) abide in Brāhma. He whose mind is steady, who is not deluded, who knows Brāhma, and who rests in Brāhma, doth not exult on obtaining anything that is agreeable nor doth he grieve on obtaining anything that is disagreeable. He whose mind is not attached to external objects of sense, obtaineth that happiness which is in self; and by concentrat-ing his mind on the contemplation of Brāhma, he enjoyeth a happiness that is imperishable. The enjoyments born of the contact (of the senses with their objects) are productive of sorrow. He that is wise, O son of Kunti, never taketh pleasure in these that have a beginning and an end. That man who even here, before the dissolution of the body, is able to endure the agitations resulting from desire and wrath, is fixed on contemplation, and is happy. He who findeth happiness within himself, (and) who sporteth within himself, he whose light (of knowledge) is derived from within himself, is a devotee, and becoming one, with Brāhma, attaineth to absorption into Brāhma. Those saintly personages whose sins have been destroyed, whose doubts have been dispelled, who are self-restrained, and who are engaged in the good of all creatures, obtain absorption into Brāhma. For those devotees who have been freed from desire and wrath, whose minds are under control, and who have knowledge of self, absorption into Brāhma exists both here and hereafter. Excluding (from his mind) all external objects of sense, directing the

* Such men are exempted from the obligation of re-birth. Leaving this body they merge into the Supreme Soul.—T.

† The word is Swapāka meaning a member of the lowest caste.—T.

‡ "Brahma is faultless and equable." as Creaghara, others,—"since faultless equality is Brāhma."—T.

§ The sense is that they are at one with Brāhma both here and hereafter.—T.
visual glance between the brows, mingling (into one), the upward and the downward life-breathes and making them pass through the nostrils, the devotee, who has restrained the senses, the mind, and the understanding, being intent on emancipation, and who is freed from desire, fear, and wrath, is emancipated, indeed. Knowing me to be the enjoyer of all sacrifices and ascetic austerities, the great Lord of all the worlds, and the friend of all creatures, such a one obtains tranquillity!—

SECTION XXX.

"The holy one said,—Regardless of fruit of action, he that performs the actions which should be performed, is a Renouncer and Devotee, and not one who discards the (sacrificial) fire, nor one that abstains from action. That which has been called Renunciation, know that, O son of Pāndu, to be Devotion, since nobody can be a Devotee who has not renounced (all) resolves. To the sage desirous of rising to Devotion, action is said to be the means; and when he has risen to devotion, cessation of action is said to be the means. When one is no longer attached to the objects of the senses, nor to actions, and when one renounces all resolves, then is one said to have risen to Devotion. One should raise (his) self by self; one should not degrade (his) self; for one's own self is one's friend, and one's own self is one's enemy. To him (only) who has subjugated his self by his self is a friend. But to him who has not subjugated his self, his self behaves inimically like an enemy. The soul of one who has subjugated his self and who is in the enjoyment of tranquillity, is steadily fixed (on itself) amid cold and heat, pleasure and pain, and also honor and dishonor. That ascetic is said to be devoted whose mind is satisfied with knowledge and experience, who hath no

Renouncer and devotee, Sanyāsin and Yogin.—T.

† Which spring from desire.—T.

‡ Self in this stōka is explained by the commentators as mind. The mind, unless controlled, cannot lead to devotion.—T.
affection, who hath subjugated his senses, and to whom a sod, a stone, and gold are alike. He who views equally well-wishers, friends, foes, strangers that are indifferent to him, those that take part with both sides, those that are objects of aversion, those that are related (to him), those that are good, and those that are wicked, is distinguished (above all others). A devotee should always fix his mind on contemplation, remaining in a secluded place, alone, restraining both mind and body, without expectations (of any kind), and without concern (with anything). Erecting his seat immovably on a clean spot, not too high, nor too low, and spreading over it a piece of cloth, a deer-skin, or blades of Kuça grass, and there seated on that seat, with mind fixed on one object, and restraining the functions of the heart and the senses, one should practice contemplation for the purification of self. Holding body, head, and neck even, unmoved, and steady, and casting his glance on the tip of his nose, and without looking about in any of the different directions, with mind in tranquillity, freed from fear, observant of the practices of Brahmacharins, restraining the mind, with heart fixed on me, the devotee should sit down, regarding me as the object of his attainment. Thus applying his soul constantly, the devotee whose heart is restrained, attains to that tranquillity which culminates in final absorption and assimilation with me. Devotion is not one's, O Arjuna, who eateth much; nor one's who doth not eat at all; nor one's who is addicted to too much sleep; nor one's who is always awake. Devotion that is destructive of misery is his who is temperate in food and amusements, who duly exerts himself temperately in all his works, and who is temperate in sleep and vigil. When one's heart, properly restrained, is fixed on one's own self, then, indifferent to all objects of desire, is one called a devotee. As a lamp in a windless spot doth not flicker, even

Chitta and ātmā are explained by the commentators as "mind and body."—T.

Thus Cankara.—T.
that is the resemblance declared of a devotee whose heart hath been restrained and who applieth his self to abstraction. Those (condition) in which the mind, restrained by practice of abstraction, taketh rest, in which beholding self by self one is gratified within self; in which one experienceth that highest felicity which is beyond the (sphere of the) senses and which the understanding (only) can grasp, and fixed on which one never swerveth from the truth; acquiring which one regards, no other acquisition greater than it, and abiding in which one is never moved by even the heaviest sorrow; that (condition) should be known to be what is called Devotion in which there is a severence of connection with pain. That Devotion should be practised with perseverance, and with an undescending heart. Renouncing all desires without exception that are born of resolves, restraining the entire group of the senses on all sides by mind alone, one should, by slow degrees, become quiescent, (aided) by (his) understanding controlled by patience, and then directing his mind to self should think of nothing. Wheresoever the mind, which is by nature restless and unsteady, may run, restraining it from those one should direct it to self alone. Indeed, unto such a devotee whose mind is in tranquillity, whose passions have been suppressed, who hath become one with Brahma and who is free from sin, the highest felicity cometh (of its own accord). Thus applying his soul constantly (to abstraction), the devotee, freed from sin, easily obtaineth that highest happiness, contact with Brahma. He that hath devoted (his) self to abstraction, casting an equal eye everywhere, beholdeth his self in all creatures and all creatures in his self. Unto him that beholdeth me in everything and beholdeth everything in me, I am never lost and he also is never

* Nischayena is explained by Cankara as equivalent to "with perseverance steadfastly. Creedhera explains it as equal to "with the certainty of knowledge acquired by instruction."—T.

† Dhriti-grahita¥ Vuddhyā is, as explained by Cankara and others, "with understanding controlled by patience." K. T. Telang renders it "with firm resolve coupled with courage."—T.
lost to me." He that worshippeth me as abiding in all creatures, holding (yet) that all is one, is a devotee, and whatever mode of life he may lead, he liveth in me.\textsuperscript{31} That devotee, O' Arjuna, who casteth an equal eye everywhere, regarding all things as his own self and the happiness and misery of others as his own, is deemed to be the best.\textsuperscript{32}

"Arjuna said,—This devotion by (means of) equanimity which thou hast declared, O slayer of Madhu,—(alas) from restlessness I do not see its stable presence\textsuperscript{33} O Krishna; the mind is restless, boisterous, perverse, and obstinate. Its restraint I regard to be as difficult of accomplishment as (the restraint) of the wind.\textsuperscript{34}

"The holy one said,—Without doubt, O thou of mighty arms, the mind is difficult of subjugation and (is) restless; With practice, however, O son of Kunti, and with the abandonment of desire, it is controlled.\textsuperscript{35} It is my belief that by him whose mind is not restrained, Devotion is difficult of acquisition. But by one whose mind is restrained and who is assiduous, it is capable of acquisition with (the aid of) means.\textsuperscript{36}

"Arjuna said,—Without assiduity, (though) ended with faith, (and) with mind shaken off from devotion, what is the end of him, O Krishna, who hath not earned success in devotion?\textsuperscript{37} Fallen off from both, is he lost like a separated cloud or not, being (as he is) without refuge, O thou of mighty arms, and declined on the path (leading to Brahma)?\textsuperscript{38} This my doubt, O Krishna, it behoveth thee to remove without leaving anything. Besides thee, no dispeller of this doubt is to be had.\textsuperscript{39}

"The holy one said,—O son of Prithâ, neither here, nor hereafter, doth ruin exist for him, since none, O sire, who

\* I. e, I am always visible to him, and he too is always within my sight and I am always kind to him.—T.

\textsuperscript{31} I. e, how its stable existence may be secured, the mind being by nature ever restless.—T.

\textsuperscript{32} Fallen off from both, i. e, from heaven (through work) and absorption into Brahma (through devotion).—T.

\textsuperscript{33} Without leaving anything, i. e, entirely.—T.
performs good (acts) comes by an evil end. Attaining to the regions (reserved) for those that perform meritorious acts, and living there for many many years, he that hath fallen off from devotion taketh birth in the abode of those that are pious and endued with prosperity. Or, he is born even in the family of devotees endued with intelligence. Indeed, a birth such as this is more difficult of acquisition in this world. There [in those births] he obtaineth contact with that [Brahmic] knowledge which was his in his former life; and from that point he striveth again, O descendant of Kuru, towards perfection. And although unwilling, he still worketh on in consequence of that same former practice of his. Even one that enquireth of devotion riseth above (the fruits of) the Divine Word. Striving with great efforts, the devotee, cleansed of all his sins, attaineth to perfection after many births, and then reacheth the supreme goal. The devotee is superior to ascetics engaged in austerities; he is esteemed to be superior to even the man of knowledge. The devotee is superior to those that are engaged in action. Therefore, become a devotee, O Arjuna. Even amongst all the devotees, he who, full of faith and with inner self resting on me, worshippeth me, is regarded by me to be the most devout!

SECTION XXXI.

"The holy one said,—Listen, O son of Prithâ, how, without doubt, thou mayst know me fully, fixing thy mind on me, practising devotion, and taking refuge in me! I will now, without leaving anything, speak to thee about knowledge and experience, knowing which there would be left nothing in this world (for thee) to know. One among thousands of men striveth for perfection. Of those even that are assiduous and attained to perfection, only some one knoweth me.
Earth, water, fire, air, space, mind, also understanding, and consciousness,—thus hath my nature been divided eightfold. This is a lower (form of my) nature. Different from this, know there is a higher (form of my) nature which is animato, O thou of mighty arms, and by which this universe is held.†† Know that all creatures have these for their source. I am the productive cause of the entire universe, and also its destroyer. There is nothing else, O Dhananjaya, that is higher than myself. Upon me is all this woven like a row of pearls on a string. Taste I am in the waters, O of son Kunti, (and) I am the splendour of both the moon and the sun. I am the Om in all the Vedas, the sound in space, and the manliness in men. I am the fragrant odor in earth, the splendour in fire, the life in all (living) creatures, and penance in ascetics. Know me, O son of Pri-thiś, to be the eternal seed of all beings. I am the intelligence of all creatures endowed with intelligence, and the glory of all glorious objects. I am also the strength of all that are endowed with strength, (myself) freed from desire and thirst, and, O bull of Bharata’s race, I am the desire, consistent with duty, in all creatures.‡‡ And all existences which are of the quality of goodness, and which are of the quality of passion and quality of darkness, know that they are, indeed, from me. I am, however, not in them, but they are in me. This entire universe, deluded by these three entities consisting of (these) three qualities, knoweth not me that am beyond them and undecaying; since this illusion of mine, depending on the (three) qualities, is exceedingly marvellous and

* Only some one, i. e, very few. For perfection, i. e, for knowledge of self. Thus all the commentators.—T.
† The last word of the first line of this stoka is parām (higher) and not aparām with the initial a silent owing to the rules of Sandhi. Many of the Bengal texts have aparām, not excepting the latest one printed at Calcutta.—T.
‡ Kāma which I have rendered desire is explained by Creedhara as the wish for an unattained object; and rāga as the longing on thirst for more. The second Kāma is explained as desires of the class of love or lust.—T.
highly difficult of being transcended. They that resort to me alone cross this illusion.¹⁴ Doers of evil, ignorant men, the worst of their species, robbed of their knowledge by (my) illusion and wedded to the state of demons, do not resort to me.¹⁵ Four classes of doers of good deeds worship me, O Arjuna, viz, he that is distressed, he that is an enquirer (after me), he that is desirous of wealth, and he, O bull of Bharata's race, who is possessed of knowledge.¹⁶ Of them, he that is possessed of knowledge, being always devoted and having his faith in only One, is superior to the rest, for unto the man of knowledge I am dear above everything, and he also is dear to me.¹⁷ All these are noble. But the man of knowledge is regarded (by me) to be my very self, since he, with soul fixed on abstraction, taketh refuge in me as the highest goal.¹⁸ At the end of many lives, the man possessed of knowledge attaineth to me, (thinking) that Vasudeva is all this. Such a high-souled person, however, is exceedingly rare.¹⁹ They who have been robbed of knowledge by desire, resort to other godheads, observant of diverse regulations and controlled by their own nature.²⁰ Whatever form (of godhead or myself) any worshipper desireth to worship with faith, that faith of his unto that (form) I render steady.²¹ Endued with that faith, he payeth his adorations to that (form), and obtaineth from that all his desires, since all those are ordained by me.²² The fruits, however, of those persons endued with little intelligence are perishable. They that worship the divinities go to the divinities, (while) they that worship me come even to me.²³ They that have no discern-
ment regard me who am (really) unmanifest to have become manifest, because they do not know my transcendent and undecaying state than which there is nothing higher. Shrouded by the illusion of my inconceivable power, I am not manifest to all. This deluded world knoweth not me that am unborn and undecaying. I know, O Arjuna, all things that have been past, and all things that are present, and all things that are to be. But there is nobody that knoweth me. All creatures, O chastiser of foes, are deluded at the time of their birth by the delusion, O Bhārata, of pairs of opposites arising from desire and aversion. But those persons of meritorious deeds whose sins have attained their end, being freed from the delusion of pairs of opposites, worship me, firm in their vow (of that worship). Those who, taking refuge on me, strive for release from decay and death, know Brahman, the entire Adhyātma, and action. And they who know me with the Adhibhūta, the Adhidaiva, and the Adhiyājña, having minds fixed on abstraction, know me at the time of their departure (from this world).

Section XXXII.

"Arjuna said,—What is that Brahman, what is Adhyātma, what is action, O best of male beings? What also has been said to be Adhibhūta, and what is called Adhidaiva? Who is here Adhiyājña, and how, in this body, O slayer of Madhu? And how in the time of departure art thou to be known by those that have restrained their selves?

"The holy one said,—Brahman is the Supreme and indestructible. Adhyātma is said to be its own manifestation.

* The ignorant, without knowledge of my transcendent essence take me to be no higher than what is indicated in my human and other incarnate manifestations. Thus Creedhara.—T.

† Adhyātma is explained as all that by which Brahman is to be attained. All actions means the whole course of duties and practices leading to the knowledge of Brahman.—T.

†† The three words occurring in this sloka are explained in the next section, forming as they do the subject of a question by Arjuna.—T.
The offering (to any godhead in a sacrifice) which causeth the production and development of all this is called action. Adhibhuta is all perishable things. The Adhidaivata is the (primal) celestial Being. Adhiyajna is I myself in this body, O best of all embodied creatures! Remembering me alone in (his) last moments, he that, casting off (his) body, departeth (hence), cometh into my essence. There is no doubt in this. Whichever form (of godhead) one remembereth when one casteth off, at the end, (his) body, unto that one goeth, O son of Kunti, having habitually meditated on it always. Therefore, think of me at all times, and engage in battle. Fixing thy mind and understanding on me, thou wilt, without doubt, come even to me. Thinking (of the Supreme) with a mind not running to other objects and endued with abstraction in the form of uninterrupted application, one goeth O son of Prithā, unto the Divine and Supreme male Being. He who at the time of his departure, with a steady mind, endued with reverence, with power of abstraction, and directing the life-breath called Prāna between the eye-brows, thinketh of that ancient Seer, who is the ruler (of all), who is minuter than the minutest atom, who is the ordainer of all, who is inconceivable in form, and who is beyond all darkness, cometh unto that Divine and Supreme male Being. I will tell thee in brief about that seat which persons conversant with the Vedas declare to be indestructible, which is entered by ascetics, freed from all longings, and in expectation of which (people) practise the vows of Brahmacharins. Casting off (this) body, he who departeth, stopping up all the doors, confining the mind within the heart, placing his own life-breath called Prāna between the eye-brows, resting on continued meditation, uttering this one syllable Om which is Brahman, and thinking of me, attaineth to the highest goal. He

Bhava is production, and Udbhava is growth or development.

Th ras C reedhara. — T.

† All the q'q's, i.e., the senses. Confining the mind within the heart, i.e., withdrawing the mind from all external objects. 'Mudrās' is explained by Creedhara to mean here "between the eyebrows." — T.
who always thinketh of me with mind ever withdrawn from all other objects, unto that devotee always engaged on meditation, I am, O Pārtha, easy of access. High-souled persons who have achieved the highest perfection, attaining to me, do not incur re-birth which is the abode of sorrow and which is transient. All the worlds, O Arjuna, from the abode of Brahman downwards, have to go through a round of births. On attaining to me, however, O son of Kunti, there is no re-birth. They who know a day of Brahman to end after a thousand Yugas, and a night (of his) to terminate after a thousand Yugas, are persons that know day and night. On the advent of (Brahman's) day everything that is manifest springeth from the unmanifest; and when (his) night cometh, into that same which is called unmanifest all things disappear. That same assemblage of creatures, springing forth again and again, dissolveth on the advent of night, and springeth forth (again), O son of Prithā, when day cometh, constrained (by the force of action, &c.). There is, however, another entity, unmanifest and eternal, which is beyond that unmanifest, and which is not destroyed when all the entities are destroyed. It is said to be unmanifest and indestructible. They call it the highest goal, attainment which no one hath to come back. That is my Supreme seat. That Supreme Being, O son of Prithā, He within whom are all entities, and by whom all this is permeated, is to be attained to by reverence undirected to any other object. I will tell thee the times, O bull of Bharata's race, in which devotees departing (from this life) go, never to return, or to return. The fire, the light, the day, the lighted fortnight, the six months of the northern solstice, departing during these, persons knowing Brahman go.

* All these regions being destructible and liable to rebirth, those that live there are equally liable to death and rebirth.—T.

† The meaning, as explained by Credhara, is that such persons are said to know all, and not those whose knowledge is bounded by the course of the sun and the moon.—T.

‡ In this round of births and deaths, the creatures themselves are not free agents, being all the while subject to the influence of Karma, as explained by the commentators.—T.
Smoke, night, also the dark fortnight, (and) the six months of the southern solstice, (departing) in these, the devotee, attaining to the lunar light, returneth. The bright and the dark, these two paths, are regarded to be the eternal (two paths) of the universe. By the one, (one) goeth never to return; by the other, one (going) cometh back. Knowing these two paths, O son of Prithâ, no devotee is deluded. Therefore, at all times, be ended with devotion, O Arjuna! The meritorious fruit that is prescribed for the (study of the) Vedas, for sacrifices, for ascetic austerities, and for gifts, a devotee knowing all this (that hath been said here), attaineth to it all, and (also) attaineth the Supreme and Primeval seat.

SECTION XXXIII.

'The holy one said,—Now I will tell thee that art without envy that most mysterious knowledge along with experience, knowing which thou wilt be freed from evil? This is a royal science, a royal mystery, highly cleansing, directly apprehensible, consistent with the sacred laws, easy to practise, (and) imperishable. Those persons, O chastiser of foes, who have no faith in this sacred doctrine, not attaining to me, return to the path of this world that is subject to destruction. This entire universe is pervaded by me in my unmanifest form. All entities are in me, but I do not reside in them. Nor yet are all entities in me. Behold my divine power. Supporting all entities and producing all entities, myself doth not (yet) reside in (those) entities. As the great and ubiquitous atmosphere always occupieth space, understand that all entities reside in me in the same way. All entities, O son of Kunti, attain to my nature at the close of a kalpa. I create them again at the beginning of a kalpa. Regulating my own

The commentators explain the words fire, the light, day, &c., as several godheads presiding over particular times.—T.

† The atmosphere occupies space without affecting it or its nature. So all things are in the Supreme Being without affecting him.—T.

‡ My nature, i. e., the unmanifest principle or primal essence.—T.
(independent) nature I create again and again this whole assemblage of entities which is plastic in consequence of its subjection to nature.** Those acts, however, O Dhananjaya, do not fetter me who sitteth as one unconcerned, being unattached to those acts (of creation).† Through me, the overlooker, primal nature produceth the (universe of) mobiles and immobiles. For this reason, O son of Kunti, the universe passeth through its rounds (of birth and destruction).‡ Not knowing my Supreme nature of the great lord of all entities, ignorant people of vain hopes, vain acts, vain knowledge, confounded minds, wedded to the delusive nature of Asuras and Rākshasas, disregard me (as one) that hath assumed a human body.†† But high-souled ones, O son of Prithā, possessed of divine nature, and with minds directed to nothing else, worship me, knowing me to be the origin of all entities and indestructible.‡‡ Always glorifying me, (or) striving with firm vows, (or) bowing down to me, with reverence and ever devoted, (they) worship me.††† Others again, performing the sacrifice of knowledge, worship me, (some) as one, (some) as distinct, (some) as pervading the universe, in many forms.§ I am the Vedic sacrifice, I am the sacrifice enjoined in the Smritis, I am Swadhā, I am the medicament produced from herbs; I am the mantra, I am the sacrificial libation, I am the fire, and I am the (sacrificial) offering.¶ I am the father of this universe, the mother, the creator, the grand sire; (I am) the thing to be known, the means by which everything is cleansed, the syllable Om; the Rik, the Śāhān, and the

* Prakṛiti which I render "nature" is explained by the commentators as Karma, the influence of Karma or action being universal in settling the form of a particular entity at the time of its creation.—T.
† This reason, i.e., my supervision.—T.
‡ Creedhara says that these are different modes of worship; "with reverence and ever devoted" grammatically refers to each of the three classes of worshippers indicated.—T.
§ Performing the sacrifice of knowledge, i.e., believing Vāsudeva to be everything. In many forms, i.e., as Brahman, Rudra, &c.—T.
¶ Mantra is the sacred verse or verses used for invoking godheads, and for other purposes.—T.
Vaj\'us;’ (I am) the goal, the supporter, \textit{the} lord, the \textit{one}\-\textit{looker}, the \textit{abode}, the \textit{refuge}, the \textit{friend}, the \textit{source}, the \textit{destruction}, the \textit{support}, the \textit{receptacle}, and the \textit{indestructible seed}. I give heat, I produce and suspend rain; I am \textit{immortality}; and also death; and I am the existent and the \textit{non-}\textit{existent}, O Arjuna! They who know the three branches of knowledge, also drink the \textit{Soma} juice, and whose sins have been \textit{cleansed}, worshipping me by sacrifices, seek admission into heaven; and these, attaining to the sacred region of the chief of the gods, enjoy in heaven the celestial pleasures of the gods. Having enjoyed that celestial world of vast extent, upon exhaustion of (their) merit they (re-)enter the mortal world. It is thus that they who accept the doctrines of the three (\textit{Vedas}) and wish for objects of desire, obtain going and coming. Those persons who, thinking (of me) without directing their minds to anything else, worship me, of those that are (thus) always devoted (to me) I make them gift\-and-preserve what they have. Even those devotees \textit{endued} with faith, worship other god\-heads, even they O son of Kunti, worship me alone, (though) irregularly. I am the enjoyer, as also the lord, of all sacrifice. They, however, do not know me truly; hence they fall off (from heaven). They whose vows are directed to the \textit{Pitris} attain to the \textit{Pitris}; who direct (their) worship to the inferior spirits called \textit{Bhuts} attain to \textit{Bhuts}; they who worship me, attain even to myself. They who offer me with reverence leaf, flower, fruit, water, that, offered with reverence, I accept from him whose self is pure. Whatever thou doest, whatever eatest, whatever drinkest, whatever givest, whatever austerities thou performest, manage it in such a way, O son of Kunti, that it may be an offering to me. Thus mayst thou be freed from the fetters of action having good and evil fruits. With self endued with renunciation and devotion, thou wilt be released and wilt come to me. I am alike to all creatures; there is none hateful to me, none dear. They,

\* Hence they have to come back, explains Creedhara.—T.

\* \textit{Pravritatmanas} is explained as \textit{Vuddhachittasya}.—T.
however, that worship me with reverence are in me and I also am in them." If even a person of exceedingly wicked conduct worshippeth me, without worshipping any one else, he should certainly be regarded as good, for his efforts are well-directed. (Such a person) soon becometh of virtuous soul, and attaineth to eternal tranquillity. Know, O son of Kunti, that none devoted to me is ever lost. For, O son of Prithå, even they who may be of sinful birth, women, Vaïcysas, and also Cudras, even they, resorting to me, attain to the Supreme goal. What then (shall I say) of holy Brähmanas and royal saints that are my devotees? Having come to this transient and miserable world, be engaged in my worship! Fix thy mind on me; be my devotee, my worshipper; bow to me; and thus making me thy refuge and applying thy self to abstraction, thou wilt certainly come to me!"

---

SECTION XXXIV.

"The holy one said,—Once more still, O mighty-armed one, listen to my supernal words which, from desire of (thy) good, I say unto thee that wouldst be pleased (therewith). The hosts of gods know not my origin, nor the great Rishi, since I am, in every way, the source of the gods and the great Rishi. He that knoweth me as the Supreme Lord of the worlds, without birth and beginning, (he), undeluded among mortals, is free from all sins. Intelligence, knowledge, the absence of delusion, forgiveness, truth, self-restraint, and tranquillity; pleasure, pain, birth, death, fear, and also security; abstention from harm, evenness of mind, contentment, ascetic austerities, gift, fame, infamy, these several attributes of creatures arise from me. The seven great Rishi, the four before (them), and the Manus, partaking of

---

* Imān lokaḥ (this mortal world), Credhara says, may mean "this form of a royal saint that thou hast." This is far-fetched.—T

+ Telang renders Paramam 'excellent'; Mr. John Davies, 'all-important.' The meaning is, 'referring to the Supreme Soul.'—T.

† Both Cankara and Credhara explain Survaças as "in every way," i.e., as creator, as guide, &c.—T.
my nature, were born from my mind; of whom in this world are these offspring." He that knoweth truly this pre-eminence and mystic power of mine, becometh possessed of unswerving devotion. Of this (there is) no doubt. I am the origin of all things; from me all things proceed. Thinking thus, the wise, endued with my nature, worship me.† Their hearts on me, their lives devoted to me, instructing one another, and glorifying me, they are ever contented and happy.‡ Unto them, always devoted, and worshipping (me) with love, I give that devotion in the form of knowledge by which they come to me.§ Of them, for compassion’s sake, I destroy the darkness born of ignorance, by the brilliant lamp of knowledge, (myself) dwelling in their souls. —

"Arjuna said,—Thou art the Supreme Brahma, the Supreme abode, the holiest of the holy, the Eternal male Being. Divine, the First of gods, Unborn, the Lord. All the Rishis proclaim thee thus, and also the celestial Rishi Nārada; and Asita, Devala, (and) Vyāsa; thyself also tellest me (so). All this that thou tellest me, O Keśava, I regard as true, since, O holy one, neither the gods nor the Dānavas understand thy manifestations. Thou only knowest thyself by thyself, O best of male Beings! O Creator of all things, O Lord of all things, O God of gods, O Lord of the Universe! It behoveth thee to declare without any reservation, those divine perfections of thine by which perfections pervading these worlds thou abidest. How shall I, ever meditating, know thee, O thou of mystic powers! In what particular states mayst thou,

Prajāś, offspring, including, as Cankara says, both mobile and immobile, and therefore, not mankind alone.—T.

† Bhava-samanvitas is explained by Creedhara as “full of love,” which K. T. Telang accepts. Cankara explains it as “endued with penetration into the knowledge of the Supreme object.”—T.

‡ Nyāya, even is connected with what follows and not what precedes. Thus Creedhara. Mr. Davies connects it with Kathayantas.—T.

§ K. T. Telang renders buddhi-yogam as knowledge; Mr. Davies, as mental devotion. Creedhara explains it as Buddhīrupam Yogam; and Cankara, as “devotion by especial insight.”—T.
O holy one, be meditated upon by me? Do thou again, O Janárdana, copiously declare thy mystic powers and (thy) perfections, for I am never sated with hearing (thy) nectar (like words). —

"The holy one said,—Well, unto thee I will declare my divine perfections, by means of the principal ones (among them), O chief of the Kurus, (for) there is no end to the extent of my (perfections).† I am the soul, O thou of curly hair, seated in the heart of every being. I am the beginning, and the middle, and the end also of all beings.‡ I am Vishnu among the Adityas, the resplendent Sun among all luminous bodies; I am Marichi among the Maruts, and the Moon among the constellations.¶ I am the Sáma-Veda among the Vedas; I am Váśava among the gods; I am the mind among the senses, I am the intellect in (living) beings.§ I am Caukara among the Rudras, the lord of treasures among the Yakshas and the Rakshas; I am Pávaka among the Vasus, and Meru among the peaked (mountains).¶¶ Know me, O son of Prithá, to be Vrihaspati the chief of household priests. I am Skanda among commanders of forces. I am Ocean among receptacles of water.¶¶ I am Bhrigu among the great Rishis, I am the One, indestructible (syllable Om) among words. Of sacrifices I am the Japa-sacrifice. Of immobiles I am the

To know thee fully is impossible. In what particular forms or manifestations, therefore, shall I think of thee? The word Bhávád in the second line is rendered "entities" by K. T. Tellang, and "form of being" by Mr. Davies.—T.

† Vistaráṣya evidently refers (as explained by all the commentators) to Viśhvanám. It is a question of grammar and not of doctrine that there can be any difference of opinion. Mr. Davies, however, renders it "of (my) greatness." This is inaccurate.—T.

¶ The Adityas are the solar deities, twelve in number, corresponding to the twelve months of the year. The Maruts are the wind-gods, whose chief is Marichi.—T.

§ The Rudras are a class of destructive gods, eleven in number. The Vasus are an inferior class of deities, eight in number. The lord of treasures is Kuvera.—T.
**Himavat.** I am the fig-tree among all trees, I am Nārada among the celestial Rishis. I am Chitraratha among the Gandharvas, and the ascetic Kapila among ascetics crowned with Yoga success. Know me to be Uchebhaiyāyas among horses, brought forth by (the churning for) nectar, and Airāvata among princely elephants, and the king among men. Among weapons I am the thunderbolt, among cows I am (she called) Kāmadhuk. I am Kandarpa the cause of reproduction, I am Vāsuki among serpents. I am Ananta among Nāgas, I am Varuna among aquatic beings. I am Aryaman among the Pitrīs, and Yama among those that judge and punish. I am Prahlāda among the Daityas, and Time among things that count. I am the lion among the beasts, and Vinata's son among winged creatures. Of purifiers I am the wind. I am Rāma among wielders of weapons. I am the Mukura among fishes, and I am Jāhnavi (Gangā) among streams. Of created things I am the beginning and the end and also the middle, O Arjuna! I am the knowledge of the Supreme Spirit among all kinds of knowledge, and the disputation among disputants. Among letters I am the letter A, and (the compound called) Dwandula among all compounds. I am also Time Eternal, and I am the Ordainer with face turned on

---

* The Jāp sacrifice is the sacrifice by meditation which is superior to all sacrifices.—T.

† Kāmadhuk, the wish-giving cow called Surabhi. The cause of reproduction, i.e., I am not the mere carnal passion, but that passion which procreates or is crowned with fruit.—T.

† In 28, Vāsuki is called the chief of the Sarparas (serpents); in 29, Ananta is spoken of as the chief of the Nāgas. The latter are Sarparas as well. Credhara says that the distinction lies in the fact of the Nāgas being without poison. This is hardly correct.—T.

§ Puratām may also mean "of those that have motion." Rāma is Daśaratha's son, the hero of Valmiki's poem. Gangā is called Jāhnavi because she was, after having been drunk up, let out by the ascetic Jāhu through his knee.—T.

¶ Mr. Davies renders Vādas Pravatām as "the speech of those that speak." K. T. Telang renders it "the argument of controversialists."—T.
every side.\textsuperscript{48} I am Death that seizeth all, and the source of all that is to be. Among females, I am \textit{Fa\textbf{\textcircled{a}}no, Fortune, Speech, Memory, Intelligence, Constancy, Forgiveness.}\textsuperscript{49} Of the \textit{S\textbf{\textcircled{a}}ma} hymns, I am the \textit{Vrihat-s\textbf{\textcircled{a}}ma,} (and) \textit{G\textbf{\textcircled{a}}yat\textbf{\textcircled{i}}} among metres. Of the months, I am \text\textit{M\textbf{\textcircled{a}}rga\textbf{\textcircled{c}}ir\textbf{\textcircled{r}}ha,} of the seasons (I am) that which is productive of flowers.\textsuperscript{50} I am the game of dice of them that cheat, and the splendour of those that are splendid. I am Victory, I am Exortion, I am the goodness of the good.\textsuperscript{51} I am \textit{V\textbf{\textcircled{s}}udeva} among the \textit{Vris\textbf{\textcircled{n}}is,} I am \textit{Dhananjaya} among the sons of \textit{P\textbf{\textcircled{a}}du.} I am even \textit{Vy\textbf{\textcircled{a}}sa} among the ascetics, and \textit{U\textbf{\textcircled{c}}anas} among seers.\textsuperscript{52} I am the Rod of those that chastise, I am the Policy of those that seek victory. I am Silence among things that are secret; I am the Knowledge of those that are possessed of Knowledge.\textsuperscript{53} That which is the Seed of all things, I am that, O \textit{Arjuna!} There is nothing, mobile or immobile, which can exist without me.\textsuperscript{54} There is no end, O chastiser of foes, of my divine perfections. This recital of the extent of (those) perfections hath been uttered by me by way (only) of instancing them.\textsuperscript{55} Whatever of exalted things (there is), or glorious, or strong, understand thou that everything is born of a portion of my energy.\textsuperscript{56} Or rather, what hast thou to do, by knowing all this in detail, O \textit{Arjuna?} Supporting this entire universe with only a portion (of myself), I stand!\textsuperscript{57}  

\* A, or rather the sound of A as in fall, is the initial letter of the Sanskrit alphabet. Of compounds, the \textit{Dv\textbf{\textcircled{a}}nda,} or the copulative compound, is enumerated first. In other respects again, the \textit{Dv\textbf{\textcircled{a}}nda} is the best kind of compound for the words forming it are co-ordinate, without one being dependent on the other or others.—T.

\+ The \textit{Vrihat-s\textbf{\textcircled{a}}ma} is said to be the best, because leading to emancipation at once. Thus \textit{Cankara.} The \textit{M\textbf{\textcircled{a}}rga\textbf{\textcircled{c}}ir\textbf{\textcircled{r}}ha} is the month from the middle of November to the middle of December. Productive of flowers, i. e., the Spring.—T.

\dagger Mr. Davies renders the last line of this verse as 'I have established in continuance all this universe by one part of myself.' This is both obscure and inaccurate.—T.
SECTION XXXV.

"Arjuna said.—This discourse about the supreme mystery, called Adhyātman, which thou hast uttered for my welfare, hath dispelled this my delusion." For I have heard from thee at large of the creation and dissolution of beings, O thou of eyes like lotus petals, and also of thy greatness that knoweth no deterioration. What thou hast said about thyself, O great Lord, is even so. O best of male Beings, I desire to behold thy sovereign form. If, O Lord, thou thinkest that I am competent to behold that (form), then, O Lord of mystic power, show me thy eternal Self.

"The holy one said.—Behold, O son of Prithā, my forms, by hundreds and thousands, various, divine, diverse in hue and shape! Behold the Aditayas, the Vasus, the Rudras, the Aświns, and the Maruts: Behold, O Bhārata, innumerable marvels unseen before (by thee). Behold, O thou of curly hair, the entire universe of mobiles and immobiles, collectd together in this body of mine, and whatever else thou mayst wish to see. Thou art, however, not competent to behold me with this eye of thine. I give thee celestial sight. Behold my sovereign mystic nature.

"Sanjaya continued.—'Having said this, O monarch, Hari, the mighty Lord of mystic power, then revealed to the son of Prithā his Supreme sovereign form, with many mouths and eyes, many wondrous aspects, many celestial ornaments, many celestial weapons uplifted, wearing celestial garlands and robes, (and) with unguents of celestial fragrance, full of every wonder, resplendent, infinite, with faces turned on all
If the splendour of a thousand suns were to burst forth at once in the sky, (then) that would be like the splendour of that Mighty one. The son of Pāndu then beheld there in the body of that God of gods the entire universe divided and subdivided into many parts, all collected together. Then Dhananjaya, filled with amazement, (and) with hair standing on end, bowing with (his) head, with joined hands addressed the God.

"Arjuna said,—I behold all the gods, O God, as also all the varied hosts of creatures, (and) Brahma seated on (his) lotus seat, and all the Rishis and the celestial snakes. I behold thee with innumerable arms, stomachs, mouths, (and) eyes, on every side, O thou of infinite forms! Neither end, nor middle, nor also beginning of thine do I behold, O Lord of the universe, O thou of universal form! Bearing (thy) diadem, mace, and discus, a mass of energy, glowing on all sides, do I behold thee that art hard to look at, endued on all sides with the effulgence of the blazing fire or the Sun, (and) immeasurable! Thou art indestructible, (and) the Supreme object of this universe. Thou art without decay, the guardian of eternal virtue! I regard thee to be the eternal (male) Being! I behold thee to be without beginning; mean, end, to be of infinite prowess, of innumerable arms, having the Sun and the Moon for thy eyes, the blazing fire for thy mouth, and heating this universe with energy thy own. For the space betwixt Heaven and Earth is pervaded by thee alone, as also all the points of the horizon! At sight of this marvellous and fierce form of thine, O Supreme Soul, the triple world trembleth! For these hosts of gods are entering thee!. Some, afraid, are praying with joined hands. Saying Hail to thee—the hosts of great Rishis and Siddhas

* Devam is explained by Creedhara as Dyotanātmakam, i.e., endued with splendour. Mr. Davies renders it resplendent; but Telang renders it "deity."—T.

† Pra-vibhaktam-anekadhā (divided diversely) is an adjective of Jagat. See Creedhara. Both Mr. Davies and Telang seem to take it as a predicate in contra-distinction to Ekasthañ. This is scarcely correct.—T.
praise thee with copious hymns of praise.\textsuperscript{21} The Rudras, the Ādityás, the Vasus, they that are (called) the Siddhyas, the Viçvas, the Aciwins, the Maruts, also the Ushmapas, the Gandharvas, the Yakshas, the Asuras, the hosts of Siddhyas, behold thee and are all amazed.\textsuperscript{22} Beholding thy mighty form with many mouths and eyes, O mighty-armed one, with innumerable arms, thighs, and feet, many stomachs, (and) terrible in consequence of many tusk, all creatures are affrighted and I also.\textsuperscript{23} Indeed, touching the very skies, of blazing radiance, many-hued, mouth wide open, with eyes that are blazing and large, beholding thee, O Vishnu, with (my) inner soul trembling (in fright), I can no longer command courage and peace of mind.\textsuperscript{24} Beholding thy mouths that are terrible in consequence of (their) tusks, and that are fierce (as the 'all-destroying fire at the end of the Yuga'), I cannot recognise the points of the horizon nor can I command peace of mind. Be gracious, O God of gods, O thou that art the refuge of the Universe.\textsuperscript{25} And all these sons of Dhritarāṣṭra, together with the hosts of kings, and Bhishma, and Drona, and also this Suta's son (Karna), accompanied by even the principal warriors of our side,\textsuperscript{26} are quickly entering 'thy terrible mouths rendered fierce by thy tusks! Some, with their heads crushed, are seen striking at the interstices of (thy) teeth.\textsuperscript{27} As many currents of water flowing through different channels roll rapidly towards the ocean, so these heroes of the world of men enter thy mouths that flame all around.\textsuperscript{28} As moths with increasing speed rush for (their own) destruction to the blazing fire, so also do (these) people, with unceasing speed, enter thy mouths for (their) destruction.\textsuperscript{29} Swallowing all these men from every side, thou licest them with thy flaming mouths! Filling the whole universe with (thy) energy, thy fierce splendours, O Vishnu, are heating (everything).\textsuperscript{30} Tell me who thou art of (such) fierce form! I bow to thee, O chief of the gods, be gracious

\textsuperscript{21} Verse 21 is read differently. For Twain Surasangha, some texts read toa-Assurasangha. Then again for Stuvanti in the second line some read Viškute.\textsuperscript{22}
to me! I desire to know thoe that art the Primeval one, for I do not understand thy actions!"

"The holy one said,—I am Death, the destroyer of the worlds, fully developed! I am now engaged in slaying the race of men. Without thee, all these warriors standing in the different divisions shall cease to be.† Wherefore, arise, gain glory, (and) vanquishing the foe, enjoy (this) swelling kingdom. By me have all these been already slain! *Be only (my) instrument, O thou that canst draw the bow with (even) the left hand.* Drona and Bhishma, and Jayadratha, and Karna, and also other heroic warriors, (already) slain by me, do thou slay. Be not dismayed, fight; thou shalt conquer in battle (thy) foes!"

"Sanjaya continued,—Hearing these words of Kṛṣṇa, the diadem-decked (Arjuna), trembling, (and) with joined hands, bowed (unto him); and once more said unto Krishna, with voice choked up and overwhelmed with fear, and making his salutations (to him).*

"Arjuna said,—It is meet, O Hrishikeśa, that the universe is delighted and charmed in uttering thy praise, and the Rākṣasas flee in fear in all directions, and the hosts of the Siddhás bow down (to thee).† And why should they not bow down to thee, O Supreme Soul, that art greater than even Brahman (himself), and the primal Cause? O thou that art Infinite, O God of the gods, O thou that art the refuge of the universe, thou art indestructible, thou art which is, and that which is not, and that which is beyond (both).*

* Pravṛtti is explained by both Cankara and Čreedhara as Chestā, i.e., movements, or acts. Mr. Davies is, I think, not correct in taking it to mean "evolved or developed form."—T.

† Kula here is death. Mr. Davies renders it Time, following some other translators. Pravṛddha is not (as Mr. Davies renders it) "old" or "very old," but swelling or fully developed. Then again: Mr. Davies commits a ludicrous blunder in rendering Rite tvām as, "Except thee." This is one of those idioms at which a foreigner is sure to stumble who has only the lexicons for his guide. What Krishna says is not that all would perish save Arjuna, but that without Arjuna (even if he did not fight) all would perish.—T.
Thou art the First God, the ancient (male) Being, thou art the Supreme refuge of this universe. Thou art the Knower, thou art the Object to be known, thou the highest abode. By thee is pervaded this universe, O thou of infinite form! Thou art Vāyu, Yama, Agni, Varuna, Moon, Prajāpati, and Grāndśire! Obeisance be to thee a thousand times, and again and yet again obeisance to thee. Obeisance to thee in front, and also from behind! Let obeisance be to thee from every side, O thou that art all! Thou art all, of energy that is infinite, and prowess that is immeasurable! Thou embraces the All. Regarding (thee) a friend whatever hath been said by me carelessly, such as—O Krishna, O Yādava, O friend,—not knowing this thy greatness, from want of judgment or from love either, whatever disrespect hath been shown thee for purpose of mirth, on occasions of play, lying, sitting, (or) at meals, while alone or in the presence of others, O undeteriorating one, I beg thy pardon for it, O thou that art immeasurable. Thou art the father of this universe of mobiles and immobiles! Thou art the great master deserving of worship! There is none equal to thee, how can there be one greater, O thou whose power is unparalleled in even the three worlds? Therefore, bowing (to thee) prostrating (my) body, I ask thy grace, O Lord, O adorable one! It behoveth thee, O God, to bear (my faults) as a father (his) son's, a friend (his) friend's, a lover (his) loved one's. Beholding (thy form) unseen before, I have been rejoiced, (yet) my mind hath been troubled, with fear! Show me that (other ordinary) form, O god! Be gracious, O Lord of the gods, O thou that art the refuge of the universe! (Decked) in diadem, and (armed) with mace, discus in hand, as before, I desire to behold thee! Be of that same four-armed form, O thou of a thousand arms, O thou of universal form!—

"The holy one said.—Pleased with thee, O Arjuna, I

* * Nidhīnam is either refuge or support or abode or receptacle. Mr. Davies incorrectly renders it "treasure-house."—T.

† Cankara accepts the reading Gurugariyan. Creedhara takes it as Gurugariyan. In either case the difference in meaning is not material.—T.
have, by my (own) mystic power, shown thee this Supreme form, full of glory, Universal, Infinite, Primeval, which hath been seen before by none else save thee!" Except by thee alone, O hero of Kuru's race, I cannot be seen in this form in the world of men by any one else, (aided) even by the study of the Vedas and of sacrifices, by gifts, by actions, (or) by the severest austerities." Let no fear be thine, nor perplexity of mind, at seeing this awful form of mine. Freed from fear, with a joyful heart, behold thou again that other form —

"Sanjaya continued,—Vasudeva, having said all this to Arjuna, once more showed (him) his own (ordinary) form, and that high-souled one, assuming once more (his) gentle form, comforted him who had been afflicted.

"Arjuna said,—Beholding this gentle human form of thine, O Janāṛddana, I have now become of right mind and have come to my normal state.

"The holy one said,—This form of mine which thou hast seen is difficult of being seen. Even the gods are always desirous of becoming spectators of this (my) form. Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, can I be seen in this form of mine which thou hast seen. By reverence, however, that is exclusive (in its object), O Arjuna, I can in this form be known, seen truly, and attained to, O chastiser of foes: He who doth everything for me, who hath me for his supreme object, who is freed from attachment, who is without enmity towards all beings, even he, O Arjuna, cometh to me.

SECTION XXXVI.

"Arjuna said,—Of those worshippers who, constantly devoted, adore thee, and those who (meditate) on thee as the Indestructible and Unmanifest, who are best acquainted with devotion?

"The holy one said,—Fixing (their) mind on me, they that

---

Sankara connects Adhyayana with Veda and Yajña. This seems to be the right explanation. — T.
constantly adore me, being endowed (besides) with the highest faith, are deemed by me to be the most devoted. They, however, who worship the Indestructible, the Indescribable, the Unmanifest, the All-pervading, the Inconceivable, the Indifferent, the Immutable, the Eternal, who, restraining the entire group of the senses, are equal-minded in respect of all around and are engaged in the good of all creatures, (also) attain to me. The trouble is the greater for those whose minds are fixed on the Unmanifest; for the path to the Unmanifest is hard to find by those that are embodied. They (again) who, reposing all action on me (and) regarding me as their highest object (of attainment), worship me, meditating on me with devotion undirected to anything else, of them whose minds are (thus) fixed on me, I, without delay, become the deliverer from the ocean of (this) mortal world.

Fix thy heart on me alone, place thy understanding on me. Hereafter then shalt thou dwell in me. (There is) no doubt (in this). If, however, thou art unable to steadily fix thy heart on me, then, O Dhananjaya, strive to obtain me by devotion (arising) from continuous application. If thou beest unequal to even (this) continuous application, then let actions performed for me be thy highest aim. Even performing all thy acts for my sake, thou wilt obtain perfection. If even this thou art unable to do, then resorting to devotion in me, (and) subduing thy soul, abandon the fruit of all action. Knowledge is superior to application (in devotion); meditation is better than knowledge; the abandonment of the fruit of action (is better) than meditation; and tranquillity (results) immediately from abandonment. He who hath no hatred for any creature, who is friendly and compassionate also, who is free from egoism, who hath no vanity, who is alike in pleasure and pain, who is forgiving, contented, always devoted, of subdued soul, firm of purpose, with heart and understanding fixed on me, even he is dear to me. He through whom the world is not troubled, (and) who is not troubled by the world, who

---

*A'vadhânum is 'after this,' or 'hereafter,' and not "hereafter on high" as Mr. Davies renders it.—T.*
is free from joy, wrath, fear, and anxieties, even he is dear to me. That devotee of mine who is unadulterated, pure, diligent, unconnected (with worldly objects), and free from distress (of mind), and who renouncest every action (for fruit), even he is dear to me. He who hath no joy, no aversion, who neither grieveth nor desireth, who renouncest both good and evil, (and) who is full of faith in me, even he is dear to me. He who is alike to friend and foe, as also in honor and dishonor, who is alike in cold and heat, (and) pleasure and pain, who is free from attachment, to whom censure and praise are equal, who is taciturn, who is contented with anything that cometh (to him), who is homeless, of steady mind and full of faith, even that man is dear to me. They who resort to this righteousness (leading to) immortality which hath been (already) declared,—those devotes full of faith and regarding me as the highest object (of their acquisition), are the most dear to me.

SECTION XXXVII.

"The holy one said,—This body, O son of Kunti, is called Kshetra. Him who knoweth it, the learned call Kshetrajna.† Know me, O Bhārata to be Kshetrajna in all Kshetras. The knowledge of Kshetra and Kshetrajna I regard to be (true) knowledge. What that Kshetra (is), and what (it is) like, and what changes it undergoes, and whence (it comes), what is he (viz, Kshetrajna), and what his powers, hear from me in brief. All this hath in many ways been sung separately, by Rishis in various verses, in well-settled texts fraught with reason and giving indications of Brahman. The great elements, egoism, intellect, the unmanifest (viz,  

* Although the limitation "for fruit" does not occur in the text yet, it is evident, it should be understood. Krishna does not recommend the total abandonment of actions, but their abandonment for fruit. Mr. Davies renders drambha as "enterprise."—T.

† The learned, i.e., they that are themselves acquainted with what is Kshetra and what not. As explained by Krishna himself below, Kshetra is Matter, and Kshetrajna is Soul.—T.
Prakriti), also the ten senses, the one (manas), the five objects of sense, desire, aversion, pleasure, pain, body, consciousness, courage—all this in brief hath been declared to be Ksetra in its modified form. Absence of vanity, absence of ostentation, abstention from injury, forgiveness, uprightness, devotion to preceptor, purity, constancy, self-restraint, indifference to objects of sense, absence of egoism, perception of the misery and evil of birth, death, decrepitude, and disease; freedom from attachment, absence of sympathy for son, wife, home, and the rest, and constant equanimity of heart on attainment of good and evil, unswerving devotion to me without meditation on anything else, frequenting of lonely places, distaste for concourse of men, constancy in the knowledge of the relation of the individual self to the Supreme, perception of the object of the knowledge of truth—all this is called Knowledge; all that which is contrary to this is Ignorance. That which is the object of knowledge I will (now) declare (to thee), knowing which one obtaineth immortality. [It is] the Supreme Brahma having no beginning, who is said to be neither existent nor non-existent; whose hands and feet are on all sides, whose eyes, heads, and faces are on all sides, who hears on all sides, who dwells pervading everything in the world, who is possessed of all the qualities of the senses (though) devoid of the senses, without attachment (yet) sustaining all things, without attributes (yet) enjoying (all) attributes, without and within all creatures, immobile and mobile, not knowable because of (his) subtlety, remote yet near, undistributed in all beings, (yet) remaining as if distributed, who is the sustainer of (all) beings, the absolve.

— Dustha-dosha is explained by both Cankara and Creedhara as a Dwanda compound.—T.

† Vivikta is explained by the commentators as Cuddha or Chittaprasadakara. There can be no doubt, however, that it is in opposition to Jnanasamadi following. Hence I render it "lonely."—T.

‡ The object of the knowledge of truth is the despelling of ignorance and the acquisition of happiness.—T.

§ Not having eyes &c., yet seeing &c.; without attributes, yet having or enjoying all that the attributes give.—T.
ber, and the creator (of all); who is the light of all luminous bodies, who is said to be beyond all darkness; who is Knowledge, the Object of knowledge, the End of knowledge; and seated in the hearts of all. Thus Kshetra, and Knowledge, and the Object of knowledge, have been declared (to thee) in brief. My devotee, knowing (all) this, attaineth to assimilation with me. Know that Nature and Spirit are both without beginning; (and) know (also) that all modifications and all qualities spring from Nature. Nature is said to be the source of the workings of causes and effects. Spirit is said to be the source of the capacity of enjoying pleasures and pains. For Spirit, dwelling in nature, enjoyeth the qualities born of nature. The cause of its births in good or evil wombs is (its) connection with the qualities. The Supreme Purusha in this body is said to be surveyor, approver, supporter, enjoyer, the mighty lord, and also the Supreme Soul. He who thus knows Spirit, and Nature, with the qualities, in whatever state he may be, is never born again. Some by meditation behold the Self in the Self by the self; others, by devotion according to the Sānkhya system; and others (again), by devotion through works. Others yet, not knowing this, worship, hearing of it from others. Even

* All modifications, i. e. of material forms; all qualities, i. e. pleasure, pain, &c. The word rendered “nature” is Prakṛti (primal matter), and that rendered “spirit” is Purusha (the active principle). Vīkṣerana and Gunda include all material forms and attributes of the soul.—T.

† Kāraya-kārana-karttṛtīya is explained by both Čākara and Creedhara to mean “the capacity of working (residing) in the body and the senses.” K. T. Telang adopts this. Mr. Davies in his text has “in the activity of the organs of action.” In course of his philological notes, however, he gives the correct rendering. “Is said to be” is explained by Creedhara as referring to Kapila and others.—T.

‡ It is the embodied spirit only that can enjoy the qualities of Nature. Then again, the kind of connection it has with those qualities settles its birth in good or evil wombs.—T.

§ M. Davies misunderstands the grammatical connection of the words in the second line of this verse. K. T. Telang, following Creedhara, renders anumantri as “adviser.” It seems to me that if Creedhara be followed, the word should be rendered “approver.”—T.
those, devoted to what is heard, 'cross over death.'\textsuperscript{111} Whatever entity, immobile or mobile, cometh into existence, know that, O bull of Bharata's race, to be from the connection of Kshetra and Kshetrajna (matter and spirit).\textsuperscript{14} He seeth (truly) who seeth the Supreme Lord dwelling alike in all beings, the Imperishable in the Perishable.\textsuperscript{17} For seeing the Lord dwelling alike everywhere, one doth not destroy himself by himself, and then reacheth the highest goal.\textsuperscript{12} He seeth (truly) who seeth all actions to be wrought by Nature alone in every way and the Self likewise to be not the doer.\textsuperscript{13} When one seeth the diversity of entities as existing in One, and the issue (of everything) from that (One), then is one said to attain to Brahma.\textsuperscript{18} This inexhaustible Supreme Self, O son of Kunti, being without beginning and without attributes, doth not act, nor is stained even when stationed in the body.\textsuperscript{19} As space, which is ubiquitous, is never, in consequence of its subtlety, tainted, so the soul, stationed in every body, is never tainted.\textsuperscript{12} As, the single Sun lights up this entire world, so the Spirit, O Bharata, lights up the entire (sphere of) matter.\textsuperscript{33} They that, by the eye of knowledge, know the distinction between matter and spirit, and the deliverance from the nature of all entities, attain to the Supreme.\textsuperscript{14}$—'”

SECTION XXXVIII.

"The holy one said,—I will again declare (to thee) that supernal (science of) sciences, that excellent science, knowing

\textsuperscript{*} What is heard, i.e., the Crutie or the sacred doctrines.—T.
\textsuperscript{†} Destroying self by self is to be deprived of true knowledge.—T.
\textsuperscript{†} Sarmatra in the second line is explained by Creedhara as "in every body, superior and inferior." Grammatically it may mean also, "in every part of the body." Such a theory, however, of the seat of the soul would be contrary to all Hindu ideas.—T.
\textsuperscript{§} Bhuta-prakriti-moksha is explained by both Cankara and Creedhara as moksha or deliverance from the prakriti (nature) of bhutas or entities. It is 'true knowledge that effects such deliverance. Mr. Davies renders it "deliverance of beings from nature." This is evidently incorrect. "Being" is not synonymous 'with self or soul.—T.
which all the tho munis have attained to the highest perfection from (the fetters of) this (body)."

Resorting to this science, and attaining to my nature, they are not reborn even on (the occasion of) a (new) creation and are not disturbed at the universal dissolution. The mighty Brahma is a womb for me. Therein I place the (living) germ. Thence, O Bharata, the birth of all beings taketh place. Whatever (bodily) forms, O son of Kunti, are born in all wombs, of them Brahma is the mighty womb, (and) I (am) the seed-imparting Sire. Goodness, Passion, Darkness, these qualities, born of Nature, bind down, O thou of mighty arms, the eternal Embodied [Soul] in the body. Amongst these, Goodness, from its unsullied nature, being enlightening and free from misery, bindeth (the soul), O sinless one, with the attachment of happiness and of knowledge. Know that Passion, having desire for its essence, is born of thirst and attachment. That, O son of Kunti, bindeth the Embodied [Soul] by the attachment of work. Darkness, however, know, is born of Ignorance, (and) bewilders all Embodied [Souls]. That bindeth, O Bharata, by error, indolence, and sleep. Goodness uniteth (the soul) with pleasure; Passion, O Bharata, with work; but Darkness, veiling knowledge, uniteth with error. Passion and Darkness, being repressed, Goodness remaineth, O Bharata! Passion and Goodness (being repressed), Darkness (remaineth); (and) Darkness and Goodness (being repressed), Passion (remaineth). When in this body, in all its gates, the light of knowledge is produced, then should one know that Goodness hath been developed there. Avarice, activity, performance of works, want of tranquillity, desire,—these, O bull of Bharata's race, are born when Passion is developed. Gloom, inactivity, error, and delusion also,—these, O son of Kuru's

* Itas is explained by Creedhara as "from the fetters of this body."—T.

† Creedhara makes maha an adjective of yoni; Cankara makes it an adjective of Brahma. K. T. Telang follows Cankara.—T.

‡ Happiness and Knowledge are attributes of the mind, not of the Soul. Hence, when attached to the Soul, they are as fetters from which the Soul should be freed. Thus the commentators.—T.
race, are born when Darkness is developed. When the holder of a body goeth to dissolution while Goodness is developed, then he attaineth to the spotless regions of those that know the Supreme. Going to dissolution when Passion prevails, one is born among those that are attached to work. Likewise, dissolved during Darkness, one is born in wombs that beget the ignorant. The fruit of good action is said to be good and untainted. The fruit, however, of Passion, is misery; (and) the fruit of Darkness is ignorance. From Goodness is produced Knowledge; from Passion, avarice; (and) from Darkness are error and delusion, and also ignorance. They that dwell in Goodness go on high; they that are addicted to Passion dwell in the middle; (while) they that are of Darkness, being addicted to the lowest quality, go down. When an observer recognises none else to be an agent save the qualities, and knows That which is beyond (the qualities), he attains to my nature. The Emodied [Soul], by transcending these three qualities which constitute the source of all bodies, enjoyeth immortality, being freed from birth, death, decrepitude, and misery.

"Arjuna said,—What are the indications, O Lord, of one who hath transcended these three qualities? What is his conduct? How also doth one transcend these three qualities?"

"The holy one said,—He who hath no aversion for light, activity, and even delusion, O son of Pāṇḍu, when they are present, nor desireth them when they are absent, who, seated as one, unconcerned, is not shaken by those qualities; who sitteth and moveth not, thinking that it is the qualities (and not he) that are engaged (in their respective functions) to whom pain and pleasure are alike; who is self-contained, and to whom a sod of earth, a stone, and gold are alike; to whom the agreeable and the disagreeable are

*s Deha samudbhava is explained by the commentators as "having their samudbhava or parināma in deha." It is an instance of the Kahurhi compound.—T.

† Light, activity, and delusion are the three qualities as indicated by their effects.—T.
the same; who hath discernment; to whom censure and praise
are the same;"  to whom honor and dishonor are the same;
who regardeth friend and foe alike; who hath renounced all
exertion; is said to have transcended the qualities." He also
who worshippeth Me with exclusive devotion, he, transcend-
ing those qualities, becometh fit for admission into the nature
of Brahma." For I am the stay of Brahma, of immortality,
of indestructibility, of eternal piety, and of unbroken feli-
city!"  "

SECTION XXXIX.

"The holy one said,—They say that the Aevattha, having
its roots above and branches below, is eternal. Its leaves are
the Chhandas. He who knoweth it, knoweth the Vedas.† Downwards and upwards are stretched its branches which are
enlarged by the qualities; its sprouts are the objects of sense.
Downwards its roots, leading to action, are extended to this
world of men.‡ Its form cannot here (below) be thus known,
nor (its) end, nor (its) beginning, nor (its) support. Cutting,
with the hard weapon of unconcern, this Aevattha of roots
firmly fixed,§ then should one seek for that place repairing

* Pratishthā is explained by Cankara as "something on which an-
other (here Brahma) stays or rests." Credhrara explains it as Pratima.
Telang, following Credhrara, renders it "embodiment;" Mr. Davies,
as "seat." Amritasya, and Auyayasya are taken separately by the com-
mentators.—T.

† The Aevattha is the sacred Indian fig tree, here emblematical of
the course of worldly life. Its roots are above; those roots are the
Supreme Being. Its branches are below, these being the inferior deities.
Its leaves are the sacred hymns of the Vedas, i. e., as leaves keep the
tree alive and even conduce to its fruits, so the Vedas support this tree
and lead to salvation.—T.

‡ Upwards and downwards, i. e., from the highest to the lowest of
created things. Enlarged by the qualities, i. e., the qualities appearing
as the body, the senses, &c. The sprouts are the objects of sense,
being attached to the senses themselves as sprouts to branches. The
roots extending downwards are the desires for diverse enjoyments.
Thus Telang, following the commentators.—T.
whither one returneth not again, (thinking)—I will seek the protection of that primeval Sire from whom the ancient source of (worldly) life hath flowed. — Those that are free from pride and delusion, that have subdued the evil of attachment, that are steady in the contemplation of the relation of the Supreme to the individual Self, from whom desire hath departed, freed from the pairs of opposites known by the names of pleasure and pain (and the like), repair, undeluded, to that eternal seat. The Sun lighteth not That [Seat], nor the Moon, nor Fire. Whither going none returneth, That is my Supreme Seat. An eternal portion of Me it is which, becoming an individual soul in the world of life, draweth to itself the (five) senses with the mind as the sixth which all depend on Nature. When the sovereign (of this bodily frame) assumeth or quitteth (a) body, it departeth taking away these, like the wind (taking away) perfumes from their seats. Presiding over the ear, the eye, (the organs of) touch, taste, and smell, and also over the mind, he enjoyeth all objects of sense. They that are deluded do not see (him) when quitting or abiding in (the body), when enjoying or joined to the qualities. They (however) see that have the eye of knowledge. Devotees exerting (towards that end) behold him dwelling in themselves. They (however) that are senseless and whose minds are not restrained, behold him not, even while exerting (themselves).

* Joined to the qualities, i.e., perceiving objects of sense or experiencing pleasure and pain.—T.

† "Atman" in the first line is "in the body" as explained by Credharana and others: "in the understanding" as explained by Cankara. It seems, however, to be used in the general sense of "themselves," without particular reference to either body or understanding. An Abhidatman is one whose soul is not made or formed; generally, "a person of unsubdued passions."—T.
I nourish all herbs. Myself becoming the vital heat (Vaiśvānarā) residing in the bodies of creatures that breathe, (and) uniting with the upward and the downward life-breaths, I digest the four kinds of food.† I am seated in the hearts of all. From Me are Memory and Knowledge and the loss of both. I am the Object of knowledge to be known by (the aid of) all the Vedas. I am the author of the Vedāntas, and I alone am the knower of the Vedas.‡ There are these two entities in the world, viz, the Perishable and the Imperishable. The Perishable is all (these) creatures. The unchangeable one is called the Imperishable.§ But there is another, the Supreme Being, called Paramātmā, who as the Eternal Lord, pervading the three worlds, sustains (them).†† (And) since I transcend the Perishable, and am higher than even the Imperishable, for this I am celebrated in the world (among men) and in the Veda as Purusottama (the Highest Being).‡‡ He who, without being deluded, knoweth Me as this Highest Being,—he, knowing all, O Bhārata, worshippeth Me in every way.§§ Thus, O sin-

* There can be no question that Soma here means the moon and not the Soma juice quaffed in sacrifices, or sap. It is the moon that supports and nourishes all herbs. Numerous passages may be quoted from Hindu sacred literature to show this. Mr. Davies, therefore, clearly errs in rendering Soma as "the savoury juice."—T.

† The four kinds of food are that which is masticated, that which is sucked, that which is licked, and that which is drunk.—T.*

† Apohānam is loss or removal. It is a well-known word and its application here is very natural. I am memory and knowledge (to those that use them for virtuous acts). I am the loss of these faculties (to those that engage in unrighteous acts). Mr. Davies erroneously renders it "the power of reason."—T.

§ Kutauhā is rendered by K. T. Telang as "the unconcerned one;" by Mr. Davies as "the lord on high." I incline to those scholiasts who explain it as "the uniform or the unchangeable one."—T.

‡ Sarvabhūvena is explained by Cankara as Sarvātma-chintayā (thinking Me to be the soul of everthing). Credhara explains it as Sarva-orb-hūvena: Why may it not mean "with the whole soul" or "with excess of love?"—T.
less one, hath this knowledge, forming the greatest of mysteries, hath been declared by Me (to thee)! Knowing this, O Bhārata, one will become gifted with intelligence, and will have done all he need do!—

SECTION XL.

The holy one said,—Fearlessness, purity of heart, perseverance in (the pursuit of) knowledge and Yoga meditation, gifts, self-restraint, sacrifice, study of the Vedas, ascetic penances, uprightness, abstention from injury, truth, freedom from anger, renunciation, tranquillity, freedom from reporting other’s faults, compassion for all creatures, absence of covetousness, gentleness, modesty, absence of restlessness, vigor, forgiveness, firmness, cleanliness, absence of quarrelsomeness, freedom from vanity,—these become his, O Bhārata, who is born to godlike possessions. Hypocrisy, pride, conceit, wrath, rudeness, and ignorance; are, O son of Prithā, his who is born to demoniac possessions. Godlike possessions are deemed to be for deliverance; the demoniac for bondage. Grieve not, O son of Pāndu, for thou art born to godlike possessions. (There are) two kinds of created beings in this world, viz., the godlike and the demoniac. The godlike have been described at length. Hear now from me, O son of Prithā, about the demoniac. Persons of demoniac natures know not inclination or disinclination. Neither purity, nor good conduct, nor truth, exists in them.† They say that the universe is void of truth, of guiding principle, (and) of ruler; produced by the union of one another. (male and

* I adopt Cankara’s explanation of the last compound of the first line of this stoka. Creedhara explains it differently.—T.

† Pravritti I render “inclination,” and Nirvritti as “disinclination.” The inclination is, as all the commentators explain, towards righteous actions, and the disinclination, consequently, is about all unrighteous actions. K. T. Telang renders these words as “action” and “inaction.” Mr. Davies, following the French version of Burnouf, takes them to mean “the creation and its end.”—T.
females) from lust, and nothing else. Depending on this view, these men of lost selves, little intelligents, and base deeds, these enemies (of the world), are born for the destruction of the universe. Caressing desires that are insatiable, and ended with hypocrisy, conceit, and folly, they adopt false notions through delusion and engage in unholy practices. Cherishing boundless thoughts limited by death (alone), and regarding the enjoyment of (their) desires as the highest end, they are persuaded that that is all. Fettered by the hundred nooses of hope, addicted to lust and wrath, they covet to obtain unfairly hoards of wealth for the gratification of their desires. This hath been obtained by me today. This wish I will obtain. This wealth I have. This (wealth) will be mine in addition. This foe hath been slain by me. I will slay even others. I am lord. I am the enjoyer. I am successful, powerful, happy. I am rich and of noble birth. Who else is there that is like me? I will sacrifice. I will make gifts. I will be merry. Thus deluded by ignorance, tossed about by numerous thoughts, enveloped in the meshes of delusion, attached to the enjoyment of objects of desire, they sink into foul hell. Self-conceited, stubborn, filled with the pride and intoxication of wealth, they perform sacrifices that are nominally so, with hypocrisy and against the (prescribed) ordinance. Wedded to vanity, power, pride, lust, and wrath, these revilers hate Me in their own bodies and those of others. These haters (of Me), cruel, the vilest among men, and unholy, I hurl continually down into demoniac wombs. Coming into demoniac wombs, deluded birth after birth, they; O son of Kunti, without attaining to Me, go down to the vilestestate. Threesfold is the way to hell, ruinous to the self, viz, lust, wrath, likewise avarice. Therefore, these three one should renounce. Freed from these three gates of darkness, a man, O son of Kunti, works out his own welfare, and then repairs to the highest goal. He who, abandoning the ordinances of the
"Arjuna said,—What is the state, O Krishna, of those who, abandoning the ordinances of the scriptures, perform sacrifices endued with faith? Is it one of Goodness, or Passion, or Darkness?—

"The holy one said,—The faith of embodied (creatures) is of three kinds. It is (also) born of their (individual) natures. It is Good, Passionate, and Dark. Hear now these. The faith of one, O Bharata, is conformable to his own nature. A being here is full of faith; and whatever is one's faith, one is even that. They that are of the quality of Goodness worship the gods; they that are of the quality of Passion, (worship) the Rakshas and the Rakshas; other people that are of the quality of Darkness worship departed spirits and hosts of Bhutas. Those people who practise severe ascetic austerities not ordained by the scriptures, given up to hypocrisy and pride, and endued with desire, attachment, and violence,—those persons possessed of no discernment, torturing the groups of organs in (their) bodies and Me also seated within (those) bodies,—should be known to be of demoniac resolves. Food which is dear to all is of three kinds. Sacrifice, penance, and gifts are likewise (of three kinds). Listen to their distinctions as follows. Those kinds of food that increase life's period, energy, strength, health, well-being, and joy, which are savoury, oleaginous, nutritive, and agreeable, are liked by the Good. Those kinds of food which are bitter, sour, salted, over-hot, pungent, dry, and burning, and which produce pain, grief and disease, are desired by the Passionate. The food which is cold, without savour, stinking, and cop-
rupt, and which is even refuse, and filthy, is dear to men of Darkness.\textsuperscript{10} That sacrifice is good which, being prescribed by the ordinance, is performed by persons without any longing for the fruit (thereof) and the mind being determined (to it under the belief) that its performance is a duty.\textsuperscript{11} But that which is performed in expectation of fruit and even for the sake of ostentation, know that sacrifice, O chief of the sons of Bharata, to be of the quality of Passion.\textsuperscript{12} That sacrifice which is against the ordinance, in which no food is dealt-out, which is devoid of \textit{vitru} (sacred verse), in which no fees are paid to the Brah\textit{vas} assisting at it, and which is void of faith, is said to be of the quality of Darkness.\textsuperscript{13} Reverence to the gods, regenerate ones, preceptors, and men of knowledge, purity, uprightness, the practices of a \textit{Brahmach\textshy;\textsuperscript{arina}}, and abstention from injury, are said to constitute the penance of the body.\textsuperscript{14} The speech which causeth no agitation, which is true, which is agreeable and beneficial, and the diligent study of the \textit{Vedas}, are said to be the penance of speech.\textsuperscript{15} Serenity of the mind, gentleness, taciturnity, self-restraint, and purity of the disposition,—these are said to be the penance of the mind.\textsuperscript{16} This three-fold penance performed with perfect faith, even without desire of fruit, and with devotion, is said to be of the quality of Goodness.\textsuperscript{17} That penance which is performed for the sake of (gaining) respect, honor, and reverence, with hypocrisy, (and) which is unstable and transient, is said to be of the quality of Passion.\textsuperscript{18} That penance which is performed under a deluded conviction, with torture of one's self, and for the destruction of another, is said to be of the quality of Darkness.\textsuperscript{19} That gift which is given because it ought to be given, to one who cannot return any service for it, in a proper place, at a proper time, and to a proper person, is said to be of the quality of Goodness.\textsuperscript{20} That, however, which is given reluctantly, for return of services (past or expected), or even with an eye to fruit,—that gift is said to be of the quality of Passion.\textsuperscript{21} In an unfit place and at an unfit time, the gift that is made to an unworthy object, without respect, and with contempt, is said to be of the quality of Darkness.\textsuperscript{22} OM, TAT, SAT, this is said to be
the threefold designation of Brahma. By That [Brahma], the Brahmanas, and the Vedas, and the Sacrifices, were ordained of old. Therefore, uttering the syllable OM, the sacrifices, gifts, and penances, prescribed by the ordinance, of all utterers of Brahma begin. Uttering TAT, the various rites of sacrifice, penance, and gifts, without expectation of fruit, are performed by those that are desirous of deliverance. SAT is employed to denote existence and goodness. Likewise, O son of Prithā, the word SAT is used in any auspicious act. Constancy in sacrifices, in penances, and in gifts, is also called SAT; and an act, too, for the sake of That is called SAT. Whatever oblation is offered (to the fire), whatever is given away, whatever penance is performed, whatever is done, with son of Prithā, said to be the opposite of S.

SECTION XLII.

"Arjuna said,—Of Renunciation, O thou of mighty arms, I desire to know the true nature, and also of Abandonment, O lord of the senses, distinctly, O slayer of Kēcī!—

"The holy one said,—The rejection of works with desire is known by the learned as Renunciation. The abandonment of the fruit of all work, the discerning call Abandonment. Some wise men say that work (itself) should be abandoned as evil; others (say) that the works of sacrifice, gifts, and

* That evidently refers to sacrifice, penance, and gift, in the clause before. The commentators, however, suggest that it may, besides, refer to Brahma. I am myself not sure that it does not refer to Brahma.—T.

† What the author wishes to lay down in these verses is that the words OM, TAT, and SAT, have each their respective uses. When used as directed here, such use cures the defects of the respective actions to which they are applied, it being understood that all three denote Brahma.—T.

‡ Saṅgau I render Renunciation. K. T. Telang does the same. Mr. Davies renders it "abstention." So Tyāga I render "Abandonment." Mr. Davies renders it "renunciation." What the two words, however, mean is explained fully in the verses that follow.—T.
penance, should not be abandoned. As to that abandonment, listen to my decision, O best of the sons of Bharata, for Abandonment, O tiger among men, hath been declared to be of three kinds. The works of sacrifice, gifts, and penance, should not be abandoned. They should, indeed, be done. Sacrifice, gift, and penance, are the purifications of the wise.

But even those works should be done, abandoning attachment and fruit. This, O son of Prithä, is my excellent and decided opinion. The renunciation of an act prescribed (in the scriptures) is not proper. Its abandonment (is) from delusion, (and) is (therefore) declared to be of the quality of Darkness. (Regarding it) as (a source of) sorrow, when work is abandoned from (fear of) bodily pain, one making such an abandonment which is of the quality of Passion, never obtaineth the fruit of Abandonment. (Regarding it) as one that should be done, when work that is prescribed (in the scriptures) is done, O Arjuna, abandoning attachment and fruit also, that abandonment is deemed to be of the quality of Goodness. Possessed of intelligence and with doubts dispelled, an abandoner that is endowed with the quality of Goodness hath no aversion for an unpleasant action and no attachment to pleasant (ones). Since actions cannot be absolutely abandoned by an embodied person, (therefore), he who abandons the fruit of actions is truly said to be an Abandoner. Evil, good, and mixed, — action hath (this) threefold fruit hereafter for those that do not abandon. But there is none whatever for the Renouncer. Listen from me, O thou of

* Both Cankara and Creedkara explain the second line as consisting of two propositions, the connecting verb bhavati or bhavet being understood.—T.

† I have used “when” for “whatever” to make the sentence grammatical.—T.

‡ Mr. Davies, giving the sense correctly, does not follow the true order of the subject and the predicate. Following Lasæn, he renders duṣṭa and aduṣṭa as “prosperous” and “unprosperous”; for medhavi K. T. Telang has “talented” which has not the sanction of good usage.—T.

§ That is, as Creedkara explains, one who hath renounced the fruit of actions.—T.
mighty arms, to these five causes for the completion of all actions, declared in the Sānkhya treating of the annihilation of actions.18 (They are) substratum, agent, the diverse kinds of organs, the diverse efforts severally, and with them the deities as the sixth.†14 With body, speech, or mind, whatever work, just or the reverse, a man undertakes, these five are its causes.15 That being so, he that, owing to an unrefined understanding, beholdeth his own self as solely the agent, he, dull, in mind, beholdeth not.16 He that hath no feeling of egoism, whose mind is not sullied, he, even killing all these people, killeth not, nor is fettered (by action).17 Knowledge, the object of Knowledge, and the Knower, form the threefold impulse of action. Instrument, action, and the agent, form the threefold complements of action.‡ Knowledge, action, and agent, are declared in the enumeration of qualities to be threefold, according to the difference of qualities. Listen to these also duly.†12 That by which One Eternal Essence is viewed in all things, undivided in the divided, know that to be knowledge having the quality of Goodness.20 That knowledge which discerneth in all things diverse essences of different kinds, in consequence of their separateness, know that that knowledge hath the quality of Passion.21 But that which is

* Kritānte; Cankara takes it as an adjective of Sānkhya, and thinks that the reference is to the Vedānta. Creedhara also seems to be of the same opinion.—T.

† The substratum is the body. The agent is the person that thinks himself to be the actor. The organs are those of perception, &c. The efforts are the actions of the vital winds Prāna &c. The deities are those that preside over the eye and the other senses. The deities have no place in Kapila’s system. Hence, if it is not the Vedānta, some system materially based upon Kapila’s and recognising the interference of the deities seems to be indicated. Atra is explained by Creedhara as equivalent to “among or with these.” I think, however, it means, “are here,” i.e., are enumerated here, or, in this connection.”—T.

† I have no feeling of egoism, i.e., doth not regard himself as the doer. Saillet, i.e., by the taint of desire of fruit.—T.

‡ Mr. Davies, I think, is right in rendering Samgrahas as “complements.” E. T. Telang renders it as equivalent to “in brief.”—T.

†† In the enumeration of qualities, i.e., in the Sānkhya system.—T.
attached to (each) single object as if it were the whole, which if without reason, without truth, and mean, that (knowledge) hath been said to be of the quality of Darkness. The action which is prescribed (by the scriptures), (done) without attachment, performed without desire and aversion, by one who longeth not for (its) fruit, is said to be of the quality of Goodness. But that action which is done by one seeking objects of desire, or by one filled with egoism, and which is attended with great trouble, is said to be of the quality of Passion. That action which is undertaken from delusion, without regard to consequences, loss, injury (to others), and (one's own) power also, is said to be of the quality of Passion. The agent who is free from attachment, who never speaketh of himself, who is endued with constancy and energy, and is unmoved by success and defeat, is said to be of the quality of Goodness. The agent who is full of afflictions, who wisheth for the fruit of actions, who is covetous, endued with cruelty, and impure, and who seeth joy and sorrow, is declared to be of the quality of Passion. The agent who is void of application, without discernment, obstinate, deceitful, malicious, slothful, desponding, and procrastinating, is said to be of the quality of Darkness.† Hear now, O Dhananjaya, the three-fold division of Intellect and of Constancy, according to their qualities, which I am about to declare exhaustively and distinctly. The intellect which knoweth action and inaction, what ought to be done and what ought not to be done, fear and fearlessness, bondage and deliverance, is, O son of Prithâ, of the quality of Goodness. The intellect by which one imperfectly discerneth right and wrong, that which ought to be done and that which ought not to be done, is, O son of Prithâ, of the quality of Passion. That intellect which, shrouded by darkness, regardeth wrong to be right, and all things as reversed, is, O son of Prithâ, of the quality of Darkness.†

† Prakriti which I have rendered "without discernment" following Creedhara, may be, as Mr. Davies renders it, "vulgar." Neakkriti is not "negligent" as Mr. Davies renders it, but "malicious." — T.
That unswerving Constancy by which one controls the functions of the mind, the life-breath, and the senses, through devotion, that Constancy is, O son of Prithā, of the quality of Goodness. But that, Constancy, O Arjuna, by which one holds to religion, desire, and profit, through attachment, desiring fruit, that Constancy, O son of Prithā, is of the quality of Passion. That through which an undiscerning person abandons not sleep, fear, sorrow, despondency, and folly, that Constancy is deemed to be of the quality of Darkness. Hear now from me, O bull of Bharata's race, of the three kinds of happiness. That in which one findeth pleasure from repetition (of enjoyment), which bringeth an end to pain, which is like poison first but resembleth nectar in the end, that happiness born of the serenity produced by a knowledge of self, is said to be of the quality of Goodness. That which is from the contact of the senses with their objects, which resembleth nectar first but is like poison in the end, that happiness is held to be of the quality of Passion. That happiness which in the beginning and in its consequences delueth the soul, and springeth from sleep, indolence, and stupidity, that is described to be of the quality of Darkness. There is not, either on earth or in heaven among the gods, the entity that is free from these three qualities born of nature. The duties of Brāhmaṇas, Kṣatriyas, and Vaiśyas, and of Cudras also, O chastiser of foes, are distinguished by (these three) qualities born of nature. Tranquillity, self-restraint, ascetic austerities, purity, forgiveness, rectitude, knowledge, experience, and belief (in an existence hereafter),—these are the duties of Brāhmaṇas, born of (their proper) nature. Bravery, energy, firmness, skill, not flying

* Mr. Davies makes “unswerving” an adjective of “devotion.” This is wrong, for Aryabhūcchārityā (unswerving) is a feminine instrumental, and must qualify Dhrityā.—T.

+ Atmabuddhi-prasadājām. K. T. Telang, following an alternative explanation offered by Cankara, renders it “clear knowledge of the self.” Mr. Davies renders it “the serenity of one’s own mind.” I follow Čaryādāharā.—T.
away from battle, liberality, the bearing of a ruler,—these
take the duties of Kshatriyas, born of (their proper) nature.\footnote{Agriculture,} tending of cattle, and trade, are the natural
duties of Vaiśyas. Of Cudras also, the natural duty consists
in servitude.\footnote{Every man, engaged in his own duties, attains
to perfection. Hear now how one obtains perfection by appli-
cation to his duties.} Him from Whom are the movements
of all beings, Him by Whom this All is pervaded, worship-
ing Him by (the performance of) one's own duty, one obtain-
eth perfection.\footnote{Better is one's own duty though performed
faultily than another's duty well-performed. Performing the
duty prescribed by (one's own) nature, one incurreth no sin.} One must not abandon, O son of Kunti, one's natural duty
though tainted with evil, for all actions are enveloped by evil
like fire by smoke.\footnote{He whose mind is unattached everywhere,
who hath subdued his self, and whose desires have departed,
attaineth to \textit{Brahma} which is the supreme end of know-
ledge.} Endued with a pure mind, and restraining his self by
constancy, renouncing sound and other objects of sense, and
casting off affection and aversion,\footnote{he who resideth in a lonely
place, eateth little, and restraineth speech, body, and mind,
who is ever intent on meditation and abstraction, who hath
recourse to indifference,\footnote{who, abandoning egoism, violence,
pride, lust, wrath, and (all) surroundings, hath been freed from
selfishness and is tranquil (in mind), becometh fit for assimila-
tion with \textit{Brahma}.}} he who resideth in a lonely
place, eateth little, and restraineth speech, body, and mind,
who is ever intent on meditation and abstraction, who hath
recourse to indifference,\footnote{who, abandoning egoism, violence,
pride, lust, wrath, and (all) surroundings, hath been freed from
selfishness and is tranquil (in mind), becometh fit for assimila-
tion with \textit{Brahma}.} Becoming one with \textit{Brahma}, tranquil in
spirit, (such a) one grieveth not, desireth not; alike to all be-
ings, he obtaineth the highest devotion to Me.\footnote{By (that) devo-
tion he truly understandeth Me, What I am, and Who I am;
then, understanding Me truly, he entereth into Me forthwith.} Even performing all actions at all times, having refuge in Me,
he obtaineth, through my favor, the seat that is eternal and
imperishable.\footnote{Dedicating in thy heart all actions to Me,
being devoted to Me, resorting to mental abstraction, fix thy
thoughts constantly on Me. Fixing thy thoughts on Me,}
thou wilt surmount all difficulties through my grace. But, if from self-conceit thou wilt not listen, thou wilt (then) utterly perish." If, having recourse to self-conceit, thou thinkest—that resolution of thine would be vain, (for) Nature will constrain thee. That which, from delusion, thou dost not wish to do, thou wilt do involuntarily, bound by thy own duty springing from (thy own) nature. The Lord, O Arjuna, dwelleth in the region of the heart of all beings, turning all beings as if mounted on a machine, by his illusive power. Seek shelter with Him in every way, O Bhārata. Through His grace thou wilt obtain supreme tranquillity, the eternal seat. Thus hath been declared to thee by Me the knowledge that is more mysterious than any (other) mystery. Reflecting on it fully, act as thou likest. Once more, listen to my supernal words, the most mysterious of all. Exceedingly dear art thou to Me, therefore I will declare what is for thy benefit. Set thy heart on Me, become My devotee, sacrifice to Me, bow down to Me. Then shalt thou come to Me. I declare to thee truly, (for) thou art dear to Me. For-saking all (religious) duties, come to Me as thy sole refuge. I will deliver thee from all sins. Do not grieve. This is not to be ever declared by thee to one who practiseth no austerities, to one who is not a devotee, to one who never waiteth on a preceptor, nor yet to one who calumniateth Me. He who shall inculcate this supreme mystery to those that are devoted to Me, offering Me the highest devotion, will come to Me, freed from (all his) doubts. Amongst men there is none who can do Me a dearer service than he, nor shall any other on earth be dearer to Me than he. And he who will study this holy converse between us, by him will have been offered to Me the sacrifice of Knowledge. Such is My opinion. Even the man who, with faith and without cavil, will hear it (read), even he, freed (from rebirth) will obtain the blessed regions of those that perform pious acts. Hath this, O son,

Asamcayau is the reading that occurs in every text, and not Asamcayau. Mr. Davies, therefore, is incorrect in rendering it "doubtless" and making it an adverb qualifying "come to me."—T.
Prithā, been heard by thee with mind undirected to any other object? Hath thy delusion, (caused) by ignorance, been destroyed, O Dhananjaya?—

"Arjuna said,—My delusion hath been destroyed, and the recollection (of what I am) hath been gained by me, O Undeteriorating one, through thy favor! I am now firm. My doubts have been dispelled. I will do thy bidding!—"

"Sanjaya continued,—Thus I heard this converse between Vasudeva and the high-souled son of Prithā, (that is) wonderful and causeth the hair to stand on end. Through Vyāsa's favor heard I this supreme mystery, this (doctrine of) Yoga, from Krishna himself, the Lord of Yoge, who declared it in person. O king, recollecting and (again) recollecting this wonderful (and) holy converse of Keśava and Arjuna, I rejoice over and over again. Recollecting again and again that wonderful form also of Hari, great is my amazement. O king, and I rejoice ever more. Thither where Krishna the Lord of Yoga (is), thither where the (great) bowman Pārtha (is), thither, in my opinion, are prosperity, and victory, and greatness, and eternal justice!"

---

SECTION XLIII.

Bhishma-vadha Parva.

"Sanjaya said,—Beholding Dhananjaya then to take up once again (his) arrows and Gānuśa, the mighty car-warriors (of the Pāṇḍava party) uttered a tremendous shout. And these heroes, viz, the Pāṇḍavas, and the Somakas, and those who followed them, filled with joy, blew their sea-born conchs. And drums, and Peśis, and Kuṇukha, and cow-horns, were beat and blown together, and the uproar made was very loud. And then, O ruler of men, there came the gods, with the Gandharvas and the Pitris, and the hosts of Siddhas and Chāranas, from desire of witnessing (the sight). And Bhīṣma highly blessed came there in a body with him of

---

* Bhūti is explained by Cṛṣṇa as gradual abhinirddhi i. e. growth or greatness. Niti is explained as Nāya or justice. —
a hundred sacrifices at their head, for beholding that great slaughter. Then, O king, beholding the two armies, that looked like two oceans, ready for the encounter and continuously moving, the heroic king Yudhishthira the just, putting off his coat of mail and casting aside his excellent weapon, and quickly descending from his car, with joined hands, proceeded on foot, eyeing the grand sire, with restrained speech, facing the east, towards the direction where the hostile host was (standing). And seeing him proceed (thus), Dhananjaya the son of Kunti, speedily alighting from his car, followed him, accompanied by his (other) brothers. And the lord Vasudeva also followed him behind. And the principal kings too (of his army), filled with anxiety, followed in the same path.

"'Arjuna said,—What is this act of thine, O king, that abandoning us thou proceedest on foot, face eastwards, to the hostile host?"

"'Bhimasena said,—Where wilt thou go, O king of kings, having cast off thy coat of mail and weapons, towards the warriors of the foe cased in mail, and leaving thy brothers, O ruler of Earth?"

"'Nakula said,—Thou art my eldest brother, O Bhārata! (Beholding) thee proceeding in this way, fear troubleth my bosom. Tell (us), whither wilt thou go?"

"'Sahadeva said,—When these hostile divisions, terrible and numerous, are here with whom we are to fight, whither, dost thou go, O king, in the direction of our foes?"

"Sanjaya continued,—Though thus addressed by his brothers, O son of Kuru’s race, Yudhishthira of restrained speech said—nothing but continued to proceed. Unto them (then), the high-souled Vasudeva of great wisdom smilingly said,—His object is known to me! Having paid his respects to all his superiors (such as) Bnimsha, and Drona, and Kripa, and Calya also, he will fight the foe. It is heard in histories of olden times that he who, having paid his respects according
to the ordinance unto his preceptors reverend in years and his kinsmen, fighteth with those that are his superiors, is sure to obtain victory in battle. Even that is my opinion.—When Krishna was saying this, among the ranks of Dhritarashtra's son, a loud uproar of Akuś and Oh arose, but the other (army) remained perfectly still. Beholding Yudhishtira, the heroic warriors of Dhritarashtra's son conversed with one another, saying,—This one is an infamous wretch of his race. It is plain that this king is coming in terror towards Bhishma's side. Yudhishtira with his brothers hath become a seeker after (Bhishma's) shelter. When Dhananjaya, however, is (his) protector, and Pāṇdu's sons Vrikodara, and Nakula, and Sahadeva also, why doth the (eldest) son of Pāṇdu come (hither) in fear? Though celebrated in the world, this one, however, could never have been born in the Kshatriya order, since he is weak and his bosom is filled with fear (at the prospect) of battle!—Then those warriors all praised the Kauravas. And all of them, becoming rejoiced, with cheerful hearts waved their garments. And, O monarch, all the warriors there (then) censured Yudhishtira with all his brothers and along with Keśava too. Then the Kaurava army, having said Fie to Yudhishtira, soon again, O monarch, became perfectly still!—What will this king say? What will Bhishma say in reply? What will Bhima, boastful of his prowess in battle, (say), and what Krishna and Arjuna? What, indeed, hath (Yudhishtira) to say?—great was the curiosity then, O king, of both the armies in respect of Yudhishtira. The king, meanwhile, penetrating the hostile army bristling with arrows and darts, proceeded quickly towards Bhishma, surrounded by his brothers. Seizing his feet with his two hands, the royal son of Pāṇdu then said unto Cāntanu's son Bhishma who was there ready for battle, (these words)."

"Yudhishtira said,—I salute thee, O invincible one! With thee we will do battle! Grant (us) thy permission in that matter! Give (us) also (thy) blessing!—"

"Bhishma said,—If, O lord of the earth, thou hast not, in this battle, come to me, thus, I would have, O great king,
cursed thee, 'O Bhārata, for bringing about thy defeat!\(^2\) I am gratified (with thee), O son! Do battle, and obtain victory, O son of Pāṇdu! What else may be desired by thee, obtain thou in battle.\(^3\) Solicit also the boon, O son of Prīthvī; which thou desirest to have from us! If it happens so, O great king, then defeat will not be thine!\(^4\) A man is the slave of wealth, but wealth is no one's slave. This is very true, O king! I have been bound by the Kauravas with (their) wealth.\(^5\) It is for this, O son of Kuru's race, that like a eunuch I am uttering these words, viz.,—Bound am I by the Kauravas with wealth. Battle excepted, what dost thou desire?—\(^6\)

"Yudhishthira said,—O thou of great wisdom, do thou, desirous of my welfare, from day to day, consult my interests! Do battle, however, for the sake of the Kauravas! Even this is always my prayer (to thee)!—\(^7\)

"Bhishma said,—O king, O son of Kuru's race, what aid can I render thee in this? I shall, of course, fight for (thy) foes! Tell me what thou hast to say!—\(^8\)

"Yudhishthira said,—Therefore, O sire, I ask thee, I bow to thee, O grandsire, how shall we in battle vanquish thee that art invincible? Tell me this that is for my benefit, if, indeed, thou seest any good in it!—\(^9\)

"Bhishma said,—I do not, O son of Kunti, see the person who, even if he were the chief of the celestials himself, can defeat me in battle when I fight.—\(^10\)

"Yudhishthira said,—My salutations to thee, O grandsire! Therefore, do I ask thee (this)! Tell us how thy own death may be compassed by foes in battle!—\(^11\)

"Bhishma said,—I do not see the person, O sire, who can vanquish me in battle! The time also of my death is not yet come! Come to me once again!—\(^12\)

\(^1\) What Bhishma says is this: I am bound by the Kauravas and, therefore, I am not a free agent. Obliged I am to battle against you. Yet I am saying "What do you ask of me?" as if I could really give you what you might ask. My words, therefore, are without meaning, or vain, like those of a eunuch. Klivata is explained by Nilakantha as Kātaravat. Even in that case, the sense would be the same.—T.
“Sanjaya continued,—Then, O son of Kuru’s race, Yudhishthira, once more saluting him, accepted Bhishma’s words with a bend of his head.” And that mighty-armed one then proceeded towards the car of the preceptor (Drona) through the midst of all the soldiers who were eyeing him, accompanied by his brothers.” Then saluting Drona and walking round him, the king spoke to that invincible warrior words that were for his own benefit.

“Yudhishthira said,—I ask thee, O invincible one, how I may fight without incurring sin, and how, with thy permission, O regenerate one, I may vanquish all my foes?—†

“Drona said,—If, having resolved to fight, thou hast not come to me (thus), I would have cursed thee, O king, for thy complete overthrow.” I am, however, gratified, O Yudhishthira, and honored by thee, O sinless one! If I permit thee, fight and obtain victory! I will also fulfil thy wish. Say what thou hast to say. Under these circumstances, battle excepted, what dost thou wish? A man is the slave of wealth, but wealth is no one’s slave. This is quite true, O king! Bound I have been with (their) wealth by the Kauravas.” It is for this that like a eunuch I am uttering these words—Battle excepted, what dost thou wish? I shall fight for the sake of the Kauravas, but will pray for thy victory!—‡

“Yudhishthira said,—Pray for my victory, O regenerate one, and counsel what is for my good. Fight, however, for the Kauravas. This is the boon solicited by me!—

“Drona said,—Victory, O king, is certain for thee that hast Hari for thy counsellor! I (also) grant thee that thou wilt vanquish thy foes in battle.” Thither where righteous-

* The Bengal reading is evidently incorrect. The Bombay text reads Rája for Vachá.—T.

† Nilakantha thinks that Vigatakalmashas refers to Drona; the meaning he suggests is “Tell me with a pure heart &c. &c.” I think Nilakantha is not right.—T.

‡ The sense of the first line is that because I am bound by the Kauravas with their wealth, therefore, I am obliged to make this reservation in the matter of granting thee thy wishes. That reservation really nullifies my promise. See P. 146.—T.
ness is, thither is Krishna; and thither where Krishna is, thither is victory. Go, fight, O son of Kunti! Ask me, what shall I say unto thee?—**

"Yudhishthira said,—I ask thee, O foremost of regenerate ones, listen to what I have to say! How shall we in battle vanquish thee that art invincible?—**

"Drona said,—As long as I will fight, so long victory cannot be thine! (Therefore), O king, seek, with thy brothers, for my speedy slaughter.—**

"Yudhishthira said,—Alas, for this, O thou of mighty arms, tell (us) the means of thy death! O preceptor, prostrating myself I ask thee this! (My) salutations to thee!—**

"Drona said,—The foe, O sire, I see not who may slay me while standing in battle I am engaged in fight, with wrath excited, and scattering (my) arrowy showers continually: Except when addressed for death, O king, having abandoned my arms and withdrawn (in Yoga meditation) from surrounding sights, none will be able to slay me! This that I tell thee is true:—** I also tell thee truly that I will cast off my arms in battle, having heard something very disagreeable from some one of credible speech.—**

"Sanjaya continued,—Hearing these words, O king, of the wise son of Bharadvaja, and honoring the preceptor, (Yudhishthira then) proceeded towards the son of Caradwat. And saluting Kripa and walking round him, O king, Yudhishthira, accomplished in speech, said these words unto that warrior of great valour.—**

"Yudhishthira said,—Obtaining thy permission, O preceptor, I will fight without incurring sin, and permitted by thee, O sinless one, I will vanquish all (my) foes!—**

"Kripa said,—If, having resolved on fight, thou hadst not come to me (thus), I would have cursed thee, O king, for thy complete overthrow! A man is the slave of wealth; but wealth is no one's slave. This is very true, O king, and

This sloka is very elliptical. There is a slight difference of reading between the Bengal and the Bombay texts, without affecting the sense. I render the verse somewhat freely.—T.
bound I have been with wealth by the Kauravas!" O must, 
0 king, fight for their sake. This is my opinion. I, there-
fore, speak like a eunuch in asking thee,—Battle excepted;
what dost thou desire?—"

"Yudhishthira said,—Alas, I ask thee, therefore, O pre-
ceptor, listen to my words!—Saying this, the king, greatly
agitated and deprived of his senses, stood silent."

"Sanjaya continued,—'Understanding, however, what he
intended to say, Gautama (Kripa) replied to him,,saying,—
I am incapable of being slain, O king! Fight, and obtain
victory!' I am gratified with thy coming. Rising every
day (from bed) I will pray for thy victory, O monarch! I say
this to thee truly'— Hearing, O king, these words of Gau-
tama, and paying him due honors, the king proceeded thi-
ther where the ruler of the Madras was. Saluting Calya
and walking round him, the king said unto that invincible
warrior those words that were for his own benefit."

"'Yudhishthira said,—Obtaining thy permission, O invin-
cible one, I will fight without incurring sin, and permitted by
thee, O king, I will vanquish (my) valorous foes!—"

"'Calya said,—If, having resolved on fight, thou hadst
not come to me (thus), I would have, O king, cursed thee for
thy overthrow in battle.' I am gratified (with thee) and
honored (by thee)! Let it be as thou wishest! I grant thee
permission, fight and obtain victory?' Say, O hero! For
what hast thou any need? What shall I give thee? Under
these circumstances, O king, battle excepted, what dost thou
desire?' A man is the slave of wealth, but wealth is no
one's slave. This is true, O king! Bound I have been with
wealth by the Kauravas! O nephew, it is for this that I am
speaking to thee like a eunuch,—I will accomplish the desire
thou mayst cherish! Battle excepted, what dost thou wish?—"

"'Yudhishthira said,—Think, O king, daily of what is for
my great good. Fight, according to thy pleasure, for the
sake of the foe! This is the boon that I solicit—"'

"'Calya said,—Under these circumstances, say, O best

Parvan is explained by Nilakantha as "superior," qualifying Ripun.
of kings, what aid shall I render thee? I shall, of course, fight for the sake of (thy) enemy, for I have been made one of their party by the Kauravas with their wealth! —

"Yudhishthira said,—Even that is my boon, O Calya, which was solicited by me during the preparations (for the fight). The energy of the Suta's son (Karna) should be weakened by thee in battle! —

"Calya said,—This thy wish, O Yudhishthira, shall be accomplished, O son of Kunti! Go, fight according to thy pleasure. I shall look after thy victory! —

"Sanjaya continued,—Having obtained the permission of his maternal uncle the ruler of the Madras, the son of Kunti, surrounded by his brothers, came out of that vast army." Vāsudeva then went to Rādhā's son on the field of battle. And the elder brother of Gada, for the sake of the Pāndavas, then said to Karna,—"It hath been heard by me, O Karna, that from hatred of Bhisma thou wilt not fight. Come to our side, O son of Rādhā, and (stay with us) as long as Bhisma is not slain." After Bhisma is slain, O son of Rādhā, thou mayest then again engage in battle on Duryodhana's side, if thou hast no preference for any of the parties! —

"Karna said,—I will not do anything that is disagreeable to Dhritarāṣṭra's son, O Keśava! Devoted to Duryodhana's good, know that I have cast off my life (for him)."—Hearing these words (of Karna), Krishna ceased, O Bhārata, and reunited himself with the sons of Pāndu headed by Yudhishthira. Then amid all the warriors, the eldest son of Pāndu, loudly exclaimed,—"He who will choose us, him we shall choose for our ally!"—Casting his eyes then upon them, Yuyutsu said these words, with a cheerful heart, unto Kunti's son king Yudhishthira the just,—"I will fight under thee in battle,

* Vritismi is the reading of the Bengal texts, better than Vaddhosmi of the Bombay edition, and dhritismi of the Burdwan text. Calya was not bound to the Kauravas like Bhisma or Drau or Kripa by pawsions, but, gratified by the reception granted to him by Duryodhana in secret, he generously agreed to aid the latter even against his own sister's sons and their step-brothers.—T.
for the sake of you all, with the sons of Dhritarāṣṭra, if, O king, thou wilt accept me, O sinless one!—

"Yudhishthira said,—Come, come, all of us will fight with thy foolish brothers! O Yuyutsu, both Vāsudeva and we all say to thee"—I accept thee, O thou of mighty arms, fight for my cause! On thee rests, it seems, the thread of Dhritarāṣṭra's line as also his funeral cake! O prince, O thou of great splendour, accept us that accept thee! The wrathful Duryodhana of wicked understanding will cease to live!—"

"Sanjaya continued,—Yuyutsu then, abandoning the Kūrṇus thy sons, went over to the army of the Pāṇḍavas, with beat of drums and cymbals. Tueu king Yudhishthira of mighty arms, filled with joy, again put on his shining coat of mail of golden effulgence. And those bulls among men then mounted their respective cars. And they counter-arrayed their troops in battle-array as before. And they caused drums and cymbals in many hundreds to be sounded. And those bulls among men also set up diverse leonine roars. And beholding those tigers among men, viz, the sons of Pāṇḍu, on their cars, the kings (on their side) with Dhṛishtadyumna and others, once more set up shouts of joy. And beholding the nobility of the sons of Pāṇḍu who had paid due honor to those that were deserving of honor, all the kings there present applauded them highly. And the monarchs talked with one another about the friendship, the compassion, and the kindness to kinsmen, displayed at the proper season by those high-souled personages.

Excellent,—Excellent,—were the delightful words everywhere bruited about, coupled with eulogistic hymns about those famous men. And in consequence of this, the minds and hearts of every one there were attracted towards them. And the Mlecchas and the Aryan there who witnessed or heard of that behaviour of the sons of Pāṇḍu, all wept with choked voices. And those warriors then, endued with great energy, caused large drums and Pushkaras by hundreds upon hun-

For Pushkalān the Bombay text reads Pushkarān, which means a kind of drum—T.
dreds to be sounded and also blow their conchs all white as the milk of cows.' "

**SECTION XLIV.**

"Dhritarāshtra said,—’When the divisions of both my side and the foe were thus arrayed, who struck first, the Kurus or the Pāndavas?‘

"Sanjaya said,—’Hearing those words of his (elder) brother, thy son Dusśasana advanced with his troops, with Bhishma at their head.‘ And the Pāndavas also advanced with cheerful hearts, desiring battle with Bhishma, having Bhimasena at their head. Then leonine shouts, and clamorous uproars, and the noise of Krakuchas, the blare of cow-horns, and the sound of drums and cymbals and tabors* arose in both armies. And the warriors of the foe rushed against us, and we also (rushed) against them with loud shouts. And the uproar (caused by this rush) was deafening.** The vast hosts of the Pāndavas and the Dhārtarāshtras, in that awfully murderous encounter, shook in consequence of that uproar of conchs and cymbals, like forests shaken by the wind.† And the din made by those hosts teeming with kings, elephants, and steeds, rushing against one another in that evil hour, was as loud as that of oceans agitated by the tempest.‘ And when that din, loud and causing the hair to stand on end, arose, the mighty-armed Bhimasena began to roar like a bull. And those roars of Bhimasena rose above the clamour of conchs and drums, the grunts of elephants, and the leonine shouts of the combatants.’ Indeed, the shouts of Bhimasena transcended the noise made by the thousands of chargers neighing in (both) the armies.** And hearing those shouts of Bhimasena who was roaring like the clouds, shouts that resembled the report of Cakra’s thunder, thy warriors were filled with fear.†† And at those roars of the hero, the steeds and elephants all ejected urine and excreta like other animals at the roar of the lion.**

---

* For ṛṣaṇa in the Bengal texts, in the first line of the 5th verse, the Bombay text reads ṭyāsana which I adopt.—T.
† Maha samuccraya is explained by Nilakantha as Mṛgāṇam-prakāra.
And roaring like a deep mass of clouds, and assuming an awful form, that hero frightened thy sons and fell upon them.  Thereupon the brothers, viz., thy sons Duryodhana, and Durmukha, and Dussaha, and that mighty car-warrior Duscāsana, and Durmarshana, O king, and Vicingcati, and Chitrasen, and the great car-warrior Vikarna, and also Purumitra, and Jaya, and Bhoja, and the valorous son of Somadatta, shaking their splendid bows like masses of clouds exhibiting the lightning’s flashes, and taking out (of their quivers) long arrows resembling snakes that have just cast off their sloughs, surrounded that mighty Bowman rushing (towards themselves), covering him with flights of arrows like the clouds shrouding the sun.  And the (five) sons of Draupadi, and the mighty car-warrior Saubhadra, and Nakula, and Sahadeva, and Dhritishtadyumna of Prishata’s race, rushed against (those) Dhārtarāṣṭras, tearing them with whetted shafts like summits of mountains with the impetuous bolts of heaven.  And in that first encounter characterised by the awful twang of bow-strings and their flapping against the leathern fences (of the warriors), no combatant, either on thy side or that of the foe, turned back.  And, O bull of Bharata’s race, I beheld the lightness of hand of the disciples of Drona (in particular), who, shooting innumerable arrows, O king, always succeeded in hitting the mark. And the twang of sounding bow-strings ceased not for a moment, and the blazing arrows shot through (the air) like meteors (falling) from the firmament.  And all the other kings, O Bhārata, stood like (silent) spectators witnessing that interesting and awful encounter of kinsmen.  And then those mighty car-warriors, with wrath excited and remembering the injuries sustained at one another’s hands, strove in battle, O king, challenging one

* Literally, “showing himself in an awful form.”—T.
† Subhadrā’s son Abhimanyu.—T.
‡ These fences were made of iguana skins and cased the hands of the bowmen up to a few inches of the elbow-joints.—T.
§ Nimitta is explained by Nilakantha as the mark or object aimed at.
Drona was the preceptor in arms of almost all the Bharata princes.—T

*20*
another. And the two armies of the Kuru and the Pândavas, teeming with elephants, steeds, and cars, looked exceedingly beautiful on the field of battle like painted figures on a canvas. And then the (other) kings all took up their bows. And the Sun himself was shrouded by the dust raised by the combatants. And they fell upon one another, at the heads of their (respective) troops, at the command of thy son. And the loud uproar made by the elephants and the chargers of those kings rushing to the combat, mingled with the leonine shouts of the combatants and the din made by the blare of conchs and the sound of drums. And the uproar of that ocean, having arrows for its crocodiles, bows for its snakes, swords for its tortoises, and the forward leaps of the warriors for its tempest, resembled the din made by the (actual) ocean when agitated. And kings in thousands, commanded by Yudhishthira, with their (respective) troops fell upon the ranks of thy son. And the encounter between the combatants of the two hosts was fierce in the extreme. And no difference could be perceived between the combatants of our side or that of the foe, while battling, or retreating in broken array, or rallying again to the fight. In that terrific and awful battle, thy father (Bhishma) shone, transcending that countless host.†

SECTION XLV.

"Sanjaya said,—'On the forenoon of that awful day, O king, the terrible battle that mangled the bodies of (so many) kings commenced. And the loud shouts, resembling leonine roars, of the Kuru and the Srinjayas, both desirous of victory in battle, made both the welkin and the earth resound therewith. And a tumultuous uproar was heard mingled with the flaps of leathern fences and the blare of conchs. And many were the leonine roars that arose there of men shouting

The second line of the 26th verse is, in the Bombay edition, made the second line of the 28th verse following.—T.
† The latter half of the 27th, the 28th, and the first half of the 29th verses are wanting in the Bombay text.—T.
against one another. And, O bull of Bharata's race, the sound of bowstrings stretched by (hands cased in) fencets, the heavy tread of infantry, the furious neigh of chargers, the falling of sticks and iron hooks (on the heads of elephants), the clash of weapons, the jingle of bells of elephants rushing against one another, and the clatter of cars resembling the roar of clouds, mingled together, produced a loud uproar making one's hair stand on end. And all the Kuru warriors, reckless of their very lives and with cruel intentions, rushed, with standards upraised, against the Pândavas. And Cántanu's son himself, taking up a terrible bow that resembled the rod of Death, rushed, O king, on the field of battle, against Dhananjaya. And Arjuna also, endued with great energy, taking up the bow Gándiva celebrated over all the world, rushed, on the field of battle, against Gangâ's son. And both those tigers among the Kurus became desirous of slaying each other. The mighty son of Gangâ, however, piercing in battle the son of Prithâ, could not make him waver. And so, O king, the son of Pându also could not make Bhishma waver in battle. And the mighty bowman Sátyaki rushed against Kritavarma. And the battle between these two was fierce in the extreme and made the hair (of onlookers) stand on end. And Sátyaki, afflicted Kritavarma, and Kritavarma afflicted Sátyaki, with loud shouts, and each weakened the other. And pierced all over with arrows those mighty warriors shone like two blossoming Kinçukas in spring adorned with flowers. And the mighty bowman Abhimanyû battled with Vrihadvala. Soon, however, in that encounter, O king, the ruler of Koçala cut off the standard and over-threw the charioteer of Subhadrâ's son. The son of Subhadrâ then, upon the overthrow of his charioteer, was filled with wrath, and pierced Vrihadvala, O king, with nine shafts. And with a couple of sharp arrows, that grinder of foes also cut off (Vrihadvala's) standard, and with one (more) cut off one of the protectors of his car-wheels and with the other his charioteer. And those chastisers of foes continued to

* With two Bhallas Abhimanyu cut off his adversary's standard;
weaken each other with sharp arrows. And Bhimasena struggled in battle with thy son Duryodhana, that mighty car-warrior, proud and inflated, who had injured (the son of Pāndu). Both of those foremost (princes) among the Kūruś, are tigers among men and mighty car-warriors.¹²⁻¹¹ And they covered each other, on the field of battle, with their arrowy showers. And beholding those high-souled and accomplished warriors conversant with all modes of warfare,¹² all creatures were filled with amazement, O Bhārata. And Dusṣāsana, rushing against that mighty car-warrior Nakula,¹¹ pierced him with many sharp arrows capable of penetrating into the very vitals. The son of Mādri then, laughing the while, cut off, with sharp arrows (of his), his adversary's standard and bow. And then he struck him with five and twenty small-headed arrows.¹²⁻¹¹ Thy son, however, then, who can with difficulty be vanquished, slew in that fierce encounter the steeds of Nakula and cut off his standard.¹⁴ And Durmukha rushing against the mighty Sahadātva battling in that terrific encounter, pierced him with a shower of arrows.¹⁵ The heroic Sahadeva then, in that fearful battle, overthrew Durmukha's charioteer with an arrow of great sharpness.¹⁶ Both of them, irrepressible in fight, approaching each other in combat, and each attacking the other and desirous of warding off the other's attack, began to strike terror into each other with terrible shafts.¹⁷ And king Yudhishthira himself encountered the ruler of the Madras. The chief of the Madras then, in his very sight, cut off in twain Yudhishthira's bow.¹⁸ Thereupon the son of Kuṭi, throwing aside that broken bow, took up another that was stronger and capable of imparting a greater velocity.¹⁹ The king then, with straight arrows, covered the ruler of the Madras, and in great wrath said,—Wait, Wait.²⁰ And Dhṛishtadyumna, O Bhārata, rushed against Drona. And Drona, then, in great wrath, cut off in that encounter the hard bow of the high-souled prince of Pānchāla that was with one, one of the protectors of his car-wheels; and with another, his charioteer. Thus Nilakantha. A Pārśva is altogether a different person from a Sarathi. Hence Nilakantha is assuredly right. The Burdwan Pandita have misunderstood the verse.—T.
capable of always taking the lives of foes. And at the same
time he shot in that conflict a terrible arrow that was like a
second rod of Death. And the arrow shot penetrated the
body of the prince. Taking up then another bow and fourteen
arrows, the son of Drupada pierced Drona in that encoun-
ter. And enraged with each other, they battled on fiercely. And the impetuous Cankha encountered Somadatta's son who was equally impetuous in battle and addressed him, O king, saying,—"Wait, Wait." And that hero then pierced his (adversary's) right arm in that combat. And thereupon the son of Somadatta struck Cankha on the shoulders. And the battle that ensued between those two proud heroes, O king, soon became as terrible as a combat between the gods and the Dānavas. And that mighty car-warrior Dhrishtaketu of immeasurable soul, with wrath excited, rushed in battle, O king, against Vālhika the very embodiment of wrath. Vālhika then, O king, setting up a leonine roar, weakened the wrathful Dhrishtāketa with innumerable arrows. The king of the Chedis, however, exceedingly provoked, quickly pierced Vālhika in that encounter with nine arrows. Like an infuriate elephant against an infuriate elephant, in that combat they roared against each other repeatedly, both exceedingly enraged. And they encountered each other with great wrath and looked like the planets Angāraka and Vudha. And Ghatotkacha of cruel deeds encountered the Rākshasa Alamvusha of cruel deeds like Cakra (encountering) Vāla in battle. And Ghatotkacha, O Bhārata, pierced that infuriate and powerful Rākshasa with ninety keen-edged shafts. And Alamvusha also in that combat pierced the mighty son of Bhimasena in many places with straight arrows, (of his). And mangled with arrows they shone in that encounter like the mighty Cakra and the powerful Vāla in the combat (of old) between the celestials and the Asuras. The powerful Cīkhandin, O king, rushed against Drona's son. Aśvatthāman, however, deeply piercing the angry Cīkhandin stationed

* Angāraka is the planet Mars, and Vudha is Venus.—T.
† The second line of the 45th verse is not in the Bengal texts.—T.
(before him) with a keen-edged shaft, caused him to tremble." Cikhandin also, O king, smote Drona's son with a sharp whetted shaft of excellent temper." And they continued in that encounter to strike each other with various kinds of arrows. And against the heroic Bhagadatta in battle, Virata the commander of a large division," rushed impetuously, O king, and then commenced (their) combat. Virata, exceedingly provoked, poured on Bhagadatta an arrowy shower like, O Bharata, the clouds showering rain on the mountain breast. But Bhagadatta, that lord of the earth, speedily enveloped Virata in that encounter (with arrows) like the clouds enveloping the risen sun. Kripa the son of Caradwat rushed against Vrihadkshatra the ruler of the Kaikeyas." And Kripa, O Bharata, enveloped him with a shower of arrows. Vrihadkshatra also shrouded the infuriate son of Gautama with an arrowy downpour." And those warriors then, having slain each other's steeds and cut off each other's bows, were both deprived of their cars. And exceedingly enraged, they then approached each other for fighting with their swords." And the combat which then took place between them was terrible in aspect and unparalleled. That chastiser of foes, king Drupada then, in great wrath, rushed against Jayadratha the ruler of the Sindhus, cheerfully waiting (for battle). The ruler of the Sindhus pierced Drupada in that combat with three shafts, and Drupada pierced him in return. And the battle that took place between them was terrible and fierce," and productive of satisfaction in the hearts of all the spectators, and resembling a conflict between the planets Sūkra and and Angāraka. And Vikarna, son to thee, with fleet steeds, rushed against the mighty Sutasoma, and the combat between them commenced. Vikarna, however, although he pierced Sutasoma with many arrows, failed to make him waver." Neither could Sutasoma make Vikarna waver. And that appeared wonderful (to all). And against

I take the 46th as consisting of three lines in order to make the succeeding numbers of the verses correspond with those of the Bengal texts.—T.
Sučarman, that mighty car-warrior and tiger among men, viz. Chekitāna of great prowess, rushed in exceeding wrath for the sake of the Pāndavas. And Sučarman also, O great king; in that encounter checked the advance of that mighty car-warrior Chekitāna with a plentiful shower of arrows. And Chekitāna also, greatly provoked, showered on Sučarman, in that terrible conflict, a shower of arrows like a mighty mass of clouds showering rain on the mountain breast.62–63, And Cakuni, endued with great prowess, rushed, O king, against Prativindhya of great prowess, like a lion against an infuriate elephant.64 Thereupon the son of Yadhishtihira, in exceeding wrath, mangled Suvala’s son in that combat, with sharp arrows, like Maghavat (mangling) a Dānava.65 And Cakuni also, in that fierce conflict, pierced Prativindhya in return and mangled that warrior of great intelligence with straight arrows.66 And Crutakarman rushed in battle, O great king, against that mighty car-warrior Sudakshina of great prowess, the ruler of the Kāmvojas.66 Sudakshina, however, O great king, piercing that mighty car-warrior, viz. the son of Sahadeva, failed to make him waver, (for he stood) like the Maínaka mountain (against the assaults of Indra).67 Thereupon Crutakarman, exceedingly provoked, weakened that mighty car-warrior of the Kāmvojas with innumerable arrows and mangled him in every part of his body.67 And Iravān that chastiser of foes, in great wrath and exerting carefully, rushed in battle against the wrathful Crutāyush.67 The powerful son of Arjuna, that mighty car-warrior, then slaying the steeds of his adversary, set up a loud roar, and thereupon, O king, all the warriors (who saw the feat) praised him greatly.67 And Crutāyush also, exceedingly provoked, slew in that conflict the steeds of Fālguna’s son with a powerful mace, and the battle between them continued.68 And Vinda and Anuvinda the two princes of Avanti approached in battle that mighty car-warrior the heroic Kuntibhoja at the head of his troops accompanied by his son.69 And wonderful was the

Prativindhya was Yadhishtihira’s son by Draupadi. Maghavat is Indra the chief of the celestials.—T.
prowess we beheld of those two princes on that occasion, for they fought on very coolly though battling with a large body of troops.\textsuperscript{*} And Anuvinda hurled a mace at Kuntibhoja, but Kuntibhoja quickly covered him with a shower of arrows.\textsuperscript{9} And the son of Kuntibhoja pierced Vinda with many arrows, and the latter also pierced him in return. And the combat (between them) looked very wonderful.\textsuperscript{10} And the Kekaya brothers, O sire, at the head of their troops, encountered in battle the five Gândhāra princes with their troops.\textsuperscript{11} And thy son Viravāhu battled with that best of car-warriors Uttara the son of Virāta and pierced him with nine arrows.\textsuperscript{12} And Uttara also pierced that hero with sharp-edged arrows, and the ruler of the Chedis, O king, rushed in battle against Uluka.\textsuperscript{13} And he pierced Uluka with a shower of arrows, and Uluka also pierced him with sharp arrows furnished with excellent wings.\textsuperscript{14} And the combat that took place between them, O king, was fierce in the extreme, for unable to vanquish each other, they mangled each other terribly.\textsuperscript{15} And thus in that general engagement thousands of single combats took place between cars, elephants, horsemen, and foot-soldiers, of their side and thine.\textsuperscript{16} For a short while only that engagement offered a beautiful sight. Soon, however, O king, it became furious and nothing could be discovered.\textsuperscript{17} In the battle (that ensued), elephants rushed against elephants, car-warriors against car-warriors, steed against steed, and foot-soldier against foot-soldier.\textsuperscript{18} The conflict then became confused and fierce in the extreme, of heroes rushing against each other in the melee.\textsuperscript{19} And the celestial Rishis, and Siddhas, and Chāranas, that were present there, beheld that terrific battle to resemble the combat of the gods and the Asuras.\textsuperscript{20} And elephants in thousands, and cars also in thousands, and vast bodies of horse, and vast bodies of infantry, O sire, seemed to alter their character.\textsuperscript{21} And, O tiger among men, it was seen

\textsuperscript{*} The word used in the original is Viparitam, lit. contrary. The sense seems to be that car-men fought on foot, cavalry soldiers on elephants, warriors on elephants, from horse-back, &c. The very character of the forces was altered.—T.