

A decorative rectangular border composed of repeating floral and scrollwork motifs, framing the central text.

Ishwara Gita

Kurmapurana



ISHWARA GITA - “KURMAPURAN”

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*“Om Namo Bhagavathe
Nityanandaya”*



*“Dedicated to
Bhagawan Nityananda”*

PREFACE

With the grace of Bhagwan Nityananda and the guidance of our Anand Ashram, we began the Nitya Prakashan Sanstha to publish and present spiritual scriptures at reasonable prices to the masses. The main goal of the institution, from the amount generated from the sale of these books, is to meet the production expenses of more spiritual literature and audio CDs from the ashram.

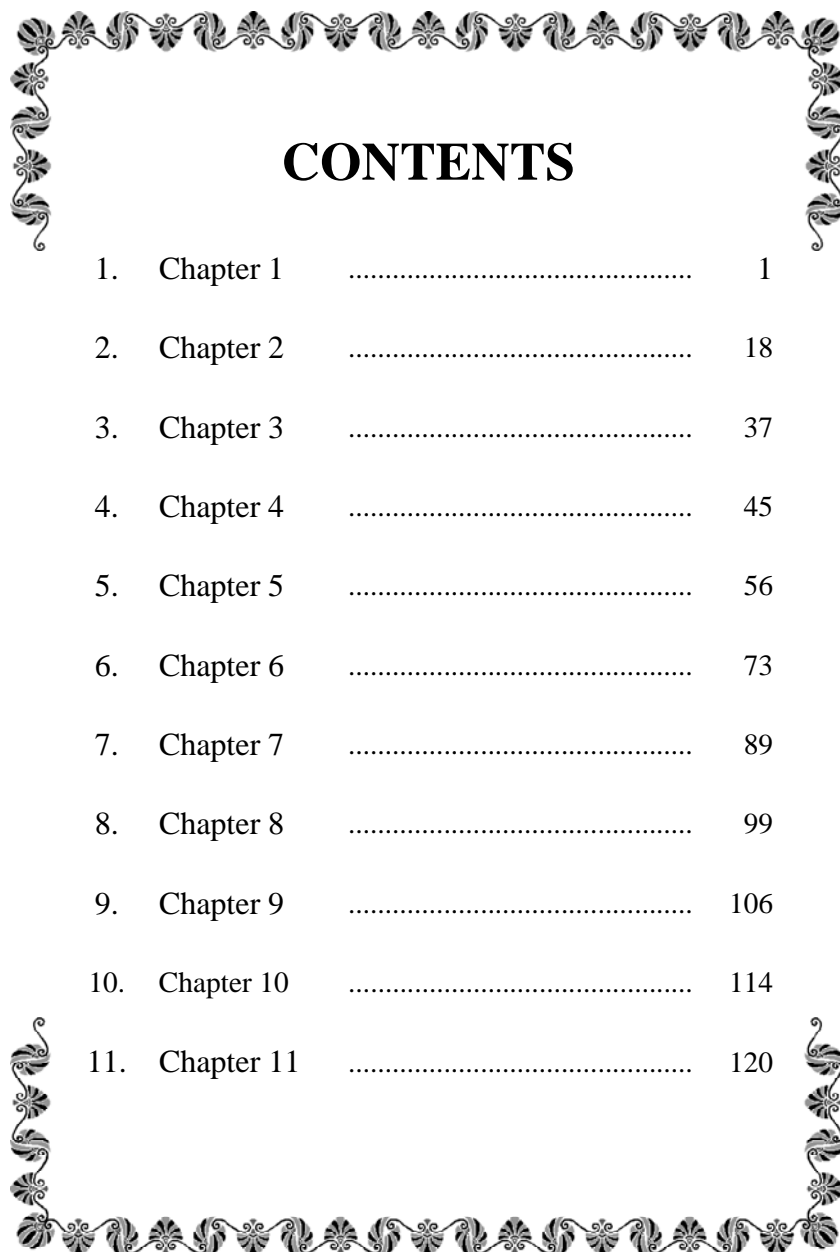
With the grace of Bhagwan Nityananda, the ashram has successfully published various books in Kannada. These include:

- Avdhoot Bhagwan Nityananda
- Shaktipath Yoga Rahasya
- Nitya Prarthane
- Nityananda Charitham
- Nityananda Pradam

Along with the spiritual literature on Bhagwan Nityananda, the Ashram has decided to produce numerous other spiritual texts. Many books are distributed free of cost depending on the situation. The minimal prices charged in other cases, sometimes restrains us from bringing out more publications. However, till now with the blessings of Bhagwan Nityananda everything has been a possibility. The ashram is now bringing out these books in English, Hindi, Marathi and other languages.

The current book is the English translation of the sacred scripture of "Ishwara Gita" from the Kurma Purana and the translation has been done with the help of scholars and the kind help of Shri. R. Sivadas.

My prayers to Bhagwan Nityananda to bless all who have been an instrument in bringing this book out for the benefit of mankind.



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Sri Hari: Om Paramatmane Nama:

KURMA PURANA

Upari Vibhaga



Chapter - 1

Introduction to Ishwara Gita in the form of a conversation between Ishwara (Shiva) and sages (Starting of Ishwara Gita)

ऋष्य ऊचुः

भवता कथितः सम्यक् सर्गः स्वायंभुवस्ततः

ब्रह्माराडस्यास्य विस्तारो मन्वन्तरविनिश्चयः १

तत्रेश्वरे श्वरो देवो वरिणिभिर्धर्मतत्परैः

ज्ञानयोगरतैर्नित्यमाराध्यः कथितस्त्वया २

तत्त्वश्चाशेषसंसार दुःखनाशमनुत्तमम्

ज्ञानं ब्रह्मैकविषयं येन पश्येम तत्परम् ३

त्वं हि नारायणः साक्षात्कृष्णद्वैपायनात्प्रभो

अवाप्ताखिलविज्ञानस्तत्तवां पृच्छामहे पुनः ४

r̥ṣaya ūcuḥ

bhavatā kathitaḥ samyak sargaḥ svāyaṁbhuvastataḥ

brahmāṇḍasyāsyā vistāro manvantaraviniścayaḥ 1

tatreśvareśvaro devo varṇibhirdharmatatparaiḥ

jñānayogaratairnityamārādhyāḥ kathitastvayā 2

tadvadāśeśasaṁsāraduḥ khanāśamanuttamam

jñānaṁ brahmaikaviṣayaṁ yena paśyema tatparam 3

tvam hi nārāyaṇātsākṣāt kṛṣṇadvaipāyanāt prabho

avāptākhillavijñānastattvāṁ pṛcchāmahe punaḥ 4

Sages told Suta, “You have told comprehensively about the creation of Swayambhuva Manvantara, the extent of this universe and other Manvantaras. In those (Manvantaras) you have described the God of Gods, who is worshipped by human beings who are virtuous, knowledgeable and follow the Varnadharma. (There are four Varnas - Brahmin, Kshatriya, Vaisya and Sudra). Along with this, you have told us about the supreme and exclusive knowledge of Brahman, by which misery of this world gets destroyed and through which we can see or feel the eternal principle or entity. Lord! You have obtained the entire knowledge from none other than Narayana (Vishnu) Krishnadwaipayana Vyasa. Hence, we ask you again.” (1-4)

श्रुत्वा मुनिनां तद्वाक्यं कृष्णद्वैपायनं प्रभुम्
सूतः पौराणिकः स्मृत्वा भाषितुं ह्युपचक्रमे ५

śrutvā munīnāṃ tad vākyaṃ kṛṣṇadvaipāyanaṃ prabhum
sūtaḥ purāṇikaḥ smṛtvā bhāṣitum hyupacakrame 5

Hearing the word of sages, the Suta who was well-versed in the Puranas, started narrating about Brahman. (5)

अथास्मिन्नन्तरे व्यासः कृष्णद्वैपायनः स्वयम्
आजगाम मुनिश्रेष्ठा यत्र सत्रं समासते ६

athāsminnantare vyāsaḥ kṛṣṇadvaipāyanaḥ svayam
ājagāma muniśreṣṭhā yatra satraṃ samāśate 6

Around the same time, Krishnadwaipayana Vyasa arrived at the place, where the great sages were performing yagnas (or sacrifices). (6)

तं दृष्ट्वा वेदविद्वांसं कालमेघसमद्युतिम्

व्यासं कमलपत्राक्षं प्रणेमुर्द्विजपुङ्गवाः

७

taṁ dr̥ṣṭvā vedavidvāṁsaṁ kālameghasamadyutim
vyāsaṁ kamalapatrākṣaṁ praṇemurdvijaṇḡgavāḥ

7

On seeing Vyasa, who was well-versed in the Vedas, dark as a cloud and had eyes like lotus petals; the Brahmins saluted him. (7)

पपात दण्डवद् भूमौ दृष्ट्वासौ रोमहर्षणः

प्रदक्षिणीकृत्य गुरुं प्राञ्जलिः पार्श्वगोऽभवत्

८

papāta daṇḍavad bhūmau dr̥ṣṭvāsau romaharṣaṇaḥ
pradakṣiṇīkṛtya guruṁ prāñjaliḥ pārśvago 'bhavat

8

On seeing Vyasa, Romaharshana Suta fell on the ground like a stick, did the pradakshina (going around Vyasa), folded his hands and stood near him. (8)

पृष्टास्तेऽनामयं विप्राः शौनकाद्या महामुनिम्

सामसृत्यासनं तस्मै तद्योग्यं समकल्पयन्

९

pr̥ṣṭāste 'nāmayam viprāḥ śaunakādyā mahāmunim
samāśvāsyaśanaṁ tasmai tadyogyaṁ samakalpayan

9

On being enquired by Vyasa about the well-being of the sages, Shaunaka (name of a sage) replied and made him comfortable by offering him a proper seat etc. (9)

अथैतानब्रवीद् वाक्यं पराशरसुतः प्रभुः ।

कच्चिन्न तपसो हानिः स्वाध्यायस्य श्रुतस्य च १०

athaitānabravīd vākyaṃ parāśarasutaḥ prabhuḥ
kaccinna tapaso hāniḥ svādhyāyasya śrutasya ca

10

Vyasa, the master and son of Parasara asked those sages, “Is there any loss of penance, study and knowledge?” [Is everything fine with penance, etc?] (10)

ततश्च सूतः स्वगुरुं प्राणम्याह महामुनिम्

ज्ञानं तद्ब्रह्मविषयं मुनीनां वक्तुमर्हसि ११

Tataḥ sa sūtaḥ svaguruṃ praṇamyāha mahāmuniṃ
jñānaṃ tad brahmaviṣayaṃ munīnāṃ vaktumarhasi

11

After saluting him, Suta told the great sage, the master Veda Vyasa, “Please tell the sages about the knowledge of Brahman.” (11)

हमे हि मुनयः शान्तास्तापसा धर्मतत्पराः

शुश्रूषा जायते चैषां वक्तुमर्हसि तत्तवतः १२

ime hi munayaḥ śāntāstāpasā dharmatatparāḥ
śuśrūṣā jāyate caiṣāṃ vaktumarhasi tattvataḥ

12

These Munis are calm, righteous and tapasvis (those who are engaged in doing penance). There is a strong desire born in them (to know about Brahman). Hence, you must rightly tell them about Brahman. (12)

ज्ञानं विमुक्तिदं दिव्यं यन्मे साक्षात्त्वयोदितम्

मुनीनां व्याहृतं पूर्वं विष्णुना कूर्मरूपिणा २३

jñānaṁ vimuktidaṁ divyaṁ yanme sāksāt tvayoditam
munīnāṁ vyāhṛtaṁ pūrvaṁ viṣṇunā kūrmarūpiṇā 13

You gave this liberation-giving divine knowledge;
the same knowledge that you gave sages through
Vishnu in his Kurma incarnation. (There are ten
incarnations of Vishnu. Kurma or tortoise is the
second incarnation). (13)

श्रुत्वा सूतस्य वचनं मुनिः सत्यवतीसुतः

प्राणम्य शिरसा रुद्रं वचः प्राह सुखावहम् १४

śrutvā sūtasya vacanaṁ muniḥ satyavatīsutaḥ
praṇamya śirasā rudraṁ vacaḥ prāha sukhāvaham 14

After hearing the words of Suta, Vyasa, the son of
Satyavati, saluted with his head to Rudra and told
these pleasing words. (14)

व्यास उवाच

वक्ष्ये देवो महादेवः पृष्टो योगीश्वरैः पुरा

सनत्कुमारप्रमुखैः स्वयं यत्समभाषत १५

vyāsa uvāca vakṣye devo mahādevaḥ pṛṣṭo yogīśvaraiḥ purā
sanatkumārpramukhaiḥ svayaṁ yatsamabhāṣata 15

Vyasa told: "I will tell you what God Mahadeva
(Shiva) told, when asked by great yogis like Sanat-
Kumara etc, in olden days." (15)

सनत्कुमारः सनकस्तथैव च सनन्दनः

आङ्गिरा रुद्रसहितो भृगुः परमधर्मवित् १६

sanatkumāraḥ sanakastathaiva ca sanandanah
aṅgirā rudrasahito bhr̥guḥ paramadharmavit 16

कणादः कपिलो योगी वामदेवो महामुनिः

शुक्रो वसिष्ठो भगवान् सर्वे संयत्तमानसाः १७

kaṇādaḥ kapilo yogī vāmadevo mahāmuniḥ
śukro vasiṣṭho bhagavān sarve saṁyatamānasāḥ 17

परस्परं विचार्यैते संशयाविष्टचेतसः

तप्तवन्तस्तपो घोरं पुण्ये बदरिकाश्रमे १८

parasparam vicāryaite saṁśayāviṣṭacetasaḥ
taptavantastapo ghoram puṇye badarikāśrame 18

Munis Sanatkumara, Sanaka, Sanandana, Angira, Rudra, along with Kanada, Sukra, Bhagvan Vasista, Kapila yogi, the great Vamadeva and Bhrugu, who knew Supreme virtue and had their minds under control, were in doubt (about Brahman) and discussed amongst themselves. These munis did rigorous penance in the sacred Badarikasrama. (16-18)

अपश्यंस्ते महायोगमृषिं धर्मसुतं शुचिम्

नारायणसनाद्यन्तं नरेण सहितं तदा १९

apaśyaṁste mahāyogamṛṣiṁ dharmasutaṁ śucim
nārāyaṇamanādyantaṁ nareṇa sahitaṁ tadā 19

They saw Narayana along with Nara who was a sage, great yogi, son of Dharma, pure, with no beginning nor end. (19)

संस्तूय विविधैः स्तोत्रैः सर्ववेदसमुद्भवैः

प्रणमुर्भक्तिसंयुक्ता योगिनो योगवित्तमम् २०

saṁstūya vividhaiḥ stotraiḥ sarve vedasamudbhavaiḥ
praṇemurbhaktisaṁyuktā yogino yogavittamam 20

These yogis (Sanatkumar, etc.) with full devotion, praised the great yogi (Nara Narayana) with Vedic hymns and saluted him. (20)

विज्ञाय वाञ्छितं तेषां भगवानपि सर्ववित्

प्राह गम्भीरया वाचा किमर्थं तप्यते तपः २१

vijñāya vāñchitaṁ teṣāṁ bhagavānapi sarvavit
prāha gambhīrayā vācā kimarthaṁ tapyate tapaḥ 21

The omniscient Lord, who knew their desire, said in a majestic voice, "For what are you doing the penance?" (21)

अब्रुवन्हाष्टमनसो विश्वात्मानं सनातनम्

साक्षान्नारायणं देवमागतं सिद्धिसूचकम् २२

abruvan hr̥ṣṭamanaso viśvātmānaṁ sanātanam
sākṣānnārāyaṇaṁ devamāgataṁ siddhisūcakam 22

The yogis who were glad at heart, told the visiting Lord, who was Narayana himself, whose visit indicated the success (of their venture), whose soul is the world itself, and who is ancient. (22)

वयं संशयमापन्नाः सर्वे वै ब्रह्मवादिनः

भवन्तमेकं शरणं प्रपन्नाः पुरुषोत्तमम् २३

vayaṁ saṁśayamāpannāḥ sarve vai brahmavādināḥ
bhavantamekaṁ śaraṇaṁ prapannāḥ puruṣottamam 23

We, who are in quest of Brahman, are in doubt. We
have come to you, who is Puruṣottama (great man)
for shelter. (23)

त्वं हि तद् वेत्थ परमं सर्वज्ञो भगवानृषिः

नारायणः स्वयं साक्षात् पुराणोऽव्यक्तपूरुषः २४

tvaṁ hi tad vettha paramaṁ sarvajña bhagavānṛṣiḥ
nārāyaṇaḥ svayaṁ sāksāt purāṇo 'vyaktapūruṣaḥ 24

You know that supreme truth because you are Lord,
omniscient sage Narayana himself, one who is an
ancient and subtle Puruṣa. (24)

नहान्यो विद्यते वेत्ता त्वामृते परमेश्वर

शुश्रूषास्माकमखिलं संशयं छेत्तुमर्हसि २५

nahanyo vidyate vettā tvāmṛte parameśvara
śuśrūṣāsmākamakhilaṁ saṁśayaṁ chettumarhasi 25

Oh great Lord, besides you, no-one else knows the
truth. We have a strong desire to hear the truth.
Please clear all our doubts. (25)

किं कारणमिदं कृत्स्नं कोऽनुसंसरते सदा

कश्चिदात्मा च का मुक्तिः संसारः किंनिमित्तकः २६

kiṁ kāraṇamidaṁ kṛtsnaṁ ko 'nusaṁsarate sadā
kaścidātmā ca kā muktiḥ saṁsāraḥ kiṁnimittakaḥ 26

What is the cause of this whole (world)? Who is always moving? What is Atma or soul? What is the purpose of this world? (26)

कः संसारपतीशानः को वा सर्वं प्रपश्यति

किं तत्परतरं ब्रह्म सर्वं नो वक्तुमर्हसि २७

kaḥ saṁsārayatīśānaḥ ko vā sarvaṁ prapaśyati
kiṁ tat parataraṁ brahma sarvaṁ no vaktumarhasi 27

Who is the master who operates this world? Who is the one who sees everything? What is that Supreme Brahman? Please tell us everything. (27)

एवमुक्तवा तु मुनयः प्रापश्यन्पुरुषोत्तमम्

विहाय तापसं वेषं संस्थितं स्वेन तेजसा २८

विभ्राजमानं विमलं प्रभामण्डलमणिडितम्

श्रीवत्सवक्षसं देवं तप्तजाम्बूनदप्रभम् २९

शङ्खचक्रगदापाणिं शङ्खहस्तं श्रिया वृतम्

नदृष्टस्तत्क्षणदेव नरस्तस्यैव तेजसा ३०

evamukte tu munayaḥ prāpaśyan puruṣottamam
vihāya tāpasam rūpaṁ saṁsthitam svena tejasā 28
vibhrājamānaṁ vimalaṁ prabhāmaṇḍalamaṇḍitam
śrīvatsavakṣasaṁ devaṁ taptajāmbūnadaprabham 29
śaṅkhacakraḡadāpāṇiṁ śaṅḡahastaṁ śriyāvṛtam
na dṛṣṭastatkṣaṇādeva narastasyaiva tejasā 30

When they told this, all the sages saw Purushothama (the best man), who abandoned his appearance of Tapasvi. He established his lustre or might, was adorned by the glow of light and whose chest had

Srivatsa, the gem which glittered like melted gold. In his hand, he held a Shanka (conch), Chakra (wheel), Gada (a weapon) and Sharnga (the bow). He had Sri or Lakshmi at his side. Because of his lustre, Nara (sage) was not visible from that moment. (28-30)

तदन्तरे महादेवः शशाङ्काङ्कितशेखरः

प्रसादाभिमुखो रुद्रः प्रादुरासीन्महेश्वरः ३१

tadantare mahādevaḥ śaśāṅkāṅkitaśekharaḥ
prasādābhimukho rudraḥ prādurāsīnmaheśvaraḥ 31

In the meanwhile, Mahadeva, who has moon in his head, and is known as Maheswara and Rudra, appeared. (31)

निरीक्ष्य ते जगन्नाथं त्रिनेत्रं चन्द्रभूषणम्

तुष्टुवुर्हृष्टमनसो भक्त्या तं परमेश्वरम् ३२

nirīkṣya te jagannāthaṁ trinetraṁ candrabhūṣaṇam
tuṣṭuvurhṛṣṭamanaso bhaktyā taṁ parameśvaram 32

When the sages saw Shiva, who is the master of this world, has three eyes, moon as his ornament, they started singing praises of the Lord with great devotion. (32)

जयेश्वर महादेव जय भूतपते शिव

जयाशेषमुनीशान तपसाभिप्रपूजित ३३

jayeśvara mahādeva jaya bhūtapate śiva
jayāśeṣamunīśāna tapasābhiprapūjita 33

Victory to the Lord! Victory to Mahadeva, Victory to Lord of Bhuta (beings), Victory to Shiva, Victory to

Lord of all sages, Victory to one who is worshipped
by Tapas (penance). (33)

सहस्रमूर्ते विश्वात्मन् जगद्यन्त्रप्रवर्तक

जयानन्त जगज्जन्मत्राणसहारकारण ३४

sahasramūrte viśvātman jagadyantrapravartaka
jayānanta jagajjanmatrāṇasaṃhāarakāraṇa

34

सहस्रचरणेशान शंभो योगीन्द्रवन्दित

जयाम्बिकापते देव नमस्ते परमेश्वर ३५

sahasracaraṇeśāna śaṃbho yogīndravandita
jayāmbikāpate deva namaste paramēśvara

35

Oh Sahasra Murti (one who has thousand forms)! Oh
Viswatman! (one who has whole world as soul), Oh
one who operates the machine called world! Victory to
Ananta (one who has no end). Oh one who is the cause
of creation, protection and destruction of this world!
One who has thousand legs, Oh Lord! Oh Sambu! (a
name of Shiva). Oh one who is worshipped by yogis!
Victory to the spouse of Ambika or Parvati! God! Oh
Parameswara, salutations to you! (34&35)

संस्तुतो भगवानीशस्त्रयम्बको भक्तवत्सलः

समालिङ्ग्य हृषीकेशं प्राह गम्भीरया गिरा ३६

किमर्थं पुण्डरीकाक्ष मुनीन्द्रा ब्रह्मवादिनः

इमं समागता देशं किं नु कार्यं मयाच्युत ३७

आकर्ण्य भगवद्वाक्यं देवदेवो जनार्दनः

प्राह देवो महादेवं प्रसादाभिमुखं स्थितम् ३८

| | |
|---|----|
| samstuto bhagavānīśastryambako bhaktavatsalah | |
| samāliṅgya hṛṣīkeśaṃ prāha gambhīrayā girā | 36 |
| kimarthaṃ puṇḍarikākṣa munīndrā brahmavādinaḥ | |
| imaṃ samāgatā deśaṃ kiṃ vā kāryaṃ mayācyuta | 37 |
| ākarmaṇya bhagavadvākyaṃ devadevo janārdanaḥ | |
| prāha devo mahādevaṃ prasādābhimukhaṃ sthitam | 38 |

Then Lord Tryambaka (Shiva), who is fond of devotees that praised him in this way, embraced and told Risikesa (Vishnu) in a majestic tone: “Oh Pundarikaksha (one whose eye is like lotus) Vishnu! Why have the sages, who are Brahmavadis, come to this place? Oh Achyuta, what can I do for them?” Hearing Lord Shiva’s words, Janardana (Vishnu) answered Mahadeva, who was ready to oblige (their wish). (36-38)

इमे हि मुनयो देव तापसाः क्षीणकल्मषाः
अभ्यागतानां शरणं सम्यग्दर्शनकाङ्क्षिणाम् ३९

यदि प्रसन्नो भगवान्मुनीनां भावितात्मनाम्
सन्निधौ मम तज्ज्ञानं दिव्यं वक्तुमिहार्हसि ४०

| | |
|--|----|
| ime hi munayo deva tāpasāḥ kṣīṇakalmaṣāḥ | |
| abhyāgatā māṃ śaraṇaṃ samyagdarśanakāṅkṣiṇaḥ | 39 |
| yadi prasanno bhagavān munīnāṃ bhāvitātmanām | |
| sannidhau mama tajjñānaṃ divyaṃ vaktumihārhasi | 40 |

Oh Lord, these sages are tapasvis (one who does penance and are sinless). They have come to me to know the exact truth of principle. If you please, enlighten these divine noble sages with knowledge that is divine, in my presence. (39-40)

त्वं हि वेत्थ स्वमात्मानं न ह्यन्यो विद्यते शिव

ततस्त्वमात्मनात्मानं मुनीन्द्रेभ्यः प्रदर्शय ४१

tvaṃ hi vettha svamātmānaṃ na hyanyo vidyate śhiv
tatastvamātmanātmānaṃ munīndrebhyaḥ pradarśaya 41

Oh Shiva! Only you know yourself. Nobody else knows you. Hence, only you can reveal yourself to the sages. (41)

एवमुक्त्वा हृषीकेशः प्रोवाच मुनिपुङ्गवान्

प्रदर्शयन्योगसिद्धिं निरीक्षय वृषभध्वजम् ४२

संदर्शनान्महेशस्य शङ्करस्याथ शूलिनः

कृतार्थं स्वयमात्मानं ज्ञातुमर्हथ तत्तवतः ४३

evamuktvā hṛṣīkeśaḥ provāca munipuṅgavān
pradarśayan yogasiddhiṃ nirīkṣya vṛṣabhadhvajam 42
saṃdarśanānmaheśasya śaṅkarasyātha śūlinaḥ
kṛtārthaṃ svayamātmānaṃ jñātumarhatha tattvataḥ 43

After saying this (to the sages) and seeing Shiva exhibiting the success of yoga, Rishikesa told the sages: "Oh sages! Rightly consider yourself blessed for being able to see Sankara or Mahesa, who is holding a trident." (42 & 43)

प्रष्टुमर्हथ विश्वेशं प्रत्यक्षं पुरतः स्थितम्

ममैव सन्निधावेष यथावद्वक्ष्यतीश्वरः ४४

praṣṭumarhatha viśveśaṃ pratyakṣaṃ purataḥ sthitam
mamaiva sannidhāveṣa yathāvad vaktumīśvaraḥ 44

You should ask the Lord (Shiva) of the world directly, the one who is standing in front of you. Only he is capable of showing the truth. (44)

निशम्य विष्णोर्वचनं प्रणम्य वृषभध्वजम्

सनत्कुमारप्रमुखाः पृच्छन्ति स्म महेश्वरम् ४५

niśamya viṣṇuvacanam praṇamya vṛṣabhadhvajam
sanatkumārāpramukhāḥ pṛcchanti sma maheśvaram 45

Hearing the words of Vishnu, SanathKumara and other sages, saluted Vrishabhadhvaja (i.e.) Shiva and requested Maheswara (Shiva) (45)

अथास्मिन्नन्तरे दिव्यमासनं विमलं शिवम्

किमप्यचिन्त्यं गगनादीश्वरार्थं समुद्भवौ ४६

athāsminnantare divyamāsanam vimalam śivam
kimapyacintyaṁ gaganādīśvarārham samudbabhau 46

In the meanwhile, a seat appeared from the sky, which was unique, divine, pure, auspicious and suitable for God. (46)

तत्राससाद योगात्मा विष्णुना सह विश्वकृत्

तेजसा पूरयनिवश्रं भाति देवो महेश्वरः ४७

tatrāsasāda yogātmā viṣṇunā saha viśvakṛt
tejasā pūrayan viśvaṁ bhāti devo maheśvaraḥ 47

The Creator of the world and yogatma (Shiva) sat there along with Vishnu. He filled the world with his lustre and glow. (47)

तं ते देवादिदेवेशं शंकरं ब्रह्मवादिनः

विभ्राजमानं विमले तस्मिन् ददृशुरासने ४८

taṁ te devādideveśaṁ śaṅkaraṁ brahmavādināḥ
vibhrājamānaṁ vimale tasmin dadṛśurāsane 48

Those Brahmapadis (sages) saw Shankara (Shiva),
the master of the God of Gods, shining in that pure
seat. (48)

यं प्रपश्यन्ति योगस्थाः स्वात्मन्यात्मानमीश्वरम्

अनल्पतेजसं शान्तं शिवं ददृशिरे किल ४९

yaṁ prapaśyantiyogasthāḥ svātmanyātmānamīśvaram
ananyatejasam śāntaṁ śivaṁ dadṛśire kila 49

These sages saw Shiva glowing and calm, who can
be seen only by yogis when they are doing yoga in
their own self. (49)

यतः प्रसूतिर्भूतानां यत्रैतत्प्रविलीयते

तमासनस्थं भूतानामीशं ददृशिरे किल ५०

yataḥ prasūtirbhūtānāṁ yatraitat praviliyate
tamāsanasthaṁ bhūtānāmīśaṁ dadṛśire kila 50

The sages saw seated in a chair, Shiva, from whom
this creation of beings comes and within whom this
world disappears. (50)

यदन्तरा सर्वमेतद् यतोऽभिन्नमिदं जगत्

स वासुदेवमासीनं तमीशं ददृशुः किल ५१

yadantarā sarvametad yato 'bhinnamidam jagat
sa vāsudevamāsīnaṁ tamīśaṁ dadṛśuḥ kila 51

In whom this world exists and from whom the world is not different; the sages saw that Shiva along with Vasudeva, seated in that chair. (51)

प्रोवाच पृष्ठो भगवान्मुनीनां परमेश्वरः

निरीक्ष्य पुण्डरीकाक्षं स्वात्मयोगमनुत्तमम् ५२

provāca prṣṭo bhagavān munināṃ paramēśvaraḥ
nirīkṣya puṇḍarīkākṣaṃ svātmayogamanuttamam 52

When asked, God Parameswara told about his unique yoga, while seeing Pundarikaksha Vishnu. (52)

तच्छृणुध्वं यथान्यायमुच्यमानं मयानघाः

प्रशान्तमनसः सर्वे ज्ञानमीश्वरभाषितम् ५३

tacchṛṇudhvaṃ yathānyāyamucyamānaṃ mayānaghāḥ
praśāntamānasāḥ sarve jñānamīśvarabhāṣitam 53

Oh sages, you are sinless and have calm minds, you hear me telling the knowledge told by Iswara in a correct way. This was told by Vyasa to sages. (53)

इति श्रीकौर्मै महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे ऋष्यादिसंवादे ज्ञानयोगो नाम

प्रथमोऽध्यायः

iti śrīkūrmapurāṇe ṣaṭsāhasryāṃ
saṃhitāyāmuparivibhāge (īśvaragītāsu) prathamo 'dhyāyaḥ

Thus ends the first chapter Iswar Gita's Upari Vibhaga Kurma Purana's 6000 verses.

Chapter - 2

ईश्वर उवाच

अवाच्यमेतद्विज्ञानमात्मगुह्यं सनातनम्

यन्न देवा विजानन्ति यतन्तोऽपि द्विजातयः १

īśvara uvāca

avācyametad vijñānamātmaguhyaṃ sanātanam

yanna devā vijānanti yatanto 'pi dvijātayaḥ 1

Iswara said, “Oh Brahmins, the ancient knowledge of Atman or soul is secret and cannot be expressed. Even after making efforts, gods do not know this Supreme Being”. (1)

इदं ज्ञानं समाश्रित्य ब्रह्मभूता द्विजोत्तमाः

न संसारं प्रपद्यन्ते पूर्वेऽपि ब्रह्मवादिनः २

idaṃ jñānaṃ samāśritya brahmabhūtā dvijottamāḥ

na saṁsāraṃ prapadyante pūrve 'pi brahmavādināḥ 2

With the help of this knowledge, Brahmins have become one with Brahma or the Supreme Being. Even in olden days, Brahnavadis (one who expounds Brahma or Supreme Being) did not come to this world again (i.e. they obtain liberation from birth to death) after obtaining this knowledge. (2)

गुह्याद् गुह्यतमं साक्षाद् गोपनीयं प्रयत्नतः

वक्ष्ये भक्तिमतामद्य युष्माकं ब्रह्मवादिनाम् ३

guhyād guhyatamaṁ sāksād gopaniyaṁ prayatnataḥ
vakṣye bhaktimatāmadya yuṣmākaṁ brahmavādinām 3

This knowledge is the greatest secret among all secrets and should be kept so with great effort. I am going to tell the same secret to you, who are Brahmavadis and devotional (Brahmavadi-one who expounds about Brahman) (3)

आत्मायं केवलः स्वच्छः शुद्धः सूक्ष्मः सनातनः

अस्ति सर्वान्तरः साक्षाच्चिन्मात्रस्तमसः परः ४

सोऽन्तर्यामी स पुरुषः स प्राणः स महेश्वरः

स कालोऽत्र तदव्यक्तं स च वेद इति श्रुतिः ५

Determination of the nature of the soul

ātmā yaḥ kevalaḥ svasthaḥ śāntaḥ sūkṣmaḥ sanātanaḥ
asti sarvāntaraḥ sāksāccinmātrastamasasḥ paraḥ 4

so 'ntaryāmī sa puruṣaḥ sa prāṇaḥ sa maheśvaraḥ
sa kālo 'gnistadavyaktaṁ sa evedamiti śrutiḥ 5

The soul or Atma is absolute, self reliant, calm, subtle and ancient. It is present inside every one, it is knowledge itself. It is pure intelligence, and beyond darkness; it is Antaryami (one which is present inside everything). It is Purusha or soul, He is the great god, He is time, and He is fire. He is the one who is not revealed. This is how Sruti or vedas describe the (soul) Atma. (4&5)

अस्माद्विजायते विश्वमत्रैव प्रविलीयते

स मायी मायया बद्धः करोति विविधास्तनूः ६

asmād vijāyate viśvamatraiva pravilīyate

sa māyī māyayā baddhaḥ karoti vividhāstanūḥ

6

From him, the world is born, and in him it (world) disappears. He is Mayi, (one who possesses (Maya) illusion by virtue, of which one considers unreal universe as really existent and as distinct from Supreme truth) with the association of Maya or illusion, he creates various bodies. (6)

न चाप्ययं संसरति न संसारमयः प्रभुः

नायं पृथ्वी न सलिलं न तेजः पवनो नभः ७

न प्राणो न मनोऽव्यक्तं न शब्दः स्पर्श एव च

न रूपं न रसो गन्धो नायं कर्ता न वागपि ८

न पाणिपादौ नो पायुर्न चोपस्थं द्विजोत्तमाः

न च कर्ता न भोक्ता वा न च प्रकृतिपूरुषौ

न माया नैव च प्राणा न चैव परमार्थतः ९

na cāpyayaṁ saṁsarati na ca saṁsārayet prabhuḥ

nāyaṁ pṛthvī na salilaṁ na tejaḥ pavano nabhaḥ

7

na prāṇo na mano 'vyaktaṁ na śabdaḥ sparśa eva ca

na rūparasagandhāśca nāhaṁ kartā na vāgapi

8

na pāṇipādaḥ no pāyurna copasthaṁ dvijottamāḥ

na kartā na ca bhoktā vā na ca prakṛtipūruṣau

na māyā naiva ca prāṇāścaitanyaṁ paramārthataḥ

9

The master Atma is not earth, not water, not fire, not wind, not the sky. This is not Prana (breath of life),

not also the invisible mind. This is not sound, not touch, not form, not smell. * This Atma is not the doer or performer (of action), not a word, not hands and legs, not Payu (organ for removing excreta) and not Upasta (organ for removing urine). This Atma is neither organ for the knowledge nor the organ for actions. It is neither Jnanedriya nor Karmendriya. This Atman is not doer (Karta) not Bhogta (one who experiences or enjoys). This Atma is not Prakriti or Purusha or Maya, not breath. This is pure Chaitanya or pure intellect. (7-9)

‘Aham’-This word’s user is not present. The word is ‘Na Aham’ only.

यथा प्रकाशतमसोः सम्बन्धो नोपपद्यते

तद्वदैक्यं न संबन्धः प्रपञ्चपरमात्मनोः १०

yathā prakāśatamasoḥ sambandho nopapadyate
tadvadaikyaṃ na sambandhaḥ prapañcaparamātmanoḥ 10

Just like there cannot be any relationship between light and darkness, there cannot be any relationship of oneness or identity between this world and the Supreme soul. (10)

छायातपौ यथा लोके परस्परविलक्षणौ

तद्वत्प्रपञ्चपुरुषौ विभिन्नौ परमार्थतः ११

chāyātapau yathā loke parasparavilakṣaṇau
tadvat prapañcapuruṣau vibhinnau paramārthataḥ 11

As light and shadow are unique in this world, in the same way this world and Purusha or the Supreme soul is different from each other in reality. (11)

यद्यात्मा मलिनोऽस्वच्छो विकारी स्यात्स्वरूपतः

न हि तस्य भवेन्मुक्तिर्जन्मान्तराशतैरपि १२

yadyātmā malino 'svastho vikārī syāt svaroopataha
nahi tasya bhavenmuktirjanmāntaraśatairapi 12

If the soul is by nature impure, non-self reliant, changeable, then its liberation is not possible even in hundreds of births. (12)

पश्यन्ति मुनयो युक्ताः स्वात्मानं परमार्थतः

विकारहीनं निर्दुःखमानन्दात्माननव्ययम् १३

paśyanti munayo yuktāḥ svātmānaṁ paramārthataḥ
vikārahīnaṁ nirduḥ khamānandātmānamavyayam 13

Sages who have become one with the Supreme spirit, Yukta, see their soul, which is unchangeable, devoid of misery and bliss personified. (13)

अहं कर्ता सुखी दुःखी कृशः स्थूलेति या मतिः

सा चाहङ्कारकर्तृत्वादात्मन्यारोपिता जनैः १४

ahaṁ kartā sukhī duḥ khī kṛśaḥ sthūleti yā matiḥ
sā cāhaṅkāra kartṛtvādātmanyāropyate janaiḥ 14

I am doer, (I am) happy (I am) sorrow (I am) thin (I am) fat - these perceptions arise due to ego (Ahamkara) and doership. These perceptions are wrongly associated with the soul by people. (14)

वदन्ति वेदविद्वांसः साक्षिणं प्रकृतेः परम्

भोक्तारम्क्षरं शुद्धं सर्वत्र समवास्थितम् १५

vadanti vedavidvāṃsaḥ sāksiṇaṁ prakṛteḥ param
bhoktāramakṣaraṁ śuddhaṁ sarvatra samavasthitam 15

Vedic scholars talk about the soul as witness, one which is different from Prakriti, one which experiences, one which is eternal, pure and pervades in everything and is everywhere. (15)

तस्मादज्ञानमूलो हि संसारः सर्वदेहिनाम्

अज्ञानादन्यथा ज्ञानात्तत्तत्त्वं प्रकृतिसंगतम् १६

tasmādajñānamūlo hi saṁsāraḥ sarvadehinām
ajñānādanyathā jñānaṁ tacca prakṛtisaṁgatam 16

Hence, this world is due to ignorance of all living beings. Knowledge is opposite to ignorance and attached to Prakriti (with basic nature of human beings). (16)

नित्योदितं स्वयं ज्योतिः सर्वगः पुरुषः परः

अहङ्काराविवेकेन कर्ताहमिति मन्यते १७

nityoditaḥ svayaṁ jyotiḥ sarvagaḥ puruṣaḥ paraḥ
ahaṅkāravivekena kartāhamiti manyate 17

The Purusha or Atma, born out of pride or ego and because of its lack of discrimination, considers itself as the doer or karta, which otherwise is an eternally risen, self glowing and all-pervading entity. (17)

पश्यन्ति ऋषयोऽव्यक्तं नित्यं सदसदात्मकम्

प्रधानं प्रकृतिं बुद्धेः कारणं ब्रह्मवादिनः १८

paśyanti ṛṣayo 'vyaktaṁ nityaṁ sadasadātmakam
pradhānaṁ prakṛtiṁ buddhvā kāraṇaṁ brahmavādinaḥ 18

The Brahmavadi sages, realize the unmanifest soul as eternal and Prakriti as of the nature of 'sat' and 'asat' (existence and non-existence).(18)

तेनायं संगतः स्वात्मा कूटस्थोऽपि निरञ्जनः

स्वात्मानमक्षरं ब्रह्म नावबुध्येत तत्तवतः १९

tenāyaṁ saṁgato hyātmā kūṭastho 'pi nirañjanaḥ
svātmānamakṣaraṁ brahma nāvabuddhyeta tattvataḥ 19

Although the Atma is unchangeable and unstained, due to its association with Pradhana, Prakriti etc.; does not know the eternal Brahma properly, which is the real self. (19)

अनात्मन्यात्मविज्ञानं तस्माद्दुःखं तथेरितम्

रगद्वेषादयो दोषाः सर्वे भ्रान्तिनिबन्धनाः २०

कर्मण्यस्य महान्दोषः पुण्यपुण्यमिति स्थितिः

तद्वशादेव सर्वेषां सर्वदेहसमुद्भवः २१

anātmanyātmavijñānaṁ tasmād duḥ khaṁ tathetaram
ragadveśādayo doṣāḥ sarve bhrāntinibandhanāḥ 20
karmaṇyasya bhaved doṣaḥ puṇyāpuṇyamiti sthitiḥ
tadvaśādeva sarveṣāṁ sarvadehasamudbhavaḥ 21

The misery or sorrow creeps in because of the misconception of knowledge of the Atma in non-Atma things. Because of this misconception,

attachment, contempt and other faults appear, its (confused person's) deeds also become faulty. That is why the state of Punya (merit) and Apunya (non-merit or sin) comes according to these actions (merit and of sins) all sorts of bodies appear. But this soul is eternal, all-pervading, immovable and without blemishes. (20, 21)

नित्यः सर्वत्रगो ह्यात्मा कूटस्थो दोषवर्जितः

एकः सन्तिष्ठते शक्त्या मायया न स्वभावतः २२

nityaḥ sarvatrago hyātmā kūṭastho doṣavarjitaḥ
ekaḥ sa bhidyate śaktyā māyayā na svabhāvataḥ 22

Because of the power of Maya or illusion, this one and only Atma or soul appears differently, but it is not true identity. (22)

तस्मादद्वैतमेवाहुर्मुनयः परमार्थतः

भेदो व्यक्तस्वभावेन सा च मायात्मसंश्रया २३

tasmādadvaitamevāhurmunayaḥ paramārthataḥ
bhedo vyaktasvabhāvena sā ca māyātmasaṁśrayā 23

In truth, there is non-dualism. Thus say the sages. Differences appear due to visible principles like (Mahat, Ahamkara etc). This is mainly due to the association with Maya. (23)

यथा हि धूमसंपर्कान्नाकाशो मलिनो भवेत्

अन्तः करणजैर्भावैरात्मा तद्वन्न लिप्यते २४

yathā hi dhūmasaṃparkānnākāśo malino bhavet
antaḥ karaṇajairbhāvairātmā tadvanna lipyate 24

Just like with the association of smoke, the sky does not become dark, similarly Atma or soul does not become polluted by the emotions produced by the mind. (24)

यथा स्वप्रभया भाति केवलः स्फटिकोपलः

उपाधिहीनो विमलस्तथैवात्मा प्रकाशते २५

yathā svaprabhayā bhāti kevalaḥ sphaṭiko 'malaḥ
upādhihīno vimalastathaivātmā prakāśate 25

Just like a pure spatika gem shines with its own lustre, the Atma also shines without its own attributes. (25)

ज्ञानस्वरूपमेवाहुर्जगदेतद्विचक्षणाः

अर्थस्वरूपमेवान्ये पश्यन्त्यन्ये कुदृष्टयः २६

jñānasarvūpamevāhurjagadetad vicakṣaṇāḥ
rthasvarūpamevājñāḥ paśyantyanye kudṛṣṭayaḥ 26

Learned men describe this world as the embodiment of knowledge. But, illiterate and narrow-sighted persons see this world as one that can be perceived by the senses. (26)

कूटस्थो निर्गुणो व्यापी चैतन्यात्मा स्वभावतः

दृश्यते ह्यर्थरूपेण पुरुषैर्भ्रान्तिदृष्टिभिः २७

kūṭastho nirguṇo vyāpī caitanyātmā svabhāvataḥ
drśyate hyartharūpeṇa puruṣairbhrāntadrṣṭibhiḥ 27

The Atma, which is immovable, without any attribute, pervading and pure intellect in nature, is seen by confused people in the form of object senses. (27)

यथा संलक्षयते रक्तः केवलं स्फटिको जनैः

रञ्जकाद्युपधानेन तद्वत्परमपूरुषः २८

yathā saṁlakṣyate raktaḥ kevalaḥ sphaṭiko janaiḥ
raktikādyupadhānena tadvat paramapūruṣaḥ 28

Like a colourless spatika gem, which is transparent, but is seen as red in colour due to the association of Gunja plant (which is red in colour), similarly the Supreme Being is seen (to be with attributes form, etc.). (28)

तस्मादात्माक्षरः शुद्धो नित्यः सर्वत्रगोऽव्ययः

उपासितव्यो मन्तव्यः श्रोतव्यश्च मुमुक्षुभिः २९

tasmādātmākṣaraḥ śuddho nityaḥ sarvagato 'vyayaḥ
upāsītavyo mantavyaḥ śrotavyaśca mumukṣubhiḥ 29

Hence, the Atma, which is indestructible, pure, eternal, all-pervading and imperishable should be heard, contemplated and worshipped by persons wanting liberation. (29)

यदा मनसि चैतन्यं भाति सर्वत्र सर्वदा

योगिनः श्रद्धाधनस्य तदा संपद्यते स्वयम् ३०

yadā manasi caitanyaṁ bhāti sarvatragaṁ sadā
yogino 'vyavadhānena tadā saṁpadyate svayam 30
yogino 'vyavadhānena tadā saṁpadyate svayam 30

When the Chaitanya or Supreme spirit, which is considered the essence of all beings, pervades, everything shines in the mind and yogis, without any barrier, obtain the state of self. (30)

Determination of the nature of soul

यदा सर्वाणि भूतानि स्वात्मन्येवाभिपश्यति

सर्वभूतेषु चात्मानं ब्रह्म संपद्यते तदा ३१

yadā sarvāṇi bhūtāni svātmanyevābhīpaśyati
sarvabhūteṣu cātmānaṁ brahma saṁpadyate tadā 31

Then the yogi sees all living beings in his own self and sees his own self in all living beings. Then he attains Brahman (That is he becomes one with Brahman or Supreme being). (31)

यदा सर्वाणि भूतानि समाधिस्थो न पश्यति

एकीभूतः परेणासौ तदा भवति केवलः ३२

yadā sarvāṇi bhūtāni samādhistho na paśyati
ekībhūtaḥ pareṇāsau tadā bhavati kevalaḥ 32

While in Samadhi or meditation, he does not see all beings, since he has become one with the Supreme Being. That time he stands isolated or (kevala). (32)

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि स्थिताः

तदासावमृतीभूतः क्षेमं गच्छति पण्डितः ३३

yadā sarve pramucyante kāmā ye 'sya hṛdi sthitāḥ
tadāsāvamṛtibhūtaḥ kṣemaṁ gacchati paṇḍitaḥ 33

When all his desires, which are present in his mind leave him, then that wise person becomes immortal and obtains eternal happiness. (33)

यदा भूतपृथग्भावमेकस्थमनुपश्यति

तत एव च विस्तारं ब्रह्म संपद्यते तदा ३४

yadā bhūtapṛthagbhāvamekasthamanupaśyati
tata eva ca vistāraṁ brahma saṁpadyate tadā 34

When the yogi knows that the distinction of beings exists in one, he also knows that elaborate multiplicity of world comes from that truth. Then he attains Brahman or the Supreme Being. (34)

यदा पश्यति चात्मानं केवलं परमार्थतः

मायामात्रं जगत्कृस्नं तदा भवति निर्वृतः ३५

yadā paśyati cātmānaṁ kevalaṁ paramārthataḥ
māyāmātraṁ jagat kṛtsnaṁ tadā bhavati nirvṛtaḥ 35

When he actually knows that Atma is all alone or isolated and this entire world is mere illusion, he becomes liberated. (35)

यदा जन्मजराः खव्याधीनामेकभेषजम्

केवलं ब्रह्मविज्ञानं जायतेऽसौ तदा शिवः ३६

yadā janmajarāduḥ khavyādhīnāmekabheṣajam
kevalaṁ brahmavijñānaṁ jāyate 'sau tadā śivaḥ 36

When the unique knowledge of Brahman is attained, which is the only medicine for birth, old age, misery diseases, he becomes Shiva or the Supreme Being. (36)

यथा नदीनदा लोके सागरेणैकतां ययुः

तद्वदात्माक्षरेणासौ निष्कलेनैकतां व्रजेत् ३७

yathā nadīnadā loke sāgareṇaikatām yayuḥ
tadvadātmākṣareṇāsau niṣkalenaikatām vrajet 37

Just like in this world, big and small rivers become one with ocean; similarly the Atma (Jivatma) also becomes one with the whole and indestructible Brahman. (37)

तस्माद्विज्ञानमेवास्ति न प्रपञ्चो न संस्थितिः

अज्ञानेनावृतं लोके विज्ञानं तेन मुह्यति ३८

tasmād vijñānamevāsti na prapañco na saṁsṛtiḥ
ajñānenāvṛtaṁ loka vijñānaṁ tena muhyati 38

Therefore, the knowledge alone exists. This appearance of worldly life does not exist. This knowledge is hidden by ignorance. So this world, or people of this world, get deluded. (38)

विज्ञानं निर्मलं सूक्ष्मं निर्विकल्पं यदव्ययम्

अज्ञानमितरत्सर्वं विज्ञानमिति तन्मतम् ३९

tajjñānaṁ nirmalaṁ sūkṣmaṁ nirvikalpaṁ yadavyayam
ajñānamitarat sarvaṁ vijñānamiti me matam 39

The knowledge is pure, subtle, definite and imperishable or unchangeable. Whatever is present besides ignorance is knowledge according to me. (39)

एतद्वः परमं सांख्यं भाषितं ज्ञानमुत्तमम्

सर्ववेदान्तसारं हि योगस्तत्रैकचित्ता ४०

etad vaḥ paramaṁ sām̐khyam̐ bhāṣitaṁ jñānamuttamam
sarvavedāntasāraṁ hi yogastatraikacittatā 40

I have spoken about the supreme and best knowledge called Sankhya. This is the gist of all Upanishads. In them, concentration of mind is called yoga. (40)

योगात्संजायते ज्ञानं ज्ञानाद्योगः प्रवर्तते

योगज्ञानाभियुक्तस्य नावाप्यं विद्यते क्वचित् ४१

yogāt saṁjāyate jñānam̐ jñānād yogaḥ pravartate
yogajñānābhiyuktasya nāvāpyam̐ vidyate kvacit 41

Knowledge is born from yoga and from knowledge yoga is promoted. A person with yoga and knowledge has nothing to desire (That is all his desires are fulfilled). (41)

यदेव योगिनो यान्ति सांख्यैस्तदधिगम्यते

एकं सांख्यं च योगं च यः पश्यति स तत्त्ववित् ४२

yadeva yogino yānti sām̐khyāistadadhigamyate
ekaṁ sām̐khyam̐ ca yogam̐ ca yaḥ paśyati sa tattvavit 42

Whatever (truth) yogis obtain, the same is obtained by a person following Sankhya (a system of philosophy). A person who knows Sankhya and yoga as one and the same, knows exactly the principle of (truth). (42)

अन्ये च योगिनो विप्रा ऐश्वर्यासक्तचेतसः

मज्जन्ति तत्र तत्रैव न त्वात्मैषामिति श्रुतिः ४३

anye ca yogino viprā aiśvaryāsaktacetasaḥ
majjanti tatra tatraiva na tvātmaishāmiti śrutiḥ 43

Other yogis and Brahmins, who are interested in wealth, etc. drown in that itself. "They do not obtain the Atma or absolute truth," say the Vedas. (43)

यत्तत्सर्वमतं दिव्यमैश्वर्यममलं महत्
ज्ञानयोगाभियुक्तस्तु देहान्ते तदवापुन्यात् ४४
yattat sarvagataṁ divyamaiśvaryamacalaṁ mahat
jñānayogābhiyuktastu dehānte tadavāpnuyāt 44

The greatness or Dominion, which is all pervading, divine, stable and great, is obtained by persons possessing yoga of knowledge while leaving their body, i.e. during death. (44)

एष आत्माहमव्यक्तो मायावी परमेश्वरः
कीर्तितः सर्ववेदेषु सर्वात्मा सर्वतोमुखः ४५
eṣa ātmāhamavyakto māyāvī parameśvaraḥ
kīrtitaḥ sarvavedeṣu sarvātmā sarvatomukhaḥ 45

I am this Atma, which is described in all the vedas as non-manifest, one who creates illusion, the Great Lord, the one who resides in all, and who has faces on all sides. (45)

सर्वकामः सर्वरसः सर्वगन्धोऽजरोऽमरः
सर्वतः पाणिपादोऽहमन्तर्यामी सनातनः ४६
sarvakāmaḥ sarvarasaḥ sarvagandho 'jaro 'maraḥ
sarvataḥ pāṇipādo 'hamantaryāmī sanātanaḥ 46

I am all desire (I am) all taste, all smell. (I am) ever young, immortal, (I am) the one with hands and feet on all sides, and I am eternal and present in everyone. (46)

अपाणिपादो जवनो ग्रहीता हृदि संस्थितः

अचक्षुरपि पश्यामि तथाकर्णाः शृणोम्यहम् ४७

apāṇipādo javano grahītā hṛdi saṁsthitaḥ
acakṣurapi paśyāmi tathākarnaḥ śṛṇomyaham 47

Even without legs and hands, I move quickly and hold things; without eyes I see; without ears I hear and I dwell in the heart of all human beings. (47)

वेदाहं सर्वमेवेदं न मां जानाति कश्चन

प्राहुर्महान्तं पुरुषं मामेकं तत्त्वदर्शिनः ४८

vedāhaṁ sarvamevedaṁ na māṁ jānāti kaścana
prāhurmahāntaṁ puruṣaṁ māmekaṁ tattvadarśinaḥ 48

I know this whole (universe). But nobody knows me. People who know the true state or condition, consider me the only great man. (48)

पश्यन्ति ऋषयो हेतुमात्मनः सूक्ष्मदर्शिनः

निर्गुणामलरूपस्य यदैश्वर्यमनुत्तमम् ४९

paśyanti ṛṣayo hetumātmanaḥ sūkṣmadarśinaḥ
nirguṇāmalarūpasya yattadaiśvaryamuttamam 49

Sages who are capable of visualizing subtle things, see that supreme domain or affluence as the cause of Atma, which is without any attribute and has a pure form. (49)

यन्न देवा विजानन्ति मोहिता मम मायया

वक्ष्ये समाहिता यूयं शृणुध्वं ब्रह्मवादिनः ५०

yanna devā vijānanti mohitā mama māyayā
vakṣye samāhitā yūyaṃ śṛṇudhvaṃ brahmavādināḥ 50

O Brahnavadi! (one who is in quest of Brahman),
listen attentively. I will tell you about the thing
which even gods do not know because they are
deluded by my Maya or illusion. (50)

नाहं प्रशास्ता सर्वस्य मायातीतः स्वभावतः

प्रेरयामि तथापीदं कारणं सूरयो विदुः ५१

nāhaṃ praśāstā sarvasya māyātītaḥ svabhāvataḥ
prerayāmi tathāpīdaṃ kāraṇaṃ sūrayo viduḥ 51

I am not the ruler of all sins, since by nature, I am
apart from Maya. Even though I inspire this (world),
the learned know the reason before this. The reason
is (mercy without cause). (51)

यन्मे गुह्यतमं देहं सर्वगं तत्त्वदर्शिनः

प्रविष्टा मम सायुज्यं लभान्ते योगिनोऽव्ययम् ५२

yanme guhyatamaṃ dehaṃ sarvagaṃ tattvadarśinaḥ
praviṣṭā mama sāyujyaṃ labhante yogino 'vyayam 52

Yogis who know the truth, enter my body, which is
very secret, omnipresent and imperishable. They
obtain Sayujya with me, and become pure and attain
Nirvana. That is, they get absorbed in me (Sayujya is
one of the four states of liberation). (52)

ये हि मायामतिक्रान्ता मम या विश्वरूपिणी

लभन्ते परमं शुद्धं निर्वाणां ते मया सह ५३

teṣāṃ hi vaśamāpannā māyā me viśvarūpiṇī
labhante paramāṃ śuddhiṃ nirvāṇaṃ te mayā saha 53

My illusion, which has world as her form, comes under their control. They obtain supreme purity and liberation along with me. (53)

न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि

प्रसादान्मम योगीन्द्रा एतद्वेदानुशासनम् ५४

na teṣāṃ punarāvṛttiḥ kalpakotiśatairapi
prasādānmama yogīndrā etad vedānuśāsanam 54

They do not have to come to this world (they do not have rebirth) for hundreds and crores Kalpa (a division of time) due to my kindness. This is the order of the Vedas. (54)

नापुत्र शिष्ययोगिभ्यो दातव्यं ब्रह्मवादिभिः

मदुक्तमेतद् विज्ञानं सांख्ययोगसमाश्रयम् ५५

nāputraśiṣyayogibhyo dātavyaṃ brahmavādibhiḥ
maduktametad vijñānaṃ sāmṁkhyayogasamāśrayam 55

This knowledge of Sankhya, combined with yoga, should not be given to persons other than the son*, students and yogis. (55)

*The son of Brahmovadi (one who is in quest of Brahman or Supreme) is assumed to be disciplined. That is why 'son' is entitled for the knowledge."

इति श्रीकौर्मे महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे ज्ञानयोगो नाम द्वितीयोऽध्यायः

iti śrīkūrmapurāṇe ṣaṭsāhasryām

saṁhitāyāmuparivibhāge (īśvaragītāsu) dvitīyo 'dhyāyaḥ

Thus ends the second chapter Iswar Gita's Upari
Vibhaga Kurma Purana's 6000 verses.

Chapter - 3

ईश्वर उवाच

अव्यक्तादभवत्कालः प्रधानं पुरुषः परः

तेभ्यः सर्वमिदं जातं तस्माद्ब्रह्ममयं जगत् १

īśvara uvāca avyaktādabhavat kālāḥ pradhānaṁ puruṣaḥ paraḥ
tebhyaḥ sarvamidaṁ jātaṁ tasmād brahmamayaṁ jagat 1

Iswara said, "From the truth, which is not manifest, time, Pradhana and Purusha came into being. From them everything (in this visible world) is born. Hence, this world is composed of Brahman." (1)

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम्

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति २

sarvataḥ pāṇipādaṁ tat sarvato 'kṣiśiromukham
sarvataḥ śrutimalloke sarvamāvṛtya tiṣṭhati 2

It (Brahman) has a hand and a leg on all sides. It also has an eye, ear, a head, and face in all directions. It engulfs the whole world and stands as Brahman. (2)

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्

सर्वाधारं सदानन्दमव्यक्तं द्वैतवर्जितम् ३

sarvendriyaguṇābhāsaṁ sarvendriyavivarjitam
sarvādhāraṁ sadānandamavyaktaṁ dvaitavarjitam 3

Attributes of all sense organs are reflected in it, but it is without any sense organs. It is the sustainer/supporter of everything. It is always blissful and without any dualism. (3)

सर्वेपमानरहितं प्रमाणातीतगोचरम्
निर्विकल्पं निराभासं सर्वावासं परामृतम् ४

Sarvopamānarahitaṁ pramāṇātītagocaram
nirvikalpaṁ nirābhāsaṁ sarvāvāsaṁ parāmṛtam 4

It can neither be compared, nor can he be known by proof. It is Nirvikalpa (where there is no consciousness of the knower and the known) and Nirabhasa (where nothing can be reflected). It is shelter or support of all and the Supreme nectar. (4)

अभिन्नं भिन्नसंस्थानं शाश्वतं ध्रुवमव्ययम्
निर्गुणं परमं ज्योतिस्तज्ज्ञानं सूरयो विदुः ५

abhinnaṁ bhinnasamsthānaṁ śāśvataṁ dhruvamavyayam
nirguṇaṁ paramaṁ vyoma tajjñānaṁ sūrayo viduḥ 5

It is not different, (but) appears different. It is everlasting, constant, imperishable and without attributes. It is Supreme, the sky or the atmosphere. It is the knowledge that the learned know. (5)

स आत्मा सर्वभूतानं स बाह्याभ्यन्तरः परः
सोऽहं सर्वत्रगः शान्तो ज्ञानात्मा परमेश्वरः ६

sa ātmā sarvabhūtānaṁ sa bāhyābhyantaraḥ paraḥ
so 'haṁ sarvatragaḥ śānto jñānātmā parameśvaraḥ 6

It is the soul of all beings. It is the Supreme Reality that pervades outside, inside and everywhere. I am that all pervading, calm, supreme and the possessor of knowledge. (6)

मया ततमिदं विश्वं जगदव्यक्तमूर्तिना

मत्स्थानि सर्वभूतानि यस्तं वेद स वेदवित् ७

mayā tatamidaṁ viśvaṁ jagadavyaktamūrtinā
matsthāni sarvabhūtāni yastaṁ veda sa vedavit 7

The world is spread by me, who has a non-manifest body. In me, all beings reside. One who knows this fact, is the knower of the Veda. (7)

प्रधानं पुरुषं चैव तत्त्वद्वयमुदाहृतम्

तयोरनादिरुद्दिष्टः कालः संयोगजः परः ८

pradhānaṁ puruṣaṁ caiva tattvadvayamudāhṛtam
tayoranādiruddiṣṭaḥ kālaḥ saṁyojakaḥ paraḥ 8

Pradhana (the first evolver) and Purusha (the soul of universe) are the two principles mentioned here. Time, which is without a beginning, is mentioned as something that connects the two principles. (8)

त्रयमेतदनाद्यन्तमव्यक्ते समवस्थितम्

तदात्मकं तदन्यत् स्यात् तद्रूपं मामकं विदुः ९

trayametadanādyantamavyakte samavasthitam
tadātmakaṁ tadanyat syāt tadrūpaṁ māmakaṁ viduḥ 9

The Supreme entity, which is composed of these three principles (Pradhana, Purusha, Kala or time), is

different from them. The learned know their nature is mine. (9)

महदाद्यं विशेषान्तं संप्रसूतेऽखिलं जगत्

या सा प्रकृतिरुद्दिष्टा मोहिनी सर्वदेहिनाम् १०

mahadādyam viśeṣāntaṁ saṁprasūte 'khilam jagat
yā sā prakṛtiruddiṣṭā mohinī sarvadehinām 10

The entity that gives birth to principles like Mahat, which comes at beginning and Vishesha, which is at the end and the world, is mentioned as Prakriti – one who deludes all beings. (10)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते यः प्राकृतान्गुणान्

अहङ्कारविमुक्तत्वात्प्रोच्यते पञ्चविंशकः ११

puruṣaḥ prakṛtiṣtho hi bhuṅkte yaḥ prākṛtān guṇān
ahaṅkāravimuktatvāt procyate pañcaviṁśakaḥ 11

Purusha, only when positioned in Prakriti, enjoys the attributes of Prakriti. Since he is free from Ahamkara (ego), he is termed as the 25th principle. (11)

आद्यो विकारः प्रकृतेर्महानिति च कथ्यते

विज्ञातृशक्तिविज्ञाताद् ह्यहङ्कारस्तदुत्थितः १२

ādyo vikāraḥ prakṛtermahānātmēti kathyate
vijñātṛśaktirvijñātā hyahaṅkārastadutthitaḥ 12

The first transformation of Prakriti is called Tatva or great principle. From the Tatva, the ego, the knower with the power of knowledge, is born. (12)

एक एव महानात्मा सोऽहङ्कारोऽभिधीयते

स जीवः सोऽन्तरात्मेति गीयते तत्तवचिन्तकैः १३

eka eva mahānātmā so 'haṅkāro 'bhidhīyate
sa jīvaḥ so 'ntarātmēti gīyate tattvacintakaiḥ 13

The great soul is called Ahamkara. It is called as Jiva or Antaratma (inner soul) by the philosopher. (13)

तेन वेदयते सर्वं सुखं दुःखं च जन्मसु

स विज्ञानात्मकस्तस्य मनः स्यादुपकारकम् १४

tena vedayate sarvaṁ sukhaṁ duḥkhaṁ ca janmasu
sa vijñānātmakastasya manaḥ syādupakāraḥ 14

Pleasure and pain are felt through it (ego). It is composed of knowledge, and mind is its assistant. (14)

तेनाविवेकतस्तस्मात्संसारः पुरुषस्य तु

स चाविवेकः प्रकृतौ सङ्गात्कालेन सोऽभवत् १५

tenāvivekatastasmāt saṁsāraḥ puruṣasya tu
sa cāvivekaḥ prakṛtau saṅgāt kālena so 'bhavat 15

From it, indiscrimination (unable to discriminate between truth and unreal) is born. Due to this, the man's world came into existence. Indiscrimination is born because of the association of Prakriti with time. (15)

कालः सृजति भूतानि कालः संहरते प्रजाः

सर्वे कालस्य वशगा न कालः कस्यचिद्वशे १६

kālaḥ sṛjati bhūtāni kālaḥ saṃharati prajāḥ
sarve kālasya vaśagā na kālaḥ kasyacid vaśe 16

Time creates the being. Time destroys people.
Everyone is under the control of time. But time is not
under anybody's control. (16)

सोऽन्तरा सर्वमेवेदं नियच्छति सनातनः

प्रोच्यते भगवान्प्राणाः सर्वज्ञः पुरुषोत्तमः १७

so 'ntarā sarvamevedaṃ niyacchati sanātanah
procyate bhagavān prāṇah sarvajñah puruṣottamah 17

Eternal time enters inside and controls everything. It
is also called Bhagavan (Lord), Prana (life) - the
omniscient and Supreme Being. (17)

सर्वेन्द्रियेभ्यः परमं मन आहुर्मनीषिणाः

मनसश्चाप्यहङ्कारस्त्वहङ्कारान्महान्परः १८

महतः परमव्यक्तमव्यक्तात्पुरुषः परः

पुरुषाद्भगवान्प्राणास्तस्य सर्वमिदं जगत् १९

प्राणात् परतरं व्योम व्योमातीतोऽग्रिरीश्वरः

सोऽहं सर्वत्रगः शान्तो ज्ञानात्मा परमेश्वरः

नास्ति मत्तः परं भृतं मां विज्ञाय विमुच्यते २०

sarvendriyebhyaḥ paramaṃ mana āhurmanīṣiṇah
manasaścāpyahaṅkāramahaṅkāraṇmahān paraḥ 18

mahataḥ paramavyaktamavyaktāt puruṣah paraḥ
puruṣād bhagavān prāṇastasya sarvamidam jagat 19

prāṇāt parataram vyoma vyomātīto 'gnirīśvaraḥ
so 'haṁ sarvatragaḥ śānto jñānātmā paramēśvaraḥ
nāsti mattaḥ param bhūtaṁ māṁ vijñāya vimucyate 20

*Mind is superior to all sense organs, thus say the learned. Ego (Ahamkara) is superior to the mind and great principle is superior to the ego. The non-manifest (Entity) is superior to great principles. Soul (Purusha) is superior to the non-manifest. Bhagavan Prana or Glorious Supreme spirit is superior to the soul. The entire world is his Prana. Vyoma or the atmosphere is superior to Prana. Lord Fire is superior to the atmosphere. I am that all-pervading calm Supreme Lord, who is composed of knowledge. There is no one superior to me. Knowing me, one is liberated. (18-20)

* There is a significant role of ego or Ahamkara in the creation. Hence, it is called Mahan Atma. This is an ideal symbolic use.

नित्यं नेहास्ति जगति भूतं स्थावरजङ्गमम्
ऋते मामेकमव्यक्तं व्योमरूपं महेश्वरम् २१
nityaṁ hi nāsti jagati bhūtaṁ sthāvarajaṅgamam
ṛte māmekamavyaktaṁ vyomarūpaṁ maheśvaram 21

Besides me, who is non-manifest, who is in the form of atmosphere and the great Lord? No animate or inanimate is eternal in this world. (21)

सोऽहं सृजामि सकलं संहरामि सदा जगत्
मायी मायामयो देवः कालेन सह सङ्गतः २२

so 'haṃ sṛjāmi sakalaṃ saṃharāmi sadā jagat
māyī māyāmayo devaḥ kālena saha saṅgataḥ 22

I am the God who is in possession of the Maya
(illusion) in association with time, which creates
everything and destroys the world. (22)

मत्सन्निधावेष कालः करोति सकलं जगत्
नियोजयत्यनन्तात्मा ह्येतद्वेदानुशासनम् २३

matsannidhāveṣa kālaḥ karoti sakalaṃ jagat
niyodayatyanantātmā hyetad vedānuśāsanam 23

This 'time' creates the world in my presence. The
soul, which is without any end, appoints time to
create the world. Indeed this is the saying of the
Vedas. (23)

इति श्रीकौर्म महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रेऽव्यक्तादिज्ञानयोगो नाम तृतीयोऽध्यायः ३

iti śrīkūrmapurāṇe ṣaṭsāhasryāṃ
saṃhitāyāmuparivibhāge (īśvaragītāsu) tṛtīyo 'dhyāyaḥ

Thus ends the third chapter Iswar Gita's Upari
Vibhaga Kurma Purana's 6000 verses.

Chapter - 4

ईश्वर उवाच

वक्ष्ये समाहिता यूयं शृणुध्वं ब्रह्मवादिनः

माहात्म्यं देवदेवस्य येन सर्वं प्रवर्तते १

नाहं तपोभिर्विविधैर्न दानेन न चेज्यया

शक्यो हि पुरुषैर्ज्ञातुमृते भक्तिमनुत्तमाम् २

Īśvara uvāca vaksye samāhitā yūyaṁ śṛṇudhvaṁ brahmavādināḥ
māhātmyaṁ devadevasya yenedaṁ saṁpravartate 1

nāhaṁ tapobhīrvividhairna dānena na cejyayā
śakyo hi puruṣairjñātumṛte bhaktimanuttamām 2

Iswara told, "Oh sages, who are in quest of Brahma, hear attentively. I will tell about the importance of God of Gods from whom this (world) is created. Without devotion, I cannot be perceived by men even through different types of penances, charity or sacrifice. (1 & 2)

अहं हि सर्वभूतानामन्तस्तिष्ठामि सर्वगः

मां सर्वसाक्षिणां लोको न जानाति मुनीश्वराः ३

ahaṁ hi sarvabhāvānāmantastiṣṭhāmi sarvagaḥ
māṁ sarvasākṣiṇāṁ loko na jānāti munīśvarāḥ 3

I am present inside all beings and I am all pervading.
Oh sages, this world does not know me, who is
witness to everything. (3)

यस्यान्तरा सर्वमिदं यो हि सर्वान्तरः परः

सोऽहन्धाता विधाता च कालाग्निर्विश्वतोमुखः ४

yasyāntarā sarvamidaṃ yo hi sarvāntaraḥ paraḥ
so 'handhātā vidhātā ca kālo 'gnirviśvatomukhaḥ 4

In whom everything is present, who is present inside
everything. I am that Supreme Being, who is
sustainer and creator, time, fire and the one who has
faces on all sides. (4)

न मां पश्यन्ति मुनयः सर्वेऽपि त्रिदिवौकसः

ब्रह्मा च मनवः शक्रो ये चान्ये प्रथितौजसः ५

na mām paśyanti munayaḥ sarve 'pi tridivaukasaḥ
brahmā ca manavaḥ śakro ye cānye prathitaujasaḥ 5

All the sages, gods, Brahman, Manus, Indra and
people with great vigor do not see me. (5)

गृणन्ति सततं वेदा मामेकं परमेश्वरम्

यजन्ति विविधैरग्निं ब्राह्मणा वैदिकैर्मखैः ६

gṛṇanti satataṃ vedā māmekaṃ parameśvaram
yajanti vividhairagniṃ brāhmaṇā vaidikairmakhaiḥ 6

The Vedas praise me, the great lord. Brahmins, do
sacrifice (in the form of) on Agni or fire with various
Vedic sacrifices. (6)

सर्वे लोका न पश्यन्ति ब्रह्मा लोकपितामहः

ध्यायन्ति योगिनो देवं भूताधिपतिमीश्वरम् ७

sarve lokā namasyanti brahmā lokapitāmahaḥ
dhyāyanti yogino devaṁ bhūtādhipatimīśvaram 7

All the people, including the grandfather of this world,
Brahma, bow to me. Yogis meditate (on me) the god
who is the Master of beings and their lord. (7)

अहं हि सर्वहविषां भोक्ता चैव फलप्रदः

सर्वदेवतनुर्भूत्वा सर्वात्मा सर्वसंस्थितः ८

ahaṁ hi sarvahaviṣāṁ bhoktā caiva phalapradah
sarvadevatanurbhūtvā sarvātmā sarvasaṁsthitaḥ 8

I am present in everyone and everywhere. Taking
the body of gods, I am the one who enjoys all
sacrifices and I am the one who gives rewards to
them (for those sacrifices). (8)

मां पश्यन्तीह विद्वांसो धार्मिका वेदवादिनः

तेषां संनिहितो नित्यं ये भक्त्या मामुपासते ९

māṁ paśyantīha vidvāṁso dhārmikā vedavādinah
teṣāṁ sannihito nityaṁ ye bhaktyā māmupāsate 9

Learned persons, vedic scholars and people of virtue
see me here (in this world). Those who always
worship me with devotion, I am there with them or
near them. (9)

ब्राह्मणाः क्षत्रिया वैश्या धार्मिका मामुपासते

तेषां ददामि तत्स्थानमानन्दं परमं पदम् १०

brāhmaṇāḥ kṣatriyā vaiśyā dhārmikā māmupāsate
teṣāṃ dadāmi tat sthānamānandaṃ paramaṃ padam 10

Virtuous brahmins, kshatriyas, vaishyas worship me.
I give them that place which is bliss in nature and the
supreme state. (10)

अन्येऽपि ये स्वधर्मस्थाः शूद्राद्या नीचजातयः

भक्तिमन्तः प्रमुच्यन्ते कालेन मयि संगताः ११

anye 'pi ye vikarmasthāḥ śūdrādyā nīcajātayaḥ
bhaktimantaḥ pramucyante kālena mayi saṃgatāḥ 11

Even other people who are engaged in prohibited
actions, persons from inferior castes like sudras, etc.,
who are devotional; become liberated and come to
me in due course of time. (11)

मद्भक्ता न विनश्यन्ति मद्भक्ता वीतकल्मषाः

आदावेव प्रतिज्ञातं न मे भक्तः प्रणाश्यति १२

na madbhaktā vinaśyanti madbhaktā vītakalmaṣāḥ
ādāvetat pratijñātaṃ na me bhaktaḥ praṇaśyati 12

My devotees are not destroyed. My devotees are
without any sins. In the beginning, it is promised
that my devotee will not die. (12)

यो वै निन्दति तं मूढो देवदेवं स निन्दति

यो हि पूजयते भक्त्या स पूजयति मां सदा १३

yo vai nindati taṃ mūḍho devadevaṃ sa nindati
yo hi taṃ pūjayate bhaktyā sa pūjayati māṃ sadā 13

He who abuses them (devotees), that foolish person
actually abuses the God of Gods. One who has

worshipped them with devotion; he, in fact,
worships me always. (13)

पत्रं पुष्पं फलं तोयं मदाराधनकारणात्

यो मे ददाति नियतं स मे भक्तः प्रियो मम १४

patraṃ puṣpaṃ phalaṃ toyaṃ madārāadhanakāraṇāt

yo me dadāti niyataḥ sa me bhaktaḥ priyo mataḥ 14

That person who duly offers me a leaf, flower, fruit
(or even) water, in order to worship me, that devotee
is my favorite. Let it be known. (14)

अहं हि जगतामादौ ब्रह्माणां परमेष्ठिनम्

विदधौ दत्तवान्वेदानशेषानात्मनिः सृतान् १५

अहमेव हि सर्वेषां योगिनां गुरुरव्ययः

धार्मिकाणां च गोप्ताहं निहन्ता वेदविद्विषाम् १६

ahaṃ hi jagatāmādaū brahmāṇaṃ parameṣṭhinam

Vidhāya dattavān vedānaśeṣānātmaniḥ sṛtān 15

ahameva hi sarveṣāṃ yogināṃ gururavyayaḥ

dhārmikāṇaṃ ca goptāhaṃ nihantā vedavidviṣāṃ 16

I am the master of all yogis who is imperishable. I am
the protector of the virtuous people and the
destroyer of the person who hates the Vedas.
(15 & 16)

अहं हि सर्वसंसारान्मोचको योगिनामिह

संसारहेतुरेवाहं सर्वसंसारवर्जितः १७

aham vai sarvasaṃsārānmocako yogināmiha
saṃsāraheturevāham arvasaṃsāravarjitaḥ 17

I am the one who liberates the yogis from this entire world. I am the cause of the world, but I am devoid or unaffected by the entire world. (17)

अहमेव हि संहर्ता संस्त्रष्टा परिपालकः

माया वै मामि शक्तिर्माया लोकविमोहनी १८

ahameva hi saṃhartā straṣṭāham paripālakaḥ
māyāvī māmikā śaktirmāyā lokavimohinī 18

I am the one who destroys. I am the creator and protector. I am the Mayavi (who has illusion). My power, Maya or illusion deludes the world. (18)

ममैव च परा शक्तिर्या सा विद्येति गीयते

नाशयामि तया मायां योगिनां हृदि संस्थितः १९

mamaiva ca parā śaktiryā sā vidyeti gīyate
nāśayāmi tayā māyāṃ yogināṃ hṛdi saṃsthitāḥ 19

My own greatest power is described as vidya. I destroy illusion with her (as instrument). (19)

अहं हि सर्वशक्तीनां प्रवर्तकनिवर्तकः

आधारभूतः सर्वासां निधानममृतस्य च २०

aham hi sarvaśaktīnāṃ pravartakanivartakaḥ
ādhārabhūtaḥ sarvāsāṃ nidhānamamṛtasya ca 20

I am the one who engages and disengages all the power. I am the support of all power and the storehouse of nectar or (immortality). (20)

एका सर्वान्तरा शक्तिः करोति विविधं जगत्

आस्थाय ब्रह्मणो रूपं मन्मयी मदधिष्ठिता २१

ekā sarvāntarā śaktiḥ karoti vividhaṁ jagat
āsthāya brahmāṇo rūpaṁ manmayī madadhiṣṭhitā 21

One unique power, which is positioned in me, is of nature, which takes the form of Brahma (the creator) and creates different types of worlds. (21)

अन्या च शक्तिर्विपुला संस्थापयति मे जगत्

भूत्वा नारायणोऽनन्तो जगन्नाथो जगन्मयः २२

anyā ca śaktirvipulā saṁsthāpayati me jagat
bhūtvā nārāyaṇo 'nanto jagannātho jaganmayaḥ 22

Another immense power of mine takes the form of Narayana who is infinite, who is Lord of the worlds, is composed of the world; sustains the world. (22)

तृतीया महती शक्तिर्निहन्ति सकलं जगत्

तामसी मे समाख्याता कालाख्या रुद्ररूपिणी २३

ṭṛtīyā mahatī śaktirnihanti sakalaṁ jagat
tāmasī me samākhyātā kālākhyā rudrarūpiṇī 23

My third great power, which is in the form of Rudra, and which is called Kala, called Tamasi, destroys the whole world. (23)

ध्यानेन मां प्रपश्यन्ति केचिज्ज्ञानेन चापरे

अपरे भक्तियोगेन कर्मयोगेन चापरे २४

dhyānena māṁ prapaśyanti kecijjñānena cāpare
apare bhaktiyogena karmayogena cāpare 24

Some people visualize me with meditation, some with knowledge and a few others with devotion, and other people by the path of action. (24)

सर्वेषामेव भक्तानामिष्टः प्रियतमो मम

यो हि ज्ञानेन मां नित्यमाराधयति नान्यथा २५

sarveṣāmeva bhaktānāmiṣṭaḥ priyataro mama
yo hi jñānena mām nityamārādhayati nānyathā 25

The people who worship me, with knowledge and not otherwise, are my favorites and most beloved among devotees. (25)

अन्ये च ये त्रयो भक्ता मदाराधनकाङ्क्षिणः

तेऽपि मां प्राप्नुवन्त्येव नावर्तन्ते च वै पुनः २६

anye ca ye trayo bhaktā madārāadhanakāṅkṣiṇaḥ
te 'pi mām prāpnuvantyeva nāvartante ca vai punaḥ 26

There are three other types of devotees who are waiting to worship me. Indeed, they also attain me. They do not get rebirth. (They are also liberated) (26)

मया ततमिदं कृत्सनं प्रधानपुरुषात्मकम्

मय्येव संस्थितं विश्वं मया संप्रेर्यते जगत् २७

mayā tatamidaṁ kṛtsanaṁ pradhānapuruṣātmakam
mayyeva saṁsthitaṁ viśvaṁ mayā saṁpreryate jagat 27

The entire world constituted of Pradhana and Purusha is pervaded by me. The world is positioned in me and impelled by me. (27)

नाहं प्रेरयिता विप्राः परमं योगमास्थितः

प्रेरयामि जगत्कृत्स्नमेतद्यो वेद सोऽमृतः २८

nāhaṃ prerayitā viprāḥ paramaṃ yogamāśritaḥ
prerayāmi jagatkṛtsnametadyo veda so 'mṛtaḥ 28

* Oh Brahmins! I am not the impeller, but with Supreme yoga, I stimulate this entire world. One who knows this, he becomes immortal i.e. he gets liberated from birth & death. (28)

* The meanings-Maheswara is impeller or inspirant, but he is devoid of attachment to impelling. Mercy without any reason is the cause for him becoming the inspirer or impeller.

पश्याम्यशेषमेवेदं वर्तमानं स्वभावतः

करोति कालो भगवान्महायोगेश्वरः स्वयम् २९

paśyāmyaśeṣamevedaṃ vartamānaṃ svabhāvataḥ
karoti kālo bhagavān mahāyogeśvaraḥ svayam 29

I observe this entire universe as if existing by itself. It is Lord Kala, the master of great yogis, who creates, maintains, and destroys it. (29)

योगः सम्प्रोच्यते योगी माया शास्त्रेषु सूरिभिः

योगेश्वरोऽसौ भगवान् महादेवो महान् प्रभुः ३०

yogaḥ samprocyate yogī māyā śāstreṣu sūribhiḥ
yogeśvaro 'sau bhagavān mahādevo mahān prabhuḥ 30

One who has been described in the scriptures, by poets as yoga, yogi, Maya, that is Lord Maha Yogewar Mahadev. (30)

महत्त्वं सर्वतत्त्वानां परत्वात्परमेष्ठिनः

प्रोच्यते भगवान्ब्रह्मा महाब्रह्ममयोऽमलः ३१

mahattvaṃ sarvatattvānāṃ paratvāt parameṣṭhinaḥ
procyate bhagavān brahmā mahān brahmamayo 'malaḥ 31

The greatness of Paramesthi is due to his being superior to most of the other entities. Lord Brahman who is identical with the (Supreme Reality) is pure (free from blemish). (31)

यो मामेवं विजानाति महायोगेश्वरेश्वरम्

सोऽविकल्पेन योगेन युज्यते नात्र संशयः ३२

Yo māmevaṃ vijānāti mahāyogeśvareśvaram
So 'vikalpena yogena yujyate nātra saṃśayaḥ 32

One who perceives me, the master of great yoga like this, by means of Nirvikalpa (Samadhi) yoga (in which there is no consciousness of the knower, known and knowledge) becomes united with me. There is no doubt in this. (32)

सोऽहं प्रेरयिता देवः परमानन्दसंश्रितः

नृत्यामि योगी सततं यस्तद्वेद स योगवित् ३३

So 'haṃ prerayitā devaḥ paramānandamāśritaḥ
nṛtyāmi yogī satataṃ yastad veda sa vedavit 33

That I am impelling God, resorting to Supreme Bliss, I, the yogi, the one who always dances (always present in the heart of the beings). The one who knows this; he is indeed knower of the Vedas. (33)

इति गुह्यतमं ज्ञानं सर्ववेदेषु निश्चितम्
इति गुह्यतमं ज्ञानं सर्ववेदेषु निश्चितम्
प्रसन्नचेतसे देयं धार्मिकायाहिताग्नये ३४

iti guhyatamaṁ jñānaṁ sarvavedeṣu niṣṭhitam
prasannacetase deyaṁ dhārmikāyāhitāgnaye 34

This most-secret knowledge is established in the Vedas. This should be imparted to one with a pure mind, who is virtuous and who performs sacrifice (yagna) in fire. (34)

इति श्रीकौर्मै महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे देवदेवमाहात्म्यज्ञानयोगो नाम चतुर्थोऽध्यायः

iti śrīkūrmapurāṇe ṣaṭsāhasryāṁ
saṁhitāyāmuparivibhāge (īśvaragītāsu) caturtho 'dhyāyaḥ

Thus ends the fourth chapter Iswar Gita's Upari Vibhaga Kurma Purana's 6000 verses.

Chapter - 5

व्यास उवाच

एतावदुक्तवा भगवान्योगिनां परमेश्वरः

ननर्त परमं भावमैश्वरं संप्रदर्शयन् १

vyāsa uvāca

etāvaduktvā bhagavān yogināṃ parameśvaraḥ

nanarta paramaṃ bhāvamaiśvaraṃ saṃpradarśayan 1

Vyasa said, "Having said this much to yogis, Lord Parameswara began to dance, exhibiting his Supreme divine temperament". (1)

तं ते ददृशुरीशानं तेजसां परमं निधिम्

नृत्यमानं महादेवं विष्णुना गगनेऽमले २

taṃ te dadṛśurīśānaṃ tejasāṃ paramaṃ nidhim

nṛtyamānaṃ mahādevaṃ viṣṇunā gagane 'male 2

The yogis saw Isana, greatest treasure house of splendor, dancing in the spotless sky along with Vishnu. (2)

यं विदुर्योगतत्त्वज्ञा योगिनो यतमानसाः

तमीशं सर्वभूतानामाकाशे ददृशुः किल ३

yaṃ viduryogatattvajñā yogino yatamānasāḥ

tamīśaṃ sarvabhūtānāmākaśe dadṛśuḥ kila 3

The yogis who know the principles of yoga, and have a controlled mind, saw the Lord of all beings in the sky. (3)

यस्य मायामयं सर्वं येनेदं प्रियते जगत्
नृत्यमानः स्वयं विप्रैर्विश्वेशः खलु दृश्यते ४

yasya mājāmayam sarvaṁ yenedaṁ prīyate jagat
nṛtyamānaḥ svayaṁ viprairviśveśaḥ khalu dṛśyate 4

The Lord of universe was seen dancing in the sky by Brahmins, who impels the world into action, the creation of illusion. (4)

यत्पादपङ्कजं स्मृत्वा पुरुषोऽज्ञानजं भयम्
जहाति नृत्यमानं तं भूतेशं ददृशुः किल ५

yat pādapaṅkajam smṛtvā puruṣo 'jñānajaṁ bhayaṁ
jahati nṛtyamānaṁ taṁ bhūteśaṁ dadṛśuḥ kila 5

They (sages) saw the Lord of beings dancing, and remembered his lotus feet, that divests fear in human beings, the fear that rises from ignorance. (5)

यं विनिद्रा जितश्वासाः शान्ता भक्तिसमन्विताः
ज्योतिर्मयं प्रपश्यन्ति स योगी दृश्यते किल ६

yaṁ vinidrā jitaśvāsāḥ śāntā bhaktisamanvitāḥ
jyotirmayaṁ prapaśyanti sa yogī dṛśyate kila 6

Those who have conquered their sleep and controlled their breath, who are calm and endowed with devotion, see him full of brightness. That yogi (Shiva) was seen (by the sages). (6)

योऽज्ञानान्मोचयेत्क्षिप्रं प्रसन्नो भक्तवत्सलः

तमेवं मोचकं रुद्रमाकाशे ददृशुः परम् ७

yo 'jñānānmocayet kṣipraṁ prasanno bhaktavatsalaḥ
tameva mocakaṁ rudramākāśe dadṛśuḥ param 7

(Sages) saw in the sky that liberator or Rudra, who at once liberates the beings from ignorance, and one who is delighted and beloved of devotees. (7)

सहस्रशिरसं देवं सहस्रचरणाकृतिम्

सहस्रबाहुं जटिलं चन्द्रार्धकृतशेखरम् ८

sahasraśirasaṁ devaṁ sahasracaraṇākṛtim
sahasrabāhuṁ jaṭilaṁ candrārdhakṛtaśekharam 8

(Sages saw) God Shiva, who has a crescent moon in his head, a thousand heads, the shape of a thousand feet, thousand arms, with matted hair. (8)

वसानं चर्म वैयाघ्रं शूलासक्तमहाकरम्

दराडपाणिं त्रयीनेत्रं सूर्यसोमाग्निलोचनम् ९

vasānaṁ carma vaiyāghraṁ śūlāsaktamahākaram
daṇḍapāṇiṁ trayīnetraṁ sūryasomāgnilocanam 9

(Sages saw) Shiva. He was wearing a tiger's hide. His mighty hand was holding a trident. His (other) hand was having a staff. He had sun, moon and fire as his three eyes. (9)

ब्रह्माण्डं तेजसा स्वेन सर्वमावृत्य धिष्ठितम्

दंष्ट्राकरालं दुर्धर्षं सूर्यकोटिसमप्रभम् १०

brahmāṇḍaṁ tejasā svena sarvamāvṛtya ca sthitam
daṁṣṭrākarāṇaṁ durdharṣaṁ sūryakoṭisamaprabham 10

Sages saw Shiva who was enveloping the entire universe with his splendor. He was looking terrible due to his frightening teeth. He was unassailable and was as bright as crores of sun. (10)

सृजन्तमनलज्वालां दहन्तमखिलं जगत्
नृत्यन्तं ददृशूर्देवं विश्वकर्माणमीश्वरम् ११
aṇḍasthaṁ cāṇḍabāhyasthaṁ bāhyamabhyantaraṁ param
sṛjantamanalajvālaṁ dahantamakhilaṁ jagat
nṛtyantaṁ dadṛśurdevaṁ viśvakarmāṇamīśvaram 11

One who was inside the egg (universe or Bramanda, which is in the shape of the egg) was also outside. He was pervading inside and outside. He was emitting flames of fire and thereby burning the entire universe. (Sages) saw the gods Viswakarma (the gods of all beings) dancing. (11)

महादेवं महायोगं देवानामपि दैवतम्
पशूनां पतिमीशानं ज्योतिषां ज्योतिरव्ययम् १२
mahādevaṁ mahāyogaṁ devānāmapī daivatam
paśūnāṁ patimīśānaṁ jyotiṣāṁ jyotiravyayam 12

Sages saw the great God, the Great yoga incarnate, God of Gods, the Lord of all Pasus (individual soul) the Supreme rules, light of all lights which is imperishable. (12)

पिनाकिनं विशालाक्षं भेषजं भवरोगिणाम्

कालात्मानं कालकालं देवदेवं महेश्वरम् १३

pinākinam viśālākṣam bheṣajam bhavarogiṇām
kālatmānam kālakālam devadevaṁ maheśvaram

13

(Sages saw) Pinaka, i.e. one who has pinaka (name of Shiva's weapon) having large eyes, antidote for the disease named wordly existence, the Lord who is the soul of Kala, the Lord of Devas, and the slayer of Kala and great Lord. (13)

उमापतिं विरूपाक्षं योगानन्दमयं परम्

ज्ञानवैराग्यनिलयं ज्ञानयोगं सनातनम् १४

umāpatiṁ virūpākṣam yogānandamayaṁ param
jñānavairāgyanilayaṁ jñānayogaṁ sanātanam

14

(They saw) Shiva who is the consort of Uma, who has an unusual number of eyes, who is full of yogic bliss, who is the abode of knowledge and detachment, and the Lord of the eternal path of knowledge.(14)

शाश्वतैश्वर्यवितपं धर्माधारं दुरासदम्

महेन्द्रोपेन्द्रनमितं महर्षिगणवन्दितम् १५

आधारं सर्वशक्तीनां महायोगेश्वरेश्वरम्

योगिनां हृदि तिष्ठन्तं योगमायासमावृतम् १६

क्षणेन जगतो योनिं नारायणमनामयम्

ईश्वरेणैक्यमापन्नमपश्यन्ब्रह्मवादिनः १७

śāśvataiśvaryavibhavaṃ dharmādhāraṃ durāsadam
mahendropendranamitaṃ maharṣigaṇavanditam 15
ādhāraṃ sarvaśaktīnāṃ mahāyogeśvareśvaram
yogināṃ hṛdi tiṣṭhantaṃ yogamāyāsamāvṛtam 16
kṣaṇena jagato yoniṃ nārāyaṇamanāmayam
īśvareṇaikatāpannamapaśyan brahmavādināḥ 17

(Sages saw) permanent affluence and glory supported with virtue, one who is unassailable, who is worshipped by Indra and Upendra and who is saluted by great sages. The sages, who are well-versed in the Vedas, saw one who is the support of all power, the Lord of the great yogis, the one who is the Supreme truth for yogis, one who is worshipped by yogis through yoga, one who abides in the heart of the yogis, one who is enveloped by Yogic Maya, one who is the source of origin of the universe, one who is identical with Narayana and free from all ailments. (15-17)

दृष्ट्वा तदैश्वरं रूपं रुद्रं नारायणात्मकम्
कृतार्थं मेनिरे सन्तः स्वात्मानं ब्रह्मवादिनः १८
dr̥ṣṭvā tadaiśvaram rūpaṃ rudranārāyaṇātmakam
kṛtārthaṃ menire santaḥ svātmānaṃ brahmavādināḥ 18

The sages who are well-versed in the Vedas, having seen the lordly form, in which Rudra is identical to Narayana, considered themselves successful. (18)

रुद्रोऽङ्गिरा वामदेवोऽथ शुक्रो
महर्षिरत्रिः कपिलो मरीचिः १९

दृष्ट्वाथ रुद्रं जगदीशितारं तं पद्मनाभाश्रितवामभागम्
 ध्यात्वा हृदिस्थं प्रणिपत्य मूर्धा कृत्वाञ्चलिं स्वेषु शिरः सुभूयः २०
 sanatkumāraḥ sanako bhr̥guśca sanātanaścaiva sanandanaśca
 rudro 'ṅgirā vāmadevātha śukro
 maharṣiratriḥ kapilo marīciḥ 19
 dr̥ṣṭvātha rudraṃ jagadīśitāraṃ taṃ
 padmanābhāśritavāmabhāgam
 dhyātvā hṛdisthaṃ praṇipatya mūrdhnā baddhvāñjaliṃ sveṣu
 śiraḥsu bhūyaḥ 20

Sanat Kumara, Sanaka, Bhrigu Sanatana, Sanandana, Rudra, Angira, Vamadeva, Sukra the great sage, Atri, Kapila, and Marichi, after seeing Rudra, who is the Lord of world , whose left side is occupied by Vishnu, meditated on Rudra, who is present in their heart, and with folded hands humbly bowed to him with their head.(19-20)

ओङ्कारमुच्चार्य विलोक्य देवमन्तःशरीरे निहितं गुहायाम्
 समस्तुवन् ब्रह्ममयैर्वचोभि रानन्दपूर्णायतमानसास्ते २१
 oṅkāramuccārya vilokya devam antaḥśarīre nihitaṃ guhāyām
 samastuvan brahmamayairvacobhir
 ānandapūrṇāyatamānasāste 21

After chanting Omkara (sacred syllable Om) seeing God who is abiding inside their body i.e. heart in the form of a cave, praised him with Vedic hymns. (21)

**Darshan of dancing Shiva in sky by sages Emotional
Praise of Maheswara by Munis**

मुनय ऊचुः

त्वामेकमीशं पुरुषं पुराणं प्राणेश्वरं रुद्रमनन्तयोगम्

नमाम सर्वे हृदि सन्निविष्टं प्रचेतसं ब्रह्ममयं पवित्रम् २२

munaya ūcuḥ tvāmekamīśaṁ puruṣaṁ purāṇaṁ prāṇeśvaraṁ
rudramanantayogam

namāma sarve hṛdi sanniviṣṭaṁ pracetasam brahmamayaṁ
pavitram 22

(Sages told) All of us bow down to you, the only Lord, the ancient Purusha, the Lord of Prana (breath), the Rudra of infinite yogic power, you abide in our heart, you are Prachtha (lofty mind) sacred and identical with the Brahman. (22)

पश्यन्ति त्वां मुनयो ब्रह्मयोनिं दान्ताः शान्ता विमलं रुक्मवर्णम्

ध्यात्वात्मस्थमचलं स्वे शरीरे कविं परेभ्यः परमात्परं च २३

paśyanti tvam munayo brahmayoniṁ dāntāḥ śāntā vimalaṁ
rukmaavarṇam

dhyātvātmasthamacalaṁ sve śarīre kaviṁ parebhyaḥ
paramaṁ tatparaṁ ca 23

Sages who are calm and under complete control of their senses, through meditation, perceive you the kavi (seer) who is immovable, who is pure, who has golden complexion, who is supremely superior to the greatest and who is from the Brahman. (23)

त्वत्तः प्रसूता जगतः प्रसूतिः सर्वानुभूस्त्वं परमाणुभूतः
अणोरणीयान्महतो महीयांस्त्वामेव सर्वं प्रवदन्ति सन्तः २४

tvattaḥ prasūtā jagataḥ prasūtiḥ sarvātmabhūstvam
paramāṇubhūtaḥ
aṇoraṇīyān mahato mahīyām- stvāmeva sarvaṁ pravadanti
santaḥ 24

Creation of universe is from you. You are the soul of all beings and you are the nature of the minute atom. You are minuter than the minute atom and greater than the greatest being. You alone are all, thus say the good people. (24)

हिरण्यगर्भो जगदन्तरात्मा त्वत्तोऽस्ति जातः पुरुषः पुराणाः
स जायमानो भवता निसृष्टो यथाविधानं सकलं ससर्ज २५

hiraṇyagarbho jagadantarātmā tvatto 'dhijātaḥ puruṣaḥ
purāṇaḥ
saṁjāyamāno bhavatā viśṛṣṭo yathāvidhānaṁ sakalaṁ
sasarja 25

Hiranya-Garbha, the inner soul of the universe, the ancient Purusha was born from you. Even as he was born, sent by you, you created everything according to injunctions and rules. (25)

त्वत्तो वेदाः सकलाः संप्रसूतास्त्वय्येवान्ते संस्थितिं ते लभन्ते
पश्यामस्त्वां जगतो हेतूभूतं नृत्यन्तं स्वे हृदये सन्निविष्टम् २६

tvatto vedāḥ sakalāḥ saṁprasūtā-stvayyevānte saṁsthitim te
labhante
paśyāmastvām jagato hetubhūtaṁnṛtyantaṁ sve hr̥daye
sanniviṣṭam 26

From you, the entire Vedas were born. In the end, all the Vedas abide in you. We see that you are the cause of the world, who abides in our heart, dancing. (26)

त्वयैवेदं भ्राम्यते ब्रह्मचक्रं मायावी त्वं जगतामेकनाथः

नमामस्त्वां शरणां संप्रपन्ना योगात्मानं चित्पतिं दिव्यनृत्यम् २७

tvayaivedaṁ bhrāmyate brahmacakraṁ māyāvī tvam
jagatāmekanāthaḥ

namāmastvāṁ śaraṇaṁ saṁprapaṇṇāyogātmānaṁ citpatiṁ
divyanṛtyam 27

By you, this wheel of Brahman revolves; you are master of Maya and Exclusive Lord of the worlds. Coming to you for shelter, we bow to you, who are the soul of yoga and master of consciousness dancing the divine dance. (27)

पश्यामस्त्वां परमाकाशमध्ये नृत्यन्तं ते महिमानं स्मरामः

सर्वात्मानं बहुधा सन्निविष्टं ब्रह्मानन्दमनुभूयानुभूय २८

paśyāmastvāṁ paramākāśamadhye nṛtyantaṁ te mahimānaṁ
smarāmaḥ

sarvātmānaṁ bahudhā
sanniviṣṭaṁ brahmānandamanubhūyānubhūya 28

We perceive you as one who can dance in the middle of the Supreme sky, experiencing constantly the Supreme bliss of Brahman, you who abide in the souls of all and who is the form of many, we remember your glory. (28)

ॐकारस्ते वाचको मुक्तिबीजं त्वमक्षरं प्रकृतौ गूढरूपम्
 तत्त्वां सत्यं प्रवदन्तीह सन्तः स्वयम्प्रभं भवतो यत्प्रकाशम् २९
 oṅkāraṣte vācako muktibījaṃtvamakṣaram prakṛtau
 gūḍharūpam
 tattvām satyaṃ pravadantīha santaḥsvayaṃprabhaṃ bhavato
 yatprakāśam 29

'Om' Kara expressing you is the seed of liberation.
 You are indestructible, and present in Prakruti, in a
 hidden form. That's why good people refer to you as
 truth and your brightness as self-luminous. (29)

स्तुवन्ति त्वां सततं सर्ववेदा नमन्ति त्वामृषयः क्षीणादोषाः
 शान्तात्मानः सत्यसंधा वरिष्ठं विशन्ति त्वां यतयो ब्रह्मनिष्ठाः ३०
 stuvanti tvām satataṃ sarvavedānamanti tvāmṛṣayaḥ
 kṣīṇadoṣāḥ
 śāntāt mānaḥ satyasandhā variṣṭhaṃviśanti tvām yatayo
 brahmaniṣṭhāḥ 30

All the vedas always praise you, the sages whose
 blemishes have been removed, bow to you, ascetics
 engrossed in Brahman with a calm soul and are
 truthful enter into you, the best one. (30)

भवानीशोऽनादिमान् विश्वरूपो ब्रह्मा विष्णुः परमेष्ठी वरिष्ठः
 स्वात्मानन्दमनुभूय विशन्ते स्वयंज्योतिरचला नित्यमुक्ताः ३१
 bhavānīśo 'nādimāmstejorāśir brahmā viśvaṃ parameṣṭhī
 variṣṭhaḥ
 svātmānandamanubhūyādhiśete svayaṃ jyotiracalo
 nityamuktaḥ 31

You are Shiva, the master. You are without beginning. You are Brahma; you have universal form, The Almighty and respected Vishnu. Those who are steady and those who are ever liberated, experience the bliss of their soul and enter into you, the self luminous one. (31)

एको रुद्रस्त्वं करोषीह विश्वं त्वं पालयस्यखिलं विश्वरूपः
त्वामेवान्ते निलयं विन्दतीदं नमामस्त्वां शरणं संप्रपन्नाः ३२

eko rudrastvam karoṣīha viśvam tvam pālayasyakhilam
viśvarūpaḥ
tvāmevānte nilayaṁ vindatīdam namāmastvām śaraṇam
saṁprapannāḥ 32

There is one Rudra that is you, who create this universe. You protect the whole universe, having the world as your form, the world disappears in you. We salute and take shelter in you. (32)

एको वेदो बहुशाखो ह्यनन्तस्त्वामेवैकं बोधयत्येकरूपम्
वेद्यं त्वां शरणं संप्रपन्ना मायामेतां ते तरनीह विप्राः ३३

eko vedo bahuśākho hyanantastvāmevaikaṁ
bodhayatyekarūpam vedyam tvām śaraṇam ye prapannā-
steṣām śāntiḥ śāśvatī netareṣām 32

Vedas, which is infinite and with many branches teach only about you, who is unique and with one form. Permanent peace is for them who take shelter under you and not for others. (32)

त्वामेकमाहुः कंविमेकरुद्रं प्राणं बृहन्तं हरिमग्निमीशम्
 इन्द्रं मृत्युमनिलं चेकितानं धातारमादित्यमनेकरूपम् ३४
 tvāmekamāhuḥ kavimekarudraṃ prāṇaṃ bṛhantaṃ
 harimagnimīśam
 indraṃ mṛtyumanilaṃ cekitānaṃ
 dhātāramādityamanekarūpam 34

You are unique Brahma Kavi, unique Rudra, Prana
 or breath, powerful big Hari, Agni, Isa, Indra,
 Mrtyu (death), wind and Chekitan (fire) or Shiva,
 Dhata (creator) Aditya (sun) and you are with many
 forms. (34)

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्
 त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्तवं पुरुषोत्तमोऽसि ३५
 tvamakṣaraṃ paramaṃ veditavyaṃ tvamasya viśvasya paraṃ
 nidhānam
 tvamavyayaḥ śāśvatadharmagoptā sanātanastvaṃ
 puruṣottamo 'si 35

You are indestructible, Supreme Being to be known,
 you are shelter for this world, you are imperishable,
 you are treasure protector of external law (Dharma),
 and you are excellent Purusha, the eternal one. (35)

त्वमेव विष्णुश्चतुराननस्तवं त्वमेव रुद्रो भगवानपीशः
 त्वं विश्वनाथः प्रकृतिः प्रतिष्ठा सर्वेश्वरस्त्वं परमेश्वरोऽसि ३६
 tvameva viṣṇuścaturānanastvaṃ tvameva rudro
 bhagavānadhīśaḥ
 tvaṃ viśvanābhiḥ prakṛtiḥ pratiṣṭhā sarveśvarastvaṃ
 parameśvaro 'si 36

You alone are Vishnu, you are Brahma having four faces, you are Lord and master Rudra, you are the epicenter of the world, you are Prakriti, the basis of all and you are the Lord of all, the Supreme Iswara. (36)

त्वामेकमाहुः पुरुषं पुराणमादित्यवर्णं तमसः परस्तात्
चिन्मात्रमव्यक्तमचिन्त्यरूपं खं ब्रह्म शून्यं प्रकृतिर्गुणाश्च ३७
tvāmekamāhuḥ puruṣaṁ purāṇa- mādityavarṇaṁ tamasaḥ
parastāt
cinmātramavyaktamacintyarūpaṁ khaṁ brahma śūnyaṁ
prakṛtiṁ nirguṇaṁ ca 37

Sages say you alone are ancient Purusha, with a complexion or shine of sun, which is beyond the darkness of (ignorance). You are consciousness itself, unmanifest of incomprehensible form, the sky, the Brahman, the Supreme Being, the void, the Prakriti without Guna or attribute. (37)

यदन्तरा सर्वमिदं विभाति यदव्ययं निर्मलमेकरूपम्
किमप्यचिन्त्यं तव रूपमेतत्तदन्तरा सम्प्रतिभाति तत्त्वम् ३८
yadantarā sarvamidam vibhāti yadavyayaṁ nirmalamekarūpam
kimapyacintyaṁ tava rūpametad tadantarā yatpratibhāti
tattvam 38

This form of yours is something inconceivable, within it all this (visible world) appears. It is imperishable and blemishless, and is in one form. All that shines within it is you alone, that is the reality. (38)

योगेश्वरं भद्रमनन्तभक्तिं परायणं ब्रह्मतनुं पुराणाम्
 नमाम सर्वे शरणार्थिनस्तवां प्रसीद भूताधिपते महेश ३९
 yogeśvaraṁ rudramanantaśaktiṁ parāyaṇaṁ brahmatanuṁ
 pavitram
 namāma sarve śaraṇārthinastvāṁ prasīda bhūtādhipate
 maheśa 39
 Seeking shelter in you, all of us salute you, the Lord
 of yoga, the ultimate goal, with the body of Brahman
 and with infinite power, pure, Rudra. Oh Lord of
 Bhutas, Oh Mahesa, be pleased with us. (39)

त्वत्पादपद्मस्मरणादशेषसंसारबीजं निलयं प्रयाति
 मनो नियम्य प्रणिधाय कायं प्रसादयामो वयमेकमीशम् ४०
 tvatpādapadmasmaraṇādaśeṣa-saṁsārabījaṁ vilayaṁ prayāti
 mano niyamy praṇidhāya kāyaṁ prasādayāmo
 vayamekamīśam 40
 By remembering your lotus like feet the seed (cause)
 of the worldly existence gets destroyed. After
 controlling the mind and positioning the body, we
 please you the only Lord. (40)

नमो भवायास्तु भवोद्भवाय कालाय सर्वाय हराय तुभ्यम्
 नमोऽस्तु रुद्राय कपर्दिने ते नमोऽग्नये देव नमः शिवाय ४१
 namo bhavāyāstu bhavodbhavāya kālāya sarvāya harāya
 tubhyam
 namo 'stu rudrāya kapardine te namo 'gnaye deva namaḥ
 śivāya 41
 Obeisance to Bhava, to one who is the source of
 origin of the world, to one who is Kala, to one who is

Sarva, to Hara (destroyer), obeisance to Rudra to Kapardi (one who has matted hair) obeisance to you, to one who is fire, oh god obeisance to Shiva. (41)

ततः स भगवान् देवः कपर्दी वृषवाहनः

संहृत्य परमं रूपं प्रकृतिस्थोऽभवद् भवः

४२

tataḥ sa bhagavān devaḥ kapardī vṛṣavāhanaḥ

saṁhṛtya paramaṁ rūpaṁ prakṛtistho 'bhavad bhavaḥ

42

Thereafter that Lord, God, Kapardi (one with matted hair) Vrsavahana, (having bull as vehicle) Bhava withdrew his great form and appeared in his normal form. (42)

ते भवं भूतभव्येशं पूर्ववत्समवस्थितम्

दृष्ट्वा नारायणां देवं विस्मिता वाक्यमब्रुवन्

४३

te bhavaṁ bhūtabhavyeśaṁ pūrvavat samavasthitam

dr̥ṣṭvā nārāyaṇaṁ devaṁ vismitā vākyaṁ abruvan

43

On seeing Bhava who is the master of past and future, appearing as before and also God Narayana, the sages were wonderstruck and they spoke these words. (43)

भगवन्भूतभव्येश गोवृषाङ्कितशासन

दृष्ट्वा ते परमं रूपं निर्वृताः स्म सनातन

४४

bhagavan bhūtabhavyeśa govṛṣāṅkitaśāsana

dr̥ṣṭvā te paramaṁ rūpaṁ nirvṛtāḥ sma sanātana

44

O Lord! O Lord of the past and future! O God, marked by the emblem of the bull, after seeing your great form, we are satisfied. (44)

भवत्प्रसादादमले परस्मिन्परमेश्वरे

अस्माकं जायते भक्तिस्त्वय्येवाव्यभिचारिणी

४५

bhavatprasādādamale parasmin parameśvare

asmākaṃ jāyate bhaktistvayyevāvyabhicārīṇī

45

By your grace favorable and true devotion is born for
you who is blemishless, Supreme and great Lord. (45)

इदानीं श्रोतुमिच्छामो माहात्म्यं तव शङ्कर

भूयोऽपि चैवं यन्नित्यं याथात्म्यं परमेश्वरिनः

४६

idānīm śrotumicchāmo māhātmyaṃ tava śaṅkara

bhūyo 'pi tava yannityaṃ yāthātmyaṃ parameṣṭhinaḥ

46

O Sankara, now we again wish to hear your glory
which is eternal reality of Parameshthi. (46)

स तेषां वाक्यमाकर्णयं योगिनां योगसिद्धिदः

प्राह गम्भीरया वाचा समालोक्य च माधवम्

४७

sa teṣāṃ vākyamākarnya yogināṃ yogasiddhidaḥ

prāha gambhīrayā vācā samālokya ca mādham

47

On hearing the words of those yogis, he, the
bestower of yoga siddhi, glancing at Madhava
Vishnu, spoke in a majestic voice. (47)

इति श्रीकौर्मो महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे देवदेवनृत्यदर्शनभक्तियोगो नाम

पञ्चमोऽध्यायः

iti śrīkūrmapurāṇe ṣaṭśāhasryāṃ saṃhitāyāmuparivibhāge

(īśvaragītāsu) pañcamo 'dhyāyaḥ

Thus ends the fifth chapter Iswar Gita's Upari
Vibhaga Kurma Purana's 6000 verses.

Chapter - 6

ईश्वर उवाच

शृणुध्वमृषयः सर्वे यथावत्परमेष्ठिनः

वक्ष्यामीशस्य माहात्म्यं यत्तद्वेदविदो विदुः

१

īśvara uvāca śṛṇudhvaṁṛṣayaḥ sarve yathāvat parameṣṭhinaḥ
vakṣyāmīśasya māhātmyaṁ yattadvedavidō viduḥ 1

Iswara told, "O sages, listen all of you, I will duly tell about the glory of Paramesthi Isa, which people well-versed in the Vedas know." (1)

सर्वलोकैकनिर्माता सर्वलोकैकरक्षिता

सर्वलोकैकसंहर्ता सर्वात्मां सनातनः

२

sarvalokaikanirmātā sarvalokaikarakṣitā
sarvalokaikasamhartā sarvātmāṁ sanātanaḥ 2

I am the only architect of the whole world; I am the only protector of the whole world. I am the only destroyer or annihilator of the whole world. I am the Eternal Atma of all. (2)

सर्वेषामेव वस्तूनामन्तर्यामी पिता ह्यहम्

मध्ये चान्तः स्थितं सर्वं नाहं सर्वत्र संस्थितः

३

sarveṣāmeva vastūnāmantaryāmī pitā hyaḥam
madhye cāntaḥ sthitaṁ sarvaṁ nāhaṁ sarvatra samsthitaḥ 3

Indeed, I am the father dwelling inside all the material, at the center, and on the inside, and everything exists within me. But, I am not everywhere [I am in the material, I am also beyond the material]. (3)

भवद्भिरद्भुतं दृष्टं यत्स्वरूपं तु मामकम्

ममैषा ह्युपमा विप्रा माया दर्शिता मया

४

bhavadbhiradbhutam dr̥ṣṭam yatsvarūpaṁ tu māmakam
mamaīṣā hyupamā viprā māyayā darśitā mayā

4

Oh Brahmins, that wonderful form of mine, which was seen by you, is indeed my symbol or sign, which was shown to you through Maya or (illusion). (4)

सर्वेषामेव भावानामन्तरा समवस्थितः

प्रेरयामि जगत् कृत्स्नं क्रियाशक्तिरियं मम

५

sarveṣāmeva bhāvānāmantarā samavasthitaḥ
prerayāmi jagat kṛtsnaṁ kriyāśaktiriyam mama

5

Being present inside all existent things, I impel the entire world. This is my Kriya Sakti or Power of Action. (5)

ययेदं चेष्टते विश्वं तत्स्वमभावानुवर्ति च

सोऽहं कालो जगत् कृत्स्नं प्रेरयामि कलात्मकम्

६

yayedam ceṣṭate viśvaṁ tatsvabhāvānuvarti ca
so 'haṁ kālo jagat kṛtsnaṁ prerayāmi kalātmakam

6

I am the one and only exclusive soul through which the world acts, whom nature emulates. It is I, the

Kala (time), who urges the whole world, which is a part of me. (6)

एकांशेन जगत्कृत्स्नं करोमि मुनिपुङ्गवाः

संहाराम्येकरूपेण द्विधावस्था ममैव तु

७

ekāṁśena jagat kṛtsnaṁ karomi munipuṅgavāḥ
saṁharāmyekarūpeṇa dvidhāvasthā mamaiva tu

7

O great Munis, I create the entire world with one part. I destroy the world with another. These are two types of states (creation and destruction). (7)

अदिमध्यान्तर्निमुक्तां मायातत्त्वप्रवतकः

क्षोभयामि च सर्गादौ प्रधानपुरुषावुभौ

८

ādimadhyāntanirmukto māyātattvapravartakaḥ
kṣobhayāmi ca sargādau pradhānapuruṣāvubhau

8

I am without any beginning, center or end. I am the originator of Maya or illusion. I am the beginning of creation; I shake or agitate the two tatvas - Pradhana and Purusha. (8)

ताभ्यां संजायते विश्वं संयुक्ताभ्यां परस्परम्

महदादिक्रमेणैव मम तेजो विजृम्भते

९

tābhyāṁ saṁjāyate viśvaṁ saṁyuktābhyāṁ parasparam
mahadādikrameṇaiva mama tejo vijṛmbhate

9

Due to their (Pradhana & Purusha) mutual association, the world is born. My spirit or energy gets expanded in sequence of great principles etc. (9)

यो हि सर्वजगत्साक्षी कालचक्रप्रवर्तकः

हिरण्यगर्भो मार्तण्डः सोऽपि मदेहसंभवः

१०

yo hi sarvajagatsākṣī kālacakrapravartakaḥ

hiraṇyagarbho mārtaṇḍaḥ so 'pi maddehasambhavaḥ 10

Hiranya garbha, Marthanda (sun), the one who is witnesses to the entire world and operates the wheel of time (time wheel), is also born from my body. (10)

तस्मै दिव्यं स्वमैश्वर्यं ज्ञानयोगं सनातनम्

दत्तवानात्मजान्वेदान्कल्पादौ चतुरो द्विजाः

११

tasmai divyaṁ svamaiśvaryaṁ jñānayogaṁ sanātanam

dattavānātmajān vedān kalpādau caturo dvijāḥ 11

Oh Brahmins, in the beginning of Kalpa I gave him, a time frame, my divine, eternal and Supreme Jnana yoga (path of knowledge) and the four Vedas. (11)

स मन्नियोगतो देवो ब्रह्मा मद्भावभावितः

दिव्यं तन्मामकैश्वर्यं सर्वदा वहति स्वयम्

१२

sa manniyogato devo brahmā madbhāvabhāvitaḥ

divyaṁ tanmāmakaiśvaryaṁ sarvadā vahati svayam 12

He, the God Brahma, who is absorbed in my being, with my order, always carries that supremacy or affluence which is divine. (12)

स सर्वलोकनिर्माता मन्नियोगेन सर्ववित्

भूत्वा चतुर्मुखः सर्गं सृजत्येवात्मसंभवः

१३

sa sarvalokanirmātā manniyogena sarvavit

bhūtvā caturmukhaḥ sargaṁ sṛjatyevātmasambhavaḥ 13

He (Brahma), who is born from me, who is the creator of the whole world, and who knows everything, as per my order, has four faces and creates the entire creation. (13)

योऽपि नारायणोऽनन्तो लोकानां प्रभवोऽव्ययः

ममैव च परा मूर्तिः करोति परिपालनम् १४

yo 'pi nārāyaṇo 'nanto lokānāṃ prabhavāvyayaḥ
mamaiva paramā mūrtiḥ karoti paripālanam 14

Narayana, the one who is the master of worlds, who is imperishable and infinite, is also my own Supreme form. He is the protector of the worlds. (14)

योऽन्तकः सर्वभूतानां रुद्रः कालात्मकः प्रभुः

मदाज्ञयासौ सततं संहरिष्यति मे तनुः १५

yo 'ntakaḥ sarvabhūtānāṃ rudraḥ kālātmakaḥ prabhuḥ
madājñāyāsau satataṃ saṃhariṣyati me tanuḥ 15

Rudra, the slayer of all beings and the master, with the nature of Kala, always destroys the world as per my orders. He is also my body or form. (15)

हव्यं वहति देवानां कव्यं कव्याशिनामपि

पाकं च कुरुते वह्निः सोऽपि मच्छक्तिनोदितः १६

havyaṃ vahati devānāṃ kavyaṃ kavyāśināmapi
pākaṃ ca kurute vahniḥ so 'pi macchacticoditaḥ 16

One who takes the Havya (the material added to the sacrificial fire) to the gods and Kavya to the people consuming Kavya, which is Pitrs or departed souls,

and who is capable of cooking (food), that Agni or fire is also inspired by my power or potency. (16)

भुक्तमाहारजातं च पचते तदहर्निशम्

वैश्वानरोऽग्निर्भगवानीश्वरस्य नियोगतः

१७

bhukta-māhārajātaṃ ca pacate tadaharniśam

vaiśvānaro 'gnirbhagavānīśvarasya niyogataḥ

17

As per the order of Iswara, Lord Vaiswanara Agni digests the food eaten day and night. (17)

योऽपि सर्वाम्भसां योनिर्वरुणो देवपुङ्गवः

सोऽपि संजीवयेत्कृत्स्नमीश्वरस्य नियोगतः

१८

yo 'pi sarvāmbhasāṃ yonirvaruṇo devapuṅgavaḥ

so 'pi saṃjīvayet kṛtsnamīśasyaiva niyogataḥ

18

One who is the origin or source of all (types) of water, Varuna, is the best god, who also gives (water) to the entire world, as per the order of Iswara. (18)

योऽन्तस्तिष्ठति भूतानां बहिर्देवः प्रभञ्जनः

मदाज्ञयासौ भूतानां शरीराणि बिभर्ति हि

१९

yo 'ntastiṣṭhati bhūtānāṃ bahirdevaḥ prabhañjanaḥ

madājñāyāsau bhūtānāṃ śarīrāṇi bibharti hi

19

God wind that is present inside and outside beings, bears the body of beings, as per my order. (19)

योऽपि संजीवनो नृणां देवानाममृताकरः

सोमः स मन्त्रियोगेन चोदितः किल वर्तते

२०

yo 'pi saṃjīvano nṛṇāṃ devānāmamṛtākaraḥ
somaḥ sa manniyogena coditaḥ kila vartate 20

The Soma (moon), the treasure of nectar
(immortality) to gods, who gives life to human
beings, also acts as per my order. (20)

यः स्वभासा जगत् कृत्स्नं प्रकाशयति सर्वदा
सूर्यो वृष्टिं वितनुते शास्त्रेणैव स्वयम्भुवः २१

yaḥ svabhāsā jagat kṛtsnam prakāśayati sarvadā
sūryo vṛṣṭim vitanute śāstreṇaiva svayambhuvaḥ 21

The sun, who always gives light to the entire world
with his lustre, gives rain as per the order of
Swayambhu. (21)

योऽप्यशेषजगच्छास्ता शक्रः सर्वामरेश्वरः
यज्वनां फलदो देवो वर्तऽसौ मदाज्ञया २२

yo 'pyaśeṣajagacchāstā śakraḥ sarvāmareśvaraḥ
yajvanāṃ phalado devo vartate 'sau madājñayā 22

*Sakra (Indra) the King of gods, who is the ruler of
the entire world, who gives rewards or fruits for the
sacrifices (conducted), is there as per my order. (22)

*Description of his all-pervading nature to the sage
by Iswara (Sankara) and narration about his divinity
and emphasis through this knowledge obtaining
liberation.

यः प्रशास्ता ह्यसाधूनां वर्तते नियमादिह
यमो वैवस्वतो देवो देवदेवनियोगतः २३

yaḥ praśāstā hyasādhūnām vartate niyamādiha
yamo vaivasvato devo devadevanियोगताḥ 23

Yama (the god of death), son of Vivasvan, who is the ruler of wicked people, acts as per the order of God of Gods (Sankara) (23)

योऽपि सर्वधनाध्यक्षो धनानां संप्रदायकः

सोऽपीश्वरनियोगेन कुबेरो वर्तते सदा २४

yo 'pi sarvadhanādhyakṣo dhanānām saṃpradāyakaḥ
so 'piśvaranियोगेना कुबेरो वर्तते सदा 24

Kubera, the god of wealth, also functions as per the order of Iswara. (24)

यः सर्वरक्षसां नाथस्तामसानां फलप्रदः

मन्नियोगादसौ देवो वर्तते निर्ऋतिः सदा २५

yaḥ sarvarakṣasām nāthastāmasānām phalapradaḥ
manniyogādasau devo vartate nirṛtiḥ sadā 25

Nirrti Deva, who is the god of all demons, and who gives fruits (of their action) to people with Tama attributes, functions as per my order. (25)

वेतालगणाभूतानां स्वामी भोगफलप्रदः

ईशानः किल भक्तानां सोऽपि तिष्ठेन्ममाज्ञया २६

vetālaganaabhūtānām svāmī bhogaphalapradaḥ
īśānaḥ kila bhaktānām so 'pi tiṣṭhanmamājñayā 26

Isana Deva, who is the god of Vetala, gana and Butas, and the bestower of fruit of Boga for the enjoyment of devotees, is also present as per my order. (26)

यो वामदेवोऽङ्गिरसः शिष्यो रुद्रगणाग्रणीः

रक्षको योगिनां नित्यं वर्ततेऽसौ ममाज्ञया

२७

yo vāmadevo 'ṅgirasah śiṣyo rudraganāgrāṇīḥ
rakṣako yoginām nityam vartate 'sau madājñayā

27

Vamadeva, the student of Angira and the leader of
Rudragana, who always protects yogis, also is
present as per my order. (27)

यश्च सर्वजगत्पूज्यो वर्तते विघ्नकारकः

विनायको धर्मनेता सोऽपि मद्रचनात् किल

२८

yaśca sarvajagatpūjyo vartate vighnakāraḥ
vināyako dharmanetā so 'pi madvacanāt kila

28

Vinayaka, who is worshipped by the entire world,
who removes obstacles (to us), who is the leader of
virtue, also (acts) as per my order. (28)

योऽपि ब्रह्मविदां श्रेष्ठो देवसेनापतिः प्रभुः

स्कन्दोऽसौ वर्तते नित्यं स्वयंभूर्विधिनोदितः

२९

yo 'pi brahmavidām śreṣṭho devasenāpatiḥ prabhuḥ
skando 'sau vartate nityam svayambhūrvidhicoditaḥ

29

Swayambhu Skanda, who is the best among knowers
of Brahman, the commander of the Army of Devas,
and who is Lord, also functions inspired by Vidhi or
Brahma.(29)

ये च प्रजानां पतयो मरीच्याद्या महर्षयः

सृजन्ति विविधं लोकं परस्यैव नियोगतः

३०

ye ca prajānām patayo marīcyādyā maharṣayaḥ
sṛjanti vividhaṁ lokam parasyaiva niyogataḥ

30

The great sages like Marichi, etc, who are rulers of citizens, create various worlds as per order of the Supreme Being. (30)

या च श्रीः सर्वभूतानां ददाति विपुलां श्रियम्

पत्नी नारायणस्यासौ वर्तते मदनग्रहात्

३१

yā ca śrīḥ sarvabhūtānāṃ dadāti vipulāṃ śriyam
patnī nārāyaṇasyāsau vartate madanugrahāt

31

Sri, the Goddess of wealth and consort of Narayana, gives enormous riches to all beings, and is there due to my favor. (31)

वाचं ददाति विपुलां या च देवी सरस्वती

सापीश्वरनियोगेन चोदिता सम्प्रवर्तते

३२

vācam dadāti vipulāṃ yā ca devī sarasvatī
sāpīśvaranīyogena coditā saṃpravartate

32

Saraswathi, the Goddess of learning, who gives good speech, functions and is inspired by the order of Iswara. (32)

याशेषपुरुषान्घोरात्तरकात्तारयिष्यति

सावित्री संस्मृता देवी मदाज्ञानुविधायिनी

३३

yāśeṣapuruṣān ghorānnarakāt tārayiṣyati
sāvitṛī saṃsmṛtā devī devājñānuvidhāyinī

33

Savithri, who protects all human beings from terrible hell (Naraka), also obeys the order of God. (33)

पार्वती परमा देवी ब्रह्मविद्याप्रदायिनी

यापि ध्याता विशेषेण सापि मद्रचनानूगा

३४

pārvatī paramā devī brahmavidyāpradāyinī
yāpi dhyātā viśeṣeṇa sāpi madvacanānugā 34

Supreme Goddess Parvati, who gives Brahma Vidya (knowledge of Brahman), which is the Supreme reality when meditated upon, also obeys my words. (34)

योऽनन्तमहिमानन्तः शेषोऽशेषामरप्रभुः
दधाति शिरसा लोकं सोऽपि देवनियोगतः ३५

yo 'nantamahimānantaḥ śeṣo 'śeṣāmaraprabhuḥ
dadhāti śirasā lokaṁ so 'pi devanīyogataḥ 35

Ananta or Shesha, who has infinite glory, who is the Lord of all gods, who holds the world with his head, also functions as per God's order. (35)

योऽग्निः संवर्तको नित्यं बडवारूपसंस्थितः
पिबत्यखिलमम्भोधिमिश्रस्य नियोगतः ३६

yo 'gniḥ saṁvartako nityaṁ vaḍavārūpasamsthitaḥ
pibatyakhīlamambhōdhimīśvarasya niyogataḥ 36

Agni, who is always taking the form of Vadava, drinks the entire ocean as per the order of Iswara. (36)

ये चतुर्दश लोकेऽस्मिन्मनवः प्रथितौजसः
पालयन्ति प्रजाः सर्वास्तेऽपि तस्य नियोगतः ३७

ye caturdaśa loka 'smin manavaḥ prathitaujasaḥ
pālayanti prajāḥ sarvāste 'pi tasya niyogataḥ 37

Manus, well known splendor, fourteen in number, are there in this world to protect all people; they too function as per his order. (37)

आदित्या वसवो रुद्रा मरुतश्च तथाश्विनौ

अन्याश्च देवताः सर्वा मच्छास्वेणैव धिष्ठिताः

३८

ādityā vasavo rudrā marutaśca tathāśvinau

anyāśca devatāḥ sarvā macchāstrenaiva dhiṣṭhitāḥ

38

Adityas, Vasus, Rudras, Maruths and the twin Aswinis and other gods, all of them are there under my order. (38)

गन्धर्वा गरुडा ऋक्षाः सिद्धाः साध्याश्च चारणाः

यक्षरक्षःपिशाचाश्च स्थिताः शास्त्रे स्वयम्भुवः

३९

gandharvā garuḍā ṛkṣāḥ siddhāḥ sādhyāścacāraṇāḥ

yakṣarakṣaḥ piśācāśca sthitāḥ śāstre svayambhuvaḥ

39

Siddhyas, Sadyas, Caranas, yakshas, Rikshas, Gandharvas, Garudas, Rakhasas, Piachas are under the rule of Svayambhu i.e. Shiva. (39)

कला काष्ठा निमेषाश्च मुहूर्ता दिवसाः क्षपाः

ऋतवः पक्षमासाश्च स्थिताः शास्त्रे प्रजापतेः

४०

kalākāṣṭhānimeṣāśca muhūrtā divasāḥ kṣapāḥ

ṛtavaḥ pakṣamāsāśca sthitāḥ śāstre prajāpateḥ

40

Kala, Kasta, Nimesha or seconds, Muhurta, days, nights, seasons, fortnights and months are under the rule of Prajapati or Shiva. (Kala, etc. are divisions of time) (40)

युगमन्वन्तराण्येव मम तिष्ठन्ति शासने

पराश्रैव परार्धाश्च कालभेदास्तथापरे

४१

yugamanvantarāṇyeva mama tiṣṭhanti śāsane

parāścaiva parārdhāśca kālabhedāstathā pare

41

Yuga's Manvantaras, Para, and Paradna all these and other divisions of time are under my own rule. (41)

चतुर्विधानि भूतानि स्थावराणि चराणि च

नियोगादेव वर्तन्ते देवस्य परमात्मनः

४२

caturvidhāni bhūtāni sthāvarāṇi carāṇi ca

niyogādeva vartante devasya paramātmanah

42

Four types of living beings (Svedaj, Andaj (which is born from egg), Udbhij and Jarayuj), the inanimate and animate worlds, exist under the order of the Supreme God. (42)

पातालानि च सर्वाणि भुवनानि च शासनात्

ब्रह्माण्डानि च वर्तन्ते सर्वाण्येव स्वयंभुवः

४३

pātālāni ca sarvāṇi bhuvanāni ca śāsanāt

brahmāṇḍāni ca vartante sarvāṇyeva svayambhuvaḥ

43

Patalas, the whole world, the whole universe, exist under the rule of Swayambhu, Shiva. (43)

अतीतान्यप्यसंख्यानि ब्रह्माण्डानि ममाज्ञया

प्रवृत्तानि पदार्थौघैः सहितानि समन्ततः

४४

ब्रह्माण्डानि भविष्यन्ति सह वस्तुभिरात्मगैः

वहिष्यन्ति सदैवाज्ञां परस्य परमात्मनः

४५

atītānyapyasamkhyāni brahmāṇḍāni mamājñayā

pravṛttāni padārthaughaiḥ sahitāni samantataḥ

44

brahmāṇḍāni bhaviṣyanti saha vastubhirātmagaiḥ

vahiṣyanti sadaivājñāṁ parasya paramātmanah

45

*In the past, there were numerous universes along with materials. As per my order, in future also, with the material under the Supreme Being, and as per his order, many universes will come into existence. (44&45)

*All materials or objects should obey the order of the Supreme deity with implicit obedience

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च

भूतादिरादप्रकृतानयोगे मम वर्तते

४६

bhūmirāpo 'nalo vāyuh kham mano buddhireva ca

bhūtādirādiprakṛtirniyoge mama vartate

46

*Earth, water, fire, wind, sky, mind, intellect, Butadi (the name given to Tamasa, ego in Sankhya system of Philosophy) & First Prakrti - all these function under my order. (46)

*Tamas or ego is called Bhutade in Sankhya system. It is very popular, Bhutade Tanmatra. (Sankhyakarika-25)

योऽशेषजगतां योनिर्मोहिनी सर्वदेहिनाम्

माया विवर्तते नित्यं सापीश्वरनियोगतः

४७

yāśeṣajagatām yonirmohinī sarvadehinām

māyā vivartate nityam sāpīśvaraniryogataḥ

47

Maya, the source of the entire world and deluder of all human beings, always exists in different forms. That is also due to God's order. (47)

यो वै देहभृतां देवः पुरुष पठ्यते परः

आत्मासौ वर्तते नित्यमीश्वरस्य नियोगतः ४८

Yo vai dehabhṛtāṃ devaḥ puruṣaḥ paṭhyate paraḥ
ātmāsau vartate nityamīśvarasya niyogataḥ 48

The Purusha, who is the Supreme soul of the living being and who is called God, also always functions as per Iswara's or Shiva's order. (48)

विधूय मोहकलिलं यथा पश्यति तत्पदम्

सापि विद्या महेशस्य नियोगवशवर्तिनी ४९

vidhūya mohakalilaṃ yayā paśyati tat padam
sāpi vidyā maheśasya niyogavaśavartinī 49

Vidya, through whom (man) sees that Supreme state, after washing away of the dirt called Moha (confusion), also functions under the order of Shiva. (49)

बहुनात्र किमुक्तेन मम शक्त्यात्मकं जगत्

मयैव प्रेर्यते कृत्स्नं मय्येव प्रलयं व्रजेत् ५०

bahunātra kimuktena mama śaktyātmakam jagat
mayaiva preryate kṛtsnaṃ mayyeva pralayaṃ vrajet 50

What is the use of saying more? The world is composed of my power or energy. This is inspired by me. The entire (word) will disappear in me. (50)

अहं हि भगवानीशः स्वयंज्योतिः सनातनः

परमात्मा परंब्रह्म मत्तो ह्यन्यो न विद्यते ५१

ahaṃ hi bhagavānīśaḥ svayaṃ jyotiḥ sanātanaḥ
paramātmā paraṃ brahma matto hyanyanna vidyate 51

I am the Lord, master, self-luminous, eternal, supreme soul, Supreme Brahma. There is nothing beyond me. (51)

इत्येतत्परमं ज्ञानं युष्माकं कथितं मया

ज्ञात्वा विमुच्यते जन्तुर्जन्मसंसारबन्धनात्

५२

ityetat paramaṁ jñānaṁ yuṣmākaṁ kathitaṁ mayā
jñātvā vimucyate janturjanmasaṁsārabandhanāt

52

In this manner, this supreme knowledge is relayed to you by me. Knowing this, living beings will be liberated from the bondage of the world.(52)

इति श्रीकौर्म महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे परमेश्वरनृत्यदर्शनज्ञानयोगो नाम

षष्ठोऽध्यायः

iti śrīkūrmapurāṇe ṣaṭsāhasryāṁ saṁhitāyāmuparivibhāge
(īśvaragītāsu) ṣaṣṭho 'dhyāyaḥ

Thus ends the sixth chapter Iswar Gita's Upari Vibhaga Kurma Purana's 6000 verses.

Chapter - 7

ईश्वर उवाच

शृणु ध्वमृषयः सर्वे प्रभावं परमेष्ठिनः

यं ज्ञात्वा पुरुषो मुक्तो न संसारे पतेत्पुनः

१

īśvara uvāca śṛṇudhvamṛṣayaḥ sarve prabhāvaṃ

parameṣṭhinaḥ

yaṃ jñātvā puruṣo mukto na saṃsāre patet punaḥ

1

Iswara told, "Oh sages, you all hear about the glory of Paramesthi (Shiva) knowing which man becomes liberated, he will not fall in worldly bondage again". (1)

परात् परतरं ब्रह्म शाश्वतं निष्कलं ध्रुवम्

नित्यानन्दं निर्विकल्पं तद्धाम परमं मम

२

parāt parataraṃ brahma śāśvataṃ niṣkalaṃ dhruvam

nityānandaṃ nirvikalpaṃ taddhāma paramaṃ mama

2

Brahman is more distant than the distant, permanent complete and fixed or firm. That Supreme place is mine. (2)

अहं ब्रह्मविदां ब्रह्मा स्वयंभूर्विश्वतोमुखः

मायाविनामहं देवः पुराणो हरिरव्ययः

३

ahaṃ brahmavidāṃ brahmā svayaṃbhūrviśvatomukhaḥ

māyāvināmaḥ devaḥ purāṇo hariravyayaḥ

3

I am the Brahma, Swayambhu and with faces on all sides. Among the deluders, I am God Hari, who is imperishable and ancient (3)

योगिनामप्यहं शंभुः स्त्रीणां देवी गिरीन्द्रजा

आदित्यानामहं विष्णुर्वसूनामस्मि पावकः

४

yogināmasmyaham śambhuḥ strīṇāṃ devī girīndrajā
ādityānāmahaṃ viṣṇurvasūnāmasmi pāvakaḥ

4

Among the yogis, I am Sambu (Shiva) and among the ladies, I am goddess Parvati (daughter of Himalaya). Among the twelve Aadityas, I am Vishnu, among the eight Vasus, I am fire. (4)

रुद्राणां शङ्करश्चाहं गरुडः पततामहम्

ऐरावतो गजेन्द्राणां रामः शस्त्रभृतामहम्

५

rudrāṇāṃ śaṅkaraścāhaṃ garuḍaḥ patatāmaham
airāvato gajendrāṇāṃ rāmaḥ śastrabhṛtāmaham

5

Among the Rudras, I am Sankara (Shiva). Among the birds, I am Garuda. Among great elephants, I am Airavat (white elephant belonging to Indra). I am Rama, among persons carrying weapons. (5)

ऋषीणां च वसिष्ठोऽहं देवानां च शतक्रतुः

शिल्पिनां विश्वकर्माहं प्रह्लादः सुरविद्विषाम्

६

मुनीनामप्यहं व्यासो गणानां च विनायकः

वीराणां वीरभद्रोऽहं सिद्धानां कपिलो मुनिः

७

पर्वतानामहं मेरुर्नक्षत्राणां च चन्द्रमाः

वज्रं प्रहरणानां च व्रतानां सत्यमस्म्यहम्

८

अनन्तो भोगिनां देवः सेनानीनां च पावकिः

आश्रमाणां च गार्हस्थमी श्वराणां महेश्वरः

९

महाकल्पश्च कल्पानां युगानां कृतमस्म्यहम्

कुबेरः सर्वयक्षाणां गणेशानां च वीरकः

१०

r̥ṣiṇām ca vasiṣṭho 'haṃ devānām ca śatakratuḥ
śilpinām viśvakarmāhaṃ prahlādo 'smyamaradviṣām

6

munīnāmapyahaṃ vyāso gaṇānām ca vināyakaḥ
vīrāṇām vīrabhadro 'haṃ siddhānām kapilo muniḥ

7

parvatānāmahaṃ merurnakṣatrāṇām ca candramāḥ
vajraṃ praharaṇānām ca vratānām satyamasmyaham

8

ananto bhoginām devaḥ senānīnām ca pāvakiḥ
āśramāṇām ca gārhaṣṭhamīśvarāṇām maheśvaraḥ

9

mahākālpaśca kalpānām yugānām kṛtamasmyaham
kuberaḥ sarvayakṣāṇām gaṇeśānām ca vīrakaḥ

10

Among the Rishis (sages), I am Vasistha; among the celestial gods, I am Indra; among the architects, I am Viswakarma; among the Rakshasas, I am Prahalada; I am Vyasa among Munis (renunciates); among the Ganas, I am Vinayaka; among the warriors, I am Virabadra; among the Siddhas, I am muni Kapila; among the mountains, I am Meru; among the stars, I am the moon; among the weapons, I am Vajra (the weapon of Indra); among the vows, I am truth; among the snakes, I am Ananta; among the commanders, I am Kartikeya; among the ashramas (state of life), I am grahastha or householder; among Iswara, I am Maheswara or Shiva; among the Kalpas,

I am Mahakalpa; among the 4 yugas, I am krtayuga;
among the yakshas, I am Kubera; among Ganesha, I
am Viraka.(6-10)

| | |
|---|----|
| प्रजापतीनां दक्षोऽहं निरृतिः सर्वरक्षसाम् वायुर्बलवतामस्मि द्वीपानां पुष्करोऽस्म्यहम् | ११ |
| मृगेन्द्राणां च सिंहोऽहं यन्त्राणां धनुरेव च वेदानां सामवेदोऽहं यजुषां शतरुद्रियम् | १२ |
| सावित्री सर्वजप्यानां गुह्यानां प्रणवोऽस्म्यहम् सूक्तानां पौरुषं सूक्तं ज्येष्ठसाम च सामसु | १३ |
| सर्ववेदार्थविदुषां मनुः स्वायंभुवोऽस्म्यहम् ब्रह्मावर्तस्तु देशानां क्षेत्राणामविमुक्तकम् | १७ |
| विद्यानामात्पविद्याहं ज्ञानानामैश्वरं परम् भूतानामस्म्यहं व्योम सत्त्वानां मृत्युरेव च | १५ |
| prajāpatīnāṃ dakṣo 'haṃ nirṛtiḥ sarvarakṣasām vāyurbalavatāmasmi dvīpānāṃ puṣkaro 'smyaham | 11 |
| mṛgendrāṇāṃ ca siṃho 'haṃ yantrāṇāṃ dhanureva ca vedānāṃ sāmavedo 'haṃ yajuṣāṃ śatarudriyam | 12 |
| sāvitṛī sarvajapyānāṃ guhyānāṃ praṇavo 'smyaham sūktānāṃ pauruṣaṃ sūktaṃ jyeṣṭhasāma ca sāmasu | 13 |
| sarvavedārthaviduṣāṃ manuḥ svāyaṃbhuvo 'smyaham brahmāvartastu deśānāṃ kṣetrāṇāṃ avimuktakam | 14 |
| vidyānāmātma vidyāhaṃ jñānānāmaiśvaraṃ param bhūtānāmasmyaham vyoma sattvānāṃ mṛtyureva ca | 15 |

Among Prajapti I am Daksha, I am Nirriti among
Rakshas; I am the wind, among strong persons; I am

the Puskara island among islands; among animals, I am the lion; among the weapons, I am the bow; among the Vedas, I am Samaveda; among the yajurmantras, I am Satarudriya; among the hymns to be chanted, I am Savithri (Gayathri); among the things to be kept secret, I am Pranava or Omkara; among the (Vedic) Suktas, I am Purusha Sukta; among the Sama Mantra, I am Jyeshta Sama; among the scholars who know the entire Vedic meanings, I am Swayambhu Manu; among the countries, I am BrahmaVarta; among the Kshetras, I am Avimukta Kshetra or Varanasi; among knowledge, I am Atmavidya; among gnana, I am knowledge of Iswara which is the best; among the Butas, I am the sky and among the living beings, I am death.* (11-15)

*Mrtyurevaca - Here from 'Mrtyu', yamaraja or Dharamaraja (God of death) is implied who decides the last stage of all beings.

| | |
|--|----|
| पाशानामस्म्यहं माया कालः कलयतामहम् गतीनां मुक्तिरेवाहं परेषां परमेश्वरः | १६ |
| यच्चान्यदपि लोकेऽस्मिन्सत्त्वं तेजोबलाधिकम् तत्सर्वं प्रतिजानीध्वं मम तेजोविजृम्भितम् | १७ |
| आत्मानः पशवः प्रोक्ताः सर्वे संसारवर्तिनः तेषां पतिरहं देवः स्मृतः पशुपतिर्बधैः | १८ |
| मायापाशेन बध्नामि पशूनेतान्स्वलीलया मामेव मोचकं प्राहः पशूनां वेदवादिनः | १९ |

| | |
|---|----|
| pāśānāmasmyaham māyā kālaḥ kalayatāmaham gatīnām muktirevāham pareṣām parameśvaraḥ | 16 |
| yaccānyadapi loke 'smin sattvaṁ tejobalādhikam tatsarvaṁ pratijānīdhvaṁ mama tejovijṛmbhitam | 17 |
| ātmānaḥ paśavaḥ proktāḥ sarve saṁsāravartinaḥ teṣām patiraham devaḥ smṛtaḥ paśupatirbudhaiḥ | 18 |
| māyāpāśena badhnāmi paśūnetān svalīlayā māmeva mocakam prāhuḥ paśūnām vedavādinaḥ | 19 |

Illusion

Among the bondages, I am Maya or illusion; I am Kala (time), among destroyers, among the positions or states, I am liberation only; among great things, I am Parameswarar. In this world, anything which exists with prominent lustre and strength, they are due to my own splendor. You all should understand that all living beings in this world are called Pasu (living is engulfed by ignorance so it is called Pasu.)* I am the God, master of them called Pasupati by learned people. I tie the Pasus or jiva with the rope called Maya or illusion, in a playful manner. I am called the liberator of Pasus by the Vedic scholars. (16-19)

*Pasavaha ;- Since the Jiva is covered by ignorance he is Pasu only.

मायापाशेन बद्धानां मोचकोऽन्यो न विद्यते
मामृते परमात्मानं भूताधिपतिमव्ययम्

२०

māyāpāśena baddhānāṃ mocako 'nyo na vidyate
māmṛte paramātmānaṃ bhūtādhipatimavyayam 20

No other liberator is there for people who are tied by
the rope of Maya. None other than me, the Supreme
soul, master of Bhutas, is imperishable. (20)

चतुर्विंशतितत्त्वानि मायाकर्मगुणा इति
एते पाशाः पशुपतेः क्लेशाश्च पशुबन्धनाः २१

मनो बुद्धिरहङ्कारः खानिलाग्निजलानि भूः
एताः प्रकृतयस्त्वष्टौ विकाराश्च तथापरे २२

caturviṃśatitattvāni māyā karma guṇā iti
ete pāśāḥ paśupateḥ kleśāśca paśubandhanāḥ 21

mano buddhirahaṅkāraḥ khānilāgnijalāni bhūḥ
etāḥ prakṛtayastvaṣṭau vikārāśca tathāpare 22

Tatva, illusion, action and attribute - these are the
ropes of Pasupati, which put the Pasu in bondage
and cause pain. Mind, intellect, ego, sky, wind, fire,
water, and earth - these are the Prakritis, which are
eight (in number). Other than these are Vikara or
evolution (of Prakriti). (21-22)

श्रोत्रं त्वक्चक्षुषी जिह्वा घ्राणां चैव तु पञ्चमम्
पायूपस्थं करौ पादौ वाक् चैव दशमी मता २३

शब्दः स्पर्शश्च रूपं च रसो गन्धस्तथैव च
त्रयोविंशतिरेतानि तत्त्वानि प्राकृतानि तु २४

śrotraṃ tvakcakṣuṣī jihvā ghrāṇaṃ caiva tu pañcamam
pāyūpasthaṃ karau pādaū vāk caiva daśamī matā 23

śabdaḥ sparśaśca rūpaṃ ca raso gandhastathaiva ca
trayaviṃśatiretāni tattvāni prākṛtāni tu 24

Ears, skin, eyes, tongue and the fifth sense organ; the
nose, anus, reproductive organ, hands, legs, speech,
the tenth Indriya, sound, touch, form, taste and smell
- these 23 tatvas are called Prakriti. (23-24)

चतुर्विंशकमव्यक्तं प्रधानं गुणालक्षणम्
अनादिमध्यनिधनं कारणं जगतः परम् २५

स्त्वं रजस्तमश्चेति गुणत्रयमुदाहृतम्
साम्यावस्थितिमेतेषामव्यक्तं प्रकृतिं विदुः २६

सत्त्वं ज्ञानं तमोऽज्ञानं रजो मिश्रमुदाहृतम्
गुणानां बुद्धिवैषम्याद् वैषम्यं कवयो विदुः २७

Caturviṃśakamavyaktaṃ pradhānaṃ guṇalakṣaṇam
anādimadhyanidhanaṃ kāraṇaṃ jagataḥ param 25

sattvaṃ rajastamaśceti guṇatrayamudāhṛtam
sāmyāvasthitimeteṣānavyaktaṃ prakṛtiṃ viduḥ 26

sattvaṃ jñānaṃ tamo 'jñānaṃ rajo miśramudāhṛtam
guṇānāṃ buddhivaiśamyād vaiśamyaṃ kavayo viduḥ 27

The twenty fourth tatva is unmanifest Pradhana or
the Supreme spirit, is the Supreme cause of the
world, which is known by attributes, which is
without beginning, middle and end. Three Gunas
Satva, Rajas, and Tamas are mentioned. Equality or
evenness of these three gunas is known as
unmanifest Prakriti. Satvaguna is in the nature of
knowledge. Tamoguna is the nature of ignorance.

Mixture or combination of these two is called Rajoguna. This inequality is intellect. There is unevenness in gunas. Thus, say the poets. (25-27)

| | |
|---|----|
| धर्माधर्माविति प्रोक्तौ पाशौ द्वौ बन्धसंज्ञितौ | |
| मय्यर्पितानि कर्माणि निबन्धाय विमुक्तये | २८ |
| अविद्यामस्मितां रागं द्वेषं चाभिनिवेशकम् | |
| क्लेशाख्यानचलान् प्राहुः पाशानात्मनिबन्धनान् | २९ |
| एतेषामेव पाशानां माया कारणमुच्यते | |
| मूलप्रकृतिरव्यक्ता सा शक्तिर्मयि तिष्ठति | ३० |
| dharmādharmāviti proktau pāśau dvau bandhasamjñitau | |
| mayyarpitāni karmāṇi nibandhāya vimuktaye | 28 |
| avidyāmasmitāṃ rāgaṃ dveṣaṃ cābhiniveśakam | |
| kleśākhyānacalān prāhuḥ pāśānātmanibandhanān | 29 |
| eteṣāmeva pāśānāṃ māyā kāraṇamucyate | |
| mūlaprakṛtiravyaktā sā śaktirmayi tiṣṭhati | 30 |

There are two nooses or ropes named Bandha, which are named Dharma and Adharma. Actions surrendered to me are not for bondage, they are for liberation. There are five pasa or noose which ties the Atma. They are called, Avidya, Asmita, Raga, Dvesa or Hate and Abhinivesa. This noose, which ties the Atma is called pain, which is permanent and is for a long duration. Maya or illusion is the cause of these Pasas or noose. That power or energy, which is unmanifest and primordial in nature is positioned in me. (28-30)

स एव मूलप्रकृतिः प्रधानं पुरुषोऽपि च
विकारा महदादीनि देवदेवः सनातनः

३१

sa eva mūlaprakṛtiḥ pradhānaṁ puruṣo 'pi ca
vikārā mahadādīni devadevaḥ sanātanaḥ

31

This primordial nature Pradhana, Purusha, mahat, ahankara etc., are evolution of that eternal God of Gods. (31)

स एव बन्धः स च बन्धकर्ता स एव पाशः पशवः स एव
स वेद सर्वं न च तस्य वेत्ता तमाहुराद्यं पुरुषं पुराणम्

३२

sa eva bandhaḥ sa ca bandhakartā sa eva pāśaḥ paśavaḥ sa eva
sa veda sarvaṁ na ca tasya vettā tamāhuragryaṁ puruṣaṁ
purāṇam

32

*He is the bondage; he is the one who does bondage. He is the noose, he is the Pasu, and he knows everything. Nobody knows him. He is called the first ancient Pursusha. (32)

*Bandhaha; It is said that Bandhan, etc. (Bondage) is imposed on the eternal person. Hence, Advaitabhava or non-dualism is established."

इति श्रीकौर्मै महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे परमेश्वरिप्रभावो नाम सप्तमोऽध्यायः ७

iti śrīkūrmapurāṇe uttaraṁ bhāga śrīmadbhagavadgītāsupaniṣatsu
(īśvaragītāsu) saptamo 'dhyāyaḥ

Thus ends the seventh chapter Iswar Gita's Upari Vibhaga Kurma Purana's 6000 verses.

Chapter - 8

ईश्वर उवाच

अन्यद् गुह्यतमं ज्ञानं वक्ष्ये ब्रह्मणपुङ्गवाः

येनासौ तरते जन्तुर्घोरं संसारसागरम्

१

īśvara uvāca anyad guhyatamaṁ jñānaṁ vakṣye

brāhmaṇapuṅgavāḥ

yenāsau tarate janturghoraṁ saṁsārasāgaram

1

Iswara spoke, "O great Brahmin, I will tell about another most secret knowledge with which, the being can cross the terrible ocean called world (bondage). (1)

अहं ब्रह्ममयः शान्तः शाश्वतो निर्मलोऽव्ययः

एकाकी भगवानुक्तः केवलः परमेश्वरः

२

ahaṁ brahmamayaḥ śāntaḥ śāśvato nirmalo 'vyayaḥ

ekākī bhagavānuktaḥ kevalaḥ parameśvaraḥ

2

I am identical with Brahman, calm, eternal, pure, imperishable, and alone and the sole Lord Parameswara. (2)

मम योनिर्महद्ब्रह्म तत्र गर्भं दधाम्यहम्

मूलमायाभिधानं तं ततो जातमिदं जगत्

३

mama yonirmahad brahma tatra garbhaṁ dadhāmyaham

mūlaṁ māyābhidhānaṁ tu tato jātamidam jagat

3

My source is Mahat Brahman. There, I bear the foetus, which is primary and named as Maya illusion. From that, this world is born. (3)

प्रधानं पुरुषो ह्यात्मा महद्भूतादिरेव च

तन्मात्राणि महाभूतानीन्द्रियाणि च जज्ञिरे

४

pradhānam puruṣo hyatmā mahān bhūtādireva ca
tanmātrāṇi mahābhūtānīndriyāṇi ca jajñire

4

Pradhana - the first evolver, Purusha Atma or soul, Mahat or Tarta, Bhutadi (Tamasa Ego) Tanmatra (touch, taste, etc.) five Mahabutas (water, wind, etc.) and sense organs were produced. (4)

ततोऽण्डमभवद्धैमं सूर्यकोटिसमप्रभम्

तस्मिन् जज्ञे महाब्रह्मा मच्छक्त्या चोपबृंहितः

५

tato 'ṇḍamabhavaddhaimaṁ sūryakoṭisamaprabham
tasmin jajñe mahābrahmā macchaktyā copabṛṁhitaḥ

5

Thereafter, one golden egg, which had the lustre of crores of sun, in that the great Brahman, who was enlarged by my power, took birth. (5)

ये चान्ये बहवो जीवास्तन्मयाः सर्व एव ते

न मां पश्यन्ति पितरं मायया मम मोहितः

६

ye cānye bahavo jīvā manmayāḥ sarva eva te

na māṁ paśyanti pitaraṁ māyayā mama mohitāḥ

6

The living beings that exist, are all identical to me only. As they are deluded by my illusion, Maya, they do not see me, the father. (6)

याश्च योनिषु सर्वासु सम्भवन्ति हि मूर्तयः

तासां माया परा योनिर्मामेव पितरं विदुः

७

yāśca yoniṣu sarvāsu sambhavanti hi mūrtayaḥ
tāsāṃ māyā parā yonirmāmeva pitaraṃ viduḥ

7

In all sources, whatever form they take birth in, their source is Supreme Maya or illusion. Only, I am known as their father by learned persons. (7)

यो मामेवं विजानाति बीजिनं पितरं प्रभुम्

स धीरः सर्वलोकेषु न मोहमधिगच्छतिः

८

yo māmevaṃ vijānāti bījinaṃ pitaraṃ prabhum
sa dhīraḥ sarvalokeṣu na mohamadhigacchati

8

One who knows that I am the only sower of seed, father and Lord, that wise person does not get deluded in the whole world. (8)

ईशानः सर्वविद्यानां भूतानां परमेश्वरः

ओङ्कारमूर्तिर्भगवानहं ब्रह्मा प्रजापतिः

९

īśānaḥ sarvavidyānāṃ bhūtānāṃ parameśvaraḥ
oṅkāramūrtirbhagavānaḥ brahmā prajāpatiḥ

9

I am the master of all the vidyas (knowledge). I am the Supreme Lord of all beings; I am the form of Omkara Pranava Lord Brahma, the Prajapati. (9)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति

१०

samaṃ sarveṣu bhūteṣu tiṣṭhantaṃ parameśvaram
vinaśyatsvavinaśyantaṃ yaḥ paśyati sa paśyati

10

One who sees the Parameswara, who is present in all beings equally, who is not destroyable although he is present in destroyable materials, only he sees or knows the truth. (10)

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम्
न हिनस्त्यात्मनात्मानं ततो याति पराङ्गतिम् ११

samaṁ paśyan hi sarvatra samavasthitamīśvaram
na hinastyātmanātmānaṁ tato yāti parāṅgatim 11

One who sees Parameswara present in everything;
he does not destroy himself with his own self and
attains the Supreme state. (11)

विदित्वा सप्त सूक्ष्माणि षडङ्ग च महेश्वरम्
प्रधानविनियोगज्ञः परं ब्रह्माधिगच्छति १२

viditvā sapta sūkṣmāṇi ṣaḍaṅgaṁ ca maheśvaram
pradhānaviniyogajñāḥ paraṁ brahmādhigacchati 12

He who has realized the seven subtle principles, and
the great God with six limbs, knows the role
assigned to Pradana (understands the distinction
between material principles and self) and reaches the
highest Brahman. (12)

सर्वज्ञता तृप्तिरनादिबोधः स्वच्छन्दता नित्यमलुप्तशक्तिः
अनन्तशक्तिश्च विभोर्विदित्वा षडाहुरङ्गानि महेश्वरस्य १३

sarvajñatā tṛptiranādibodhaḥ svatantratā nityamaluptaśaktiḥ
anantaśaktiśca vibhorviditvā ṣaḍāhuraṅgāni maheśvarasya 13

The omniscience, contentment, eternal knowledge,
Svatantrata or independence, always non

diminishing power and unlimited power; these are six parts to the all pervading Maheswara. (13)

तन्मात्राणि मन आत्मा च तानि सूक्ष्मारायाहुः सप्त तत्त्वात्मकानि
या सा हेतुः प्रकृतिः सा प्रधानं बन्धः प्रोक्तो विनियोगोऽपि तेन १४

या सा शक्तिः प्रकृतौ लीतरूपा वेदेषूक्ता कारणं ब्रह्मयोनिः

तस्या एकः परमेष्ठी परस्तान्महेश्वरः पुरुषः सत्यरूपः १५

tanmātrāṇi mana ātmā ca tāni sūkṣmāṇyāhuḥ sapta
tattvātmakāni

yā sā hetuḥ prakṛtiḥ sā pradhānaṁ bandhaḥ prokto viniyogo
'pi tena 14

yā sā śaktiḥ prakṛtau līnarūpā vedeṣūktā kāraṇaṁ
brahmayoniḥ

tasyā ekaḥ parameṣṭhī parastā- nmaheśvaraḥ puruṣaḥ
satyarūpaḥ 15

The five Tanmatras (sound, speech, touch, sight, taste), mind, soul are the seven subtle principles. The one which is the cause is Prakriti. Only she is (called) Pradhana, and the bondage is due to it and also the assignment (of duties etc) is also due to it. It is mentioned in the vedas as the cause of the world as the source of Brahma. In front of her, is her Purusha, Parameshti, the great God, the very embodiment of reality. (14&15)

ब्रह्मा योगी परमात्मा महीयान् व्योमव्यापी वेदवेद्यः पुराणाः

एको रुद्रो मृत्युरव्यक्तमेकं बीजं विश्वं देव एकः स एव १६

brahmā yogī paramātmā mahīyān vyomavyāpī vedavedyaḥ
purāṇaḥ
eko rudro mṛtyuravyaktamekaṁ bījaṁ viśvaṁ deva ekaḥ sa
eva 16

That one unique god is Brahman, Yogi, the Supreme soul that pervades the sky, to be known through the Vedas, ancient, unique Rudra, death, unmanifest, unique, one seed and world. (16)

तमेवैकं प्राहुरन्येऽप्यनेकं त्वेकात्मानं केचिदन्यत्तथाहुः
अणोरणीयान् महतोऽसौ महीयान् महादेवः प्रोच्यते वेदविद्धिः १७
tamevaikaṁ prāhuranye 'pyanekaṁ tvekātmānaṁ
kecidanyattathāhuḥ
aṇoraṇīyān mahato 'sau mahīyān mahādevaḥ procyate
vedavidbhiḥ 17

Some say He is one, others say that He is many; some say He is the unique self, some say that He is another. The great God (Mahadeva) is proclaimed as minuter than an atom, greater than the greatest. (17)

एवं हि यो वेद गुहाशयं परं प्रभुं पुराणं पुरुषं विश्वरूपम्
हिरण्मयं बुद्धिमतां परां गतिं सबुद्धिमान्बुद्धिमतीत्य तिष्ठति १८
evaṁ hi yo veda guhāśayaṁ paraṁ prabhuṁ purāṇaṁ
puruṣaṁ viśvarūpaṁ
hiraṇmayam buddhimatām parām gatiṁ sa buddhimān
buddhimatītya tiṣṭhati 18

One who knows that which is present in the cave called heart, Supreme, master, ancient, Purusha with world as his form composed of gold, ultimate goal of

wise men, that wise man exist beyond the Buddhi or intellect i.e he attains the Supreme state. (18)

इति श्रीकूर्मपुराणे षट्साहस्र्यां संहितायामुपरिविभागं (ईश्वरगीतासु)

अष्टमोऽध्यायः

iti śrīkūrmapārāṇe ṣaṭṣāhasryāṃ saṃhitāyāmuparivibhāge
(īśvaragītāsu) aṣṭamo 'dhyāyaḥ

Thus ends the eighth chapter Iswar Gita's Upari
Vibhaga Kurma Purana's 6000 verses.

Chapter - 9

ऋषय ऊचः

निष्कलो निर्मलो नित्यो निष्क्रयः परमेश्वरः

तन्नो वद महादेव विश्वरूपः कथं भवान्

१

r̥ṣaya ūcuḥ niṣkalo nirmalo nityo niṣkriyaḥ parameśvaraḥ

tanno vada mahādeva viśvarūpaḥ katham bhavān

1

Sages spoke, "You are absolute without blemish and without action, Parameswara. Hence, you tell us how you are Viswarupa or one having universe as its form". (1)

ईश्वर उवाच

नाहं विश्वो न विश्वं च मामृते विद्यते द्विजाः

माया निमित्तमात्रास्मि चात्मनि मया श्रिता

२

īśvara uvāca nāhaṁ viśvo na viśvaṁ ca māmṛte vidyate dvijāḥ

māyānimittamatrāsti sā cātmānamapāśritā

2

Iswara said, "O Brahmins, I am not the world, but without me or apart from me there is no world. This is due to the cause of Maya. She is dependant on Atma or soul". (2)

अनादिनिधना शक्तिर्माया व्यक्तसमाश्रया

तन्निमित्तः प्रपञ्चोऽयमव्यक्ताज्जायते खलु

३

anādinidhanā śaktirmāyāvyaktasamāśrayā
tannimittaḥ prapañco 'yamavyaktādabhavat khalu 3

Maya who is the Sakti or power is without any beginning and end, who is dependant on the unmanifest. This world is due to the cause of his unmanifest being. Due to her only, the world is born from the unmanifest. (3)

अव्यक्तं कारणं प्राहुरानन्दं ज्योतिरक्षरम्
अहमेव परं ब्रह्म मत्तो ह्यन्यन्न विद्यते ४

avyaktaṁ kāraṇaṁ prāhurānandaṁ jyotirakṣaram
ahameva paraṁ brahma matto hyanyanna vidyate 4

Unmanifest is called Karana or cause. I am of the nature of bliss, light (luminous) and any indestructible. I am the only Supreme Brahma, nothing exists besides me. (4)

तसमान्मे विश्वरूपत्वं निश्चितं ब्रह्मवादिभिः
एकत्वे च पृथक्त्वे च प्रोक्तमेतन्निर्दर्शनम् ५

tasmānme viśvarūpatvaṁ niścitaṁ brahmavādibhiḥ
ekatve ca pṛthaktve ca proktametannidarśanam 5

*In my unity and diversity, the expounder of the vedas concluded on my universal form. (5)

*From that point of view of the apparent universe, Mahadeva is in many forms, but actually he has only one form.

अहं तत्परमं ब्रह्म परमात्मा सनातनः
अषारणं द्विजाः प्रोक्ता न दोषो ह्यात्मनस्तथा ६

aham tat paramam brahma paramātmā sanātanah
akāraṇam dvijāḥ prokto na doṣo hyātmanastathā 6

Brahmin, I am that Supreme Brahman, Supreme soul and Eternal Soul. As I am not the cause, no fault can be attributed to Atma. It is implied here in this world, whatever fault viz cruelty, inequality etc are viewed, their direct cause is man made, not due to God. God is the general cause, hence is faultless. (6)

अनन्ताः शक्तयोऽव्यक्ता मायया संस्थिता ध्रुवाः
तस्मिन्दिवि स्थितं नित्यमव्यक्तं भाति केवलम् ७

anantā śaktayo 'vyakte mājādyāḥ saṁsthitā dhruvāḥ
tasmin divi sthitam nityamavyaktam bhāti kevalam 7

In the manifest, infinite and powerful energies like Maya are present. In heaven, the eternal alone, unmanifest shines. (7)

याभिस्तल्लक्ष्यते भिन्नमभिन्नं तु स्वभावतः
एकया मम सायुज्यमनादिनिधनं ध्रुवम् ८

yābhistallakṣyate bhinnamabhinnaṁ tu svabhāvataḥ
ekayā mama sāyujyamanādinidhanaṁ dhruvam 8

They become one with me, the unmanifest eternal Brahman, without any beginning or end, and which is constant if united with Avidya and there by is called diverse although it is whole. (8)

पुंसोऽभूदन्यया भूतिरन्यया तत्तिरोहितम्
अनादिमध्यं तिष्ठन्तं युज्यतेऽविद्यया किल ९

pumso 'bhūdanyayā bhūtiranyayā tattirohitam
anādimadhyam tiṣṭhantaṁ yujyate 'vidyayā kila 9

Man's prosperity is by another energy and loss of prosperity is by some other energy. The Purusha who is without a beginning or end associates himself with Avidya (ignorance) or (Maya). (9)

तदेतत्परमव्यक्तं प्रभामण्डलमण्डितम्
तदक्षरं परं ज्योतिस्तद्विष्णोः परमं पदम् १०
tadetat paramaṁ vyaktaṁ prabhāmaṇḍalamaṇḍitam
tadaḥsaram paraṁ jyotistad viṣṇoḥ paramaṁ padam 10

This highly manifest, indestructible, Supreme light, which is adorned by circle of light is Vishnu's Supreme state. (10)

तत्र सर्वमिदं प्रोतमोतं चैवाखिलं जगत्
तदेवेदं जगत्कृत्स्नं तद्विज्ञाय विमुच्यते ११
tatra sarvamidaṁ protamotaṁ caivākhilaṁ jagat
tadeva ca jagat kṛtsnaṁ tad vijñāya vimucyate 11

In which this entire world is immersed or lies. 'That' is the entire world knowing that man becomes liberated. (11)

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह
आनन्दं ब्रह्मणो विद्वान्बिभेति न कुतश्चन १२
yato vāco nivartante aprāpya manasā saha
ānandaṁ brahmaṇo vidvān vibhēti na kutaścana 12

Brahman is that entity from which words along with mind recede due to their inability to reach it. He who

has realized the joy of Brahman experiences no fear
from any where. (12)

वेदहमेतं पुरुषं महान्त मादित्यवर्णं तमसः परस्तात्
तद् विज्ञाय परिमुच्येत विद्वान् नित्यानन्दी भवति ब्रह्मभूतः १३
vedāhametaṁ puruṣaṁ mahānta-mādityavarṇaṁ tamasaḥ
parastāt
tad vijñāya parimucyeta vidvānnityānandī bhavati
brahmabhūtaḥ 13

I know this great person who is apart from Tamo
Guna (and who has complexion like sun i.e. who is
shining.) Knowing that, the learned person will be
liberated and becomes one with Brahman Supreme
and will have bliss forever. (13)

यस्मात्परं नापरमस्ति किञ्चिद्यज्ज्योतिषां ज्योतिरेकं दिविष्ठम्
तदेवात्मानं मन्यमानोऽथ विद्वानात्मानन्दी भवति ब्रह्मभूतः १४
yasmāt paraṁ nāparamasti kiñcit yajjyotiṣāṁ jyotirekaṁ
divistham
tadevātmānaṁ manyamāno 'tha vidvān ātmānandī bhavati
brahmabhūtaḥ 14

Among all the celestial luminaries that represent the
unique lustre, there is nothing beyond it and nothing
different from it. The Learned know it as soul,
becomes one with Brahma and possess the bliss of
the soul. (14)

तदव्ययं कलिलं गूढदेहं ब्रह्मानन्दममृतं विश्वधाम
वदन्त्येवं ब्राह्मणा ब्रह्मनिष्ठा यत्र गत्वा न निवर्तेत भूयः १५

tadavyayaṃ kalilaṃ gūḍhadehaṃ brahmānandamamṛtaṃ
viśvadhāma
vadantyevaṃ brāhmaṇā brahmaniṣṭhā yatra gatvā na nivarteta
bhūyaḥ 15

Brahmins engrossed in Brahma (Supreme) speak of it
as imperishable, impenetrable, having a hidden
body, the Supreme bliss and having the world as its
abode.

After going there, man does not return, (he is
liberated). (15)

हिरणमये परमाकाशतत्त्वे यद्वै दिवि विप्रतिभातीव तेजः
तद्विज्ञाने परिपश्यन्ति धीरा विभ्राजमानं विमलं व्योमधाम १६
hiraṇmaye paramākāśatattve yadarcīṣi pravibhātīva tejaḥ
tadvijñāne paripaśyanti dhīrā vibhrājamānaṃ vimalaṃ vyoma
dhāma 16

The lustre that appears to shine in the sky is the
principle of the highest firmament and is of golden
colour.

The sages visualize it in their own Supreme
knowledge as the resplendent, pure (spotless) abode
of heaven. (16)

ततः परं परिपश्यन्ति धीरा आत्मन्यात्मानमनुभूय साक्षात्
स्वयं प्रभुः परमेष्ठी महीयान् ब्रह्मानन्दी भगवानीश एषः १७
tataḥ paraṃ paripaśyanti dhīrā
ātmanyātmānamanubhūyānubhūya svayaṃprabhaḥ
parameṣṭhī mahīyān brahmānandī bhagavānīśa eṣaḥ 17

After that, composed men in their own self, experience the Atma or soul again and again, see the Supreme principle (which is) this self luminous Paramesthi the great, possessed with the bliss of Brahma, Lord Isa or Shiva. (17)

एको देवः सर्वभूतेषौ गूढः सर्वव्यापी सर्वभूतान्तरात्मा
तमेवैकं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् १८

eko devaḥ sarvabhūteṣu gūḍhaḥ sarvavyāpī
sarvabhūtāntarātmā
tamevaikaṁ ye 'nupaśyanti dhīrās teṣāṁ śāntiḥ śāśvatī
netareṣām 18

There is one god in all beings, who is all pervading, who is the inner soul of all beings. Those composed people, who see that unique (God), they have constant peace, it (peace) is not for others. (18)

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः
सर्वव्यापी च भगवान् न तस्मादन्यदिष्यते १९

sarvānanaśirogrīvaḥ sarvabhūtaguhāśayaḥ
sarvavyāpī ca bhagavān na tasmādanya-diṣyate 19

The omnipresent lord has a face, head and neck on all sides. He is present in a cave called the heart of all persons; besides him there is nothing to be longed for or yearned. (19)

इत्येतदैश्वरं ज्ञानमुक्तं वो मुनिपुङ्गवाः
गोपनीयं विशेषेण योगिनामपि दुर्लभम् १०

ityetadaiśvaram jñānamuktaṃ vo munipuṅgavāḥ
gopaṇīyaṃ viśeṣeṇa yogināmapī durlabham

20

Oh great munis, this knowledge pertaining to Iswara has been told. This (knowledge) should be specially kept secret, which is impossible even for the yogis to acquire." (20)

इति श्रीकौर्मै महापुराणे उत्तरभागे श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे निर्गुणब्रह्मणो विश्वरूपकारणज्ञानयोगो नाम
नवमोऽध्यायः

iti śrīkūrmapārāṇe ṣaṭśāhasryāṃ saṃhitāyāmuparivibhāge
(īśvaragītāsu) navamo 'dhyāyaḥ

Thus ends the ninth chapter Iswar Gita's Upari Vibhaga Kurma Purana's 6000 verses.

Chapter - 10

ईश्वर उवाच

अलिङ्गमेकमव्यक्तलिङ्गं ब्रह्मेति निश्चितम्

स्वयञ्ज्योतिः परं तत्त्वं परे व्योम्नि व्यवस्थितम् १

īśvara uvāca

aliṅgamekamavyaktaṁ liṅgaṁ brahmeti niścitam

svayañjyotiḥ paraṁ tattvaṁ pare vyomni vyavasthitam 1

Iswara told, "That Linga, which is without any symbol, uniquely unmanifest, self-luminous, the Supreme principle, one which is located in the Supreme sky, is called Brahman". (1)

अव्यक्तं कारणं यत्तदक्षरं परमं पदम्

निर्गुणं शुद्धविज्ञानं तद्वै पश्यन्ति सूरयः २

avyaktaṁ kāraṇaṁ yattadakṣaraṁ paramaṁ padam

nirguṇaṁ śuddhavijñānaṁ tad vai paśyanti sūrayaḥ 2

One who is without any attributes, is pure of the nature of knowledge, indestructible, and unmanifest cause, the learned see that Supreme state. (2)

तन्निष्ठाः शान्तसंकल्पा नित्यं तद्भावभाविताः

पश्यन्ति तत्परं ब्रह्म यत्तल्लिङ्गमिति श्रुतिः ३

tanniṣṭhāḥ śāntasaṁkalpā nityaṁ tadbhāvabhāvitāḥ

paśyanti tat paraṁ brahma yattalliṅgamiti śrutiḥ 3

Those who are involved in that (Brahman) and are always identified with that state and have calm determination see that Supreme Brahman, it is linga - say the Vedas. (3)

अन्यथा न हि मां द्रष्टुं शक्यं वै मुनिपुङ्गवाः

न हि तद्विद्यते ज्ञानं येन तज्ज्ञायते परम् ४

anyathā nahi mām draṣṭum śakyam vai munipuṅgavāḥ
nahi tad vidyate jñānam yatastajjñāyate param 4

O great Munis, otherwise I cannot be seen. There is no such knowledge form through which the Supreme principle can be known. (4)

एतत्तत्परमं ज्ञानं केवलं कवयो विदुः

अज्ञानतिमिरं ज्ञानं यस्मान्मायामयं जगत् ५

etattatparamaṁ jñānam kevalam kavayo viduḥ
ajñānamitarat sarvaṁ yasmānmāyāmayam jagat 5

It is that Supreme knowledge, which only the learned persons know. The rest is ignorance, due to which the world is one of illusion (appears). (5)

यज्ज्ञानं निर्मलं सूक्ष्मं निर्विकल्पं यदव्ययम्

ममात्मासौ तदेवेदमिति प्राहुर्विपश्चितः ६

yajjñānam nirmalam sūkṣmaṁ nirvikalpaṁ yadavyayam
mamātmāsau tadevemiti prāhurvipaścitaḥ 6

That knowledge is pure, subtle, definite, and imperishable. Only that is my soul - says the learned person.(6)

येऽप्यनेकं प्रपश्यन्ति चेपि पश्यन्ति तत्परम्

आश्रिताः परमां निष्ठां बुद्ध्वैकं तत्त्वमव्ययम् ७

ye 'pyanekaṃ prapaśyanti te 'pi paśyanti tatparam
āśritāḥ paramāṃ niṣṭhāṃ buddhvaikaṃ tattvamavyayam 7

Those who see the Supreme principle in many forms,
they too, with great devotion, obtain the knowledge
of the unique and imperishable principle and see the
(Supreme) in them. (7)

ये पुनः परमं तत्त्वमेकं वानेकमीश्वरम्

भक्त्या मां संप्रपश्यन्ति विज्ञेयास्ते तदात्मकाः ८

ye punaḥ paramaṃ tattvamekaṃ vānekamīśvaram
bhaktyā māṃ saṃprapaśyanti vijñeyāste tadātmakāḥ 8

Those who see the Supreme principle Iswara as one
or many, they also see me with devotion. That is,
they should be also identified with Brahman. (8)

साक्षाद्देवं प्रपश्यन्ति स्वात्मानं परमेश्वरम्

नित्यानन्दं निर्विकल्पं सत्यरूपमिति स्थितिः ९

sākṣādevaṃ prapaśyanti svātmānaṃ parameśvaram
nityānandaṃ nirvikalpaṃ satyarūpamiti sthitiḥ 9

They directly visualize their own self in the Supreme
Iswara, which is of eternal bliss, definite, true nature.
This is the exact position (truth). (9)

भजन्ते परमानन्दं सर्वगं जगदात्मकम्

स्वात्मन्यवस्थिताः शान्ताः परे व्यक्तापरस्य तु १०

bhajante paramānandaṃ sarvagaṃ yattadātmakam
svātmanyavasthitāḥ śāntāḥ pare 'vyakte parasya tu 10

The calm (yogis) who are engaged in their own self, enjoy the Supreme bliss which pervades everything and is identical to the universe. (10)

एषा विमुक्तिः परमा मम सायुज्यमुत्तमम्
निर्वाणं ब्रह्मणा चैक्यं कैवल्यं कवयो विदुः ११

तस्मादनादिमध्यान्तं वस्त्वेकं परमं शिवम्
स ईश्वरो महादेवस्तं विज्ञाय विमुच्यते १२

eṣā vimuktiḥ paramā mama sāyujyamuttamam
nirvāṇaṁ brahmaṇā caikyam kaivalyam kavayo viduḥ 11

tasmādanādimadhyāntaṁ vastvekaṁ paramaṁ śivam
sa īśvaro mahādevastaṁ vijñāya vimucyate 12

This is Supreme liberation. The learned describe this as my excellent Sayujya (Moksh). This is called Nirvana and Kaivalya (absolute oneness). These are the many names of liberation (becoming one with Brahman). Hence that entity which is without a beginning, centre or end, the unique, Supreme, Shiva, that is Iswara, Mahadeva - knowing him man is liberated. (11-12)

न तत्र सूर्यः प्रविभातीह चन्द्रो न नक्षत्राणि तपनो नोत विद्युत्
तद्भासेदमखिलं भाति नित्यं तन्नित्यभासमचलं सद्विभाति १३

na tatra sūryaḥ pravibhātiha candor na nakṣatrāṇi tapano nota
vidyut
tadbhāsedamakhilaṁ bhāti nityaṁ tannityabhāsamacalaṁ
sadvibhāti 13

(There) In the Supreme principle Parameshwara, sun does not shine, not moon, not stars, not agni, not fire, not even lightning. Only with its light, the whole universe is illuminated. (13)

नित्योदितं संविदा निर्विकल्पं शुद्धं बृहन्तं परमं यद्विभाति
अत्रान्तरं ब्रह्मविदोऽथ नित्यं पश्यन्ति तत्त्वमचलं यत स ईशः १४
nityoditam samvidā nirvikalpaṁ śuddhaṁ br̥hantaṁ paramaṁ
yadvibhāti
atrāntaraṁ brahmavido 'tha nityaṁ paśyanti tattvamacalaṁ
yat sa īśaḥ 14

That one which is big, pure, definite and Supreme, ever rising through knowledge, shines. The knower of Brahman sees that eternal immovable principle, which is (Shiva). (14)

नित्यानन्दममृतं सत्यरूपं शुद्धं वदन्ति पुरुषं सर्ववेदाः
तमोमिति प्रणवेनेशितारं ध्यायन्ति वेदार्थविनिश्चितार्थाः १५
nityānandamamṛtaṁ satyarūpaṁ śuddhaṁ vadanti puruṣaṁ
sarvavedāḥ
tadevedamiti praṇavenēśitāraṁ dhāyāyanti
vedārthaviniścitārthāḥ 15

All the vedas describe Purusha as ever blissful of the nature of nectar (of the nature of truth and pure). The propounder of the meaning of the Veda meditates on that through the Pranava called 'Om'. (15)

न भूमिरापो न मनो न वह्निः प्राणोऽनिलो गगनं नोत बुद्धिः
 न चेतनोऽन्यत्परमाकाशमध्ये विभाति देवः शिव एव केवलः १६
 na bhūmirāpo na mano na vahniḥ prāṇo 'nilo gaganam nota
 buddhiḥ
 na cetano 'nyat paramākāśamadhye vibhāti devaḥ śiva eva
 kevalaḥ 16

In the middle of the great sky, not earth, not water,
 not mind, not fire, not breath, not wind, not sky, not
 intellect, and no other living thing, God Shiva alone
 shines. (16)

इत्येतदुक्तं परमं रहस्यं ज्ञानामृतं सर्ववेदेषु गूढम्
 जानाति योगि विजनेऽथ देशे युञ्जीत योगं प्रयतो ह्यजस्रम् १७
 ityetaduktam paramam rahasyam jñānāmṛtam sarvavedeṣu
 gūḍham
 jānāti yogī vijane 'tha deśe yuñjīta yogaṁ prayato hyajasram 17

This Supreme secret, which is the nectar of
 knowledge, and which is hidden in all vedas has
 been told by me. Only the yogi who practice yoga
 constantly in a secluded place knows the Supreme
 knowledge." (17)

इति श्रीकौर्मै महापुराणे उत्तरभागे श्रीमद्भगवदीश्वरगीतासूपनिषत्सु
 ब्रह्मविद्यायां योगशास्त्रे लिङ्गब्रह्मज्ञानयोगो नाम दशमोऽध्यायः १०
 itī śrīkūrmapurāṇe ṣaṭsāhasryām saṁhitāyāmuparivibhāge
 (īśvaragītāsu) daśamo 'dhyāyaḥ.

Thus ends the tenth chapter Iswar Gita's Upari
 Vibhaga Kurma Purana's 6000 verses.

Chapter - 11

ईश्वर उवाच

अतः परं प्रवक्ष्यामि योगं परमदुर्लभम्
येनात्मानं प्रपश्यन्ति भानुमन्तमिवेश्वरम् १

योगाग्निर्दहते क्षिप्रमशेषं पापपञ्जरम्
प्रसन्नं जायते ज्ञानं साक्षान्निर्वाणसिद्धिदम् २

Īśvara uvāca atah param pravakṣyāmi yogaṁ
paramadurlabham
yenātmānaṁ prapaśyanti bhānumantamiveśvaram 1

yogāgnirdahati kṣipramaśeṣaṁ pāpapañjaram
prasannaṁ jāyate jñānaṁ sāksānnirvāṇasiddhidam 2

Iswara told: “Hereafter, I will tell you about the most difficult yoga by which (men) see the Lord as (they see) the sun. The fire of yoga burns the entire cage of sin instantly. Thereafter, pure knowledge is produced, which will actually give you the reward of liberation”. (1, 2)

योगात्संजायते ज्ञानं ज्ञानाद्योगः प्रवर्तते
योगज्ञानाभियुक्तस्य प्रसीदति महेश्वरः ३

yogātsaṁjāyate jñānaṁ jñānād yogaḥ pravartate
yogajñānābhiyuktasya prasīdati maheśvaraḥ 3

From yoga, knowledge is produced and from knowledge, yoga commences. Shiva becomes pleased with a person having yoga & knowledge. (3)

एककालं द्विकालं वा त्रिकालं नित्यमेव च

ये यूञ्जन्ति महायोगं ते विज्ञेया महेश्वराः

४

ekakālaṃ dvikālaṃ vā trikālaṃ nityameva chā
ye yuñjantīha madyogaṃ te vijñeyā maheśvarāḥ

4

Those who practice yoga daily, once, twice or thrice should be known as Maheswaras. (4)

योगस्तु द्विविधो ज्ञेयो ह्यभावः प्रथमो मतः

अपरस्तु महायोगः सर्वयोगोत्तमोत्तमः

५

yogastu dvididho jñeyo hyabhāvaḥ prathamō mataḥ
aparastu mahāyogaḥ sarvayogottamottamaḥ

5

Yoga is of two types. It is said that first yoga is Abhava yoga. Another is Mahayoga which is the best and excellent. (5)

शून्यं सर्वनिराभासं स्वरूपं यत्र चिन्त्यते

अभावयोगः स प्रोक्तो येनात्मानं प्रपश्यति

६

śūnyaṃ sarvanirābhāsaṃ svarūpaṃ yatra cintyate
abhāva yogaḥ sa prokto yenātmānaṃ prapaśyati

6

The yoga, wherein one's own soul is meditated upon as void and devoid of all appearances, is proclaimed as Abhava yoga, whereby one realizes thoroughly one's own self. (6)

यत्र पश्यति चात्मानं नित्यानन्दं निरञ्जनम्

मयैक्यं स महायोगो भाषितः परमेश्वरः

७

yatra paśyati cātmānaṃ nityānandaṃ nirañjanam
mayaikyam sa mahāyogo bhāṣitaḥ parameśvaraḥ

7

Yoga, in which ever blissful, unstained, Atma is seen,
is a state where there is complete identity with me;
that is Supreme Iswara Maha yoga. (7)

**Greatness of Yoga, Definition of means of yoga, Astanga
yoga, yama, Niyama etc.**

ये चान्ये योगिनां योगाः श्रूयन्ते ग्रन्थविस्तरे

सर्वे ते ब्रह्मयोगस्य कलां नार्हन्ति षोडशीम्

८

ye cānye yogināṃ yogāḥ śrūyante granthavistare
sarve te brahmayogasya kalāṃ nārhanti ṣoḍaśīm

8

In the scriptures, whatever other yoga of yogis is
described, they are not even equal to 16th part of
Brahma yoga. (8)

यत्र साक्षात्प्रपश्यन्ति विमुक्त विश्वमीश्वरम्

सर्वेषामेव योगानां स योगः परमो मतः

९

yatra sāṅśāt prapaśyanti vimuktā viśvamiśvaram
sarveṣāmeva yogānāṃ sa yogaḥ paramo mataḥ

9

The yoga in which the liberated man sees the
world in the form of Iswara, is considered as the best
yoga. (9)

सहस्ररौऽथ सतसो ये चेश्वरबहिष्कृता

न ते पश्यन्ति मामेकं योगिनो यतमानसाः

१०

sahasraśo 'tha śataśo ye ceśvarabahiṣkṛtāḥ
na te paśyanti māmekaṃ yogino yatamānasāḥ 10

Those hundreds and thousands of yogis, with
controlled minds and those kept outside by Iswara
(outside vedas), see me who is unique. (10)

प्राणायामस्तया ध्यानं प्रत्याहारोऽयं धारणा ११

समाधिश्च मुनिश्रेष्ठा यमश्च नियमासने

मय्येकचित्तता योगो वृत्त्यन्तरनिरोधतः

तत्साधनान्यष्टधा तु युष्माकं कथितानि तु १२

prāṇāyāmastathā dhyānaṃ pratyāhāro 'tha dhāraṇā
samādhiśca muniśreṣṭhā yamo niyama āsanam 11

mayyekacittatāyogo vṛttyantaranirodhataḥ
tatsāadhanānyaṣṭadhā tu yuṣmākaṃ kathitāni tu 12

*Oh Munis'! Pranayama (a breathing exercise),
Dhyana (meditation), Pratyahara (a breathing
exercise), Dharana, Samadhi, Yama, Niyama and
Asana; these are the eight components of yoga. After
restricting the mind's course from other subjects,
concentrating on me only is yoga. It has eight parts,
which are mentioned here. (11, 12)

*Although the sequence of Astanga yoga described
in yoga sastra is: Yama, Niyama, Asana, Pranayama,
Pratyahara, Dharana, Dhyana, Samadhi; the above
said description is from the point of rhythm.

अहिंसा सत्यमस्तेयं ब्रह्मचर्यापरिग्रहौ

यमाः संक्षेपतः प्रोक्ताश्चित्तशुद्धिप्रदा नृणाम् १३

ahiṃsā satyamasteyaṃ brahmacaryāparigrahaḥ
yamāḥ saṃkṣepataḥ proktāścittaśuddhipradā nṛṇām 13

Non-violence, truth, absence of theft (not stealing),
Brahmacharya (absence of sex), Aparigraha (without
belongings), yama (control of mind & senses). In
brief these give purity to the mind of men. (13)

कर्मणा मनसा वाचा सर्वभूतेषु सर्वदा

अक्लेशजननं प्रोक्ता त्वहिंसा परमर्षिभिः १४

karmaṇā manasā vācā sarvabhūteṣu sarvadā
akleśajananaṃ proktaṃ tvahiṃsā paramarṣibhiḥ 14

It is spoken by great munis that causing no pain to
any beings, either by action, thought or speech, is
called Ahimsa. (14)

अहिंसायाः परो धर्मो नास्त्यहिंसापरं सुखम्

विधिना या भवेद्धिंसा त्वहिंसैव प्रकीर्तिता १५

ahiṃsāyāḥ paro dharmo nāstyahiṃsā paraṃ sukham
vidhinā yā bhaveddhiṃsā tvahiṃsaiva prakīrtitā 15

There is no better virtue than Ahimsa. There is no
happiness better than Ahimsa. Violence, as related in
the Veda (injunction of Veda), is actually spoken as
non-violence only. (15)

सत्येन सर्वमाप्नोति सत्ये सर्वं प्रतिष्ठितम्

यथार्थकथनाचारः सत्यं प्रोक्तं द्विजातिभिः १६

satyena sarvamāpnoti satye sarvaṃ pratiṣṭhitam
yathārthakathanācāraḥ satyaṃ proktaṃ dvijātibhiḥ 16

Man maintains all things by truth, in truth everything is established. The conduct of speaking the truth (telling correctly what happened) is spoken as truth by Brahmins. (16)

परद्रव्यापहरणं चौर्यादथ बलेन वा

स्तेयं तस्यानाचरणादस्तेयं धर्मसाधनम् १७

paradravyāpaharaṇaṁ cauryād vātha balena vā
steyaṁ tasyānācaraṇādasteyaṁ dharmasāadhanam 17

Carrying away others' belongings, either by theft or by force, is called Stheyam. Not doing so is Astheya, which is spoken as a means of virtue or Dharma. (17)

कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा

सर्वत्र मैथुनत्यागं ब्रह्मचर्यं प्रचक्षते १८

karmaṇā manasā vācā sarvāvasthāsu sarvadā
sarvatra maithunatyāgaṁ brahmacaryaṁ pracakṣate 18

Abstaining from sex either by action, word or thought, in all conditions and places, is called Brahmacharya. (18)

द्रव्याणामप्यनादानमापद्यपि तथेच्छया

अपरिग्रहमित्याहुस्तं प्रयत्नेन पालयेत् १९

dravyāṇāmapyanādānamāpadyapi yathecchayā
aparigraha ityāhustaṁ prayatnena pālayet 19

Even in calamity, not accepting possessions that one wishes, is called Aparigraha, which should be practiced with effort. (19)

तपः स्वाध्यायसंतोषाः शौचमीश्वरपूजनम्

समासान्नियमाः प्रोक्ता योगसिद्धिप्रदायिनः २०

tapaḥ svādhyāyasamtoṣāḥ śaucamīśvarapūjanam
samāsānniyamāḥ proktā yogasiddhipradāyinaḥ 20

Penance, Swadyaya (learning the Vedas),
contentment, purity, the worship of god is spoken
briefly as giving of yoga-siddhi (success of yoga) (20)

उपवासपराकादिकृच्छ्रचान्द्रायणादिभिः

शरीरशोषणं प्राहुस्तापसास्तप उत्तमम् २१

upavāsaparākādikṛcchracāndrāyaṇādibhiḥ
śarīraśoṣaṇaṁ prāhustāpasāstapa uttamam 21

Tapasvis are people who practice penance by trying
or torturing the body through fasts like Parak and
vows like Krchra Chandrayana, etc. (21)

वेदान्तशतरुद्रीयप्रणवादिजपं बुधाः

सत्त्वसिद्धिकरं पुंसां स्वाध्यायं परिचक्षते २२

vedāntaśatarudrīyapraṇavādi-japaṁ budhāḥ
sattvaśuddhikaraṁ puṁsāṁ svādhyāyaṁ paricakṣate 22

Swadhyaya is defined by scholars as (reading)
Vedanta Sastra, performing SataRudriya and doing
japa or repeating Pranava (the syllable Om) which
purifies the being. (22)

स्वाध्यायस्य त्रयो भेदा वाचिकोपांशुमानसाः

उत्तरोत्तरवैशिष्ट्यं प्राहुर्वेदार्थवेदिनः २३

svādhyāyasya trayo bhedā vācīkopāṁśumānasāḥ
uttarottaravaiśiṣṭyaṁ prāhurvedārthavedinaḥ 23

Three types of Swadhyayas are spoken. They are Vachika, Upamsu, and Manasa. Persons well-versed in the meaning of the vedas, say the succeeding type is better. That is Upamsu is better than Vachika and Manasa is superior to Upamsu Swadhyaya. (23)

| | |
|---|----|
| यः शब्दबोधजननः परेषां शृणवतां स्फुटम् स्वाध्यायो वाचिकः प्रोक्त उपांशोरथ लक्षणम् | २४ |
| ओष्ठयोः स्पन्दमात्रेण परस्याशब्दबोधकम् उपांशुरेष निर्दिष्टः साहस्रो वाचिकाजपः | २५ |
| यत्पदाक्षरसङ्गत्या परिस्पन्दनवर्जितम् चिन्तनं सर्वशब्दानां मानसं तं जपं विदुः | २६ |
| yaḥ śabdabodhajananah pareṣāṃ śṛṇvatāṃ sphuṭam svādhyāyo vācikaḥ prokta upāṃśoratha lakṣaṇam | 24 |
| oṣṭhayoḥ spandamātreṇa parasyāśabdabodhakaḥ upāṃśureṣa nirdiṣṭaḥ sāhasro vācikājapaḥ | 25 |
| yatpadākṣarasaṅgatyā pariṣpandanavarjitam cintanam sarvaśabdānāṃ mānasam taṃ japam viduḥ | 26 |

In Vachika Swadhyaya, others listening can understand the word clearly. In Upamsu Swadhyaya, there is only vibration in lips, others cannot hear the word. This Swadhyaya is thousand times better than Vachika japa, where there is not even a vibration in the lips, only the mind is focused on all words. That is called Manasa Japa. (24-26)

यदृच्छालाभतो नित्यमलं पुंसो भवेदिति

यदिशस्तमृषयः प्राहुः संतोषं सुखलक्षणम्

२७

yadṛcchālābhato nityamalam puṁso bhavediti

yā dhīstāmṛṣayaḥ prāhuḥ saṁtoṣaṁ sukhalakṣaṇam 27

Being contented by whatever is obtained by destiny is called Santosha. Sages say this attitude is called Santosha, which is happiness. (27)

बाह्यमाभ्यन्तरं शौचं द्विधा प्रोक्तं द्विजोत्तमाः

मृजलाभ्यां स्मृतं बाह्यं मनः शुद्धिरथान्तरम्

२८

bāhyamābhyantaram śaucaṁ dvidhā proktaṁ dvijottamāḥ

mṛjjalābhyāṁ smṛtaṁ bāhyam manaḥśuddhirathāntaram 28

Oh Brahmins, Sauca or purity is of two types. Purity with water is called outer purity and purity of mind is called inner purity. (28)

स्तुतिस्मरणपूजाभिर्वाङ्मनः कायकर्मभिः

सुनिश्चला शिवे भक्तिरेतदीशस्य पूजनम्

२९

stutismaraṇapūjābhirvāṅmanasḥkāyakarmabhiḥ

suniścalā śive bhaktiretadīśasya pūjanam 29

Very strong devotion in Shiva by praising him by hymns, worshipping him with words, mind, body and actions is called worship of Iswara. (29)

यमाश्च नियमाः प्रोक्ताः प्राणायामं निबोधत

प्राणः स्वदेहजो वायुरायामस्तन्निरोधनम्

३०

उत्तमाधममध्यत्वात्तित्रिधाय प्रतिपादितः

स एव द्विविधः प्रोक्तः सगर्भोऽगर्भ एव च

३१

मात्राद्वादशको मन्दश्चतुर्विंशतिमात्रिकः

मध्यमः प्राणसंरोधः षट्त्रिंशन्मात्रिकोऽन्तकः ३२

yamāḥ saniyamāḥ proktāḥ prāṇāyāmaṁ nibodhata
prāṇaḥ svadehajo vāyurāyāmastannirodhanam 30

uttamādhama madhyatvāt tridhāyaṁ pratipāditāḥ
sa eva dvividhaḥ proktaḥ sagarbho 'garbha eva ca 31

mātrādvādaśako mandaścaturviṁśatimātrikaḥ
madhyamaḥ prāṇasaṁrodhaḥ ṣaṭtriṁśanmātrikottamaḥ 32

Yama with rules has been told. know about Pranayama now. The wind produced from the body is called Prana. Controlling the Vayu or Prana is called Aayama. It is classified as Uttama, Mathyama and Adhama i.e. three types. This is also spoken as two types namely Sagarbha and Agarbha, controlling the breath for period of twelve matras (i.e. time taken for chanting Pranava or 'Om' twelve times) is called Manda Pranayama. Controlling the breath for a twenty four matra period is called Madyama Pranayama and stopping the breath for 36 matra period is called Uttama Pranayama. (30-32)

प्रस्वेदकम्पनोत्थानजनकत्वं यथाक्रमम्

मन्दमध्यममुरव्यानामानन्दाच्चोत्तमोत्तमः ३३

सगर्भमाहुः सजामगर्भं विजपं बुधाः

एतद्वै योगिनामुकुतं प्राणायमास्य लक्षणम् ३४

prasvedakampanotthānajanakatvaṁ yathākramam
mandamadhyamamukhyānāmānandāduttamottamaḥ 33

sagarbhamāhuḥ saḥajapamagarbham vijapam budhāḥ
etad vai yogināmuktaṁ prāṇāyāmasya lakṣaṇam 34

In the Pranayamas, Manda, Madhyama, Mukhya or Uttama respectively, perspiring, shivering and gasping are generated in due order. Through these, knowledge of the tatva, the unlimited joy is experienced. Pranayama with japa or chanting is called Sagarbha Pranayama and Pranayama without japa or chanting is called Agarbha Pranayama. This is the definition told about the Pranayama of yogis. (33-34)

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह
त्रिर्जपेदायतप्राणः प्राणायामः स उच्यते ३५

savyāhṛtiṁ sapraṇavāṁ gāyatrīṁ śirasā saha
trirjapedāyataprāṇaḥ prāṇāyāmaḥ sa ucyate 35

Chanting of the Gayatri Mantra thrice along with Vyahrti (Bhu: Bhuva: Sva:) and with Pranava syllable with the heading Mantra by a person in one long breath, is called Sagarbha Pranayama. (35)

रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः
प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः ३६

recakaḥ pūrakaścaiva prāṇāyāmo 'tha kumbhakaḥ
procyate sarvaśāstreṣu yogibhīryatamānasaiḥ 36

Yogis, with controlled minds, have described Pranayamas Recaka, Puraka and Kumbhaka in the scriptures. (36)

रेचको बाह्यनिश्वासात्पूरकस्तन्निरोधतः

साम्येन संस्थितिर्या सा कुम्भकः परिगीयते

३७

recako 'jasraniśvāsāt pūrakastannirodhataḥ

sāmyena saṁsthitirya sā kumbhakaḥ parigīyate

37

Continuous exhaling (breath out) is called Recaka.

Stopping that is Puraka. The equal or uniform state after that is called Kumbaka. (37)

इन्द्रियाणां विचरतां विषयेषु स्वभावतः

निग्रहः प्रोचयते सद्भिः प्रत्याहारस्तु सत्तमाः

३८

indriyāṇāṁ vicaratāṁ viṣayeṣu svabhāvataḥ

nigrahaḥ procyate sadbhiḥ pratyāhārastu sattamāḥ

38

Control of sense organs attracted to subjects by nature is called Pratyahara by good people. (38)

हृत्पुण्डरीके नाभ्यां वा मूर्ध्नि पर्वसु मस्तके

एवमादिषु देशेषु धारणा चित्तबन्धनम्

३९

hṛtpuṇḍarīke nābhyāṁ vā mūrdhni parvatamastake

evamādiṣu deśeṣu dhāraṇā cittabandhanam

39

Dharana is fixation of mind in the lotus of heart, umbilical region, cerebral region, forehead and other such places. (39)

देशावस्थितिमालम्ब्य बुद्धेर्या वृत्तिसंततिः

वृत्त्यन्तरैरसंसृष्टा तद्ध्यानं सूरयो विदुः

४०

deśāvasthitimālambya buddheryā vṛttisaṁtatiḥ

vṛttyantarairasamsṛṣṭā taddhyānaṁ sūrayo viduḥ

40

Dhyana or meditation is the continuous concentration of mind, which is fixed on a particular spot, i.e. a part of a body, and is undistracted by any other object. (40)

एकाकारः समाधिः स्योद्देशालम्बनवर्जितः

प्रत्ययो ह्यर्थमात्रेण योगशासनमुत्तमम् ४१

ekākārah samādhiḥ syād deśālbhanavarjitaḥ
pratyayo hyarthamātreṇa yogasādhanamuttamam 41

The perception of one form alone is called Samadhi (trance), wherein the awareness of the surrounding place is absent. Only the thing which is meditated upon is experienced. This is the best means of yoga. (41)

धारणा द्वादशायामा ध्यानं द्वादश धारणाः

ध्यानं द्वादशकं यावत्समाधिरभिधीयते ४२

dhāraṇā dvādaśāyāmā dhyānaṁ dvādaśadhāraṇāḥ
dhyānaṁ dvādaśakaṁ yāvat samādhirabhidhīyate 42

It is said that the duration of Dharana is of twelve Pranayamas. Dhyana or meditation is a period of twelve Dharanas. Samadhi is a period of twelve Dhyanas. (42)

आसनं स्वस्तिकं प्रोक्तं पद्ममर्धासनं तथा

साधनानां च सर्वेषामेतत्साधनमुत्तमम् ४३

āsanaṁ svastikaṁ proktaṁ padmamardhāsanaṁ tathā
sādhanānāṁ ca sarveṣāmetatsādhanamuttamam 43

There are three types of Asanas (sitting style). They are Swastikasana, Padamsana and Ardhasana. Among all means, this means is the best or Supreme. (43)

| | |
|--|----|
| ऊर्वोरुपरि विप्रेन्द्राः कृत्वा पादतले उभे समासीतात्मनः पद्ममेतदासनमुत्तमम् | ४४ |
| एकं पादमथैकस्मिन्विन्यस्योरुणि सत्तमाः आसीतार्धासन्मिदं योगसाधनमुत्तमम् | ४५ |
| उभे कृत्वा पादतले जानूर्वोरन्तरेण हि समासीतात्मनः प्रोक्तमासनं स्वस्तिकं परम् | ४६ |
| ūrvorupari viprendrāḥ kṛtvā pādatale ubhe samāsītātmanāḥ padmametadāsanamuttamam | 44 |
| ekaṁ pādamaṭhaikasmin vinyasyoruṇi sattamāḥ asītārdhāsanamidaṁ yogasāadhanamuttamam | 45 |
| ubhe kṛtvā pādatale jānūrvorantareṇa hi samāsītātmanāḥ proktamāsanam svastikaṁ param | 46 |
| Oh Brahmin(s)! Padmasana is that Asana where on both the thighs, both the legs are placed in a position which is best. Oh sages, during asana, when one leg is placed on another thigh, that is called Ardhasana, which is the best. When both the legs are placed below the calf muscle, then it is called the excellent Swastikasana. (44-46). | |
| अदेशकाले योगस्य दर्शनं हि न विद्यते अग्न्यभ्यासे जले वापि शुष्कपण्चये तथा | ४७ |
| जन्तुव्याप्ते श्मशाने च जीर्णगोष्ठे चतुष्पथे सशब्दे सभये वापि चैत्यवल्मीकसंचये | ४८ |
| अशुभे दुर्जनाक्रान्ते मशकादिसमन्विते नाचरेद्देहबाधे वा दौर्मनस्यादिसंभवे | ४९ |

| | |
|---|----|
| adeśakāle yogasya darśanaṃ hi na vidyate | |
| agnyabhyāse jale vāpi śuṣkaparṇacaye tathā | 47 |
| jantuvyāpte śmaśāne ca jīrṇagoṣṭhe catuṣpathe | |
| saśabde sabhaye vāpi caityavalṃkāśaṃcaye | 48 |
| aśubhe durjanākrānte maśakādisamanvite | |
| nācared dehabādhe vā daurmanasyādisaṃbhaye | 49 |

In the wrong place and wrong time, visualization of yoga does not take place. In the proximity of fire, in water, on a heap of dry leaves, in a place full of creatures, in the cemetery, dilapidated buildings, cross roads, noisy places, scary places, places with wicked people, on a pile of stones, persons in places with mosquitoes, when body is in pain, and when the mind is in a bad mood, yoga should not be practiced. (47-49)

| | |
|--|----|
| सुगुप्ते सुशुभे देशे गुहायां पर्वतस्य च | |
| नद्यास्तीरे पुण्यदेशे देवतायतने तथा | ५० |
| गृहे वा सुशुभे रम्ये विजने जन्तुवर्जिते | |
| युञ्जीत योगी सततमात्मानं मत्परायणः | ५१ |
| sugupte suśubhe deśe guhāyāṃ parvatasya tu | |
| nadyāstīre puṇyadeśe devatāyatane tathā | 50 |
| grhe vā suśubhe ramye vijane jantuvarjite | |
| yuñjīta yogī satatamātmānaṃ matparāyaṇaḥ | 51 |

In a well protected auspicious place, in the caves of mountains, on the banks of a river, in a sacred place, in a temple of Gods, at home, in a place that is auspicious, pleasant, secluded, insect free place; the

yogi should practice yoga, and think about me
always. (50&51)

नमस्कृत्य तु योगीन्द्रान् सशिष्यांश्च विनायकम्

गुरुं चैवाथ मां योगी युञ्जीत सुसमाहितः

५२

namaskṛtya tu yogīndrān saśiṣyāṃśca vināyakam

guruṃ caivātha māṃ yogī yuñjīta susamāhitaḥ

52

The yogi should bow or salute great yogis along with
their students, also to Vinayaga, master, and me and
then become concentrated and practice yoga. (52)

आसनं स्वस्तिकं बद्ध्वा पद्ममर्धमथापि वा

नासिकाग्रे समां दृष्टिमीषदुन्मीलितेक्षणाः

५३

कृत्वाथ निर्भयः शान्तस्त्यक्त्वा मायामयं जगत्

स्वात्मन्यवस्थितं देवं चिन्तयेत्परमेश्वरम्

५४

āsanam svastikaṃ baddhvā padmamardhamathāpi vā

nāsikāgre samāṃ dṛṣṭimīṣadunmīlitekṣaṇaḥ

53

kṛtvātha nirbhayaḥ śāntastyaktvā māyāmayam jagat

svātmanyavasthitaṃ devaṃ cintayet parameśvaram

54

(Yogi) should sit in Asana, or Padmasana or
Ardhasana, with slightly opened eyes. Focusing his
sight on the tip of his nose, he must shed all fears
and remain calm without the thought of the world,
which is an illusion. He should concentrate on the
Parameswara, who is present in his soul. (53, 54)

शिखाग्रे द्वादशाङ्गुल्ये कल्पयित्वाथ पङ्कजम्

धर्मकन्दसमुद्भूतं ज्ञाननालं सुशोभनम्

५५

ऐश्वर्याष्टदलं श्वेतं परं वैराग्यकर्णिकम्

चिन्तयेत् परमं कोशं कर्णिकायां हिरण्मयम् ५६

śikhāgre dvādaśāṅgulye kalpayitvātha paṅkajam
dharmakandasamudbhūtaṃ jñānanālaṃ suśobhanam 55

aiśvaryāṣṭadalaṃ śvetaṃ paraṃ vairāgyakarṇikam
cintayet paramaṃ kośaṃ karṇikāyāṃ hiraṇmayam 56

On the crest of his head, in a space measuring twelve finger breadths, he should visualize a beautiful white lotus, which is produced from a bulbous root called virtue (Dharma) whose stem is called knowledge, which has eight petals called affluence (Aishwarya). It has a pericarp called detachment (Vairagya) and in the pericarp, he should visualize the great box or vessel (Kosa) made of gold. (55, 56)

सर्वशक्तिमयं साक्षद्यं प्राहुर्दिव्यमव्ययम्

ओङ्कारवाच्यमव्यक्तं रश्मिजालसमाकुलम् ५७

चिन्तयेत्तत्र विमलं परं ज्योतिर्यदक्षरम्

तस्मिन् ज्योतिषि विन्यस्य स्वात्मानं तदभेदतः ५८

ध्यायीत कोशम ध्यस्थमीशं परमकारणम्

तदमत्मा सर्वगो भूत्वा न किञ्चिदपि चिन्तयेत् ५९

sarvaśaktimayaṃ sāksād yaṃ prāhurdivyamavyayam
oṅkāravācyamavyaktaṃ raśmijālasamākulam 57

cintayet tatra vimalaṃ paraṃ jyotiryadakṣaram
tasmin jyotiṣi vinyasyasvātmānaṃ tadabhedataḥ 58

dhyāyītākāśamadhyasthamīśaṃ paramakāraṇam
tadātmā sarvago bhūtvā na kiñcidapi cintayet 59

In that (Kosa), think about that which is called all powerful, and actually divine, imperishable, expressed by Omkara, unmanifest, covered by rays of (light) pure, great light which is indestructible. In that light, identifying his own soul as the Lord, who is in the middle of the sky, who is the Supreme cause and all Pervading, and who is that Atma or soul, let the yogi meditate without thinking anything else. (57-59)

| | |
|---|----|
| एतद् गुह्यतमं ध्यानं ध्यानान्तरमथोच्यते चिन्तयित्वा तु पूर्वोक्तं हृदये पद्ममुत्तमम् | ६० |
| आत्मानमथ कर्तारं तत्रानलसमत्विषम् मध्ये वह्निशिखाकारं पुरुषं पञ्चविंशकम् | ६१ |
| चिन्तयेत्परमात्मानं तन्मध्ये गगनं परम् ओङ्कारबोधितं तत्त्वं शाश्वतं शिवमच्युतम् | ६२ |
| etad guhyatamaṁ dhyānaṁ dhyānāntaramathocyate cintayitvā tu pūrvoktaṁ hṛdaye padmamuttamam | 60 |
| ātmānamatha kartāraṁ tatrānalasamatviṣam madhye vahniśikhākāraṁ puruṣaṁ pañcaviṁśakam | 61 |
| cintayet paramātmānaṁ tanmadhye gagaṇaṁ param oṅkarabodhitam tattvaṁ śāśvataṁ śivamacyutam | 62 |

This is the most secret meditation. Now the next (type of) meditation will be told. As previously said, the yogi should think about a great lotus in the heart, in that lotus meditate upon the Atma which is in the form of 25th principle Purusha or Paramatma which

is a doer, which has the splendour of fire. Think or meditate upon the Supreme Atman in the middle-the Paramatma as the Supreme firmament, the principle expressed by Omkara, and called eternal, auspicious, unmanifest, in Prakrti, Supreme light, inner highest principle, basis of Atman and unsullied. (60-62)

| | |
|---|----|
| अव्यक्तं प्रकृतौ लीनं परं ज्योतिरनुत्तमम् तदन्तः परमं तत्त्वमात्माधारं निरञ्जनम् | ६३ |
| ध्यायीत तन्मयो नित्यमेकरूपं महेश्वरम् विशोध्य सर्वतत्त्वानि प्रणवेनाथवा पुनः | ६४ |
| संस्थाप्य मयि चात्मानं निर्मले परमे पदे प्लावयित्वात्मनो देहं तेनैव ज्ञानवारिणा | ६५ |
| मदात्मा मन्मना भस्म गृहीत्वा ह्यग्निहोत्रजम् तेनोद्धूलितसर्वाङ्गमग्निरादित्यमन्त्रतः चिन्तयेत्स्वात्मनीशानं परं ज्योतिः स्वरूपिणम् | ६६ |
| avyaktaṁ prakṛtau līnaṁ paraṁ jyotiranuttamam tadantaḥ paramaṁ tattvamātmādhāraṁ nirañjanam | 63 |
| dhyāyīta tanmayo nityamekarūpaṁ maheśvaram viśodhya sarvatattvāni praṇavenāthavā punaḥ | 64 |
| saṁsthāpya mayi cātmānaṁ nirmale parame pade plāvayitvātmano dehaṁ tenaiva jñānavāriṇā | 65 |
| madātmā manmayo bhasma grhītvā hyagnihotrajam tenoddhṛtya tu sarvāṅgamagnirityādimantrataḥ cintayet svātmanīśānaṁ paraṁ jyotiḥ svarūpiṇam | 66 |

Meditate upon that form Maheswara, which is unmanifest, which is absorbed in Prakrti, which is great and excellent and light, in that supreme principle which is based in soul or Atma, which is unstained and eternal or purifying all the Tatvas with Pranava, (and establishing syllable Om) the soul in me, the pure and supreme position, and bathing his body with that water, which is called knowledge, becoming my soul, mind absorbed in me, taking the ash from agnihotra and chanting the Vedic hymn 'Agni....'. Coating all part of the body with that ash, mediate upon Isana who is the nature of Supreme light in his own self or Atma. (63-66)

| | |
|--|----|
| एष पाशुपतो योगः पशुपाशविमुक्तये | |
| सर्ववेदान्तसारोऽय मत्याश्रम इति श्रुतिः | ६७ |
| एतत्परतरं गुह्यं मत्सायुज्यप्रदायकम् | |
| द्विह्यचर्यमहिंसा तु कथितं भक्तानां ब्रह्मचारिणाम् | ६८ |
| ब्रह्मचर्यमहिंसा च क्षमा शौचं तपो दमः | |
| संतोषः सत्यमास्तिक्यं व्रताङ्गानि विशेषतः | ६९ |
| एकेनाप्यथ हीनेन व्रतमस्य तु लुप्यते | |
| तस्मादात्मगुणोपेतो मद्ब्रतं वोढमर्हति | ७० |
| eṣa pāśupato yogaḥ paśupāśavimuktaye | |
| sarvavedāntasāro 'yamatyāśramamiti śrutiḥ | 67 |
| etat parataram guhyam matsāyujyopradāyakam | |
| dvijātīnām tu kathitam bhaktānām brahmacāriṇām | 68 |

brahmacaryamahimsā ca kṣamā śaucaṃ tapo damaḥ
saṃtoṣaḥ satyamāstikyam vrataṅgāni viśeṣataḥ 69

ekenāpyatha hīnena vratamasya tu lupyate
tasmādātmaguṇopeto madvratam voḍhumarhati 70

This is called Pasupata yoga for the liberation of Jiva or Atma from the bondage. This is the gist of all Vedanta and it is for the Sanyasis (who have renounced the world) says the vedas. This is an extreme secret, which helps in giving my Sayujya (becoming one with me) for Brahmins, devotees and bachelors.

Bachelorhood, non-violence, forgiveness, purity, penance, control of mind & senses, contentment, truth, faith (in God, Veda etc) are the components of this Vrata. In the absence of even one component, this Vrata disappears. Hence, a person with all gunas should undertake this vow. (67-70)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः

बहवोऽनेन योगेन पूता मद्भावयोगतः ७१

vītarāgabhayakrodhā manmayā māmupāśritāḥ
bahavo 'nena yogena pūtā madbhāvamāgatāḥ 71

People who have overcome attachment, fear and anger, who are absorbed immensely, who have come to me for (support) and who have attained my nature are purified by this yoga. (71)

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्

ज्ञानयोगेन मां तस्माद्यजेत परमेश्वरम्

७२

ye yathā mām prapadyante tāmstathaiva bhajāmyaham
jñānayogena mām tasmād yajeta parameśvaram

72

Whoever comes to me in whichever way, I accept them in that way only. Hence, you worship me through that path of knowledge. (72)

अथवा भक्तियोगेन वैराग्येण परेण तु

चेतसा बोधयुक्तेन पूजयेन्मां सदा शुचिः

७३

athavā bhaktiyogena vairāgyeṇa pareṇa tu
cetasā bodhayuktena pūjayenmām sadā śuciḥ

73

Otherwise let him worship me, who is always pure and on the path of devotion, Supreme, attachment and with mind having knowledge. (73)

सर्वकर्माणि संन्यस्य भिक्षाशी निष्परिग्रहः

प्राप्नोति मम सायुज्यं गुह्यमेतन्मयोदितम्

७४

sarvakarmāṇi saṁnyasya bhikṣāśī niṣparigrahaḥ
prāpnoti mama sāyujyaṁ guhyametanmayoditam

74

Leaving all actions, obtaining food by begging, having no belongings, the yogi attains my Sayujya or becomes one with me. (74)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च

निर्ममो निरहङ्कारो यो मद्वक्तः स मे प्रियः

७५

adveṣṭā sarvabhūtānām maitraḥ karuṇa eva ca
nirmamo nirahaṅkāro yo madbhaktaḥ sa me priyaḥ

75

That devotee of mine is my favorite; one who does not hate anyone, who is friends with all beings, who is kind, unselfish, who is free from ego. (75)

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः

मय्यर्पितमनो बुद्धिर्यो मद्भक्तः स मे प्रियः ७६

saṁtuṣṭaḥ satataṁ yogī yatātmā dṛḍhaniścayaḥ
mayyarpitamano buddhiryo madbhaktaḥ sa me priyaḥ 76

That devotee of mine is beloved to me; one who is contented, always practicing yoga, who has a controlled mind, a strong will, and who has surrendered his mind and intellect to me. (76)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः

हर्षामर्षभयोद्वेगैर्मुक्तो यः स हि मे प्रियः ७७

yasmānnodvijate loko lokānnodvijate ca yaḥ
harṣāmarṣabhayodvegairmukto yaḥ sa hi me priyaḥ 77

That (person) is my beloved, by whom the people of the world are not hurt, who is also not hurt by the world, one who has overcome joy, anger, fear, agitation. (77)

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः

सर्वारम्भपरित्यागी भक्तिमान्यः स मे प्रियः ७८

anapekṣaḥ śucirdakṣa udāsīno gatavyathaḥ
sarvārambhaparitāgī bhaktimān yaḥ sa me priyaḥ 78

That devotee is my beloved; one who does not have any expectation, who is pure, capable, and

indifferent, who is free of pain (even faced with sorrow) and who has left all types of activity. (78)

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्

अनिकेतः स्थिरमतिर्मद्भक्तो मामुपैष्यति

७९

tulyanindāstutirmaunī saṁtuṣṭo yena kenacit

aniketaḥ sthīratirmadbhakto māmupaiṣyati

79

That devotee of mine attains me; one who treats censure and praise equally; one who is silent, content with whatever is available in any abode; one who has a stable mind. (79)

सर्वकर्माण्यपि सदा कुर्वाणो मत्परायणः

मत्प्रसादादवाप्नोति शाश्वतं परमं पदम्

८०

sarvakarmāṇyapi sadā kurvāṇo matparāyaṇaḥ

matprasādādavāpnoti śāśvataṁ paramaṁ padam

80

Although he is performing all deeds always while remembering me, due to my grace, he attains the permanent and supreme state. (80)

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः

निराशीर्निर्ममो भूत्वा मामेकं शरणं व्रजेत्

८१

cetasā sarvakarmāṇi mayi saṁnyasya matparaḥ

nirāśīrnirmamo bhūtvā māmekaṁ śaraṇaṁ vrajet

81

One who surrenders all the deeds to me mentally, is always absorbed in me, is free from desire and is unselfish, surrenders only to me. (81)

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः

कर्मण्यपि प्रवृत्तोऽपि नैव तेन निबध्यते

८२

tyaktvā karmaphalāsaṅgaṃ nityatrpto nirāśrayaḥ

karmaṇyabhipravṛtto 'pi naiva tena nibadhyate

82

One who is always contented and who is without any support (besides the support of Supreme), one who is without any attachment to the fruits or rewards of action, even while he engages in action and is not affected or tied by it. (82)

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः

शारीरं केवलं कर्म कुर्वन्नाप्नोति तत्पदम्

८३

nirāśīryatacittātmā tyaktasarvaparigrahaḥ

śārīraṃ kevalaṃ karma kurvannāpnoti tatpadam

83

One who has no desire, one who has given away all belongings and who is merely doing physical action, attains the state (supreme state). (83)

यदृच्छालाभतृप्तस्य द्वन्द्वतीतस्य चैव हि

कुर्वतो मत्प्रसादार्थं कर्म संसारनाशनम्

८४

yadṛcchālābhaturṣṭasya dvandvātītasya caiva hi

kurvato matprasādārthaṃ karma saṃsāranāśanam

84

One who is contented with whatever is obtained by fate; one who is beyond the pairs of: loss and gain, success and failure (one who is not affected by pleasure or pain); one who does action to please me, for him action is to destroy the world (worldly bondage). (84)

मन्मना मन्त्रमस्कारो मद्याजी मत्परायणः

मामुपैष्यति योगीशं ज्ञात्वा मां परमेश्वरम्

८५

manmanā mannamaskāro madyājī matparāyaṇaḥ
māmupaiṣyati yogīśaṁ jñātvā mām parameśvaram

85

Those (devotees) come to me after knowing me, the
Parameswarar (Supreme Lord), the great yogi whose
mind is absorbed in me, who bows to me,
who worships me and who has taken shelter under
me. (85)

मद्बुद्ध्यो मां सततं बोधयन्तः परस्परम्

कथयन्तश्च मां नित्यं मम सायुज्यमाप्नुयुः

८६

madbuddhayo mām satataṁ bodhayantaḥ parasparam
kathayantaśca mām nityaṁ mama sāyujyamāpnuyuḥ

86

Devotees whose intellect is absorbed in me, who are
always talking about me amongst themselves,
understanding me, they will obtain my Sayujya (they
become one with me). (86)

एवं नित्याभियुक्तानां मायेयं कर्मसान्वगम्

नाशयामि तमः कृत्स्नं ज्ञानदीपेन भास्वता

८७

evaṁ nityābhiyuktānām māyeyaṁ karmasānvagam
nāśayāmi tamaḥ kṛtsnaṁ jñānadīpena bhāsvatā

87

I destroy the entire darkness rising from the Maya
(delusion) and also the action rising from Maya of
people engaged in yoga with the shining lamp called
knowledge. (87)

मद्वद्धयो मां सततं पूजयन्तीह ये जनाः

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ८८

madbuddhayo māṃ satataṃ pūjayantīha ye janāḥ
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham 88

I take care of the Yoga Ksema (well being) of those people who are always engaged in yoga, whose intellect is engaged in me, who is always worshipping me. (88)

ये चान्ये च कामभोगार्थं यजन्ते ह्यन्यदेवताः

तेषां तदन्तं विज्ञेयं देवतानुगतं फलम् ८९

Ye cha anye ca kāmabhogārthaṃ yajante hyanyadevatāḥ
teṣāṃ tadantaṃ vijñeyaṃ devatānugataṃ phalam 89

Others seeking enjoyment of pleasures may worship other deities. Their fruit should be known to that extent according to the capacity and power of the deity.*(89)

*Devatanugatam Phalam

According to God, fruits will be obtained. The meaning is, with whatever sentiment or attitude god is worshipped, the outcomes or fruits also will be awarded. In whatever way we worship god, in that form only, god will bestow the fruit. If we worship God only for a particular cause or outcome, he will bestow the fruit and stop at that.

ये चान्यदेवताभक्ताः पूजयन्तीह देवताः

मद्भावनासमायुक्ता मुच्यन्ते तेऽपि मानवाः ९०

ye cānyadevatābhaktāḥ pūjayantīha devatāḥ
madbhāvanāsamāyuktā mucyante te 'pi bhāvataḥ 90

The devotees of other gods, if they worship the gods
with my perception (if they perceive me in other
gods) also become liberated. (90)

तस्माद्विनश्वरानन्यास्त्यक्तवा देवानशेषतः

मामेव संश्रयेदीशं स याति परमं पदम् ९१

tasmādanīśvarānanyāṁstyaktvā devānaśeṣataḥ
māmeva saṁśrayedīśaṁ sa yāti paramaṁ padam 91

*Hence leaving all the gods who are not Iswara,
those who come to me, (the Iswara), attains supreme
state. (91)

*From the point of the worshipper, a particular god
is Aniswara i.e. non-Iswara till the time he perceives
it to be the bestower of fruit of result only. If we
worship that god perceiving that god to be
Parameswara without any wishes and complete
surrender, that god is not Aniswara. It should be
worshipped always.

त्यक्तवा पुत्रादिषु स्नेहं निः शोको निष्परिग्रहः

यजेच्चामरणाल्लिङ्गं विरक्तः परमेश्वरम् ९२

येऽर्चयन्ति सदा लिङ्गं त्यक्तवा भोगानशेषतः

एकेन जन्मना तेषां ददामि परमेश्वरम् ९३

tyaktvā putrādiṣu snehaṁ niḥ śoko niṣparigrahaḥ
yajecchāmarāṇālliṅge viraktaḥ paramēśvaram 92

ye 'rcayanti sadā liṅgaṃ tyaktvā bhogānaśeṣataḥ
ekena janmanā teṣāṃ dadāmi paramaiśvaram 93

One must abandon love for sons and others. One should be devoid of sorrow and possessions. One should be detached and worship the Linga until death. To those who worship the Linga, avoiding all enjoyments, I bestow the state of great affluence (liberation) to them. (92-93)

परानन्दात्मकं लिङ्गं केवलं सन्निरञ्जनम्
ज्ञानात्मकं सर्वगतं योगिनां हृदि संस्थितम् ९४
parānandātmakam liṅgam kevalam sannirañjanam
jñānātmakam sarvagataṃ yogināṃ hṛdi samsthitam 94

The Linga which is the only truth, unstained with the nature of supreme bliss, composed of knowledge, all pervading exists in the heart of the yogis. (94)

ये चान्ये नियता भक्ता भावयित्वा विधानतः
यत्र क्वचन तल्लिङ्गमर्चयन्ति महेश्वरम् ९५
जले वा वह्निमध्ये वा व्योम्नि सूर्येऽप्यथान्यतः
रत्नादौ भावयित्वेशमर्चयेद्विलिङ्गमैश्वरम् ९६
ye cānye niyatā bhaktā bhāvayitvā vidhānataḥ
yatra kvacana talliṅgamarcayanti maheśvaram 95
jale vā vahnimadhye vāvyomni sūrye 'thavānyataḥ
ratnādau bhāvayitveśamarcayelliṅgamaiśvaram 96

Other regular devotees according to injunction, in whatever place they are, visualize Shivalinga and worship the Shivalinga which is Maheswara. They

contemplate Shiva and worship linga, which is of
Iswara, in water, in the middle of fire, or in the sky,
in the sun, in gems, etc. and at other places. (95&96)

सर्वलिङ्गमयं ह्येतत्सर्वं लिङ्गे प्रतिष्ठितम्

तस्माल्लिङ्गऽर्चयेदीशं यत्र क्वचन शाश्वतम्

९७

sarvaṃ liṅgamayaṃ hyetat sarvaṃ liṅge pratiṣṭhitam

tasmālliṅge 'rcayedīśaṃ yatra kvacana śāśvatam

97

Everything around is Linga, everything is established
in the Linga-whenever (places) eternal God should be
worshipped, it is in the form of Linga. (97)

अग्नौ क्रियावतामप्सु व्योम्नि सूर्ये मनीषिणाम्

काष्ठादिष्वेव मूर्खाणां हृदि लिङ्गन्तुयोगिनाम्

९८

agnau kriyāvatāmapsu vyomni sūrye manīṣiṇām

kāṣṭhādiṣveva mūrkhāṇāṃ hṛdi liṅgantuyoginām

98

For persons engaged in actions, *a) rituals (Linga) is
in fire, *b) for Manishis (people engaged in advanced
knowledge of Brahman) Linga is in water, sky or
sun, * c) for foolish, linga is in wood etc, and * d) for
yogis, linga is in heart. (98)

*a) Kriyavatam- People engaged in rituals. Those
Brahmins are implied here who are totally engaged
in rituals of the vedas and Smritis. The main deity to
be worshipped is Agni or the Fire god.

*b) Maneshihibhi: implies those people whose minds
have been pure after doing the rituals told in Srutis

and Smritis and who are engaged in supreme principle.

*c) Murkhanam: This term refers to foolish persons. It is implied those persons who have faith in the Vedas, but have desires and attachments with different types of wealth and they yearn to obtain them.

*d) yogi: implies persons engaged in Brahman or the Supreme Being. Before becoming engaged in Brahman, there is one role for a concentrated and controlled person. This role is called yogi.

यद्यनुत्पन्नविज्ञानो विरक्तः प्रीतिसंयुतः

यावज्जीवं जपेद्युक्तः प्रणावं ब्रह्मणो वपुः ९९

yadyanutpannavijñāno viraktaḥ prītisaṃyutaḥ
yāvajjīvaṃ japed yuktaḥ praṇavaṃ brahmaṇo vapuḥ 99

A Brahmin, if knowledge is not born to him, he should get detached; and with great love should repeat Pranava (the sacred syllable Om), which is the body of the Supreme till he lives. (99)

अथवा शतरुद्रीयं जपेदामरणाद् द्विजः

एकाकी यतचित्तात्मा स याति परमं पदम् १००

athavā śatarudrīyaṃ japedāmaraṇād dvijaḥ
ekākī yatacittātmā sa yāti paramaṃ padam 100

Or else, let the Brahmin repeat the hymn 'Sata Rudriya' till his death. Sitting alone or controlled self makes him attain a supreme state. (100)

वसेच्चामरणाद्विप्रो वाराणस्यां समाहितः

सोऽपीश्वरप्रसादेन याति तत्परमं पदम्

१०१

vasechaāmarañād vipro vārāṇasyāṃ samāhitaḥ

so 'pīśvaraprasādena yāti tat paramaṃ padam

101

Or else, let the Brahmin stay in Varanasi, till his death and become concentrated. He too by the grace of Lord will attain the Supreme state. (101)

*Vipra: Since Brahmins are most important Vipra or Brahmins are mentioned here. Here Vipra denotes all living beings.

तत्रोत्क्रमणजाले हि सर्वेषामेव देहिनाम्

ददाति परमं ज्ञानं येन मुच्येत बन्धनात्

१०२

tatrotkramaṇakāle hi sarveṣāmeva dehinām

dadāti tat paraṃ jñānaṃ yena mucyeta bandhanāt

102

There (in Varanasi) while one is dying, God gives to all beings that great knowledge by which they are liberated from the bondage (cycle of birth & death). (102)

वर्णाश्रमविधिं कृत्स्नं कुर्वाणो मत्परायणः

तेनैव जन्मना ज्ञानं लब्ध्वा याति शिवं पदम्

१०३

varṇāśramavidhiṃ kṛtsnaṃ kurvāṇo matparāyaṇaḥ

tenaiva janmanā jñānaṃ labdhvā yāti śivaṃ padam

103

People who fully know the virtue of Varna (Brahmin, Kshatirya, Vaishiya, Shudra and of Ashrama Brahmacharya, etc. be devoted to me, in that birth itself, obtain knowledge and go to the state of Shiva. (103)

येऽपि तत्र वसन्तीह नीचा वा पापयोनयः

सर्वे तरन्ति संसारमीश्वरानुग्रहाद्विजाः

१०४

ye 'pi tatra vasantīha nīcā vā pāpayonayaḥ

sarve taranti saṁsāramīśvarānugrahād dvijāḥ

104

Oh Brahmins, in this world whoever lives there (in Varanasi) inferior or others who are engaged in sinful activities, they all cross the world (worldly bondage) by the grace of the Lord. (104)

किन्तु विघ्ना भविष्यन्ति पापोपहतचेतसाम्

धर्म समाश्रयेत् तस्मान्मुक्तये नियतं द्विजाः

१०५

kintu vighnā bhaviṣyanti pāpopahatacetasām

dharmam samāśrayet tasmānmuktaye niyataṁ dvijāḥ

105

Oh Brahmins, obstacles will exist for people whose mind is affected by sin. To liberate from them, one should follow virtue. (105)

एतद् रहस्यं वेदानां न देयं यस्य कस्यचित्

धार्मिकायैव दातव्यं भक्ताय ब्रह्मचारिणे

१०६

etad rahasyam vedānām na deyaṁ yasya kasya cit

dhārmikāyaiva dātavyam bhaktāya brahmacāriṇe

106

This is the secret of the Vedas, which should not be imparted to this and that person. This secret should be imparted to the virtuous, devotee and bachelor. (106)

व्यास उवाच

इत्येतदुक्त्वा भगवानात्मयोगमनुत्तमम्

व्याजहार समासीनं नारायणमनामयम्

१०७

मयैतद्भाषितं ज्ञानं हितार्थं ब्रह्मवादिनाम्

दातव्यं शान्तचित्तेभ्यः शिष्येभ्यो भवता शिवम् १०८

vyāsa uvāca ityetaduktvā bhagavānātmayogamanuttamam
vyājahāra samāsīnaṃ nārāyaṇamanāmayam 107

mayaitad bhāṣitaṃ jñānaṃ hitārthaṃ brahmavādināṃ
dātavyaṃ śāntacittebhyaḥ śiṣyebhyo bhavatā śivam 108

Vyasa said, "After telling the supreme Atma yoga, Lord Shiva told Narayana, who was sitting there with pleasant mind; this knowledge is spoken by me, for the well being of Brahmavadi munis. This auspicious knowledge should be imparted to students having calm mind." (107-108)

उक्तवैवमथ योगीन्द्रानब्रवीद्भगवानजः

हिताय सर्वभक्तानां द्विजातीनां द्विजोत्तमाः १०९

भवन्तोऽपि हि मज्ज्ञानं शिष्याणां विधिपूर्वकम्

उपदेक्ष्यन्ति भक्तानां सर्वेषां वचनान्मम ११०

uktvaivamatha yogīndrānabravīd bhagavānajaḥ
hitāya sarvabhaktānāṃ dvijātīnāṃ dvijottamāḥ 109

bhavanto 'pi hi majjñānaṃ śiṣyāṇāṃ vidhipūrvakam
upadekṣyanti bhaktānāṃ sarveṣāṃ vacanānmama 110

After telling this, the Lord, who has no birth (Aja) told the great yogis, "O best Brahmins, for the good of devotees, and Brahmins, etc. as I say; you should also impart my knowledge to all devotee students as per injunction". (109-110)

अयं नारायणो योऽसावीश्वरो नात्र संशयः

नान्तरं ये प्रपश्यन्ति तेषां देयमिदं परम्

१११

ayaṃ nārāyaṇo yo 'hamīśvaro nātra saṃśayaḥ

nāntaraṃ ye prapaśyanti teṣāṃ deyamidaṃ param

111

This is Narayana (Vishnu), I am that Iswara only. There is no doubt. Those who do not see the difference (who know Shiva and Vishnu as one and the same) for them the Supreme (knowledge) should be given.(111)

ममैषा परमा मूर्तिर्नारायणसमाह्वया

सर्वभूतात्मभूता सा शान्ता चाक्षरसंस्थिता

११२

mamaīṣā paramā mūrtirnārāyaṇasamāhvayā

sarvabhūtātmbhūtasthā śāntā cākṣarasamjñitā

112

This is my Supreme form, which is called Narayana, which is solemn, which resides in all beings and is known as Aksara-indestructable. (112)

येऽन्यथा मां प्रपश्यन्ति लोके भेददृशो जनाः

न ते मुक्तिं प्रपश्यन्ति जायन्ते च पुनः पुनः

११३

ye tvanyathā prapaśyanti loka bhedadṛśo janāḥ

na te māṃ saṃprapaśyanti jāyante ca punaḥ punaḥ

113

Those people who see difference (those who perceive Shiva & Vishnu as different) and feel otherwise, they do not actually see me. They keep taking birth again and again. (113)

ये त्वेनं विष्णुमव्यक्तं मां च देवं महेश्वरम्

एकीभावेन पश्यन्ति न तेषां पुनरुद्भवः

११४

ye tvimaṁ viṣṇumavyaktaṁ māṁ vā devaṁ maheśvaram
ekībhāvena paśyanti na teṣāṁ punarudbhavaḥ 114

Those who see or perceive Vishnu and the
unmanifested me, the god Maheswara in one form,
they do not have rebirth. They attain liberation. (114)

तस्मादनादिनिधनं विष्णुमात्मानमव्ययम्

मामेव संप्रपश्यध्वं पूजयध्वं तथैव हि

११५

tasmādanādinidhanaṁ viṣṇumātmānamavyayam
māmeva saṁprapaśyadhvaṁ pūjayadhvaṁ tathaiva hi 115

Hence, perceive me as Vishnu who is without
beginning and end and who is imperishable and
worship me accordingly. (115)

येऽन्यथा सम्प्रपश्यन्ति मद्भिन्नं देवतान्तरम्

ते यान्ति नरकान्घोरात्नाहं तेषु व्यवस्थितः

११६

ye 'nyathā māṁ prapaśyanti matvemaṁ devatāntaram
te yānti narakān ghorān nāhaṁ teṣuvyavasthitaḥ 116

Those who see otherwise, understanding Vishnu as
another god, they go to the scary hell (naraka); and I
am not present in them. (116)

मूर्खं वा पाण्डितं वापि ब्राह्मणं वा मदाश्रयम्

मोचयामि श्वपाकं वा नारायणविचिन्तकम्

११७

mūrkhaṁ vā paṇḍitaṁ vāpi brāhmaṇaṁ vā madāśrayam
mocayāmi śvapākaṁ vā na nārāyaṇanindakam 117

Be foolish or learned, be a Brahmin or chandala, those who have taken shelter from me, I liberate them, but not the person who censures Narayana. (117)

तस्मादेष महायोगी मद्भक्तैः पुरुषोत्तमः

अर्चनीयो नमस्कार्यो मत्प्रीतिजननाय हि ११८

tasmādeṣa mahāyogī madbhaktaiḥ puruṣottamaḥ
arcanīyo namaskāryo matprītijananāya hi 118

Hence, this Mahayogi, Prushottama (Vishnu) should be worshipped by devotees and also be saluted for pleasing me. (118)

एवमुक्त्वा समालिङ्ग्य वासुदेवं पिनाकधृक्

अन्तर्हितोऽभवत् तेषां सर्वेषामेव पश्यताम् ११९

evamuktvā samāliṅgya vāsudevaṁ pinākadhṛk
antarhito 'bhavat teṣāṁ sarveṣāmeva paśyatām 119

After seeing this, one carrying Pinaka (weapon of Shiva) embraced Vasudeva and vanished while everyone was seeing them. (119)

नारायणोऽपि भगवांस्तापसं वेषमुत्तमम्

जग्राह योगिनः सर्वास्त्यक्तवा वै परमं वपुः १२०

nārāyaṇo 'pi bhagavāṁstāpasam veṣamuttamam
jagrāha yoginaḥ sarvāṁstyaktvā vai paramaṁ vapuḥ 120

Lord Narayana, also leaving the Supreme body, accepted the form of Tapasvi, told all the yogis. (120)

ज्ञातं भवद्भिरमलं प्रसादात्परमेष्ठिनः

साक्षादेवमहेशस्य ज्ञानं संसारनाशनम् १२१

Jñātaṁ bhavadbhiramalaṁ prasādāt parameṣṭhinaḥ
sākṣādeva maheśasya jñānaṁ saṁsāranāśanam 121

By the grace of Shiva, the knowledge, which is pure
and destroys the world (worldly bondage) is known
to you by none other than Shiva (121)

गच्छध्वं विज्वराः सर्वे विज्ञानं परमेष्ठिनः

प्रवर्तयध्वं शिष्येभ्यो धार्मिकेभ्यो मुनीश्वराः १२२

gacchadhvaṁ vijvarāḥ sarve vijñānaṁ parameṣṭhinaḥ
pravartayadhvaṁ śiṣyebhyo dhārmikebhyo munīśvarāḥ 122

Oh great Munis, you all go and impart the
knowledge of Shiva to virtuous students. (122)

इदं भक्ताय शान्ताय धार्मिकायाहिताग्नये

विज्ञानमेश्वरं देयं ब्राह्मणाय विशेषतः १२३

idaṁ bhaktāya śāntāya dhārmikāyāhitāgnaye
vijñānamaiśvaraṁ deyaṁ brāhmaṇāya viśeṣataḥ 123

This (knowledge) should be given to a devotee who
is calm, virtuous, who does sacrifice in fire; this
knowledge of Iswara should be imparted specially to
Brahmins. (123)

एवमुक्त्वा स विश्वात्मा योगिनां योगवित्तमः

नारायणो महायोगी जगामादर्शनं स्वयम् १२४

evamuktvā sa viśvātmā yogināṁ yogavittamaḥ
nārāyaṇo mahāyogī jagāmādarśanam svayam 124

Saying this, he whose soul is the world itself, who is the best yogi of all yogis, Narayana, the great yogi, disappeared. (124)

तेऽपि देवादिदेवेशं नमस्कृत्य महेश्वरम्
नारायणं च भूतादिं स्वानि स्थानानि भेजिरे १२५
te 'pi devādideveśaṁ namaskṛtya mahēśvaram
nārāyaṇaṁ ca bhūtādiṁ svāni sthānāni bhejire 125
They also saluted the God of gods, Maheswara, and Narayana, who is first among beings and went to their respective places. (125)

सनत्कुमारो भगवान्संवर्ताय महामुनिः
दत्तवानैश्वरं ज्ञानं सोऽपि सत्यव्रताय च १२६
सनन्दनोऽपि योगीन्द्रः पुलहाय महर्षये
प्रददौ गौतमायाथ पुलहोऽपि प्रजापतिः १२७
अङ्गिरा वेदविदुषे भारद्वाजाय दत्तवान्
जैगीषव्याय कपिलस्तथा पञ्चशिखाय च १२८
पराशरोऽपि सनकात्पिता मे सर्वतत्त्वदृक्
लेभे तत्परमं ज्ञानं तस्माद्वाल्मीकिराप्तवान् १२९
sanatkumāro bhagavān saṁvartāya mahāmuniḥ
dattavānaiśvaraṁ jñānaṁ so 'pi satyavratāya tu 126
sanandano 'pi yogīndraḥ pulahāya maharṣaye
pradadau gautamāyātha pulaho 'pi prajāpatiḥ 127
aṅgirā vedaviduṣe bharadvājāya dattavān
Jaigīṣavyāya kapilastathā pañcaśikhāya ca 128

parāśaro 'pi sanakāt pitā me sarvatattvadṛk
lebhetatparamaṃ jñānaṃ tasmād vālmīkirāptavān 129

Great Muni Lord SanatKumara gave knowledge of
Iswara to Samvarta. He also gave it to Pulaha
Satyavrata. Great yogi Sanandana gave it to
Maharishi Pulaha. The Prajapathi Pulaha gave it to
Gautama; Angira gave it to Vedic scholar
Bharadvaja. Kapila gave it to Jaigeshavya and also to
Pancha Shikha. My father Parasara, knower of all the
truth too obtained from Sanaka the supreme
knowledge. From him Valmiki obtained. (126-129)

ममोवाच पुरा देवः सतीदेहभवाङ्गजः

वामदेवो महायोगी रुद्रः किल पिनाकधृक् १३०

mamovāca purā devaḥ satīdehabhavāṅgajaḥ
vāmadevo mahāyogī rudraḥ kila pinākadhṛk 130

In ancient times, Maha yogi Vamadeva was born
from a limb of Ardhanariswar. Sankara, who is
actually Rudra carrying the weapon Pinaka, told
me. (130)

नारायणोऽपि भगवान्देवकीतनयो हरिः

अर्जुनाय स्वयं साक्षाद्वत्तवानिदमुत्तमम् १३१

nārāyaṇo 'pi bhagavān devakītanayo hariḥ
arjunāya svayaṃ sākṣāt dattavānidamuttamam 131

Narayana too, Lord Vishnu, the son of Devaki
(Lord Krishna) gave this excellent knowledge to
Arjuna. (131)

यदहं लब्धवान् रुद्रामदेवादनूत्तमम्

विशेषाद् गिरिशे भक्तिस्तस्मादारभ्य मेऽभवत्

१३२

yadahaṃ labdhavān rudrād vāmadevādanuttamam

viśeṣād giriśe bhaktistasmādārabhya me 'bhavat

132

When I obtained this unique knowledge from
Vamadeva Rudra, I developed devotion in
Shiva. (132)

शरण्यं शरणं रुद्रं प्रपन्नोऽहं विशेषतः

भूतेशं गिरिशं स्थाणुं देवदेवं त्रिशूलिनम्

१३३

śaraṇyaṃ śaraṇaṃ rudraṃ prapanno 'haṃ viśeṣataḥ

bhūteśaṃ giraśaṃ sthāṇuṃ devadevaṃ triśūlinam

133

I have taken shelter especially from Rudra, who is
protector of all those who come to him for shelter,
who is the support for all the people, who is the
king of all beings, who dwells in the mountains,
Sthanu, God of Gods, Trisuli & one who carries a
trident. (133)

भवन्तोऽपि हि तं देवं शंभुं गोवृषवाहनम्

प्रपद्यन्तां सपत्नीकाः सपुत्राः शरणं शिवम्

१३४

bhavanto 'pi hi taṃ devaṃ śaṃbhuṃ govṛṣavāhanam

prapadyadhvaṃ sapatnīkāḥ saputrāḥ śaraṇaṃ śivam

134

You also, along with your wives and sons, take the
protection of God Shiva, Sambu, who has bull* as
vehicle. (134)

*Go Vrshavahanam. The embodiment of Dharma or
virtue, the bull belonging to the breed of cow is the

vehicle of Maheswara. Hence, Maheswara is called Govrshavahana.

वर्तध्वं तत्प्रसादेन कर्मयोगेन शङ्करम्

पूजयध्वं महादेव गोपतिं व्यालभूषणम्

१३५

vartadhvaṃ tatprasādena karmayogena śaṅkaram

pūjayadhvaṃ mahādevaṃ gopatiṃ bhūtibhūṣaṇam 135

*You also be there with his grace and with the yoga of action (doing action without expecting reward) worship Sankara who is also Mahadeva, who has sacred ashes as ornament and who is Gopati or the master of sense organs. (135)

*Karma Yoga with the path of action- it is implied here that without any attachment (or without any interest in fruit of action or result of action) just for the sake of duty according to eligibility performing the rituals written in the Vedas, etc.

एवमुक्तेऽथ मुनयः शौनकाद्या महेश्वरम्

प्रणेमुः शाश्वतं स्ताणुं व्यासं सत्यवतीसुतम्

१३६

अब्रुवन्हृष्टमनसः कृष्णद्वैपायनं प्रभुम्

साक्षाद्देवं हृषीकेशं शिवं लोकमहेश्वरम्

१३७

evamukte 'tha munayaḥ śaunakādyā maheśvaram

praṇemuḥ śāśvataṃ sthāṇuṃ vyāsaṃ satyavatīsutam 136

abruvan hr̥ṣṭamanasaḥ kṛṣṇadvaipāyanaṃ prabhum

sākṣādeva hr̥ṣīkeśaṃ sarvalokamaheśvaram 137

When told like this, Saunaka and others saluted Maheswara, who is eternal, Sthanu and ancient and

also (saluted Satyavati's son i.e. Vyasa) and with happy minds told master Krishnadwaipayana (Vyasa) who is actually Vishnu, the Lord of all worlds. (136, 137)

भवत्प्रसादादचला शरणये गोवृषध्वजे

इदानीं जायते भक्तिर्या देवैरपि दुर्लभा

१३८

bhavatprasādādacalā śaraṇye govṛṣadhvaje

Idānīm jāyate bhaktirya devairapi durlabhā

138

By your grace, now in Shiva (who has the sign of cow & bull in his flag) who is a protector, an unwavering devotion has arisen, which is difficult to obtain even by Gods. (138)

कथयस्व मुनिश्रेष्ठ कर्मयोगमनुत्तमम्

येनासौ भगवानीशः समाराध्यो मुमुक्षुभिः

१३९

kathayasva muniśreṣṭha karmayogamanuttamam

yenāsau bhagavānīśaḥ samārādhyo mumukṣubhiḥ

139

*"Oh great Muni, tell us about the very best yoga of action by which this lord Isa (Shiva) can be worshipped by people with interest and they can get liberation. (139)

*Karma yoga: Here it is made clear that performing the rituals according to injunction, which are written in Vedic scriptures without any attachment for the results, is one of the components of worship of god.

त्वत्संनिधावेष सूतः शृणोतु भगवद्वचः

तद्वदाखिललोकानां रक्षणं धर्मसंग्रहम्

१४०

tvatsaṁnidhāveṣa sūtaḥ śṛṇotu bhagavadvacaḥ
tadvadākhilalokānāṁ rakṣaṇaṁ dharmasaṁgraham 140

In your (Vyasa's) presence, let Suta hear the words of the Lord, words which will protect the entire world and which are the collection of all virtues. Therefore, describe them. (140)

यदुक्तं देवदेवेन विष्णुना कूर्मरूपिणा
पृष्टेन मुनिभिः पूर्वं शक्रेणामृतमन्थने १४१
yaduktaṁ devadevena viṣṇunā kūrmarūpiṇā
prṣṭena munibhiḥ pūrvaṁ śakreṇāmṛtamanthane 141

(The words) were told by the God of Gods, Vishnu in this Kurma (tortoise) form, when he was asked by the sages and by Indra in the past, during the churning of Amrita or nectar. (141)

श्रुत्वा सत्यवतीसूनुः कर्मयोगं सनातनम्
मुनीनां भाषितं कृत्स्नं प्रोवाच सुसमाहितः १४२
śrutvā satyavatīsūnuḥ karmayogaṁ sanātanam
munīnāṁ bhāṣitaṁ kṛṣṇaḥ provāca susamāhitaḥ 142

After hearing the words spoken by muni, the son of Satyavati Krishnadwaipayana (Vyasa), became concentrated and told about ancient yoga of action. (142)

य इमं पठते नित्यं संवादं कृत्तिवाससः
सनत्कुमारप्रमुखैः सर्वपापैः प्रमुच्यते १४३

ya imaṃ paṭhate nityaṃ saṃvādaṃ kṛttivāśasaḥ
sanatkumārapramukhaiḥ sarvapāpaiḥ pramucyate 143

One who hears the conversation between Shiva and
SanatKumara and other sages, everyday he will be
liberated from all sins. (143)

श्रावयेद्वा द्विजान्शुद्धान्ब्रह्मचर्यपरायणान्
यो वा विचारयेदर्थं स याति परमां गतिम् १४४

śrāvayed vā dvijān śuddhān brahmacaryaparāyaṇān
yo vā vicārayedarthaṃ sa yāti paramāṃ gatim 144

Those who tell the conversation to pure Brahmins,
one who follows Brahmacharya (Bachelorhood) and
those who contemplate on the meaning of
conversation, they attain the Supreme position. (144)

यश्चैतच्छृणुयान्नित्यं भक्तियुक्तो दृढव्रतः
सर्वपापविनिर्मुक्तो ब्रह्मलोके महीयते १४५

yaścaitacchṛṇuyānnityaṃ bhaktiyukto dṛḍhavrataḥ
sarvapāpavinirmukto brahmaloke mahīyate 145

The person who is firm in his vows and who has
devotion, he should hear this conversation daily,
becomes liberated from all the sins, and will be
glorified in Brahma lokas. (145)

तस्मात्सर्वप्रयत्नेन पठितव्यो मनीषिभिः
श्रोतव्यश्चेथ मन्तव्यो विशेषाद्ब्राह्मणैः सदा १४६

tasmāt sarvaprayatnena paṭhitavyo manīṣibhiḥ
śrotavyaścātha mantavyo viśeṣād brāhmaṇaiḥ sadā 146

Hence, with great effort this should be read heard and contemplated by wise persons, especially Brahmins always.”

इति श्रीकौर्मे महापुराणे उत्तरभागे श्रीमद्भगवदीश्वरगीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे योगादिज्ञानयोगो नामैकादशोऽध्यायः ११

iti śrīkūrmapurāṇe ṣaṭsāhasryām saṁhitāyāmuparivibhāge
(īśvaragītāsu) ekādaśo 'dhyāyaḥ

Thus ends the eleventh chapter Iswar Gita's Upari
Vibhaga Kurma Purana's 6000 verses.

Īśvaragītā samāpta
Thus ends Ishwara Gita