

Swamy Desikan's

Tatparya Chandrika

(Gita Bhashyam – Chapter 18 – Part 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org

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Swamy Desikan, Thiruvahindrapuram

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V.S. Sharma
1950

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Srimad Ramanuja Gita Bhashyam – 18th Chapter
(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्रीभगवद्गीताभाष्ये अष्टादशोऽध्यायः

(Part One)

भाष्यावतारिका

अतीतेन अध्यायद्वयेन अभ्युदयनिःश्रेयस साधनभूतं वैदिकम् एव यज्ञतपोदानादिकं कर्म, न अन्यत्; वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः, तत्र मोक्षाभ्युदयसाधनयोः भेदः तत्सच्छब्दनिर्देश्यत्वेन । मोक्षसाधनं च कर्म फलाभिसन्धिरहितं यज्ञादिकम्, तदारम्भः च सत्त्वोद्रेकात् भवति, सत्त्ववृद्धिः च सात्त्विकाहारसेवया; इति उक्तम् । अनन्तरं मोक्षसाधनतया निर्दिष्टयोः त्यागसंन्यासयोः ऐक्यं, त्यागस्य संन्यासस्य च स्वरूपम्, भगवति सर्वेश्वरे च सर्वकर्मणां कर्तृत्वानुसन्धानम्, सत्त्वरजस्तमसां कार्यवर्णनेन सत्त्वगुणस्यावश्योपादेयत्वम्, स्ववर्णोचितानां कर्मणां परमपुरुषाराधनभूतानां परमपुरुषप्राप्ति-निर्वर्तनप्रकारः, कृत्स्नस्य गीताशास्त्रस्य सारार्थो भक्तियोग इति एते प्रतिपाद्यन्ते । तत्र तावत् त्यागसंन्यासयोः पृथक्त्वैकत्वनिर्णयाय स्वरूपनिर्णयाय च अर्जुनः पृच्छति –

Sangati bhashya

अतीतेन अध्यायद्वयेन – In the two previous two chapters, the following were told:

अभ्युदयनिःश्रेयस साधनभूतं वैदिकम् एव यज्ञतपोदानादिकं कर्म, न अन्यत्;- the means to abhyudayaphala (aihikaphala) and nishreyasa (moksha) are the karmas such as Yajna, daana and Tapas etc. that are Vedavihita (ordained by the Vedas) and not anything else.

वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः, - The general characteristic of Vaidika karma is being associated with Pranava.

तत्र मोक्षाभ्युदयसाधनयोः भेदः तत्सच्छब्दनिर्देश्यत्वेन – In that the difference between karmas which lead to Moksha and Karmas which lead to abhyudaya (aihika phala) is due to being addressed with Tat and Sat. (Vaidika karmas that are started with om tat will lead to moksha phala and vaidika karmas started with Om Sat will lead to abhudaya saadhana).

मोक्षसाधनं च कर्म फलाभिसन्धिरहितं यज्ञादिकम्, - Karmas which are means to Moksha are Yajna and others performed without any desire for fruits.

तदारम्भः च सत्त्वोद्रेकात् भवति, - One would engage in such karmas when Satva guna becomes high
सत्त्ववृद्धिः च सात्त्विकाहारसेवया; इति उक्तम् – and satva guna increases by consumption of saatvika
aahaara was told.

अनन्तरं मोक्षसाधनतया निर्दिष्टयोः त्यागसंन्यासयोः ऐक्यं, - Next the identity of tyaaga and sanyaasa which
are told as means to attaining moksha.

त्यागस्य संन्यासस्य च स्वरूपम्, - The nature of tyaaga and sanyaasa.

भगवति सर्वेश्वरे च सर्वकर्मणां कर्तृत्वानुसन्धानम्, - attributing all doership to Bhagavan who is the
Supreme Lord - sarveshvara

सत्त्वरजस्तमसां कार्यवर्णनेन सत्त्वगुणस्यावश्योपादेयत्वम्, - by describing in detail the effects of the three
gunas satva, rajas and tamas conveying the message that one should essentially inculcate
satva guna,

स्ववर्णोचितानां कर्मणां परमपुरुषाराधनभूतानां परमपुरुषप्राप्ति-निर्वर्तनप्रकारः,- the way in which the ordained
duties of one's station in life that are forms of worship Paramapurusha would lead to the
attainment of Paramapurusha,

कृत्स्नस्य गीताशास्त्रस्य सारार्थो भक्तियोग इति एते प्रतिपाद्यन्ते – and that the essential teaching of the entire
Gitashastra is Bhaktiyoga – all these are going to be established.

तत्र तावत् त्यागसंन्यासयोः पृथक्त्वैकत्वनिर्णयाय स्वरूपनिर्णयाय च अर्जुनः पृच्छति – In that, in order to
ascertain whether sanyasa and tyaaga are one or different, and also to ascertain the nature of
sanyasa and tyaaga Arjuna enquires Bhagavan Krishna thus -

The last three chapters of Gita shastra are about researching the important duties of aspirants.
Among them, in the 16th and 17th chapters the characteristics of the two divisions of deva and
asura were taught in order to teach what is to be accepted and what is to be rejected by
aspirants. Accordingly Vaidika karma only is to be accepted was first taught. Among them the
nature of that which is means to attainment of moksha is taught in the last chapter.

This is told by Bhagavad Yamunacharya in Gitartha sangraha as:

ईश्वरे कर्तृता बुद्धिः सत्वोपादेयताऽन्तिमे । स्वकर्म परिणामश्च शास्त्रसारार्थ उच्यते ॥

Attributing the doership of all acts to Ishvara, accepting and enhancing sattva guna, the way Ishvara is attained by the performance of ordained duties for one's station in life and Bhaktiyoga as the essence of the Gita shastra are all taught in the 18th chapter.

Bhagavad Yamunacharya did not specifically mention that the aspect of tyaaga and sanyaasa having same meaning and their nature are also taught in this chapter but Bhashyakarar has mentioned them. How is it possible is justified by Swamy Deshikan as 'they are subservient to attributing doership to Bhagavan'. Knowledge of Tyaaga and sanyaasa are same and their nature is needed for doing कर्तृत्वानुसन्धान in ईश्वर because they are शेष to such anusandhaana and that is why it is not mentioned by Bhagavad Yamunacharya specifically. Also, in sangraha sloka, Bhagavad Yamunacharya said 'शास्त्र सारार्थ उच्यते' which is explained in bhashya as गीताशास्त्रस्य सारार्थो भक्तियोगः. Bhaktiyoga is mentioned as saaraartha as it is the प्रधानकर्तव्य or the primary duty as mentioned in the very first sloka of Gitartha sangraha as स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः.

The last chapter has great significance is observed by all commentators. Sri Shankaracharya writes in sambandha bhashya thus – सर्वस्यैव गीताशास्त्रस्य अर्थः अस्मिन् अध्याये उपसंहृत्य सर्वश्च वेदार्थो वक्तव्यः इत्येवमर्थो अयमध्यायो आरभ्यते । सर्वेषु हि अतीतेषु अध्यायेषु उक्तोऽर्थः अस्मिन् अध्याये अवगम्यते ।

Yajna, daana and others are same even for attaining svarga and other fruits. So Arjuna wanted to know what is it when related to them makes them moksha saadhana and hence is asking the question. The question arises as there were many different views in this aspect and so the nature of tyaaga and sanyaasa was not clear to Arjuna.

Sloka 18.1

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 1 ॥

महाबाहो Hey Krishna, mahaabaaho, केशिनिपूदन one who destroyed the demon Keshi, संन्यास्य त्यागस्य च तत्त्वं the true nature of sanyaasa and tyaaga पृथक् वेदितुं हृषीकेश इच्छामि hey Paramatman, I would like to know separately.

त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ - 'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14)
'वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥'
(म. ना) इत्यादिषु । अस्य संन्यासस्य त्यागस्य च तत्त्वं - याथात्म्यं पृथग् वेदितुम् इच्छामि । अयम् अभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि । एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति ।

त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ – tyaaga and sanyaasa are enjoined as means to attaining liberation as told in,

'न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) – 'Moksha cannot be attained by mere karma or through progeny or wealth. But some attained liberation only through tyaaga',

'वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद्यतयः शुद्धसत्त्वाः । ते ब्रह्मलोके तु परान्तकाले परामृतात् परिमुच्यन्ति सर्वे ॥'
(म. ना) इत्यादिषु – Those who have clear understanding about the knowledge of Brahman and who have pure mind through sanyaasa yoga, such sages, at the end of Pralaya kaala, attain Paramatman who is superior to the liberated souls, and get liberated from the bondage' and such vedic statements.

अस्य संन्यासस्य त्यागस्य च तत्त्वं - याथात्म्यं पृथग् वेदितुम् इच्छामि – I would like to know that real nature of sanyaasa and tyaaga separately.

अयम् अभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? – The meaning is this – do these two, namely sanyaasa and tyaaga, mean different or do they have the same meaning?

यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि – If they have different meanings, I would like to know their nature separately.

एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति – If their meaning is same, please do tell me their nature.

The reason why Arjuna is enquiring about the nature of tyaaga and sanyaasa is told -
त्यागसंन्यासौ हि मोक्षसाधनतया विहितौ – Karma svarupa or nature of karma is same for attaining svarga and apavarga. While that is so, the same karma when associated with what is known as

'tyaaga' becomes a means to attaining moksha. So the association of such a qualification (or visheshaNa) itself is said to be means to liberation. When karmas are not associated with tyaga, they do not become moksha saadhana. So the visheshaNas – tyaga/sanyaasa themselves are said to be mokshasaadhana here.

We can recall the भाष्यावतारिका of sloka 25 of 9th chapter – देवान् देवयजो यान्ति पितॄन् यान्ति पितृव्रताः । भूतेज्या यान्ति भूतानि मद्भुक्ता यान्ति मामपि. Bhashyakarar writes in avataarika – अहो महदिदं वैचित्र्यं, यदेकस्मिन्नेव कर्मणि वर्तमानाः सङ्कल्पमात्रभेदेन केचित् अत्यल्पफलभागिनः च्यवनस्वभावाश्च भवन्ति, केचन अनवधिकातिशयानन्द-परमपुरुष प्राप्तिरूप फलभागिनो अपुनरावर्तिनश्च भवन्ति | We have to note the word सङ्कल्पमात्रभेदेन. Karma is same. When one performs a yaaga offering Havis to Indra keeping in mind Indra only as the devataa who is being worshipped, and desiring to attain indraloka, he will get such fruit only which is impermanent and meager. While the yaaga is done with the idea that the devataa worshipped is ParamapuruSha who is antaryaami to Indra and without any desire in fruits, one gets unlimited incomparable and permanent benefits. It is just the sankalpa that is different in the same karma.

अस्य संन्यासस्य त्यागस्य च तत्त्वं – याथात्म्यं – tattva is explained as yaathaatmya. Tattva means reality - knowing the nature of something without any doubt or wrong perception etc.

तत्त्वं वेदितुमिच्छामि – तत्त्व is explained as याथात्म्य as it is to know the nature of something without संशय-विपर्यय etc. There should be no doubts or erroneous or wrong understanding etc.

पृथक् वेदितुमिच्छामि – It is explained in detail as अयमभिप्रायः - किम् एतौ संन्यासत्यागशब्दौ पृथगर्थौ, उत एकार्थौ एव? यदा पृथगर्थौ, तदा अनयोः पृथक्त्वेन स्वरूपं वेदितुम् इच्छामि । एकत्वे अपि तस्य स्वरूपं वक्तव्यम् इति.

So it is not that Arjuna wanted to know their difference as it is not decided that they are different and there is no reason why he should think already that they are different. He wanted to know whether they are different or same. If different what is the difference, if same, what is that meaning. Hence the question is quite proper and that is the abhipraaya of Arjuna as explained in bhashya.

Sloka 18.2

अथ अनयोः एकम् एव स्वरूपम्, तत् च ईदृशम् इति निर्णेतुं वादिविप्रतिपत्तिं दर्शयन् श्रीभगवानुवाच –

In order to establish that the nature of both tyaaga and sanyaasa is same and to establish that nature, Bhagavan Krishna starts to show various differing views existing in that matter.

This is the sangati for the next sloka. Whether tyaaga and sanyaasa are same or different – is to be established with proper logic and pramaana. If it is doubtful only it is to be enquired into and established with proper reasons. The cause of doubt is explained here –different views exist in this matter – वादिविप्रतिपत्ति – vipratipatti means विरुद्धाभिप्राय. So in order to make things clear, first the various views are mentioned. Though the meaning of these words – tyaaga and sanyaasa were told earlier itself on many occasions, the question is raised here in order to reject the differing views and establish the reality. Bhaashyaavataarika makes it clear that अनयोः एकम् एव स्वरूपम्, तत् च ईदृशम् इति निर्णेतुं – Bhagavan's decision is that they mean the same and to establish that and also that nature, other views are examined.

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 2 ॥

कवयः The knowledgeable ones काम्यानां कर्मणां न्यासं think renunciation of kaamyas karmas संन्यासं विदुः is sanyaasa. विचक्षणाः Some wise ones who had deliberated on this सर्व कर्म फलत्यागं त्यागं प्राहुः say that renouncing the fruits of all karmas was tyaaga.

केचन विद्वांसः काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः । केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः । तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते । तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18-4) इति त्यागशब्देन एव निर्णयवचनात् । 'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18-7), 'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ (18-12) इति परस्पर पर्यायता दर्शनात् च तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते ।

केचन विद्वांसः काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः – Some learned ones think that 'nyaasa' or svarupa tyaaga or outright rejection of kaamyas karmas is sanyaasa.

केचित् च विचक्षणाः, - while some other wise ones,

नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव – renunciation of the fruits of all karmas including nityakarmas, naimittika karmas and kaamyas karmas,

मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः – that only is the meaning of the word tyaaga as told in moksha shastras,

तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् – To show in one place, the disagreement or different opinions– that tyaaga told in shastra is the svarupa of kaamyas karmas and that tyaaga told in shastra is renouncing the fruits of all karmas,

एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, - Bhagavan uses the word sanyaasa in one place and tyaaga in another place as synonyms,

अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते – and so, it is known that it is accepted that the two words tyaaga and sanyaasa mean the same.

तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18-4) इति त्यागशब्देन एव निर्णयवचनात् – In the 4th sloka here, Bhagavan has given his final view using the word tyaaga where HE says, 'Hey Arjuna, listen to my definitive view about tyaaga'.

'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18-7), - Later Bhagavan says, 'It is not reasonable to reject karmas that are ordained as obligatory. Abandoning them due to delusion is told as taamasa tyaaga'.

'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥' (18-12) इति – 'Those who do not do tyaaga or do not renounce, for them three types of fruits of karmas will ensue after departing from here – undesirable, desirable, and mixed. While for those who have done sanyaasa, that never happens' - thus

परस्पर पर्यायिता दर्शनात् च – it is seen that they are used as synonyms mutually,

तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – and so it is decided that the same meaning is accepted for both.

The words कवयः, विचक्षणाः is significant – Bhagavan is going to tell HIS decided opinion later निश्चयं शृणु मे तत्र in 4th sloka. So here two views are told. The first one is by कवयः while the second is by विचक्षणाः. Shows that second view is what is going to be Krishnamata also.

केचन विद्वांसः - In bhashya shows that this sloka also two views are told as in the next sloka एके, अपरे is mentioned.

काम्यानां कर्मणां न्यासं स्वरूपत्यागं संन्यासं विदुः – Here nyaasa is explained as स्वरूपत्याग as told by some कवयः or scholars. Since it is expressly told as काम्य कर्म, it is understood that other karmas are not to be rejected. And for the second view it is said सर्वकर्मफलत्यागम् – that means here tyaaga is svarupa tyaaga itself.

So some say kaamy karmas should be completely given up –

a. because if one rejects nitya naimittika karmas, pratyavaaya (ill effect) results. So one cannot give up nitya naimittika karmas. And if nitya naimittika karmas are not performed, one would not be eligible to perform any other karma. सन्ध्या हीनो अशुचिः नित्यं अनर्हः सर्वकर्मसु it is told. But kaamy karma is not like that. It is performed only to get certain fruits. So they can be given up and giving them up completely is said to be sanyaasa is some people's view.

b. And if kaamy karma is not performed, there is no pratyavaaya told. So it can be given up.

c. Also kaamy karmas would only help one to attain dharma, artha and kaama and they are all opposed to apavarga (or moksha). So they have to be given up.

d. Kaamy karma is not a means to moksha also. It is also not ordained as accessory to upaasanaa. If there is vidhi that kaamy karma is anga to upaasanaa, then it should be done. But it is not so. Even in the Brahma Sutra सर्वपिक्षा च यज्ञादिश्रुतेः अश्ववत् – Only aashrama dharmas are ordained as anga or accessory as per Bhashya. Upanishat says

ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपस अनाशकेन. Upaasakas desire to know Brahman through yajna, daana etc. which are nitya naimittika ashrama dharmas and not kaamyas karmas.

e. And kaamyas karma itself does not yield moksha as in that case upaasanaas that are told would be futile, Hence mumukshus should not perform kaamyas karma at all and so giving up kaamyas karmas completely is proper is the first view.

Here giving up or sanyaasa is svarupa tyaaga – giving it up in its entirety; Means not performing the karma itself. This is the first view.

केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः – The second view is that one should give up the fruits of all karmas and not the karmas themselves. They argue thus –

a. The first view says because the fruits of kaamyas karmas are opposed to moksha, the kaamyas karmas themselves should be given up. The second view is that in that case, just give up the fruits, why entire karma itself?

b. The first party asks the question – in that case why will anyone perform any karma for no reason? It leads to निष्फल अनुष्ठान. The second vaadi says – perform it just like nitya naimittika karmas – for the sake of भगवन् मुखोल्लास – just to please Bhagavan and for no other purpose, then it will be reasonable.

c. The second view is that a karma gives nityaphala or anityaphala is depending on being aware of or not-knowing ParamapuruSha as told in shruti – यो वा एतदक्षरं गार्गी अविदित्वा अस्मिल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि अन्तवदेव अस्य तद्भुवति (बृ. 5-8-9). If one does not know Bhagavan, even if he performs yajnas, tapas etc for thousands and thousands of years, his fruits are impermanent. य एतदक्षरं गार्गी विदित्वा अस्माल्लोकात् प्रैति स ब्राह्मणः - One who departs from this world knowing Brahman becomes a realiser of Brahman – he will attain Brahman. Shruti says यस्तन्न वेद किं ऋचा करिष्यति – if one does not know HIM what is the use of ऋक्स or mantras etc. So just like nitya karmas even for kaamyas karmas there is no svarupa tyaaga but only phalatyaga is the second view.

केचित् च विचक्षणाः, नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव मोक्षशास्त्रेषु त्यागशब्दार्थ इति प्राहुः

Also, In सर्वकर्मफलत्यागम् told in second view, the word सर्व includes all as explained in bhashya as नित्यानां नैमित्तिकानां काम्यानां च सर्वेषां कर्मणां फलत्याग एव - nitya, naimittika and kaamyas and not anything other than kaamyas because first view is talking about kaamyas karmas only. So the word सर्व has full meaning and its scope cannot be reduced. If a question is raised, nitya karmas are anyway not associated with any fruits like kaamyas karmas where explicitly the fruits are mentioned like ज्योतिष्टोमेन स्वर्गकामो यजेत etc. For sandhya and such nitya karmas no fruit is mentioned. It has to be done as it is ordained and without it one does not become eligible to perform any other karma. Swamy Deshikan quotes Vishnu Purana sloka where even for some ashrama karmas fruits are mentioned – प्राजापत्यं गृहस्थानाम् (वि.पु. 1-6-37). Gruhastha who is performing all his varNaashrama dharmas attains prajaapati loka it is said. Bhashyakarar also quotes this in a later sloka. So phala tyaga has to be done for all is the bhaava in the second view.

तत्र शास्त्रीयत्यागः काम्यकर्मस्वरूपविषयः, सर्वकर्मफलविषयः, इति विवादं प्रदर्शयन् एकत्र संन्यासशब्दम् इतरत्र त्यागशब्दं प्रयुक्तवान्, अतः त्यागसंन्यासशब्दयोः एकार्थत्वम् अङ्गीकृतम् इति ज्ञायते – This is an important explanation in bhashya. Always our Acharyas support pramanas with nyaaya – logic also which is not against pramaana. That we can see here. Tyaaga told in shastras is of two kinds – kaamyas karma svarupa tyaga or sarva karma phala tyaga – this is the difference in opinion present – vivaada. Here Bhagavan indicates by using the word sanyaasa in the first case and tyaga in the second case, that they are actually synonyms. This is the significant observation of Bhashyakaarar as told in bhaashya. This is like in SriBhashya bhashyakaarar shows how वेदन and उपासन are synonyms based on usage – In Chandogya it is said in the beginning as मनो ब्रह्मेत्युपासीत... and concludes as भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एव वेद (छा. 3-18-1, 3). So उपासीत and वेद mean the same. In the same way another place, न स वेद अकृत्स्नो ह्येषः...ends with अत्मेत्येवोपासीत (बृ. 1-4-7) and so on. In the beginning the word 'Veda' is told and ends with 'upaasita' OR starts with 'upaasita' and ends with 'veda'. This we can see in many places in shruti. This shows both mean the same. In the same way here, the word 'sanyaasa' is used

while telling about the first view and 'tyaaga' for the other indicate they mean the same is indicated in the bhaashya.

तथा 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।' (18।4) इति त्यागशब्देन एव निर्णयवचनात् । 'नियतस्य तु संन्यासः कर्मणो नोपपद्यते । मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥' (18।7), 'अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् । भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ (18।12) इति परस्पर पर्यायता दर्शनात् च तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – And the fact that they mean same is justified by quoting the slokas coming later. Bhashyakarar shows various slokas here where sanyaasa and tyaaga are used together in same sloka. Now the logic is further strengthened and it can be decided that the two words mean the same.

तयोः एकार्थत्वमङ्गीकृतम् इति निश्चीयते – Swamy Deshikan observes – अङ्गीकृतम् इति निश्चीयते - accepted by whom – प्रतिवक्त्रा भगवता इति शेषः. Bhagavan is going to tell HIS view later. So it is accepted means accepted by Bhagavan Himself is the meaning.

Sloka 18.3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ 3 ॥

एके Some मनीषिणः knowledgeable ones दोषवत् because of being defective कर्म त्याज्यम् इति प्राहुः said that all karmas such as Yajna and others should be given up. अपरे च While others said यज्ञदानतपःकर्म karmas such as Yajna, Daana and Tapas न त्याज्यम् इति should not be renounced.

एके - मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो रागादिदोषवत् बन्धकत्वात् सर्वं यज्ञादिकं कर्म मुमुक्षुणा त्याज्यम् इति आहुः । अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः ।

एके - मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो – Some means the followers of kapila rushi and the vaidikas who follow the mata of kapila which is sankhya mata,

रागादिदोषवत् बन्धकत्वात् – because of having defects such as desire and others, it binds one,

सर्वं यज्ञादिकं कर्म मुमुक्षुणा त्याज्यम् इति आहुः – All Yajna and other such karmas should be renounced by one desiring moksha, they said.

अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः – Other panditas, said that yajna and other karmas should not be renounced.

एके मनीषिणः कापिला वैदिकाः च तन्मतानुसारिणो – Though in the sloka it is not qualified, because of the word दोषवत्, it is explained as sankhyas and vaidikas (those who follow Vedas) who follow their school of thought. सांख्यस्य वक्ता कपिलः it is said. This also indicates that the view of those who renounce the svarupa of all karmas is opposed to Vedas. Veda says अग्नीषोमीयं पशुमालभेत – one should offer a pashu to Agni and Soma. Sankhyas say that the violence to animals or himsaa which is ordained as part of yaagas is cruelty and so yajnas are associated with defect and cause ill and hence is prohibited. They say such cruelty though in yagas which are ordained causes ill to the person who performs those karmas. It has some merit also as it leads to performance of vaidika karma. They also say there are some prayashcittas to get rid of those defects etc. If not done, it will cause ill. Sankhya kaarika says दृष्टवदानुश्रविकः स हि अविशुद्धि क्षयातिशययुक्तः (सां.का. २). Scriptural means (aanushravika) is linked to impurity (avishuddhi) because yaagas are performed by sacrifice of animals etc. and kshaya – impermanence and atishayayukta – it is not niratishaya. Panchashikhacharya who is a sankhya acharya says it is mxed with slight impurity (स्वल्पः सङ्करः) and remediable – सुपरिहरः. This is what the sankhyas, followers of Kapila rushi, say.

Here Veda itself says such pashu offered in yaagas would reach punyalokas – न वा उ वे तन्मियसे न रिष्यसि । देवान् इदेषि पथिभिः सुगेभिः etc. And यज्ञे वधः अवधः is told. So this is for good only. What ends in good is not harmful. It is like father getting his son operated as a cure to some disease etc. That is not violence or himsaa – as it leads to something good only in the end. Though the general rule is न हिंस्यात् सर्वा भूतानि, in yaagas as it is ordained by Veda, it has to be done and is not considered cruelty. But sankhyas do not accept this. They say it is cruelty and hence karma itself has to be given up. In Brahma Sutra also this aspect is discussed and established properly in the sutra – अशुद्धमिति चेन्न शब्दात् (3-1-25).

रागादिदोषवत् बन्धकत्वात् – All schools of thought accept that raga and such defects lead to bondage of samsara. And others say that performing karmas induces desire and such things in it and so leads to bondage.

सर्वं यज्ञादिकं कर्म – Though it is just mentioned here, because of specific mention of यज्ञदानतपःकर्म for the other view, this also means शास्त्रीयकर्म's only.

मुमुक्षुणा त्याज्यम् इति आहुः – Such karmas are to be renounced by mumukshus only. Others can perform them is the bhaava. Else, shastra which ordains all other karmas will not be valid – it would lead to अप्रामाण्य of shastra.

अपरे पण्डिता यज्ञादिकं कर्म न त्याज्यम् इति प्राहुः – The second view is inline with what Bhagavn's view is which is going to be told next and so that view is indicated as told by पण्डिताः in bhashya. Pandita means one who knows to discriminate what is to be renounced and what is to be accepted.

Sloka 18.4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ 4 ॥

भरतसत्तम Hey Arjuna तत्र त्यागे in the aspect of tyaaga in which there are different opinions मे निश्चयं शृणु listen to the decision from ME. पुरुषव्याघ्र O superior among men, त्यागः tyaaga त्रिविधः सम्प्रकीर्तितः हि has been told to be of three types.

तत्र - एवं वादिविप्रतिपन्ने त्यागे - त्यागविषयं निश्चयं मे मत्तः शृणु । त्यागः क्रियमाणेषु एव वैदिकेषु कर्मसु फलविषयतया, कर्मविषयतया, कर्तृत्वविषयतया च पूर्वम् एव हि मया त्रिविधःसंप्रकीर्तितः - 'मयि सर्वाणि कर्मणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥' (3-30) इति । कर्मजन्यं स्वर्गादिकं फलं मम न स्याद् इति फलत्यागः । मदीयफलसाधनतया मदीयम् इदं कर्म इति कर्मणि ममतायाः परित्यागः कर्मविषयः त्यागः, सर्वेश्वरे कर्तृत्वानुसन्धानेन आत्मनः कर्तृतात्यागः कर्तृत्वविषयः त्यागः ।

तत्र - एवं वादिविप्रतिपन्ने त्यागे – tatra – means in respect of the meaning of word tyaaga which is under discussion – as there are opposing views among disputants,

- त्यागविषयं निश्चयं मे मत्तः शृणु – Listen to the decision in respect of tyaaga from ME.

त्यागः क्रियमाणेषु एव वैदिकेषु कर्मसु – tyaaga in respect of vaidika karmas which are performed,

फलविषयतया, कर्मविषयतया, कर्तृत्वविषयतया च पूर्वम् एव हि मया त्रिविधःसंप्रकीर्तितः – is of three types as pertaining to fruits, pertaining to the act and pertaining to doership was told by ME earlier itself.

'मयि सर्वाणि कर्मणि संन्यस्याध्यात्मचेतसा । निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥' (3-30) इति – It was told as 'Having surrendered all acts unto ME with the mind focused on the Atman, without having desire in fruits, giving up the thought of ownership in the act, engage in this war being cured of all affliction'.

कर्मजन्यं स्वर्गादिकं फलं मम न स्याद् इति फलत्यागः – Renunciation of fruits is thinking that 'Fruits such as svarga and others that arise from karmas are not mine'.

मदीयफलसाधनतया मदीयम् इदं कर्म इति कर्मणि ममतायाः परित्यागः कर्मविषयः त्यागः, - Renunciation pertaining to karma is 'giving up the idea of selfishness of the nature of thinking that this karma is mine being the means to attain fruits that belong to me'.

सर्वेश्वरे कर्तृत्वानुसन्धानेन आत्मनः कर्तृतात्यागः कर्तृत्वविषयः त्यागः - Renunciation pertaining to doership is giving up the idea of doership of Self by attributing the doership to Sarveshvara.

तत्र – In this this word indicates aspect of disagreement among disputants.

मे निश्चयम् - We have to note that the meaning of मे is not 'my' but 'from me' as explained in bhashya मत्तः. Because Bhagavan is not teaching another view here. Also, मत्तः indicates HIS nature – Supreme Lord, Sarvanjnya, sarvashakta, sarvakarmaphalaprada, sarvakarmaadhyaksha and so on. Being taught by such a preceptor is Arjuna's bhaghy and it is Bhagavan's karunya that HE is teaching everyone in so much detail keeping Arjuna as pretext. HE does not have any defects such as bhrama and others. Like Nachikets says to yama – vaktaa caasya tvaadruganyo na labhyo (katha. 1-23). Bhagavan is telling it with so much of authority here, that it has to be accepted without any doubt is the bhaava..

त्रिविधः - This is not the three types such as सात्त्विक, राजस and तामस which will be told later. But this is about the three types within सात्त्विक त्याग – so explained as phalavishaya, kartru vishaya and karma vishaya.

मयि सर्वाणि – The sloka refered by Bhashyakarat indicates all three types of tyaaga – मयि कर्माणि सन्यस्य (kartrutva tyaaga), निराशीः (phalaashaatyaaga), निर्ममः (mamataa tyaaga). नाहं कर्ता, इदं कर्म

न मम, फलमपि न मम are the three aspects. Mumukshu has to do the anusandhaana that Bhagavan gets everything done for HIS own SAKE with HIS own instruments for HIS own pleasure. – स्वप्रीतये स्वकीयैश्चोपकरणैः स्वस्मै स्वयमेव कारयति, कारितवान् – we say for all karmas. It is not mere sankalpa but we have to realise this in every act that we do. Then we will have no worries of any sort as nothing will bind us. Our doership is under HIS control and is subject to HIS granting us HIS consent or anumati. At the first instant HE has given us the freedom to do sankalpa. As we do, HE will give anumati from second instant onwards. Whether good or bad – whatever is our sankalpa he gives anumati. The freedom given by HIM to us is also part of HIS sarveshvaratva only. That way everything is under HIS control. This will be again examined in later slokas.

Sloka 18.5

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञदानतपः Yajna, daana, tapas and such कर्म vaidika karmas न त्याज्यम् are not to be renounced. तत् कार्यमेव Those karmas are certainly to be performed only.

यज्ञदानतपःप्रभृति वैदिकं कर्म मुमुक्षुणा न कदाचिद् अपि त्याज्यम्, अपि तु आप्रयाणाद्अहरहः कार्यम् एव ।

Yajna, daana, Tapas and such karmas ordained in the Vedas should not be renounced by mumukshus. That means they should be performed every day till final departure or death.

Outright rejection or svarupa tyaaga of karmas such as Yajna, daana and tapas is negated here. In bhashya कदाचिदपि indicates that even after विविदिषोत्पत्ति or the desire to know Brahman arises, one should not renounce the karmas fully. Some say (like in advaita darshana) that one should perform karmas with phalasangatyaaga till vividisha arises and after that karmas should be fully given up and one should to brahma jijnaasa. But we do not accept that. Shruti says स खल्वेवं वर्तयन् यावदायुषम् ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते (छा. 8-15-1) – this is the final statement of Chandogya. That is explained in bhashya as आप्रयाणात् अहरहः कार्यम् एव. This is established in brahma sutra आप्रयाणात् तत्रापि हि दृष्टम् (ब्र.सू. 4-1-12) and upasana has to be done everyday is also told आवृत्तिरसकृदुपदेशात् etc. अहरहः means during the designated time every day.

It does not mean 24 hrs a day but a specific time is designated and upaasanaa is done during that time as sandhyaavandana and all that has be done also.

कुतः?

Why should they be performed as told?

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 5 ॥

मनीषिणां For manana sheelas or meditators or upasakas यज्ञोदानं तपश्चैव these karmas such as yajna, daana and tapas पावनानि are purifying.

यज्ञदानतपःप्रभृतीनि वर्णाश्रमसम्बन्धीनि कर्माणि मनीषिणां - मननशीलानां पावनानि । मननम् उपासनम् । मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् उपासननिष्पत्तिविरोधिप्राचीनकर्मविनाशनानि इत्यर्थः ।

यज्ञदानतपःप्रभृतीनि वर्णाश्रमसम्बन्धीनि कर्माणि – Karmas such as Yajna, daana, Tapas and others which are ordained as obligatory karmas for one's station in life (varna and aashrama),

मनीषिणां - मननशीलानां पावनानि – those karmas bring purity to the meditators.

मननम् उपासनम् – Here maneeshinaam means mananasheelaanaam. Manana is upaasana and not mere thinking.

मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् – Mumukshus who are performing upaasana as long as they live,

उपासननिष्पत्तिविरोधिप्राचीनकर्मविनाशनानि इत्यर्थः – the performance of these varnaashrama vihita karmas destroy the karmas of yore that are obstructing fulfillment of upaasana.

वर्णाश्रमसम्बन्धीनि – This indicates that the view which says nitya naimittika karmas are also to be renounced is rejected.

मननशीलानाम् – Yajna and others help in meditation is indicated and so the word manana is interpreted as upaasana. मौन is said to be upaasana in upanishat. तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । पाण्डित्यं च बाल्यं च निर्विद्यथ मुनिः । तिष्ठासेत् should perform upaasana. 'muni' means manana sheela. In the same way here मनीषिणः is explained as those who are manana sheelas or upaasakas. It is also not manana which comes after shravana but it is upaasanaa here.

मुमुक्षूणां यावज्जीवम् उपासनं कुर्वताम् – Why should Yajna, daana. Tapas and such varnaashrama dharmas be performed life long is the question. Upanishat says प्रयणान्तमोकारमभिध्यायीत ... यः पुनरेतं त्रिमात्रेण ओमित्येतेन एव अक्षरेण परं पुरुषमभिध्यायीत (प्र. 5-5) etc ordaining that Upaasana has to be done life long. So any accessory to such upaasana also has to be performed life long is the reason. That is told as earlier स खल्वेवं वर्तयन् यावदायुषम् (छा. 8-15-1) etc.

प्राचीनकर्मविनाशनानि – Upaasana has the power to make future sins not taint one – उत्तराघ अश्लेष is told for upaasana. But nitya naimittika karmas cannot do that. They can destroy praacheena karmas which are obstructing upaasana nishpatti. That is why प्राचीनकर्म विनाशनानि is told here.

Sloka 18.6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 6 ॥

पार्थ Hey Arjuna, एतान्यपि कर्माणि these karmas also सङ्गं फलानि च त्यक्त्वा कर्तव्यानि are to be performed renouncing attachment and fruits इति मे निश्चितम् उत्तमं मतम् that is my definitive and superior view.

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् उपासनवद् एतानि अपि यज्ञादीनि कर्माणि मदाराधनरूपाणि सङ्गं कर्माणि ममतां फलानि च त्यक्त्वा अहरहः आप्रयाणाद् उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि इति मम निश्चितम् उत्तमं मतम् ।

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् - Because of the reason that Yajna, dana, tapas and such karmas result in purification,

उपासनवद् एतानि अपि यज्ञादीनि कर्माणि – just like Upaasana, these karmas such as yajna and others, मदाराधनरूपाणि – that are forms of my worship,

सङ्गं कर्माणि ममतां फलानि च त्यक्त्वा – having renounced the ownership of karma and their fruits,

अहरहः आप्रयाणाद् – everyday for life long,

उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि – a mumukshu has to perform for fulfillment of Upasana,

इति मम निश्चितम् उत्तमं मतम् – is my final and superior view.

यस्मात् मनीषिणां यज्ञदानतपःप्रभृतीनि पावनानि, तस्माद् – By telling that these karmas result in purification, the view which said 'त्याज्यं दोषवदित्येके' (18-3) – that because all karmas are associated with defect which was told earlier – that view is rejected.

उपासनवद् एतानि अपि – In the sloka, एतान्यपि तु कर्माणि is said. Here अपि indicates they are equal to upaasana and hence bhashya is उपासनवत्.

यज्ञादीनि कर्माणि मदाराधनरूपाणि – If karmas result in purification, it has to be through pleasing Paramatman only. Only Paramatman's preeti can result in purification. So explained as मदाराधनरूपाणि. Yajna means यज देवपूजायाम् is the meaning – they are all forms of worship of Bhagavan only.

सङ्गं कर्मणि ममतां फलानि च त्यक्त्वा अहरहः आप्रयाणाद् उपासननिर्वृत्तये मुमुक्षुणा कर्तव्यानि इति मम निश्चितम् उत्तमं मतम् – निश्चितं मतम् – indicates one should not doubt it at all.

उत्तमम् – Indicates that all other views are to be rejected as this is superior.

Sloka 18.7

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 7 ॥

तु But नियतस्य कर्मणः संन्यासः renunciation of nitya naimittika karmas न उपपद्यते is not reasonable.

मोहात् Out of delusion तस्य त्यागः rejecting them तामसः परिकीर्तितः is said to be taamasa tyaaga.

When some siddhanta has to be established, pramaanas are first important. If there are different opinions on how pramaanas are interpreted, along with it upapattis are also needed – it should be established with proper reasons also. Bhagavan say 'na upapadyate' here.

नियतस्य - नित्यनैमित्तिकस्य महायज्ञादेः कर्मणः, संन्यासः - त्यागो न उपपद्यते । 'शरीरयात्रापि च ते न प्रसिद्धेदकर्मणः ।' (318) इति शरीरयात्राया एव असिद्धेः । शरीरयात्रा हि यज्ञशिष्टाशनेन निर्वर्त्यमाना सम्यग् ज्ञानाय प्रभवति । अन्यथा 'ते त्वघं भुञ्जते पापाः' (3-13) इति अयज्ञशिष्टाघरूपाशनाप्यायनं मनसो विपरीतज्ञानाय भवति । 'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) इति अन्नेन हि मन आप्यायते । 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) इति ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्यायत्तमिति श्रूयते । तस्मात् महायज्ञादि नित्यनैमित्तिकं कर्म आप्रयाणात् ब्रह्मज्ञानाय एव उपादेयम् इति तस्य त्यागो न उपपद्यते । एवं ज्ञानोत्पादिनः कर्मणो

बन्धकत्वमोहात् परित्यागः तामसः परिकीर्तितः । तमोमूलः त्यागः तामसः, तमःकार्यं अज्ञानमूलत्वेन त्यागस्य तमोमूलत्वम् । तमो हि अज्ञानस्य मूलम् 'प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥' (14-17) इति अत्र उक्तम् । अज्ञानं तु ज्ञानविरोधि विपरीतज्ञानम् । तथा च वक्ष्यते - 'अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥' (18-32) इति । अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः ।

नियतस्य - नित्यनैमित्तिकस्य महायज्ञादेः कर्मणः,- niyatasya means nitya naimittika karmas (obligatory daily and occasional duties) such as pancha mahayajnas and others,

संन्यासः - त्यागो न उपपद्यते – their abandonment is not reasonable.

'शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ।' (3-8) इति शरीरयात्राया एव असिद्धेः – Because in that case as told 'hey Arjuna, if you do not perform karmas even the body cannot be sustained' (3-8) – living with the body itself becomes impossible.

शरीरयात्रा हि यज्ञशिष्टाशनेन निर्वर्त्यमाना सम्यग् ज्ञानाय प्रभवति – The state of the body which is nourished with food that is left over after offering to Bhagavan in yajnas, only is conducive to the rise of proper knowledge.

अन्यथा 'ते त्वघ्नं भुञ्जते पापाः' (3-13) इति अयज्ञशिष्टाघरूपाशनाप्यायनं मनसो विपरीतज्ञानाय भवति – otherwise as told, 'those sinners eat sin only', enjoying the food that is consumed without offering to Bhagavan in yajnas would only cause erroneous knowledge in the mind.

'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) इति अन्नेन हि मन आप्यायते – The mind gets pleased on consuming food as told, 'Hey Somya, mind is supported and accelerated by food'.

'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः' (छा. उ. 7-26-2) इति – As told, 'If the food that is taken is pure then the mind will be pure, When the mind is pure the meditation upon God will be steady, When constant meditation is gained all knots of the heart of the form of ignorance, desires etc get destroyed' –

ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्यायत्तमिति श्रूयते – Achieving the knowledge of the form of direct perception of Brahman is dependent on purity of food consumed is told in shruti.

तस्मात् महायज्ञादि नित्यनैमित्तिकं कर्म आप्रायाणात् ब्रह्मज्ञानाय एव उपादेयम् इति तस्य त्यागो न उपपद्यते – For the reason that nitya and naimittika karmas such as pancha maha yajnas are to be performed as

long as one departs only for attaining the knowledge of Brahman, their abandonment is not reasonable and not proper.

एवं ज्ञानोत्पादिनः कर्मणो बन्धकत्वमोहात् परित्यागः तामसः परिकीर्तितः – Thus abandoning the karmas that are causes of such knowledge, out of delusion that they bind one is said to be taamasa.

तमोमूलः त्यागः तामसः, तमःकार्य-अज्ञानमूलत्वेन त्यागस्य तमोमूलत्वम् – Tyaaga which has its roots in tamas is taamasa tyaaga. Since such tyaaga is out of ignorance which is the effect of tamas, such tyaaga has its roots in tamas.

तमो हि अज्ञानस्य मूलम् 'प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥' (14-17) इति अत्र उक्तम् – The fact that tamas causes ignorance was told as, 'pramaada and moha are caused by tamas. In the same way ignorance too is caused.'

अज्ञानं तु ज्ञानविरोधि विपरीतज्ञानम् – And ignorance is erroneous knowledge that is opposed to right knowledge.

तथा च वक्ष्यते - 'अधर्मं धर्ममिति या मन्यते तमसावृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥' (18-32) इति – Its nature will be told later, "that buddhi which being covered by tamas leads to thinking adharma as dharma and perceives everything wrongly, Hey Partha, that buddhi is taamasa buddhi".

अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः – So abandonment of nitya and naimittika karmas has its roots in erroneous knowledge is the meaning.

नियतस्य – That which cannot be given up as it is associated with varna and aashrama is said to be नियत.

तु संन्यासः - The word संन्यास along with तु, indicates svarupa tyaaga that was told earlier as त्याज्यं दोषवत् (18-3). And that is ridiculed here in second half of this sloka as मोहात् तस्य परित्यागः तामसः. मोहात् means thinking that if karmas are done, fruits will come and they have to be experienced and it will generate further interest and such feelings and so finally it binds. Hence it is better to give up karmas itself – giving up like this is taamasa tyaaga.

अन्नमयं हि सोम्य मनः - The pratyaya मयट् here is not in विकारार्थं but स्वार्थं . Because mind is not vikaara of anna. It is said in Vishnu Purana – पञ्चभूतात्मकैः भोगैः पञ्चभूतात्मकं वपुः । अप्यायते (वि. 6-7-18) – food is made of five elements – pancha bhutas. Body is made of pancha bhutas. That is why food is said to be apyaayana to mind as mind is not a modification of anna. Mind is born of सात्त्विक अहङ्कार तत्त्व. And अन्न is born of तामस अहङ्कार तत्त्व and pancha bhutas during creation when prakruti-mahat-ahankaara etc in that order everything is created. Anna is भौतिक while manas is आहङ्कारिक. In Chandigya it is said – अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत् पुरीषं भवति; यो मध्यमस्तन्मांसम्; योऽणिष्ठस्तन्मनः । - Food that is eaten assumes three fold form. The gross portion becomes faeces. The middle portion becomes flesh and the subtle portion becomes the mind it is said. Then the mantra अन्नमयं हि सोम्य मनः comes.

ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते – In Mundakopanishat it is said भिद्यते हृदयगन्धिः छिन्द्यन्ते सर्वसंशयाः । क्षीयन्ते चास्यकर्माणि तस्मिन् दृष्टे परावरे (मु. 2-2-8). So when Brahma sakshaatkaara happens, all knots of the heart such as raga, dvesha etc are broken it is said. Here also आहारशुद्धौ सत्वशुद्धिः, सत्वशुद्धौ ध्रुवास्मृतिः, स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः gives the same meaning. Here bhashya explains this as ब्रह्मसाक्षात्काररूपं ज्ञानम् आहारशुद्ध्ययत्तमिति श्रूयते.

तस्य त्यागो नोपपद्यते – Here नोपपद्यते indicates कारणाभावे कार्याभावः - if the cause is absent effect will be absent. So it is not reasonable.

One cannot live itself is the first reason – to live one has to eat – what should one eat – that which is offered to bhagavan – that means aaradhana has to be done – for which sandhya etc are necessary. If we say we will take prasadam from someone else, even then to eat – means to do anuyaaga – one should be pure – should have done sandhya etc. so all these show nitya karmas cannot be abandoned.

If we say we will eat anything – it will lead to vipareeta jnaana – yajnashishta food will only lead to vipareeta jnaana and will cause lot more harm only

Then brahma sakshaatkaara rupa jnaana can be attained if one consumes yajnashishta only – if one is ultimately interested in moksha, for meditation to fulfill, aaharashuddi is a must. Shuddha aahaara means yajnashishta and that again leads to performance of nitya karmas. So

Bhagavan is explaining importance of nitya karmas with so many reasons and bhashyakarar explains Bhagavan's teachings with so much clarity.

अतो नित्यनैमित्तिकादेः कर्मणः त्यागो विपरीतज्ञानमूल एव इत्यर्थः - The word आदि which Bhashyakarar uses here includes even kaamyas karmas performed without desire in fruits – फलाभिसन्धिरहित काम्यकर्मस.

Sloka 18.8

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ 8 ॥

यत् कर्म The karma which ought to be done कायक्लेशभयात् due to fear of bodily strain दुःखम् इत्येव त्यजेत् one who gives up as it causes grief only सः राजसं त्यागं कृत्वा such a person, having done raajasa tyaaga त्यागफलं the fruits of that tyaaga नैव लभेत् he will never get.

यद्यपि परम्परया मोक्षसाधनभूतं कर्म; तथापि दुःखात्मक-द्रव्यार्जन-साध्यत्वात् बह्वायासरूपतया कायक्लेशकरत्वात् च मनसः अवसादकरम् इति तद्भ्रूत्या योगनिष्पत्तये ज्ञानाभ्यास एव यतनीय इति यो महायज्ञाद्याश्रमकर्म परित्यजेत्, स राजसं रजोमूलं त्यागं कृत्वा तद् अयथावस्थित-शास्त्रार्थरूपम् इति ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् । 'अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥' (18-31) इति हि वक्ष्यते । न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः । अपि तु भगवत्प्रसादद्वारेण ।

यद्यपि परम्परया मोक्षसाधनभूतं कर्म; - Even though karma is saadhana or means to liberation successively,

तथापि दुःखात्मक-द्रव्यार्जन-साध्यत्वात् – because it is painful and can be done with lots of material,

बह्वायासरूपतया कायक्लेशकरत्वात् च – being stressful it causes bodily strain,

मनसः अवसादकरम् इति तद्भ्रूत्या – so fearing that it causes mental depression,

योगनिष्पत्तये ज्ञानाभ्यास एव यतनीय इति – that for attaining perfection in yoga only practice of jnaana is to be attempted,

यो महायज्ञाद्याश्रमकर्म परित्यजेत्, - one who abandons fully the karmas such as pancha maha yajna and others,

स राजसं रजोमूलं त्यागं कृत्वा – he having made raajasa tyaaga or renounced out of rajas,

तद् अयथावस्थित-शास्त्रार्थरूपम् इति ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् – he will not attain the fruits of such tyaaga of the form of rise of knowledge as such tyaaga is opposed to what is told in shastraas, 'अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥' (18-31) इति हि वक्ष्यते – It is going to be told, 'Hey partha, that buddhi which knows as opposed to what is true, that is raajasa buddhi'.

न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः – karma is not the cause of happiness directly as we see it, अपि तु भगवत्प्रसादद्वारेण – but through the grace of Bhagavan.

'दुःखमित्येव, कायक्लेशभयात्' – This indicates that it is not adharmatva moha but because it is painful etc. Earning money for performing karmas is filled with grief as told in, 'अर्थानाम् आर्जने दुःखम्' (भा. व. 2-44).

मनसः अवसादकरम् इति तद्भूतिया - अवसादः - 'अनवसाद' is one of the means told in साधनसप्तक – विवेक-विमोक्त-अभ्यास-क्रिया-कल्याण-अनवसाद-अनुद्धर्ष – Not having avasaada is anavasaada.

Those who reject karma say that when there is clash between अन्तरङ्ग and बहिरङ्ग, one should give up बहिरङ्ग. Here अवसाद is caused in the mind – which is अन्तरङ्ग and so the बहिरङ्ग which is karma should be given up is the argument. There is a saying to that effect also – यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः । आत्मज्ञाने शमे च स्यात् वेदाभ्यासे च यत्नवान्' (मनु. 12-92). But in the opinion of Bhagavan here such tyaaga is raajasa. Giving up karmas due to fear of bodily strain and that earning the materials needed for performing karmas is painful and causes mental stress, such tyaaga is raajasa told as अयथावस्थित.

ज्ञानोत्पत्तिरूपं त्यागफलं न लभेत् – Here त्यागफल means सात्त्विकत्यागफल that is going to be told. Because this is mumukshu prakarana, the question of svargaphala etc is not relevant and hence fruits of tyaaga are mentioned as ज्ञानोत्पत्तिरूप.

न हि कर्म दृष्टद्वारेण मनः प्रसादहेतुः । अपि तु भगवत्प्रसादद्वारेण – Karmas that are performed properly would please Bhagavan and HE will see to it that there is no mental stress caused to the doer is the bhaava. This is told by Dramidacharya as फलसंबिभन्त्सया हि कर्मभिरात्मानं पिप्रीषन्ति । स प्रीतोऽलं फलायेति शास्त्रमर्यादा (द्र.भा.) – This is quoted by Bhashyakarar in vedartha sangraha, sribhashya

etc. Karmas do not give the fruits themselves but Bhagavan who is worshipped by karmas gets pleased and graces the fruits is the bhaava.

Sloka 18.9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 9 ॥

अर्जुन Hey Arjuna, यत् नियतं कर्म that karma which is ordained as obligatory to be done daily for one's station in life कार्यमित्येव only for the sake performing it सङ्गं फलं चैव त्यक्त्वा क्रियते is performed renouncing relation to that karma and fruits सः त्यागः सात्त्विकः मतः that tyaaga is said to be saatvika tyaaga.

नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म मदाराधनरूपतया कार्यं - स्वयंप्रयोजनम् इति मत्वा सङ्गं - कर्मणि ममतां फलं च त्यक्त्वा यत् क्रियते, स त्यागः सात्त्विको मतः - सः सत्त्वमूलः । यथावस्थित शास्त्रार्थज्ञानमूल इत्यर्थः । सत्त्वं हि यथावस्थितवस्तुज्ञानम् उत्पादयति इति उक्तम् - 'सत्त्वात् सञ्जायते ज्ञानम्' (14-17) इति । वक्ष्यते च - 'प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥' (18-30) इति ।

नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म मदाराधनरूपतया कार्यं - स्वयंप्रयोजनम् इति मत्वा - With the knowledge that the nitya and naimittika karmas or daily and occasional duties that are ordained as obligatory for one's station in life are to be performed as forms of MY worship means just for their own sake (for pleasing Bhagavan alone),

सङ्गं - कर्मणि ममतां फलं च त्यक्त्वा यत् क्रियते, - that which is done renouncing sanga - means renouncing the idea of possession in the karma and also fruits thereof,

स त्यागः सात्त्विको मतः - सः सत्त्वमूलः - such tyaaga is said to be saatvika - means it has its roots in satva.

यथावस्थित शास्त्रार्थज्ञानमूल इत्यर्थः - which means it is out of proper knowledge of the meanings of shastra.

सत्त्वं हि यथावस्थितवस्तुज्ञानम् उत्पादयति इति उक्तम् - It was told that satva gives rise to knowledge of the true nature of objects,

- 'सत्त्वात् सञ्जायते ज्ञानम्' (14-17) इति – 'knowledge arises fro satva' it was told.

वक्ष्यते च - 'प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये । बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥' (18-30) इति – It is also going to be told as 'Hey Partha, that buddhi which knows karmas that are ordained for pravrutti (wordly benefits) and those that are meant for nivrutti (liberation), what ought to be done and what ought not to be done, what leads to fear and what leads to fearlessness, and what binds and what liberates, that buddhi is saatvikee buddhi.

What was told as त्यागो हि पुरुषव्याघ्र (18-4) is refered here and saatvika tyaaga only is shaastreeya is firmly told as it has it roots in jnaana which is an effect of satva guna.

नियतम् – Earlier it was begun as नियतस्य तु संन्यासः कर्मणो नोपपद्यते (7) – here also the word नियत is qualifying the karma – it is कर्मविशेषण and hence नियतं is explained as नित्यनैमित्तिकमहायज्ञादिवर्णाश्रमविहितं कर्म.

Any act is to be done for some purpose only. Because of that only it becomes a means. So how can something which does not yield any fruit be ordained is explained as मदाराधनरूपतया कार्यम्. That means स्वयंप्रयोजनमिति मत्वा.

Though sloka says renouncing सङ्ग and फल, कर्तृत्वत्याग is also to be included. That is why in the next sloka, bhashyakarar explains the word त्यागी as कर्मणि सङ्गफल-कर्तृत्वत्यागी.

Sloka 18.10

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 10 ॥

त्यागी One who has all three types of tyaagas सत्त्वसमाविष्टः and is endowed with satva guna, मेधावी and has knowledge of reality, छिन्नसंशयः has got all his doubts cut off, अकुशलं कर्म न द्वेष्टि such a one does not hate karma which gives unwanted fruits. कुशले न अनुषज्जते and does not get attached to karma which gives fruits such as svarga and others.

एवं सत्त्वसमाविष्टो मेधावी - यथावस्थिततत्त्वज्ञानः तत एव छिन्नसंशयः, कर्मणि सङ्गफल-कर्तृत्वत्यागी, न द्वेष्टि अकुशलं कर्म, कुशले च कर्मणि न अनुषज्जते । अकुशलं कर्म अनिष्टफलम्, कुशलं च कर्म इष्टरूपस्वर्गपुत्रपञ्चनाद्यादिफलम्, सर्वस्मिन्

कर्मणि ममतारहितत्वात्, त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति । अनिष्टफलं पापं कर्म अत्र प्रामादिकम् अभिप्रेतम्, 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (कठ. उ. 1-2-24) इति दुश्चरिताविरतेः ज्ञानोत्पत्तिविरोधित्वश्रवणात् । अतः कर्मणि कर्तृत्वसङ्गफलानां त्यागः शास्त्रीयः त्यागः न कर्मस्वरूपत्यागः ।

एवं सत्त्वसमाविष्टो मेधावी - यथावस्थिततत्त्वज्ञानः तत एव छिन्नसंशयः,- Thus one who is endowed with satva guna and is a medhaavee – means has knowledge of reality, and due to that reason only has all his doubts destroyed,

कर्मणि सङ्गफल-कर्तृत्वत्यागी, - and has renounced attachment, fruits and doership in karma,

न द्वेष्टि अकुशलं कर्म, - does not hate karma which is akushala.

कुशले च कर्मणि न अनुषज्जते – and does not get attached to kushala karma also.

अकुशलं कर्म अनिष्टफलम्, - akushala karma means that which leads to undesirable fruits.

कुशलं च कर्म इष्टरूपस्वर्गपुत्रपशुपशुनाद्यादिफलम्, - kushala karma is that which leads to desirable fruits such as svarga, putra, pashu, anna and others.

सर्वस्मिन् कर्मणि ममतारहितत्वात्, - Because he does not have the sense of ownership in all karmas, (We normally like desirable fruits and do not want undesirable fruits but a tyagi does not have either – na dveshti akushalam karma kushale na anushajjate) - why

त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, - and because he has renounced all fruits other than Brahman,

त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति – and as he has renounced doership also, he does not feel liking or hatred towards these two types of karmas which are being done.

अनिष्टफलं पापं कर्म अत्र प्रामादिकम् अभिप्रेतम्, - By papa karma or sinful acts which give undesirable fruits, those that are performed inadvertently (praamaadika) are meant here.

'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥' (कठ. उ. 1-2-24) इति- It is said in shruti that 'who has not ceased from bad deeds, is not calm, is not composed (means is not able to focus his mind on Bhagavan), does not have equanimity of mind cannot attain HIM by superior knowledge'.

दुश्चरिताविरतेः ज्ञानोत्पत्तिविरोधित्वश्रवणात् – that not being away from bad conduct is opposed to producing right knowledge.

अतः कर्मणि कर्तृत्वसङ्गफलानां त्यागः शास्त्रीयः त्यागः न कर्मस्वरूपत्यागः – so giving up the idea of doership, possessiveness and fruits in karmas only is said to be shaastreeya tyaaga and not abandonment of karma itself.

In this sloka, for one who does renunciation as per shastra having his roots in satva and others, there will be no mental disturbances or vikaaras is told. That was told earlier as उदासीनवदासीनः गुणैर्यो न विचाल्यते (14-23)

यथावस्थित तत्त्वज्ञानः - मेधा is धीर्धारणावती मेधा (नाम. 1 धी.) as told in निघण्टु. Shruti also says मेधा मनिषे माविशतां समीची भूतस्य बभ्रव्यस्वावरुद्ध्यै (य.आ. 5-42) where मेधा is explained as धारणशक्तिः by bhatta bhaskaracharya. Capability of the mind to know realities as it is. Swamy Deshikan explains it as आचार्योपदिष्टेषु अर्थेषु अप्रच्युतेरन्य-असङ्कराच्च. That is told in bhashya as यथावस्थित तत्त्वज्ञानः. One who has proper knowledge which is not mixed with anything else as he has retained all teachings of Acharya as they were taught.

सर्वस्मिन् कर्मणि ममतारहितत्वात्, त्यक्तब्रह्मव्यतिरिक्तिसर्वफलत्वात्, त्यक्तकर्तृत्वात् च तयोः क्रियमाणयोः प्रीतिद्वेषौ न करोति – In all karmas – just like karmas which belong to others and that are performed by others do not bother one due to not being related to self and so there will be no hatred etc arising out of such karmas done by others, in the same way karmas done by one also would not cause any desire or hatred etc for such a tyaagi is the bhaava.

क्रियमाणयोः प्रीतिद्वेषौ न करोति - In karmas that are being performed – because when karmas are not done the question of preeti or dvesha does not arise at all.

न द्वेष्टि अकुशलं कर्म – there cannot be advesha towards karmas which are known to cause pratyavaaya if not done. So this is explained as प्रामादिक कर्म – that which happens due to negligence or carelessness – done unknowingly.

Sloka 18.11

तद् आह –

Bhagavan explains that further.

Explaining further what was told as नियतस्य तु संन्यासः कर्मणो नोपपद्यते (18-7), what was established logically earlier, Bhagavan says that three types of saatvika tyaaga are denoted by phalatyaga in the next sloka. That is indicated in the भाष्यावतारिका as तदाह.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ 11 ॥

देहभृता By the embodied one कर्माणि karmas अशेषतः त्यक्तुं to be give up completely न हि शक्यम् is not possible? तु यः But he who कर्मफलत्यागी renounces the fruits of karmas सः त्यागी इति अभिधीयते he is said to be one who has renounced.

न हि देहभृता - ध्रियमाणशरीरेण कर्माणि अशेषतः त्यक्तुं शक्यम्, देहधारणार्थानाम् अशनपानादीनां तदनुबन्धिनां च कर्मणाम् अवर्जनीयत्वात् । तदर्थं च महायज्ञाद्यनुष्ठानम् अवर्जनीयम् । यः तु तेषु महायज्ञादिकर्मसु फलत्यागी, स एव 'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादि शास्त्रेषु त्यागी इति अभिधीयते । फलत्यागी इति प्रदर्शनार्थः, फलकर्तृत्वकर्मसङ्गानां त्यागी इति, 'त्रिविधः संप्रकीर्तितः' इति प्रक्रमात् ।

न हि देहभृता - ध्रियमाणशरीरेण – dehabhrutaa means one who is supporting the body,

कर्माणि अशेषतः त्यक्तुं शक्यम्, - it is not possible to abandon karmas completely.

देहधारणार्थानाम् अशनपानादीनां तदनुबन्धिनां च कर्मणाम् अवर्जनीयत्वात् – because one cannot abandon karmas such as eating, drinking and others and also karmas for associated with them for supporting and nourishing the body.

तदर्थं च महायज्ञाद्यनुष्ठानम् अवर्जनीयम् – And for that purpose performance of mahayajna and others also cannot be avoided.

यः तु तेषु महायज्ञादिकर्मसु फलत्यागी, स एव 'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादि शास्त्रेषु त्यागी इति अभिधीयते – And one who has renounced the desire for fruits in those mahayajna and other karmas, he is only told as tyaagi in 'some attained moksha only through tyaaga'.

फलत्यागी इति प्रदर्शनार्थः, फलकर्तृत्वकर्मसङ्गानां त्यागी इति, 'त्रिविधः संप्रकीर्तितः' इति प्रक्रमात् – here what is said as phalatyagi is just indicative. It implies renunciation of phala, kartrutva and sanga because it was begun as 'tyaaga is explained as of three kinds'.

ध्रियमाणशरीरेण – This does not denote just any being because that is of no use. So the reason that abandoning karma completely is impossible is implied by this.

What was told that because of supporting the body all karmas cannot be abandoned is explained as देहधारणार्थानाम्.

तदनुबन्धिनाम् - If a question is asked - One can do लौकिक अर्थार्जन – why should one do shaastreeya karmas? It is answered as तदर्थं महायज्ञाद्यनुष्ठानम्. One has to eat means food should be yajna shishta and for that sandhyavandana, bhagavadaaraadhana etc has to be done. For that any other karma associated with it are also to be done. It was also told earlier as यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः.

यस्तु कर्मफलत्यागी – This is made clear in sloka to indicate that svarupa tyaga should not be done as explained in bhashya.

अभिधीयते – Sloka says स त्यागीत्यभिधीयते – who has told means shruti as quoted in bhashya त्यागेनैके अमृतत्वमानशुः.

*** additional notes*****

Mimamsakas say nitya naimittika karmas help one to get rid of prarabdha karmas. Prarabdha karmas have to be expiated either by experiencing or through nitya karmas. Till then one does not get moksha they say. नाभुक्तं क्षीयते कर्म they say.

Sloka 18.12

भाष्यावतारिका -

ननु कर्माणि अग्निहोत्रदर्शपूर्णमास-ज्योतिष्टोमादीनि महायज्ञादीनि च स्वर्गादिफलसम्बन्धितया शास्त्रैः विधीयन्ते । नित्यनैमित्तिकानाम् अपि 'प्राजापत्यं गृहस्थानाम्' (वि. पु. 1-6-37) इत्यादिफलसम्बन्धितया एव हि चोदना । अतः

तत्तत्फलसाधनस्वभावतया अवगतानां कर्मणाम् अनुष्ठाने बीजावापादीनाम् इव अनभिसंहितफलस्य अपि इष्टानिष्टरूपफलसम्बन्धः अवर्जनीयः, अतो मोक्षविरोधिफलत्वेन मुमुक्षुणा न कर्म अनुष्ठेयम् इति, अत उत्तरम् आह –

ननु कर्माणि अग्निहोत्रदर्शपूर्णमास-ज्योतिष्टोमादीनि महायज्ञादीनि च स्वर्गादिफलसम्बन्धितया शास्त्रैः विधीयन्ते – There can be an object here: karmas such as agnihotra, darshapurna maasa, jyotishtoma and other such karmas and also pancha maha yajna and others are ordained as being associated with svarga and such fruits in shastras.

नित्यनैमित्तिकानाम् अपि 'प्राजापत्यं गृहस्थानाम्' (वि. पु. 1-6-37) इत्यादिफलसम्बन्धितया एव हि चोदना – Even nitya and naimittika karmas are enjoined as being associated with attainment of prajapati loka and such fruits as in Vishnu Purana.

अतः तत्तत्फलसाधनस्वभावतया अवगतानां कर्मणाम् अनुष्ठाने – So if such karmas which are known to be means to attain those respective fruits are performed,

बीजावापादीनाम् इव अनभिसंहितफलस्य अपि इष्टानिष्टरूपफलसम्बन्धः अवर्जनीयः, - just like when a seed is sown it will definitely grow to give fruits even though one did not wish so, in the same way even for one who is not interested in the fruits the accruing of desirable and undesirable fruits cannot be avoided,

अतो मोक्षविरोधिफलत्वेन मुमुक्षुणा न कर्म अनुष्ठेयम् इति, अत उत्तरम् आह – so because of being associated with fruits that are opposed to moksha, a mumukshu should not perform karma itself. This objection is answered thus -

This objection is raised because of the thinking that even vaidika karmas will yield fruits whether the doer is interested or not just as laukika karmas do.

And karmas such as agnihotra and mahayajnas can be performed just as ashrama karmas or for svarga and such fruits also. So even if they are not performed for gaining svarga and such fruits, but only as ashrama dharmas there will be some fruits as explained in bhashyaavataarika nityanaimittikanaam apy 'prajapatyam gृhasthanaam' (वि. पु. 1-6-37) इत्यादिफलसम्बन्धितया एव हि चोदना. By citing the example of sowing seeds – बीजावापादीनामिव – even प्रामादिक कर्मसं तद्वत् अकुशलं कर्म can also bind one is indicated. By mistake also if a seed falls on ground, will it not

grow to be a tree? So karmas in whatever way they are performed will bind one is the objection that is answered now as per bhashya avataarika.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ 12 ॥

अत्यागिनां For those who have not renounced phala, sanga and kartrutva, कर्मणः फलं the fruits of karmas performed by them प्रेत्य will after the performance of karma अनिष्टम् इष्टं मिश्रं च त्रिविधं भवति will be of three kinds – fruits that are desirable, fruits that are undesirable and those that are mixed. संन्यासिनां तु While for those who have renounced the fruits, क्वचित् न those fruits would never accrue.

अनिष्टं - नरकादिफलम्, इष्टं - स्वर्गादि, मिश्रम् - अनिष्टसंभिन्नं पुत्रपशुपश्यादि, एतत् त्रिविधं कर्मणः फलम्, अत्यागिनां - कर्तृत्वममताफलत्यागरहितानां प्रेत्य भवति । प्रेत्य - कर्मानुष्ठानोत्तरकालम् इत्यर्थः । न तु संन्यासिनां क्वचित् - न तु कर्तृत्वादिपरित्यागिनां क्वचिद् अपि मोक्षविरोधि फलं भवति । एतद् उक्तं भवति - यद्यपि अग्निहोत्रमहायज्ञादीनि नित्यानि एव, तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते । मोक्षविनियोगः च - 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (बृ. उ. 4-4-22) इत्यादिभिः इति । तद् एवं क्रियमाणेषु एव कर्मसु कर्तृत्वादिपरित्यागः शास्त्रसिद्धः संन्यासः, स एव च त्याग इति उक्तः ।

अनिष्टं - नरकादिफलम्, इष्टं - स्वर्गादि, - anishta means naraka and such undesirable fruits, ishtam means svarga and such desirable fruits,

मिश्रम् - अनिष्टसंभिन्नं पुत्रपशुपश्यादि, - mishram means putra, pashu, anna and such which are mixed with desirable and undesirable effects,

एतत् त्रिविधं कर्मणः फलम्, अत्यागिनां - कर्तृत्वममताफलत्यागरहितानां प्रेत्य भवति – these three kinds of fruits of karmas ensues to, atyaagis – means those who have not renounced doership, the idea of possession and fruits in karmas,

प्रेत्य भवति | प्रेत्य – कर्मानुष्ठानोत्तरकालम् इत्यर्थः – when does that happen – pretya. Pretya means at a time after completion of the karmas.

न तु संन्यासिनां क्वचित् – for sanyaasis it never happens

- न तु कर्तृत्वादिपरित्यागिनां क्वचिद् अपि मोक्षविरोधि फलं भवति – sanyaasis means those who have renounced completely the idea of doership and others. For them fruits which are opposed to moksha would never accrue.

एतद् उक्तं भवति – this is Bhashyakarar's way of summarizing what was told so far in this sloka. This is also used when something told is going to be explained in detail. Here it is summarizing.

यद्यपि अग्निहोत्रमहायज्ञादीनि नित्यानि एव, - Even though karmas such as agnihotra, maha yajnas and such karmas are nitya karmas only,

तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते – even then the aspect of those karmas being used for different purposes is justified in respect of one desirous of moksha just as it happens in respect of jeevanaadhikaara and kaamaadhikaara according to 'viniyoga pruthaktva nyaaya' – difference in application. That way the doubt is cleared.

मोक्षविनियोगः च - 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (बृ. उ. 4-4-22) इत्यादिभिः इति – And the aspect of these karmas being used for the purpose of moksha is as told in shruti 'Brahmanas desire to know HIM through performance of Yajnas, daana and tapas done along with anashana or fasting'.

तद् एवं क्रियमाणेषु एव कर्मसु – such being the case, in respect of karmas only which are being performed, तत् means because svarupa tyaaga is taamasa and एवम् means due to varnaashrama dharmas being unavoidable,

कर्तृत्वादिपरित्यागः शास्त्रसिद्धः संन्यासः, - sanyaasa which is established in shastra is nothing but renouncing doership and others in them.

स एव च त्याग इति उक्तः – that only is told as tyaaga also. Because sanyaasi is used in the sense of being opposed to atyaagi. So conclusion in bhashya is स एव त्याग इति उक्तः.

नरकादिफलम् – For those who are not mumukshus, three kinds of fruits ensue which are those that are desirable, those that are undesirable and those that are mixed. For mumukshus even fruits such as svarga and others are anishta only.

प्रेत्य – The explanation is signification for this word. It is not 'after death' but subsequent to completion of karma. This is known in several karmas. There is kaaareeri ishti which is

performed for getting rains. That may happen when the person who performed it is alive itself – that is after completion of karma. So pretya does not necessarily means after death but after completion of karma as explained.

एतदुक्तं भवति – The answer to the doubt raised is given directly without use of any logic is indicated by this.

विनियोगपृथक्त्व न्याय – It is a rule which enjoins the use of the same object for different purposes.

The विनियोजक वाक्यs or the veda vakyas which pronounce the application of the karmas are different also is to be observed here. Karmas such as ज्योतिष्टोम याग which is a सोमयाग – yield different results such as destroying sins or bestowing svargas etc based on purpose of application of the same. That is called विनियोग पृथक्त्व.

मोक्षविनियोगश्च – Shruti ordains that upaasanaa is means for moksha in statements such as ‘तमेवं विद्वान् अमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय’ etc. If a doubt is raised that where is karma enjoined as means to moksha? The answer is – for उपासनोत्पत्ति that is fulfillment of upaasanaa, karma becomes means or saadhana. So that way karma is also परम्परया साधन – successively means to attaining moksha. That way, karmas are used for moksha. Upaasanaa is अव्यवहित साधन and karma becomes परम्परया साधन.

So karmas performed renouncing phala, sanga and kartrutva become means successively for moksha. When karmas are performed without renouncing these, they yield the three kinds of fruits – ishta, anishta and mishra.

तथापि जीवनाधिकार-कामाधिकारयोः इव मोक्षाधिकारे च विनियोगपृथक्त्वेन परिह्रियते – this needs some explanation. There should be adhikaara for performing any karma. Aadhikaara means ownership of fruits – फलस्वाम्य. One who is interested in attaining certain fruits becomes adhikaari to perform certain karmas. Ofcourse the basic requirements are there such as vedaadhikaara etc. One should have studied Vedas and so on. If one is interested in svarga he can perform jyotishtoma – that is kaamaadhikaara. Desire to attain svarga is needed to perform that way. Some karmas such as agnihotra are also ordained to be performed lifelong. यावज्जीवम् अग्निहोत्रम् जुहोति - means जुहुयात् – one should perform as long as one lives. So for this, living itself

becomes adhikaara. The fact that one is alive means he becomes adhikaari to perform agnihotra. That is said to be jeevanaadhikaara. To live, one has to consume food, food has to be bhagavatprasaada and that needs sandhya and others. So, one has to perform them as daily duties.

Sloka 18.13

इदानीं भगवति पुरुषोत्तमे अन्तर्यामिणि कर्तृत्वानुसंधानेन आत्मनि अकर्तृत्वानुसंधानप्रकारम् आह - तत एव फलकर्मणोः अपि ममतापरित्यागो भवति इति । परमपुरुषो हि स्वकीयेन जीवात्मना स्वकीयैः च करणकलेवरप्राणैः स्वलीलाप्रयोजनाय कर्माणि आरभते; अतो जीवात्मगतं क्षुन्निवृत्त्यादिकम् अपि फलं - तत्साधनभूतं च कर्म परमपुरुषस्य एव -

इदानीं भगवति पुरुषोत्तमे अन्तर्यामिणि - Now in the antaryaamin who is Bhagavan and who is Purushtama,

कर्तृत्वानुसंधानेन आत्मनि अकर्तृत्वानुसंधानप्रकारम् आह - attributing the doership to HIM, the way one can realize akartrutva of oneself is being told,

- तत एव फलकर्मणोः अपि ममतापरित्यागो भवति इति - From that only the aspect of renouncing possessiveness in respect of fruits as well the karma also happens.

परमपुरुषो हि स्वकीयेन जीवात्मना - Is it not that Paramapurusha only through Jivatman who belongs to HIM,

स्वकीयैः च करणकलेवरप्राणैः - and body, sense organs and praanas which are also HIS,

स्वलीलाप्रयोजनाय कर्माणि आरभते; - beings karmas for HIS own purpose of the nature of LEELA.

अतो जीवात्मगतं क्षुन्निवृत्त्यादिकम् अपि फलं - So the fruits of acts such as getting rid of hunger etc which are pertaining to Jivatman,

- तत्साधनभूतं च कर्म परमपुरुषस्य एव - and the acts such as eating etc which are means to getting rid of hunger etc., are also to be attributed to Paramapurusha only.

Here the sangati for the next sloka with the previous sloka is being told. The previous sloka अनिष्टमिष्टं मिश्रं च etc – how is it related to the sloka being told पञ्चैतानि महाबाहो is explained in this sangati bhashhya.

भगवति पुरुषोत्तमे – The antaryaami is mentioned here. Though HE is antaryaami in all objects, none of the defects of those respective objects touch HIM due to these two extraordinary attributes that HE is Bhagavan and Purushottam. That is indicated by these two words. Why Bhashyakarar uses these two words Bhagavati and purushottame before antaryaamini is explained Swamy Deshikan thus. Bhagavan means one who is endowed with षाड्गुण्य and Purushottama is one who is different and distinct from everything else – उत्तमः पुरुषस्त्वन्यः it was told.

प्रकारमाह – The nature of the अकर्तृत्वानुसन्धान that was taught starting from the third chapter is being searched further here and the nature of kartrutva which is one of the three kinds of tyaga – namely kartrutva, phala and sanga – is being established here.

परमपुरुषो हि स्वकीयेन जीवात्मना – In karmas, ऋत्विक्स such as adhvaryu, hotru etc perform the karma on behalf of yajamaana. There the phala and sanga is for the yajamaana and not the ऋत्विक्स. In the same way why can't the fruits and ownership be with Jivatman only though it is being getting done by paramatman is the doubt here. That is cleared in this part of bhashhya. Here हि indicates something that is well known.

The fact that everything is subservient to Paramatman and that he engages everything in action through sense organs which are subservient to HIM for this own purpose known as Leela through Jivatman who is also subservient to HIM is told in many places

त्वं न्यञ्चद्विरुदञ्चद्विः कर्मसूत्रोपपादितैः । हरे विहरसि क्रीडाकन्दुकैरिव जन्तुभिः (शेषधर्म), 'बालः क्रीडनकैरिव' (भा. स. 61-31), 'कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम्' (भा. स. 41-23) etc.

स्वकीयैः च करणकलेवरप्राणैः - Paramapurusha is told as स कारणं करणाधिपाधिपः - master of the master of senses. So even when senses are subservient to Jivatman, their subservience to Paramatman still exists.

स्वलीलाप्रयोजनाय कर्माणि आरभते – Everything whether seen or unseen fruits are all under control of Paramatman's leela. That was told as लोकवत्तु लीलाकैवल्यम् (वे.सू. 2-1-33).

अतो जीवात्मगतं क्षुन्निवृत्त्यादिकम् अपि फलं - तत्साधनभूतं च कर्म परमपुरुषस्य एव - Because it is enjoined in shastra that all shaastreeya karmas are to be performed as परमपुरुषस्य समाराधन, whorship of Paramapurusha, one has to always contemplate on the idea that everything till the fruits in all acts belong to Paramapurusha. The षष्ठीविभक्ति परमपुरुषस्य एव – indicates स्व-स्वामिभावसम्बन्धविशेष.

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ 13 ॥

महाबाहो Hey Arjuna, सर्वकर्मणां सिद्धये for the fulfillment of all karmas, सांख्ये कृतान्ते in the final decision arrived at according to what is told in the Vedas, एतानि पञ्चकारणानि these five causes प्रोक्तानि are told. मे निबोध Know them from ME.

संख्या – बुद्धिः; सांख्ये कृतान्ते - यथावस्थिततत्त्वविषयया वैदिक्या बुद्ध्या, अनुसंहिते निर्णये सर्वकर्मणां सिद्धये – उत्पत्तये, प्रोक्तानि पञ्च एतानि कारणानि निबोध मे - मम सकाशात् अनुसंधत्स्व । वैदिकी हि बुद्धिः शरीरेन्द्रियप्राणजीवात्मोपकरणं परमात्मानम् एव कर्तारम् अवधारयति । 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरम्, य आत्मानमन्तरो यमयति, स त आत्मान्तर्याम्यमृतः (श. प. 14-5-30) 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11-3) इत्यादिषु ।

संख्या – बुद्धिः; - sankhya means buddhi or intellect.

सांख्ये कृतान्ते - यथावस्थिततत्त्वविषयया वैदिक्या बुद्ध्या,- So saankhye krutaante means with the intellect which is inline with what is established in Vedas in respect of the true nature of realities,

अनुसंहिते निर्णये – in the final decision arrived after due contemplaton and deliberations by such intellect,

सर्वकर्मणां सिद्धये – उत्पत्तये,- for fulfillment of all karmas – means for their origin,

प्रोक्तानि पञ्च एतानि कारणानि निबोध मे – the five causes that were told – know from ME,

- मम सकाशात् अनुसंधत्स्व – means know and dwell on them.

वैदिकी हि बुद्धिः शरीरेन्द्रियप्राणजीवात्मोपकरणं परमात्मानम् एव कर्तारम् अवधारयति – The buddhi which is vaidikee – that is follows what is told in Vedas, decides firmly that Paramatman only is the doer having body, senses, praana and Jivatman as instruments.

'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरम्, य आत्मानमन्तरो यमयति, स त आत्मान्तर्याम्यमृतः (श. प. 14-5-30) – 'One who resides in the Atman, is the indweller of the atman, whom the atman does not know, to WHOM the atman is body, who controls the atman being inside, that antaryaami, amruta is your atman', and

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11-3) इत्यादिषु – HE who has entered inside, who is the ruler of all, he who is sarvaatman' these are the shrutis which establish this.

सांख्ये कृतान्ते – Here the saankhya siddhanta is not intended. Because they do not accept Ishvara. They do not accept kartrutva to Jivatman etc. So sankhya darshana is opposed to what is taught in the Vedas, there is no possibility of mentioning it here as example. So parts of Veda only which establish the true nature of realities are meant by 'saankhye krutaanta'.

मे निबोध – The word दैव in next sloka indicates that the meaning here मत्सकाशात् अनुसन्धत्स्व.

वैदिकी हि बुद्धिः - The यौगिकार्थ is taken to explain the meaning of saankhye krutaante. That also establishes the fact that this prakarana is not conducive to sankhya sidhanta which accepts only 25 tattvas and in which doership is imposed on Jivatman. So doer is one who has sharira, indriyas, praana and Jivatman as instruments is explained here. Instrument or उपकरण is that which is used to execute an act that is intended to be performed.

Slokas 18.14, 18.15

तद् इदम् आह -

Bhagavan tells that decision in accordance with the shrutis.

The next two slokas are not repetitions but they explain in detail what was told earlier. It also indicates that what is being told is as per what is established in the shruti and other views are opposed to this.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधा च पृथक् चेष्टा दैवं चैवात्र पञ्चमम् ॥ 14 ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ 15 ॥

अधिष्ठानं The body, तथा कर्ता and the doer, Jivatman, पृथग्विधं करणं च and the different senses विविधा च पृथक्चेष्टा: the different functions of vaayu which exists differently as praana, apaana etc. अत्र among them which are the causes of action पञ्चमं दैवं च the fifth which is Paramatman पञ्च एते all these five, न्याय्यं वा in accordance with shastras, विपरीतं वा or what is prohibited यत् कर्म whatever karma नरः शरीरवाङ्मनोभिः प्रारभते man starts with body, speech and mind, तस्य हेतवः for such karma they are the causes.

न्याय्ये – शास्त्रसिद्धे, विपरीते - प्रतिषिद्धे वा सर्वस्मिन् कर्मणि शारीरे, वाचिके, मानसे च पञ्च एते हेतवः । अधिष्ठानं – शरीरम्; अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् । तथा कर्ता – जीवात्मा; अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् । करणं च पृथग्विधम् - वाक्पाणिपादादिपञ्चकं समनस्कं कर्मेन्द्रियम्, पृथग्विधं - कर्मनिष्पत्तौ पृथग्व्यापारम् । विविधा च पृथक् चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना । शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः । दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् - परमात्मा अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः । उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15) इति । वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति । परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् । ननु एवं, परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि अनियोज्यो भवति इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः । इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् - 'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति । एतद् उक्तं भवति - परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं

प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति । यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति ।

न्याय्ये – शास्त्रसिद्धे, विपरीते - प्रतिषिद्धे वा सर्वस्मिन् कर्मणि शारीरे, वाचिके, मानसे च पञ्च एते हेतवः – In all acts that are either nyaayya – meaning as per what is enjoined in the shastras, or vipareeta – what is prohibited by shruti, all acts performed with the body or speech or mind – these five are causes.

अधिष्ठानं – शरीरम्; अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् – what are those five?

First is adhishtana – shareera or body. It is presided over by Jivatman and is the conglomeration of the five great elements. That shareera is said to be adhishtana.

तथा कर्ता – जीवात्मा; - In the same way, the doer – who is Jivatman.

अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् – The knowership and doership of the Jivatman is established in the brahma sutras, 'The Jivatman is a knower, for the same reason (that it is told in shrutis so)' and 'Jivatman is a doer. Because shastra is purposeful'.

करणं च पृथग्विधम् - वाक्पाणिपादादिपञ्चकं समनस्कं कर्मेन्द्रियम्, – The next is 'karanam ca pruthakvidham' – karanam means the karmendriyas or five organs of action – vaak, paani, paada, paayu and upastha and mind,

पृथग्विधं - कर्मनिष्पत्तौ पृथग्व्यापारम् – pruthag vidham – means they support different functions in the performance of any karma.

विविधा च पृथक् चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना – The word 'cheshtaa' means functions of vaayu and by that the vaayu which is of five forms is told.

शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः – So vividhaa ca pruthak cheshtaa – vaayu which supports the body and sense organs, vaayu which exists in five distinct forms such as praana, apaana etc that five-fold vaayu's various functions are meant by this.

दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् – atra means in the collectivity of causes, the fifth is daiva,

परमात्मा अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः – daiva means Paramatman who is the innercontroller or antaryaami is the prime cause in the fulfillment of karma – that is the meaning. उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15) इति – That was told already as 'I am present in everyone's heart. Because of ME only remembrance, knowledge and loss of knowledge happen',

वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति – And also, it is going to be told as, 'Hey Arjuna, Ishvara is present in the heart of all beings. He spins all beings with his maaya as if they are mounted on a wheel'.

परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् – The fact that the doership of Jivatman is under the control of Paramatman is established in the sutra, 'that doership of Jivatman is given by Paramatman. Because shruti says so'.

ननु एवं, परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि अनियोज्यो भवति – If that is so, a doubt would arise – If the doership of Jivatman is dependent on Paramatman, it would not be possible for shastras to impose responsibility of performance of karma on Jivatman'.

इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः – then the shastra which contain injunctions (that which ought to be done) and prohibitions (that which ought not to be done) would become meaningless.

इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् – This objection is also resolved by sutrakara (bhagavan badarayana) himself as,

'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति – 'Paramapurusha expects effort on the part of Jivatman. Because the shastra which imposes injunctions and prohibitions should not be purposeless.

एतद् उक्तं भवति – The gist is this.

परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः – with the body, sense organs and others which are given by paramatman and which are supported by Paramatman which have the capabilities given by HIM only,

स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् – even the Jivatman who has HIM as support and being endowed with the powers given by Paramatman,

कर्मनिष्पत्तये स्वेच्छया – in order to perform karma out of his own free will,

करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; - will begin to engage in action controlling the senses and others that are adhishtaana or locus to him.

तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं प्रवर्तयति – and after than Paramatman who is antaryaami makes Jivatman to engage by giving his acceptance to the action.

इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति – Being such, even the Jivatman is the cause of action out of his own free will.

यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति – This is just as in the act of moving heavy boulders and trees or wooden blocks, which has moving etc as the fruits, which can be possible with the effort of many people, the cause can be attributed to many people and each one severally also is responsible for the work and so each one is subjected to certain injunctions and prohibitions, in the same way here also the doership of Jivatman and Ishvara both are possible.

न्याय्यम् – न्याय्यम् means न्यायादनपेतम् - The word न्याय has several meanings. But here according to context what is apt is शास्त्रसिद्धम्. Then this would mean विहितकर्म so that what is opposed to it विपरीत would be निषिद्धकर्म.

सर्वस्मिन् कर्मणि – This means for every single act, these five causes are needed. Though Paramatman is the sole cause in जगत्सृष्टि and such acts, for all acts done by embodied souls, all these five have been made to be instruments.

अधिष्ठानम् – As per अधिष्ठानं क्षेत्रमाहुः (भा.मो. 319-14) - this means shareera. Even in Upanishat we can see the word adhishtaana being used for shareera – मघवन् मर्त्यं वा इदं शरीरमात्तं मृत्युना तदेतत् अमृतस्याशरीरस्य आत्मनो अधिष्ठानम् (छा. 8-12-1).

अधिष्ठीयते जीवात्मना इति महाभूतसंघातरूपं शरीरम् अधिष्ठानम् - - The body is adhishtaana for Jivatman is made clear here, because Jivatman who is अधिष्ठानृ is also अधिष्ठेय for Paramatman. And

because Jivatman is also mentioned separately like indriyas etc. sharira is explained as महाभूतसंघातरूपम्.

कर्ता जीवात्मा – Paramatman who is विश्वकर्ता is addressed as दैवम्. So Jivatman is told as कर्ता in order to indicate the nyaaya that शास्त्रफलं प्रयोक्तारि तल्लक्षणत्वात् तस्मात्स्वयंप्रयोगे स्यात् (पू.मी. 3-7-17) which means the fruits of karma come to yajamana as he gives दक्षिणा to ऋत्विक्स, the kartrutva and phala are with yajamana is told in Jaimini Purvamimamsa sutra.

अस्य जीवात्मनः ज्ञातृत्वं कर्तृत्वं च - 'ज्ञोऽत एव' (ब्र. सू. 2-3-18) 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इति च सूत्रोपपादितम् – कर्तृत्वं is associated with ज्ञान, चिकीर्षा and प्रयत्न; So if Jivatman is mere ज्ञानस्वरूप then he cannot know and hence Jivatman is also ज्ञातृस्वरूप - a knower and that is made clear as ज्ञातृत्वं कर्तृत्वं च उपपादितम् – ज्ञानमस्य अस्ति इति ज्ञः - one is a knower is told. अत एव means श्रुतेः - taken from previous sutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. Shrutis says Jivatman is a knower in very clear terms – यो वेद इदं जिघ्राणीति स आत्मा (छा. 8-12-4), योज्यं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः (बृ. 4-3-7), विज्ञातारमरे केन विजानीयात् (बृ. 2-4-14), जानात्येवायं पुरुषः, एष हि द्रष्टा श्रोता घ्राता रसिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः (प्र. 4-9), न विज्ञातुः विज्ञतेः विपरिलोपो वर्तते and so on.

करणम् – The causes of karma are being told here and so this word indicates only कर्मेन्द्रियस्य.

समनस्कम् – Mind is also included because after doing sankalpa through the mind, one starts karmas. So with respect to willing and such acts, mind is included as karmendriya. Sankhyas say mind is उभयात्मकमत्रमनः. We say it is ज्ञानेन्द्रिय.

विविधा च पृथक् चेष्टा - चेष्टाशब्देन पञ्चात्मा वायुः अभिधीयते, तद्वृत्तिवाचिना – The actions of body etc through efforts (प्रयत्न) are told as चेष्टा. चेष्टा itself is not आश्रय for karma. So it is explained as पञ्चात्मा वायुः.

शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य वायोः पञ्चात्मनो विविधा च चेष्टा - विविधा वृत्तिः - To indicate that there is no repetition in meaning of words पृथक् and विविधा, the bhashya is शरीरेन्द्रियधारकस्य प्राणापानादिभेदभिन्नस्य. The पृथक्त्व is through the differences in व्यापार such as being adhishtana, karta, karaNa etc for sharira etc. The वैविध्य is through व्यापारस्य such as five functions of praana, उच्छ्वास, निमेष, उन्मेष and so on.

प्राण is वायुविशेष. It is neither just वायु nor its effect. It is told in brahma sutra – न वायुक्रिये पृथगुपदेशात् (2-4-8). The word पञ्चात्मा means having five functions. This is also established in Brahma sutra पञ्चवृत्तिर्मनोवद्व्यपदिश्यते (वे.सू. 2-4-11). It is said प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत् सर्वं प्राण एव' just as मनस् has different functions such as कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा सर्वं मन एव etc.

दैवं च एव अत्र पञ्चमम् - अत्र - कर्महेतुकलापे दैवं पञ्चमम् - परमात्मा अन्तर्यामी कर्मनिष्पत्तौ प्रधानहेतुः इति अर्थः -It does not just mean it is fifth as there will be no specific purpose. So explained as primary cause प्रधानहेतु for all functions as told in Kathopanishat इन्द्रियेभ्यः परा ह्यर्थाः, अर्थेभ्यश्च परं मनः, मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान् परः, महतः परमव्यक्तं, अव्यक्तात् पुरुषः परः, पुरुषान्नपरं किञ्चित् सा काष्ठा सा परागतिः and bahshya is परमात्मा अन्तर्यामी. *Among all things to be controlled, the most difficult is Paramatman and if one can do vasheekarana of Paramatman, one can get anything. – वशीकरणीयकाष्ठात्वेन निर्दिष्टः – and how to vasheekarana of Paramatman under our control – तस्य च वशीकरणं तच्छरणगतिरेव – if one does sharanagati to HIM, HE will do as we say is the bhaava.*

The word दैवम् has many usages. दैवं दिष्टं भागधेयम्, दैवं पुराकृतं कर्म etc. as प्राचीनकर्म, भाग्य etc. But here daivam is explained as Paramatman. How can it be explained as Paramatman is the question. Answer is : karma which has ended cannot be the cause by its svarupa. Because it is short lived and ends. So अदृष्ट which is nothing but the sankalpa of Paramatman as a result of karma performed will be the cause. Instead of that daiva only is told here. The word दैव is used as synonym to devataa in shruti and smrutis as in सत्यं सत्यं पुनस्सत्यं उद्धृत्य भुजमुच्यते । वेदशास्त्रात् परं नास्ति न दैवं केशवात् परम्, श्रूयतां परमं दैवं दुर्विज्ञेयं मयापि च । नारायणास्तु पुरुषो विश्वरूपो महाद्युतिः (भा. 46-40), Yajnyavalkya Yogashastra it is said आर्षं छन्दश्च मन्त्राणां दैवतं ब्राह्मणं तथा, etc. Even in Gita, पुरुषश्चाधिदैवतम् (7-8), साधिभूताधिदैवं माम् and such usages. So that word daiva is used to mean Paramatman here. Just as HE is the Atman to all, HE does not have another as Atman. In the efforts of body and others Jivatman is the main cause. In the same way, in Jivatman's functioning, Paramatman is the main cause and so told as अन्तर्यामी.

उक्तं हि 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।' (15-15) इति । वक्ष्यति च - 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (18-61) इति । परमात्मायत्तं च जीवात्मनः कर्तृत्वम् - 'परात्तु तच्छ्रुतेः' (ब्र. सू. 2-3-41) इति उपपादितम् । ननु एवं, परमात्मायत्ते जीवात्मनः कर्तृत्वे जीवात्मा कर्मणि

अनियोज्यो भवति इति विधिनिषेध-शास्त्राणि अनर्थकानि स्युः । इदम् अपि चोद्यं सूत्रकारेण एव परिहृतम् -
'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' (ब्र. सू. 2-3-42) इति

कर्ता – Panini says स्वतन्त्रः कर्ता as the लक्षण of doer. Here also क्षेत्रज्ञा is told as kartaa. So is he independent means his doership is under the control of Paramatman is told as परमात्मायत्तं जीवात्मनः कर्तृत्वम्. It has been established in शारीरकशास्त्र that Jivatman's कर्तृत्व and स्वातन्त्र्य are not contradicting. And that the shatra which has विधि and निषेध is not purposeless as Bhagavn makes Jivatman engage in action as per the effort or प्रयत्न of Jivatman.

For Jivatman to engage in any karma, first ज्ञान, चिकीर्षा and प्रयत्न should happen. That is itself under the control of Paramatman – so it is परायत्त कर्तृत्व. An objection is rasied that shruti says एष एव साधुकर्म कारयति तं यमुन्निनीषति एष एव असाधु कर्म कारयति तं यमधोनिनीषति – Bhagavan only makes one do good and bad deeds – how can Jivatman have any doership/ Bhashyakarar explains this in Shribhashya as एतन्न सर्वसाधारणम् । यस्तु अतिमात्र परमपुरुषानुकूल्ये व्यवस्थितः प्रवर्तते तमनुगृह्णन् भगवान् स्वयमेव स्वप्राप्त्युपायेषु अतिकल्याणेषु कर्मसु रुचिं जनयति | यशातिमात्रप्रातिकूल्ये व्यवस्थितः प्रवर्तते तं निगृह्णन् स्वप्राप्तिविरोधिषु अधो गतिसाधनेषु कर्मसु रुचिं जनयति.

Here a doubt is raised – if Jivatman's kartrutva is under the control of Paramatman, why should shastra ordain anything? If he is pulled by some force to perform Jyotishtima etc, there is no need for any vidhi. In the same way if Paramatman is stopping him from doing, no one can stop him and so shastra nishedha does not have any purpose. These apparent contradictions are set to naught by Bhagavan Badarayana in brahma sutra - 'कृतप्रयत्नापेक्षस्तु विहितप्रतिषिद्धावैयर्थ्यादिभ्यः' – vidhi and nishedha have purpose. Paramatman expects Jivatman to do prayatna for which HE has given him the freedom along with deha, indriya, buddhi, shakti, icchaa and all that. Hence Paramatman expects Jivatman to put effort and after Jivatman puts effort, Paramatman takes him forward through अनुमतिदान. By this the kartrutva of Jivatman is not negated. That is summarized by Bhashyakarar as:

एतद् उक्तं भवति - परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं परमात्मा स्वानुमतिदानेन तं प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति ।

As told in कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैः गुणैः (३-५) and others, Jivatman starts to engage in karma based on ज्ञान and इच्छा only and Jivatman is influenced by his वासना etc. so his कर्तृत्व is well established. That is why among the five causes here, Jivatman is said to be कर्ता indicating he has कर्तृत्व.

Swamy Deshikan summarises Bhagavan's udaaseenatva etc nicely : यत्तावदीश्वरस्य यन्त्रादिवत् स्वसंकल्पकल्पितप्रवृत्तिशक्तीनां करणकलेबराणां समर्पणम्, यच्च भूतलादिवत् सर्वप्रवृत्तिनिवृत्त्यानुगुण्येन स्वरूपतः संकल्पतश्च सर्वाधारतया अवस्थानम्, यदपि करणकलेबराद्यधिष्ठानशक्तिप्रदानम्, यच्च प्रवृत्त्यालम्बनबाह्यविषयपुरस्करणम्, तत्सर्वं जीवस्य कर्तृत्वानुगुणं सर्वप्रवृत्तिनिवृत्तिसाधारणं चेति न तत्र चोद्यावकाशः । एतावतैव सर्वप्रवृत्तिनिवृत्तिसाधारणमुदासीनत्वं भगवत उच्यते । एवं लब्धशक्तेः पुरुषस्य प्रवृत्तिकाले यत्कार्यनिष्पत्त्यर्थम् ईश्वरस्य अनुमन्तृत्वम्, तदपि न जीवस्य कर्तृतां वारयति ; अपितु उत्तन्नातीति न ततोऽपि विधिनिषेधवैयर्थ्यम् । न च एकस्मिन्नेव कर्मणि परमात्माख्य कर्त्रन्तर साहचर्यं जीवस्य अनियोज्यताकारणम्, प्रत्येकमशक्येषु सम्भूय बहुभिरनुष्ठीयमानेष्वपि लोके विधिनिषेधतत्फलादिदर्शनात् प्रवृत्तिशक्तस्य इच्छायाम् अन्यैः अनिवार्यत्वेन स्वातन्त्र्यादिसिद्धिः ।

Paramatman gives deha, indriya, shakti, jnaana and icChaa etc differently to different chetanas. He does not prevent one from engaging in wrong deeds. He permits one to do as desired. HE does nigraha or HE punishes chetanas for wrong deeds and does anugraha to those who follow shastra.

And the differences in birth, capability, knowledge etc are all due to differences in anaadi karma of Jivatmans. So there is no defect of the nature of partialty or cruelty on the part of Paramatman. वैषम्य and नैर्घृण्य cannot be attributed to Paramatman – is well established in shastras.

So even though there are differences in the actions of Jivatmans due to differences in प्राचीनकर्म, Jivatman can win over those respective reminiscent impressions by following shastra and so there is always scope for vidhi and nishedha.

यथा गुरुतरशिलामहीरुहादि - चलनादिफलप्रवृत्तिषु बहुपुरुषसाध्यसु बहूनां हेतुत्वं विधिनिषेधभाक्त्वं च इति ।

In a single act, when assisted by another doer like Paramatman, how can Jivatman also be the doer? This question is answered with an example – in the act of moving a heavy rock or tree etc

many people are involved. So all are part of work and hence the cause can be attributed to many people and each one is severally responsible for the work and they are all subjected to certain injunctions and prohibitions. In the same way Jivatman is told as karta among the five causes in every act.

तत्रोपेक्ष्य ततोऽनुमत्य विदधत् तन्निग्रहानुग्रहौ

आदावीश्वरदत्तयैव पुरुषः स्वातन्त्र्यशक्त्या स्वयं
तत्तज्ज्ञानचिकीर्षणप्रयतनान्युत्पादयन् वर्तते ।
तत्रोपेक्ष्य ततोऽनुमत्य विदधत् तन्निग्रहानुग्रहौ
तत्तत्कर्मफलं प्रयच्छति ततः सर्वस्य पुंसो हरिः

Also, the importance of shastra is told – vidhi nishedha avaiyarthyaat iti.

If a doubt is raised - jivatman's engaging in various good and bad deeds is due to adrushta only, so where is the need for shastra? Or, if shastra only is to be followed, and one has freedom to do it, what is the role of adrushta? Answer is that both play a role. Influenced by previous adushta Jivatman who has studied shastra tries to control his mind and take the right decisions and engage in right acts. Many times adrushta may take upperhand and over a period of time, Jivatman can control the influence of vaasana and develop slowly new shaastra vaasana and then move in the right direction.

In the final conclusion of Bhashya, एतद् उक्तं भवति – Here two parts are identified by Swamy Deshikan. The part परमात्मना दत्तैः तदाधारैः च करणकलेवरादिभिः तदाहितशक्तिभिः स्वयं च जीवात्मा तदाधारः तदाहितशक्तिः सन् – upto this, in respect the general upakaara of the nature of giving him a body, sense organs which have their special powers given by Paramatman, and Jivatman himself being supported, being given the powers etc. - the dependence of Jivatman on Paramatman is told.

The next part कर्मनिष्पत्तये स्वेच्छया करणाद्यधिष्ठानाकारं प्रयत्नं च आरभते; तदनन्तरं तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन तं प्रवर्तयति इति जीवस्य अपि स्वबुद्ध्या एव प्रवृत्तिहेतुत्वम् अस्ति – shows the freedom of Jivatman. Even here, Paramatman's upakara is indicated as तदन्तरवस्थितः परमात्मा स्वानुमतिदानेन.

तं प्रवर्तयि – here तं means कृतप्रयत्नम् – he who has put efforts.

Sloka 18.16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ 16 ॥

एवं सति Thus Jivatma's doership being given by Paramatman, तत्र in karma यः one who केवलम् आत्मानं तु कर्तारं पश्यति thinks that only his self is the doer सः दुर्मतिः such a one with the wrong understanding अकृतबुद्धित्वात् because of not having the true understanding न पश्यति does not see the doer as should be seen.

एवं वस्तुतः परमात्मानुमतिपूर्वके जीवात्मनः कर्तृत्वे सति, तत्र - कर्मणि केवलम् आत्मानम् एव कर्तारं यः पश्यति, स दुर्मतिः - विपरीतमतिः, अकृतबुद्धित्वात् - अनिष्पन्नयथावस्थितवस्तु-बुद्धित्वात्, न पश्यति - न यथावस्थितं कर्तारं पश्यति ।

एवं वस्तुतः परमात्मानुमतिपूर्वके जीवात्मनः कर्तृत्वे सति,- Thus in reality Jivatman having doership supported by Paramatman's consent,

तत्र - कर्मणि- tatra means in karmas that are performed,

केवलम् आत्मानम् एव कर्तारं यः पश्यति, - one who sees self only as the doer,

स दुर्मतिः - विपरीतमतिः, - such a one with wrong understanding,

अकृतबुद्धित्वात् - अनिष्पन्नयथावस्थितवस्तु-बुद्धित्वात्, - due to not having the right knowledge about things,

न पश्यति - न यथावस्थितं कर्तारं पश्यति – does not see – means does not perceive the doer as should be perceived.

A doubt may arise here: Thus despite the existence of five causes, Atman is the actual doer. While being so, if one has to think that Atman is not the doer – does it not lead to bhraanti (confusion or false perception) is the question. One cannot give up doership for the sake of protecting vidhi, nishedha etc. It cannot be said that the doership that does not recognize body, senses etc as the supporting instruments is negated because that question does not arise here. Because no one can think that they can do work without body, senses, and other instruments etc.

The answer is : The essence of अकर्तृत्वानुसन्धान is getting rid of the thought that one has natural doership without the need for another controller. The thought which makes one to get rid of the idea that a karma which is dependent on several entities is controlled by only Self is akartrutvaanusandhaana. That is explained in this sloka.

आत्मानम् – means one’s own self

अकृतबुद्धित्वात् – Here अकृतबुद्धिः means the intellect that is not formed or refined from the study of adhyaatma shastras.

यः पश्यति सः न पश्यति – It may look like contradicting here – it says one who sees does not see. The meaning is that though one sees since it is not as per reality it is as good as not seeing. So explained in bhashya as न यथावस्थितं पश्यति. And what is it that one does not see properly – that is कर्तारम् the agent.

Sloka 18.17

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ 17 ॥

यस्य For whom अहङ्कृतो भावः न the feeling that I am the doer does not exist यस्य बुद्धिः one whose intellect न लिप्यते is not tainted by the ideas of possessiveness and desire in fruits सः इमान् लोकान् हत्वापि such a person, even if he kills all in this world न हन्ति he does not kill. न निबध्यते he does not get bound by the fruits.

परमपुरुषकर्तृत्वानुसन्धानेन यस्य भावः - कर्तृत्वविषयो मनोवृत्तिविशेषो न अहङ्कृतः - न अहमभिमानकृतः, 'अहं करोमि' इति ज्ञानं यस्य न विद्यते इत्यर्थः । बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते । न च मदीयम् इदं कर्म इति यस्य बुद्धिः जायते इत्यर्थः । स इमान् लोकान् युद्धे हत्वा अपि तान् न निहन्ति; न केवलं भीष्मादीन् इत्यर्थः । ततः तेन युद्धाख्येन कर्मणा न निबध्यते - तत्फलं न अनुभवति इत्यर्थः ।

परमपुरुषकर्तृत्वानुसन्धानेन – Attributing the doership to Paramapurusha,

यस्य भावः कर्तृत्वविषयो मनोवृत्तिविशेषो न अहङ्कृतः - न अहमभिमानकृतः,- One whose bhaava – means the specific thinking of the mind in respect of doership, does not have the selfish feeling,

'अहं करोमि' इति ज्ञानं यस्य न विद्यते इत्यर्थः – that means the thought that 'I am doing' does not exist, बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते । न च मदीयम् इदं कर्म इति यस्य बुद्धिः जायते इत्यर्थः – buddhih yasya na lipyate – means for whom the understanding of the nature of 'The fruits of this karma are not related to me as I am not the doer or agent of this karma. This karma is also not mine' arises,

स इमान् लोकान् युद्धे हत्वा अपि तान् न निहन्ति;- such a person, though having killed this entire world, does not kill them.

न केवलं भीष्मादीन् इत्यर्थः – that means not just Bhishma and others but entire world.

ततः तेन युद्धाख्येन कर्मणा न निबध्यते - तत्फलं न अनुभवति इत्यर्थः – Because of that he does not get bound to such karma known as yuddha. That means he does not experience the fruits of such karma.

Acharyas say what is taught in this sloka is to be brought to anushthaana as it is very important.

One who is told here is the opposite of one told earlier as durmati. That kind of akartrutvaanusandhaana is told here.

भावः - means abhipraaya – feeling or understanding we can say. And based on context it is the understanding in respect of doership.

न अहंकृतः - न अहमभिमानकृतः – The self is called अहमर्थ. Though the word अहंकृतः has the meaning of doer, since it is the function of mind that is meant here – that is told as bhaava, the explanation is that this kind of feeling is because of अहमभिमान and bhashya is अहमभिमानकृतः. Since self is अहमर्थ how can self give up that अहमभिमान – is by thinking that 'I am not the doer'.

बुद्धिः यस्य न लिप्यते - अस्मिन् कर्मणि मम कर्तृत्वाभावाद् एतत् फलं न मया संबध्यते – Since kartrutva tyaaga is told clearly, by this (buddhih yasya na lipyate) means phalasangya tyaaga.

हत्वापि न हन्ति – The meaning of न हन्ति is that such a person who is told as यस्य नाहंकृतोभावः, is very distinct from one who has such ahambhaava and thinks he only kills and gets sambandha with the fruits of such acts.

Swamy deshika cites other views here: Other commentaries which say that the fruits of adharma will not relate to the Atman who cannot kill etc. is not acceptable. Because in that case

the adjectives told in यस्य नाहंकृतो भावः will be purposeless. And in other's views, even one who is not knowledgeable has no kartrutva etc.

न निबध्यते – He will not be bound by the fruits – means the fruits which result from karma and which are opposed to moksha will not bind such a one.

न केवलं भीष्मादीन् इत्यर्थः – Arjuna asked कथं भीष्ममहं संख्ये (2-4) etc – so though sloka says हत्वापि स इमान् लोकान्, bhashya is not only Bhishma but entire world is meant connecting it with the context.

युद्धे हत्वापि – As told in upanishat नाविरतो दुश्चरितात् – one should not engage in deeds prohibited in shastra. But himsa in yajna is allowed and said to be not himsa. Similarly yuddha is also dharmayuddha here and so is not प्रतिषिद्ध is the bhaava.

Sloka 18.18

सर्वम् इदम् अकर्तृत्वाद्यनुसन्धानं सत्त्वगुणवृद्ध्या एव भवति इति सत्त्वत्वोपादेयताज्ञापनाय कर्मणि सत्त्वादिगुणकृतं वैषम्यं प्रपञ्चयिष्यन् कर्मचोदनाप्रकारं तावद् आह –

All these - contemplation of akartrutva and others are possible only with increased satva guna and so Bhagavan is going to explain the differences that ensue in karmas due to satva and other gunas in order to teach the point that satva guna is very important and one should acquire that. For that Bhagavan first tells about कर्मचोदना - the way karmas are ordained.

The nature of saatvika tyaga was examined earlier and going to be in future also. So next what should be researched in order is the importance of increasing satva guna as told earlier नित्यसत्त्वस्थः - one who is always established in satva guna and so on. But here Bhagavan is teaching कर्मचोदनाप्रकार. How is it relevant is the question that is answered in this अवतारिका of this sloka by Bhashyakarar as कर्मणि सत्त्वादिगुणकृतं वैषम्यं प्रपञ्चयिष्यन् कर्मचोदनाप्रकारं तावद् आह. The three varieties in guna present in jnaana and others that are associated with karmas are to be understood. For that karmachodanaa is to be understood.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ 18 ॥

ज्ञानं Knowledge of karma ज्ञेयं the karma to be performed परिज्ञाता one who knows it कर्मचोदना त्रिविधा thus the karmavidhi is of three kinds. करणं Means to perform karma कर्म the karma itself कर्ता इति and the doer कर्मसङ्ग्रहः त्रिविधः thus karmasangraha is of three kinds.

ज्ञानं - कर्तव्यकर्मविषयं ज्ञानम्, ज्ञेयं च - कर्तव्यं कर्म, परिज्ञाता - तस्य बोद्धा इति त्रिविधा कर्मचोदना - बोधबोद्धव्यबोद्धयुक्तो ज्योतिष्टोमादिकर्मविधिः इत्यर्थः । तत्र बोद्धव्यरूपं कर्म त्रिविधं संगृह्यते करणं कर्म कर्ता इति । करणं - साधनभूतं द्रव्यादिकम्, कर्म - यागादिकम्, कर्ता - अनुष्ठाता इति ।

ज्ञानं - कर्तव्यकर्मविषयं ज्ञानम्, - Jnaanam means knowledge of karma which ought to be done,

ज्ञेयं च - कर्तव्यं कर्म, - Jnyeya means the karma to be performed,

परिज्ञाता - तस्य बोद्धा – and parijnaataa means one who knows them,

इति त्रिविधा कर्मचोदना – thus karmavidhi is of three kinds.

- बोधबोद्धव्यबोद्धयुक्तो ज्योतिष्टोमादिकर्मविधिः इत्यर्थः – knowledge, that which is to be known, and the knower – that which involves all these three which enjoins Jyotishtoma and such yagas as to be done is karmavidhi is the meaning.

तत्र बोद्धव्यरूपं कर्म त्रिविधं संगृह्यते करणं कर्म कर्ता इति – Among them the karma which is 'what is to be known', is summarized as karaNa, karma and kartr.

करणं - साधनभूतं द्रव्यादिकम्, – karaNa is the substances and such things which are means to performing the karma.

कर्म - यागादिकम्, कर्ता - अनुष्ठाता इति - Karma is yaaga and such. And the kartaa is the doer – one who performs the karma.

कर्तव्यकर्मविषयम् – Though the words ज्ञान, ज्ञेय and ज्ञाता are in general meaning knowledge about something, object of knowledge and the knower in general, here according to context they are to be taken to mean as pertaining to karma. So ज्ञान is not शास्त्रज्ञान as told in other commentaries. The sloka says कर्मचोदना and चोदना is प्रवर्तकवचनरूप – चोदना is the vidhivakya ordaining performance of some karma – it impels one to act – yajeta means one should perform yaaga. So chodana vaakyas impel one to do something. As per the nature of such chodana, the

ज्ञान, ज्ञेय, ज्ञातृ that are very specific to that are told here. That is explained as बोध, बोद्धव्य and बोद्धृ.

त्रिविधः कर्मसङ्ग्रहः - The three types are not something new but the three aspects of karma itself which is told as ज्ञेय – कर्तव्यं कर्म – which is one of three aspects of chodanaa. कर्मसङ्ग्रहः means कर्मणः सङ्ग्रहः.

करणम् – साधनभूतं द्रव्यादिकम् – karaNa means the material etc required for carrying out the karma. Karma itself is the means to fruit. So it is क्रियाकरण that is meant. As told व्रीहिभिर्यजेत (आप. श्रौ. 6-31-24), दध्ना जुहोति (आप. श्रौ. 6-25-10) etc. With what substances such as vrihi, dadhi and so on one should perform the karma. That is said as karaNa here. The word आदि includes जाति etc.

One doubt may arise here – The first part of sloka says ज्ञानं, ज्ञेयं, परिज्ञाता and second line has करणं, कर्म, कर्ता. So should not करणम् be same as ज्ञानम् as per vyutpatti ज्ञायते अनेन. The next sloka also has ज्ञानं, कर्म, कर्ता. Swamy Deshikan makes this observation and clarifies – though the three are told again here the words do not give such meaning - शब्दस्वारस्याभावात् he says. And telling the same thing what was told in first part of sloka again in second part using different words does not serve any specific purpose. Whereas the interpretation given by Bhashyakarar is useful for acquiring discriminatory knowledge – अवान्तरविभजनस्य विवेकोपयुक्तत्वात्. So what is told in bhashya is proper is explained.

Sloka 18.19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ 19 ॥

गुणसंख्याने While counting the effects of Gunas ज्ञानं knowledge, कर्म karma कर्ता च and the doer गुणभेदतः according to the different gunas such as satva and others त्रिधैव प्रोच्यते are said to be of three kinds. तानि अपि About them also यथावत् their true nature as to be known शृणु listen from ME.

कर्तव्यकर्मविषयं ज्ञानम्, अनुष्ठीयमानं च कर्म, तस्यानुष्ठाता च सत्त्वादिगुणभेदतः त्रिविधा एव प्रोच्यते । गुणसंख्याने – गुणकार्यगणने, यथावत् शृणु तानि अपि - तानि गुणतो भिन्नानि ज्ञानादीनि यथावत् शृणु ।

कर्तव्यकर्मविषयं ज्ञानम्, - Knowledge of the karma that has to be performed,

अनुष्ठीयमानं च कर्म, - and the karma that is being performed,

तस्यानुष्ठाता च – and one who performs it,

सत्त्वादिगुणभेदतः त्रिविधा एव प्रोच्यते – these are said to be of three kinds due to differences in satva and other gunas.

गुणसंख्याने – गुणकार्यगणने,- Guna Sankhyaane – means while counting the effects of Gunas,

यथावत् शृणु तानि अपि - तानि गुणतो भिन्नानि ज्ञानादीनि यथावत् शृणु – listen from ME as is – means listen from ME about that knowledge and others which exist differently based on Gunas with attention.

What was told previously as ज्ञानं, ज्ञेयं, परिज्ञाता is again repeated as ज्ञानं कर्म च कर्ता च. So what is not specifically mentioned is परिज्ञाता or ज्ञातृ, करणं and ज्ञेयम् told previously. Because ज्ञातृत्व and कर्तृत्व are just different states, ज्ञानं would include ज्ञातृ also and hence not separately mentioned. And ज्ञेय is about कर्म. And करण is included in karma itself and hence not separately told.

गुणसंख्याने – This is not about सांख्यसिद्धान्त because that is not relevant here. So explained as गुणकार्यगणने.

यथावच्छृणु – In order to understand properly that the knowledge is different based on Guna, pay proper attention to what I am telling is the meaning.

यथावत् – means being different based on Gunas.

What was told previously as ज्ञानं, ज्ञेयं, परिज्ञाता is again repeated as ज्ञानं कर्म च कर्ता च. So what is not specifically mentioned is परिज्ञाता or ज्ञातृ, करणं and ज्ञेयम् told previously. Because ज्ञातृत्व and कर्तृत्व are just different states, ज्ञानं would include ज्ञातृ also and hence not separately mentioned. And ज्ञेय is about कर्म. And करण is included in karma itself and hence not separately told.

Sloka 18.20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानम् विद्धि सात्त्विकम् ॥ 20 ॥

विभक्तेषु Divided into brahmana, kshatriya, brahmachari and gruhastha, सर्वभूतेषु in all beings येन with what knowledge एकं भावम् the object Atman अव्ययम् is indestructible अविभक्तम् and indivisible ईक्षते one who perceives thus तत् ज्ञानं that knowledge सात्त्विकं विद्धि know as satvika jnaana.

ब्राह्मण क्षत्रिय ब्रह्मचारि गृहस्थादिरूपेण विभक्तेषु सर्वेषु भूतेषु - कर्माधिकारिषु येन ज्ञानेन एकम् - आत्माख्यं भावं, तत्र अपि अविभक्तं - ब्राह्मणत्वाद्यनेकाकारेषु अपि भूतेषु सितदीर्घादिविभागवत्सु ज्ञानाकार आत्मानं विभागरहितम् । अव्ययं - व्ययस्वभावेषु अपि ब्राह्मणादिशरीरेषु अव्ययम्, अविकृतं फलादिसङ्गानर्हं च कर्माधिकारवेलायाम् ईक्षते, तत् ज्ञानं सात्त्विकं विद्धि ।

ब्राह्मण क्षत्रिय ब्रह्मचारि गृहस्थादिरूपेण विभक्तेषु – Being classified as Bhaahmana, Kshatriya, Brahmachari and Gruhastha,

सर्वेषु भूतेषु - कर्माधिकारिषु – in all beings – meaning in all those who are eligible for karmas, येन ज्ञानेन एकम् - आत्माख्यं भावं, - with what knowledge, ekam - means only entity known as Atman, तत्र अपि अविभक्तं – and even in that, indivisible,

ब्राह्मणत्वाद्यनेकाकारेषु अपि भूतेषु – and existing in beings present in brahmana, kshatriya and a variety of such forms,

सितदीर्घादिविभागवत्सु – and having qualities such as white colour, being long and such,

ज्ञानाकार आत्मानं विभागरहितम् – the Atman of the nature of consciousness and being indivisible,

अव्ययं - व्ययस्वभावेषु अपि ब्राह्मणादिशरीरेषु अव्ययम्, - avyayam means being immutable even in bodies such as brahmana and others which get destroyed,

अविकृतं फलादिसङ्गानर्हं च – avikrutam means incapable of developing attachment towards fruits etc.,

कर्माधिकारवेलायाम् ईक्षते, - one who perceives such Atman when eligible for performing karma,

तत् ज्ञानं सात्त्विकं विद्धि – know that knowledge as saatvika.

Bhagavan is teaching about saatvika Jnaana and others in order to remind that kartrutva is dependent on Gunas.

सर्वभूतेषु – The variety in external aspects that is perceived by those who do not have the knowledge of Atman is indicated as Brahmana etc.

भाव – The word bhaava here means substance or entity.

ज्ञान – this word here indicates कर्मचोदना-अनुबन्धि-कर्मानुष्ठानदशाभावि-ज्ञान the knowledge that exists at the time of performance of karma which is associated with कर्मचोदना – so bahshya is कर्माधिकारिषु. Such knowledge can be present only in those who are eligible to perform those karmas.

एकम् – This word indicates जात्यैक्य. All atmans belong to same class of atma. That is because the multiplicity of Atmans was established earlier itself. And in the next sloka नाना भावान् is told and hence here it is explained as आत्मसाम्यानुसन्धान or contemplation of similarity of Atmans and not identity of atmans as told in other darshanas.

आत्माख्यम् – Since प्रत्यगात्मा was told as कर्ता, सर्वभूतेषु एकं भावं is explained as आत्माख्यं भावम्. So it is not Paramatman who is addresses here.

सितदीर्घादिविभागवत्सु – This aspect that atman is similar though the external appearances such as colour etc are different reminds of shruti गवामनेकवर्णानां क्षीरस्याप्येकवर्णता (अ.वि.उ.) – though cows are of many differing colours, the milk in all is of one colour only.

सर्वभूत – this word is about Brahmana etc and so विभक्तेषु is explained as Guna and such subdivisions.

ज्ञानाकारे आत्मनि – In which form is एकत्व of Atmans means – in the form of being Jnaanaakaara.

अव्ययम् – Atman is said to be अव्यय. What is the व्यय or विकार that is said to be absent in the Atman is explained as that which happens in the bodies of Brahmana and others.

The word अव्यय means अविकृतत्व being immutable. And Bhashyakarar says that avikrutatva includes even the vikaara of the form of being attached to fruits etc also being not present. सङ्ग means सम्बन्ध or अनुभव. Even if it is taken to mean इच्छा, it would imply भोग or anubhava.

कर्माधिकारवेलायाम् ईक्षते – Such perception is the result of knowledge associated with कर्मचोदना and hence explained as कर्माधिकारवेलायाम्. That means while thinking that ‘this ought to be done by me’.

येन ज्ञानेन ईक्षते – means विषयीकरोति. Here ईक्षते means sees – that means makes that the object of his knowledge.

Sloka 18.21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 21 ॥

सर्वेषु भूतेषु In all beings पृथक्त्वेन due to brahmana and such different forms नानाभावान् even Atmans being different and of various kinds पृथग्विधान् and also eligible for being associated with phala and others यत् ज्ञानं वेत्ति that knowledge which causes such understanding तत् ज्ञानं राजसं विद्धि know that knowledge as raajasa.

सर्वेषु भूतेषु - ब्राह्मणादिषु ब्राह्मणाद्याकारपृथक्त्वेन आत्माख्यान् अपि भावान् नानाभूतान् सितदीर्घादिपृथक्त्वेन च पृथग्विधान् फलादिसंयोगयोग्यान् कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, तत् ज्ञानं राजसं विद्धि ।

सर्वेषु भूतेषु - ब्राह्मणादिषु – sarveshu bhuteshu means in all beings such as brahmana and others, ब्राह्मणाद्याकारपृथक्त्वेन – because the forms of brahmana and others are different,

आत्माख्यान् अपि भावान् नानाभूतान् – perceiving the entities called atmans also as being diverse,

सितदीर्घादिपृथक्त्वेन च पृथग्विधान् – thinking that the atmans are also of different nature such as of white colour or long and so on just as the bodies are,

फलादिसंयोगयोग्यान् – and that they are eligible for being associated with various kinds of fruits,

कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, - that knowledge which is of this nature at the time of work,

तत् ज्ञानं राजसं विद्धि – is said to be raajasa jnyaana.

सर्वेषु भूतेषु - ब्राह्मणादिषु ब्राह्मणाद्याकारपृथक्त्वेन आत्माख्यान् अपि भावान् नानाभूतान् सितदीर्घादि

पृथक्त्वेन च पृथग्विधान् – Means being qualified by pruthaktva. In order to show there is no repetition in the use of the word पृथक् many times, that there is no पुनरुक्तिदोष – bhashya explains as ब्राह्मणाद्याकारपृथक्त्वेन, सितदीर्घादि पृथक्त्वेन च पृथग्विधान्. So the words पृथक्त्व, नानात्व, पृथग्विध – are

explained as differences in jaati, visheshya or the qualified object and guna or qualities- जातिभेद विशेष्यभेद गुणभेद.

सर्वेषु भूतेषु – Is about विशिष्टवस्तु and भावान् is addressing विशेष्य or qualified object which is the atman here and hence explained as अत्माख्यान् भावान्.

फलादिसंयोगयोग्यान् कर्माधिकारवेलायां यद् ज्ञानं वेत्ति, - The words ज्ञानं वेत्ति is कर्तृत्वोपचार. Knows the knowledge – means knows as such or has such knowledge. That is raajasa.

Sloka 18.22

यत् तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहेतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 22 ॥

तु But एकस्मिन् कार्ये in a lowly act कृत्स्नवत् as though it is everything अहेतुकं सक्तम् got involved without proper reason अतत्त्वार्थवत् is about unreal objects अल्पं has very meager fruits तत् such knowledge तामसम् उदाहृतम् is said to be taamasa.

यत् तु – ज्ञानम्, एकस्मिन् कार्ये - एकस्मिन् कर्तव्ये कर्मणि प्रेतभूतगणाद्याराधनरूपे अत्यल्पफले कृत्स्नफलवत् सक्तम्, अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया मिथ्याभूतार्थविषयम्, अत्यल्पफलं च प्रेतभूताद्याराधन विषयत्वाद् अल्पं च, तद् ज्ञानं तामसम् उदाहृतम् ।

यत् तु – ज्ञानम्, But that knowledge which is attached to or clings to,

एकस्मिन् कार्ये – एकस्मिन् कर्तव्ये कर्मणि one act that means, in one act that ought to be done,

प्रेतभूतगणाद्याराधनरूपे अत्यल्पफले,- in one act which is of the form of worship of ghosts or evil spirits etc and which yields very meager fruits,

कृत्स्नफलवत् सक्तम् – it is deeply attached to such act as though it would give everything desired,

अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, - and such karma is without a cause – that means there is no reason to be attached to it in the manner told due to it being incapable of giving all fruits,

अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया – and as told earlier thinking that differences which are not present as existing in the Atman,

मिथ्याभूतार्थविषयम्, - and so has false differences as its object,

अत्यल्पफलं च प्रेतभूताद्याराधन विषयत्वाद् अल्पं च, - and yields very meager fruits that means as it involves worship of preta and bhutas,

तद् ज्ञानं तामसम् उदाहृतम् – such knowledge is said to be taamasa.

Mula sloka has कार्ये सक्तम् – the word कार्ये is not mere effect or that which is created but it is about what ought to be done.

यत् तु – ज्ञानम्, एकस्मिन् कार्ये - एकस्मिन् कर्तव्ये कर्मणि प्रेतभूतगणाद्याराधनरूपे अत्यल्पफले कृत्स्नफलवत् सक्तम्,

एकस्मिन् कार्ये - the word एक is indicating the limitation or smallness in respect of meager fruits attained. That is why such act is not worthy of association or getting attached to. As told earlier the cause of meager fruits is worship of deities who have limited powers.

अहेतुकं - वस्तुतः अकृत्स्नफलवत्तया तथाविधसङ्गहेतुरहितम्, - The word वस्तुतः shows it can be seen that such acts give meager fruits and not everything desired and hence there is no reason why one should associate with such karmas. There is another paatha as अहेतुकम् and even then the meaning is same.

पूर्ववदेव in bhashya means रजसवत् – just like raajasa jnaana told earlier.

It was told earlier सत्त्वात् सञ्जायते ज्ञानम् (14-17) – that means raajasa and taamasa are अज्ञानस्य compared to saatvika. That was also told as अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतत् ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा (13-11).

अतत्त्वार्थवत् - पूर्ववद् एव आत्मनि पृथक्त्वादियुक्ततया मिथ्याभूतार्थविषयम्, अत्यल्पफलं च प्रेतभूताद्याराधन विषयत्वाद् अल्पं च, तद् ज्ञानं तामसम् उदाहृतम् ।

Sloka 18.23

एवं कर्तव्यकर्मविषयज्ञानस्य अंधिकारवेलायाम् अधिकार्यशेन गुणतः त्रैविध्यम् उक्त्वा अनुष्ठेयस्य कर्मणो गुणतः त्रैविध्यम् आह –

Thus having told about the three types of Jnaana which arise in respect of karma which ought to be done, at the time of performance of karma, that the differences due to satva and other qualities arise due to the adhikari, now Bhagavan going to tell about the three-fold nature of the karma that is performed based on satva and other gunas.

अधिकार्यशेन – This means with respect to the nature of person performing karma and being qualified by विभक्तत्व, अविभक्तत्व etc.

In the karma that is vishishta or qualified, the adhikari is a visheshana and that is told as अंश.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ 23 ॥

नियतं That which is nitya, सङ्गरहितम् and is without attachment of the form of kartrutva, phala and sambandha, अरागद्वेषतः कृतम् performed without desire or hatred, अफलप्रेप्सुना performed by one who has no desire for fruits यत् कर्म तत् such a karma सात्त्विकम् उच्यते is said to be saatvika karma.

नियतं – स्ववर्णाश्रमोचितं, सङ्गरहितं - कर्तृत्वादिसङ्गरहितम्, अरागद्वेषतः कृतं - कीर्तिरागाद् अकीर्तिद्वेषात् च न कृतम्, अदम्भेन कृतम् इत्यर्थः, अफलप्रेप्सुना - अफलाभिसन्धिना कार्यम् इति एव कृतं यत् कर्म, तत् सात्त्विकम् उच्यते ।

नियतं – स्ववर्णाश्रमोचितं, - Niyatam means obligatory karmas, that which are appropriate to be performed for one's station in life, varna and ashrama,

सङ्गरहितं - कर्तृत्वादिसङ्गरहितम्, - without the sanga or attachment to kartrutva and others,

अरागद्वेषतः कृतं - कीर्तिरागाद् अकीर्तिद्वेषात् च न कृतम्, - performed without desire or hatred – means not performed with desire for fame or hatred for infamy,

अदम्भेन कृतम् इत्यर्थः,- that means performed without dambha – just to get fame,

अफलप्रेप्सुना – without desire for fruits,

अफलाभिसन्धिना कार्यम् इति एव कृतं यत् कर्म, - means that karma which was performed only for the reason that it ought to be done without any interest in fruits,

तत् सात्त्विकम् उच्यते – such karma is said to be saatvika.

सङ्गरहितम् – Though the word sanga would imply phala, sanga, kartrutva tyaaga., here it is something other than phalaprepsaa which is told expressly, and hence bhashya is कर्तृत्वादिसङ्गरहितम्. The word आदि indicates mamataa.

अरागद्वेषतः - One question arises here – the nitya karmas are done with राग in ब्रह्म and द्वेष towards संसार. So how can it be said to be अरागद्वेषतः is the question. That is explained in bhashya as कीर्तिरागात् अकीर्तिद्वेषाच्च. – not performed with desire to attain fame or with hatred towards infamy. It is also explained as अदम्भेन कृतमितर्थः - negating dambha - because earlier it was told सत्कारमानपूजार्थं तपो दम्भेन चैव यत् । क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥.

And कार्यमित्येव कृतम् – indicates सात्त्विकत्याग.

Sloka18.24

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ 24 ॥

तु But यत् कर्म that karma which is performed कामेप्सुना with the desire to attain fruits साहङ्कारेण वा and with the egoistic feeling that 'I am doing this', पुनः बहुलायासं क्रियते and again is performed with a great deal of effort तत् राजसमुदाहृतम् that is said to be raajasa.

यत् तु पुनः कामेप्सुना - फलप्रेप्सुना साहङ्कारेण वा, वाशब्दः चार्थे, कर्तृत्वाभिमानयुक्तेन च, बहुलायासं यत् कर्म क्रियते; तत् राजसम् - 'बहुलायासम् इदं कर्म मया एव क्रियते' इत्येवंरूपाभिमानयुक्तेन यत् कर्म क्रियते तद् राजसम् इत्यर्थः ।

यत् तु पुनः कामेप्सुना - फलप्रेप्सुना – And again whatever karma is performed by one who is interested in fruits,

साहङ्कारेण वा, वाशब्दः चार्थे, कर्तृत्वाभिमानयुक्तेन च - the word vaa is in the sense of च meaning and, with the misconceived notion of agency,

बहुलायासं यत् कर्म क्रियते;- and performed with a lot of exertion,

तत् राजसम् – that is raajasa.

'बहुलायासम् इदं कर्म मया एव क्रियते' इत्येवंरूपाभिमानयुक्तेन यत् कर्म क्रियते तद् राजसम् इत्यर्थः – the meaning is that whatever karma is performed with the wrong selfish feeling that 'I am only performing this karma which involves enormous effort' – that is said to be raajasa karma.

कामेप्सुना – This means one who is desirous in general. But based on previous sloka where it was told अफलप्रेप्सुना, this means the opposite of that and hence commented as फलप्रेप्सुना.

वा – Explained as वा शब्दः चार्थे. The word वा means विकल्प or anyone among options in general but here there is no scope for vikalpa and hence it is to be taken to mean 'and'.

बहुलायासम् – The quality of rajas makes one to act. When rajas is more, it leads to even unwanted exertion and then becomes बहुलायासम्.

साहङ्कारेण – Indicates the misconceived feeling that for all works self only is the cause – सर्वत्र स्वयमेव हेतुः इत्यभिमानः Swamy Deshikan explains.

Sloka 18.25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ 25 ॥

अनुबन्धं The pain that comes along when a karma is performed क्षयं and loss of wealth हिंसां च and injury caused to living beings पौरुषम् अनवेक्ष्य without considering one's capability मोहात् out of delusion यत् कर्म आरभ्यते whatever karma is started तत् तामसम् उच्यते that is said to be taamasa karma.

कृते कर्मणि अनुबद्ध्यमानं दुःखम् अनुबन्धः, क्षयः - कर्मणि क्रियमाणे अर्थविनाशः, हिंसा - तत्र प्राणिपीडा; पौरुषम् - आत्मनः कर्मसमापनसामर्थ्यम्, एतानि अनवेक्ष्य – अविमृश्य, मोहात् - परमपुरुषकर्तृत्वाज्ञानाद् यत् कर्म आरभ्यते, तत् तामसम् उच्यते ।

कृते कर्मणि अनुबद्ध्यमानं दुःखम् अनुबन्धः, - The grief that follows when a karma is performed is known as anubandha,

क्षयः - कर्मणि क्रियमाणे अर्थविनाशः, - loss of wealth while performing the karma,

हिंसा - तत्र प्राणिपीडा; - himsaa is sufferings caused to living beings,

पौरुषम् - आत्मनः कर्मसमापनसामर्थ्यम्, - one's capability to take the karma to completion is paurusha,

एतानि अनवेक्ष्य – अविमृश्य, - without considering all these carefully,

मोहात् - परमपुरुषकर्तृत्वाज्ञानाद् – out of delusion – means ignorant of the fact of the agency of Paramatman in every act,

यत् कर्म आरभ्यते, तत् तामसम् उच्यते – whatever karma is begun that is said to be taamasa karma.

अनुबन्धम् – The उपसर्ग अनु means following... as related to karma it indicates the pains that follow while performing karma. Similarly क्षय indicates the defect in such karmas of the nature of loss of wealth.

हिंसाम् – In general sufferings caused to self and others.

पौरुष - Is the opposite of दैव and so आत्मनः कर्मसमापनसामर्थ्यम्.

अनवेक्ष्य – Not thinking thru the above defects which can come while performing karmas before starting any karma. Since what is going to happen later cannot be perceived directly, results are not pratyaksha and it should be known thru shastra and also using logic inline with it – युक्ति. Not doing that is told here as अनवेक्ष्य – अविमृश्य.

मोहात् – Since ignorance in aspects such as अनुबन्ध and others have been told already, this word means ignorance of अकर्तृत्वज्ञान explained in Bhashya as परमपुरुषकर्तृत्व अज्ञानात्.

Sloka 18.26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ 26 ॥

मुक्तसङ्गः Not attached to fruits अनहंवादी one who does say that he is the doer धृत्युत्साहसमन्वितः has dhriti (steady) and utsaaha (zeal) सिद्ध्यसिद्ध्योः निर्विकारः his mind is steady and unaffected by gain and loss कर्ता सात्त्विक उच्यते such an agent is said to be saattvika.

मुक्तसङ्गः - फलसङ्गरहितः, अनहंवादी - कर्तृत्वाभिमानरहितः, धृत्युत्साहसमन्वितः - आरब्धे कर्मणि

यावत्कर्मसमाप्त्यवर्जनीयदुःखधारणं धृतिः, उत्साहः - उद्युक्तचेतस्त्वम्, ताभ्यां समन्वितः, सिद्ध्यसिद्ध्योः निर्विकारः - युद्धादौ कर्मणि तदुपकरणभूतद्रव्यार्जनादिषु च सिद्ध्यसिद्ध्योः अविकृतचित्तः कर्ता सात्त्विक उच्यते ।

मुक्तसङ्गः - फलसङ्गरहितः, - Free from attachment to fruits,

अनहंवादी - कर्तृत्वाभिमानरहितः, - one who does not have the selfish feeling of agency,

धृत्युत्साहसमन्वितः – endowed with dhruiti and utsaaha,

आरब्धे कर्मणि यावत्कर्मसमाप्त्यवर्जनीयदुःखधारणं धृतिः, - dhruiti is the ability to tolerate pain and others which are unavoidable till the completion of karma,

उत्साहः - उद्युक्तचेतस्त्वम्, - utsaaha is having a mind that is positively actively engaged,

ताभ्यां समन्वितः, - one endowed with both these,

सिद्ध्यसिद्ध्योः निर्विकारः – unaffected by siddhi and asiddhi,

युद्धादौ कर्मणि तदुपकरणभूतद्रव्यार्जनादिषु च सिद्ध्यसिद्ध्योः अविकृतचित्तः – means having a mind that remains firm and undisturbed with the gains and losses in war and such acts and while earning materials needed for them,

कर्ता सात्त्विक उच्यते – such a doer is said to be saatvika.

मुक्तसङ्गः - Bhashya for this is फलसङ्गरहितः because sanga of the form of kartrutvabhimaana is already negated by अनहंवादी. By these, absence of the other sanga of the form of 'इदं मम कर्म' - this karma is mine – स्वकीयतानुसन्धान is also implied.

अनहंवादी – One who speaks 'not mine'. But speech follows the mind – what is thought is spoken it is said. So अनहंवादी is explained as कर्तृत्वाभिमानरहितः. Abhimaana is thinking in mind.

सिद्ध्यसिद्ध्योः - By मुक्तसङ्गः absence of attachment to svarga and such fruits is told. So here it is about दृष्टफलस and hence explained in bhashya as युद्धादौ and द्रव्यार्जनादिषु. Or it can also be taken that the result of मुक्तसङ्गत्व is निर्विकारत्व.

Sloka 18.27

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ 27 ॥

रागी Being desirous कर्मफलप्रेप्सुः interested in the fruits of karma लुब्धः miserly हिंसात्मकः harms others अशुचिः unclean हर्षशोकान्वितः has excess joy and grief कर्ता such an agent राजसः परिकीर्तितः is said to be raajasa kartaa.

रागी - यशोऽर्थी, कर्मफलप्रेप्सुः - कर्मफलार्थी, लुब्धः - कर्मपेक्षितद्रव्यव्ययस्वभावरहितः, हिंसात्मकः - परान् पीडयित्वा तैः कर्म कुर्वाणः, अशुचिः - कर्मपेक्षितशुद्धिरहितः, हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ।

रागी - यशोऽर्थी, - raagee means one who is after fame,

कर्मफलप्रेप्सुः - कर्मफलार्थी, - interested in fruits of karma,

लुब्धः - कर्मपेक्षितद्रव्यव्ययस्वभावरहितः, - miserly – means not interested in spending on materials needed for performance of karma,

हिंसात्मकः - परान् पीडयित्वा तैः कर्म कुर्वाणः, - performs the karma by causing suffering to others,

अशुचिः - कर्मपेक्षितशुद्धिरहितः, - lacks purity needed for performance of such karmas,

हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः – experiences happiness and grief on attaining gain and pain while engaging in acts such as yuddha and others.

कर्ता राजसः परिकीर्तितः – such an agent is said to be raajasa kartaa.

रागी – Again this is explained as आनुषङ्गिक दृष्ट फलसङ्ग - 'one desirous of fame' and कर्मफलप्रेप्सुः is explained as desire in पारलौकिक स्वर्ग and such fruits.

लुब्धः - not spending wealth towards अपात्रस - those who do not deserve is not a bad quality. So this is explained as the bad quality of not willing to spend for materials which are essential for carrying out the karma.

हर्षशोकान्वितः - युद्धादौ कर्मणि जयादिसिद्ध्यसिद्ध्योः हर्षशोकान्वितः – shows he does not have समचित्तत्व.

अशुचिः - It is not general uncleanliness that is meant here. One may be considered शुचि for स्पर्शन but that alone does not make one eligible for performance of karma. So what is meant here is lack of purity needed for performance of karma as prescribed for that karma.

Sloka 18.28

अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ 28 ॥

अयुक्तः Not eligible for performing shaastreeya karmas प्राकृतः who is asamskruta – uninstructed
स्तब्धः not motivated or rigid शठः causes harm secretly, interested in abhicaara karmas नैकृतिकः is
deceitful अलसः is lazy विषादी gets very depressed दीर्घसूत्री च plots for a long time to cause misery
to others कर्ता तामसः उच्यते such an agent is said to be taamasa.

अयुक्तः - शास्त्रीयकर्मायोग्यः विकर्मस्थः, प्राकृतः - अनधिगतविद्यः, स्तब्धः - अनारम्भशीलः, शठः -
अभिचारादिकर्मरुचिः, नैकृतिकः - वञ्चनपरः, अलसः - आरब्धेषु अपि कर्मसु मन्दप्रवृत्तिः, विषादी - अतिमात्रावसादशीलः,
दीर्घसूत्री - अभिचारादिकर्म कुर्वन् परेषु दीर्घकालवर्त्यनर्थ-पर्यालोचनशीलः, एवंभूतो यः कर्ता स तामसः ।

अयुक्तः - शास्त्रीयकर्मायोग्यः विकर्मस्थः, - ayuktah means one who is not eligible to perform shaastreeya
karmas and is engaged in karmas opposed to that,

प्राकृतः - अनधिगतविद्यः, - who does not possess knowledge of shastras,

स्तब्धः - अनारम्भशीलः, - rigid or has lot of inertia – means has the nature of not starting karmas,

शठः - अभिचारादिकर्मरुचिः, - has great desire in abhichaara and such karmas,

नैकृतिकः - वञ्चनपरः, - naikrutikah means deceitful,

अलसः - आरब्धेषु अपि कर्मसु मन्दप्रवृत्तिः, - lazy – slows down even karmas which he has begun to
perform,

विषादी - अतिमात्रावसादशीलः, - undergoes severe depressions,

दीर्घसूत्री - अभिचारादिकर्म कुर्वन् परेषु दीर्घकालवर्त्यनर्थ-पर्यालोचनशीलः, - engaged in abhicaara and such
karmas – blackmagic and so on, he plots for a long time to cause evil to others,

एवंभूतो यः कर्ता स तामसः – such an agent is said to be taamasa kartaa.

अभिचारिक कर्मs are of two types – कृष्णेन्द्रजाल – black magic – harming others – killing enemies
and so on. It is said in atharva veda – तेनाहमिन्द्रजालेन अमून् तमसाभिदधामि सर्वान् (अथर्व.वे. 8-8-8) as
Indrajaala. Some are for getting rid of gandharvas, spirits which seize people and so on.

शुक्लेन्द्रजाल – some say पौष्टिकसूक्तः are शुक्लेन्द्रजाल sukta. They are for अभ्युदय only - attaining happiness in life.

Sloka 18.29

एवं कर्तव्यकर्मविषयज्ञाने कर्तव्ये च कर्मणि अनुष्ठातरि च गुणतः त्रैविध्यम् उक्तम्; इदानीं सर्वतत्त्व-सर्वपुरुषार्थ-निश्चयरूपाया बुद्धेः धृतेः च गुणतः त्रैविध्यम् आह –

एवं कर्तव्यकर्मविषयज्ञाने कर्तव्ये च कर्मणि अनुष्ठातरि च गुणतः त्रैविध्यम् उक्तम्; - Thus the three varieties in the knowledge of the karma which ought to be performed, in the karma itself which ought to be done and the performer of the karma according to the three gunas – satva, rajas and tamas were told.

इदानीं सर्वतत्त्व-सर्वपुरुषार्थ-निश्चयरूपाया बुद्धेः धृतेः च गुणतः त्रैविध्यम् आह – Now the three-fold nature of buddhi which is of the nature of firm resolve in respect of all realities and all purusharthas (goal of humans) and dhrti based on gunas is going to be told.

The three kinds of knowledge were told. Now the three-fold nature of buddhi is going to be told. The words buddhi and jnaana are synonyms. So is there not repetition (punarukti)? To make it clear that there is no repetition, the difference between the two is told as कर्तव्यकर्मविषयज्ञाने and सर्वतत्त्व-सर्वपुरुषार्थ-निश्चयरूपाया बुद्धेः. The need arises because buddhi means firm resolve - अध्यवसाय or निश्चय – which comes from study of shastra etc and which is needed prior to performance of karma. Such buddhi is different from the knowledge at the time of performing karma and is the cause of such anusandhaana. So it is present before कर्मानुष्ठान. Hence the three varieties in it also need to be understood.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ 29 ॥

धनञ्जय Hey Arjuna, बुद्धेः of buddhi धृतेश्चैव and also of dhrti गुणतः त्रिविधं भेदं differences in the three types based on Gunas पृथक्त्वेन प्रोच्यमानम् being told separately अशेषेण शृणु listen to completely.

बुद्धिः - विवेकपूर्वकं निश्चयरूपं ज्ञानम्, धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, तयोः सत्त्वादिगुणतः त्रिविधं भेदं पृथक्त्वेन प्रोच्यमानं यथावत् शृणु ।

बुद्धिः - विवेकपूर्वकं निश्चयरूपं ज्ञानम्, - Buddhi means knowledge of the form of firm resolve with discrimination.

धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, - dhriti means to continue with perseverance the kriyaa which is started inspite of many obstacles.

तयोः सत्त्वादिगुणतः त्रिविधं भेदं पृथक्त्वेन प्रोच्यमानं यथावत् शृणु – The three varieties in both these, namely buddhi and dhriti, which happens due to the three gunas such as satva and others, being told separately, hear from ME as they exist.

विवेकपूर्वकम् – With the discriminatory knowledge – that means being enquired into fully with proper refutation of all other views.

धृतिः - आरब्धायाः क्रियायाः विघ्नोपनिपाते अपि धारणम्, - Dhriti is of three types as useful to the three kinds of अनुष्ठान. Its general nature is going to be told is the meaning. Dhriti is also a special type of buddhi that is of the form of firm resolution.

Sloka has – अशेषेण शृणु – means listen to it without any doubt or wrong understanding.

धनञ्जय – This sambodhane indicates that one should also win over wealth of the form of shama and others just like worldly wealth etc.

Sloka 18.30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ 30 ॥

या बुद्धिः That buddhi which प्रवृत्तिं knows the dharma which is the means to wordly prosperity, निवृत्तिं च and means to liberation, कार्याकार्ये and what ought to be done and what is prohibited भयाभये fear that comes on transgressing shastra and being fearless when following shastra बन्धं मोक्षं च the true nature of samsara and true nature of getting rid of samsara वेत्ति knows all these सा पार्थ सात्त्विकी know that buddhi as saatvika buddhi.

प्रवृत्तिः - अभ्युदयसाधनभूतो धर्मः, निवृत्तिः - मोक्षसाधनभूतो धर्मः, तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, कार्याकार्ये - सर्ववर्णानां प्रवृत्तिनिवृत्तिधर्मयोः, अन्यतरनिष्ठानां देशकालावस्थाविशेषेषु, 'इदं कार्यम् इदम् अकार्यम्' इति च या वेत्ति, भयाभये - शास्त्रातिवृत्तिः भयस्थानं, तदनुवृत्तिः अभयस्थानं, बन्धं मोक्षं च - संसारयाथात्म्यं तद्विगमयाथात्म्यं च या वेत्ति, सा सात्त्विकी बुद्धिः ।

प्रवृत्तिः - अभ्युदयसाधनभूतो धर्मः, - The terms are explained as per context here. Pravrutti means dharma which is the means to attaining worldly prosperity.

निवृत्तिः - मोक्षसाधनभूतो धर्मः, - nivrutti means that which leads to liberation.

तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, - that buddhi which knows these two as they are,

कार्याकार्ये - सर्ववर्णानां प्रवृत्तिनिवृत्तिधर्मयोः, अन्यतरनिष्ठानां देशकालावस्थाविशेषेषु, 'इदं कार्यम् इदम् अकार्यम्' इति च या वेत्ति, - kaaryaakaarye means for all varnas who have resorted to one of the two – pravrutti or nivrutti dharmas, the buddhi which knows to discriminate as 'this is to be done, this is not to be done' in specific desha, kaala and avasthaas, the same may not be applicable at all times or all places all avasthas etc.

भयाभये - शास्त्रातिवृत्तिः भयस्थानं, तदनुवृत्तिः अभयस्थानं, - bhayaabhaye means – transgressing the commands of shastra leads to fear and following it leads to being fearless,

बन्धं मोक्षं च - संसारयाथात्म्यं तद्विगमयाथात्म्यं च – bandha, moksha means the real nature of samsara and also the nature of getting rid of samsara,

या वेत्ति, सा सात्त्विकी बुद्धिः – that buddhi which knows these is saadvika buddhi.

प्रवृत्तिं च निवृत्तिं च – As told, प्रवृत्तिलक्षणं धर्मं प्रजापतिरथाब्रवीत् । निवृत्ति लक्षणं धर्मं ऋषिर्नारायणोऽब्रवीत्' (भा. मो. 219-4,2) – these two words denote the primary karmas.

That is also dharma – आज्ञानुज्ञाविभागेन द्विधा शास्त्रीय पद्धतिः it is said. आज्ञा is that which has to be done. If that is not performed, there will be pratyavaaya. So these are nitya naimittikas which have to be done. There is no fruit other than avoiding Bhagavan's nigraha. अनुज्ञा is that which is permitted but need not be done. That is for some fruits such as svarga, long life and so on. If not done also there is no problem. If done, a mumukshu has to do without desire in fruits else it will bind one.

तौ उभौ यथावस्थितौ या बुद्धिः वेत्ति, - In the next sloka raajasa is told as अयथावत् प्रजानाति. So here it is specifically told as यथावस्थितौ वेत्ति in order to rule out raajasa and taamasa.

कार्याकार्ये – These terms denote the drushta and adrushta vyaapaara useful for the primary karma. They also denote what is possible and what is not possible as told, शरीरे बलमायुश्च वयः कालं च कर्म च । समीक्ष्य धर्मवित् बुद्ध्या प्रायश्चित्तानि निर्दिशेत्' (बो.सू. 1-1-16), 'देशं कालं तथात्मानम्' etc.

भयाभये – For those who have the wisdom of realities, bhaya and abhaya are caused by the all controlling Ishvara only. Following his orders which is shastra leads to abhaya and transgressing it leads to bhaya. Bhagavan said earlier निग्रहः किं करिष्यति – शास्त्रस्य निग्रहः किं करिष्यति – purvajanma vaasanas are so strong that they pull one in all directions. One should focus on increasing satva guna so that the buddhi needed for following shastra can be developed. That will lead to abhaya.

संसारयाथात्म्यम् – By the word याथात्म्य in bhashya, the arguments that bondage is not real and liberation is attaining an inert state where there is no experience – पाषाणकल्प – etc. all these are set aside.

Sloka 18.31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ 31 ॥

पार्थ Hey Arjuna, यया by which buddhi धर्मम् अधर्मम् knows dharma as adharma च and कार्यम् अकार्यमेव and what ought to be done as that which should not be done अयथावत् प्रजानाति thus in a wrong way perceives सा बुद्धिः राजसी such buddhi is said to be raajasee buddhi.

यया पूर्वोक्तं द्विविधं धर्मं तद्विपरीतं च तन्निष्ठानां देशकालावस्थादिषु कार्यं च अकार्यं च यथावत् न जानाति सा राजसी बुद्धिः ।

By which buddhi one knows the two types of dharmas told earlier in a wrong way and does not know as should be known, what ought to be done and what ought not to be done in those respective desha, kaala and avasthaas, that buddhi is raajasee buddhi.

पूर्वोक्तं द्विविधं धर्म – The word dharma denotes both pravrutti dharma and nivrutti dharma as per the vyutpatti धृतिसाधनं धर्मः. So bhashya is पूर्वोक्तं द्विविधं धर्म.

Sloka 18.32

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतान्श्च बुद्धिः सा पार्थ तामसी ॥ 32 ॥

या बुद्धिः That buddhi which तमसावृता being covered by tamas अधर्मं धर्मं इति knows adharma as dharma च सर्वार्थान् विपरीतान् मन्यते and understands everything in a wrong way पार्थ सा तामसी Hey Arjuna, such buddhi is said to be taamasee buddhi.

तामसी तु बुद्धिः तमसा आवृता सती सर्वार्थान् विपरीतान् मन्यते । अधर्मं धर्मं, धर्मं च अधर्मम्, सन्तं च अर्थम् असन्तम्, असन्तं च अर्थं सन्तम्, परं च तत्त्वं अपरम्, अपरं च तत्त्वं परम् । एवं सर्वं विपरीतं मन्यते इत्यर्थः ।

तामसी तु बुद्धिः तमसा आवृता सती सर्वार्थान् विपरीतान् मन्यते – But the taamasee buddhi being enveloped by tamas knows everything as opposed to their real nature.

अधर्मं धर्मं, धर्मं च अधर्मम्, - It thinks adharma as dharma, dharma as adharma

सन्तं च अर्थम् असन्तम्, असन्तं च अर्थं सन्तम्, - what exists as not existing, what does not exist as existing,

परं च तत्त्वं अपरम्, अपरं च तत्त्वं परम् – knows paratatva as aparatatva and aparatatva as paratatva

एवं सर्वं विपरीतं मन्यते इत्यर्थः – thus it knows everything in the wrong way is the meaning.

तमसावृता – By telling तामसी itself the fact that its cause is tamas is known. So तमसावृता is explained as being enveloped by tamas which blocks the flow of knowledge at the time of perception.

सर्वार्थान् – This includes what is सिद्ध and what is साध्य, everything – what is told and what is not told etc. BY this it is clear that baahya matas and kudrushti matas are all taamasa. It is said by Manu as, या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः । सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः' (मनु. 12-95).

The difference between raajasa and tammasa is summarized by Swamy Deshikan as – असमग्रवेदनम्, अन्यथावेदनं च राजस्याम्, यथावन्न जानाति इति व्याख्यानात्; तामस्यां तु सर्वं विपरीतं मन्यते, सर्वार्थान् इत्युक्तेः इत्येके – Some say that incomplete knowledge of things and wrong perception is raajasa as Bhahsya is यथावत् न जानाति. And taamasa is where everything is known as opposed to reality because bhashya mentions सर्वार्थान्.

अन्ये त्वाहुः - प्रकारान्यथात्वं प्रकार्यन्यथात्वं च विशेषः । यद्यपि उभयत्र अधिष्ठानभूते धर्मिणि अतद्धर्म एवाध्यास्ते; तथाऽपि स्वरूपनिरूपकधर्मवैपरीत्ये तामसता; यथा शुक्तिरजतभ्रमे; निरूपितस्वरूपविशेषकधर्मवैपरीत्ये तु राजसता; यथा पीतशंखभ्रम इति – Others say that the difference is in wrong perception of prakaara (mode) and prakaari (object qualified by the mode). In both cases wrong attributes are superimposed on the qualified object (dharmi). Even then, in case of taamasa buddhi, a conch is wrongly perceived as silver as it is shining like a silver. So the very object is perceived wrongly. While in raajasa buddhi, a conch is seen as yellow conch instead of white due to reflection of yellow colour on it from the object placed next to it. So it is the attribute that is perceived wrongly.

These are two views Swamy Deshikan mentions here.

Sloka 18.33

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ 33 ॥

यया धृत्या By which dhriti मनःप्राणेन्द्रियक्रियाः the functions of mind, prana and senses, अव्यभिचारिण्या योगेन धारयते are supported or borne with single minded yoga, सा धृतिः that dhriti or steadfastness पार्थ Hey Arjuna, सात्त्विकी is saativikee dhriti.

यया धृत्या योगेन अव्यभिचारिण्या मनःप्राणेन्द्रियाणां क्रियाः पुरुषो धारयते, योगो - मोक्षसाधनभूतं भगवदुपासनम्, योगेन प्रयोजनभूतेन अव्यभिचारिण्या योगोद्देशेन प्रवृत्ताः तत्साधनभूता मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा सात्त्विकी इत्यर्थः ।

यया धृत्या योगेन अव्यभिचारिण्या – By which steadfastness, through unswerving single minded yoga, मनःप्राणेन्द्रियाणां क्रियाः पुरुषो धारयते, - a person supports or controls the functions of mind, praana and senses,

योगो - मोक्षसाधनभूतं भगवदुपासनम्, - yoga here means upasana of Bhagavan which is the means to attaining moksha,

योगेन प्रयोजनभूतेन अव्यभिचारिण्या योगोद्देशेन – by means of yoga which is useful, only for the purpose of achieving the end goal of yoga with single minded focus,

प्रवृत्ताः तत्साधनभूता मनःप्रभृतीनां क्रियाः –the functions of the mind, praana and senses which are instruments for achieving it are engaged,

यया धृत्या धारयते, सा सात्त्विकी इत्यर्थः - by which dhuti or steadfastness all these are carried through, that dhuti is saativikee dhutih - saativika dhuti.

योगो - मोक्षसाधनभूतं भगवदुपासनम् – In the next sloka the raajasa dhuti is told where yoga means traivargasaadhana. Hence here yoga is explained as apavarga saadhana – mokshasaadhanabhuto bhagavadupaasanam. It is same as what was told earlier अनन्योपासना.

अव्यभिचारिण्या योगेन – vyabhicaara here is being interested in other benefits – फलान्तरसङ्ग.

Because Yoga is of the nature of immense bliss by its very nature and also through the fruits that it yields. That is explained as योगेन प्रयोजनभूतेन.

योगोद्देशेन प्रवृत्ताः - the mind, prana and senses are engaged as useful to achieving yoga.

मनःप्राणेन्द्रियाणां क्रियाः - The function of the mind is साक्षात्करणम् – achieving direct perception.

The function of praana is in performance of praanaayama which helps in winning over the sins which are obstructions to Yoga. It is said, 'यत्र मनः तत्र वायुः यत्र वायुः तत्र मनः' meaning they go together always. Also, 'पुनर्वायुपथं प्राप्य मनो भ्रमति वायुवत्'. Mind also moves around following the praana. Indicates that praana and manas go together.

The function of external senses is as told, 'स्वाध्यायाद्योगमासीत् योगात् स्वाध्यायमामनेत् ।

स्वाध्याययोगसंपत्त्या परमात्मा प्रकाशते' (वि. 6-6-2) – after getting up from Yoga उत्थानकाल – one should engage in योगाङ्गs - accessories to yoga – such as svaadhyaaya etc. and at the time of प्रत्याहार the senses should be withdrawn. These are the functions of senses towards achieving yoga.

Dhruti is the specific expression of buddhi. It is knowledge which is of the nature of firm resolve being formed with discrimination – विवेकपूर्वकनिश्चयज्ञान. It helps one to take to completion whatever is started.

So the steadfastness which one has controlling the mind, senses etc to engage in yoga till the final goal is achieved is saatvika dhruti.

Sloka 18.34

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ 34 ॥

तु यया धृत्या But by which dhruti फलाकाङ्क्षी one who is desirous of enjoying the fruits प्रसङ्गेन being greatly attached धर्मकामार्थान् धारयते supports functions that are means to achieving dharma, kaama and artha, सा धृतिः that dhruti अर्जुन राजसी Hey Arjuna, is raajasee dhruti.

फलाकाङ्क्षी पुरुषः प्रकृष्टसङ्गेन धर्मकामार्थान् यया धृत्या धारयते, सा राजसी । धर्मकामार्थ-शब्देन तत्साधनभूता मनःप्राणेन्द्रियक्रिया लक्ष्यन्ते । 'फलाकाङ्क्षी' इति अत्र अपि फलशब्देन राजसत्वाद् धर्मकामार्था एव विवक्षिताः । अतो धर्मकामार्थपिक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा राजसी इति उक्तं भवति ।

फलाकाङ्क्षी पुरुषः प्रकृष्टसङ्गेन – A person who is desirous of fruits, with strong attachment, धर्मकामार्थान् यया धृत्या धारयते, - holds on to dharma, kaama and artha with whatever dhruti, सा राजसी – that dhruti is raajasee dhruti.

धर्मकामार्थ-शब्देन तत्साधनभूता मनःप्राणेन्द्रियक्रिया लक्ष्यन्ते – The word धर्मार्थकाम denotes the acts of mind, praana and senses to attain dharma, kaama and artha.

'फलाकाङ्क्षी' इति अत्र अपि फलशब्देन राजसत्वाद् धर्मकामार्था एव विवक्षिताः – Even in phalaakaankshee, the word phala denotes dharma, kaama and artha only because of raajasa nature of purusha.

अतो धर्मकामार्थपिक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते, सा राजसी इति उक्तं भवति – So whatever dhruti supports the activities of mind, praana and senses with a desire to attain dharma, kaama and artha, such dhruti is raajasee dhruti is the meaning.

प्रसङ्गेन – this word in the sloka does not mean something which is praasangika or incidental as such a meaning is of no use in this context. It means प्रकृष्ट सङ्गेन – with strong attachment.

धर्मकामार्थान् – According to context, these words denote their respective means which are the acts of mind, vitals and senses.

फलाकाङ्क्षी – The word phala in general includes all fruits. Apavarga is also phala which is attained thru saatvika tyaga etc. But that is not meant here. In this context as applicable to raajasa dhruiti, the meaning of phala is limited to dharma, kaama and artha only.

धर्मकामार्थान् यया धृत्या धारयते – is explained as धर्मकामार्थपेक्षया मनःप्रभृतीनां क्रियाः यया धृत्या धारयते as per the intended meaning of the words.

Sloka 18.35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा तामसी मता ॥ 35 ॥

यया By which dhruiti दुर्मेधा: one with cruel mind स्वप्नं भयं शोकं विषादं मदमेव च न विमुञ्चति supports dream here it means sleep, fear, grief, depression and arrogance or infatuation सा धृतिः that dhruiti पार्थ Hey Partha, तामसी is taamasa dhruiti.

यया धृत्या स्वप्नं – निद्रां, मदं - विषयानुभवजनितं मदं स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः दुर्मेधाः न विमुञ्चति - धारयति । भयशोकविषादशब्दाः च भयशोकादिदायि विषयपराः । तत्साधनभूताः च मनःप्राणादिक्रियाः यया धारयते, सा धृतिः तामसी ।

यया धृत्या स्वप्नं – निद्रां, - With which dhruiti, svapna means dream sleep,

मदं - विषयानुभवजनितं मदं – मदम् means infatuation from experience of senses,

स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः – the activities of mind, praana and others to attain svapna and mada,

दुर्मेधाः न विमुञ्चति - धारयति – a person with vipareeta buddhi or perverse mind does not leave – means he supports it,

भयशोकविषादशब्दाः च भयशोकादिदायि विषयपराः – the words bhaya, shoka, vishaada denote the objects which cause bhaya, shoka etc.

तत्साधनभूताः च मनःप्राणादिक्रियाः – the activities of mind, praana and others which are means to attain them,

यया धारयते, सा धृतिः तामसी – with whichever dhruiti these activities are supported that dhruiti is taamasee dhruiti.

स्वप्नम् – svapna shabda also denotes सषुप्ति, hence the meaning is specifically given as निद्राम्.

मदम् – This is explained as विषयानुभवजनितं मदम् – as it has its roots in perverse mindedness.

स्वप्नमदौ उद्दिश्य प्रवृत्ता मनःप्राणादीनां क्रियाः – dream and such things are not under our control. So how to support them is explained thus – they do not mean svapna itself but the activities of the mind, praana etc which are carried out towards attaining them.

In the sloka the order is स्वप्नं, भयं शोकं विषादं मदम् – but in commentary Bhashyakarar groups svapna and मद together as they lead to the feeling of happiness - सुखाभिमान. And भय etc are grouped together.

दुर्मेधाः means दुर्मेधस्त्वात् – medhaa means wisdom. The cause of moving away from medhaa is दुर्मेधस्त्वम्. That is why न विमुञ्चति is told as धारयति. Dhruiti can be present even in one who is scared because he does not know what is going to come in future. And because of perverse mind, he keeps doing things which may cause fear.

Things which cause fear are strong antagonism etc which arise out of durmaana or arrogance.

The cause of grief is killing relatives etc due to hatred and such feelings.

विषाद or sorrow or depression is caused due to वृथावित्तव्यय etc. - when money is spent in a wasteful way etc.

Sloka 18.36 – first half

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

भरतर्षभ Hey Arjuna, इदानीं तु but now त्रिविधं सुखं मे शृणु listen to the nature of sukha which is of three types.

पूर्वोक्ताः सर्वे ज्ञानकर्मकर्त्रादयो यच्छेषभूताः, तत् च सुखं गुणतः त्रिविधम् इदानीं शृणु ।

Listen now to the three types of sukha to which everything told earlier such as knowledge, karma and kartru are subservient, based on the gunas,

The word तु indicates the sangati to the next section.

भरतर्षभ – This sambodhane indicates that Arjuna has the eligibility to acquire such saatvikasukha.

इदानीम् – When the desire to know the different types of साध्य has arisen after knowing the nature of different types of साधन is the bhaava.

Sloka 18.36 – second half

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 36 ॥

यत्र In which sukha अभ्यासात् due to practicing for long time रमते enjoys immense happiness दुःखान्तं च निगच्छति and attains the end of all grief.

यस्मिन् सुखे चिरकालाभ्यासात् क्रमेण निरतिशयां रतिं प्राप्नोति, दुःखान्तं च निगच्छति - निखिलस्य सांसारिकस्य दुःखस्य अन्तं निगच्छति ।

यस्मिन् सुखे चिरकालाभ्यासात् क्रमेण निरतिशयां रतिं प्राप्नोति, - In which sukha one attains incomparable joy gradually due to practicing for a long time.

दुःखान्तं च निगच्छति - निखिलस्य सांसारिकस्य दुःखस्य अन्तं निगच्छति – and reaches the end of sorrow – that means reaches the end of all the sorrows of samsara.

चिरकालाभ्यासात् – The सात्त्विकसुख does not immediately bring joy. Hence it needs practice for long period of time.

क्रमेण निरतिशयां रतिम् – In this world also many kinds of pleasures are experienced that are very meager and are attained with practice. In order to negate that, bhashya is निरतिशयां रतिम् – incomparable joy which is most liked.

दुःखान्तम् – The scope of the word दुःख is not reduced here and hence it means that one crosses over all sorrows.

Sloka 18.37

तद् एव विशिनष्टि –

Bhagavan tells the specificities of the same again.

The avatarika indicates what is going to be told next. It is going to be told that such sukha expects repeated practice and it ends all sorrow and hence it is of utmost use.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 37 ॥

यत् तत् That sukha which अग्रे at the beginning विषमिव is like poison परिणामे and in the end अमृतोपमम् is equal to amruta आत्मबुद्धिप्रसादजम् and is the result of the blissful feeling arising from the mind focused on the Self तत् सुखम् सात्त्विकं प्रोक्तम् that sukha is said to be saatvika sukha.

यत् तत् सुखम्, अग्रे - योगोपक्रमवेलायां बहवायाससाध्यत्वाद् विविक्तस्वरूपस्य अननुभूतत्वात् च विषम् इव - दुःखम् इव भवति; परिणामे अमृतोपमं - परिणामे - विपाके अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावे अमृतोपमं भवति; तत् च आत्मबुद्धिप्रसादजम् - आत्मविषया बुद्धिः आत्मबुद्धिः, तस्याः निवृत्तसकलेतरविषयत्वं प्रसादः, निवृत्त सकलेतरविषय बुद्ध्या विविक्तस्वभावात्मानुभवजनितं सुखम् अमृतोपमं भवति, तत् सुखं सात्त्विकं प्रोक्तम् ।

यत् तत् सुखम्, अग्रे - योगोपक्रमवेलायां – That sukha which is अग्रे means at the time of beginning Yoga,

बहवायाससाध्यत्वाद् – because of needing great strenuous effort,

विविक्तस्वरूपस्य अननुभूतत्वात् च – and also because the nature of the self as different and distinct is not yet experienced,

विषम् इव - दुःखम् इव भवति; - will be like poison – means as though painful.

परिणामे अमृतोपमं - परिणामे - विपाके – and at the time of fructification,

अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावे अमृतोपमं भवति; - becomes like amruta or most enjoyable due to the power of repeated practice and due to experiencing the nature of Self as distinct and different.

तत् च आत्मबुद्धिप्रसादजम् - आत्मविषया बुद्धिः आत्मबुद्धिः, - and that is born of the pleasantness of the knowledge of Self – here आत्मबुद्धि means intellect focused on the Self;

तस्याः निवृत्तसकलेतरविषयत्वं प्रसादः, - such intellect being turned away from everything else is the pleasantness or serenity.

निवृत्त सकलेतरविषय बुद्ध्या – With the intellect which is turned away from all other objects, विविक्तस्वभावात्मानुभवजनितं सुखम् अमृतोपमं भवति, - the joy arising from the experience of the nature of distinct Atman will be nectarine or most blissful.

तत् सुखं सात्त्विकं प्रोक्तम् – such sukha is said to be saatvika sukha.

यत्तत् – Such addressing as यत्, तत् indicates it is well known in shruti etc. Like shruti says यतो वा इमानि भूतानि जायन्ते, तत् ऐक्षत, etc.

विषमिव – This indicates that it seems as though it has only harmful effect. That means for the dullminded ones it does not appeal. That is explained in bhashya as दुःखमिव भवति.

अभ्यासबलेन विविक्तात्मस्वरूपाविर्भावः अमृतोपमं भवति - There is no object such as sukha which gets transformed into amruta. So it is explained like this. The experience of the nature of the Self which happens from repeated practice is like amruta.

आत्मबुद्धिप्रसादजम् – The प्रसाद of बुद्धि told is the elimination of all impurities of the nature of contact with objects which are unworthy of contact. That is explained as निवृत्त सकलेतर विषयत्वम्.

It is said that such sukha is equal to amruta as it gets rid of old age, death etc. and it is most enjoyable and impossible to leave once experienced. And the experience of the bliss of Paramatman is included in the experience of the true nature of the Self as subservient to only Bhagavan and hence is not separately told here.

Sloka 18.38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 38 ॥

यत्तत् That sukha which विषयेन्द्रियसंयोगात् due to the contact of senses with their objects अग्रे
अमृतोपमं is equal to amruta at the time of experience परिणामे विषमिव and is like poison at the end
तत् सुखं that sukha राजसं स्मृतम् is said to be raajasa.

अग्रे - अनुभववेलायां विषयेन्द्रियसंयोगाद् यत् तद् अमृतम् इव भवति, परिणामे - विपाके विषयाणां सुखतानिमित्तक्षुधादौ
निवृत्ते तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति; तत् सुखं राजसं स्मृतम् ।

अग्रे - अनुभववेलायां – ‘agre’ means at the time of experience of sense objects,

विषयेन्द्रियसंयोगाद् यत् तद् अमृतम् इव भवति, - that which will be like amruta due to the contact of
senses with their objects,

परिणामे - विपाके – and in the end when it is giving the fruits,

विषयाणां सुखतानिमित्तक्षुधादौ निवृत्ते – when the hunger and others that are the causes of sukha are
gone,

तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति; - because that sukha becomes the cause of
hell etc. it will be as though drinking poison only,

तत् सुखं राजसं स्मृतम् – such sukha is said to be raajasa sukha.

विषयाणाम् – Means food, drink etc which are the objects of senses.

क्षुधादौ निवृत्ते – This indicates the cause of negativity of raajasa sukha. This has been told as, ‘अग्रेः
शीतेन तोयस्य तृषा भक्तस्य च क्षुधा । क्रियते सुखकर्तृत्वं तद्विलोमस्य चेतारैः’ (वि.पु. 1-17-64) and ‘क्षुत् तृष्णोपशमं
तद्वत् शीताद्युपशमं सुखम् । मन्यते बालबुद्धित्वात् दुःखमेव हि तत्पुनः’ (वि.पु. 1-17-60). (Prahlada says).

तस्य च सुखस्य निरयादिनिमित्तत्वाद् विषम् इव पीतं भवति – It is not that if the cause of sukha is absent it
can be neglected because it causes great grief afterwards is explained as निरयादिनिमित्तत्वाद्
विषम् इव.

Sloka 18.39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 39 ॥

यत् सुखम् That sukha which अग्रे at the time of experience अनुबन्धे च and also at the time it fructifies आत्मनोमोहनं causes delusion to one निद्रालस्य प्रमादोत्थं and is caused by sleep, laziness and accidental mistakes तत् such sukha तामसमुदाहृतम् is said to be taamasa.

यत् सुखम् अग्रे च अनुबन्धे च - अनुभववेलायां विपाके च आत्मनो मोहनं - मोहहेतुः भवति; मोहः अत्र यथावस्थित वस्त्वप्रकाशः अभिप्रेतः । निद्रालस्यप्रमादोत्थं - निद्रालस्यप्रमादजनितम्, निद्रादयो हि अनुभववेलायाम् अपि मोहहेतवः । निद्राया मोहहेतुत्वं स्पष्टम्; आलस्यम् – इन्द्रियव्यापारमान्द्यम्; इन्द्रियव्यापारमान्द्ये च ज्ञानमान्द्यं भवति एव; प्रमादः कृत्यानवधानरूप इति तत्रापि ज्ञानमान्द्यं भवति; ततः च तयोः अपि मोहहेतुत्वम्; तत् सुखं तामसम् उदाहृतम् । अतो मुमुक्षुणा रजस्तमसी अभिभूय सत्त्वम् एव उपादेयम् इति उक्तं भवति ।

यत् सुखम् अग्रे च अनुबन्धे च - अनुभववेलायां विपाके च – That sukha which 'agre' means at the time of experience and 'anubandhe ca' means when it reaches its maximum,

आत्मनो मोहनं - मोहहेतुः भवति; - becomes the cause of delusion to one.

मोहः अत्र यथावस्थित वस्त्वप्रकाशः अभिप्रेतः – The meaning of 'moha' here is that the true nature of objects as they exist not being perceived.

निद्रालस्यप्रमादोत्थं - निद्रालस्यप्रमादजनितम्, - caused by sleep, laziness and accidental errors.

निद्रादयो हि अनुभववेलायाम् अपि मोहहेतवः – it is true that sleep and others delude one even at the time of experience.

निद्राया मोहहेतुत्वं स्पष्टम्; - So it is clear that sleep causes moha or delusion.

आलस्यम् – इन्द्रियव्यापारमान्द्यम्; - laziness is lack of sharpness in the functioning of senses.

इन्द्रियव्यापारमान्द्ये च ज्ञानमान्द्यं भवति एव; - When the sense organs are dull, knowledge also will be so.

प्रमादः कृत्यानवधानरूप इति तत्रापि ज्ञानमान्द्यं भवति; - 'pramaada' is not being attentive to what ought to be done. So that also can dampen knowledge.

ततः च तयोः अपि मोहहेतुत्वम्; - Because of that laziness and accidental errors also are causes of moha or delusion.

तत् सुखं तामसम् उदाहृतम् – That sukha is said to be taamasa sukha.

अतो मुमुक्षुणा रजस्तमसी अभिभूय सत्त्वम् एव उपादेयम् इति उक्तं भवति – So a mumukshu – an aspirant desiring to get liberated from this samsara, should put efforts to subdue rajas and tamas and should resort to increasing satva is said by this.

यथावस्थितवस्तु अप्रकाशः - The word moha is explained thus in respect of sleep. That is because sleep does not cause wrong perception – विपरीतज्ञान.

Raajasa and taamasa sukha – The difference is that raajasa sukha causes moha at the time विपाकदशा- fructification (it was told previously as परिणामे विषमिव) while taamasa sukha deludes one even at the time of experience.

आलस्यम् इन्द्रियव्यापारमान्द्यम् – If a question is raised – one who is lazy does not act but there is no absence of knowledge in him. It is clarified as laziness reduces the sharpness of senses to act. And as per the functioning of senses, their effects are also affected. Dimness of knowledge means it reveals meager things. It does not reveal other objects.

Laziness and pramaada are associated with ignorance. When knowledge is not sharp, it gradually leads to ignorance.

Nidraa – How sleep causes sukha is due to exertion, rest etc. When the limbs are tired, reduced sharpness of senses reduces the activities of limbs and thereby causes some sukha.

अनवधान – not paying attention to things – how can this cause sukha is by eliminating the effort needed to focus the mind on things. That leads to sukha.

So the advice is that one should not resort to sleep at wrong time (such as sandhyaa kaala) just because it causes sukha which is in reality taamasa sukha. Smruti says 'यामद्वयं शयानस्तु ब्रह्मभूयाय कल्पते' (द.स्मृ.).

अतः सत्त्वमेव उपादेयमित्युक्तं भवति – Bhashyakarar makes it clear that the teachings done so far should translate into anushthaana. So the essence of teaching all the differences among saatika sukha, raajas and taamas is to say that one should acquire saatvika sukha.

Sloka 18.40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 40 ॥

पृथिव्यां वा Either on earth, दिवि वा पुनः देवेषु or among the Gods in heaven प्रकृतिजैः एभिः त्रिभिः गुणैः by these three Gunas born of prakruti मुक्तं यत् सत्त्वं any creature that is not affected तत् न अस्ति does not exist.

पृथिव्यां मनुष्यादिषु दिवि देवेषु वा प्रकृतिसंसृष्टेषु ब्रह्मादिस्थावरान्तेषु प्रकृतिजैः एभिः त्रिभिः गुणैः मुक्तं यत् सत्त्वं – प्राणिजातं, न तद् अस्ति ।

पृथिव्यां मनुष्यादिषु दिवि देवेषु वा – Among humans and others on Earth or among Gods in Heaven, प्रकृतिसंसृष्टेषु ब्रह्मादिस्थावरान्तेषु – starting from Brahma and down to the immobile creatures, प्रकृतिजैः एभिः त्रिभिः गुणैः मुक्तं यत् सत्त्वं – प्राणिजातं, न तद् अस्ति – There is no entity, meaning living creature that is free from these three Gunas born of Prakruti.

The गुणकार्य - effects of the three Gunas of Prakruti are concluded in this sloka. There are more aspects of the three Gunas being told later स्वभावप्रभवैर्गुणैः etc. But the effects of gunas are taught so far. Bhagavan says all embodied creatures irrespective of belonging to higher or lower class experience the fruits of karma in specific places and at specific times as per their karma before attaining moksha which is of the nature of crossing over the effects of the Gunas of prakruti and attaining Bhagavan in the shuddhasatvamaya loka. So till then, all creatures cannot get rid of the effects of the Gunas of prakruti is told here.

दिवि देवेषु – The gods in heaven have abundance of Satva is indicated by this. In the same way what is told as पृथिव्याम् includes humans and others. This mainly addresses raajasa and taamasa adhikaris.

ब्रह्मादिस्थावरान्तेषु - It includes all as told in आब्रह्मस्तम्बपर्यन्ताः जगदन्तर्व्यवस्थिताः (वि.ध. 104-22) etc

सत्त्वम् प्रकृतिजैर्मुक्तम् – The word satva here does not denote the satva guna of prakruti but the host of living creatures. This indicates that they are bound by Gunas till end of samsara.