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THE

BHAGAVAT-GEETA,

OR

DIALOGUES OF KRISHNA AND ARJOON;

IN

EIGHTEEN LECTURES.

________________________________________

SANSKRIT, CANARESE, AND ENGLISH:

IN

PARALLEL COLUMNS.

________________________________________

The SANSKRIT Text from SCHLEGEL'S Edition; the CANARESE newly translated from the SANSKRIT; the ENGLISH translation by Sir CHARLES WILKINS, with his PREFACE and NOTES, &c., and the INTRODUCTION, by the Hon. WARREN HASTINGS, Esq. With an APPENDIX containing ADDITIONAL NOTES from Professor WILSON, Rev. H. MILMAN, &c.; and an ESSAY on the Philosophy and Poetry of the Bhagavat-Geeta, by Baron WILLIAM VON Humboldt, translated from the German by Rev. G. H. WRIGHT: the second edition of SCHLEGEL'S Latin Version of the Geeta, with the SANSKRIT Text revised by Professor Lassen, &c.

EDITED BY THE REV. J. GARRETT.

BANGALORE:

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D. RUGGARD, PRINTER.

1849.
TO

GENERAL M. CUBBON,

COMMISSIONER FOR THE GOVERNMENT OF THE TERRITORIES

OF H H. THE RAJAH OF MYSORE,

THIS EDITION OF THE BHAGAVAT-GEECHA;

IS

RESPECTFULLY INSCRIBED,

BY

THE EDITOR.
ADVERTISEMENT.

The English Translation of the Bhagavat-Geeta was first published in 1785, the Advertisement to which thus introduced it: "The following Work is published under the authority of the Court of Directors of the East India Company, by the particular desire and recommendation of the Governor General of India; whose letter to the Chairman of the Company will sufficiently explain the motives of its publication, and furnish the best testimony of the fidelity, accuracy, and merit of the Translator. The antiquity of the original, and the veneration in which it hath been held for so many ages, by a very considerable portion of the human race, must render it one of the greatest curiosities ever presented to the literary world."

The reception in Europe of this singular exposition of the pantheism of the Hindoos, has corresponded with the anticipations thus expressed. It was soon translated into the French, German, and Russian languages. A. W. Schlegel terms it "the most beautiful, and perhaps the only truly philosophical poem, that the whole range of literature known to us has produced." Mr. Milman says that "it reads like a noble fragment of Empedocles, or Lucretius, introduced into the midst of an Homeric Epic." "In point of poetical conception," he adds "there is something singularly striking and magnificent, in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult in which it occurs. This episode is said to be an interpolation of later date than the giant epic of which it forms a part; and if so, it is allied with great address to the main subject of the poem.*** On the whole the Bhagavat-Geeta is certainly one of the most curious and the most characteristic works we have received from the East. As a record of religious and philosophic opinion it is invaluable; and if the progress of Sanscrit cri-
ticism should hereafter be able to fix, with any certainty, the date of this episode, it would throw light on the whole history of Indian civilization."

Notwithstanding the high repute in which the work has been so long held the English translation has become very scarce. The Sanscrit original, also, printed in Calcutta in 1818, is very rarely met with in Southern India; and the manuscript copies to which we have access, present many discrepancies and imperfections. It is therefore hoped that the edition now issued will be generally acceptable, and of particular value to Missionaries in this part of India. The Sanscrit has been printed from A. W. Schlegel's edition, revised by Professor Lassen, the accuracy of which has been universally acknowledged. From this text the Canarese translation has been made, which will be found to differ in some instances from the English, a circumstance which the editor found to be unavoidable, notwithstanding the general accuracy of Sir C. Wilkins's admirable translation. The passages in which these variations occur will be noted in the Appendix. As a further aid to the clear understanding of the original, Schlegel's excellent Latin translation, and Baron Humboldt's Essay on the Philosophical System of the Geeta, will also be inserted in the Appendix.

While, as already intimated, one object the editor has in view in publishing this volume, is to make it more accessible to Missionaries, he is not without hope that many intelligent natives who regard it as a divine work, will be induced to investigate the evidences on which such belief is founded, and compare them with the clear historic induction by which the divinity of Christianity is sustained; as well as to contrast the glimmerings of truth which the work is admitted to disclose, with the perfect brightness of that "life and immortality" which the "glorious Gospel of the blessed God," reveals to us.

J. GARRETT.

Bangalore,

December, 1846.
INTRODUCTION.

BY THE HONOURABLE WARREN HASTINGS, ESQ.,

GOVERNOR GENERAL OF INDIA.

TO NATHANIEL SMITH, ESQUIRE:

Chairman of the Court of Directors of the Hon. East India Company.

Benares 4th October, 1784.

Sir,

To you, as to the first member of the first commercial body, not only of the present age, but of all the known generations of mankind, I presume to offer, and to recommend through you, for an offering to the public, a very curious specimen of the Literature, the Mythology, and Morality of the ancient Hindoos. It is an episodical extract from the "Mahabharat," a most voluminous poem, affirmed to have been written upwards of four thousand years ago, by Krishna Dwypayen Veias, a learned Brahmin; to whom is also attributed the compilation of "The Four "Vedes, or Bedes," the only existing original scriptures of the religion of Brahma; and the composition of all the Poerans, which are to this day taught in their schools, and venerated as poems of divine inspiration. Among these, and of superior estimation to the rest, is ranked the Mahabharat. But if the several books here enumerated be really the productions of their reputed author, which is greatly to be doubted, many arguments may be adduced to ascribe to the same source the invention of the religion itself, as well as its promulgation; and he must, at all events, claim the merit of having first reduced the gross and scattered tenets of their former faith into a scientific and allegorical system.

The Mahabharat contains the genealogy and general history of the house of Bhaurut, so called from Bhurrut its founder; the epithet Maha, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooroos and Pandoos; both lineally de-
scended in the second degree from Veecheetraveerya, their common ancestor, by their respective fathers Dreetrarasha and Pandoor.

The Kooroos, which indeed is sometimes used as a term comprehending the whole family, but most frequently applied as the patronymic of the elder branch alone, are said to have been one hundred in number, of whom Dooryodun was esteemed the head and representative even during the life of his father, who was incapacitated by blindness. The sons of Pandoor were five; Yoodhiaenteer, Bheem, Arjoon, Nakool, and Sehadeo; who, through the artifices of Dooryodun, were banished, by their uncle and guardian Dreetrarasha, from Hastenapoor, at that time the seat of government of Hindoostan.

The exiles, after a series of adventures, worked up with a wonderful fertility of genius and pomp of language into a thousand sublime descriptions, returned with a powerful army to avenge their wrongs, and assert their pretensions to the empire in right of their father; by whom, though the younger brother, it had been held while he lived, on account of the disqualification already mentioned of Dreetrarasha.

In this state the episode opens, and is called "The Geeta of "Bhagavat," which is one of the names of Krishna. Arjoon is represented as the favorite and the pupil of Krishna, here taken for God himself, in his last Ootar, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judg-

ment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

I would exact from every reader the allowance of obscurity, absurdity, barbarous habits, and a perverted morality. Where the reverse appears, I would have him receive it (to use a familiar phrase) as so much clear gain, and allow it a merit proportioned to the disappointment of a different expectation.

In effect, without bespeaking this kind of indulgence, I could hardly venture to persist in my recommendation of this production for public notice.

Many passages will be found obscure, many will seem redundant; others will be found clothed with ornaments of fancy unsuited to our taste, and some elevated to a track
of sublimity into which our habits of judgment will find it difficult to pursue them; but few which will shock either our religious faith or moral sentiments. Something too must be allowed to the subject itself, which is highly metaphysical, to the extreme difficulty of rendering abstract terms by others exactly corresponding with them in another language, to the arbitrary combination of ideas, in words expressing unsubstantial qualities, and more, to the errors of interpretation. The modesty of the Translator would induce him to defend the credit of his work, by laying all its apparent defects to his own charge, under the article last enumerated; but neither does his accuracy merit, nor the work itself require that concession.

It is also to be observed, in illustration of what I have premised, that the Brahmans are enjoined to perform a kind of spiritual discipline, not, I believe, unknown to some of the religious orders of Christians in the Roman Church. This consists in devoting a certain period of time to the contemplation of the Deity, his attributes, and the moral duties of this life. It is required of those who practise this exercise, not only that they divest their minds of all sensual desire, but that their attention be abstracted from every external object, and absorbed, with every sense, in the prescribed subject of their meditation. I myself was once a witness of a man employed in this species of devotion, at the principal temple of Benares. His right hand and arm were enclosed in a loose sleeve or bag of red cloth, within which he passed the beads of his rosary, one after another through his fingers, repeating with the touch of each (as I was informed) one of the names of God, while his mind laboured to catch and dwell on the idea of the quality which appertained to it, and shewed the violence of its exertion to attain this purpose by the convulsive movements of all his features, his eyes being at the same time closed, doubtless to assist the abstraction. The importance of this duty cannot be better illustrated, nor stronger marked, than by the last sentence with which Krishna closes his instruction to Arjooon, and which is properly the conclusion of the Geeta: "Hath what I have been speaking, O Arjooon, been heard with thy mind fixed to one point? Is the distraction of thought, which arose from thy ignorance, removed?"

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment.
totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

With the deductions, or rather qualifications, which I have thus premised, I hesitate not to pronounce the Geeta a performance of great originality; of a sublimity of conception, reasoning, and diction, almost unequalled; and a single exception, among all the known religions of mankind, of a theology accurately corresponding with that of the Christian dispensation, and most powerfully illustrating its fundamental doctrines.

It will not be fair to try its relative worth by a comparison with the original text of the first standards of European composition; but if these be taken even in the most esteemed of their prose translations; and in that equal scale let their merits be weighed. I should not fear to place, in opposition to the best French versions of the most admired passages of the Iliad or Odyssey, or of the 1st and 6th Books of our own Milton, highly as I venerate the latter, the English translation of the Mahabharat.

One blemish will be found in it, which will scarcely fail to make its own impression on every correct mind; and which for that reason I anticipate. I mean, the attempt to describe spiritual existences by terms and images which appertain to corporeal forms. Yet even in this respect it will appear less faulty than other works with which I have placed it in competition; and, defective as it may at first appear, I know not whether a doctrine so elevated above common perception did not require to be introduced by such ideas as were familiar to the mind, to lead it by a gradual advance to the pure and abstract comprehension of the subject. This will seem to have been, whether intentionally or accidentally, the order which is followed by the author of the Geeta, and so far at least he soars far beyond all competitors in this species of composition. Even the frequent recurrence of the same sentiment, in a variety of dress, may have been owing to the same consideration of the extreme intricacy of the subject, and the consequent necessity of trying different kinds of exemplification and argument, to impress it with due conviction on the understanding. Yet I believe it will appear, to an attentive reader neither deficient in method, nor in perspi-
cuity. On the contrary, I thought it at the first reading, and more so at the second, clear beyond what I could have reasonably expected, in a discussion of points so far removed beyond the reach of the senses, and explained through so foreign a medium.

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models for imitation, and by artists for his direction, your government is indebted for its printing-office, and for many official purposes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and successful attainment of the Persian and Bengal languages, the study of the Sanskreet. To this he devoted himself with a perseverance of which there are few examples, and with a success which encouraged him to undertake the translation of the Mahabharat. This book is said to consist of more than one hundred thousand metrical stanzas, of which he has at this time translated more than a third; and, if I may trust to the imperfect tests by which I myself have tried a very small portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the skill with which he has familiarized (if I may so express it) his own native language to so foreign an original, I may not speak, as from the specimen herewith presented, whoever reads it, will judge for himself.

Mr. Wilkins’s health having suffered a decline from the fatigues of business, from which his gratuitous labors allowed him no relaxation, he was advised to try a change of air for his recovery. I myself recommend that of Benares, for the sake of the additional advantage which he might derive from a residence in a place which is considered as the first seminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his absence.

I have always regarded the encouragement of every species of useful diligence, in the servants of the Company, as a duty appertaining to my office; and have severely regretted that I have possessed such scanty means of exercising it, especially to such as required an exemption from official attendance; there being few emoluments in this service but such as are annexed to official employment, and few offices without employment. Yet I believe I may take it upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

Such studies, independently of their utility, tend, especially when the pursuit of them is general, to diffuse a generosity of sentiment, and a disdain of the meaner occupations of such minds as are left nearer to the state of uncultivated nature; and you, Sir, will believe me, when I assure you, that it is on the virtue, not the ability of their servants, that the Company must rely for the permanency of their dominion.

Nor is the cultivation of language and science, for such are the studies to which I allude, useful only in forming the moral
character and habits of the service. Every accumulation of knowledge, and especially such as is obtained by social communication with people over whom we exercise a dominion founded on the right of conquest, is useful to the state: it is the gain of humanity: in the specific instance which I have stated, it attracts and conciliates distant affections; it lessens the weight of the chain by which the natives are held in subjection; and it imprints on the hearts of our own countrymen the sense and obligation of benevolence. Even in England, the effect of it is greatly wanting. It is not very long since the inhabitants of India were considered by many, as creatures scarcely elevated above the degree of savage life; nor, I fear, is that prejudice yet wholly eradicated, though surely abated. Every instance which brings their real character home to observation will impress us with a more generous sense of feeling for their natural rights, and teach us to estimate them by the measure of our own. But such instances can only be obtained in their writings: and these will survive when the British dominion in India shall have long ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

If you, Sir, on the perusal of Mr. Wilkins's performance, shall judge it worthy of so honorable a patronage, may I take the further liberty to request that you will be pleased to present it to the Court of Directors, for publication by their authority, and to use your interest to obtain it? Its public reception will be the test of its real merit, and determine Mr. Wilkins in the prosecution or cessation of his present laborious studies. It may, in the first event, clear the way to a wide and unexplored field of fruitful knowledge; and suggest, to the generosity of his honorable employers, a desire to encourage the first persevering adventurer in a service in which his example will have few followers, and most probably none, if it is to be performed with the gratuitous labor of years lost to the provision of future subsistence: for the study of the Sanskreet cannot, like the Persian language, be applied to official profit, and improved with the official exercise of it. It can only derive its reward, beyond the breath of fame, in a fixed endowment. Such has been the fate of his predecessor, Mr. Halhed, whose labors and incomparable genius, in two useful productions, have been crowned with every success that the public estimation could give them; nor will it detract from the no less original merit of Mr. Wilkins, that I ascribe to another the title of having led the way, when I add, that this example held out to him no incitement to emulate it, but the prospect of barren applause. To say more, would be disrespect; and I believe that I address myself to a gentleman who possesses talents congenial with those which I am so anxious to encourage, and a mind too liberal to confine its beneficence to such arts alone as contribute to the immediate and substantial advantages of the state.

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another purpose, which on a second revision of the work I changed, from a belief that it merited a better destination.

A mind rendered susceptible by the daily
experience of unmerited reproach, may be excused if it anticipates even unreasonable or improbable objections. This must be my plea for any apparent futility in the following observation. I have seen an extract from a foreign work of great literary credit, in which my name is mentioned, with very undeserved applause, for an attempt to introduce the knowledge of Hindoo literature into the European world, by forcing or corrupting the religious consciences of the Pundits, or professors of their sacred doctrines. This reflection was produced by the publication of Mr. Halhed's translation of the Poottee, or code of Hindoo laws; and is totally devoid of foundation. For myself I can declare truly, that if the acquisition could not have been obtained but by such means as have been supposed, I should never have sought it. It was contributed both cheerfully and gratuitously, by men of the most respectable characters for sanctity and learning in Bengal, who refused to accept more than the moderate daily subsistence of one rupee each, during the term that they were employed on the compilation; nor will it much redound to my credit, when I add, that they have yet received no other reward for their meritorious labors. Very natural causes may be ascribed for their reluctance to communicate the mysteries of their learning to strangers, as those to whom they have been for some centuries in subjection, never enquired into them, but to turn their religion into derision, or deduce from them arguments to support the intolerant principles of their own. From our nation they have received a different treatment, and are no less eager to impart their knowledge than we are to receive it. I could say much more in proof of this fact, but that it might look too much like self-commendation.

I have the honor to be, with respect,

Sir,

Your most obedient, and
Most humble Servant,

WARREN HASTINGS.

CALCUTTA, 3d December, 1784.

P. S. Since the above was written, Mr. Wilkins has transmitted to me a corrected copy of his Translation, with the Preface and Notes much enlarged and improved. In the former, I meet with some complimentary passages, which are certainly improper for a work published at my own solicitation. But he is at too great a distance to allow of their being sent back to him for correction, without losing the opportunity, which I am unwilling to lose, of the present dispatch; nor could they be omitted, if I thought myself at liberty to expunge them, without requiring considerable alterations in the context. They must therefore stand; and I hope that this explanation will be admitted as a valid excuse for me in passing them.

W. H.
To the Honorable Warren Hastings, Esq., Governor General, &c., &c.

Honorable Sir,

Unconscious of the liberal purpose for which you intended the Greta, when, at your request, I had the honor to present you with a copy of the manuscript, I was the less solicitous about its imperfections, because I knew that your extensive acquaintance with the customs and religious tenets of the Hindoos would elucidate every passage that was obscure, and I had so often experienced approbation from your partiality, and correction from your pen. It was the theme of a pupil to his preceptor and patron. But since I received your commands to prepare it for the public view, I feel all that anxiety which must be inseparable from one who, for the first time, is about to appear before that awful tribunal: and I should dread the event, were I not convinced that the liberal sentiments expressed in the letter you have done me the honor to write, in recommendation of the work, to the Chairman of the Direction, if permitted to accompany it to the press, would screen me, under its own intrinsic merit, from all censure.

The world, Sir, is so well acquainted with your boundless patronage in general, and of the personal encouragement you have constantly given to my fellow-servants in particular, to render themselves more capable of performing their duty in the various branches of commerce, revenue, and policy, by the study of the languages, with the laws and customs of the natives, that it must deem the first fruit of every genius you have raised a tribute justly due to the source from which it sprang. As that personal encouragement alone first excited emulation in my breast, and urged me to prosecute my particular studies, even beyond the line of pecuniary reward, I humbly request you will permit me, in token of my gratitude, to lay the Greta publicly at your feet.

I have the honor to subscribe myself, with great respect,

Honorable Sir,

Your most obedient, and
Most humble Servant,

BENARES, 19th November, 1784.

Charles Wilkins.
THE

TRANSLATOR'S PREFACE.

The following work, forming part of the Māhābhārata, an ancient Hindoo Poem, is a dialogue supposed to have passed between Krishna, an incarnation of the Daity, and his pupil and favorite Arjuna, one of the five sons of Pándu, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of Kauśitakāsthra, near Dehli, at the beginning of the Kalé-Yog, or fourth and present age of the world, for the empire of Bhāratavārth, which, at that time, included all the countries that, in the present division of the globe, are called India, extending from the borders of Persia to the extremity of China, and from the snowy mountains to the southern promontory.

The Brāhmaṇas esteem this work to contain all the grand mysteries of their religion: and so careful are they to conceal it from the knowledge of those of a different persuasion, and even the vulgar of their own, that the Translator might have sought in vain for assistance, had not the liberal treatment they have of late years experienced from the mildness of our government, the tolerating principles of our faith, and above all, the personal attention paid to the learned men of their order, by him under whose suspicious administration they have so long enjoyed, in the midst of surrounding troubles, the blessings of internal peace, and his exemplary encouragement, at length happily created in their breasts a confidence in his countrymen sufficient to remove almost every jealous prejudice from their minds.

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the Vedas; for although the author dared not make a direct attack, either upon the prevailing prejudices of the people, or the divine authority of those ancient books; yet by offering eternal happiness to such as worship Brāhma, the Almighty, whilst he declares the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of polytheism; or, at least, to induce men to believe God present in every image before which they bent, and the object of all their ceremonies and sacrifices.

The most learned Brāhmaṇas of the present times are Unitarians according to the doctrines of Krishna; but, at the same time that they believe but in one God, an Universal Spirit, they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the Vedas, such as sacrifices, ablutions, &c. They do this, probably, more for the support of their own consequence, which could only arise from the great ignorance of the people, than in compliance with the dictates of Krishna; indeed, this ignorance, and these ceremonies, are as much the bread of the Brāhmaṇas, as the superstition of the vulgar is the support of the priesthood in many other countries.

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Brāhmaṇas of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to mislead him by such wild opinions as no one syllable of the text could authorize.
Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the Hindoos, for the future entertainment of the curious.

It is worthy to be noted, that Krishna, throughout the whole, mentions only three of the four books of the Veds, the most ancient scriptures of the Hindoos, and those the three first, according to the present order. This is a very curious circumstance, as it is the present belief that the whole four were promulgated by Brähmā at the creation. The proof then of there having been but three before his time, is more than presumptive, and that so many actually existed before his appearance; and as the fourth mentions the name of Krishna, it is equally proved that it is a posterior work. This observation has escaped all the commentators, and was received with great astonishment by the Pândēt, who was consulted in the translation.

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in Benares who understand any part of them. If we may believe the Māhābhārata, they were almost lost five thousand years ago; when Vyās, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

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As a regular mode hath been followed in the orthography of the proper names, and other original words, the reader may be guided in the pronunciation of them by the following explanation.

| (g) has always the hard sound of that letter in gun. | (a) long, and broad, like (o) in all, call. |
| (j) the soft sound of (r, or of (j) in James. | (e) short, as (i) in it. |
| (y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word yarn. | (ē) long. |
| (h) preceded by another consonant, denotes it to be aspirated. | (ō) short, as (oo) in foot. |
| (k) is always to be pronounced short, like (u) in butter | (ō) long, like (o) in over. |
| (ow) long, like (ow) in how. | }
THE

BHAGAVAT-GEETA,

or

Dialogues of Krishna and Arjuna.

LECTURE I.

THE GRIEF OF ARJUNA.

SANSKRIT.

"I greet you, Arjuna, to the best of my power, but I am afraid of you, for I do not know how I can prevail on you to fight in this battle."

"Tell me, O Sanjay, what the people of my own party, and those of the Pándoores, who are assembled at Kooro-kshetra resolved for war, have been doing."

"Sanjay replied.

"Dooryodhan having seen the army of the Pándoores drawn up for battle, went to his Preceptor, and addressed him in the following words:"

"Behold! O master, said he, the mighty army of the sons of Pándoo drawn forth by thy pupil, the experienced son of Droopad. In it are heroes, such as Bheem or Arjuna; there is Yoogoodhana, and Veerat, and Droopad, and Dhreeshtaketo, and Cheeketana, and the valiant prince of Kashee, and Pooroojjet, and Koonteebhoja, and Sirya a mighty chief, and Yoodehamanyoo-Veerkrunta, and the daring Ootamouja; so the son of Soobhadra, and the sons of Krishna the daughter of Droopad, all of them great in arms."
Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and Bheshma, and Krikeya the conqueror in battle, and Aswathamana, and Veekarna, and the son of Saumadatta, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by Bheshma, and the inconsiderable army of our foes is led by Bheem. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve Bheshma to support."

The ancient chief, and brother of the grandsire of the Kooroo, then, shouting with a voice like a roaring lion, blew his shell to raise the spirits of the Kooroo chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time Krishna and Arjoon were standing in a splendid chariot, drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by Krishna, was Panchojaraya, and that of Arjoon was called Deva-datta. Bheem, of dreadful deeds, blew his capacious shell Poundra, and Yoodheester, the royal son of Koontze, sounded Asanta-Veeyay. Nahool and Sahadreva blew their shells also; the one called Soogasha, the other Maneepooopaka. The prince of Kasoo of the mighty bow, Sekhandee, Dhrishtaduymma, Vcerata, Satyak in of invincible arm.
Droopad and the sons of his royal daughter Krishna, with the son of Soobhadra, and all the other chiefs and nobles, blew also their respective shells. So that their shrill-sounding voices pierced the hearts of the Kooroos, and re-echoed with a dreadful noise from heaven to earth.

In the mean time Arjoon, perceiving that the sons of Dhreetarashtra stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, [addressed Krishna in the following words:]

"I pray thee, Krishna, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who they are that are here assembled to support the vindictive son of Dhreetarashtra in the battle."

Krishna being thus addressed by Arjoon, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, bad Arjoon cast his eyes towards the ranks of the Kooroos, and behold where stood the aged Bheesma, and Dron, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandsires, uncles, cousins, tutors, sons, and brothers, near relations or bosom friends;…"
And when he had gazed for a while and beheld such friends as these prepared for the fight, he was seized with extreme pity and compunction, and uttered his sorrow in the following words: "Having beheld, O Krishna! my kindred thus standing anxious for the fight,

My members fail me, my countenance withereth, the hair standeth an end upon my body, and all my frame trembleth with horror! Even Ganeṣa my bow escapeth from my hand, and my skin is parched and dried up. I am not able to stand; for my understanding, as it were, turneth round, and I behold insauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, Krishna; I want not dominion; I want not pleasure; for what is dominion, and the enjoyment of life, or even life itself, when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons, and fathers, grandsires, and grandsons, uncles, and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them; no not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of Dhṛtarāṣṭra, what pleasure, O Krishna, can we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O Krishna, can we be happy hereafter, when we have been the murderers of our race?
What if they, whose minds are deprived by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood?

In the destruction of a family, the ancient virtue of the family is lost. Upon the loss of virtue, vice and impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious brood called Varna-sankar. The Sankar provideth Hell both for those which are slain and those which survive; and their forefathers, being deprived of the ceremonies of cakes and water offered to their manes, sink into the infernal regions. By the crimes of those who murder their own relations, sore cause of contamination and birth of Varna-sankars, the family virtue, and the virtue of a whole tribe is for ever done away; and we have been told, O Krishna, that the habitation of those mortals whose generation hath lost its virtue, shall be in Hell.

Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of Dheeratarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field."

When Arjuna had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.
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<th>Sanscrit</th>
<th>Canarese</th>
<th>English</th>
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<tr>
<td>S. कृष्णे विद्वेष्टेन</td>
<td>कृष्णेश्वरे विद्वेष्टते</td>
<td>Krishna beholding him thus influenced by compassion, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words:</td>
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<td>E. कृष्णेषु विद्वेष्टे</td>
<td>कृष्णेश्वरे विद्वेष्टेन</td>
<td>&quot;Whence, O Arjuna, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty and the foundation of dishonesty. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up.”</td>
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<td>N. कृष्णेश्वरे विद्वेष्टे</td>
<td>कृष्णेश्वरे विद्वेष्टे</td>
<td>Arjuna.</td>
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<td>4. कृष्णेश्वरे विद्वेष्टे</td>
<td>कृष्णेश्वरे विद्वेष्टे</td>
<td>&quot;How, O Krishna, shall I resolve to fight with my arrows in the field against such as Bheda and Draupadi, who, of all men, are most worthy of my respect? I would rather beg my bread about the world, than be the murderer of my preceptor, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of Dréyatasha who are here drawn up before us. My compassionate nature is overcome by the dread of sin. Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for my understanding is confounded by the dictates of my duty.”</td>
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Lecture IX.

ENGLISH.

As and I see nothing that may assuage the grief which dieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven. 10 Arjuna having thus spoken to Krishna, and declared that he would not fight, was silent. 11 Krishna smiling, addressed the afflicted prince standing in the midst of the two armies, in the following words:

And I see nothing that may assuage the grief which dieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven. 10 Arjuna having thus spoken to Krishna, and declared that he would not fight, was silent. 11 Krishna smiling, addressed the afflicted prince standing in the midst of the two armies, in the following words:

Krishna.

11 Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men. The wise neither grieve for the dead nor for the living. 12 I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. 13 As the soul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by any thing that may come to pass.

14 The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bharat.

15 The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bharat.

16 A thing Imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. Learn that he by whom all things were formed is incorruptible, and that noone is able to effect the destruction of this thing which is inexhaustible.
### ENGLISH.

18These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjuna, resolve to fight. 19The man who believeth that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. 20It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter: for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. 21How can the man, who believeth that this thing is incorruptible eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? 22As a man throweth away old garments, & putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. 23The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; 24for it is indivisible, incomposable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable: 25it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. 26But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it.
Lecture IX.

SANSKRIT.

Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?

Some regard the soul as a wonder, whilst some speak, and others bear of it with astonishment; but no one knoweth it, although he may have heard it described. This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals.

Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Khakatree tribe hath no duty superior to fighting. Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this.

But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime.

Mankind speak of thy renown as infinite and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body.

[See Appendix II, Note A.]

The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected.

Thy enemies will speak of thee in words which are unworthy to be spoken, and deprecate thy courage and abilities: what can be more dreadful than this!
37 If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of Koonter, arise and be determined for the battle. 38 Make pleasure and pain, gain and loss, victory and defeat, the same, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. 39 & 40 Let they reason be thus applied in the field of battle, This thy judgment is formed upon the speculative doctrines of the Sankhya sastra; hear what it is in the practical, with which being en- ded thou shalt forsake the bonds of action. A very small portion of this duty delivereth a man from great fear.

41 In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

42 & 43 Men of confined notions, delighting in the controversies of the Veda, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches & enjoyments, flowery sentences, ordaining innumerable and manifold ceremonies, and promising rewards for the actions of this life.

44 The determined judgment of such as are attached to riches and enjoyment and whose reason is led astray by this doctrine, is not formed upon mature consideration and meditation.
The objects of the Veda are of a threelfold nature. Be thou free from a threelfold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. The knowing divine findeth as many uses in the whole Veda collectively, as in a reservoir full flowing with water.

Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called Yoga. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom alone; for the miserable and unhappy are so on account of the event of things. Men who are endowed with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

Wise men, who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

When thy reason shall get the better of the gloomy weakness of thy heart, then shalt thou have attained all knowledge which hath been, or is worthy to be taught. When thy understanding, by study brought to maturity, shall be fixed immovably in contemplation, then shall it obtain true wisdom.”
### SANSKRIT.

[Text in Sanskrit]

### CANARESE.

[Text in Canarese]

### ENGLISH.

#### Arjuna.

54 What, O Krishna, is the distinction of that wise and steady man who is fixed in contemplation? What may such a sage declare? Where may he dwell? How may he act?

#### Krishna.

55 A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. 56 His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wise man is called a Munee.

57 The wisdom of that man is established, who in all things is without affection, and having received good or evil, neither rejoiceth at the one, nor is cast down by the other. 58 His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes.

59 The hungry man loseth every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth even that. 60 The tumultuous senses hurry away, by force, the heart even of the wise man who striveth to restrain them. 61 The inspired man, trusting in me, may quell them and be happy. The man who hath his passions in subjection, is possessed of true wisdom.
**ENGLISH.**

62 & 63. The man who attendeth to the inclinations of the senses in them hath a concern; from this concern is created passion, from passion anger, from anger is produced folly, from folly a deprivation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! 64. A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to his will, and freed from pride and malice, obtaineth happiness supreme. 65. In this happiness is born to him an exemption from all his troubles and his mind being thus at ease, wisdom presently floweth to him from all sides. 66. The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incazable of thinking, hath no rest. What happiness can he enjoy who hath no rest? 67. The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean. 68. The man therefore who can restrain all his passions from their inordinate desires, is endowed with true wisdom.

Such a one walketh but in that night when all things go to rest, the night of time. The contemplative Munee sleepeth but in the day of time, when all things wake.

70. The man whose passions enter his heart as waters run into the unswellling passive ocean, obtaineth happiness; not he who lusteth in his lusts.
Lecture III.
Of Works.

Arjuna.

If, according to thy opinion, the use of the understanding be superior to the practice of deeds, why dost thou urge me to engage in an undertaking so dreadful as this?

Thou, as it were, confoundest my reason with a mixture of sentiments, wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

Krishna.

It hath before been observed by me, that in this world there are two institutes: That of those who follow the Sāṅkhya, or speculative science, which is the exercise of reason in contemplation; and the practical, or exercise of the moral and religious duties.
### Sanscrit

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<tr>
<td>1. तत्स्वनात्र कोकिलपालिका देश विद्याप्रवीति</td>
<td>2. तत्स्वनात्र कोकिलपालिका देश विद्याप्रवीति</td>
<td>4. The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature.</td>
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<tr>
<td>1. विद्याप्रवीति कोकिलपालिका</td>
<td>2. विद्याप्रवीति कोकिलपालिका</td>
<td>6. The man who restraineth his active faculties, and sitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction.</td>
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<td>3. कोकिलपालिका विद्याप्रवीति</td>
<td>4. कोकिलपालिका विद्याप्रवीति</td>
<td>9. This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of Koontee, all selfish motives, and perform thy duty for him alone.</td>
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<td>5. विद्याप्रवीति कोकिलपालिका</td>
<td>6. विद्याप्रवीति कोकिलपालिका</td>
<td>10. When in ancient days Brähmā, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spoke and said: “With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes.” With this remember the Gods, that the Gods may remember you. Remember one another, &amp; ye shall obtain supreme happiness. The “Gods being remembered in worship, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief.</td>
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<td>१३ &quot;Those who eat not but what is left of the offerings, shall be purified of all their transgressions. &quot;Those who dress their meat but for themselves, eat the bread of sin. &quot;All things which have life are generated from the bread which they eat. Bread is generated from rain; rain from divine worship; and divine worship from good works. &quot;Know that good works come from Brahm, whose nature is incorruptible; wherefore the omnipresent &quot;Brahm is present in the worship.&quot;</td>
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<td>१६ &quot;The sinful mortal, who delighteth in the gratification of his passions and followeth not the wheel thus revolving in the world, liveth but in vain. &quot;But the man who may be self-delighted and self satisfied, and who may be happy in his own soul, hath no occasion. &quot;He hath no interest either in that which is done, or that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. &quot;Wherefore, perform then that which thou hast to do, at all times; unmindful of the event: for the man who doeth that which he hath to do, without affection, obtaineth the Supreme. &quot;Jānākā and others have attained perfection even by works. Thou shouldst also observe what is the practice of mankind, and act accordingly. &quot;The man of low degree followeth the example of him who is above him, and doeth that which he doeth. &quot;</td>
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22 I myself, Arjuna, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties.

23 If I were not vigilantly to attend to these duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duty. I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

24 The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble.

25 Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

26 Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.
31 & 32 Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works; and know that those who, holding it in contempt, follow not this my counsel, are strayed from all wisdom, deprived of reason, and are lost.

33 But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restraint effect? 34 In every purpose of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents.

35 A man's own religion, though contrary to, is better than the faith of another, let it be ever so well followed. It is good to die in one's own faith, for another's faith beareth fear.

ARJUN.

36 By what, O Krishna, is man propelled to commit offences? He seems as if, contrary to his wishes, he was impelled by some secret force.

KRISHNA.

37 & 38 Know that it is the enemy lust, or passion, offspring of the carnal principle, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the mirror by rust, or as the focus by its membrane.
The understanding of the wise man is obscured by this inveterate foe, in the shape of desire, who rageth like fire, and is hard to be appeased.

It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

The organs are esteemed great but the mind is greater than they. The resolution is greater than the mind, and who is superior to the resolution is Aś. [See Notes.]

When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.
LECTURE IV.
OF THE FORSAKING OF WORKS.

SANSKRIT.

1. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

2. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

3. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

SANSKRIT.

1. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

2. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

3. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

4. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

5. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

6. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

7. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

8. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

9. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

10. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

11. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

12. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

13. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

14. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

15. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

16. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

17. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

18. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

19. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

20. यदैव एवमयं तद्विमपो वह यदैव एवमयं तद्विमपो वह

ENGLISH.

KRISHNA.

1 & 2 This never-failing discipline I formerly taught unto Veeraswat, and Veeraswat communicated it to Manu, and Manu made it known unto Eekshwakoo; and being delivered down from one unto another, it was studied by the Rājarṣhees; until at length, in the course of time, the mighty art was lost. 3 It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ARJUN.

4 Seeing thy birth is posterior to the life of Eekshwakoo, how am I to understand that thou hast been formerly the teacher of this doctrine?

KRISHNA.

5 Both I and thou have passed many births. Mine are known unto me; but thou knowest not of them.

6 Although I am not in my nature subject to birth or decay, and am the lord of all created beings; yet, having command over my own nature, I am made evident by my own power.
### ENGLISH.

7And as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

9He, O Arjuna, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. Many who were free from affection, fear, and anger, and, filled with my spirit, depended upon me, having been purified by the power of wisdom, have entered into me.

11I assist those men who in all things walk in my path, even as they serve me. [See Appendix II, Note B.]

12Those who wish for success to their works in this life, worship the Devas. That which is achieved in this life, from works, speedily cometh to pass.

13Mankind was created by me of four kinds, distinct in their principles and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

14Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works.

15The ancients, who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>CAWAREE.</th>
<th>English</th>
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<tbody>
<tr>
<td>११. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>११. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. It may be defined—action, improper action, and inaction. The path of action is full of darkness.</td>
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<td>१२. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>१२. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>He who may behold, as it were, inaction in action, and action in inaction, is wise amongst mankind. He is a perfect performer of all duty.</td>
</tr>
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<td>१३. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>१३. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>Wise men call him a Pandit, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom.</td>
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<td>१४. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>१४. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>He abandoneth the desire of a reward of his actions; he is always contented and independent, and although he may be engaged in a work, he, as it were, doeth nothing. He is unsolicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body, he committeth no offence.</td>
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<td>१५. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>१५. चेतस्तं वै त्राशास्त्रशवदात्म</td>
<td>He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the same in prosperity and adversity; and although he acteth, he is not confined in the action. The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing.</td>
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</tbody>
</table>
**ENGLISH.**

26. God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.

26. Some of the devout attend to the worship of the Devatas or angels; others, with offerings, direct their worship unto God in the fire. Others sacrifice their ears, and other organs, in the fire of constraint; whilst some sacrifice sound, and the like, in the fire of their organs. Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those the wisdom of whose reading is their worship, men of subdued passions and severe manners. Some there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; and a few, with whom these two faculties are held in great esteem, close up the door of each; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences.

31. He who enjoyeth but the Amreeta which is left of his offerings, obtaineth the eternal spirit of Brahm, the Supreme. This world is not for him who doth not worship; and where, O Arjuna, is there another? A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offerings of action. Being convinced of this, thou shalt obtain an eternal release.
### English

33. For know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception.

34. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules; 35. Which having learnt, thou shalt not again, O son of Pandu, fall into folly; by which thou shalt behold all nature in the spirit; that is, in me.

36. Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom.

37. As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes.

38. There is not any thing in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. 39. He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness. 40. Whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind.
### Lecture V.

#### Sanscrit.

यो, भीमकृतिकृत्यं संन्यासं करणु।

#### Canarese.

यो, भीमकृतिकृत्यं संन्यासं करणु।

#### English.

41. The human actions have no power to confine the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. 43. Wherefore, O. son of Bharata, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

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#### LECTURE V.

**OF FORSAKING THE FRUITS OF WORKS.**

1. **Arjuna.**

2. **Krishna.**

3. Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. 3. The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action.

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1. Thou now speakest, Krishna, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.
Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. To be a Sanyasee, or recluse, without application, is to obtain pain and trouble; whilst the Munsee, who is employed in the practice of his duty, presently obtaineth Brahma, the Almighty. The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being.

The attentive man, who is acquainted with the principles of things, in feeling, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, quitting, taking, opening and closing his eyes, thinketh that he doeth nothing; but that the faculties are only employed in their several objects.

The man who, performing the duties of life, and quitting all interest in them, placeth them upon Brahma, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters.

Practical men, who perform the offices of life but with their bodies, their minds, their understandings, and their senses, and forsake the consequence for the purification of their souls;
And although employed, forsake the fruit of action, obtain infinite happiness; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. The man who hath his passions in subjection, and with his mind forsaketh all works, his soul sitteth at rest in the nine-gate city of its abode, neither acting nor causing to act.

The Almighty createth neither the powers nor the deeds of mankind, nor the application of the fruits of action: nature prevails. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reason being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

The learned behold him alike in the reverend Brahman perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in Brahms, the Eternal, because he is every where alike, free from fault.
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<tbody>
<tr>
<td>The man who knoweth Brahman, and whose mind is steady and free from folly, should neither rejoice in prosperity, nor complain in adversity.</td>
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</table>

21. He whose soul is unaffected by the impressions made upon the outward feelings, obtaineth what is pleasure in his own mind. Such an one, whose soul is thus fixed upon the study of Brahman, enjoyeth pleasure without decline. 22. The enjoyment which proceed from the feelings are as the wombs of future pain. The wise man, who is acquainted with the beginning and the end of things, delighteth not in these. 23. He who can bear up against the violence which is produced from lust and anger in this mortal life, is properly employed and a happy man. 24. The man who is happy in his heart, at rest in his mind, and enlightened within, is a Yogi, or one devoted to God, and of a godly spirit; and obtaineth the immaterial nature of Brahman, the Supreme. 25. Such Reeshees as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain the incorporeal Brahman. 26. The incorporeal Brahman is prepared, from the beginning, for such as are free from lust and anger, of humble minds and subdued spirits, and who are acquainted with their own souls.

27. The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration;
## Lecture VI.

### Of the Exercise of Soul.

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### Krishna.

1. He is both a Yoga and a Sannyasa who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action.

2. Learn, O son of Pandu, that what they call Sannyasa, or a forsaking of the world, is the same with Yoga or the practice of devotion. He cannot be a Yoga, who, in his actions, hath not abandoned all intentions.

3. Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means for him who hath attained devotion.
4When the all-contemplative Sannyasa is not engaged in the objects of the senses, nor in works, then he is called one who hath attained devotion. He should raise himself by himself; he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. Self is the friend of him by whom the spirit is subdued with the spirit; so self, like a foe, delighteth in the enmity of him who hath no soul. The soul of the placid conquered spirit is the same collected in heat and cold, in pain and pleasure, in honor and disgrace.

6The man whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and hath subdued his passions, is said to be devout. To the Yogee, gold, iron, and stones, are the same. The man is distinguished whose resolutions, whether amongst his companions and friends; in the midst of enemies, or those who stand aloof or go between; with those who love and those who hate; in the company of saints or sinners, is the same.

10The Yogee constantly exerciseth the spirit in private. He is recluse, of a subdued mind and spirit; free from hope, and free from perception.

11He planteth his own seat firmly on a spot that is undeifies, neither too high nor too low, and siteth upon the sacred grass which is called Koo, covered with a skin and a cloth.

12There he, whose business is the restraining of his passions, should sit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul.
Lecture XI.

10. Keeping his head, his neck, & body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. 14. The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. 15. The Yogi of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

16. This divine discipline, Arjuna, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. 17. The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. 18. A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. 19. The Yogi of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not.

He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of spirit, he beholdeth the soul. 21. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles.
Which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain. This disunion from the conjunction of pain may be distinguished by the appellation yog, spiritual union or devotion. It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within himself, he should think of nothing else. Whereover the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace; whose carnal affections and passions are thus subdued; who is thus in God, and free from sin. The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, united with Brahma the Supreme. The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul in all things, and all things in the supreme soul.

He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me.
31. The Yógee who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth.

32. The man, O Arjúna, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme Yógee.

Arjúna.

33. From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me.

34. The mind, O Kiśkítha, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to restrain as the wind.

Kiśkítha.

35. The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confounded; yet, I think it may be restrained by practice and temperance.

36. In my opinion, this divine discipline which is called Yóga is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and hath his soul in his own power.

Arjúna.

37. Wether, O Kiśkítha, doth the man go after death, who, although he be endued with faith, hath not attained perfection in his devotion, because his unsubdued mind wandereth from the discipline?
###英语

38. Doth not the fool who is found not standing in the path of **Brahm**, and is thus, as it were, fallen between good & evil, like a broken cloud, come to nothing? 39. Thou, **Krishna**, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

###Vishnu

40. His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. 41. A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; 42. or perhaps in the house of some learned **Yogee**. But such a regeneration into this life is the most difficult to attain. 43. Being thus born again, he is endowed with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. 44. The man who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of **Brahm**.
LECTURE VII.

OF THE PRINCIPLES OF NATURE,
AND THE VITAL SPIRIT.

Krishna.

1 Hear, O Arjuna, how having thy mind attached to me, being in the exercise of devotion, and making me alone thy asylum, thou wilt, at once, and without doubt, become acquainted with me. I will instruct thee in this wisdom and learning without reserve; which having learnt, there is not in this life any other that is taught worthy to be known.

3 A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature.
My principle is divided into eight distinctions: earth, water, fire, air, and ether (Khang;) together with mind, understanding, and Aham-kar, (self-consciousness;)

But besides this, know that I have another principle distinct from this and superior, which is of a vital nature, and by which this world is supported. Learn that these two are the womb of all nature. I am the creation and the dissolution of the whole universe. There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. I am moisture in the water, light in the sun and moon, invocation in the Vedas, sound in the firmament, human nature in mankind,

Sweet-smelling savour in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous, and know, O Arjuna, that I am the eternal seed of all nature. I am the understanding of the wise, the glory of the proud, the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. But know that I am not in those natures which are of the three qualities called Satvika, Rajoja, and Tama, although they proceed from me: yet they are in me.
### Lecture VII.

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<tr>
<th>Sanskrit</th>
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<tbody>
<tr>
<td>13. The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline. 14. This my divine and supernatural power, endowed with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence. 15. The wicked, the foolish and the low-minded come not unto me, because their understandings being bewildered by the supernatural power, they trust in the principles of evil spirits.</td>
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<td>16. I am, O Arjuna, served by four kinds of people who are good: the distressed, the inquisitive, the wishers after wealth, and the wise.</td>
<td>17. But of all these the wise man, who is constantly engaged in my service, and is a servant but of one, is the most distinguished. I am extremely dear to the wise man, and he is dear unto me. 18. All these are exalted; but I esteem the wise man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource. 19. The wise man proceedeth not unto me until after many births; for the exalted mind, who believeth that the son of Vasodhāva is all, is hard to be found. 20. Those whose understandings are drawn away by this and that pursuit, go unto other Déśāt. They depend upon this and that rule of conduct, and are governed by their own principles.</td>
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<tr>
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<td>21. 22. Whatever image any suppliant is desirous of worshipping is faith, it is I alone who inspire him with that steady faith; with which being endued, he endeavoureth to render that image propitious, and at length he obtaineth the object of his wishes as it is appointed by me.</td>
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<tr>
<td>23. But the reward of such shortsighted men is finite. Those who worship the Devātās go unto them, and those who worship me alone go unto me. 24. The ignorant, being unacquainted with my supreme nature, which is superior to all things, and exempt from decay, believe me, who am invisible, to exist in the visible form under which they see me.</td>
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<tr>
<td>25. I am not visible to all, because I am concealed by the supernatural power that is in me. The ignorant world do not discover this, that I am not subject to birth or decay.</td>
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<tr>
<td>26. I know, O Arjuna, all the beings that have passed, all that are present, and all that shall hereafter be; but there is not one amongst them who knoweth me. 27. All beings in birth find their reason fascinated and perplexed by the wiles of contrary sensations, arising from love and hatred.</td>
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<tr>
<td>28. Those men of regular lives, whose sins are done away, being freed from the fascination arising from those contending passions, enjoy me.</td>
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</tbody>
</table>
Lecture VIII.

Of Pooroosh.

Arjoo.n.

1 What is that Brahma? What is Adheet-Atma? What is Karma, O first of men? What also is Adheet-Bhoot called? What Adheet-Diva?

2 What is Adheet-Yagna, and who is here in this body? How art thou to be known in the hour of departure by men of subdued minds?

Krishna.

3 Brahma is that which is supreme and without corruption; Adheet-Atma is Su-a-bhaav or particular constitution, disposition, quality, or nature; Karma is that emanation from which proceedeth the generation of natural beings:
4. Adhee-bhoot is the destroying nature; Adhee diva is Poorool; and Adhee-yagma, or superintendent of worship, is myself in this body.

At the end of time, he, who having abandoned his mortal frame, departeth thinking only of me, without doubt goeth unto me; for else, whatever other nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it. Wherefore at all time think of me alone and fight. Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me. The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto his

9 & 10 The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom the preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixt between his brows goeth unto that divine Supreme Being who is called Param-Poorool.

I will now summarily make thee acquainted with that path which the doctors of the Vedas call never-failing; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of Brahma-chârées or godly pilgrims.
He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence "Om" the mystic sign of \textit{Brahm}, thence called "Ekākāhar," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. Know O Arjuna, that all the regions between this and the abode of \textit{Brahm} afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

They who are acquainted with day and night, know that the day of \textit{Brahma} is as a thousand revolutions of the \textit{Yooga}, and that his night extendeth for a thousand more.

On the coming of that day, all things proceed from invisibility to visibility; so, on the approach of night, they are all dissolved away in that which is called invisible.

The universe, even, having existed, is again dissolved; and now again, on the approach of day, by divine necessity, it is reproduced.
20 That which, upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility: it is invisible and eternal. 21 He who is thus called invisible and incorruptible, is even he who is called the Supreme Abode, which men having once obtained, they never more return to earth: that is my mansion. 22 The Supreme Being is to be obtained by him who worshippeth no other Gods. In him is included all nature; by him all things are spread abroad.

23 I will now speak to thee of that time in which, should a devout man die, he will never return; and of that time, in which dying, he shall return again upon the earth.

24 Those holy men who are acquainted with Brahman, departing his life in the fiery light of day, in the bright season of the moon, within the six months of the sun's northern course, go unto him; 25 but those who depart in the gloomy night of the moon's dark season, and while the sun is yet within the southern path of his journey, ascend for a while into the regions of the moon, and again return to mortal birth.

26 These two, light and darkness, are esteemed the world's eternal ways: he who walketh in the former path returneth not; whilst he who walketh in the latter cometh back again upon the earth. 27 A Yajñee, who is acquainted with these two paths of action, will never be perplexed; wherefore, O Arjuna, be thou at all times employed in devotion.
Lecture IX.

OF THE CHIEF OF SECRETS AND PRINCE OF SCIENCE.

Krishna.

1. I will now make known unto thee, who findest no fault, a most mysterious secret, accompanied by profound learning, which having studied thou shalt be delivered from misfortune.

2. It is a sovereign art, a sovereign mystery, sublime and immaculate; clear unto the sight, virtuous, inexhaustible, and easy to be performed.

3. Those who are infidels to this faith, not finding me, return again into this world, the mansion of death.

4. This whole world was spread abroad by me in my invisible form. All things are dependent on me, and I am not dependent on them.
...and all things are not dependent on me. Behold my divine connection to the universe, the spirit in the heart of all things, not the dependent.

Understand that all things rest in me, the mighty air, which passeth over all things, the whole firmament, and createth the all-creating mind. From this source O friend, the power of nature, without power, return into my praiseworthy source and at the beginning of the period, Kalya, all things, One of the ten great minds, trusting to their divine and mortal natures, discourses that I am before all of them. They are of the same nature of self, divine, spiritual, and mortal. From this source O friend, the power of nature, without power, return into my praiseworthy source and at the beginning of the period, Kalya, all things.

1. The foolish, being unacquainted with my supreme and divine nature, as lord of all things, despite me the universe resolves.

10. My supermater nature produces both the movable and the immovable. It is from this source O friend, the power of nature, without power, return into my praiseworthy source and at the beginning of the period, Kalya, all things.
**ENGLISH.**

14 Men of rigid and laborious lives come before me humbly bowing down for ever glorifying my name; and they are constantly employed in my service; 15 but others serve me, worshipping me, whose face is turned on all sides, with the worship of wisdom, unitedly, separately, in various shapes.

16 I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the ceremony to the manes of the ancestors; I am the provisions; I am the fire, and I am the victim: 17 I am the father and the mother of this world, the grandsire, and the preserver. I am the holy one worthy to be known; the mystic figure Om; the Reēk, the Śām, and Yājōor Vēds. 18 I am the journey of the good; the comforter; the creator; the witness; the resting place; the asylum, and the friend. I am generation and dissolution; the place where all things are reposed, and the inexhaustible seed of all nature. 19 I am sunshine, and I am rain; I now draw in, and now let forth. I am death and immortality: I am entity and non-entity.

30 The followers of the three Vēds, who drink of the juice of the Śām, being purified of their offences, address me in sacrifices, and petition for heaven. These obtain the regions of Ṛēndra, the prince of celestial beings, in which heaven they feast upon celestial food and divine enjoyments; 21 and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three Vēds, obtain a transient reward.
22. But those who thinking of no other, serve me alone, I bear the burden of the devotion of those who are thus constantly engaged in my service. 23. They also who serve other Gods with a firm belief, in doing so, involuntarily worship even me.

24. I am he who partaketh of all worship, and I am their reward. Because mankind are unacquainted with my nature, they fall again from heaven.

25. Those who worship the Devātas go unto the Devātas; the worshippers of the Pestrōas, or patriarchs, go unto the Pestrōas; the servants of the Bhūūas, or spirits, go unto the Bhūūas; and they who worship me go unto me.

26. I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers, and fruit and water unto me.

27. Whatever thou dost, O Arjuna, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me.

28. Thou shalt thus be delivered with good and evil fruits, and with the bonds of works. Thy mind being joined in the practice of a Śannyāsī, thou shalt come unto me. 29. I am the same to all mankind: there is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me. 30. If one, whose ways are ever so evil, serve me alone, he is as respectable as the just man; he is altogether well employed;
Lecture X.

OF THE DIVERSITY OF THE DIVINE NATURE.

Krishna.

1 Hear again, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy pleased.

2 Neither the hosts of Sōora, nor the Māhārāṣṭeśa, know of my birth; because I am before all the Dēvaśeśe and Māhārāṣṭeśe.
Who, free from folly, knoweth me to be without birth, before all things, and the mighty ruler of the universe, he shall, amongst mortals, be saved with all his transgressions. The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain; birth and death, fear and courage; mercy, equality, gladness, charity, zeal, renown and infamy, all distinctly come from me. So in former days the seven Maharshesas and the four Manosas who are of my nature, were born of my mind, of whom are descended all the inhabitants of the earth. He who knoweth this my distinction and my connection, according to their principles, is without doubt endued with an unering devotion. I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this and worship me: their very hearts and minds are in me; they rejoice amongst themselves, and delight in speaking of my name and teaching one another my doctrine. I gladly inspire those who are constantly employed in my service, with that use of reason, by which they come unto me; and, in compassion, I stand in my own nature, and dissipate the darkness of their ignorance with the light of the lamp of wisdom.
12 & 13 All the Rishi, the Devarshis, and the prophet Narad, call thee the supreme Brahm; the supreme abode; the most holy; the most high God: the eternal PooRooah, the divine being before all other Gods, without birth, the mighty Lord! Thus say Astita, Devala, Vyasa, and thou thyself hast told me so; 14 and I firmly believe, O Kesava, all thou tellest me. Neither the Deus nor the Danoos are acquainted, O Lord, with thy appearance. 15 Thou alone, O first of men! knowest thy own spirit; thou, who art the production of all nature, the ruler of all things, the God of Gods, and the universal Lord! 16 Thou art now able to make me acquainted with those divine portions of thyself, by which thou possessest and dwellest in this world.

17 How shall I, although I constantly think of thee, be able to know thee? In what particular natures art thou to be found? 18 Tell me again in full what is thy connection, and what thy distinction; for I am not yet satisfied with drinking of the living water of thy words.

**Krishna.**

19 Blessings be upon thee! I will make thee acquainted with the chief of my divine distinctions, as the extent of my nature is infinite.
I am the soul which standeth in the bodies of all beings. I am the beginning, the middle, and the end of all things. Amongst the Adityas I am Vishnu, and the radiant Heru amongst the stars; I am Murúkku amongst the Marsádas, and Sastí amongst the Nakshatras; amongst the Vedas I am the Sám, and I am Vásavá amongst the Dvás. Amongst the faculties I am the mind, and amongst animals I am reason. I am Sánká amongst the Ródras, and Véëstá amongst the Yókhus and the Rákhus. I am Purá amongst the Vásoos and the Névas amongst the aspiring mountains. Amongst teachers I am their chief Yréhaspatá; amongst warriors I am Skánda; and amongst floods I am the ocean.

I am Bhréëgool amongst the Mahríshíás, and I am the monosyllable amongst words. I am amongst worships the Yop or silent worship, and amongst immovables the mountain Hétumály.

Of all the trees of the forest I am the Áscwatha, and of all the Décassheers I am Nárád. I am Chéstra-ráth amongst Gandháras and the Moonee Kóopa amongst the saints. Know that amongst horses I am Oochishraa, who arose with the Amreeta from out the ocean. Amongst elephants I am Irávat and the sovereign amongst men.

Amongst weapons I am the Výdra, or thunderbolt, and amongst cattle the cow Káma-dhook. I am the prolific Kandarp the God of love; and amongst serpents I am Vésákes their chief. I am Ananta amongst the Nágas, and Váron amongst the inhabitants of waters. I am Áryá amongst the Peëstees, and I am Yam amongst all those who rule.
Amongst the Dityas (evil spirits) I am Prahlad, and Kal (time) amongst computations. Amongst beasts I am the king of beasts, and Vinatye amongst the feathered tribe amongst purifiers I am Pavan the air, and Rām amongst those who carry arms. Amongst fishes I am the Makar, and amongst rivers I am Ganga the daughter of Fahnoo.

Of things transient I am the beginning, the middle, and the end. Of all science I am the knowledge of the ruling spirit, and of all speaking I am the oration. Amongst letters I am the vowel a, and of all compound words I am the Dwindu. I am also never-failing time; the preserver, whose face is turned on all sides. I am all-grasping death; and I am the resurrection of those who are about to be. Amongst feminines I am fame, fortune, eloquence, memory, understanding, fortitude, patience. Amongst harmonious measures I am the Gityatreec, and amongst Sams I am the Vreehat Sam. Amongst the months I am the month Marga-iśeega, and amongst seasons the season Koosoomahara, (spring.) Amongst frauds I am gaming; and of all things glorious I am the glory. I am victory, I am industry, and I am the essence of all qualities. Of the race of Vreeshnee I am the son of Viśdvīva, and amongst the Pandoos Arjooon-Dhananjay. I am Vyga amongst the Moonees, and amongst the Bards I am the prophet Oosoom. Amongst rulers I am the rod, and amongst those who seek for conquest I am policy. Amongst the secret I am silence, and amongst the wise I am wisdom.
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<thead>
<tr>
<th>English</th>
<th>Sanskrit</th>
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<tbody>
<tr>
<td><strong>30</strong> I am, in like manner, O Arjuna, that which is the seed of all things in nature; and there is not any thing whether animate or inanimate, that is without me. <strong>40</strong> My divine distinctions are without end, and the many which I have mentioned are by way of example.</td>
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<th>English</th>
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<tr>
<td>And learn, O Arjuna, that every being which is worthy of distinction and pre-eminence, is the produce of the portion of my glory. <strong>41</strong> But what O Arjuna, hast thou to do with this manifold wisdom? I planted this whole universe with a single portion and stood still.</td>
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**LECTURE XI.**

**DISPLAY OF THE DIVINE NATURE IN THE FORM OF THE UNIVERSE.**

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<tr>
<td><strong>चेष्टा कौनसी</strong></td>
<td><strong>Arjuna.</strong></td>
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<th>Sanskrit</th>
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<tbody>
<tr>
<td><strong>0.</strong> नाथाच्या वक्तुव्यक्तिकारणं अद्यावधिक अद्याहुं करो देवादिक्षितं नक्षेरये। तस्मात् ते कौशलयेत् नाधीसमाधिनात्।</td>
<td><strong>1</strong> This supreme mystery, distinguished by the name of the Adhāta or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my my ignorance and perplexity.</td>
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<th>Sanskrit</th>
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</table>
| **0.** मानुषाकर्मी रूपाकारणं अद्यावधिक अद्याहुं करो देवादिक्षितं नक्षेरये। | **2** I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit.
It is even as thou hast described thyself, O mighty Lord! I am now, O most elevated of men, anxious to behold thy divine countenance; wherefore, if thou thinkest it may be behold by me, shew me thy never-failing spirit.

Behold, O Arjuna, my million forms divine, of various species, and diverse shapes and colours.


Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see. But as thou art unable to see with these thy natural eye, I will give thee a heavenly eye, with which behold my divine connection.

The mighty compound and divine being Hāree, having, O Rāja, thus spoken, made evident unto Arjuna his supreme and heavenly form; of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets:
Susheeh.

11Anointed with heavenly essence; covered with every marvellous thing; the eternal God, whose countenance is turned on every side!

Bheesh.

12The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. 13The son of Pândoo then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. 14He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the God, and thus addressed him with joined hands.

Arjouh.

15I behold, O God! within thy breast, the Devas assembled, and every specific tribe of beings. I see Brahma, that Deity sitting on his lotus-throne; all the Rishis and heavenly Obrágás. 16I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe. 17I see thee with a crown, and armed with club and Chákra, a mass of glory, darting refugent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun.

18Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the neverfailing and eternal guardian of religion! Thou art from all beginning, and I esteem thee Puroosh.
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<th>Tamil</th>
<th>English</th>
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13. I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty spirit! behold the wonders of thy awful countenance with troubled minds.

21. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The Māährakṣas, holy bands, hail thee, and glorify thy name with adorning praises.

22. The Rāddras, the Adētyas, the Vāsoos, and all those beings the world esteemeth good; Asvēḷin and Koōmar, the Māroots and the Ooohmapās; the Gandharves and the Yakshas, with the holy tribes of Soos, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes; with many arms, and legs, and breasts; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O Vishnoo! and I find no rest!
28 Having beheld thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of Gods! thou mansion of the universe!

28, 29 The sons of Darśätädha, now, with all those rulers of the land, Bhaktäshma, Drän, the son of Soot, and even the frontiers of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies sorely mangled.

29 As the rapid streams of following rivers roll on to meet the ocean's bed; even so these heroes of the human race rush on towards thy flaming mouths. 29 As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. 30 Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O Vakṣ取代, shine forth on all sides!

31 Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.
31. I am Time, the destroyer of mankind, matured, come hither to seize at once all those who stand before us. Except thyself, not one of all these warriors destined against us, in these numerous ranks, shall live.

32. Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent. 34. Be not disturbed! Kill Drōña, and Bhēṭhama, and Jāyādvīś, and Kārṇa, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SANJAY.

35. When the trembling Arjuna heard these words from the mouth of Krishna, he saluted him with joined hands; and addressed him in broken accents, and bowed down terrified before him.

ARJUNA.

36. Om ēśvarātthāra! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee.

37. And wherefore should they not, O mighty Being! bow down before thee, who, greater than Brāhma, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient!
Thou art before all Gods, the ancient Pītrorūḥ, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad. Thou art Vāyu the God of wind, Agnī the God of fire, Vāroon the God of oceans, Saṃsāra the moon, Prājñapāta the God of nations, and Prābhāsīma the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee!

Reverence be unto thee before and behind! Reverence be unto thee, on all sides, O thou who art all is all. Infinite is thy power and thy glory! Thou includest all things, whereas thou art all things! Having regarded thee as my friend, I forthwith called thee Kṛṣṇa, Yaḍdeva, Friend! but, alas! I was ignorant of this thy greatness, because I was blinded by my affection and presumption.

Thou hast, at times, also in sport been treated ill by me; in thy recreations, in thy bed, on thy chair and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveness.

Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where thou art, in the three worlds, is there one above thee?

Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved.
**ENGLISH.**

46 I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And show me thy celestial form. 46 I wish to behold thee with the diadem on thy head, and thy hands armed with club and Chakra; assume then, O God of thousand arms, image of the universe, thy four-armed form.

**Krishna.**

47 Well pleased, O Arjuna, I have shewn thee, by my divine power, this my supreme form, the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; 46 for no one, O valiant Koooro! in the three worlds, except thyself, can such a sight of me obtain; nor by the Veda, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. 48 Having behelden my form, thus awful, be not disturbed, nor let thy facultics be confounded. When thou art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

**Sanjaya.**

49 The son of Vasodev having thus spoken unto Arjuna, shewed him again his natural form; and having re-assumed his milder shape, he presently asswaged the fears of the afflicted Arjuna.
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<thead>
<tr>
<th>SANSKRIT</th>
<th>CAUVARI</th>
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| अर्जुनोऽर्जुन | अर्जुनो अर्जुन | Arjuna.
| अर्जुनस्मृतिः महादेवाय विनिषमित्वादि मृत्युस्मृतिः | अर्जुन स्मृति महादेवाय विनिषमित्वादि मृत्युस्मृति | Arjuna remembered his past lives and learned about the cycle of birth and death.
| | | 81 Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

| | | KRISHNA |
| | | 82 Thou hast beheld this my marvellous shape, so very difficult to be seen, which even the Devas are constantly anxious to behold. 83 But I am not to be seen, as thou hast seen me, even by the assistance of the Vedas, by mortifications, by sacrifices, by charitable gifts; 84 but I am to be seen, to be known in truth, and to be obtained by means of that worship which is offered up to me alone; 85 and he goeth unto me whose works are done for me; who esteemeth me supreme; who is my servant only; who hath abandoned all consequences, and who liveth amongst all men without hatred.
LECTURE XII.

OF SERVING THE DEITY IN HIS VISIBLE AND INVISIBLE FORMS.

\[ \text{SANSKRIT.} \]

\[ \text{CANNARESE.} \]

\[ \text{ENGLISH.} \]

\[ \text{ARJOUN.} \]

1. Of those thy servants who are always thus employed, which know their duty best? those who worship thee as thou now art; or those who serve thee in thy invisible and incorruptible nature?

Krishna.

2. Those who having placed their minds in me, serve me with constant seal, and are endued with steady faith, are esteemed the best devoted.

3. They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; omnipresent, incomprehensible, standing on high, fixed and immovable, with subdued passions and understandings, the same in all things, shall also come unto me.

4. Those whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings.
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<tr>
<th>SANSKRIT.</th>
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<tbody>
<tr>
<td>Desireless, covetous, slavish, sinning,</td>
<td>Desireless, covetous, slavish, sinning,</td>
<td>They also who, preferring me, leave</td>
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<td>is the servant of all sorts of</td>
<td>is the servant of all sorts of</td>
<td>all works for me, and, free from the</td>
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<td>positions.</td>
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<td>worship of all others, contemplate</td>
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<td></td>
<td>and serve me alone.</td>
</tr>
<tr>
<td>2. daher</td>
<td>2. daher</td>
<td>7. I presently raise them up</td>
</tr>
<tr>
<td>3. daher</td>
<td>3. daher</td>
<td>from the ocean of this region of</td>
</tr>
<tr>
<td>4. daher</td>
<td>4. daher</td>
<td>mortality, whose minds are thus</td>
</tr>
<tr>
<td>5. daher</td>
<td>5. daher</td>
<td>attached to me. Place then thy heart</td>
</tr>
<tr>
<td>6. daher</td>
<td>6. daher</td>
<td>on me, and penetrate me with thy</td>
</tr>
<tr>
<td>7. daher</td>
<td>7. daher</td>
<td>understanding, and thou shalt, without</td>
</tr>
<tr>
<td>8. daher</td>
<td>8. daher</td>
<td>doubt, hereafter enter unto me.</td>
</tr>
<tr>
<td>9. daher</td>
<td>9. daher</td>
<td>But if thou shouldst be unable,</td>
</tr>
<tr>
<td>10. daher</td>
<td>10. daher</td>
<td>at once, steadfastly to fix thy mind</td>
</tr>
<tr>
<td>11. daher</td>
<td>11. daher</td>
<td>on me, endeavour to find me by</td>
</tr>
<tr>
<td>12. daher</td>
<td>12. daher</td>
<td>means of constant practice.</td>
</tr>
<tr>
<td>13. daher</td>
<td>13. daher</td>
<td>If after practising thou art still</td>
</tr>
<tr>
<td>14. daher</td>
<td>14. daher</td>
<td>unable, follow me in my works</td>
</tr>
<tr>
<td>15. daher</td>
<td>15. daher</td>
<td>supreme; for by performing works for</td>
</tr>
<tr>
<td>16. daher</td>
<td>16. daher</td>
<td>me, thou shalt attain perfection.</td>
</tr>
<tr>
<td>17. daher</td>
<td>17. daher</td>
<td>But shouldst thou find thyself</td>
</tr>
<tr>
<td>18. daher</td>
<td>18. daher</td>
<td>unequal to this task, put thy trust</td>
</tr>
<tr>
<td>19. daher</td>
<td>19. daher</td>
<td>is me alone, be of humble spirit, and</td>
</tr>
<tr>
<td>20. daher</td>
<td>20. daher</td>
<td>forsake the fruit of every action.</td>
</tr>
<tr>
<td>21. daher</td>
<td>21. daher</td>
<td>Knowledge is better than practice,</td>
</tr>
<tr>
<td>22. daher</td>
<td>22. daher</td>
<td>meditation is distinguished from</td>
</tr>
<tr>
<td>23. daher</td>
<td>23. daher</td>
<td>knowledge, forsaking the fruit of</td>
</tr>
<tr>
<td>24. daher</td>
<td>24. daher</td>
<td>action from meditation, for happiness</td>
</tr>
<tr>
<td>25. daher</td>
<td>25. daher</td>
<td>hereafter is derived from such</td>
</tr>
<tr>
<td>27. daher</td>
<td>27. daher</td>
<td>He my servant is dear unto me, who is</td>
</tr>
<tr>
<td>28. daher</td>
<td>28. daher</td>
<td>free from enmity, the friend of all</td>
</tr>
<tr>
<td>29. daher</td>
<td>29. daher</td>
<td>nature, merciful, exempt from pride</td>
</tr>
<tr>
<td>30. daher</td>
<td>30. daher</td>
<td>and selfishness, the same in pain &amp;</td>
</tr>
<tr>
<td></td>
<td>31. daher</td>
<td>pleasure, patient of wrongs,</td>
</tr>
</tbody>
</table>
| 32. daher | 33. daher | contented, constantly devout, of sub-
| 34. daher | 34. daher | doled passions, and firm resolves, and |
| | 35. daher | whose mind and understanding are |
| | | fixed on me alone. |
**Lecture IX.**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Canarese</th>
<th>English</th>
</tr>
</thead>
</table>
| "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "He also is my beloved of whom mankind are not afraid, and who of mankind is not afraid; and who is free from the influence of joy, impatience, and the dread of harm."
| "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "He is my servant dear unto me who is unexpected, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprise."
| "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my servant, hath forsaken both good and evil fortune."
| "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "He also is my beloved servant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind."
| "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "अपि । देवतादेव-शिष्यापि दीर्घदीर्घो न विविधतामान । विविधमानं जगायते । देवतापि देव-शिष्यापि दीर्घदीर्घो । विविधानं जगायते।" | "They who seek this Amritas of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends."
Lecture XIII.

EXPLANATION OF THE TERMS KSHETRA AND KSHETRA-GNA.

कैलाप्रेमः ्स्मां च देवान्.

Sanskrit.

0. कैलाप्रेमः कैलाप्रेम तं कुमाराक हस्ताक्षरः। कैलाप्रेमः कैलाप्रेम
तं कुमाराक हस्ताक्षरः।

4. कैलाप्रेमः कैलाप्रेमः कैलाप्रेमः कैलाप्रेमः। कैलाप्रेमः कैलाप्रेमः
कैलाप्रेमः कैलाप्रेमः।

English.

Arjuna.

I now am anxious to be informed, O Kesava! what is Prakr̥tih, who is Pūrṇāth; what is meant by the words Kṣētra and Kṣētra-gna, and what by Gnān and Gnāyā?

Krishna.

2. Learn that by the word Kṣētra is implied this body, and that he who is acquainted with it is called Kṣētra-gna. 3. Know that I am that Kṣētra-gna in every mortal frame. The knowledge of the Kṣētra and the Kṣētra-gna is by me esteemed Gnān or wisdom.

4. Now hear what that Kṣētra or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions. 5. Each hath been manifoldly sung by the Rāṣṭhēes in various measures, and in verses containing divine precepts, including arguments and proofs.
6 This Kṣētra or body, then, is made up of the five Māhābhūtāt (elements), 
Ādīkār (self-conceitfulness), 
Buddhi (understanding), 
Aryaṅkata (invisible spirit), the 
eleven Eṇḍrēyya (organs), and the 
five Eṇḍrēyya-pōchā (faculties of the 
five senses); 7 with Eēchā and 
Dvēṣha (love and hatred), 
Sookh and Dookh (pleasure and pain), 
Ghētanā (sensibility), and 
Dhrēṭē (firmness). Thus have I made known 
unto thee what that Kṣētra or body is, 
and what are its component parts. 

8 Sa Gaṅ, or wisdom, is freedom 
from self-esteem, hypocrisy and injury; 
patience, rectitude, respect for 
masters and teachers, chastity, steadiness, 
self-constraint, disaffection for 
the objects of the senses, freedom 
from pride, and a constant attention 
to birth, death, decay, sickness, pain 
and defects; 10 exemption from 
at- 

clements and affection for children, 
wife, and home; a constant evenness 
of temper upon the arrival of every 
event, whether longed for or not;

11 A constant and invariable wor- 
ship paid to me alone; worshipping 
in a private place, and a dislike to 
the society of man; 12 a constant 
study of the superior spirit; and the 
inspection of the advantage to be 
derived from a knowledge of the 
Tāinā or first principle. 
This is what is distinguished by 
the name of Gaṅ, or wisdom, 
Agrāṅ, or ignorance, is the reverse of this. 

13 I will now tell thee what is 
Grēya, or the object of wisdom, from 
understanding which thou wilt enjoy 
imortality. It is that which hath 
no beginning, and is supreme, even 
Brāhma, who can neither be called 
Sāt (ens) nor Aṣāt (non ens).

14 It is all hands and feet; it is all 
faces, heads, and eyes; and, all ear, it 
sitteth in the midst of the world 
possessing the vast whole.
15It is exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality.

16It is the inside and the outside, and it is the moveable and immovable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present. 1It is undivided; yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth.

17It is the light of lights, and it is declared to be free from darkness. It is wisdom, that which is the object of wisdom, and that which is to be obtained by wisdom; and it presideth in every breast.

18Thus hath been described together what is Kāhātra or body, what is Gāṇa or wisdom, and what is Gāṇḍā or the object of wisdom. If my servant who thus conceiveth me obtaineth my nature.

19Learn that both Prākṛti and Pūrṇa are without beginning. Know also that the various component parts of matter and their qualities are co-existent with Prākṛti.

20Prākṛti is that principle which operateth in the agency of the instrumental cause of action.

Pūrṇa is that Hīmā or principle which operateth in the sensation of pain and pleasure.

21The Pūrṇa resideth in the Prākṛtee, and partaketh of those qualities which proceed from the Prākṛtee. The consequences arising from those qualities, are the cause which operateth in the birth of the Pūrṇa, and determineth whether it shall be in a good or evil body.
Poornoosh is that superior being, who is called Maheswar, the great God, the most high spirit, who in this body is the observer, the director, the protector, the partaker.

He who conceiveth the Poornoosh and the Prakreee, together with the God or qualities, to be even so as I have described them, whatever mode of life he may lead, he is not again subject to mortal birth.

Some men, by meditation, behold, with the mind, the spirit within themselves; others, according to the discipline of the Sankhya (contemplative doctrines), and the discipline which is called Karma-yog (practical doctrines); Others again, who are not acquainted with this, but have heard it from others, attend to it. But even these, who act but from the report of others, pass beyond the gulf of death.

Know, O chief of the race of Bhurats, that every thing which is produced in nature, whether animate or inanimate, produced from the union of Kasatra and Kshetragama, matter and spirit. He who beholdest the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; And conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality.

He who beholdest all his actions performed by Prakreee, nature, at the same time perceiveth that the Atma or soul is inactive in them.

When he beholdest all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth Brahm, the Supreme Being.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Kannada</th>
<th>English</th>
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<tbody>
<tr>
<td>33. सन्तोषेऽपि श्रीमशान्तं श्रीमशान्तं, अं निराशोऽपि श्रीमन्नरोऽपि निराशोऽपि श्रीमन्नरोऽपि श्रीमन्नरोऽपि।</td>
<td>33. सन्तोषेऽपि श्रीमशान्तं श्रीमशान्तं, अं निराशोऽपि श्रीमन्नरोऽपि निराशोऽपि श्रीमन्नरोऽपि।</td>
<td>32. This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality.</td>
</tr>
<tr>
<td>34. श्रीमन्नरोऽपि श्रीमन्नरोऽपि श्रीमन्नरोऽपि।</td>
<td>34. श्रीमन्नरोऽपि श्रीमन्नरोऽपि श्रीमन्नरोऽपि।</td>
<td>33. As the all-moving Akasa, or ether, from the minuteness of its parts, passes every where unaffected, even so the omnipresent spirit remaineth in the body unaffected. 34. As a single sun illuminateth the whole world, even so doth the spirit enlighten every body.</td>
</tr>
</tbody>
</table>

35. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.
I will now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the Mōras have passed from it to supreme perfection. They take sanctuary under this wisdom, and being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

The great Brāhma is my womb. In it I place my fetus; and from it is the production of all nature.

The great Brāhma is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

There are three Gōnas or qualities arising from Prāhrētē or nature: Sātōḍa truth, Rājā passion, and Tāmād darkness; and each of them confineth the incorruptible spirit in the body. The Sātōḍa-Gōna, because of its purity, is clear and free from defect, and intwinieth the soul with sweet and pleasant consequences, and the fruit of wisdom.
The Rājā-Gōṇa is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action; the Tāmā-Gōṇa is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness.

The Śānto-Gōṇa prevaleth in felicity, the Rājā in action, and the Tāmā, having possessed the soul, prevaleth in intoxication. When the Tāmā and the Rājā have been overcome, then the Śānto appears, when the Rājā and the Sāteva, the Tāma; and when the Tāma and the Sāteva, the Rājā. When Gnāna or wisdom, shall become evident in this body at all its gates, then shall it be known that the Sāteva-Gōṇa is prevalent within. The love of gain, industry, and the commencement of works; intemperance, and inordinate desire, are produced from the prevalence of the Rājā-Gōṇa, whilst the tokens of the Tāma-Gōṇa are gloominess, idleness, sottishness, and distraction of thought. When the body is dissolved whilst the Sāteva-Gōṇa prevaleth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High. When the body findeth dissolution whilst the Rājā-Gōṇa is predominant, the soul is born again amongst those who are attached to the fruits of their actions. So, is like manner, should the body be dissolved whilst the Tāma-Gōṇa is prevalent, the spirit is conceived again in the wombs of irrational beings.
Lecture XIV.

ENGLISH.

16 The fruit of good works is called pure and holy; the fruit of the Raja-Goon is pain; and the fruit of the Tama-Goon is ignorance. 17 From the Satva is produced wisdom, from the Raja covetousness, and from the Tama madness, distraction, and ignorance. 18 Those of the Satva-Goon mount on high, those of the Raja stay in the middle, whilst those abject followers of the Tama-Goon sink below.

19 When he who beholdeth perceiveth no other agent than these qualities, and discovereth that there is a being superior to them, he at length findeth my nature; and when the soul hath surpassed these three qualities, which are co-existent with the body, it is delivered from birth and death, old-age and pain, and drinketh of the water of immortality.

ARJOON.

21 By what tokens is it known that a man hath surpassed these three qualities? What is his practice? What are the means by which he overcometh them.

KRISHNA.

22 He, O son of Pândava, who despiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; 23 who, like one who is of no party, siteth unagitated by the three qualities; who, whilst the qualities are present, standeth still and moveth not.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Canarese</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; the same is honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprise; such a one hath surmounted the influence of the qualities. And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in Brahm, the Supreme. I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.</td>
<td>Who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; the same is honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprise; such a one hath surmounted the influence of the qualities. And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in Brahm, the Supreme. I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.</td>
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LECTURE XV.

OF POOROOSHOTTAMA.

SANSKRIT.

कृष्णम \\n
महापूर्वकृष्णम।

3. विवर्तात चन्द्रलोकस्य आयुर्विक्रमान्ययोः।

5. चन्द्रम् चन्द्रकृत्यान्यायूर्विक्रमस्य च चन्द्रम्।

6. चन्द्रम् चन्द्रकृत्यान्यायूर्विक्रमस्य च चन्द्रम्।

ENGLISH.

Krishna.

1. The incorruptible being is likened unto the tree Anuvattā, whose root is above and whose branches are below, and whose leaves are the Veds. He who knoweth that, is acquainted with the Veds. Its branches growing from the three Goom or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this Anuvattā, whose root is so firmly fixed, with the strong axe of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first Pooroosh from whom is produced the ancient progression of all things. Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, and no longer confounded in their minds, and ascend to that place which endureth for ever.
Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme abode of my abode.

7. It is even a portion of myself that in this animal world is the universal spirit of all things. It draweth together the five organs and the mind, which is the sixth, so that it may obtain a body, and that it may leave it again; and Eknār, having taken them under his charge, accompanies them from his own abode as the breeze the fragrance from the flower.

9. He presideth over the organs of hearing, seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects.

10. The foolish see it not, attended by the Goon or qualities, in expiring, in being, or in enjoying; but those who are endowed with the eye of wisdom behold it. 11. Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

12. Know that the light which proceedeth from the sun, and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine. 13. I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. 14. I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called Prāna and Ośāna, I digest the food which they eat, which is of four kinds.
**ENGLISH.**

15 I penetrate into the hearts of all men: and from me proceed memory, knowledge, and the loss of both. I am to be known by all the Veda, or books of divine knowledge: I am he who formed the Vedant, and I am he who knoweth the Veda.

16 There are two kinds of Poorooosh in the world, the one corruptible, the other incorruptible. The corruptible Poorooosh is the body of all things in nature; the incorruptible is called Koothasta, or he who standeth on the pinnacle. 17 There is another Poorooosh most high, the Paramatma or supreme soul, who inhabiteth the three regions of the world, even the incorruptible Eeswar. 18 Because I am above corruption, so also am I superior to incorruption; wherefore in this world, and in the Veda, I am called Poorooshottama 19 The man of a sound judgment, who conceiveth me thus to be the Poorooshottama, knoweth all things, and serveth me in every principle.

20 Thus, O Arjooon, have I made known unto thee this most mysterious Sastra; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.
LECTURE XVI.

OF GOOD AND EVIL DESTINY.

ENGLISH.

Krishna.

1. 2 & 3 The man who is born with divine destiny is endued with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unrepentance, and a freedom from vainglory: whilst those who come into life under the influence of the evil destiny, are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance.

8 The divine destiny is for Māra or eternal absorption in the divine nature; and the evil destiny confesth the soul to mortal birth. Fear not, Arjuna, for thou art born with the divine destiny before thee.

6 Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.
THOSE who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. 9 They say the world is without beginning, and without end, and without an Eevoar; that all things are conceived by the junction of the sexes; and that love is the only cause. 9 These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world.

10 They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. 11 They abide by their inconceivable opinions, even unto the day of confusion, and determine within their own minds that the gratification of the sensual appetites is the supreme good. 12 Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires.

13 This, to-day, hath been acquired by me. I shall obtain this object of my heart. This wealth I have, and this shall I have also.
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<th>ENGLISH</th>
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<td>आर्यः वर्तषिताः सततं धर्मं प्राप्याः।।।।।।।।।।</td>
<td>16 Confounded with various thoughts and designs, they are entangled in the net of folly; and being firmly attached to the gratification of their lusts, they sink at length into the Narak of impurity. 17 Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they worship with the name of worship and hypocrisy, and not according to divine ordination; 18 and placing all their trust in pride, power, ostentation, lust, and anger, they are overwhelmed with calumny and destruction, and hate me in themselves and others: 19 wherefore I cast down upon the earth those furious abject wretches, those evil beings who thus despise me, into the wombs of evil spirits and unclean beasts.</td>
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<td>आर्यः वर्तषिताः सततं धर्मं प्राप्याः।।।।।।।।।।</td>
<td>आर्यः वर्तषिताः सततं धर्मं प्राप्याः।।।।।।।।।।</td>
<td>20 Being doomed to the wombs of Anoors from birth to birth, at length not finding me, they go unto the most infernal regions. 21 There are these three passages to Narak (or the infernal regions;) lust, anger, &amp; avarice, which are the destroyers of the soul; wherefore a man should avoid them; 22 for, being freed from these gates of sin, which arise from the influence of the Tama-Goon, he advanceth his own happiness; and at length he goeth the journey of the Most High. 23 He who abandoneth the dictates of the Sāstra to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High.</td>
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LECTURE XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

24 Wherefore, O Arjuna, having made thyself acquainted with the precepts of the Sāstra, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the Sāstra.

1 What is the guide of those men, who, although they neglect the precepts of the Sāstra, yet worship with faith? Is it the Satwā, the Raja, or the Tama-Goon.

2 The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three Goon, Sātwakē, Rājusē, or Tamasē. Hear what these are.
The faith of every one is a copy of that which is produced from the Sateva-Goon. The mortal Pooroosh being formed with faith, of whatever nature he may be, with that kind of faith is he ended. Those who are of the disposition which ariseth from the Sateva-Goon worship the Devos; those of the Raja-Goon the Yakshas and the Rakshas; and those of the Tama-Goon worship the departed spirits and the tribe of Bhōōts.

Those men who perform severe mortifications of the flesh, not authorized by the Sāstra, are possessed of hypocrisy and pride, and overwhelmed with lust, passion, and tyrannic strength. Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.

There are three kinds of food which are dear unto all men. Worship, zeal, and charity are each of them also divided into three species. Hear what are their distinctions.

The food that is dear unto these of the Sateva-Goon is such as increases their length of days, their power and their strength, and keeps them free from sickness, happy and contented. It is pleasing to the palate, nourishing, permanent, and congenial to the body. It is neither too bitter, too sour, too salt, too hot, too pungent, too astringent, nor too inflammable. The food that is coveted by those of the Raja-Goon giveth nothing but pain and misery. And the delight of those in whom the Tama-Goon prevaileth, is such as was dressed the day before, and is out of season; hath lost its taste, and is grown putrid; the leavings of others, and all things that are impure.

That worship which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is of the Sateva-Goon.
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18. The worship which is performed with a view to the fruit, and with hypocrisy, is of the Raja-Goon.

19. The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to the Brähmans at the conclusion, and without faith, is of the Tama-Goon.

20. Respect to the Dees, to Brähmans, masters, and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called bodily seal.

21. Gentleness, justness, kindness, and benignity of speech, and attention to one’s particular studies, are called verbal seal.

22. Content of mind, mildness of temper, devotion, restraint of the passions, and a purity of soul, are called mental seal.

23. This threefold seal being warmed with supreme faith, and performed by men who long not for the fruit of action, is of the Satva-Goon.

24. The seal which is shewn by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to be of the Raja-Goon; and it is inconstant and uncertain.

25. The seal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the Tama-Goon.

26. That charity which is bestowed by the disinterested, because it is proper to be given, in due place and season, and to proper objects, is of the Satva-Goon.

27. That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctance, is of the Raja-Goon.
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<td>Oṁ tāt śat śrotram</td>
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### LECTURE XVIII.

**OF FORSAKING THE FRUITS OF ACTION FOR OBTAINING ETERNAL SALVATION.**

---

**SANSKRIT.**

> संन्यासं समर्थते।

> 0. संन्यासं समर्थते संन्यासं समर्थते।

**CANARESE.**

> संन्यासं समर्थते।

> 0. संन्यासं समर्थते संन्यासं समर्थते।

**ENGLISH.**

1. *I wish much to comprehend the principle of Sāmānyās, and also of Tyāg, each separately.*

**ABJOON.**

2. *The bards conceive that the word Sāmānyās implieth the forsaking of all actions which are desirable; and they call Tyāg, the forsaking of the fruits of every action. Certain philosophers have declared that works are as much to be avoided as crimes, whilst others say that deeds of worship, mortifications, and charity should not be forsaken. 3Hear what is my decree upon the term Tyāg. Tyāg, or forsaking, is pronounced to be of three natures.*

---

2. *But deeds of worship, mortification, and charity are not to be forsaken; they are proper to be performed. Sacrifices, charity, and mortifications are purifiers of the philosopher.*
6It is my ultimate opinion and
decree, that such works are absolutely
ly to be performed, with a forsaking
of their consequences and the prospec
t of their fruits. The retire-
ment from works, which are appoint-
ed to be performed, is improper. The
forsaking of them through folly and
distraction of mind, ariseth from the
influence of the Tāmā-Gōpa.

The forsaking of a work because it
is painful, and from the dread of
bodily affliction, ariseth from the
Rāja-Gōpa; and he who thus leaveth
unto what he ought to do, shall
not obtain the fruit of forsaking.

The work which is performed
because it is appointed and esteemed
necessary to be done, and with a for-
saking of the consequences and the
hope of a reward, is, with such a
forsaking, declared to be of the
Śāṇḍ-a-Gōpa.

The man who is possessed of the
Śāṇḍ-a-Gōpa is thus a Tyāgī, or
who forsaketh the fruit of action.
He is of a sound judgment, and
exempt from all doubt; he complaint-
eth not in adversity, nor exulteth in
the success of his undertakings.

No corporeal being is able to
tally to refrain from works. He is
properly denominated a Tyāgī who
is a foraker of the fruit of action.

The fruit of action is threefold:
that which is coveted, that which is
coveted, and that which is neith-
er nor the other. Those who
do not abandon works obtain a final
release; not those who withdraw
from action, and are denominated
Sāṃnyāśīt.

Learn, O Arjuna, that for the
accomplishment of every work five
agents are necessary, as is further
declared in the Sākhyā and Va-
dānta-Sātrītta:—Attention and su-
 pervision, the actor, the implements
of various sorts, distinct and mani-
fold contrivances, and lastly the favor
of Providence. The work which a
man undertaketh, either with his
body, his speech, or his mind, wheth-
er it be lawful or unlawful, hath
these five agents engaged in the
performance.
Lecture XXI.

SANSKRIT.

महाभारतात् सुप्रसिद्धं प्रकटो विज्ञानं
सर्ववदन् प्रकटं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

कठिन्यार्थम् वेदाभिः।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति。

CANDRASEKHAR.

महाभारतात् सुप्रसिद्धं प्रकटो विज्ञानं
सर्ववदनं प्रकटं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

सान्निध्यं वापि अवश्यं अस्ति।

सर्ववदनं अस्ति।

ENGLISH.

16 He then who after this, because of the imperfection of his judgment, beholdest no other agent than himself, is an evil-thinker and seeth not at all. 17 He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth nor is he bound thereby.

In the direction of a work are three things: Gnān, Gñéyá, and Páreṣgnáta. The accomplishment of a work is also threefold: the implement, the action, and the agent.

19 The Gnān, the action, and the agent are each distinguished by the influence of the three Gōṇ. Hear in what manner they are declared to be after the order of the three Gōṇ.

20 That Gnān, or wisdom, by which one principle alone is seen prevalent in all nature, incorruptible and infinite in all things finite; is of the Sātu-Gōṇ.

21 That Gnān, or wisdom, is of the Rājā-Gōṇ, by which a man believeth that there are various and manifold principles prevailing in the natural world of created beings.

22 That Gnān, or wisdom, which is mean, interested in one single object alone as if it were the whole, without any just motive or design, and without principle or profit, is pronounced to be of the Tāmā-Gōṇ.

23 The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or desire, by one who hath no regard for the fruit thereof, is of the Sātu-Gōṇ.

24 The action which is performed by one who is fond of the gratification of his lusts, or by the proud and selfish, and is attended with unremitted pains, is of the Rājā-Gōṇ.

25 The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronounced to be of the Tāmā-Gōṇ.
26. The agent who is regardless of the consequences, is free from pride and arrogance, is endowed with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the Satwa-Goon.

27. That agent is pronounced to be of the Raja-Goon who is a slave to his passions, who longeth for the fruit of action, who is avaricious, of a cruel disposition, of impure principles, and a slave to joy and grief.

28. The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the Tama-Goon.

29. Hear also what are the threefold divisions of understanding and firmness, according to the influence of the three Goon, which are about to be explained to thee distinctly and without reserve.

30. The understanding which can determine what it is to proceed in a business, and what it is to recede; what is necessary and what is unnecessary; what is fear and what is not; what is liberty and what is confinement, is of the Satwa-Goon.

31. The understanding which doth not conceive justice and injustice; what is proper and what is improper; as they truly are, is of the Raja-Goon.

32. The understanding which, being overwhelmed in darkness, mistaketh injustice for justice, and all things contrary to their true intent and meaning, is of the Tama-Goon.

33. That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the Satwa-Goon.
Lecture XXIII.

SANSKRIT.

34. संतुष्टि किः संतुष्टि यत्र वहे, तद्वतुष्टि यथावतुष्टि।

35. यथावतुष्टि संतुष्टि यथावतुष्टि वहे, तद्वतुष्टि यथावतुष्टि।

36. यथावतुष्टि संतुष्टि यथावतुष्टि वहे, तद्वतुष्टि यथावतुष्टि।

37. यथावतुष्टि संतुष्टि यथावतुष्टि वहे, तद्वतुष्टि यथावतुष्टि।

ENGLISH.

34. That interested firmness by which a man, from views of profit, persisteth in the duties of his calling, in the gratification of his lusts, and the acquisition of wealth, is declared to be of the Raja-Goon.

35. That stubborn firmness, by which a man of low capacity departeth not from sloth, fear, grief, melancholy, and intoxication, is of the Tama-Goon.

36. Now hear what is the threefold division of pleasure. That pleasure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; 37 and that which, in the beginning, is a poison, and in the end as the water of life, is declared to be of the Sattva-Goon, and to arise from the consent of the understanding.

37. That pleasure which ariseth from the conjunction of the organs with their objects, which in the beginning is as sweet as the water of life, and in the end as a poison, is of the Raja Goon.

38. That pleasure which in the beginning and the end tendeth to stupefy the soul, and ariseth from drowsiness, idleness, and intoxication, is pronounced to be of the Tama-Goon.

39. There is not any thing either in heaven or earth, or amongst the hosts of heaven, which is free from the influence of these three Goons or qualities, which arise from the first principles of nature.

40. The respective duties of the four tribes of Brahman, Kshetree, Vigna, and Sodra, are also determined by the qualities which are in their constitutions.

42. The natural duty of the Brahman is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.
43. The natural duties of the Kshatriya are bravery, glory, fortitude, rectitude, not to flee from the field, generously, and princely conduct.

44. The natural duty of the Vaishya is to cultivate the land, tend the cattle, and buy and sell. The natural duty of a Sootra is servitude.

45. A man being contented with his own particular lot and duty obtaineth perfection. Hear how that perfection is to be accomplished.

46. The man who maketh an offering of his own works to that being from whom the principles of all beings proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection.

47. The duties of a man's own particular calling, although not free from faults, is far preferable to the duty of another, let it be ever so well pursued. A man by following the duties which are appointed by his birth, doeth no wrong. A man's own calling, with all its faults, ought not to be forsaken. Every undertaking is involved in its faults, as the fire in its smoke. A disinterested mind and conquered spirit, who, in all things, is free from inordinate desires, obtaineth a perfection unconnected with works, by that resignation and retirement which is called Samyag; and having attained that perfection, learn from me, in brief, in what manner he obtaineth Brahma, and what is the foundation of wisdom.

51. A man being endowed with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs; who hath freed himself from passion and dislike.
who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind; who preferreth the devotion of meditation, and who constantly placeth his confidence in dispassion; who is freed from ostentation, tyrannic strength, vain-glory, lust, anger, and avarice; and who is exempt from selfishness, and in all things temperate, is formed for being Brahm. And thus being as Brahm, his mind is at ease, and he neither longeth nor lamenteth. He is the same in all things, and obtaineth my supreme assistance; and by my divine aid he knoweth, fundamentally, who I am, and what is the extent of my existence; and having thus discovered who I am, he at length is absorbed in my nature.

A man also being engaged in every work, if he put his trust in me alone, shall, by my divine pleasure, obtain the eternal and incorruptible mansions of my abode.

With thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding, and think constantly of me; for by doing so thou shalt, by my divine favor, surmount every difficulty which surroundeth thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedy be lost.

From a confidence in thy own self-sufficiency thou mayst think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will impel thee.
77 And as I recall to my memory
the more than miraculous form of
Hari, my astonishment is great,
and I marvel and rejoice again and
again! 78 Wherever Krishna the
God of devotion may be, wherever
Arjuna the mighty bowman may be,
there too, without doubt, are fortune,
riches, victory, and good conduct.
This is my firm belief.

THE END OF THE GEETA.
VARIOUS READINGS.

The following various readings have been collected from several good Malayalam Manuscripts and Commentaries, by the Rev. Dr. Gundert, and F. Muller, and kindly forwarded to the Editor by the Rev. G. H. Weigle, who has also added others from the Calcutta Mahabharat. Mr. W. adds that "many of the Malayalam Manuscripts are original and valuable, being borne out by the Native Commentaries. They are in request even in Bengal, on account of their fidelity, and because they represent a very ancient recension of the Sanscrit Text. The study of Sanscrit has been fostered in the Malayalam country with a care of which we have no idea in Canara or Mysore."

Where the space for the Calcutta Edition (Mahabharat, 2d Vol. 1836) is left empty, the reading is the same as Schlegel's.
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Various Readings.

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<th>SLOKA.</th>
<th>LINE.</th>
<th>SCHLEGEL.</th>
<th>MALAYALAM MANUSCRIPT.</th>
<th>CALCUTTA EDITION.</th>
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Instead of this entire Sloka the Malayalam Manuscripts read the following.

A good Malayalam commentary gives both Slokas.

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<th>என்கொடை.</th>
<th>மற்றுன்.</th>
<th>மீட்டு.</th>
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This entire Sloka is omitted in the Calcutta Edition. See Schlegel's note at the beginning of the Lecture. The Malayalam Manuscripts omit (no doubt from a feeling of an interpolation) the first half of the 19th and the second half of the 29th Sloka, in Lecture XVIII; they as well as the Calcutta Edition have the introductory Sloka in Lecture XIII.
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## Errata in the Sanscrit Text.

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For  |

Insert Ṛn. |

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Note: The table above lists corrections for errors in a Sanskrit text. The corrections are indicated by inserting the necessary characters to correct the spelling or meaning of the sloka (verse).
IMPROVED RENDERINGS.

[The following verses translated into Canarese by the Rev. G. Weigle, and sent to the Editor, were received too late to be substituted for those which appear in the work.]

Page 56, Lecture 11.

Page 57, Lecture 11.

Page 58, Lecture 11.

Page 59, Lecture 11.
Page 60, Lecture 11.

 основан ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲ ಕೆಲವು ಹೆಸರಿನ ಕೆಲವು ವಿಧಾನವಿರುದ್ಧವು ಬಳಸಲು ಅನುಮತಿ ಸ್ಥಾಪಿಸಲಾಯಿತು.

ಇಂದೂ ಪ್ರತ್ಯೇಕ ವಿಧಾನ ಉದ್ದಸ್ವರೂಪದಾಗ ಭಾಷೆಗೆ, ಶಬ್ದಗೊಳಿಸಲಾಗುತ್ತದೆ, ನಿರ್ದೇಶಗಳು, ವಾದವನ್ನು, ಪರಿಕಲ್ಪನೆಯ ಮಾರ್ಗ ನೆಲೆಯುತ್ತದೆ.

ಅಪ್ಪತೆ, ಮೂಲದ ವೇದಾಮ್ಯ, ಶಿಕ್ಷಣದಲ್ಲಿ ಸ್ವತಂತ್ರ, ಪ್ರಭಾವಾಧ್ಯಕ್ಷ, ಭಾರತ ನೈಸರ್ಗಿಕ, ಅಧ್ಯಕ್ಷ, ಪದ್ಧತಿಯಾದ, ಸ್ಥಾನದ ವ್ಯಕ್ತಿಯನ್ನು, ಶ್ರೇಣಿಯಾದ ಪದ್ಧತಿಯನ್ನು, ಮೂಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗವನ್ನು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗವನ್ನು ಕಟ್ಟುವ ಆವರಣವನ್ನು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗವನ್ನು ಕಟ್ಟುವ ಆವರಣವನ್ನು.

Page 61, Lecture 12.

3. ವಿಧಾನವಿರುದ್ಧವು, ಕುರಿತಾಧ್ಯಕ್ಷರು, ಎಲ್ಲಾ ಅಧ್ಯಕ್ಷರು, ಅಧ್ಯಕ್ಷರು, ಇದರ ವ್ಯಕ್ತಿತ್ವ, ಪದ್ಧತಿಯ ಅಧ್ಯಕ್ಷರು, ನಿರ್ದೇಶಗಳ ಅಧ್ಯಕ್ಷರು.

4. ಸ್ವತಂತ್ರ ಪದ್ಧತಿಯಾದ ನಿರ್ದೇಶಗಳು ಇರುವ ಎರಡು ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಸ್ವತಂತ್ರ ಪದ್ಧತಿಯಾದ ನಿರ್ದೇಶಗಳು ಇರುವ ಎರಡು ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು.

Page 62, Lecture 12.

ನಿರ್ದೇಶಗಳನ್ನು ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗಗಳನ್ನು ನಿರ್ದೇಶಗಳನ್ನು ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗಗಳನ್ನು ನಿರ್ದೇಶಗಳನ್ನು.

Page 63, Lecture 12.

- ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.

Page 64, Lecture 13.

- ಎರಡೂ ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.


- ಎರಡೂ ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.


- ಎರಡೂ ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭавವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.


- ಎರಡೂ ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.


- ಎರಡೂ ಪದ್ಧತಿಗಳಲ್ಲಿ ನಿರ್ದೇಶಗಳು ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ ಹೆಸರಿನ ವಿಧಾನವಿರುದ್ಧವು ಅನುಭವವಾಗಿದ್ದರೂ ಕಾಲದ ವೇದಾಮ್ಯ ಮಾರ್ಗದ.
SIR C. WILKINS'S NOTES, WITH ADDITIONS.

Page, Verse.
2 12 The ancient chief.—Bhrāsha, brother of Vṛṣ-
chērā-vēryā, grandfather of the Kārōes and
the Pāndōes.
— 18 Shell.—The conch or chank.
— 18 Krishna.—An incarnation of the Deity.
— Arjoon.—The third son of Pāndōe, and the
favorite of Krishna.
4 30 Gāndāve my bow.—The gift of Vārōs the God
of the Ocean.
5 42 Hell, in the original Nāraaka. The infernal re-
gions, supposed to be situated at the bottom of
the earth, where those whose virtues are less
than their vices, are doomed to dwell for a period
proportioned to their crimes, after which they
rise again to inhabit the bodies of unclean beasts.
— Forefathers, &c.—The Hindoos are enjoined by
the Vīdā to offer a cake, which is called Pērāddi.
to the ghosts of their ancestors, as far back as
the third generation. This ceremony is perfor-
med on the day of the new moon in every month.
The offering of water is in like manner com-
manded to be performed daily, and this cere-
mony is called Tārpām, to satisfy, appease.—
The souls of such men as have left children to
continue their generation, are supposed to be
transported, immediately upon quitting their
bodies, into a certain region called the Pērāddi-
lōg, where they may continue in proportion to
their former virtues, provided these ceremonies
be not neglected; otherwise they are precipita-
ted into Nāraaka, and doomed to be born again in
the bodies of unclean beasts; and until, by re-
peted regenerations, all their sins are done
away, and they attain such a degree of perfection
as will entitle them to what is called Mūkhiēt,
eternal salvation, by which is understood a
release from future transmigration, and an
absorption in the nature of the Godhead, who
is called Brāhma. These ceremonies, which are
called Srāthi, were not unknown to the Greeks
and Romans, and are still practised by the fol-
lowers of Mahommed.
6 3 Contrary to duty.—Contrary to the duty of a
soldier.
— 7 By the dictatus of my duty.—The duty of a
soldier, in opposition to the dictates of the ge-
neral moral duties.
7 11 The wise men.—Pāndēt, or expounders of the
law: or in a more general sense, such as by
meditation have attained that degree of perfec-
tion which is called Gūdam, or inspired wisdom.
9 34 [This verse is printed as translated by Sir C.
Wilkins, though it will be seen that the Canarese
version differs entirely from it, and correapas
with the Latin of Schlegel.]
10 40 The bonds of action.—The Hindoos believe that
every action of the body, whether good or evil,
confine the soul to mortal birth; and that an
erternal release, which they call Mūkhiēt, is only
to be attained by a total neglect of all sublunar
things; or, which is the same thing according to
the doctrine of Krishna, the abandonment of all
hopes of the reward of our actions; for such re-
ward, they say, can only be a short enjoyment of
a place in heaven, which they call Svārēy; be-
because no man can, merely by his actions, at-
tain perfection, owing to the mixture of good
and evil which is implanted in his constitution.
11 45 The objects of the Vīdā are of a threefold na-
ture.—The commentators do not agree with respect
to the signification of this passage; but, as the
Vīdā teach three distinct systems of religion, it
is probable that it refers to this circumstance:
— 48 Vīg.—There is no word in the Sanscirt lan-
guage that will bear so many interpretations as
this. Its first signification is junction or union.
It is also used for bodily or mental application;
but in this work it is generally used as a theo-
logical term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word Yōgē, a devout man, is one of its derivatives. If the word devotion be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will devout and devoted for its derivatives.

11 49 Wisdom.—Wherever the word wisdom is used in this Translation, is to be understood inspired wisdom, or a knowledge of the Divine Nature. The original word is Gān, or as it is written Jān.

13 62 Folly.—In the original Mūkā, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

14 1 The practice of deeds.—The performance of religious ceremonies and moral duties, called Kāmā-Yōg.

15 10 Brāhmā.—The deity in his creative quality.

16 17 Hath no occasion.—Hath no occasion to perform the ceremonial parts of religion.

20 Attained perfection.—That degree of perfection which is necessary to salvation.

19 39 Desire.—The will, as presiding over the organs, the heart and the understanding.

42 The resolution.—In this place resolution means the power of distinguishing the truth of a proposition: the understanding.

He.—The soul, or universal spirit, of which the vital soul is supposed to be a portion.

21 12 Worship the Dēvātās.—The word Dēvātā is synonymous with Dēv, Dēvī, or Dēh, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poet.

23 31 And where, O Arjuna, is there another?—fit for him is understood. The sentence would perhaps read better in this form: “He who neglecteth the duties of life is not for this world, much less for that which is above.” But the other translation is literally correct.

24 35 In me.—In the Deity, who is the universal spirit.

25 41 Have no power to confine.—Have no power to confine the soul to mortal birth.

27 13 In the nine-gate city of its abode.—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

14 The powers nor the deeds of mankind.—To understand this, and many similar passages, it is necessary to be apprised that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

34 44 The man, &c.—i.e. That the desire of becoming a devout man is equal to the study of the Vedas. [The meaning is, says the Rev. G. Weigle, that “one who is truly devoted has a prospect of eternal bliss, and though by some mischance he may be sent down to this earth again, yet it will be under the most favorable circumstances; he will, by former habit, feel himself drawn towards the right path even against his (momentary) inclination; (स्थानीय अनुभव) and longing for intuitive wisdom (स्ववेदन) he will leave behind him (praeventit, as Schlegel has it,) the न आ, न आ, that is the literal veda, or as we should say, the letter of the law.]

36 5 Of a vital nature.—The vital soul.

6 Learn that these two.—Matter and spirit.

12 Sātvat, Rājā, Tāmā.—Truth, passion, darkness; or, as the words are sometimes used white, red, black.

37 16 The wisher ash after wealth.—Such as pray for worldly endowments.

20 And are governed by their own principles.—By the three ruling qualities already explained.

39 3 Adevī-ātmā, &c.—As Krishna’s answer to the several questions of Arjuna has something mysterious in it, I will endeavour to render it more comprehensible:

Adevī-ātmā—literally signifies the over-ruling spirit, by which is implied the divine nature.

Kāmā—signifies action, whereby is to be understood his creative quality.

Advī-bhūtē—signifies he who ruleth over created beings: the power of the Deity to destroy.
Adhē̄-devā—literally means superior to fate; and is explained by the word Pārāśārdh, which, in vulgar language, means no more than man; but in this work it is a term in theology used to express the vital soul, or portion of the universal spirit of Brahm inhabiting a body. So the word Mahā-Pooroosh is implied the Deity as the primordial source. These terms are used in a metaphysical work called Pātanjal, wherein God is represented under the figure of Mahā-Pooroosh, the great man or prime progenitor; in conjunction with Prakrites, nature or first principle, under the emblem of a female engendering the world with his Māya or supernatural power.

41 13 Om!—This mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letter ऐ a, and ओ o, which in composition coalesce, and make ऐ o, and the nasal consonant m. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

— 17 A thousand revolutions of the Yoogis.—Is equal to 4320,000,000 years. An ingenious mathematician, who has resided in India, supposes that the Yoogis are nothing more than astronomical periods, formed from the coincidence of certain cycles, of which those of the precession of the equinoxes and the moon are two. The word Yoog, which signifies a juncture or joining gives good grounds for such an hypothesis.

44 5 And all things are not dependent on me.—This ambiguity is removed by the following simile of the air in the ether.

— 7 Kalp.—The same as the day of Brahma, a thousand revolutions of the Yoogis. The word literally signifies formation.

— 8 The whole, from the power of nature, without power.—This passage is agreeable to the doctrine of the influence of the three Goon, or qualities, over all our actions.

— 10 It is from this source.—Because of the supervision of the Supreme Being.

— 13 Other Gods.—Whenever the word Gods is used in this translation, the subordinate supernatural beings are implied.

45 17 Veds.—The word Ved signifies learning. The sacred volumes of the Hindoo, of which there are four, supposed to have been revealed from the four mouths of Brahma. It is remarkable that Krishna mentions only the three first; it may therefore be presumed that no more existed in his time.

45 20 Som—is the name of a creeper, the juice of which is commanded to be drank at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the Brahmans who officiate at the altar.

— Eendra—is a personification of the visible heavens, or the power of the Almighty over the elements. He is the sprinkler of the rain, the roller of the thunder, and director of the winds. He is represented with a thousand eyes, grasping the thunderbolt.

46 28 Sannyāśī—One who totally forsaketh all worldly actions; but Krishna, in order to unite the various religious opinions which prevailed in those days, confines the word Sannyas to a forsaking of the hope of reward.

47 32 Women.—In the Veds it is declared, that the souls of women, and of the inferior tribes, are doomed to transmigration till they can be regenerated in the body of the Brāhma.

— 33 Rajarshies—from Raja and Reeshee, Prince and Saint.

— 2 Soors.—Good angels.

— 28 Maharshies.—Great saints, of whom there are reckoned seven, who were at the creation produced from the mind of Brahma.

48 6 Manoo.—Four other beings produced at the creation from the mind of Brahma.

49 12 Reeshee.—Saints.

— Devarshies.—Deified saints.

— Narad.—One of the Devarshies, and a great prophet, who is supposed to be still wandering about the world. Nara signifies a thread or clew; a precept; and Da Giver.—Wherever he appears he is constantly employed in giving good counsel.

— 15 Danoo.—Evil spirits, or fallen angels, the offsprings of Danao (fem.)
Page, Verse.

49 15 O first of men!—Arjoo makes use of this expression as addressing the Deity in human shape.

50 21 Adestyas.—The offsprings of Adeetees (f.) (that may not to be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are Varoon, Soorya, Vedang, Bhanoo, Eendra, Ravoo, Gabhaste, Yam, Swarna-reta, Desavkar, Meeatra, Vishnool.

—Vishnool.—He who filleth or possesseth all space; | One of the twelve suns, and the name of the Deity in his preserving quality.

—Ravoo.—The river—one of the names of the sun.

—Mareeehot.—One of the eight points of the heavens.

—Mahoots.—The winds.

—Sooes.—The moon.

—Nokharlas.—Dispellers of darkness. The 18 constellations through which the moon passes in its monthly course. Constellations in general.

—22 Sarn.—The first of the four books of the Vedas, composed to be chanted or sung.

—Vasooh.—One of the names of Eendra.

—23 Sunkar.—One of the names of Soor, or Fate.

—Roodras.—Eleven distinctions of Soor, or Fate.

—Vesitra.—The God of riches, otherwise called Kover. He is said to preside over the regions of the north, and to be the chief of the Yakshas and the Rakshas, two species of good and evil Genii.

—Pawak.—The God of fire. He is supposed to preside over the south-east quarter.

—Vasoo.—Eight of the first created Beings of Brahma.

—Mereoo.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-eminence, called Soor-meroo. It is remarkable that the word Meroo signifies a centre or axis.

50 24 Vrehaspatee.—The preceptor of the Dees or Dehos, the planet Jupiter and Dies Fovis.

—Skand.—Otherwise called Karteeekh, the general of the celestial armies.

—25 Bhreegoo.—One of the first created beings produced from the mind of Brahma.

—The monosyllable.—The mystic word or mono-syllable to Om already explained.

—Yap.—A silent repetition of the name of God.

—Heenalay.—The chain of snowy mountains which divide India from Tartary, and which, from the immense distance they may be seen, are supposed to be as high as any upon the face of the Globe.

—26 Aweeta.—The Peepal tree.

—Cheetra-rath amongst Gandharaa.—The title of chief of the Gandhara or celestial chariots: the Gandhara of the painted chariot.

In the Mahabharat is to be found a very entertaining story of a combat between him and Arjoo, wherein he is defeated; and, his painted chariot being destroyed by a fiery arrow shot from the bow of his opponent, he resolves to change his name to Dagdha-rath, or the Gandhara of the burnt chariot.

—27 Oochikhrava, who arose with the Amrnaa, or the water of life, from the ocean.—The story of churning the ocean for what are called the Chowda Batten, or fourteen jewels, is of such a curious nature, and, in some parts, bears such a wonderful affinity to Milton's description of war in heaven, that the Translator thinks it will afford the reader an agreeable contrast to the subject of this work, and serve as a further specimen of his version of the Mahabharat, from which both are extracted.

AN EPISODE FROM THE MAHABHARAT,

BOOK I. CHAPTER 15.

"Tam is a fair and stately mountain, and its name is Meroo, a most exalted mass of glory, reflecting the sunny rays from the splendid surface of its gilded horns. It is clothed in gold, and is the respected haunt of Dees and Gandharaa. It is inconceivable, and not to be encompassed by sinful man; and it is guarded
by dreadful serpents. Many celestial medicinal plants are on its sides, and it stands, piercing the heavens with its aspiring summit, a mighty hill inaccessible even by the human mind! It is adorned with trees and pleasant streams, and resounds with the delightful songs of various birds.

The Soors, and all the glorious hosts of heaven, having ascended to the summit of this lofty mountain, sparkling with precious gems, and for eternal ages raised, were sitting, in solemn synod, meditating the discovery of the Amreeta, or water of immortality. The Dev Narayan being also there, spoke unto Brahma, whilst the Soors were thus consulting together, and said, “Let the ocean, as a pot of milk, be churned by the united labour of the Soors and Asoors; and when the mighty waters have been stirred up, the Amreeta shall be found. Let them collect together every medicinal herb, and every precious thing, and let them stir the ocean, and they shall discover the Amreeta.”

There is also another mighty mountain whose name is Mandar, and its rocky summits are like towering clouds. It is clothed in a net of the entangled tendrils of the twining creeper, and resounds with the harmony of various birds. Innumerable savage beasts infest its border, and it is the respected haunt of Keennars, Dies, and Apsars. It standeth eleven thousand Yojan above the earth, and eleven thousand more below its surface.

As the united bands of Dies were unable to remove this mountain, they went before Vishnoo, who was sitting with Brahma, and addressed them in these words: “Exert, O masters, your most superior wisdom to remove the mountain Mandar, and employ your utmost power for our good.”

Vishnoo and Brahma having said, “It shall be according to your wish,” he with the lotus eye directed the King of Serpents to appear; and Ananta arose, and was instructed in that work by Brahma, and commanded by Narayan to perform it. Then Ananta, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the Soors accompanied him into the presence of the Ocean, whom they addressed, saying, “We will stir up thy waters to obtain the Amreeta.” And the Lord of the waters replied—“Let me also have a share, seeing I am to bear the violent agitations that will be caused by the whirling of the mountain.” Then the Soors and the Asoors spoke unto Koorma-raja, the King of the Tortoises, upon the strand of the ocean, and said—“My Lord is able to be the supporter of this mountain.” The Tortoise replied, “Be it so! and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, Eendra began to whirl it about as it were a machine. The mountain Mandar served as a churn, and the serpent Vasookee for the rope; and thus in former days did the Dies, the Asoors, and the Danoos, begin to stir up the waters of the ocean for the discovery of the Amreeta.

The mighty Asoors were employed on the side of the serpent’s head, whilst all the Soors assembled about his tail. Ananta, the sovereign Dev, stood near Narayan.

They now pull forth the serpent’s head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the Soors and Asoors, a continual stream of fire, and smoke, and wind; which ascending in thick clouds repel the lightning, it began to rain down upon the heavenly bands, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both Soors and Asoors. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain Mandar by the Soors and Asoors, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent confriction a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning’s vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloudborne water poured down by the immortal Eendra. And now a heterogeneous stream of the concocted juices
of various trees and plants ran down into the briny flood.

It was from this milk-like stream of juices produced from those trees and plants, and a mixture of melted gold, that the Soors obtained their immortality.

The waters of the ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of Brahma, the granter of boons, and addressed him, saying—"Except Narayan, every other Soor and Asoor is fatigued with his labour, and still the Amreeta doth not appear; wherfore the churning of the ocean is at a stand." Then Brahma said unto Narayan—"Endue them with recruited strength, for thou art their support." And Narayan answered and said—"I will give fresh vigour to such as co-operate in the work. Let Mandar be whirled about, and the bed of the ocean be kept steady."

When they heard the words of Narayan, they all returned again to the work, and began to stir about with great force that butter of the ocean; when there presently arose from out the troubled deep—first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed Sree, the Goddess of fortune; whose seat is the white lily of the waters; then Soora-Dávee, the Goddess of wine, and the white horse called Oochisrava. And after these there was produced, from the unctuous mass, the jewel Knestooabh, the glorious sparkling gem worn by Narayan on his breast; so Pareejat, the tree of plenty, and Soorabhee, the cow that granted every heart's desire.

The moon, Soora-Dávee, the Goddess Sree, and the horse as swift as thought, instantly marched away towards the Dée, keeping in the path of the sun.

Then the Dée Dhanwantraroe, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice Amreeta. When the Asoors beheld these wondrous things appear, they raised their tumultuous voices for the Amreeta, and each of them clamorously exclaimed—"This of right is mine!"

In the mean time Irávat, a mighty elephant, arose, now kept by the God of thunder; and as they continued to churn the ocean more than enough, that deadly poison issued from its bed, burning like a raging fire, whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until Sree, at the word of Brahma, swallowed the fatal drug to save mankind; which remaining in the throat of that sovereign Dée of magic form, from that time he hath been called Neel-Kant, because his throat was stained blue.

When the Asoors beheld this miraculous deed, they became desperate, and the Amreeta and the Goddess Sree became the source of endless hatred.

Then Narayan assumed the character and person of Mohenez-Haya, the power of enchantment, in a female form of wonderful beauty, and stood before the Asoors; whose minds being fascinated by her presence, and deprived of reason, they seized the Amreeta, and gave it unto her.

The Asoors now clothe themselves in costly armour, and, seizing their various weapons, rush on together to attack the Soors. In the mean time Narayan, in the female form, having obtained the Amreeta from the hands of their leader, the hosts of Soors, during the tumult and confusion of the Asoors, drank of the living water.

And it so fell out, that whilst the Soors were quenching their thirst for immortality, Rahoo, an Asoor, assumed the form of a Soor, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the Soors, discovered the deceit; and instantly Narayan cut off his head, as he was drinking, with his splendid weapon Chakra. And the gigantic head of the Asoor, emblem of a mountain's summit, being thus separated from his body by the Chakra's edge, bounded into the heavens with a dreadful cry, whilst his ponderous trunk fell cleaving the ground asunder, and shaking the whole earth unto its foundation, will all its islands, rocks, and forests. And from that time the head of Rahoo resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

Now Narayan, having quitted the female figure he had assumed, began to disturb the Asoors with sundry celestial weapons; and from that instant a dreadful battle was commenced, on the ocean's briny strand, between the Asoors and the Soors. Innumerable sharp and missile weapons were hurled, and thousands of piercing darts and battle-axes fell on all sides. The Asoors vomit blood from the wounds of the Chakra, and fall upon the ground pierced by the sword, the spear, and spiked club—Heads, glittering with polished
gold, divided by the Patteos’ blade, drop incessantly; and mangled bodies, wallowing in their gore, lay like fragments of mighty rocks sparkling with gems and precious ores. Millions of sighs and groans arise on every side; and the sun is overcast with blood, as they clash their arms, and wound each other with their dreadful instruments of destruction.

Now the battle’s fought with the iron-spiked club, and, as they close, with clenched fist! and the din of war ascendeth to the heavens! They cry—“Pursue! strike! fell to the ground!” so that a horrid and tumultuous noise is heard on all sides.

In the midst of this dreadful hurry and confusion of the fight, Nar and Naräyan entered the field together. Naräyan beholding a celestial bow in the hand of Nar, it reminded him of his Chakra, the destroyer of the Asoors. The faithful weapon, by name Soodarasan, ready at the mind’s call, flew down from heaven with direct and refulgent speed, beautiful, yet terrible to behold. And being arrived, glowing like the sacrificial flame, and spreading terror around, Naräyan, with his right arm formed like the elephantine trunk, hurled forth the ponderous orb, the speedy messenger, and glorious ruin of hostile towns; who, raging like the final all-destroying fire, shot bounding with desolating force, killing thousands of the Asoors in his rapid flight, burning and involving, like the lambent flame, and cutting down all that would oppose him. Anon he climbed the heavens, and now again darteth into the field like a Pestsäch to feast in blood.

Now the dauntless Asoors strive, with repeated strength, to crush the Soors with rocks and mountains, which, hurled in vast numbers into the heavens, appeared like scattered clouds, and fell, with all the trees thereon, in millions of fear-exciting torrents, striking violently against each other with a mighty noise; and in their fall the earth, with all its fields and forests, is driven from its foundation: they thunder furiously at each other as they roll along the field, and spend their strength in mutual conflict.

Now Nar, seeing the Soors overwhelmed with fear-filled up the path to heaven with showers of golden-headed arrows, and split the mountain summits with his unerring shafts; and the Asoors, finding themselves again sore pressed by the Soors, precipitately flee: some rush headlong into the briny waters of the ocean, and others hide themselves within the bowels of the earth.

The rage of the glorious Chakra, Soodarasan, which for a while burst like the oil-fed fire, now grew cool and he retired into the heavens from whence he came. And the Soors having obtained the victory, the mountain Mandar was carried back to its former station with great respect; whilst the waters also retired, filling the firmament and the heavens with their dreadful roarings.

The Soors guarded the Amreeta with great care, and rejoiced exceedingly because of their success; and Eendra, with all his immortal bands, gave the water of life unto Naräyan, to keep it for their use.”

Page, Verse.
50 28 Kama-dhuk. — One of the names of the Cow of Plenty, produced in churning the ocean.
— 29 Ananta amongst the Nags. — The Nags are serpents fabled with many heads. Ananta signifies eternal, and may be an emblem of eternity. There are some very wonderful stories told of these serpents in the original from which these Dialogues are taken.
— Varoon. — The God of the Ocean.
— Yam. — The judge of hell.
51 30 Praklalad. — An evil spirit who was converted by Krishna.

Page, Verse.
51 30 Vinateya. — A bird fabled to be of wonderful size, and the vehicle of Vishnoo, the deity in his preserving quality, and who is otherwise called Garoor.
— 31 Makar. — A fish represented with a long snout something like the proboscis of an elephant; and the sign Capricornus.
— Ganga. — The Ganges. When the river was first conducted from its source, by a Prince whose name was Bhageerath, towards the ocean, it so fell out that Fakhoo was at his devotions at the mouth of the Mahanadee, at a place now
called Nasobungue.—The Goddess in passing swept away the utensils for his absolutions, which so enraged him, that he drank up her stream; but after a while his anger was appeased, and he let her escape from an incision made in his thigh; and from this circumstance of her second birth, she was afterwards called Fahnacvee, or the offspring Fahnnoo.

51 33 Dwandua.—A term in grammar, used where many nouns are put together without a copulative, and the case subjoined to the last only, which is a mode of composition much admired by the Poets.

— 35 Margaseersha.—The month beginning with the middle of October, when the periodical rains have subsided, and the excessive heats are abated.

— Kousomakara.—The season of flowers, otherwise called Vasant. The two months between the middle of March and May.—The Hindoos divide the year into six Reetaa, or seasons, of two months each, which are thus denominated:

Seetar.—Dewy season.
Reetam.—Cold season.
Vasant.—Mild (spring.)
Greeshma.—Hot season.
Varsa.—Rainy season.
Sarat.—Breaking (up of the rains.)

— 37 Vasoodew.—The father of Krishne in his incarnation.

— Vyasa.—The reputed author or compiler of the Mahabharat.

— Bards.—The Poets of India, like the Bards of Britain, were revered as Saints and Prophets.

— Ousaana.—Otherwise called Sookra, esteemed the preceptor of the evil spirit; the planet Venus, and dies Veneris.

53 6 Asween and Koomar.—Reputed the twin offsprings of the Sun, and physicians of the Gods.

54 15 Oorugas.—Who crawl upon their breasts:—serpents.

— 17 Chakra.—A kind of discus with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 104.

— 18 Pooroosh.—Already explained.

Page, Verse.

57 32 Except thyself.—Thyself should include his brothers, who were also saved.

— 33 The immediate agent.—The instrument to execute the decree of Fate.

59 46 Thy four-armed form.—In which the Deity is usually represented in his incarnations, the images of which Arjoun had been accustomed to behold without emotion.

63 20 Anreeta.—The water of immortality, the Ambrosia of the Hindoo Gods.—See the story of churning of the ocean, p. 104.

65 8 And a constant attention to birth, &c.—To look upon them as evils.

— 10 Exemption from attachments and affection, &c.—i.e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

— 12 The superior spirit.—God, the universal soul.

— 13 Sat (ens) nor (Asat) non ens.—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

66 22 Are the cause which operate in the birth of the Poorooosh, &c.—That is, The influence of the three Goon, or qualities, over the human mind, not only determines the future birth of the soul, but into what rank of beings it shall transmigrate; for to transmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of those qualities.

74 14 Aran and Opam.—The breathing spirit, and the spirit which acteth in the bowels to expel the faces.

— Which is of four kinds.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

— 15 The Vedant.—A metaphysical treatise on the nature of God, which teacheth that matter is a
mere delusion, the supposed author of which is Vyas.

75 16 Koothasta, or he who standeth on the pinnacle.
—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

— 17 There is another Poorooosh, &c. &c.—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps Krishna only means to collect into one view the several apppellations Koothasta, Poorooosh, Paramatma, Eeswar, and Pooroooshottama, by which the Deity is described by as many different theologists, in order to expose their various opinions respecting his nature, and unite them in one.


80 7 Zeal, in the vulgar acceptance of the word, signifies the voluntary infliction of pain, the modes of doing which, as practised to this day by the zealots of India, are as various as they are horrible and astonishing. Krishna, by pointing out what true zeal is, tacitly condemns those extravagant mortifications of the flesh.

**NOTE BY SREE-DHAR SWAMEE,**

**TO THE PASSAGE ABOVE ALLUDED TO.**

"The Bards, &c.—The Vedas say—"Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c." The Bards understand Sannyas to be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The Pandects know, that is, they understand, Sannyas to imply also a forsaking of all works, together with all their fruits. The disquisitors, that is, such as expound or make clear, call Tyag a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be performed constantly, or only at stated periods, and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking of a barren woman's child cannot be conceived.—It is said—"Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called Sandya, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been heard of; yet whilst the law is unable to engage a provident and wary man in a work
are probably the soul, as supervisor; the mind, as actor or director; the organs, as implements, &c.

85 17 Nor is he bound thereby — He is not confined to mortal birth.

— 18 Gnān, Gneya, and Pareignata.—Wisdom, the object of wisdom, and the superintending spirit.

87 41 Brahman—is a derivative from the word Craham, the Deity, and signifies a Theologist or Divine.

— — Kshetree.—is derived from the word Kheta, land.

— — Vasya and Soodra—are of doubtful origin.

91 75 By the favour of Vyas—who had endued Sanjay with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind Dhreeta-rashtra.

92 77 Hidree—One of the names of the Deity.

END OF SIR C. WILKINS'S NOTES.
APPENDIX.

ADDITIONAL NOTES.

[The following general Outline of the great poem of which the BHAGAVAT-GITA is an Episode, is added from Professor
WILSON'S PREFACE to JOHNSON'S SELECTIONS from the MAHABHARATA.]

The Mahabharata and Ramayana were designated by Sir WILLIAM JONES, the two epic poems of the Hindus. The appropriateness of the epithet has been denied by some of those ultra-admirers of Virgil and Homer, who will allow the dignity of the Epos to be claimed by nons but the objects of their idolatry: and, in the restricted sense in which a poem is entitled Epic, agreeably to the definition of Aristotle, it may indeed be matter of question, if the term be strictly applicable to the Hindu Poems. Although, however, it might not be impossible to vindicate their pretensions to such a title, yet it is not worth while to defend them. It matters little what they are called; and they will not lose their value, as interesting narratives of important events, as storehouses of historical traditions and mythological legends, as records of the ancient social and political condition of India, and as pictures of national manners, if, instead of epic, they be denominated heroic poems.

The Mahabharata, then, is a heroic poem in eighteen 'Parvas,' Cantos or Books; which are said to contain 100,000 'slokas' or stanzas. The printed edition contains 107,389 slokas; but this comprises the supplement called Hari-vansa, the stanzas of which are 16,374, and which is certainly not a part of the original Mahabharata. There is reason to believe that the primary authentic poem was of a still more limited extent than it would reach even after the deduction; for it is said, in the first book, that, exclusive of its episodes, the poem consisted of 24,000 slokas. Some of the episodes are equivocal additions; others spring naturally out of the business of the story; and many of them are, no doubt, of considerable antiquity.

The author of the poem is said to be KRISHNA DvASIPAYANA, the 'Vyas'a' or arranger of the Vedas, and the actual father of the two princes PANDU and DHIRITARASHTRA, whose progeny are the principal cha-

acters of the fable. He taught the work to his pupil VAISAMPAYANA, who recited it at a great sacrifice celebrated by JANAMEJAYA, the great-grandson of ARJUNA, one of the heroes of the poem. As we have it, it is said to have been repeated by SAUTI, the son of LOMA-HARSHANA to the Rishis, or sages, assembled on occasion of a religious solemnity in the Naimisha Forest.

The subject of the Mahabharata is a war for regal supremacy in India, between the sons of two brothers, PANDU and DHIRITARASHTRA. The sons of the former were five in number: YUDHISHTHIRA, BHEEMA, and ARJUNA, by one of his wives PRITHA; and NAKULA, and SAKADEVA, by his other wife, MADRI. Dhritarashtra had as numerous a family as King Priam: but they were all sons, with the addition of a single daughter. Of the hundred sons, DURYODHANA was the eldest, and the foremost in hate and hostility to his cousins.

Although the elder of the two princes, PANDU, 'the Pale' (as the name denotes,) was rendered by his pallor (which may be suspected of intimating a leprous taint,) incapable of succession. He was obliged, therefore, to relinquish his claim to his brother; and retired to the Himalaya mountains, where his sons were born, and where he died. Upon his death, his sons, yet in their boyhood, were brought to Hastinapura by the religious associates of PANDU's exile, and were introduced to Dhritarashtra as his nephews. Some doubts were at first expressed of the genuineness of their birth; and, in truth, they were the sons of PANDU only by courtesy, being the children of their wives by sundry divinities. Thus Yudhishthira was the son of DHARMA, the god of justice, the Hindu Pluto: BHEEM, of VAYU, or god of the wind, the Indian Eolus; ARJUNA was the son of INDRA, the god of the firmament, Jupiter Tonans; and NAKULA and SAKADEVA were the sons of two personages peculiar to Hindu mythology, their Dioscuri, twin-sons of the Sun, the ASWINI-KUMARAS. As how-
ever, Pandoo had acknowledged these princes as his own, the objection to their birth was overruled by his example; and the boys were taken under the guardianship of their uncle, and educated along with his sons.

The principal performers in the Mahâbhârata are distinctively and consistently characterized. The sons of Pându, with the exception of Bheema, are represented as moderate, generous, and just: and Bheema is not ungenerous, although somewhat of a choleric temperament, and of overweening confidence in his herculean strength. The sons of Dhrîtarâshtra are described as envious, arrogant, and malignant: and this contrast of character enhances, even in boyhood, the feelings of animosity which the consciousness of incompatible inheritance has inspired.

The genealogical descent of the two families, the circumstances of the birth and education of the princes, the juvenile emulation and enmity, and the adventures of the Pandavas when they attain adolescence, are narrated in the 'Adî Parva' or First Book. The Passage of Arms of Hastinapura, with the episodical accounts of the quarrel between Drona and King Drupada by which it is preceded and followed, are illustrative of the spirit of rivalry which animated the young princes, and of some of the ancient usages of the Hindus. Subsequently to the transactions there described, the pratice of the sons of Dhrîtarâshtra against the lives of the Pandavas become still more malevolent; and they privately set fire to the house in which Pritâna and her sons reside. As the Pandavas had been warned of the intention of their enemies, they eluded it, and escaped by a subterranean passage, leaving it to be reported and believed that they had perished in the flames of their dwelling. They secrete themselves in the forests, and adopt the garb and mode of life of Brahmans. It is during this period that they hear of the 'Swayambara,' a rite familiar to the readers of Nala, the choice of a husband by a princess from the midst of congregated suitors; of Draupadi, daughter of Drupada, King of the upper part of the Doab; and they repair to his court, and win the lady. The circumstances of this exploit, and its immediate consequences, form the subject of another section.

The existence of the sons of Pandu having become generally known by the occurrences at the Swayambara of Draupadi, King Dhrîtarâshtra was prevailed upon by his ministers to send for them, and to divide his sovereignty equally between them and his sons. The partition was accordingly made. Yudhishthira and his brethren reigned over a district on the Jumna, at their capital Indraprastha; Durândhana, with his brethren, were the Rajah of Hastinapura on the Ganges. The ruins of the latter city, it is said, are still to be traced on the banks of the Ganges; whilst a part of the city of Delhi is still known by the name of Indraprastha. The contiguity of these two cities, and consequently of the principalities of which they were respectively the capitals, necessarily suggests the inference, that in the days of the Mahâbhârata, as well as in later times, India was parcelled out amongst a number of petty independent sovereigns. The inference becomes certain from the valuable specification which the poem contains of the very many Rajas who took part in the struggle in favour of one or other of the contending houses. This state of things, however, was not irreconcilable with the nominal supremacy of some one paramount lord: and after the partition of the kingdom of Hastinapura, a fresh source of envy and hatred springs up in the minds of the sons of Dhrîtarâshtra, from the pretensions of Yudhishthira to celebrate the 'Rajasuya' solemnity—a sacrifice, at which princes officiate in menial capacities, and make presents in acknowledgment of submission. This forms the topic of the 'Sabbha Parva,' the Second Book of the Poem.

The claims of Yudhishthira to universal homage are preceded by the subjugation of the Powers of India by himself and his brothers. These conquests are merely predatory incursions, and are characteristic of the mode of warfare practised in India even in our own days; in which the object of the Marhattas, as of the Moguls before them, was commonly nominal submission, and the payment of tribute, varying in amount, according to the power of the superior to exact it, rather than the actual annexation of territory to their dominions. Shah Alem was titular sovereign of India: and the coins were everywhere struck in his name, even after he was a captive in the hands of Siadhis, and a pensioner in those of the British Government. It does not follow, therefore, from the existence of a number of petty contemporary princes, that there never was one, nominally at least, supreme monarch; nor is there the least incompatibility in Indian history, between a sovereign ostensibly paramount, and numerous princes virtually independent. The notices of the countries subdued by
the Pandava princes, and the articles brought as tribute by the subdued nations, furnish in this chapter much valuable and curious elucidation of the ancient civil and political circumstances and divisions of India.

Amongst the geeties of the occasion, the sight of which embitters the animosity of the sons of Drîtarāśtra, a diversion is insidiously proposed by them, which is the mainspring of all the subsequent mischief. The inveterate passion for play by which the early Hindus were inspired, as we learn from various parts of the Mahâbhârata, as well as from other authorities, is a remarkable feature in the old national character. It is far from entirely obliterated, and it is as strong as ever amongst some others of the Eastern people: as the Malays, for instance, who, when they have lost every thing they possess, stake their families and themselves. So in the gambling which ensues in the Mahâbhârata, at what appears to be a kind of backgammon, where pieces are moved according to the caste of the dice, Yudhikshîthra loses to Durγodhana his palace, his wealth, his kingdom, his wife, his brothers, and himself. Their liberty and possessions are restored by the interference of the old king Drîtarâśtra: but Yudhikshîthra is again tempted to play; conditioning, that if he loses, he and his brothers shall pass twelve years in the forests, and shall spend the thirteenth year incognito. If discovered before the expiration of the year, they are to renew the whole term of their exile. He loses: and, with Draupadî and his brethren, goes into banishment, and lives the life of a forester. A description of the forest life of the Pandavas constitutes the topic of the Third Book, the ‘Vana Parva.’ Many episodes occur in this book: one of which is the story of Nala, which is recited to teach Yudhikshîthra and his brethren resignation and hope. Another is the attempt of Jaya-


draîtha to carry off Draupadî by force. Then the circumstances of Jayadraîtha’s liberation are detailed, with his propitiation of Mahâdeva; and the passage includes a brief reference to the successive destructions and revolutions of the world; and a notice of some of the principal avatars of Viṣṇu.

At the expiration of the twelfth year, the Pandavas enter the service of King Virûṭa in different disguises. Their adventures are described in the ‘Virata Parva,’ the Fourth Book. They acquire the esteem of the King; and when they make themselves known to him at the end of the thirteenth year, obtain his alliance to avenge their wrongs and vindicate their right of sovereignty.

The Fifth Book, the ‘Udyoga Parva,’ represents the preparations of the two parties for war, and enumerates the princes who enter into alliance with them. Amongst these is Krishna, the ruler of Dwârakâ, and an incarnation of Viṣṇu. He is related by birth to both families, and professes a reluctance to join either; but prescient of what is to happen, he proposes to Durγodhana the choice between his individual aid and the co-operation of an immense army. Durγodhana wisely prefers the latter; and Krishna, himself more than a host, becomes the ally of the Pandavas, the charioteer of his especial friend and favourite Arjuna, and the principal instrument of the triumph of his allies.

The four following Books are devoted to descriptive details of the battles which take place. Some of these are very Homeric; but, in general, the interest of the narrative is injured by repetition, and the battles are spoilt by the introduction of supernatural weapons, which leave little credit to the hero who vanquishes by their employment. The armies of Durγodhana are commanded in succession by Bhima his great-uncle, Drona his military preceptor, Karna the King of Anga, his friend, and Salya the King of Madra, his ally: and the description of their operations is contained in as many Parvas, named, after them, ‘Drona-Parva,’ &c. These chiefs, and many others, are slain at the close of their commands; and in the Ninth or ‘Salya-Parva,’ Durγodhana himself is killed by Bhima, in single combat with maces, in the use of which weapon they are both represented as excelling. A few of the surviving chiefs on the side of Durγodhana attempt to avenge the destruction of their friends by a night attack on the camp of the Pandavas, as narrated in the Tenth, or ‘Sauptika Parva.’ The attack is repelled chiefly by the timely assistance of Krishna.

A short Book, ‘the Sri Parva,’ describes the grief and lamentations of the women of either party over the slain, and the sorrow and anger of the old king Drîtarāśtra. Yudhikshîthra himself gives way to poignant regret for what has passed: and the next Book, the ‘Šakti Parva’ or ‘Chapter of Consolation,’ details, with more than sufficent diffuseness, the duties of Kings, the efficacy of liberality, and the means of obtaining final emancipation from existence. Hence the sections of this Parva are entitled ‘Rāja-dharma.’
them. A messenger of the gods is sent to shew him where his friends are, and leads him to the 'fauces graveolentis Averni,' where he encounters all sorts of disgusting and terrific objects. His first impression is, to turn back; but he is arrested by the wailings of well-remembered voices, imploring him to remain, as his presence has already alleviated their tortures. He overcomes his repugnance, and resolves to share the fate of his friends in hell, rather than abide with their enemies in heaven. This is his crowning trial. The gods come, and applaud his disinterested virtue. All the horrors that had formerly beset his path, vanish; and his friends and kindred are raised along with him to Swarga; where they become again the celestial personages that they originally were, and which they had ceased to be for a season, in order to descend along with Krishna in human forms amongst mankind, and co-operate with him in relieving the world from the tyranny of those evil beings, who were oppressing the virtuous and propagating impiety, in the characters of Durvīḍhana, his brothers, and their allies.

The Hari-vansa is a sort of supplement to the Mahābhārata. It professes to give an account of the genealogy of Hari or Vishnu, in the character of Krishna; but adds to it genealogical details, the narrative of Krishna's exploits, and a variety of legends and tales tending to recommend the worship of the demi-god. The internal evidence is strongly indicative of a date considerably subsequent to that of the major portion of the Mahābhārata. It has been translated into French by M. Langlois, and the translation has been published by the Oriental Translation Committee.

The text of the Mahābhārata has been printed at Calcutta, in four quarto volumes. The work was commenced by the Committee of Public Instruction, and completed by the Asiatic Society of Bengal.

The great extent of the work, and the tediousness of much of its contents, preclude the prospect of its ever being translated throughout; though, as a monument of Hindu antiquity, it merits entire translation. Although, however, we can scarcely expect a translation of the whole, yet very many portions of it well deserve to be rendered into some of the languages of Europe. Something of translation in detail has already been effected. The late Sir Charles Wilkins led the way, by his translation of the 'Bhagavat-Gee,' which is an episode of the 'Bhishama Parva.' The
'Passage of Arma,' the 'Marriage of Draupadi,' the 'Rape of Draupadi,' and other portions, have been freely translated into blank verse by the writer of this notice. The translations were published in the periodical journals of Calcutta. Part of the opening of the first 'Parva,' rendered into English, it is believed, by Sir C. Wilkins, is published in the 'Annals of Oriental Literature.' Professor Bopp has also published the 'Nālus,' the 'Dīlūvīum,' the Journey of Arjuna, the 'Story of Śāvitrī,' and the 'Rape of Draupadi,' with translations in Latin and German; and the first of these has assumed an English garb, from the distinguished pen of the Rev. H. Milman, in which, surpassing grace of style is combined with extra-ordinary faithfulness, both to the letter and the spirit of the original poem. As contributing to elucidate the ancient geography of India, a portion containing the enumeration of a variety of countries has been translated and illustrated by the writer, and incorporated in the pages of the Vishnu Purāṇa: and the illustration of ancient India, derivable from the Mahābhārata, is in course of very careful and learned prosecution by Professor Lasern of Bonn, in a series of valuable dissertations published in the Zeitschrift für die Kunde des Morgenlandes. By these means, the merits, both poetical and historical, of the Mahābhārata are becoming more extensively known: but in the amplitude of its extent, in the numerous traditions, legends, and tales, which it contains, and in its many didactic and philosophical passages, it offers an accumulation of materials adapted to different tastes, and auxiliary to diverging researches, which must long advantageously engage the attention, and reward the industry, of Sanscrit scholars.

[The following brief Sketch of the Philosophy of the Bhagavat Gita is taken from the Quarterly Review, Vol. xiv. It occurs in an able article on Sanscrit Poetry, attributed to the Rev. H. Milman, and contains some exquisite translations of the finest passages in the Poem.]

The Mahābhārata is most justly called the Great Bharata, for it is distributed into eighteen parts, which together amount to one hundred thousand strophes or distichs. In the midst of this giant epic occurs the Bhagavat-Geeta, or the divine song—an episode, which, in the form of a dialogue between the god Kṛṣṇa and the hero Arjuna, gives a full and most curious exposition of the half-mythological, half philosophical Pantheism of the Brahmins. It is, indeed, probable that this episode is of a much later date than the poem itself; it reads like a noble fragment of Empedocles or Lucretius, introduced into the midst of an Homeric epic; and we observe that this episode is not noticed in the abstract of the Javanese version of this part of the Mahābhārata in Sir Stamford Raffles' work. Yet, in point of poetical conception, there is something singularly striking and magnificent in the introduction of this solemn discussion on the nature of the godhead and the destiny of man, in the midst of the fury and tumult of the civil war in which it occurs. The battle pauses while the god and the hero hold their sublime, though somewhat prolix, converse; and if a later inter-

polation, it is allied with great address to the main subject of the poem.

A civil war had broken out between the two great heroic races of the sons of Pāṇdu and the sons of Kuru. The Pandavas, having been driven from the throne of their parent, which had been usurped by the younger race of Kuru, are returning from exile, with a mighty army, to maintain their rights and claim their ancestral sceptre. The battle is in the act of closing; the tall and valiant Bhishma, the leader, on the part of the Kurus, harrangues his followers; he 'thunders like a roaring lion,' and blows his shell of battle, to which the couchs and all the warlike music of his host reply. On the other side appears Arjuna in his splendid car, drawn by white horses, and attended by the god Kṛṣṇa. Arjuna and all his captains in their turn blow their couch (each of which, like the swords and steeds of the knights of Arthur and Charlemagne, has its proper name)—a moment, and the battle begins to rage. But Arjuna, still accompanied by Kṛṣṇa, commands his chariot to be driven into the space between the armies. He surveys the opposing hosts—each composed
of his kindred: he beholds, on either side, brothers in arms against brothers;

\[\text{populusque potens,}
\]
\[\text{In sua victori, conversum vicro dextra,}
\]
\[\text{Cognatasque aices.}^*\]

A deep melancholy passes over his spirit, and in these words he addresses the deity who stands by his side. (In the versification of these passages, which we have ventured to attempt, our eight-line measure, which we have adopted without rhyme, in the number of its syllables, and as nearly as possible, in its cadence, answers to the Sanscrit original.)

*My kindred, Krishna, I behold, all standing for the battle arm'd; My every quailing member falls, and wan and wither'd is my face; Cold shuddering runs through all my frame, my hair stands stiff upon my head; And Gandiva falls from out my hand, and all my burning skin is parch'd.

I cannot move—I cannot stand; within, my reeling spirit swirms. On every side, oh fair-haired god! I see the dark illomened signs: My kindred when I've slain in fight, what happiness remains for me? For victory, Krishna, care not I, nor empire, nor the bliss of life; For what is empire, what is wealth, and what, great king, is life itself, When those for whom we thirst for wealth, and toil for empire and for bliss, Stand in the battle-field arrayed, and freely peril wealth and life? Teachers, sons, fathers, grandfathers, uncles, nephews, cousins, kindred friends, Not for the triple world would I, oh Madhava! conqueror, slaughter them; How much less for this narrow earth, though they would sternly slaughter me.'

Arjuna dwells still more on the miseries of civil war, the extinction of noble races, the suspension of splendid family alliances, the interruption of all sacred rites, (the sacrificia gentilitia, the general impurity, the licence among the females. He then sinks back in his chariot, lays aside his bow and arrows, and awaits the answer of the god. Krishna sternly reproves his tameness of character. Arjuna replies in a tone still more sad and broken spirited, and declares that he had rather beg his bread than obtain empire by the slaughter of his kindred. The reply of Krishna breathes the terrible sublime of pantheistic fatalism. Upon this system, the murder, the massacre, of the dearest kindred, are indifferent; death and life are but unimportant modifications of the same being; and the immortality, the eternity of the soul becomes a terrific argument for utter disregard of human suffering in the present state of being.

* Thou mou'ntst for those thou shouldst not mourn, albeit thy words are like the wise.

For those that live or those that die, may never mourn the truly wise.

Ne'er was the time when I was not, nor thou, nor yonder kings of earth:

Hereafter, ne'er shall be the time, when one of us shall cease to be. The soul, within its mortal frame, glides on through childhood, youth, and age;

Then in another form renew'd, renew's its stated course again. All indestructible is He that spread the living universe;

And who is he that shall destroy the work of the Undestructible? Corruptible these bodies are that wrap the everlasting soul—The eternal, unimaginable soul. Whence on to battle, Bharata! For he that thinks to slay the soul, or he that thinks the soul is slain,

Are fondly both alike deceived: it is not slain—it slayeth not; It is not born—it doth not die; past, present, future, knows it not; Ancient, eternal, and unchang'd, it dies not with the dying frame. Who knows it incorruptible, and everlasting, and unborn, What needs he whether he may slay, or fall himself in battle slain? As their old garments men cast off, anon new raiment to assume, So casts the soul its worn-out frame, and takes at once another form. The weapon cannot pierce it through, nor wastes it the consuming fire;

The liquid waters melt it not, nor dries it up the parching wind; Impenetrable and unburn'd; impermeable and unfried; Perpetual, ever-wandering, firm, indissoluble, permanent; Invisible, unspeakable. Thus deeming, wherefore mourn for it? But didst thou think that it was born, and didst thou think that it could die?

Even then thou shouldst' nor mourn for it with idle grief, oh Bharata.

What'er is born must surely die—What'er can die is born again; Wherefore the inevitable doom thou shouldst' not mourn, oh Bharata.'
In this tone proceeds at some length the impecable deity. Arjuna listens with deep submission and deference, and by degrees elicits from Krishna the whole philosophy of religion, concerning the nature of the gods, the universe, the nature of man, the supreme good, and the highest Wisdom.

The first question is that which was constantly agitated in the Grecian schools—the comparative excellence of the active or contemplative life. Here the Bhagavat-Geeata departs from the usual doctrine of the Yogees, and eremitical fanatics of the East, and soars to a loftier mysticism. The highest perfection to which the human soul can attain is action without passion; the mind is to be entirely independent of external objects; to preserve its undisturbed serenity it should have the conscious power of withdrawing all its senses within itself, 'as the tortoise draws all its limbs beneath its shell.' Action is necessary, but action must produce no emotion—no sensation on the calm spirit within; whatever may be their consequences, however important, however awful, events are to be unfelt, and almost unperceived, by the impassive mind; and on this principle Arjuna is to execute the fated slaughter upon his kindred, without the least feeling of sorrow, or fear, or compunction, being permitted to intrude on the divine apathy of his soul. Some of the images with which the passionless tranquility of the spirit is illustrated appear to us singularly beautiful.

As hangs the still unwavering lamp, when not a breath disturbs the air.

The occupations and the privileges of these holy anchorites are, if not the highest, yet approaching to the highest persectibility. Their occupation is to keep all the avenues to the senses closed, to retain the soul within itself, to be perpetually repeating the mystic monosyllable, Om; so doing, they may attain on earth the glorious prerogative of seeing all things in God, and discerning the divine Unity, which thus comprehends all things. After death, they ascend and are absorbed into Brahm, the great primal spirit. If through their own want of resolution, or cut short by death, they depart before they have accomplished their devout task, they may be born again, after many ages, in some pious family, re-commence their course, and start afresh from the point of holiness and advancement at which they broke off during their former life. But it is remarkable that not merely are the self-inflicted painful mortifications, the excruciating penances, the absurd and fantastic tortures of the Yogees not enforced, they are positively discourteous. But it is not so much our object to discuss the philosophic or religious tenets of the Bhagavat-Geeata as to shew the character of the poetry. Krishna gradually develops his own nature, and at length distinctly proclaims himself an Avatar of the supreme deity, Brahma himself from whom all things emanate, into whom all are re-absorbed. Rising by degrees, he first proclaims himself to be whatever is most excellent in the whole of nature—he is the soul in the body—among the stars the most splendid—among mountains, Meru—among rivers, the Ganges—among words, the mystic monosyllable—the noblest of animals, of birds, of fish—among the letters, A—among the seasons, the spring—and, what is the most extraordinary, among frauds, gambling with dice. Whatever, in short, is pre-eminent or splendid, derives its splendour and pre-eminence from being, as it were, a portion of the divine essence. He even goes so far as to assert that, as God, he is not merely all existence, but likewise all non-existence.

Immortality and Death are I; I am what is and what is not.

Still there is a distinction between the Deity and the universe, which is illustrated by the striking similitude,

As the wide permeating air fills all the ether's boundless space,
So deem ye, that indwells in me the sum of all created things;
ESSAY

ON

THE EPISODE OF THE MAHABHARAT,

KNOWN BY THE NAME OF

BHAGAVAT-GEETA;

BY BARON WILLIAM DE HUMBOLDT.

(A LECTURE DELIVERED IN THE BERLIN ACADEMY OF SCIENCE,

ON THE 30TH JUNE, 1825; AND 15TH JUNE, 1826.)

Translated from the German.

BY THE REVEREND G. H. WEIGLE,

GOTACAMUND.
PREFACE.

It is hoped that this Essay of the learned Baron Humboldt* will prove a valuable aid towards the understanding of the system of the Geeta in the hands of all those, whom duty or predilection may lead to studies of this kind.

One of the principal causes of the intricacy of Indian theology and philosophy is, no doubt, the want of copious and clear monographies on the various systems. Half a dozen treatises, similar to the present in method and size, and based on the original text books of each system, would be more serviceable for the advance of knowledge with regard to these matters, than so many voluminous works in which the views of different ages, systems, and even nations, are, under the general name of "Indian" Antiquities, thrown together into an unwieldy mass.

The time in which Indian poetry and philosophy was over-estimated, is gone, no more to return;—may it be succeeded by a period of penetrating as well as discriminating knowledge, and impartial valuation.

It will scarcely be necessary to remark that the translator does not consider himself answerable for every particular view of the author, though, of course, he would not have undertaken the task if he did not consider the whole as a highly valuable and correct performance, which is likely to be useful to students even in India.

The difficulty of rendering faithfully and intelligibly the masterly, but highly philosophical, language of the original, has been so great that the translator hopes to meet with indulgent readers. Perhaps a reference to the Sanscrit Original, or to Schlegel's translation, may serve to clear up many apparent obscurities.

Should these pages find any readers among young Hindoos, it is hoped that they will acknowledge the perfect fairness and deep research, with which the learned author conducts his disquisition; and that they will learn from him an art in which their own ancestors were certainly not backward, that of thinking. And if they think aright, and examine the holy books of the Christians, with a fairness similar to that with which one of their own is here investigated, they cannot remain in doubt concerning the value of either.

OOTACAMUND,
March, 1847.

G. H. WEIGLE.

[*Baron William de Humboldt was the younger brother of the still surviving eminent traveller. He held several high political situations in his mother country, Prussia, and occupied a distinguished rank among its philosophers and scholars. His great posthumous work "On the sacred language of the Island Java," is a stupendous monument of his genius and learning. The almost incredible extent of his linguistic knowledge was even less wonderful than the highly ingenious manner in which he used it for the investigation of the most interesting problems regarding the history and physiology, if we may say so, of the human mind. He died in 1834.]
Baron Humboldt's Essay.

AN ESSAY.

The God Krishna, the most distinguished incarnation of Vishnu, is made in the Mahabharata to accompany Arjuna, the most eminent of the sons of Pandu, as a charioteer, into the battle with his relations, the sons of Dhritarashtra. On seeing that the hosts of the enemy are composed of his own kindred, of his teachers, and friends, Arjuna begins to doubt whether it be better to vanquish those without whom life itself would be of no value for him, or to be vanquished by them. In despair he drops his bow and arrow, and asks the advice of Krishna. The god encourages him by philosophical motives to fight the battle; and within sight of both armies a dialogue takes place, which in eighteen Lectures and about seven hundred distichs exhibits a complete philosophical system.

Colebrooke, to whom we owe the first distinct and explicit account of the various philosophical systems of India, has not mentioned this episode of the Mahabharata, probably because his intention was only to furnish abstracts of the acknowledged text-books and commentaries on the various systems of Hindu Philosophy.

The doctrine of Krishna seems to agree in general with the system of Patanjali, but its way of proceeding is different; it is, as far as I am able to judge, more pure from subtlety and mysticism, and deserves peculiar attention from being a poetical performance which enters into the composition of one of the two greatest and most ancient Hindu Epics.

The two leading thoughts of the whole system set forth in his poem, are the entire distinction of the mind, which is simple and imperishable, from the body which is composed and perishable, and the duty incumbent on every one who aspires to perfection, to perform every action without the least regard to its consequences, and with complete equanimity.

These two leading thoughts are most naturally suggested by the intention of Krishna to animate his heroical friend for the beginning of the battle. For both death and actions lose their weight and become in a measure indifferent, if the former only afflicts the body, which is at any rate perishable; and the latter, exempt from the influences of passion and intention, are brought down to the level of natural events or of mere answers to the call of duty. By the complete distinction between mind and matter, and by the constant inculcation of the necessity of dispassionate action, the whole system receives a purely ideal base, and knowledge is, as we shall see in the sequel, placed at the head of all human endeavours.

The bodies of the indwelling soul are finite and variable like the ever flowing elements of which they consist (II. 14—18) the soul is eternal, permanent, immovable and unalterable. (II. 24, 25.) The soul enters new bodies, as a man throweth away old garments and putteth on new (II. 22) This imperishableness is represented as a true eternity, not only without end, but without beginning; for the impossibility of a transition from existence into non-existence as well as the reverse, is one of the fundamental tenets of Indian philosophy; no cause is truly creative; every one contains in itself its effect which is equally eternal with it.

"There is no existence for a non-entity
"And no entity for a not existing thing,
"The difference between both is perspicuous
"To those who perceive the principles of things." (II. 16.)

Krishna, as god, is in this respect equal to all men.

"At no time was I not existing,
"Nor thou, nor these princes of men,
"At no future time shall we not exist;
"We all are from henceforth for ever." (II. 19.)

It is a natural consequence of this doctrine that to the unavoidable necessity of death corresponds an equally unavoidable necessity of new birth. What is dead, cannot remain dead. In this respect, therefore, it is indifferent, whether we figure the soul as imperishable, or as continually dying and reviving.

"But whether thou believest it of eternal birth and duration, or
"that it dieth with the body, still thou hast no cause to lament it.
"Death is certain to all things which are subject to birth, and reguritation to all things which are mortal, wherefore it doth not behove thee to grieve about that which is inevitable."

"The former state of beleng is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these?" (II. 26—28.)
"Like a wonder beholds one the mind,
Like a wonder proclaims it another.
Like a wonder hears it another.
But none though he bear it, knows it. (II. 29.)
"This spirit being never to be destroyed in the mortal frame which
"it inhabiteth, it is unworthy for thee to be troubled for all these
"mortals." (II. 30.)

The mind is invisible, inconceivable, unalterable; (II. 25) the body is of an opposite nature, but we shall have occasion to return to the simplicity and indivisibility of mind when speaking of the nature of God. For the mind which exerts itself everywhere, is one and the same (VIII. 20, 21. XIII. 27.)

Action shackles the mind by subjecting it to the conditions of the existing world, and distracting it from pure meditation. On this account there have been of old two systems in the world, that of practice and that of speculation, (III. 3.) and it is difficult to find out what is right in practice, as action and inaction need both to be considered. (IV. 17.) Now to the one, and now to the other, preference has been given. (XVIII. 2, 3.) But the truth is that action deserves being preferred to inaction; (III. 8. V. 2.) It is only necessary to forsake the bonds of action; (II. 39.) but this is done if, with reliction of all regard to the consequences, action is performed merely for its own sake. Then both systems are united; actions are, as it were, annihilated by being deprived of their binding nature (Karma bandham) and inaction is really preserved in the midst of action; (IV. 20. XVIII. 17.) This is necessary because, after all, action is far inferior to speculation, (II. 49.)

At any rate it would be in vain, to endeavour to divest one’s self entirely of action. At no moment of his life can man remain inactive; actions proceed voluntarily from matter and its qualities. (III. 5.) The wise man allows matter to have its own way in the actions and considers them as mere phenomena of matter, distinct from his own being. (IV. 21. XIV. 19. XIII. 19. III. 28. V. 8–10.)

The reason of this doctrine of the unavoidable nature of actions finds its explanation in the circumstance that in the system the word action (Karma) means every performance of the body, every change of matter; and this again is connected with the idea that the perfection of the wise man is placed in the most complete rest, in speculative devotion, and in the transition into Godhead. Another reason for the unavoidable nature of action arises from the variously assigned duties of castes, to which every one must remain faithful, even where guilt is the consequence. (XVIII. 47, 48.) This doctrine implies a necessary fatalism, as matter, which is equally eternal with the Godhead, must, by necessity, revolve for ever the wheel of its changes, by means of which the Godhead, which comprehends every individual existence in itself, is, properly speaking, to be considered as the only moral agent. This is expressed by Krishna when he says to Arjuna:

"Aribe then, get the glory,
Conquer the enemies, enjoy fulness of dominion,
From old I have vanquished these;
Instrument only be thou, ambidextrous one.
Drona, Bhishma, Jayadratha,
Karna and the other heroes of war,
Whom I have vanquished, conquer thou, undaunted;
Fight, thou shalt conquer the enemies in battle.

(XI. 33, 34.)

Only those who are blinded by an earthly mind, seek the cause of their actions in themselves; the modest sage never considers himself as the agent. (XVIII. 16. XIV. 19. XIII. 29.)

The indifference to the consequences of action is also expressed by the image of laying down the actions into Godhead. (XII. 6. III. 30. XVIII. 57.) This is what frees man from the bonds of action, (IV. 41.) and he who exercises this, remains undefiled by sin, even as the lotus leaf swims on the water without being wetted. (V. 10.)

The most simple expression of indifference to the consequences of action is contained in the following verses.

"Let the motive be in the deed and not in the event. Be not one whose motive for action is the hope of reward, have no inordinate desire after inaction. (II. 47, 48.)

"In speculative devotion perform actions,
Relinquishing inordinate desire,—oh despiser of riches,—
Indifferent to good or bad success;
This indifference is called devotion.

In this manner action and inaction resolve themselves into an identical idea.

"He who beholds inaction in the action,
And action in the inaction,
He is wise among men;
He is devoted; he has absolved all actions. (IV. 18.)
Equanimity is designated by a peculiar word, which expresses the exemption from the duplicity of good or evil success. The infatuation of this duplicity, which proceeds from desire and aversion, is the cause of all perversions among created beings. (VII. 27.) The wise man disentangles himself from it, and consequently there is no expression strong enough for his equanimity. Not only heat and cold, pleasure and pain, success and failure, happiness and misfortune, victory and defeat, honour and disgrace, must be the same to him, he must stand impartial between friends and enemies; he must have the same value for earth, stones and gold. (II. 38. VI. 7—9. XII. 17—19.) His abstraction from the emotions of earthly existence, the opposition which he forms in this respect to the vulgar crowd, is delineated in various images in this poem, which is otherwise devoid of imagery.

"He who as the tortoise doth with his limbs, "Withdraws the senses from the sensual objects everywhere, "His wisdom is confirmed." (II. 58.)

"The man whose passions enter his heart as waters run into the "unswellling passive oceans, obtains happiness; not he who lusteth "in his lusts." (II. 70.)

"What is night for all creatures, "In that waketh the collected one; "What is waking time for the creatures, "That is night for the contemplative Munee." (II. 69.)

Both the accurate distinction between mind and matter, and the annihilation of action, lead towards the knowledge and contemplation of the deity which is the source of highest perfection; the former in a positive manner, by the establishment of the identity of all that belongs to the realm of mind; the latter in a negative manner, by removing the perturbations which arise from the actions. It is therefore necessary to fix accurately the idea of the Godhead, as proposed by Krishna.

In doing this I shall continue to quote the leading passages of the original. I have purposely taken great care in the selection of these passages, and should wish that those who pay a more earnest attention to objects of this kind would take the trouble to refer to those passages in the context, in which even those who are not conversant with Sanscrit, will be aided by A. W. Schlegel's Latin version. This version is so masterly and of such scrupulous faithfulness, it handles the philosophical matter of the poem with such ingenuity, and is written in so genuine a classical style, that it would be a pity, if it were merely used as an aid for the interpretation of the text by the Sanscrit scholar, instead of being diligently perused by all those who occupy themselves with Indian philosophy.

To facilitate the understanding of the passages which will soon follow, it must be remarked, that when Krishna (who is the speaking person in most of them,) speaks of himself, he thereby means the highest, or to speak more congruously to the purity of the system before us, the absolute deity. Krishna accompanies Arjuna in the shape of a man, (IX. 11,) of a descendant of the ancient King Yadu, and Arjuna when he recognises him as a god, asks his pardon (XI. 41, 42.) on account of the familiarity with which he had formerly conversed with him. According to Indian Mythology, Krishna is the eighth of the ten incarnations or descents (avatara's) of Vishnu. These manifestations of the deity in a succession of animal and human shapes are not mentioned in our poem, which is altogether devoid of mythological imagery. Yet Krishna mentions, (IV. 6—8) that

"He appears in the world from age to age."

But while Krishna is an emanation of the deity, the deity itself, or rather he in his intimate connection with it, remains undisturbed in everlasting existence; and with regard to this distinction between the emanated being and the fountain of emanation, he speaks of God and himself, as of two distinct beings, only, as far as I have been able to see, in a single passage, when he says:

"Towards that original spirit I direct myself, from whom emanates the ancient progression of all things." (XY. 4.)

Now God is the eternal, indivisible, undivided and therefore simple, being, which is distinct from all perishable, visible, and individual beings. (XII. 3. VII. 21, 25.)

"That which upon the dissolution of all things else, is not destroyed, is superior and of another nature from that visibility; it is invisible and eternal. "He who is thus called invisible and incorruptible (or undivided) "is even he, who is called the supreme abode, which men having "once obtained, they never return to earth; that is my manastan."

(VIII. 20, 21.)
"Incorruptible is, be it known to thee, that (being) by which this
universe was expanded."

"The corruption of this eternal being no one is able to effect."

(II. 17.)

God is omniscient, all-pervading, incapable of increase, infinite, the Lord of all things; there is nothing above him, he is one, and must be worshipped in singleness of mind. (VII. 26, III. 15, 22, XI. 19, 20, IX. 11, 17, 18. VII. 7. VI. 31.) Arjuna says concerning him:

"I can neither discover nor middle nor any beginning, of
thee, Lord of all, endowed with all forms." (XI. 16.)

"Thou art the father of this world, the moveable and the im-
moveable; thou, the venerable and grave teacher; there is none like
unto thee, and where in the three worlds, is there one above thee,
matchless Lord!" (XI. 43.)

The abode of God is remote beyond the whole creation.

"Neither the sun, nor the moon, nor the fire enlighteneth that
place from whence there is no return, and which is the supreme
mansion of my abode." (XV. 6.)

God is the creator of the world; all things exist through him only; he is their imperishable origin. (IX. 4, 10, 13. VII. 6, 7, 10.)

"I am, O Arjuna, that which is the seed of all things in nature,
and there is not any thing, whether animates or inanimates, that is
without me." (X. 29.)

"The man who by his works worships Him, from whom the prin-
ciples of all beings proceed, and by whom the whole universe was
spread forth, by that means obtained perfection." (XVIII. 46.)

As God has created all things, so he is All—and All
exists in him. This is one of the principal doctrines of this
system, and therefore one which is most variously illustrated.
This doctrine seems connected, on the one hand, with the idea of the divine infinity which com-
prehends the universe in itself, and on the other hand with the notion, peculiar to Indian Philosophy, of the origin
of finite things out of other finite things. As this philo-
sophy knows nothing of a transition from non-existence
to existence, or the reverse, the very thought of creation
out of nothing is necessarily excluded, and it follows that
every effect must be coexistent, nay co-eternal, with its
cause. If, therefore, God is the creator of all things, it
follows that all things must have had their existence in
Him even before He created them. This consequence
is not expressly drawn in our poem, but as the princi-

least, partakes of his splendour, and he has invested this whole world with a part of his own nature (IV. 40—42.)

This leads us to understand more clearly the sense in which he calls himself "one" with the created nature.

The particulars which are given in the passages just quoted, are in another passage (VII. 19) comprehended in the short sentence:

"Vasudeva (the son of Vasudeva, that is Krishna) is the Universe."

From this it follows that the Deity must comprehend opposite qualities whose opposition is only reconciled by the universality of its own nature. In one and the same distich Krishna says of himself.

"I am the strength of the strong, exempt from desire and passion, I am lawless passion in the creatures, O prince of the Bharatas" (VII. 11.)

A God who unites in himself the raging of the boundless power of nature with that calmness which, in the supremacy of intellect, transcends the finite world, naturally excites all those images of fancy which are capable of great poetical effect.

And to this corresponds the bodily shape which is ascribed to God. It is nothing else, but a material representation of his spiritual character, according to which he, comprehending all beings in himself, pervades them all, and yet remains One, a true monad. This representation of a divine body is not to be confounded with the human shape given to the Gods in the Mythologies of other nations as well as in that of the Hindoos. In our system, which is not a mythological, but a philosophical one, the whole corporeal world is represented as the body of the Infinite One, and this corporeal world is not viewed according to its successive and individual effects, but according to its original powers, which comprehend the past, the present, and the future.

In the 11th Lecture, Arjuna expresses the wish to behold Krishna in that character, in which he has described himself to him. Of a bodily shape the poem has till then made no mention. Krishna however grants his request, gives to him a divine eye, because human eyes would be unable to behold such a sight, and then reveals himself to him in his resplendent, all comprehending, infinite, and original shape, which had not been seen by any one till then. Arjuna now sees him, filling the space between the heavens and earth, without beginning, middle or end, possessed of many heads, eyes, and arms, uniting within himself thousands of divine shapes, of divers outlines and colours, warming the universe with his splendour, and within him he sees all the gods from Brahma sitting on his Lotus-throne, all the sages and the entire hosts of creatures of every kind:

"If at once the splendour of a thousand suns would arise in the armament,
That would be like to the splendour of this eminent one.
The universe, standing in unity, and yet multiformly divided
The son of Pandava beheld in the body of the God of Gods."

(XI. 12, 13.)

This is indeed what Krishna had previously announced to him.

"The universe, standing in unity, behold here this day, both moveable and immovable things
In my body, and whatever thou wishest to see." (XI. 7.)

He who appropriates to himself this view of the deity, attains to the highest perfection.

"He who beheldeth the individual existence of the creatures, as standing in unity,
And as expanded from thee, he attains deity." (XIII. 30.)

The lowest stage of knowledge is that in which individual things are separated from their origin, and viewed as the whole; the middle stage is to view the individual things as such only without generalising them (XVIII. 20—22.)

[It is, however, to be remarked that Krishna says expressly (XI. 47) that he has shown this his supreme shape to Arjuna by an exertion of his self, that is, by means of the miraculous power, (of which we shall have to speak afterwards) by means of which God and men are said to be able to transform themselves and to produce impossible things by a high degree of abstraction and self-contemplation. Perhaps we may conclude from this expression of Krishna that the poet himself intended this apparition of Krishna in his glorious shape only as an illusion; for the spirituality of his system would seem to exclude this imagery of numerous members, of sunbeams, &c., and in the remainder of his work he delineates the deity as invisible and indivisible.]

Now God comprehends not only all the forms of existence, but He is also that which is not.

"I am death and immortality, I am entity and non-entity."

(IIX. 19.)

Quite in a similar manner the eternal and invisible first
cause, out of which every being, even Brahma himself, has arisen, is called in Manu's laws (I. 11.) existing and not-existing at once. I do not believe that this is to be explained by saying (as it has been said) that the existence means the absolute essence of God, and the non-existence our incapability of perceiving it with our senses. If we enter fully into the train of ideas here exhibited, we see that by this expression the last barrier which opposes the universality of God, is pulled down; the universal being would not be all-comprehensive and infinite if a non-existence remained opposed to its existence. And in a truly philosophical point of view it must be said that God, even because he comprehends the cause of all existence within himself, must needs comprehend also the cause of non-existence. And an existence which is subdivided into an infinite number of creatures, and combines them all, is not to be likened to any other existence, wherefore it is said in another passage:

"The highest deity, which is without beginning, can neither be called existing, nor non-existing. (XIII. 12.)"

a thought which is identical with the one just quoted, only proceeding from another point of view.

The term "non-existence" has a different meaning when it is intended to designate that which is opposed to the really and substantially existing (in a moral sense.) It is then the opposite of virtue and truth, as in XVII, 28.

The creatures are in God; (VII. 12.)

"In Him is included all nature; by him all things are spread abroad." (VIII. 29.)

"Dwelling in thy nature, O taper of the senses, the world rejoices on account of its honor, and obeys." (XI. 36.)

But he is not in them. (VII. 12. IX. 4.) Yet this last sentence means only that he is independent of them, comprehending them in his infinite nature without being limited by their finite one. For in other respects which do not interfere with his infinity, he certainly is with them, enters and leaves their bodies and dwells in the heart of every man (XV. 7—11, XIII. 15, 17.) Still this existence of God in the creatures is not an absolute and real one, in the same sense as their existence in him; it is an indwelling in a certain respect only. (XIII. 16.) And the system takes great care not to lower the divine nature by the doctrine of the existence of the finite creatures in the infinite creator. In one passage the declaration that the creatures are in God, is immediately succeeded by its opposite, and this existence and non-existence of the creatures in God is pointed out as the summit of miraculous power in the divine being, a doctrine by which the analogy of other passages teaches us to understand that activity of the divine mind by which it connects all beings with itself and yet excludes all limiting consequences of this connexion, (IX. 4, 5.) The poetical solution of this contradiction is the following simile:

"Understand that all things rest in me, as the mighty air which passeth everywhere, resteth for ever in the ethereal space. (IX. 6)

That which connects the creatures with God, is the divine nature. It is the same in them all. God is the spirit living in them all. Therefore every one may obtain a knowledge of the creatures by self-contemplation and by contemplation of God.

"Knowing this (knowledge) thou shalt not again fall into folly, O Pandava,

"By means of it thou shalt behold the whole of the creatures in thyself and then in me. (IV. 33.)

"He who beholds in every creature himself, and every creature in himself,

"With devoted mind, seeing everywhere the same,

"He who beholds me everywhere, and every thing in me;

"I forsake not him, and he forsaoketh not me.

"He who worships me as present in all things, having obtained unity:

"Wherever he be, he is, a devoted man, in me,

"He who, by mental identity, beholds everywhere the same:

"Whether happiness or pain, he is esteemed a consummate devotee. (VI. 20—22.)"

The miraculous power of God which has just been mentioned, is also called a magical and delusive one, which shows that the only true existence is, after all, the imperishable and eternal existence of God, while all the remaining, variable existences are only a delusive image produced by the deity. But because it is difficult to conceive, that God is not limited by the part which he takes in finite existence, and to abstain from confounding his real and invisible existence with the delusive one, (VII. 25.) this miraculous power deceives men. The Lord of the creatures is said in another passage to sit in the region of the heart, and to delude by his magic those who are attached to the rolling wheel of finite existence. But he, who attains unto God, conquers this magical delusion. (VII. 14, 15. XVIII. 61.)"
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For he not only perceives the double nature of God, which is taught by our system, but is aware also of the relation which both the natures bear to each other.

"Earth, water, fire, air, ether, mind, intellect,
"And self-consciousness, thus is this my nature divided eight-fold
"This my lower nature;—for distinct from this, know, I have another, supreme one;
"One whose essence is life, by which this world is supported;
"Understand that from this womb all creatures proceed.

(VIII. 4-6.)

For the better understanding of this passage it is necessary to remark that the three intellectual powers which are here enumerated as part of the lower nature of the Deity, are frequently placed on a level with the senses in Indian philosophy.

The mind (manas, which is identical with the Latin mens) is that power of the soul which corresponds to perception and action in the body; for the Hindoo philosophers assume, besides the five senses, five instruments of action, and place these ten bodily powers into one class with the mind as the eleventh.

The self-consciousness (shankara, literally that which forms self) reflects the external and internal impressions and is therefore allied to selfishness.

The intellect (buddhi) forms decrees.

Above these three is the pure spirit which is related to the divine nature (atman or purusha.)*

In our poem this psychological system is not expressly exhibited, but we see from the beginning of the thirteenth lecture and from several other passages, that it was that of the poet. We see from this that the human nature is only an imitation, a finite representation, of the divine nature. When God creates bodies, he enters them; when he allows them to fall into perdition, he recedes from them; while inhabiting them he uses the instruments adapted for the communication of the soul with the external world.

"My eternal part whose essence is life, draws to itself in the world of life
"The senses and the mind which is a sixth sense;
"Wherever the Lord enters a body, and where he leaves it,
"He apprehends the senses and unites himself, even as wind apprehends the fragrance from the flowers;
"He overrules hearing, eye, taste, and smell and the mind,
"And thus exerts himself in the objects of sense. (XV. 7-9.)


God therefore unites himself to mortal bodies, and acts in procreating them and founding human institutions. He even is under a necessity of acting, lest the wheel of the world should stand still. But the connection with the finite world does not contaminate him; acting does not limit him; he only allows nature to have its play, and here the same doctrine returns with regard to the divine being, which had before been inculcated to men, the doctrine that active exertion is necessary, that only the dependence on the result of action shackles the freedom of the mind, and disturbs its rest, while complete equanimity dissolves even the active exertion into inaction. (IX. 8, 9.)

"Nothing, oh Partha, remains to be done for me in the three worlds,
"Nothing worth attaining remains unattained; yet I move in action,
"Were I not indefatigable in action—
"Seeing that men everywhere follow my footsteps—
"Annihilated would be these worlds, if I were not to act;
"I should be the author of confusion and should destroy mankind. (III. 92—94.)

"The four castes have been created by me distinct in qualities and works;
"Behold in me, thou' thus acting, the eternal One who acts not,*
"Works do not contaminate me, nor am I desirous of the fruits of action.
"He who thus knows me, is not bound in works. (IV. 13, 14.)

"By my supervision nature produces both the movable and the immovable;
"This is the reason, O Kaunteya, why the world revolves. (IX. 16.)

"Because he is without beginning and without quality,—the everlasting and supreme spirit,
"Even when he is in the body, neither acts nor is affected;
"As the all-moving ether, from the minuteness of its parts, passes everywhere unaffected,
"Even so the Omnipresent Spirit remaineth in the body unaffected. (XIII. 31, 32.)

In this finite world not only the existing creatures must needs perish, but also the creatures which have perished must needs be born again. The universe itself runs through a similar circle in the course of certain millenial periods, which are called the days and nights of Brahma; and God is he who destroys and regenerates the universe.—

*This interpretation of the learned Baron is very doubtful. [Note of the translator.]
"Those who know the day of Brahma which comprises a thousand ages—
"And the night which ends after thousand ages—those are acquainted with day and night:
"In the coming of that day all things proceed from invisibility to visibility;
"At the approach of night they are all dissolved into which is called invisible,
"The totality of creatures, having existed, is again dissolved
"At the approach of night; and involuntarily it is reproduced at the approach of day. (VIII. 17—19.)
"At the end of the period Kalpa all things, O son of Kuntze, return into my nature:
"At the beginning of another Kalpa, I dismiss them again,
"Leaving on my own nature, I dismiss again and again
"This totality of creatures, involuntarily, at the behest of nature.
"(IX. 7, 8.)
"I am the creator and the dissolution of the whole universe,
"There is not any thing greater than I, O despiacer of riches;
"And all things hang on me even as precious gems upon a string.
"(VII. 6, 7.)

This last simile, Philosophy seems to have borrowed from Mythology unless the latter has made use of the philosophico-poetical expression for its own ends. For also in plastic representations* the series of created things is figured by a pearl string. It is interesting to meet in this manner with a hieroglyphic deciphered in poetry or with a poetical thought translated into hieroglyphics. Here is the place to view also the returning visits of the deity itself on earth, for the deity likewise procreates itself again and again. Thought itself and the whole realm of mind cannot subsist in rest, but is dependent on self-exertion, on ever renewed procreation.

"Both I and thou have passed many births, O Arjuna,
"Mine are known to me, but thou knowest not thine, O destroyer of enemies;
"Although I am not in my nature subject to birth or decay, and am the Lord of all created beings,
"Yet, having command over my own nature; I am born by the delusive power of my own self:
"Whenever there is a decline of virtue, O Bharata,
"And an arising of injustice, I create myself:
"For the preservation of the just, the destruction of the wicked,
"And the establishment of virtue, I am born from age to age,
"He who from conviction acknowledges my divine birth and actions to be even so,
"Doth not, upon his quitting his mortal frame, enter into another; for he entereth into me, O Arjuna. (IV. 6—9.)

Another way of explaining the origin of creatures is the following. The poet ases, instead of the common term for "body" another word (kshetra) which might be translated "the terrestrial principle," but which we shall render with the more general term "matter." As the composing parts of this matter he enumerates the five elements, the five objects of the senses, the eleven organs of the body, self-consciousness, intellect, pleasure and pain, desire and aversion, multiplicity, thought, firmness, and what is very surprising—the invisible. (XIII. 1—7.) In opposition to this variable matter he places him who knows matter. And him Krishna represents as identical with himself. The connexion of him who knows matter, with matter, is the essence of all creation.

"Know, O Bharata, that every thing which is produced in nature, whether animate or inanimate,
"Is produced from the union of matter and spirit. (XIII. 96.)
"As a single sun illuminates this whole world,
"Even so he who knows matter, illuminates all matter, O Bharata. (XIII. 33.)

There would be no gap in the system before us, if we were to leave this doctrine, which is only set forth in the XIIth lecture, quite out of sight, and I acknowledge that I find it in no way clear. I am chiefly perplexed by the component parts of matter here enumerated, among which the twenty-five elementary substances of Indian philosophy* are, for the most part, easily recognised, but mixed with others, which seem partly to be contained in some of the first (as desire and aversion in the mind) and partly to be distinct from earthly matter. Thus I should have taken the invisible for identical with "Him who knows matter." The latter expression recurs in an equally dark passage of Manu's laws (XII. 12—15) in another, rather subordinate meaning.

God has regard only to the disposition of the heart. He accepts of all that is reverently offered to him—water, flowers, leaves. He is equally disposed towards all. Whoe'er directs himself towards him, may tread the supreme path, be he a Brahman or a slave. But those who feel kindly with regard to all creatures, those who are endowed with virtue, equanimity, piety, are dear to him. (IX. 26, 32, 33. XII. 13—20.)

God is the true object of all real knowledge; he is absolutely the object of knowledge. After the exposition of this thought, and the recapitulation of God's

*Geignant Religions de l'antiquité IV. p. 1. No. 2; pl. 1. fig. 2. 3.

qualities, the essence of God is stated to be that of a being which comprehends all finite creatures, and yet, in its own infinity, is free from all that is finite; a contradiction which finds its solution only in His nature. (XIII. 12—17.)

In the representation of a system which is not exhibited in a scientific form, but clothed in a dialogue, and which, besides its moral tendency of giving instruction on the method of attaining supreme happiness, forms an integral part of an epic, I have thought the utmost simplicity doubly necessary. I have, for this reason, been careful only to view, till now, those passages, in which the poem decidedly treats of the highest deity, or rather of the absolute idea of Godhead. In doing this I have used the word God, the rather, as in most of the passages Krishna speaks of himself, and therefore of a personal being. All the passages which might have momentarily obscured this view or rendered it apparently confused, I have hitherto kept out of sight, but shall now recur to them.—

The most important idea of which we have now to treat is that of Brahma, or the divine substance. To prevent mistakes, I have first to observe, that this word which terminates with the short a is the Neuter Gender of the form "Brahman" and distinct by its termination as well as by its gender, from the masculine with long a, the name of the God Brahma.

The neuter form has not been chosen inadvertently. For also in our poem, Krishna—God, and Brahma—the Godhead, (where they are not altogether identified) seem to be distinguished as the personal divine Being and the universal divine substance. Mention is even made of the whole Brahma (VII. 29.) and the word is mostly accompanied by the attribute "Supreme," as if the idea of Brahma admitted of degrees of extension and intensity. (VIII. 3. XIII. 12.)

From many passages it appears that Brahma and God are identical terms. The Brahma pervades all things (III. 15;) in the above description of God as the object of knowledge, the expression "The supreme Brahma" is exclusively used (XIII. 11—17) and the highest perfection is the transition into the Brahma, that is, into the Godhead. (II. 72.)

Krishna is identical with Brahma (X. 12;) he is the Supreme Brahma itself.

A distinction however seems to lie in this, that it would be impossible to turn this sentence, and to say, Brahma is Krishna; for Brahma is the supreme and original divine power, resting as it were in its own eternal nature; while Krishna, the God, has the additional character of a person. For this reason Krishna is named together with Brahma in the following passage.

"He who pronounces Brahma, him who is designated by the monosyllable Om, and remembers me,

"On quitting his mortal frame—he goes the supreme path.

(VIII. 13.)

In another passage even a gradation is not undis- tinctly hinted as existing between the Brahma and Krishna. After a lengthy description of the pious sage it is said: He who is thus minded,

"Is formed for being Brahma,

"And thus having become Brahma, his mind is at ease and he neither longeth nor lamenteth.

"Being the same with regard to all creatures he obtains my supreme service;

"By service he knows me, how great, and who I really am,

"Then, having really known me, he forthwith enters me.

(XVIII. 53—55.)

Here the transition into Krishna is represented as the last and highest stage of perfection, which remains to be attained even after man has become conformable to Brahma.

Both beings are even more fully distinguished as begetting and conceiving deity in the following passage:

"The great Brahma is my womb, in it I place my fetus;

"From this, O Bharata, is the production of all nature:

"The great Brahma, is the womb of all those various forms which are conceived in every natural womb,

"And I am the father who soweth the seed. (XIV. 3, 4.)

This quite corresponds to the oriental ideas of a separation in the divine power, of a proceeding and re-entering of some part of it. And yet this way of thinking seems not to be familiar to our poem, as it only occurs in this one passage.

In the verses just quoted, a general conceiving power is placed above all natural wombs. A similar generalising tendency we find also in other instances. Mention is made of absolute action (karma,) of a monad (akhara,) and of beings which are above the spirit, above the creatures, above the Gods, and above the offerings. It therefore seems that the Indian philosophy, wherever it observes powers or qualities belonging to individual beings, views them in pure abstraction, enlarges them to unlimited generality, and, far from stopping short at
the mere mental operation of forming these abstractions, establishes them as real and original existences. The result of this peculiarity is double; on the one hand, that these fundamental and original existences are the origin of the individual powers; on the other, that they in their purity and generality, enter more or less into the nature of Godhead.

Absolute action is expressly defined to be the creation or dismissal, which is the origin of all existing things. (VIII. 3.) For the Sanscrit language has but one word for the ideas of creating and dismissing; (arijj) faithful in this respect to the philosophical creed which teaches that every effect is already contained in its cause, and needs only to issue from the cause in order to come into existence. For this reason the idea of action is viewed in its most original shape, in the act of creation. This comprehends all the other actions, more especially that of offering, (III. 14) while it has its own origin in the divine being, (III. 15) the first cause of all things. If we view the absolute action in this manner, we no more wonder, why it is placed in immediate connection with the Godhead, and with that which is beyond the spirit, and why it is said that he who turns into Krishna in order to free himself from age and death, shall know both these, and the whole of action. (VII. 29.)

That which is above the spirit is explained by Krishna (VIII. 3) by means of an expression which signifies literally the essence of self, and is generally expressive of the unalterable nature of a being, of its personal character. (see for instance V. 14; XVIII. 60.) This idea is here elevated to that absolute generality in which only it can apply to the divine being which contains in itself all the causes of its existence, and is the first and original person. That which is above spirit must, however, not be confounded with the supreme spirit, for which the Sanscrit has another expression (paramatman) which occurs also in our poem (XIII. 31.)

That which is above the creatures, Krishna calls (VIII. 4) the divided existence. The peculiarity of finite creatures consists in their marked personality; consequently in having a character of their own, and in being distinct from all others. Now the first of these points led to the general idea of that which is above the spirit; the second to that of the thing above the creatures. For in a system which teaches, that all the creatures, notwithstanding their separate existence, are but one, the mind was naturally led to the assumption of the general idea of a being, endowed with the power of dividing itself into distinct existences.

That which is simple and invisible (the monad) forms the opposition to divided existences. It is identical with the Godhead and Krishna, for they both are that which is simple. (VIII. 3. XI. 37.) But that which is simple, is, as it were, the highest and most general divine principle, for it is the origin of the godhead itself; the godhead has its existence with it and out of it; a thought in full accordance with the above mentioned relation between cause and effect; which is completely and elegantly expressed in Sanscrit in the single word sunudhavan (III. 15.)

In answer to the question "who are the most pious devotees, those who worship Krishna in general, or those who adore him as the Monad? it is said that both will reach perfection; but that the latter have chosen the more difficult task, because man, who is in the body, can only with difficulty rise to the idea of that which is invisible. (XII. 1—6.) In a desire of expressing yet more adequately the monadic character of the Deity, the mystical name Om seems to have had its origin, as it combines three sounds (a, u, and the Nasal) in one sound and character.

"That which is above the offering" is a title attributed by Krishna to himself in his bodily shape (VIII. 2—4.) This expression does not receive any additional light from parallel passages, as (VII. 30;) but we may suppose that the act of assuming humanity was considered as an offering, and that he, the God in human shape, might therefore exhibit himself as the highest, all comprehensive offering.

The Gods (devas) are according to the philosophical systems of the Hindoos only beings of a superior order, the first of created beings, (XVII. 4.) but not to be compared with the true divine being, the origin of all things.* They are subject to the limiting influences of nature, in the same manner as men, (XVIII. 40.) and dwell in Krishna together with all the other creatures. (X 14, 15.) Those who are dependent on the effects of their actions, and have not yet emerged to the pure state of the worshippers of the highest god, bring offerings to them, (IV. 12) and accordingly they go after death not to the highest deity, but only to them. (VII. 23.)

*Colebrooke l. c. page 35.
Baron Humboldt's Essay.

Even Brahma is in Krishna. For the latter says of himself:

"I am the seat of Brahma, and of the incorruptible Ambrosia, of the eternal law, and of endless bliss."

(XVI. 27.)

And Arjuna says of him:

"I behold, O God, within thy breast, the Devas assembled and every specific tribe of beings;"

"I see Brahma on his Lotus-throne; all the Rishis and heavenly snakes."

(XI. 15.)

Krishna is greater than Brahma (XI. 37.) This passage, however, and XIV. 27.) are, as I shall afterwards show, grammatically ambiguous, and only the context can decide whether the God Brahma, or the divine substance Brahma is meant.

That which is above the Gods, is called the spirit (Purusha) in an eminent sense, and as this idea is important for the understanding of part of our poem, we must endeavour shortly to explain it.

The original meaning of the word Purusha is that of manhood. But its general use shows that it originally designated man so far only as he is related to superior beings and to the entire realm of mind; for it is used even of the creator. In two passages of which a translation has been given (VIII. 22. XV. 4.) it stands for the original creative spirit. In X. 12; XI. 18—38 Arjuna gives this name to Krishna. When Purusha has this distinguished meaning, it generally occurs with attributes; "the highest" (VIII. 22.) "the eternal, divine" (X. 12.) "the ancient" (XI. 38.) "the original" (XV. 4.) but also without them; "the spirit." (XI. 18.) This already shows, that Purusha is more than a mere synonymous term for "the Godhead" and if we enquire farther into the use of the word, we find that it has a more extensive meaning, and denotes a distinct quality or rather activity in the Godhead. It is the principle of action, which, ever spiritual, ruling and sovereign, rests in nature, enters into connexion with its finite side—and thereby generates and creates on earth. For of this activity even the godhead cannot divest itself in the Indian Philosophy; by means of its identity is established, in a certain respect, between God and the creatures, and the possibility given for man, to behold God and all the creatures in himself; and from the idea of this creative activity, of this generative penetration of nature, the use of the word Purusha for the Deity seems to proceed. It is the creative spirit in nature; and when Krishna (VII. 8.) calls himself that which is noblest and most subtle in every class of things, he calls himself with regard to men their virile power, which is expressed in the Indian language by the inflexion of the radical vowel with the neuter termination: Purusham. In a very remarkable passage of Manu (XII. 118—125.) it is said that the Brahm is able to behold the universe in himself. Gods and creatures are distributed there among the various parts of the human body in a fanciful manner which is quite foreign to our poem. But after this it is said, "all these are ruled by the supreme spirit, who is more subtle than an atom (an expression with which we shall presently meet in our poem) and whom some call the everlasting deity (Brahmā.)" The description which is then given of his creative activity corresponds exactly to what we have just described.

"He penetrating all creatures with fivefold divided matter,"

"Turns them for ever, like a wheel, in birth, growth & destruction."

(Manu's laws XII. 194.)

From the poem now under consideration I shall adduce two passages in proof of the above view of Purusha, though they contain some ideas which can only be fully explained hereafter. In one of these passages the Godhead bears the name of "Poet." To the youthful vigour of a people just beginning to be enlightened, poetry appears not like a human art, but like real creation; and again the creation itself with all its wonderful variety of shape and color, called forth by the magic art of the deity, may well be compared to a poem which dazzles the fancy.

"By means of undiverted thought, settled in habitual devotion,"

"The thinking man goes, O Partha, to the supreme, divine Purusha;"

"He who keeps in mind the old poet, the lawgiver, him who is more subtle than an atom:"

"The supporter of the universe, of inconceivable form, of sunlike splendor, remote from darkness,"

"He who does so in the last hour, settled in a steady mind, in service, and in strong devotion:

"Fixing his whole soul between his brows, that man goes to the supreme divine Purusha. (VIII. 8—10.)"

"Know that the nature as well as the spirit (Purusha) is without beginning,"

"Know also that changes and qualities are co-existent with the nature;"

*The words अवरूप, अरूप, अरण्य, अपराणथ्रेणा, अपराण्यान्यम् seem to mean more literally "expanded in five forms." The sense, however, cannot be doubtful. He penetrates them by means of the five elements. [Note of the translator.]"
"Nature is that principle which operateth in the agency of the
instrumental cause of action."

"Purusa is called the cause in the perception of pleasure and
pain:

"Purusa standing in the nature enjoys the qualities which pro-
ceed from it,

"His connexion with the qualities is the cause of births in good
and evil wombs;

"He is the director, the spectator, the nourisher, the enjoyer, the
high Lord,

"Supreme spirit likewise is he called in this body, he the Supreme
Purusa;

"He who knows nature and the Purusa, together with the qua-
lities;

"Wherever he be, he is henceforth not born again.

(XIII. 19—22.)

The spirit which is expanded through the universe,
admits of degrees according to the various stages of
its limitation. Krishna makes a threefold distinction be-
tween him who is divisible, and identical with all crea-
tures; him who is indivisible and standing on the sum-
mit; and a third one, the supreme spirit, who penetrating
the three worlds, nourishes and governs them. Because
this latter spirit is elevated above the divisible one,
and superior to the indivisible one, he is called in the
world and in the Veda the supreme one (XV. 16—18.)

We recognise here the Indian method of ascribing a
real existence to general ideas. To the divine essence
which is divided among the creatures and which is gene-
ralised and personified into a divisible principle, another
principle of superior and contrary nature is opposed;
but, to complete the system, these both are combined in
a still higher principle which unites their opposite
properties. Manu (I. 19) makes the universe to consist of
the subtle bodily elements of seven spirits of im-
mense power—Purushas—(the commentary explains
them to be the five elements, self-consciousness and the
great soul) and then he adds: thus that which is perish-
able, arises from the imperishable. Here, therefore,
the word Purusa is used of primary powers in general,
but still it combines even here the ideas of creation,
and of infinity.

Nature is, according to Krishna’s doctrine, equally eternal with the deity (XIII. 19.) It possesses three
qualities (guna) which bind the spirit whenever it allies

*Humboldt translates here:

"Nature is called the cause of the performance of that which is to
be done." I have thought it better to place Wilkins’ translation into
the text, but think that Humboldt’s version is, notwithstanding its
simplicity, perfectly correct. [Note of the translator.]
various ramifications of this idea in the word earthiness which expresses at once the pursuit of that which is various, and the entanglement in that which is finite.—Yet I feel that the word is too abstract and of too wide a meaning, if compared with the Indian expression.

The third and lowest quality of nature is Tamas—darkness. It needs no further explanation.

The difference between these three degrees of entanglement in the nature is set forth most philosophically with regard to the three stages of knowledge, which were mentioned before. (XVIII. 20—22.) He who has the essence, beholds in all creatures only the one undivided existence. He who has the quality of earthiness, beholds in them only the various and individual divided existences. He who is clouded by darkness, attaches himself to single things, taking them for the whole, and by prejudice mistakes the real nature of things. The real and indivisible existence, which is only intelligible to the first, is lost sight of by the second, and misunderstood by the third.

Krishna gives to Arjuna the following general exposition of the three qualities:

"Essence, earthiness and darkness are the qualities of nature,
"They, O hero! bind the eternal spirit within the body:
"Among them, essence on account of its purity, resplendent and efficacious,
"Binds by the desire after happiness and knowledge, O pure one;
"Know that earthiness is passionate, arising from the excitement of thirst,
"And binds the spirit by the desire of action, O Kanuteya!
"Know moreover, that darkness is begotten by ignorance, and bewilders all spirits;
"By means of supineness, inactivity, and sleep it binds, O Bharata!
(XIV. 5—8.)"

Subsequently in lecture XVII. and XVIII. Krishna defines a great number of objects—actions, offerings, gifts, faith, reason, &c.—according to the difference arising in them from the various characters of the people endowed with one or the other of these three qualities, and it is easy to imagine the manner in which this is done. Whatever is performed with purity of design, with self-composure and equanimity and with a mental direction towards the supreme being, belongs to the first quality; whatever proceeds from false motives, and is done in quest of passing pleasure, in the service of momentary passion, in an inordinate manner, and in a mental direction towards single and limited objects, to the second; whatever is enveloped in error, perversion and stagnant obstinacy of mind, to the third.—

There is undoubtedly something truly philosophical in this view of nature, by which, first of all, that which is real and essential is distinguished from that which is defective and merely specious, and by which the sources of defect are found in the want of power, and the want of harmony, while even that which is real, is represented as a limitation of nature, because it is still finite.

A passage which Colebrooke* adduces from a commentator of a philosophical work, would lead us to believe, that the three qualities are divided according to their various gradations, among Gods, men, and animals, and that therefore earthiness would be the character of all men indiscriminately. But this is in no case the meaning of our poem. It is clear from the two last lectures, that the qualities are variously distributed among men. More doubtful it is whether the difference of caste has any influence on the distribution of qualities. It is certainly said that the duties of caste are distributed according to the qualities arising from the peculiarity of each order, (XVIII. 41. IV. 13.) and essence might be attributed to the Brahmans: earthiness to the warriors; but as there are four castes, it would be necessary to bring the two last under the one head of darkness; and it seems very much preferable to give a more general meaning to the word "quality" in the passages just quoted.

The actions arise from the three qualities, and while man considers himself as their author, they are really produced by the energy of the qualities. (III. 27—29.)

Similar is the case with regard to God. The three qualities originate in him; and are the cause of his above mentioned magical power, which deludes men, because they do not comprehend that God is still above the qualities and imperishable. (VI. 12—14.) The qualities, however, are only in God, because nature itself is in him, for with nature they are in immediate connection, (XIII. 21.) and God is as little limited by them, as by nature and by his own activity; for this reason he is called at once void of qualities, and enjoying the qualities. (XIII. 14.)

*See page 85.
†Humboldt: Lulling to sleep by means of supine laziness.
*L. c. page 40.
The conquering of these qualities leads to immortality, (XIV. 20,) and although there is no being, neither on earth nor in heaven, neither among the Gods, nor among men, in which they do not exist, yet men must exert themselves, to be freed from them. (II. 45.) Those may be regarded as free, who, perfectly equanimous, with regard to all earthly results, view with indifference the play of the passions within their own bosom, and devote themselves exclusively to the meditation on, and service of the deity. (XIV. 22—26.)

The system of Indian philosophy, to which the doctrine, whose theorems I have endeavoured to explain, belongs, is on the whole that of the Sankhya, that is, the system which tries to explore nature with arithmetical accuracy and completeness by enumerating its principles. There are various branches of this system, but they all agree in teaching, that impending evil must be averted, and that the way to do this, is the clear perception of accurately distinguished truth. One branch of this system stops short at the reasonings of common logic, and denies that there are proofs of the existence of God as an infinite being. The creator himself, according to this system, is finite, and has his origin from the nature. A second branch of the system, the Yoga doctrine, not only places an independent and infinite God at the head of all existing things, but it finds the true means for the obtaining of everlasting bliss in the most profound and abstract contemplation of the nature of this God.*

Krishna makes a clear distinction between both branches; for in the second lecture he tells Arjuna to hear with a mind prepared for Yoga the same things which had hitherto been proved to him by logic (Sankhya)—(II. 39.) In the whole of his subsequent expositions, Krishna evidently gives what he had there promised. His doctrine is therefore the Yoga doctrine. In former times he had already revealed it, and it had been handed down traditionally by the wise men of former ages, but in the course of time it had been lost, and therefore he explains it anew to Arjuna. (IV. 1—3.) It is, however, a secret doctrine, which can only be imparted to those who are worthy. (XVIII. 67—69.) Whether, and in how far, our poem agrees with the work of Patanjali (the author of the Yoga Sutras) it is impossible to decide from the short hints of Colebrooke. The idea of Yoga is one of the characteristic parts of this philosophy, and belongs, as we should say, to its practical side. I shall therefore now proceed to the exposition of this idea, connecting with it the doctrine of the supreme good, and of the means for attaining it, and complete the exposition of Krishna’s doctrine with this practical part.

Yoga is a noun formed from the root yuj, the Latin jungere, and denotes the junction of one object with another, and to this meaning the various derived meanings of this word can be reduced. In a philosophical sense Yoga is the steady direction of the mind towards the godhead, which abstracts from all other objects, even from its own thoughts, puts a stop, as far as possible, to every motion and function of the body, meditates exclusively on the essence of the godhead, and strives to unite itself to it. I shall translate the word Yoga by devotion,* as I have already done in some of the quoted passages (VIII. 8—10.)

The first requisite of devotion is the suppression of all passions, the abstraction from all the influences of the senses, and from all external objects, which are calculated to stimulate them. Only when the supremacy of the spirit is established, devotion can be powerful.

"The aspiring devotees behold Him, resting in Himself;—
"The imperfect, thoughtless people, though aspiring, behold Him not." (XV. 11.)

In this manner we are led back to what has been said above concerning the annihilation of action by means of indifference to its result; for we have seen above, (II. 47, 48.) that equanimity and devotion are used as synonymous terms. After every emotion of passion, nay, of the most moderate inclination has been destroyed, and the soul disposed for complete impartiality, (VI. 9.) thought and abstract contemplation become

*Humboldt translates it by a German word, which means "the diving into a depth of contemplation." In his defence of this translation he remarks by the way, that Schlegel's word "devoted," is not suitable.
(1.) Because it does not represent the original meaning of the Sanscrit term yoga, the junction of the religious thinker with the object of his thought.
(2.) Because according to Patanjali's Yogasutras (Colebrooke, I. c. page 36) the meditation of the Yogi may possibly be directed to "special topics" distinct from the Godhead.
(3.) Because the word "devotion" will be useless in those passages, in which yoga is attributed to the Godhead as one of its energies or qualities.
As it would have been hopeless to attempt a translation of the German word used by Humboldt, the usual English terms "devotion, devotee, &c." have been used in the text. [Note of the Trans.]
Baron Humboldt's Essay.

To these rules others are added in several other passages (V. 27, 28. VI. 10—15, VIII. 10—14.) of a mystical and superstitiously futile kind, but still resting on the fundamental ideas of this doctrine. He who aspires to this devotion, is to have a seat neither too high nor too low, covered with skins and sacrificial grass; (kusa) he is to keep his neck unmoved, and his body in equilibrium, to draw back his breath high into the head, to expire in measured distances of time, to direct his eyes towards the centre of the eyebrows and the tip of the nose, and to pronounce the mysterious name of the godhead. Om!

From this doctrine and school the Indian Yogees of the present day have undoubtedly had their origin. Warren Hastings in his introductory letter to Wilkins' translation of our poem gives an interesting description of such a person, who had made such an impression on him, that he thinks it is impossible, that by this systematical separation of the soul from the emotions of the senses, and out of a source of thought, so free from every adventitious mixture, "new tracks and combinations of sentiment, and doctrines equally founded in truth with the most simple of our own," might have proceeded. But it is difficult to acknowledge in such extravagances, even where they are sincere and free from simulation, any thing else but the same fantastic mysticism, which is to be recognised in varied shapes, and in different climates, as the perversion of the most various systems and religions.

Our poem at least does not favour this exercise as the permanent occupation of an otherwise inactive and merely contemplative life. We have seen above, what stress is laid on action, and on the most energetic action on the field of battle; how the endeavour, to stay the tendency of the earthly powers towards action and change, is designated as a delusion; how every one is exhorted to exert himself in conformity with the rules of his estate, but at the same time to keep his mind above action by indifferency to its results.

The speculative starting point of Krishna's doctrine is evidently the principle, that the pure truth, that truth which is the appreciation of things as they really are, (tattwa) cannot be found by a discursive and reasoning method; that the mind must be prepared for its reception by purifying it from all that is unclean and trifling; that the function of intellect must be rendered paramount: that the innate sense of truth must be quicken,

predominant. Thus the mind, undisturbed by any extraneous impression, and self-collected, is to dive into the thought of Godhead and to cleave with unwavering perseverance to the fundamental truth. But again, as we have before observed, the system carries its doctrine to the extreme. Even inward thought is to be suppressed, every inward as well as outward change which might interfere with complete rest, with the unalterable presence of the imperishable being, is to be done away. This is described as an extinction of the terrestrial spirit. One might be inclined to think only of the suppression of all thought relative to earthly objects. In Manu's laws (XII. 122.) it is said concerning the highest spirit that he can only be reached by slumbering thought. The old commentator explains this of the shutting up of the outward senses. But I doubt, whether this way of interpretation, by which surprising and extravagant assertions are softened down into quite ordinary thoughts, will correspond with the real meaning of the system.

A classical passage with regard to devotion is the following:

"As a lamp, standing in a windless place, moves not—that is the likeness
"Of the devotee, whose mind is subdued, who is collected in self-devotion:
"When the thought rests, stayed by the service of devotion,—
"And when, beholding himself in himself by himself, man rejoices;
"When he knows endless, purely intellectual, transcendent happiness—
"And when he, firm, never wavers from eternal truth;
"When, having reached this, he knows of no gain preferable to this,
"And when he, thus standing, is not moved even by heavy misfortune—
"May he know, that this seclusion from the conjunction with pain is called junction (Yoga-devotion.)
"This devotion is to be accomplished by means of a decree, despising thought,
"By entire relfection of the desires which originate in selfishness,
"By totally subduing through the mind the totality of senses;
"Let him gradually rest with an intellect that has obtained firmness,
"Fixing his mind on himself, let him think nothing whatever.
"Wherever the variable, unstable mind wander,
"From here, from there, bringing it back may he lead it captive to his own self,
"For then the highest happiness visits the devotee of quieted mind;
"Him who is undisturbed by earthiness, who has become Brahma, and is without spot. (VI. 19—27.)
ed, and the spirit directed to that point, in which the human self is connected with the objects of metaphysical thought, being itself one of them.

By the acknowledgment of the identity of the whole realm of mind, and by the doctrine, that the principle in man, which renders him a limited creature, is his individuality, this doctrine obtains a very marked distinction between the finite and infinite.—

It even appears as if truth were represented as indwelling in man, and only evanescent by gradual oblivion. When Krishna asks Arjuna at the end of the dialogue, whether he has now reached firm knowledge, Arjuna responds:

"By thy help error has disappeared and recollection returned—
"Free from doubt I am firm and ready to accomplish what thou sayest. (XVIII. 73.)

As the tendency of the system is towards purely intuitive knowledge, it exacts of the mind first of all firmness and steadiness, on the application of which qualities towards the point which is to be investigated, success naturally depends. The formation of the moral character is thus made a means for the investigation of truth, and all the powers of the mind are summoned for the gaining of this single point. The results of this mental treatment must necessarily be the same in every case, while those who seek the truth by means of dialectical reasoning and are swayed by individual inclinations and tendencies with regard to their actions, are divided in manifold views and opinions. (II. 41—44.)

Nothing therefore is more intemal to this doctrine than doubt; which is accordingly represented as a crime.

"Void of knowledge and faith goes the doubting man to ruin,
"Neither this nor the coming world is happiness to the doubting one,
"He who acts in self denial and devotion, and destroys doubt by knowledge;
"He, the spiritual man, is not bound by the actions, O destroyer of riches. (IV. 40. 41.)

From the last line we see what is here the meaning of "spirit." It is not the power of thought, which is principally active in the doubting man, but the source of immediate, intuitive knowledge.

The necessary preparation for devotion is knowledge, for in order to reach devotion, it is necessary that man should have previously ascended to the highest of the three qualities, that of essence, and the way to this is knowledge.

"When knowledge enters all the doors of this body, filling them with splendour,
"Then know that essence reaches its maturity. (XIV. 11.)

By knowledge is to be understood that science which, as it were, connects all the culminating points of particular research, namely the distinction between things perishable and imperishable, the discrimination of matter and him who knows matter, and the attainment of the last degree of perfection. (XIII. 27, 2. XVIII. 50.) Because this knowledge influences the spirit and character, all the virtues of the sage and saint are admitted into its description; it is commended and praised as the fire which burns to cinders the actions that entangle man, as the sun which irradiates the highest path, as the purification which is to be obtained by the saint within himself. Of its possessors Krishna says, that he regards them as identical with his own self. (IV. 33—38. V. 16, 17. VII. 15—20.)

The foundation of this knowledge is exemption from all sensual excitement. At the approach of the serene silence, which is its result, the spirit takes possession of the whole man. (II. 65.)

To an intuitive knowledge and a state of mind like that which has been described in the devotees, faith must necessarily be allied. (VI. 47. XII. 2.) Faith saves from destruction even those, who, misguided by passion, are led astray from the steady pursuit of the highest end. (VI. 37—45.) This faith is represented as preceding knowledge and leading to it, because an inward sense of truth points out the objects, over which knowledge subsequently sheds her fuller light. (IV. 39.)

Faith is threefold, according to the natural qualities, because it arises from the character of man. This character, and the object of faith in every individual, are in immediate connection. For faith is the correlative of character, and the faithful person partakes of the qualities of the object of his faith. (XVII. 2, 3.)

Faith, knowledge, devotion, and every other mental exercise, however, have for their highest end the exemption from the necessity of new birth after death. (IV. 9. XIII. 23.) Man may, on being born again, pass into nobler and happier creatures; (VI. 41. 42.) he may in the intermediate times, enjoy heavenly bliss, (IX. 20. 21.) but his last aim is the total exemption from this eternal rotation of returning existence, the rescue from the bonds of birth. (II. 51.) In a philosophy which regards every action, every emotion of the senses, and
even the most indispensable bodily functions, as productive of perturbation, entanglement and contamination, to the spirit, the earthly life can only appear as unstable and void of joy. (IX. 33.) The world is regarded as an eternally rolling engine, with which everyone who enters it, is whirled round. (XVIII. 61.) From this it follows that rest must be the highest happiness. (II. 66.) But as, within the limits of finite existence, death must necessarily be succeeded by new birth, (II. 27.) there remains no other way of obtaining complete rest, but that of transition into the Godhead, the seed of all imperishableness and unchangeableness, (VI. 15. XIII. 30. XVIII. 55.) and this transition is rendered possible by the kindred nature of the spirit, wherever it may dwell, while devotion is the means of separating the spirit from matter. Thus all the parts of this system are most closely connected with each other.

The attainment of this last end is promised to the faithful almost on every page of our poem, with the additional assurance, that it has actually been attained by saints and Munis. (XIV. 1.) This end is called the highest thing; (III. 19.) the emancipation; (III. 31. IV. 15.) the highest, (VI. 45.) eternal, (XVIII. 56.) path, from which there is no returning; (V. 17.) the perfection; (XII. 10.) although in another passage (XVIII. 50.) a distinction is made between perfection and the attaining of the Godhead, which latter is said to be yet a higher degree of happiness. It is moreover called the highest rest; (IV. 39.) the entering into God (Krishna,) and into the Godhead (Brahma;) (IV. 9. 24.) the contact with the Godhead; (VI. 28.) the entering into divine existence; (IV. 10.) the sublimation* into Godhead; (II. 72.) the transformation into divine existence; (XIV. 26.) the transmutation into Godhead (V. 24.)

And this end is attained by those who exclusively devote themselves to the supreme Being, who serve no lower being, and direct their thoughts only towards him. For to whomsoever man devotes himself, to him he will go after death. (VIII. 13. IX. 25. XVI. 19.) Of the greatest importance is the direction of thought in the hour of death. (VIII. 5. 6.) Those who take the right path, are free also from the revolutions incident on the ages of the world, they are not born again at the time of the renewal of creation, nor destroyed upon its destruction (XIV. 2.)

Brahma's world forms the limit within which birth does not recur.

"The worlds till that of Brahma admit of new birth, O Arjuna, "But who goes to me, O Kaunteya, for him there is no more birth. (VIII. 18.)

This, however, is one of those passages in which it remains doubtful whether the neuter Brahma, the divine substance, or the personal God Brahma be meant. (See page 133) The context would seem to justify the assumption that the latter is to be understood.

Still even those who strive to reach the supreme place of rest which is here called Brahma's world, must necessarily pass through several successive births for the purification of their nature. (VI. 45. VII. 19.) But the fate of men after death differs according to the three qualities. Those who die under the influence of the quality of darkness, sink into the deep and are born again from creatures of obtuse mind—those who die in earthiness, keep the middle way and see the light again among the ranks of the ambitious; those who depart from this life in matured essence, rise upward to the spotless worlds of those who know the Supreme. (XIV. 14. 15. 18.) The latter destiny seems to be identical with that of the unperfected faithful, who, before they are born again, are to spend a countless number of years in the worlds of those whose walk has been without blemish. (VI. 41. 42.) Even the enjoyment of heavenly happiness in Indra's world (which may possibly be alluded to in the foregoing passages) is but a passing reward; for, after the store of merit acquired on earth has been exhausted, its owners are obliged to return to this world of death. (IX. 20. 22.) And this is to be the faith of those who follow in a prejudiced manner the holy books and the ceremonies prescribed in them.

For against the doctrine of the Vedas and scientific theology, our poem takes up a polemical position also in other passages—not rejecting them altogether, but representing them as falling short of the highest end, and devoid of the true purity of mind (II. 41. 53.)

As the object of devotion is the transmutation of the human into the divine nature, it cannot be a mere intellectual speculation, but must be united to a kind of
practical energy, and to such energy which may be able to produce something preternatural, to change the kind and the limits of existence. This must be expected from a tension of mind which is principally based upon the firm perseverance of will, and effected by a training in which passions are subdued, sensual emotions suppressed, all outward impressions removed, and even all the functions of the body brought to a stand.

Patanjalis Yoga-doctrine has an express chapter on this devotional energy vibhuti, "the change" eminently so called. It is placed in various kinds of magical power which enables its possessors to divine the thoughts of others, to obtain the strength of an elephant, to fly, to view all the worlds at a single glance, &c.—Yogi, and sorcerer, are, on this account, convertible terms among the common people of India. *

Superstition's futilities of this kind are not mentioned by a single word in our poem, which is purer also in this respect; the expression vibhuti is not used of mortals, and the energetic side of Yoga with regard to them is only mentioned in so far as it is exerted by its owner in his own self by the destruction of doubt, the subduing of the senses, and the attaining of Godhead. In this respect a flame, kindled at the spark of knowledge is attributed to that devotion which exerts itself in the subduing of self. (IV. 27.)

But to the Godhead the magical power Vibhuti is ascribed (see page 129) and as it cannot change the divine nature into something higher than itself, it takes the opposite course and assists the Godhead in its alliances with finite nature. It is the creative power, (X. 6, 7) the power of assuming a shape, (XI. 47) the power of at once allowing and not allowing the creatures to rest in the Godhead. (IX. 5.) These are the results of the union (Yoga) of God with nature, and we meet here again with the original meaning of the word Yoga—junction.—See page 138.

In the course of the dialogue, Krishna mentions also other means for obtaining happiness—especially offerings and austerities. He enumerates several kinds of offerings, but gives the the preference to the offering of knowledge. (IV. 25. 33.) He who reads my holy dialogue with Arjuna, says Krishna, will be able to adore me by means of the offering of knowledge (XVIII. 70.)

For, as we have seen, knowledge is the necessary preparation for devotion.

Austerities are inferior to devotion. (VI. 46.) Krishna speaks very strongly against the practise, (prevailing in India even to the present day,) of tormenting one's own body, from hypocrisy, superstitious or the desire of doing harm to others. He classifies the men who do so, among those enveloped in darkness. (XVII. 5. 6. 19.)

The yoga doctrine has essentially a moral tendency in so far as it is founded on the subduing of passion and on the renouncing of selfishness in action, and constantly inculcates the necessity of preventing sensual emotion, establishing the sovereignty of knowledge, and directing the mind towards the Godhead. But there are also particular passages of a moral character. He who is devoted, hates no one, is the friend of all creatures, intent on the welfare of all. (XII. 4. 13.) He who acknowledges the all pervading agency of the Godhead, does not violate himself. (XIII. 28.) Those who are evil cannot come to God, (VII. 15.) none who has acted well, even though he be not absolutely pure, is lost. (VI. 40.) It may surprise us, to meet with the precept that every one is to pursue the calling correspondent to his caste even though it be guilty, followed by the expression:

"For every action is wound up in guilt as the flame in smoke."

(XVIII. 46.)

In one sense this verse certainly alludes to the peculiar doctrine of the nature of action and of the insignificance of the event, set forth in the poem, but on the other hand it is but fair to remember that according to Indian ideas, and more especially in consequence of the prejudices of caste, much, that is not morally bad, was considered as guilty. Thus it was forbidden to kill animals, even to hurt any feeling creature and thus even the act of offering was considered at not altogether pure.*

We find a doctrine of predestination in the irrevocable subjection of men to that mental disposition which is congruous to his caste, and even more in the difference which is made between those who are born for divine, and for demoniac destiny. To the first all virtues,
to the latter all vices, are ascribed; Krishna throws them back again and again, after their death, into renewed demoniac birth, and thus they at last sink down to the lowermost path. (XVI. XVII. 5, 6) At the same time our system maintains the doctrine of moral freedom; nay, it is based on this doctrine, because the pertinacious firmness of will to which the transformation of man's essence is ascribed, can only arise from absolute freedom which withstands all emotions connected with the finite world. Moral freedom is placed at the top of the system as a desideratum, but it does not penetrate the system as an existing and ruling principle. But this is a difficulty which has hitherto puzzled all the devisers of philosophical systems.

Krishna exhorts men, to worship him alone, with re- liction of all other traditions which may be esteemed holy by others. He thereby points out his own doctrine as the only true one, and the only one which will lead to perfection. Nevertheless, he does not entirely reject the worship of other lower gods.—Those who offer to to them, offer, in fact, to him at the same time; only not in the right way.—He is the Lord and enjoyer of all offerings, only they do not know him in truth. (IX. 23. 24.) Neither does he always pass judgment with cutting severity over differing philosophical systems, but tolerates them, (V. 2) not however with an eclectic or synec- distic tendency, which would be quite contrary to the nature of that devotion which is inflexibly directed to one point; but because the Godhead, the last end of his doctrine, may be reached from all sides and on all paths. Thus a mild and benevolent spirit of toleration is diffused over the whole poem.

The order of the system which has now been set forth in as condensed a form as possible, cannot be strictly systematical. We hear a sage, speaking from the fulness and enthusiasm of his knowledge and sentiment, not a school-trained philosopher who arranges his matter after a certain method, and leads us by the thread of an artificial connexion of ideas, to the last results of his doctrine. The doctrine of our book unfolds itself in the same manner as the seemingly confused organism of nature itself. In every lecture, and in some of them more than once, the particular sentences are at once connected with the last result, and every where we are enabled to view the whole with one rapid glance. Not caring, whether the reader be prepared for it by the preceding passages, the poet gives full utterance to his mind in every lead-
seems to present itself at the end of the eleventh lecture. Several points certainly are placed in a clearer light in subsequent lectures, as for instance the doctrine of the spirit (Purusha,) and one important doctrine, that of the absence of a beginning in nature, is only broached in XIII. 19. But with these exceptions the first eleven lectures exhibit the whole doctrine; the appari-
tion of Krishna in his supernatural shape concludes the course of instruction with one immense image which cannot fail to strike the fancy; and if the conclusion (XVIII. 62, et seq.) were to follow after the last verse of the eleventh lecture, I do not think that the poem would seem mutilated, though some doctrines, as for instance that of the three qualities, would be rather summarily treated. On the other hand none will deny that the eighteenth lecture might possibly be succeeded by many others, as there is no want of sentences, ideas and doc-
trines in previous lectures, which one could wish to see treated more at large. It may suffice to point in this respect to the representation of the deity as a purely conceiving substance (XIV. 3.) and to the mere hints given concerning that which is called above the spirit and above the offering. (VIII. 3, 4.)

A difference is even perceptible with regard to the arrangement of these two parts of the poem. In the first eleven lectures the poem seems, as far as is compatible with its nature, (see the remarks page 145) to proceed from certain axioms to a conclusion. Within this first part another point of rest is perceptible at the end of the sixth lecture; for, while till then the nature of mind in general and the theory of actions and intentions had been elucidated, the idea and essence of the Godhead is principally dwelt on from the seventh lecture. According to what has been said however, it will surprise no one, to find the Godhead introduced at the very beginning (II. 17.) and to meet with repeated incitations of the proper intention to be observed in actions, even after the sixth lecture. This is to be accounted for by the natural, designless succession of ideas.

But in the last seven lectures the poet seems to select one point for almost exclusive elucidation in each lecture; in the thirteenth the doctrine of matter and him who knows it; in the fourteenth that of the three qualities; in the fifteenth that of the spirit (Purusha;) in the sixteenth that of the predestination for divine and demoniac fate. This point and the doctrine of matter are not mentioned in former lectures, and the two doc-
tures referring to them are clearly of a supplementary character.

After these general remarks it may perhaps be useful to give a short sketch of the principal contents of every lecture.

The first lecture is purely historical, and describes the circumstances preceding the dialogue.

The second, perhaps the most beautiful and sublime of all the lectures, gives an exposition of the fundamental doctrines of the whole system; of the imperishability of spirit; the impossibility of a transition from existence into non-existence, and the reverse; the insignificance of death, as well as of all the results of action; the difference between mere intellectual knowledge and devotion; the meditative abstraction of those who cultivate the latter. All these points are repeatedly used as motives to exhort Arjuna for the beginning of the battle.

Third lecture: Arjuna declares himself unable to reconcile these exhortations with the praise of purely contemplative devotion. He asks, in a manner characteristic of the whole system, for well defined and practical truth:

"Thou confoundest my reason with the mixture of sentiments;"  
"That one thing tell me clearly, how I may obtain salvation."

(Kili. 2.)

Krishna solves the seeming contradiction, contrasts the systems of mere intellectual knowledge and of intuitively practical meditation; and shews the necessity of combining action with an indifference to all its con-
sequences.

In the fourth lecture, Krishna relates, that he has re-
vealed the Yoga doctrine in bygone times, and shews how he himself is under a necessity of continued action. From this he passes once more to the nature of actions, and concludes by saying, that knowledge still occupies a higher stage, and that man ought, devoting himself to this, by its means to dissolve the bonds of actions, and to cut asunder his doubt.

Fifth lecture: It is again enforced, that it is better to act, than to abstain from action. Both doctrines, that of reasoning and that of meditation (Sankhya and Yoga) are essentially the same; without meditation an abstin-
ence from action is not easily found; but the true abstinence is not the entire omission of action, but only the indifference with regard to its result.
The sixth lecture enlarges upon the propositions of the fifth, and dwells at length on the description of the devotees.

In all these six lectures God had been mentioned as the first origin and last end of the creation. But the seventh lecture is exclusively occupied with the description of his nature, the lower, eight-fold one, as well as the supreme. In the last verses of this lecture the above-reviewed general ideas, to which separate existence is attributed, that of the Godhead, the action, and that which is above the spirit, the Gods and the offerings, are brought forward.

In the beginning of the eighth lecture, Krishna gives, at Arjuna's request, short definitions of these ideas; and introduces the additional ideas of the monad, (which however, had already been alluded to;) and of the original spirit, (Purusha) the rest of the lecture is occupied with the recurrence of birth and the means to escape it, with the world, day and night of Brahma.

The ninth lecture gives a more particular exposition of the relation between the divine being and the creatures, and describes how, after returning ages, the universe returns to God; and is again dismissed by him.

Tenth lecture: Enumeration of the essence and attributes of the divine being in general as well as in particular.

Eleventh lecture: Arjuna desires to behold Krishna in a shape corresponding to the description which he has given of himself. This request is granted. Description of his shape. Urgent exhortation to begin the battle.

The twelfth lecture explains, how God is to be worshipped, and his love obtained. The poet also recurs to the idea of the monad.

The thirteenth lecture explains the ideas of matter and him who knows it, of knowledge and its object, of nature and the absolute spirit (Purusha.)

Fourteenth lecture. Difference between the Godhead (Brahma) and God, as the begetting and conceiving spirit. The three qualities of nature had been repeatedly mentioned in former lectures, but here they are fully explained. Their relation to knowledge, the fate of those who are under the influence of each one, and the way of emancipation from them, is shown.

The fifteenth lecture begins with the allegory of the holy figtree, which is frequent also in the mythological writings of the Hindoos. This tree is, according to Indian ideas, the tree of life, and a symbol of the all pervading creative power, though it is not expressly called so in our poem. The passage now under review, says that its branches are nourished by the qualities of nature and sprout forth from the objects of the senses; its roots are entangled in the world by means of the actions. Its leaves are chhandas, that is, verses of a kind which occurs in the Vedas. (The word is even used to designate the Vedas themselves.) The meaning of this seems to be that the tree is not only that of physical, but also intellectual, and chiefly religious life. It sends its branches and roots, at once upward and downward, an image taken from the well known property of the tree to send forth roots from its branches, which descend into the earth and produce new trees, which probably alludes to the recurrence of birth, and to the eternity of human existence. He who knows this tree, can be said to know the Vedas; but, however far spreading its roots may be, it is necessary to cut it down with the axe of equanimity, and to enquire for that path from which there is no return. We see that this passage also describes the Vedas as not belonging to the highest path of knowledge. The remaining part of the lecture is filled with the description of God's creative and enlightening efficacy in the creatures, and connects with this the above explained doctrine of the three spirits (Purusha)—a connection which serves as an additional proof for the explanation we have given of this expression.

The sixteenth lecture is entirely devoted to the exposition of the predestination of those who are born either for divine or demoniac fate. Lust, anger, and covetousness, are called the three doors of hell; that lower-most place which had been mentioned occasionally in former lectures, and which is the ultimate abode of demoniac beings. The lecture concludes with an exhortation to the observance of positive law.

The seventeenth lecture makes the application of the

*This whole allegory is most obscure. The author, and many other writers of repute, confound the holy figtree (Sesas religiosus) with the Bzian tree (Sesas Indicos) certainly an excusable mistake for one who has never seen either—but as the holy figtree (the Peepul of the English in India) is spoken of in the text, the wellknown peculiarity of the Bzian tree, of which the Peepul does not partake, cannot be used in explanation of this passage, which puzzles even Brahmas. [Note of the Translator.]
The above mentioned difference between the first eleven, and the succeeding seven lectures is to my feeling also perceptible in this, that the latter contain more scientifically philosophical expositions, and more artificial theories than the former. I would chiefly point to the thirteenth lecture, the beginning of the eighteenth, and to the doctrine concerning the threefold spirit (Parusha.) Yet even on this difference between the two parts of the poem no great stress can be laid, because, with the few exceptions which have been pointed out above, all the ideas occurring in the latter half are already mentioned in the former, and we have no proof for supposing that they are used in a different acceptation in either.

If the various lectures were the works of different authors, our review of the system would perhaps exhibit incongruous assertions in juxtaposition. But I scarcely think that this can fairly be laid to its charge. For in the whole poem I cannot discover any real contradiction.

The idea of the Brahm, as a merely conceiving power, certainly appears strange, as well as that of predestination to demoniac fate. The whole poem is pervaded by the thought, that firm direction towards the Godhead is able to lead unto perfection out of any state whatever; but the very opposite of this seems to be taught with regard to those who are called demoniac. But this might be explained by the fatalism which is involved in the connexion of natural cause and effect, and it might be said that in the announcement of the demoniac fate we have the statement of a fact, and therefore a conditional impossibility, not an unconditional one which would rest in the essence of things. As to the Brahm, the distinction between creative and conceiving power is not incongruous to the relation between a personal god and a divine substance, nor does it hinder the unity of Krishna and Brahma, as we may suppose the existence of two different powers in one and the same being.

Whether a difference of language exists in different parts of the poem profounder scholars may decide. I should think not. Yet even this reason, for itself, would be of little moment in the question concerning the unity of the poem. For not only the philosophic-poetical idiom was evidently cultivated previous to the composition of our poem, but we see clearly that there were customary and ready-made metrical expressions for certain combinations of terms, which were available.
Baron Humboldt's Essay.

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to any one who might use them. Throughout the poem we meet with identical fragments of verses (VIII. 216.* and XV. 66.) half verses (VI. 86. and XIV. 24a. VI. 31a. and XIII. 23b.) and, though more rarely, with entire identical verses. (the only instances of this are III. 235. and IV. 116.; III. 35a. and XVIII. 47.a) Even some verses of Manu show a surprising, though not literal, resemblance to passages of our poem (Geeta VIII. 9. and Manu. XII. 122.) It could not be difficult therefore, to make later additions and interpolations in the style of the ancient poem.

Thus we find it very probable that there may have been interpolations and additions, though we cannot point them out singly; and to do this with any degree of certainty may remain impossible for ever. Still more probable it seems that the lectures, though they may originally have been the work of one poet, were only subsequently collected into one book. This would explain why all the lectures, taken together, are so far from impressing us with the idea of a complete work that we are rather inclined to think that the poem might just as well have been carried to a greater length. If the first draft had been made with a view to the composition of the whole, the single doctrines would no doubt have been brought into a firmer connexion.

Viewed as a poetical performance, I would say that these dialogues come nearer to the true idea of philosophical poetry than any other work of a similar kind which has reached our times; while they, as a work of natural poetry, are entirely distinct from that class of so-called philosophical, and still more of didactic poems, in which design and art prevail.*

*These italic letters denote the first and second lines of the distichs to which reference is here made.

*The learned author finishes his Essay by some remarks on philosophical poetry in general, and a comparison between the Geeta and the existing philosophical poems of the Greeks and Romans. This part has been omitted as foreign to the purposes for which the Essay is here republished. [Note of the Translator.]
APPENDIX.

BHAGAVAT-GEETA,

ID EST

ΘΕΣΠΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

Textum Recensuit,

ET INTERPRETATIONEM LATINAM

ADIECIT

AUGUSTUS GUILELMUS A SCHLEDEL.

REPRINTED FROM THE EDITION PUBLISHED AT BONN, IN MDCCCXXXIII.
VIRO ILLUSTRISSIMO,

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HANC EDITIONEM

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MAGNA SANCTITATIS FAMA PER INDIAM CELEBRATI,

PRISCA ILLA ET SEVERA GYMNOSophistarum sapientia

REPERSI,

STUDIOURUM SUORUM IN LINGUAM BRACHMANUM SACRAM

COLLATORUM PRIMITIAS,

OBSEQUENTISSIME,

D. D. D.

EDITOR.
अथच च वचन: शुरो नरेष्य त्यज्ञोविताः।
नामार्गशरणाः सर्वे गृहविद्यार्द्धः॥ १०॥
अपर्यालो नानःकाण्डां वल्ल वीराविधित।
पर्वासि विद्वानेषां तवं भीमाविनिर्धित॥ ११॥
अचं नेद्व च सर्वं परमाणवनविख्या।
भीमसेवाविनिष्ठन भवति सर्वं एव हि॥ ११॥
तत् शुद्धार्क यथेष्व पण्डवानकोलथा।
वहुवीराध्यतमा स शब्दाद्युम्बो भवति॥ १२॥
तत्: भृतेन्दुरूपेऽवत महति स्तद् स्वतिः।
सधवं पापवत्कैव दीर्घी शक्ति प्रदानात्॥ १३॥
पाण्डवांशकास्य प्रि के जितेन्द्राय धनंजयः।
यात्र राज्ये युद्धकृतिकार्य देवरं धनंजयः॥ १४॥
अन्तनयितवं राजा कुन्तिकुपनुषो धुसिशिरः।
नक्तुः सहस्रका शुद्धसनपिणाभासः॥ १५॥
काश्यम परस्मेषाः सिसुस्य च महाराण:।
पुंपुर्जनो विराट्स्वार्थिकं चाबिष्याराजितः॥ १६॥
क्रांप्येऽवत शर्काणाः: श्रुतान्तर्मां पुरुषकपः॥ १७॥
ন কাঙ্গে বিষয় কৃষ্ণ ন চ রাজ্য সুখানি চ।
সিনোরাজনাটনোহিদ্রাকীতিগিতাপ্রধানন্ত।
নন্দ পৃথিবী চেষ্টা তুমিলে প্রবৃত্ত নন্দ।

|| চঃয় উচ্ছাস চ।
এবস্থায় মূল কথায় মূল কথায় ভাষায়।
চেন্যদেশে কথায় কথায় রহস্যায় রহস্যায়।
||

|| অজ্ঞ উচ্ছাস চ।

dৃষ্টিকেন সজন হিত দুনিয়ায় সম্পত্তি সম্পত্তি সম্পত্তি।
||

|| জয় জয় জয়।
কাঙ্গে বিষয় কৃষ্ণ ন চ রাজ্য সুখানি চ।
মনোরাজপত্নীত্র কিন্তু কিন্তু কিন্তু কিন্তু।
Appendix.

LECTURE II.

II संज्ञा उवाच

एवसुराज्ञः सूक्ष्मो धर्मोपक्ष उपाविष्ठः।
विनिष्ठ तथ्य सार्थो शोकसविनिमानसः। ४३।।
तत्र श्रीभवान्द्रोपायपतिः प्रधनवियायाः यो
षत्म श्रीकृष्णानुसंबंधः अभिविशार्दे नाम
प्रवचनो भाष्याः।

II संज्ञा उवाच

तथा कृपायीपरमपुरुषो कुलेक्षणः।
विवेदनाविरः गाद्वासुबाच मन्नूढ़मः। ९।।

II श्रीभवानुवाच

कुटज्ञा कृत्वा चिन्तै विषये सुपविश्वतः।
भन्त्ये भविष्यत्वेत्यत्वेत्यतिविकसर्वजनः। २।।
हैथ सार्था सः पार्थे नेतृत्व लघुपद्धते।
पुस्तर्कद्रव्यवेश्यं व्याकरणिः परिवर्तं। १।।

II असुरुवा नावाच

कर्म भोमसै लाखो त्रीणों च मधुसूदनः।
पुनुचिद्रतिविस्तृता प्रयाहोपरिश्रमः। ४।।
गुहुश्च अति महानुभावः।
केवले भोगानुशासन कु दिशानुशासन्। ५।।

II श्रीभवानुवाच

अयोध्यानन्दश्रीवं धनावारं भाष्ये।
गताष्ट्रनागि नाम नामाध्यक्षमण पहुँचताः। ९१।।
न बेलवाई जातु नायकं न लं भेजने जनाधिपतः।
न चैत्य न अविश्वास। सर्व वुढ़न्तं जरं। ९२।।
देहिनों अंशखन च किसी कौमार बीवङ जरः।
तथा देहानुभावमुस्तीरत्र स गुरुत्राः। ९३।।
सारस्वतवो योजने शीतोष्णशुष्कुख्याः।
आवासयातिनिः अविवासां स्तितिश्च भवति। ९४।।
चं हि न वधवनोते पुरुष गुरपर्वम्।
समुद्रस्वरुप घोरं लो अभूतवाच कल्पते। ९५।।
नाश्ते बिहारे भाषे नानाश्वो बिहारे च।।
उभयोपयो पुज्ये उत्तमवनोवक्तरश्रीरः। ९६।।
बधिनामथतुतादिनि पूर्वसिद्ध सम्भवति || गौडः भाद्वायुयान धर्मसत्त्वानवत्ता सत्त्वात् शाक्तिः || २६ ||

अनुवादः अनेकदेशो विद्याविविध हृदयाय मुक्ततः शाक्ति तत्त्वात् नवथाय निष्कृताः सम्पर्कोऽर्जिताः || २६ ||

वेददेवानि और्जिताः न्यायम् विज्ञानसाधयाः || २६ ||

कालेऽपि पािषकूलोऽपि च राजसिद्धाः || २६ ||

वा विद्याविविध हृदयाय मुक्ततः शाक्ति तत्त्वात् नवथाय निष्कृताः सम्पर्कोऽर्जिताः || २६ ||

वासाति जीवाति यथा विद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् विनायकनामत् यथाविद्याय सत्त्वविनायकनामत् विनायकनामत् यथाविद्याय सत्त्वविनायकनामत् ।

तथा श्रीराजेश्वरानि यथाविद्याय सत्त्वविनायकनामत् अथानि संयत्ति नवानि देवेऽऽ नेवन विश्वासः न वेदेऽऽ प्रियानि न श्रीराजेश्वरानि यथाविद्याय सत्त्वविनायकनामत् अथानि संयत्ति नवानि देवेऽऽ नेवन विश्वासः न वेदेऽऽ प्रियानि न श्रीराजेश्वरानि यथाविद्याय सत्त्वविनायकनामत् अथानि संयत्ति नवानि देवेऽऽ

अथोऽ ज्ञातविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् ।

सप्ताङ्गानि जीवाति यथा विद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् यथाविद्याय सत्त्वविनायकनामत् ।

सविशेषः सविशेषः च परिवर्तनाः प्रतिदेवनाः || २६ ||

आश्रयविवर्तन वस्त्राः कामदेवनामः

आश्रयविवर्तन परिवर्तनाः कामदेवनामः
LECTURE III.

|| अर्जुन उवाच ||

यज्ञशी चेत् कर्माणि नता वृद्धिनार्दन।
तत्सिर्योगिवेषु मानिज्ञायेत् सिद्धीमेव।।
तदेकस च निनिच्य वेन श्रीयो जन्मामुः।।

|| ऋभागवालुच ||

लोकंपंनिडिविधानिनिष्ठापुराणोक्षायानव।
ञ्जानोतिन सांख्यांना कर्मशोथे योगिना।।
न कर्मणामार्याक्षैव। पुष्पो यथुते।
न च सन्यस्तारेव सिद्ध सम्परिक्षते।।
हि कर्म धार्मिक ज्ञानाय जातु निदीर्धार्यकृ।
कार्यात् नव्य च च सूप्त प्रकृतिज्ञातिः।।
कर्मदिन्यायं संध्या च अाचार मनसा शरार।
निमित्त्विष्याणि सन्ध्या अन्यत्मकारापति सुस्पने।।
कर्मदिन्यायं सन्ध्या नियमार्थारपति अथौ।
नियतं कुरु कोऽन्तं क्षणेऽवयो ज्ञात्कर्मः।।
प्रारम्भास्च च ते न प्रवेधसिद्धान्तः।।
व्हार्त्त निहोत्कर्मो न्यूज्यं दोऽन्तं कर्मक्षमः।।

|| सहयोगं ज्ञातं स्तुत्यं पुरोवाच प्रकाश्यति।||

अनेनिविष्याये मेघो गन्धकास्थितः।।
देवानु भावानां तेषां देश भावणतु हः।।
परस्परं भावणां श्रेष्ठं परस्परप्रस्ववः।।
हेषु भोगाविविदो वराहाते विभवाभावितः।।
तैरी नागद्राघयो दो तृणे लोके यथा हः।।
दशाविष्यानि वनो शुचनो वर्णिक्षिपः।।
भुजेन्द्रियं प्रपालिष्यं भवनासानकारणः।।
दशाविष्यानि भूतानि पर्यायस्वसंहः।।
दशाविष्यानि पर्जनो विन्यं कर्मसुमुदः।।
कर्मं ब्रह्मज्ञानं विद्ति द्वादशाधर्मं।।
तदात् संबंधं ब्रह्मा गितं यो दिने प्रतिक्षितं।।
भावनिरिवितानकार्ये वास्तविकाजोवितसं।।
ब्रह्मवाक्यं न नामस्य नानान्तरं वाक्यः।।
कार्याकार्यं संगोप्यकारं कार्यं न विद्यते।।
वेद तस्य कृतेकाः नाकृतेनेति कार्यः।।
न चाचा संपर्भं गृहितं रहस्यप्रस्ववः।।
ततस्वद्धस्य तत्तस्तः कार्यं कर्त्तव्य।।
अनुमोद्धर्ष्णमध्ये शास्त्राय भावायतः।।
लोकसंप्रदेशवापि संपर्यायं कर्तव्यस्वः।।
व्याधार्तिः शेषस्तेवेंतीरो जनः।।
स तत्र प्रवाहं कुतर्ते लोककर्मानुरूपः।।
न से प्राचीनं कर्तव्यं चिन्ता लोकेषु सिद्धः।।
नानावस्तुसाम्बन्धं चतु एव च कर्मणि।।
विद्वेदं न विद्वेदं जातु कर्मण्यतिन्तः।।
मन बलानुगमतिः मनुष्यं पार्थ सर्वस्मिः।।
उल्लोपरिधिरि स्वाते न कृष्यं कर्मं चेतः।।
संकरस्त्रचक्रतास्मीत्रपीथिकानि प्रजा:।।

||
Appendix.

हूँमेनानिष्ठवें वशायाधवर्गं नलो| चम्पेनानायृताः ग्यायचः तेनेन्द्रनायुः || २४ ||
अायुः ज्ञानेतेन ज्ञानिनो निन्हेन्द्रिणः ||
कालामुनिवनेन कौन्तेय दुष्पूर्वकाव्येन च || २५ ||
रित्रिकाणिनौ बुद्धिशाराधिकावेणसे ||
एवंश्योऽनेवं ज्ञानाष्टु आरेच्छं || ४० ||
तत्तात्त्व विभिक्तनायांत्र विषयं भरतेष्वव ||
पाणीमव चतुर्थिरेण ज्ञानविवाहानावनं || ४१ ||
रित्रिकाणिणि प्रार्थाचार्दिर्दिर्दिर्थिष्यतः परे बन ||
सनसवः परे बुधियेन बुधेण बरत्नः स ॥ ४२ ||
एवं बुधेः परे वशायाधवर्गं सद्धासिं || ४१ ||
हूँमेनानिष्ठवें कारणोऽणावटोऽवादोऽधायः

Lecture IV.

|| श्रीभवानुवाच ||

इति विष्कृत्ये चोरे प्रोक्षकान्तहस्तदेहं
विष्काण सनवे प्राग मनुसिद्धावें अवगत् इति
एवं परं भृगुस्वतं राजस्वयो विदुः
स कालबनेद अस्तह चोरे नष्टं वरदां || २ ||
स एवाच सया ते यदा चोरे प्रोक्षा पुरातकः
अज्जो आच में सया चेति लथनस्थमुद्वच्छं || ४ ||

|| श्रीभवानुवाच ||

अर्जुन उवाच

अच केन प्रयुक्तो यथा विन वाच चारति यूद्धः
अभिस्चित्तविश्वययवालानिधिनिविष्टितः || ३६ ||

|| श्रीभवानुवाच ||

काल एव कौष एव रज्जोशुनसुवधः ||
सनातनो सहायपाण्य विद्यविज्ञव वैरिः || ६३ ||
Lecture V.

अथुन उत्तराच

संभावन भरणे प्रणा पुनश्चान्तः च संचित
स्त्रीय एतकलर्कं ननो नृस्त्रि सुनिषितम् ॥ १ ॥

श्रीभगवानुबाच

धार्माचः कर्मयोगां निबेदष्यकरायुः
तयोष्ट्र कर्मसबादात् कर्मयोगी विद्यायते ॥ २ ॥

श्रव्य व नियमवस्त्री यो न देहस्त न कार्यत ॥
नित्येनील्ललवान्तं निर्ल्लवानं प्रयत्नस्ते ॥ ३ ॥

साध्योनी पुष्पमालाः प्रवद्भि न परीणत: ॥
एकार्थास्यति: गम्भिरभयोदितां पालि ॥ ४ ॥

नन्दनः साक्षे: प्राप्ते श्रुतं तदग्राह्यपि भवेयेते ॥
एकसांख्याङ्गधोत्रकम्बन्धतितिश्च भवेयति ॥ ५ ॥

संयोज्यसु महापाहो दुःशानूपमो सुयोगत: ॥
श्रोयुज्यो गुणश्रृद्धि निबिधानानिधिच्छति ॥ ६ ॥

श्रोयुज्यो निषुद्धास्ति निषुद्धास्ति जितेर्निधियः ॥
सुभूतान्नेत्रात्मा कर्मचरित न सिपये ॥ ७ ॥

नैव संस्कित्विषीयते तुष्टि मनयेत तत्वज्ञ ्
प्रध्यानः श्रीप्रज्ञ श्रुणः निद्राश्च यज्ञम् ॥ ८ ॥

प्रलयमविख्यातः गृहस्मर्यमणः निरिष्टः ॥

द्रष्ट्रयानीथियेष वर्तम दृति धारयताः ॥ ९ ॥

श्रुत्यायाब्याय कर्मचरित दुःशानूपमो करोति तः ॥
लिपते न स पापो मद्यांशामिवाशरसा ॥ १ ॥

c

नवदार्ये पुरे देशिन नैव कर्मः न कार्यम् ॥ १६ ॥

न कार्यों न कर्मभो लोकस्व श्रद्धां प्रथमः ॥

न कर्मसलिंगं लभावतु प्रवर्तते ॥ १४ ॥

नादने कस्यां नान्ये न पार्थि सुधारत हिंशु: ॥

अन्तिमनाग्निः श्रान्तं तेन सुखिनि जनवः ॥ १५ ॥

श्रान्ते तु तदश्रान्ते चेष्या नाभिबाल्यान: ॥

तेशसादिश्वरश्रान्तं प्रकाशयितं ततः परं ॥ १६ ॥

नक्षुद्रवद्यधराश्रान्तं भाषिष्यात्पूर्वम: ॥ १७ ॥

विशिष्यनिधिपण्यम प्राप्तं ग्रीवविधि ॥

शुनि चैव खराके च परिणत: सुदर्शिन् ॥ १८ ॥

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LECTURE VI.

|| ॥ भीष्मचाकूचि ॥

अनामानिन्त: कर्णासन कायम करने करोति धि:
बरंभायाराजशोभानिधिनिग्रेशायिनि:

\[\text{\textit{Lecture VI.}}\]

\[\text{\textbf{Bhishma Chakravarti}}\]

\[\text{\textbf{Anamathin: Karna San Karan Karoati Dhie:}}\]
\[\text{\textbf{Varanmasha Rajashobha Anishilinigresha: 9.}}\]
Appendix.

चालूपथेष्य स्वर्ग सुंदर परमति दो अर्जुन।
सुथार्यादिवादुःसुध्वोपोषपरसम्भूत || १२ ||

|| अर्जुन उदाच ||

|| च यं गोमतिया प्रोष्ट: सामयें नघुवरन ||

|| एतानिनयपनिवद्धवा तुर्यिनाः सांस्कृतिक्षया || १३ ||

|| चं चन्द्रिन्धि मनः कणा प्रशाचि वल्लबूड़ || १४ ||

|| तस्यां निधरि नमे वायोरीव सुदर्शनं ||

|| श्रीभगवानुवाच ||

|| अच्छयं नमावधाहि मनो दुर्मिस्थि चलस ||

|| अच्छयेन तु कौन्तेय वैराग्येन च वृक्षोत्ते || १५ ||

|| अच्छयातान्त्रो योगो दुप्राय दति ने वाचि: ||

|| वायुवानना तुहवस्त्रको वामुसुपाणय: || १६ ||

|| अर्जुन उदाच ||

|| अच्छयि: यहयोपेती योगाग्निस्वति नाशनम: ||

|| अप्राप्ययोगविस्तिरेकोमिन्तिकान्तिप्रकृति || १७ ||

|| कवित्रोभवविविधिधाराध्वम नम्नति ||

|| अफत्तिषोमनहवाहोविसुध्वोपस्रुपमति || १८ ||

|| एत नो संस्तनं कृष्णं हेतुसहस्त्रस्मेति: ||

|| लदन: संभवास्त्रहेत्रा न द्वमपपदर्थे || १९ ||

|| श्रीभगवानुवाच ||

|| पार्थ मुंबे नामुच विनाशप्रक्ष: विचायते ||

|| नक्षियायास्तु: विकृतकासुरंपितािन्तिकक्रित्यां || १४ ||

|| साध्य पुष्यकुटिलोकावस्तिळ्लाश्चति: समाः ||

|| श्रीनामान्दनानंदाधावधोधोधिः भिषायते || ४९ ||

|| अव य योगावध दूलोके भवति धीयताः ||

|| एताऽ दुर्मिन्दगां लोके जना वर्दिभ्यं || ४२ ||
लेक्चर VII.

|| श्रीभगवानुवाच ||

मन्यासुज्जननः पाद् चोग्य गुणः मदयाखः।
अर्सर्यं मन्यं मां वचा नास्तिय तक्षतं॥ ९॥
$\text{क्रम}$. ते अविभाजनानि वस्त्राच्योपबोधते।
$\text{चक्षु}$. नेपु अन्ना अन्नात्याच्योपबोधते॥ २॥
$\text{संबुध्यन}$. सद्वेषु कव्यः तत्वः सिद्धे।
$\text{चतुर्व्य}$. मितिहास तिथिः चैत्यमतः च।
$\text{वृणिराप}$. अन्नो यथा भान्येश्वर वर्जयच।
$\text{अभिकार}$. नै गोवर्म्बम भिक्षा प्रकृतिरूपम्॥ ४॥
अपरेयसिद्धनाय प्रकृतिः विद्धि ने पराः।
$\text{वयवधान}$. महावाते श्वेतेऽनै भाष्यमतः जनम॥ ५॥
$\text{अति}$. गुणाः जनमः प्रभवः प्रस्थापणः॥ ६॥
$\text{चिन्तचिन्तै}$. ज्ञानं नान्यत वर्णिरक्तम् धनंजय।
$\text{वचिन्तन}$. चौरी श्वेते भगीता रूपः || ७॥

रसो इमानुभागै शास्त्रेऽवधूस्तो शास्त्रेऽवधूस्तः।
प्रणमः स्वस्तेषु शास्त्रेः से पौर्णमनुयुः॥ ८॥
$\text{पुण्य}$. नमः पुरस्विताः च तेजसुधासिः विभावनो।
$\text{तीर्थिक}$. स्वेतेऽनै तपश्चाति तपश्चाति॥ ९॥
$\text{दो}$. वा स्वेतेऽनै विद्वव चार्द्व विकातनै॥
$\text{शुद्धिविनिक}$. तेजसुधासिः तेजसुधासिः॥ १०॥
$\text{दहावन}$. भक्तेऽनै कार्ये अंशं भरत्वभं॥ ११॥
$\text{चेत}$. साविका भाषाराजः समस्याय।
$\text{चतुर्व्य}$. ते प्रपद्ये नायावेरता तत्वैः ते॥ १२॥
$\text{न}$. सा क्षुत्तिः तुडः प्रपद्ये नायावे नर्साया॥
$\text{मायप्रवह}$. भाष्याः औ बानाकारिणिः॥ १३॥
$\text{चतुर्व्य}$. भाष्याः नायावेरता तत्वैः ते॥ १४॥
$\text{चतुर्व्य}$. नायावेरता वर्धमानेऽनैवच्यातः॥ १५॥
$\text{प्रियोहित्री}$. नायावेरता शब्दसमस्याय॥ १६॥
$\text{वद्याय}$. वद्याये लाल्येऽनैवच्यातः च।
अनवर तु फालं तेषां तदद्वध्ययनेषवेक्षतानं।
रेवान्देवयोगानित्रंप्रकाश्योयानित्रसारम्। ॥ २१॥
भौतं धक्षिणार्थं मन्तनं सामुद्रत्वं।
परंबावनानं न परंयत्वसमुन्नतम्। ॥ २४॥
तानं प्रकाशं सर्वं योगान्तीयमुस्वतं।
मूहोभन्नाभिज्ञानाविनिलंकानामवन्यम्। ॥ २५॥
बेदाय सर्वतीर्थानं तत्ततानं चारुसं।
विध्यार्थिसम्बन्धानं नवविनितकरकं। ॥ २६॥
वृहद्धिष्यायुर्वदेशवान्द्रोहनुभत्तान।
सर्वभूतानं नमतेन बर्तनं परतप। ॥ २७॥
स्वेतं निरन्तरं पारं नानां पुण्यक्षेत्रं।
तेतरंमहानालंक्षमं भजनं तो प्रज्ञान। ॥ २८॥
आर्यानन्दोन्नाश्रये नामाश्रयं च नस्ति।
तेन ब्रह्म तदा निद्राध्येयमाच्छिन्न। ॥ २४॥
साधृज्ञानें भरं साधृत्यं च निद्रुक्तेष्वं। ॥ २०॥
तथा योगवदोऽर्थतात्रोपसंस्करणं।
प्रवचनालं दयाध्येयं अनमोलनं। ॥ ३॥
वर्णं पुनः दिवं चति पराश्रयनिन्तयं। ॥ ४॥
कविः पुराणमनुसमाचितारस।
अगोरणोगातं सुमुकेदः। ॥ २१॥
व्रष्टं धातारसचित्यं।
आदित्यं तनवं परहृत। ॥ २॥
प्रवचनालं मनसशालेन।
भक्तं पुष्पं योगवलेन गृहं। ॥ २२॥
चुनौथंधु प्राणाधिकं सुकमः।
तं परं पुष्कर्षवति दिःकं। ॥ ०॥
चदनं चति च चारुसं निरहस्तकविः। ॥ २२॥
बेदायुर्वदेशवान्तु दिब्यति विविकरणं।
इति श्रीभवानवाच। ॥ ६॥
अध्यायं दशं अनुस्मरणं।
अस्तं दशं परं सम्भवं अध्यायं अनुस्मरणं। ॥ ७॥
भूतात्मायुर्वनकारो विवर्षं करोऽस्मातिर्विद्ययं:। ॥ ८॥

**LECTURE VIII.**

॥ अजुन उवाच॥

संख्या द्वारा संख्याब्यां समिश्रैं संख्या पुष्कर्णम।
अध्यवसायं च संख्याब्यां संख्याब्यां। ॥ ९॥
अध्यवसायं कथा कथा दे दे संख्याब्यां।
प्रवचनालं च च चारुसं नियमताबिः। ॥ २४॥

॥ श्रीभवानवाच॥

अध्यायं दशं अनुस्मरणं।
भूतात्मायुर्वनकारो विवर्षं करोऽस्मातिर्विद्ययं:। ॥ ९॥
Appendix.

Lecture IX.

अक्षरपरं द्वारापनोभाव अहंोऽध्यायः

रूपे तु वै भवतत्तवं प्रकृत्यां मनः निश्चये।

शास्त्रकृत्यां विन्यासां विषयनिरीक्षणं जना।

प्रश्नां व परं भवन्त विज्ञानं परंस्परं।

परस्परां तु भवोऽह्यो अन्यां मनः अष्टादशं समा

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

परस्परां तु भवोऽह्यो अन्यां मनः अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।

रूपे तु व परं प्रवचनं विख्यति।

प्रश्नां व परं भवन्त विज्ञानं अष्टादशं समा।

तनः।
Appendix.

लोचावळ्यांनी लोचावळ्यांना विशेषतः | राष्ट्रीयसिद्धान्तकृतज्ञत्वाच् नित्यागतीपद्धती | १७.२.
मानवानुद्वारे अथवा दैवीय प्रकृतिनिर्माणी | १७.२.
अभागनिर्माणसिद्धान्ताचा धारा भूतानिर्दिष्ट | १७.२.
सत्ता कोणतेन्ही ना मानवानुद्वारे | १७.४.
नमः नामः अथवा निश्चयका हेयताते | १७.४.
हायावहिन्दू चार्यभ। क्षणात मानुसाते | १७.४.
एकलेन पूणे,केन वदधा विशेषतः उपासते | १७.४.
बौद्ध वाश्मानुद्वारे ज्ञातते मानवानुद्वारे | १७.५.
रयो रहस्यस्ववाच्च विशेषतः ज्ञातते | १७.५.
निरंतर निरंतर निरंतर निरंतर निरंतर निरंतर | १७.५.
पितानाथां राजाने माने घाता पितानाथां | १७.५.
वेंड़ून पार्जणारा घटक साम घठे | १७.५.
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प्रभावाने दाहाने निर्धार प्राप्त | १७.५.
सन्तापावरून वर्ण विशेषतः बनावते | १७.५.
अतिरेकांसुद्धाराहु चूरचूर दुरसर्दकाशुकुळ | १७.५.
वैतिष्ठ नां वैधम नूतनारायण पूणापाप | १७.५.
वैतिष्ठ नां वैधम नूतनारायण पूणापाप | १७.५.
वैतिष्ठ नां वैधम नूतनारायण पूणापाप | १७.५.
ते पूणापापात चूरक्षेत्रलकण | १७.५.
अश्रुमत दिशानुन्द दिशानुन्द दिशानुन्द दिशानुन्द | १७.५.
ते नं भूमा सर्वेक्षभासन विविधाने | १७.५.
होणे पुर्ये सर्वेक्षभासन विविधाने | १७.५.
एवं ज्योतिर्लम्बनुमुष्यसम | १७.५.
नामानाने बाधानाने मनाने | १७.५.
पिंचु सिंचु बाधानाने बाधानाने बाधानाने | १७.५.
अनिवार्याच्या सोपूर्वीत स्रोतांने स्रोतांने | १७.५.
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|| जीवनवाचन ||
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eवेनेत्यात्र लयावान परसेरः

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| न तलसि अत्वभणितं कुतो नयो  
| लोकचे प्रत्यग्रहिनवभाव || ४३ ||  
| तबात् प्रणयं प्रणिपायं कारं  
| प्रसारं च लाभस्सरसीं || ४३ ||  
| पिने वुल्ल सखेन सख्यः  
| मियः प्रियाहींसि देव सोईं || ४४ ||  
| अदुर्यूः प्रियोतों गंक्षं दुर्यूः  
| अथेन च प्रयावितं मनों ||  
| तदेव से दर्शयु देव रूपं  
| प्रसङ्गः देवेश गनपितास || ४४ ||  
| क्षीरतिमि गरिमि चवाहसभृ  
| नक्षामि वां दुर्युतिमि तथेव ।  
| तेनेव रूपेन चतुर्थेनेन  
| सहस्रवाहो भव विश्वस्मृः || ४५ ||  
| || श्रीभगवानुवच ||  
| नया प्रवेणं तवाज्ञुं जरें  
| रूपं परं दर्शितामाघयोगां ।  
| तेजोमर्यं विस्मयनमस्सरं  
| चन्द्रो वदनेन न दुर्यूः || ४६ ||  
| नवेद्य क्षाययाहमेन दानित्रेषं  
| न च जितायभिं तपोभिषेषंः ।  
| || श्रीभगवानुवच ||  
| द्रुध्वर्थेन मानुषं रूपं तव सौभं जनारेन ||  
| द्राक्षोमकसि संतुज्यं सर्वेन वकृतृं वन्तः || ४६.१ ||  
| || श्रीभगवानुवच ||  
| सुदुर्वर्वस्मिदरुपं द्रुतवार्तसं चन्द्र ।  
| देवा अध्यसं रूपसं निष्कर्षावनकाविष्यः || ४६.२ ||  
| नाहं वैदिक्यं तपस्या न दानेन न चेतेया ।  
| श्रक्ष्य एवंविष्यं द्रुं द्रुतवार्तसं मा च चभ ॥ ४६.३ ||  
| अथातं द्रुंः च तलेन प्रवेशं च परंतपः || ४६.४ ||  
| मत्तमर्यस्यते मो श्रास्तिः उपविष्यः ।  
| निर्वेणं सर्वभूतेऽयं तम् सामसे पाण्डवः || ४६.५ ||  
| दति श्रीभगवतर्मानं विश्वरूपस्य नाम  
| एकदमो वच्याः ॥}
LECTURE XII.

|| अभ्रुन उदार ||

eya सतनयुज्ञा थे भक्ता स्वयं पर्युपसते
वे वायुष्करमनव्यं तेषा के योगविनांतता। || १ ||

|| श्रीभगवानुवाच ||

eya प्रवने नानो थे मानो निवयुज्ञा उपासते।
वहा परमेश्वरस्त्रासे थे चुक्तना मता। || २ ||
वे बच्चरयक्तर्ड्यमत्वऽपि प्रयुपसते।
वेदार्थिन्यत्र च कूटासरसाधस्य प्रयुपसते। || ३ ||
वेदार्थिन्यत्र च स्वद्विवर्धये वेदविश्वासः
ये प्रामुनयति सामेब्रव पवेभूतते रताः। || ४ ||
केस्वार्थो श्रवणर्त्योरायेनाशाज्ञ्याणुयात्राः।
वयाक्षा हि गतिं उपेक्षा देहिन्दियाते। || ५ ||
ये नु वाच्यति करणफल नति संकेतस्य महरा।
भलामैव चोकेन सां धातुन्य उपासते। || ६ ||
थेपानं सामुदारां मृत्युसंबंधासामानात्।
कथा नवरात्रापरं पारं पावतिष्ठतेताः। || ७ ||
मधेच सन भाहुत्स्य नवि दुष्की विश्राम।
विविधयाचु नयेष्य भ्रम न दुःख न संयं। || ८ ||
वचर्चां स्त्रावानुसाराऽग्रं श्रावोचनी मयि स्त्रां।
परोरायेन्तर सामेब्रव मण्डलां पनस्य। || ९ ||
प्रथमायेन अवस्थानां भवति समाज्ञानम्
नदद्वे स्मार्यमां गुह्यमानस्य धारणयां। || १० ||
व्यासकार्यं गुरु सनातनं स्मीरित्वा सम्भव।
नवरात्रासानामां घनानां स्मरिति भाव। || ११ ||
व्यासकार्यं गुरु सनातनं स्मीरित्वा श्रवणपर्यं
नवरात्रासानां घनानां स्मरिति भाव। || १२ ||

LECTURE XIII.

|| श्रीभगवानुवाच ||

dस् श्रीसिद्धो धीमान्य धीमान्यमानविश्वासोऽये।
एततो चेतने त्यं प्राप्तं धीमान्यमानविश्वासोऽये। || ११ ||
धीमान्यमानविश्वासोऽयेन विद्यन्त वचनेपैरी भारम।
धीमान्यमानविश्वासोऽयेन विद्यन्त वचनेपैरी भारम। || १२ ||
ततं कर्म च प्राप्तं श्रविकारं च चन्द्रयां चतुर्दशं।
स च यो तद्भवार्था नन्दानां संहाराने। || १३ ||
धीमान्यमानविश्वासोऽयेन विद्यन्त वचनेपैरी भारम।
धीमान्यमानविश्वासोऽयेन विद्यन्त वचनेपैरी भारम। || १४ ||
कार्यकारणकथेचे हेतु: प्रकृतिरेचते।
पुरुष: शुद्धकालाना मोठे येण्यास लुटुप्पादने। २०।
पुरुष: प्रक्रियास्रोत दिने सुंस्कर प्रक्रियास पृष्ठभोगाने।
कारण: गुणस्रोत श्रवणसदधिनिहाय। २१।
उपद्रवानुमानचं भर्ती भोज केलेल्या।
परमाणवतिविशुद्धकोर|े 'शिवपुरुषपरः' २२।
य एवं वेद्य पुरुषं प्रकृतिं च गुणं: सदाः।
सर्वेऽयं वर्तमानो जीवं न भूयो भिन्नज्ञायते।

ध्येनात्मकः परशुः केवल: श्रात्मानाः।
अन्ये सांख्य योगेन कर्ष्यः चापरे। २४।
अन्ये लेखनानन्दः शुलाब्धेय उपायने।
तेजपितातितरनेवंशुं शुल्कनागरणः। २५।
यात्रा संख्यायेत सिंहित सदायासरसं।
क्षेत्रकृष्णसंयोगः तस्मिन्निदुष्टे भरतप्रसं। २६।
सर्वं सुभद्रः शून्यं तिष्ठतं परेनेव।
विविध्यनलघुनांचं परशुप्रसपथं। २७।
तद्भवत् भूलाग्राममुक्तानं त परम।
निरविद्यानां कालानं कालानं तिरंगारं। २८।
प्रकृत्वं तु कारणं विश्लेषणानि सर्वेऽ।
य: परशु तथा आनंदमक्त: स परशुः। २९।
बद्रं शूलवृद्धाभिन्नेवेक्षणजनपदः।
तत् एवं च विवारं ब्रह्म संपते। २०।
अनादित्वा भूलुक्त्वानं परास्मात्मानतः।

शरीरखो जीव कौन्तेय न करोती न लियते।

यथा सर्वं वैश्वादराकार्या: नोपलिवते।
साधुसाधिनातो देखो तथा अयोरिनिहते। ३१।
यथा प्रकाशयथे: कृत्यं कृत्यो तथानिर्माणं रक्त।
क्षेत्रं वेद्योत्तथा कृत्यं प्रकाशयत्वं भार्त। ३२।
Appendix.

LECTURE XIV.

II श्रीभगवानुषाच II

परं पूर्वं प्रवर्तकसं श्लोकाः श्लोकसूचनाः।

लेखनार्थे श्लोकाः ज्ञानचक्रप्रकाशः।

वश्यानुपस्वार्थम् वर्णम् वर्णमित्रो विहितम्।

तत्र श्लोकानुसारे विभिन्नानां वाक्यों।

नन्दोनादिरो शोकमाननन्दा प्रतिपेक्षा।

भवति च विभिन्नानां सूचयितं ज्ञानसूचनाः।

कर्मानुसारो अनेको ह्वस्तवर्गविशेषणं।

रजस्वला अलंकारविधानो उपकरणं।

न्यान्तवादमुख्यादिकृतिनिवृत्तिः।

स्त्राचे ब्रह्माण्यमर्मेण ब्रह्मविचारम्।

ब्रह्मचर्यानुसारे विभिन्नानां सूचयितं ज्ञानसूचनाः।

कर्मानुसारो अनेको ह्वस्तवर्गविशेषणं।

रजस्वला अलंकारविधानो उपकरणं।

न्यान्तवादमुख्यादिकृतिनिवृत्तिः।

अर्जुण उपाख्याति।

कैरस्कृतिहरू शुभानुगामिनी अनुगार्थिनी।

किसानार्थं कर्म वैशालिको प्राप्तिनिर्विन्यासं।

श्रीभगवानुषाच।

प्रकाश्यस्य क्रमतिं च कोलेन्द्रविं च वाच्यविद्।

निद्रिष्टान्त्वत्वं अनुगामिनिश्वरणिकृतिः।

उदात्तवादस्य शुभानुगामिनी तत्र विचित्तिः।

शुभानुगामिनी ततः सुन्दरी।

न्यान्तवादमुख्यादिकृतिनिवृत्तिः।

चुरूदीर्घविभूति च विधिः।

तुष्क्ष्यानुगामिनी ज्ञानाधिनाधीनान्तरणिः।
LECTURE XV.

|| श्रीभवनाभार ||

उद्धृतत्वसूची: शास्त्रसूची यादृच्छिक।

कंदोस्यवस्थापन्नविदेश वसे वेदवित्त। ९ || अध्यात्मक विषयमूल शाखा

गुणप्रकृति विषयव्यवहारः।

अनुप्रयोगमुखायुक्त सूत्रयोगीको || २ ||

न क्रियायोग उद्देश योगायोगः।

नानातो न चारितम् च चतुर्दश।

अनुरोधन विभूषित अनुरोधोऽविशेषः।

अनुमूक्तिः बन्धुत्त्रित्वम् निर्विशेषः || २ ||

ततः परम् ततः परिमार्जितत्वम्

बाह्य-भन्तल न निर्विशेषत्व भुवः।

तत्तेव वायुः पुष्च व्यवहरः

ततः प्रभृतः प्रभृता पुराणी || ४ ||

भिन्नानोक्तता विनिगुड़कामः।

हंसैयाविशाला: सुदूरः स्वर्गीयः

स्वात्मकमूल: परमस्थायं ततः || ५ ||

न तद्व्यासते दूषाः न ग्रहाभृष्ट: न पावकः।

विद्या न निवर्तने तद्वत वर्षन न जन || ६ ||

समीपायो जीवलोके जीवभूतः समानः।

सन्मानन्दनिर्धारणि प्रकृतिस्वाभाविकस्मिन् || ७ ||

सर्वोपरियतिः विश्वास्तकाति:विश्वासः।

गृहोऽवतारित्वं संतोत्तम वायुगृहाय्यवातिष्ठतः।

योगः कश्चः स्वर्गम रस्यां ग्राहणेव च।

अधिवर्ष सन्धायं विषयानुपस्वेते || ८ ||

उद्धारं सिभिः वापि भूमिः व गृहान्वित।

विन्दुरानुपस्वत्तमायुनिविष्ठानुपस्वतः।

चतुर्तो योगिन्द्राय पश्चात्तकात्वनिविष्ठः।

चतुर्तो अयुक्तात्मा नैन पश्चात्तकात्वतः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।

चदराक्षमः तेजः जगद्योगः योगायोगः।

पश्चात्तकात्वारीतम् नैन तद्वत्त्वस्येतवः।
Ahşapāstraśāstrīya kāmākṣhaśāstra

Sanskrit: कामक्ष्ययोगशास्त्र वाक्यम्

Lecture XVI

अवतार जनाशिवाय ज्ञानविज्ञान ज्ञानोऽवशोषित:

राजन समस्या गतचर्या धार्मिक समर्थ ज्ञानमिति

अवतार सत्कनायस्यात शासनपैयुः

र्गत्व भूतविषयोऽवत्त नास्ति नातिमात्रता

धर्मनी संरक्षणे दैवित्वमिति ब्रह्मार्थ

र्गत्व धर्मम् नास्ति भविष्यति नातिमात्रता

धर्मनी संरक्षणे एवे नास्ति नातिमात्रता

वासनानि चार्यायाम् पार्थ संस्कृताम्

धर्मनी संरक्षणे एवे नास्ति नातिमात्रता

सामाजऽस्यापेक्षा देवमिति ब्रह्मार्थ

तात्त्वकः वासनानि चार्यायाम् अभिभावकः

कामक्ष्ययोगशास्त्र वाक्यम्

धर्मनी संरक्षणे एवे नास्ति नातिमात्रता

ब्रह्मार्थं धर्मनी संरक्षणे एवे नास्ति नातिमात्रता
LECTURE XVII.

॥ भजन उवाच ॥

दे शाखविशिष्कुञ्ज घजने श्रद्धानविनियोगि।
तेऽवथं निह्या तु का क्रम सत्कर्म सवाही रहस्यम॥९॥

॥ धीमक्किहावानुवाच ॥

भिविधा भविन्ति द्वारे देविन सा समायोजा।
शालिवकसरसीविज्ञानादासोचितात्मांशु।॥२॥

सतसाधन में यह सदा भविन्ति भारत।
जहाँ ब्यंपुष्योबोधन निषेधा।॥३॥

जनने दासिका देवन यदयकांसिर राजसं।
हेतानं भुतश्रंशायथ यजने नासस जना॥४॥

अमाकालिकं धीर मर्यादां ययो वेदप्रयति नान:॥५॥

दक्ष्यांकारं पुष्प्हकारंणिविद्विता।॥६॥

कर्मधात: हरिद्रशं भुतपामापमेतत:।
सांस्कृतिन्तरोन्ततामुक्तियवात्सुरिनिलवाम॥७॥

आदारस्यं वेश्वर चिबिभो भविन्ति प्रिय:।

एकारं च राजसं वेदसत्यं द्वारा वज्जत:॥८॥

वायुस्थलवर्धिनायुनेनिविदारिण।
आदारा वारसशेष दुःखोकारबचनप्रदा॥९॥

ब्रह्मचपां मतरस थूर्तय्युपयोयं च यत।

उक्षपमांपां च तारूण भोजनं तामस्यमं चरः।॥१०॥

अपनाकालिकं धीरौ भियद्धिद्विहोचरो च रज्ज्ये।
वहसात्रेशायं न दोऽधिकं द्वासर्वायनं च हरि।॥११॥

अभिनिविद्या नु फलं दक्ष्यस्य बचारणं च।
दृश्यते भरतप्रेषं तस्मां विद्या राजसं।॥१२॥
अभिप्रयोगः जानं देनं तपस्यांतं हतं त विषतुः।
प्रविधुक्ते भोजने न व तत: प्रेम नो रोच ॥२८॥

dri जीवत्रिविक यद्यादयविभाषियोऽऽ नाम सुद्धरो ।

Lecture XVIII.

॥ अभ्युत उपाधि ॥

सम्ब्रह्मस महावाहो तत्त्विविधानि वेदितुः।
ब्राह्मी च वर्गीयेऽन पुरुषः कृत्यिनिरूर्दम ॥ १ ॥

॥ श्रीभगवानुवाच ॥

कामानां कर्माणां व्यास संव्हायं कर्मो विदुः।
स्वपांसालियां राखायत्वं स्विचित्ता ॥ २ ॥
ब्राह्मणी दोषवदेने कर्म राखान्निशिष्याः।
बन्धायत्वः कर्म न वायुशिति चापि ॥ ३ ॥
निःश्रुषं कर्मे न तत् तथां भरतपत्रसम ॥

कार्तिकानां कर्माणां याः संव्हायं कर्मो विदुः।
स्वपांसालियां राखायत्वं स्विचित्ता ॥ ४ ॥
ब्राह्मणी दोषवदेने कर्म राखान्निशिष्याः।
बन्धायत्वः कर्म न वायुशिति चापि ॥ ५ ॥

॥ नन्देवक उपाधि ॥

न हि धेश्वरः श्रवं यथाः कर्मो नात्रद्विषायः।
सधुऽ कर्माणां व्यास संव्हायं कर्मेव निषिद्धे ॥ १९ ॥
अनिषिद्धं निषिद्धं च संव्हायं कर्मेव ॥ १९ ॥

अवधृत्यां राखान्तः सुवास्यान्तः स्विचित्ता चापि।
२२ ॥
पाण्डवानि सहारों कारणां निविष्ये ॥
सांहास्यानुवादीनां राखान्तः स्विचित्ता चापि।
२३ ॥
अवधृत्यां तथा कर्म तथा कर्मं गृह्यामयं।
विषाया गृहाया चेता च चेता पद्धति ॥ २५ ॥

॥ श्रीभगवानुवाच ॥

पर्यावरतेन बायरो विन्यासानि निविष्यन्ते ॥
श्रावण सन्नाविश्वासेन भूलोचना न लिखंते।

॥ श्रीभगवानुवाच ॥

विपरीतं तथा विपरीतं न च पश्चात् तथा देवतं ॥ २५ ॥

॥ श्रीभगवानुवाच ॥

पद्धतेन तदन्तः च पश्चात् तथा देवतं ॥ २६ ॥

॥ श्रीभगवानुवाच ॥

प्रविधुक्ते भोजने नानाभावानि प्रविधुक्ते ॥
हंसंन भूलोचना न लिखंते ॥ निर्देशां च निर्देशां च निर्देशां च निर्देशां च

॥ श्रीभगवानुवाच ॥

श्रावण सन्नाविश्वासेन भूलोचना न लिखंते।

॥ श्रीभगवानुवाच ॥

पर्यावरतेन बायरो विन्यासानि निविष्यन्ते ॥
श्रावण सन्नाविश्वासेन भूलोचना न लिखंते।

॥ श्रीभगवानुवाच ॥

विपरीतं तथा विपरीतं न च पश्चात् तथा देवतं ॥ २५ ॥

॥ श्रीभगवानुवाच ॥

पद्धतेन तदन्तः च पश्चात् तथा देवतं ॥ २६ ॥

॥ श्रीभगवानुवाच ॥

पर्यावरतेन बायरो विन्यासानि निविष्यन्ते ॥
श्रावण सन्नाविश्वासेन भूलोचना न लिखंते।

॥ श्रीभगवानुवाच ॥

विपरीतं तथा विपरीतं न च पश्चात् तथा देवतं ॥ २५ ॥
BHAGAVAT-GEETÆ

XVIII LECTIONES.

IN SERMONEM LATINUM TRANSLATAE

INTERPRETE

A. G. A SCHLEGEL.
BHAGAVAT-GEETA.

LECTIO I.

DHRITARASHTRAS loquitur:

1. In campo sancto, Kuruis campo, congressi proelia bundi nostratis Panduidaeque, quid fecerunt, o Sanjaya?

SANJAYAS loquitur:

2. Conspecto quidem Panduidarum agmine instructo, Duryodhanas illico, ad magistrum proprius accedens, rex ipse sermonem edidit:

3. "Adspice hanc Panduis filiorum, o magister! ingentem aciem, instructam a Drupadae filio,

4. "tuo discipulo sollerti. Ibi sunt heroës arcitetenentes, Bhilmae et Arjunae pares in proelio: Yuyudhanas, Viratasque, Drupadasque,

5. "magnos currus vectus, Dhrihatakës, Chekitanas, Kasidique rex animosus, Purujitas

6. "ceps, Yudhâmanyusque egregius, Uttamaujasasque fortis, Sauadras Draupadidisque filii, omnes aequo magnis curribus vecti.

7. "Nostrorum autem qui praecipui, hos animadvertere, vir nobilissime, duces exercitus mei:

8. "exempli gratia eos tibi eloquor. Tu ipse, "Bhilmasaque, Karnasque Kripasque belloprosum, Protagitor, Asvatthaman, Vikarnasque,

9. "nec non Saumadattis, aliique multi heroës, "mei gratia animae prodigi, varia tala corus:

10. "cantes, omnes proeliorum gnari. Non satis "idoneus est hic noster exercitus, cui Bhilmas imperat; idoneus vero iste illorum exercitio

23. "nandum in hoc belli discrimine. Proelia-
turosum minus prospicio istos, qui hue conver-
nere Dhritarashtrae filio scelerato pugna
"gratificari volentes."

SANJAYAS loquitur:

24. Ita compellatus Krishnas ab Arjuna, o
Bhārata, in utriusque agminis intervallo cur-
rum sistens egregium, Bhishma Drōnaque
coram, universis proceribus, En tibi, inquit
25. istos Kuruidas huc progressos! Ibi vidit
stantes Arjuna patres atque avos, magistros,
avunculos, fratres, filios, nepotes, nec non
26: familiares, socios et amicos quoque, pariter
in utroque agmine. Hoc e consiciens ille,
Kuntidis natus, universos cognatos in acie
27. stantes, summa miseratione commotus fracto
animo haec proloquutus est:

ARJUNAS loquitur:

28. Visa ista cognaturum turba, qui proelia-
bundi huc progressi sunt, fatis昆t mihi
membra, et eos exsanguex contabescit, tremor-
que corpus meum pilorumque horror occupat;
29. arcos elabitur manu, et cutis penitus peruritur,
nec jam consistere valeo, et mens mea quasi
30. titubat. Atque omnia video infelicia, o Pul-
cricome, nec fausti quidquam praevideo, cog-
natis in acie caesis. Haud cupidio victoriam,
31. Krishna, neque imperium, nec voluptates.
Quorsum nobis imperium, Nomie? quorsum
32. opes vel vita etiam? Quorum gratia cupiuntur
a nobis imperium, opes voluptatesque, ii ipsi
ad pugnam congressi sunt, anima divitiisque
33. suis projectis: magistri, patres, filii, avique
itidem, avunculi, socii, nepotes, levires, nec
34. non agnati. Istos caedere nolo, vel maxime
caedentes, o Madhuis interfector! ne mundo
quidem tergeminio imperandi gratia, nedum
propter orbem terrarum. Occissis Dhritarāśh-
tridis quaenam laetitia nobis siet, o mortalium
votis expetite? Seclere sane imbueremur caesis
istis praedonibus. Quapropter nos non deceat
caedere Dhritarāśtridas cum gentilibus suis.
Quomodo tandem cognitis caesis fortunati
simus, o Krishna? Etiam isti, quibus mens
sana libidine excutitur, non vident stirpium
excidio admissum nefas, et in amicos saevien-
di delictum: quomodo nobis non foret statut-
endum refugere hoc seclus, nobis, inquam,
stirpium excidio admissum nefas praevidenti-
bus, o mortalium votis expetite? Stirpium
excidio delentur sacra gentilitia perennia; re-
ligione deleta pere ommem stirpem gliscit im-
pietas; impietate gliscente, Krishna, cor-
rumpuntur feminae nobiles; feminis corrupta,
Vrishnida, exsistit ordinum colluvies; collu-
vies ordinum infernis mancipat stirpis parri-
cidas ipsaunque stirpem: nimium praecipient
et superis horum majores, liborum ac libatio-
num solemnibus privati. Delictis paricidarum
stirpis hisce, ordinum colluvies invehentibus,
evertuntur familiarum sacra et sacra gentilitia
perpetua; eversis sacris gentilitiis viventium
hominum, o mortalium votis expetite, apud
inferos utique domicilium. Sic declaratum
audivimus. Eheu quantum piaculum com-
mittere decrevimus, quod imperandi dulcedine
allecti, cognatos, caedere parati sumus! Quin
si me haud renitentem, inermem, tela manibus
vibrantes Dhritarāśtridas necaverint, melius
mecum actum foret.

SANJAYAS loquitur:

35. Sic loquutus Arjuna in acie, in currus se-
dili consedit, animo moestitia conturbato.
LECTIO II.

SANJAYAS loquitur:

1. Hunc, misericordia ita commotum, lacrimis suffusum turbatos oculos, despondentem his verbis affatus est Madhuis interfector:

ALMUM NUMEN loquitur:

2. Unde te haec debilitas in belli discrimine repente subuit, indigna, honestis, viam ad

ARJUNAS loquitur:

4. Quomodo Bhishmam ego in proelio Drônamque, o Madhuis interfector, sagittis impugnabo? Ambo mihi venerandi, hostium interfector! Magistris magnopere suspiciendis haud caesis melius sane foret pane emendicato vesci per hoc aevum; caesis vero magistris opum avidis, quoad vivam, vescar dapibus
5. sanguine pollutis. Neque hoc novimus, utrum praestantius foret nobis, ut vel victores existamus, vel isti nos vincant. Quibus caesis vivere non juvabit, ii ipsi constitire ex adverso. Miseratione et formidine culpae frarta indole, percontor te, religione mentem attomitus, quodnam consilium sit magis salutare? Declara hoc mihi. Discipulus tuus ego sum:
6. doce me, ad te conversum. Haud equidem praevideo, quid mihi propellat moerorem, sensus meos tormentum, etsi nanciscar in orbe terrarum amplum sine rivali regnum, in divaeque ipso etiam imperium.

SANJAYAS loquitur:

9. His verbis affatus Krishnam Arjunas, hostium vexator, "Haud pugnabo!" ita allo-
Appendix,

tum, quomodo is homo quempiam occidendum
22. curet, vel ipse occidat? Perinde ac obsoletis
vestibus abjectis, novas sumit homo alius, sic
abjectis corporibus obsoletis, alia ingreditur
23. nova spiritus. Non illum penetrat tela, non
illum combruit flamma, neque illum profund-
unt aquae, nec ventus exsiccat. Impenetrabili
lis ille, incombustibilis ille, imperfusibilis
ille, nec non inexcusabilis, perpetusus, omni-
vagus, stabilis, inconcussus ille atque aeternus,
invisibilis ille, inenarrabilis ille, immutabilis
ille declaratur. Quare, quum talis cogno-
veris, non luctu eum prosequi to oportet. At
si illum vel maxime identidem natura ac iden-
tidem arbitrēris mortuum, ne sic quidem te, o
27. heros, eum lugere oportet. Nam geniti certa
mors est, mortui certa generatio: quapropter
28. in re inevitabili non te lugere oportet. Insen-
sibile est animantium principium, insensibilis
exitus; sensibilis medius inter utrumque status:
29. quinam huic complorationi locus? Miraculi
instar alius intuetur eum, miraculi instar en-
arrat porro alius, miraculi instar eum alius
enarratum audit: sed quamvis audiverit, non
30. tamen novit eum quisquam. Spiritus semper
invulnerabilis ille in cujusque corpore, o Bhā-
rata: quare cuncta animantia non te lugere
31. oportet. Proprii etiam officii memorem non te
contremiscere oportet: legitimo bello melius
32. quidquam militi evenire nequit, ac sua spone
paratae coeli valvae apieruntur. Fortunati
milites, o Prithae fili, nanciscuntur bellum
33. ejusmodi. Sin vero tu hanc legitīmam pug-
nam haud perficias, proprii officii famaeque
34. desertor, labem contrahes; et ininfamiam in-
super mortales fabulabuntur dete perennem.
Generosorum autem-infamia ultra obtimum por-
rigitur. Metu e proelio te successisse existi-
mabunt proceres magnis curribus vecti, eorum-
que, a quibus magni aestimatus fueras, con-
temtum subibis, et contumeliosos sermones
multos serent inimici tui, vituperantes tuam
fortitudinem: quo quid molestius evenire potest
37. Vel occisis coelum es adepturus, vel victor
terra potiere. Quare exsurge, o Kuntidis nate,
ad pugnandum obfirmao animo! Volupta-
tem molestiamve pari loco ponens, praemium
jacturamve, victoriam clademve, protinus ad
pugnem accingere: ita affectus nullam con-
trahes labem. Haec tibi exposita est ratioci-
nio sententia; nunc autem secundum devotio-
nem eam accipe, cui sententiae devotus, o prin-
ceps, operum vincula abicies. Nulla ibi est
40. conatum frustratio, nec detrimentum extat;
vel tantillum hujus religionis liberat ab ingenti
formidine. Ad constantiam efformata senten-
tia una huic est, o Kuruis proles: multiparti-
tae autem ac infinitae sententiae inconstanti-
um. Quam floridam istam orationem profe-
runt insignientes, librorum sacrorum dictis
gaudentes, nec ultra quidquam dari affirmantes
cupiditatis obnoxii, sedem apud Superos
finem honorum praedicantes; orationem, in-
quam, insigne natale tanquam operum prae-
mium pollicentem, ritum varietate abundantem,
quibus aliquid opes ac dominationem
nancisoatur: qui hac a recto proposito abrepti,
circa opes ac dominationem ambitiosi sunt,
horum mens non componitur contemplatione
ad perseverantiam. Ternarum qualitatum
45. materiam exhibet libri sacri: tu autem liber
esto a termis qualitatis, o Arjuna; liber a
gemino affecto, semper essentiae deditus, ex-
pers sollicitudinem, tui compos. Quot usibus
inscrivit puteus aquis undique confuentibus,
tot usus praestant universi libri sacri theologia
prudenti. In ipso opere momentum tibi sit,
at nunquam in ejus praemiss. Noli ad opera
praemissi impelli, nec oti ambitosus esto. In
48. devotione perstans opera perffe, ambitione se-
posita, o contentor opum, in eventu prospero
vel improspero aequabilis; aequabilitas devotio
dicitur. Longe sane inferiores sunt opera devoti-
one mentis, o contentor opum. In emente
49. tua praesidium quae. Miseri, qui praemiss
ad opera impelluntur. Mente devotus in hoc
50. aereo utraque dimittit, bene et male facta.
Quare devotioni te devove: devotio dexterita-
51. tem in operibus praebet. Mente devoti, praemio operibus parto abjecto, sapientes, generationum vinculis exsoluti, ingendiuntur. 
52. viam summae salutis. Quando mens tua praestigiarum ambages exsuperaverit, tunc pervenies ad ignorantiam omnium, quae de doctrina sacra disputari possunt vel disputata sunt. Subtilitatum theologiarum incuriosa quando mens tua immota steterit, firmaque in contemplatione, tunc devotio tibi obtinget. 

ARJUNAS loquitur: 
54. Qualis est sermo viri confirmati in sapientia, ac assidui in contemplatione, o Krishna? In meditando defixus quomodo loqui, quomodo quiescere ac circa negotia versari solet? 

ALMUM NUMEN loquitur: 
55. Quando relinquuit cupiditates omnes, quae animum afficiunt, secum semet ipso contentus, tunc confirmatus in sapientia dicitur. In molestias animo imperturbatus, voluptatum illecebris haud obnoxius, procul habitis amore, odio, ira, in meditando defixus, anchoreta dicitur. Qui, undique affectionis expers, quidquid illi obtingat faustum vel infaustum, neque exultat neque aversatur: apud hunc sapientia commoratur. Quando is, sicuti testudo artus suoi undecunque, sensus abstrahit a rebus quae sensibus obversantur: tunc apud eum sapientia commoratur. Res sensibus obviae recedunt a mortalibus abstinent; temperantia ejus insigni animadversa ipse appetitus recepit. 
56. At interdum, Kuntidis nate, viri prudentis, quamvis strenue animitentis, sensus turbulenti animum vi abripiunt. His omnibus coërcitis devotus sedeat, in me solum intentus: cujus in potestate sensus sunt, apud hunc sapientia commoratur. In homine res sensibus obvias meditante propenso erga illas subnascitur; e propensione cupido, e cupidine ira enascitur; ex ira existit temeritas, et temeritatem memoriae confusio; et memoriae confusione mentis jactura, qua tandem ipse pessundatur. Qui autem circa res versatur sensibus ab affectu et averseat, segregatis, ipsius voluntati parentibus, animo bene composito, serenitatem consequitur; serenitate omnium molestiarum repudiatio in illo subnascitur. Cuja vero ingenium serenum, hunc proteinus mens totum occupat. Non inest mens non devoto, neque inest sui conscientia; et qui sibi non sui conscius, is tranquillitate, caret: sine tranquillitate quomodo beatus esse posse? Sensibus cira res versantibus cujus animus obtemperat, ejus sapientia illius impetu abripit, velutem tempstate navis in fluctibus. Quapropter, o hero, is, cujus sensus cohibentur omnimodo a rebus, quae sensibus obversantur, apud hunc sapientia commoratur. 
Quae nox est cunctis animantibus, hanc per vigilat abstinens: qua vigilant animantes, haec est nox verum inuentis anchoretae. Inexpectato intra terminos suos residenti oceano qualiter aquae illabuntur, cui similiter omnes cupiditates illabuntur, is tranquillitatem adipsicitur, non qui cupiditatibus lascivit. Qui homo, omnibus cupiditatisibus repudiatis, in vita versa illecebrarum expers, liber a sui studio ac sui fiducia, is tranquillitatem consequitur. Haec est divina statio, o Prithae fili: hanc adeptus, non amplius trepidat; persenans in ca obitus quoque tempore, ad extinctionem in numine evexitur.
LECTIO III.

ARJUNAS loquitur:

1. Si mens praestantior opere a te aestimatur, o mortalium votis expetite, cur tandem hor-
2. rendo operi me destinas, Pulchrericome? Confusa oratione mentem quasi perturbas meam; hoc unum e decreto profare, qua ratione meliora ego adipisci possim?

ALMUM NUMEN loquitur:

3. In hoc mundo duplex vitae institutum olim a me promulgatum est, vir innocere: scientiae destinatione rationalium, et operum destinatione devotorum. Non opera omnino haud inchoando fruitur otio homo, nec vero abdicacione ad perfectionem pervenit. Non sane quosquum vel momento temporis unquam ab operibus vacat, impellitur enim et invitus ad opus peragendum facultatibus naturalibus.

4. Qui ministerio corporali coërcito sedet, animo meditans res sensibius subjectas, demens, is simulator sanctitatis dicitur; qui vero sensibius animo coërcitis sese accegit, o Arjuna! ad opus corporali ministerio peragendum, sine ambitione, is magni aestimatur. Tu perage opus necessarium; opus praestantius est otio: ne corpore quidem sustentatibis tibi otioso procedat. Praeter opera sacrorum causa suscepta mundus hic operum vinculis implicatur; qua propter, Kumiditas nate, ambitionis immunis.

5. Opus aggradere. Simul cum ritu sacrifico progenie humana creata olim dixit Progenitor: "Illo propagabimini; ille vobis esto vacca" abundantium. Divos colite illo; hi Divi vos colunto. Mutuo vos colentes, salutem sum-

6. "mam adipiscemini. Optatos cibos vobis DI dabunt, sacrificiiis cluti; cibis ab his datis, "non ante parte iisdem oblata, qui fruitur, "is sane fur est. Sacrificiorum reliquias come-

dentes probi exsolventur omnibus peccatis,
vescuntur autem piaculo noxii, qui dapes
"instruunt sui gratia." Frugibus aluntur
animantia, imbre fit frugum proventus, sacrifi-
cio impetratur, imber, sacrificium opere
consummatur, opus e numine, ortum scias,
umen e simplici et individuo ortum. Ideo
numen omnia permeans semper in sacrificio
praesens est. Hunc orbem sic circumactum
quicunque volvendo haud promovet in hoc
seculo, is inceste aeo transacto, sensibus indul- 
gens, o Prithae fili! frustra vivit. Qui autem secum quietus est homo, ac sibimet sat-
satisfaciens, contentusque semet ipso, is omni
negotio vacat; et hujus quidem nihil interest.

7. Utrum aliquid factum sit an infectum, neque
eum ex omnibus animantibus commodi ulius
expectatio suspendit. Quare sine ambitione
semper opus tibi demandatum appare: sine
ambitione enim opus apparans sumnum bo-
num vir adipiscitur. Operibus certe perfectionem quaesivere Janakas ceterique ejusdem
ordinis. Generis humani adsensum quoque
respiciens opere fungi debes. Quidquid de-
tinat optimus quisque, id ipsum cetera multitudo; quod ille exemplum proponit, id vulgus
deinde sectatur. Non mibi, o Prithae fili,
quidquam in mundo tergemino est peragendum, nec adipiscendum, quod nondum adeptus
fuerim: versor tamen in opere. At si ego un-
quam non versarer in opere impiger, quando-
quidem mea vestigia sectantur homines, o
Prithae fili, omnimodo, pessum ituri essent
li mortales, nisi opus ego peragerem, et col-
luviei auctor forem, et exitio tradiderem hancce
progeniem. Implicati opere insipientes sicuti
agunt, o Bhêrata, sic sapiens agat sine ambi-
tione, curans generis humani adsensum, nec opinionum discrepantium gignat inter ignaros opere implicata. Fungatur omnibus operibus
sapiens, devota mente ad ea seaccingens, Naturae qualitatisbus peraguntur omnimodo opera; sui fiducia qui fallitur, eorum se ipsum
auctorem esse arbitratur. At veri gnarus, o heros, de gemino qualitatum operumque discrimine; "qualitates in qualitatisbus versantur;"
sic arbitratus, non implicatur. Naturae qualitatisbus decepti, implicantur operibus qualitatum; hos universitatis ignaros, tardos, gnarus
universitatis haud labefactet. Cuncta opera in me deponens, cognitione ad intimam conscientiam conversa, nulla spe erectus, rerumque taurum incuriosus, pugna, aegritudine
depulsa. Qui hoc meum decretam semper observant homines, fidei pleni, haud obtrectantes, hi operibus quoque emancipantur.
Qui vero, istud obtrectantes, haud observant meum decretam, hos omni scientia exturbatos
scias pessumari rationis inopes. Ad id quod suae naturae consentaneum est, tendit sapiens quoque; naturam sequuntur animantia: quid
coeicient efficietur? Rebus sensui culibet subjectis propensio et aversatio insident; utriusque ad nutum ne quis proaet sit: etenim
hae sunt ejus adversariae. Satius est suo officio, etsi deficientibus viribus, fungi, quam alienum officium accurate implere; in suo officio satius est, mortem oppetere: alienum officium formidinem affert.

ARJUNAS loquitur:

A quonam vero instigatus ille, peccatum 36. admittit homo, etiamsi nolit, Vrishnida, vi quasi impulsus?

ALMUM NUMEN loquitur:

Cupido is est, Furor iracundiae is est, ex 37. impetuosa qualitate progenitus, vorax, nefastus; hunc cognosce in hoc aero inimicum. Sicuti fumo involvitur flamma, speculumque 38. aerugine, sicuti utero involutos foetus, sic isto Universum hoc involutum. Involvitus scientia isto, sapiens pertinaci inimico, versiformi, Kuntidas nate, et igne insatiabili. Sensus, 40. animus, mens, ejus dictio fertur: hisce infatuat iste, scientia involuta, mortalem. Quapropter 41. tu, sensibus a principio coercitius, Bharatidarum optime, nefastum illum repudia, scientiae et judicici pessumdatorem. Sensus pollentes aiunt, 42. sensibus pollentior animus, animo autem pollentior mens; qui vero prae mente pollet, is est. Sic supra mentem pollere eum intelligen, te ipsum tucm confirmans, profita hostem, o heros, versiformem, intractabilem.
LECTIO IV.

ALMUM NUMEN loquitur:

1. Hanc devotionem Vivavanti ego declaraveram perennem, Vivavam Manui effatus est,
   Haec devotio diuturno tempore in hoc mundo
3. perit, hostium vexator. Eadem illa devotio antiqua hodie a me tibi declarata est. Tu
   cultor meus es atque amicus: mysterium hoc
   scilicet praestantissimum.

ARJUNAS loquitur:

4. Posteriores sunt natales tui, priores Vivavantis natales; quomodo istud intelligam, quod
daeris: "initio declaraveram?"

ALMUM NUMEN loquitur:

5. Plurimi jam praeteriere mei natales, tui-
    que, o Arjuna! Hocus ego universos novi, tu
6. vero haud nosti, hostium vexator. Quanquam
   innatus sum, incorruptibilis, quamquam ani-
   mantium sum dominus, naturae meae imper-
   rans subinde nascor, praestigiis mihi insitis.
7. Quandocunque scilicet pictatis languor exis-
   tit, o Bhârata, et incrementum impetatis,
8. tunc me ipsum ego procreo. Ad vindicationem
   bonorum et ad eversionem sceleratorum, pie-
   tatis stabilendiæ gratia, nascor per singula
   secula. Genituram et opus meum divinum
   qui sic penitus novit, corpore, relicto non ad
   novam gcnituram regrediatur, ad me accedit
9. ille, o Arjuna! Soluti ab affectu, terrore, ira,
   mei similes, me confisi, multi scientiae casti-
   monia lustrati in meam essentiam transiere.
10. Hi quemadmodum ad me convertuntur, itidem
   eos ego colo. Mea vestigia sectantur homines,
11. Prithae fili, omnimodo. Qui cupiunt operum
   successum, ii Divis in hoc orbe litan. Brevi
   sane in vita mortalci successus obtingit opere
   partus. Quaternorum ordinum stirpes a me
   creati sunt secundum qualitatum operumque:
   distributionem; harum me ipsum scias aucto-
   rem, auctore caretem, incorruptibilem. Nec
   me opera polluant, nec in operis fructu mihi
   est stimulus; qui talem me cognoscit, is operum
   vinculis haud constringitur. Sic statuto opus
   peractum est a priscis, emancipationem afe-
   cantibus; quamobrem perage tu opus, quale a
   priscis olim peractum. Quid sit opus? quid
   otium? quaeritur. Hac in re vel vates trepi-
   davere. Ejusmodi opus tibi declarabo, quo
   cognito a malo liberaberis. Ad ipsum opus
   est attendendum, attendendum quoque ad se-
   cessionem ab opere, attendendum tandem ad
   otium; obscura est operis ratio. Qui in opere
   otium cernit, et in otio opus, is sapit inter
   mortales, is devotus cunctis operibus pera-
   gendis aptus est. Cujus omnia incepta se-
   gregata sunt a cupiditatis instinctu, cum ope-
   rubis scientiae igne consumitis, doctum pro-
   nunciavere sapientes. Procul habita ambitione
   in fructu operum posita, quiescam hilaris est.
   non egens patrocino, is, eti in opere occupa-
   tus, nihil tamen omnino agit. Nulla spe
   erectus, cogitationes suas coerences, dimisso
   omni emolumento, corporali duntaxat minister-
   rio opus peragens, peccato haud imbuiter.
   Qui rebus sponte sibi oblatis contentus est, 
   gemino affectu superior, neutiquam invidus,
   et aequalis in successu prospero vel adverso,
   is ne operando quidem implicatur. Hominis
   ambitione vacui, exsoluti, intellectu in scientia
   defixo, sacrificii gratia sese accingentis, opus
   integrum quasi evanescit. Nomen est in ob-
   latione, numen in oleo sacro, numen in igne,
numine litatur: ad numen iturus est ille, qui
numen operando meditatur. Divorum porro
alii devoti religionem colunt; in theologiae
igne alii religionem ipsa religione denuo sa-
crificant; auditum ceteroque sensus alii in
continentiae ignibus sacrificant; sonum cete-
raque sensibilia alii in sensuum ignibus sa-
crificant; Cuncta ministeria corporalia ac
vitalia porro alii sacrificant in igne mystico
continentiae, scientia accenso; opum sacrifici,
castronimae sacrifici, devotionisque sacrifici
porro sunt alii, tacitae lectionis ac scientiae
sacrifici, temperantes, propositi tenaces. In
expiratione sacrificant spiritum, in spiritu ex-
spirationem similiter alii, spiritus et exspera-
tionis meatus praeculiis, spiritus retinendi
studiosi. Alii cibo abstinentis vitalia in
vitalibus sacrificant: universi hi quoque sacri-
candi sunt gnari, ac sacrificiis peccata sua
delent. Qui vescuntur dapibus ambrosii e
sacrificio reliquis, ii transeunt ad numen ae-
ternum. Non est hic mundus irreligiosi:
quomodo tandem alter, Kuruidarum optime?
Tam varia sacrificia propagata sunt e numinis
ore; operibus comparata scias haec universa;
sic cognito, liberaberis. Praestat opum sacri-
ficio scientiae sacrificiæm, o hostium vexator;
cuncta opera integra, Prithae fili, scientia

comprehenduntur et consummuntur. Hanc 34.
tu quaere, genibus provolutus, percunctatione,
reverentia. Monstrabunt tibi scientiam sapi-
entes, veritatem rerum perspicientes: quam 35.
edoctus non iterum ad errorem perinde redi-
bis, Panduida, qua entia universa conspicies
in te ipso, decinde in me. Si vel maxime om-
nibus peccatis sis contaminatus, universalis
scientiae saltu tamen infernum trajecies.
Perinde ac ligna accensus ignis in cinerem
vertit, o Arjuna, pariter scientiae ignis
omnia opera in cinerem vertit. Haud sane
scientiae simile lustramen in hoc orbe exstat:
id homo devotione consummatus ulterior, tem-
poris progressu, in se ipso invenit. Qui fidem
habet, adipiscitur scientiam; huic intentus,
sensibus coercitis, scientiam adeptus, ad sum-
mam tranquillitatem pervenit. Ignarus autem,
fideque caress, dubitationi indulgens, pessum-
datur: neque hic mundus, nec ulterior, nec
felicitas ejus est, qui dubitationi induget.
Eum qui in devotione opera sua deposit, qui
scientia dubitationem discidit, spiritalem, non
constringunt vinculis opera, o contentor-opum.
Quapropter ex ignorantia progenitam cordi
infixam dubitationem ense scientiae tuae dis-
cindens, ad devotionem conversus, age ex-
surge, o Bhárata!
LECTIO V.

ARJUNAS loquitur:


ALMUM NUMEN loquitur:

2. Abdicatio et exercitatio operum, utrumque beatitudinem parit; horum tamen prae operum abdicatione exercitatio operum aequatur.

3. Judicandus est is constans abdicator, qui neque aversatur nec desiderat; qui autem a gemino affectu immensus est, o heros, nullo negotio vinculis exsolvitur. Disciplinam rationalem et activam seorsum nuncupat pueri, non itidem docti: alteriuti duntaxat deditus simul utriusque percipit fructum. Quae disciplinis rationalibus occupatur statio, ad eandem quoque devotionibus perveniatur. Unam eandemque esse disciplinam rationalem et devotionem qui certat, is vero certat, Abdicatio autem, o heros, difficilis est ad adipsicendum sine devotione; devotioni devotus anchoretae ad numen hanc longo tempore accedit. Devotioni devotus, mente castus, sibi ipsi imperans, sensuum domitor, omnium animantium communione animatus vel agendo non polluitur. “Nihil equidem ago;” sic arbitretur devotus, veritatis gnarus, cernens, audiens, tangens, odorans, edens, ambulans, dormiens, spirans, loquens, dimittens, prehendens, intuens et connivens quoque; “sensus in rebus sibi subjectis versatur;” ita persusus. Qui agit, operibus suis in numinis sinu depositis, ambitione dimissa, is peccato non polluitur, sicuti nec loti solium aqua.

11. Corpore, animo mente, cunctisque sensibus etiam, devoti opus peragunt, ambitione dimissa, semetipso lustrandi gratia. Devotus, operum fructu dimisso, tranquillatatem adipsicitur internam; devotione destitutus, cupidinis impetu fructum ambiens vinculis constrinquit. Cunctis operibus animo dimissis commendate sedet temperans mortalis in urbe novem portis instructa, (i.e. in corpore) neque ipse agens, nec agendi auctor. Neque facultatem agendi, neque opera mundi dominus creat, nec applicationem ad operum fructum: cujusque autem indeae praeventur. Non accipit ullius peccatum, nec vero etiam bene factum Omnipotens. Ignorantia involvit scientiam: hinc errat genus humanum. At scientiae ope haec ignorantia e quorum animo sublata est, eorum scientia solis instar collustrat summum istud. Hujus memoria, hoc sese transferentes, hujus, consortes, in hoc intenti, ingreditur viam irremissibilem, excussis scientia peccatis. In Brachmane doctrina et modestia praedito, in bove, in elephanto, tunc etiam in cane, atque, in homine, qui canina carne vesicatur, sapientes, idem cernunt. In hac ipsa vita ab iis natura devicta est, qui in aequabilitate, perstant. Nixa vacuum nimirum et aequabile est numen: ideo hi perstant in numine. Non exultet gratum aliquid nactus, nec moneat nactus ingratum, animo obfirmatus, imperturbatus, numinis gnarus, in numine perstans. Externis contactibus haud adductus in semet ipso invenit, quod voluere, est; is divinae devotioni devotus, voluptate infinita fruitor. Quae vero a contactibus prodeunt deliciae, cae utique et doloris utero pariuntur; initium habent et finem, Kuntidis nate: hisce non gaudet prudens. Qui in hac ipsa vita perferre valet, ante liberationem a corpore,
impetum e cupidine et iracundia ortum, is devotus, est vir beatus. Qui intus delectatur, intus gaudent, quique perinde intus illuminatur etiam, is devotus ad extinstionem in numine, divinitatis particeps, pervenit.

25. Adipiscuntur extinstionem in numine sancti, deletis peccatis, aepipiti contentione extracti, sui compotes, omnium animantium bono gaudentes. Qui a cupidine et ira segregati sunt, temperantes, temperatis cogitationibus, propone extinctio in numine versatur, sui sibi conscios. Contactibus externis exterminatis, obtusa in conoio superciliorum depresso, spiritu gerno, qui per narium meatus hauritur et efflatur, acquisibiliter moderato, coeretis sensibus, animo, mente, amachoreta unice in emancipationem intentus, qui semper vacat desiderio, ira et meta, is re vera jam emancipatus est. Me tanquam perceporem sacrificiorum et castimoniarium, universi mundi magnum dominum, amicum omnium animantium qui cognoverit is ad tranquillitatem pergit.

LECTIO VI.

ALBUM NUMEN loquitur:

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicunque sim igne sacro et caecremonis vivit. Quam abdicacionem nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicatis consiliis devotus evadit quisquam. Anasentis anchoretae opera praedicantur subsidium; ejusdem vero ad devotionem jam ensi tranquilitas praedicator subsidium. Quippe quando nec in rebus, quae sensibus obversantur, nec in operibus suspensus haeret, omnibus consiliis abdicatis; tunc enim ad devotionem dicitur. Extricet semet sua ipsius ope, nequaquam ipse semet deprimat. Hominis spiritus tum suimet est socius, tum quoque.

2. Suimet inimicus. Socius est suimet spiritus ejus hominis, qui sua ipsius ope semet ipsum vicit; inimicitia autem erga id, quod non spiritale est, spiritus inimici more se gerere potest. Suimet domatoris, placidi, spiritus sumnum locum obtinens in se recolligitur, in frigore et calore, in voluptate et dolore, simili etiam in honore et ignominia. Cujus spiritus gaudet scientia et cognitione, in fastigio stans, sensibus perdesmitis, is devotus dicitur, devotioni initiatus, cui nihil interest inter glebam, lapidem et anum. Inter amicos, familiares, hostes, alios, neutraram partium homines, infensos, socios, inter bones quoque ac improbos sequantur magnum aestimatur. Devotus semper ipse se exercet, secretum petens, solitarius, coeretis cogitationibus, nulla spe erectus, sine comitatu. In 11. regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, nebride ac verbenis constratum, ibi animo in unum.

12. intento, coeretis cogitationibus, sensibus,
actibusque, insidens huic sedili exercet de- 13. devotionem, lustrationis suae gratiae. Aequabi- 27. summa voluptas subit, sedato affectuum impetu liter corpus; caput cervicumque immota susti- in numinis essentiam conversum, innocuum. ninens, firmus, intuens nasi sui apicem, nec Sic semper sese ipse devovens devotus, peccat- 14. plagas diversas circumspiciens; placatus, tis exsolutus, commode infinita voluptate et timore excusso, in officiis studiosi rerum di- numinis contactu fruitur. Qui spiritum om- 15. vinarum perseverans, animum coeret, me nibus animantibus inmorantem, et omnia meditans, sedet devotus in me intentus. Sic animantia in spiritu contue tur, devotioni de- semet ipsum exercens, devotioni initiatus, ditus, ubique idem conspiciens, qui me cernit animo coercto, ad tranquillitatem extinc- ubique, et Universum in me cernit, ex eo ego tionem proximam, mecum consociatam pervenit. non evansco, neque is ex me evanescit. Om- 16. Nec nimium edentis est devotio, nec omnino nibus animantibus inmorantem qui me colit, cibo abstinentis; nec nimio somno adsuetai, unitati intentus, quocunque tandem modo 17. nec pervigilantis etiam, o Arjuna! Qui de- versetur, devotus ille mecum versatur. Qui 18. votus est in cibo sumendo atque in recrea- sui ipsius similitudine ductus ubique idem tione, qui devote operibus fungitur, qui devotus cernit, o Arjuna, volupe sit illud vel molestum, 19. est in dormiendo ac vigilando, ejus est devo- is devotorum princeps habetur.

**ARJUNAS loquitur:**


Intemperans, sed fide instructus, declinante 31. a devotione animo, haud adeptus devotionis 32. a devotione animo, haud adeptus devotionis consummationem: quamnam viam, o Krishna, 33. a devotione animo, haud adeptus devotionis 34. ingreditur? Nonne utrinque dejectus (scil. 35. consummationem: quamnam viam, o Krishna, 36. ab hujus vitae et futurae felicitate) sicuti 37. ingreditur? Nomne utrinque dejectus (scil. 38. nubes fulmine discussa perit, fluctuans, o 39.
dubium tu mihi, o Krishna, dirimere debes integrum. Nullus alius profecto quam tu hujusce dubii propulsator reperitur.

ALMUM NUMEN loquitur:

40. O Prithae fili, neque heic, neque in vita futura exitium tali homini event; haud profecto honestus quisquam infaustam, amice,
41. viam ingreditur. Nactus sedes superas proborum, commoratus ibi annos infinitos, in castorum beatorumque familia, qui devotione
42. excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad adipiscendum in hoc mundo sunt natales
43. ejusmodi. Ibi eandem mentis applicationem assumit, quam in priore corpore habuerat, eunturque deinde vehementius ad consummationem, o Kuruis proles. Prius contracta
44. consuetudine illa ulterior abripitur. Vel devotionem cognoscendi studiouis theologiam meris verbis circumscriptam praevertit; pro
45. virili vero contendens devotus, lustratus a pecatis, repetitis natalibus consummatus, dehine summum iter ingreditur. Ascetis superior
46. devotus, scientia praeditis quoque superior aestimatur, operunque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter
47. universos porro devotos, qui, intima mente ad me conversa, sibi plenus me colit, is devotissimus a me judicatur.

LECTIO VII.

ALMUM NUMEN loquitur:

1. Animo in me defixo, Prithae fili, devotionem exercens, me confusus, quomodo haud dubie me integrum cogniturus sit, id nunc
2. ausculta. Ego tibi hanc scientiam universalem cum peculiari conjunctam plene effabor, qua cognita in hoc mundo non amplius alia
3. cognoscenda reliquitur. E mortalibus multibus vix singulus quasiam ad perfectionem eniti-
4. tur; annitentium quoque ac consummatorum vix singulus me penitus novit. Terra, aquae,
ignis, aër, aether, animus, nec non mens, sui conscientia denique: hunc in modum haecce mea natura in octonas partes distribuitur,
scilicet inferior ista; at praeter hanc aliam 5. scias meam naturam supremam, vitalem, o heros, qua mundus hic sustentatur. Ex ejus
6. utero funduntur universa animantia, ita in-
tellige. Ego sum totius mundi origo, nec non dissolutio. Me praestantius non aliud quid-
7. quam exstat, o contemtor opum. In me
Universum hoc est suspensum, sicuti in filo
margaritarum lineae. Sapor ego sum in aquis,
8. jubar sum in sole ac luna, nomen mysticum in universis libris sacris, sonus in aethere,
vigor masculin in hominibus, et suavis odor
9. in tellure, splendorque sum in flamma, vita
in omnibus animantibus, et castimonia in
ascetis. Semen perpetuum omnium animant-
tium nosce me, o Prithae fili. Intellectus in-
telligentium, splendor splendorum ego sum; 11. roburque robustorum ego, a cupiditate atque affectu segregatum. Nulla lege refrenata in animalibus libido sum, Bharatidarum principes; et quaeunque tandem essentiales sunt naturae, impetuosae ac tenebroseae, ex me nempe has ortas scias: non equidem illis insum, insunt illae mihi. Trinis hisce qualitatum propriis naturis totus iste mundus delusus non agnoscit me his superiorem, incorruptibilem. Divina quidem illa Magia mea, in qualitatis operata, difficilis transgressu est; attamen, qui me compotes fuint, ii hanc 15. Magiam trajiciunt. Haud mei compotes fuint malefici, stulti, hominum infami, quorum scientiam auffert Magia, daemoniacam naturam 16. sectantes. Quaternorum generum homines probi me colunt, o Arjuna: affictus, cognoscendi studiosus, pauper, atque sciens, o Bharatidarum principes. Ex his sciens, semper devotus, unico cultui addictus, praefertur: valde carus ego sum scienti, et ille mihi carus est. Generosi quidem omnes isti, sed scienti mei ipsius instar a me judicatur. Is utique ad me esse applicat tanquam ad viam suprema. Muitarum regenerationum in fine scientia praeditus ad me procedit. "Vasudēvas "est Universum;" cui sic persuasum sit, is 20. magnanimus difficulis inventu est. I, quorum scientia auffert cupiditatis quibuslibet, ad alios Divos convertuntur, ad hanc vel illam normam sese dirigentes, sua natura compulsi. Quacunque aliquis imaginem colens cum fide venerari studet, unicumque horum secundum iidem istam constantem ego sortem suam dispersio. Is huic fidei deditus illam imaginem propitiae studet, accipitque deinde desideria sua gratia a me dispersitas. At finitum est praemium istud iustorum parum intelligentium: ad Divos pergunt qui Divis litant, mei cultores ad me perinde pergunt. Invisibilem me visibiliter praedictum arbitrantur insipientes, praestantiorem naturam meam ignorantes incorruptibilem, supremam. Haud manifestus ego sum cunctis, mystica Magiam involutos; stultum istud vulgus me non agnoscit innatum, incorruptibilem. Novi equidem praeterita ac præsentia, o Arjuna, futuraque animantia; me vero nemo novit. Propensione ac versatione excitato anципiti errore, o Bārāna, universa animantia ad delirium in rerum natura pergunt, hostium vexator. Quorum autem deleta est labes sancte degentium, ii, ab anципiti errore liberati, me colunt, vororum tenaces. Qui ad liberationem a senio 29. ae morte, ad me confugientes, enunturt, ii Nūmen istud totum norunt, et id quod supra spiritum est, opusque integrum. Qui me norunt simul cum eo, quod supra animantia est, cum eo, quod supra Divos est, et cum eo, quod supra religions est, ii obitus tempore quoque, devote animati, me norunt."
LECTIO VIII.

ARJUNAS loquitur:

1. Quidnam est istud numen? quidnam id quod supra spiritum? quidnam opus, virorum praestantissime? et supra animantia quidnam praedicatum est? supra Divos quidnam dicitur?
2. Supra religiones quomodo quispiam esse potest huic in hoc corpore, o Madhuis interfector? Obitusque tempore quomodo cognoscendus est tu iis, qui sui sunt compotes?

ALMUM NUMEN loquitur:

3. Essentia simplex ac individua est summum numen; indoles supra spiritum dicitur; animantia geniturae efficax emanatio operis
4. nomine significatur; super animantia est natura dividua, Geniusque supra Divos; supra religiones ego ipse sum in hoc corpore,
5. mortalium optime; et qui obitus tempore mei memori, defunctus corpore, hinc profiscitur, is ad meas naturam peregrinatus sine ullo
6. dubio; vel cujuscumque naturae memori corpus suum reliquit in fine vitae, eam ipsam adit, Kuntidis nate, semper ad naturam istam
7. conformatus. Quare omni tempore mei memento ac pugna! Animum mentemque mihi
8. tradens me adibis procul dubio. Cogitatione ad devotionem exercendam applicata, non aliorsum evagante, qui summum Genius divinum meditatur, is ad eum pergit. Qui meminerit vatem antiquum, moderatorem, atomo subtiliorem, Universi tutorem, incomprehensibili forma, solis colore, splendente temenebris
9. ex adverso, obitus tempore, animo obfirmato, devotus in religioni, ac vi devotionis in superciliorum confinio spiritu vitali collecto, est omnino hunc summum Genius divinum adit.
10. Quod simplex ac individuum librorum sacro-

rum gnari nuncupant; quo ingredientur temperantes, effectum expertas; quod cupientes vitam religiosam instituunt: hoc tibi compendio effabor. Cunctis sensuum portis oculosis, 12. animo in corde cohobito, in capite collecto spiritu vitali, permanens in devotionis perseverantia, monosyllabum mysticum iam prnunciando numen adorans, mei memori, qui profisciscitur corpus mortale relinquens, is per summam viam incedit. Nihil aliud unquam 14. cogitans qui me perpetuo meminit, ei facilitum sum ad impertandum devoto semper se exercenti. Me adito novam genituram, doloris 15. consortem, caducam, non subeunt magnanimi, ad perfectionem summam progressi. Usque 16. ad Brachmanis coelum omnes mundi sunt remesibles, o Arjuna; me vero adito, Kuntidis nate, nova genituram non datur. Mille 17. satatibus finitum qui diem Brachmanis norunt, vocem in fine mille aetatum subeuntem, hi mortales noctis ac diei gnari sunt. Ex invisibili visibilis cuncta prodeunt die appropinquante, nocte approxinquante dissolvuntur in isto ipso, quod invisibile dicitur. Elementorum cum pacte haece ipse quoque diu perdurando dissolvitur nocte approxinquante; ultimo deinde, Prithae fili, prodict die oriente. Diversa vero ab hac visibili existat alia natura 20. invisibilis, seterna, quae omnibus animantibus pereuntibus non et ipsa perit, invisibili, individualia, sic dicta. Hanc viam summam prae- dicant, quam nacti non amplius revertuntur; haec est mansio mea suprema. Genius 22. iste summus vero, Prithae fili, impetrae potest cultu non aliorsum spectante, iste, dico, cui penitus insunt animantia, a quo Universum hoc expansum. Quo tempore autem ad sortem 23. irrevolutum, vel revolutum etiam, vita de-

LECTIO IX.

ALBUM NUMEN loquitur:

1. Nunc vero hanc tibi maxime absconditam effabor haud obrectanti scientiam universalem cum peculiari conjunctam, quam edoctus a 2. malo liberaberis. Haec est regia disciplina; hoc regium arcanum, idemque lustramen praestantissimum, ipso intuitu perspicuum, 3. pium, percommodum actu, inexhaustum. Qui fide deficiuntur homines huic religioni habenda, o hostium vexator, me haud adepti revertuntur in sedem vicissitudinum mortalitatis. 4. Expansus est universus hic mundus a me, formae visibilis experte. Mihi insunt omnia 5. animantia, neque ego illis immoror, nec tamen mihi insunt quodammodo animantia: ecce mysterium meum augustum! Animantium sustentator, non insidens animantium, est 6. spiritus meus, animantia animans. Perinde ac coelo semper immoratur aëri omnivagus, immensus, similiter cuncta animantia mihi 7. insunt; sic tu intellige. Omnia animantia in naturam meam redeunt in fine sevi mundi; denuo illa principio novi sevi mundani ego emitto. Naturam meam complexus emitto 8. iterum iterumque elementorum compagmen hanc totam, ultro, natura volente. Neque 9. me haec opera implicant, o contemtor opum, tanquam exterum in iis versantem, nec suspensum in hisce operibus. Me inspectante 10. natura generat mobilia simul cum immobiibus: ea de caussa, Kuntidis nate, mundus circumvolvitur. Despiciunt me stulti, humana 11. specie indutum, summam naturam meam ignorantes, animantium dominam, vanae speci fidentes, vainis operibus vacantes, vanae scientiae studiosi, intellectu privati, naturam infernum, daemoniacam ac fraudulentam sectantes. Magnanimi vero, Prithae fili, ad naturam divinam conversi, me colunt animo unice intento, cognoscentes me animantium principium incorruptibile. Popetue me laudibus celebrantes animantesque, propositi tenaces, salutantesque me, semper devoti religiosae venerantur. Scientiae sacrificio quoque 15. alii litantes me venerantur, in unitate ac spe-

17. Pater ego sum hujus mundi, mater, tutor ac avus; doctrina arcana, lustramen, monosyllabum mysticum, atque triplex librorum sacram volumen; via, nutritor, dominus, testis, domicilium, asylum, amicus, origo, dissolutio, statio, thesaurus, semen inexhaustum. Tepefacio ego orbem, ego inbremsine vel emitto; ambrosia perinde ac letum. ens ac non ens

20. ego sum, o Arjuna. Ternorum librorum sacrorum peziti, asclepiadis acidae potore, pecatis suis lustrati, sacrificiis functi, viam superam a me exorant. Hi, sanctum nacti Indrae mundum, fruuntur divinis in coelo gaudiiis Divorum. Iadem, coelesti illo mundo gavisi, praemio sanctitatis suiexhausto, ad orbem mortalium redeunt: sic religionem librorum sacrorum sectantes, desiderii capti, felicitatem fluxam ac reciprocantem adipisci scuntur. Qui autem mortales de nullo aliis cogitantes me venerantur, hisce semper intendis securitatem boni eventus ego praebeo.

23. Qui vel alios Divos colunt religiosi, ii ipsi quoque me tamen colunt, Kuntidis nate, sed

24. cultu non rite instituto. Ego sane omnium sacrificiorum et perceptor sum et dominus: sed isti me non ex veritate discernunt, hinc

25. ad inferiorem delabuntur. Pergunt Divis ad-

dicti ad Divos; ad Manes proavorum pergunt proavorum Manibus addici; ad Lemures pergunt Lemurum cultores; pergunt ad me demique cultores mei. Folium, florem, fructum, aquam, si quis mihi cum religione offers, id ego religioso oblatum vescor a pie animato. Quodcunque agis, quodcunque vesceres, quodcunque sacrificas, quodcunque largiris, quodcunque tui castigandi gratia capessis, Kuntidis nate, id mihi tanquam proprium trade. Sic liberaberis operum vinculis, quae felici vel infelici successu nectuntur. Devote animatus abdicationis devotione, emancipatus, me adibis. Aequabilis ego erga omnia animantium: nemo mihi est vel invisus vel carus; at me qui colunt religiosi, ii insunt mihi, et ego iis insum. Si vel admodum facinorosus me colat cultu non aliorum distracto, is probus est aestimandus, ut utique recte compositis. Brevi eyadit pius, et ad perpetuam tranquillitatem perveniit. Confide, Kuntidis nate! Haud quisquam mei cultor pressumatur. Quicunque ad me confugiunt, o Prithae fili, etiamsi in peccati utero sint concepti, mulieres, coloni, nec non servi: hi quoque supreme viam ingrediuntur; quanto magis igitur. Brachmani sancti, ac pii reges sapientes! In hunc caducum infraustumque mundum alegatus, me cole, in me intentus esto, mei veniurator, mihi lita, me adora; sic te ipsum quum devoveris, me adibis, mei studiosus.
LECTIO X.

ALMUM NUMEN loquitur:


2. Qui me innatum principioque carentem novit, maximum mundi dominum, is, errore haud delusus, inter mortales cunctis peccatis absolvitur. Mens, scientia, erroris repudiatio, patientia, veritas, perseverantia, tranquillitas, conditio voluptatis dolorisve capax, timor ac secretas etiam, mansuetudo, aquabilitas, hilaritas, castimonia, largitudo, nobilitas ac ignobilitas, haec sunt proprietates animantium.


4. Qui hanc meam majestatem ac facultatem mysticam novit penitus, in indefessa devotione sesso devovet sine ullo dubio. Ego Universus fons, ex me Universum procedit; sic arbitrati, me colunt sapientes contemplandi facultate praedici. Me meditantes, me quasi spirantes, admonentes sese invicem, enarrantesque me semper, dextantur atque exhilarantur. Hisce constanter devotis, colentibus me ex amoris officio, largior eam mentis devotionem, cujus ope me isti adeunt. Benignitate erga hos motus ego tenebras ex ignorantia ortas dissipello, in mea ipsius natura permanens, scientiae lucerna luminosa.

ARJUNAS loquitur:

12. Tu es summum numen, summa mansio, lustramen praestantissimum. Te GENIUM aeternum, coelestem, Divi priorem, innatum, dominum, declarant omnes Sapientes ac coelestis Sapiens Nâradas itidem, Asitas, Dévalas, Vyásas; et tute ipsi mihi effaris idem. Omne hoc verum existimo, quod tu mihi dicis, Pucricome. Tuam, sanctissime, visibilibem praesentiam utique nec Divi norunt, nec Titanes; tute ipse tui tibi conscius te ipsum nosti, virorum praestantissime, animantium animator, princeps, Divorum Dive, mundi domine! Te decet plene effari divina, quae tibi insunt, miracula, quibus miraculis hucus mundos permaneat consistis. Quomodo cognoscam ego te, mystice, vel indesinenter meditando? quibusnam tandem existendi modis concipiendus es a me, sanctissime? Copiose essentiam tuam mysticam ac majestatem, o mortalium votis expetit! porro etiam enarra: nulla me capite satiates, nectar quasi aure bibentem.

ALMUM NUMEN loquitur:

Ehem! enarrabo tibi ergo divina, quae náhi insunt, miracula, praeceptua quaete delibando: nullus enim est finis amplitudinis meae. Ego sum spiritus, o Arjuna, omnium animantium corpori insidiens; ego et principium, et medius animantium status, itidemque finis. Inter Aditiadas ego sum Vishnus, inter sidera Sol radians; Marichis sum inter Ventos, inter signa lunaria ego lunus. Inter volumina sacra sum hymnorum volumen, inter Divos sum Indras; inter sensus sum animus; animantium sum intellectus. Inter Rudros sum Sivas, divitiarum dominus inter Genios atque Gigantes; inter Vasues sum Ignis, Mêrus inter montium cacamina ego; et inter antistites.
principem me nosce, Prithae fili, Vrihaspate.
Inter exercitu ducis ego Skandas, inter
maria sum Oceanus. Inter magnos Sapientes
Bhrigus ego, inter voces sum unicum mono-
syllabum; inter precationes sum tacita pre-
catio, inter montes Himālayas; ficus religiosa
inter cunctas arbores, et inter divinos Sapi-
entes Nāradas; inter fidicines coelestes sum
Chitrarathas, inter prophetas Kapilas anach-
orcheta. Utchaisravasem inter equos nosce
me ex ambrosia genitum, Airavatum inter
elephantos, et inter homines hominum mode-
ratorem. Inter tela ego fulmen, inter juvencas
sum vacca abundantiae, seminatore sum
Cupido; inter serpentes sum Vasuki, Ananta-
saque sum inter hydas, Varunas inter aqua-
tilia ego, et inter progenitorum Manes Arya-
man sum; inferorum judex inter coērcitores
ego, Prahlādasque sum inter Titanes; tempus
ego numeros modulantium, et inter feras leo
ego sum, Garudasque inter volucres. Ventus
inter lustramina sum, Ramas inter armigeros
ego; inter pisces sum hippocampus, inter
ammes sum Jāhnavis. Naturarum initium
finisque, mediumque ego itidem, o Arjuna:
summi spiritus cognitio inter cognitiones,
oratio oratorium ego sum. Inter elementa
sum littera A, atque copulatio inter verba
composito. Ego sum tempus aeternum, alter
ego omnitus, et mors cuncta rapiens ego, 34.
et ortus futurorum. Fama, Fortuna atque
Vox inter feminina, Memoria, Prudentia,
Constantia, Patientia; magnus hymnus pe-
rine inter hymnos, initiationis carmen inter
rhythmos ego sum. Inter menses ego Dorca-
docephalio, inter anni tempora ver floridum.
Alea sum fraudulentorum, splendor ego splen-
didorum; victoria sum, industria sum, vigor
ego vigentium. In Varshnidarum stirpe sum
Vāsudēvas, inter Panduīdas opum contemtor
(Arjuna iuae;) inter anchoretas porro sum
Vyāsas, inter poētas Usanās poēta. Casti-
gatio domantium sum, solertia sum aemulan-
tium, silentiumque utique sum arcanorum;
doctrina doctorum ego. Quodcumque tandem
omnia animantium sēmen, id ego sum, o
Arjuna: non exstat ulla, quod sine me sit,
enes mobile vel immobile. Nullus est finis
divinarum mearum virtutum, o hostium vex-
ator! haec autem virtutis enarratio a me spe-
ciminis vice prolata. Quaeque mirabilis 41.
est substantia, fausta vel eximia, eam ipsam
intellige tu e splendoris mei potione ortam.
At quid tibi tandem cum multipli ista doc-
trina, o Arjuna? Stabilito ego hoc universo
mundo singula mei potione, requievi.
LECTIO XI.

ARRUNAS loquitur:
1. Qui meas salutis gratia de egregio arcano illo, quod supra spiritum dicitur, a te prolatus est sermo, ejus ope error iste meus dissipatus.
2. Origo nimium et interitus animantium auscultata sunt a me copiose ex te, Lotophyllops, nec non majestas tua sempiterna. Qualem tu ipse declarasti, summe domine, sic cernere cupio istam formam augustam, viro.
3. Rum optime. Quod si tu censes fieri posse, ut ea a me cernatur, potentissime, devotionis praeses, tunc mihi te ipsum conspiciendum exhibe sempiternum.

ALMUM NUMEN loquitur:
6. o Bharata! Huic in unitate comprehendum mundum universum adspice hodie cum rebus mobilibus immobilebuisse in corpore meo, o Arjuna, et quodcunque aliud cernere cupis.
7. Attamen hau d me potes cernere illis ipsis tuis oculis: divinium do tibi oculum; adspice mysterium meum augustum.

SANJAYAS loquitur:
9. Sic loquutus, deinde, o rex, magnus devotionis praeses Haris conspiciendam exhibuit Prithae filio praestantissimam formam augustam, plurima ora ac lumina gerentem, plurimis miraculis conspicum, plurimis coelestibus ornamentis onustam, plurima coelestia tela vibrantem, coelestibus coronis vestibusque indutam, coelestibus odoribus perfusam:

omnimodo mirabilem Deum infinitum, quoquo versus spectantem. Per coelum a mille-nisque solibus si existeret subito exorta lux, ea similis foret fulgori hujus magnanimi. Ibi in unitate comprehensum mundum universum, multifarium distributum, tunc intuebatur in Dei deorum corpore Panduides. Deinde is obstupefactus, arrectis pilis, opum contentor inclinato capite Deum, palmas suppliciter tendens, affatus est:

ARRUNAS loquitur:

23. Formam tuam ingentem, multa ora ac lumina gerentem. multa brachia, crura, pedes moventem, multa latera, multos dentes exsertos ostentantem, formam istam, inquam, intuentes mundi consternantur, ac perinde ego. Coelum vertice seriente, fulgidum, multicolorem, ore hantte, flammeis grandibus oculis, te quum intueor, percellitur animus mihi intimus, nec firmitatem invenio, nec tranquillitatem, o Vishnus. Dentibus exsertis minantia ora tua conspicatus, conflagrationis rerum postremae similia, plagas coelestes non distinguo, nec laetitiam capio. Fave mihi, Deum domine, mundi columnum! Istique, te versus, Dhritarashrae natu cuncti, simul cum terrarum orbis regnum catervis, Bhishmam, Drônas, nec non Solis âlius (Carnas,) simul cum nostri quoque proceribus, in ora tua festinantes incurruit, dentibus exsertis formidolosa. Nonnulli inhaerescentes dentium interstitiis cernuntur.


Almum Numen loquitur:

Dies sum mundi evorsor, adultus, mortales extinctum hue profectus. Te solo excepto non superstites erunt, quotquot congressi in adversis exercitibus bellatores. Quare tu age! exsurge! carpe gloriâm, devictis hostibus! Fruere imperio pleno! A me scilicet isti perculsi jam olim: nil nisi instrumentum esto tu, Ambidexter! Drônamque, Bhishmamque, Jayadrathamque, Karnam, nec non ceteros quoque bellando fortes a me percussos tu feri! Noli perturbari! Pugna! Vinces proelio riales.

Sanjayas loquitur:

Audit o hoc sermone Palricomini, palmas suppliciter tendens, tremens, Arjunas salvere jubens denuo affatus est Krishna cum leni murmure, pavore attonitus, corpore inclinato:

Arjunas loquitur:

Appendix,

42. istam, temere vel prae studio etiam; et qua-cunque in re iocandi gratia minus honorifice a me habitus es in ambulando, decumbendo, consideando vel epulando, sive secreto, innocue, sive hisce coram: ejus veniam exoro a te ego immenso. Pater es tu hujus mundi mobilis immobiliisque, venerandusque magister gravissimus: haud tui par exstat, quomodo tandem superior alius quisquam vel in mundo
tergemino, o unice praepollens? Ideo vener-
rabundus, prostrato corpore, oro ego te ut mihi faveas, dominum laudibus celebrandum. Ceu patrem filio, ceu amicum amico, ceu amantem amatae te decet mihi, Dive, indul-
egere. Nunquam antea visum miraculum conspicatus, laetitia perfusus sum, simulque pavore perculsus animus meus. Ista mihi visendam exhibe, Dive, formam! Fave mihi,
46. Deorum domine, mundi columnae, Tiaratum, clavigerum, discophorum, cupio equidem te perinde cernere. Illam ipsam formam quadi-
ibrachiam assume, o mille brachiis praedite! omniformis!

Alumnum Numen loquitur:

47. A me propitio tibi, o Arjuna, forma illa praestantisima mea exhibita est, per virtutem mysticam, quae mihi inest; splendida, universalis, infinita, primaeva, quae praeter te
48. ab alio nemine antea fuerat conspecta. Non librorum sacrorum lectione, sacrificialis, meditationibus, nec lartitionibus, neque caeremoniis etiam, neque acerrimis castimoniis tali forma portis ego sum in mortalium sevo ad-
spici ab ullo alio praeter te, heroica Kuruis proles. Ne tibi sit angor, nec perturbatio, 49. visa forma ista mea tam horrenda. Discusso terrore, laetus animi, rursus tu hanc ipsam meam formam, quam desideras, intuere.

Sanjayas loquitur:

His verbis Vasudèvas Arjunae annuens 50. consuetam suam formam visendam exhibuit denuo, consolatusque est territum eum, versus iterum in placidam speciem magnan-
imus ille.

Arjunas loquitur:

Conspecta hac humana tua forma placida, 51. o mortalium votis expetite, jam tandem sum refectus, cogitationis meae compos, in condi-
tionem naturalenum redux.

Alumnum Numen loquitur:

Valde arduum adspectu istam, quam tu 52. conspicatus es, formam, vel ipsi Divi ejus for-
mae visendae semper sunt cupidi. Neque ego 53. librorum sacrorum lectione, neque castimonia, nec lartione, nec sacrificio potis sum tali specie cerni, qualia tu me conspicatus es. Cultu vero unice mihi oblato potis sum ego 54. tali specie, o Arjuna, cognosci et adspici pe-
nitus, et adiri quoque, hostium vexator. Mea 55. opera qui perficit, in me intentus, mei cultor, ambitione exemptus, experts inimicitiae erga cuncta animantia, is ad me pergit, o Pan-
duida.
LECTIO XII.

ARJUNAS loquitur:
1. Sic perpetuo devoti qui cultores te observant, quive rursus individuum ac insensilem: horum utri devotionis maxime sunt gnari?

ALVMNUM NUMEN loquitur:
2. Ad me directa mente qui me semper devoti observant, fide egregia imbuti, hi a me
3. devotissimi existimantur. Qui vero individuum, indemuntrabile, insensilem observant, omnia permeantem, incomprehensibile-que, in fastigio stantem, immotum, firmum,
4. coërcita sensuum compage undique aequabili ter affecti: ii sane me nanciscuntur, omnium
5. animantium salute gaudentes. Labor horum operisior, qui cogitando ad insensile sese applicat; insensibilis nimirum via vix a corpora-
6. libus impletur. Qui vero omnibus operibus mecum depositis, in me intenti, nulli praecler me oblata devotione, me meditantes observant,
7. his ego extricator et vicissitudinem mortali-tatis oceano fio brevi tempore, Prithae fili,
8. mecum cogitatione sua versantibus. Mihi animum oppignera, in me mentem collocam! Habitat meique mecum, deinde apud Superos
9. sine dubio. Sin vero cogitationem non vales in me componere immotam, assiduitatis devotione tunc me conare adipisci, o contentor
10. opum. Si ne ad assiduatem quidem sufficiunt vires, meis operibus intentus est; mei gratia vel opera perficiens consummationem adepturus es. Quod si ne hoc quidem vales 11. facere, ad mei devotionem conversus, omnium operum fructus renuntiationem tunc facito, modeste animatus. Potior sane est scientia 12. assiduitate; prae scientia contemplatio aesti-
matur; prae contemplatione renuntiatio; a re-
nuntiatione tranquillitas proxime distat. Odii 13. immunis erga puncta animantia, benignus, nec non misericors, non sui studio nec sui fi-
ducia captus, idem in dolore ac voluptate, patiens, contentus, perpetuo devotus, tem-
perans, propositi tenax, qui mihi animum memtemque tradit, mei cultor: is mihi carus.
A quo non turbatur genus humanum, et a 15. genere humano qui nec ipse turbatur; gaudii, iracundiae, terroris turbis qui solutus est: is itidem mihi carus. Nulla expectatione sus-
pensus, purus, dexter, medius inter contraria, nihil sollicitus, omnibus inceptis qui renunti-
avit, mei cultor: is mihi carus Qui neque 17. exsultat, neque aversatur, nec moeret, nec de-
siderat; fausti vel infausti exitus incuriosus qui mei cultor: is mihi carus. Aequanum 18. in hoste atque amico, tum in honore et contu-
melia, in frigore et calore, in voluptate ac do-
lore aequanum, ambitione eximtus; par 19. sibi in vituperio ac laude, taciturnus, contentus re qualibet, domo carens, firmus consi-
lili, cultui addicctus homo mihi est carus. Qui 20. vero sanctum nectar hocce, sicut dictum, ob-
servant, fide imbuti, in me intenti cultores, ii vehementer mihi sunt cari.
LECTIO XII.

ALBUM NUMEN loquitur:

1. Hocce corpus, Kuntidis nate, Terreni nomine nuncupatur. Istud qui novit (spiritus,) eum pronuntiarunt Terreni gnarum
2. veritatis periti. Me porto scias Terreni gnarum esse in omnibus Terrenis, o Bhārata. Quae Terrenum ac Terreni gnarum
amplectitur scientia, ea vera scientia a me
3. assimatur. Hocce Terrenum quidnam sit, et quale, quibusnam modis mutabili, et unde id; et hicce (Terreni gnarum) quinam sit, qualiqueque capax: id compendio ex me audi,
4. a Sapientibus multifariam dequantur rhythmis variis singulatim, in theologis sententiis metrice concinnatis, circa principia rerum
5. versantibus, clare demonstratis. Quinque elementa, sui conscientia, intellectus, ac invisibile porro, intrumentaque corporalia undecim,
6. et quinque sensuum perceptions; cupido, aversatio, dolor, voluptas, multiplex conditio, cogitatio, pertinaciam: haec per Terrenum
mutationibus obnoxium compendio exprimuntur. Modestia, sinceritas, innocentia, patientia, rectitudin, magistri verecundia, puritas,
7. constantia, sui coërcitio; abstinentia a rebus, quae sensibus obversantur; secessio a sui studio; genituras, mortis, senii, morbi,
8. doloris, culpae respectus; immunitas ab ambitione et ab affectu erga liberos, conjugem, domum ceteraque ejusmodi; continua cogitationum aequabilitas in optatis vel minus optatis eventibus; mihi deditus unica devotione
cultus, fideler observatus; in secretis locis commoratio, fuga oblectiones in hominum
9. coetu; perseverantia in cognitione ejus, quod supra spiritum est; fructus e veri cognitione
10. percipiendi perspectio: haec declaratur scientia; inscitia, quae ab hac diversa est. Quod
cognoscendum, id effabor, quo cognito aliquis
ambrosia vestitur. Sine initio summum Num
men; neque ens id, neque non ens dicitur:
undique manibus pedibusque instructum id,
undique oculos, capita, ora habens; undique
auditu præeditum, in mundo consistit, unepta
prehendens; omnium sensuum facultatibus collucens, ab omnibus sensibus segregatum:
affectu immune atque Universum sustentans, a qualitatis factum et qualitatis
bus fruens; utrumque, extrinsecus et intus
in animantibus; immobile ac simul mobile.
Propret subtilitatem id discerni nequit, tum e
longinquo positum, tum quasi coram; baud
distributum animantibus, et quasi distributum
tamen inaequad; animantiumque sustentaculum id cognoscendum, edax et rursus
11. genitale. Luminum quoque id lumen a
tenebris remotum praedicatur, ipsa scientia,
cognoscendum et impietandum scientia, cordi
12. cujusque infixum. Sic Terrenum, ac simi
litter scientia et cognoscendum declarata
13. sunt compendio. Mei cultor, istud dignoscens,
ad meum essentiam conformatur. Naturam
itidemque Genium scias initio carere ambos
pater, mutuosque qualitasesque scias e
14. natura ortas. In actu ministerii rerum agen
darum principium declaratur natura; Genius
15. in doloris ac voluptatis perceptione principium
declaratur. Genius naturae infusus nimirum
16. particeps fit naturalium qualitatum:
propensio erga qualitates causa est generat
ionem ejus et bono vel malo utero. Spectator
17. monitorque, sustentator, perceper, magnus
dominus, sumnum spiritus quoque dicitur in
hoc corpore Genius ille eximius. Qui sic
18.
Schlegel's Latin Version.

novit Genium naturamque simul cum qualitatisbus, is, quocunque tandem modo versetur, 24. non amplius regenerata. Contemplatione in semet ipsi perspicuit nonnulli spiritum sua ipsius ope, aliis rationali destinatione, operumque destinatione rursus ali; ali vero talem ignorantem, quum ex alius audire, eum observant. Hi quoque exsuperant mortalitatem, doctrinae sacrae auscultandae studiosi. Quaestis gignitur quaelibet substantia, stabilis mobilisve, Terrae et ejus qui terrae gnarus est, conjunctione id fieri scias, Bhavaratidarum princeps. Eundem in omnibus animantibus consistentem summum dominum, 27. ita saepeque haud persuntem qui cernit, is vere cernit. Eundem vero cernens ubique praeuentem dominum, non violat semet ipsum sua ipsius culpa; exinde peregit ad summum iter. Naturae autem vi opera peracta omni-modo qui cernit, nec non se ipsum eorum non esse actorem, is vere cernit. Quando animantium privam essentiam in unitate comprehendam respicit, et inde quidem explicantam, tunc numen imperat. Quia initio caret, 30. et qualitatum expers est suamspirus ille incorruptibilis, vel in corpore commorans, Kuntidis nate, neque agit, neque inficitur. Sicut omnivagus aether propter sublimitatem non inficitur, sic ubicunque cum corpore congressus spiritus non inficitur. Sicut illuminat unus universum hunc orbes sol, sic Terrae-num universum Terrae onarus illuminat, o Bharata. Hunc in modum discrimen inter terrenum ac terrae gnarum, scientiae lumine, et emancipationem animantium a natura qui sorunt, ii ad summum procedunt.

LECTIO XTV.

Almum Numen loquitur:

1. Egregiam porro effabor scientiam scientiarum praestantisiam, qua cognita anachoretae omnes ad egregiam consummationem hinc sunt profecti. Hac scientia freti ad meae sanctitatis consortium progressi vel in nova creatione denuo haud gignuntur, neque in rerum dissoluzione percelluntur. Mihi pro utero est magnum Numen: in hoc foetum depono equidem; origo omnium animantium hinc existit, o Bharata. E quolibet utero, Kuntidis nate, quae formae prodeunt, harum magnum Numen est uterus, ego semen prae-bens pater. Essentia, impetus, caligo: hunc in modum definitae qualitates e natura ortae vinculis constringunt, o heros, in corpore spiritum incorruptibilem. Ex his essentia, 6. propter sinceritatem lucida ac sana, dulcedinis studio constringit, et scientiae studio, vir innocent. Impetum affectibus cognatum scias, 7. e sitia ortum stimulo: is constringit, Kuntidis nate, agendi studio mortalem. Caliginem vero ex invidia natam scias, fascinationem cuncorum mortalis: errore, desidia, veterno ea constringit, o Bharata. Essentia in dulcedine praepollet, impetus in actu, o Bharata; scientiam involvens vero caligo in errore praepollet utique. Impetu calagineque devictis, 10. essentia existit, o Bharata; impetus existit, essentia et calagine devictis; caligo perinde,
11. essentia ac impetu devictis. Quando in hoc corpore, per omnes portas collustrato, sub-nascitur scientia, tunc noscat aliquis, essenti-am adultam esse utique. Aviditas, alacritas, festinatio, inquietus agendi stimulus: haec impetu adulto nascentur, Bharatidarum princps. Hebetudo, tarditasque, error, stuporque pariter: haec caligine adulta nascentur, Ku-ruis proles. Quando autem essentia adulta ad dissolutionem peregit mortalis, tunc ad sedes puras eorum, qui summum norunt, pro-greditur. Impetu adulto ad dissolutionem profectus, inter agendi studiosos renascitur; porro dissolutus caligine adulta, e bruto quodam utero renascitur. Operis honesti fructus fertur essentialis ac sine labo; impetus autem fructus, molestia; ignorantia, caliginis fructus. Ex essentia nascitur scientia, ex impetu aviditas pariter; error ac stupor e caligine existunt, nec non ignorantia. Sursum eunt in essentia permanentes, in medio consistunt impetuosi, in infima qualitate versantes
dorsum eunt caliginosi. Quando neminem alium praeter qualitates actorem spectat ille respicit, et id novit, quod qualitatibus praestat, tunc ad meam indolem is accedit.
20. Qualitatibus hisce tribus exsuperatis mortalis, e corpore genitis, genitura, morte, senio acmodestia liberatus, ambrosia vestit.

Arjunas loquitur:
Quibusnam signis, qui qualitates hasce ex- superavit. dignoscitur, domine? quamnam vi-tam professus? et quomodo praevertit hasce tres facultates?

Almum Numen loquitur:
Qui tum claritudinem, tum alacritatem, tum stuporem, o Panduida, non aversatur, quando ea sese expromunt, neque, quando recodunt, desiderat; assidens tanquam hospes, qui, persuasus qualitates intra fines suos versari, consistit, neque vacillat; idem in molestia ac voluptate, sui composit, cui nihil in- terest inter glebam, lapidem et aurum, aequus in rebus gratis ingratisque, aequus in vituperio ac sui laude, in dignitate ac contumelia aequus, aequus inter utrasque partes, amico-rum vel hostium; qui cuncta incepta dimisit: is qualitates exsuperasse dicitur. Quique me non aliisque evagante cultus devotione veneratur, is, qualitatibus hisce exsuperatis, ad conditionem divinam conformatur. Numinis nimirum ego sum sedes, ambrosiaeque incorrupibilis, legisque aeternae, ac voluptatis immensae.
ALMUM NUMEN loquitur:

1. Sursum agentem radices, deorsum agentem ramos ficum religiosam quandam praedantium perennem, cujus folia sunt versus: qui hunc novit, is librorum sacrorum gnarus est. Deorsum sursumque expansi sunt hujus arboris rami, qualitabius adulti, et rebus sensilibus germinantes, ac deorsum radices sunt propagatae, operum vinculis conscriptae in sevo mortali. Talis ejus forma non concipi potest in hoc orbe terrarum, nec finis, neque constitutio. Hac fico religiosa cum radicibus late serpentibus ense acuto sequanimatis excisa, 4. deinceps iter istud est anquirendum, quo perfectionis non amplius revertantur. Nimium ad hunc primaeum Genii ego deduco, unde flumen istud antiquum dimanavit. Qui, arrogantiae et erroris expertes, ambitionis vitium devicerunt, constanter versantes in eo, quod supra spiritum est, et a quibus cupiditates recesserunt; a gemino affecto exsolutis, qui voluptate ac dolore designatur: hi incidunt, haud aberrantes, per iter hoc perpetuum. 5. Non illud illuminat sol, nec luna, neque ignis, quo ingressi haud revertuntur: id (est) domicilium meum supremum. Mei portio qui dem in animantium mundo, vitalis, sempiterna, animum cum quinvis sensibus et naturae gremio attrahit. Quodcumque corpus nanciscitur vel undecunque exit princeps ite spiritus, cum eo congregatur illis arrepitis, sicuti ventus odores ab ipsorum cubili arripit. Audita, visum, tactumque, gustum, nec non olfactum inspectans ille, animumque, rebus sensilibus ministrat. Exeuntum, vel perma-

LECTIO XVI.

ALVM NUMEN loquitur:
1. Securitas, ingenii sui lustratio, in scientiae destinatione perseverantia, largitudo, temperantia et religio, pia meditatia, castimonia,
2. rectitudo, innocencia, veritas, irae sedatio, liberalitas, calumniarum repudiatio, benevolentia erga animantes, alienus a lascivia
3. animus, mansuetudo, pudor, constantia, vigor, patientia, firmitas, puritas, nullo vindictae studium, modica de se opinio: haec sunt virtutes ejus, qui divina sorte nascitur, o Bhara.
4. Simulatio, superbia atque insolentia, iracundia, nec non sermo contumeliosus et ignorantia: hi sunt mores ejus, Prithae fili,
5. qui daemonica sorte nascitur. Divina sors ad emancipationem, daemoniaca ad vincula ducere censetur. Noli moerere! Divina sorte natus tu es, o Panduida. Duplex animantium natura est in hoc mundo; tum divina, tum vero daemoniaca. Divina fuse declarata; daemoniaca, Prithae fili, jam ex me audi. Neque agendi nec cessandi rationem norunt homines daemoniaci; non puritas, nec vero etiam certa vivendi regulra, nec veritas in iis repetitur. Hi mundo nihil veri, nullam stabelm constitutionem inesse aiunt, et prae side eum carere, perpetuo existentem, quin imo, solam
6. libidinem pro caussa ei subesse. In hac opinione defixi, mente pessumdata, parum intelligentes, ruunt vehementer in actus, in mundi
7. p offsetXim intenti. Libidini inexplebili dediti, fraudae, superbia, temperatio muniti, stulte inexpertas auctum, prorumunt, vitam impune
8. ram professi, cogitatione sine termino evangente freti, leto omnia finiri; libidinis satiandae studiosi: "Quatenus licet (frusaur hisce!"
9. 12. sic statutum. Spercentencis laqueis impliciti, in libidinem iramque proni, quae-
run, libidine sua fruendi gratia, opes inquiritate accumulatas. "Istud hodie a me captum, illid nanciscar desiderium; istud adest, illud quoque mihi rursus eveniet lucrum; iste a me caesus inimicus, caedamque caeteros etiam. Princeps ego sum, ego deliciis affluens, consummatus ego, praepollens, felix; opulentus sum, generosus: quis alius mei similis? Sacrificabo, largiar, commissabor. Talis sibi persuadent, ignorantia occaecati. Multiplici cogitatione perturbati, erroris retibus involuti, proclives in libidines suas expendentes, praecipiant in infernum impurum. Opinione de se elati, opibus, superbia, temperatia muniti, operantur nimium sacris hi ad simulationem sanctitatis haud rite perfectis; suo studio, violentiae, arrogantium; libidini, iracundiae dediti, me in sua ipseorum aliisque personas perosi: obrectatores. Hocesse ego infensos mihi, atroces, infimos hominum in mortalitatis vicissitudinibus conicio idemdem infaustos in uteros daemoniacos. Daemoniaco utero inclusi, dementes, e generatione in generationem, me haud nacti quidem, Kuntidis nate, denique infinam viam ingrediuntur. Triflex inferni ea et porta, qua semet ipsos pessumdat: libido, iracundia, nec non avaritia, idcirco istam triadem quis devitetur. Hisce liberatus vir, Kuntidis nate, caliginis portis tribus, sectatur suam salutem, deinde viam supremam ingreditur. Qui, legis scriptae praeceptis neglectis, vitam degit ad libidinis arbitrium, is neque consummationem adipsicetur, nec felicitatem, nec viam supremam. Igitur lex scripta auctoritas tibi est in rerum agendarum vel omissendarum discrimine, Cognito legis scriptae praeceptis imperato opere, peragogere istud huic te decet.
LECTIO XVII.

ARJUNAS loquitur:

1. Qui, legis scriptae praeeptis neglectis, sacra faciunt fide imbuti: quae nam horum est statio, o Krishna? utrum essentia, an impetus vel caligo?

ALMUM NUMEN loquitur:

Appendix,

23. pronuntiatur. Om, id, ens: hunc in modum designatio numinis tripexus memoratur, a quo Brachman, librique sacri ac sacrificia oлим ordinata sunt. Ideo hac syllaba ομ pronun-
tiata, sacrificii, largitionis ac castimoniae actus
religione imperati inchoantur semper a theo-
logis. "Id ipsum est," sic statuto, sine prae-
mii expectatione sacrificii et castimoniae actus,
nec non largitionis actus varii perficientur ab
26. iis, qui emancipationem suam desiderant. De
veritate ac honestate istud vocabulum ens
adhibetur; de laudabili opere similiter adhi-
betur, Prithae fili, eadem vox. In sacrificio, 27.
castimonia, largitio ac constantia quoque ens
appellatur; nec minus opus horum gratia sus-
ceptum entis nomine nuncupatur. Quod-
28. cunque sine fide peragitur, sine sacrificium sit,
seu largitio, seu castimonia, sive opus, non-
ens dicitur, Prithae fili: neque id valet post
mortem, neque in hoc aevo.

LECTIO XVIII.

ARJUNAS loquitur:

1. Abdicatio, o heros, veram naturam cu-
pio cognoscere, dimissionisque, sensuum do-
mitor, singularum separatim, o Kesis inter-
fector.

ALMNUM NUMEN loquitur:

2. Optioni permissorum operum abdicacionem
abdicationis nomine vates intelligunt; om-
nium operum praemii dimissionem praedicit
3. dimissionem sermonis periti. Dimittendum
culpae instar esse oper quodlibet, nonnulli
docuere philo sophi; ad sacrificium, largiti-
onem, castimoniem pertinens opus haud di-
mittendum, rursus alii. Decretum meum
jam ausculta super dimissione, Bharatidaram
optime. Dimissio videlicet, vorum princeps,
4. tripexus pronuntiata est. Ad sacrificium, lar-
gitionem, castimoniem pertinens opus haud
dimittendum, faciendum id utique. Sacrifice-
cium, largitio, nec non castimonia, sunt lus-
bellum militi gerendum et s. p.) ambivione
fructuque dimissis, peragenda sunt, Prithae
fili; hoc est decretum meum certum ac supre-
mum. Necessarii vero operis abdicatio haud
7. consentanea est: istiusmodi operis intermissio
a stultitia profecta caliginosa praedicitur.
Difficile esse repu tans, si quis opus quoddam
praecommendum corporali molestiae dimittat,
is, facta dimissione impetuosa non sane di-
missionis fructum percipiat. "Peragendum
9. est!" sic statuto, quodcumque opus necessa-
rium peragitur, o Arjuna, ambitione fructuque
dimissis; haec dimissio essentiales aestimatur.
Neque aversatur minus prosperum opus, nec
prospere inhaeret dimissor, essentiae consociat,
prudens, dubitatione exemptus. Nequa-
quam fieri potest, ut homo corpore indutus
opera dimittat omnino; qui vero operum fruc-
tum dimittit, is dimissen, hoc nomine appel-
latur. Inoptatus, optatus, mixtusque, tripexus
12. operis fructus obtingit non dimittentibus post
obitum, at dimittentibus non uspiam. Quin-
que haec, o heros, principia disc ex me, ra-
ionali demonstratione explicata, ad consum-
14. mationem cujuscunque operis necessaria: regimem, deinde actor, et instrumentum specialiter diversum, variabile singulatim habitus, Fata tumque quinto loco accedens. Corpore, voce, animo quocunque opus aggettur homo, seu justum, sive iniquum, quin haecesse sunt ejus principia. Quod quum ita sit, qui actorem semet ipsum duntaxat cernit praet mentis rudimentum, non igitur oerat ostendit:

15. indoles non inflata est sui fiducia, cujus mens non polluitur, is, vel ecclesia hisce mortalibus, neque occidunt, neque vinculis constringitur.


17. Qui cognitione quis in omnibus, quae exstant, unicum existendi elementum incoeritibile cernit, indiscrimetum in discretis, eam cognitio omnem scias essentialem. Singulatatim autem quae cognitionis varios existendi modos peculiareies novit in omnibus quae existunt, hanc cognitionem scias esse impetuoscum. Quae vero ad singulatum negotium applicata est, quasi sit universitas rerum, principiis carenen, veris summae haud consentanea atque angusta,

18. ea cognition caliginosa nuncupatur. Quocunque necessarium opus, ambitione seposita, sine etsi et studio peragitur ab homine fructum
daud captante; id essentiale dicitur. Quod vero operi ab homine libidines captante vel etiam fiducia sui clato peragitur, cum magnis molimine, id impetuosa nuncupatur. Sine respectu pendentis inde pernicio, injuriarum et propriarum virium stulte peragitur operis: id caliginosum nuncupatur. Ambitionem express, minime magnoquos, constantia ac fortitudine praeditus, in eventu prospero sive improspetro

19. iuvatactus actus essentialis dicitur. Affectibus commotus, operis fractum captans, avidus, ad injuriias inferendas procos, impurus, exultatione et moerori obnoxious actus impetuosus praeditur. Ineptus, vilis, contumax, malignus, otiosus, piger, animam despondens morasque necens actus caliginosus dicitur.

20. Mens divisionem nec non constantiae secundum qualitates tripartitam auscultat, declaratam plene ac singulatim, contentor opum. Quae aggettendi ac recedendi opportunitya, quid faciendum sit vel non faciendum, periculum ac securitatem, nerox solutionemque novit mens, ea, Pithae fili, est essentia.

21. Qua quies justum et injustum, tum etiam quid faciendum et non faciendum, incongrue juxta dicat, ea mens, Pithae fili, est impetuosa. Quae injustum pro justo habet caligine involuta, et omnes res in contrarium vertit: ea mens, Pithae fili, est caliginosa. Qua constantia quis sustinet animum, spiritum vitalem, sensus actusque in devotione nunquam evagante: ea constantia, Pithae fili, est essentia.

22. Qua vero constantia quis honestum, natile, dulce sectatur, o Arjuna, cum ambitione, fructum cupidus: ea constantia, Pithae fili, est impetuosa. Qua vesterum, pavoorem, sollicitudinem, moerorem, secordiam non excitat insinuens: ea constantia, Pithae fili, est caliginosa. Voluptatem vero nunc triplicem audiet ex me, Bharatidarum princeps. Ubi quis suetudine delectatur, atque ad molestiae finem perveniit; quidquid, circa marginem veneni instar, in fundo nectaris est simile: ea voluptas essentia declaratur, et mentis ipsius serenitate nata. Quidquid propter copulationem sensuum cum rebus sive subjectis circa marginem nectaris est simile, in fundo veneni instar: ea voluptas impetuosa memoratur. Quae circa marginem et in consequentibus voluptas delusio est animi, vesterum, inertiae, temeritatem augens, ea caliginosa nuncupatur. Non ullum existat sive in terris, sive, altera ex parte, in coelo et inter Divos ens, quod immune sit naturalium harum trium qualitatem. Brachmanorum, militum, opificum servorumque, o hostium vexator, munera distributa sunt secundum qualitates e cujusque
Appendix,

42. indole nascentes. Tranquillitas, continentia, puritas, patientia, nec non rectitudo, scientia universalis et peculiaris, fides rebus divinis habita; haec sunt Brachmanorum munera, ex ipsorum indole nata. Virtus bellica, splendor, constantia, habilitas, stadio in proelio intrepida, liberalitas et imperatoria dignitas: haec sunt militia munera, ex ipsorum indole nata.


44. Conнатum opus, Kuntidis nate, quamvis cum culpa consociatum, ne quis descatur. Omnia incepta mortalium nimium culpa sunt involuta, sicuti ignis fumo. Inambitiose animatus, undique se continens, nullo cupidinum stimulo incitatus, ad oti consumptionem summan abdicatione progreditur. Consumptionem adeptus, quomodo Numen perinde adipiscatur, id ex me disce brevi comprehensum, Kuntidis nate: quae sedes scientiae summa est. Mente pura devotus, sonos et reliquas ejusmodi dimittens, propensione et aersione procul habitis, solitudinem petens, levi victus utens, voce corpore, animoque coèrcitis, in contemplationis devotionem intentus, semper ad immunitatem ab affectibus applicatus, qui sui fiduciam, violentiam, superbiam, libidinem, iram, avaritiam expulit, sui commodi incuriosus, tranquillus, is ad divinam conditionem conformatur. Numinis consors, serenus, nec moeret, nec desideret; aequabilis erga cuncta animantia mei cultum accipit summum. Eo cultu me cognoscit quantus qualeisque sim, penitus. Deinceps me penitus cognito, adit me protinus. Is quoque, qui cuncta opera continuo peragit, me fretus, meo favore nanciscitur viam aeternam, nunquam fallentem. Cogitatione cunctis operibus in me depositis, mei studiosus, mentis devotione fretus, mei contemplator semper est. Me contemptus omnia discrimina meo favore trajecies; at vero, sin tu prae tui fiducia me non auscultaveris, peribis. Quod, fiducia tui fretus, te haud pugnaturum esse status, frustra est hoc propositionum tuum: natura te impellet. Proprio munere ex indole tua orto, Kuntidis nate, constrictus, quod non vis facere errore ductus, id facies vel invitus. Dominus cunctorum animantium in cordis regione, o Arjuna, consistit, cunctos animantes, rota hae volubili vectos, deludens Maga sua. Hunc igitur tanguam perfugium adi reverentia, o Bhārata; bhus favore summam tranquillitatem, stationem adepturus es sempertem. Sic tibi scientia tradita est a me, arcano magis etiam arcana. Hac integra perpsensa, quomodo tibi placet, ita factio. Omnia maxime arcanum amplius audi meum praestantissimum sermonem; gratus es mihi, certus consili: ideo effabor tibi quod salutare sit. Mihi mente deditus esto, mei cultor; mihi lita, me salvare jube; me utique adibis. Verum tibi polliceor. Carus tu mihi es. Cunctis religionibus dismissis me tanguam unicum perfugium sectare: ego te ab omnibus peccatis liberabo. Noli moerere! Hoc a te nec profano, neque irreverenti unquam, neque contumaci est evulgandum, neque ei qui mihi obtrectat. Qui hoc praestantissimum arcanum mei cultoribus tradet, summo honore mihi tributo, is me adibit sine dubio, neque isto mortalium quisquam gratiora mihi faciet, neque erit mihi isto alius quisquam carior in terris. Quisque perleget hocce sanctum colloquium inter nos ambos, ab eo scientiae sacrificio adorari ego potero: sic stat sententia. Quisque fidei plenus.
homo sine obtrectatione id modo auscultaverit, is quoque, liberatus, faustos, mundos eorum nanciscetur, qui piis operibus functi sunt. 72. Num istud auscultatum a te, Prithae fili, in unum intenta cogitatione? num ignorantiae confusio discussa ex te, contentor opum?

Arjunas loquitur:

73. Discussa confusio, recordatio est accepta a me tuo favore. Confirmatus sum, dubio directo: exsequar sermonem tuum.

Sanjayas loquitur:

AN ESSAY
ON
THE BHAGAVAT-GEETA,

BY THE REV. R. D. GRIFFITH.

"We can do nothing against the truth; but for the truth."—II. Cor. xiii. 8.

The publication of the Bhagavat-Geeta, as it appears in the foregoing part of this work, is in accordance with the spirit of the present age, and may be regarded as serviceable in no inconsiderable degree, to the interests of Truth and Religion. The former circumstance is its vindication:—the latter its recompense. Hindoo philosophy from its intrinsic elements, not less than on account of the antiquity which is assigned to it, and the immense influence which it exerts, challenges studious attention. By most, but those who know it best, it has been undervalued, and consequently misrepresented to an extent almost incredible, except on the ground that they to whom the charge belongs, labored under a false and obstinate bias, or some other disadvantage of habit or association. Of Baldeu's translation of the Veda, Holwell declares, that it is a monster that shocks reason and probability, occasioned by his not attending to the allegory. These errors he justly conceives, do not arise from misinformation merely, but from not drawing the veil:—from not penetrating into the true doctrines of India.

The philosophy of the Hindoos, however, is destined to receive more appropriate treatment, and to lead to results of higher consequence. Truth wherever it lie, and in whatever form it be developed, must sooner or later become the handmaid of Christianity; and this with a directness and power, proportioned to its depth and spirituality. The most potent principles, are not always the most palpable; as sometimes the most precious gems, are found furthest from the surface of the soil that contains them.

It must not be assumed from these remarks, that we accord an unqualified approval to the Bhagavat-Geeta. The sentiments with which we regard it, may not be so designated. Truthful and animating as are some of its principles, and irresistible and ennobling as are some of its precepts, we look upon the system propounded by Krishna, with painful feelings. The spectacle of minds of the first order, struggling for a freedom of which they had the presentiment, but not the means to realize; intellects of transcendant power, combining the glimmerings: appropriating the dim and shadowy intimations of those eternal verities, the full light of which comes to mankind, only through the Scriptures of God, may well provoke respectful sympathy. Every error presupposes some truth, and every system of mythology, however speculative, superficial or ill-formed, has for its nucleus and support, principles which lie deep and inalienable in the convictions, and destinies of humanity, and in the order and constitution of the government of the Most High. “Nulla falsa doctrina est, quae non aliquid veri permiscat.”—Aug. Quaest. 1, 2. C. 40.

The work however is to be appreciated accordin...
How unlike the circumstances of the proclamation of the Law on Sinai; the accompaniments of that event befitted the occasion. Thunder and lightning and earthquakes, and the other dreadful phenomena by which it was signalized, became the majesty of God, and the sacredness of the transaction. And how opportune, how seemly, how dignified the intercourse which Christ the Lord Jesus, "God manifest in the flesh," held with those whom He taught! In the circumstances of His sojourn amongst mortals, there was nothing that shocks our predilections, or disarms our confidence. Men in their search for wisdom do not wait for it at the oracle which falsifies itself.

The incongruities of a system with itself, or with other systems of equal repute and influence, are fatal to an unreserved and indiscriminating reception of it. Its authenticity will be attested by its consistency. Principles and facts that neutralize each other, are not to be received: they convict the system, with which they are identified, of fallacy, if not of artifice. And out of a variety of rival schemes, that solicit confidence, assert orthodoxy, and are clothed with the mysterious sanctions of an equally high antiquity, how may we justify our preferences. All of them cannot be true. The mere supposition offends our common sense. By what criteria, then, are we to be guided in our choice, how may we show reason for our faith? The followers of the Bedang, (says Dow,) affirm that there is no soul in the universe but God: the sect of Neadinsen strenuously hold that there is; as they cannot conceive that God can be subject to such afflictions, and passions as they feel in their own minds or that He can possibly have a propensity to evil. Here is a most inconvenient discrepancy: which of the two sects holds the truth? Now it is precisely from such a difficulty that the Bhagavat-Geeata must be liberated, in order to the establishment of its higher claims.

The internal contrarieties of the Geeata, will present themselves to the reader as he proceeds in its examination: we simply observe that they run through the entire poem; a dark vein vitiating the whole statue, which neither the chisel, nor design of the artist, can compensate. Of this Wilkins himself was painfully aware. In the fifth paragraph of his preface, he bespeaks the suffrage of the critic, by an honest acknowledgement of this defect. "The reader will have the liberality to excuse the obscurity of many passages, and the
confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned Brahmans of the present times; and that, small as the work may appear, it has had more comments than the Revelations."

The orthodoxy of the Geeta in many of its fundamental tenets, much less as a whole, no intelligent Hindoo would allow. The philosophy of Patanjali, forms its basis. But this eminent man was not more celebrated as an authority in metaphysics and theology, than were Vedu-vasu Gun- tama, Kupila, and others of the founders of the Hindoo schools—between whom and Patanjali there are declared the most direct and stubborn contradictions. Patanjali taught that "Spirit has no intercourse with visible objects—the intercourse is that of the mind." Vedu-vasu on the other hand, inculcated that God is matter, as well as life. "Bramha is the cause of all things, as well as the things themselves. If it be not allowed that he is the clay as well as the potter, it will follow that he is indebted to some other for the clay." Patanjali says, that "God is to be seen by the Yogee." Kupila objects, that when the Veda speaks of spirit, as being visible it merely means that "it is perceived by the understanding only." Patanjali says the universe arose from "the will, or the command of God, who infused into the system a power of perpetual progression." Goutama maintains that "atoms are eternal." These few discrepancies will suffice for showing that the tenets of the Geeta are not universally adopted. They are to be entertained with reservation. We are forbidden yielding to them the deference due to a standard of accredited and undeniable authority. It was doubtless on perceiving these contrarieties that D. Ohsonville, in the preface to his French translation of the Bhagavat, makes the following observations respecting the Brahminical sects and sacred books. "The Indians are divided into two orthodox sects, which, however, violently oppose one another, the one asserting the supremacy of Vishnu, the other of Siva. The Puranas differ in their interpretations of the Vedas, some of them giving the supremacy to Brahma, some to Vishnu, and some to Siva. These books are properly speaking, pieces of controversial theology. The Brahmans, who composed them, disputing to which of their three gods the supremacy belongs, support the pretensions of each by an enormous mass of mythological legends, and mystical opinions, in favour of the God whom the author adopts. All are equally supported by the authority of the Vedas."

It is with no small complacency then that the glorious Gospel of the blessed God is pronounced exempt from the confusedness and contradictions from which is impossible to absolve the work under review. Weverify it by miracle and prophecy: proofs that will it round about with divine defences. In the arrangement of the demonstrations of its divinity however, we may safely forsake these its more popular and patent signs; and allege its intrinsic credibility, arising from its adaptation to the faculties of man, and its concurrence with the teaching of nature. Christian revelation, takes up and expounds the theorems implied in the moral bias of humanity. To the lights of reason, the constitution of the mind, and the administration of providence, it offers no collision; on them it inflicts no discredit. More than this may be predicated for Christianity: it imparts a deeper impression, and calls out into greater vividness, the traces of God's character and will, where they are dim and effaced. Before this tribunal, conscience is encouraged to a louder declaration; the sun and the moon and the stars, are charged to a more emphatic testimony; and reason is consciously protected in the full exercise of her own sovereign rights. In the Gospel, christian revelation is propounded in its most perfect form; but does not insult the dialogue of Sinai, nor the enactments of Eden, nor any of the yet more rudimental elements of obligation, which these presuppose. Harmonious in itself, it accords with the principles and ordinances on which it is superinduced. It tacitly premises all that is true and good in nature and history. It gives to the sensibilities of the heart a more distinct articulateness, and invests them with a more solemn authority. It evolves into greater detail and manifestness all that we deplore in the records of the world's sorrows; and fixes for ever, the only realities that answer and appease the wants of rational beings.

It is worthy of special observation, that in the
Institutes of Menu, there is no mention of the great heroes of the Mahabharat. Precepts and examples of former monarchs are appealed to, but neither Pandun or Kuru is named. For this notice we are indebted to No. XV. of the Calcutta Review. In these Institutes "there is no allusion to the sacrifice of Yudhistira in proof of universal sway to the mighty mace of Bhima or the unerring bow of Arjuna!" It is significantly added. "We are well aware that the vagueness of Hindoo Chronology and the difficulty of assigning a certain date to King and sage preclude us from building any reasonable hypothesis on the above remarks. But still the absence of any reference to the great war of the Kurus and Pandus or to the expedition of Rama is worthy of notice, and has not so far as we are aware been taken up by any of the great orientalists" 165, 166 p. We leave it for others to determine how far this circumstance detracts from the antiquity and sacredness of the Geeta.

After having weighed and noted, these initial strictures, we think that the reader will be better prepared for a fair and dispassionate examination of the substance of the poem. We cannot disregard the premonition that our course is through thicket and jungle—that the fragments of truth which are to reward our search, are to be arrived at but at the cost of much effort, and that after all, we may be better served elsewhere. Humboldt's analysis is to our mind as skilful and convenient, as any of which this relic is susceptible. We shall avail ourselves of the order in which he has classified its several topics.

I. The second, third and twelfth chapters of the Geeta comprise what might be called the Psychology and the Ethics of the system; in the exposition of which, the preceptor cautiously descants on the essential distinction between mind and matter; with no obvious design beyond that of inculcating the doctrine, that actions derive their qualities from matter, and are in all respects involuntary and inevitable. The former science was cultivated to a remarkable degree of refinement by the ancient Brahmins. Like the philosophers of Greece however they were divided into various sects distinguished by opinions the most opposite and irreconcilable. The following notices in the lectures before us, are considered of pre-eminent value. "How can a man that believeth that this thing (the soul) is incorruptible, eternal, inexhaustible, and without birth think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul having quitted its old mortal frame entereth into others which are new. The weapon divideth it not,—the fire burneth it not,—the water corrupteth it not,—the wind drieth it not away, for it is indivisible, inconsumable, incorruptible, and is not to be dried away; it is eternal, universal, permanent, immoveable; it is inconceivable, and unalterable." II. 21—25.

This pure incorruptible essence is represented as oppressed and shackled by its affinity with matter; and as approximating its highest perfection, in proportion as it is disengaged from material and sensuous "bonds"—nevertheless action though it be an encumbrance to the soul, is to be preferred to inaction. "Perform the settled functions, action is preferable to inaction; the journey of thy mortal frame may not succeed from inaction." III. 8. Moreover inaction is an impracticable thing. "No one ever rested a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature" III. 5. The highest wisdom therefore regards all actions, as phenomena of matter distinct from man's own being. "The man who is acquainted with the nature of the two distinctions, cause and effect, having considered that principles will act according to their nature giveth himself no trouble." III. 28. This indifference to the consequences of action is not absolute and insensate. It consists in transferring all action to the supreme being; leaving issues and responsibility with him! "Throw every deed on me, and with a heart over which the soul presideth, be free from hope, be unpresuming, be free from trouble." III. 30. "They also who preferring me leave all works for me, and free from the worship of all others contemplate and serve me alone." XII. 6. "Let the motive be in the deed, not in the event: be not one whose motive for action is the hope of reward, have no inordinate desire after inaction." ("In ipso operae momentum tibi sit, at nunquam in ejus praeemin. Noli ad opera prae minus impelli, nec oti ambicio deus."") II. 47, 48.

From these dogmas are consequently extracted the paradox that

"He who beholds inaction in action, And action in inaction: He is wise among men, He is devoted, he has absolved all action." IV. 16.
The man who realizes this is pronounced free from the taint of sin, and remaineth like the leaf of the lotus unaffected by the waters. V. 10.

It is difficult to find passages of equal sublimity in any work on Hindoo philosophy, to which we have access. Narud, in the Bedang, is represented as interpreting Brahma on the nature of the intellect. "What dost thou mean O Father by intellect?"

**BRAHMA.**

"It is a portion of the great soul of the universe, breathed into all creatures to animate them for a certain time."

**NARUD.**

"What becomes of it after death?"

**BRAHMA.**

"It animates other bodies or returns like a drop into that unbounded ocean from which it arose."

"When the yogee renounces all assistance from the understanding and remains without the exercise of thought he is identified with Brahma, and remains as the pure glass when the shadow has left it." (Vedu-vasu) To a yogee says Kupuli—in whose mind all things are identified as spirit what is infatuation? what is grief? He sees all things as one, he is destitute of affections, he neither rejoices in good nor is offended with evil."

The Greeks and Romans speculated on the immateriality, incorruptibility, and eternity of the soul. These were questions forced upon their notice by the very instincts and misgivings of their nature; but their illustrations are clogged by argumentative and rigorous habits of thought. The regions familiar to an oriental wing, they seem not to have reached. The brevity and impressiveness of Krishna's description of man's nobler part, we have in vain striven to match, out of their writings. Plato as translated by Cicero, in his first Tusculan, gives to the human soul the attributes of the Divine Being, and supposes it to have been from Eternity, uncreated and self-existent. His words are heavy and unenticing, though doctrinally important. Speaking of the principle of motion, or the soul; he says "principii autem nulla est origo, nam e principio orintur omnis—ipsum autem nullâ ex re aliâ nasci potest; nec enim esset id principium quod gigneretur aliunde. Id autem nec nasci potest, nec mori." (Cap. 2, 3.) In this passage and in others, the immortality of the soul, is not supposed to arise from any foreign or external cause, but is resolved into the natural and inherent powers of the soul itself. ἐπεξε οἱ ἁγιασμοὶ καὶ ἀδιάφροσυν αὑτῷ ἁγιασμοὶ εἶναι—τοῦτο ὑπὸ ὅστι ἀπολλυόσαι ὅστι γίνοσαι δυνατὸν, εἰ ἁγιασμὸς ἁγιασμόν, το ὑπὸ ἀδιάφροσυν ψυχῆς ἀντί. The energy of Aristotle, was a word of mighty import, in that author's philosophy, since his doctrine on that subject is a link in the grand chain, by which he connects earth with heaven, and mortals with the deity. As such it corresponds to the action discussed on in the slokas, cited above. "Energy refers to action, and that is said to exist in energy, which executes its peculiar work, or performs its peculiar functions. The state of energy is the most perfect state of existence in which any object can be exhibited. Though energy always implies action, yet all actions are not energies. The kind of life, which the best and happiest men lead occasionally in the unobstructed exercise of their highest powers, belongs eternally to God, in a degree that should excite admiration in proportion as it surpasses comprehension." (Gillies' Arist. I. 153, 155.)

This regard of the consequences of actions was taught by Zeno and his disciples with an authoritative earnestness resembling that of Krishna. "Nevertheless they seem to have been all of this persuasion that the frightening of men with punishments after death was no proper or accommodate means to promote virtue, because that ought to be pursued after for its own sake, or the good of honesty, as vice to be avoided for that evil of turpitude which is in it, and not for any other external evil consequent thereupon." (Cud. II. 26.)

We do not doubt that the constitution of man is made up of material and spiritual properties; that he consists of a body and of a soul. His outer frame is the organized machine of an immaterial principle. For the notion that mind is the effect of the physiology and structure of the body, and is not separable from it, we have but the utmost abhorrence. The soul we hold to be superadded to its perishable and earthly vehicle; and that it is consequently capable of an existence independent on it. Shape, solidity, extension, magnitude, are the cognizable properties of the one. Consciousness, volition, reason, memory, the descriptive phenomena of the other. They are alike known only by their qualities: the one by such as are recognized by bodily senses, the other by such as are discerned by individual consciousness. Every atom
of the human body however minute—every filament however attenuated—every nerve however delicate, present the signs by which we define matter. And thought and imagination and feeling, intimately as they are linked with man’s frame, are essentially distinct from it. These two never interchange their attributes. They do not reciprocate their laws—

"Soils uncorrupted live, how’er we die,—
The gift and image of the Deity.
From earth we come, our bodies turn to nought
Dissolved in dust,—the soul high heaven has caught!
Equal all parted souls! 'neath God’s command,
Common their endless home and native land;
A meeting-place for pampers and for kings—
Short is the time we live, but still it brings
Important seasons on its rapid way,
The soul, undying, towers beyond decay!"

Of those passages which contain the ethics of the poem, so much cannot be said. It would seem that men have always been slower in coming to moral truth, than they have been in arriving at metaphysical truth. Questions the most subtle and complicated respecting the faculties and laws of mind, were settled with a precision and correctness, which leave us nothing to wish for, long before the nature and obligation of duty, were rightly comprehended. The case before us is in illustration. The instructions of Krishna on this subject, we are bold to say, are confused to no small extent, and in practice such as are never, and can never be realised. After anything as we think, but a heedless examination of these lessons, we most conscientiously sympathize with the bewildered and baffled Arjuna. "Thou as it were confoundest my reason with a mixture of sentiments, wherefore choose one amongst them by which I may attain happiness, and explain it unto me." III. 2.

The consequences of action are to form no part of the motive to its performance: the motive is to be in the deed regardless of the results! This seems to be the cardinal principle of the entire scheme. It is to be observed however, that the sanctions of law, are as necessarily one of its elements, as its obligations. This is exemplified in the economy of a household, and a civil government, as well as in the administrations of God. A child is urged to duty not only by pressing on him the claims of a parent, but by warning him of the evil consequences that will follow its neglect. To the observance of civil law, we are impelled, not less by the good with which it will be awarded, than by the mischief which the breach of it will entail. And God in all his dispensations has "set before us life and death," with as much clearness and emphasis, as he has made assertion of his rights. Law may make appeal to some higher principles of our nature: yet the sanctions of law are amongst the most cogent persuasives to obedience. It is a deep seated principle of our nature and is inseparable from it. It obtained in paradise.

It attends our apostacy—and however debased humanity may be, the desire of good and the dread of suffering, are amongst its loudest calls to a duteous, and right decision.

Man is a provident being. Does he not act on experience? Forethought is a characteristic of wisdom. In the noblest of our species, its exercise has been the most vigorous and penetrating. Were it not so, there would be no enterprice, and no counsel amongst men. This property of mind, was surely not created to be insulted and trampled down. Moreover, the fact that fixed results are annexed to specific actions, seems to us to be more than presumptive of its being the intention of God, that they should enter into the motives of conduct. Chequered and prolonged intervals may transpire between the act and its retribution; but it will come. Of its coming we are intuitively advised even before the act is committed. The succession between the conception of the act, and the result of the act, is too instantaneous and certain for any human being, whose higher nature is not ruinously corrupted, to be able to divorce the one from the other. The principle inculcated in the text is one with which the relationships of life are not content. The bond which connects servant with master,—child with teacher,—friend with friend, is near its dissolution and never thrives under the mere verdict of duty: it is too cold and artificial. When the ties of parents to offspring—of husband to wife—of subject to sovereign—of man to God, are to be reverenced and cherished only out of the constraints of duty, it argues that they are well nigh dead. Man constituted as he now is, must have other considerations to bear down upon his feelings, before his course be steady or virtuous. Obligation simply, is impotent as a permanent motive. "If it be objected that a mercenary feeling is implied in this idea and expectation (i.e. of reward) we disclaim, once for all, that religion ever proposes itself to an abstract disinterestedness in man. Such a tenet holds not with
the first speculative view of law. It contradicts all the love of happiness, and fear of misery, which are our earliest conscious emotions. It is at variance with our probationary position during the present life. It wars with every sanction of obligation. The greatest exercise of reason, the best conduct of understanding, to which we can have recourse, is to seek the most extensive measure, and the most durable continuance, of good.” (Hamilton’s Congregational Lecture, 199 p.)

The refined fatalism that lies at the root of this portion of the poem, is pointed out by Humboldt. The doctrine of the unavoidable nature of actions, he observes “implies a necessary fatalism, as matter which is equally eternal with the godhead, must by necessity revolve for ever the wheel of its changes by means of which the godhead which comprehends every individual existence in itself, is properly speaking to be considered as the only moral agent.” p. 126. To this the system conducts us; — on this dreary and uninventing shore, we are at length landed. To us it is no matter of surprise that with the recent revival of Hindoo philosophy in Bengal, and to some extent nearer our own dwelling, this repulsive doctrine has been so obstinately embraced. Should the sentiments inculcated in the Geeta obtain intelligent general dissemination; we see no alternative but that before long, the country will be plunged into the most hopeless infidelity; the other extreme of the coarse and corrupt idolatry by which it is now pervaded. The arguments which have been from time to time employed for the confutation of ancient and modern fatalists, might be profitably brought forward here, did it comport with the objects of this essay. It will suffice to observe, that the doctrine interferes with human responsibility and freedom; and whatever clashes with them, subverts itself. The transference of our actions and condition to Deity, subtracts from our moral feelings all healthful stimulus; it sheds upon us an unmanly indifference; it disorganizes the probationary and tentative economy with which we are allied; it blasts the charities of man’s heart; it strikes the spirit of ardour — it paralyzes it elasticity; — it breaks its wing. The sensuous and the spiritual — the temporal and the abiding — the precarious and the certain, must have their turn in enslaving man’s passions and deluding his hopes — the patient and sullen endurance of which is enforced by the revolting assurance, that life and its vicissitudes are beyond our control. The Fates (Parce) had their Temple at Corinth, into which it was not lawful for any one to enter. The interdict was generous at all events!

II. Having dilated upon the superiority of mind to matter, and pointed out the perturbations which arise from actions even when performed with the most energetic disregard of their results; the Divine preceptor directs his disciple to the proper idea of the absolute and Supreme Deity; in the knowledge and contemplation of whom, mind finds its purest employment, and the only sufficient antidote against sensuous and material influences. This to our mind, is by far the most philosophically elaborated portion of the Geeta. The sentiments which relate to this sublimest of all themes, are scattered here and there in the poem, just as we might suppose they would be, in a full hearted and unpremeditated dialogue. We shall in this instance pursue our notices after the manner with which its other topics are treated, viz. cite those slokas of the Geeta which are pertinent, and after having added any passages from similar systems, whether oriental or western, that may bear upon it; we shall offer any comment thereon, which may serve for its true, and impartial appreciation.

“Learn that he by whom all things were (expanded) is incorruptible (indelible) and that no one is able to effect the corruption of this thing which is inexhaustible.” II. 17.

“Know that good works come from Brahm whose nature is incorruptible; wherefore the omnipresent Brahm is present in the worship.” III. 15.

“The ignorant being unacquainted with my supreme nature which is superior to all things and exempt from decay, believe me who am invisible to exist in the visible form in which they see me.”

“I am not visible to all because I am unrevealed by the supernatural power that is in me. The ignorant world do not discover this that I am not subject to birth or decay.”

“I know O Arjoon all the things that have passed, all that are present, and all that shall hereafter be.” VII. 23, 56.

In the shaster translated by Dow, it is asked by Narud. “What shall we think of God?” To which Brahma replies. “Being immortal, he is above all conception; being invisible, he can have no form; but from what we behold in his works, we may conclude that he is eternal, omnipotent, knowing all things, and present every where.”
In the Tiruvay Mozhi, a work in the Tamil language, on which the tenets of the modern Vaishnavas sect are founded, the Divine Being is described in terms of singular force—

"His knowledge is eternal and immeasurable: but he is void of knowledge derived from the organs of sense.

"He is intelligence, he is perfect goodness, by the past, the present or the future he is not affected; he who is my life hath no superiors.

"He who is himself all things and all persons, whom as every sect believe is not connected with the five senses, who is the consecrated image of the mind.

"The life of the soul; even here may be attained by attaining the power of perfect devotion abstracted from all sublunary things.”

Ellis’ Cural, p. 33.

The Tiruvasagam, a Tamil work of highest repute, which maintains the doctrines of Adwaita sect, has a similar description of the Supreme God.

"Thou who art pure intelligence, requiring the aid neither of speech nor thought, O teach me the way in which I should speak of thee."

"Thou art not fully comprehended even by the contemplative sages, the gods, or any order of beings.

"Thou comest in the words, and in the sense of the Scriptures and art for ever fixed in my mind—

"Like unadorned water thou flowest into my thoughts O Siven of Tiruperundur !

"O Lord! thou hast taken thy abode within me, what more can I ask?

"The expanded ether, water, earth, fire and air, these thou art not;

"But without form, art hidden among them; I rejoice that I have seen thee now, with the eye of my mind."

The Supreme Deity was characterized by the Greeks and Latin by similar titles and descriptions; e.g. the “architect of the world” (ὁ Ἀρχων) —the “prince and chief ruler of the universe”—the “first mind”—the “Principle of Principles” (Ἀρχή Ἀρχῶν)—the unmade self originating, and self subsisting Deity. “A monad” “Unity itself” (Τὸ ἑν αὑτῷ) “That which is above mind and understanding”—“that Supreme and Eternal Being which is immutable and can never perish.” “One God and all Gods” (Deus unus, et omnes) “One and all things.”

From the passages quoted above, from the Geeta, and those by which they are followed, the belief is pressed upon us, that in the earliest times Brahminical philosophy held as its grand idea the absolute unity of the Supreme God, and that their religious ritual corresponded therewith. Idolatry is an after-growth, springing from minds incapable of entertaining the elevated abstract notions of the primitive creed. This declension explains itself. The obscurcation and weakening of the idea of the Divine unity, were indicated first, by the impersonation of the several discoveries made of the Supreme Being, in his operations and effects. These impersonations were not so many distinct and independent deities, but representations of one and the same great Deity, contemplated under particular aspects. This is the true key to the ancient mythology of all countries. The next step in the downward course, was to insulate these representations of the particular attributes, and operations of God, into independent objects of worship; and hence the indefinite multiplication of idols. Idolatry therefore we hold to be a gross accommodation of the pure and sublime religion of India, to the capacities of the uneducated people. Hindoos themselves hold this opinion, and not without good authority—“Corresponding to the natures of different powers or qualities, numerous figures have been invented for the benefit of those who are not possessed of sufficient understanding.” Mahamrun, quoted by Ram Mohun Roy. “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, and to them either male or female forms, and other circumstances, are fictitiously assigned. Yama-dagni, cited by Ram Mohun Roy, p. 34. “The three chief divinities are repeatedly admitted to be nothing more than personifications of the powers of God in action. With the vulgar the personifications become realities—the types become the things typified. This is the natural progress of all idolatry, even where it has been grafted upon the simple truths of Christianity; and there is no difficulty in understanding how it should have taken this course in Hindustan.” Mill’s British India, Vol. I. p. 383. Wilson’s Note. A few references will confirm our hyphothesis.

NARUD.

What is his likeness?

BRAMHA.

He hath no likeness: but to stamp some idea of him upon the minds of men, who cannot believe in an immaterial being, he is represented under various symbolical forms.

NARUD.

What image shall we conceive of him?

BRAMHA.

If your imagination cannot arise to devotion without an image; suppose with yourself that his
eyes are like the Lotus, his complexion like a cloud, his clothing of the lightning of heaven, and that he hath four hands.

NARUD.

Why should we think of the Almighty in this form?

BRAMHA.

His eyes may be compared to the Lotus, to shew that they are always open, like that flower which the greatest depth of water cannot surmount. His complexion, being like that of a cloud, is an emblem of that darkness with which he veils himself from mortal eyes. His clothing is of lightning to express that awful majesty which surrounds him: and his four hands are symbols of his strength and almighty power.” Bedang—Dow’s Diss. p. 48.

Formerly how many flowers have I gathered and scattered,
How many prayers have I repeated in vain worship?
While yet in the prime of my life, how much water have I poured out?
And moreover how often have I encompassed the fanes of Siva,
This I have left off, for the wise who know the true God, the Lord of heavenly beings,
Believe not the idol of the temples (apparent to the eyes,) to be God, nor lift up to it the hands.

Eusebius has assured us that the ancient Brahman worshipped no images “Many thousands of them who are called Brahman, who according to the doctrine of their ancestors and their laws, do not shed blood, neither do they worship idols. οὐκ ἔχουσιν οἰστιάς. Pref. Evang. Lib. VI.

Abul Fazel, who examined the Brahminical theology with the greatest attention, arrived at the same conclusion. “They all believe in the unity of the Godhead and although they hold images in high veneration, it is only because they represent celestial beings, and prevent the thoughts of those who worship them from wandering.” (Ayeen Akbery, Vol. III. 3.)

It were well if they whose office it is to propagate the Christian system amongst the idolatrous population of this country, would keep these facts in mind. The enterprise were more worthy and effectual, to direct the minds of the Hindoo to the fragments of truth which their superstitions overlay; than to exasperate their temper and outrage their prejudices, by rude declamation and ridicule. The transition to Christianity would be easier (much easier than we are wont to consider) on pointing out the doctrinal correspondence between their system and our own, than by denying the former those claims, which history and the constitution of our common nature so obviously warrant. The objection that idolatry gives form to that which has no form, and visibility to that which is invisible, does not serve us: for the same might be urged against our own scripture and customary representations of God. Hands and eyes, and feet and other material organs are ascribed to him, “whom no man hath seen, or can see.” We are also reminded of the Hebrew descriptions of Deity by several of the verses of the Geeta. There was no alternative to the use of such phraseology—it is a recognized and inevitable necessity, to express the most spiritual conceptions by terms primarily belonging to sensible things; “propter egestatem linguae et rerum novitatem.” (De Be. Natura)—It is not simply a device of the imagination, but an instituted and unavoidable instrumentality. Krishna represents himself as “the splendour of the stars—the light of the flame—the life of the living.” Deducting something for the license of oriental poetry, we almost fancy that we are in the tenth Lecture listening to a fervent recitation of some of the passages of our own sacred Books. “Thou art my rock and my fortress.” “Thou hast been a shelter for me, and a strong tower from the enemy.” “The Lord God is a sun and shield” “God is Light.” “The Father of lights, with whom there is no variability neither shadow of turning.”

III. The transcendent qualities of the Supreme nature, naturally led to the contemplation of the universality of its manifestations. The paragraphs which relate to this subject, contain the Pantheism of the system; which term is not intended to denote the vulgar doctrine of the identity of God with the material universe, but that in every portion and phenomenon of it, God is to be realized; in other words, that the universe is full of God; that wherever we may go and on whatsoever we may think, there and then God is to be felt and recognized. We confess that it is to us difficult to resist
the suspicion, that the ancient Hindoo sages, must have had immediate or traditional access to some
Hebrew record, not enrolled with our canonical
books, or even to some mutilated and stray frag-
ments of the canonical scriptures themselves. The
highly sublimated Pantheism which the Geeta
contains has its counterpart only in the divine
teachings of our two Testaments, especially in the
Gospels and Epistles of the sacrificial John, who
was permitted to rest on the bosom of the Redeemer—into whose ear were poured the unconfessed
yearnings of the Son of God—that John to
whom was confided the apocalypse of eternity—the
foresight of the working of the mystery of iniquity
—the doom of the damned and the final supremacy
of Jehovah.

"Vasudeva is the universe." VII. 20.

"I am O Arjoona, that is the seed of all things* in nature
and there is not any thing, whether animate or inanimate, that
is without me." X. 39.

"Behold O Arjoona, my million forms divine of various species
and diverse shapes and colons."

"Behold in this my body the whole world animate and inanimate,
and all things else thou hast a mind to see."

"But as thou art unable to see with these thy natural eyes, I will
give thee a heavenly eye with which behold my divine con-
nection." XI. 5, 7, 8.

"The Son of Pandoo then beheld within the body of the God of
Gods standing together the whole universe divided forth into its
varied variety." XI. 13.

"The actual impersonation of the Deity, comprehending the
whole universe within his visible form, is (says Milman) unquestionably the most
extraordinary flight of poetic daring, in the range of
poetry. It is the whole essence of symbolical
religion embodied in language—a highly abstract
metaphysical creed represented as reality—the most
subtle fiction of the reason arrayed in form and
substance." (supra, 118 p.) We regard it however
as more than an imaginary illustration of the pan-
theistic creed—it is its doctrinal exposition.

On this account, some philosophers have suppos-
ed that in which bodies are placed—which is
immoveable, immutable, prior in existence to all
body, is God himself. The following passages are
quoted by Mosheim in his notes on Cudworth,

*In one Place Krishna is denominated the Father and Mother
of the world. IX. 17. In like manner Jupiter is called the Father
and Mother of all things. "μητρὸς μου, ἡ μητέρα μου."—

Orphic verses. Indeed the Greek poets use the word θεός for God,
or Goddess. So the Latins, e. g.

"Descendo ad ducente Deo, flamman inter et hostes,
Expellor." Lib. II. 632.

In which Virgil applies the masculine to Venus.

(III. 242.) "God himself is called place, (τοσος) because he contains all things and is contained by
nothing whatever, and because he is himself a re-
uge for all things, and is contained and filled by
himself alone." "God contains all things in his
bosom, and passes through all the parts of the uni-
verse." (Philo.) This learned Jew, says in another
passage "God is every where and nowhere." "God
holds the whole world in his hand like a nest,
whose throne is heaven, and footstool earth, and
he is not in place, being the extreme limit of the
universe." (Tertullian.) The reader can scarcely
fail to remember a similar passage in Paul's
discourse to the Athenians. "In him (ιν αυτε) we
live and move and have our being." Acts,
xvii. 28.

The foundational and all pervading relationship
of God to the universe is signified by other expres-
sions—e. g. "Amongst letters I am A." X. 38.

This symbol is probably derived from some mys-
tical properties assigned to the Alphabet—Tiru-
luver employs the same metaphor.

"As ranked in every alphabet the first
The self-same vowel stands, so in all worlds
Th' Eternal God is chief." Ellis.

In the Tamil translation of the Vedam this be-

def is more fully expanded.

The Hebrew cabalists had a similar formula to

express the whole compass of a thing, e. g. "Adam
transgressed the whole law from Aleph to Taw"—
i. e. from beginning to end. "When the holy God
blessed the Israelites he did it from Aleph to Taw
e. g. perfectly. In like manner the Greeks signified
the all pervading agency of Him "by whom all
things consist" by the first and last letters of the
Greek alphabet. "I am Alpha and Omega, the beginning and the ending saith the Lord, which is and which was and which is to come the Almighty." Rev. i. 8.

He who realizes the all pervading presence of the Supreme God—who penetrates beneath the material veil, whereby the Divinity is shrouded from profane, unsanctified mortals; attains to the highest perfection. To define this perfection, and lay open the way of appropriating it, was the sublime occupation, to which the God lent himself, for the behoof of the remorseful and palpitating Arjoon.

"He who beholdeth the individual existence of the creatures as standing in an
And as expanded from thence, he attains deity." X.III. 30.

"The man who by his works, worships Him from whom the principles of all being proceed, and by whom the whole universe was spread forth, by that means obtaineth perfection." XVIII. 46.

"The Yoges who believeth in unity, and worshipeth me present in all things, dwelleth in me in all respects, even whilst he liveth" VI. 31.

How may we account for such sentiments being embedded in a system of pagan philosophy—for a Pantheism so spiritual, and preterhuman, as that propounded in the Geeta, but on the hypothesis we have assumed? These are surely stray scintillations from that source of light, whose full-flooding streams, run through the revelations of our own Scriptures: these are offsets of a better foliage, and more wholesome fruit, than aught that springs from the soil of a disordered and alienated humanity. They have the euphony and phrase of our own loved Bible. They quicken our aspirations for the good, and true, and unearthly. We seem to be listening to some antiquated teacher of the morality and faith of the Christian Gospel; some venerable, but ill understood expounder, of the everlasting verities of our own creed.

*An intelligent friend has favored the another, with the following remark. "I should not limit the origin of these purer sentiments, to a knowledge of any portion of the Christian Scriptures but would refer it, to the patriarchal times—to the divine instruction then common to the human race; perhaps long before Moses; even when the race constituted one family." To this opinion, there is no valid objection; albeit, the most learned oriental scholars, feel themselves incompetent to determine the age of the Vedas. Colebrooke has demonstrated from the position assigned to the northern solstitial point, in the Vologra of one of the Vedas; that the composition of those books, was anterior to the fourteenth century before Christ; a period only two centuries later than the time of the Jewish Lawgiver. The doctrines however, of which the Vedas are the depository, must have obtained prior to the Vedas themselves; so that we safely thread our way back, to a date at least contemporaneous with Moses. The unwillingness to assign an antiquity so high, to the sacred writings of the Hindoes, springs from a very gratuitous delirium. It was no disparagement to the Israelitish leader, to be "learned in all the wisdom of the Egyptians." Why may not the regions east of the Nile, have equalled, if they did not excel, the Egyptians, in that knowledge, of which there is this incidental record?"
God, in the face of Jesus Christ." The relinquishment of the mediatorial offices of the Redeemer to whom is entrusted the administration of the present economy; whom God hath set as King upon Zion—the mountain of his holiness—will be introductory to the plenary, and open assertion of the Divine Supremacy; the ushering in of that era, which the unbelief and pollutions of the world, have so long delayed; the revelation of the all pervading, the all sustaining agency, of the Almighty, which sensible and material objects, have so fatally obscured. "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him: that God may be all in all!"

This return to God, we thankfully hail as the termination of the good man's efforts, and the covenanted reward of the services of the Redeemer. We may innocently borrow from the text we are reviewing,—this is "perfection." And to our minds, there is nothing more exhilarating, than the belief, that all the events that are transpiring, tend to that consummation,—that every step in the progress of mind,—every advance in civilization,—every addition to scientific and historical discovery,—every accession to political and intellectual freedom,—every new insight to the purport of God's word,—every new development of God's church,—every fresh facility for personal and social culture, expedite and guarantee the coming of this glorious period; when in the works of his hands, in the course of his providence, the ordinances of his church, the operations of his spirit; when in us, and about us, in the heaven and in the earth, God shall be perceived and realized, when grateful and adoring obedience, shall be blended with an enlightened, and absorbing recognition of the Supreme!

"Sermons in stones—books in the running books, Tongues in trees—and good (God) in every thing."

"Let every Brahman with fixed attention, consider all nature; both visible and invisible, as existing in the Divine Spirit; for, when he contemplates the boundless universe existing in the Divine Spirit, he cannot give his heart to iniquity."

"The divine spirit alone, is the whole assemblage of gods, all worlds are seated in the Divine Spirit, and the Divine Spirit no doubt produces, by a chain of causes and effects consistent with free will, the connected series of acts performed by im-bodied souls."

"Him some adore as transcedently present in elementary fire; others, in Menu, lord of creatures, or an immediate agent in the creation; some, as more distinctly present in Indra, regent of the clouds and the atmosphere; others, in pure air; others as the Most High Eternal Spirit." Menu. XII, 118, 119—123.

IV. The Triad to which the subordinate deities of the Hindoo Pantheon are reducible, is full of significance. It supplies no mean testimony to the grand doctrine of the Trinity, as held by orthodox Christians. We could have hoped that the scattered and incidental notices, that are on record of that peculiarly interesting form of it, which we have couched in the sacred syllable Om, had been collected into an orderly and systematic treatise. Our own resources are far too scanty, to allow us to do more, than take a very superficial glance at it.

Krishna desirous of indoctrinating Arjoon, as to the path, which the sages denominated "never failing;" (VIII. 11.) says "He who having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in exercise of devotion, repeating in silence Om! the mystic sign of Brahman, shall, on his quitting this mortal frame calling upon me, without doubt, go the journey of supreme happiness." VIII. 12, 13.

Even three suppressions of breath made according to the divine rule, accompanied with the triveral phrase (bhrūḥbhrūḥbhrūḥ) and the triliteral syllable, (Om) may be considered as the highest devotion of a Brahman." Menu. VI. 70.

The orthography of this mystic epithet, is variously determined. "In a desire of expressing yet more adequately the monadic character of Deity, the mystical name Om, (says Humboldt) seems to have had its origin, as it combines three sounds a u and the nasal, in one sound, and character." In the above quotation from Menu, the syllable is called triliteral. By Sir W. Jones, and Colebrooke, its orthography more precisely corresponds with its pronunciation; by them it is expressed by the three letters A-u-m. All however are agreed, that this syllable was an accredited and not unapt symbol of the Hindoo Triad. The confluence of three sounds into one, may be considered as one of the choicest and most simple exponents exer fixed upon, for representing the sublime doctrine of three divine persons, possessing one common essence.
“Let us now descend to some particular observations on the resemblance of Zeus or Jupiter, to the triple divinity Vishnoo, Siva, Brahma; for that is the order in which they are expressed by the letters A-U-M, which coalesce and form the mystical word Om; a word which never escapes the lips of a pious Hindoo, who meditates on it in silence. Whether the Egyptian On, which is commonly supposed to mean the Sun, be the Sanscrit monosyllable, I leave others to determine.” (Sir W. Jones, on the Gods of Greece, Italy, and India, 33.)

The syllable Om (Aum) intends every Deity. It belongs to Parameshthi, him who dwells in the supreme abode; it appertains to Brahma, the vast one, to Deva, God; to Adhytama, the superintending soul.” (Veda translated by Colebrooke, Mill I. 388.)

The correspondence both in import, and construction, between the Om of the Hindoos, and the Jehovah of the Hebrews, is too exact and uncommon, to be accidental. The title Jehovah יוה is denominated the Tetragrammaton, because of the four letters, of which it is composed. It is to be noted however, that there are but three distinct letters in the word, which are Jod, He, and Vau; the last being only a repetition of the second. The initial Jod, denotes the first hypostasis; the n He, being a double or compound-ed letter, is properly employed to express the second hypostasis, which unites in his own person, the divine and human; while the medial Vau which is copulative, combining the letters preceding and subsequent, denotes the Holy Spirit. This curious information, is quoted by Kircher on rabbinical authority. (Maurice’s Antiquities Vol. IV. passim.) That the terminal He of the title Jehovah, was used by the Hebrews, and is not a proper component of the epithet, appears from the circumstance, that in the old Testament it is written without it. (Gesenius Lex. *) Accordingly it was pronounced by Jerome and Origen, Jao—by the Samaritans Javé, and in the poetical portions of the Bible, it is expressed by the word Jak. It will not be requisite to observe here, that the trident, the distinctive mark borne on the forehead of the Fishmen, corresponds to the Hebrew letter w,

which amongst the Jews, was symbolical of the Trinity. As such it was cut on the outside of the head phylacteries of that people, so as to be distinctly visible, and strikingly to attract the eye. In the ancient Samaritan character, the strokes of this letter are still more equal, and the idea of equality thereby, more exactly expressed. We only add respecting the orthographical correspondence of the Hindoo and Hebrew appellations, of the Supreme Deity, that “Jehovah” has no plural termination, does not admit the article, nor is employed in statu constructo. “Non flectitur in pluralem non admissit articulum neque suffixa. Non ponitur in statu constructo.” Simonis Onomatisticum. 310 p.

The veneration in which the Hebrews held the Tetragrammaton, was equalled by nothing, save that with which the Hindoo regards the mystic Om. By that awful name, according to the Rabbies the most stupendous prodigies could be performed, and it was said to be guarded by lions in the immost recesses of the temple. Baemage, His. Jews, p. 194. “This name includes all things; he who pronounces it shakes heaven and earth, and inspires the very angels with terror. A sovereign authority resides in this name; it governs the world, other names and surnames of the Deity are ranged about it, like officers and soldiers about their King and General; from this, they receive their orders, and this they obey. He who knew all the mysteries of God’s name, would be ignorant of nothing, in all the ways of his justice and providence.” Calmet. The Hebrews, for several centuries before the Christian era, regarded this name as too sacred to be uttered, and an after times, it was the nomen dexterus, the ineffable name, which they scrupled to pronounce. (see Gesenius.)

The sacredness and mystery, in which this name of God was enshrined, were not a superstitious and imaginative figment of the cabalists; they are traceable to divine authority. “I appeared unto Abraham, unto Isaac, and unto Jacob by the name God Almighty, but by my name Jehovah was I not known unto them.” Ex. VI. 3. By which the Almighty did not mean, that the former patriarchs had been ignorant of him, as God the Creator; but that he had not revealed himself under this name, which so fully and impressively indicates his transcendant and incomunicable nature.

The orthodox theologian, will receive the coincidence which we have noted, as a fresh, and by no
means insignificant, contribution to the doctrine of the Trinity. Not indeed that that doctrine needs aught for its most conclusive substantiation; but because any new proof, supplied from historical materials, of the idea on which it rests, having been entertained, and symbolized by philosophic sages of the highest antiquity; places it on higher vantage ground, and to sceptical minds, invests it with weightier recommendations. Moreover, every testimony, (especially that which is unsolicited,) to a doctrine of so much importance, should be received with gratitude, and may be scrutinized with profit; because of the new aspects and relations of an inexhaustible truth, which it may disclose. The fundamental formula, by which the Hindoo Triad is expressed, explains and defends that, which in dogmatic theology, is employed to notify the profound and mysterious reality, which constitutes the basis of the Christian system. Indevout speculation on this subject, none can deprecate more than we do: hazardous tampering with it, we hold to be as impious, as would be a heedless and uninquiring oversight. It were well then, if they who have not been guided by better lights, nor aided by preceptors of more noble and truthful bearing than those offered in the arcana of philosophic Hindooism, to the doctrine that "in one Divine essence or nature there are three persons, distinguished from each other, by certain characteristics, and indivisibly participating in that one nature;" (Twesten’s Lectures, sect 5.) would address themselves, to a thoughtful and unprejudiced examination of it, as it is expounded and verified in Christian Theology.

V. The belief of the Metempsychosis, is so universal and settled in India, as to be almost beyond controversy. In the Gecta, it is assumed and argued on; it is interwoven with the many incitements to an ascetic and holy life; and enters so vitally into the genius of Hindoo philosophy, that its overthrow, would ensue, upon that doctrine being disengaged from it. We do not purpose enlarging upon the details of the Metempsychosis, as developed in the popular superstitions; neither shall we care to express at any length the abhorrent and afflicting associations, which it suggests. Our object will be compassed, by simply selecting some passages from which the antiquity and precise import of the doctrine might be gathered; and then, by showing its incompatibility with the recognized and admitted conditions of humanity.

"Death is certain to all things, which are subject to birth: and regeneration to all things which are mortal." II. 27.

"Wise men who have abandoned all thought of the fruit which is produced from their actions, are freed from the chains of birth, and go to the regions of Eternal happiness." II. 15.

"Both I and thou have passed many births O Arjoon! mine are known to me, but thou knowest not thine, O destroyer of Enemies." IV. 5.

"He O Arjoon! who from conviction, acknowledgeth my Divine birth and actions to be even so, doth not upon his quitting his mortal frame, enter into another, for he entereth into me." IV. 9.

"A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again, in some holy and respectable family; or perhaps in the house of some respectable yogee. ("vel etiam e devotorum saeculorum stipes nascitur." Schlegel.) VI. 41, 42.

"For sinful acts, mostly corporeal, a man shall assume after death, a vegetable or mineral form; for such acts mostly verbal, the form of a bird, or a beast, for acts mostly mental the lowest of human conditions." Men. XII. 9.

"Souls endowed with goodness, attain always the state of Deities; Those filled with ambitious passions, the conditions of men; and those immersed in darkness, the nature of beasts; this is the triple order of transmigration." Men. XII. 40.

("Of those who swim the wide extended sea, Of mortal birth, none ever can escape, But they who to the feet of God adhere." Ellis.

Several writers, both ancient and modern, have supposed that Pythagoras introduced the Pura Janma or Metempsychosis into India. Some of the Hindoo works, however, in which the doctrine is propounded, bear a date much earlier, than that of the expedition of that Philosopher to India. Moreover, the avowed presumption of the Brahmins, that no science of any consideration, can lodge in the mind of a man of any other caste, much less in that of a foreigner, deprives the opinion of all weight. The opposite appears to have been the case. Pythagoras observed the Brahminical abhorrence of the murder of animals, and that the cultivated classes of the Hindoos, religiously abstained from eating whatsoever had been alive. He would moreover, have learnt that those scruples arose from the apprehension that deceased ancestors were condemned to inhabit the bodies of animals; and that contact with flesh and blood, imparted the deepest defilement. These sentiments, he doubtless imported and inculcated in his own country. That the Hindoos taught the Pura Janma in the most ancient times, is attested by foreign witnesses, amongst whom may be mentioned Porphyry and Strabo. (See Inquiry into the Brahmin Philosophy in Mickle’s Lusiad.)

The Egyptians believe that when the body de-
Essay on the Bhagavat-Gēta.

...cays, the soul passes into some other animal, which is then born, and that after it has made the circuit of beasts, birds, and fishes; through a period of three thousand years, it again becomes the inhabitant of a human body—έτως δε περίπληθ, παντα τα χρήσια και τα βαλασια και τα πατεια, αυτής εν ανθρώπω σώμα γινόμενον κοινών η την περίπλυς δε αυτή, γίνεται ει τραγολίσι ετει. —Hero. Lib. II. 123.

The prospect thus unfolded is so loathsome and degrading, that in the estimation of Cicero, a total extinction of life would be preferable, to the kind of existence which it promises. "Nemo est quin emori malit, quam concerti in aliquam figuram bestiae, quamvis hominis mentem sit habiturus."

Apud Lact. D. Inst. VIII.

The embalming of the dead, and their careful preservation in the catacombs of that country, are to be assigned to this circumstance. The worship of beasts by the Egyptians, originated in the belief that even the souls of the gods migrated into them. The soul of Osiris, was believed to have passed into the Ox, Apis, and that of Typhon into crocodiles, and other noxious creatures. (Cud. I. 611.) Empedocles declared himself to have been a boy, a girl, a plant, a fish, a bird. (Ibid. 45.) The Pythagorean philosophy, is beautifully explained by Ovid, Lib. XV.

"Then, Death so called, is but old Matter dressed,
In some new Figure, and a vary'd Vest.
Thus all Things are but alter'd nothing dies;
And here, and there, this'body'd Spirit flies;
By Time, or Force, or Sickness dissipast,
And lodges, where it lights, in Man or Beast;
Or hants without, 'till ready Limbs it find,
And actuates those according to their Kind;
From Tenement to Tenement is toss'd,
The Soul is still the same, the Figure only lost;
And, as the soften'd Wax, new Seals receives,
This Face assumes, and that Impression leaves;
Now call'd by one, now by another Name;
The Form is only chang'd, the Wax is still the same:
So Death, so call'd, can but the Form deface;
The' immortal Soul, flies out in empty Space,
To seek her Fortune, in some other Place." —Dryden.

The philosophy of the doctrine of the Metempsychosis, as it was received by Hindoos, Egyptians, and Greeks; appears to have been precisely the same; i.e. that all souls being portions of the universal mind, must eventually return to the Divinity. Different souls however, in proportion to the power and inveteracy of their material bonds, acquire corresponding degrees of impurity, and therefore degrees of purgation of varied length, and adaptation, are indispensable to that return. The necessary purgation is experienced by successive transmigrations. Bad men, would consequently be placed under a severer process, than that needed by the virtuous, and devoted. The Hades of the Greek, and the Naraka of the Hindoo, may be conceived as the region, in which souls immediately on their departure from the body, undergo the remedial regimen.

It were sufficient to our minds, for the refutation of this egregious doctrine, to find it contradicted, at once by the provisions, and teaching of Christianity. To place it however in the category of the fictitious and false, on the authority of Scripture, would be in the case before us, to beg the question. The procul dubio, would not avail. Nor indeed could we bring ourselves to frame anything like a connected series of objections to it, did it not so generally obtain, amongst the population of this country. Believers in Christian revelation, would not deem it gratuitous to doubt, or impious to repudiate it. For the matter however, different treatment is demanded, by those in whose views Christianity bears but inferior credentials. We at all events, invite attention to the following strictures.

1. The Metempsychosis is at variance with the universal law of development. No phenomenon within the realm of created existence, forces itself earlier upon the observation, than the tendency of every thing to advance itself. Such as the nisus naturae, the constant and instinctive effort of nature; a primary subjective property, of organized and functional life. Analogies the most exact, are to be found in the grand dispensations of grace, the economy of the moral government of God, and the gradations, which form the epochs of the world's history. The cycles and epicycles of the heavy thinkers of antiquity, have been displaced for ever, by the fact that the march of nature, is progressive, and not self-revolving. Geology is foremost in avouching this statement. This charming science, comes laden with offerings, from its ample treasure houses; the exuviae of extinct tribes, the insect, the monster, the herb, embedded in the earth's crust, chronicle periods, when life was inferior in its activities and mechanism, to that which we now behold. The earliest forms of organic existence, that present themselves, to the geologist, are of the lowest grade of organization, from which, there is no break in the vast chain of development, till we reach the present order of things. The crea-
tion amid which we dwell, with its uncomputed varieties of vegetable and animal existence, is a consecutive rise, upon the previous series. The Zoophyta and Flora tombed in the earth, were less finished in make and function, than the myriads that now dwell on it. Each individual, is a miniature of the species to which it belongs. The curculum of the seed, and the atom germ of the animal, by the process proper to each, pass up through many degrees of expansion, until they arrive at maturity. The giant grasp, and divine sagacity of the ripened intellect, were preceded by the artless, and tender faculties of the infant. The refinements, and amities of civilized intercourse, have their rudiment, in the fellowships of the cave, and the forest. The dispensation of the Gospel, is the evolution of those of the prophetic, and patriarchal times: dispensations which like the sheaths of a telescope, were drawn out, one after another, until the truest focus has been found, and fixed. In her course, nature does not halt; retrogression she resists. And so with man’s moral, and spiritual being. His present life, is but introductory, to that which is to come. In the state that awaits him, the qualities of his heart, and faculties of his intellect, will be called out into full, and final maturity. In agreement with the analogies afforded by other departments of God’s works, the soul on leaving the body, passes to a more complete, and finished condition. It is seen in the punishment, the hopelessness, the bondage of the damned; as in the freedom, and exaltation, and beatitude of the sainted.

To these analogies, the Metempsychosis offers violence. It departs from the known constitution of things. It makes man an exception to the universe. It places him under a fearful, and ignoble ban. It arrests him, in his upward struggles. When the aspirations are most intense, and the elements of his character, most mature, and all about him, and within him, seem to prelude a higher step, in the scale of thoughtful, sympathetic, and moral being; he is rudely thrust back, and degraded to a worm, or a brute. He is made to take a contrary direction to that in which other creatures go; downward he is doomed. Transmuted to a reptile, or a beast, his better feelings are ruinously mortified, and of all that was noble, and hopeful, and divine in him, he is miserably defrauded. Such things surely cannot be!

2. The Metempsychosis interferes with the facts, and principles of vegetable, and animal physiology. Of the superaddition of a rational soul, to that which is proper to the individual organism, anatomi

ists have detected no trace, and the assumption, that the human soul can be transmuted into the specific and proper nature of any inferior creature, is falsified by the phenomena, and laws of vegetable and animal reproduction. We are now not referring to the progressive architecture of the organized form; to the coalescence of its constituent materials, or the construction of the numerous parts of which it is composed. Physiologists hold a hypothetical principle under the title of unity of composition; we would venture to extend this principle beyond mere structural, and functional identity, to that of every attribute, sensibility, and office, distinctive of specific existences. “Nature appears to have kept in view a certain definite type, or ideal standard, to which amidst innumerable modifications, rendered necessary by the varying circumstances and different destinations of each species, she always shews a decided tendency to conform. It would almost seem, as if in laying the foundation of each organized fabric, she had commenced by taking an exact copy of this primitive model.”

Roget, B. Treatise, II vol. 627. For such a fabric to be tenanted by a miscreant human spirit, were to disturb its integrity; to destroy its proper character. It would lose its place in the Classifications of science, it would constitute an anomaly to the known order of things; such indeed as philosophy and fact reject. The supposition, that the soul may occupy such a dwelling place, without affecting its movements, and interrupting its functions, is inconceivable. Demonic men, discovered their malady, in the disorder they endured. So would demonic beasts. And for the migrated soul, to outlive its imprisonment in torpor, and insensibility, nullifies the renovating virtue, which that imprisonment is supposed to impart.

3. It may be further observed, that the transmigration of souls, is inadequate to effect the intended benefit. We stated before, that purification, and preparedness for reunion with the essence of the Supreme God, was looked for as its appointed result. The appliance, however, wants appropriateness and efficacy. Moral correction, is to be derived only, from moral agencies. The cure of the soul’s evils, must come from spiritual treatment. Faults in feeling, corruption in the passions, and obliquity in the habits, are to be rema-
died and removed, only by legitimate counteractives. Error is to be supplanted by truth, defilement by the rise of virtuous energy, and blemishes of the conduct, by the exhibition of the pattern, and the law of rectitude; and the communication of power to conform thereto. The expedient now contemplated, is not only void of every thing positively beneficial, but exerts an opposite tendency. It debases, it denaturalizes the man. Bad as he was before, it riles him of every vestige of excellence, and places him beyond sympathy, and redemption.

Harassed, and bereft of all that is good, as this humiliating superstition leaves us, with what authority and sweetness, does that which is written in the Christian Scriptures, of the intermediate state of departed souls, come to our hearts! It is consonant with the constitution of things, it accords with the feelings with which we approach the solemnities of the eternal world. It does not blind,—it does not confound,—it does not brutify, the trembling expectant. Let us briefly state it. When death takes place, we are parted from the body, and from the world, with its accidents and aids, and pass to a state of intense self-consciousness. The spirit, dismantled of her mortal vestment, is conducted to a place fitted for her reception, there to await the crisis of the resurrection. We are instructed, that it is meet for the body, to be joined to its former partner, that the instrument and occasion, both of mischief, and of service, may receive its measure of retribution. We confess, that the midway condition of the dead, is wrapt in the profoundest obscurity. It is Sheol,—a dismal and voiceless region. It is Hades,—from whose concealments, no shadowy spirit ever came to tell of all that is doing there. It is the dark abode, into whose chambers imagination may not enter; which conjecture cannot compass. The intimations we have of it, however, are all consistent, and satisfactory. Of man's dust, He who has redeemed it from the grave, undertakes the custody; whilst to his spirit, will be assigned fellowships, and a dwelling place, precurse of its ultimate condition. The disembodied, have converse with the past, by experience; and with the future, by anticipation; diffusing over them the saddest remorse, and terror, or the purest delight, and triumph. The spirit of the good welcomed and trained, like a younger sister, in all the happy avocations of angels, and cherubim: the soul of the wicked, delivered up to the mastery of the reprobate, and out-cast. The parable of Lazarus, and the rich man; the vision of John, the paradise promised to the repentant malefactor; the constant allusions throughout the New Testament, to the resurrection of the body, and the awards of final judgment; convey announcements to which the minds of the righteous, and unrighteous alike, implicitly assent.

VI. The spiritualism of the Hindoo Philosophy is denominated Yoga—which term etymologically \( \text{yog} \) denotes the junction of one object with another. It is synonymous with the English word, yoke. Yoga is the effort of the soul after unity with the Godhead, by abstraction from all other objects, and uninterrupted and determined contemplation, on the Supreme Being. The Yoga is accordingly portrayed, e. g.

"The Yoga of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which wasteth not.

"He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where by the assistance of spirit, who beholdeth the soul.

"He becometh acquainted with that boundless pleasure, which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles;

"Which having obtained, he respecteth no other acquisition so great as it; in which degrading, he is not moved by the severest pain.

"This disunion from the conjunction of pain, may be distinguished by the appellation Yog, spiritual union, or devotion.

"It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind, every inclination of the senses, he may, by degrees, find rest; and having by a steady resolution, fixed his mind within himself, he should think of nothing else.

"Wheresoever the unsteady mind roareth, he should subdue it, bring it back, and place it in his own breast." VI. 19. 26.

Yoga is didactically laid down in the Patanjali philosophy as "the restraining of the mind and confining it to internal meditations. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know; but when the mind is secularized the Being takes the form of secularity. In the first case the mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, voluptuous. In the former state, there is no sorrow; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection." Ward. II. 199. So taught Menu, e. g.

"A Brahmin having shuffled off his body, by any of those modes, which great sages practised; and becoming void of sorrow and fear, rises to exaltation in the divine essence."
Appendix.

"Having thus performed religious acts, in a forest the third portion of his life, let him become a Sanayasi for the fourth portion of it, abandoning all sensual affections, and wholly reposing in the Supreme Spirit.
"Delighted with meditating on the Supreme Spirit, sitting fixed in such meditation, without needing any thing earthly, without one sensual desire, without any companion but his own soul, let him live in this world, seeking the bliss of the next." VI. 32. 33. 49.

To this elevated habit of thought, the mortification of the body, directly ministered; and hence the fearful code of corporal austerities, to which the Yogee volunteers a rigorous, and unfeigned submission. The ascetic practices of the Hindoos, are reported by foreign historians. Strabo and Cicero, relate the history of the Brahmin Calanus, who believing that the highest purity, was to be attained by terminating his life by fire, committed himself to the flames, in the presence of Alexander. The interesting passage in Cicero is quoted by the Abbé Dubois, p. 333. "Est profecto quidam etiam, in barbaris gentibus presentiis atque divinis: siquidem ad mortem proficiscens Calanus Indus, cum adscenderet in rogam ardentem, O-preclarum discersum, inquit, e vita, cum, ut Herculi contigit mortali corpore cremato, in lucem animus exesserit! Cumque Alexander cum rogaret, si quid vellet, ut diceret: Optime, inquit; propediemte videbo. Quod ita contigit. Nam Babylone, paucis post diebus, Alexander est mortuus. Divin. I. 29."

The system would be misapprehended, did we not carefully keep in mind, that austerities however healthful and incumbent, are inferior to devotion. The proneness to assign merit to self-inflicted mortification, has no encouragement in the pure Hindoo cred; it is not estimated as having other than a subsidiary negative value. That there is any thing positively saving in penance, the Hindoo theologe denied, the notion was too coarse for his speculative tendencies; it is a creation of corrupt, and vulgar minds.

"The Yogee is more exalted than the Tapaswees (Ascetic superior devotee,) those zealots that harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works. Wherefore O Arjoon, resolve thou to become a Yogee. VI. 46.

"Those men who perform severe mortifications of the flesh, not authorized by the Sastras, are possessed of hypocrisy, and pride, and overwhelmed with lust, passion, and tyrannic strength. Those fools torment the spirit that is in the body, and myself also, who am in them. Know what are the resolutions of those who are born, under the influence of the evil spirit.

"The zeal which is exhibited in self torture, by the fool without examination, or for the purpose of injuring another, is of the Tama Goon." XVII. 5.6.19.

It serves much to strengthen and exalt the Yoga doctrine, that it is presumed to engender moral sentiments: or in other words, that the stern and inexorable habits of the devotee, do not dry up the generous and amiable qualities of the heart. Did it blight, or offend the charities of life, and despoil us of the virtues, by which life is endeared, and ennobled; men would feel it to be unpalatable to themselves, as well as discreditable to God. Abraham Roger* was out of his latitude, when he enquires, "Can we believe that there is a generous spirit residing in a people, who for two or three thousand years, have placed the greatest degree of sanctity, and prudence in half starving themselves?" The truth is, that the very system before us, is not more distinguished for severity, than for generosities. It seems certainly somewhat unintelligible, that although it has in it so much of the morose, it is nevertheless any thing but misanthropic.

"They too who delighting in the welfare of all nature serve me in my incorruptible, indefatigable, inviolate form, omnipresent, incomprehensible, standing on high, fixed and immovable, with subdued passions, and understanding the same in all things, shall come to me. XII. 3. 4.

"He my servant is dear to me, who is free from enmity, the friend of all nature, merciful, exempt from pride, and selfishness. XII. 13.

"Let him not wish for death, let him not wish for life, let him expect his appointed time, as a hired servant his wages. Mean. VI. 45.

"Let him bear reproachful speech with patience, let him speak reproachfully to no man, let him not on account of the frail and feverish body, engage in hostility with any one living." Ibid. 47.

The foundation of asceticism, is the debasing power exerted by the flesh, upon the spirit. Carnal entanglement defeats, and deludes the intellect; and trammels and pollutes the soul. Of all the influences that disturb the perceptions, and impede the activities of the mind, none are more insidious and fatal, than those which come from the animal nature. For the apprehension of truth, the mind must be purified from all that is vain and corrupt, shut in from extraneous and sensual stimulus. The soul recedes from that which is divine, in proportion as it is brought under the action of material bias; and its upward flight, the vividness of its vision, the grasp, the precision, the adroitness of its functions, become great, as it throws off, and strives against, the lower affections of our nature.

*A learned Hollander who in the 17th century spent fifteen years in India.
Exemption from fleshly contamination, is a felt condition of mental triumph; and still more clear is it, that the spirit must be released from sensuous encumbrances and perturbation, before it can appreciate the divine character and fellowship. The extent to which the mind is crippled and emasculated, by the ascendency of bodily appetites, the confusion and imbecility, occasioned by the mastery of the lower, over the higher passions; whether it come by a wretched inheritance, or by personal indiscretion; who can tell? On the other hand, we are forced to think that the full capacities of the mind, in comprehending, and appropriating spiritual truth, on being disengaged from the drawbacks and perversions of sense; have never yet been fully ascertained. Energized and purified by rigorous persevering discipline, what barrier would obstruct its progress? what problem baffle its penetration? Chastised into lofty and severe efforts, and familiarized with the holy, and abstract, and invisible; there seems no occupation too refined, and no affinities too mysterious for it. This is to be predicated of the mind in relation to the whole realm of Truth; moral, mathematical and religious.* We measure ourselves by ourselves, and are beguiled into the persuasion that the dimensions we bear, are the last limits of the human being; whilst a different culture, and the application of more stringent aids, would invest our ideal of the perfect, with the littleness and deformity of an immature thing. Who will not at once accede to the sentiments of Warren Hastings? “But if we are told that there have been men, who were successively for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many, to the maturity of age, each adding some portion of knowledge to the store accumulated by his predecessors, it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise, it may in each have acquired the faculty to which they aspired; and that their collective studies, may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines, with which the learned of other nations are acquainted, doctrines which however speculative and subtle, still as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own.*

We are not to be suspected of advocating Hindoo austerities: we simply state that the Yoga doctrine is founded upon a deep acquaintance with the human constitution and wants. The vine is bled that it may yield its richest clusters. The cyst is pierced that its impurities may be drawn off. Gold parts with its dross, in the fiercest fires. The Apostles of the Lord Jesus Christ, used most comprehensive words, in relation to the discipline of the body. “If ye through the spirit do mortify (Svastu, put to death,) the deeds of the body ye shall live.” Rom. VIII, 13. “Mortify (kupostate, kill,) therefore your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” III. Col. 5. v. “But I keep under (ynpoi
dw) I beat under,) my body, and bring it into subjection.” (Ymiatw I lead as a slave.) I Cor. IX. 27.

The remarks we have assigned to ourselves, are now brought to a close; not indeed from want of disposition, but of opportunity, to multiply them. Should this task be undertaken by other hands, we are assured that the gratification and advantage it would yield, will reward them for their trouble. We are in no danger of being suspected by the studious, and liberal minded, of gratuitous admiration of the Geeta; or of the ancient system of Hindoo philosophy, of which it is a fragment. All that we have aimed at is, the analysis of the instructions of Krishna, leaving them to find a way to the judgment, and commendation of the reader, as they may: peradventure it will appear, “rem gratissimam promittentes, magis quam probantes.”†

There are they, however, who demur admitting all that may be said in relation to the truth and sublimity of Hindooism, because of the practical,

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*If the moral feelings become sensitive, as the intellectual powers are raised, and invigorated; how dreadful the consciousness of guilt, and deficiency, under which the Yogi must labor. It is inconceivable, that conscience in such a state, could be bribed into silence or surrender, by the delusion that the austerities, by which it was developed, atoned for the abuse it had suffered. If however, it be so, what a revelation must have come upon his moral nature. We should like to know more about this.

*Asceticism doubtless, received no in-significant encouragement in India, from the universal dissoluteness of its population. The animal passions, quickened and fomented by the climate and other incidental circumstances, have reduced the people to habits, the most averse from mental, or virtuous pursuits. Voluptuousness and apathy, are characteristics of the Hindoo. A specific for these evils, were cheap at any price. Patriotism could know no worthier aim than to devise it.

†Seneca, Epist. 162.
and popular errors of the people. How can that system have aught in it, that is good or pure, the advocates and professors of which are so corrupt, and unprincipled? Does not Hindooism patronize cruelty and oppression? Are not its records stained with the blood of strangled infants, and of burning widows? Are not its priests licentious, and its temples polluted? True! and none would confess it more mournfully than we. But the errors committed by some of the heathen, are no proof that they were committed by all: that it was inevitable that they should be committed by any: neither may we conclude, that they were without the power to accomplish that, which by reason of their sinfulness they failed to do. Plato and Cicero recommended idolatry, in certain cases. Aristotle disapproved of the forgiveness of injuries. Socrates incalculable inhospiability to foreigners. Sensual indulgence, in its grossest forms, was allowed by Xenophon, and Solon. Cato committed suicide; and this after having read Plato’s treatise on the immortality of the soul! Notwithstanding the encouragement of the vices, we have enumerated by these renowned men; their writings enjoin nearly every general duty, presented in the New Testament. It has been said that the dying speech of Cyrus, is far better fitted to raise the tone of moral feeling, in the breast of a young man, and to confirm his faith in the reality of moral distinctions, than the treatise on Moral Philosophy by Paley; though he was an Archdeacon. That many of the most brilliant passages of the English sermons of the seventeenth century, were borrowed from Plato and Cicero, and Seneca, is a well known fact. And who would not shrink from making Christianity responsible, for the ignorance and corruptions of its professors!

But when we have said thus much, we have said all, that can be said, in favor of Hindooism. We own, that all the while we have been pursuing our inquiries, we have felt a sense of dissatisfaction and uneasiness, which has in no measure abated, as we draw to a close. After having conducted us through many a tortuous path, and regaled us with many a delightful scene, it brings us up to the verge of an impassable gulph, and there leaves us: a chasm which the information we had gathered on the way, does not offer to illumine, and the delights wherewith we had been allured on, make the more to be deplored. Yes! Hindooism cannot conceal its great cardinal, crying defect. There are wants in the human heart, which it cannot satisfy; misgivings and reproaches, which it cannot explain; problems, which it cannot solve. It gives no answer to the inquiry, coming from unnumbered hearts, how a sinner may be reconciled to God. The expiation of the guilt of wicked beings, is as far off as ever, even after all the humiliation, and struggles of the abject soul. The consciousness of guilt and of helplessness, burns in the heart as fiercely now, as aforetime. There are wounds within, which Hindooism cannot heal; distemper which it cannot eradicate. This desideratum in all its fulness, is announced to us, in the Gospel of Jesus Christ. The relief, the atonement, which we in vain search for elsewhere, we are graciously supplied with, by the intervention of the adorable Son of God. That which Chalmers said of the “defects and uses” of Natural Theology, might be applied with a slight accommodation to the defects and uses, of Hindooism. We do but substitute the latter term for the former in the following passage.

"We hold that the theology of nature (Hindooism) sheds powerful light on the being of a God; and that, even from its unaided demonstrations, we can reach a considerable degree of probability, both for His moral and natural attributes. But when it undertakes the question between God and man, this is what it finds to be impracticable. It is here, where the main helplessness of nature lies. It is baffled in all its attempts to decipher the state, and the prospects of man, viewed in the relation of an offending subject, to an offended sovereign. In a word, its chief obscurity, and which it is wholly unable to disperse, is that which rests on the hopes and the destiny of our species. There is in it enough of manifestation to awaken the fears of guilt, but not enough again to appease them. It emits, and audibly emits, a note of terror; but in vain do we listen for one authentic word of comfort, from any of its oracles. It is able to see the danger, but not the deliverance. It can excite the forebodings of the human spirit, but cannot quell them, knowing just enough to stir the perplexity, but not enough to set the perplexity at rest. It can state the difficulty, but cannot unriddle the difficulty; having just as much knowledge as to enunciate the problem, but not so much as might lead to the solution of the problem. There must be a measure of light, we do allow; but, like the lurid gleam of a volcano, it is not a light which guides, but which
bewilders, and terrifies. It prompts the question, but cannot frame or furnish the reply. Natural (Hindo) theology may see as much as shall draw forth the anxious interrogation. "What shall I do to be saved!" The answer to this, comes from a higher theology." B. T. II. vol. 285. p.

We conclude with the following passage quoted in the Calcutta Review. No. XIV. "The classical reader, 'cannot but be struck with particular sentiments, in the moral writers of Greece and Rome. But compare the most perfect body of moral rules, with which they were acquainted, with the law of God, and how great the difference; how many virtues are omitted. But even supposing it to be complete as a code of moral laws, how destitute of power to enforce them. On the other hand, how grand, how mighty the motives which the Christian moralist can employ. We need not point them out; we shall only observe that while the study of comparative morality, would bring the Collegian's classic stores into requisition, it would afford his teacher an admirable opportunity of inculcating some of the most distinctive and important truths of the Gospel."

Bangalore, Dec. 16th 1847.
NOTE BY THE EDITOR.

In the Advertisement prefixed to the First Part, it was stated that the Rev. R. Nettles's Dissertation should be appended to the work; but having been enabled by the liberal assistance of a friend to print the Text of the Gesta, in the Devanagari Character, in addition to Schlegel's Latin Version, it was found impracticable to comprise the above tract also, within the limits assigned to the work. The object, however, of its publication here, is answered by the insertion of the preceding Essay.

J. G.

Bangalore,
January 30, 1846.