

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 2 – Part 1)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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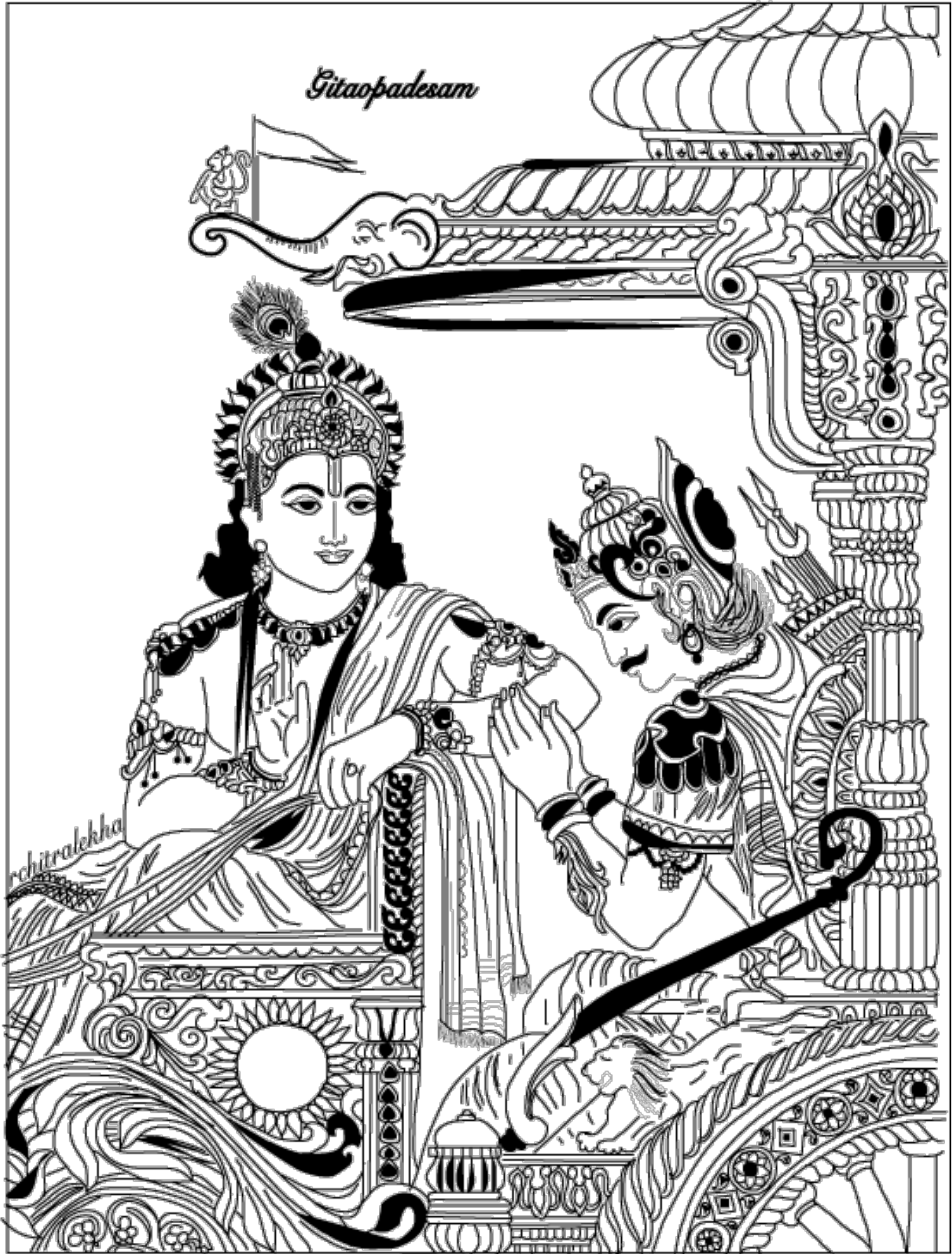
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Gitaopadesam



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2nd Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

Part-1: Slokas 1-25

अथ द्वितीयोध्यायः

Now the second chapter starts where the subject matter is removal of Arjuna's grief. The गिताशास्त्र starts from 11th sloka and so the first 10 slokas are included as a part of the previous prakarana only.

Though the last sloka of previous chapter had 'सञ्जय उवाच' here again it is told to remove any doubts as to who told these as there is a break in chapter.

Shloka 1:

Sanjaya said (Sanjaya uvaacha):

To him (tam), who was completely overwhelmed by compassion (krupayaa aavishtam) like this (tathaa), who had eyes filled with tears, (ashru poornaakulekshanam), with grief (visheedantam), Krishna, Madhusoodana, the slayer of demon Madhu (Madhusoodana), told (uvaacha) these words (idam vaakyam).

Shloka 2:

Sri Bhagavaan said (Sri Bhagavaan uvaacha):

O Arjuna, (arjuna), not what aaryaas are supposed to have (anaaryajustam), not leading to heaven (aswargyam), bringing infamy (akeerthikaram), this sorrow (idam kashmalam), coming at the time of crisis (vishame) - wherefrom (kutah) did you get this (tvaa samupasthitam) ?

Shloka 3:

O Arjuna (paartha), don't take to (maa sma gamah) cowardice (klaibyam). This (etat) does not suit (na upapadyate) you (tvayi). O one who torments the enemies (parantapa), leave this (tyaktvaa) petty low (kshudram) weakness of the heart (hrudaya dourbalyam), and get up (uttishtha).

एवम् उपविष्टे पार्थे कुतः अयम् अस्थाने समुत्थितः शोकः इति आक्षिप्य तम् इमं विषमस्थं शोकम् अविद्वत्सेवितं परलोकविरोधिनम् अकीर्तिकरम् अतिकुद्रं हृदयदौर्बल्यकृतं परित्यज्य युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच ।

When Arjuna thus sat, the Lord, opposing his action said: 'What is the reason for your misplaced grief? Arise for battle, abandoning this grief, which has arisen in a critical situation, which can come only in men of wrong understanding, which is an obstacle for reaching heaven, which does not confer fame on you, which is very mean, and which is caused by faint-heartedness.

एवम् उपविष्टे पार्थे – Gives the meaning of तं तथा कृपयाविष्टम् अश्रुपूर्णाकुलेक्षणम् । विषीदन्तम् । - repeating the state of Arjuna as told in previous adhyaya.

कुतः अयम् अस्थाने समुत्थितः शोकः इत्याक्षिप्य – Meaning of तथा is अस्थाने, कृपा – means grief (आन्तरविषाद). That also pervaded external senses is said as – अश्रुपूर्णाकुलेक्षणम्. विषीदन्तम् – means sitting totally grief stricken. उवाच मधुसूदनः - One who destroyed मधु and कैटभ who stand for रजस् and तमस् which are the root cause of grief. विषमे – means अस्थाने, कश्मलम् – means शोक here as told earlier शोकसंविग्रमानसः.

- Krishna is reminding Arjuna of his famous dynasty, valour etc. by the words अर्जुन (one who fought with Shiva himself and got पाशुपतास्त्र), कौन्तेय(पाठान्तर) or पार्थ, त्वा, त्वयि, परन्तप (परान् तापयति) and expressing his objection or complaint आक्षेप.

कुतः - The cause of his grief is not a proper cause at all – it is हेत्वाभास – so Krishna is strongly objecting, why? why at all this grief without proper reason? This means Krishna is actually hinting that he never got such grief even during वस्त्रापहरण and other instances where he should have and having made him his सारथि if he is turning back like this it is against his स्वरूप

(तात्पर्यचन्द्रिका version is मा क्लैब्यं गच्छ कौन्तेय for क्लैब्यं मा स्म गमः पार्थ)

क्लैब्य – कातर्यम् – anxiety – in mula क्षुद्रं हृदयदौर्बल्यं

तम् इमं विषमस्थं शोकम् – All the things told in earlier sloka – अनार्यजुष्टम्, अस्वर्ग्यम्, अकीर्तिकरम् – are also reasons for getting rid of anxiety – that is summarized as तमिमं विषमस्थम्

अविद्वत्सेवितं - अनार्यजुष्टम् – अतत्त्वेभ्यः कुतर्केभ्यः आरात् दूरात् याता बुद्धिः येषां ते आर्याः विद्वांसः; तदन्ये त्वनार्याः

परलोकविरोधिनम् – In Mula it is अस्वर्ग्यम् – it is opposed to getting स्वर्ग – here due to absence of any विशेष it is upalakshaka for परलोक itself and not just स्वर्गहितुविरोधि

अतिक्षुद्रम् – Shows that Arjuna who is such a great person got into such a low state of mind

हृदयदौर्बल्यकृतं – result of weak mind, mind which is not firm

युद्धाय उत्तिष्ठ इति श्रीभगवान् उवाच – The gist of this प्रकरण or section is said here and it is known from the word त्यक्त्वोत्तिष्ठ परन्तप

Shlokas 4, 5:

Arjuna said (Arjuna uvaacha):

O destroyer of enemies (arisoodana), O Madhusoodana (Madhusoodana), in this war (samkhye), how can I fight (katham pratiyotsyaami aham) with weapons (ishubhih), with Bheeshma, Drona (bheeshmam dronam cha) who need to be respected, worshipped (poojaarhou)? Without killing (ahatvaa) these persons deserving a lot of respect (mahaanubhaavaan), and teachers (guroon) and others, in this world, (iha loke), even if I live by doing begging, (bhaikshyam chartum api), it is better (shreyah hi). Even if they are desirous of wealth, (artha kaamaan tu) killing (hitvaa) these gurus (guroon), here itself (iha eva) how can I ever think of enjoying (bhunjeeya) the enjoyments (bhogaan), which are tainted with the blood of the gurus (rudhira pradigdhaan)?

पुनरपि पार्थः स्नेहकारुण्यधर्मधर्मभयाकुलो भगवदुक्तं हिततमम् अजानन् इदम् उवाच । भीष्मद्रोणादिकान् गुरुन् बहुमन्तव्यान् कथम् अहं हनिष्यामि कथन्तरां भोगेष्वतिमात्रसक्तान् तान् हत्वा तैः भुज्यमानान् तान् एव भोगान् तद्गुधिरेण उपसिच्य तेषु आसनेषु उपविश्य भुञ्जीय ।

Again Arjuna, being moved by love, compassion and fear, mistaking unrighteousness for righteousness, and not understanding, i.e., not knowing the beneficial words of Sri Krishna, said as follows: 'How can I slay Bhishma, Drona and others worthy of reverence? After slaying those elders, though they are intensely attached to enjoyments, how can I enjoy those very pleasures which are now being enjoyed by them? For, it will be mixed with their blood.

पुनरपि पार्थः स्नेहकारुण्यधर्माधर्मभयाकुलो भगवदुक्तं हिततमम् अजानन् इदम् उवाच - Now Arjuna replies in an objectionable tone to Krishna's आक्षेप as he does not understand the fact that the युद्ध which Krishna asked him to do would lead him परंपरया to परमनिःश्रेयस् and hence it is हिततमम्. Arjuna had such अज्ञान due to अस्थानस्नेह etc. is indicated as 'पुनरपि' in bhashya. Here स्नेह – बन्धुस्नेह.

भीष्मद्रोणादिकान् – आदि here is as per द्रोणं च in mula sloka where चकार gives अनुक्तसमुच्चयार्थ.

गुरुन् बहुमन्तव्यान् – In Mula sloka पूजाहो is indicated by बहुमन्तव्यान् or it could be for महानुभावान्. They are as it is बहुमन्तव्याः and being पितामह, धनुर्वेदाचार्य etc they are अत्यन्तबहुमन्तव्याः

कथम् अहं हनिष्यामि – They deserve to be worshipped with flowers etc and not doing so itself is साहस and killing them would be अतिसाहस.

Mula sloka – अहम् इषुभिः प्रतियोत्स्यामि – अहम् indicates famous dynasty etc.. I am supposed to fight against the opponents of गुरुः and how can I kill them? is the भाव of हनिष्यामि.

मधुसूदन, अरिसूदन – Arjuna is telling Krishna that he did not do anything like that to his own Guru सान्दीपिनि etc. He killed मधु-कैटभ demons and he is also known as अरिसूदन – one who kills enemies.

Here by the term मधुसूदन, one who had conquered रजस्, तमस् and was always rooted in सत्त्व is going to remove the रजस् and तमस् which are the causes of शोक is also indicated.

कथन्तरां - The meaning of Mula sloka हत्वार्थकामांस्तु गुरुन् – the तु shabda shows this is much more cruel compared to what was told in previous with कथं – so कथन्तराम्

भोगेष्वतिमात्रसक्तान् तान् हत्वा – अर्थं कामयन्ते or अर्थेषु कामो येषाम् - अर्थकामाः - If they had been निष्कामाः then stealing their भोग would be tolerated but this is like stealing food from one who is very hungry.

तैः भुज्यमानान् तान् एव भोगान् तद्बुद्धिरेण उपसिच्य भुञ्जीय - It is more cruel than killing is meant here. The pleasures got by killing gurus would bring to memory their being soaked in blood and become themselves दूषित.

तेषु आसनेषु उपविश्य भुञ्जीय - उपसेचन – स्वयम् अद्यमानं सत् अन्यस्य अदनहेतुः - sitting in their own places and having food which is रुधिरप्रदिग्धान् mixed with blood - becomes विपरीत.

Arjuna says – it is better to take up भिक्षाचर्य which is Brahmana Dharma instead of this क्षत्रियधर्म.

Shloka 6:

After all, we may win the war (yad vaa jayema), or they may win over us (yadi vaa no jayayuh) - which of these is better (katarat gareeyah) for us (nah) - this (etat) we do not know (na vidmah). After killing whom (yaan eva hatvaa) we don't even want to live (na jijeevishaamah), these sons of Dhritaraashtra (te dhaartaraashrtraah) are here (avasthitaah) in front of us (pramukhe).

Shloka 7:

Of the nature of being not aware of any means (kaarpanya dosha upahata svabhaavah) being subjected to the confusion as to what is dharma and what is adharma (dharma sammoodha chetaah), I am asking (prucchaami) You (tvaa). Whatever is certainly (nischitam syaat) of utmost good to me (yat shreyah me iti) tell me (bhoochi) that (tat). I am your disciple (aham te shishyah), instruct (shaadhi) me (maam), who has surrendered unto you (tvaam prapannam).

एवं युद्धम् आरभ्य निवृत्तव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत्, अस्तु, तल्लब्धविजयात् अधर्म्याद् अस्माकं धर्माधर्मौ अजानद्धिः तैः हननम् एव गरीयः इति मे प्रतिभाति इति उक्त्वा यत् मह्यं श्रेयः इति निश्चितं तत् शरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्पादौ उपससाद ।

If you say, , 'After beginning the war, if you withdraw from the battle, the sons of Dhrtarashtra will slay you all forcibly', be it so. I think that even to be killed by them, who do not know the difference between righteousness and unrighteousness is better for us than gaining unrighteous victory by killing them. After saying so, Arjuna surrendered himself at the feet of the Lord, overcome with dejection, saying, 'Teach me, your disciple, who has taken refuge in you, what is decidedly good for me.'

एवं युद्धम् आरभ्य निवृत्तव्यापारान् भवतो धार्तराष्ट्राः प्रसह्य हन्युः इति चेत्, अस्तु – The doubt Arjuna is expressing in the slokas starting with 'न च एतद्विद्मः' is indicated as एवम्

भवतः - Arjuna's fear that his relatives will get killed will only lead to destruction of his own dear brothers धर्मसुत, भीम, नकुल and others. This is indicated by भवतः in bhashya. If so, let it be, says Arjuna.

तल्लब्धविजयात् अधर्म्याद् अस्माकं धर्माधर्मो अजानद्भिः तैः हननम् एव गरीयः इति मे प्रतिभाति - Here आस्माकं, विद्मः all these show that all the Pandavas are shishyas to Bhishma, Drona and others. We do not want to live killing them and if they, who do not have धर्माधर्म-विवेक, kill us that itself is better is what I think. Here प्रतिभाति shows that he is not really sure if they (dhartarashtras) can kill Pandavas.

यत् मह्यं श्रेयः इति निश्चितं तत् शरणागताय तव शिष्याय मे ब्रूहि इति अतिमात्रकृपणो भगवत्पादौ उपससाद –

The गुणसंपत्ति of a shishya who is उपदेशयोग्य is told in bhashya as यत् मह्यं श्रेयः इति निश्चितं. शिष्य is शासनीय, so bhashya says शिष्याय मे ब्रूहि – mula 'शिष्यस्तेऽहं शाधि माम्'

अतिमात्रकृपणः - उपहत स्वभावः - स्वभाव is धैर्य here. Arjuna says 'I have lost all courage as I am not aware of any means by which I can get rid of my grief'. It is a state which generates pity in others – दयाजनकदीनवृत्तिनिरतत्वम्. कार्पण्य is an anga to sharanagati and it means आकिञ्चन्य or अनन्यगतित्व. It also means he did not know what is त्याज्य and what is उपादेय

श्रेयः - कठोपनिषत् says श्रेयश्च प्रेयश्च मनुष्यमेतः तं संपरीत्य विविनक्ति धीरः, (considering deeply the two, the good and the pleasant, a wise man knows to discriminate)

श्रेय आददानस्य साधु भवति हीयते अर्थात् य उ प्रेयो वृणीते ॥ - since he said whatever is definitely shreyas for me, tell me that. **He did not ask about only yuddha but says what is definitely shreyas** – reality principle as opposed to pleasure principle. Like shruti 'यद्द्रं तन्म आसुव'

भगवत्पादौ उपससाद – शिष्यस्ते ... प्रपन्नम् – is summarized here.

Upanishat says परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । तद्विज्ञानार्थं स गुरुमेव अभिगच्छेत् । - that shastraartha is becoming fruitful here. Arjuna who had निर्वेद is now doing sharanagati at the feet of Krishna. One has to approach a guru and for what – knowing only Brahman – तद्विज्ञानार्थमेव, one HAS to approach a guru, and ONLY a guru.

Shloka 8:

न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छोषणम् इन्द्रियाणाम् ।

अवाप्य भूमावसपन्नमृद्धम् राज्यं सुराणामपि चाधिपत्यम् ॥

I am not seeing any means (na hi prapashyaami) which will drive away (yat apanudyaat) my grief (mama shokam); this is drying up all my senses (indriyaanaam ucchoshanam). On this earth (bhoomou) even if I am able to enjoy (avaapya api) the kingdom (raajyam), without any rivals (asapatnam), which is prosperous (ruddham), or also supremacy over the gods (suraanaam aadhipatyam), (these will not drive away my deep grief).

Shloka 9:

सञ्जय उवाच:

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्यामीति गोविन्दम् उक्त्वा तूष्णीं बभूव ह ॥

Sanjaya told (Sanjaya uvaacha):

Arjuna, (Parantapa), Gudaakesha (gudaakesha), having told Krishna like this (hrusheekesham evam uktaa) said that 'I am not going to fight' (na yotsyaami iti) having told Govinda (govindam uktaa), became quiet, silent (tooshneem babhoova).

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् अप्रकृतिं गतं क्षत्रियाणां युद्धं परमधर्मम् अपि अधर्मं मन्वानं धर्मबुभुत्सया च शरणागतं पार्थम् उद्दिश्य आत्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य आत्मप्राप्त्युपायताज्ञानेन च विना अस्य मोहो न शाम्यति इति मत्वा भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् 'अस्थाने स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थं प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' (गीतार्थसंग्रह 5) इति ॥

Thus, the Lord, the Supreme Person, introduced the Sastra regarding the self for the sake of Arjuna - 'Whose natural courage was lost due to love and compassion in a misplaced situation, who thought war to be unrighteous even though it was the highest duty for warriors (Kshatriyas), and who took refuge in Sri Krishna to know what his right duty was, thinking that Arjuna's delusion would not come to an end except by the knowledge of the real nature of the self, and that war was an ordained duty here which, when freed from attachment to fruits, is a means for self-knowledge. Thus, has it been said by Sri Yamunacarya: 'The introduction to the Sastra was begun for the sake of Arjuna, whose mind was agitated by misplaced love and compassion. and by the delusion that righteousness was unrighteousness, and who took refuge in Sri Krishna.'

Here एवमुक्त्वा हृषीकेशं, indicates that one who controls everybody's indriyas in all aspects is motivating Arjuna's senses to be ready to grasp सदर्थं, the tattva jnana. The fact of his eliminating the grief of the senses is indicated by 'यच्छोकमुच्छ्रोषणमिन्द्रियाणाम्'. 'हृष्यन्ति हर्षयन्तीति वा हृषीकाणि इन्द्रियाणि'.

गुडाकेश – निद्रालस्ये गुडाका स्यात् इति गुडाका निद्रा; तस्या ईशः - one who has won over nidra, प्रबुद्धस्वभावः

गोविन्द – this word indicates that he had the capability of speech to dispel his grief – गो means वाक् OR it may also indicate by गो – bhumi, भूभारावतरणप्रवृत्तत्व

बभूव ह – The word ह shows आश्चर्यं. Sanjaya expresses his आश्चर्यं to Dhritarashtra. (Arjuna had come with a lot of vigour to wage the war and Krishna brought him to this miserable state! After all who is Arjuna to say 'न योत्स्ये' He is only परतन्त्र and निमित्तमात्र. That is why his सङ्कल्प was not effective.) All these are indicated in Sanjaya's आश्चर्यं.

एवं अस्थाने समुपस्थितस्नेहकारुण्याभ्याम् – The sloka which summarises उपोद्धात is explained here. The शास्त्रावतरणसङ्गति is being told also.

अस्थान shabda indicates 'विषमे समुपस्थितम्' and it has anvaya with स्नेह and कारुण्य only and so they are mentioned separately.

अप्रकृतिं गतं - indicates meaning of the word आकुल in धर्माधर्मधियाकुलम्. This also indicates that by nature he is bold and courageous – स्वभावतो धीरत्वम्

क्षत्रियाणां युद्धं परमधर्मम् अपि अधर्मं मन्वानं – this gives meaning of धर्माधर्मधिया – धर्मेपि अधर्म धीः धर्माधर्मधीः - It is like शुक्तिकारजतधीः - idea of silver in conch – in the यथार्थख्यातिपक्ष it is भेद-अग्रह – this is तामसबुद्धि as told in 18th chapter 'अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता' (18-32). So the vigraha is अस्थानस्नेहकारुण्याभ्यां जाता धर्माधर्मधीः -

धर्मबुभुत्सया च शरणागतं – In mula, पृच्छामि त्वा धर्मसंमूढचेताः ... प्रपन्नम् – is summarized thus. बोद्धुम् इच्छा बुभुत्सा – wanted to know what is dharma. शरणागति here is to know what is dharma. It can be for anything but here it is for knowing what is dharma. Shastra says that when one is having doubt about dharma, one should approach a person who knows dharma (धर्मज्ञ).

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः ।

पार्थम् उद्दिश्य – Partha is yogya for शास्त्रोपदेश is told here. Can also mean pretext and that is enough for शास्त्रावतरण

आत्मयाथात्म्यज्ञानेन युद्धस्य फलाभिसन्धिरहितस्य आत्मप्राप्त्युपायताज्ञानेन च विना अस्य मोहो न शाम्यति इति मत्वा – The meaning of 'आकुलम् पार्थम् उद्दिश्य' as told in Gitarthasangraha is told here. Here आत्मयाथात्म्य is नित्यत्व, भगवदधीनत्व – that only is the means to get rid of Arjuna's shoka when he says न हि प्रपश्यामि ममापनुद्यात्.. etc.

If his मोह has to be got rid of, two things are needed:

1. आत्मयाथात्म्यज्ञान

2. Knowing that engaging in this war without a desire for the fruit is the means for आत्मप्राप्ति (आत्मप्राप्ति-उपायताज्ञान of फलाभिसन्धिरहित-युद्ध)

Thinking so, Krishna starts shastropadesha.

भगवता परमपुरुषेण अध्यात्मशास्त्रावतरणं कृतम् । तदुक्तम् 'अस्थाने स्नेहकारुण्यधर्माधिर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' (गीतार्थसंग्रह 5) इति ॥

When Bhashyakarar says शास्त्रावतरणं कृतम् – if we get a doubt केन कृतम् ? he makes it very clear that this was not told by व्यास and others but by भगवता परमपुरुषेण. These two words, show the उभयलिङ्गत्व and others which establish शास्त्रप्रामाण्य – the validity of the shastra is established as the person who is teaching is untouched by defects and is an abode to innumerable auspicious qualities. अखिलहेयप्रत्यनीकत्व, सकलकल्याणगुणाकरत्व.

अध्यात्म - This shastra is very different from other shastras which teach different other things and this shastra is अध्यात्मशास्त्र – आत्मानमधिकृत्य शास्त्रम्. 'न वेदान्तात् शास्त्रम्' it is told.

The specialty of our siddhanta is it is always सांप्रदायिक and this is shown by तदुक्तम् – this is a very important aspect of our darshana, always following purvacharyas. In Sribhashya also, Bhashyakarar says 'भगवद्बोधायनकृतां विस्तीर्णा ब्रह्मसूत्रवृत्तिं पूर्वाचार्याः संचिक्षिपुः । तन्मतानुसारेण सूत्राक्षराणि व्याख्यास्यन्ते'.

In Gita Bhashya, the तत्त्वार्थs taught in each adhyaya is taken as per Yamanu's Gitarthasangraha. In this adhyaya alone, the shastra starts from 11th sloka and the first 10 slokas are included in शास्त्र-उपोद्धात. Though the first sloka of Gitarthasangraha does not mention first chapter, it is clear that it addresses the first chapter and upto this point. That is indicated here by referece to GS sloka - अस्थान..

The mula sloka as told by Vyasa Maharshi at the beginning of second chapter is 'तं तथा कृपयाऽविष्टम्'.. and that is indicated in first sloka of GS as 'तन्मोहशान्तये' (द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये). The second chapter's first ten slokas indicate the sangati for removal of Arjuna's shoka.

Now, Deshika analyses why Krishna taught Arjuna all the yogas etc. raising a Purvapaksha.

How can Karma yoga, jnana yoga, bhakti yoga etc can be taught to someone who did not ask for it – नापृष्टः कस्यचित् ब्रूयात् (मनु) – especially अध्यात्म shastra should be taught in order of गुह्य-गुह्यतर-गुह्यतम and all at once cannot be taught in totality as done here.

(For eg. when Indra goes to Prajapati, for every step he asks him to stay for 32 years following ब्रह्मचर्य and then teaches the next level of knowledge AND when Bhrgu asks his father Varuna अधीहि भगवो ब्रह्मेति...).

And, Krishna's words तस्मात् युद्ध्यस्व भारत, युध्य च etc. show only encouraging Arjuna to engage in the war. So this shastra cannot be अध्यात्मपर is the Purvapaksha.

The answer to this is as follows:

1. In Arjuna's request, यत् श्रेयः स्यात्, he does not specify any particular विशेष for the word श्रेयः. So it is अनिर्धारितविशेष.
2. There is nothing here to suggest that Arjuna was of the opinion that yuddha was only श्रेयस् for him. It is well known that Arjuna was a परम-आस्तिक and it is reasonable to think that he wanted only the utmost श्रेयस् as he was asking none other than भगवान् श्रीकृष्ण who was so dear to him.
3. Even if Arjuna was thinking of yuddha only as shreyas, Bhagavan Krishna being परमकारुणिक can teach him the utmost beneficial knowledge just based on his सामान्यवचन – general request also. Krishna's words such as 'युद्ध्यस्व' etc are also taught as means to परमनिःश्रेयस् as can be seen in many places here.

So the अध्यात्मशास्त्रावतरण is fully justified.

Shloka 10:

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

O Dhritaraashtra (Bhaarata), in the middle of the two armies (ubhayoh senayoh madhye), Arjuna who was lamenting (seedamaanam tam), Krishna (hrusheekeshah) as though smiling (prahasan iva) told these words (idam vachah uvaacha).

एवं देहात्मनोः याथात्म्याज्ञाननिमित्तशोकाविष्टं देहातिरिक्तात्मज्ञाननिमित्तं च धर्मं भाषमाणं परस्पर विरुद्धगुणान्वितम् उभयोः सेनयोः युद्धाय उद्युक्तयोः मध्ये अकस्मात् निरुद्योगं पार्थम् आलोक्य परमपुरुषः प्रहसन् इव इदम् उवाच । परिहासवाक्यं बदन् इव आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् 'न त्वेवाहं जातु नासम्' (गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66) इत्येतदन्तम् वचनम् उवाच इत्यर्थः ।

The Supreme Person spoke these words as if smiling, and looking at Arjuna, who was thus overcome by grief resulting from ignorance about the real nature of the body and the self, but was nevertheless speaking about duty as if he had an understanding

एवं – In Mula, तम् – indicates he who is परिहासयोग्य. That is meant here

युद्धाय उद्युक्तयोः उभयोः सेनयोः मध्ये – for Mula सेनयोरुभयोर्मध्ये, The word मध्ये indicates that it is not proper to retire from waging the war

अकस्मात् निरुद्योगं – Meaning of सीदमानम् in mula. अधर्म and others or पराजय etc are all not proper reasons for retiring from waging the war. If he turns away from war without any reason, he will become परिहासयोग्य.

देहात्मनोः याथात्म्याज्ञाननिमित्तशोकाविष्टं देहातिरिक्तात्मज्ञाननिमित्तं च धर्मं भाषमाणं परस्पर विरुद्धगुणान्वितम् –

This indicates that Krishna got the opportunity to do उपदेश

Arjuna's state was like this:

1. He was अप्रकृतिं गतः - due to अस्थानस्नेहकारुण्य (known from उपहत स्वभावः etc)
2. He thought yuddha, which is परमधर्म as अधर्म (धर्मसंमूढचेताः) etc.

3. Was having deep grief as he did not have यथार्थज्ञान of देह and आत्मा (एतान्न हन्तुमिच्छामि व्रतोऽपि)
4. But he was talking as though he know that body and soul are different – as though he had one who has देहातिरिक्तात्मज्ञान (सङ्करो नरकायैव, पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः) etc.

परमपुरुषः पार्थम् आलोक्य प्रहसन् इव – Shows सर्ववैलक्षण्य of वक्ता – He is different and distinct from everyone. Though he is हृषीकेश and can control everyone's senses and can just by mere सङ्कल्प he can make Arjuna engage in this war and achieve His purpose of भूभारावतरण, He does not do so. Because He is जगदुपकृतिमर्त्यः - He has come in this human form to do उपकार to entire world. So he is doing this शास्त्रप्रवर्तन by which Partha and everyone one else also get to know the means to get all the पुरुषार्थs.

OR, He has brought the Bold Arjuna to this sad state as HE is हृषीकेश and as though smiling, did this शास्त्रोपदेश for doing जगदुपकार.

Partha has a special relation with Krishna and due to this, he looked at him and as though smiling did upadesha.

When one does Sharanagati, HE does not see दोष or गुण. So HE is not smiling looking at the defects of Partha. So प्रहसन् इव shows 'सरसत्वम्, सुग्रहत्वम्, निखिलनिगमान्तगह्वरनिलीनस्य महतोऽर्थजातस्य अनायासभाषणम्' – all these. Meaning the upadesha he is going to do is enjoyable, made easily graspable and that HE is telling all the deep and esoteric meanings hidden in the caves of the entire Upanishads effortlessly. These are all indicated by प्रहसन्निव.

After all they are friends, so परिहास is common.

OR it is as though Krishna is telling Arjuna 'You said न योत्स्ये, now see how I will make you wage the war with your own सङ्कल्प !'

इदम् उवाच – This indicates that what is going to be taught is entirely Bhagavan's वाक्.

'न त्वेवाहं जातु नासम्' (गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66)

इत्येतदन्तम् वचनम् उवाच इत्यर्थः – The 11th sloka 'अशोच्यानन्वशोचस्त्वम्' – also is not साक्षात् शास्त्र and hence Bhashyakarar indicates here that shastra actually starts from sloka 12 as the sloka 11 also has परिहासच्छ्राये

OR, The sloka 'अशोच्यान्..' is the subject matter for 'प्रहसन् इव' and the sloka 'न त्वेवाहम्..' is the meaning of 'इदम्' in the Bhashya.

आत्मपरमात्मयाथात्म्य-तत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् - मा शुचः इत्येतदन्तम् – For all the sadhakas the prapatti which is told in चरमश्लोक is required and it is going to be told as specifically required for getting rid of everything that is भक्तिविरोधि.

Shloka 11:

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

Sri Bhagavaan told (Sri Bhagavaan uvaacha):

Regarding those who are not worthy of lamentation (ashochyaan) you (tvam) are lamenting (anvashochah). The language of the highly learned (prajnyaavaadaam cha) - you are speaking (bhaashase). The highly learned (panditaah) - about the bodies (gataasoon), or about the aatmans (agataasoon) - do not lament (na anushochanti).

You are lamenting about those who are not worthy of lamentation. And, you are speaking the language of the highly learned. The highly learned ones do not lament about the bodies, or about the aatmans.

अशोच्यान् प्रति अनुशोचसि । पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।' (गीता 1141) इत्यादिकान् देहात्मस्वभावप्रज्ञानिमित्तवादान् च भाषसे । देहात्मस्वभावज्ञानवतां न अत्र किञ्चित् शोकनिमित्तम् अस्ति । गतासून् देहान् अगतासून् आत्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति । अतः त्वयि विप्रतिषिद्धम् इदम् उपलभ्यते, यद् 'एतान्

हनिष्यामि' इति अनुशोचनं यत् च देहातिरिक्तात्मज्ञानकृतं धर्माधर्मभाषणम् । अतो देहस्वभावं च न जानासि, तदतिरिक्तम् आत्मानं च नित्यम्, तत्प्राप्त्युपायभूतं युद्धादिकं धर्मं च । इदं च युद्धं फलाभिसन्धिरहितम् आत्मयाथात्म्यावास्युपायभूतम् । आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च; तस्य जन्ममरणयोः अभावात्; अतः स न शोकस्थानम् । देहः तु अचेतनः परिणामस्वभावः, तस्य उत्पत्तिविनाशयोगः स्वाभाविकः, इति सोऽपि न शोकस्थानम् इति अभिप्रायः ।

विप्रतिषेध – contradiction

अशोच्यान् प्रति – It is made very clear by Bhashyakarar that it is with respect to those who are not to be grieved. The apparent meaning can be that अशोच्यान् अनु अशोचः - some who are अशोच्याः are grieving and following them this person is also grieving. To remove this doubt, प्रति is used.

अनुशोचसि – The usage in mula sloka is 'अन्वशोचः' – which is in लङ् लकार – past tense. To show that it is in to be interpreted as in present tense, अनुशोचसि is used. OR, To show that it is चिरानुवृत्त – being followed for a long time now, it has the upasarga अनु with past tense.

'पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ।' (गीता 1141) इत्यादिकान् देहात्मस्वभावप्रज्ञानिमित्तवादान् च भाषसे । - प्रज्ञा shabda here means स्वभावज्ञान of देह and आत्मा.

प्रज्ञानिमित्त – प्रज्ञयाकृता व्यवहाराः प्रज्ञावादाः - Arjuna is telling about all things (व्यवहार) one does only if one knows that देह and आत्म are different. If one has देहात्मभेदज्ञान only then पिण्डोदकक्रिया for पितृः is done and if there are लोपः in that kriya, then there will be प्रत्यवाय – indicated by पतन्ति पितरो ... So all these are possible for one who has this knowledge of deha and atma bheda.

देहात्मस्वभावज्ञानवतां न अत्र किञ्चित् शोकनिमित्तम् अस्ति - For such persons there is nothing here which can cause grief.

गतासून् देहान् अगतासून् आत्मनश्च प्रति तयोः स्वभावयाथात्म्यविदो न शोचन्ति । अतः त्वयि विप्रतिषिद्धम् इदम् उपलभ्यते, यद् 'एतान् हनिष्यामि' इति अनुशोचनं यत् च देहातिरिक्तात्मज्ञानकृतं धर्माधर्मभाषणम् ।

The words गतासून्, अगतासून् though mean गतप्राणान्, अगतप्राणान् (निष्प्राण-सप्राणवाचकौ) – this is how all other commentaries treat these words – living and dead are not to be grieved. But our Bhashya has a very special unique interpretation for these words – गतासून् देहान् अगतासून् आत्मनश्च.

In Mahabharata and Vishnupurana etc there are instances where even पण्डितs have shown शोक with respect to सप्राण-निष्प्राणविषय – ‘अविश्रान्तमनालम्बमपाथेयमदेशिकम् । तमःकान्तारमध्वानं कथमेको गमिष्यसि’ (भा.मो.330-34) and ‘बद्धवैराणि भूतानि द्वेषं कुर्वन्ति चेततः । शोच्यान्यहोऽतिमोहेन व्याप्तानीति मनीषिणा’ (वि.1-17-82) (if one hates others due to enmity, a jnaani feels pity towards such people thinking these are covered by moha).

But considering what is going to be taught by Krishna here such as ‘अव्यक्तोयमचिन्त्योयम् अविकार्योयमुच्यते । तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि’, ‘अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् । तथाऽपि त्वं महाबाहो नैवं शोचितुमर्हसि’ etc. (नित्यजातं नित्यमृतं देहम्), Krishna is telling that Atma which is nitya and deha which is anitya are not to be grieved. So, the meaning as given by Bhashyakarar is only apt.

So, पण्डित does not grieve for deha or atma. देहास्तावन्न शोचनीयाः नश्वरत्वात्, आत्मानोऽपि तथा अनश्वरत्वात् इत्यूहापोहक्षमाबुद्धिरूपा पण्डा येषां तेऽत्र पण्डिताः । (‘ऊहापोहक्षमाधीः पण्डा । सास्य सञ्जाता इति पण्डितः’)

अतो देहस्वभावं च न जानासि, तदतिरिक्तम् आत्मानं च नित्यम्, तत्रास्युपायभूतं युद्धादिकं धर्मं च ।

It is as though Krishna is telling शोकस्तु सिद्धः; प्रज्ञा तु वादमात्रस्था इति | - You have shoka but your prajna is only in vaada and not in jnaana.

The aspects which Arjuna did not know due to shoka which is opposed to or contradicting the prajnavada are:

What is the nature of deha - देहस्वभाव,

How is the atman different from the body and how is he nitya

(How is it that these two are not to be grieved)

and, how can the ghastly Yuddha and others be dharma and are means to realizing the atman

That is explained further

इदं च युद्धं फलाभिसन्धिरहितम् आत्मयाथात्म्यावास्युपायभूतम् ।

This same yuddha if performed with a mind that is qualified by special intention (state of thought) - बुद्धिविशेषसंस्कृत – that is without desire for fruits, becomes a means to self realization. That is the nature of the mind. If there is a desire for any other fruit, it binds one strongly to samsara only. It becomes प्रतिबन्धक to atma prapti.

आत्मा हि न जन्माधीनसद्भावो न मरणाधीनविनाशश्च; तस्य जन्ममरणयोः अभावात्; अतः स न शोकस्थानम् ।

Here the word हि shows प्रसिद्धि – that it is already well know from Kathopanishat etc न जायते म्रियते वा विपश्चित् (katha.2-18).

Though Atman has संयोग and वियोग with देह which is called जन्म-मरण, there is no उत्पत्ति-विनाशरूप जन्ममरण. So Atman is not to be grieved.

देहेन्द्रिय-मनः-प्राण-धीभ्यो अन्यः अनन्यसाधनः । नित्यो व्यापी प्रतिक्षेत्रम् आत्मा भिन्नः स्वतःसुखी ॥

देहः तु अचेतनः परिणामस्वभावः, तस्य उत्पत्तिविनाशयोगः स्वाभाविकः, इति सोऽपि न शोकस्थानम् इति अभिप्रायः ।

11 ।

Here the word तु shows वैलक्षण्य with respect to Atman – That देह is प्रत्यक्षादिसिद्ध. Since it grows as देह and deteriorates as शरिर etc. and it is अचेतन (is not ज्ञानाश्रय), it undergoes changes just like a pot etc. (घटादिवत् परिणामस्वभावः).

देह – has षड्भावविकार – six types of vikaras – अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, नश्यति. While Atman does not have such vikaras. The अस्तित्व of Atman is also very different from that of Deha – Atman is nitya. The primordial matter (मूल प्रकृति) is nitya and it undergoes modifications during सृष्टि and from it पञ्चभूत, इन्द्रिय, देह are all formed and during pralaya, they all merge in their causes in the reverse order. So deha's astitva is when body is created from pancha bhutas. Atmans are all the time existing in the same form in their essential nature and it is only its attributive nature that changes (svabhava).

अचेतना परार्था च नित्या सततविक्रिया । त्रिगुणा धर्मिणां क्षेत्रं प्रकृते रूपमुच्यते ॥

Gitarthasangraha is like this:

From karma yoga, one will get jnaana yoga and after that आत्मावलोकन or आत्मसाक्षात्कार. Or this can be got directly from Karma Yoga itself without Jnana Yoga. Once a sadhaka gets आत्मयाथात्म्यज्ञान, he becomes eligible to start Bhakti Yoga. From Bhakti Yoga he gets Moksha. For those who are not capable of doing all this, sharanagati is also taught here.

The main aspect of Gita Shastra is,

एकान्तात्यन्त-दास्यैकरतिः तत्पदमाप्नुयात् । तत्प्रधानमिदं शास्त्रम् इति गीतार्थसंग्रहः ॥

This shastra of 18 chapters can be divided into three षट्कs:

ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥

In Purva Shatka, ज्ञानात्मिका निष्ठा and कर्मात्मिका निष्ठा – meaning ज्ञानयोग and कर्मयोग are to be done is told (विधि, injunction). They have yoga as साध्य. Yoga is चित्तसमाधान विशेषरूप-व्यापार. It has आसन and other special accessories and is called आत्मावलोकन. This has to be done for आत्मसाक्षात्कार. The साक्षात्कार that is attained with such means can itself be called योग. सुसंस्कृत – Means done with the बुद्धिविशेष, idea of परमात्माधीन, it is only for परमात्मप्रीति and not having interest in any other फल. This kind of Yoga has to be done for the Prayojana of of the form of Jivatma Sakshatkaara which is अत्यन्तसुख, very different from the enjoyments of the objects of senses (वैषयिक-आनन्दविलक्षण) and there will not be desire in anything other than this. The first six chapters instruct one with these कर्तव्यs – चोदिते – vidhi.

मध्यमे भगवत्-तत्त्व-याथात्म्यावासिसिद्धये । ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥

The middle shatka is about the means to attain परतत्त्व. The word भगवत् indicates the subject matter of the middle shatka – every akshara of the word भगवान् as well as the प्रकृति and प्रत्यय and also by रूढि denotes परब्रह्मन् having निखिलजगदेककारणत्व-निर्दोषत्व-कल्याणगुणाकरत्व as told by पराशर and others. Also told in Sribhashya. भगवत्तत्त्वम् means भगवानेव तत्त्वम्. तत्त्वम् means प्रामाणिक पदार्थः. याथात्म्य-अवासि means experiencing the boundless joy of the real nature of Paramatman – that is पुरुषार्थकाष्ठा. ज्ञानकर्माभिनिर्वर्त्यो – shows the importance and necessity of the order of first and second shatkas.

The first shatka teaches the प्रत्यगात्मसाक्षात्कार उपाय which is karma and jnaana yoga. Second shatka teaches परमात्मोपासना to get परब्रह्म श्रीमन्नारायण.

भक्तियोग – भक्ति means परब्रह्मभूतपरमपुरुषस्वरूप and तदुपासना. भक्तिरेव योगः भक्तियोगः - bhakti is used as उपाय.

This sloka has been commented upon by Bhashyakarar at the beginning of 7th chapter.

प्रधानपुरुषव्यक्त-सर्वेश्वर-विवेचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥

प्रधान – कारणावस्थम् अचिद्रव्यम्, पुरुषः - अचिन्मिश्रावस्थो विशुद्धावस्थश्च, व्यक्तम् – अव्यक्तम् is महदादिविशेषान्तं, तदारब्धदेवतिर्यङ्गनुष्यादिरूपं च कार्यजातम् व्यक्तम् । सर्वेश्वरः - पुरुषोत्तमः ।

विवेचन – परस्परव्यावर्तको धर्मः - differentiating characteristics of these. Or understanding them as distinct and different based on the characteristics.

पूर्वशेष – eliminates the पुनरुक्ति and shows more characteristics of these yogas are taught here.

This sloka has been commented upon by Bhashyakarar at the beginning of the 13th chapter.

So four aspects are very important:

1. One should have a desire to cross over the संसार knowing well that it is filled with only दुःख.
2. Believing that Paramatman exists and that His compassion (कारुण्य) is essential for us.
3. The shastra that is taught here is भगवद्वाणि and having firm belief that there is श्रेयस् in this.
4. That our Atman exists and it has पुनर्जन्म and such unbearable difficulties.

One who believes in the above and gets deep anxiety out of this are eligible for learning this shastra.

Shloka 12:

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।

न चैव न भविष्यामः सर्वे वयमतः परम् ॥

I (aham), at any point of time (jaatu) - it is not that I was not there (na aasam na). It is not that you were not there (tvam na). It is not that these kings were not there (ime janaadhipaah na). All of us (sarve vayam) from now on, in the future also (atah param) - it is not that we will not be there (na bhavishyaamah na).

At any point of time, it is not that I was not there. It is not that you were not there. It is not that these kings were not there. For all of us, it is not that we will all be not there in the future also.

प्रथमं तावद् आत्मनां स्वभावं शृणु –

अहं सर्वेश्वरः तावद् अतो वर्तमानात् पूर्वस्मिन् अनादौ काले न नासम् अपि तु आसम् । त्वन्मुखाः च एते ईशितव्याः क्षेत्रज्ञा न नासन् अपि त्वासन् । अहं च यूयं च सर्वे वयमतः परम् अस्माद् अनन्तरे काले न चैव न भविष्यामः अपि तु भविष्याम एव । यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः, तथैव भवन्तः क्षेत्रज्ञा आत्मानः अपि नित्या एव इति मन्तव्याः ।

प्रथमं तावद् आत्मनां स्वभावं शृणु – In order to do Upasana for gaining the fruit of परलोकप्राप्ति first one should know that Atman is different from the body. For that one should know that getting Atmasakshatkara is पुरुषार्थ and should have the desire to attain it. For this reason, the nature of the Atman is taught first. The word शृणु is to get his attention to what is going to be taught.

अहं सर्वेश्वरः तावद् – Both जीव and ईश्वर are nityas and out of these the one that is easy to know is ईश्वर, so He says अहम्. ईश्वर if he has to say अहं, it is for the purpose indicating His सर्वनियन्तृत्व – hence the Bhashya says सर्वेश्वरः. तावत् indicates knowing well संप्रतिपत्ति.

अतो वर्तमानात् पूर्वस्मिन् अनादौ काले न नासम् अपि तु आसम् । - In अतः परम् told at the end of the sloka, the word अतः is implied in the earlier sentence also. जातु means कदापि always, so Bhashya says वर्तमानात् पूर्वस्मिन् अनादौ काले. The word तु is to be taken as अपि तु आसम्. Same way, न त्वं नेमे जनाधिपाः is to be interpreted as न त्वं नासीः, नेमे जनाधिपा नासन्.

त्वन्मुखाः च एते ईशितव्याः क्षेत्रज्ञा न नासन् अपि त्वासन् । - The क्षेत्रज्ञाs that are addressed as 'yourself' त्वं, and you all यूयं, etc. differently are all belonging to the same group ईशितव्याः - all are being ruled over by ME.

अहं च यूयं च सर्वे वयमतः परम् अस्माद् अनन्तरे काले न चैव न भविष्यामः अपि तु भविष्याम एव । If one gets a doubt that some time even the very stable things such as पर्वत and others also perish and so whether atmans are also destroyed, the avadharane in भविष्याम एव removes any such doubt.

यथा अहं सर्वेश्वरः परमात्मा नित्य इति न अत्र संशयः, -

सर्वेश्वरः - One who is present at all times (present, past and future) and who is the Lord of everything – how can He be not there at all the three times. Who can and when prevent Him who is the controller of everyone ?

परमात्मा – देशकालस्वरूप-अनवच्छिन्न व्याप्तिरिति परमात्मपदनिरुक्तिः । तथा च व्याप्तत्वात् व्याप्यैः अस्य न नाशः । सर्वात्मत्वेन सर्वकालवर्तित्वं सिद्धम् इति भावः ।

An objection may arise here – How can one who has doubts about the Jivatman who is different from body and can be perceived directly (प्रत्यक्षयोग्य), not have doubts about Paramatman who is different from Jivatman also and is अगोचर ?

Answer – Arjuna himself says later 'पुरुषं शाश्वतं दिव्यम्' (10-12). Arjuna knows generally the परमपुरुषस्वभाव from the innumerable words of नारद, असित, देवल and such परम ऋषिs. Arjuna had been to Indraloka, knows the power of all weapons, mantras, tapas etc (सकलास्त्रमन्त्रतपःप्रभाव), he has abundant गुरुभक्ति and देवताभक्ति. He is वर्णाश्रमाचारनिरत – one who has followed the duties of ones station in life strictly, he was extremely scared of धर्मलोप (committing sins due to not following dharma) etc. So he did not have the भ्रमे of not knowing the existence of Jivatma who is different from the body and also ईश्वर. He does not doubt it too. But he did not know their प्रकारविशेष – special characteristics and modes and so he was having grief etc. He knew Ishvara existed and that He was नित्य, सर्वेश्वर etc. He did not know in reality the modes of the जीवात्म – जीवप्रकारs and hence got शोक. As birth and death are seen normally in this world and the

apparent meaning of pramanas such as न प्रेत्य संज्ञास्ति also seem to suggest such understanding, there is no defect in not knowing all the details in depth.

तथैव भवन्तः क्षेत्रज्ञा आत्मानः अपि नित्या एव इति मन्तव्याः । - Paramatma is distinct and different from the Jivatmans and hence does not have the nature of Jivatmans. In the same way, Jivatmans are different from the क्षेत्र or body and control the body and there cannot be any doubt that they have the nature of अनित्यत्व etc which are related to the body.

एवं भगवतः सर्वेश्वराद् आत्मनां परस्परं च भेदः पारमार्थिकः, इति भगवता एव उक्तम् इति प्रतीयते । अज्ञानमोहितं प्रति तन्निवृत्तये पारमार्थिकनित्यत्वोपदेशसमये 'अहम्' 'त्वम्' 'इमे' 'सर्वे' 'वयम्' इति व्यपदेशात् । औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्वोपदेशसमये भेदनिर्देशो न संगच्छते । भगवदुक्तात्मभेदः स्वाभाविकः, इति श्रुतिः अपि आह - 'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।' (श्वेता0 6।13) इति । नित्यानां बहूनां चेतनानां य एकः नित्यः चेतनः कामान् विदधाति इत्यर्थः । अज्ञानकृतभेददृष्टिवादे तु परमपुरुषस्य परमार्थदृष्टेः निर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Now the inconsistencies and defects in other interpretations are highlighted after critical analysis as per स्थालीपुलाकन्याय – checking whether rice is cooked in one place of the vessel is enough to confirm that complete rice in the vessel is cooked.

एवं भगवतः सर्वेश्वराद् आत्मनां परस्परं च भेदः पारमार्थिकः, इति भगवता एव उक्तम् इति प्रतीयते – This is told by sakshaat Bhagavan and not by some passerby (rathyaa purusha) . Shows by Paramatman who has उभयलिङ्ग and is सर्वनियन्ता and is indicated by the word अहम् in mula. If the भेद of the Jivas with respect to ईश्वर is not पारमार्थिक (reality) then there will be mixing up of (साङ्कर्य) the स्वभावs such as उभयलिङ्गत्व and दुःखित्व. And, if the भेद among the Jivatmans is not सत्य there will be the अनुपपत्ति of बद्ध, मुक्त, शिष्य, आचार्य etc. This is all told by साक्षात् भगवान् and not some रथ्यापुरुष. Or, as told in shrutis, त्वमेव त्वां वेत्थ योऽसि सोऽसि (यजु.का.1.6), 'सो अङ्ग वेद यदि वा न वेद' (ऋ. 8-7-11-11), भगवान् is telling Himself the तत्त्वस्थिति of Himself and Jivatmans who are His शरीरs.

अज्ञानमोहितं प्रति तन्निवृत्तये - An आस is one who sees the Truth and tells the Truth as Seen यथार्थदर्शी, यथादृष्टार्थवक्ता – So an आस will not lead others also to भ्रान्ति (or confusion, wrong knowledge) while

he himself is under भ्रमा. But we see in पुराणस that Bhagavan Himself incarnates as बुद्ध and does upadesha to असुरास. Why can't this also be one such instance if one asks, Bhashyakarar makes it very clear that अज्ञानमोहितं प्रति तन्नित्युत्तये – here the Upadesha is to remove the भ्रमे that has happened due to अज्ञान. It is accepted by everyone that गीतोपनिषत् is to remove मोह and these are also seen in other commentaries.

पारमार्थिकनित्यत्वोपदेशसमये – The word पारमार्थिक in Bhashya indicates that it is not as interpreted in advaita system that the बहुवचन is due to देहभेद and not due to आत्मभेद. In the advaita system, there is only One Atman. The multiplicity that we see here is due to देह भेद only. To reject this view, Bhashyakarar says the Bheda is पारमार्थिक. It is not just व्यावहारिक but पारमार्थिक. They say that in व्यवहार, all these differences (bheda) is seen but the परमार्थ is that these are all आविद्यक and मिथ्या and the truth is Atman alone is paramartha. We do not accept that. This sloka न त्वेवाहं is not just मन्त्रपाठ for removing भ्रान्ति in which case one can give different interpretation for the भेदनिर्देश. This तत्त्वोपदेशरूप and so there is no scope for giving any other interpretation here.

'अहम्' 'त्वम्' 'इमे' 'सर्वे' 'वयम्' - Here, the प्रत्यक्त्व (self) is addressed as अहम्, the चेतन who is different and is facing Him is addressed as त्वम्, and other चेतनस who are not facing Him (स्वपराङ्मुख) and are many. The word सर्वे includes all are different, वयम् indicates the innumerable people and परमात्म are all grouped together as आत्मन्स.

इति व्यपदेशात् – This phrase indicates that it is taught like this. It does not indicate that Krishna taught 'I am not true, you are not true, other are not true'.

औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते – If it is argued that, in भास्करमत which is called औपाधिकभेदाब्धेदवाद, the भेद is due to a real उपाधि (सत्योपाधि) and so भेदनिर्देश is acceptable, the defects in that view is also refuted here. The word हि shows that the examples give by other systems about घटाकाश etc where the भेद between the आकाश inside and outside of the घट is due to the उपाधि of घट. It separates the आकाश into two. If the घट is destroyed, there will be no भेद. So there also the भेद is not तत्त्व and so it is अतात्त्विक only. Even if a उपाधि which is सत्य is accepted, just as in case of one's face or Moon etc whose reflections are seen in a mirror or pond etc. which is due to सत्योपाधि (the mirror, pond etc are all सत्य and bheda

is seen due to this सत्योपाधि), and also just as one आकाश seen as different due to घट, मणिक etc which are true upadhis, the भेद seen is only due to संयोग and not due to उपाधि itself, in the same way, in case of Paramatman who is निरवयव, अच्छेद्य etc and everywhere परिपूर्ण, the भेद seen due to अन्तःकरण and such सत्योपाधिस are also not परमार्थ. So the different Jivatmans are all True and not reflections of Paramatman in the अन्तःकरण as such विपरीतोपदेश would not be acceptable during तत्त्वोपदेश, that too by परमात्मा who is doing हितोपदेश. Both these पक्षs are against श्रुतिप्रमाण also.

भगवदुक्तात्मभेदः स्वाभाविकः, इति श्रुतिः अपि आह

In our पक्ष, it is as per श्रुतिस and so, it is not like बुद्धागमास which are मोहनार्थ. This is indicated in the Bhashya as 'भगवदुक्त'. Or, it can be that the shruti pramana was told to reject भास्करपक्ष and by कैमुत्यन्याय shankara paksha is also rejected. The word अपि indicates the combining of both प्रमाणs. The word भगवदुक्तात्मभेदः in bhashya indicates that it does not need any other pramana just as in the case of shrutis. This is also स्वतःप्रमाण. Shruti is also नित्य and भगवदाज्ञारूप and hence valid by itself without expecting another pramana.

- 'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।' (श्वेता0 6।13) इति । नित्यानां बहूनां चेतनानां -

Here the अन्वय of नित्यो नित्यानाम् is not like पवित्राणां पवित्रम् but as shown here. Hence it is specifically given by Bhashyakarar. If it is not done like this, जीव-अनित्यत्व with ensue and it is not acceptable. The नित्यत्व, बहुत्व, चेतनत्व समानाधिकरण shows the multiplicity (बहुत्व) and चेतनत्व (of the nature of consciousness) of the आत्मन्s is निरुपाधिक – not due to any limiting adjunct, it is real. So by this, the सौगतपक्ष where they say आत्म is अनित्य, अद्वैतपक्ष where it is said that भेदs are all due to अविद्या, वैशेषिकपक्ष who say that the चैतन्यत्व is आगमापायि – comes and goes and other views such as आत्म is only चिच्छक्ति (shakti-traya vishishta brahma) etc. are all rejected.

य एकः नित्यः चेतनः कामान् विदधाति इत्यर्थः – The four words in प्रथमाविभक्ति – यः, एकः, नित्यः, चेतनः - used in सामानाधिकरण्य – reject the views such as ऐक्य of ईश्वर and जीव, and that ऐक्य being similar

to हिरण्यगर्भ, रुद्र, इन्द्र and others who are supposed to be like काल and other things for which भेद exists due to उपाधि etc and in परमार्थ it is अभेद. So, the ईश्वरs are also like a flood who come and go one after the other (प्रवाहेश्वर).

Also, indicating that the aspect of नित्यचैतन्यप्रसर etc seen in other श्रुतिस and that it is विशिष्टविधि and not अनुवाद like यदाग्नेयः, the meaning of the श्रुति is told as 'सर्वदा सर्वत्र सर्वेषां चेतनानामेक एवेश्वरः तत्तत्कर्मसमाराधितः तत्तदनुरूपाण्यपेक्षितानि करोति' – at all times, to all chetanas, the ONE only Ishvara, being worshipped by respective karmas, bestows respective desired fruits to those.

अज्ञानकृतभेददृष्टिवादे तु

Now again, like सिंहावलोकन, Bhashyakarar is going to examine and establish that there exists उपदेश-अनुपपत्ति in the Advaita siddhanta of Sri Shankaracharya and also the fact of doing शास्त्रारम्भ itself is uprooted.

Several questions are raised as objections: (न हि निन्दा निन्द्यं निन्दितुं प्रवर्तते अपितु निन्दितात् इतरत् स्तोतुम्).

Will this भगवान् do upadesh of what he is known by Him or what is not known. IF it is known by Him, was it perceived directly (साक्षात्कृतम्) or heard only (श्रुतमात्रम्) ? Then in both cases, was the अज्ञान eliminated or not ? If it was eliminated, the भ्रमे that there is भेद in the effects (कार्य) is removed or not? – thus posing these questions, Bhashyakarar shows the defects in the पक्ष which says the effects of अज्ञान are removed due to साक्षात्कार thus –

परमपुरुषस्य परमार्थदृष्टेःनिर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Since Bhagavan is परमपुरुष, he has to be परमार्थदृष्टि and should not be like क्षेत्रज्ञs who are अपरमार्थदृष्टिs. निर्विशेषत्व – means सजातीयविजातीयस्वगतभेदराहित्य. कूटस्थत्वम् means मायानिष्टत्वम्, or साधारण्यम् or निर्विकारत्वम्. This निर्विकारत्व is just like a wooden stalk which can cause विकार to iron etc. by संसर्ग though it does not change by itself. नित्यत्व is काल-अनवच्छिन्नत्व. याथात्म्यम् – means as told. याथात्म्यसाक्षात्कार – by specifically and clearly telling this, it is indicated that for people like us also अयथासाक्षात्कार can happen and it is not so for Bhagavan. अज्ञान means अविद्या here. Its कार्य (effect) is भेदभ्रम, its continuation etc. is indicated by आदि.

उपदेश and other व्यवहाराऽऽऽऽ are about the उपदेश्यार्थ, तद्वाचकाधिकारि, शिष्य, आचार्य, प्रयोजन and such भेदs and so it is rooted in several types of भेददर्शन only. And, भेददर्शन happens only due to अज्ञान is your view. If that अज्ञान and its effects are eliminated, how can the effects continue to re-appear ? If so, then hundreds of defects would arise such as व्याघात (contradiction or virodha), अपसिद्धान्त (wrong philosophy), शास्त्र-अनारम्भ, उपदेशाभाव (absence of teaching), निष्फलपरिश्रमत्व (putting lot of effort for no fruit), श्रुतिविरोध and so on. So the भेददर्शन cannot continue to exist.

Lord Krishna is first teaching the atma svabhava to Arjuna. Krishna's words here clearly show that Atmans are many, they are eternal, there is difference among Atmans, there is difference between Jivatman and Paramatman. आत्मभेद, आत्मबहुत्व, आत्मनित्यत्व. This is all paramaartha. The various differences that we see are all true. Nothing is mithyaa, everything is satya. Paramatman is opposed to all defects and is the abode of innumerable auspicious qualities, He is the all controller. This is our siddhanta.

Among the purva pakshas, mainly advaita vaada and bhedaabheda vaada are examined here. In advaita darshan, the bheda or differences that are seen are not real but false (mithyaa) and are due to ajnaana or avidyaa. The avidyaa is also not real and only Brahman is the reality. That Brahman established in the advaita darshana does not have any attributes (it is nirvishesha), it is unchanging (kutastha), it is consciousness (chaitanya). We do not accept this.

औपाधिकभेदवादे हि आत्मभेदस्य अतात्त्विकत्वेन तत्त्वोपदेशसमये भेदनिर्देशो न संगच्छते – According to Bhashkaracharya, Brahman and Upaadhi are the two realities. The ajnaana is due to an upaadhi which is real. The differences are seen due to this upaadhi and the differences are not real in the ultimate analysis. So the aatmabheda is not taatvika (not real). In reality there is only one Atma and due to this upaadhi we perceive as though there are paramatma, jivatma and also many jivatmans. When such is the case, during tattvopadesha, the teaching of the Acharya has to be that the bheda is not real. But here, the upadesha done by Krishna is that there is BHEDA in atmans and Atmans are many which is indicated by अहम्, त्वम्, इमे, सर्वे etc. So the upadesha is contradicting both the advaita and bhedaabheda siddhantas.

Bhashyakarar refutes both the views of advaita system and bhedaabheda system.

परमपुरुषस्य परमार्थदृष्टेःनिर्विशेषकूटस्थनित्यचैतन्यात्मयाथात्म्यसाक्षात्कारात् निवृत्ताज्ञानतत्कार्यतया अज्ञानकृतभेददर्शनं तन्मूलोपदेशादिव्यवहाराः च न संगच्छन्ते ।

Now Bhashyakaarar states that all the acharyas accept that Krishna is Parama purusha and paramaatha drushti (one who knows reality). If Krishna is paramaatha drushti, he should teach paramaatha which He knows. And, what He has taught in this sloka is that the bheda is real. So, that should be paramaatha. There is nothing here which says everything is false or differences are all mithyaa etc. On the contrary, Krishna's words here clearly state that Bheda is real.

If Krishna being paramaarthadrushti had the saakshaatkara of an Atman who is without attributes, unchanging, pure consciousness, then the effects of all ajnaana should have been removed for Krishna and He should have taught abheda only and not bheda. If He had taught abheda, the vyavaharas of bheda also would not be possible.

But here we see bheda being taught and all vyavaharas, due to bheda, are also seen such as the act of teaching - Krishna is teaching Arjuna who is different from Him. Krishna says tvam, ime, vayam, sarve etc. which are all teaching bheda only.

So, if it is accepted that Krishna is paramaatha drushti, आत्मभेद, आत्मबहुत्व and आत्मनित्यत्व should all be accepted as real because what he has taught here is that only.

अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपम् इदं भेदज्ञानं दग्धपटादिवत् न बन्धकम् इति उच्येत, न एतत् उपपद्यते; मरीचिकाजलज्ञानादिकं हि बाधितम् अनुवर्तमानम् अपि न जलाहरणादिप्रवृत्तिहेतुः । एवम् अत्र अपि अद्वैतज्ञानेन बाधितं भेदज्ञानम् अनुवर्तमानम् अपि मिथ्यार्थविषयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति । न च ईश्वरस्य पूर्वम् अज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्; 'यः सर्वज्ञः सर्ववित्' (मु0उ0

2।1।9)'परास्य शक्तिर्विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वेता0 6।8) 'वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥' (गीता 7।26) इति श्रुतिस्मृतिविरोधात् ।

अथ परमपुरुषस्य अधिगताद्वैतज्ञानस्य बाधितानुवृत्तिरूपम् इदं भेदज्ञानं दग्धपटादिवत् न बन्धकम् इति उच्येत, न एतत् उपपद्यते; - For this the purvapakshi says – though अज्ञान is eliminated (बाधित) by अद्वैतज्ञान, भेदभ्रम continues to exist (अनुवृत्ति) due to the influence of वासना etc. and it does not bind one as the root is cut off (छिन्नमूल). This is similar to दग्धपट. A cloth which is burnt continues to give the impression that it exists. Just as in case of burnt cloths, there is the impression of the original cloth existing, that burnt cloth is of no use (one cannot wear it etc), in the same way, though the भेदभ्रम continues to exist it does not bind one to संसार. Bhashyakarar just gives example and says it is not reasonable. This means it is unreasonable. It is just not that उपपत्ति does not exist but अनुपपत्ति exists. The अनुपपत्ति is shown by the example of a mirage.

मरीचिकाजलज्ञानादिकं हि बाधितम् अनुवर्तमानम् अपि न जलाहरणादिप्रवृत्तिहेतुः – The Mirage which gives an impression as though water exists, though gets stultified by the knowledge that there is no water, continues to exist. Even then, it does not provoke one to go and use the water for drinking or any other purpose.

एवम् अत्र अपि अद्वैतज्ञानेन बाधितं भेदज्ञानम् अनुवर्तमानम् अपि मिथ्यार्थविषयत्वनिश्चयात् न उपदेशादिप्रवृत्तिहेतुः भवति । - In the same way, here also, the भेदज्ञान which is eliminated by अद्वैतज्ञान, though continues to exist, if it is decided that it is showing false things (मिथ्यार्थविषय), it should not provoke one to put any efforts towards it (just like मरीचिकाजलज्ञान), such as doing उपदेश etc. So, the भेदज्ञान which is continuing to exist though its root is eliminated by अद्वैतज्ञान does not yield any fruits just as in the case of दग्धपट etc and so this leads to the defect of स्वेष्टव्याघात – contradiction to what you wanted to achieve.

न च ईश्वरस्य पूर्वम् अज्ञस्य शास्त्राधिगततत्त्वज्ञानतया बाधितानुवृत्तिः शक्यते वक्तुम्; 'यः सर्वज्ञः सर्ववित्' (मु0उ0 2।1।9)'परास्य शक्तिर्विधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वेता0 6।8) 'वेदाहं समतीतानि वर्तमानानि चार्जुन । भविष्याणि च भूतानि मां तु वेद न कश्चन ॥' (गीता 7।26) इति श्रुतिस्मृतिविरोधात् । - Because He is ईश्वर, one cannot say that he was अज्ञ before, because then He becomes अनीश्वर. If even ईश्वर was अज्ञ earlier, his learning of the shastra itself cannot happen as there is no one who has more

knowledge than ईश्वर who can teach Him. There does not exist the परंपरा of प्रवाहेश्वरस also as it is not accepted. ईश्वर does not get knowledge from the शास्त्र created by Himself, if so then वेद would become अनित्य and also the defect of अन्योन्याश्रय would ensue. He cannot remember the Vedas which are अनादि and master the knowledge. Even to remember, someone should have taught earlier and that also does not exist.

Let us say there is a person who had the wrong knowledge that there are many atmans. Then an Acharya teaches him that it is not true and the reality is that there is only ONE atman and everything else is false (mithyaa). Then the student has got the true knowledge but still may see different people etc but will not be affected by that as he knows that in reality it is not true. Similarly, Ishvara also got the knowledge from someone and for Him also the bheda continues to exist and He knows it is not true. This whole argument is not valid is what Bhashyakarakar says in this phrase.

The श्रुति and स्मृतिविरोध would ensue if you say – Ishvara was अज्ञ earlier or He got His knowledge by studying the shastras or there was someone who taught Him the shastra or that for Him also भ्रान्ति continues to exist etc. The pramanas for these are shown by Bhashyakarakar thus: He is सर्वज्ञ and सर्ववित्. सर्ववित् means स्वरूपतः प्रकारतश्च सर्वं जानाति वेत्तीति विवक्षया सर्वज्ञसर्ववित् शब्दयोः अपुनारावृत्तिः; सर्वं विन्दति – प्राप्नोति इति वा सर्ववित्.

I know everything which existed earlier, exist now and are going to exist in future. But no one realized me. Among all these no one knows me as vasudeva who has incarnated so that everyone can take refuge in me and does sharanagati. So jnaani is very rare.

किं च परमपुरुषश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सति अनुवर्तमाने अपि भेदज्ञाने स्वनिश्चयानुरूपम् अद्वितीयम् आत्मज्ञानं कस्मै उपदिशति इति वक्तव्यम् । प्रतिबिम्बवत्प्रतीयमानेभ्यः अर्जुनादिभ्यः इति चेत्, न एतत् उपपद्यते; न हि अनुन्मत्तः कोऽपि मणिकृपाणदर्पणादिषु प्रतीयमानेषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेभ्यः कमपि अर्थम् उपदिशति । बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम्; बाधकेन अद्वितीयात्मज्ञानेन आत्मव्यतिरिक्त-भेदज्ञानकारणस्य अनादेः विनष्टत्वात् । द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिक-तिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता । अनुवर्तमानम् अपि प्रबलप्रमाणबाधितत्वेन अकिञ्चित्करम् । इह तु भेदज्ञानस्य

सविषयस्य सकारणस्य अपारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात् न कथंचिद् अपि बाधितानुवृत्तिः संभवति । अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । भेददर्शनमस्ति इति चेद्, अज्ञानस्य तद्धेतोः स्थितत्वेन अज्ञत्वाद् एव सुतराम् उपदेशो न संभवति ।

Thus the अनुपपत्ति for doing उपदेश is established. Now the unreasonableness of the उपदेष्टृ – is going to be examined.

किं च परमपुरुषश्च इदानीन्तनगुरुपरम्परा च अद्वितीयात्मस्वरूपनिश्चये सति अनुवर्तमाने अपि भेदज्ञाने स्वनिश्चयानुरूपम् अद्वितीयम् आत्मज्ञानं कस्मै उपदिशति इति वक्तव्यम् - According to the Advaita Darshana, the first Upadesha done by Ishvara itself cannot be compatible and by this, the Upadesha being done by current guru parampara is also not reasonable. If a Guru does not have the right knowledge, he cannot to Upadesha. If the teacher has the knowledge that there is only ONE atman and everything else is mithyaa (false), even if the bheda jnaana is continuing to exist, to whom will he teach the advitiya jnaana of which is very sure of (as there is no second atman) ?

So Bhashyakarar is asking the advaitin 'What is the तत्त्वनिश्चय? If the तत्त्वनिश्चय is that Brahman alone is truth and everything else is false, even if one is seeing many atmans in व्यवहार, such a person cannot teach someone else as he knows well that everything is false. A Guru should act according to tattvanishcaya and not mere vyavahaara. These two are contradicting in advaita system Bhashyakarar says.

प्रतिबिम्बवत्प्रतीयमानेभ्यः अर्जुनादिभ्यः इति चेत्, न एतत् उपपद्यते; न हि अनुन्मत्तः कोऽपि मणिकृपाणदर्पणादिषु प्रतीयमानेषु स्वात्मप्रतिबिम्बेषु तेषां स्वात्मनः अनन्यत्वं जानन् तेभ्यः कमपि अर्थम् उपदिशति ।

If you say it is to Arjuna who is seen like his own mirror image, that becomes incompatible or unreasonable (anupapatti). No one in his right mind would teach to an image of himself in a precious stone or the blade of a sword or a mirror, knowing well that it is his own reflection and is not different from himself. So, what to say of sakshaat ishvara Himself (Krishna) who is sarvajna, sarvavit etc. Children who may not have such knowledge may be seen doing such things in mirror etc but not one who has tattva jnaana as he will then be called भ्रान्त (out of mind).

कमपि अर्थम् - Not teach anything – means including everything seen here or unseen (दृष्टार्थ or अदृष्टार्थ), or लौकिक or अलौकिक, what to say of मोक्षार्थ ?

Now that itself is not possible in Advaita darshana is going to be told.

बाधितानुवृत्तिः अपि तैः न शक्यते वक्तुम्; बाधकेन अद्वितीयात्मज्ञानेन आत्मव्यतिरिक्त-भेदज्ञानकारणस्य अनादेः विनष्टत्वात् ।

Now, the **बाधितानुवृत्तिः** itself is not possible in the Advaita system Bhashyakarar says. If कारण is not there, कार्य cannot be there. कारण is दोष and कार्य is भ्रान्ति. If the defect or दोष which is the कारण is removed, the कार्य which is भ्रान्ति also should cease to exist. The ajnaana causing the bheda jnaana (that there is another atman) is completely removed by the advaita jnaana. So the argument that though दोष is removed, भ्रान्ति continues to exist. Hence बाधितानुवृत्ति itself is not possible in this case.

अनादेः - if the अज्ञान which is causing bheda jnaana is अनादि and has been present from beginningless time and if it is not removed fully by the अद्वैतज्ञान also, then Brahman will become नित्यसंसारि. There is a पाठान्तर here as अज्ञानादेः - here the word आदि would mean भेदभ्रम and the object of भेदभ्रम.

द्विचन्द्रज्ञानादौ तु चन्द्रैकत्वज्ञानेन पारमार्थिक-तिमिरादिदोषस्य द्विचन्द्रज्ञानहेतोः अविनष्टत्वाद् बाधितानुवृत्तिः युक्ता ।

If something is परमार्थ that cannot be stultified because then बाध-अबाध itself will be questioned. The बाधकज्ञान cannot remove the cause of पूर्वज्ञान as in that case the इन्द्रियs themselves would have to get eliminated.

Here let us say someone is seeing two moons. So he has the ज्ञान that there are two moons. Now he comes to know that in reality there is only one moon. This is the बाधकज्ञान. This knowledge that there is only one moon removes the पूर्वज्ञान that there are two moons. It cannot remove the cause of the पूर्वज्ञान. The cause of पूर्वज्ञान (which is there are two moons) is a real defect in the eye. That still exists. So even if that person has the right knowledge that there is only one moon, he continues to see two moons as he has a real defect in his eye. This is our argument.

युक्ता – if सामग्रि is continuing, then कार्यानुवृत्ति is also reasonable. Here सामग्रि is defective eye and कार्य is seeing two moons. So if the defect in the eye continues, the seeing of two moons also continues inspite of having the right knowledge that there is only one moon.

अनुवर्तमानम् अपि प्रबलप्रमाणबाधितत्वेन अकिञ्चित्करम् । - If the भ्रान्ति is continuing to exist, how can its effects such as विस्मय, भय etc get removed ?

The word प्रबल says that in the Advaita paksha, there is no difference between भेदभ्रम and that which removes it (वेधभ्रमबाधक). Both these are due to अविद्या. If anyone of these is real, then ब्रह्माद्वैत will not be valid as there will be a second real knowledge.

For this if advaitin says though both are आविद्यक or अज्ञानमूल, the बाध्य-बाधक व्यवस्थे is possible due to पूर्वत्व and परत्व. For this Bhashyakarar replies that once you know that both are due to दोष, परत्व becomes useless (अकिञ्चित्करत्वम्). Otherwise, just like परत्व, even संवित्मात्र becomes stultified and it will lead to शून्यवाद.

इह तु भेदज्ञानस्य सविषयस्य सकारणस्य अपारमार्थिकत्वेन वस्तुयाथात्म्यज्ञानविनष्टत्वात् न कथञ्चिद् अपि बाधितानुवृत्तिः संभवति – So बाधितानुवृत्ति in case of advaita system is just not possible – either due to अनादि-अज्ञान or भेदज्ञानवासना etc. and this is indicated by Bhashyakarar as कथञ्चिदपि.

अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । So the उपदेश-अनुपपत्ति which was initiated by asking the question whether the acharya doing upadesha knows reality or not, is being concluded here.

Sangati:

अतः सर्वेश्वरस्य इदानीन्तनगुरुपरम्परायाः च तत्त्वज्ञानम् अस्ति चेद् भेददर्शनतत्कार्योप-देशाद्यसंभवः । So the उपदेश-अनुपपत्ति which was initiated by asking the question whether the acharya doing upadesha knows reality or not, is being concluded here.

भेददर्शनमस्ति इति चेद्, अज्ञानस्य तद्धेतोः स्थितत्वेन अज्ञत्वाद् एव सुतराम् उपदेशो न संभवति ।

If सर्वेश्वर knows reality, then just the दृष्टान्त exists in बाधितानुवृत्ति. While, if he does not have real knowledge, that also does not exist.

किं च गुरोः अद्वितीयात्मविज्ञानाद् एव ब्रह्माज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः । गुरुः तज्ज्ञानं च कल्पितम् इति चेत्, शिष्यतज्ज्ञानयोः अपि कल्पितत्वात्तदपि अनिवर्तकम् । कल्पितत्वेऽपि पूर्वविरोधित्वेन निवर्तकम् इति चेत्, तदाचार्यज्ञानेऽपिसमानम् इति तद् एव निवर्तकं भवति, इति उपदेशानर्थक्यम् एव; इति कृतम् असमीचीनवादैः ।

किं च गुरोः अद्वितीयात्मविज्ञानाद् एव ब्रह्माज्ञानस्य सकार्यस्य विनष्टत्वात् शिष्यं प्रति उपदेशो निष्प्रयोजनः – The अनुपपत्ति for उपदेश was established. Now Bhashyakarar says it is also निष्प्रयोजक – there is no use in such upadesha.

If the Guru has अद्वितीय-आत्मविज्ञान then by that itself, the अज्ञान of Brahman and the effects of that ajnaana are all completely eliminated and doing upadesha to a shishya becomes useless (निष्प्रयोजक).

It was established that in case of a Guru doing upadesha to a shishya thinking him to be a mirror image of himself, no person in the right mind would do such a thing. If a Guru knows that Brahman is the only truth and there is no second entity then he cannot do upadesha to his own image also as it does not exist in reality. If he does not have that knowledge then he is not eligible for doing upadesha. So it was established that सर्वेश्वर or the current गुरुपरंपरा also, if they have the तत्त्वज्ञान as told by in the advaita darshana, then they cannot do upadesha and other vyavaharas.

According to the Advaita Darshana : The advaitins say that there is only one Brahman which is covered by avidya (अविद्या-शबलम्) and it becomes ONE jiva only due to this avidya. This Brahman which is covered by avidya and got जीवभाव sees many other jivas as though one sees in the dream state. Many Jivas are seen just like in a dream. It is not known who is the one REAL Jiva (who is Brahman covered by avidya) and where or which place he exists. It is not possible to know this for sure. So sometime in future this JIva gets tattva jnaana and wakes up and then the entire world gets eliminated just like a dream disappears when one wakes up. Tatva is only ONE. No one knows who is this real ONE. Many people are being seen in this

world like a dream. The ONE who exists comes to know that this is all a dream and then the entire thing vanishes. But we cannot say when this will happen and where this will happen. This is advaita darshana's argument.

In this case, there are many possibilities –

So, here there is ONE BRAHMAN who is in JIVA BHAAVA who is seeing the dream and there are many persons in the dream itself.

(a) Is this real Brahman the Guru who is doing upadesha (such as Vasudeva) or (b) some one seen by him? (c) Is the shishys such as Arjuna the BRAHMAN Himself or (d) someone else seen by Arjuna?

(a) If the Guru himself is that Jiva (who is the ONE Brahman covered by avidya), then he should have the अद्वितीय-आत्मविज्ञान. In that case the अज्ञान should be destroyed along with its effects such as शिष्य, आचार्य etc. Then there will be absence of one who teaches, one who listens and all accessories associated with teaching and hence doing upadesha to a shishya becomes useless (निष्प्रयोजक).

(b) If it is someone seen by Guru – Then the Guru and his ज्ञान would be कल्पित (imagined) then the Shishya and his ज्ञान also become कल्पित and so, there is no need to eliminate it as it is simply imaginary.

For this they say - Just because the person seeing a dream has the knowledge that the person is imagined, the dream itself does not get stultified? In the same way, by the knowledge of the Guru itself, the प्रपञ्च does not get eliminated. So, in order to eliminate the prapancha, upadesha is needed.

For this we say, this is not possible. In this case, the shishya and his ज्ञान also become कल्पित and that also need not be eliminated.

(c) The third possibility that Arjuna is that JIVA, it is not possible to know this as there is no valid means to know (प्रमाण अनुपलब्धि). An Acharya cannot be thinking that this shishya of mine will get मोक्ष and I am being imagined by him just like in a dream. Because in that case, since the shishya is going to eliminate or stultify the Guru himself as imagined one, a guru will never do upadesha knowing that he himself will be eliminated!

Guru also will not do anything to get moksha because he knows that a dream will by itself get removed. If the shishya knows that Guru is kalpita like in a dream, he will never listen to such an imagined guru.

So the last possibility that both Guru and Shishya are imagined ones by some one else who is the reality remains! Then the ज्ञान of Arjuna is not going to eliminate the अज्ञान and hence Krishna and Arjuna putting any effort for moksha becomes futile and शास्त्रारम्भ itself becomes unreasonable.

Now Bhashyakarar puts forth the last argument with परिहासच्छ्रये – Even if it is imagined, it is seen in the world that when there are two dreams occurring one after the other, the latter eliminates the earlier one! Let us say one gets a bad dream and gets terrified and immediately another dream follows with something good happening or that the earlier dream was not true etc., then the later dream nullifies the earlier dream. So it is possible to say that the earlier dream needs to be eliminated! Is the argument of advaita vaadin.

We say, then that has to be applied to Acharya jnaana first and that itself would need to be eliminated! So doing upadesha remains a futile effort. So with this we conclude such unreasonable arguments put forth by advaita darshana.

Thus, when doing UPADESHA is itself unreasonable, the moksha of the ONE JIVA who is seeing everything will never happen and hence shastra becomes futile and so शास्त्रारम्भ becomes अनुपपन्न. Thus for shastropadesha, the one who does upadesha, one who listens and the prayojana of such an upadesha are all unreasonable in the advaita darshana and in a similar way other परमतसु such as that of Bhaskaracharya also get refuted.

Shloka 13:

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिः धीरस्तत्र न मुह्यति ॥

For the embodied soul (dehinah), in this body (asmin dehe), just as (yathaa) childhood (koumaaram), youth (youvanam), and old age (jaraa) happen, in the same way (tathaa) getting another body also happens (dehaantara praaptih). A viveki, dheera, one who has the discrimination that the atman and body are different (dheerah), in this regard (tatra), does not get confused (na muhyati).

For the embodied soul in the body, just as childhood, youth and old age happen, in the same way getting another body also happens. A dheera does not get confused in this regard.

एकस्मिन् देहे वर्तमानस्य देहिनः कौमारावस्थां विहाय यौवनाद्यवस्थाप्राप्तौ आत्मनः स्थिरबुद्ध्या यथा आत्मा नष्ट इति न शोचति, देहाद् देहान्तरप्राप्तौ अपि तथा एव स्थिर आत्मा इति बुद्धिमान् न शोचति । अत आत्मनां नित्यत्वाद् आत्मानो न शोकस्थानम् ।

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये शास्त्रीयं स्ववर्णोचितं युद्धादिकम् अनभिसंहितफलं कर्म कुर्वताम् अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति ।

एकस्मिन् देहे वर्तमानस्य देहिनः कौमारावस्थां विहाय यौवनाद्यवस्थाप्राप्तौ आत्मनः स्थिरबुद्ध्या यथा आत्मा नष्ट इति न शोचति, देहाद् देहान्तरप्राप्तौ अपि तथा एव स्थिर आत्मा इति बुद्धिमान् न शोचति । अत आत्मनां नित्यत्वाद् आत्मानो न शोकस्थानम् ।

Krishna first taught Arjuna that Atmans are Nitya so that he should not have grief with respect to them getting destroyed etc. Now a doubt may arise that we see in this world that Devadatta is born, Yajnadatta died and such vyavaharas. How is it that Atman is nitya ? For that the answer is given here.

One does not think that the Atman who is residing inside the body has died and when the body goes through childhood, youth and old age etc. A person leaves childhood and enters into youth and leaving youth enters into old age. These are all causes for grief because the earlier phase

is lost when going to the new phase. But during this change, they do not grieve thinking that there is any loss to the Atman as they know that the same atman is continuing to exist and hence do not grieve thinking that atman is lost.

In the same way, when one leaves the earlier body and gets into another body, the leaving of the earlier body is not cause for grief because the Atman is continuing to exist in the same way. The meaning of the word धीर is here given by Bhashyakarar as 'one who knows that Atman is स्थिर' (unchanging, firm) according to the context here.

So because the Atmans are nityas, they are not शोकस्थान – not to be grieved. This is the explanation for the sloka 'अशोच्यान् अन्वशोचंस्त्वम्'.

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये शास्त्रीयं स्ववर्णोचितं युद्धादिकम् अनभिसंहितफलं कर्म कुर्वताम् अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति ।

Thus by two slokas the प्राप्य and निवर्त्य are indicated. प्राप्य is the idea that atmans are nitya, several and there is difference between Jiva and Ishvara. निवर्त्य is shoka with respect to Atmans because atmans are eternal which is shown by the example of kaumaara, youvana etc.

Now the sangati is being told here as एतावदत्र कर्तव्यम्... The next two slokas (मात्रास्पर्शास्तु कौन्तेय शितोष्णसुखदुःखदाः । आगमापायिनोऽनित्याः तान् तितिक्षस्व भारत ॥)

and यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ । समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥)

are about प्रापक (means) and the meaning of these two slokas is combined here as sangati.

एतावद् अत्र कर्तव्यम् आत्मनां नित्यानाम् एव अनादिकर्मवश्यतया तत्तत्कर्मोचित-देहसंस्पृष्टानां तैरेव देहैः बन्धनिवृत्तये – This part of the bhashya explains the meaning of अमृतत्वाय.

अनादिकर्मवश्यतया – The word अनादि shows that karma exists from beginningless time. This is also established in brahma sutras (न कर्म अविभागादिति चेन्न अनादित्वात् उपपद्यते च उपलभ्यते च (2-1-35)).

From this questions such as a Jiva who is by nature शुद्धस्वभाव when did he get into karma

bandha etc are answered. Karma has been existing ever since and there is no beginning to it, it is anaadi.

And, it is due to the bondage of karma samsaara has come and not due to अनिर्वचनीय-अज्ञान etc. The अविद्या or अज्ञान defined in advaita darshana is अनिर्वचनीय meaning it cannot be said to be सत् or असत् (सदसद्विलक्षण). If you say सत् it should remain for ever but it does not remain forever. If you say असत् it should be there at all but it is present. So it exists but it gets stultified also. Hence it cannot be said to be सदसद्विलक्षण is what is told in advaita darshana.

Bhashyakarar has answered this in अनिर्वचनीयत्वानुपपत्ति. There is no प्रमाण for such a thing and the statement that it is anirvachaneeya itself cannot be told (this itself becomes anirvachaneeya). Every object is according to the act of knowing it and everything can be known as सदाकार or असदाकार. If an object is सदसद्विलक्षण it would mean everything should become object of every knowledge.

तत्तत्कर्मोचित-देहसंस्पृष्टानां – Though by nature all Atmans are अत्यन्तसमानs, the various differences in body etc are due to their own karmas. One gets associated with a body in accordance to one's own karma.

तैरेव देहैः बन्धनिवृत्तये – The body is serves two purposes – one can get into bondage due to the body and one can also get rid of the bondage with the same body. So, the same body which one has got due to anaadi karma is to be used to get rid of the bondage also – तैरेव देहैः. Doing karma with the same bodies, one can get rid of it also.

That time the body which causes bondage will become the means for liberation and this is indicated by the avadhaarana 'एव' in तैरेव देहैः.

शास्त्रीयं स्ववर्णोचितं युद्धादिकम् – If one does not do karmas which are शास्त्रीय – in accordance to the shastra which is the Vedas, then one will be punished by the Lord for breaking his शासन, order. And the शास्त्र tells many karmas. Among them, one has to chose those which are ordained for ones वर्ण (ब्राह्मण, क्षत्रिय etc) and आश्रम (गृहस्थ, सन्यासि etc) only. So Krishna is telling Arjuna that he

cannot leave युद्ध and others which are meant for क्षत्रिय वर्ण and follow भैक्ष्य which is meant for ब्राह्मणः. That is not श्रेयस् for him.

अनभिसंहितफलं कर्म कुर्वताम् – When the karmas are done without any desire for fruits therein, it will lead one to अमृतत्व.

अवर्जनीयतया इन्द्रियैः इन्द्रियार्थस्पर्शाः शीतोष्णादिप्रयुक्तसुखदुःखदा भवन्ति, ते तु यावच्छास्त्रीयकर्मसमाप्तिं क्षन्तव्या इति – For those which are not favouring us, what should be done is told here. The word तु removes that doubt. Bhashyakarar says those which cannot be avoided have to be tolerated. So that is what is to be done as ones duty. The objects of senses come into contact with the sense organs and due to heat, cold etc. cause happiness and grief. These have to be tolerated till the completion of any शास्त्रीयकर्म that is being done. The heat that comes due to sun or cold that comes cannot be controlled or avoided by us and one has to tolerate them. Their nature is being explained in detail in coming slokas.

Shloka 14:

इमम् अर्थम् अनन्तरमेव आह –

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुखदुःखदाः ।

आगमापायिनोऽनित्याः तान् तितिक्षस्व भारत ॥ 14 ॥

O son of Kunti (kounteya), O one born in Bharata kula (bhaarata), the contact with objects of senses (maatrasparshaah tu) give rise to cold, heat, happiness, grief (sheeta ushna sukha dukhadaah). They come and go (aagamaapaayinah). They are not eternal (anityaah). You have to tolerate them (taan titikshasva).

O Arjuna, the contact with objects of the senses give rise to cold, heat, happiness and grief. They come and go. They are not eternal. You have to tolerate them.

शब्दस्पर्शरूपरसगन्धाः साश्रयाः तन्मात्राकार्यत्वात् मात्रा इति उच्यन्ते । श्रोत्रादिभिः तेषां स्पर्शाः शीतोष्णमृदुपरुषादिरूपसुखदुःखदा भवन्ति । शीतोष्णशब्दः प्रदर्शनार्थः; तान् धैर्येण यावद्युद्धादिशास्त्रीयकर्मसमाप्ति तितिक्षस्व । ते च आगमापायित्वाद् धैर्यवतां क्षन्तुं योग्याः । अनित्याः च एते बन्धहेतुभूतकर्मनाशे सति आगमापायित्वेन अपि निवर्तन्ते इत्यर्थः ।

इमम् अर्थम् अनन्तरमेव आह – Though this prakarana is about आत्मनित्यत्व and the nature of senses etc are to be told at the end, the subject matter being of utmost importance, it is being told here immediately:

शब्दस्पर्शरूपरसगन्धाः साश्रयाः तन्मात्राकार्यत्वात् मात्रा इति उच्यन्ते – The meaning of मात्राः is given by Bhashyakarar as शब्द, स्पर्श, रूप, सर, गन्ध along with their आश्रयस. This is different from what is told in Shankarabhashya (where meaning of मात्राः is श्रोत्रादीनि इन्द्रियाणि). According to Bhashyakarar, मात्राः does not mean senses but shabda and others along with those where the quality of shabda etc are residing. शब्द is the गुण of आकाश. स्पर्श is the गुण of वायु etc. It is said that from शब्दतन्मात्रा आकाश is created. From स्पर्शतन्मात्र वायु is created etc. The effect of शब्दतन्मात्र is आकाश having the गुण of शब्द. गुणविशिष्टद्रव्य is the effect of तन्मात्रा. (तन्मात्रा is in-between state just like the state when milk is about to become curd. The state when it is neither milk nor curd but in-between is called तन्मात्रा). The शब्दतन्मात्रा द्रव्य becomes आकाश. From आकाश dravya स्पर्शतन्मात्र is created and from this वायु etc. The आकाश (शब्द), वायु (स्पर्श), अग्नि (रूप), अप् (रस), पृथिवी (गन्ध) are all गुणविशिष्टद्रव्यस. The शब्द, स्पर्श, रूप, सर, गन्ध and their आश्रयस namely आकाश, वायु, अग्नि, अप्, पृथिवी are called by मात्रा here. The कार्यद्रव्य is also having the कारणद्रव्य (तन्मात्रा here) and hence called by same name.

श्रोत्रादिभिः तेषां स्पर्शाः शीतोष्णमृदुपरुषादिरूपसुखदुःखदा भवन्ति - When these मात्रास come into contact with श्रोत्र and other sense organs, they cause शीत, उष्ण, मृदु, परुष etc which then give सुख or दुःख to a person.

शीतोष्णशब्दः प्रदर्शनार्थः; तान् धैर्येण यावद्युद्धादिशास्त्रीयकर्मसमाप्ति तितिक्षस्व - The words शीत and उष्ण are just indicative. Why are शीत and उष्ण which are not relevant in a war told here ? The answer is they are just indicative. They indicate सुख and दुःख. In a war, injuries caused by weapons etc. are

causes of सुख and दुःख. शीत and उष्ण have to be understood in the respective वर्ण and आश्रमधर्मस according to context.

धैर्येण – In the previous sloka it was said 'धीरस्तत्र न मुह्यति' and in the next 'समदुःखसुखं धीरम्' – accordingly it means धैर्येण with courage. Or, it could be as indicated by 'कौन्तेय' and 'भारत' meaning 'one who is born to a क्षत्रिय mother' and 'one who is born in a क्षत्रिय clan' and for such a person courage only is proper.

Just as in तपस्, याग etc. the effects of winds, heat, hunger, thirst, sacrifice of animals etc are to be tolerated till the तपस् or याग is completed, in the same way here शस्त्रपात, शत्रुवध etc are to be tolerated. So from these, the दुःख which comes due to the objects coming in contact with senses cannot be avoided and they cannot be removed by शोक and hence tolerance (तितिक्षा) is only proper.

ते च आगमापायित्वाद् धैर्यवतां क्षन्तुं योग्याः – They are not permanent but come and go. So the courageous ones have to tolerate them. Tolerating the सुखांश means neglecting it without being interested or involved in it. That is also because they also come and go.

अनित्याः च एते बन्धहेतुभूतकर्मनाशे सति आगमापायित्वेन अपि निवर्तन्ते इत्यर्थः – अनित्य is not पुनरुक्ति (or repetition). So the meaning is given as follows: When the karmas which are causing the bondage get destroyed, though they are आगमापायिस, they also get destroyed. They do not come again after कर्मनाश. So they are अनित्यस. After कर्मनाश they are no more present. अनित्य here means it is not प्रवाहनित्य. If the breakup of words is done as आगमापायिनो नित्याः then they become नित्य and it would not be proper to say they have to be tolerated. So it is आगमापायिनो अनित्याः and means आगमापायित्वात्, मुक्तौ तदभावाच्च. They come and go and are not permanent and are completely absent when one gets liberated (when the karmas which are causing this bondage get destroyed, these are also eliminated).

Shloka 15:

Maatraasparshaas are aagamaapaayi so they have to be tolerated. When cold wind blows or hot sun is burning, sheeta, ushna etc happen as maatrasparsha happens. The wind and sun rays come into contact and cause this sukha and dukha etc. these are not under our control and have to be tolerated. They come and go and are not nitya but anitya.

तत्क्षमा किमर्था ? इत्यत्राह

तत्क्षमा किमर्था ? इत्यत्राह

Now examining further, the reason for tolerating is told.

Why should one tolerate शीत, उष्ण etc? (तान् तितिक्षस्व) was told in previous sloka.

Is it because it is दृष्टार्थ, or अदृष्टार्थ or स्वरसवाहित्वेन अवर्जनीयत्वात् ?

Not the first one, because we experience grief due to them. So what is seen from शस्त्रपात etc which happen in war is दुःखरूप only.

It is not अदृष्टार्थ also as गुरुवध, कुलक्षय etc which happen are अधर्म. So, अदृष्टार्थ is also not good.

It is not due to third possibility. That is if something is just naturally coming in the way and cannot be avoided, it can be told to be tolerated. But yuddha is not so. If one turns away from war itself शस्त्रपात etc can be avoided.

The answer is given in this sloka. The word धीर in the sloka shows that it is worthy of tolerance (तितिक्षा अर्हत्व).

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ 15 ॥

O superior among men (purusharshabha), one who treats these (ete) happiness and sorrow as equal (sama dukha sukham), one who has the viveka jnyaana (dheeram), that person (yam purusham), who does not get distressed by these (na vyathayanti), such a person (sah) is eligible for moksha (amrutatvaaya kalpate).

O Arjuna, only that person who treats these happiness and sorrow as equal, who has the viveka jnyaana, who does not get distressed by these happiness and sorrow - such a person only is eligible for moksha.

यं पुरुषं धैर्ययुक्तम् अवर्जनीयदुःखं सुखवन्मन्यमानम् अमृतत्वसाधनतया स्ववर्णोचितं युद्धादिकर्म अनभिसंहितफलं कुर्वाणं तदन्तर्गताः शस्त्रपातादिमृदुकूरस्पर्शा न व्यथयन्ति स एव अमृतत्वं साधयति, न त्वादृशो दुःखासहिष्णुः इत्यर्थः । अतः आत्मनां नित्यत्वाद् एतावद् अत्र कर्तव्यम् इत्यर्थः ।

अवर्जनीयदुःखं सुखवन्मन्यमानम् – It is not because one does not know the merits of sukha and dukha or because they are of equal measure etc. It is because it cannot be avoided and दुख also should be thought of as सुख only. This is like a person who is desirous of good health takes medicine with the idea that it is good though it is not very tasty or it may be painful (like injections, or operations etc). Also like one who is desirous of earning money would tolerate the difficulties of travelling to other countries (say in a ship) crossing over the seas etc. In the same way, those who are desirous of getting rid of तापत्रय and gaining निरतिशयानन्द should have a feeling of सुख in the difficulties which might come in the way of performing the means to the same. Here Deshika makes it clear that Bhashyakarar mentions अमृतत्

अमृतत्वसाधनतया – This is to make it clear that just tolerating शीत, उष्ण, etc might be there for तामसयुद्ध or the act of stealing etc. and that is not what is taught here but what is taught here is performing the means for gaining अमृतत्व. So, in order to gain अमृतत्व, one has to do 'स्ववर्णोचितं युद्धादिकर्म अनभिसंहितफलं कुर्वाणं' and during such performance of ones duties the dualities have to be endured with the idea that they are going to be leading one to liberation.

तदन्तर्गताः – The word एते in sloka (यं हि न व्यथयन्ति एते) – means that these come in the way of performing the means and are unavoidable.

शस्त्रपातादिमृदुकूरस्पर्शा न व्यथयन्ति – Here व्यथयन्ति means they will not torture one but make one feel that these are अप्राप्त - not really the fruits and make one endure and get over. This is indicated by Bhashyakarar mentioning मृदुस्पर्श also along with कूरस्पर्श.

स एव अमृतत्वं साधयति – Here the words यं and सः in the sloka which talk about one who is पुरुषर्षभ (there is a विपरीतकाकु ध्वनि here as Krishna is addressing Arjuna as पुरुषर्षभ and tells him one

who does not get disturbed is such a one and a धीर and he does not have that धैर्य and should actually become a पुरुषर्षभ as such a person only will get अमृतत्व).

न त्वादृशो दुःखासहिष्णुः इत्यर्थः – Not one like you who is अस्थानस्नेहकारुण्य-धर्माधर्मधिया-आकुल and so not able to tolerate or endure the दुःख which is seen in this धर्मयुद्ध.

अतः आत्मनां नित्यत्वाद् – This sloka is concluded here in order to indicate that the doubt that may arise regarding eternity of Atman is going to be told in the next sloka.

एतावद्– This is what is to be done – means तितिक्षामात्रं न तु शोकादि – tolerating or enduring only and not grieving etc.

अत्र – Here – means when the शस्त्रपात etc happen which cannot be avoided during the war which is being done as a means to अमृतत्वलक्षण-परमपुरुषार्थ and these are to be endured with the knowledge of आगमापायिः.

कर्तव्यम् इत्यर्थः – It is TO BE DONE. If not done, it will not only result in not getting the fruit of liberation but it will result in प्रत्यवाय (punishment) for not doing ones dharma (स्वधर्मत्याग). And further it will lead to अकीर्ति etc due to absence of courage etc.

Shloka 16:

यत्तु आत्मनां नित्यत्वं देहानां स्वाभाविकं नाशित्वं च शोकानिमित्तमुक्तं – ‘गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः’ (2-11) इति तदुपपादयितुम् आरभते ।

यत्तु आत्मनां नित्यत्वं देहानां स्वाभाविकं नाशित्वं च शोकानिमित्तमुक्तं – ‘गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः’ (2-11) इति तदुपपादयितुम् आरभते ।

Bhashyakarar begins to establish the meaning of the sloka ‘नासतो विद्यते भावः नाभावो विद्यते सतः’ which is in line with the context here.

देहानां स्वाभाविकं नाशित्वं – स्वाभाविक Means the nature of undergoing change is definite and not that without a cause also it changes.

शोकानिमित्तमुक्तं – Opposed to शोकनिमित्त or शोक-अभाव-निमित्त – these are reasons why atman and body are not to be grieved

तदुपपादयितुम् आरभते – Till now the nature was just told but from now on it is going to be established with valid reasons. Even this sloka is making a प्रतिज्ञा that it is going to be established and hence आरभते. It is being started by making the statement here.

नासतो विद्यते भावः नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽतस्त्वनयोः तत्त्वदर्शिभिः ॥ 16 ॥

For the body (asatah), firmness, sthiratva, ekaropatva (bhaavah) is not present (na vidyate). For the aatman (satah), the nature of undergoing change (abhaavah) does not exist (na vidyate). For both the body and aatman (anayoh), both of them (ubhayoh api), the final conclusion (antah), by those who see reality (tattva darshibhih), is seen (drushtah).

For the body, firmness is not present. For the aatman, the nature of undergoing change does not exist. For both the body and aatman, the final conclusion is seen by those who see the reality.

असतो देहस्य सद्भावः न विद्यते । सतश्च आत्मनो नासद्भावः । उभयोः देहात्मनोः उपलभ्यमानयोः यथोपलब्धि तत्त्वदर्शिभिः अन्तो दृष्टः - निर्णयान्तत्वात् निरूपणस्य निर्णय इह अन्त शब्देनोच्यते । देहस्य अचिद्वस्तुनो असत्त्वमेव स्वरूपम् ; आत्मनश्चेतनस्य सत्त्वमेव स्वरूपमिति निर्णयो दृष्ट इत्यर्थः । विनाश स्वभावो हि असत्त्वम् । अविनाशस्वभावश्च सत्त्वम् । यथोक्तं भगवता पराशरेण – ‘तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचित् द्विज वस्तुजातम्’ (वि.पु.2-12-43), ‘सद्भाव एषो भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत्’ (वि.पु.2-12-45), ‘अनाशी परमार्थश्च प्राज्ञैरभ्युपगम्यते । तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्’ (वि.पु.2-14-24), ‘यत्तु कालान्तरेणापि नान्यसंज्ञामुपै ति वै। परिणामादि संभूतां तद्वस्तु नृप तच्च किम्’ (वि.पु.2-13-100) इति । अत्रापि – ‘अन्तवन्त इमे देहाः’ (गी.2-18), ‘अविनाशि तु तद्विद्धि’ (गी.2-17) इति ह्युच्यते । तदेव सत्त्वासत्त्व व्यपदेश हेतुरिति गम्यते ।

अत्रतु सत्कार्यस्य अप्रस्तुतत्वात् न तत्परोऽयं श्लोकः । देहात्मस्वभाव-अज्ञानमोहितस्य तन्मोहशान्तये हि उभयोः नाशित्वानाशित्वरूप-स्वभाव-विवेक एव वक्तव्यः । स एव ‘गतासूनगतासून’ (गी.2-10), ‘अन्तवन्त इमे देहाः’ (गी.2-18), इत्यनन्तरम् उपपाद्यते । अतो यथोक्त एवार्थः ।

असतो देहस्य सद्भावः न विद्यते । सतश्च आत्मनो नासद्भावः । - The special meanings of the words सत्, असत्, भाव, अभाव are being explained according to context by Bhashyakarar. The words are to be grouped as 'असतः सतश्च'. They mean देहस्य and आत्मनः according to context here. So the meaning of असत् and सत् is body and atman and भाव and अभाव mean स्थिरत्व (nature of not changing) and अस्थिरत्व (of the nature of changing).

उभयोः देहात्मनोः उपलभ्यमानयोः - The word अनयोः addressing these two is explained as उपलभ्यमानयोः - which are both known here

यथोपलब्धि तत्त्वदर्शिभिः - As known by the तत्त्वदर्शिभिः. Those who see or understand reality as it is perceived. दृष्टोऽन्तः तु - in sloka the word तु shows उपलम्भ-अनिवृत्ति of तत्त्वदर्शन - that is the tattvadarshana is definitely known or perceived or obtained. By this

अन्तो दृष्टः तु - The eternal principle which is addressed by the word सत् here is Atman and it does not get destroyed, so न असद्भावः ; That is the meaning of अन्तः. That is what is concluded with respect to सत् which is आत्म. similarly the देह which is अनित्य does not have सद्भाव. That is the conclusion, अन्त with respect to असत् which is देह.

निर्णयान्तत्वात् निरूपणस्य निर्णय इह अन्त शब्देनोच्यते - In this देहात्मविवेकप्रकरण, the words तत्त्वदर्शिभिः etc. also mean the same. That the final conclusion of a निरूपण is निर्णयान्त. That is only meant by the word अन्त here.

देहस्य अचिद्वस्तुनो असत्त्वमेव स्वरूपम् ; आत्मनश्चेतनस्य सत्त्वमेव स्वरूपमिति निर्णयो दृष्ट इत्यर्थः - Here a doubt is raised - 'It is not correct to say that देह does not have सद्भाव because it is against प्रत्यक्ष - what is directly perceived here. We see body existing. Similarly it is not correct to say that आत्म does not have असद्भाव because there is a shruti pramana 'असदेवेदमग्र आसीत् (छा.6-2-1) which says that during pralaya Atman is called by the name असत्. Even from a point of view of अवस्थाविशेष - सत्त्व and असत्त्व are equal to both देह and आत्म. So, just as commented upon by others, this should be taken as talking about सत्कार्यवाद etc.' is the objection here.

That objection is answered by this part of the Bhashya. The words अचिद्वस्तुनः and चेतनस्य show the cause for the स्वभाव (nature) of सत्त्व and असत्त्व. The usage of the word सत् and असत् as having चित् and अचित् as subject matter is also indicated.

Even then if such an objection is raised that it is not proper to say that सत् and असत् mean आत्म and देह, , the answer is

विनाश स्वभावो हि असत्त्वम् । अविनाशस्वभावश्च सत्त्वम् – The word हि indicates its well known usage (प्रयोगप्रसिद्धि). असत्त्व means having the nature of विनाश – that by nature it gets destroyed. And, सत्त्व means by nature it does not get destroyed. The प्रयोगप्रसिद्धि in दशश्लोकी of विष्णुपुराण is quoted next. These slokas are dealt with extensively in SriBhashya पुराणघट्ट in जिज्ञासाधिकरण which is the first adhikarana. There the meaning of words वस्तु-अवस्तु, अस्ति-नास्ति and सत्य-असत्य is established quoting from Vishnu Purana. There Bhashyakarar has established quoting the sloka मही घटत्वम् (वि.पु.2-12-42) etc. as follows: अवस्तुशब्द is because of सविकारत्व. So, नित्यत्व, and चेतन are निर्विकारविषय and अनित्यत्व and अचेतन are सविकारविषय.

यथोक्तं भगवता पराशरेण – ‘तस्मान्न विज्ञानमृतेऽस्ति किञ्चित् क्वचित् कदाचित् द्विज वस्तुजातम्’ (वि.पु.2-12-43), (the next part of sloka not quoted here is विज्ञानमेकं निजकर्मभेदविभिन्नचित्तैः बहुधाभ्युपेतम्) – the meaning of this sloka is ‘(because अचिद्वस्तु is not seen as एकरूप) there is no वस्तुजात which can be called by the word अस्तिशब्द anywhere at anytime other than the Atman which is ज्ञानस्वरूप’.

The explanation as given in SriBhashya : ‘here In this world which is mixed with चेतन and अचेतन, the चिदंश which is वाङ्मनसागोचर and स्वसंवेद्य स्वरूप is different in its essential nature from the अचिदंश. As this चिदंश is ज्ञानैकाकार, it is untouched by the changes and differences happening due to the contact with matter अचिदंश. So it does not have विनाश and hence is called by अस्तिशब्द. The अचिदंश has परिणामभेद due to the karmas of the चिदंश and is विनाशि and hence called by नास्तिशब्द. Both these are शरीरभूत to paramatma and have HIM as their Atma).

‘सद्भाव एषो भवतो मयोक्तो ज्ञानं यथा सत्यमसत्यमन्यत्’ (वि.पु.2-12-45), (एतत् तु यत् संब्यवहारभूतं तत्रापि चोक्तं भुवनाश्रितं ते). The meaning is ‘The Atman who is ज्ञानस्वरूप is सत्यशब्दवाच्य and the other which is अचित् is असत्यशब्दवाच्य. Thus you have been told the सद्भाव of Atman by me’.

If an objection is raised that how can the words सत् and असत् be having the same meaning as सत्य and असत्य which have परमार्थ and अपरमार्थ as विषय ? This is answered by quoting a sloka where the words परमार्थ and अपरमार्थ are used in the sense of नाश and अनाश as in :

‘अनाशी परमार्थश्च प्राज्ञैरभ्युपगम्यते । तत्तु नाशि न सन्देहो नाशिद्रव्योपपादितम्’ (वि.पु.2-14-24),

‘The आत्मतत्त्व which does not have नाश is accepted as परमार्थ by ज्ञानिः. The अचित् which is made of नाशिद्रव्य - material which gets destroyed is subjected to नाश, there is no doubt in this aspect.’.

The परिणाम, वृद्धि etc which are indicated by the word विनाश, getting a different name and state by leaving the previous state is called by अवस्तुशब्द. Absence of such a thing is known by वस्तुशब्द. This is seen in the pramana below:

‘यत्तु कालान्तरेणापि नान्यसंज्ञामुपैति वै। परिणामादि संभूतां तद्वस्तु नृप तच्च किम्’ (वि.पु.2-13-100) इति । The meaning of this sloka is ‘That which does not get a different name which comes due to changes at any point of time that is the आत्मवस्तु. And, which is that ? (means it is not anything among those which can be seen).

(the matter takes different names and forms such as river, sea, hill, etc while the atman is always same. The same mud becomes pot, kapaala, churna, anu etc. and does not retain same name and form always. Each state has different kaala, form, name, vyavahaara-use etc. while atman is always jnaana svarupa and never gets a different name or form. Different name and form is obtained by prakruti – it gets vruddhi etc. Atman is same – ekaropa always, he does not have sthoola, madhyama avasthaas etc.) Mula prakruti is nitya only but get modified into different forms and names and is not ekaropa always – get modifications all the time – सततपरिणामि.

This the same told in Gita also is shown by:

अत्रापि – ‘अन्तवन्त इमे देहाः’ (गी.2-18), ‘अविनाशि तु तद्विद्धि’ (गी.2-17) इति ह्युच्यते – By this, sometimes the चेतन being referred by असत्-शब्द is also due to leaving the name and state of देव etc. and taking different अवस्थाs and that is essentially happening to the body and it is due to the karma of the chetana. The essential nature (स्वरूप) is always निर्विकार and called by सत्-शब्द only.

Bhashyakarar refers to the 18th sloka first and 17th sloka next only because the Mula sloka talks of नासतः first referring to देह.

तदेव सत्त्वासत्त्व व्यपदेश हेतुरिति गम्यते – The reason for establishing the प्रतिज्ञातार्थ (what is known) is normally told after establishing the facts only. So when the reason is known naturally one cannot leave that and give different meanings to words.

अत्रतु सत्कार्यस्य अप्रस्तुतत्वात् न तत्परोऽयं श्लोकः - सत्कार्यवाद is not relevant here. नासतः विद्यते भावः etc is not talking of सत्कार्यवाद as it is देहात्मविवेकप्रकरण and not about cause-effect etc. Because, by knowing सत्कार्यवाद, one cannot get देहात्मविवेक or मोहशान्ति.

देहात्मस्वभाव-अज्ञानमोहितस्य तन्मोहशान्तये हि उभयोः नाशित्वानाशित्वरूप-स्वभाव-विवेक एव वक्तव्यः । स एव 'गतासूनगतासून्' (गी.2-10), 'अन्तवन्त इमे देहाः' (गी.2-18), इत्यनन्तरम् उपपाद्यते । अतो यथोक्त एवार्थः । - The मोह which has come due to an अज्ञान can be removed by giving ज्ञान about it only. Arjuna had moha due to not knowing the nature of deha and atman and that can be removed only by teaching the नाशित्व-अनाशित्वरूप-स्वभाव of the deha and atma.

[[Here the word 'तन्मोहशान्तये' indicates the gist of the second adhyaya as told by Srimad yamunacharya in Gitartha sangraha 'नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥' (The Atmatatva which is to be known from संख्या which is बुद्धि is सांख्यधीः, means आत्मविषयकधीः which is obtained by knowing Atman is nitya. It is नित्यात्मगिचरा. असङ्गकर्मेहागोचरा is योगधीः - which is knowledge of कर्मयोग known from असङ्गकर्म. From these what is to be attained is स्थितप्रज्ञता – ज्ञाननिष्ठा.

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सत्कार्यवाद is that कार्य exists in कारण. This is accepted by सांख्यs also but their सत्कार्यवाद is different from our सत्कार्यवाद. सांख्यs say 'सदेव नीयते व्यक्तिम् असतः सम्भवः कुतः' etc. they say that even the form etc exists as is in the cause.

We say that the cause has the शक्ति to become कार्य. अवस्थान्तरापत्ति is only कार्य. कार्य is अनन्य from कारण (तदनन्यत्वं आरम्भणशब्दादिभ्यः).

The Vaisheshikas say असत्कार्यवाद is taught here. Their sidhanta is that karya does not exist and is created from karana. The pot which is made of mud did not exist earlier and was newly created. शरीर (अवयवि) is different and अवयवs are different etc.

Here there is no room for thinking that the वैशेषिकवाद is refuted or that एकविज्ञानेन सर्वविज्ञान प्रतिज्ञा or सांख्यसिद्धान्त etc.

The meanings given for असत्, सत्, भाव, अभाव by यज्ञस्वामि as 'रजस् तमस् and their effect which is दुःख', 'सत्त्व and its effect सुख', अभ्युदय and अनभ्युदय are not proper as they are not in accordance to the प्रकरण.

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Shloka 17:

आत्मनः तु अविनाशित्वं कथम् अवगम्यते इति अत्र आह –

आत्मनः तु अविनाशित्वं कथम् अवगम्यते इति अत्र आह –

Though in the sloka नासतः, the atma tatva is told in the end, it is most essential to remove शोक and hence it is first being established here.

The word तु shows that the birth and death (जनन-मरण) is seen by everyone (सर्वलोकसाक्षिकत्वात्) and also from shruti pramana which says 'एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति' (बृ.4-4-12) (4-5-13?) meaning देह and आत्म exist together and get destroyed together! Yajnavalkya tells Maitreyi while teaching Atma Tatva. Further he says 'न प्रेत्य संज्ञास्तीति'.. After death, atman does not have a name – he is not known as deva or manushya etc Only when associated with a body, he is identified with a name. Maitreyi says you have thrown me in the midst of confusion –

‘मोहान्तमापीपिपत्’. Yajnavalkya goes further and says ‘न वा अरे मोहं ब्रवीमि’ I am not confusing you and says ‘अविनाशी वा अरे अयमात्मा अनुच्छित्तिधर्मा’ etc. (atma and his dharma are both अविनाशी).

This aspect of Atman which is different from देह is indicated by the word तु.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ 17 ॥

By whom, which (yena) all of these (idam sarvam) are pervaded (tatam), that aatma tattva (tat tu) - to not to have any destruction (avinaashi tu) - know it so (viddhi). For that unchanging aatma tattva (avyayasya asya), causing destruction to it (vinaasham), nobody, nothing is (kaschit), is capable of (kartum na arhati).

Know that aatma tattva, by which all of these are pervaded, as not to have any destruction.

Nothing, nobody is capable of causing destruction to that unchanging aatma tattva.

तद् आत्मतत्त्वम् अविनाशि इति विद्धि, येन आत्मतत्त्वेन चेतनेन तद्व्यतिरिक्तम् इदम् अचेतनतत्त्वं सर्वं ततं व्याप्तम् । व्यापकत्वेन निरतिशयसूक्ष्मत्वाद् आत्मनो विनाशानर्हस्य तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति, तद्व्याप्यतया तस्मात् स्थूलत्वात् । नाशकं हि शस्त्रजलाग्निवाय्वादिकं नाशयं व्याप्य शिथिलीकरोति । मुद्गरादयः अपि हि वेगवत्संयोगेन वायुम् उत्पाद्य तद्वारेण नाशयन्ति; अत आत्मतत्त्वम् अविनाशि ।

तद् आत्मतत्त्वम् अविनाशि इति विद्धि, - The mula sloka has तद्विद्धि – here तत् means आत्मतत्त्वम्. अविनाशि means न विनष्टुं शीलमस्य –

येन आत्मतत्त्वेन चेतनेन तद्व्यतिरिक्तम् इदम् अचेतनतत्त्वं सर्वं ततं व्याप्तम् – The second paada of the sloka विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति teaches हेत्वंश – reason for being avinashi. The word सर्वं is given a meaning with reduced scope (like सर्वं वै पूर्णाहुतिः) which is in line with the anvaya here. इदम् means that which is different from atman and outside it and is पराक् तत्त्व. While the Atman has चेतनत्व and for that reason only the चेतन is व्याप्त as आत्म in अचेतन. ततम् means व्याप्तम् – pervaded. The अचेतनसमुदाय - the entirety of matter is pervaded completely by the चेतन समुदाय just like तिल-तैल, दारु-वन्हि etc.

OR, the व्याप्ति may also mean that atman has the capability to enter into all the अचेतनs and hence there is no विरोध for its अणुत्व. नित्यो व्यापी ... Alavandar

Here the examples are: Atma does not get destroyed being controlled by शस्त्र etc. because he pervades over them as he is सूक्ष्म compared to them, just like आकाश.

The व्यतिरेक प्रयोग can be – That which is destroyed being in control of something, cannot be more subtle than that which controls it. Just as दीप which is destroyed by वायु. This is indicated as follows:

व्यापकत्वेन निरतिशयसूक्ष्मत्वाद् आत्मनो विनाशानर्हस्य तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति – Since Atman is निरतिशयसूक्ष्म and व्यापक it is विनाश-अनर्ह and any object other than it cannot destroy it. The word अव्यय means विनाश-अनर्ह. The reason for that is that it is निरतिशयसूक्ष्म. कश्चित् is interpreted as तद्व्यतिरिक्तः कश्चित् पदार्थः and does not include ईश्वर as commented upon by others as it is against our siddhanta. This is indicated by Bhashyakarar as 'व्यतिरिक्तः कश्चित् पदार्थः' – Ishvara is also of the same category as Atman. This is addressing धर्मि.

तद्वाप्यतया तस्मात् स्थूलत्वात् – The reason why any other thing cannot destroy the Atman is because other things are all स्थूल and व्याप्य by atman. They get pervaded by Atman and hence they are स्थूल compared to Atman which is सूक्ष्म.

नाशकं हि शस्त्रजलाग्निवाय्वादिकं नाशयं व्याप्य शिथिलीकरोति । मुद्गरादयः अपि हि वेगवत्संयोगेन वायुम् उत्पाद्य तद्द्वारेण नाशयन्ति; - Examples are given for this. The Pot which is destroyed by the hammer is shown as example. Here one thing we have to observe is that it is not **mere contact** of hammer with the pot that destroys it because in that case if a pot is simply placed on top of a hammer, contact is formed and it should get destroyed. But we see that it is not so. It is also not the **speed alone** as in that case even if the pot does not come into contact, it should get destroyed. Not even the **contact and speed alone** as in that case even if a grass is brought into contact with speed, pot should get destroyed. Not even वेगवत्-द्रव्यविशेषसंयोग - because in that case the bottom part of the hammer (let us say made of wood) when it comes in contact with speed also, pot does not get destroyed. So the cause of destruction is 'वेगवत्-काठिन्यादिविशिष्ट-द्रव्यविशेषभागविशेषसंयोगविशेष'. That is the वायुविशेष-उत्पत्ति that happens by such an action is

प्रत्यक्षसिद्ध. The air enters into those objects and pervades it and then causes the destruction is accepted by all. So the fact that air is the cause has to be accepted. That air is सूक्ष्म compared to घट.

अत आत्मतत्त्वम् अविनाशि – So, the atman which is सूक्ष्म cannot be destroyed by शस्त्र and others which are स्थूल and there is nothing which is more सूक्ष्म than the atman which can destroy it and also due to the absence of सङ्कल्प of ईश्वर to destroy the atman, atma tattva is अविनाशि.

Shloka 18:

देहानां तु विनाशित्वम् एव स्वभावः इत्याह –

What was told in नासतः is being explained in detail and the words स्वभाव and अवधारण एव show that विनाश is for only देह which is told by the word असत्.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ 18 ॥

For the eternal (nityasya), indestructible (anaashinah), that which cannot be grasped by the senses (aprameyasya), aatman (shareerinah), these bodies (dehaah) are told to be having destruction (antavanta uktaah). Therefore (tasmaat), O Arjuna (bhaarata), engage in this war (yudhyasva).

For the eternal, indestructible aatman, which cannot be grasped by the senses, these bodies are told to be having destruction. Therefore, O Arjuna, engage in war.

'दिह उपचये' (धातुपाठे 1015) इति उपचयरूपा इमे देहा अन्तवन्तः विनाशस्वभावाः, उपचयात्मका हि घटादयः अन्तवन्तो दृष्टाः । नित्यस्य शरीरिणः कर्मफलभोगार्थतया भूतसंघातरूपा देहाः 'पुण्यः पुण्येन' (बृ0 उ0 4।4।5) इत्यादिशास्त्रैः उक्ताः कर्मावसानविनाशिनः । आत्मा तु अविनाशी, कुतः अप्रमेयत्वात् । न हि आत्मा प्रमेयतया उपलभ्यते, अपि तु प्रमातृतया । तथा च वक्ष्यते - 'एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥' (गीता 13।1) इति । न च अनेकोपचयात्मक आत्मा उपलभ्यते । सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः ।

न च देहादेः इव प्रदेशभेदे प्रमातुः आकारभेद उपलभ्यते, अत एकरूपत्वेन अनुपचयात्मकत्वात् प्रमातृत्वाद् व्यापकत्वात् च आत्मा नित्यः । देहः तु उपचयात्मकत्वात् शरीरिणः कर्मफलभोगार्थत्वाद् अनेकरूपत्वाद् व्याप्यत्वात् च विनाशी । तस्माद् देहस्य विनाशस्वभावत्वाद् आत्मनो नित्यस्वभावत्वात् च उभौ अपि न शोकस्थानम् इति शस्त्रपातादिपुरुषस्पर्शान् अवर्जनीयान् स्वगतान् अन्यगतांश्च धैर्येण सोढ्वा अमृतत्वप्राप्तये अनभिसंहितफलं युद्धाख्यं कर्म आरभस्व ।

'दिह उपचये' (धातुपाठे 1015) इति उपचयरूपा इमे देहा अन्तवन्तः – The हेतु reason for telling अन्तवन्तः is in the word देह itself which is the धर्मिप्रतिपादक and is derived as दिह उपचये. What ever is उपचयरूप is सावयव is indicated. The word देह is by रूढि (रूढ्यर्थ) धर्मिप्रतिपादक and by योग (यौगिकार्थ) it is हेतुप्रतिपादक. So whatever is उपचयरूप is अन्तवन्त is told in bhashya.

विनाशस्वभावाः – The meaning of प्रकृति and प्रत्यय of the word अन्तवन्तः is given here. Here the word अन्त is not giving the meaning of निर्णय as in निरूपण or परिमाण as in देश (indicating conclusion or end of a region etc) etc. The प्रत्यय मनुप् gives the meaning of नित्ययोग here. This meaning is only proper is shown in the example,

उपचयात्मका हि घटादयः अन्तवन्तो दृष्टाः – The meaning of the word अन्तवन्तः is विनाशस्वभाव is shown with the example of pot and others which are of the nature of increasing etc उपचयात्मक and they are of the nature of getting destroyed sometime or the other and are not eternal.

नित्यस्य शरीरिणः कर्मफलभोगार्थतया भूतसंचातरूपा देहाः 'पुण्यः पुण्येन' (बृ0 उ0 4।4।5) इत्यादिशास्त्रैः उक्ताः

कर्मावसानविनाशिनः – The शरीरि or आत्मा who is nitya. Here is the words नित्य and शरीरि show श्रुति and अर्थापत्ति प्रमाणसः. (shruti and sutra pramanas – नित्यो नित्यानां चेतनश्चेतनानां.. अजो नोत्यः शाश्वतः... नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः...) अर्थापत्ति is a pramaana accepted in advaita darshana as an independent pramaana. We include it in the three namely प्रत्यक्ष, अनुमान and शब्द itself. Here the shruti नित्यो नित्यानाम् etc show atman is nitya and since it is just now established that देह is अनित्य, देहि or शरीरि is nitya is understood and established by that itself (like देवदत्तः पीनः दिवा न भुङ्क्ते – it is understood that devadatta eats in the night). When we say शरीरि is nitya, shariri is addressing atman with a sharira. When we say shariri is nitya, who of these two is nitya ? Since sharira is anitya, atman has to be nitya. This is the अर्थापत्ति प्रमाण. Even then we may get a doubt about how did the atman get connected with the sharira ? So how is it known from these words? This is explained in कर्मफल.. etc The सम्बन्ध which is known from षष्ठी विभक्ति of शरीरिणः is with कर्म and that is the हेतु.

Here by the word इमे in इमे देहाः – all things seen in front are addressed and this excludes ईश्वर who has a body and His body is not due to कर्म as HE is अकर्मवश्य.

भूतसंघातरूपा – The sankhya kaarika says सङ्घातपरार्थत्वात् – the भूतसङ्घात also shows it is anitya. The निर्वचन of the word शरीर which is विशरणस्वभाव is shown by कर्मावसानविनाशिनः in bhashya. Some darshanas say उत्पत्ति and विनाश for देह. Some say it is only due to कर्म. In all these cases, when the karma ends, देह will also get नाश. That the deha comes due to karma is shown by shruti pramana (Bruhadaranyaka shaariraka brahmana) – ‘साधुकारी साधुर्भवति पापकारी पापो भवति पुण्यः पुण्येन कर्मणा भवति पापः पापेन’ etc as taught by Yajnyavalkya to Janaka.

Like this, इमे, देहाः, शरीरिणः - these three words indicate भूतसङ्घातरूपत्व, सावयवत्व, कर्मफलभोगार्थत्व – and all these are reasons for knowing that शरीर is anitya.

आत्मा तु अविनाशी, कुतः अप्रमेयत्वात् - Now, the nityatva of atman is explained by अनाशिनः and अप्रमेयस्य in the mula sloka – first one is साध्य and second is हेतु for the same. Here the words नित्यस्य, अनाशिनः are not having पुनरुक्ति. This is to show that what is नित्य is नाश-अनर्ह and hence to make that point clear the word अनाशिनः is told.

Here a doubt may arise – in our siddhanta, atman is also प्रमाविषय and hence how can he be addresses as अप्रमेय? That is answered as,

न हि आत्मा प्रमेयतया उपलभ्यते, अपि तु प्रमातृतया – The negation here नच् is in the sense of पर्युदास – that is it indicates things other than प्रमेयत्व here. प्रसज्य-प्रतिषेध and पर्युदास – one negates directly and the other means everything other than what is indicated. Eg. One is negation and the other is inclusion of the other group. It is like अन्यत्र अधर्मात् in where अधर्म is धर्मेतरत् – धर्म is उपाय and what is other than धर्म is उपेय. (like अनचि च – the word अनचि says that it is present in what is not अच्. And is not for negation of अच् but inclusion of those other than अच्.)

To eliminate शरीर and other things which are only प्रमेयस्वभाव (those which can only known by someone else) and establish प्रमातृत्व (one who can has knowership ज्ञातृत्व) – that the शरीर does not have the capacity to know anything and so it is only of the nature of प्रमेयस्वभाव – It does not

have ज्ञातृत्व as the देहाः are inert – अचेतन. Whereas the Atman is प्रमाता one who knows other things – he is not प्रमेय but प्रमाता – so addressed here as अप्रमेयः – न प्रमेयः अपितु प्रमाता.

This is how the differentiation is told between क्षेत्र and क्षेत्रज्ञ is told -

तथा च वक्ष्यते - 'एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥' (गीता 13।1) इति – आत्मा is भोक्ता. शरीर is भोग्य and atman is भोक्ता is shown here. प्रमेयत्व is here concluded as भोग्यत्व and प्रमातृत्व is भोक्तृत्व.

न च अनेकोपचयात्मक आत्मा उपलभ्यते – This is to show that there exists योग्यानुपलब्धि for सावयवत्व. योग्यानुपलब्धि is also a pramana – no one has seen an atma which has growth etc. like a body even though there are instruments such as mind or light etc and hence it has to be accepted that an atman which has growth etc is not valid.

सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः – Here सर्वत्र is to be taken as covering entirety of deha. At each and every point of the देह there is this awareness of 'I know this' by which we can conclude that प्रमातृ who is atman and different from देह is known as one in the same way – एकरूप उपलब्धि. Though we say that my head-ache is fully relieved but I have pain in the leg etc. such व्यवहार's of सुख, दुःख in specific parts of body, the atman is निरवयवि only because everywhere in the body it is known as 'I know this' अहम् इदं जानामि only.

OR, सर्वत्र देहे may also mean that in the multitude of varieties of bodies such as देव, मनुष्य etc. nowhere in any body the सावयवत्व of atman is experienced or known.

The word अहम् in एकवचन (singular usage) in any body shows the एकत्व of the atman. By this, the fact that देह, इन्द्रिय, मनः, प्राण, धीभ्योऽन्यो is also established.

The word इदम् shows that देह is just like गृह, क्षेत्र etc – house, land etc. The usage of स्थूलोऽहम् etc are with an idea of अपृथक्सिद्ध for one who is knowledgeable, and due to भ्रान्ति for one who does not have the knowledge and so there is no दोष.

प्रमातृतया – while knowing something atman is always known as प्रमातृ only. When not knowing anything also, न किञ्चिदहम् अज्ञासिषम् shows that he is known as प्रमातृ only. While knowing himself also, 'अहं मां जानामि' – shows that he is known as प्रमातृ clearly.

Atman cannot be known directly but for his existence and is known as एकत्व, अनुकूलत्व and प्रत्यक्त्व. Other aspects such as अणुत्व, शेषत्व, ज्ञानस्वरूपत्व, कर्मवश्यत्व etc are to be known only from शास्त्र.

न च अनेकोपचयात्मक आत्मा उपलभ्यते । सर्वत्र देहे 'अहम् इदं जानामि' इति देहाद् अन्यस्य प्रमातृतया एकरूपेण उपलब्धेः ।

न च देहादेः इव प्रदेशभेदे प्रमातुः आकारभेद उपलभ्यते – The same thing is being told in a different way. In the देहs which are made of पञ्चभूतs, the difference related to respective भूतs such as पृथिवि, अप् etc is seen in skin, blood, muscle etc. and this is not seen in the प्रमातृ who is atma. It is also told in shruti as 'कृत्स्नः प्रज्ञानघन एव (वृ. 6-5-13) etc.

OR आकारभेद may also mean पाणि, पाद and such positional differences.

अत एकरूपत्वेन अनुपचयात्मकत्वात् प्रमातृत्वाद् व्यापकत्वात् च आत्मा नित्यः । देहः तु उपचयात्मकत्वात् शरीरिणः कर्मफलभोगार्थत्वाद् अनेकरूपत्वाद् व्याप्यत्वात् च विनाशी - Thus Bhashyakarar summarises for easy understanding the four reasons (हेतुs) for establishing नित्यत्व of आत्म and विनाशित्व of देह as told in the two slokas अविनाशि तु तद्विद्धि and अन्तवन्त इमे देहाः.

अत एकरूपत्वेन – Means it is not due to the सङ्घात of पञ्चभूतs (combination of the elements).

अनुपचयात्मकत्वात् - Because it is निरवयव.

देह is उपचयात्मक being अनेकरूप, शरीरि's कर्मफलभोगार्थ, व्याप्य

आत्मा is अनुपचयात्मक being एकरूप, प्रमातृ, व्यापक

Now Deshika puts several objections to all the above group of हेतुs (reasons) and answers them properly too. He lists eight प्रयोजनs for establishing these facts about देह and आत्म as done in these slokas:

1. The anumanas that establish नित्यत्व of आत्मा are possible with व्यतिरेकव्याप्तिप्रदर्शन as in 'यत् शस्त्राधीनविनाशं तत् सावयवं यथा शरीरम्'.

2. From that only the विरुद्ध-धर्म's of देह and आत्मा are shown and thereby the भेद between deha and atma is established
3. The power of रसायन etc with which the effects of शत्रु and others can be eliminated and so whether it is possible to attain नित्यत्व – removing such a doubt is the third use. The answer is NO.
4. Establishing the नाश and the causes of नाश of the देह's helps one to get वैराग्य in ones own body.
5. Other bodies are also anitya just as ones body. So Arjuna kills someone and gets a feeling that only because of him the other person got killed, it is not true because whether Arjuna kills him or not, the other person's deha is anitya and has to get destroyed for some reason or other. So the destruction and its cause are not Arjuna alone who is causing it but by nature bodies are non-eternal and hence स्वतन्त्रकर्तृत्वाभिमान is removed.
6. When there is reason for destruction, deha will definitely get destroyed. By knowing this, one can also know that if one does karmas without desire for fruits, the cause of the bodies which is karma will end and the connection with the body can be destroyed for ever.

(Prarabdha karma – abhyupagata, anabhyupagata

Deha is कर्मावसानविनाशि – an Atman gets a body to enjoy fruits of certain karmas and once those are finished, that body goes. Then some other karma may come into force and he may get another body according to that karma. When all the karmas get totally destroyed he gets rid of connection with deha forever and that is moksha or liberation.)

7. Not getting grief knowing that by nature deha is नश्वर is the seventh prayojana.
8. One has to engage in means which will liberate one from samsara is the eighth use.

Similarly many other uses can be thought of.

तस्माद् देहस्य विनाशस्वभावत्वाद् आत्मनो नित्यस्वभावत्वात् च उभौ अपि न शोकस्थानम् इति – This part of the bhashya explains the meaning of the mula 'तस्मात्' in 'तस्मात् युद्ध्यस्व भरत'.

शस्त्रपातादिपुरुषस्पर्शान् अवर्जनीयान् स्वगतान् अन्यगतांश्च धैर्येण सोढ्वा – What was taught in मात्रास्पर्शास्तु and यं हि न व्यथयन्त्येते - these two slokas that one has to tolerate the dualities such as शीत-उष्ण etc to get अमृतत्वरूपफल is told here. Just because it is शास्त्रीय, स्वगत दुःख is also to be tolerated or endured. स्वगत दुःख is दुःख that is part of the karma which being done such as यज्ञ, युद्ध etc. This also includes यज्ञपशु, शत्रुs etc.

अमृतत्वप्राप्तये – To show that this युद्ध is not to be waged for undesired lowly fruits of the nature of kingdom, its enjoyments etc., the fruit that was told in the beginning of this प्रकरण is again told here as अमृतत्वप्राप्तये.

अनभिसंहितफलं युद्धाख्यं कर्म आरभस्व – The meaning of the word युद्ध्यस्व is given as युद्धाख्यं कर्म आरभस्व without desire for fruits thereof.

Shloka 19:

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ 19 ॥

That person (yah), this aatman (enam), considers as a cause fo killing (hantaaram vetti), and that person (yah cha), this aatman (enam) thinks as the one killed (hatam manyate), both of them (ubhou tou) are not knowledgeable in this matter (na vijaaneetah). Because he does not kill (ayam na hanti), nor does he get killed (na hanyate).

That person who considers this aatman as a cause for killing, and that person who thinks of this aatman as the one killed - both of them are not knowledgeable in this matter. The reality is that the aatman does not kill, nor does he get killed.

एनम् – उक्तस्वभावमात्मानं प्रति, हन्तारं हननहेतुं कमपि यो मन्यते ; यश्चैनं केनापि हेतुना हतं मन्यते ; तावुभौ न विजानीतः, उक्तैर्हेतुभिरस्य नित्यत्वादेव अयं हननहेतुर्न भवति । अत एव च अयमात्मा न हन्यते । हन्तिधातुरप्यात्मकर्मकः

शरीरवियोगकरणवाची । * न हिंस्यात् सर्वा भूतानि, * ब्राह्मणो न हन्तव्यः इत्यादीन्यपि शास्त्राणि अविहित शरीर वियोग करणविषयाणि ॥

What was told in अविनाशि तु तद्विद्धि and what is going to be told later as नैनं छिन्दन्ति शस्त्राणि.. that शस्त्रs cannot kill and Atmans can not get killed is being told here by way of condemning those who know it otherwise.

एनम् - उक्तस्वभावमात्मानं प्रति – The word प्रति is to remove the doubt of सामानाधिकरण्य between एनं and हन्तारं – that is to make it clear that the meaning is not एनं हन्तारं वेत्ति (think he is the killer) but एनं आत्मानं प्रति हन्तारं.

हन्तारं हननहेतुं कमपि यो मन्यते ; यश्चैनं केनापि हेतुना हतं मन्यते ; तावुभौ न विजानीतः – Anything cannot be cause (हेतु) of killing the atman. Means among छेदन and other हेतुs, anything cannot be the cause for killing atman.

What was told earlier as 'विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति', the word कश्चित् is addressed here as कमपि (तद्व्यतिरिक्तो न कश्चित् पदार्थो विनाशं कर्तुम् अर्हति)

This Sloka is the explanation (उपबृंहण - विशदीकरण) of कठश्रुति – 'हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् । उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ (क.1-2-19). That shruti is commented upon by पूर्वपक्षि in the sutra 'कर्ता शास्त्रार्थवत्वात् (2-3-33)' as atman does not have हन्तृत्व or हन्तव्यत्व and it is primarily to negate कर्तृत्व itself for Atman. But in our siddhanta, we accept that Atman has कर्तृत्व but he is not killed or does not kill because atman is nitya is the message in this mantra and so our siddhanta is that it is not talking about whether atman has कर्तृत्व or not here.

So is it proper to say हननहेतुं कमपि instead of samanadhikaranya for एनं हन्तारं? Deshika justifies what Bhashyakarar has told in SriBhashya and here as proper.

Bhashyakarar also comments thus 'यदुक्तं हन्ता चेन्मन्यते इत्यादिना हननक्रियायामकर्तृत्वम् आत्मनः श्रूयते' and further clarifies this as, 'तदात्मनो नित्यत्वेन हन्तव्यत्व अभावादुच्यते'. And thus the अकर्तृत्व which seems to be implied was explained by Bhashyakarar.

But here, एनं हन्तारं is commented as 'हननहेतुं कमपि' and not taking सामानाधिकरण्य into account. Deshika clarifies that there is no contradiction in these.

‘अत्र हि यस्य कस्यापि हेतोः आत्महननहेतुत्वं नास्तीत्युक्तम् । तथा सति आत्मनोऽपि आत्महननहेतुत्वं नास्तीत्युक्तं भवति । एवं च अत्र सामान्योक्तस्य विशेषनिष्ठतां अभ्युपेत्य उक्तं शारीरके’। In the Brahmasutrabhashya, Atman does not have कर्तृत्व in हननक्रिया was told is a special case of what is told in general here as by any means for any reason atman cannot be destroyed because he is nitya. So there is no विरोध between Sutra bhashya and this. Here, according to the प्रकरण it is told as सामान्यविषय that Atman cannot be killed by anyone or anything because Atman is nitya. The aspect that an Atman also cannot kill another is also told in ‘वेदाविनाशिनम्..’, the 21st sloka here.

उक्तैर्हेतुभिरस्य नित्यत्वादेव अयं हननहेतुर्न भवति अत एव च अयमात्मा न हन्यते । – By the causes as already told, because Atman is nitya only he will not become also the cause of killing.

Here अयं हननहेतुः, अयम् आत्मा – these usages of अयं are in accordance with न अयं हन्ति, न अयं हन्यते in the mula sloka and the first is to show कर्तृत्व and the second कर्मत्व.

हन्तिधातुरप्यात्मकर्मकः शरीरवियोगकरणवाची ।

Deshika explains the objection here shown by the word आत्मकर्मकः in bhashya:

How about the usage ‘मनुष्यं हन्ति’? It is not mere शरीरमात्रहननविषय because we also see usages such as पितृहा, मातृहा etc. with respect to those who are dead. And, words such as मनुष्य etc are आत्मपर्यन्त in our siddhanta. The usage ‘मां जिघांसति’ – kills me – gives the meaning of Atman being the object. So the कर्म for हिंसा should be चेतन only and how can we explain नायं हन्ति न हन्यते.

The धातु हन्ति is आत्मकर्मक only but it does not tell the destruction of the स्वरूप of the atman itself but is about मारण - killing. That is how in लोक and वेद it is widely used. मारण is of the nature of separation from body. The dhatu मृड प्राणत्यागे shows this. That is how the usage is handled. So it is not स्वरूपनाश but शरीरवियोग which is meant by हन्ति, हन्यते etc.

* न हिंस्यात् सर्वा भूतानि, * ब्राह्मणो न हन्तव्यः इत्यादीन्यपि शास्त्राणि अविहित शरीर वियोग करणविषयाणि - Then what about न हिंस्यात् सर्वा भूतानि? This is also explained by Bhashyakarar because one may assume that whatever it means (सामान्य or विशेष) it anyway does निषेध of killing and hence should not be done. These are talking about not killing outside of विहितविषय which is in yajna

etc. as in 'अग्नीषोमीयं पशुमालभेत' (a pashu should be offered to gods agni and soma). In Yajna, dharmayuddha etc. the killing of पशु, शत्रु etc is हिततम only and though there is हिंसात्व, शास्त्र says यज्ञे वधः अवधः. Outside of these (that is where it is not विहित but अविहित), killing should not be done is the meaning. This again means शरीरवियोगकरण – separating the body from the Atman.

Shloka 20:

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ 20 ॥

This jeevaatman (ayam) at any point of time (kadaachit), is not born, and does not die (na jaayate, mriyate vaa). This aatman (ayam), having existed once (bhootvaa) again in the future (punah) cannot be told as not existing (na bhavita vaa na). The aatman is not born (ajah), is indestructible (nityah), exists as eka roopa always (shaashvatah) seen as new always, though beginningless (puraanah). Even if the body gets destroyed (hanyamaane shareere), the aatman does not get killed (na hanyate).

This jeevaatman, at any point of time, is not born, and does not die. The aatman, having existed once, cannot be told as not existing in the future. The aatman is not bory, is indestructible, exists as eka roopa always, and is seen as new always, though beginningless. Even if the body gets destroyed, the aatman does not get killed.

उक्तैरेव हेतुभिः नित्यत्वेन अपरिणामित्वात् आत्मनो जननमरणादयः सर्व एव अचेतनदेहधर्मा न सन्तीत्युच्यते । तत्र 'जायते म्रियते' इति वर्तमानतया सर्वेषु देहेषु सर्वैरनुभूयमाने जननमरणे कदाचिदपि आत्मानं न स्पृशतः । 'नायं भूत्वा भविता वा न भूयः' – अयं कल्पादौ भूत्वा भूयः कल्पान्ते च न न भविता । केषुचित् प्रजापतिप्रभृतिदेहेषु आगमेनोपलभ्यमानं कल्पादौ जननं कल्पान्ते च मरणं आत्मानं न स्पृशतीत्यर्थः । अतः सर्वदेहगत-आत्मा अजः, अत एव नित्यः, शाश्वतः प्रकृतिवत् अविशद-सतत-परिणामैः अपि नान्वीयते, पुराणः पुरापि नवः सर्वदा अपूर्ववदनुभाव्य इत्यर्थः । अतः शरीरे हन्यमाने न हन्यते अयम् आत्मा ।

The sloka comes in कठोपनिषत् but in place of विपश्चित् we find here कदाचित् which is साभिप्राय that is according to the gist of the context here. This shows though Atman has different states, he does not have the changes/modifications such as found in the body.

उक्तैरेव हेतुभिः - For the same reasons as told earlier. This is told to remove any doubts that whether there is पुनरुक्ति with respect to the sloka in कठोपनिषत् and whether there is प्रत्यक्षविरोध – we see in this world that people are born and they die.

नित्यत्वेन अपरिणामित्वात् – As Atman is अविनाशि, there is absolutely no विकार. Here 'विनाश' means पूर्वावस्थाप्रहाणरूप-नामान्तरभजन-अर्ह-अवस्थान्तरापत्तिः'. Just as a घट takes कपालावस्था. Getting ready to get into that state is its अपक्षय. The same द्रव्य is created as कपालावस्थद्रव्य. In the same way वृद्धि, परिणाम etc are to be cited. This is told as 'मृत्तिकेत्येव सत्यम्'. This is being told in detail in 'जातस्य हि ध्रुवो मृत्युः'. Thus by refuting विनाशित्व, जनन and others also (अर्थतः) stand refuted for the Atman.

आत्मनो जननमरणादयः सर्व एव अचेतनदेहधर्मान् सन्तीत्युच्यते – The words 'सर्व एव' show that there is no पुनरुक्ति. The meaning of एव here is अपि. That is how पुनरुक्ति is absent is shown. Not only हन्तव्यत्व but also (अपि तु) जनन and others is the meaning. What is told in mula sloka as 'हन्यमाने शरीरे' is commented upon as 'देहधर्माः' and it indicates जनन, मरण and such usage (व्यवहारविषयः). The cause (हेतु) for it is because it is अचेतन.

Arjuna was thinking that the Atman has जनन, मरण and such देहधर्म's as they are seen in प्रत्यक्ष and to him Krishna is teaching that the देहधर्म's such as जनन, मरण etc are not there in Atman. This Lord Krishna does using the upanishat mantra itself and by clearly distinguishing the attributes of Atman and body. He is not refuting the facts of birth and death which are of the nature of coming in contact with a body and getting rid of a body. The word वा in sloka has the meaning of च (also).

तत्र 'जायते म्रियते' इति वर्तमानतया सर्वेषु देहेषु सर्वैरनुभूयमाने जननमरणे कदाचिदपि आत्मानं न स्पृशतः -

Bhashyakarar comments that this birth and death is being thought of in all bodies by people even in the present and hence there is no पुनरुक्ति. Also, the addressing of past and future should not exclude present and hence specifically it is told as वर्तमानतया. People who existed during different times had in those bodies the experience of the nature of 'जायते म्रियते' about birth and

death. That way also वर्तमाननिर्देश is proper. So all the times other than beginning of kalpa and end of kalpa is summarized as कदाचित्.

‘नायं भूत्वा भविता वा न भूयः’ – अयं कल्पादौ भूत्वा भूयः कल्पान्ते च न न भविता – The past tense in भूत्वा means कल्पादौ and भूयः means कल्पान्ते. The नञ् is not to be taken with each of भूत्वा and भविता as न भूत्वा न भविता but it is to be taken as ‘भूत्वा न भविता इति न’. Note the difference in अन्वय.

केषुचित् प्रजापतिप्रभृतिदेहेषु आगमेनोपलभ्यमानं कल्पादौ जननं कल्पान्ते च मरणं आत्मानं न स्पृशतीत्यर्थः -

Bhashyakarar is answering an objection which may arise here. If न जायते म्रियते is told, why should it be again told as नायं भूत्वा etc specifically addressing कल्पादि and कल्पान्त? That means in specific kaalavisheshas such as beginning of kalpa etc., dehavisheshas such as chaturmukha brahma etc srushti/pralaya are all told. Is How can this be due connection with body etc? is the objection.

- The shruti ‘तोयेन जीवान् व्यससर्ज भूम्याम्’ (महानारायण) says HE created, did सृष्टि of the जीवस ‘जीवान् व्यससर्ज’, also ‘प्रजापतिः प्रजा असृजत’. ‘समुद्रादर्णवादधि संवत्सरो अजायत’ etc. and also ‘अव्यक्तम् अक्षरे लीयते, अक्षरं तमसि लीयते’ तमः परेदेवे एकी भवति’.
- Before सृष्टि the shruti says ‘सदेव सोम्येदमग्र आसीत् एकमेवाद्वितीयम्’ – एकमेव the अवधारण and due to that only एकविज्ञानेन सर्वविज्ञान is possible. Knowing one everything is known. That ONE only willed and became many – ‘सोऽकामयत, बहुस्यां प्रजायेयेति’. From this, how is it known that जीवस्वरूप उत्पत्ति-नाश does not happen?

The answer is – the creation of जीवस means making them come into contact with देह and इन्द्रियस. The एकत्वावधारण before सृष्टि shows नामरूप-विभाग-अभाव. Absence of differentiation into name and form. Brahman which was in an undifferentiated state being inseparably associated with subtle sentient and non-sentient principles became differentiated into sentient and non-sentients with names and forms and still remained inseparably associated with them. So it is explained as follows: सूक्ष्मचिदचिद्वस्तुशरीरकस्य ब्रह्मणः स्थूलचिदचिद्वस्तुशरीरकतया परिणामात् । The differentiation is only in the body of Brahman just as the body of a जीव undergoes changes due to youth, old age etc and the जीव remains untouched. ‘Alwar says

yaavaiyum yavarum tAnAy avaravar samayan torum toivilan'. That is how बहुभवनसङ्कल्प is to be understood. So during the beginning of a kalpa the जीवs including Chaturmukhabrahma get associated with a body and indriyas and at the end of a kalpa they are separated from their bodies. The karmas caus a reduction or increase in the attributive conscience of a Jiva and he gets a body according to it and it is not स्वरूपोत्पत्ति because जीव is nitya.

अतः सर्वदेहगत-आत्मा अजः, अत एव नित्यः, – So the atmans who exist in all the bodies are all unborn and for that reason only are eternal - nityas. So atman does not have उत्पत्ति and hence does not have नाश also.

शाश्वतः प्रकृतिवत् अविशद-सतत-परिणामैः अपि नान्वीयते - He is also शाश्वत which means the atman does not undergo changes such as स्थूलत्व or सूक्ष्मत्व like प्रकृति. Prakruti undergoes विशद and अविशद परिणामs. अविशदपरिणाम is during samashti srushti, mahat, ahankaara etc. विशद is during vyashti srushti – all those that we perceive here. So there are two types of स्वरूपपरिणाम for prakruti while the सूक्ष्म form remains as मूलप्रकृति and is nitya. From that only all the modifications happen. Whiel for the Jivatma, there are no स्थूल or सूक्ष्म परिणामs in svarupa. So अविशदपरिणाम is also not there as he is nitya and एकरूप all the time. Prakruti does not remain एकरूप but gets different states and is अनेकरूप. But in the primordial state it is अव्यक्त.

[नाश is according to vyakarana नश अदर्शने – from धातु नश. So it is not being seen and it actually means that the matter is present in some other सूक्ष्म form as the मूलप्रकृति is also nitya tatva (this we have to keep in mind). So when water is heated, it disappears and we say water is lost. But it exists in gaseous state etc. So the earlier form is destroyed and it gets a new form, name etc while Atmans do not undergo such changes in essential nature but remain same all the time. The prakruti also does not get completely destroyed but gets into सूक्ष्म form and is also called as अव्यक्त or मूलप्रकृति during प्रलय-सृष्टि state. But it undergoes स्वरूप-परिणाम all the time – it is नित्या सततविक्रिया. But जीव remains the same and does not undergo ANY change in स्वरूप and so is called शाश्वतः

]

पुराणः पुरापि नवः सर्वदा अपूर्ववदनुभाव्य इत्यर्थः - The word नव shows आश्चर्यत्व. It is told later here as 'आश्चर्यवत् पश्यति कश्चिदेनम्'. Everytime the atma tatva is experienced as new. One cannot say I have experienced completely now there is nothing more to it. Every experience of the atman is new experience is the meaning. Such is the nature of the atman.

अतः शरीरे हन्यमाने न हन्यते अयम् आत्मा – For these reasons the Atman does not get killed when the body gets killed.

Shloka 21:

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ 21 ॥

O Arjuna (paartha), one who (yah) (knows this) indestructible (avinaashinam), unborn (ajam), unchanging (avyayam) this aatman (enam) - knows it as eternal (nityam veda), that person (sah purushah) whom and how will he injure (kam katham ghaatayati), which aatman will he kill (kam hanti)?

O Arjuna, that person who knows this indestructible, unborn, unchanging aatman as eternal, whom and how will such a person injure, and which aatman will he kill?

एवम् अविनाशित्वेन अजत्वेन व्ययानर्हत्वेन च नित्यम् एनम् आत्मानं यः पुरुषो वेद स पुरुषो देवमनुष्यतिर्यक्स्थावरशरीरावस्थितेषु आत्मसु कम् अपि आत्मानं कथं घातयति कं वा कथं हन्ति; कथं नाशयति कथं वा तत्प्रयोजको भवति इत्यर्थः एतान् आत्मनो घातयामि हन्मि इति अनुशोचनम् आत्मस्वरूपयाथात्म्य- अज्ञानमूलम् एव इत्यभिप्रायः ।

एवम् अविनाशित्वेन अजत्वेन व्ययानर्हत्वेन च नित्यम् एनम् आत्मानं यः पुरुषो वेद – Here अविनाशित्व, अजत्व and अव्ययत्व are हेतुs for नित्यत्व. By the word अव्यय – any changes or modifications such as अपक्षय or छेदन etc are indicated other than जन्म and नाश. One may say that there is no birth or death but will there be any changes or modifications? That is also ruled out here.

स पुरुषो देवमनुष्यतिर्यक्स्थावरशरीरावस्थितेषु आत्मसु कम् अपि आत्मानं कथं घातयति कं वा कथं हन्ति; - कं in mula is made specific here as atmans who reside in the bodies such as देव, मनुष्य, तिर्यक् and स्थावर. Among them how will he injure anyone; who will he even kill and how? This also shows atmans in each of these different bodies are distinct and different and they are many and all are eternal.

कथं नाशयति कथं वा तत्प्रयोजको भवति इत्यर्थः – There is no पुनरुक्ति in words घातयति and हन्ति. That is shown by नाशयति meaning how will he be even प्रयोजक in the act of killing?

एतान् आत्मनो घातयामि हन्मि इति अनुशोचनम् आत्मस्वरूपयाथात्म्याज्ञानमूलम् एव इत्यभिप्रायः - It is not that for one who is aware, there is हन्तृत्वनिषेध but even those who are not aware of नित्यत्व of आत्म cannot kill directly or through someone else. This is because Atma svarupa is eternal. So feeling sad or getting grief on such account can only be due to not knowing the real nature of आत्मस्वरूप. So in this sloka not only हन्तृत्व etc is negated but also any अनुशोचन on account of that. The word कथं shows it is not possible to get even grief on account of killing because atman cannot be killed.

अद्यपि नित्यानाम् आत्मनां शरीरविश्लेषमात्रं क्रियते, तथापि रमणीयभोगसाधनेषु शरीरेषु नश्यत्सु तद्वियोगरूपं शोकनिमित्तम् अस्ति एव, इति अत आह –

The next sloka is commented upon by first raising an objection. Even though Atmans are eternal and there is just the separation from body for them, even so it is cause for grief. Why? When one has a very good body which is an instrument for all kinds of enjoyments, if that body goes the next one can be नारकि-तिर्यक्-स्थावर etc. and so it can cause grief. And, another body may not come also like during pralaya. So losing this body can be cause for grief. Just because something new comes, it does not mean that it is better. Leaving an old palace if one has to stay in a new jail, it cannot be cause for joy. Similarly leaving an old pitambara, if one gets a brand new jute dress, how can it be cause for joy? It will bring only grief. So how can one say that separation from body is not to be grieved? For this doubt, Lord Krishna answers thus:

Shloka 22:

बासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ 22 ॥

Man (narah), torn clothes (vaasaamsi jeernaani), he throws (vihaaya), just as (yathaa) and other new clothes (navaani aparaani) takes on (gruhnaati), in the same way (tathaa) the aatman (dehi) bodies which are used up (jeernaani shareeraani) having discarded (vihaaya), new and different bodies (anyaani navaani) takes on (samyaaati).

धर्मयुद्धे शरीरं त्यजतां त्यक्तशरीराद् अधिकतरकल्याणशरीरग्रहणम् शास्त्राद् अवगम्यते इति । जीर्णानि बासांसि विहाय नवानि कल्याणानि बासांसि गृह्णन्तम् इव हर्षनिमित्तम् एव अत्र उपलभ्यते ।

It is not seen that we get new bodies immediately after leaving this मनुष्य and other bodies just like wearing new cloths after discarding old ones which happens immediately. If such a doubt arises, the answer is that शास्त्र says that for those who leave their bodies in धर्मयुद्धे get a much more superior body than what they had. The meaning of नवानि is कल्याणानि – more superior. It is हर्षनिमित्तमेव – means earlier Arjuna was having grief where there was no scope for grief but now he seems to be having grief with respect to something which is हर्षविषय - has scope for lot of joy. Krishna first told him that killing enemies in this dharmayuddha is not to be grieved and now He is showing that it should only bring happiness as one gets a much superior body.

Shlokas 23, 24:

पुनरपि 'अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्' । (गीता 2।17) इति पूर्वोक्तम् अविनाशित्वं सुखग्रहणाय व्यञ्जयन् द्रढयति –

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः । न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ 23 ॥

अच्छ्रेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च । नित्यस्सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ 24 ॥

For the aatman (enam) weapons (shashtraani) cannot cut (na chindanti). Fire (paavakah) for the aatman (enam) cannot burn (na dahati). Water (aapah), for the aatman (enam) cannot wet it (na kledayanti). Air (maarutah) cannot dry it (na shoshayati).

Weapons cannot cut the aatman. Fire cannot burn the aatman. Water cannot wet the aatman. Ari cannot dry it.

This aatman (ayam) cannot be cut (acchedyah). This aatman cannot be burnt (ayam adaahyah). This aatman cannot be wetted (akledyah). And it cannot be dried (ashoshya eva cha). This aatman (ayam) is eternal (nityah), is existing at all places (sarva gatah), is unshakeable (sthaanuh) and is always existing (sanaatanah).

By nature, this aatman cannot be cut, cannot be burnt, cannot be wetted, and cannot be dried, because the aatman is eternal, existing at all places, is unshakeable, and is always existing.

Whatever was told earlier is being told again for firm understanding and easy grasping.

शस्त्राग्न्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रति कर्तुं न शक्नुवन्ति । सर्वगतत्वाद् आत्मनः सर्वतत्त्वव्यापकस्वभावतया सर्वेभ्यः तत्त्वेभ्यः सूक्ष्मत्वात् अस्य तैः व्यास्यनर्हत्वाद् व्याप्यकर्तव्यत्वात् च छेदनदहनक्लेदनशोषणानाम् । अत आत्मा नित्यः स्थाणुः अचलः अयं सनातनः स्थिरस्वभावः अप्रकम्प्यः पुरातनः च ।

The first sloka is not commented upon separately as the aspects of Atman being ungraspable by sense organs, not being an object of knowing by senses etc are all included in the second sloka explanation itself.

शस्त्राग्न्यम्बुवायवः छेदनदहनक्लेदनशोषणानि आत्मानं प्रति कर्तुं न शक्नुवन्ति – Weapons, fire, water and air are incapable of cutting, burning, wetting and drying the Atman. The reason is

सर्वगतत्वाद् आत्मनः – Atman has capability to go anywhere. How can the Jivatman who is अणु, subtle go everywhere ?

सर्वतत्त्वव्यापकस्वभावतया सर्वेभ्यः तत्त्वेभ्यः सूक्ष्मत्वात् अस्य तैः व्यास्यनर्हत्वाद् व्याप्यकर्तव्यत्वात् च छेदनदहनक्लेदनशोषणानाम् – The सर्वगतत्व of Jivatman does not say he is विभु as it is against many shruti pramanas. 'वालाग्र/आराग्र शतभागस्य शतधा कल्पितस्य च भागो जीवस्य विज्ञेयः' etc.

'सर्वतत्त्वव्यापकस्वभावतया' in bhashya means Jivatman has अनुप्रवेशविशेषयोग्यता. During srushti

paramatman does anupravesha with Jiva into various bodies and differentiates into names and forms – अनेन जीवेन आत्मना अनुप्रविश्य नामरूपे व्याकरवाणि. Jivatman is more subtle than all other tattvas. So he is व्यापक and the achetana tatva is व्याप्य.

अत आत्मा नित्यः स्थाणुः अचलः अयं सनातनः स्थिरस्वभावः अप्रकम्प्यः पुरातनः च – Because he is more subtle than the अचेतन tatva, he cannot be cut or burnt etc. by sword or fire etc. and hence he is नाशरहित.

The words स्थाणुः, अचलः - show jivatman's nityatva, that he is incapable of being destroyed, not an object of destruction by weapons etc. (नाश-अयोग्यत्व, नाशक-अविषयत्व). OR he does not undergo any changes by nature or due to any उपाधि etc. The word सनातनः means पुरातनः meaning अनादिः.

Shloka 25:

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 25 ॥

This aatman (ayam) cannot be established from pramaanaas as an object which is seen (avyakto), cannot be established by inference (ayam achintyah). This aatman is said to be incapable of undergoing change (ayam avikaaryah uchyate). Therefore (tasmaat), knowing this aatman from the shaastraas (enam veditvaa enam) do not grieve for the aatman's sake (anushochitum na arhasi).

The aatman cannot be established from pramaanaas as an object which is seen, cannot be established by inference, and is said to be incapable of undergoing change. Therefore, knowing this aatman from the shaastraas as such, do not grieve for the aatman's sake.

छेदनादियोग्यानि वस्तूनि यैः प्रमाणैः व्यज्यन्ते तैः अयम् आत्मा न व्यज्यते इति अव्यक्तः । अतः छेद्यादिविजातीयः । अचिन्त्यः च सर्ववस्तुविजातीयत्वेन तत्तत्स्वभावयुक्तया चिन्तयितुम् अपि न अर्हः । अतः च अविकार्यः विकारानर्हः । तस्माद् उक्तलक्षणम् एनम् आत्मानं विदित्वा तत्कृते न अनुशोचितुम् अर्हसि ।

छेदनादियोग्यानि वस्तूनि यैः प्रमाणैः व्यज्यन्ते तैः अयम् आत्मा न व्यज्यते इति अव्यक्तः – Removing any doubts that Atman can be inferred as told in previous sloka also, the answer to all the objections are given by this bhashya that Atman cannot be seen by those प्रमाणs by which the objects which can be cut, burnt, wet, dried etc can be seen/known. So Atman is called अव्यक्त.

अतः छेद्यादिविसजातीयः – For that reason only he is of a different class than those objects which can be cut etc. The body and others are known to be possible of getting cut etc. Atman is not known like that. Atman is known only as 'I know' – 'जानामि इत्यादिरूपेणैव उपलम्भः'. Other aspects of the Atman such as नित्यत्व, अणुत्व, ज्ञानस्वरूपत्व, शेषत्व etc are known only from Shastra and hence he can never be known by any other means used for knowing achetana vastu.

The meaning of व्यक्त and अव्यक्त has been told in मोक्षधर्म of Mahabharata as:

'इन्द्रियैर्गृह्यते यद्यत् तत् व्यक्तमिति स्थितिः । अव्यक्तमिति विज्ञेयं लिङ्गग्राह्यमतीन्द्रियम् ।'

The Atman is also known as 'existing' because we infer like that as we are not able to see anything. We know it exists and hence it is told as लिङ्गग्राह्य. When we see activities in a body, we know there is an atman. Our own atman also we know exists but are not able to see it or feel it etc. So it is kind of inferring only.

Bhashyakarar makes a wonderful statement here as – छेद्यादिविसजातीयः - Atman cannot be told as सजातीय to something which is known and hence he can only be told as विसजातीय to those which are known to be possible of cutting etc.

अचिन्त्यः च सर्ववस्तुविजातीयत्वेन तत्तत्स्वभावयुक्तया चिन्तयितुम् अपि न अर्हः – Atman being of a different class compared to any other object, he cannot be even thought of as having such nature as those objects which are sensed by sense organs. Atman by nature is consciousness and the achetana dravya is inert and belongs to a different जाति. So it is told सहेतुकं सप्रकारं – the reason हेतु is it is of a different class from all other tattvas and the so it cannot be thought of as having the nature of those tattvas – such as akasha, vayu, tejas, prithivi or jala – a tejas dravya has a form and can be seen but Atman is not so, vayu has sparsha but Atman does not have and so

on. So Atman cannot be thought of as having the nature of these tattvas as it is of a different जाति and so it is सर्वतत्त्वविसजातीय. It cannot be known by giving an example of another object of the same class सजातीय but it can be known by giving examples of different class विसजातीयत्व. By this bouddha, charvaka etc who accept आत्म-अनित्यत्व are refuted. चार्वाकस्य say there are only four bhutas – vayu, agni, ap, prithivi and do not accept akasha. They say when the four bhutas combine a shakti is produced just as an intoxicating power is produced by mixing fruits and makind them to decay (किण्वादिभ्यो मदशक्ति). That shakti which is created when the four bhutas join is atman. And, it gets destroyed along with the body. They say देह एव भवेदात्मा तन्नाशो मोक्ष ईरितः । etc. Here Bhashyakarar establishes that Atman is belonging to a totally different class than any other tattvas and hence it is not like any of them and atman is avikari, nitya etc.

अतः च अविकार्यः विकारानर्हः - For that reason only he does not undergo any changes. The अचेतन is all the time undergoing changes – सततविक्रिया – prakruti, mahat, ahankara, akasha tattva, vayu tatva, agni tatva etc and pancha bhutas made of these tatvas after panchikarana and then bhautika padarthas etc. Seed, tree, cotton, thread, cloth, gets burnt/destroyed, gets deteriorated and merges into pancha bhutas etc and in this way, the achetana is all the time undergoing changes in its essential nature itself while the Atman does not undergo any change and is एकरूप. This can be told in the form of anumaana as 'आत्मा विकार-अनर्हः विकारित्वग्राहकप्रमाणशून्यत्वात्, (यद्यत् विकारित्वग्राहकप्रमाणशून्यं तत्तत् विकारानर्हम्) यथेश्वरस्वरूपम्, similarly whichever is known from विकारित्वग्राहकप्रमाण that is सविकारं, यथा घटादिः, इति व्यतिरेकः ।

Or this can also be told with सामान्य व्याप्ति as – यत् यादृश-आकारग्राहकप्रमाणशून्यम्, तत् तादृश-आकारं न भवति, यथा नीलं न पीताकारमिति ।

The sloka as अविकार्यः - this may mean that sometimes it is अविकारि. To remove that doubt and to establish that at anytime it is avikari, विकार-अनर्हः is told – it is not possible of undergoing any change by nature.

तस्माद् उक्तलक्षणम् एनम् आत्मानं विदित्वा तत्कृते न अनुशोचितुम् अर्हसि – So having known such an Atman as established, you should not grieve with respect to it. The भाव is that 'Arjuna, you who know

the nature of the Atman, do not deserve to grieve on its account' – आत्मवेदिनस्ते शोकयोग्यता एव न स्यात् is implied here.