

श्री शारदा-दशक-समेतम्
सनातन-धर्म-तत्त्व-शतकम्
मङ्गेश-वेङ्कटेश-नाङ्कर्णिना रचितम्

Shri Sharada-dashaka-sametam
Sanatana-Dharma-Tattva-Shatakam
(A Century of Verses on the Philosophy of
Sanatana Dharma/ Hinduism,
with ten verses in honour of Shri Sharada)

Mangasha-Venkatesha-Nadkarnina Rachitam
(By Mangesh Venkatesh Nadkarni)

(With Transliteration, Word-by-word Meaning,
and Translation into English by the Author)

Key to Transliteration

(In Alphabetical Order of Sanskrit)

Vowels

a - o as in son

i - i as in if

u - u as in full

ri - ri as in Krishna

a - a as in master

i - ee as in feel

u - oo as in boot

au - ow as in now

Consonants

kh - ckh as in blockhead

ch - ch as in chain

jh - dgeh as in hedghehog

t - t as in ten

d - d as in den

n - n as in under

t - t as in Gita

d - th as in then

n - as in not, singer, bench

ph - ph as in loophole, or as f in fit

y - y as in yard

sh - sh as in cherish, *shankara*

s - s as in Sun

h - h as in hot

gh - gh as in log-hut

chh - chh as in catch-him

th - th as in anthill

dh - dh as in godhood

th - th as in thin

dh - th as in this

bh – bh as in abho r

v, w - as in avert, awake

sh – sh as in show, *shashtha* (sixth)

l - second l as in Malayalam

Note: Illustrations of pronunciation are mostly from Swami Harshananda (*A Concise Encyclopaedia of Hinduism*, 2013: Vol. I, p. x), but the Key followed here is different, consisting simply of underlining, not using diacritical marks or symbols which need special software. This key was successfully used in Nadkarni (*A Handbook of Hinduism*, 2013).

Preface

(Provisional)

This is my third *Shatakam*, following *Parisara-Niti Shatakam* (on environmental ethics) and *Gandhi Tattva Shatakam* (on Gandhian Philosophy), all the three inspired by the ancient Sanskrit poet Bhartrihari who had also written three *Shatakams* respectively on *Niti* (ethics), *Vairagya* (renunciation) and *Shringara* (erotics). Needless to add that I do not fancy myself to have thereby equalled Bhartrihari, who had a tremendous mastery over Sanskrit, which I hardly have. His verses are more lyrical and poetical, and also larger. My only humble claim is that my *Shatakams* are more relevant to the need of the times.

Besides Bhartrihari, this *Shatakam* is inspired by four more sources. My interpretation of Hinduism in this *Shatakam* rests mostly on the *Bhagavad-Gita* (the Gita for short) and thoughts of Swami Vivekananda, Mahatma Gandhi and Swami Chinmayananda. I have been intensely studying Hinduism from a reformist and activist perspective inspired by these sources for nearly two decades particularly after my formal retirement, which has already resulted in a few books: *Hinduism – A Gandhian Perspective* (2006,2008), *Handbook of Hinduism* (2013), *Ethics for Our Times – Essays in Gandhian Perspective* (2014), and *The Bhagavad-Gita for the Modern Reader* (2016/2017). But all these books are in English, and I felt an urge to write in an Indian language. Since I had already written two *Shatakams* before, the choice of Sanskrit was spontaneous.

Sanskrit is not a dead language at all, and new literature is being created all the while though not as much as in other Indian languages. Many have started learning it in their sparetime, if not as a main course of study. This book should be useful to them, especially as it provides word-by-word meaning and translation in to English. Notes are also provided where necessary. Even now, Sanskrit has a continuing importance as a link language across our country, though not as a spoken language but certainly as a language of literature, and I hope that this book will be read widely.

The book offers a perspective which is different from some of the traditional approaches to the philosophy of Hinduism. Though the basic values and principles of Sanatana Dhrama or Hinduism are everlasting, every religion including ours has to be interpreted according to the needs of the times, as this *Shatakam* emphasises. The traditional views used to emphasise on *Vairagya/Virakti* or renunciation, and even Bhartrihari devoted an entire *Shatakam* on it (besides writing a *Shatakam* on *Shringara* or erotics!). As the present *Shatakam* explains, *Vairagya* is not escapism. In fact the Vedas, the two major epics, and the Gita have on the contrary emphasised on engaging oneself actively in the world, though ethically and for the welfare of the world. There is no bar on seeking to achieve the four human goals (*purusharthas*), provided it is done according to Dharma (ethics). *Vairagya* only means non-surrender to materialism and extreme selfishness. Even *Moksha*, the last of the *purusharthas*, need not be considered as a release from a painful cycle of births and deaths in a

detested *samsara* (world) as traditionally interpreted, but as release from bondage to narrow limitations of mind and its weaknesses. Hinduism is a practical religion and expertly harmonises the mundane with the transcendental, as the present *Shatakam* shows. A second traditional misunderstanding is that observance of pollution and purity rules constitutes Hinduism. Making pollution and purity rules into a religion to the point of being unkind and inhuman is a completely false religion. Paradoxically, cleanliness is not a part of it in practice. Temples have to be kept clean and tidy, without being bound by pollution and purity rules. Women and Dalits have been the special victims of these rules. Untouchability was an extreme outcome of these rules, and as this *Shatakam* emphasises, Hindus have to atone for the past mistakes in their society and have to take the responsibility of enabling Dalits to develop themselves and come into the mainstream on equal terms. Neither the caste system nor its extreme form – untouchability are part of Hindu philosophy and ethics. The ills in the society have to be eradicated, but this cannot be achieved by attributing these ills to the religion itself. The essence of Hinduism, particularly as enshrined in the Gita, and reiterated by Gandhi and several other savants of Hinduism like Swami Vivekananda and Swami Chinmayananda, lies in Karma-yoga – selfless service for the welfare of the world. This is made amply clear in this *Shatakam*.

The present book starts with *Shri Sharada Dashakam*, a devotional prayer to Mother Sharada, as a prelude to the *Sanatana Dharma-tattva-shatakam*. I am grateful to Professor P R Panchamukhi, a renowned Sanskrit scholar and an eminent economist, and a close friend, who kindly went through the *Dashakam* and suggested corrections or improvements in the Sanskrit composition.

॥ श्री शारदा-दशकम् ॥

शारदाम्बे नमस्तुभ्यं

वन्दे त्वां चित्स्वरूपिणीम् ।

स्थापिता भव मे चित्ते

ज्ञानशक्तिप्रदायिनि ॥१॥

Sharadambe namastubhyam

Vande tvam chitsvarupinim

Sthapita bhava me chitte

Jnana-shakti-pradayini. (1)

Sharadambe – Oh Mother Sharada, *namah* – I bow, *tubhyam* – to you; *vande* – I salute, *tvam* – you, (who is), *chitsvarupinim* – of the nature/source of consciousness; *bhava* – be, *sthapita* – established, *me chitte* – in my mind, *Jnana-shakti-pradayini* – oh! the bestower of the power of knowledge!

Oh! Mother Sharada! I bow to you!

I salute you who is the source of Consciousness!

Be established in my mind,

Oh! the bestower of the power of knowledge. (1)

.....

त्वमेव परमं दैवं

ज्ञानदा करुणामयी ।

तव कृपां विना सर्वं

निरानन्दं निरर्थकम् ॥२॥

Tvameva paramam-daivam

Jnana da karunamayj,

Tava kripaam vina sarvam

Niranandam nirarthakam. (2)

Tvam eva – You are the only, paramam- highest, daivam - Divine, jnanada – giver/source of knowledge,(and), karunamayi – compassionate; vina – without, tava- your, kripam – favour, sarvam – all/ everything, (is), niranandam – dull/ joyless, (and), nirarthakam – meaningless.

You are the highest Divine,
giver of knowledge, and compassionate;
without your favour, nothing
has any joy and meaning. (2)

.....

बुद्धिदायिनि वाग्देवि

विज्ञानोत्पत्ति-कारणे ।

सर्वस्फूर्तिप्रदे दिव्ये

सर्ववाङ्मय प्रेरके ॥३॥

Buddhi-dāyini, Vagdevi,

Vijñānotpatti-kāraṇe

Sarva-sphur̥ti-prade divye

Sarva-vāṅmaya prerake. (3)

Buddhi-dāyini – Oh the one who bestows wisdom, Vak-Devi – Oh Goddess/Queen of speech (and writing), kāraṇe – Oh the cause behind, jñānotpatti – the production of knowledge, sarva-sphur̥ti-prade – Oh the one who gives all the inspirations, prerake – Oh the inspirer (of), sarva – all, vāṅmaya – literature, (and), divye – Oh the Divine.

Oh the Queen of Speech! You are the who bestows wisdom,
the cause behind production of knowledge,
the source of all inspirations,
and stimulates all literature. (3)

.....

संगीतस्यापि माता त्वं

काव्यानां नर्तनस्य च ।

सर्वविज्ञानविद्यानां

अपार-महिमा तव ॥४॥

Sangitasyapi matā tvam

Kavyanam nartanasya cha,

Sarvavijnanavidyanam

Apara-mahimā tava. (4)

Matā tvam – You are the mother, *sangitasya* – of music, *kavyanam* – of poetry, *nartanasya* – of dance, *cha* – and, *sarva-vijnana* – of all sciences, *vidyanam* – (and) arts; *tava* – your, *mahimā* – greatness, *apara* – has no limit.

You are the mother to music,
poetry, and dance,
and of all arts and sciences;
your greatness has no limit. (4)

.....

दुर्गा त्वमेव लक्ष्मी त्वं

त्वं ब्रह्मा च शिवो हरिः ।

त्वमेव हि जगज्जीवः

सर्वमन्तर्गतं त्वयि ॥५॥

Durgā tvameva Lakshmi tvam

Tvam Brahmā cha Shivo Harih,

Tvameva hi jagajjivo

Sarvam antargatam tvayi. (5)

Tvam – You (only are), *Durgā*– Durga (the Goddess of power/strength), *tvam* – you (are), *Lakshmi* – Lakshmi (the Goddess of wealth), *tvam* – (you are), *Brahmā* – Brahmā (the Creator), *Shivah* – Shiva (the Auspicious), *harih* – Hari (Vishnu, the Protector), *cha* – and, *tvam eva* – you only (are), *hi* – the very, *Jagat jivah* – life/soul of the world.

You only are strength, you are wealth,
You are the Auspicious Creator and Protector,

You are the very life of the world;
everything is within You. (5)

.....
यद्यदस्ति हि विश्वास्मिन्
सुन्दरम् सृष्टिकारकम् ।
त्वमेव कारणं तस्य
प्रसादस्ते सरस्वति ॥६॥

Yadyadasti hi vishvasmin
Sundaram srishtikarakam,
Tvameva karanam tasya
Prasgadaste Saraswati. (6)

Yad yad asti hi – Whatever exists, *vishwasmin* – in this Universe, (that is), *sundaram* – beautiful, (and), *srishtikarakam* – creative, *tvam eva* – you are only, *karanam* – the cause, *tasya* – of that (all); (it is all), *prasadah te* – your favour, *Saraswati* - Oh! Saraswati.

Whatever exists in this Universe
that is beautiful and creative,
you are the cause of all that;
it is all your favour, Oh Saraswati! (6)

.....
भजेऽहं पूर्णभक्त्या त्वां
शरण्ये युक्तिदायिनि ।
देहि मे निर्मलं चित्तं
साफल्यायायि भारति ॥७॥

Bhajeham purnabhaktya tvam
Sharanye yuktidayini,
Dehi me nirmalam chittam

Saphalyayayi Bharati. (7)

Bhaje aham – I adore, *tvam* – you, *purna-bhaktya* – with full devotion, *sharanye* – Oh the source refuge, *yukti-dayini* – Oh the one who bestows (all) reasoning; *dehi me* – give me, *nirmalam* – clear, *chittam* – mind, *saphalyaya* – for fruitfulness, *ayi* – Oh, *Bharati* – Bharati (another name of Sharada/ Saraswati).

I adore you with full devotion,

Oh the source of my refuge and reasoning!

Give me a clear mind

for fruitfulness, Oh Bharati! (7)

.....

सामर्थ्यं देहि हे वाणि

सत्यासत्य-विमर्शने ।

विना दम्भं तु सस्नेहं

जगद्धित-प्रवृत्तये ॥८॥

Samarthyam dehi Hey Vani

Satyasatya-vimarshane,

Vina dambham tu sasneham

Jagaddhita-pravrittaye. (8)

Hey Vani- Oh Vani (Saraswati), *dehi* – give (me), *samarthyam* – capability, *vimarshane* – in discriminating, *satya asatya* - between truth and untruth, (and), *pravrittaye* – for progressing towards, *jagaddhita* - welfare of the world, *vina* – without, *dambham* – ostentation, *tu* - but, *sasneham* – with love.

Oh Vani, give me the ability

to discriminate between true and untrue,

and to contribute to people's good,

without ostentation but with love. (8)

.....

लेखनेषु च वाचां च

व्यवहारेऽपि देहि मे ।

प्रसन्नतां च सामर्थ्यं

सौजन्यमृजुतां प्रियम् ॥९॥

Lekhaneshu cha vacham cha

Vyavaharepi dehi me

Prasannatam cha samarthyam

Saujanyam rijutam priyam. (9)

Dehi me – Give me, *prasannatam* – clarity/ brightness, *samarthyam* – effectiveness/competence, *saujanyam* – politeness/ civility, *cha* – and, *priyam rijutam* – a pleasant truthfulness, *lekhaneshu* – in writings, *vacham* – in speech, *cha* – and, *vyavahareshu* – in daily conduct.

Give me clarity, competence, civility,

and a pleasant truthfulness,

in my writings, speech,

and daily conduct too. (9)

.....

अतीव पामरोऽहं वै

विना तव दयालुताम् ।

वाग्विचार-प्रदानेन

कृतार्थं कुरु मां मुदा ॥१०॥

Ativa pamaroham vai

Vina tava dayalutam,

Vagvichara-pradanena

Kritartham kuru mam muda. (10)

Aham – I (am), *atīva* – extremely, *pamārah* – stupid, *vai* – surely, *vina* – without, *tava* – your, *dayalutam* – kindness/ grace; *muda* – with pleasure, *kuru mam* – make me, *kṛitārtham* – successful/accomplished, *pradanena* – by gifting (me with), *vāgvichāra* – (the power of) expression and reasoning/ thinking.

I am just stupid without your grace,
but be pleased to make me
accomplished by gifting me with
the power of thinking and expression. (10)

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना रचितं श्रीशारदादशकम् ॥

(Here end the ten verses by M V Nadkarni in honour of Shri Sharada.)

सनातन-धर्म-तत्त्व-शतकम्

भारतोद्भूतसद्धर्म

सनातनं प्रकीर्तितम् ।

कृपया तव वाग्देवि

व्याख्यातुमिह यत्नितम् ॥१॥

Bhāratodbhūta-saddharmam

Sanātanam prakīrtitam,

Kṛipayā tava Vagdevi

Vyākhyatumiha yatnitam. (1)

Vagdevi – Oh *Vagdevi* (the Goddess of speech /Saraswati), *kṛipayā tava* – thanks to your favour, *yatnitam* – it is tried, *iha* – here, *vyākhyatum* – to explain, *saddharmam* – a true/good religion, (which was), *Bhāratodbhūta* – born in India, *prakīrtitam* – well known, (as), *Sanātanam* – *Sanātana* (ancient, everlasting).

Oh Vagdevi! A true religion born in India,

known as *Sanātana**,

is tried to be explained here,

thanks to your favour. (1)

*Popularly known as Hinduism.

.....

सभ्यता सिन्धवी-दर्याः

पत्तनस्था पुरातना ।

अस्य धर्मस्य प्रारम्भः

आर्यानां वापि द्राविडी ॥२॥

Sabhyatā Sindhavēe-daryāḥ

Pattanasthā purātana,

Asya dharmasya prarambhah

Aryanam vapi Dravidee. (2)

Sabhyatā – The civilisation, *Sindhavēe daryāḥ* – of the Indus (river) valley, *pattanasthā* – based in cities, (and), *purātana* – ancient, (was), *prarambhah* – the beginning, *asya dharmasya* – of this religion, *vapi* – irrespective of whether it was, *Aryanam* – of the Aryans, (or), *Dravidee* – Dravidian.

The city-based Indus Valley

Civilisation, irrespective of

whether it was Aryan or Dravidian,

was the beginning of this religion. (2)

Note: The roots of Hinduism go back to the Indus-Saraswati Valley Civilisation that prevailed from about 3300 to 2600 BCE (Before Common Era). The sites at Mohenjodaro and Harappa began to be discovered from the 1920s. The work of discovery is not yet complete.

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उत्खनितावशेषेभ्यः

ज्ञातं किञ्चिदिमं प्रति ।

पशुपतेश्च देव्याश्च

आराधनं कृतम् इह ॥३॥

Utkhanita-avasheshebhyah

Jñātam kinchidimam prati,

Pashupateshcha devyashcha

Aradhanam kṛitam iha. (3)

Idam prati – About this (religion), *kinchit* – a little, *jñātam* – is known, *avasheshebhyah* – from the relics, (which were), *utkhanita* – excavated; *aradhanam* – the worship, *pashupateh* – of Shiva (the Lord of animals/ beings), *cha* – and, *Devyah* – of Mother Goddess, *kṛitam* – was done, *iha* – here.

About this religion, a little is known

from excavated relics;

the worship of the Lord of animals

and Mother Goddess was done here. (3)

प्राप्तमुद्रासु निर्दिष्टाः

योगमुद्रास्तथा इह ।

प्रारम्भः योगशास्त्रस्य

कृत इहेति सूचितम् ॥४॥

Prapta-mudrasu nirdishtah

Yoga-mudrastathā iha,

prarambhah yogashastrasya

krita iheti suchitam . (4)

Tathā – In the same way, *iha* – here, *yoga-mudrah* – poses of yoga, (are), *nirdishtah* – indicated, *Prapta-mudrasu* – in the seals found; (that), *prarambhah* – a beginning, *yogashastrasya* – of the science of Yoga, *kritah* – was done, *iha* – here, *suchitam* – is suggested, *iti* – thus/thereby.

In the seals found here,

some poses of Yoga are shown,

indicating thereby, that a beginning

of the science of Yoga was made here. (4)

महाविपत्तिपातेन

जनाः निर्गमिताः इतः।

तेषां धर्मविचाराश्च

अन्यभागेषु विस्तृताः ॥५॥

Mahavipatti-patena

Janah nirgamitah itah,

Tesham dharmavicharashcha

Anyabhageshu vistrisah. (5)

Maha-vipatti-patena – Due to the occurrence of a great disaster, *janah* – people, *nirgamitah* – emigrated, *itah* – from here; *cha* – and (thereby), *tesham* – their, *dharma-vicharah* – religious ideas, *vistrisah* – were spread, *anya-bhageshu* – in (to) other parts (of the country).

Due to a great disaster,
people left this place,
and thereby their religious ideas
spread to other parts of the country. (5)

.....

उद्भूतो वेदकालेषु

धर्मस्यास्य पृथग्विधः ।

प्रवाहो वर्धितो शीघ्रं

दीर्घकालं दृढस्थितः ॥६॥

Udbhuto Vedakaleshu

Dharmasyasya prithagvidhah,

Pravaho vardhito shighram

Dirghakalam dridhasthitah. (6)

Vedakaleshu – In the Vedic times/ age, *prithag(k)vidhah* – another type of, *pravahah* – a stream, *asya dharmasya* – of this religion, *udbhutah* – emerged/ originated, (which), *vardhitah* – increased (in volume/size), *shighram* – quickly, (and), *dridhasthitah* – remained strong/stable, *dirgha-kalam* – for a long time.

Another stream of this religion
emerged in the Vedic age,
which increased in volume quickly
remaining stable for a long time. (6)

Note: There is no consensus among scholars about the time of the Vedic age. What is certain is that that it was not confined to just a century or two, but extended much longer. The *Rigveda* was the first to be composed, which is also the largest in size. Its date seems to be between 2500 to 1000 BCE. Thereafter followed in quick succession the *Yajurveda* and *Samaveda*, the last being the *Atharvaveda*. The credit for systematically editing the four

Vedas is given to Vedavyasa, the son of a Brahmin sage and a fisherwoman. The Vedas comprise the *Samhitas*, the *Brahmanas*, the *Aranyakas*, and the *Upanishads*. The *Samhitas* are hymns – poems in praise of deities and prayers, containing also observations on ethics and philosophy. The *Brahmanas* are treatises dealing with Vedic rites and rituals. The *Aranyakas* deal mostly with the significance of these rites and rituals. The *Upanishads* comprise philosophical contemplations and reflections, and moral precepts too. The whole Vedic literature is so vast and spread over centuries that it is unreasonable to expect a homogeneity in the nature of contents and style. Some of the Upanishads appeared in the post-Vedic hase also, some being even post-Buddhist.

.....

पश्चाद्ग्वेद-कालस्य

सिन्धवी-धर्मसिन्धवः ।

धर्मेस्मिन् मिलिताः प्रायः

विभिन्नापि सयोजिताः ॥७॥

Pashchat Rigveda-kalasya

Sindhavi dharmasindhavah

Dharmesmin militah prayah

Vibhinnaapi sayojitah. (7)

Pashchat – After, *Rigveda-kalasya* – the time of Rigveda, *sindhavah* – streams, *Sindhavi dharmasindhavah* – of the religion of the Indus (Valley Civilisation), *prayah* – probably, *militah* – were blended, *dharma asmin* – into this religion, *sayojitah* – well united/ joined, *api* – though, *vibhinna* – separate/ different.

After the time of Rigveda,

streams of Indus civilisation

also were blended into this religion,

though different, were well united. (7)

Note: The physical sites and structures of the Indus civilization may have got buried, but as at least some of the people migrated from these places to new ones in the country, they must have taken their religious ideas with them, which subsequently blended in the Vedic religion. There was intermingling with several other peoples too. This explains the prevalence of different forms of religion, distinguished from the early Rigvedic religion. Actually, there was not just one homogeneous Vedic religion even in the ancient times. Pluralism was a marked feature of religion even in those days. The distinct nature of the last

the Veda, *Atharvana* or *Atharva*, which contains rites to gain desires, cure diseases, for building constructions, propitiatory mantras, and even black magic, besides philosophical reflections, probably owes to the presence of multiple influences absorbed.

.....
निरूपिताश्च वेदेषु

विभिन्नाः धर्मसाधनाः ।

यज्ञा देवप्रशंसा वै

आत्मचिन्तनमेव च ॥८॥

Nirupitashcha vedeshu

Vibhinnaḥ dharmasādhanāḥ,

Yajñā devaprashamsā vai

Ātmachintanameva cha. (8)

Vedeshu – In the Vedas, *vibhinna* – separate/different, *dharmasādhanāḥ* – means/ ways of religion, (are), *nirupitah* – are found together; (which are), *yajñah* – ritual sacrifices, *devaprashamsā* – praise/ adoration of God/ gods, *vai* – surely, *cha* – and, *atma-chintanam* – contemplation on the Self/ Soul.

In the Vedas are found together,
different ways of religion, -
ritual sacrifices, adoration of gods,
and contemplation on the Self. (8)

.....
सर्वोपनिषदो पूर्णाः

अध्यात्म-विषयेन वै।

परन्तु ब्राह्मणास्सन्ति

यज्जयागविधिग्रहाः ॥९॥

Sarvopanishado purnāḥ

Adhyatma-vishayena vai

Parantu Brahmanah santi

Yajnyaga-vidhigrahah. (9)

Sarvopanishado – All the Upanishads, *pur_unah* – are full, *Adhyatma-vishayena* – with the matter of Atman / spiritualism, *parantu* - but, *Brahmanah*– the Brahmana texts, *grah_h* – contain, *vidhi* – procedures, *yajna-yaga* – ritual sacrifices/ oblations.

While the Upanishads deal

the subject of spiritualism,

the Brahmana texts contain only

procedures of ritual sacrifices. (9)

.....

उभयोरपि वेदेष्व-

विरोधेन निबन्धिताः ।

दर्शयति धर्मस्यास्य

तितिक्षा भिन्नतां प्रति ॥१०॥

Ubhayorapi vedeshva-

-virodhena nibandhitah,

darshayati dharmasyasya

titiksha bhinnatam prati. (10)

Ubhayorapi – Still both (the Upanishads and the Brahmana texts), *nibandhitah* – are bound/put together, *Vedeshu* – into the Vedas, *avirodhena* – without conflict/ opposition; (it), *darshayati* – shows, *titiksha* – tolerance, *asya* – of this, *dharmasya* – religion, *prati* – towards, *bhinnatam* – difference.

Still, both are put together

into the Vedas with no conflict;

it shows the tolerance of this religion

towards differences. (10)

.....

न त्वेकेन मनुष्येन

एषो धर्मो प्रतिष्ठितः ।

केवलेकेन ग्रन्थेन

न कदापि प्रशासितः ॥११॥

Na tvekena manushyena

Esho dharmo pratishṭhitah,

Kevalekena granthena

Na kadapi prashasitah. (11)

Esho(ah) – This, dharmo(ah) – religion, na pratishṭhitah – was not established, tu ekena manushyena – by just one person; na kadapi – nor was it ever, prashasitah – governed, kevala-ekena granthena – by just one book.

This religion was not

established by just one person;

nor was it ever governed

by just one book. (11)

Note: Apart from the *Vedas* and the *Upanishads*, which are regarded as *Shruti* the highest sacred texts, there also emerged *Smriti* literature regarded as subsidiary sacred texts which include the two main epics (the *Ramayana* and the *Mahabharata*), the *Puranas* and the *Dharmashastras*. The *Bhagavad-Gita* (the Gita, for short), though a part of the Mahabharata, is regarded as an Upanishad and hence as a very sacred text. It brought together within one text the main teachings of the Vedas and the Upanishads. The Upanishads and the Gita marked a sophisticated stage in the evolution of the religion, going beyond rites and rituals, and covering metaphysics and ethics. The medieval period saw the emergence of new sacred texts particularly in local or people's spoken languages. The *Jnaneshwari* (a Marathi rendering of the Bhagavad-Gita) and the *Ramacharitamansa* (a rendering of the Ramayana in Hindi) are conspicuous examples of this trend.

.....

परंतु वटवृक्षस्य

प्रकारेण प्रवर्धितः ।

बहुमूलान्यवष्टंभ्य

समृद्धश्च पुरातनः ॥१२॥

Parantu vatavrikshasya

Prakarena pravardhitah,

Bahumulanyavashtambhya

Samridhashcha puratanah. (12)

Parantu – On the contrary/ But, *puratanah* – the ancient (religion), *pravardhitah* – grew vast and big, *prakarena* – like, *vata-vrikshasya* – a banyan tree, *cha* -and, *avashtambhya* – having depended upon, *bahumulani* – many roots, *samriddah* – (became) rich/prosperous.

On the contrary, this ancient religion

grew vast and big like a banyan tree;

with many roots to draw sustenance from,

it became rich and prosperous. (12)

.....

मतधर्मास्सदाकालं

न भूयात् स्थगिताः कदा।

मौल्यानामपि नित्यानां

भाष्यं कालोचितं भवेत् ॥१३॥

Matadharmah sadakalam

Na bhuyat sthagitah kadā

Maulyanam api nityanam

Bhashyam kalochitam bhavet. (13)

Matadharmah – Religions, *na kadā bhuyat* – should not ever become, *sthagitah* – fixed, *sadakalam* – for all time; *bhashyam* – interpretation, *nityanam* – of eternal, *maulyanam* – values, *bhavet* – should be, *kalochitam* – proper for the times.

Religions should not ever be

fixed for all time;

the interpretation of even eternal values,

should be proper for the times. (13)

.....
धर्मस्मिन् वर्तते स्थैर्यं

नित्यता चैव नमृता ।

आपातुं नवमौल्यानि

सामर्थ्यं चैव मुक्तता ॥१४॥

Dharmesmin vartate sthairyam

Nityatā chaiva namṛta,

Apātum navamaulyāni

Samarthyam chaiva muktatā. (14)

Asmin – In this, *dharme-* religion, *vartate* – there is, stability, *nityatā* – continuity, *chaiva* – as well as, *namṛta* – flexibility; *samarthyam* – ability/ capacity, *chaiva* – as well as, *muktatā* – openness, *apātum* – to absorb, *nava-maulyāni* – new values.

There is in this religion stability,

continuity as well as flexibility,

and to absorb new values,

openness as also capacity. (14)

.....
तस्य निर्देशनं प्राप्तं

गीतायाः यज्ञरूपणे ।

तस्यां निरूपितो यज्ञः

भिन्नः वेदेषु वेदितात् ॥१५॥

Tasya nirdeshanam praptam

Geetayāh yajna-rūpane,

Tasyām nirūpito yajnah

Bhinnah Vedeshu veditat. (15)

Nirdeshanam – An example, *tasya-* of this, *praptam* – is found, (in), *Geetayah* – the Geeta's, *yajna-rupane* – the metaphorical treatment of Yajna (sacrifice); *yajnah* – sacrifice, *nirupito* – as pictured/described, *tasyam* – in that (the Geeta), (is), *bhinnah* – different, (from what is), *veditāt* – told, *Vedeshu* – in the Vedas.

An example of this is in
the Geeta's treatment of sacrifice;
sacrifice as in the Geeta is
different from what is in the Vedas. (15)

.....
सनातनेति पूर्व हि
हिन्दूधर्मेति नन्तरम् ।
विख्यातः एष धर्मस्तु
विदेशेषु च भारते ॥१६॥

Sanataneti purvam hi
Hindudharmeti nantaram,
Vikhyatah esha dharmastu
Videsheshu cha Bharate. (16)

Eshah – This religion, (was), *vikhyatah* – well known, *iti* – as, *Sanatana* – *Sanatana* (ancient, enduring), *purvam* – in the old days/ earlier, (and), *iti* – as, *Hindudharmah* – Hinduism, *nantaram* – subsequently, *videsheshu* – foreign countries, *cha* – as well as, *Bharate* – in India .

Known earlier as Sanatana Dharma,
this religion became known
as Hinduism subsequently,
both abroad as well as in India. (16)

.....
प्रति धर्मेण कर्तव्यं
त्रीणि अङ्गेषु बोधनम् ।

परतत्त्वविचारे हि

चारित्र्ये चापि साधने ॥१७॥

Prati dharmena kartavyam

Trini angeshu bodhanam,

Paratattva-vichare hi

Charitrye chapi sadhane. (17)

Trini angeshu – In three departments/aspects, *bodhanam* – teaching/ instruction, *kartavyam* – has to be done, *prati dharmena* – by every religion: *paratattva-vichare* – in metaphysics, *hi* – surely, *charitrye* – in character building/ ethics, *cha api* – and also, in *sadhane* – in spiritual means/ striving.

In three departments,

teaching has to be done by every religion:

metaphysics, character building,

and in the ways of spiritual striving. (17)

.....

एते त्रीण्यपि बोधित्वा

वेदोपनिषदः कृताः ।

धर्मशास्त्राश्च गीता च

रामायणं च भारतम् ॥१८॥

Ete trini bodhitva

Vedopanishadah kritah,

Dharmashastrashcha Geeta cha

Ramayanam cha Bharatam. (18)

Ete trini bodhitva – Instructing on all the three aspects, *Vedopanishadah* – the Vedas and Upanishads, *Dharmashastrashcha* – and the Dharma-shastras, *Geeta cha* – and the Geeta, *Ramayanam* – the Ramayana, *cha* – and, *Bharatam* – the Mahabharata, *kritah* – were (all) composed.

Instructing on all the three aspects,

were composed: the Vedas and the Upanishads,
the Dharmashastras, and the Geeta,
the Ramayana and the Mahabharata. (18)

.....
प्रार्थनास्सन्ति वेदेषु

देवानां प्रति सिद्धये ।

प्रकृतेः भिन्न रूपाणि

देवा इति प्रशंसिताः ॥१९ ॥

Prarthanāssanti Vedeshu

Devānam prati siddhaye,

Prakriteh bhinna-rūpani

Deva iti prashamsitah. (19)

There, *santi* – are, *prarthanāh* – prayers, *Vedeshu* – in the Vedas, *prati-* to, *devanam* – (various) gods, *siddhaye* – for accomplishment/ wish fulfilment; *bhinna-rūpani* – different aspects/forms, *prakriteh* - of Nature, *prashamsitah* – are lauded/eulogised, *devah iti* – as gods.

There are prayers in the Vedas

to various gods for wish fulfilment;

different aspects of Nature only

are eulogised as gods. (19)

.....
तदापि सन्ति ते सर्वा

एकेनेव प्रकाशिताः ।

स्पष्टं वेदेष्वभिव्यक्तं

एकदेवस्य कल्पनम् ॥२०॥

Tadapi santi te sarva

*Ekeneva prakashitah,
Spashtam vedeshvabhivyaktam
Ekadevasya kalpanam. (20)*

Tadapi – Even then, *te sarvag* – all of them, *prakashitah* – are illumined/
formed/manifested, *ekeneva* – only by One; *kalpanam* – the idea, *ekadevasya-* of One God,
abhivyaktam – is declared, *Vedeshu* – in the Vedas, *spashtam* - clearly.

Even then they are all
different forms of One God;
this idea of One God is declared
clearly in the Vedas. (20)

Note: Hinduism is sometimes regarded as polytheist, and very mistakenly so. There is freedom to worship God in any form in Hinduism – male or female, whichever appeals to the devotee most, but there is always the notion that they are only forms of the One and the same God. This notion did not come later, but exists in the Vedas themselves including the earliest Veda – the Rigveda.

.....
विप्राः वदन्ति बहुधा
एकं सदिति सूचितम् ।
गौरवेन च वेदेषु
परब्रह्मेति कीर्तितम् ॥२१॥

*Viprah vadanti bahudha
Ekam saditi suchitam,
Gauravena cha Vedeshu
Parabrahmeti kirtitam. (21)*

Viprah – The learned, *vadanti* – speak (of), *ekam* – One, *Sat* – Truth/Being, *bahudha* – in several ways, *iti* – thus, *suchitam* – is indicated, *Vedeshu* – in the Vedas, *cha* – and, *kirtitam* – celebrated, *Parabrahmeti* – celebrated as Parabrahman/ the Ultimate.

The learned speak of One Truth
in several ways, thus is indicated

in the Vedas, and celebrated

as the Parabrahman. (21)

Note: The famous statement, *Ekam sad viprah bahudhā vadanti*, occurs in the Rigveda (RV) (1.164.46). A few more of such sayings are: *Ekah dhātara bhuvāni vishva*. (That One is the supporter of all things in the Universe. RV 1.154.4); *Ekam va idam vi babhūva sarvam*. (The One alone is this; It manifests Itself in everything. RV 8.58.2); *Bhutasya jatah patih eva asit*. (That one is the Lord of all created things. RV 10.121.1).

.....

व्यापित्वा सर्वविश्वं तद्

परब्रह्माधितिष्ठति ।

सर्वं प्रकटनं तस्य

न किञ्चित् ब्रह्मणा विना ॥२२॥

Vyapitva sarva-vishvam vai

Parabrahma adhitishtati,

Sarvam prakatanam tasya

Na kinchit Brahmana vina. (22)

Vyapitva – Having pervaded, *sarva-vishvam* - the whole Universe, *Parabrahma* – the Ultimate/ Absolute, *adhitishtati* – transcends, *tad* – it; *sarvam* – all/ everything, *tasya* – (is) His, *prakatanam* – manifestation/creation, *na kinchit* – there is nothing, *vina* – without, *Brahmana* – Brahman.

Having pervaded the whole Universe,

Parabrahman transcends it too;

everything is Its* manifestation;

there is nothing else without It. (22)

*In Sanskrit, Brahman -the Ultimate/Absolute, is referred in neuter gender, as it is actually beyond gender. Its manifestations in terms of gods and goddesses have of course gender - either masculine or feminine. While, Shiva, Vishnu and Ganesha are male, Saraswati, Parvati/Durga, and Lakshmi are female deities.

.....

परब्रह्म निराकारं

निर्गुणं चापि शक्तिमत् ।

सर्वं चलितं तेन

मूलं च सर्वशक्तिनाम् ॥२३॥

Parabrahma nirakaram

Nirgunam chapī shaktimat,

Sarvam chalitā tena

Mulam cha sarvashaktinām. (23)

Parabrahma – The Ultimate/Absolute, *nirakaram* – is formless, *nirgunam* – without attributes, *cha api* - and even then, *shaktimat* – powerful/ Omnipotent; *sarvam* – everything, *chalitā* – is moved, *tena* – by it; *cha* – and, (it is), *mulam* – the source, *sarvashaktinām* – of all powers/energy.

The Ultimate is formless,

has no attributes, yet all powerful;

every thing is moved by It,

and It is the source of all energy. (23)

.....

यद्यप्यपौरुषेयं तद्

भूतानि तस्य व्यक्तयः ।

आराधितुम् अपेक्षन्ते

व्यक्तं देवं तु मानवाः ॥२४॥

Yadyapyapauruṣeyam Tad

Bhootāni tasya vyaktayah,

Aradhitum apekshante

Vyaktam devam tu manavah. (24)

Yadyapi – Though, *Tad* – It, *apauruṣeyam* – is Super-human, (and), *bhootāni* - (all) beings (are), *tasya* – Its manifestations; *tu* – but, *manavah*- people, *apekshante* – desire, *aradhitum* – to worship, *vyaktam* – a manifest, *devam* – Deity/God.

Though the Ultimate is Superhuman,

and, all beings are Its manifestations,
people desire to worship
a manifest God. (24)

.....
तथैव प्रकृतेस्सर्वे

मुखा आराधिता ननु ।

मुनिभिर्वेदमन्त्रेषु

मत्वा रूपाणि ब्रह्मणः ॥२५॥

Tathaiva prakritessarve

Mukha aradhita nanu,

Munibhirvedamantreshu

Matva rupani Brahmanah. (25)

Tatha eva – That is how, *sarve* – all, *mukhah* – aspects, *prakriteh* – of nature, *nanu* – indeed, *aradhitah* – worshipped, *munibhih* – by sages/ascetics, *Veda-mantreshu* – in Veda mantras, *matva* – taking (them to be), *rupani* – manifestations/forms, *Brahmanah* – of Brahman the Ultimate.

That is how, all aspects of Nature

were indeed worshipped by sages

through the Vedic chants,

taking them to be forms of Brahman Itself. (25)

.....
वेदधर्मस्य वैशिष्ट्यं

प्रकृतिं प्रति गौरवम् ।

वेदेभ्यः प्रेक्षिता स्पष्टं

प्रकृत्यां चारु दिव्यता ॥ २६ ॥

Vedadharmasya vaishishtyam

*Prakritim prati gauravam,
Vedebhyah prekshita spashtam
Prakrityam charu divyata. (26)*

Vaishishtyam – A special feature, *Veda-dharmasya* – of the Vedic religion, (was), *gauravam* – respect, *prati* – towards, *prakritim* – nature; *charu* – charming, *divyata*– divinity, *spashtam* – quite clearly, *prekshita* – was observed, *Vedebhyah* – by the Vedas, *prakrityam* – in nature.

A distinct feature of the Vedic religion
was its reverence for nature;
charming divinity was seen
by the Vedas in nature quite clearly. (26)

.....

नैव प्रकृति-पूजा तु
धर्मस्येतस्य भावना ।
प्रकृत्यां च परं तस्याः
ब्रह्मत्वं तेन दर्शितम् ॥ २७ ॥

*Naiva prikriti-puja tu
Dharmasyetasya bhavana,
Prakrityam cha param tasyah
Brahmatvam tena darshitam. (27)*

Eva – Mere, *prakriti-puja* – nature worship, *na* – is not, *bhavana* – the idea, *etasya* – of this, *dharmasya* – (Vedic) religion; (both) *prakrityam* – within nature, *cha* – and, *param* – beyond, *tasyah* – it, *Brahmatvam* – Divinity, *darshitam* – was shown/indicated, *tena* – by it

Mere nature worship is not
the idea of the Vedic religion;
the presence of Brahman both within
and beyond nature was indicated by it. (27)

.....

वेदवेदान्त-विज्ञानं

प्रसर्तुं तु जनेष्वपि ।

ग्रन्थितानि पुराणानि

समेतं देवनूतनैः ॥२८ ॥

Vedavedanta-vijnanam

Prasartum tu janeshvapi,

Granthitani Puranani

Sametam devanutanaih. (28)

Prasartum – To spread, *vijnanam* – the knowledge, *Veda-vedanta* – of the Vedas and Upanishads, *janeshu api* – among common people, *Puranani* – the Puranas, *granthitani* – were composed, *sametam* – along with, *devanutanaih* – (bringing in) new deities.

To spread the knowledge of the Vedas

and the Upanishads among common people,

the *Puranas* were composed

bringing in new deities. (28)

.....

आचारे नीतिमत्तां वै

जनेष्वानयितुं मुदा ।

भक्तिप्रचोदनार्थं च

पुराणेषु कथाः कृताः ॥ २९ ॥

Achare nitimattam vai

janeshvanayitum mudā

bhakti-prachodanartham cha

Puraneshu kathah kritah. (29)

Anayitum – To bring, *janeshu* – into people, *nitimattam* – morality, *achare* – in daily conduct, *mudā* – in an enjoyable way/ pleasantly, *cha* – and, *prachodanartham* – to

stimulate, *bhakti* – devotion, *kathah* – stories, *kritah* – were made/ composed, *Puraneshu* – in the *Puranas*.

To bring morality into the daily conduct
of people in a pleasant way,
and to stimulate devotion,
stories were also included in the *Puranas*. (29).

.....

परदैवमुपासन्ते

आकान्क्षासहितं जनाः ।

कल्पिताश्च बहुदेवाः

इच्छानामनुसारतः ॥३०॥

Paradaivam upasante

Akankshasahitam jangh,

Kalpitashcha bahudevah

Ichchhanam anusaratah. (30)

Jangh – People, *upasante* – worship, *Paradaivam* – the Ultimate Divine, *akanksha-sahitam* – with desires, *cha* – and (that is how), *bahudevah* – many deities, *kalpitah* – conceptualised, *anusaratah* – according to, *ichchhanam* – the desires.

People worship the Highest
with desires in heart,
and conceptualise many deities,
accordingly. (30)

.....

धनार्थी भजते लक्ष्मीं

विद्यार्थी च सरस्वतीम् ।

शक्त्यर्थी वन्दते दुर्गा ,

विघ्नान् हर्तुं विनायकम् ॥३१॥

Dhanarthi bhajate Lakshmiṃ

Vidyarthi cha Saraswatiṃ,

Shaktyarthi vandate Durgam,

Vighnan hartum Vinayakam. (31)

Dhanarthi – One desirous of wealth, *bhajate* – adores, *Lakshmiṃ* – the Goddess of wealth, *vidyarthi* – a student, (similarly adores), *Saraswatiṃ* – the Goddess of wealth, *shaktyarthi* – one desirous of strength/power/ energy, *vandate* – salutes, *Durgam* – the Goddess of strength/power/energy, (and), *hartum* – to drive away, *vighnan* – obstacles, *Vinayakam* - (there is special) God Vinayaka/ Ganapati/ Vighnesha (to remove them).

One desiring wealth adores Laksmi,
a student worships Saraswati,
one desiring power salutes Durga,
and to remove obstacles Vinayaka. (31)

.....
ब्रह्मणा सृष्टितं विश्वं

विष्णुना च सुरक्षितं ।

शङ्करः शं करोतीति

पुराणैः प्रतिपादितम् ॥ ३२ ॥

Brahmana srishtitam vishvam

Vishnuna cha surakshitam

Shankarah sham karoti

Puranaih pratipaditam. (32)

(It was), *pratipaditam* – propounded, *Puranaih* – by the Puranas, *iti* - that, *vishvam* – the universe, *srishtitam* – was created, *Brahmana* – by Brahma, *cha* – and, *surakshitam* – well protected, *Vishnuna* – by Vishnu; *Shankarah* – Shankara/Shiva, *sham karoti* – creates welfare/prosperity/happiness.

The Puranas said that

the universe was created by Brahma,

and well-protected by Vishnu;

Shankara adds to welfare. (32)

.....

एकदेवस्य ते सर्वे

कल्पनानि तु ब्रह्मणः ।

एकोऽपि बहु प्रकारैः

रूपेषु खलु पूजितः ॥ ३३ ॥

Ekadevasya te sarve

Kalpanāni tu Brahmanāh,

Ekopi bahu prakārah

Rupeshu khalu poojitaḥ. (33)

Te sarve – They (are) all, *kalpanāni* - (different) conceptualisations, *Eka-devasya* – of One God, *Brahmanāh* – the Brahman/ the Ultimate, *tu* – indeed; *Ekopi* – though One, (He), *poojitaḥ* – is worshipped, *bahu* – in many, *prakārah* – ways, (and), *rupeshu* – forms.

They are all indeed different ideas

of One and the same God;

though One, He is worshipped

in different ways and forms. (33)

.....

यद्यपि निर्गुणं ब्रह्म

सगुणाः देवदेवताः ।

परब्रह्म निराकारं

ओम्कारेणैव कीर्तितम् ॥३४॥

Yadyapi nirguṇam Brahma

Saguṇāḥ devadevatāḥ,

Parabrahma nirākāram

Omkareneva kirtitam. (34)

Yadyapi – Even though, *Brahma(n)* – Brahman the Ultimate, *nirgunam* – is attributeless (and therefore also formless), *devadevatāh* – gods and goddesses, *sagunah* – have attributes (and therefore also forms); *nirakram* – the formless, *Parabrahma(n)* – Parabrahma the Ultimate, *kirtitah* – is reputed/invoked/ known, *eva* – only, *Omkarena* – through the (holy syllable) Om.

Though the Ultimate has no attributes,
Gods and Goddesses have them;
the formless Ultimate is invoked
only through the holy syllable Om. (34)

.....

दैवतं सगुणं व्यक्तं
अभिगम्यं तु सेवया ।
उपासनेन भक्त्या च
प्राप्तं ध्यानेन निर्गुणम् ॥३५॥

Daivatam sagunam vyaktam
Abhigamyam tu sevaya
Upasanena bhaktya cha
Praptam dhyanena Nirgunam. (35)

Daivatam – The Divine, *sagunam* – with attributes, (and), *vyaktam* – Manifest (in a form), *abhigamyam* – can be accessed/approached, *tu* – indeed, *sevaya* – through service, *upasanena* – worship, *cha* – and, *bhaktya* – devotion; (while), *Nirgunam* – the Formless (One), *praptam* – can be found, *dhyanena* – through meditation.

The Divine with attributes and form
is accessed through service,
worship and devotion, while the Formless
can be found through meditation. (35)

.....

देवताः पूजिताः नेति

परब्रह्म-नियोगिनः ।

उपासितर्यदा शंभुः

परब्रह्मेति वेदितः ॥३६॥

Devatah pu_ujitah neti

Parabrahma-niyoginah,

Upasitaryada shambhuh

Parabrahmeti veditah. (36)

Devatah – Deities, *na pu_ujitah* – are not worshipped, (merely), *iti* – as, *Parabrahma-niyoginah* – agents of the Ultimate; *yada* – when, *Shambhuh* – Shambhu/ Shiva, *up_usitah* – worshipped, (He), *veditah* – is understood, *iti* – as, *Parabrahma* – the Ultimate Itself.

Deities are not worshipped

merely as the agents of the Ultimate;

when, for instance, Shiva is worshipped,

He is understood as the Ultimate Itself. (36)

.....

उपासकैः न कर्तव्यं

भेदं देवेषु किञ्चन ।

तथाप्यभीष्ट-देवस्य

एकस्योपासना हितम् ॥३७॥

Up_usakaih na kartavyam

Bhedam deveshu kinchana,

Tathapyabhishta-devasya

Ekasyopasana hitam. (37)

Kinchana – Even a little, *bhedam* – differentiation, *na kartavyam* – should not be made, *up_usakaih* – by devotees, *deveshu* – between gods; *tathapi* – nevertheless, *up_usana* – worship, *ekasya* – of one, *abhishta-devasya* – one favourite god, *hitam-* (is) beneficial.

Even a little differentiation

between gods is not to be done;

nevertheless, it is beneficial to have

for worship just one favourite one. (37)

.....

एकस्योपासनेनेव

चित्तं भवति केन्द्रितम् ।

एकाग्रमनसा यत्तं

ध्यानमेव विशिष्यते ॥३८॥

Ekasyopāsaneneva

Chittam bhavati kendritam,

Ekagra-manasa yattam

Dhyanameva vishishyate. (38)

Upāsana – Through the worship, *Ekasya* – of One (God), *eva* – only, *chittam* – the mind, *bhavati* – becomes, *kendritam* – focussed/ concentrated; *dhyanam* – meditation, *yattam* – tried/attempted, *ekagra-manasa* – with one-pointed mind, *eva* – only, *vishishyate* – is superior/ distinctly successful.

Through the worship of One God only,

the mind becomes focussed;

and only that meditation is superior

which is done with one-pointed mind. (38)

.....

सुखासनं गृहीत्वा हि

ध्यानार्थी स्वस्थमानसः।

सावधानात् मनोवृत्तिं

वीक्षतां साग्रहेन च ॥३९॥

Sukhasanam grihitva hi

Dhyanarthi svastha-manasah,

Savadhanat manovrittim

Veekshatam sagrahena cha. (39)

Grihitva – Having taken, *sukhasanam* – a comfortable sitting posture, *hi* – indeed, *svastha-manasah* – with a self-abiding/ composed mind, *dhyanarthi* – the meditator, *veekshatam* – should observe, *savadhanat* – attentively/ with awareness, *cha* – and, *sagrahena* – persistently, *manovrittim* – the goings on in one’s mind.

With a mind composed

and sitting comfortably,

the meditator should observe one’s mind

attentively and persistently. (39)

.....

‘आत्मसंस्थं मनः कृत्वा

न किञ्चिदपि चिन्तयेत्’* ।

आदिष्टमिति गीतायां

ध्यानार्थमात्मशोधने ॥४०॥

‘Atmasamstham manah kṛitva

*Na kinchidapi chintayet’,**

Adishtamiti Gitayam,

Dhyanartham atmashodhane. (40)

Kṛitva – Making, *manah* – the mind, *atma-samstham* – fixed on the Self, *na* – not, *kinchit* – anything, *api* – at all/ even, *chintayet-* (one) should think; *iti* – thus, *adishtam* – (is) advised/ instructed, *Gitayam* – in the Gita, *dhyanartham* – for doing meditation, *atma-shodhane* – for the discovery of the Self.

Having fixed the mind on the Self,

do not think of anything at all;

thus is taught in the Gita for meditation,

for the discovery of the Self. (40)

*from the *Bhagavad-Gita*, chapter 6, verse 25 (3rd & 4th *padas*).

.....
ध्यानेन नियतं नित्यं

शान्तिमाप्नोति चिन्तकः।

आततिभ्य विमुक्तिं तु

चित्ते च सावधानता ॥४१॥

Dhyanena niyatam nityam

Shantimapnoti chintakah

Atatibhya vimuktim tu

Chitte cha savadhanata. (41)

Chintakah - The meditator, *apnoti* – obtains, *shantim* – peace (of mind), *dhyanena* – through meditation, (done), *niyatam* – regularly, *nityam* – every day, *vimuktim* – release/ freedom, *atatibhyah* – from worries/ stress, *tu* –indeed, *cha* – and, *savadhanata* – attentiveness, *chitte* – in mind.

The meditator obtains peace of mind

through regular daily meditation,

freedom from worries indeed, and

develops an attentive mind. (41)

.....
आनन्दो चित्तशान्तिश्च

तितिक्षा वेदनां प्रति ।

सौहार्दं सर्वभूतेषु

ध्यानेन हि समाहृताः ॥४२॥

Anando chittashantishcha

Titiksha vedanam prati

Sauhardam sarvabhuteshu

Dhyānena hi samahṛitah. (42)

Anando(dah) - Joyousness, *chittashāntih* – peace of mind, *titiksha* – forbearance, *prati* – towards, *vedāṅg* – pain/sorrows, *sauhardam* – affection, friendliness, *sarvabhūteshu* – to all beings, (- all these), *hi* – indeed, *samahṛitah* – are gathered/obtained, *dhyānena*- through meditation.

Joyousness and peace of mind,
forbearance against sorrows,
affection towards all beings, - all these
are obtained from meditation. (42)

.....

यद्यात्मचिन्तनं कष्टं

चञ्चलचित्तकारणात् ।

नामजपेन प्रारम्भं

कर्तव्यं भक्तिपूरितम् ॥४३॥

Yadyatma-chintanam kashtam

Chanchala-chitta-karanat,

Namajapena prarambham

Kartayam bhaktipuritam. (43)

Yadi – If, *atma-chintanam* – contemplation/meditation on the Self, *kashtam* – is difficult, *karanat* – due to, *chanchala-chitta* – fickleness of mind, (then), *prarambham* – a beginning, *kartavyam* – should be made, *namajapena* – through the repeated recitation of (any) Name (of God), *bhaktipuritam* – with complete devotion.

If meditation on the Self is felt to be difficult
due to fickleness of mind,
then begin with reciting a name of God
with complete devotion. (43)

.....

नामजपाय नावश्यम्

एकं स्थापितमासनम् ।

तिष्ठन्त वा चलन्तोपि

तद् कुर्वीत सुखं ननु ॥४४॥

Namajapaya navashyam

Ekam sthapitam asanam,

Tishtanta va chalantopi

Tad kurvita sukham nanu. (44)

Namajapaya – For repeatedly reciting the name of God, *ekam* – one, *sthapitam asanam* – fixed sitting posture, *navashyam* – is not necessary; *api*- even, *tishtantah* – while standing, *va* – or, *chalantah* – walking, *tad kurvita* – it may be done, *sukham* – easily, *nanu* – indeed.

One fixed sitting posture is not necessary

for reciting the name of God,

it can be done even while standing

or walking, easily indeed. (44)

.....

सुसाध्यं भवति ध्यानं

पूर्वकृत-जपेन वै ।

यद्यपि न संपन्नौ

उभौ ते सुखदायकौ ॥४५॥

Susadhyam bhavati dhyanam

Purvakrita-japena vai,

Yadyapi na sampannau

Ubhau te sukhadayakau . (45)

Japena – By japa, *purvakrita* - done before, *dhyanam* – meditation, *bhavati* – becomes, *susadhyam* – easy, *vai* – indeed; *yadyapi* – even if, *na* – not, *sampannau* – not done perfectly, *ubhau te* – both of them (*japa* and *dhyana*), *sukhadayakau* – give happiness.

Japa done before

makes meditation easy;

even if not done perfectly,

both make you happy. (45)

.....

सुलभ्या न मनश्श्यान्तिः

प्रयत्नेनेव भाविता ।

अवश्या तस्य लाभाय

चारित्र्य-शुद्धता ध्रुवा ॥४६॥

Sulabhya na manashshyantih

Prayatneneva bhavita,

Avashya tasya labhaya

Charitrya-shuddhata dhruva. (46)

Manashshyantih – Peace of mind, *na* – (is) not, *sulabhya* – easy to get; *bhavita* - it is produced, *prayatnena eva* – only through continued effort; *tasya labhaya* – to get it, *dhruva* – (a) definite, *shuddhata* – purity, *charitrya* – of character, *avashya* – is necessary.

Peace of mind is not easy to get,

it comes only through continued effort;

cultivating definite purity of character

is necessary to have it. (46)

.....

उत्कोचग्राहकाः त्रस्ताः

अशान्तमनसा खलु ।

द्रव्यदानेन देवेभ्यः

यतन्ते शान्तिसाधनम् ॥४७॥

Utkocha-grahakah trastah

Ashanta-manasa khalu,

Dravyadanena devebhyah

Yatante shanti-sadhanam. (47)

Utkocha-grahakāh – Bribe-takers, *trastah* – troubled, *ashanta-manasa* – by a disturbed mind, *khalu* – really, *yatante* – try, *shanti-sadhanam* – to have peace (of mind), *dravya-danena* – by gifting money/wealth, *devebhyah* – to gods.

Bribe takers, troubled

really by a guilty mind,

try to buy peace

by gifting money to various gods. (47)

.....

उत्कोचग्रहणं पापं

आत्मग्लानिं करिष्यति ।

मार्जनं तस्य न प्राप्तं

दम्भभक्त्या कदापि न ॥४८॥

Utkocha-grahanam papam

Atma-glanim karishyati

Marjanam tasya na praptam

Dambha-bhaktya kadapi na. (48)

Grahanam – Taking, *utkocha* – bribe(s), *papam* – (is a) sin, *karishyati* – (it) will do, *atma-glanim* –the destruction of the soul; *tasya* – its, *marjanam* – cleansing/ washing/ purification, *na praptam* – cannot be found, *dambha-bhaktya* – by hypocritical devotion, *kadapi na* – never ever.

Taking bribes is a sin,

destructive of the very soul;

cleansing it is not possible

by false devotion, never ever! (48)

.....

अहिंसा-सत्यमस्तेया-

न्याश्रितारेव सज्जनाः ।

आप्नुवन्ति हि देवस्य

कृपां सिद्धिं परेयिह ॥४९॥

Ahimsa-satya-asteya-

nyashritareva sajjanah,

Apnuvanti hi Devasya

Kripam siddhim pareyiha. (49)

Eva – Only, sajjanah – noble people, (who have), ashritah – taken refuge in, ahimsa – nonviolence, satya – truthfulness, (and), asteyani – non-stealing, apnuvanti – obtain, Devasya kripam – God’s grace, (and), siddhim – fulfilment, pare – beyond (after death), (and), iha – here (in the world).

Only the noble who have taken refuge in

non-violence, truthfulness and non-stealing,

obtain the Grace of God, and get

fulfilment both here and beyond. (49)

.....

षड्वैरिदमनं शिष्टं

सुस्पष्टं गीतया खलु ।

कष्टं यद्यपि तदकर्तुं

भ्रष्टं जीवनमन्यथा ॥५०॥

Shadvairidamanam shishtam

Suspashtam Gitaya khalu,

Kashtam yadyapi tadkartum

Bhrashtam jivanam anyathq. (50)

Damanam – Suppression of, shad-vairi – the six enemies, shishtam – is ordained, suspashtam – very clearly, Gitaya – by the Gita, khalu – really/ indeed; yadyapi – though,*

kashtam – (it is) difficult, *tad kartum* – to do so, *jjivanam* – life, *anyathā* – otherwise, (would be), *bhrashtam* – lost/ depraved.

Suppression of the six enemies*

is clearly ordained by the Gita;

though difficult to do so,

life otherwise would be quite depraved. (50)

*According to Hinduism, the six enemies (of mankind), also called as *shad-varga* (the group of six), are: *kāma* – lust, *krodha* – rage/anger, *lobha* -avarice, *mada* - arrogance, *moha* - infatuation, and *matsara*- jealousy.

हिन्दूधर्मस्य सारस्तु

सततं सत्य-शोधनम् ।

लोकहिताय निस्स्वार्थं

गान्धिनेति प्रशिक्षितम् ॥५१॥

Hindu-dharmasya sarastu

Satatam satya-shodhanam,

Lokahitaya nissvartam

Gandhineti prashikshitam. (51)

Sarāh – The essence, *Hindu-dharmasya* – of Hinduism, (is), *satatam* – constant / continuous, *satya-shodhanam* – search after Truth, *tu* – indeed, *lokahitaya* – for the welfare of the people, (and), *nissvartam* – selflessly; *iti* – thus, *prashikshitam* – has been taught abundantly, *Gandhinā* – by Gandhi.

The essence of Hinduism is

constant search after Truth,

selflessly for the welfare of people,

thus has been taught by Gandhi abundantly. (51)

कामक्रोधादि-वर्गस्य

निग्रहस्सत्यशोधने ।

अनिवार्येति व्याख्यातं

धर्मतत्त्वं तु गान्धिना ॥५२ ॥

Kamakrodhadi-vargasya

Nigrahassatya-shodhane,

Anivaryeti vyakhyatam

Dharmatattvam tu Gandhina. (52)

Satya-shodhane – In the search after Truth, *nigrahah* - control over, *vargasya* - the group (of six), (consisting of), *kama-krodhadi* – lust, anger etc., *anivaryeti* – is indispensable; *iti* – thus, *dharma-tattvam* - the essential nature of ethics/religion, *vyakhyatam* – has been interpreted, *Gandhina-* by Gandhi.

Control over the group of six enemies

beginning with lust and anger,

is indispensable in the search of Truth,

thus was the essence of religion interpreted by Gandhi. (52)

.....

अहिंसाऽस्ति च सत्यस्य

द्वितीयमुखमेव तु ।

व्यवहारे च धर्मे च

अहिंसा श्रेयकारका ॥५३॥

Ahimsa asti cha satyasya

Dvitiya-mukham eva tu,

Vyavahare cha dharme cha

Ahimsa shreya-karaka. (53)

Ahimsa – Nonviolence, *asti* – is, *dvitiya-mukham* – the second face, *satyasya* – of Truth, *eva* – itself, *tu* – indeed; (both), *vyavahare* – in secular affairs, *cha* –and, *dharme* – in religion, *ahimsa* – nonviolence, (is), *shreya*-karaka* – beneficial in the long run.

Nonviolence is

the second face of Truth;

both in secular affairs and religion,

nonviolence is good in the long run. (53)

*In Hindu ethics, while *Shreya* is beneficial in the long run, *preya* – is pleasing in the short run only.

Note: This is what Gandhi said about the relationship between Truth and Non-violence: 'Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin Nevertheless, ahimsa is the means and Truth is the end. ... ahimsa becomes our supreme duty and Truth becomes God for us.'

(from a letter to Narandas Gandhi 28-31 July, 1930; reproduced in Rudrangshu Mukherjee Ed. *The Penguin Gandhi Reader*, New Delhi, 1993, p. 112)

शमनं परदुःखानां

अहिंसा सक्रिया खलु ।

सौहार्दं सर्वभूतेषु

अहिंसायाश्च सारता ॥५४॥

Shamanam paradukhāṅgam

Ahimsā sakriyā khalu,

Sauhārdam sarvabhūteshu

Ahimsāyāścha sārata. (54)

Shmanam – Alleviation, *paradukhāṅgam* – of the sorrows of others, (is), *sakriyā* – activist/positive, *ahimsā* – nonviolence; *cha* – and, *sauhārdam* – friendship/ compassion, *sarvabhūteshu* – towards all beings, (is), *sārata* – the essence, *ahimsāyā* – of nonviolence.

Alleviation of the suffering of others

is activist nonviolence;

and compassion to all beings

is its very essence. (54)

Note: The verse emphasises that ahimsa is not just avoidance of killing/injury, but has a positive and activist connotation.

अन्यायस्य च क्रौर्यस्य

धैर्येण कृत्तरोधनम् ।

अहिंसाया एव मार्गः

कातर्यं न तु निष्क्रियम् ॥५५॥

Anyayasya cha krauryasya

Dhairyena kṛita-rodhanam

Ahimsaya eva margah

Kataryam na tu nishkriyam. (55)

Dhairyena – Courageously, *kṛita-rodhanam* – putting a halt, *anyayasya* – to injustice, *cha* – and, *krauryasya* – to brutality/cruelty, (is), *eva* – only, *margah* – the way, *ahimsayā* – of non-violence; (and) *na tu* – not indeed, *nishkriyam* – idle, *kataryam* – cowardice.

Courageously putting a halt

to injustice and brutality,

is only the way of nonviolence,

and not indeed idle cowardice. (55)

Note: This is what Gandhi not only taught but also practised in his fight against colonialism.

दारिद्र्यं जातिवैषम्यं

निरुद्योगः निराश्रयः ।

उत्कोचग्रहणं चापि

हिंसायाः प्रमुखाः मुखाः ॥५६॥

Daridryam jativaishamyam

Nirudyogah nirashrayah

Utkochagrahanam chapi

Himsayah pramukhah mukhah . (56)

Daridryam – Poverty, *jati-vaishamyam* – caste disparity, *nirudyogah* – unemployment, *nirgshrayah* – homelessness, *cha api* – and also, *utkochagrahanam* – bribe-taking, - (these are all), *pramukhah* – important, *mukhah* – faces/forms, *himsayah* – of violence.

Poverty, caste disparity,
unemployment, homelessness,
and also bribe-taking, these are all
important forms of violence. (56)

Note: The verse brings out the fact that violence in society is not limited to physical injury, but also extends to various ills as described, which communities and individuals suffer from for no fault of them.

.....

जल-स्थल-समीरानां

मालिन्यानि महास्वनाः ।

एतान्यपि स्वरूपाणि

हिंसायाः संशयं विना ॥५७॥

Jala-sthala-samiranam

Malinyani mahasvanah,

Etanyapi svarupani

Himsayah samshayam vina. (57)

Malinyani – Pollution, (of), *jala* – water, *sthala* – land, (and), *samiranam* – air, *mahasvanah* – production of big noises, - *etani api* – these also, (are), *svarupani* – forms, *himsayah* – of violence, *vina* – without, *samshayam* – doubt.

Pollution of water, land, and air,
and production of big noises, -
these also are forms of violence,
without any doubt. (57)

.....

हिंसायाः चिरस्थायित्वं

बहुरूपेषु दुर्धरम् ।

आह्वानं सर्वधर्मेभ्यः

चिन्तनीयं तु सर्वथा ॥५८॥

Himsayāh chirasthayitvam

Bahurupeshu durdharam,

Ahvanam sarvadharmebhyah

Chintaniyam tu sarvathā. (58)

Chira-sthayitvam – The long-standing continuation, *himsayāh* – of violence, *bahu-rupeshu* – in many forms, *durdharam* – (which is) unbearable, *ahvanam* – is a challenge, *sarvadharmebhyah* – to all religions, (and), *chintaniyam* – has to be reflected over, *tu*- indeed, *sarvathā* – by all means/ in all ways.

The endurance of violence

in many forms is unbearable;

it is a challenge to all religions,

and has to be reflected over by all means. (58)

.....

प्रयोजनात् न तस्या तु

हिंसाऽभवच्चिरा ननु ।

मनुजानामपूर्णत्वाद्

एव सा बहुसन्तता ॥५९॥

Prayojanat na tasya tu

Himsa abhavat chira nanu,

Manujanam apurnatvad

Eva sa bahusantata. (59)

Himsa – Violence, *abhavat* – became, *chira* – longstanding, *nanu* – indeed, *na* – not, *tasya tu prayojanat* – because of its usefulness/ necessity, (but because), *apurnatvad* – of

imperfection, *manujanam* – of men/ human beings, *eva* – only, *sa* – she (it), *bahusantata* – widespread.

Violence became longstanding
not because it is needed,
but only because of human imperfection,
and became so widespread. (59)

.....

परधर्मान् प्रति द्वेषः

हिंसायाः प्रमुखं मुखम् ।

तेनैव निन्दितं सर्वैः

तीव्रमाधुनिके युगे ॥६०॥

Paradharmān prati dveshah

Himsayāh pramukham mukham,

Tenaiva ninditam sarvaih

Tivramadhunike yuge. (60)

Dveshah – Hatred, *paradharmān prati* – against other religions, (is), *pramukham mukham* – a prominent face, *himsayāh* – of violence; *tenaiva* – that is why, (it is), *tivram* – strongly, *ninditam* – condemned, *adhunike yuge* – in the modern age, *sarvaih* – by all.

Hatred against other religions
is a prominent face of violence,
that is why, it's condemned strongly by all
in the modern age. (60)

.....

विवेकानन्दस्वामी च

चिन्मयादि प्रबोधकाः ।

धर्मव्याख्या अकुर्वन् वै

उद्दिश्याधुनिकं युगम् ॥६१॥

Vivekananda Swami cha

Chinmayadi prabodhakah,

Dharmavyakhyah akurvan vai

Uddishyadhunikam yugam. (61)

Vivekananda Swami - Swami Vivekananda, *cha* – and, *Chinmaya-adi* – Swami Chinmayanada and other, *prabodhakah* – teachers/preachers, *akurvan* – have done/given, *dharmavyakhyah* – commentaries on religion, *vai* – indeed, *uddishya* – addressed, *adhunikam yugam* – to the modern age.

Swamis Vivekananda and

Chinmayananda and other teachers

have given commentaries on religion

addressed to the modern age. (61)

.....

निन्दितोन्यमतद्वेषः

स्पष्टशब्देषु तैयपि ।

सर्वलोकहितायैव

तेषां जीवनमर्पितम् ॥६२॥

Ninditonya-mata-dveshah

Spashta-shabdeshu taiyapi,

Sarvaloka-hitayaiva

Tesham jivanam arpitam. (62)

Anya-mata-dveshah – Hatred of other religions, *ninditah* – was condemned, *spashta-shabdeshu* – in clear words, *taiyapi (taih api)* – by them also; *tesham* – their, *jivanam* – life, *arpitam* – was dedicated, *sarva loka-hitaya* – to the welfare of all people.

Hatred of other religions was condemned

by them also in clear words;

their life was dedicated

to the welfare of all people. (62)

वक्तृषु हिन्दुधर्मस्य

गान्धिराधुनिके युगे ।

सक्रियालोचनत्वात् वै

विशिष्ट इति शोभते ॥६३॥

Vaktrishu Hindu-dharmasya

Gandhiradhunike yuge

Sakriya-alchanatvat vai

Vishishta iti shobhate. (63)

Vaktrishu – Among the spokesmen, *Hindu-dharmasya*- of Hinduism, *adhunike yuge* – in the modern age, *Gandhih* – Gandhi, *shobhate* – shines out, *iti* – as, *vishishtah* - special/ distinguished, *sakriya-alochanatvat* – because of (his) activist thinking, *vai* – surely.

Among the spokesmen of Hinduism

in the modern age, Gandhi

shines out as special surely

because of his activist thinking. (63)

सहिष्णुताऽन्यधर्मेषु

हिन्दूधर्मविशेषता ।

भिन्नतां प्रति न द्वेषः

गान्धिनेति तु शिक्षितम् ॥६४॥

Sahishnuta anyadharmeshu

Hindudharma-visheshata,

Bhinnatam prati na dveshah

Gandhineti tu shikshitam. (64)

Sahishnuta – Tolerance, *anyadharmeshu* – of other religions, (is), *visheshata* – a special feature, (of), *Hindudharma* – Hinduism, (and also), *na dveshah* – non-hatred, *bhinnatam prati* – towards difference; *iti* – thus, *shikshitam* – was taught, *Gandhina* – by Gandhi, *tu* - indeed.

Tolerance of other religions
and non-hatred of difference,
are special features of Hinduism;
thus indeed was taught by Gandhi. (64)

धर्मस्याचरणं सत्यं

अस्ति लोकहितावहम् ।

आस्पदं नास्ति द्वेषाय

तत्र किञ्चिद् स्फुटमिदम् ॥६५॥

Dharmasya acharanam satyam

asti lokahitavaham

aspadam nasti dveshaya

tatra kinchid sphutam idam. (65)

Satyam- True, *acharanam* – observance, *dharmasya* – of religion, *asti* – is, *lokahitavaham* – for the welfare of people; *nasti kinchid*– there is not even a bit of , *aspadam* – scope, *dveshaya* – for hatred, *tatra* – there, *idam* – this, *sphutam* - is very clear.

True observance of religion is
for the welfare of people;
there is not a bit of scope
for hatred there, that is very clear. (65)

ईश्वरो सर्वधर्माणां

एको हि बहुधोदितः।

तस्येकस्याखिला सृष्टिः

सर्वे जनास्तु बान्धवाः ॥६६॥

Ishvaro sarvadharmanam

Eko hi bahudhoditah,

Tasyekasyakhila srishtih

Sarve janastu bandhavah. (66)

Ishvaro – God, *sarvadharmanam*- of all religions, *eko hi* – is One only, (but), *uditah* – spoken of/ uttered, *bahudhā* – in different ways/ by different names; *akhilā srishtih* – the whole creation, *tasya ekasya* – is his alone; (hence), *sarve* – all, *janah* – people/ human beings, *bandhavah* – are brothers, *tu* – indeed.

God of all religions is One,

but uttered in different names,

the whole creation is his alone,

and all humans are brothers. (66)

.....

न कोपि पूर्णसंपन्नो

धर्मो पृथ्वीतले कदा ।

आचरणे विशेषेण

सर्वधर्मेषु न्यूनता ॥६७॥

Na kopi purnasampanno

Dharmo prithvitala kada

Acharane visheshena

Sarvadharmeshu nyunata. (67)

Na kopi dharmah – Not a single religion, (is/has been), *purnasampanno* –perfect/ fully accomplished, *prithvi-tale* – on the surface of the Earth, *kada* – ever; *visheshena* – especially, *acharane* – in observance, (there is), *nyunata* – dearth/ shortcoming, *sarvadharmeshu* – in all religions.

Not a single religion is perfect

on the face of the Earth,
especially in observance,
all religions have dearth.* (67)

*This was a firm view of Gandhiji. And that is why he insisted on openness towards other religions and learning from them.

.....
तथापि सुगुणास्सन्ति
सर्वधर्मेषु सात्त्विकाः ।
परस्परमतज्ञानेन
वर्धते खलु बन्धुता ॥६८॥

Tathapi sugunassanti

Sarvadharmeshu satvikah

Paraspara-mata-jnanena

Vardhate khalu bandhuta.(68)

Tathapi – Even then, *santi* – there are, *sattvikah* – genuine, *sugunah* – merits, *sarvadharmeshu* – in all religions; *bandhuta* – kindred spirit/ brotherhood, *khalu* – really, *vardhate* – grows, *paraspara-mata-jnanena* – by mutual understanding of religions.

Even then there are genuine merits
in all religions,
and brotherhood can grow
by mutual understanding of them. (68)

.....
स्वधर्मे एव तिष्ठन्तः

आपातव्याः हितावहाः।

सुगुणा अन्य-धर्माणां

विहितं न मतान्तरम् ॥६९॥

Svadharme eva tishtantah

Apatavyah hitavahah,

Suguna anya-dharmanam

Vihitam na matantaram. (69)

Hitavahah – Beneficial, *sugunah* – merits, *anya-dharmanam* – of other religions, *apatavyah* – have to be absorbed, *tishtantah* – while remaining, *svadharme-* in one's own religion, *eva* – only; (but), *matantaram* – converting to another religion, *na vihitam* – is not proper.

Absorb beneficial merits of other religions

while remaining in your own,

but converting to another religion

is not at all proper. (69)

.....

हिन्दूनां मुख्य-कर्तव्यं

दलितानां विकाशनम् ।

अनेक-शतवर्षानाम्

अन्यायस्य मार्जनम् ॥७०॥

Hindunam mukhya-kartavyam

Dalitanam vikashanam,

Aneka-shatavarshanam

Anyasya marjanam. (70)

Mukhya – Important, *kartavyam* – duty, *Hindunam* – of Hindus, (is), *vikashanam* – the development, *dalitanam* – of the oppressed, (and), *marjanam* – the wiping out, *anyasya* – of the injustice (to the dalits), *aneka-shata-varshanam* – of several centuries.

An important duty of Hindus

is enabling the development of the oppressed,

and wiping out the injustice

of several centuries. (70)

.....

मिथ्याबोधास्तु वर्तन्ते

हिन्दूधर्म प्रति ध्रुवम्।

हिन्दवोपि कुदैवेन

मिथ्यालापैः कुशिक्षिताः ॥७१॥

Mithyabodhastu vartante

Hindudharmam prati dhruvam,

Hindavopi kudaivena

Mithyalapaih kushikshitah. (71)

Mithyabodhah – Misunderstandings, *vartante* – exist, *tu* – indeed, *prati* – about, *Hindudharmam* – Hinduism, *dhruvam* – surely; *Hindavah api-* Hindus also, *kushikshitah* – are misled, *kudaivena* – unfortunately, *mithyalapai* – by false accusations.

Misunderstandings exist

about Hinduism indeed,

and Hindus themselves are

often misled by false accusations. (71)

Note: Apart from the alleged polytheism which has been denied above, there two more important false accusations against Hinduism which are dealt with below. One is that caste system is intrinsic to Hinduism and that the religion is world-negating and life denying. The Gita is sometimes misinterpreted in support of these accusations. Both these accusations have been strongly refuted in detail quoting support from the Hindu sacred texts themselves, in my books particularly in *Hinduism – A Gandhian Perspective* (2006, 2008), and *Handbook of Hinduism*(2013).

.....

गीतायां जातिवैषम्यं

स्पष्टमेव विरोधितम् ।

गीता समानतायास्तु

पोषका प्रतिपादका ॥७२॥

Gitayam jativaishamyam

Spashtameva virodhitam,

Gita samanatayastu

Poshaka pratipadaka. (72)

Jati-vaishamyam – Disparity/discrimination on the basis of caste; *virodhitam* – is opposed, *Gitayam* – in the Gita, *spashtam eva* – clearly only; *Gita* – the Gita, *tu* – indeed, *poshaka* – is supporter, (and), *pratipadaka* –proponent, *samanatayah* – of equality.

Caste discrimination is

very clearly opposed in the Gita;

the Gita indeed is a proponent

and supporter of equality. (72)

.....

नावलम्बिता देवस्य

कृपा जननं वा कुलम् ।

पुण्यकर्म च ज्ञानं च

भक्तिरेव कृपाकराः ॥७३॥

Navalambita devasya

Kripa jananam va kulam,

Punyakarmam cha jnanam cha

Bhaktireva kripakarah. (73)

Devasya – God's, *kripa* – grace, *na avalambita* – is not dependent on, *jananam* – birth, *va* – or, *kulam* – family/ lineage; (but) *punya-karmam* – meritorious work, *cha*- and, *jnanam* – knowledge, *cha* – and, *bhaktih* - devotion, *eva* – only, *kripakarah* – bring about Divine Grace.

Grace of God does not depend

on birth or lineage;

only meritorious works, knowledge,

and devotion bring about His Grace. (73)

.....

अस्पृश्यता च वैषम्यं

जनेषु जातिकारणात् ।

निरस्तव्ये समाजात्त्वै

न ते धर्म्ये सुनिश्चितम् ॥७४॥

Asprishyata cha vaishamyam

Janeshu jatikaranat,

Nirastavye samajat vai

Na te dharmye sunischitam. (74)

Asprishyata – Untouchability, *cha* – and, *vaishamyam* – disparity/ inequality, *janeshu* – among people, *jati-karanat* – on account of caste, *nirastavye* – should be thrown out, *samajat* – from the society, *vai* – surely; *te* – they, *na dharmye* – are unethical/ immoral, *sunishchitam* – certainly.

Untouchability and disparity

among people on account of caste,

have to be thrown out of the society,

as they are quite immoral certainly. (74)

.....

इहलोकं प्रति चैव

हिन्दूधर्मस्य कल्पना ।

निन्दिता कति लोकैर्हि

मिथ्याबोधेन संभ्रमे ॥७५॥

Ihalokam prati chaiva

Hindudharmasya kalpana

Nindita kati lokairhi

Mithyabodhena sambhrame. (75)

Hindudharmasya – Hinduism's, *kalpanā* – idea, *ihalokam prati* – about the mundane world, *chaiva* – also, *ninditā* – has been criticised, *kati lokaih* – by a few people, *mithyabodhena* – due to misunderstanding, (and), *sambhrame* – in confusion.

Hinduism' idea of the mundane
world has also been criticised
by a few confused people
due to a wrong understanding. (75)

Note: The main critics of Hinduism in this respect were Max Weber, Albert Schweitzer and K W Kapp. Their views have been refuted in detail in both of my books on Hinduism (see the Note below verse 71) and also in my *Ethics for Our Times – Essays in Gandhian Perspective* (2011, 2014)(chapter 6 on 'Appearance and reality', pp. 151-168).

.....

ऐहिकेषु विरक्तिर्न
निर्लक्ष्यं जीवनं प्रति ।
अतीवस्वार्थमोहानां
वर्जनमेव सूचितम् ॥७६॥
Aihikeshu viraktirna
Nirlakshyam jivanam prati
Ativasvarthamohanam
Varjanameva suchitam. (76)

Viraktih – Nonattachment, *aihikeshu* – in mundane matters, *na* – is not, *nirlakshyam* – neglect, *prati* – towards, *jivanam* – life/ life issues; *varjanam*- rejection, *atīva-svartha-mohanam* - of excessive selfishness and infatuations/obsessions, *eva* – only, *suchitam* – is indicated (by it).

Nonattachment to mundane matters
is not neglecting life-issues,
it only indicates rejection of
excessive selfishness and infatuation. (76)

.....

लौकिकं प्रति संयोगो

परतत्त्वस्य साधितः ।

अविरोधेन युक्त्या च

हिन्दुधर्मे तु विज्ञवत् ॥७७॥

Laukikam prati samyogo

Paratattvasya sādhitah

Avirodhena yuktyā cha

Hindu-dharme tu vijnavat. (77)

Samyogo(-ah) – Combination, *paratattvasya* – of the transcendental, *prati* – with, *laukikam* – the mundane, *sādhitah* – has been accomplished, *avirodhena* – without conflict, *cha* - and, *yuktyā* – skilfully, *vijnavat* – expertlike, *Hindu-dharme* – in Hinduism, *tu* – indeed.

Combining the mundane with the

transcendental has been accomplished

without conflict and skilfully

expertlike in Hinduism indeed. (77)

.....

जगतः मिथ्यतायार्थः

न तस्यास्तित्वशून्यता ।

ब्रह्म तु परमं सत्यं

जगत् लौकिकसत्यता ॥७८॥

Jagatah mithyatayarthah

Na tasyastitva-shūnyata,

Brahma tu Paramam Satyam

Jagat laukika-satyatā. (78)

Arthah – The meaning, *mithyatayā* – of the unreality, *jagatah* – of the world, *na* – is not, *tasya* – its, *astitva-shūnyata* – nonexistence; *Brahma* – Brahman, *tu* – is indeed, *paramam* –

the Ultimate, *Satyam* – Truth, (and), *jagat* – the world, (is), *laukika* – practical/ mundane, *satyatg* – reality. (78)

The meaning of unreality of the world

is not its non-existence;

the Brahman is indeed the Ultimate Truth,

and the mundane world is Its practical reality. (78)

.....

वस्तोः परमसत्यं हि

परमाणुषु वर्तते ।

तस्य वास्तविकं सत्यं

न केनाप्यवधीरितम् ॥७९॥

Vastoh paramasatyam hi

Paramanushu vartate,

Tasya vastavikam satyam

Na kenapyavadhiritam. (79)

Vastoh – An object's, *parama-satyam* – ultimate reality, *vartate* – exists (in physics), *paramanushu* – in its infinitesimal particles, (but), *tasya* – its, *vastavikam* – practical, *satyam*- truth, *na* – is not, *avadhiritam* – disregarded/ neglected, *kena api* – by anybody.

An object's ultimate reality in physics

may be in its infinitesimal particles,

but its practical reality

is not ignored by anybody. (79)

.....

जीवानां परमं सत्यं

सच्चित्स्वरूपमेव तु ।

ब्रह्मस्यापि तदेवास्ति

न द्वयं ब्रह्मजीवयोः ॥८०॥

Jivāṅam paramam satyam

Satchitsvarūpameva tu

Brahmasyapi tadevāsti

Na dvayam brahmajīvayoh. (80)

Paramam satyam – The ultimate truth, *jivāṅam* – of beings, *tu* – is indeed, *sva* – their own, *sat* - existential, (and), *chit* – conscious, *rūpam* – nature, *eva* – only; *tadeva* – the same, *asti* – is, *Brahmasya* – of the Brahman, *api* – also; *na dvayam* – there is no duality, *brahma-jīvayoh* – between Brahman and the beings.

The ultimate truth of beings

is in their existential and conscious nature;

the same is true of Brahman Itself;

there is thus no duality between the Brahman and Beings. (80)

.....

निजस्वरूप-वेत्तृत्वं

ध्यानगम्यं मुदाकरम् ।

नरजन्मे हि प्राप्तव्यं

जन्मो सफलो भवेत् ॥८१॥

Nijasvarūpa-vettrīvam

Dhyānagamyam mudākaram

Narajanme hi prāptavyam

Janmo saphalo bhavet. (81)

Vettrīvam – Knowledge, (of), *nijasvarūpa* – one's real nature, (which is), *dhyānagamyam* – accessed through meditation, (and), *mudākaram* – producer of happiness, *prāptavyam* – has to be obtained, *narajanme* – in human birth, *hi* – only; (thereby), *janmo saphalo bhavet* – let the (human) birth be fruitful.

Knowledge of one's real nature,

accessible through meditation

and happiness-producing, has to be obtained
in human birth only, making it fruitful. (81)

.....

यद्यदस्ति परं सत्यं

न कुर्यात् कार्यवर्जनम्।

कर्तव्य-साधनादेव

जन्मो भवति सार्थको ॥८२॥

Yad yad asti param satyam

Na kuryat karya-varjanam

Kartavya-sadhanadeva

Janmo bhavati sarthako. (82)

Yad yad asti – Whatever be, *param satyam* – the ultimate Truth, *karya-varjanam* – rejection of necessary work, *na kuryat* – should not be made; *kartavya-sadhanat eva* – only through doing one's duties, *janmo* – the birth, *bhavati* – becomes, *sarthako(-ah)* – meaningful, fulfilling.

Whatever be the ultimate Truth,
one's work is never to be rejected;
only through performing one's duties,
can the birth be fulfilling. (82)

.....

बाधना इहलोकस्य

हिन्दुधर्मेण लक्षिताः ।

विशेषं कर्मयोगेन

लोकहिताय सर्वथा ॥८३॥

Badhana ihalokasya

Hindu-dharmena lakshitah,

Vishesham karmayogena

Lokahitaya sarvatha. (83)

Badhāṅgh – Pains/ Sufferings, *ihalokasya* – of this world, *lakshitāḥ* – have been attended to, *Hindu-dharmena* – by the Hindu religion, *vishesham* – especially, *karmayogena* – through Karma-yoga (the Yoga of Work), (which is), *lokahitaya* – for the welfare of people, *sarvathā* – by all means.

The suffering of this world
has been attended to in Hinduism
through the Yoga of Work,
for the welfare of people by all means. (83)

.....

कर्मस्यार्थो तु गीतायां
यागयज्ञक्रिया न वै ।
लोकहिताय निस्स्वार्थं
प्रयत्नं कर्मसाधना ॥८४॥

Karmasyartho tu Gitayam

Yagayajna-kriya na vai,

Lokahitaya nissvartham

Prayatnam karma-sadhana. (84)

Gitayam – In the Gita, *karmasya artho(-ah)* – the meaning of Karma, *tu* – indeed, *na vai* – is surely not, *yaga-yajna-kriyah* – the rituals connected with sacrifices, (but), *prayatnam* – the effort(s) made, *lokahitaya* – for the welfare of people, *nissvartham* – selflessly, (is), *karma-sadhana* – spiritual striving through work.

The meaning of karma in the Gita
is not rituals of sacrifices;
efforts made selflessly for people's welfare
only is spiritual striving through work. (84)

.....

कुर्वन्ति स्वहिते सर्वे

कार्यान् बहुविधान् जनाः ।

वैशिष्ट्यं नास्ति जीवस्य

यात्रायै कृतकर्मणि ॥८५॥

Kurvanti svahite sarve

Karyan bahuvidhan janah

Vaishishtyam nasti jivasya

Yatrayai krita-karmani. (85)

Sarve – All, *janah* – people, *kurvanti* – do, *bahuvidhan* – varieties, *karyan* – of work, *svahite* – in self-interest; *vaishishtyam nasti* – there is nothing special, *krita-karmani* – in the work done, *jivasya yatrayai* – for the routine journey of life.

All people do varieties of work

in self-interest surely,

but there is nothing special about

the work done for the routine journey of life. (85)

.....

स्वहितेप्यर्जितात् द्रव्यात्

यथाशक्ति प्रजाहिते ।

देयं नियोजितव्यं वा

परितोषेण सर्वथा ॥८६॥

Svahitepyarjitat dravyat

Yathashakti prajahite,

Deyam niyojitavyam va

Paritoshena sarvathā. (86)

Svahite api arjitat dravyat – Even from income or wealth earned in self-interest, *deyam* – (a part) has to be given, *va* – or, *niyojitavyam* – earmarked/invested/ spent, *yathashakti* –

according to one's capacity, *prajahite* – for the welfare of people, *paritoshena* – gladly, *sarvathā* – by all means/ at all times/absolutely.

Even from what is earned self-interest,
a part has to be given or earmarked
according to one's capacity for philanthropy
gladly and by all means. (86)

.....
तथैव समयं देयं

यथाशक्ति श्रमाय च ।

जगद्धिताय निष्कामम्

एवात्मतृप्तये ननु ॥८७॥

Tathaiva samayam deyam

Yathashakti shramaya cha

Jagaddhitaya nishkamam

Evatmatriptaye nanu. (87)

Tathaiva – Similarly, *samayam* – time, *deyam* – has to be given, *yathashakti* – according to one's ability, *shramaya* – for active efforts, *jagad(-t) hitaya* – for the benefit of the world, *nishkamam* – selflessly, *cha* – and, *eva* – only, *atma-triptaye* – for self-satisfaction, *nanu* – indeed.

Similarly, time has to be given
according to one's ability
for active efforts for the benefit of the world,
selflessly and only for self-satisfaction. (87)

.....
यद्यपि कर्मयोगे च

फलापेक्षा हि वर्जिता ।

सोत्साहं सर्व कर्माणि

कर्तव्यानि सकौशलम् ॥८८॥

Yadyapi karmayoge cha

Phalapeksha hi varjita,

Sotsaham sarvakarmani

Kartavyani sakaushalam. (88)

Yadyapi – Even though, *karmayoge*- in Karmayoga, *phalapeksha* – the desire for appropriating the fruit of work, *hi varjita* – is itself given up, *sarva-karmani* – all works, *kartavyani* – have to be done, *sotsaham* – with enthusiasm/ zeal, *cha* – and, *sakaushalam* – with efficiency/ skill.

Though work has to be done

selflessly in the Yoga of Work,

it has also to be done

with skill and zeal. (88)

.....

परोपकारिणी बुद्धिः

दैवी च सात्विकी खलु ।

स्वात्मने च परेभ्यश्च

सर्वेभ्यः सुखदायिनी ॥८९॥

Paropakarini buddhih

Daivi cha satviki khalu,

Svatmane cha parebhyashcha

Sarvebhyah sukhadayini. (89)

Paropakarini – (A) helpful, *buddhih* – disposition, *daivi* – is divine, *cha* – and, *satviki* – virtuous, *khalu* – really; (it) *sukhadayini* – bestows happiness, *svatmane* – on one's own self, *cha* – and, *parebhyashcha* – on others, (and), *sarvebhyah* – all.

A disposition of helpfulness

is virtuous and divine,

it bestows happiness on all –

on oneself and also others. (89)

गर्वाय वावुपेक्षायै

योगेस्मिन् नास्ति कारणम् ।

अवज्ञया कृतं कार्यं

निन्दितं गीतया दृढम् ॥९०॥

Garvaya vavupekshayai

Yogesmin nāsti karanam,

Avajnaya kṛitam karyam

Ninditam Gitaya dhṛidham. (90)

Asmin yoge – In this yoga, *karanam nāsti* – there is no cause/ scope, *garvaya* – for pride/ arrogance, *va* – or, *upekshayai* – for indifference/ contempt; *karyam* – work, *kṛitam* – done, *avajnaya* – with contempt/ disregard, *ninditam* – has been criticised, *dhṛidham* – strongly, *Gitaya* – by the Gita.

In this Yoga, there is no scope

for pride or indifference;

work done with disregard

is condemned strongly by the Gita. (90)

कर्मयोगो परो यत्र

सर्वार्पण-भावो स्थितः ।

कर्ता च कारयिता च

भगवानिति भावितम् ॥९१॥

Karmayogo paro yatra

Sarvarpaṇa-bhavo sthitah,

Karta cha karayita cha

Bhagavaniti bhavitam. (91)

Karmayogo- The yoga of work, *paro* – is best/highest, *yatra* – where, *sthitah* – there is, *sarvarpana bhavo(-ah)* - a feeling of complete surrender (to the will of God); *cha* – and (where), *iti bhavitam* – it is taken/felt that, (both), *karta* –the doer, *cha* – and, *karayita* – the one who gets done, (are), *Bhagavan* – God (alone).

The Yoga of Work is highest

where there is a feeling of complete surrender,

and it is felt that both the doer

and the one who gets done are God alone. (91)

.....

समग्र-दृष्ट-गीतायां

नैको योगो प्रशंसितः ।

ज्ञानभक्ति-समेतस्य

कर्मस्य प्रेरणा कृता ॥९२॥

Samagra-drishta-Gitayam

Naiko yogo prashamsitah,

Jnanabhakti-sametasya

Karmasya prerana kritā. (92)

Gitayam – In the Gita, *samagra-drishta* – seen as a whole, *na eko yogo* – a single yoga is not, *prashamsitah* – commended; *prerana* – suggestion, *krita* – is made, *Karmasya* – of the Yoga of Work, *sametasya* – together with, *Jnana* – Knowledge, (and), *Bhakti* – Devotion/Love.

Seeing the Gita as a whole,

a single Yoga is not commended;

instead, suggestion is made of Work

together with Knowledge and Love. (92)

.....

गीतायास्तु सदुद्देशो

व्यक्ति-मुक्तिर्न केवला ।

सर्वलोक-हितं चापि

हिन्दूधर्मस्य कल्पना ॥९३॥

Gītayastu saduddesho

Vyakti-muktirna kevala,

Sarvaloka-hitam chapī

Hindudharmasya kalpanā. (93)

Saduddesho – The good intention, *Gītayā* - of the Gita, *na* – is not, *kevala* – mere, *vyakti-muktih* – liberation of the individual; *kalpanā* – the idea, *Hindu-dharmasya* – of Hinduism, *cha api* - is also, *sarvaloka-hitam* – the welfare of all people.

The good intention of the Gita

is not the liberation of the individual alone,

the idea of Hinduism is also

the welfare of all people. (93)

.....

व्यक्तिभ्यः ब्रह्मविज्ञानं

यद्यपि मोक्षदायकम् ।

कर्मयोगं विना वाञ्छा

मोक्षस्य स्वार्थसाधना ॥९४॥

Vyaktibhyah Brahma-vijñanam

Yadyapi moksha-dayakam,

Karmayogam vina vanchhā

Mokshasya svartha-sadhana. (94)

Yadyapi – Even if, *Brahma-vijñanam* – the knowledge of Brahman, *moksha-dayakam* – is a bestower of liberation, *vyaktibhyah* – for individuals, *vanchhā* – desire, *mokshasya* – for liberation, *vina* – without, *karmayogam* – without the Yoga of Work, (is/ amounts only to), *svartha-sadhana* – selfishness.

Even if the knowledge of Brahman

can bestow liberation,
a desire for liberation without the Yoga of Work
amounts only to selfishness. (94)

.....
व्यतिरिक्तो विना स्वार्थं

कर्मयोगो कृतो ननु ।

न केवलं स्वमोक्षाय

लोकेभ्यो हितकारकः ॥९५॥

Vyatirikto vinq svartham

Karmayogo krito nanu,

Na kevalam svamokshaya

Lokebhyo hitakarakah. (95)

Vyatirikto – In contrast is, *karmayogo* – the Yoga of work, *kritam* – done, *vinq* – without, *svartham* – selfishness, *nanu* – indeed, (which is), *na kevalam* – not merely, *svamokshaya* – for own liberation, (but also), *hitakarakah* – beneficial, *lokebhyo* – for humanity/ the world.

In contrast is the Yoga of Work

selflessly done, which helps

not merely own liberation,

but also benefits humanity. (95)

.....
साधितुमखिलं धर्म्यं

पुरुषार्थं समुच्चयम् ।

आस्पदमस्ति धर्मेस्मिन्

मोक्षाय च न केवलम् ॥९६॥

Sadhityumakhilam dharmyam

Purushartha samuchchayam,

Aspadamasti dharmesmin

Mokshaya cha na kevalam. (96)

Asmin – In this, *dharme* – dharma/religion, *asti* – there is, *aspadam* – scope/ place, *sadhitum* – to achieve, *dharmyam* – consistent with ethics, *samuchchayam* – the (whole) set of/ all the, *Purushartha* Purusharthas (human goals – ethics, wealth/power, sensual desires, and liberation), *cha* – and, *na* – not, *kevalam* – only, *mokshaya* – for liberation.

There is in this religion scope

to achieve all the human goals

consistent with ethics,

and not liberation alone. (96)

.....

मोक्षं त्यजेत् कदाचित् तु

धर्मं कदापि न त्यजेत् ।

अर्थकामास्तु धर्मेण

साधितव्या न चान्यथा ॥९७॥

Moksham tyajet kadachit tu

Dharmam kadapi na tyajet,

Arthakamastu dharmena

Sadhitavya na chanyatha. (97)

Kadachit tu - May be at some time, *tyajet* – one may give up, *moksham* – liberation (as a goal), (but), *kadapi na* – never, *tyajet* – may one give up, *dharmam* – ethics; *artha-kamastu* – wealth and sensual desires, *sadhitavya* – have to be pursued, *dharmena* – ethically, *cha* – and, *na* – not, *anyatha* – otherwise.

One may give up at some time

liberation as a goal, but never ethics;

wealth, power and sensual desires be pursued

only ethically, and not otherwise. (97)

.....

यद् हितं सर्वलोकानां

धर्मो तदेव निश्चितम् ।

इति सनातनैः प्रोक्तं

धर्मग्रन्थेषु सात्त्विकम् ॥९८॥

Yad hitam sarvalokaṅgam

Dharmo tadeva nishchitam,

Iti sanātanaih proktam

Dharma-grantheshu sātvikam. (98)

Yad – what, *hitam* – is beneficial, *sarvalokaṅgam* – for all people, *tad eva* – that only, *Dharmo* – is Dharma (ethical), *nishchitam* – surely; *iti* – thus, *proktam* – was told, *sanātanaih* – by the ancients, (and), *Dharma-grantheshu* – in the sacred books, (which is), *sātvikam* – which is wholesome.

Dharma is surely that which

is beneficial for all people,

as told by our ancients in the

sacred books, which is wholesome. (98)

.....

संगीत-नृत्य-चित्रादि

कलानां साधना ननु ।

प्रोत्साहिता मतेस्मिन् च

सेवेति परमात्मनः ॥९९॥

Sangīta-nṛitya-chitrādi

Kalanam sadhanaṅ nanu

Protsāhita matesmin cha

Seveti Paramātmanah. (99)

Sadhanaṅ – Accomplishment, (of/in), *sangīta* – music, *nṛitya* – dance, *chitra* – drawing and painting, *ādi* – and other, *kalanam* – fine arts, *protsāhita* – has been encouraged, *mate asmin*

– in this religion, *cha* – and, *iti* – as, *seva* – service, *Paramatmanah* – to/of God/ the Highest Soul.

Accomplishment in fine arts

like music, dance and painting,

is encouraged in this religion,

as service to God Himself. (99)

.....

सर्वाङ्गीणविकाशं वै

सर्वव्यक्तिष्वपेक्षितम् ।

अधिकारोस्ति सर्वेभ्यः

स्वात्मोद्धारस्य सर्वथा ॥१००॥

Sarvangina-vikasham vai

Sarva-vyaktishvapekshitam

Adhikarosti sarvebhyah

Svatmoddharasya sarvathā. (100)

Sarvangina- All round, *vikasham* – development, *sarva-vyaktishu* – in all individuals, *apekshitam* – is desired/expected, *nanu* – surely; *asti* – there is, *adhikarah* – (the) right /claim, *sarvebhyah* – for all, *svatmoddharasya*- to develop /improve oneself, *sarvathā* – by all means.

All round development

of all individuals is desired surely;

all have the right to develop

their own selves by all means. (100)

.....

दोषास्सन्ति समाजे तु

हिन्दूधर्मस्य शत्रवः ।

शीघ्रं निष्कासितव्यास्ते

अधर्म्याः हितबाधकाः ॥ १०१ ॥

Doshassanti samaje tu

Hindudharmasya shatrah,

Shighram nishkasitavyaste

Adharmyah hitabadhakah. (101)

Samaje- In the society, *tu* – surely, *doshah* – defects/shortcomings, *santi* – exist, (which are), *shatrah* – enemies, *Hindu-dharmasya* – of the Hindu religion; *te* – they, *nishkasitavyah* – should be eradicated, *shighram* – soon, (as they are), *adharmyah* – unethical/ irreligious, (and), *hitabadhakah* – harmful.

There exist in the society surely

several defects which are enemies of Hinduism;

they have to be eradicated soon,

as they are unethical and harmful too. (101)

.....

जातिमोहश्च वैषम्यं

अस्पृश्यता विदीर्णता ।

स्त्रीः प्रति परिभावादि

दोषैस्तु पीडिता वयम् ॥ १०२ ॥

Jatimohashcha vaishamyam

Asprishyata vidirnata,

Strih prati paribhavadi

Doshaih pidita vayam. (102)

Vayam – We, *piditah* – are troubled, *doshaih* – by defects, (like), *jati-mohah* – obsession with caste, *vaishamyam* – (caste) inequality/disparity, *asprishyata* – untouchability, *vidirnata* – a state of being torn/split/disintegrated, *paribhavah* – disrespect, *prati* – towards, *strih* – women, *adi* – and such others.

We are troubled by defects quite a few:

obsession with caste and caste disparity,
untouchability, disintegration,
disrespect towards women, and such others. (102).

Note: There is disparity between the rich and the poor everywhere. But disparity between classes based on work or wealth is easier to overcome than between castes since the latter is based on birth. The concept of *Varna* in Hinduism corresponding to class is not based on birth as clarified by the Gita, while the concept of *Jati* or caste based on birth has been criticised in several texts of Hinduism (see M V Nadkarni, *Handbook of Hinduism*, 2013, Delhi: Ane Books, Ch. 5 on 'Caste is not Hinduism', pp. 113-148). Blind belief in the impurity of labour class in general and of Dalits in particular led to their severe exclusion and exploitation. Obsession with caste has led to the disintegration of not only the Hindu society but also of the country as a whole. About women, the attitude is ambivalent. Hindus worship female deities, and their mothers, but in the society at large they are looked down upon. Among several blind beliefs which have particularly gone against women is about the alleged impurity of menstruating women, resulting in the denial of their right to be priests, and even of the right to entry into temples of certain deities. Orthodoxy in Hinduism also denies the right to the study of Vedas and even to Gayatri japa to women. Fortunately, the position of both Dalits and women is improving fast, though several incidents of atrocities against them are continuing.

गोरक्षण-निमित्तेन

हिंसाचरणमाश्रिताः।

हिन्दवाः न तु ते दैत्याः

उपद्रवकराः खलु ॥ १०३ ॥

Gorakshana-nimittena

Himsacharanamashritah,

Hindavah na tu te daityah

Upadravakarah khalu. (103)

Nimittena – On the excuse (of), *go-rakshana* – cow protection, *ashritah* – those who have resorted to, *himsacharanam* – violent activities, *na Hindavah* – are not Hindus, *tu* – but, *te* – they, *daityah* – are demons, (and), *upadravakarah* – trouble-makers, *khalu* – really.

On the excuse of cow protection,

those who have resorted to violence,
are not Hindus but demons,
and trouble-makers really. (103)

गौरवं हिन्दुधर्मस्य

कुर्वन्ति यदि हार्दिकम् ।

कुर्वीरन्नपि निर्दोषं

समाजं तर्हि हिन्दवः ॥ १०४ ॥

Gauravam Hindu-dharmasya

Kurvanti yadi hardikam

Kurvīrannapi nirdosham

Samajam tarhi Hindavah. (104)

Yadi – If, Hindavah – Hindus, hardikam – sincerely, gauravam kurvanti – respect, Hindu-dharmasya – Hinduism, tarhi – then, kurvīran api – let (them) also make, samajam – the (their) society, nirdosham – free of defects.

If Hindus sincerely respect

their religion,

let them also make

their society blemish-free. (104)

समाजदोषाः न तु धर्मतत्त्वाः

परन्तु कुर्वन्ति हि कुप्रसिद्धौ ।

धर्मं समाजं समदोषपात्रौ

पवित्रधर्मोपि भवत्यशुद्धो ॥ १०५ ॥

Samaja-doshah na tu dharmatattvah

Parantu kurvanti hi kuprasiddhau

Dharmam samajam sama-dosha-patrau

Pavitradharmopi bhavatyashuddho. (105)

Samaja-doshah – Defects/ shortcomings in the society, *na* – are not, *tu* – surely, *dharma-tattvah* – the principles of the religion, *parantu* – but, (they the defects), *kurvanti* – make, (both), *dharmam* – the religion, (and), *samajam* – the society, *kuprasiddhau* – infamous, (and), *sama-dosha-patrau* – equally blame-worthy; *pavitra-dharmah api* – even a pure religion, *bhavati ashuddho* – becomes impure/ tainted.

Defects in the society are not precepts of religion,

but they make both the society and religion

infamous and equally blameworthy;

even a pure religion thus becomes tainted. (105)

.....

परदेशेषु वर्तन्ते

हिन्दवोपि सुखे समाः।

तथैवान्यमतीयाश्च

वर्तेरन् भारते समाः॥ १०६ ॥

Paradesheshu vartante

Hindavopi sukham samah

Tathaiva-anyamatiyashcha

Varteran Bhgrate samah. (106)

Hindavah – Hindus, *vartante* – stay/live, *paradesheshu* – in foreign countries, *api* – also, *sukham* – happily, (and), *samah* – as equals; *tathaiva* – in the same way, *anya-matiyah cha* – followers of other religions also, *varteran* – should stay, *Bhgrate* – in India, *samah* – as equals.

Hindus live in foreign countries

happily and as equals;

similarly, the followers of other religions too

should stay in India as equals. (106)

.....

भगवच्चिन्तनं मात्रं

न ह्यलं धर्मसाधने ।

समत्वं सर्वलोकेषु

अगत्यं प्रीतिपूर्वकम् ॥ १०७॥

Bhagavachchintanam matram

Na hyalam dharmasadhane,

Samatvam sarvalokeshu

Agatyam priti-purvakam. (107)

Dharma-sadhane – In the observance of religion, *bhagavat-chintanam matram* – meditating on God only, *na hyalam* - is not enough; *sarvalokeshu* – (seeing) all people as equal, (and), *priti-purvakam* – with affection, *agatyam* – is (also) necessary.

Religion is not

just meditating on God;

seeing all people as equal

and with affection is also necessary. (107)

.....

ध्यानं कष्टं सदाकालं

सार्थकं यदि सीमितम् ।

एक घण्टा दिने नित्यं

पर्याप्तं न अहर्निशम् ॥१०८॥

Dhyanam kashtam sadakalam

Sarthakam yadi simitam

Eka ghanta dine nityam

Paryaptam na aharnisham. (108)

Dhyanam – Meditation, *kashtam* – is difficult, (if tried to be done), *sadakalam* – all the while, (but is), *sarthakm* – meaningful, *yadi* – if, *simitam* – done in moderation; *eka ghanta*

– one hour, *dine* – in a day, *nityam* – regularly, *pariyaptam* – is enough, *na aharnisham* – not all day and night.

Meditation is difficult if tried to be done all the while,
but meaningful if done in moderation;
an hour a day regularly,
should be enough, not all day and night! (108)

.....

अनन्तं निर्गुणं ब्रह्म
सर्वव्यापि यतो स्थितम् ।
आत्मतृप्तिकरं नित्यं
प्राप्यते लोकसेवया ॥१०९॥

Anantam Nirgunam Brahma

Sarva-vyapi yato sthitam,

Atma-tripti-karam nityam

Prapyate lokasevaya. (109)

Yatah – Since, *Brahma* – the Brahman, (which is), *Anantam* – Infinite, *Nirgunam* – Attributeless, *atma-tripti-karam* – soul-satisfying, (and), *nityam* – Immortal, *sthitam* – stands/is, *Sarva-vyapi* – All-pervading/ Omnipresent, (it), *prapyate* – can be realised, *lokasevaya* – through service of people/the world.

Since the Brahman, the Infinite,
the Attributeless, Soul-satisfying,
and Immortal, is also All-pervading,
can be realised through service of the world. (109)

Note: Since doing meditation sitting in a place all the while is neither possible nor advisable, other ways (which can complement meditation, not necessarily replace it) to realising the Infinite should be sought. An obvious way is the service of people or the world, since the Infinite is all-pervading. As Tagore clarifies, service of people or the world does not mean serving the countless. He says: ‘... we must work for all. When I use the words ‘for all’, I do not mean for a countless number of individuals. All work that is good, however small in extent, is universal in character.’ It is not the magnitude or scale but the spirit of work which

counts. The magnitude can vary according to ability, but work we must. Tagore asserts, 'Our union with a Being whose activity is worldwide and who dwells in the heart of humanity cannot be a passive one. In order to be united with Him, we have to divest our work of selfishness' (which is what the Gita's Karmayoga is). (See Rabindranath Tagore, *The Religion of Man*, New Delhi: Rupa, p. 55; first published in 1930).

.....

लोकसेवा तपो सत्यं

तयैव सत्यसिद्धिः ।

आत्मोद्धारो हि लोकानां

उद्धारे खलु लभ्यते ॥११०॥

Loka-seva tapo satyam

Tayaiva satyasiddhih,

Atmoddharo hi lokanam

Uddhare khalu labhyate. (110)

Loka-seva – Service of people, *tapo*- is penance, *satyam* – really; *taya eva* – through that only, *satya-siddhih* – the Truth can be realised; *atmoddharo* – the uplift of the own self, (is), *khalu* – indeed, *labhyate* – can be obtained, *lokanam uddhare* – in/from the uplift of the people, *hi*- only.

Service of people is a penance itself,

Truth is realised only thereby;

the uplift of own self is really

in the uplift of people alone. (110)

.....

धन्यास्ते ये तु कुर्वन्ति

ईशप्रज्ञा-समन्वितम् ।

सर्वकार्याणि सर्वाणां

क्षेमाय ईशप्रीतये ॥१११॥

Dhanyaste ye tu kurvanti

Isha-prajna-samanvitam,

Sarvakaryani sarvanam

Kshemaya Isha-pritaye. (111)

Dhanyah – Blessed, (are), *te*- they, *ye* – who, *tu* – indeed, *kurvanti* – do, *sarva-karyani* – all works/activities, *samanvitam* – together with/ endowed with, *Isha-prajna* – God consciousness/awareness, *kshemaya* – for the welfare, *sarvanam* – of all, (and), *Isha-pritaye* – for the love of God.

Blessed are they who indeed do

all the works with God-consciousness,

for the welfare of all,

and for the love of God. (111)

.....

लोकेषु ईश्वरं दृष्ट्वा

सेवायां हार्दिकं रताः ।

ते सर्वा ईश्वरस्येव

प्रतिमास्सन्ति निश्चितम् ॥११२॥

Lokeshu Ishwaram drishtva

Sevayam hardikam ratah,

Te sarva Ishwarasyeva

Pratimassanti nishchitam. (112)

Drishtva – On seeing, *Ishwaram* – God, *lokeshu* – present among people, *te* – they, *ratah* – are engaged, *hardikam* – heartily/with love, *sevayam* – in (their) service; (they), *santi* - are, *sarvah* – all, *pratimah* – images, *Ishwarasyeva* – of God only, *nishchitam* – definitely.

Seeing God present among people,

they are engaged in their service with love;

all such persons are images

of God only for sure. (112)

आशासु परिसीमित्वं

त्यागो द्वेषदंभयोः ।

उपकारी-मनोभावो

साधकेभ्य अपेक्षिताः ॥ ११३ ॥

Ashasu parisimitvam

Tyago dveshadambhayoh

Upakari manobhavo

Sadhakebhya apekshitah. (113)

Parisimitvam – Constraint/ Putting limits, *ashasu* – on desires, *tyago* – abandoning, *dvesha* – hatred, (and), *dambhayoh* – hypocrisy/arrogance, (and), *manobhavo* – an attitude, *upakari* – of being helpful, - (all these), *apekshitah* – are expected, *sadhakebhya* – from religious seekers.

Constraint on desires,

rejection of hatred and hypocrisy,

and a helping nature – all these

are expected from a religious seeker. (113)

इच्छा-शक्तिः मनुष्येषु

यद्यपि परिसीमिता ।

साधितुं पुरुषार्थान् तु

समर्था संशयं विना ॥ ११४ ॥

Ichchha-shaktih manushyeshu

Yadyapi parisimita,

Sadhitum purusharthan tu

Samartha samshayam vina.(114)

Yadyapi- Even though, *ichchha-shaktih* – the will-power, *manushyeshu-* among human beings, *parisimita* – has limits, (it is), *samartha tu* – capable enough, *sadhitum* – to achieve, *purusharthan* – the (four) human goals, *samshayam vina* – undoubtedly.

Though the will-power of humans
has certain limits,
it is capable enough to achieve
the human goals without doubt. (114)

.....

पापपुण्यार्जनं चैव

शक्यं तयैव सुदृढम् ।

बन्धमोक्षाश्च साध्यन्ते

इच्छया एव नान्यथा ॥ ११५ ॥

Papa-punyarjanam chaiva

Shakyam tayaiva sudridham,

Bandha-mokshashcha sadhyante

Ichchhaya eva nanyatha. (115)

Cha eva- And similarly, *papa-punya-arjanam* – earning merit or sin, *bhavati* – becomes, *shakyam* – possible, *tayaiva* – by her(that)(will-power) only, *sudridham* - definitely; *bandha* – bondage, *cha* – and, *mokshah* – liberation, (are also), *sadhyante* – achievable, *ichchhaya eva* – only because of will-power, *na anyatha* – not otherwise.

Similarly, merit and sin

become possible only because of will,

bondage and release too

are because of its play. (115)

.....

इच्छाया शिक्षणं योग्यं

निग्रहो वा प्रचोदनम् ।

निर्णायका भवन्त्येवं

भाग्यस्य भुवने भवे ॥११६ ॥

Ichchhaya shikshanam yogyam

Nigraho va prachodanam,

Nirnayaka bhavantyevam

Bhagyasya bhuvane bhave. (116)

Evam – Thus/ That is how, yogyam – proper, shikshanam – education/training, ichchhayah – of will, nigraho(-ah)- restraint, va- or, prachodanam– stimulation, bhavanti – become, nirnayakah – determinants, bhagyasya – of fortune, bhave – in (this) birth, bhuvane – in the world.

That is how, a proper education of the mind,

its control or stimulation,

become determinants of fortune

in this birth in the world. (116)

.....

सद्बुद्धिश्च सदिच्छा च

भगवद्भक्ति-साधिते ।

प्राप्तव्या चित्तशुद्धिश्च

देवानुग्रह-काङ्क्षया ॥ ११७ ॥

Sadbuddhishcha sadichchha cha

Bhagavadbhaktisadhite

Praptavya chitta-shuddhishcha

Devanugraha-kankshaya. (117)

Sadbuddhih – Wisdom, cha – and, sadichchha – good desire, sadhite – are (both) achieved, Bhagavadbhakti – devotion/commitment to God; cha – and, chitta-shuddhih – purity of mind, praptavya – has to be obtained, kankshaya – by seeking, Devanugraha – Divine Grace.

Wisdom and benign will

are outcomes of devotion to God;
purity of mind is obtained
by seeking Divine Grace. (117)

शारदाम्बा-कृपासिद्धै

कवितेयं प्रसादिता ।

तस्याः कार्ये निमित्तोस्मि

लोकहिते समर्पिता ॥११८ ॥

Sharadamba-kripasiddhai

Kaviteyam prasadita

Tasyah karye nimittosmi

Lokahite samarpita. (118)

Kavita iyam – This poem, prasadita- is a gracious outcome, sharadamba-kripa-siddhai – of Mother Sharada’s kind favour; nimittosmi – I am but an instrument, tasyah karye – in Her work; (and is), samarpita – dedicated, lokahite – to people’s good.

This poem is a gracious outcome
of Mother Sharada’s kind favour.
I am but an instrument in her work.
It is dedicated to people’s good. (118)

// इति मङ्गेश-वेङ्कटेश-नाडकर्णिना रचितं सनातन-धर्म-तत्त्व-शतकम् //

Here ends the century of verses by M V Nadkarni on the Philosophy of Hinduism.

A Note on the Author

Dr. M V Nadkarni (b. 1939) is presently Honorary Visiting Professor, Institute for Social & Economic Change, Bengaluru (ISEC); and Member, Governing Body, CMDR, Dharwad. An economist by professional training, with specialisation in agricultural and ecological/environmental economics, he is also actively interested in development economics, political economy, history, sociology, philosophy, ethics, religion, and Gandhian Studies.

He was ICSSR National Fellow for two years – 2002 to 2004, and Vice Chancellor, Gulbarga University, for a full term of three years 1999 to 2002. Before this he was a Professor of Economics at ISEC from 1976 to 1999. He was on the Board of Governors of this Institute for 15 years spanning both pre- and post-retirement periods. At ISEC, he started the Ecological Economics Unit in 1981 (now known as the Centre for Ecological Economics and Natural Resources), and the *Journal of Social and Economic Development* in 1998. He did his Ph D under the guidance of Dr D M Nanjundappa at Karnatak University, Dharwad in 1968.

His recent books since 2011 are: *Ethics for Our Times – Essays in Gandhian Perspective* (Oxford University Press, 2nd enlarged edition in 2014; 1st edition in 2011); *Handbook of Hinduism* (Ane Books, New Delhi, 2013); *Social Science Research in India – Institutions and Practice* (Edited jointly with R S Deshpande) (Academic Foundation, New Delhi, 2011).

His book on *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy*, is being published by Routledge, scheduled to be out before the end of 2016. For a full list of his books and papers, and details of his career, visit his website: www.mvnadkarni.com.

He can be contacted on e-mail: mvnadkarni1968@gmail.com.