

SUDDHA DHARMA MANDALA'S SERIES—No. 3.

# BHAGAVAD-GEETA

OF BHAGAVAN SRI KRISHNA  
AND  
THE GEETARTHA-SANGRAHA  
OF MAHARSHI GÔBHILA

EDITED BY  
Pandit K. T. SREENIVASACHARIAR  
MADRAS  
WITH A PREFACE BY HIM  
AND  
AN ENGLISH FOREWORD BY  
Dr. Sir S. SUBRAHMANYA IYER, K.C.I.E., LL.D.

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ओं नमः श्रीपरमर्षिभ्यो योगिभ्यः

DEDICATED

WITH PROFOUND REVERENCE

TO

THE GREAT ONES

OF THE

SUDDHA DHARMA MANDALAM.

श्री. श्रै. स्रै. ओं—दासः



शुद्धधर्ममण्डलग्रन्थरत्नावलिः

ग्रन्थाङ्कः ३

शुद्धार्यसुपरिष्कृता

श्री भ ग व द्गी ता

तथा

महर्षिगोभिलविरचितगीतार्थसंग्रहः

श्रीमान्. डाक्टर. सर. यस्. सुब्रह्मण्यार्य विरचिताङ्गिलतदुपोद्धातः  
प्रकाशयितुरुपोद्धातश्च

पण्डित. के. टि. श्रीनिवासाचार्येण परिष्कृत्य प्रकाशितम्

१९१७

अस्य सर्वेऽधिकारा राजशासनानुसारेण स्वायत्तीकृताः

अस्य मूलं पादरूपकम्.

सुहृन्मित्राद्युदासीनमध्यस्थेदेव्यवन्धुषु ।  
साधुष्वपि च पापेषु समबुद्धिः विशिष्यते ॥

बुद्धीन्द्रियमनोयुक्तं शरीरं रथमुच्यते ।  
इन्द्रियाणि हयान्याहुः मनः प्रग्रह उच्यते ॥  
बुद्धिन्तु सारथिं विद्याद्रथस्थोऽयं पुमान् परः ।  
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥



नरनारायणाज्जातौ जगतः स्थितये स्थितौ ।  
शुद्धसङ्कल्पनाथौ च वन्दे कृष्णार्जनौ सदा ॥

सर्वधर्मान् परित्यज्य मादिकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥

श्रीकृष्णार्जुन सन्निवेश-  
चित्र रहस्यार्थः

नरनारायणाभ्यां च  
लोकार्याभ्यां प्रसादितम् ।  
पाथेयमर्थसारं च  
सर्वमूलं सनातनम् ॥  
धर्म संगृह्य योगेन  
ताभ्यां नत्वा यथाविधि ।  
समबुद्धिसंप्रदीप्त-  
शुद्धमानसकेतनम् ॥  
अधिष्ठाय स्वानुरूपं  
शरीररथमञ्जसा ।  
चतुष्किरणसंराजन्मनः  
प्रग्रहसंग्रहम् ॥  
चक्षुर्मत्प्रन्द्रियाश्चांश्च  
पन्थानं सन्तमच्युतम् ।  
नानाभावपरित्याग-  
शुद्धमेकं सदाश्रयम् ॥  
नयन्तं शुद्धविज्ञानं  
सारथि संप्रकल्प्य हि ।  
परप्रेप्सुश्च यो धीरः  
सोऽधीकारी पुमान्परः ॥  
सामीप्यं ब्रह्मणा चैति  
तदेव परमं पदम् ।  
संसारिभिरिदं वेद्यं  
पुरुषार्थपरैः सदा ॥

ॐ

The Inner Significance of  
the above picture of Sri  
Krishna and Arjuna.

The inner Significance of the picture of Sri Krishna and Arjuna seated in the car, drawn by white steeds, as explained in the marginal Sanskrit quotations is this : Arjuna seated in the car is the self of the Jeeva yet in samsara but aspiring to the highest Purushartha or goal of man. The car is the body occupied by that self at the time. The steeds are the senses of four-fold movement with reference to the desire, cognition, activity, aspects of the Jeeva and their summation. The reins connote the lower mind and in relation to the said four aspects. The flag flying over the car is the higher or the pure mind shining with the lustre of equableness. The charioteer is that pure reason which holds steadily the reins or the mind controlling the senses or the steeds, and guides them along the flawless eternal path, free from the obstructions of manyness, and leading to the goal. The wise and courageous man aspiring to that goal is the highest of aspirants. Such a one practising Yōga with the understanding of that ancient law, the source of all good, enshrined in that boon granted to humanity by Bhagavan Narayana and Nara, the Lords of the world, in the shape of Geeta to serve as his sustenance, as it were during his Journey along that path, attains to that proximity to Brahman which is the Supreme State.

S. SUBRAMANIAM.

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## FOREWORD.

This edition of the *Geetā* is, in a very real and substantial sense, a new one. The seventy and odd verses, which ought to form part of the Scripture, but are included in none of the existing editions, have been traced and duly incorporated into it. The question therefore "Is the *Geetā* complete?", raised recently in the columns of the newspapers, will no longer bear discussion. Any one, who might have thought that those who raised this question of incompleteness had the least idea of tampering with the text of this venerable book, should no longer allow such a suspicion to linger in his mind. It is needless to say that none of the verses, in question, are of modern invention and all of them are to be found in the parent work, the *Mahābhārata*, but in parts and contexts where they should not be. All that has been done is merely to transpose them to their proper place in this *Geetā*, thereby making it what it was in the *Bhārata* of twenty-four thousand ślōkas, the predecessor of the epic as we have it now. (See *Ādiparva* I. 78.) The details as to the verses incorporated, as stated above, are dealt with in the Editor's preface, and it is therefore unnecessary to add anything regarding them. Though the addition, thus made, does not, in the slightest degree, affect the teaching of the Lord according to all the existing editions, yet there can be no doubt that a manifest symmetry and completeness are secured to the Scripture by the incorporation into it of the verses alluded to.

The above-mentioned change is, however, not the main ground for the claim that this edition is new. Its novelty and

value rest chiefly on the division of the Scripture into twenty-six chapters adopted in accordance with Hamsa-yôgi's commentary known as the *Khaṇḍa-rahasya*. This commentary, hitherto little known outside the ancient Organization called the Śuddha-dharma-maṇḍala, is a veritable store-house of invaluable interpretations of the secret teachings, contained in some of the most important Āryan sacred books such as parts of the *Vēda*, a number of the *Upanishads*, the *Mahābhārata*, the *Rāmāyaṇa* and a few of the *Purāṇas*.

It may at once be pointed out that the name Hamsa-yôgi is not the name of a specific individual author but that of an adhikāra-purusha, who is a member of the occult hierarchy engaged in the spiritual government of our globe, and who is charged with the duty of furnishing to the world esoteric explanations of scriptural teachings from time to time. In the preface to the said commentary, in so far as it relates to the *Geetā*, the author points out that the original division was into twenty-four chapters, excluding the first called the *Geetāvātāra*, which is merely introductory, and the last named the *Brahma śruti*, devoted to eulogy of Brahman.

Those, who have so long been accustomed to the division of the book into eighteen chapters, will naturally demand an explanation of the present division into twenty-four chapters, now for the first time made publicly known. The obvious answer is that the division has its foundation in the Gāyatri. But it may be asked how it was that such a foundation was felt to be necessary by the author? Some elucidation of this also may be attempted forthwith. It lies in the unbounded sway which has been exercised on the Āryan settlers in the south of the Himālayas by two of the greatest symbols known to civilized man. They are the Praṇava or the syllable Ōm, made up of the three letters *A*, *U* and *M* and the fourth letter *Ee* which, according to the phonetic rules of

ancient Samskr̥t grammar, is latent in them; and the Gāyatri, which consists of the following 24 syllables—*taṭ-sa-vi-ṭur-va-rē-ṇi-yam-bhar-gō-dē-va-sya-dhee-ma-hi-dhi-yō-yō-nah-pra-chō-ḍa-yāt*. Of these symbols, the former was, if one may say so, of primeval origin. At all events, it was pre-Āryan as is evident from the manṭra “*Ōm maṇi padmē hum*,” still in use in those countries where the blood in the bulk of the population is Atlantean. Of the four letters of the Praṇava, the first represents Ātma or the Self-aspect of Brahman; *U* the Prakṛti or the Not-self aspect; *M* the patent relation between the two; and *Ee* the latent one, both together being spoken of as the Śakti or the Force-aspect. These four ultimate concepts furnish the basis for a synthetic philosophy, which strictly accounts for everything in the manifested cosmos. Further, the monosyllable itself is more than a mere symbol and when uttered by a true white magician, it is capable of producing the most marvellous results. This syllable has to be pronounced at the beginning and the end of every sacrifice, of every religious rite, of the study of the scriptures and of the recitation of manṭras by those who meditate with the aid of them.

Next, as regards the Gāyatri, both in point of spiritual power and in its value as a symbol, it is second only to the Praṇava which it, in a way, expands and exemplifies, and consequently is spoken of as *Vēda-mātā*, the Mother of Knowledge, sciences and arts. Hence, the long established practice of writers of Scriptures like the *Mahābhārata*, to model their compositions on the analogy of the Gāyatri, for the double purpose of invoking divine benediction on such compositions and of making them the means of conveying lessons of great significance to those who study them. This being the case, the next point for consideration is, out of the great variety of objects and ideas comprised in and symbolised by the Gāyatri, what the things or ideas were that the author of the *Geetā* had specially in his

mind in making the chapters twenty-four? They are, for very clear reasons, the twenty-four great factors which enter into the constitution of the manifested cosmos, including, of course, the evolution of our own humanity. Those factors, in the technical language of the books, are the twenty-four *taṭvas* evolved out of the Matter-aspect of Brahman called *moola-taṭva* in the *Yōga-deepikā*, by the Force-aspect of Brahman called *bahu-bhavana-mahā-śakti* according to the ideation of Brahman's Self-aspect, the *Paramātmān*. The *taṭvas*, in question, consist, as is well-known, of the five *mahā-bhūtas* or the elementary substances which are the prototypes of what, in our own physical plane, are called earth, water, fire, air and ether; the five *tanmātrās* or the vibratory rates which regulate and govern the *guṇa* or quality peculiar to each of the said five elements; the five *karmēndriyas* or motor organs; the five *gñānēndriyas* or sensory organs; *manas*, the organ of ratiocination and intellect; *buddhi*, the organ of intuition; *ahamkāra*, the organ of egoism or the 'I'; and the *avyakṭa*, the subtlest undifferentiated organ of the *Ātma* or the *Monad*. To pursue the subject in the very instructive words of the *Dharma-deepikā* I. ii. 2—18:—

"The twenty-four *taṭvas* are named *Puru* and their collective aspect bears the same name.

"That is no other than the divine City with nine gateways. The Self reposes in it and derives, in consequence, its name of *Purusha* in all the worlds.

"All men are hence called *purushas* and likewise the *dēvas*.

"The *purushārthas* are but the powers of *Purusha* that secure for him the desired results. Hear me while I explain to you their nature and characteristics.

"*Dharma*, *Artha*, *Kāma* and *Mōksha* are recognized as the *purushārthas*; but there is a fifth known as *Prāpti*.

"To every one comes the feeling 'I will become the Protector of all', hence such protectorship becomes the foremost and first Aim of his existence. So, *Dharma*, the first of the *purushārthas*, is said by the wise to be no other than that protectorship.

"Every man resolves within himself 'I will become the knower of *that* which forms the connotation of all 'sounds': hence, *Artha* forms the second of the *purushārthas*; so say the knowers of Truth.

"Every man says to himself 'I will be happy'; that *Kāma* or desire forms the third of the *purushārthas* which manifests itself as that happiness.

"Every one says to himself at the end of all his labours 'I am free': hence *Mōksha* or liberation is said to be the fourth of the *purushārthas*.

"Every one says to himself 'I have at last reached the goal'; hence *Prāpti* or realization, beneficent in its nature, is declared by the knowers of Brahman to be a *purushārtha* too."

It will thus be obvious that one object of the author in making the chapters correspond in number to the syllables of the *Gāyātri* was indelibly to fix upon the mind of the student what all ought to know,—the intimate and inseparable connection that subsists between the two dozen factors which lie at the very root of the evolution of men and *dēvas* on the one hand and on the other, the splendid fruition of that evolution, the *purushārthas*, so well described in the passages quoted above. It may not be out of place to add that *Vālmēeki's Rāmāyana* furnishes another striking instance of the adoption of a similar scheme; the scheme being the introduction of the twenty-four letters found in the *Gāyātri* into an equal number of verses.

respectively, each of which stands at the head of a group of one thousand, out of the twenty-four thousands that make up the whole epic. Furthermore, this immortal work of the maharshi, (whom the silver-tongued Kālīdāsa, with becoming reverence, speaks of as the Seer of the Path, *mārgadarśi maharshi*) itself contains a *Geetā* in twenty-six chapters bearing the name *Ārsha Geetā*, which, with Lord Nārāyaṇa's blessings, it is hoped, would see the light of day at no distant date (*Dharma-deepikā* V. i, 48, 49).

Passing next to the second notable feature of the division, namely, the classification of the twenty-four chapters into four groups, here again, it is the Gayatrī that furnishes the basis, in that the groups correspond to what are called its four feet (*chaṭuṣhpāt*). To render this apparently enigmatical statement intelligible, some explanation may be necessary. That *samsāra* or conditioned existence is no other than Brahman in Its manifested aspect, is a settled point. And, in all conditioned existence, three factors stand out foremost. They are *gñāna* or cognition, *ichchhā* or desire and *kriyā* or activity. Their summation is what we know and speak of as consciousness and life. This life, in expressing itself, exhibits four distinctly marked stages or states. In the lowest of them, lowest only from *our* point of view—activity, in the next higher—desire, and in what is above it—cognition, predominate respectively. In the fourth or the last stage or state, there is the merging and summation of the lower three. The experience in this highest state of sublime fruition is so unique, profound and blissful as to warrant such numerous high sounding names as *Samādhi*, *Śuddha-dharma*, *Yōga*, *Amṛta*, *Nirvāṇa*, *Sukha*, *Ēka*, *Namaskāra*, *Śaraṇa*, *Brahma-samsthiti*, *Paramapada* and *Tureeya* (see also Foreword to the *Pranava-vāda*, p. 29). And it is in this last state, the Self shines forth most and accounts for the description of it in that celebrated passage

of the *Māṇḍookya Upanishad* I. 7. "*Chaṭurtham manyante sa ātma sa vijñeyah*—They think of it as the Fourth. That is the Self. And That should be known". These four states have been viewed as strung together on a thread in obedience to the Divine Will and is spoken of as *Bhagavat-sankalpa-sootra*. To be sure, it is to impress what has been thus roughly indicated above upon all who devote themselves to the study of the sacred science which the *Geetā* expounds, that the division into four groups has been made in it the very groundwork, as it were, of the whole structure.

The last and the third feature of the arrangement which requires notice is, that each of the four groups consists of six chapters and neither more nor less. The reason is that this number also has been used as a technical sign for certain ideas and facts deserving to be known and remembered. The ideas, relevant in the present connection, are what relate to the duties incumbent upon a member of Āryan society according to the sacred Books. Those duties are (1) *Adhyāyana*—study, (2) *Adhyāpana*—teaching, (3) *Yajana*—sacrifice, (4) *Yājana*—conducting a sacrifice for others, (5) *Dāna*—giving and (6) *Pratigraha*—receiving. These duties, in relation to a person who is an aspirant for liberation, are explained in the *Dharma-deepikā*, I. ii, 36-40, to be as follows :

(1) the subject of study is Brahman in the light of Its symbol, the *Pranava* ;

(2) the work of teaching is to instil in others the excellence of seeing everything with an equal eye ;

(3) sacrifice is the attitude which enables the aspirant to stand face to face with his own Higher Self as well as the Supreme Self ;

(4) the conducting of a sacrifice for others is the seeing of himself everywhere ;

(5) giving is the surrender of the Self to Brahman through meditation on the Absolute (śuddha-yōga); and

(6) receiving is but the preserving of the body for the purpose of observing dharma.

Manifestly, it is to remind aspirants for liberation that among other things, such are the very peculiar duties incumbent upon them, that the groups are made to consist of six chapters each.

No reference has been made till now to the reason for the introduction by the author of the first and the twenty-sixth chapters and his linking them with the body of the twenty-four chapters compacted together under the four groups. The obvious explanation is that the Gâyatri can never stand by itself but only in relation to the Praṇava which is its one basis and support. In actual practice too, the manṭra of the twenty-four syllables is uttered with an Ōm at the beginning, that is, before the syllable ṭaṭ, and another at the end, that is, after the syllable yaṭ. The two Ōms represent Brahman, the substratum of the twenty-four primary factors to which the twenty-four chapters correspond. The Ōm at the beginning signifies that Brahman is the source from which the factors manifest themselves, and Ōm at the end signifies that those factors merge and become synthesised in that very Brahman. All this is made quite plain by the respective contents of the two chapters.

In the first chapter, no doubt, prominence is given only to the Śakti-aspect of Brahman; that is because She is the Mahā-chaiṭanyam, the One Life in the whole cosmos, carrying out the infinite evolutionary processes therein. Another reason for the prominence is that it is this Mahā-chaiṭanyam which all must invoke in order that success may attend their undertakings. The same is pointed out by Kṛṣṇa asking Arjuna to offer

worship to Durgā\* for success when Bheeshma, the generalissimo of the Kurus, blares his conch by way of actual

\* Professor Moulton's incident, as it might be described for brevity's sake, which occupied public attention recently, naturally occurs to one's mind in this connection. It is high time that the ignorance involved in the invention of the phrase "She-devil" by that professor, is exposed by some one quite competent to undertake the task. No one could do it better, if he will, than the learned scholar who, under the name of Arthur Avelin, has placed the literary world under a deep debt of gratitude by his able translations of some portions of the great body of literature bearing upon Śakti-dharma, as he has felicitously termed it—a literature awaiting proper study and exposition. In the meantime one should not allow this opportunity to pass by without putting on record an emphatic protest against the insult offered by the inventor of the objectionable phrase, alluded to above, to the votaries of the Goddess about whom he seems to have notions so grotesque as inevitably imply utter absence of knowledge of the subject he pretended to deal with. Surely none that had paid even the slightest attention to the abundant information accessible in the sacred books of the said votaries, regarding the aspect of Brahman spoken of as Śakti, could fail to understand her real and supreme nature and fall into the egregious blunder of which the professor has been guilty.

Even a boy, who has been taught the Gâyatri by means of which he has to invoke her daily, would know that to every one who worships her, she is the Mother, the Teacher, the Protector and the Saviour as her well-known names "Sāvitṛi" "Sarasvatī" and "Gâyatri" which he uses in the course of the worship, respectively connote.

True she has other names, a thousand of them too, described in many portions of the Scripture, including the one which has excited the professor to make such a display of his fanaticism. These names are all fully explained, as for instance, in the commentary by Bhāskara on "Lalitā-sahasra-nāma" translated into English by R. Ananta-kṛṣṇa Śāstri, now employed in the State Library of Baroda, with the assistance of the late Mr. Cooper Oakley, once Registrar of the University on behalf of which the professor was to have lectured. The whole of those names do no more than point in detail to her infinite activities which, however, must be and are summed up under the three heads of creation, preservation and disintegration. Now who does not know that in himself as well as in everything around him those three processes are ceaselessly going on?

declaration of war. The contents of the twenty-sixth chapter are even more clear on the matter. There Arjuna once more offers worship to Brahman after the conclusion of the discourse

And none but men of supposed erudition like the professor could think of ascribing creation and preservation alone to the Divinity and allocate disintegration to what is not It.

A materialistic man is so wedded to and overpowered by the mere sense of pleasure that he cannot understand that pain and suffering, misfortune and catastrophe are the very instruments by which man's lower nature is purified so that his higher one may grow unhindered. Divine power righting wrongs by death and bloodshed, as for instance in the seat of war just now, is incomprehensible to him. That the awe-inspiring aspect in which the Godhead reveals itself in cataclysms which sink continents into the sea at one stroke, as it were, as well as the love and delight-inspiring aspect of it which reveals itself in landscapes of grandeur and beauty, charming faces and the like, are equally entitled to reverence and worship, seems to be beyond the grasp of minds constituted like that of the professor. Those minds alone can look upon disintegration as evil, forgetting that that process is as necessary as the other two for the healthy existence of everything.

This simple truth has never been lost sight of by the Āryans and consequently the Goddess he invokes is as acceptable to them as the universal disintegrating agent as she is in Her creative and preservative capacity. She is always to them a Goddess and never a devil. And so such names of hers Kālī, Chāmūṇḍī and Bhairavi, etc., descriptive of her retributive and chastening attributes appeal to his devotional nature not a whit less than Her other names descriptive of Her benign qualities.

It would have been well that, in the discussion before the Senate, those Fellows, who rightly and courageously opposed the proposal to invite the professor to lecture on its behalf, were less apologetic than some of them seemed to have been in their speeches, judging from the reports in the newspapers. These gentlemen were entitled to put their opposition on much stronger grounds than that the professor behaved obnoxiously in writing as he did of what was an object of worship to the whole Āryan community with such levity. They had a right to point out that the offensive phrase invented by him disclosed, on the face of it, the unfounded character of the claim for Oriental rudition which was, by the bye, to be paid for at a rate too high in all conscience.

by Kṛṣṇa, but this time, however, without special reference to any limited aspect of It.

The gentlemen could have gone still further and asserted that the Goddess blasphemed by the professor was identical with the Holy Ghost that forms the third person in the Trinity according to the Christian creed itself. This has been pointed out more than once. The late Mr. T. Subba Row, one of the most brilliant graduates of the local University and a deep student of comparative religion, lecturing thirty years ago in December 1886, enters fully into the nature and characteristics of this third aspect of the Trinity from the Āryan point of view. A few of his illuminating observations are quoted below as the little book containing his lectures is not as widely known as its high merits justify :—

"In the same manner (as the visible Sun which radiates heat and light), Parabrahman radiates from the Logos and manifests itself as the light and energy of the Logos. Now we see the first manifestation of Brahman is a Trinity, the highest Trinity that we are capable of understanding. It consists of Moola-prakṛti, Eśvara or the Logos and the conscious energy of the Logos which is its power and light.

This light from the Logos is called the Daivee-prakṛti in the *Geetā*, it is the Gnostic Sophia and the Holy Ghost of the Christians.

To make this clearer, I may point out that this light is symbolised as Gāyatri. You know Gāyatri is not Prakṛti. It is considered as the Light of the Logos and in order to convey to our minds a definite image, it is represented as the Light of the Sun. But the Sun from which it springs is not the physical Sun that we see but the Central Sun of the Light of Wisdom. This Light is further called the "Mahā-chaitanyam" of the whole cosmos. It is the life of the whole of Nature. It will be observed that what manifests itself as light, as consciousness, and as force is just one and the same energy. All the various kinds of forces that we know of, all the various modes of consciousness with which we are acquainted, and life manifested in every kind of organism are but the manifestations of one and the same power being one that springs from the Logos originally.

This light of the Logos is the link, so to speak, between objective matter and the subjective thought of Eśvara. It is called in several Buddhist books as Fo-hat. It is the one instrument with which the Logos works." (*Philosophy of the Bhagavad-geetā* by T. Subba Row, 1912, pp. 15, 16, 17, 18.)

With reference to the suggestive name, *Geetāvatāra adhyāya*, by which the said first chapter is called, it would interest readers if their attention is drawn to the very crucial circumstances in which the Scripture made its appearance. They were as follows:—It was the duty of Nārāyaṇa, the supreme head of the occult hierarchy in charge of our globe, to arrange for the ushering in of the Kali-yuga with as little commotion and disturbance as such a transition period would admit. Accordingly, the Lord sent forth a ray of Himself through the person called Kṛṣṇa, to do what was necessary on the spot. Similarly, Nara, the chief minister of the Lord, was directed to send and did send a ray of His to act through the person called Arjuna. These two avatāras performed their appointed task completely. At last, the time came for them to lay down their high offices and to give the final message to the humanity that was to evolve in the new age. This message was delivered at the most important meeting which took place during the very last sitting of the Parliament of Nations, if one may so describe it, convened to decide questions of great moment—questions affecting the very safety of the world and the happiness of humanity. Among them were such questions as the following: Were the Pāṇchālās, like the modern Belgians, to be left to the mercy

It was therefore open to the members of the Senate who opposed the professor's selection, to say that in insulting the Hindu community, he was insulting his own creed. To allow what the professor wrote in the *Methodist Recorder* of the 4th September last to pass without notice would be wrong, considering that a responsible authority did not hesitate to propose his name as that of a gentleman entitled to fill the chair of a teacher on behalf of the University.

It would have been certainly more dignified had the Director of Public Instruction, whose great sympathy and respect to the community insulted in the present instance are well-known and appreciated, declined to move the resolution which was deservedly rejected to the University's credit that was in danger of being lost.

of the overwhelming forces of the then Superman, Duryōdhana? Or, were they to have the support of the allied armies? Was the future civilization to be utterly materialistic, and brute force to rule over men? Or were justice and spirituality to have another chance to reign on earth? In a word, was there to be war or peace? Such was the critical juncture when the final message had to be given. The whole situation was grasped with wonderful tact and insight; the cobwebs of the pacifists were swept aside; the duty of fighting on behalf of a righteous cause was declared in no uncertain terms, and, in order that the will of the Supreme may be done and the future evolution of the humanity allowed to run its course smoothly on to the ordained end, the path to be trodden by it, in the coming age, was marked out with the unerring wisdom of Him who came in obedience to the law of world-government enunciated in the well-known verse:

“*Yadā yadā hi dharmasya glānir bhavati Bhārata !  
Abhyutthānam adharmasya tadātmanam sṛjāmy aham,  
Paritrāṇāya sādhoonām vināśāya cha dushkṛtām,  
Dharma samsthāpanārthāya sambhavāmi yugē yugē.*”

The *Geetā* is the record of that glorious message which has ever since been cherished as the very life-blood of the Āryans \* for whom it was mainly intended and which has been during these many centuries preserved by the Indo-Āryan branch among them for the benefit of the whole world.

\* The civilization of this race has not yet reached its highest point; and that cannot be so long as things continue in the deplorable state in which they are in the parts of the world occupied by the different branches of it claiming to be the most advanced in knowledge, manners and character. The parallel between the present state of affairs in the said parts and what existed when the avatāra that gave the *Geetā* came is so exact as to make the advent of another avatāra indispensable. And surely those many men and women, who are ardently looking forward to the advent of a Supreme Teacher at no distant date, are not credulous



To sum up, in a few sentences, the author's scheme described above at some length, it may, in one view, be taken as intended to convey, by a simple arithmetical formula, certain great facts connected with the human evolution, from the moment when the Divine fragment 'mamaivāṁśa', in the language of Śree Kṛṣṇa, descends into matter, thus gets bound, and starts on the journey, along the downward arc, the pravṛtti-mārga, until it reaches along the upward arc, the nivṛtti-mārga, the other end of the journey, and becomes free again. The formula runs thus:—

$$0,4 \text{ into } 6 = 24,0$$

The figure 4 represents the four states of matter differing in density, through which the evolving ego makes his journey, their names being sṭhoola—the gross, sookshma—the subtle, kâraṇa—the causal and tureeya—the fourth. The figure also marks the different stages of the Ego's consciousness in the aforesaid planes of matter, the names of those states being jāgrat, svapna, sushupti and tureeya, the English equivalents of which do not express their real meaning. The figure 6 represents certain most essential and important activities or works of the Ego during his evolution:—

- i. educating oneself;
- ii. educating others,
- iii. as the result of the last two, sacrifice of one's self-centredness,

persons who are victims to their own fancy and imagination, but who through their intuition, see the coming great event correctly. May their expectations be realised and may that Teacher and avatāra appear soon in fulfilment of the promise contained in the words of the verse "sam-bhavāmi yugē yugē" quoted above, restore dharma and righteousness, and, among the other changes to be effected by Him, uplift our down-trodden nation which has in spite of difficulties managed to hold the great common heirloom—the *Geeta*—in trust for all mankind.

- iv. substitution of the motive power of service to the world for the centre thus sacrificed,
- v. surrender of the individual self unto its source, Brahman, which brings about liberation,
- vi. the liberated spirit voluntarily accepting limitation in the shape of the human body or the subtler vestures of the Nirmāṇa-kāya, Sambhōga-kāya, Dharma-kāya and the like, in order to help less evolved egos towards their liberation.

The figure 24 represents the total output of the whole evolutionary process,—the 24 ṭatvas. As regards the zero at either end of the formula, it represents Brahman which can only be known by the eliminating process of 'Nēti Nēti'—Not this, Not this. It is equivalent to saying that Brahman is No-thing to us. Therefore a zero is the best mathematical symbol for such a predicate the No-thing, which nevertheless cannot but be regarded as the Plenum. Such a predicate is *ex hypothesis* incapable of being, in any way, affected by the something which is spoken of as evolving in it. And so, the scriptural saying: "*Poornam aḍah, poor-ṇam idam, poorṇāt poorṇam uḍachyaṭē, poorṇasya poorṇam āḍāya poorṇam ēva avaśishyaṭē*. That is full and this is full; from That full rises this full. Taking away this full from That, what remains is yet full." Hence the uses of zeros at both ends of the formula is what it must be.

Having thus discussed the most important aspect of the division and arrangement in question, it is scarcely necessary to add that, all that has been said so far deals with only but a small part of the ground meant by the author to be covered by his scheme. What the late Mr. T. Subba Row observes regarding the table of the twelve signs of the zodiac is most likely true of this scheme also. And the key may have to be



turned seven times over to unlock all that it contains. But this must be left to competent hands.

Passing on to the contents themselves of the Scripture, one may, without exaggeration, say that the book, in the light in which it is presented in the current editions, has hitherto been in more than one sense a puzzle and a riddle. It fascinates but eludes real solution. Nay, it sets up, as it were, redoubtable champions against each other; as, for example, in the latest instance, of the modern action-loving robust Tilak *versus* the ancient venerable subtle Śankara of māyā fame. According however to the arrangement followed by Hamsa-yôgi and reproduced here, it is believed that the Scripture will be found to be quite a revelation to earnest students. For, the remarkable sequence of thought that runs throughout the chapters, and the logical coherence that characterises the relation of the chapter preceding with the one that succeeds it, afford the light necessary for a firm grasp of the great and leading ideas intended to be conveyed to the student. Combined with the light thus available on the very face of the chapters themselves, a study of them with the help of Hamsa-yôgi's priceless comments and explanations cannot but be of the utmost profit to all who are able to overcome the possible prejudice due to the fact that the arrangement and the commentary in question have hitherto not been known widely and publicly. As might be expected, Hamsa-yôgi departs materially in many instances from the interpretations of other commentators. It is not possible here to enter into any consideration of such differences. However, by way of illustrating the point, attention may be drawn to the meaning attached by Hamsa-yôgi to two significant terms that occur frequently in the *Geetā*, namely, āham and mām. In connection with more than one verse, both the terms are understood by Him to be, in truth, inapplicable to Śree Kṛṣṇa. The

former term is construed as the Ātman, the Self that is immanent in all, and the latter Brahman's Śakti. The absolute propriety and reasonableness of attaching such meanings to the two said important terms will be most clearly seen in the case of the famous verse which is the concluding one in the discourse and which has been a source of much controversy among the followers of the different creeds. Put by way only of free paraphrase with an explanatory word or two added, Hamsa-yôgi's interpretation of the verse comes to this: "Abandon all notions and actions engendered by the great Illusion, the heresy of Separateness; seek the grace of Brahman's Śakti and, through Her, attach yourself and hold fast to the One, the supreme synthesis of all. And then the Self will save you from the misery and suffering due to delusions which are the offspring of that heresy." That this interpretation is the one most consonant to the great truths underlying all the Upanishadic teachings, of which the *Geetā* has been rightly spoken of as the very cream, is unquestionable. For, to the intellect which honestly seeks for the cause of all conditioned existence, no rest is possible, unless and until it is grasped that the whole of the ever-changing and endless phenomena are but the manifestations of the unchanging eternal causeless Cause, the 'unmoved Mover' of Leibnitz, the Absolute. And consequently, only when one unreservedly centres himself, as it were, in that Absolute, he is on the right path; hence the injunction in the verse to reach the One, the Absolute, in which everything is synthesised.

As regards seeking the grace of Śakti, the reason is that She alone is the path to the attainment of the goal according to the tenets of the Suddha-dharma-maṇḍala, which but reflects primeval teaching, as has been attempted to be shown in the Foreword to the *Yôga-deepikā*, pp. 23-24. In addition to what has been urged there, it would be most appropriate here to

pointedly invite attention to the fervent prayer which every Āryan is enjoined to address to that Śakti at the twilight hour, of morning and evening, as he begins to meditate on Her adorable divine Light that at first burns up all the dross, all the evil and then illumines: "*Varēṇīyam bhargō dēvasya.*" Look at the terms of this invocation beginning with 'āyātu varaḍā dēvi' and consider whether they do not afford the strongest support to the position taken up by the commentator in this matter: "Come Thou, O Goddess, that granteth our prayers; Thou art the unperishing, the equal of Brahman. O Gāyātri, the mother of metres, accept this vēdic chant and prayer of ours; Thou art the vital element, the power of endurance, courage and strength in us; Thou art Radiance; Thou art the abode of the shining Ones and the adored of them; Thou art all and their life; Thou art everything and its life: Thou art the vanquisher and the subduer. Ōm." The very names by which the Goddess thus addressed are known, show the all-embracing relation in which She stands to the universe as a whole and to every devotee of Hers. She is Sāvitrī, the Producer and the Mother; She is Sarasvatī, the Teacher and Bestower of knowledge and wisdom; She is Gāyātri—She it is that enables the worshipper who chants vēdic prayers to Her to cross from this shore of bondage to that of liberation. How then can anyone rightly question the correctness of the interpretation of the term mām which the commentator has adopted?

Lastly, as to the commentator's construction of the term aham: Now, in taking it as synonymous with the universal Self, from the mere grammatical point of view even, Hamsa-yōgi has the conclusive authority of the *Geetā* itself, as for instance, in the following verse—*Aham ātmā Gudākēśa! sarva bhootā śaya sphitā; aham ādischa madhyancha bhootāndam*

*anta ēva cha*—Aham, O Gudākēśa, is the Self, seated in the heart of all beings; Aham is the beginning, the middle and also the end of all beings.

Again, in asserting that it is that Self that is the one source of salvation to all, the commentator takes up the only tenable position. For, none can deny that salvation can come only from within, from the Self in the heart and from no other source. Nowhere is this more explicitly put than in the verse which runs thus:—*Tēshām ēva anukampārtham aham gñānam tamah nāsayāmy ātmabhāvasthō gñāna deepēna bhāsvatā*—Hence it is that through compassion, I, the Self (aham) destroy the darkness and delusions born of nescience by means of the Light of the lamp of wisdom existing in thy own Self." It is this all-important fact, that salvation is from within, which is most difficult to realise. And as the *Kathōpanishad*, IV. 1. puts it "*Kaśchit dheerah praṭyagātmānam aikṣaṭ, dvṛṭṭa chakshur amṛtaṭvamichchan*—Rare indeed is that wise One who, intent upon immortality and with eyes turned inward, seeth the Praṭyagātmān." And that is why world-Teachers have at all times endeavoured to impress upon humanity that the salvation of every man is in his own hands. In a charming account (in the form of a novel) of a great One, who went through the tragedy which every soul sooner or later has to undergo and received the illumination that brings with it the peace that passeth the understanding, the vital point under notice is expressed in words which once read or heard can never be forgotten. After his initiation and admission into the Great White Brotherhood ever bent upon serving the world, the hero of the story is addressed by the priest who acts as the hierophant, on the occasion thus:—"Hear me, my brother, there are three Truths which are absolute, and which cannot be lost, but yet remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These Truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them. Farewell...." (*The Idyll of the White Lotus*, pp. 183-184, 3rd edition).

Such being the case, Hamsa-yōgi could not but have construed the term aham as he does, the more so because his commentary is intended for the use of students fully capable of following the inner teachings of the Scripture.

The concluding few lines in the last paragraph would show that it is not meant to suggest that commentators who take the two words aham and mām as referring to Śree Kṛṣṇa do so without warrant. For, the terms themselves do also admit of such an interpretation. Nor is it difficult to see why words capable of such double interpretation occur in this and other similar Scriptures. The simple reason is that all may profit by the teaching to the extent each one's development permits. For example, in this very instance, whilst Hamsa-yōgi's construction will appeal only to the advanced student, it would be otherwise in regard to one who could not as yet rise to the conception of the Deity as impersonal. Another justification for the employment of the term Aham, which covers the actual speaker who is the avatāra on the one hand and the universal Self on the other, is that the former throughout the discourse speaks only in the name of the latter, the supreme Teacher.

As to the interpretation of the ordinary commentator, it cannot result in any real misconception if the representative character of the speaker, just alluded to, is steadily kept in view. Such however is not the case, owing to the mistaken view largely prevalent as to who Śree Kṛṣṇa in truth was. Strangely enough, He is taken to be a direct avatāra of Paramātmā Himself. No one, who reflects for a moment that our globe is but an infinitesimal speck in one tiny world-system out of the countless millions of solar systems in endless space, could help rejecting as absurd the idea that to promulgate on that speck the teachings of the *Geeṭā* at the beginning of the cycle called Kali-yuga, there was nothing left to the Deity immanent in all nature but Himself to come down and do the simple work which it was the duty of the Head of the occult hierarchy in charge of the globe to get performed. Such idea reveals colossal ignorance of the nature of that ineffable universal presence. Be this as it may, it passes one's comprehension how such an erroneous notion continues to be entertained by many in the face of repeated and most direct statements in many parts of the *Mahābhārata* that Arjuna and Kṛṣṇa were avatāras of Nara and Nārāyaṇa alone. In proceeding upon this view of the real nature of the two avatāras, Hamsa-yōgi takes care to clear up a difficulty which is likely to suggest itself with reference to Arjuna in the minds of superficial students. Arjuna's unwillingness to fight, in spite of his duty to do so, and the confusion of mind and forgetfulness, which he says he labours under during the discourse, seem utterly inconsistent with the wisdom and knowledge which cannot but belong to Him as the avatāra of Nara, the constant companion of, and the maharshi engaged in tapas along with, Nārāyaṇa Himself.

This seeming inconsistency is explained away by Hamsa-yōgi by pointing out that Nara was the representative

of humanity and their spokesman—lōka-pravāḍaka and jana-prāṭinidhi, as he is described in *Dharma-deepikā*, I. ii, 102—and consequently, everything in His conduct that seems incompatible with His own exalted personal nature should be taken as reflecting what is true only of the uninitiated soul confronted with the darkness and trials inevitable at such a critical time as the period of transition between the end of one great cycle and the beginning of another. In this view, however, it may be asked why the author made the mighty maharshi, the associate of Nārāyaṇa, appear in the seemingly anomalous aspect in which He is presented in the divine colloquy? The answer is that it was part of that author's most happy plan adopted by him to carry out his object of making the work a household word among the people for whom he wrote—an object which could not have been attained, had the *Geetā* been a mere dry digest of abstruse metaphysic. Now, what has contributed towards the attainment of the author's intention more than the way he has drawn the characters of the two leading actors?—Arjuna, the brave warrior and prince, ignobly refusing to fight at the critical moment and falling into a state of utter despair and despondency which cannot but excite pity in all, and Kṛṣṇa, his life-long friend and relative, bringing him round gradually by love and compassion towards him, by dint of infinite patience from beginning to end, and by reviving his spirit by constant and dignified allusions to his manly characteristics and royal traits implied in the well-chosen epithets used in addressing him during all the time he was made to plunge into metaphysical mysteries? Surely, it is such portraiture of these two *dramatis personæ* which lends to this Book of Books the perennial human interest that has made it the proud possession of man for millenia. To overlook so noticeable a feature of such a composition is sadly to miss its artistic side. And

certainly, credit is due to Hamsa-yōgi for his having called attention to this side of it, though but indirectly, by his pointing out that there can be no ground for misapprehension in the mind of the student on the score of Arjuna's behaviour during the discourse, if it is remembered that such behaviour was only in the character of jana-pravāḍaka, the people's spokesman and their advocate, which Arjuna had to assume in the drama.

Turning from the said little digression, if it be one, it has to be observed that as the view of the two avatāras in question sanctioned by the *Mahābhārata*, is, as already stated, the one accepted by Hamsa-yōgi, his commentary will be better appreciated by students who agree with him than by those who differ from him on the point. And consequently, the former will find much that is original, illuminating and always consonant to reason in the disquisitions of this commentator. Pending their publication, readers of this edition will see that Gōbhila's *Kārikā*, prefixed to the text, contains a remarkably succinct and clear explanation of the gist of each and every chapter according to the arrangement of the *Geetā* here adopted. Furthermore, this *Kārikā* is relied on by Hamsa-yōgi in the commentary and will thus form a useful introduction to the study of the commentary itself in due course.

In the fifty-two verses beginning with the 180th and ending the *Kārikā*, Gōbhila brings to light certain circumstances which might otherwise escape notice. According to his view, the first set of six chapters constitutes the gñāna or cognition group, the second, the sankalpa or ichcha or desire group; the third, the karma or activity group; and the fourth and the last, the yōga or samāhāra or summation group. Again he shows that the 25th chapter, the last but one, sums up the subject-matter of the preceding 24 chapters in regular order; that is to say:—The first verse of this penultimate

chapter deals with the very first of the twenty-four chapters namely, *Nara-Nārāyaṇa-dharma-geetā*; the second verse with *Avatāra-geetā*; the third with *Adhikāra-geetā*; the fourth with *Śikshā-geetā*; the fifth with *Kāraṇa-geetā*; the sixth with *Kaivalya-geetā*; the seventh with *Svarūpa-geetā*; the eighth with *Sādhana-traya-geetā*; the ninth with *Māyā* and *Mōksha-geetās*; the tenth with *Brahma-svarūpa-geetā*; the eleventh with *Brahma-vibhōti-geetā*; the twelfth and the thirteenth with *Prāṇāyāma-geetā*; the fourteenth with *Paramātmā geetā*; the fifteenth with *Akshara-geetā*; the sixteenth with *Rāja-vidyā-geetā*; the seventeenth with *Parama-hamsa-geetā*; the eighteenth with *Sanyāsa-geetā*; the nineteenth with *Ātma-geetā*; the twentieth with *Prakṛti-geetā*; the twenty-first with *Karma-geetā*; the twenty-second with *Bhakti-geetā*; the twenty-third with *Gñāna-geetā*; and the twenty-fourth with *Yōga-geetā*. Furthermore, he points out that the twenty-sixth and the last chapter called, *Brahma-stūti-geetā*, is to be understood as indicative of the very essence of the teaching of the whole Book. The intrinsic circumstances, thus brought to light by Gōbhila, cannot but prove to demonstration that this Āryan Book of Revelation, passed out of the superhuman hands that writ it, exactly as Gōbhila found it and as it is laid before the public, for the first time in this edition.

Among the statements of Gōbhila in this excellent summary of his, those bearing upon four most interesting points are particularly striking.

First of all, the statements regarding the vexed subject of māyā (1) deserve allusion. According to the tenets of the class of great thinkers, among whom Gōbhila occupies

(1) The derivation of the term māyā, according to the authorities of sūddha-dharma, is as follows:—The first letter 'm' represents Brahman collectively (samashiti). The 2nd letter 'A' means the manifested aspect of Brahman as Paramātmā, Ātma and Jeeva, cosmically. The third and

apparently a very high position, there is no unreality at all in what bears this name of māyā. It is a power of Brahman, as real as the rest of Its powers. It is this power which binds the unborn, unperishing and changeless Self to its ever changing material vehicles, wherein that Self undergoes experiences of a two-fold nature, such as the opposites of pleasure and pain and the like. The power appears in three forms spoken of as Daivee-māyā, Ēshā-māyā and Guṇamayee-māyā. The first is the one which relates to the Paramātmā and is the aspect with which His work in the cosmos from the material point of view is effected. It is in this aspect of the Power that mahātmās who have reached liberation dwell and worship the Supreme Cause of all. The second is the instrument specially serving the great purposes of the Hierarchs and of the still higher Beings, who, having attained proximity to Brahman, appear as avatāra-purushas, for the protection of

the last letter 'yā' is the feminine of 'yar' which connōtes the bahu-bavana-mahāsakti or the infinite becoming potency of Brahman at work in the whole of conditioned existence samsara. Cognition of the diverse things seen in such existence without relating them to their cause, the Brahmic potency, is avidyā, illusory nescience, while the comprehension of their cause in them is vidyā or ripe knowledge. As the said avidyā is the first and immediate result of the Self being bound to its material embodiment by Brahman's potency, the character of such a result has become a denomination of the cause itself. In this point of view, māyā is yā mā (that which is not) transposed according to what is called the tāntrik vyutpatti or etymology.

With reference to the statement made above that 'm' represents Brahman, it is to be remembered that that letter is the last and the third in the Praṇava and it constitutes the connecting link between A the self and the not-self. That relation is said to be Nishēdha sambandha first affirming then negating, identification followed by repudiation, pravṛtti succeeded by pravṛtti, bondage by liberation. Thus Brahman's śakti has two aspects, namely the matter—side and the spirit—side, the Upādhi and the life, the former being spoken of in the Geetā as the ashta or the eight-fold Prakṛti and the latter Daivi-prakṛti the Jeeva or the vivifying principle.

righteousness and the re-establishment of dharma, etc., in the worlds. Hamsa-yôgi explains, in the course of his comments that it was in the Ēśhâ-mâyâ form of the Lord that Arjuna saw the Viśvarûpa scene, so marvellous and wonderful, so terrible and awe-inspiring as to compel him to desist from continuing to witness it even with the Divine sight vouchsafed to him for the moment and tremblingly to implore the avatâra to close the scene by reassuming his pleasing and beautiful human form. The third concerns all whose human evolution is still in progress, and who would come under one or other of the four heads of gñâni, bhakṭa, karmaṭha and yôgi. It is this Guṇamayee-mâyâ which gives rise to four kinds of śraḍḍhas or tendencies and dispositions. That which is generated by the sâtviki element is called sâtviki or âtma-parâ-śraḍḍha. It involves devotion to one's Higher self, that is the Âtmic ray in each. Râjasi or samsâra-parâ-śraḍḍha exhibits a strong desire for outward material life. Tâmasi or svaparâ-śraḍḍha induces, thorough identification with the lower nature, coupled with complete non-recognition of the Self. Lastly, the Tureeyâ or mahâ-śraḍḍha, is the synthesising one, the basis of the other three and the best. The transcending over the influence of Guṇamayee-mâyâ is the attainment called Prâpti, the fifth and the highest of the purushârthas. Though the Power, in question, is, at first, the cause of ignorance and actions resulting therefrom, yet, later on, It eventually leads to true knowledge in the man who studies Its workings in himself and the world around him, samsâra, as has been well said, being the greatest teacher. And only through such study of samsâra and the resulting knowledge of the attributes of the Self can the influence of Guṇamayee-mâyâ be conquered. In connection with such conquest, a few more observations seem called for, even at the risk of their being supposed to be trite. That

fact has reference to the capability of the human will to attract or repel as it chooses the atomic elements of which Guṇamayee-mâyâ entirely consists. For example, the moment a thought of a vicious nature is allowed to enter into one's mind, there rush in tâmasik or râjasik atoms and molecules that conduce to the indulgence in, and the gratification of, the thought. But, if attention is turned away therefrom and directed to the good which is the opposite of such a thought, those atoms and molecules necessarily drop off and sâtvik ones take their place. It follows, therefore, that the most effective way of subduing Guṇamayee-mâyâ is to cultivate the habit of exercising the will constantly and steadily, day by day, month by month, and year after year, in eschewing thoughts and emotions appertaining to one's lower nature and in ever dwelling on the high, the pure and the beautiful. Difficult as the cultivation of such a habit may seem, practice will disclose its supreme value. With the growth of such practice, the mind gets more and more steady and when it is stilled during meditation, the light of the Self shines out and leads to that calm which is unshakable and a source of eternal strength. The fortunate man who rules and regulates his life thus is gradually able to realise the golden truth so strikingly and impressively expressed in the following *Mundaka Upanishad*, passage II ii, 8:—

भियते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥

*Bhidyate hr̥daya-granthih ; chhidyantē sarva-samśayāḥ ;  
Ksheeyantē chāśya karmāṇi tasmīn dṛashtē parāvarē.*

"The knot of the heart is broken; all doubts are destroyed; and the effects of past actions are extinguished, when that Purusha, than whom none is higher, is seen. The aspirant who has come to realise the above truth is ever dear to



the aspect of Brahman's power characterised as the Gâyatri, the saviour, which never fails to uplift him. The Lord speaks of it in the *Geetâ* as the Daivi-prakṛti or the Parâ. This has many other names to some of which Gôbhila in verses 97 and 98 refers thus:—Mâ, Mâhêsvari, Sarasvatî, Mahâ-lakshmi, Durgâ, Kâlî, Dakshinâ, Śrêe-vidyâ and Yôga-vidyâ. He adds that the yôgi ever worshipping this Brâhmie splendour, attains to peace and equableness. She is the bestower of every spiritual power, for she is the one fountain-head of spiritual force in all the universes.

Those who think it worth their while to bear in mind the respective functions of the two aspects of Brâhmie power so well analysed by Gôbhila will certainly find the problem of life far less obscure than it would otherwise be to them.

Next, Gôbhila's description of sanyâsa is worth serious attention. According to him, the true sanyâsin is one who, being devoted to the supreme Self, assiduously does everything connected with the turning of the wheel of Life under the unalterable conviction that such action by him is, apart from all personal motives, as indispensable and right as a necessary consequence of the inexorable fact that there is no element of chance whatsoever in the cosmos and that all things in it have their origin in the very nature of the Absolute. On the contrary, he who, subjecting himself to bodily privations and penances, acts from a desire to enjoy the fruits of his work, capable of producing pleasure and pain, is treated as inferior, while he, who neglects any duty of his connected with the wheel of Life, is spoken of as the lowest. It were well that the above wise opinions were shared more in this country and the notion, that the donning of the yellow robe and a life of comparative idleness were roads to emancipation, was at an end.

Thirdly, the explanations regarding the terms Sâroopya, Sâyujya, Sâlôkya and Sâmeepya-mukti afford abundant

ground for the reflection on the part of students who are anxious to obtain really definite ideas regarding the meanings of these terms. Gârgyâyana, in the *Pranava-vâda*, takes these terms in relation to the cosmos in the abstract and explains them from that absolutely broad point of view. Gôbhila, however, restricts himself to our own world-system and bases his explanations upon the fundamental relations existing between the three universal factors of kriyâ, ichchâ and gñânâ. He points out that Sâroopya-mukti is secured by one possessing true knowledge of Brahman through śuddha-karma or work done by way of service to the whole world and which service befits him for the office of adhikâra-purusha or a member of the Hierarchy connected with the world. Sâyujya-mukti is stated to be attained through the union effected with the divine Presence in the part of the world-system in which the mukta is evolving, as the result of śuddha-bhakti or devotion to Eesvara accompanied with constant prayer for the welfare of all according to time and place. Sâlôkya-mukti is the result of śuddha gñânâ or pure wisdom which enables the mukta to function in his gñânâ-dêha to which reference was made in the Foreword to *Yôga-deepikâ*, p. 39 and which is no other than an atom of the akâśic-plane that is capable of boundless expansion and contraction within the Solar system and thus enables the mukta to range over the whole of that system at will. The name Sâlôkya is apparently on the analogy which is perceivable between this grade of mukta and the Eesvara of the system in that with reference to the latter His universe is but an atom pulsating with only a part of His glorious life as pointed out in the scriptural passage:—

“*Pādōsya viśvâ bhootāni tripād asyāmṛtam divi.*”

All beings constitute but a fourth part of Him, the three other parts of his remaining immortal in Heaven.”

Finally, *Sāmeepya-mukṭi* is effected by the *mukṭa* through the power of his *suddha-yōga* passing away altogether out of the five-fold world system in which he had been till then functioning, and entering into the *mahaṭ* or the *anupāḍaka* plane, called also *Gô-lōka* and later on into the *ādi* plane, the highest in the solar system. By such passage into these planes, proximity to *Eśvara*, the representative of Brahman in the system, is reached, and this is the *Paramapaḍa*, the supreme condition according to the Scriptures.

Lastly, verses 174, 175 & 176 of the *Kārikā* deal with a subject, about which very little is understood, owing to the paucity of information bearing on it even in books held in high repute at the present time by those supposed to be possessed of much scriptural learning. Translated, those verses run as follows :—

174. Seekers after Liberation pass on to the step next higher with the seed and *never without it*. The pure eight-fold elements (*ṭaṭvas*) shine in such seed.

175. Progress on the part of an aspirant who has already stepped on to a state higher than that he had occupied previously, becomes possible only through the still greater purity of the seed.

176. Aspirants should therefore constantly strive to purify the seed.

The substance of these verses, in a word, is that the aspirant, who is endeavouring to pass from one stage of his spiritual growth to the next higher than that occupied by him before, should carry with him the *beeja* or seed purified. What is this *beeja*? The answer to this question involves a consideration of certain vital facts connected with the evolution of the human Ego.

(1) That Ego or the ray of *Ātma*, appropriates, at the

very commencement of its passage through matter, an atom from each of the five planes, among others, and continues to hold those atoms unchangingly to the very end of the passage. (1) Those atoms come thus to be spoken of as the *permanent atoms* of the Ego in contradistinction to the countless material particles taken up during each life and thrown away at its termination. Such atoms serve as the centres round which fresh atoms and molecules gather as the ego constructs his different vehicles for use during his repeated incarnations. Furthermore, the aroma of the experiences of each life-period as a whole or, in other words, the essential results of those experiences, become impressed on the permanent atoms, so as to enable them to hand on and impart to the different bodies, that will come into existence during the next incarnation, the vibratory capability of adequately responding to the cravings and dispositions which are likely to be manifested by the new personality during that incarnation. Of course, the storage of experience in the permanent atoms in the vast majority of cases is ordinarily of a mixed character, partly good and partly otherwise. As it is the preponderance of the former that would help towards the ascent to the next higher rung on the evolutionary ladder by the ego, his effort has to be constantly to increase such preponderance and thus to diminish the influence of his lower tendencies.

(1) The distinction between the ego and the personality should not be lost sight of. The former is the reflection of *Ātma* in the *nirvāṇic* body, *ānandamaya-kōśa* and *vignānamaya-kōśa* whereas the latter is the shadow thrown by the Ego on the rather three dim lenses of the *manōmaya*, *prāṇamaya*, and *annamaya kōśas*. This shadow subsists only during the three stages of a single incarnation between the *Bhoo* and *Svar-lōkas*. The Ego has a relatively permanent life and ceases to exist only when the *Ātman* assimilates into itself the essence of the activities of the Ego, in the course of its long evolutionary pilgrimage—an essence which may rightly be spoken of as the efflorescence of ages of eons upon eons.



It is this process of cleansing and purification that is dealt with in the three verses quoted above. The heads, under which purification has to be effected, are, according to a commentator on this *Kārikā*, five—Akshara, Kāraṇa, Ātma, Paramāṭma, and Parabrahma. The meaning of this somewhat obscure statement seems to be this :—The first is the mystic syllable or syllables or beejāksharas to be used for the time being as the special instruments in connection with meditation and the like. The reason for the necessity of the use of such syllables is said to be that appropriate mystic syllables are the best means of access to the Self in the heart of every man. Ākāśa being the highest and the subtlest plane on which the Ego exists, sound, the quality of that element, is what would naturally bring him into direct and actual contact with the Self manifest in him. The next head, Kāraṇa, is defined in the *Geetā* itself as ādiśthāna, karta, karaṇa, karma, and daivam. The first is apparently the various vehicles which form the basis or the field for all action; the second is the personality using those bodies during a particular incarnation; the third consists presumably of the organs known as karmēndriyas and gñānēndriyas; the fourth is the actual life lived; and the last is the particular form of the guṇamayee-māyā—in other words, the particular śraddhā out of the four, namely, the tāmasee, rājasee, sātvicee and the tureeya śraddhas explained in an earlier passage. As to Ātma, Paramāṭma and Parabrahma, the ego's knowledge and comprehension of them has, at every stage, to be enlarged by the constant use of the eliminating process of *Neti Neti*. For, no one, however great, can say he knows all about the Absolute. The *Dharma-deepikā* passages (II. ii. 291-298) quoted in the Foreword to the *Yōga-deepikā* (p. 31) are worth remembering in this connection and they state in effect that even the Seers, whose descriptions of Brahman are accepted as the vēdas, are descriptions only as

each one of them sees It and no more. It is the result of the purificatory efforts of the ego with reference to the five heads of Akshara, Kāraṇa, Ātma, Paramāṭma and Parabrahman that has to be impressed upon the permanent atoms in order to make them clean seeds for the next harvest so that the same may be fruitful. The literal accuracy of the description in verse 174 that the "pure eight-fold *ṭaṭvas* shine in the seed" is confirmed by the testimony of clairvoyants who assert that the permanent atoms of liberated souls, present a most brilliant appearance. Nowhere has this subject been explained more intelligibly than in the passages of the *Kārikā* quoted above. And the explanation helps in understanding certain statements made in regard to the class of liberated spirits spoken of in Buddhist literature as *Nirmāṇa-kāya*, *Sambōhga-kāya* and *Dharma-kāya*. The first, it is observed, drops his permanent physical atom. After doing so he lives in a body made up of subtler matter and carries on, in invisible spheres, his work in furtherance of the evolution of beings, etc., on the globe. The *Sambōhga-kāya* drops all the permanent atoms except the ākāśic, and thereafter functions only on the nirvāṇic plane. The *Dharma-kāya*<sup>(1)</sup> drops the ākāśic atom also, quits the five-fold universe and finds his most exalted vocation on the two higher planes where the forces of *Eśvara* are directly and more fully at work than in the lower ones.

The nature of that exalted vocation is summarised in the 99th verse of the *Kārikā* thus :—"He, having become possessed of Brāhmic powers, by his very nature, enters in the form of pure light upon the duties of protecting the universe." No wonder then, that the hierophant, in the *Idyll of the White Lotus*, observes : "The soul of man is immortal and its future is the future of a thing whose growth and splendour has no limit."

(1) That is why a *Dharma-kāya* is spoken of as a *Nirvāṇee* without remains; while a *Nirmāṇa-kāya* is described as a *Nirvāṇee* with remains.

Would that every one of us lift up our vision and contemplate on the glorious vista open to us and pray daily that the Divine Mother may admit us into her presence, bless us and make us capable of bestowing blessings on world-systems.

From the above discussion of some of the striking points dealt with in the *Kārikā*, it will be seen that it merits the closest study and will prove of the utmost profit to all who would treat it as a book "not to be merely tasted or swallowed but, to be chewed and digested." (1)

(1) The little *Kārikā* included in this edition is, of course, not the only writing of Gōbbhila which we possess. A similar masterly work of his on the *Mahābhārata* is one, the publication of which will be a boon to all lovers of our sacred books. The following verses are quoted from it as they throw the much needed light on the division of eighteen followed in the epic as it is in current use, as also the reasons for the division of twenty four being the more acceptable as the complete one.

शृणुध्वं मुनयस्सर्वे शंभलग्रामवासिनः ।

भारतस्येतिहासस्य चानुबन्धिचतुष्टयं ॥ १ ॥

एतद्विद्विधं भाति वस्त्वाधिकारिभेदतः ।

वस्तु ब्रह्मेति विदंतु तच्च हि त्रिविधं स्मृतं ॥ २ ॥

विषयः प्रयोजनं च संबंधश्चेति बुध्यते ।

विषयो हीप्सितश्च स्यात्संबन्धस्साधनं स्मृतः ॥ ३ ॥

विषयस्साधनं चैव येनैक्यं व्रजति क्रमात् ।

विद्यात्प्रयोजनं तद्वि ब्रह्मविज्ञानमेव तत् ॥ ४ ॥

अतो वस्तुनि योगीन्द्राः त्रैविध्यं चैवमुच्यते ।

गायत्र्याः प्रथमे पादे त्वीप्सितं परिदृश्यते ॥ ५ ॥

द्वितीये च साधनं स्यात् तृतीये चरणे बुधाः ।

ब्रह्मविज्ञानमर्वास्ति सर्वसंहारहेतु च ॥ ६ ॥

Before concluding, a word in regard to the materials used in preparing the present edition for the press is necessary. The manuscript which the Editor had already in his possession,

चतुर्थे चरणेत्वेवं ब्रह्म चैकं हि बुध्यते ।

षोढा त्रयाणां विज्ञाने त्वष्टादशपदार्थधीः ॥ ७ ॥

सत्त्वं रजस्तम इति गुणास्साधनसंभवाः ।

साधनं स्याद्वि संसारस्तस्य स्युस्त्रिविधा गुणाः ॥ ८ ॥

ऊर्ध्वाधस्तृष्टियोगेन धर्मेण हि महर्षयः ।

निवृत्तिप्रवृत्तिनाम्ना च षड्विधास्ते ह्युदाहृताः ॥ ९ ॥

गुणास्तथा विषयजास्त्रयः प्रोक्ताश्च शोभनाः ।

तात्त्विको रासिकश्चैव चैतनश्चेति तान् विदुः ॥ १० ॥

निवृत्तिप्रवृत्तिनाम्नाहि धर्मेण परमर्षयः ।

षड्विधास्ते प्रकीर्त्यते ते प्रयोजनसंभवाः ॥ ११ ॥

शुद्धसत्त्वं शुद्धरजः तमश्शुद्धं च तादृशं ।

गुणास्संबन्धजा ह्येते पूर्ववद्विविधा मताः ॥ १२ ॥

अतोष्टादशपर्वास्याद्भारतः पञ्चमश्रुतिः ।

अनुबन्धिचतुष्टयवार्ता नैवात्र विद्यते ॥ १३ ॥

अनुबन्धिद्वयं चैव भारते संप्रदृश्यते ।

प्रथमं वस्तुनिर्दिष्टं त्रितयं परिबुध्यते ॥ १४ ॥

द्वितीयोसौ च तद्विद्वानधिकारी रहस्यवित् ।

विषयः परमात्मास्यात्तथात्मा जीवनामकः ॥ १५ ॥

विषयादीनि वस्तूनि बुध्यन्ते प्रणवेन हि ।

ब्राह्मे पादे तुरीयेच गायत्र्याः परमर्षयः ॥ १६ ॥

तुरीयं परमं ब्रह्म सौरचक्रविभूतिमत् ।

सृष्टिः स्थितिस्संहतिश्च गुणास्ते ब्रह्मणो विदुः ॥ १७ ॥

was a copy made many years ago from the manuscript of Svâmi Yôgananda who is evincing much interest in the publication of this and other works hitherto known only to the

तुरीयपादपद्धत्या भारताख्यानमुत्तमम् ।

चतुर्विंशतिपर्वास्ति बन्धिलक्षप्रबंधकः ॥ १८ ॥

मूलभारतमाख्यानं चतुर्विंशति विक्रमम् ।

प्रणवानमंत्रामातास्यात्ततो विद्या यथाक्रमं ॥ १९ ॥

ततस्सारमुपाख्यानं भारतं परमामृतं ।

चतुर्विंशतिसाहस्रग्रन्थसंख्याभिर्मंडितम् ॥ २० ॥

It will be sufficient for the purposes of English readers to state the substance of the verses instead of translating them. That substance may be expressed thus. Only two matters are dealt with in the *Mahâbhârata*. They are Brahman and the adhikâri or aspirant. In this connection the former has to be looked at in three ways, (1) as the object of the aspirant's pursuit, (2) as the means for the attainment of the object and (3) as the fruition. Taking the means first, it is samsâra, conditioned or cyclic existence. The three gunas working in it are, satva, rajas, and tamas, rhythm, mobility and stability respectively. With reference to the two paths of pravṛtti—forthgoing, and nivṛtti,—withdrawing, the said three qualities become six, failing under the two heads of adhâ-dṛshti and oordhva-dṛshti, the downward and upward creations or evolutions. Next from the Object of pursuit itself, which is two-fold as Paramâtma and Âtma that goes by the name of Jeeva, there proceed tatvikam—active proclivity, râsikam—desire proclivity and chaitanam—cognitive proclivity. These again double themselves in relation to the paths already mentioned. Lastly, with regard to fruition, which is no other than the attainment of the knowledge of Brahman, there come into existence śuddha or primary satva element, śuddha or primary rajas element and śuddha or primary tamas element, and become duplicated for the same reason. The resultant eighteen are dealt with in the eighteen parvas or sections of the *Mahâbhârata*. These eighteen, however, constitute but the three feet of the Gâyatri, which originating from the Prapava becomes in its turn the Mantra-mâtâ or the mother of all knowledge, sciences and arts. But Brahman, the One in its samashti or undivided

members of the Śuddha-dharma-maṇḍala to which he belongs. The Editor's said copy has been carefully compared with two others lent to him by Svâmis Śankarânanda and Bhavânanda, both of whom are also members of the said Organization. Furthermore, all the manuscripts have been checked with reference to a palm-leaf hand-book, nearly half a century old, containing the first few words of all the verses of the *Geetâ* in the order in which they stand in the present edition. This hand-book belonged to the Editor's maternal grandfather, Tiruvêlundoor Bhâshyam Tiruvênkatâ Châriar, an erudite and versatile pandit, a friend and relation of Paravaṣṭu Rangâ Châriar, the greatest Samskr̥t scholar of his time in this Presidency and the author of a remarkable Samskr̥t lexicon, of which unfortunately but one small part dealing with the letter 'A' has appeared in print. The manuscript of Gôbhila's *Kârikâ* used by the Editor was kindly lent to him by one of the Svâmis occupying a very high position in the Organization. It will thus be clear that much care has been taken in making the present edition accurate and reliable, and it is hoped that it will have a wide circulation.

M. R. Ry. S. Rm. Ct. Pêthâchi Chêttiâr Avl., the Zemin-dar of Ândippatty, has, as might be expected, accorded the most liberal support to the undertaking and has desired us to place at his disposal not less than 2,000 copies of the work for free distribution among worthy students.

aspect, possessing like the sun, as it were, the glorious power of creation, preservation and disintegration, forms the fourth foot. Consequently the *Mahâbhârata* of 24,000 ślokas falling under four divisions or groups, being the one originally composed, is the more preferable and it is this part of the work of Vyâsa that is regarded as the very essence of the fifth veda. This name as shown elsewhere has been given to the *Mahâbhârata* for the reason that it points the way to the fifth and the greatest of the purushârthas, namely, Prâpti which leads to the supreme state of Brahma—sâmeepyam or proximity to Brahman.

M. R. Ry. Rao Sahib Calavala Kannan Chèttiār Avl. of Messrs. King and Co. Madras has also, out of his well-known generosity and love of Aryan wisdom, been good enough to order 1,500 copies to be placed at his disposal for a similar purpose. M. R. Ry. P. L. S. Shanmukham Chèttiār Avl., of Murayoor, Ramnad District, has, through a desire to disseminate the knowledge of the contents of the present edition, taken 500 copies. We cannot give adequate expression to the obligation we are under to the said gentlemen, for the kind patronage thus extended by them towards the carrying out of the object which the great Ones have in view, in causing the publication of this *Geetā* and other similar sacred books in forms hitherto not accessible to the general public. The encouragement received at the very outset of our new undertaking argues that the intention in bringing out this edition will be soon realised. It is needless to say that that intention is to place the *Geetā*, according to its true and original arrangement, within the reach of the poorest man, as may be judged from the nominal price of four annas charged per copy—a price that, even with reference to the mere cost of printing the edition, leaves a deficit which we are in a position to meet from a donation of Rs. 500 given by M. R. Ry. Rao Sahib Kannan Chettiar Avl. himself last year and which we take this opportunity of gratefully acknowledging.

It should be added that the wish of those at whose instance the present edition is issued will be carried out in the sense in which they want it to be done, *only when the Geetā, as here arranged, is translated into English, according to the acceptation of Hamsa-yōgi* and placed within the reach of all through the medium of that modern *lingua franca*. And steps are being taken to give effect to such wish of theirs. This English version, which it is the ambition of those that are concerned in this good work to place before the reader as soon

as practicable, will contain translations of Hamsa-yōgi's splendid preface and Gōbhila's *Kārika* both of which are worthy of as careful a study as the teachings of the Lord Himself.

Of course, it is hardly necessary to say that the Editor fully realises that the present edition of the Samskr̥t text may meet with much opposition at the hands of those who look upon all change whatsoever as necessarily evil. Such opposition, however, has to be encountered with reference to every effort to revive truth; and the right course, in cases like the present, is to proceed on the firm conviction that that truth will prevail unless the particular time chosen for its revival is inopportune. The custodians of the literature, which it is now sought to bring to light, hold that the time for the commencement of the work entrusted by them to the Editor is ripe. The satisfaction which he derives in carrying out their wish, he considers as ample reward for his labour of love; whilst the unpopularity, which that labour is likely to expose him to in certain quarters, cannot hinder him from performing his self-imposed task to the best of his ability and power. For, he recalls to his mind the reproof, gently administered three centuries back by the saintly author of *Upadēśa-raṭṇa-mālā* to his hostile critics in the lines which run thus:

கற்றோர்கள் தாமுகப்பர், கல்விதன்னி லாசையுள்ளோர்  
பெற்றோமென வுதந்து பின்பு கற்பர்—மற்றோர்கள்  
மாச்சர்யத்தாலிகழில் வந்ததென் ? நெஞ்சே ! இகழ்க்கை  
ஆச்சர்யமோ தானவர்க்கு ?

"The learned will rejoice themselves, and they who are eager to learn will say with delight: 'Here we have got it' will then study and ponder over it. O my heart! what matters it that others speak ill through malice? Indeed is it not their very nature, to speak so?"

Lest the need for the above remarks be questioned, it may be well to say that the justification for them lies in the fact of the attempt to disparage the Editor's work persistently made by some who ought to know and behave better—an attempt however which only brought patronage and support from enlightened friends who have been able to see the value of that work in the interests of the sacred science. For the information of those friends, it may be stated that he has been desired to publish, as circumstances permit, four other *Geetās* each modelled on the *Gāyatrī* and consisting of twenty-six chapters all of profound interest: 1. *Śruti-geetā* contained in the *Taittīreya-aranyaka*; 2. *Brahma-geetā* contained in forty-nine Upanishads enumerated in the Editor's preface; 3. *Ārsha-geetā* contained in *Rāmāyaṇa* to which reference has already been made in an early part and 4. *Śuddha-geetā* contained in *Dēvee-bhāgavata*, not the book current by that name, but in a work purporting to be a report of a dialogue between *Yōga-dēvi* and Lord *Nārāyaṇa*.

This humble attempt, to arrest the eyes of intuitive students to our great scripture in the form in which it is presented here, will fail in its purpose if the Scripture's truest claim to their attention is not pointed out directly and emphatically. That claim rests on the totally unsectarian character of the Scripture from every point of view. Its creed, as *Hamsa-yōgi* himself observes, is none of the numerous cults which have exercised sway over the minds of the different sections of the community from time to time. Its object is not, in the words of *Hamsa-yōgi*, to support *Vaishṇavam*, *Śāktam*, *Śāmbhavam*, *Bouddham*, *Kāṇādam*, *Sāṅkhyam*, *Yaugikam*, *Tāntram*, *Vēdāntam* or any of the other special cults. On the contrary, it is the perfect exposition of the most perfect system of philosophy, ethics, religion and morals, — *śuddha-dharma*. Its subject-matter is *Parabrahman* (the Absolute) in both its aspects of

transcendence and immanence. In the exposition of that subject-matter with the use of the Supreme symbol, the *Pranava*, the mono-syllable *Om* represents the *samashti* or the collective view of it and the three letters of which that syllable is made up represent the three ultimate sources of everything in the whole of the cosmos. As already observed in a previous paragraph, *A*, the first of those letters, stands for that One Self immanent in everything and of which all other selves are but reflections; the second letter *U* stands for the root-element from which the matter furnishing the vehicles for all manifested entities is evolved; the third and the last letter *M* stands for what constitutes the relation between the Self or the subject on the one hand and the material vehicle or the object on the other; this relation possessing the very peculiar characteristic of being a relation by negation (*nishēdha-sambandha*) and of which the best expression is contained in the logia "*Aham Eṭat-na*—I-This-not." In the practical investigation and understanding of the subject itself, *Brahman*, the instruments to be used by the investigator are the three faculties possessed by one and all, namely, the power of cognition (*gñāna*), will or desire (*ichchhā*) and of activity (*kriyā*) which last means the giving of final concrete expression to the promptings of the second with the aid of the first. The merits of this *śuddha-dharma* have been summed up by the Lord Himself in the following weighty and comprehensive words: *rāja-vidyā*—kingly science, *rāja-guhyam*—royal Mysteries, *Pavitram idam uttamam*—supreme purifier, *pratyakshāvagamam*—the teacher of the means of direct realisation of bliss, *dharmyam*—consonant to the law of the righteous, *susukam karṇam*—pleasant and facile to follow, *avyayam*—productive of unperishing results. It will thus be seen that this *śuddha-dharma* is in no way an artificial system but has its foundation in the very nature of man

and the universe. It cannot therefore but appeal to all temperaments, of the gñānee—the philosopher, bhakṭa—the mystic, the karmāṭha—the philanthropist, desirous of actively serving his fellow-beings; not excluding the mute brethren of the animal kingdom: and lastly the rāja-yōgi, the true man of science, who, in addition to investigating external nature, in both its visible and occult sides, fathoms the depths of his own inner spiritual nature, sees face to face the deity in the heart—śamyak-darśanam—and becomes immortal by bathing in the light of that eternal Mahā-chaitanyam which, emanating from Him, animates all existence. Surely this is the one system of thought and life that can conduce to the practice of universal love and the realisation of that dream of all great souls, universal brotherhood.

As these last words had not dried up their inky freshness, there came to hand certain musings of a young and dear friend, Mr. V. Sundaram, affording pleasant proof of the timeliness of the endeavour to diffuse and popularise the knowledge and study of this system of universal philosophy and religion. For, these musings which show the quest which that philosophy will answer, and the thirst which that religion will quench, are pressing upon budding minds like his, capable of true spiritual bloom. And so, this Foreword cannot more fittingly close than with those graceful lines of his, breathing sweet devotion unto the God whom they invoke, and concluding, as they do, with the noble prayer which must be in the lips of all humble seekers after Him who is the Fountain-head of infinite Love and Wisdom :—

Oh God, that seems to have a life and yet no life,  
For dwell'st Thou not in lifeless things as well ?  
How wondrous dost Thou seem what Thou art not !  
And yet Thou art what both Thou seem'st and art !

What is too small for Thee or what too great ?  
Yet great and small are but of Thine own make.  
Can'st Thou be known in full or part alone ?  
To have known Thy part, is't not to know Thy whole,  
Sith, in parts diverse, Thine all is manifest ?  
Thine own existence dost Thou feel or no ?  
Or dost Thou know Thyself to know not Thee,  
Consciously, unconsciously of Thine own extent,  
Yet feel'st all things in Thee, Thyself in all ?  
Thou wondrous Thing of contradictions strange,  
Where meet extremes and stranger contrasts blend  
In perfect harmony and 'stounding peace !  
Thou great Task master, stern relentless Judge,  
And yet our kindest Friend and gentlest Aid,  
Thou emblem of sweet mercy and of love,  
Art Thou a myth to be so strangely true ?  
Or Truth itself confounding to behold ?  
An idle fabrication of the mind ?  
A seeming something with no truth within ?  
What can be truer, more assuredly real,  
Than what inspireth most, uplifteth most ?  
The very thought of Thee elevates our minds  
And fills us with an unknown reverence  
We know not whence, but beaming out from Thee !  
Then how much more Thyself can'st lift us up !  
Thou one Reality, eternal Truth  
That hast had neither birth nor shalt have death,  
Accept my prayer, my poorly lisped praise.  
This boon I ask, this only boon I crave,  
" Oh teach me but to know and love Thee more "  
This is all I wish and all I need to wish.

ŌM TAT SAT.



# BHAGAVAD—GEETA

TRANSLATION OF THE PREFACE OF

PANDIT K. T. SRINIVASACHARIAR

BY

T. B. RAJAGOPALA IYENGAR, B.A., (HON.)

WORTHY MEMBERS OF SUDDHA DHARMA MANDALAM,

It is well-known to you that when on the field of Kurukshetra, the battle of the Bhārata had begun and the ripe hour was in the throes of a new rebirth, Arjuna lost his nerve, his self-consciousness and his strength for the high issues of the moment giving way before the flux of sympathy, which as man's representative and the elected spokesman of his cause, he felt for human vicissitudes; to rise above which weakness and learn the great Truth, he sought as his sole hope of solace, the lotus feet, much adored by Yōgins, of Śrī Kṛishṇa; upon the which, that prince of Yōgins and manifestation of Nārāyaṇa, the Lord of Baḍari, spoke unto him the

*Bhagavad-Geeṭa*, to cure him of the faintness that beset his heart and instruct him in the Truth.

Such is the *Geeṭa* which the Śuddhas hold up and revere and it consists of twenty-six chapters; it is made up of as many *geeṭas* (twenty-four) as there are letters in the *Gāyatri*, each letter of which signifies 'one *Taṭva* or element. Reckoning up the verses, the *Geeṭa* contains seven hundred and forty-five stanzas. We say seven hundred and forty-five stanzas on the authority of the *Mahābārata* itself which in the last chapter of the *Geeṭa-parva* incorporated in *Bheeshma-parva*, says "The Lord, *Kṛishṇa*, spoke six hundred and twenty stanzas; *Arjuna* spoke fifty-seven; *Sanjaya*, sixty-seven; and *Dhṛtarāshtra*, one. These together make the *Geeṭa*." Concerning the twenty-four *Geeṭas* it contains, *Gōbhila*, speaking on the *Ādiparva* of the *Mahābārata*, says "*Pravṛtti Dharma* or the *Dharma* of Forth-going involves the *Taṭvas*; likewise, *Taṭvas* mark *Nivṛtti Dharma* or the *Dharma* of returning also. The ten senses, the five material elements, the *tanmātras* or the properties of the atoms of these elements, *Mula-prakṛti* or the element of the monad or *Ātman*, *Mahaṭ*, the element of intuition, *Manasa* or the mind and *Ahankāra* or the I-concept—these are known as the *Taṭvas*. The *Taṭvas* are at the root of all *dharma*s; and men in cyclic life must know that into all arts and sciences these *Taṭvas* enter and that sciences get divided and classified according to the *Taṭvas* in them."

These twenty-four *Taṭvas* are also the theme of the *Bhagavad-Geeṭa*. This is evident in the *Anu-geeṭa parva* or the *Parva* of the sequel to the *Geeṭa* where

Śrī *Kṛishṇa* refused to gratify *Arjuna* in his wish to hear the *Geeṭa* a second time, in the following words:

"That was, Oh *Arjuna*, the most perfect expression by far, of the way to know *Brahman*. The strong inspiration of *yōga* was on me, when in those terms I described *Parabrahman*. Never again can I speak the *Geeṭa* in full. However, I shall now relate to you the *Itihāsas* or sacred histories connected with that subject"; and began those discourses of the *Anu-geeṭa-Parva*, cited conversations of the great men of old, in which the purport of the *Geeṭa* was developed and amplified. *Kṛishṇa* and *Arjuna* conversed as master and pupil. Said *Arjuna* once "Talk to me of *Parabrahman*, the Supreme among all which man ought to know. By your grace, my mind has come to delight in talk of the subtle (the higher)" Śrī *Kṛishṇa* answered "I shall now give you a true account of the *Taṭvas*, all of which occur in everything, together or separately. The great self, *Mula-prakṛti* or the element of the Self, the I-concept, the ten senses, the unique sense of the mind, the five great material elements and the properties of their atoms—these, twenty-four in number, are known in the *Vēdas* as the *Taṭvas*. Of all, he becomes strong who knows all about the *Taṭvas*, their beginning and their end. Oppressing doubts never come to him. One who truly knows the *Taṭvas*, their characteristics and cognate spiritual influences, shakes himself free of sins and bondage and enjoys the pure worlds." There is no doubt that when Śrī *Kṛishṇa* thus began with expounding the *Taṭvas* and what comes of knowing them, He sought to make it clear that the *Geeṭa* which he had already spoken (and whose



teaching he was now proceeding to amplify) dealt in the main with the *Taṭvas*. In the same chapter come the words, "The sciences are four; the castes are four; the *aśramas* or stages are also four in number; and the wise state that the One *ḍharma* has likewise, four *Pāḍas* or feet;" there are other passages which sort the *Taṭvas* also into four smaller groups and give the purposes served by such division; also each group is called a *Pāḍa* or foot, and, to know the *Taṭvas* is to know *ḍharma*. Knowers of the Truth reverently accept the classification of all sciences and arts treating of *ḍharma* according to the letters in the *Gāyaṭri*; that in all arts and sciences are found the teachings of the *Gāyaṭri*, and, that all of them have four *Pāḍas* or feet.

A relation in characteristics between the *Geeṭa* and the *Gāyaṭri* is suggested in the following verse in the last chapter of the *Geeṭa-parva* in the *Mahābārata*: "While *Geeṭa*, *Gangā*, *Gāyaṭri* and *Gōvinḍa*—these four names that begin with a *Ga*—reign in our hearts, there is no rebirth in store for us." This statement raises the following inquiry. Since the *Vēḍas* say that *Gōvinḍa*, the Lord of the Self, is an object of worship as well in his other aspects and attributes (as *Gōvinḍa*), the name *Gōvinḍa* is not uniquely the name for adoration. Indeed, no such limitation is intended by the revered writer of that verse, for otherwise, this other statement from the same *Mahābārata*, "The *Geeṭa* alone must be well sung and studied; of what use are other dilatory *Śāstras*?" would be contradictory. As a matter of fact, in the stanza under discussion, the four objects are brought together because two of them have sprung from

the other two and a relation of source and offspring exists among them; and, more than bringing these four words together because of the chance alliteration they possess, it appeals to the wise to justify their association from a consideration of their sense. The *Geeṭa* and the *Gangā* or the mere invoking of their names, secure the higher to all the world and hence their power. Now the *Gāyaṭri* and *Gōvinḍa* are the sources of these; therefore are they justly celebrated. Just as the *Gangā* that streamed from the feet of *Gōvinḍa* bears the sinner over to the other bank, so also can the *Bhagavad-Geeṭa* that from the feet of *Gāyaṭri*, has taken its being.

Speaking of the *Bhagavad-Geeta*, the twenty-four *Geeṭas* it contains and the teaching of the *Gāyaṭri* which it promulgates, *Nārada* says, "In the *Geeṭa* are allotted the offices of all. The *yōgin* *Kṛishṇa* recounts in the *Geeṭa* which expounds the teachings of the *Gāyaṭri*, all actions, that after the stages of thought, and wish, duly come to the striver; and the *yōgic* fruit thereof, of synthetic aspect, that bestows great purity and is extolled by *yōgins*. Therefore should it be understood that the *Geeṭa* is the divine *Gāyaṭri* itself. The *Gāyaṭri* is the cow of plenty, yielding all desires; its four-dugged udder, the quartette of the groups of six letters; its milk, the *Geeṭa* and *Nārāyana* himself, the herd that milks it. *Arjuna*, the *Nara*, the representative of mankind, drinks of this milk. The five senses of action, the five senses of knowledge and the five instruments thereof, the five material elements, the mind, the faculty of intuition, the Self and *Mulaprakṛti*—all these, twenty-four in number, are

represented by the letters of the Gāyatri. Praṇava, the twenty-fifth Taṭva, is known as the Puruṣa, immortal and ubiquitous, the all-formed, nearest in the hearts of the wise. The four-footed Gāyatri, say the sages devoted to dharma, is the mother of arts and Praṇava is their father. For the well being of this couple, the world is told, is Suddhādharma. The twenty-four geetas are the twenty-four faces of the Gāyatri. The great Kṛishṇa, prince of yōgins, has spoken five hundred and seventy-six verses in these geetas."

Now many are the faiths of men, that have risen to the need of various times, various places and various communities with various habits and instincts. "From time to time," said Nārāḍa, in Anushtāna-Chandrika, to Charbatī, "Oh Charbatī, through many ages, sacred histories, traditions and other Śāstras (or sciences) have multiplied a thousandfold. The Vēdas themselves are seen to have kept pace with this increase. Hear the truth about it. The utility of Śāstras or scientific treatises consists in how they ordain human life and conduct. The great dharma which protects the world accommodates itself to suit each age. Knowers of the secret Truths assert that there is also only one great art in all that concerns the world's good weal. However, for Brahma, Viṣṇu and Śiva, the art they liked was the instrument they wielded. Hence have the arts become diversified with the various times and places. Intelligent men that grasp the truths which each various art inculcates, achieve in various ways, the fruits they desire." The Mahābārata comments on the diversity of Śāstras, thus:—"Many and varied are the sacred histories, together

with their commentaries; and also, the Śrutis or the Vēdas." But, if there is one Śāstra which is immutable for all time, is the source of all faiths and creeds and cognises the true form of the eternal Parabrahman, the all cause, the Geeta is held to be such a Śāstra. In Sanātana-Dharma-Deepika, Nārāḍa says "The wise have found in the Geeta the one art which is man's teacher all his life, rising to the calls of various times, places and conditions; which is eternal, the property of all worlds alike; which is neither obscure nor devious; which confers on men the feeling of undivided sameness and holds promise of happiness in this world and the next. This Śāstra is not Vaiṣṇavite; it does not uphold the propitiation of Śakti. It is neither Śaivite nor Buddhist nor does it belong to the Kāṇāḍa, Sāṅkya or Yōga system of philosophy. It is not a piece of Tantric literature nor Vēdānta philosophy, nor is it by itself the expression of any new creed. This Śāstra has been called the pure and as such have the ancient great sung of it; it is worthy of assiduous cultivation by all men in cyclic existences." Śrī Kṛishṇa himself referred to the fact that the Geeta proclaims the eternal Dharma, in the following words of the Anu-Geeta-parva of the Mahābārata: "Oh Pārtha, I made you hear, I made you learn this eternal secret, this living Dharma, and the deathless worlds, besides. It gives me deep displeasure that you should have neglected all this." It is a true and legitimate conclusion, therefore, of the hierarchs of Suddhādharma, who seek liberation and desire to realise the true form of the Pure Brahman, the eternal, and the cause of all, that the Bhagavad-Geeta teaching as it does man in cyclic life in

selecting and adopting dharmas and instructing him according to the call of each place, time and condition, is the fit possessor of the attributes enumerated above.

Arts and sciences are the slaves of time, which throws some out and develops others in its march. Gōbhila says "Time lays open gaps, strays, and derangements in the structure of all arts and sciences of this earth. It is the duty of the great sages to rectify such defects. Some sages there have been, the exponents of the various religions, who made the emendations they introduced into all old works, the vehicles of their own views and ideas; studying these works so improved, great men of the past, lost in the bigotry of their own opinions, could never know the Truth. But other great souls that expound the real Truths know the Brahman in its ineffable verity and ascend to the higher seat." The Mahābārata itself refers to the Khilas or the mutilated, portions of ancient works, thus, "The story of Hari, a narration of future happenings, is, in the strayed portions, told through twelve thousand verses." This statement gives birth to the following objection—Why should there be mention of mutilated and fugitive portions in the Mahābārata, a work which the great Vyāsa compiled and which through all time has kept itself whole and unbroken in its make up? The Śuddhas, however, attribute to time and other reacting causes, the weathering and derangement in all old works compiled by the divinely gifted of the past; and it is known that aided by the divine Nārāyaṇa they have set right their imperfections and have kept them intact. And it will be clear from Hamsa-yōgi's fifteenth introduction to the

Mahābārata, how the Mahābārata itself came to pay, how the Jambuka and other Brahmanās were the fragments that separated out of their places and how the Śuddhas have carefully revised and restored it. All should know that the great Śuddhas of old realised the inevitable damage that time did to all old works, and have repaired, revised and remoulded them for the common benefit of humanity.

But enough of this. Now, for centuries, the *Geeṭa* has been known to consist of only eighteen chapters; as such indeed did the great men of yore who interpreted the *Geeṭa*, Śankara and others, together with their followers, accept it. Had they been aware of this other *Geeṭa* prized by the Śuddhas, would not they have made in their works at least a single reference to it, were it only to disagree with its drift and teachings, refute and condemn it, and thus strengthen the cause of their own doctrines they expounded? Therefore those that rely on authoritative sources should approve of such a work as this *Geeṭa* of the Śuddhas. To such a view, the reply is—this wrong notion but abuses the thinker; for if the works of the divinely gifted Śankara and other great men be considered as the only authoritative books, it cannot yet be made good that the Śāstras older than these have not efficiently legislated for human conduct and endeavour and therefore have no claims to be documents of sacred authority; for what Śāstras, other than these, have Śankara and others drawn from, to support the doctrines they were stating in their writings? Indeed, fair critics say otherwise, as follows:—The great men of old, high-souled protagonists of the several cults and mighty

philosophers, did not, in polemical argument, advance the idea of the one pure and eternal Dharma, in which are the seeds of all faiths and creeds; since, it would not have served to set off the sectarian doctrines they might enlarge upon, to describe alongside the single, seminal dharma that is at the root of all sects and faiths and the knowledge of the oneness of everything. Further, they did not care to commit their most intimate doctrines, the subtlest Truths, to the mere treatises they wrote. Moreover, on them lay the great duty of teaching the art of knowing Brahman in such ways as would best answer the call of particular times, places and prevailing conditions. Only to those worthy high-minded aspirants, seeking to learn the above-mentioned, eternal and pure Dharma, the knowledge of which comes after the grasping the secret of all religions, only to them did the philosophers and seers of the past, the propagators of all learning, avow that their writings were treatises or text books for beginners, in words such as the following: "Out of our dalliance of children do we devise to instruct them. After having wandered through untrue paths, man will well enjoy the attainment of the Truth." Wrongly do some sages, aware as they are that Brahman is of manifold aspect and form, yet because they are fanatically attached to the particular aspect or form in which they reverently conceive and adore Him, arraign any other form or aspect in which Brahman is invoked and also the methods such as meditation, knowledge, etc. of worshipping Him in that aspect or form. The true or sound way would be for men to realise and accept that there is one Dharma, the eternal all

cause. In this manner does Hamsa-yōgi define in *Khanda-Rahasya*, the false or the untrue or the unsound and the right or true. Dharma is dual as the Forthgoing and the Returning or the Renouncing. All dharmas talk of one and the same Brahman. Many activities spring from the prompting of dharma; and there are two ways of performing all actions. It must now be abundantly clear that it is against all argument to say that the *Geeṭa* of the *Śuddhas* cannot be authentic simply because great men of the past have not referred to it, in works mainly controversial, where they sought to confound their opponents by loudly setting forth their own doctrines. In Śankara's own work, in the foreword which he has prefixed to his commentary of the *Geeṭa*, it can be proved conclusively that the portion of the text from "*Nārāyana* is higher than *Mūlaprakṛiti*," to "To explain which I shall now attempt," suggests, though slightly, both in expression and drift, the most secret teachings of the *Geeṭas* from *Naranārāyana-Dharma-Geeṭa* to *Yōga-Geeṭa*. Also, a study of the holy Śankara's book shows that he could have written only that part, in the work that goes by his name, that begins with '*Nārāyana* is higher than *Mūlaprakṛiti*, and ends with 'To Explain which I shall now attempt'; that other much criticised parts of his book have not come from his own pen and it is well-known that *Śuddhas* of more modern times have carefully preserved his commentary on the *Geeṭa*. Fuller detail on this subject is available in the foreword of the *Khanda-Rahasya* of the commentary on the *Geeṭa*. Suffice it to say that this *Geeṭa* of the *Śuddhas* can no longer be rejected or disapproved by the champions of authenticity

In the first chapter of this Geeta, Śrī Kṛishṇa enjoins the acquisition of Brahma-Śakti, the all-important and necessary factor, for all men in cyclic existences together with their masters, to secure such activity as would best suit their natures, the particular times and places and also be fruitful of great prosperity. He then discusses the necessity, on the part of the aspirants endowed with the Śakti and engaging in action, of selection of the dharma-vidyās or arts teaching dharma, arts that would most appropriately and fully respond to the call of the times and the places. Then are described the characteristics of the apt pupil or aspirant; and the acceptance of him by proper preceptors, a step important in all functions and forming part of Brahmic investiture. The next twenty-four chapters from the second onwards form a clear well arranged account, with explanations of secret teachings, of the twenty-four Tatvas which are basic in all endeavour, which men in cyclic life, according to their natures, inclinations and instincts, enter upon; the divine Vāsudeva here speaks also of the Purusha or agent that controls each of these Tatvas. The last chapter, the twenty-sixth, sings the hymn of the Adored Lord, Śrī Kṛishṇa, Parabrahman manifest; the Adored Lord whom Arjuna with deep gratitude, and with the spiritual insight born of those holy utterances which with the eagerness of the apt pupil he had devoured, invoked; the Adored Lord, revealed by the great hierarch Brahma to all hierarchs that, on the eve of the speaking of the Geeta, had thronged desiring to know the Truths; whom the great Yōgin Sanjaya, possessing the divine vision or sight secured to him by his own sinless life, realised by means

of his sound gifts and described to the pitiable king Dhṛtarāshtra who was sightless from birth, blind to all distinction of the real and unreal, being and nonbeing, and yearned for the light of the Truth.

Nārada says: "The Yōgin Śrī Kṛishṇa divided into twenty-six chapters the Geeta which he spoke so long ago. The first and last chapters of that book deal with Praṇava, the mighty spell. Their true import is as follows. The divine Brahma-Śakti of the Praṇava which is known as the earliest of arts, is called the first Tatva. The second Tatva is the art of science of cyclic existence; the third is the great Purusha or agent who possesses the characteristics of the Supreme Self and who with the bright lamp of knowledge, dispels the darkness of ignorance. It is the duty of the wise first to set to enquire about these Tatvas, secondly meditate about them and lastly to realise and obtain them. The Praṇava at the end (of chants) stands for the eternal one cause, the source of all, possessing the distributive and the synthetic aspects, whose form is the universe, who resides in the heart, who is all-transcending and who is both the Self and the Not-Self. Its Tatvas are four in number. Hear what they are. Thought, wish, activity and Samāhāra or Yōga are the four Tatvas which are used to secure knowledge, meditation, action and superior knowledge or insight. In this manner, the twenty-sixth chapter describes the Supreme Brahman. To such effect is the teaching of the first and last chapters of the Geeta."

The preceptors of Śuddha Dharma have distributed the contents of Bheeshma-parva in the following way. The Bhagavad-Geeta has been placed by Vyāsa in the sixth

parva known as Bheeshma-parva, of the Mahābārata. Bheeshma-parva in itself contains four sub-parvas, which are mentioned in the following verses of the Ādi-parva, "First is described no land of Jambu. In the next parva the great sage bestowed on Sanjaya the gift of divine sight. Next follows Bhūmi-parva, the parva of lands and countries, together with long accounts of the mythic archipelago. The next parva is the parva of the Bhagavad-Geeṭa. The killing of Bheeshma follows after." The Mahābārata reckons up the chapters and verses in Bheeshma-parva thus:—'This parva consists of a hundred and seventeen chapters; its verses number five thousand eight hundred and eighty-four.' Gōbhila Kārika or Gōbhila's critique on the Mahābārata thus gives the number of chapters in each sub-parva: "The great sage wrote the first parva in eight chapters: the second parva consists of a single chapter; the third parva, of thirty-three chapters and the fourth, of seventy-five chapters." The following is the table of contents of Bhagavad-Geeṭa. The six chapters from 'The learned Gavalgani' to 'These squatlrons . . . the great man' narrate the disposition of the forces of the Kurus and the Pāndavas. From 'In the holy field of Kurukshétra' to 'Where Krishna, the prince of Yōgins, is,' are the twenty-six chapters constituting the Bhagavad-Geeṭa. Then follows the final chapter eulogising the splendour and might of the Bhagavad-Geeṭa. Now on the authority of the Mahābārata itself, the Bheeshma-parva should have four sub-parvas, a hundred and seventeen chapters, five thousand eight hundred and eighty-four verses. But in no available recension of the Mahābārata does not above reckoning hold. This

perplexes all earnest students of the Mahābārata, that have implicit faith in authentic utterances. Now there is the Mahābārata of the Śuddhas, a book which has been weeded of all such defects. The Geeṭa of the Śuddhas, says Hamsa-Yōgi, in his commentary of the Geeṭa in Kāṇḍa-Rahasya, is no other than what is enshrined in this correct Mahābārata of the Śuddhas. Naturally, the burden of the Geeṭa of the Śuddhas is to set forth the doctrines and methods of the Śuddhas.

The Geeṭa of the Śuddhas consists of the following chapters:—On the coming or the genesis of the Geeṭa, On Nara and Nārāyaṇa, on avatars or incarnations, on heirarchs, on the instruction of hierarchs in the due arts, on the knowledge of causes, on beatitude, which the possessors of such knowledge can attain; on the nature and characteristics of those engaged in the study and practice of the teachings of the group of the foregoing six chapters; on the securing by these men, of the three instruments or means of the method of exertion; on Māya, to be taught those that strive for the three instruments; on Mōksha or liberation, which gives Prāpti or the attainment of the higher for those who have learnt this Māya; on the aspect and nature of Brahman adored by these aspirants after liberation; on Nara and Nārāyaṇa who, with their sinless volition, have the power of assuming manifold forms; on the method of Prāṇāyāma, which is the emblem of concentrated activity in those that study and practise the teachings of this second group of six chapters; on the Supreme Self, the object to be realised by these aspirants; on Akshara or the spirit, veiling itself in the Cosmos; on the study of this aspect of the

spirit ; on the office and function of the Paramahamsas ; on Sanyāsa or renunciation ; on the self, the causer of yōga, for the aspirants who study and practice the teachings of this third group of six chapters ; on Prakṛiti or the Not-self ; on related details and particulars ; on knowledge and the method of knowledge ; on the method of yōga which the study and practice of the teaching of all these last chapters lead to ; and finally, the hymn on the realisation of Brahman. Following the idea that everything has four Pādas or feet, these twenty-four chapters are sorted six by six, under Gnāna-pāda or the foot of Knowledge, the Sankalpa-pāda or the foot of Willing or devoted intent, Karma-pāda or the foot of activity, and Yōga-pāda or the foot of Yōga. The Śuddhas call a chapter a 'Kāṇḍa.' Hamsa Yōgi, in Rāmāyaṇa Khadga-Rahasya or the Khadga Rahasya of the Rāmāyaṇa, says, "In the first Kāṇḍa or book of the Rāmāyaṇa, known as the book of Rāma's Boyhood, we are taught of Nara and Nārāyaṇa and all that concerns them ; in the 'second book, the Ayōdhyakāṇḍa, of incarnations of the deity, and the purposes and functions thereof ; in the third book, the Āranya-Kāṇḍa, of exertion ; in the fourth, the Kishkindha-kāṇḍa of the instruction and training of the aspirant ; in the fifth, the Sundara-kāṇḍa, of the knowledge of causes ; and in the last, the Yuḍḍha kāṇḍa, of Kaivalya or beatitude. These six Dharmas are modified under each Pāda or foot and enjoin different and activities and aims in each different Pāda or foot. Nārada is of opinion that since the Kāṇḍas are pre-eminently for the study of the aspirants are they named Adhyāyas

or lessons. 'Kāṇḍa' is always the name for an exposition of the Tatvas. The Bhagavad-Geeṭa which has four feet where each foot is of six kāṇḍas or chapters, is the divine art of Brahman attainable through Yōga." In support of the statement here of Hamsa-Yōgi that the six Dharmas given above assume different developments under each pāda and prescribe varying methods of activity and ends, we have authority of the following words of Nārada : "Oh sages, the Dharmas from the Laws of Nara and Nārāyaṇa to the Laws of Beatitude, these six Dharmas, assume, under each pāda, different transformations." Analogously, to the Rāmāyaṇa also are assigned four padas or feet and its six books are divided among these pādas. There are only Six Dharmas, the Dharmas from the Laws of Nara and Nārāyaṇa to the Laws of Beatitude ; but these acquire varying denominations according the stage of development marked by each pāda. For example, from the Laws of Nara and Nārāyaṇa springs concentrated meditation on the form of Brahman ; this gives birth to devoted action, the practice of Prāṇāyāma, which again leads to Yōgic Meditation on the Supreme Self. In the same way, the study of the Law of Incarnations or Avatars prompts the aspirant to strive for the three instruments or means suitable to his nature ; the achievement of which, produces fixed effort for the realisation of the Self ; and this latter is father to the knowledge of Prakṛiti or the Not-Self. From proper instruction and training we understand the nature of liberation, from which is derived the Rajavidya or Royal art, which last, again, is productive of the reali-



sation of the nature of Bhakti or devotion. The Law of Causes leads to the cognition of the nature of Brahman, from which one gets to know of the Paramahamsas; and knowing Paramahamsas, we acquire the pure Supreme knowledge. A study of the nature of beatitude brings on the realisation of Brahmic graces and powers; after this achievement we learn what renunciation is and the knowledge of renunciation bestows Yōgic fixedness or concentration. Thus does Hamsa-Yōgi describe in Rāmāyaṇa Kāṇḍa-Rahasya the development which each of the six methods commencing with the Laws of Nara and Nārāyaṇa acquires in each foot or pāda.

It must now be clear that in these groups of six chapters of the Bhagavad-Geeṭa, consisting of five hundred and seventy-six stanzas spoken by Śrī Kṛishṇa from "Thou grievest for those about whom thou shouldst never grieve" to "Thou wilt be liberated, do not thou sorrow", are explained the great teachings which all the four classes of men in cyclic life that strive along the paths of knowledge, devotion, action and yōga, should, according to their several stages, know. And the incident in the Mahābārata that, in response to the wish of King Dhṛtarāshṭra who longed for the light of the Truth, the great Yōgin Sanjaya spoke to him this Gita, the song of the Tatvas and the Yōgic art of Brahman sung by the Lord himself—this story of the genesis of the Geeṭa should be well-known to all seekers of liberation, all those that aspire to the Higher.

About the divine Kṛishṇa and Arjuna, that as master and pupil were the chosen instruments to proclaim the yōgic art of Brahman, Hamsa-Yōgi thus speaks

in Sanātana-Dharma-Deepika: "Know that Kṛishṇa and Arjuna, that divine pair sung of in the Mahābārata were Lords of Dharma or Right and the incarnations of Nārāyaṇa and Nara." The true meaning of the word Kṛishṇa, says the sixty-ninth chapter of Udyōga-parva in the Mahābārata, is the following:—"The word *Krishni* means the earth and *na* means fulfilment; Vishṇu goes by the name of Kṛishṇa since in him are united both." Hence it is clear that Śrī Kṛishṇa is the name of him who protects all endeavour in cyclic existences. In the first chapter of the Ādi-parva of the Mahābārata, Southi commences his narration thus: "By His grace shall I now recount the stories of Nārāyaṇa;" and in the course of his recital, praises Kṛishṇa as follows: "Here is extolled the Lord Vāsudeva, the eternal. He is the Truth, He is purity, He is virtue; He is the eternal Parabrahman and the fixed, immortal radiance. The wise never tire of talking of his hallowed attributes and qualities". From this we infer that the Laws of Nara and Nārāyaṇa which Śrī Kṛishṇa has propounded must be the proper subject of study. Kāṇḍa-Rahasya says:—"The holy actions, by means of which the divine Vāsudeva in His august will, sought to teach the nature of true endeavour in all stages of cyclic existence: Truth, the divine law, purity, virtue and the eternal Dharma, that fixed radiance revealing the immortal Parabrahman,—these six Dharmas are the very life and essence of the six Dharmas beginning with the Laws of Nara and Nārāyaṇa." The wise should realise from the above that Arjuna and his celestial charioteer are Nara and Nārāyaṇa who, through every Yuga or cycle of time,



appear on this earth as various incarnations to champion the cause of the unalterable Law.

The Śuddhas mention four other Geeṭas, which in subject and purpose are one with the Bhagavad-Geeṭa. These are Śrūṭi-Geeṭa or the Geeṭa of the Védas, embodied in Taiṭharēya-aranyaka; Brahma-Geeṭa or the Geeṭa of Brahman, finding its text in the forty-nine Upanishads from Eeśāvāsya-Upanishad to Soubhāgya-Lakshmi-Upanishad; Ārsha-Geeṭa, or the Geeṭa of Rishis, comprised in the Rāmāyaṇa, and the Śuddha-Geeṭa or the Pure Geeṭa, out of the Dévi-Bhāgavatam or the lore of Yōga-Dévi, a book of the Śuddhas. The Upanishads from which Brahma-Geeṭa derives are the Eeśāvāsya, the Kata, the Kéna, the Praśna, the Muṇḍaka, the Māṇḍūkya, the Taiṭhirīya, the Aithéréya, the Chāṇḍōgya, the Brihaḍāraṇyaka, the Kaivalya, the Brahma, the Svétāsvatara, the Hamsa, the Nārāyaṇa, the Paramahamsa, the Maitréya, the Sarvasāra, the Nirālamba, the Vajrasūchi, the Thējōbindu, the Nāḍabindu, the Dhyāna-bindu, the Brahmadevī, the Yōgaṭaṭva, the Āṭmabōdha, the Nārāḍaparivrajaka, the Thrisikhi-brāhmaṇa, the Seetā, the Dakṣiṇāmūrti, the Nirvāṇa, the Maṇḍala-brāhmaṇa, the Sanyāsa, the Aavyakṭa, the Adhyāṭma, the Āṭma, the Dévi, the Rāmarahasya, the Skāṇḍa, the

That Krishna and Arjuna were the Avatars of Narayana and Nara is discussed in the sixty-fourth chapter of the Adiparva of the Mahabharata, in the eighty-fourth chapter of the Vana-parva, in the forty-ninth chapter of the Udyoga-parva, in the twenty-third and sixty-eighth chapters of Bheeshma-parva and the two hundred and fifty-second chapter of the Anusasana-parva.

Mahānārāyaṇa, the Sūrya, the Rudrahriḍaya, the Bhāva-na, the Panchabrahma, the Kṛishṇa, the Varāha, the Mukṭhika, the Kalisantarāṇa and the Sowbhāgya Upanishads.

Coming back to the subject on hand, the existence of this Geeṭa of the Śuddhas was first discovered to me by my much revered grand-father; who, as has long been well-known, was a staunch adherent of Śuddha Dharma. More of him in our foreword to the Sanātana-Dharma-Deepika where we shall give his interpretation of 'The Yōgin Nāka and Arjuna.' My grand-father was Sremaḍubhaya Bāshyam Thiruvēnkatachariar of Tiruvīṇḍalur. For his own use, he had once prepared an index of the first quarters of the verses of the Bhagavad-Geeṭa, under the guidance of which, and from the manuscripts of the Swāmi Yōgānanda, Śankarānanda and Bhavānanda, has this Geeṭa been edited. It was the desire of the illustrious Dr. Sir S. Subramania Iyer, elected by the Śuddha Dharma Maṇḍalam to publish its books, to bring to the notice of all the wise and the learned, the Bhagavad-Geeṭa which expounds the Yōgic art of Brahman; in obedience to which, we now offer this work to the public. The Kārikas of Ghōbhila have on this occasion done us service; Kārikas, born of the divine wisdom of the sage Ghōbhila, which but emphasise the teachings of the Bhagavad-Geeṭa.

In hopes that in the service of this Bhagavad-Geeṭa, which proclaims the Yōgic art of Brahman, the present endeavour has been good, I conclude with a prayer to the Almighty, the God Vāsudeva from whose eye nothing

hides and who ensouls all things in the universe:—"I prostrate and render homage to Sri Kṛishṇa, the Brahman, the Supreme Self, fondly compassionate to all that seek his protection, the instructor of the two Dharmas."

I remain,

THE SERVANT OF THE SIDDHAS,  
PANDIT K. T. SRINIVASACHARIAR.



## ओन्नमः श्रीपरमर्षिभ्यो योगिभ्यः श्रीभगवद्गीतोपोद्धातः

आर्याः शुद्धधर्मसमया महाभागाः ?

सुविदितमेव हि तत्रभवतां भवतां, यदियं श्रीभगवद्गीता—  
कुरुक्षेत्रे समारब्धे च भारते युद्धे, समुपस्थिते च स्वस्वरूपानु-  
रूपव्यवसायफलोन्मुखे समये, अविज्ञाय स्वस्वरूपं स्वपौरुषञ्च  
कर्तव्ये ह्यावश्यके कर्मणि, स्वलोकप्रतिनिधिस्वरूपानुरूपया च  
लोकभावनया परिमूढचेतसे, तन्निवृत्तये पुनः स्वचरणसरसिजमेव  
योगिध्येयं तत्त्वविज्ञानार्थं शरणं प्रपन्नाय च पार्थाय, तद्गार्ददोष-  
प्रकरप्रशमनार्थं सज्ञातव्यरहस्यार्थविज्ञानञ्च श्रीबदरीनाथनाराय-  
णांशभूतेन भगवता योगीश्वरेण श्रीकृष्णेन समुपदिष्टेति ।

इयं हि श्रीभगवद्गीता, अध्यायानाञ्च पड्डिशत्या च विभूषिता,  
तत्तत्तत्त्वार्थबोधकगायत्र्यक्षरसंख्याकगीतात्मिका, पञ्चचत्वारिंश-  
दधिकसप्तशतश्लोकात्मिकेति च शुद्धैरार्यैस्समुदीर्यते समुपास्यते  
च । अस्याः पञ्चचत्वारिंशदधिकसप्तशतश्लोकात्मिकत्वे हि—

“ षट्छतानि सर्विशानि श्लोकानां प्राह केशवः ।  
अर्जुनस्सप्तपञ्चाशत्सप्तषष्टिं तु संजयः ॥  
धृतराष्ट्रः श्लोकमेकं गीताया मानमुच्यते । ”

इति भारतभीष्मपर्वान्तर्गतभगवद्गीतापर्वचरमाध्यायवचनं प्रमाणं भवति । एवं तस्याः चतुर्विंशतिगीतात्मिकत्वेऽपि च मानम्—

“ धर्मः प्रवृत्तिरूपश्च तत्त्वसक्तः प्रदृश्यते ।  
निवृत्तिरूपश्च तथा धर्मोऽन्यस्तत्त्वलक्षणः ॥  
इन्द्रियाणि दशैवं हि भूतानाञ्चैव पञ्चकम् ।  
तन्मात्राः पञ्च चाव्यक्तं महन्मानसमेव च ॥  
अहङ्कार इमान्याहुः तत्त्वानीति महर्षयः ।  
सर्वो धर्मोपदेशश्च तत्त्वमूलो हि दृश्यते ॥  
ततो विद्याः समस्ताश्च विज्ञेयास्तत्त्वलक्षणाः ।  
चतुर्विंशतिभिर्भक्ताश्चेति संसारिभिः सदा ॥ ”

इति भारतादिपर्वगोभिलवचनं भवति । किञ्च अनुगीतापर्वणि ह्यर्जुने भगवदुपदिष्टगीतार्थं पुनः शुश्रूषति—

“ स हि धर्मस्सुपर्याप्तो ब्रह्मणः पदवेदने ।  
न शक्यं तन्मया भूयः तथा वक्तुमशेषतः ॥  
परं हि ब्रह्म कथितं योगयुक्तेन तन्मया ।  
इतिहासं तु वक्ष्यामि तस्मिन्नर्थे पुरातनम् ॥ ”

इत्यर्जुनाय तस्मै भगवता प्रतिपादितेषु भगवद्गीतार्थोपब्रह्मण-  
रूपेषु स्वाधिकारिपुरुषोक्तिप्रत्युक्तिरूपेषु च संवादिषु, श्रीभगवद्गी-  
तायाश्च ब्रह्मविज्ञानसाधनीभूतायाः चतुर्विंशतितत्त्वव्याख्यानपरत्व-  
मभिव्यज्यते । तथा हि—

“ ब्रह्म यत्परमं ज्ञेयं तन्मे व्याख्यातुमर्हति ।  
भवतो हि प्रसादेन सूक्ष्मे मे रमते मनः ॥ ”

इत्यर्जुनप्रश्नस्य, गुरुशिष्यसंवादरूपभगवदुक्तौ—

“ अतस्तत्त्वानि वक्ष्यामि याथातथ्येन हेतुना ।  
विषयस्थानि सर्वाणि वर्तमानानि भागशः ॥  
महानात्मा तथाऽव्यक्तमहङ्कारस्तथैव च ।  
इन्द्रियाणि दशैकञ्च महाभूतानि पञ्च च ॥  
विशेषः पञ्चभूतानामित्येषा वैदिकी श्रुतिः ।  
चतुर्विंशतिरेषा वस्तत्त्वानां परिकीर्तिता ॥  
तत्त्वानामथ यो वेद सर्वेषां प्रभवाप्ययौ ।  
स धीरस्सर्वभूतेषु न मोहमधिगच्छति ॥

तत्त्वानि यो वेदयते यथातथं  
गुणान्श्च सर्वानखिलाश्च देवताः ।  
विधूतपाप्मा प्रविमुच्य बन्धनं  
स सर्वलोकानमलान्समश्नुते ॥ ”

इति तत्त्वस्वरूपस्य तद्विज्ञानफलस्य च प्रतिपादनात्पूर्वं  
स्वोक्तायाश्च गीतायाः चतुर्विंशतितत्त्वाख्यानपरत्वसमर्थनं निर्वि-  
वादमेव । एवमेव हि चतुर्विंशतितत्त्वानां चतुर्धा विभागः  
तद्रहस्यार्थश्च, चतुर्विंशतितत्त्वार्थविज्ञानमेव धर्मविज्ञानमिति, विभा-  
गश्च पादस्वरूप इति च तस्मिन्नेवाध्याये—

“चातुर्विधं तथा वर्णाश्रमाश्रमिकानृथक् ।  
धर्ममेकं चतुष्पादं नित्यमाहुर्मनीषिणः ॥”

इत्यादिभिः सम्यक्प्रतिपादितं भवति । ततो विद्यानामपि  
सर्वासां धर्मपराणाम्, गायत्र्यक्षरसंख्यया विभागः, गायत्र्यर्थ-  
बोधकत्वम्, तासां चत्वारः पादाश्चेति सादरमाश्रुतं भवति  
तत्त्वदर्शिभिः ! तथा—

“गीता गङ्गा च गायत्री गोविन्देति हृदि स्थिते ।  
चतुर्गकारसंयुक्ते पुनर्जन्म न विद्यते ॥”

इति भारतगीतापर्वचरमाध्यायवचनेन हि गीता, गायत्रीप्रकृति-  
केत्येवेति विज्ञायते । अत्रायमाशयः—गोविन्दस्याऽऽत्मपतेः  
नामान्तरस्याप्यनुसन्धेयत्वश्रवणान्नानुसन्धेयत्वं गोविन्दशब्दैकनि-  
ष्ठम् । न च पृथग्बोध एव ह्यर्थाशयः, “गीता सुगीता  
कर्तव्या किमन्यैः शास्त्रविस्तरैः” इति भारतवचनानुपपत्तेः ।  
अत्र चोत्पाद्योत्पादकभावः किलाभिवर्णितः, ततः पवित्राणां च  
चतुर्णां दिव्यशब्दानां केवलं सन्द्वालङ्कारकल्पनादर्थालङ्कारकल्पनं

हि सहृदयसंमतं भवति । तत एव च गीतागंगाशब्दार्थयोः सर्वलो-  
कपरप्राप्तिसाधनतमत्वेन गौरवम्, तत्प्रभवत्वेन गायत्रीगोविन्द-  
शब्दार्थयोर्महत्वं च ह्यर्थसिद्धं भवति । यथा गोविन्दचरणानिः  
सृता गङ्गा पापिनः पारं नयति, तथा गायत्रीचरणसंभूता  
श्रीभगवद्गीतापि भवतीति । एवमेव—

“गीताशास्त्रे हि सर्वेषामधिकारः प्रकीर्तितः ।  
कर्म चावश्यकं यद्वि कर्तव्यं व्यवसायिभिः ॥

गीताशास्त्रे यथारूपं गायत्र्यर्थनिरूपके ।  
ज्ञानसङ्कल्पपूर्वं हि प्रोच्यते कृष्णयोगिना ॥  
तथा तेषां फलञ्चापि योगरूपं सुशुद्धिदम् ।  
समाहारस्वरूपञ्च योगिभिर्यच्च कथ्यते ॥

तस्माद्गीता भगवती गायत्रीत्यवधार्यताम् ।  
गायत्री कामधेनुः स्यस्तनं षट्कचतुष्टयम् ॥  
गीतामृतं महादुग्धं दोग्धा नारायणः स्वयम् ।  
पार्थो दुग्धस्य भोक्ताऽस्ति लोकप्रतिनिधिर्नरः ॥  
कर्मेन्द्रियाणि पञ्चैव पञ्च बुद्धीन्द्रियाणि च ।  
पञ्च बुद्धीन्द्रियार्थाश्च भूतानाञ्चैव पञ्चकम् ॥  
मनोबुद्धिस्तथैवात्मा ह्यव्यक्तञ्च यदुत्तमम् ।  
चतुर्विंशतिरेतानि गायत्र्या ह्यक्षराणि च ॥

प्रणवं पुरुषं प्राहुः पञ्चविंशं तमव्ययम् ।  
 सर्वगं सर्वरूपञ्च हृदि सन्निहितं सताम् ॥  
 माता हि सर्वविद्यानां गायत्री च चतुष्पदा ।  
 पितरं प्रणवं प्राहुः मुनयो धर्मवत्सलाः ॥  
 ताभ्याञ्च स्वस्तये शुद्धधर्मो लोकेभ्य उच्यते ।  
 चतुर्विंशतिगीताः स्युः गायत्रीवदनानि च ॥  
 षट्सप्तत्युत्तरं पञ्चशतं प्राह स योगिराट् ।  
 श्लोकानाञ्चैव गीताभिः चतुर्विंशतिभिः परः ॥”

इति, नारदवचनाद्रीतायाश्चतुर्विंशतिगीतात्मकत्वं, तथा षड-  
 क्षरपादचतुष्टयगायत्र्यर्थसंभवत्वञ्च निरूपितं भवति । सन्ति हि  
 समया बहवः यथादेशं यथाकालं यथारूपञ्च संसारिणां ।  
 तदुक्तमित्थम्—

“इतिहासपुराणानां तथाऽन्येषां च चर्भटे ।  
 शास्त्राणां कालभेदेन सहस्रं परिबुध्यते ॥  
 तथा वेदाश्च दृष्टाः स्युः तत्र तत्त्वमिदं शृणु ।  
 शासनात्सर्वधर्माणां शास्त्राणामस्ति योग्यता ॥  
 धर्मः कालानुरूपः स्याल्लोकसंरक्षकः परः ।  
 सर्वेष्वर्थेषु लोकस्य रक्षकेषु परावरा ॥  
 विद्यापि चैका इत्येव बुध्यते सूक्ष्मदर्शिभिः ।  
 ब्रह्मविष्णुमहेशानां तथा चैवाधिकारिणाम् ॥”

व्यवसाये स्वानुरूपे स्वेष्टा विधौ साधनम् ।  
 अतः स्युः विविधा विद्याः यथालोकं यथायुगम् ॥  
 तत्तद्विद्योपदिष्टञ्च तत्त्वं बुद्ध्वा विचक्षणाः ।  
 तेन तेन च मार्गेण स्वाभीष्टं प्राप्नुयुः फलम् ॥”

इत्यनुष्ठानचन्द्रिकायां नारदचर्भटिसिद्धसंवादे । तथा “इति-  
 हासाः सहव्याख्या विविधाः श्रुतयोऽपि च” इति भारतवच-  
 नाच्च शास्त्राणां बहुविधत्वं विज्ञायते । यद्वि पुनः शास्त्रं सर्वदैक-  
 रूपं सर्वसमयमूलं सर्वमूलसनातनपरब्रह्मवस्तुस्वरूपस्वभावबो-  
 धकञ्च सर्वसमं सर्वाधिकारिवेद्यम्, तदेव शास्त्रं गीतेति हि  
 सिद्धान्तः । तदुक्तम्—

“आजन्मामरणं यच्च शास्त्रं वै मनुजान्पुनः ।  
 यथादेशं यथाकालं यथावस्थञ्च शिक्षयेत् ॥  
 धर्मं सनातनं शुद्धं प्रत्यक्षं सार्वलौकिकम् ।  
 समभावैक्यफलदमिहामुत्र च शङ्करम् ॥  
 तद्वि शास्त्रं महात्मानो गीतेत्याहुर्विचक्षणाः ।  
 न वैष्णवमिदं शास्त्रं न शाक्तं न च शाम्भवम् ॥  
 न बौद्धं न च काष्ठादं न सांख्यं न च यौगिकम् ।  
 न तन्त्रं नैव वेदान्तं विशेषसमयं न च ॥  
 शुद्धञ्च तदिदं शास्त्रं स्तुवन्ति पूर्वसूरिणः ।  
 तस्मात्संसारिभिर्नित्यं संसेव्यं तदिदं भुवि ॥”

इति भगवता नारदेन सनातनधर्मदीपिकायाम् । तथा श्री-  
भगवद्गीतायाः सनातनधर्मबोधकत्वञ्च भारते अनुगीतायाम्—

“ श्रावितस्त्वं मया गुह्यं ज्ञापितञ्च सनातनम् ।  
धर्मं स्वरूपिणं पार्थ सर्वलोकांश्च शाश्वतान् ॥  
अबुध्या यन्न गृण्हीथास्तन्मे सुमहदप्रियम् । ”

इति भगवद्वचनादवगम्यते । तस्मात्सर्वेषां धर्माणां स्वीकार-  
परित्यागौ, यथादेशं यथाकालं यथाधिकारं यथास्वरूपं यथावस्थञ्च  
संसारिणः शिक्षयन्ती सेयं श्रीभगवद्गीता ह्युक्तलक्षणलक्षितेति  
सर्वजगत्कारणसनातनशुद्धब्रह्मस्वरूपजिज्ञासूनाञ्च मुमुक्षूणां शुद्धा-  
चार्याणां सिद्धान्तः समञ्जसं भवत्येव ।

भवत्येव हि विद्यानां कालगत्या वृद्धिः हासश्च । तदुक्तम्—

“ विद्याः सर्वाश्च कालेन खिलाः स्युः जगतीतले ।  
खिलानाञ्च परिष्कारकर्म कार्यं महर्षिभिः ॥  
केचिन्महर्षयो लोके तत्तत्समयवादिनः ।  
यथेच्छं परिष्कुर्वन्ति प्रबन्धानखिलान्खिलान् ॥  
तत्परिष्कृतशास्त्रेषु प्रवणाः पूर्वसूरिणः ।  
अज्ञातशुद्धतत्त्वार्थाः स्वार्थविशोद्धमन्ति ते ॥  
अन्ये केचिन्महात्मानः शुद्धतत्त्वार्थवादिनः ।  
ज्ञात्वा च तादृशं ब्रह्म पूर्णा यान्ति परं पदम् ॥ ”

इति महर्षिगोभिलेन । एवं भारतवचनेनापि बुध्यते—

“ दशश्लोकसहस्राणि विंशच्छ्लोकशतानि च ।  
खिलेषु हरिवंशश्च भविष्यंश्च प्रकीर्तितम् ॥ ”

इति । कृष्णद्वैपायनप्रणीतस्य महाभारतस्य, सर्वदा स्वस्व-  
रूपेणावस्थितौ कथं वा हि पुनः तस्मिन्भारते खिल इति व्यव-  
हारः । शुद्धार्यास्तु, कालगत्या, तथान्यैर्बहुभिः कारणैश्च खिलांश्च  
तत्त्वव्याख्यानपरान् प्रबन्धान्, तत्तदवतारपुरुषगुणभितान्, पुन-  
र्नारायणसहायाश्च परिष्कृत्य संरक्षन्तीति विज्ञायते । एवं भारत-  
प्रबन्धश्चापि जंबूकादिब्राह्मणैः पुनः खिलोऽभवत्, शुद्धाचार्याश्च  
तं पुनः परिष्चक्रुरित्यादि पुरावृत्तं सरहस्यम्, हंसयोगिविरचित-  
भारतपञ्चदशोपोद्घाते द्रष्टव्यम् । तस्माद्विद्यानां कालगत्या हि सं-  
भूतौ वृद्धिहासौ विज्ञाय, तास्सर्वा अपि जगदभ्युदयाय हि  
सुपरिष्कृत्य प्रकाशयन्ति पूर्वसूरिणः शुद्धा इति सिद्धान्तो  
विज्ञेयः ।

नन्वस्तु नामैवम्, परन्त्वारभ्य बहोः, कालादष्टादशाध्यायि-  
न्याः श्रीभगवद्गीतायाः सर्वत्र प्रसिद्धिः, तथाभूतामेव हि तां  
व्याचार्य्युः पूर्वसूरिणश्च शङ्करादयः तत्समयावलंबिनश्च, यदि  
पुनर्जानन्ति ते चैवंविधां श्रीभगवद्गीतां शुद्धार्यपरिष्कृताम्,  
तदाऽस्याः स्वस्वसमयविरुद्धत्वेऽपि कथं पूर्वपक्षत्वेनापि स्वकृत-

भाष्येषु तामेकस्यामपि पङ्क्तौ नालिखन्? तस्मादेवंविधा श्रीभगव-  
द्गीता प्रमाणशरणैर्न स्वीकर्तुमर्हतीति चेत्; उच्यते—न कण्ठे  
गदुरयं प्रश्नो भवितुमर्हति, यतः श्रीशङ्करादिभिः पूर्वसूरिभिश्च  
भगवदंशभूतैः लोकश्रेयसे सुपरिष्कृत्य व्याख्यातानि शास्त्राण्येव  
प्रमाणानि, एभ्यः पुराणानि शास्त्राणि सर्वेभ्यो लोकेभ्यः न  
त्याज्योपादेयविवेकबोधनक्षमाणीति, ततस्तान्यप्रमाणानीति च,  
न वक्तुं शक्यते, यद्यप्रमाणानि तानि, तदा कानि पुनः शास्त्रा-  
णि स्वसमयस्थापने प्रमाणयन्त्युक्ताः पूर्वसूरिणः । एवं हि किल  
न्यायवादिभिरुच्यते—तत्तत्समयनिर्वाहकाश्च महावादिनो महा-  
त्मानः पूर्वसूरिणः, सर्वसमयमूलभूतं शुद्धमेकं सनातनञ्च धर्मं न  
विवादे प्रकटयन्ति, एकैकसमयवादिनां तेषामार्याणां सर्वसमय-  
मूलसनातनधर्मनिरूपणस्य सर्वैक्यविज्ञानस्य च स्वचिकीर्षित-  
प्रबन्धप्रतिपाद्यविषयनिरूपणप्रतिबन्धकत्वात् । न ते लिखन्ति  
च रहस्यं स्वाशयं शिक्षास्वरूपेषु प्रबन्धेषु । परन्तु तेषां हि तत्त-  
त्कालदेशजनस्वभावानुरूपब्रह्मविद्याशिक्षैव परमो धर्म इति ।  
किञ्च ये तु पुनर्महाभङ्गाः सर्वसमयरहस्यविज्ञानपूर्वकमुक्तं सनात-  
नञ्च धर्मं जिज्ञासन्ते, तेभ्यस्त एव हि पूर्वसूरिणः सर्वविद्याचार्याः  
स्वशिक्षास्वरूपमित्थं हि किलावेदयन्ति—

“ उपायाः शिक्षमाणानां बालानामुपलालनात् ।

असत्ये वर्त्मनि स्थित्वा ततः सत्यं समीहते ॥ ”

इति । असत्यसत्यमिदं वर्त्म, यदधिष्ठाय ब्रह्मणः नानारूप-  
त्वं परिकल्पयन्तोऽपि, स्वेष्टतमब्रह्मस्वरूपविज्ञानादिनिष्ठावेशेन  
तस्यैव ब्रह्मणः रूपान्तरं तद्विषयकविज्ञानादिनिष्ठाञ्च दूषयन्ति पूर्व-  
सूरिणः केचित् । इदं हि पुनः सत्यं वर्त्म भवति, यदधिष्ठाय  
मानवाः सर्वमूलं सनातनं धर्मं जानन्ति, इति सत्यासत्यपदार्थं  
व्याख्याति खण्डरहस्ये भगवांश्च हंसयोगी । श्रूयते हि धर्मद्वै-  
विध्यं प्रवृत्तिर्निवृत्तिरिति । अस्ति च ब्रह्मैव हि सर्वधर्मवाच्यम्,  
सन्ति च कर्माण्यपि धर्ममूलानि, भवतस्ते वर्त्मनी द्वे सर्वकर्म-  
करणे । तस्माद्वादिनिग्रहाय पूर्वसूरिभिः तत्तन्मताग्रहेण संप्रसादि-  
तेषु प्रबन्धेषु चैवंविधाया गीतायास्त्ववर्णनेन ह्यप्रामाण्यकथनं  
न्यायविरुद्धमिति सम्यग्विज्ञायते । श्रीभगवत्पादाचार्यैरपि स्वकृत-  
श्रीभगवद्गीताभाष्योपोद्धातप्रबन्धे तु “ भगवान्सृष्टेदम् ” इत्यारभ्य  
“ तद्विवरणे यत्नः क्रियते मया ” इत्यन्तैश्च प्रबन्धैः, नरनारा-  
यणगीतादियोगगीतान्तानाञ्च गीतानामर्थविशेषाः शब्दतो ह्यर्थ-  
तश्च मनाक्सूचिता भवन्तीति युक्तैश्च प्रमाणैर्बहुभिर्विज्ञायते ।  
किञ्च “ नारायणः परोऽव्यक्तात् ” इत्यारभ्य “ तद्विवरणे यत्नः  
क्रियते मया ” इत्यन्ताश्च प्रबन्धा एव श्रीशङ्करभगवत्पादविरचिता  
इति, ततः परे च प्रबन्धाः समुपलभ्यमानाः श्रीशङ्कराचार्याऽ-  
प्रणीता इति, श्रीशङ्करविरचितगीताभाष्यञ्चान्यदाधुनिकैश्शुद्धार्थै-  
स्सुसंरक्षितमस्तीति च विज्ञायते । यच्चात्र वक्तव्यं तदस्मगीता-



भाष्यखण्डरहस्योपोद्धातप्रबन्धे विशेषतो ह्यभिवर्णितं भवति । तस्मात्प्रमाणशरणैः पुनरेषा शुद्धाचार्यसुपरिष्कृता श्रीभगवद्गीता श्रीकार्या भवत्येव ।

तत्र च प्रथमे ह्यध्याये, सर्वेषां संसारिणां तदीशानाञ्च तत्तत्कालदेशोचितकर्तव्याभ्युदयसाधनतमस्वस्वरूपानुरूपकर्मनिष्ठाधिकारसंपादनार्थम्, भगवता प्रथमं हि समुपदिष्टो भवति सर्वावश्यको मुख्यश्च ब्राह्मयाः शक्तेः स्वीकारः । ततस्तथाभिहितञ्च, शक्तानां ह्यधिकारिणाम्, व्यवसायेषु, स्वस्वरूपानुरूपे च कर्तव्ये कर्मणि, परस्परं तत्तत्कालावश्यकस्वस्थानानुरूपकर्तव्यधर्मविद्याविवादावश्यकत्वम्, तत्रत्यदिव्योक्तिप्रत्युक्तिभिः । ततस्समुपदिष्टं च भवति सर्वाधिकारवेद्यं ब्राह्मोपनयनाङ्गभूतं सदाचार्यसमाश्रयणञ्च सशिष्यलक्षणम् । अथ चारभ्य द्वितीयाध्यायादध्यायानां चतुर्विंशतिभिः, गायत्र्यर्थवाच्यानां सर्वसांसारिकजन्तुस्वानुरूपव्यवसायाधिष्ठानभूतानाञ्च तत्तच्चतुर्विंशतीनां तथा तत्तत्त्वानां प्रत्येकमधिष्ठितस्य पुरुषस्य च स्वरूपम्, यथाधिकारं यथाक्रमं सरहस्यं सुसङ्गतञ्च समुपदिष्टं भवति भगवता श्रीवासुदेवेन । अथाध्याये च षड्विंशे, एवं सर्वतत्त्वार्थोपदेष्टरि सर्वाप्ततमे च तस्मिन् भगवति शिष्यभावमापन्नेनार्जुनेन सविज्ञानं सकर्तृज्ञञ्च प्रोक्तः परब्रह्मस्वरूपश्रीकृष्णस्तवराजः, तथा श्रीगीतोपदेशसमये तत्त्वार्थविज्ञानार्थं समुपागतानां च सर्वेषामधिकारिणामुत्तमेना-

धिकारिणा ब्रह्मदेवेन संप्रोक्तः स्वसदाचार्यप्रसादसमुपलब्धदिव्यचक्षुष्मता च महायोगिना सञ्जयेन स्वस्वरयोगेनोपलब्धः, तेनैव च सर्वार्थभावाभावस्वरूपविवेकनिष्ठाविधुराय तत्त्वजिज्ञासवे च राज्ञे जात्यंधाय धृतराष्ट्राय सकृपावगाढं समुपदिष्टञ्च स्तवराजः प्रतिपादितो भवति । अत्र च भगवान्नारदः—

“ पुरा भगवता प्रोक्ता या गीता योगलक्षणा ।  
सा हि षड्विंशदध्यायैः गुंभिता कृष्णयोगिना ॥  
आद्यन्ताभ्याञ्च व्याख्यातो ह्यध्यायाभ्यां महामनुः ।  
प्रणवश्च यथातत्त्वं तदर्थश्चेत्थमेव हि ॥  
आद्यो यः प्रणवः प्रोक्तः सर्वविद्यासु तस्य हि ।  
देवी ब्राह्मी महाशक्तिः प्रथमं तत्त्वमुच्यते ॥  
विद्या सांसारिकी सा च द्वितीयं तत्त्वमुच्यते ।  
भास्वता ज्ञानदीपेन नाशयन्भूतभावनः ॥  
अज्ञानजं तमः कृत्स्नमात्मभावस्थितः परः ।  
सोऽयं पुमान्तृतीयं स्यात्तत्त्वमित्यवधार्यताम् ॥  
स्वीकारश्च तथा चर्चा प्राप्तिश्चैव यथाक्रमम् ।  
त्रयाणामुक्ततत्त्वानामर्थो विद्यावतां भवेत् ॥  
समाष्टिव्याष्टिरूपञ्च सर्वमूलं सनातनम् ।  
कारणं विश्वरूपञ्च सर्वातीतं गुहाशयम् ॥

अन्यप्रवणवाच्यं स्यादात्मानात्मस्वरूपवत् ।  
 चत्वारि चास्य तत्त्वानि तत्स्वरूपमिदं शृणु ॥  
 ज्ञानमिच्छा क्रिया चैव समाहारस्तथा परः ।  
 प्रयोजयन्तथैतेषामित्थं ज्ञेयं मनीषिभिः ॥  
 ज्ञानं ध्यानं तथा कर्म शुद्धं विज्ञानमेव च ।  
 इत्यध्याये च षड्विंशे स्तुतं ब्रह्म परावरम् ॥”

इति प्रथमचरमाध्यायविज्ञानप्रयोजनं सम्यग्भिहितं भवति ।  
 इत्थं हि किल शुद्धाचार्याः भीष्मपर्वं सविमर्शं परिष्कुर्वन्ति—  
 इयं भगवद्गीता हि महाभारते षष्ठे भीष्मपर्वणि ग्रथिता भवति  
 कृष्णद्वैपायनेन । भीष्मपर्वं हि—

“ जंबूखंडविनिर्माणं पर्वोक्तं तदनन्तरम् ।  
 दिव्यं चक्षुर्ददौ यत्र सञ्जयाय महामुनिः ॥  
 भूमिपर्वं ततः प्रोक्तं द्वीपविस्तारकीर्तनम् ॥  
 पर्वोक्तं भगवद्गीता पर्वं भीष्मवधस्ततः ॥”

इति भारतादिपर्ववचनादेव ह्यवान्तरपर्वभिश्चतुर्भिरेवितं भवति ।  
 तथा तद्भीष्मपर्वध्यायश्लोकसंख्याश्च—

“ अध्यायानां शतं प्रोक्तं तथा सप्तदशपरे ।  
 पञ्चश्लोकसहस्राणि संख्ययाऽष्टौ शतानि च ॥  
 श्लोकाश्च चतुरशीतिरस्मिन्पर्वणि कीर्तिताः ॥”

इति भारतवचनादेव संप्रदर्शिता भवन्ति । तथा भीष्मपर्वणि  
 प्रत्यवान्तरपर्वं चाध्यायानां हि संख्या गोभिलकारिकायाम्—

“ आद्ये च गदिता ह्यष्टावध्यायाश्च महर्षिणा ।  
 एकोऽध्यायो द्वितीये हि तेन प्रोक्तश्च पर्वणि ॥  
 अध्यायानां तृतीये हि त्रयस्त्रिंशत्ततः परम् ।  
 अध्यायानां चतुर्थे हि पञ्चसप्ततिरादृता ॥”

इति संप्रतिपादिता भवतीति । इत्थं हि किल भगवद्गीतापर्व-  
 विषयानुक्रमणिका—“अथ गावल्गणिर्विद्वान्” इत्यारभ्य “एता-  
 न्यनीकानि महानुभावम्” इत्यन्तेनाध्यायषट्केण कुरुपाण्डवसेना-  
 सन्निवेशप्रकारः समुपपादितो भवति । ततो “धर्मक्षेत्रे कुरुक्षेत्रे”  
 इत्यारभ्य हि “यत्र योगीश्वरः कृष्णो” इत्यन्तेनाध्यायानां च  
 षड्विंशत्या साङ्गा च श्रीभगवद्गीता सूत्रपादिता भवति, ततश्चै-  
 केनाध्यायेन च चरमेण गीतावैभवः प्रतिपादित इति । तथा च  
 भीष्मपर्वणि चत्वार्यवान्तरपर्वणि, सप्तदशाधिकशतसंख्या ह्यध्या-  
 याः, चतुरशीत्युत्तराष्टशताधिकपञ्चसहस्रश्लोकाश्च सन्तीति हि  
 विज्ञायते महाभारतवचनात् । वर्तमानभारतकोशेषु चैवं न  
 दृश्यते । सत्येवं प्रमाणशरणाः श्रीमहाभारतरहस्यार्थविवेकजि-  
 ज्ञासवः किं करिष्यन्ति । सुपरिष्कृतश्च महाभारतप्रबन्धः  
 संरक्षितोऽस्ति शुद्धार्यैरिति हि विज्ञायते । एवं सुपरिष्कृतैव  
 श्रीभगवद्गीता तथा परिष्कृतमहाभारतान्तर्गता भवतीति सप्रमाणं

निरूपयति भगवान्हंसयोगी खण्डरहस्ये गीताभाष्ये । तस्माच्छु-  
द्धार्यविद्यापरिष्कार एव तत्तात्पर्यविषयो भवतीति तु समञ्जसमेव ।  
अस्यां षड्विंशतिभिरध्यायानां यथाक्रमं—गीतावतारः, नर-  
नारायणधर्मः, अवतारधर्मः, आधिकारिकधर्मः, अधिकारिवेद्यशि-  
क्षाधर्मः, कारणविज्ञानधर्मः, तद्विज्ञानिनां प्राप्यकैवल्यधर्मः, एवं  
प्रथमज्ञानकाण्डषट्कनिष्ठानां स्वरूपनिरूपकधर्मः, तेषां साधन-  
त्रयविज्ञानधर्मो ह्यधिकाररूपः, एवं साधनत्रयनिष्ठानां शिक्षारूपो  
मायाधर्मः, तथा शिक्षितानां प्राप्तिकारणमोक्षधर्मः, तथा मुमुक्षू-  
णां ध्येयकैवल्यनाथब्रह्मस्वरूपधर्मः, स्वसत्यसङ्कल्पेन बहुधा  
विजायमानत्वस्वरूपनरनारायणधर्मः, एवं द्वितीयकाण्डषट्कनिष्ठानां  
कर्मनिष्ठारूपप्राणायामधर्मः, तेषां विज्ञेयश्च परमात्मधर्मः, तथा  
चाक्षरधर्मः, तद्विद्याधर्मः, परमहंसाधिकारधर्मः, स्वसंन्यासधर्मः,  
एवं तृतीयकाण्डषट्कनिष्ठानां योगहेतुश्च आत्मधर्मः तथा प्रकृति-  
धर्मः, तत्तद्विशेषकर्मधर्मः, तथा ज्ञानधर्मः, तथा सर्वकाण्ड-  
निष्ठासमधिगम्ययोगधर्मः, ब्रह्मस्वरूपविज्ञानधर्मः स्तुतिरूपश्च  
गदितो भवतीति विज्ञेयम् । एवं चतुर्विंशतीनां गीतानां पादच-  
तुष्टयनियमेन प्रथमे ज्ञानपादे षडध्यायाः, तथा द्वितीये सङ्कल्प-  
पादे, तृतीये कर्मपादे, तुरीये योगपादे चाध्यायसंख्यानियमः ।  
अध्यायस्य काण्ड इति व्यवहारश्च शुद्धार्यसमयसिद्धः । तदुक्तं  
रामायणखण्डरहस्ये हंसयोगिना—“नरनारायणधर्मः प्रथमे बाल-

काण्डे, द्वितीये ह्ययोध्याकाण्डे चावतारधर्मः, तृतीये पुनरारण्य-  
काण्डे ह्यधिकारधर्मः, चतुर्थे किष्किन्धाकाण्डे शिक्षाधर्मः, पञ्चमे  
च काण्डे सुन्दरे कारणविज्ञानधर्मः, षष्ठे पुनर्युद्धकाण्डे कैवल्य-  
धर्मः, प्रतिपादमेते धर्माः भिन्नक्रियार्थाः विपरिणमन्ते, विशेषतो  
ह्यध्येयत्वेन काण्डानामध्याय इति व्यावहारमाचरति नारदः,  
तत्तत्त्वार्थप्रकाशको हि काण्डो विज्ञायते, श्रीभगवद्गीतापि षट्का-  
ण्डपादचतुष्टयवती भगवती शुद्धयोगब्रह्मविद्या भवति” इति ।  
किञ्चास्यां भगवान् हंसयोगी, प्रतिपादमेते धर्माः भिन्नक्रियार्थाः  
विपरिणमन्ते इत्यत्र—

“नरनारायणाद्याश्च कैवल्यान्ता महर्षयः ।

प्रतिपादं षडेते च धर्मा भिन्ना विभांति हि ॥”

इति नारदवचनं प्रमाणयति ।

“एवं काण्डषट्केऽपि श्रीरामायणे पादचतुष्टयनियमः, यथा  
पादमुक्तकाण्डषट्कनियमश्च दृश्यते । नरनारायणधर्मादयश्च  
षडेते प्रतिपादं यथाधिकारं विशेषनिष्ठया भिन्ननामानो विपरिण-  
मन्ते । तथा हि—नरनारायणधर्मविज्ञानात्स्वरूपध्याननिष्ठावि-  
ज्ञानम्, तस्मात्प्राणायामकर्मनिष्ठाविज्ञानम्, तस्मादात्मयोगनिष्ठा-  
विज्ञानञ्च भवति । एवमवतारधर्मविज्ञानात्स्वरूपानुरूपसाधनत्रय-  
निष्ठाविज्ञानम्, तस्मात्परमात्मविज्ञाननिष्ठा, तस्याः प्रकृतिधर्मविज्ञान-  
निष्ठा च सञ्जायते । तथाऽधिकारविज्ञाननिष्ठायाः मायाविज्ञाननिष्ठा,

तस्याः अक्षरविज्ञाननिष्ठा, तस्याः कर्मनिष्ठा च संभवति, । एवं शिक्षास्वरूपविज्ञानान्मोक्षस्वरूपविज्ञाननिष्ठा, तस्याः राजविद्याविज्ञाननिष्ठा, तस्याः भक्तिस्वरूपविज्ञाननिष्ठा च समुत्पद्यते । एवं च कारणविज्ञाननिष्ठायाः ब्रह्मस्वरूपविज्ञाननिष्ठा तस्याः परमहंसविज्ञाननिष्ठा तस्याः शुद्धविज्ञाननिष्ठा च प्रभवति । एवं कैवल्यनिष्ठायाः ब्रह्मविभूतिविज्ञानम्, तस्मात्संन्यासधर्मविज्ञाननिष्ठा, तस्याः योगनिष्ठा च संभवत्यधिकारिणाम्” इति श्रीरामायणखण्डरहस्ये षण्णां नरनारायणधर्मादीनां यथापादमुक्तं विपरिणामं व्याजहार भगवान् हंसयोगी । तस्माच्चतुर्णां संसारिणां ज्ञानभक्तिकर्मयोगनिष्ठानां यथावस्थं विज्ञेया ह्यर्थविशेषाश्च षट्प्रकाराः श्रीभगवद्गीतायामस्यां श्रीकृष्णमूर्तिना “अशोच्यानन्वशोचस्त्वम्” इत्यारभ्य “मोक्षयिष्यामि मा शुचः” इत्यन्तैः षट्सप्तत्युत्तरपंचशतैश्च श्लोकैः प्रतिपादिता भवन्तीति विज्ञेयम् । एवं भगवदुपदिष्टां तत्त्वार्थपरां च योगब्रह्मविद्यां श्रीभगवद्गीतां तत्त्वजिज्ञासवे राज्ञे धृतराष्ट्राय प्रोवाच महायोगी संजयः, इति मध्येमहाभारतं गीतावताररुङ्गतिर्विज्ञेया भवति मुमुक्षुभिः परप्रेम्सुभिः ।

कावेतौ भगवन्तौ योगब्रह्मविद्याप्रकटने गुरुशिष्यस्थानमधिष्ठितौ कृष्णार्जुनौ इति शंकायामित्थं हंसयोगी—

“कृष्णार्जुनौ महादेवौ विद्वि तौ धर्मनायकौ ।

नारायणनरांशौ च\* महाभारतसंस्तुतौ ॥”

इति सनातनधर्मदीपिकायामाह । किं च श्रीकृष्णशब्दार्थश्च—

“कृषिर्भूवाचकश्शब्दो णश्च निर्वृतिवाचकः ।

विष्णुस्तद्वावयोगाच्च कृष्णो भवति सात्वतः ॥”

इति महाभारतोद्योगपर्वणि एकोनसप्ततिनमेऽध्याये निरूपितो भवति । ततः सर्वसंसारव्यवसायधर्मगोप्ता हि श्रीकृष्ण इति विज्ञायते ।

अत एव महाभारतादिपर्वणि प्रथमाध्याये “यस्य प्रसादाद्वक्ष्यामि नारायणकथामिमाम्” इति सौतिः प्रतिज्ञाय

“भगवान्वासुदेवश्च कीर्त्यतेऽत्र सनातनः ।

स हि सत्यमृतं चैव पवित्रं पुण्यमेव च ॥

शाश्वतं ब्रह्म परमं ध्रुवं ज्योतिः सनातनम् ।

यस्य दिव्यानि कर्माणि कथयन्ति मनीषिणः ॥”

\* पार्थकृष्णयोर्नरनारायणस्वरूपत्वं च महाभारते आदिपर्वणि चतुष्षष्टितमेऽध्याये, वनपर्वणि चतुरशीतितमेऽध्याये, उद्योगपर्वणि एकोनपञ्चाशेऽध्याये, भीष्मपर्वणि त्रयोविंशेऽध्याये, अष्टषष्टितमेऽध्याये च, अनुशासनपर्वणि द्विपञ्चाशदधिकद्विशततमेऽध्याये च, प्रतिपादितं भवति ।

इत्यनुशास्ति । अतो नरनारायणश्रीकृष्णप्रोक्तधर्म एव प्रति-  
पाद्यत्वेन विषयो भवतीति विज्ञायते । अत्र च “अस्य सङ्कल्प-  
नायकस्य भगवतो वासुदेवस्य दिव्याणि कर्माणि सर्वसंसारव्य-  
वसायधर्मस्वरूपोपदेशरूपाणि च, सत्यं च धर्मं ऋतं च धर्मं  
पवित्रं च धर्मं पुण्यं च धर्मं शाश्वतब्रह्मपरध्रुवज्योतिस्वरूपसना-  
तनधर्मं च ज्ञानिनां कथयन्ति, धर्माः षडेते नरनारायणधर्मादीनां  
च षण्णां धर्माणां जीवरूपा भवन्ति” इति खण्डरहस्यम् ।  
तस्मात्प्रतियुगं धर्मसंरक्षणार्थं नानारूपेणाऽवतीर्णौ पार्थपार्थ-  
सारथी, नरनारायणाविति विद्वद्भिः विज्ञेयम् ।

एवं रीत्यैव हि गीताश्चान्याश्चतस्रः शुद्धैरभ्युपगम्यते ।  
ताश्च पुनः—श्रुतिगीता तैत्तरीयारण्यकान्तर्गता, ब्रह्मगीता  
ईशावास्यादिसौभाग्यलक्ष्मीपर्यतान्तानामेकोनपञ्चाशदमुपनिषदा-  
मन्तर्गता, ततश्चार्षगीता श्रीरामायणांतर्गता, शुद्धगीता शुद्धार्थ-  
परिष्कृतदेवीभागवतान्तर्गता इति भवन्ति । ब्रह्मगीतोपनिषदः  
(१) ईशावास्य, (२) कूठ, (३) केन, (४) प्रश्न, (५) मुण्डक,  
(६) माण्डूक्य, (७) तैत्तरीय (८) ऐतरेय (९) छांदोग्य, (१०)  
बृहदारण्यक (११) कैवल्य, (१२) ब्रह्म (१३) श्वेताश्वतर,  
(१४) हंस, (१५) नारायण (१६) परमहंस, (१७) मैत्रेयी  
(१८) सर्वसार (१९) निरालंब (२०) वज्रसूची (२१)  
तेजोबिंदु (२२) नादबिंदु (२३) ध्यानबिंदु (२४) ब्रह्मविद्या

(२५) योगतत्त्व (२६) आत्मबोध (२७) नारदपरिव्राजक  
(२८) त्रिशिखिब्राह्मण (२९) सीता (३०) दक्षिणामूर्ति (३१)  
निर्वाण (३२) मण्डलब्राह्मण (३३) संन्यास (३४) अव्यक्त  
(३५) अध्यात्म (३६) आत्म (३७) देवी (३८) रामरहस्य,  
(३९) स्कन्द, (४०) महानारायण, (४१) सूर्य (४२) रुद्र-  
हृदय, (४३) भावना, (४४) पञ्चब्रह्म, (४५) कृष्ण, (४६)  
वराह, (४७) मुक्तिक, (४८) कलिसंतरण (४९) सौभाग्य,  
इति प्रसिद्धाः एकोनपञ्चाशदो भवन्ति ॥

—प्रकृतमनुसरामः एवं शुद्धार्यसुपरिष्कृता श्रीभगवद्गीतापि  
काचिदस्तीति प्रथमं ह्यस्मदार्थमातामहादेवावगतम् । अस्मन्माता-  
महश्च शुद्धधर्मसमय इति सर्वत्र विदितमेव । अत्र वक्तव्यमन्य-  
दितिवृत्तं सनातनधर्मदीपिकोपोद्धातप्रबन्धे ‘नाकयोगी तथा-  
ऽर्जुनः’ इत्यस्य सविमर्शमर्थनिरूपणावसरे निरूपितं भवत्य-  
स्माभिः । स च मातामहः तिरुविन्दवर् श्रीमदुभयश्रीवेङ्कटा-  
चार्याख्यः, गीतायाश्चास्याः स्वानुसन्धानार्थं श्लोकपादानुक्रम-  
णिकां काञ्चिदलिखत्, तदवलंब्य, तथा स्वामियोगानन्दशङ्करा-  
नन्दभवानन्दानां अन्येषां शुद्धार्याणां कोशाञ्चावलंब्य, सुपरि-  
ष्कृतेयं ! तामिमां हि भगवतीं योगब्रह्मविद्यां भगवद्गीतां, सारा-  
सारविवेकिपरिवृढाः अत्रत्यशुद्धधर्ममण्डलकार्यदर्शिनः डाक्टर  
सर्. यस्. सुब्रह्मण्यार्या एव प्रथमं विदुषां सतां मनः समानेतु-

मैच्छन् । तदनुरूपमिदं सच्च कैङ्कर्यमस्माकम्, यन्मुद्रापयित्वेमां  
विल्यापनम् । समये हि गोभिलकारिकाश्चापि शुद्धार्यैरस्माकं  
प्रेषिता अभवन् । साकं चैव भगवद्गीतया योगब्रह्मविद्या ह्येताः  
महर्षिगोभिलसुद्धदिव्यप्रतिभाप्रसूताः शुभार्थाश्च समायाता  
भवन्ति ॥

तस्मादिमां भगवतीं योगब्रह्मविद्यां शुद्धसमया वयं समधिगम्य  
सुकृतार्था भवेम, इत्यस्माभिः सर्वेश्वरस्सर्वसाक्षी च भगवान्  
सर्वात्मस्वरूपः श्रीवासुदेवः प्रार्थ्यते ॥

श्रीकृष्णं परमात्मानं शरणागतवत्सलम् ।

धर्मद्वयोपदेष्टारं ब्रह्मतत्सन्नतोऽस्म्यहम् ॥

इत्थम्

श्रीशुद्धार्यदासः,

पण्डित के. टि. श्रीनिवासाचार्यः.



## शुद्धयोगब्रह्मविद्यायाः श्रीभगवद्गीतायाः

पारायणक्रमः

भरद्वाज उवाच

सुब्रह्मण्य महाभाग नमस्ते लोकनायक ।

कथं योगब्रह्मविद्या गीताऽध्येया मनीषिणा ॥ १ ॥

का वा गीतोचिता पूजा कदा सेव्याऽस्ति सा सतां ।

ज्ञातुमिच्छाम्यशेषेण वदस्व कृपया विभो ॥ २ ॥

सुब्रह्मण्य उवाच

भरद्वाज महाभाग पृष्टन्तुभ्यं वदाम्यहम् ।

युगे युगे तु भगवान्नारदाय महामुने ॥ ३ ॥

गीतासेवां यथातत्त्वं व्याजहार युगप्रभुः ।

तामेवाद्य प्रवक्ष्यामि शृणुष्व मुनिपुङ्गव ॥ ४ ॥

दासः काल्ये समुत्थाय कृत्वा स्वाहिकमुत्तमम् ।  
प्रक्षाल्य पाणिपादञ्च धृताकल्पः प्रसन्नधीः ॥ ५ ॥  
तिष्ठन्बद्धाञ्जलिर्देवमात्मानं परिबुध्य हि ।  
सङ्कल्पनायकञ्चैवं प्रणमेद्भक्तिभावतः ॥ ६ ॥

### सङ्कल्पनायकस्तवः ।

श्रीं देवीं तां योगदेवीन्तत्सङ्कल्पप्रभुं नरम् ।  
शुद्धसङ्कल्पनाथञ्च नारायणमुपास्महे ॥ ७ ॥  
लोकाधिकारिणश्चान्यानारदाद्यानृषीन्वयम् ।  
तथा प्राचीनहंसांश्च प्रणमामो यथाबलम् ॥ ८ ॥

### श्रीकृष्णार्जुनध्यानस्तवः

नरनारायणाज्जातौ जगतस्स्थितये स्थितौ ।  
शुद्धसङ्कल्पनाथौ च वन्दे कृष्णार्जुनौ सदा ॥ ९ ॥  
एवमुक्त्वा प्रणम्याथ गायत्रीन्यासमाचरेत् ।

### तदित्थम् ।

अस्याः श्रीयोगब्रह्मविद्यायाः भगवद्गीतायाः नरनारायणऋषिः,  
गायत्री छन्दः, श्रीयोगब्रह्मविद्या देवता, योगब्रह्मविद्याप्रसादसिद्ध्यर्थे  
गीतापारायणक्रियाजपे विनियोगः ।

### ध्यानम् ।

चतुष्पदीं धर्मविद्यां समत्वं गिरतीं सतीम् ।  
परसामीप्यफलदां वन्दे गीतां शुभावहाम् ॥ १० ॥

षड्दर्शनपदां दिव्यां सर्वभावसमन्विताम् ।  
कर्तव्यव्यवसायस्य निश्चयाय नतोऽस्म्यहम् ॥ ११ ॥

### इति स्तुत्वा पुनर्बद्धाञ्जलिपुटः,

नमस्ते नरदेवाय नमो नारायणाय च ।  
बदरीवननाथाय योगिनां पतये नमः ॥ १२ ॥

इति ध्यात्वा गीताकोशञ्च यथाशक्ति समभ्यर्च्य,

नारायणं नमस्कृत्य नरञ्चैव नरोत्तमम् ।  
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥ १३ ॥

इति श्लोकपठनपूर्वकं श्रीभगवद्गीतां पठेत् ।

श्रीभगवद्गीतापारायणसमाप्तौ कर्तव्यविधिः । श्रीभगवद्गीताञ्च  
भक्त्या यथोचितं पठित्वा ततश्चोत्थाय पुनरपि,

“नारायणं नमस्कृत्य०

“चतुष्पदीं धर्मविद्यां०

“षड्दर्शनपदां दिव्यां,

इति स्तुत्वा तत्फलं भगवते तस्मै समर्पयेत्

इति गीतापारायणक्रमः समाप्तः



ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः

## महर्षिगोभिलविरचितः गीतार्थसंग्रहः ॥

तत्र

### प्रथमोऽध्यायः

शुद्धधर्ममण्डलस्य धर्मशास्त्रं सनातनम् ।  
यच्च गीताभिधं तद्वै व्याख्यास्यामो यथामति ॥ १ ॥  
श्रीकृष्णवदनाम्भोजगलिताशेषतापनुत् ।  
गीता चकास्ति षड्विंशदध्यायैरन्विता परा ॥ २ ॥  
आद्ये गीतावतारोऽयमध्याये परिकथ्यते ।  
पूर्तिं समेष्यति स्वात्तसङ्कल्पे कर्म चक्रतुः ॥ ३ ॥  
स्वप्रधानपरं शुद्धं नरनारायणौ प्रभू ।  
शुद्धसङ्कल्पनाथौ च तन्निबोधत वै द्विजाः ॥ ४ ॥  
प्रारब्धे भारते युद्धे कृष्णो नारायणो विभुः ।  
कार्यदर्शिनमाराध्यं नरं स्वांशं तथाऽर्जुनम् ॥ ५ ॥

### गीतार्थसंग्रहः

५

आहूय पूर्वं तां ब्राह्मीं शक्तिं तस्मै समादिशत् ।  
यां हि लोकास्तदीशाश्च प्राप्य स्वार्थप्रसादतः ॥ ६ ॥  
व्यवसायं प्रकुर्वन्ति स्वकीयं सफलं भुवि ।  
द्विविधञ्च परा ब्राह्मी सा नाना परिकथ्यते ॥ ७ ॥  
सर्वेषां कर्मणां सैव जीवभूता चकास्ति हि ।  
द्विधाभूतस्तया शक्त्या निवृत्तेश्च प्रवृत्तितः ॥ ८ ॥  
दैवीं शक्तिं निवृत्तश्च प्रवृत्तश्चासुरीन्तथा ।  
आदधानश्च पार्थोऽयं लोकप्रतिनिधिर्गुरुः ॥ ९ ॥  
लोकानाञ्च सुखं दुःखं सांसारिकमवेक्ष्य हि ।  
कृपया परयाऽऽविष्टो शिष्यलक्षणलक्षितः ॥ १० ॥  
जिज्ञासुस्तन्निवृत्तेश्च ह्युपायं योगशास्त्रतः ।  
शुद्धसङ्कल्पनाथश्च कृष्णान्तं शरणं ययौ ॥ ११ ॥  
इत्येवं प्रथमाध्यायसंग्रहार्थः प्रकीर्तितः ।

### द्वितीयोऽध्यायः ॥

ततो भगवता तेन नारायणमहर्षिणा ॥ १२ ॥  
कृष्णेन शुद्धसङ्कल्पकार्यकर्त्रेऽधिकारिणे ।  
गायत्रीलक्षणा गीताः कथितास्तत्त्वदर्शनाः ॥ १३ ॥

पार्थाय लोकशास्त्रे च सोल्लासं सविमर्शनम् ।  
नरनारायणधर्मगीताऽऽद्या तत्र कीर्तिता ॥ १४ ॥  
अध्याये च द्वितीयेऽस्याः प्रेप्सुभिश्च परं पदम् ।  
मुमुक्षुभिः सुसेव्या स्यादवश्यं मुनिपुङ्गवाः ॥ १५ ॥

### तृतीयोऽध्यायः ।

गीतायाश्च तृतीयेऽस्मिन्नध्याये कृष्णयोगिना ।  
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ॥ १६ ॥  
धर्मसंरक्षणार्थाय यथादेशं यथायुगम् ।  
शुद्धसङ्कल्पनाथार्च्यनारायणमहात्मना ॥ १७ ॥  
रहस्यं ह्यवताराणां स्वीकृतानां यथायथम् ।  
व्याख्यातं सप्रकारञ्च तद्वि सेव्यं महर्षिभिः ॥ १८ ॥

### चतुर्थोऽध्यायः ।

अध्यायेऽस्यास्तुरीये हि वासुदेवेन धीमता ।  
अवतारमुसाध्याश्च ह्यधिकारा निरूपिताः ॥ १९ ॥  
तत्र हि क्रमशः शुद्धसङ्कल्पेशपरात्मनः ।  
ज्ञानिनाञ्चैव भक्तानां कर्मठानां यतात्मनाम् ॥ २० ॥  
समाहारपराणाञ्च योगिनां हि महर्षयः ।  
अधिकारो यथारूपं सप्रकारो निरूपितः ॥ २१ ॥

### पञ्चमोऽध्यायः

अध्याये पञ्चमेऽस्यास्तु वेद्यो योऽर्थोऽधिकारिभिः ।  
शिक्षारूपः स कथितः साङ्गं श्रीकृष्णमूर्तिना ॥ २२ ॥  
तत्र च क्रमशः शुद्धविज्ञानस्याधिकारिणः ।  
सर्वमूलपरब्रह्मस्वात्मविज्ञानपूर्वकम् ॥ २३ ॥  
स्थितप्रज्ञस्य निष्ठा च त्याज्योपादेयधीस्तथा ।  
आत्मनो लक्षणञ्चैव सर्वोपास्यस्य वै तथा ॥ २४ ॥  
स्थानञ्चैव यथातत्वं सप्रकारमुदाहृतम् ।  
तद्वै स्थानं योगिभिश्च वेद्यं स्यादिति निर्णयः ॥ २५ ॥

### षष्ठोऽध्यायः

षष्ठेऽध्याये तु गीतायाः शिक्षया शिक्षितस्य हि ।  
उक्तया च परं वेद्यं परमं सर्वकारणम् ॥ २६ ॥  
वर्ण्यते वस्तु देवेन नारायणमहर्षिणा ।  
यच्च वा पुण्यपापानां परप्राप्तेश्च साधवम् ॥ २७ ॥  
अत्र यत्कर्म चास्माभिः क्रियते सदसच्च यत् ।  
तस्य सर्वस्य चोक्तानि कारणानीति बुध्यते ॥ २८ ॥  
परन्तु पञ्चमस्तत्र पुरुषः प्रवृत्तेः परः ।  
अन्तरात्मात्मभावो हि शुद्धयोगेन देहिनाम् ॥ २९ ॥

चरन्तं गुणयोगेन स्वांशं शुद्धं स्वतो विभुम् ।  
 विद्योतितेषु सर्वेषु कर्मस्वेवं नियोजयन् ॥ ३० ॥  
 सर्वस्वभावयुक्तो यो ह्यस्ति सर्वत्र निर्मलः ।  
 तस्य विज्ञानमेव स्यात्परप्राप्तिसुसाधनम् ॥ ३१ ॥  
 प्रवृत्तेश्च निवृत्तेश्च व्यवसायं करोति यः ।  
 स एव पश्यति प्राज्ञः जगतां कारणं परम् ॥ ३२ ॥  
 कारणं तत्परं ब्रह्म परमात्मा सचाक्षरः ।  
 आत्मा जीव इति प्राज्ञैः कथ्यते धर्मवर्त्मसु ॥ ३३ ॥  
 चतसृभिश्च देवीभिः युक्तन्तद्विद्यते सदा ।  
 तदेव चान्नमन्नादमिति भाति स्वभावतः ॥ ३४ ॥  
 तत्कारणं परं वस्तु व्यवसायद्वयस्य हि ।  
 सिद्ध्यर्थं परिपूर्यै च योगिनः समुपासते ॥ ३५ ॥  
 ध्येयं यत्कारणत्वेन स्वरूपाच्च स्वभावतः ।  
 शुद्धं तद्ब्रह्म विज्ञानात्सर्वभावोपशोभितम् ॥ ३६ ॥  
 अशुद्धमिश्रसत्त्वानाङ्कार्याणामीश्वरा गुणाः ।  
 गुणैर्विना न कर्ता स्यात्सोऽयमात्मा गुणात्परः ॥ ३७ ॥  
 इति कारणविज्ञानं पुरुषार्थसुसाधनम् ।  
 व्याख्यातं कृष्णदेवेन चैतद्वेद्यं मुमुक्षुभिः ॥ ३८ ॥

## अथ सप्तमोऽध्यायः

कारणज्ञानिभिर्वध्यो ह्यहङ्कारो दुरासदः ।  
 ततः कैवल्यमध्याये सप्तमेऽस्मिन्निगद्यते ॥ ३९ ॥  
 आत्मविज्ञानमेव स्यात्कैवल्यं योगलक्षणम् ।  
 आत्मा कैवल्यनाथः स्यात्परं ब्रह्म सनातनम् ॥ ४० ॥  
 स्वरूपं ब्रह्मणस्तस्य प्रथमं ह्यभिवर्णितम् ।  
 यश्च सर्वाणि भूतानि चैकमूलानि पश्यति ॥ ४१ ॥  
 स कैवल्यमवाप्नोति शुद्धं संन्यासलक्षणः ।  
 आत्मानात्मविवेकेन स्वधर्मेण च योगतः ॥ ४२ ॥  
 संसारस्य स्वरूपं हि सत्त्वमूलं गुणैर्युतम् ।  
 तमःफलं महारूपं सुखदुःखादिहेतु च ॥ ४३ ॥  
 सर्वरूपपरब्रह्मविज्ञानस्य हि कारणम् ।  
 ब्रह्मादिस्थानवाच्यं स्यात्त्याज्यलक्षणलक्षितम् ॥ ४४ ॥  
 एवमात्मपरब्रह्मविज्ञानादेव योगिनः ।  
 विधूय पुण्यपापे च संसारावश्यंके पुनः ॥ ४५ ॥  
 निरञ्जनाश्च शान्ताश्च सामीप्यं ब्रह्मणः परम् ।  
 भजन्ति साम्यवाच्यञ्च तदेव परमं पदम् ॥ ४६ ॥

आत्मानात्मनोर्योगेन नित्येन चाखिलं जगत् ।  
वर्धते च यथाभावमेवं ज्ञेयं मनीषिभिः ॥ ४७ ॥  
सांख्यानां ध्याननिष्ठानां कर्मठानां यतात्मनाम् ।  
श्रेष्ठा कैवल्यनिष्ठा स्यादिति कैवल्यभाषितम् ॥ ४८ ॥

### अथाष्टमोऽध्यायः ।

अथातश्चाष्टमाध्याये श्रीकृष्णेन महात्मना ।  
धर्मः कैवल्यनिष्ठस्य तदन्यस्य च वर्ण्यते ॥ ४९ ॥  
अत्र कैवल्यनाथस्य ह्यात्मनः परमात्मनः ।  
ब्रह्मणः सर्वरूपस्य वेत्ता यः समभाववान् ॥ ५० ॥  
कालदेशोचितं कर्म सर्वं सांसारिकञ्च यत् ।  
असङ्गेन च कुर्वन्सो ह्युत्तमो दैवभाववान् ॥ ५१ ॥  
यः कामेन तदुत्पन्नैः दोषैश्चापि प्रपीडितः ।  
अनात्मविद्रुणैर्बद्धः सोऽसुरः परिकथ्यते ॥ ५२ ॥  
आसुरं भावमापन्नो नष्टबुद्धिः पतेदधः ।  
दैवसत्त्वसमाविष्टः सामीप्यं ब्रह्मणोऽश्नुते ॥ ५३ ॥

### अथ नवमोऽध्यायः

ततश्च नवमाध्याये साधनत्रयमुच्यते ।  
ब्रह्मविज्ञानिनस्तस्य तथाऽन्यस्य महात्मना ॥ ५४ ॥

तथा हि परमे तस्मिन्ब्रह्मणि स्वात्मयोगतः ।  
स्वभावाश्च त्रयः सन्ति ब्रह्मशक्तिविवर्धिताः ॥ ५५ ॥  
शास्त्राणां भिन्नरूपत्वं बुध्यते कालदेहतः ।  
अजानतां हि शास्त्रार्थं संसारस्य तथाऽऽत्मनः ॥ ५६ ॥  
व्यवसाये च महति स्वभावो हेतुरुच्यते ।  
तस्मात्स्वभावानुरूपं सर्वं सञ्जायते क्रमात् ॥ ५७ ॥  
पुरुषस्य हि या श्रद्धा सा ब्राह्मी शक्तिरुच्यते ।  
श्रद्धाजातस्वभावस्तु सर्वकार्यक्षमो भवेत् ॥ ५८ ॥  
प्रवृत्तस्यात्मनः श्रद्धा स्वपरा सत्त्वजा च या ।  
सात्विकी सा ब्रह्मशक्तिरिति ज्ञेया सनातनी ॥ ५९ ॥  
या च स्यात्संसारपरा राजसी सा प्रकीर्यते ।  
तृतीया सा ब्रह्मशक्तिः विना चात्मधिया हि या ॥ ६० ॥  
केवलं स्वप्रधानोत्था तामसीति निगद्यते ।  
तुरीया च महाश्रद्धा समाहारपरा मता ॥ ६१ ॥  
एकाक्षरपरा विद्या बोध्या चास्ति ततो बुधाः ।  
श्रद्धानुरूपं ज्ञानञ्च तपः कर्म च दैहिकम् ॥ ६२ ॥  
दैविकञ्च तथा दानमाहारो भक्तिरेव च ।  
संभवत्येवमखिलमिति कृष्णमुखोदितम् ॥ ६३ ॥

## अथ दशमोऽध्यायः

ततश्च दशमाध्याये ह्यात्मनो बन्ध उच्यते ।  
 येनायं द्वंद्वजान्भोगान्भुङ्क्ते बद्धश्च दैहिकान् ॥ ६४ ॥  
 गुणत्रयी महामाया ह्यजा जाता विभाव्यते ।  
 सैवं बध्नाति देहेऽस्त्रिन्नात्मानमजमव्ययम् ॥ ६५ ॥  
 सहजा ब्रह्मणो या हि सा देवी परिकथ्यते ।  
 प्रवृत्तेश्च निवृत्तेश्च व्यवसायस्य साधनम् ॥ ६६ ॥  
 द्वितीया सा गुणमयी प्रोच्यते शुद्धयोगिभिः ।  
 कार्योपयोगिनी या तु पुरुषस्याधिकारिणः ॥ ६७ ॥  
 एतच्छब्दार्थभूता च तृतीया परिकथ्यते ।  
 सर्वाश्चैताः ब्रह्मणः स्युः शक्तयश्चेति बुध्यते ॥ ६८ ॥  
 देवी च ब्रह्मदृष्टीनां मुमुक्षूणां महात्मनाम् ।  
 गुणत्रयमयी चान्या सर्वसंसारिणां मता ॥ ६९ ॥  
 तथाऽन्या ह्यवतीर्णानां ब्रह्मांशानां विशेषतः ।  
 व्यवसायसाधनं स्यादिति वेद्यं मनीषिभिः ॥ ७० ॥  
 गुणत्रयमयी या हि सा श्रद्धेति निगद्यते ।  
 एतासां तरणं यच्च प्राप्तिरित्येव बुध्यते ॥ ७१ ॥

मायैव ज्ञानहेतुः स्यादज्ञानस्य च कर्मणाम् ।  
 मायैव परं ब्रह्म तथाऽऽत्मा च जगत्तथा ॥ ७२ ॥  
 व्यवसायपरश्चास्ति ततः सेयं मनीषिणा ।  
 स्वात्मविज्ञानतस्तार्या तीर्णमायो महामतिः ॥ ७३ ॥  
 सामीप्यं ब्रह्मणस्तस्य सुखेनैति न चान्यथा ।  
 इति मायागीतया हि बन्धः प्रोक्तो हि चात्मनाम् ॥ ७४ ॥  
 बद्ध एव स्वकीयं हि व्यवसायं करोति च ।  
 स्वकीयव्यवसायस्य पूर्वो सत्यां विमुच्यते ॥ ७५ ॥

## अथैकादशोऽध्यायः

अथ चैकादशेऽध्याये बन्धान्मोक्षस्तु कथ्यते ।  
 व्यवसायपरस्यास्य पुरुषस्य विपश्चितः ॥ ७६ ॥  
 अन्ते स्वव्यवसायस्य सर्वसंसारिणां हि सः ।  
 परप्राप्तेः साधनञ्च सिद्धिरूपश्च कथ्यते ॥ ७७ ॥  
 योगनिष्ठासुसाध्यश्च तुरीयोऽर्थः स देहिनाम् ।  
 शुद्धमार्गान्निर्गतो यो योगी नावर्तते पुनः ॥ ७८ ॥  
 व्यवसायं स्वकीयञ्च कर्तुं संसारमुण्डले ।  
 शुद्धाशुद्धौ च मार्गौ द्वौ वर्तते शाश्वतौ किल ॥ ७९ ॥

बुद्ध्या धृत्या शुद्धया हि विमुञ्चन्देहमण्डलम् ।

समाप्तव्यवसायश्च ब्रह्मलोकादिसंज्ञकम् ॥ ८० ॥

स्वात्मयोगपरः शान्तो ब्रह्मशक्तिं प्रपद्यते ।

ब्रह्मशक्तिसमाविष्टो ब्रह्मकार्याय सज्जते ॥ ८१ ॥

उत्तमस्य सुखस्येह वेत्ता त्यक्तपरिग्रहः ।

ईश्वरं सर्वभूतानां वसन्तं हृदि चाव्ययम् ॥ ८२ ॥

विज्ञाय योगसंसिद्धः सामीप्यं ब्रह्मणोऽश्नुते ।

सारूप्यं चाथ सायुज्यं सालोक्यञ्चैव ये विदुः ॥ ८३ ॥

तत्तत्त्वं संग्रहेणैव वक्ष्यामि श्रुतिचोदितम् ।

ब्रह्मस्वभावविज्ञानाद्या च लोकाधिकारिता ॥ ८४ ॥

प्राप्तिस्तस्यास्तु सारूप्यमिति नारायणोदितम् ।

तत्तत्काले तु जगतां स्वस्तये शुद्धभक्तिः ॥ ८५ ॥

ब्रह्मांशं यं प्रपद्यन्ते तत्सायुज्यमितीर्यते ।

ज्ञानदेहेन सर्वत्र सञ्चारो यश्च योगिनाम् ॥ ८६ ॥

सालोक्यं तत्प्रचक्षन्ते शुद्धविद्याधिकारिणः ।

संसारमण्डलं त्यक्त्वा प्राक्तनं शुद्धयोगतः ॥ ८७ ॥

प्राप्तिः परपदस्यैव तत्सामीप्यं प्रकथ्यते ।

सामीप्यं शुद्धयोगेन सालोक्यं शुद्धज्ञानतः ॥ ८८ ॥

शुद्धभक्त्या च सायुज्यं सारूप्यं शुद्धकर्मणा ।

सामीप्यं सर्वतः श्रेष्ठं तेन सर्वं समश्नुते ॥ ८९ ॥

### अथ द्वादशोऽध्यायः

ततश्च द्वादशोऽध्याये वेद्यं यच्च मुमुक्षुभिः ।

ब्रह्मस्वरूपं तच्चात्र सप्रकारमुदाहृतम् ॥ ९० ॥

एकं यच्च परब्रह्म सर्वातीतं हि तद्भवेत् ।

न ध्येयं नैव च ज्ञेयं न च वाच्यं सनातनम् ॥ ९१ ॥

आत्मानात्मशरीरञ्च ब्रह्म तत्परमं भवेत् ।

जगज्जन्मादिकानान्तु कारणञ्चेति बुध्यते ॥ ९२ ॥

प्रोक्ताः सर्वे पदार्थाश्च ब्रह्मण्येव भवन्ति हि ।

परस्माद्ब्रह्मणस्तस्माज्जगत्सर्वं हि जायते ॥ ९३ ॥

परमात्मा परब्रह्म परात्मात्मा सनातनः ।

जीवश्चेति प्रसिद्धाश्च तत्तत्संसारनायकाः ॥ ९४ ॥

तत्तन्नायकदासश्च सामीप्यं ब्रह्मणोऽश्नुति ।

ब्रह्मशक्तिस्फुलिङ्गाश्च सर्वे जीवादयो मताः ॥ ९५ ॥

स्फुलिङ्गो लोक इत्येके देह इत्यपरे बुधाः ।

आत्मैव सर्वलोकेशश्चेति नारदभाषितम् ॥ ९६ ॥

फलं स्यात्तस्य सामीप्यं पञ्चमस्य परोक्षितुः ।  
 ब्रह्मसामीप्यमापन्नः शुद्धसङ्कल्पनायकः ॥ ९७ ॥  
 पूतो मेध्यः पवित्रश्च तत्पश्यति परं पदम् ।  
 एवं त्रिधा विशुद्धायाः प्रकृतेरवगाहनात् ॥ ९८ ॥  
 ब्राह्मी विभूतिभिर्युक्तो जगद्रक्षणकर्मणि ।  
 प्रवर्तते स्वभावेन शुद्धतेजस्वरूपवान् ॥ ९९ ॥  
 अहं तथा जगत्कर्ता पाता संहारकस्तथा ।  
 शुद्धाधिकारमापन्नः देवो नारायणो विभुः ॥ १०० ॥  
 आत्मनात्माविवेकाच्च त्याज्योपादेयमोहतः ।  
 ममैवांशो जीवलोकः जीवभूतः सनातनः ॥ १०१ ॥  
 प्रकृत्याऽशुद्धयोपेतः विमूढो ब्रह्मणः पथि ।  
 यश्च स्यात्तदहन्तस्मै विज्ञानं प्रददामि च ॥ १०२ ॥  
 तस्माज्जातेन यज्ञेन जगत्क्षेमङ्करेण हि ।  
 लोकः सामीप्यमश्नाति बभूव मे योगमैश्वरम् ॥ १०३ ॥  
 इति ब्रह्मस्वरूपञ्च साधिकारं विवर्ण्य हि ।  
 पार्थाय तस्मै प्रददौ दिव्यं ज्ञानविलोचनम् ॥ १०४ ॥  
 तेन पार्थः परं रूपमपश्यत्कृष्णविग्रहे ।  
 सञ्जयो धृतराष्ट्राय तच्चाह प्रियदर्शनः ॥ १०५ ॥

ततः पार्थेन भगवान्प्रार्थितो मानुषं वपुः ।  
 पुनः स्वीकृत्य विभवं स्वकीयं चावदत्तदा ॥ १०६ ॥  
 द्वादशाध्यायभावो हि चैवं वेद्यो मनीषिभिः ।

### अथ त्रयोदशोऽध्यायः

अनन्तरे तु चाध्याये विभूतिः ब्रह्मणः परा ॥ १०७ ॥  
 त्रयोदशे विशेषेण ह्युच्यते कृष्णयोगिना ।  
 पदार्थेषु च सर्वेषु यद्वत्त्वं ब्रह्मणः परम् ॥ १०८ ॥  
 रूपन्तदिति विज्ञेयमिति भूतिः प्रदर्शिता ।  
 व्यवसायपरैर्वेद्या ब्रह्मभूतिः सनातनी ॥ १०९ ॥

### अथ चतुर्दशोऽध्यायः

ततश्चतुर्दशेऽध्याये ब्रह्मणः परमात्मनः ।  
 विभूतीनाञ्च सर्वासामाप्तये कृष्णयोगिना ॥ ११० ॥  
 प्राणायामाभिधो योगः प्रोक्तः साङ्गो महर्षयः ।  
 व्यवसायपरैश्चैव सर्वसंसारिभिस्त्वयम् ॥ १११ ॥  
 आत्मविज्ञानहेतुश्च ब्रह्मयोगविवर्धनः ।  
 सेव्योऽस्त्यवश्यमात्मा हि योगेनानेन पूज्यते ॥ ११२ ॥  
 प्रवृत्तमञ्जसा नीतमिन्द्रियैर्विषयग्रहैः ।  
 मानसं शुद्धयोगेन ह्यात्मना सह योजयेत् ॥ ११३ ॥



एवं योगेन चात्मानं चेतसाऽनन्यगामिना ।

पश्यन्भुङ्क्ते ब्रह्मणस्ता विभूतीर्युक्तमानसः ॥ ११४ ॥

इति प्राणायामयोगरहस्यार्थः प्रकाशितः ।

मार्गादस्माच्च्युतो यश्च योगी कालवशानुगः ॥ ११५ ॥

शुद्धयोनं समापन्नः श्रीमान्भुङ्क्ते परं सुखम् ।

योगश्चैवं सुकथितो ह्यध्यायेऽस्मिन्महात्मना ॥ ११६ ॥

### अथ पञ्चदशोऽध्यायः

ततः पञ्चदशोऽध्याये पार्थसूतेन विष्णुना ।

अन्तरात्मात्मभावस्य देवस्य परमात्मनः ॥ ११७ ॥

आत्मभूतिप्रदत्वेन ह्युपास्यस्य मुमुक्षुभिः ।

स्वरूपं सप्रकारं यत्सर्वबीजं तदुच्यते ॥ ११८ ॥

परमात्मा ब्रह्मभावो जगत्कारणमुच्यते ।

क्षराक्षरादतीतश्च स भवेत्पुरुषोत्तमः ॥ ११९ ॥

सर्वतेजस्वरूपश्च वासुदेवो जगद्गुरुः ।

परापराभ्यां विद्याभ्यां संस्तुतो दहरेश्वरः ॥ १२० ॥

समभावैर्गुणातीतैः समदुःखसुखैस्सदा ।

उपास्यश्चेति विज्ञेयस्तन्निष्ठानां परायणम् ॥ १२१ ॥

न कर्मणा हि मनसा ज्ञानेन च पुमान्परः ।

आत्मा सेव्यो जगत्साक्षी ह्यविकारो निरञ्जनः ॥ १२२ ॥

केवलं समभावेन योगेनाऽयं विभाव्यते ।

इति पञ्चदशाध्यायभावो वेद्यो मनीषिभिः ॥ १२३ ॥

### अथ षोडशोऽध्यायः

ततश्च षोडशोऽध्याये ह्यविकारस्य वस्तुनः ।

सर्वप्रकृतिमूलस्य ब्रह्मणो रूपमुच्यते ॥ १२४ ॥

अक्षरं ब्रह्मणो रूपं प्रथमं परिबुध्यते ।

जीवरूपं द्वितीयं स्यात्तृतीयं ह्यात्मनामकम् ॥ १२५ ॥

परमात्मस्वरूपं हि तुरीयं कथ्यते बुधैः ।

स्वरूपं पौरुषं यच्च पञ्चमं हि तदुच्यते ॥ १२६ ॥

अक्षरं ब्रह्म यच्चोक्तं षट्प्रकारविभूतिमत् ।

षट्क्रमः कारणं दिव्यमुपास्यं स्वात्मयोगिभिः ॥ १२७ ॥

तदेव सर्वकार्येषु तत्तत्सांसारिकेषु च ।

विज्ञाय स्वात्मयोगेन परमं ज्ञानमश्नुते ॥ १२८ ॥

इति चाक्षरगीतायां कृष्णेन परमात्मना ।

स्वरूपं सप्रकारश्च प्रोक्तं वै परमात्मनः ॥ १२९ ॥

## अथ सप्तदशोऽध्यायः

ततः सप्तदशोऽध्याये ब्रह्मणः परमात्मनः ।

सर्वस्वभावयुक्तस्य विज्ञानार्थं परात्मना ॥ १३० ॥

राजविद्या योगविद्या शुद्धा सर्वफलप्रदा ।

उच्येते साधिकारश्च विज्ञेयाऽसौ मुमुक्षुभिः ॥ १३१ ॥

## अथाष्टादशोऽध्यायः

ततश्चाष्टादशोऽध्याये कृष्णेन च महात्मना ।

शुद्धं परमहंसस्य श्रेष्ठविद्याधिकारिणः ॥ १३२ ॥

स्वरूपं च यथातत्त्वं प्रोच्यते तन्मुमुक्षुभिः ।

वेद्यमस्ति यथाभक्तिं तद्वक्ष्यामि महर्षयः ॥ १३३ ॥

सर्वरूपं परं ब्रह्म सर्वकारणकारणम् ।

विज्ञाय संयतात्मा हि शुद्धयोगं समश्नुते ॥ १३४ ॥

योगं विचारं ध्यानञ्च कर्म शुद्धञ्च दैहिकम् ।

श्रेष्ठः परमहंसश्च राजविद्यामुशिक्षितः ॥ १३५ ॥

करोति समभावेन ततो याति परां गतिम् ।

सर्वासामेव सिद्धीनामाप्तये सर्वकर्मणाम् ॥ १३६ ॥

सिद्धये च यथायोगं ध्यानमेवावशिष्यते ।

इति परमहंसानां निष्ठा वेद्या मुमुक्षुभिः ॥ १३७ ॥

राजविद्याविनीतानां शुद्धानां नियतात्मनाम् ।

## अथैकोनविंशोऽध्यायः

ततस्त्वैकोनविंशे हि चाध्याये कृष्णयोगिना ॥ १३८ ॥

तेषां परमहंसानां निष्ठा या शुद्धलक्षणा ।

तस्याः संन्यासनिष्ठायाः स्वरूपमभिर्वर्णितम् ॥ १३९ ॥

संसारव्यवसायस्य श्रेष्ठस्य ह्युत्तरोत्तरम् ।

स्वीकारो योगरूपश्च संन्यास इति कथ्यते ॥ १४० ॥

अर्थानाञ्चैव सर्वेषां व्यक्तानां हि यथायथम् ।

एकस्मिन्शरणे स्थाने योगः संन्यास उच्यते ॥ १४१ ॥

सर्वमावश्यकं विद्यात्सर्वं ब्रह्मस्वभावजम् ।

इति संसारकार्याणि ये कुर्वन्ति मनीषिणः ॥ १४२ ॥

ते स्युः संन्यासिनः श्रेष्ठाः परमात्मपरायणाः ।

द्वंद्वभावफलासक्ताः कायक्लेशपरायणाः ॥ १४३ ॥

चरन्ति द्विविधं कर्म ये ते स्युर्मध्यमा मताः ।

संसारव्यवसायस्य नियतं साधनञ्च यत् ॥ १४४ ॥

कर्मादिकं धुन्वते ये ते वै संन्यासिनोऽधमाः ।

संन्यासिनां हि सर्वेषां ज्ञाननिष्ठैव चोदिता ॥ १४५ ॥

## अथ विंशोऽध्यायः

ततश्च विंशे ह्यध्याये परमात्मपरायणैः ।  
 संन्यासिभिर्योगिभिश्च वेद्यस्यैवात्मनश्च हि ॥ १४६ ॥  
 स्वरूपं वर्ण्यते तच्च सर्वमूलं सनातनम् ।  
 कोटिसूर्यप्रकाशश्च कृष्णेन हि महात्मना ॥ १४७ ॥  
 अनादिरयमात्मा स्यात्क्षीरवर्णो निरीश्वरः ।  
 भुञ्जानश्च सुखं दुःखं सर्वं प्रकृतिजं गुणैः ॥ १४८ ॥  
 शुद्धः शुक्रो जगत्साक्षी जगत्कर्ता प्रभाकरः ।  
 समः सर्वेषु भूतेषु पूर्णस्तिष्ठति निर्मलः ॥ १४९ ॥  
 अजानन्तश्च तं देवं सर्वोपास्यं सनातनम् ।  
 तापत्रयाभिभूताश्च न पश्यन्ति परं पदम् ॥ १५० ॥  
 योगिनामपि सर्वेषामन्येषां भावितात्मनाम् ।  
 काम एव महाशत्रुर्देहस्थः सर्वदेहिनाम् ॥ १५१ ॥  
 वध्यः स्याज्ज्ञानिभिर्नित्यं प्रेप्सुभिश्च परं पदम् ।  
 जीवस्य जृम्भणं ज्ञानं सर्वकारणमुच्यते ॥ १५२ ॥  
 तन्मूलकं कर्म सर्वमतो ज्ञानञ्च कर्म च ।  
 अन्वितं ह्यात्मनोऽधीनमतो ह्यात्मा विचारितः ॥ १५३ ॥  
 विद्वानेवं स्वमात्मानं ब्रह्मप्रतिनिधिं गुरुम् ।  
 ब्रह्मणः परमं साम्यमेति सामीप्यधर्मवत् ॥ १५४ ॥

## अथैकविंशोऽध्यायः

अथैकविंशे ह्यध्याये स्तूयते प्रकृतिः परा ।  
 आत्मनश्च ह्यधिष्ठानं क्षेत्रं तद्वै महात्मना ॥ १५५ ॥  
 सप्रकारं सपुरुषं साधुलक्षणलक्षितम् ।  
 इच्छामूलं हि सा चास्ति स्वसंकल्पवपुष्मती ॥ १५६ ॥  
 व्यवसायाश्च सर्वेऽपि क्षेत्रे ह्यस्मिन्भवन्ति हि ।  
 ब्रह्मशक्तिस्वरूपा च सा देवी प्रकृतिर्मता ॥ १५७ ॥  
 विद्वानेवमजां देवीमात्मानञ्चाक्षरं प्रभुम् ।  
 भूतप्रकृतिनिर्मुक्तः स्वसंकल्पे महीयते ॥ १५८ ॥

## अथ द्वाविंशोऽध्यायः

द्वाविंशे च ततोऽध्याये श्रीकृष्णेन महात्मना ।  
 प्रकृतौ समवेतानां कर्मणामसतां सताम् ॥ १५९ ॥  
 स्वरूपं सप्रकारञ्च साधिकारन्निरूपितम् ।  
 एतन्मुमुक्षुभिर्वेद्यं कर्मसार्थक्यसिद्धये ॥ १६० ॥

## अथ त्रयोविंशोऽध्यायः

त्रयोविंशे ततोऽध्याये ज्ञानकर्मसमाश्रया ।  
 आत्मानात्मपरा भक्तिः मध्यमानां सुखावहा ॥ १६१ ॥

जिज्ञासूनां परं ब्रह्म तीर्थानां भावितात्मनाम् ।  
व्याख्यास्यते भगवता वासुदेवेन धीमता ॥ १६२ ॥

### अथ चतुर्विंशोऽध्यायः

चतुर्विंशे ततोऽध्याये सर्वेषां कारणं परम् ।  
ज्ञानं सर्वसमाहारपरं विज्ञानिनां हितम् ॥ १६३ ॥  
ईशानः सर्वविद्यानां देवश्चात्मा सनातनः ।  
विद्याधिकारिणश्चैव सर्वे चैते महात्मना ॥ १६४ ॥  
तद्विद्यामहिमा चैव सप्रकारं निरूपिताः ।  
एतद्वेद्यं विशेषेण योगिनामयनं परम् ॥ १६५ ॥

### अथ पञ्चविंशोऽध्यायः

पञ्चविंशे ततोऽध्याये योगदेवीपतिः प्रभुः ।  
बदरीशो नरसखः लोकप्रतिनिधिरम् ॥ १६६ ॥  
लोकभावनयाऽभावनिष्ठामास्थाय यत्नतः ।  
नटन्तं शोचमानञ्च पापभीत्या स्वसन्निधौ ॥ १६७ ॥  
लोकशिक्षास्वरूपञ्च कालदेशजनोचितम् ।  
जिज्ञासुं शुद्धधर्मञ्च स्वात्मानं शरणं गतम् ॥ १६८ ॥  
पार्थ स्वांशं समामन्त्र्य योगी च भगवान्परः ।  
नारायणः कृष्णरूपः त्रयोविंशतिभिः स्वयम् ॥ १६९ ॥

गीताभिः सर्वधर्माश्च संसारव्यवसायदान् ।  
जगाद तत्त्वयोगेन श्रुतिमूलान्सनातनान् ॥ १७० ॥  
अस्मिन्तेषां समाहारो योगात्मा हि निगद्यते ।  
श्लोकैर्नियतसंख्यैश्च क्रमादेव स चोच्यते ॥ १७१ ॥  
प्राप्यानाञ्च पुमर्थानां मोक्षस्तु परमः स्मृतः ।  
कोऽसौ मोक्ष इति प्रश्ने भ्रमन्ति भुवि वै जनाः ॥ १७२ ॥  
भुक्तभोगस्य यस्त्यागो व्यवसायस्य चात्मनः ।  
संसारस्य च संन्यासः मोक्ष इत्युच्यते बुधैः ॥ १७३ ॥  
बीजं गृहीत्वैव पुनः परं यान्ति मुमुक्षवः ।  
बीजे तस्मिन्श्च शुद्धानि दृष्टतत्त्वानि भान्ति च ॥ १७४ ॥  
परं प्राप्तस्य पुंसश्च व्यवसायपरस्य हि ।  
शुद्धबीजेनैव पुनः व्यवसायः परो भवेत् ॥ १७५ ॥  
तस्मात्संसारिभिर्नित्यं बीजशुद्धिर्यथामति ।  
कर्तव्येति हि शास्त्रार्थः सा द्विधा भाति शास्त्रतः ॥ १७६ ॥  
संन्यासः प्रथमा शुद्धिः द्वितीया त्याग उच्यते ।  
व्यवसायान्तरे बीजदोषनाशाय वै पुनः ॥ १७७ ॥  
तदेतौ विहितौ तौ च योगादेव हि नान्यथा ।  
समाहाराभिधो योगस्ततोऽत्र हि निगद्यते ॥ १७८ ॥

श्रीमान्नारायणो देवः कालरूपः सनातनः ।  
 गुणाविष्टस्य लोकस्य भिन्नस्य च परस्परम् ॥ १७९ ॥  
 वीक्ष्य स्वभावमैक्यञ्च ह्यनुशास्ति जगत्त्रयम् ।  
 सुखदुःखसमत्वञ्च देवो नारायणो विभुः ॥ १८० ॥  
 स्वावतारेण लोकांश्च शिक्षयत्यत्र योगजम् ।  
 अमृतत्वकारणञ्च भेदबुद्धिप्रणाशजम् ॥ १८१ ॥  
 ततो नारायणो देवः शुद्धसङ्कल्पनायकः ।  
 स्वनियुक्तैर्महाभागैः शुद्धैर्लोकाधिकारिभिः ॥ १८२ ॥  
 बुद्धिमेकामवष्टभ्य व्यवसायपरस्य च ।  
 लोकस्य धर्मनिष्ठाञ्च ह्यवतारयति स्वयम् ॥ १८३ ॥  
 ततः स भगवान्देवो लोकान्योगपरां पुनः ।  
 आत्मावगाहिनीं धर्मनिष्ठां कर्मस्वशिक्षयत् ॥ १८४ ॥  
 अथ नारायणो देवः दिव्यकारणगीतया ।  
 उक्तमर्थं विशेषेण चैवभेवाह योगतः ॥ १८५ ॥  
 करणङ्कारणं कर्तुं ह्युपायं प्राप्यमेव च ।  
 ब्रह्मैवास्ति ततः सर्वं कारणं ब्रह्म कथ्यते ॥ १८६ ॥  
 कैवल्यार्थं ततश्चैवमाह नारायणो विभुः ।  
 कारणस्यैव विज्ञानाद्वस्तुनः परमात्मनः ॥ १८७ ॥

आत्मानात्मभ्रमान्मुक्तो परप्रेप्सुः प्रतिष्ठते ।  
 इति श्लोकैश्च षड्भिस्तु ज्ञाननिष्ठा प्रसादिता ॥ १८८ ॥  
 स्वरूपगीतया योऽर्थः व्याख्यातश्च महात्मना ।  
 श्लोकेऽस्मिन्सप्तमे सोऽयमुक्तोऽन्तर्मुखलक्षणः ॥ १८९ ॥  
 श्लोकेऽस्मिन्नष्टमे ह्युक्तः साधनत्रयगीतया ।  
 योऽर्थः कृष्णेन योगार्थः सोऽयञ्चान्तर्मुखोदयः ॥ १९० ॥  
 व्याख्यातोऽस्ति यथातत्त्वं स च वेद्यो मुमुक्षुभिः ।  
 विज्ञानादस्य शान्तिं वै योगिनो यान्यनुत्तमाम् ॥ १९१ ॥  
 ततश्च मायामोक्षाभ्यां गीताभ्यां योऽर्थ उच्यते ।  
 तत्संग्रहश्च नवमे श्लोके ह्युक्तो महात्मना ॥ १९२ ॥  
 गुणत्रयात्समुत्पन्नं कल्मषं यच्च तापदम् ।  
 तन्मायेति च विख्यातं त्रिविधा सा च कथ्यते ॥ १९३ ॥  
 यश्च मुक्तः प्रशान्तात्मा स भुङ्क्ते शाश्वतं सुखम् ।  
 सौमनस्यं गुणान्मोको मोक्ष इत्यवधार्यज्ञाम् ॥ १९४ ॥  
 ततश्च दशमे श्लोके ब्रह्मगीतार्थ उच्यते ।  
 तत्र प्राधान्यतः साधु ह्यधिकार्येव वर्णितः ॥ १९५ ॥  
 ततश्चैकादशे श्लोके भगवान्भूतभावनः ।  
 अनुत्तमं यद्भूतेषु ब्राह्मं तदिति निर्णयः ॥ १९६ ॥

तद्विज्ञान्यपि सुश्लाघ्यः तत्प्रेप्सुश्च ततोऽधिकः ।  
 स च दिव्यां ब्रह्मभूतिं माशब्दार्थां महेश्वरीम् ॥ १९७ ॥  
 सरस्वतीं महालक्ष्मीं दुर्गां कालिञ्च दक्षिणाम् ।  
 श्रीविद्यां योगविद्याञ्च समाराध्य पुनः पुनः ॥ १९८ ॥  
 योगी सर्वेषु कालेषु व्यवसायेषु च स्वतः ।  
 सर्वदेहेषु शान्तात्मा समबुद्धिर्विशिष्यते ॥ १९९ ॥  
 इति दिव्यार्थदां ब्राह्मीं जगाद परमो गुरुः ।  
 विद्या चेयं योगिसेव्या चेति शुद्धैरुदीर्यते ॥ २०० ॥  
 इति द्वितीयषट्केण देवी सङ्कल्पत्रिंविता ।  
 संस्तुताऽस्ति यथायोगं योगिभ्यः कृष्णमूर्तिना ॥ २०१ ॥  
 ततः श्लोकद्वयेनैव कृष्णो नारायणो विभुः ।  
 तं प्राणायामगीतार्थं व्याजहार स्वयोगतः ॥ २०२ ॥  
 ततश्चतुर्दशे श्लोके कृष्णदेवो महर्षयः ।  
 परमात्मस्वरूपञ्च व्याजहार सलक्षणम् ॥ २०३ ॥  
 ततः पञ्चदशे श्लोके ब्रह्म यच्चाक्षरं स्तुतम् ।  
 समाहारस्वरूपञ्च तच्च साधु निगद्यते ॥ २०४ ॥  
 ततश्च षोडशे श्लोके राजविद्या महात्मना ।  
 समन्त्रबीजध्याना च व्याख्याता तत्त्वयोगतः ॥ २०५ ॥

ततः सप्तदशे श्लोके ज्ञानदात्रा महात्मना ।  
 सत्वविज्ञानरूपा च हंसनिष्ठा सुशिक्षिता ॥ २०६ ॥  
 ततश्चाष्टादशे श्लोके देवो नारायणो यतिः ।  
 आह संन्यासनिष्ठाञ्च ह्यपरान्तत्वमुद्रया ॥ २०७ ॥  
 एवं तृतीयषट्केण श्लोकेन हि महात्मना ।  
 कर्मनिष्ठा च कथिता सर्वेषां भावितात्मनाम् ॥ २०८ ॥  
 ततश्चैकोनविंशे च ह्यध्याये यदुनन्दनः ।  
 योगेनात्मोपासनाञ्च साधिकारं जगाद हि ॥ २०९ ॥  
 ततः श्लोके च विंशे हि त्रैविध्यं जगतस्तथा ।  
 विद्यानां कर्मणाञ्चापि ह्यजाजानां निरूपितम् ॥ २१० ॥  
 एकविंशे ततः श्लोके योगिनां कर्मिणां पुनः ।  
 कर्मनिष्ठां निगदिता समनिष्ठा महात्मना ॥ २११ ॥  
 द्वाविंशे च ततः श्लोके ध्येयः स भगवानजः ।  
 भक्तिसाध्यं परं ब्रह्मभक्तिं ताञ्चाह योगिराट् ॥ २१२ ॥  
 त्रयोविंशे ततः श्लोके चात्मनिष्ठस्य वै पुनः ।  
 प्रशस्ता ज्ञाननिष्ठा च साङ्गं साधु निरूपिता ॥ २१३ ॥  
 चतुर्विंशे ततः श्लोके योगिनां प्ररमो गुरुः ।  
 योगगीतारहस्यार्थं चैवं पार्थाय चावदत् ॥ २१४ ॥

अनुद्धूतवस्तुभेदः समाहार इति श्रुतः ।  
 समाहारे हि चैकत्वं शब्दसिद्धं महात्मनाम् ॥ २१५ ॥  
 यथा सांसारिको भेदः सहजस्सर्ववस्तुनः ।  
 तथाऽभेदश्च सहजः सर्वदेमौ सनातनौ ॥ २१६ ॥  
 तस्माद्विभेदाऽभेदौ च ब्रह्मणो हि स्वभावजौ ।  
 त्रैगुण्यविषया वेदाः भेदे जाग्रति देहिनाम् ॥ २१७ ॥  
 ज्ञानं मनस्तथा कर्म चैतानि गुणजानि हि ।  
 विना ब्रह्म नेतिनेतिश्रुतिसिद्धं परात्परम् ॥ २१८ ॥  
 परमात्मात्मजीवानामक्षरस्य च सन्ति हि ।  
 तस्मादेते गुणपरा व्यवसायेषु जाग्रति ॥ २१९ ॥  
 तस्माद्वयञ्च सर्वेऽपि तेषां भूतिन्तु चाग्रतः ।  
 ज्ञानं मनोर्ममभिश्च सद्भिः संप्राप्य यत्नतः ॥ २२० ॥  
 एकं मूलं च यत्स्थानं शुद्धं तच्च ब्रजेमहि ।  
 तद्बुद्धयस्तन्मनस्काः तत्कर्मनिरता बुधाः ॥ २२१ ॥  
 स्थिरमूलाः विशालाक्षाः लोकक्षेमकराः शुभाः ।  
 सर्वमावश्यकं मत्वा कर्म कुर्मो यथासुखम् ॥ २२२ ॥  
 सङ्कल्पं च तथा विज्ञाः भवेमहि वयं श्रिया ।  
 एवं स्थितानां दासानां स्वव्यवसायवेधकः ॥ २२३ ॥

यः शत्रुः सर्वदेहस्थः तमात्मा बलवान्शुचिः ।  
 निनाशयति योगेन शुद्धेनैकेन वर्चसा ॥ २२४ ॥  
 इति चतुर्विंशतिभिर्गीताभिर्भगवानजः ।  
 उक्त्वा ततो व्याजहार कर्तव्यं तत्फलं च सः ॥ २२५ ॥  
 ततः पार्थश्चैवमुक्तः कृष्णेन ससमञ्जसम् ।  
 अस्तौषीतं महात्मानं मित्रञ्च परमं गुरुम् ॥ २२६ ॥  
 परमात्मभूतिमन्तं वासुदेवं महेश्वरम् ।  
 योगदेवीपतिं शान्तं शङ्करं शिवमच्युतम् ॥ २२७ ॥  
 ततो यया च भगवान्ब्रह्मस्तुत्या स्तुतस्तदा ।  
 ताञ्च राज्ञे संजयश्च प्राह युक्तेन चेतसा ॥ २२८ ॥  
 ब्रह्मस्तुतौ च तस्यां हि पावनायां हि देहिनाम् ।  
 चतुर्विंशतिगीतानां संग्रहार्थः प्रदर्शितः ॥ २२९ ॥  
 एवं गीतासंग्रहार्थः नारायणमुखाच्छ्रुतः ।  
 एतद्विज्ञानिनस्सर्वे भुञ्जते सुखभुत्तमम् ॥ २३० ॥  
 गीताशास्त्रमिदं पुण्यं गायत्रीपादसंभवम् ।  
 लोकप्रतिनिधिस्थाने स्थितायार्ताय धीमते ॥ २३१ ॥



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गीतार्थसंग्रहः

नारायणेन कृष्णेन चार्जुनाय प्रसादितम् ।  
शुद्धशास्त्रमिदं पुण्यं ज्ञात्वा हि श्रियमश्नुते ॥ २३२ ॥

इति श्रीमहर्षिगोभिलविरचितः

गीतार्थसंग्रहः

संपूर्णः



ॐ नमः श्रीपरमर्षिभ्यो योगिभ्यः

शुद्धधर्ममण्डलार्यसुपरिष्कृता

श्रीमद्भगवद्गीता

तत्र

गीतावतारनिरूपणं नाम

प्रथमोऽध्यायः

धृतराष्ट्र उवाच

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

संजय उवाच

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥ ४ ॥