

THE BHAGAVAD-GÎTÂ

A TRANSLATION FROM THE SANSKRIT

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BY

G. DE PURUCKER, M.A., D. LITT.

COMPILED AND EDITED BY
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PREFACE

Upon finding this edition, it became immediately evident that it still had great relevance today, and in some ways is an easier read than many other versions of this classic work.

The original magazines where this was published had William Q. Judge's commentaries following each article. Since those are already widely published, they did not need to be added here. Instead, a portion of the lesser-known work: *Gods and Heroes of the Bhagavad-Gîtâ* (1939) by Geoffrey A. Barborka, was added as a Glossary for reference to the plethora of names and terms contained herein. Exact spelling and diacritical marks may differ from Purucker's text in some cases, but the reader should be able to match words with little trouble. *Bhagavad-Gîtâ* references in the Glossary are to Judge's Recension, and not to G. de Purucker's translation.

For more elucidation, see the *Encyclopedic Theosophical Glossary* on theosociety.org, and the *Collation of Theosophical Glossaries* on theosocietyamsec.org.

My hope is that this present volume may help clarify confusion found in other versions, and may rekindle the efforts of the seeker along the pathways of life.

Scott J. Osterhage
Summer 2025
Tucson, Arizona

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NOTES

1. Some minor edits were made to make the document consistent across time and with all the articles gathered together. No Sanskrit words were updated to today's rendering, but some were changed to be consistent herein. A few diacritical marks were also added for consistency.

2. Parentheses () and brackets [] were used in the original, so a few braces { } were added for items by this editor.

3. Numbers in parentheses at the end of paragraphs are the verse numbers of the original.

4. In verses 2:55, 3:43, and others, the Translator uses both *self* (lower self, or *kama-manas*) and *Self* (higher Self, or *buddhi-manas*) to differentiate between the two. After these verses the difference in capitalization is not always present, as in verses 6:5-7 and elsewhere. Be mindful that there may be a difference in each instance as to whether *self* or *Self* is meant. In a few which seemed appropriate, and I felt I could distinguish, *self* has been capitalized and put in brackets.

5. *Brahman* is used throughout the text, and in some cases *Brahma*. Yet, in verse 8:17 it should be understood as *Brahmâ*, and not *Brahman*. Similarly, per Judge's Recension, verse 11:37 should also be *Brahmâ*. The differences of these should be understood as the meanings *are* different. The Glossary will help.

6. In verses 18:56, 58, and 62 the words *matprasâdâd*, *matprasâdât*, and *tatprasâdât* mean basically the same thing, therefore the references back to verse 56 definition.

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FOREWORD

This translation of the *Bhagavad-Gîtâ*, which, as everyone knows, is an episode in the great Indian epic, the Mahâbhârata, was made partly as an exercise, and partly for pleasure, many years ago. The text used was A. W. Schlegel's edition as revised by Lassen.

It is published at the present time at the request of a number of friends who have desired to obtain a more or less verbal translation of the actual meaning of the Sanskrit original. No attempt whatsoever has been made to embellish it, or to make a readable and fluently literary English version. Had the translator had more time at his disposal, he would have added to this present translation a series of notes, comments, and commentaries, on this interesting work, but to do this would have delayed its publication, and such delay would have displeased the kind friends who have insisted that the translation be printed as it stands.

The Devanâgarî text of Schlegel's edition is not as clear as it might be, and the translator had within his reach at the time no other Sanskrit manuscript or European printed text to use for purposes of comparison; but there is small probability that the occasional misprints in the Devanâgarî, or indistinctness of outline, have caused any misrendering.

There have been a number of translations of the *Bhagavad-Gîtâ* in European countries within the last fifty years or so, but most of them have been spoiled, in the translator's opinion, by an attempt to render into flowery and accepted literary forms the terse and often difficult sense of the Sanskrit original. In the translation here given, the sense of the original writing has been faithfully followed throughout.

— THE TRANSLATOR

{GOTTFRIED DE PURUCKER}

LESSON 1

OM!

DHRITARÂSHTRA said:

O, Sañjaya, tell me what my own people and the Pândavas did, assembled on the Field of Duty in the Kurus' country [*Dharmakshetre Kuruskshetre*] and eager for war! (1)

SAÑJAYA said:

King Duryodhana, then, having seen the Pândava army drawn up in battle-line, went to his Teacher, and addressed him as follows: (2)

See, O Teacher, this mighty force of the sons of Pându, drawn up by thy able pupil, the descendant of Drupada. (3)

There are heroes, great bowmen, equal to Bhîma and Arjuna in battle, Yuyudhâna, Virâta, and Drupada a mighty charioteer, (4)

Dhrishtaketu, Chekitâna, and the valiant king of Kâśî [the modern Benâres], Purujit, and Kuntîbhoja, and Śaivya, a bull among men, (5)

Yudhâmanyu the victorious, and the valiant Uttamaujas, Subhadra's son, and the five sons of Draupadî — all of them mighty charioteers. (6)

But those who are distinguished of our own people, and leaders of my host, these know then too, O best of the twice-born [Drona]: I will name them to thee by way of example: (7)

Thyself, and Bhîshma, and Karna, and Kripa the victorious in debate, Aśwatthâman and Vikarna, and Somadatta's son as well, (8)

and many other heroes who for my sake are ready to die and who are skilled in various weapons; all are versed in war. (9)

This our army, commanded by Bhîshma, is not strong enough; but that army of theirs, commanded by Bhîma, is strong enough. (10)

In all the movements of battle, firm in your divisions, let all of you support Bhîshma. (11)

The venerable Kuru [Bhîshma], the majestic half-brother of the Kurus' grandfather, having shouted like a lion's roar, loudly blew his shell, arousing awe in the Kuru chief. (12)

Then shells, kettle-drums, tabors, big drums, and trumpets, were sounded with vigor: the sound thereof was mighty. (13)

At this time Mâdhava [Krishna] and Arjuna, who were standing in a great war-car, drawn by white horses, also sounded each his celestial shell. (14)

Hrishîkeśa [Krishna] blew his shell called Pânchajanya, Dhanañjaya [Arjuna] his, called Devadatta, while Vrikodara [Bhîma] of terrific prowess, blew his huge shell called Paundra; (15)

King Yudhishtira too, Kuntî's son, sounded Anantavijaya, and Nakula and Sahadeva theirs, called Sughosha and Manipushpaka respectively. (16)

The prince of Kâśî too, best of bowmen, and Śikhandin the charioteer, Dhrishtadyumna, and Virâta, and the unconquered Sâtyaki; (17)

Drupada and the Draupadeyas [the five Pândava princes, so called because the sons of Drupada's daughter Krishnâ, who

is also named Draupadî], Saubhadra too the mighty youth: on all sides, O Prince, they blew their respective shells. (18)

The roaring therefrom shook the hearts of the Kurus, the tumult filling with noise both the welkin and the earth. (19)

Yet having seen that the Kurus stood firm, and that weapons were already thrown, the Pândava whose pennon is the monkey [Arjuna], having taken up his bow, (20)

to Hrishîkeśa [Krishna] he spoke these words, O Prince:
“Place my chariot between the two hosts, O Unfallen One,
(21)

“so that I may see them, determined and longing for battle, by whom with myself this contest is to be fought out: (22)

“So that I may consider who these are who have assembled hither and are about to fight in the struggle, desirous to aid Dhritarâshtra’s evil-minded son.” (23)

SAÑJAYA said:

Hrishîkeśa being thus addressed by Gudâkeśa [Arjuna], O son of Bharata, drove that finest of chariots into the space between the two hosts (24)

[Bhîshma and Drona standing at the head of all the nobles] and spoke as follows: “O Pârtha [Arjuna] observe thou these ranks of the Kurus!” (25)

There Pârtha [Arjuna] saw standing [on either side] fathers, grandsires too, teachers, maternal uncles, brothers, sons, grandsons, friends, (26)

fathers-in-law, and also well-wishers. Having surveyed all these, his own relations, thus drawn up, Kaunteya [Arjuna]
(27)

was filled with extreme compassion, and sorrowing greatly he spoke as follows:

ARJUNA said:

“Now that I have seen, O Krishna, my kindred facing each other and eager for the fight, (28)

“my limbs fail me, and my mouth is dry, my body quaketh, and my hair riseth on end! (29)

“Gândîva slips from my hand; my skin is parched; I am unable to stand, and my mind as it were wandereth. (30)

“I see inauspicious signs, O Keśava [Krishna], nor do I see virtue in destroying my relatives in battle! (31)

“I desire not victory, O Krishna, nor dominion, nor delights; for what to us are dominion, O Govinda [Krishna], what enjoyments or long life (32)

“when those on whose account dominion was desired, or enjoyments, or delights, — when these very ones now arrayed in battle have given up [thought of] life and possessions too? (33)

“Teachers, fathers, sons, and grandsires too; maternal uncles, fathers-in-law, grandsons, brothers-in-law, and kinsmen! (34)

“I do not desire to slay them though they themselves slay, O Madhusûdana [Krishna]; not even for dominion over the three worlds. How then for this kingdom alone! (35)

“Having slain the sons of Dhritarâshtra, O Janârdana! [Krishna], what happiness could be ours? Sin would fasten upon us did we slay them although threatening us. (36)

“Therefore it would be wrong for us to slay our kindred, the sons of Dhritarâshtra: having slain our kindred, how indeed, O Mâdhava [Krishna], could we be happy? (37)

“If in truth they, with minds infatuated by love of gain, do not see sin in the downfall of their race, nor crime in injury of their friends, (38)

“still how should we not know how to recoil from sin, seeing as we do crime in destroying our own people, O Janârdana? (39)

“In the downfall of a race, the ancient race-laws perish; with the destruction of these, then sin spreads through the whole people. (40)

“From the spreading of sin, O Krishna, the women of a race become corrupt; with the women corrupted, O Vârshneya, there takes place a mixture of castes. (41)

“The mixture of castes is verily [a gateway] to the lower regions, as much so for those who destroy a race as for the race itself, while the fathers of these fall, ceremonies of the *pinda* and of water failing [them]. (42)

“By these sins of the destroyers of the races, which work the confusion of castes, the rules of birth and the everlasting racial rites, are overthrown. (43)

“For the men whose racial rites are overthrown, there is unquestionably a sojourn in the lower regions; — thus have we heard [from sacred authority] O Janârdana. (44)

“Alas! We have resolved to commit a great crime, since through lust of the sweets of dominion we have risen up to slay our own kindred. (45)

“If the sons of Dhritarâshtra, with weapons in hand, were to slay me unarmed and unresisting, in the field, this were better for me!” (46)

SAÑJAYA said:

Having thus spoken on the battle-field, Arjuna sat down in his car, casting his bow and arrows aside, and his mind shaken with grief. (47)

Thus the Holy Bhagavad-Gîtâ Upanishads,
of the Brahmavidyâs [Knowledge of Brahman],
in the Yogaśâstra [Precepts of Union],
in the dialog between great Krishna and Arjuna:
the First Address,
by name —
The Sorrow of Arjuna.*

*Some editions have “Survey of the Armies.”

LESSON 2

SAÑJAYA said:

Madhusûdana [Krishna], seeing him thus possessed with pity, agitated, and his eyes filled with tears, and greatly sorrowing, spoke to him as follows: (1)

THE HOLY ONE [KRISHNA] said:

“Whence has come upon thee, O Arjuna, this consternation in time of difficulty, so unworthy of an Ârya, not leading to heaven, and base? (2)

“Sink not into unmanliness, O Pârtha! This becometh thee not at all. Shaking off this base weakness of heart, stand thou up, O chastiser of foes!” (3)

ARJUNA said:

“How shall I, O Madhusûdana [Krishna], attack Bhîshma and Drona, with arrows in battle, worthy of reverence as these two are, O Destroyer of Foes? (4)

“Having attacked venerable teachers — ! It were better to beg my bread around the world! Having slain teachers, who it may be are avaricious of gain even in this world, I should enjoy possessions crimsoned with blood! (5)

“We know not even this: which of the two is better for us, that we should conquer, or that they should conquer us! And having slain those who are drawn up before us here — the sons of Dhritarâshtra — we would not desire to live. (6)

“As my nature is affected by the taint of indecision, I ask thee what my duty is, for I am bewildered. What would be best, that tell me thou distinctly. I am thou disciple: instruct me then, who appeal to thee! (7)

“Verily I discern nothing which might dispel the grief which drieth up my faculties, even were I to obtain flourishing peace on earth and the dominion and supremacy of the very gods!” (8)

SAÑJAYA said:

Having thus addressed Hrishîkeśa [Krishna], Gudâkeśa [Arjuna], that smiter of foes, said: “I shall not fight.” Thus speaking to Govinda [Krishna], he became silent. (9)

Hrishîkeśa then, as it were ironically, addressed to him, O Bhârata [Dhritarâshtra], standing sorrowing between the two armies, the following discourse: (10)

THE HOLY ONE said:

“Thou hast mourned for those who are not to be sorrowed for; yet thou utterest wise saws! The wise grieve neither for the dead nor for the living. (11)

“Verily, never was I not, nor thou, nor these rulers of men; nor shall any one of us ever hereafter cease to be. (12)

“Since in *this* body of an imbodyed being are childhood, youth, and old age, so is there reïmbodiment [literally other-body-getting]; one of steadfast mind, therefore, is not disturbed. (13)

“The objects of sense [*mâtrâsparśâs*], O Kaunteya [Arjuna], produce cold and heat, pleasure and pain, which come and go, and are transitory: these do thou oppose, O Bhârata. (14)

“The man whom these do not lead astray, O Bull among men! who is the same in pain and pleasure, and of steady soul, he partakes of immortality. (15)

“There is no existence for the unreal; there is no non-existence for the Real. Moreover, the ultimate characteristic of both these is seen by those who perceive true principles. (16)

“Know That to be indestructible by Which this whole Universe was woven [expanded, stretched out]; the destruction of this Imperishable, none is able to bring about. (17)

“These mortal bodies are said to be of the imbodyed Eternal, Indestructible, Immeasurable One: do thou therefore fight, O Bhârata! (18)

“He who knows It as the slayer, and he who thinks It to be the slain: both of these understand not. It slays not, nor is It slain. (19)

“It is not born, nor does It ever die; It was not produced nor shall It ever be produced. It is unborn, constant, everlasting, primeval. It is unhurt when the body is slain. (20)

“How can a man, O son of Prithâ [Arjuna], kill or cause to be slain that which he knows to be indestructible, constant, unborn, and not subject to decay? (21)

“As a man, having abandoned old garments taketh others that are new, so the imbodyed one [*dehî*], having abandoned old bodies, entereth others that are new. (22)

“Weapons divide it not, fire burns it not, waters moisten it not, the wind drieth it not away. (23)

“It is indivisible, unconsumable, it cannot be moistened, nor can it be dried away. It is constant, it is all-pervading, it is stable and permanent; it is everlasting. (24)

“It is called unmanifest, inconceivable, changeless; hence, knowing it as such, thou should’st not mourn. (25)

“But even if thou dost imagine it to be constantly born and constantly dying, nevertheless, O thou mighty of arms! thou should’st not mourn. (26)

“Death is certain to what is born [produced]; and to what is dead, birth is equally certain. Hence, thou should’st not mourn over the unavoidable. (27)

“Beings have an unmanifest origin; their middle state is manifest, O Bhârata; unmanifest is their end: what source of grief is there in this? (28)

“One looks upon this as marvelous; and another speaks of it as marvelous; another hears of it as a marvelous thing: yet after hearing it, no one really understands it. (29)

“The imbodyed [Self] is constantly inviolable: it is in the body of everyone, O Bhârata. Hence thou should’st not mourn for any being. (30)

“Considering then thy particular duty, thou should’st not hesitate. There is no better thing for a Kshattriya than a struggle consistent with duty. (31)

“This which has come unsolicited, and which is an open gate to heaven, is a struggle, O Pârtha, such as Kshattriyas joyfully meet with. (32)

“But if thou dost not engage in this struggle consistent with duty, then having thrown aside both thy particular calling and renown, thou shalt enter upon sin. (33)

“All beings, too, will recount thy lasting ill fame; and ill fame to him who is honored is worse than death! (34)

“Great charioteers will imagine thee to have left the battle through fear; and having been highly rated by them, thou wilt be considered insignificant. (35)

“Thy enemies, too, will say many unspeakable things [of thee], ridiculing thy character. Now what is more painful than that? (36)

“Slain, thou shalt attain heaven; victorious, thou shalt possess the country [or earth]: therefore, O son of Kuntî, rise, determined for battle! (37)

“Having made pleasure and pain, gain and loss, victory and defeat, as equal, then prepare for battle. Thus thou shalt enter on no sin. (38)

“Knowledge [*buddhir*] of the Sâṅkhya has been set before thee; hear now that [taught] in the *Yoga*. Endowed with this knowledge, O son of Prithâ, thou shalt cast aside the bonds of Karman [*karmabandhanam*, i.e., bondage to action.]* (39)

* Or perhaps a better translation would be, “thou shalt cast aside repeated existences” — which, or course, are caused by karmic bondage.

“In this [the *Yoga* system], there is no failure of effort; detriment is not known. Even a little of this dharma saves from great fear. (40)

“In this [the *Yoga* system], O descendent of Kuru, the mind is single and intent; and the minds of those who are not intent are many-branched, yes infinitely so. (41)

“The ignorant, O son of Prithâ, who delight in the [mere] flowery words of the Vedas, saying ‘There is nothing else,’ (42)

“— who are attached to desire, longing for heaven merely — utter flowery talk promising rewards in future births and which is full of directions for specific rites to obtain wealth and power: (43)

“The minds of those whose hearts, cleaving to wealth and power, have been caught away by it [that flowery talk] are not to be reckoned as intent in meditation. (44)

“The Vedas are concerned with the three qualities: be thou free, O Arjuna, from the three qualities; be free from the ‘pairs of opposites’; constant in the truth; free from anxiety about possessions; have self-control. (45)

“As much benefit as is in a tank flooded with water from all sides, so much is there in all the Vedas for an instructed Brâhmana. (46)

“Thy office is, truly, in activity, never in the fruits [of activity]. Let not the fruits of acts be thy aim; nor again be thou attached to inaction. (47)

“Firm in *yoga*, O Dhanañjaya, perform acts, having abandoned attachment [to them]. Be equal in success or failure. Equanimity is said to be *yoga* [union]. (48)

“Inferior by far, O Dhanañjaya, is [mere] action to intellectual union [*yoga*]. Seek then an asylum in the intellect [*buddhi*]. Pitiable are they who act merely with a view to results. (49)

“He who has attained union with the intellect [*buddhiyukto*] disdains both good and evil fortune in this world. Therefore seek thou *yoga* [union]. *Yoga* in actions is good fortune. (50)

“The wise, who have attained union with the intellect, having abandoned the results [‘fruits’] born of action, are freed from the bond of rebirth. They go to that place which is free from disease. (51)

“When thy intellect shall have passed beyond the network of illusion, then thou shalt attain aversion both to dogma and revelation [*Śrotavyasya śrutasyacha*]. (52)

“When thy intellect, liberated from dogma, shall be steady, and immovable in meditation, then shalt thou possess *yoga*.” (53)

ARJUNA said:

“What is the language, O Keśava, of him of steady mind, and devoted to meditation? How should he of unwavering mind speak, how abide, how act?” (54)

THE HOLY ONE said:

“When a man, O son of Prithâ, relinquishes all desires coming from his heart, and is happy in the self through the Self, then he is said to be of steady mind. (55)

“He whose mind is undisturbed in affliction, whose longing for pleasures has vanished, whose feelings of passion, fear, and wrath are dead, is said to be a sage [*muni*] of unwavering mind. (56)

“He who at all times is free from [mind-]clinging to whatever objects of good or bad fortune that he has met with, who neither craves nor detests these, has steadiness of intellect. (57)

“When, like the tortoise drawing in its limbs on all sides, he also draws together his senses from objects of sense, he then has steadiness of intellect. (58)

“Sense-pleasures cease in one who is highly abstinent; and in him who has seen [the meaning of] total freedom from craving, even craving itself ceases. (59)

“The mind snatches away by force the turbulent senses of a wise man who practices self-restraint, O son of Kuntî.* (60)

* Or: “The mind of a wise man who practices self-restraint, O son of Kuntî, overcomes by force the turbulent senses.”

“Having subjugated all these [senses], he should be self-controlled, devoted to me. He who has his senses in control, has steadiness of intellect. (61)

“In the man who mentally contemplates sense-objects, is born attachment to these; from attachment is born desire; from desire is born anger; (62)

“from anger comes forth bewilderment; from bewilderment blunders of memory; from decay of the memory loss of understanding; and from loss of understanding, he perishes! (63)

“But using sense-objects with senses freed from longing or aversion and subjected to the Self, the self-restrained man attains peace. (64)

“In peace is born to him rest from [*hânir*: destruction of] all sorrows, and the understanding of the man of limpid mind rapidly embraceth all things [quickly is present everywhere]. (65)

“Of the man who is not self-controlled there is no understanding, nor is there creative imagination for him; there is no peace for the man who lacks reflexion. Whence cometh happiness to a man without peace? (66)

“For the mind which obeys the wandering senses it is which hurries away his intellect, even as the wind the ship at sea. (67)

“Hence, O Great-armed One, he whose senses are everywhere held back from objects of sense, has steadiness of intellect. (68)

“When it is night for all creatures, the self-retrained man is awake; when all creatures are awake, this is night for the wise seer. (69)

“As the waters flow into the ocean, which is [always] filled [and yet keeps] permanent and changeless [*i.e.*, neither decreasing nor overflowing], so he whom desires flow into [the same way] attains peace, not he who follows passion’s dictates. (70)

“The man who having abandoned all desires lives without envy, unselfish, not egoistic, attains peace. (71)

“This, O son of Prithâ, is the Brâhmîc state, nor, having reached it, is he [ever] bewildered; and remaining in it even till death, he passes into Brahma-nirvânam.” (72)

Thus the Holy Bhagavad-Gîtâ:
the Second Address,
by name —
Sânkhyayoga
(Union by Discrimination).

LESSON 3

ARJUNA said:

“If understanding is considered by thee as superior to action. O Janârdana, then why urgest thou me to a fearful deed, O Keśava? (1)

“Verily, by confused language thou disorderest, as it were, my understanding! Therefore speak, having decided upon one thing, by which I may obtain what is best.” (2)

THE HOLY ONE said:

“I have already declared, O sinless One, that in this world there are two kinds of devotion: that of Sâmkhyas by means of knowledge, and that of the followers of the *Yoga*-school by means of action. (3)

“A man does not arrive at non-performance of action merely by the non-commencement of acts; nor does he attain success from mere renunciation [of them]. (4)

“For, indeed, no one even for a second remains inactive. Everyone is necessarily caused to act by the qualities inherent in [his] nature. (5)

“He, who having restrained the organs of action, nevertheless remains dwelling upon objects of sense mentally, is said to be foolish-minded and hypocritical. (6)

“But he who having subdued the senses by the mind, O Arjuna, undertakes the *yoga* of action with the organs of action, is distinguished as being freed. (7)

“Do thou perform actions, then, with self-restraint; for action is superior to inaction. The support even of thy body is not accomplished by idleness. (8)

“This world is fettered by action other than action performed as a sacrifice. Action for that purpose do thou perform, O son of Kuntî, free from attachment [to it]. (9)

“Having long ago emanated offspring together with sacrifice, Prajâpati [Lord of Creatures] said: ‘By this [sacrifice, *i.e.*, acts performed as a sacrifice: *vide* preceding śloka] shall ye propagate. Let it be unto you, the “cow of plenty” [*ishtakâmadhuk*: ‘granting desires longed for’]. (10)

“ ‘Cause ye the gods to be, by this; may the gods cause you to be. Causing each other to be, ye shall attain the highest good. (11)

“ ‘The gods brought into being by “sacrifice,” will give to you advantages desired by you. But he who [selfishly] enjoys these, not giving back to them the things given by them, is truly a thief.’ (12)

“The virtuous who partake of the remains of sacrifice, are freed from all their evils; the sinful who cook food for themselves, eat sin. (13)

“From food are generated beings; from the rain-cloud, is generation of food; from sacrifice is generated the rain-cloud; sacrifice is generated by action [*Karman*]. (14)

“Know action [*Karman*] to be generated of Brahman, generated of the indestructible Brahman. Hence the all-pervading Brahman is constantly established in sacrifice. (15)

“He who does not keep turning the wheel revolving forward thus, is sinful and indulgent of his senses. He, O son of Prithâ, lives in vain. (16)

“But for the man who is tranquil in the Self, and content with the Self, and taketh delight in the Self, there is no [such] necessary act. (17)

“For him there is no advantage whatever in what is done or not done, in this world; nor is there any refuge for him in any creature. (18)

“Therefore perform thou, always, acts that are to be done, without attachment [to them, *i.e.*, to results]. The man who does acts without attachment [to them], attains the highest grade. (19)

“Verily, by action, Janaka and the others sought perfection. Even considering only the holding together of men, thou should’st act. (20)

“Whatever the superior man seeks after, that also the inferior man [seeks]; for whatever the former makes his standard, that the world follows after. (21)

“There is nothing whatever [necessary] for me to do in the three worlds, O son of Prithâ, nor anything to be won which is not won. Still I move on in action. (22)

“If I, verily, should not unweariedly move on in action, men everywhere, O son of Prithâ, would follow in my path. (23)

“If I were not to perform action, these worlds would sink into ruin, and I should be the maker of chaos in this world. I should destroy [all] these creatures. (24)

“As the unwise act, O son of Bharata, though attached to action [results], thus should a wise man act, though unattached [to results], desiring the holding together of men. (25)

“The wise man should not cause confusion of understanding among the ignorant who are engaged in action; he should encourage [them] to all [proper] action, himself acting, but self-controlled. (26)

“All acts are everywhere effected by the qualities of Nature [*Prakriti*, primal matter]. The man who is beguiled by

egoism [*ahankâra*; also personality] thinks ‘I am the doer!’
(27)

“But the man, O thou of mighty arms, who knows things as they really are in the distribution [in Nature] of acts and qualities, and who considers that ‘qualities act in qualities’ is not attached [caught]. (28)

“Those who are deluded by the qualities of Nature [*Prakriti*], are caught [attached] in the action of [these] qualities. A man of full knowledge should not trouble those, whose knowledge is not complete and who are dull. (29)

“Having resigned [the results of] all actions to me with mind directed to the Primal Self, do thou fight without distress, without expectation, without egoism. (30)

“Those men who constantly follow this my doctrine with conviction and without murmuring, are freed even through acts; (31)

“but those who through impatience do not follow this my doctrine, know thou to be bewildered with regard to all knowledge, lost, and without discrimination. (32)

“Moreover, the man of knowledge performs that which is similar to his own nature. Beings follow [their] nature(s). What will suppression [of this instinct] effect? (33)

“In the use [object, purpose] of every sense are distributed longing and aversion. The will should not go to these two, for they are verily [like] highway robbers to it. (34)

“One’s own duty, even if imperfectly performed, is better than another’s duty well done. Death in [performing] one’s own duty is better. Another’s duty is perilous.” (35)

ARJUNA said:

“But impelled by what, O descendent of Vrishni, does this man [*i.e.*, any man. Compare preceding ślokas] move to sin, even unwilling, constrained as it were by force?” (36)

THE HOLY ONE said:

“Desire it is, passion it is, generated from the *rajas*-quality; insatiable, very evil. Know thou this to be the foe in this world. (37)

“As fire is concealed in smoke, as the mirror by dust, as the fetus is surrounded by the womb, so is this world enveloped by it. (38)

“Knowledge, O son of Kuntî, is enveloped by this fire, the constant enemy of the man of knowledge, born of desire, unappeasable. (39)

“Its seat is said to be the senses, the mind, the understanding, expectation. By these it deludes the imbodyed self, covering knowledge around. (40)

“Therefore, O Bull of the Bharatas, at the very outset, having controlled the senses, thou should’st slay this evil thing, the destroyer of knowledge and discernment. (41)

“The senses are held to be superior [to the body]; the mind is superior to the senses; but the understanding is superior to the mind. That which is superior to the understanding is It [the Self]. (42)

“Knowing thus what is superior even to the understanding, and establishing the self by the Self, do thou, O mighty-armed one, slay [this] foe, desire-formed and difficult to meet!” (43)

Thus the Holy Bhagavad-Gîtâ:
the Third Address,
by name —
Karma-Yoga
(Union by Action).

LESSON 4

THE HOLY ONE said:

“This imperishable [doctrine of] *yoga* I set forth to Vivasvat [the Sun]; Vivasvat told it to Manu; Manu communicated it to Ikshvâku. (1)

“Thus being transmitted from one to another, this [doctrine] royal sages [*râjarshayo*] knew. But this *yoga*, O harasser of foes, through great length of time, was lost to the world. (2)

“This same ancient *yoga* I have today set forth to thee, for thou art beloved by me and art my companion, and this is truly a most esoteric doctrine.” (3)

ARJUNA said:

“Thy birth was posterior, the birth of Vivasvat [the Sun] was prior. How shall I understand this, that thou ‘first set this forth’?” (4)

THE HOLY ONE said:

“Many are my former births, and of thee also, O Arjuna. I know all of them; thou knowest them not, O harasser of foes! (5)

“Although [I am] unborn, of imperishable selfhood, although [I am] lord of all beings, yet while abiding in my own natural state, I take birth through the illusion of self [or: I take birth by my own power *âtmanâyayâ*]. (6)

“Whenever, O descendant of Bharata, a decline of duty comes into being — a springing up of unrighteousness — then, indeed, I emanate myself [send myself forth]. (7)

“For the preservation of the righteous, for the destruction of the evil-doers, for the sake of establishing Duty, I take birth from age to age. (8)

“He who rightly knows this my divine birth and action, when he has cast off the body does not go to rebirths. He goes to me, O Arjuna! (9)

“Many, freed from passion, fear, anger, assimilated unto me, depending on me, purified by the practice of knowledge, have attained unto my nature. (10)

“Them, who thus approach me, in the same way I also frequent. Men follow my path everywhere, O son of Prithâ. (11)

“Striving to obtain success for works in the world, they venerate the divinities. For in a man-bearing world [*mānushhe loke*] success born of action [*karmajā*] soon cometh to be. (12)

“The fourfold division of castes was emanated by me according to the distribution of qualities and actions. Know me then to be the maker thereof, yet the non-maker, and imperishable. (13)

“Actions pollute me not, nor is there in me any longing for the fruits of acts [results]. He who knows me thus, is not ensnared by actions. (14)

“Having known thus, even the ancients who longed for freedom performed action. Perform thou action, therefore, even as was performed by the ancients in ancient times. (15)

“ ‘What is action [*Karman*]? What inaction [*Akarman*]?’ Even the sages have been thus bewildered. Therefore I will explain to thee what action [is], having known which, thou shalt be free from misfortune: (*i.e.*,) (16)

“one must know about action; one must know about wrong action; one must know about inaction. The course of *Karman* is profound! (17)

“He who should see inaction in action, he [who should see] action in inaction, is wise among men; he is experienced, a doer of all actions. (18)

“Him whose undertakings are all freed from desire and [personal] will, whose action is purified by the fire of knowledge, the wise call a learned man. (19)

“Having abandoned all attachment to the fruits of action [results], constant in equanimity, self-supported, although engaged in action he thus does naught. (20)

“Devoid of expectations, of governed mind and self, having abandoned all desire to possess, performing only [necessary] bodily action, he incurs no guilt [thus]. (21)

“Satisfied with what is obtained spontaneously, having gone beyond [the influence of] the ‘pairs of opposites,’ unenvious, unmoved in success and in failure, even though he act he is not fettered by it. (22)

“Of him who has left attachment behind, of him who is free [from karmic bonds], of him whose attention is fixed in knowledge, of him who duly performs sacrifice, the entire *karman* melts away. (23)

“Brahman is the act of offering, Brahman is the oblation, Brahman is offered in the fire by Brahman; unto Brahman goeth he who is intent on Brahman as the action. (24)

“Some devotees perform sacrifice to the gods; others offer the sacrifice by the sacrifice itself in the fire of Brahman. (25)

“Others offer up the senses, such as hearing, etc., in the fires of self-control; others offer up the objects of the senses, such as sound, etc., in the fires of the senses. (26)

“Some again offer up all actions of the senses and the functions of the life-breaths in the fire of the practice of self-restraint, kindled by knowledge. (27)

“Some again [perform] sacrifices of material goods, by penance, by *yoga* too; and devotees actively [following] the rules, sacrifice by sacred study and [the acquisition of] knowledge. (28)

“So again some offer up the upward-going life-breath [*prânam*] in the downward-going life-breath [*apâne*], or the downward-going life-breath in the upward-going life-breath: arresting the courses of both the upward- and downward-going life-breaths, they zealously engage in *prânâyâma* [suspension of the life-breath].* (29)

* This śloka consists of three lines in some editions. See Protap Chandra Roy’s translation of *Mahâbhârata*, Vol. V, p. 94, note. The third line is: “Others, taking little food, offer up the life-breaths to the life-breaths.”

“Some, eating little, offer up the upward-going life-breaths to the upward-going life-breaths [or: translate as in preceeding note]. All these others, knowers of sacrifice, have their foulness destroyed by sacrifice. (30)

“The eaters of the immortal remains of the sacrifice, go to the eternal Brahman; this world is not for him who sacrifices not. Whence another [for him] O best of the Kurus? (31)

“Thus sacrifices of various kinds are exhibited by sacred writings [*brahmano mukhe*]. Know them to be all born of action. Knowing this, thou wilt attain freedom. (32)

“Better, O harasser of foes, is the sacrifice through knowledge than the sacrifice of material goods. Every action, O son of Prithâ, is fully brought to perfection through knowledge [alone]. (33)

“Know this by submission, by inquiry, by service; the Knowers who see truth will point knowledge out to thee: (34)

“Having known which, thou wilt not again thus fall into bewilderment, O son of Pându! By it thou shalt see all beings without exception in thyself, and then in me. (35)

“Even if thou art the greatest malefactor of all evil-doers, by the boat of knowledge thou shalt pass over all crookedness. (36)

“As the kindled flame reduces fuel to the state of ashes, O Arjuna, so the fire of knowledge reduces all actions to the state of ashes. (37)

“There is no purifier like knowledge known in this world. This, the man perfect in *yoga* himself discovers, in time, within himself. (38)

“The man who hath trust, who is devoted to this end, whose senses are under control, obtaineth knowledge. Having obtained knowledge, before no long time he enters upon the highest peace. (39)

“He who is ignorant and devoid of trust, of irresolute character, perishes. Neither this world nor the hereafter, nor happiness, are for the man of irresolute character. (40)

“The man of self-possession character, whose actions are gathered up in *yoga*, whose irresolution is destroyed by knowledge, actions do not ensnare, O Dhanañjaya! (41)

“Therefore, having destroyed by the sword of knowledge this thy irresolution born of ignorance and which dwelleth in thy heart, practice *yoga*. Arise! O descendant of Bharata.” (42)

Thus the Holy Bhagavad-Gîtâ:
the Fourth Address,
by name —
Jñâna-Yoga
(Union by Knowledge).

LESSON 5

ARJUNA said:

“The renunciation of actions, O Krishna, and again [the performance of] *yoga* thou praisest. Tell me clearly which one of the two is better.” (1)

THE HOLY ONE said:

“Renunciation and *Karma-yoga* [union by action] are both makers of ultimate bliss. But of these two *Karma-yoga* is better than renunciation of action [*karma-sannyâsât*]. (2)

“He is to be known as a man of constant renunciation who neither hates nor desires. Free from the ‘pairs of opposites,’ he is easily rid of bondage, O thou of mighty arms! (3)

“Children, not the wise, declare that *sânkhya* and *yoga* are separate. Engaged in [the practice of] one [of the two] a man obtains the fruit of both together. (4)

“The state that is attained by the *sânkhyas* is reached also by the *yogas*. He who sees that the *sânkhya* and the *yoga* are one, sees indeed! (5)

“But renunciation, O thou of mighty arms, is difficult to attain without *yoga*. The sage who is proficient in *yoga*, before long approaches Brahman. (6)

“He who is proficient in *yoga*, of a pure heart [*visuddhâtmâ*], self-controlled, of subdued senses, and whose

self is the {S}elf of all beings, though he act, is not enmeshed [‘soiled’]. (7)

“The devotee who knows the truth should think thus: ‘I am really doing naught when seeing, hearing, touching, smelling, eating, going, sleeping, breathing, (8)

“ ‘talking, excreting, grasping, opening and shutting the eyelids. The organs of sense are working with the faculty of sense’ — thus he maintains. (9)

“He who acts, placing [all] actions in Brahman and abandoning attachment [to results], is not soiled [ensnared] by evil, even as the petal of the lotus [is not soiled] by water. (10)

“With the body, with the mind, with the understanding, even with the very faculties of sense, the followers of *yoga* perform action, abandoning attachment for freedom of the self. (11)

“The devotee abandoning the fruit of action [results] obtains perfect peace. The non-devotee attached to results by the working of desire, is bound down. (12)

“Having renounced all actions by the mind, the self-controlled imbodied Self abides happily in the city with nine gates [the body], neither acting nor causing to act. (13)

“The mighty one emanates not agency [of action], nor the actions of the world, nor the bond between *karman* [action] and its fruit [results]. But [it is] inherent disposition [*Svabhāvas*, nature, which] rolls onward [in action]. (14)

“The omnipresent one receives the sin of no one, nor indeed the merit. Knowledge is encompassed by ignorance. Hence all beings are bewildered. (15)

“But to those in whom that ignorance of the Self has been destroyed by knowledge [of it], knowledge, like the sun, reveals that highest [principle]. (16)

“Those whose understanding is it, whose self is it, who are centered in it, and who make it their principle aim, go never to return, having shaken off evil by knowledge. (17)

“The learned regard with equal mind a Brâhmana possessed of wisdom and perfect education, a cow, an elephant, a dog, and an outcast. (18)

“Even in this world, nature is conquered by those whose mind rests in evenness [equipoise]. For Brahman is faultless equipoise. Hence they rest in Brahman. (19)

“The knower of Brahman who rests in Brahman, does not exult in obtaining what was desired, nor is he agitated in obtaining what is undesirable. He is of immovable mind, not bewildered. (20)

“He whose self is unattached to exterior sensations, finds what is [real] happiness in himself, and his self being devoted to Brahma-yoga, he reaches imperishable bliss. (21)

“The enjoyments born of contact [between senses and the objects of these] are verily wombs of sorrow. They are impermanent, O son of Kuntî! The wise man dallies not with these. (22)

“He who is able in this world, up to his release from the body, to endure the agitation springing from desire and passion, he is a devotee! He is a happy man! (23)

“He who is internally happy, internally joyful, and who thus is also internally illuminated, he is a *yogin*. Having become of the nature of Brahman, he attains *Brahma-nirvânam*: [the mere personal self is ‘blown out’ — expanded — into Brahman]. (24)

“The rishis whose sins have been exhausted, whose uncertainties have been destroyed, who are of controlled self, and intent on the welfare of all beings, attain *Brahma-nirvânam*. (25)

“*Brahma-nirvânam* comes to pass for those who know the Self, who have thrown off desire and passion, who are temperate, who are of controlled thought, both before death and after it. (26)

“The *muni* who shuts out external sensations, and really places the sense of sight between the brows, who makes the upward-going and the downward-going breaths equal, which move *within* the nose, (27)

“who is of controlled faculties of sense, mind, understanding, and whose main effort is liberation, who is delivered from wishes, from fear, and from passion, he verily is forever free! (28)

“Knowing me to be the enjoyer of sacrifices and penances, the great lord of all worlds, the friend of all beings, he rises unto Peace.” (29)

Thus the Holy Bhagavad-Gîtâ:
the Fifth Address,
by name —
Karma-sannyâsa-yoga
(Union by Renunciation of Action).

LESSON 6

THE HOLY ONE said:

“He who performs action that should be performed, unattached to the fruit of action [results], is a renouncer, is a devotee [*sannyâsin* and *yogin*], not he who neglects the sacred fire and performs no action. (1)

“What they call ‘renunciation’ [*sannyâsam*], know thou to be *yoga* [union: devotion] O son of Pându! He never becomes a *yogin* [devotee] who has not renounced longings. (2)

“For the *muni* who is desirous of rising to *yoga*, action is said to be a means; and when he has really risen to *yoga*, then quiet is said to be a means. (3)

“When, truly, he clings neither to the objects of sense nor to actions, and has laid aside every longing, then he is said to have risen unto *yoga*. (4)

“He should raise the self by the {S}elf, let him not degrade the {S}elf. Verily, the self is kinsman of the {S}elf: the self is the adversary of the {S}elf! (5)

“The self is kinsman of the {S}elf of him by whom the self by the {S}elf is conquered; but the self acts as an enemy in enmity to him who is destitute of [the higher] {S}elf. (6)

“Of him whose self is conquered and stilled, the higher {S}elf is [absolutely] steady, in cold and heat, pleasure and pain, as well as in honor and disgrace. (7)

“The *yogin* [devotee] whose self is content in knowledge and discernment, who is immovable, of conquered organs of sense, and to whom a clod, a stone,* and gold are as one, is said to be ‘united’ [*yukta*]; (8)

* Some MSS. omit the word *aśman* (stone).

“with friends and companions, enemies or the indifferent, neutrals, those who are objects of aversion, relatives, the good and the evil, he is distinguished as of calm understanding. (9)

“The *yogin*, staying in secret place, should concentrate the self, alone, with composed thought and self, without expectations, without possessions. (10)

“Having placed his seat firmly in a clean place, [the seat] neither too high nor too low, and covered with a cloth, a skin, and *kuśa-grass*; (11)

“then, having brought the mind to ‘one-pointedness,’ and with thought and faculties of sense controlled, and having taken place on the seat, he should perform *yoga* for the purification of the self. (12)

“Holding body, head, and neck, quite motionless, himself calm, with gaze fixed on the tip of the nose, and not looking about in [all] directions, (13)

“himself tranquil, free from fear, resting in the vows of Brahmachârins, with controlled mind, thinking of me, with concentrated attention, he should sit down, holding me as his goal. (14)

“The *yogin* of controlled mind, who thus continually applies himself, attains the peace of highest *nirvâna* [*śântim nirvânâparamâm*] which abides with me. (15)

“*Yoga* is not for him who eats voraciously, nor for him who eats not at all; nor for him whose tendency is to excessive sleep, nor for him who is [always] awake. (16)

“*Yoga* becomes a destroyer of sorrow for him who is temperate [*yukta*: united] in both food and recreation, who soberly [*yukta*] exerts himself in actions, who is moderate [*yukta*] in sleep and in being awake. (17)

“When the thought being held in restraint takes its place in the self, the man being indifferent to all desires, he is said then to be ‘united’ [*yukta*]. (18)

“As a lamp sheltered from the wind flickers not, this is declared to be the image of a *yogin* of controlled mind who practices the *yoga* of self. (19)

“Where the thought of one at [inner] rest is restrained by the employment of *yoga*; where one seeing the {S}elf by the self rejoices in the {S}elf; (20)

“where he knows the infinite joy which is comprehensible only by the understanding [*buddhigrāhyam*] and is beyond the senses: assuredly he who takes his stand thus is never agitated. (21)

“Having gained which, he thinks no other acquisition is superior to it; resting in which he is not agitated by even the most grievous sorrow. (22)

“This, which is called *yoga*, should be known as the dissolution of the union with sorrow. This *yoga* [the *yoga* named in the above four ślokas] is to be practiced by thorough investigation, and with a humble heart. (23)

“Having abandoned all desires produced from fancies, without exception, and having totally subdued the group of faculties of sense on every side by the mind, (24)

“little by little he should become quiescent through the understanding held by strong will. Having placed the mind in the self, he should not be swayed by any thought whatsoever. (25)

“Wherever the fickle and unsteady mind breaks forth, there he should control it, and by the will conduct it unto the self. (26)

“The supreme happiness descends upon the *yogin* who is of tranquil mind, of stilled emotions, who has become Brahman, who is without sin. (27)

“Thus fixing [concentrating] the self without ceasing, the *yogin* whose sins are dead, by happiness [or: easily, happily] attains contact with Brahman [*Brahmasamsparśam*], the limitless happiness. (28)

“He whose self is fixed in *yoga*, and who therefore sees with equal eye everywhere, sees that his {S}elf is in all beings, and all beings in his {S}elf. (29)

“He who sees me everywhere and who sees everything in me, — from him I vanish not away, nor does he vanish away from me! (30)

“He who while following the unity [of all] recognizes me as abiding in all beings, whatever he may be doing anywhere he is a *yogin* who moves on in me. (31)

“He, O Arjuna, who sees indifferently everywhere pleasure or pain, by the similitude found in himself, is said to be the highest *yogin*.” (32)

ARJUNA said:

“This *yoga* by means of equanimity declared by thee, O Madhusūdāna, — I do not see [how] steadfast continuance in it [is to be attained], on account of unsteadiness [of mind]. (33)

“For the mind is unsteady, O Krishna! tempestuous, strong, stubborn. Its restraint I think to be as difficult as that of the wind.” (34)

THE HOLY ONE said:

“Without doubt, O thou of mighty arms, the mind is hard to restrain, and restless. But by exercise [practice] and by absence of all desires, it is held. (35)

“By him whose self is not controlled, *yoga* is difficult to acquire: such is my thought. But by him whose self is eager [for it] and who is controlled, it can be acquired by [proper] expedients.” (36)

ARJUNA said:

“What course, O Krishna, does he follow, who, though having trust, yet is not controlled, and with a mind wandering from *yoga*, has not attained the consummation in it? (37)

“Does he not, fallen from both, perish like a broken cloud, O thou of mighty arms! fluctuating and bewildered, on the path of Brahman? (38)

“This my doubt, O Krishna, thou canst dispel completely. No other dispeller of this doubt than thou is to be found.” (39)

THE HOLY ONE said:

“O son of Prithâ! Neither in this world nor in the next is there known to be destruction of such a one! For, O child, the doer of good never follows an evil path. (40)

“Having attained to the regions of the righteous, having inhabited earths similar [to this one]* the man fallen from *yoga* [but of the nature thou hast just described] is born again in the habitation of pure and illustrious men. (41)

* Professor Max Müller has misunderstood this *pâda*. See his translation *Sacred Books of the East*.

“Or indeed, he becomes [one] in a family of *yogins* of profound understanding. But such a birth as this, is more difficult to acquire in this world. (42)

“There he recovers the knowledge [*buddhisamyogam*: union with the understanding] belonging to the former life, and from that point strives anew towards perfection, O descendant of Kuru! (43)

“By that former experience, in fact, he is led along, by necessity. Desirous of knowing *yoga*, he transcends the word-Brahman [the Vedas]. (44)

“But the *yogin* who strives with continued endeavor, who is cleansed of his failings, and who is perfected through many births, advances thence on the highest path. (45)

“The *yogin* is superior to the mere practicer of rites, he is even thought superior to the men of learning. The *yogin* is superior to those engaged merely in action. Therefore be thou a *yogin*, O Arjuna! (46)

“And of all *yogins*, he who fully trusting, chooses me, with his inmost self mine, is to me the most devoted.” (47)

Thus the Holy Bhagavad-Gîtâ:
the Sixth Address,
by name —
Âtmasamyamayoga
(*Yoga* by Self-restraint).

LESSON 7

THE HOLY ONE said:

“With mind fixed through me, O son of Prithâ, practicing *yoga*, with me as thy resting-place, hear how thou certainly shalt know me fully. (1)

“I shall explain unto thee completely both knowledge and discernment. Knowing these, it is recognized that there is nothing in this world to be known of greater value. (2)

“Among thousands of human beings, what one strives for perfection? Of those who are striving and who are perfect, what one knows me accurately? (3)

“Earth, water, fire, wind, space [*kham: âkâśa*], mind [*manas*], understanding [*buddhi*], and egoity [*ahankâra*]: thus is this my nature [*prakriti*: expansion, primal substance] divided into eight parts. (4)

“This is my lower nature [*prakriti*] here; but know, O thou of mighty arms! my higher nature [*prakriti*], animate, by which this world is upheld. (5)

“Bear in mind that all beings have *this* as a womb. I am the *prabhava* [production] and the *pralaya* [dissolution] of the whole world. (6)

“Than I there is naught else superior whatsoever, O Dhanañjaya! All this [world] is woven [*protam*] into me like multitudes of jewels on a string. (7)

“I am the essence [*raso*: sap, juice] in the waters, O son of Kuntî; I am the refulgence of both moon and sun; the *pranava* [praise, sound; also the mystic syllable *Om*] in all the Vedas; the sound in space [or in *âkâśa*: *khe*]; the human nature in men; (8)

“the pure effluvia in matter. I am the brilliance in fire; the life in beings; and I am the yearning in those who practice religious observances. (9)

“Know me, O son of Prithâ, to be the primeval seed in all beings; I am the understanding of those who have understanding; I am the light [*tejas*] of those possessing light [luster, glory, energy]. (10)

“In the mighty I am the might which is free from desire and longing; I am in all beings, O Bull of the Bharatas!, the desire compatible with duty [*dharma*: right religion]. (11)

“Then again whatever innate dispositions of the nature of *sattwa* [truth, goodness, reality], *rajas* [longing, passion], and *tamas* [darkness, illusion, ignorance] exist, know them to be verily from me. But I am not in them; they are in me. (12)

“All this world, bewildered by the innate dispositions of the nature of these three qualities, does not recognize me to be beyond them and undecaying. (13)

“For this my divine *mâyâ* [illusion, magic], of the nature of the qualities, is difficult to transcend. It is they who betake themselves to me, who surmount this *mâyâ*. (14)

“The lowest men, who are evil-doers and bewildered, do not betake themselves to me, nor those bereft of knowledge by *mâyâ*, nor they who follow a demoniacal disposition. (15)

“Four classes of men who act rightly, O Arjuna, partake of me: the afflicted, he who is desirous of knowledge, he who strives to gain his objects, and the wise, O Bull of the Bharatas! (16)

“Of these the wise man, who is constantly devoted, and of single soul, is the best. For I am greatly loved by the wise man, and he is loved by me. (17)

“All these are upright; but the wise man is considered to be my own self. For he, with self devoted, follows the highest path, which is myself. (18)

“At the end of many births, the spiritually wise man attains unto me, [thinking] ‘*Vāsudeva* [the indwelling god] is all! He [such a one] is a man of great soul [*mahâtmâ*], difficult to find. (19)

“They follow after other divinities, who are deprived of knowledge by whatsoever desires. Having had recourse to that very discipline, they are disciplined by their own natures.* (20)

* Or (By whatsoever desires those who are deprived of knowledge follow after other divinities, having followed that very discipline, they are disciplined by their own natures).

“Whatever form [of divinity] any worshipper desires to praise with faith, that very faith he has I render firm. (21)

“Occupied in this faith, he longs for [divine] favor from it; and he acquires thence worthy desires, really bestowed by me. (22)

“But temporary is the fruit [reward] of those men of small minds. The worshipers of the gods go to the gods; and those who yearn for me go to me. (23)

“Unmanifest [as I am], yet those of no understanding think of me as having become manifest, not knowing my highest nature, transcendent and imperishable. (24)

“I am not manifest to all [since] I am enveloped by the *mâyâ* of *yoga* [*yogamâyâsamâvritah*] [*i.e.*, I am not *seen* in the eternal works and manifestations of nature, shrouded as I am by the *mâyâ* — illusion — produced by my *yoga*]. This

bewildered world does not recognize me as unborn,
imperishable. (25)

“I know all beings [or things: *bhûtâni*] past, present, and
to be, O Arjuna. But me no one knows. (26)

“By delusion through the pairs of opposites arising from
yearning and aversion, O son of Bharata! all creatures in the
universe enter into delusion, O Harasser of Foes! (27)

“But those men of righteous deed whose sins have
reached their end, they [indeed], freed from the illusion of the
pairs of opposites, and fixed in resolve, obtain me. (28)

“They who strive for release from age and death, having
betaken themselves to me, know Brahman* to be the entire
Over-Self [*Adhyâtman*] and all action [*karman*]. (29)

* Or (know that Brahman, the entire Over-Self [*Adhyâtma*] and all action
[*karman*]).

“They who know me as [one] with the primal being
[*sâdhibhûtam*], and one with the primal divine [*sâdhidaivam*],
and as one with the primal sacrifice [*sâdhiyajñam*], know me
with intent thought even unto the time of death.” (30)

Thus the Holy Bhagavad-Gîtâ:
the Seventh Address,
by name —
Vijñānāyoga
(Union by Discernment).

LESSON 8

ARJUNA said:

“What is that Brahman? What the Over-Self [*Adhy-âtman*]? What *Karman*? O best of men! And what is the primal being [*adhibhûtam*] declared to be? What is the primal divine [*adhidaivam*] said to be? (1)

“The primal sacrifice [*adhiyajñah*]: who [is it] and how [is it] in this body, O Madhusûdana? And in the time of death, how art thou to be known by those of restrained self?” (2)

THE HOLY ONE said:

“Brahman is imperishable and the highest. The primal [or Over-]Self [*Adhyâtman*] is said to be the emanation of selfhood [*svabhâvo*: self-outgrowth]. *Karman* [action] is understood to be the pouring forth [*visargah*: out-flowing] causing the production and evolution of beings. (3)

“*Adhibhûta* is perishable [impermanent] nature [*bhâvah*], and *adhidaivata* is *Purusha* [Man, Soul, the Universal Soul, identified with *Nârâyana*]; *adhiyajña* is I myself here in this very body, O best of imbodied beings! (4)

“He who, with mind on me in the hour of death, proceeds onwards, having cast off the body, proceeds onwards to my nature [*madbhâvam*]. There is no doubt of this. (5)

“Or, indeed, whatever nature [*bhâvam*: existence, thing, being], he has his mind on when he abandons the body, to that

very one he goes, O son of Kuntî! having continually brooded on it. (6)

“Therefore at all times keep thy mind on me, and fight. With mind and understanding fixed on me, thou shalt go to me, there is no doubt. (7)

“Mediating, O son of Prithâ, and with thought disciplined by the practice of *yoga* and not wandering elsewhere, [a man] goes to the highest divine Purusha. (8)

“He who has his mind on the ancient Spirit [*kavim*: sage, seer, thinker], the ruler, more atomic than the atom, the orderer of all, of unthinkable form, shining like the sun [*âdityavarnam*], beyond darkness, [9]

“with unwandering mind in the time of death, intent in trust by *yoga*-power, with the *prâna* properly fixed between the two brows — he passes into that highest divine Purusha. (10)

“What those learned in the Vedas call imperishable, which those who are self-controlled and freed from passion enter into, which those crave who follow the *Brahmacharya* [-life], *that* condition [*padam*: position, rank, dignity, seat], I shall declare to thee briefly. (11)

“He who on abandoning the body, departs, having closed all passages [*sarvadvârâni samyamyâ*], and with the mind [*manas*] confined in the inner faculty [*hridi*], with his *prâna* placed in the forehead, and intent on the maintaining of *yoga*, (12)

“uttering the monosyllable *Om*! which is Brahman, and having the mind on me [*mâmanusmaran*], he [indeed] goes on the highest path. (13)

“He who constantly has his mind on me, with his thought continually on nothing else, by that *yogin* of constant application, O son of Prithâ, I am easily acquired. (14)

“They of great-self [*mahâtmânah*], who have attained unto me, do not undergo rebirth, which is temporary and the womb of sorrow. They have attained perfection. (15)

“All worlds [*lokâh*] up to the abode of Brahman, O Arjuna, are subject to successive revolutions [*punarâvartino*]. But having attained unto me, O son of Kuntî! rebirth is not known. (16)

“They who know that the Day of Brahman {Brahmâ} ends after a thousand *yugas*, and the Night {of Brahmâ} after a thousand *yugas*, are men who know day and night. (17)

“From the unmanifest, all manifested things issue forth on the approach of the Day; on the approach of the Night, they dissolve away then in what is called the unmanifest. (18)

“This same multitude of beings having sprung forth, is dissolved on the approach of the Night. Spontaneously, O son of Prithâ! it springeth forth [again] at the approach of Day. (19)

“But there is another Principle [*bhâvo*: existence, nature] which is unmanifest, primeval, beyond this manifested [universe]. It vanishes not away when all beings perish. (20)

“It is called unmanifest, indestructible. They say it is the highest path. Having attained unto it, they return no more. It is my highest mode [condition, state]. (21)

“This Purusha, O son of Prithâ! is to be attained to by devotion having no other object. All beings abide in the bounds of him by whom all this [universe] is spread forth. (22)

“But I will tell thee, O Bull of the Bharatas, in what [points of] time, *yogins* having departed [from the body] enter upon the round of rebirths or do not so enter. (23)

“Fire, light, day, the fortnight of the waxing moon, the six months of the northern course [of the sun], departing

[from the body] in these, those who know Brahman go to Brahman. (24)

“Smoke, night too, the fortnight of the waning moon, the six months of the southern course [of the sun], [departing] in these, the *yogin* having attained the lunar light, returns. (25)

“The light and the dark, these two paths, are deemed to be perpetual in the world. By the one he enters upon no return; by the other he returns again. (26)

“Knowing these two paths [roads], O son of Prithâ! no *yogin* is ever bewildered. Therefore, O Arjuna, be thou at all times intent in *yoga*. (27)

“Whatever meritorious fruits [*punyaphalam*: results] have been declared to be in Vedas, sacrifices, religious rites, and in gifts, all of that the *yogin*, knowing this [what has been set forth above], passes by, and goes towards the highest seat, the primeval.” (28)

Thus the Holy Bhagavad-Gîtâ:
the Eighth Address,
by name —
Aksharaparabrahmayoga
(Union through the Imperishable, higher Brahman).

LESSON 9

THE HOLY ONE said:

“But I shall declare to thee who carpest {complains} not, that most secret knowledge together with [its] discernment, by knowing which thou shall be freed from evil. (1)

“It is the royal science, the royal mystery. It is the best purifier; obvious to the apprehension, in accordance with right, pleasurable to practice, imperishable. (2)

“The men, O harasser of foes! who disbelieve in this truth [*dharmasyâsya*], not attaining unto me, return in the way of the death-circuit [rebirth: *mrityusamsâravartmani*]. (3)

“By me in my incorporeal [unmanifest: *avyaktamûrtinâ*] form all this universe has been spread forth. All beings subsist from me; but I do not exist from them. (4)

“And yet beings do not subsist from me. See my lordly union [*yoga*]! Bearing beings and causing beings to be, yet my {S}elf is not in beings. (5)

“As the great air which goeth everywhere constantly abides in the *âkâśa*, thus consider all beings as subsisting from me. (6)

“All beings, O son of Kuntî, enter my nature [*prakritim*] at the end of a *kalpa*. At the beginning of a *kalpa*, I pour them forth again. (7)

“Relying on innate nature [*prakritim svâm*] [or: having recourse to my own nature], from the necessity of nature

[*prakriteravaśāt*], I pour forth again all the multitude of independent beings. (8)

“These acts do not ensnare me, O Dhanañjaya, who remain as one indifferent, and unattached to these acts. (9)

“By me exercising supervision, nature [*prakritih*] bringeth forth both the moving and the unmoving [animate and inanimate]. By this cause, O son of Kuntī, the world revolves. (10)

“The deluded condemn me [because I have] assumed a human form. They know not my highest being as the great lord of entities. (11)

“[They are] of vain hopes, vain acts, vain knowledge, stupid, wedded to the illusive nature of the *rākshasas* and *asuras*. (12)

“But they of great-self [soul] [*mahât mânas*], O son of Prithâ, who incline to divine nature, choose me, with minds directed nowhere else, knowing me to be the imperishable origin of beings: (13)

“Ever celebrating me, self-controlled and firm of will; and making obeisance unto me with trust, they serve, constantly devoted. (14)

“Others again by making the offering of knowledge [by knowledge] serve me, as pervading all things [*viśvatomukham*] by unity, by division, in many ways. (15)

“I am the *kratu*, I am the sacrifice, I am the *svadhâ*, I am the *aushadha*, I am the *mantra*, I also am the *âjya*, I am the fire, I am the offering. (16)

“I am the father of this universe, the mother, the arranger, the ancestor, the thing to be known, the means of purification, the syllable *Om*, the *Rik*, the *Sâman*, and the *Yajus* too. (17)

“I am the path, the supporter, the ruler, the witness, the dwelling, the refuge, the friend, the production [*prabhavah*: origin], the dissolution [*pralayah*], the continuance, the preservation, the undecaying seed. (18)

“I cause heat, I restrain and pour forth rain. I am immortality, and death as well; I am being and non-being, O Arjuna! (19)

“They who possess the three branches of knowledge, who drink the *soma*, who are cleansed of their sins, who have strived for the world of the gods [*svargatim*] by sacrifices, desire me: these [indeed] having attained unto the holy region of the chief of the gods [*surendralokam*], partake of the celestial pleasures of the gods in the celestial spheres [*divi*]. (20)

“Having enjoyed that wide-spread celestial region, with the exhaustion of merit they re-enter the mortal sphere. Thus they who follow the rule of the three [branches of the law] [and yet] are [full of] longing, obtain going and coming. (21)

“To those men, who, with thought directed solely to me reverence me, and who are constant in application thereto, I bring security in *yoga* [*yogakshema*]. (22)

“They who choosing other divinities venerate them with real trust, even these, O son of Kuntî, venerate me, albeit irregularly. (23)

“For I am the enjoyer and the lord too of all sacrifices. But they do not understand me with truth. Hence they fall. (24)

“Those who are devoted to the gods [*devavratâ*], go to the gods; those go to the *pitris* who are devoted to the *pitris* [*prativratâh*], those go to the *bhûtas*, who venerate *bhûtas*, and they who venerate me go to me. (25)

“He who offers me leaf, flower, fruit, water, with trust, such an offering made with trust from one of controlled self, I accept. (26)

“Whatever thou doest, whatever thou eatest, whatever thou offerest in sacrifice, whatever thou givest, whatever thou dost in penance, O son of Kuntî, commit it to me. (27)

“Thus thou shalt be freed from the bonds of action [*karmabandhanaih*] consisting of good and evil results. With self intent on renunciation and union [*yoga*], and free, thou shalt attain unto me. (28)

“I am the same in all beings. I have no foe and no friend. But they who choose with trust are in me, and I too am in them. (29)

“If even a man of very evil conduct chooses me, with no other choice in mind, even he is to be considered as good, for he has chosen properly. (30)

“He quickly becomes of upright nature [*self*], and entereth into lasting peace, O son of Kuntî! Know thou that one devoted to me is never lost. (31)

“For even they, O son of Prithâ, who may be in a state of birth resulting from sin [*pâpayonayah*], women, *vaiśyas*, and *śûdras*, taking refuge in me, tread the highest path. (32)

“How then about holy *Brâhmanas* and devoted royal *rishis* [*râjarshayas*]? Having, then, obtained this transient world of sorrow,* choose thou me! (33)

* Some editions have *lokânimân*: these worlds; i.e., having, then obtained temporarily and unfortunately these spheres, choose thou me!

“Fix thy mind on me, be my devotee, my worshiper. Reverence me. Intent on me, and thus concentrating thyself, verily thou shalt go to me.” (34)

Thus the Holy Bhagavad-Gîtâ:
the Ninth Address,
by name —
Râjavidyârâjaguhya yoga
(Union through Royal Knowledge and Royal Mystery).

LESSON 10

THE HOLY ONE said:

“Now further, O thou of mighty arms! listen to my most excellent discourse, which I shall from desire for thy good declare unto thee who art rejoicing. (1)

“The multitude of divinities know [or knew: *viduh*] not my origin, nor the great *rishis* [*maharshayah*]. For I am the beginning of gods and the great *rishis* in every way. (2)

“He who knows me as unborn and as without beginning, the great lord of the world, is of clear sight among mortals. He is freed from all evils. (3)

“Understanding, knowledge, clear-mindedness, patience, truth, self-control, calmness, pleasure, pain, existence, non-existence, fear, and also lack of fear, (4)

“inoffensiveness, equanimity, contentment, penance, gifts, renown, disgrace, [these] several states of beings are verily from me. (5)

“In former ages the seven great *rishis* [*maharshayah*], also the four *manus*, were born of my nature and of my mind. Of them the world, [which is] these [my] offspring. (6)

“He who knows correctly this my power and my *yoga* [union], is united with unwavering union [*yogena*]. Of this there is no doubt. (7)

“I am the production [*prabhavo*: origin] of all. From me all proceeds. Trusting thus, the wise who search [the mysteries of] being [*bhâvasmanvitâh*], choose me. (8)

“With mind on me, with vital energies directed to me, instructing each other, and declaring me constantly, they are content and at ease. (9)

“To them [thus] ever united and choosing [me] with love, I give that *yoga* of the understanding, by which they attain unto me. (10)

“Existent [within them] as the self, out of pity, I destroy their darkness born of ignorance, by the brilliant light of knowledge.” (11)

ARJUNA said:

“Thou art the supreme Brahman [*parabrahman*]! the supreme abode, the supreme purification, the everlasting *Purusha*, divine, first of divinities, unborn, lord! (12)

“All the *rishis* proclaim thee [thus], and Nârada the divine *rishi*, Asita, Devala, Vyâsa. Thou thyself, indeed, tellest me [so]. (13)

“All this that thou tellest me I consider true, O Keśava. For, O holy one [*bhagavan*], neither the gods nor the *Dânavas* know thy manifestation. (14)

“Thou alone knowest the self by the {S}elf, O best of men [*Purushottama*]! O Evolver of beings! O lord of beings! God of gods! O World-Ruler! (15)

“Thou [alone] art able to tell, in full, the divine emanations of self, by which emanations thou abidest, pervading these worlds. (16)

“How may I know thee, the *Yogin*, always meditating [on thee]? And in what various natures art thou to be thought of by me, O holy one? (17)

“Again, O Janârdana, do thou declare fully the *yoga* and emanation of the self. Satiety exists not for me, hearing this nectar [*amritam*]!” (18)

THE HOLY ONE said:

“Now then, O best of the Kurus, I shall relate unto thee the divine emanations of the self, [but] by principal heads, for there is no limit to my expansion. (19)

“I am the {S}elf, O Gudâkeśa, abiding as the Seat of all beings. I am the beginning, the middle, and also the end of all beings. (20)

“I am Vishnu among the *Ādityas*, the radiant sun among luminaries, Marîchi among the *Maruts*, the moon among the asterisms. (21)

“I am the *Sâmaveda* among the Vedas, I am Vâsava [a name of Indra] among the gods, I am the mind [*manas*] among the faculties of sense, I am consciousness [*chetanâ*] in beings. (22)

“Among the *Rudras* I am Śankara [a name of Śiva], Viteśa [a name of Kubera, the divinity of riches] among the Yakshas and Râkshasas, I am fire among the Vasus, I am Meru among pinnacled mountains. (23)

“Know me, O son of Prithâ, to be Brihaspati, the original of priests. I am Skanda [Kârttikeya, the divinity of war] among generals of armies, I am the ocean among waters. (24)

“I am Bhrigu among the *maharshis*, I am of songs the One Syllable [*Om!*], I am the *Japa* sacrifice among sacrifices, and of immovables [mountains] the Himâlaya; (25)

“*Aśwattha* [the tree of life] among all trees, and Nârada among the *devarishis*, Chitraratha among the celestial choristers [*gandharvânâm*], Kapila among those perfect from birth [*siddhânâm*]. (26)

“Know me to be Uchchhaihśravasa born of [the nectar of] immortality, among horses, Airāvata among great elephants, and the ruler of man among men. (27)

“Among weapons I am the thunderbolt, I am among cows *Kāmaduh* [the cow of abundance]. I am too the generator Kandarpa [the divinity of love]. Among serpents I am Vāsuki. (28)

“Ananta too am I among *Nāgas*; Varuna among the waters am I. Among the pitris Aryaman am I, and Yama among the restrainers am I. (29)

“Prahâda am I among *Daityas*, Kâlah [Time] among those that urge on [or: calculate, reckon] am I. Of beasts the king of beasts I am, and Vinatâ’s son among birds. (30)

“Panava [the Wind] among purifiers I am, Râma among those bearing arms and Makara among fishes am I, and Jâhnavî [the Ganges] among rivers. (31)

“Of evolutions the beginning, end, and middle too, am I, O Arjuna. The science of *Adhyâtman* [the supreme Self] among sciences, human speech among sounds, am I. (32)

“Among syllables I am the vowel A, and the *dwandwa* [couplet] of compounded words. Also am I imperishable Time; I am the Arranger with face everywhere. (33)

“Death the seizer of all am I, and the production of all things that are to be. Fame, Glory, and Speech among feminines, Memory, Intelligence, Constancy, Patience. (34)

“The Brihatsâma too of the Sâma hymns, the *gâyatrî* among sacred verses am I. Of months I am Mârgaśîrsha, of seasons the Flower-maker [Spring: *kusumâkarah*]. (35)

“The prize of them who delude am I, the splendor of the splendid I am. Victory am I, Perseverance am I, The Reality of Real Things am I. (36)

“Among the Vrishnis I am Vasudeva, I am among the Pândavas Dhanañjaya. Among *munis* I am even Vyâsa; among sages Uśanas the sage. (37)

“The rod of them who rule I am, prudent conduct am I of them who desire to overcome. The silence of mysteries am I, the knowledge of those who know I am. (38)

“And whatever is the Seed of all beings, that am I, O Arjuna! There is no being moving or unmoving, whatever it may be, without me. (39)

“There is no limit to my divine emanations, O Harasser of Foes! So this detailed exposition of emanation is uttered by me by way of illustration [only]. (40)

“Whatever is powerful, true, glorious, or strong, all such understand thou to be the production of portions of my energy. (41)

“But what, O Arjuna, is such great knowledge to thee? I abide, having established this whole universe through a single portion [of myself].” (42)

Thus the Holy Bhagavad-Gîtâ:
the Tenth Address,
by name —
Vibhûtiyoga
(Union through [knowledge of the] divine emanations).

LESSON 11

ARJUNA said:

“This discourse about the supreme mystery known as the *Adhyâtman* [Primal Self] which has been uttered by thee for my benefit, has dissipated this my bewilderment. (1)

“For I have heard from thee in detail both the production and the decline of beings, as well as the imperishable greatness of self, O thou lotus-eyed one! (2)

“As thou hast declared the Self to be, O supreme lord, even so is *this* [the world]. [But] I desire to see thy sovereign form, O best of men. (3)

“If thou thinkest, O lord, that I am able to see it, then, O lord of *yoga*, show me thy imperishable Self.” (4)

THE HOLY ONE said:

“Behold thou, O son of Prithâ, my forms, in hundreds and in thousands, multiform, divine, of manifold colors and shapes. (5)

“Behold the Âdityas, the Vasus, the Rudras, the two Aśvins, and the Maruts. Behold, O son of Bharata, many wonders unseen before. (6)

“The entire universe, both movable and unmoved, behold thou today, O Gudâkeśa, standing as one in my body, and whatever else thou desirest to see. (7)

“But thou wilt not be able to see me by that thy own [mortal] eye. I give to thee a divine eye. Behold my sovereign *yoga!*” (8)

SAÑJAYA said:

Having spoken thus, O king, Hari the lord of *yoga* then showed the son of Prithâ his supreme sovereign form, (9)

with many mouths and eyes, with many wonderful aspects, with many divine ornaments, with many divine weapons uplifted; (10)

bearing divine garlands and robes, with unguents of divine fragrance, consisting of every marvel, flaming,* limitless, with faces everywhere. (11)

* Some texts have instead *devam*: divine.

If the splendor of a thousand suns were to burst forth all at once in the sky, it would be like the splendor of that one of great self. (12)

Then the son of Pându beheld there in the body of the God of gods the entire universe divided and subdivided [*pravibhaktamanekadhâ*], collected into one. (13)

Then Dhanañjaya, filled with awe, with hair standing on end, bowed his head before the god, and with joined hands, addressed him: (14)

ARJUNA said:

“I see the gods in thy body, O God! And all the varied hosts of beings; lord Brahmâ seated on his lotus-couch, all the *rishis*, and all the divine serpents [*uragânścha*]. (15)

“I see thee with innumerable arms, stomachs, mouths, eyes, on every side, of limitless form. No end, no middle, nor again a beginning, of thee do I see, O lord of all, [but I see thee in] all forms. (16)

“With diadem, club, and discus, a mass of energy,
everywhere radiant, I see thee, difficult to be seen,
everywhere flashing like the radiant flame of the sun,
immeasurable. (17)

“Thou art the indestructible, the highest to be known,
thou art the supreme receptacle of this all, thou art
undecaying, the preserver of the eternal *dharmā*. I conceive
thee to be the primeval *Purusha* [Man]. (18)

“Without beginning, middle, or end, of limitless power,
of limitless arms, with the moon and the sun for eyes, I see
thee, with mouth the radiant fire, heating this all by thy own
energy [*svatejasā*]. (19)

“For both the outer worlds [*idam*: this] and the inner
[*antaram*] of heaven and space are pervaded by thee only;
also all the quarters. Seeing this thy marvelous and terrible
form, the three regions are affrighted, O thou of great self
[*mahâtman*]! (20)

“For those hosts of the *suras* enter thee, and some, struck
with awe, invoke [thee] with joined hands. Saying ‘*Svasti!*’
[Welfare!] the hosts of *maharshis* and *siddhas* praise thee
with resounding hymns. (21)

“The Rudras, the Âdityas, they who are the Vasus, the
Sâdhyas, the Viśvas, the two Aśvins, the Maruts, and the
Ushmapas, the hosts of Gandharvas, Yakshas, Suras, and
Siddhas, behold thee, and are all amazed. (22)

“Seeing, O thou of mighty arms, thy great form, with
many mouths and eyes, many arms, thighs and feet, many
stomachs, many projecting fangs, the worlds, and I too,
tremble! (23)

“For seeing thee touching the skies, radiant, many-hued,
with wide-spreading mouth, with great radiant eyes, I tremble
in my inmost self; nor do I find fortitude and courage, O
Vishnu. (24)

“Seeing too thy mouths with gaping fangs, like the fire of death, I do not know the [different] quarters [of space], nor do I gain a refuge. Resume [thy former state: *prasîda*: settle down, became tranquil, clear, quiet], O lord of gods, who art the abode of the universe! (25)

“All these sons of Dhritarâshtra together with all the hosts of the guardians of earth [kings], Bhîshma, Drona, and that charioteer’s son [Karna], together with our chief warriors, (26)

“hastening to thee, are entering thy mouths, terrific with gaping fangs! Some, with crushed heads, appear clinging to the spaces between thy teeth! (27)

“As innumerable currents of water in rivers hasten on towards the sea alone, thus these heroes of the human world enter thy mouths flaming before [them]. (28)

“As flying things enter into a flaming fire, with growing speed, to [their] destruction, just so to their destruction these beings [or worlds] enter with growing speed into thy mouths. (29)

“Thou lickest up from every side all worlds, swallowing them down with thy flaming mouths. Filling all the universe with energy, thy glare consumes, O Vishnu! (30)

“Say to me who thou art, of terrific form! Reverence be unto thee, O best of gods! Resume [thy former state: *prasîda*. See śloka 25, *supra*.]. I desire to know thee, the Primeval, for I am ignorant of thy courses.” (31)

THE HOLY ONE said:

“I am Time [or Death] full grown, the destroyer of worlds, engaged here in the withdrawing [from outward life] of worlds. Even without thee, all the warriors facing each other in the opposing ranks shall cease to be. (32)

“Therefore stand thou up; seize glory! having conquered [thy] foes, enjoy increased empire. Verily, these have been

overthrown by me already. Become thou the [mere] instrument, O Savyasâchin! (33)

“Drona and Bhîshma and Jayadratha and Karna, as well as any other heroic warriors, struck by me, do thou smite. Be not dismayed. Fight! Thou shalt conquer thy foes in battle.” (34)

SAÑJAYA said:

Hearing this discourse of Keśava [Krishna], Kirîtin [a name of Arjuna] trembling, with joined palms, having made reverence again, with faltering voice and stricken with awe, and having bowed down, thus addressed Vishnu: (35)

ARJUNA said:

“It is right, O Hrishîkeśa, that the universe be delighted and charmed by praise of thee. All the *râkshasas* flee affrighted in the [different] directions [*diśo*: points, quarters, of the compass], and the hosts of *Siddhas* pay obeisance. (36)

“Wherefore should not they reverence thee, O thou of great self [*mahâtman*], [who art] superior to Brahman {Brahmâ} and [who art] the Former Primeval? O Endless One! O God of gods! O Abode of the Universe! Thou art that which is indestructible, which is and is not [being and non-being: *sadasat*] the highest. (37)

“Thou art the primeval god, the ancient Man [*purushah*], thou art of all *This* the highest receptacle. Thou art the Knower, and that which is to be known, and the highest seat. By thee the *All* is pervaded, O thou of limitless form! (38)

“*Vâyu*, *Yama*, *Agni*, *Varuna*, the Moon, *Prajâpati*, art thou, and the first progenitor [*prapitâmahaścha*: and first grandsire]. Reverence and reverence be to thee a thousand times! And again and again reverence and reverence to thee. (39)

“Reverence to thee first and last! Reverence be to thee on every side also, O thou All! O thou of endless power!

Thou art the activity [progress, movement of the universe: *vikramas*: stepping forth, moving on]. Thou accomplishest all, therefore thou art all. (40)

“Thinking of thee as a companion, whatever has been said cavalierly [such as] ‘Ho, Krishna! Ho Yâdava! Ho Friend!’ [was said] by me ignorant of this thy grandeur, from carelessness or indeed from affection, (41)

“and whatever in mirth has been disrespectful to thee, at play, sleep, in thy chair and at meals, alone, O Unfallen One! or indeed in public, that I pray thee to forgive, O Unfathomable One! (42)

“Thou art the father of the world both moving and immovable. Thou art in it more venerable than the venerable, and art worthy of worship! There is none equal to thee, O Excellent One! Whence then another [greater than thee] in the three worlds, O thou of incomparable majesty? (43)

“Therefore, making reverence [to thee], bowing down [my] body, I propitiate thee, O lord worthy of praise. As a father his son, as a friend his friend, as a lover his beloved, be pleased, O god, to pardon! (44)

“Seeing what was unseen before, I am filled with joyful awe [*hrishito*], but my mind is agitated with fear. Show me that [other] form, O god! Resume [*prasîda*: settle down. See śloka 25.] Lord God, O thou abode of the Universe. (45)

“I long to see thee indeed thus [*i.e.*, as before]: with diadem, mace, with discus [*chakra*] in hand. Appear [*bhava*: *i.e.*, become] with that four-armed form, O thou of a thousand arms! O thou whose shape is all forms!” (46)

THE HOLY ONE said:

“By me who am pleased with thee, O Arjuna, this [my] supreme form has been shown [to thee] by the *yoga* of self [or: by my own *yoga*-power]: full of energy, universal,

limitless, primeval, which has never before been seen by another than thyself. (47)

“Not by study of the Vedas or of sacrifices, not by gifts, nor again by works or frightful austerities, can I be seen in the world of men in such form by another than thou, O heroic Prince of the Kurus! (48)

“Let there be no agitation in thee, let there be no bewilderment, seeing thus my form of such awful [appearance]. Free from fear, with joyful mind, look thou again here at that my [other] form.” (49)

SAÑJAYA said:

Having thus addressed Arjuna, Vasudeva there showed him again his own form, and calmed him who had been affrighted, the Great Self [*mahâtma*] again becoming his lunar person [*saumyavapur*: also ‘pleasing shape’]. (50)

ARJUNA said:

“Seeing this thy human, lunar form [*mânusham rūpam tava saumyam*] O Janârdana, I am now collected, conscious, returned to my normal state.” (51)

THE HOLY ONE said:

“Thou hast beheld that form of me which is most difficult to behold. Even the gods long constantly to see that form. (52)

“Not by the Vedas, nor by austerity, nor by gift-giving, nor by sacrifice, can I be seen in such form as thou hast seen me. (53)

“By devotion, without other object, O Arjuna, can I be in such form known, seen, and actually entered into, O harasser of Foes! (54)

“He who does all for me, who makes me his highest, who is devoted to me, who is free from attachments, who

lives in peace with all beings, he, O son of Pându, goes to me.” (55)

Thus the Holy Bhagavad-Gîtâ:
the Eleventh Address,
by name —
Viśvarûpadarśanam
(The Vision of All-Form).

LESSON 12

ARJUNA said:

“They who are always thus joined [to thee], worshipping thee as devotees, or they [who worship thee] as the unchangeable and undecaying, which of these [two classes] are the better knowers of *yoga*?” (1)

THE HOLY ONE said:

“They who honor me, constantly joined to me, and having caused the mind to enter [into] me, and who have approached [me] through highest trust, these are considered to be the better joined to me. (2)

“But they who worship the unchangeable, the indefinable, the undecaying, the all-pervading, and the unthinkable, the highest, the immutable, the unvarying, (3)

“and who controlling the [whole] group of the faculties of sense are equal-minded everywhere, these verily attain unto me, being intent on the welfare of all beings. (4)

“The labor is greater for those whose minds are attached to the undecaying, for the path of the undecaying [*literally*, ‘the undecaying path’], is reached with difficulty by imbodyed beings. (5)

“But they who being intent on me, and resigning all actions unto me, and who meditating on me honor me by no other *yoga*, (6)

“of these who have made their mind to enter [into] me, in no long time, O son of Prithâ, I become their redeemer from the ocean of death and metempsychosis. (7)

“Place the mind in me, make the understanding to enter into me. Thou shalt then hereafter live in me, without doubt. (8)

“Yet if thou art not able to fix [thy] thought in me steadily, then strive to obtain me, O Dhanañjaya, by continuous *yoga*-exercise. (9)

“If even in continuous exercise thou art unable, excel in actions done for me [*matkarmaparamo bhava*]. Even doing actions for me, thou shalt attain perfection [*siddhim*]. (10)

“Yet if even this thou art incapable of doing, [then] resorting in *yoga* to me, with self-control abandon all fruits of action [results]. (11)

“For knowledge is better than application [towards an end]; profound contemplation [insight] is esteemed to be better than knowledge; better than profound contemplation is the abandonment of the fruits of action [results], and peace [results] immediately from abandonment. (12)

“He is dear unto me who is a friend of all beings, kind, and also compassionate, without selfishness, without egoism, sympathetic in sorrow and joy, patient, (13)

“contented, ever a *yogin*, self-controlled, determined in purpose, with mind and understanding fixed in me, devoted to me. (14)

“He by whom the world is not agitated and who is not agitated by the world, who is free from exultation, impatience, fear, and agitation, is also dear to me. (15)

“He who is unconcerned, pure, dexterous, impartial, free from anxiety, who abandons all undertakings [for results], who is my devotee, is dear to me. (16)

“He who exults not, nor hates, nor grieves, nor longs [for anything], who abandons both weal and woe, who is of devout mind, is dear to me. (17)

“He who is alike to foe and friend, and in honor and dishonor, who is alike in cold and heat and happiness and sorrow, free from attachments, (18)

“to whom praise and censure are equal, who is reserved [in speech], contented with anything whatever, without regular home, resolute in mind, and of devout mind, is a man dear to me. (19)

“But those righteous ones who partake of this immortality [the doctrine set forth] as declared [by me], who are full of trust, who resort to me as the highest, they are exceedingly dear to me.” (20)

Thus the Holy Bhagavad-Gîtâ:
the Twelfth Address,
by name —
Bhaktiyoga
(Union by Devotion).

LESSON 13

THE HOLY ONE said:

“This body, O son of Kuntî, is called *Kshetra* [field, country]. Him who knows it, the wise call *Kshetrajña* [knower of the field]. (1)

“Know me too to be the *Kshetrajña* in all *Kshetras*, O son of Bharata. That which is the knowledge of both the *Kshetra* and the *Kshetrajña*, is regarded as my knowledge. (2)

“What that *Kshetra* is, what it is like, what changes [it undergoes] and whence it is, what he [the *Kshetrajña* is], and what the power, hear thou succinctly from me. (3)

“It has been sung singly by *rishis* in divers ways, in manifold verses, and also in texts of determined meaning, full of argument and of instruction about Brahman. (4)

“The great [primary] elements [*mahâbhûtâni*], *ahamkâra* [the sense of I: egoism], the understanding and the unmanifested, the ten faculties of sense, and the one [— *Manas*], the five ranges of the senses, (5)

“longing, aversion, happiness, sorrow, combination [of its parts], percipency, constancy — this is the *Kshetra* succinctly set forth with its productions. (6).

“Modesty, lack of deceit, not causing hurt to others, peace, rectitude, dutifulness to teachers, purity, steadiness, self-control, (7)

“freedom from longing for objects of sense, freedom from egoism too, meditation on the pain and evil that birth, death, age, and disease are, (8)

“freedom from attachment, freedom from [desire —] obsession for son, wife, home, and the rest, constant equability of mind in the happenings of what is desired or not desired, (9)

“steadfast devotion in me through undistracted *yoga*, service in unfrequented places and dissatisfaction in the marts of men, (10)

“constancy in the knowledge of the *Adhyâtman* [the Primal Self] [*adhyâtmañānanyatwam*], contemplation of the purpose of the knowledge of truth: — [all] this is said to be Knowledge. What is different from [all] this is Ignorance. (11)

“I shall now declare to thee that which is the object of knowledge, knowing which one attains immortality: *That* which has no beginning, beyond Brahman [*param brahman*]. It is said to be neither being nor non-being [*na sat tannâsaduchyate*]. (12)

“*That* is everywhere hands and feet, everywhere eyes, heads, mouth, everywhere ears. It stands, enclosing everything in the world. (13)

“It possesses phantom-like all qualities of the senses, though devoid [in Itself] of all senses, unattached and yet bearing all, without qualities, and yet the enjoyer of qualities. (14)

“It is without and within all beings; It is moved and unmoved; on account of Its minuteness [or subtilty: *sūkshmatvât*] It is not knowable; though standing far off, It is also near. (15)

“It is not divided into beings, yet It stands as if divided; It is to be known as the supporter of beings, the Devourer and also the Emanator. (16)

“It is again the Light of lights; it is said to be beyond darkness [*tamasah*]. It is Knowledge, the Object of Knowledge, and the End of Knowledge. It is settled in the heart of All. (17)

“Thus there have been briefly told [to thee] the *Kshetra*, and Knowledge, and the End of Knowledge. My devotee knowing this, obtains to my nature. (18)

“Know that *Prakriti* and *Purusha* are both without beginning. Developments and qualities, know thou to be productions of *Prakriti*. (19)

“In the working of effects and causes,* *Prakriti* is said to be the impulse. *Purusha* is said to be the impulse in the perception of pleasure and sorrow. (20)

* See Max Müller’s translation, *Sacred Books of the East*.

“For *Purusha* invested with *Prakriti*, possesses the qualities born of *Prakriti*. The cause of its births in good and evil wombs is the union of the qualities. (21)

“The supreme *Purusha* in this body is called Supervisor, Adviser, Supporter, Enjoyer, *Maheśvara* [— Great Lord] and *Paramâtman* [— supreme Self]. (22)

“He who thus knows *Purusha* and *Prakriti*, with the qualities, although acting in whatever way, is not again reborn. (23)

“By contemplative meditation some see the Self in the self by the self. Others by the *Sânkhya-yoga* and still others by the *Karma-yoga*. (24)

“But others, indeed, though ignorant of it [themselves] engage in [it], hearing [it] from others. These, too, verily pass beyond death, being devoted to instruction. (25)

“Whatever entity, fixed or mobile, comes into being, know it, O Bull of the Bharatas, to be from the association of the *Kshetra* and the *Kshetrajña*. (26)

“He who sees the Supreme Lord [*paramēśvaram*] standing [abiding] the same in all beings, the Undecaying in the decaying, he sees indeed! (27)

“For seeing the immanent Lord everywhere the same, he does not injure the self by the self. Hence he goes on the highest path. (28)

“But he who sees that all acts are performed universally by Nature [*prakṛityaiva*] alone, then he also sees that the self is not the actor. (29)

“When he recognizes the separate production of beings [the diversity of entities] as [really] constituting One, and from this [recognizes] the diffusion of the universe, then he reaches unto Brahman. (30)

“From being without beginning and without qualities, this supreme, undecaying Self, even though it abide in body, O son of Kuntî, neither acts nor is it stained. (31)

“As the all-pervading *Ākāśa* on account of its minuteness [or subtilty: *saukshmyād*] is not polluted, thus the self, everywhere abiding in body, is not polluted. (32)

“As one sun illumines all this world, so, O son of Bharata, does the *Kshetrin* [the husbandman or cultivator of the *Kshetra*, i.e., the *Kshetrajña*] illumine all the *Kshetra*. (33)

“They who know the difference between the *Kshetra* and the *Kshetrajña* by the eye of knowledge, and the release from the nature [*prakṛiti*] of all beings, go to the Supreme.” (34)

Thus the Holy Bhagavad-Gîtâ:
the Thirteenth Address,
by name —

Kshetrakshetrajñavibhâgayoga
(Union by distinguishing the *Kshetra* from the *Kshetrajña*).

LESSON 14

THE HOLY ONE said:

“I shall again declare [to thee] the supreme, the best knowledge of all knowledge, knowing which all *munis* have reached perfection beyond this. (1)

“Having recourse to this knowledge, having [thus] attained unto my own being [*sâdharmyamâgatâh*], they are not reborn even at the [new] emanation [*sarge*], nor are they disquieted during the pralaya [dissolution]. (2)

“My womb is Great Brahman. In it I place the embryo [of the universe]. Thence the production of all beings, O son of Bharata. (3)

“O son of Kuntî, of whatever forms are brought forth in all wombs, Great Brahman is the womb. I am the seed-bestowing sire. (4)

“*Sattva, rajas, tamas*, these are the qualities brought forth by *prakriti*. O thou of mighty arms! these [qualities] ensnare the Imbodied One [*dehinam*] in the body. (5)

“Among these, *Sattva* [Truth, Goodness], from its stainless nature a giver of light and free from ills, ensnares [the Undecaying One: the *dehin*] through attachment to pleasure and attachment to knowledge also, O sinless One! (6)

“*Rajas* [Passion], know thou to be of the nature of longing, sprung from thirst and attachment [association].

This, O son of Kuntî, ensnares the Imbodied One [*dehinam*, Undecaying One] by bonds of action. (7)

“*Tamas* [Darkness, Gloom, therefore Error, Ignorance] know thou to be born of ignorance; it bewilders all Imbodied Ones. This, O son of Bharata, ensnares by stupefying, sloth, and sleep. (8)

“*Sattva* causes clinging to pleasure; *rajas* to action, O son of Bharata. But *tamas* having enshrouded knowledge, causes clinging to indifference. (9)

“*Rajas* and *tamas* being overcome, *sattva* springs forth, O son of Bharata. *Rajas* and *sattva*, then *tamas*; *tamas* and *sattva*, then *rajas*, in turn. (10)

“When in this body, the illumination [which is knowledge] comes forth from all [its] portals, then one should know that *sattva* hath grown [there]. (11)

“When *rajas* hath grown, O Bull of Bharata’s race, these come forth: greed, activity, exertion in [performance of] acts, disquietude, envy. (12)

“Gloom and inactivity, confusion, and also bewilderment, these come forth in the growth of *tamas*, O child of Kuru’s race. (13)

“When, with *sattva* full-grown, the body-holder [soul] goeth to dissolution [of the body and lower parts], then he reaches the stainless worlds of those who know the highest [*uttamavidâm*]. (14)

“Going to dissolution [*pralayam*] in *rajas*, he is born among those engaged in works; dying, too, in *tamas*, he is born in wombs of ignorance. (15)

“Of good action, they say the fruit is of the nature of *sattva*, and stainless. But of *rajas* the fruit is sorrow. Ignorance is the fruit of *tamas*. (16)

“From *sattva* is brought forth knowledge, from *rajas* comes greed. Confusion and bewilderment and ignorance spring from *tamas*. (17)

“Upwards go they who adhere to *sattva*, in the middle are they who are of the nature of *rajas*, downwards go they of the nature of *tamas*, who adhere to the ways of the lowest quality. (18)

“When the seer recognizes that there is no actor other than the qualities, and knows that which is beyond the qualities, he approaches unto my being. (19)

“Transcending these three qualities which bodies bring forth,* the Imbodied One, freed from birth, death, old age, and sorrow, attains immortality.” (20)

* Kâshinâth Trimbak Telang, *Sacred Books of the East*, Vol. VIII, p. 109, translates: “from which bodies are produced,” which is supported by the native commentator. Nevertheless I believe the proper rendering to be as above. — TRANSLATOR

ARJUNA said:

“By what characteristics is the one who has transcended these three qualities [known], O lord! What {is} [his] conduct? And how overcomes he these three qualities?” (21)

THE HOLY ONE said:

“He who hateth not illumination, nor progress, nor bewilderment too when they prevail, O son of Pându, nor longs for [them] when vanished away, (22)

“who, sitting as one unconcerned, is not shaken by the qualities, who abides and is not moved, [saying] ‘It is the qualities which function,’ (23)

“who is the same in sorrow and pleasure, who is self-contained, to whom a clod, a stone, and gold are as one, to whom the loved and unloved are as one, who is steadfast, to whom censure and praise of himself are as one, (24)

“who is the same in honor and disgrace, the same to the parties of friends or foes, who hath abandoned all exertion [for self], — he is said to have transcended quality. (25)

“And he who serves me with unswerving devotion by *yoga*, completely transcending these qualities, accommodates himself to the nature of Brahman. (26)

“For I am the dwelling-place of the Brahman, of immortality, of the undecaying, of the perpetual law [*dharmasya*], and of unalloyed bliss.” (27)

Thus the Holy Bhagavad-Gîtâ:
the Fourteenth Address,
by name —
Gunatrayavibhâgayoga
(Union by separation from the three qualities).

LESSON 15

THE HOLY ONE said:

“They declare that the *Aśvattha*[-tree] with roots upwards and branches downwards, is undecaying. The *chhandas* [sacred hymns, verses] are the leaves of it. He who knows that, is a knower of the Vedas. (1)

“Upwards and downwards its branches are spread, swelling with the qualities, its shoots being objects of sense. Downwards, too, the roots diffuse [extend, ramify] themselves, the karmic bonds, in the human world. (2)

“Its form is not thus known here, nor [its] end, nor beginning, nor foundation. Having cleft this *Aśvattha*[-tree] so massively rooted, with the mighty weapon of non-attachment, (3)

“then that seat is to be sought, from which they who have gone there return not again, [saying] I betake myself to that very first *Purusha* whence the primeval Emanation flowed forth. (4)

“They who are without pride and delusion, who have conquered the fault of attachment, who are constant in the *Adhyâtman*, who have shaken off desire, who are free from the pairs of opposites called pleasure and sorrow, go unbewildered to that which is supreme, undecaying. (5)

“The sun [*Sûrya*] lighteth that not, nor the moon, nor fire. Where having gone they return not, *that* is my highest abode. (6)

“A primeval portion of me it is, which, a living being [*jîvabhutah*] in the world of living beings [*jîvaloke*], draws [to itself] the [five] senses and the mind [*manas*] which originate in nature [*prakritisthâni*]. (7)

“Whatever body the lord assumes or again abandons, he, taking these [the mind and senses], departs, even as the wind [bears away] the perfumes from their seats. (8)

“Governing hearing, sight, touch, taste, and smell, and the *manas*, he uses the objects of sense. (9)

“The bewildered [deluded] do not behold him going out [from] or abiding [in the body], using or linked to the qualities. They see, who have the eye of knowledge. (10)

“*Yogins*, striving, see him, abiding in the self. Yet, although striving, they of unformed self, and who are without understanding, see him not. (11)

“The splendor [energy] dwelling in the sun [*âdityagatam tejo*] which illumines all the universe, that which is in the moon, that which is in the fire, know thou that splendor [energy] to be mine. (12)

“Entering the earth [*gâm*: literally ‘cow’], I sustain all beings by my strength. I nourish, too, all herbs, becoming the juicy moon. (13)

“Becoming Vaiśvânara [Fire] residing in the body of living things, uniting with the upward and downward life-breaths, I digest the four kinds of food. (14)

“I am also seated in the heart of all. From me [are] memory, knowledge, and the loss [of them: or, perhaps *apohanam* may be read as *reason*]. I am also to be known by all the Vedas. I am the composer of the *Vedânta*, and also the real knower of the Vedas. (15)

“Two are these *Purushas* in the world: the perishable and the Imperishable. The perishable is all beings. *Kutastha* [he who abides at the top] is called the Imperishable. (16)

“But the highest *Purusha* is [still] another, declared [to be] the *Paramâtman* [Supreme Self] who, the Undecaying Lord, pervading the three worlds, supports [them]. (17)

“Since I transcend the perishable, and also am higher than the Imperishable, I am thence in the world and in the Veda celebrated as *Purushottama* [highest *Purusha*]. (18)

“He who unbewildered thus knows me as *Purushottama*, knowing all, he honors me with all [his] being. (19)

“Thus this most secret *śâstra* has been related by me, O sinless one! Knowing this, O son of Bharata, one should become discerning and accomplished.” (20)

Thus the Holy Bhagavad-Gîtâ:
the Fifteenth Address,
by name —
Purushottamaprâptiyoga
(Union by Attaining the *Purushottama*).

LESSON 16

THE HOLY ONE said:

“Fearlessness, purity of nature, discrimination in the *yoga* of knowledge, liberality, self-restraint, sacrifice, study, penance, rectitude, (1)

“harmlessness, truth, freedom from anger, renunciation, equanimity, freedom from tale-bearing, compassion for all beings, absence of agitation, gentleness, modesty, absence of fickleness, (2)

“spiritedness, patience, fortitude, cleanliness, freedom from malice, freedom from pride, are the divine accomplishments of him who is born, O son of Bharata. (3)

“Deceit, arrogance, self-conceit, anger, harshness too, and ignorance, are the demoniac accomplishments of him who is born, O son of Prithâ. (4)

“Divine accomplishments are deemed to be for liberation, demoniac for bondage. Grieve not, O son of Pându. Thou art born to divine accomplishments. (5)

“Two emanations of beings [are there] in this world: the divine [*daiva*] and the demoniac [*âsura*]. The divine has been declared at length; the demoniac, O son of Prithâ, hear from me [now]. (6)

“Neither the manifestation [of the universe] nor its cessation [*pravrittim cha nivrittim cha*], do the people of

demoniacal nature know. Neither purity, nor upright conduct, nor truth, is found in them. (7)

“They say that the universe is vain, unsettled, without governor, produced in an uninterrupted series [*aparasparasambhūtam*, *i.e.*, by mere causal relation of material impulses]. What else? Caused by *Kāma* [mere desire].* (8)

* Prof. Max Müller translates this difficult passage somewhat differently in his *Sacred Books of the East*, Vol. VIII, p. 115; but the present translator is of opinion that that eminent scholar has failed to grasp the real thought of the text.

“Holding this view, [these men of] ruined self, of little understanding, of fierce deeds and hostile, spring forth for the destruction of the world. (9)

“Indulging insatiable desires, following deceit, pride, and madness, adopting false ideas through delusion, they act, addicted to impurity. (10)

“Indulging immeasurable thoughts until death, convinced that the highest [thought] is the gratification of desire until then, (11)

“bound by hundreds of snares of desire, prone to desire and anger, they strive, for accumulation of goods, by unjust means, for the gratification of desire. (12)

“ ‘This today, I have gained, — that which I shall attain, — this wealth is mine, — this [wealth] will be mine too. (13)

“ ‘Yon enemy I have slain, — and I shall slay others too, — I am lord, — I am the possessor, — perfect am I, strong, happy, — (14)

“ ‘I am wealthy, of noble descent, — who else is like me? — I shall sacrifice, — I shall make gifts, — I shall rejoice.’ Thus speak those who are deluded by ignorance. (15)

“Flurried by many thoughts, enwrapt in the net of delusion, clinging to the enjoyment of desires, they fall into a foul hell. (16)

“Self-honored, dull, full of the pride and intoxication of wealth, they perform sacrifices which are such in name only, with ostentation, and against rule. (17)

“Depending on egoism, might, arrogance, desire, and anger, [these] calumniators hate me who am in their own and in others’ bodies. (18)

“These haters, ferocious, vile men, and unlucky, I continually hurl down into demoniac wombs [*âsurîshveva yonishu*]. (19)

“Entered into demoniac wombs [*âsurîm yonim âpannâ*] deluded in birth after birth, not having attained unto me, they go thence, O son of Kuntî, to the lowest path. (20)

“Threefold is the gate to hell [*narakasya*], the loss of the self [*âtmanah*]: Desire; Wrath; and Avarice. Hence one should abandon this triad. (21)

“The man who is released from these three gates of darkness [*tamodvârais*], O son of Kuntî, approaches the better [part] of his self [*âcharatyâtmanah*]. Thence he goes to the highest path. (22)

“He who casting aside the injunctions of the scriptures acts only according to impulses of desire, does not obtain perfection [*siddhim*], nor happiness, nor the highest path. (23)

“Therefore the scriptures should be thy standard, what is to be done and what is not to be done being [thus] settled. Having ascertained what is declared by the injunctions of scripture, thou art able to perform action here.” (24)

Thus the Holy Bhagavad-Gîtâ:
the Sixteenth Address,
by name —
Daivâsurasampadvibhâgayoga
(Union through Accomplishment in distinguishing
Divine from Demoniac Natures).

LESSON 17

ARJUNA said:

“They who casting away the injunctions of scripture yet worship, filled with faith — what is their condition, O Krishna? *Sattva*, or *rajas*, or *tamas*?” (1)

THE HOLY ONE said:

“Threefold is faith among imbodyed [beings]: it is born of [their individual] dispositions. It is of the *sattva* [quality], of the *rajas* [quality], of the *tamas* [quality] also. Hear thou them now. (2)

“The faith of everyone, O son of Bharata, is according to natural character [*sattvânurûpâ*]. A man [*purusho*] is full of faith: whatsoever one believes in, that he is. (3)

“They of the *sattva* [quality] worship the gods [*devân*]; they of the *rajas* [quality] the Yakshas and Rakshas; and others, the people of the *tamas* [quality] worship *pretas* [the departed] and the multitude of *bhûtas* [literally: ‘has-beens’: ghosts]. (4)

“Those people who practice terrible [ascetic] penance unordained by scripture: who are given up to deceit and egoism, and full of desire, passion, and severity, (5)

“torturing the group of elemental beings [*bhûtagrâmam*] residing in the body and without discrimination; and me also seated within the body: know these to be of demoniac tendencies. (6)

“The food which is dear to all is of three kinds, as are also sacrifice, penance, and gift-giving. Of these, hear thou their divisions: (7)

“Foods that increase life, well-being, strength, health, pleasure, and joy, which are savory, bland, nutritious, and pleasant are dear to these of *sattva* quality. (8)

“Foods desired by them of the *rajas* [quality] are bitter, sour, salt, too hot, pungent, astringent, and burning, producing pain, distress, and disease. (9)

“The nutriment dear to them of *tamas* [quality] is whatever is stale, tasteless, ill-smelling, and insipid; even leavings and impurities. (10)

“That sacrifice is of the *sattva* [quality] which is performed according to ordinance by those not desiring results, having determined in the mind that it is to be performed as a religious duty. (11)

“But that which is performed in expectation of results, or even for the sake of ostentation, O best of the descendants of Bharata, know that sacrifice to be of the *rajas* [quality]. (12)

“The sacrifice without [scriptural] ordinance, in which no food is distributed, without *mantras*, in which no gifts are given [to the priests], devoid of trust, is called of the *tamas* [quality]. (13)

“Reverence for gods, Brâhmanas, preceptors, and the wise, purity, rectitude, and the Brahmacharya practices, harmlessness [to all beings], are said to be asceticism [*tapas*] of the body. (14)

“The speech which offended not, which is truthful, pleasing, and beneficial, also repetition in reading [sacred texts], are said to be the asceticism of speech. (15)

“Tranquility of mind, mildness, silence, self-collectedness, purity of disposition: this is said to be the asceticism of the mind. (16)

“That threefold asceticism performed with highest trust by men who desire no results [from it] and who are intent on it, is called of the *sattva* [quality]. (17)

“That asceticism which is performed on account of [gaining] respect, honor, and reverence, and with pride, is said here to be of the *rajas* [quality], transient, unstable. (18)

“The asceticism performed from a deluded conviction, with suffering of oneself, or for the overthrow of another, is declared to be of the *tamas* [quality]. (19)

“The gift which is given because it ought to be given, to one who makes no return, in [proper] place and time and to a [proper] person, is held to be of the *sattva* [quality]. (20)

“That which is given with an eye to a return, or again with an expectation of fruit [results from it], and unwillingly, is held to be of *rajas* [quality]. (21)

“The gift that is given in an unfit time and place, and to unworthy persons, with disrespect and with contempt, is declared to be of the *tamas* [quality]. (22)

“OM: TAT: SAT: this is held to be the threefold designation of the Brahman. By It the Brâhmanas, the Vedas, and the sacrifices were established of yore. (23)

“Hence, always begin after uttering ‘OM!,’ the sacrifices, gifts, asceticisms, and rites of the declarers of the Brahman, said to be enjoined [by scripture]. (24)

“The various sacrifices, asceticisms, rites, and the ritual of gifts, are performed by those desiring *moksha*, without expecting fruit [results] after uttering ‘TAT!’ (25)

“ ‘SAT!’ is employed to express Truth and Holiness; and, O son of Prithâ, the word ‘SAT’ is used in acts of laudation. (26)

“Constancy in sacrifice, asceticism, and gifts, is also called ‘SAT.’ And action too, for the sake of That, is called ‘SAT’. (27)

“Whatever is done without trust, be it sacrifice offered, gifts, asceticism, or action, it is called ‘ASAT,’ O son of Prithâ, and it is naught, either after death or now [literally ‘gone away and here’].” (28)

Thus the Holy Bhagavad-Gîtâ:
the Seventeenth Address,
by name —
Sraddhâtrayavibhâgayoga
(Union by distinguishing the three kinds of Trust).

LESSON 18

ARJUNA said:

“Of Renunciation, O thou of mighty arms! I desire to know the true nature; and of Abandonment too, O Hrishikeśa distinctly, O Slayer of Keśin!” (1)

THE HOLY ONE said:

“The forsaking of actions having the nature of desire, the sages known to be Renunciation. The abandonment of all fruits of action, the far-sighted declare to be Abandonment. (2)

“Some of the wise have declared that action is to be given up as [being] evil: and others [say] that action in sacrifice, gifts, and asceticism, are not to be given up. (3)

“Hear thou now my decision as to Abandonment, O best of the descendants of Bharata! for Abandonment, O tiger among men, is celebrated as of three kinds. (4)

“Action in sacrifice, gifts, and asceticism, is not to be given up: it is even to be done. Sacrifice, gifts, and asceticism, are indeed the purifications of the wise. (5)

“But even these actions are to be performed, O son of Prithâ, after giving up attachment [to them] and [desire of] results. This is my best and settled conviction. (6)

“The renunciation of temperate [*niyatasya . . . karmano*] action is improper [*nopapadyate*]. Its repudiation is from delusion, and is said to be of the *tamas* [quality]. (7)

“He who gives up any action because it is painful, from fear of bodily suffering, thus performing abandonment of the *rajas* [quality], does not receive the fruit of Abandonment. (8)

“Whatever temperate action is performed, O Arjuna, [by one thinking] ‘This is to be done,’ having given up attachment [to it] and [desire of] results, this abandonment is considered to be of the *sattva* [quality]. (9)

“He who abandons, penetrated with the *sattva* [quality], of sound mind, and with doubts dispelled, neither hates the unpleasant nor clings to the pleasant. (10)

“For the imbodied [being] is not able to abandon actions entirely. So that he who abandons the fruit [results] of action is said to be truly a renouncer. (11)

“Threefold is the fruit [result] of action after death, unwished for, wished for, and mixed, for those who do not abandon. But for the *sannyāsins* [abandoners, renouncers] there is no [fruit; result] anywhere [*i.e.*, at any time now or after death]. (12)

“These five [following causes], O thou of great arms! [leading to] the completion of all acts, as declared in the conclusion of the *Sāṅkhya* [system] learn thou from me: (13)

“The seat [the body], the agent too, the various organs, the manifold efforts separately, and the celestial [*daivam*] also among these as the fifth. (14)

“Whatever act a man undertakes with body, voice, or mind, whether proper or improper, those five are its causes. (15)

“But he who, from an unformed understanding, sees [*i.e.*, thinks] his self as the sole agent in what is, he [indeed] sees not [properly] [being] of dull wit. (16)

“He of whom the nature is free from egoism, of whom the understanding is not defiled, although he smite these

people, [really] neither smites nor is ensnared [by the action].
(17)

“Knowledge, the object of knowledge, and the knower, are the threefold impulse to action. Instrument, action, agent, these are the threefold assemblage of [or: union for] action.
(18)

“Knowledge, action [*karma*], and the agent are said to be threefold, according to the distinction of the qualities, in the enumeration of the qualities. Hear thou these as they really are. (19)

“That knowledge by which one nature is seen in all beings, undecaying, undivided in the divided, know thou to be of the *sattva* [quality]. (20)

“But that knowledge which sees manifold natures of different kinds in all beings, by reason of their diversity, know thou to be of the *rajas* [quality]. (21)

“Again that [knowledge] which is attached to each [single] action as if it were the whole [of things] and which is unreasonable, unconformable to truth, and insignificant, is announced to be of the *tamas* [quality]. (22)

“That action that is controlled, without attachment [to results], done without passion or aversion, by one who has no desire for fruits [results], is said to be of the *sattva* [quality].
(23)

“But that action which is done by one striving for objects of desire, or again by one who is arrogant, and which is attended with much exertion, is announced to be of the *rajas* [quality]. (24)

“That action that is undertaken from delusion, without regard to consequences, loss, injury, or strength, is announced to be of the *tamas* [quality]. (25)

“The agent is said to be of the *sattva* [quality] who is free from attachment, not given to talk about himself, who is

possessed of firmness and resolution, and unmoved by success or ill-fortune. (26)

“The agent who is passionate, who is desirous to obtain the fruits [results] of action, who is grasping, cruel, impure, and who [feels] joy and sorrow, is declared to be of the *rajas* [quality]. (27)

“The agent who is without perseverance, vulgar, dull, deceitful, malicious, lazy, desponding, and dilatory, is said to be of the *tamas* [quality]. (28)

“Hear now, O Dhanañjaya, the threefold division of understanding and of steadiness, according to [their] qualities, set forth [by me] fully and in order. (29)

“The understanding, O son of Prithâ, that knows activity and cessation [of action], what is to be done and what is not to be done, fear and absence of fear, bondage and freedom, is of the *sattva* [quality]. (30)

“The understanding, O son of Prithâ, by which one incorrectly discerns Right and Wrong [dharma~~m~~adharmañcha], what is to be done and also what is not to be done, is of the *rajas* [quality]. (31)

“The understanding, O son of Prithâ, which enshrouded by darkness [*tamasâvritâ*] thinks that Wrong is Right, and [regardeth] all things incorrectly, is of the *tamas* [quality]. (32)

“The steady will by which the operations of mind, life-forces, and organs of sense are sustained through *yoga* [union] — this will, O son of Prithâ, is of the *sattva* [quality]. (33)

“But the will by which, longing for fruits [results], Right, Desire, and goods, is sustained through attachment [to them], O Arjuna, — this will, O son of Prithâ, is of the *rajas* [quality]. (34)

“The will by which the stupid man relinquishes not drowsiness, fear, sorrow, despondency, and folly too — this will, O son of Prithâ, is of the *tamas* [quality]. (35)

“Hear now from me, O Bull of Bharata’s race, the threefold [nature] of happiness. Where one remains happy after practice, and enters upon an end of sorrow, (36)

“which is like poison in the beginning but in results like the highest nectar, this is declared to be happiness of the *sattva* [quality], born of limpidity of the self and understanding [*âtmabuddhiprasâdajam*: born of limpidity [purity] of *âtman* and *buddhi*]. (37)

“That happiness which in the beginning, from union of the organs of sense with their objects, is like the highest nectar, [but] in [its] results like poison, is held to be of the *rajas* [quality]. (38)

“That happiness which in the beginning and in consequences is infatuation of the self, which springs from drowsiness [of mind], sloth, and intoxication [of soul], is described as of the *tamas* [quality]. (39)

“There is not an entity, on earth, or in the celestial regions among the gods, which is free from these three qualities born of *prakriti*. (40)

“The acts of *Brâhmanas*, *Kshattriyas*, *Vaiśyas*, and *Śûdras*, O Harasser of Foes! are distinguished by the qualities inherent in the character of each [*svabhâvaprabhavairgunaih*]. (41)

“Calm, self-command, asceticism, purity, patience, and rectitude, knowledge, learning, piety, [*âstikyam*], are the acts [duties] of *Brâhmanas* — [acts] born of inherent character [*Brahmakarma svabhâvajam*]. (42)

“Heroism, ardor, fortitude, resourcefulness, not fleeing from the battle-field, liberality, and a princely nature, are the

acts [duties] of *Kshattriyas* — [acts] born of inherent character [*kshâtram karma svabhâvajam*]. (43)

“Agriculture, tending cattle, commerce, are the acts [duties] of *Vaiśyas* — [acts] born of inherent character [*vaiśyakarma svabhâvajam*]. Service is the essential [*âtmakam*] act [duty] of the *Śûdras* — [act] born of inherent character [*śûdrasyâpi svabhâvajam*]. (44)

“A man engaged in his own [peculiar] acts [duty] obtains perfection. Hear thou then how one finds perfection, engaged in one’s own acts [duty]. (45)

“A human being finds perfection reverencing *That* by the performance of his own duty — [*That*] whence [proceed] the manifestation of beings, by which all *this* [universe] is spread out. (46)

“Better is one’s own [natural; inherent] duty [*svadharma*] [even if] without merit, than another’s duty well performed. Performing the acts [functions: duty] proper to one’s own nature, one incurs no sin. (47)

“Action [duty] born with one [*sahajam*] [*i.e.*, natural, innate], one should not abandon, even though imperfect, O son of Kuntî. For all undertakings are enveloped by evil, as fire is by smoke. (48)

“He whose understanding is unattached everywhere, of conquered self, who is without longings, enters upon the highest perfection of exemption from action through renunciation. (49)

“Learn from me concisely, O son of Kuntî, how one having obtained perfection then attains to the Brahman, which is the highest culmination of knowledge. (50)

“Rendered devoted through a pure mind and having subdued the self with resolution, having abandoned sound and the other objects of sense, and having cast off attraction and aversion [*râgadveshau*], (51)

“he who frequents lonely [*i.e.*, pure] places, who eats little, who is of controlled speech, body, mind, constantly engaged in the *yoga* of abstract meditation [*dhyānayogaparo nityam*], who has recourse to dispassion, (52)

“who has become free from egoism, violence, pride, desire, anger, and possession, who is unselfish, and calm, is fit to partake of the nature of the Brahman. (53)

“Having become [one with] Brahman, [being] of tranquil self, he grieves not, he yearns not. The same to all beings, he obtains my highest part. (54)

“By [this] part [of me] he knows me, how great and what I am, fundamentally. Knowing me fundamentally by it [this highest part of my nature], he forthwith enters into [becomes] it [that part]. (55)

“Although performing all actions at all times, taking refuge in me, he obtains from my purity [*matprasādāt*: from my limpidity; clearness; brightness; *i.e.*, from the purity of that my highest part] the perpetual and undecaying state. (56)

“Having placed by thought all actions in me, devoted to me, having recourse to the *yoga* [union; *i.e.*, exercise] of the understanding, be thou ever my thought! (57)

“Being my thought, thou shalt pass over all difficulties through my purity [*matprasādāt*: see śloka 56]. But if, indeed, from egoism [sense of being ‘I’] [*ahankārān*] thou wilt not listen, thou shalt perish utterly. (58)

“If, indulging [this] sense of ‘I’ [as different from Me, Krishna]. Thou thinkest ‘I shall not fight,’ in vain is that resolve of thine. The nature [*prakṛiti*] [of thy *kṣhattriya* caste: see śloka 43] will constrain thee. (59)

“O son of Kuntī, thou art bound by thy own act [duty] born of [thy] nature [*i.e.*, bound by inherent nature]! What thou desirest not to do, through delusion, that very thing thou wilt do involuntarily! (60)

“The Lord of all beings, O Arjuna, stands in the region of the heart, turning all beings [which are as though] mounted on the engine [of the universe] by [his] *mâyâ* [mystic power]. (61)

“To Him, the Refuge, repair thou with all [thy] nature, O descendant of Bharata. From that purity [*tatprasâdât*: see above] thou shalt obtain the highest peace, the everlasting state. (62)

“Thus the knowledge which is more secret than any secret, has been communicated to thee by me. Reflecting on it fully, act thou as thou wishest. (63)

“Hear thou once more my highest counsel, the most secret of all. Thou art beloved of me, being steady of mind. Therefore I will tell thee what is advantageous. (64)

“Become thou [one with] my mind, be my devotee, my sacrificer, reverence me. Thus thou shalt come unto me. I promise thee truth. Thou art beloved of me. (65)

“Abandoning all [other] duties [*sarvadharmân*], come to me, the One Refuge. I shall release thee from all evils. Grieve thou not. (66)

“This thou art never to impart to one who practices not religious exercises, nor to one who is not devoted, nor to one who desireth not to hear, nor to one who riseth against me. (67)

“He who shall import this highest secret to my devotees, having placed [his] supreme faith in me, will go to me, free from doubt. (68)

“Than he there is none among men who gives me greater joy; nor will there be another than he on earth [who will be] more beloved of me. (69)

“And he who shall study this sacred dialog of ours, I [shall consider] as having revered me with the rite [*yajñena*: sacrifice] of Knowledge. Such is my mind. (70)

“Even the man who listens in trust and without cavil [to it] he, when quit of the body, shall attain the shining regions of those whose acts are righteous. (71)

“Has this been heard by thee, O son of Prithâ, with closely attentive mind? Has thy bewilderment, caused by ignorance, been destroyed, O Dhanañjaya?” (72)

ARJUNA said:

“Delusion is destroyed. Memory has been won by me through thy purity [*tvatprasâdânmayâchyuta*], O Unfallen One! I stand, my doubt gone. I will do thy bidding.” (73)

SAÑJAYA said:

Thus I heard this dialog between Vasudeva and the great-souled son of Prithâ [a dialog] wonderful, thrilling. (74)

From the holiness [purity] of *Vyâsa* [*Vyâsaprâsadâchchhrutavân*] I have heard this highest mystery [secret]: *Yoga* from the lord of *yoga*, Krishna, himself declaring it face to face [*sâkshât*]. (75)

O king, remembering in detail [*samsmritya samsmritya*] this dialog between Keśava and Arjuna, wonderful, holy, I thrill with rapture again and again. (76)

And remembering in detail [*samsmritya samsmritya*] the exceedingly wonderful form of Hari [a name of *Vishnu*, also of *Krishna*], my amazement is great, O king, and I thrill with rapture again and again. (77)

Where the lord of *yoga*, Krishna, is, where the bowman, the son of Prithâ is, there, it is my belief, are glory, victory, prosperity, and unvarying morality. (78)

Thus the Holy Bhagavad-Gîtâ:
the Eighteenth Address,
by name —
Mokshasannyâsayoga
(Union by Renunciation of *Moksha* —
i.e., of Liberation, Deliverance, Beatitude).

Thus the Holy Bhagavad-Gîtâ is concluded.
Happiness to all the Worlds!

THE END.

GLOSSARY

Excerpt from
THE GODS AND HEROES OF THE BHAGAVAD-GÎTÂ
By
Geoffrey A. Barborka

ABBREVIATIONS

B.G. = W. Q. Judge's Recension of the *Bhagavad-Gîtâ*,
page number as first appears in 1896 edition and
Theosophical University Press 1939 edition

dict. = dictionary form or 'crude form'

Manu = *The Laws of Manu (Mânava-Dharma-Śâstra)*

N.B.G. = *Notes on the Bhagavad-Gîtâ*, T. Subba Row

nom. = nominative case

q.v. = *quod vide* ('which see')

S.D. = *The Secret Doctrine*, H. P. Blavatsky

* (asterisk preceding Sanskrit word) = derived from the verbal root

Achyuta The unfallen, *i.e.*, the imperishable: a philosophical term about which H. P. Blavatsky writes: “Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, ‘the Fallen.’ The Dhyanis who incarnate in the human forms of the *Third Root-Race* and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.” (*S.D.* II, 47) Achyuta is applied to Vishnu, and to Krishna in his avatâric aspect of Vishnu: not, however, as an individualized entity but in respect to the condition or state of essential Cosmic Being. (compound of *a*, not; *chyuta* from **chyu*, to move to and fro, to fall, to fade. *B.G.* 132)

Adhibhuta *literally*, ‘Original Element,’ *i.e.*, the primordial substratum or element of matter and all objects, in its cosmic aspect. (compound of *adhi* ‘above,’ therefore implying superiority; *bhûta*, a word frequently used for ‘element.’ *B.G.* 57)

Adhidaivata *literally*, The original or primordial divine, *i.e.*, the divine agent operating in and through beings and objects. A generalizing adjective applying to the divine part of any being from the hierarchical standpoint: applicable to Adhyâtman (*q.v.*). (compound of *adhi* above, therefore implying superiority; *daivata*, divine. *B.G.* 57)

Adhiyajña *literally*, ‘Primordial sacrifice.’ Cosmologically this refers to the Cosmic Logos, which in the Esoteric Philosophy is represented as in a sense sacrificing itself for the benefit of the world; because due to its own coming into manifestation it enables the waiting hosts of monads to come into being. In the small, every Avatâra repeats the sacrifice for the benefit of all that lives. The *Bhagavad-Gîtâ* refers to this in the words “Adhiyajña is myself in this body,” *i.e.*, Krishna the Avatâra in a physical body. (compound of *adhi*, upper, paramount; *yajña*, sacrifice. *B.G.* 58)

Adhyâtman *literally*, ‘The Supreme or Original Âtman,’ the highest of a hierarchy, equivalent to Paramâtman. (compound of *adhi*, above, therefore implying superiority; *âtman*, Self. *B.G.* 57)

Âdityas The twelve great gods of the Hindû pantheon, sometimes also reckoned as seven (as in early Vedic times, and named, Varuna, the chief, Mitra, Aryaman, Bhaga, Daksha, Anśa, Sûrya): sons of boundless infinitude (Aditi). These great gods have been known under many names in different kalpas: they are the eternal sustainers

of the divine life which exists in all things. "The wise call our fathers Vasus; our paternal grandfathers Rudras; our paternal great grandfathers, Âdityas; agreeable to a text of the Vedas." (*Manu*, iii, 284) Astronomically, the seven Âdityas are the regents of the seven planets. (*S.D.* I, 99) (m. belonging or coming from Aditi. *B.G.* 73)

Agni The god of fire: one of the most important of the Vedic deities, to whom the greatest number of hymns are addressed, for he presides chiefly over the earth, and is regarded as the mediator between men and the gods, as protector of men and their homes, and as witness of all their actions. Fire is regarded in three phases: in heaven as the sun, in the air as lightning, and on earth as ordinary fire. Agni is represented as clothed in black, having smoke for his standard and head-piece, and carrying a flaming javelin; he has four hands and seven tongues, with which he licks up the butter used in sacrifices. His chariot is drawn by red horses; the seven winds form the wheels of his car, and he is followed by a ram. Esoterically Agni represents the divine essence present in every atom of the universe, the Celestial Fire; hence in its manifestations Agni is often used synonymously with the Âdityas (*q.v.*) or our spiritual Pitris (*q.v.*). In this sense Fire is spoken of as the PRIMARY in the Stanzas of Dzyan: "The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof — air, fluidic fire; *water*, liquid fire; *Earth*, solid fire. All is fire — *ignis*, in its ultimate constitution, . . . the three Vedic chief gods are Agni (*ignis*), Vayu (*q.v.*), and Sûrya — Fire, Air, and the Sun, three occult degrees of fire." (*S.D.* II, 114) (*B.G.* 85)

Ahankâra (or **Ahamkâra**) Egoism, the sense of personality or 'I-am-I-ness': in its lower aspect in man it is the egoistical principle which produces the notion of the personal ego as being different from the Universal One-Self. Kosmically speaking, Ahankâra is "that which first issues from 'Mahat' or divine mind; the first shadowy outline of Self-hood, for 'pure' Ahankâra becomes 'passionate' and finally 'rudimental' (initial); . . ." (*S.D.* I, 452-3). (compound of *aham*, I; *kâra*, doer, maker; from **kri* to do. *B.G.* 53)

Airâvata The elephant produced by the gods at the time of the churning of the ocean. (See *Ananta*.) He became the special charge of Indra and one of the eight Lokapâlas. These latter are the cosmical

spirits who preside over the eight points of the compass (Airāvata guards the east), and are closely akin to the four Mahārājas — the four ‘Great Watchers.’ Although the Lokapālas are represented as ‘elephants,’ H. P. Blavatsky remarks that “all of them have an occult significance.” (*S.D.* I, 128) (meaning produced from the ocean, from *irāvat*, the ocean. *B.G.* 74)

Ākāśa The Fifth Kosmic Element: the spiritual Essence which pervades all space; in fact it may be called imbodyed universal Space — in this aspect known as Aditi. It is the substratum for the seven Prakritis (roots) of all in the universe; thus in one sense is Mūlaprakriti (the Kosmic Root-Substance). The word itself, without its philosophical meaning, signifies the sky, the open space, hence it is often rendered ‘ether’ in translations from the Sanskrit works, but as H. P. Blavatsky pointed out, Ākāśa “is not that Ether of Science, not even the Ether of the Occultist, who defines the latter as one of the principles of Ākāśa only” (*S.D.* I, 296). In the Brāhmanical scriptures the term is used in the same manner that Northern Buddhists employ Svabhavat — more mystically Ādi-Buddhi. Some have associated the Astral Light with Ākāśa, but the former is but a reflection of the latter: “To put it plainly, ETHER is the Astral Light, and the Primordial Substance is ĀKĀŚA, the *Upadhi* of DIVINE THOUGHT.” (*S.D.* I, 326) (**kāś*, to shine, to appear. *B.G.* 53)

Ambā The eldest daughter of the king of Kāśī. Through the fault of Bhīshma she was rejected by her suitor, whereupon she withdrew to the forest and after practising severe penances she ended her life on the funeral pyre, and was then reborn as Śikhandin (*q.v.*). The word in the text (last line of p. iii *B.G.*) should read Ambikā (*q.v.*) — the second daughter of the king.

Ambālikā The third daughter of the king of Kāśī, given by Bhīshma in marriage to his half brother Vichitravīrya. After the latter’s death she was wedded to Vyāsa, and became the mother of Pāndu (*q.v.*). (*B.G.* iii)

Ambikā The second daughter of the king of Kāśī wedded to Vichitravīrya. After his death she was married to Vyāsa, and gave birth to Dhritarāshtra (*q.v.*). (*B.G.* iii)

Amrita The nectar of the gods, by quaffing which immortality was attained; hence called the waters of immortality or the elixir of life. The amrita was produced when the gods used Ananta (*q.v.*) for

churning the ocean. In the Vedas, amrita is applied to the mystical Soma (*q.v.*), which makes a new man of the Initiate. “*Amrita* is beyond any *guna* [quality], for it is UNCONDITIONED *per se*”; (*S.D.* I, 348). Mystically it is the drinking of the water of supernal wisdom and the spiritual bathing in its life-giving power. (compound of *a*, not; *mrita*, dying. *B.G.* 74)

Ananta The name of the serpent Śeṣha, represented as seven-headed and forming the couch of Vishnu (*q.v.*), on which he reclines during the *pralayas*. Śeṣha, is called Ananta (meaning the unending, the infinite) because he perdures through *manvantaras* as well as during the *pralayas*, *i.e.*, during the periods of activity and quiescence. Ananta is represented as carrying a plow and a pestle, for during the churning of the waters for the purpose of making Amrita (*q.v.*), the gods used Śeṣha as a great rope, twisting his tail around the mountain Mandara, and thus using it as a churn. Ananta is also the symbol of eternity, *i.e.*, a serpent in the form of a circle. In the Purāṇas Śeṣha is said to have a thousand heads — an expansion of the legend. The seven beads of the serpent “typifies the Seven principles throughout nature and man; the highest or middle head being the seventh.” (*S.D.* I, 407) (compound of *an*, not; *anta*, ending. *B.G.* 74)

Ananta-Vijaya The name of the conch-shell of Yudhishtira. (meaning eternally victorious. *B.G.* 4)

Arjuna The hero of the *Bhagavad-Gītā* depicted as the disciple of Krishna is one of the most interesting and lovable characters in the *Mahābhārata*. He is the third of the Pāṇḍava brothers, the son of Indra by Prithā (or Kuntī) — hence referred to throughout the poem as the son of Prithā, or again as the son of Kuntī (in Sanskrit Pārtha and Kaunteya). His individual exploits are related at great length in the epic, each one being of interest. As the warrior-hero par excellence, his achievements are foremost in the martial line; thus Arjuna is represented as the favorite pupil of Drona (*q.v.*), as being instructed in arms by the gods themselves (from whom he obtained celestial weapons as well as his remarkable bow, Gāṇḍīva, *q.v.*). By means of his prowess in arms he was chosen by Draupadī (*q.v.*) as husband at her *svayamvara* (‘self-choice’). During a self-imposed exile, Arjuna traveled to Pātāla (the Antipodes, the name by which America was known in ancient Hindūsthān) and there was wooed by the princess Ulūpī who wedded him (see *S.D.* II, 214).

Arjuna is best known in his relationship with Krishna: the manner in which Krishna became Arjuna's charioteer is related as follows. When it became apparent that a war was to be waged between the Kurus and the Pândavas, both Duryodhana and Arjuna hastened to Krishna in order to obtain his aid. Duryodhana arrived first, but Krishna was in bed asleep: he was still reposing when Arjuna reached the palace, so he stationed himself at the foot of Krishna's bed, so that upon awaking his eyes rested on his brother-in-law (Arjuna was married to Krishna's sister, Subhadra). Immediately each hero implored Krishna to aid his cause: but the latter declared that he would not fight in the coming battle, that he would act solely as an advisor; and as each was entitled to his help, Krishna gave his petitioners the choice of his splendidly equipped army to the one side, and to the other himself as advisor. Duryodhana having arrived first was given first choice, and he chose the army, whereupon Arjuna was overjoyed to accept Krishna as his advisor, and the latter agreed to act as his charioteer in the battle. Because of this Arjuna was victorious.

Of especial interest is the fact that there is a second dialog between Krishna and Arjuna in the *Mahâbhârata*, known as the *Anu-gîtâ*, which is even more philosophical and more occult than the first dialog, but as it is more difficult of comprehension and deals with more abstruse subjects it is not so well known. (See *S.D.* I, 94-6.)

"Arjuna, who was called *Nara*, was intended to represent the human monad." (*N.B.G.* 11)

"Krishna is the seventh principle in man, and his gift of his sister in marriage to Arjuna typifies the union between the sixth and the fifth." (*N.B.G.* 9) (meaning white, clear; compare *rija* and **raj* or **rañj*, to redden, to glow, also illuminate. *B.G.* 2)

Ârya A respectable, honorable, or faithful man; also an inhabitant of Âryāvarta (or India). In later times the word is used as a title for the first three castes of ancient India. (**ri*, to rise, to tend upwards. *B.G.* iii)

Aryaman The chief of the Pitris (*q.v.*). Also the name of one of the Âdityas (*q.v.*). (meaning a bosom friend. *B.G.* 75)

Aryana (see *Aryaman*)

Asat Not-being, non-being: applied in Hindû philosophy to the manifested universe as being illusory, unreal, false, in contradistinction to Sat — Be-ness, Reality. In this sense Asat is “Nature, or the illusive shadow of its one true essence.” (*Theosophical Glossary*, 33) (compound of *a*, not; *sat*, being, be-ness. *B.G.* 119)

Asita One of the Vedic Rishis, a descendant of Kaśyapa, closely associated with Devala (*q.v.*). (*B.G.* 72)

Asura Originally the word stood for the supreme spirit (being so used in the *Rig-Veda*), and equivalent to the Zoroastrian Ahura Mazda; then it became applied to deities, such as Indra, Agni and Varuna; later still it denoted a class of elemental beings evil in nature, and consequently Asuras are termed demons. The *Taittirīya-Brāhmaṇa* represents the Asuras as being created from the breath of Brahmâ-Prajâpati likewise the *Laws of Manu*, but the Purâṇas indicate that they sprang from his thigh. “Esoterically, the *Asuras*, transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities — are the gods of the Secret Wisdom. . . . They are the sons of the primeval Creative Breath at the beginning of every new Mahakalpa, or Manvantara; . . . Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists,” (*S.D.* II, 500-1). (**as*, to breathe. *B.G.* 65)

Āśvattha The pippala, the sacred Indian fig-tree, *ficus religiosa*. In Buddhism called the Bodhi-tree — the tree under which the Buddha received full illumination. Mystically, the ‘Tree of Life,’ the great World Tree, symbolic both of the vital structure of the universe and of the cosmic hierarchies in all their various interrelations. The roots of the Āśvattha “represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, . . . Its boughs are . . . the highest Dhyān Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this ‘age’ of Brahmâ.” (*S.D.* I, 406-7) (See *B.G.* 105.) (meaning ‘under which horses stand’: *asva*, a horse; *ttha* from *sthā*, to stand. *B.G.* 74)

Āśvatthāman The son of Drona and Kripâ (sister of Kripa, *q.v.*): one of the generals in the army of the Kauravas. He was one of the three

surviving warriors at the end of the war, and was then made commander. (*B.G.* 3)

Aśvins (or more correctly *Aśvinau*, the word itself meaning ‘the two horsemen’). Two Vedic deities represented as twin horsemen, harbingers of Ushas, the dawn. They appear in the sky in a chariot drawn by golden horses, or again by birds. Their attributes pertain to youth and beauty. They are regarded as the physicians of the gods, and avert from mankind sickness and misfortune; hence many Vedic hymns are addressed to them. Yâska, the celebrated commentator of the Vedas, referring to the ‘twin horsemen’ as precursors of light and the dawn, held that they represent the transition from darkness to light, and the intermingling of both produces that inseparable duality which is expressed by the twin nature of the *Aśvinau*. H. P. Blavatsky remarks: “. . . these *twins* are, in the esoteric philosophy, the *Kumâra-Egos*, the reincarnating ‘Principles’ in this Manvantara.” (*Theosophical Glossary*, 41) (*B.G.* 78)

Bhagavad-Gîtâ literally, Krishna’s song (or divine song). The philosophical discourse between Arjuna and Krishna, the latter being represented as the Avatâra of Vishnu, but acting as Arjuna’s charioteer. It is cast in the traditional form of question and answer between disciple and teacher in verses of metrical prose termed ślokas. The meter is called Anu-shtubh and consists of four pâdas or quarter verses of eight syllables each, or two lines of sixteen syllables each. The dialog is placed in the sixth book of the *Mahâbhârata* entitled the *Bhîshma-parva* (the book of Bhîshma) ślokas 830-1532 thereof. “The work is pre-eminently occult or esoteric,” writes H. P. Blavatsky in *Theosophical Glossary*, p. 56, and also states in *The Secret Doctrine* that there is a “secret sense contained in the *Bhagavad-Gîtâ*.” (II, 139)

“The main object of the *Bhagavad Gîtâ* — which is one of the main sources of Hindû philosophy — is to explain the higher principles that operate in the cosmos, which are omnipresent and permanent and which are common to all the solar systems.” (*N.B.G.* 108) (compound of *bhagavat*, holy, divine; also a name of Krishna; *gîtâ*, song.)

Bharata The name of a great number of kings and heroes. The one referred to in the *Bhagavad-Gîtâ* is of the Puru branch (or Pauravas) of the Chandravanśa (Lunar Race), the son of Dushyanta and Śakuntalâ. The ninth king in descent from Bharata was Kuru, and the

seventeenth from Kuru was Yudhishtira and his four brothers, *i.e.*, the Pândavas. (*B.G.* 11)

Bhârata A descendant of Bharata: referable to either the Kauravas or the Pândavas, but most often applied solely to the latter. Arjuna is often referred to as ‘son of Bharata’ or ‘best of the Bharatas.’ (*B.G.* 11)

Bhîma The second son of Kuntî by the god of the wind, Vâyu. All through the *Mahâbhârata* the remarkable achievements of Bhîma provide entertaining reading: his feats of valor and strength are unsurpassable, especially those performed with his enormous club. He shared with Arjuna the honors of valorous exploits in the great conflict, in which the Pândavas were finally victorious. (meaning the terrible. *B.G.* 3)

Bhîshma The son of king Śantanu and the river-goddess Gangâ. Although the rightful heir to the throne of the Kurus, he relinquished the kingdom so that the children of his father’s second wife, Satyawatî might rule instead, but he remained the protector to the throne. Thus he was the ancestor of both the Kauravas and the Pândavas (referred to in the text as the grandsire of the Kurus). He was persuaded to side with the sons of Dhritarâshtra and was made the commander-in-chief. He was mortally wounded on the tenth day of the conflict, but as he had been granted the boon to terminate his life whenever he wished, Bhîshma remained alive for 58 days and instructed Yudhishtira in the duties of a king. (meaning the terrible. *B.G.* 2)

Bhrigu One of the most celebrated of the Vedic Rishis or Sages, regarded as the ancestor of the Bhârgavas (in which race Paraśu-Râma was born). He is known as one of the ten Prajâpitis (or mind-born sons of Brahmâ — regarded as the fathers of the human race). He is also regarded as one of the nine great Rishis (in the *Vishnu-Purâna*). The *Laws of Manu* were confided to Bhrigu, and Manu called him his son. Some hymns in the *Rig-Veda* are attributed to the Rishi. (*B.G.* 74)

Bhûtas The decaying remnants of corpses in the astral world — the real part of man having dropped off these grossest portions of its former vehicle; hence phantoms or ‘shells’, the *eidola* or shades of the ancients. They are popularly believed to haunt burial places, etc., for these remnants, although in the astral world (and invisible), are still attracted to the localities of their former physical associations.

(**bhû*, to become; *literally*, ‘has-beens’, *i.e.*, entities that formerly lived and have passed on. *B.G.* 68)

Brahmâ The first aspect of the Hindû Trimûrti (or triad), the emanator or ‘creator’ — the other two being Vishnu, the ‘preserver,’ and Śiva, the ‘destroyer,’ or rather the ‘regenerator.’ The idea of the Trimûrti is not found in the Vedas, nor does the name Brahmâ occur; the active creator is therein known as Hiranyagarbha, or Prajâpati: in later times the term Prajâpati was bestowed on Brahmâ (meaning ‘the Progenitor’). In *Manu* it is said that the supreme soul, the self-existent lord created the waters and deposited in them a seed, which seed became a golden egg (Hiranyagarbha) in which he himself was born as Brahmâ, the progenitor of all the worlds. The idea of the Trimûrti is of course present in the epic poems: Brahmâ is represented as springing from the lotus which arose from the navel of Vishnu. From Brahmâ then rise the mind-born sons (the Prajâpatis) who people the world. In the Purânas (especially in *Vishnu-Purâna*), Vishnu becomes more prominent than Brahmâ: the latter is represented as being in its totality the aspect of Prakriti (*q.v.*), both evolved and unevolved (Mûlaprakriti), and also the aspect of Spirit, and the aspect of Time.

Brahmâ is in fact the vehicle or sheath of Brahman: the spiritual evolving or developing energy-consciousness of a solar system, *i.e.*, the Logos, deriving from Brahman. It should be pointed out that the Sanskrit word Brahman is both masculine and neuter, and therefore has two meanings: in order to distinguish these, in Theosophical literature the masculine is spelled Brahmâ (the nominative form), whereas the neuter is spelled Brahman (*q.v.*).

“Brahmâ, as ‘the germ of unknown Darkness,’ is the material from which all evolves and develops ‘as the web from the spider, as foam from the water,’ etc. . . . Brahmâ ‘expands’ and becomes the Universe woven out of his own substance.” (*S.D.* I, 83). (**brih*, to expand, to grow, also meaning to fructify.) (*B.G.* 56 — where it should be spelled *Brahman*. See *B.G.* 61.)

Brahmacharya Following a life of philosophic and religious training — usually applicable to the first stage in the life of a Brâhmana of ancient times, signifying the state of an unmarried religious student of the Vedas. (compound of *Brahman*, the Cosmic Spirit — in some cases meaning ‘spiritual wisdom’; *charya*,

conduct). The person following this mode of life is called a *Brahmachârin*. (B.G. 46)

Brahman The impersonal and uncognisable Principle of the Universe, implying both the aspect of essential consciousness and that of substance: thus it represents the spiritual background of the Universe, the Cause of all Causes. "The student must distinguish between Brahma the neuter, and Brahmâ, the male creator of the Indian Pantheon. The former, Brahma or Brahman, is the impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates, and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. Brahmâ, on the other hand, the male and the alleged Creator, exists periodically in his manifestation only, and then again goes into *pralaya*, i.e., disappears and is *annihilated*." (*Theosophical Glossary*, 62)

Brahman is what is called in Theosophy the Unmanifest Logos: through and from It, therefore, arises Brahmâ (q.v.). (**brih*, to expand, to grow. B.G. 58)

Brâhmana (often Anglicized as BRAHMAN or BRAHMIN) The highest of the four castes into which the social classes of Hindûsthân were divided in post-Vedic times. Originally a Brâhmana was one who had been twice-born (i.e., a dvîja, or an initiate), but in decadent times the term came to be used simply as a hereditary prerogative, and hence applied to the members of the priestly caste. (B.G. 127)

Brihaspati The deity who represents the worshiper of the gods: the suppliant and sacrificer, designated as the Purohita (family priest), because he intercedes with the gods on behalf of mankind, and likewise protects the righteous men from the wicked. He is often called the father of the gods because of his creative powers, and is named the shining one, the golden colored one. Brihaspati is also the regent of the planet Jupiter. The lengthy legend about his wife, Târâ, being carried off by Soma, the moon, and the consequent war in heaven (the Târakâmaya) is related in *The Secret Doctrine* (II, 498-9) and is there interpreted, H. P. Blavatsky. (compound of *brih*, as noun, 'prayer,' from **brih*, to grow great, to expand; *pati* lord. B.G. 74)

Brihat-Sâman The name of the hymns in the *Sâma-Veda*, written in the Brihatî meter, *i.e.*, meters of 36 syllables (originally written 8-8-12-8). (compound of *Brihat*, the Brihatî meter; *Sâman*, a sacred verse to be sung. *B.G.* 76)

Buddhi The sixth principle in the Theosophical classification of man's component parts. As the vehicle for Universal Spirit, Buddhi is inseparably linked with Âtman and regarded as its vehicle. It is the channel for the divine inspiration which streams from Âtman, as well as the faculty of discrimination, and the knowledge of discrimination between good and evil, hence spiritual consciousness. When awakened in man the Buddhic principle evokes compassionate love for all, instant understanding, and intuition. A man so fully awakened is termed a Buddha.

“... the *Spiritual Soul (Buddhi)* . . . conceals a mystery which is never given to any one, with the exception of irrevocably pledged *chelas*,” (*The Key to Theosophy*, 119-20). (**budh*, to awaken, to enlighten. *B.G.* 28)

Chakra A word with a number of meanings: a wheel; a circle; a discus — the weapon of Vishnu (hence also a symbol of the deity); a cycle or period of time; also the physiological centers of prânic vitality in the human body. In Buddhism the chakra is a favorite symbol, especially associated with Gautama the Buddha, for he is represented as setting a new chakra in motion: his disciples, in broadcasting his message are often referred to as ‘turning the wheel.’ As the weapon of Vishnu, the chakra means “the whirling wheel of spiritual will and power.” (W. Q. Judge, *B.G.* 80 fn.)

Chekîtâna An ally of the Pândavas: a son of Dhrishtaketu (or Kaikeya), the father-in-law of Krishna and Râja of the Kekayas, (one of the chief nations in the war of the *Mahâbhârata*). (*B.G.* 2)

Chitraratha The king of the Gandharvas (*q.v.*). (meaning having a fine car. *B.G.* 74)

Daityas *literally*, Descendants of Diti — by the Rishi Kaśyapa. The daityas are the titans (popularly called demons), constantly warring with the gods; at times they are the victors, at others the vanquished. “The first war happened in the night of time, between the gods [and] the (A)-*suras*, and lasted for the period of one ‘divine year.’ On this occasion the deities were defeated by the Daityas, under the

leadership of Hrada. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the Vishnu Purâna no interval is found between the two wars. In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the ‘creation’ of man;” (*S.D.* I, 419). The meaning of the wars is, therefore, that the Daityas represent the urgers of evolutionary progress in the cosmic scheme. (*B.G.* 75)

Dasra One of the twin sky deities, the Aśvins (*q.v.*), father of Sahadeva — the fifth Pândava — by Mâdrî. (The text is incorrectly spelled ‘Darsa’ — *B.G.* iv) (meaning accomplishing wonderful deeds.)

Deva A divinity, a spiritual being. In the plural the reference is to the heavenly or shining ones called in the *Rig-Veda* (ii, 3, 4) *viśve devās* ‘all the gods,’ — often reckoned as 33 (figuring 11 for each of the ‘three worlds’), or again as the 8 Vasus, the 11 Rudras, the 12 Âdityas, and the 2 Aśvins. This is also the enumeration in the *Mahâbhârata*. The three worlds are the “*three planes* above us.” (*Theosophical Glossary*, 98) The word is generally rendered ‘god,’ although incorrectly, as pointed out by Subba Row: “Do not make the mistake of thinking that the word Deva means a god, and that because we have thirty-three crores of *Devas*, we therefore worship thirty-three crores of gods. This is an unfortunate blunder generally committed by Europeans. *Deva* is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have and worship thirty-three crores of gods. These beings, as may be naturally inferred, have a certain affinity with one of the three component *upadhis* [basic principles] into which we have divided man” (*N.B.G.* 37-8) — *i.e.*, the upâdhi of the Kârana-śarîra. (from *div*, the sky, the heaven. *B.G.* 74)

Devachan A Sanskrit-Tibetan compound word (*deva*, a divine being, deity; *chan*, region): the heaven-world. The state of the ego after death between earth-lives, when it rests in utter bliss and perfect repose. In this state all the spiritual aspirations and intellectual yearnings of the past life find fulfilment. Devachan is “an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the

fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness” (*The Key to Theosophy*, 148). (*B.G.* 51)

Devadatta The name of the conch-shell of Arjuna. This conch was given to Arjuna by his parent Indra, the deity of the sky, upon the successful conclusion of the expedition which he was requested to make against the daityas of the sea, who had been troubling the deities. They were vanquished by Arjuna. (meaning god-given. *B.G.* 3)

Devala A Vedic Rishi descendant of Kaśyapa: he is credited with having written some of the hymns of the Vedas, particularly *Rig-Veda*, ix. (*B.G.* 72)

Deva-sthâna *literally*, ‘The place of a deity,’ or any place in which a deity stays or has its abode. Equivalent to Deva-loka (the word usually employed). (compound of *deva*, a divine being, a deity; *sthâna*, a place, an abode. *B.G.* 67)

Dhanañjaya (or **Dhanamjaya**) A name of Arjuna. (compound of *dhana*, prize, wealth, riches; *jaya*, winner, conqueror: hence ‘winner of the prize’ or ‘conqueror of wealth.’ *B.G.* 16)

Dhrishtadyumna The brother of Draupadî son of Drupada, the king of Pañchâla. He was made the commander-in-chief of the Pândava army, and accomplished the death of Drona, after losing his own father in the great conflict. (meaning confident in strength. *B.G.* 4)

Dhrishtaketu An ally of the Pândavas: son of Śiśupâla, the king of the land of the Chedis living in the district of the modern Bundelkhand (or Bundelcund). The Chedis were renowned for their attachment to ancient laws and institutions. (meaning confident in clearness. *B.G.* 2)

Dhritarâshtra The eldest son of Krishna Dvaipâyana Vyâsa and Ambikâ (widow of Vichitravîrya) being born blind. He was the father by Gândhârî of Duryodhana (the eldest of 100 sons), to whom he relinquished the government of his kingdom at Hastinâpura. Therefore he sided with the Kauravas (*i.e.*, the sons of Kuru, as Duryodhana and his followers were called) rather than with the Pândavas, the sons of his half-brother Pându. Vyâsa offered Dhritarâshtra vision, but he refused the gift inasmuch as he could not bear the sight of the fratricide and slaughter in the oncoming battle at

Kurukshetra; nevertheless, taking a keen interest in the proceedings, as the opening stanzas show, he has Sañjaya narrate every event that occurs. With the final victory of the Pândavas, Dhritarâshtra enthrones Yudhishtira at Hastinâpura, and with his wife, Gândhârî and Kuntî he retires to the forest, where all lose their lives in a conflagration.

W. Q. Judge suggests the interpretation that Dhritarâshtra stands for man's physical body — viewing the story from the standpoint of the evolutionary development of man. (meaning he whose empire stands firm. *B.G.* 1)

Doab (*Hindûstani*) A region of land situated between two rivers. The particular reference is to the country between the Jumnâ and Sarasvatî rivers, which in ancient times was the land of the Kurus. (Also written *duab*, from Persian, *dû*, two; *âb*, water; from the Sanskrit, *dva*, two; *âp*, water. *B.G.* iii)

Draupadî The patronymic of Krishnâ, the daughter of Drupada, king of Pañchâla. At a *svayamvara* (a gathering for a display of feats of skill for the purpose of allowing a king's daughter to choose a bridegroom) Draupadî selected Arjuna as her bridegroom, but when he returned with his four brothers to his mother, Kuntî and announced that they had made a great acquisition, she told them that they were obliged to share it. Because of this and also through the insistence of their ancestor, the sage Vyâsa, it was decided that she should become the wife of the five brothers. The *Mahâbhârata* also relates that in a previous life Draupadî had received the boon that she should be wedded to five husbands. The Draupadeyas (*i.e.*, sons of Draupadî) referred to in the text, were the five sons of the Pândavas, by name: Prativindhya (by Yudhishtira), Sutasoma (by Bhîma); Śrutakîrti (by Arjuna), Śatânika (by Nakula); Śrutasena (by Sahadeva).

Symbolically Draupadî represents 'the terrestrial life of the personality.' (*B.G.* 2)

Drona A Brâhmana, son of Bharadvâja, who married Kripâ, the half-sister of Bhîshma, by whom he had a son, Aśvatthâman. He was âchârya (teacher of the military art) to the Kaurava princes as well as to the Pândavas. Although loving the princes equally, nevertheless because of his relationship to Bhîshma, he sided with the Kauravas in the great conflict at Kurukshetra. The words spoken to the 'preceptor' in the second śloka (as narrated by Sañjaya — *B.G.* 2)

were addressed by Duryodhana to his teacher, Drona. When Bhîshma was mortally wounded on the field of battle, Drona became commander-in-chief of the Kaurava army. (*B.G.* 5)

Drupada The son of Prishata, king of Pañchâla (the region adjacent to the land of the Kurus), father of Dhrishtadyumna ('the clever son' referred to in the text). He was also the father of Draupadî (the wife of the Pândavas). His son was made commander-in-chief of the Pândava army. (*B.G.* 2)

Duryodhana The eldest son of Dhritarâshtra and Gândhârî leader of the Kurus (or Kauravas) in the conflict with the Pândavas at Kurukshetra. Because of his blindness, Dhritarâshtra had intended to make his brother's virtuous son, Yudhishtira, the heir-apparent to his throne, but the Kurus under Duryodhana objected so strongly that instead he allowed his son to take charge of the government, and turned over a portion of his kingdom — that of Indraprastha — to the Pândavas. Owing to further machinations of the Kurus, Yudhishtira lost this kingdom in a game of dice, and Duryodhana forced the Pândavas into exile for thirteen years. When this period had elapsed, however, Duryodhana refused to give up the kingdom, and as a consequence the great conflict was waged, in which he lost his life. In the *Mahâbhârata* Duryodhana represents the forces of evil battling with the forces of light: one story represents him as doing wicked deeds in spite of himself, and realizing this he attempted to put an end to his life. He was prevented from doing this by the imps of darkness, so that he might continue imbedded for their purposes.

Duryodhana is represented as an ambitious, malicious prince, the antithesis of the wise and righteous ruler. (meaning difficult to conquer. *B.G.* 1)

Dvamdva A pair of opposites (*e.g.*, heat and cold, joy and sorrow, etc.). The dvamdva compound in the text has reference to a copulative compound, *i.e.*, two members of a compound which are in the same case and likewise may be connected with the conjunction *and*. (meaning two and two: the word is the num. *adjective*: *dva*, two, reduplicated. *B.G.* 75)

Dvîpa A zone, region, land, or continent, commonly called 'island,' inasmuch as each dvîpa is described as being surrounded by distinct concentric circumambient oceans centering about Mount Meru. Seven dvîpas are enumerated as follows: Jambu, Plaksha, Śâlmali

Kuśa, Krauñcha, Śāka, and Pushkara. Esoterically the dvîpas refer on the one hand to the seven globes of the Planetary Chain of this Earth, and on the other hand to the seven great continents which come successively into existence as the homes of the seven Root-Races. Jambu-dvîpa corresponds to Globe D of the Chain, Mount Meru rising from its center. (*S.D.* II, 320). This dvîpa was divided into nine parts termed *varshas* (*q.v.*). (*B.G.* ii)

Gandharvas The musicians and singers of the gods, represented as dwelling in the sky and preparing the heavenly soma-juice for the gods, as they are especially skilled in medicine. In the Vedas they are described as revealing the secrets of heaven and divine truths to men. The *Atharva-Veda* mentions that there are 6,333 Gandharvas. “*Cosmically* — the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces; *psychically* — the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays; *mystically* — the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically* — the phenomenal, and *spiritually* — the noumenal causes of *Sound* and the ‘Voice of Nature.’ Hence, they are called the 6,333 ‘heavenly Singers’ and musicians of Indra’s loka who personify (even in number) the various and manifold sounds in Nature, both above and below.” (*S.D.* I, 523) (*B.G.* 74)

Gândiva (or **Gândîva**) A remarkable bow which Arjuna received from the fire-god Agni in order that he might assist the deity in a battle with the god of the sky, Indra. At this time Arjuna also assisted Agni in the burning of the Khândava forest — an episode in the *Mahâbhârata*. The bow was originally given by Soma to the god Varuna, who in turn passed it on to Agni. It is likewise said to have belonged to Prajâpati, Brahmâ, and Śiva. (*B.G.* 6)

Ganges (Gangâ) The sacred river of India, represented in the Purânas as taking its rise in the heavens from the toe of Vishnu, and brought down to earth through the prayers of the sage Bhagîratha, in order to purify the ashes of the sixty thousand sons of king Sagara. (These sons had been destroyed by the angry glance of the sage Kapila.) Gangâ intended to flood the earth (because of being obliged to descend from her heavenly abode), but the force of the fall was intercepted by the god Śiva, who caught the river in his matted locks, and allowed it to descend from his brow in seven gentle streams upon the earth. Gangâ is personified as a goddess, the daughter of Menâ and Himavat (the personification of the Himâlaya mountains). The

goddess became the wife of king Śāntanu and gave birth to Bhîshma. (B.G. 75)

Garuda The bearer of Vishnu (hence often called Vishnu-ratha): represented as having the body and limbs of a man but the head, wings, talons, and beak of an eagle; the face being white, the wings red, and the body golden. Garuda is regarded as the king of the birds and the great enemy of serpents: his parents were the Vedic sage Kaśyapa and Vinatâ — one of the daughters of Daksha (one of the Prajâpatis). The myths also relate that Garuda once took the Amrita (q.v.) from the gods in order to purchase the freedom of his mother from Kadru. Indra pursued Garuda and recovered the Amrita — although the god of the sky was worsted in the battle for it. Garuda is “the symbol esoterically of the great cycle,” (S.D. II, 323), while his son, Jatâyû “is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew,” (S.D. II, 570). (B.G. 75)

Gâyatrî An ancient meter of 24 syllables (variously arranged, but generally as a triplet of 8 syllables each). The word is also applied specifically to a verse in the *Rig-Veda*, iii, 62, 10:

tat savitur varenyam bhargo devasya dhîmahî,
dhiyo yo nah prachodayât.

Literal translation: “Let us meditate on that excellent splendor of the divine Sun; may it illumine our hearts (minds).” (B.G. 76)

Govinda A name applied to Krishna. It refers to the time of his youth, for he was reared amongst the cowherds. (meaning chief of cowherds: *go*, a cow. B.G. 11)

Gudâkeśa One of the names given to Arjuna. (meaning thick-haired. B.G. 79)

Guru A Teacher, a Preceptor, especially one who imparts spiritual teachings to a disciple. (B.G. 86)

Hanumân (dict.: nom. **Hanumat**) The celebrated monkey-deity of the *Râmâyana*, son of Pavana, the god of the wind, by Añjanâ. His exploits partake more of the superhuman than human, thus they are favorite topics among the Hindûs from youth to old age. As instances: the epic relates that he jumped from India to Ceylon in one leap; he tore up trees by the roots; he flew to and from the Himâlayas bringing

healing herbs to the wounded. It is related that he and his monkey host were created by the gods in order to assist Râma in his battle against Râvana and the Râkshasas of Lankâ (Ceylon). Among mental achievements Hanumân is credited with being a skilled grammarian, and no one could equal him in the *śâstras* (scriptures) and in the art of explaining them.

Arjuna had adopted the traditional representation of Hanumân as his crest. (*B.G.* 4)

Hari Especially the name of Krishna as an Avatâra of Vishnu; applied also to Vishnu and Śiva. (*B.G.* 79)

Hastinâpura The city founded by king Hastin (the great-great-grandfather of Kuru), which became the capital city of the kings of the Chandravanśa (the ‘Lunar Dynasty’), and the principal city of the Kurus. A great part of the main action of the *Mahâbhârata* centers about this city. It formed the main objective of the Pândavas in the great conflict at Kurukshetra (between the Kurus and the Pândavas), at the conclusion of which the victorious Yudhishtira was crowned king after a triumphal entry into the city. Hastinâpura was situated about 57 miles north-east of the modern city of Delhi on the banks of an old channel of the Ganges river. (meaning the city of the elephant — *hastin*, an elephant. *B.G.* i)

Himâlaya The lofty range of mountains in central Asia. Also known as Himâchala and Himâdri and personified as Himavat, mythologically considered to be the husband of Menâ and the father of Gangâ (the Ganges river). (*B.G.* 74)

Hrishîkeśa A name applied to Krishna and to Vishnu. (meaning lord of the senses. *B.G.* 84)

Ikshvâku The son of Vaivasvata-Manu, of whom it is related in mythology that he was born from the nostril of his father when the latter happened to sneeze! Ikshvâku was the founder of the Sûryavanśa (the ‘solar dynasty’), reigning at Ayodhyâ at the commencement of the Tretâ-Yuga (the second Yuga). (*B.G.* 30)

Indra The god of the sky and atmosphere: in the Vedas, lord of the deities of the intermediate region (the sky), lord of rain and thunder, and leader of the storm-gods (Maruts, *q.v.*). He is represented as riding in a golden car drawn by two tawny horses, waging war upon the demons of darkness (especially Vritra, the demon of drought,

whom he slays; hence he is called Vritrajit), and conquering them with his thunderbolt (vajra) and his bow and arrows. Originally Indra was not the chief of the gods, but because of the religious observances instituted necessitating the invocation of the deity of the atmosphere, he superseded the more spiritual Varuna: thus more Vedic hymns are addressed to Indra than to any other deity, except Agni (*q.v.*). In later mythology, however, the Trimûrti (Brahmâ, Vishnu, Śiva) became most prominent, therefore Indra was relegated to a subservient position. In *Manu* he is the regent of Svarga (heaven) with particular watch over the east quarter, and is considered one of the twelve Âdityas (*q.v.*). He is then represented as riding a white horse (Uchchaihśravas, *q.v.*), or an elephant (Airāvata, *q.v.*).

“Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor” (*S.D.* I, 673). (*B.G.* 67)

Îśvara ‘Lord’ (used in the same sense as is the term ‘Father in heaven’ in the Christian New Testament), hence the Supreme Self or Hierarch of a system, applicable to the great or to the small — to the universe or to man. In man it is the Divine Spirit, or the Divine-Spiritual Monad. Îśvara is also used as a title for many of the gods, such as Vishnu and Śiva.

“The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindûs, Iswara, ‘the Lord,’ . . . Iswara, say the Vedantins, is the highest consciousness in nature. ‘This highest consciousness,’ answer the Occultists, ‘is only a *synthetic unit* in the world of the manifested Logos . . . for it is the sum total of Dhyān-Chohanīc *consciousnesses*.’ ” (*S.D.* I, 573) (**is*, to rule, to be master. *B.G.* 130)

Janaka A king of the Mithilâ Dynasty who reigned at Videha, famed for his good works, knowledge, and sanctity: through his righteous life he became a Brâhmana and one of the Râjarshis. He was the father of Sîtâ, who sprang up from the earth from the furrow he had made with his plow. (*B.G.* 25)

Janârdana In the Purânas the One Cosmic Intelligent Life, manifesting in the threefold aspect of Fashioner, Preserver, and Regenerator (*i.e.*, the Hindû Trimûrti — Brahmâ, Vishnu, Śiva). Applied to Krishna in his avatâric manifestation of Vishnu. (**jan*, to be born, to come forth; **ard*, to move: ‘the ever-born.’ *B.G.* 72)

Jayadratha A prince of the Chandravanśa (Lunar Dynasty), son of Brihanmanas and king of the Sindhus and Sauvîras (tribes living along the Indus river). Jayadratha married Duhśalâ, the daughter of Dhritarâshtra, hence he became an ally of the Kurus in the war with the Pândavas, during which he was slain by Arjuna. (meaning having victorious chariots. *B.G.* 83)

Jumnâ The modern Jamna: a river in the Northwest Provinces of India: it joins the Ganges at Allahâbad. The strip of land lying between it and the Sarasvatî river was the region of the Kurus in the *Mahâbhârata*. The Yâdavas ruled over the country west of the Jumnâ. Vyâsa was born on an island situated in this river. (*B.G.* iii)

Kalpa A period of time, a cycle: a generalizing term and therefore used for time-periods of different lengths; chronologers, however, compute a Kalpa by the Life of Brahmâ — minor kalpas are numerous. A Mahâkalpa is often made the equivalent of a Manvantara. (**klrip*, to be in order. *B.G.* 65)

Kâmadeva The god of love (*literally*, the god Kâma). The first-born in the Vedas: "Him neither devas, nor pitris, nor men have equaled. Thou art superior to these and forever great," chants the *Atharva-Veda*; while the *Rig-Veda* sings: "Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with non-entity" (x, 129). Kâmadeva is the lord of the Apsarasas (the celestial nymphs, consorts of the Gandharvas, *q.v.*), and is represented as a handsome youth riding on a parrot, attended by the Apsarasas, one of whom bears his banner distinguished by the Makara (*q.v.*). His bow is made of sugar-cane, and his bow-string a line of bees, while each one of his arrows is tipped with a different flower. The *Taittirîya-Brâhmana* has it that Kâmadeva was the son of Dharma (moral religious duty, piety, justice) and of Śraddhâ (faith); in another hymn he is born from the heart of Brahmâ and therefore called the Self-Existent (Âtma-bhû), or the Unborn (Aja).

Kâmadeva is in the *Rig-Veda* "the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create," (*S.D.* II, 176).

"As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama

in his original Vedic character,” (*ibid.*). (B.G. 74 — mentioned as ‘the god of love.’)

Kâmaduh (dict.: nom. **Kâmadhuk**) The mythical cow belonging to the sage Vasishtha, produced by the gods at the churning of the cosmic ocean. (See *Ananta*.) She is supposed to grant all desires and hence is termed the ‘cow of plenty.’ The alternative form, Kâmadhenu, gives the clue to this meaning: *kâma*, desire, wish; *dhenu*, milch-cow. In interpretation of the above allegory: the reference is to the appearance of the Earth in space as the mother of all that later appears on it. (B.G. 23)

Kansa A king of the Yâdava line of the Lunar Dynasty, ruler of the Bhojas, reigning at Mathurâ, who deposed his own father, Ugrasena. Ugrasena was the brother of Devaka, the latter being the father of Devakî mother of Krishna. Kansa is usually called the uncle of Krishna; strictly speaking, however, he is a cousin. In spite of this relationship, he became the avowed enemy of Krishna because a prophecy had been foretold to him that a son of Devakî would cause his death. In order to prevent this from happening, Kansa imprisoned Devakî and Vasudeva in his palace and commanded that all infants born to them should be put to death. Six children were so slain, but a seventh, Balarâma, was saved through the connivance of his parents. Then when Krishna was born, his parents escaped from the palace and fled from the city of Mathurâ, whereupon the enraged Kansa ordered all infant boys in the kingdom put to death; but the parents escaped from the realm with Krishna, and the child was brought up by cow-herds in seclusion. Kansa at length learned that Krishna had escaped destruction and made several attempts to bring about his death: as an instance, he sent Jarâsandha, the king of Magadha, to battle with the young Krishna eighteen times, but that monarch was as many times defeated. Krishna finally slew Kansa, as was predicted, restored Ugrasena, but left Mathurâ and established his kingdom at Dvârakâ. (B.G. 121)

Kapila One of the famous Rishis. There are many sages by the name of Kapila, the last being the founder of the Sâṅkhya (*q.v.*) philosophy. A legend relates that while Kapila was engaged in meditation in Pâtâla, he was menaced by the sixty thousand sons of Sagara, whereupon the sacred flame which darted from his person immediately reduced the sixty thousand sons to ashes. “That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal,

vicious, and impious, are the personification of the *human passions* that a ‘mere glance of the sage’ — the SELF who represents the highest state of purity that can be reached on earth — reduces to ashes.” (S.D. II, 571)

“There are several well-known Kapilas in the Purânas. First the primeval sage, then Kapila, one of the three ‘Secret’ Kumâras; and Kapila, son of Kasyapa and Kadrû . . . besides Kapila, the great sage and philosopher of the Kali Yuga.” (S.D. II, 572) (B.G. 74)

Karma Briefly, the teaching of Karma in the *Bhagavad-Gîtâ* (and for that matter throughout the whole of the *Mahâbhârata*) is, that man’s actions set in motion causes which in due time react upon their producer, hence until he can “burst the bonds of Karma and rise above them” he is in fact chained thereby, and must return to the scene of his actions again and again, *i.e.*, he is reborn on Earth again and again until he is freed from the bonds of Karma. The means for freeing himself are inculcated, principally in chapters iii v, xiv, and xviii. (**kri*, to do, to act: dict. *karman*, nom. *karma*. B.G. 15)

Karna The son of Prithâ (or Kuntî) by Sûrya, the god of the sun, through the instrumentality of a mantra granted to her by the sage Durvâsas. This occurred before her marriage to Pându, hence Karna was the half-brother of the Pândavas, although this was not known to them until after his death, which was accomplished by Arjuna during the battle at Kurukshetra. Karna had been abandoned by his mother while yet a child: he was found by the sûta (Charioteer) of Dhritarâshtra, named Adhiratha (or Nandana), and brought up as his own son. Although knowing his relationship to the Pândavas, Karna sided with the Kauravas, because Duryodhana had given him the kingdom of Anga. During the great conflict Karna was on the point of slaying Arjuna, of whom he was especially envious, but was prevented from doing so by Krishna. (B.G. 2)

Kâśi (or **Kâśî**) A country situated in the vicinity of modern Benares, whose king, Kâśya, sided with the Pândavas. (B.G. 2)

Kauravas (see *Kurus*)

Keśava A name applied to Krishna, likewise to Vishnu. (meaning having much or fine hair. B.G. 18)

Keśin A daitya (or ‘demon’) slain by Krishna when the prince was attacked by Keśin in the form of a horse. The daitya was believed to

have been sent by Kansa (*q.v.*) in order to cause the death of Krishna. (*B.G.* 121)

Kripa The son of the sage Śaradvat. With his sister Kripâ he was adopted by king Śântanu (the father of Bhīshma). Kripa was one of the privy councilors at Hastinâpura, and was one of the three sole surviving warriors of the conflict on the side of the Kauravas (hence he is referred to in the text as ‘the conqueror in battle’). (*B.G.* 3)

Krishna The son of Devakî and Vasudeva (of the Yâdava line of the Chandravanśa — the Lunar Dynasty). (For particulars as to his birth see *Kansa*.) Krishna is represented as the eighth Avatâra of Vishnu: in this aspect he is the spiritual teacher, the embodiment of wisdom; but as with other Saviors, stories and allegories have been woven around him in great abundance. In the *Mahâbhârata* his story is briefly sketched, yet all his exploits are enumerated: he appears throughout the work mostly as the advisor of the Pândavas. The life of Krishna is told in full in the *Harivanśa* (a work regarded as an addition to the epic), also in great detail in the *Vishnu- and Bhâgavata-Purânas*, and popularized for the multitude in the *Prem Sâgar* (written in Hindi.) The various stories and allegories woven around Krishna are still the most loved topic among the populace of India today, who revere him as a god. Nevertheless his teachings as outlined in the *Bhagavad-Gîtâ* are as applicable today in the Occident as in the Orient — although couched in the metaphor and background of a people living thousands of years ago. The date of Krishna’s death is given as 3102 B.C., and this event marked the commencement of the Kali-yuga, the present ‘Iron Age.’ The *Bhagavad-Gîtâ* itself best describes the avatâric character of Krishna: it represents the teacher as the Logos, while Arjuna typifies man.

H. P. Blavatsky makes the following interesting comment regarding the successive incarnations of avatâras of Vishnu (*i.e.*, the Narasinha Avatâra, Râma, and Krishna) and the successive reincarnations of Daityas. Hiranyakaśipu, the unrighteous but valiant monarch of the Daityas, because of his wickedness was slain by the Avatâra Narasinha (Man-lion). “Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Raja-rishi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it

gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.” (*S.D.* II, 225)

(meaning dark-colored, black, or blue-black. Krishna is represented as being very dark-skinned. *B.G.* 3) {When Krishna is depicted with blue skin, it is not to be taken literally, but is symbolic of divinity, infinity, and the cosmic nature of his being.}

Krishna Dvaipâyana (see *Vyâsa*). (*B.G.* iii)

Krishna-Yajur-Veda *literally*, ‘the Black Yajur-Veda’ — an alternative name for the Taittirîya-Samhitâ — one of the two divisions of this Veda, the other part being known as the White Yajur-Veda. It is called ‘black’ (*krishna*) because the Samhitâ and Brâhmana portions of this Veda are confused and mixed together, whereas the part named ‘white’ (*śukla*) is free from this confusion and is arranged in an orderly manner. *Yajur-Veda* means ‘sacrificial Veda’: — it is a collection of sacred mantras which are practically identical with some of the mantras in the *Rig-Veda*; in fact it is simply a collection, cut up and rearranged for the priests as a sort of sacrificial prayer-book. The principal sacrifices are those to be performed at the new and full moon, and at the horse-sacrifice (*aśvamedha*). (*B.G.* 31)

Kshattriya (or **Kshatriya**) The second of the four social classes in the Vedic period: generally called the warrior caste, but the term refers also to the world of officialdom, *i.e.*, kings, princes, administrators, etc. (see *B.G.* 127-8). (*B.G.* 14)

Kshetra A sphere of action, a field, a vehicle. Referred to (in *B.G.*) as the compounded constitution of the knower, or of the conscious entity, *i.e.*, the body. (*B.G.* 93)

Kshetrajña The conscious ego: the cognising and recognising element in the human constitution — *Buddhi-Manas* (translated ‘soul’ in *B.G.*). (compound of *kshetra*, field, *i.e.*, body; *jña*, the knower. *B.G.* 93)

Kuntî The patronymic of Prithâ, the sister of Krishna’s father, Vasudeva, and daughter of a Yâdava prince named Śûra, who gave her to his childless cousin Kuntî (or Kuntibhoja), by whom she was adopted — hence she was called Kunti. As a maiden she paid such respect and devotion to the sage Durvâsas that he taught her a mantra whereby she was enabled to have a child by any god she chose to

invoke. In order to test the efficacy of this she invoked the god of the sun, Sûrya, and Karna (*q.v.*) was born: but Kuntî abandoned the child. She chose Pându as her husband (at a *svayamvara*). With the aid of her mantra she invoked the god of justice, Dharma, by whom Yudhishtira was born by invoking Vâyû, the god of the wind, Bhîma was born; and by supplication to Indra, the god of the sky, Kuntî gave birth to Arjuna. In the *Mahâbhârata* Kuntî is represented as the model of maternal affection and devotion, ever watching over the Pândavas, with whom she spent thirteen years in exile. After the great war she retired with Gândhârî and Dhritarâshtra into the forest, where she perished in a conflagration.

“As Aditi is called *Surârani* (the matrix or ‘mother’ of the *sura* gods), so Kuntî the mother of the Pândavas, is called in *Mahâbhârata* *Pandavârani* — which term is already *physiologized*.” (*S.D.* II, 527) (*B.G.* 4)

Kuntîbhoja (or **Kuntî**) King of the Kuntis (a people of ancient India). This Yâdava prince adopted Prithâ, the daughter of his cousin Śûra, hence she was called Kuntî (*q.v.*). (*B.G.* 2)

Kuru A king of the Paurava line of the Chandravanśa (the Lunar Dynasty) reigning at Hastinâpura. He was the son of Samvarana and Tapatî and the ancestor of Dhritarâshtra and Pându by the fourteenth remove. Hence Arjuna is referred to as ‘son of Kuru’ (*B.G.* 51) or ‘best of the Kurus’ (*B.G.* 35).

Kurukshetra *literally*, ‘The field of the Kurus’: a plain situated in the vicinity of modern Delhi on which was staged the great conflict which forms the principal theme of the *Mahâbhârata*. (compound of *Kuru*, and *kshetra*, field. *B.G.* 1)

Kurus (or **Kauravas**) An ancient people inhabiting the northwest of India, in the vicinity of the modern Delhi. In the *Mahâbhârata* they are divided into northern and southern Kurus: the northern occupying one of the four Mahâdvîpas (principal divisions of the known world), and regarded as a country beyond the most northern range of the Himâlayas, often described as a country of everlasting happiness and considered to be the ancient home of the Aryan Race. The southern Kurus were those referred to in the *Bhagavad-Gîtâ* reigning at Hastinâpura.

In the text (of the *B.G.*), the reference to the Kurus is applicable to the sons of Dhritarâshtra, although the sons of Pându are equally 'Kurus.' And so Arjuna is referred to as 'the best of the Kurus,' for he was a descendant of Kuru by the fifteenth remove. (*B.G.* 4)

Kuśa The sacred grass (*Poa cynosuroides*), used in India at certain religious ceremonies. H. P. Blavatsky remarks that it has certain occult properties. (*Theosophical Glossary*) (*B.G.* 46)

Kusumâkara The season of Spring. (compound of *kusuma*, flower, blossom; *âkara*, making a quantity of. *B.G.* 76)

Kûtastha A philosophical term meaning 'holding the highest position,' hence the primordial divinity. As a noun it is often used as a synonym for Îśvara, the Divine-Spiritual Monad. Kûtastha is often used derivatively for Âkâśa (*q.v.*) and for Mûlaprakriti. (compound of *kûta*, the highest, the summit; *stha*, standing. *B.G.* 108)

Madhu The name of an asura (*q.v.*), who was slain by Vishnu. Madhu and his companion Kaitabha sprang from the ear of Vishnu while the deity was resting at the end of a kalpa. These two asuras took advantage of the sleep of the god to approach Brahmâ, who was also resting, and were on the point of putting him to death but Vishnu awoke and frustrated them in their plot by immediately slaying the asuras. Because of this act Vishnu is known by the names of Madhusûdana (slayer of Madhu) and Kaitabhajit (causing the death of Kaitabha). W. Q. Judge suggests that Madhu represents the quality of passion in nature (*B.G.* 49). Krishna was also called Madhusûdana. (*B.G.* 9)

Madhusûdana A name applied to Krishna-Vishnu (Krishna in the aspect of Vishnu). (compound of Madhu (*q.v.*); *sûdana*, slayer. *B.G.* 9) Also the name of many Sanskrit authors. (*B.G.* 51)

Mâdrî A sister of the king of the Madras, who became the second wife of Pându. By means of the mantra given her by Kuntî (*q.v.*), she became the mother of Nakula and Sahadeva by the twin Aśvins (the sky-gods). At the death of Pându, Mâdrî ascended the funeral pyre with her husband's corpse. (*B.G.* iv)

Mahâbhârata *literally*, 'The great (war) of the Bhâratas.' The great epic poem of Hindûsthân, consisting of about 215,000 lines of metrical prose, which are divided into 18 parvas (books or sections). The main theme of the work is the recounting of the history of the

later scions of the Chandravansā (Lunar Dynasty) dealing especially with the exploits of the Kurus and the Pândavas, culminating in the great conflict which forms the major portion of the epic. Not only does it follow the achievements of its principal characters, for the ramifications of the narrative consider innumerable stories and allegories with a wealth of description and fancy unequalled in the realm of fiction; but every phase of the human emotions is dealt with, so that this epic has been the source of material for dramas and stories for succeeding generations. The mythological and religious aspect of the people of ancient times is set forth, as regards both the allegories of the deities and the priestly ceremonial observances; philosophical discourses abound (the *Bhagavad-Gîtâ* being but a single instance); teachings in regard to Karman and Reincarnation are expounded as well as illustrated in story-form (see under Draupadî and Sîkhandin); moral and ethical lessons are repeatedly inculcated, while the traditions and legends of the Bhâratas are stressed at all times, featuring all the exploits of a war-like race. The tale of Râma (which forms the basis for the second great epic of India, the *Râmâyana*) is told in full, as is also the story of Śakuntalâ (later dramatized by Kâlidâsa). Unquestionably the *Mahâbhârata* is a work intended for the populace, therefore it is written in a manner which would appeal to the people of that time, and deals principally with battles. Its compilation is attributed to Vyâsa (q.v.). "No two Orientalists agree as to its date. But it is undeniably extremely ancient." (*Theosophical Glossary*, 201)

"... from the first appearance of the Aryan race . . . down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yug, and was the Mahâbhâratean war so famous in Indian History." (*S.D.* II, 395) (*B.G.* i)

Maharshi *literally*, 'Great Sage' (great Rishi): referring especially to the ten Maharshis who were the 'mind-born sons' of Prajâpati (or Manu Svâyambhuva) enumerated in *Manu* (i, 34) as: Marîchi Atri Angiras, Pulastya, Pulaha, Kratu, Prachetas, Vasishta, Bhrigu, Nârada. They are also called the ten Prajâpatîs. Sometimes they are referred to as seven only — as in chapter x, śloka 6, rendered as "the seven great Sages," *B.G.* 71. (See *Rishi*.)

“Every nation has either the *seven* and *ten* Rishis-Manus and Prajâpitis; . . . One and all have been derived from the primitive Dhyân-Chohans of the Esoteric doctrine, or the ‘Builders’ of the Stanzas (Book I). From Manu, Thoth-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panodorus, all tell us of seven *divine* Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as ‘gods’ and Creators; then they merge in nascent man, to finally emerge as ‘divine-Kings and Rulers.’ ” (*S.D.* II, 365-6) (compound of *mahâ*, great; *rishi*, a Sage or Seer. *B.G.* 81)

Mahâtman *literally*, ‘Great Soul’ or ‘Great Self’ — compound of *mahâ*, great; *âtman*, Self. In India today the word (Anglicized as Mahatma) is applied as a title to a man of outstanding achievement, although in ancient times it referred to a man of outstanding spiritual attainment, as mentioned in the *Bhagavad-Gîtâ*. In Theosophical literature the word is employed technically for those beings farther advanced evolutionally than ordinary men, who are also referred to as the Masters of Wisdom, or the Sages and Seers. (*B.G.* 55)

Maheśvara *literally*, ‘Great Lord,’ a term applied to the ‘spirit.’ Also a title applied to Śiva (the third member of the Hindû Trimûrti). (compound of *maha*, great; *îśvara*, lord, master. *B.G.* 96)

Mahusudana (should be *Madhusûdana*, *q.v.* The name of many Sanskrit writers. *B.G.* 51)

Makara A sea-animal: the vehicle of Varuna (god of the ocean). It is variously described: as a fish, a shark, a dolphin, or a crocodile; however, in the legends it is depicted as having the head and forelegs of an antelope and the body and tail of a fish—very similar to Capricornus, and like it, allocated to the tenth sign of the Zodiac. Makara is “now the most sacred and mysterious of the signs of the Zodiac.” (*S.D.* II, 268) (*B.G.* 75)

Manas The seat of mind and consciousness of egoity: the real man. In the Theosophical classification of man’s principles, the fifth (counting upwards): regarded as the child of Mahat, hence called *Mânasaputra*.

“Manas is a ‘principle,’ and yet it is an ‘Entity’ an individuality or Ego. He is a ‘God,’ and yet he is doomed to an endless cycle of incarnations, . . .

“. . . In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra*, ‘the Sons of the (Universal) mind.’ ” (*The Key to Theosophy*, 183-4)

“*Manas*, or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body.” The reasoning faculty “is the lower aspect of the Thinker or *Manas*, . . . Its other, and in theosophy higher, aspect is the intuitional, which knows, and does not depend on reason.” (*The Ocean of Theosophy*, 54) (*B.G.* 53)

Manipushpaka The name of the conch-shell of Sahadeva. (meaning jewel-flowered. *B.G.* 4)

Manu In the *Laws of Manu* it is stated that Manu was created by Virâj: he then produced the ten Prajâpitis (*q.v.*), who in turn produced seven other Manus; each of these Manus again produced seven Manus. Fourteen Manus, however, are allocated to the seven globes of a planetary chain, two to each: one appears at the commencement of a Round (called the Root-Manu) and one at the conclusion (the Seed-Manu), the interval between the two Manus being termed a *Manvantara*. The Manu in charge of our present Fourth Round is named Vaivasvata-Manu (*q.v.*). The four Manus (mentioned on p. 71, *B.G.*) refer to the Manus of the four Rounds, the fourth Round being now in progress. (See *Maharshi* and *Rishi*.)

Esoterically Manu stands for the entities collectively which appear first at the beginning of manifestation: it is the spiritual ‘Tree of Life’ of any planetary chain of manifested being. “Manu declares himself created by Virâj, or Vaiswanara, (the Spirit of Humanity), which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity:” (*S.D.* II, 311).

“Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the Purânas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (Called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the ‘presiding gods, the Rishis and

Sons of the Manus' being identical. . . . 'Six' Manvantaras are given, the Seventh being our own in the Vishnu Purâna." (S.D. II, 614) (B.G. 30)

Mârgasirsha The name of the month in which the full moon enters Mrigāsiras (generally applied to Capricornus in the signs of the Zodiac): the tenth or in later times the first month in the year. (B.G. 76)

Marîchi One of the ten Prajâpitis (progenitors) or mind-born sons of Brahmâ, from whom mankind is descended (according to *Manu*). He is also regarded as one of the seven great Rishis (*q.v.*), in the *Mahâbhârata*. He is the father of the Rishi Kaśyapa — the Vedic sage, the most prolific of creators, who produced the Nâgas (*q.v.*). Marîchi is also represented as the chief of the Maruts (*q.v.*). In *Manu* the Pitris of the Gods are reborn as the sons of Marîchi and his wife Sambhûti. These pitris are the Agnishvâtta Pitris, while those called in *Manu* the 'Pitris of the Demons,' who are reborn as the sons of Atri are the Barhishad Pitris. (S.D. II, 89) (B.G. 73)

Maruts The storm gods, helpers of Indra: armed with lightning and thunderbolts, they ride on the whirlwind and direct storms. They are prominent in the Vedas, being called the sons of Rudra (the storm god), or again sons and brothers of Indra (god of the sky). In the Purânas it is related that the Maruts were born in the following manner: Diti, the wife of Kaśyapa, (one of the great Rishis) was about to give birth to a son, but the embryo was separated by Indra into seven portions, each portion when born being again separated into seven parts. Śiva transformed these into boys, calling them Maruts. H. P. Blavatsky interprets this legend as follows: Diti "is the sixth principle of *metaphysical* nature, the *Buddhi* of Âkâśa. Diti the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity . . ." Indra represents the cosmic principle Mahat, in man "*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires)." The babe allegorizes "the divine and steady will of the Yogi — determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit . . . He divides the 'Embryo' (of new *divine* adeptship, begotten once more by the Ascetics of the Aryan Fifth Race), into *seven*

portions — a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a ‘Manu,’ but also to the seven degrees of adeptship — and then each portion into seven pieces — alluding to the Manu-Rishis of each Root-Race, and even sub-race.” (S.D. II, 614-5)

“The Maruts represent (a) the *passions* that storm and rage within every candidate’s breast, when preparing for an ascetic life — this *mystically*; (b) the occult potencies concealed in the manifold aspects of *Ākāśa*’s lower principles — her body, or *sthula śarīra*, representing the terrestrial, lower, atmosphere of every inhabited globe — this *mystically* and *sidereally*; (c) actual conscious Existences, Beings of a cosmic and psychic nature.

“At the same time, ‘Maruts’ is, in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*,” (S.D. II, 615). (B.G. 73)

Mâyâ As a philosophical term the word has come to be associated with the illusory aspect of man’s thoughts and views as he considers life and his surroundings, endeavoring to interpret and understand things: therefore is Mâyâ rendered ‘illusion.’ One of the traditional explanations of this term given in the Vedānta is: a man sees a coil of rope and believing it to be a serpent instinctively jumps away from it. On looking a second time he realizes that it is but a piece of rope: yet he thought he saw a serpent; therefore he decides that he was fooled by the illusory nature of things — *mâyâ*.

“Mâyâ or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.” (S.D. I, 39)

Mâyâ is often used as an equivalent for Avidyâ (ignorance), although properly it should be applied solely to Prakriti (*q.v.*). (**mâ*, to measure, with an acquired meaning of to form, to limit. B.G. 31)

Meru Mythologically, a mountain situated in the center of the earth, represented as the abode of the gods, compared to the seed-vessel of a lotus, the leaves of which are formed by the various island-continents (Dvīpas); the river Ganges falls on its summit and flows therefrom to the world in four streams; the regents of the four quarters occupy corresponding faces of the mountain, which is resplendent

with gold and gems. “Meru is *not* ‘the fabulous mountain *in* the navel or centre of the earth,’ but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the ‘central’ land ‘that never perishes’;” (S.D. II, 401).

“It is the north pole, the country of ‘Meru,’ which is the seventh division, as it answers to the Seventh principle” (S.D. II, 403). (B.G. 74)

Muni An ascetic, monk, devotee, hermit (especially one who has taken a vow of silence. (**man*, to think; hence one of the meanings of the word is ‘a man who has attained union with his inner divinity.’ B.G. 18)

Nâga The word means a snake, especially a cobra; but in the *Mahâbhârata* it refers to a race of beings inhabiting Pâtâla, the daughter of whose king, Ulûpî married Arjuna. “But as Pâtâla means the *antipodes*, and was the name given to America by the ancients, who knew and visited that continent before Europe had ever heard of it, the term is probably akin to the Mexican *Nagals* the (now) sorcerers and medicine men.” (*Theosophical Glossary*, 222)

One myth relates that the Nâgas were the offspring of the Rishi Kaśyapa (the son of Marîchi, q.v.). Regarding this H. P. Blavatsky wrote: “What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nâgas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round?” (S.D. II, 253)

Another tale represents the Nâgas as a semi-divine race (the race of Kadrû) inhabiting the waters, or the city of Bhogavatî situated under the earth: they are fabled to possess a human face with serpent-like lower extremities. Ananta (q.v.) is king of the Nâgas.

In *The Secret Doctrine* the word *Nâga* stands for a Serpent of Wisdom, a full Initiate — the serpent has ever been used in Occultism as the symbol of immortality and wisdom. “In the Secret Doctrine, the first *Nâgas* — beings wiser than Serpents — are the ‘Sons of Will and Yoga,’ ” (S.D. II, 181).

“Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis,” (S.D. II, 182). (B.G. 75)

Nakula The son of Mâdrî (the second wife of Pându) and the twin gods of the sky, the Aśvinau: the fourth of the Pândavas. Mâdrî had been given by Kuntî the use of her mantra for calling to her side a god, but she was clever enough to summon the twin sky-gods, hence she gave birth to two sons: Nakula and Sahadeva. Nakula excelled in the art of training and managing horses, which he learned from Drona. (*B.G.* 4)

Nara A man. In the *Mahâbhârata* and the Purânas, Nara is sometimes used as an equivalent for Cosmic Purusha (*q.v.*), ‘Primordial Universal Man,’ and associated with Nârâyana (the Logos). Arjuna is identified with Nara, and Krishna with Nârâyana — the difference in the human sphere suggesting the difference in the cosmic sphere. Thus, as T. Subba Row explains, Arjuna represents Nara or the human monad, whereas Krishna represents the Logos (*N.B.G.* 9). (*B.G.* viii)

Nârada One of the ten great Rishis, or Prajâpitis, known as the mind-born sons of Brahmâ. This Rishi is credited with the authorship of some of the hymns of the *Rig-Veda*. In the epic poems he is represented as the virgin-ascetic frustrating creative functions, nevertheless he is a helper of mankind and appears as the friend of Krishna. Then too Nârada is the leader of the heavenly musicians (Gandharvas, *q.v.*), the inventor of the vînâ (lute); he also descends into Pâtâla (the infernal regions). Nârada is called “in Cis-Himalayan Occultism *Pesh-Hun*, the ‘Messenger,’ . . . a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.” (*S.D.* II, 48) (*B.G.* 72)

Nâsatya One of the twin Aśvins (*q.v.*), the sky deities. By Mâdrî he became the father of Nakula — the fourth of the Pândava brothers. (meaning the helpful one. *B.G.* iv)

Nirvâna A super-spiritual status: the state of supreme bliss, of complete absorption of the consciousness in pure Kosmic Being: it is the state of those beings who have reached superhuman knowledge and spiritual illumination and are enabled to live in their own spiritual essence, casting off the inferior parts of the pilgrim-monad’s sheaths — such is the meaning of the word Jīvanmukta (a ‘freed monad’). To attain Nirvâna one has to identify oneself with one’s divine Parent (the ‘Father in Heaven’ — the divine Monad). (compound of *nir*, out or away; *vâna*, past participle of *vâ*, to blow, hence ‘blown out’ —

referring to man's *lower principles*, which are indeed discarded by the Jīvanmukta.) (*B.G.* 21)

OM (or AUM) The syllable which has come to have a holy significance in India, particularly in Brāhmanical literature. It has the meaning of benediction and affirmation, it opens and closes invocations or prayers (see *B.G.* 119), and is pronounced by Yogins during meditation.

“It is a compound of three letters *a, u, m*, which, in the popular belief, are typical of the three Vedas, also of three gods — A (Agni) V (Varuna) and M (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three sacred fires, or the ‘triple fire’ in the Universe and Man, besides many other things.” (*Theosophical Glossary*, 240) (*B.G.* 1)

Oosana (see *Uśanas*).

Pāñchajanya The name of Krishna's conch-shell, which he obtained in the following manner: Pāñchajana was an elemental of the sea, using the form of a conch-shell (śankha). He had seized the son of Sândipani (who had instructed Krishna in the use of arms), whereupon Krishna attacked and slew Pāñchajana, taking the shell for use as his conch.

It is significant and interesting that the word Pāñchajana itself means ‘five classes,’ having reference to the five lower classes of beings which in a general way were considered by the ancient Hindūs to inhabit the universe. The name therefore could properly be applied to a head of any one such composite group of beings; and to speak of Pāñchajana as a ‘demon,’ as Orientalists often do, is to forget the fact that one of the Pāñchajanas or five classes of animate beings are men, who can hardly be called ‘demons,’ even in the Hindū mythological sense. (meaning *literally*, descended from Pāñchajana. *B.G.* 3)

Pāndu The son of Krishna Dvaipāyana Vyāsa and Ambâlikâ, half-brother of Dhritarāshtra, and parent of the five hero princes Yudhishtira, Bhîma, Arjuna, Nakula, and Sahadeva — who were known as the Pândavas (*i.e.*, sons of Pāndu). When Pāndu became of age, he was given the throne of Hastinâpura by his regent-uncle Bhîshma, because Dhritarāshtra was considered unfit to rule the kingdom on account of his blindness. Pāndu, however, relinquished

the kingdom because of a curse pronounced upon him while hunting, and retired to the Himâlayas, where he died. (*B.G.* 2)

Pândus (or **Pândavas**) The sons of Pându, referring to the five brothers — Yudhishtira, Bhîma, Arjuna, Nakula, and Sahadeva — who sought to regain their kingdom of Indraprastha, which had been taken from them by the Kauravas under the leadership of Duryodhana. This led to the great battle at Kurukshetra, in which the Pândavas were victorious. (*B.G.* 2)

Parabrahman *literally*, Beyond Brahman, *i.e.*, that which is beyond the summit of a manifested kosmic hierarchy; referred to in Vedic literature as TAT, THAT (the world of manifestation being Idam, This). Parabrahman is very closely connected with Mûlaprakriti (Root-Substance) inasmuch as Mûlaprakriti is the veil of Parabrahman (*N.B.G.* 62). Krishna speaks of Parabrahman as his Avyaktamûrti because Parabrahman “is unknowable, and only becomes knowable when manifesting itself as the Logos” or Îśvara (*N.B.G.* 62). Parabrahman “is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol.” (*S.D.* I, 15) (compound of *para*, beyond; *Brahman*, ‘Universal Spirit.’ *B.G.* 71)

Paramâtman The Supreme Self. In man Paramâtman is the three highest principles, with especial emphasis upon the âtman, hence the reference is to the root-base of man. The term may likewise apply to the Root-Base of a hierarchy, and cosmically, to the First or Unmanifest Logos of the Universe. (compound of *parama*, beyond; *âtman*, Self: hence the SELF which is higher than the Self of the human ego. *B.G.* 96)

Paundra The name of the conch-shell of Bhîma. (*B.G.* 4)

Pâvaka A name applied to one of the eight Vasus (*q.v.*), the Vasu fire. Also applied to the god of fire, Agni (*q.v.*). (meaning bright, shining. *B.G.* 74)

Pavana An alternative name for the god of the wind, Vâyu (*q.v.*). (*B.G.* 75)

Pimpala (more correctly **Pippala**) The sacred Indian fig-tree, *ficus religiosa*, called in Buddhism the Bo-tree. Mystically the Cosmic World-Tree, or Tree of Life, the Aśvattha (*q.v.*). (*B.G.* 74)

Pitris *literally*, Fathers: referring to (a) the deceased father, grandfathers, and great grandfathers of a person, and (b), the Progenitors of the human race. To both classes rites are performed (Śrāddhas) and oblations presented (Pindas) — to which the text refers. The Progenitors are of seven groups or classes: the three higher classes are called Arûpa-Pitris — commonly Solar Pitris or Agnishvâtta-Pitris, *i.e.*, those who have no physical ‘creative fire’ albeit the enlighteners of the mind of man (the Mānasaputras of *The Secret Doctrine*); the four lower classes are called Barhishads — commonly Lunar Pitris who fashion mankind’s vehicle, *i.e.*, the Monads undergoing evolution in the Lunar Chain who, transfer their energies to the Earth-chain at the time of its reïmbodiment. (See *Marichi*.)

“The Progenitors of Man, called in India ‘Fathers, Pitaras or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. . . . they were ‘*lunar Beings*.’ ” (S.D. II, 88) (B.G. 68)

Prahlâda The son of Hiranyakaśipu of the Daitya race (*i.e.*, Titans), who waged wars with the gods, in one of which they overcame Indra and took possession of Svarga (heaven). Prahlâda, however, as a boy, instead of following the Daitya practice, became an ardent worshiper of Vishnu. This was told his father who in anger ordered that his son be killed. But no Daitya weapon could cause his death, nor even the flames of fire, whereupon Prahlâda was sent back to his preceptor and he continued his adoration of Vishnu. Because of Prahlâda’s persecution, Vishnu took on incarnation as the Narasinha (‘man-lion’) Avatâra, slaying Hiranyakaśipu and expelling the Daityas from heaven. (See under *Krishna*.) They took up their abode in Pâtâla under the rule of Prahlâda. At his death Prahlâda attained union with Vishnu. The *Padma-Purâna* narrates that in a previous birth, as a Brâhmana named Somaśarman, he was desirous of uniting himself with Vishnu, but was distracted in his meditations by the Daityas, and so was born again as one of them. (B.G. 75)

Prajâpiti *literally*, ‘Lord of progeny,’ or lord of creation: a title applied originally to several of the Vedic gods, as divinities presiding over the production of worlds and men; later applied to the Hindû Trimûrti (Brahmâ, Vishnu, Śiva) especially to Brahmâ as the chief progenitor, evolver, and producer (as in *Manu*). Likewise Manu Svayambhuva is termed a Prajâpiti as the son of Brahmâ, and as the

secondary creator of the ten Rishis — the mind-born sons of Brahmâ from whom mankind is descended, hence termed Prajâpitis. These are enumerated as: Marîchi, Atri, Angiras, Pulastya, Pulaha, Kratu, Vasishtha, Prachetas (or Daksha), Bhrigu, Nârada. Occasionally only the first seven are enumerated, and they are made equivalent to the seven great Rishis (*q.v.*). The Prajâpitis “are neither gods, nor supernatural Beings, but advanced Spirits from another and lower planet, reborn on this one, and giving birth in their turn in the present Round to present Humanity.” (*S.D.* II, 611)

“What are all the myths and endless genealogies of the seven Prajâpitis, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other?” (*S.D.* II, 253) (**pra-jan*, to give birth to; *pati* lord. *B.G.* 85)

Prakriti Broadly speaking equivalent to Nature — in the sense of the great producer of beings. Through Nature acts the ever-moving Spirit — Brahmâ or Purusha. Thus Purusha is Spirit and Prakriti is its productive veil or sheath. Although Prakriti is commonly rendered ‘matter,’ matter is rather the productions that Prakriti brings about (*i.e.*, the Vikritis) through the excitation or influence of Purusha. Some Hindû schools use Prakriti in the sense of Śakti or Mâyâ (Illusion), the Vedantins, however, teach that every particle of Prakriti contains Jîva (divine life) and is the śarîra (body) of that Jîva which it contains. (compound of *pra*, forwards, progression; **kri* to do, to make; hence *literally*, production, bringing forth. *B.G.* 65)

Prithâ The name of the daughter of Śûra, a Yâdava prince, who gave her to his childless cousin Kunti (or Kuntibhoja) by whom he was adopted — hence she was called Kuntî (*q.v.*). She is the mother of the Pândavas. Throughout the text Arjuna is referred to as the son of Prithâ (in Sanskrit, *Pârtha*). (*B.G.* 20)

Purujit A hero on the side of the Pândavas, brother of Kuntibhoja (*q.v.*). (meaning conquering many. *B.G.* 2)

Purusha *literally*, ‘Man’: used in the sense of the Ideal Man (*i.e.*, the Primordial Entity of Space), likewise for the Spiritual Man in each human being — equivalent to Spiritual Self. Purusha also sometimes stands as an interchangeable term with Brahmâ, the Evolver or ‘Creator.’ In another aspect Purusha (Spirit) is equivalent to the

energetic force in the universe of which Prakriti (Matter) is the other pole. Purusha and Prakriti are but the two primeval aspects of the One and Secondless. They produce all things, but they are essentially one and not two. (*S.D.* I, 281) (*B.G.* 59, see also 96.)

Rajas In Hindû philosophy, one of the three *gunas* (qualities) running through the web or fabric of Nature: the quality of longing, activity, passion. (See *B.G.* chapters xiv, xviii.) (*B.G.* 28)

Rajarshi compound of *râjan*, 'king'; *rishi* 'sage': a kingly or royal sage, *i.e.*, kings and princes who follow the path of illumination and initiation. The Râjarshis in India were the same as the King-Hierophants of ancient Egypt.

"There were three classes of Rishis in India, who were the earliest adepts known; the royal, or Râjarshis, kings and princes, who adopted the ascetic life; the Devarshis, divine, or the sons of Dharma or Yoga; and Brahmarshis, descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races." (*S.D.* II, 501-2) (*B.G.* 30)

Râkshasas Popularly regarded as demons (evil elemental beings) residing in the sixth of the material spheres (*Râkshasa-loka*); in the scriptures, however, they are grouped into three distinct classes: (1) elemental beings not necessarily evil; (2) giants engaged in warfare with the gods; (3) fiends and demons haunting cemeteries, etc., disturbing sacrifices, and afflicting mankind in various ways. In the epic poems '*Râkshasa*' is rather loosely applied to any pre-Aryan people — such as the inhabitants of *Lankâ* under the leadership of *Râvana* — ultimately defeated by the Aryans. "The *Râkshasas*, regarded in Indian popular theology as demons, are called the 'Preservers' beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory," (*S.D.* II, 165). (**raksh*, to protect. *B.G.* 65)

Râma Three heroes are known by the name of *Râma*: *Paraśu-râma*, *Râma-chandra*, and *Bala-râma* (see *Kansa*). The second is the one to whom the name is especially applied, for he is the hero of the *Râmâyana*, wherein his exploits are fully recounted. *Râma* was the eldest son of king *Daśaratha* of the *Sûryavanśa* (the Solar Dynasty) reigning at *Ayodhyâ*; he is represented as the seventh *Avatâra* of *Vishnu*, incarnating at the end of the *Tretâ-yuga* (the second 'Great Age') for the especial purpose of delivering mankind and the gods from the iniquities caused by *Râvana*, the *Râkshasa* king of *Lankâ*

(Ceylon). Râma was known as the mightiest of those who carry arms, inasmuch as he was the only one able to bend the mighty bow of the god Śiva. To him who could bend this bow, Janaka (*q.v.*) offered the hand of his daughter, Sîtâ, in marriage; thus she became the bride of Râma. With the help of Hanumân (*q.v.*), Râma accomplished the purpose of the gods.

The *Râmâyana* “is the mystic narrative in epic form of the struggle between Rama — the first king of the *divine* dynasty of the early Aryans — and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. . . . The Ramayana — every line of which has to be read esoterically — discloses in magnificent symbolism and allegory the tribulations of both man and soul.” (*S.D.* II, 495-6) (*B.G.* 75)

Rik (or **Rich**) A verse, especially a sacred verse recited in praise of a deity — one of the four kinds of Vedic composition. (*B.G.* 66)

Rishi An adept, a seer, an inspired person. In Vedic literature the term is employed as referring to the seers through whom the various mantras or hymns of the Veda were revealed. The *Śatapatha-Brâhmana* enumerates seven as: Gotama, Bharadvâja, Viśvâmitra, Jamadagni Vasishtha, Kaśyapa, and Atri. In later times (in the epic poems and Purânas) the Rishis are regarded as a particular class of beings, distinct from gods and men, the patriarchs or ‘creators’ (see under *Maharshi*). The *Mahâbhârata* enumerates the seven Rishis of the first manvantara as: Marîchi, Atri, Angiras, Pulaha, Kratu, Pulastya, Vasishtha. These are also called the seven great Rishis (Saptarshis) especially associated with the Great Bear — being, in fact, seven Planetary Regents. The above-named Rishis are also called in most of the texts the seven Rishis “of the *Third* Manvantara; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the Prajâpitis, and at the same time they appear as divers reincarnations in the early Manvantaras or races.” (*S.D.* II, 78) (*B.G.* 80)

Rudras An alternative name for the storm-gods or Maruts (*q.v.*), who are under the leadership of Rudra or Śiva. “These deities are only

another *aspect*, or a development of the Kumâras, who are *Rudras* in their patronymic, like many others.” (*S.D.* II, 613) (meaning howlers, or roarers. *B.G.* 73)

Sâdhyas A class of divine beings: in the Vedas represented as dwelling in regions superior to the gods — in later works they are placed in *Bhuvar-loka* (between heaven and earth). In *Manu* the Sâdhyas are stated to be the offspring of the Soma-sads from Virâj, *i.e.*, children of the Ancestors from the Moon — the Pitris (*q.v.*). The Sâdhyas are termed ‘divine sacrificers,’ “the most occult of all” the classes of the Pitris (in *S.D.* II 605) — the reference being to the Mânasaputras. (**sâdh*, to be fulfilled, completed, attained. *B.G.* 81)

Sahadeva The son of Mâdrî (the second wife of Pându) and the twin sky-gods, the Ásvinau: brother of Nakula (*q.v.*). Regarded as the youngest of the five Pândava princes. Sahadeva excelled in the science of astronomy, which he studied under Drona (*q.v.*). He was also very proficient in the management of cattle. (*B.G.* 4)

Śaibya The king of the Śibis (an ancient people of India): an ally of the Pândavas. (*B.G.* 2)

Sâman A metrical hymn, or song of praise; especially a sacred verse which is to be sung, rather than recited or muttered — one of the four kinds of Vedic composition. (*B.G.* 66)

Sâma-Veda The third of the Vedas, consisting of metrical hymns (of 1549 verses) many of which are similar to the *Rig-Veda*. The hymns are especially arranged for chanting at the sacrifices or offerings of the Soma (*q.v.*). Those who chanted the hymns were called Udgâtris. (*B.G.* 73)

Saṅjaya A sūta (*i.e.*, a charioteer, as well as a royal bard who recounted the heroic actions of the king, etc.) of the monarch Dhritarâshtra, also an ambassador of that king, bearing the family-name Gâvalgani. He was granted by Krishna Dvaipâyana Vyâsa the divine sight of seeing everything in minutest detail, so that he might thus recount all that he saw in regard to the conflict at Kurukshetra to the blind monarch Dhritarâshtra. Therefore, as the opening stanzas tell, Saṅjaya relates the preliminaries of the battle, at which time the dialog between Krishna and Arjuna occurs — this dialog being known as the *Bhagavad-Gîtâ*. (meaning completely victorious. *B.G.* 1)

Sankalpa (or **Samkalpa**) Conception or idea formed in the mind or heart; hence the word has the further meaning of will, volition, desire. (**sam-klrip*, to be brought about, to come into existence. *B.G.* 31)

Śankara (or **Śamkara**) *literally*, ‘The auspicious’: a name of Śiva (*q.v.*), in his aspect of chief of the Rudras (or Maruts, *q.v.*). Also and especially in his auspicious or beneficent character: that of regenerator, hence popularly regarded as the creator. (*B.G.* 73)

Sāṅkhya (or **Sāmkhya**) The name of the third of the six Darśanas or Hindû schools of philosophy, which may be rendered ‘the school of reckoners.’ It was so called because this school divided or ‘reckoned’ the universe (and likewise man, as a child of the universe) into 25 elementary principles (Tattwas) — 24 of which formed the vehicles or bodies in which the true self (Purusha) works. This school was founded by Kapila (*q.v.*). H. P. Blavatsky states that the system was established by the first Kapila (as stated in the Purāṇas) and written down by the last Kapila, the sage and philosopher of the Kali-yuga period. (*S.D.* II, 572) There were several sages of the name of Kapila. (**khyâ+sam*, meaning to reckon, to enumerate. *B.G.* 15)

Sannyāsa Renunciation of the world and material affairs and the taking up of the path leading to mystic knowledge. (compound of *sam*, with; **ni-as*, to reject, to resign worldly life.) One who practises Sannyāsa is called a Sannyāsin. (*B.G.* 44)

Śantanu (or **Śāmtanu**) The son of Pratīpa (of the Lunar Dynasty), a king of the Kurus, and younger brother of Devāpi who became a hermit when Śantanu usurped his throne. He married Gangā, who gave birth to Bhīshma (*q.v.*). He later wedded Satyawatī by whom he had two sons, Chitrāṅgada and Vichitravīrya (*q.v.*). Śantanu was the fourteenth descendant of Kuru and was remarkable for his devotion, charity, modesty, constancy, and resolution. It was further related of him that every decrepit man whom he touched became young again. (*B.G.* iii)

Sat Being, or rather *Be-ness* — the state of existence. The term is used as the Real (true being), in contradistinction to Asat (the illusory world). In the Vedānta it is equivalent to the self-existent or Universal Spirit (Brahman). “*Sat* is in itself neither the ‘existent,’ nor ‘being.’ SAT is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of

development, or what is now called evolution. It is the ever becoming, though the never manifesting.” (*S.D.* II, 449) (present participle of **as*, to be. *B.G.* 119)

Sattva (or **Sattwa**) The quality of truth, goodness, purity: one of the three qualities (Trigunas) running through the web or fabric of Nature. (See *B.G.* chapters xiv and xviii.) (*sat*, being; *tva* — a noun-suffix, hence: ‘true essence.’ *B.G.* 16)

Sâtyaki A member of the Vrishni family, kinsman of Krishna, and acting as his charioteer. He also lent his aid to the Pândavas in the battle to regain their kingdom. (*B.G.* 4)

Satyavati The daughter of Uparichara, a king of Chedi and Adrikâ, about whom it is related that although an Apsaras (‘celestial nymph’), she was doomed to live on earth in the form of a fish. Satyavatî was the mother of Vyâsa by the Rishi Parâsara, giving birth to him on an island (dvîpa) — hence he was called Dvaipâyana. Later Satyavatî wedded king Śantanu (king of the Kurus) giving birth to Chitrângada and Vichitravîrya (*q.v.*). (*B.G.* iii)

Siddhas A class of semi-divine beings of great purity and perfection, represented as possessing the eight supernatural faculties (the Siddhis), and inhabiting Bhuvan-loka (the region between earth and heaven). In later mythology they are often confused with the Sâdhyas (*q.v.*). “According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the ‘spirits’ (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.” (*S.D.* II, 636) (**sidh*, to attain; hence ‘the perfected ones.’ *B.G.* 81)

Śikhandin A son of Drupada, king of Pañchâla, who accomplished the death of Bhîshma in the great conflict. The story regarding Śikhandin, is one of the specific instances portraying reincarnation, with which the *Mahâbhârata* is studded. The epic relates that the eldest daughter of the king of Kâśî, Ambâ (*q.v.*), was rejected by her betrothed through the fault of Bhîshma, whereupon she retired into the forest and by severe penances and sacrifices obtained a boon from Śiva promising her immediate rebirth as a man in order to mete out judgment upon her wrongdoer, Bhîshma. She thereupon ascended her funeral pyre and was forthwith reborn as Śikhandin. (*B.G.* 4)

Śiva The third aspect of the Hindû Trimûrti commonly called the destroyer, but with the idea intimately associated therewith of regeneration, hence also the regenerator. The name Śiva does not appear in the Vedas, nor does the concept of the Trimûrti; but the deity Rudra does occur (associated in the Vedas with Agni the fire god), and in later times Śiva is known under the name of Rudra, hence the association of the two has been made. Rudra is hailed in the *Rig-Veda* as the lord of songs and sacrifices, the lord of nourishment, he who drives away diseases and removes sin — the beneficent aspect of Śiva. In the *Mahâbhârata*, Śiva's place in the Trimûrti is maintained, although he is not quite as prominent as Vishnu (the preserver), nevertheless the deity comes in for his share of reverence.

Śiva is described as the beautiful white deity with a blue throat — blue because of the poisons he drinks in order to preserve mankind thereby; his hair is of a reddish color and piled on his head in matted locks — for Śiva is the patron deity of ascetics. He is depicted with three eyes, one placed in the center of his forehead, representing the eye of wisdom (Called by Occultists the eye of Śiva or the third eye): the three eyes represent Time, present, past, and future. A crescent moon above his forehead indicates Time measured by the phases of the moon, while a serpent around his neck indicates the measure of Time by cycles: a second necklace (of human skulls) refers to the races of men which Śiva continuously destroys in order to regenerate new races. The serpents which surround him represent the deity as king of the Nâgas (*q.v.*), standing also for symbols of spiritual immortality. Śiva is often represented with five faces — representing the five manifested elements.

In many of the Purânas Śiva is regarded as the greatest of deities, hence he is called Mahâdeva (the great god). He is also spoken of as the patron deity of Esotericists and as the divine protector of the mystic Occultists. For Śiva is “the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner eternal man* — mystically,” (*S.D.* I, 459).

Śiva, although the destroying deity, is Evolution and Progress personified, he “is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type.” (*S.D.* II, 182)

In the *Bhagavad-Gītā* Śiva is referred to under his alternative name of Śankara (*B.G.* 73).

Skanda The name of the god of war, also known as Kârttikeya (so called because he was reared by the six Pleiades, Krittikâs), hence he is described as six-headed. For the purpose of destroying the Daitya Târaka, who had become a potential source of trouble to the deities because of the austerities he had performed and his strict religious observances, Skanda was produced, springing from the seed of Śiva which had been cast into the fire and then carried to Gangâ (the Ganges river). He is represented as riding the peacock, Paravâni holding a bow in one hand and an arrow in the other.

Skanda is also the regent of the planet Mars. (*B.G.* 74)

Śloka A stanza, especially a particular kind of epic meter, also called the Anushtubh, which consists of 4 pâdas (quarter verses) of 8 syllables each; or it may be 2 lines each containing 16 syllables. The syllables of each line may be altered as desired except for the 5th, 13th, 14th, and 15th syllables which have a fixed method for composition. The following indicates this:

....,....|....,-,.

The dots represent syllables which may be either long or short. The 6th and 7th syllables should be long; but if the 6th is a short syllable then the 7th is short also. As an example the first śloka of the *Bhagavad-Gītā* is given illustrating this (although the 14th syllable is short in both lines):

dharmakshetre kurukshetre samavetâ yuyutsavah,

,, , , , , | , , - , , , ,
mâmakâh pândavâschaiva kimakurvata sañjaya.

-, - - , - -, | , , , , , ,

The *Râmâyana* relates that the first śloka was composed by Vâlmîki who was moved to such sorrow by seeing the mate of a bird killed by a hunter during the wooing of the pair, that in his grief he developed the spirit of poesy. The word *śloka* means sound, or noise; in the *Rig-Veda* it means a hymn of praise. (compare *śru, to hear. *B.G.* i)

Soma Astronomically, the Moon — an occult mystery, for the moon as a symbol stands for both good and evil. “Soma is the mystery god

and presides over the mystic and occult nature in man and the Universe” (*S.D.* II, 45).

In mystical phraseology Soma is a sacred and mystic beverage which was drunk by Brâhmanas and Initiates, during their mysteries and sacrificial rites, producing mystic visions. “The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually ‘as one of the gods,’ and yet preserving in his physical brain the memory of what he sees and learns.” (*S.D.* II, 499).

“The Soma-drink known to Europeans is not the *genuine* beverage, but its substitute; for the initiated priests alone can taste of the real Soma; and even kings and Rajas, when sacrificing, receive the substitute.” (*Theosophical Glossary*, 304) (*B.G.* 67)

Somadatta A favorite name in ancient times: many kings bore this appellation. The son of one so named sided with the Kurus. (meaning gift of Soma. *B.G.* 3)

Subhadra The daughter of Vasudeva: a younger sister of Krishna, wife of Arjuna, and mother of Abhîmanyu (the *son* referred to in the text of *B.G.* 2). T. Subba Row suggests that the gift of Krishna’s sister to Arjuna typifies the union between the sixth and fifth principles in man’s constitution, *i.e.*, Buddhi and Manas. (*N.B.G.* 9) (meaning very auspicious. *B.G.* 2)

Śûdra The fourth and lowest of the four castes of Vedic India, whose duty consisted in serving the three higher classes. (*B.G.* 69)

Sughosha The name of the conch-shell of Nakula. (meaning making a loud noise. *B.G.* 4)

Śûra A king of the Yâdava line of the Lunar Dynasty, who ruled over the Śûrasenas at Mathurâ. He was the father of Vasudeva and Kuntî (*q.v.*), hence the grandfather of Krishna. (*B.G.* iv)

Sursooty The modern name of the ancient Sarasvatî river: although small it was held very sacred by the Hindûs. In ancient times it marked with the Drishadvatî river one of the boundaries of the region Âryadeśa and of the sacred district called Brahmâvarta (*Manu*, ii, 17). The river joins the Ganges and Jumnâ at Allahâbad. (*B.G.* iii)

Svasti An interjection: well, happily: hence a salutation meaning, may it be well with thee! hail! so be it! (As a noun the word means success, prosperity. *B.G.* 81)

Tamas One of the three *gunas* — essential attributes or characteristics of manifested beings and things: the quality of darkness, illusion, ignorance. In a different sense Tamas also means passivity, repose, inertia. (See *B.G.* chapters xiv and xviii.) (*B.G.* 41)

Tanhâ (*Pâli*) The familiar Buddhist term, meaning ‘thirst,’ applied specifically to the thirst for life and experience on material planes, which is the prime factor in causing the Reincarnating Ego to return to earth for reimbodiment. Equivalent to the Sanskrit term *trishnâ*. (*B.G.* 1)

Tat (also **Tad**) The word used by Vedic sages to represent that which is beyond expression, the unnameable principle — rendered THAT — in contradistinction to the manifested world, *Idam* (This). (The neuter form of a pronominal particle used as a noun. *B.G.* 119)

Uchchaiśravas The white horse produced by the gods at the churning of the ocean (see *Ananta*). He became the steed of Indra (*q.v.*), and is regarded as the model horse, ‘the king of horses.’ (meaning neighing aloud. *B.G.* 74)

Uragas A class of semi-divine serpents, usually associated with the *Nâgas* (*q.v.*) and represented as a serpent with a human face. W. Q. Judge comments “it must refer to the great Masters of Wisdom, who were often called Serpents.” (*B.G.* 80) (meaning breast-going, *i.e.*, a serpent.)

Uśanas An ancient sage and prophet-seer, descendant of the Kavyas or Kâvyas. (Also the name of the planet Venus and its regent.) (*B.G.* 76)

Ūshmapâs A class of semi-divine beings, associated with the Pitris (*q.v.*). (from *ûshma*, heat, vapor, steam. *B.G.* 81)

Uttamaujas A warrior on the side of the Pândavas. (meaning of excellent valor. *B.G.* 2)

Vaiśya *literally*, ‘A man who settles on the soil’ thus a peasant or working-man. The third of the four social classes or castes into which society was divided in Hindûsthân. It also referred to one whose occupation was that of trade as well as of agriculture. (*B.G.* 69)

Vaivasvata-Manu The name of the seventh Manu (*q.v.*) who presides over the present Manvantara: *literally*, the sun-born Manu, also called Satya-vrata because of his piety. He is sometimes described as one of the 12 Âdityas (*q.v.*), and is regarded as the progenitor of the present race of living beings. In the *Mahâbhârata* Vaivasvata is the hero of the deluge. As the story runs, while he was observing his devotions by the side of the river, he was interrupted in his worship by a small fish who entreated the monarch to shield him from the larger fish who was about to seize his victim. Being moved by compassion, Vaivasvata placed the little fish in a vase, but was very soon astonished to find that the receptacle could no longer contain it. Whereupon the fish was placed in a larger vessel. But the fish kept on growing, so that in time no tank was large enough to hold him, therefore the river became his abode. Still the fish grew so much in girth, that he had to be transferred to the ocean. Then the fish commanded Vaivasvata to build a ship and place himself and the 7 Rishis on it, and fasten the prow to his horn, for a deluge would soon overwhelm the earth. Having done as he was bid, upon entering the vessel, Vaivasvata and the Rishis were towed off by the fish and were thus saved from the flood. Finally they were brought to Himavat (the Himâlayas), where Vaivasvata landed and thereafter repeopled the earth.

“In the *Satapatha Brâhmana*, Manu finds that ‘the Flood had swept away all living creatures, and he alone was left’ — *i.e.*, the seed of life alone remained from the previous dissolution of the Universe, or *Maha-pralaya*, after a ‘Day of Brahmâ’; and the *Mahâbhârata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony: (a) as the ‘Root-Manu’ on Globe A in the First Round; (b) as the ‘seed of life’ on Globe D in the Fourth Round; and (c) as the ‘Seed of Man’ at the beginning of every Root-Race — in our Fifth Race especially.” (*S.D.* II, 146-7) (from *vivasvat*, the sun. *B.G.* 30)

Vâraha-Upanishad The name of a text of the Vâraha School of the Krishna-Yajur-Veda (*q.v.*): not one of the Vedic Upanishads. (*B.G.* 31)

Varna-sankara (or **-samkara**) Confusion or mixture of castes through intermarriage. (compound of *varna*, a caste — referring

especially to the four castes as enumerated in the *Bhagavad-Gîtâ*; *samkara*, mixing or blending together. *B.G.* 7)

Varsha A district. The geography of the *Mahâbhârata* depicts seven dvîpas (*q.v.*), the central one, Jambu-dvîpa, corresponding to our earth (Globe D). This dvîpa is divided into nine parts termed varshas as follows: (1) Bhârata, or India, situated south of the Himâlayas, the southernmost division; (2) Kimpurusha; (3) Harivarsha; (4) Ilâ-vrita, the central varsha containing Mount Meru; (5) Ramyaka; (6) Hiran-maya; (7) Uttara-Kuru; (8) Bhadrâśva, east of Ilâ-vrita; (9) Ketu-mâla, west of the central varsha. Uttara-Kuru was the varsha of the northern Kurus, described as a country of eternal beatitude. (*B.G.* ii)

Varuna One of the most ancient deities of the Vedas, regarded therein as the personification of the all-embracing sky, maker and upholder of heaven and earth: the king of the universe, king of gods and earth and possessor of illimitable knowledge, ruling principally, however, over the night while Mitra reigned over the day. In later times Varuna was regarded as chief of the Âdityas (*q.v.*); later still he was allocated to the waters as god of the sea and rivers, riding upon the Makara (*q.v.*). In the Vedas Varuna is connected with the ‘element of water’ and the ‘waters of space,’ but with descending cycles the original spiritual idea associated with the deities of the ancients being lost sight of in the effort to attach material significance to the gods, Varuna — in common with other deities — became associated with the visible fluids. Varuna is made the regent of the Western quarter. A moral character is also associated with the deity: he is represented as binding all guilty mortals with a noose (*i.e.*, the mortal was bound in the net of his own actions). “Varuna, ‘without whom no creature can even wink,’ was degraded like Uranos [Ouranos], and, like him, *he fell into generation*, his functions, . . . having been lowered down from heaven to earth by exoteric anthropomorphism.” (*S.D.* II, 268) (*B.G.* 75)

Vâsava A name applied to Indra (*q.v.*), especially in his character of leader of the Vasus (*q.v.*). (*B.G.* 73)

Vâsudeva *literally*, ‘Son of Vasudeva’ — a name applied to Krishna, because of his birth in the family of Vasudeva and Devakî. The *Mahâbhârata* also explains that Krishna is thus called from his dwelling (*vasanât*) in all beings, from his issuing as a Vasu from a divine womb. (*B.G.* 55)

Vasuki The king of the Nâgas (*q.v.*) in Pâtâla. He is sometimes made the same as the serpent of Vishnu, Śesha or Ananta. (*q.v.*); again he is distinct (as in the text of *B.G.* 74).

Vasus A particular class of deities, eight in number, associated with Indra: they form one of the nine Ganas (classes of deities) mentioned in the Vedas. The Vasus are named: Âpa (water), Dhruva (the pole-star), Soma (the Moon), Dhara or Dhava (the Earth), Anila (wind), Pāvaka or Anala (fire), Prabhâsa (dawn), Pratyûsha (light). The *Râmâyana* regards them as children of Aditi. A verse in *Manu* says: "The wise call our fathers Vasus" (iii, 284). (*B.G.* 74)

Vâyû The god of the wind, also called Pavana. In the Vedas he is associated with Indra, and rides in the golden chariot of the god of the sky. One hymn calls him the son-in-law of Tvashtri (the artificer of the gods), while another gives his origin as arising from the breath of Purusha (*q.v.*). His particular regency is the northwest quarter of the heavens. In the *Mahâbhârata* the god of the wind is represented as the father of Bhîma, and also the father of Hanumân. The *Vishnu-Purâna* makes Vâyû the king of the Gandharvas (*q.v.*). The ancient meaning attaching to 'air' was "one of the five states of matter, namely the *gaseous*"; one of the five elements, called, as wind, *Vâta*. . . . The trinity of the mystic gods in Kosmos closely related to each other, are 'Agni (fire) whose place is on earth; Vâyû (air, or one of the forms of Indra), whose place is in the air; and Sûrya (the sun) whose place is in the air.' (*Nirukta*.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kâma, Kâma-Manas and Manas, the sun of the intellect." (*Theosophical Glossary*, 361) (*B.G.* 85)

Vedânta literally, 'End of the Veda,' *i.e.*, complete knowledge of the Veda. The name is particularly associated with the Uttaramimânsâ school (the third of the six Hindû systems of philosophy), as this school especially studied the latter portion of the Veda. The reputed founder of the Vedânta is Vyâsa (*q.v.*), but its chief exponent was Śankarâchârya, who especially taught the Advaita ('non-dual') aspect, hence his followers are called Advaita-Vedântins. In brief: the Advaita system teaches that nothing real exists but the One Self, or Soul of the Universe, called Brahman or Paramâtman, and that the Jivâtman (individual human soul or monad), and in fact all phenomenal manifestations of nature, are really identical with Paramâtman; their apparent separate existence is due to Ajñâna

(nescience, ‘non-wisdom’). A proper understanding of the Vedânta removes this Ajñâna. “The Vedas are, and will remain for ever, in the esotericism of the Vedânta and the Upanishads, ‘the mirror of the eternal Wisdom.’ ”(S.D. II, 484) The nearest exponent of the Esoteric philosophy “is the Vedanta as expounded by the Advaita Vedantists,” (S.D. I, 55). (B.G. 108)

Vedas The ancient sacred literature of the Hindûs. There are four Vedas known as the *Rig-Veda*, the *Yajur-Veda*, the *Sâma-Veda*, and the *Atharva-Veda*. Their origin is ascribed to divine revelation (śruti), and Hindûs as well as Theosophical students place their period at many thousands of years before the Christian era. They state that the Vedas were taught orally for thousands of years and then finally were compiled on the shores of the sacred lake Mânasa-Sarovara by Veda-Vyâsa (about 3100 B.C.). It is quite apparent that the original authorship is not by one person, inasmuch as various hymns are attributed to various Vedic Sages. They are written in a style of Sanskrit different from any other literary works.

The Vedas are divided into two main portions: the mantra part (hymns in verse), and the Brâhmana part consisting of liturgical, ritualistic and mystic treatises in prose. With the latter are closely connected the Âranyakas and Upanishads. “Between the Vedas and the Purânas there is an abyss of which, both are the poles, like the seventh (*atmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna’s death (from which day the Kali Yuga, or Black-Age, began for mankind).” (S.D. II, 527) (**vid*, to know. B.G. 15)

Vichitravîrya The younger son of Śantanu (*q.v.*) and Satyawatî who became king of the Kurus when his elder brother Chitrângada (an arrogant and proud man) was killed as a young man in a battle with a Gandharva of the same name. Vichitravîrya married Ambikâ and Ambâlikâ, the two daughters of the king of Kâśî but died childless. (B.G. iii)

Vikarna One of the hundred sons of Dhritarâshtra, following the lead of his elder brother, Duryodhana. (B.G. 3)

Virâta The rāja of Virâta (a country in the midland or northwest districts of India — in about the position of the modern province of Berar). It was at the court of this king that the Pândavas spent the last year of their exile in disguise — as imposed upon them by Duryodhana. Because of the many services rendered to him by the Pândavas, Virâta lent his aid to the sons of Pându. (*B.G.* 2)

Vishnu The second aspect of the Hindû Trimûrti (Brahmâ being the first and Śiva the third): the most prominent of deities, especially in his character of Sustainer and Preserver of all manifestation — equivalent to the Logos. In the Vedas, however, the conception of the Trimûrti is not present: Vishnu is mentioned with the other gods as the personification of the sun and light, he is described as striding across the heavens in three paces, explained as the three manifestations of light — fire, lightning, and the sun. It is in the epic poems and Purânas that Vishnu becomes the most worshiped deity, riding on Garuda (*q.v.*), or again resting on Ananta (*q.v.*). Brahmâ ('the creator') is represented as springing from a lotus arising from Vishnu's navel, while the latter slept on the waters of space; while Śiva ('the destroyer') sprang from his forehead. In his character of the preserver, Vishnu manifests in the world in the form of Avatâras, ten principal ones being enumerated, the seventh and eighth being Râma and Krishna. (See *B.G.* 30-31) "Vishnu is, as well as Adam Kadmon, the expression of the universe itself; and . . . his incarnations are but concrete and various embodiments of the manifestations of this 'Stupendous Whole.' " (*Isis Unveiled* II, 277) (**viś*, to enter, to pervade. *B.G.* 73)

Viśvas (also **Viśve-devas**) A class of deities: according to the Purânas represented as the sons of Viśvâ (the daughter of Daksha), and named: Vasu, Satya, Kratu, Daksha, Kâla, Kâma, Dhriti Kuru, Purûravas, Mâdravas, Rochaka (or Lochana), Dhvani. They are particularly worshiped at Śrâddhas — a ceremony of reverential homage unto deceased relatives performed by the offering of water daily (as recommended by *Manu*); and supplicated at Pinda services — balls of rice and meal offered at regular intervals (see *B.G.* 7). (meaning all-pervading. *B.G.* 81)

Vitteśa literally, 'Lord of wealth,' the name of Kuvera (or Kubera), the god of wealth. In the Vedas, Kuvera is represented as the chief of the evil beings or spirits of darkness (having the name Vaiśravana, *i.e.*, the son of Viśravas by Idavidâ). In later times Kuvera is

represented as the lord of riches and wealth, the chief of the Yakshas, and the regent of the northern quarter, thus answering to one of the four great Guardians (Mahârâjas). In the *Râmâyana*, Kuvera was the possessor of Lankâ, but he was expelled therefrom by his half-brother, Râvana; whereupon he performed such austerities that he was granted the regency of the domain of wealth, and named guardian of the northern quarter. He is described as a white man greatly deformed in body, having three legs and only eight teeth. (*B.G.* 73)

Vivasvat *literally*, ‘The brilliant one’ — a name of the Sun. In epic poetry (and also in the *Rig-Veda*) regarded as the father of Vaivasvata-Manu (*q.v.*), the seventh or present Manu. (**vi-vas*, to shine forth. *B.G.* 30)

Vrishni A descendant of Yadu, the first of the Yâdava line, which became extinct with Krishna. Krishna was therefore called Vârshneya, ‘descendant of Vrishni.’ Yadu was also the half-brother of Puru (the ancestor of the Kurus and founder of the Paurava line). (*B.G.* 27)

Vyâsa The celebrated sage and author, regarded as the original compiler and arranger of the Vedas and Vedânta-sûtras (hence called Veda-vyâsa — *vyâsa* meaning an arranger, a compiler). In the *Mahâbhârata* it is related that Vyâsa was the half brother of Vichitravîrya and Bhîshma, his parents being the Rishi Parâśara and Satyavatî. Because of his dark complexion he was called Krishna, and on account of being born on a dvîpa (island) in the Junmâ, he received the name Dvaipâyana. Although he had retired into the wilderness in order to become a hermit, his mother implored him to wed the childless widowed wives (Ambikâ and Ambâlikâ) of Vichitravîrya, and he thus became the father of Dhritarâshtra and Pându — parents of the Kurus and Pândavas respectively, by whom the great conflict was waged. Vyâsa is also regarded as the compiler of the *Mahâbhârata*, the narrator of the *Bhâgavata-Purâna*, and author of other Purânas. The Purânas mention 28 Vyâsas — represented as incarnations of Brahmâ or Vishnu, descending upon earth for the purpose of arranging and promulgating the Vedas and other śâstras.

‘Vyâsa’ is indeed a term applied to the highest gurus in India, “for that which he explains, interprets and amplifies is *a mystery* to the profane. . . . There were many Vyâsas in Aryavarta; one was the

compiler and arranger of the *Vedas*; another, the author of the *Mahâbhârata* — the *twenty-eighth Vyâsa or revealer in the order of succession* — and the last one of note was the author of *Uttara Mîmânsâ*, the sixth school or system of Indian philosophy. He was also the founder of the Vedânta system.” (*Theosophical Glossary*, 367) (*B.G.* iii, 72)

Yadu The ruler of the country west of the Jumnâ river, whose father was Yayâti and mother, Devayâni. His half brother, Puru, was the founder of the Paurava line of the Chandravanśa (Lunar Dynasty), to which the Kurus and Pândus belonged. Yadu inaugurated the Yâdava branch of this dynasty to which Vasudeva and Krishna belonged, hence Krishna is referred to as ‘son of Yadu.’ But the Yâdava line became extinct with Krishna. (*B.G.* 85)

Yajur (or **Yajus**) A sacrificial prayer or formula: also a technical term for mantras to be muttered in a particular manner at a sacrifice, generally written in prose and hence distinguished from the Rik (*q.v.*) and Sâman (*q.v.*). Also the name of the second of the four Vedas. (*B.G.* 66)

Yakshas A class of celestial beings generally associated with Kuvera, the god of wealth, and stationed in the seventh of the eight lokas of material existence (Yaksha-loka). They are considered to be beneficent to humanity and are therefore called *Punya-janas* (‘good people’) in the scriptures. In the popular folk-lore of India, however, they are regarded as evil demons, obsessing men at times, etc. H. P. Blavatsky gives the following explanation: “In esoteric science they are simply evil (elemental) influences, who in the sight of seers and clairvoyants descend on men, when open to the reception of such influences, like a fiery comet or a shooting star.” (*Theosophical Glossary*, 375) (*B.G.* 73)

Yama The god of the Underworld. In the Vedas Yama is represented as the son of the Sun, Vivasvat: he it is who first died and first departed to the celestial world. The interpretation of this is, that “Yama is the embodiment of the race which was the first to be endowed with *consciousness* (Manas), without which there is neither Heaven nor Hades.” (*Theosophical Glossary*, 375) In the epic poems Yama is the son of Sañjñâ (Conscience) by Vivasvat and brother of Manu. His office is to judge the dead: seated on his throne of judgment (Vichârabhû) in his palace (Kâlîchî). The soul of a departed

mortal enters the regions of the dead (Yamapura) and appears before Yama, while the recorder, Chitrugupta, reads out his record from the great register (Agra-samdhâni). In the sentence which follows, the deceased is assigned to the abode of the Pitris (Devachan) if guilty he must go to one of the 21 hells according to the degree of his guilt; or he is sent to be born again on earth in another form. Because of his judging, Yama is also called the god of justice, Dharma. He is represented as riding upon a buffalo armed with mace and noose, with which he secures those about to go to his realms. Yama had a twin sister, Yamî who, according to an ancient hymn, is ever urging him to take her as his wife. The Esoteric teaching is “that Yama-Yamî is the symbol of the *dual Manas*, in one of its mystical meanings. For instance, Yama-Yamî is always represented of a *green* colour and clothed with *red*, and as dwelling in a palace of *copper* and *iron*.” (*Theosophical Glossary*, 376)

“The Hindû *Chitra-Gupta* who reads out the account of every Soul’s life from his register, called Agra-Sandhani; the ‘Assessors’ who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma — are all so many copies of, and variants from the Lipika, and their Astral Records.” (*S.D.* I, 105) (*B.G.* 75)

Yoga The word literally means a union, a joining together. It is the name of one of the six Schools of Philosophy or systems of Hindû thought (Darśanas), being so called because it sought the attainment of union or at-one-ness with the divine-spiritual essence within a man, this being virtually identical with the spiritual essence or Logos of the universe. This school was founded by Patañjali and his teachings are extant in a work written by him known as *Yoga Aphorisms*. However, even before his time a far grander and more inclusive system had been inculcated for ages, an ancient sage, Yâjñavalkya, having outlined the same tenets. There are many systems based on Yoga, all derivative from the original system and hence all using the name *yoga*, thus: Jñâna-Yoga, Râja-Yoga, Bhakti-Yoga, Karma-Yoga, etc. Each of these stresses one particular aspect of the teaching. The *Bhagavad-Gîtâ* itself is a text-book of the highest system of Yoga. (**yuj*, to join, to yoke. *B.G.* 15)

Yogi (dict.: nom. **Yogin**) A devotee: one who practices the Yoga-system. In ancient times such devotees practiced the highest ethics without recourse to the prescribed religious observances and

sacrifices: in modern times, however, the word is often applied to any devotee in India, whether practicing Yoga or not. (*B.G.44*)

Yudhâmanyu A warrior on the side of the Pândavas. (meaning having a warlike spirit. *B.G. 2*)

Yudhishtira The eldest son of Kuntî and the god of justice, Dharma. In the *Mahâbhârata* Yudhishtira is not represented as a valorous warrior but is portrayed as excelling in the kingly virtues of justice and wise sovereignty over his kingdom of Indraprastha, which was given to him by Dhritarâshtra and was adjacent to Hastinâpura. Through the scheming of the Kauravas under Duryodhana, Yudhishtira lost his kingdom (as it was made the stake at a game of dice), and as the result of a second game he and his four brothers were compelled to exile themselves for 13 years. At the end of the period of exile Yudhishtira commenced negotiations for a peaceful restoration of his kingdom, in which Krishna assisted. He was unsuccessful and a conflict was imminent. Yudhishtira was dissuaded from withdrawing from the battle by Krishna, who assured him of victory. At the end of the war he was enthroned at Indraprastha, as well as at Hastinâpura by Dhritarâshtra, and his eminence was later assured through the performance of the Âśvamedha sacrifice. After the death of Krishna, the Pândavas decided to abandon the world, and the closing book of the epic describes their journey and their death, one by one, except that of Yudhishtira. He descends into hell and then ascends to heaven (Svarga) but renounces it because his faithful dog was refused entrance with him; because of his compassion, he is readmitted, however, by his parent, the god Dharma.

“Yudhishtira — the first King of the *Sacea*, who opens the Kali Yuga era, which has to last 432,000 years — ‘an actual King and man who lived 3102 years B.C.,’ applies also, name and all, to the great Deluge at the time of the first sinking of Atlantis. He is the ‘Yudhishtira born on the mountain of the hundred peaks at the extremity of the world *beyond which nobody can go*’ and ‘immediately after the flood.’ ” (*S.D. I, 369-70*)

Symbolically Yudhishtira represents the Higher Ego in man. (meaning firm or steady in battle. *B.G. 4*)

Yuga An age or period, referring especially to an age of the world, of which there are four enumerated in Hindû chronology as follows:

(1) Krita-yuga or Satya-yuga, *literally*, ‘golden age’ — the age of purity and innocence when virtue reigns and there is no injustice in the world, lasting for a period of 4,000 years of the gods; (2) Tretâ-yuga, ‘age of triads,’ or the ‘age of the three sacred fires,’ *i.e.*, three of the four sacred fires being worshiped — the Silver Age, lasting for 3,000 years of the gods; (3) Dvâpara-yuga, ‘age of the number two,’ — all sacred things are halved, the Bronze Age, of 2,000 years of the gods; (4) Kali-yuga, age of darkness, or the Black Age, when strife prevails, the Iron Age, whose duration is 1,000 years of the gods. Each yuga is preceded by a period called a Sandhyâ (twilight — or a transition period, or dawn), which is followed by a period named Sandhyânśa (‘a portion of a twilight’): each of these two periods is equivalent in length to a tenth of its accompanying year of the gods. As a year of the gods is figured as 360 days of the mortals, and adding the Sandhyâs and Sandhyânśas, the yugas are:

Krita-yuga	1,728,000 years
Tretâ-yuga	1,296,000 years
Dvâpara-yuga	864,000 years
Kali-yuga	432,000 years

The total of the 4 yugas is equivalent to 1 Mahâ-yuga — 4,320,000 years.

The reference (in *B.G.* 61) to the Day of Brahmâ as equivalent to a thousand revolutions of the yugas, has reference to Mahâyugas, *i.e.*, the total of the reigns of 14 Manus (each with its accompanying Sandhyâs and Sandhyânśas) totaling 4,320,000,000 years, or a ‘Day of Brahmâ.’ Brahmâ’s Night is of equivalent length.

In the *Mahâbhârata* the symbol of the four yugas is a bull: during the Krita-yuga the bull stands firm on his four feet and justice prevails; in the Tretâ-yuga, the bull has three legs, three-fourths of justice is administered; in the Dvâpara-yuga, the bull is supported by only two legs, justice only half rules the world; but in Kali-yuga, with only one leg left for the bull, only a quarter of justice is present and injustice is rampant. The life of man during the yugas is decreased by 100 years, in the series 4, 3, 2 — commencing with 400 years for the Krita-yuga.

“In the Hindu Yuga Kalpa, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, . . .” (*S.D.* II, 307)

“All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer,” (*S.D.* II, 147). (*B.G.* 61)

Yuyudhâna One of the names of Sâtyaki. A kinsman of Krishna, for whom he acted as charioteer, fighting on the side of the Pândavas. (meaning warlike. *B.G.* 2)

