

**Swamy Desikan's**  
**Tatparya Chandrika**  
**(Gita Bhashyam – Chapter 3)**



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

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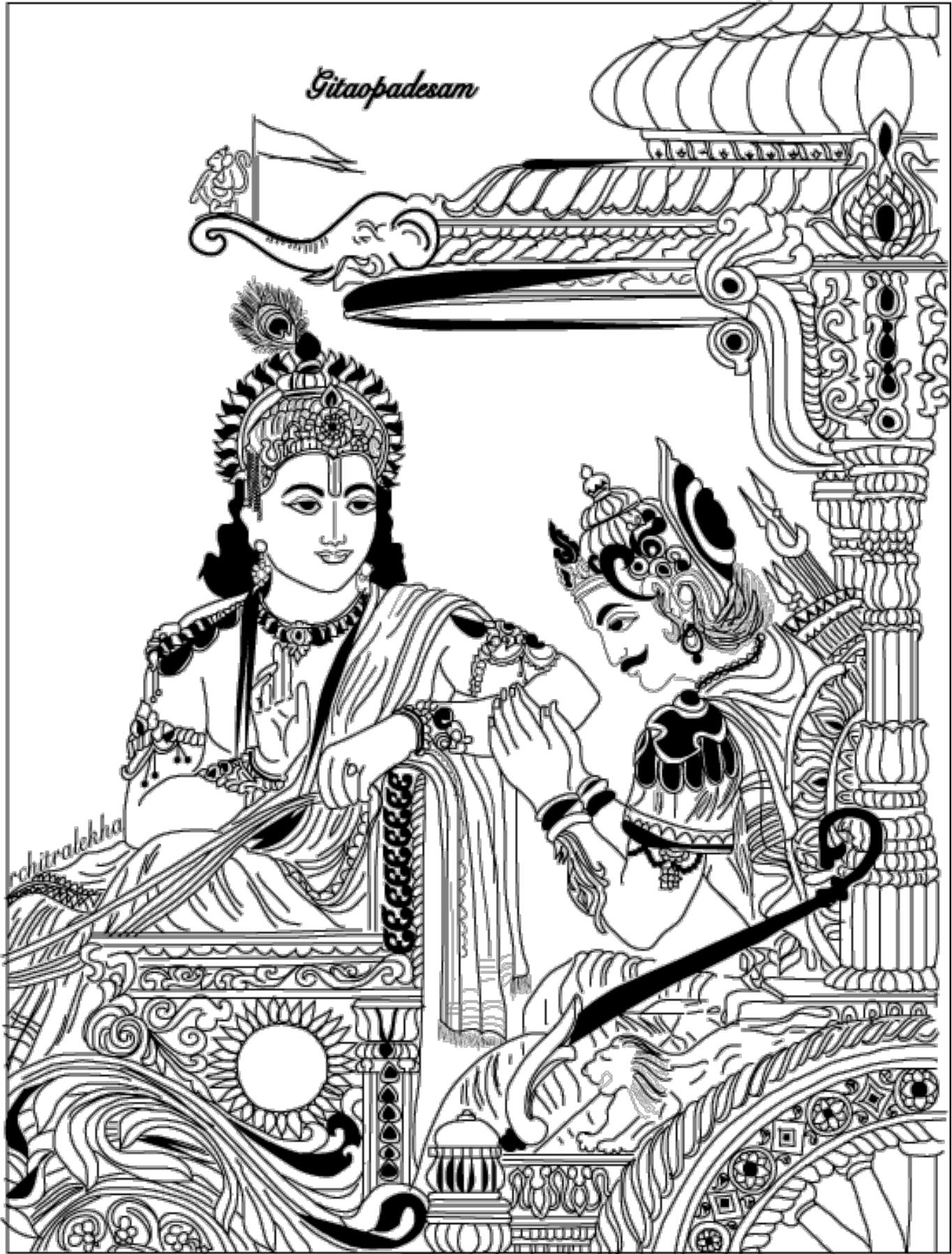
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*Gitaopadesam*



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 3<sup>rd</sup> Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ तृतीयोऽध्यायः

तद् एवं मुमुक्षुभिः प्राप्यतया वेदान्तोदित-निरस्तनिखिलाविद्यादि-दोषगन्धानवधिकातिशया-संख्येयकल्याणगुणगण परब्रह्म पुरुषोत्तमप्राप्त्युपायभूत-वेदनोपासनध्यानादिशब्दवाच्यां तदैकान्तिकात्यन्तिक-भक्तिं वक्तुं तदङ्गभूतम् 'य आत्मापहतपाप्मा' (छा0 उ0 8।7।1) इत्यादि प्रजापति-वाक्योदितं प्राप्तुः आत्मनो याथात्म्यदर्शनं तन्नित्यताज्ञानपूर्वकासङ्गकर्मनिष्पाद्यज्ञानयोगसाध्यम् उक्तम् । प्रजापतिवाक्ये हि दहरवाक्योदितपरविद्याशेषतया प्राप्तुः आत्मनः स्वरूपदर्शनं 'यस्तमात्मानमनुविद्य विजानाति' (छा0 उ0 8।12।6) इति उक्त्वा जागरितस्वप्नसुषुप्त्यतीतं प्रत्यगात्मस्वरूपम् अशरीरं प्रतिपाद्य 'एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छा0 उ0 8।12।3) इति दहरविद्याफलेन उपसंहृतम् । अन्यत्र अपि 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (क0 उ0 1।2।12) इत्येवमादिषु 'देवं मत्वा' इति विधीयमानपरविद्याङ्गतया 'अध्यात्मयोगाधिगमेन' इति प्रत्यगात्मज्ञानम् अपि विधाय 'न जायते म्रियते वा विपश्चित्' (क0 उ0 1।2।18) इत्यादिना प्रत्यगात्मस्वरूपं विशोध्य 'अणोरणीयान्' (1।2।20) इत्यारभ्य 'महान्तं विभुमात्मानं मत्वा धीरो न शोचति' (क0 उ0 1।2।22) 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (क0 उ0 1।2।23) इत्यादिभिः परस्वरूपं तदुपासनम् उपासनस्य च भक्तिरूपतां प्रतिपाद्य 'विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥' (क0 उ0 1।3।9) इतिपरविद्याफलेनोपसंहृतम् । अतः परम् अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्च्यति –

The सङ्गति is being told here for the adhyaya. First there could be doubt that the second chapter is talking about the जीवात्म only. This shastra being मोक्षशास्त्र, it should talk about परमात्मन्. Why is the nature of Jivatman told and how is this relevant in मोक्षप्रधानशास्त्र? This doubt is cleared here by detailing that the knowledge of the Jivatman is accessory to upasana and the same is established with shruti pramanas.

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

Because of those reasons only, what is told in the Upanishats as the ONE to be attained by मुमुक्षुs (those who are desirous of liberation), one who has not even a faint scent of अविद्या (nasscience) and other defects, one who has limitless innumerable groups of unsurpassed auspicious qualities, one who is the परब्रह्म, the means to attain that पुरुषोत्तम, that is told by the words वेदन, उपासन, ध्यान etc., in order to establish that Bhaktiyoga of the nature of ऐकान्तिक and आत्यन्तिक (having HIM as one and the final goal) in detail, the accessory to that bhaktiyoga was told so far in the second chapter. That accessory was told as getting the direct perception of the essential nature of the Atman as it exists of the one who is the प्राप्नु – the one who has to attain the Parabrahman, (प्राप्नुः आत्मनो यथात्म्य-दर्शनम्). The essential nature of that Atman is as told by Prajapati in Daharavidya as 'य आत्मा अपहतपाप्मा (छा.8-7-1), 'This atman who is bereft of all defects' and this can be attained by ज्ञानयोग which is done with the knowledge that this Atman is eternal and by doing कर्मयोग without interest in the fruits thereof.

In Prajapati vakya, the स्वरूपदर्शन or realization of essential nature of the Jivatman who is the attainer (प्राप्नु) is told as accessory to परविद्या or उपासना which is taught in दहरवाक्य in दहरविद्याप्रकरण as 'one who having known the nature of this Jivatman through the knowledge of the Shastras does meditation (upasana) on the same' and continuing, establishing the nature of that Individual Self as without a body and beyond what is seen in the awakened state, dream state and the state of deep sleep. Then he teaches him the fruit of that दहरविद्या as 'Like this, this Jivatman, leaving his body goes out and approaching Paramatman he shines forth having attained the emergence of his complete true nature'. Thus he concludes the teaching of दहरोपासना. Also, in another Upanishad, it is taught that 'a ज्ञानि will get rid of happiness and grief having done meditation upon Paramatman after having realized the knowledge of the Individual Self'. Thus in all these, the परविद्या or the ultimate means to liberation is taught as 'having done upasana of Paramatman' and the accessory to it is ordained as the realization of Individual Self. The nature of such a Jivatman or Individual Self is taught as 'The Self who is of the nature of Consciousness is not born and does not die' and others. Then the nature of the Paramatman is told as 'one who is more subtle than the subtle', 'A meditator (dheera) does not suffer grief having meditated upon the Paramatman who is Supreme and all pervasive', and, 'This paramatman cannot be attained by meditation alone or mere devotion or much hearing (बहुना

श्रुतेन is श्रवण, प्रवचन is मनन and मेधा is निदिध्यासन). Here it is meant that by केवल श्रवण/मनन/निदिध्यासन one cannot attain HIM. HE chooses one who chooses HIM. To such a devotee only HE reveals HIS divine form. Thus the means to attain HIM was told as upasana, and establishing that that upasana is of the form of devotion, the fruit of practicing the means to liberation was told as 'with the knowledge as the charioteer and mind as the stick to control he senses, he will reach the Paramapada of Vishnu crossing over the path of samsara'.

**अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्चयति –**

Now, after this, in the next four chapters Lord Krishna teaches in detail this vision of the Individual Self for the attainer with the accessories.

### **Explanations from Tatparya Chandrika**

**तद् एवं** – तत् means the way the teachings are depicted in second chapter as told and rejecting the way in which other darshanas interpret these meanings. **एवम्** – means the aptness of what is explained so far in our commentary – स्वोक्त-औचित्य.

**मुमुक्षुभिः प्राप्यतया वेदान्तोदित** – What is established by hundreds of श्रुतिवाक्यसः such as 'ब्रह्मविदाप्नोति परम्' (तै.), 'परं ज्योतिरुपसंपद्य (छा.8-3-4), 'परात्परं पुरुषमुपैति' (मु.3-2-8), 'रसं ह्येवायं लब्ध्वा आनन्दी भवति' (तै.), 'परमं साम्यमुपैति' (मु.3-1-3) and others and also by groups of sutras such as 'कर्मकर्तृव्यपदेशाच्च' (ब्र.1-2-4) (comes in सर्वत्रप्रसिद्ध्यधिकरण (1-2-1). The Bhashya for this sutra is 'एवमितः प्रेत्य अभिसंभवितास्मि' (छा.3-14-4) – departing from this body, I shall attain HIM' Here the कर्ता (attainer) and कर्म (object of attainment) are told as different – प्राप्यतया उपास्यो निर्दिश्यते; प्राप्ततया च जीवः । ततश्च जीवादन्यदेव इदं परं ब्रह्म'.

Here the plural in मुमुक्षुभिः indicates that the object of attainment in all the brahmavidyas is one and the same.

वेदान्तोदित – also indicates that this is उपबृह्ण and is explaining what is told in the वेदः.

**निरस्तनिखिलाविद्यादि-दोषगन्धानवधिकातिशया-संख्येयकल्याणगुणगण** – The important attributes of Brahman which is the object of attainment is told next – that attributes which differentiate Brahman from प्रकृति and पुरुष and also how to understand the meanings of सगुण and निर्गुण विषयवाक्य is also established by these two attributes. The saguna vakyas establish that Brahman has innumerable incomparable unsurpassable groups of auspicious qualities. The meaning of निर्गुण vakyas such as निष्कलं निरञ्जनं etc are that Brahma svarupa is opposed to even a faint scent of any kind of defect. This is established in several Brahma sutras such as ‘आनन्दादयः प्रधानस्य’ (ब्र.3-3-11), ‘अक्षरधियां त्ववरोधः’ (ब्र.3-3-33) and these two qualities known as उभयलिङ्ग of Brahman is common to all the brahma vidyas. Bhashya says ‘सर्वासु परविद्यासु ब्रह्म एकमेव अनुसन्धेयं चेत्, यैः गुणैः विना ब्रह्मस्वरूप-अनुसन्धानम् अशक्यम्, ते ज्ञानानन्दादयो अनुसन्धेया इत्यर्थः’. Similarly in the sutra अक्षरधियां also it is said that the qualities told in ‘एतद्वै तदक्षरं गार्गी ब्राह्मणा अभिवदन्ति अस्थूलम् अनणु अह्रस्वम् अदीर्घम्’ etc. is to be included in all vidyas. Such a svarupa of Brahman common to all vidyas is told by these two attributes.

**परब्रह्म पुरुषोत्तम** – What is established by shrutis as ‘स उत्तमः पुरुषः’ (छा.8-12-3) and others and what is going to be told in this shastra as ‘उत्तमः पुरुषस्त्वन्यः’ (15-17) is told here. These two words also indicate several important aspects of our siddhanta such as

**कारण-शोधक-वाक्य-ऐकार्थ्यम्** – The kaarana vakyas are those which tell about creation of this world. Shodhaka vakyas are those which tell the essential nature of Brahman. These vakyas are to be interpreted without any contradiction. kaarana vakyas say that there is परिणाम during creation, सत्यं.. and such shodhaka vakyas say Brahman is unchanging in nature. So the contradiction is removed if we understand the relationship between the कारण and the कार्य, that they are different states of the same object and the modifications are only in the अचेतन and जीव which are like body to paramatman and HE is always unchanging. So both are explained giving primary meaning to shruti vakyas.

**सामान्यशब्दानां विशेषोपसंहारम्** – The common words such as आकाश, ज्योति, सत्, ब्रह्म, आत्म are all culminating in the विशेषशब्द पुरुषोत्तम or नारायण.



त्रिमूर्त्यैक्य-साम्य-अतिरेक-व्यक्त्यन्तरत्वनिरासम् – There are many views about the trinity of Brahma, Vishnu and Shiva and they are all set to naught. The various views are that there is identity of three, they are equal, one is superior, Brahman is different from the three and so on.

एकस्यैव जगदुपादाननिमित्तत्वम् – Brahman only is the material and efficient or intelligent cause of the universe.

प्राप्त्युपायभूत-वेदनोपासनध्यानादिशब्दवाच्यां – The means to attain such Brahman is told in the shruti using the words वेदन, ध्यान, उपासन etc. आत्मानमुपासीत, परमपुरुषमभिध्यायीत, यो वेद निहितं गुहायाम्, कारणं तु ध्येयः etc. are the examples. This shows that the means as told by other darshanas as only jnana, only karma or jnana-karma together etc are all rejected and also shruti says 'नान्यः पन्था विद्यतेयनाय' (पु.सू.), 'नायमात्मा' (कठ.1-2-23) that there is no other means than upasana. So the सामान्य शब्दs such as वेदन, ध्यान are all culminating in the भक्तिलक्षणविशेष which is भक्तियोग. That is told here in Bhashya.

तदैकान्तिकात्यन्तिक- The word तत् here shows that the उपास्य and प्राप्य are same. The meaning of एकान्तिक is given as 'एकान्तिकत्वं नाम देवतान्तर-फलान्तरपरित्यागेन प्राप्य-प्रापकभूत-एकनिष्ठत्वम्'. For this there are many pramanas – in मोक्षधर्म it is told 'ब्रह्माणं शितिकण्ठं च याश्चान्या देवताः स्मृताः । प्रतिबुद्धा न सेवन्ते यस्मात् परिमितं फलम्' (मो.342-36). Also in बार्हस्पत्य स्मृति it is told as 'परमात्मनि यो रक्तः विरक्तः अपरमात्मनि'. In Gita also, 'भक्त्या त्वनन्यया शक्यः अहमेवं विधोर्जुन' (11-54), 'मयि चानन्ययोगेन भक्तिरव्यभिचारिणी' (13-10) etc.

The word अत्यन्त shows that there is no end or destruction to it. So, even during the state of moksha (फलदशा), it is present is told as आत्यन्तिक. The bhakti becomes निरतिशय as it goes through बहुल, बहुलतर and बहुलतम states starting with उपायदशा and attaining its highest state in the फलदशा.

भक्तिं वक्तुं तदङ्गभूतम् – Here the commentary indicates that the अङ्ग is told first in order to tell about भक्ति. This is similar to the Brahma sutras where the इतिकर्तव्यता (कर्म's as accessories) is depicted first and then the भक्तियोग.

**'य आत्मापहतपाप्मा' (छा0 उ0 8।7।1) इत्यादि प्रजापति-वाक्योदितं प्राप्सुः आत्मनो याथात्म्यदर्शनं**

तन्नित्यताज्ञानपूर्वकासङ्गकर्मनिष्पाद्यज्ञानयोगसाध्यम् उक्तम् – प्राप्सुश्च प्रत्यगात्मनः - the nature of the Individual Self प्राप्सु is being told is indicated. प्राप्सुः shows it is different from प्राप्य who is ब्रह्म. The pramanas for establishing आत्मदर्शन that is the vision of the Individual Self as an accessory to उपासना or भक्तियोग or परविद्या are shown.

**प्रजापतिवाक्ये हि दहरवाक्योदितपरविद्याशेषतया प्राप्सुः आत्मनः स्वरूपदर्शनं 'यस्तमात्मानमनुविद्य विजानाति' (छा0 उ0 8।12।6) इति उक्त्वा जागरितस्वप्नसुषुप्त्यतीतं प्रत्यगात्मस्वरूपम् अशरीरं प्रतिपाद्य -**

In Chandogya, 8<sup>th</sup> chapter, दहरविद्या is present. In that प्रकरण which teaches परविद्या called दहरविद्य, after concluding the same, there is a prakarana about प्रत्यगात्मविद्या as an accessory to दहरविद्या. Prajapati makes an announcement that 'य आत्मा अपहतपाप्मा विजरो विमृत्युः विशोकः विजिघत्सः अपिपासः सत्यकामः सत्यसङ्कल्पः, सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान् यस्तमात्मानम् अनुविद्य विजानाति ह प्रजापतिरुवाच' (छा. 8-7-1).

अनुविद्य means after gaining वाक्यार्थं ज्ञान, विजानाति means ध्यान. Prajapati teaches Indra the nature of Individual self as characterised by जागरित, स्वप्न and सुषुप्ति अवस्थाs.

साध्वलङ्कृतौ, परिष्कृतौ, सुवसनौ – एष आत्मेति होवाच. नाहमत्र भोग्यं पश्यामि.

य एष स्वप्ने महीयमानः चरति एष आत्मेति होवाच – एतदमृतम् अभयम् एतत् ब्रह्मेति.

तद्यत्र एतत् सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानाति, एष आत्मेति होवाच एतदमृतम् अभयम् एतत् ब्रह्मेति. – नाह खल्वयमेवं संप्रत्यात्मानं जानात्ययमहमस्मीति; नो एवेमानि भूतानि । विनाशमेव अपीतो भवति । नाहमत्र भोग्यं पश्यामि ।' – due to absence of 'I am this' or about others, it is as good as destruction only.

Finally he teaches Indra the परिशुद्धात्मस्वरूप as 'न ह वै सशरीरस्य सतः प्रियाप्रिययोः अपहृतिरस्ति । अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः' (छा.8-12-1).

**'एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परंज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते' (छा0 उ0 8।12।3) इति दहरविद्याफलेन उपसंहृतम् –** This statement in daharavidya shows that there is no separate fruit mentioned for प्रत्यगात्मदर्शन that is taught here and the fruit is one only and as told for daharavidya. This is indicated by एवमेव in the mantra.

So the conclusion is that प्रजापतिवाक्य about प्रत्यगात्म is part of daharavidya prakarana only. Because there is no other fruit mentioned for this प्रत्यगात्मदर्शन other than moksha which is mentioned for दहरविद्यानिष्ठ – one who is adopting the daharavidya. Also, nowhere in the shrutis it can be seen that vision of the Individual self will lead one to moksha. On the other hand, it is told as नान्यः पन्थाः विद्यतेयनाय etc that only upasana is means to moksha. And, the तत्कृतुन्याय – whatever one meditates on he attains that – shows paramatmopasana leads to paramatmaprapti. The mantra परं ज्योतिः उपसम्पद्य shows that नारायण who is told as परं ज्योति in 'नारायण परोज्योतिः' (तै.महा.) is attained by the upasaka. There is भेद between one who attains and one who is attained. For a प्रत्यगात्म the परमात्म साम्यापत्ति is also told. Etc. From all these pramanas and reasons, the fact that प्रत्यगात्मदर्शन is accessory to परविद्या is established.

अन्यत्र अपि 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति' (क0 उ0 1।2।12) इत्येवमादिषु 'देवं मत्वा' इति विधीयमानपरविद्याङ्गतया 'अध्यात्मयोगाधिगमेन' इति प्रत्यगात्मज्ञानम् अपि विधाय 'न जायते म्रियते वा विपश्चित्' (क0 उ0 1।2।18) इत्यादिना प्रत्यगात्मस्वरूपं विशोध्य – Now Bhashyakarar elaborates the meanings as propounded in Kathipanishad as there are many mantras similar to Gita in that Upanishad such as न जायते म्रियते वा..etc. Also, Kathopanishad also gives prime importance to Bhakti just as Gita. देवं मत्वा is the प्रधानांश. So अध्यात्मयोगाधिगमेन is about प्रत्यगात्मसाक्षात्कार. That it cannot be interpreted in any way is made clear by Swamy Deshika. For this, the स्वरूप of pratyagatma is to be known and is told as न जायते म्रियते etc. This is the topic of the first six chapters. This is told by Yamunacharya as ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंकृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते'.

'अणोरणीयान्' (1।2।20) इत्यारभ्य 'महान्तं विभुमात्मानं मत्वा धीरो न शोचति' (क0 उ0 1।2।22) 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥' (क0 उ0 1।2।23) इत्यादिभिः परस्वरूपं– Now the subject matter of second and third sets of six chapters is told. This is also as per Yamunacharya 'मध्यमे भगवत्तत्त्वयाथात्म्यावासिसिद्धये ज्ञानकर्माभिनिर्वृत्यो भक्तियोगः प्रकीर्तितः' and 'प्रधानपुरुषव्यक्त-सर्वेश्वर विविचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः'. The bhagavat svarupa is established by अणोरणीयान् etc.

तदुपासनम् उपासनस्य च भक्तिरूपतां प्रतिपाद्य – The kathopanishat mantra महान्तं विभुमात्मानम् मत्वा – talks of upasana. The mantra नायमात्मा shows that upasana has to be bhaktirupa. It is not केवलश्रवण-मनन-निधिध्यासन but भक्त्याख्य-वरणीयताहेतु-गुणविशेष-विधि. This is told in shribhashya etc.

'विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥' (क0 उ0 11319)

इतिपरविद्याफलेनोपसंहृतम् – The fruit of प्रत्यगात्मज्ञान is the same as what is obtained from परविद्या which was told as मत्वा धीरो हर्षशोकौ जहाति and मत्वा धीरो न शोचति etc. Here it is told in a similar way as विज्ञानसारथिर्यस्तु etc. So separate fruit is not mentioned for pratyagatma sakshatkara and it is the same as paravidya and this means it is accessory to paravidya. विज्ञानसारथिः - समीचीनविज्ञानमननशाली – one who has sound intellect as charioteer and controlled mind as the bridle (the reins with which the horses are controlled).

So this way, by examining the उपक्रम and उपसंहार of this परविद्या-प्रकरण it is known clearly that प्रत्यगात्मज्ञान is accessory to परविद्या and in order to explain that in detail (उपबृंहण), in this prakarana in the Bhagavadgita also the same is to be taught.

अतः परम् अध्यायचतुष्टयेन इदम् एव प्राप्तुः प्रत्यगात्मनो दर्शनं ससाधनं प्रपञ्चयति – Thus, ending the sangati with a brief conclusion, the subject matter of the remaining part of the first षट्क (six chapters) is told. Even though it is considered one unit as षट्क, there can be sub-chapters dealing with the subject matter sometimes briefly and sometimes in detail.

The words इदमेव are significant. It means this in the next four chapters also anything told about परमात्मन् and HIS ध्यान are to be taken as useful for attaining प्रत्यगात्मदर्शन just like earlier what was told 'युक्त आसीत् मत्परः'. The word प्रपञ्चयति shows there is no पुनरुक्ति and it means explaining the same in detail and more clearly etc.

### Chapter 3 - Sloka 1, 2

अर्जुन उवाच

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ 1 ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ 2 ॥

जनार्दन Hey Krishna, कर्मणः compared to karmanishthaa, बुद्धिः the jnyaananishthaa is ज्यायसी ते मता चेत् in your opinion superior, तत् केशव in that case hey Keshava, मां घोरे कर्मणि किं नियोजयसि why do you make me engage in this dreadful karma? व्यामिश्रेणैव वाक्येन Using words which have opposite meanings मे बुद्धिं मोहयसीव you seem to be confusing my mind तत् So, येन अहं निश्चित्य By knowing which definitively श्रेयः आप्तुयां I can uplift myself, एकं वद that one path you enlighten me about.

The gist is: Hey Janardana (one who makes people get rid of cycle of birth and death), if in your opinion Jnanayoga is only superior compared to Karmayoga, then why do you make me engage in that dreadful or very tough karma. You seem to be making me confused by asking me to do something while at the same time telling that something else is superior. So, please tell me one thing (either jnana or karma) by following which I can uplift myself.

यदि कर्मणो बुद्धिरेव ज्यायसी इति ते मता, किमर्थं तर्हि घोरे कर्मणि मां नियोजयसि? एतदुक्तं भवति - ज्ञाननिष्ठा एव आत्मावलोकनसाधनम्, कर्मनिष्ठा तु तस्याः निष्पादिका । आत्मावलोकनसाधनभूता च ज्ञाननिष्ठा सकलेन्द्रियमनसां शब्दादिविषयव्यापारोपरतिनिष्पाद्या इत्यभिहिता । इन्द्रियव्यापारोपरतिनिष्पाद्यम् आत्मावलोकनं चेद् सिषाध्यिषितम्, सकलकर्म-निवृत्तिपूर्वकज्ञाननिष्ठायाम् एव अहं नियोजयितव्यः, किमर्थं घोरे कर्मणि सर्वेन्द्रियव्यापाररूपे आत्मावलोकनविरोधिनि कर्मणि मां नियोजयसि इति । अतो मिश्रवाक्येन मां मोहयसि इव प्रतिभाति; तथा हि आत्मावलोकनसाधनभूतायाः सर्वेन्द्रियव्यापारोपरतिरूपाया ज्ञाननिष्ठायाः तद्विपर्ययरूपं कर्म साधनं तद् एव कुरु इति वाक्यं विरुद्धं व्यामिश्रम् एव; तस्माद् एकम् अमिश्ररूपं वाक्यं वद; येन वाक्येन अहम् अनुष्ठेयरूपं निश्चित्य आत्मनः श्रेयः प्राप्नुयाम् ।

If you consider that attaining steadfastness in the knowledge of the Atman is superior to doing karmayoga or nishkama karma, why do you engage me in this dreadful karma?' The gist of this is as follows: Attaining steadfastness of the meditation of the Jivatman is only the means to attain the vision of the Atman (आत्मावलोकन) and the practice of doing all karmas without interest in fruits etc as told is the one which will lead one to that kind of steadfastness. The

steadfastness of the mind which is the means to attain vision of the Atman is attained by withdrawing all sense organs and the mind from the respective sense objects such as शब्द etc. was told earlier. If such a state of mind which is obtained by withdrawing all sense organs from engaging in any kind of activity is to be achieved, then I should be made to engage in achieving that state of mind by getting rid of engagement in all kinds of karmas. That being the case, why are you making me to engage in such karmas which involves use of all sense organs and seems to be opposed to the cessation of sense organs from all activities and so opposed to getting me that state of steadfastness needed for ज्ञाननिष्ठा. So if you are telling me to engage in doing my duties (karma), it seems to be contradicting your own thinking. So give me one advice without mixing these two by which I can know definitely what is to be done and uplift myself.

Arjuna is having the reminiscent impression (पूर्ववासना) that he should give up engaging in this war. Now he has heard the teachings of karma and jnana yoga which are of the nature of engaging in karma and meditating on the Atman controlling all senses etc. and is interested in the teaching of jnanayoga which is of the nature of retiring from activities and is asking this question.

Where is it told that buddhi is superior to karma? In the sloka 'दूरेण ह्यवरं कर्म' the karmayoga done with बुद्धिविशेष is superior is told. Also, in what way is it told as superior? And, even if बुद्धि is superior, there is nothing wrong in making one to engage in कर्मयोग according to one's eligibility. And, कर्मयोग is not dreadful afterall. All these are meant in the Bhashya told as एतदुक्तं भवति...

In the स्थितप्रज्ञप्रकरण while explaining the nature of a स्थितप्रज्ञ, karmayoga was told as the cause of ज्ञाननिष्ठा – achieving steadfastness in the Atman. Such steadfastness was only the cause of vision of Atman was also told. So Arjuna thinks that because such बुद्धि is directly leading one to the vision of the Individual Self without the intermission of कर्मयोग, that ज्ञानयोग is superior to karmayoga. So Arjuna thinks that सकलेन्द्रियव्यापारनिवृत्ति includes असङ्गकर्म according to सकल. That is what is explained in Bhashya as the reason why Arjuna is asking this question.

किमर्थं मां नियोजयसि? – Why are you making me to engage in this karmayoga which involves all the sense organs and is opposed to आत्मावलोकन? It is as though Arjuna is thinking like this:

1. Not because it is of any use to you because you are by yourself परिपूर्ण.
2. Not for सांसारिकफलप्रदान as you are जनार्दन – is जतिनिरासकः - one who makes chetanas get rid of birth.
3. Also, it is not to cheat me by using me who has surrendered unto YOU as mere cause for reducing the भूभार by killing the sons of Dhritarashtra and others because Krishna is addressed here as केशव – the declention for this is that he is the father of even Brahma, Rudra and others.
4. Not because I should get the fruits quickly as you are teaching that the fruits would come in steps and not immediately.
5. Not even because it is easy to do or to make me get rid of any sins which might ensue due to non-performance (अकरणनिमित्तप्रत्यवायपरिहारार्थ). Engaging in war only involves all senses and hence it is opposed to a person who is desirous of liberation through getting he vision of Self which is of the nature of withdrawal of senses from activities. So it is घोर for a मुमुक्षु.
6. Not even for लोकसङ्ग्रह – that is in order to practice what is simple and so possible by others even though one has the capability for higher means. Because even to others one should teach what is proper and as it is – यथावस्थित, that is only dharma.
7. So, you, who told once that मम प्राणा हि पाण्डवाः - that we are most dear to you, should not make me engage in karma which is not in your opinion the best.

घोरे कर्मणि – Here the word घोर is सकलेन्द्रियव्यापाररूप – and not शास्त्रीयप्राणिपीडनपर as that is not applicable here. And it is dreadful because it is opposed to आत्मावलोकन. Duties such as war involve one completely and all the senses are actively engaged during the war. There will be sukha, dukha, harsha, shoka due to various causes – injuries to self or to dear ones, death of dear ones, injuries death of enemies, heat, cold and such conditions and so on. If one has to involve with all these fully and be thinking that it is परमपुरुष-आराधनरूप etc and not have any desire in fruits, have समत्वबुद्धि in सुख-दुख, लाभ-अलाभ etc. it is very very difficult and so it is told as घोरे कर्मणि and bhashya is सकलेन्द्रियव्यापाररूपे आत्मावलोकनविरोधिनि कर्मणि.

बुद्धिं मोहयसीव मे – The Bhashya for this is मां मोहयसीव – Since buddhi is achetana, buddhi cannot be made to get confused. So this usage is औपचारिक – secondary sense. It is the person who is getting confused, so bhashya is मां मोहयसीव.

मोहयसि इव प्रतिभाति – the word प्रतिभाति in Bhashya means you, who are most compassionate would not confuse me, but because I am a dullard it looks to me so.

तथा हि आत्मावलोकनसाधनभूतायाः सर्वेन्द्रियव्यापारोपरतिरूपाया ज्ञाननिष्ठायाः तद्विपर्ययरूपं कर्म साधनं तद् एव कुरु इति वाक्यं विरुद्धं व्यामिश्रम् एव – This is what is meant by व्यामिश्र – How can karma which is opposed to ज्ञान be the means? Why should I do such karma which is opposed to achieving steadfastness in the Self which is of the nature of withdrawal of all senses and which is the means to achieve the vision of the Self? So your instruction to me to do karma only seems to be viruddha or व्यामिश्र.

तस्माद् एकम् अमिश्ररूपं वाक्यं वद; येन वाक्येन अहम् अनुष्ठेयरूपं निश्चित्य आत्मनः श्रेयः प्राप्नुयाम् -

तत् एकं वद – It does not mean one of ज्ञान or कर्म. Because Krishna has been teaching him only Karma so far and has not yet taught jnanayoga. But Arjuna is feeling that what Krishna is telling is not reasonable and he wants to get rid of his confusion and that is only possible by words which are not contradictory. So Bhashya is अमिश्ररूपं वाक्यम्.

निश्चित्य – This is not to be taken with वद because Krishna is सर्वज्ञ and there is no question of HIM not being sure so far. The need for being sure is for Arjuna and not Krishna. So the anvaya in Bhashya is निश्चित्य श्रेयः प्राप्नुयाम्.

अनुष्ठेयरूपं निश्चित्य – The doubt which needed to be cleared was with respect to अनुष्ठान – what is to be practiced?

### Sloka 3.3

श्रीभगवानुवाच

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।



### ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ 3 ॥

अनघ Hey Arjuna, who is without defect, अस्मिन्लोके in this world द्विविधानिष्ठा two types of being steadfast पुरा मया उक्ता was told by me earlier. साङ्ख्यानां Those of desirous of gaining the knowledge of the Individual Self ज्ञानयोगेन achieving steadfastness through meditation of the Individual Self योगिनां and for those who have disturbed mind कर्मयोगेन achieving such steadfastness through karmayoga.

The gist is: Hey Arjuna, earlier two types of being steadfast was told by me. Those who are capable and want to achieve the steadfastness in the Individual Self through meditation of the Self and those who are incapable of such meditation due to disturbed mind and can achieve the same through karmayoga.

पूर्वोक्तं न सम्यग् अवधृतं त्वया; पुरा ह्यस्मिन् लोके विचित्राधिकारिपूर्णे द्विविधा निष्ठा ज्ञानकर्मविषया यथाधिकारम् असंकीर्णा एव मया उक्ता । न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीम् एव ज्ञानयोगाधिकारे प्रभवति, अपि तु अनभिसंहितफलेनकेवलपरमपुरुषाराधनवेषेण अनुष्ठितेन कर्मणा विध्वस्तस्वान्तमलः अव्याकुलेन्द्रियो ज्ञाननिष्ठायाम् अधिकरोति - 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (गीता 18।46) इति परमपुरुषाराधनैकवेषता कर्मणां वक्ष्यते । इहापि 'कर्मण्येवाधिकारस्ते' (गीता 2।147) इत्यादिना अनभिसंहितफलं कर्म अनुष्ठेयं विधाय तेन विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः 'प्रजहाति यदा कामान्' (गीता 2।55) इत्यादिना ज्ञानयोग उदितः । अतः साङ्ख्यानाम् एव ज्ञानयोगेन स्थितिः उक्ता, योगिनां तु कर्मयोगेन । साङ्ख्या बुद्धिः, तद्युक्ताः साङ्ख्याः - आत्मैकविषयया बुद्ध्या सम्बन्धिनः साङ्ख्याः, अतदर्हाः कर्मयोगाधिकारिणो योगिनः । विषयव्याकुलबुद्धियुक्तानां कर्मयोगे अधिकारः, अव्याकुलबुद्धीनां तु ज्ञानयोगे अधिकार उक्तः, इति न किञ्चिद् इह विरुद्धम्, व्यामिश्रम् अभिहितम् ।

What I told you earlier was not understood by you properly. It was told by me earlier that in this world which is filled with variety of people desirous of various fruits there are two specific means having action and knowledge as their central theme and are clearly different without any mixup and these are meant for specific individuals based on their needs. Even if all the people in this world become desirous of getting liberation, they will not become eligible for ज्ञानयोग centered on knowledge of the Individual Self. On the contrary, by performing the duties without desire for fruits thereof and with the idea that it is done only as worship of the Lord they get rid of the defects and impurities of their mind and their senses would be unwavering and then they

become eligible for achieving steadfastness in the Individual Self. This will be told later as 'Because of whom all the activities of all beings happen, by whom all these are pervaded, by worshipping HIM through the performance of the duties of ones station in life, man gets the benefits' (18-46) meaning the very nature of the duties or karmas is worship of the Lord. Even here, by 'for you the eligibility is only in performing duties and not the fruits thereof' etc. it is ordained that one should do karma without interest in the fruits. By performing duties in that way, for one who has a steadfast mind which has overcome the confusion of the form of turbulence arising out of the diverse interests in the senses Jnanayoga was told as 'when he leaves all desires completely' etc. So the steadfastness in the knowledge of the Individual Self was told for Sankhyas'. For yogis, steadfastness in karmayoga was told. Sankhya means buddhi. Those having a mind which has only Atman as the object are saankhyas. Those who are not eligible for that are eligible for karmayoga. They are yogis. The eligibility for jnaana was told for those who do have a steady mind undisturbed by the senses. So there is nothing contradicting here.

पूर्वोक्तं न सम्यग् अवधृतं त्वया; पुरा ह्यस्मिन् लोके विचित्राधिकारिपूर्णे – In this world some people are capable of doing karmayoga and some jnanayoga. This way there is possibility of difference. Even duties which are opposed to each other are meant for people belonging to specific varna, ashrama, desha, kaala, kaamane, nimitta etc. and there is no contradiction here. मया प्रोक्ता is commented as पूर्वोक्तम्. What was told earlier is itself clear and there is no mixup of ideas is the meaning.

अनघ – You are अनघ, one who is free of defects or blemishless, and so are eligible for attaining liberation. Others are only eligible for those works giving lesser fruits (काम्यकर्मसु). And for one who is just anagha, the eligibility is only in karmayoga. For those who have gone further (अनघतर) are eligible for jnaana. So Lord Krishna who is a doctor who is संसार-दाह-ज्वर-चिकित्सक and सर्वज्ञ has taught respective means for people in different states.

द्विविधा निष्ठा ज्ञानकर्मविषया यथाधिकारम् असंकीर्णा एव मया उक्ता - What was told as प्रोक्ता meaning प्रकर्षेण उक्ता – is explained further. The प्रकर्ष is अधिकार-अनतिलङ्घन – so it is commented as यथाधिकारम्. मया – by ME who knows the difference in capability of respective persons and who is always thinking about their utmost good, who is far from any defect of the nature of confusion or cheating or accidental mistakes or incapability etc. (तत्तद्धितकामेन अस्पृष्ट-भ्रम-विप्रलम्भ-प्रमाद-अशक्तिगन्धेन मया).

न हि सर्वो लौकिकः पुरुषः संजातमोक्षाभिलाषः तदानीम् एव ज्ञानयोगाधिकारे प्रभवति, अपि तु अनभिसंहितफलेनकेवलपरमपुरुषाराधनवेषेण अनुष्ठितेन कर्मणा विध्वस्तस्वान्तमलः अव्याकुलेन्द्रियो ज्ञाननिष्ठायाम् अधिकरोति – Even if desire for liberation arises, only those who have got all their impurities of mind destroyed through all the good acts done during hundreds of births are only eligible for jnaanayoga immediately (जन्मान्तरशत-सुचरित-मृदितकल्मषाणाम्). So the applicability of ज्ञान and कर्म is well established for the capable and the incapable. But that does not mean that ज्ञान is never applicable to the incapable. Because if one does निष्कामकर्म with the idea that it is परमपुरुषाराधनरूप, then the all capable(सर्वशक्ति), all knowing(सर्वज्ञ) compassionate (कारुण्यविशिष्ट) Bhagavan will bestow upon such a person the ability to practice ज्ञानयोग (through HIS अनुग्रहरूप-अदृष्ट).

- 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ (गीता 18।46) इति परमपुरुषाराधनैकवेषता कर्मणां वक्ष्यते ।इहापि 'कर्मण्येवाधिकारस्ते' (गीता 2।47) इत्यादिना अनभिसंहितफलं कर्म अनुष्ठेयं विधाय तेन विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः 'प्रजहाति यदा कामान्' (गीता 2।55) इत्यादिना ज्ञानयोग उदितः – Having sense organs which easily get disturbed prevents one from getting steadfastness in knowledge of Atman. The sense organs get disturbed thus due to impurities of mind. The impurities themselves are the effects of रजस् and तमस् which are due to the bad deeds done from beginningless time. These impurities should be removed by performing निष्कामकर्म which causes increase in सत्व. And that will lead to शान्ति which further helps one to attain ज्ञाननिष्ठा. So कर्मयोग is that way helpful only as it leads to that kind of शान्ति. These are told in shrutis as धर्मेण पापमपनुदति (तै.महा) etc. Dharma here is वर्णाश्रमधर्म and निष्काम कर्म.

विषयव्याकुलतारूपमोहाद् उत्तीर्णबुद्धेः – What was said earlier as 'यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति', 'श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला समाधौ अचला बुद्धिः' etc. is reminded here.

अतः सांख्यानाम् एव ज्ञानयोगेन स्थितिः उक्ता, योगिनां तु कर्मयोगेन ।संख्या बुद्धिः, तद्युक्ताः सांख्याः - आत्मैकविषयया बुद्ध्यया सम्बन्धिनः सांख्याः – सांख्याः here means those who have firm knowledge of the real nature of the Atman. This does not here indicate the सांख्यदर्शन – a system of philosophy.

अतदर्हाः कर्मयोगाधिकारिणो योगिनः – Those who associate themselves with योग are told as योगिन् here. Here it specifically implies eligibility for karmayoga – योग्यतारूप. The meaning of अतदर्हाः is those who do not have the capability to do ज्ञानयोग straightaway.

विषयव्याकुलबुद्धियुक्तानां कर्मयोगे अधिकारः, अव्याकुलबुद्धीनां तु ज्ञानयोगे अधिकार उक्तः, इति न किञ्चिद् इह विरुद्धम्, व्यामिश्रम् अभिहितम् – Bhashyakarar concludes the gist of this sloka making clear the meaning of अतदर्हत्व and तदर्हत्व and justifies that it is not व्यामिश्र.

### Chapter 3, Sloka 4

A doubt arises here; When one gets a desire to attain liberation, one will engage in karmayoga. If that desire is generated, why not one engage in jnanayoga directly without karmayoga. That is cleared in the following sloka.

सर्वस्य लौकिकस्य पुरुषस्य मोक्षेच्छायां संजातायां सहसा एव ज्ञानयोगो दुष्कर इत्याह –

For anyone, if a desire to attain liberation has come, then immediately they will not be able to engage in jnanayoga as it is very difficult is being told.

लौकिकस्य – this word indicates that they are all part of this संसारलोक and hence will have uncontrolled senses or sense organs which easily get disturbed by the objects of the senses (विषयव्याकुलेन्द्रियत्व).

The word सहसा in Bhashya says without performing karmayoga.

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते ।

न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ 4 ॥

पुरुषः A person कर्मणाम् अनारम्भात् just by not starting to act नैष्कर्म्यं न अश्रुते will not be able to achieve the steadfastness in atman. सन्न्यसनादेव After having started, by mere giving up those actions सिद्धिं न समधिगच्छति will not be able to achieve the steadfastness which is the result of karmayoga.

The gist is: Probably Arjuna was thinking that he can start to meditate upon the Individual Self by giving up all actions (karma) such as war etc. In order to achieve that Arjuna does not want to even start engaging in any act. So Krishna says that just by not starting any act, one cannot attain the steadfastness in the Individual Self. After having started, if one gives up such acts, even then one cannot achieve the steadfastness. The point which Krishna is trying to impress upon Arjuna is that one can attain such steadfastness only through karmayoga and not directly. Because for such steadfast meditation, one's mind should be pure and that can be achieved only by engaging in duties giving up the desire in fruits and idea of doership etc and having the idea of worship of the Supreme.

न शास्त्रीयाणां कर्मणाम् अनारम्भाद् एव पुरुषः नैष्कर्म्यं ज्ञाननिष्ठाम् प्राप्नोति; न च आरब्धस्य शास्त्रीयस्य कर्मणः त्यागात्; यतः अनभिसंहितफलस्य परमपुरुषाराधनवेषस्य कर्मणः सिद्धिः सा, अतः तेन विना तां न प्राप्नोति; अनभिसंहितफलैः कर्मभिः अनाराधितगोविन्दैः अविनष्टानादिकालप्रवृत्तानन्त-पापसंचयैः अब्याकुलेन्द्रियतापूर्विका आत्मनिष्ठा दुःसंपादा ।

By mere not starting of the ordained duties, one will not be able to achieve ज्ञाननिष्ठा that is steadfastness in the meditation of the Individual Self. Not even by giving up the duties which one has started. This is because, such a state of steadfastness is the result of karmayoga – performing duties without desire in fruits. Those who do not engage in such duties without desire in fruits, without performing them as worship of Lord Govinda thereby getting destroyed the endless collection of पापस (sins) which is not destroyed from beginningless time. Such a state of steadfastness needs undisturbed, steady and pure senses and it can only be achieved through karmayoga.

न शास्त्रीयाणां कर्मणाम् अनारम्भाद् एव पुरुषः – The निषेध told in न कर्मणाम् अनारम्भात् – is not about karmas which are barred from doing but about शास्त्रीयकर्मस which are ordained to be done.

नैष्कर्म्यं ज्ञाननिष्ठाम् प्राप्नोति; - the meaning of नैष्कर्म्यं is ज्ञाननिष्ठा – so it is निष्कर्मा निष्क्रान्तकर्मयोगः पर्यवसितकर्मयोगः ज्ञाननिष्ठः इत्यर्थः. That is how it is commented upon in Bhashya.

न च आरब्धस्य शास्त्रीयस्य कर्मणः त्यागात्; - The anvaya of सन्न्यसनादेव is also with कर्मणाम् and since it is about giving up, it applies to those acts which are started. Krishna is also knowing the desire of Arjuna to give up the war which has started and hence Bhashya is according to it.

यतः अनभिसंहितफलस्य परमपुरुषाराधनवेषस्य कर्मणः सिद्धिः सा – Though it may mean that न च सन्न्यसनादेव नैष्कर्म्यं नेह विद्यते. But the mula shloka has the word सिद्धिः again. So the meaning of that word is explained here in Bhashya as the result of acts done without desire for fruits and as worship of paramapurusha.

अतः तेन विना तां न प्राप्नोति; - The Bhashya तेन विना includes अनारम्भ and सन्न्यसन. If कारण is not present, कार्य will not be present too. If the कर्म's as told are not done, the सिद्धि will not be present too.

The usage of पञ्चमी विभक्ति in अनारम्भात् and सन्न्यसनात् are to be taken as हेतुपर (tells the causes) and that is either for निषेध or निषेध्य.

If कर्मयोग is not started, ज्ञानयोग cannot be achieved. What Arjuna thought that only by giving up कर्मयोग (सन्न्यसनादेव) he can achieve ज्ञानयोग is not correct because, ज्ञानयोग is generated by कर्मयोग only.

अनभिसंहितफलैः कर्मभिः अनाराधितगोविन्दैः अविनष्टानादिकालप्रवृत्तानन्त-पापसंचयैः अब्याकुलेन्द्रियतापूर्विका आत्मनिष्ठा दुःसंपादा – This is the gist of this sloka. Here अनाराधितगोविन्दैः is to be used with कर्मभिः. This is also as per Vishnu dharma, 'अनाराधितगोविन्दा ये नराः दुःखभागिनः' (वि.ध.29-13). In absence of duties performed without desire in fruits, the प्रीति of परमात्मन् which is needed for getting liberation will not be present. In absence of परमपुरुषप्रीति the stoppage of accumulated sins will not happen. Because of that the impurities of mind such as रजस् and तमस् cannot be got rid of. Then राग, द्वेष etc will remain for ever. When these are present, the senses will never become calm from sense objects. When the senses are all indulging in the enjoyment of outward sense objects, one will not be able to concentrate on the Individual Self who is inside (प्रत्यगात्मा). So,

those who are trying to give up such कर्मयोग and are trying to start ज्ञानयोग would be just like a person who is trying to build the seventh floor of the seven-storied building before building the ground floor!

### Sloka 3.5

एतद् एव उपपादयति –

The same is being explained further removing the doubt whether this sloka is related to previous or not. That means, the fact that ज्ञाननिष्ठा is impossible to attain if one stops performing duties with the idea of worship of the Lord, i.e. by कर्मयोगत्याग one cannot attain ज्ञाननिष्ठा.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ 5 ॥

कश्चित् Anyone जातु ever क्षणमपि even for a second अकर्मकृत् न तिष्ठति can not be without doing work. हि Because सर्वः every one कर्म with respect to work प्रकृतिजैः गुणैः अवशः being controlled by or influenced by the qualities born of matter or prakruti कार्यते is made to engage in work.

In this world, no one is ever without doing work for even a second. That is because everyone is controlled by the qualities of matter or prakruti with which one is associated and is made to do some work or the other all the time.

न हि अस्मिन् लोके वर्तमानः पुरुषः कश्चित् कदाचिद् अपि कर्म अकुर्वाणः तिष्ठति । 'न किञ्चित्करोमि' इति व्यवसितः अपि सर्वः पुरुषः, प्रकृतिसंभवैः सत्त्वरजस्तमोभिः प्राक्तनकर्मानुगुणं प्रवृद्धैः गुणैः स्वोचितं कर्म प्रति अवशः कार्यते प्रवर्त्यते । अत उक्तलक्षणेन कर्मयोगेन प्राचीनं पापसञ्चयं नाशयित्वा गुणांश्च सत्त्वादीन् वशे कृत्वा निर्मलान्तःकरणेन संपाद्यो ज्ञानयोगः ।

In this world, any person at any time cannot be without doing some work. Even if one decides that 'I will not do anything', he will be lured by the qualities satva, rajas and tamas which are due to matter and get increased due to the effects of karmas done from beginningless time and one gets lured to the acts according to the influence of the qualities and is made to act. So, one has to earn steadfastness in the meditation of the Individual Self by attaining a pure mind through

performance of karmayoga as taught which helps one to destroy the collected sins and bring the qualities of matter under control.

**न हि** - The first हि in the sloka indicates that this sloka is going to explain the meaning of previous sloka. The second हि is to justify what is told in the first half of this sloka.

**अस्मिन् लोके वर्तमानः पुरुषः कश्चित्** – The different kinds of अधिकारिs told earlier as लोकेऽस्मिन् द्विविधानिष्ठा in the beginning of this prakarana and also indicated by words कश्चित् and सर्वः in this sloka are meant by अस्मिन् लोके.

**कदाचिद् अपि** – The meaning of word जातु in mula sloka is कदाचिदपि. It is in the sense of many many days. क्षण is the small amount of time of a particular act and in the many days indicated. So there is no पुनरुक्ति. Both these are combined in कदाचिदपि. This means all times excepting the duration of प्रलय. When one is sleeping, one is doing the work called स्वाप. That is why for sleeping also there is permission or negation based on place, time etc. One should not sleep during sandhyaakaala etc. is known from shastras. So except during the state of Pralaya, there is no time when one is not doing karma.

**कर्म अकुर्वाणः तिष्ठति** – The meaning of अकर्मकृत् is not one who does अकर्म but कर्मणः अकर्ता and so Bhashya is कर्म अकुर्वाणः.

**'न किञ्चित्करोमि'** इति व्यवसितः अपि सर्वः पुरुषः – The interpretation of the word सर्वः is explained here. This will become clear in the next sloka 'कर्मेन्द्रियाणि संयम्य'...

**प्रकृतिसंभवैः सत्त्वरजस्तमोभिः प्राचीनकर्मानुगुणं प्रवृद्धैः गुणैः** – Mula sloka has प्रकृतिजैः - when the qualities of satva etc are always present in prakruti, how can they be said to be born of prakruti? This is answered as प्राचीनकर्मानुगुणं प्रवृद्धैः - they have become abundant due to praacheena karma. Prakruti is associated with Jiva in the form of body, indriyas etc. Based on karma, one gets body, indriyas etc. It is said in Vishnu Purana as 'कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते' (वि.2-13-70). It is said, ऊर्ध्वं गच्छन्ति सत्वस्थाः मध्ये तिष्ठन्ति राजसाः अधो गच्छन्ति तामसाः etc is being told later. Means at the time of leaving the body whatever is the level of quality one has – satva, rajas or tamas, the next birth is got according to that. So when we get a body the satva, rajas and tamas gunas



are according to our previous karma. That does not mean it cannot be changed at all, this can be controlled, changed etc by doing the right things. भगवद्गुणश्रवणं (मद्कथाश्रवणे रक्तिः) , भागवतसंसेव्यता (सत्समागम, सज्जनसमागम), सात्विकाहारसेवना – with these satva guna can be increased (told in Bhagavata).

The ill effects of previous karma can be reduced thus. So Swamy Deshika writes here 'एतेन कर्मयोगतनूकृतगुणकज्ञाननिष्ठव्यवच्छेदः' – The ज्ञाननिष्ठा achieved through the same body by performing karmayoga is not included in this.

**स्वोचितं कर्म प्रति** – The word स्वोचित indicates what is going to be told in the last षट्क (that is the third set of 6-chapters). The word स्व here indicates गुण.

**अवशः कार्यते प्रवर्त्यते** – It is not अवशः सर्वः and that is made clear by Bhashya as अवशः कार्यते. The word कार्यते has प्रयोज्यकर्तृविषयत्व and is shown as प्रवर्त्यते.

**अत उक्तलक्षणेन कर्मयोगेन प्राचीनं पापसञ्चयं नाशयित्वा गुणांश्च सत्त्वादीन् वशे कृत्वा निर्मलान्तःकरणेन संपाद्यो ज्ञानयोगः** – The summary of this and previous slokas is given here. अतः means because everyone is under the control of the qualities of prakruti, namely satva, rajas and tamas, without performing कर्मयोग it is not possible to attain ज्ञानयोग. The control of the gunas can be eliminated by eliminating the accumulated sins and that makes the mind pure and then it will be helpful to act for attaining liberation. The purity meant here is either eliminating the abundance of rajas and tamas or eliminating the effects of those rajas/tamas which are राग, द्वेष etc. It is as told in Ramayana, 'इदमेवावगाहिष्ये तमसातीर्थमुत्तमम् । रमणीयं प्रसन्नान्बु सन्मनुष्यमनोयथा' ॥ (Valmiki tells his shishya Bharadvaja). This is told here as निर्मलान्तःकरणेन.

### Sloka 3.6

**अन्यथा ज्ञानयोगाय प्रवृत्तः अपि मिथ्याचारो भवति इति आह –**

If one does not follow this path, even if such a person starts to practice jnanayoga he will become mithyacaara or a hypocrite.

The meaning of अन्यथा is not doing karmayoga.

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ 6 ॥

यः One who कर्मेन्द्रियाणि संयम्य having controlled the karmendriyas (action-oriented senses) such as वाक्, पाणि, पाद etc, विमूढात्मा and having a mind which is away from the thought of the Atman इन्द्रियार्थान् मनसा स्मरन् आस्ते and keep thinking about the objects of the senses through their mind सः such a person मिथ्याचारः उच्यते is called a मिथ्याचार – one whose action is false (not true to his thought).

The gist is: One who has controlled all the action-senses but is thinking about sense-objects in mind and so his thought is away from the thought of the Individual Self is said to be a hypocrite.

अविनष्टपापतया अजितबाह्यान्तःकरणः आत्मज्ञानाय प्रवृत्तो विषयप्रवणतया आत्मनि विमुखीकृतमनाः विषयान् एव स्मरन् य आस्ते; अन्यथा संकल्प्य अन्यथा चरति इति स मिथ्याचारः उच्यते; आत्मज्ञानायोद्युक्तो विपरीतो विनष्टो भवति इत्यर्थः ।

As the sins are not destroyed by the practice of कर्मयोग, one who has not yet won over the senses and mind starts to engage in gaining the steadfastness in the Individual Self (Atman), for such a person, since such a person still has interest in enjoyments of the sense objects (विषयासक्ति is still present) he will be thinking about them only and will not be able to concentrate his mind on the Atman. So such a person will be acting in a way which is very different from his thoughts and so is called a hypocrite (मिथ्याचार). And, if such a person starts to engage in ज्ञानयोग he will only do things opposed to such a practice and will be lost only.

अविनष्टपापतया – What is known from the sloka 'मनसा स्मरन्' is told here.

अजितान्तःकरणः आत्मज्ञानाय प्रवृत्तो विषयप्रवणतया आत्मनि विमुखीकृतमनाः – The meaning of आत्म in विमूढात्मा is mind. विमूढ means turning away from atman.

विषयान् एव स्मरन् य आस्ते; - The word एव in bhashya indicates that one is thinking about the same विषयस from which only one is trying to withdraw the senses.

अन्यथा संकल्प्य अन्यथा चरति इति स मिथ्याचारः उच्यते; – How will one become मिथ्याचार is explained as thinking to do something and acting differently. मिथ्यात्व is अन्यथाभाव only. His sankalpa is to do jnanayoga while in practice, he is indulging in sense objects which is opposed to his sankalpa.

आत्मज्ञानायोद्युक्तो विपरीतो विनष्टो भवति इत्यर्थः – It is not that one simply gets a name that he is a मिथ्याचार but he will be completely lost. The words विपरीत and विनष्ट in Bhashya indicate that because of उपायवैपरीत्य that is what is done is contrary to the means, फलवैपरीत्य ensues, that is the result will also be contrary and one will be lost. This was also highlighted in second chapter starting with ध्यायतो विषयान् पुंसः... and ending with बुद्धिनाशात्प्रणश्यति. The word प्रणश्यति is told here as विनष्टो भवति.

### Sloka 3.7

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ 7 ॥

अर्जुन Hey Arjuna, यस्तु one who इन्द्रियाणि मनसा नियम्य controlling the senses with the mind असक्तः being unattached कर्मेन्द्रियैः कर्मयोगम् आरभते starts karmayoga with the action-oriented senses सः विशिष्यते he excels.

The gist is: One who controls the sense organs with the mind and starts performing actions with the action-oriented sense organs such as speech, hands etc. without desire in the fruits thereof, with the idea that it is only worship of the Lord, giving up the idea of doership etc excels.

अतः पूर्वाभ्यस्तविषयसजातीये शास्त्रीये कर्मणि इन्द्रियाणि आत्मावलोकनप्रवृत्तेन मनसा नियम्य तैः स्वत एव कर्मप्रवणैः इन्द्रियैः असङ्गपूर्वकं यः कर्मयोगम् आरभते, सः असंभाव्यमान-प्रमादत्वेन ज्ञाननिष्ठाद् अपि पुरुषाद् विशिष्यते ।

For that reason only, one who starts karma yoga without attachment to the fruits with the senses in the performance of ordained duties which are of the same nature as what one is always used

to, having controlled the senses with the mind which is directed towards attaining the vision of the Individual Self, deploying the same senses that are naturally inclined towards action, but does without any attachment etc., such a person exceeds one who is a jnananishtha (one who is performing meditation on the Individual Self) because for one who is performing karmayoga in this way there is no chance of any accidental mistakes etc. (which are very much possible in jnanayoga).

**अतः** – In the beginning itself, a karmayogi is praised by rejecting one who wants to get into jnanayoga as a first step. This is also the sangati, continuing what is already being told and is indicated by the word अतः.

**पूर्वाभ्यस्तविषयसजातीये** – What was told in the sloka न हि कश्चित् क्षणमपि.. as the reason for jnanayoga being difficult to perform, the same reason is being told here as very useful and so easy to chose for karmayoga. Doing karma is natural for the senses and so it is more logical and easy for one to chose.

**शास्त्रीये कर्मणि** – If there is a doubt that the fact of controlling the senses completely seems to be contradicting starting of karmayoga, it is made clear that the karma which to be started is not any karma but it is शास्त्रीय कर्म that are to be done.

**इन्द्रियाणि आत्मावलोकनप्रवृत्तेन मनसा नियम्य** – Here a doubt may come: We are doing karma all the time in all our previous births and so it is useful for us to do karmayoga which is also of the nature of doing karma. But we have been doing karmas which are barred in the shastras, that is we are always doing निषिद्धकर्म's only and hence a very strong interest (वासनाप्राचुर्य in doing निषिद्धकर्म's) has developed over births. So is it not going to be very difficult for us to control ourselves from not doing what is not to be done? To clear this doubt and also to make it clear that desire in other fruits are to be rejected completely, it is told as 'आत्मावलोकनप्रवृत्तेन मनसा नियम्य'. It means, since निषिद्धकर्म's are opposed to आत्मावलोकन, even though their वासना is very strong, it gets removed by putting effort in the direction of आत्मावलोकन. That is the भाव. The आत्मावलोकनप्रवृत्ति reduces the effects of वासना over a period of time.

**तैः स्वत एव कर्मप्रवणैः इन्द्रियैः** – The word कर्मेन्द्रियैः in mula shloka is explained as स्वत एव कर्मप्रवणैः इन्द्रियैः - by nature the karmendriyas are engaged in karmas.

**असङ्गपूर्वकं यः कर्मयोगम् आरभते** – असङ्ग is pre-requisite to starting कर्मयोग is indicated as असङ्गपूर्वकं यः कर्मयोगमारभते.

असक्तः सुखमन्वभूत् by Kalidasa, असक्त्या लोकरक्षायै by Yamunacharya.

**सः असंभाव्यमान-प्रमादत्वेन ज्ञाननिष्ठाद् अपि पुरुषाद् विशिष्यते** – Mula shloka has विशिष्यते – the वैशिष्ट्यप्रकार – in what way is it special and the limit of such specialty is told as असंभाव्यमान-प्रमादत्वेन – One who does karmayoga is having the specialty (विशेष) that there is no possibility of accidental mistakes (प्रमाद) happening in karmayoga. And, that he is superior to one who is ज्ञाननिष्ठ.

### Sloka 3.8

So Karmayoga is superior to Jnanayoga because it is सुकर, निष्प्रमाद and दुस्त्यज – cannot be left out while ज्ञानयोग is दुष्कर, सप्रमादगर्भ, not पूर्वाभ्यस्त (one is not used to doing this earlier while one is used to doing karmas all the time) and so the answer to what Arjuna asked ज्यासी चेत् कर्मणस्ते..., एकं वद येन अहं निश्चित्य श्रेयः आप्रयाम् is given here:

**नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।**

**शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ 8 ॥**

त्वं नियतं कर्म कुरु You do the ordained concomitantly related karma. कर्म Karmayoga is अकर्मणः ज्यायः superior to Jnanayoga. अकर्मणः ते If you do not engage in Karmayoga शरीरयात्रापि न प्रसिद्ध्येत् even the journey of life or living with the body will not be possible ।

Arjuna, engage in action which exists in concomitant relation and is ordained. Such karmayoga is superior to jnanayoga. If you do not engage in such karmayoga, it will not be possible to even carry on living with your body.

नियतं व्याप्तम् । प्रकृतिसंसृष्टेन हि व्याप्तं कर्म, प्रकृतिसंसृष्टस्त्वम् अनादिवासनया नियतत्वेन सुशकत्वाद् असंभावितप्रमादत्वाच्च कर्मणः, कर्म एव कुरु; अकर्मणः ज्ञाननिष्ठाया अपि कर्म एव ज्यायः । 'नैष्कर्म्यं पुरुषोऽश्रुते' (गीता 3।14) इति प्रक्रमात् अकर्मशब्देन ज्ञाननिष्ठा एव उच्यते; ज्ञाननिष्ठाधिकारिणः अपि अनभ्यस्तपूर्वतया हि अनियतत्वेन दुःशकत्वात् सप्रमादत्वाच्च ज्ञाननिष्ठायाः कर्मनिष्ठा एव ज्यायसी । कर्मणि क्रियमाणे च आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वानुसंधानम् अनन्तरम् एव वक्ष्यते; अतः आत्मज्ञानस्य अपि कर्मयोगान्तर्गतत्वात् स एव ज्यायान् इत्यर्थः । कर्मणो ज्ञाननिष्ठाया ज्यायस्त्ववचनं ज्ञाननिष्ठायाम् अधिकारे सति एव उपपद्यते । यदि सर्वं कर्म परित्यज्य केवलं ज्ञाननिष्ठायाम् अधिकरोषि तर्हि अकर्मणः ते ज्ञाननिष्ठस्य ज्ञाननिष्ठोपकारिणी शरीरयात्रा अपि न सेत्स्यति । यावत्साधनसमाप्ति शरीरधारणं च अवश्यं कार्यम्; न्यायार्जितधनेन महायज्ञादिकं कृत्वा तच्छिष्टशनेन एव शरीरधारणं कार्यम्; 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।' (छा0 उ0 7।26।2) इत्यादिश्रुतेः । 'ते त्वघं भुञ्जते पापाः ये पचन्ति आत्मकारणात्' (गीता 3।13) इति वक्ष्यते । अतो ज्ञाननिष्ठस्य अपि कर्म अकुर्वतो देहयात्रापि न सेत्स्यति । यतो ज्ञाननिष्ठस्य अपि ध्रियमाणशरीरस्य यावत्साधनसमाप्ति महायज्ञादि नित्यनैमित्तिकं कर्म अवश्यं कर्तव्यम् । यतश्च कर्मयोगे अपि आत्मनः अकर्तृत्वभावनया आत्मयाथात्म्यानुसन्धानम् अन्तर्गतम्; यतश्च प्रकृतिसंसृष्टस्य कर्मयोगः सुशकः अप्रमादश्च, अतो ज्ञाननिष्ठायोग्यस्य अपि ज्ञानयोगात् कर्मयोगो ज्यायान् । तस्मात्त्वं कर्मयोगम् एव कुरु इत्यभिप्रायः ।

'Obligatory' (Niyatam) means 'concomitant' (Vyaptam); for action is concomitant with that which is conjoined with Prakrti or the body. The contact with Prakrti is due to beginningless reminiscent impressions (अनादिवासनया). So because it is thus नियतप्राप्त or exists with concomitant relation, it is easy to perform and there is no possibility of accidental mistakes, you perform karma only. Compared to अकर्म or ज्ञाननिष्ठा, karmayoga is superior. It is told in the beginning 'नैष्कर्म्यं पुरुषोऽश्रुते' one gets steadfastness of the knowledge of Individual Self and so the word अकर्म here means ज्ञाननिष्ठा only. Even for a person who is eligible or qualified for performance of ज्ञाननिष्ठा, it is better to engage in karmanishtha because one is not used to jnananishthaa previously in earlier births and it has possibility of accidental mistakes.

नियतं व्याप्तम् – It is given the meaning of समानाधिकरण – व्याप्तम् which is more meaningful and useful. This concomitant relation happens by nature of the karma or through शास्त्र or both. If both are applicable it is best. While commenting on शरीरयात्रापि च ते – शास्त्रीयकर्मनियम is meant and so here स्वभावतो नियतत्वम् is meant. When the difficulty in doing ज्ञाननिष्ठा was told, naturally the ease of doing karmayoga would follow and keeping all these in mind Bhashyakarar gives the meaning व्याप्तम् for नियतम्.

प्रकृतिसंसृष्टेन हि व्याप्तं कर्म, प्रकृतिसंसृष्टस्त्वम् अनादिवासनया नियतत्वेन सुशकत्वाद् असंभावितप्रमादत्वाच्च कर्मणः, कर्म एव कुरु; - The relation for the व्याप्ति is told as प्रकृतिसंसृष्टेन.

अकर्मणः ज्ञाननिष्ठाया अपि कर्म एव ज्यायः । 'नैष्कर्म्यं पुरुषोऽश्रुते' (गीता 3।4) इति प्रक्रमात् अकर्मशब्देन ज्ञाननिष्ठा एव उच्यते; ज्ञाननिष्ठाधिकारिणः अपि अनभ्यस्तपूर्वतया हि अनियतत्वेन दुःशकत्वात् सप्रमादत्वाच्च ज्ञाननिष्ठायाः कर्मनिष्ठा एव ज्यायसी - Earlier in कर्मण्येवाधिकारस्ते मा ते सङ्गोऽस्त्वकर्मणि – the word अकर्म was commented upon as not doing karma (कर्माभाव). So in order to make sure the same meaning is not applicable here, the sloka नैष्कर्म्यं is quoted. The meaning of नैष्कर्म्यं was given earlier as निष्क्रान्तकर्मयोगः पर्यवसितकर्मयोगः ज्ञाननिष्ठः निष्कर्मा तस्य भावः नैष्कर्म्यम् - So it is not अनुष्ठानत्याग but stressing that अनुष्ठान only is superior. In this context, the comparison between karma and jnanayoga is mentioned in the beginning in respect of superiority and hence here that is the meaning to be given.

कर्मणि क्रियमाणे च आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वानुसंधानम् अनन्तरम् एव वक्ष्यते; अतः आत्मज्ञानस्य अपि कर्मयोगान्तर्गतत्वात् स एव ज्यायान् इत्यर्थः – This is another reason why karmayoga is told as superior to jnanayoga. आत्मयाथात्म्यज्ञान is very much part of karmayoga.

कर्मणो ज्ञाननिष्ठाया ज्यायस्त्ववचनं ज्ञाननिष्ठायाम् अधिकारे सति एव उपपद्यते – Here Swamy Deshika makes an observation that ज्ञानयोग is not compared with कर्मयोग here but one who is trying to start ज्ञानयोग without doing कर्मयोग is compared with one who is going to कर्मयोग and then ज्ञानयोग. If one is so qualified only it will be possible is the भाव.

यदि सर्वं कर्म परित्यज्य केवलं ज्ञाननिष्ठायाम् अधिकरोषि तर्हि अकर्मणः ते ज्ञाननिष्ठस्य ज्ञाननिष्ठोपकारिणी शरीरयात्रा अपि न सेत्स्यति – The explanation of second half of the sloka starts here (शरीरयात्रापि च ते न प्रसिद्ध्येत् अकर्मणः). Here the word अकर्मणः is in बहुव्रीहिसमास – अकर्मणि स्थितिः यस्य सः अकर्मा तस्य अकर्मणः ज्ञाननिष्ठस्य.

यावत्साधनसमाप्ति शरीरधारणं च अवश्यं कार्यम्; - A doubt may arise here: If someone gives up all karmas (सर्वकर्मपरित्यागि) and for him शरीरयात्रा does not happen, does that mean he will become मुक्त, because his उपाय or means is fulfilled and all impediments are removed and so without any effort such a person should be liberated? Answer is no because if it is simply interpreted as absence of karma, then it will be easily possible to achieve that during states such as सुषुप्ति.

So, to remove such a doubt it is made clear that just having a साधन or means is not sufficient to get the fruits but it should be taken to completion (that is यावत्साधनसमाप्ति). And that cannot be obtained in 3-4 days so that we can neglect the शरीर. It can only be obtained after performance of the means for long time and till such time the means is completely done and fruits can be got, one has to protect the body for without the body it is not possible to even carry out the means itself. Not only that, if one leaves half way through, because of neglecting and not completing, it causes प्रत्यवाय that is punishment due to निग्रह of Lord.

(Here we have to note that Jnanayoga is not कर्माभावविशिष्ट ज्ञानयोग or अत्यन्तकर्माभाव as told by others.)

न्यायार्जितधनेन महायज्ञादिकं कृत्वा तच्छिष्टाशनेन एव शरीरधारणं कार्यम्; - Now another doubt may arise: let us say शरीरधारण, that is having the body, is necessary. Even then one cannot keep the body for a long time, that is as long as one wishes. And by mere neglecting also it cannot be got rid of. Because the body will exist as long as the karmas which are responsible for that body are not fully exhausted. Or, let us say body can be kept as per one's wishes. Even then the body can be maintained easily by doing any लौकिककर्म. To this the answer in Bhashya is न्यायार्जितधनेन...

The gist is : The fruits of karma are two fold – नियत and अनियत. Those that are a result of some strong curse etc are नियत while others are अनियत. The अनियतत्व is also not by स्वरूप because by nature they are niyata only but based on देश, काल etc the fruits may come at any time. And for such fruits which are अनियत, one may do प्रयश्चित्त, medicine, mantra etc Else, if it is accepted that one has no freedom to do anything, one will not resort to any medicine while ill or even shastra will become futile because then कर्तृत्व itself will not be present. So you who are now trying to start ज्ञानयोग directly are disproving that there is any influence of कर्म in this world and the मोक्ष will then become possible to achieve without any effort.

तच्छिष्टाशनेन एव – Here the word एव indicates that earning through right means and eating only what is left over after offering to Lord in the Yajna is नियमविधि – means it has to be done only that way – अनेकसाधनसाध्ये अप्राप्तस्य प्रापको विधिः नियमविधिः. If the शरीर is not maintained this way, it will simply deteriorate is indicated by the word शरीर itself as विशरणस्वभाव.



'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवा स्मृतिः ।' (छा0 उ0 7।26।2) इत्यादिश्रुतेः – This particular shruti quoted shows that even during भक्तियोग (ध्रुवास्मृतिः) which is achieved through ज्ञानयोग, शरीरधारण is to be done this way only.

'ते त्वघं भुञ्जते पापाः ये पचन्ति आत्मकारणात्' (गीता 3।13) इति वक्ष्यते | अतो ज्ञाननिष्ठस्य अपि कर्म अकुर्वतो देहयात्रापि न सेत्स्यति – A quote from Gita is also selected to show that even this shastra is detailing what is told in the shruti only.

यतो ज्ञाननिष्ठस्य अपि ध्रियमाणशरीरस्य यावत्साधनसमाप्ति महायज्ञादि नित्यनैमित्तिकं कर्म अवश्यं कर्तव्यम् । यतश्च कर्मयोगे अपि आत्मनः अकर्तृत्वभावनया आत्मयाथात्म्यानुसन्धानम् अन्तर्गतम्; यतश्च प्रकृतिसंसृष्टस्य कर्मयोगः सुशकः अप्रमादश्च, अतो ज्ञाननिष्ठायोग्यस्य अपि ज्ञानयोगात् कर्मयोगो ज्यायान् । तस्मात्त्वं कर्मयोगम् एव कुरु इत्यभिप्रायः – All the reasons give earlier are all summarized here clearly. Even for one who is eligible for ज्ञानयोग directly, resorting to कर्मयोग is better. So even if you are eligible for jnanayoga directly, do only karmayoga is one meaning. OR, right now you are not eligible for jnanayoga and so the only way for you is karmayoga. This is meant by त्वम्.

### Sloka 3.9

एवं तर्हि द्रव्यार्जनादेः कर्मणः अहङ्कारममकारादिसर्वेन्द्रियव्याकुलतागर्भत्वेन अस्य पुरुषस्य कर्मवासनया बन्धनं भविष्यति इति अत्र आह –

If so, because the acts of earning material etc are filled with the feelings of selfishness and ownership etc and thus cause the senses to get disturbed, a person would only get bound to the cycle of birth and death due to the reminiscent impressions. If such a doubt arises, the answer is given here:

This reminds that this sloka, यज्ञार्थात्, is to establish the subject matter of the shruti vakyas which ordain certain duties and those which prohibit certain things (कर्मविधिनिषेधयोः विषय व्यवस्थापकः).

The word आदि in द्रव्यार्जनादेः includes महायज्ञास, दान, तपस् etc. The word आदि in अहङ्कारममकारादि includes राग, द्वेष, अभिनिवेश etc. Because अहङ्कार, ममकार etc are all different modes of the mind, it is commented as सर्वेन्द्रियव्याकुलतागर्भत्वेन.

अस्य पुरुषस्य – Means even for a मुमुक्षु – one who is desirous of attaining liberation.

कर्मवासनया – The reminiscent impression which is old and has not stopped and is getting increased by the impressions due to repeated actions being done even now.

बन्धनं भविष्यति – It causes one to get associated with bodies in future and hence becomes the cause of putting one in the cycle of birth and death.

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ 9 ॥

यज्ञार्थात् कर्मणः अन्यत्र While performing actions done for purposes other than यज्ञ or sacrifice अयं लोकः people of this world कर्मबन्धनः are bound by the effects of those actions. कौन्तेय Hey Arjuna, तदर्थं for the purpose of यज्ञ, कर्म मुक्तसङ्गः समाचर you perform actions without any attachment.

Hey Arjuna, being of this world are getting bound to the cycle of birth and death on account of karmas performed for purposes other than Yajna or worship of the Lord. So, you perform actions without any attachment to fruits and only for the purpose of worship of the Lord.

यज्ञादिशास्त्रीयकर्मशेषभूताद् द्रव्यार्जनादेः कर्मणः अन्यत्र आत्मीयप्रयोजनशेषभूते कर्मणि क्रियमाणे अयं लोकः कर्मबन्धनो भवति । अतः त्वं यज्ञार्थं द्रव्यार्जनादिकं कर्म समाचर । तत्र आत्मप्रयोजनसाधनतया यः सङ्गः तस्मात् सङ्गात् मुक्तः समाचर । एवं मुक्तसङ्गेन यज्ञार्थतया कर्मणि क्रियमाणे यज्ञादिभिः कर्मभिः आराधितः परमपुरुषः अस्य अनादिकालप्रवृत्तकर्मवासनां उच्छिद्य अव्याकुलात्मावलोकनं ददाति इत्यर्थः ।

The material earnings that one does with actions which are meant for selfish needs and are outside of those prescribed as accessories to the sacrifices ordained in the shastras will lead the beings of this world to get bound by the karmas. So, you engage in acts for earling materials etc. only for the purpose of sacrifice. Thus getting rid of the attachment which occurs while using the acts as means to fulfil selfish needs, perform the duties. Thus having got rid of attachment, if you do your duties only for purposes of sacrifice etc., The Supreme Lord, परमपुरुष who is worshipped by those duties such as sacrifice and others, will grant the vision of Individual Self

with undisturbed senses to such a person desirous of liberation after destroying the reminiscent impressions which are continuing from beginningless time.

यज्ञादिशास्त्रीयकर्म – The meaning of यज्ञ is given as विष्णु based on the pramana 'यज्ञो वै विष्णुः' by other commentators. Swamy Deshika observes that it is not against our siddhanta also. Even then, in order to give a meaning which is inline with the usage in the next sloka, Bhashya is यज्ञादि शास्त्रीय कर्म. It is उपलक्षण to all शास्त्रीयकर्मs and is indicated by आदि. Shruti says 'तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसा अनाशकेन' etc.

शेषभूताद् – The word in mula sloka यज्ञार्थात् is interpreted as शेषभूतात्. Means all actions are meant for sacrifice etc.

द्रव्यार्जनादेः कर्मणः अन्यत्र आत्मीयप्रयोजनशेषभूते कर्मणि क्रियमाणे अयं लोकः कर्मबन्धनो भवति – कर्मैव बन्धनं कर्मणा बन्धनं वा यस्य सः कर्मबन्धनः. It binds one through its reminiscent impressions and not because it is sin to do them. Because the कर्मबन्धन here is addressing karmas which are not ordained or prohibited. That is indicated as कर्मवासनया बन्धनं भविष्यति in Bhashya.

लोकः - means संसारिचेतनवर्गः - all the Individual Selves who are caught in this cycle of birth and death.

अतः त्वं यज्ञार्थं द्रव्यार्जनादिकं कर्म समाचर – Because any karma done for purposes of Yajna etc do not bind one. The word द्रव्यार्जनादिकं is used in Bhashya to specifically say that a war will lead to earning lot of material benefits etc and if all those are earned with the idea that it is only for purposes of Yajna, it will not bind one. Kalidasa says दुदोह गां स यज्ञाय सस्याय मघवा दिवम् – Dilipa milked the earth (meaning earned or accepted all things in this world) for purposes of Yajna and Indra milked the sky (meaning caused rains) for purposes of growing plants.

तत्र आत्मप्रयोजनसाधनतया यः सङ्गः तस्मात् सङ्गात् मुक्तः समाचर – The सङ्गत्याग is told separately because if what is earned is to be meant for sacrifice etc, then one should get rid of selfish attachment in them. The nature of सङ्गत्याग is different from कर्तृत्वत्याग and फलत्याग is shown here. If one asks, प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते, we say, yes it is true. One should not have the

idea that the karma is going to be the means for getting some fruits (that is प्रयोजनसाधनत्वबुद्धि should not be there) but just as one takes care of a friend, if the karma is performed with the idea that by nature it is of the form of worship of the Lord, and that itself is the use, then it is alright.

मुक्तसङ्गः - In Mula sloka is commented as सङ्गात् मुक्तः. The सङ्ग or attachment leads to bondage and hence it is clearly specified.

एवं मुक्तसङ्गेन यज्ञार्थतया कर्मणि क्रियमाणे यज्ञादिभिः कर्मभिः आराधितः – Here the view of the mimamsakas is refuted. They say that when karmas are performed, अपूर्व is created and through that one gets the fruits because karmas themselves are अचेतन and are short-lived etc. That is refuted here. The shruti स एनं प्रीतः प्रीणाति (यजु.) shows that the devata who is worshipped through the karmas gets pleased and through that devata only fruits are obtained. And there is no pramana to say that अपूर्व only gives fruits. The words कर्मभिः आराधितः indicate हविर्ग्रहण and प्रीति. Mimamsakas say that devas do not have a form – they say विग्रहो हविरादानं युगपत् कर्मसंस्थितिः । तृप्तिः फलप्रदानं (वरप्रदानं) च देवतानां न विद्यते॥ - that one offers हविस् to अग्नि – अग्नये स्वाहा – when so many people are performing yajnas and offering havis to agni at the same time, how can a devata with a body be present in all places at the same time? So they do not have a body. They cannot receive havis. Trupti, phalapradata etc are all not there. Mantra itself is devata and an apurva is created and fruits are obtained through that apurva is their view. This is refuted fully in देवताधिकरण of Brahmasutras which is part of प्रमिताधिकरण. तदुपर्यपि बादरायणः सम्भवात् – sutra establishes that devas also have sharira etc. Here आराधितः indicates that havis offering is done and the Lord who is pleased bestows the fruits.

परमपुरुषः – This indicates also that Lord has a Divya Mangala Vighraha as told in shrutis आदित्यवर्णम् etc. and has the powers to be present everywhere and bestow the fruits of all karmas. Here also it will be told later 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' – आराध्य and फलप्रदः.

अस्य अनादिकालप्रवृत्तकर्मवासनां उच्छिद्य अव्याकुलात्मावलोकनं ददाति इत्यर्थः – The word ददाति shows he bestows the fruits and hence the five aspects विग्रहः, हविरादानम्, युगपत् कर्मसंस्थितिः, तृप्तिः, फलप्रदानम् are all known from these.

### Sloka 3.10

यज्ञशिष्टेन एव सर्वपुरुषार्थसाधननिष्ठानां शरीरधारणकर्तव्यताम् अयज्ञशिष्टेन शरीरधारणं कुर्वतो दोषं च आह –

So those who want to get all types of पुरुषार्थs (धर्म, अर्थ, काम, मोक्ष), should maintain their body only through the food which is left over of offerings in sacrifices told earlier and those who do not follow this and live with food which is not offered to Lord will be subjected to defects is told further.

This अवतारिके that is the preamble is for slokas starting from सह यज्ञैः (3-10) and ending with मोघं पार्थ स जीवति (3-16).

The word सर्वपुरुषार्थसाधननिष्ठानाम् indicates that it is addressing all as per mula sloka प्रजाः सृष्ट्वा.

सहयज्ञैः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ 10 ॥

प्रजापतिः Sarveshvar who is the Lord of all subjects सह यज्ञैः along with the sacrifices पुरा long back प्रजाः सृष्ट्वा having created the beings or subjects उवाच told them like this. अनेन By this sacrifice प्रसविष्यध्वं become prosperous. एषः Let this sacrifice be वः इष्टकामधुक् अस्तु the kaamadhenu which gives all desires.

'पतिं विश्वस्य' (तै0 ना0 11।3) इत्यादिश्रुतेः निरुपाधिकः प्रजापतिशब्दः सर्वेश्वरं विश्वस्य स्रष्टारं विश्वात्मानं परायणं नारायणम् आह । पुरा सर्गकाले स भगवान् प्रजापतिः अनादिकालप्रवृत्ताचित्संसर्गविवशा उपसंहृतनामरूपविभागाः स्वस्मिन् प्रलीनाः सकलपुरुषार्थानर्हाः चेतनेतरकल्पाः प्रजाः समीक्ष्य परमकारुणिकः तदुज्जिजीवयिषया स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सह ताः सृष्ट्वा एवम् उवाच - अनेन यज्ञेन प्रसविष्यध्वम् आत्मनो वृद्धिं कुरुध्वम् । एष वो यज्ञः परमपुरुषार्थलक्षणमोक्षाख्यस्य कामस्य तदनुगुणानां च कामानां प्रपूरयिता भवतु ।

As heard in shruti text beginning with 'The Lord of entire Universe' (Tai.Na. , 11.3) and others, Prajapati which is used unconditionally indicates Narayana who is the Overlord, the creator of the Universe, inner controller of the entire world and the ultimate goal of all. Long back, means at the time of creation that प्रजापति who is भगवान् (भगवानिति शब्दोऽयं तथा पुरुष इत्यपि । निरुपाधी च वर्तेते

वासुदेवे सनातने ॥ (वि.पु.) he saw the प्रजाs (chetanas) who were lost due to the association with prakruti which is following from beginningless time and who are lying in a state where there is no differentiation of name and form, who have merged into Himself, who are incapable of performing any means to get the purusharthas and who are almost like अचेतन, non-sentients, and seeing them Lord, who is most compassionate, desired to uplift them and desiring that they perform sacrifices of the form of His worship (आराधनरूप यज्ञ), he created them along with those sacrifices and told them thus – You attain prosperity through these sacrifices. Let these sacrifices bestow upon you the utmost benefit called Liberation and let it also bestow upon you all the other desired fruits which are required to fulfil that’.

‘पतिं विश्वस्य’ (तै. महाना. 1113) इत्यादिश्रुतेः – The word प्रजापति in the mula sloka (पुरोवाच प्रजापतिः) is not meaning hiranyagarbha and others but श्रीमन्नारायण only is made clear by quoting the shruti from narayananuvaka. That is indicated by the word निरुपाधिकः – that is unconditionally it is denoting श्रीमन्नारायण.

प्रजापतिशब्दः सर्वेश्वरं – श्रीमन्नारायण only is सर्वप्रजापति as indicated by ‘पतिं विश्वस्य’ - is made clear by this word, सर्वेश्वर.

विश्वस्य स्रष्टारं विश्वात्मानं परायणं नारायणम् आह – All these are told for one who is known by the word नारायण as established in the नारायणानुवाक and others. पतिं विश्वस्य आत्मेश्वरं शाश्वतं शिवमच्युतम् । नारायणं महाज्ञेयं विश्वात्मानं परायणम् ॥. Parashara also says in Vishnu Purana – ‘कलौ जगत्पतिं विष्णुं सर्वस्रष्टारमीश्वरम् (वि.6-1-50), तोयान्तःस्थां महीं ज्ञात्वा जगत्येकार्णवीकृते । अनुमानात् तदुद्धारं कर्तुकामः प्रजापतिः (वि.1-4-7) – these show that the word प्रजापति is used for वराहावतारि नारायण. In taittiriya samhita also,

So this is an order from Lord Narayana, prajapati, who is स्वतन्त्र towards all those who are कर्मपरतन्त्रs – are under the control of karma. That is why here the word प्रजाः in प्रजाः सृष्ट्वा in the mula sloka means all the beings including चतुर्मुखब्रह्म who are inside the world and who are caught in the cycle of birth and death due to their karmas and who are the अधिकारिs or are eligible to do the यज्ञ. So inline with the प्रजाः which is told at the beginning of this sloka, the word

प्रजापति is meaning here one who is not controlled by karma, one who is the controller, ruler and overlord of all, Narayana.

\*\*\*\*\* additional notes \*\*\*\*\*

Shows how Bhagavan performed srushti itself like a Yajna – to demonstrate probably how yajnas are to be done – he offered havis to HIMSELF as devataa etc can be seen in Sayana Bhashya.

[ प्रजापतिर्वा इदमेक आसीत् सोऽकामयत प्रजाः पशून्सृजेयेति स आत्मनो वपामुदक्खिदत् तामग्नौ प्रागृण्हात् ततोऽजस्तूपरः समभवत् तं स्वायै देवताया आऽलभत ततो वै स प्रजाः पशून्सृजत (तै.सं. 2-1-1-4)

(saayanacharya bhashya)

इदं प्रजापशुरूपं जगदिदानीं दृश्यते तदिदं सृष्टेः पूर्वं प्रजापतिः एकः आसीत् प्रजापतिरेव स्थितो नान्यत् किञ्चिदित्यर्थः । सः च प्रजाआपशुसृष्टिकामः तत्साधनत्वेन स्वशरीरादुदरमध्यवर्तिनीं पटसदृशीं वपां उत् अक्खिदत् उत्खिद्य उद्धृतवान् । तां च वपां अग्नौ प्रक्षिप्तवान् । ततः दग्धायाः वपायाः अजः तूपरः शृङ्गरहितः समुत्पन्नः । तं चाजं स्वात्मरूपां देवतामुद्दिश्य आऽलभत । तत्कर्मसामर्थ्यात् प्रजाः पशून् असृजत । ननु स्वयमेव स्ववपामुत्खिद्य अजं तत उत्पाद्य तं च स्वार्थमालभ्य जगत् सर्वमपि असृजतेति महदेवैतदिन्द्रजालम् । बाढमिन्द्रजालमेवैतत् । अत एवान्यत्राम्नातम् ‘ इन्द्रो मायाभिः पुरुरूप ईयते’ इति । ‘मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम्’ इति च । न खलु इन्द्रजालविषये विस्मेतुं च भवानपि इच्छति । यदा तु लौकिके अपि इन्द्रजाले न काप्यनुपपत्तिः तदानीम् अचिन्त्यमहिम्नि सर्ववेदसिद्धे परमेश्वरे का नाम तवानुपपत्तिः । सङ्कल्पसिद्धे जगदीश्वरे को नाम विस्मय इति चेत् तर्हीतत् प्रकृतेऽपि न विस्मयः । सङ्कल्पसिद्धस्य किमेतावता प्रयासेनेति चेत् । नानाविधभोगैः तृप्तस्य राजादेः किं द्यूतमृगयादि प्रयासेनेति त्वया वक्तव्यम् । लीलेति चेत् । तदत्रापि अनुसन्धेहि । तथा च स्मृतिः - ‘भोगार्थं सृष्टिरित्यन्ये क्रीडार्थमिति चापरे’ (द्र.मां उ.), विष्णुपुराणमपि – ‘क्रीडतो बालक्स्येव चेष्टां तस्य निशामय’ इति । व्याससूत्रमपि – ‘लोकवत्तु लीलाकैवल्यम्’ (2-1-33) इति ।]

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पुरा सर्गकाले – The word पुरा means during the time after pralaya which is at the time of creation and so the word प्रजा denotes all the क्षेत्रज्ञs – individual selves with body that are created.

स भगवान् प्रजापतिः – The shruti and Smruti vakyas, सदेव सोम्येदमग्र आसीत् तदैक्षत बहुस्यां प्रजायेयेति (छा.6-2-1), सन्मूलाः सोम्येमाः प्रजाः सदायतनाः सत्प्रतिष्ठाः (छा.6-8-4), एको ह वै नारायण आसीत् न ब्रह्मा नेशानः

... तत्र ब्रह्मा चतुर्मुखोऽजायत ... बुद्बुदात् त्र्यक्षः शूलपाणिः पुरुषोऽजायत (महो.1-1), सिसृक्षुः विविधाः प्रजाः (मनु.1-7) – all these show that Hiranyagarbha and others are also included in the word प्रजा and that they were created by Narayana. So the usage प्रजाः सृष्ट्वा here unconditionally, with no specific qualification means the creator of the Universe is Narayana only and so He is only addressed here as प्रजापतिः.

Also, तस्मात् यज्ञात् सर्वहुतः, ऋचः सामानि जज्ञिरे, सर्वाणि रूपाणि विचित्य धीरः, नामानि कृत्वा अभिवदन् यदास्ते (पु.सू.) – These pramanas show that the PURUSHA who is qualified by सहस्रशीर्षत्व etc is the creator of everything. From this also, the creator told in सह यज्ञैः प्रजाः सृष्ट्वा is the creator of the entire Universe only and not chaturmukha brahma.

विश्वात्मानम् - Also, सृष्टिं ततः करिष्यामि त्वामाविश्य प्रजापते (वि.ध.68-51) shows that Narayana only created everything by being the अन्तरात्मन् of Hiranyagarbha also and so he is विश्वात्मा as told in सर्वभूतान्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः (सु.7).

What is being told here as ते देवा भावयन्तु वः etc is about the Devas who are परमात्म-आत्मकs and that is told in अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च. Any devata who is worshipped in any of the Yajnas is brahmaatmaka and hence ultimately Paramatman only is the bestower of fruits through those Devatas.

The shruti pramanas, 'यस्मिन्निदं सं च वि चैति सर्वम्', 'प्रजापतिश्चरति गर्भे अन्तः' etc from mahananarayana are indicated by the adjectives विश्वस्य स्रष्टारं विश्वात्मानम्.

परायणम् - The Chandogya says प्रजापतेः सभां वेश्म प्रपद्ये (छा.8-14-1). There also, the word प्रजापति indicates Paramatman only as established in the Brahmasutra न च कार्ये प्रत्यभिसन्धिः (ब्र. सू. 4-3-13) – It is decided that it is not कार्यब्रह्म (chaturmukha) but paramatman only. So HE is only परायण.

स भगवान् – As per the shruti and smruiti pramanas, the creation as established is being explained now. The word भगवान् indicates HE has उभयलिङ्ग (हेयप्रत्यनीक कल्याणगुणविशिष्टत्व) which are useful for सृष्ट्यादिपञ्चकृत्य - the five acts Bhagavan has are सृष्टि, स्थिति, लय, अन्तःप्रवेश, मोक्षप्रदान.

The pramanas for creation and other five acts are : आसीदिदं तमोभूतं (मनु.) – telling about Pralaya state as तमोभूतम्. Then ततः स्वयम्भूर्भगवान् – The word Bhagavan indicates creator of the entire



Universe. Then, ता यदायतनं पूर्वं तेन नारायणः स्मृतः, तद्विसृष्टस्स पुरुषो लोके ब्रह्मेति कीर्त्यते (मनु. 1 अ.). This says that Narayana is the creator of Prajapati known by the name Hiranyagrabha. So here the mula sloka which says प्रजापतिः उवाच which apparently gives a meaning that Krishna is talking about Prajapati who is different from him. But this is to be taken as उपचार – secondary. Sameway even in future wherever such addressing is seen.

अनादिकालप्रवृत्ताचित्संसर्गविवशा - Everywhere while telling about सृष्टि, संहार is first told and so here also.

Swamy Deshika gives a nice explanation for the reason for pralaya – ‘अनवरत-सुखदुःख-उपभोग-आयास-परिश्रान्तानां विश्रमार्थम् अश्रान्त-अपथप्रवृत्ति-वासना-विच्छेदार्थं च उपसंहारः’. For this reason only, there is no दोष for Bhagavan even while doing the act of pralaya. Many objections are raised for pralaya – whether one who creates such a wonderful world only destroys also, why would any one destroy one’s own creation? And destruction causes हिंसा, so the defect of being cruel would ensue etc. But they are all set aside by the Brahmasutra which says वैष्म्य नैर्घृण्ये न सापेक्षत्वात् तथा हि दर्शयति (ब्र.सू.2-1-34) and other sutras – Paramatman gives fruits only according to one’s own karmas and so there is no defect of any kind to paramatman and that karma is अनादि etc.

उपसंहृतनामरूपविभागाः स्वस्मिन् प्रलीनाः – So the chetanas and achetanas are without the differentiation of name and form and are merged with Paramatman. By this, the usage of term असत्, एकत्व etc are all explained. Asat means there is no name and form and hence it cannot be addressed by any name and एकत्व means inseparably associated (अपृथक्सिद्ध) and not losing svarupa itself.

सकलपुरुषार्थानर्हाः – This makes it clear that leaving out name and form is not Moksha let alone any other purushartha (सकलपुरुषार्थ-अनर्हाः). And joining with Paramatman with एकीभाव is also not Moksha. A chetana joins with paramatman during सुषुप्ति, मरण and प्रलय and in all these states he does not have any experience of paramatman – it is told सति सम्पद्य न विदुः सति सम्पत्स्यामह इति, सत आगत्य न विदुः सत आगच्छामह इति etc.

चेतनेतरकल्पाः - The reason for not being able to get any purushartha is they are lying like achetana. This अचेतनकल्प means though they are स्वप्रकाश, the ज्ञान is so much blocked that they are like अचेतनस and it is not ज्ञानविनाश. Jnana is only blocked by karma and does not get destroyed and when the block of karma is removed, it shines forth in its full form and that time also there is no creation of Jnana.

प्रजाः समीक्ष्य – The word प्रजाः includes हिरण्यगर्भ and others. Having seen them favourably – समीक्ष्य – सम्यगवलोक्य – as said ‘जायमानं हि पुरुषं यं पश्येन्मधुसूदनः । सात्विकः स तु विज्ञेयः स वै मोक्षार्थचिन्तकः’ (भा.मो.348-72), and in stotraratna Alavandar says

नावेक्षसे यदि ततो भुवनान्यमूनि नालं प्रभो भवितुमेव कुतः प्रवृत्तिः ।

एवं निसर्गं सुहृदि त्वयि सर्वजन्तोः स्वामिन् न चित्रमिदमाश्रितवत्सलत्वम् ॥ (स्तो.10)

सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् (श्वे.), स्वाभाविकी ज्ञानबलक्रियाच etc.

परमकारुणिकः – He is most compassionate – स एकाकी न रमेत (महो), ‘परमकारुणिकः किल त्वम् (वि.ध.98-37).

तदुज्जिजीवयिषया – The Lord who is अवाप्तसमस्तकाम – why should he do srushti at all ? It is said सोऽकामयत – He desired/willed - did he have some wish unfulfilled ? No. He did srushti so that chetanas can uplift themselves – so it is paraartha and not for himself. Those who are compassionate are interested in others welfare and they themselves are स्वार्थनिरपेक्ष. That only is HIS लीला and so it is reasonable.

स्वाराधनभूतयज्ञनिर्वृत्तये यज्ञैः सह ताः सृष्ट्वा एवम् उवाच – The word स्वाराधनभूतयज्ञ shows it is for uplifting all, that he created यज्ञs also.

अनेन यज्ञेन – The singular indicates जाति or class. There are two पाठs – सह यज्ञाः and सह यज्ञैः and as per Ramanuja it is यज्ञैः.

प्रसविष्यध्वम् आत्मनो वृद्धिं कुरुध्वम् – The word प्रसविष्यध्वम् is commented as वृद्धिं कुरुध्वम् and it is not just प्रजनन but alround progress or welfare.

एष वो यज्ञः परमपुरुषार्थलक्षणमोक्षाख्यस्य कामस्य तदनुगुणानां च कामानां प्रपूरयिता भवतु – Though the various पुरुषार्थs that are obtained through various यज्ञs told in Shrutis and they are all धर्म-अविरुद्ध but even then, the most wanted is मोक्ष only and so that is made clear in Bhashya. The mula sloka has इष्टकामधुक् – the meaning of इष्टकाम is told as परमपुरुषार्थमोक्षाख्यस्य. In this context where the meaning of मा फलेषु कदाचन is told and in next sloka श्रेयः परमवाप्स्यथ is going to be told, the word मोक्ष only is apt.

The meaning of कामानां प्रपूरयिता भवतु is तेन यज्ञाराधितोऽहं युष्मभ्यं कामान् ददामि. I will give you the fruits, is the gist.

**कथम् ? How ?**

Bhashyakarar raises a series of possible objections. If one has to achieve progress or prosperity through Yajnas, how is that possible?

1. How can one become prosperous through performance of Yajnas?
2. Yajna is of the form of action – क्रियारूप and how can that bestow fruits which may come some time later?
3. How can Yajna which is told to be the means for attaining स्वर्ग etc. be even means for attaining liberation when ज्ञान only is the means for liberation is well know (ज्ञानान्मोक्षः) and there are pramanas such as नान्यः पन्थाः (पु) etc.
4. In Mahabharata it is also told कर्मणा बध्यते जन्तुः विद्यया च विमुच्यते । तस्मात् कर्म न कुर्वन्ति यतयः पारदर्शिनः (भा.मो.247-7). Also, नैव धर्मी न चाधर्मी (भा.आश्व.19-7), ज्ञानं संन्यासलक्षणम् (ना.प.उ, भा.आश्व.43-26) etc. So, how can the karmas which help one to obtain desires which are connected to विचित्रसंसार which is outside of liberation be helpful to liberation?

**Sloka 3.11**

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ 11 ॥

अनेन By this sacrifice देवान् भावयत worship the gods who are also ensouled by ME. ते देवाः Let those gods वः भावयन्तु make you prosperous. परस्परं भावयन्तः Taking care of each other mutually परं श्रेयः अवाप्स्यथ you will attain the utmost good, which is liberation.

The gist is: By the Yajnas, worship the gods with the idea that they are all having the Supreme Self as their inner controller and due to that let them give you the desired fruits and make you prosperous. Thus mutually both will benefit – you will get the desired fruits and they will be worshipped.

अनेन देवताराधनभूतेन देवान् मच्छरीरभूतान् मदात्मकान् आराधयत 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (गीता 9।24) इति वक्ष्यते । यज्ञेन आराधिताः ते देवा मदात्मकाःस्वाराधनापेक्षितान्नपानाद्यैः युष्मान् पुष्णन्तु । एवं परस्परं भावयन्तः परं श्रेयो मोक्षाख्यम् अवाप्स्यथ ।

Through this Yajna, worship the Gods who are having me as their innerself and are like my body. This will be told later as 'I am the one who is worshipped by all Yajnas and also the bestower of fruits. The Gods who have ME as their inner-self, when they are thus worshipped through the Yajnas, let them bestow all the desires such as anna, paana etc and make you prosper. Thus mutually being looked after, get the most coveted prosperity which is Liberation.

अनेन देवताराधनभूतेन – The answer to the first question is indicated as 'देवान् भावयतानेन'. The word यज्ञ has root in यज देवपूजायाम् and so worshipping Gods causes prosperity to the worshipper.

देवान् मच्छरीरभूतान् मदात्मकान् – The doubt whether यज्ञ can be the means for liberation is set aside by understanding that the देवताs are all भगवदात्मकाs - मदात्मकान्. When a karma is performed as the worship of Paramatman, that itself will become an accessory to the मोक्षसाधनज्ञान – and helps one to attain liberation. The pramana for मदात्मकान् is shown as मच्छरीरभूतान् as established in अन्तर्यामिब्राह्मण of Bruhadaranyakaa. The Gods also have body and they are also like body to Paramatman. The body-soul relation with Paramatman is by being supported, controlled and

sub-servient to the Lord. They also have a body, they can also do upaasana etc. is also established in Brahmasutras according to Shruti pramanas.

आराधयत – The meaning of भावयत is making the Gods happy and hence it is told as आराधयत – worship the Gods. The Tai.brahmana says तस्मादितः प्रदानं देवा उपजीवन्ति (यजु.तै.सं3-2-9-7) अस्मिन् लोके यत् प्रदीयते हविः तदुपजीवन्ति

'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च' (गीता 9।24) इति वक्ष्यते । यज्ञेन आराधिताः ते देवा

मदात्मकाःस्वाराधनापेक्षितान्नपानाद्यैः युष्मान् पुष्णन्तु – The meaning of the second paada of the sloka – ते देवा भावयन्तु वः is given here. The अनुपपत्ति raised due to the क्षणिकत्व of the Yajna (it is of very short duration and ends quickly and how can it give fruits at a later time) is answered by अहं हि सर्व.. The Yajna itself cannot give fruits as it is अचेतन and short lived etc and the fruits are all given by paramatman only and HE is only worshipped by all Yajnas and HE is always present. Even if someone worships a देवता such as Agni, Indra, Varuna etc, though they are all karmavashyas and are short lived, they are all bhagavadaatmakas and Paramatman gives the fruits through them. So the capability for Devas to bestow the fruits of Yajnas comes only because they are all भगवदात्मकाः. In तै.आ. it is told - चतुर् होतारो यत्र संपदं गच्छन्ति देवैः Bhashyakarar comments on this mantra elsewhere and says the Gods get capability to bestow fruits through karmas only because of being भगवदात्मकाः. So, though the Yajna is क्षणिक it can cause the अपूर्व of the form of देवताप्रीति – pleasing the Gods through the worship and hence it can that way give the fruits. During महाप्रलय though the Gods such as Indra and others also merge into Paramatman, the fruits are obtained later through the परदेवताप्रीति or pleasing of Paramatman Himself. The fourth doubt is cleared by स्वाराधनापेक्षित अन्नपानाद्यैः युष्मान् पुष्णातु – The meaning of ते देवा भावयन्तु वः is that the bhaavana is by bestowing the desired fruits to the worshippers.

एवं परस्परं भावयन्तः परं श्रेयो मोक्षाख्यम् अवाप्स्यथ – The fact that it is useful and necessary for attaining मोक्ष is again told in the last paada – परं श्रेयः - The adjective परं excludes the श्रेयस् such as स्वर्ग and others and is made clear in Bhashya as मोक्षाख्यम्.

## Sloka 12

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ 12 ॥

यज्ञभाविताः Being worshipped through the Yajnas, देवाः the Gods इष्टान् भोगान् वः दास्यन्ते will bestow unto you all the desired fruits. यः One who, तैः दत्तान् the fruits thus given for purposes of worship, एभ्यः अप्रदाय भुङ्क्ते enjoys without offering to the Gods, सः स्तेन एव he is a thief only.

The gist is: The Gods who are thus worshipped through the performance of sacrifices will bestow upon you all the desired fruits. But if one enjoys the fruits thus given for purposes of worship without offering to the Gods, he will become a thief only.

यज्ञभाविताः यज्ञेन आराधिताः मदात्मका देवा इष्टान् भोगान् वो दास्यन्ते परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः तान् पूर्वपूर्वयज्ञभाविता देवा दास्यन्ते । उत्तरोत्तराराधनापेक्षितान् सर्वान् भोगान् वो दास्यन्ति इत्यर्थः । स्वाराधनार्थतया तैः दत्तान् भोगान् तेभ्यः अप्रदाय यो भुङ्क्ते चोर एव सः । चौर्यं हि नाम अन्यदीये तत्प्रयोजनाय एवपरिक्रूते वस्तुनि स्वकीयताबुद्धिं कृत्वा तेन स्वात्मपोषणम् । अतः अस्य न परमपुरुषार्थनिर्हतामात्रम्, अपि तु निरयगामित्वं च भविष्यति इत्यभिप्रायः ।

Though the mula sloka says just इष्टान् भोगान् it is properly qualified according to context in the Bhashya as परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः. The meaning is the fruits of one Yajna is to be used for worshipping Gods through subsequent Yajnas. So any fruit got from performance of Yajna is only to be used for subsequent performances and thus worshipping Gods only who are Bhagavadaatmakas. So this performance of Yajna continues till Moksha is attained. If not done thus, one becomes a thief and goes to hell. So by using the fruits given by Gods for selfish purposes there is not only the loss of attainment of liberation but also there will be a punishment of the nature of going to hell.

In the previous sloka it was told ते देवा भावयन्तु वः and देवान् भावयत. If one does not do so, what is the punishment one gets is being told here.

यज्ञभाविताः यज्ञेन आराधिताः मदात्मका देवा इष्टान् भोगान् वो दास्यन्ते परमपुरुषार्थलक्षणं मोक्षं साधयतां ये इष्टा भोगाः तान् पूर्वपूर्वयज्ञभाविता देवा दास्यन्ते । उत्तरोत्तराराधनापेक्षितान् सर्वान् भोगान् वो दास्यन्ति इत्यर्थः – The meaning of इष्टान् is given as उत्तरोत्तर-आराधन-अपेक्षितान् – so one should desire for fruits which are necessary for Yajnas which are going to be performed following the current. This is because, for

a मुमुक्षु – one who is desirous of getting Liberation, things such as food etc for purposes of mere enjoyment and happy living are not needed. The plural usage in the mula sloka is interpreted as सर्वान् भोगान् without any limitation.

स्वाराधनार्थतया तैः दत्तान् भोगान् तेभ्यः अप्रदाय यो भुङ्क्ते चोर एव सः – The word दास्यन्ते in आत्मनेपदि (meaning for self) indicates that the fruits are given by Gods to be used for their own worship only – स्वाराधनार्थतया तैः दत्तान् – they give it to be used for their worship only. If someone does not use it to worship Gods but enjoys those fruits himself, he becomes a thief.

चौर्यं हि नाम अन्यदीये तत्प्रयोजनाय एवपरिक्रमे वस्तुनि स्वकीयताबुद्धिं कृत्वा तेन स्वात्मपोषणम् – The definition of thief is given by Bhashyakarar here – what is the theft done here is the question. Here the performer of sacrifices is not stealing the enjoyments of the Gods without their knowledge. And how can enjoying what is given by the Gods and obtained by the worshipper be called stealing? The servants who enjoy what is give by Kings are not punished as thieves. In that case everyone who enjoys the fruits of the sacrifices will become a thief. This is answered by giving the definition for the act of stealing. Something which belongs to someone else and is meant for someone else's use only is being thought of as for belonging to own and is used for selfish needs – that is stealing. An object belongs to someone else and is meant for that person's use. But someone takes that as his own and starts using it for selfish enjoyments, he becomes a thief. This excludes two cases – that which belongs to one and is given to someone else to own and use AND that which belongs to someone else but he authorizes us for our use. This is indicated by two words – अन्यदीये तत्प्रयोजनाय एव परिक्रमे. Simply said it is अन्यदीये स्वकीयताबुद्धिकरणम् – thinking something which is someone else's as one's own. The word वस्तुनि indicates that even one who make another person do such an act becomes a thief.

By this, the saying that 'यो अन्यथा सन्तमात्मानम् अन्यथा प्रतिपत्स्यते । किं तेन न कृतं पापं चोरेण आत्मापहारिणा' (भा.उ.42-35) – thinking that the Atman, which is in reality subservient to Paramatman and meant for His service, as our own and that we are the Lord of ourselves is aatmaapahaara – one kind of theft only.

अतः अस्य न परमपुरुषार्थनिर्हतामात्रम् – The प्रत्यवाय is not only one becomes ineligible or incapable of obtaining पुरुषार्थ – it means not doing the विहितक्रमs will make one ineligible for performing Bhaktiyoga etc, one loses the अधिकार itself for purushartha.

अपि तु निरयगामित्वं च भविष्यति इत्यभिप्रायः – In addition, one will also go to hell. The word भविष्यति indicates the punishment will come in another life and so it cannot be refuted just because it is not seen here.

### Sloka 13

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ 13 ॥

यज्ञशिष्टाशिनः सन्तः Those who carry on their living by partaking what is left over after offering to the Lord in sacrifices सर्वकिल्बुषैः मुच्यन्ते they will get rid of all blimishes that are being accumulated from beginningless time and which are opposed to attaining the vision of the Individual Self. ये पापाः आत्मकारणात् पचन्ति Those sinners who cook food (given by परमपुरुष for His worship through the Gods) for selfish needs and eat ते तु अघं भुञ्जते they eat sin only (meaning cook food for attaining hell only being turned away from realizing the Self).

**Gist:** Those who live only by partaking what is left over after offering to the Lord will get rid of all their accumulated blemishes which is stopping them from realizing the Individual Self. But those use all things given to them for worshipping the Lord for their own selfish needs, will only go to hell being turned away from realizing the Self. They eat sins means they eat food not offered to the Lord and so it becomes the cause of sin and hence called as sin itself.

तद् एव विवृणोति -इन्द्राद्यात्मना अवस्थितपरमपुरुषाराधनार्थतया एव द्रव्याणि उपादाय विपच्य तैः यथावस्थितं परमपुरुषम् आराध्य तच्छिष्टाशनेन ये शरीरयात्रां कुर्वते, ते तु अनादिकालोपार्जितैः किल्बिषैः आत्मयाथात्म्यावलोकनविरोधिभिः सर्वैः मुच्यन्ते । ये तु परमपुरुषेण इन्द्राद्यात्मना स्वाराधनाय दत्तानाम् आत्मार्थतया उपादाय विपच्य अश्रन्ति ते पापात्मानः अघम् एव भुञ्जते । अघपरिणामित्वाद् अघम् इति उच्यते । आत्मावलोकन-विमुखा नरकाय एव पचन्ते ।



Those who earn all things only for purposes of worshipping the Lord who is present as the inner controller of all the Gods such as Indra and others and then they prepare food from those things and with that they worship the Lord as He exists and then partake what is left over and this way they carry on their living will get rid of all the sins which are preventing them from attaining the vision of the Individual Self and which are being earned from beginningless time. But those who use the things which are given by the Lord who is present as inner-self of Indra and other Gods for purposes of HIS worship only, for their own selfish needs and cook food for themselves and live in that way, they are sinners and eat only sins – eat that which causes them to be sinners. Being turned away from self realization, they only go to hell.

तद् एव विवृणोति – The same thing told earlier is being explained further. So there is no defect of the nature of repetition (पुनरुक्ति). The first half of this sloka explains the meaning of 'श्रेयः परमवाप्स्यथ' and the second half explains the part 'तैर्दत्तान् अप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः'.

इन्द्राद्यात्मना अवस्थितपरमपुरुषाराधनार्थतया एव – The अवधारण एव – stresses that it is not for either mere Indra and other Gods or for selfish purposes but only for the sake of परमपुरुषाराधनार्थ – purposes of worshipping the Supreme Lord who resides as the inner-self of Indra and other Gods also.

द्रव्याणि उपादाय विपच्य – These words in the Bhashya show that even while earning the things or cooking etc one should have the idea that it is meant for worshipping the Lord.

तैः यथावस्थितं परमपुरुषम् आराध्य – The mula sloka has ये पचन्ति आत्मकारणात् clearly telling that it should not be done for one's own purposes. The word यथावस्थितं परमपुरुषं in Bhashya indicates that while worshipping mere Indra and other Gods also, one should have the idea that Supreme Lord is present as inner-self in all of them. Even though if one worships mere Indra and other Gods, it is in fact the worship of Supreme Self only if it is not done so, it would not be. So one should have an idea that HE is present as inner-self in those Gods also. That is the meaning of यथावस्थितं परमपुरुषम् आराध्य.

तच्छिष्टाशनेन ये शरीरयात्रां कुर्वते – The left over after offering to the Lord in the worship called Yajna is called अमृत by Swamy Deshika. Those who are interested in taking only such food for living

are called यज्ञशिष्टाशिनः. The नियम is that even the maintenance of body which is based one's desire has to be done only by consuming food which is left over after offering to the Supreme Lord. The word सन्तः may also mean साधुs or सज्जनs as opposed to पापाः indicated in second part of mula sloka.

ते तु अनादिकालोपार्जितैः किल्बिषैः आत्मयाथात्म्यावलोकनविरोधिभिः सर्वैः विमुच्यन्ते – The separation of साध्य-साधनांश is known from यत्-तत् shabd as indicated in Bhashya by ये-ते. So the first part of sloka has two sentences (वाक्यs). It is known from shastra that when food is offered to Lord and then consumed, one gets rid of sins accumulated due to पञ्चसूनाs – that is by pounding, rinsing, cooking etc grains we may torture so many living beings without our knowledge. It is said 'कण्डनी(separating chaff, filtering) पेषणी(grinding) चुल्ली (baking in oven) उदकुम्भी(boiling in water) च मार्जनी(cleaning) । पञ्चसूना गृहस्थस्य ताभिः स्वर्गं न विन्दति'. Here it is not that alone but all the sins accumulated from beginningless time is indicated by the word सर्व in सर्वैः. And the sins are also of two types – one that are blocking the performance of means (उपायविरोधि) and one from getting the end fruits (प्राप्तिविरोधि). It is said ज्ञानमुत्पद्यते पुंसां क्षयात् पापस्य कर्मणः । यथाऽऽदर्शतलप्रख्ये पश्यत्यात्मानमात्मना । (भा.मो.). The sins blocking प्राप्ति are got rid of by भक्तियोग and so the other part is indicated here as आत्मयाथात्म्यावलोकनविरोधिभिः किल्बिषैः. Only after that can bhaktiyoga be started. By this even the सांसारिकपुण्यs accumulated which are also opposed to one gaining vision of Individual Self are also included in the word किल्बिषैः. Punyas such as svarga etc are also blocking one from attaining the vision of Self and so they are also to be got rid of. The word उपार्जित is also significant here. It shows this is not talking about a Bhaktiyogi. For a Bhaktiyogi, the उत्तराद्य – sins which may come due to accidental mistakes will not taint (it is told उत्तरपूर्वाद्ययोः अशेषविनाशौ in Brahmasutra). But for other it is not so. So from beginningless one would have accumulated sins for acts done knowingly or unknowingly also.

ये तु परमपुरुषेण इन्द्राद्यात्मना स्वाराधनाय दत्तानाम् आत्मार्थतया – The mula sloka has आत्मकारणात्. The word कारणात् is meaning for one's use and is indicated as आत्मार्थतया. It is प्रयोजनरूपहेतुपर.

उपादाय विपच्य अश्नन्ति ते पापात्मानः अघम् एव भुञ्जते – The mula sloka just says ये पचन्ति – one may get a doubt if one simply cooks food why is it a sin. So the word आत्मकारणात् shows it is cooking for

one's consumption and hence they are told as पापात्मानः. This means पापस्वभावाः. the word पापाः is to be taken by तद्गुणसार न्याय – it causes papa and so they are called as पापाः.

अघपरिणामित्वाद् अघम् इति उच्यते - This indicates the meaning of अघं भुञ्जते – it is the cause of sin.

आत्मावलोकन-विमुखा नरकाय एव पच्यन्ते – Those who prepare food for selfish needs alone will get two kinds of अनिष्टs – they will be turned away from attaining vision of Individual Self because the sins committed earlier are not destroyed. Secondly, as this becomes the cause of sins in future, they will only go to hell. This is told in shruti also as केवलाघो भवति केवलादी (तै.ब्रा.2-8 and ऋग्वे). So such a person will never get any happiness either here or in other worlds.

#### Slokas 14, 15, 16

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ 14 ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ 15 ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ 16 ॥

अन्नात् भूतानि भवन्ति The bodies of beings are formed from food (अन्न), पर्जन्यात् अन्नसम्भवः food is created from rains यज्ञात् पर्जन्यो भवति the clouds are formed from sacrifice यज्ञः कर्मसमुद्भवः sacrifice happens from karma of the nature of earning things and such actions.

कर्म ब्रह्मोद्भवं विद्धि Actions such as earning are due to material body ब्रह्म अक्षरसमुद्भवम् The body is obtained through the Individual Self तस्मात् सर्वगतं ब्रह्म So the body which is present in all eligible ones नित्यं यज्ञे प्रतिष्ठितम् is always having sacrifice as the root cause.

एवं प्रवर्तितं चक्रं The cause-effect circle which is thus brought into existence by the Supreme Lord यः न अनुवर्तति इह one who does not follow during performance of means पार्थ Hey Arjuna, सः अघायुः

he becomes one who lives eating food without offering to the Lord and his life will be full of sins only इन्द्रियारामः and so he will enjoy only the pleasures of the senses and will not be interested in attaining the knowledge of the Individual Self मोघं जीवति and even though he tries to achieve such knowledge, he will not be able to and his life will be wasted.

The gist is given by Bhashyakarar thus: Living beings (Jivas with body) are called भूतs and they are formed by food. Food itself is grown from rains and rains happen from sacrifices. The sacrifices are a collection of actions performed by a doer and such actions are done by a Jiva having a body. The body with a Jiva is again due to food and thus we can see the entire cycle. It is the duty of all to promote this cycle. One who does not do so being involved in consuming food which is not offered to the Lord and which is cooked only for selfish purpose such a person will only accumulate sins and his entire life will be wasted as he will only be immersed in the enjoyment of sensual pleasures and will be turned away from the thought of Individual Self.

पुनरपि लोकदृष्ट्या शास्त्रदृष्ट्या च सर्वस्य यज्ञमूलत्वं दर्शयित्वा यज्ञानुवर्तनस्य अवश्यकार्यताम् अननुवर्तने दोषं च आह –  
अन्नात् सर्वाणि भूतानि भवन्ति पर्जन्याद् च अन्नसंभवः इति सर्वलोकसाक्षिकम्; यज्ञात् पर्जन्य इति च शास्त्रेण अवगम्यते -  
'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायतेवृष्टिवृष्टेरन्नं ततः प्रजाः ॥' (ब्र. पु.29-4, मनु 3-76) इत्यादिना  
। यज्ञः च द्रव्यार्जनादिकर्तृपुरुषव्यापार-रूपकर्मसमुद्भवः ।

The offering made in Agni according to the Shastras reaches the Sun. From that Sun, rains happen.

कर्म ब्रह्मोद्भवम् । अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरूपं शरीरम् । 'तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' (मु0 11219) इति हि ब्रह्मशब्देन प्रकृतिः निर्दिष्टा ।

'From that Supreme Lord, ParamaPurusha, this matter and the anna having name and form are created'

इहापि 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते । Even here 'The prakruti which is महत् is mine and the cause for the entire world'.

अतः कर्म ब्रह्मोद्भवम् इति प्रकृतिपरिणामरूपशरीरोद्भवं कर्म इत्युक्तं भवति । ब्रह्म अक्षरसमुद्भवम्, इत्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा, अन्नपानादिना तृसाक्षराधिष्ठितं शरीरं कर्मणे प्रभवति, इति कर्मसाधनभूतं शरीरम् अक्षरसमुद्भवम् । तस्मात् सर्वगतं ब्रह्म सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम् यज्ञमूलम् इत्यर्थः ।

एवं परमपुरुषेण प्रवर्तितम् इदं चक्रम् 'अन्नाद् भूतशब्दनिर्दिष्टानि सजीवानि शरीरीणि, पर्जन्यादन्नम्, यज्ञात् पर्जन्यः, यज्ञश्च कर्तृव्यापाररूपात् कर्मणः, कर्म च सजीवात् शरीरात्, सजीवं शरीरं च पुनरप्यन्नात् - इति अन्योन्यकार्यकारणभावेन चक्रवत् परिवर्तमानम् । इह साधने वर्तमानो यः कर्मयोगाधिकारी ज्ञानयोगाधिकारी वा न अनुवर्तयति न प्रवर्तयति, यज्ञशिष्टेन देहधारणम् अकुर्वन् सः अघायुः भवति, अघारम्भाय एव अस्य आयुः, अघपरिणतं वा, उभयरूपं वा, सः अघायुः । अत एव इन्द्रियारामो भवति, न आत्मारामः; इन्द्रियाणि एव अस्य उद्यानानि भवन्ति, अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति, अतो ज्ञानयोगादौ यतमानः अपि निष्फलप्रयत्नतया मोघं पार्थ स जीवति ।

पुनरपि लोकदृष्ट्या शास्त्रदृष्ट्या च सर्वस्य यज्ञमूलत्वं दर्शयित्वा यज्ञानुवर्तनस्य अवश्यकार्यताम् अननुवर्तने दोषं च आह –

The meanings already explained are again established with valid reasons and hence it is told as पुनरपि.

Though from wordly point of view, it is not possible to show that everything is depending on sacrifice, but still including the view of the shastras supported by wordly view, it is possible to show and hence there is nothing wrong. And the aspects which are known from wordly view as well as from shastras are clearly differentiated. So it is made clear that it is the duty to promote the sacrifices and if it is not done what is the defect is also going to be told.

अन्नात् सर्वाणि भूतानि भवन्ति पर्जन्याद् च अन्नसंभवः इति सर्वलोकसाक्षिकम्; – It is well known to all that beings live on food and food is obtained from rains which are the effect of clouds.

यज्ञात् पर्जन्य इति च शास्त्रेण अवगम्यते - 'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायतेवृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥' (ब्र. पु. 29-4, मनु) इत्यादिना – But the clouds which give rains are formed from sacrifices is know only from shastras. The offering made in Agni reaches Aditya (Sun) properly. From Sun, rains are caused and from that food and from food people – as told in manu smruti. The fact of food being grown from rains and from food people are living is also well known and hence not specifically mentioned in Bhashya.

यज्ञः च द्रव्यार्जनादिकर्तृपुरुषव्यापार-रूपकर्मसमुद्भवः – The mula sloka has कर्मसमुद्भवः - it may mean karmas of the form of Punya and Paapa. But that is not the meaning here. Hence it is commented as द्रव्यार्जनादि-कर्तृपुरुष-व्यापाररूप-कर्मसमुद्भवः. Here the meaning is taken in primary sense itself (मुख्यार्थ) and hence it is not through अपूर्व that is created from Yajna etc as told by Mimamsakas which is refuted by this. By the word आदि in द्रव्यार्जनादि – पचन etc are all included.

कर्म ब्रह्मोद्भवम् – The mula sloka says कर्म ब्रह्मोद्भवम् – how can कर्म - actions which are the transactions of a doer be told as born of Brahma? The actions are either from the Individual Self or from the body, senses etc. There is also no need here to specifically mention the common causal form of Brahman for everything. If Brahma here means Paramatman or the Individual Self, then since both are eternal entities, there can be no cause for these called अक्षर here. So it cannot be either of them.

The meanings given for Brahma as Veda and Akshara as Paramatman in Shankara Bhashya is not accepted here.

अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरूपं शरीरम् – The words अत्र च indicate that though the word ब्रह्म may mean in the primary sense Paramatman, here according to context it should be taken in secondary sense. The actions such as earning things etc is possible by an Individual Self having a body and the word अक्षर indicates the Individual Self, the body which is the effect of matter is the meaning of the word ब्रह्म here.

'तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' (मु0 11119) इति हि ब्रह्मशब्देन प्रकृतिः निर्दिष्टा – Since the word Brahma is given the meaning of body which is the effect of matter (प्रकृति), it would be a dravya – object. So the relevant pramana is selected here. The meaning of this shruti vakya is that this ब्रह्म called प्रधान or matter is transformed as an effect (कार्य) as the object of enjoyment for Individual Selves (चेतनभोग्य) being differentiated into name and form (नामरूपविभक्त). The complete mantra is 'यस्सर्वज्ञः सर्ववित् यस्य ज्ञानमयं तपः । तस्मादेतत् ब्रह्म' – where Paramatman is separately mentioned and hence from him this Brahma is born is told. It does not mean Jiva also as there is no direct connection to 'नामरूपमन्नं च'. Then अन्न being born of Jiva cannot be explained meaningfully.

इहापि 'मम योनिर्महद्ब्रह्म' (गीता 14।3) इति हि वक्ष्यते – In 14<sup>th</sup> chapter here the word ब्रह्म is used to mean matter clearly. That is due to मम and योनिः where Paramatan is separately told as मम.

अतः कर्म ब्रह्मोद्भवम् इति प्रकृतिपरिणामरूपशरीरोद्भवं कर्म इत्युक्तं भवति – So in order to explain ब्रह्म-अक्षरसमुद्भवम्, the word ब्रह्म which is told as something created, it has to be the body which is the effect of matter or प्रकृति.

ब्रह्म अक्षरसमुद्भवम्, इत्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा – So the Self who is associated with the body is told by the word अक्षर. The shruti and smruti pramanas for this are shown by Swamy Deshika – अक्षरं प्रधानममृताक्षरं हरः (श्वे.उ.), (भोग्यमात्मनो भोगार्थं हरतीति हरः जीवः), कूटस्थोऽक्षर उच्यते (5-13) etc.

अन्नपानादिना तृप्ताक्षराधिष्ठितं शरीरं कर्मणे प्रभवति – The cause-effect kind of relation told in mula sloka is explained here. In ब्रह्माक्षरसमुद्भवम् - The body is not fully under the control of Jivatman. The body is supported by the Individual Self who gets satisfaction by consuming food, drink etc. Such a body engages in actions.

इति कर्मसाधनभूतं शरीरम् अक्षरसमुद्भवम् – So it is not mere body which is told to be created by Jivatman but the meaning of कर्म ब्रह्मोद्भवम् is कर्मसाधनभूतम् – The body is the instrument using which actions are performed. The body becomes an instrument for actions only because it is supported by the Self. And the Jivatman gets strength to support the body only by consuming food etc. So the body which is qualified as being an instrument of action is due to it being supported by Jivatman and hence it is told as अक्षरसमुद्भवम्.

तस्मात् सर्वगतं ब्रह्म सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम् यज्ञमूलम् इत्यर्थः – So the कर्तव्य of the Jivatman, who has to abide by the Shastra, in order to maintain this चक्र – circular chain. So the body which is present for all Jivas who have not just eligibility got doing karmayoga but also Jnanayoga (सर्वाधिकारिगतं) is to be engaged in performance of यज्ञ always meaning it is having sacrifice as the root cause.

एवं परमपुरुषेण प्रवर्तितम् – Again it is made clear that what was told in सह यज्ञैः, देवान् भावयतानेन etc is being done by none other than paramapurusha.

इदं चक्रम् 'अन्नाद् भूतशब्दनिर्दिष्टानि सजीवानि शरीराणि, – Here the word भूतानि does not mean महाभूतस as अन्न which is an effect is not the cause of the elements, not the भूत told along with भूत-वेताल etc as it is irrelevant here and not even mere body because food cannot create mere body which is inert. Food helps create a body only if it is supported by a Jivatman and also the word शरीर has other meanings where the causality of अन्न does not happen and it is also not mere Jivatman who is by nature eternal. That is why it is told as सजीवानि शरीराणि which is जीवविशिष्ट-अचित्परिणामविशेष.

पर्जन्यादन्नम्, यज्ञात् पर्जन्यः, यज्ञश्च कर्तृव्यापाररूपात् कर्मणः, कर्म च सजीवात् शरीरात्, सजीवं शरीरं च पुनरप्यन्नात्' - इति अन्योन्यकार्यकारणभावेन चक्रवत् परिवर्तमानम् – The word चक्र is औपचारिक. It is seen as a circle. The cycle is shown clearly here –

From food bodies having a Jivatma are formed – food is created from rains from clouds – clouds from sacrifice – sacrifice from the actions of the doer, actions from the body having a Jivatman – body with Jivatman again from food. Thus there exists mutual cause-effect relation among them and they form a cycle. The cause-effect relation is not that they are directly the cause or effect in each link but keeping in mind some aspect of being cause and effect, it could be directly or through something else in between (परंपरया). The usage of word चक्र is औपचारिक, in a wordly sense the chain of events happen in a circular fashion like a wheel.

इह साधने वर्तमानो यः – The mula sloka has यः which may mean any person in this world. But according to context here it is qualified as साधने वर्तमानो यः - because such a person is only is being meant here.

कर्मयोगाधिकारी ज्ञानयोगाधिकारी वा न अनुवर्तयति न प्रवर्तयति – The mula sloka has न अनुवर्तयति – the word anuvartayati may also mean just making it happen without involving directly in it – through permitting such a thing – but that is not the meaning to be taken here is made clear in Bhashya as प्रवर्तयति – a sadhaka's direct involvement is implied. So it is not mere अनुमन्तृत्व but प्रवर्तकत्व.

यज्ञशिष्टेन देहधारणम् अकुर्वन् सः अघायुः भवति, अघारम्भाय एव अस्य आयुः, अघपरिणतं वा, उभयरूपं वा, सः अघायुः । अत एव इन्द्रियारामो भवति, न आत्मारामः; इन्द्रियाणि एव अस्य उद्यानानि भवन्ति, अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति – Here the significance of the usage of



word भवति three times is explained by Swamy Deshika. The meaning of words अघायुः, इन्द्रियारामः, मोघं जीवति are explained as three separate calamities and the earlier defects are causes of subsequent ones. To indicate this, the word भवति is used thrice.

अघायुः - the inclusion of word आयुः in this indicates that the connection of the life of such a person with sins is in three ways – it will be the cause of sins or will be an effect of sins or both. That is told in Bhashya as अघारम्भाय एव, अघपरिणतं वा, उभयरूपं वा.

अत एव इन्द्रियारामो भवति – Here अत एव means because of being an अघायु as told he becomes one who is steeped in the enjoyments of senses. आराम means उद्यान or park. Senses are the place where he finds joy and not in Atman.

अयज्ञशिष्टवर्धितदेहमनस्त्वेन उद्विक्तरजस्तमस्कः आत्मावलोकनविमुखतया विषयभोगैकरतिः भवति – If one gets a doubt how can senses become the place of joy, the answer is given as the summary of 'एवं प्रवर्तितं चक्रं ... till इन्द्रियारामः' as, because he lives with the food which is not offered to the Lord, his tamas and rajas will become very high and his mind turns away from the meditation of Atman and he becomes steeped in the enjoyment of objects of the senses only.

अतो – For the reason that such a person is deeply immersed in enjoyment of sense objects,

ज्ञानयोगादौ यतमानः अपि निष्फलप्रयत्नतया मोघं पार्थ स जीवति – The word सः is related to यः and applies to one who is trying to start ज्ञानयोग also and such a person will not be able to achieve the means and his life will be wasted as his efforts will be wasted.

## Sloka 17, 18

असाधनायत्तात्मदर्शनस्य मुक्तस्य एव महायज्ञादिवर्णाश्रिमोचितकर्मानारम्भ इत्याह –

Thus it was told that even by a ज्ञानयोगि duties are to be necessarily done, as it would be told again by तस्मादसक्तः and others, the two slokas यस्तु आत्मरतिरेव स्यात् and नैव तस्य कित्तेनार्थो are not talking about one who is a ज्ञानयोगि etc but they are about the फलदशा - state of attainment of the fruits.

So the commentary is – one who has attained the vision of the Atman already and is not depending on any means, that is one who is liberated (मुक्त), only for such a person the वर्णाश्रम-उचित-कर्मस (ordained duties for one's station in life) such as महायज्ञ and others are not needed. That is being told in the following slokas.

By this, the interpretation by other commentators that these slokas are pertaining to a सन्यासि as told in the sloka 'अभयं सर्वभूतेभ्यो दत्त्वा नैष्कर्म्यमाचरेत्' (भा. आश्र. 46-18) is refuted. Because, even such a सन्यासि (a saint) is performing the ordained duties of the सन्यासाश्रम and so has not got rid of all karmas.

(Mahabharata – गृहस्थो ब्रह्मचारी च वानप्रस्थोऽथ वा पुनः । य इच्छेन्मोक्षमास्थातुम् उत्तमां वृत्तिमाश्रयेत् ॥ अभयं सर्वभूतेभ्यो दत्त्वा नैष्कर्म्यमाचरेत् । सर्वभूतसुखो मैत्रः सर्वेन्द्रिययतो मुनिः ॥)

मुक्तस्य – the meaning of this word is one who does not have any name and form such as वर्ण and आश्रम. A mukta is not called a गृहस्थ or सन्यासि or anything like that. Those names and forms are applicable to only one who is following the ordained duties of one's station in life. That is one who is still continuing the performance of means and has not taken it to completion.

**यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।**

**आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ 17 ॥**

**नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।**

**न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ 18 ॥**

यस्तु मानवः Whoever आत्मरतिरेव stays interested in attaining the vision of the Individual Self only, आत्मतृप्तश्च is satisfied in Self only, आत्मनि एव सन्तुष्टश्च and finds happiness only in the Individual Self तस्य for such a person कार्यं न विद्यते there is no work of the nature of means to be performed.

Gist: A person who is interested in attaining the vision of the Individual Self only and is satisfied only in that and finds happiness only in that experience, for such a person there is nothing to be done as the means for attainment of the same.

तस्य For such a person, कृतेन अर्थः नैव there is no use from the performance of action or duties (karma) अकृतेन By not performing the duties इह कश्चन न there is no wrong done. अस्य For him सर्वभूतेषु in all the beings कश्चित् अर्थव्यपाश्रयः नैव there is not at all any relation of use.

Gist: For such a person, there is no use from the performance of duties and by not performing there is nothing wrong done. He will have no useful relation in all the beings.

यः तु ज्ञानयोगकर्मयोगसाधननिरपेक्षः स्वत एव आत्मरतिः आत्माभिमुखः आत्मना एव तृप्तः, न अन्नपानादिभिः आत्मव्यतिरिक्तैः, आत्मनि एव च सन्तुष्टः, न उद्यानस्रक्चन्दनगीतवादित्र-नृत्यादौ, धारणपोषणभोग्यादिकं सर्वम् आत्मा एव यस्य तस्य आत्मदर्शनाय कर्तव्यं न विद्यते; स्वत एव सर्वदा दृष्टात्मस्वरूपत्वात् ।

यः तु ज्ञानयोगकर्मयोगसाधननिरपेक्षः – The Mula sloka has यस्तु and in that the word तु is for making it clear that now the person who is going to be talked about is one who is not performing any means (is not a साधननिष्ठ). That is made clear in Bhashya as ज्ञानयोगकर्मयोगसाधननिरपेक्षः.

स्वत एव – Then a doubt may arise – if he is not performing any means, how can there be the fruits which are obtained after performing any means only (when साधन is absent, how can साध्य be present) ? For that bhashya is स्वत एव – the means are needed for getting rid of any obstructions to attaining the fruits. But when the knowledge of the Self is obtained for one directly, then there is no need for any means to be adopted.

आत्मरतिः आत्माभिमुखः – The word रति in mula sloka means आभिमुख्य always focused on the Self.

आत्मना एव तृप्तः – He gets satisfaction only by the vision of the Self. The अवधारण एव is applicable to आत्मतृप्तः.

न अन्नपानादिभिः आत्मव्यतिरिक्तैः, आत्मनि एव च सन्तुष्टः, न उद्यानस्रक्चन्दनगीतवादित्र-नृत्यादौ, धारणपोषणभोग्यादिकं सर्वम् आत्मा एव यस्य – The word तृप्ति and तुष्टि are meaning the joy obtained from being पोषक-भोग्यस. So the Bhashya gives examples of अन्न, पान, उद्यान etc. These are धारक, पोषक and भोग्य. Alwar says uNNum shoru, paruhu neeru, tinnum vettalai ellaam Kannan. It is for such a person that this sloka applies. When Krishna told Arjuna that one cannot escape doing karmas, if a doubt arises – is there anyone for whom there is no karma needed, the answer is given as one who has completed the means and is a mukta only or mukta-sadrusha – perhaps

Alwars can be told to be examples for this. They are in deep meditation or trance enjoying the Lord, for them the dharaka-poshaka-bhogy everything is paramatman only and so they are like muktas. For all others who are still performing some means and have not completed it and attained the fruits, ordained karmas have to be done.

For a person who is mukta-sadrusha, the maintenance, nourishment or enjoyments are all coming from the vision of the Lord and not from food, drinks, parks etc.

The word आदि in धारणपोषणभोग्यादि indicates that even the भोगस्थान etc are also the Atman only for them.

For a ज्ञानयोगि also who is having the vision of the Self, if the living is through अन्न-पान etc, then for him also duties are present only.

तस्य आत्मदर्शनाय कर्तव्यं न विद्यते (but nityakarmas are there only) – For such a person, there is no duty to be done for attaining the vision of the Self. One who has already attaining the vision, there is nothing more to be done for attaining the same as the fruits are already realized.

The mula sloka says तस्य कार्यं न विद्यते - The meaning of word कार्यं which is used in various senses is decided according to context here. A mukta also does some कार्यs — for a mukta जक्षत्-क्रीडन्-रममाणः (छा.8-12-3) etc are told – if a liberated one desires to have any enjoyments, he can have. In Shvetashvatara the word कार्यम् is used in the sense of body or शरीर as in – न तस्य कार्यं करणं च विद्यते (श्वे.उ. 6-8) where it means sharira. Here the meaning is आत्मदर्शनाय कर्तव्यं. Other meanings are not relevant here. Though a mukta is meant here in आत्मरतिः etc., for a mukta sharira can be there or need not be there etc are all established in the brahma sutra द्वादशाह्वदुभयविधिं बादरायणोऽतः (ब्र.सू.4-4-12). It is not paramatma prakarana also and hence the meaning of shvetashvatara is not used here. So, to make all these clear here, the bhashya says आत्मदर्शनाय कर्तव्यं न विद्यते – this gives the link to the current context.

स्वत एव सर्वदा दृष्टात्मस्वरूपत्वात् – The reason for duties not being present for a person who is आत्मरतिः, आत्मतृप्तः, आत्मन्येव च सन्तुष्टः - is he has by himself attained such a state – स्वत एव. The words स्वत एव सर्वदा indicate that either for attaining the vision or for eliminating the obstruction to

attaining the vision, he does not have to adopt any means because he has by himself attained such a state.

अत एव तस्य आत्मदर्शनाय कृतेन तत्साधनेन न अर्थः - न किञ्चित् प्रयोजनम्, अकृतेन आत्मदर्शनसाधनेन न कश्चिद् अनर्थः - असाधनायत्तात्मदर्शनत्वात् । स्वत एवात्मव्यतिरिक्त-सकलाचिद्वस्तुविमुखस्य अस्य सर्वेषु प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु न कश्चित् प्रयोजनतया व्यपाश्रयः, (nothing to depend for any use) यतः तद्विमुखीकरणाय साधनारम्भः, (any means is to be adopted only to turn away from them and such a person is already in that state) स हि मुक्त एव ।

अत एव तस्य आत्मदर्शनाय कृतेन तत्साधनेन न अर्थः - न किञ्चित् प्रयोजनम् – The word अर्थः in नैव तस्य कृतेनार्थः is not repetition (पुनरुक्ति) so the meaning is प्रयोजनम्. So the means which are needed for attaining आत्मदर्शन are of no use to such a person. Since there is no use, there is nothing to be done also is implied.

अकृतेन आत्मदर्शनसाधनेन न कश्चिद् अनर्थः - असाधनायत्तात्मदर्शनत्वात् – The word अर्थः in अकृतेन अर्थेन is not about duties which are barred from doing but indicates that if not done, it would lead to प्रत्यवाय – punishment and that is indicated in Bhashya as अनर्थः. If such a person does not perform the means, there is no प्रत्यवाय or punishment is the gist. न कृतेन अर्थः, न अकृतेन अनर्थः - that is the gist. The words अर्थः and अनर्थः mean respectively vision of Self and absence of vision of Self.

असाधनायत्तात्मदर्शनत्वात् - So, accordingly, the अर्थः or आत्मदर्शन is already obtained and so it need not be obtained again and the latter is absent and so there is no need to get rid of it. That is the meaning of Bhashya असाधनायत्तात्मदर्शनत्वात्.

स्वत एवात्मव्यतिरिक्त-सकलाचिद्वस्तुविमुखस्य अस्य – One who is आत्मरतिः, आत्मतृप्तः etc is addressed and hence सकलाचिद्वस्तुविमुखस्य is the Bhashya.

सर्वेषु प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु – The word सर्वः in न चास्य सर्वभूतेषु – is having complete meaning and there is no reduction in scope for the word सर्वः. Some places the meaning of सर्वः is reduced based on context such as सर्वं वै पूर्णाहुतिः । सर्वमेवाप्नोति | where sarva means all the fruits told for that karma only and not everything. But here it is to be given

complete meaning and so that is clearly indicated in Bhashya as प्रकृतिपरिणामविशेषेषु आकाशादिभूतेषु सकार्येषु – meaning all the objects of enjoyment which are प्राकृत along with their sub categories etc – so prakruti, its modifications such as आकाश, वायु etc and their effects such as body, indriyas and everything which is प्राकृत. This is explained in Tatparyachandrika as सावान्तरभेदसमस्तप्राकृतभोग्यविषय.

न कश्चित् प्रयोजनतया व्यपाश्रयः, (nothing to depend for any use) – The word अर्थ here means प्रयोजनतया. Meaning of व्यपाश्रय is स्वीकरणम्. Accepting or seeking or using for any purpose. The meaning of अर्थ is given as भावप्राधान्य.

यतः तद्विमुखीकरणाय साधनारम्भः, (any means is to be adopted only to turn away from them and such a person is already in that state) स हि मुक्त एव । So a mukta or liberated one does not need to adopt any more means as the fruits are already attained.

### Sloka 19

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ 19 ॥

तस्मात् For that reason असक्तः not having any attachment सततं always कार्यं कर्म समाचर perform the duties which are ordained to be done. कर्म असक्तो हि आचरन् Performing duties without attachment to the fruits and the duties पूरुषः a person परम् आप्नोति will attain the vision of the Individual Self.

Gist: So, for that reason, perform the duties which are ordained always without any attachment. Performing the duties thus without attachment to the duty or the fruits thereof, a person attains the vision of the Individual Self.

यस्माद् असाधनायत्तात्मदर्शनस्य एव साधनाप्रवृत्तिः,

यस्मात् च साधने प्रवृत्तस्य अपि सुशकत्वाद् अप्रमादत्वात् अन्तर्गतात्मयाथात्म्यानुसन्धानत्वाद् च,

ज्ञानयोगिनः अपि मात्रया (to some extent) कर्मानुवृत्त्यपेक्षत्वात् च (performance of duties is required) (for these three reasons)

कर्मयोग एव आत्मदर्शननिर्वृत्तौ श्रेयान्, (karmayoga is only superior in the attainment of the vision of the Self)

तस्माद् असङ्गपूर्वकं कार्यम् इत्येव सततं यावदात्मप्राप्ति कर्म एव समाचर । असक्तः, कार्यम् इति वक्ष्यमाणकर्तृत्वानुसन्धानपूर्वकं च कर्म आचरन् पूरुषः कर्मयोगेन एव परम् आप्नोति आत्मानं प्राप्नोति इत्यर्थः ।

यस्माद् असाधनायत्तात्मदर्शनस्य एव साधनाप्रवृत्तिः,

The mula sloka has तस्मात् असक्तः सततम्... the word तस्मात् means – for that reason only – i.e. because of all the reasons explained so far to say that duties are to be performed, the duties have to be performed without attachment.

यस्मात् च साधने प्रवृत्तस्य अपि सुशक्तत्वाद् अप्रमादत्वात् अन्तर्गतात्मयाथात्म्यानुसन्धानत्वाद् च,

ज्ञानयोगिनः अपि मात्रया (to some extent) कर्मानुवृत्त्यपेक्षत्वात् च (performance of duties is required - for these three reasons)

कर्मयोग एव आत्मदर्शननिर्वृत्तौ श्रेयान्, (karmayoga is only superior in the attainment of the vision of the Self)

तस्माद् असङ्गपूर्वकं कार्यम् इत्येव - The meanings of असक्तः and कार्यम् – are combined as असङ्गपूर्वकं कार्यम्. And, only thinking that it has to be done and not for the sake of स्वर्ग etc. is commented as कार्यम् इत्येव.

सततं यावदात्मप्राप्ति कर्म एव समाचर – The meaning of सततं is given as यावदात्मप्राप्ति – Even if you have the अधिकार or eligibility to perform ज्ञानयोग, do only karmayoga.

असक्तः, कार्यम् इति वक्ष्यमाणकर्तृत्वानुसन्धानपूर्वकं च कर्म आचरन् पूरुषः कर्मयोगेन एव परम् आप्नोति आत्मानं प्राप्नोति इत्यर्थः – The vision of the Individual Self will be obtained directly from Karmayoga itself even without performing ज्ञानयोग. The mula sloka अस्तो हि आचरन् कर्म परमाप्नोति – the gist of this is that from कर्मयोग itself one can get आत्मसाक्षात्कार and that is indicated in Bhashya as कर्मयोगेनैव. The meaning of परः is जीवात्म as the context here is to know the Individual Self who is different from the body. So Bhashya is आत्मानं प्राप्नोति.

## Sloka 20

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

जनकादयः Janaka and others कर्मणैव संसिद्धिम् आस्थिताः attained the fruits of the nature of the vision of the Individual Self through कर्मयोग only.

यतो - ज्ञानयोगाधिकारिणः अपि कर्मयोग एव आत्मदर्शने श्रेयान्, अत एव हि जनकादयो राजर्षयो ज्ञानिनाम् अग्रेसराः कर्मयोगेन एव संसिद्धिम् आस्थिताः, आत्मानं प्राप्तवन्तः ।

यतो - ज्ञानयोगाधिकारिणः अपि कर्मयोग एव आत्मदर्शने श्रेयान्, अत एव हि जनकादयो राजर्षयो ज्ञानिनाम् अग्रेसराः कर्मयोगेन एव संसिद्धिम् आस्थिताः, आत्मानं प्राप्तवन्तः ।

The superiority of कर्मयोग is established with an example of even great persons adopting it as the means. The word हि in कर्मणैव हि in mula sloka indicates that the people who are going to be cited as examples are ज्ञानयोगाधिकारिणः – were eligible for performing ज्ञानयोग and the bhashya is ज्ञानयोगाधिकारिणोऽपि, राजर्षयः, ज्ञानिनामग्रेसराः etc. राजर्षि means 'विस्तीर्णागधमनसः ऋषित्वात् अतीन्द्रियार्थद्रष्टारः'. They could perceive things which are beyond the material senses. And, they were having the knowledge of the Atman – आत्मविदः. They had control of the senses by nature or always and hence had सत्त्व etc grown in abundance and hence they were counted as the most prominent among those who are self-aware.

The word एव in कर्मणैव – shows that one who is capable of doing ज्ञानयोग also should do कर्मयोग only.

The word संसिद्धिम् – is interpreted inline with परमाप्नोति as the example given here is for such a person and so Bhashya is आत्मानं प्राप्तवन्तः.

By कर्मणैव – the fact that karmayoga itself can lead one to self realization without the need to adopt jnanayoga is also justified.

## Sloka 20 (second paada), 21



एवं प्रथमं मुमुक्षोः ज्ञानयोगानर्हतया कर्मयोगाधिकारिणः कर्मयोग एव कार्यः इत्युक्त्वा ज्ञानयोगाधिकारिणः अपि ज्ञानयोगात् कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम् । इदानीं शिष्टतया व्यपदेश्यस्य सर्वथा कर्मयोग एव कार्य इति उच्यते

–

The सङ्गति or connection for the next part of the sloka is summarized here.

Now the aspects of लोकसङ्ग्रह etc are going to be taught till the 26<sup>th</sup> sloka – ‘न बुद्धिभेदं जनयेत्... विद्वान्युक्तः समाचरत्’. The word सर्वथा also indicates that for लोकसङ्ग्रह and to avoid losing the capability to do even ज्ञानयोग as the sin (पाप) which would come because of the turbulence that is caused in the world if a capable one does not do what is good for others will make one so. So for both these purposes – one to protect the world by following what is good to others and second, to avoid the calamity that the world would be subjected to and thereby lose the focus on Jnanayoga also.

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ 20 ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ 21 ॥

लोकसङ्ग्रहं In order to show the right way to the world संपश्यन्नपि having thought well so, कर्म एव कर्तुम् अर्हसि it is right for you to do only Karmayoga.

श्रेष्ठः A great person, यद्यदाचरति whatever he practices तत्तदेव those only इतरो जनः other people also practice. सः यत् प्रमाणं कुरुते What ever he does as trustworthy or valid तत् लोकः अनुवर्तते the people of the world follow that.

लोकसङ्ग्रहं पश्यन् अपि कर्म एव कर्तुम् अर्हसि । श्रेष्ठः – कृत्स्नशास्त्रज्ञतया अनुष्ठातृतया च प्रथितो यद् यद् आचरति तत् तद् एव अकृत्स्नविद् जनः अपि आचरति । अनुष्ठीयमानम् अपि कर्म श्रेष्ठो यत्प्रमाणं यदङ्गयुक्तम् अनुतिष्ठति, तदङ्गयुक्तम् एव अकृत्स्नविद् लोकः अपि अनुतिष्ठति; अतो लोकरक्षार्थं शिष्टतया प्रथितेन श्रेष्ठेन स्ववर्णाश्रिमोचितं कर्म सकलं सर्वदा अनुष्ठेयम् । अन्यथा लोकनाशजनितं पापं ज्ञानयोगाद् अपि एनं प्रच्यावयेत् ।

लोकसंग्रहं पश्यन् अपि कर्म एव कर्तुम् अर्हसि – The Bhashya is not just लोकसंग्रहं अपि, but पश्यन् अपि – so there is no reduced importance to Lokasangraha but it gets more weightage in performance of duties compared to even all reasons told earlier.

The mula sloka has लोकसङ्ग्रहमेवापि ... कर्तुमर्हसि । - what is to be done is not told directly. So Bhashya makes it clear कर्मैव कर्तुमर्हसि. So it is not ज्ञानयोग which is to be done for लोकसङ्ग्रह but कर्मयोग. Or, the word एव may also be to mean कर्म only according to prakarana here (irrespective of lokasangraha).

The word अर्हसि in mula sloka indicates that the reason for performing only कर्मयोग is Arjuna's special qualifications only.

श्रेष्ठः – The meaning is प्रशस्यतमः according to grammar. Most superior one. One who practices which are worth emulating by others.

कृत्स्नशास्त्रज्ञातृतया अनुष्ठातृतया च प्रथितो यद् यद् आचरति तत् तद् एव अकृत्स्नविद् जनः अपि आचरति – He is well known for having complete knowledge of the Shastra and also putting what he knows in practice. That is his greatness or superiority. These qualities are also useful to teach others. This is indicating by the word कृत्स्नवित् in the sloka to be told later (sloka 29) – तान् अकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत्. The three words कृत्स्नशास्त्रज्ञातृतया, अनुष्ठातृतया, प्रथितो - also eliminate – One who does not know the shastras fully but practices (means what he practices will not be fully as per shastras), one who knows the shastras but does not practice the same (mere knowledge is not useful and others cannot learn what and how to practice), one who is not well known will not be followed by others – all these are not the ones who are role models. One who has all these three qualities will be a role model for all.

अनुष्ठीयमानम् अपि कर्म श्रेष्ठो यत्प्रमाणं यदङ्गयुक्तम् अनुतिष्ठति – स यत् प्रमाणं कुरुते – If it is said that whatever shastra he shows as valid will be followed by people, then it will lead to पुनरुक्ति – repetition.

Because just following him means following whatever he shows as valid only. So there is no need to tell that again. So the word कुरुते should be taken to mean बुध्यते – thinks or knows and प्रमाणं is commented as अदङ्गयुक्ततया अनुतिष्ठति. First it was told that कर्तुमर्हसि was told

(लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि) but it was not told that he has to establish validity of श्रुति-स्मृति

etc. So what was told as यद्यदाचरति indicated the main or अङ्गि which is to be followed and one would naturally want to know the accessories necessary for that and so the accessories which are the limits of it (अवधि-प्रमाण) are also to be known and it should be performed.

तदङ्गयुक्तम् एव – Mula has लोकः तत् अनुवर्तते – the meaning of तत् is तदङ्गयुक्तम् एव.

अकृत्स्नविद् लोकः अपि अनुतिष्ठति; अतो लोकरक्षार्थं शिष्टतया प्रथितेनश्रेष्ठेन स्ववर्णाश्रमोचितं कर्म सकलं सर्वदा अनुष्ठेयम् – सर्वदा means till one gains real knowledge of the Self – till आत्मप्राप्ति.

अन्यथा – Otherwise – meaning if one thinks ‘I am eligible for jnanayoga’ and rejects karmayoga.

लोकनाशजनितं पापं ज्ञानयोगाद् अपि एनं प्रच्यावयेत् – The word अपि means from both karmayoga and jnanayoga.

## Sloka 22

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवासमवासव्यं वर्त एव च कर्मणि ॥ 22 ॥

पार्थ Hey Arjuna, मे त्रिषु लोकेषु किञ्चन कर्तव्यं नास्ति for me there is nothing to be done in all three worlds. अनवासम् Some thing which is not yet obtained by me अवासव्यं that is to be obtained न does not exist. कर्मणि वर्ते एव च Even then I am engaged in performing karma only, am I not?

न मे सर्वेश्वरस्य आप्तकामस्य सर्वज्ञस्य सत्यसंकल्पस्य त्रिषु लोकेषु देवमनुष्यादिरूपेण स्वच्छन्दतो वर्तमानस्य किञ्चिद् अपि कर्तव्यम् अस्ति, यतः अनवासं कर्मणा अवासव्यं न किञ्चिद् अपि अस्ति, अथापि लोकरक्षायै कर्मणि एव वर्ते ।

Starting from this sloka, in three slokas (22, 23, 24) Krishna is making it clear that though he does not have any need for anything, though there is no harm (प्रत्यवाय) of the nature of causing disturbance in the world or misleading the world, he still is performing all the karmas for the sake of protecting the people of the world by showing them the right path. That being so, there is no need to tell specifically in your case who have a definite need for doing it and if you do not do it you will be subjected to punishment and so it is necessary for you to do it.

न मे – The word मे shows that it is referring to the Lord who is well established and distinct and different from other sentient beings who are all bound by karma. So Bhashya is giving all the necessary adjectives such as सर्वेश्वरस्य, आप्तकामस्य etc. thereby establishing his distinctness, eternally established sovereignty and the greatness of His qualities.

सर्वेश्वरस्य – The श्रुति and स्मृतिs are all containing his Orders. It is to be followed strictly by others. He, Lord, does not have anyone who rules over Him and hence he need not follow them with the fear of getting punished by someone else. These are meant by this adjective.

आप्तकामस्य सर्वज्ञस्य सत्यसङ्कल्पस्य – There is nothing which I had desired and is still waiting to be obtained for me which cannot be done by mere willing so that I will have to perform karmas in order to attain them.

देवमनुष्यादिरूपेण स्वच्छन्दति वर्तमानस्य किञ्चिद् अपि कर्तव्यम् अस्ति – The Individual Selves (चेतनs) who are all bound by karma are born as देव, मनुष्य etc. But though I am incarnating myself in those classes I do not have contraction in knowledge just as the sentient beings. There will never be any obstruction to my desires too. So, I do not have a need to engage in karmas for the sake of getting of those defects because those defects do not exist in me.

The mula sloka has त्रिषु लोकेषु for which Bhashya is देवमनुष्यादि... as per the प्रमाण

समस्तशक्तिरूपाणि तत्करोति जनेश्वरः । देवतिर्यङ्मनुष्याख्या चेष्टावन्ति स्वलीलया ॥ (वि.पु. 6-7- 71)

जगतामुपकाराय न सा कर्मनिमित्तजा । चेष्टा तस्याप्रमेयस्य व्यापिन्यव्याहृतात्मिका ॥ (वि.पु. 6-7- 72)

यतः अनवाप्तं कर्मणा अवाप्तव्यं न किञ्चिद् अपि अस्ति – The mula sloka has नानवाप्तमवाप्तव्यम् – the absence of karmas due to attaining something which is not yet attained is told here.

So the reason for doing the karmas is told as अथापि लोकरक्षायै कर्मणि एव वर्ते – keeping in mind the next sloka. The Bhashya has the word अथापि for च in mula sloka (वर्त एव च कर्मणि). If it is taken as कर्मणि वर्त एव it would mean that He will never perform jnanayoga. So it is commented like this.

That even then, for the sake of protecting the worlds, I will resort to only karma.

## Slokas 23, 24

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 23 ॥

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ 24 ॥

पार्थ Hey Partha, अहं जातु Any time if I, कर्मणि अतन्द्रितः न वर्तेयं यदि am not engaged in action performance of (कर्म), being always careful and aware मनुष्याः सर्वशः people in all ways मम वर्त्मानुवर्तन्ते हि will follow me only, will they not?

अहं कर्म न कुर्यां चेत् If I do not engage in performance of कर्म, इमे लोकाः उत्सीदेयुः these worlds will be destroyed. And, संकरस्य कर्ता स्यां will be responsible for causing wrong mixup of varnas or classes. इमाः प्रजाः उपहन्याम् I will be the one who would have destroyed all these people.

अहं सर्वेश्वरः सत्यसंकल्पः स्वसंकल्पकृतजगदुदयविभवलयलीलः च्छन्दतो जगदुपकृतिमर्त्यो जातः अपि मनुष्येषु शिष्टजनाग्रेसरवसुदेवगृहे अवतीर्णः तत्कुलोचिते कर्मणि अतन्द्रितः सर्वदा यदि न वर्तेय, मम शिष्टजनाग्रेसरवसुदेवसूनोः वर्त्म (path) अकृत्स्नविदः शिष्टाः सर्वप्रकारेण 'अयम् एव धर्मः' इति अनुवर्तन्ते; ते च स्वकर्तव्याननुष्ठानेन अकरणे प्रत्यवायेन च आत्मानम् अलब्ध्वा निरयगामिनो भवेयुः ।

अहं कुलोचितं कर्म न चेत् कुर्याम् एवम् एव सर्वे शिष्टलोका मदाचारायत्तधर्मनिश्चया अकरणाद् एव उत्सीदेयुः - नष्टा भवेयुः । शास्त्रीयाचार-अननुपालनात् सर्वेषां शिष्टकुलानां संकरस्य च कर्ता स्याम् । अत एव इमाः प्रजा उपहन्याम् । एवम् एव त्वम् अपि शिष्टजनाग्रेसरपाण्डुतनयः युधिष्ठिरानुजः अर्जुनः सन् यदि ज्ञाननिष्ठायाम् अधिकरोषि ततः त्वदाचारानुवर्तिनः अकृत्स्नविदः शिष्टाः च मुमुक्षवः स्वाधिकारम् अजानन्तः कर्मनिष्ठायाम् नाधिकुर्वन्तो विनश्येयुः । अतो व्यपदेश्येन विदुषा कर्म एव कर्तव्यम् ।

Krishna told Arjuna that He does not have to do any karma and that there is no use for Him too. Then why He should be engaged in karmas ? The answer is given as यदि ह्यहं न वर्तेयम्.

अहं सर्वेश्वरः – What was told as न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु – applies to all His incarnations. And, what is told as मनुष्याः पार्थ सर्वशः is unique and specific to Krishnavatara and that is what is meant

by the word अहम् in the sloka यदि ह्यहं. The Bhashya अहं सर्वेश्वरः - shows Krishnavatara which is having complete nature of the Supreme Brahman.

सत्यसंकल्पः स्वसंकल्पकृतजगदुदयविभवलयलीलः च्छन्दतो जगदुपकृतिमर्त्यो जातः अपि – What was told earlier as अवाप्तकामस्य is again stressed here as स्वसंकल्पकृत.

( In Bhagavata there is a chapter where all the karmas which Krishna was doing are told. How he was doing snaana with aghamarShana sukatas, sandhya, aaraadhana, brahma yajna, daana etc. are all told. If the Supreme Lord Himself, who is कर्माध्यक्ष as opposed to us who are कर्मवश्यस, does all karmas during incarnations what to say of others. Bhagavata – 70<sup>th</sup> adhyaya of 10<sup>th</sup> Canto. Krishna tells Narada, ब्रह्मन् धर्मस्य वक्ताहं कर्ता तदनुमोदिता । तच्छिक्षयन् लोकमिमम् आस्थितः ।... इत्याचरन्तं सद्धर्मान् पावनान् गृहमेधिनाम् ।)

Though I am capable of controlling everything by mere Willing, I do it through ज्ञानोपदेश etc. and so that is indicated as जगदुपकृतिमर्त्यः.

छन्दतः - By my own free will and not due to karmas. So it is merely for helping the entire world and not to experience the fruits of karmas like others. This is as told in Vishnu Purana, जगदुपकृतिमर्त्यं को विजेतुं समर्थः (वि.पु.5-30-80)

जातोऽपि – The word अपि shows even though He is born not due to karma – as per the pramanas अजायमानो बहुधा विजायते (पु.सू.), नाकारणाद्कारणाद्वा कारणाकारणान्न च । शरीरग्रहणं वापि धर्मत्राणाय केवलम् ॥ (वि.पु. 5-1-51), इच्छागृहीताभिमतोरुदेहः संसाधिताशेषजगद्धितो यः । (वि.पु. 6-5-84) etc.

मनुष्येषु शिष्टजनाग्रेसरवसुदेवगृहे अवतीर्णः तत्कुलोचिते कर्मणि – He is the Supreme Lord. Which of the duties does He follow? He is not bound by the karmas. In true sense He does not have any duties of the varnas or ashramas. Even if He does duties as per His will, which does He follow? For such a doubt, the answer is here as तत्कुलोचिते कर्मणि. Even though He does not have duties of Varnas and Ashramas, in order to establish the ordained duties of those Varnas and Ashramas, He incarnates His True Divine Self in those respective classes and then He will follow the respective duties that are applicable.

अतन्द्रितः सर्वदा यदि न वर्तेय – अतन्द्रितः means not neglecting. The word जातु in mula sloka means always

मम शिष्टजनाग्रेसरवसुदेवसूनोः वर्त्म अकृत्स्नविदः शिष्टाः सर्वप्रकारेण 'अयम् एव धर्मः' इति अनुवर्तन्ते; - The word सर्वशः in mula sloka is commented as सर्वप्रकारेण meaning as per all pramanas or with all accessories. अनुवर्तन्ते in present tense includes future also.

ते च स्वकर्तव्याननुष्ठानेन अकरणे प्रत्यवायेन च आत्मानम् अलब्ध्वा निरयगामिनो भवेयुः – It is not only that it has to be done because it is one's duty but also if not done there will be harm. They will not be able to attain the vision of the Self and will go to hell.

अहं कुलोचितं कर्म न चेत् कुर्याम् एवम् एव सर्वे शिष्टलोका – The word लोकाः in उत्सीदेयुरिमे लोकाः is about those who are following the Shastra and so Bhashya is शिष्टलोकाः.

मदाचारायत्तधर्मनिश्चया – All the meanings of all the shastras cannot be understood decidedly by all and so the performance of karmas by those who are शिष्टः, or those who are great by their knowledge and character, are to be followed for understanding the proper meanings of the shastras. So the good people of the world will decide what to do based on what I do.

अकरणाद् एव उत्सीदेयुः - नष्टा भवेयुः – By not doing what is ordained for their respective stations in life, they will be lost. It is as told in taittiriya असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् । (सद्ब्रह्मेति अवेद चेत्).

शास्त्रीयाचार-अननुपालनात् सर्वेषां शिष्टकुलानां संकरस्य च कर्ता स्याम् – The other effect of not performing the duties is that it will lead to साङ्कर्य (mixup of duties of classes) and that is also the reason that one will be lost. Here if Arjuna turns away from this Dharma Yuddha, he will be doing a Brahmana's act which is turning away from war while for a Kshatriya engaging in dharma yuddha is स्ववर्णधर्म.

अत एव इमाः प्रजा उपहन्याम् । एवम् एव त्वम् अपि – So far Krishna was talking citing Himself as an example and now he is addressing Arjuna directly as एवमेव त्वमपि.

शिष्टजनाग्रेसरपाण्डुतनयः युधिष्ठिरानुजः – The word युधिष्ठिर also shows that Krishna is encouraging and motivating Arjuna to engage in the war which is his duty and also that it is a Yajna called dharmayuddha which is the sacred duty of a Kshatriya.

अर्जुनः सन् – Not only that Arjuna is great for having such great father, elder brother etc. but also by himself he is a great person. This brings to memory the instance of Urvashi etc where he demonstrated his greatness and dharmabuddhi.

यदि ज्ञाननिष्ठायाम् अधिकरोषि ततः त्वदाचारानुवर्तिनः अकृत्स्नविदः शिष्टाः च मुमुक्षवः स्वाधिकारम् अजानन्तः कर्मनिष्ठायाम् नाधिकुर्वन्तो विनश्येयुः – If Arjuna is arguing that 'One should follow dharma – what is ordained and Jnanayoga is a great dharma. So if one follows that and others take that lead and follow that too, would it not lead to utmost good for them? For such a doubt the answer is, स्वाधिकारम् अजानन्तः - those who are not eligible for jnanayoga may also start engaging in that and they would lose in both ways – not following karmayoga for which only they are eligible and following what is not possible thereby engaging up in harm.

अतो व्यपदेश्येन विदुषा कर्म एव कर्तव्यम् – So for the purposes of protecting the world, one who is worthy of following by others and who is knowledgeable should do karmayoga only.

## Slokas 25, 26

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ 25 ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ 26 ॥

भारत Hey Arjuna अविद्वांसः those who do not have complete knowledge of the Self कर्मणि सक्ताः being deeply immersed in karmas यथा कुर्वन्ति how they perform the karmas, तथा विद्वान् in the same way one who has the knowledge of the Self also असक्तः not being attached to the karmas



लोकसङ्ग्रहं चिकीर्षुः being interested in showing the right path for the people of the world कुर्यात् perform karmayoga.

One who has complete knowledge of the Self should perform karmayoga in the same way in which the people of the world who do not have the knowledge of the Self perform the karmas. But one who is knowledgeable should do it being detached from the karmas and just for the sake of leading the people of the world in the right way.

अज्ञानां कर्मसङ्गिनां To those who have eligibility for karmayoga and do not have complete knowledge of the Self बुद्धिभेदं न जनयेत् should not cause confusion or wrong ideas or should not mislead them. विद्वान् युक्तः The knowledgeable one being firm in mind that from karmayoga itself the vision of the Self can be attained समाचरन् engaged in karmayoga itself सर्वकर्माणि जोषयेत् perform all the karmas so that it generates interest or desire in others for the same.

A knowledgeable one should not mislead those who do not have the complete knowledge of the Self but are eligible for karmayoga. A knowledgeable one should perform all the karmas being engaged in karmayoga in such a way that it should please others immensely.

अविद्वांसः आत्मनि अकृत्स्नविदः कर्मणि सक्ताः कर्मणि अवर्जनीयसंबन्धाः, आत्मनि अकृत्स्नवित्तया तदभ्यासरूपज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः कर्मयोगम् एव यथा आत्मदर्शनाय कुर्वते, तथा आत्मनि कृत्स्नवित्तया कर्मणि असक्तः ज्ञानयोगाधिकारयोग्यः अपि व्यपदेश्यः लोकरक्षार्थं स्वाचारेण शिष्टलोकानां धर्मनिश्चयं चिकीर्षुः कर्मयोगम् एव कुर्यात् ।

अज्ञानाम् आत्मन्यकृत्स्नवित्तया ज्ञानयोगोपादानाशक्तानां मुमुक्षूणां कर्मसङ्गिनाम् अनादिकर्मवासनया कर्मणि एव नियतत्वेन कर्मयोगाधिकारिणां 'कर्मयोगाद् अन्यदात्मावलोकनसाधनम् अस्ति' इति न बुद्धिभेदं जनयेत् । किं तर्हि? आत्मनि कृत्स्नवित्तया ज्ञानयोगशक्तः अपि पूर्वोक्तरीत्या 'कर्मयोग एव ज्ञानयोगनिरपेक्ष आत्मावलोकनसाधनम्' इति बुद्ध्या युक्तः कर्म एव आचरन् सर्वकर्मसु अकृत्स्नविदां प्रीतिं जनयेत् ।

One who is knowledgeable about who in the world is eligible for karmayoga and jnanayoga and who is not eligible etc., rejecting his own eligible path how he should take up what is suitable for those who are eligible for karmayoga keeping in mind लोकसङ्ग्रहं that is protection of others is being told here in these two slokas.

The words विद्वान्, अविद्वान्, अज्ञः etc mean those who have the knowledge of the Atman or who do not have the knowledge of the Atman according to context here.

अविद्वांसः आत्मनि अकृत्स्नविदः – The word अविद्वांसः does not mean those who have absolutely no knowledge of the Self but those who do not have the knowledge of the Individual Self in entirety.

कर्मणि सक्ताः कर्मणि अवर्जनीयसम्बन्धाः – The meaning of सक्ताः is अवर्जनीयसम्बन्धाः - They have unavoidable association with karma – due to the association with प्रकृति as told earlier.

आत्मनि अकृत्स्नवित्तया तदभ्यासरूपज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः - The words अविद्वांसः and कर्मणि सक्ताः do not indicate सांसारिककर्म and those who are engaged in such karmas. If so, it would mean that a Vidvan will have to engage in सांसारिककर्म leaving out even karmayoga. So these words are to be taken to mean those who are not eligible for Jnanayoga and those who are eligible for Karmayoga. Similar meaning is to be known from अज्ञानाम् कर्मसङ्गिनाम् (sloka 26) also. So bhashya is ज्ञानयोगे अनधिकृताः, कर्मयोगाधिकारिणः - according to it.

कर्मयोगम् एव यथा आत्मदर्शनाय कुर्वते, तथा आत्मनि कृत्स्नवित्तया कर्मणि असक्तः ज्ञानयोगाधिकारयोग्यः अपि व्यपदेश्यः लोकरक्षार्थं स्वाचारेण शिष्टलोकानां धर्मनिश्चयं चिकीर्षुः कर्मयोगम् एव कुर्यात् – The mula sloka has यथा कुर्वन्ति तथा कुर्यात् – This is not for being mere example but means 'in whatever way others who observe a great person learn and follow, in that way only'. Then only the teaching चिकीर्षुः लोकसङ्ग्रहम् – meaning being interested in protecting the world or showing the right lead to the world will be justified. The meaning of mula sloka विद्वान् असक्तः is commented as ज्ञानयोगाधिकारयोग्योऽपि. The meaning of सङ्ग्रहः in लोकसङ्ग्रहः is धर्मनिश्चय and not mere entertainment etc. The word लोक सङ्ग्रह means लोकस्य सङ्ग्रहणम् meaning एकीकृत्य स्वीकरणम् – making them belong to the same group by way of following the same means.

अज्ञानाम् आत्मन्यकृत्स्नवित्तया ज्ञानयोगोपादानाशक्तानां मुमुक्षूणां कर्मसङ्गिनाम् अनादिकर्मवासनया -

कर्मवासना means the previously done good and bad effects of deeds (punya and papas) which are responsible for starting future good and bad deeds (punya and papas).

कर्मणि एव नियतत्वेन कर्मयोगाधिकारिणां 'कर्मयोगाद् अन्यदात्मावलोकनसाधनम् अस्ति' इति न बुद्धिभेदं जनयेत् किं तर्हि? आत्मनि कृत्स्नवित्तया ज्ञानयोगशक्तः अपि पूर्वोक्तरीत्या 'कर्मयोग एव ज्ञानयोगनिरपेक्ष आत्मावलोकनसाधनम्' इति – बुद्धिभेद means बुद्धेः अन्यथाकरणम् diverting the mind in some other way. It is commented

according to context here as कर्मयोगात् अन्यत्. Diverting the mind away from performance of karmayoga.

बुद्ध्या युक्तः – The word युक्तः shows that being engaged in karmayoga itself due to लोकसङ्ग्रह, and बुद्ध्या indicates that at the same time not wanting any delay in attaining the vision of the Individual Self. So without the need for Jnanayoga such a person can attain the vision of the Self through Karmayoga itself.

कर्म एव आचरन् सर्वकर्मसु अकृत्स्नविदां प्रीतिं जनयेत् – Meaning of जोषयेत् is प्रीतिं जनयेत् as per the root जुषी प्रीतिसेवनयोः. Make the people who are not having complete knowledge of the Self be highly pleased in all karmas.

### Slokas 27, 28 (chapter 3)

अथ कर्मयोगम् अनुतिष्ठतो विदुषः अविदुषश्च विशेषं प्रदर्शयन् कर्मयोगापेक्षितम् आत्मनः अकर्तृत्वानुसन्धानप्रकारम् उपदिशति –

अथ कर्मयोगम् अनुतिष्ठतो विदुषः अविदुषश्च विशेषं प्रदर्शयन् कर्मयोगापेक्षितम् आत्मनः अकर्तृत्वानुसन्धानप्रकारम् उपदिशति – Thus making clear the distinction between one who is engaged in Karmayoga endowed with the knowledge of the Self and one who is engaged in Karmayoga devoid of the knowledge of the Self, Lord Krishna teaches the mode of performing Karmayoga with the continued contemplation that ‘the Individual Self is not having doership’ in these karmas.

The teachings of the the four slokas starting with प्रकृतेः क्रियमाणानि and ending with मयि सर्वाणि कर्माणि, are summarized thus. The word विदुषः in the Bhashya applies to what is told in sloka तत्त्ववित्तु महाबाहो and अविदुषः refers to प्रकृतेः क्रियमाणानि.

कर्मयोगापेक्षितम् means what is accessory to Karmayoga

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ 27 ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ 28 ॥

प्रकृतेः गुणैः सर्वशः क्रियमाणानि कर्माणि With respect to all the actions (karmas) that are being done by the qualities of Prakruti, in accordance to the nature of those qualities अहङ्कारविमूढात्मा one who does not have the knowledge of the Self due to having the wrong idea of Self in the body अहं कर्ता इति मन्यते thinks 'I am the doer'.

The gist is: One who does not have the knowledge of the real nature of the Self thinks that the actions that are done in accordance to the qualities of Prakruti (matter) in accordance to the nature of those qualities such as satva etc. are being done by the Self. Thinking that the Self is the doer of the actions that are happening due to the qualities.

हे महाबाहो Hey Arjuna, गुणकर्मविभागयोः तत्त्ववित्तु one who is aware of the real nature of the partitioning of the qualities and partitioning of the actions (karmas) गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते will not be attached to them knowing that the qualities of satva etc are engaged in their respective natural activities.

Gist is: One who is aware of the clear distinction between the qualities such as satva etc and the actions happening due to those qualities, does not get attached to the actions which are due to satva and others of Prakruti.

प्रकृतेः गुणैः सत्त्वादिभिः स्वानुरूपं क्रियमाणानि कर्माणि प्रति अहङ्कारविमूढात्मा अहं कर्ता इति मन्यते । अहङ्कारेण विमूढः आत्मा यस्य असौ अहङ्कारविमूढात्मा; अहङ्कारो नाम अनहमर्थे प्रकृतौ अहम् इति अभिमानः, तेन अज्ञात(आत्म)स्वरूपो गुणकर्मसु अहं कर्ता इति मन्यते इत्यर्थः । गुणकर्मविभागयोः - सत्त्वादिगुणविभागे तत्तत्कर्मविभागे च तत्त्ववित्तु, गुणाः सत्त्वादयः स्वगुणेषु स्वेषु कार्येषु वर्तन्ते इति मत्वा गुणकर्मसु अहं कर्ता इति न सज्जते ।

प्रकृतेः गुणैः सत्त्वादिभिः – The qualities of prakruti such as satva, rajas and tamas and not the qualities such as shabda etc. which are well known.

स्वानुरूपं – The word सर्वशः in mula sloka means स्वानुरूपम् as it indicates what is going to be told as he division of saatvika and other karmas.

क्रियमाणानि कर्माणि प्रति – The karmas of the Gunas such as satva etc are not being done by kartaa. So Bhashya is कर्माणि प्रति – with respect to the karmas being done by the qualities of prakruti such as satva etc.

अहंकारविमूढात्मा अहं कर्ता इति मन्यते । अहंकारेण विमूढः आत्मा यस्य असौ अहंकारविमूढात्मा; अहंकारो नाम अनहमर्थे प्रकृतौ अहम् इति अभिमानः – Here the word अहंकार does not mean the अचिद्रव्य that is the modification of Mahat dravya because it is included in देहात्मभ्रम itself. It is also not the feeling of pride which is told as ahankaara. So it means देहात्मभ्रम only is made clear in Bhashya. विमूढ – मोह or भ्रमे or Confusion or being perplexed – similar to दिग्भ्रमे - like not knowing which direction one is heading to.

तेन अज्ञात(आत्म)स्वरूपो गुणकर्मसु अहं कर्ता इति मन्यते इत्यर्थः । गुणकर्मविभागयोः - सत्त्वादिगुणविभागे तत्तत्कर्मविभागे च तत्त्ववित्, गुणाः सत्त्वादयः स्वगुणेषु स्वेषु कार्येषु वर्तन्ते इति मन्वा गुणकर्मसु अहं कर्ता इति न सज्जते – The word गुण is not meaning here the qualities such as shabda etc which are qualities of senses. Because in that case the usage of Guna twice becomes secondary. So Bhashya is स्वगुणेषु स्वेषु कार्येषु. Even the actions or effects of the Gunas are made separate and distinct.

## Sloka 29

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ 29 ॥

प्रकृतेः गुणसंमूढाः Those who are confused about Atman by the qualities of Prakruti गुणकर्मसु सज्जन्ते get deeply attached to the karmas which are the effects of those qualities. कृत्स्नवित् One who has complete knowledge of the Self, तान् अकृत्स्नविदो मन्दान् न विचालयेत् should not distract them, who lack complete knowledge of the Self and hence are ignorant.

Gist : People who are not clear about the qualities of Prakruti and are confused get deeply attached to the karmas which are the effects of those qualities. A knower of the Self should not distract or disturb those who lack complete knowledge of the Self and hence are ignorant from what they are doing.

अकृत्स्नविदः तु आत्मदर्शनाय प्रवृत्ताः प्रकृतिसंसृष्टतया प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः गुणकर्मसु क्रियासु एव सज्जन्ते, न तद्विविक्तात्मस्वरूपे; अतः ते ज्ञानयोगाय न प्रभवन्ति, इति कर्मयोगे एव तेषाम् अधिकारः । एवंभूतान् तान् मन्दान् अकृत्स्नविदः कृत्स्नवित् स्वयं ज्ञानयोगावस्थानेन न विचालयेत् । ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगाद् उत्थितम् एनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयम् अपि कर्मयोगे तिष्ठन् आत्मयाथात्म्यज्ञानेन आत्मनः अकर्तृत्वम् अनुसन्धानः 'कर्मयोग एव आत्मावलोकने निरपेक्षसाधनम्' इति दर्शयित्वा तान् अकृत्स्नविदो मन्दान् जोषयेद् इत्यर्थः । ज्ञानयोगाधिकारिणः अपि ज्ञानयोगाद् अस्य एव ज्यायस्त्वं पूर्वम् एव उक्तम् । अतो व्यपदेश्यो लोकसंग्रहाय एतमेव कुर्यात् । प्रकृतिविविक्तात्मस्वभावनिरूपणेन गुणेषु कर्तृत्वम् आरोप्य कर्मानुष्ठानप्रकार उक्तः । गुणेषु कर्तृत्वानुसन्धानं च इदम् - 'आत्मनो न स्वरूपप्रयुक्तम् इदम् कर्तृत्वम्, अपि तु गुणसम्पर्ककृतम्' इति प्राप्ताप्राप्तविवेकेन गुणकृतम् - इति अनुसन्धानम् ।

अकृत्स्नविदः तु आत्मदर्शनाय प्रवृत्ताः - In this sloka प्रकृतेः गुणसंमूढाः - the attachment that is told is not with karmas which are barred (निषिद्ध) because it is told न विचालयेत् - should not be disturbed or distracted. So the means applicable to some पुरुषार्थ only has to be told. Here what is intended is आत्मदर्शन - attaining the vision of the Self. So the attachment is in some means to attain what one who is not fully knowledgeable about Self is eligible for. That is how it is to be interpreted. Here what is told is for one who is aspiring for vision of the Self without having proper knowledge of the Self.

प्रकृतिसंसृष्टतया प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः - In sloka 27 also the meaning of अहङ्कारविमूढात्मा was commented as confusion in respect of Atman - Self. So here also गुणैः संमूढाः is the समास for गुणसंमूढाः. The anvaya for गुण शब्द is with प्रकृतेः - so Bhashya is प्रकृतेः गुणैः यथावस्थितात्मनि संमूढाः.

गुणकर्मसु क्रियासु एव सज्जन्ते - The word गुणकर्मसु is to be related to Karmayoga and hence क्रियासु is Bhashya. The word एव stresses that it is mainly involved in actions.

न तद्विविक्तात्मस्वरूपे - Not in the nature of the Self which is different from action.

अतः ते ज्ञानयोगाय न प्रभवन्ति - For that reason only they are not capable of engaging in Jnanayoga.

इति कर्मयोगे एव तेषाम् अधिकारः । एवंभूतान् तान् मन्दान् - Because they are by themselves ignorant, they follow those who are knowledgeable. The मन्दत्व or ignorance that is told here is that they are incapable of deciding आचार (practice) by themselves. Or it can be that they can easily be distracted or they are not courageous enough and so are lowly.

अकृत्स्नविदः कृत्स्नवित् स्वयं ज्ञानयोगावस्थानेन न विचालयेत् । ते किल मन्दाः श्रेष्ठजनाचारानुवर्तिनः कर्मयोगाद् उत्थितम्  
एनं दृष्ट्वा कर्मयोगात् प्रचलितमनसो भवेयुः । अतः श्रेष्ठः स्वयम् अपि कर्मयोगे तिष्ठन् आत्मयाथात्म्यज्ञानेन आत्मनः  
अकर्तृत्वम् अनुसन्धानः 'कर्मयोग एव आत्मावलोकने निरपेक्षसाधनम्' इति दर्शयित्वा तान् अकृत्स्नविदो मन्दान् जोषयेद्  
इत्यर्थः – What is told as न विचालयेत् is included in 'जोषयेत् सर्वकर्माणि विदान्युक्तः समाचरन्' told earlier.

ज्ञानयोगाधिकारिणः अपि ज्ञानयोगाद् अस्य एव ज्यायस्त्वं पूर्वम् एव उक्तम् – A doubt arises here - If one who is  
capable of Jnanayoga decides to adopt Karmayoga, does it mean that he is adopting something  
lowly than what he is capable of? Answer is it is not so - that even for such a person, the  
superiority of Karmayoga is already told earlier.

अतो व्यपदेश्यो लोकसंग्रहाय एतमेव कुर्यात् – Even if someone looks at what is the duty it would be  
Karmayoga only. That being so, even for the same of others (lokasangraha), only Karmayoga  
should be adopted.

प्रकृतिविविक्तात्मस्वभावनिरूपणेन गुणेषु कर्तृत्वम् आरोप्य कर्मानुष्ठानप्रकार उक्तः - This is like preamble for next  
sloka where it is going to be told that everything is to be offered to Supreme Lord. Before that  
teaching about attributing the doership to the Gunas of prakruti is for the purpose that even that  
would help in knowing the distinction between body and Self (देहात्मविवेक) etc.

गुणेषु कर्तृत्वानुसन्धानं च इदम् - 'आत्मनो न स्वरूपप्रयुक्तम् इदम् कर्तृत्वम्, अपि तु गुणसम्पर्ककृतम्' इति  
प्राप्ताप्राप्तविवेकेन गुणकृतम् - इति अनुसन्धानम् – What is the meaning of attributing the doership to  
qualities (gunas) of Prakruti? Can an inert thing such as quality have ज्ञान, चिकीर्षा, प्रयत्न which are  
needed for doership? If one has to do anything, knowledge about it is needed – ज्ञान. Then one  
should have the interest or intent to act – कर्तुम् इच्छा चिकीर्षा. If there is not interest, one will not  
act. Then one should put efforts – one should act – प्रयत्न. All these are not possible in inert  
matter. So what is meant by गुणेषु कर्तृत्वम् आरोप्य is explained here. Though the Self only is having  
ज्ञान, चिकीर्षा, प्रवृत्ति – that is knowing, getting interest in doing and acting, it is not in the essential  
nature of the Self but all these are happening because of the association with Prakruti and the  
qualities of Prakruti make one do all these various acts. So युक्तायुक्तनिश्चय is to be made with  
अन्वय and व्यतिरेक.

When prakruti is present (प्राप्त), one does all these acts. When the prakruti is absent (अप्राप्त), these are not there. In liberated state, one does not do these acts. So with the knowledge of these states (प्राप्ताप्राप्तविवेक) one should know that now one is associated with Prakruti and hence all these (इदम्) are being done due to that – that all these are done by the qualities of Prakruti – that is the gist.

The अकर्तृत्व told here is not अकरण itself because actions are being done. So it means ‘thinking so’ – Bhashya is अनुसन्धानम्. Because the Atman or Individual Self has स्वाभाविक कर्तृत्व as told in कर्ता शास्त्रार्थवत्त्वात् (ब्र.सू. 2-3-33) – because shastra has meaning and is to be followed, the Self has doership. If he does not have doership at all, shastra would be futile. But in essential nature, Self does not have these kinds of acts which are influenced by the qualities such as satva, rajas etc of Prakruti. This is only due to association with Prakruti. That kind of thinking is to be adopted.

### Sloka 30

**इदानीम् आत्मनां परमपुरुषशरीरतया तन्नियाम्यत्वस्वरूपनिरूपणेन भगवति पुरुषोत्तमे सर्वात्मभूते गुणकृतं च कर्तृत्वम् आरोप्य कर्मकर्तव्यता उच्यते –**

The Brahmasutra कर्ता शास्त्रार्थवत्त्वात् establishes that Atman (Individual Self) has doership. The next adhikarana starts with the sutra, परात् तु तत् श्रुतेः (ब्र.सू.2-3-40). The meaning of that adhikarana is going to be taught here. नियाम्यत्व is told as स्वरूप of all Atmans because it is their स्वरूपनिरूपकधर्म – among the qualities which define the nature of Atman. All the Selves are like sharira to paramapurusha. The definition of शरीर is यस्य चेतनस्य यत् द्रव्यं सर्वात्मना स्वार्थे नियन्तुं धारयितुं च शक्यं तत् शेषतैकस्वरूपं च तत् तस्य शरीरम् ; इतरः शरीरी । This शरीर-शरीरि भाव is called as प्रधानप्रतितन्त्र in our siddhanta. That is something which is unique to our siddhanta.

The word मयि in mula sloka is explained as भगवति सर्वात्मभूते पुरुषोत्तमे.



The word भगवति shows Lord's उभयलिङ्गत्व – that His nature is an abode to all auspicious qualities and is opposed to any defects which are required for HIS नियन्त्रित्व (controlling everything), उपास्यत्व (being the object of meditation), फलप्रदत्व (bestower of all fruits).

पुरुषोत्तमः - Indicates that as it is going to be told later उत्तमः पुरुषस्त्वन्यः - meaning that though he is present as the self of all having done अनुप्रवेश in order to control everything, he does not get tainted by any of those defects and is different and distinct from everything else.

सर्वात्मभूते etc. – Shows that he is the controller of even अचित् द्रव्य – inert matter which is called as त्रिगुण. By this, what is told by Yamunacharya as असक्त्या लोकरक्षायै... the last aspect told as सर्वेश्वरे वा न्यस्योक्ता – is not an option which is equal to others. Because by the word मयि HIS Overlordship is implied and so He being the inner-controller of all is understood. Also what is going to be told as ईश्वरः सर्वभूतानाम्... is also implied here.

**मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।**

**निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ 30 ॥**

मयि In Me, who is the inner-self of all सर्वाणि कर्माणि all the karmas or actions अध्यात्मचेतसा सन्न्यस्य having offered with the mind placed in the Lord निराशीः Not having desire in the fruits निर्ममो भूत्वा not having the idea of belonging to self विगतज्वरः not having any affliction युध्यस्व engage in this war (dharma yuddha).

Gist: Offer all the actions, their fruits and ownership to the ME, the Lord who is the inner-self of all and engage in yuddha and other karmas giving up the idea of doership, ownership, desire for fruits and do everything as the worship of the Lord.

मयि सर्वेश्वरे सर्वभूतान्तरात्मभूते सर्वाणि कर्माणि अध्यात्मचेतसा संन्यस्य निराशीः निर्ममश्च विगतज्वरः युद्धादिकं सर्वं चोदितं कर्म कुरुष्व । आत्मनि यत् चेतः तद् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः । 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा...अन्तः प्रविष्टं कर्तारमेतम्' (तै0 आ0 3।11) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ0 5।7 माध्यन्दिन) इत्येवमाद्याः श्रुतयः परमपुरुषप्रवर्त्यं तच्छरीरभूतम् एनम् आत्मानं परमपुरुषं च प्रवर्तयितारम् आचक्षते । स्मृतयश्च - 'प्रशासितारं सर्वेषाम्'

(मनु0 12।122) इत्याद्याः । 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिः ज्ञानमपोहनं च' (गीता 15।15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (गीता 18।61) इति वक्ष्यते । अतो मच्छरीरतया मत्प्रवर्त्यात्मस्वरूपानुसन्धानेन सर्वाणि कर्माणि मया एव क्रियमाणानि इति मयि परमपुरुषे संन्यस्य तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः तत एव तत्र कर्मणि ममतारहितो भूत्वा विगतज्वरो युद्धादिकं कुरुष्व । स्वकीयेन आत्मना कर्त्रा स्वकीयैः च उपकरणैः स्वाराधनैकप्रयोजनाय परमपुरुषः सर्वशेषी सर्वेश्वरः स्वयम् एव स्वकर्माणि कारयति; इति अनुसन्धाय कर्मसु ममतारहितः प्राचीनेन अनादिकालप्रवृत्तानन्तपापसञ्चयेन 'कथम् अहं भविष्यामि' इत्येवंभूत अन्तर्ज्वरविनिर्मुक्तः 'परमपुरुष एव कर्मभिः आराधितो बन्धात् मोचयिष्यति' इति सुखेन कर्मयोगम् एव कुरुष्व इत्यर्थः । 'तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।' (श्वेता3।7) 'पतिं विश्वस्य' (म0 ना0 3।1) 'पतिं पतीनाम्' (श्वेता0 6।7) इत्यादिश्रुतिसिद्धं हि सर्वेश्वरत्वं सर्वशेषित्वं च । ईश्वरत्वं नियन्तृत्वम्, शेषित्वम् पतित्वम् ।

मयि सर्वेश्वरे सर्वभूतान्तरात्मभूते सर्वाणि कर्माणि – By सर्वाणि कर्माणि includes स्वकृतानि and गुणकृतानि.

युद्धादिकम् – What is in mula sloka as युध्यस्व is उपलक्षण to all the शास्त्रीयकर्मस and so Bhashya is युद्धादिकम् सर्वं चोदितं कर्म.

अध्यात्मचेतसा संन्यस्य निराशीः निर्ममो विगतज्वरः युद्धादिकं सर्वं चोदितं कर्म कुरुष्व । आत्मनि यत् चेतः तद् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः - Here for the word अध्यात्मचेतसा it is सप्तम्यर्थे समासः. So it is split as आत्मनि यत् चेतः तत् अध्यात्मचेतः, आत्मस्वरूपविषयेण श्रुतिशतसिद्धेन ज्ञानेन इत्यर्थः. The meaning of word चेतः is explained as ज्ञानगोचरत्व which is तत्वानुसन्धानरूप and is established in hundreds of Shruti vakyas – श्रुतिशतसिद्धेन. That is explained in Bhashya as आत्मस्वरूपविषयेण.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा...अन्तः प्रविष्टं कर्तारमेतम्' (तै0 आ0 3।11) 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ0 5।7 मा0 दि0) इत्येवमाद्याः श्रुतयः परमपुरुषप्रवर्त्य तच्छरीरभूतम् एनम् आत्मानं परमपुरुषं च प्रवर्तयितारम् आचक्षते - The pramanas for telling that it is established in hundreds of Shrutis is also given as अन्तः प्रविष्टः etc. By the aspects of अन्तःप्रविष्टत्व and शासितृत्व it is established that it is different from what is done by गगन and नृप etc. Gagana (space) may have अन्तःप्रविष्टत्व as it is present inside things also but does not have शासितृत्व. King as शासितृत्व – he rules over his kingdom but does not do that through अन्तःप्रवेश. Both these are possible only for the Supreme Being.

Shruti says कर्तारम् – meaning जीवव्यापारेषु प्रयोजककर्तारम् (He is the benefactor) or प्रेरणक्रियाकर्तारम्. That is told in Bhashya as प्रेरयितारम् – promoter or inspirer etc.

स्मृतयश्च 'प्रशासितारं सर्वेषाम्' (मनु0 12।122) इत्याद्याः - The meanings of the Shruti vakys shown as example are further justified using words of Manu and others found in the स्मृतिस.

'सर्वस्य चाहं हृदि सन्निविष्टः' (गीता 15।15) 'ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति । भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥' (गीता 18।61) इति वक्ष्यते – Even in this Shastra, the aspect of repetition (अभ्यास) which is a mark of the subject matter (तात्पर्यलिङ्ग) of a shastra is using the aspects of सर्वान्तरात्मत्व, नियन्तृत्व through अन्तःप्रवेश etc. Here सर्वस्य चाहम् and ईश्वरः सर्वभूतानाम् etc show that Parthasarathy, Krishna who is addressed as मयि, अहम् etc and ईश्वरः also are all pertaining to One only.

अतो मच्छरीरतया मत्प्रवर्त्यात्मस्वरूपानुसन्धानेन सर्वाणि कर्माणि मया एव क्रियमाणानि इति मयि परमपुरुषे संन्यस्य तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः तत एव तत्र कर्मणि ममतारहितो भूत्वा विगतज्वरो युद्धादिकं कुरुष्व – The words संन्यस्य, निराशीः, निर्ममः indicate in order कर्तृत्वत्याग (giving up the idea of doership), फलत्याग (giving up the desire in the fruits thereof), स्वकीयतासङ्गत्याग (giving up the idea of attachment due to ownership) and that the earlier ones are the causes of later ones. This is as per पाठक्रम – as in Mula sloka.

अतः here means because all these are established in the Shrutis and Smrutis.

मयैव क्रियमाणानि इति – Being done by ME directly and indirectly (सद्वारक-अद्वारक) similar to a King who gets things done through his servants. A servant is directly controlled by a King and all acts of a Servant are also under the control of the King.

तानि च केवलं मदाराधनानि इति कृत्वा तत्फले निराशीः – If one gets a doubt that is it similar to a ऋत्विक् who makes the Yajamana perform the Yagna and though the Rutvik gets it done, the fruits come to Yajamana only. That is negated here and the meaning of निराशीः is explained.

तत एव तत्र कर्मणि ममतारहितो भूत्वा – The ownership of a karma is through the fruits obtained only. Once the desire in fruits are given up, ownership also is given up. The अधिकार of the nature of I own this karma is because – that this karma is mine because this is the means to obtain the fruits desired by me.

Here a series of doubts may arise as explained by Swamy Deshika - When the doership is attributed to Supreme Lord, how can Lord address Arjuna, the Jiva as the doer by telling युध्यस्व?

And, if one is without desire for fruits, how will he start engaging in karma even if it is of the nature of worship of Lord? And, if he is not the owner of the Karma, how can he do any karma thinking that it belongs to him? And, if he is going to have an idea of giving up, then even the act of giving up cannot be thought of by him. Then what is told as विगतज्वरः is not valid.

स्वकीयेन आत्मना कर्त्रा - All these are answered here – this means स्वशेषभूतेन जीवेन कर्त्रा – By the doer Jiva who is subservient to the Lord.

स्वकीयैश्चोपकरणैः – The उपकरणसः or all the instruments used in karmas are also HIS. Just as this Jiva is subservient to the Lord, in the same way the हविस् and others which were initially thought of as subservient to oneself are also subservient to the Lord is the meaning.

स्वाराधनैकप्रयोजनाय – The प्रयोजन or benefit for one who is subservient is to serve the Lord – The definition of Shesha-Sheshi is given in वेदार्थसङ्ग्रह as - परगत-अतिशय-आधानेच्छया उपादेयत्वमेव यस्य स्वरूपं सः शेषः परः शेषी. Shesha has to create अतिशय to sheshi. He has to please the Lord he has to do all acts with interest.

परमपुरुषः सर्वेश्वरः सर्वशेषी – The word सर्वशेषी in Bhashya indicates the meanings of स्वकीयेन – that everything belongs to HIM and HE is the Lord of everything.

स्वयम् एव – The आराध्य only is getting done HIS आराधन is known from this. The word एव shows that there is no other controller.

स्वकर्माणि कारयति – Though HE is सर्वेश्वर and according to HIS will he has the powers to do everything that he desires by Himself, he makes the Jivas as the doers in order to establish the aspects of शास्त्रवश्यत्व, तत्फलभोक्तृत्व etc.

इति अनुसन्धाय कर्मसु ममतारहितः प्राचीनेन अनादिकालप्रवृत्तानन्तपापसञ्चयेन 'कथम् अहं भविष्यामि' इत्येवं भूतान्तर्ज्वरविनिर्मुक्तः 'परमपुरुष एव कर्मभिः आराधितो बन्धात् मोचयिष्यति' इति सुखेन कर्मयोगम् एवकुरुष्व इत्यर्थः – The significance of विगतज्वरः which is told in this prakarana is explained here. -

'तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।' (श्वेता3।7) 'पतिं विश्वस्य' (म0 ना0 3।1) 'पतिं पतीनाम्' (श्वेता0 6।7) इत्यादिश्रुतिसिद्धं हि सर्वेश्वरत्वं सर्वशेषित्वं च । ईश्वरत्वं नियन्तृत्वम्, शेषित्वम् पतित्वम् – The नियन्तृत्व

told is nothing but ईश्वरत्व and शेषित्व is पतित्व. This is also the difference between ईश्वरत्व and शेषित्व.

### Sloka 31

अयम् एव साक्षाद् उपनिषत्सारभूतः अर्थः इति आह -

Krishna tells in the following Sloka that this teaching is given prime importance among the means in the Upanishads.

In this sloka, what is told as ये मे मतम् shows that this is the siddhanda of the Lord who is औपनिषदपुरुष – and the fact that it is dear to HIM is indicated. This also shows that this sloka is primarily highlighting the importance of the means to liberation as this shastra is also having the same purpose. साक्षात् - means without the need for ज्ञानयोग. सारभूतः - means of prime importance. It's superiority in being the means to liberation (परंपरया).

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ 31 ॥

ये मानवाः People who इदं मे मतं this system of philosophy of mine नित्यम् अनुतिष्ठन्ति put to practice daily श्रद्धावन्तः those who have belief in it अनसूयन्तः those who do not envy तेऽपि they also कर्मभिः मुच्यन्ते get liberated from karmas.

Those people who put to practice this school of thought taught by me, those who have firm belief in it and those who do not envy it, they all get liberated from the bondage of karma.

ये मानवाः शास्त्राधिकारिणः 'अयम् एव शास्त्रार्थः' इत्येतत् मे मतं निश्चित्य तथा अनुतिष्ठन्ति, ये च अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धाधाना भवन्ति, ये च अश्रद्धाधाना अपि 'एवं शास्त्रार्थो न संभवति' इति न अभ्यसूयन्ति, अस्मिन् महागुणे शास्त्रार्थे दोषमनाविष्कुर्वन्तो भवन्ति इत्यर्थः; ते सर्वे बन्धहेतुभिः अनादिकाल आरब्धैः सर्वैः कर्मभिः मुच्यन्ते । 'तेऽपि कर्मभिः' इति अपिशब्दाद् एषां पृथक्करणम् । इदानीम् अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धाधाना अनभ्यसूयवः च श्रद्धया च अनसूयया च क्षीणपापा अचिरेण इमम् एव शास्त्रार्थम् अनुष्ठाय मुच्यन्ते इत्यर्थः ।

ये मानवाः शास्त्राधिकारिणः – Though the word मानवाः - means all humans, here the meaning according to context is those who are eligible to study the shastras (so it includes devas).

'अयम् एव शास्त्रार्थः' इति – The नित्यानिष्ठान – performance of ordained duties happens only through proper decisive knowledge. The duties that are performed without definite knowledge would sometime or the other be broken. That is why it is told that अयमेव शास्त्रार्थ इति निश्चित्य.

एतत् मे मतं निश्चित्य – Or having understood firmly that this is the मत of the Lord – मत means शास्त्रार्थ – what is ordained by the shastras. The मत of शासिता is शास्त्रार्थ.

तथा अनुतिष्ठन्ति, ये च अननुतिष्ठन्तः अपि अस्मिन् शास्त्रार्थे श्रद्धा भवन्ति – श्रद्धा - is the state prior to अनुष्ठान and the state to prior to even that is अनसूया.

ये च अश्रद्धा भवन्ति अपि 'एवं शास्त्रार्थो न संभवति' इति न अभ्यसूयन्ति अस्मिन् महागुणे शास्त्रार्थे दोषमनाविष्कुर्वन्तो भवन्ति इत्यर्थः; – असूया is defined as गुणे दोषत्वबुद्धिः and that is explained here.

ते सर्वे – The word अपि is indicating all three categories.

बन्धहेतुभिः अनादिकाल आरब्धैः सर्वैः कर्मभिः मुच्यन्ते । 'तेऽपि कर्मभिः' इति अपिशब्दाद् एषां पृथक्करणम् - Here according to the Mimamsa nyaya – सम्भवत्येकवाक्यत्वे वाक्यभेदश्च नेष्यते – should this not be taken as one sentence वाक्य and how can it be said भवन्ति thus separating it into three categories is the objection. Also, the word ये is used once and hence how can it be repeated?

The answer is एकवाक्यत्व does not happen here as the अन्वय with अपि cannot be done if so. So the meaning of एषाम् is of these adhikari's or the vakyas (ये अनुतिष्ठन्ति, ये श्रद्धावन्तः, ये अनसूयन्तः).

This is discussed in more detail by Swamy Deshika. If अपि is meant to say including ज्ञानयोगि, that is not according to context here as this prakarana is highlighting the superiority of Karmayoga and so giving more importance to Jnanayogis would not be proper here at all and would be against the goal of this prakarana. Also the mula sloka says नित्यम् अनुतिष्ठन्ति – so where is the need for specifying श्रद्धावन्तः and अनसूयन्तः? Whereas if the word अपि is interpreted to indicate three states, then only it will be proper.

इदानीम् अननुतिष्ठन्तः अपि – Again one more objection may be raised. If those who have shraddhe and do not have असूया are equal to those who are doing अनुष्ठान also in addition, then will not the shastra which ordains अनुष्ठान become futile? In order to answer that objection Bhashya is – इदानीं अन्ननुतिष्ठन्तोऽपि – very subtle aspect is highlighted by Swamy Deshika here.

अस्मिन् शास्त्रार्थे श्रद्धधाना अनभ्यसूयवः च श्रद्धया च अनसूयया च क्षीणपापा अचिरेण इमम् एव शास्त्रार्थम् अनुष्ठाय मुच्यन्ते इत्यर्थः – How can mere श्रद्धा and अनसूया be causes of getting rid of all sins? Deshika quotes Mahabharata sloka – धर्मः श्रुतो वा दृष्टो वा स्मृतो वा कथितोऽपि वा । अनुमोदितो वा राजेन्द्र पुनाति पुरुषं सदा ॥ (भा. आश्र. 94-29).

This interpretation shows the उदारस्वभाव of भगवान् as well as भाष्यकार् who has given hope to all categories of people. What is seen in other commentaries that all these are combined in one category is not accepted by us. Those who do not have anushthaana, do not have shraddha but do not have asuyaa would get shraddhaa over a period of time due to the fact of not having asuyaa itself as shown in Mahabharata pramana. That is a special interpretation by Bhashyakarar. This can also be seen in the end in the sloka 'इदं ते नातपस्काय नाभक्ताय कदाचन । न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥'. The last category is told by a separate sentence (vakya) and न च says you should never teach such a person.

## Sloka 32

भगवदभिमतम् औपनिषदम् अर्थम् अननुतिष्ठताम् अश्रद्धधानाम् अभ्यसूयतां च दोषम् आह –

The importance of the teachings in previous sloka is again highlighted by ridiculing those who do not follow them. The following sloka, though addresses two of the categories told earlier, those who do not have अनुष्ठान and those who have असूया – these can happen mainly due to not having श्रद्धा and hence that is indicated in bhashya as अश्रद्धधानाम्.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ 32 ॥

येतु Others who, एतत् अभ्यसूयन्तः being envious of this system of thought of mine मे मतं नानितिष्ठन्ति do not put to practice these teachings of mine तान् सर्वज्ञानविमूढान् विद्धि know them as ignorant of all knowledge नष्टान् and so, lost अचेतसः विद्धि and not having the knowledge of reality.

ये तु एतत् सर्वम् आत्मवस्तु मच्छरीरतया मदाधारं मच्छेषभूतं मदेकप्रवर्त्यम् इति मे मतं न अनुतिष्ठन्ति न एवम् अनुसन्धाय सर्वाणि कर्माणि कुर्वते, ये च न श्रद्दधते, ये च अभ्यसूयन्तो वर्तन्ते, तान् सर्वेषु ज्ञानेषु विशेषेण मूढान् तत एव नष्टान् अचेतसो विद्धि । चेतः कार्यं हि वस्तुयाथात्म्यनिश्चयः, तदभावाद् अचेतसः विपरीतज्ञानाः सर्वत्र विमूढाश्च ।

ये तु एतत् सर्वम् आत्मवस्तु मच्छरीरतया मदाधारं मच्छेषभूतं मदेकप्रवर्त्यम् – The three words मदाधारं, मच्छेषभूतं, मदेकप्रवर्त्यम् are the three aspects defining शरीर – also told as आधेय, विधेय, शेषभूत. Means the स्वरूप, स्थिति, प्रवृत्ति all are under HIS command and control. This is told by Sri Alavandar as स्वाधीन त्रिविध चेतनाचेतन स्वरूप-स्थिति-प्रवृत्तिभेदम्.

इति मे मतं न अनुतिष्ठन्ति न एवम् अनुसन्धाय सर्वाणि कर्माणि कुर्वते – The performance of another person's मत – which is of the nature of the opinion or mental activities of another person is अनुसन्धान – as told in Bhashya एवम् अनुसन्धाय सर्वाणि कर्माणिकुर्वते. That is a follower should contemplate or be firm in his mind in that same way and do all acts.

ये च न श्रद्दधते, ये च अभ्यसूयन्तो वर्तन्ते, तान् सर्वेषु ज्ञानेषु विशेषेण मूढान् – Because they do not have the knowledge of the real nature of the Self, they do not know what is to be known in reality as the nature of objects in the usages such as अहं, मम etc. So they lack real knowledge in all the acts of knowing, with respect to everything they do. Anything that one does, the real knowledge of who is doing, who is the benefactor of fruits, who owns the acts and so on is lacking for them. This is the explanation of mula sloka सर्वज्ञानविमूढान्.

तत एव नष्टान् अचेतसो विद्धि – They are lost – means they are not eligible for attaining any पुरुषार्थ – attaining what is to be desired by people. They are without a mind – does it mean those who do not have the knowledge of the reality are without अन्तःकरण or mind? Answer is-

चेतः कार्यं हि वस्तुयाथात्म्यनिश्चयः, तदभावाद् अचेतसः विपरीतज्ञानाः सर्वत्र विमूढाश्च – That is explained here. It is said so in गौणार्थ – secondary sense. Because of absence of effect, cause is also absent is what is told here in secondary sense. The real function of the mind is not seen in them. The gist is that they are having wrong knowledge about everything. Those who have knowledge of reality



(वस्तुयाथात्म्यनिश्चय) are called बुद्धिवन्तः and those who do not have such knowledge are without बुद्धि. That is the meaning here. If one is called knowledgeable, then such a person should have the knowledge of reality – because that is the effect of the presence of mind or that is the function of the mind.

### Sloka 33

एवं प्रकृतिसंसर्गिणः तद्गुणोद्रेककृतं कर्तृत्वं तच्च परमपुरुषायत्तम् इति अनुसन्धाय कर्मयोगयोग्येन ज्ञानयोगयोग्येन च कर्मयोगस्य सुशकत्वाद् अप्रमादत्वाद् अन्तर्गतात्मज्ञानतया निरपेक्षत्वाद् इतरस्य दुःशकत्वात् सप्रमादत्वात् शरीरधारणाद्यर्थतया कमपेक्षत्वात् कर्मयोग एव कर्तव्यः । व्यपदेश्यस्य तु विशेषतः स एव कर्तव्य इति च उक्तम् । अतः परम् अध्यायशेषेण ज्ञानयोगस्य दुःशकतया सप्रमादता उच्यते –

एवं – Bhashya gives the सङ्गति – that is the context connecting to previous prakarana and also summary of the earlier teachings for easy grasp.

प्रकृतिसंसर्गिणः तद्गुणोद्रेककृतं कर्तृत्वं – The word प्रकृतिसंसर्गिणः excludes the Liberated (मुक्तः) as their doership is not under the influence of the qualities of matter.

तच्च परमपुरुषायत्तम् इति अनुसन्धाय कर्मयोगयोग्येन ज्ञानयोगयोग्येन च कर्मयोगस्य सुशकत्वाद् अप्रमादत्वाद् अन्तर्गतात्मज्ञानतया निरपेक्षत्वाद् इतरस्य दुःशकत्वात् सप्रमादत्वात् शरीरधारणाद्यर्थतया कमपेक्षत्वात् कर्मयोग एव कर्तव्यः । व्यपदेश्यस्य तु विशेषतः स एव कर्तव्य इति च उक्तम् ।

अतः परम् अध्यायशेषेण ज्ञानयोगस्य दुःशकतया सप्रमादता उच्यते – The next prakarana is to further justify that Jnanayoga is very difficult to practice and hence is subjected to accidental mistakes and so is given less importance.

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ 33 ॥

ज्ञानवानपि Even one who has the knowledge स्वस्याः प्रकृतेः सदृशं चेष्टते acts in accordance to the reminiscent impressions. भूतानि The bound Selves who are associated with a body, प्रकृतिं यान्ति

get their respective reminiscent impressions. निग्रहः किं करिष्यति what can the restraint of the Shastra do?

प्रकृतिविविक्तम् ईदृशम् आत्मस्वरूपम्, तदेव सर्वदा अनुसन्धेयम्, इति च शास्त्राणि प्रतिपादयन्ति; इति ज्ञानवान् अपि स्वस्याः प्रकृतेः प्राचीनवासनायाः सदृशं प्राकृतविषयेषु एव चेष्टते; कुतः? The nature of the Individual Self is like this being distinct and different from matter and that is to be always contemplated upon – thus the shastras expound. Even one who has this knowledge engages in the objects of senses in accordance to the reminiscent impressions of one's own karmas. Why does one do so?

प्रकृतिं यान्ति भूतानि - अचित्संसृष्टा जन्तवः अनादिकालप्रवृत्तवासनाम् एव यान्ति, तानि वासनानुयायीनि भूतानि शास्त्रकृतो निग्रहः किं करिष्यति । Sentients who are associated with matter always act according to the reminiscent impressions which are continuing from time immemorial. And, of what use is the restraint of shastras against such sentients who are just following the reminiscent impressions?

A question would arise – ये त्वेददभ्यसूयन्तो नानुतिष्ठन्ति - then why will not the adhikaris do अनुष्ठान? What is the reason? The answer is given here as सदृशं चेष्टते...

प्रकृतिविविक्तम् – The word ज्ञानवानपि in mula sloka does not mean just worldly knowledge (लौकिकज्ञान) because such knowledge is not opposed to the actions as per the karma vaasana and so अपि would not be meaningful.

It is not even the ज्ञान which is leading to आत्मसाक्षात्कार – vision of the Self – at that stage the association with matter will not ensue

So, depending on which one is trying to start practicing ज्ञानयोग – that is what is meant here. And that is proper knowledge of the real Self that is known from the shastras and that is meant by प्रकृतिविविक्तम्.

ईदृशम् आत्मस्वरूपम्, - The आत्मस्वरूप which is qualified by परशेषत्व and others

तदेव सर्वदा अनुसन्धेयम् – Only that without the experience of the sense objects is to be meditated upon till the fruits are attained.

इति च शास्त्राणि प्रतिपादयन्ति; इति ज्ञानवान् अपि स्वस्याः प्रकृतेः प्राचीनवासनायाः— The various activities of a Self are due to राग and द्वेष is going to be told next. The cause of that is प्राचीनवासना only. So the meaning of प्रकृतिं in mula sloka is प्राचीनवासना.

सदृशं प्राकृतविषयेषु – The meaning of सदृशं is प्राकृतविषयेषु – Due to the reminiscent impressions of शब्द and other sense objects, one tends to get attracted towards them only.

एव चेष्टते; कुतः? – Why? If one is ज्ञानवान् then one should act according to knowledge, why should one follow प्रकृति?

प्रकृतिं यान्ति भूतानि - अचित्संसृष्टा जन्तवः अनादिकालप्रवृत्तवासनाम् एव यान्ति – Because the beings which are associated with matter will only follow the reminiscent impressions which are continuing from beginningless time. जन्तु means that which is born – जनी प्रादुर्भावे is the dhatu.

तानि वासनानुयायीनि भूतानि शास्त्रकृतो निग्रहः किं करिष्यति - Swamy Deshika says – अनादिकालप्रवृत्त-अचित्संसर्गकृत-अपरोक्ष-अभङ्गुर-भ्रमजनिताम् अत्यन्तप्रचितां वासनाम् अद्यतन परोक्षशास्त्रजन्यज्ञानं न सहसैव निरोद्धुं क्षमम् इत्यभिप्रायः ।

All Acharyas opine similarly – that vaasanaa is the manifestation of reminiscent impressions of previous experiences.

निग्रहः - नियमनम् – restraint of the shastras – what can it do? Deshika notes that what is told in Shankara Bhashya as – मम वा अन्यस्य is not suitable and the restraint of shastras is only appropriate even according to what is going to be told later as अनिच्छन्नपि वाष्णेय etc.

किं करिष्यति? – नकिञ्चिदपि निरोद्धुं शक्यम् – one cannot prevent at all the force of karma vaasanaa.

(Though it also leads to more or less the same meaning, the restraint of the Shastras is powerful as it is unquestioned – अपर्यनुयोज्य – one may probably question even Ishvara – as we see bhaktas questioning Lord – but Shastras which are apaurusheya cannot be questioned!)

So, Gitacharya poses a very big issue here – sounds like fatalistic view. Of what use is restraint? This is the general question raised by Gitacharya, Lord Srikrishna. And our Acharyas explained this as of what use is the restraint of the Shastras or Ishvara himself? If shastra or

even Ishvara cannot prevent this, what is the way out? This is an issue present for all beings and what is the solution to this? It is going to be told in the next few slokas.

### Sloka 34

प्रकृत्यनुयायित्वप्रकारम् आह –

In the following sloka the way in which a being has become a follower of the reminiscent impressions (karma vaasanaa) is explained.

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ 34 ॥

इन्द्रियस्य इन्द्रियस्य अर्थे In the objects of Jnanendriyas (sense organs of knowledge) and Karmendriyas (sense organs of action) रागद्वेषौ desire and hatred व्यवस्थितौ are (well known to be) decidedly unavoidable. तयोः वशं न आगच्छेत् One should not come under their sway or control. अस्य For this Jnanayogi, तौ हि परिपन्थिनौ they are enemies only.

श्रोत्रादिज्ञानेन्द्रियस्य अर्थे शब्दादौ वागादिकर्मेन्द्रियस्य च अर्थे वचनादौ प्राचीनवासनाजनित-तदनुबुभूषारूपो रागः अवर्जनीयो व्यवस्थितः; In the objects of the sense organs of knowledge such as hearing and in the objects of the sense organs of action such as speech, the desire of the nature of wanting to experience them due to the reminiscent impressions which are ensuing from time immemorial is well established as unavoidable. तदनुभवे प्रतिहते च अवर्जनीयो द्वेषो व्यवस्थितः; When the experience of those sense objects is obstructed, hatred also is well established as unavoidable. तौ एवं ज्ञानयोगाय यतमानं नियमितसर्वेन्द्रियं स्ववशे कृत्वा प्रसह्य स्वकार्येषु संयोजयतः । Thus these two namely desire and hatred will enslave such a one who is trying to attain Jnanayoga and has controlled all his sense organs and by force associate him strongly with their effects. ततः च अयम् आत्मस्वरूपानुभवविमुखो विनष्टो भवति । Then such a person will be lost as he gets turned away from the experience of the nature of the Atman. ज्ञानयोगारम्भेण रागद्वेषवशम् आगम्य न विनश्येत् । तौ हि रागद्वेषौ अस्य दुर्जयौ शत्रू ज्ञानाभ्यासं वारयतः ।

By starting to engage in Jnanayoga, one should not get lost like that by coming under the sway of desire and hatred. These two namely desire and hatred, which are his unconquerable enemies, obstruct his practice of Jnanayoga.

श्रोत्रादिज्ञानेन्द्रियस्य अर्थे शब्दादौ वागादिकर्मेन्द्रियस्य च अर्थे वचनादौ प्राचीनवासनाजनित-तदनुबुभूषारूपो रागः अवर्जनीयो व्यवस्थितः; - The word अर्थ here refers to the objects of the senses such as shabda etc. The repetition of the word इन्द्रियस्य in mula sloka is to show that all the sense organs are meant and hence Bhashya is श्रोत्रादिज्ञानेन्द्रियस्य and वागादिकर्मेन्द्रियस्य.

The meaning of उपसर्ग वि in व्यवस्थितौ is explained as अवर्जनीय – unavoidable.

The वासना gets into action through desire. Since ज्ञानवासना causes action or Karma, it is referred to as कर्मवासना.

तदनुभवे प्रतिहते च अवर्जनीयो द्वेषो व्यवस्थितः; - In the objects of senses such as shabda and others, desire is unavoidably established. In the same way is hatred also unavoidably established? Such a doubt is cleared by Bhashya तदनुभवे प्रतिहते. When desire is obstructed, hatred ensues.

तौ एवं ज्ञानयोगाय यतमानं नियमितसर्वेन्द्रियं स्ववशे कृत्वा प्रसह्य स्वकार्येषु संयोजयतः – The controlling of all sense organs here is acts such as forcibly closing the eyes for a while etc.

ततः च अयम् आत्मस्वरूपानुभवविमुखो विनष्टो भवति – It reminds of what was told earlier as 'संगात्सञ्जायते कामः, कामात् क्रोधोबिबर्धते..बुद्धिनाशात् प्रणश्यति'.

ज्ञानयोगारम्भेण रागद्वेषवशम् आगम्य न विनश्येत् – The Bhashya is very significant here. By starting Jnanayoga and coming under the sway of desire and hatred is the bhashya. That means it is not mere barring of desire and hatred. If so, that would then mean it is an accessory to Jnanayoga. So having started Jnanayoga one should not become slave to desire and hatred and so one should not start Jnanayoga itself is the meaning. In respect of Karmayoga, since actions are being practiced for a long time, the influence of राग and द्वेष is controllable.

तौ हि रागद्वेषौ अस्य दुर्जयौ शत्रू ज्ञानाभ्यासं वारयतः – How do desire and hatred become enemies means they are stating like great thorns obstructing the path to liberation. Swamy Deshika says मुक्तिघण्टापथे लुण्टाकवदवस्थितौ.

### Sloka 35

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मे निधनम् श्रेयः परधर्मो भयावहः ॥ 35 ॥

स्वधर्मः Karmayoga which is svadharma, विगुणः even if lacking in accessories स्वनुष्ठितात् परधर्मात् श्रेयान् is superior to Jnanayoga which is paradharma well performed. स्वधर्मे निधनं श्रेयः It is better to die while performing Karmayoga परधर्मो भयावहः Jnanayoga which is paradharma is filled with frightful as it is filled with calamities.

अतः सुशक्तया स्वधर्मभूतः कर्मयोगो विगुणः अपि अप्रमादगर्भः प्रकृतिसंसृष्टस्य दुःशक्तया परधर्मभूतात् ज्ञानयोगात् सगुणाद् अपि किञ्चित्कालम् अनुष्ठितात् सप्रमादात् श्रेयान् । So karmayoga which is easy to perform and is one's own dharma is superior even if it has some shortcomings as it does not affect one in case of unknown or accidental mistakes compared to Jnanayoga which for a Sentient is very difficult to perform due to association with Matter and which is so not one's dharma, even if executed very well.

स्वेन एव उपादातुं योग्यतया स्वधर्मभूते कर्मयोगे वर्तमानस्य एकस्मिन् जन्मनि अप्राप्तफलतया निधनम् अपि श्रेयः, अनन्तरायहततया अनन्तरजन्मनि अपि अब्याकुलकर्मयोगारम्भसंभवात् । Karmayoga being svadharma and most appropriate for adoption by one, even if one does not get the fruits in one birth and dies, it is still superior because it does not have any obstructions and even in future births there is possibility of continuing karmayoga without shortcomings.

प्रकृतिसंसृष्टस्य स्वेन एव उपादातुम् अशक्यतया परधर्मभूतो ज्ञानयोगः प्रमादगर्भतया भयावहः ।

For one who is associated with matter, being impossible to adopt, Janayoga which is paradharma is dangerous as it is filled with accidental calamities.

अतः सुशक्तया स्वधर्मभूतः कर्मयोगो – Here the specialty of our Bhashya is explained by Swamy Deshika in detail. The meanings of स्वधर्म and परधर्म is very special in our Bhashya as कर्मयोग and

ज्ञानयोग. Other commentators have given the meaning of वर्णाश्रमधर्म while our Bhashya has, according to context, karmayoga and Jnanayoga. How it is most apt can be understood from Tatparya Chandrika.

1. The अनुष्ठान or practice of परधर्म is rejected by all means. So there is no need to bar it again here.
2. By the mula sloka – श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् – the meaning of word श्रेयः is प्रशस्यतरत्त्व. So When परधर्म itself is अधर्म, the question of स्वनुष्ठित or दुरुनुष्ठित does not arise. Either way, it is barred for one. A Gruhastha should not practice sanyasi dharma or vice veersa etc. and so when the anushtana of paradharma itself is barred where is the question of whether it is done well or not? So it cannot mean varnaashramadharma.
3. Even if it is taken as – it is better to do yuddha which is svadharma badly than turning away from yuddha which is the dharma of Brahmana and others. Then also the word श्रेयान् cannot be explained with full meaning.
4. Arjuna is not thinking that 'I will give up svadharma and take up paradharma'. He is actually thinking that turning away from Yuddha is only his svadharma at this juncture.

So for all these reasons, it is most apt to give the meanings of Karmayoga and Jnanayoga for स्वधर्म and परधर्म. Even if the next sloka is examined, there also अनिच्छन्नपि वाष्ण्येय etc. - the cause can be properly explained only with the difficulty in practicing Jnanayoga. Arjuna is not asking Krishna 'why am I giving up अत्रधर्म even if do nto desire to do so' it is not proper and it is going to be explained further as due to kaama and krodha. So the meaning of स्वधर्म and परधर्म are to be taken as स्वशक्य and परशक्यधर्मविषय. So Bhashya explains accordingly.

अतः means due to the continued presence of vaasanaa as told in the last two slokas.

विगुणः अपि – Even if it is performed with some shortcomings in the accessories (अङ्गवैकल्य).

अप्रमादगर्भः – The श्रेयस्त्व, the is the superiority even if it is विगुण is because it does not affect one for accidental mistakes or for mistakes committed unknowingly. Means, any shortcomings in the accessories do not affect the very nature of karmayoga itself.

प्रकृतिसंसृष्टस्य दुःशक्तया परधर्मभूतात् ज्ञानयोगात् सगुणादपि – Since the word स्वनुष्ठितात् is used in place of विगुण with respect to Jnanayoga, it is taken as सगुणादपि .

किञ्चित्कालम् अनुष्ठितात् सप्रमादात् श्रेयान् – The word अनुष्ठितात् in mula sloka is in past tense and so the Bhashya किञ्चित्कालम् अनुष्ठितात् सप्रमादात् implies 'practised for some time and then got discontinued'. Otherwise the superiority of Karmayoga would not be highlighted.

स्वेन एव उपादातुं योग्यतया स्वधर्मभूते कर्मयोगे वर्तमानस्य एकस्मिन् जन्मनि अप्राप्तफलतया निधनम् अपि श्रेयः, - The meaning of the third paada of mula sloka is being explained here. If Karmayoga is विगुण, then it can also not give the end fruits. How can it become superior? That doubt is answered here. It is because of the association with Matter that it is to be chosen. Or it can be due to one's own willing. Even dying in one birth not having achieved the end result of Karmayoga in that birth is better. How can it be said so?

अनन्तरायहततया अनन्तरजन्मनि अपि अब्याकुलकर्मयोगारम्भसंभवात् – अन्तराय means calamities. As it is without any calamities, even in another birth it can lead one to continue Karmayoga to completion. Because the experience of sense objects for the senses is happening for a long time. So making them experience similar objects (सजातीयविषय) would not lead to complete discontinuation of the very nature of Karmayoga at any time. The meaning of अब्याकुल here is अविकल – that is without any shortcoming. With continued practice, one would be able to take karmayoga to completion without any shortcoming is the gist. All these were told briefly earlier also in the sloka नेहाभिक्रमनाशोस्ति प्रत्यवायो न विद्यते । स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्' etc. This will also be explained further in 'पार्थ नैवेह नामुत्र' etc in sixth chapter. The word सम्भवात् means possible – as it cannot be said decidedly that in the very next birth itself karmayoga can be taken to completion. So it is said there is a possibility. The end fruits are definitely achieved – it can be in the next or some birth after that, is the meaning.

प्रकृतिसंसृष्टस्य स्वेन एव उपादातुम् अशक्यतया परधर्मभूतो ज्ञानयोगः प्रमादगर्भतया भयावहः – One more doubt may arise here – if it is said the Karmayoga which is practiced even with some shortcomings will lead one to end fruits even in some next birth, why can it be not said of Jnanayoga also? That is told in the last quarter of the Mula sloka, परधर्मो भयावहः - The word भयावहः means even in future



births it will not be possible. Due to प्रमादs, the very nature of Jnanayoga gets destroyed and when it is destroyed by nature, how can it give fruits even if in other birth? On the other hand, when the very nature is not destroyed as in case of Karmayoga, the only damage is that the fruits would get delayed but will be denied completely as in case of Jnanayoga.

\*\*\*\*\* additional notes \*\*\*\*\*

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ... इन्द्रस्य इन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ तयोः न वशमागच्छेत् ...

Either shastra or ishvara or anyone else cannot stop one from engaging in the experience of the senses. The only way is 'tayo: na vashamagachet' – one should not come under their sway. The senses are unavoidably associated with raga and dvesha. If any restraint is of no use, how can one do anything? Can one do at all? Yes, Gitacharyan says. HE has given the capability to think, know, will and act. Using all these capabilities, one has the capacity to control oneself but it takes great effort. As is told in Kathopanishad, 'shreyashca preyashca manushyametah... shreya aadadhaanasya saadhu bhavati heeyate arthaat ya vu preyo vruneete'. One has to decide and chose the right way. Lord has given capacity to do sankalpa – icca, cikirsha, prayatna – all are possible for one. At the first instant one has the freedom to take the decision. Father used to quote Milton's Paradise Lost – 'They stood who stood, They fell, who fell'. Standing or falling is under one's own control though it takes mighty effort as the reminiscent impressions of innumerable births are very powerful and pull one by force and enjoin one with the experiences of sense objects which are being continuously experienced for long long time.

Tirumangai and nammalwar etc asked the same question. Alwar asked Lord, 'all these days you did not protect me, now you are protecting, what is the reason?' Lord was quiet. Commentary explains – Lord said 'if you turn away from me not even looking at me, how can I save you? Alwar asks – why did you not give me the mind to turn towards you? To which Lord replies – why did you not do the right karmas which would have made me give you that mind? – So, Lord keeps pointing at Karma, the Individual self keeps pointing at Krupa. For Krupa to come to us,

one has to put some effort, willingly and not engage in wrong things and not go against the shastras. Then only we can expect His krupa to flow towards us.

Bhattar said – achikitsyaan – ‘man cannot be treated’. So who can restrain any individual from doing wrong things – one has to do oneself with firm mind. That is the only way – anyone shastras, or Ishvara cannot restrain one but one has to do it oneself. That is told as तयोर्न वशमागच्छेत्. This shows an individual also has freedom and Lord by granting him the freedom at the first instant, exercises his sovereignty also. These are explained in detail by Sudarshana Suri in Shrutaprakashika while commenting on the Brahmasutras – kartaa shaastraarthavatvaat and paraat tu tat shrute:.

Though this solution is generally applicable to all in all situations, in this prakarana, it is specifically told for one who enters into Jnanayoga without achieving the purity of mind needed through karmayoga.

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Sloka 36

अर्जुन उवाच

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि बाष्ण्येय बलादिव नियोजितः ॥ 36 ॥

अथ If that is so, बाष्ण्येय Hey Krishna, केन प्रयुक्तः inspired by what or prompted by what अयं पूरुषः this person अनिच्छन्नपि though he does not desire बलात् नियोजित इव as if deployed by force पापं चरति does sinful acts.

अथ अयं ज्ञानयोगाय प्रवृत्तः पूरुषः स्वयं विषयान् अनुभवितुम् अनिच्छन् अपि केन प्रयुक्तो विषयानुभवरूपं पापं बलात् नियोजित इव चरति? ।

In that case, a person who is engaged in Jnanayoga, though does not desire by himself to experience the sense objects, prompted by what does he get deployed by force and performs the sinful acts of the nature of experience of senses.

In the sloka, सदृशं चेष्टते, the continuance of vaasanaa or reminiscent impressions was told. That vaasanaa comes into play only through the desire of a being. That being so, when one desires to perform Jnanayoga, he would definitely not desire the experience of senses which is opposed to Jnanayoga. When one is firmly interested in performing Jnanayoga, definitely he would not desire to go the way of the senses. Even then, he is, as if by force, prompted to do so. So what could be the reason by which one is forced to engage in the experience of senses which is opposed to the desire of Jnanayoga? That is the question raised here.

It is said that 'विश्वामित्र पराशर प्रभृतयः पर्णाम्बुवाताशनाः' they also got distracted from their tapas due to kaama, krodha etc. What is the reason for even such great rishis to get distracted? They were all great jnaanis, engaged in powerful tapas and we learn that they also did wrong things. We read about the great sage सौभरि who on seeing fishes, got caught in the web of samsara. What is the reason is the question.

अथ – This word is here implying a question.

अयम् – This word in mula sloka is commented as अयं ज्ञानयोगाय प्रवृत्तः पुरुषः - in line with what was told earlier as ज्ञानवानपि meaning one who has ज्ञान. The word पुरुषः indicates a sentient being. Such a person should not engage in acts if there is not desire. So unwillingly if one is made to engage there has to be powerful reason. (that even if it is due to vaasanaa, such a person engages in other things due to own desire only as he is a sentient being).

स्वयं विषयान् अनुभवितुम् अनिच्छन् अपि केन प्रयुक्तो विषयानुभवरूपं पापं बलात् नियोजित इव चरति? – It is normally seen that one engages in acts being forced by things such as winds, water etc. In the same way, for this also there has to be something which is forcibly making one engage in unwanted experience of senses.

The अन्वय of the sloka is explained in steps in order to make clear the meanings. The mula sloka बलादिव नियोजितः is commented as बलात् नियोजित इव. If it is taken as बलात् इव, it would be as though the answer to अथ केन is given here itself. So just as one does things unwillingly when forced by water or winds etc. in the same way one engages in activities unwillingly as if pushed by force there has to be a reason and what is that? is the question raised here.

## Sloka 37

श्रीभगवानुवाच

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37 ॥

कामः एषः The cause of this is intense desire. एषः क्रोधः this cause is hatred. रजोगुणसमुद्भवः this is born of the quality of Rajas. महाशनः this demands great amount of food. महापाप्मा this is a great sinner. एनं इह वैरिणं विद्धि know this one as the enemy.

अस्य उद्भवाभिभवरूपेण वर्तमानगुणमयप्रकृतिसंसृष्टस्य ज्ञानायारब्धस्य रजोगुणसमुद्भवः प्राचीनवासनाजनितः शब्दादिविषयः कामो महाशनः शत्रुः, विषयेषु एनम् आकर्षति । One who is associated with matter which is having the qualities such as satva etc which manifest and subside, one who has started adopting Jnanayoga, from such a person's quality of Rajas is formed kaama, or intense desire, which is born of the reminiscent impressions which are very old, which is pertaining to shabda and other sense objects, that kaama being the enemy devouring great amount of food drags him to the experience of sense objects.

एष एव प्रतिहतगतिः प्रतिहतिहेतुभूतचेतनान् प्रति क्रोधरूपेण परिणतो महापाप्मा परहिंसादिषु प्रवर्तयति; एनम् रजोगुणसमुद्भवं सहजं ज्ञानयोगविरोधिनं वैरिणं विद्धि । - When this intense desire called kaama is obstructed from attaining the fruits, it gets modified into hatred towards the beings who are responsible for causing the obstruction, it is great sin and makes a person engage in tutoring others and such sinful deeds. Know this intense desire which is natural and formed of the quality of Rajas as the enemy which is opposed to Jnanayoga.

अस्य उद्भवाभिभवरूपेण वर्तमान - What was told briefly in the sloka इन्द्रियस्येन्द्रियस्यार्थे is explained here as the answer to the question posed by Arjuna. Here the word अस्य is referring to same person as told in the Bhashya of previous sloka as अयं ज्ञानयोगाय प्रवृत्तः पुरुषः.

गुणमयप्रकृतिसंसृष्टस्य - In order that the seeds of impressions of the experiences of sense objects sprout in the form of kaama (desire) and krodha (hatred), the quality of Rajas is like water.

विषयानुभववासना is seed, काम-क्रोध are the sprouts, रजोगुण is water. In our siddhanda, काम etc are

the special form of the attributive consciousness of the Self (ज्ञानविशेषरूप आत्मधर्मः). Rajas is the quality of matter. Then how can the quality of one be created in another place? This is explained as गुणमयप्रकृतिसंसृष्टस्य- Just as burning, cracking etc happen in hand when it comes into contact with fire which has the quality of heat, in the same way the quality of desire etc are born in the Atman (Self) due to association with Matter.

Then a doubt arises – Matter has three qualities namely satva, rajas and tamas. So when associated with matter, there can also be knowledge etc which is the effect of Satva. Why is that not happening at the same time as desire and others? This is answered as उद्धवाभिभवरूपेणवर्तमान – the qualities such as rajas etc are increasing and decreasing etc and so undergoing variations all the time, sometimes satva manifests and sometimes rajas manifests and satva subsides etc. that is the reason why that does not happen.

ज्ञानायारब्धस्य रजोगुणसमुद्धवः प्राचीनवासनाजनितः शब्दादिविषयः - If so, how is even Jnanayoga possible for such a person? For such a doubt, the answer is sometimes when satva is high, it can happen briefly. That is why ज्ञानयोगारब्धस्य – is told in Bhashya.

प्राचीनवासनाजनितः शब्दादिविषयः - What was told in the two slokas सदृशं चेष्टते and इन्द्रियस्य इन्द्रियस्यार्थे is again reminded here in the Bhashya with the two words प्राचीनवासनाजनित and शब्दादिविषय. The same राग and द्वेष told there are present in another state as काम and क्रोध is the meaning.

कामो महाशनः शत्रुः, विषयेषु एनम् आकर्षति – The meaning of महाशनः is महदशनं भोग्यं यस्य सः महाशनः - That for which eating huge qualities is most enjoyable is mahaashana. The mula sloka repeats काम एषः क्रोध एषः and so काम and क्रोध are commented upon in two sentences. But both these depict one entity only in two forms. That is why mula sloka is विद्धि एनम् इह वैरिणम् – meaning know this kaama as the enemy. So only काम or intense desire is told as enemy. Accordingly, our bhashya is that the same kaama (desire) in another state is called क्रोध and they are not two different. This can also be seen in the next six slokas as observed by Swamy Deshika – तेन, एतेन, कामरूपेण, अस्य, एनम्, यः, कामरूपम् –etc and in all these places only काम or desire is addressed in singular usage. So the two sentences used in Bhashya is from the point of view of two different states of kaama.

एष एव प्रतिहतगतिः प्रतिहतिहेतुभूतचेतनान् प्रति क्रोधरूपेण परिणतो महापाप्मा परहिंसादिषु प्रवर्तयति; – The Bhashya प्रतिहतगतिः shows the cause of क्रोध which is a modification of काम only. Though काम is towards the sense objects such as शब्द etc, krodha is with respect those who prevent one from attaining that desire. It is said as महापाप्मा because it makes one engage in torturing others. महान् पाप्मा कार्यतया यस्य अस्तीति महापाप्मा – that which has great sins as the effect. Hanumar says in Srimadramayana – क्रुद्धो हन्याद्गुरुरूपि (रा.सु. 55-5).

एनम् रजोगुणसमुद्भवं सहजं – What is told here as रजोगुण and in earlier sloka as प्रकृति meaning वासना – these are the causes and that which is their effect is told here as रजोगुणसमुद्भवं सहजम्.

ज्ञानयोगविरोधिनं वैरिणं – The mula sloka has विद्धि एनम् इह वैरिणम् – the word इह is addressing Jnanayoga which is filled with difficulties and so Bhashya is ज्ञानयोगविरोधिनं वैरिणम्.

### Sloka 38

So काम was told as enemy for Jnanayoga. How is it an enemy, what does it do to be called an enemy is explained with three examples next:

धूमेनात्रियते वह्निर्यथादर्शो मलेन च ।

यथोल्बेनावृतो गर्भः तथा तेनेदमावृतम् ॥ 38 ॥

यथा Just as वह्निः धूमेन आत्रियते fire gets covered by smoke यथा च and just as आदर्शः मलेन यथा mirror gets covered by dirt गर्भः उल्बेन आवृतः just as embryo is covered by membrane sack तथा तेन इदम् आवृतम् in the same way this entire group of sentients is enveloped by desire.

यथा धूमेन वह्निः आत्रियते, यथा च आदर्शो मलेन, यथा च उल्बेन आवृतो गर्भः तथा तेन कामेन इदं जन्तुजातम् आवृतम् ।

Just as fire is enveloped by smoke, just as mirror is blocked by dirt, and just as the embryo sack covers the embryo, in the same way all these beings who are born are covered by desire.

यथा धूमेन वह्निः आत्रियते, यथा च आदर्शो मलेन, यथा च उल्बेन आवृतो गर्भः तथा तेन कामेन इदं जन्तुजातम् आवृतम् ।

How desire is the enemy is explained here. In the previous sloka it was told that hatred is another state of desire only. Here also the word तेन is interpreted as तेन कामेन only inline with what is told in the next slokas as कामरूपेण, कामरूपम् etc.

इदम् आवृतम् – Though the word इदम् is generic, Bhashya is इदं जन्तुजातम् as there is no possibility of addressing non-sentients here and according to prakarana, all the beings are addressed. It is according to Vishnu Purana pramana – यथा क्षेत्रज्ञशक्तिस्सा वेष्टिता पुरुषर्षभ (वि.पु.6-7-62) and so the आवरण is told for all क्षेत्रज्ञs. This covering by desire is natural due to its association with अनादिवासना – impressions which are beginningless. So the example of fire is given. The second example of mirror is given to show that even if it is eliminated, it keeps appearing again according to circumstances. The third example of embryo is given to show that it is impossible to get rid of by ones' own willing.

### Sloka 39

आवरणप्रकारम् आह -

**The mode of envelopment is being taught by Lord here.**

It was told in previous sloka as तेनेदम् आवृतम्. Then naturally one would like to know by which is it covered? But more than knowing by which it is covered, how is it covered is to be known first and hence that is taught here.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

**कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ 39 ॥**

कौन्तेय Hey Arjuna, ज्ञानिनः the sentient being who is of the nature of consciousness ज्ञानं his knowledge about the Self is दुष्पूरेण अनलेन नित्यवैरिणा एतेन कामरूपेण आवृतम् covered by intense desire (काम) which is of the nature of undiminishing interest in objects which are not worthy and impossible of attaining (दुष्पूरेण), which does not have the idea of enoughness in those fruits obtained (अनलेन), which is an enemy from beginningless time (नित्यवैरिणा).

अस्य जन्तोः ज्ञानिनो ज्ञानस्वभावस्य आत्मविषयं ज्ञानम् एतेन कामाकारेण विषयव्यामोहजननेन नित्यवैरिणा आवृतं; दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन ।

The knowledge, about the self, of this embodied person (the Jiva) who is of the nature of consciousness, is enveloped by this constant enemy of the form of intense desire, which brings about infatuation for sense-objects. This intense desire is difficult to satisfy and has things unworthy of attainment as objects and is insatiable, i.e., never gets the idea of enoughness.

अस्य जन्तोः ज्ञानिनो ज्ञानस्वभावस्य - ज्ञानिनः - This is not about one who has attained the end of Jnanayoga because for one who is in that state, knowledge covered by kaama would not be there. So this applies to all embodied souls who have not achieved Jnana yet. So Bhashya is ज्ञानस्वभावस्य – one whose nature is consciousness (स्वाभाविक) and this is established in shrutis. The मतुप् प्रत्यय shows नित्यसम्बन्ध told as स्वाभाविकसम्बन्ध here. That also means the covering by kaama is औपाधिक – due to some limiting adjunct such as karma. This covering is not natural for Self.

आत्मविषयं ज्ञानम् – Knowledge about the Atman or the Self is covered. For an individual who is experiencing the fruits of karma, the sense experiences are not covered. So what is covered is made clear in the Bhashya as the knowledge about the Atman. This is his attributive knowledge. The Individual Self, or Atman has consciousness as his essential nature, called as स्वरूपज्ञान and he also has attributive consciousness – called as धर्मभूतज्ञान. This is known from The Brahma sutra – ज्ञः अत एव – says that for the same reason that it is established in the Shrutis, the individual Self is a knower. ज्ञानमस्य अस्तीति ज्ञः.

एतेन कामाकारेण – The words in the commentary are so precise. The mula sloka says कामरूपेण – which has a general meaning that one which can take any desired form. The demons or Rakshasas can take any form such as bird etc. so they are कामरूपः. But that is not the meaning here. Here, in this context the meaning of कामरूपेण is 'of the form of काम or intense desire' told as कामाकारेण.

विषयव्यामोहजननेन – Then how is it covering the knowledge about Atman? It is by creating deep interest in sense objects that it covers the knowledge of Self.



नित्यवैरिणा आवृतं; - That which exists till Atma Sakshatkara happens and from beginningless time it is an enemy. So काम is called नित्यवैरि.

दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन – The meaning of अनल is अलंभावराहित्य. Absence of idea of enoughness in anything which is worthy of attaining. But the word दुष्पूर indicates the idea of enoughness here is in sense objects which are not worthy of attaining and which can never be attained fully – it is said सेवनात्तु विवर्धते. Can the sense organs be satisfied fully by experiencing the sense objects in great measure? No. It is said that the more the experience, the more the desire. So it is दुष्पूर and hence is it also said as अनल. So the Bhashya is दुष्पूरेण प्राप्त्यनर्हविषयेण अनलेन च पर्याप्तिरहितेन. OR, the word अनल can mean अग्नि or fire which consumes anything without differentiation and any amount. In the same way, this काम also works.

#### Sloka 40

कैः उपकरणैः अयं काम आत्मानम् अधितिष्ठति इति अत्र आह –

**With what instruments does the काम or intense desire rule over the Self? Is taught next:**

कैः उपकरणैः - In the previous sloka, the way in which Kaama blinds or covers over the knowledge was told. Now with what instruments does it do is going to be taught. This is for the purpose of knowing which are the ones to be controlled.

अयं काम आत्मानम् अधितिष्ठति – Means makes the independent Self as dependent by taking over control.

The word इन्द्रिय here means external sense organs. The meaning of बुद्धि here is believing firmly that something which is अपुरुषार्थ (not to be desired) is पुरुषार्थ (something which is to be desired by people).

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

**एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ 40 ॥**

इन्द्रियाणि Sense organs, मनो mind बुद्धिः and buddhi (thinking what is apurushaartha as purushaartha), अस्य अधिष्ठानम् उच्यते are the residing place for this intense desire, it is told. एषः

This intense desire, kaama, एतैः through these senses, mind and buddhi, ज्ञानमावृत्य envelopes the knowledge देहिनं विमोहयति and create different sense experiences in this person who is after attaining the vision of the Self.

अधितिष्ठति एभिः अयं कामः आत्मानम् इति इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानम् । एतैः इन्द्रियमनोबुद्धिभिः कामाधिष्ठानभूतैः विषयप्रवणैः देहिनं प्रकृतिसंसृष्टं ज्ञानम् आवृत्य विमोहयति – विविधं मोहयति आत्मज्ञानविमुखं विषयानुभवपरं करोति इत्यर्थः ।

काम or intense desire covers or controls the self through senses which are like instruments. The senses, the mind and the बुद्धि (another mode of mind when it takes a firm decision) are the instruments of desire and it overpowers the self through them. By means of these, viz., the senses, the mind and the बुद्धि, which are like the base for desire to act and which are always strongly after sense objects, the काम captivates the Self who is associated strongly with Prakruti, in various ways by enveloping his knowledge of Self. Meaning, it makes him turn away from contemplating on the Atman and makes him engage in the experience of the senses.

अधितिष्ठति एभिः अयं कामः आत्मानम् इति इन्द्रियाणि मनो बुद्धिः अस्य अधिष्ठानम् । एतैः इन्द्रियमनोबुद्धिभिः कामाधिष्ठानभूतैः विषयप्रवणैः देहिनं प्रकृतिसंसृष्टं ज्ञानम् आवृत्य विमोहयति – विविधं मोहयति आत्मज्ञानविमुखं विषयानुभवपरं करोति इत्यर्थः – the word देहि shows that Self is unavoidably associated with sense organs and is controlled by the qualities of matter.

The upasarga वि in the word विमोहयति in mula sloka – indicates several ways of confusion as told – अनात्मनि आत्मबुद्धिर्या चास्वे स्वमिति या मतिः (वि.पु. 6-7-11). The variety of confusion or भ्रान्ति is – confusing the experience of Self which is most enjoyable as not enjoyable and on the other hand, experiencing the sense objects which are not really enjoyable as most enjoyable. That is made clear in the Bhashya.

#### Sloka 41

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहिह्येनं ज्ञानविज्ञाननाशनम् ॥ 41 ॥

भरतर्षभ Hey Arjuna, तस्मात् for that reason त्वम् आदौ when you start the means itself इन्द्रियाणि नियम्य having controlled the senses forcibly ज्ञानविज्ञाननाशनं पाप्मानम् एनं प्रजहि destroy this intense desire (kaama) which destroys the knowledge of the essential nature of the Self and the knowledge of the various differentiating aspects (vailakshanya jnaana) of the Self.

यस्मात् सर्वेन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे प्रवृत्तस्य अयं कामरूपः शत्रुः विषयाभिमुख्यकरणेन आत्मनि वैमुख्यं करोति;  
**For the reason that the काम or intense desire, which is an enemy, makes one who is trying to adopt the ज्ञानयोग which is of the nature of stoppage of all activities of all sense organs, turn away from the knowledge of the Self by making one turn towards sense experiences,**

तस्मात् प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम् आदौ मोक्षोपायारम्भसमये एव इन्द्रियव्यापारानुरूपे कर्मयोगे इन्द्रियाणि नियम्य, - for that reason you, who are deeply engaged in the activities of the senses due to the association with matter (prakruti), during the very beginning stage of adopting the means to liberation, having controlled the senses being involved in karmayoga which is of the nature of employment of senses,

एनं ज्ञानविज्ञाननाशनम् आत्मस्वरूपविषयस्य ज्ञानस्य तद्विवेकविषयस्य च नाशनं पाप्मानं कामरूपं वैरिणं प्रजहि नाशय ।  
**destroy this enemy of the form of intense desire which destroys your knowledge of the essential nature of the Self and also the differentiating characteristics of the Self.**

यस्मात् सर्वेन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे प्रवृत्तस्य अयं कामरूपः शत्रुः विषयाभिमुख्यकरणेन आत्मनि वैमुख्यं करोति;  
- The word तस्मात् in mula sloka is pertaining to the difficulties detailed so far in ज्ञानयोग which is being addressed here and so Bhashya starts यस्मात्

तस्मात् प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम् – The mula sloka says त्वम् which applies to the present state of Arjuna and hence Bhashya is प्रकृतिसंसृष्टतया इन्द्रियव्यापारप्रवणः त्वम्.

आदौ मोक्षोपायारम्भसमये एव – The meaning of आदौ in mula sloka is explained as during the starting phase of means to liberation itself.

इन्द्रियव्यापारानुरूपे कर्मयोगे इन्द्रियाणि नियम्य – The meaning of इन्द्रियाणि नियम्य in mula sloka is not complete stoppage of activities of senses because during starting of adoption of means itself that is impossible. Hence controlling senses for karmayoga is the interpretation as also told earlier in यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन (3-7).

एनं ज्ञानविज्ञाननाशनम् आत्मस्वरूपविषयस्य ज्ञानस्य तद्विवेकविषयस्य च नाशनं – Here both ज्ञान and विज्ञान are with respect to the knowledge of the Self is well established based on the prakarana. So these are with respect to essential nature and differentiating characteristics of the Self and so there is no punarukti also. Such usage can be seen in Manusmriti ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः (मनु. 1-97).

विज्ञानं means विविच्य ज्ञानं, व्यावृत्ततया ज्ञानम् – the knowledge of the characteristics of the Self which differentiate it from others. The essential nature of the Individual Self is characterized by प्रत्यक्त्व, ज्ञानानन्दत्व etc. and the differentiating attributes or characteristics are अणुत्व (he is subtle in nature), ज्ञातृत्व (he is a knower), भोक्तृत्व (he is an enjoyer), कर्तृत्व (he is a doer) etc.

It could also be that Self is distinct from the body is his nature and Self is characterized by प्रत्यक्त्व etc. could be the differentiating characteristics.

Or, it could also be that all these are included in ज्ञान and विज्ञान can be the shastra which establishes the differentiating characteristics of the Self. In this case, both प्रमाण and प्रमेय can be understood.

पाप्मानं कामरूपं वैरिणं प्रजहि नाशय – Because काम is opposed to knowledge and gives undesired fruits, it is told as enemy and addressed as पाप्मा as it is something to be rejected.

## Sloka 42

ज्ञानविरोधिषु प्रधानम् आह –

The important ones among those which are opposed to Jnana are going to be told now:

The need for controlling the sense organs was told. Now compared to the senses, the need for controlling mind and buddhi is much more and so they are bigger enemies is going to be told.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ 42 ॥

इन्द्रियाणि पराणि आहुः The external sense organs are told as prominent ones among those which are opposed to Jnanayoga. इन्द्रियेभ्यः मनः परं The mind is told as more powerful enemy compared to even the sense organs. मनसस्तु बुद्धिः परा Compared to the mind, the buddhi which is of the nature of definitive knowledge of the contradictory aspects is still more powerful an enemy. यः बुद्धेः परतस्तु That which is more powerful enemy than even the buddhi is सः that intense desire or kaama told earlier.

ज्ञानविरोधे प्रधानानि इन्द्रियाणि आहुः, यतः इन्द्रियेषु विषयव्यापृतेषु आत्मनि ज्ञानं न प्रवर्तते, - It is said that among those which are opposed to Jnana sense are the primary enemies. That is because, when the senses are engrossed in their respective sense objects, the knowledge of the Self does not arise.

इन्द्रियेभ्यः परं मनः, इन्द्रियेषु उपरतेषु अपि मनसि विषयप्रवणे आत्मज्ञानं न संभवति - Compared to the senses, the mind is more powerful; because even when the external senses are controlled, if the mind is interested in sense objects, the knowledge of the Self does not arise.

मनसस्तु परा बुद्धिः, मनसि वृत्त्यन्तरविमुखे अपि विपरीताध्यवसायप्रवृत्तौ सत्यां ज्ञानं न प्रवर्तते - Buddhi (the determination of mind) is superior to mind. Because even if the mind is turned away from sense objects, if one is determined to engage in wrong things, knowledge of Self does not arise.

सर्वेषु बुद्धिपर्यन्तेषु उपरतेषु अपि इच्छापर्यायः कामो रजस्समुद्भवो वर्तते चेत्, स एव एतानि इन्द्रियादीनि अपि स्वविषये वर्तयित्वा आत्मज्ञानं निरुणद्धि – Even when these upto the buddhi are all made to calm down, 'desire' or इच्छा which is another name for kaama which is born of Rajas, if that exists, that alone makes even these senses to engage in the sense objects and prevents one to get the knowledge of the Self.

तदिदम् उच्यते - यो बुद्धेः परतः तु सः, इति, बुद्धेः अपि यः परः सः कामः इत्यर्थः – That is told as यो बुद्धेः परतस्तु सः. That which is more powerful than buddhi among the enemies of Jnana is kaama.

ज्ञानविरोधे प्रधानानि इन्द्रियाणि आहुः, यतः इन्द्रियेषु विषयव्यापृतेषु आत्मनि ज्ञानं न प्रवर्तते – The word परम् in the mula sloka is not meaning cause etc and so it is commented as superior or powerful or more difficult to control etc. And, according to the context it is with respect to being opposed to attaining the knowledge of Self. That is told as ज्ञानविरोधे प्रधानानि. How is it told that sense organs are powerful? Because they are very subtle and cannot be seen. They are not like place, time, body etc. which are also normal obstructions. Compared to these, the senses are much more powerful in diverting one to experience of sense objects.

इन्द्रियेभ्यः परं मनः, इन्द्रियेषु उपरतेषु अपि मनसि विषयप्रवणे आत्मज्ञानं न संभवति – The mind is much more powerful compared to the sense organs. Because external sense can be controlled when sense objects are not in front of them or even if they are in front, by controlling the external senses – for eg. When an object is not in front, the eyes do not see it or even when it is in front, by closing the eyes, one can control it. But the mind is not so. Even if external senses are possible to control this way, the mind is very difficult to control. It can flow in multiple directions in various aspects and make one think of sense objects turning away from the thought of the Self and thus is very difficult to control. So, even when sense organs are inactive, mind is capable being the enemy towards attainment of knowledge of self and hence it is told as more powerful.

मनसस्तु परा बुद्धिः, मनसि वृत्त्यन्तरविमुखे अपि विपरीताध्यवसायप्रवृत्तौ सत्यां ज्ञानं न प्रवर्तते – Buddhi is the determination that happens in the mind. A doubt may arise here – how can one's determination be in sense objects while the mind is turned away from the experience of sense objects? The determination is with respect to doing or not doing something about some object, so this doubt? The aspect of mind turning away from thinking about sense experiences is not total withdrawal from thinking. But, withdrawal from those which are difficult to control even by force. That is why, normally during sleep or when one is tired etc. there is absence of mind thinking about sense experiences, if one is determined to do wrong things due to pride or obstinacy etc., it can happen. So determination of mind, which is buddhi, is told to be a more powerful enemy than

just the mind which is engaged in mere thought. Without determination, mind cannot do much is also told elsewhere.

‘आत्मानं रथिनं विद्धि शरीरं रथमेव तु । इन्द्रियाणि हयानाहुः विषयांस्तेषु गोचरान् । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च’ (कठ). दुष्टाश्वा इव सारथेः. – here Self is the master of the chariot, body is the chariot itself, intellect is the charioteer, mind is the reins. Sense are the horses, their objects are the paths in which they tread.

सर्वेषु बुद्धिपर्यन्तेषु उपरतेषु अपि इच्छापार्यायः कामो – The word इच्छापार्यायः means - it is the effect of वासना and it is the cause of favourable determination.

रजस्समुद्भवो वर्तते चेत् – When the sense organs, mind and buddhi are all under control, how can काम or intense desire be present? This is answered as रजस्समुद्भवः. The mind which has the defect caused by Rajas which is increased due to the reminiscent impressions gives rise to kaama. What was told earlier as अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः अनिच्छन्नपि – सदृशंचेष्टते स्वस्याः प्रकृतेः - काम एषं क्रोध एषः रजोगुणसमुद्भवः - the same aspects are addressed here also.

When one does not have determination, mind does not do much. This is told by Sri Rangaramanuja muni as – अध्यवसायाभावे मनसः अकिञ्चित्करत्वम्. Everyone would have experienced this. When one is determined to do something, it is possible to overcome many problems. Even when one wants to develop good habits, we can see this kind of thing happening. But inspite of determination many times, one does things against determination. In the beginning maybe 2 out of 10 times, then 5 out of 10 times and after a long time 10 out of 10 times. The reason for our determination not to work sometimes is karma vaasanaa. That can be overcome over a period of time through karmayoga.

Swamy Deshika discusses these aspects in great detail:

स एव एतानि इन्द्रियादीनि अपि स्वविषये वर्तयित्वा आत्मज्ञानं निरुणद्धि – When the senses are turned away from sense objects, even if there is desire for sense objects there should not be any problem, so why is it told as enemy? is the doubt. And, due to the desire of the experience of the Self, the mind and also determination can also be towards that only, is it not? this is the doubt. The

answer is : Yes, it is true that there is interest in attaining knowledge of Self also. But that arises due to the satva quality which is very less and increases once in a way. On the other hand, the desire of sense experiences is due to powerful reminiscent impressions continuing for long long time and arises from the quality of rajas. So before the desire to experience the self arises, the intense desire in sense experiences overpowers everything else. That is the gist. The main aspect we have to understand is from karmayoga, one has to remove the impurities of the mind and make it have abundance of satva. Only then jnanayoga is even possible.

तदिदम् उच्यते - यो बुद्धेः परतः तु सः, इति, बुद्धेः अपि यः परः सः कामः इत्यर्थः – The meaning of the word पर in all previous cases is commented upon in the same way and hence here also it is followed and hence the meaning of सः is कामः and this is found only in our Bhashya.

Another doubt arises here: It is told in kathopanishat thus: 'इन्द्रियेभ्यः पराह्यर्थाः, अर्थेभ्यश्च परं मनः, मनसस्तु परा बुद्धिः, बुद्धेरात्मा महान् परः, महतः परमव्यक्तम् अव्यक्तात् पुरुषः परः पुरुषान्नपरं किञ्चित् सा काष्ठा सा परा गतिः' (कठ. 1-3-10,11). The things which are to be controlled are told here. This is also commented in Sribhashya under the sutra आनुमानिकमप्येकेषाम् इति चेन्न शरीर रूपक विन्यस्त गृहीतेः दर्शयति च (ब्र.सू. 1-4-1) The meaning is if you want to control the senses, the objects should be controlled and that is told as 'objects are more powerful than senses'. So the word सः in यो बुद्धेः परतस्तु सः seems to be similar बुद्धेः आत्मा महान् परः and so सः is found in the place of आत्मा. Even in the next sloka, एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना – the word आत्मानम् seems to indicate the sentient Jiva. So how can सः be interpreted as कामः?

Answer:

In the sloka इन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते – the four aspects of इन्द्रिय, मनस्, बुद्धि and काम – are only to be understood here also and that is only reasonable. And in the earlier and later slokas also, what is opposed to Jnana and what is to be won over is told as काम clearly. So the primary aspect addressed here is काम only. If Atman or Self is also to be interpreted as controlled, then in the earlier sloka he should have been told as the locus or अधिष्ठान but it is not told so. Atman is told as one who is getting distracted and confused by these four things. That is why these four are to be brought under control. Also, the meaning should be in line with what



is told in the next sloka. With all these considerations, the word सः is told as कामः and that is only apt here.

### Sloka 43

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ 43 ॥

महाबाहो Hey Arjuna, एवं बुद्धेः परं बुद्ध्वा knowing thus the intense desire which is more powerful than buddhi, आत्मना through the buddhi of the nature of knowledge arising from the knowledge of the differentiating nature of the Self (viveka jnana) आत्मानं संस्तभ्य having controlled well the mind दुरासदं कामरूपं शत्रुं जहि destroy the enemy of the form of intense desire which is most difficult to win over.

Gist: Having known that intense desire or kaama is more powerful than buddhi get the knowledge of the differentiating characteristics of the Self and with buddhi of the nature of such knowledge, control you mind well and thus destroy the enemy of the form of kaama which is most difficult to win over.

एवं बुद्धेः अपि परं कामं ज्ञानयोगविरोधिनं वैरिणं बुद्ध्वा आत्मानं - मनः, आत्मना - बुद्ध्या कर्मयोगे अवस्थाप्य एनं कामरूपं दुरासदं शत्रुं जहि - नाशय इति ।

In this way, knowing as the enemy to attainment of knowledge of Self, the काम or intense desire , which is more powerful than buddhi, making the mind steadfast in karmayoga with the buddhi (determination), destroy this enemy of the form of Kaama which is most difficult to win over.

एवं बुद्धेः अपि परं कामं ज्ञानयोगविरोधिनं वैरिणं बुद्ध्वा

This is the answer to निग्रहः किं करिष्यति – if one asks is it possible by oneself, how is it possible etc. he will only go in the way of senses. One has to put effort and control oneself is told clearly here.

Starting with सदृशं चेष्टते (33<sup>rd</sup> sloka), it was taught that Jnanayoga is filled with difficulties. That is being concluded here by teaching that the mind should be established steadfast in Karmayoga and thus the chapter is concluded.

आत्मानं - मनः, आत्मना - बुद्ध्या कर्मयोगे अवस्थाप्य एतं कामरूपं - Making the mind steadfast before winning over Kaama means establishing it in Karmayoga and not bringing the mind under complete control. Because, when kaama is present mind does get disturbed. So Bhashya is कर्मयोगे अवस्थाप्य.

दुरासदं शत्रुं जहि - नाशय इति – Those who have not adopted Karmayoga, not got rid of all sins, not having the protective shield of satva guna, even if they know that kaama is to be got rid of, cannot get rid of it is the meaning.

Deshika says for दुरासदम् - अननुष्ठितकर्मयोगैः अनिरस्तपापैः अगृहीत-सुदृढसत्त्वकवचैः दोषदर्शनेऽपि अपाकर्तुम् अशक्यम् इत्यर्थः

शत्रुं जहि – Kaama which is insentient is told as enemy and that it should be tortured or killed. That means, it should be destroyed. Here नाशय is the Bhashya – meaning नश अदर्शने – absence.

The sum and substance of third chapter is summarized using Bhashyakarakar's very own words by Swamy Deshika in Gitartharangraha Raksha as follows:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥ (gitartha sangraha)

Sloka 30 – इदानीमात्मनां परमपुरुषशरीरतया तन्नियाम्यत्वस्वरूपनिरूपणेन भगवति पुरुषोत्तमे सर्वात्मभूते गुणकृतं च कर्तृत्वमारोप्य कर्मकर्तव्यतोच्यते. The gist is: स्वकीयेनात्मना कर्त्वा स्वकीयैश्चोपकरणैः स्वाराधनैकप्रयोजनाय परमपुरुषः सर्वशेषी सर्वेश्वरः स्वयमेव स्वकर्माणि कारयति. This is the अनुसन्धान one has to do.

**इति भगवद्रामानुजविरचिते भगवद्गीताभाष्ये तृतीयोऽध्यायः समाप्तः**