

**Swamy Desikan's**  
**Tatparya Chandrika**  
**(Gita Bhashyam – Chapter 5)**



**Annotated Commentary in English By**  
**Vidvan Sri A. Narasimhan Swamy**

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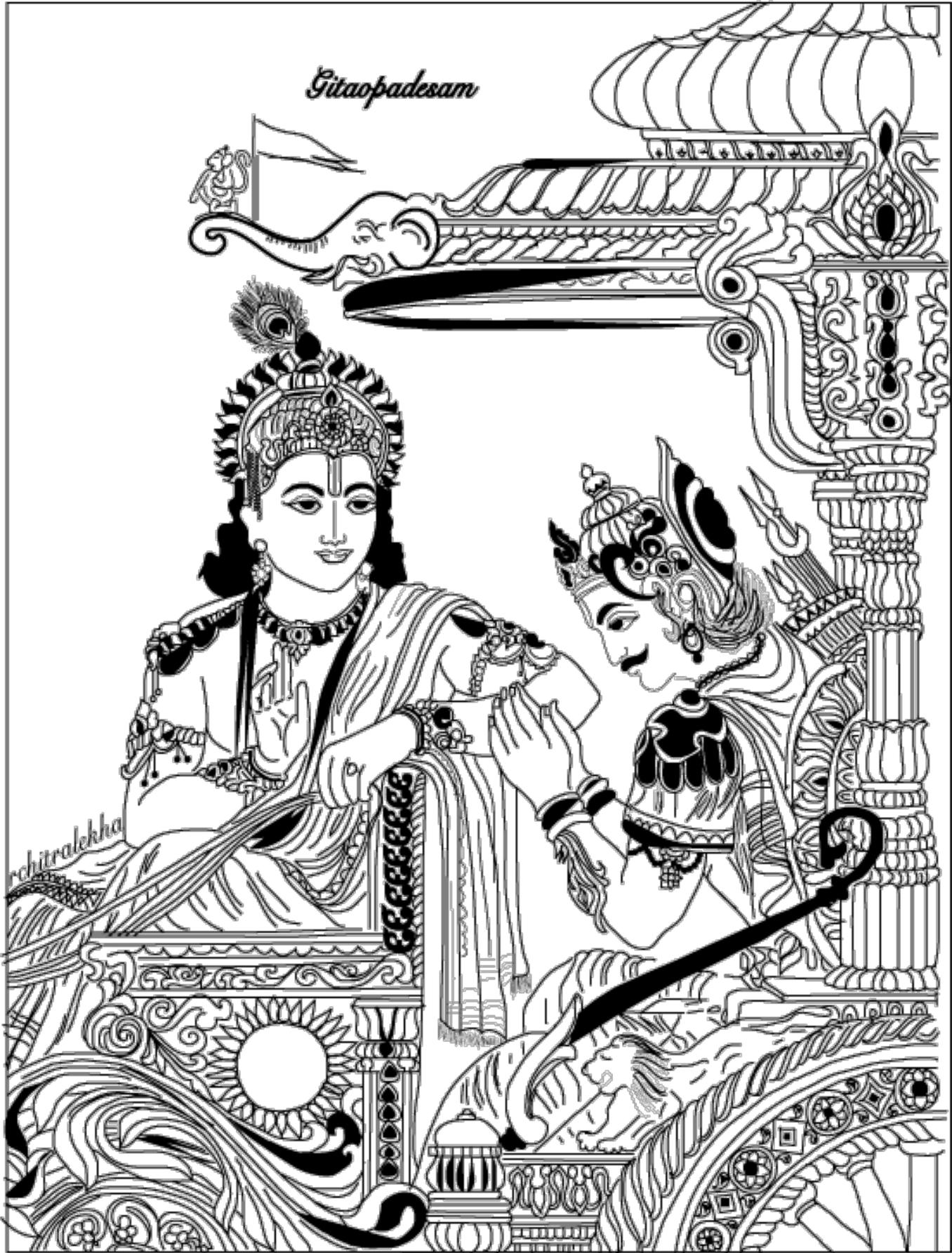
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*Gitaopadesam*



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 5<sup>th</sup> Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

पञ्चमोऽध्यायः

The सङ्गतिभाष्य by Bhashyakarar at the beginning of chapter Five gives the transition from the previous two chapters with the contents of this chapter thus:

चतुर्थे अध्याये कर्मयोगस्य ज्ञानाकारतापूर्वकस्वरूपभेदो ज्ञानांशस्य च प्राधान्यम् उक्तम् । ज्ञानयोगाधिकारिणः अपि कर्मयोगस्य अन्तर्गतात्मज्ञानत्वाद् अप्रमादत्वात् सुकरत्वात् निरपेक्षत्वात् च ज्यायस्त्वं तृतीये एव उक्तम् । इदानीं कर्मयोगस्य आत्मप्राप्तिसाधनत्वे ज्ञाननिष्ठायाः शैश्वर्यं कर्मयोगान्तर्गत अकर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च विशोध्यते ।

In the fourth chapter the varieties of Karmayoga along with its being of the form of knowledge of Self and the importance of the aspect of knowledge was taught.

In the third chapter itself the superiority of Karmayoga over Jnanayoga even in case of one competent to take up Jnana yoga was established due to following reasons:

- Inclusion of आत्मज्ञानानुसन्धान as an integral part in itself अन्तर्गतज्ञानत्वात्
- Its being harmless – अप्रमादत्वात्
- Being easy to practice – सुकरत्वात्
- Not depending on anything else to start practicing – निरपेक्षत्वात्

Now the aspect of Karmayoga achieving the vision of the Self faster than Jnananishtha, the way of practicing non-doer-consciousness will be established and the knowledge which arises out of such practice would be searched.

This is as per the summary of chapter five told by Sri Yamunacharya in Gitartha Sangraha:

कर्मयोगस्य सौकर्यं शैश्वर्यं काश्चन तद्विधाः । ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥ गी.सं. ॥

The word विद्या: in तद्विद्या: stands for some of the accessories to Karmayoga taught here. ब्रह्म here means ब्रह्मसमानाकारशुद्धात्मविषयः, ज्ञान stands for समदर्शनरूपज्ञानविपाक, प्रकार is the ways in which a Karmayogi practices which lead to such JnanaVipaka.

Karmayoga being of the form of Knowledge of Self is an important aspect established in the fourth chapter.

The fact of Karmayoga being easier to adopt and capable of achieving the results faster than Jnanayoga are told in Gitarthasangraha. But here Bhashyakarar mentions शैष्य alone with the idea that the सौकर्य is an अनुवाद of what was told in third chapter itself. The aspect of शैष्य which was not told earlier is established here in this chapter.

कर्मयोगान्तर्गत अकर्तृत्वानुसन्धानप्रकारं च प्रतिपाद्य तन्मूलं ज्ञानं च विशोध्यते – This summarises the aspects told in Gitartha sangraha as काश्चन तद्विद्या: ब्रह्मज्ञानप्रकारश्च.

तन्मूलं ज्ञानम् – The Jnana which has reached the state of perfection is meant here.

## Sloka 5.1

अर्जुन उवाच

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ 1 ॥

कृष्ण Hey Krishna कर्मणां संन्यासं Jnanayoga पुनः योगं च and again Karmayoga शंससि you are teaching me. एतयोः Between them यत् सुनिश्चितं श्रेयः whichever is decidedly the best for me तत् मे ब्रूहि that you tell me.

कर्मणां संन्यासं - ज्ञानयोगं पुनः कर्मयोगं च शंससि । एतद् उक्तं भवति - द्वितीये अध्याये 'मुमुक्षोः प्रथमं कर्मयोग एव कार्यः, कर्मयोगेन मृदितान्तःकरणकषायस्य ज्ञानयोगेन आत्मदर्शनं कार्यम्' इति प्रतिपाद्य, पुनः तृतीयचतुर्थयोः 'ज्ञानयोगाधिकारदशापन्नस्य अपि कर्मनिष्ठा एव ज्यायसी; सा एव ज्ञाननिष्ठानिरपेक्षा आत्मप्राप्तौ साधनम्' इति कर्मनिष्ठां प्रशंससि; इति । तत्र एतयोः ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे यद् एकं सौकर्यात् शैष्यात् च श्रेयः श्रेष्ठम् इति सुनिश्चितम्, तत् मे ब्रूहि ।

कर्मणां संन्यासं means Jnanayoga and Karmayoga both you are praising. This is the gist of this teaching here – In the second chapter having taught that a मुमुक्षु one who is desirous of liberation should practice Karmayoga first and having cleansed his mind of all the impurities from Karmayoga such seeker should attain the vision of the Self through ज्ञानयोग. Again in the third and fourth chapters it was taught that even for one who was competent for ज्ञानयोग, कर्मयोग only is beneficial and that such कर्मनिष्ठा itself is the means to attain the vision of the Self without the need for Jnanayoga and this was Karmayoga was only extolled. So between these two yogas – karmayoga and Jnanayoga, from the point of ease of adaptation and shortest time needed to attain the vision of the Self, whichever is decidedly superior that you tell me.

कर्मणां संन्यासं - ज्ञानयोगं पुनः कर्मयोगं च शंससि – Here the words संन्यास and योग are about सांख्य and योग which are going to be told later and so the meaning of कर्मणां संन्यासम् is explained as ज्ञानयोग and कर्मणां योगम् is given as Karmayoga.

एतद् उक्तं भवति – The gist is this. What is the intent of Bhashyakarar here?

There can be doubt here: It is not told anywhere that karmayoga is to be given up. Jnanayoga has not be praised such also. And even if both are praised as worthy of practicing, it would ultimately mean that one of them is to be chosen. So there can be no question of thinking that one is superior to the other and such doubts. So why is Arjuna asking such a question? is the doubt. That is answered here by एतदुक्तं भवति.

द्वितीये अध्याये 'मुमुक्षोः प्रथमं कर्मयोग एव कार्यः, कर्मयोगेन मृदितान्तःकरणकषायस्य ज्ञानयोगेन आत्मदर्शनं कार्यम्' इति प्रतिपाद्य - In the second chapter it was taught that karmayoga has to be embraced by one in order to cleanse one's mind of all impurities. Once the impurities of the mind are got rid of, one should leave Karmayoga and practice Jnanayoga. So Jnanayoga is direct means to attainment of vision of the Self.

पुनः तृतीयचतुर्थयोः 'ज्ञानयोगाधिकारदशापन्नस्य अपि कर्मनिष्ठा एव ज्यायसी; सा एव ज्ञाननिष्ठानिरपेक्षा आत्मप्राप्तौ साधनम्' इति कर्मनिष्ठां प्रशंससि; इति – The meaning of पुनः is what was taught again in the third and fourth chapters. Swamy Deshika notes that this can be understood to be told as such based on the practice of Bhashyakarar himself.

तत्र एतयोः ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे यद् एकं सौकर्यात् शैघ्र्यात् च श्रेयः श्रेष्ठम् इति सुनिश्चितम्, तत् मे ब्रूहि - The line of thought for interpreting the part एतयोरेकं सुनिश्चितं श्रेयः is like this - If karmayoga is to be given up, how can it be worthy of practicing? If Jnanayoga is the means for the vision of the Self, how can Karmayoga also be such a means? In the second chapter it was told that Jnanayoga is direct means to vision of self without the need for anything else in between – अव्यवहितसाधन. In the third and fourth chapters it was told that even Karmayoga is अव्यवहितसाधन to आत्मदर्शन. So both were told to be direct means to attaining आत्मदर्शन. So while deciding on which is superior between them we should understand that it is in respect of सौकर्य or ease of adoption and शैघ्र्य - how soon the results can be achieved.

The interpretation of सुनिश्चितं श्रेयः is according to what was interpreted earlier in निश्चितं श्रेयः – ‘यत् श्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्’. The word निश्चितं and सुनिश्चितं are to be taken along with श्रेयः and not ब्रूहि. Krishna being सर्वज्ञ and Paramatman there is no room for निश्चित and अनिश्चित in this teachings. It is always निश्चित only. SO it is not सुनिश्चितं ब्रूहि but सुनिश्चितं श्रेयः तन्मे ब्रूहि.

The use of being superior is to be taken in that sense – ‘अत्रैकफलसाधनत्वात् विकल्पे प्राप्ते सौकर्यादि गुण योगात् श्रेयस्त्वोक्तिः’ – When the end result achieved by both the means is the same which is आत्मदर्शन, the fact of one being superior can only be in respect of other characteristics and they are to be understood as सौकर्य and शैघ्र्य.

## Sloka 5.2

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निश्श्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ 2 ॥

संन्यासः Jnanayoga कर्मयोगश्च and Karmayoga उभौ निःश्रेयसकरौ both these means beget one Liberation. तयोस्तु But between them कर्मसंन्यासात् कर्मयोगः विशिष्यते Karmayoga is worthy of selection compared to Jnanayoga due to its wonderful characteristics.

संन्यासो - ज्ञानयोगः, कर्मयोगः च ज्ञानयोगशक्तस्य अपि उभौ निरपेक्षौ निःश्रेयसकरौ । तयोः तु कर्मसंन्यासाद् -  
ज्ञानयोगात् कर्मयोगः एव विशिष्यते ।

संन्यास means Jnanayoga. Both these means namely Jnanayoga and Karmayoga are means to liberation without mutual dependence and even for one who is competent for Jnanayoga. But of these two, compared to Jnanayoga (कर्मसंन्यासात्), Karmayoga is better.

संन्यासो - ज्ञानयोगः, कर्मयोगः च ज्ञानयोगशक्तस्य अपि उभौ निरपेक्षौ निःश्रेयसकरौ । तयोः तु कर्मसंन्यासाद् -  
ज्ञानयोगात् कर्मयोगः एव विशिष्यते ।

When one achieves the capability needed for starting Jnanayoga through Karmayoga, Jnanayoga can be adopted discontinuing Karmayoga and attain vision of self. It is thus direct means to attaining vision of Self. In the same way, since the contemplation of the nature of Self is integral to Karmayoga, it is also a means to vision of Self without the specific need for performance of Jnanayoga. This way both are direct means to आत्मसाक्षात्कार.

If a doubt arises that 'is it not that only for one who is not competent for Jnanayoga should adopt Karmayoga? So for one who is competent, where is the need for Karmayoga?', it is answered here that even for one who is competent for Jnanayoga, Karmayoga is a direct means and Jnanayoga is also direct means. If that is so, one should be able to chose any of these as desired. Why should there be special stress on adopting Karmayoga for all? The word तु in तयोः तु – but of these two, shows the specialty of Karmayoga. That is nothing but ease of adoption and how quickly one can get the end result. Anyone who is particular about these should take up Karmayoga only.

### Sloka 5.3

कुत इत्यत्राह -

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ 3 ॥

यः A Karmayogi who न काङ्क्षति does not desire for anything other than Atman न द्वेष्टि and for that reason only does not hate anyone सः such a one महाबाहो Hey Arjuna, निर्द्वन्द्वः नित्यसंन्यासी ज्ञेयः

should be known as one is a नित्यज्ञाननिष्ठ without dualities or pairs of opposites सः हि Such a Karmayogi only बन्धात् सुखं प्रमुच्यते will easily be released from the clutches of Samsara or transmigration.

यः कर्मयोगी तदन्तर्गतात्मानुभवतृप्तः तद्व्यतिरिक्तं किमपि न काङ्क्षति, तत एव किमपि न द्वेषि, तत एव द्वन्द्वसहः च; स नित्यसंन्यासी - नित्यज्ञाननिष्ठः इति ज्ञेयः । स हि सुकरकर्मयोगनिष्ठतया सुखं बन्धात् प्रमुच्यते ।

**A Karmayogi who is fully satiated by the experience of the joy of Self which is integral to karmayoga does not have a need for anything else and for that reason only tolerates the dualities such as happiness-grief, failure-success, win-loss etc., such a Karmayogi is a नित्यसंन्यासी – means he should be known as one who is incessantly contemplating on the Self. Because he is steadfast in Karmayoga which is easy to practice, he will get released from bondage of karma with ease.**

यः कर्मयोगी तदन्तर्गतात्मानुभवतृप्तः तद्व्यतिरिक्तं किमपि न काङ्क्षति, तत एव किमपि न द्वेषि, तत एव द्वन्द्वसहः च; स नित्यसंन्यासी - नित्यज्ञाननिष्ठः इति ज्ञेयः । स हि सुकरकर्मयोगनिष्ठतया सुखं बन्धात् प्रमुच्यते ।

Karmayoga is special because of its ease of practice is being told here.

The word नित्यसंन्यासी should not be taken to indicate a ज्ञाननिष्ठ. Because in the previous sloka it was told कर्मयोगो विशिष्यते and also for the reason that it is not easy for a ज्ञानयोगनिष्ठ that is one who is steadfast in Jnanayoga to attain liberation. So this is to be taken as praising Karmayoga only. Also it is going to be told later in 5<sup>th</sup> chapter as संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः (गी. 5-6). Considering all these, Bhashya for the word नित्यसंन्यासी is 'यः कर्मयोगी'.

The mula sloka has just न काङ्क्षति – means does not desire anything. Normally desire is only with respect those that are extrinsic and that is to be abandoned – that is हेय. So the meaning of न काङ्क्षति is due to the joy of the experience of the Self which is intrinsic. So Bhashya is तदन्तर्गत आत्मानुभवतृप्तः.

Bhashya तत एव किमपि न द्वेषि – indicates that for that reason only he does not hate anything.

Because the desire that is obstructed leads to hatred. So when desire is absent, hatred would

not be present. So the mula sloka has न द्वेष्टि first but according to meaning Bhashya explains न काङ्क्षति first and then न द्वेष्टि as तत एव न द्वेष्टि.

The dualities cannot be totally eliminated, they have to be only tolerated. So Bhashya is द्वन्द्व सहः. This also implies that one who has राग and द्वेष cannot tolerate dualities. One who is not having काङ्क्षा and so द्वेष only can tolerate the pairs of opposites.

The meaning of सुख in सुखं बन्धात् प्रमुच्यते is सौकर्य ease of practicing.

The सौकर्य or ease of practice of Karmayoga was told and now karmayoga and Jnanayoga are compared from the point of end result and karmayoga's शैत्र्य is going to be taught in the next few slokas.

#### Sloka 5.4

**ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे अन्योन्य नैरपेक्ष्यम् आह –**

In respect of being the means to आत्मसाक्षात्कार or vision of Self, both Karmayoga and Jnanayoga do not have mutual dependence. This is explained here.

The meaning of निःश्रेयसकरावुभौ told earlier will be explained in the next sloka. Here it is told that Karmayoga is capable of achieving directly the vision of the Self. There is no need to mix Jnanayoga with that. Similarly Jnanayoga is capable of resulting in the vision of Self and there is no need for karmayoga to be mixed with that. That is the bhava. This is a very subtle aspect explained here.

**साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।**

**एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ 4 ॥**

साङ्ख्ययोगौ Jnanayoga and karmayoga are पृथक् different in respect of their end result बालाः प्रवदन्ति thus say the ignorant one. पण्डिताः न those knowledgeable about the shastras do not say so. उभयोः एकमपि सम्यक् आस्थितः One who adopts any one of these two which have the same end result in a proper way फलं विन्दते gets the fruits.

ज्ञानयोगकर्मयोगौ फलभेदात् पृथग्भूतौ ये प्रवदन्ति ते बालाः अनिष्पन्नप्रज्ञाः, न पण्डिताः - अकृत्स्नविदः । कर्मयोगो ज्ञानयोगम् एव साधयति, ज्ञानयोगस्तु एक आत्मावलोकनं साधयति इति तयोः फलभेदेन पृथक्त्वं वदन्तो न पण्डिता इत्यर्थः । उभयोः आत्मावलोकनैकफलयोः एकफलत्वेन एकम् अपि आस्थितः तद् एव फलं लभते ।

Those who opine that Jnanayoga and Karmayoga are different in respect of end result achieved are बालाः - meaning those who have not yet acquired the right knowledge. So they are न पण्डिताः - do not have the knowledge yet. ऊहापोहक्षमा बुद्धिः पण्डा सास्य सञ्जाता इति पण्डितः. That means those who say 'Karmayoga can only beget Jnanayoga and Jnanayoga only can lead to आत्मसाक्षात्कार and so due to difference in result achieved they are different' – such people are not पण्डितः. Since both the yogas have the same end result of the form of आत्मावलोकन, one who adopts any one of these would attain that result of आत्मावलोकन only.

ज्ञानयोगकर्मयोगौ – The word सांख्ययोगौ does not indicate Kapila maharshi's सांख्य दर्शन or पतञ्जलि's योगदर्शन. That is not relevant in this context. Those darshanas are refuted in Brahmasutras very clearly. So they mean Jnanayoga and Karmayoga respectively – सांख्य means संख्यया बुद्ध्या अवधारणीयम् आत्मतत्त्वं सांख्यम्, तदवधारणरूपं सांख्यम् – that is Jnanayoga here and योग means Karmayoga.

फलभेदात् पृथग्भूतौ ये प्रवदन्ति ते बालाः अनिष्पन्नप्रज्ञाः, न पण्डिताः - अकृत्स्नविदः । कर्मयोगो ज्ञानयोगम् एव साधयति, ज्ञानयोगस्तु एक आत्मावलोकनं साधयति इति तयोः फलभेदेन पृथक्त्वं वदन्तो न पण्डिता इत्यर्थः । उभयोः आत्मावलोकनैकफलयोः एकफलत्वेन एकम् अपि आस्थितः तद् एव फलं लभते - - The mula sloka has पृथक् बालाः प्रवदन्ति – The difference is not in their nature itself – they are different by nature – स्वरूपपृथक्त्व does exist, it is प्रामाणिक and that is not what is negated here but the difference in terms of the end result achieved by them. This is also told clearly in the next sloka itself as 'यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते'. So practicing both independently is established only. So Bhashya is फलभेदात् पृथग्भूतौ. In the next sloka, those who accept both as giving the same result are praised as यः पश्यति स पश्यति and here those who do not see so are ridiculed as बालाः.

The meaning of न पण्डिताः in mula sloka is not ignorance which ends up in अशास्त्रीय अनुष्ठान – that is practicing what is not according to shastra. So Bhashya is अकृत्स्नविदः - meaning those who do not have complete knowledge.

## Sloka 5.5

एतद् एव विवृणोति –

**The same is explained.**

In the previous sloka those who saw the two as different were ridiculed. Now those who see both Karmayoga and Jnanayoga as same due to their end result being the same are praised.

**यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।**

**एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ 5 ॥**

साङ्ख्यैः यत् स्थानं प्राप्यते The fruit of the nature of vision of the Self which is attained by Jnanayoga Nishthas तत् योगैरपि गम्यते the same is attained by karmayogins also. साङ्ख्यं च योगं च एकं यः पश्यति One who sees both Jnanayoga and Karmayoga as one as they yield the same result, स पश्यति he is the one sees the right way or has the right understanding.

**साङ्ख्यैः - ज्ञाननिष्ठैः यद् आत्मावलोकनरूपं फलं प्राप्यते, तद् एव कर्मयोगनिष्ठैः अपि प्राप्यते । एवम् एकफलत्वेन एकं वैकल्पिकं साङ्ख्यं च योगं च यः पश्यति, स पश्यति, स एव पण्डितः इत्यर्थः ।**

The fruit of the nature of vision of the Self achieved by those steadfast in Jnanayoga is verily achieved by those who have steadfast in Karmayoga also. Thus, one who sees both Karmayoga and Jnanayoga as optional due to their nature of yielding the same result, has the right understanding, he only is a पण्डित.

साङ्ख्यैः - ज्ञाननिष्ठैः – The word साङ्ख्यैः is meaning ज्ञाननिष्ठैः here. साङ्ख्यं आत्मज्ञानशास्त्रम्, तद्वेदिन इह साङ्ख्याः, यद्वा साङ्ख्या बुद्धिः ज्ञानयोगः तन्निष्ठाः साङ्ख्याः or साङ्ख्य आत्मा तद्वेदिनोऽपि साङ्ख्याः ।

यद् आत्मावलोकनरूपं फलं प्राप्यते तद् एव कर्मयोगनिष्ठैः अपि प्राप्यते – The meaning of स्थान is not देशविशेष but फलविषय. That fruit is आत्मावलोकन. The words साङ्ख्य and योग are not उपायपर as the usage is in plural and so means those who are practicing them.

एवम् एकफलत्वेन एकं वैकल्पिकं सांख्यं च योगं च यः पश्यति, स पश्यति, स एव पण्डितः इत्यर्थः – When two means are not mutually accessories (अङ्गाङ्गिभाव is not there) and one does not depend on other for end result, the ऐक्य is for अनुष्ठानविकल्प – option to chose anyone for practice. This can also be seen in Brahavidyas found in Upanishads. There are 32 and the end result of Moksha is same for all and if a doubt arises whether a mumukshu should chose one or more than one etc, sutrakara says विकल्पोऽविशिष्टफलत्वात् – there is vikalpa means option to choose any one as the fruit achieved by all is the same.

### Sloka 5.6

इयान् विशेष इत्याह –

This is the difference between the two.

The fact of Karmayoga being superior was told as कर्मयोगो विशिष्यते (5-2) and then one can chose between Karmayoga and Jnanayoga due to the end result being same was also told. How is this possible? is answered here. Karmayoga is special because it has ease of adoption and yields result in quickly. Jnanayoga gives the same result and so it is an equal option. But none is useless because they apply to different अधिकारिः, based on their competence. So there being an option as well as Karmayoga being special are both valid.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ 6 ॥

महाबाहो Hey Arjuna, संन्यासस्तु Jnanayoga अयोगतः without Karmayoga आप्तुं दुःखम् is impossible of attainment. योगयुक्तः While a Karmayogi मुनिः being engaged in the contemplation of the nature of the Self ब्रह्म नचिरेण अधिगच्छति will attain the आत्मस्वरूप without delay.

संन्यासः - ज्ञानयोगः तु अयोगतः कर्मयोगाद् ऋते प्राप्तुम् अशक्यः । योगयुक्तः कर्मयोगयुक्तः स्वयम् एव मुनिः - आत्ममननशीलः सुखेन कर्मयोगं साधयित्वा न चिरेण अल्पेनैव कालेन ब्रह्म अधिगच्छति - आत्मानं प्राप्नोति । ज्ञानयोगयुक्तः तु महता दुःखेन ज्ञानयोगं साधयति; दुःखसाध्यत्वाद् आत्मानं चिरेण प्राप्नोति इत्यर्थः ।

संन्यासः means Jnanayoga अयोगतः means without karmayoga is impossible of adoption. योगयुक्तः means one who is engaged steadfast in Karmayoga is स्वयमेव मुनिः engaged in the contemplation of Self and achieves Karmayoga with ease and in very short time attains आत्म. While one who is engaged in Jnanayoga achieves the result with great difficulty. Because it is achieved with great difficulty, such a Jnanayogi attains the Self in long time is the meaning.

संन्यासः - ज्ञानयोगः तु अयोगतः कर्मयोगाद् ऋते प्राप्तुम् अशक्यः – It was told that they are mutually independent and so the meaning here is without Karmayoga one cannot even start Jnanayoga. After starting Jnanayoga, there will be no need to continue Karmayoga. So ज्ञानयोगस्वरूपसिद्धि will not be there without Karmayoga is the meaning. This is told in Bhashya as कर्मयोगाद्गते.

योगयुक्तः कर्मयोगयुक्तः स्वयम् एव मुनिः - आत्ममननशीलः सुखेन कर्मयोगं साधयित्वा – Meaning of मुनिः is मननशीलः. Because it is karmayoga prakarana, आत्ममननशीलः is the Bhashya. The intent of स्वयमेव is without the need for Jnanayoga.

न चिरेण अल्पेनैव कालेन ब्रह्म अधिगच्छति - आत्मानं प्राप्नोति – The word न is to be used with चिरेण and not with अधिगच्छति. This is made clear in Bhashya as अल्पेनैव कालेन. The word ब्रह्म is the end result as applicable to Karmayoga and so आत्मानं प्राप्नोति is Bhashya. Meaning of प्राप्ति is साक्षात्कार.

ज्ञानयोगयुक्तः तु महता दुःखेन ज्ञानयोगं साधयति; दुःखसाध्यत्वाद् आत्मानं चिरेण प्राप्नोति इत्यर्थः – The end result is delayed in case of Jnanayoga while it is attained without delay in case of Karmayoga. That is the वैषम्य or differentiating factor between the two.

### Sloka 5.7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ 7 ॥

योगयुक्तः A Karmayoga niShTha विशुद्धात्मा has absolutely pure mind. विजितात्मा He has won over his mind. जितेन्द्रियः He has won over his senses. सर्वभूतात्मभूतात्मा He sees the souls in all ensouled bodies as similar to his own self. Such a person कुर्वन्नपि न लिप्यते though performing actions, does not get tainted by them.

कर्मयोगयुक्तः तु शास्त्रीये परमपुरुषाराधनरूपे विशुद्धे कर्मणि वर्तमानः, तेन विशुद्धमनाः विजितात्मा स्वाभ्यस्ते कर्मणि व्यापृतमनस्त्वेन सुखेन विजितमनाः तत एव जितेन्द्रियः; कर्तुःआत्मनो याथात्म्यानुसन्धाननिष्ठतया सर्वभूतात्मभूतात्मा - सर्वेषां देवादिभूतानाम् आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा; आत्मयाथात्म्यम् अनुसन्धानस्य हि देवादीनां स्वस्य च एकाकार आत्मा;

One who is deeply engaged in karmayoga, being established in शास्त्रीय karmas, of the form of worship of Paramapurusha, which is pure in nature, has a pure mind and has won over his mind easily as he has his mind interested in अभ्यस्तकर्म, action which comes naturally to him as he has been engaged in कर्म in all the births so far, and for that reason only having won over his senses becomes सर्वभूतात्मभूतात्मा as he will be steadfast in the contemplation of the true nature of the Self. सर्वभूतात्मभूतात्मा – सर्वभूत – आत्मभूत – आत्मा – having his Self similar to what is being the self for all ensouled bodies such as deva and others, - such a person. To one who contemplates on the true nature of the Self, the form of own's own Self and the self in deva and others are similar.

देवादिभेदानां प्रकृतिपरिणाम-विशेषरूपतया आत्माकारत्वासंभवात् । प्रकृतिविमुक्तः सर्वत्र देवादिदेहेषु ज्ञानैकाकारतया समानाकार इति 'निर्दोषं हि समं ब्रह्म' (गीता 5।19) इति अनन्तरमेव वक्ष्यते । स एवभूतः कर्म कुर्वन् अपि अनात्मनि आत्माभिमानेन न लिप्यते न संबध्यते; अतः अचिरेण आत्मानम् प्राप्नोति इत्यर्थः ।

Because of the fact that the differences in forms such as Gods, Men etc are all the due to the modifications of Prakruti or matter, that cannot be the form of the Self. The Self who is dissociated from Prakruti is of the same form being of the nature of consciousness in all the bodies such as gods and others and this will be told later as 'the Self which is without any defects is equal in all'. Such a Karmayogi though is performing actions does not get tainted with the idea of Self in the body which is not the Self – does not get tainted means does not associate himself with such wrong ideas. So he attains the vision of the Self very soon.

In this sloka, the reason why Karmayoga is easy to perform and gets the end result quickly is taught.

कर्मयोगयुक्तः तु शास्त्रीये परमपुरुषाराधनरूपे विशुद्धे कर्मणि वर्तमानः, तेन विशुद्धमनाः – The meaning of आत्मा in विजितात्मा and विशुद्धात्मा are to be taken as intending mind. Because these are told along with जितेन्द्रियः. The शुद्धि in mind is elimination of रजस् and तमस् and the defects of the nature of राग and द्वेष which are caused due to them.

विजितात्मा स्वाभ्यस्ते कर्मणि व्यापृतमनस्त्वेन सुखेन विजितमनाः तत एव जितेन्द्रियः; - The winning over told in विजितात्मा is primarily with respect to mind. The meaning given as विजितदेहः by other commentators is not accepted by us. When the mind which is like the pillar for all sense organs is won over or controlled, the sense organs would be easily controlled. So Bhashya is तत एव जितेन्द्रियः.

कर्तुःआत्मनो याथात्म्यानुसन्धाननिष्ठतया सर्वभूतात्मभूतात्मा - सर्वेषां देवादिभूतानाम् आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा; - The explanation for the word सर्वभूतात्मभूतात्मा is very unique in our Bhashya. It is to be split as सर्वभूत आत्मभूत आत्मा यस्य असौ सर्वभूतात्मभूतात्मा. The word सर्वभूत means all bodies of embodied souls such as deva, manushya etc. आत्मभूत – here the word भूत indicates ‘being’ – it is क्रियात्मक like we say एवं भूते कर्मणि. It is also similar to धर्मभूतज्ञान – consciousness which is being the attribute.

आत्मयाथात्म्यम् अनुसन्धानस्य हि देवादीनां स्वस्य च एकाकार आत्मा; - The intention is not ऐक्य but एकाकारत्व. So Bhashya is देवादीनां स्वस्य च एकाकार आत्मा; Because each आत्मा is different and real but they are all of the same essential nature of consciousness. Identity is of selves is opposed to all प्रमाणs – प्रत्यक्ष, अनुमान and शब्द and पूर्वापर. What was told earlier so far and what is going to be told later are also not positing identity but similarity in nature of selves. So there is no contradiction in telling that the selves in all – deva, tiryak, manushya, kshatriya, brahmana, pandita, daridra, dhanika, taruna and so on – though there are differences in forms, the self is similar in all. The differences are also real and due to karma but in the real nature of the Self, it is pure and all are similar.

This is like telling ‘ayam ayam eko vreehihi’ or ‘this rice is the same rice existing in all houses’ etc. Here identity is in respect of class of being rice and not in svarupa. In the same way, telling

that 'this self is existing in all bodies' means the Individual Selves existing in all bodies are similar or equal.

देवादिभेदानां प्रकृतिपरिणाम-विशेषरूपतया आत्माकारत्वासंभवात् – A doubt may arise that what we see is that the variety such as deva, manushya, brahmana, kshatriya, one who is young, old etc are all different. How can we say the selves are equal. In that case will not Shastra which says 'ब्राह्मणो यजेत' meaning a Brahmin should perform Yaga – such statements would not be meaningful. That is answered here as the differences are due to the modifications of matter and not of the Atman. The differences are real but due to prakruti and not the Self. That is happening due to the adjunct of Karma which causes the Self to get associated with various births and forms.

प्रकृतिविमुक्तः सर्वत्र देवादिदेहेषु ज्ञानैकाकारतया समानाकार इति 'निर्दोषं हि समं ब्रह्म' (गीता 5।19) इति अनन्तरमेव वक्ष्यते – This will also be told later that in their pure essential state, the Selves are all of the same form of consciousness. That is what is meant here.

स एवंबभूतः कर्म कुर्वन् अपि अनात्मनि आत्माभिमानेन न लिप्यते न संबध्यते; – The meaning of कुर्वन् अपि न लिप्यते has to be understood again in the context of karmayoga. It does not mean that even if such a person does prohibited acts, he does not get tainted. That is not the meaning. So that is explained as if such a one is performing karmayoga, he does not get affected by anything that obstructs him from attaining the fruit of the vision of the Self. That is having an idea of Self in what is not the Self. This is told in the next sloka. न लिप्यते is explained as न संबध्यते – he does not get associated with such thoughts including वासना.

अतः अचिरेण आत्मानम् प्राप्नोति इत्यर्थः – The conclusion according to context here is that it means he will very soon attain the vision of the Self.

### Slokas 5.8, 5.9

यतः सौकर्यात् शैश्याच्च कर्मयोग एव श्रेयान्, अतः तदपेक्षितं शृणु –

Arjuna's question 'यत् श्रेय एतयोरेकं तन्मे ब्रूहि' is thus answered that Karmayoga is superior form the point of speedy attainment of result and ease of performance. Now Bhagavan Krishna, knowing Arjuna's mind, continues to teach him the next aspects which is indicated in Bhashya here. What is expected of such a karmayogi is going to be told now is indicated as तदपेक्षितं शृणु.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्जिघ्रन्अश्रन्गच्छन्स्वपन्श्वसन् ॥ 8 ॥

प्रलपन्विसृजन्गृह्णन्उन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

तत्त्ववित् युक्तः A Karmayoginistha who has understood the real nature of the Self पश्यन् while seeing, शृण्वन् hearing, स्पृशन् touching, जिघ्रन् smelling, अश्रन् eating, गच्छन् walking, स्वपन् sleeping, श्वसन् breathing, प्रलपन् speaking, विसृजन् while leaving out गृह्णन् holding, उन्मिषन् opening eyes, निमिषन्नपि closing eyes, इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते इति धारयन् having a clear understanding in the mind that in all these acts the sense organs engage in the respective sense objects नैव किञ्चित् करोमि इति मन्येत should know that in his real nature he is not doing anything.

The shrotrendriya is hearing and not me. Vaagindriya is engaged in speaking and I am not speaking because these acts of hearing, speaking etc are not in my essential nature dissociated from matter and they are all natural tendencies of respective sense organs and coming only due to association with prakruti. This is the kind of anusandhana told here.

एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि च कर्मेन्द्रियाणि, प्राणाः च स्वस्य विषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत । ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः ।

Such a one, who knows the nature of the Self, should contemplate that the ज्ञानेन्द्रियs – or organs of sensation such as organ of hearing etc., the organs of action or कर्मेन्द्रियs such as hands etc., and प्राण or vital airs are all established in their own respective objects and so should reflect that 'I am not doing anything'. My nature being consciousness, this kind of doership is due to

association with senses and vital airs which has its roots in Karma and not in my essential nature – he should reflect like that.

एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि – The organs of sensation ज्ञानेन्द्रियाणि are चक्षुस्, श्रोत्र, त्वक्, घ्राण, जिह्वा – sight, hearing, touch, smell and taste. This in mula sloka has पश्यन्, शृण्वन्, स्पृशन्, जिघ्रन्, अश्रन्.

वागादीनि च कर्मेन्द्रियाणि – The functions of karmendriyas are - गच्छन्, प्रलपन्, विसृजन्, गृह्णन् – and the organs are पाद, वाक्, पायु, उपस्थ, पाणि. The word विसृजन् stands for both पायु and उपस्थ – organs of excretion and reproduction as told in Bharata – पायूपस्थे विसर्गार्थमिन्द्रिये तुल्यकर्मणी’.

प्राणाः च – स्वपन्, श्वसन्, उन्मिषन्, निमिषन् – are all the various modes of vital airs such as व्यान and others. The word श्वसन् – this is the work of प्राण which is a specific type of vital air. Here the word इन्द्रिय would indicate प्राण in अजहल्लक्षणा as the vital air prana is responsible for the functioning of all other senses as can be seen in the प्राणसंवाद प्रकरण in upanishat.

===== some additional discussions =====

In sloka 5.4 avatarikaa, Bhashya is ज्ञानयोगकर्मयोगयोः आत्मप्राप्तिसाधनभावे अन्योन्य नैरपेक्ष्यम् आह .

Here Jnanayoga and Karmayoga were told to be not having mutual dependence in respect of providing the end result.

Jnanayoga cannot be started without Karmayoga – so if an aspirant wants to adopt Jnanayoga, such a person has to perform Karmayoga first and then only it will be possible to even start performance of Jnanayoga. This was told as सन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः - अयोगतः means without Karmayoga, दुःखमाप्तुम् is commented as प्राप्तुम् अशक्यः. It is impossible to start Jnanayoga without Karmayoga. But once Jnanayoga has been started, it does not need Karmayoga to achieve the end result of आत्मसाक्षात्कार. So this is the नैरपेक्ष्य. Similarly Karmayoga can directly

lead one to achieve आत्मसाक्षात्कार and so it also does not need Jnanayoga for achieving the end result.

What it means is while one is performing Karmayoga, there is no need to perform Jnanayoga also along with it. Similarly when one is performing Jnanayoga, there is no need to perform Karmayoga along with it.

Now Karmayoga has two aspects – karma and Jnana – nitya naimittika karmas are common to all yogas, so keeping that aside, a Karmayogi has to choose one particular karma such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ, स्वाध्याययज्ञ and so on and perform that with regularity and without break. At the same time a Karmayogi is also contemplating on the nature of Atman. Over a period of time, while he is performing the Karma, the ज्ञानांश becomes prominent and so he achieves Atmasakshatkara. He does not need to do Jnanayoga at any time.

Jnanayoga has nitya naimittika karmas and contemplation of pure nature of Self. It is told as ज्ञानयोगो जितस्वान्तैः परिशुद्धात्मनि स्थितिः by Sri Yamunacharya. A Jnanayogi does not do karmas such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ, etc as part of means but he is all the time contemplating on the pure nature of Self. That over a period of time achieves आत्मसाक्षात्कार. It is very difficult as it needs a lot more एकाग्रता to just contemplate while not doing karma because this is not something one is used to. One should have complete control over the mind and senses. In order to start such Jnanayoga itself, mind should be first pure because without such pure state of mind, one cannot start contemplation. For this one has to adopt Karmayoga and only after achieving control over mind, one can either take up Jnanayoga in which case he will stop doing the karmas such as द्रव्ययज्ञ, तपोयज्ञ, ज्ञानयज्ञ etc which was part of Karmayoga and start contemplation alone.

Or, a Karmayogi can keep continuing the karma chosen and take it till he perfects it when आत्मसाक्षात्कार happens.

In either case, Nityanaimittika karmas are a must.

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एवम् आत्मतत्त्ववित् श्रोत्रादीनि ज्ञानेन्द्रियाणि वागादीनि च कर्मेन्द्रियाणि, प्राणाः च स्वस्य विषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत । ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः ।

....continuing....

स्वस्यविषयेषु वर्तन्ते इति धारयन् - अनुसन्दधानो न अहं किञ्चित् करोमि इति मन्येत – He should reflect that the senses are engaged in their respective objects and I am not doing anything.

ज्ञानैकस्वभावस्य मम कर्ममूलेन्द्रियप्राणसम्बन्धकृतम् ईदृशं कर्तृत्वम्, न स्वरूपप्रयुक्तम्, इति मन्येत इत्यर्थः – The gist of it is explained here. How can it be said that Atman does not have doership? It is established in Brahmasutra that कर्ता शास्त्रार्थवत्त्वात् – The Individual Self has doership else shastras will become futile. So how can one attribute one's doership to the senses which do not have doership? This is explained as ज्ञानैकस्वभावस्य – in his essential nature, the Self is pure consciousness. The doership that is seen here is all due to association with prakruti. So in his essential nature, atman does not have this kind of doership. So it is not that karmas themselves are false. Karma is अनादि and causes one to get associated with body, senses etc and so that is indicated in Bhashya as ईदृशं कर्तृत्वम् – means पुण्यपापरूपम् – of the form of virtues and sins. So the meaning of तत्त्ववित् is one who is reflecting on the nature of the Self dissociated from matter –

निरुपाधिकस्वरूप. The Self with the body which is is औपाधिक has this kind of doership and उपाधि is karma. The Self in his real nature without karma upadhi is of the nature of pure consciousness and does not have this kind of doership. So a karmayogi should contemplate on such a nature of the Self and that the various actions being performed here through the senses are not in my essential nature but due to the association with senses which is having its roots in karma.

In the liberated state the कर्तृत्व, भोक्तृत्व of the nature of carryout Paramatman's wishes, enjoying the rapture of union with Brahman etc. are all present and a Mukta can also take one or more bodies as desired in order to carryout Bhagavan's sankalpa but they are all not due to Karma because in that state he is freed from the bondage of karma. But while here, he is associated with karma and all the different types of doerships seen here are due to association with matter which is modified into body, senses etc and this kind of doership is not in his

essential nature. So he should do the karmas but should think that 'I am not doing because it is not in my essential nature'. This is the अनुसन्धान needed for a karmayogi.

### Sloka 5.10

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

यः One who ब्रह्मणि कर्माणि आधाय attributing the karmas or actions to Prakruti or matter, सङ्गं त्यक्त्वा having renounced the desire in fruits of those actions करोति performs the actions सः such a one पद्मपत्रम् अम्भसा इव just as the lotus leaf in the water पापेन न लिप्यते does not get tainted by sins.

ब्रह्मशब्देन प्रकृतिः इह उच्यते, 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते - The word ब्रह्म here means prakruti or matter. It will be told later as 'my cause is matter which is enormous'.

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ 'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण कर्म ब्रह्मणि आधाय – The senses are all modifications of matter and matter is only existing in all these forms and as told earlier पश्यन्, शृण्वन् etc, one should attribute the karma to matter addressed as brahma here.

फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि – then having given up attachment to fruits and reflecting that 'I am not doing anything' and does karmas, such a person even though is present being associated with matter

प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते – does not get tainted by the sin which causes one to get bound to samsara and which is of the form of thinking prakruti itself is Atman.

पद्मपत्रमिवाम्भसा - यथा पद्मपत्रम् अम्भसा संसृष्टम् अपि न लिप्यते, तथा न लिप्यते इत्यर्थः – such a person does not get tainted or gets associated with, just as a lotus leaf does not get tainted by water though it is in contact with water. That is the meaning.

A doubt arises here – though with desire for fruits, when one is performing karma, if one performs with the thought ‘I am not doing anything’, it should not be a defect? And, if in reality an individual Self only has doership, what is the use in thinking that it is due to उपाधि or a limiting adjunct? And even if one is reflecting like that, will not mere association with prakruti itself make one be drowned in देहात्मभ्रमा? These doubts are cleared in this sloka.

ब्रह्मशब्देन प्रकृतिः इह उच्यते, 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते – Here the word ब्रह्म does not mean जीवात्मन् because the prakarana is about negation of doership for Jivatman. So attributing doership cannot happen. Not even Parabrahman, because the prakarana is also talking about association with matter due to उपाधि and that does not apply to Paramatman. So brahma shabda is taken to mean prakruti which is seen in its modifications of the forms of body, senses etc. The effects of Prakruti are also addressed as Brahma in upanishats. In mundaka upanishat, 'तस्मादेतद्ब्रह्म नामरूपमन्नं च जायते' (मु.उ. 1-1-10). The meaning of ब्रह्म is अव्याकृत or collectivity of sentient and non-sentient in the unmanifested form. Through that all the भोग्य-भोक्तरूप seen here which has name and form are born. Keeping all these in mind, brahma shabda is interpreted as prakruti here. In Bhagavadgita itself it is used in 14<sup>th</sup> chapter which is quoted by Bhashyakarar here.

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ – The explanation of the meanings of previous sloka are given here. The word अवस्थितायाम् indicates the prakruti referred here is not मूलप्रकृति but what is existing as modifications in the form of senses etc.

'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण – The word कर्माणि in mula sloka is in plural and so the varieties of actions told earlier as पश्यन् etc is indicated.

कर्म ब्रह्मणि आधाय फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि – The mula sloka says 'करोति यः' – indicating doership to Atman. In order to remind that such doership is due to उपाधि, Bhashya again stresses 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति. This again stresses that fact that such doership is not in his essential nature.

प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते – The word पाप in लिप्यते न स पापेन – is about the wrong thinking of body itself as the Self – देहात्मभ्रमविषय – that is a big sin. Swamy Deshika quotes from Bharata here

योऽन्यथा सन्तमात्मानम् अन्यथा प्रतिपाद्यते ।

किं तेन न कृतं पापं चोरेण आत्मापहारिणा ॥ (म.भा.उ. 42-35)

One who thinks that the Atman who is not existing as body but exists as Jnanakara, subservient to Lord etc thinks as body which is inert, and thinks JivAtman is the Lord, he is independent etc. what sins has he not committed? That means he would be committing all possible sins. Here the word पाप indicates that kind of sin. अनात्मनि आत्मबुद्धिः अस्वे स्वमिति या मतिः (वि.पु). In this prakarana this meaning only is most appropriate. Such sins cause one to get bound to samsara. Swamy Deshika gives the definition of पाप as अलौकिकम् अनिष्टफल-असाधारणकारणम् हि पापम्. In Chandogya and Taittiriya kaathaka also it can be seen – ‘तस्यैवात्मा पदवित्तं विदित्वा । न कर्मणा लिप्यते पापकेन’ and in Chandogya, ‘न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्ते’ (छा. 8-4-1) where it means both punya and paapa as both bind one to samsara.

पद्मपत्रमिवाम्भसा - यथा पद्मपत्रम् अम्भसा संसृष्टम् अपि न लिप्यते, तथा न लिप्यते इत्यर्थः – The example given of a Lotus leaf is not just for showing the aspect of mere association but a Lotus leaf is born in water, grows in water, lives in water etc. and so everything happens in water itself for it. Even then it does not get tainted by any effects of water. In the same way, the Jivatman who is having enjoyment, existence etc under the influence of Matter does not get tainted by its effects such as देहात्मभ्रमे and so on. That is the भाव.

## Sloka 11

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ 11 ॥

कायेन With the body, मनसा mind, बुद्ध्या buddhi, केवलैः इन्द्रियैरपि and with the sense organs of sensation, योगिनः Kaymayoganishthas, सङ्गं त्यक्त्वा giving up attachment – that is having given up the idea of doership and attachment to fruits आत्मशुद्धये कर्मकुर्वन्ति perform karmas for purifying the Self.

**कायमनोबुद्धीन्द्रियसाध्यं कर्म स्वर्गादिफलसङ्गं त्यक्त्वा योगिनः आत्मशुद्धये कुर्वन्ति, आत्मगत-प्राचीन-कर्मबन्धनविनाशाय कुर्वन्ति इत्यर्थः ।**

Those who are steadfast in karmayoga, perform the karmas which are done with body, mind, buddhi and senses having renounced attachment to fruits of the nature of svarga etc. for the purpose of purifying the atman – meaning, for getting rid of the bondage of karma which has been continuing from a very long time.

कायमनोबुद्धीन्द्रियसाध्यं कर्म स्वर्गादिफलसङ्गं त्यक्त्वा योगिनः आत्मशुद्धये कुर्वन्ति, आत्मगत-प्राचीन-कर्मबन्धनविनाशाय कुर्वन्ति इत्यर्थः ।

What was told earlier is again confirmed by citing aspects which are well known to have been practiced by great people who always follow the shastras – शिष्टाचारसिद्धांश is told here.

बुद्धि – here is the state of mind where it is taking decisions – कृत्यध्यवसाय – firm decision that ‘I want to perform karma’

केवलैः - By this word ‘mere’, renouncing the selfish feeling of doer-ship is told. Or not having that ‘this belongs to me’. This word has to be taken for कायेन and others also.

काय and others indicated कर्मेन्द्रियस and so केवलैः इन्द्रियैः can be taken to mean ज्ञानेन्द्रियस – organs of sensation. तेषां च केवलत्वं वचनादानादि कर्म रहितत्वम् – For Jnanendriyas केवल means hearing, seeing etc and not speaking, receiving etc which are acts of karmendriyas. Acts of mere ज्ञानेन्द्रियस are also having fruits can be seen in - धर्मः श्रुतो वा दृष्टो वा कथितो वा कृतोऽपि वा । अनुमोदितो वा राजेन्द्र नयतीन्द्रपदं नरम् ॥ (भा.आ.94-29)

सङ्गं त्यक्त्वा – This is interpreted as ‘स्वर्गादिफलसङ्गं त्यक्त्वा’ – renouncing the attachment in fruits of the nature of svarga etc. This is because the आत्मशुद्धि that is told is what is attained here only

and also one would not engage in anything without some benefit. So the benefit of performing karmas in that way is आत्मशुद्धि which is removal of the obstruction to attainment of vision of self.

=====additional notes=====

आत्मशुद्धये – Shuddhi is needed for anything which has some defects. Atma is already shuddha, so what is the shuddhi needed here? Though Atmasvarupa is shuddha, the atman in the bound state – बद्धात्मा – has his attributive consciousness contracted due to karma and so he does not realize the purity of the Atmasvarupa. Removal of the प्रतिबन्धक which is an obstruction to knowing the pure nature of Atman is the shuddhi for the Atman. That is the दोष – आत्मस्वरूप is not seen – we see only body everywhere and not Atman – though Atma is pure and without any defect and is distinct and different from body, it is not seen like that by all. Removal of that obstruction is the shuddhi for the atman. That obstruction is caused by pracheena karma – to get rid of that one has to again engage in karma only but – without desire in fruits etc.

For karmayoga also there is a phala – it is not निष्फल because one will not engage in any act which has no fruits – so does karmayoga have any fruit – it has the fruit of the nature of destroying the obstruction to आत्मसाक्षात्कार – and then one realizes the atman. So it is explained as आत्मगत-प्राचीन-कर्मबन्धनविनाशाय.

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## Sloka 12

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ 12 ॥

युक्तः A Karmayogi कर्मफलं त्यक्त्वा having given up desire in fruits of karma, नैष्ठिकीं शान्तिम् आप्नोति attains the bliss of the form of experience of the Self. अयुक्तः One who is not established in Karmayoga, कामकारेण फले सक्तः having desire in fruits due to the temptation of getting benefits निबध्यते is bound by samsara.

युक्तः - आत्मव्यतिरिक्तफलेषु अचपलः आत्मैकप्रवणः, कर्मफलं त्यक्त्वा केवलम् आत्मशुद्धये कर्मानुष्ठाय, नैष्ठिकीं शान्तिम् आप्नोति; स्थिराम् आत्मानुभवरूपां निर्वृतिम् आप्नोति । अयुक्तः आत्मव्यतिरिक्तफलेषु चपलः आत्मवलोकनविमुखः कामकारेण फले सक्तः कर्माणि कुर्वन् नित्यं कर्मभिः बध्यते - नित्यसंसारी भवति । अतः फलसङ्गरहितः इन्द्रियाकारेण परिणतायां प्रकृतौ कर्माणि संन्यस्य आत्मनो बन्धमोचनाय एव कर्माणि कुर्वीत इति उक्तं भवति ।

युक्तः means one who does not have interest in anything other than the Atman, that is, one who is steadfast in the contemplation of only in आत्मस्वरूप - the nature of the Self, performs karmas only for the sake of purifying the Self by renouncing the fruits of actions, attains नैष्ठिकीं शान्तिम् – means peace of the form of joyous experience of the Self which is steadfast or स्थिर. One who is अयुक्तः - deeply interested or curious about fruits other than the experience of the Self, having turned away from attaining the vision of the Self being prompted by काम or desires, having attachment to the fruits, being continuously engaged in karmas, gets bound by such karmas for ever – meaning he becomes नित्यसंसारि. So, not having desire in the fruits of actions, having attributed the actions to प्रकृति or matter which exists modified in the form of senses, perform karmas only for the sake of getting the Self rid of the bondage. This is the gist of the teaching.

The same karma can be the cause of bondage when performed with desire in fruits and can be the cause of liberation from bondage when performed without desire in fruits - is taught here.

युक्तः - आत्मव्यतिरिक्तफलेषु अचपलः आत्मैकप्रवणः – The meaning of युक्तः is equanimity of mind – समाहितचेतस्त्वम्. That is nothing but deep interest in the experience of the Self while renouncing every other fruit. So Bhashya is according to that.

कर्मफलं त्यक्त्वा केवलम् आत्मशुद्धये कर्मानुष्ठाय – The अनुष्ठान of karmas was told earlier and that is here अर्थसिद्ध – कर्मफलं त्यक्त्वा means performing Karma for the sake of purifying the Self is understood.

नैष्ठिकीं शान्तिम् आप्नोति; स्थिराम् आत्मानुभवरूपां निर्वृतिम् आप्नोति -

नैष्ठिकीम् – निष्ठायां भवाम् – नितरां स्थितिः निष्ठा. – Being firmly established in a particular state – being steadfast we can say. The words नैष्ठिकीं शान्तिम् is not साक्षान्मोक्ष and that is indicated as स्थिराम् आत्मानुभवरूपाम् निर्वृतिम्. That is according to context here.

शान्ति – आत्मानुभवरूप – does not get disturbed in any way – enjoys the bliss of experience of Self. Like it is said earlier ‘तद्वत् कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न काम कामी’.

अयुक्तः आत्मव्यतिरिक्तफलेषु चपलः आत्मवलोकनविमुखः कामकारेण फले सक्तः कर्माणि कुर्वन् नित्यं कर्मभिः बध्यते - नित्यसंसारी भवति – The mula sloka has कामकारेण – that does not indicate स्वैरचार or doing anything desired without any control but being deeply interested in fruits other than the experience of the Self. Performing acts for attaining desired fruits is the meaning – कामकारेण फले सक्तः is Bhashya. The mula has निबध्यते – meaning नितरां बन्धः - so bhashya is नित्यसंसारी भवति. Swamy Deshika says वर्तमानव्यपदेशाद्वा – because samsara is still continuing presently.

अतः फलसङ्गरहितः इन्द्रियाकारेण परिणतायां प्रकृतौ कर्माणि संन्यस्य आत्मनो बन्धमोचनाय एव कर्माणि कुर्वीत इति उक्तं भवति – The summary of नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् |, till फले सक्तो निबध्यते is given thus. This also indicates the सङ्गति - connection to next sloka.

फलान्तरसङ्गरहितः - one cannot say let me attain vision of self and also some other benefits – it is not possible. One has to give up interest in everything other than achieving आत्मसाक्षात्कार. So there can be no compromise here.

===== additional notes=====

नित्यसंसारी – we do not accept in svarupa nityasamsara as it is possible for all Jivatmas to attain Moksha sometime or other but if one is going on involving in wrong things for a long long time, he will keep going down and down and will remain in samsara for a very long time. Such persons are referred here. It is not that there is a reality called ‘Nityasamsara’ and that some people are bound to attain it. No. That is what is said in Dvaita darshana. We do not accept Nityasamsara in Svarupa.

But if one is bent upon transgressing the shastras all the time and says ‘I will keep sinning’, Bhagavan says ‘Ok, stay in samsara as long as you keep committing sins’. Paramatman does not stop him from doing whatever one desires because that is the freedom given to the Individual Self. That is why Krishna says ‘तयोर्नवशमागच्छेत्’ etc in many places meaning one has

to make decisions oneself at the first moment and then Bhagavan will help him take it forward.  
This is a very important topic discussed in Brahmasutra bhashyas in detail.

It could also be taken to imply वर्तमान व्यपदेश - the present state which is being in samsara.

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युक्तम् – ईश्वराय कर्माणि न मम फलाय – shankara bhashya, शान्ति he says moksha.

In our darshana, with karmayoga itself one cannot get moksha but one achieves आत्मसाक्षात्कार only. So शान्ति in this context is to be taken to mean that only.

Doubt -

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन्शृण्वन्स्पृशन्जिघ्रन्श्रन्नाच्छन्स्वपन्धसन् ॥ 8 ॥

प्रलपन्विसृजन्तृल्लुप्तुन्मिषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ 9 ॥

In this sloka, reflection on non-doership is mainly stressed. So one may get a doubt – what if I have desire in fruits but reflect that ‘I am not doing’? That is answered in the 10<sup>th</sup> sloka.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ 10 ॥

इन्द्रियाणां प्रकृतिपरिणामविशेषरूपत्वेन इन्द्रियाकारेण अवस्थितायां प्रकृतौ 'पश्यन् शृण्वन्' इत्यादिना उक्तप्रकारेण कर्म ब्रह्मणि आधाय फलसङ्गं त्यक्त्वा 'नैव किञ्चित् करोमि' इति यः कर्माणि करोति, स प्रकृतिसंसृष्टतया वर्तमानः अपि प्रकृत्यात्माभिमानरूपेण बन्धहेतुना पापेन न लिप्यते – The senses are all modifications of matter and matter is only existing in all these forms and as told earlier पश्यन्, शृण्वन् etc, one should attribute the karma to matter addressed as brahma here. then having given up attachment to fruits and reflecting that ‘I am not doing anything’ and does karmas, such a person even though is present being associated with matter does not get tainted by the sin which binds one to samsara.

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Sloka 13

अथ देहाकारपरिणतायां प्रकृतौ कर्तृत्वसंन्यास उच्यते –

From now on one should reflect having attributed the doership to प्रकृति or matter which has modified into the body.

After teaching the aspect of attributing the doership to senses and vital airs which are residing in the body, now the aspect of attributing the doership to the body itself which is the resort for them.

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ 13 ॥

देही The Self who has the body as resort सर्व कर्माणि all the karmas which he does नवद्वारे पुरे मनसा सन्न्यस्य attributing in his mind to the body which has nine outlets वशी and having his senses under control, नैवकुर्वन् नकारयन् neither doing anything nor getting done सुखम् आस्ते stays having his mind filled with peace.

'आत्मनः प्राचीनकर्ममूल-देहसम्बन्ध-प्रयुक्तम् इदं कर्मणां कर्तृत्वं न स्वरूपप्रयुक्तम्' इति विवेकविषयेण मनसा सर्वणि कर्माणि नवद्वारे पुरे सन्न्यस्य देही स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् सुखम् आस्ते ।

The doership which is present with respect to karmas is due to the association with body for which the pracheena karma (or karma of yore) is the cause. And it is not present in the essential nature of the Self. With this form of clear distinctive knowledge and conviction in the mind, one who performs acts attributing all the actions or karmas to the body which is like a city with nine gates, with the Self having controlled the senses, not performing actions which have the body as the support, not acting as per what the body makes him do, stays peaceful.

=== additional points=====

Bhaagavata – purandaropakhyaana – to teach tattvas to purandara. The realities are taught giving analogy with body as a city and there is a king, citizens and so on.

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'आत्मनः प्राचीनकर्ममूल-देहसम्बन्ध-प्रयुक्तम् इदं कर्मणां कर्तृत्वं न स्वरूपप्रयुक्तम्' इति विवेकविषयेण मनसा –It is not mere association with bodies such as Deva, Manushya etc. that the doership of the form of virtues and sins ensue but it is when one gets associated with those bodies in order to experience the fruits of karmas of yore. Even for one who is not under the sway of karmas

(अकर्मवश्य), bodies such as God, Man, animals etc might come but that association is not due to Karma. When a bound self gets associated with such bodies it is due to प्राचीनकर्म and that is the cause of this kind of doership.

सर्वणि कर्माणि नवद्वारे पुरे सन्यस्य देही स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् – There are seven outlets in the face – two eyes, two ears, two nostrils and mouth. There are two outlets in the lower body and including that it becomes nine. In कठोपनिषत् 2-5-1, it is told as 'पुरमेकादशद्वारम्'. It says there are eleven outlets to the body which is like a city. There we have to include नाभि, navel and ब्रह्मरन्ध्र which is in the top centre portion of head.

This illustration of नवद्वारे पुरे – a body as a city is for the purpose of teaching the distinctive characteristics of body and Self. The body has characteristics such as सावयवत्व, सच्छिद्रत्व, पृथुत्व, परतन्त्रत्व, नियन्तव्यत्व etc. while the Self has निरवयवत्व, निश्छिद्रत्व, अणुत्व, स्वतन्त्रत्व, नियन्तृत्व. Thus the distinction is shown between doer and Self.

सुखम् आस्ते – Means not having the grief which comes due to कर्तृत्वाभिमान - the selfish feeling of doership etc. Without the selfish feeling that 'I am doing' or 'I am making it to act' etc.

The body is compared to a city; senses are the citizens; paramatma is the Supreme Ruler – सार्वभौम; the individual Self is His servant. One who reflects thus will attain peace. When one has देहात्मभ्रमे, one thinks he himself is the master and the senses and vital airs are all present for his enjoyment and is subjected to all kinds of difficulties and suffers.

स्वयं वशी देहाधिष्ठानप्रयत्नम् अकुर्वन् देहं च नैव कारयन् - The word स्वयम् in Bhashya means without being dependent on body – देहादिपारतन्त्र्यरहितः or परिशिद्धेन स्वेन रूपेण – in the form of his pure essential nature. He should understand that प्रयत्नाश्रयत्व and शरीरपरिस्पन्दादिहेतुत्व are both औपाधिक and not in आत्मस्वरूप. प्रयत्नाश्रयत्व means thinking that 'because the body is the resort for Self, the Self should put efforts' and शरीरपरिस्पन्दादिहेतुत्व means thinking that 'Self should engage in action just as the body does'. So नैव कुर्वन्न कारयन् means not thinking that 'I am acting through the body or I will make the body engage in action'

## Sloka 14

साक्षाद् आत्मनः स्वाभाविकरूपम् आह –

**The actual nature of the Self is being taught in the next sloka directly.**

The nature of the Self which is औपाधिक or due to karmas is to be attributed to the उपाधि was taught in previous slokas and now the real nature of the Self which is to be reflected upon by one self is going to be taught.

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ 14 ॥

प्रभुः The Individual Self (Jivatman) लोकस्य कर्तृत्वम् the doership of the world existing in the form of God, man etc due to association with matter न सृजति does not create. कर्माणि न He does not create the karmas also. न कर्मफलसंयोगम् He does not create the association with fruits of karma. स्वभावस्तु प्रवर्तते The reminiscent impressions of matter which is beginningless (अनादि-प्रकृति-वासना) provokes one into doership etc.

अस्य देवतिर्यङ्मनुष्यस्थावरात्मना प्रकृतिसंसर्गेण वर्तमानस्य लोकस्य देवाद्यसाधारणं कर्तृत्वं, तत्तदसाधारणानि कर्माणि तत्तत् कर्म जन्य - देवादिकफलसंयोगं च, अयं प्रभुः अकर्मवश्यःस्वाभाविकस्वरूपेण अवस्थितः आत्मा न सृजति, नोत्पादयति; - The extraordinary doership, respective extraordinary actions and the association with experience of fruits of the nature of देव etc which are caused by those karmas which are existing in देव and other bodies of the world which are associated with प्रकृति existing in the forms of देव, मनुष्य, तिर्यक्, and स्थावर. These are not created by प्रभुः means one who is अकर्मवश्य in his essential nature and one who is existing in his natural form.

कः तर्हि? स्वभावः तु प्रवर्तते, स्वभावः प्रकृतिवासना; अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत-तत्तदात्माभिमान-जनितवासनाकृतम् ईदृशं कर्तृत्वादिकं सर्वम्, नस्वरूपप्रयुक्तम् इत्यर्थः - Then who creates them or who is responsible for them. The स्वभाव is responsible for that. स्वभाव means वासना or reminiscent impression which is formed due to association with प्रकृति or bodies. The karmas which are being done from beginningless time cause association with प्रकृति of the form of देव, मनुष्य etc. The reminiscient impressions of the egoistic feeling (Atmaabhimaana) nurtured in

those bodies causes this kind of doership etc. All these are not in the essential nature of the Self. The Self performs some karmas and then gets associated with a body, starts enjoying the sense objects through that body and performs further karmas and then again is reborn with some other body and again he gets deeply attached to that body and starts identifying himself with it and enjoys all the pleasures and pains in that body and so on. That is explained as पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत तत्तदभिमानजनित-वासनाकृतम्. There is a story of a prince in Bhagavatha who knows about his future births and tells the minister's son that he is going to get liberated after ten births and that he should kill him in each birth immediately so that the prince can get rid of those bodies quickly and get onto to next birth. This way he will exhaust his karmas soon. The minister's son agrees. In the next birth the prince is born a pig and the minister's son comes to kill the pig. Immediately the pig tells him 'why are you so cruel? Why do you want to kill me?' for which minister's son says 'you only told me to kill you so that you can get rid of these births quickly'. Then the prince who is now a pig replies 'that was at that time. Now I find this pig's life most enjoyable. I am so happy with my family and really having a peaceful life with this body. Please do not kill me'. This illustrates the अभिमान one gets in the bodies taken and when one starts acting in that body, habits are formed with repeated performance of actions and that accumulates as reminiscent impressions or vasana. That is the cause of this kind of doership is told here.

अस्य देवतिर्यङ्मनुष्यस्थावरात्मना प्रकृतिसंसर्गेण वर्तमानस्य लोकस्य – The word लोकस्य means the various types of people existing in this world and so to teach the varieties in this world it is said as देव, तिर्यक्, मनुष्य, स्थावर.

देवाद्यसाधारणं कर्तृत्वं, तत्तदसाधारणानि कर्माणि तत्तत् कर्म जन्य - देवादिफलसंयोगं च, अयं प्रभुः  
अकर्मवश्यःस्वाभाविकस्वरूपेण अवस्थितः आत्मा न सृजति, नोत्पादयति;

कर्तृत्व – Means प्रयत्न etc. effort. कर्माणि means activities of senses and body. If the doership and others were natural to the Atman (Self), it should have been identical in case all selves. But it is not so. That is indicated as देवादि-असाधारणं कर्तृत्वम्.

फलसंयोग means experience of fruits of actions. The word प्रभुः means Jivatma in this context. The intention word is indicated as अकर्मवश्यः, स्वाभाविकस्वरूपेण अवस्थितः.

In the third chapter it was told 'मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा' – meaning the doership should be attributed to paramatman. So in this context where the word प्रभुः is told to be अकर्तृ cannot Paramatman. That is another reason why prabhu is taken to mean Jivatman here.

The word सृजति is not taken to mean सृज विसर्गे because in that case it would be in त्यागार्थं and न सृजति would mean he will accept कर्तृत्व, कर्म and फलसंयोग – all the three. In order to negate that it is interpreted as नोत्पादयति.

कः तर्हि? स्वभावः तु प्रवर्तते, स्वभावः प्रकृतिवासना; - Since there is no other cause seen, raising the doubt that it would seem like कर्तृत्व would happen to Jiva only, the fourth पाद of the sloka is commented as such.

अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित-देवाद्याकारप्रकृतिसंसर्गकृत-तत्तदात्माभिमान-जनितवासनाकृतम् ईदृशं कर्तृत्वादिकं सर्वम्, नस्वरूपप्रयुक्तम् इत्यर्थः ।

There can some doubts here – Swamy Deshika raises a series of doubts - The Self who is pure consciousness does not have doership etc. Then how can वासना which is अचेतन or non-sentient and which is only an attribute of the चेतन have doership? If the Self is pure by nature how did he get वासना? If it did not come from anywhere, then the वासना itself will become स्वाभाविक and its doership etc will also be स्वाभाविक or natural. If it is coming from some other cause, that would also become स्वाभाविक. If it is औपाधिक due to some उपाधि then how did that उपाधि ensue to the Self who does not have doership? If it comes due to वासना itself, or from something else, then it would lead to अन्योन्याश्रयदोष – defect of mutual dependence or अनवस्था (infinite regress) and such defects.

This doubt is cleared with स्वभवस्तु – the word तु here is to clear that doubt.

अनादिकालप्रवृत्त-पूर्वपूर्वकर्मजनित – This shows it is like बीजाङ्कुरन्याय and clears the doubt of अन्योन्याश्रय. In order to show the variety in the causes of वासना – देवाद्याकारप्रकृतिसंसर्गकृत is told. It is

like getting the idea of fire in a molten iron which actually is due to the contact with fire. The word संसर्गकृत indicates it is like that.

(वासनाकृतम् – This shows that it is due to उपाधि of the special cause called वासना.)

### Sloka 15

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ 15 ॥

विभुः This Jivatman who is present in several places and thus pervading कस्यचित्पापं नादत्ते does not receive anyone's sin. सुकृतं न चैव Does not receive anyone's virtues as well. ज्ञानम् The attributive consciousness of the Self अज्ञानेन आवृतम् is covered by ignorance. तेन जन्तवः मुह्यन्ति By that all beings are confused.

कस्यचित् - स्वसम्बन्धितया अभिमतस्य पुत्रादेः, पापं - दुःखं न आदत्ते - न अपनुदति, कस्यचित् - प्रतिकूलतया अभिमतस्य सुकृतं - सुखं च न आदत्ते - न अपनुदति । यतः अयं विभुः - न द्वाचित्कः, न देवादिदेहाद्यसाधारणदेशः, अत एव न कस्यचित् सम्बन्धी, न कस्यचित्प्रतिकूलः च । सर्वम् इदं वासनाकृतम् ।

कस्यचित् Nobodies means son and others who are dear as related to Self, पापं नादत्ते – means न अपनुदति - does not dispel their grief. कस्यचित् – Nobodies, means those who are seen as unfavourable to Self, सुकृतं नादत्ते – means does not dispel their good fortunes also. This विभु means one who is not residing in one place, that is does not stay only in the unique bodies such as deva etc.; that is why he is not related to anyone and is also not unfavourable to any one. All these are the effects of remnant impressions, वासना.

एवं स्वभावस्य कथम् इयं विपरीतवासना उत्पद्यते? अज्ञानेन आवृतं ज्ञानम्, ज्ञानविरोधिना पूर्वपूर्वकर्मणा स्वफलानुभवयोग्यत्वाय अस्य ज्ञानम् आवृतं संकुचितम्, तेन ज्ञानावरणरूपेण कर्मणा देवादिदेहसंयोगः, तत्तदात्माभिमानरूपमोहः च जायते । ततः च तथाविधात्माभिमान-वासना, तदुचितकर्मवासना च । वासनातो विपरीतात्माभिमानः कर्मारम्भश्च उपपद्यते ।

This being the nature of the Self, how does this वासना which is quite opposed to the nature arise? अज्ञानेनावृतं ज्ञानम् – means his knowledge is covered meaning contracted in order to make

him experience the fruits of karmas which are opposed to knowledge and done in previous births in succession. तेन – by that karma which is of the form of block or cover for knowledge, association with bodies of deva and others and the मोह or misconception of identity with those bodies happen. From that, the impressions due to the misconceptions in those bodies and the impressions of karmas are formed. From that वासना or impressions, the misapprehension of self which is opposed to reality and engagement in respective karmas happen.

In this sloka, the aspect of the Self not having doership and the doership is due to reminiscent impressions वासना – are explained in the two halves.

कस्यचित् - स्वसम्बन्धितया अभिमतस्य पुत्रादेः, पापं - दुःखं न आदत्ते - न अपनुदति, कस्यचित् - प्रतिकूलतया अभिमतस्य सुकृतं - सुखं च न आदत्ते - न अपनुदति - There is no possibility of one taking up someone else's virtues or sins and so barring that would not be reasonable. The पुण्य and पाप of one cannot be taken by some one else. So the effects of those good and bad deeds are told here which are happiness or grief – सुख, दुःख. Even those one cannot take away from some one else. So only dispelling that from some one is intended here which is explained in Bhashya. So कस्यचित् पापं न अपनुदति is the meaning given for न आदत्ते कस्यचित् पापम्. Swamy Deshika explains how the meaning taken for नादत्ते is justified. The word आदत्ते is used in the sense of doing but that would not be according to context and since it is also used in the sense of अपहरण and so an equivalent usage for न आदत्ते can be अपहरणनिषेध which would lead to करणनिषेध and so न अपनुदति in bhashya is justified. The reason for such dispelling is also told as with respect to someone related only and not any one who is not related. So Bhashya is स्वसम्बन्धितया अभिमतस्य.

यतः अयं विभुः - न क्वाचित्कः, न देवादिदेहाद्यसाधारणदेशः, अत एव न कस्यचित् सम्बन्धी, न कस्यचित्प्रतिकूलः च | सर्वम् इदं वासनाकृतम् – The meaning of विभु cannot be in the sense of proportion because it is well established in shrutis that Jivatman is अणुस्वरूप – 'वालाग्रशतभागस्य शतधा कल्पितस्य च भागो जीवस्य विज्ञेयः स च आनन्त्याय कल्पते' (श्वे.उ. 5-8), 'आराग्रमात्रो ह्यवरोऽपि दृष्टः' (श्वे.उ. 5-9), 'एषोऽणुरात्मा चेतसा वेदितव्यः' (मु.उ. 3-1-9) etc. which is well established in Brahma sutra स्वशब्दोऽन्मानाभ्यां च (2-3-33). It cannot also be in the sense of Lord because that is of no use in this context. So it is taken in the sense of Jivatman's capability to enter into any body in accordance to one's karmas.

Kathopanishat says 'योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम् ।'(क.उ. 5-

7). One can take any body स्थावर or जङ्गम among the wonderful varieties of movables and immovables according to one's deeds and knowledge. So it is interpreted as 'not limited to one particular body'. By this the aspects of being related or being unfavourable to friends and enemies who are all आगन्तिकस meaning they come and go, is with respect to their bodies which come and go and not related to the Atman or Self. So the fact of removing the grief etc of those who are favourable or unfavourable etc is only औपाधिक.

एवं स्वभावस्य कथम् इयं विपरीतवासना उत्पद्यते? – The second half of sloka is commented here. The meaning of विपरीतवासना is स्वभावविरुद्धवासना - that which is opposed to what is natural to one.

ज्ञानविरोधिना – For अज्ञानेन आवृतं ज्ञानम् – The pramana for this is shown by Swamy Deshika from Vishnu purana.

अविद्या कर्म संज्ञान्या तृतीया शक्तिरिष्यते । यया क्षेत्रज्ञशक्तिस्सा वेष्टिता नृप सर्वगा । संसारतापानखिलान्  
अवाप्नोत्यतिसंततान् । तया तिरोहितत्वाच्च शक्तिः क्षेत्रज्ञसंज्ञिता । सर्वभूतेषु भूपाल तारतम्येन वर्तते । (वि. 6-8-61-63).

Three शक्तis are told for Lord – मुक्तस who are in their स्वरूप, क्षेत्रज्ञस or बद्धस who are associated with प्रकृति and अविद्या. The bound selves are covered by avidyaa and suffer all the difficulties in their births. Because their धर्मभूतज्ञान is covered by avidya, they are performing karmas of varying degrees in all the beings.

The meaning of नञ् which is negation in अज्ञान – is not ज्ञानादन्यत् or ज्ञानाभाव that is it is not to be taken in the sense of something other than knowledge or absence of knowledge because that is of no use in this context. So it is taken as ज्ञानविरोधिना.

पूर्वपूर्वकर्मणा स्वफलानुभवयोग्यत्वाय अस्य ज्ञानम् आवृतं संकुचितम् – One who does not have the knowledge which is contracted, cannot be suffering in this संसार. The knowledge of a bound self is contracted so that he can experience of fruits of karmas done in earlier births. The attributive consciousness undergoes contraction and when the cover of avidya is removed, it is present in this original full blown form. That knowledge is eternally associated with the Self as an attribute and does not get destroyed at any time. To indicate that the word आवृतम् is interpreted as संकुचितम्. There are plenty of pramanas for that such as 'न विज्ञातुः विज्ञातेः विपरिलोपो विद्यते अविनाशित्वात्' (बृ.उ. 4-3-30) (the capacity of the knower to know is not lost as it is imperishable).

तेन ज्ञानावरणरूपेण कर्मणा देवादिदेहसंयोगः तत्तदात्माभिमानरूपमोहः च जायते – The word जन्तु in mula sloka is interpreted by देवादिदेहसंयोगः. That is the channel for karmas to generate मोह or misconceptions.

ततः च तथाविधात्माभिमान-वासना, तदुचितकर्मवासना च । वासनातो विपरीतात्माभिमानः कर्मारम्भश्च उपपद्यते – The fact of a Self engaging in deeds which are to one's like or dislikes is due to वासना and it is not in the real nature of Self. From that the आत्माभिमान or selfish complex which is opposed to one's nature of consciousness will ensue and the Self starts to engage in karmas in accordance to the vasana.

### Sloka 16

'सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि' (गीता 4।36) 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' (गीता 4।37) 'न हि ज्ञानेन सदृशं पवित्रम्' (गीता 4।38) इति पूर्वोक्तं स्वकाले संगमयति –

**What was taught earlier as 'You will cross over all sins by means of the boat of the nature of knowledge' (4-36), 'the fire of knowledge burns completely to ashes all the karmas' (4-37), 'there is nothing as purifying as knowledge' (4-38) is again praised and highlighted at the right context.**

So far what was told in the third chapter about the aspect reflecting upon the non-doership in various modes was established. Now the teachings of fourth chapter about the special characteristics of knowledge are going to be searched.

स्वकाले – means while teaching the nature of knowledge after teaching the various ways of अकर्तृत्वानुसन्धान – how one should reflect upon the aspect of non-doership. Or, as taught by Lord 'उपदेक्ष्यन्ति ते ज्ञानम्' – at the time when one is ready to receive such knowledge.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानम् प्रकाशयति तत्परम् ॥ 16 ॥

येषां They whose तत् अज्ञानम् that ignorance which contracts the knowledge आत्मनः ज्ञानेन नाशितं is destroyed by the knowledge of the Self, तेषां their तत्परं ज्ञानम् that special knowledge आदित्यवत् प्रकाशयति shines forth like the Sun.

एवं वर्तमानेषु सर्वात्मसु येषाम् आत्मनाम् उक्तलक्षणेन आत्मयाथात्म्योपदेशजनितेन आत्मविषयेण अहरहः अभ्यासाधेयातिशयेन निरतिशयपवित्रेण ज्ञानेन तत् – ज्ञानावरणम् अनादिकालप्रवृत्तानन्तकर्मसञ्चयरूपं अज्ञानं नाशितं, तेषां तत् स्वाभाविकं परं ज्ञानं अपरिमितम् असंकुचितम् आदित्यवत् सर्वम् यथावस्थितं प्रकाशयति ।

Among such Selves, for whom the ignorance is destroyed by knowledge – knowledge which is exceedingly purifying, whose excellence is brought by the constant reflection every single day, about the nature of the Self acquired through teachings about the real nature of Self as taught here, by such knowledge, whose ignorance which is enveloping the knowledge, which is of the form of endless heap of karmas being performed from beginningless time, that ignorance is destroyed by the knowledge, for them the natural form of knowledge which is unlimited, without contraction and which is coveted enlightens everything just like the Sun.

तेषाम् इति विनष्टाज्ञानानां बहुत्वाभिधानाद् आत्मस्वरूपबहुत्वम् - 'न त्वेवाहं जातु नासं न त्वं नेमे' (गीता 2।12) इति उपक्रमावगतम् अत्र स्पष्टतरम् उक्तम् । न च इदं बहुत्वम् उपाधिकृतं विनष्टाज्ञानानाम् उपाधिगन्धाभावात् । 'तेषाम् आदित्यवज्ज्ञानम्' इति व्यतिरेकनिर्देशात् ज्ञानस्य स्वरूपानुबन्धि-धर्मत्वम् उक्तम् । आदित्यदृष्टान्तेन च ज्ञातृज्ञानयोःप्रभाप्रभावतोः इव अवस्थानं च । तत एव संसारदशायां ज्ञानस्य कर्मणा संकोचः मोक्षदशायां विकासः च उपपन्नः ।

The word तेषां which is in plural and is addressing the Selves whose ignorance is destroyed, the plurality of Individual Selves which was taught at the beginning in the second chapter as 'It is not that I did not exist at any time or you or these kings but all existed all the time' etc. is being taught with utmost clarity. This plurality of individual Selves told here is not due to any उपाधि or limiting adjunct because this is talking about those selves whose ignorance is destroyed and for them there can be not even a scent of उपाधि at that time. What is taught here as 'Their knowledge is like the Sun' by separating out knowledge from the Selves (व्यतिरेक), it is taught that knowledge is an attribute which is always existing as related to the essential nature of the Self. And by means of the example of Sun, it is taught here that the knower (ज्ञातृ) and the knowledge (ज्ञान) are existing just like the sunlight (प्रभा) and the Sun (प्रभावत्). For that reason

only the contraction of knowledge during the state of births (संसारदशा) and its expansion in the state of liberation are reasonable.

एवं वर्तमानेषु – Even though being immersed in मोह or misconception OR among those who are steadfast in Karmayoga.

सर्वात्मसु येषाम् आत्मनाम् उक्तलक्षणेन आत्मयाथात्म्योपदेशजनितेन आत्मविषयेण अहरहः अभ्यासाधेयातिशयेन निरतिशयपवित्रेण ज्ञानेन – If knowledge is enveloped by ignorance, how can that ignorance be destroyed by knowledge itself? Is the doubt. That is answered in Bhashya starting with उक्तलक्षणेन till निरतिशयपवित्रेण. The meaning of आत्मनः in mula sloka is not about the doer but the knowledge of the nature of the Self. That is acquired through उपदेश about the real nature of Self. After acquiring such knowledge, one has to contemplate on it every day and such knowledge becomes exceedingly purifying in nature.

तत् – ज्ञानावरणम् अनादिकालप्रवृत्तानन्तकर्मसञ्चयरूपं अज्ञानं नाशितं – The meaning of तत् in mula तदज्ञानम् is ज्ञानावरणम्. To show that such ignorance is very deep and that the purifying capacity of knowledge is unparalleled and it can destroy the entire collection of karmas amassed from beginningless time, it is explained as अनादिकालप्रवृत्त... etc

तेषां तत् स्वाभाविकं परं ज्ञानं अपरिमितम् असंकुचितम् आदित्यवत् सर्वम् यथावस्थितं प्रकाशयति – The meaning of तत् in तत्परम् is स्वाभाविकम्. Self has consciousness as an attribute by nature. The word परम् is taken to qualify ज्ञानम्. परम् means अपरिमितम्, असङ्कुचितम् - unlimited, uncontracted and so through सामानाधिकरण्य it is qualifying knowledge here. With respect to knowledge when we say it is supreme, it means it can know everything or it is uncontracted and it shows everything 'as is' यथावस्थितम् just like the Sun's light.

तेषाम् इति विनष्टाज्ञानानां बहुत्वाभिधानाद् आत्मस्वरूपबहुत्वम् - 'न त्वेवाहं जातु नासं न त्वं नेमे' (गीता 2।12) इति उपक्रमावगतम् अत्र स्पष्टतरम् उक्तम् | न च इदं बहुत्वम् उपाधिकृतं विनष्टाज्ञानानाम् उपाधिगन्धाभावात् – The word तेषाम् is in plural number and it is addressing those after the envelope of ignorance is removed with the knowledge of the Self. In the beginning of this shastra, the उपक्रमविरोध for अद्वैत was established in the sloka न त्वेवाहं जातु नासम् etc. Now again the भेद is reality is established clearly.

The plurality told here is not due to भ्रान्ति and it is not औपाधिक also because it is the state after removal of ignorance. When karma and others which are called अज्ञान are destroyed, the उपाधिस such as शरीर, अन्तःकरण etc are also destroyed. But the आत्मस्वरूप of individual Selves who are many, are real and eternal will be present without these उपाधिस.

'तेषाम् आदित्यवज्ज्ञानम्' इति व्यतिरेकनिर्देशात् ज्ञानस्य स्वरूपानुबन्धि-धर्मत्वम् उक्तम् । आदित्यदृष्टान्तेन च ज्ञातृज्ञानयोःप्रभाप्रभावतोः इव अवस्थानं च - The word आदित्य is to be taken as आदित्यप्रभा. This is because Sun which is the source (प्रभावत्), lights everything through the rays of light (प्रभा). It is comparable to the attributive consciousness (ज्ञान) of the Self (ज्ञातृ) who in his essential nature is also consciousness.

Pramanas such as यथा न क्रियते ज्योत्स्ना मलप्रक्षालनात् मणेः । दोषप्रहाणान्न ज्ञानमात्मनः क्रियते तथा ॥ (वि.धर्म. 104-55). Just as the brightness of a Gem stone is not newly created when the dust covering it is removed, the knowledge of an Atman is not newly created when ignorance is eliminated.

तत एव संसारदशायां ज्ञानस्य कर्मणा संकोचः मोक्षदशायां विकासः च उपपन्नः – Just as the rays of light are an attribute of Sun, knowledge is also an attribute of the Selves. The प्रभा or light is inseparably associated with Sun, Lamp etc and it is special luminous material. In the same way, the attributive consciousness of the Self undergoes contraction during the bound state in संसार and expansion when liberated. So though ज्ञान is an आत्मधर्म, it is also a material as it undergoes contraction and expansion and is inseparably associated with the Self as an attribute. This is established in Vedartha sangraha, shribhashya etc.

## Sloka 17

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ 17 ॥

तद्बुद्ध्यः Those who have decided firmly to attain the vision of the Self तदात्मानः those who are only contemplating on the Self तन्निष्ठाः those who are steadfast in the contemplation of the Self तत्परायणाः those who think that attaining the Self is the ultimate goal ज्ञाननिर्धूत कल्मषाः having

cleansed themselves of the defects with knowledge अपुनरावृत्तिं गच्छन्ति realize the Self as in its essential nature.

तद्बुद्धयः - तथाविधात्मदर्शनाध्यवसायाः, तदात्मानः - तद्विषयमनसः, तन्निष्ठाः - तदभ्यासनिरताः, तत्परायणाः – तदेव परमप्रयोजनमिति मन्वानाः, एवम् अभ्यस्यमानेन ज्ञानेन निर्धूतप्राचीनकल्मषाः तथाविधम् आत्मानम् अपुनरावृत्तिं गच्छन्ति । यदवस्थाद् आत्मनः पुनरावृत्तिः न विद्यते, सआत्मा अपुनरावृत्तिः, स्वेन रूपेण अवस्थितम् आत्मानं गच्छन्ति इत्यर्थः ।

Those who have a firm about attaining the vision of the Self, those who always are reflecting on the Self in their mind, those who are steadfast in the contemplation of the vision of the Self and those who know that attaining the vision of Self is their ultimate goal – all those will have their defects of yore destroyed from such contemplative steadfast knowledge attain such state of Self from which there is no return – meaning attaining which state there will be no coming back - the Self in such state is called अपुनरावृत्तिः - they attain the Self in its natural state.

The process of step-by-step attainment of the mantle of Self-realisation is shown here.

तद्बुद्धयः - तथाविधात्मदर्शनाध्यवसायाः, - The word तत् stands for the natural state of the Self. Or it may also indicate the knowledge told in previous sloka. The word तद्बुद्धयः indicates the firm decision अध्यवसाय that Self is to be realized - आत्मा द्रष्टव्यः.

तदात्मानः - तद्विषयमनसः, - The word तदात्मानः indicates the endeavour to attain that Vision.

तन्निष्ठाः - तदभ्यासनिरताः, तत्परायणाः – तदेव परमप्रयोजनमिति मन्वानाः, - This is the state in which one is turned away from other sense objects. This becomes the cause of तत्परायणत्व.

एवम् अभ्यस्यमानेन ज्ञानेन – This shows it is not mere वाक्यार्थज्ञान – that is textual or literary knowledge but it is contemplative or meditative knowledge.

निर्धूतप्राचीनकल्मषाः तथाविधम् आत्मानम् अपुनरावृत्तिं गच्छन्ति – The state before realization is elimination of defects which are obstructions. That final state is told by the word अपुनरावृत्ति which is nothing but the state of realizing यथावस्थित आत्मस्वरूप.

यदवस्थाद् आत्मनः पुनरावृत्तिः न विद्यते, सआत्मा अपुनरावृत्तिः, स्वेन रूपेण अवस्थितम् आत्मानं गच्छन्ति इत्यर्थः –

There can be a doubt here – ‘What was told as ‘from which state there is no return for the Self’ is not correct because it is told ‘क्षीणे पुण्ये मर्त्यलोकं विशन्ति’ (गी. 9-21). If liberation – मोक्ष – is said to be a specific state, then it would not become eternal’.

This is answered as स्वेन रूपेण अवस्थितम्. A state in which everything which is औपाधिक or due to some limiting adjunct is eliminated – such a state cannot get destroyed as there are no limitations there. It is of the form of प्रध्वंस – similar to the state when a pot is broken which cannot be reversed. The प्रध्वंसाभाव remains for ever once the pot is broken. It is like that.

It is not a place attained from where there is no return for the Self etc. but the Individual Self who is practicing this yoga attains a state of mind in which he stays firmly in the contemplation of the real nature of his own Self. Before attaining this state, the Self had various misconceptions and all these are resolved and now he attains a state where the Self is realized and because he has attained this state with firm decision, continuous repeated steadfast contemplation, he remains in this state and does not return to the state where there existed misconceptions about the nature of the Self.

(That is of the form of प्रध्वंस and it cannot be reversed. When a pot is broken, it enters into a state called प्रध्वंस-अभाव. Before a pot is created, it will be in प्रागभाव state – there is no absence before creation. The pot which is not yet created is existing as अभाव पदार्थ and when it is created, that goes and pot appears. When the pot is broken, it is in प्रध्वंसाभाव – pot exists in that state and it cannot be broken again as it is already broken. This state cannot be reversed to go back to the previous state of existence as that is already broken. )

## Sloka 18

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ 18 ॥

विद्याविनयसंपन्ने Towards one who is learned and has humility, ब्राह्मणे towards a mere Brahmin, गवि a cow, हस्तिनि an elephant शुनिचैव and a dog श्वपाकेच and one who eats the flesh of a dog पण्डिताः समदर्शिनः the wise that is those who have realized the real nature of the Self perceive all of them as equal.

विद्याविनयसंपन्ने, केवल ब्राह्मणे गोहस्तिश्वपचादिषु अत्यन्त विषमाकारतया प्रतीयमानेषु आत्मसु पण्डिताः - आत्मयाथात्म्यविदः ज्ञानैकाकारतया सर्वत्र समदर्शिनः ।

The wise, that is those who have realized the real nature of the Self, perceive equally one who is learned and is endowed with humility, a mere Brahmin, a cow, an Elephant, a Dog and one who eats the flesh of a dog – all of these who seem to be having extreme dissimilarity of differences in their forms. They realize that since the Selves existing in them are all of the nature of consciousness, all the selves are equal or similar. The wise see that kind of समत्व similarity.

विषमाकारः तु प्रकृतेः, न आत्मनः; आत्मा तु सर्वत्र ज्ञानैकाकारतया समः इति पश्यन्ति इत्यर्थः - The differences in forms are due to प्रकृति or matter and not due to the Selves in them. The Self being of the nature of consciousness everywhere, it has the same form in all of them and so they perceive similarity in all of them.

The nature of the state of Self realization is explained here which was mentioned earlier as 'येन भूतान्यशेषेण द्रक्ष्यसि आत्मनि अथो मयि' (गी. 4-35).

विद्याविनयसंपन्ने, केवल ब्राह्मणे – The two words are to be taken separately. The word विद्याविनयसंपन्ने is not qualifying ब्राह्मणे here. The differences in external forms are shown by गवि, हस्तिनि etc. The words शुनि, श्वपाके show the differences in conduct. The word ब्राह्मणे indicates mere class ब्राह्मणजातिमात्र.

गोहस्तिश्वपचादिषु अत्यन्त विषमाकारतया प्रतीयमानेषु आत्मसु पण्डिताः - आत्मयाथात्म्यविदः ज्ञानैकाकारतया सर्वत्र समदर्शिनः - It is not possible to bar the differences in the bodies. One who is पण्डित has the capacity to infer and accept or reject right aspects – ऊहापोहक्षमत्व for perceiving समदर्शित्व – similarity in all. This is indicated as आत्मयाथात्म्यविदः in bhashya.

समदर्शिनः - 'समं द्रष्टुं शीलं येषां ते समदर्शिनः' – those who have the capability to see similarity in the right way.

विषमाकारः तु प्रकृतेः, न आत्मनः; आत्मा तु सर्वत्र ज्ञानैकाकारतया समः इति पश्यन्ति इत्यर्थः – The differences in bodies can be perceived directly as it is प्रत्यक्ष. Since the souls are embodied in the respective bodies, one cannot reject the differences in knowledge also. So how is it possible to posit similarity? Is the question which arises here. That is answered here. The differences are due to प्रकृति – matter which is modified and present as body, senses etc. The aspect of देवत्व, मनुष्यत्व etc are due to association with matter and the experience of happiness or grief is also due to that. So the dissimilarity due to bodies is not rejected here. Even the contraction or expansion of knowledge due to such association is also not rejected. So the वैषम्य is in bodies and धर्मभूतज्ञान. All these are told as औपाधिक, due to the limiting adjunct. What is told as similar is in स्वरूप, the essential nature of the Individual Selves. The nature of pure selves is equal in all is what is told here. Since they are all of the same nature of pure consciousness, they are perceived as similar is the meaning. In reality, there is no difference in the essential nature of Selves (स्वरूप). Some darshanas say that the Self is of the size of the body – in an Elephant it is of the size of elephant, in an ant it is of the size of ant etc. This is against pramanas and we do not accept that. In their essential nature or svarupa, all selves are same. The bodily differences and differences in their attributive consciousness are due to the upadhi of karma.

## Sloka 19

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ 19 ॥

येषां मनः Those whose mind साम्ये स्थितं is established in the perception of the similarity of Selves तैः सर्गः by them, this samsara is इहैव जितः won over during the time of practicing or execution of the means itself (साधनानुष्ठानकाल). निर्दोषं while devoid of the defect of being enjoined with prakruti, ब्रह्म समम् the Selves are mutually similar. तस्मात् Due to that reason only ते ब्रह्मणि स्थिताः they are established in the Self.

इह एव - साधनानुष्ठानदशायाम् एव तैः सर्गो जितः - संसारो जितः; येषाम् उक्तरीत्या सर्वेषुआत्मसु साम्ये स्थितं मनः । निर्दोषं हि समं ब्रह्म - प्रकृतिसंसर्गदोषवियुक्ततया समम् आत्मवस्तु हि ब्रह्म; आत्मसाम्ये स्थिताः चेद् ब्रह्मणि स्थिता एव ते । ब्रह्मणि स्थितिः एव हि संसारजयः; आत्मसु ज्ञानैकाकारतया साम्यम् एव अनुसन्दधाना मुक्ता एव इत्यर्थः ।

इहैव – means during उपायानुष्ठानकाल itself, while practicing the means itself, this संसार has been won over by such karmayogis. येषाम् – means those whose minds are established firmly in साम्य - the perception of similarity of all Selves. निर्दोषं हि समं ब्रह्म – means the Self which is not having the defect of being enjoined with प्रकृति or matter is ब्रह्म only. If they are established in आत्मसाम्य – perception of similarity of Selves, they are established in Brahman only. Being established in Brahman is verily winning over संसार. That means those who contemplate on the similarity of Selves due to the reason that all Selves are of the form of consciousness, are liberated only.

The perception of similarity of Selves or समदर्शित्व is not just the means to the fruits which are attained some time later but they eliminate the defects as just as seen in liberation. Thus the karmayogins who are in such state of contemplation are extolled.

इह एव - साधनानुष्ठानदशायाम् एव – Though it may mean in this world, it is more appropriate to relate to the specific state of the karmayogins and so bhashya is highlighting the state of practice of means.

तैः सर्गो जितः - संसारो जितः;- They are equal to those who are liberated. The word सर्गः is not taken in the sense of creation here but संसार in the sense of सृज्यते – ‘that which is created’.

येषाम् उक्तरीत्या सर्वेषुआत्मसु साम्ये स्थितं मनः – The differences in व्यवहार or in the wordly transactions among the varnas such as brahmana, kshatriya etc is very much present and perceived as such and so the similarity is told only in the perception of atma-svarupa and to make that clear, bhashya is उक्तरीत्या साम्ये स्थितं मनः

निर्दोषं हि समं ब्रह्म - प्रकृतिसंसर्गदोषवियुक्ततया समम् आत्मवस्तु हि ब्रह्म; - The Selves detached from the limiting adjunct are all similar as they are all of the nature of consciousness. The word ब्रह्म here means शुद्धात्म – the Individual Self detached from the defect of being enjoined with matter.

आत्मसाम्ये स्थिताः चेद् ब्रह्मणि स्थिता एव ते । ब्रह्मणि स्थितिः एव हि संसारजयः; – A doubt may arise here – Is it not that being established in the Self alone is winning over संसार and not being established in the perception of similarity of selves? This is answered here - due to the similarity with परब्रह्मन्, those who are established in the perception of similarity of selves are verily established in Brahman. The word ब्रह्म is meaning शुद्धात्म due to similarity with Brahman. The essential nature or substantive nature of Self is pure and immutable principle just as that of Brahman. The substantive consciousness (स्वरूपज्ञान) does not undergo any change even while in the state of being associated with prakruti. The change is only in the attributive consciousness (धर्मभूतज्ञान). So there is nothing like a Self which has wisdom विनयसम्पन्न आत्मा or which does not have wisdom etc – this kind of differentiation is due to the attributive consciousness and not in substantive consciousness. All selves are equal as far as the nature of substantive consciousness is concerned.

आत्मसु ज्ञानैकाकारतया साम्यम् एव अनुसन्दधाना मुक्ता एव इत्यर्थः – This is the gist. Such karmayogins are equal to the liberated ones.

## Sloka 20

येन प्रकारेण अवस्थितस्य कर्मयोगिनः समदर्शनरूपो ज्ञानविपाको भवति, तं प्रकारम् उपदिशति –

The next five slokas teach the way in which a karmayogi attains ज्ञानविपाक the state of maturity or perfection of the knowledge of the Self which is of the form of समदर्शन or perception of similarity of all Individual Selves.

The steps are as noted by Swamy Deshika, हर्षोद्विगनिवृत्ति, बाह्यविषयनिस्सङ्गत्व, तदर्थदोषदर्शन, कामक्रोधवेगनिवारण, and आत्मन्येव सर्वविधभोग्यताकल्पन.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ 20 ॥

प्रियं प्राप्य न प्रकृष्येत् One should not be overjoyed on attaining something pleasant. अप्रियं प्राप्य नोद्विजेत् Should not be sad on getting something unpleasant. स्थिरबुद्धिः the mind should be established in the Self being steadfast in it असंमूढः should be without the misconception of body being thought of as the Self (देहात्मभ्रमे) ब्रह्मवित् having acquired the knowledge of the nature of the Self through teachings or upadesha of a preceptor ब्रह्मणि स्थितः one should be established in the contemplation of the nature of the Self.

यादृशदेहस्थस्य यदवस्थस्य प्राचीनकर्मवासनया यत् प्रियं भवति, यच्च अप्रियं, तद् उभयं प्राप्य हर्षोद्वेगौ न कुर्यात् । कथम्? स्थिरबुद्धिः - स्थिरे आत्मनि बुद्धिः यस्य सः स्थिरबुद्धिः । असंमूढः - अस्थिरेण शरीरेण स्थिरम् आत्मानम् एकीकृत्य मोहः संमोहः, तद्रहितः । तत् च कथम्? ब्रह्मविद् ब्रह्मणि स्थितः - उपदेशेन ब्रह्मवित् सन् तस्मिन् ब्रह्मणि अभ्यासयुक्तः । एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

In whichever body and whichever state one is, in that body and state, whatever is experienced as favourable or unfavourable due to the age old reminiscent impressions, during such times one should not be overjoyed or be agitated. How is it possible not to be under the sway of joy or being agitated? स्थिरबुद्धिः - means स्थिरे आत्मनि बुद्धिः यस्य सः - one whose mind is established in the Self who is steadfast or stable. असंमूढः - संमोह means misconception or delusion of the nature of perceiving the Self who is stable as identical or one with the body which is not stable. How is even that possible? ब्रह्मवित् ब्रह्मणि स्थितः - having acquired the knowledge of the nature of the Self through the teachings of a preceptor, being firmly established in the continuous contemplation of such nature of the Self.

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

This is the summary of what is taught here – Having acquired the real knowledge of the nature of the Self through the teachings of a तत्त्वज्ञानि - knower of the Self, endeavoring in the contemplation of that alone, getting rid of the misconception of identifying the Self with the body – देहात्माभिमान and being steadfast in the joyous experience of the vision of the stable Self, one

**should not rejoice or be agitated with favourable or unfavourable yields which are due to association with matter which is unstable or transcient.**

यादृशदेहस्थस्य यदवस्थस्य प्राचीनकर्मवासनया यत् प्रियं भवति, यच्च अप्रियं, तद् उभयं प्राप्य हर्षोद्वेगौ न कुर्यात् – प्रिय, अप्रिय, (the pleasant and the unpleasant) and due to that हर्ष, उद्वेग (joy and grief or anxiety) – happen due to the upaadhi or limiting adjunct of body and the states of the body. That is indicated by यादृशदेहस्थस्य and यदवस्थस्य etc. Or, यदवस्थस्य may also mean the contraction in attributive knowledge due to the current body. (What is told here is प्रिय and not हित. Just as told in Kathopanishat about श्रेयस् and प्रेयस्, here it is प्रिय (preyas) and not shreyas which is हित.) The word प्राप्य shows that they cannot be avoided. One has to face the consequences of one's actions. The word प्रहृष्येत् is in imperative mood - it is like a विधि.

कथम्? – If the causes which are प्रिय and अप्रिय are present, it looks as though one cannot avoid हर्ष or उद्वेग. So how is it possible to avoid is meant here?

स्थिरबुद्धिः - स्थिरे आत्मनि बुद्धिः यस्य सः स्थिरबुद्धिः – The first step is to establish one's mind in the Self which is immutable.

Because the things by themselves are not प्रिय or अप्रिय but it is due to one's karmas that one gets such experiences. Based on the Karma, Bhagavan sankalpa will make one experience things as प्रिय or अप्रिय. We all experience that the same object will be प्रिय sometime and अप्रिय some other time. As Yajnavalkya says to Maitreyi - न सर्वस्य कामाय सर्वं प्रियं भवति आत्मनस्तु कामाय सर्वं प्रियं भवति. It is due to bhagavan's sankalpa and that is according to one's karma. So these are all औपधिक and the substantive consciousness of the Self is immutable and does not undergo any change due to all these.

असंमूढः - अस्थिरेण शरीरेण स्थिरम् आत्मानम् एकीकृत्य मोहः संमोहः, तद्रहितः – The उपसर्ग सम् here is in the sense of unity or एकीभाव. Having the misconception that the Self who is immutable is the same as the body which is ever changing. Not having such misconception is असंमूढः.

तत् च कथम्? ब्रह्मविद् ब्रह्मणि स्थितः - उपदेशेन ब्रह्मवित् सन् तस्मिन् ब्रह्मणि अभ्यासयुक्तः – How are these possible is answered here. The meaning of ब्रह्मवित् is explained as acquiring knowledge through

the instruction of a preceptor and ब्रह्मणि स्थिति is through अभ्यास and not mere वाक्यार्थज्ञान. So what is ordained (विधि) here is the विशिष्टज्ञान which is of the nature of continuous contemplation – अभ्यासरूप of the knowledge acquired through a preceptor. ब्रह्म is also referring to Individual Self.

So what was told earlier विद्याविनयसंपन्ने etc – the knowledge, humility and such qualities or size and form of the body or conduct or occupation and so on are all either related to the प्रकृति (matter) or धर्मभूतज्ञान and not स्वरूपज्ञान. The substantive consciousness of the Self remains same all the time and the svarupa of all selves is equal in the sense that it is ज्ञानाकार and does not undergo any change and so all are equal in their essential nature.

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति ।

एतद् उक्तं भवति - तत्त्वविदाम् उपदेशेन आत्मयाथात्म्यविद् भूत्वा तत्र एव यतमानो देहात्माभिमानं परित्यज्य स्थिररूपात्मावलोकन-प्रियानुभवे व्यवस्थितः अस्थिरे प्राकृते प्रियाप्रिये प्राप्य हर्षोद्वेगौ न कुर्याद् इति – What was explained so far is summarized in a महावाक्य giving the link of cause-effect among the aspects told. First one acquires the knowledge of the reality of Self through instruction of a preceptor, then keeps contemplating on it and gets rid of the idea of body as the Self and then gets established in the joyous experience of the vision of the Self – such a person should not get joy or grief on account of any pleasant or unpleasant experience related to material things (प्राकृत).

The word तत्त्वविदाम् – shows one should acquire the right knowledge about the realities and not get misled by views which are opposed or outside of those of the Vedas.

## Sloka 21

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

बाह्यस्पर्शेषु Being disinterested in the experience of the external sense objects such as shabda, sparsha etc. असक्तात्मा आत्मनि यः सुखं विन्दति that Karmayogi who gets joy in the experience of the Self सः such a yogi ब्रह्मयोगयुक्तात्मा having a mind which is established in the contemplation of the true nature of the Self only अक्षयं सुखम् अश्नुते attains the unparalleled everlasting joy of the experience of the Self.

एवम् उक्तेन प्रकारेण बाह्यस्पर्शेषु - आत्मव्यतिरिक्तविषयानुभवेषु असक्तमनाः अन्तरात्मनि एव यः सुखं विन्दति – लभते, स प्रकृत्यभ्यासं विहाय ब्रह्मयोगयुक्तात्मा – ब्रह्माभ्यासयुक्तमनाः ब्रह्मानुभवरूपम् अक्षयं सुखं प्राप्नोति ।

**Thus as told one who has his mind which is detached from the experience of anything other than the Self such as external sense objects and gets joy only in the experience of the Self, such a person having his mind turned away from senses and being established in the contemplation of the Self, gets the undiminishing joy of the experience of the Self.**

The fact that the unmatched joy of Self experience due to समदर्शित्व (seeing every being as similar in its essential nature of consciousness) would happen by itself for one who does not get affected by joy or grief is told here.

एवम् उक्तेन प्रकारेण बाह्यस्पर्शेषु - आत्मव्यतिरिक्तविषयानुभवेषु असक्तमनाः अन्तरात्मनि एव यः सुखं विन्दति – लभते, - What is found in mula सुखम् आत्मनि विन्दति is different from सुखमक्षयमश्नुते and that is indicated as लभते. That means it is the start of experience of unparalleled joy.

स प्रकृत्यभ्यासं विहाय – Thinking about the experience of material objects again and again. Leaving that,

ब्रह्मयोगयुक्तात्मा – ब्रह्माभ्यासयुक्तमनाः ब्रह्मानुभवरूपम् अक्षयं सुखं प्राप्नोति – The happiness told in विन्दत्यात्मनि यस्सुखम् is due to the knowledge acquired through instruction from a preceptor. While सुखमक्षयमश्नुते is the unmatched joy obtained after Self realization. That is indicated in Bhashya as ब्रह्मानुभवरूपं सुखम्.

## Sloka 22

**प्राकृतस्य भोगस्य सुत्यजतामाह –**

**In the next sloka Krishna teaches Arjuna that it is easy to renounce the material enjoyments.**

This is answering the query that how is it possible for one to renounce the sensual enjoyments in which one is deeply indulging from beginningless time? Krishna says when one sees clearly the defects in attaining these enjoyments and also in maintaining, it will be possible to abandon them.

**ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।**

**आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ 22 ॥**

कौन्तेय Hey Arjuna, ये संस्पर्शजा भोगाः The enjoyments due to association with senses ते दुःखयोनय एव are all causes of grief only. आद्यन्तवन्तः They have beginning and end (They come and go). बुधः तेषु न रमते Those who have understood their real nature do not indulge in them.

**विषयेन्द्रियस्पर्शजा ये भोगाः, दुःखयोनयः ते दुःखोदकाः, आद्यन्तवन्तः - अल्पकालवर्तिनो हि उपलभ्यन्ते; न तेषु तद्याथात्म्यविद् रमते ।**

**The enjoyments coming from the association with senses and senseobjects are दुःखयोनयः meaning having grief only as the result. They have beginning and end in the sense they are shortlived and happen here. Those who understand the transience of these enjoyments do not indulge in them.**

विषयेन्द्रियस्पर्शजा ये भोगाः – The word संस्पर्शजाः shows mere contact with them. This shows how meagre those enjoyments are.

दुःखयोनयः ते दुःखोदकाः - They are causes of grief and so it is indicated as दुःखोदकाः.

आद्यन्तवन्तः - अल्पकालवर्तिनो हि उपलभ्यन्ते – The word एव in दुःखयोनय एव ते indicates that they cause grief even in other worlds as they are the enjoyments born of mere contact with sense objects. Even the enjoyments of हिरण्यगर्भ which is ultimate in this world is limited to his time of 100 years and is like that of a human and so is indicated as अल्पकालवर्तिनः. The aspect of their having a beginning and end is common. So the three defects of अल्पत्व, दुःखमिश्रत्व, अन्तवत्त्व were indicated

by the three attributes संस्पर्शजाः, दुःखयोनयः and आद्यन्तवन्तः. And these do not need to be learnt through instruction or उपदेश as it can be directly known by all (प्रत्यक्षसिद्ध) and so Bhashya is उपलभ्यन्ते.

न तेषु तद्याथात्म्यविद् रमते – The meaning of बुधः is one who has the knowledge that material enjoyments are filled with five types of defects and so they have to be abandoned. The defects are आर्जनदोष, रक्षणदोष, क्षयदोष, भोगदोष, हिंसादोष. Swamy Deshika says न तेषु रमते किंतु क्रमादुपरमते – one will not indulge in it but slowly withdraw from it. The first defect is due to earning which involves serving others such as rulers or crossing sea etc which result in pain, insult and so on and till end of life they cause grief only he says. The second one is रक्षणदोष – protecting from rulers, fire, thieves, rodents and so on which cause grief. For money also it is said आये दुःखम्, व्यये दुःखम्, रक्षणे दुःखमेव तु – if money comes also it causes worries, spending also is painful and protecting is again painful. The third is क्षयदोष as said स्वर्गे पि पातभीतस्य क्षयिष्णोः नास्ति निर्वृतिः (वि.पु. 6-5-50). Even in heaven, one is scared of when he will fall back into this world. The next is भोगदोष – as it is said, न जातु कामः कामानामुपभोगेन शाम्यति । हविषा कृष्णवर्त्मैव भूय एवाभिवर्धते (वि. 4-10-22) – sensual enjoyments never get satisfied and the more one indulges in them the more the cravings for them just like a fire which only increases as more fuel is added to it. All these normally involve परहिंसा or violence in some way and so all the grief coming from enjoyments here and in other worlds are all हिंसादोषs. All these five types of defects can be known directly by everyone and even if they are continuing from beginningless time, ought to be given up by one. Abstinence from sense objects is possible when one understands the defects in them. This is also told in सांख्य कारिका -50 as बाह्या विषयोपरमात्पञ्च च नव तुष्टयो अभिमताः । They teach nine forms of contentments out of which five are due to abstinence from sense objects by seeing the defects in them.

### Sloka 23

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ 23 ॥

शरीरविमोक्षणात् प्राक् Bofore leaving the current body इहैव यः one who during the state of practicing the means itself कामक्रोधोद्भवं वेगं सोढुं शक्नोति is able to control the force of desire and anger सः युक्तः he is a Yogi सः सुखी नरः and he is the person who is at peace.

शरीरविमोक्षणात् प्राग् इह एव - साधनानुष्ठानदशायाम् एव आत्मानुभवप्रीत्या कामक्रोधोद्भवं वेगं सोढुं निरोद्धुं यः शक्नोति स युक्तः - आत्मानुभवाय अर्हः । स एव शरीरविमोक्षोत्तरकालम् आत्मानुभवैक सुखः संपत्स्यते ।

**Before leaving the current body, here itself – meaning during the time of practising the means itself one who is able to block the force of desire and anger due to the intense love of the bliss of the experience of the Self, such a person only is eligible for Self realization. Only such a person enjoys the joy of Self realization after the fall of the body.**

Having witnessed the defects of material enjoyments when one gets disinterested in them, the state that such a person naturally gets into is told here. And such a person becomes eligible for self realization and also for experiencing the bliss of the vision of self is told here.

शरीरविमोक्षणात् प्राग् – What is meant by this is that desire and anger will exist till the fall of the body and are unconquerable.

इह एव - साधनानुष्ठानदशायाम् एव – This is because during the state of vision of Self, there will be no scope for desire or anger.

आत्मानुभवप्रीत्या कामक्रोधोद्भवं वेगं – वेग is the force of mind, speech and bodily functions. The actions of desire are – reflecting on improper sensual pleasures, engaging in unparliamentary conversations, entering into harem of a King and so on. The force of anger leads to plot how to cause injury to others, speaking harsh words, hitting etc.

सोढुं निरोद्धुं – The meaning here is not just tolerating but facing them and blocking or preventing them.

यः शक्नोति स युक्तः - आत्मानुभवाय अर्हः – This indicates that such a person has gained समाधि – equanimity of mind and so becomes eligible for vision of Self.

स एव शरीरविमोक्षोत्तरकालम् आत्मानुभवैक सुखः संपत्स्यते – The implication of प्राक्शरीरविमोक्षणात् is that the fruits are obtained only after the fall of the body. What was told as सुखमक्षयमश्रुते in the 21<sup>st</sup> sloka is told here as सः सुखी नरः. Bhashya is आत्मानुभवैक सुखः संपत्स्यते.

## Sloka 24

योऽन्तःसुखोऽन्तरारामस्तथान्तज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

यः अन्तःसुखः One who has only the peace of experience of Self अन्तरारामः one who has only the Self as the pleasure garden तथा यः अन्तज्योतिरेव and one who has the knowledge established in the Self alone सः ब्रह्मभूतः योगी such a karmayogi who is established in the Self ब्रह्मनिर्वाणम् अधिगच्छति attains the unsurpassable bliss of the vision of the Self.

यो बाह्यविषयानुभवं सर्वं विहाय अन्तःसुखः आत्मानुभवैकसुखः अन्तरारामः आत्मैकोद्यानः स्वगुणैः आत्मा एव सुखवर्धको यस्य स तथोक्तः, तथा अन्तज्योतिः आत्मैकज्ञानो यो वर्तते, स ब्रह्मभूतो योगी ब्रह्मनिर्वाणम् - आत्मानुभवसुखं प्राप्नोति ।

One who gives up all enjoyments of external senses and finds peace only in the experience of the Self, has the Self alone as the pleasure garden – the place of experience of joy – meaning due to the contemplation of the qualities of the Self, that alone increases the bliss, and also one who is अन्तज्योतिः - meaning one who only has the knowledge of the Self or one who is just aware of the Self alone, such a Yogi – one who is established in the real essential nature of the Self attains the bliss of Self realization.

यो बाह्यविषयानुभवं सर्वं विहाय अन्तःसुखः आत्मानुभवैकसुखः अन्तरारामः आत्मैकोद्यानः स्वगुणैः आत्मा एव सुखवर्धको यस्य स तथोक्तः, तथा अन्तज्योतिः आत्मैकज्ञानो यो वर्तते, स ब्रह्मभूतो योगी ब्रह्मनिर्वाणम् - आत्मानुभवसुखं प्राप्नोति ।

What was told in 21<sup>st</sup> sloka as बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् – that is explained here. Abandoning everything external, he gets joy only with the experience of what is inside – the Self.

अन्तः - This excludes everything external and so it is implying the Self. आत्मैव आत्मन्येव वा सुखं यस्य सः अन्तःसुखः. The अवधारण एव applies to all and so Bhashya says एकसुखः, एकोद्धानः, एकज्ञानः.

अन्तरारामः - आराम means garden and it gives pleasure through shade, sprouts, flowers, fruits etc. In the same way here also the qualities of the Self such as अपहृतपाप्मत्व, ज्ञान, आनन्द etc are the topics of conversation, writing etc and are blissful and that is indicated with the word आराम. Thus the object of enjoyment is the Self and the place of enjoyment is also the Self only. The instruments of enjoyment are also Self is indicated by अन्तर्ज्योतिः.

अन्तर्ज्योतिः - Object of enjoyment (भोग्यवस्तु) as well as the instrument of enjoyment (भोगोपकरण) is Self. This does not need any external light and so indicates absence of external light. Previously such a person had the idea of Self in the body itself and so thought Self was देव, मनुष्य and such bodies. Now that misconception has been eliminated and such a person is steadfast in the knowledge of the reality of the nature of consciousness of the Self without any contraction and that is told as ब्रह्मभूत.

ब्रह्मनिर्वाणम् - The bliss of experience of the Self.

निर्वाण - सुख आत्मानुभवसुख - experiences qualities such as Jnana, Ananda etc of the self. निर्वाण does not have shoonya or shaanti as meaning but has सुख as meaning as this is सुखप्रकरण. ब्रह्मनिर्वाण means ब्रह्मसुख आत्मानुभवसुख.

किं ज्योतिः अयं पुरुषः ? In the end he says अत्रायं पुरुषः svayam jyotiः bhavati (br.upa.)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ 21 ॥

The sukha told in the 21<sup>st</sup> sloka is explained in the 24<sup>th</sup> sloka.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 24 ॥

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## Sloka 25

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ 25 ॥

छिन्नद्वैधा: Having cutoff the effects of the dualities or pairs of opposites यतात्मानः and established the mind in the Self alone सर्वभूतहितेरताः being always interested in the welfare of everyone just like looking after oneself ऋषयः capable of attaining the vision of the Self क्षीणकल्मषाः having got rid of defects which are obstructing self realization ब्रह्मनिर्वाणं लभन्ते attain the bliss of the experience of the Self.

छिन्नद्वैधाः - शीतोष्णादिद्वन्द्वैः विमुक्ताः, यतात्मानः - आत्मनि एव नियमितमनसः, सर्वभूतहिते रताः - आत्मवत् सर्वेषां भूतानां हितेषु एव निरताः, ऋषयः - द्रष्टारः, आत्मावलोकनपरा ये एवंभूताः ते क्षीणाशेषात्मप्राप्तिविरोधिकल्मषाः ब्रह्मनिर्वाणं लभन्ते ।

छिन्नद्वैधा: means those who do not get affected by the dualities of life such as heat, cold and so on, यतात्मानः - means those who have established their mind in the Self only, सर्वभूतहितेरताः - those who are devoted to only doing good to others just as one does for oneself, ऋषयः - those who perceive directly - meaning those interested in getting the vision of the Self, they attain the vision of the Self having got rid of all obstacles to self realization.

The practices that one should adopt to perfect the knowledge of the form of समदर्शित्व – perceiving everyone as equal due to their essential nature of consciousness was taught in five slokas from 20<sup>th</sup> till 25<sup>th</sup>. In the 20<sup>th</sup> sloka, न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्, getting rid of ovejoy or anxiety towards likes and dislikes was taught. In the 21<sup>st</sup> sloka, बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यः सुखम् - detachment from external senses was taught. In the 22<sup>nd</sup>, ये हि संस्पर्शजा भोगा दुःखयोनय एव ते – seeing the defects in external senses was taught, in the 24<sup>th</sup> sloka, शक्रोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् – controlling the force of desire and anger was taught as necessary and in the 25<sup>th</sup>, योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः – such a one should find all kinds of enjoyments in the experience of the self alone was taught.

Now the first of them, namely tolerating the dualities is reminded and the aspect of सर्वभूतहितेरतिव which is a very close and immediate means to achieving समदर्शित्व is taught.

छिन्नद्वैधाः - शीतोष्णादिद्वन्द्वैः विमुक्ताः – The word छिन्नद्वैधाः is not meaning negation of the nature of duality. So Bhashya says those who have got rid of dualities or pairs of opposites such as heat, cold and so on.

यतात्मानः - आत्मनि एव नियमितमनसः – Among those which need to be controlled, mind is primary one. That is indicated by the word आत्म here. Controlling the mind means making it to be established in the right object. So आत्मन्येव नियतमनसः is bhashya.

सर्वभूतहिते रताः - आत्मवत् सर्वेषां भूतानां हितेषु एव निरताः – As told in Mahabharata, Deshika says by the परमर्षि, the seer of पञ्चमवेद – ‘श्रूयतां धर्मसर्वस्वं श्रुत्वा चाप्यवधार्यताम् । आत्मनः प्रतिकूलानि परेषां न समाचरेत् ॥’, Bhashya uses आत्मवत् and हितेष्वेव with अवधारण. The word सर्व in सर्वभूतहितेरताः includes oneself and other selves too. After listening to all instructions from a preceptor, one should make them firm in his mind and then should abstain from doing anything which is not desirable to one to others also.

ऋषयः - द्रष्टारः, आत्मावलोकनपरा – Indicates perceiving directly the nature of the Self which is most pure and is similar in all.

ये एवंभूताः ते क्षीणाशेषात्मप्राप्तिविरोधिकल्मषाः ब्रह्मनिर्वाणं लभन्ते – As a result of attaining such vision of the Self, one would get rid of all obstacles is indicated by क्षीणकल्मषाः which is अनिष्टनिवृत्ति and the इष्टप्राप्ति is indicated as ब्रह्मनिर्वाणं लभन्ते – the bliss of the experience of Self. ब्रह्म here is Jivatman. It also reminds that knowledge is purifying in nature as told न हि ज्ञानेन सदृशम् पवित्रमिह विद्यते.

## Sloka 26

उक्तलक्षणानां ब्रह्म अत्यन्तसुलभम् इत्याह -

To those who possess the qualities told as above, the attainment of the vision of the Self is very easy is told here.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

**अभितो ब्रह्मनिर्वाणं वर्तते विजितात्मनाम् ॥ 26 ॥**

कामक्रोधवियुक्तानां Those who have got rid of desire and anger, यतीनां who are endeavoring to attain the vision of the Self यतचेतसां have controlled their mind विजितात्मनां who have conquered their mind ब्रह्मनिर्वाणम् for such people, the bliss of Self experience अभितः वर्तते is right in front of them.

Paathaantara here - Shankara Bhashya has – विदितात्मनाम् – those who have known the Self

कामक्रोधवियुक्तानां यतीनां – यतनशीलानां, यतचेतसां – नियमितमनसां, विजितात्मनां विजितमनसां, ब्रह्मनिर्वाणम् अभितो वर्तते । एवंभूतानां हस्तस्थं ब्रह्मनिर्वाणम् इत्यर्थः ।

**Those who are free from desire and anger, यतीनां means those who are constantly endeavouring, यतचेतसां – and have established their mind in the Self alone and have won over their mind, for them the joy of Self experience is अभितोवर्तते – very near – meaning the bliss of self experience is verily in their hands.**

After teaching the mode of practice to achieve समदर्शित्व, in order to encourage them to start putting it to practice quickly, the fact that there will be no delay for them in achieving the results is told here.

कामक्रोधवियुक्तानां यतीनां – यतनशीलानां, यतचेतसां – नियमितमनसां, विजितात्मनां विजितमनसां, ब्रह्मनिर्वाणम् अभितो वर्तते । एवंभूतानां हस्तस्थं ब्रह्मनिर्वाणम् इत्यर्थः ।

The teaching of sloka शक्रोतीहैव यः सोढुं is repeated as कामक्रोधवियुक्तानां. Even the aspect of desiring for सर्वभूतहित was told for getting rid of anger. The meaning of sloka न प्रहृष्येत् is indicated as यतीनाम्. The word यति is not meaning सन्यासि here. The word यतचेतसाम् reminds what was told as योऽन्तःसुखोऽन्तरारामः - that one should think of all kinds of joy in the Self only. The word विजितात्मनाम् reminds of ये हि संस्पर्शजा भोगाः and indicates that one should control the mind by reflecting on the defects in external objects. The word अभितो वर्तते indicates that the results are achieved very soon by such a one.

=== additional notes ===

Ramanuja Bhashya – those who have conquered their mind

कामोकार्षीत् मन्युरकार्षीत् – one should control them, आत्मा means मनस् here, Brahma is Jivatma, अभितः - परितः, सर्वतः - close by all around and so on – bhashya is हस्तस्थम् - पाणावामलकं यथा – one has full control on it

अनुष्ठानप्रकार is told in 6 slokas – so that one can put into practice immediately without delay – the fruits are told. Yoga is practical and so how to achieve समदर्शित्व – practical way of attaining it is taught here. It has to be started immediately – इह चेदवेदीत् अथ सत्यमस्ति, नचेदिहावेदीत् महती विनष्टिः (केनोपनिषत्), उत्तिष्ठत जाग्रत प्राप्य वरान् निबोधत (कठ) | etc.

The fact that the fruits are available here itself and soon is told to make one get interested in putting it to practice.

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### Sloka 27, 28

उक्तं कर्मयोगं स्वलक्ष्यभूतयोगशिरस्कम् उपसंहरति –

The Karmayoga that was taught so far has योग which is of the nature of आत्मावलोकन or experience of the self as the prominent part is told here in conclusion. This also reminds of the गीतार्थसङ्ग्रह summary of the first 6 chapters – ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥. The word योग is explained by Deshika as ‘योगोऽत्र आसनादिविशेषपरिकरवान् साक्षात्कारार्थम् आत्मावलोकन अपरनामा चित्तसमाधानविशेषरूपो व्यापारः’. The ध्यानयोग which is taught in the next chapter is indicated here.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ 27 ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ 28 ॥

बाह्यान् स्पर्शान् बहिःकृत्वा Keeping the external senses away भ्रुवोः अन्तरे चक्षुः focusing the sight on the spot between the eye brows नासाभ्यन्तरचारिणौ प्राणापानौ समौकृत्वा maintaining the inhalation and exhalation (uchvaasa nishvaasa) which are acting inside the nose with equal pace यतेन्द्रियः मनोबुद्धिः having controlled the senses, mind and बुद्धि, विगतेच्छाभयक्रोधः being without desire, fear or anger मोक्षपरायणः having liberation as the sole purpose मुनिः यः one who is practicing only contemplation of the Self सः सदा मुक्त एव such a person is as good as liberated only.

बाह्यान् विषयस्पर्शान् बहिः कृत्वा - बाह्येन्द्रियव्यापारं सर्वम् उपसंहृत्य, योगयोग्यासने ऋजुकाय उपविश्य, चक्षुषी भ्रुवोः अन्तरे - नासाग्रे विन्यस्य, नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा - उच्छ्वासनिः श्वासौ समगती कृत्वा, आत्मावलोकनात् अन्यत्र प्रवृत्त्यनर्हेन्द्रियमनोबुद्धिः, ततएव विगतेच्छाभयक्रोधः, मोक्षपरायणः - मोक्षैकप्रयोजनः, मुनिः - आत्मावलोकनशीलो यः, सदा मुक्त एव सः - साध्यदशायाम् इव साधनदशायाम् अपि मुक्त एव स इत्यर्थः ।

Keeping away the external senses – meaning withdrawing all activities of external senses organs, seating oneself in a proper seat fit for meditation of self positioning the body straight, focusing the gaze inbetween the eye brows – at the root of the nose, making प्राण and अपान equal meaning making the inhalation and exhalation equal in measure, having senses, mind and बुद्धि not capable of getting diverted to anything other than the contemplation of Self, for that reason only being free from desire, fear and anger, मोक्षपरायणः - having liberation as the sole purpose, मुनिः meaning being steadfast in the contemplation of the Self, one who is such as सदा मुक्त एव – meaning just as in the state of fulfillment of result, even during the state of practicing the means he will be as good as liberated only.

=== additional notes ===

योग is अष्टाङ्गयोग which is an accessory to even Bhaktiyoga but there paramatma dhyana is done while here Jivatma dhyana is done. Samadhi is angī while the remaining seven are angas or accessories. Yama, niyama, aasana (शुचौ देशे समासीनः or as told in Yoga darshana स्थिरसुखमासनम्) etc., praanaayama, pratyahaara (withdrawing senses from all sense objects), dhaarana, dhyana. Samaadhi is angī that is achieved with these accessories.

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बाह्यान् विषयस्पर्शान् बहिः कृत्वा - बाह्येन्द्रियव्यापारं सर्वम् उपसंहृत्य, - The mula has बाह्यान् स्पर्शान् - since the word स्पर्श indicates experience and brings to memory the objects of experience, it is commented as बाह्यान् विषयस्पर्शान्. The meaning of बहिः कृत्वा is thus commented as withdrawing all the functions of the outward senses. He should be like पश्यन्नपि न पश्यति, शृण्वन्नपि न शृणोति etc. This is pratyahaara. आहार is anything taken in through any sense organ.

योगयोग्यासने ऋजुकाय उपविश्य, चक्षुषी भ्रुवोः अन्तरे - नासाग्रे विन्यस्य, - The meaning is explained as योगयोग्यासने and नासाग्रे विन्यस्य in line with what is going to be told in next chapter as उपविश्यासने युञ्ज्यात् (6-12) and संप्रेक्ष्य नासिकाग्रम् (6-13). If the sight is fixed inbetween eyebrows, one would not see anything else.

नासाभ्यन्तरचारिणौ प्राणापानौ समौ कृत्वा - उच्छ्वासनिः श्वासौ समगती कृत्वा, - The breath which goes out of the nostril comes in and is called प्राण and अपान. So meaning of समौ कृत्वा is given as समगती कृत्वा. Since the movement of air happens by itself, the विधि is for समौ कृत्वा - since the place of movement cannot be same, the pace is to be made equal. Neither inhaling for too long not exhaling too long.

All these are भौतिक or physical. Next one should control the mind is told.

आत्मावलोकनात् अन्यत्र प्रवृत्त्यनर्हेन्द्रियमनोबुद्धिः, - For स्पर्शान् कृत्वा बहिर्बाह्यान् stoppage of functioning was told. So यतेन्द्रिय मनो बुद्धिः is explained as प्रवृत्त्यनर्हेते in anything other than the Self which is the result of previous step and so there is no repetition or पुनरुक्ति. Since आत्मावलोकन is immediately prior to attaining vision of Self, it is told as प्रवृत्ति अनर्ह.

ततएव विगतेच्छाभयक्रोधः, मोक्षपरायणः - मोक्षैकप्रयोजनः, मुनिः - आत्मावलोकनशीलो यः, - The word मुनिः indicates the state of realization of Self during योग. So commented as आत्मावलोकनशीलः.

सदा मुक्त एव सः - साध्यदशायाम् इव साधनदशायाम् अपि मुक्त एव स इत्यर्थः - The meaning of मुक्त एव is मुक्तप्रायः.

## Sloka 29

उक्तस्य नित्यनैमित्तिककर्मतिकर्तव्यताकस्य कर्मयोगस्य योगशिरस्कस्य सुशकताम् आह –

**Karmayoga which has the performance of obligatory and occasional rites as accessories and is a means to Yoga and so culminates in meditation that is easy to perform, is taught in this sloka.**

It was told in the beginning of this chapter that Jnanayoga is difficult to practice and that karmayoga only is easy to practice and also yields the results in short time. The same aspect of it being easy to practice etc. is again confirmed in conclusion in another way. The word कर्मयोग mentioned here is nothing but what was told earlier as दैवमेवापरे यज्ञं (4-24) etc. The performance of नित्यनैमित्तिक कर्म's which are obligatory and occasional rites is unavoidable to all - adopting various types of karmayoga or jnanayoga or bhakti yoga. सुशकत्व here means possible of performance without any distress.

**भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।**

**सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ 29 ॥**

यज्ञतपसां भोक्तारं One who accepts the offerings of all sacrifices and austerities (as going to be told in 9<sup>th</sup> chap, अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च), सर्वलोक महेश्वरं one who is the Supreme Lord of all worlds सर्वभूतानां सुहृदं one who is the dearest friend of all beings मां ज्ञात्वा शान्तिम् ऋच्छति knowing ME thus a Yogi or meditator gets peace.

यज्ञतपसां भोक्तारं सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं मां ज्ञात्वा शान्तिम् ऋच्छति, कर्मयोगकरण एव सुखम् ऋच्छति । सर्वलोकमहेश्वरं - सर्वेषां लोकेश्वराणाम् अपि ईश्वरम्; 'तमीश्वराणां परमं महेश्वरम्' (श्वे0 उ0 6।7) इति हि श्रूयते । मां सर्वलोकमहेश्वरं सर्वसुहृदं ज्ञात्वा मदाराधनरूपः कर्मयोग इति सुखेन तत्र प्रवर्तते इत्यर्थः, सुहृद आराधनाय हि सर्वे प्रयतन्ते ।

One who accepts the offerings of sacrifices and austerities, who is the Over Lord of all worlds, dearest friend of all beings – knowing such a one who is ME, one gets शान्ति or peace – means gets joy in the performance of karmayoga itself. सर्वलोकमहेश्वरम् means he is the Supreme Lord of even all the Lords of all worlds. 'He who is the supreme Lord of all Lords and the Supreme God of all Gods' (shve. Upa. 6-7) says the upanishat. Knowing ME who is the Supreme Lord of all worlds and the dearest friend of all beings, one would endeavour in the performance of

**Karmayoga with the idea that it is of the form of my worship. All beings try to worship one who is a dearest friend only.**

यज्ञतपसां भोक्तारं सर्वलोकमहेश्वरं सर्वभूतानां सुहृदं मां ज्ञात्वा शान्तिम् ऋच्छति, कर्मयोगकरण एव सुखम् ऋच्छति –  
The शान्ति that is told here is not भगवत्प्राप्तिरूप-मोक्ष because this is जीवोपासना प्रकरण. Here the goal is to attain self realization. This word also does not mean the end result of Karmayoga because it is more appropriate to tell about the suppression of distress of the mind (मनःक्लेश). So what was earlier told as सुखं बन्धात् प्रमुच्यते (5-3) – सुख of the form of suppression of distress of mind is only meant here by शान्ति also.

सर्वलोकमहेश्वरं - सर्वेषां लोकेश्वराणाम् अपि ईश्वरम्; 'तमीश्वराणां परमं महेश्वरम्' (श्वे0 उ0 6।7) इति हि श्रूयते –  
'सर्वेषां लोकानां महान्तम् ईश्वरम्' is the समासार्थ. Here the word महेश्वर is not to be taken in रूढ्यर्थ which is rudra because it has सामानाधिकरण्य with माम् who is the Lord. It is also related to all worlds and Vishnu dharma says सर्वेश्वरेश्वरः कृष्णः (वि.ध. 74-44). So it is Paramatman only.

मां सर्वलोकमहेश्वरं सर्वसुहृदं ज्ञात्वा मदाराधनरूपः कर्मयोग इति सुखेन तत्र प्रवर्तते इत्यर्थः, - How can Karmayoga which is difficult be सुख during the time of practice itself? Is answered with three attributes – माम्, सर्वलोकमहेश्वरम्, सर्वसुहृदम्. HE is most liberal (महोदार), Superlord of all (सार्वभौम) and dearest friend (प्रियसखा) – so one who knows thus would engage in Karmayoga as though engaging in the service of such dearest friend with great love and it becomes सुख – peaceful or comfortable.

सुहृद आराधनाय हि सर्वे प्रयतन्ते – The reason why one should give up desire in all other benefits is told with an example from this world. It is common experience that everyone would engage in pleasing dear friends.

The word सर्वे also indicates that not just those who are devoted to शास्त्रs but even common people, animals etc put lot of efforts and are eager to please their dearest ones. सुहृत्त्व of Lord who is परमपुरुष, सर्वलोकमहेश्वर is devoid of ऐश्वर्यमद-गर्वमूल-दौर्मुख्य etc. which are found in others purushas.

==== additional notes - shankara bhashya =====

समाहित चित्तेन किं विज्ञेयम् – he says कर्तव्यs will come only if there is something ज्ञातव्य. Here for us ज्ञातव्य is आत्मस्वरूप and for that कर्तव्यs were told.

भोक्तारं यज्ञानां तपसां च कर्तृरूपेण देवतारूपेण च (we say as antaryaami), सर्वलोक महेश्वरं – सर्वेषां लोकानां महान्तं ईश्वरं, सुहृदं सर्वभूतानां – प्रत्युपकारनिरपेक्षतया उपकारिणम् (not like देहि - ददामि), सर्वभूतानां हृदये शयम्, सर्वकर्म फलाध्यक्षम्, सर्वप्रत्ययसाक्षिणम्, मां नारायणं ज्ञात्वा, शान्तिं सर्वसंसार उपरतिं ऋच्छति प्राप्नोति | -

Shankaracharya says Narayana is Sarveshvara

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ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः