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श्रीशारदादशकम्  
सनातन-धर्म-तत्त्व-शतकञ्च  
मङ्गेश-वेङ्कटेश-नाङ्कर्णिना विरचितम्  
Śrī Śāradādaśaka-and  
Sanātana-Dharma-Tattva-Śatakam

(A Century of Verses on the Philosophy of  
Sanātana Dharma/ Hinduism,

with ten verses in honour of Śrī Śārada)

With Transliteration, Word-for-word  
Meaning, Translation and Notes in English

By

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Academy of Sanskrit Research  
Karnataka Sanskrit University



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ŚRĪ ŚARADĀDAŚAKAM AND  
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## Foreword

The Sanskrit language is like a precious stone that could not be found on the streets for there has been a refrain that it is not in circulation in a man's day to day affair. Any precious substance for that matter requires a little bit of exertion on the part of its seeker before it finds his hands. But when the true value of the precious thing is known, it becomes eternally indispensable. When we are in possession of such a thing, we are also obviously valued equally. The possession we are speaking about is the learning and the wisdom that have come to us since remote past from our perspicacious fathers.

Though there has been many an invasion by the outsiders in the Indian history, not only that they decamped with material valuables, but some of them being somewhat discreet took away the priceless treasure-trove of wisdom documented on ancient palm-leaves as well as on other writing media. It has brought out a positive result as well by way of translations and adaption from Sanskrit into different languages like German, French, Persian and English.

The wisdom is spread about in didactic poetry comprising thousands of moral maxims, ethical teachings and wise sayings. Our ancient people have penetratingly expressed their sound judgments and practical good sense in beautiful metric forms. This is the very essential richness and significance this versatile language. The profound knowledge of our ancestors on human nature with all its weaknesses, defects and also highs has found expression in the form of advices, suggestions with respect to every situation.

Those expressions are timeless, eternal and transcending all limitations.

The present author Prof. M.V. Nadkarni having been inspired by such great works of yore and with a great inclination to Gandhain values, has produced a notable work 'Sanatana-dharma-tattva-shatakam'. As is the trait of a creative mind, he has aptly expressed the eternal values of an eternal religion with a strong advice to wipe out prevailing social discrimination. The translation and free rendition of the purport of his Sanskrit verses in English duly add value to the reading of a commoner.

I deem it a pleasure to express my heartfelt gratitude to the author for having produced a valuable work on an essential theme. My sincere acknowledgment goes to the Academy of Sanskrit Research, Melkote for its publication of this work. I wish the readers to make use of the good sense inherent in the work and inspire the author to come up with many more works.

**Prof. Padmashekar**  
Vice-Chancellor

॥ श्री गुरुराजो विजयते ॥

## वक्तव्यं किञ्चित्

सर्वैरेवेदं विदितचरं यत् भारतीया संस्कृतिरेव प्राचीनतमा विश्वस्मिन् विश्वे इति । तामेतां भारतीयसंस्कृतिं धर्मं चाधिकृत्य श्रीमद्भिः प्राच्यपाश्चात्यविद्यानिपुणैः गुल्बर्गाविश्वविद्यालयस्य विश्रान्तकुलपतिभिः सनातनधर्मसंरक्षणे कृतप्रयत्नैः मङ्गेश वेङ्कटेश नाडकर्णिमहोदयैः प्रणीतमिदं सनातनधर्मतत्त्वशतकाख्यं नीतिकाव्यम् । सर्वजनसौकर्याय एतैरेवास्य आङ्ग्लभाषानुवादः अपि प्रणीतः । संस्कृतभाषायां तमेतं प्रयत्नं जनाः गृह्णन्तीति नः विश्वासः । तथैव शारदायाः स्तुतिरूपं शारदादशकमपि एतैः प्रणीतमत्र प्रकाशयते इति मुदमावहामि । भारतीयसंस्कृतेः रक्षणे, प्रचारे च कटिबद्धा संसदियं ग्रन्थमिमं प्रकाशयतीति समुचितमेव कार्यम् ।

एतस्य प्रकाशने कृतोद्यमेभ्यः संसदोऽस्याः पूर्वनिर्देशकेभ्यः संप्रति कविकुलगुरुकालिदाससंस्कृतविश्वविद्यालयस्य कुलपतिभ्यः प्रो. श्रीनिवास वरखेडिमहोदयेभ्यः कृतज्ञा वयम् । तथैव कुलसचिवेभ्यः कुमारमहोदयेभ्यः तथा अन्येभ्यश्च कृतज्ञतां सूचयन् विरमामि ।

रामानुजसहस्राब्दवर्षम्  
वसन्तपञ्चमी २२.०१.२०१८

वीरनारयण एन्.के. पाण्डुरङ्गी  
निर्देशकः



## द्वितीयमुद्रणमधि

श्रीमद्भिः नाडकर्णिमहोदयैः विरचितस्य सनातन-धर्म-तत्त्व-  
शातकस्य सर्वाः प्रतिकृतयः विक्रीता इति पुनरिदं प्रकाशयते । तत्र कार्ये  
कृतप्रयत्नेभ्यः सर्वेभ्योऽपि कृतज्ञतां विज्ञापयामि ।

तस्य प्रकाशने व्यवस्थापितप्रकल्पानां कुलसचिवानां विदुषां  
श्रीकुमारमहोदयानां शास्त्रसेवा श्लाघनीया । तस्य टङ्कणे व्यवस्थापकाय  
श्री जवरेगौड महोदयाय, श्रीमत्यै एम्.एन्. सरस्वत्यै, मुखपुटविन्यासकाय  
श्री लोकेशाय, मुद्रकाय श्री के.एस्. बेट्टस्वामिगौडाय, श्री के. नरसिंहेगौडाय,  
श्री वि. महेशगौडाय, पत्रबन्धकाय श्री प्रसन्नाय च कृतज्ञतासमर्पणपूर्वकं  
विरमामि ।

मकरसंक्रान्तिः

विलम्बिसंवत्सरः

वीरनारयण एन्.के. पाण्डुरङ्गी

निर्देशकः

## Author's Note

This publication comes in two parts: The first is a prayer to Shri Sharada in 10+1 verses in Sanskrit. This is a prelude to the second and larger part, which is Sanatana-dharma-shatakam in 121 Sanskrit verses. 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, activist and inclusive 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 (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 to 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.

Hinduism as presented in this Shatakam is no narrow religion restricted to Hindus alone (see Verse 120 below). This religion has a universality and is mainly ethics based as

Gandhi would have it. It is also authentic based on the eternal (sanatana) values preached in ancient scriptures. There is nothing in it which is opposed to other religions. Non-violence is a fundamental principle of Hinduism along with commitment to truth, according to Gandhi. Indulging in violence against some people in the name of cow-protection brings no credit (punya) but only sin (papa), as Verse 105 indicates. Violence can take several forms, including taking bribes and polluting the environment, as the Shatakam points out. The enormous garbage generated during Ganesha and Durga Pooja festivals does no credit to Hinduism. The practice of Hinduism has to be poor-friendly as well as environment-friendly. Hindu religious leaders including the Heads of Mathas have to make their followers, not only religious in a narrow sense of the term, but also socially aware and humane.

The present book starts with Shri Sharada Dashakam, a devotional prayer to Mother Sharada, as a prelude to the Sanatana Dharma-tattva-shatakam. Both the Dashakam and the Shatakam that follows present along with the original verses in Sanskrit a transliteration, word-for-word meaning (prati-padartha) and translation into English. From the word-for-word meaning, one can have a literal translation. What follows is a poetic translation which captures the purport, more than the literal meaning.

The Sanatana-Dharma Shatakam is not addressed to Pundits of Hinduism but mainly to youngsters who wish to understand the essence of Hinduism beyond its rituals and festivals and also at the same time familiarize themselves with Sanskrit.



I am deeply grateful to Prof. Shrinivasa Varakhedi, a good friend and Director of Academy of Sanskrit Research, Melkote, for taking keen interest in my Sanskrit compositions, carefully editing this Shatakam, and kindly agreeing to publish it. Professor P R Panchamukhi, a renowned Sanskrit scholar and an eminent economist, and a close friend, kindly went through the Shri Sharada Dashakam and suggested corrections or improvements in the original Sanskrit composition. I am indebted to both of them for their affection and generous encouragement.

Gandhi Jayanti, October 2, 2017

**Dr. M V Nadkarni**

## **Preface to Second Edition**

The Second Edition is being brought out after the correction of a few mistakes pointed out very kindly by Shri Janardan Hegde (Editor Sambhashana sandesha). Thanks are due to him for his contribution and also to the Editors. I am grateful to the Academy of Sanskrit Research, Melkote, for bringing out the Second Edition, particularly to Prof. Veerananarayana N.K. Pandurangi, the Director who also corrected the remaining mistakes.

**Dr. M V Nadkarni**

## **A Note on the Author**

Dr. M V Nadkarni (b. 1939) is 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 from 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.

For his recent books since 2011, see page III above or a full list of his books and papers, and details of his career, visit his website : [www.mvnadkarni.com](http://www.mvnadkarni.com).

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## Recent Books by the Same Author

- Ethics for Our Times – Essays in Gandhian Perspective (2011 first edition; 2014 second edition), Oxford University Press, New Delhi.
- Social Science Research in India – Institutions and Practice (Edited jointly with R S Deshpande, including own article) ( 2011), Academic Foundation, New Delhi
- Handbook of Hinduism (2013), Ane Books, New Delhi
- The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy (2017), Routledge, South Asian Edition, New Delhi
- Parisara-Niti-Shatakam (A Century of Verses in Sanskrit on Environmental Ethics with Translation in English) (2017), Chinmaya International Foundation, Kochy.
- Gandhi-Tattva-Shatakam (A Century of Verses in Sanskrit on Gandhian Philosophy with Translation in English) (2017) National Book Trust of India, New Delhi.
- Decentralised Democracy in India – Gandhi’s Vision and Reality (2018), Routledge, South Asian Edition, New Delhi. (Jointly with N Sivanna and Lavanya Suresh; M V Nadkarni being the first author).

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मङ्गेश-वेङ्कटेश-नाङ्कणिना विरचितम्  
॥ श्रीशारदा-दशकम् ॥

शारदाम्ब नमस्तुभ्यं वन्दे त्वां चित्स्वरूपिणीम् ।  
सुस्थिरा भव मे चित्ते ज्ञानशक्तिप्रदायिनि ॥ १ ॥

Śāradāmba namastubhyam

Vande tvām citsvarūpiṇīm ।

Susthīrā bhava me citte

Jñāna-śakti-pradāyini ॥ 1 ॥

Śāradāmba – Oh Mother Śārada, namaḥ – I bow,  
tubhyam – to you; vande – I salute, tvām – you, (who  
is), citsvarūpiṇīm – of the nature/source of consciousness;  
bhava – be, susthīrā – established ever/well, me citte – in  
my mind, Jñāna-śakti-pradāyini– oh! the bestower of the  
power of knowledge!

Oh! Mother Śārada! I bow to you!

I salute you who is Consciousness personified!

Be established ever in my mind,

Oh! the bestower of the power of knowledge.

त्वमेव परमं दैवं ज्ञानदा करुणामयी ।  
तव कृपां विना सर्वं निरानन्दं निरर्थकम् ॥ २ ॥

Tvameva paramam-daivam  
Jñānadā karuṇāmayī ।  
Tava kṛpām vinā sarvam  
Nirānandam nirarthakam ॥ 2 ॥

Tvameva – You are the only, paramam - highest, daivam - Divine, jñānadā – giver/source of cognizance, (and), karuṇāmayī – compassionate; vinā – without, tava - your, kṛpām – favour, sarvam – all/everything, (is), nirānandam – dull/joyless, (and), nirarthakam – meaningless.

You are the highest Divine,  
source of cognizance, and compassionate;  
without your favour, nothing  
has any joy, meaning or intent. (2)

बुद्धिदायिनि वाग्देवि विज्ञानोत्पत्तिकारिणि ।  
सर्वस्फूर्तिप्रदे दिव्ये सर्ववाद्ययथारिणि ॥ ३ ॥

Buddhi-dāyini, Vāgdevi,  
Vijñānotpatti-kāriṇi ।  
Sarva-sphūrṭi-prade divye  
Sarva-vāṅmāyā-dhāriṇi ॥ ३ ॥

Buddhi-dāyini – Oh the one who bestows wisdom, Vāk-Devi – Oh Goddess/Queen of speech (and writing), kāriṇi – Oh the cause behind, vijñānotpatti – the production of knowledge/science, sarva-sphūrṭi-prade – Oh the one who gives all the inspirations, dhāriṇi – Oh



the sustainer/supporter (of), sarva – all, vānmaya – literature, (and), divye – Oh the Divine.

Oh the Queen of Speech! You are the who grants wisdom,

the cause behind production of science,  
the source of all inspirations,  
and sustains all literature. (3)

संगीतस्यापि माता त्वं काव्यानां नर्तनस्य च ।  
सर्वविज्ञानविद्यानाम् अपारमहिमा तव ॥ ४ ॥

Saṅgītasyaṅpi mātā tvam  
Kāvyaṅnām nartanasya ca ।  
Sarvavijñānavidyānām  
Apāra-mahimā tava ॥ 4 ॥

Mātā tvam – You are the mother, saṅgītasya – of music, kāvyānām – of poetry, nartanasya – of dance, ca – and, sarva-vijñāna – of all sciences, vidyānām – (and) arts; tava – your, mahimā – greatness, apāra – has no limit/bondary.

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

दुर्गा त्वमेव लक्ष्मी त्वं त्वं ब्रह्मा च शिवो हरिः ।  
त्वमेव हि जगज्जीवः सर्वमन्तर्गतं त्वयि ॥ ५ ॥

Durgā tvameva Lakṣmī tvam  
Tvam Brahmā ca Śivo Hariḥ ।  
Tvameva hi jagajjīvah  
Sarvam antargatam tvayi ॥ 5 ॥



Tvam – You (only are), Durgā – Durga (the Goddess of power/strength), tvam – you (are), Lakṣmī – Lakṣmī (the Goddess of wealth), tvam – (you are), Brahmā – Brahmā (the Creator), Śivaḥ – Śiva (the Auspicious), hariḥ – Hari (Viṣṇu, the Protector), ca – and, tvam eva – you only (are), hi – the very, Jagat jīvaḥ – 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 alone for sure. (5)

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

Yadyadasti hi viśvasmin  
 Sundaram srṣṭikārakam ।  
 Tvameva kāraṇam tasya  
 Prasādaste Saraswati ॥ 6 ॥

Yadyadasti hi – Whatever exists, viśvasmin – in this Universe, (that is), sundaram – beautiful, (and), srṣṭikārakam – creative, tvameva – you are only, kāraṇam – the cause, tasya – of that (all); (it is all ), prasādaḥ te – your favour, Saraswati – Oh! Saraswati.

Whatever exists in this Universe  
 that is creative and endowed with beauty,  
 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 ॥

Bhaje<sup>h</sup>am pūrṇabhaktya tvām  
 Śaraṇye yuktidāyini ।  
 Dehi me nirmalam cittam  
 Sāphalyāyāi Bhārati ॥ 7 ॥

Bhaje aham – I adore, tvām – you, pūrṇa-bhaktyā – with full devotion, śaraṇye – Oh the source refuge, yuktidāyini – Oh the one who bestows reasoning ability; dehi me – give me, nirmalam – clear, cittam – mind, sāphalyāya – for fruitfulness, ayi – Oh, Bhārati – Bhārati (another name of Śārada/ Saraswati).

I adore you with full devotion,

Oh the source of my refuge and reasoning  
 ability!

Give me a clear mind

for fruitfulness, Oh Bhārati! (7)

सामर्थ्यं देहि हे वाणि सत्यासत्यविमर्शने ।  
 विना दम्भं तु सस्नेहं जगद्धितप्रवृत्तये ॥ ८ ॥

Sāmarthyam dehi Hey Vāṇi  
 Satyāsatya-vimagrśane,  
 Vinā dambham tu sasneham  
 Jagaddhita-pravṛttaye (8)

Hey Vāṇi - Oh Vāṇi (Saraswati), dehi – give (me), sāmarthyam – power, capability, vimarśane – in discriminating, satya asatya - between truth and untruth, (and), pravṛttaye – for progressing towards, jagaddhita - welfare of the world, vinā – without, dambham – ostentation, tu - but, sasneham – with love.

Oh Vāṇi, give me the power  
to discriminate between true and untrue,  
and to contribute to people's good,  
without ostentation but with love (8)

लेखनेषु तथा वाक्षु व्यवहारेऽपि देहि मे ।  
प्रसन्नतां च सामर्थ्यं सौजन्यमृजुतां प्रियम् ॥ ९ ॥

Lekhaneṣu tathā vākṣu  
Vyavahārepi dehi me ।  
Prasannatam ca sāmāthyam  
Saujanyaṃ ṛjutām priyam ॥ 9 ॥

Dehi me – Give me, prasannatām – clarity/  
brightness, sāmāthyam – effectiveness/competence,  
saujanyaṃ – politeness/ civility, ca – and, priyam ṛjutām –  
a pleasant truthfulness, lekhaneṣu – in writings, tathā  
vākṣu – in speech, ca – and, vyavahāreṣu – in daily conduct.

Give me clarity, competence, civility,  
and a truthfulness which give pleasure,  
in my writings, speech,  
and also daily behaviour. (9)

अतीव पामरोऽहं वै विना तव दयालुताम् ।  
वाग्विचारप्रदानेन कृतार्थं कुरु मां सदा ॥ १० ॥

Atīva pāmaroham vai  
Vinā tava dayālutām ।  
Vagvicāra-pradānena  
Kṛtārtham kuru mām sadā ॥ 10 ॥



Aham – I (am), atīva – extremely, pāmarah – stupid, vai – surely, vinā – without, tava – your, dayālutām – kindness/ grace; sadā – ever, kuru mām – make me, kṛtārtham – successful/accomplished, pradānena – by gifting (me with), vāgvicāra – (the power of) expression and reasoning/ thinking.

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

पठितव्यमिदं नित्यं दशकं क्षेमकारकम् ।  
मनस्स्थैर्याय धैर्याय विधायि कार्यतेजकम् ॥ ११ ॥

Paṭitavyam idam nityam  
Daśakam kṣema-kāraḥam ।  
Manas-sthairyāya dhairyāya  
Vidhāyi-kārya-tejakam ॥ 11 ॥

Idam – This, daśakam – set of ten verses, paṭitavyam – has to be read, nityam – daily, (which is), kṣema-kāraḥam – beneficial, (and), vidhāyi-kārya-tejakam - stimulating to constructive/ creative activities, manas-sthairyāya- for mental stability/ fortitude, and dhairyāya – for confidence/ courage.

This Dashakam has to be read daily  
as it imparts courage in plenty,  
gives strength to the mind,  
and stimulates creative activity. (11)

॥ इति मङ्गेश-वेङ्कटेश-नाङ्कर्णिना विरचितं श्रीशारदादशकम् ॥  
(Here end the ten verses by M V Nadkarni in honour of  
Śrī Śāradā.)

सनातन-धर्म-तत्त्व-शतकम्  
 भारतोद्भूतसद्धर्मं सनातनं प्रकीर्तितम् ।  
 कृपया तव वाग्देवि व्याख्यातुमहमुत्सुकः ॥ १ ॥

Bhāratodbhūta-saddharmam  
 Sanātanam prakīrtitam ।  
 Kṛpayā tava Vāgdevi  
 Vyākhyātumahamutsukah ॥ 1 ॥

Vāgdevi – Oh Vāgdevi (the Goddess of speech / Saraswati), kṛpayā tava – thanks to your favour, aham – I, (am), utsukah – eager, vyākhyātum – to explain, saddharmam – a true/good religion, (which was), Bhāratodbhūta – born in India, prakīrtitam – well known, (as), Sanātanam – Sanātana (ancient, everlasting).

Oh Vāgdevi! I am eager to explain,  
 a true and ancient religion,\*  
 born in India, and well known,  
 thanks to your benediction. (1)

\*Popularly known as Hinduism.

सभ्यता सिन्धवीदर्याः पत्तनस्था पुरातनी ।  
 अस्य धर्मस्य प्रारम्भः द्राविडादार्यतोपि वा ॥ २ ॥

Sabhyatā Sindhavi-daryāḥ  
 Paṭṭanasthā purātanā ।  
 Asya dharmasya prārambhaḥ  
 Drāviḍādāryatopi vā ॥ 2 ॥

Sabhyatā – The civilisation, Sindhavī daryāḥ – of the Indus (river) valley, paṭṭanasthā – based in cities, (and), purātanī – ancient, (was), prārambhaḥ – the beginning, asya dharmasya – of this religion, vāpi –



irrespective of whether it was, **Āryātaḥ** – of the Aryans, (or), **Drāviḍāt** – Drāviḍian.

City-based and very old

The Indus Valley Civilisation,  
irrespective of whether it was **Āryan** or **Drāviḍian**,  
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.

उत्खातेष्वशेषेभ्यो ज्ञातः किञ्चिदिवैव तु ।  
पशुपतेश्च देव्याश्च कृतमाराधनं त्विह ॥ ३ ॥

Utkhateṣvavaśeṣebhyo

Jñātam kincidivaiva tu ।

Paśupateśca devyāśca

Kṛtamārādhanam tviha ॥ 3 ॥

**Kiñcit iva eva** – a little only, **jñātaḥ** – is known, **avaśeṣebhyaḥ** – from the relics, (which were), **utkhāteṣu** – excavated; **ārādhanam** – the worship, **paśupateḥ** – of Śiva (the Lord of animals/ beings), **ca** – and, **Devyāḥ** – of Mother Goddess, **kṛtam** – was done, **iha** – here.

About this religion, a little is known

from relics excavated;

the worship of the Lord of animals and Mother Goddess

was here highly rated. (3)

प्राप्तमुद्रासु निर्दिष्टाः योगमुद्रास्तथा इह ।  
प्रारम्भः योगशास्त्रस्य कृतोऽत्रेति तु सूचितम् ॥ ४ ॥

Prāpta-mudrāsu nirdiṣṭāḥ  
Yoga-mudrāstathā iha ।  
prārambhaḥ yogaśāstrasya  
kṛtotreti tu sūcitam ॥ 4 ॥

Tathā – In the same way, iha – here, yoga-mudrāḥ – poses of yoga, (are), nirdiṣṭāḥ – indicated, Prāpta-mudrāsu – in the seals found; (by this), (it is), sūcitam – suggested, iti – that, prārambhaḥ – a beginning, yogaśāstrasya – of the science of Yoga, kṛtaḥ – was done, atra – here.

Some poses of Yoga are shown  
in the seals found here,  
indicating thereby, that a beginning  
of the science of Yoga was made clear (4)

महाविपत्तिपातेन जनाश्चेतो विनिर्गताः ।  
तेषां धर्मविचाराश्च नानाप्रांतेषु विस्तृताः ॥ ५ ॥

Mahāvipatti-pātena  
Janāśceto vinirgatāḥ ।  
Teṣām dharma-vicārāśca  
Nānāprānteṣu viṣṭṛtāḥ ॥ 5 ॥

Mahā-vipatti-pātena – Due to the occurrence of a great disaster, janāḥ – people, vinirgataḥ – emigrated, itaḥ – from here; ca – and (thereby), teṣām – their, dharma-vicārāḥ – religious ideas, viṣṭṛtāḥ – were spread, nānāprānteṣu – in (to) different parts (of the country).

People left this place  
 in a great disaster caught,  
 and thereby spread to other parts of the country  
 their religious thought.

उद्भूता वेदकालेषु धर्मस्यास्य पृथग्विधाः ।  
 सरस्वतीनदीदर्यां वेदाः कुसुमिताः मुदा ॥ ६ ॥

Udbhūtā Vedakāleṣu  
 Dharmasyāsyā pṛthagvidhāḥ ।  
 Saraswatī-nadī-daryām  
 Vedāḥ kusumitāḥ mudā ॥ 6 ॥

Vedakāleṣu – In the Vedic times/age, pṛthag(k)  
 vidhāḥ – another type, asya dharmasya – of this religion,  
 udbhūtāḥ – emerged/ originated. Saraswatī-nadī-  
 daryām – In the valley of the Saraswati river, vedāḥ – the  
 Vedas, mudā – joyously/ merrily, kusumitāḥ - flowered.

Another type of this religion  
 in the Vedic age emerged.

It was in the valley of river Saraswati  
 that the Vedas merrily flowered. (6)

Note : It is not possible to speak about the precise time of  
 the Vedic age since it was not confined to just a century or  
 two, but extended much longer. The Ṛgveda was the first  
 to be composed, which is also the largest in size. Its date  
 seems to be between 2000 to 1000 BCE. Thereafter  
 followed in quick succession the Yajurveda and Sāmaveda,  
 the last being the Atharvaveda. The credit for systematically  
 editing the four Vedas is given to Vedavyāsa, the son of a



Brahmin sage and a fisher woman. The Vedas comprise the Samhitās, the Brāhmaṇas, the Āraṇyakas, and the Upaniṣads. The Samhitās are hymns – poems in praise of deities and prayers, containing also observations on ethics and philosophy. The Brāhmaṇas are treatises dealing with Vedic rites and rituals. The Āraṇyakas deal mostly with the significance of these rites and rituals. The Upaniṣads 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 Upaniṣads appeared in the post-Vedic phase also, some being even post-Buddhist. The Vedas are said to have originated from the valley of the Saraswati river. Though the river dried up subsequently, the Vedas survived and thrived. The river has been referred to in the Ṛgveda and also in some other Vedas. It is said to have existed between the Yamunā in the east and the Sutlej in the west.

पश्चाद्ग्वेदकालस्य सैन्धवाः धर्मसिन्धवः ।  
धर्मेस्मिन् मिलिताः प्रायः विभिन्ना अपि योजिताः ॥ ७ ॥

Paścāt Ṛgveda-kālasya  
Saindhavāḥ dharmasindhavaḥ ।  
Dharmesmin militāḥ prāyaḥ  
Vibhinnā api yojitaḥ ॥ 7 ॥

Paścāt – After, Ṛgveda-kālasya – the time of Ṛgveda, [saindhavāḥ dharmasindhavaḥ – streams of the religion of the Indus (Valley Civilisation)], prāyaḥ – probably, militāḥ – were blended, dharme asmin – into this religion, yojitaḥ – united/ joined, api – though, vibhinnāḥ – separate/ different.

After the time of R̥gveda,  
streams of Indus civilisation  
also were blended into this religion,  
though different, were good in union. (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 ॥

Nirūpitāśca vedeṣu

Vibhinnāḥ dharmasādhanāḥ ।

Yajñā devaprasamsā vai

Ātmacintanameva ca ॥ 8 ॥

Vedeṣu – In the Vedas, vibhinnā – separate/  
different, dharmasādhanāḥ – means/ ways of religion,  
(are), nirūpitāḥ – are found together; (which are), yajñāḥ –



ritual sacrifices, devaprasāmsā – praise/ adoration of God/ gods, vai – surely, ca – and, ātma-cintanam – contemplation on the Self/ Soul.

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

सर्वोपनिषदः पूर्णाः अध्यात्मविषयेन वै ।  
परन्तु ब्राह्मण-ग्रन्थाः यज्ञयागविधिग्रहाः ॥ ९ ॥

Sarvopaniṣadaḥ pūrṇāḥ  
Adhyātma-viṣayena vai ।  
Parantu Brāhmaṇa granthāḥ  
Yajñayāga-vidhigrhāḥ ॥ 9 ॥

Sarvopaniṣadāḥ – All the Upaniṣads, pūrṇāḥ – are full, Adhyātma-viṣayena – with the matter of Ātman/ spiritualism, parantu - but, Brāhmaṇa-granthāḥ – the Brāhmaṇa texts, grahāḥ – contain, vidhi – procedures, yajña-yāga – ritual sacrifices/oblations.

While the Upaniṣads deal with  
the subject spiritual,  
the Brāhmaṇa texts contain only  
procedures of sacrifice ritual (9)

उभयेपि हि वेदेष्वविरोधेन निबन्धिताः ।  
निदर्शयति धर्मस्य तितिक्षा भिन्नतां प्रति ॥ १० ॥

Ubhayepi ḥi vedeṣva-  
virodhena nibandhitaḥ ।  
nidarśayath dharmasya  
titikṣā bhinnatām prati ॥ 10 ॥

Ubhayepi – Still both (the Upaniṣads and the Brahmana texts), nibandhitāḥ – are bound/put together, Vedeṣu – into the Vedas, avirodhena – without conflict/opposition; (it), nidarśayati – demonstrates/shows, titikṣā – tolerance, dharmasya – religion, prati – towards, bhinnatām – difference.

Still, both are put together  
into the Vedas in harmony;  
it shows the approach of this religion  
towards differences with sympathy (10)

न त्वेकेन मनुष्येण एष धर्मः प्रतिष्ठितः ।  
एकमात्रेण ग्रन्थेन न कदापि प्रशासितः ॥ ११ ॥

Na tvekena manuṣyena  
Eṣa dharmah pratiṣṭitah ।  
Ekamātreṇa granthena  
Na kadāpi praśāsitaḥ ॥ 11 ॥

Eṣah – This, dharmah – religion, na pratiṣṭitah – was not established, tu ekena manuṣyena – by just one person; na kadāpi – nor was it ever, praśāsitaḥ – governed, ekamātreṇa granthena – by just one book.

This religion was not  
by just one person established;  
nor was it by just one book  
ever governed (11)

Note : Apart from the Vedas and the Upaniṣads, which are regarded as Śruti the highest sacred texts, there also emerged Smṛiti literature regarded as subsidiary sacred texts which include the two main epics (the Rāmāyaṇa and the Mahābhārata), the Purāṇas and the Dharmasāstras. The

Bhagavad-Gītā (the Gītā, for short), though a part of the Mahābhārata, is regarded as an Upaniṣad and hence as a very sacred text. It brought together within one text the main teachings of the Vedas and the Upaniṣads. The Upaniṣads and the Gītā 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 Jñāneśwari (a Marathi rendering of the Bhagavad-Gītā) and the Rāmacarita-mānasa (a rendering of the Rāmāyana in Hindi) are conspicuous examples of this trend.

परंतु वटवृक्षस्य प्रकारेण प्रवर्धितः ।  
बहुमूलान्यवष्टम्भ्य समृद्धश्च पुरातनः ॥ १२ ॥

Parantu vaṭavr̥kṣasya  
Prakāreṇa pravardhitaḥ ।  
Bahumūlānyavaṣṭambhya  
Samṛddhaśca purātanaḥ ॥ 12 ॥

Parantu – On the contrary/ But, purātānaḥ – the ancient (religion), pravardhitaḥ – grew vast and big, prakāreṇa – like, vaṭa-vr̥kṣasya – a banyan tree, ca -and, avaṣṭambhya – having depended upon, bahumūlāni – many roots, samṛddhaḥ – (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 full of activity (12)

मत्तद्धर्मस्सदाकालं स्थगितो न कदाचन ।  
मौल्यानामपि नित्यानां भाष्यं कालोचितं भवेत् ॥ १३ ॥



Matadharmassadākālam

sthagito na kadācana ।

Maulyānām api nityānām

Bhāṣyam kālocitam bhavet ॥ 13 ॥

Matadharmah – Religion (is), na kadācana – never, sthagitaḥ – fixed stagnant, sadākālam – for all time; bhāṣyam – interpretation, nityānām – of eternal, maulyānām – values, bhavet – should be, kālocitam – proper for the times.

Religion is never ever

fixed for all times ;

the interpretation of even eternal values,  
should meet changing needs (13)

धर्मोऽस्मिन् वर्तते स्थैर्यं नित्यता चैव नम्रता ।

आपातुं नवमौल्यानि सामर्थ्यं चैव मुक्तता ॥ १४ ॥

Dharmesmin vartate sthairyam

Nityatā caiva namratā ।

Āpātum navamaulyāni

Sāmarthyam caiva muktatā ॥ 14 ॥

Asmin – In this, dharme - religion, vartate – there is, sthairyam- stability, nityatā – continuity, caiva – as well as, namratā – flexibility; sāmarthyam – ability/capacity, caiva – as well as, muktatā – openness, āpātum – 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 nirdeśanam prāptam  
Gītāyāḥ yajña-rūpaṇe ।  
Tasyām nirūpito yajñāḥ  
Bhinnāḥ Vedeṣu veditāt ॥ 15 ॥

Nirdeśanam – An example, tasya - of this, prāptam – is found, (in), Gītāyāḥ – the Gīta's, yajñā-rūpaṇe – the metaphorical treatment of Yajna (sacrifice); yajñāḥ – sacrifice, nirūpitaḥ – as pictured/described, tasyām – in that (the Geeta), (is), bhinnāḥ – different, (from what is), veditāt – told, Vedeṣu – in the Vedas.

The Gītā's treatment of sacrifice  
is an example of this;  
sacrifice as in the Gīta is  
different from what in the Vedas is. (15)

सनातनेति पूर्वं हि हिन्दूधर्मस्ततः परम् ।  
विख्यातः एष धर्मस्तु विदेशेषु च भारते ॥ १६ ॥

Sanātaneti pūrvam hi  
Hindūdharmastataḥ param ।  
Vikhyātaḥ eṣa dharmastu  
Videśeṣu ca Bhārate ॥ 16 ॥

Eṣaḥ – This religion, (was), vikhyātaḥ – well known, iti – as, Sanātanāḥ – Sanātana (ancient, enduring), pūrvam – in the old days/ earlier, (and), Hindūdharmāḥ – Hinduism, tataḥparam – subsequently, videśeṣu – foreign countries, ca – as well as, Bhārate – in India.



This religion which was known  
as Sanātana Dharma earlier,  
became known as Hinduism  
both in India abroad later. (16)

प्रतिधर्मेण कर्तव्यं त्रिषु चाङ्गेषु बोधनम् ।  
परतत्त्वविचारे हि चारित्र्ये चापि साधने ॥ १७ ॥

Prati dharmeṇa kartavyam  
Triṣu cāṅgeṣu bodhanam ।  
Paratattva-vicāre hi  
Cāritrye cāpi sādhanē ॥ 17 ॥

Triṣu aṅgeṣu – In three departments/aspects, ca –  
verily, bodhanam – teaching/instruction, kartavyam – has  
to be done, prati dharmeṇa – by every religion: paratattva-  
vicāre – in metaphysics, hi – surely, cāritrye – in character  
building/ ethics, ca api – and also, in sādhanē – in spiritual  
means/ striving.

In three departments,  
every religion has to do its teaching:  
metaphysics, character building,  
and in the ways of spiritual striving (17)

एतानि त्रीणि बोधित्वा वेदोपनिषदः कृताः ।  
गीता च धर्मशास्त्राणि रामायणं च भारतम् ॥ १८ ॥

Etāni trīṇi bodhitvā  
Vedopaniṣadaḥ kṛtāḥ ।  
Gītā ca Dharmasāstrāṇi  
Rāmāyaṇam ca Bhāratam ॥ 18 ॥

Etāni trīṇi bodhitvā – Instructing on all the three  
aspects, Vedopaniṣadaḥ – the Vedas and Upaniṣads,

kṛtāḥ – were composed; (so also were), Dharmasāstrāṇi – the Dharma-sāstras, Gītā ca – and the Gītā, Rāmāyaṇam – the Rāmāyaṇa, ca – and, Bhāratam – the Mahābhārata.

Instructing on all the three aspects,  
 were composed: the Vedas and the Upaniṣads,  
 the Dharmasāstras, and the Gītā,  
 the Rāmāyaṇa and the Mahābhārata epics (18)

प्रार्थनास्सन्ति वेदेषु देवान् प्रति सुसिद्धये ।  
 प्रकृतेः भिन्नरूपाणि देवा इति प्रशंसिताः ॥ १९ ॥

Prārthanāssanti Vedeṣu

Devān prati susiddhaye ।

Prakṛteḥ bhinna-rūpāṇi

Devā iti praśamsitāḥ ॥ 19 ॥

There, santi – are, prārthanāḥ – prayers, Vedeṣu – in the Vedas, prati - to, devān – (various) gods, susiddhaye – for accomplishment/ wish fulfilment; bhinna-rūpāṇi – different aspects/forms, prakṛteḥ - of Nature, praśamsitāḥ – are lauded/eulogised, devāḥ iti – as gods.

There are prayers in the Vedas  
 to various gods for wish fulfilment;  
 different aspects of Nature only  
 are eulogised as gods beneficent (19)

तदापि सन्ति ते सर्वे एकेनैव प्रकाशिताः ।  
 स्पष्टं वेदेष्वभिव्यक्तम् एकदेवस्य कल्पनम् ॥ २० ॥

Tadāpi santi te sarve

Ekenaiva prakāśitāḥ ।

Spṣṭam vedeṣvabhivyaktam

Ekadevasya kalpanam ॥ 20 ॥

Tadāpi – Even then, te sarve – all of them, prakṣitāḥ – are illumined/ formed/manifested, ekena eva – only by One; kalpanam – the idea, ekadevasya - of One God, abhivyaṅgam – is declared, Vedeṣu – in the Vedas, spaṣṭam - clearly.

Even then they are all  
different forms of One Divine;  
the Vedas declare this idea of One God  
in many statements that shine (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 Ṛgveda.

विप्रा वदन्ति बहुधा ह्येकं सदिति सूचितम् ।  
गौरवेण च वेदेषु परब्रह्मेति कीर्तितम् ॥ २१ ॥

Viprā vadanti bahudhā  
Hyekam saditi sūcitam ।  
Gauraveṇa ca Vedeṣu  
Parabrahmeti kīrtitam ॥ 21 ॥

Viprāḥ – The learned, vadanti – speak (of), ekam – One, Sat – Truth/Being, bahudhā – in several ways, iti – thus, sūcitam – is indicated, Vedeṣu – in the Vedas, ca – and, kīrtitam – celebrated, Parabrahmeti – celebrated as Parabrahman/ the Ultimate, hi - it is it.



The learned speak of One Truth  
 in several ways, thus is indicated  
 in the Vedas, which as Parabrahman  
 is greatly celebrated (21)

Note : The famous statement, Ekam sad viprah̄ bahudhā vadanti, occurs in the Ṛgveda (RV) (1.164.46). A few more of such sayings are : Ekah dhatara bhuvanani viśva. (That One is the supporter of all things in the Universe. RV 1.154.4); Ekam va idam vi babhuva sarvam. (The One alone is this; It manifests Itself in everything. RV 8.58.2); Bhūtasya jātaḥ patiḥ eva āsīt. (That one is the Lord of all created things. RV 10.121.1).

व्याप्य सर्वमिदं विश्वं परब्रह्माधितिष्ठति ।  
 सर्वं प्रकटनं तस्य न किञ्चित् ब्रह्मणा विना ॥ २२ ॥

Vyāpya sarvamidam viśvam  
 Parabrahmādhitiṣṭhati ।  
 Sarvam prakṛaṇam tasya  
 Na kincit Brahmaṇā vinā ॥ 22 ॥

Vyāpya – Having pervaded, sarva-viśvam – the whole Universe, Parabrahma – the Ultimate/ Absolute, adhiṣṭhati – transcends, tad – it; sarvam – all/ everything, tasya – (is) His, prakṛaṇam – manifestation/ creation, na kincit – there is nothing, vinā – without, Brahmaṇā – Brahman.

Having pervaded the whole Universe,  
 Parabrahman transcends it too;  
 everything is Its\* manifestation;  
 there is nothing else without It true (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, Śiva, Viṣṇu and Gaṇeṣa are male, Saraswati, Pārvati/Durga, and Lakṣmi are female deities.

परब्रह्म निराकारं निर्गुणं चापि शक्तिमत् ।  
सर्वं प्रवर्तितं तेन शक्तीनां मूलमित्यपि ॥ २३ ॥

Parabrahma nirākāram

Nirguṇam cāpi śaktimat ।

Sarvam pravartitam tena

Śaktīnām mūlamityapi ॥ 23 ॥

Parabrahma – The Ultimate/Absolute, *nirākāram* – is formless, *nirguṇam* – without attributes, *ca api* - and even then, *śaktimat* – powerful/Omnipotent; *sarvam* – everything, *pravartitam* – is moved, *tena* – by it, *iti api* – also as, *mūlam* – the source, *śaktīnām* – (of) all powers/energy.

The Ultimate is formless,

has no attributes, yet all powerful force;

every thing is moved by It,

as It is the all energy source (23)

यद्यप्येतत् परोक्षं हि सर्वं तस्याभिव्यञ्जनम् ।  
आराधितुम् अपेक्षन्ते व्यक्तं देवं तु मानवाः ॥ २४ ॥

Yadyapyetat parokṣam hi

Sarvam tasyābhivyañjanam ।

Ārādhitum apekṣante

Vyaktam devam tu mānavāḥ ॥ 24 ॥

Yadyapi – Though, etad – It, parokṣam – is invisible, (and), sarvam – everythings (is), tasyā-bivyanjanam – Its manifestations; tu – but, mānavāḥ – people, apekṣante – desire, ārādhitum – to worship, vyaktam – a manifest, devam – Deity/God.

Though the Ultimate is invisible,  
and, everythings is its manifestation,  
people desire to worship  
a manifest God for making supplications (24)

तथैव प्रकृतेस्सर्वमुखान्याराधितानि वै ।  
मुनिभिर्वेदमन्त्रेषु मत्वा रूपाणि ब्रह्मणः ॥ २५ ॥

Tathaiva prakṛtessarva-  
Mukhānyārādhitāni vai ।  
Munibhirvedamantreṣu  
Matvā rūpāṇi Brahmaṇaḥ ॥ 25 ॥

Tathā eva – That is how, sarva – all, mukhāni – aspects, prakṛteḥ – of nature, vai – indeed, ārādhitāni – were worshipped, munibhiḥ – by sages/ascetics, Vedamantreṣu – in Veda mantras, matvā – taking (them to be), rūpāṇi – manifestations/forms, Brahmaṇaḥ – of Brahman the Ultimate.

That is how, all aspects of Nature  
were indeed worshipped by sages pure  
through the Vedic chants,  
taking them to be forms of Brahman sure (25)

वेदधर्मस्य वैशिष्ट्यं प्रकृतिं प्रति गौरवम् ।  
वेदेभ्यः प्रेक्षिता स्पष्टं प्रकृत्याश्चारुदिव्यता ॥ २६ ॥

Vedadharmasya vaiśiṣṭyam  
 Prakṛtim prati gauravam ।  
 Vedebhyaḥ prekṣitā spaṣṭam  
 Prakṛtyāścārudivvyatā ॥ 26 ॥

Vaiśiṣṭyam – A special feature, Veda-dharmasya – of the Vedic religion, (was), gauravam – respect, prati – towards, prakṛtim – nature; Prakṛtyāḥ – Nature's, cāru – charming, divvyatā – divinity, spaṣṭam – quite clearly, prekṣitā – was observed, Vedebhyaḥ – by the Vedas.

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

नैव प्रकृतिपूजा तु धर्मस्यैतस्य भावना ।  
 प्रकृत्यां च परं तस्याः ब्रह्मत्वं तेन दर्शितम् ॥ २७ ॥

Naiva prakṛti-pūjā tu  
 Dharmasyetasya bhāvanā ।  
 Prakṛtyām ca param tasyāḥ  
 Brahmatvam tena darśitam ॥ 27 ॥

Eva – Mere, prakṛti-pūjā – nature worship, na – is not, bhāvanā – the idea, etasya – of this, dharmasya – (Vedic)religion; (both) prakṛtyām – within nature, ca – and, param – beyond, tasyāḥ – it, Brahmatvam – Divinity, darśitam – 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 its indication (27)

वेदवेदान्तविज्ञानं प्रणिनेतुं जनान्यति ।  
ग्रथितानि पुराणानि समेतं नूतदैवतैः ॥ २८ ॥

Vedavedānta-vijñānam

Praṇinetum jānānprati ।

Grathitāni Purāṇāni

Sametam nūtnadaivataḥ ॥ 28 ॥

Praṇinetum – To spread, vijñānam – the knowledge, Veda-vedānta – of the Vedas and Upaniṣads, jānān prati – among common people, Purāṇāni – the Purāṇas, grathitāni – were composed, sametam – along with, nūtnadaivataiḥ –(bringing in) new deities.

To spread the knowledge of the Vedas  
and the Upanishads among common humanity,  
the Puranas were composed  
bringing in many a new deity (28)

आचारे नीतिमत्तां वै व्यानेतुं जनतासु च ।  
भक्तिप्रचोदनार्थं च पुराणेषु कथाः कृताः ॥ २९ ॥

Ācāre nītimattām vai

Vyānetum janatāsu ca ।

bhakti-pracodanārtham ca

Purāṇeṣu kathāḥ kṛtāḥ ॥ 29 ॥

Vyānetum – To bring, janatāsu – into people, nītimattām – morality, ācāre – in daily conduct, ca – and, pracodanārtham – to stimulate, bhakti – devotion, kathāḥ – stories, kṛtāḥ – were made/ composed, Purāṇeṣu – in the Purāṇas.



To bring morality into the daily conduct  
of people in a pleasant way,  
and to stimulate devotion, Purāṇas had stories  
that held people in their sway (29)

उपास्ते हि परं देवम् आकाङ्क्षासहितो जनः ।  
कल्पिता बहवो देवाः इच्छानामनुसारतः ॥ ३० ॥

Upāste hi param devam  
Ākāṅkṣāsahito janaḥ ।  
Kalpitā bahavo devāḥ  
Iccānāmanusārataḥ ॥ 30 ॥

Janaḥ – People, upāste – worship, Param devam –  
the Ultimate Divine, ākāṅkṣā-sahito – with desires; (that  
is how), bahavo devāḥ – many deities, kalpitāḥ –  
conceptualised, anusārataḥ – according to, icchānām –  
the desires.

People worship the Highest  
with desires in heart,  
and conceptualise many deities,  
accordingly to play their part (30)

धनार्थी भजते लक्ष्मीं विद्यार्थी च सरस्वतीम् ।  
शक्त्यर्थी वन्दते दुर्गा, विघ्नान् हर्तुं विनायकम् ॥ ३१ ॥

Dhanārthī bhajate Lakṣmīm  
Vidyārthī ca Saraswatīm ।  
Śaktyarthī vandate Durgām,  
Vighnān hartum Vināyakam ॥ 31 ॥

Dhanārthī – One desirous of wealth, bhajate –  
adores, Lakṣmīm – the Goddess of wealth, vidyārthī – a

student, (similarly adores), *Saraswatīm* – the Goddess of wealth, *śaktyarthī* – one desirous of strength/power/energy, *vandate* – salutes, *Durgām* – the Goddess of strength/power/energy, (and), *hartum* – to drive away, *vighnān* – obstacles, *Vināyakam* - (there is special) God *Vināyaka/ Gaṇapati/ Vighneṣa* (to remove them).

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

ब्रह्मणा सृष्टम् आ विश्वं विष्णुना च सुरक्षितं ।  
 शमितं शङ्करेणेति पुराणैः प्रतिपादितम् ॥ 32 ॥

*Brahmaṇā sṛṣṭam ā viśvam*  
*Viṣṇunā ca surakṣitam ।*  
*Śamitam śaṅkareṇeti*  
*Purāṇaiḥ pratipāditam ॥ 32 ॥*

(It was), *pratipāditam* – propounded, *Purāṇaiḥ* – by the Purāṇas, *iti* - that, *viśvam* – the universe, *ā sṛṣṭam* – was verily created, *Brahmaṇā* – by Brahmā, *ca* – and, *surakṣitam* – well protected, *Viṣṇunā* – by Viṣṇu; (and), *śamitam* – soothed/rested/relieved from pain, *Śaṅkareṇa* – by Śaṅkara/Śiva.

The Purāṇas said that  
 Brahma created the Universe  
 which is well-protected by Viṣṇu; and  
 Soothed by Śaṅkara (32)

Note : Though some Purāṇas depict Śaṅkara as playing the role of the destroyer in the eternal cycle of creation, maintenance and dissolution, his devotees see Him in a

very benevolent role. The literal meaning of Śaṅkara is one who confers happiness or the auspicious. His another name, Śiva, also has the same meaning. Brahma of Purāṇas is not the same as Brahman of the Upaniṣads. Where God is taken as One and only One, it is the Brahman of the Upaniṣads. All roles are combined in the Brahman.

एकदेवस्य ते सर्वे कल्पनानि तु ब्रह्मणः ।  
एकोऽपि बहुधा वेदैः बहुरूपेषु पूजितः ॥ ३३ ॥

Ekadevasya te sarve  
Kalpanāni tu Brahmanāḥ ।  
Ekopi bahudhā vedaiḥ  
Bahurūpeṣu pūjitaḥ ॥ 33 ॥

Te sarve –They (are) all, kalpanāni - (different) conceptualisations, Eka-devasya – of One God, Brahmanāḥ – the Brahman/ the Ultimate, tu – indeed; Ekopi – though One, (He), pūjitaḥ– is worshipped, Vedaiḥ – by the vedas, bahudhā – in many ways; (and ), bahurūpeṣu – in many forms.

They are all indeed different ideas  
of One and the same Divine;  
though One, He is worshipped in the Vedas  
in different ways and forms fine (33).

निर्गुणं यद्यपि ब्रह्म सगुणाः देवदेवताः ।  
परब्रह्म निराकारं ओंकारेणैव कीर्तितम् ॥ ३४ ॥

Nirguṇam yadyapi Brahma  
Saguṇāḥ devadevatāḥ ।  
Parabrahma nirākāram  
Omkaṛeṇaiveva kīrtitam ॥ 34 ॥



Yadyapi – Even though, Brahma(n) – Brahman the Ultimate, nirguṇam – is attributeless (and therefore also formless), devadevatāḥ – gods and goddesses/ deities, saguṇāḥ – have attributes (and therefore also forms); nirākāram – the formless, Parabrahma(n) – Parabrahma the Ultimate, kīrtitam – is reputed/invoked/ known, eva – only, Omkāreṇa – 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)

Note : Brahman is Nirguṇa but particular deities are saguṇa in the sense that they are beatific and compassionate and respond to prayers.

दैवतं सगुणं व्यक्तम् अभिगम्यं तु सेवया ।  
 उपासनेन भक्त्या च प्राप्यं ध्यानेन निर्गुणम् ॥ ३५ ॥

Daivatam saguṇam vyaktam  
 Abhigamyam tu sevayā ।  
 Upāsanena bhaktyā ca  
 Prāpyam dhyānena Nirguṇam ॥ 35 ॥

Daivatam – The Divine, saguṇam – with attributes, (and), vyaktam – Manifest (in a form), abhigamyam – can be accessed/approached, tu – indeed, sevayā – through service, upāsanena – worship, ca – and, bhaktyā – devotion; (while), Nirguṇam – the Formless (One), prāpyam – can be found, dhyānena – through meditation.

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



परब्रह्मनियोगेन देवता नैव पूजिताः ।  
उपासितो यदा शम्भुः परब्रह्मोति वेदितः ॥ ३६ ॥

Parabrahma-niyogena  
Devatā naiva pūjitāḥ  
Upāsīto yadā śambhuḥ  
Parabrahmeti veditāḥ ॥ 36 ॥

Devatāḥ – Deities, na pūjitāḥ – are not worshipped, (merely), iti – as, Parabrahma-niyogena – by appointment of the Ultimate; yadā – when, Śambhuḥ – Śambhu/ Śiva, upāsītāḥ – worshipped, (He), veditāḥ – is understood, iti – as, Parabrahma – the Ultimate Itself.

Deities are not worshipped  
merely as the agents of the Ultimate;  
when, for instance, Śiva is worshipped,  
He is understood as the Ultimate Itself (36)

उपासकैर्न कर्तव्यः भेदो देवेषु कश्चन ।  
तथाप्यभीष्टदेवस्य ह्येकस्योपासना हिता ॥ ३७ ॥

Upāsakairna kartavyaḥ  
Bhedam deveṣu kaścana ।  
Tathāpyabhīṣṭa-devasya  
Hyekasyopāsanā hitā ॥ 37 ॥

Kaścana – Even a little, bhedaḥ – differentiation, na kartavyam – should not be made, upāsakaiḥ – by devotees, deveṣu – between gods; tathāpi – nevertheless, upāsanā – worship, ekasya – of one, abhīṣṭa-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)

एकस्योपासनेनैव चित्तं भवति केन्द्रितम् ।  
एकाग्रमनसा यत्तं ध्यानमेव विशिष्यते ॥ ३८ ॥

Ekasyopāsanenaiva

Cittam bhavati kendritam ।

Ekāgra-manasā yattam

Dhyānameva viśiṣyate ॥ 38 ॥

Upāsanena – Through the worship, Ekasya – of One (God), eva – only, cittam – the mind, bhavati – becomes, kendritam – focussed/ concentrated; dhyānam – meditation, yattam – tried/attempted, ekāgra-manasā – with one-pointed mind, eva – only, viśiṣyate – is superior/ distinctly successful.

Through the worship of One God only,  
the mind comes to be of focussed kind;  
and only that meditation is superior  
which is done with one-pointed mind (38)

सुखासनं गृहीत्वा हि ध्यानार्थी स्वस्थमानसः ।  
सावधानं मनोवृत्तिं वीक्षतां साग्रहेण च ॥ ३९ ॥

Sukhāsanam gṛhītva hi

Dhyānārthī svastha-mānasah ।

Sāvadhānam manovṛttim

Vīkṣatām sāgrahēṇa ca ॥ 39 ॥

Gṛhītva – Having taken, sukhāsanam – a comfortable sitting posture, hi – indeed, svastha-mānasah – with a self-abiding/ composed mind, dhyānārthī – the meditator, vīkṣatām – should observe, sāvadhānam – attentively/ with awareness, ca – and, sāgrahēṇa – persistently, manovṛttim – 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 ध्यानायात्मविशोधने ॥ ४० ॥

‘Ātmasamstham manaḥ kṛtvā  
Na kiñcidapi cintayet’ I\*  
Ādiṣṭamiti Gītāyām,  
Dhyānāyātma-viśodhane ॥ 40 ॥

Kṛtvā – Making, manaḥ – the mind, ātma-  
samstham – fixed on the self, na – not, kiñcit – anything,  
api – at all/ even, cintayet – (one)should think; iti – thus,  
ādiṣṭam – (is) advised/ instructed, Gītāyām – in the Gītā,  
dhyānāya – for doing meditation, ātma-viśodhane – 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 Gītā for meditation,  
for the discovery of the Self to all (40)

\*from the Bhagavad-Gītā, chapter 6, verse 25 (3rd& 4th pādas).

ध्यानेन नियतं नित्यं शान्तिमाप्नोति चिन्तकः ।  
आर्तिभ्यश्च विमुक्तिं च विन्दते सावधानताम् ॥ ४१ ॥

Dhyānena niyatam nityam  
Śāntimāpnoti cintakaḥ ।  
Ārtibhyaśca vimuktim ca  
vindate sāvadhānatām ॥ 41 ॥



**Cintakaḥ** - The meditator, **āpnoti** - obtains, **śāntim** - peace (of mind), **dhyānena** - through meditation, (done), **niyatam** - regularly, **nityam** - every day, **vimuktim** - release/ freedom, **ārtibhyaḥ** - from worries/ stress, **ca** - and, **sāvadhānatām** - attentiveness, **citte** - in mind.

The meditator obtains peace of mind  
through regular daily meditation,  
freedom from worries indeed, and  
develops an attentive mind (41)

आनन्दश्चित्तशान्तिश्च तितिक्षा वेदनां प्रति ।  
सौहार्दं सर्वभूतेषु ध्यानेन हि समाहृताः ॥ ४२ ॥

**Ānandaścittaśāntiśca**

**Titikṣā vedanām prati ।**

**Sauhārdam sarvabhūteṣu**

**Dhyānena hi samāhṛtāḥ ॥ 42 ॥**

**Ānandaḥ** - Joyousness, **cittaśāntiḥ** - mental peace, **titikṣā** - forbearance, **prati** - towards, **vedanām** - pain/ sorrows/ affliction, **sauhārdam** - affection, friendliness, **sarvabhūteṣu** - to all beings, (- all these), **hi** - indeed, **samāhṛtāḥ** - are gathered/obtained, **dhyānena**- through meditation.

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

यद्यात्मचिन्तनं कष्टं चित्तचाञ्चल्यकारणात् ।  
नामजापेन कर्तव्यः प्रारम्भो भक्तिपूरितः ॥ ४३ ॥

Yadyātma-cintanam kaṣṭam  
 Citta-cāñcalya-kāraṇāt ।  
 Nāmajāpena kartavyaḥ  
 Prārambho bhaktipūritaḥ ॥ 43 ॥

Yadi – If, ātma-cintanam – contemplation/  
 meditation on the Self, kaṣṭam – is difficult, kāraṇāt –  
 due to, cāñcalya-citta – fickleness of mind, (then),  
 prārambhaḥ – a beginning, kartavyaḥ – should be made,  
 nāmajāpena – through the repeated muttering of (any)  
 Name (of God), bhaktipūritaḥ – 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 and love. (43)

नामजापाय नावश्यम् एकसुस्थिरमासनम् ।  
 तिष्ठन्तो वा चलन्तो वा तत्कुर्युहि सुखं ननु ॥ 44 ॥

Nāmajapāya nāvaśyam  
 Ekasusthiramāsanam ।  
 Tiṣṭhanto vā calanto vā  
 Tat kuryurhi sukham nanu ॥ 44 ॥

Nāmajapāya – For repeatedly reciting the name of  
 God, eka – one, susthiram āsanam – fixed sitting posture,  
 nāvaśyam – is not necessary; api- even, tiṣṭhantaḥ –  
 while standing, vā – or, calantaḥ – walking, tad kuryurhi –  
 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 पूर्वाकृत-जपेन वै ।  
यद्यप्येतौ स्वसंपन्नावुभौ तौ सुखदायकौ ॥ ४५ ॥

Susādhyam bhavati dhyānam  
Pūrvam kṛta-japena vai ।  
Yadyapyetau svasampannā-  
Vubhau tau sukhadāyakau ॥ 45 ॥

Japena – By japa, pūrvam kṛta - done before, dhyānam – meditation, bhavati – becomes, susādhyam – easy, vai – indeed; yadyapi – even if, tau – they, (are), Svasampannau – not done perfectly, ubhau tau – both of them (japa and dhyāna), sukhadāyakau – give happiness.

Japa done before  
makes meditation easy;  
even if not done perfectly,  
both make you happy. (45)

सुलभ्या न मनश्शान्तिः प्रयत्नेनैव भाविता ।  
तस्य लाभाय चावश्या चरिते शुद्धता ध्रुवा ॥ ४६ ॥

Sulabhyā na manaśśāntiḥ  
Prayatnenaiva bhāvitā ।  
Tasya lābhāya cāvaśyā  
Carite-śuddhatā dhruvā ॥ 46 ॥

Manāśśāntiḥ – Peace of mind, na – (is) not, sulabhyā – easy to get; bhāvitā - it is produced, prayatnena eva – only through continued effort; ca – and, tasya lābhāya – to get it, dhruvā – (a) definite, śuddhatā – purity, carite – in character, āvaśyā – 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)

उत्कोचग्राहकास्त्रस्ताः अशान्तमनसा खलु ।  
द्रव्यदानेन देवेभ्यः यतन्ते शान्तिसाधनम् ॥ ४७ ॥

Utkoca-grāhakāstrastāḥ  
Aśānta-manasā khalu ।  
Dravyadānena devebhyaḥ  
Yatante śānti-sādhanam ॥ 47 ॥

Utkoca-grahākāḥ – Bribe-takers, trastāḥ –  
troubled, aśānta-manasā – by a disturbed mind, khalu –  
really, yatante – try, śānti-sādhanam – to have peace (of  
mind), dravya-dānena – by gifting money/wealth,  
devebhyaḥ – to gods.

Bribe takers, troubled  
really by a guilty mind,  
try to buy peace  
by gifting money to various gods. (47)

उत्कोचग्रहणं पापम् आत्मग्लानिं करिष्यति ।  
मार्जनं तस्य पापस्य दम्भभक्त्या कदापि न ॥ ४८ ॥

Utkoca-grahaṇam pāpam  
Ātma-glānim kariṣyati ।  
Mārjanam tasya pāpasya  
Dambha-bhaktyā kadāpi na ॥ 48 ॥

Grahaṇam – Taking, utkoca – bribe(s), pāpam – (is  
a) sin, kariṣyati – (it) will do, ātma-glānim – the  
destruction of the soul; mārjanam – cleansing/ washing/

purification, *tasya pāpasya* – of that sine, *dambha-*  
*bhaktyā* – by hypocritical devotion, *kadāpi na* – never ever.

Taking bribes is a sin,  
destructive of the very soul;  
cleansing it is not possible  
by false devotion, never ever! (48)

अहिंसां सत्यमस्तोयान्याश्रिता एव सज्जनाः ।  
आप्नुवन्ति हि देवस्य कृपामिह परत्र च ॥ ४९ ॥

*Ahimsām-satyam-asteyā-*  
*nyāśritā eva sajjanāḥ ।*  
*Āpnuvanti hi Devasya*  
*Kṛpāmiha paratra ca ॥ 49 ॥*

*Eva* – Only, *sajjanāḥ* – noble people, (who have),  
*āśritāḥ* – taken refuge in, *ahimsām* – nonviolence, *satyam* –  
truthfulness, (and), *asteyāni* – non-stealing, *āpnuvanti* –  
obtain, *Devasya kṛpām* – God's grace, (and), *iha* – here  
(in the world), *ca* – and, *paratra* – beyond (after death).

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)

निहितो भगवद्भक्त्यां सद्वृत्तस्य सदाशयः ।  
विना शीलं कथं भक्तिः विना धर्मं कथं कृपा ॥ ५० ॥

*Nihito Bhagavad-bhaktyām*  
*Sadvṛttasya sadāśayaḥ ।*  
*Vinā śīlam katham bhaktiḥ*  
*Vinā dharmam katham kṛpā ॥ 50 ॥*

**Nihitaḥ** – Embedded/implicit, **Bhagavad bhaktyām** – in the devotion to God, (is), **sadāśayaḥ** – good intention/meaning, **Sadyṛttasya** – of good behaviour/conduct. **Katham bhaktiḥ** – what kind of devotion, (is it), **vinā** – without, **śīlam** – character/ morality ? **Katham kṛpā** – how can there be Grace (of God), **vinā dharmam** – without ethics ?

Implicit in the devotion to God

is the intention of good behaviour.

What kind of devotion is it without character ?

How can there be Grace of God without ethics? (50)

Note : True devotion to God is not possible without being good at heart and honest. Of course there is redemption for the morally fallen in Hinduism also as the story of Ajamila shows. But it comes only after true repentance and purity of heart.

अहिंसां सत्यनिष्ठत्वं धर्मं लोकहितार्पणम् ।  
पूर्णत्वसाधनं चैव पञ्चशीलानि धारयेत् ॥ ५१ ॥

Ahimsām satya-niṣṭhatvam

Dharmam lokahitārpaṇam ।

Pūrṇatva-sādhanam caiva

Pañcaśīlāni dhārayet ॥ 51 ॥

(One), **dhārayet** – should uphold/observe/follow, **pañca-śīlāni** – five codes of conduct: **ahimsām** – non-violence, **satya-niṣṭhatvam** – commitment to Truth, **dharmam** – duty, **loka-hitārpaṇam** – dedication to the welfare of people/world, **caiva (ca eva)** – and also, **pūrṇatva-sādhanam** – pursuit of perfection.



One should uphold five codes of conduct:  
 non-violence, commitment to Truth,  
 duty, welfare of the world,  
 and also pursuit of perfection. (51)

Note: Non-violence is not just a negative concept of non-killing or non-injury, but means respect for life and includes love and willingness to help others. Commitment to truth means honesty and avoidance of hypocrisy; it can also include pursuit of truth as an objective in life and acquisition of knowledge (both existing and new) in interested fields. Though dharma means ethics in general, it also means specifically, following one's moral duty according to one's position, like mother, father, student, teacher, husband, and wife. Since we often hold different positions with different duties, conflicts between duties could arise. In resolving them, other principles or codes of conduct could help, particularly honesty and avoidance greed and selfishness, as Gandhi suggested. Contributing to people's welfare can be tailored to one's ability and aptitude; it does not have to be the whole humanity at one stroke. Loka-hita, moreover, need not be confined to humans alone. Loka also means world in general, including animals and nature. Purnatva-sadhana, the pursuit of perfection, is also a moral duty; everyone should strive to reach the full potential of one's personality. It also means that all should have the freedom to do so without arbitrary and unjust constraints. It also means that whatever task one undertakes should be tried to be done as perfectly as possible.

It is the Buddha who used the word Pañcaśīla first. In his teaching they included ahimsā, non-stealing, no sexual

misconduct, no intoxicants, and no lying. These principles are accepted in Hinduism also. Ahimsā includes non-stealing and avoidance of sexual misconduct. Since intoxicants involve injury to oneself, it can be included in ahimsa. Ahimsā includes avoiding deliberate injury to oneself too, including one's mind. Both Buddhism and Hinduism attach great importance to purity and clarity of mind. Non-lying comes under commitment to truth.

The word, Pañcaśīla, became world-famous when the Pañcaśīlā Treaty was signed in 1954 between India and China which laid down five principles of Peaceful Co-existence, as the basis of relationship between the two countries. There is a connection between these five Principles and the Buddha's principles. Ahimsā is implicit in the Treaty's principles too. Civilized behaviour demands that Ahimsā should be the basis of relationship between all countries and settlement of all disputes.

षड्वैरिदमनं शिष्टं सुस्पष्टं गीतया कृतम् ।  
कष्टं यद्यपि तत्कर्तुं भ्रष्टं जीवनमन्यथा ॥ ५२ ॥

Ṣadvairidamanam śiṣṭam

Suspaṣṭam Gītayā kṛtam ।

Kaṣṭam yadyapi tatkartum

Bhraṣṭam jīvanam anyathā ॥ 52 ॥

Damanam – Suppression of, ṣaḍ-vairi – the six enemies\*, śiṣṭam – (which is) ordained, suspaṣṭam kṛtam – was made clear, Gītayā – by the Gītā; yadyapi – though, kaṣṭam – (it is) difficult, tad kartum – to do so, jīvanam – life, anyathā – otherwise, (would be), bhraṣṭam – lost/ deprived.

Suppression of the six enemies\*

is by the Gīta clearly ordained;

though difficult to do so,

life otherwise would be quite depraved. (52)

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

हिन्दुधर्मस्य सारस्तु सततं सत्यशोधनम् ।  
लोकहिताय निस्स्वार्थं गान्धिना तु सुशिक्षितम् ॥ ५३ ॥

Hindū-dharmasya sārastu

Satatam satya-śodhanam ।

Lokahitāya nissvārtham

Gāndhinā tu suśikṣitam ॥ 53 ॥

Sāraḥ – The essence, Hindu-dharmasya – of Hinduism, (is), satatam – constant / continuous, satya-śodhanam – search after Truth, tu – indeed, lokahitāya – for the welfare of the people, (and), nissvārtham – selflessly; (thus), suśikṣitam – taught well, Gāndhinā –by. Gāndhī.

The essence of Hinduism is

constant search after Truth, selflessly  
for the welfare of people,

as taught by Gandhi repeatedly. (53)

कामक्रोधादिवर्गस्य निग्रहस्सत्यशोधने ।  
अनिवार्येति व्याख्यातं धर्मतत्त्वं तु गान्धिना ॥ ५४ ॥

Kāmakrodhādi-vargasya

Nigrahassatya-shodhane ।

Anivāryeti vyākhyātam

Dharmatattvam tu Gāndhinā ॥ 54 ॥



**Satya-śodhane** – In the search after Truth, **nigrahaḥ** - control over, **vargasya** - the group (of six), (consisting of), **kāma-krodhādi** – lust, anger etc., **anivāryeti** – is indispensable; **iti** – thus, **dharma-tattvam** - the essential nature of ethics/religion, **vyākhyātam** – has been interpreted, **Gāndhinā** - by Gāndhi.

Control over the group of six enemies  
beginning with lust and anger,  
is indispensable in the search of Truth;  
for Gandhi, this was the essence of religion. (54)

अहिंसाऽस्ति च सत्यस्य द्वितीयं मुखमेव तु ।  
धर्मे च व्यवहारेऽप्यहिंसा श्रेयस्करी शुभा ॥ ५५ ॥

Ahimsā asti ca satyasya  
Dvitiyam-mukhameva tu ।  
Dharme ca vyavahārepy-  
ahimsā śreyaskarī śubhā ॥ (55)

**Ahimsā** – Nonviolence, **asti** – is, **dvitiyam-mukham** – the second face, **satyasya** – of truth, **eva** – itself, **tu** – indeed; (both), **dharme** – in religion, **api** – (and) also, **vyavahāre** – in secular affairs, **ahimsā** – nonviolence, (is), **śreyaskarī\***-**śubhā** – beneficial/good in a lasting way.

Nonviolence is indeed  
Truth's second face;  
both in religion and also in secular affairs,  
its good is a lasting grace. (55)

\*In Hindu ethics, while Śreya is beneficial in a lasting way, preya – is pleasing in the short run only.

Note: This is what Gāndhi said about the relationship between Truth and Non-violence: 'Ahimsā 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, ahimsā is the means and Truth is the end. ahimsā becomes our supreme duty and Truth becomes God for us.’ (from a letter to Nārandaś Gāndhi 28-31 July, 1930; reproduced in Rudraṅṣu Mukherjee Ed. The Penguin Gandhi Reader, New Delhi , 1993, p. 112).

शमनं परदुःखानाम् अहिंसा सक्रिया खलु ।  
सौहार्दं सर्वभूतानाम् अहिंसायाश्च सारता ॥ ५६ ॥

Śamanam paradukhānām

Ahimsā sakriyā khalu ।

Sauhārdam sarvabhūtānām

Ahimsāyāśca sārata ॥ 56 ॥

Śamanam – Alleviation, paradukhānām – of the sorrows of others, (is), sakriyā – activist/positive, ahimsā – nonviolence; ca – and, sauhārdam – friendship/compassion, sarvabhūteṣu – towards all beings, (is), sārata – the essence, ahimsāyāḥ – of nonviolence.

Alleviation of the suffering of others

is activist nonviolence;

and compassion to all beings

is its very essence. (56)

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

अन्याय्यस्य च क्रौर्यस्य धैर्येण कृतरोधनम् ।

अहिंसाया एव मार्गः कातर्यं न तु निष्क्रियम् ॥ ५७ ॥

Anyāyyasya ca krauryasya  
 Dhairyena kṛta-rodhanam ।  
 Ahimsāyā eva mārgaḥ  
 Kātaryam na tu niṣkriyam ॥ 57 ॥

Dhairyena – Courageously, kṛta-rodhanam – putting a halt, anyāyyasya – to injustice, ca – and, krauryasya – to brutality/cruelty, (is), eva – only, mārgaḥ – the way, ahimsāyāḥ – of non-violence; (and) na tu – not indeed, niṣkriyam – idle, kātaryam – cowardice.

Courageously putting a halt  
 to brutality and injustice,  
 is only the way of nonviolence,  
 and not indeed idle cowardice. (57)

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

दारिद्र्यं जातिवैषम्यं निरुद्योगः निराश्रयः ।  
 उत्कोचग्रहणं चापि हिंसकाः प्रमुखा ननु ॥ ५८ ॥

Dāridryam jātivaiṣamyam  
 Nirudyogaḥ nirāśrayaḥ ।  
 Utkochagrahaṇam cāpi  
 Himsakāḥ pramukhā nanu ॥ 58 ॥

Dāridryam – Poverty, jāti-vaiṣamyam – caste disparity, nirudyogaḥ – unemployment, nirāśrayaḥ – homelessness, ca api – and also, utkocagrahaṇam – bribe-taking, - (these are all), nanu - surely, pramukhāḥ – important, himsakāḥ – forms of violence.



Poverty, caste disparity,  
 unemployment, homelessness,  
 and also bribe-taking, these are all  
 important forms of violence. (58)

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-समीराणां मालिन्यानि महास्वनाः ।  
 एतान्यपि स्वरूपाणि हिंसायाः संशयं विना ॥ ५९ ॥

Jala-sthala-samīrāṇām

Mālinyāni mahāsvanāḥ ।

Etānyapi svarūpāṇi

Himsāyāḥ saṁśayam vinā ॥ 59 ॥

Mālinyāni – Pollution, (of), jala – water, sthala – land, (and), samīrāṇām – air, mahāsvanāḥ – production of big noises, etāni api – these also, (are), svarūpāṇi – forms, himsāyāḥ – of violence, vinā – without, saṁśayam – doubt.

Pollution of water, land, and air,  
 and production of big noises, -  
 these also are forms of violence,  
 without any doubt. (59)

हिंसायाश्चिरभावित्वं बहुरूपेषु दुर्धरम् ।  
 हिंसाहानं मताचार्यैश्चित्तनीयं तु सर्वथा ॥ ६० ॥

Himsāyāścīrabhāvitvam

Bahurūpeṣu durdharam ।

Himsāhvānam matācāryaiḥ

Cintaniyam tu sarvathā ॥ 60 ॥

*Cira-bhāvitvam* – The long-standing existence, *himsāyaḥ* – of violence, *bahu-rūpeṣu* – in many forms, *durdharam* – (is) unbearable, *himsāhvānam* – of violence challenge (is), *cintaniyam* – has to be reflected over, *matācāryaiḥ* – by leaders of religion, *tu* – indeed, *sarvathā* – by all means/ in all ways.

The endurance of violence

in many forms is an unbearable thing;  
violence is a challenge to all religions,  
and has to be reflected over by all means. (60)

सप्रयोजनतायास्तु न हिंसाऽभूच्चिरा ननु ।  
मनुजानामपूर्णत्वाद् एव सा बहुविस्तृता ॥ ६१ ॥

*Saprayojanātāyāstu*

*Na himsābhūccirā nanu ।*

*Manujānāmapūrṇatvad*

*Eva sā bahuvistr̥tā ॥ 61 ॥*

*Himsā* – Violence, *abhūt* – became, *cirā* – long standing, *nanu* – indeed, *na* – not, *tu saprayojanatāyāḥ* – because of its usefulness/ necessity, (but because), *apūrṇatvāt* – of imperfection, *manujānām* – of men/ human beings, *eva* – only, *sā* – she (it), *bahuvistr̥tā* – widespread.

Violence became longstanding

not because it is needed,

but only because of human imperfection,

and became so widespread. (61)

परधर्मान् प्रति द्वेषः हिंसायाः प्रमुखं मुखम् ।  
तेनैव निन्दितं तीव्रं बुधैर्नित्यं युगे युगे ॥ ६२ ॥

Paradharmān prati dveṣaḥ

Himsāyāḥ pramukham mukham |

Tenaiva ninditam tīvram

Budhair nityam yuge yuge || 62 ||

Dveṣaḥ – Hatred, paradharmān prati – against other religions, (is), pramukham mukham – a prominent face, himsāyāḥ – of violence; tenaiva – that is why, (it is), tīvram – strongly, ninditam – condemned, nityam – ever, prati yuge yuge – in every age after age, budhair – by the wise.

Hatred against other religions

is a prominent face of violence,

that is why, it's condemned strongly by the wise

in every age after age. (62)

रामकृष्णोऽरविन्दश्च विवेकानन्दचिन्मयौ ।

धर्मव्याख्याम् अकुर्वन् वै ह्युद्दिश्याधुनिकं युगम् ॥ ६३ ॥

Rāmakṛṣṇo'ravindaśca

Vivekānanda-cinmayau |

Dharmavyākhyāmakurvan vai

Hyuddiśyādhunikam yugam || 63 ||

Rāmakṛṣṇaḥ - Rāmakṛṣṇa (Paramahansa), Aravindaḥ – Aurobindo, Vivekānanda - Cinmayau – Swāmi Vivekānanda and Swāmi Cinmayānanda, (and other teachers), hi akurvan – have done/given well, dharmavyākhyām – interpretation/ commentary on religion, vai – indeed, uddiśya – addressed, ādhunikam yugam – to the modern age.



Rāmakṛṣṇa, Aurobindo,  
Vivekānanda and Cinmayānanda  
have interpreted religion  
addressed to the modern age. (63)

निन्दितोऽन्यमतद्वेषः स्पष्टशब्देषु तैरपि ।  
सर्वलोकहितायैव तेषां जीवनमर्पितम् ॥ ६४ ॥

Nindito'nya-mata-dveṣaḥ  
Spaṣṭa-śabdeṣu tairapi ।  
Sarvalokahitāyaiva  
Teṣām jīvanam arpitam ॥ 64 ॥

Anyā-mata-dveṣaḥ – Hatred of other religions,  
ninditaḥ – was condemned, spaṣṭa-śabdeṣu – in clear  
words, tairapi (taiḥ api) – by them also; teṣām – their,  
jīvanam – life, arpitam – was dedicated, sarvalokahitāya –  
to the welfare of all people.

Hatred of other religions was condemned  
by them also in words clear and fair;  
their life was dedicated  
to all people's welfare. (64)

वक्त्रूणां हिन्दुधर्मस्य गान्धिराधुनिके युगे ।  
सक्रियालोचनत्वाद् वै विशिष्टः शोभते सदा ॥ ६५ ॥

Vakṭṛṇām Hindu-dharmasya  
Gāndhirādhunike yuge ।  
Sakriyā-locanatvādvai  
Viśiṣṭaḥ śobhate sadā ॥ 65 ॥

Vakṭṛṇām – Among the spokesmen, Hindu-  
dharmasya - of Hinduism, ādhunike yuge – in the modern

age, Gāndhiḥ – Gāndhi, śobhate – shines out, sadā -  
ever, (as), viśiṣṭaḥ - special/ distinguished, sakriya-  
alocanatvāt – because of (his) activist thinking, vai – surely.

Among the spokesmen of Hinduism  
in the modern age,  
Gandhi shines out as special ever  
because of his activist thinking trait. (65)

सहिष्णुताऽन्यधर्मेषु हिन्दूधर्मविशेषता ।  
भिन्नतां प्रति न द्वेषः गान्धिनेति तु शिक्षितम् ॥ ६६ ॥

Sahiṣṇutā'nyadharmeṣu  
Hindūdharma-viśeṣatā ।  
Bhinnatām prati na dveṣaḥ  
Gāndhineti tu śikṣitam ॥ 66 ॥

Sahiṣṇutā – Tolerance, anyadharmeṣu – of other  
religions, (is), viśeṣatā – a special feature, (of),  
Hindūdharma – Hinduism, (and also), na dveṣaḥ – non-  
hatred, bhinnatām prati – towards difference; iti – thus,  
śikṣitam – was taught, Gāndhinā – by Gāndhi, tu - indeed.

Tolerance of other religions  
and non-hatred of difference,  
are special features of Hinduism;  
thus indeed Gāndhi taught. (66)

धर्मस्याचरणं सत्यम् अस्ति लोकहितावहम् ।  
आस्पदं नास्ति द्वेषाय तत्र स्फुटमिदं ननु ॥ ६७ ॥

Dharmasyācaraṇam satyam  
asti lokahitāvaham ।  
āspadam nāsti dveṣāya  
tatra sphuṭam idam nanu ॥ 67 ॥

Satyam - True, ācaraṇam - observance, dharmasya - of religion, asti - is, lokahitāvaham - for the welfare of people; nāsti - there is no, āspadam - scope, dveṣāya - for hatred, tatra - there, idam - this, sphuṭam - is very clear, nanu - surely.

True observance of religion is  
for the welfare of people;  
there is no scope surely for  
hatred there, which is very clear. (67)

ईश्वरः सर्वधर्मेषु त्वेको हि बहुधोदितः ।  
तस्यैकस्याखिला सृष्टिः सर्वे लोकास्तु बान्धवाः ॥ ६८ ॥

Īśvaraḥ sarvadharmeṣu  
tveko hi bahudhoditaḥ ।  
Tasyaikasyākhilā sṛṣṭiḥ  
Sarve lokāstu bāndhavāḥ ॥ 68 ॥

Īśvaraḥ - God, sarvadharmeṣu - of all religions, eko hi - is One only, (but), uditaḥ - spoken of/ uttered, bahudhā - in different ways/ by different names; akhilā sṛṣṭiḥ - the whole creation, tasya ekasya - is his alone; (hence), sarve - all, lokāḥ - people/ human beings, bāndhavāḥ - 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. (68)

न कोपि पूर्णसंपन्नो धर्मो पृथ्वीतले ननु ।  
आचारेषु विशेषेण सर्वधर्मेषु न्यूनता ॥ ६९ ॥



Na kopi pūrṇasampanno  
 Dharmo pṛthvītale nanu ।  
 Ācareṣu viśeṣeṇa  
 Sarvadharmeṣu nyūnatā ॥ 69 ॥

Na kopi dharmah – Not a single religion, (is/has been), pūrṇasampanno – perfect/ fully accomplished, pṛthvītale – on the surface of the Earth, nanu – surely; viśeṣeṇa – especially, ācareṣu – in observance, (there is), nyūnatā – dearth/ shortcoming, sarva-dharmeṣu – in all religions.

Not a single religion is perfect  
 on the face of the Earth,  
 especially in observance,  
 all religions have dearth.\* (69)

\*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 सात्विकाः ।  
 परस्परमतज्ञाने वर्धते खलु बन्धुता ॥ ७० ॥

Tathāpi suguṇāssanti  
 Sarvadharmeṣu sātvikāḥ ।  
 Paraspara-mata-jñāne  
 Vardhate khalu bandhutā ॥ 70 ॥

Tathāpi – Even then, santi – there are, sātvikāḥ – genuine, suguṇāḥ – merits, sarva-dharmeṣu – in all religions; bandhutā – kindred spirit/ brotherhood, khalu – really, vardhate – grows, paraspara-mata-jñāne – in mutual understanding of religions.

Even then there are genuine merits  
 in all religions,  
 and brotherhood can grow  
 in mutual understanding of them. (70)

स्वधर्मे एव तिष्ठन्निरापातव्या हितावहाः ।  
 सुगुणास्त्वन्यधर्माणां विहितं न मतान्तरम् ॥ ७१ ॥

Svadharme eva tiṣṭhadbiḥ  
 Āpātavyā hitāvahāḥ ।  
 Suguṇāstvanya-dharmāṇām  
 Vihitam na matāntaram ॥ 71 ॥

Hitāvahāḥ – Beneficial, suguṇāḥ – merits, anyadharmanām – of other religions, āpātavyāḥ – have to be absorbed, tiṣṭhadbiḥ – while remaining, svadharme – in one's own religion, eva – only; (but), matāntaram – converting to another religion, na vihitam – is not proper.

Absorb beneficial merits of other religions  
 while remaining in your own,  
 but it is not at all proper  
 converting to another religion. (71)

हिन्दूनां मुख्यकर्तव्यं दलितानां विकासनम् ।  
 अनेकशतवर्षाणाम् अन्यायस्य च मार्जनम् ॥ ७२ ॥

Hindūnām mukhya-kartavyam  
 Dalitānām vikāśanam ।  
 Aneka-śatavarṣāṇām  
 Anyāyasya ca mārjanam ॥ 72 ॥

Mukhya – Important, kartavyam – duty, Hindūnam – of Hindus, (is), vikāśanam – the development, dalitānām – of the oppressed, ca – and, mārjanam – the

wiping out, *anyāyasya* – of the injustice (to the dalits),  
*aneka-śata-varṣāṇām* – of several centuries.

An important duty of Hindus  
 is enabling the development of the oppressed,  
 and wiping out centuries old  
 injustice to the suppressed. (72)

मिथ्याबोधास्तु वर्तन्ते हिन्दुधर्मं प्रति ध्रुवम् ।  
 हिन्दवोऽपि कुदैवेन मिथ्यालापैः कुशिक्षिताः ॥ ७३ ॥

*Mithyābodhāstu vartante*

*Hindūdharmam prati dhruvam ।*

*Hindavo'pi kudaivena*

*Mithyālāpaiḥ kuśikṣitāḥ ॥ 73 ॥*

*Mithyābodhāḥ* – Misunderstandings, *vartante* –  
 exist, *tu* – indeed, *prati* – about, *Hindūdharmam* –  
 Hinduism, *dhruvam* – surely; *Hindavaḥ api* - Hindu  
 also, *kuśikṣitāḥ* – are misled, *kudaivena* – unfortunately,  
*mithyālāpaiḥ* – by false accusations.

Misunderstandings exist  
 about Hinduism's suppositions,  
 and Hindus themselves are  
 often misled by false accusations. (73)

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 पोषिका प्रतिपादिका ॥ ७४ ॥

Gītāyām jātivaiṣamyam  
Spaṣṭameva virodhitam ।  
Gītā samānatāyāstu  
Poṣikā pratipādikā ॥ 74 ॥

Jāti-vaiṣamyam – Disparity/discrimination on the basis of caste; virodhitam – is opposed, Gītāyām – in the Gītā, spaṣṭam eva – clearly only; Gītā – the Gītā, tu – indeed, poṣikā – is supporter, (and), pratipādikā – proponent, samānatāyāḥ – of equality.

As to caste discrimination,  
the Gita is clearly an opposer;  
it is indeed a proponent  
of equality and its strong supporter. (74)

नालम्बिता हि देवस्य कृपा जन्माथवा कुलम् ।  
पुण्यं कर्म च ज्ञानं च भक्तिरेते कृपाकराः ॥ ७५ ॥

Nālabhitā hi devasya  
Kṛpā janmāthavā kulam ।  
Puṇyam karma ca jñānam ca  
Bhaktirete kṛpākarāḥ ॥ 75 ॥

Devasya – God's, kṛpā – grace, na ālabhitā hi – is not dependent surely on, janma – birth, athavā – or, kulam – family/ lineage; (but) puṇyam karma – meritorious work, ca - and, jñānam – knowledge, ca – and, bhaktiḥ - devotion, etc – these (only), kṛpākarāḥ – bring about Divine Grace.

Grace of God does not depend  
on birth or lineage;  
only meritorious works, knowledge,  
and devotion bring about His Grace. (75)

अस्पृश्यता च वैषम्यं जनानां जातिकारणात् ।  
नाशितव्ये समाजे वै, न ते धर्म्ये सुनिश्चितम् ॥ ७६ ॥

Aspṛśyata ca vaiṣamyam  
Janānām jātikāraṇāt ।  
Nāśitavye samāje vai  
Na te dharmye suniścitam ॥ 76 ॥

Aspṛśyata – Untouchability, ca – and, vaiṣamyam – disparity/ inequality, janānām jāti-kāraṇāt – on account of people's caste, nāśitavye – should be destroyed, samāje – in the society, vai – surely; te – they, na dharmye – are unethical/ immoral, suniścitam – certainly.

Untouchability and disparity  
on account of caste among people,  
have to be thrown out of the society,  
as they are quite certainly immoral. (76)

ऐहिकं लोकमुद्दिश्य हिन्दुधर्मस्य कल्पना ।  
निन्दिता कतिचित् लोकैः मिथ्याबोधेन संभ्रमात् ॥ ७७ ॥

Aihikam loḥamuddiśya  
Hindudharmasya kalpanā ।  
Ninditā katicit lokaiḥ  
Mithyābodhena sambhramāt ॥ 77 ॥

Hindudharmasya – Hinduism's, kalpanā – idea,  
aihikalokam uddiśya – about the mundane world,

ninditā – has been criticised, katicit lokaiḥ – by a few people, mithyābodhena – due to misunderstanding, (and), sambhramāt – in confusion.

Hinduism' idea of the mundane  
world has also been criticised  
due to a wrong understanding  
by a few persons very confused. (77)

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 निर्वेदो जीवनं प्रति ।  
अतीवस्वार्थमोहानां वर्जनं चैव सूचितम् ॥ ७८ ॥

Aihikeṣu viraktirna  
Nirvedo jīvanam prati ।  
Atīvasvārthamohānām  
Varjanam caiva sūcitam ॥ 78 ॥

Viraktiḥ – Nonattachment, aihikeṣu – in mundane matters, na – is not, nirvedaḥ – loathing/ neglect, prati – towards, jīvanam – life/ life issues; varjanam - rejection, atīva-svārtha-mohānām - of excessive selfishness and infatuations/ obsessions, eva – only, sūcitam – is indicated (by it).

Nonattachment to mundane matters  
is not neglecting life-issues,  
it only means rejection of  
infatuation and excessive selfishness. (78)



लौकिकं प्रति संयोगो परतत्त्वस्य साधितः ।  
अविरोधेन युक्त्या च हिन्दुधर्मे मनीषीभिः ॥ ७९ ॥

Laukikam prati samyogo  
Paratattvasya sādhitah  
Avirodhena yuktyā ca  
Hindu-dharme tu manīṣibhiḥ ॥ 79 ॥

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

Combining the mundane with the  
transcendental has been accomplished  
without conflict and skilfully  
expertlike in Hinduism indeed. (79)

मिथ्यात्वं जगतो नाम न तस्यास्तित्वशून्यता ।  
ब्रह्म वै परमं सत्यं जगत् सत्यं तु लौकिकम् ॥ ८० ॥

Mithyātvam jagato nāma  
Na tasyāstitva-śūnyatā ।  
Brahma vai Paramam Satyam  
Jagat tu satyam tu laukikam ॥ 80 ॥

Nāma – The meaning, mithyātvam – of the unreality, jagataḥ – of the world, na – is not, tasya – its, astitva-śūnyatā – nonexistence; Brahma – Brahman, vai – is indeed, paramam – the Ultimate, Satyam – Truth, (and), jagat – the world, (is), laukikam – practical/mundane, satyam – reality.

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 sense. (80)

वस्तुनः परसत्यत्वं परमाणुषु वर्तते ।  
तस्य वास्तविकं सत्यं न केनाप्यवधीरितम् ॥ ८१ ॥

Vastunaḥ parasatyatvam  
Paramāṇuṣu vartate ।  
Tasya vāstavikam satyam  
Na kenāpyavadhīritam ॥ 81 ॥

Parasatyatvam – Ultimate reality, vastunaḥ – of things/objects, vartate – exists (in physics), paramāṇuṣu – in its infinitesimal particles, (but), tasya – its, vāstavikam – practical, satyam – truth, na – is not, avadhīritam – disregarded/ neglected, kena api – by anybody.

Ultimate reality of things in physics  
may be in its infinitesimal particles,  
but its practical reality  
is not ignored by sensibles. (81)

जीवानां सहजं रूपं सच्चिदानन्द एव तु ।  
ब्रह्मणोपि तदेवास्ति न द्वयं ब्रह्मजीवयोः ॥ ८२ ॥

Jīvānām sahajam rūpam  
Saccidānanda eva tu ।  
Brahmaṇopi tadevāsti  
Na dvayam brahmajīvayoḥ ॥ 82 ॥

Sahajam rūpam – The innate essence, jīvānām – of beings, tu – is indeed, sat – existential, (and), cit – conscious, ānanda – bliss, eva – only; tadeva – the same,

asti – is, Brahmanah – of the Brahman, api – also; na dvayam – there is no duality, brahma-jīvayoh – between Brahman and the beings.

The innate essence of beings  
is their existential conscious bliss;  
the same is true of Brahman Itself;  
there is thus no duality between the Brahman  
and Beings. (82)

निजस्वरूपवेत्तृत्वं ध्यानगम्यं मुदाकरम् ।  
नरजन्मनि प्राप्तव्यं जन्मसाफल्यहेतवे ॥ ८३ ॥

Nijasvarūpa-vettrtvam

Dhyānagamyam mudākaram ।

Narajanmani prāptavyam

Janma-sāphalya-hetave ॥ 83 ॥

Vettrtvam – Knowledge, (of), nijasvarūpa – one's real nature, (which is ), dhyānagamyam – accessed through meditation, (and), mudākaram – producer of happiness, prāptavyam – has to be obtained, narajanmani – in human birth, janma-sāphalya-hetave – to make the human birth fruitful.

Knowledge of one's real nature,  
accessible through meditation soulful  
and happiness-producing, has to be obtained  
in human birth only to be fruitful. (83)

यद्यप्यस्ति परं सत्यं न कुर्यात् कार्यवर्जनम् ।  
कर्तव्यसाधनादेव सार्थकं जन्म तद् भवेत् ॥ ८४ ॥



Yadyapyasti param satyam  
 Na kuryāt kāryavarjanam ।  
 Kartavya-sādhanādeva  
 Sārthakam janma tad bhavet ॥ 84 ॥

Yadyapi – Though, paramasti satyam – the ultimate is the Truth, kārya-varjanam – rejection of necessary work, na kuryāt – should not be made; kartavya-sādhanat eva – only through doing one's duties, janma – the birth, bhavet – may become, sārthakam – meaningful, fulfilling.

Whatever be the ultimate Truth,  
 one's work is never meant for rejecting;  
 only through performing one's duties,  
 can the birth be fulfilling. (84)

बाधना इहलोकस्य हिन्दुधर्मेण वारिताः ।  
 विशिष्य कर्मयोगेन लोकक्षेमाय सर्वथा ॥ ८५ ॥

Bādhanā ihalokasya  
 Hindu-dharmeṇa vāritāḥ ।  
 Viśiṣya karmayogena  
 Lokakṣemāya sarvathā ॥ 85 ॥

Bādhanāḥ – Pains/ Sufferings, ihalokasya – of this world, Vāritāḥ – have been attended to, Hindu-dharmeṇa – by the Hindu religion, Viśiṣya – especially, karmayogena – through Karma-yoga (the Yoga of Work), (which is), Lokakṣemāya – 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 in the spirit of altruism. (85)

कर्मयोगस्तु गीतोक्तो यागयज्ञक्रिया न वै ।  
लोकक्षेमाय निस्स्वार्थं प्रयासः कर्मसाधना ॥ ८७ ॥

Karmayogastu Gītokto

Yāgayajnakriyā na vai ।

Lokakṣemāya nissvārtham

Prayāsaḥ karma-sādhanaḥ ॥ 86 ॥

**Gītoktaḥ** – Told in the **Gītā**, **karmayogaḥ** – Karma Yoga, **tu** – indeed, **na vai** – is surely not, **yāga-yajña-kriyāḥ** – the rituals connected with sacrifices, (but), **prayāsaḥ** – the effort(s) made, **lokakṣemāya** – for the welfare of people, **nissvārtham** – selflessly, (is), **karma-sādhanaḥ** – spiritual striving through work/works.

Karma Yoga in the **Gītā**

is not doing sacrificial rituals;

effort made selflessly for people's welfare only

is spiritual striving through works. (86)

कुर्वन्ति स्वहिते सर्वे कार्याणि विविधानि हि ।  
वैशिष्ट्यं नास्ति जीवस्य यात्रायै कृतकर्मणि ॥ ८७ ॥

Kurvanti svahite sarve

Kāryāṇi vividhāni hi

Vaiśiṣṭyam nāsti jīvasya

Yātrāyai kṛta-karmaṇi ॥ 87 ॥

**Sarve** – All (people), **kurvanti** – do, **vividhāni** – varieties, **kāryāṇi** – of work, **svahite** – in self-interest; **vaiśiṣṭyam nāsti** – there is nothing special, **kṛta-karmaṇi** – in the work done, **jīvasya yātrāyai** – for the routine journey of life.

All people do varieties of work  
 in self-interest quite,  
 but there is nothing special about  
 the work done for the routine journey of life. (87)

स्वहितैर्प्यर्जितात् द्रव्यात् यथाशक्ति प्रजाहिते ।  
 देयं नियोजितव्यं वा परितोषेण सर्वथा ॥ ८८ ॥

Svahitepyarjitāt dravyāt  
 Yathāśakti prajāhite ।  
 Deyam niyojitavyam vā  
 Paritoṣeṇa sarvathā ॥ 88 ॥

Svahite api arjitāt dravyāt – Even from income or wealth earned in self-interest, **deyam** – (a part) has to be given, **va** – or, **niyojitavyam** – earmarked/invested/ spent, **yathāśakti** – according to one's capacity, **prajāhite** – for the welfare of people, **paritoṣeṇa** – gladly, **sarvathā** – by all means/ at all times/absolutely.

Even from what is earned in self-interest,  
 a part has to be earmarked  
 according to one's capacity for philanthropy  
 gladly and by all means. (88)

तथैव समयो देयः यथाशक्ति श्रमाय च ।  
 जगद्धिताय निष्कामम् आत्मनस्तृप्तये ननु ॥ ८९ ॥

Tathaiva samayo deyaḥ  
 Yathāśakti śramāya ca ।  
 Jagaddhitāya niṣkāmam  
 Ātmanastr̥ptaye nanu ॥ 89 ॥

Tathaiva – Similarly, **samayaḥ** – time, **deyaḥ** – has to be given, **yathāśakti** – according to one's ability,



śramāya – for active efforts, jagad(-t) hitāya – for the benefit of the world, niṣkāmam – selflessly, ca – and, eva – only, ātmanah ṭṭptaye – for self-satisfaction, nanu – indeed.

Similarly, time has to be given

according to one's ability and inclination  
for active efforts for the benefit of the world,  
selflessly and only for self-satisfaction. (89)

वस्तुतः कर्मयोगे तु फलापेक्षा हि वर्जिता ।  
सोत्साहं सर्वकर्माणि कर्तव्यानि सकौशलम् ॥ ९० ॥

Vastutaḥ karmayoge tu

Phalāpekṣā hi varjitā ।

Sotsāham sarvakarmāṇi

Kartavyāni sakauśalam ॥ 90 ॥

Vastutaḥ – Verily, karmayoge - in Karmayoga, phalāpekṣā – the desire for appropriating the fruit of work, hi varjitā – is itself given up; tu – but, sarvakarmāṇi – all works, kartavyāni – have to be done, sotsāham – with enthusiasm/ zeal, ca – and, sakauśalam – with efficiency/ skill.

Though work has to be done

selflessly in the Yoga of Working,  
it has aslo to be done

with skill and zeal without shirking. (90)

परोपकारिणी बुद्धिः दैवी सा सात्विकी खलु ।  
स्वात्मने च परेभ्यश्च सर्वेभ्यः सुखदायिनी ॥ ९१ ॥

Paropakāriṇī buddhiḥ  
 Daivī sā sātvikī khalu ।  
 Svātmane ca parebhyaśca  
 Sarvebhyaḥ sukhadāyiniḥ ॥ 91 ॥

Paropakāriṇī – (A) helpful, buddhiḥ – disposition, daivī – is divine, sā – it (is) and, sātvikī – virtuous, khalu – really; (it) sukhadāyiniḥ – bestows happiness, svātmane – on one's own self, ca – and, parebhyaśca – on others, (and), sarvebhyaḥ – all.

A disposition of helpfulness  
 is virtuous and divine,  
 it bestows happiness on all –  
 on oneself and also others. (91)

गर्वाय वा ह्युपेक्षायै योगेऽस्मिन् नास्ति कारणम् ।  
 अवज्ञया कृतं कार्यं निन्दितं गीतया दृढम् ॥ ९२ ॥

Garvāya vā hyupekṣāyai  
 Yogesmin nāsti kāraṇam ।  
 Avajñayā kṛtam kāryam  
 Ninditam Gītayā dṛḍham ॥ 92 ॥

Asmin yoge – In this yoga, kāraṇam nāsti hi – there is no cause/ scope, garvāya – for pride/ arrogance, vā – or, upekṣāyai – for indifference/ contempt; kāryam – work, kṛtam – done, avajñayā – with contempt/ disregard, ninditam – has been criticised, dṛḍham – strongly, Gītayā – by the Gītā.

In this Yoga, there is no scope  
 for pride or indifference;  
 work done with disregard  
 is by the Gītā strongly condemned. (92)

कर्मयोगः परो यत्र भावस्सर्वार्पणे स्थितः ।  
कर्ता कारयिता चैव भगवानिति भावितम् ॥ ९३ ॥

Karmayogaḥ paro yatra  
Bhāvassarvārpaṇe sthitaḥ ।  
Kartā kārayitā caiva  
Bhagavāniti bhāvitam ॥ 93 ॥

Karmayogaḥ - The yoga of work, paro – is best/highest, yatra – where, bhāvaḥ – thought/ feeling, sthitaḥ – is fixed, sarvārpaṇe - incomplete surrender (to the will of God); ca – and (where), iti bhāvitam – it is taken/felt that, (both), kartā – the doer, ca – and, kārayitā – the one who gets done, (are), Bhagavān – God, eva- only/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. (93)

Note : In the highest level of Yoga of Work, there is not only no selfishness but there is no sense of doership or agency even. The attitude is that God is both the doer of work and the one who gets the work done. The ego vanishes completely.

समग्रदृष्टगीतायां नैको योगः प्रशंसितः ।  
ज्ञानभक्तिसमेतस्य कर्मणः प्रेरणा कृता ॥ ९४ ॥

Samagra-dṛṣṭa-Gītāyām  
Naiko yogaḥ praśamsitaḥ ।  
Jñānabhakti-sametasya  
Karmaṇaḥ preraṇā kṛtā ॥ 94 ॥



**Gītāyām** – In the **Gītā**, **samagra-dr̥ṣṭā** – seen as a whole, **na eko yogaḥ** – a single yoga is not, **praśamsitāḥ** – commended; **preraṇā** – suggestion, **kṛta** – is made, **Karmaṇaḥ** – of the Yoga of work, **sametasya** – together with, **Jñāna** – Knowledge, (and), **Bhakti** – Devotion/Love.

Seeing the **Gītā** as a whole,  
 a single Yoga is not commended;  
 instead, suggestion is made of Work  
 together with Knowledge and Love. (94)

गीतायास्तु सदुद्देशो व्यक्तिमुक्तिर्न केवला ।  
 सर्वलोकहितं चापि हिन्दूधर्मस्य कल्पना ॥ ९५ ॥

**Gītāyāstu saduddeśo**  
**Vyakti-muktirna kevalā ।**  
**Sarvaloka-hitam cāpi**  
**Hindūdharmasya kalpanā ॥ 95 ॥**

**Saduddeśo** – The good intention, **Gītāyāḥ** - of the **Gītā**, **na** – is not, **kevalā** – mere, **vyakti-muktiḥ** – liberation of the individual; **kalpanā** – the idea, **Hindū-dharmasya** – of Hinduism, **cāpi** - is also, **sarvaloka-hitam** – the welfare of all people.

The good intention of the **Gītā**  
 is not the liberation of the individual alone,  
 the idea of Hinduism is also  
 the welfare of all people. (95)

व्यक्तिभ्यः ब्रह्मविज्ञानं यद्यप्यस्ति च मोक्षदम् ।  
 कर्मयोगं विना वाञ्छा मोक्षस्य स्वार्थसाधना ॥ ९६ ॥

Vyaktibhyaḥ Brahma-vijñānam  
 Yadyapyasti ca mokṣadam |  
 Karmayogam vinā vāñchā  
 Mokṣasya svārtha-sādhanā || 96 ||

Yadyapi – Even if, Brahma-vijñānam - the knowledge of Brahman, mokṣadam asti – is a bestower of liberation, vyaktibhyaḥ – for individuals, vāñchā – desire, mokṣasya – for liberation, vinā – without, karmayogam – without the Yoga of Work, (is/ amounts only to), svārtha-sādhanā – selfishness.

Even if the knowledge of Brahman  
 can bestow liberation,  
 a desire for liberation without the Yoga of Work  
 amounts only to a selfish notion. (96)

व्यतिरिक्तो विना स्वार्थं कर्मयोगः कृतो ननु ।  
 न केवलं स्वमोक्षाय लोकेभ्यो हितकारकः ॥ ९७ ॥

Vyatirikto vinā svārtham  
 Karmayogaḥ kṛto nanu |  
 Na kevalam svamokṣāya  
 Lokebhyo hitakāraḥ || 97 ||

Vyatiriktaḥ – In contrast is, karmayogaḥ – the Yoga of work, kṛtaḥ – done, vinā – without, svārtham – selfishness, nanu – indeed, (which is), na kevalam – not merely, svamokṣāya – for own liberation, (but also), hitakāraḥ – beneficial, lokebhyo – for humanity/ the world.

In contrast is the Yoga of Work  
 selflessly done, whose utility  
 is not merely in own liberation,  
 but also in benefiting humanity. (97)

सर्वं साधयितुं धर्म्यं पुरुषार्थसमुच्चयम् ।  
आस्पदं चास्ति धर्मेऽस्मिन्मोक्षाय तु न केवलम् ॥ ९८ ॥

Sarvam sādhayitum dhārmīyam  
Puruṣārthasamuccayam ।  
Āspadam cāsti dharmesmin  
Mokṣāya tu na kevalam ॥ 98 ॥

Asmin – In this, dharme – dharma/religion, asti – there is, āspadam – scope/ place, sādhayitum – to achieve, dharmīyam – consistent with ethics, sarvam – the whole, samuccayam – set of, Puruṣārtha - Puruṣārthās (human goals - ethics, wealth/power, sensual desires, and liberation), tu – indeed, na – not, kevalam – only, mokṣāya – for liberation.

There is in this religion scope  
to achieve all the human goals  
consistent with ethics,  
and not just liberation of the souls. (98)

मोक्षं त्यजेत् कदाचित् तु धर्मं तु न हि जातुचित् ।  
अर्थकामौ तु धर्मेण साधितव्यौ न चान्यथा ॥ ९९ ॥

Mokṣam tyajet kadācit tu  
Dharmam tu na hi jātu cit ।  
Arthakāmau tu dharmeṇa  
Sādhitavyau na cānyathā ॥ 99 ॥

Kadācit tu - May be at some time, tyajet – one may give up, mokṣam – liberation (as a goal), tu - but, na hi jātu cit – never at all, dharmam – ethics; arthakāmau – wealth and sensual desires, sādhitavyau – have to be pursued, dharmeṇa – ethically, ca – and, na – not, anyathā – otherwise.



One may give up at some time

liberation as a goal, but never at all ethics;  
wealth, power and sensual desires be pursued  
only ethically, and not otherwise. (99)

यद्धितं सर्वलोकानां धर्मस्स इति निश्चितम् ।  
सनातनैरिदं प्रोक्तं धर्मग्रन्थेषु सात्विकम् ॥ १०० ॥

Yad hitam sarvalokānām

Dharmassa iti niścitam ।

Sanātanairidam proktam

Dharma-grantheṣu sātvikam ॥ 100 ॥

Yad – what, hitam – is beneficial, sarvalokānam – for all people, saheva – that only, Dharmah – is Dharma (ethical), niścitam – surely; idam – this, proktam – was told, sanātanaiḥ – by the ancients, (and), Dharma-grantheṣu – 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. (100)

संगीतनृत्यचित्रादिकलानां साधना ननु ।  
प्रोत्साहिता मतेऽस्मिंश्च सेवेति परमात्मनः ॥ १०१ ॥

Saṅgīta-nṛtya-citrādi

Kalānām sādhanā nanu ।

Protsāhitā mate'smiṃśca

Seveti Paramātmanah ॥ 101 ॥

Sādhanā – Accomplishment, (of/in), saṅgīta – music, nṛtya – dance, citra – drawing and painting, ādi – and

other, kalānām – fine arts, protsāhitā – has been encouraged,  
 mate asmin – in this religion, ca – and, iti – as, sevā –  
 service, Paramātmanah – 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. (101)

सर्वाङ्गीणविकासो वै सर्वव्यक्तिष्वपेक्षितः ।  
 अधिकारोऽस्ति सर्वेषां स्वात्मोद्धारस्य सर्वथा ॥ १०२ ॥

Sarvāṅgīṇa-vikāso vai  
 Sarva-vyaktiṣvapekṣitaḥ ।  
 Adhikāro'sti sarveṣām  
 Svātmoddhārasya sarvathā ॥ 102 ॥

Sarvāṅgīṇa - All round, vikāso – development,  
 sarva-vyaktiṣu – in all individuals, apekṣitaḥ – is desired/  
 expected; asti – there is, adhikāraḥ – (the) right /claim,  
 sarveṣām – of all, svātmoddhārasya - to develop /improve  
 oneself, sarvathā – by all (good) means.

All round development  
 is desired surely for all individuals;  
 all have the right to develop  
 their own selves by all good means. (102)

दोषास्सन्ति समाजे तु हिन्दूधर्मस्य वे खलु ।  
 शीघ्रं निष्कासयितव्या अधर्म्याः हितबाधकाः ॥ १०३ ॥

Doṣāssanti samāje tu  
 Hindūdharmaṣya ve khalu ।  
 Śīghram niṣkāsayitavyā  
 Adharmyāḥ hitabādhakāḥ ॥ 103 ॥

**Samāje** - In the society, **tu** – surely, **doṣāḥ** – defects/ shortcomings, **santi** – exist, (which are), **khalu** – really, **Hindu-dharmasya** – of the Hindu religion; (they), **niṣkāsayitavyā** – should be eradicated, **śīghram** – soon, (as they are), **adharmyāḥ** – unethical/ irreligious, (and), **hitabādhakāḥ** – harmful.

There exist in the society surely  
defects which are enemies of Hinduism true;  
they have to be eradicated soon,  
as they are unethical and harmful too. (103)

जातिमोहश्च वैषम्यम् अस्पृश्यत्वं विदीर्णता ।  
स्त्रीजने परिभावादि दोषैस्संपीडिता वयम् ॥ १०४ ॥

Jātimohaśca vaiṣamyam  
Aspṛṣṭyatvam vidīrṇatā ।  
Strījane paribhāvādi  
Doṣaissampīditā vayam ॥ 104 ॥

**Vayam** – We, **sampīditāḥ** – are very much troubled, **doṣaiḥ** – by defects, (which are), **jāti-mohaḥ** – obsession with caste, **vaiṣamyam** – (caste) inequality/disparity, **aspṛṣṭyatvam** – untouchability, **vidīrṇatā** – a state of being torn/split/disintegrated, **paribhāvaḥ** – disrespect, **strījane** – for women, **ādi** – and such others.

We are troubled by defects quite a few:  
obsession with caste and caste disparity,  
untouchability, disintegration,  
disrespect towards women, and others petty. (104)

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 Hindusim 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 Hindusim (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.

गोरक्षणनिमित्तेन हिंसाचरणमाश्रिताः ।  
हिन्दवो न तु ते दैत्याः उपद्रवकराः खलु ॥ १०५ ॥

Gorakṣaṇa-nimittena

Himsācaraṇamāśritāḥ ।

Hindavo na tu te daityāḥ

Upadravakarāḥ khalu. (105)

**Nimittena** – On the excuse (of), **gorakṣaṇa** – cow protection, **āśritāḥ** – those who have resorted to, **himsācaraṇam** – violent activities, **na Hindavaḥ** – are not Hindus, **tu** – but, **te** – they, **daityāḥ** – are demons, (and), **upadravakarāḥ** – trouble-makers, **khalu** – really.

On the excuse of cow protection,  
those who have resorted to violence,  
are not Hindus at all but demons,  
and trouble-makers really. (105)

गौरवं हिन्दुधर्मस्य कुर्वन्ति यदि हार्दिकम् ।  
कुर्वीरन्नपि निर्दोषं समाजं तर्हि हिन्दवः ॥ १०६ ॥

Gauravam Hindu-dharmasya

Kurvanti yadi hārdikam ।

Kurvīrannapi nirdoṣam

Samājam tarhi Hindavaḥ ॥ 106 ॥

Yadi – If, Hindavaḥ – Hindus, hārdikam – sincerely, gauravam kurvanti – respect, Hindu-dharmasya – Hinduism, tarhī – then, kurvīran api – let (them) also make, samājam – the (their) society, nirdoṣam – free of defects.

If Hindus sincerely respect

their religion at all,

let them also make

their society blemish-free. (106)

समाजदोषाः न तु धर्मतत्त्वं

परन्तु कुर्वन्ति हि कुप्रसिद्धौ ।

धर्मं समाजं समदोषपात्रे

पवित्रधर्मोपि भवत्यशुद्धः ॥ १०७ ॥

Samaja-doṣāḥ na tu dharma-tattvam

Parantu kurvanti hi kuprasiddhau ।

Dharmam samājam sama-doṣa-pātre

Pavitradharmopi bhavatyasuddhaḥ ॥ 107 ॥

Samāja-doṣāḥ – Defects/ shortcomings in the society, na – are not, tu – surely, dharma-tattvam – the principle/ essence of the religion, parantu – but, (they the defects),

kurvanti – make, (both), dharmam – the religion, (and), samājam – the society, kuprasiddhau – infamous, (and), sama-doṣa-pātre – equally blame-worthy; pavitra-dharmaḥ api – even a pure religion, bhavati aśuddhaḥ – becomes impure/ tainted.

Defects in the society are not precepts of religion,  
but they make both ill-famed  
and equally blameworthy; thus  
even a pure religion becomes tainted. (107)

परदेशेषु वर्तन्ते हिन्दवोऽपि सुखं समाः ।  
तथैवान्यमतीयाश्च वर्तेरन् भारते समाः ॥ १०८ ॥

Paradeśeṣu vartante

Hindavo'pi sukham samāḥ ।

Tathaivā-anyamatiyāśca

Varteran Bhārate samāḥ ॥ 108 ॥

Hindavaḥ – Hindus, vartante – stay/live, paradeśeṣu – in foreign countries, api – also, sukham – happily, (and), samāḥ – as equals; tathaiva – in the same way, anya-matiyāḥ ca – followers of other religions also, varteran – should stay, Bhārate – in India, samāḥ – as equals.

Hindus live in foreign countries

happily and as equals;

similarly, the followers of other religions too

should stay in India as equals. (108)

केवलं भगवद्‌ध्यानं न ह्यलं धर्मसाधने ।  
समत्वं सर्वलोकेषु कर्तव्यं प्रीतिपूर्वकम् ॥ १०९ ॥



Kevalam bhagavad-dhyānam

Na hyalam dharmasādhane ।

Samatvam sarvalokeṣu

kartavyam prīti-pūrvakam ॥ 109 ॥

Dharma-sādhane – In the observance of religion, kevalam – only, bhagavad-dhyānam – meditating on God, na hyalam - is not enough; sarvalokeṣu – (seeing) all people as equal, (and), prīti-pūrvakam – with affection, kartavyam – has to be done (also).

Religion is not

just meditating on God;

seeing all people as equal and with affection

is also a necessary thought. (109)

ध्यानं कष्टं सदाकालं सार्थकं यदि सीमितम् ।

अर्धघण्टा दिने नित्यं पर्याप्तं न त्वहर्निशम् ॥ ११० ॥

Dhyānam kaṣṭam sadākālam

Sārthakam yadi sīmitam ।

Ardha-ghaṇṭā dine nityam

Paryāptam na tvaharniśam ॥ 110 ॥

Dhyānam – Meditation, kaṣṭam – is difficult, (if tried to be done), sadākālam – all the while, (but is), sārthakam – meaningful, yadi – if, sīmitam – done in moderation; ardha-ghaṇṭā – half an hour, dine – in a day, nityam – regularly, paryāptam – is enough, na tu aharniśam - but not all day and night.

Meditation is difficult if tried to be done all the while,  
 but meaningful if done in moderation;  
 half an hour a day regularly,  
 should be enough, not all day and night! (110)

अनन्तं निर्गुणं ब्रह्म सर्वव्यापि यतः स्थितम् ।  
 आत्मतृप्तिकरं नित्यं प्राप्यते लोकसेवया ॥ १११ ॥

Anantam Nirguṇam Brahma

Sarva-vyāpi yato sthitam ।

Ātma-tṛpti-karam nityam

Prāpyate lokasevāya ॥ 111 ॥

**Yataḥ** – Since/Because, **Brahma** – the Brahman, (which is), **Anantam** – Infinite, **Nirguṇam** – Attributeless, **ātma-tṛpti-karam** – soul-satisfying, (and), **nityam** – Immortal, **sthitam** – stands/is, **Sarva-vyāpi** – All-pervading/ Omnipresent, (it), **prāpyate** – can be realised, **loka-sevayā** – through service of people/the world.

Because the Brahman, the Infinite,  
 the Attributeless, Soul-satisfying,  
 and Immortal, is also All-pervading,  
 can be realised through service of the world. (111)

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 Gītā's Karmayoga is). (See Rabindranath Tagore, *The Religion of Man*, New Delhi : Rupa, p. 55; first published in 1930).

लोकसेवा तपो ह्येव सत्यसिद्धिस्तयैव तु ।  
आत्मोद्धारो हि लोकानाम् उद्धारे खलु जायते ॥ ११२ ॥

Loka-sevā tapo hyeva  
Satyasiddhiḥ tayaiva tu ।  
Ātmoddhāro hi lokānām  
Uddhāre khalu jāyate ॥ 112 ॥

Loka-sevā – Service of people, tapah- is penance, hyeva (hi eva) - itself; tayā eva tu – through that only, satya-siddhiḥ – the Truth can be realised; ātmoddhārah – the uplift of the own self, (is), khalu – indeed, labhyate – can be obtained, lokānām uddhāre – in/from the uplift of the people, hi- only.

Service of people is really a penance itself,  
Truth is realised only thereby;  
the uplift of own self is really  
in the uplift of people alone. (112)

धन्यास्ते ये तु कुर्वन्ति ईशप्रज्ञासमन्वितम् ।  
सर्वकार्याणि सर्वेषां क्षेमार्थमीशतुष्टये ॥ ११३ ॥



Dhanyāste ye tu kurvanti  
 Īśa-prajñā-samanvitam ।  
 Sarvakāryāṇi sarveṣām  
 Kṣemārtham Īśatuṣṭaye ॥ 113 ॥

Dhanyāḥ – Blessed, (are), te - they, ye – who, tu – indeed, kurvanti – do, sarva-kāryāṇi – all works/activities, samanvitam – together with/ endowed with, Īśa-prajñā – God consciousness/awareness, kṣemāya – for the welfare, sarveṣām – of all, (and), Īśa-tuṣṭaye – for the love of God.

Blessed are they who indeed do  
 all the works with God in mind,  
 for the welfare of all,  
 and for the love of God behind. (113)

लोकेषु चेश्वरं दृष्ट्वा सेवायां हार्दिकं रताः ।  
 ते सर्वे ईश्वरस्यैव प्रतिमास्सन्ति निश्चितम् ॥ ११४ ॥

Lokeṣu ceśwaram dṛṣṭvā  
 Sevāyam hardikam ratāḥ ।  
 Te sarve Īśwarasyaiva  
 Pratimāssanti niścitam ॥ 114 ॥

Ca – And, Dṛṣṭvā – on seeing, Īśwaram – God, lokeṣu – present among people, te – they, ratāḥ – are engaged, hārdikam – heartily/with love, sevāyam – in (their) service; (they), santi - are, sarve- all, pratimāḥ – images, Īśwarasya eva – of God only, niścitam – definitely.

Seeing God present among people,  
 they are engaged in their service with love;  
 all such persons are images  
 only of God within and above. (114)

आशासु परिसीमित्वं त्यागश्च द्वेषदम्भयोः ।  
उपकारमनोभावश्चेष्यन्ते साधकेषु वै ॥ ११५ ॥

Āśāsu parisīmitvam

Tyāgaśca dveṣadambhayoḥ ।

Upakāra-manobhāvaś-

Ceṣyante sādhaḥkeṣu vai ॥ 115 ॥

Parisīmitvam – Constraint/ Putting limits, āśāsu – on desires, tyāgaḥ – abandoning, dveṣa – hatred, (and), dambhayaḥ ca – hypocrisy/arrogance, ca - and, manobhāvaḥ – an attitude, upakāra – of being helpful, - (all these), iṣyante – are desired/expected, sādhaḥkeṣu – from religious/ honest seekers.

Constraint on desires,

rejection of hatred and hypocrisy,

and a helping nature – all these

are expected from seekers with honesty. (115)

इच्छाशक्तिर्मनुष्येषु यद्यपि परिसीमिता ।  
साधितुं पुरुषार्थास्तु समर्था संशयं विना ॥ ११६ ॥

Iccāśaktirmanuṣyeṣu

Yadyapi parisīmitā ।

Sādhitum puruṣārthāmstu

Samarthā saṁśayam vinā ॥ 116 ॥

Yadyapi - Even though, iccā-śaktiḥ – the will-power, manuṣyeṣu - among human beings, parisīmitā – has limits, (it is), samarthā tu – capable enough, sādhitum – to achieve, puruṣārthān – the (four) human goals, saṁśayam vinā – undoubtedly.

Though the will-power of humans  
has certain limits surely,  
it is capable enough to achieve  
the human goals undoubtedly. (116)

पापपुण्यार्जनं चैव सुदृढं शक्यमेतया ।  
बन्धमोक्षौ च साध्येते इच्छयैव तु नान्यथा ॥ ११७ ॥

Pāpa-puṇyārjanam caiva  
Sudṛḍham śakyametaya ।  
Bandha-mokṣau ca sādhyete  
Iccayaiva tu nānyathā ॥ 117 ॥

Ca eva - And similarly, pāpa-puṇya-ārjanam - earning sin, merit or (is), śakyam - possible, etaya - by her(that)(will-power), sudṛḍham - definitely; ca - and, bandha - bondage, (and), mokṣau - liberation, (are also), sādhyete - achievable, iccayā eva tu - only because of will-power, na anyathā - not otherwise.

Similarly, merit and sin  
become possible only because of will's sway;  
bondage and release too  
are because of its play. (117)

इच्छायाः शिक्षणं योग्यं निग्रहो वा प्रचोदनम् ।  
निर्णायका भवन्त्येवं भाग्यस्य भुवने भवे ॥ ११८ ॥

Iccāyāḥ śikṣaṇam योग्यam  
Nigraho vā pracodanam ।  
Nirṇāyakā bhavantyevam  
Bhāgyasya bhuvane bhave ॥ 118 ॥

Evam - Thus/ That is how, योग्यam - proper, śikṣaṇam - education/training, iccāyāḥ - of will,



nigrahaḥ - restraint, vā - or, pracodanam- stimulation/ motivation, bhavanti - become, nirṇāyakaḥ - determinants, bhāgyasya - of fortune, bhava - in (this) birth, bhuvane - in the world.

That is how, a proper education of the mind,  
its control or motivation,  
become determinants of fortune  
in this very birth in the world situation. (118)

सद्बुद्धिश्च सद्विच्छा च भगवद्भक्तिसाधिते ।  
प्राप्तव्या चित्तशुद्धिश्च देवानुग्रहकाङ्क्षया ॥ ११९ ॥

Sadbuddhiśca sadicchā ca  
Bhagavadbhaktisādhite ।  
Praptavyā citta-śuddhiśca  
Devānugraha-kāṅkṣayā ॥ 119 ॥

Sadbuddhiḥ - Wisdom, ca - and, sadicchā - good desire, sādHITE - are (both) achieved, Bhagavadbhakti - devotion/love of God; ca - and, citta-śuddhiḥ - purity of mind, prāptavyā - has to be obtained, kāṅkṣayā - by seeking, Devānugraha - Divine Grace.

Through love of God  
come wisdom and will benign;  
purity of mind is obtained  
by seeking Grace Divine. (119)

न केवलं हिन्दुनामेष धर्मो  
विश्वात्मको विश्वबन्धुर्विशालः ।  
धर्मस्य विषये कृपणस्वभावः  
त्याज्योस्तु लोकस्यहिताय सर्वदा ॥ १२० ॥

Na kevalam Hindunāmeṣa dharmo

Viśwātmako viśwabandhurviśālo |

Dharmasya viṣaye krpaṇasvabhāvaḥ

Tyājyostu lokasya hitāya sarvadā || 120 ||

Eṣa(h) – This, dharmo (dharmah) - religion, na kevalam Hindūnām – is not of Hindus alone; (it is), viśwātmako – universal/ all-inclusive, viśwabandhuḥ – brother/kindred of all, (and), viśālah – expansive. Dharmasya viṣaye – In the matter of religion, krpaṇasvabhāvaḥ – meanness, tyājyostu – is to be abandoned, lokasyahitāya – for the sake of people's welfare, sarvadā – always.

This religion is not of Hindus alone.

It is universal, kindred to all, and expansive.

Meanness has to be shed in religion,

for the sake of welfare of all. (120)

Note : The main principles of Hinduism are such that they bring together all religions on a common platform. For example, the teaching that different religions are only different paths to the same goal of God Realisation, that the God of all religions is one and the same, and that all people are equal in the eyes of God since all have the Divine in them. The practices of Yoga including meditation are acceptable to all irrespective of religion. None has to renounce his or her religion to do these practices. Similarly, Hinduism has the openness to imbibe the best from other religions without having to renounce Hinduism. That is why, it is a universal religion, kindred of all, and expansive in spirit.

शारदाम्बाकृपासिद्ध्या कवितेयं प्रसादिता ।  
निमित्तम् अस्मि तत्कार्ये ननु लोकहितेर्पिता ॥ 121 ॥

॥ इति मङ्गेश-वेङ्कटेश-नाडकर्णिना विरचितं  
सनातन-धर्म-तत्त्व-शतकम् ॥

Śāradāmbā-kṛpāsiddhyai

Kaviteyam prasādītā ।

Nimittam asmi tatkārye

nanu lokahite'rpitā ॥ 121 ॥

Kavitā iyam – This poem, prasādītā - is a gracious outcome, śāradāmbā-kṛpā-siddhyai – of Mother Śārada's kind favour; nimittam asmi – I am but an instrument, tat-kārye – in this(her) work; (and is), nanu – indeed, arpitā – dedicated, lokahite – to people's happiness/good.

This poem is a gracious outcome

of Mother Śārada's kindness.

I am but an instrument in her work.

It is dedicated to people's happiness. (121)

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

