

The Mahābhārata (4--300 bce)

Dhṛtarāṣṭra (“Firm Rule”): blind king, father of the 100 [unwholesome] Kaurava brothers. Brother of...

Pāndu (“Pale”): father of the 5 [wholesome] Pandava brothers: Yudhiṣṭira, Bhīma, Arjuna, Nakula, Sahadeva. Pāndu dies, leaving the 5 in Dhṛ’s care. All 5 P marry one woman, Draupadī.

Rivalry between Kauravas & Pandavas for kingdom.

Dice game, the Kauravas cheat. Pandavas exiled for 13y.

After the exile, Kṛṣṇa (Arjuna’s maternal cousin) tries to broker compromise. Fails. The two sides go to war.

The 18 day war kills almost everyone, the Pandavas win. Both sides cheat. Yudhiṣṭira is crowned king. Bhīṣma (K commander) gives beautiful teachings on liberation before dying.

Dhṛtarāṣṭra retires to āśrama, dies in forest fire.

After 36y, Kṛṣṇa dies, shot by hunter while meditating & family die in brawl (due to curse for allowing war).

The P brothers retire to forest, then ascend Mt. Meru, dying along the way. In the end all are reunited in heaven, including the K brothers.

Bhagavad Gītā (“Blessed Song”)

Part of book 6 of the epic. On the morning of the battle, Arjuna asks Kṛṣṇa to drive his chariot to the center of the field. Seeing the armies, he doubts going to war. The Gītā is Kṛṣṇa’s teaching to Arjuna on the path to liberation & right action.

From ch. 1 – Arjuna’s despair

*dharmakṣetre kurukṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāścāiva kim akurvata saṃjaya (1.1)*

[Dhṛtarāṣṭra] When in the field of dharma, the field of Kuru, assembled desiring to fight, mine and the Pandavas, What did they do, Sanjaya?

[Arjuna] As I see my own kinsmen, gathered here, eager to fight, my legs weaken, my mouth dries, my body trembles, my hair stands on end, my skin burns, the bow Gandiva drops from my hand, I am beside myself, my mind reels. I see evil omens, Kṛṣṇa; no good can come from killing my own kinsmen in battle. ... It would be better if Dhṛtarāṣṭra’s men killed me in battle, unarmed and unresisting.

From chapter 2 – Jñāna Yoga

ātman — individual self/soul,

Ātman — Self, not different from *Brahman* (God)

karma — action, cause; *phala* — fruit, result

kauśala — skillful, auspicious, appropriate [action]

svadharma — one’s own duty; caste duty

2.13 Just as, in this body, the Self passes through childhood, youth, and old age, so after death it passes to another body.

2.15 Only the man who is unmoved by any sensations, the wise man indifferent to pleasure, to pain, is fit for becoming deathless.

2.17 The presence that pervades the universe is imperishable, unchanging, beyond both is and is not: how could it ever vanish?

These bodies come to an end; but that vast embodied Self is ageless, fathomless, eternal. Therefore you must fight, Arjuna.

If you think that this Self can kill or think that it can be killed, you do not well understand reality’s subtle ways.

It never was born; coming to be, it will never not be. Birthless, primordial, it does not die when the body dies.

Knowing that it is eternal, unborn, beyond destruction, how could you ever kill? And whom could you kill, Arjuna?

Just as you throw out used clothes and put on other clothes, new ones, the Self discards its used bodies and puts on others that are new.

2.30 This Self who dwells in the body is inviolable, forever; therefore you have no cause to grieve for any being, Arjuna.

Know what your duty is
and do it without hesitation.
For a warrior, there is nothing better
than a battle that duty enjoins.

2.39 This is philosophy’s wisdom;
now hear the wisdom of yoga.
Armed with this understanding,
you will shatter your karmic bonds.

2.45 The scriptures dwell in duality.
Be beyond all opposites, Arjuna:
anchored in the real, and free
from all thoughts of wealth and comfort.

As unnecessary as a well is
to a village on the banks of a river,
so unnecessary are all scriptures
to someone who has seen the truth.

[niṣkāma karma, “desireless action”]

You have a right to your actions,
but never to your actions’ fruits.
Act for the action’s sake.
And do not be attached to inaction.

Self-possessed, resolute, act
without any thought of results,
open to success or failure.
This equanimity is yoga.

2.50 The wise man lets go of all
results, whether good or bad,

and is focused on the action alone.
Yoga is skill in actions.

The wise man whose insight is firm,
relinquishing the fruits of action,
is freed from the bondage of rebirth
and attains the place beyond sorrow.

2.53 Indifferent to scriptures, your mind
stands by itself, unmoving,
absorbed in deep meditation.
This is the essence of yoga.

[Description of the realized person]

2.55 When a man gives up all desires
that emerge from the mind, and rests
contented in the Self by the Self,
he is called a man of firm wisdom.

He whose mind is untroubled
by any misfortune, whose craving
for pleasures has disappeared,
who is free from greed, fear, anger,

who is unattached to all things,
who neither grieves nor rejoices
if good or if bad things happen—
that man is a man of firm wisdom.

Having drawn back all his senses
from the objects of sense, as a tortoise
draws back into its shell,
that man is a man of firm wisdom.

Sense-objects fade for the abstinent,
yet the craving for them continues;
but even the craving vanishes
for someone who has seen the truth.

At first, although he continually
tries to subdue them, the turbulent
senses tear at his mind
and violently carry it away.

Restraining the senses, disciplined,
he should focus his whole mind on me;
when the senses are in his control,
that man is a man of firm wisdom.

If a man keeps dwelling on sense-objects,
attachment to them arises;
from attachment, desire flares up;
from desire, anger is born;

from anger, confusion follows;
from confusion, weakness of memory;
weak memory—weak understanding;
weak understanding—ruin.

But the man who is self-controlled,
who meets the objects of the senses
with neither craving nor aversion,
will attain serenity at last.

In serenity, all his sorrows
disappear at once, forever;
when his heart has become serene,
his understanding is steadfast.

From chapter 3 – Karma Yoga

pratyāhāra — Sense-restraint

3 *guṇa* — qualities, aspects of nature (*prakṛti*)

sattva — luminosity, purity

rajas — mobility, activity

tamas — mass, inertia, darkness

3.7 The superior man is he
whose mind can control his senses;
with no attachment to results,
he engages in the yoga of action.

3.19 Without concern for results,
perform the necessary action;
surrendering all attachments,
accomplish life’s highest good.

3.25 Though the unwise cling to their actions,
watching for results, the wise
are free of attachments, and act
for the well-being of the whole world.

The wise man does not unsettle
the minds of the ignorant; quietly
acting in the spirit of yoga,
he inspires them to do the same.

Actions are really performed
by the working of the three gunas;
but a man deluded by the I-sense
imagines, “I am the doer.”

The wise man knows that when objects
act on the senses, it is merely

the gunas acting on the gunas;
thus, he is unattached.

Deluded by the gunas, men grow
attached to the gunas’ actions;
the insightful should not disturb
the minds of these foolish men.

Performing all actions for my sake,
desireless, absorbed in the Self,
indifferent to “I” and “mine,”
let go of your grief, and fight!

3.34 Craving and aversion arise
when the senses encounter sense-objects.
Do not fall prey to these two
brigands blocking your path.

It is better to do your own duty
badly, than to perfectly do
another’s; you are safe from harm
when you do what you should be doing.

3.38 As a fire is obscured by smoke,
as a mirror is covered by dust,
as a fetus is wrapped in its membrane,
so wisdom is obscured by desire.

3.42 Men say that the senses are strong.
But the mind is stronger than the senses;
the understanding is stronger
than the mind; and strongest is the Self.

Knowing the Self, sustaining
the self by the Self, Arjuna,

The undisciplined have no wisdom,
no one-pointed concentration;
with no concentration, no peace;
with no peace, where can joy be?

When the mind constantly runs
after the wandering senses,
it drives away wisdom, like the wind
blowing a ship off course.

And so, Arjuna, when someone
is able to withdraw his senses
from every object of sensation,
that man is a man of firm wisdom.

In the night of all beings, the wise man
sees only the radiance of the Self;
but the sense-world where all beings wake,
for him is as dark as night.

The man whom desires enter
as rivers flow into the sea,
filled yet always unmoving—
that man finds perfect peace.

Abandoning all desires,
acting without craving, free
from all thoughts of “I” and “mine,”
that man finds utter peace.

This is the divine state, Arjuna.
Absorbed in it, everywhere, always,
even at the moment of death,
he vanishes, into God’s bliss.

kill the difficult-to-conquer
enemy called desire.

From chapter 4 – Wisdom

avatāra — descent, manifestation [of the deity]

*yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānam sṛjāmyaham (4.7)*

4.7 Whenever righteousness falters
and chaos threatens to prevail,
I take on a human body
and manifest myself on earth.

4.11 However men try to reach me,
I return their love with my love;
whatever path they may travel,
it leads to me in the end.

4.18 He who can see inaction
in the midst of action, and action
in the midst of inaction, is wise
and can act in the spirit of yoga.

With no desire for success,
no anxiety about failure,
indifferent to results, he burns up
his actions in the fire of wisdom.

From chapter 5 – Renunciation

abhyāsa — practice

vairāgya — non-attachment/desire

saṁnyāsa — renunciation

5.3 The true renunciate neither
desires things nor avoids them;
indifferent to pleasure and pain,
he is easily freed from all bondage.

5.8 The man who has seen the truth
thinks, “I am not the doer”
at all times—when he sees, hears, touches,
when he smells, eats, walks, sleeps, breathes,
when he defecates, talks, or takes hold,
when he opens his eyes or shuts them:
at all times he thinks, “This is merely
sense-objects acting on the senses.”

Offering his actions to God,
he is free of all action; sin
rolls off him, as drops of water
roll off a lotus leaf.

5.27 Closing his eyes, his vision
focused between the eyebrows,
making the in-breath and the out-breath
equal as they pass through his nostrils,
he controls his senses and his mind,
intent upon liberation;
when desire, fear, and anger have left him,
that man is forever free.

Knowing me as the enjoyer
of all worship, the Lord of all worlds,
the dearest friend of all beings,
that man gains perfect peace.

From chapter 6 – Meditation

samādhi — meditative Union

6.13 With torso and head held straight,
with posture steady and unmoving,
gazing at the tip of his nose,
not letting his eyes look elsewhere,
he should sit there calm, fearless,
firm in his vow to be chaste,
his whole mind controlled, directed,
focused, absorbed in me.

Constantly mastering his mind,
the man of yoga grows peaceful,
attains supreme liberation,
and vanishes into my bliss.

6.19 “A lamp sheltered from the wind
which does not flicker”—to this
is compared the true man of yoga
whose mind has vanished in the Self.

6.26 However often the restless
mind may break loose and wander,
he should rein it in and constantly
bring it back to the Self.

6.31 He who is rooted in oneness
realizes that I am
in every being; wherever
he goes, he remains in me.

When he sees all beings as equal
in suffering or in joy

because they are like himself,
that man has grown perfect in yoga.

From chapter 7 – Realization

mokṣa – liberation, realization

7.4 Earth, fire, water, and wind,
air, mind, and understanding,
and the I-sense: these are the eight
aspects of my physical nature.

7.7 There is nothing more fundamental
than I, Arjuna; all worlds,
all beings, are strung upon me
like pearls on a single thread.

7.12 All states of being, whether
marked by *sattva* or *rajas*
or *tamas*, proceed from me;
they are in me, not I in them.

From chapter 8 – Freedom

8.12 Closing the nine gates of the body,
keeping the attention in the heart,
drawing the breath to the forehead,
with the mind absorbed, one-pointed,
uttering the sacred *Ôm*,
which itself is freedom, focused
on me as you leave the body,
you attain the ultimate goal.
For men whose minds are forever
focused on me, whose love

has grown deep through meditation,
I am easy to reach, Arjuna.

From chapter 9 – The Secret

9.4 I permeate all the universe
in my unmanifest form.

All beings exist within me,
yet I am so inconceivably

vast, so beyond existence,
that though they are brought forth
and sustained by my limitless power,
I am not confined within them.

Just as the all-moving wind,
wherever it goes, always
remains in the vastness of space,
all beings remain within me.

9.16 I am the ritual and the worship,
the medicine and the mantra,
the butter burnt in the fire,
and I am the flames that consume it.

I am the father of the universe
and its mother, essence and goal
of all knowledge, the refiner, the sacred
Ôm, and the threefold Vedas.

I am the beginning and the end,
origin and dissolution,
refuge, home, true lover,
womb and imperishable seed.

9.26 Any offering—a leaf,
a flower or fruit, a cup
of water—I will accept it
if given with a loving heart.

Whatever you do, Arjuna,
do it as an offering to me—
whatever you say or eat
or pray or enjoy or suffer.

From chapter 10 – Divine Manifestations

10.20 I am the Self, Arjuna,
seated in the heart of all beings;
I am the beginning and the life span
of beings, and their end as well.

Of the sky gods, I am Vishnu;
of the heavenly lights, the sun;
Marichi, chief of the wind gods;
among stars, I am the moon;

of the Vedas, I am the hymns;
Indra among the gods;
the mind among the six senses;
the consciousness of all beings; ...

10.38 ...of punishers, I am the scepter;
the astuteness of the great leaders;
the silence of secret things;
and I am the wisdom of the wise.

I am the divine seed
within all beings, Arjuna;

nothing, inanimate or animate,
could exist for a moment without me.

These are just a small number
of my infinite manifestations;
were I to tell you more,
there would be no end to the telling.

Whatever in this world is excellent
and glows with intelligence or beauty—
be sure that it has its source
in a fragment of my divine splendor.

But what need is there for all these
details? Just know that I am,
and that I support the whole universe
with a single fragment of myself.

From chapter 11 – The Cosmic Vision

11.4 [Arjuna] If you think I am strong enough,
worthy enough, to endure it,
grant me now, Lord, a vision
of your vast, imperishable Self.

[Kṛṣṇa] Look, Arjuna: thousands,
millions of my divine forms,
beings of all kinds and sizes,
of every color and shape.

11.9 [Sanjaya] After he had spoken these words,
Krishna, the great Lord of Yoga,
revealed to Arjuna his majestic,
transcendent, limitless form.

With innumerable mouths and eyes,
faces too marvelous to stare at,
dazzling ornaments, innumerable
weapons uplifted, flaming—
crowned with fire, wrapped
in pure light, with celestial fragrance,
he stood forth as the infinite
God, composed of all wonders.

If a thousand suns were to rise
and stand in the noon sky, blazing,
such brilliance would be like the fierce
brilliance of that mighty Self.

Arjuna saw the whole universe
enfolded, with its countless billions
of life-forms, gathered together
in the body of the God of gods.

11.23 [Arjuna] Your stupendous form, your billions
of eyes, limbs, bellies, mouths, dreadful
fangs: seeing them the worlds
tremble, and so do I.

11.25 Seeing your billion-fanged mouths
blaze like the fires of doomsday,
I faint, I stagger, I despair.
Have mercy on me, Lord Vishnu!

All Dhritarashtra's men
and all these multitudes of kings—
Bhishma, Drona, Karna,
with all our warriors behind them—

are rushing headlong into
your hideous, gaping, knife-fanged
jaws; I see them with skulls crushed,
their raw flesh stuck to your teeth.

As the rivers in many torrents
rush toward the ocean, all
these warriors are pouring down
into your blazing mouths.

11.31 Who are you, in this terrifying form?
Have mercy, Lord; grant me even
a glimmer of understanding
to prop up my staggering mind.

[Kṛṣṇa] I am death [*time*], shatterer of worlds,
annihilating all things.
With or without you, these warriors
in their facing armies will die.

From chapter 12 – Devotion

bhakti yoga — devotion to the Divine
saṃsāra — the round of birth & death

12.2 Those who love and revere me
with unwavering faith, always
centering their minds on me—
they are the most perfect in yoga.

[12.3–7]

But those who revere the Imperishable,
the Unsayable, the Unmanifest,
the All-Present, the Inconceivable,
the Exalted, the Unchanging, the Eternal,

mastering their senses, acting
at all times with equanimity,
rejoicing in the welfare of all beings—
they too will reach me at last.

But their path is much more arduous
because, for embodied beings,
the Unmanifest is obscure,
and difficult to attain.

Those who love and revere me,
who surrender all actions to me,
who meditate upon me
with undistracted attention,

whose minds have entered my being—
I come to them all, Arjuna,
and quickly rescue them all
from the ocean of death and birth.

Concentrate every thought
on me alone; with a mind
fully absorbed, one-pointed,
you will live within me, forever.

If you find that you are unable
to center your thoughts on me,
strengthen your mind by the steady
practice of concentration.

If this is beyond your powers,
dedicate yourself to me;
performing all actions for my sake,
you will surely achieve success.

If even this is beyond you,
rely on my basic teaching:
act always without attachment,
surrendering your action's fruits.

12.18 The same to both friend and foe,
the same in disgrace or honor,
suffering or joy, untroubled,
indifferent to praise and blame,
quiet, filled with devotion,
content with whatever happens,
at home wherever he is—
that man is the one I love best.

Those who realize the essence
of duty, who trust me completely
and surrender their lives to me—
I love them with very great love.

From chapter 13 – The Field & the Knower

puruṣa — person, “the knower” &
prakṛti — nature, “the field”, taught in
saṃkhya — “enumeration”, one of the 6 Hindu
darśana (views): *Saṃkhya*, *Yoga*, *Nyāya* (logic),
Vaiśeṣika (atomism), *Mimāṃsā* (inquiry), *Vedānta*

13.1 This body is called the field,
Arjuna; the one who watches
whatever happens within it—
wise men call him the Knower.

I am the Knower of the field
in every body, Arjuna;

genuine knowledge means knowing
both the field and its Knower.

13.5 The five elements, the I-sense,
the understanding, the ten
senses, the mind, the unmanifest,
and the five domains of the senses,
desire and aversion, pleasure
and pain, consciousness, will—
all these components make up
the field, with its various changes.

13.19 Know that both Nature and Self
are equally without beginning,
and know that Nature gives rise
to changes in the field and to *gunas*.

Nature is the cause of any
activity in the body;
the Self is the cause of any
feelings of pleasure or pain.

The Self, abiding in Nature,
experiences the *gunas*; its attachment
to the *gunas* causes its birth
in good wombs or evil wombs.

It is called the witness, the consenter,
the sustainer, the enjoyer, the great Lord,
and also the highest Self,
the supreme Person in this body.

He who thus knows the Self
as separate from Nature and the *gunas*

will never be born again,
whatever path he may follow.

From chapter 14 – The 3 Guṇa

14.5 The three gunas, born of Nature—
sattva, rajas, and tamas—

bind to the mortal body
the deathless embodied Self.

Of these three, sattva, untainted,
luminous, free from sorrow,
binds by means of attachment
to knowledge and joy, Arjuna.

Rajas is marked by passion
born of craving and attachment;
it binds the embodied Self
to never-ending activity.

Tamas, ignorance-born,
deludes all embodied beings;
it binds them, Arjuna, by means of
dullness, indolence, and sleep.

Sattva causes attachment
to joy, rajas to action,
and tamas, obscuring knowledge,
attaches beings to dullness.

14.21 [Arjuna] How can I recognize the man
who has gone beyond the three gunas?

What has he done to go
beyond them? How does he act?

[Kṛṣṇa] Whatever quality arises—
light, activity, delusion—
he neither dislikes its presence
nor desires it when it is not there.

From chapter 15 – The Realized Person

15.1 This realm of sorrow is the world tree
that the sages describe: its roots
above, its branches below,
its green leaves the sacred hymns.

Its branches, spreading below
and above, are fed by the gunas,
and bud into objects of the senses;
its roots, causing action, stretch down

into the world of men;
men here on earth cannot see
how vast and extensive its form is
or where it begins and ends.

Cut down this deep-rooted tree
with the sharp-edged ax of detachment;
then search for that primal Person
from whom the whole universe flows.

Find him in the place that one enters
and does not return from; without
arrogance or delusion,
intent on the Self alone,

serene, with desires extinguished,
released from pleasure and pain,

from joy and suffering, the wise
attain that eternal state.

From chapter 16 – Traits

kāma — desire; *krodha* — anger
lobha — greed; *bhaya* — fear
moha — delusion

16.1 Fearlessness, purity of heart,
persistence in the yoga of knowledge,
generosity, self-control,

nonviolence, gentleness, candor,

integrity, disengagement,
joy in the study of the scriptures,
compassion for all beings, modesty,
patience, a tranquil mind,

dignity, kindness, courage,
a benevolent, loving heart—
these are the qualities of men
born with divine traits, Arjuna.

Hypocrisy, insolence, anger,
cruelty, ignorance, conceit—
these, Arjuna, are the qualities
of men with demonic traits.

16.21 This is the soul-destroying
threefold entrance to hell:
desire, anger, and greed.

Every man should avoid them.

The man who refuses to enter
these three gates into darkness

does what is best for himself
and attains the ultimate goal.

But the man who rejects the scriptures,
chasing his own desires,
cannot attain the goal
of true joy or true success.

Therefore, guided by the scriptures,
know what to do and not do;
first understand their injunctions,
then act uprightly in the world.

From chapter 17 – Faith

śraddha – faith

sat – real; *asat* – unreal

17.3 Every man’s faith conforms
with his inborn nature, Arjuna.

Faith is a person’s core;
whatever his faith is, he is.

Sattvic men worship the gods;
rajasic, demigods and demons;
tamasic, the hordes of dark
spirits and the ghosts of the dead.

17.14 Honoring the gods, the priests,
the teachers and sages, purity,
nonviolence, chastity, uprightness—
all this is control of the body.

Speaking the truth with kindness,
honesty that causes no pain,

and the recitation of scripture—
this is control of speech.

Serenity, gentleness, silence,
benevolence, self-restraint,
purity of being, compassion—
this is control of the mind.

When these three levels of control
are practiced with faith and diligence
and with no desire for results,
such control is called sattvic.

17.23 *Om Tat Sat*: these words
stand for the liberated mind
by which priests, scriptures, and rituals
were appointed in ancient times.

Therefore, the word Om is always
chanted, by those who expound
the scriptures, to begin an act
of worship, control, or charity.

Tat—which means “That,” “the Absolute”—
is chanted by seekers of freedom
whenever they perform right actions
with no concern for results.

The third word, Sat, has the sense
of “reality,” “goodness”; thus
Sat is used to denote
any praiseworthy action.

Maturity of worship or control
or charity is also called Sat,

as is all unselfish action
that leads to any of the three.

But worship, control, or charity
offered without faith, Arjuna,
is called Asat, “unreal,”
and is worthless, in this world or the next.

From chapter 18 – Renunciation & Liberation

18.2 To give up desire-bound actions
is what is meant by renouncing;
to give up the results of all actions
is what the wise call to relinquish.

Some sages say that all action
is tainted and should be relinquished;
others permit only acts
of worship, control, and charity.

Here is the truth: these acts
of worship, control, and charity
purify the heart and therefore
should not be relinquished but performed.

But even the most praiseworthy acts
should be done with complete nonattachment
and with no concern for results;
this is my final judgment.

18.51 With a purified understanding,
fully mastering himself,
relinquishing all sense-objects,
released from aversion and craving,

solitary, eating lightly,
controlling speech, mind, and body,
absorbed in deep meditation
at all times, calm, impartial,
free from the “I” and “mine,”
from aggression, arrogance, greed,
desire, and anger, he is fit
for the state of absolute freedom.

Serene in this state of freedom,
beyond desire and sorrow,
seeing all beings as equal,
he attains true devotion to me.

18.64 Now listen to my final words,
the deepest secret of all;
I am speaking for your own welfare,
since you are precious to me.

If you focus your mind on me
and revere me with all your heart,
you will surely come to me; this
I promise, because I love you.

*sarvadharmān parityajya mām ekaṃ śaraṇaṃ vraja
ahaṃ tvā sarvapāpebhyo mokṣayiṣyāmi mā śucaḥ (18.66)*

Relinquishing all your duties,
take refuge in me alone.
Do not fear: I will free you
from the evils of birth and death.

18.74 O King, as I heard this wondrous
discourse between Lord Krishna
and Arjuna, the man of great soul,
the hair stood up on my flesh.

By the poet Vyasa’s kindness,
I heard this most secret doctrine
directly from the mighty Lord
of Yoga, Krishna himself.

O King, the more I remember
this wondrous and holy discourse
between the Lord and Arjuna,
the more I shudder with joy.

And as often as I remember
the Lord’s vast, wondrous form,
each time I am astonished;
each time I shudder with joy.

Where Krishna is—Lord of Yoga—
and Arjuna the archer: there,
surely, I think, is splendor
and virtue and spiritual wealth.

The Kṛṣṇa “maha-mantra”:

HARE KṚṢṆA HARE KṚṢṆA
KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA
RĀMA RĀMA HARE HARE

25 tattva (Sāṃkhya and Yoga traditions)

puruṣa — “person”, individual consciousness/self
prakṛti — nature, matter/energy, materiality

The inner instruments (*antaḥkaraṇa*)

buddhi: intelligence, reason; like a mirror

ahaṅkāra: the I-maker; identity

manas: mind, thought, attention

instruments of knowing (*jñānendriya*)

ears (*śrotra*): hearing

skin (*tvak*): contact

eyes (*cakṣus*): sight

tongue (*rasanā*): taste

nose (*ghrāṇa*): smell

instruments of action (*karmendriya*)

mouth (*vāk*): speech

hands (*pāni*): manipulation

feet (*pāda*): locomotion

genitals (*upastha*): procreation

bowels (*pāyu*): elimination

senses (*tanmātra*)

sound (*śabda*)

touch (*sparśa*)

form (*rūpa*)

taste (*rasa*)

smell (*gandha*)

great elements (*mahā-bhūta*)

space (*ākāśa*) — *bīja*: HAM

air (*vāyu*) — *bīja*: YAM

fire (*tejas / agni*) — *bīja*: RAM

water (*āpaḥ*) — *bīja*: VAM

earth (*pṛthvī*) — *bīja*: LAM