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## Muṇḍaka Upaniṣad III.1–2.11

### MUṆḌAKA 3

#### Section 1

##### RECOGNITION OF THE LORD AS COMPASSION

1. *dvā suparṇā sayujā sakhāyā samānam vṛkṣam pariśasvajāte tayor anyañ pippalam svādv atty anaśnann anyo' bhicākaśīti.*
1. Two birds, companions (who are) always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating.
2. *samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ, juṣṭam yadā paśyaty anyam īśam asya mahimānam iti, vīta-śokaḥ.*
2. On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord who is worshipped and his greatness, he becomes freed from sorrow.
3. *yadā paśyaḥ paśyale rukma-varṇam kartāram īśam puruṣam brahma-yonim tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramam sāmyam upaiti.*
3. When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shaking off good and evil and free from stain, he attains supreme equality with the lord.
4. *prāṇo hy eṣa yaḥ sarva-bhūtair vibhāti vijānan vidvān bhavate nātivādī ātma-kṛdā ātma-ratiḥ kriyāvān eṣa brahma-vidām variṣṭhaḥ.*
4. Truly it is life that shines forth in all beings. Knowing him, the wise man does not talk of anything else. Sporting in the self, delighting in the self, performing works, such a one is the greatest of the knowers of *Brahman*.
5. *satyena labhyas tapasā hy eṣa ātmā samyag-jñānena brahmacaryeṇa nityam. antaḥ-śarīre jyotir-mayo hi śubhro yam paśyanti yatayaḥ kṣīṇadoṣāḥ.*
5. This self within the body, of the nature of light and pure, is attainable by truth, by austerity, by right knowledge, by the constant (practice) of chastity. Him, the ascetics with their imperfections done away, behold.
6. *satyam eva jayate nānṛtam, satyena panthā vitato deva-yānaḥ yenākramanty ṛṣayo hy āpta-kāmā yatra tat satyasya paramam nidhānam.*
6. Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth.
7. *bṛhac ca tad divyam acintya-rūpaṁ sūkṣmāc ca tat sūks-ma-taram vibhāti. dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitam guhāyām.*
7. Vast, divine, of unthinkable form, subtler than the subtle. It shines forth, farther than the far, yet here near at hand, set down in the secret place (of the heart) (as such) even here it is seen by the intelligent.

8. *na cakṣuṣā gṛhyate nāpi vācā nānyair devaiḥ tapasā karmaṇā vā jñāna-prasādena viśuddha-sattvas tatas tu tam paśyate niṣkalaṁ dhyāyamānaḥ.*
8. He is not grasped by the eye nor even by speech nor by other sense-organs, nor by austerity nor by work, but when one's (intellectual) nature is purified by the light of knowledge then alone he, by meditation, sees Him who is without parts.
9. *eṣo'ṅur ātmā cetasā veditavyo yasmin prāṇaḥ pañcadhā saṁviveśa, prāṇaiś cittaṁ sarvaṁ otam prajānām, yasmin viśuddhe vibhavaty eṣa ātmā.*
9. The subtle self is to be known by thought in which the senses in five different forms have centred. The whole of men's thought is pervaded by the senses. When it (thought) is purified, the self shines forth.
10. *yam yaṁ lokam manasā saṁvibhāti viśuddha-sattvaḥ kāmay-ate yāṁś ca kāmān taṁ taṁ lokam jāyate tāṁś ca kāmāṁś tasmād ātmajñāṁ hy arcayed bhūti-kāmaḥ.*
10. Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all these worlds and all these desires he attains. Therefore, let him who desires prosperity worship the knower of the self.

## MUṆḌAKA 3

### Section 2

#### DESIRE AND THE CAUSE OF RE-BIRTH

1. *sa vedaitat paramam brahma dhāma yatra viśvaṁ nihitam bhāti śubhram upāsate puruṣam ye hy akāmāś te śukram etad ativartanti dhīrāḥ.*
1. He knows that supreme abode of *Brahman*, wherein founded, the world shines brightly. The wise men, who, free from desires, worship the Person, pass beyond the seed (of rebirth).
2. *kāmān yaḥ kāmayate manyamānaḥ sa kāmabhir jāyate tatra tatra paryāpta-kāmasya kṛtātmanas tu ihaiva sarve pravṛtīyanti kāmāḥ.*
2. He who entertains desires, thinking of them, is born (again) here and there on account of his desires. But of him who has his desire fully satisfied, who is a perfected soul, all his desires vanish even here (on earth).
3. *nāyam ātmā pravacanena labhyo na medhayā, na bahunā śrutena: yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām.*
3. This self cannot be attained by instruction nor by intellectual power nor even through much hearing. He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature.
4. *nāyam ātmā bala-hīnena labhyo na ca pramādāt tapaso vāpy aliṅgāt etair upāyair yatate yas tu vidvāṁś tasyaiṣa ātmā viśate brahma-dhāma.*
4. This self cannot be attained by one without strength nor through heedlessness nor through austerity without an aim. But he who strives by these means, if he is a knower, this self of his enters the abode of *Brahman*.

### THE NATURE OF LIBERATION

5. *samprāpyainam ṛṣayo jñāna-tṛptāḥ kṛtātmāno vīta-rāgāḥ praśāntāḥ te sarvagaṃ sarvataḥ prāpya dhīrā yuktātmānas sarvam evāviśanti.*
5. Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, those wise, with concentrated minds, enter into the All itself.
6. *vedānta-vijñāna-suniścitārthāḥ saṃnyāsa-yogād yatayaḥ śud-dhasattvāḥ te brahma-lokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve.*
6. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.
7. *gatāḥ kalāḥ pañcadaśa pratiṣṭhā devās ca sarve prati-devatāsu karmāṇi vijñānamayaś ca ātmā pare'vyaye sarva ekī-bha-vanti.*
7. Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) into their corresponding deities. One's deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.
8. *yathā nadyas syandamānās samudre astam gacchanti nāma-rūpe vihāya, tathā vidvān nāma-rūpād vimuktaḥ parāt-param puruṣam upaiti divyam.*
8. Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.
9. *sa yo ha vai tat paramam brahma veda brahmaiva bhavati, nāsyābrahma-vit kule bhavati, tarati śokaṃ tarati pāpmānaṃ guhā-granthibhyo vimukto'-mṛto bhavati.*
9. He, verily, who knows the Supreme *Brahman* becomes *Brahman* himself. In his family, no one who does not know *Brahman*, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal.
10. *tad etat ṛcābhyuktam: kriyāvantas śrotriyā brahmaniṣṭhās svayaṃ juhvata ekaṣim śraddhayantaḥ teṣāṃ evaitam brahma-vidyāṃ vadeta śirovrataṃ vidhivad yais tu cīrṇam.*
10. This very (doctrine) is declared in the verse. Those who perform the rites, who are learned in scriptures, who are well-established in *Brahman*, who offer of themselves oblations to the sole seer (a form of fire) with faith, to them alone one may declare this knowledge of *Brahman* (to them alone), by whom the rite (of carrying fire) on the head has been performed, according to rule.
11. *tad etat satyam ṛṣir aṅgirāḥ purovāca, naitad a-cīrṇa-vrato'-dhīte. namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ.*
11. This is the truth. The seer Aṅgiras declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.

## Chāndogya Upaniṣad – VI.10.1–VI.13.3

### Section 10

#### THE INDWELLING SPIRIT – continued

1. *imāḥ, saumya, nadyaḥ purastāt prācyāḥ syandante, paścāt pratīcyāḥ tāḥ samudrāt samudram evāpiyanti, sa samudra eva bhavati, tā yathā tatra na viduḥ, iyam aham asmi, iyam aham asmīti.*
1. These rivers, my dear, flow the eastern toward the east, the western towards the west. They go just from sea to sea. They become the sea itself. Just as these rivers while there do not know 'I am this one,' 'I am that one.'
2. *evam eva khalu, saumya, imāḥ sarvāḥ prajāḥ sata āgamyā na viduḥ, sata āgacchāmaha iti, ta iha vyāghro vā śirṃho vā, vṛko vā, varāho vā, kīṭo vā, pataṅgo vā, dāṃśo vā, maśako vā, yad yad bhavanti tad ābhavanti.*
2. In the same manner, my dear, all these creatures even though they have come forth from Being do not know that 'we have come forth from Being.' Whatever they are in this world, tiger or lion or wolf or boar or worm or fly or gnat or mosquito that they become.
3. *sa eṣo'ṇimā aitad ātmyam idaṃ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*
3. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

### Section 11

#### THE INDWELLING SPIRIT – continued

1. *asya, saumya, mahato vṛkṣasya yo mūle'bhyāhanyāt, jīvan sravet; yo madhye'bhyāhanyāt, jīvan sravet yo'gre'bhyāhanyāt, jīvan sravet sa eṣa jīvenā'tmanānuprabhūtaḥ pepīyamāno modamānas tiṣṭhati.*
1. Of this mighty tree, my dear, if someone should strike at the root it would bleed but still live: if someone should strike at the middle, it would bleed but still live. If someone should strike at the top, it would bleed but still live. Being pervaded by its living self, it stands firm, drinking in its moisture (which nourishes it) and rejoicing.
2. *asya yad ekām śākhām jīvo jahāti, atha sā śuṣyati, dvitīyām jahāti, atha sā śuṣyati, tṛtīyām jahāti, atha sā śuṣyati, sarvām jahāti sarvaḥ śuṣyati, evam eva khalu, saumya, viddhi iti hovāca.*
2. If the life leaves one branch of it, then it dries up; if it leaves a second, then that dries up; if it leaves a third, then that dries up. If it leaves the whole, the whole dries up. Even so, indeed, my dear, understand,' said he.
3. *jīvāpetam vāva kiledaṃ mriyate, na jīvo mriyata iti, sa ya eṣo' ṇimā aitad ātmyam idaṃ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*
3. Verily, indeed, this body dies, when deprived of the living self, the living self does not die. That which is the subtle essence this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 12

### ILLUSTRATIONS OF THE NYAGRODHA TREE

1. *nyagrodha-phalam ata āharet; idam, bhagavaḥ, iti; bhinddhīti; bhinnam, bhagavaḥ, iti; kim atra paśyasīti; aṅvya ivemā dhānāḥ, bhagavaḥ, iti; āsām aṅgaikām bhinddhīti; bhinnā, bhagavaḥ, iti; kim atra paśyasīti; na kim cana, bhagavaḥ, iti.*
1. 'Bring hither a fruit of that *nyagrodha* tree.' 'Here it is, Venerable Sir.' 'Break it.' 'It is broken, Venerable Sir.' 'What do you see there?' 'These extremely fine seeds, Venerable Sir.' 'Of these, please break one.' 'It is broken, Venerable Sir.' 'What do you see there?' 'Nothing at all, Venerable Sir.'
2. *taṁ hovāca yaṁ vai, saumya, etam aṅimānam na nibhālayase, etasya vai, saumya, eṣo'ṅimna evam mahān nyagrodhas tiṣṭhati śrddhatsva, saumya.*
2. Then he said to him 'My dear, that subtle essence which you do not perceive, verily, my dear, from that very essence this great *nyagrodha* tree exists. Believe me, my dear.
3. *sa ya eṣo'ṅimā, aītaḍ ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā saumya, iti; hovāca.*
3. That which is the subtle essence, this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.

## Section 13

### ILLUSTRATION OF SALT AND WATER

1. *lavaṇam etad udake'vadhāya, atha mā prātar upasīdathā iti; sa ha tathā cakāra; taṁ hovāca: yad doṣā lavaṇam udake'-vādhāḥ, aṅga tad āharetī, tadd hāvamīśya na viveda; yathā vilīnam, evam.*
1. Place this salt in the water and come to me in the morning. Then he did so. Then he said to him, 'That salt you placed in the water last evening, please bring it hither.' Having looked for it he found it not, as it was completely dissolved.
2. *aṅgāsyāntād ācāmeti: katham iti; lavaṇam iti; madhyād ācāmeti, katham iti; lavaṇam iti; antād ācāmeti, katham iti; lavaṇam iti; abhiprāśyaitad atha mopāsīdathā iti; tadd ha tathā cakāra, tac-chaśvat saṁvartate; taṁ hovāca: atra vāva kila sat, saumya, na nibhālayase, atraiva kila.*
2. 'Please take a sip of it from this end.' He said, 'How is it?' 'Salt.' 'Take a sip from the middle. How is it?' 'Salt.' 'Take a sip from the other end. How is it?' 'Salt!' 'Throw it away and come to me.' He did so. It is always the same. Then he said to him, 'Verily, indeed, my dear, you do not perceive Pure Being here. Verily, indeed, it is here.'
3. *sa ya eṣo'ṅimā aītaḍ ātmyam idaṁ sarvam, tat satyam, sa ātmā, tat tvam asi, śvetaketo, iti; bhūya eva mā, bhagavān, vijñāpayatv iti; tathā, saumya, iti hovāca.*
3. That which is the subtle essence of this whole world has for its self. That is the true. That is the self. That art thou, Śvetaketu. 'Please, Venerable Sir, instruct me still further.' 'So be it, my dear,' said he.



## The Bhagavadgītā

### Chapter III

#### Karma Yoga or the Method of Work

*Why then work at all?*

*arjuna uvāca*

1. *jyāyasī cet karmaṇas te  
matā buddhir janārdana  
tat kiṁ karmaṇi ghore mām  
niyojayasi keśava*

*Arjuna said:*

- (1) If thou deemest that (the path of) understanding is more excellent than (the path of) action, O Janārdana (Kṛṣṇa), why then dost thou urge me to do this savage deed, O Keśava (Kṛṣṇa)?

2. *vyāmiśreṇe 'va vākyena  
buddhiṁ mohayasī 'va me  
tad ekam vada niścītya  
yena śreyo 'ham āpnuyām*

- (2) With an apparently confused utterance thou seemest to bewilder my intelligence. Tell (me) then decisively the one thing by which I can attain to the highest good.

#### Life is Work; Unconcern for Results is Needful

*śrībhagavān uvāca*

3. *loke 'smin dvividhā niṣṭhā  
purā proktā mayā 'nagha  
jñānayogena sām̐khyānām  
karmayogena yoginām*

*The Blessed Lord said:*

- (3) O, blameless One, in this world a two-fold way of life has been taught of yore by Me, the path of knowledge for men of contemplation and that of works for men of action.

4. *na karmaṇām anārambhān  
naiṣkarmyaṁ puruṣo 'śnute  
na ca saṁnyasanād eva  
siddhiṁ samadhigacchati*

- (4) Not by abstention from work does a man attain freedom from action; nor by mere renunciation does he attain to his perfection.

5. *na hi kaścit kṣaṇam api  
jātu tiṣṭhaty akarmakṛt  
kāryate hy avaśaḥ karma  
sarvaḥ prakṛtijair guṇaiḥ*

- (5) For no one can remain even for a moment without doing work; every one is made to act helplessly by the impulses born of nature.

6. *karmendriyāṇi samyamya  
ya āste manasā smaran  
indriyārthān vimūdhātmā  
mithyācāraḥ sa ucyate*

- (6) He who restrains his organs of action but continues in his mind to brood over the objects of sense, whose nature is deluded is said to be a hypocrite (a man of false conduct).

7. *yas tv indriyāṇi manasā  
niyamya 'rabhate 'rjuna  
karmendriyaiḥ karmayogam  
asaktaḥ sa viśiṣyate*

- (7) But he who controls the senses by the mind, O Arjuna, and without attachment engages the organs of action in the path of work, he is superior.

### The Importance of Sacrifice

8. *niyataṁ kuru karma tvaṁ  
karma jyāyo hy akarmanāḥ  
śarīrayātrā 'pi ca te  
na prasidhyed akarmanāḥ*

- (8) Do thou thy allotted work, for action is better than inaction; even the maintenance of thy physical life cannot be effected without action.

9. *yajñārthāt karmaṇo 'nyatra  
loko 'yam karmabandhanaḥ  
tadartham karma kaunteya  
muktasaṅgaḥ samācara*

- (9) Save work done as and for a sacrifice this world is in bondage to work. Therefore, O son of Kuntī (Arjuna), do thy work as a sacrifice, becoming free from all attachment.

10. *sahayajñāḥ prajāḥ sṛṣṭvā  
puro 'vāca prajāpatiḥ  
anena prasaviṣyadhvam  
eṣa vo 'stv iṣṭakāmadhuk*

- (10) In ancient days the Lord of creatures created men along with sacrifice and said, "By this shall ye bring forth and this shall be unto you that which will yield the milk of your desires."

11. *devān bhāvayatā 'nena  
te devā bhāvayantu vaḥ  
parasparaṁ bhāvayantaḥ  
śreyaḥ param avāpsyatha*

- (11) By this foster ye the gods and let the gods foster you; thus fostering each other you shall attain to the supreme good.

12. *iṣṭān bhogān hi vo devā  
dāsyante yajñabhāvitāḥ  
tair dattān apradāyai 'bhyo  
yo bhurīkte stena eva saḥ*

- (12) Fostered by sacrifice the gods will give you the enjoyments you desire. He who enjoys these gifts without giving to them in return is verily a thief.

13. *yajñaśiṣṭāśinaḥ santo  
mucyante sarvakilbiṣaiḥ  
bhuñjate te tv aghaṁ pāpā  
ye pacanty ātmakāraṇāi*

- (13) The good people who eat what is left from the sacrifice are released from all sins but those wicked people who prepare food for their own sake – verily they eat sin.

14. *annād bhavanti bhūtāni  
parjanyaḍ annasaṁbhavaḥ  
yajñād bhavati parjanyo  
yajñah karmasamudbhavaḥ*

- (14) From food creatures come into being; from rain is the birth of food; from sacrifice rain comes into being and sacrifice is born of work.

15. *karma brahmodbhavaṁ viddhi  
brahmā 'kṣarasamudbhavam  
tasmāt sarvagataṁ brahma  
nityaṁ yajñe pratiṣṭhitam*

- (15) Know the origin of karma (of the nature of sacrifices) to be in Brahma (the Veda) and the Brahma springs from the Imperishable. Therefore the Brahma, which comprehends all, ever centres round the sacrifice.

16. *evaṁ pravartitaṁ cakram  
nā nuvartayati 'ha yaḥ  
aghāyur indriyārāmo  
moghaṁ pārtha sa jīvati*

- (16) He who does not, in this world, help to turn the wheel thus set in motion, is evil in his nature, sensual in his delight, and he, O Pārtha (Arjuna), lives in vain.

### Be Satisfied in the Self

17. *yas tv ātmaratir eva syād  
ātmatṛptaś ca mānavaḥ  
ātmany eva ca saṁtuṣṭas  
tasya kāryaṁ na vidyate*

- (17) But the man whose delight is in the Self alone, who is content with the Self, who is satisfied with the Self, for him there exists no work that needs to be done.

18. *nai 'va tasya kṛtenā 'rtho  
nā 'kṛtene 'ha kaścana  
na cā 'sya sarvabhūteṣu  
kaścid arthavyapāśrayaḥ*

- (18) Similarly, in this world he has no interest whatever to gain by the actions that he has done and none to be gained by the actions that he has not done. He does not depend on all these beings for any interest of his.

19. *tasmād asaktaḥ satataṁ  
kāryaṁ karma samācara  
asakto hy ācaran karma  
param āpnoti pūruṣaḥ*

- (19) Therefore, without attachment, perform always the work that has to be done, for man attains to the highest by doing work without attachment.

### Set an Example to Others

20. *karmaṇai 'va hi saṁsiddhim  
āsthitā janakādayaḥ  
lokasaṁgraham evā 'pi  
saṁpaśyan kartum arhasi*

- (20) It was even by works that Janaka and others attained to perfection. Thou shouldst do works also with a view to the maintenance of the world.

21. *yad-yad ācarati śreṣṭhas  
tad-tad eve 'taro janaḥ  
sa yat pramāṇaṁ kurute  
lokas tad anuvartate*

- (21) Whatsoever a great man does, the same is done by others as well. Whatever standard he sets, the world follows.

22. *na me pārthā 'sti kartavyaṁ  
triṣu lokeṣu kiṁcana  
nā 'navāptam avāptavyaṁ  
varta eva ca karmaṇi*

- (22) There is not for me, O Pārtha (Arjuna), any work in the three worlds which has to be done nor anything to be obtained which has not been obtained; yet I am engaged in work.

23. *yadi hy aham na varteyam  
jātu karmaṇy atandritaḥ  
mama vartmā 'nuvartante  
manuṣyāḥ pārtha sarvaśaḥ*

(23) For, if ever I did not engage in work unwearied, O Pārtha (Arjuna), men in every way follow my path.

24. *utsīdeyur ime lokā  
na kuryām karma ced aham  
saṁkarasya ca kartā syām  
upahanyām imāḥ prajāḥ*

(24) If I should cease to work, these worlds would fall in ruin and I should be the creator of disordered life and destroy these people.

25. *saktāḥ karmaṇy avidvāṁso  
yathā kurvanti bhārata  
kuryād vidvāṁs tathā 'saktāś  
cikīrṣur lokasaṁgraham*

(25) As the unlearned act from attachment to their work, so should the learned also act, O Bhārata (Arjuna), but without any attachment, with the desire to maintain the world-order.

26. *na buddhibhedaṁ janayed  
ajñānāṁ karmasaṅginām  
joṣayet sarvakarmāṇi  
vidvān yuktaḥ samācaram*

(26) Let him (jñānin) not unsettle the minds of the ignorant who are attached to action. The enlightened man doing all works in a spirit of yoga, should set others to act (as well).

### The Self is no Doer

27. *prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahamkāravimūḍhātmā  
kartā 'ham iti manyate*

(27) While all kinds of work are done by the modes of nature, he whose soul is bewildered by the self-sense thinks "I am the doer."

28. *tattvavit tu mahābāho  
guṇakarmavibhāgayoḥ  
guṇā guṇeṣu vartanta  
iti matvā na sajjate*

(28) But he who knows the true character of the two distinctions (of the soul) from the modes of nature and their works, O Mighty-armed (Arjuna), understanding that it is the modes which are acting on the modes, does not get attached.

29. prakṛter guṇasaṁmūdhāḥ  
sajjante guṇakarmasu  
tān akṛtsnavido mandān  
kṛtsnavin na vicālayet

(29) Those who are misled by the modes of nature get attached to the works produced by them. But let no one who knows the whole unsettle the minds of the ignorant who know only a part.

30. mayi sarvāṇi karmāṇi  
saṁnyasyā 'dhyātmacetasā  
nirāśīr nirmamo bhūtvā  
yudhyasva vigatajvaraḥ

(30) Resigning all thy works to Me, with thy consciousness fixed in the Self, being free from desire and egoism, fight, delivered from thy fever.

31. ye me matam idaṁ nityam  
anutīṣṭhanti mānavāḥ  
śraddhāvanto 'nasūyanto  
mucyante te 'pi karmabhiḥ

(31) Those men, too, who, full of faith and free from cavil, constantly follow this teaching of Mine are released from (the bondage of) works.

32. ye tv etad abhyasūyanto  
nā 'nutīṣṭhanti me matam  
sarvajñānavimūdhāṁs tān  
viddhi naṣṭān acetasaḥ

(32) But those who slight My teaching and do not follow it, know them to be blind to all wisdom, lost and senseless.

### Nature and Duty

33. sadṛśaṁ ceṣṭate svasyāḥ  
prakṛter jñānavān api  
prakṛtiṁ yānti bhūtāni  
nigrahaḥ kiṁ kariṣyati

(33) Even the man of knowledge acts in accordance with his own nature. Beings follow their nature. What can repression accomplish?

34. indriyasye 'ndriyasyā 'rthe  
rāgadveṣau vyavasthitau  
taylor na vaśam āgacchet  
tau hy asya paripanthinau

(34) For (every) sense attachment and aversion are fixed (in regard) to the objects of (that) sense. Let no one come under their sway for they are his (two) waylayers.

35. śreyān svadharmo viguṇaḥ  
paradharmāt svanuṣṭhitāt  
svadharme nidhanaṁ śreyaḥ  
paradharmo bhayāvahaḥ

- (35) Better is one's own law though imperfectly carried out than the law of another carried out perfectly. Better is death in (the fulfilment of) one's own law for to follow another's law is perilous.

### The Enemy is Desire and Anger

*arjuna uvāca*

36. atha kena prayukto 'yaṁ  
pāpaṁ carati pūruṣaḥ  
anicchann api vārṣṇeya  
balād iva niyojitaḥ

*Arjuna* said:

- (36) But by what is a man impelled to commit sin, as if by force, even against his will, O Vārṣṇeya (Kṛṣṇa)?

*śrībhagavān uvāca*

37. kāma eṣa krodha eṣa  
rajoguṇasamudbhavaḥ  
mahāśano mahāpāpmā  
viddhy enam iha vairiṇam

*The Blessed Lord* said:

- (37) This is craving, this is wrath, born of the mode of passion, all devouring and most sinful. Know this to be the enemy here.

38. dhūmenā 'vriyate vahnir  
yathā 'darśo malena ca  
yatho 'lbenā 'vr̥to garbhas  
tathā tene 'dam āvr̥tam

- (38) As fire is covered by smoke, as a mirror by dust, as an embryo is enveloped by the womb, so is this covered by that (passion).

39. āvr̥tam jñānam etena  
jñānino nityavairiṇā  
kāmarūpeṇa kaunteya  
duṣpūreṇā 'nalena ca

- (39) Enveloped is wisdom, O Son of Kuntī (Arjuna), by this insatiable fire of desire, which is the constant foe of the wise.

40. *indriyāṇi mano buddhir  
asyā 'dhiṣṭhānam ucyate  
etair vimohayaty eṣa  
jñānam āvṛtya dehinam*

(40) The senses, the mind and the intelligence are said to be its seat. Veiling wisdom by these, it deludes the embodied (soul).

41. *tasmāt tvam indriyāṇy ādau  
niyamya bharatarṣabha  
pāpmānaṁ prajahi hy enaṁ  
jñānavijñānanāśanam*

(41) Therefore, O Best of Bharatas (Arjuna), control thy senses from the beginning and slay this sinful destroyer of wisdom and discrimination.

42. *indriyāṇi parāṇy āhur  
indriyebhyaḥ paraṁ manaḥ  
manasas tu parā buddhir  
yo buddheḥ paratas tu saḥ*

(42) The senses, they say, are great, greater than the senses is the mind, greater than the mind is the intelligence but greater than the intelligence is he.

43. *evaṁ buddheḥ paraṁ buddhvā  
saṁstabhyā 'tmānam ātmanā  
jahi śatruṁ mahābāho  
kāmarūpaṁ durāsadam*

(43) Thus knowing him who is beyond the intelligence, steadying the (lower) self by the Self, smite, O Mighty-armed (Arjuna), the enemy in the form of desire, so hard to get at.



## The Rāmāyana of Tulasī Dāsa

### Kiṣkindā – Kanda Caupāī 1–5 and Dohās 1–3

#### KIṢKINDHĀ

##### Sanskrit Invocation

BEAUTIFUL as the jasmine or the dark-blue lotus, of surpassing strength, store-houses of wisdom, all glorious and accomplished bowmen, hymned by the Vedas, benefactors of cows and Brāhmaṇas, may they who appeared in the form of mortal men as the two noble scions of the house of Raghu, the champions of true religion, the wayfarers intent on their search for Sitā, may they grant us faith.

Blessed are the pious souls, who ever quaff the nectar of holy Rāma's name; nectar, the product of no ocean, but of Brahmā himself, the utter exterminator of all the impurities of the Kaliyuga, the imperishable, the quintessence of the beauty of blessed Śambhu's moonlike face, the ever glorious, the remedy for all the diseases of life, the exquisitely sweet, the life of blessed Jānakī.

##### Soraṭhā

How is it possible not to reverence Kāśī, where Śambhu and Bhavānī dwell, knowing it to be the earthly birth-place of salvation, a treasury of knowledge and the destroyer of sin. Dull indeed of soul is the man who worships not him, who when all the hosts of heaven were in distress, drank up the deadly poison; who is so merciful as Śaṅkara?

##### Caupāī 1

Rāma again proceeded on his way and drew near to the mountain R̥ṣyamūka. There Sugrīva dwelt with his ministers, who, seeing them approach in all their immeasurable strength, was exceedingly alarmed and cried: "Hearken, Hanumān; assume the form of a young Brāhmaṇa student and go and see who these two heroes are, of such remarkable strength and beauty, and when you have ascertained make some sign by which I may know also. If that wretch Bālī has sent them, I must leave the hill and flee at once." The monkey assumed the form of a Brāhmaṇa and approached them; there bowed his head and thus questioned them: "Who are you two knights of warrior mien, who roam this wood, one dark of hue, the other fair? The ground is rough for your soft feet to tread. What is the reason, my masters, that you visit this forest? Your bodies are too delicate and exquisitely beautiful to be exposed to the intolerable sun and wind of these wild regions. Who are you? Are you some two of the three gods or are you Nara and Nārāyaṇa?"

##### Dohā 1

Or has the lord of all the spheres become incarnate in your human form, for the good of the world to bridge the ocean of existence and relieve earth of its burdens?"

##### Caupāī 2

"We are the sons of Daśaratha, king of Kosala, and have come into the forest in obedience to our father's command. Rāma is the name of one brother, and Lakṣmaṇa of the other. With us was my young and beautiful bride, the daughter of the king of Kosala. But some demon here has stolen her away; and it is she, O Brāhmaṇa, whom we are trying to find. We have told you our affairs, tell us now your own story." He recognized the Lord and fell and clasped his feet with joy, Umā, beyond all description. His body thrilled with emotion and all words failed his tongue, as he gazed upon the fashion of their ravishing disguise. At last he collected himself and burst forth into a hymn of praise, with great joy of heart, for he had found his Lord. "I asked, sire, in my ignorance; but why should you ask, as though you were a mere man. Under the influence of your magic I wandered in error, and therefore I did not at once recognize my Lord.

### Dohā 2

In the first place, I was a bewildered dullard, ignorant and perverse of soul, and then my gracious Lord God himself led me astray.

### Caupāī 3

Although, master, my faults are many, yet let not the Lord forget his servant. All created things are first fettered by your delusive power and then again set free by your grace. Therefore I swear by Raghubīra and know no other mode of prayer. As a servant has confidence in his master, or a child in its mother, so all dwell secure under the protection of the Lord." So saying, he fell in much agitation at his feet, and the love that filled his soul showed itself in every part of his body. Then Raghupati raised him up and took him to his bosom, while his own eyes were flooded with tears of joy. "Hearken, O monkey," he said, "do not account yourself vile; you are twice as dear to me as Lakṣmaṇa; everyone says that I have no respect of persons; any servant is beloved of me, and has a rank in heaven second to none.

### Dohā 3

For he, Hanumān, is second to none who never wavers in his faith, that he is the servant of the Lord God who is manifested in creation."

### Caupāī 4

When the Son of the Wind (i.e., Hanumān) saw his Lord so graciously disposed, he rejoiced at heart, and every anxiety was at an end. "The king of the monkeys, sire, lives on this rock, Sugrīva by name, a servant of yours. In return for his submission you should make friends with him and set his mind at rest. He will have Sītā tracked; for he will dispatch ten million monkeys in every direction." In this manner, he told them all the particulars and took them both with him and gave them stools to sit upon. When Sugrīva saw Rāma, he thought it a great blessing to have been born. He reverentially advanced to meet him and bowed his head before his feet; and Raghunātha and his brother returned his courtesy. The monkey's mind was occupied with this thought, 'If God would only give me such allies!'

### Dohā 4

Hanumān then explained the circumstances of both sides; holy fire was made a witness, and a firm alliance of mutual aid concluded.

### Caupāī 5

When the alliance had been thus concluded, nothing was kept in reserve; Rāma and Lakṣmaṇa told all their adventures. Sugrīva's eyes were full of tears as he replied – "The daughter of the king of Mithilā will be recovered. One day when I was sitting here with my ministers deep in thought, I saw some one flying through the air, with a woman in his power, who was weeping piteously and crying, 'Rāma, Rāma, O my Rāma!' When she saw me, she dropped her scarf." Rāma at once asked for it; he gave it him; he pressed the robe to his bosom in the deepest distress. Said Sugrīva, "Hearken, Raghubīra; be not so distressed; take courage. I will do all I can to serve you and recover Jānakī."

## Aranya – Kanda Dohās 33–36

### Dohā 33

They who without guile in thought, word and deed do service to the gods of earth, subdue unto themselves Brahmā, Śiva, myself and every other divinity.

### Caupāī 32

A Brāhmaṇa, though he curse, beat and abuse you, is still an object of reverence; so declare the sages. A Brāhmaṇa must be revered, though devoid of every virtue and merit; but a Śūdra never, though distinguished for all virtue and learning." So saying, he instructed him in his doctrine and was pleased to see his devotion to his feet. When the beneficent Rāma had granted him beatitude, he went on to the hermitage of Śabarī. When she saw that Rāma had come to her abode, she remembered the words of the sage and was glad. With lotus eyes, mighty arms, hair fastened up in a knot on their head, and a garland of wild flowers upon their breast, one dark of hue, the other fair stood the two brothers. Sabarī fell down and clung to their feet. She was so drowned in love that no speech came to her lips, but again and again she bowed her head at their lotus feet, then reverently brought water and laved their feet and finally conducted them to seats of honour.

### Dohā 34

Then she brought and offered to Rāma the most delicious fruits and herbs and roots, and the lord graciously ate of them, again and again thanking her.

### Caupāī 33

She stood before him with folded hands and as she gazed upon the Lord, her love waxed yet more vehement. "How can I hymn thy praises, seeing that I am of meanest descent and of dullest wit: the lowest of the low and a woman to boot; nay, among the lowest of women the one who is of all most ignorant, O sinless god." Said Raghupati: "Hearken, lady, to my words: I recognize no relationship save that of faith; neither lineage, family, religion, rank, wealth, power, connections, virtue, nor ability. A man without faith is of no more account than a cloud without water. I will explain to you the nine practices of faith; hearken attentively and lay them up in your heart. The first step in faith is communion with the sages; the second a love for the legends relating to me;

### Dohā 35

The third – an incalculable step – devotion to the lotus feet of the *guru*; the fourth, hymning of all my virtues with a guileless purpose.

### Caupāī 34

The fifth, as the Vedas have expounded, prayer and the repetition, with an assured confidence, of mystic spells: the sixth, self-governance, kindness, detachment from the world and in every action a loving and persevering piety; the seventh, seeing the whole world full of me, and holding the sages in yet greater account than myself; the eighth, contentment with what one has without ever a thought of spying out fault in others; the ninth, a guileless simplicity towards all, and a hearty confidence in me without either exultation or dejection. Verily, lady, whoever practises any one of these, whether he be man or woman, animate or inanimate, is my friend; and you have them all in the highest degree. The heavenly prize, which the greatest ascetics scarcely win, is today within your easy reach. The result of seeing me is something most marvellous; every creature at once attains its proper consummation. But tell me, lady, have you any tidings of Jānakī? Tell me, fair dame, all that you know." "Go Raghurāī, to the lake Pampā; there make friends with Sugrīva; he will tell you all. You know it already, my god Raghubīra, yet have the patience to ask him." After again and again bowing her head at the Lord's feet, she lovingly repeated the whole story of her life.

### Chand 9

After repeating the whole story of her life, as she gazed on Hari's face and imprinted his lotus feet on her heart, she abandoned her body in the sacrificial fire and became absorbed in Hari's beatific state beyond return. O men, abandon all your religious observances, which are unrighteousness, and your many sects, which yield only sorrow and with all confidence (says Tulasī Dāsa) lovingly embrace the feet of Rāma.

### Dohā 36

He granted liberation to a woman of such low descent and so altogether born in sin as even this Śabarī was: foolish indeed are they who desire peace of mind after forgetting such a lord.

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