

THE BHĀGVAĪT-GĒĒTĀ

1785

CHARLES WILKINS

1749–1836

YOGEBOOKS

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CHARLES WILKINS

TO NATHANIEL SMITH, ESQUIRE.

Banaris, 4th October 1784.

SIR,

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

The Māhābhārāt contains the genealogy and general history of the house of Bhaurut, so called from Bhurrut its founder; the epithet Mahâ, or Great, being prefixed in token of distinction: but its more particular object is to relate the dissensions and wars of the two great collateral branches of it, called Kooroos and Pandoos; both lineally descended in the second degree from Veècheētrāvērya, their common ancestor, by their respective fathers Dreetrarashtra and Pandoo.

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

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

In this state the episode opens, and is called "The Gėētā of Bhāgvāt," which is one of the names of Krėēshnā. Arjööñ is represented as the favorite and pupil of Krėēshnā, here taken for God himself, in his last Ootār, or descent to earth in a mortal form.

The Preface of the Translator will render any further explanation of the Work unnecessary. Yet something it may be allowable for me to add respecting my own judgment of a Work which I have thus informally obtruded on your attention, as it is the only ground on which I can defend the liberty which I have taken.

Might I, an unlettered man, venture to prescribe bounds to the latitude of criticism, I should exclude, in estimating the merit of such a production, all rules drawn from the ancient or modern literature of Europe, all references to such sentiments or manners as are become the standards of propriety for opinion and action

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in our own modes of life, and equally all appeals to our revealed tenets of religion, and moral duty. I should exclude them, as by no means applicable to the language, sentiments, manners, or morality appertaining to a system of society with which we have been for ages unconnected, and of an antiquity preceding even the first efforts of civilization in our own quarter of the globe, which, in respect to the general diffusion and common participation of arts and sciences, may be now considered as one community.

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

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

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

It is also to be observed, in illustration of what I have premised, that

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

To those who have never been accustomed to this separation of the mind from the notices of the senses, it may not be easy to conceive by what means such a power is to be attained; since even the most studious men of our hemisphere will find it difficult so to restrain their attention but that it will wander to some object of present sense or recollection; and even the buzzing of a fly will sometimes have the power to disturb it. But if we are told that there have been men who were successively, for ages past, in the daily habit of abstracted contemplation, begun in the earliest period of youth, and continued in many to the maturity of age, each adding some

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portion of knowledge to the store accumulated by his predecessors; it is not assuming too much to conclude, that, as the mind ever gathers strength, like the body, by exercise, so in such an exercise it may in each have acquired the faculty to which they aspired, and that their collective studies may have led them to the discovery of new tracks and combinations of sentiment, totally different from the doctrines with which the learned of other nations are acquainted: doctrines, which however speculative and subtle, still, as they possess the advantage of being derived from a source so free from every adventitious mixture, may be equally founded in truth with the most simple of our own. But as they must differ, yet more than the most abstruse of ours, from the common modes of thinking, so they will require consonant modes of expression, which it may be impossible to render by any of the known terms of science in our language, or even to make them intelligible by definition. This is probably the case with some of the English phrases, as those of "Action," "Application," "Practice," &c. which occur in Mr. Wilkins's translation; and others, for the reasons which I have recited, he has left with the same sounds in which he found them. When the text is rendered obscure from such causes, candor requires that credit be given to it for some accurate meaning, though we may not be able to discover it; and that we ascribe their obscurity to the incompetency of our own perceptions, on so novel an application of them, rather than to the less probable want of perspicuity in the original composition.

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

It will not be fair to try its relative worth by a comparison with

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

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

It now remains to say something of the Translator, Mr. Charles Wilkins. This Gentleman, to whose ingenuity, unaided by models

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for imitation, and by artifts for his direction, your government is indebted for its printing-office, and for many official purpofes to which it has been profitably applied, with an extent unknown in Europe, has united to an early and fuccesful attainment of the Perfian and Bengal languages, the ftudy of the Sāṅkrēēt. To this he devoted himfelf with a perfeverance of which there are few examples, and with a fucces which encouraged him to undertake the tranflation of the Māhābhārāt. This book is faid to confift of more than one hundred thousand metrical ftanzas, of which he has at this time tranflated more than a third; and, if I may truft to the imperfect tefts by which I myfelf have tried a very fmall portion of it, through the medium of another language, he has rendered it with great accuracy and fidelity. Of its elegance, and the fkill with which he has familiarized (if I may fo exprefs it) his own native language to fo foreign an original, I may not fpeak, as from the fpecimen herewith prefented, whoever reads it, will judge for himfelf.

Mr. Wilkins's health having fuffered a decline from the fatigues of bufinefs, from which his gratuitous labors allowed him no relaxation, he was advifed to try a change of air for his recovery. I myfelf recommended that of Banaris, for the fake of the additional advantage which he might derive from a refidence in a place which is confidered as the firft feminary of Hindoo learning; and I promoted his application to the Board, for their permission to repair thither, without forfeiting his official appointments during the term of his abfence.

I have always regarded the encouragement of every fpecies of ufeful diligence, in the fervants of the Company, as a duty appertaining to my office; and have feverely regretted that I have poffeffed fuch fcanty means of exercifing it, efpecially to fuch as required an exemption from official attendance; there being few emoluments in this fervice but fuch as are annexed to official employment, and few offices without employment. Yet I believe I may take it

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upon me to pronounce, that the service has at no period more abounded with men of cultivated talents, of capacity for business, and liberal knowledge; qualities which reflect the greater lustre on their possessors, by having been the fruit of long and laboured application, at a season of life, and with a licence of conduct, more apt to produce dissipation than excite the desire of improvement.

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

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

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ceased to exist, and when the sources which it once yielded of wealth and power are lost to remembrance.

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

I think it proper to assure you, that the subject of this address, and its design, were equally unknown to the person who is the object of it; from whom I originally obtained the translation for another

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purpose, which on a second revival of the work I changed, from a belief that it merited a better destination.

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

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I have the honor to be, with respect,
SIR,
Your most obedient, and
Most humble Servant,
WARREN HASTINGS.

Calcutta, 3^d Dec^r 1784.

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

W. H.

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TO THE HONORABLE

WARREN HASTINGS, Esq.
GOVERNOR GENERAL, &C. &C.

HONORABLE SIR,

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

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

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permit me, in token of my gratitude, to lay the *Gēētā* publicly at your feet.

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

Honorable Sir,
Your most obedient, and
Most humble Servant,

Banaris,
19th November, 1784.

CHA^s WILKINS.

THE TRANSLATOR'S PREFACE.

THE FOLLOWING work, forming part of the *Māhābhārāt*, an ancient Hindoo poem, is a dialogue supposed to have passed between *Krēṣhṇā*, an incarnation of the Deity, and his pupil and favorite *Arjōn*, one of the five sons of *Pāndōō*, who is said to have reigned about five thousand years ago, just before the commencement of a famous battle fought on the plains of *Kōōrōō-kṣhētrā*, near *Dehly*, at the beginning of the *Kālēē-Yoog*, or fourth and present age of the world, for the empire of *Bhārāt-vērṣh*, which, at that time, included all the countries that, in the present division of the globe, are called *India*, extending from the borders of *Perſia* to the extremity of *China*; and from the snowy mountains to the southern promontory.

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

It seems as if the principal design of these dialogues was to unite all the prevailing modes of worship of those days; and, by setting up the doctrine of the unity of the Godhead, in opposition to idolatrous sacrifices, and the worship of images, to undermine the tenets inculcated by the *Vēds*; for although the author dared not make a direct attack, either upon the prevailing prejudices of

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the people, or the divine authority of those ancient books; yet, by offering eternal happiness to such as worship *Brāhm*, the Almighty, whilst he declares the reward of such as follow other Gods shall be but a temporary enjoyment of an inferior heaven, for a period measured by the extent of their virtues, his design was to bring about the downfall of Polytheism; or, at least, to induce men to believe *God* present in every image before which they bent, and the object of all their ceremonies and sacrifices.

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

The reader will have the liberality to excuse the obscurity of many passages, and the confusion of sentiments which runs through the whole, in its present form. It was the Translator's business to remove as much of this obscurity and confusion as his knowledge and abilities would permit. This he hath attempted in his Notes; but as he is conscious they are still insufficient to remove the veil of mystery, he begs leave to remark, in his own justification, that the text is but imperfectly understood by the most learned *Brāhmāns* of the present times; and that, small as the work may appear, it has had more comments than the Revelations. These have not been totally disregarded; but, as they were frequently found more obscure than the original they were intended to elucidate, it was thought better to leave many of the most difficult passages for the exercise of the reader's own judgment, than to

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mislead him by such wild opinions as no one syllable of the text could authorize.

Some apology is also due for a few original words and proper names that are left untranslated, and unexplained. The Translator was frequently too diffident of his own abilities to hazard a term that did but nearly approach the sense of the original, and too ignorant, at present, of the mythology of this ancient people, to venture any very particular account, in his Notes, of such Deities, Saints, and Heroes, whose names are but barely mentioned in the text. But should the same Genius, whose approbation first kindled emulation in his breast, and who alone hath urged him to undertake, and supported him through the execution of far more laborious tasks than this, find no cause to withdraw his countenance, the Translator may be encouraged to prosecute the study of the theology and mythology of the *Hindoos*, for the future entertainment of the curious.

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

The Translator has not as yet had leisure to read any part of those ancient scriptures. He is told, that a very few of the original number of chapters are now to be found, and that the study of these is so difficult, that there are but few men in *Banaris* who understand

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any part of them. If we may believe the *Māhābhārāt*, they were almost lost five thousand years ago; when *Vyās*, so named from having superintended the compilation of them, collected the scattered leaves, and, by the assistance of his disciples, collated and preserved them in four books.

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

(g) has always the hard sound of that letter in *gun*.

(j) the soft sound of (g), or of (J) in *James*.

(y) is generally to be considered as a consonant, and to be pronounced as that letter before a vowel, as in the word *yarn*.

(h) preceded by another consonant, denotes it to be aspirated.

(ă) is always to be pronounced short, like (u) in *butter*.

(ā) long, and broad, like (ā) in *all, call*.

(ëë) short, as (i) in *it*.

(ēē) long.

(öö) short, as (oo) in *foot*.

(ōō) long.

(ē) open and long.

(i) as that letter is pronounced in our alphabet.

(ō) long, like (ō) in *over*.

(ow) long, like (ow) in *how*.

THE
BHĀGVĀT-GĒĒTĀ,
OR
DIALOGUES
OF
KRĚĚSHNĀ AND ĀRJÖÖN.

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THE GRIEF OF ĀRJŮŃN.

DHRĒĒTĀRĀSHTRĀ SAID,

“TELL ME, O *Sānjāy*, what the people of my own party, and those of the *Pāndōōs*, who are assembled at *Kōōrōō-kṣhētrā* resolved for war, have been doing.

SĀNJĀY REPLIED,

“*Dōōryōdhān* having seen the army of the *Pāndōōs* drawn up for battle, went to his Preceptor, and addressed him in the following words:”

“Behold! O master, said he, the mighty army of the sons of *Pāndōō* drawn forth by thy pupil, the experienced son of *Drōōpād*. In it are heroes, such as *Bhēēm* or *Ārjōōn*: there is *Yōōyōōdhānā*, and *Vēērāt*, and *Drōōpād*, and *Dhrēēṣhtākētōō*, and *Chēkēētānā*, and the valiant prince of *Kāfēē*, and *Pōōrōōjēēt*, and *Kōōntēēbhōjā*, and *Sīvyā* a mighty chief, and *Yōōdhāmānyōō-Vēēkrāntā*, and the daring *Oōtāmowjā*; so the son of *Sōōbhādrā*, and the sons of *Krēēṣhnā* the daughter of *Drōōpād*, all of them great in arms. Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is myself, my Preceptor, and *Bhēēṣhmā*, and *Krēēpā* the conqueror in battle, and *Āṣwāthhāmā*, and *Vēēkārṇā*, and the son of *Sāmā-dāttā*, with others in vast numbers who for my service have forsaken the love of life. They are all of them practised in the use of arms, and experienced in every mode of fight. Our innumerable forces are commanded by *Bhēēṣhmā*, and the inconsiderable army of our foes is led by *Bhēēm*. Let all the generals, according to their respective divisions, stand in their posts, and one and all resolve *Bhēēṣhmā* to support.”

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The ancient chief ¹, and brother of the grandfire of the *Kōōrōōs*, then, shouting with a voice like a roaring lion, blew his shell ² to raise the spirits of the *Kōōrōō* chief; and instantly innumerable shells, and other warlike instruments, were struck up on all sides, so that the clangour was excessive. At this time *Krēšhnā* ³ and *Ārjōōn* ⁴ were standing in a splendid chariot drawn by white horses. They also sounded their shells, which were of celestial form: the name of the one which was blown by *Krēšhnā*, was *Pāñchājānyā*, and that of *Ārjōōn* was called *Dēvā-dāttā*. *Bhēm*, of dreadful deeds, blew his capacious shell *Powndrā*, and *Yōōdhēšhtēēr*, the royal son of *Kōōntēē*, sounded *Ānāntā-Vēējāy*. *Nākōōl* and *Sāhādēvā* blew their shells also; the one called *Sōōgōshā*, the other *Māñēpōōshpākā*. The prince of *Kāšēē* of the mighty bow, *Sēēkhāndēē*, *Dhrēšhtādhōōmnā*, *Veerāta*, *Sātyākēē* of invincible arm, *Drōōpād* and the sons of his royal daughter *Krēšhnā*, with the son of *Sōōbhādrā*, and all the other chiefs and nobles, blew also their respective shells; so that their shrill sounding voices pierced the hearts of the *Kōōrōōs*, and re-echoed with a dreadful noise from heaven to earth.

In the mean time *Ārjōōn*, perceiving that the sons of *Dhrēētārāshtrā* stood ready to begin the fight, and that the weapons began to fly abroad, having taken up his bow, addressed *Krēšhnā* in the following words:

ĀRJŌŌN.

“I pray thee, *Krēšhnā*, cause my chariot to be driven and placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the bloody fight; and with whom it is that I am to fight in this ready field; and who

1 *The ancient chief*.—*Bhēšhnā*, brother of *Vēēchētrā-vēēryā*, grandfather of the *Kōōrōōs* and the *Pāñdōōs*.

2 *Shell*.—The conch or chank.

3 *Krēšhnā*.—An incarnation of the Deity.

4 *Ārjōōn*.—The third son of *Pāñdōō*, and the favorite of *Krēšhnā*.

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they are that are here assembled to support the vindictive son of *Dhr̥ētārāshtrā* in the battle.

Kr̥ēṣhṇā being thus addressed by *Ārjōṅ*, drove the chariot; and, having caused it to halt in the midst of the space in front of the two armies, had *Ārjōṅ* cast his eyes towards the ranks of the *Kōrōḍ*, and behold where stood the aged *Bhēṣhmā*, and *Drōn*, with all the chief nobles of their party. He looked at both the armies, and beheld, on either side, none but grandfathers, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends; and when he had gazed for a while, and beheld such friends as these prepared for the fight, he was seized with extreme pity and compunction, and uttered his sorrow in the following words:

ĀRJŌṆ.

“Having beheld, O *Kr̥ēṣhṇā*! my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even *Gāndēv* my bow ⁵ escapeth from my hand, and my skin is parched and dried up. I am not able to stand; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, *Kr̥ēṣhṇā*; I want not dominion; I want not pleasure; for what is dominion, and the enjoyments of life, or even life itself, when those, for whom dominion, pleasure, and enjoyment were to be coveted, have abandoned life and fortune, and stand here in the field ready for the battle? Tutors, sons and fathers, grandfathers and grandsons, uncles and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them; no not even for the dominion of the three regions of the universe, much less for this little earth! Having killed the sons of *Dhr̥ētārāshtrā*, what pleasure, O *Kr̥ēṣhṇā*, can we enjoy? Should we destroy them, tyrants as they are, sin would take refuge with us. It therefore behoveth

5 *Gāndēv* my bow.—The gift of *Vārōṅ* the God of the Ocean.

us not to kill such near relations as these. How, O *Krēṣhṇā*, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime, we who abhor the sin of extirpating the kindred of our blood? In the destruction of a family, the ancient virtue of the family is lost. Upon the loss of virtue, vice and impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious brood called *Vārnā-śānkār*. The *Śānkār* provideth Hell ⁶ both for those which are slain and those which survive; and their forefathers ⁷, being deprived of the ceremonies of cakes and water offered to their names, sink into the infernal regions. By the crimes of those who murder their own relations, the cause of contamination and birth of *Vārnā-śānkār*s, the family virtue, and the virtue of a whole tribe is for ever done away; and we have been told, O *Krēṣhṇā*, that the habitation of

6 *Hell*.—In the original *Nārka*. The infernal regions, supposed to be situated at the bottom of the earth, where those whose virtues are less than their vices are doomed to dwell for a period proportioned to their crimes, after which they rise again to inhabit the bodies of unclean beasts.

7 *Forefathers, &c.*—The Hindoos are enjoined by the *Vēds* to offer a cake, which is called *Pēṇḍā*, to the ghosts of their ancestors, as far back as the third generation. This ceremony is performed on the day of the new moon in every month. The offering of water is in like manner commanded to be performed daily, and this ceremony is called *Tārpān*, to satisfy, appease,—The souls of such men as have left children to continue their generation, are supposed to be transported, immediately upon quitting their bodies, into a certain region called the *Pēṭrēṭh-lōg*, where they may continue in proportion to their former virtues, provided these ceremonies be not neglected; otherwise they are precipitated into *Nārka*, and doomed to be born again in the bodies of unclean beasts; and until, by repeated regenerations, all their sins are done away, and they attain such a degree of perfection as will entitle them to what is called *Mōḁktēṭh*, eternal salvation, by which is understood a release from future transmigration, and an absorption in the nature of the Godhead, who is called *Brāhm*. These ceremonies, which are called *Srādh*, were not unknown to the Greeks and Romans, and are still practised by the followers of Mahommed.

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those mortals whose generation hath lost its virtue, shall be in Hell. Woe is me! what a great crime are we prepared to commit! Alas! that for the lust of the enjoyments of dominion we stand here ready to murder the kindred of our own blood! I would rather patiently suffer that the sons of *Dhr̥ētārāshtrā*, with their weapons in their hands, should come upon me, and, unopposed, kill me unguarded in the field.”

When *Ārjōn* had ceased to speak, he sat down in the chariot between the two armies; and having put away his bow and arrows, his heart was overwhelmed with affliction.

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OF THE NATURE OF THE SOUL, AND
SPECULATIVE DOCTRINES.

KREĒSHNA BEHOLDING him thus influenced by compunction, his eyes overflowing with a flood of tears, and his heart oppressed with deep affliction, addressed him in the following words:

KREĒSHNĀ.

“Whence, O *Ārjōn*, cometh unto thee, thus standing in the field of battle, this folly and unmanly weakness? It is disgraceful, contrary to duty ⁸, and the foundation of dishonour. Yield not thus to unmanliness, for it ill becometh one like thee. Abandon this despicable weakness of thy heart, and stand up.”

ĀRJŌN.

“How, O *Krēṣhnā*, shall I resolve to fight with my arrows in the field against such as *Bhṛēṣhmā* and *Drōn*, who, of all men, are most worthy of my respect? I would rather beg my bread about the world, than be the murderer of my preceptors, to whom such awful reverence is due. Should I destroy such friends as these, I should partake of possessions, wealth, and pleasures, polluted with their blood. We know not whether it would be better that we should defeat them, or they us; for those, whom having killed, I should not wish to live, are even the sons and people of *Dhrṛetarāshtrā* who are here drawn up before us. My compassionate nature is overcome by the dread of sin.

Tell me truly what may be best for me to do. I am thy disciple, wherefore instruct me in my duty, who am under thy tuition; for

8 *Contrary to duty.*—Contrary to the duty of a soldier.

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my understanding is confounded by the dictates of my duty ⁹, and I see nothing that may assuage the grief which drieth up my faculties, although I were to obtain a kingdom without a rival upon earth, or dominion over the hosts of heaven.”

Ārjōn having thus spoken to Krēṣhṇā, and declared that he would not fight, was silent. Krēṣhṇā smiling, addressed the afflicted prince, standing in the midst of the two armies, in the following words:

KRĒESHNĀ.

“Thou grievest for those who are unworthy to be lamented, whilst thy sentiments are those of the wise men ¹⁰. The wise neither grieve for the dead nor for the living. I myself never *was not*, nor thou, nor all the princes of the earth; nor shall we hereafter cease *to be*. As the soul in this mortal frame findeth infancy, youth, and old age; so, in some future frame, will it find the like. One who is confirmed in this belief, is not disturbed by any thing that may come to pass. The sensibility of the faculties giveth heat and cold, pleasure and pain; which come and go, and are transient and inconstant. Bear them with patience, O son of Bhārāt; for the wise man, whom these disturb not, and to whom pain and pleasure are the same, is formed for immortality. A thing imaginary hath no existence, whilst that which is true is a stranger to non-entity. By those who look into the principles of things, the design of each is seen. Learn that he by whom all things were formed is incorruptible, and that no one is able to effect the destruction of this thing which is inexhaustible. These bodies, which envelope the souls which inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Ārjōn, resolve to fight. The man who believeth that

9 *By the dictates of my duty.*—The duty of a soldier, in opposition to the dictates of the general moral duties.

10 *The wise men.*—*Pāndēts*, or expounders of the law; or in a more general sense, such as by meditation have attained that degree of perfection which is called *Gnān*, or inspired wisdom.

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it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth, nor is it killed. It is not a thing of which a man may say, it hath been, it is about to be, or is to be hereafter; for it is a thing without birth; it is ancient, constant, and eternal, and is not to be destroyed in this its mortal frame. How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, incombustible, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, believing it to be thus, thou shouldst not grieve. But whether thou believest it of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are subject to birth, and regeneration to all things which are mortal; wherefore it doth not behove thee to grieve about that which is inevitable. The former state of beings is unknown; the middle state is evident, and their future state is not to be discovered. Why then shouldst thou trouble thyself about such things as these? Some regard the soul as a wonder, whilst some speak, and others hear of it with astonishment; but no one knoweth it, although he may have heard it described. This spirit being never to be destroyed in the mortal frame which it inhabiteth, it is unworthy for thee to be troubled for all these mortals. Cast but thy eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the *Kṣhātrjē* tribe hath no duty superior to fighting. Just to thy wish the door of heaven is found open before thee. Such soldiers only as are the favorites of Heaven obtain such a glorious fight as this. But, if thou wilt not perform the duty of thy calling, and fight out the field, thou wilt abandon thy duty and thy honor, and be guilty of a crime. Mankind speak of thy renown as infinite

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and inexhaustible. The fame of one who hath been respected in the world is extended even beyond the dissolution of the body. The generals of the armies will think that thy retirement from the field arose from fear, and thou wilt become despicable, even amongst those by whom thou wert wont to be respected. Thy enemies will speak of thee in words which are unworthy to be spoken, and depreciate thy courage and abilities: what can be more dreadful than this! If thou art slain thou wilt obtain heaven; if thou art victorious thou wilt enjoy a world for thy reward; wherefore, son of Kōōntēē, arise and be determined for the battle. Make pleasure and pain, gain and loss, victory and defeat, the fame, and then prepare for battle; or if thou dost not, thou wilt be criminal in a high degree. Let thy reason be thus applied in the field of battle.

This thy judgment is formed upon the speculative doctrines of the *Sāṅkhyā śāstrā*; hear what it is in the practical, with which being endued thou shalt forsake the bonds of action ¹¹. A very small portion of this duty delivereth a man from great fear. In this there is but one judgment; but that is of a definite nature, whilst the judgments of those of indefinite principles are infinite and of many branches.

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

¹¹ *The bonds of action.*—The Hindoos believe that every action of the body, whether good or evil, confineth the soul to mortal birth; and that an eternal release, which they call Mōōktēē, is only to be attained by a total neglect of all sublunary things, or, which is the same thing according to the doctrine of Krēēshnā, the abandonment of all hopes of the reward of our actions; for such reward, they say can only be a short enjoyment of a place in heaven, which they call Swārg; because no man can, merely by his actions, attain perfection, owing to the mixture of good and evil which is implanted in his constitution.

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of this life. The determined judgment of such as are attached to riches and enjoyment, and whose reason led astray by this doctrine, is not formed upon mature consideration and meditation. The objects of the *Vēds* are of a threefold nature¹². Be thou free from a threefold nature; be free from duplicity, and stand firm in the path of truth; be free from care and trouble, and turn thy mind to things which are spiritual. The knowing divine findeth as many uses in the whole *Vēds* collectively, as in a reservoir full flowing with water.

Let the motive be in the deed, and not in the event. Be not one whose motive for action is the hope of reward. Let not thy life be spent in inaction. Depend upon application, perform thy duty, abandon all thought of the consequence, and make the event equal, whether it terminate in good or evil; for such an equality is called *Yōg*¹³. The action stands at a distance inferior to the application of wisdom. Seek an asylum then in wisdom¹⁴ alone; for the miserable and unhappy are so on account of the event of things. Men who are endued with true wisdom are unmindful of good or evil in this world. Study then to obtain this application of thy understanding, for such application in business is a precious art.

Wise men, who have abandoned all thought of the fruit which is

12 *The objects of the Vēds are of a threefold nature.*—The commentators do not agree with respect to the signification of this passage; but, as the *Vēds* teach three distinct systems of religion, it is probable that it refers to this circumstance.

13 *Yōg.*—There is no word in the *Sāṅkrēēt* language that will bear so many interpretations as this. Its first signification is *junction* or *union*. It is also used for bodily or mental application; but in this work it is generally used as a theological term, to express the application of the mind in spiritual things, and the performance of religious ceremonies. The word *Yōgēē*, a devout man, is one of its derivatives. If the word *devotion* be confined to the performance of religious duties, and a contemplation of the Deity, it will generally serve to express the sense of the original; as will *devout* and *devoted* for its derivatives.

14 *Wisdom.*—Wherever the word *wisdom* is used in this Translation, is to be understood *inspired wisdom*, or a knowledge of the Divine Nature. The original word is *Gnān*, or as it is written *Jnān*.

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produced from their actions, are freed from the chains of birth, and go to the regions of eternal happiness.

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

ĀRJŪN.

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

KRĒṢHṆĀ.

A man is said to be confirmed in wisdom, when he forsaketh every desire which entereth into his heart, and of himself is happy, and contented in himself. His mind is undisturbed in adversity, he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a wife man is called a *Mōṅṇē*. The wisdom of that man established, who in all things is without affection; and, having received good or evil, neither rejoiceth at the one, nor is cast down by the other. His wisdom is confirmed, when, like the tortoise, he can draw in all his members, and restrain them from their wonted purposes. The hungry man loveth every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loveth even that. The tumultuous senses hurry away, by force, the heart even of the wife man who striveth to restrain them. The inspired man, trusting in me, may quell them and be happy. The man who hath his passions in subjection, is possessed of true wisdom.

The man who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion

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anger, from anger is produced folly ¹⁵, from folly a deprivation of the memory, from the loss of memory the loss of reason, and from the loss of reason the loss of all! A man of a governable mind, enjoying the objects of his senses, with all his faculties rendered obedient to this will, and freed from pride and malice obtaineth happiness supreme. In this happiness is born to him an exemption from all his troubles; and his mind being thus at ease, wisdom presently floweth to him from all sides. The man who attendeth not to this, is without wisdom or the power of contemplation. The man who is incapable of thinking, hath no rest. What Happiness can he enjoy who hath no rest? The heart, which followeth the dictates of the moving passions, carrieth away his reason, as the storm the bark in the raging ocean. The man, therefore, who can restrain all his passions from their inordinate desires, is endued with true wisdom. Such a one walketh but in that night when all things go to rest, the night of *time*. The contemplative *Mōḍnēḥ* sleepeth but in the day of *time*, when all things wake.

The man whose passions enter his heart as waters run into the unswelling passive ocean, obtaineth happiness; not he who lusteth in his lusts. The man who, having abandoned all lusts of the flesh, walketh without inordinate desires, unassuming, and free from pride, obtaineth happiness. This is divine dependence. A man being possessed of this confidence in the Supreme, goeth not astray: even at the hour of death, should he attain it, he shall mix with the incorporeal nature of *Brāhm*.

¹⁵ *Folly*.—In the original *Mōhā*, which signifies an embarrassment of the faculties, arising from the attendant qualities of the principles of organized matter.

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THE BHĀGAVĀT-GĒĒTĀ
Lecture III.

OF WORKS.

ĀRJÖÖN.

IF, ACCORDING to thy opinion, the use of the understanding be superior to the practice of deeds ¹⁶, why then dost thou urge me to engage in an undertaking so dreadful as this? Thou, as it were, confoundest my reason with a mixture of sentiments; wherefore choose one amongst them, by which I may obtain happiness, and explain it unto me.

KRĒĚSHNA.

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

The man enjoyeth not freedom from action, from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total inactivity. No one ever resteth a moment inactive. Every man is involuntarily urged to act by those principles which are inherent in his nature. The man who restraineth his active faculties, and fitteth down with his mind attentive to the objects of his senses, is called one of an astrayed soul, and the practiser of deceit. So the man is praised, who, having subdued all his passions, performeth with his active faculties all the functions of life, unconcerned about the event. Perform the settled functions: action is preferable to inaction. The journey of thy mortal frame may not succeed from inaction. This busy world is engaged from other motives than the worship of the Deity. Abandon then, O son of *Kōṁtē*, all selfish motives, and perform thy duty for him alone.

¹⁶ *The practice of deeds.*—The performance of religious ceremonies and moral duties, called *Kārmā-Yōg*.

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When in ancient days *Brāhmā*¹⁷, the lord of the creation, had formed mankind, and, at the same time, appointed his worship, he spake and said: “With this worship pray for increase, and let it be that on which ye shall depend for the accomplishment of all your wishes. With this remember the Gods, that the Gods may remember you. Remember one another, and ye shall obtain supreme happiness. The Gods being remembered in worship, will grant you the enjoyment to your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief. Those who eat not but what is left of the offerings, shall be purified of all their transgressions. Those who dress their meat but for themselves, eat the bread of sin. All things which have life are generated from the bread which they eat. Bread is generated from rain; rain from divine worship, and divine worship from good works. Know that good works come from *Brāhm*, whose nature is incorruptible; wherefore the omnipresent *Brāhm* is present in the worship.”

The sinful mortal, who delighteth in the gratification of his passions, and followeth not the wheel, thus revolving in the world, liveth but in vain.

But the man who may be self-delighted and self-satisfied, and who may be happy in his own soul, hath no occasion¹⁸. He hath no interest either in that which is done, or that which is not done; and there is not, in all things which have been created, any object on which he may place dependance. Wherefore, perform thou that which thou hast to do, at all times, unmindful of the event; for the man who doeth that which he hath to do without affection, obtaineth the Supreme.

¹⁷ *Brāhmā*.—The Deity in his creative quality.

¹⁸ *Hath no occasion*.—Hath no occasion to perform the ceremonial arts of religion.

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Jānākā and others have attained perfection ¹⁹ even by works. Thou shouldst also observe what is the practice of mankind, and act accordingly. The man of low degree followeth the example of him who is above him, and doeth that which he doeth. I myself, *Ārjōṅ*, have not, in the three regions of the universe, any thing which is necessary for me to perform, nor any thing to obtain which is not obtained; and yet I live in the exercise of the moral duties. If I were not vigilantly to attend to these duties, all men would presently follow my example. If I were not to perform the moral actions, this world would fail in their duty; I should be the cause of spurious births, and should drive the people from the right way. As the ignorant perform the duties of life from the hope of reward, so the wise man, out of respect to the opinions and prejudices of mankind, should perform the same without motives of interest. He should not create a division in the understandings of the ignorant, who are inclined to outward works. The learned man, by industriously performing all the duties of life, should induce the vulgar to attend to them.

The man whose mind is led astray by the pride of self-sufficiency, thinketh that he himself is the executor of all those actions which are performed by the principles of his constitution. But the man who is acquainted with the nature of the two distinctions of cause and effect, having considered that principles will act according to their natures, giveth himself no trouble. Men who are led astray by the principles of their natures, are interested in the works of the faculties. The man who is acquainted with the whole, should not drive those from their works who are slow of comprehension, and less experienced than himself.

Throw every deed on me, and with a heart, over which the soul presideth, be free from hope, be unpresuming, be free from trouble, and resolve to fight.

¹⁹ *Attained perfection.*—That degree of perfection which is necessary to salvation.

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Those who with a firm belief, and without reproach, shall constantly follow this my doctrine, shall be saved even by works; and know that those who, holding it in contempt, follow not this my counsel, are astrayed from all wisdom, deprived of reason, and are lost.

But the wise man also seeketh for that which is homogeneous to his own nature. All things act according to their natures, what then will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not put himself in their power, for both of them are his opponents. A man's own religion, though contrary to, is better than the faith of another, let it be ever so well followed. It is good to die in one's own faith, for another's faith beareth fear.

ĀRJÖÖN.

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

KRĒĚSHNĀ

Know that it is the enemy lust, or passion, offspring of the carnal principle, insatiable and full of sin, by which this world is covered as the flame by the smoke, as the mirror by rust, or as the foetus by its membrane. The understanding of the wise man is obscured by this inveterate foe, in the shape of desire²⁰, who rageth like fire, and is hard to be appeased. It is said that the senses, the heart, and the understanding are the places where he delighteth most to rule. By the assistance of these he overwhelmeth reason, and stupifieth the soul. Thou shouldst, therefore, first subdue thy passions, and get the better of this sinful destroyer of wisdom and knowledge.

The organs are esteemed great, but the mind is greater than they.

²⁰ *Desire*.—The will, as presiding over the organs, the heart and the understanding.

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The resolution ²¹ is greater than the mind, and who is superior to the resolution is *he* ²². When thou hast resolved what is superior to the resolution, and fixed thyself by thyself, determine to abandon the enemy in the shape of desire, whose objects are hard to be accomplished.

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

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

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OF THE FORSAKING OF WORKS.

KRĒĒSHNĀ.

THIS NEVER-FAILING discipline I formerly taught unto Vēēvāfwāt, and Vēēvāfwāt communicated it to Mānōō, and Mānōō made it known unto Ēēkfhwākōō; and being delivered down from one unto another, it was studied by the Rājārfhēs; until at length, in the course of time, the mighty art was lost. It is even the same discipline which I have this day communicated unto thee, because thou art my servant and my friend. It is an ancient and a supreme mystery.

ĀRJÖÖN.

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

KRĒĒSHNĀ.

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

Although I am not in my nature subject to birth or decay, and am the lord of all created being; yet having command over my own nature, I am made evident by my own power; and as often as there is a decline of virtue, and an insurrection of vice and injustice, in the world, I make myself evident; and thus I appear, from age to age, for the preservation of the just, the destruction of the wicked, and the establishment of virtue.

He, O *Ārjōōn*, who, from conviction, acknowledgeth my divine birth and actions to be even so, doth not, upon his quitting his mortal frame, enter into another, for he entereth into me. Many who were free from affection, fear, and anger, and, filled with my

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spirit, depended upon me, having been purified by the power of wisdom, have entered into me. I assist those men who in all things walk in my path, even as they serve me.

Those who wish for success to their works in this life, worship the *Dēvātās*²³. That which is achieved in this life, from works, speedily cometh to pass. Mankind was created by me of four kinds, distinct in their principles, and in their duties. Know me then to be the creator of mankind, uncreated, and without decay.

Works affect not me, nor have I any expectations from the fruits of works. He who believeth me to be even so, is not bound by works. The ancients, who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works, even as they were performed by the ancients in former times. The learned even are puzzled to determine what is work, and what is not. I will tell thee what that work is, by knowing which thou wilt be delivered from misfortune. It may be defined—action, improper action, and inaction. The path of action is full of darkness.

He who may behold, as it were, *inaction* in action, and *action* in inaction, is wise amongst mankind. He is a perfect performer of all duty.

Wise men call him a *Pāṇḍēēt*, whose every undertaking is free from the idea of desire, and whose actions are consumed by the fire of wisdom. He abandoneth the desire of a reward of his actions; he is always contented and independent; and although he may be engaged in a work, he, as it were, doeth nothing. He is infelicitous, of a subdued mind and spirit, and exempt from every perception; and, as he doeth only the offices of the body,

²³ *Worship the Dēvātās.*—The word *Dēvātā* is synonymous with *Dēv*, *Dēw* or *Dēb*, as it is sometimes pronounced. The Angels, or subordinate celestial beings; all the attributes of the Deity; and every thing in Heaven and Earth which has been personified by the imagination of the Poets.

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he committeth no offence. He is pleased with whatever he may by chance obtain; he hath gotten the better of duplicity, and he is free from envy. He is the fame in prosperity and adversity; and although he acteth, he is not confined in the action. The work of him, who hath lost all anxiety for the event, who is freed from the bonds of action, and standeth with his mind subdued by spiritual wisdom, and who performeth it for the sake of worship, cometh altogether unto nothing. God is the gift of charity; God is the offering; God is in the fire of the altar; by God is the sacrifice performed; and God is to be obtained by him who maketh God alone the object of his works.

Some of the devout attend to the worship of the *Dēvātās*, or angels; others, with offerings, direct their worship unto God in the fire; others sacrifice their ears, and other organs, in the fire of constraint; whilst some sacrifice sound, and the like, in the fire of their organs. Some again sacrifice the actions of all their organs and faculties in the fire of self-constraint, lighted up by the spark of inspired wisdom. There are also the worshippers with offerings, and the worshippers with mortifications; and again the worshippers with enthusiastic devotion; so there are those, the wisdom of whose reading is their worship, men of subdued passions and severe manners. Some there are who sacrifice their breathing spirit, and force it downwards from its natural course; whilst others force the spirit which is below back with the breath; and a few, with whom these two faculties are held in great esteem, close up the door of each; and there are some, who eat but by rule, who sacrifice their lives in their lives. All these different kinds of worshippers are, by their particular modes of worship, purified from their offences. He who enjoyeth but the *Āmr̥ētā* which is left of his offerings, obtaineth the eternal spirit of *Brāhm*, the Supreme. This world is not for him who doth not worship; and where, O *Ārjōn*, is there another ²⁴?

24 And where, O *Ārjōn*, is there another?—fit for him is understood. The sentence would perhaps read better in this form: "He who neglecteth the

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A great variety of modes of worship like these are displayed in the mouth of God. Learn that they are all the offsprings of actions. Being convinced of this, thou shalt obtain an eternal release; for know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception. Seek then this wisdom with prostrations, with questions, and with attention, that those learned men who see its principles may instruct thee in its rules; which having learnt, thou shalt not again, O son of *Pāṇḍō*, fall into folly; by which thou shalt behold all nature in the spirit; that is, in me ²⁵ Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom. As the natural fire, O *Ārjōn*, reduceth the wood to ashes, so may the fire of wisdom reduce all moral actions to ashes. There is not any thing in this world to be compared with wisdom for purity. He who is perfected by practice, in due time findeth it in his own soul. He who hath faith findeth wisdom; and, above all, he who hath gotten the better of his passions; and having obtained this spiritual wisdom, he shortly enjoyeth superior happiness whilst the ignorant, and the man without faith, whose spirit is full of doubt, is lost. Neither this world, nor that which is above, nor happiness, can be enjoyed by the man of a doubting mind. The human actions have no power to confine ²⁶ the spiritual mind, which, by study, hath forsaken works, and which, by wisdom, hath cut asunder the bonds of doubt. Wherefore, O son of *Bhārāt*, resolve to cut asunder this doubt, offspring of ignorance, which hath taken possession of thy mind, with the edge of the wisdom of thy own soul, and arise and attach thyself to the discipline.

duties of life is not for this world, much less for that which is above” But the other translation is literally correct.

25 *In me*.—In the Deity, who is the universal spirit.

26 *Have no power to confine*.—Have no power to confine the soul to mortal birth.

OF FORSAKING THE FRUITS OF WORKS.

ĀRJŪN.

THOU NOW speakest, O Krēṣhṇā, of the forsaking of works, and now again of performing them. Tell me positively which of the two is best.

KRĒṢHṆĀ.

Both the desertion and the practice of works are equally the means of extreme happiness; but of the two the practice of works is to be distinguished above the desertion. The perpetual recluse, who neither longeth nor complaineth, is worthy to be known. Such a one is free from duplicity, and is happily freed from the bond of action. Children only, and not the learned, speak of the speculative and the practical doctrines as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one, is gained by the followers of the other. That man seeth, who seeth that the speculative doctrines and the practical are but one. To be a *Sannyāsēē*, or recluse, without application, is to obtain pain and trouble; whilst the *Mōṅṅēē*, who is employed in the practice of his duty, presently obtaineth Brāhm, the Almighty. The man who, employed in the practice of works, is of a purified soul, a subdued spirit, and restrained passions, and whose soul is the universal soul, is not affected by so being. The attentive man, who is acquainted with the principles of things, in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, talking, quitting, taking, opening and closing his eyes, thinketh that he doeth nothing; but that the faculties are only employed in their several objects. The man who, performing the duties of life, and quitting all interest in them, placeth them upon *Brāhm*, the Supreme, is not tainted by sin; but remaineth like the leaf of the lotus unaffected by the waters. Practical men, who perform the offices of life but with their bodies, their minds, their

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understandings, and their senses, and forsake the consequence for the purification of their souls; and, although employed, forsake the fruit of action, obtain infinite happiness; whilst the man who is unemployed, being attached to the fruit by the agent desire, is in the bonds of confinement. The man who hath his passions in subjection, and with his mind forsaketh all works, his soul fitteth at rest in the nine-gate city of its abode ²⁷, neither acting nor causing to act.

The Almighty createth neither the powers nor the deeds of mankind ²⁸, nor the application of the fruits of action: nature prevaleth. The Almighty receiveth neither the vices nor the virtues of any one. Mankind are led astray by their reasons being obscured by ignorance; but when that ignorance of their souls is destroyed by the force of reason, their wisdom shineth forth again with the glory of the sun, and causeth the Deity to appear. Those whose understandings are in him, whose souls are in him, whose confidence is in him, and whose asylum is in him, are by wisdom purified from all their offences, and go from whence they shall never return.

The learned behold him alike in the reverend *Brāhmān* perfected in knowledge, in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs. Those whose minds are fixed on this equality, gain eternity even in this world. They put their trust in *Brāhm*, the Eternal, because he is every where alike, free from fault.

The man who knoweth *Brāhm*, and confideth in *Brāhm*, and whose mind is steady and free from folly, should neither rejoice in
²⁷ *In the nine-gate city of its abode.*—The body, as furnished with nine passages for the action of the faculties: the eyes, nose, mouth, &c.

²⁸ *The powers nor the deeds of mankind.*—To understand this, and many similar passages, it is necessary to be apprized that the Hindoos believe that all our actions, whether good or evil, arise from the inherent qualities of the principles of our constitutions.

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prosperity, nor complain in adversity. He whose soul is unaffected by the impressions made upon the outward feelings, obtaineth what is pleasure in his own mind. Such an one, whose soul is thus fixed upon the study of *Brāhm*, enjoyeth pleasure without decline. The enjoyments which proceed from the feelings are as the wombs of future pain. The wise man, who is acquainted with the beginning and the end of things, delighteth not in these. He who can bear up against the violence which is produced from lust and anger in this mortal life, is properly employed and a happy man. The man who is happy in his heart, at rest in his mind, and enlightened within, is a *Yōgēē*, or one devoted to God, and of a godly spirit; and obtaineth the immaterial nature of *Brāhm*, the Supreme. Such *Rēshhēs* as are purified from their offences, freed from doubt, of subdued minds, and interested in the good of all mankind, obtain the incorporeal *Brāhm*. The incorporeal *Brāhm* is prepared, from the beginning, for such as are free from lust and anger, of humble minds and subdued spirits, and who are acquainted with their own souls.

The man who keepeth the outward accidents from entering his mind, and his eyes fixed in contemplation between his brows; who maketh the breath to pass through both his nostrils alike in expiration and inspiration; who is of subdued faculties, mind, and understanding, and hath set his heart upon salvation; and who is free from lust, fear, and anger, is for ever blessed in this life; and, being convinced that I am the cherisher of religious zeal, the lord of all worlds, and the friend of all nature, he shall obtain me and be blessed.

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OF THE EXERCISE OF SOUL.

KRĒĒSHNĀ.

HE IS both a *Yōgēē* and a *Sānnyāsēē* who performeth that which he hath to do independent of the fruit thereof; not he who liveth without the sacrificial fire and without action. Learn O son of *Pāndōō*, that what they call *Sānnyās*, or a forsaking of the world, is the same with *Yōg* or the practice of devotion. He cannot be a *Yōgēē*, who, in his actions, hath not abandoned all intentions. Works are said to be the means by which a man who wisheth, may attain devotion; so rest is called the means for him who hath attained devotion. When the all-contemplative *Sānnyāsēē* is not engaged in the objects of the senses, nor in works, then he is called one who hath attained devotion. He should raise himself by himself: he should not suffer his soul to be depressed. Self is the friend of self; and, in like manner, self is its own enemy. Self is the friend of him by whom the spirit is subdued with the spirit; so self, like a foe, delighteth in the enmity of him who hath no soul. The soul of the placid conquered spirit is the same collected in heat and cold, in pain and pleasure, in honor and disgrace. The man whose mind is replete with divine wisdom and learning, who standeth upon the pinnacle, and hath subdued his passions, is said to be devout. To the *Yōgēē*, gold, iron, and stones, are the same. The man is distinguished whose resolutions, whether amongst his companions and friends; in the midst of enemies, or those who stand aloof or go between; with those who love and those who hate; in the company of faints or sinners, is the same.

The *Yōgēē* constantly exerciseth the spirit in private. He is reclusive, of a subdued mind and spirit; free from hope, and free from perception. He planteth his own seat firmly on a spot that is undefiled, neither too high nor too low, and fitteth upon the sacred grass which is called *Kōōs*, covered with a skin and a cloth. There

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he, whose business is the restraining of his passions, should fit, with his mind fixed on one object alone, in the exercise of his devotion for the purification of his soul, keeping his head, his neck, and body, steady without motion, his eyes fixed on the point of his nose, looking at no other place around. The peaceful soul, released from fear, who would keep in the path of one who followeth God, should restrain the mind, and, fixing it on me, depend on me alone. The *Yōgēē* of an humbled mind, who thus constantly exerciseth his soul, obtaineth happiness incorporeal and supreme in me.

This divine discipline, *Ārjōñ*, is not to be attained by him who eateth more than enough, or less than enough; neither by him who hath a habit of sleeping much, nor by him who sleepeth not at all. The discipline which destroyeth pain belongeth to him who is moderate in eating and in recreation, whose inclinations are moderate in action, and who is moderate in sleep. A man is called devout when his mind remaineth thus regulated within himself, and he is exempt from every lust and inordinate desire. The *Yōgēē* of a subdued mind, thus employed in the exercise of his devotion, is compared to a lamp, standing in a place without wind, which waveth not. He delighteth in his own soul, where the mind, regulated by the service of devotion, is pleased to dwell, and where, by the assistance of the spirit, he beholdeth the soul. He becometh acquainted with that boundless pleasure which is far more worthy of the understanding than that which ariseth from the senses; depending upon which, the mind moveth not from its principles; which having obtained, he respecteth no other acquisition so great as it; in which depending, he is not moved by the severest pain. This disunion from the conjunction of pain may be distinguished by the appellation *Yōg*, spiritual union or devotion. It is to be attained by resolution, by the man who knoweth his own mind. When he hath abandoned every desire that ariseth from the imagination, and subdued with his mind every inclination of the senses, he may, by degrees, find rest; and having, by a steady resolution, fixed his mind within himself, he should think of

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nothing else. Wherefoever the unsteady mind roameth, he should subdue it, bring it back, and place it in his own breast. Supreme happiness attendeth the man whose mind is thus at peace; whose carnal affections and passions are thus subdued; who is thus in God, and free from sin. The man who is thus constantly in the exercise of the soul, and free from sin, enjoyeth eternal happiness, united with *Brāhm* the Supreme. The man whose mind is endued with this devotion, and looketh on all things alike, beholdeth the supreme soul. He who beholdeth me in all things, and beholdeth all things in me, I forsake not him, and he forsaketh not me. The *Yōgēē* who believeth in unity, and worshippeth me present in all things, dwelleth in me in all respects, even whilst he liveth. The man, O *Ārjōñ*, who, from what passeth in his own breast, whether it be pain or pleasure, beholdeth the same in others, is esteemed a supreme *Yōgēē*.

ĀRJŌÑ.

From the restlessness of our natures, I conceive not the permanent duration of this doctrine of equality which thou hast told me. The mind, O *Krēṣhñā*, is naturally unsteady, turbulent, strong, and stubborn. I esteem it as difficult to refrain as the wind.

KRĒṢHÑĀ.

The mind, O valiant youth, is undoubtedly unsteady, and difficult to be confined; yet, I think it may be restrained by practice and temperance. In my opinion, this divine discipline which is called *Yōg* is hard to be attained by him who hath not his soul in subjection; but it may be acquired by him who taketh pains, and hath his soul in his own power.

ĀRJŌÑ.

Whither, O *Krēṣhñā*, doth the man go after death, who, although he be endued with faith, hath not obtained perfection in his devotion, because his unsubdued mind wandered from the discipline? Doth not the fool who is found not standing in the

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path of *Brāhm*, and is thus, as it were, fallen between good and evil, like a broken cloud, come to nothing? Thou, *Krēṣhṇā*, canst entirely clear up these my doubts; and there is no other person to be found able to remove these difficulties.

KRĒṢHṆĀ.

His destruction is found neither here nor in the world above. No man who hath done good goeth unto an evil place. A man whose devotions have been broken off by death, having enjoyed for an immensity of years the rewards of his virtues in the regions above, at length is born again in some holy and respectable family; or perhaps in the house of some learned *Yōgēē*. But such a regeneration into this life is the most difficult to attain. Being thus born again, he is endued with the same degree of application and advancement of his understanding that he held in his former body; and here he begins again to labour for perfection in devotion. The man ²⁹ who is desirous of learning this devotion, this spiritual application of the soul, exceedeth even the word of *Brāhm*. The *Yōgēē* who, labouring with all his might, is purified of his offences, and, after many births, made perfect, at length goeth to the supreme abode. The *Yōgēē* is more exalted than *Tāpāśwēēs*, those zealots who harass themselves in performing penances, respected above the learned in science, and superior to those who are attached to moral works; wherefore, O *Ārjōṅ*, resolve thou to become a *Yōgēē*. Of all *Yōgēēs*, I respect him as the most devout, who hath faith in me, and who serveth me with a soul possessed of my spirit.

²⁹ *The man, &c.*—i. e. That the desire of becoming a devout man is equal to the study of the *Vēds*.

OF THE PRINCIPLES OF NATURE, AND THE VITAL SPIRIT.

KRĒĒSHNĀ.

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

A few amongst ten thousand mortals strive for perfection; and but a few of those who strive and become perfect, know me according to my nature. My principle is divided into eight distinctions: earth, water, fire, air, and æther (*Khāng*); together with mind, understanding, and *Āhāng-kār*, (self-consciousness): but besides this, know that I have another principle distinct from this, and superior, which is of a vital nature ³⁰, and by which this world is supported. Learn that these two ³¹ are the womb of all nature. I am the creation and the dissolution of the whole universe. There is not any thing greater than I; and all things hang on me, even as precious gems upon a string. I am moisture in the water, light in the sun and moon, invocation in the *Vēds*, found in the firmament, human nature in mankind, sweet-smelling favor in the earth, glory in the source of light; in all things I am life, and I am zeal in the zealous; and know, O *Ārjōñ*, that I am the eternal seed of all nature. I am the understanding of the wise, the glory of the proud, the strength of the strong, free from lust and anger; and in animals I am desire regulated by moral fitness. But know that I am not in those natures which are of the three qualities called *Sātwā*, *Rajā*,

³⁰ *Of a vital nature.*—The vital soul.

³¹ *Learn that these two.*—Matter and spirit.

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and *Tāmā*³², although they proceed from me: yet they are in me. The whole of this world being bewildered by the influence of these three-fold qualities, knoweth not that I am distinct from these and without decline. This my divine and supernatural power, endued with these principles and properties, is hard to be overcome. They who come unto me get the better of this supernatural influence. The wicked, the foolish and the low-minded come not unto me, because their understandings, being bewildered by the supernatural power, they trust in the principles of evil spirits.

I am, O *Ārjōn*, served by four kinds of people who are good: the distressed, the inquisitive, the wishers after wealth³³, and the wife. But of all these the wife man, who is constantly engaged in my service, and is a servant but of one, is the most distinguished. I am extremely dear to the wife man, and he is dear unto me. All these are exalted; but I esteem the wife man even as myself, because his devout spirit dependeth upon me alone as his ultimate resource. The wife man proceedeth not unto me until after many births; for the exalted mind, who believeth that the son of *Vāsōdēv* is all, is hard to be found. Those whose understandings are drawn away by this and that pursuit, go unto other *Dēvātās*. They depend upon this and that rule of conduct, and are governed by their own principles³⁴. Whatever image any supplicant is desirous of worshipping in faith, it is I alone who inspire him with that steady faith; with which being endued, he endeavoureth to render that image propitious, and at length he obtaineth the object of his wishes as it is appointed by me. But the reward of such short-sighted men is finite. Those who worship the *Dēvātās* go unto them, and those who worship me alone go unto me. The ignorant, being unacquainted with my supreme nature, which is

32 *Sātṵā, Rājā, Tāmā*.—*Truth, passion, darkness*; or, as the words are sometimes used, *white, red, black*.

33 *The wishers after wealth*.—Such as pray for worldly endowments.

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

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superior to all things, and exempt from decay, believe me, who am invifible, to exift in the vifible form under which they fee me. I am not vifible to all, becaufe I am concealed by the fupernatural power that is in me. The ignorant world do not difcover this, that I am not fubject to birth or decay. I know, O *Ārjōñ*, all the beings that have paffed, all that are prefent, and all that fhall hereafter be; but there is not one amongft them who knoweth me. All beings in birth find their reafon falfinated and perplexed by the wiles of contrary fenfations, arifing from love and hatred. Thofe men of regular lives, whofe fins are done away, being freed from the falfination arifing from thofe contending paffions, enjoy me. They who put their truft in me, and labour for a deliverance from decay and death, know *Brāhm*, the whole *Ādhē-āt mā*, and every *Kārmā*. The devout fouls who know me to be the *Ādhē-bhōt*, the *Ādhē-dīvā*, and the *Ādhē-yāgnā*, know me alfo in the time of their departure.

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Lecture VIII.

OF PŎŔŔŎŔSH.

ĀRJŎŦN.

WHAT IS that *Brāhm*? What is *Ādhēē-ātmā*? What is *Kārmā*,
O firŧ of men? What alŧo is *Ādhēē-bhŏŏt* called? What
Ādhēē-dīvā? How is *Ādhēē-yāgnā*, and who is here in this body?
How art thou to be known in the hour of departure by men of
ŧubdued minds?

KRĒŠHNĀ.

Brāhm is that which is ŧupreme and without corruption;
*Ādhēē-ātmā*³⁵ is *Swā-bhāb* or particular conŧitution, diŧpoŧition,
quality, or nature; *Kārmā* is that emanation from which
proceedeth the generation of natural beings; *Ādhēē-bhŏŏt* is the
deŧroying nature; *Ādhēē-dīvā* is *Pŏŕŕŏŧh*; and *Ādhēē-yāgnā*, or
ŧuperintendant of worŧhip, is myŧelf in this body. At the end of time,
he, who having abandoned his mortal frame, departeth thinking
only of me, without doubt goeth unto me; of elŧe, whatever other

35 *Ādhēē-ātmā*, &c.—*Krēŧhnā*'s anŧwer to the ŧeveral queŧtions of
ĀrjŏŦn has ŧomething myŧerious in it, I will endeavour to render it more
comprehenŧible:

Ādhēē-ātmā—literally ŧignifies the over-ruling ŧpirit, by which is implied the
divine nature.

Kārmā—ŧignifies *action*, whereby is to be underŧtood his creative quality.

Ādhēē-bhŏŏt—ŧignifies *he who ruleth over created beings*: the power of the Deity
to deŧroy.

Ādhēē-dīvā—literally means *ŧuperior to fate*; and is explained by the word
Pŏŕŕŏŧh, which, in vulgar language, means no more than man; but in this work
it is a term in theology uŧed to expreŧ the vital ŧoul, or portion of the univerŧal
ŧpirit of *Brāhm* inhabiting a body. So by the word *Māhā-Pŏŕŕŏŧh* is implied
the Deity as the *primordial ŧource*. Theŧe terms are uŧed in a metaphyŧical work
called *Pātānjāl*, wherein God is repreŧented under the figure of *Māhā-Pŏŕŕŏŧh*,
the great man or prime progenitor; in conjunction with *Prākrēēṧē*, nature or
firŧt principle, under the emblem of a female engendering the world with his
Māyā or ŧupernatural power.

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nature he shall call upon, at the end of life, when he shall quit his mortal shape, he shall ever go unto it. Wherefore at all times think of me alone and fight. Let thy mind and understanding be placed in me alone, and thou shalt, without doubt, go unto me. The man who longeth after the Divine and Supreme Being, with his mind intent upon the practice of devotion, goeth unto him. The man who shall in the last hour call up the ancient Prophet, the prime director, the most minute atom, the preserver of all things, whose countenance is like the sun, and who is distinct from darkness, with a steady mind attached to his service, with the force of devotion, and his whole soul fixed between his brows, goeth unto that divine Supreme Being, who is called *Pāram-Pūrōṣh*.

I will now summarily make thee acquainted with that path which the doctors of the *Vēds* call never-failing; which the men of subdued minds and conquered passions enter; and which, desirous of knowing, they live the lives of *Brāhmā-chārēes* or godly pilgrims. He who, having closed up all the doors of his faculties, locked up his mind in his own breast, and fixed his spirit in his head, standing firm in the exercise of devotion, repeating in silence ॐ *Om* ³⁶! the mystic sign of *Brāhm*, thence called "*Ekākṣhar*," shall, on his quitting this mortal frame calling upon me, without doubt go the journey of supreme happiness. He who thinketh constantly of me, his mind undiverted by another object, I will at all times be easily found by that constant adherent to devotion; and those elevated souls, who have thus attained supreme perfection, come unto me, and are no more born in the finite mansion of pain and sorrow. Know, O *Ārjōn*, that all the regions between this and the abode of *Brāhm* afford but a transient residence; but he who findeth me, returneth not again to mortal birth.

36 *Om*!—The mystic emblem of the Deity is forbidden to be pronounced but in silence. It is a syllable formed of the letters अ *ā*, उ *ū*, म *m*, which in composition coalesce, and make ॐ *Om*, and the nasal consonant ण *m*. The first letter stands for the Creator, the second for the Preserver, and the third for the Destroyer.

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They who are acquainted with day and night, know that the day of *Brāhmā* is as a thousand revolutions of the *Yōōgs*³⁷, and that his night extendeth for a thousand more. On the coming of that day, all things proceed from infibility to vifibility; so, on the approach of night, they are all diffolved away in that which is called *invifible*. The univerfe, even having exifted, is again diffolved; and now again, on the approach of day, by divine neceffity, it is reproduced. That which, upon the diffolution of all things elfe, is not deftroyed, is fuperior and of another nature from that vifibility: it is invifible and eternal. He who is thus called invifible and incorruptible, is even he who is called the Supreme Abode; which men having once obtained, they never more return to earth: that is my manfion. That Supreme Being is to be obtained by him who worfhippeth no other Gods. In him is included all nature; by him all things are fspread abroad.

I will now fpeak to thee of that time in which, fhould a devout man die, he will never return; and of that time, in which dying, he fhall return again upon the earth.

Thofe holy men who are acquainted with *Brāhm*, departing this life in the fiery light of day, in the bright feafon of the moon, within the fix months of the fun's northern courfe, go unto him; but thofe who depart in the gloomy night of the moon's dark feafon, and whilft the fun is yet within the fouthern path of his journey, afcend for a while into the regions of the moon, and again return to mortal birth. Thefe two, *light* and *darknefs*, are efteemed the world's eternal ways: he who walketh in the former path returneth not; whilft the who walketh in the latter cometh back again upon the earth. A Yōōgēē, who is acquainted with thefe two paths of
³⁷ A *thoufand revolutions of the Yōōgs*.—Is equal to 4320,000,000 years. An ingenius mathematician, who is now in India, fuppofes that thefe *Yōōgs* are nothing more than astronomical periods formed from the coincidence of certain cycles, of which thofe of the preceffion of the equinoxes and the moon are two. The word *Yōōg*, which fignifies a *junction* or *joining*, gives good grounds for fuch an hypothefis.

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action, will never be perplexed; wherefore, O *Ārjōñ*, be thou at all times employed in devotion. The fruit of this surpaffeth all the rewards of virtue pointed out in the *Vēds*, in worshippings, in mortifications, and even in the gifts of charity. The devout *Yōgēē*, who knoweth all this, shall obtain a fupreme and prior place.

THE BHĀGAVĀT-GĒĒTĀ
Lecture IX.

OF THE CHIEF OF SECRETS AND PRINCE
OF SCIENCE.

KRĒĒSHNĀ.

I WILL now make known unto thee, who findest no fault, a most mysterious secret, accompanied by profound learning, which having studied thou shalt be delivered from misfortune. It is a sovereign art, a sovereign mystery, sublime and immaculate; clear unto the sight, virtuous, inexhaustible, and easy to be performed. Those who are infidels to this faith, not finding me, return again into this world, the mansion of death.

This whole world was spread abroad by me, in my invisible form. All things are dependent on me, and I am not dependent on them; and all things are not dependent on me³⁸. Behold my divine connection! My creative spirit is the keeper of all things, not the dependent. Understand that all things rest in me, as the mighty air, which passeth every where, resteth for ever in the ætherial space. At the end of the period *Kālp*³⁹ all things, O son of *Kōṅtēē*, return into my primordial source, and at the beginning of another *Kālp* I create them all again. I plant myself on my own nature, and create, again and again, this assemblage of beings, the whole, from the power of *nature*, without power⁴⁰. Those works confine not me, because I am like one who sitteth aloof uninterested in those works. By my supervision *nature* produceth both the moveable

38 *And all things are not dependent on me.*—This ambiguity is removed by the following simile of the air in the æther.

39 *Kālp.*—The same as the day of *Brāhmā*, a thousand revolutions of the *Yōōgs*. The word literally signifies *formation*.

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

and the immoveable. It is from this source ⁴¹, O *Ārjōṅ*, that the universe refolveth.

The foolish, being unacquainted with my supreme and divine nature, as lord of all things, despise me in this human form, trusting to the evil, diabolic, and deceitful principle within them. They are of vain hope, of vain endeavours, of vain wisdom, and void of reason; whilst men of great minds, trusting to their divine natures, discover that I am before all things and incorruptible, and serve me with their hearts undiverted by other Gods ⁴².

Men of rigid and laborious lives come before me humbly bowing down, for ever glorifying my name; and they are constantly employed in my service; but others serve me, worshipping me, whose face is turned on all sides, with the worship, unitedly, separately, in various shapes. I am the sacrifice; I am the worship; I am the spices; I am the invocation; I am the ceremony to the manes of the ancestors; I am the provisions; I am the fire, and I am the victim: I am the father and the mother of this world, the grandfire, and the preserver. I am the holy one worthy to be known; the mystic figure *Om*; the *Rček*, the *Sām*, and *Yājōr Vēds* ⁴³. I am the journey of the good; the comforter; the creator; the witness; the resting-place; the asylum, and the friend. I am generation and dissolution; the place where all things are repositied, and the inexhaustible seed of all nature. I am sunshine, and I am rain; I now draw in, and now let forth. I am death and immortality: I am entity and non-entity.

The followers of the three *Vēds*, who drink of the juice of the *Sōm*

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

42 *Other Gods.*—Wherever the word Gods is used in this Translation, the subordinate supernatural beings are implied.

43 *Vēds.*—The word *Vēd* signifies *learning*. The sacred volumes of the Hindoos, of which there are four, supposed to have been revealed from the four mouths of *Brāhmā*. It is remarkable that *Krēṣhṇā* mentions only the three first; it may therefore be presumed that no more existed in his time.

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⁴⁴, being purified of their offences, address me in sacrifices, and petition for heaven. These obtain the regions of *Eēndrā* ⁴⁵, the prince of celestial food and divine enjoyments; and when they have partaken of that spacious heaven for a while, in proportion to their virtues, they sink again into this mortal life, as soon as their stock of virtue is expended. In this manner those, who, longing for the accomplishment of their wishes, follow the religion pointed out by the three *Vēds*, obtain a transient reward. But those who, thinking of no other, serve me alone, I bear the burthen of the devotion of those who are thus constantly engaged in my service. They also who serve other Gods with a firm belief, in doing so, involuntarily worship even me. I am he who partaketh of all worship, and I am their reward. Because mankind are unacquainted with my nature, they fall again from heaven. Those who worship the *Dēvātās* go unto the *Dēvātās*; the worshippers of the *Pēētrēēs*, or patriarchs, go unto the *Pēētrēēs*; the servants of the *Bhōōts*, or spirits, go unto the *Bhōōts*; and they who worship me go unto me.

I accept and enjoy the holy offerings of the humble soul, who in his worship presenteth leaves and flowers and fruit and water unto me. Whatever thou doest, O *Ārjōōn*, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever thou shalt be zealous about, make each an offering unto me. Thou shalt thus be delivered with good and evil fruits, and with the bonds of works. Thy mind being joined in the practice of a *Sānnyāsēē* ⁴⁶, thou shalt come unto me. I am the same to all mankind: there

44 *Sōm*—is the name of a creeper, the juice of which is commanded to be drunk at the conclusion of a sacrifice, by the person for whom and at whose expense it is performed, and by the *Brāhmāns* who officiate at the altar.

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

46 *Sānnyāsēē*—one who totally forsaketh all worldly actions; but *Krēēshnā*, in order to unite the various religious opinions which prevailed in those days, confines the word *Sānnyās* to a forsaking of the hope of reward.

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is not one who is worthy of my love or hatred. They who serve me with adoration, I am in them, and they in me. If one, whose ways are ever so evil, serve me alone, he is as respectable as the just man; he is altogether well employed; he soon becometh of a virtuous spirit, and obtaineth eternal happiness. Recollect, O son of *Kōōntēē*, that my servant doth not perish. Those even who may be of the womb of sin; women ⁴⁷; the tribes of *Vīśyā* and *Sōōdrā*; shall go the supreme journey, if they take sanctuary with me; how much more my holy servants the *Brāhmāns* and the *Rājārshēēs* ⁴⁸! Consider this world as a finite and joyless place, and serve me. Be of my mind, my servant, my adorer, and bow down before me. Unite thy soul, as it were, unto me, make me thy asylum, and thou shalt go unto me.

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

48 *Rājārshēēs*—from *Rājā* and *Rēēshēē*, Prince and Saint.

OF THE DIVERSITY OF THE DIVINE NATURE.

KRĒĒSHNĀ.

HEAR AGAIN, O valiant youth, my supreme words, which I will speak unto thee, who art well pleased, because I am anxious for thy welfare.

Neither the hosts of *Sōors*⁴⁹, nor the *Māhārshĕēs*⁵⁰, know of my birth; because I am before all the *Dēvātās* and *Māhārshĕēs*. Whofo, free from folly, knoweth me to be without birth, before all things, and the mighty ruler of the universe, he shall, amongst mortals, be saved with all his transgressions. The various qualities incident to natural beings, such as reason, knowledge, unembarrassed judgment, patience, truth, humility, meekness, pleasure and pain; birth and death, fear and courage; mercy, equality, goodness, charity, zeal, renown and infamy, all distinctly come from me. So in former days the seven *Māhārshĕēs* and the four *Mānōōs*⁵¹ who are of my nature, were born of my mind, of whom are descended all the inhabitants of the earth. He who knoweth this my distinction and my connection, according to their principles, is without doubt endued with an unerring devotion. I am the creator of all things, and all things proceed from me. Those who are endued with spiritual wisdom, believe this and worship me: their very hearts and minds are in me; they rejoice amongst themselves, and delight in speaking of my name, and teaching one another my doctrine. I gladly inspire those, who are constantly employed in

49 *Sōors*.—Good angels.

50 *Māhārshĕēs*.—Great faints, of whom there are reckoned seven, who were at the creation produced from the mind of *Brāhmā*.

51 *Mānōōs*.—Four other beings produced at the creation from the mind of *Brāhmā*.

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my fervice, with that ufe of reafon, by which they come unto me; and, in compaffion, I ftand in my own nature, and diffipate the darknefs of their ignorance with the light of the lamp of wifdom.

ĀRJÖÖN.

All the *Rēṣhṣhēs*⁵², the *Dēvārṣhṣhēs*⁵³, and the prophet *Nārād*⁵⁴, call thee the fupreme *Brāhm*; the fupreme abode; the moft holy; the moft high God; the eternal *Pōrōṣh*, the divine being before all other Gods, without birth, the mighty Lord! Thus fay *Āsēṣṣā*, *Dēvālā*, *Vyās*, and thou thyfelf haft told me fo; and I firmly believe, O *Kēsāvā*, all thou telleft me. Neither the *Dēws* nor the *Dānōōs*⁵⁵ are acquainted, O Lord, with thy appearance. Thou alone, O firft of men⁵⁶! knoweft thy own ſpirit; thou, who art the production of all nature, the ruler of all things, the God of Gods, and the univerfal Lord! Thou art now able to make me acquainted with thoſe divine portions of thyfelf, by which thou poſſeſteſt and dwelleſt in this world. How ſhall I, although I conſtantly think of thee, be able to know thee? In what particular natures art thou to be found? Tell me again in full what is thy connection, and what thy diſtinction; for I am not yet ſatiſfied with drinking of the living water of thy words.

KRĒṢHNĀ.

Bleſſings be upon thee! I will make thee acquainted with the chief of my divine diſtinctions, as the extent of my nature is infinite.

I am the foul which ſtandeth in the bodies of all beings. I am the

52 *Rēṣhṣhēs*.—Saints.

53 *Dēvārṣhṣhēs*.—Deified ſaints.

54 *Nārād*.—One of the *Dēvārṣhṣhēs*, and a great Prophet, who is ſuppoſed to be ſtill wandering about the world. *Nārā* ſignifies a thread or clew, a precept; and *Dā* Giver.—Wherever he appears he is conſtantly employed in giving good counſel.

55 *Dānōōs*.—Evil ſpirits, or fallen angels, the offſprings of *Dānō* (fem).

56 *O firſt of men!*—*Ārjōōn* makes uſe of this expreſſion as addreſſing the Deity in human ſhape.

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beginning, the middle, and the end of all things. Amongst the *Ādētyās* ⁵⁷ I am *Vēṣhṇō* ⁵⁸, and the radiant *Rāvee* ⁵⁹ amongst the stars; I am *Mārēechē* ⁶⁰ amongst the *Mārōōts* ⁶¹, and *Sāsēē* ⁶² amongst the *Nākshātrās* ⁶³; amongst the *Vēds* I am the *Sām* ⁶⁴, and I am *Vāsāvā* ⁶⁵ amongst the *Dēws*. Amongst the faculties I am the mind, and amongst animals I am reason. I am *Sānkār* ⁶⁶ amongst the *Rōōdrās* ⁶⁷, and *Vēttēsā* ⁶⁸ amongst the *Yākshās* and the *Rākshās*. I am *Pāvāk* ⁶⁹ amongst the *Vāsōōs* ⁷⁰ and *Mērōō* ⁷¹ amongst the aspiring mountains. Amongst teachers know that I am their chief *Vrēhāspātēē* ⁷²; amongst warriors I am *Skāndā* ⁷³; and amongst

57 *Ādētyās*.—The offsprings of *Ādētēē* (f.) (that may not be cut off.) There are reckoned twelve, and are nothing more than emblems of the sun for each month of the year. Their names are *Vārōōn*, *Sōōryā*, *Vēdāng*, *Bhānōō*, *Eēndrā*, *Rāvēē*, *Gābhāstēē*, *Yām*, *Swārnā-rētā*, *Dēvākār*, *Mēētrā*, *Vēṣhṇō*.

58 *Vēṣhṇō*.—He who filleth or possesseth all space. One of the twelve suns, and the name of the Deity in his preserving quality.

59 *Rāvee*.—The riser—one of the names of the sun.

60 *Mārēechēē*.—One of the eight points of the heavens.

61 *Mārōōts*.—The winds.

62 *Sāsēē*.—The moon.

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

64 *Sām*.—The first of the four books of the *Vēds*, composed to be chanted or sung.

65 *Vāsāvā*.—One of the names of *Eēndrā*.

66 *Sānkār*.—One of the names of *Sēēv*, or Fate.

67 *Rōōdrās*.—Eleven distinctions of *Sēēv*, or Fate.

68 *Vēttēsā*.—The God of riches, otherwise called *Kōōvēr*. He is said to preside over the regions of the north, and to be the chief of the *Yākshās* and the *Rākshās*, two species of good and evil Genii.

69 *Pāvāk*.—The God of fire. He is supposed to preside over the southeast quarter.

70 *Vāsōōs*. Eight of the first created Beings of *Brāhmā*.

71 *Mērōō*.—The north pole of the terrestrial globe, fabled by the poets to be the highest mountain in the world. It is sometimes, by way of pre-eminence, called *Sōō-mērōō*. It is remarkable that the word *Mērōō* signifies a centre or axis.

72 *Vrēhāspātēē*.—The preceptor of the *Dēvs* or *Dēws*, the planet Jupiter and *Dies Jovis*.

73 *Skāndā*.—Otherwise called *Kārtēēk*, the general of the celestial armies.

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floods I am the ocean. I am *Bhrĕĕgöö* ⁷⁴ amongſt the *Māhārſhĕēs*, and I am the monofyllable ⁷⁵ amongſt words. I am amongſt worſhips the *Yāp* ⁷⁶ or ſilent worſhip, and amongſt immoveables the mountain *Hĕĕmālāy* ⁷⁷. Of all the trees of the foreſt I am the *Āſwātthā* ⁷⁸, and of all the *Dĕvārſhĕēs* I am *Nārād*. I am *Chĕĕtrā-rāth* amongſt *Gāndhārvs* ⁷⁹ and the *Möönĕĕ Kāpĕĕl* amongſt the ſaints. Know that amongſt horſes I am *Oöchĭſrāvā*, who aroſe with the *Āmrĕĕtā* from out the ocean ⁸⁰. Amongſt elephants I am *Irāvāt*, and the ſovereign amongſt men. Amongſt weapons I am the *Vājra* or thunderbolt, and amongſt cattle the cow *Kāmā-dhök* ⁸¹. I am the prolific *Kāndārp* the God of love; and amongſt ſerpents I am *Vāsöökĕĕ* their chief. I am *Ānāntā* amongſt the *Nāgs* ⁸², and *Vāröön*

74 *Bhrĕĕgöö*.—One of the firſt created beings produced from the mind of *Brāhmā*.

75 *The Monofyllable*.—The myſtic word or monofyllable ॐ *Öm!* already explained.

76 *Yāp*.—A ſilent repetition of the name of God.

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

78 *Āſwātthā*.—The *Pĕĕpāl* tree.

79 *Chĕĕtrā-rāth amongſt Gāndhārvs*.—The title of chief of the *Gāndharvs* or celeftial choirs: *the Gāndhārv of the painted chariot*.

In the *Māhābhārāt* is to be found a very entertaining ſtory of a combat between him and *Ārjöön*, wherein he is defeated; and, his painted chariot being deſtroyed by a fiery arrow ſhot from the bow of his opponent, he reſolves to change his name to *Dāgdhā-rāth*, or the *Gāndhārv* of the burnt chariot.

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

81 *Kāmā-dhök*.—One of the names of the Cow of Plenty, produced in churning the ocean.

82 *Ānāntā amongſt the Nāgs*.—The *Nāgs* are ſerpents fabled with many heads. *Ānāntā* ſignifies *eternal*, and may be an emblem of eternity. There are ſome

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⁸³ amongſt the inhabitants of the waters. I am *Aryāmā* amongſt the *Pēētrēēs*, and I am *Yām* ⁸⁴ amongſt all thoſe who rule. Amongſt the *Dītyās* (evil ſpirits) I am *Prāhlād* ⁸⁵, an *Kāl* (time) amongſt computations. Amongſt beaſts I am the king of beaſts, and *Vinātēyā* ⁸⁶ amongſt the feathered tribe. Amongſt purifiers I am *Pāvān* the air, and *Rām* amongſt thoſe who carry arms. Amongſt fiſhes I am the *Mākār* ⁸⁷, and amongſt rivers I am *Gāngā* ⁸⁸ the daughter of *Jāhnōō*. Of things tranſient I am the beginning, the middle, and the end. Of all ſcience I am the knowledge of the ruling ſpirit, and of all ſpeaking I am the oration. Amongſt letters I am the vowel *a*, and of all compound words I am the *Dwāndwā* ⁸⁹. I am alſo never-failing time; the preſerver, whoſe face is turned on all ſides. I am all-grafping death; and I am the refurrection of thoſe who are about to be. Amongſt fœminines I am fame, fortune, eloquence, memory, underſtanding, fortitude, patience. Amongſt harmonious meaſures I am the *Gāyātrēē*, and amongſt *Sāms* I am the *Vrēēhāt Sām*. Amongſt the months I am the month

very wonderful ſtories told of theſe ſerpents in the original from which theſe Dialogues are taken.

83 *Vārōōn*.—The God of the Ocean.

84 *Yām*.—The judge of hell.

85 *Prāhlād*.—An evil ſpirit who was converted by *Krēēſhnā*.

86 *Vinātēyā*.—A bird fabled to be of wonderful ſize, and the vehicle of *Vēēſhnōō*, the Deity in his preſerving quality, and who is otherwiſe called *Gārōōr*.

87 *Mākār*.—A fiſh repreſented with a long ſnout ſomething like the probofcis of an elephant; and the ſign Carpicornus.

88 *Gāngā*.—The Ganges. When the river was firſt conducted from its ſource, by a Prince whoſe name was *Bhāgēērāth*, towards the ocean, it ſo fell out that *Jāhnōō* was at his devotions at the mouth of the *Mahanadee*, at a place now called *Navobhunge*.—the Goddeſs in paſſing ſwept away the utenſils for his ablution, which ſo enraged him that he drank up her ſtream; but after a while his anger was appeaſed, and he let her eſcape from an incifion made in his thigh; and from this circumſtance of her ſecond birth, ſhe was afterwards called *Jāhnāvēē*, or the offſpring of *Jāhnōō*.

89 *Dwāndwā*.—A term in grammar, uſed where many nouns are put together withot a copulative, and the caſe ſubjoined to the laſt only, which is a mode of compoſition much admired by the Poets.

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*Mārgā-sēerṣhā*⁹⁰, and amongſt ſeaſons the ſeaſon *Kōösōömākārā*⁹¹, (ſpring.) Amongſt frauds I am gaming; and of all things glorious I am the effence of all qualities. Of the race of *Vrēṣhṇēē* I am the ſon of *Vāsōōdēv*⁹², and amongſt the *Pāndōōs Arjōōn-Dhānānjāy*. I am *Vyās*⁹³ amongſt the *Mōōnēēs*, and amongſt the *Bards*⁹⁴ I am the prophet *Ōōṣānā*⁹⁵. Amongſt rulers I am the rod, and amongſt thoſe who ſeek for conqueſt I am policy. Amongſt the ſecret I am ſilence, and amongſt the wife I am wiſdom. I am, in like manner, O *Ārjōōn*, that which is the feed of all thinngs in nature; and there is not any thing, wheter animate or inanimate, that is witouout me. My divine diſtinctions are without end, and the many which I have mentioned are by way of example. And learn, O *Ārjōōn*, that every being which is worthy of diſtinction and pre-eminence, is the produce of the portion of my glory. But what, O *Ārjōōn*, haſt thou to do with this manifold wiſdom? I planted this whoe univerſe with a ſingle portion and ſtood ſtill.

90 *Mārgā-sēerṣhā*.—The month beginning with the middle of October, when the periodical rains have ſubſided, and the exceſſive heats are abated.

91 *Kōösōömākārā*.—The ſeaſon of flowers, otherwiſe called *Vāsānt*. The two months between the middle of March and May.—The Hindoos divide the year into ſix *Rēētōō*, or ſeaſons, of two months each, which are thus denominated:

Sēēsār.—Dewy ſeaſon.

Hēēmānt.—Cold ſeaſon.

Vāsānt.—Mild (ſpring).

Grēṣhmā.—Hot ſeaſon.

Vārsā.—Rainy ſeaſon.

Sārāt.—Breaking (up of the rains).

92 *Vāsōōdēv*.—The father of *Krēṣhṇā* in his incarnation.

93 *Vyās*.—The reputed author or compiler of the *Māhābhārāt*.

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

95 *Ōōṣānā*.—Otherwiſe called *Sōōkrā*, eſteemed the preceptor of the evil ſpirits; the planet Venus, and *dies Veneris*.

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

ĀRJÖÖN.

THIS SUPREME mystery, distinguished by the name of the *Adhëë-ātmā* or ruling spirit, which, out of loving-kindness, thou hast made known unto me, hath dissipated my ignorance and perplexity. I have heard from thee a full account of the creation and destruction of all things, and also of the mightiness of thy inexhaustible spirit. It is even as thou hast described thyself, O mighty Lord! I am now, O most elevated of men, anxious to behold thy divine countenance; wherefore, if thou thinkest it may be beheld by me, shew me thy never-failing spirit.

KRĒĚSHNĀ.

Behold, O *Ārjōön*, my million forms divine, of various species, and diverse shapes and colours. Behold the *Adëëtyās*, and the *Vāsōōs*, and the *Rōōdrās*, and the *Mārōōts*, and the twins *Ājwëën* and *Kōōmār*⁹⁶. Behold things wonderful, never seen before. Behold, in this my body, the whole world animate and inanimate, and all things else thou hast a mind to see. But as thou art unable to see with these thy natural eyes, I will give thee a heavenly eye, with which behold my divine connection.

SĀNJĀY.

The mighty compound and divine being *Hārëë*, having, O *Rājā*, thus spoken, made evident unto *Ārjōön* his supreme and heavenly form; of many a mouth and eye; many a wondrous sight; many a heavenly ornament; many an up-raised weapon; adorned with celestial robes and chaplets; anointed with heavenly essence;

96 *Ājwëën* and *Koomār*.—Reputed the twin offsprings of the Sun, and physicians of the Gods.

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covered with every marvellous thing; the eternal God, whose countenance is turned on every side! The glory and amazing splendour of this mighty being may be likened to the sun rising at once into the heavens, with a thousand times more than usual brightness. The son of *Pāṇḍō* then beheld within the body of the God of Gods, standing together, the whole universe divided forth into its vast variety. He was overwhelmed with wonder, and every hair was raised an end. He bowed down his head before the God, and thus addressed him with joined hands.

ĀRJŪN.

I behold, O God! within thy breast, the *Dēws* assembled, and every specific tribe of beings. I see *Brāhmā*, that Deity sitting on his lotus-throne; all the *Rēṣhēś* and heavenly *Öörägās* ⁹⁷. I see thyself, on all sides, of infinite shape, formed with abundant arms, and bellies, and mouths, and eyes; but I can neither discover thy beginning, thy middle, nor again thy end, O universal Lord, form of the universe! I see thee with a crown and armed with club and *Chākṛā* ⁹⁸, a mass of glory, darting refulgent beams around. I see thee, difficult to be seen, shining on all sides with light immeasurable, like the ardent fire or glorious sun. Thou art the Supreme Being, incorruptible, worthy to be known! Thou art prime supporter of the universal orb! Thou art the never-failing and eternal guardian of religion! Thou art from all beginning, and I esteem thee *Pööröṣh* ⁹⁹. I see thee without beginning, without middle, and without end; of valour infinite; of arms innumerable; the sun and moon thy eyes; thy mouth a flaming fire, and the whole world shining with thy reflected glory! The space between the heavens and the earth is possessed by thee alone, and every point around: the three regions of the universe, O mighty spirit! behold

97 *Öörägās*.—Who crawl upon their breasts:—serpents.

98 *Chākṛā*.—A kind of discus with a sharp edge, hurled in battle from the point of the fore-finger, for which there is a hole in the centre.—See the story of the churning of the ocean, p. 109.

99 *Pööröṣh*.—Already explained.

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the wonders of thy awful countenance with troubled minds. Of the celestial bands, some I see fly to thee for refuge; whilst some, afraid, with joined hands sing forth thy praise. The *Māhārshĕēs*, holy bands, hail thee, and glorify thy name with adoring praises. The *Rōḍdrās*, the *Adĕĕtyās*, the *Vāsōḍs*, and all those beings the world esteemeth good; *Āśwĕĕn* and *Kōḍmār*, the *Mārōḍts* and the *Oośhmāpās*; the *Gāndhārvs* and the *Yākśhās*, with the holy tribes of *Soors*, all stand gazing on thee, and all alike amazed! The worlds, alike with me, are terrified to behold thy wondrous form gigantic; with many mouths and eyes with many arms, and legs, and breast; with many bellies, and with rows of dreadful teeth! Thus as I see thee, touching the heavens, and shining with such glory; of such various hues, with widely-opened mouths, and bright expanded eyes, I am disturbed within me; my resolution faileth me, O *Vĕĕśhnōḍ*! and I find no rest! Having beholden thy dreadful teeth, and gazed on thy countenance, emblem of Time's last fire, I know not which way I turn! I find no peace! Have mercy then, O God of God! thou mansion of the universe! The sons of *Dhrĕĕtārāśhtrā*, now, with all those rulers of the land, *Bhĕĕśhmā*, *Drōn*, the son of *Sōōt*, and even the fronts of our army, seem to be precipitating themselves hastily into thy mouths, discovering such frightful rows of teeth! whilst some appear to stick between thy teeth with their bodies forely mangled. As the rapid streams of full-flowing rivers roll on to meet the ocean's bed; even so these heroes of the human race rush on towards thy flaming mouths. As troops of insects, with increasing speed, seek their own destruction in the flaming fire; even so these people, with swelling fury, seek their own destruction. Thou involvest and swallowest them altogether, even unto the last, with thy flaming mouths; whilst the whole world is filled with thy glory, as thy awful beams, O *Vĕĕśhnōḍ*, shine forth on all sides! Reverence be unto thee, thou most exalted! Deign to make known unto me who is this God of awful figure! I am anxious to learn thy source, and ignorant of what thy presence here portendeth.

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KRĚĚSHNĀ.

I am Time, the destroyer of mankind, matured, come hither to seize at once all these who stand before us. Except thyself¹⁰⁰ not one of all these warriors, destined against us in these numerous ranks, shall live. Wherefore, arise! seek honor and renown! defeat the foe, and enjoy the full-grown kingdom! They are already, as it were, destroyed by me. Be thou alone the immediate agent¹⁰¹. Be not disturbed! Kill *Drōn*, and *Bhēeshmā*, and *Jāyādrāth*, and *Kārnā*, and all the other heroes of the war already killed by me. Fight! and thou shalt defeat thy rivals in the field.

SĀNJĀY.

When the trembling *Ārjōn* heard these words from the mouth of *Krēeshnā*, he saluted him with joined hands, and addressed him in broken accents, and bowed down terrified before him.

ĀRJŌN.

Otrēehēekēs! the universe rejoiceth because of thy renown, and is filled with zeal for thy service. The evil spirits are terrified and flee on all sides; whilst the holy tribes bow down in adoration before thee. And wherefore should they not, O mighty Being! bow down before thee, who, greater than *Brāhmā*, art the prime Creator! eternal God of Gods! the world's mansion! Thou art the incorruptible Being, distinct from all things transient! Thou art before all Gods, the ancient *Pōrōōsh*, and the supreme supporter of the universe! Thou knowest all things, and art worthy to be known; thou art the supreme mansion, and by thee, O infinite form! the universe was spread abroad. Thou art *Vāyōō* the God of wind, *Āgnēē* the God of fire, *Vārōōn* the God of oceans, *Sāsānkā* the moon, *Prājāpātēē* the God of nations, and *Prāpētāmāhā* the mighty ancestor. Reverence! Reverence be unto thee a thousand times repeated! Again and again Reverence! Reverence be unto thee! Reverence be unto thee before and behind! Reverence be unto thee on all

100 *Except thyself.*—*Thyself* should include his brothers, who were also saved.

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

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fides, O thou who art all in all! Infinite is thy power and thy glory! Thou includest all things, wherefore thou art all things! Having regarded thee as my friend, I forcibly called thee *Krēṣhṇā*, *Yādāvā*, Friend! but, alas! I was ignorant of this thy greatness, because I was blinded by my affection and presumption. Thou hast, at times, also in sport been treated ill by me; in thy recreations, in thy bed, on thy chair, and at thy meals; in private and in public; for which, O Being inconceivable! I humbly crave thy forgiveness.

Thou art the father of all things animate and inanimate; thou art the sage instructor of the whole, worthy to be adored! There is none like unto thee; where then, in the three worlds, is there one above thee? Wherefore I bow down; and, with my body prostrate upon the ground, crave thy mercy, Lord! worthy to be adored; for thou shouldst bear with me, even as a father with his son, a friend with his friend, a lover with his beloved. I am well pleased with having beheld things before never seen; yet my mind is overwhelmed with awful fear. Have mercy, then, O heavenly Lord! O mansion of the universe! And shew me thy celestial form. I wish to behold thee with the diadem on thy head, and thy hands armed with club and Chākṛā; assume then, O God of a thousand arms, image of the universe! thy four-armed form ¹⁰².

KRĒṢHNĀ.

Well pleased, O *Ārjōn*, I have shewn thee, by my divine power, this my supreme form the universe in all its glory, infinite and eternal, which was never seen by any one except thyself; for no one, O valiant *Kooroo*! in the three worlds, except thyself, can such a fight of me obtain; nor by the *Vēds*, nor sacrifices, nor profound study; nor by charitable gifts, nor by deeds, nor by the most severe mortifications of the flesh. Having beholden my form, thus awful, be not disturbed, nor let thy faculties be confounded. When thou

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

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art relieved from thy fears, and thy mind is restored to peace, then behold this my wondrous form again.

SĀNJĀY.

The son of *Vāsōdēv* having thus spoken unto *Ārjōn*, shewed him again his natural form; and having re-assumed his milder shape, he presently affwaged the fears of the affrighted *Ārjōn*.

ĀRJŌŌN.

Having beheld thy placid human shape, I am again collected; my mind is no more disturbed, and I am once more returned to my natural state.

KRĒĒSHNĀ.

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

OF SERVING THE DEITY IN HIS VISIBLE AND INVISIBLE FORMS.

ĀRJŪN.

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

KRĒṢHNĀ.

Those who having placed their minds in me, serve me with constant zeal, and are endued with steady faith, are esteemed the best devoted. They too who, delighting in the welfare of all nature, serve me in my incorruptible, ineffable, and invisible form; omnipresent, incomprehensible, standing on high fixed and immovable, with subdued passions and understandings, the same in all things, shall also come unto me. Those whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings. They also who, preferring me, leave all works for me, and, free from the worship of all others, contemplate and serve me alone, I presently raise them up from the ocean of this region of mortality, whose minds are thus attached to me. Place then thy heart on me, and penetrate me with thy understanding, and thou shalt, without doubt, hereafter enter unto me. But if thou shouldst be unable, at once, steadfastly to fix thy mind on me, endeavour to find me by means of constant practice. If after practice thou art still unable, follow me in my works supreme; for by performing works for me, thou shalt attain perfection. But shouldst thou find thyself unequal to this task, put thy trust in me alone, be of humble spirit, and forsake the fruit of every action. Knowledge is better than practice, meditation is distinguished from knowledge, forsaking the fruit of action from meditation, for happiness hereafter is derived from such forsaking.

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He my fervant is dear unto me, who is free from enmity, the friend of all nature, merciful, exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, of subdued passions, and firm resolves, and whose mind and understanding are fixed on me alone, he also is my beloved of whom mankind are not afraid, and who of mankind is not afraid; and who is free from the influence of joy, impatience, and the dread of harm. He my fervant is dear unto me who is unexpected, just and pure, impartial, free from distraction of mind, and who hath forsaken every enterprize. He also is worthy of my love, who neither rejoiceth nor findeth fault; who neither lamenteth nor coveteth, and, being my fervant, hath forsaken both good and evil fortune, He also is my beloved fervant, who is the same in friendship and in hatred, in honor and in dishonor, in cold and in heat, in pain and pleasure; who is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, and pleased with whatever cometh to pass; who owneth no particular home, and who is of a steady mind. The who seek this *Āmr̥ṣṭā*¹⁰³ of religion even as I have said, and serve me faithfully before all others, are, moreover, my dearest friends.

103 *Āmr̥ṣṭā*.—The water of immortality, the *Ambrosia* of the Hindoo Gods.—See the story of churning the ocean, p. 109.

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Lecture XIII.

EXPLANATION OF THE TERMS KSHĒTRĀ
AND KSHĒTRĀ-GNĀ.

ĀRJŪŌN.

I NOW am anxious to be informed, O *Kēsōō!* what is *Prākṛēētēē*, who is *Pōōrōōṣh*; what is meant by the words *Kṣhētrā* and *Kṣhētrā-gnā*, and what by *Gnān* and *Gnēya*.

KRĒĒSHNĀ.

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

Now hear what that *Kṣhētrā* or body is, what it resembleth, what are its different parts, what it proceedeth from, who he is who knoweth it, and what are its productions. Each hath been manifoldly fung by the *Rēṣhēēs* in various measures, and in verses containing divine precepts, including arguments and proofs.

This *Kṣhētrā* or body, then, is made up of the five *Māhābhōt* (elements), *Āhānkār* (self-consciousness), *Bōōdhēē* (understanding), *Āvyāktām* (invisible spirit), the eleven *Eēndrēyā* (organs), and the five *Eēndrēyā-gōchār* (faculties of the five senses); with *Eechā* and *Dwēṣhā* (love and hatred), *Sookh* and *Dookh* (pleasure and pain), *Chētānā* (sensitivity), and *Dhrēētēē* (firmness).

Thus have I made known unto thee what that *Kṣhētrā* or body is, and what are its component parts.

Gnān, or wisdom, is freedom from self-esteem, hypocrisy and injury; patience, rectitude, respect for masters and teachers,

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chastity, steadiness, self-constraint, disaffection for the objects of the senses, freedom from pride, and a constant attention ¹⁰⁴ to birth, death, decay, sickness, pain and defects; exemption from attachments and affection ¹⁰⁵ for children, wife, and home; a constant evenness of temper upon the arrival of every event, whether longed for or not; a constant and invariable worship paid to me alone; worshipping in a private place, and a dislike to the society of man; a constant study of the superior spirit ¹⁰⁶; and the inspection of the advantage to be derived from a knowledge of the *Tāttvā* or first principle.

This is what is distinguished by the name of *Gnān*, or wisdom. *Āgnān*, or ignorance, is the reverse of this.

I will not tell thee what is *Gnān*, or the object of wisdom, from understanding which thou wilt enjoy immortality. It is that which hath no beginning, and is supreme, even *Brāhm*, who can neither be called *Sāt* (ens) nor *Asāt* (non ens) ¹⁰⁷. It is all hands and feet; it is all faces, heads, and eyes; and, all ear, it sitteth in the midst of the world possessing the vast whole. Itself exempt from every organ, it is the reflected light of every faculty of the organs. Unattached, it containeth all things; and without quality it partaketh of every quality. It is the inside and the outside, and it is the moveable and immoveable of all nature. From the minuteness of its parts it is inconceivable. It standeth at a distance, yet is it present. It is

¹⁰⁴ *And a constant attention to birth, &c.*—To look upon them as evils.

¹⁰⁵ *Exemption from attachments and affection, &c.*—i. e. That no attachments or affections should draw a man from the exercise of his devotion; or that all worldly cares must be abandoned for the attainment of that wisdom which is to free the soul from future birth.

¹⁰⁶ *The superior spirit.*—God, the universal soul.

¹⁰⁷ *Sāt (ens) nor Asāt (non ens).*—The opposite meanings of these two words render this passage peculiarly mysterious; and even the commentators differ about their true signification. The most rational interpretation of them is, that the Deity in his works is a substance, or a material Being, and in his essence immaterial; but as he is but one, he cannot positively be denominated either one or the other.

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undivided, yet in all things it standeth divided. It is the ruler of all things: it is that which now destroyeth, and now produceth. It is the light of lights, and it is declared to be free from darknefs. It is wisdomk that which is the object of wisdom, and that which is to be obtained by wisdom; and it prefideth in every breaft

Thus hath been described together what is *Kṣhētrā* or body, what is *Gnān* or wisdom, and what is *Gnēyā* or the object of wisdom. He my fervant who thus conceiveth me obtaineth my nature.

Learn that both *Prākṛēētēē* and *Pōōrōōṣh* are without beginning. Know alfo that the various component parts of matter and their qualities are co-exiftent with *Prākṛēētēē*.

Prākṛēētēē is that principle which operateth in the agency of the infrumental caufe of action.

Pōōrōōṣh is that *Hetōō* or principle which operateth in the fenfation of pain and pleafure. The *Pōōrōōṣh* refideth in the *Prākṛēētēē*, and partaketh of thofe qualities which proceed from the *Prākṛēētēē*. The confequences arifing from thofe qualities, are the caufe which operateth in the birth of the *Pōōrōōṣh*¹⁰⁸, and determineth whether it fhall be in a good or evil body. *Pōōrōōṣh* is that fuperior being, who is called *Māhēfwar*, the great God, the moft high fpirit, who in this body is the obferver, the director, the protector, the partaker.

He who conceiveth the *Pōōrōōṣh* and the *Prākṛēētēē*, together with the *Gōōn* or qualities, to be even fo as I have described them, whatever mode of life he may lead, he is not again fubject to mortal birth.

108 *Are the caufe which operateth in the birth of the Pōōrōōṣh, &c.*—That is, The influence of the three *Gōōn*, or qualities, over the human mind, not only determines the future birth of the foul, but into what rank of beings it fhall tranfmigrate; for to tranfmigrate it is doomed, until it hath attained a degree of wisdom more powerful than the influence of thofe qualities.

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

Know, O chief of the race of *Bhārāt*, that every thing which is produced in nature, whether animate or inanimate, is produced from the union of *Kṣhētrā* and *Kṣhētrā-gnā*, matter and spirit. He who beholdeth the Supreme Being alike in all things, whilst corrupting, itself uncorrupting; and conceiving that God in all things is the same, doth not of himself injure his own soul, goeth the journey of immortality. He who beholdeth all his actions performed by *Prākṛētē*, nature, at the same time perceiveth that the *Ātmā* or soul is inactive in them. When he beholdeth all the different species in nature comprehended in one alone, and so from it spread forth into their vast variety, he then conceiveth *Brāhm*, the Supreme Being. This supreme spirit and incorruptible Being, even when it is in the body, neither acteth, nor is it affected, because its nature is without beginning and without quality. As the all-moving *Ākās*, or ether, from the minuteness of its parts, passeth every where unaffected, even so the omnipresent spirit remaineth in the body unaffected. As a single sun illuminateth the whole world, even so doth the spirit enlighten every body. They who, with the eye of wisdom, perceive the body and the spirit to be thus distinct, and that there is a final release from the animal nature, go to the Supreme.

OF THE THREE GŌŃN OR QUALITIES.

KRĒĒSHNĀ.

I WILL now reveal unto thee a most sublime knowledge, superior to all others, which having learnt, all the *Mōḍnēēs* have passed from it to supreme perfection. They take sanctuary under this wisdom, and, being arrived to that virtue which is similar to my own, they are not disturbed on the day of the confusion of all things, nor born again on their renovation.

The great *Brāhm* is my womb. In it I place my foetus; and from it is the production of all nature. The great *Brāhm* is the womb of all those various forms which are conceived in every natural womb, and I am the father who soweth the seed.

There are three *Gōḍn* or qualities arising from *Prākrēṭēē* or nature: *Sātwā* truth, *Rājā* passion, and *Tāmā* darkness; and each of them confineth the incorruptible spirit in the body. The *Sātwā-Gōḍn*, because of its purity, is clear and free from defect, and intwineth the soul with sweet and pleasant consequences, and the fruit of wisdom. The *Rājā-Gōḍn* is of a passionate nature, arising from the effects of worldly thirst, and imprisoneth the soul with the consequences produced from action. The *Tāmā-Gōḍn* is the offspring of ignorance, and the confounder of all the faculties of the mind; and it imprisoneth the soul with intoxication, sloth, and idleness. The *Sātwā-Gōḍn* prevaleth in felicity, the *Rājā* in action, and the *Tāmā*, having possessed the soul, prevaleth in intoxication. When the *Tāmā* and the *Rājā* have been overcome, then the *Sātwā* appeareth; when the *Rājā* and the *Sātwā*, the *Tāmā*; and when the *Tāmā* and the *Sātwā*, the *Rājā*. When *Gnān*, or wisdom, shall become evident in this body at all its gates, then shall it be known that the *Sātwā-Gōḍn* is prevalent within. The love of gain, industry, and the commencement of works; intemperance, and inordinate

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desire, are produced from the prevalency of the *Rājā-Gōḥn*; whilst the tokens of the *Tāmā-Gōḥn* are gloominess, idleness, foolishness, and distraction of thought. When the body is dissolved whilst the *Sātwā-Gōḥn* prevaileth, the soul proceedeth to the regions of those immaculate beings who are acquainted with the Most High. When the body findeth dissolution whilst the *Rājā-Gōḥn* is predominate, the soul is born again amongst those who are attached to the fruits of their actions. So, in like manner, should the body be dissolved whilst the *Tāmā-Gōḥn* is prevalent, the spirit is conceived again in the wombs of irrational beings. The fruit of good works is called pure and holy; the fruit of the *Rājā-Gōḥn* is pain; and the fruit of the *Tāmā-Gōḥn* is ignorance. From the *Sātwā* is produced wisdom, from the *Rājā* covetousness, and from the *Tāmā* madness, distraction, and ignorance. Those of the *Sātwā-Gōḥn* mount on high, those of the *Rājā* stay in the middle, whilst those abject followers of the *Tāmā-Gōḥn* sink below.

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

ĀRJÖÖN.

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

KRĒESHNĀ.

He, O son of *Pāndōḥ*, who depiseth not the light of wisdom, the attention to worldly things, and the distraction of thought when they come upon him, nor longeth for them when they disappear; who, like one who is of no party, sitteth unagitated by the three qualities; who, whilst the qualities are present, staneth still and

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moveth not; who is self-dependent and the same in ease and pain, and to whom iron, stone, and gold are as one; firm alike in love and dislike, and the same whether praised or blamed; the same in honor and disgrace; the same on the part of the friend and the foe, and who forsaketh all enterprize; such a one hath surmounted the influence of the qualities. And he, my servant, who serveth me alone with due attention, having overcome the influence of the qualities, is formed to be absorbed in *Brāhm*, the Supreme. I am the emblem of the immortal, and of the incorruptible; of the eternal, of justice, and of endless bliss.

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OF PŌRŌSHŌTTĀMĀ.

KRĒESHNĀ.

THE INCORRUPTIBLE being is likened unto the tree *Āśwāthā*, whose root is above and whose branches are below, and whose leaves are the *Vēds*. He who knoweth that, is acquainted with the *Vēds*. Its branches growing from the hrtee *Gōḥn* or qualities, whose lesser shoots are the objects of the organs of sense, spread forth some high and some low. The roots which are spread abroad below, in the regions of mankind, are restrained by action. Its form is not to be found here, neither its beginning, nor its end, nor its likeness. When a man hath cut down this *Āśwāthā*, whose root is so firmly fixed, with the strong ax of disinterest, from that time that place is to be sought from whence there is no return for those who find it; and I make manifest that first *Pōrōsh* from whom is produced the ancient progression of all things.

Those who are free from pride and ignorance, have prevailed over those faults which arise from the consequences of action, have their minds constantly employed in watching over and restraining the inordinate desires, and are freed from contrary causes, whose consequences bring both pleasure and pain, are no longer confounded in their minds, and ascend to that place which endureth for ever. Neither the sun, nor the moon, nor the fire enlighteneth that place from whence there is no return, and which is the supreme mansion of my abode.

It is even a portion of myself that in this animal world is the universal first of all things. It draweth together the five organs and the mind, which is the sixth, that it may obtain a body, and that it may leave it again; and *Eśwār*, having taken them under his charge, accompanieth them from his own abode as the breeze the fragrance from the flower. He presideth over the organs of hearing,

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seeing, feeling, tasting, and smelling, together with the mind, and attendeth to their objects. The foolish see it not, attended by the *Gōṅn* or qualities, in expiring, in being, or in enjoying; but those who are endued with the eye of wisdom behold it. Those also who industriously apply their minds in meditation may perceive it planted in their own breasts, whilst those of unformed minds and weak judgments, labouring, find it not.

Know that the light which proceedeth from the sun and illuminateth the whole world, and the light which is in the moon, and in the fire, are mine. I pervade all things in nature, and guard them with my beams. I am the moon, whose nature it is to give the quality of taste and relish, and to cherish the herbs and plants of the field. I am the fire residing in the bodies of all things which have life, where, joined with the two spirits which are called *Prān* and *Opān* ¹⁰⁹, I digest the food which they eat, which is of four kinds ¹¹⁰. I penetrate into the hearts of all men; and from me proceed memory, knowledge, and the loss of both. I am to be known by all the *Vēds* or books of divine knowledge: I am he who formed the *Vēdant* ¹¹¹, and I am he who knoweth the *Vēds*.

There are two kinds of *Pōṛōṣh* in the world, the one corruptible, the other incorruptible. The corruptible *Pōṛōṣh* is the body of all things in nature; the incorruptible is called *Kōṭhāṣṭā*, or he who standeth on the pinnacle ¹¹². There is another *Pōṛōṣh* ¹¹³ most high,

¹⁰⁹ *Prān* and *Opān*.—The breathing spirit, and the spirit which acteth in the bowels to expel the fæces.

¹¹⁰ *Which is of four kinds*.—Either to be masticated with the teeth, lapped in with the tongue, sucked in by the lips, or imbibed by the throat.

¹¹¹ *The Vēdant*.—A metaphysical treatise on the nature of God, which teacheth that matter is a mere delusion, the supposed author of which is *Vyās*.

¹¹² *Kōṭhāṣṭā, or he who standeth on the pinnacle*.—The divine essence, which, according to the opinion of some of their philosophers, is without quality, and sitteth aloof inactive.

¹¹³ *There is another Pōṛōṣh, &c. &c.*—This, and the following period, are so full of mystery, that the Translator despairs of revealing it to the satisfaction of the reader. Perhaps *Krēṣhnā* only means to collect into one view the several

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the *Pārāmātmā* or supreme soul, who inhabiteth the three regions of the world, even the incorruptible *Eśwār*. Because I am above corruption, so also am I superior to incorruption; wherefore in this world, and in the *Vēds*, I am called *Pōrōṣhōttāmā*. The man of a sound judgment, who conceiveth me thus to be the *Pōrōṣhōttāmā*, knoweth all things, and ferveth me in every principle.

Thus, O *Ārjōn*, have I made known unto thee this most myfterious *Sāstrā*¹¹⁴; and he who understandeth it shall be a wise man, and the performer of all that is fit to be done.

appellations *Kōṭhāflā*, *Pōrōṣh*, *Pārāmātmā*, *Eśwār*, and *Pōrōṣhōttāmā*, by which the Deity is described by as many different theologifts, in order to expofe their various opinions refpeċting his nature, and unite them in one.

114 *Sāstrā*.—Any book of Divine authority.

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OF GOOD AND EVIL DESTINY.

KRĒĒSHNĀ.

THE MAN who is born with divine destiny is endowed with the following qualities: exemption from fear, a purity of heart, a constant attention to the discipline of his understanding; charity, self-restraint, religion, study, penance, rectitude, freedom from doing wrong, veracity, freedom from anger, resignation, temperance, freedom from slander, universal compassion, exemption from the desire of slaughter, mildness, modesty, discretion, dignity, patience, fortitude, chastity, unvengefulness, and a freedom from vain-glory: whilst those who come into life under the influence of the evil destiny are distinguished by hypocrisy, pride, presumption, anger, harshness of speech, and ignorance. The divine destiny is for *Mōkṣh*, or eternal absorption in the divine nature; and the evil destiny confineth the soul to mortal birth. Fear not, *Ārjōṅ*, for thou art born with the divine destiny before thee. Thus there are two kinds of destiny prevailing in the world. The nature of the good destiny hath been fully explained. Hear what is the nature of the evil.

Those who are born under the influence of the evil destiny know not what it is to proceed in virtue, or recede from vice; nor is purity, veracity, or the practice of morality to be found in them. They say the world is without beginning, and without end, and without an *Eśwār*; that all things are conceived by the junction of the sexes; and that love is the only cause. These lost souls, and men of little understandings, having fixed upon this vision, are born of dreadful and inhuman deeds for the destruction of the world. They trust to their carnal appetites, which are hard to be satisfied; are hypocrites, and overwhelmed with madness and intoxication. Because of their folly they adopt false doctrines, and continue to live the life of impurity. They abide by their inconceivable opinions, even unto

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the day of confusion, and determine within their won minds that the gratification of the sensual appetites is the supreme good. Fast bound by the hundred cords of hope, and placing all their trust in lust and anger, they seek by injustice the accumulation of wealth, for the gratification of their inordinate desires. "This, to-day, hath been acquired by me. I shall obtain this object of my heart. This wealth I have, and this shall I have also. This foe have I already slain, and others will I forthwith vanquish. I am *Eśwār*, and I enjoy; I am consummate, I am powerful, and I am happy; I am rich, and I am endued with precedence amongst men; and where is there another like unto me? I will make presents at the feasts and be merry." In this manner do those ignorant men talk, whose minds are thus gone astray. Confounded with various thoughts and designs, they are entangled in the net of folly; and being firmly attached to the gratification of their lusts, they sink at length into the *Nārāk* of impurity. Being self-conceited, stubborn, and ever in pursuit of wealth and pride, they worship with the name of worship and hypocrisy, and not according to divine ordination; and,acing all their trust in pride, power, ostentation, lust, and anger, they are overwhelmed with calumny and detraction, and hate me in themselves and others: wherefore I cast down upon the earth those furious abject wretches, those evil beings who thus dispise me, into the womb of evil spirits and unclean beast Being doomed to the wombs of *Āsōōrs* from birth to birth, at length not finding me, they go unto the most infernal regions There are these three passages to *Nārāk* (or the infernal regions); lust, anger, and avarice, which are the destroyers of the soul; wherefore a man should avoid them; for, being freed from these gates of sin, which arise from the influence of the *Tāmā-Gōōn*, he advanceth his own happiness; and at length he goeth the journey of the Most High. He who abandoneth the dictates of the *Sāstrā* to follow the dictates of his lusts, attaineth neither perfection, happiness, nor the regions of the Most High Wherefore, O *Ārjōōn*, having made thyself acquainted with the precepts of the *Sāstrā*, in the establishment of what is fit and unfit to be done, thou shouldst perform those works which are declared by the commandments of the *Sāstrā*.

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Lecture XVII.

OF FAITH DIVIDED INTO THREE SPECIES.

ĀRJÖÖN.

WHAT IS the guide of those men, who, although they neglect the precepts of the *Sāstrā*, yet worship with faith? Is it the *Sātwā*, the *Rājā*, or the *Tāmā-Göön*?

KRĒĒSHNĀ.

The faith of mortals is of three kinds, and is produced from the constitution. It is denominated after the three *Göön*, *Sātwākēē*, *Rājāsēē*, or *Tāmāsēē*. Hear what these are. The faith of every one is a copy of that which is produced from the *Sātwā-Göön*. The mortal *Pööröōsh* being formed with faith, of whatever nature he may be, with that kind of faith is he endued. Those who are of the disposition which ariseth from the *Sātwā-Göön* worship the *Dēws*; those of the *Rājā-Göön* the *Yākshās*, and the *Rākshās*; and those of the *Tāmā-Göön* worship the departed spirits and the tribe of *Bhōōts*. Those men who perform severe mortifications of the flesh, not authorized by the *Sāstrā*, are possessed of hypocrisy and pride, and overwhelmed with lust, passion and tyrannic strength. Those fools torment the spirit that is in the body, and myself also who am in them. Know what are the resolutions of those who are born under the influence of the evil spirit.

There are three kinds of food which are dear unto all men. Worship, zeal¹¹⁵, and charity are each of them also divided into three species. Hear what are their distinctions.

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

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

That worship which is directed by divine precept, and is performed without the desire of reward, as necessary to be done, and with an attentive mind, is of the *Sātwā-Gōḥn*.

Th worship which is performed with a view to the fruit, and with hypocrisy, is of the *Tāmā-Gōḥn*.

The worship which is performed without regard to the precepts of the law, without the distribution of bread, without the usual invocations, without gifts to the *Brāhmāns* at the conclusion, and without faith, is of the *Rājā-Gōḥn*.

Respect to the *Dēws*, to *Brāhmāns*, masters, and learned men; chastity, rectitude, the worship of the Deity, and a freedom from injury, are called *bodily zeal*.

Gentleness, justness, kindness, and benignity of speech, and attention to one's particular studies, are called *verbal zeal*.

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

This threefold zeal being warmed with supreme faith, and

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performed by men who long not for the fruit of action, is of the *Sātwā-Gōḥn*.

The zeal which is shewn by hypocrisy, for the sake of the reputation of sanctity, honor, and respect, is said to be of the *Rājā-Gōḥn*; and it is inconstant and uncertain.

The zeal which is exhibited with self-torture, by the fool, without examination, or for the purpose of injuring another, is of the *Tāmā-Gōḥn*.

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

That which is given in expectation of a return, or for the sake of the fruit of the action, and with reluctance, is of the *Rājā-Gōḥn*.

That which is given out of place and season, and to unworthy objects, and, at the same time, ungraciously and scornfully, is pronounced to be of the *Tāmā-Gōḥn*.

ॐ *Ōm*, तत् *Tāt*, and सत् *Sāt*, are the three mystic characters used to denote the Deity.

By him in the beginning were appointed the *Brāhmāns*, the *Vēds*, and religion: hence the sacrificial, charitable, and zealous ceremonies of the expounders of the word of God, as they are ordained by the law, constantly proceed after they have pronounced *Ōm*!

Tāt having been pronounced by those who long for immortality, without any inclination for a temporary reward of their actions, then are performed the ceremonies of worship and zeal, and the various deeds of charity.

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The word *Sāt* is used for qualities which are true, and for qualities that are holy, the word *Sāt* is also applied to deeds which are praiseworthy. Attention in worship, zeal, and deeds of charity, are also called *Sāt*. Deeds which are performed for *Tāt* are also to be esteemed *Sāt*.

Whatever is performed without faith, whether it be sacrifices, deeds of charity, or mortifications of the flesh, is called *Asāt*; and is not for this world or that which is above.

OF FORSAKING THE FRUITS OF ACTION FOR OBTAINING ETERNAL SALVATION

ĀRJÖÖN.

I WISH much to comprehend the principle of *Sānnyās*, and also of *Tyāg*, each separately.

KRĒĒSHNĀ.

The bards conceive ¹¹⁶ that the word *Sānnyās* implieth the forsaking

116 *The Bards conceive, &c.*—The meaning of this period is too evident to require a note. But, in order to shew that the commentators of India are not less fond of searching for mystery, and wandering from the simple path of their author into a labyrinth of scholastic jargon, than some of those of more enlightened nations, who for ages have been labouring to entangle the plain unerring clew of our holy religion, the Translator, in this place, will intrude the following literal version of the comment written up to it by one *Srēe-dhār Swāmēē*, whose notes up the whole are held in as much esteem as the text, which at this day, they say is unintelligible without them. It can seldom happen that a commentator is inspired with the same train of thought and arrangement of ideas as the author whose sentiments he presumes to expound, especially in metaphysical works. The Translator hath seen a comment, by a zealous Persian, upon the wanton odes of their favorite Poet Hafiz, wherein every obscene allusion is sublimated into a divine mystery, and the host and the tavern are as ingeniously metamorphosed into their prophet and his holy temple.

Note by *Srēe-Dhār Swāmēē*, to the Passage Above Alluded to.

The Bards, &c.—The *Vēds* say—‘Let him who longeth for children make offerings. Let him who longeth for heaven make offerings, &c. &c.’ The Bards understand *Sānnyās* to be a forsaking, that is, a total abandonment, of such works as are performed for the accomplishment of a wish, such works as are bound with the cord of desire. The *Pāndēets* know, that is, they understand, *Sānnyās* to imply also a forsaking of all works, together with all their fruits. The disquifiers, that is such as expound or make clear, call *Tyāg* a forsaking of the fruit only of every work that is desirable, whether such as are ordained to be performed constantly, or only at stated periods; and not a forsaking of the work itself. But how can there be a forsaking of the fruit of such constant and stated works as have no particular fruit or reward annexed to them? The forsaking

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of all actions which are desirable; and they call *Tyāg*, the forsaking of the fruits of every action. Certain philosophers have declared that works are as much to be avoided as crimes; whilst others say that deeds of worship, mortifications, and charity should not be forsaken. Hear what is my decree upon the *Tyāg*.

Tyāg, or forsaking, is pronounced to be of three natures. But deeds of worship, mortification, and charity are not to be forsaken: they are proper to be performed. Sacrifices, charity, and mortifications are purifiers of the philosopher. It is my ultimate opinion and decree, that such works are absolutely to be performed, with a forsaking of their consequences and the prospect of their fruits. The retirement from works, which are appointed to be performed, is improper.

The forsaking of them through folly and distraction of mind, ariseth from the influence of the *Tāmā-Gōḥn*.

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

of a barren woman's child cannot be conceived—It is said—'Although one who longeth for heaven, or for a store of cattle, &c. should all his life perform the ceremonies which are called *Sāndyā*, or feed the fire upon the altar, and in these and the like ceremonies, no particular reward has ever been heard of; yet whilst the law is unable to engage a provident and wary man in a work where no human advantage is to be seen, at the same time it ordaineth that even he who hath conquered the universe, &c. shall perform sacrifices; still for these, and the like religious duties, it hath appointed some general reward.'—But it is the opinion of Gōḥrōḥ, that the law intended these works merely for its own accomplishment. Such a tenet is unworthy of notice, because of the difficulty of obliging men to pay attention to those works.—It is also said, that there is a reward annexed to the general and particular duties; that they who perform them shall become inhabitants of the Pōḥnyā-lōk; that by works the Pēḥtrēḥ-lōk is to be attained; that by good works crimes are done away, &c. &c. Wherefore it is properly said,—that *they call Tyāg a forsaking of the fruits of every action.*"

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The work which is performed because it is appointed and esteemed necessary to be done, and with forsaking of the consequences and the hope of a reward, is, with such a forsaking, declared to be of the *Sātwā-Gōḥn*.

The man who is possessed of the *Sātwā-Gōḥn* is thus a *Tyāgēē*, or one who forsaketh the fruit of action. He is of a sound judgment, and exempt from all doubt; he complaineth not in adversity, nor exulteth in the success of his undertakings.

No corporeal being is able totally to refrain from works. He is properly denominated a *Tyāgēē* who is a forsaker of the fruit of action.

The fruit of action is threefold: that which is coveted, that which is not coveted, and that which is neither one nor the other. Those who do not abandon works obtain a final release; not those who withdraw from action, and are denominated *Sānnyāsēēs*.

Learn, O *Ārjōḥn*, that for the accomplishment of every work five agents ¹¹⁷ are necessary, as is further declared in the *Sānkhya* and *Vēdānt-Sāstrās*:—attention and supervision, the actor, the implements of various sorts, distinct and manifold contrivances, and lastly the favor of Providence. The work which a man undertaketh, either with his body, his speech, or his mind, whether it be lawful or unlawful, hath these five agents engaged in the performance. He then who after this, because of the imperfection of his judgment, beholdeth no other agent than himself, is an evil-thinker and seeth not at all. He who hath no pride in his disposition, and whose judgment is not affected, although he should destroy a whole world, neither killeth, nor is he bound thereby ¹¹⁸.

117 *Five agents, &c.*—The five agents here implied, are probably the soul, as supervisor for the mind, as actor or director the organs, as implements, &c.

118 *Nor is he bound thereby.*—He is not confined to mortal birth.

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In the direction of a work are three things: *Gnān*, *Gnēyā*, and *Pārēḡgnātā* ¹¹⁹. The accomplishment of a work is also threefold: the impement, the action, and the agent. The *Gnān*, the action, and the agent are each distinguished by the influence of the three *Gōḡn*. Hear in what manner they are declared to be after the order of the three *Gōḡn*.

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

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

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

The action which is appointed by divine precept, is performed free from the thought of its consequences and without passion or despite, by one who hath no regard for the fruit thereof, is of the *Sātwā-Gōḡn*.

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

The action which is undertaken through ignorance and folly, and without any foresight of its fatal and injurious consequences, is pronounced to be of the *Tāmā-Gōḡn*.

119 *Gnān*, *Gnēyā*, and *Pārēḡgnātā*.—Wisdom, the object of wisdom, and the superintending spirit.

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The agent who is regardless of the consequences, is free from pride and arrogance, is endued with fortitude and resolution, and is unaffected whether his work succeed or not, is said to be of the *Sātwā-Gōḥn*.

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

The agent who is unattentive, indiscreet, stubborn, dissembling, mischievous, indolent, melancholy, and dilatory, is of the *Tāmā-Gōḥn*.

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

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

The understanding which doth not conceive justice and injustice; what is proper and what is improper; as they truly are, is of the *Rājā-Gōḥn*.

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

That steady firmness, with which a man, by devotion, restraineth every action of the mind and organs, is of the *Sātwā-Gōḥn*.

The interested firmness by which a man, from views of profit,

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perfiteth in the duties of his calling, in the gratification of his lufts, and the acquifition of wealth, is declared to be of the *Rājā-Gōḥn*.

That ftubborn firmnefs, by which a man of low capacity departeth not from floth, fear, grief, melancholy, and intoxication, is of the *Tāmā-Gōḥn*.

Now hear what is the threefold divifion of pleafure.

That pleafure which a man enjoyeth from his labour, and wherein he findeth the end of his pains; and that which, in the beginning, is as poifon, and in the end as the water of life, is declared to be of the *Sātwā-Gōḥn*, and to arife from the confent of the underftanding.

That pleafure which arifeth from the conjunction of the organs with their objects, which in the beginning is as fweet as the water of life, and in the end as a poifon, is of the *Rājā-Gōḥn*.

That pleafure which in the beginning and the end tendeth to ftupify the foul, and arifeth from drowfinefs, idlenefs, and intoxication, is pronounced to be of the *Tāmā-Gōḥn*.

There is not any thing either in heaven or earth, or amongft the hofts of heaven, which is free from the influence of thefe three *Gōḥn* or qualities, which arife from the firft principles of nature.

The refpective duties of the four tribes of *Brāhmān*¹²⁰, *Kṣhētrēḥ*¹²¹, *Vījyā*, and *Sōōdrā*¹²², are alfo determined by the qualities which are in their conftitutions.

120 *Brāhmān*—is a derivitive from the word *Brāhm*, the Deity, and fignifies a *Theologift* or *Divine*.

121 *Kṣhētrēḥ*—is derived from the *Kṣhētrā*, land.

122 *Vījyā* and *Sōōdrā*—are of doubtful origin.

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The natural duty of the *Brāhmān* is peace, self-restraint, zeal, purity, patience, rectitude, wisdom, learning, and theology.

The natural duties of the *Kṣhētrēṣṣ* are bravery, glory, fortitude, rectitude, not to flee from the field, generosity, and princely conduct.

The natural duty of the *Viśyā* is to cultivate the land, tend the cattle, and buy and sell.

The natural duty of a *Sōōdrā* is servitude.

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

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

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

A man being endued with a purified understanding, having humbled his spirit by resolution, and abandoned the objects of the organs; who hath freed himself from passion and dislike; who worshippeth with discrimination, eateth with moderation, and is humble of speech, of body, and of mind; who preferreth

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the devotion of meditation, and who constantly placeth his confidence in dispassion; who is freed from ostentation, tyrannic strength, vain-glory, lust, anger, and avarice; and who is exempt from selfishness, and in all things temperate, is formed for being *Brāhm*. And thus being as *Brāhm*, his mind is at ease, and he neither longeth nor lamenteth, He is the same in all things, and obtaineth my supreme assistance; and by my divine aid he knoweth, fundamentally, who I am, and what is the extent of my existence; and having thus discovered who I am, he at length is absorbed in my nature.

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

With thy heart place all thy works on me; prefer me to all things else; depend upon the use of thy understanding, and think constantly of me; for by doing so thou shalt, by my divine favor, surmount every difficulty which surrounds thee. But if, through pride, thou wilt not listen unto my words, thou shalt undoubtedly be lost. From a confidence in thy own self-sufficiency thou mayst think that thou wilt not fight. Such is a fallacious determination, for the principles of thy nature will impel thee. Being confined to action by the duties of thy natural calling, thou wilt involuntarily do that from necessity, which thou woudest, through ignorance, to avoid.

Eśwār resideth in the breast of every mortal being, revolving with his supernatural power all things which are mounted upon the universal wheel of time. Take sanctuary then, upon all occasions, with him alone, O offspring of *Bhārāt*; for by his divine pleasure thou shalt obtain supreme happiness and an eternal abode.

Thus have I made known unto thee a knowledge which is a

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superior mystery. Ponder it well in thy mind, and then act as it seemeth best unto thee.

Attend now to these my supreme and most mysterious words, which I will now for thy good reveal unto thee, because thou art dearly beloved of me. Be of my mind, be my servant, offer unto me alone and bow down humbly before me, and thou shalt verily come unto me; for I approve thee, and thou art dear unto me. Forfame every other religion, and fly to me alone. Grieve not then, for I will deliver thee from all thy transgressions.

This is never to be revealed by thee to any one who hath not subjected his body by devotion, who is not my servant, who is not anxious to learn; nor unto him who despiseth me.

He who shall teach this supreme mystery unto my servant, directing his service unto me, shall undoubtedly go unto me; and there shall not be one amongst mankind who doeth me a greater kindness; nor shall there be in all the earth one more dear unto me.

He also who shall read these our religious dialogues, by him I may be fought with the devotion of wisdom. This is my resolve.

The man too who may only hear it without doubt, and with due faith, may also be saved, and obtain the regions of happiness provided for those whose deeds are virtuous.

Hath what I have been speaking, O *Ārjōn*, been heard with thy mind fixed to one point? Is the distraction of thought, which arose from thy ignorance, removed?

ĀRJŌN.

By thy divine favor, my confusion of mind is lost, and I have found understanding. I am now fixed in my principles, and am freed from all doubt; and I will henceforth act according to thy words.

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SĀNJĀY.

In this manner have I been an ear-witness of the astonishing and miraculous conversation that hath passed between the son of *Vāsuddēv*, and the magnanimous son of *Pāndō*; and I was enabled to hear this supreme and miraculous doctrine, even as revealed from the mouth of *Krēṣṇā* himself, who is the God of religion, by the favor of *Vyās*¹²³. As, O mighty Prince! I recollect again and again this holy and wonderful dialogue of *Krēṣṇā* and *Ārjōn*, I continue more and more to rejoice and as I recall to my memory the more than miraculous form of *Hārē*¹²⁴, my astonishment is great, and I marvel and rejoice again and again! Wherever *Krēṣṇā* the God of devotion may be, wherever *Ārjōn* the mighty bowman may be, there too, without doubt, are fortune, riches, victory, and good conduct. This is my firm belief.

THE END OF THE GĒĒTĀ.

123 By the favor of *Vyās*—who had endued *Sānjāy* with an omniscient and prophetic spirit, by which he might be enabled to recount all the circumstances of the war to the blind *Dhrēṭārāṣṭrā*.

124 *Hārē*.—One of the names of the Deity.

THE BHĀGVĀT-GĒĒTĀ
AN EPISODE FROM THE MĀHĀBHĀRĀT.

BOOK I. CHAP. 15.

“**T**HERE IS a fair and stately mountain, and its name is *Mērōḍ*, a most exalted maſs of glory, reflecting the funny rays from the ſplendid ſurface of its gilded horns. It is cloathed in gold, and is the reſpected haunt of *Dēws* and *Gāndhārvs*. It is inconceivable, and not to be encompaſſed by finful man; and it is guarded by dreadful ſerpents. Many celeftial medicinal plants adorn its ſides, and it ſtands, piercing the heavens with its aſpiring ſummit, a mighty hill inacceſſible even by the human mind! It is adorned with trees and pleaſant ſtreams, and reſoundeth with the delightful ſongs of various birds.

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

There is alſo another mighty mountain whoſe name is *Māndār*, and its rocky ſummits are like towering clouds. It is cloathed in a net of the entangled tendrils of the twining creeper, and reſoundeth with the harmony of various birds. Innumerable ſavage beaſts infeſt its borders, and it is the reſpected haunt of *Kĕĕnārs*, *Dēws*, and *Āpsārs*. It ſtandeth eleven thouſand *Yōjān* above the earth, and eleven thouſand more below its ſurface.

As the united bands of *Dēws* were unable to remove this mountain, they went before *Vĕṣhnōḍ*, who was fitting with *Brāhmā*, and addreſſed them in theſe words: “Exert, O maſters, your moſt ſuperior wiſdom to remove the “mountain *Māndār*, and employ your utmoſt power for our good.”

Vĕṣhnōḍ and *Brāhmā* having ſaid, “It ſhall be according to your wiſh,” he with

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the lotus eye directed the King of Serpents to appear; and *Anāntā* arose, and was instructed in that work by *Brāhmā*, and commanded by *Nārāyaṇ* to perform it. Then *Anāntā*, by his power, took up that king of mountains, together with all its forests and every inhabitant thereof; and the *Sōḍrs* accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the *Āmr̥ṣṭā*." And the Lord of the waters replied—"Let me also have a share, seeing I am to bear the violent "agitations that will be caused by the whirling of the mountain." Then the *Sōḍrs* and the *Āsōḍrs* spoke unto *Kōḍrmā-rāj*, the King of the Tortoises, upon the strand of the ocean, and said—"My Lord is able to be the supporter of this mountain." The Tortoise replied, "Be it so:" and it was placed upon his back.

So the mountain being set upon the back of the Tortoise, *Eēndrā* began to whirl it about as it were a machine. The mountain *Māndār* served as a churn, and the serpent *Vāsōḍkē* for the rope; and thus in former days did the *Dēws*, the *Āsōḍrs*, and the *Dānōḍs*, begin to stir up the waters of the ocean for the discovery of the *Āmr̥ṣṭā*.

The mighty *Āsōḍrs* were employed on the side of the serpent's head, whilst all the *Sōḍrs* assembled about his tail. *Anāntā*, that sovereign *Dēw*, stood near *Nārāyaṇ*.

They now pull forth the serpent's head repeatedly, and as often let it go; whilst there issued from his mouth, thus violently drawing to and fro by the *Sōḍrs* and *Āsōḍrs*, a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning, it began to rain down upon the heavenly band, who were already fatigued with their labour; whilst a shower of flowers was shaken from the top of the mountain, covering the heads of all, both *Sōḍrs* and *Āsōḍrs*. In the mean time the roaring of the ocean, whilst violently agitated with the whirling of the mountain *Māndār* by the *Sōḍrs* and *Āsōḍrs*, was like the bellowing of a mighty cloud.—Thousands of the various productions of the waters were torn to pieces by the mountain, and confounded with the briny flood; and every specific being of the deep, and all the inhabitants of the great abyss which is below the earth, were annihilated; whilst, from the violent agitation of the mountain, the forest trees were dashed against each other, and precipitated from its utmost height, with all the birds thereon; from whose violent friction

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a raging fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud, and the lightning's vivid flash. The lion and the retreating elephant are overtaken by the devouring flames, and every vital being, and every specific thing, are consumed in the general conflagration.

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

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

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

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

The moon, *Sōḍrā-Dēvēē*, the Goddess *Srēē*, and the horse as swift as thought, instantly marched away towards the Dēws, keeping in the path of the sun.

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Then the *Dēw Dhānwāntārēḥ*, in human shape, came forth, holding in his hand a white vessel filled with the immortal juice *Āmrēṭā*. When the *Āsōōrs* beheld these wondrous things appear, they raised their tumultuous voices for the *Āmrēṭā*, and each of them clamorously exclaimed—“This of right is mine!”

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

When the *Āsōōrs* beheld this miraculous deed, they became desperate, and the *Āmrēṭā* and the Goddess *Srēē* became the source of endless hatred.

Then *Nārāyān* assumed the character and person of *Mōhēñēē Māyā*, the power of incantment, in a female form of wonderful beauty, and stood before the *Āsōōrs*; whose minds being fascinated by her presence, and deprived of reason, they seized the *Āmrēṭā*, and gave it unto her.

The *Āsōōrs* now cloath themselves in costly armour, and, seizing their various weapons, rush on together to attack the *Sōōrs*. In the mean time *Nārāyān*, in the female form, having obtained the *Āmrēṭā* from the hands of their leader, the hosts of *Sōōrs*, during the tumult and confusion of the *Āsōōrs*, drank of the living water.

And it so fell out, that whilst the *Sōōrs* were quenching their thirst for immortality, *Rāhōō*, an *Āsōōr*, assumed the form of a *Sōōr*, and began to drink also. And the water had but reached his throat, when the sun and moon, in friendship to the *Sōōrs*, discovered the deceit; and instantly *Nārāyān* cut off his head, as he was drinking, with his splendid weapon *Chākṛā*. And the gigantic head of the *Āsōōr*, emblem of a mountain's summit, being thus separated from his body by the *Chākṛā*'s edge, bounded into the heavens with a dreadful cry, whilst his

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ponderous trunk fell cleaving the ground afunder, and shaking the whole earth unto its foundation, with all its islands, rocks, and forests. And from that time the head of *Rāhōḥ* resolved an eternal enmity, and continueth, even unto this day, at times to seize upon the sun and moon.

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

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

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

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

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

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

The *Sōōrs* guarded the *Āmrēṭā* with great care, and rejoiced exceedingly because of their success; and *Ēēndrā*, with all his immortal bands, gave the water of life unto *Nārāyān*, to keep it for their use."

FINIS.

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