

गीतासार

Kashmiri Gītāsāra

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The Issue of the Bhagavadgītā

with 745 Verses

Devanāgarī with Transliteration

and English Translation

Gerard D. C. Kuiken

Also by the Author

Thermodynamics of Irreversible Processes, John Wiley, 1994

Eastern Thought and the Gita, OTAM Books, 2012

The Shiva Sutra of Vasugupta, OTAM Books, 2017

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The Original Gita: Striving for Oneness, Motilal

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Kashmiri Gītāsāra: The Issue of the Bhagavadgītā with 745 Verses

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Abbreviations

abl., ablative case	loc., locative case
abs., absolute	m., masculine gender
acc., accusative case	mfn., masculine, female, neuter or = adjective
act., active voice, parasmaipada	mid., middle voice, ātmanepada
adj., adjective, see mfn.	n., neuter gender
adv., adverb	nom., nominative case
BG, BhG, bg, Bhagavadgītā	opt., optative mood
caus., causative	partc., participle
cpd, compound	pass., passive voice
dat., dative case	perf., perfect tense
du., dual	pers., personal
esp., especially	pl., plural
f., feminine gender	ppp., perfect passive participle
fpp., future passive participle	pr., present tense
gen., genitive case	pron., pronoun
imperf., imperfect tense	sg., singular
imperv., imperative mood	voc., vocative case
ibc., in the beginning of a cpd	1st, first person
i.e., id est: in other words	2nd, second person
ifc., in fini compositi or "at the end of a compound"	3rd, third person
ind., indeclinable	√, verb root
indic., indicative mood	- , prefix or suffix hyphen
inst., instrumental case	° , abbreviation symbol
lit., literally	

Introductory remarks

The *Bhagavadgītā* (*BhG*) is one of the best known of all the Indian spiritual scriptures. Dating and authorship of the *BhG* have been discussed by the author elsewhere.¹

The *BhG* is divided into 18 chapters, and Śaṅkara (788–820 CE) declared in the beginning of his *Gitābhāṣya* (Commentary on the *BhG*) that it contains 700 verses.² The 700 verses are also the number of verses found in the Critical Edition of the *BhG*.³ However, some manuscripts in the Critical Apparatus have extra verses, found in the footnotes of the Critical Edition, and marked as “star-passages.” A number⁴ of Kashmirian recensions of the *Mahābhārata* (*MBh*) have inserted after the *BhG* a verse known as the *Gitāmāna* or the extent of the *BhG*,⁵ declaring that the *BhG* has 745 verses. It specified that Krishna spoke 620 verses, Arjuna 57, Sanjaya 67, and Dhritarashtra one. In these Kashmirian recensions, the *Gitāmāna* is followed by 51 verses, known as the *Gitāsāra*,⁶ the quintessence or the summary of the *BhG*. Belvalkar⁷ has argued that the enhanced extent of the *BhG* is the extent of the *BhG* with the *Gitāsāra*. Compared to the *Gitāmāna*, this total has 6 verses too many; also Krishna spoke 2 and Arjuna 30 verses too many, while Sanjaya is short by 26 verses.⁸

Belvalkar⁹ found that the total is reduced by four verses when transforming three 4-line verses into two 6-line verses, of which there

¹ Kuiken 2018, Vol. II, pp. 3–39, and Kuiken 2016.

² “*gitākhyaiḥ saptabhiḥ ślokaśataiḥ.*” Of these, 645 are *śloka* verses having 4 lines of 8 syllables, and 55 are *triṣṭubh* verses having 4 lines of 11 syllables. The warrior Arjuna spoke 84 verses; his charioteer and teacher Krishna 574 verses; Sanjaya, the narrator and charioteer of the blind King Dhritarashtra, 41 verses; and the king, 1 verse.

³ Belvalkar 1968, pp. 2–77.

⁴ Belvalkar 1968, p. xv; Bagchee and Adluri 2016, pp. 2, 14, 21, 23.

⁵ Belvalkar 1939, p. 336; Belvalkar 1968, p. 77, passage 112*; Saha 2018, pp. 148–150.

⁶ *Gitāsāra*: Krishna 48 + Arjuna 3 = 51. Belvalkar 1968, pp. 79–82, Appendix I, No. 3.

⁷ Belvalkar 1939; also Rastogi, 1975, pp. 37–38.

⁸ Krishna 622 + Arjuna 87 + Sanjaya 41 + Dhritarashtra 1 = 751.

⁹ Belvalkar 1939, pp. 344–47.

are 4,289 in the *MBh*,¹⁰ bringing the total to 747 verses. Belvalkar mentioned that many words of Arjuna and Krishna are not their direct words but paraphrases by Sanjaya of their words. The verses BG1.21cd–23 and BG1.28cd–46 can be considered as paraphrasing Arjuna by Sanjaya, which reduces Arjuna's verses and increases Sanjaya's verses by 21. Omitting *Śribhagavān uvāca* from BG2.2–3 and *Arjuna uvāca* from BG2.4–8 increases Sanjaya's verses by 7, reduces Krishna's verses by 2, and Arjuna's verses by 5.¹¹ Belvalkar found in the whole of the *BhG* not more than eight possibilities to form 6-line verses for Sanjaya and Arjuna, reducing each of their number of verses by 2. The four 6-line verses, BG1.20–21ab, BG1.21cd–22, and BG1.26–27ab, BG1.29cd–30, obtain for Sanjaya 67 verses, and BG10.13–14ab, BG10.14cd–15, and BG11.36–37ab with BG11.39cd–40 reduce Arjuna's spoken verses by 2. Arjuna still has an excess of two verses.¹² Except for omitting the introductions of two speakers, the words in the *BhG* have not been changed or reduced. Two verses spoken by Arjuna had to be omitted from the *BhG* to conform with the number of verses mentioned for Arjuna in the *Gītāmāna*. In his 1939 paper, Belvalkar referred to the Garbe-Otto¹³ expedient of dropping the two verses BG8.1–2, in which Arjuna asked eight questions, to comply with the number of verses spoken by each speaker given in the *Gītāmāna*. However, in 1968, Belvalkar did not adopt the Garbe-Otto expedient of dropping BG8.1–2 anymore, as he stated in the "Editorial Note" to the Critical Edition of the *BhG* on page xxiv that "There remains at the end of the operation a small inevitable error of just 2 extra stanzas for Arjuna which cannot be eliminated."

The Kashmir recension has an introductory verse to Chapter 13 (not found in the Calcutta edition of the *MBh*) in which Arjuna expressed his wish to understand the following six basic concepts: Primordial Substance (*prakṛti*); Primordial Spirit (*puruṣa*); the field (*kṣetra*);

¹⁰ The number of 6-line *ślokas* in the *Mahābhārata* is 4,177, and of 6-line *tristubhs* is 112. Kuiken 2018, Vol. II, p. 26.

¹¹ Krishna 620 + Arjuna 61 + Sanjaya 69 + Dhritarashtra 1 = 751.

¹² Krishna 620 + Arjuna 59 + Sanjaya 67 + Dhritarashtra 1 = 747.

¹³ Belvalkar 1939, p. 347; Kuiken 2018, Vol. II, p. 29.

the knower of the field (*kṣetrajña*); knowledge (*jñāna*); and the to-be-known (*jñeya*). This verse is not a part of the Critical Edition of the *BhG*, but it is given in “star-passage” 108*. Belvalkar¹⁴ suggested that it was added only to lessen the abruptness of the introduction of the “field and the knower of the field (*kṣetra–kṣetrajña*).” The answers are given in Chapter 13, and indeed, in the answer the question is implied. The abruptness of *kṣetra* and *kṣetrajña* is questionable, since *kṣetrajña* occurs 12 times and *kṣetra* 84 times before their occurrence in verse BG13.1 of the *BhG* in the *MBh*, contrary to the occurrence of the *adhi*^o words introduced in BG7.30.

An analogue situation holds for BG8.1–2, which is included in the Critical Edition, lessening the abruptness of the introduction of the “essence of elements” (*adhībhūta*), the “essence of the divine agent” (*adhidaiva*), and the “essence of sacrifice” (*adhīyajña*) in BG7.30, the last verse of Chapter 7. Of these three concepts, only *adhīyajña* has occurred before BG7.30 once in the *MBh* (MB2.30.29a). By their introduction in BG7.30, their occurrence in 8.1–2 might be considered as being redundant, as the questions are implied in the answers given in BG8.3–5. The concept of *adhyātman* occurs 14 times in the *MBh* before the *BhG*, and *brahman*, *action* and *knowing Krishna* have occurred many times before BG8.1–2. As such, BG8.1–2 might be qualified as a “star-passage” for the Kashmir recension of the extended *BhG*, thus agreeing fully with the specifications given in the *Gītāmāna*.

Bhattacharjya¹⁵ deleted in his book, *The Original Bhagavad Gita Complete with 745 Verses (including all the Rare Verses)*, the verse BG11.46, and without discussion the two half-verses BG1.27ab and BG1.37cd. He added 46 verses from various sources, and attributed them to Krishna to comply with the *Gītāmāna*. Agreeing with Bhattacharjya that verse BG11.46 is a late interpolation that should have been inserted before verse BG11.45, only one of the verses BG8.1–2 has to be assigned a star-passage in the Kashmiri extended *BhG* to fulfill the *Gītāmāna*. By choosing BG8.2, the reference to *adhyātman* remains.

¹⁴ Belvalkar 1968, p. 54, and critical note on p. 104.

¹⁵ Bhattacharjya 2014, p. 32; Kuiken 2018, Vol. I(b), p. 124; II, pp. 35–36; Bedekar 1964.

Gītāmāna

ṣaṭ śatāni savimśāni
ślokānām prāha keśavah |
arjunah saptapañcāśat
saptaṣṭis tu samjayaḥ |
dhṛtarāṣṭrah ślokam ekam
gītāyā mānam ucyate ||

षट् शतानि सविंशानि
स्लोकानां प्राह केशवः ।
अर्जुनः सप्तपञ्चाशत्
सप्तष्टिस्तु संजयः ।
धृतराष्ट्रः स्लोकमेकं
गीताया मानमुच्यते ॥

षट् ṣaṭ [ind.] *six times* शतानि śatāni [n. acc. pl. śata] *hundreds* सविंशानि savimśāni [n. acc. pl. sa-vimśa] *and twenty* स्लोकानाम् ślokānām [m. gen. pl. śloka] *of verses, of praising or hymning in verses* प्राह prāha [3rd sg. perf. indic. act. prāh] *spoke, said, expressed, declared* केशवः keśavah [m. nom. sg. keśava] *having long or much or handsome hair, an epithet of Viṣṇu or Kṛṣṇa* अर्जुनः arjunah [m. nom. sg. arjuna] Arjuna सप्त sapta [f. number] *seven* पञ्चाशत् pañcāśat [f. nom. sg. pañcāśat] *fifty* सप्त sapta [f. cardinal number] *seven* षट् ṣaṭ: षटिः [f. nom. sg. ṣaṣṭi] *sixty* तु tu [ind.] *and, but, or, sometimes used as a mere expletive* संजयः samjayaḥ [m. nom. sg. samjaya] Samjaya, name of the narrator धृतराष्ट्रः dhṛtarāṣṭrah [m. nom. sg. dhṛta-rāṣṭra] *whose empire is firm (name of the king)* स्लोकम् ślokam [m. acc. sg. śloka] *verse* एकम् ekam [m. acc. sg. eka] *one* गीता gītā [f.] *song, sacred song or poem* अया ayā [ind.] *in this manner, thus, in this way, as a result* मान māna [m.] *size, measure in general, dimension, extent* मुच्यते mucyate [3rd sg. pr. pass. √muc] *it is released, loosed, set free*

Krishna spoke 620 verses, Arjuna 57, Sanjaya 67, and Dhritarashtra one verse. In this manner the extent of the Gita is given.

Gītāsāra

GS1 arjuna uvāca |
yad etan niṣkalam brahma
vyomātītam nirañjanam |
kaivalyam kevalam śāntam
śuddham atyantanirmalam ||

अर्जुन उवाच ।
यदेतन्निष्कलं ब्रह्म
व्योमातीतं निरञ्जनम् ।
कैवल्यं केवलं शान्तं
शुद्धमत्यन्तनिर्मलम् ॥

अर्जुनः arjunaḥ [m. nom. sg. arjuna] Arjuna उवाच uvāca [3rd sg. perf. act. √vac] he spoke, said यद् yad [pron.] who, which, what, whatever; [n. nom. sg. yad] as regards, as for एतद् etad [n. pron.] this, this here (esp. what is nearest to speaker, this world here below) निष्कलम् niṣkalam [n. nom. sg. niṣ-kala] without parts, undivided; nothing (as the opposite of everything: sa-kala) ब्रह्म brahma [n. nom. sg. brahman] Brahman, Impersonal Expansion व्योम vyoma [n. in cpd for vyoman] sky, heaven, atmosphere अतीतम् atītam [n. nom. sg. ppp. atī] past, gone beyond निरञ्जनम् nirañjanam [n. nom. sg. nir-añjana] unsmeared, spotless, pure कैवल्यम् kaivalyam [n. nom. sg. kevala-ya] perfect isolation; becoming one with the Supreme; beatitude, leading to eternal happiness केवलम् kevalam [n. nom. sg. kevala] alone, one, excluding others, whole, all, entire; (ind.) only, merely, solely शान्तम् śāntam [n. nom. sg. śānta] gentle, kind, calm, undisturbed; subsided, ceased, stopped, averted शुद्धम् śuddham [n. nom. sg. ppp. √sudh] cleansed, pure, bright, white; genuine, true अत्यन्तं atyanta [from aty-anta] past its proper end or limit, perpetual, perfect निर्मलम् nirmalam [n. nom. sg. nir-mala] spotless, shining, bright; sinless, virtuous

Arjuna spoke:

As for this world here below nothing is Brahman, gone beyond the spotless heaven, an entire undisturbed perfect isolation (Kavailya), genuine, perpetual, virtuous,

GS2 apratarkyam avijñeyam
 vināśotpattivarjitam |
 jñānayogavavinirmuktam
 tajjñānam brūhi keśava ||

अप्रतर्क्यमविज्ञेयं
 विनाशोत्पत्तिवर्जितम् ।
 ज्ञानयोगविनिर्मुक्तं
 तज्ज्ञानं ब्रूहि केशव ॥

अप्रतर्क्यम् apratarkyam [n. nom. sg. a-pratarkya] *not to be discussed; incomprehensible by reason, undefinable, unimaginable* अविज्ञेयम् avijñeyam [n. nom. sg. a-vi-jñeya] *not to be perceived or known or understood; unintelligible* विनाश vināśa [m. from vi-√naś] *destruction, annihilation, utter loss* उत्पत्ति utpatti [f. from ud-patti] *arising, birth, origin; becoming visible, coming into existence* वर्जितम् varjitam [n. nom. sg. caus. ppp. √vṛ̥j] (ifc.) *without, deprived of* ज्ञान jñāna [n. from √jñā] *knowing, knowledge* योग yoga *employment, application, performance, striving for Oneness* विनिर्मुक्तम् vinirmuktam [n. nom. sg. vi-nirmukta] *liberated, free from* तज्ज्ञानम् tajjñānam [n. acc. sg. tad-jñāna] *the knowledge of THAT* ब्रूहि brāhi [2nd sg. imperv. act. √brū] *you speak!, you speak about!* केशव keśava [m. voc. sg. keśava] *having long or much or handsome hair, an epithet of Krishna, O Krishna*

unimaginable, unintelligible, annihilation without coming into existence. O Krishna, liberated by Striving for Oneness by knowledge, speak about the knowledge of THAT!

GS3 śrībhagavān uvāca sarvatojyotir ākāśam sarvabhūtaguṇānvitam sarvataḥparamātmānam akṣayam paramam padam	श्रीभगवानुवाच । सर्वतोज्योतिराकाशं सर्वभूतगुणान्वितम् । सर्वतःपरमात्मानम् अक्षयं परमं पदम् ॥
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श्रीभगवान् śrībhagavān [m. nom. sg. bhagavat] *the holy or revered one; the blessed Lord, an epithet of Krishna* उवाच uvāca [3rd sg. perf. act. √vac] *he spoke, said* सर्वतो sarvato [in cpd for sarvatas] *everywhere* ज्योतिः jyotiḥ [n. nom. sg. √jyut] *light, brightness* आकाशम् ākāśam [n. nom. sg. ākāśa] *a free or open space, sky or atmosphere* सर्वं sarva [n.] *whole, entire, all, everything* भूतं bhūta [n. ppp. √bhū] *that which is or exist, any living being* गुणं guṇa [m.] *quality, Basic Attribute* अन्वितम् anvitam [n. nom. sg. anu-ita] *gone along with, linked to, endowed with* सर्वतः sarvataḥ [ind.] *from all sides, entirely* परमं parama [superlative of para] *most distant, most excellent, extreme, highest* आत्मानम् ātmānam [m. acc. sg. ātman] *the self, oneself; (ifc.) highest principle of life* अक्षयम् akṣayam [1st sg. imperf. act. √kṣi] *I abided, resided (used esp. of an undisturbed or secret residence)* परमम् paramam [n. acc. sg. parama] *superior, highest, best, most excellent; (ind.) yes, very well* पदम् padam [n. acc. sg. pada] *path, abode, site, home*

Krishna spoke:

Light in the sky everywhere, all beings endowed with the Basic Attributes everywhere, the highest self everywhere, I resided in a superior abode.

GS4 anādinidhanam	अनादिनिधनं
devam̄ mahājyotir atidhruvam	देवं महाज्योतिरतिध्रुवम् ।
atyantaparamam̄ sthānam̄	अत्यन्तपरमं स्थानं
śabdādiguṇavarjitam	शब्दादिगुणवर्जितम् ॥

अनादि anādi [from an-ādi] *without beginning* निधनम् nidhanam [n. nom. sg. nidhana] *end, loss, any finale* अनादिनिधनम् anādinidhanam [n. nom. sg. an-ādi-nidhana] *having neighter beginning nor end, eternal* देवम् devam [n. nom. sg. deva] *deity, god; heavenly, divine* महा mahā [ibc. for mahat] *great, huge, large, big* ज्योतिस् jyotis [n. from व्युत् vyut] *light, brightness* अति ati [ind.] *prefix expressing beyond, excessive* ध्रुवम् dhruvam [n. nom. sg. dhruva] *permanent, firmly fixed, constant, lasting, eternal; an introductory verse, the enduring sound, a repeated prelude* अत्यन्त atyanta [from ati-anta] *past its proper end or limit, endless* परमम् paramam [n. nom. sg. para] *superior* स्थानम् sthānam [n. nom. sg. sthāna] *any place, being fixed or stationary* शब्द śabda [m.] *title; sound, voice, tone* आदि ādi [m.] *(in the middle of cpd) beginning with, and so on* गुण guṇa [m.] *quality, Basic Attribute (Guna); Basic Attribute of the 5 elements (each of which has his own peculiar attributes or attributes as well as organ of sense; thus 1. ether has śabda or sound for its Guna and the ear for its organ; 2. the air has tangibility and sound for its Gunas and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its Gunas, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its Gunas, and the tongue for its organ; earth has the preceding Gunas, with the addition of its own peculiar Guna of smell, and the nose for its organ)* वर्जितम् varjitam [n. nom. sg. caus. ppp. वृज् vṛj] *(ifc.) without, deprived of*

The eternal divine great light is beyond the enduring sound, beyond the superior abode, beginning with a sound without Basic Attributes.

GS5 yat tat parataram jyotir
 dhruvāt parataram sthitam |
 ācaturyugam adyāpi
 kathitam na hi kasyacit ||

यत्तत्परतरं ज्योतिर्
 ध्रुवात्परतरं स्थितम् ।
 आचतुर्युगमद्यापि
 कथितं न हि कस्यचित् ॥

यत् yat [pr. act. partc. vi] *going; approaching; arriving at, coming to* तत्
 तत् [n. acc. sg. pron. tad] THAT पर् para [adj.] *highest, supreme* परतरम्
 परतराम् [n. nom. superlative and comparative of para] *higher or more supreme than ज्योतिस्* jyotis [n. from व्युत्] *light, brightness; light as the type of freedom or bliss or victory* पर् ज्योतिस् para jyotis *the highest light or truth* ध्रुवात् dhruvāt [n. abl. sg. dhruva] *from or through remaining fixed in one place or constant or firm; through the enduring sound*
 परतरम् परतराम् [n. nom. sg. para-tara] *more supreme than स्थितम्*
 स्थितम् [n. nom. sg. ppp. वस्थाः] *to stand firmly, abiding in; being or remaining or keeping in any state or condition* आचतुर्युगम् [n. nom. sg. आ-
 catur-yuga] *from an era within the four-age cycle: Satya, Tretā, Dvāpara, Kali* अद्यापि adyāpi [ind. a-dya-api] *even now, just now; to this day, henceforth* कथितम् kathitam [n. nom. sg. kathita] *told, said, a discourse*
 न na [ind.] *not* हि hi [ind.] *for, because, indeed* कस्यचिद् kasyacid [m. sg. gen. kaścid] *of any one*

Coming to THAT, the ultimate light, is through the ultimate enduring sound state. From an era within the four-age cycle up to this day, it has not been told to anyone.

GS6 ātmadehe mayā sr̥ṣṭā
 prakṛtiḥ kṣetram eva ca |
 sakalam tu bhavet kṣetram
 niṣkalam paramam padam ||

आत्मदेहे मया सृष्टा
 प्रकृतिः क्षेत्रमेव च ।
 सकलं तु भवेत्क्षेत्रं
 निष्कलं परमं पदम् ॥

आत्म ātma [m. in cpd for ātman] soul, life, self देहे dehe [m. sg. loc. deha] in the body, in the embodied one मया mayā [m. inst. sg. asmad] by me सृष्टा [f. nom. sg. ppp. √sr̥j] created, produced, brought forth प्रकृतिः prakṛtiḥ [f. nom. sg. pra-kṛti] Primordial Substance, nature क्षेत्रम् kṣetram [n. acc. sg. from √kṣi] field; sphere of action एव eva [ind.] just, as well as, even च ca [ind.] and सकलम् sakalam [n. nom. sg. sa-kala] all, whole; everything, the whole तु tu [ind.] but, and; often an expletive भवेत् bhavet [3rd sg. pr. opt. act. √bhū] should, could or would be or become क्षेत्रम् kṣetram [n. acc. sg. from √kṣi] field; sphere of action निष्कलम् niṣkalam [n. nom. sg. niṣ-kala] without parts, undivided; nothing (opposite of everything: sa-kala) परमम् paramam [n. nom. sg. para] superior, ultimate पदम् padam [n. nom. sg. pada] path, abode, site, home

The embodied self is created by Me as well as the Primordial Substance and the field. Everything should become the field; nothing is the superior abode.

GS7 arjuna tvatprasādena
 śṛṅvantu munisattamaḥ |
 adya muktā mahābāho
 tvatprasādād dhanamjaya ||

अर्जुन त्वत्प्रसादेन
 शृण्वन्तु मुनिसत्तमाः ।
 अद्य मुक्ता महाबाहो
 त्वत्प्रसादाद्धनंजय ॥

अर्जुन arjuna [m. voc. sg. arjuna] O Arjuna त्वत् tvat [m. abl. sg. pron. yuṣmad] from you प्रसादेन prāsādena [m. inst. sg. prasāda] by or with clearness, brightness, purity शृण्वन्तु śṛṅvantu [3rd pl. imperv. act. √śru] they hear, listen मुनि muni [m.] a saint, sage, seer सत्तमाः sattamāḥ [m. nom. pl. sat-tama] very good, the best, first अद्य adya [ind.] today, now मुक्तः muktāḥ [3rd pl. ppp. √muc] they liberated, emancipated महाबाहो mahābāho [m. voc. sg. mahābāhu] O mighty armed one, epithet of Arjuna त्वत् tvat [m. abl. sg. yuṣmad] from you प्रसादात् prasādāt [m. abl. sg. prasāda] from clearness, brightness, purity धनम्जय dhanamjaya [m. voc. sg. dhana-m-jaya] O winner of wealth, epithet of Arjuna

O Arjuna, they hear with clarity from you, the best of sages! Now they are liberated, O Mighty Armed One, due to clarity from you, O Winner of Wealth.

GS8 pramāṇam vedatattvānāṁ
 sāṃkhyādīny abhiyoginām |
 teṣāṁ na vidyate niṣṭhā
 sarvaiḥ pāṣāṇḍibhiḥ saha ||

प्रमाणं वेदतत्त्वानां
 सांख्यादीन्यभियोगिनाम् ।
 तेषां न विद्यते निष्ठा
 सर्वैः पाषण्डभिः सह ॥

प्रमाणम् pramāṇam [n. nom. sg. pra-māna] *measure; authority; right perception; means of acquiring certain knowledge* वेद veda [m. from √vid] *knowledge, true or sacred knowledge* तत्त्वानाम् tattvānām [n. gen. pl. tattva] *of truth, true states, realities* सांख्य sāṃkhya [m.] *Samkhya philosophy* आदीनि ādīni [n. pl. nom. ādi] *beginnings* अभियोगिनाम् abhiyoginām [n. gen. pl. abhiyogin] *of intent upon, absorbed in attacking* तेषाम् teṣām [n. gen. pl. pron. tad] *of them, their; of these, those* न na [ind.] *not* विद्यते vidyate [3rd sg. pr. indic. pass. √vid] *it is found, there is* निष्ठा niṣṭhā [f.] *state, condition, position; firmness, steadiness, attachment, devotion, application; completion, perfection; conclusion, end* सर्वैः sarvaiḥ [n. inst. pl. sarva] *with or by all* पाषण्डभिः pāṣāṇḍibhiḥ [m. inst. pl. pāṣāṇḍin] *with or by heretics* सह saha [ind.] *together, with; conjointly*

There is no application of the right perception of sacred knowledge, of truth, of focus on the beginnings of the Samkhya philosophy by all the heretics together.

GS9 kathitam ca mayā jñānam
devānām api durlabham |
viśvarūpamayam divyam
bhairavagrānthibindunā ||

कथितं च मया ज्ञानं
देवानामपि दुर्लभम् ।
विश्वरूपमयं दिव्यं
भैरवग्रन्थिबिन्दुना ॥

कथितम् kathitam [m. acc. sg. kathita] *told, said, a discourse* च ca [ind.] *and; often a more expletive* मया mayā [m. inst. sg. asmad] *by me* ज्ञानम् jñānam [n. nom. sg. jñāna] *knowing, knowledge* देवानाम् devānām [m. gen. pl. deva] *of the gods* अपि api [adv.] *and, moreover, also, besides* दुर्लभम् durlabham [n. nom. sg. durlabham] *difficult to be obtained or found, rare* विश्वा viśva [adj.] *all, universal; all-pervading or all-containing* रूप rūpa [n.] *form, shape, figure* मयम् mayam [m. acc. sg. maya] *suffix denoting formed from, made of, developed* दिव्यम् divyam [n. nom. sg. div-ya] *divine, heavenly* भैरव bhairava [m.] *formidable, terrific; relating to Bhairava (a form of Shiva)* ग्रन्थि granthi [m.] *a knot, a tie, a bunch of any kind* बिन्दुना bindunā [n. inst. sg. bindu] *by or with a detached particle; by or with a drop, a point, dot (is considered as the point at which creation begins)*

Besides, the knowledge of the gods told by Me is difficult to find. The divine universal form is developed by the dot knot related to Bhairava.

GS10 suṣumṇā dakṣiṇe mārge
 darśitā viśvarūpiṇā |
 aprakāśam idam praśnam
 yan mayā kathitam tava ||

सुषुम्णा दक्षिणे मार्गे
 दर्शिता विश्वरूपिणा ।
 अप्रकाशमिदं प्रश्नं
 यन्मया कथितं तव ॥

सुषुम्णा [f. nom. sg. su-ṣumṇā] *very gracious or kind, a particular artery or vein of the body supposed to be one of the passages for the breath or spirit; the central subtle channel* दक्षिणे [n. loc. sg. dakṣiṇa] *in or on the path, way through, able, skillful, right (not left), south, southern (as being on the right side of a person looking eastward), situated to the south, turned or directed southward; straightforward; straightforward, sincere; (ind.) on the right* मार्गे [n. loc. sg. mārga] *in or on any track, road, path, way to* दर्शिता [f. nom. sg. darsita] *shown, displayed; explained; seen, understood; visible, apparent* विश्वा [adj.] *all, universal; all-pervading or all-containing* रूपिणा [n. inst. sg. rūpin] *with or by having a (beautiful) form, handsome, well-shaped; (ifc.) having the form or nature or character of, characterised by, appearing as* अप्रकाशम् [aprakāśam] *[n. acc. sg. a-prakāśa] not shining, dark; not visible, hidden, secret* इदम् [idam] *[ind.] now, just, even; in this manner; this, this here* प्रश्नम् [praśnam] *[m. acc. sg. praśna] a question, demand, inquiry, a subject of inquiry* यद् [yad] *[pron.] who, which, what, that; [n. nom. sg. yad] as for, as regards* मया [m. inst. sg. asmad] *by or with me* कथितम् [kathi-tam] *[n. acc. sg. kathita] told, said, a discourse, conversation* तव [m. gen. sg. yuṣmad] *[of you, your*

The central subtle channel on the southern path is understood by its universal nature. As for this secret question, your discourse is with Me.

GS11 nāgnir vāyur na cākāśam
 na kṣitir nāpi vā jalam |
 na manobuddhyahamkāram
 gūḍhārtham kathitam tava ||

नाग्निर्वायुर्न चाकाशं
 न क्षितिर्नापि वा जलम् ।
 न मनोबुद्ध्यहंकारं
 गूढार्थं कथितं तव

न na [ind.] *not* अग्निः agnih [m. nom. sg. agni] *fire, sacrificial fire; the god of fire* वायुः vāyuḥ [m. nom. sg. vāyu] *wind, air; the god of the wind* न na [ind.] *not* च ca [ind.] *and* आकाशम् ākāśam [n. nom. sg. ākāśa] *light, clearness; free open space, ether* न na [ind.] *not* क्षितिर् kṣitir [m. nom. sg. kṣiti] *abode, dwelling, residence, house; the earth, the soil of the earth* न na [ind.] *not* अपि api [adv.] *and, moreover, also, besides, even* वा vā [ind.] *or* जलम् jalam [n. acc. sg. jala] *water, any fluid; cold, stupid, ideotic* न na [ind.] *not* मनस् manas [n.] *mind, intellect, understanding, consciousness; judging or determining (Samkhya)* बुद्धि buddhi [f.] *intelligence, the power of forming and retaining conceptions and general notions; ascertainment (Samkhya)* अहकारम् ahamkāram [m. acc. sg. ahamkāra] *I-making, conception of one's individuality; egotism; self-consciousness (Samkhya)* गूढ gūḍha [adj.] *covered, hidden, concealed, secret* अर्थम् artham [n. acc. sg. artha] *cause, motive, reason; having to do with; aim, purpose; (ind.) on account of, in behalf of* कथितम् kathitam [n. acc. sg. kathita] *told, said, a discourse, conversation* तव tava [m. gen. sg. yuṣmad] *of you, your*

Not fire, air and ether, not earth or even water, not mind, intelligence or self-consciousness is the secret reason of your discourse.

GS12 anityo nityatām yāti
 yadā bhāvam na paśyati |
 śūnyam nirañjanākāram
 nirvāṇam dhruvam avyayam ||

अनित्यो नित्यतां याति
 यदा भावं न पश्यति ।
 शून्यं निरञ्जनाकारं
 निर्वाणं ध्रुवमव्ययम् ॥

अनित्यः anityah [m. nom. sg. anitya] *not everlasting, incidental, transient* नित्यताम् nityatām [f. acc. sg. nityatā] *perpetuity, continuance* याति yāti [3rd sg. pr. indic. act. व्याः] *he goes, goes to any state or condition, becomes, is (eps. with the acc. of an abstract noun); reaches, enters, approaches, arrives at, comes to; discovers, undertakes, undergoes (acc.)* यदा yadā [ind.] *when, at that time* भावम् bhāvam [m. acc. sg. bhāva] *that which is or exist, being; becoming, existing* न na [ind.] *not* पश्यति paśyati [3rd sg. pr. indic. act. वृपाश] *he sees, perceives* शून्यम् śūnyam [n. nom. sg. śūnya] *empty, void; non-existent; vacuum, blank; space, heaven, ether (ether has śabda or sound for its Guna and the ear for its organ), the sky; vacant, void of, free from* निरञ्जन nirañjana [m.n.] *unpainted, spotless, pure, simple* अकारम् akāram [m. acc. sg. a-kāra] *the letter or sound Aa, sounding Aa (the first vowel)* निर्वाणम् nirvāṇam [n. acc. sg. nirvāṇa] *blowing out, extinction, bliss* ध्रुवम् dhruvam [n. nom. sg. dhruva] *permanent, firmly fixed, constant, lasting, eternal; an introductory verse, the enduring sound, a repeated prelude* अव्ययम् avyayam [n. nom. sg. avyaya] *imperishable, changeless*

One goes to incidental continuance when one does not see that which exists. The ether is sounding a pure Aa, the enduring sound of imperishable bliss.

GS13 puruṣam nirguṇam sākṣāt
 sarvataś caiva tiṣṭhati |
 sarvam tat syāt param brahma
 buddhiś cāsyā na budhyati ||

पुरुषं निर्गुणं साक्षात्
 सर्वतश्चैव तिष्ठति ।
 सर्वं तत्स्यात्परं ब्रह्म
 बुद्धिश्चास्य न बुध्यति ॥

पुरुषम् puruṣam [n. nom. sg. puruṣa] *man, male, human being, mankind; the Supreme Being or Soul of the Universe* निर्गुणम् nirguṇam [n. nom. sg. nir-guṇa] *without Basic Attributes (Gunas); missing virtues; worthless, vicious, bad* साक्षात् sākṣāt [n. abl. sg. sākṣa] *from having eyes; (ind.) before the eyes, in sight of; evidently, with one's own eyes* सर्वतः sarvataḥ [ind.] *from all sides, entirely* च ca [ind.] *and, also, just, as well as; even, indeed, both, likewise* एव eva [ind.] *just, as well as, even* तिष्ठति tiṣṭhati [3rd sg. pr. indic. act. √sthā] *it remains, stands, stays; it is engaged in; it continues in any condition or action* सर्वम् sarvam [n. nom. sg. pron. sarva] *whole, entire, all* तत् tat [n. nom. sg. pron. tad] *that* स्यात् syāt [ind.] *it may be, perhaps* परम् param [n. nom. sg. para] *highest, supreme* ब्रह्म brahma [n. nom. sg. brahman] *Brahman, Impersonal Expansion* बुद्धिः buddhiḥ [f. nom. sg. buddhi] *intelligence, the power of forming and retaining conceptions and general notions* च [ind.] *and* अस्य asya [n. gen. sg. idam] *of this, of this here* न na [ind.] *not* बुध्यति budhyati [3rd sg. pr. indic. act. √budh] *he is awake, aware; he perceives, he notices, understands*

Evidently without Basic Attributes, mankind continues entirely as before. The supreme intelligence of Brahman is perhaps all that is, and of this [mankind] is not aware.

GS14 pratibhāvaprayatnena
 harim̄ trailokyabāndhavam |
 daśamam̄ cāṅgulam̄ vyāpya
 cāśabāhyam̄ vyavasthitam ||

प्रतिभावप्रयत्नेन
 हरिं त्रैलोक्यबान्धवम् ।
 दशमं चाङ्गुलं व्याप्य
 चाशाबाह्यं व्यवस्थितम् ॥

प्रति *prati* a prefix expressing towards, near to, against, in opposition to प्रति-
 भाव pratibhāva [m.] counterpart प्रयत्नेन prayatnena [m. inst. sg. pra-
 yatna] by or with persevering effort, continued exertion or endeavour हरिम्
 harim [m. acc. sg. hari] horse, steed, a lion; epithet of Vishnu-Krishna,
Shiva, etc. त्रैलोक्य trailokya [n.] the three worlds बान्धवम् bāndhavam [m. acc. sg. bāndava] a kinsman, relation, friend दशमम् daśamam [ind.]
 for the tenth time च ca [ind.] and, both, as well as अङ्गुलम् aṅgulam [m. acc. sg. aṅgula] a finger, the thumb, the measure of a finger's breadth व्याप्य
 vyāpya [ind., caus. abs. vi-vāp] after having reached or spread through,
 pervaded, permeated, covered, filled [gerund vyāp] reaching or spreading
 through, pervading, covering, filling च ca [ind.] and; a double ca may
 be used somewhat redundantly आशा āśā space, region, quarter of heaven
 अबाह्यम् abāhyam [n. nom. sg. a-bāhya] not external, internal; without
 an exterior व्यवस्थितम् vyavasthitam [n. nom. sg. vi-ava-sthita] placed
 in order; placed, put, situated; proving, appearing as; fixed, settled; one
 who has waited or stayed; standing near

The relation of the three worlds and Krishna is without persevering effort, having been reached through the measure of a finger's breadth for the tenth time and staying in internal space.

GS15 jīvo yatra pralīyeta

sā kalā ṣodaśī smṛtā |

tayā sarvam idam vyāptam

trailokyam sacarācaram ||

जीवो यत्र प्रलीयेत

सा कला षोडशी स्मृता ।

तया सर्वमिदं व्याप्तं

त्रैलोक्यं सचराचरम् ॥

जीवः: jīvah [m. nom. sg. jīva] *any living being, life, the principle of life, the living or personal soul* यत्र yatra [ind.] *in or to which place, where, in which case, if, when* प्रलीय pralīya [ind. abs. pra-vli] *after having becoming dissolved, disappeared, perished, died* इति ita [ppp. vi] *gone; returned; obtained* सा sā [f. nom. sg. pron. tad] *this* कला kalā [f. nom. sg. kalā] *a small part of anything, any single part or portion of a whole, esp. a sixteenth part; an atom* कलाः kalāḥ [f. nom. pl. kala] *low, soft (as a tone, emitting soft tones, melodious (as a voice or throat) षोडशी ṣodaśī [f. nom. sg. ṣodaśin] consisting of sixteen; having sixteen parts* कला षोडशी kalā ṣodaśī *the whole (a sixteenth part sixteen times)* स्मृता smṛtā [f. nom. sg. smṛta] *handed down (by memory), taught, prescribed* तया tayā [f. inst. sg. tad] *by that* सर्वम् sarvam [n. nom. sg. pron. sarva] *whole, entire, all* इदम् idam [ind.] *now, just, even; in this manner* व्याप्तम् vyāptam [n. nom. sg. vyāpta] *spread through, pervaded, thoroughly penetrated by* त्रैलोक्यम् trailokyam [n. nom. sg. trai-lokya] *the three worlds* सचराचरम् sacarācaram [n. nom. sg. sa-cara-acara] *the moving and unmoving*

After having disappeared when the living soul returned to this prescribed whole, the moving and unmoving are now pervaded by the three worlds.

GS16 tac cintyam̄ tena vai jñānam̄
 tad atrādyā upāsate |
 brahmaṇaiva hi vikhyātam̄
 vedāntesu prakāśitam ||

तच्चिन्त्यं तेन वै ज्ञानं
 तदत्राद्या उपासते ।
 ब्रह्माणैव हि विख्यातं
 वेदान्तेषु प्रकाशितम् ॥

तत् tat [n. nom. sg. pron. tad] *that* चिन्त्यम् cintyam [n. nom. sg. cintya] *to be thought about or imagined; to be thought of, to be considered or meditated upon; the necessity of thinking about anything; questionable* तेन tena [n. inst. sg. tad] *by that* वै vai [ind.] *particle of emphasis: “indeed, truly, verily, just”* ज्ञानम् jñānam [n. nom. sg. jñāna] *knowing, knowledge* तत् tat [n. nom. sg. pron. tad] *that* अत्र atra [ind.] *in this respect; in this place, here; at this time; then* आद्याः ādyāḥ [f. acc. pl. ādya] *the beginnings* उपासते upāsate [3rd pl. pr. indic. mid. √upās] *they are devoted to, honour, worship, respect* ब्रह्मणा brahmaṇā [n. inst. sg. brahman] *by Impersonal Expansion, by Brahman* एव eva [ind.] *just, as well as, even* हि hi [ind.] *for, because; certainly; a mere expletive* विख्यातम् vikhyātam [n. nom. sg. vikhyāta] *generally known, known as, called, named* वेदान्तेषु vedāntesu [m. loc. pl. veda-anta] *in the end of the Vedas, in complete knowledge of the Vedas; Vedanta philosophy* प्रकाशितम् prakāśitam [n. acc. sg. prakāśita] *become visible, apparent, evident, manifest; illuminated, enlightened*

To be meditated upon THAT with THAT is knowledge indeed. Then they respect THAT beginnings, known by Brahman and illuminated in the complete knowledge of the Vedas.

GS17 वेदेषु वेदम् इति अहुर् वेदधाम परं मतम् । तत्परं विदितं यस्य स विप्रो वेदपारगः ॥	वेदेषु वेदमित्याहुर् वेदधाम परं मतम् । तत्परं विदितं यस्य स विप्रो वेदपारगः ॥
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वेदेषु वेदेषु [m. loc. pl. *veda*] *in the Vedas* वेदम् वेदम् [m. acc. sg. *veda*] *knowledge, true or sacred knowledge* इति इति [ind.] *in this manner, thus, marks a quotation* आहुः आहुः [3rd pl. perf. indic. act. *vah*] *they say, call* वेद वेद [m. from √*vid*] *knowledge, true or sacred knowledge* धाम धामा [n. acc. sg. *dhāman*] *abode, house, domain* परम् परम् [n. nom. sg. *para*] *highest, supreme* मतम् मतम् [n. nom. sg. *ppp. √man*] *thought, considered as, idea, doctrine* तत् तत् [n. nom. sg. pron. *tad*] *that* परम् परम् [n. nom. sg. *para*] *highest, supreme* विदितम् विदितम् [n. nom. sg. *vidita*] *known, understood; knowledge* यस्य यस्या [n. gen. sg. *yad*] *whose, of who, of what* सः सः [m. nom. sg. pron. *tad*] *he* विप्रः विप्रः [m. nom. sg. *vipra*] *singer of hymns, a sage, seer* वेद वेद [m. from √*vid*] *knowledge, true or sacred knowledge* पारगः पारगः [m. nom. sg. *pāra-ga*] *one who has gone through or accomplished or mastered, knowing thoroughly, profoundly learned*

They say: "The sacred knowledge in the Vedas" is the abode of true knowledge and the supreme thought of whoever has understood the supreme THAT. He is a sage who has mastered true knowledge.

GS18 āhutih sā parā jñeyā
 सा च संध्या प्रतिष्ठिता ।
 gāyatrī sā parā jñeyā
 ajapā nāma viśrutā ॥

आहुतिः सा परा ज्ञेया
 सा च संध्या प्रतिष्ठिता ।
 गायत्री सा परा ज्ञेया
 अजपा नाम विश्रुता ॥

आहुतिः āhutih [f. nom. sg. āhuti] *delighting in sacrifices; offering oblations with fire to the deities; any solemn rite accompanied with oblations; calling, invoking* सा sā [f. nom. sg. tad] *she, it, this* परा parā [f. nom. sg. para] *farther than, beyond; highest, supreme, chief* ज्ञेया jñeyā [f. nom. sg. fpp. व्यज्ञाना] *to be known, to be learnt or understood or perceived* सा sā [f. nom. sg. tad] *she, it, this* च ca [ind.] *and, as well as* संध्या saṃdhyā [f. nom. sg. saṃdhyā] *holding together, union, junction; religious acts performed by brahmins in morning, noon and evening esp. a Gāyatrī prayer* प्रतिष्ठिता pratiṣṭhitā [f. nom. sg. pratiṣṭhitā] *established, proved* गायत्री gāyatrī [f. nom. sg. gāyatrī] *any hymn composed in the ancient meter of 24 syllables, often a triplet of eight syllables each* सा sā [f. nom. sg. tad] *she, it, this* परा parā [f. nom. sg. para] *farther than, beyond; highest, supreme, chief* ज्ञेया jñeyā [f. nom. sg. fpp. व्यज्ञाना] *to be known, to be learnt or understood or perceived* अजपा ajapā [f. nom. sg. ajapā] *the mantra or formula called haṇsa (goose, swan, the vehicle of Brahman), which consists only of a number of inhalations and exhalations* नाम nāma [ind.] *by name, named, called; indeed, certainly* विश्रुता viśrutā [f. nom. sg. vi-śruta] *heard of far and wide, noted, renowned, celebrated, famous, well known; pleased, happy*

This offering is the highest to be known, and is an established religious act. This is the supreme, most famous Gayatri hymn named Hamsa, the vehicle of Brahman.

GS19 tapasy atha tathā vede
 munibhiḥ samupāsyate |
 tāṁ kalāṁ yo 'bhijānāti
 sa kalājñō 'bhidhīyate ||

तपस्य अथ तथा वेदे
 मुनिभिः समुपास्यते ।
 तां कलां यो अभिजानाति
 स कलाज्ञो अभिधीयते ॥

तपसि tapasi [n. loc.abs. sg. *tapas*] *in suffering; in religious austerity* अथ
 atha [ind.] *now, then; certainly; what?* तथा tathā [ind.] *so also, likewise;*
so, thus वेदे vede [m. loc.abs. sg. *veda*] *in the Veda; in the knowledge of*
ritual मुनिभिः munibhiḥ [m. inst. pl. *muni*] *by the seers, sages, devotees* समुपास्यते samupāsyate [3rd sg. pr. indic. pass. *sam-upa-√vās*] *it*
is honored or served together; one worships; one sits near together or near
each other; one engages in or devotes one's self to anything together, practises *in common or singly* ताम् tām [f. acc. sg. *tad*] *her, this* कलाम् kalām [f. acc. sg. *kalā*] *a small part of anything, any single part or portion of a*
whole, esp. a sixteenth part; an atom यः yah [m. nom. sg. *yad*] *who, what,*
which अभिजानाति abhijānāti [3rd sg. pr. indic. act. *abhi-√vīñā*] *he/she*
knows understands, is aware of, apprehends सः sah [m. nom. sg. pron.
tad] *that, he* कला kalā [f.] *a small part of anything; an atom* ज्ञः jñah [m.
nom. sg. jña] *knowing, familiar with; a wise and learned man; the thinking*
soul अज्ञः ajñah [m. nom. sg. *a-jña*] *not knowing, not familiar with;*
ignorant, inexperienced, unwise, stupid अभिधीयते abhidhīyate [3rd sg.
*pr. indic. pass. *abhi-√dhā**] *to be named or called*

Certainly, religious austerity is thus when the Veda is honored by the sages.
Whoever understands this small part, he is called one who is learned of a
small part.

GS20 yāṁ jñātvā mucyate jantur
 garbhajanmajarādibhiḥ |
 pari�nānena mucyante
 narāḥ pātakakilbiṣaiḥ ||

यां ज्ञात्वा मुच्यते जन्तुर्
 गर्भजन्मजरादिभिः ।
 परिज्ञानेन मुच्यन्ते
 नराः पातककिल्बिषैः ॥

याम् yāṁ [f. acc. sg. pron. yad] *who, which* ज्ञात्वा jñātvā [abs. √jñā] *after having known, knowing* मुच्यते mucyate [3rd sg. pr. indic. pass. √muc] *he is loosed, he is set free, is released, becomes free* जन्तुः jantuḥ [m. nom. sg. jantu] *a creature, living being, person, man; also used collectively* गर्भ garbha [m.] *the womb, belly, the inside, embryo, child, impregnation* जन्म janma [in cpd for janmar] *birth, production, origin, life; birthplace, home* जरा jarā [f.] *old age, the act of becoming old* आदिभिः ādibhiḥ [f. inst. pl. ādi] *(ifc.) by the beginnings with, and so on* परिज्ञानेन pari�nānena [n. inst. sg. pari-jñāna] *by perception, with thorough knowledge, experience* मुच्यन्ते mucyante [3rd pl. pr. indic. pass. √muc] *they are loosed, they are set free or released, they become free* नराः narāḥ [m. nom. pl. nara] *men, people* पातक pātaka [n.] *causing to fall, that which causes to fall or sink; sin* किल्बिषैः kilbiṣaiḥ [n. inst. pl. kilbiṣa] *by faults, offences, sin, guilds*

Those knowing who is released by a life from childhood to old age are men with thorough knowledge. Many are released by knowing the faults that cause one to fall.

GS21 idā bhagavatī gaṅgā
 piṅgalā yamunā nadī |
 taylor madhye ṭṛtiyā tu
 tat prayāgam anusmaret ||

इडा भगवती गङ्गा
 पिङ्गला यमुना नदी ।
 तयोर्मध्ये तृतीया तु
 तत्प्रयागमनुस्मरेत् ॥

इडा idā [f. nom. sg. idā] *vital spirit, left channel for vital spirit* भगवती bhagavatī [f. nom. sg. bhagavat] *divine or adorable one, name of Laksmi, (m.) Krishna* गङ्गा gaṅgā [f. nom. sg. gaṅgā] “*swift-goer*”, the river Ganges पिङ्गला piṅgalā [f. nom. sg. piṅgala] *right channel for vital spirit, for breath and air* यमुना yamunā [f. nom. sg. yamunā (from ‘yama’)] “*twin*”, the river Yamuna नदी nadī [f. nom. sg. nadī] *flowing water, a river, a stream* तयोः tayoh [f. gen.loc. du. tad] *in/of that two* मध्ये madhye [f. nom. du. madhya] *the middle, midst, between; space between* तृतीया ṭṛtiyā [f. nom. sg. ṭṛtiyā] *the third* तु tu [ind.] *but, and; often an expletive* तत् tat [n. acc. sg. pron. tad] *that* प्रयागम् prayāgam [m. acc. sg. prayāga] *place of sacrifice* अनुस्मरेत् anusmaret [3rd sg. pr. opt. act. anu-√smr] *he should remember; may he remember*

The left channel for the vital spirit is like the divine river Ganges, the right channel for the vital spirit is like the river Yamuna, but between these two is the third, and one should remember that place of sacrifice.

GS22 idā vai vaisñavī nādī
brahmanādī tu piṅgalā |
suṣumṇā caiśvarī nādī
tridhā prāṇavahā smṛtā |
brahmā viṣṇur mahādevo
recakah pūrakumbhakah ||

इडा वै वैष्णवी नाडी
ब्रह्मनाडी तु पिङ्गला ।
सुषुम्णा चैश्वरी नाडी
त्रिधा प्राणवहा स्मृता ।
ब्रह्मा विष्णुर्महादेवो
रेचकः पूरकुम्भकः ॥

इडा idā [f. nom. sg. idā] *vital spirit, left channel for vital spirit* वै vai [ind.] *particle of emphasis: "indeed, truly, verily, just"* वैष्णवी vaisñavī [f. nom. sg. vaisñava] *related or belonging to Vishnu; worshipping Vishnu* नाडी nādī [f. nom. sg. nādī] *any pipe or tube; subtle channel through which the life force circulates* ब्रह्म brahma [n. nom. sg. brahman] Brahman, *Impersonal Expansion* नाडी nādī [f. nom. sg. nādī] *subtle channel* तु tu [ind.] *but, and; often an expletive* पिङ्गला piṅgalā [f. nom. sg. piṅgala] *right channel for vital spirit, for breath and air* सुषुम्णा suṣumṇā [f. nom. sg. suṣumṇa] *very gracious or kind; central or middle channel for vital spirit* च ca [ind.] *and, both, likewise* इश्वरी iśvarī [f. nom. sg. iśvara] *capable of, able to do; master, mistress, queen; Supreme Being; name of female energies of the deities* नाडी nādī [f. nom. sg. nādī] *subtle channel* त्रिधा tridhā [ind.] *in three ways, parts, places; triply* प्राण prāṇa [m.] *the breath of life, spirit, respiration; vital energy, a vital organ* वहा vahā [f. nom. sg. vaha] (ifc.) *carrying, bearing, conveying, bringing, causing, producing* स्मृता smṛtā [f. nom. sg. smṛtā] *handed down (by memory), taught, prescribed* ब्रह्मा brahmā [f. nom. sg. brahman] Brahman, *Impersonal Expansion* विष्णुः viṣṇuh [f.m. nom. sg. viṣṇu] "All-pervader or Worker," Vishnu (regarded as "the preserver") महादेवः mahādeva [m. nom. sg. mahādeva] *the great deity, name of Shiva* रेचकः recakah [m. nom. sg. recaka] *expelling the breath out of one of the nostrils* पूर pūra [m.] *the act of filling, fulfilling; the swelling or rising of a river or of the sea, stream; a kind of breath exercise (closing the right nostril with the forefinger and inhale through the left nostril then reverse left and right, and repeat)* कुम्भकः kumbhakah [m.n. nom. sg. kumbhaka] *stopping the breath by shutting the mouth and closing the nostrils with the fingers of the right hand*

The left channel for the vital spirit is indeed related to Vishnu's subtle channel, the right channel to Brahman's subtle channel, and the middle channel

is the subtle channel for the female energies of the deities. The three, carrying the breath of life, call to mind Brahman, Vishnu, and Shiva, and the three breath exercises, recaka, pura, and kumbhaka.

GS23 sakrāntiviṣuvac caiva yo 'bhijānāti vigrāham nityayuktaḥ sa yogīśo brahmavidyām prapadyate	स क्रान्तिविषुवचैव यो अभिजानाति विग्रहम् । नित्ययुक्तः स योगीशो ब्रह्मविद्यां प्रपद्यते ॥
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स sa [ind. prefix] *together, with; together or along with; having the same* क्रान्ति krānti [f. nom. sg. krānta] *going, विषुवत् viṣuvat* [n. nom. sg. viṣuvat] *having or sharing both sides equally, being in the middle, central; top, summit, vertex च ca [ind.] and, both, likewise एव eva [ind.] just, as well as, even यः yah [m. nom. sg. yad] who, what, which अभिजानाति abhijānāti [3rd sg. pr. indic. act. abhi-vjñā] he knows, understands, is aware of, apprehends विग्रहम् vigrāham [m. acc. sg. vigrāha] *discord, quarrel, contest, war; separate; keeping apart or asunder, isolation, division नित्ययुक्तः nityayuktaḥ* [m. nom. sg. nitya-yukta] *always busy or fixed upon one subject or intent upon सः saḥ [m. nom. sg. pron. tad] he योगी yogī [m. nom. sg. yogin] a yogi, a Striver for Oneness ईशः īśaḥ [m. nom. sg. īśa] owning, possessing, sharing, one who is completely master of anything; powerful, supreme; a ruler, master, lord; name of Shiva ब्रह्मविद्याम् brahmavidyām [f. acc. sg. brahma-vidyā] knowledge of Impersonal Expansion प्रपद्यते prapadyate [3rd sg. pr. indic. mid. pra-vpad] he attains, resorts to, takes refuge with, enters**

Whoever is aware of division is going in the middle. He is a powerful Striver for Oneness, always fixed upon one subject and resorts to the knowledge of Brahman.

GS24 iḍā vai gāṛhapatyas tu
 piṅgalāhavanīyakah |
 suṣumṇā dakṣināgnis tu
 hy etad agnitrayam smṛtam ||

इडा वै गार्हपत्यस्तु
 पिङ्गलाहवनीयकः ।
 सुषुम्णा दक्षिणाग्निस्तु
 ह्येतदग्नित्रयं स्मृतम् ॥

इडा iḍā [f. nom. sg. iḍā] *vital spirit, left channel for vital spirit* वै vai [ind.] *particle of emphasis: “indeed, truly, verily, just”* गार्हपत्यः gāṛhapatyaḥ [m. nom. sg. gāṛha-patya] *the householder’s fire (received from his father from which the sacrificial fires are lighted), usually the western fire of the altar; a household* तु tu [ind.] *but, and; often an expletive* पिङ्गला piṅgalā [f. nom. sg. piṅgala] *right channel for the vital spirit, for breath and air* आहवनीयकः āhavanīyakah [m. nom. sg. āhavanīyaka] *the eastern fire of the altar offered as an oblation and taken from the householder’s perpetual fire* सुषुम्णा suṣumṇā [f. nom. sg. suṣumṇā] *very gracious or kind; central or middle channel for vital spirit* दक्षिणाग्निः dakṣināgnih [m. nom. sg. dakṣina-āgni] *the southern fire of the altar* तु tu [ind.] *but, and; often an expletive* हि hi [ind.] *for, because; certainly; a mere expletive* एतद् etad [n. pron.] *this, this here, this world here below* अग्नित्रयम् agnitrayam [n. nom. sg. agnitraya] *the three sacred fires* स्मृतम् smṛtam [n. nom. sg. smṛta] *handed down (by memory), taught, thought of, prescribed (eps. enjoined by traditional law, declared or propounded in the law-books)*

Truly, the left channel for the vital spirit and the western fire of the altar, the right channel for the vital spirit and the eastern fire of the altar, the middle channel for the vital spirit and the southern fire of the altar, prescribed the three sacred fires.

GS25 tasya madhye sthitam jyotiḥ
 somamaṇḍalam eva ca |
 somamaṇḍalamadhyastham
 tanmadhye sūryamaṇḍalam ||

तस्य मध्ये स्थितं ज्योतिः
 सोममण्डलमेव च ।
 सोममण्डलमध्यस्थं
 तन्मध्ये सूर्यमण्डलम् ॥

तस्य tasya [n. gen. sg. pron. tad] of him, his, for him, of this, its मध्ये madhye [n. loc. sg. madhya] in the middle, midst, between; space between; within स्थितम् sthitam [n. nom. sg. ppp. वस्था] standing firmly, abiding in; situated, resting in, keeping in any state or condition ज्योतिस् jyotis [n. from व्युत्] light, brightness सोम soma [m.] juice, extract, esp., the juice of the Soma plant मण्डलम् maṇḍalam [n. nom. sg. maṇḍala] anything round, a circle, ring, circumference, wheel; surrounding district or neighbouring state एव eva [ind.] just, as well as, even, a mere expletive च ca [ind.] and, both, likewise सोममण्डलं somamaṇḍala [n.] Soma circle मध्यस्थम् madhyastham [n. nom. sg. madhya-stha] being in the middle, being between; belonging to neither or both parties; impartial, neutral, indifferent; being in a middle condition or kind; being in the air तन्मध्ये tanmadhye [n. loc. sg. tan-madhya] in the midst thereof सूर्यमण्डलम् sūryamaṇḍalam [n. nom. sg. sūrya-maṇḍala] the orb or disk of the sun

He stands firmly within the light and the Soma circle. The Soma circle is in the middle, and in the midst thereof is the disk of the Sun.

GS26 sūryamaṇḍalamadhyastho
jvalat tejo hutāśanah |
hutāśanasya madhye tu
nirdhūmāñgāravarcasam ||

सूर्यमण्डलमध्यस्थो
ज्वलत्तेजो हुताशनः ।
हुताशनस्य मध्ये तु
निर्धूमाङ्गारवर्चसम् ॥

सूर्यमण्डल sūryamaṇḍala [from sūrya-maṇḍala] *the orb or disk of the sun* मध्यस्थः: madhyasthaḥ [m. nom. sg. madhya-stha] *being in the middle, being between; belonging to neither or both parties; impartial, neutral, indifferent; being in a middle condition or kind* ज्वलत् jvalat [n. nom. sg. jvalat: pr. act. partc. √jval] *blazing fire, flame; burning brightly, shining, glowing* तेजस् tejas [n. nom. sg. teja] *point or top of a flame or ray, glow, glare, splendor, brilliance, light, fire; fiery energy, vital power* हुत hutā [mf.] *offered in fire, poured out (as clarified butter), burnt (as an oblation), sacrificed; sacrificed to, one to whom an oblation is offered; (n.) an oblation, offering, sacrifice* अशनः aśanah [m. nom. sg. aśana] (ifc.) *having roots and fruit for food* हुताशनस्य hutāśanasya [m. gen. sg. hutāśana] *of food offered in fire; food offered has* मध्ये madhye [ind.] *in the middle, midst, within, between; among, in the presence of* तु tu [ind.] *but, and, then, now; often an expletive* निर्धूम nirdhūma [mf.] *free of smoke, smokeless* अङ्गार aṅgāra [m.] *charcoal, either heated or not heated* वर्चसम् varcasam [n. nom. sg. varcasa] (ifc.) *light, lustre, colour*

The disk of the sun is between the glow of the flames and the offering of food. In the middle of the food offered is light from smokeless charcoal.

GS27 tatrāsthito mahātmāsau
 yogibhis tu pragīyate |
 sugītam caiva kartavyam
 mana ekāgracetasā ||

तत्रास्थितो महात्मासौ
 योगिभिस्तु प्रगीयते ।
 सुगीतं चैव कर्तव्य
 मन एकाग्रचेतसा ॥

तत्र [ind.] *in or to that place, there; in that, therein, in that case, then, therefore* आस्थितः āsthitaḥ [m. nom. sg. ā-sthita] *staying on, dwelling on, abiding; one who has undertaken, performed* महात्मा mahātmā [m. nom. sg. mahā-ātman] *great soul; having a great or noble nature; Great Soul of the Universe; the Supreme Spirit* असौ asau [m. loc. sg. asu] *in the breath, life; in the vital airs or breaths of the body* योगिभिः yogibhiḥ [m. inst. pl. yogin] *by the yogis, with Strivers for Oneness* तु tu [ind.] *but, and, then, now; often an expletive* प्रगीयते pragīyate [3rd sg. pr. pass. pra- \sqrt{gai}] *it is praised, is celebrated* सुगीतम् sugītam [n. nom. sg. sugīta] *well praised in songs, well sung or chanted; good singing, good song* चैव caiva [ind. ca-eva] *and even, as well as; a mere expletive* कर्तव्यम् kartavyam [n. nom. sg. kartavya: fpp. \sqrt{vkr}] *to be done or made or accomplished; that which ought to be done, duty, obligation, task* मनः manah [n. nom. sg. manas] *mind (in the widest sense), will, breath, thought, imagination* एक eka [mf.n.] *one, that one only, single* अग्र agra [n.] *foremost point or part, tip, point* एकाग्र ekāgra [adj.] *one-pointed, fixing one's attention upon one point or object; intent, absorbed in* चेतसा cetasā [n. inst. sg. cetas] *with or by the mind*

Abiding in that place is the breath of the Supreme Spirit praised by the Strivers for Oneness. Singing well is even a duty with the mind focused on one point.

GS28 śivo binduh śivo devo
 ghargharāmṛtavarcasā |
 nikhilam pūrayed deham
 viṣadāhajvarāpaham ||

शिवो बिन्दुः शिवो देवो
 घर्घरामृतवर्चसा ।
 निखिलं पूरयेद्देहं
 विषदाहज्वरापहम् ॥

शिवः śivah [m. nom. sg. śiva] *auspicious, gracious, favourable, benign, kind, benevolent; “The Auspicious One”, Shiva* **बिन्दुः**: binduh [m. nom. sg. bindu] *drop, globule, dot, spot; dot over a letter (the anusvāra connected with Shiva); considered as the point at which creation begins* **शिवः**: śiva [m. nom. sg. śiva] *Shiva* **देवः**: devah [m. nom. sg. deva] *heavenly, divine; a deity, god* **घर्घर** gharghara [m.] *uttered with an indistinct gurgling or purring sound; sounded like gurgling* **अमृत** amṛta [mf.] *imperishable, not dead, immortal; (m.) an immortal, a god; (n.) collective body of immortals, world of immortality, heaven, eternity, immortality; nectar (conferring immortality, produced at the churning of the ocean* **वर्चसा** varcasā [n. inst. sg. varcas] *with or by vital power, vigour, energy, activity, (esp.) the illuminating power of fire or the sun i.e., brilliance, light, lustre* **निखिलम्** nikhilam [m. acc. sg. ni-khila] *complete, all, whole, entire* **पूरयेत्** pūrayet [3rd sg. caus. pr. opt. act. √pṛ] *let him, it or he, it should cherish, nourish, bring up; grant abundantly, fulfill (a wish or hope), fill* **देहम्** deham [m. acc. sg. deha] *the body* **विष** viṣa [m.] *a servant, attendant; poisonous; a mystical name of the sound m* **दाह** dāha [m.] *burning, combustion, conflagration, heat; glowing, redness* **ज्वर** jvara [m.] *fever, pain, grief, sorrow; fever of the soul, mental pain* **अपहम्** apaham [m. acc. sg. apaha] *(ifc.) keeping back, repelling, removing, destroying*

The divine Shiva’s initial manifestation, the purring imperishable sound with vital power, let the burning sound m remove sorrow and nourish the whole body.

GS29 sar pavat kuṭilākārasu-
 śumṇāveṣṭitāṁ tanum |
 makāraveṣṭitāṁ kṛtvā
 māṭṛvat pariyojayed ||

सर्पवत्कुटिलाकारसु -
 शुम्णावेष्टितां तनुम् ।
 मकारवेष्टितां कृत्वा
 मातृवत्परियोजयेत् ॥

सर्प sarpa [m.] a snake, serpent, serpent-demon, tortuous motion वत् vat an affix added to words to imply likeness or resemblance; citation form of suffix vant forming possessive adjectives कुटिला kūṭila [mf(ā)n] bent, curved, crooked, round, running in curved lines, crisped, curled कारा kāra [mfīn] making, doing, working, a maker, doer; the term used in designating a letter or sound or indeclinable word अकार akāra [m.] the letter or sound Aa, sounding Aa (the first vowel) आकार ākāra [m.] form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face सुशुम्णा suśumṇā [f. nom. sg. suśumṇā] very gracious or kind; central or middle channel for vital spirit वेष्टिताम् veṣṭitām [f. acc. sg. veṣṭita] enveloped, enclosed, surrounded; covered; twisted (as a rope) तनुम् tanum [m. acc. sg. tanu] thin, slender, little, minute, delicate, fine मकारा makāra [m.] the letter or sound Ma, sounding Ma (the last stop of the consonants) वेष्टिताम् veṣṭitām [f. acc. sg. veṣṭita] enveloped, surrounded, twisted (as a rope) कृत्वा kṛtvā [ind.] having done, acting, having acted, made, making, thinking of, having thought of मातृवत् māṭṛvat [ind.] like (towards) a mother; having a mother (might refer to māṭrkā: an alphabet, the totality of letters; mother; that which comes from the mother) परि pari prefix expressing around, fully, abundantly, richly (esp. i.b.c., to express fulness or high degree), beyond, more than, "secondary" योजयेत् yojayet [3rd sg. caus. pr. opt. act. √yuj] one should yoke, join, fasten, unite, connect; one should concentrate (mind, thoughts)

The shape of the twisted thin central channel for the vital spirit is like a coiled snake. Like a mother, one should unite in making the twisted sound Ma.

GS30 tristhānam ca trimātram ca
 tribrahma ca trirakṣaram |
 ardhamātram ca yo vetti
 sa bhaved vedapāragah ||

त्रिस्थानं च त्रिमात्रं च
 त्रिब्रह्मा च त्रिरक्षरम् ।
 अर्धमात्रं च यो वेति
 स भवेद् वेदपारगः ॥

त्रिस्थानम् tristhānam [n. nom. sg. tri-sthāna] *having three dwellings; extending through the three worlds* च ca [ind.] *and, both, likewise* त्रिमात्रम् trimātram [n. nom. sg. tri-mātra] *three measures of any kind; the whole of three; being nothing but three; three in number* च ca [ind.] *and, both, likewise* त्रिब्रह्मा tribrahma [n. nom. sg. tri-brahman] *Brahma, Vishnu, and Shiva* च ca [ind.] *and, both, likewise; [ca ... ca] though ... yet* त्रिस् tris [ind.] *thrice, three times* त्रिरक्षरम् trirakṣaram [n. acc. sg. tri-akṣara] *consisting of three sounds* अर्ध ardha [n.] *side, part, place, region, country; "one part of two," partly, the half; (in cpd) the half part of anything* मात्रम् mātram [n. acc. sg. mātra] (ifc.) *measure, quantity, sum, size, duration, measure of any kind; being nothing but, simply or merely; having the measure of* च ca [ind.] *and, both, likewise* यः yah [m. nom. sg. yad] *who, what, which* वेति vetti [3rd sg. pr. indic. act. √vid] *he knows* सः saḥ [m. nom. sg. pron. tad] *he* भवेत् bhavet [3rd sg. pr. opt. act. √bhū] *he should be or become* वेद् veda [m.] *knowledge, true or sacred knowledge* पारगः pāragah [m. nom. sg. pāra-ga] *one who has gone through or accomplished or mastered, knowing thoroughly, profoundly learned*

Extending through the three worlds and being three in number, Brahman, Vishnu, and Shiva consist of three sounds, and he who knows half of such measures, he should become profoundly learned in sacred knowledge.

GS31 sarvataḥpāṇipādaṁ tat
 sarvatokṣiśiromukham |
 nirmalam vimalakāram
 śuddhasphaṭikasamñibham ||

सर्वतःपाणिपादं तत्
 सर्वतोक्षिशिरोमुखम् ।
 निर्मलं विमलाकारं
 शुद्धस्फटिकसंनिभम् ॥

सर्वतः: sarvataḥ [m. nom. sg. *sarvatas*] *from all sides, everywhere* पाणि pāṇi [m.] *the hand* पादम् pādam [m. acc. sg. *pāda*] *the foot* तत् tat [ind.] *then, at that time, in that case* सर्वतोक्षिशिरोमुखम् sarvatokṣiśiromukham [m. acc. sg. *sarvatas-akṣi-śirah-mukham*] *having eyes, head and mouth everywhere* निर्मलम् nirmalam [m. acc. sg. *nir-mala*] *spotless, shining, clean, pure, bright* विमला vimalā [f.] *stainless, spotless, bright, pure* आकारम् ākāram [m. acc. sg. *ā-kāra*] *form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face* शुद्ध शुद्धा śuddha [adj.] *clean, clear, white; faultless, correct; genuine* स्फटिक sphatika [m.] *crystal, quartz* संनिभम् samñibham [m. acc. sg. *saṃnibha*] *like, similar, resembling; (ifc.) often pleonastically with names of colours*

Then with hands and feet everywhere, eyes, head and mouth everywhere, he is a bright stainless figure like pure clear crystal.

GS32 arjuna uvāca |
 jīvo jīvati jīvena
 nāsti jīvam ajīvitam |
 nīrgataḥ saha saṅgena
 sa jīvah kena jīvati ||

अर्जुन उवाच ।
 जीवो जीवति जीवेन
 नास्ति जीवमजीवितम् ।
 निर्गतः सह सङ्गेन
 स जीवः केन जीवति ॥

अर्जुनः arjunah [m. nom. sg. arjuna] Arjuna उवाच uvāca [3rd sg. perf. act. √vac] he spoke, said जीवः jīvah [m. nom. sg. jīva] living, existing, any living being; the principle of life, vital breath; the living or personal soul जीवति jīvati [3rd sg. pr. indic. act. √jīv] he lives, he remains alive जीवेन jīvena [m. inst. sg. jīva] by the principle of life, vital breath नास्ति nāsti [ind. na-asti] it is not, there is not जीवम् jīvam [m. acc. sg. jīva] principle of life, vital breath; any living being, anything living; life, existence अजीवितम् ajīvitam [n. nom. sg. a-jīvita] non-existence, death निर्गतः nīrgataḥ [m. nom. sg. nīrgata] gone out, come forth; appeared, become visible सह saha [ind.] together, with, along, conjointly सङ्गेन saṅgena [n. inst. sg. saṅga] by attachment to; by selfish attachment or affection; by sticking, clinging to सः saḥ [m. nom. sg. pron. tad] he जीवः jīvah [m. nom. pl. jīva] living, existing, any living being; the principle of life, vital breath; the living or personal soul केन kena [n. inst. sg. ka] by what? जीवति jīvati [3rd sg. pr. indic. act. √jīv] he lives, he remains alive

Arjuna spoke:

A being lives by the vital breath. There is no vital breath in death. He who is living comes with attachment. By what is it that he lives?

GS33 śrībhagavān uvāca |
 mukhanāsikayor madhye
 prāṇah saṃcarate sadā |
 ākāśam pibate nityam
 sa jīvas tena jīvati ||

श्रीभगवानुवाच ।
 मुखनासिकयोर्मध्ये
 प्राणः संचरते सदा ।
 आकाशं पिबते नित्यं
 स जीवस्तेन जीवति ॥

श्रीभगवान् śrībhagavān [m. nom. sg. bhagavat] *the holy or revered one; the blessed Lord, an epithet of Krishna* उवाच uvāca [3rd sg. perf. act. √vac] *he spoke, said* मुख mukha [n.] *the mouth, face, countenance; the beak of a bird* मुखनासिकयोः mukhanāsikayoh [n. gen. du. mukhanāsika] *of the mouth and nose* मध्ये madhye [ind.] *in the middle, midst, within, between; among, in the presence of* प्राणः prāṇah [m. nom. sg. prāṇa] *the breath of life, spirit, respiration; vitality, vital energy, a vital organ* संचरते samcarate [3rd sg. pr. indic. mid. sam-√car] *to come near, approach, appear; to go and wander about, to go in or through, enter, traverse, pervade* सदा sadā [ind.] *always, ever, continually* आकाशं ākāśam [n. acc. sg. ākāśa] *light, clearness; free or open space, ether; the subtle fluid (supposed to fill and pervade the universe and to be the peculiar vehicle of life and sound* पिबते pibate [3rd sg. pr. mid. √pā] *he drinks, swallows; draws in, sucks* नित्यम् nityam [m. acc. sg. nitya] *everlasting, continual, perpetual, constant* सः saḥ [m. nom. sg. pron. tad] *he* जीवः jīvah [m. nom. sg. jīva] *living, existing, any living being; the principle of life, vital breath; the living or personal soul* तेन tena [n. inst. sg. tad] *by that, which* जीवति jīvati [3rd sg. pr. indic. act. √jīv] *he lives, he remains alive*

Krishna spoke:

The vital breath continually enters in the middle of the mouth and nose. He who is living draws in the subtle fluid constantly, by which he lives.

GS34 kākīmukham̄ kakārāntam̄
 makāram̄ cetanānugam |
 akārasya tu luptasya
 ko 'rthah̄ sampratipadyate ||

काकीमुखम् ककारान्तं
 मकारं चेतनानुगम् ।
 अकारस्य तु लुप्तस्य
 को इर्थः संप्रतिपद्यते ॥

काकी kāki [f.] *a female crow* मुखम् mukham [n. nom. sg. mukha] *the mouth, face, countenance; the beak of a bird; the chief, principal, best* (ifc.: *having anyone or anything as chief*); *introduction, beginning, (ifc.: beginning with* ककार kakāra [m.] *the letter or sound Ka, sounding Ka (the first consonant and the first plosive or stop sound)* अन्तम् antam [m. acc. sg. anta] *a final syllable, ending, end; (ind.ifc.: as far as* मकारम् makāram [m. acc. sg. makāra] *the letter or sound Ma, sounding Ma (the last of the consonant stop sounds)* चेतन cetana [m.] *visible, excellent; conscious, intelligent; an intelligent being, man* अनुगम् anugam [n. nom. sg. anu-ga] *going after, following, corresponding with, adapted to; (ifc.) followed by* अकारस्य akārasya [m. gen.abs. sg. akāra] *of the letter or sound Aa, of sounding Aa (the first vowel)* तु tu [ind.] *but, and, then, now; often an expletive* लुप्तस्य luptasya [m. gen.abs. sg. lupta] *of dropped, lost, annihilated* कः kah [m. nom. sg. ka] *the sound Ka (the first consonant)* अर्थः arthah [m. nom. sg. artha] *motive, cause; sense, meaning* संप्रतिपद्यते sampratipadyate [3rd sg. pr. indic. pass. sam-prati-vpad] *is arrived at, attained, found*

From a female crow ending the sound of Ka up to a man sounding Ma, the meaning of Ka is found while dropping the sound a.

GS35 tāvat paśyet khagākāram
 khakāram tu vicintayet |
 khamadhye kuru cātmānam
 ātmamadhyam ca kham kuru ||

तावत्पश्येत्खगाकारं
 खकारं तु विचिन्तयेत् ।
 खमध्ये कुरु चात्मानम्
 आत्ममध्यं च खं कुरु ॥

तावत् tāvat [n. nom. sg. tāvat] so great, so large, so much, so far, so long, so many; indeed, truly; (ind.) to such an extent, in such a number, so much, so far, so greatly पश्येत् paśyet [3rd sg. pr. opt. act. √dṛś] he should see, regard, consider, understand, learn, see with the mind खग khaga [m.] moving in the air, a bird आकारम् ākāram [m. acc. sg. ā-kāra] form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face ख kha [n.] a cavity, aperture; the letter Kha; an aperture of the human body (the nine openings of the body: the mouth, two ears, two eyes, two nostrils, the organ of excretion and of generation); vacuity, empty space, void, air, ether, sky कारम् कार kāra [m.n. acc. sg. kāra] making, doing, working, forming, a maker, doer; act, action, the term used in designating a letter or sound or indeclinable word; a song or hymn of praise; a battle song तु tu [ind.] but, and, then, now; often an expletive विचिन्तयेत् vicintayet [3rd sg. pr. opt. act. vi-√cint] he should think (about), have a thought or idea, reflect (upon) ख kha [n.] vacuity, empty space, void, air, ether, sky मध्ये madhye [ind.] in the middle, midst, within, between; among, in the presence of खमध्ये khamadhye [m. loc. sg. kha-madhyā] in the middle void, the midst of the air, between; in the space between कुरु kuru [2nd sg. pr. imperv. act. √kr] you cause!, you make!, you use! च ca [ind.] and, both, likewise आत्मानम् ātmānam [m. acc. sg. ātman] the self, oneself आत्मा ātma [in cpd for ātman] self, own, own's own मध्यम् madhyam [m. acc. sg. madhyā] middle, (ind.ifc.) into the midst of, into, among च ca [ind.] and, both, likewise खम् kham [m. acc. sg. kha] vacuity, empty space, void, air, ether, sky कुरु kuru [2nd sg. pr. imperv. act. √kr] you cause!, you make!, you use!, you think of!

Truly one should see the appearance of the bird, then reflect upon a song of praise of empty space. Within empty space use the self, and within the self use empty space!

GS36 khamadhye ca praveṣṭavyam
 khaṁ ca brahma sanātanam |
 ātmānam khamayam kṛtvā
 na kiṁcid api cintayet ||

खमध्ये च प्रवेष्टव्यं
 खं च ब्रह्म सनातनम् ।
 आत्मानं खमयं कृत्वा
 न किंचिदपि चिन्तयेत् ॥

ख kha [n.] *a cavity, aperture; the letter Kha; an aperture of the human body (the nine openings of the body: the mouth, two ears, two eyes, two nostrils, the organ of excretion and of generation); vacuity, empty space, void, air, ether, sky* मध्ये madhye [ind.] *in the middle, midst, within, between; among, in the presence of* च ca [ind.] *and, both, likewise, as well as* प्रवेष्टव्यम् praveṣṭavyam [n. nom. sg. praveṣṭavya] *to be entered or penetrated or pervaded, accessible, open; one should enter or penetrate into* खम् kham [m. acc. sg. kha] *vacuity, empty space, void, air, ether, sky* च ca [ind.] *and, both, likewise* ब्रह्म brahma [n. acc. sg. brahman] *Brahman, Impersonal Expansion* सनातनम् sanātanam [n. acc. sg. sanātana] *eternal, perpetual, permanent, everlasting, ancient* आत्मानम् ātmānam [m. acc. sg. ātman] *the self, oneself* खम् kham [m. acc. sg. kha] *void, vacuum, ether; heaven; hole, exit* अयम् ayam [m. nom. sg. idam; ifc. acc. aya] *this; going* कृत्वा kṛtvā [ind.] *having done, acting, having acted, thinking of, having thought of* न na [ind.] *not, no, nor, neither* किंचिद् kiṁcid [ind.] *somewhat, a little* न किंचिद् na kiṁcid [ind.] *not somewhat, not a little; a lot, highly, intensely, particularly* अपि api [adv.] *and, moreover, also, besides, even* चिन्तयेत् cintayet [3rd sg. pr. opt. act. v̄cint] *one should think (about), have a thought or idea, reflect upon*

Empty space and everlasting Brahman are to be entered within empty space, and one should intensely reflect upon having used this empty space and the self.

GS37 ūrdhvāśūnyam adhaḥśūnyam
 madhyeśūnyam nirāmayam |
 triśūnyam yo 'bhijānāti
 sa bhavet kulanandanaḥ ||

ऊर्ध्वशून्यमधःशून्यं
 मध्येशून्यं निरामयम् ।
 त्रिशून्यं यो अभिजानाति
 स भवेत्कुलनन्दनः ॥

ऊर्ध्व ūrdhva [mfn.] rising or tending upwards, raised, elevated, high, above शून्यं śūnya [n.] empty, void, hollow, deserted; absent, absentminded; having no certain object or aim, distracted; possessing nothing; wholly alone or solitary; a void, vacuum; vacuity, emptiness, nonentity अधस् adhas [ind.] below, down, in the lower region, beneath, under शून्यम् śūnyam [n. nom. sg. śūnya] void, vacuum, emptiness मध्ये madhye [ind.] in the middle, midst, within, between; among, in the presence of शून्यम् śūnyam [n. nom. sg. śūnya] vacuum, void, emptiness निरामयम् nirāmayam [n. nom. sg. nir-āmaya] free from illness, health; causing health, wholesome; infallible, secure त्रि tri [m.] three शून्यम् śūnyam [n. nom. sg. śūnya] void, vacuum, emptiness यः yaḥ [m. nom. sg. yad] who, what, which अभिजानाति abhijānāti [3rd sg. pr. indic. act. abhi-vjñā] he/she knows understands, is aware of, apprehends सः saḥ [m. nom. sg. pron. tad] he भवेत् bhavet [3rd sg. pr. opt. act. √bhū] he should or would be कुल kula [n.] a herd, troop, flock, multitude, number; a race, family, community, tribe, caste, company; the residence of a family; a house, abode; a noble or eminent family or race नन्दनः nandanaḥ [m. nom. sg. nandana] rejoicing, gladdening

The emptiness above, the emptiness below, and the emptiness in the middle are infallible. Whoever is aware of the threefold emptiness, he would be gladdening a community.

GS38 tasya bhāvasya bhāvātmā
 bhāvanā naiva yujyate |
 anāvṛttasya śabdasya
 tasya śabdasya yo gatiḥ ||

तस्य भावस्य भावात्मा
 भावना नैव युज्यते ।
 अनावृत्तस्य शब्दस्य
 तस्य शब्दस्य यो गतिः ॥

तस्य tasya [n. gen. sg. pron. tad] of him, his, for him, of this, its भावस्य bhāvasya [m. gen. sg. bhāva] of becoming, being; existence has भाव bhāva [m.] that which is or exist, being or living creature; becoming, existing; the seat of the feelings or affections, heart, soul, mind; appearance; continuance; state, true condition or state, truth, reality आत्मा ātmā [m. nom. sg. ātman] the self, the individual soul, (ifc.) often having the meaning of "nature of" भावना bhāvanā [f. nom. sg. bhāvana] the act of producing or effecting, forming in the mind, conception, thought, imagination; causing to be न na [ind.] not, no एव eva [ind.] just, as well as, even, a mere expletive युज्यते yujyate [3rd sg. pr. indic. pass. √yuj] is endowed with, used, united, yoked; he falls to the lot of, belongs to or suits any one अनावृत्तस्य anāvṛttasya [m. gen. sg. an-āvṛta] of not turned about or round; of not retreating or frequented or approached; of not chosen; of not addressing a prayer or song to a god शब्दस्य śabdasya [n. gen. sg. śabda] of a name, sound, tone, voice; of oral tradition, verbal authority तस्य tasya [n. gen. sg. pron. tad] of him, his, for him, of this शब्दस्य śabdasya [n. gen. sg. śabda] of a name, of sound, tone, voice यः yah [m. nom. sg. yad] who, what, which, that गतिः gatiḥ [m. nom. sg. gati] going, going away, moving, motion in general; metempsychosis, the course of the soul through many forms of life; course progress, movement; state, condition

This existence has the nature of a being and is not even yoked with the act of being. Whoever is moving, his voice is not addressing a prayer of the oral tradition.

GS39 tatpadam̄ viditam̄ yena
sa yogī chinnasamṣayah̄ |
puṇyapāpaharāś caiva
ye cānye pañcadaivatāḥ ||

तत्पदं विदितं येन
स योगी छिन्नसंशयः ।
पुण्यपापहराश् चैव
ये चान्ये पञ्चदैवताः ॥

तत् tat [n. acc. sg. pron. tad] THAT पदम् padam [n. acc. sg. pada] *footing, standpoint; position, rank, station, site, abode, home; a sign, token, characteristic* विदितम् viditam [n. acc. sg. ppp. √vid] *known, understood, learnt, perceived, known as येन yena [ind.] by whom or by which, by means of which, by which way; because, since, as सः saḥ [m. nom. sg. pron. tad] he योगी yogī [m. nom. sg. yogin] a yogi, a Striver for Oneness* छिन्न chinna [ppp. √chid] *cut, cut off, cut away, cut through, divided; taken away or out of; interrupted, not contiguous, disturbed; destroyed, annihilated* संशयः samṣayah̄ [m. nom. sg. sam'saya] *uncertainty, hesitation, doubt in or of पुण्य puṇya [mf. auspicious, propitious, good, right, virtuous, pure, holy, sacred पाप pāpa [m.] a wicked man, villain; [n.] bad, vicious, evil, vile low; sin, vice, crime हराḥ harāḥ [f. acc. pl. hara] taking away, destroying, removing चैव caiva [ind. ca-eva] and even, as well as; a mere expletive ये ye [m. nom. pl. yad] who, which, those, those who च ca [ind.] and, both, likewise अन्ये anye [m. nom. pl. anya] others, different; other than, opposed to; another, one of a number पञ्च pañca [in cpd for pañcan] five दैवताः daivatāḥ [f. acc. pl. daivata] gods, deities पञ्चदैवत pañcadaivata [mf. pañca-daivata] having five deities (organs of sense)*

The abode of THAT is known as he is a Striver for Oneness taking away uncertainty, and is virtuous in removing sins, even those different from the five deities.

GS40 jīvinah saha gacchanti
 yāvat tattvam na vindati |
 pāpam dahati jñānāgnih
 puṇyena somasūryayoh ||

जीविनः सह गच्छन्ति
 यावतत्त्वं न विन्दति ।
 पापं दहति ज्ञानाग्निः
 पुण्येन सोमसूर्ययोः ॥

जीविनः: jīvinah [m. nom. pl. jīvin] *living beings* सह saha [ind.] *together, with, along, conjointly* गच्छन्ति gacchanti [3rd pl. pr. indic. act. √gam] *they go, move, go away, set out, come* यावत् yāvat [ind.] *as greatly as, as far as, whenever* तत्त्वम् tattvam [n. nom. sg. tat-tva] *truth, true states, realities* न na [ind.] *not, no, nor, neither* विन्दति vindati [3rd sg. pr. indic. act. √vid] *one finds, obtains* पापम् pāpam [n. acc. sg. pāpa] *bad, vicious, wicked, evil, vile* दहति dahati [3rd sg. pr. indic. act. √dah] *it burns, it consumes by fire* ज्ञानाग्निः jñānāgnih [m. nom. sg. jñāna-agni] *the fire of knowledge, distinction between good and bad* पुण्येन punyena [m. inst. sg. puṇya] *by or with auspicious, propitious, good, right, virtuous, pure, holy, sacred* सोम soma [m.] *juice, extract, esp., the juice of the Soma plant* सूर्ययोः sūryayoh [n. gen. du. sūrya] *of the sun*

Living beings come together whenever one does not find truth. The fire of knowledge burns away evil with the pure juice of the Soma plant and the Sun.

GS41 puṇyapāpaviniṁuktir eṣa yogo 'bhidhīyate dhṛtirodhi manodhīti samtoṣam samidhāmṛtam	पुण्यपापविनिर्मुक्तिर् एष योगो अभिधीयते । धृतिरोधि मनोधीति संतोषं समिधामृतम् ॥
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पुण्य puṇya [mf.n.] *auspicious, propitious, good, right, virtuous, pure, holy, sacred* पाप pāpa [n.] *bad, vicious, wicked, evil, vile* विनिर्मुक्तिः vinir-muktiḥ [f. nom. sg. vi-nir-mukti] *liberation, freedom of or from, a release* एषः esah [m. nom. sg. etad] *this* योगः yogah [m. nom. sg. yoga] *employment, use, application, performance, yoga, Striving for Oneness* अभिधीयते abhidhīyate [3rd sg. pr. indic. pass. abhi-√dhā] *to be named or called* धृति dhṛti [f.] *holding, seizing, keeping, supporting* रोधि rodhi [n. nom. sg. rodhin] *stopping, restraining, disturbing, blocking; obstructing, overpowering or drowning (one sound by another), filling, covering* मनो mano [in cpd for manas] *mind (in the widest sense), will, breath, thought, imagination* धी dhī [f.] *understanding, intelligence, wisdom, knowledge, art, science* इति iti [ind.] *in this manner, thus, marks a quotation* संतोषम् samtoṣam [m. acc. sg. sam-toṣa] *satisfaction, contentedness with; content* समिधा samidhā [f.] *an oblation to fuel or firewood* अमृतम् amṛtam [n. nom. sg. amṛta] *an immortal, a god*

Liberation from good and evil, this is called Striving for Oneness. "Supporting, restraining, and wisdom of the mind" is the satisfaction of a firewood oblation to an immortal.

GS42 indriyāṇi paśum kṛtvā^१
 yo yajeta sa dīkṣitah |
 param brahmādhigacchanti
 śabdabrahmavicintanāt ||

इन्द्रियाणि पशुं कृत्वा
 यो यजेत् स दीक्षितः ।
 परं ब्रह्माधिगच्छन्ति
 शब्दब्रह्मविचिन्तनात् ॥

इन्द्रियाणि indriyāṇi [n. acc. pl. indriyā] *faculties of sense, senses, sense organs* पशुम् paśum [m. acc. sg. paśu] *a domestic or sacrificial animal* कृत्वा kṛtvā [ind.] *having done, acting, having acted, prepared* यः yaḥ [m. nom. sg. yad] *who, what, which, that* यजेत् yajeta [3rd sg. pr. opt. mid. √yaj] *he should sacrifice, offer, honour* सः saḥ [m. nom. sg. pron. tad] *he* दीक्षितः dīkṣitah [m. nom. sg. dīkṣita] *consecrated, initiated into; prepared, ready for; priest engaged in the Dīksā ceremony* परम् param [n. acc. sg. para] *highest, supreme* ब्रह्म brahma [in cpd for brahman] *Brahman, Impersonal Expansion* अधिगच्छन्ति adhigacchanti [3rd pl. pr. indic. act. adhi-√gam] *they go up to, approach, accomplish; they study, read* शब्दब्रह्म śabdabrahma [n. acc. sg. Śabda-brahma] *the Veda considered as the revealed sound or word and identified with the Supreme; Vedic recitation* विचिन्तनात् vicintanāt [n. abl. sg. vi-cintana] *from or through thinking, thought*

He is the ceremonial priest who should sacrifice after preparing the sense organs of a sacrificial animal. Through the thought of a Vedic-revealed word, they go up to the supreme Brahman.

GS43 sakale dr̥ṣṭapāro 'pi
 bhāvam̄ yuñjati yuñjati |
 niṣkale darśanam̄ nāsti
 svabhāvo bhāvam̄ yuñjati ||

सकले दृष्टपारो इपि
 भावं युज्जति युज्जति ।
 निष्कले दर्शनं नास्ति
 स्वभावो भावं युज्जति ॥

सकले sakale [n. loc. sg. sa-kala] *in all, whole; in everything, the whole (m.) in everybody* दृष्ट् dr̥ṣṭa [ppp. √dr̥ś] *settled, acknowledged, decided, fixed, valid; perceived, decided, fixed; seen, understood, known, experienced पारः pāraḥ* [m. nom. sg. pāra; in cpd vṛiddhi form of para] *bringing across, the utmost reach or fullest extent; the other side, opposite अपि api* [adv.] *and, moreover, also, besides, even भावम् bhāvam* [m. acc. sg. bhāva] *that which is or exist, being; becoming, existing युज्जति yuñjati* [3rd sg. pr. indic. act. √yuj] *it unites, joins, brings together युज्जति yuñjati* [duplication expresses emphasis and completion or refer to two items] निष्कले niṣkale [n. loc. sg. niṣ-kala] *in without parts, undivided; in diminished, decayed; in nothing, (m.) in nobody (opposite of niṣkale)* दर्शनम् darśanam̄ [n. nom. sg. darśana] *seeing, observing; the becoming visible or known, presence; understanding; doctrine, view, opinion नास्ति nāsti* [ind. na-asti] *it is not, there is not स्वभावः svabhāvaḥ* [m. nom. sg. svabhāva] *one's own nature, inherent-self-nature भावम् bhāvam* [m. acc. sg. bhāva] *that which is or exist, being; becoming, existing युज्जति yuñjati* *it unites*

Besides, in everything, known and unknown unite that which is. In nothing, there is not a doctrine that one's inherent-self-nature unites that which is.

GS44 tālumūle ca lampāyām
 trikūṭam̄ tripathāntaram |
 ekam̄ tattvam̄ vijānīyād
 vighnasyāyatanaṁ mahat ||

तालुमूले च लम्पायां
 त्रिकूटं त्रिपथान्तरम् ।
 एकं तत्त्वं विजानीयाद्
 विघ्नस्यायतनं महत् ॥

तालुमूले tālumūle [n. loc. sg. tālu-mūla] *in the root of the palate* च ca [ind.] *and, both, likewise, as well as* लम्पायाम् lampāyām [f. loc. sg. lampā] *in Lampa (name of a town and of a kingdom)* त्रिकूटम् trikūṭam [n. acc. sg. trikūṭa] *having three peaks or humps or elevations; three summits, ridges* त्रिपथ्य tripatha [m.n.] *reached by three roads* अन्तरम् antaram [m.n. acc. sg. antara] (ifc.) *different, other, another* एकम् ekam [m. acc. sg. eka] *one, single; unique, single of its kind* तत्त्वम् tattvam [n. acc. sg. tat-tva] *truth, true states, realities* विजानीयात् vijānīyāt [3rd sg. pr. opt. act. vi-√jñā] *one should know, understand, perceive, have knowledge of, become acquainted with* विघ्नस्य vighnasya [n. gen. sg. vighna] *of an obstacle, impediment, hindrance, opposition, any difficulty or trouble; difficulty has ... (gen. form is used to translate the verb "have")* आयतनम् āyatanaṁ [n. acc. sg. ā-yatana] *resting-place, support, seat, place, home, house, abode; an altar; a sanctuary; the place of the sacred fire* महत् mahat [n. acc. sg. mahat] *great (in space, time, quantity or degree)*

In the root of the palate and in Lampa are the three ridges reached by three different roads. One should know the single truth that opposition has great support.

GS45 chinnamūlasya vr̥kṣasya
 yathā janma na vidyate |
 jñānadagdhaśarīrasya
 punardeho na vidyate ||

छिन्नमूलस्य वृक्षस्य
 यथा जन्म न विद्यते ।
 ज्ञानदग्धशरीरस्य
 पुनर्देहो न विद्यते ॥

छिन्न chinna [ppp. √chid] *cut, cut away, cut through* मूलस्य mūlasya [m. gen. sg. mūla] of a root; basis, foundation वृक्षस्य vr̥kṣasya [m. gen. sg. vr̥kṣa] of a tree, the trunk of a tree यथा yathā [ind.] in which manner or way, as, like; so that जन्म janma [m. acc. sg. janman] the birth, life न na [ind.] not विद्यते vidyate [3rd sg. pr. indic. pass. √vid] it is found, there is ज्ञान jñāna [n. from jñā] knowing, knowledge दग्ध dagdha [ppp. √dah] burned, consumed by fire शरीरस्य śarīrasya [n. gen. sg. śarīra] of the body, the bodily frame पुनर् punar [ind.] repeatedly, again and again, again देहः dehaḥ [m. nom. sg. deha] the body, embodiment न na [ind.] not विद्यते vidyate [3rd sg. pr. indic. pass. √vid] it is found, there is

Cut away the root of a tree so that there is no life; there is no re-embodiment of a body known as having been consumed by fire.

GS46 gītāḥ sugītāḥ kartavyāḥ गीताः सुगीताः कर्तव्याः
 kim anyaiḥ sāstrasaṃgrahaiḥ | किमन्यैः शास्त्रसंग्रहैः ।
 yāḥ purā padmanābhasya या: पुरा पद्मनाभस्य
 mukhapadmād viniḥsṛtāḥ || मुखपद्माद्विनिःसृताः ॥

गीताः: gītāḥ [f. nom. pl. gītā] songs, sacred songs सु su [ind.] prefix expressing well, good, excellent, right, beautiful **सुगीताः:** sugītāḥ [f. nom. pl. sugītā] excellent songs or sacred songs **कर्तव्याः:** kartavyāḥ [f. nom. pl. kartavya] to be done or made or accomplished or executed; that which ought to be done, duties, obligations **किम्** kim [ind.] what?, how?, whence?, why? **अन्यैः:** anyaiḥ [n. inst. pl. anya] by others, different; by other than, opposed to; by or with another **शास्त्रं** sāstra [n.] any book or treatise; any manual; any sacred book **संग्रहैः:** saṃgrahaiḥ [m. inst. pl. saṃgraha] by or with collections **याः** yāḥ [f. acc. pl. yad] who, what, which, that **पुराः** purāḥ [f. acc. pl. purā] before, formerly, of old; hitherto, up to the present time, until now **पद्मनाभस्य** padmanābhasya [m. gen. sg. padmanābha] of the “lotus-naveled”, name of Vishnu **मुखपद्मात्** mukhapadmāt [m. abl. sg. mukha-padma] from a “lotus-face” **विनिःसृताः** viniḥsṛtāḥ [m. nom. pl. vi-niḥsṛta] gone forth or out, issued forth, sprang from

Songs, beautiful sacred songs, are to be performed, and whence for other collections of sacred books? What sprang from Vishnu’s “lotus-face” until now?

GS47 gītāgāngodakam pītvā
 punarjanma na vidyate |
 sarvaśāstramayī gītā
 sarvadharma-mayo hariḥ ||

गीतागाङ्गोदकं पीत्वा
 पुनर्जन्म न विद्यते ।
 सर्वशास्त्रमयी गीता
 सर्वधर्ममयो हरिः ॥

गीता gītā [f.] song, sacred song or poem गाङ्गः: gāngah [m. nom. sg. gāṅga] being in or on the Ganges, coming from or belonging or relating to the Ganges दकम् dakam [n. nom. sg. daka] water पीत्वा pītvā [ind.] having drunk or quaffed; after drinking पुनर् punar [ind.] repeatedly, again and again, again जन्म janma [m. acc. sg. janman] the birth, life न na [ind.] not विद्यते vidyate [3rd sg. pr. indic. pass. √vid] it is found, there is सर्वं sarva [n.] whole, entire, all, everything शास्त्रं śāstra [n.] any book or treatise; any manual; any sacred book मयी mayī [f. nom. sg. mayī] (ifc.) made or formed or produced from or consisting of or compared to गीता gītā [f. nom. sg. gītā] song, sacred song or poem सर्वं sarva [m.n.] whole, entire, all, everything धर्ममयः dharmamayaḥ [m. nom. sg. dharma-maya] consisting of virtue, moral, duty, righteous हरिः hariḥ [m.f. nom. sg. hari] carrying, having, bearing; a horse, a lion; epithet of Vishnu-Krishna, Shiva, etc.

There is no re-birth after drinking the water of the Gita and the Ganges. Of all the sacred books produced, the Gita is the most virtuous.

GS48 sarvatīrthamayī gaṅgā^१
 sarvapāpakṣayaṁkāri |
 sarvabhogaṁmayaś cāyam
 sarvamokṣamayo hy ayam ||

सर्वतीर्थमयी गङ्गा
 सर्वपापक्षयंकरी ।
 सर्वभोगमयश्चाय
 सर्वमोक्षमयो ह्ययम् ॥

सर्वं sarva [m.n.] *whole, entire, all, everything* तीर्थं tīrtha [n.] *a passage, way, road, stairs for landing or for descent into a river, bathing-place, place of pilgrimage on the banks of sacred streams, piece of water* मयी mayī [f. nom. sg. mayī] (*ifc.*) *made or formed or produced from or consisting of or compared to; containing* गङ्गा gaṅgā [f. nom. sg. gaṅgā] *the river Ganges* सर्वं sarva [m.n.] *whole, entire, all, everything* पापं pāpa [n.] *bad, vicious, wicked, evil, vile* क्षयंकरी kṣayaṁkāri [f. nom. sg. kṣayaṁkara] (*ifc.*) *causing destruction or ruin* सर्वं sarva [m.n.] *whole, entire, all, everything* भोगं bhoga m. *enjoyment, eating; profit, utility, pleasure, delight* मयः mayaḥ [m. nom. sg. maya] (*ifc.*) *made or formed or produced from or consisting of or compared to* च ca [ind.] *and* अयम् ayam [m. nom. sg. idam] *this one, this, that* सर्वं sarva [m.n.] *whole, entire, all, everything* मोक्षं mokṣa [m.] *release from worldly existence or transmigration, final or eternal emancipation; liberation* मयः mayaḥ [m. nom. sg. maya] (*ifc.*) *made or formed of or produced from or consisting of or compared to; containing* हि hi [ind.] *for, because, on account of; certainly; a mere expletive* अयम् ayam [m. nom. sg. idam] *this one, this, that*

Containing all the places of pilgrimage on the banks of sacred streams, the Ganges is causing destruction of all evil, and this is full of delight because it contains the release from all worldly existence.

GS49 gītā gaṅgā ca gāyatrī
 govindo hr̥di samsthitāḥ |
 caturgakārasmarāṇāt
 punarjanma na vidyate ||

गीता गङ्गा च गायत्री
 गोविन्दो हृदि संस्थिताः ।
 चतुर्गकारस्मरणात्
 पुनर्जन्म न विद्यते ॥

गीता gītā [f. nom. sg. gītā] song, sacred song or poem गङ्गा gaṅgā [f. nom. sg. gaṅga] being in or on the Ganges, coming from or belonging or relating to the Ganges च ca [ind.] and, both, likewise, as well as गायत्री gāyatrī [f. nom. sg. gāyatrī] any hymn composed in the ancient meter of 24 syllables, often a triplet of eight syllables each गोविन्दः: govindāḥ [m. nom. sg. go-vinda] (lit.) “ox-finding,” name of Krishna हृदि hr̥di [n. loc. sg. hr̥d] in the heart, soul, mind संस्थिताः samsthitāḥ [m. nom. pl. sam-sthita] standing; placed, resting, lying, sitting; abiding, remaining चतुर् catur [m.] four गकार gakāra [m.] the letter or sound Ga, sounding Ga स्मरणात् smaraṇāt [n. abl. sg. smaraṇa] from the act of remembering or calling to mind; from being mentioned in Smṛti पुनर् punar [ind.] repeatedly, again and again, again जन्म janma [m. acc. sg. janman] the birth, life न na [ind.] not विद्यते vidyate [3rd sg. pr. indic. pass. √vid] it is found, there is

The Gita, the Ganges, and the sacred Gayatri hymn abide in the heart of Krishna. There is no re-birth after sounding the four Ga[s] from memory.

GS50 gītāsāram paṭhed yas tu
 hy acyutasya ca saṃnidhau |
 tasmād guṇasahasreṇa
 viṣṇor nirvacanam yathā ||

गीतासारं पठेद्यस्तु
 ह्य अच्युतस्य च सनिधौ ।
 तस्माद्गुणसहस्रेण
 विष्णोर्निर्वचनं यथा ॥

गीता gītā [f.] song, sacred song or poem सारम् sāram [n. acc. sg. sāra] the core or pith or solid interior of anything; firmness, strength power, energy; the substance or essence or heart or essential part of anything, best part, quintessence; (ifc.) “chiefly consisting of or depending on”; a compendium, summary (often in titles of books) पठेत् paṭhet [3rd sg. pr. opt. act. √path] he should read or repeat aloud, recite, rehearse; peruse, study; teach, cite, quote, mention, declare यः: yaḥ [m. nom. sg. yad] who, what, which, that तु tu [ind.] but, and, then, now; often an expletive हि hi [ind.] for, because; certainly; a mere expletive अच्युतस्य acyutasya [m.n. gen. sg. a-cyuta] of firm, solid; of imperishable, permanent; of Krishna or Vishnu च ca [ind.] and, both, likewise, as well as सनिधौ saṃnidhau [m. loc. sg. sam-ni-√dhi] in juxtaposition, nearness, vicinity, presence तस्मात् tasmāt [ind.] from that, therefore, than that, on that account; thus गुण guna [m.] quality, Basic Attribute सहस्रेण sahasreṇa [n. inst. sg. sahasra] by or with thousand विष्णोः: viṣṇoh [m. gen. sg. viṣṇu] of Vishnu निर्वचनम् nirvacanam [m. acc. sg. nir-vaca] not speaking, silent, blameless; (ind.) silently; [n. nom. sg. nir-vaca] speaking out, pronouncing; a saying or proverb; interpretation, explanation, etymology यथा yathā [ind.] in which manner or way, as, like; so that; according to what is right, properly

Now he who is in the presence of Vishnu should recite the Gitasara, thus with a thousand Basic Attributes of Vishnu, an explanation according to what is right.

GS51 etat puṇyam pāpaharam
 dhanyam duḥsvapnanāśanam |
 paṭhatām śṛṇvatām caiva
 viṣṇor māhātmyam uttamam ||

एतत् एत [n. nom. sg. etad] *this, this here, here* पुण्यम् puṇyam [n. nom. sg. puṇya] *auspicious, propitious, good, right, virtuous, pure, holy, sacred*
 पापहरम् pāpaharam [n. nom. sg. pāpa-hara] *removing or destroying evil* धन्यम् dhanyam [n. nom. sg. dhanya] *bringing or bestowing wealth, opulent, rich; fortunate, happy, auspicious* दुःस्वप्ननाशनम् duḥsvapnanāśanam [n. nom. sg. duḥ-svapna-nāśana] *removing bad dreams* पठताम् paṭhatām [3rd sg. pr. imperv. mid. √paṭh] *one must or has to read or repeat aloud, recite, rehearse; peruse, study; teach, cite, quote, mention, declare* शृणवताम् śṛṇvatām [3rd pl. pr. imperv. mid. √śru] *men or people must or have to hear, listen or attend to anything; have to hear or learn anything about; have to hear (from a teacher), study, learn* चैव caiva [ind. ca-eva] *and even, as well as; a mere expletive* विष्णोः viṣṇoh [m. gen. sg. viṣṇu] *of Vishnu* माहात्म्यम् māhātmyam [m. acc. sg. māhātmya] *magnanimity, highmindedness; exalted state or position, majesty, dignity* उत्तमम् uttamam [m. acc. sg. ud-tama] *uppermost, highest, chief; most elevated*

This is sacred, is destroying evil, is bringing wealth, is removing bad dreams. One has to recite and many have to learn about the exalted state of Vishnu!

iti śrīmahābhāratae bhiṣmaparvani gītāsāraḥ samāptaḥ ||
 इति श्रीमहाभारते भिष्मपर्वणि गीतासारः समाप्तः ||

Thus ended the Gītāsāra in the Bhiṣmaparvan in the sacred Mahābhārata.

Kashmiri Gītāsāra

In English

Gītāsāra

1–2. *Arjuna spoke:*

As for this world here below nothing is Brahman, gone beyond the spotless heaven, an entire undisturbed perfect isolation (*Kavālyā*), genuine, perpetual, virtuous, unimaginable, unintelligible, annihilation without coming into existence. O Krishna, liberated by Striving for Oneness by knowledge, speak about the knowledge of THAT!

3. *Krishna spoke:*

Light in the sky everywhere, all beings endowed with the Basic Attributes everywhere, the highest self everywhere, I resided in a superior abode.

4. The eternal divine great light is beyond the enduring sound, beyond the superior abode, beginning with a sound without Basic Attributes.

5. Coming to THAT, the ultimate light, is through the ultimate enduring sound state. From an era within the four-age cycle up to this day, it has not been told to anyone.

6. The embodied self is created by Me as well as the Primordial Substance and the field. Everything should become the field; nothing is the superior abode.

7. O Arjuna, they hear with clarity from you, the best of sages! Now they are liberated, O Mighty Armed One, due to clarity from you, O Winner of Wealth.

8. There is no application of the right perception of sacred knowledge, of truth, of focus on the beginnings of the Samkhya philosophy by all the heretics together.

9. Besides, the knowledge of the gods told by Me is difficult to find. The divine universal form is developed by the dot knot related to Bhairava.
10. The central subtle channel on the southern path is understood by its universal nature. As for this secret question, your discourse is with Me.
11. Not fire, air and ether, not earth or even water, not mind, intelligence or self-consciousness is the secret motive of your discourse.
12. One goes to incidental continuance when one does not see that which exists. Ether is sounding pure Aa, the enduring sound of imperishable bliss.
13. Evidently without Basic Attributes, mankind continues entirely as before. The supreme intelligence of Brahman is perhaps all that is, and of this [mankind] is not aware.
14. The relation of the three worlds and Krishna is without persevering effort, having been reached through the measure of a finger's breadth for the tenth time and staying in internal space.
15. After having disappeared when the living soul returned to this prescribed whole, the moving and unmoving are now pervaded by the three worlds.
16. To be meditated upon THAT with THAT is knowledge indeed. Then they respect THAT beginnings, known by Brahman and illuminated in the complete knowledge of the Vedas.
17. They say: "The sacred knowledge in the Vedas" is the abode of true knowledge and the supreme thought of whoever has understood the supreme THAT. He is a sage who has mastered true knowledge.
18. This offering is the highest to be known, and is an established religious act. This is the supreme, most famous Gayatri hymn named Hamsa, the vehicle of Brahman.

19. Certainly, religious austerity is thus when the Veda is honored by the sages. Whoever understands this small part, he is called one who is learned of a small part.
20. Those knowing who is released by a life from childhood to old age are men with thorough knowledge. Many are released by knowing the faults that cause one to fall.
21. The left channel for the vital spirit is like the divine river Ganges, the right channel for the vital spirit is like the river Yamuna, but between these two is the third, and one should remember that place of sacrifice.
22. The left channel for the vital spirit is indeed related to Vishnu's subtle channel, the right channel to Brahman's subtle channel, and the middle channel is the subtle channel for the female energies of the deities. The three, carrying the breath of life, call to mind Brahman, Vishnu, and Shiva, and the three breath exercises, recaka, pura, and kumbhaka.
23. Whoever is aware of division is going in the middle. He is a powerful Striver for Oneness, always fixed upon one subject and resorts to the knowledge of Brahman.
24. Truly, the left channel for the vital spirit and the western fire of the altar, the right channel for the vital spirit and the eastern fire of the altar, the middle channel for the vital spirit and the southern fire of the altar, prescribed the three sacred fires.
25. He stands firmly within the light and the Soma circle. The Soma circle is in the middle, and in the midst thereof is the disk of the Sun.
26. The disk of the sun is between the glow of the flames and the offering of food. In the middle of the food offered is light from smokeless charcoal.

27. Abiding in that place is the breath of the Supreme Spirit praised by the Strivers for Oneness. Singing well is even a duty with the mind focused on one point.

28. The divine Shiva's initial manifestation, the purring imperishable sound with vital power, let the burning sound *m* remove sorrow and nourish the whole body.

29. The shape of the twisted thin central channel for the vital spirit is like a coiled snake. Like a mother, one should unite in making the twisted sound *Ma*.

30. Extending through the three worlds and being three in number, Brahman, Vishnu, and Shiva consist of three sounds, and he who knows half of such measures, he should become profoundly learned in sacred knowledge.

31. Then with hands and feet everywhere, eyes, head and mouth everywhere, he is a bright stainless figure like pure clear crystal.

32. *Arjuna spoke:*

A being lives by the vital breath. There is no vital breath in death. He who is living comes with attachment. By what is it that he lives?

33. *Krishna spoke:*

The vital breath continually enters in the middle of the mouth and nose. He who is living draws in the subtle fluid constantly, by which he lives.

34. From a female crow ending the sound of *Ka* up to a man sounding *Ma*, the meaning of *Ka* is found while dropping the sound *a*.

35. Truly one should see the appearance of the bird, then reflect upon a song of praise of empty space. Within empty space use the self, and within the self use empty space!

36. Empty space and everlasting Brahman are to be entered within empty space, and one should intensely reflect upon having used this empty space and the self.

37. The emptiness above, the emptiness below, and the emptiness in the middle are infallible. Whoever is aware of the threefold emptiness, he would be gladdening a community.
38. This existence has the nature of a being and is not even yoked with the act of being. Whoever is moving, his voice is not addressing a prayer of the oral tradition.
39. The abode of THAT is known as he is a Striver for Oneness taking away uncertainty, and is virtuous in removing sins, even those different from the five deities.
40. Living beings come together whenever one does not find truth. The fire of knowledge burns away evil with the pure juice of the Soma plant and the Sun.
41. Liberation from good and evil, this is called Striving for Oneness. “Supporting, restraining, and wisdom of the mind” is the satisfaction of a firewood oblation to an immortal.
42. He is the ceremonial priest who should sacrifice after preparing the sense organs of a sacrificial animal. Through the thought of a Vedic-revealed word, they go up to the supreme Brahman.
43. Besides, in everything, known and unknown unite that which is. In nothing, there is not a doctrine that one’s inherent-self-nature unites that which is.
44. In the root of the palate and in Lampa are the three ridges reached by three different roads. One should know the single truth that opposition has great support.
45. Cut away the root of a tree so that there is no life; there is no re-embodiment of a body known as having been consumed by fire.
46. Songs, beautiful sacred songs, are to be performed, and whence for other collections of sacred books? What sprang from Vishnu’s “lotus-face” until now?

47. There is no re-birth after drinking the water of the Gita and the Ganges. Of all the sacred books produced, the Gita is the most virtuous.

48. Containing all the places of pilgrimage on the banks of sacred streams, the Ganges is causing destruction of all evil, and this is full of delight, because it contains the release from all worldly existence.

49. The Gita, the Ganges, and the sacred Gayatri hymn abide in the heart of Krishna. There is no re-birth after sounding the four Ga[s] from memory.

50. Now he who is in the presence of Vishnu should recite the *Gitasara*, thus with a thousand Basic Attributes of Vishnu, an explanation according to what is right.

51. This is sacred, is destroying evil, is bringing wealth, is removing bad dreams. One has to recite and many have to learn about the exalted state of Vishnu!

Thus ends the *Gitasara* in the *Bhismaparvan* in the sacred *Mahabharata*.

Note added April 16, 2019.

In Wiig 1981, pp. 66 and 158, the *Gītāsāra* is mentioned as the other title of the *Omkāra-Māhātmya*, assigned to the Skanda-Purāṇa literature. There is no translation of this work nor of the Kashmiri *Gītāsāra* mentioned in Appendix E, p. 167–176. I am grateful to Alexandra van der Geer for this reference and her search for a translation of the Kashmiri *Gītāsāra*. I thank also Chris Chapple and David Gordon White for informing me that they have not seen a translation.

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