

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



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

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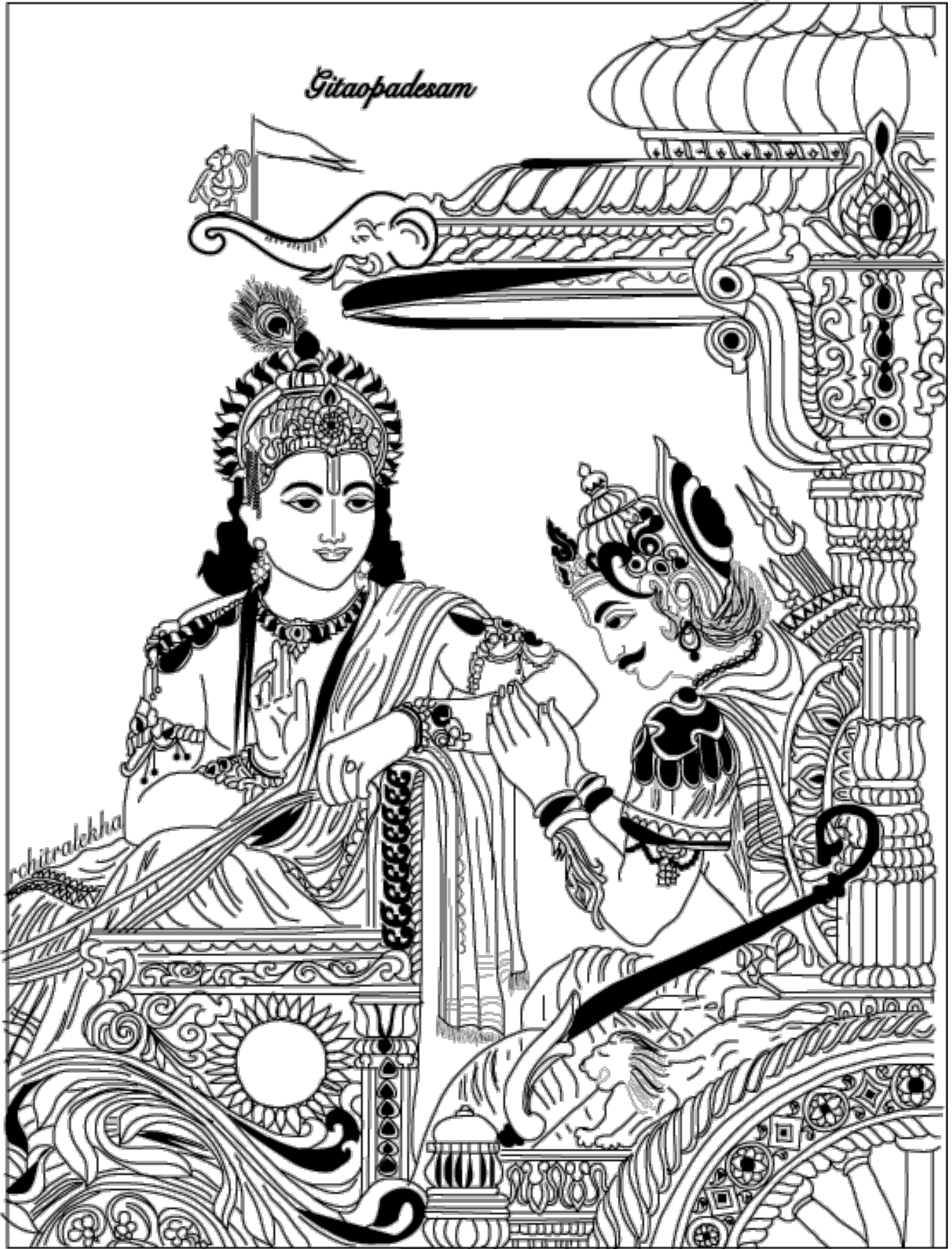
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*Gitaopadesam*



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 2<sup>nd</sup> Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ द्वितीयोध्यायः

Part-2: Slokas 26-50

Sloka 26

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।

तथाऽपि त्वं महाबाहो नैव शोचितुमर्हसि ॥ 26 ॥

अथच In another way मन्यसे if you think that एनम् this Atman नित्यजातम् is the body which has birth in a established/definite way वा and नित्यमृतम् has death in a defined specific way तथापि even then महाबाहो Hey Valiant, त्वम् एवं शोचितुम् नार्हसि - you should not grieve this way.

अथ नित्यजातं नित्यमृतं देहम् एव एनम् आत्मानं मनुषे न देहातिरिक्तम् उक्तलक्षणं तथापि एवम् अतिमात्रं शोचितुं न अर्हसि । परिणामस्वभावस्य देहस्य उत्पत्तिविनाशयोः अवर्जनीयत्वात् ॥ 26 ॥

अथच - So far it was taught that if one accepts an Atman who is different and distinct from the body, then one should not have grief on that account. Now, from the नास्तिकदृष्टि - those who accept that Atman exists are आस्तिकs and those who do not are नास्तिकs - they think body only is atman - even in that case there is no scope for grief is being told by this and next two slokas. The word अथ indicates that now Krishna is starting another view - or that it may be in the sense of questioning.

This is called अन्वारुह्यवाद - this is one way of teaching found in Vedas, sutras and Acharyas' works. Following purvapakshi's view only and then arguing and establishing siddhanta. Its like, 'let us assume what you are saying only is true, then let us examine what happens.. etc'. If charvakas say that body is atman, starting to argue assuming body only is atman and then coming to the siddhanta after first eliminating the

causes of concern etc. Here the first thing that Krishna wants to do is to tell Arjuna that there is no reason for shoka - even if he goes by what charvakas say. Krishna is so much concerned about removing the grief of Arjuna and through him as the pretext, removing shoka of all the chetanas that he even resorts to अन्वारुह्यवाद! What Bhashyakarar said in the beginning 'जगदुपकृतिमर्त्यः' - that great guna of Lord Krishna can be seen throughout this shastra.

The word वा is here giving समुच्चयार्थ and means 'and' (combining the two attributes of nityajata and nityamruta). Here it does not convey the meaning of 'either' but the meaning of 'and'.

**नित्यजातं नित्यमृतम्** - means नियत-उत्पत्तिनाशम्. This is explained in the next sloka also as 'जातस्य हि ध्रुवोमृत्युः...'. It is definite and sure to happen. नियत means in a well known or orderly way and it is sure to happen. That is the meaning as per Bhashya and it does not mean eternal because that which is नित्य or eternal cannot be born and cannot die. So nitya has the meaning of niyata here. Also, the nature of birth and death cannot be qualified by the word नित्य.

**देहम्** - Bhashyakarar is making it very clear that नित्यजात and नित्यमृत are qualifying देह and not atman. That is why just like nityajatam, the aspect of nityamrutam is also told specifically.

**एव एनम् आत्मानं मनुषे न देहातिरिक्तम् उक्तलक्षणं** - If you think this body only is atman and atman is not something different from body as told earlier,

**तथापि एवम् अतिमात्रं शोचितुं न अर्हसि** - Even then you should not grieve. Earlier it was taught that Atman does not get destroyed at all and hence not to be grieved. Now even if you think body only is atman, you should not grieve because if atman is body only then as body is anitya, atman also becomes anitya and anyway gets destroyed and why should you have shoka ? That which is ordained to get destroyed will anyway get destroyed, for that why shoka ? is the bhaava. The purpose of such an argument should be kept in mind that it is first to convince Arjuna that whatever way one thinks or knows, shoka cannot be present. That is what is conveyed by the word एवम् here.

**परिणामस्वभावस्य देहस्य उत्पत्तिविनाशयोः अवर्जनीयत्वात्** - OR, as told earlier if Atman who is different from body is accepted, then there can be a fear of परलोक etc which can lead to some grief. But now, if you think body itself is atman, then as told 'तन्नाशः मोक्ष ईरितः' you will get liberated from samsara and it should cause only happiness, and why should you grieve?

The सम्बोधन - महाबाहो shows that one who is valiant should not be scared of dying or killing others! And it is अवर्जनीय Because it is परिणामस्वभावत्वात् - deha is always undergoing changes and hence utpatti and vinasha cannot be avoided and so even if you think body only is atman, you should not grieve in what is implied here.

This is the anvaaruhyā vaada - or naastika vaada done here and now how is it that it will definitely get destroyed is explained in the next sloka.

### Sloka 27

जातस्य हि ध्रुवो मृत्युः ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 27 ॥

जातस्य For that which is created मृत्युः destruction of that state is ध्रुवो हि definite only. मृतस्य च In the same way, that which is destroyed जन्म attaining another state ध्रुवम् is definite. तस्मात् So, अपरिहार्ये अर्थे in this unavoidable aspect त्वं शोचितुं नार्हसि you should not grieve.

उत्पन्नस्य विनाशो ध्रुवः अवर्जनीय उपलभ्यते । तथा विनष्टस्य अपि जन्म अवर्जनीयम् । कथम् इदम् उपलभ्यते विनष्टस्य उत्पत्तिः इति । सत एव उत्पत्त्युपलब्धेः, असतः च अनुपलब्धेः - उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । तन्तुप्रभृतीनि द्रव्याणि सन्ति एव रचनाविशेषयुक्तानि पटादीनि उच्यन्ते । असत्कार्यवादिना अपि एतावद् एव उपलभ्यते । न हि तत्र तन्तुसंस्थान विशेषातिरेकेण द्रव्यान्तरं प्रतीयते । कारकव्यापारनामान्तरभजनव्यवहारविशेषाणाम् एतावता एव उपपत्तेः । न च द्रव्यान्तरकल्पनायुक्ता अत उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । उत्पत्त्याख्याम् अवस्थाम् उपयातस्य द्रव्यस्य तद्विरोध्यवस्थान्तरप्राप्तिः विनाश इति उच्यते । मृद्द्रव्यस्य पिण्डत्वघटत्वकपालत्वचूर्णत्वादिवत् परिणामिद्रव्यस्य परिणामपरम्परा अवर्जनीया । तत्र पूर्वावस्थस्य द्रव्यस्य उत्तरावस्थाप्राप्तिः विनाशः ; सा एव तदवस्थस्य च उत्पत्तिः । एवम् उत्पत्तिविनाशाख्यपरिणामपरम्परा परिणामिनो द्रव्यस्य अपरिहार्या इति न तत्र शोचितुम् अर्हसि ॥

उत्पन्नस्य विनाशो ध्रुवः अवर्जनीय उपलभ्यते - The meaning of जातस्य is given as उत्पन्नस्य. This is to make it clear that the words ध्रुव-मृत्यु-जन्म are not to be interpreted in any other way. The word हि in sloka shows प्रमाणप्रसिद्धि - well known by valid means. It can also be in the sense of हेतु.

तथा विनष्टस्य अपि जन्म अवर्जनीयम् - In the same way, that which is destroyed gets another state.

कथम् इदम् उपलभ्यते विनष्टस्य उत्पत्तिः इति - If the above aspects of birth of something which is destroyed is to be taken only for purposes of उपदेश it is fine but in this sloka जातस्य हि is told and by that it is meant that it is

well known in this world प्रसिद्धि. The objection here is : But we do not see it that way in this world. What we see that anything that is born or created did not exist earlier. We do not see the existence of something which is created earlier to it. Also, if something which is lost is created again, then दुःख can never be got rid of and all the shastra which teaches liberation would become useless. Similarly treating a disease or fighting an enemy etc will all become wasted efforts. Even when पुत्र and others die, it would mean that one should not lament. So, this meaning of उत्पन्नस्य विनाशो ध्रुवः, विनष्टस्य जन्म अवर्जनीयम् etc is not proper. This is the objection raised here.

Again, the objection is that - if something exists, why it should be again created? Creation will make sense for something which does not exist as we see in this world that pot and others which did not exist are created. For this objection, the answer is given with examples.

**सत एव उत्पत्त्युपलब्धेः, असतः च अनुपलब्धेः - उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । तन्तुप्रभृतीनि द्रव्याणि सन्ति एव रचनाविशेषयुक्तानि पटादीनि उच्यन्ते -** Creation and destruction are the different states of a substance which is existing. Thread and others which exist are given a specific formation and are called cloth etc.

===== satkaaryavaada=====

What is pratyaksha (perceived by all) is that for one who is born, death is sure. But if you say that for one which has got destroyed, again getting created is sure - how can that be known is the question Arjuna raises. For this, we need to examine very very carefully what is creation and destruction. Can something be created out of nothing? That means innumerable new things will keep getting created all the time. But in reality that is not the case. Nobody can create something out of nothing is what we actually see. Without a source substance, something cannot be created. To create a pot, mud is required. To create a cloth, thread is required. To create an ornament, gold is required etc. So, the source materials such as mud, thread or gold are just assuming different states in the process of creation. This means an object will be in some state and when it gets into another state that is called creation. When it leaves the present state to get another state, the present state is destroyed and that is called destruction. The mooladravya has to be same. Without a mooladravya something cannot be created. In Chandogya, uddalaka-shvetaketu prakarana, Uddalaka asks his son, Svetaketu after he returns from studies - 'Did you enquire about the ONE knowing which everything is known? Shvetaketu says no and wants to know how everything can be known by knowing ONE? Uddalaka says if you know the cause, the effects can be known. Just as if you know mud, everything made of mud can be



known. Uddalaka asks Shvetaketu to bring a nyagrodha fruit. Then asks him to break it and uddalaka asks him 'What do you see' - lots of small seeds. Take one seed and break it he said. What do you see? nothing I see he said. Uddalaka says, in that subtle thing which cannot be seen, this huge nyagrodha tree is born. So that which you say is so subtle that it is not seen is only existing as this huge tree here, says uddalaka. Similar to that, for this world to be created, a mooladravya is needed. That is called as moolaprakruti or avyakta. That is a nitya tatva. From that only everything which is achetana is created. But the mula prakruti, being achetana, cannot transform by itself but because it has Brahman as its atma, it is controlled by Brahman, it gets transformed. 'chetanaadhishtana' is a must. The mulaprakruti (which is also brahmaatmaka) undergoes change in its essential nature to become mahat etc and then the five elements are created and from then all things such as ocean, mountain, trees etc. That is satkaryavaada. So, for the trees, oceans etc to be created the dravya of pancha bhutas is needed. For pancha bhutas, tanmatras are needed. For tanmatras, ahankaara is needed. For that mahat is needed and for that mula prakruti is needed. Mula prakruti exists for ever and it is not created but it is a nitya tatva. One most fundamental source material has to exist all the time else the relationship of karya-karana in everything else gets broken. So, all these are ultimately the effects of mula prakruti only but in multiple phases and states. Brahman being the inner controller, HE exists in everything and ultimately HE is the material and intelligent cause we can say. This is as per our bhashya. Karya exists in karana. Pot is created from mud. Without mud, pot cannot be created. Mud only takes a different state and that is called creation. We say how can one which did not exist at all be created from nothing? It is not possible.

The Naiyayikas (logicians) say that we all know pot was not existing prior to its creation and after pot is made, it has different name, use, shape etc. Pot is not called mud, mud cannot be used for carrying water etc. So effect did not exist in cause. They are asatkaaryavaadis. They say karya does not exist in kaarana and karya is newly created.

We do not accept this as it is against pramanas. If that was the case, anything can be created from anything because effect did not exist earlier and is newly created. But what we see is that from a mango seed, only mango tree is created and not neem tree. So there is a definite relationship between karya and karana and that is that karya exists in karana. That is satkarya vaada. This is also established in Brahmasutras according to the shrutis. 'Tadananyatvam aarambhana shabdaadibhya:' and other sutras clearly expound this aspect.

There is also Asatkaaranavaada - where kaarana itself does not exist. No cause but there is effect. Bouddhas accept this. This is called creation ex nihilo - creation from nothing -shunya. This is against Vedas and we do not accept this. Without a karana, karya cannot exist.

Vedanta says satkaryavaada. Asatkarya/asatkaarana are not accepted.

So, Sukshmachidachidvishishta Brahman becomes sthulachidachidvishishta Brahman and that is creation.

Uttaraavastha coming is karya. Purvaavastha going is destruction. Same substance is seen in different states and it is karana-karya. This is satkaaryavaada.

A man is born etc. what was he before, was he existing? If he did not exist, he could not have been born. So he must have existed in some state. Creation cannot be done from nothing. So here the atman which is nitya tatva always exists and body which is made of five elements etc is created when the panchabhutas, ahankara tatva etc get modified and take the form of body and sense organs and atman comes into contact with it. Atman who had a subtle body, sukshma sharira, exists and his sukshma sharira changes to sthula form and becomes seen as man, deva, tree, animals etc. So the body and sense organs etc were all existing in some sukshma (subtle) form and they became sthula (gross). But they are subjected to change all the time while the Atman remains unchanged and is ekarupa.

Existence can come out of existence and cannot come out of non-existence. Non-existence is non-existence only.

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**असत्कार्यवादिना अपि एतावद् एव उपलभ्यते**—So even those who accept असत्कार्यवाद have to accept this much that the avayavi which is created from avayavas is nothing but रचनाविशेषयुक्तत्वमात्र. The naiyyayikas who are असत्कार्यवादिस say that the avayavi which is made of avayavas is different and newly created. But that is not so is what Bhashyakarar says here. उपलभ्यते means that is what is seen clearly that body made of hand, leg etc is one with the avayavas and not a different padartha than the parts. All put together is called the body. This is what we say and also think in our minds and we do not think body as different from the parts or use it that way in practice.

**न हि तत्र तन्तुसंस्थान विशेषातिरेकेण द्रव्यान्तरं प्रतीयते**—we do not see anything different from a combination of threads forming a shape as a cloth. It is not a new

substance altogether. It is the same thread in a different shape and form.

**कारकव्यापारनामान्तरभजनव्यवहारविशेषाणाम् एतावता एव उपपत्तेः** - Nayyayikas say that karya is different from karana because there is the कारकव्यापार - that is the process of creation, नामान्तरभजन - that is karya getting a different name than karana, व्यवहारविशेष - usage is different - that is a thread cannot be worn like a shirt or a pound of mud cannot be used to bring water etc and so the use of cause and effect are very different etc. Bhashyakarar says even if these are true, it does not affect the fact that karya is not different from karana because the **basic substance** is same.

The school of Sankhyas, also call their siddhanta as satkaaryavaada (but which is different from our satkaryavaada). The sankhyas say that the karya is present in all aspects in the karana - including the shape of a pot etc. and nothing is newly created. In that case, the कारकव्यापार would be useless. But not in our case where we say that substances are all present in both karya and karana but the states are newly created. For Sankhyas the state is also not created but in our siddhanta the अवस्था is आगन्तुक that is, 'comes and goes' while the base substance is same.

**न च द्रव्यान्तरकल्पनायुक्ता** - So it is not proper to imagine that a new substance which did not exist is created. Even in case of a candle which gets burnt, a subtle state is inferred just as in the case of a pot which may go into powder state. So there is no contradiction here.

By this other objections raised by nayyayikas such as - they say karya is different from karana because there is difference in सङ्ख्या - pound of mud is one while the pots made of it are many, so there is different in count

There is difference in our understanding - no one calls a pot as a ball of mud or a shirt as thread etc. Similarly the size, shape etc are all different.

To all these objections we say that though all these are true, the basic substance remains same and cannot be newly created.

अत उत्पत्तिविनाशादयः सतो द्रव्यस्य अवस्थाविशेषाः । उत्पत्त्याख्याम् अवस्थाम् उपयातस्य द्रव्यस्य तद्विरोध्यवस्थान्तरप्राप्तिः विनाश इति उच्यते । मृद्द्रव्यस्य पिण्डत्वघटत्वकपालत्वचूर्णत्वादिवत् परिणामिद्रव्यस्य परिणामपरम्परा अवर्जनीया । तत्र पूर्वावस्थस्य द्रव्यस्य उत्तरावस्थाप्राप्तिः विनाशः ; सा एव तदवस्थस्य च उत्पत्तिः । एवम् उत्पत्तिविनाशाख्यपरिणामपरम्परा परिणामिनो द्रव्यस्य अपरिहार्या इति न तत्र शोचितुम् अर्हसि ॥ 27 ॥

So Bhashyakarar concludes by again stressing the satkaryavaada.

Tantu itself became cloth, mud itself became pot. The mula dravya cannot be destroyed. Just as Atma cannot be destroyed, prakruti also cannot be fully destroyed. But prakruti undergoes changes all the time while atman remains ekarupa without any changes.

Karaka vyaapaara, namantara bhajana - vastu is the same. Name and form keep changing in each state. So it is not that a new substance is newly created.

So utpatti, vinaasha are different states of the same dravya. Vinaasha is - nasha adarshane - not being seen. Vastu getting different state than present one is called naasha. The present state is no more seen while a new state becomes seen.

Mrud dravya gets pindatva, ghatatva, kapalatva, churnatva etc. and so the paramparai of parinaamas cannot be avoided for a dravya whose nature is to undergo changes all the time, that is acetana but the basic substance which is prakruti is not destroyed or created. But it gets different states all the time.

So there is no scope for shoka here.

Any amount of thinking can not be decided that a substance is not there. abhaava cannot be established just because an object is not seen at one time at one place.

Another aspect of creation is examined now: If something is again created, what does it mean ? If a pot is destroyed and is created again, does it mean the same pot is created again. The same body which an atman leaves, does it come again ? Whatever state is gone does the same state come again ? No. Ghata avastha becomes kapala avastha (pot gets broken and the half piece is called kapaala or kapaalika). Dhruvam janma mrutasya ca - means not that the same body is created again. Because for that earlier state, pradhvamsaabhaabha is present. So it gets another state.

And we have to remember that 'Dhruvam janma mrutasya' is for one who does not do sadhanaanushthana for mokahsa. For one who does sadhana anushthana, the connection with prakruti goes forever and he will no more be a part of creation.

Another objection - an object which is very nice - say a nice vase or ornament etc. if it gets destroyed or broken, does it not lead to shoka ? The answer is that in case of praakrutika vastus, the destroyed state is seen, so we may have some grief. But in case of

atman, we do not see the new state when the present state is destroyed. So there is no scope for grief - is told in next sloka

### Sloka 28

**सत्तो द्रव्यस्य पूर्वावस्थाविरोध्यवस्थान्तरप्राप्तिदर्शनेन यः अल्पीयान् शोकः सोऽपिमनुष्यादिभूतेषु न संभवति इत्याह -**

In respect of a dravya which exists, the attaining of a different state which is opposed to the present state may lead to some small grief; but that is also completely absent in respect of manushya and others and that is what is being told now.

That is, due to the well established nature of each object, the preceding and succeeding states can cause happiness or grief because we see them in those respective states. When a nice pot is broken, the state of the pot being broken can lead to some grief of the nature that such a nice object is broken etc. But in respect of the atman who is seen as manushya or deva etc. we do not see the succeeding state of the atman and hence there cannot be even such small grief.

**अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।**

**अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ 28 ॥**

भारत Hey Arjuna भूतानि the bodies of manushya and others अव्यक्तादीनि are having an earlier state which is not seen व्यक्तमध्यानि in-between they are seen अव्यक्त निधनान्येव and after death again are in a post-death-state which is not seen तत्र In that aspect का परिदेवना why should there be any shoka ?

**मनुष्यादि भूतानि सन्ति एव द्रव्याणि अनुपलब्धपूर्वावस्थानि उपलब्धमनुष्यत्वादि-मध्यमावस्थानि अनुपलब्धोत्तरावस्थानि स्वेषु स्वभावेषु वर्तन्ते इति न तत्र परिदेवनानिमित्तम् अस्ति ॥ 28 ॥**

**मनुष्यादि भूतानि सन्ति एव द्रव्याणि अनुपलब्धपूर्वावस्थानि उपलब्धमनुष्यत्वादि-मध्यमावस्थानि अनुपलब्धोत्तरावस्थानि** - The word भूत here means atman with a body. 'भूतं स्थावर जङ्गमम्' - an atman with a body is bhuta.

The words अव्यक्त and व्यक्त are not just implying the states of प्रकृति alone and also do not mean सत् and ब्रह्म as told by Yadavaprakasha because it is out of context here. Here the dehatma-viveka is being taught and not of paramatma svarupa etc. In Yadavaprakasha's sidhanta, the one Brahman itself gets modified into chit, achit and ishvara etc. And, that is not implied here by avyakta and vyakta etc is being made clear by Deshika in tatparya chandrika.

The manushya and other bhutas are existing dravyas. Their earlier state exists but is not seen and same is the case with succeeding state while the middle state is seen or known. It is as told in Mahabharata - अदर्शनादिहायातः पुनश्चादर्शनं गतः । नासौ तव न तस्य त्वं वृथा किमनुशोचसि ॥ (भा. स्त्री 2-12). (Vidura consoles dhrutarashtra after the death of duryodhana and all his other sons). This sloka is to be also interpreted on the same lines.

**स्वेषु स्वभावेषु वर्तन्ते इति** - The states of manushya etc which are seen of these dravyas are not स्वभाव that is they are not the nature because we see that they get destroyed, modified etc. Even the earlier state which is not seen is also not स्वभाव because there also the division of manushya etc are possible of knowing. So, the सामान्य परिणामित्व is the स्वभाव. So the meaning is that for a dravya which keeps getting modified, the unseen earlier state and seen middle state are not to be grieved, the same way the unseen posterior state also is not to be grieved. That is the meaning conveyed here.

The avadhaarane एव in अव्यक्तनिधनान्येव means it is अवर्जनीय.

**न तत्र परिदेवानामित्तम् अस्ति** - So, Krishna is telling that if you think the स्वभावत्व that is nature of the objects itself is to be grieved, then Deshika says very nicely, 'प्रतिनियत-विचित्रस्वभाव-अनन्तवस्तुसन्तते जगति सर्वस्य सर्वदा दुःखजलनिधावेव मज्जनमिति नेदानीं विशेषतः शोकनिमित्तमस्ति'. The प्रपञ्चस्वरूप - nature of this world is told here wonderfully. Each one and each thing has its own unique and well established nature, no mix up with each other. Then all the time everywhere all should have been immersed in an ocean of grief only. So there is no special reason for shoka here.

The various meanings implied in this phrase of the Bhashya is explained by Deshika in detail :

1. Is it because the अव्यक्तावस्था is स्वभाव for deha? Then since देह has left that स्वभाव and got this मनुष्यत्व itself is to be grieved.
2. If you say, मनुष्यत्व itself is स्वभाव ? If so, then when this body goes, another manushya sharira only would come and so where is the scope for grief ?
3. If you say, even if it is औपाधिक, the separation of body which is giving all happiness will lead to shoka only, then enemies and भिक्षाचर्य etc which you were talking about are causes of shoka and not killing of enemies and getting kingship because they will lead to happiness

4. If you say, destruction of your body which is an instrument for all kinds of enjoyment and happiness is reason for shoka, then you who are valiant should only work towards protecting your body as much as possible.
5. If you are scared of लोकापवाद which may come due to बन्धुवियोग, in that case you will get greater लोकापवाद by not protecting your bandhus who are on your side. You will also get अकीर्ति as you would be called a coward.

This shoka is not something which you cannot avoid just like शीत-उष्ण etc but this is coming on account of wrong thinking that the body is most enjoyable and this shoka can be got rid of by not thinking so. All these are implied by this phrase of the bhashya. So Deshika writes, Krishna is asking Arjuna - 'देहात्म-मोह-महाग्रह-गृहीतः त्वं लोकायतसमय-रहस्य-तत्त्व-विचारेणापि न कथञ्चिदपि शोचितुमर्हसि इति परिदेवना किं निमित्ता ?'

#### Sloka 29

एवं शरीरात्मवादे अपि नास्ति शोकनिमित्तम् इति उक्त्वा शरीरातिरिक्त आश्चर्यस्वरूप आत्मनि द्रष्टा वक्ता श्रोता श्रवणायत्तात्मनिश्चयः च दुर्लभ इत्याह -

Having thus concluded the अन्वारुह्यवाद in the last three slokas starting with अथ चैनं नित्यजातं ... till अव्यक्तादीनि भूतानि.., Lord Krishna starts to extol the wonderful nature of the Atman according to स्वसिद्धान्त and starts by telling how rare is the person who is an अधिकारि for such a ज्ञान in this world filled with the difficulties arising due to देहात्ममोह - wrong knowledge of thinking that body itself as the Atman.

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्ब्रूदति तथैव चान्यः ।

आश्चर्यवद्ब्रूयन्नमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ 29 ॥

कश्चित् Some one who has done lots of good deeds, a bhaagyashaali आश्चर्यवत् एनं This Atman who is of a wonderful nature पश्यति sees him. तथैव In the same way अन्यः another punyashaali आश्चर्यवत् वदति tells, teaches about this Atman who is of wonderful nature. अन्यः Another punyashaali आश्चर्यवत् एनं शृणोति Listens to the teaching about such a wonderful Atman. श्रुत्वापि In spite of having listened to such a teaching कश्चित् एनं नैव वेद च no one knew the real nature of this Atman.

Deshika says that this sloka where Atman is qualified by several adjectives is as per what is established in the Upanishads.

एवम् उक्तस्वभावं स्वेतरसमस्तवस्तुविसजातीयतया आश्चर्यवद् अवस्थितम् अनन्तेषु जन्तुषु महता तपसा क्षीणपाप उपचितपुण्यः कश्चित् पश्यति | तथाविधः कश्चित् परस्मै वदति | एवं कश्चिद् एव शृणोति | श्रुत्वा अपि एनं यथावद् अवस्थितं तत्त्वतो न कश्चिद् वेद | चकाराद् द्रष्टृवक्तृश्रोतृषु अपि तत्त्वतो दर्शनं तत्त्वतो वचनं तत्त्वतः श्रवणं दुर्लभम् इति उक्तं भवति ।

एवम् उक्तस्वभावं – This is the meaning of the word एनम् in mula sloka.

स्वेतरसमस्तवस्तुविसजातीयतया आश्चर्यवद् अवस्थितम् – What was told earlier as अव्यक्तोऽयम् अचिन्त्योऽयम् etc which show that Atman belongs to a distinct class is told here by giving the reason as आश्चर्यत्व as स्वेतरसमस्तविसजातीयतया आश्चर्यवत् अवस्थितम्.

आश्चर्यवत् अवस्थितम् also shows that the word आश्चर्यवत् is not a क्रियाविशेषण to पश्यति but it means one who exists having a wonderful nature. According to Bhashyakarar, the वैलक्षण्य of the Atman is to be told here and hence the meaning of the word आश्चर्यवत् is to be interpreted this way.

(योऽयमात्मानं पश्यति स आश्चर्यतुल्यः etc. and दुर्वोधः आत्मा – as told in Shankara bhashya is not acceptable is shown by this explanation).

अनन्तेषु जन्तुषु – the meaning of कश्चित् which means 'some one' is given as अनन्तेषु जन्तुषु. जन्तु means any being which is born including पशु etc. It is told that ज्ञानेन हीनः पशुभिः समानः – that is indicated here.

महता तपसा क्षीणपाप उपचितपुण्यः कश्चित् पश्यति – The gist (तात्पर्यार्थ) of the word कश्चित् is given as one who has done great तपस् and got rid of lot of पापs and one who has accumulated a lot of पुण्य as told 'कषाये कर्मभिः पक्के ततो ज्ञानं प्रवर्तते'. For getting ज्ञान, papas which are obstructing it have to be got rid of by various means such as tapas etc.

तथाविधः कश्चित् परस्मै वदति – The तात्पर्यार्थ of अन्यः is as given already – महता तपसा क्षीणपापः उपचितपुण्यः and this is indicated as तथाविधः. परस्मै – to tell others he should have known first.

एवं कश्चिद् एव शृणोति – Same as before



श्रुत्वा अपि एनं ग्रथावद् अवस्थितं तत्त्वतो न कश्चिद् वेद - If the meaning is simply given as श्रुत्वा अपि न वेद - then it would contradict the very starting of the shastra itself - if Atman cannot be known at all even by listening to the teachings, then what is the use of listening ? So the meaning as per Bhashya is that it is not possible to know the real nature as it exists in totality. The complete nature of the Atman as per प्रमाणस without any superimposed (आरोपित) wrong qualities and in all its modes is very very difficult is the meaning. The तात्पर्य is the दुर्लभत्व of such a तत्त्ववेदि and not that Atman cannot be known at all - that is not the meaning here.

चकाराद् द्रष्टृवक्तृश्रोतृषु अपि तत्त्वतो दर्शनं तत्त्वतो वचनं तत्त्वतः श्रवणं दुर्लभम् इति उक्तं भवति -The word च indicates that among those who see, teach and hear, seeing the reality as it exists, teaching the reality as it exists, hearing the reality as it exists is very very rare is the meaning.

shravaNalaabhopi mahaasukrutaphalamiti bhaava:

kushalo vaktaa kushala: praaptaa cha durlabha:

It is very difficult to find one who has realized that Atman is different and distinct from the body itself. That being the case, what to say of finding one who has actually seen the REAL nature of the Atman as it exists in all its wonderful nature? And, even if such a rare person is there, what to tell of such a person who can tell another the REAL nature as seen, all the रहस्यs as it exists in totality? And, even if such a very rare person is there, what to tell of one who can listen to such a teaching, that too in totality?

There are so many views about Atmatatva - some say body itself is Atman, some say Atman is created from four elements - पृथिवि, अप्, तेजस्, and वायु, some say Atma is a flux and is क्षणिक and not नित्य, some others say Atma takes the size of the body in which it exists - in an elephant it has size of elephant, in an ant size of an ant etc. So it is not easy to know the real nature of Atma tatva is what is being told by Lord Krishna here. There is nothing in this world which is like it - it is स्वैतरसमस्तविसजातीय - such wonderful nature it has and that is why it is so very difficult to realize Atman.

Here Krishna is praising Arjuna that Arjuna is such a श्रोता - one who has all the आत्मगुणस and बाह्यगुणस - that is control of senses, doing वर्णाश्रमहर्धर्मस and so one who has all बाह्यान्तरसकलशिष्यगुणसम्पन्न as told 'तस्मै स

विद्वान् समुपन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम्' or 'शान्तो दान्त उपरतः तितिक्षुः समाहितोभूत्वा आत्मान्येवात्मानं पश्यति सर्वमात्मानं पश्यति' etc. That is why Yama praises Nachiketa as 'त्वादृङ्गो भूयाः नचिकेतः प्रष्टा' .

So the process for getting आत्मज्ञान् is - first श्रवण, then मनन because आत्मनिश्चय through मनन depends on श्रवण. Then one gets the योग्यता for वचन - telling/teaching another person. Even there, only by constant अभ्यास done for a long long time, one can teach यथावस्थित तत्त्व, then one has to do continuous meditation - निदिध्यासन which is तैलधारावदविच्छिन्नस्मृतिसन्ततिरूप - to get आत्मदर्शन. Then just like a person who has mastered the art of knowing all the qualities of a GEM by constant examination for a long time, the विशेषदर्शन happens by चिरनिरीक्षणसंस्कार. So, this is the order in which it happens.

Here if one gets a doubt that if Atman is different and distinct from the body why do we not perceive that? To answer this doubt, it is told that we do not perceive it because it is extremely difficult to see that Atman is different and distinct and then to realize such an Atman of most wonderful nature in totality.

### Sloka 30

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ 30 ॥

भारत Hey Arjuna, सर्वस्य देहे वध्यमाने Even if everyone's body is killed, अयं देही this Atman नित्यम् अवध्यः is never killed. तस्मात् त्वं सर्वाणि भूतानि शोचितुं न अर्हसि - So you should not grieve on account of all the beings.

सर्वस्य देवादिदेहिनो देहे वध्यमाने अपि अयं देही नित्यम् अवध्य इति मन्तव्यः । तस्मात् सर्वाणि देवादिस्थावरान्तानि भूतानि विषमाकाराणि अपि उक्तेन स्वभावेन स्वरूपतः समानानि नित्यानि च । देहगतं तु वैषम्यम् अनित्यत्वं च । ततो देवादीनि सर्वाणि भूतानि उद्दिश्य न शोचितुम् अर्हसि न केवलं भीष्मादीन् प्रति ।

सर्वस्य देवादिदेहिनो - In all the beings starting from देवास and ending with स्थावर (देव, मनुष्य, जङ्गम, स्थावर) there are so many differences (वैषम्य) in their respective bodies, qualities, place, time, some are impossible to differentiate, some are possible to differentiate etc that in the same way even in the aspect of देहि (atman) the differences in the aspects of सुखित्व and दुःखित्व etc are seen. And the words देव, मनुष्य etc are also

indicative of 'देवत्वादिविशिष्ट आत्मपर्यन्ताः', that is they mean an atman who has a body of the class of देव etc. So, in the same way, doubts about differences in the aspects of नित्यत्व and अनित्यत्व etc. are also possible to get - if such a doubt comes, that is eliminated here by 'देही नित्यमवधोऽयं देहे सर्वस्य भारत' .

**देहे वध्यमाने अपि अयं देही नित्यम् अवध्य इति मन्तव्यः** - वध्यमाने should be understood as 'हन्यमाने शरीरे' - when the bodies are getting separated or destroyed.

**तस्मात् सर्वाणि देवादिस्थावरान्तानि भूतानि विषमाकाराणि अपि** - The word भूत is क्षेत्रज्ञपर्यन्त - meaning includes the self in a body. सर्वाणि - indicates the variations in their forms - विषमाकाराणि - due to the differences in the class such as देव, मनुष्य etc, the differences in सुख, दुख etc.

**उक्तेन स्वभावेन स्वरूपतः समानानि नित्यानि च** - The स्वभाव told already such as सूक्ष्मत्व, अच्छेद्यत्व etc. The atmans are all equal in their स्वरूप in the aspects of नित्यत्व etc. So there should be no doubt about atmans having differences of नित्यत्व, अनित्यत्व etc. Just because they are found in different bodies such as देव, मनुष्य and are having varying सुख, दुख etc.

**देहगतं तु वैषम्यम् अनित्यत्वं च** - The differences are all only due to the bodies in देव etc. The differences in सुख, दुख etc. which are experienced by the Atman in the respective bodies is due to the उपाधि of those bodies and happens due to the differences in the धर्मभूतज्ञान-अवस्थाविशेष. Then how come we call an atman who has a body of देव as देव itself ? This is because the atmans are inseparably associated (अपिथक्सिद्ध-सम्बन्ध) with those bodies. So, we are not able to see the soul as पृथक् from the body. It is seen so tightly coupled together that we cannot separate and see. That is why when we say मनुष्य it means an Atman who has a मनुष्यदेह. देव is an atman who has the body of a देव. So the differences are on the bodies and the experiences of सुख and दुख are due to variations of attributive consciousness (धर्मभूतज्ञान) .

**ततो देवादीनि सर्वाणि भूतानि उद्दिश्य न शोचितुम् अर्हसि न केवलं भीष्मादीन् प्रति** - So the atmans are all equal in their svarupa of being nitya etc and hence you should not have any grief in respect of any being, not only भीष्म and others. You are having grief about killing भीष्म, द्रोण and others, while the reality is that in respect of ANY being, you should not have grief.

Bhashyakarar gives the sangati to this prakarana by mentioning भीष्मादीन्.

## Shloka 31

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धात् श्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ 31 ॥

अपिच Also, स्वधर्मम् अवेक्ष्य having well seen/known your kshatriya dharma विकम्पितुं नार्हसि you should not be scared. धर्म्यात् युद्धात् Other than the yuddha which is in line with धर्म, क्षत्रियस्य अन्यत् श्रेयः न विद्यते - there is no other thing which gives श्रेयस् to a kshatriya. हि - Is not this well known.

अपि च इदं प्रारब्धं युद्धं प्राणिमारणम् अपि अग्निषोमीयादिवत् स्वधर्मम् अवेक्ष्य न विकम्पितुम् अर्हसि धर्म्यात् न्यायतः प्रवृत्तात् युद्धाद् अन्यत् न हि क्षत्रियस्य श्रेयो विद्यते । 'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ (गीता 18/43) इति हि वक्ष्यते । अग्निषोमीयादिषु च न हिंसा पशोः, निहीनतरच्छागादिदेहपरित्यागपूर्वककल्याणदेह-स्वर्गादिप्रापकत्वश्रुतेः संज्ञपनस्य । 'न वा उ वेतन्प्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः । यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु' (यजुर्वेद 4/16/9/43) इति हि श्रूयते । इह च युद्धे मृतानां कल्याणतरदेहादिप्राप्तिः उक्ता 'वासांसि जीर्णानि' (गीता 2/22) इत्यादिना । अतः चिकित्सककर्म आतुरस्य इव अस्य रक्षणम् एव अग्निषोमीयादिषु संज्ञपनम् ॥ 31 ॥

The purpose of the Shastropadesha as told by Yamanucharya is, 'अस्थानस्नेहकारुण्य धर्माधर्मधियाऽकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥' is to be remembered for सङ्गति here. Starting with sloka 11, अशोच्यानन्वशोचस्त्वं, till sloka 30, 'देही नित्यमवध्योयम् देहे सर्वस्य भारत । तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि' - the first part which is 'अस्थानस्नेहकारुण्य' of Arjuna was removed. Now from this sloka till sloka 34, 'अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् । संभावितस्य चाकीर्तिः मरणादतिरिच्यते', the next part धर्माधर्मधियाकुलम् is addressed and Arjuna is taught what is dharma and what is adharma and those doubts he had are cleared by Lord Krishna.

The वर्णाश्रमधर्मस are all told in 18<sup>th</sup> chapter - चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः etc. For each

अपि च इदं प्रारब्धं युद्धं प्राणिमारणम् अपि अग्निषोमीयादिवत् स्वधर्मम् अवेक्ष्य न विकम्पितुम् अर्हसि - Here 'इदं युद्धम्' gives the meaning of 'धर्म्याद्धि युद्धात्' which is the remaining part of the vakya 'स्वधर्मम्'. स्वधर्मः means स्वो धर्मः or स्वस्य धर्मः. The meaning of मूल, विकम्पितुम् is given by प्रारब्धम् - that which has started already and now there is no way Arjuna can get scared. If it had not started, maybe there was scope for argument etc but since the war has already started, now he cannot turn back.

प्राणिमारणम् - this is the normal cause for thinking it is अधर्म. Causing injury to beings or killing beings is अधर्म and it is barred by shastra as 'न हिंस्यात् सर्वा भूतानि'. But that is overruled by विशेषशास्त्र which shown by Bhashya as 'अग्नीषोमीयादिवत्'. When there is a विशेषविधि the सामान्यनिषेध gets overruled. So the dharmayuddha is स्वधर्म for a क्षत्रिय just as अग्नीषोमीय and others. Considering this, you should not fear that this will lead to अधर्माचरण.

**धर्म्यात् न्यायतः प्रवृत्तात् युद्धाद् अन्यत् न हि क्षत्रियस्य श्रेयो विद्यते** - If Arjuna is thinking that engaging in anything other than dharmayuddha is shreyas for a kshatriya, Krishna is dispelling such a doubt and telling that there is no better श्रेयस् for a क्षत्रिय than engaging in धर्मयुद्ध. धर्म्य means 'धर्मादनपेतं धर्म्यम्' a yuddha which is inline with dharma and started for justice - न्यायतः - Part of the kingdom is the rightful share of the Pandavas which is to be given to them but was denied by the Kauravas and hence it is justified. They are not doing any unjust or unlawful activity by engaging in this war. So this is धर्मयुद्ध for them. Also, if a क्षत्रिय tries to kill someone who is निरायुध or निवृत्त (turned back) or शरणागत (who has surrendered), then it is not proper. But here it is not the case. So this is dharmayuddha only.

**'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ (गीता 18।43) इति हि वक्ष्यते** - The meaning of mula shloka हि as told in धर्म्याद्धि is explained here.

शौर्य - युद्धे निर्भयप्रवेशसामर्थ्यं, तेजः - यरैरनभिभवनीयता, धृतिः - आरब्धे कर्मणि विघ्नोपनिपातेऽपि तत्समापनसामर्थ्यं, दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यं, युद्धे चाप्यपलायनम् - युद्धे चात्ममरणनिश्चयेऽपि अनिवर्तनम्, दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः, ईश्वरभावः - स्वव्यतिरिक्त-सकलजन-नियमनसामर्थ्यम् - these are क्षत्रियस्य स्वभावजं कर्म.

But there can be an objection here: It cannot be said that it is like अग्नीषोमीय and others as there also हिंसा is present and अधर्म cannot be avoided. The निषेध of हिंसा as told in 'न हिंस्यात् सर्वा भूतानि' is not औपाधिक because there is general barring of हिंसा and it is present in agnishomiya etc. is the objection. This is answered next.

अग्निषोमीयादिषु च न हिंसा पशोः, निहीनतरच्छागादिदेहपरित्यागपूर्वककल्याणदेह-स्वर्गादिप्रापकत्वश्रुतेः संज्ञपनस्य । 'न वा उ वेतन्म्रियसे न रिष्यसि देवाँ इदेषि पथिभिः सुगेभिः । यत्र यन्ति सुकृतो नापि दुष्कृतस्तत्र त्वा देवः सविता दधातु' (यजुर्वेद 4।6।9।43) इति हि श्रूयते - Adharma would ensure on account of doing हिंसा. But in अग्नीषोमीय etc there is no हिंसा itself which can lead to अधर्म. This is told as 'निहीनतर...'. The लक्षण for हिंसा is - any व्यापार which results in अनर्थ. That is the definition of हिंसा. But here, the opposite is told in the

shruti. Shruti says 'न वा उ वे..' 'You will not die not get injured. You will only reach the devas by auspicious paths. Where only those who have done good deeds go and those who have done bad deeds do not go. Let God Savitaa take you there'. So what is told in अग्नीषोमीय etc is not हिंसा. But still there can be an objection. Let it be so, but how can one say that in yuddha killing or causing injury is not himsaa and so adharma? In the shruti 'अहिंसन् सर्वभूतानि अन्यत्र तीर्थेभ्यः' (छा.) also it is barred in acts other than अग्नीषोमीय and such yagas and not in yuddha. For this, the answer is:

**इह च युद्धे मृतानां कल्याणतरदेहादिप्राप्तिः उक्ता 'वासांसि जीर्णानि' (गीता 2।22) इत्यादिना –** This is dharmayuddha and in such dharmayuddha, it is told that those who die get more auspicious bodies and that is what is told in 'वासांसि जीर्णानि...' etc.

**अतः चिकित्सककर्म आतुरस्य इव अस्य रक्षणम् एव अग्नीषोमीयादिषु संज्ञपनम् ॥ 31 ॥**

So, just like in case of one who is having some disease, the treatment which may involve injuries would only do good and hence is done to protect one, even in अग्नीषोमीय etc it is done for good only. So, it does not mean that whatever leads to दुःख is हिंसा because then even protective acts which involve दुःख due to pain etc would become हिंसा but it is not so. It is also not mere प्राणवियोग or killing - because even acts such as robbing one of everything or subjecting one to punishments etc are also called हिंसा only. So, the definition of हिंसा is 'अनर्थपर्यवसितः तादात्विकदुःखजनको व्यापारः'. So the objection raised for the shruti statement that 'अन्यत्र तीर्थेभ्यः' is by those who are not aware of the purushartha that is told by shruti that the yajna pashu will get. So there also there is no हिंसा at all because Manu smruti says 'तस्मात् यज्ञे वधो अवधः'. In the same if someone says the killing in a धर्मयुद्ध is हिंसा that means they do not have तत्त्वज्ञान because even in a dharmayuddha killing is considered as अवध only.

**Sloka 32**

**यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।**

**सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ 32 ॥**

पार्थ Hey Arjuna, यदृच्छया उपपन्नं that which has come by itself without any effort स्वर्गद्वारम् अपावृतम् and which has the doors of svarga opened for it

ईदृशं युद्धं such this dharmayuddha सुखिनः क्षत्रियाः लभन्ते kshatriyas who have done good deeds do get.

**अयत्नोपनतम् इदं निरतिशयसुखोपायभूतं निर्विघ्नम् ईदृशं युद्धं सुखिनः पुण्यवन्तः क्षत्रिया लभन्ते ।**

Again, Krishna is removing the अधर्मभ्रम of Arjuna in the war though it involves killing etc. by praising such a dharmayuddha.

**अयत्नोपनतम् इदं**—It is not अहेतुक that is meant by यदृच्छया but what is meant is that such an opportunity has come due to some great good deed done earlier which is giving fruit now and hence now it has come without any effort.

**निरतिशयसुखोपायभूतं**—The word स्वर्ग means that which has unparalleled pleasures as told in 'यस्मिन्नोष्णं न शीतम्', 'दुःखेन यन्न संभिन्नं न च ग्रस्तमनन्तरम् । अभिलाषोपनीतं यत् तत्सुखं स्वः पदास्पदम्' ॥ - that place which does not get destroyed, where there is neither too much heat nor cold, which does not have दुःख and does not get destroyed and where all wishes are fulfilled, such a place where such pleasures are experienced' as told in शाबरभाष्य. The nature of धर्म's is that they are the means for one to get such निरतिशयसुखविशेष - unparalleled joyous experiences. सुखिनः means

**निर्विघ्नम्**—अपावृतम् means without any hindrances and bhashya says निर्विघ्नम्.

**ईदृशं युद्धं सुखिनः पुण्यवन्तः क्षत्रिया लभन्ते**—सुखिनः means पुण्यवन्तः in bhashya. Just सुख cannot get one such an opportunity for dharmayuddha but पुण्य and hence bhashya says सुख means सुखसाधन - that which gets सुख and that is पुण्य. Or it may also mean one who is eligible for such सुख and that also implies पुण्यवन्तः only.

### **Sloka 33**

Because it is dharmayuddha it is niratishayasukha-saadhana was told in the previous sloka - यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् । सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ।.

Now if he does not engage in this war, what is the ill effect of it is being told in the next sloka. He would get papa is being told here.

अथ चेत् त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ 33 ॥

अथ In spite of this इमं धर्म्यं सङ्ग्रामं त्वं न करिष्यसि चेत् if you do not engage in this dharma yuddha ततः for that reason स्वधर्मं कीर्तिं च हित्वा having lost kshyatriya dharma and fame पापं अवाप्स्यसि you will get paapa (accumulate sin).

अथ क्षत्रियस्य स्वधर्मभूतम् इमम् आरब्धं संग्रामं मोहाद् न करिष्यसि चेत् ततः प्रारब्धस्य धर्मस्याकरणात् स्वधर्मफलं निरतिशयसुखं विजयेन निरतिशयां कीर्तिं च हित्वा पापं निरतिशयम् अवाप्स्यसि ॥ 33 ॥

In spite of this, if you do not engage in this war which is the ordained duty of a kshatriya and which has already started due to मोह (wrong thinking or confusion), you will lose the unsurpassed enjoyments (निरतिशयसुख) due to not engaging in a war which has started and also the unparalleled fame which comes from having won such a war and only get निरतिशय पाप - accumulate unlimited sin.

अथ क्षत्रियस्य स्वधर्मभूतम् - Because it is धर्म्यं - धर्मादनपेतम् - in line with dharma, it is the means for निरतिशय सुख - धर्म is one by which one gets boundless happiness. Since this yuddha is such a dharma for a kshatriya, it is a means for getting unparalleled happiness.

The word त्वम् is specifically addressing Arjuna because for a ब्राह्मण, not doing war will not yield दुःख as it is not ordained for his वर्ण while for a kshatriya it is. Keeping this in mind, Bhashyakarar says क्षत्रियस्य स्वधर्मभूतम्.

इमम् आरब्धं - इमम् means आरब्धम् - that which has already started. If it had not started, it might have been ok but leaving a yuddha which has started is against svadharma.

संग्रामं मोहाद् न करिष्यसि चेत् - मोहात् means having the भ्रम of अधर्म even in धर्म.

ततः प्रारब्धस्य धर्मस्याकरणात् - Just not engaging in any war will not lead to प्रत्यवाय (that which yields पाप) because in that case a kshatriya will have to engage in war all the time. But leaving a war which has started will lead to पाप - that is clearly indicated by प्रारब्धं in bhashya. प्रत्यवाय is ईश्वर-निग्रह-कारण. It will cause निग्रह and one gets पाप which leads to दुःख. पुण्य and पाप are Ishvara's अनुग्रह-निग्रह-सङ्कल्पs. There are not पदार्थs. They are ज्ञानविशेष. The fruits of such सङ्कल्प of ईश्वर, is सुख or दुःख.



**स्वधर्मफलं - 'हित्वा स्वधर्म'** - here धर्म shabda is telling धर्मफल the fruits gained by doing what is ordained as duties in one's station in life, so it is told as स्वधर्मफलम्. Else, it will lead to पुनरुक्ति which is दोष. If it is just अनुवाद (re-statement) of the धर्म्यं told earlier, then it will not end in अनिष्ट. So in order to show that there is also प्रत्यवाय if not done, it is interpreted like this in bhashya.

**निरतिशयसुखं विजयेन निरतिशयां कीर्तिं च हित्वा पापं निरतिशयम् अवाप्स्यसि** - The निरतिशयपुरुषार्थ is of two types - दृष्ट and अदृष्ट. What is दृष्ट seen here, is कीर्ति and what is अदृष्ट - we do not see here but get the fruits in another birth - is धर्मफल. Both are निरतिशय - कीर्ति and सुख. Not only you will lose these two but you will also get पाप which will lead to निरतिशयदुःख. पाप is अदृष्टप्रत्यवाय. There is also दृष्टप्रत्यवाय is being told in the next sloka.

#### Sloka 34

**अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।**

**संभावितस्य चाकीर्तिः मरणादतिरिच्यते ॥ 34 ॥**

अपिच Also, भूतानि all beings ते अव्ययाम् अकीर्तिं कथयिष्यन्ति will keep telling about your never dieing ill fame संभावितस्य For a respected person च अकीर्तिः such ill fame मरणात् अतिरिच्यते is bigger than death (means worse than death).

**न ते केवलं निरतिशयसुखकीर्तिहानिमात्रम्, पार्थो युद्धे प्रारब्धे पलायितः इत्यव्ययां - सर्वदेशकालव्यापिनीमकीर्तिं च समर्थान्यसमर्थान्यपि सर्वाणि भूतानि कथयिष्यन्ति । ततः किमिति चेत् - शौर्य-वीर्य-पराक्रमादिभिः सर्वसंभावितस्य तद्विपर्ययजा ह्यकीर्तिः मरणादतिरिच्यते ; एवंविधाया अकीर्तेः मरणमेव तव श्रेय इत्यर्थः ।**

The दृष्ट-अदृष्टरूपफलहानि and अदृष्टप्रत्यवाय (papa) was told. Now the दृष्टप्रत्यवाय is being told - what is seen and experienced here. Here अकीर्तिं means दुष्कीर्तिं.

**न ते केवलं निरतिशयसुखकीर्तिहानिमात्रम्, -** Not only you will lose the fame which leads to निरतिशयसुख. Here न केवलं includes that not only निरतिशयपाप which is पारलौकिक but even here you will get अकीर्तिं.

**पार्थो युद्धे प्रारब्धे पलायितः -** Partha turned back and ran away when the war had started, not even taking the very first step being weak, shaken badly.

**इत्यव्ययां - सर्वदेशकालव्यापिनीमकीर्तिं** - Bhashya gives special meaning for अव्ययां - सर्वदेशकालव्यापिनीम् - The word अव्यय means अविनाशि that which does not get destroyed. So, should it not just mean सर्वकालव्यापि and how can सर्वदेशव्यापित्व be told? The answer is if it is not सर्वदेशव्यापिनी it would also not be सर्वकालव्यापिनी because over a period of time it may get destroyed due to सङ्कोच. So it is both.

**च समर्थान्यसमर्थान्यपि सर्वाणि भूतानि कथयिष्यन्ति** - The word चापि in mula sloka is commented as समर्थान्यसमर्थान्यपि सर्वाणि भूतानि - everyone, whether capable or incapable they all will talk ill of you.

**ततः किमिति चेत्** - Krishna says further thinking that Arjuna will say 'so what if I get अकीर्ति, let me get it'.

**शौर्य-वीर्य-पराक्रमादिभिः सर्वसंभावितस्य** - Arjuna is a well-respected one, संभावित is being told. You are well respected due to your valour, heroism, courage and other qualities. सर्वसंभावितस्य - means you were held in high respect by both capable and the incapable as was told earlier.

**तद्विपर्ययजा ह्यकीर्तिः मरणादतिरिच्यते** - Here a doubt may arise - it is told that it is greater than death or it exceeds death - So is death as उपादेय (worthy of taking) or हेय (rejecting) ? It cannot be उपादेय because it is told that one should live - जीवन् भद्राणि पश्यति (भा.वि. 38-44) (also in Ramayana), 'आत्मार्थे पृथिवीं त्यजेत्' (भा. उ. 127-49). Here it is told that one should live and then only one will see good things sometime of the other and for protecting one's sharira one should reject even the entire world. So what is wrong if he leaves this war ? is the doubt.

It cannot be as हेय also - then it would become opposed to this प्रकरण as it is told here to reject अकीर्ति and welcome even मरण in this धर्मयुद्ध.

**एवंविधाया अकीर्तेः मरणमेव तव श्रेय इत्यर्थः** - This kind of अकीर्ति - that means जीवन् भद्राणि पश्यति is not for you, who are the वीरक्षत्रिय son of a क्षत्रिया. And this अकीर्ति is not small by which it may be better than death. If it is just small infamy, he may live with it. But this अकीर्ति is सर्वदेशकालव्यापिनी - bhashya says - it will also lead to नरक. It is told so in स्मृतिस. In Uttara Ramayana, 'अकिर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित् । पतत्येवाधमान् लोकान् यावच्छब्दस्स कीर्यते ॥' - as long as ones infamy is being talked about, one will not get सद्गति but will be lying in अधमलोक only. While death in a war such as this will immediately get one स्वर्गलोक.

## Sloka 35

**बन्धुस्नेहात् कारुण्याच्च युद्धात् निवृत्तस्य शूरस्य मम अकीर्तिः कथम् आगमिष्यति इतिअत्राह –**

Thus, the धर्माधर्मभ्रम - wrong understanding or confusion with respect what is dharma and what is adharma was eliminated. Now the अस्थानस्नेह is removed by the sloka भयाद्..

If Arjuna is thinking that 'It is well known that I am a brave one and being so, if I turn away from war out of बन्धुस्नेह - bond of love with the relatives and also out of compassion, how can I get अकीर्ति ? I should get कीर्ति only. This doubt of Arjuna is answered here:

**भयाद्रणादुपरतं मंस्यन्ते (मन्यन्ते) त्वां महारथाः ।**

**येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ 35 ॥**

महारथाः Mahaarathis त्वां भयात् रणात् उपरतं मन्यन्ते - will think that you have turned back from waging the war being scared of fighting येषां त्वं बहुमतः भूत्वा For whom you were very highly respected one लाघवं यास्यसि for them you will become a nobody, neglected one.

येषां कर्णदुर्योधनादीनां महारथानाम् इतः पूर्वं त्वं शूरो वैरी इति बहुमतो भूत्वा इदानीं युद्धे समुपस्थिते निवृत्तव्यापारतया लाघवं सुग्रहतां यास्यसि। ते महारथाः त्वां भयाद् युद्धाद् उपरतं मंस्यन्ते । शूराणां हि वैरिणां शत्रुभयाद् ऋते बन्धुस्नेहादिना युद्धाद् उपरतिः न उपपद्यते ।

येषां कर्णदुर्योधनादीनां महारथानाम् -What is told in mula as येषां indicating 'being well known' is commented upon as karna, duryodhana and others. By this, the huge अपकारs which they did is being reminded. Even though Bhishma and others might know the truth that you are turning away out of compassion and love of relatives, even then Karna and others would not think so is the भाव. They will definitely think you got scared and ran away.

इतः पूर्वं त्वं शूरो वैरी इति बहुमतो भूत्वा -- Before this, meaning that in future it would not be so. Hence it is clearly told as इतः पूर्वम्. Till now they were thinking you were a प्रबलशत्रु and you are a valiant one and so had lot of respect for you. Such of them who had lot of respect for you thinking you were a very great brave warrior will think low of you. You were greatly respected due to great number of qualities that you have. Even before if you had been without enmity and bravery, महारथाs would not

have taken you into account at all. But it is not so. You were treated with great respect by those महारथs as a शूर and वैरि.

**इदानीं युद्धे समुपस्थिते निवृत्तव्यापारतया लाघवं सुग्रहातां यास्यसि । ते महारथाः त्वां भयाद् युद्धाद् उपरतं मंस्यन्ते । -**

Now that the war has already started, if you do not engage in war, you will be treated as a nobody by them. And, who will think bad of you - maharathas - such as karna and others. If an ordinary person who does not know Arjuna's valour thinks ill of him, that itself is bad but if maharatha's who know his valour think ill of him it is worse. They were thinking that Arjuna is अतुलपराक्रमि, महारथ and so on and now they will think ill of you, they will think you are a coward and after the war has started if you turn away, they will think you got scared and ran away. They will come and ill treat you later. They will think very low of you.

Brave persons do not leave a war a turn back even if they have to face relatives etc because there is no such thing as relatives etc in a war. All are shatrus. Only reason for turning back can be out of fear. They say in kannada, 'danDinalli sodaramaavane?'.  
Further,

You are a brave person - शूर and also had वैर towards them - enmity - if you had been brave but did not have any enmity or you had enmity but were not brave, in either case you could have turned back but you are both शूर and have वैर towards them. So you cannot turn back. They will not give any importance to you, they will simply neglect you.

**शूराणां हि वैरिणां शत्रुभयाद् ऋते बन्धुस्नेहादिना युद्धाद् उपरतिः न उपपद्यते -** For the Brave ones, turning away from a war does not benefit them except due to fear of enemies. Brave ones never turn back due to बन्धुस्नेह etc and if at all they turn back it is only out of fear of the enemies.

Further,

**किं च -**

Thus, Krishna is telling Arjuna to remember all the bad things that Duryodhana and others did to him earlier and also telling him to keep in mind the लाघव that he will attain in future (how he will be illtreated by them as being cheap or lowly) and further is reminding him of more अपकारs that would come due to अस्थानस्नेहकारुण्य -

**Sloka 36**

**अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।**

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ 36 ॥

तव अहिताः Your enemies तव सामर्थ्यं निन्दन्तः ridiculing your ability बहून्  
अवाच्यवादांश्च वदिष्यन्ति will talk many things which are not worthy of talking  
towards a person such as you ततः दुःखतरं किं नु what greater calamity can  
there be than that?

शूराणाम् अस्माकं सन्निधौ कथम् अयं पार्थः क्षणम् अपि स्थातुं शक्ययाद् अस्मत्संनिधानाद् अन्यत्र हि अस्य सामर्थ्यम् इति तव  
सामर्थ्यं निन्दन्तः शूराणाम् अग्रे अवाच्यवादान् च बहून् वदिष्यन्ति तव अहिताः शत्रवो धार्तराष्ट्राः ततः अधिकतरं दुःखं किं  
तव? एवंविधावाच्यश्रवणात् मरणम् एव श्रेयः, इति त्वम् एव मन्यसे ॥ 36 ॥

शूराणाम् अस्माकं सन्निधौ कथम् अयं पार्थः क्षणम् अपि स्थातुं शक्ययाद् अस्मत्संनिधानाद् अन्यत्र हि अस्य सामर्थ्यम् इति तव  
सामर्थ्यं निन्दन्तः शूराणाम् अग्रे अवाच्यवादान् च बहून् वदिष्यन्ति तव अहिताः शत्रवो धार्तराष्ट्राः ततः अधिकतरं दुःखं किं  
तव? -Your enemies, such as duryodhana and others will talk ill of you  
and even speak what is not worthy of talk by a decent person -  
avaachya vaadaan.

They will say 'how can this partha stand even one second in front of  
us who are so brave. His valour is only in other places where we are  
not there and such things they talk about you.

Krishna has to do prerana and make arjuna engage in the war. He has to  
teach him what is dharma and what is adharma, what he should grieve  
and what he should not etc. So he says death is superior to getting  
such Illfame for a brave one such as you.

Kauravas have done lots of bad things to them - jatu gruha prakarana,  
draupadi apamana etc. When he thinks of those bad deeds of them, he  
should by himself engage in this war.

What a शूर cannot hear and does not deserve to be told, they will tell  
such bad things about you. They are words of paarushya, ashleela,  
parihaasya - harsh words, unbearable or indescant words and teasing  
words - they will use against you. If you listen to these talks, you  
will by yourself start fighting them. You will not tolerate such talk  
towards you. It is not bhishma, drona, Krupa, shalya and others who  
would ridicule you like that which you may tolerate due to your शौर्यं and  
गौरव towards them but these are duryodhana, karna and others who pride  
themselves as brave but are not really so, those who have troubled  
terribly - those will talk बहून् - not one or two but many things like  
this. What is more दुःख than this to you ?

By तव - in Bhashya, it is meant, you are neither a रथ्यापुरुष (ordinary layman) or स्थितप्रज्ञ to tolerate such bad words. The word तव is stressing this.

**एवंविधावाच्यश्रवणात् मरणम् एव श्रेयः, इति त्वम् एव मन्यसे** – It is better to die than listen to this kind of bad words which are not deserving of a person of your stature. It is as though Krishna is telling Arjuna that later during the war you will think of killing even Dharmaraja in one situation. Krishna is reminding Arjuna what is his true nature. Arjuna had a pratijna - if someone talks ill of my Gaandheeva, I will kill them, if not, I will do agnipravesha (jump into a fire and die). One day bhishma told duryodhana that he will capture dharmaraja and fought fiercely and caused much grief to him. Arjuna had a tough time getting him out. Then dharmaraja says 'what is the use of keeping this gandheeva, burn it'. Then Arjuna has to kill him but cannot kill his elder brother and so he said he will do agnipravesha. This is going to happen later during the war and it is as though Krishna is telling him 'you are such a person'. So such a person you are who could not tolerate if someone talks ill of even gandheeva and now if your enemies who have given so much trouble to you, if they talk ill of you only, how will you tolerate.

So, even if you turn away now, you are not going to leave them not able to tolerate their words which will be unbearable to you. This is the meaning in this sloka. Krishna is first making him to decide to engage in war and later will teach him how he should do it as his dharma.

### **Sloka 37**

**अतः शूरस्य आत्मना परेषां हननम् आत्मनो वा परैः हननम् उभयम् अपि श्रेयसे भवति इति आह –**

Here, the Bhashya अतः shows that this sloka is the remaining part of the previous sloka and it is told in mula sloka as 'हतो वा'.

Here, the Bhashya अतः shows that this sloka is the remaining part of the previous sloka and it is told in mula sloka as 'हतो वा'.

So for you, who are a shoor, you should either kill your enemy in a war or get killed but never turn back in a war. There is nothing worse than turning back. Both killing or getting killed will be for the utmost good only. Though in the sloka, प्राप्स्यसे, भोक्ष्यसे address directly Arjuna, the word शूरस्य and other words are addressing in general all the

valiant thereby indicating that even in case of killing of Bhishma and others, it will only lead to श्रेयस् and hence are not to be grieved. So the word श्रेयस् in Bhashya indicates both enjoyment of kingdom and moksha are indicated by the words महीम् and स्वर्गम्.

### Sloka 37

हतो वा प्राप्स्यसे स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ 37 ॥

हतो वा Even if you are killed स्वर्गं प्राप्स्यसे you will get svarga जित्वा वा Or if you win the war महीं भोक्ष्यसे you will enjoy the entire earth कौन्तेय Hey Arjuna तस्मात् So युद्धाय कृतनिश्चयः having decided to engage in the war उत्तिष्ठ get up.

धर्मयुद्धे परैः हतः चेत् तत एव परमनिः श्रेयसं प्राप्स्यसि; परान् वा हत्वा अकण्ठकं राज्यं भोक्ष्यसे । अनभिसंहितफलस्य युद्धाख्यस्य धर्मस्य परमनिःश्रेयसोपायत्वात्, तत् च परमनिःश्रेयसं प्राप्स्यसि । तस्माद् युद्धाय उद्योगः परमपुरुषार्थलक्षणमोक्षसाधनम् इति निश्चित्य तदर्थम् उत्तिष्ठ । कुन्तीपुत्रस्य तव एतद् एव युक्तम् इत्यभिप्रायः ॥ 37 ॥

धर्मयुद्धे परैः हतः चेत् - The fact that mere killing willing not lead to श्रेयस् is made clear by धर्मयुद्धे. You will get श्रेयस् because this is dharma yuddha is what is being told.

तत एव - On account of that reason only, which is that the killing as per what is told in शास्त्र is श्रेयसाधन.

परमनिः श्रेयसं प्राप्स्यसि; - The word स्वर्ग here means परमनिःश्रेयस् which is moksha because this prakarana is teaching the means for moksha. Or it may also mean परमपद. This is as per what is told in kathopanishat and other upanishats. In ऐतरेय it is told 'स एतेन प्राज्ञेन आत्मना अस्माल्लोकादुत्क्रम्य अमुष्मिन् स्वर्गे लोके सर्वान् कामान् आत्वा अमृतस्समभवत्' (ऐ.3-4), 'अनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति' (के.4-9), 'स्वर्गलोका अमृतत्वं भजन्ते' (कठ. 1-1-13). Also, in this chapter 9<sup>th</sup> sloka, 'न हि प्रपश्यामि ममापनुद्यात् यच्छोकमुच्छेषणमिन्द्रियाणाम् । अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम्' is told where Krishna decides that what Arjuna asked for 'यत् श्रेयः निश्चितं ब्रूहि तन्मे' is परमनिःश्रेयस् and teaches him मोक्षोपाय. So, it is clear that Arjuna did not desire the enjoyment of ordinary kingdom. In kathopanishat, it is established also that the word स्वर्ग means मोक्ष - 'न भयं किञ्च नास्ति', 'न तत्र त्वं न जरया विभेति', 'उभे तीर्त्वा अशनाया पिपासे', all these show अपहतपाप्मत्व etc.

**परान् वा हत्वा – स्** It is told in mula sloka 'जित्वा' and in Bhashya हत्वा. Swamy Deshika gives an explanation that the meaning is that Bhishma, Drona and others cannot be won over except by killing.

**अकण्टकं राज्यं भोक्ष्यसे – ह** The meaning of 'जित्वा', and 'भोक्ष्यसे' is given as 'अकण्टकम्' - without any thorns or opposition. If the opponents are alive, even though one gets the kingdom to rule over, it may not lead to enjoyment as enemies are still alive.

**अनभिसंहितफलस्य युद्धाख्यस्य धर्मस्य परमनिःश्रेयसोपायत्वात्, तत् च परमनिःश्रेयसं प्राप्यसि । तस्माद् युद्धाय उद्योगः परमपुरुषार्थलक्षणमोक्षसाधनम् इति निश्चित्य तदर्थम् उत्तिष्ठ –** It is made very clear here that the teaching here is not just winning and enjoying the Kingdom which Arjuna has already indicated as not of interest to him. Bhashyakarar says 'अनभिसंहितफलस्य'. What Krishna is teaching here is to engage in the धर्मयुद्ध without desire in the fruits thereof. He is telling Arjuna to become a मुमुक्षु - one who desires only Moksha. The fruits such as Rulership of Kingdom etc. are आनुषङ्गिक for a मुमुक्षु. That is those which simply follow the main fruit. As in the case of Vibhishana also it is seen. Only then this युद्ध will become a means to get परमनिःश्रेयस्. So deciding formly that engaging in this war is the means to moksha, in order to attain that, get up.

**कुन्तीपुत्रस्य तव एतद् एव युक्तम् इत्यभिप्रायः –** You are सिंहीसुत the son of a lioness and should not behave like हरिणीकुमार - born of a she-deer. You are born in a noble clan and should not move away from the path of धर्म.

So far, Krishna made Arjuna understand what is dharma and what is adharma etc and so take a firm decision to engage in this धर्मयुद्ध thereby removing his शोक. Now he starts teaching him how to do this war as a मुमुक्षु - one who is steadfast in the path of attaining moksha.

**मुमुक्षोः युद्धानुष्ठानप्रकारम् आह - एवं देहातिरिक्तम् अस्पृष्टसमस्तदेहस्वभावं नित्यम् आत्मानं ज्ञात्वा 'युद्धे च अवर्जनीयशस्त्रपातादिनिमित्तसुखदुःखार्थलाभालाभजयपराजयेषु अविकृतबुद्धिः स्वर्गादिफलाभिसन्धिरहितः केवलकार्यबुद्ध्या युद्धम् आरभस्व । एवं कुर्वाणो न पापम् अवाप्स्यसि पापं दुःखरूपं संसारं न अवाप्स्यसि । संसारबन्धात् मोक्ष्यसे इत्यर्थः । 38 ।**

केवलकार्यबुद्ध्या - what ever has to be done has to be done, not doing with idea that 'I' am doing it, and with the idea that I am not interested in the fruits there of etc. remember the svarupa of Atma told so far, देहातिरिक्त etc.



पाप - means दुःखरूप संसार - which means it is not mere papa alone but also includes punya. Punya is gold chain, papa is iron chain - both are chains - बन्धकs.

From here गीतोपदेश starts. One who is desirous of kingdom and such fruits will not have such a mind set. So if Arjuna thinks that what is the use of अल्प-अस्थिर-दुःखमिश्र-युद्धसाध्यफल? Krishna teaches with what state of mind it should be done.

Whatever was earlier taught, आत्मतत्त्वज्ञान has to be thought of while doing work. Whatever one is doing, atman is not connected with the fruits has to be thought of. Atman is देहातिरिक्त. When such an atman exists, all these are not connected to it, it is only due to connection with body that atman thinks everything is related to it is the अनुसन्धान.

How can one think of लाभ and अलाभ as same ? One gains money, one lose money - are they not different / How can they be treated as same ? Answer is, by gaining money, there is nothing good done to Atman, by losing money Atman is not affected. With this kind of अनुसन्धान if one does, both will become same. So such an अविकृतबुद्धि is needed. विकार is परिणाम. Gain leads to हर्ष, loss leads to शोक. If one does not undergo these kinds of हर्ष-शोक types of विकार in buddhi, then it will not affect one. Such a person will think that the gains or losses, sukha or dukha are not connected to Atmasvarupa, and does not get affected by any of these. Thereby, paapa and punya are both avoided and this is part of विवेक, विमोक, क्रिया, कल्याण, अभ्यास, अनवसाद, अनुद्धर्ष. The last two are taught here.

So here नैव पापमवाप्स्यसि includes नैव पुण्यमवाप्स्यसि also. So this being अमृतत्वप्रकरण, for a मुमुक्षु, both पुण्य and पाप are both अनिष्ट because both are प्रतिबन्धकs for मोक्ष. As told in Upanishat, 'पुण्यपापेविधूय' - leaving out both punya and paaya, one gets moksha.

So, आत्मस्वरूपज्ञान - Atma is नित्य, अमृत, ज्ञानानन्दमय, शुद्ध, it is not connected to समस्तदेहस्वभाव - Keeping all these in mind, one should do all work - कार्यबुद्ध्या rememeribg atmasvarupa. For Arjuna it is this धर्मयुद्ध, for others all the respective duties ordained.

### Sloka 39

**एवम् आत्मयाथात्म्यज्ञानम् उपदिश्य तत्पूर्वकं मोक्षसाधनभूतं कर्मयोगं वक्तुम् आरभते -**

Thus having taught the real nature of Atmatatva, now Lord Krishna begins teaching karmayoga which includes the अत्मतत्त्वज्ञान and which is मोक्षसाधन.

So, among the various reasons for removal of shoka, the main aspect is आत्मयाथात्म्यज्ञान and that is told as एवम्. With that the next prakarana is starting here.

तत्पूर्वकं - shows the order - आत्मज्ञान and कर्मयोग is mentioned. Here one doubt may arise - Should he not teach ज्ञानयोग which is the आत्मचिन्तनरूप after teaching आत्मयाथात्म्यज्ञान? The answer is that ज्ञानयोग can be started only through कर्मयोग and hence first karmayoga is taught. Later the fruits of karmayoga which is jn~Anayoga is taught in 'प्रजहाति यदा कामान्' (2-55) etc.

वक्तुम् - Means whatever is applicable here is being explained as the prime aspect.

**एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।**

**बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 39 ॥**

पार्थ Hey Arjuna, सांख्ये with respect to Atmatatva एषा बुद्धिः this jnaanopadesha ते अभिहिता has been told to you. यया बुद्ध्या युक्तः Having gained which knowledge कर्मबन्धं प्रहास्यसि you will get rid of the bondage of samsara caused by karma इमां योगे शृणु Listen to this बुद्धियोग in कर्मानुष्ठान as a means to मोक्ष.

संख्या बुद्धिः, बुद्ध्यावधारणीयम् आत्मतत्त्वं सांख्यम् । ज्ञातव्ये आत्मतत्त्वे तज्ज्ञानाय या बुद्धिः अभिधेया 'न त्वेवाहम्' (गीता 2।12) इत्यारभ्य 'तस्मात् सर्वाणि भूतानि' (गीता 2।30) इत्यन्तेन, सा एषा अभिहिता । आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः, स इह योगशब्देन उच्यते 'दूरेण ह्यवरं कर्म बुद्धियोगात्' (गीता 2।49) इति हि वक्ष्यते । तत्र योगे या बुद्धिः वक्तव्या ताम् इमाम् अभिधीयमानां शृणु यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि । कर्मणा बन्धः, संसारबन्ध इत्यर्थः । 39 ।

After teaching आत्मस्वरूप, कर्मयोगप्रकार is being taught. Here सांख्य means आत्मतत्त्वज्ञान. योग is कर्मानुष्ठानप्रकार. How one should do कर्मानुष्ठान, with what kind of jn~Ana etc is being taught. Whatever karma is to be done, how should one do, is being taught. This applies to all. आत्मज्ञानपूर्वक,

भगवदाराधनरूप, etc. It has to be done with the thinking that I am not connected to it in my svarupa.

If one is all the time thinking (अभ्यास) it will be possible to get such a state of mind. That अनुष्ठानप्रकार is being started here. Till now ज्ञान was taught, now कर्मानुष्ठानप्रकार.

सांख्ये - means the आत्मस्वरूप which is to be known firmly by बुद्धि. संख्या means बुद्धि. That which is to be known by बुद्धि is सांख्य. That आत्मतत्त्व which has to be grasped firmly by the mind is सांख्यम्.

नित्यात्मासङ्गकर्मेहागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥

Here also Alavandar says सांख्यधीः बुद्ध्या अवधारणीयमात्मतत्त्वं सांख्यम्, तद्विषयबुद्धिः सांख्यधीः । For Arjuna's देहात्मादिभ्रमनिवृत्ति - तन्मोहशान्तये.

So here it is made clear by this Bhashya that सांख्य and योग do not mean सांख्यदर्शन and योगदर्शन which are वेदविरुद्धमतः. Also, it does not mean ज्ञानयोग as will be told later in chapter 3, sloka 'ज्ञानयोगेन सांख्यानाम्' etc. निघण्टु states 'बुद्धिः मतिः मेधा संख्या' are all paryaayapadas. Also, सांख्य शब्द can be used with respect to जीवात्म also as told in मन्त्रिकोपनिषत् - 'पुरुषं निर्गुणं सांख्यमथर्वशिरसो विदुः' । This is explained in Uttamur Viraraghavacharya's commentary.

ज्ञातव्ये आत्मतत्त्वे - The एकवचन implies जाति and hence it is commented as आत्मतत्त्वे.

तज्ज्ञानाय या बुद्धिः अभिधेया - Shows that आत्मतत्त्वनिर्णय is the immediate fruit. While doing such as निर्णय (Conclusion of nature of atman) there will be वाक्ययुक्तिस, परामर्शा etc done in the mind. Such a बुद्धि is told as बुद्धि here. Or, बुद्धि may also mean what is concluded from शास्त्र and तज्ज्ञानाय applies to साक्षात्कार etc.

'न त्वेवाहम्' (गीता 2112) इत्यारभ्य 'तस्मात् सर्वाणि भूतानि' (गीता 2130) इत्यन्तेन, सा एषा अभिहिता - This part of the teaching contains आत्मतत्त्वोपदेश. After that teachings about धर्माधर्म, अस्थानस्नेह etc. are present.

आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः, स इह योगशब्देन उच्यते । 'दूरेण ह्यवरं कर्म बुद्धियोगात्' (गीता 2149) इति हि वक्ष्यते - इह means in this chapter through the slokas 'दूरेण' etc. where 'बुद्धौ शरणमन्विच्छ' - बुद्धियोग is told specifically. According to the प्रकरण here, योगशब्द means आत्मज्ञानपूर्वकमोक्षसाधनभूतकर्मानुष्ठाने यो बुद्धियोगो वक्तव्यः - While doing karma, thinking that 'atman is of this nature' and do the karma which is the means to moksha.

तत्र योगे या बुद्धिः वक्तव्या ताम् इमाम् अभिधीयमानां शृणु - Listen to that nature of बुद्धि which will generate the knowledge about how to do अनुष्ठान. By this it is clear that even कर्मयोगशब्द here is बुद्धिविशेषयोगमूल.

यया बुद्ध्या युक्तः कर्मबन्धं प्रहास्यसि । कर्मणा बन्धः, संसारबन्ध इत्यर्थः । - Here कर्मबन्ध is meaning कर्मणा बन्धः - the bondage which has come from karma. And, the word बन्ध means संसारबन्ध. So any karma will not cause बन्ध because he is going to teach him to do कर्म only. Hence संसारबन्ध is the meaning - that which binds one to संसार is to be got rid of.

If a karma is done with a बुद्धि as will be taught, it will become कर्मयोग and does not bind one to संसार but becomes a means to get rid of संसार. If karma is done simply, it will become कर्म and bind one to संसार.

So after ज्ञान, अनुष्ठानप्रकार was told. शास्त्रविषय has two विभागs - ज्ञान, अनुष्ठान. So anushhthana is to be done with specific jn~Ana.

And, साधन is of two types - परंपरया साधन, साक्षात् साधन - भक्तियोग/प्रपत्ति are साक्षात्साधनs, कर्मयोग, ज्ञानयोग are परंपरयासाधनs as they lead one to भक्तियोग. So संसारबन्ध will go means परंपरया - after finally performing भक्तियोग.

#### Sloka 40

वक्ष्यमाणबुद्धियुक्तस्य कर्मणो माहात्म्यम् आह -

Here the greatness of the Karmayoga is going to be told at the beginning as it would create lot of interest to know.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 40 ॥

इह In this karmayoga, अभिक्रमनाशः नास्ति The fact of not getting fruits for something which is started is not there प्रत्यवायः न विद्यते The दोष which may come if something is given up after starting, also does not happen. अस्य धर्मस्य This dharma called karmayoga स्वल्पमपि even if done in small measure महतो भयात् त्रायते protects from the great calamity of samsara.

इह कर्मयोगे न अभिक्रमनाशः अस्ति । अभिक्रम आरम्भः नाशः फलसाधनभावनाशः । आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम् । आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते । अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो

भयात् संसारभयात् त्रायते । अयम् अर्थः - 'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते' । (गीता 6।40) इति उत्तरत्र प्रपञ्चयिष्यते । अन्यानि हि लौकिकानि वैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति । 40 ।

**इह कर्मयोगे** – The वैलक्षण्य of what is being told from other karmas is mentioned as कर्मयोग .

**न अभिक्रमनाशः अस्ति । अभिक्रम आरम्भः नाशः फलसाधनभावनाशः** – The meaning of अभिक्रम is आरम्भ similar to उपक्रम . अभिक्रम is क्रियारूप – so what is meant by its अविनाशित्व?

नाशः is explained as फलसाधनभावनाशः – Whatever karma is done as karmayoga, even if it is given up after starting, it does not lose its nature of being a means to phala (फलसाधनभाव) . It will still be a means to phala .

**आरब्धस्य असमाप्तस्य विच्छिन्नस्य अपि न निष्फलत्वम्** – Once it is started even if it is not completed or even if it is broken, there is no निष्फलत्व – becoming futile. It will not be a waste .

**आरब्धस्य विच्छेदे प्रत्यवायः अपि न विद्यते** – There is no दोष also even if it is started and left in the middle .

**अस्य कर्मयोगाख्यस्य स्वधर्मस्य स्वल्पांशः अपि महतो भयात् संसारभयात् त्रायते** – What is told in महतो भयात् – the meaning of महतो is given as संसारभयात् as that is the greatest fear. Even a small part of the svadharm called karmayoga, will protect one from संसारभय .

**अयम् अर्थः - 'पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते' । (गीता 6।40) इति उत्तरत्र प्रपञ्चयिष्यते ।** – A doubt may arise – how can even a small part of such karmayoga be a cause for संसारनिवृत्ति ? It is answered here – The break in karmayoga caused due to देशकालादिवैगुण्य or प्रामादिक-अकित्यकरण will definitely make one do again and then become the cause. This will be explained in detail later is shown here – 'न हि कल्याणकृत्कश्चित् दुर्गतिं तात गच्छति' .

**अन्यानि हि लौकिकानि वैदिकानि च साधनानि विच्छिन्नानि न हि फलप्रसवाय भवन्ति प्रत्यवायाय च भवन्ति ।** – Whatever is done – how can it get destroyed if one gets a doubt – it is answered here – Other means whether वैदिक or लौकिक if they are not executed properly or broken etc. they will not yield the fruits and they will also cause दोष. The वैदिककर्म's are of नित्यनैमित्तिकरूप – if they are not done properly they will not yield fruits and also will result in दोष. In these aspects, only a small defect due to अशक्ति is tolerated and not anything else. Ex. Sandhyavandana, उपरागे स्नायात् – bath during eclipse – grahana snaana etc. will not yield any fruits but if not done, will

result in प्रत्यवाय. But due to अशक्ति - say a very old person or a person who is sick - may not do it in proper way but say मानसिक etc. that is tolerated. Laukika is well known. If we do not execute a work properly - anything building a house or purchasing something ir whatever, it will not yield desired fruits, it may also cause damages.

In kama karmas, it is much more. Even if there is वैकल्य in the anga, it will not yield fruits and will lead to दोष also. Ex. Ramayana - 'छिद्रं हि मृगयन्त्येते विद्वांसो ब्रह्मराक्षसाः', 'सद्यः कर्ता विनश्यति' etc. - Dasharatha did ashvamedha - even if small vaikalya is there, it will lead to great pratyavaya and will not yield fruits - he did not do it as karmayoga but he did it for fruit of the nature of getting a son. So such fruits, svarga etc will not come and also it will lead to ब्रह्मराक्षस्त्व etc.

So the greatness of Karmayoga was told. Karmayoga and jn~Anayoga are angas (accessories) to Bhaktiyoga. In our Siddhanta, Karmayoga can lead to either Jn~Anayoga or directly Bhaktiyoga. This is a special aspect of our siddhanta.

#### Sloka 41

#### 037 काम्यकर्मविषयाया बुद्धेः मोक्षसाधनभूतकर्मविषयां बुद्धिं विशिनष्टि -

By telling the greatness of karmayoga, the distinction of such karmayoga from other karmas was told. Now the mindset which is pertaining to such karmayoga is told as different from काम्यकर्मविषयबुद्धि in respect of हेतु and फल.

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ 41 ॥

कुरुनन्दन Hey Arjuna इह in this निष्कामकर्मानुष्ठान doing of karma without desire in the fruits व्यवसायात्मिका बुद्धिः the mind with firm knowledge of आत्मस्वरूप, nature of self एका हि is one only ? अव्यवसायिनाम् For those who do not have a firm understanding of the nature of self बुद्ध्यः their mind is बहुशाखाः of different types (established in various other fruits) अनन्ताः and is innumerable.

इह शास्त्रीये सर्वस्मिन् कर्मणि व्यवसायात्मिका बुद्धिः एका । मुमुक्षुणा अनुष्ठेये कर्मणि बुद्धिः व्यवसायात्मिका बुद्धिः । व्यवसायो निश्चयः, सा हि बुद्धिः आत्मयाथात्म्यनिश्चय-पूर्विका । काम्यकर्मविषया तु बुद्धिः अव्यवसायात्मिका । तत्र हि कामाधिकारे देहाद् अतिरिक्तात्मास्तित्वमात्रम् अपेक्षितम्, न आत्मस्वरूपयाथात्म्यनिश्चयः, स्वरूपयाथात्म्यानिश्चये अपि स्वर्गादिफलार्थित्वतत्साधनानुष्ठानतत्फलानुभवानां संभवाद् अविरोधाच्च । सा इयं व्यवसायात्मिका बुद्धिः

एकफलसाधनविषयतया एका । एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव । यथा एकफलसाधनतया आप्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः । अव्यवसायिनां तु स्वर्गपुत्रपश्वन्नादिफलसाधनकर्माधिकृतानां बुद्ध्यः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्ध्यः अनन्ता बहुशाखाश्च । एतद् उक्तं भवति - नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि । काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति । 41 ।

इह शास्त्रीये सर्वस्मिन् कर्मणि व्यवसायात्मिका बुद्धिः एका - इह - एका इह in mula sloka is commented upon as शास्त्रीये सर्वस्मिन् कर्मणि - शास्त्रीय karma is different from लौकिककर्म which is not वेदविहित and which gives different fruits. OR, to make it clear that it is not just बुद्ध and such karmas but all नित्य, नैमित्तिक, काम्य etc.

मुमुक्षुणा अनुष्ठेये कर्मणि बुद्धिः व्यवसायात्मिका बुद्धिः - For different karmas, the बुद्धि also should be different as विषयs are different. How can it be said एका - Based on the प्रकरण it is that which is meant for a मुमुक्षु - one who is desirous of getting मोक्ष. So the goal of every karma is only मोक्ष. So that kind of बुद्धि is एका.

व्यवसायो निश्चयः - व्यवसाय does not mean firmness in action but it is mental decision - निश्चय.

सा हि बुद्धिः आत्मयाथात्म्यनिश्चय-पूर्विका - That निश्चयात्मक बुद्धि is with the knowledge of the real nature of the atman.

काम्यकर्मविषया तु बुद्धिः अव्यवसायात्मिका - If व्यवसायात्मिका is such then what is अव्यवसायात्मिका is told now - it is काम्यकर्मविषया - that which is done for gaining specific fruits such as पशु, पुत्र, धन, आयुस् etc.

काम्यकर्म means कामनया अधिक्रियते, कामेनाधिकारो यत्र इति कामाधिकारः काम्यकर्म.

अधिकारित्व - मदभिलषित-साधनत्वात्-मदर्थं इदं कर्म इत्यभिमानः ।

तत्र हि कामाधिकारे देहाद् अतिरिक्तात्मास्तित्वमात्रम् अपेक्षितम्, न आत्मस्वरूपयाथात्म्यनिश्चयः - If one has to engage in काम्यकर्म, one should know that there is an atman different from body because the fruits such as स्वर्ग etc are to be enjoyed in another world in another birth. So so it is not just that atman is different from body but also that atma is स्थिर should be known in order to take

another body. That alone is enough and not आत्मस्वरूपयाथात्म्यनिश्चय - the real nature of atma svarupa which is नित्यत्व, स्वयंप्रकाशत्व, आनन्दत्व, भगवत्प्रकारत्व, स्वाभाविक-अपहृतपाप्मत्व - all these aspects. In कामाधिकार, one need not know all these.

**स्वरूपयाथात्म्यानिश्चये अपि स्वर्गादिफलार्थित्वतत्साधनानुष्ठानतत्फलानुभवानां संभवाद् अविरोधाच्च** - मुमुक्षुत्व is extremely difficult to get. Even if one does not have स्वरूपयाथात्म्यनिश्चय one can desire for स्वर्ग and such phalas. Not only interest in such fruits, one can also have interest in means to attain those fruits and would want to enjoy them too. And, it is not शास्त्रविरुद्ध because those karmas are also vaidika karmas only.

Here an objection may arise - With respect to स्वर्ग and अपवर्ग - that are both to be enjoyed after this life - how can one need only knowledge that atman exists while the other needs complete knowledge of real nature of the atman ?

For a कामाधिकारि - He knows that स्वर्ग is a place without any दुःख from प्रमाणs and that is enough to desire such a world. The साधनानुष्ठान also can happen because he has body etc and knows he exists (आत्मास्तित्वज्ञान is there) and so just like a farmer who puts effort to grow paddy etc. he will also engage in those means. He also knows that if the means is executed without defects, the fruits would definitely come just like what we see in this world and so he would not need आत्मयाथात्म्यनिश्चयात्मकज्ञान - to enjoy those fruits. All these are summarized by संभवात् in bhashya.

Also, there is no विधि that 'आत्मानं तत्त्वतो जानीयात्' just like 'त्रीहीन् प्रोक्षति'. Vidhi exists for प्रोक्षण but not for आत्मयाथात्म्यज्ञान for a याग.

What is ordained in वेदान्तs - उपनिषत्s is for gaining अतिशयितफल - मोक्ष and that is not शेष to कर्म and this is established in श्रीभाष्य etc.

Even for those who do not know आत्मतत्व, स्वर्ग and other fruits are told as 'प्लवा ह्येते अदृढा यज्ञरूपाः अष्टादशोक्तमवरं येषु कर्म । एतत् श्रेयो येषभिनन्दन्ति मूढाः' (मु.उ.1-2-7) etc.

Even here 'यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः' is told. Also, for those who do not do upasane - स्वर्ग and others through धूममार्ग is told in upanishats.

All these are summarized by Bhashyakarar as अविरोधाच्च. There is no शास्त्रविरोध.



While for मोक्षाधिकार - आत्मयाथात्म्यनिश्चय is a must.

सा इयं व्यवसायात्मिका बुद्धिः एकफलसाधनविषयतया एका ।

एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव - He becomes शुद्धयाजि. For a मुमुक्षु कर्मयोग, for one who is not a मुमुक्षु, mere कर्म. कर्मयोग does not bind, helps one to get rid of samsara, while mere कर्म binds one to samsara.

‘सर्वमायुरेति । ज्योग्जीवति । नास्य अब्रह्मवित् कुले भवति ।’

यथा एकफलसाधनतया आग्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः -

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आग्नेय, अग्नीषोमीय, उपांशुयाज, ऐन्द्र (2 yagas), ऐन्द्राग्नि - these are six आग्नेयाः.

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। अव्यवसायिनां तु स्वर्गपुत्रपञ्चनादिफलसाधनकर्माधिकृतानां बुद्ध्यः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्ध्यः अनन्ता बहुशाखाश्च ।

It is said - आशापाशशतैर्बद्धाः, तृष्णा हि सर्वपापिष्ठा नित्योद्वेगकरी स्मृता, ये आशायाः दासाः ते दासाः सर्वलोकस्य । येशाम् आशा दासी तस्य दासायते लोकाः ॥

But for a मुमुक्षु everything, every act should be directed towards a single fruit - moksha.

It is extremely difficult to get मुमुक्षुत्व. निर्वेद has to come for मुमुक्षुत्व - It is said 'परीक्ष्यलोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । नास्ति अकृतः कृतेन । कृतेन कर्मणा अकृतः परमात्मा नास्ति'. Shankaracharya says three things are very दुर्लभ - मनुष्यत्वं, मुमुक्षुत्वं, महापुरुषसंश्रयः.

एतद् उक्तं भवति - एतदुक्तं भवति - संगृहीतस्य विस्तारः संग्रहो विस्तृतस्य च एतदुक्तं भवतिना ।

नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि । काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति । 41 ।

Sloka 41

व्यवसायात्मिका बुद्धिः एकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्ध्योऽव्यवसायिनाम् ॥ 41 ॥

सा इयं व्यवसायात्मिका बुद्धिः एकफलसाधनविषयतया एका । एकस्मै मोक्षाख्यफलाय हि मुमुक्षोः सर्वाणि कर्माणि विधीयन्ते । अतः शास्त्रार्थस्य एकत्वात् सर्वकर्मविषया बुद्धिः एका एव । यथा एकफलसाधनतया आग्नेयादीनां षण्णां सेतिकर्तव्यताकानाम् एकशास्त्रार्थतया तद्विषया बुद्धिः एका, तद्वत् इत्यर्थः ।

अव्यवसायिनां तु स्वर्गपुत्रपश्वन्नादिफलसाधनकर्माधिकृतानां बुद्ध्यः फलानन्त्याद् अनन्ताः, तत्रापि बहुशाखाः । एकस्मै फलाय चोदिते अपि दर्शपूर्णमासादौ कर्मणि 'आयुराशास्ते सुप्रजास्त्वमाशास्ते' इत्याद्यवगतावान्तरफलभेदेन बहुशाखत्वं च विद्यते । अतः अव्यवसायिनां बुद्ध्यः अनन्ता बहुशाखाश्च ।

For a मुमुक्षु even अवान्तरफलस will be only to aid in उपासना - what is told in छान्दोग्य - सर्वमायुरेति, ज्योग्जीवति etc are all only for the purposes of उपासना and not for any other purpose and it is अन्तर्भूत in the main मोक्षफल.

एतद् उक्तं भवति - एतदुक्तं भवति - संगृहीतस्य विस्तारः संग्रहो विस्तृतस्य च एतदुक्तं भवतिना ।

नित्येषु नैमित्तिकेषु कर्मसु प्रधानफलानि अवान्तरफलानि च यानि श्रूयमाणानि तानि सर्वाणि परित्यज्य मोक्षैकफलतया सर्वाणि कर्माणि एकशास्त्रार्थतया अनुष्ठेयानि - Even in नित्य and नैमित्तिक karmas, whatever main and secondary fruits are mentioned, one should not desire for any of them, one should reject all of them and all the कर्मस should be done as having एकशास्त्रार्थ. That is विनियोगपृथक्त्व is told in purva mimamsa. A karma can be done with specific purpose/fruit in mind. Different people do those कर्मस for various purposes and so विनियोगभेद exists and so भिन्नफलत्व and भिन्नशास्त्रार्थत्व exists. While a मुमुक्षु has only one purpose in mind. So विनियोगभेद does not exist for all karmas and so फलैक्य, शास्त्रार्थैक्य is present. This can also be seen in ज्योतिष्टोम which can be done as नित्यकर्म or काम्यकर्म and so विनियोगपृथक्त्व exists.

काम्यानि च स्ववर्णाश्रमोचितानि तत्तत्फलानि परित्यज्य मोक्षसाधनतया नित्यनैमित्तिकैः एकीकृत्य यथाबलम् अनुष्ठेयानि इति - Even काम्यकर्मस are those which are ordained for one's station in life - स्ववर्णाश्रमोचितानि - those कर्मस can be done only by those अधिकारिः whatever be the fruit. The important thing to note here is that if one does for मोक्षैकफल can one do any कर्म even if it is not ordained for one's

वर्ण and आश्रम ? Answer is no. For whatever fruits, only ordained कर्मs can be done. That is clearly stated in Bhashya as 'स्ववर्णाश्रमोचितानि'. So a मुमुक्षु can also do काम्यकर्म it is not toally barred for him because they are also told in Vedas. But he should do it just like नित्य-नैमित्तिक कर्मs - in the same way - as मोक्षसाधन. That is told as नित्यनैमित्तिकैः एकीकृत्य.

यथाबलम् - Shastra will tell only what is possible to do. As told in Manusmriti - 'तद्धि कुर्वन् यथाशक्ति प्राप्नोति परमां गतिम्'. So From this an important observation is that when a मुमुक्षु does काम्यकर्म which is ordained for his वर्ण and आश्रम as मोक्षसाधन only, then even if there are some defects in what he does, there is no दोष.

**Sloka 42, 43, 44**

**अथ काम्यकर्माधिकृतान् निन्दति -**

Thus having taught the मोक्षसाधनभूतकर्मविषयबुद्धि - the अधिकारिs who are interested in only those fruits as told in काम्यकर्मs are inferior is being told. They are having स्वार्थबुद्धि because they want to gain what is desired by them for their own enjoyment and so engage in that way in the काम्यकर्मs. The purpose is to make one get व्यवसायात्मिका बुद्धि quickly and also make one get disinterested in other fruits. This is told in the next three slokas.

यामिमां पुष्पितां वाचं प्रवदन्ति अविपश्चितः ।

वेदवादरताः पार्थ नन्यदस्तीति वादिनः ॥ 42 ॥

कामात्मानः स्वर्गपराः जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ 43 ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ 44 ॥

पार्थ Hey Arjuna, अविपश्चितः those who have little knowledge - अल्पज्ञाः, वेदवादरताः - who have interest in the काम्यकर्मs told in the Veda Vakyas नान्यदस्तीति वादिनः - and arguing that there is nothing better than the enjoyments of स्वर्गs and other such fruits, कामात्मानः are deeply

interested in काम sensuous desires only स्वर्गपरा: thinking that स्वर्ग only is important, such people जन्मकर्मफलप्रदां that which gives the fruits of the nature of birth and कर्म, क्रियाविशेषबहुलां having abundance of doing - क्रियाकलाप - without ज्ञान भोगैश्वर्यगतिं प्रति talking of means which beget only enjoyments and wealth -भोग and ऐश्वर्य, पुष्पितां which looks beautiful like mere flower याम् इमां वाचं प्रवदन्ति tell these words तथा अपहृतचेतसां having lost their mind to those words भोगैश्वर्यप्रसक्तानां the people who are deeply interested in enjoyments and wealth only, for them व्यवसायात्मिका बुद्धिः the knowledge of the form of आत्मयाथात्म्यनिश्चय, समाधौ न विधीयते does not happen in their mind ।

याम् इमां पुष्पितां पुष्पमात्रफलाम् आपातरमणीयां वाचम् अविपश्चितः अल्पज्ञा भोगैश्वर्यगतिं प्रति वर्तमानां प्रवदन्ति, वेदवादरताः वेदेषु ये स्वर्गादिफलवादाः तेषु सक्ताः न अन्यद् अस्ति इति वादिनः तत्सङ्गातिरेकेण स्वर्गदिः अधिकं फलं न अन्यद् अस्ति इति वदन्तः । कामात्मानः कामप्रवणमनसः स्वर्गपराः स्वर्गपरायणाः स्वर्गादिफलावसाने पुनर्जन्मकर्माख्यफलप्रदां क्रियाविशेषबहुलां तत्त्वज्ञानरहिततया क्रियाविशेषप्रचुरां तेषां भोगैश्वर्यगतिं प्रति वर्तमानां याम् इमां वाचं ये प्रवदन्ति इति सम्बन्धः ।

तेषां भोगैश्वर्यप्रसक्तानां तथा वाचा भोगैश्वर्यविषयया अपहृतात्मज्ञानानां यथोदिता व्यवसायात्मिका बुद्धिः समाधौ मनसि न विधीयते, न उत्पद्यते । समाधीयते अस्मिन् आत्मज्ञानम् इति समाधिः मनः । तेषां मनसि आत्मयाथात्म्यनिश्चयज्ञानपूर्वमोक्षसाधनभूत-कर्मविषया बुद्धिः कदाचिद् अपि न उत्पद्यते इत्यर्थः । अतः काम्येषु कर्मसु मुमुक्षुणा न सङ्गः कर्तव्यः ।

याम् इमां पुष्पितां पुष्पमात्रफलाम् आपातरमणीयां वाचम् अविपश्चितः अल्पज्ञा - पुष्पितां means what stays as flower only and does not become fruit. That shows it has दुःख only and indicated as आपातरमणीयाम्. Looks good only on the surface like a flower but instead of becoming a fruit, it falls off and does not yield fruit.

विपश्चित् means विविधं पश्यत् चित्त्वम् - that is बहुज्ञत्वम् - having lot of knowledge. अविपश्चित् means absence of that knowledge of what is स्थिर and what is अस्थिर which can be known from the उपनिषद्स. That is अल्पज्ञत्व is told in commentary.

भोगैश्वर्यगतिं प्रति वर्तमानां प्रवदन्ति - The वेदवाक्यस which are focused on the paths of भोग and ऐश्वर्य - So वाचं means what they talk about विधिवाक्यस which are कायमपर. Which ordain karmya karmas. They tell about those Veda Vakyaas.

वेदवादरताः वेदेषु ये स्वर्गादिफलवादाः - Here वेदवाद means वेदवाक्य. Earlier वाचं means पुरुषवाक्य told by those people. So, no पुनरुक्ति. Those वेदवाक्यस which ordain स्वर्गादिफलस. So there is no सामान्यनिन्दा of Vedas. Here वेद means pertaining

to कर्मभाग - there is a distinction done as वेद and वेदान्त - 'वेदेषु वेदान्तेषु च गीयते' (विष्णु.). So they are only वेदवादरता: and not वेदतत्त्वार्थ or वेदतात्पर्य.

तेषु सक्ताः न अन्यद् अस्ति इति वादिनः तत्सङ्गातिरेकेण स्वर्गदिः अधिकं फलं न अन्यद् अस्ति इति वदन्तः - Why they say नान्यदस्ति it is because of deep interest in those स्वर्गादिफलs. They say Vedas say only that, svarga and such fruits are the main things told in Vedas etc.

कामात्मानः कामप्रवणमनसः - कामेषु आत्मा मनो येषां ते कामात्मानः - that is why Bhashya is कामप्रवणमनसः. Their mind is focused on only enjoyments.

स्वर्गपराः स्वर्गपरायणाः - स्वर्गः परः परायणं परमप्राप्यं येषां ते स्वर्गपराः - they are मोक्षविमुखाः is the meaning. These two कामात्मानः and स्वर्गपराः are सामान्य-विशेष shabdas. (general interest in enjoyments is told as svarga specifically). They think svarga is the ultimate to be gained.

स्वर्गादिफलावसाने - After enjoying the fruits of svarga etc. when that ends. So, there is no जन्म in between enjoyment of स्वर्गफल etc is indicated as फलावसाने.

पुनर्जन्मकर्माख्यफलप्रदां - They come back after exhausting the fruits of svarga is told as 'यावत्संपातमुषित्वा अथैतमेवाध्वानं पुनर्निवर्तन्ते' (छा.5-10-5), 'प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् । तस्माल्लोकात् पुनरेत्य अस्मै लोकाय कर्मणे' (वृ.6-4-6), 'आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोर्जुन' (गी.-16), 'स्वर्गेऽपि पातभीतस्य क्षयिष्णोः नास्ति निर्वृतिः' (वि.6-5-50) in shruti and smritis.

Karma also - after exhausting the fruits of some karmas in svarga and other lokas, whatever karma is left over, to enjoy that one has to come back here as told in 'कृतात्यये अनुशयवान् दृष्टस्मृतिभ्यां यथेतमनेवं च' (ब्र.सू.3-1-8). Also, 'योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्ये अनुसंयन्ति यथा कर्म यथा श्रुतम्' (कठ.5-7). According to karma and ज्ञान one gets स्थावरत्व or जङ्गमत्व - different births. So what birth they take, what kind of acts they do is all based on left over karmas.

From leftover karmas, one gets either higher or lower births is told as 'प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतत् श्रेयो येऽभिनन्दन्ति मूढाः जरां मृत्युं ते पुनरेवापि यन्ति' (मु.1-2-7), and 'तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा अथ य इह कपूय चरणाः अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा' (छा.5-10-7) etc. So, जन्म and कर्म are all due to left over कर्म - 'वर्णा आश्रमाश्च स्वकर्मनिष्ठाः प्रेत्य स्वकर्मफलमनुभूय ततश्शेषेण विशिष्ट-देश-जाति-कुल-रूप-आयुः-श्रुत-वृत्त-वित्त-सुख-मेधसो जन्म प्रतिपद्यन्ते । विष्वञ्चो विपरीता नश्यन्ति' (गौ.2-11-10,11). It is also told in Apastamba sutra.

क्रियाविशेषबहुलां तत्त्वज्ञानरहिततया क्रियाविशेषप्रचुरां – For ज्ञानिs whatever karma they do will be ज्ञानप्रचुर – with good knowledge of tattvas and so they are different from those for whom क्रियाविशेषप्राचुर्य is there. ज्ञानिs do not do karmas which are not useful to मोक्ष.

तेषां भोगैश्वर्यगतिं प्रति वर्तमानां याम् इमां वाचं ये प्रवदन्ति इति सम्बन्धः – Those who tell such vedavakyas which tell the gains of svarga etc for enjoyment and riches,

तेषां भोगैश्वर्यप्रसक्तानां तथा वाचा भोगैश्वर्यविषयया अपहृतात्मज्ञानानां – अपहृतचेतसां means having lost their mind due to deep interest in bhoga and aishvarya after listening to words of those who are focused on doing only such karmas and who extol those vedavakyas telling that the Vedas teach only that etc.

यथोदिता व्यवसायात्मिका बुद्धिः समाधौ मनसि न विधीयते, न उत्पद्यते – As per what was told earlier here such व्यवसायात्मिका बुद्धि will not happen to them by any cause. Means such a mental-state does not arise in them by any means or cause. केनचिद्धेतुना न क्रियते.

समाधीयते अस्मिन् आत्मज्ञानम् इति समाधिः मनः - Meaning of समाधि is मनः explained here. This is unique to our bhashya.

तेषां मनसि आत्मयाथात्म्यनिश्चयज्ञानपूर्वमोक्षसाधनभूत-कर्मविषया बुद्धिः कदाचिद् अपि न उत्पद्यते इत्यर्थः – Mula sloka has 'विधीयते' in present tense – वर्तमाननिर्देश. So it is commented as कदाचिदपि. In the minds of those who are interested in भोग and ऐश्वर्य and whose minds are lost to the काम्यकर्मविषय, व्यवसायात्मक बुद्धि will never arise.

अतः काम्येषु कर्मसु मुमुक्षुणा न सङ्गः कर्तव्यः – So why should one ridicule them – अतः for that reason that it is opposed to व्यवसायात्मक बुद्धि. So a मुमुक्षु should not have सङ्ग with काम्यकर्मs, should not have interest in them. Means if he is without सङ्ग, even काम्यकर्मs can be done. 'मोक्षेच्छा अस्तिचेत् बन्धकेच्छा न कार्या इत्युक्तं भवति' – Mere स्वरूप of such काम्यकर्म is not opposed to मोक्ष. So if the same karma is done without सङ्ग then it does not bind one. If one has interest in Moksha, one should not have any interest in the karmas which bind one.

This is the meaning of 'असङ्गकर्महा'.

Sloka 45

एवम् अत्यन्ताल्पफलानि पुनर्जन्मप्रसवानि कर्माणि मातापितृसहस्रेभ्यः अपि वत्सलतरतया आत्मोपजीवने प्रवृत्ता वेदाः किमर्थं वदन्ति कथं वा वेदोदितानि त्याज्यतया उच्यन्ते इति अत्र आह –

Here an objection arise. Vedas are teaching what is हिततम, uttmost good, to all. But now, the kama karmas that are ordained by the Vedas and also those who are interested in the fruits of those karmas are all ridiculed as not to be accepted by Arjuna. So, what is ordained, विहित is taught as त्याज्य, to be rejected and is that not wrong ? Also, would it not lead to अप्रामाण्य of कर्मविधिशास्त्र, that is, invalidity of the part of the Vedas ordaining those karmas. If those are प्रमाण, valid, then the upadesha of rejecting them would become अप्रमाण, invalid.

पुनर्जन्मप्रसवानि – means पुनर्जन्म येषां प्रसवभूतम् – re-birth comes from them. The देहविशेषपरिग्रह – obtaining a new body according to one's karmas – happens due to the karmas which are left over after enjoying the fruits of some other karma in svarga etc.

मातापितृसहस्रेभ्यो वत्सलतरं शास्त्रम् – Is told by Bhashyakarar and also Shankaracharya. Becasue Vedas teach us प्रिय and हित – so it is called as माता and पितृ – the word सहस्र indicates innumerable – that Vedas are continuing for ever in all our janmas unlike औपाधिकमातापितृs. वत्सलतर – means It is common to all आत्मs, and teach means for getting चतुर्विधपुरुषार्थs and what is needed to eliminate अपुरुषार्थ and are always present, are eternal. This is indicated by Bhashyakarar as आत्मोज्जीवने प्रवृत्ताः.

किमर्थं वदन्ति – They are हितोपदेशिs and so there is no question of cheating. It is not also for simply attracting people and leading them to some other fruits. Because in each prakarana, the vaidika karmas are meant for specific fruits.

So, it cannot be accepted that such Vedas would teach one means which would only lead to अपरिमितदुःख which is like विषसंपृक्तमधुभोजनोपदेशवत् and is not correct. If they do so, then it is to be rejected only.

कथं वा वेदोदितानि त्याज्यतया उच्यन्ते – If something is to be rejected it cannot be वेदविहित is the भाव.

त्रैगुण्यविषया वेदाः निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ 45 ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ 46 ॥

अर्जुन Hey Arjuna, वेदाः the Vedas are त्रैगुण्य विषयाः addressing those who have abundance of the gunas - satva, rajas and tamas. निस्त्रिगुण्यो भव You do not become one having abundance of the three gunas. निर्द्वन्द्वः Not being under the control of the dualities of samsara, नित्यसत्त्वस्थः having stayed steadfast in excess of satva guna alone नियोगक्षेमः not focusing on attaining and protecting the worldly benefits आत्मवान् become one who has known the nature of the individual self, become one who knows जीवात्म स्वरूप.

सर्वतः संप्लुतोदके उदपाने In a waterbed which has water all around यावानर्थः तावान् one needs as much as one has use for it. सर्वेषु वेदेषु In all the Vedas विजानतः ब्राह्मणस्य for a Brahmin who is knowledgeable यावानर्थः तावान् only the beneficial part is to be used.

त्रयो गुणाः त्रैगुण्यं सत्त्वरजस्तमांसि; सत्त्वरजस्तमःप्रचुराः पुरुषाः त्रैगुण्यशब्देन उच्यन्ते । तद्विषया वेदाः, तमः प्रचुराणां रजः प्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतया एव हितम् अवबोधयन्ति वेदाः । यदि एषां स्वगुणानुगुण्येन स्वर्गादिसाधनम् एव हितं न अवबोधयन्ति, तदा एव ते रजस्तमःप्रचुरतया सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः कामप्रावण्यविवशा अनुपादेयेषु उपादेयभ्रान्त्या प्रविष्टाः प्रणष्टा भवेयुः । अतः त्रैगुण्यविषया वेदाः, त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव । न तत्राचुर्यं वर्धय इत्यर्थः । निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः । नित्यसत्त्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्त्वस्थो भव । कथम्? इति चेत्, नियोगक्षेमः आत्मस्वरूपतत्प्राप्त्युपायबहिर्भूतानाम् अर्थानां योगं प्राप्तानां च क्षेमं परित्यज्य आत्मवान् भव, आत्मस्वरूपान्वेषणपरो भव । अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणं क्षेमः । एवं वर्तमानस्य ते रजस्तमः प्रचुरता नश्यति सत्त्वं च वर्धते । 45 ।

त्रयो गुणाः त्रैगुण्यं सत्त्वरजस्तमांसि; सत्त्वरजस्तमःप्रचुराः पुरुषाः त्रैगुण्यशब्देन उच्यन्ते - Here the meaning of त्रैगुण्य is सत्त्वरजस्तमःप्रचुराः पुरुषाः - Vedas are स्वर्गादिफलकरण-इतिकर्तव्यता- अधिकारिविशेषादिविषयाः - so they are not mere सत्त्वरजस्तमोविषयाः. So सत्त्वरजस्तमःप्रचुराः is told. तत्तद्गुणप्राचुर्यात् पुरुषाः तत्तत् शब्देन उपचर्यन्ते - people who have abundance of these qualities are called by those names itself - one who has lot of सत्त्वगुण is called a सात्त्विक etc.

तद्विषया वेदाः, तमः प्रचुराणां रजः प्रचुराणां सत्त्वप्रचुराणां च वत्सलतरतया एव हितम् अवबोधयन्ति वेदाः - Vedas address those people and they teach what is हित to all these अधिकारिs with great compassion. It is not that in one अधिकारि itself all the three gunas are in abundance. So that it is clearly stated in bhashya as तमःप्रचुराणां, रजःप्रचुराणां etc. Here the order of the adhikaris is reversed



- Swamy Deshika observes that it is because there are more people who are तमःप्रचुराः, less are रजःप्रचुराः and even less are सत्वप्रचुराः. This order also indicates those who yearn for ऐहिक, आमुष्मिक and आपवर्गिक फलs.

**यदि एषां स्वगुणानुगुण्येन स्वर्गादिसाधनम् एव हितं न अबोधयन्ति, तदा एव ते रजस्तमःप्रचुरतया सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः कामप्रावण्यविवशा अनुपादेयेषु उपादेयभ्रान्त्या प्रविष्टाः प्रणष्टा भवेयुः-** If it is not teaching according to one's nature, then those who do not have सत्वगुणप्राचुर्य would not have any valid means to attain what they are interested in and they will indulge in all wrong things and resort to what is not to be accepted and will be totally lost.

**स्वगुणानुगुण्येन** - Just as a doctor advises different people different medicines and foods based on their nature which may have वात-पित्त-कफ etc. and tells them what is not to be accepted/eaten etc. in the same way Vedas also teach different अधिकरिs different karmas according to their nature. If not, a person without getting such advice from a doctor, may consume poison and die. Or, people may resort to stealing and such acts.

And, one who has thirst, immediately what is to be given is रसायन and such things which will remove the thirst.

**सात्त्विकफलमोक्षविमुखाः स्वापेक्षितफलसाधनम् अजानन्तः - मोक्षवैमुख्य** and not knowing the means to स्वापेक्षितफल are due to तमस्.

कामप्रावण्य etc is due to तमस् or रजस्. Those who are obsessed with other desires are not able to control themselves from not doing काम्यकर्मs. So they will resort to means which are not to be resorted to. They are पुरुषार्थयोग्यतागन्धरहिताः.

**अतः त्रैगुण्यविषया वेदाः -** So because of all these reasons (अतः), for them काम्योपदेश only is हिततम and so the हिततमत्व of Vedas is also justified. And, Vedas are teaching what is good for all the different types of adhikaris.

**त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्त्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव-** Now that you are सत्वप्रचुर because you have surrendered unto me asking for 'यत् मे निश्चितं श्रेयं तत् ब्रूहि शिषस्तेऽहं शाधि मां त्वां प्रपन्नम्' - which shows सत्वप्राचुर्य. That is why here Krishna says 'निस्त्रैगुण्यो भाव अर्जुन'. The words अर्जुन and अवदात are पर्याय शब्दs. अवदात means white, blameless, cleansed, pure, clean, excellent etc. And, सत्व is also addressed as शुक्ल and so by addressing him as अर्जुन the अधिकारिवैषम्य is shown.

त्वं तदेव वर्धय - So you should try to increase that सत्वगुण only and not तमस् and रजस् by विहित-अकरण, and निषिद्धकरण.

नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव -Bhashya makes it very clear the meaning of निस्त्रिगुण्यो भव. Though the निषेध in निस्त्रिगुण्यो applies equally to all three gunas, how can it be taken only for सत्व ? If such a doubt arises, Bhashyakarar answers it by this. The निषेध applies to all three gunas but it is सङ्कीर्णविषय - mixing up of all three gunas. Sometimes tamas being high, sometimes rajas being high etc. So the meaning of निस्त्रैगुण्यो भव is that eliminating dominance of तमस् and रजस्, always try to have increased सत्व guna alone. If such a meaning is not given, the word नित्यसत्वस्थः cannot be explained properly.

न तत्प्राचुर्यं वर्धय इत्यर्थः-How to become सत्वप्रचुर - is by rejecting food and others which will lead to प्राचुर्यं of रजस् and तमस्. Do not do anything which will increase तमस् and रजस्.

निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः-The meaning of निर्द्वन्द्वः is very vast - it includes all types of dualities which are the cause of पुण्य and पाप and are of सांसारिकस्वभाव.

नित्यसत्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्वस्थो भव -Be always established in increased satvaguna devoid of effects of rajas and tamas. Only if satvaguna is blocked by other gunas, you cannot become नित्यप्रवृद्धसत्वस्थ. So it is not just 'सत्वस्थ' because that can happen to all humans, but it is नित्यप्रवृद्धसत्वस्थ.

अतः त्रैगुण्यविषया वेदाः, त्वं तु निस्त्रैगुण्यो भव, इदानीं सत्वप्रचुरः त्वं तदेव वर्धय, नान्योन्यसंकीर्णगुणत्रयप्रचुरो भव । न तत्प्राचुर्यं वर्धय इत्यर्थः । निर्द्वन्द्वः निर्गतसकलसांसारिकस्वभावः । नित्यसत्वस्थः गुणद्वयरहितनित्यप्रवृद्धसत्वस्थो भव ।

कथम्? इति चेत्, निर्योगक्षेमः आत्मस्वरूपतत्प्राप्त्युपायबहिर्भूतानाम् अर्थानां योगं प्राप्तानां च क्षेमं परित्यज्य आत्मवान् भव, आत्मस्वरूपान्वेषणपरो भव । अप्राप्तस्य प्राप्तिः योगः, प्राप्तस्य परिरक्षणं क्षेमः । एवं वर्तमानस्य ते रजस्तमः प्रचुरता नश्यति सत्त्वं च वर्धते - Now it is easier said than done - how can one know this is tamas, I am now increasing this, this is rajas, I am avoiding it etc. So can there be a विधि like this - सत्त्वं वर्धय. आर्जुन does not know the means to increase satva or reduce tamas/rajas etc. So if he gets a doubt, that is answered also says Bhashyakarar: If you ask how to do it? - निर्योगक्षेम आत्मवान् - अप्राप्तस्य प्राप्तिः योगः प्राप्तस्य परिरक्षणं क्षेमः - So the निषेध in

निर्योगक्षेमः is in those which are outside of what is needed for a मुमुक्षु - मुमुक्षोर्विहितव्यतिरिक्तविषय.

आत्मवान् भव - means आत्मस्वरूपान्वेषणपरो भव. What is gained from being like this ?

एवं - If you are like this, then रजस् and तमस् will subside and सत्व will increase. So Bhashyakarar makes clear the meaning of Krishna's teaching - you should not do anything keeping the gunas themselves as the objects in focus but if you practice निर्योगक्षेम and become आत्मस्वरूपान्वेषणपर as told, then you will automatically leave असात्विक-आहार-सेवन etc. and they will increase satva and other guns would subside, is the bhaava.

The next sloka ... यावानर्थ -

न च वेदोदितं सर्वं सर्वस्य उपादेयम् -यथा सर्वार्थपरिकल्पिते सर्वतः संप्लुतोदके उदपाने पिपासोः यावान् अर्थः यावद् एव प्रयोजनं पानीयम् तावद् एव तेन उपादीयते न सर्वम्; एवम् सर्वेषु च वेदेषु ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् । 46 ।

Now the अधिकारिभेद is being made clear with a निदर्शन -

न च वेदोदितं सर्वं सर्वस्य उपादेयम् -The धर्मस which are found in the Vedas are all meant for specific वर्ण, आश्रम, प्रवर, चरण etc. - for specific adhikari specific karmas are told. This is well established in the Vedas.

यथा सर्वार्थपरिकल्पिते -Having all the requirements of all aspirants based on the different specific requirements of each. OR, सर्व may mean all uses - a water front may be used by one for bath, one for washing cloths, one for getting water for pooja etc.

सर्वतः संप्लुतोदके उदपाने -उदपान means कूप, तटाक etc. - well or pond etc.

पिपासोः यावान् अर्थः यावद् एव प्रयोजनं पानीयम् तावद् एव तेन उपादीयते न सर्वम्; -One who is thirsty will drink as much water is needed to remove the thirst and not all the water in the pond.

एवम् सर्वेषु च वेदेषु ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् - The चकार in सर्वेषु च shows that it has everything - what is needed and not needed for a specific adhikari. That which is not needed for one might be needed for another.

ब्राह्मणस्य विजानतः वैदिकस्य मुमुक्षोः - Bhashyakarar gives a very apt meaning for this here. The word ब्राह्मणस्य विजानतः - is commented as वैदिकस्य मुमुक्षोः - very

special interpretation according to prakarana. ब्राह्मण here means वैदिक - one who is वेदाधिकारि or has studied the Vedas. If ब्राह्मण means जाति, then Arjuna being a क्षत्रिय it does not fit here. Also, since ब्रह्मविद्या is common to all three varnas, there is nothing that is specifically to be told about ब्राह्मण. Also, विजानतः - one who knows only can start doing the karmas which are told in कामाधिकार of purvamimamsa.

So, Swami Deshika gives the निरुक्ति for this as per Bhashya - ब्रह्म अणतीति ब्राह्मणः - ब्रह्म here means वेदः. Here it is also specifically told as वेदेषु. So the ब्राह्मणशब्द is वैदिकमात्रपर. So there is no विरोध in teaching to a क्षत्रिय. In Shankarabhashya ब्राह्मणशब्द is given a meaning सन्यासि. We do not accept it. In our siddhanta all the ashramas are eligible for moksha, not just सन्यासाश्रम. In Chandogya it is said त्रयो धर्मस्कन्धाः - ब्रह्मचारि, गृहस्थ, वानप्रस्थ+सन्यासि and it says ब्रह्मसंस्थः अमृतत्वमेति - any of them can do upasana/prapatti and attain moksha, not just सन्यासि.

विजानतः means विशिष्टज्ञानवत्वम् - that विशिष्टत्व is by knowing what is to be accepted (उपादेय) and what is to be rejected (हेय). A मुमुक्षु only will have that kind of knowledge.

यदेव मोक्षसाधनं तद् एव उपादेयम्, न अन्यत् - तावान् means even if something is told in the Vedas, for a मुमुक्षु anything which is other than मोक्षसाधन is not उपादेय because he is not an adhikari for that as he does not aspire for those fruits. He aspires for only Moksha and he should consider only those means which will get him moksha.

This is also told elsewhere as असारम् अल्पसारं च सारं सारतरं त्यजेत् । भजेत् सारतमं शास्त्रे रत्नाकर इवामृतम् ॥ - Though so many different things came during amruta mathana, they took only amruta.

The dharmas of one varna, one ashrama is not upadeya for another varna or ashrama. That does not mean that Vedas should not tell them. Vedas being मातापितृसहस्रेभ्यो वत्सलतरं शास्त्रम्, tell everything useful for everyone. So, even if many things are told in the Vedas, a person should select those for his needs only and reject the others (in this case those which are मोक्षसाधनव्यतिरिक्त for a मुमुक्षु), is the bhaava.

#### Sloka 47

अतः सत्त्वस्थस्य मुमुक्षोः एतावद् एव उपादेयम् इत्याह -

If so, if one rejects everything other than मोक्षसाधन, will it not lead to transgression of the नित्यनैमित्तिकनिषेधशास्त्र and thus leading to कामचारदोष - that is, the defect of the nature of one indulging in whatever one feels like instead of abiding by everything that the shastra tells. So, what is exactly meant by तावान् सर्वेषु वेदेषु - how to know how much one should take... Lord Krishna starts answering these questions in the next sloka.. There is no कामचारदोष, because for a मुमुक्षु this much only is to be accepted. If one likes something else, there will not be a defect of the nature of choosing some other means because the स्वरूप of those karmas are alone accepted and not the fruits thereof. Even if a मुमुक्षु does, let us say, ज्योतिष्टोमयाग, the karmasvarupa is accepted but not the fruits of that karma because there is no interest in it for a मुमुक्षु. So there will not be अन्योपायप्रवृत्तिदोष. He will be still steadfast in मोक्षोपाय only. That is made clear as :

**कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।**

**मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ 47 ॥**

ते For you, कर्मण्येव अधिकारः - अधिकार is only in शास्त्रविहित कर्मs. कदाचन फलेषु मा Never in the fruits thereof. कर्मफलहेतुः मा भूः Do not become the cause of कर्म-फल. अकर्मणि ते सङ्गः मा - Let you not have interest in not doing कर्म.

नित्ये नैमित्तिके काम्ये च केनचित् फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः ते कर्ममात्रे अधिकारः । तत्संबन्धितया अवगतेषु फलेषु न कदाचिद् अपि अधिकारः । सफलस्य बन्धरूपत्वात् फलरहितस्य केवलस्य मदाराधनरूपस्य मोक्षहेतुत्वाच्च । मा च कर्मफलयोः हेतुः भूः । त्वया अनुष्ठीयमाने अपि कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः तवाकर्तृत्वम् अपि अनुसन्धेयम् । फलस्य अपि क्षुन्निवृत्त्यादेः न त्वं हेतुः इति अनुसन्धेयम् । तद् उभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् इति उत्तरत्र वक्ष्यते । एवम् अनुसन्धाय कर्म कुरु । अकर्मणि अननुष्ठाने न योत्स्यामि इति यत् त्वया अभिहितं न तत्र ते सङ्गः अस्तु । उक्तेन प्रकारेण युद्धादिकर्मणि एव सङ्गः अस्तु इत्यर्थः । 47 ।

नित्ये नैमित्तिके काम्ये च केनचित् फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः ते कर्ममात्रे अधिकारः -What is told in mula sloka with a general term as कर्मणि एव is being made clear as nitya, naimittika and kaamya. केनचित् applies to all three groups. If one asks what is the fruits for नित्य and other karmas, it is कर्मान्तराधिकार, उपात्तदुरितक्षय, अकरणनिमित्त प्रत्यवायपरिहार, प्राजापत्यादिलोक, पशु, पुत्र etc as applicable. अग्निहोत्र can be done as नित्यकर्म or for some fruits such as svarga also.

तत्संबन्धितया अवगतेषु फलेषु न कदाचिद् अपि अधिकारः - So the general rule is फलविशेषेण संबन्धितया श्रूयमाणे कर्मणि. In all those karmas, whatever they be, for a mumukshu the अधिकार is in कर्ममात्र and not the associated fruits.

There are many कर्मs which are explained in कामाधिकार of पूर्वमीमांसासूत्रs by Jaimini that by the उत्पत्तिवाक्यs itself their svarupa is established and are associated with specific fruits such as svarga etc. So, in order to separate out मोक्ष and its means, it is said as तत्संबन्धितया अवगतेषु फलेषु - meaning fruits of the nature of svarga, pashu etc.

What is told in mula sloka as मा फलेषु, the word मा is not निषेधविधि but implies mere absence - अभावबोधकमात्रत्वात्. That is told in bhashya as न कदाचिदपि. By barring फलयोग्यता, सङ्गनिषेध is also implied.

सफलस्य बन्धरूपत्वात् फलरहितस्य केवलस्य मदाराधनरूपस्य मोक्षहेतुत्वाच्च - Two reasons for अधिकार being in कर्म only and not in फल, are told in bhashya as स्फलस्य etc. For one who is interested in मोक्ष or liberation, the desire for fruits which bind are not reasonable. And, it is not proper for such a person to reject those which will result in मोक्ष. So, सफलकर्म is बन्धरूप, and केवलकर्म done as भगवदाराधनरूप is मोक्षहेतु.

So, in the bhashya केवलकर्म is not mere disinterest in fruits because that is already told as फलरहितस्य. Or else, the svarupa of the karma itself would yield the prayojana. But it is not so. If it is done as मदाराधनरूप only it will become मोक्षहेतु.

मा च कर्मफलयोः हेतुः भूः - कर्मफलहेतुः is explained as उभयपदार्थप्रधान द्वन्द्व समास. Do not become the cause of कर्म and फल. The अकर्तृत्वानुसन्धान which will be told later is summarized also by this.

त्वया अनुष्ठीयमाने अपि कर्मणि नित्यसत्त्वस्थस्य मुमुक्षोः तवाकर्तृत्वम् अपि अनुसन्धेयम् - The mula sloka has कर्मण्येवाधिकारस्ते and मा ते सङ्गोस्त्वकर्मणि - in which case how can कर्महेतुत्व be barred here? The answer is नात्र वस्तुतो हेतुत्वं निषिध्यते; अपि तु हेतुत्वानुसन्धानम् ।

फलस्य अपि क्षुन्निवृत्त्यादेः न त्वं हेतुः इति अनुसन्धेयम् - Is the फलहेतुनिषेध पुनरुक्ति because it is already told as मा फलेषु कदाचन - If one says that the fruit of eating is elimination of hunger. So if one has to be not interested in such fruits of removing hunger, one should not be interested in eating also - in which case even living will become not possible and how will one do उपायानुष्ठान? So, it is the अनुसन्धान that even for removal of hunger etc. I am not the cause, that is to be thought of. So there is no पुनरुक्ति and that is made explicit by न त्वं हेतुः इति अनुसन्धेयम्. So here also the स्वरूप of क्षुन्निवृत्ति is not निषिद्ध because it exists but what is निषिद्ध is that thinking I am the cause.

तद् उभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् इति उत्तरत्र वक्ष्यते - Here one doubt may arise - when one is actually the cause of कर्म and हेतु, how can it be thought of that one is not the cause? Will it not lead to what चार्वाकस्य say as निर्हेतुकत्व? For them, it is the स्वभाव of the vastus that they exist like that, that's all. Then, again उपायानुष्ठान will not ensue because if everything is अहेतुक then one need not put any effort. This is answered by bhashyakarar as - तदुभयं गुणेषु वा सर्वेश्वरे मयि वा अनुसन्धेयम् - कर्महेतुत्व and फलहेतुत्व both. This is the main aspect of the third chapter and will be told there in detail. This is also as per Yamunacharya

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥ (गी.सं.7)

So the doubt of अहेतुकत्व is thus removed.

Even then, if one has to think that one is not the cause, will it not lead to अननुष्ठान? It is not so. When there are many causes thinking that I am only the cause is not correct; when it is being done due to the उपाधि of त्रिगुण (प्रकृति) thinking that it is स्वरूपप्रयुक्त for one is also not correct. These are निषिद्ध here. This is told in detail also in third chapter and also in 18<sup>th</sup>,

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् । विविधा च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

शरीरवाङ्मनोभिः यत्कर्म प्रारभते नरः । न्याय्यं वा विपरीतं वा पञ्चैते तत्र हेतवः ॥ (18-14, 15)

So, साक्षात्-कर्तृत्व-अनुसन्धान-निषेध is there. In that cae there will be no room for उपाय-अननुष्ठान. सर्वेश्वरे वा न्यस्योक्ता - this is as per shastra - जीवस्य कर्तृत्व is परायत्त is told clearly in brahmasutra - परात् तु तत् श्रुतेः (2-3-40). Here also it is told as,

सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च(15-15), ईश्वरः सर्वभूतानां हृद्देशे अर्जुन तिष्ठति। भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ (18-61), being antaryami, he controls everyone. etc.

एवम् अनुसन्धाय कर्म कुरु - So there is no विरोध in पूर्व and उत्तर-वाक्यस्य and there is no त्याग of कर्मस्वरूप is made clear in this part of the Bhashya. So, even if one has the कर्तृत्व-अनुसन्धान in गुण or ईश्वर, one should not neglect it thinking that 'I have given up desire in fruits and so why I should do भोजन and such acts which are दुःखः स्वरूपः?'. That's why कर्म कुरु is specifically told in bhashya.

अकर्मणि अननुष्ठाने न योत्स्यामि इति यत् त्वया अभिहितं न तत्र ते सङ्गः अस्तु । उक्तेन प्रकारेण युद्धादिकर्मणि एव सङ्गः अस्तु इत्यर्थः - So अकर्मणि is not अभाव of कर्म as कर्मशब्द here is क्रियावाचि. So it is

told as 'न योत्स्यामि इति'. So the निषेध in अकर्मसङ्ग that was told as मा ते सङ्गोस्तु अकर्मणि actually results in सङ्ग of युद्धकर्म but as told - उक्तेन प्रकारेण.

Meaning, do not have सङ्ग in अननुष्ठान of युद्ध but have सङ्ग in युद्ध with the state of mind as told.

#### Sloka 48

एतद् एव स्पष्टीकरोति -

The अवधारण shows it is not to be interpreted in any other way. And, it is not पुनरुक्ति but is told for clarity.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ 48 ॥

धनञ्जय Hey Arjuna योगस्थः having equanimity of mind - चित्तसमाधान, सङ्गं त्यक्त्वा not having interest, सिद्ध्यसिद्ध्योः समो भूत्वा treating सिद्धि-असिद्धि as equal कर्माणि कुरु do the कर्म's. समत्वं योग उच्यते - This kind of समभाव is called योग.

एतद् एव स्पष्टीकरोति -राज्यबन्धुप्रभृतिषु सङ्गं त्यक्त्वा युद्धादीनि कर्माणि योगस्थः कुरु । तदन्तर्भूतविजयादि-सिद्ध्यसिद्ध्योः समो भूत्वा कुरु । तद् इदं सिद्ध्यसिद्ध्योः समत्वम्, योगस्थ इत्यत्रयोगशब्देन उच्यते । योगः सिद्ध्यसिद्ध्योः समत्वरूपं चित्तसमाधानम् ।

राज्यबन्धुप्रभृतिषु सङ्गं त्यक्त्वा युद्धादीनि कर्माणि योगस्थः कुरु - If you have सङ्ग with kingdom then you will have desire in fruits and so it is बाधक due to desire in the fruits therein. If you have सङ्ग with relatives then you will not do yuddha and hence it becomes बाधक by making you not doing yuddha. So in both cases, सङ्ग is to be rejected and कर्म's such as yuddha have to be done with the mindset of योग. युद्धादीनि is told mainly to show the present context.

तदन्तर्भूतविजयादि-सिद्ध्यसिद्ध्योः समो भूत्वा कुरु - The आनुषङ्गिकफल's of that is told as सिद्धि-असिद्धि. What was told earlier as लाभालाभौ जयाजयौ (38) - is indicated by विजयादि. What is told here as सिद्ध्यसिद्ध्योः समो भूत्वा कुरु is the explanation of योगस्थः कुरु. So there is no पुनरुक्तिदोष.

तद् इदं सिद्ध्यसिद्ध्योः समत्वम्, योगस्थ इत्यत्रयोगशब्देन उच्यते - The समत्व of सिद्धि-असिद्धि is indicated by the word योग in योगस्थः. So it is not the समत्व of all atmans



as ज्ञानाकारs as told in विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि । शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ (5-18). That समदर्शित्व is different - seeing all Atmas as same with respect to being ज्ञानाकारs. So the meaning of the word योग is not same everywhere.

(extra from Appa's kalakshepam - not covered in class - samadarshina: and not samavartina: - you should see jn~Anaakaara aatma in all but one cannot treat them as equal by making them sit together for eating etc.)

**योगः सिद्ध्यसिद्ध्योः समत्वरूपं चित्तसमाधानम्** - If one asks where is the प्रमाण for the use of the word योग as meaning सिद्ध्यसिद्धिसाम्य - it is indicated here as चित्तसमाधानम् - in पतञ्जलयोगसूत्रs, the first chapter starts with समाधि पाद and there 'अथ योगानुशासनम्' is the first sutra and the second sutra is 'योगः चित्तवृत्तिनिरोधः'. This is also to be understood in the same way and is indicated as चित्तसमाधानम्.

#### Sloka 49

**किमर्थम् इदम् असकृद् उच्यते? इत्यत आह -**

But why is this told so many times again and again? It is not पुनरुक्तिदोष but it is one of the षड्विधतात्पर्यलिङ्ग - 'उपक्रमोपसंहारौ अभ्यासो अपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥' - There are six aspects which decide the gist or तात्पर्य of a प्रकरण and among them अभ्यास is one. Telling about the subject matter again and again is also an important aspect called अभ्यास. That is meant here. It is this चित्तसमाधान of the form of साम्यानुसन्धान and it will be praised later.

**दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।**

**बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ 49 ॥**

धनञ्जय Hey Arjuna, बुद्धियोगात् - compared to बुद्धियोग of the nature of चित्तसमाधान, कर्म the काम्यकर्म is, दूरेण हि अवरम् very lowly (अत्यन्त निकृष्ट). बुद्धौ In that बुद्धि which has equanimity of mind, शरणम् अन्विच्छ reside or take refuge. फलहेतवः Those who desire for fruits कृपणाः are दीनs, संसारिs.

**किमर्थम् इदम् असकृद् उच्यते? इत्यत आह -यः अयं प्रधानफलत्यागविषयः अवान्तरफलसिद्ध्यसिद्ध्योः समत्वविषयश्च बुद्धियोगः तद्युक्तात् कर्मणः इतरत् कर्म दूरेण अवरम् । महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् -उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; इतरत् अपरिमितदुःखस्वरूपं संसारम् इति अतः**

कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ । शरणं वासस्थानम्; तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः । कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः । 49 ।

यः अयं प्रधानफलत्यागविषयः अवान्तरफलसिद्ध्यसिद्ध्योः समत्वविषयश्च बुद्धियोगः – The meaning of बुद्धियोग as qualified in this प्रकरण is being told. And not कर्ममात्रनिन्दा.

तद्युक्तात् कर्मणः इतरत् कर्म दूरेण अवरम् – The word बुद्धियोगात् is explained as तद्युक्तात् कर्मणः meaning बुद्धियोगात् युक्तात् कर्मणः – so it is लाक्षणिक and indicates कर्म which is always having such बुद्धिप्राचुर्य (so it is used in अजहल्लक्षणा) – abundance of mindset is indicated as तद्युक्तात्. इतरत् indicates that other कर्म's which are opposed to the कर्म which is enjoined here and they are being ridiculed here.

महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् – The implied meaning of दूर and अवर is that there is great difference between these two as one being superior and the other lowly. What is the difference is told further.

उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; - The word निखिलम् विनिवर्त्य indicates it is different from नीतिमन्त्र-औषध-केवलयाग and such things. All of them can only eliminate दुःखs or give some enjoyments within the upadhi of संसार but cannot get rid of samsara itself. While this kind of karma will lead to परमपुरुषार्थलक्षण मोक्ष – It can eliminate संसार itself. Here the word परम separates it from स्वर्ग and others which can be gained by केवलकर्म – that is without such a बुद्धिविशेष.

Here 'कृपणाः फलहेतवः' and what is told in next sloka as 'बुद्धियुक्तो जहातीह' etc. the meaning which is established with श्रुति and स्मृति etc the difference between the two ways of doing कर्म. One will lead to moksha removing all सांसारिक दुःख while the other will lead to अपरिमित दुःखरूप संसार. That is the वैरूप्य between the two.

इतरत् अपरिमितदुःखस्वरूपं संसारम् इति – The word अपरिमित indicates that it is immeasurable and so any amount of other karma, for any length of time cannot eliminate दुःख fully.

अतः कर्मणि क्रियमाणे – The meaning of word हि in mula sloka, दूरेण हि – is अतः for that reason. क्रियमाणे – shows it is not as per सांख्यदर्शन who say कर्मस्वरूपपरित्यागज्ञानमात्र is to be accepted as it is प्रकरणविरुद्ध.

**उक्तायां बुद्धौ** – Here also the तात्पर्यलिङ्ग अभ्यास is indicated by this repetition because of the outstanding nature of the meaning of बुद्धियोग.

**शरणम् अन्विच्छ । शरणं वासस्थानम्**:- The meaning of word शरण is given as वासस्थान. The word शरण has many meanings such a उपाय, गृह, रक्षक as told in अहिर्बुध्न्यसंहिता – उपाये गृहरक्षित्रोः शब्दः शरणमित्यपि' (अहि.36-34) and here it means वासस्थान in the sense of गृह.

**तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः**:- If an objection is raised how can बुद्धि mean वासस्थान as it does not have आश्रयत्व ? Answer is here कर्मयोगनिष्ठा is being taught. निष्ठा means नितरां स्थितिः so it is told as वासस्थान.

**कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः**:- कृपण is meaning पुरुषविशेष by रूढि. कृपणाः फलहेतवः - कृपणाः does not just mean फलहेतु but पुरुषs who do कर्म having interest in फल. In the same way बुद्धियुक्तः is used in the sense of फलाभिसन्धिरहितपुरुष and मा कर्मफलहेतुर्भूः is used to tell फलहेतुत्व in पुरुष. So कृपणाः means those who are फलाभिसन्धिपूर्वककर्मकुर्वाणः पुरुषाः.

**संसारिणो भवेयुः** - Here कृपण shabda indicates absence of परमनिश्चयस् and hence संसारिणः is bhashya.

In बृहदारण्यक, याज्ञवल्क्य answers गार्गी as 'यो वा एतदक्षरं गार्गी अविदित्वा अस्माल्लोकात् प्रैति स कृपणोऽथ य एतदक्षरं गार्गी विदित्वास्माल्लोकात् प्रैति स ब्राह्मणः' - where the Rangaramanujabhashya says 'तदज्ञानात् संसारी भवति' for कृपणशब्द.

**महद् एतद् द्वयोः उत्कर्षापकर्षरूपं वैरूप्यम् -उक्तबुद्धियोगयुक्तं कर्म निखिलं सांसारिकं दुःखं विनिवर्त्य परमपुरुषार्थलक्षणं च मोक्षं प्रापयति; इतरत् अपरिमितदुःखस्वरूपं संसारम् इति अतः कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ । शरणं वासस्थानम्; तस्याम् एव बुद्धौ वर्तस्व इत्यर्थः । कृपणाः फलहेतवः फलसङ्गादिना कर्म कुर्वाणाः कृपणाः संसारिणो भवेयुः ।**

With respect to सिद्धि-असिद्धि समत्वरूपबुद्धि should be there was taught. कर्म which is done with desire in fruits is very lowly in comparison. Accordingly, the meaning of कृपणाः is given as संसारिणः. As told मा कर्मफलहेतुर्भूः so कृपणाः means फलसङ्गादिना कर्म कुर्वाणाः पुरुषाः they remain in samsara itself. So be firmly established in this type of बुद्धियोग which can get rid of संसारबन्ध was taught.

**Sloka 50**

**बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।**

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ 50 ॥

**बुद्धियुक्तः** One who is having such बुद्धियोग told above इह he will, in this birth itself, सुकृतदुष्कृते उभे जहाति gets rid of both punya and papa. तस्मात् For that reason, योगाय युज्यस्व for that बुद्धियोग, do the required things. **कर्मसु** In the कर्म's that are done, **योगः कौशलम्** this type of बुद्धियोग can be achieved by great capability.

**बुद्धियोगयुक्तः** तु कर्म कुर्वाण उभे सुकृतदुष्कृते अनादिकालसञ्चिते अनन्ते बन्धहेतुभूते जहाति । तस्माद् उक्ताय बुद्धियोगाय युज्यस्व । योगः कर्मसु कौशलं कर्मसु क्रियमाणेषु अयं बुद्धियोगः कौशलम्, अतिसामर्थ्यम्; अतिसामर्थ्यसाध्यः इत्यर्थः ।

**बुद्धियोगयुक्तः** तु -What was told earlier in Bhashya as कर्मणि क्रियमाणे उक्तायां बुद्धौ शरणम् अन्विच्छ - inline with it, here the anvaya is कर्मणि क्रियमाणे बुद्धियुक्तः and that is indicated as बुद्धियोगयुक्तस्तु.

**कर्म कुर्वाण उभे सुकृतदुष्कृते अनादिकालसञ्चिते अनन्ते बन्धहेतुभूते जहाति** -Or, कर्म कुर्वाणः इह जहाति as told in 'इहैव तैर्जितस्सर्गः येषां साम्ये स्थितं मनः' (5-19). By this the elimination of obstructions is implied - प्रतिबन्धकनिवृत्ति.

**कर्म कुर्वाणः** - This is also told in ईशावास्य which has the roots of karmayoga - 'कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः । एवं त्वयि नन्यथेतोऽस्ति न कर्म लिप्यते नरे ॥' - as told in first mantra तेन त्यक्तेन भुञ्जीथाः - without any attachment towards the fruits. That is समत्वबुद्धि. Only then न कर्म लिप्यते नरे will happen. Karma has to be done with this buddhivishesa.

**अनादिकालसञ्चित** - shows that the केवलकर्म's, those which are done without such बुद्धि, cannot eliminate karma because it is being accumulated from beginningless time and it is endless. If it was possible to eliminate by now it should have got eliminated but since it is coming from beginningless time, it means it cannot be eliminated by such karma which are बुद्धिरहित. And, because it is getting accumulated since beginningless time अनादिसञ्चित, it implies अनन्त also.

**बन्धहेतुभूते** - both are बन्धहेतुs. One is gold chain and the other is iron chain and in the aspect of binding there is no difference between the two. For a मुमुक्षु the सुकृत's which get स्वर्ग etc are also दुष्कृत's only. Though it is अलौकिक, it is not इष्टफलसाधन. The fact that स्वर्ग and others are as good as नरक's is told in Mahabharata as 'एते वै निरयास्तात स्थानस्य परमात्मनः' (भा.मो.198-11).

तस्माद् उक्ताय बुद्धियोगाय युज्यस्व - Mula sloka has तस्मात् योगाय युज्यस्व - to make it clear that बुद्धियुक्तः and योगाय are not meaning different, bhashya is तस्मात् उक्ताय बुद्धियोगाय.

युज्यस्व means सन्नह्यस्व, उद्युक्तो भव - get ready, get prepared is the meaning.

योगः कर्मसु कौशलं कर्मसु क्रियमाणेषु अयं बुद्धियोगः कौशलम्, अतिसामर्थ्यम्; - कौशलम् means अतिसामर्थ्यम्. It is said नायमात्मा बलहीनेन लभ्यः (मु.3-2-4). Doing karmayoga requires lot of mental strength - मनोबल is needed.

अतिसामर्थ्यसाध्यः इत्यर्थः - If one gets a doubt how can बुद्धियोग be कर्मसामर्थ्यात्मक answer is अतिसामर्थ्यसाध्यः. The कारणशब्द is used in औपचारिक sense as कार्य itself. In this sloka the elimination of सुकृत and दुष्कृत which are binding one is told.

Shankaracharya says - the power of buddhiyoga as - the karmas which by nature are binding leave their nature and do not bind if one does their anushthana with samatva buddhi - (कर्माणि समत्वबुद्ध्या स्वभावात् निवर्तन्ते). That is the greatness of samatvabuddhi. And that is why Bhashyakarar says it is अतिसामर्थ्यसाध्यः.