

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 4)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

Sincere Thanks to:

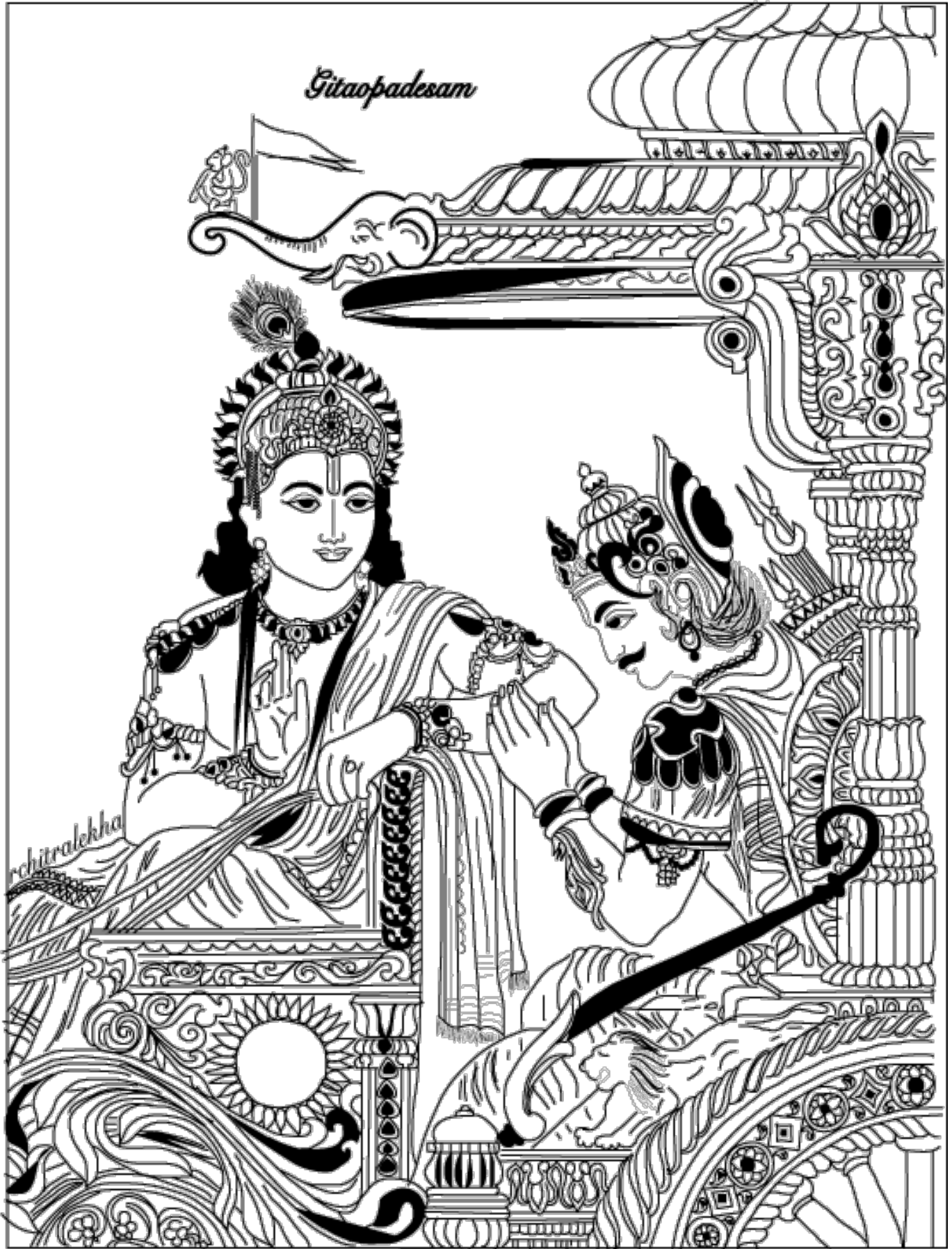
Sri Oppiliappan Koil V. Sadagopan Swamy for releasing this eBook in the Godha Series at Sadagopan.Org

Sri:

**Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 4)**

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

Gitaopadesam



Art Work by Sau. R. Chitralkha

Sri:

Srimad Ramanuja Gita Bhashyam – 4th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ चतुर्थोऽध्यायः

तृतीये अध्याये प्रकृतिसंसृष्टस्य मुमुक्षोः सहसा ज्ञानयोगे अनधिकारात् कर्मयोग एव कार्यः। ज्ञानयोगाधिकारिणः अपि अकर्तृत्वानुसन्धान-पूर्वक-कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम्। (वि)शिष्टतया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्य इति च उक्तम्।

चतुर्थेन इदानीम् अस्य एव कर्मयोगस्य निखिलजगदुद्धरणाय मन्वन्तरादौ एव उपदिष्टतयाकर्तव्यतां द्रढयित्वा अन्तर्गतज्ञानतया अस्य एव ज्ञानयोगाकारतां प्रदर्श्य, कर्मयोगस्वरूपं तद्भेदाः कर्मयोगे ज्ञानांशस्य एव प्राधान्यं च उच्यते। प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते ।

In order to establish the sangati for the fourth chapter with previous chapter, the main teachings of the third chapter are summarized.

तृतीये अध्याये प्रकृतिसंसृष्टस्य मुमुक्षोः सहसा ज्ञानयोगे अनधिकारात् कर्मयोग एव कार्यः । ज्ञानयोगाधिकारिणः अपि अकर्तृत्वानुसन्धान-पूर्वक-कर्मयोग एव श्रेयान् इति सहेतुकम् उक्तम्। (वि)शिष्टतया व्यपदेश्यस्य तु विशेषतः कर्मयोग एव कार्य इति च उक्तम्।

This part of Sangati summarizing the teachings of third chapter is the commentary for the Gitarthasangraha sloka:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

One who is अशक्त or even if शक्त if he is अप्रसिद्ध, etc – all of them have to adopt Karmayoga. For a person who is प्रसिद्ध – whether अशक्त or शक्त – for his own good as well as for the good of others (लोकरक्षार्थ) karmayoga only is to be adopted. Thus, in the third chapter, aspects of who is an अधिकारि for Karmayoga and also the special differentiating characteristics of Karmayoga compared to Jnanayoga were taught.

The differences were also established with proper reasoning.

They are:

The nature of karmayoga does not get affected due to accidental mistakes (निष्प्रमाद).

Karma is what all are engaged in from time immemorial (अभ्यस्त).

Jnanayoga gets affected by accidental mistakes also (सप्रमाद). Jnanayoga is not something all are used to doing before (अनभ्यस्त).

So, one who does not have the capability to do Jnanayoga has to do karmayoga only.

Even those who are capable should do karmayoga to give the right lead to the world (लोकसङ्ग्रह).

चतुर्थेन इदानीम् अस्य एव कर्मयोगस्य निखिलजगदुद्धरणाय मन्वन्तरादौ एव उपदिष्टतया कर्तव्यतां द्रढयित्वा अन्तर्गतज्ञानतया अस्य एव ज्ञानयोगाकारतां प्रदर्श्य, कर्मयोगस्वरूपं तद्भेदाः कर्मयोगे ज्ञानांशस्य एव प्राधान्यं च उच्यते। प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते ।

In Gitarthasangraha, Sri Alavandar has summarized the teachings of 4th chapter as four main aspects. They are : प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मात्स्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते. This part of Bhashya is the commentary for the Gitartha sangraha sloka.

Bhashyakarar mentions the following aspects:

The validity of Karmayoga (प्रामाणिकत्व), ज्ञानमिश्रत्व – Karmayoga also including the knowledge of Self, स्वरूप – the nature of Karmayoga, वैविध्य – the varieties of Karmayoga and ज्ञानांशप्राधान्य – the importance given to the knowledge of Self in karmayoga and भगवदवतारयाथात्म्य – the knowledge of the nature of incarnations of Lord.

Thus these six aspects are taught in this fourth chapter.

The word प्रसङ्गात् includes प्रामाणिकत्व and the varieties of Karmayoga told as 'अस्य च भेदाः' can be understood only after knowing the स्वरूप of Karmayoga and so it is included in that. So even in Gitarthasangraha these six aspects can be seen.

कर्तव्यतां द्रढयित्वा – In the third chapter, the fact that Karmayoga has to be performed was told. Now what was told earlier is going to be established more firmly by highlighting specific aspects of Karmayoga.

प्रसङ्गाच्च भगवदवतारयाथात्म्यम् उच्यते – After establishing साक्षात् सङ्गति, direct connection to previous chapter, the प्रासङ्गिक that is incidental connection is also going to be told which is the real knowledge of the incarnation of the Lord.

- प्रामाणिकत्वप्रसङ्गः - उत्पत्तिं प्रलयं चैव भूतानामागतिं गतिं । वेत्ति विद्यामविद्यां च स वाच्यो भगवानिति ।

श्री भगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् । विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ 1 ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । स कालेनेह महता योगो नष्टः परन्तप ॥ 2 ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः । भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ 3 ॥

अव्ययम् इमं योगं This karmayoga which gives everlasting fruit अहम् विवस्वते प्रोक्तवान् I taught to Surya (vivasvaan) विवस्वान् Surya मनवे प्राह taught this to Manu मनुः इक्ष्वाकवे अब्रवीत् Manu told this to Ikshvaaku परन्तप Hey Arjuna, एवं in this way, परंपराप्राप्तं इमं this Karmayoga which is being taught in continued tradition राजर्षयः विदुः the Rajarshi's knew. महताकालेन सः योगः इह नष्टः That is now lost over a long period of time.

मे भक्तोऽसि You are my devotee. सखा च also my friend. इति स एव पुरातनः अयं योगः Because of that, the same karmayoga which is very old अद्य ते मया प्रोक्तः was taught by me to you. एतत् उत्तमं रहस्यं हि This is the most exalted secret knowledge.

योऽयं तवोदितो योगः, स केवलं युद्धप्रोत्साहनाय इदानीम् उदित इति न मन्तव्यम् - This yoga which was taught to you, do not be under the impression that it was taught only to encourage you to engage in this war.

मन्वन्तरादावेव निखिल जगदुद्धरणाय परमपुरुषार्थलक्षण-मोक्षसाधनतया इमं योगम् अहमेव विवस्वते प्रोक्तवान्, - I told this myself to Vivasvaan during at the start of the Manvantara itself as the means to attain liberation which is the most coveted Purushaartha needed for the upliftment of entire mankind.

विवस्वांश्च मनवे, मनुरिक्ष्वाकवे, इत्येवं सम्प्रदायपरंपरया प्राप्तमिमं योगं पूर्वं राजर्षयो विदुः - Then Vivasvaan taught this to Manu, Manu to Ikshvaaku and so on. Thus the Raja-rishis of earlier times knew this Yoga which is being propagated without break continuously through the sampradaaya-parampara OR tradition of succession of masters and disciples.

सः महताकालेन तत्तत् श्रोतुं बुद्धिमान्द्यात् विनष्टप्रायोऽभूत्, - This yoga was as though lost due to the diminishing intelligence of learners over a long period of time.

स एवायम् अस्खलितस्वरूपः पुरातनो योगः सख्येन अतिमात्रभक्त्या च मामेव प्रपन्नाय ते मया प्रोक्तः - सपरिकरः सविस्तरम् उक्त इत्यर्थः - That same Yoga which was untouched, unchanged and primeval was taught to you who have surrendered unto Me alone today due to your friendship and devotion towards me. And it was taught along with all the accessories in detail.

मदन्येन केनापि ज्ञातुं वक्तुं च अशक्यम्, - It is not possible for anyone other than me to either know this or teach this.

यत इदं वेदान्तोदितम् उत्तमं रहस्यं ज्ञानम् - Because this is the most profound and secret teaching found in the Upanishads.

योऽयं तवोदितो योगः, स केवलं युद्धप्रोत्साहनाय इदानीम् उदित इति न मन्तव्यम् - The parampara of upadeshas (teachings being continued through the line of succession of masters and disciples) told in the mula sloka starting with इमम् - is explained here. Yoga is karmayoga here. The meaning of yoga is taken as Jnanayoga by other commentators and that is not inline with the prakarana. Also for the reason that it is going to be told later as कुरु कर्म.

मन्वन्तरादावेव - Because it was taught to Vivasvan who is the father of Manu. Also Arjuna is going to ask आदौ in next sloka, it is told as मन्वन्तरादौ.

निखिल जगदुद्धरणाय – It is not just for encouraging Arjuna to engage in war or not for just uplifting Arjuna but all अधिकारिs in entire mankind. The Bhashya मन्वन्तरादौ indicates it is equally applicable to the entire world.

परमपुरुषार्थलक्षण-मोक्षसाधनतया – Because it is established in the Lord who is eternal and omniscient, karmayoga is also told as अव्यय. Or it can be through the fruits obtained from that – liberation which is nitya. Earlier also it is not taught for any other fruits.

इमं योगम् अहमेव विवस्वते प्रोक्तवान् – I only taught – means either during start of मन्वन्तर or start of महाकल्प or during start of भारतसमर – no one other than me can either know this as is or teach this. अहमेव also removes any doubt that there was someone else during start of manvantara etc. It is not something found in बौद्धागम etc that was taught to असुरs but what was taught to सर्वदेवात्मा or सर्ववेदात्मा विवस्वान् himself.

विवस्वांश्च मनवे, मनुरिक्ष्वाकवे, - It is said in veda that यद्वै किञ्च मनुरवदत् तद्द्वेषजम् (यजु. 2-2-10-54). It is extolled as the medicine for the entire world and has come down through this teaching succession of father-son etc. and so without any defects of the nature of contradictions and others. Bhashyakarar says in Vedanta Deepa, मन्वादीनां वेदविदग्नेसराणां सर्वातीन्द्रियार्थ साक्षात्कारसमर्थानां ... स्मृत्यनवकाशदोषप्रसङ्ग इति चेन्न अन्यस्मृत्यनवकाशदोषप्रसङ्गः (Brahma.Su.2-1-1). ऋषिं प्रसूतं कपिलम् etc.

इत्येवं सम्प्रदायपरंपरया प्राप्तमिमं – This indicates that it was known to even those before ikshvaaku and so even during Kruta Yoga etc. there was no break in the succession of masters and disciples.

योगं पूर्वे राजर्षयो विदुः - Rajarshi's such as अश्वपति, जनक, अम्बरीष and others were practicing this karmayoga. Because they were ऋषिs, they had the power of extra-sensory perception – अतीन्द्रियार्थदर्शन.

सः महताकालेन तत्तत् श्रोतृ बुद्धिमान्द्यात् विनष्टप्रायोऽभूत् – Over a period of time, in the Kruta and other yugas, the intelligence and capability to practice etc reduced in people and it is well known from shruti as well as it is seen also. So it is as though it is lost. Here नष्ट means नश अदर्शने its

knowledge was absent but that itself was not lost completely – it is only अदर्शन. Even now it is seen in people such as भीष्म, अक्रूर, व्यास and others.

स एवायम् अस्खलितस्वरूपः पुरातनो योगः सख्येन अतिमात्रभक्त्या च मामेव प्रपन्नाय ते मया प्रोक्तः - There is a long gap in time but that has not affected the स्वरूप or प्रकार of Karmayoga itself – it remains unchanged.

भक्तोऽसि मे सखा च – By putting into practice what is known from Shastras you have devotion. By seeing the accessibility (सौलभ्य) during my incarnation as Krishna, you have love and faith.

मया तेऽद्य – These words in mula remind of शाधि मां त्वां प्रपन्नम् and so Bhashya is मामेव प्रपन्नाय ते मया.

सपरिकरः सविस्तरम् उक्त इत्यर्थः - The word प्रोक्तः in mula sloka is explained thus. The meaning along with उपसर्ग प्र is सपरिकरः सविस्तरम् – परिकर means accessory and सविस्तर means enlightening or detailing the meaning of words.

मदन्येन केनापि ज्ञातुं वक्तुं च अशक्यम् – Either due to प्रलय or due to the nature of Yugas, if there is break in the succession of tradition, then I only will re-start the tradition. Anyone else such as even Hiranyagarbha and others who are all depending on the sense organs for knowledge cannot either know or teach without being taught first by me.

यत इदं वेदान्तोदितम् उत्तमं रहस्यं ज्ञानम् – Because it is रहस्य, it can be taught only to one who has abundance of स्नेह, भक्ति, प्रपत्ति and such qualities. Because it is उत्तम रहस्य none other than me have the capability to know or teach it. That is the division.

And because it is वेदान्तोदित, it is उत्तम रहस्य.

Sloka 4

अस्मिन् प्रसङ्गे भगवदवतारयाथात्म्यं यथावत् ज्ञातुम् अर्जुन उवाच –

In this context, Arjuna wanted to know the real nature of the secret of Lord's incarnation and so spoke thus:

In this context means when the fact of performance of karmayoga is to be firmly established.

Knowing the Real nature of Lord's incarnation is to know through valid reasonable means the aspects of not being under the influence of Karma etc. The word यथावत् indicates that it is not प्रातिभासिक etc. which is established by valid means supported by proper reasons.

अवरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ 4 ॥

भवतो जन्म Your birth as son of Vasudeva अवरं is recent विवस्वतः जन्म The birth of Vivasvan परं is very much earlier to it. त्वम् आदौ प्रोक्तवान् इति एतत् This fact that you told this during the beginning of Manvantara कथं विजानीयाम् how can I know?

कालसंख्यया अवरम् अस्मज्जन्मसमकालं हि भवतो जन्म । With respect to the elapsed time your birth is recent and is during the same time as ours.

विवस्वतश्च जन्मकालसंख्यया परम् – अष्टाविंशति-चतुर्युग-संख्यया संख्यातम् । - While the time of birth of Vivasvan is earlier with respect to count of time – that is it is counted as 28 Chaturyugas earlier.

त्वमेवादौ प्रोक्तवानिति कथमेतत् असंभावनीयं यथार्थं जानीयाम्? – That being so, how can I believe this impossibility of you only telling this during the beginning of मन्वन्तर as true?

ननु जन्मान्तरेणापि वक्तुं शक्यम्, जन्मान्तरस्य महतां स्मृतिश्च युज्यते इति नात्र कश्चिद्विरोधः - One may say – Is it not possible to say what was told in one birth in some other birth? Because, for great men the memory of things done in earlier births can be present. So there is no contradiction here.

न चासौ वक्तारमेनं वसुदेवतनयं सर्वेश्वरं न जानाति य एवं वक्ष्यति, 'परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥ आहुस्त्वाम् ऋषयस्सर्वे देवर्षिः नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ (गी. 10-12, 13) इति । And, not that this Arjuna does not know this son of Vasudeva who is

teaching him as सर्वेश्वर – Lord of all. Because he himself is going to tell ‘O Krishna, you are परब्रह्म, you are परन्धाम, you are परमपवित्र. All sages, even देवर्षि नारद, and असित, देवल, व्यास and others also say that you are eternal पुरुष, divine, you are आदिदेव, you are without birth, विशु – you are omnipresent and you are also telling me the same thing’ (गी.10-12-13).

युधिष्ठिर राजसूयादिषु भीष्मादिभ्यश्च असकृत् श्रुतम्, ‘कृष्ण एव हि लोकानाम् उत्तप्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतम् इदं विश्वं चराचरम् ॥’ (भा.सभा. 38-26) इत्येवमादिषु । कृष्णस्य हि कृते इति कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः - During the Rajasuya yaaga performed by Yudhishtira and other instances, it was told several times by Bhishma and others as – ‘Krishna only is the cause of Creation and Pralaya of this Universe. The entire moving and non-moving things are there only for His purpose’ and so on. The meaning of कृष्णस्य हि कृते means this entire world is subservient or शेषभूत to Krishna.

अत्रोच्यते – जानात्येवायं भगवन्तं वसुदेवसूनुं पार्थः । जानतोऽपि अजानत इव पृच्छतोऽयमाशयः - This is how it is explained satisfactorily here. Partha or Arjuna definitely knows that the son of Vasudeva is Bhagavan only. In spite of knowing thus, the purpose of raising this question as though he does not know is this:

- निखिलहेयप्रत्यनीककल्याणैकतानस्य सर्वेश्वरस्य सर्वज्ञस्य सत्यसङ्कल्पस्य अवाप्तसमस्तकामस्य कर्मपरवश-
देवमनुष्यादि-सजातीयं जन्म किम् इन्द्रजालादिवत् मिथ्या? उत सत्यम्? सत्यत्वे च कथं जन्मप्रकारः? किमात्मकोऽयं देहः? कश्च जन्महेतुः? कदा च जन्म? किमर्थं च जन्मेति परिहारप्रकारेण प्रश्नार्थो विज्ञायते – Lord Krishna, whose nature is characterized by उभयलिङ्ग – that is being opposed to anything defiling and an abode to only innumerable auspicious qualities, who is सर्वेश्वर – overlord of all, सर्वज्ञ all-knowing, सत्यसङ्कल्प – whose willing always becomes true, who gets any desire fulfilled by mere willing or who has already got everything desirable, for such a Lord, Krishna, this birth which seems to be belonging to the same class such as देव, मनुष्य etc which are all under the control of Karma, is this birth false just as magic or illusion? Or is it True? If true, what is the nature of His birth? With what is this body ensouled? Who is the cause of this birth? When does this birth happen? For what purpose is this birth and so on. – in order to get clarity for all these doubts, Arjuna is asking this question can be understood.

कालसंख्यया अवरम् – The meaning of words पर and अवर is explained thus. It does not indicate the difference in the nature of the classes देव, मनुष्य etc. because there cannot be an objection to such उपदेश. Krishna is known as the Lord of Lords देवानामपि देवः. The word जन्म denotes birth and does not indicate the जाति or class directly. The word आदौ in mula sloka also indicates the difference in time. Other slokas such as बहूनि मे व्यतीतानि, यदा यदा हि, युगेयुगे etc indicate the difference in time of the nature of being earlier or later. Keeping all these in mind, Bhashya is कालसंख्यया अवरम्.

अस्मज्जन्मसमकालं – The reason for Arjuna to say अवरं भवतो जन्म is because Krishna is present during his time.

हि भवतो जन्म । विवस्वतश्च जन्मकालसंख्यया परम् – अष्टाविंशति-चतुर्युग-संख्यया संख्यातम् । त्वमेवादौ प्रोक्तवानिति कथमेतत् असंभावनीयं यथार्थं जानीयाम्? – The question in Mula sloka, कथमेतत् विजानीयाम् is commented as असंभावनीयं. विजानीयाम् – The meaning of उपसर्ग वि is given as यथार्थम् जानीयाम्?

ननु – Bhashyakarar makes the doubts of Arjuna as Purvapaksha to explain. His doubt about difference in time of births – it can be due to absence of other births, or not remembering what was experienced in another birth, or the listener does not know about it – all these cannot be possible in case of Krishna, so this purva paksha has arisen.

जन्मान्तरेणापि वक्तुं शक्यम्, जन्मान्तरस्य महतां स्मृतिश्च युज्यते इति नात्र कश्चिद्विरोधः - Teaching to those who were present in some other birth which happened long back is possible – there is no contradiction there. And, not just for Krishna, but for other great people also, it is possible to have remembrance of class and experiences of earlier births. Manu says जातिं स्मरति पौर्विकीम् (4-148). So it is possible and there is no objection for that. This is like in case of a child just born, it remembers based on previous experience that drinking mother's milk will quench the thirst. For great people and others it is called स्मृति remembrance of previous experience while for Ishvara it is direct perception, साक्षात्कार and the usage of word स्मृति is only औपचारिक. कश्चित् विरोधः means there is no contradiction either of the form of being at a much earlier time or because of there being no cause.

न चासौ – The word असौ indicates that Arjuna is very learned and has done lot of service to old and elderly people etc.

वक्तारमेनं वसुदेवतनयं सर्वेश्वरं न जानाति – Even though Krishna has hidden his परत्व through मनुष्य जन्म and मानुष व्यापार – he is doing everything just as any other person and his ईश्वर भाव – real nature of being the Lord of everything - is completely hidden, even then Arjuna knows this real nature of Krishna who is characterized by अतिमानुषचेष्टितs such as गोवर्धनोद्धरण and others. HE is सर्वेश्वर – HE is Ishvara to even Vivasvan and others. Even during अवतारदशा he had चतुर्भुज and other extraordinary characteristics. So looking at the words of Arjuna and also because he has been taught by great sages, one can know that he is a knowledgeable person. In several instances he has been taught by many who are dearest to him in many ways as it is told – बहुभ्यः श्रोतव्यं बहुधा श्रोतव्यम्.

For this, Bhashyakar quotes -

य एवं वक्ष्यति, 'परं ब्रह्म परं धाम पवित्रं परमं भवान् । पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥ आहुस्त्वाम् ऋषयस्सर्वे देवर्षिः नारदस्तथा । असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ (गी. 10-12, 13) इति ।

युधिष्ठिर राजसूयादिषु भीष्मादिभ्यश्च असकृत् श्रुतम्, 'कृष्ण एव हि लोकानाम् उत्तप्तिरपि चाप्ययः । कृष्णस्य हि कृते भूतम् इदं विश्वं चराचरम् ॥' (भा.सभा. 38-26) इत्येवमादिषु । कृष्णस्य हि कृते इति कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः । - From the words of Bhishma and others declaring that Krishna is the cause of creation, sustenance and destruction of this world. Not चतुर्मुखब्रह्म or रुद्र or प्रधान (matter). Or, कृष्ण एव हि may also be taken to mean – one, who is known as Krishna by लौकिकपुरुषाः or people of world, is none other than Sarveshvara. The word हि indicates HIS प्रसिद्धि that HE is well known as also told in एको ह वै नारायण आसीत् (महोपनिषत्). The word अपि च includes स्थितिहेतुत्व and others which are well known and so not expressly told. Thus the सर्वकारणत्व and other are told as already established by यतो वा इमानि भूतानि जायन्ते etc. which is the definition of Brahman. That is why Arjuna says परं ब्रह्म and so on.

The word हि in कृष्णस्य हि कृते – indicates the प्रसिद्धि known from pramanas such as पतिं विश्वस्य (महा.10-1), करणाधिपाधिपः (श्वे. 6-9). That is why Bhashya is कृष्णस्य शेषभूतमिदं कृत्स्नं जगदित्यर्थः. This

also indicates that it is स्वाभाविक as per pramana दासभूताः स्वतस्सर्वे आत्मानः परमात्मनः । अतोऽहमपि ते दास इति मत्वा नमाम्यहम् (मन्त्रराजपदस्तोत्र).

The words कृष्णस्य कृते भूतम् indicates all are having their existence for the purpose of Krishna only. The word इदम् is as per जन्माद्यस्य यतः (ब्र.सू. 1-1-2), इमानि भूतानि (तै.उ) and includes entire चेतनाचेतनसमुदाय. So because everything is created by HIM, everything is for HIS purpose is also told as seen in Stotra Ratna – कस्योदरे and others.

कस्योदरे हरविरिञ्चमुखः प्रपञ्चः को रक्षतीममजनिष्ट च कस्य नाभेः ।

क्रान्त्वा निगीर्य पुनरुद्भिरति त्वदन्यः कः केन वैष परवानिति शक्यशङ्कः ॥ स्तो. 14 ॥

Here a purvapaksha arises - having known all these, why should Arjuna to get such a doubt?

That is answered thus:

अत्रोच्यते – जानात्येवायं भगवन्तं वसुदेवसूनुं पार्थः । - The purvapaksha is accepted that Arjuna is indeed knowledgeable and knows that Krishna, who is the son of Vasudeva, is साक्षात् भगवान्. The अवधारण एव indicates there is no dispute in this aspect. The word अयम् indicates what was told earlier in respect of Arjuna that he is knowledgeable one. The words वसुदेवसूनु and पार्थ indicate the relation in this world between Arjuna and Krishna and just like for others the fact of Krishna being the Ishvara is hidden, Arjuna knows Krishna as Sarveshvara because of his सुकृत and also from आचार्योपदेश.

जानतोऽपि अजानत इव पृच्छतोऽयमाशयः - Then there should be no doubt? Bhashya says even though he knows, he is asking this doubt as though he does not know. Meaning, he wants to know some other specific aspects related to this. And he is asking question with great respect and विनय.

=====

A doubt arises that the birth and other things of Bhagavan can be Mithyaa-false. So His attributes are examined to clear this doubt. The words ending in षष्टि vibhakti are all explaining HIS essential nature स्वरूप.

निखिलहेयप्रत्यनीककल्याणैकतानस्य – HIS essential nature is opposed to anything defiling. Because of that only HE is capable of removing others' defects too. When HE is able to remove the defects such as birth, old age etc. of others, how can HE himself get such defects? For one who is self-content with HIS essential nature itself which is of the nature of आनन्द, what is there to be attained by births etc?

सर्वेश्वरस्य – HE is सर्वेश्वर. If HE had someone else as controller, births and other things might have existed but it is not so. HE is the overlord of everything and everyone.

सर्वज्ञस्य – One who does not know one's own हित and अहित – i.e. what is of utmost good and what is not, might engage in getting into birth and other things by willing just as children go and touch fire and get burnt. But HE is not so. HE is all knowing and knows everyone's hita-ahita also.

सत्यसङ्कल्पस्य – HE can protect the entire Universe by HIS mere willing or सङ्कल्प. For that HE need not incarnate HIMSELF. Even if one knows what is good and what is not, it is possible to get into slush thinking it is hard ground. But for Lord, who is सत्यसङ्कल्प, it is not possible.

अवाप्तसमस्तकामस्य – As Krishna Himself says, नानवाप्तमवाप्तव्यम् – there is nothing that he needs to achieve or attain for which HE might need to be born as HE is अवाप्तसमस्तकाम.

This can also be established by अनुमान as follows: ईश्वरो न वस्तुतो जन्मादिमान्, अकर्मवश्यत्वात्, मुक्तात्मवत्. Ishvara is not having births etc in reality because He is अकर्मवश्य (हेतु), just like the liberated ones (दृष्टन्त). Similarly a व्यतिरेकानुमान can also be framed: यो जन्मादिमान् स कर्मवश्यः, यथा संसारी. One who is having births etc is bound by karma, just as one who is in this cycle of births. Because HE does not have another Ishvara who will put him into this cycle of births based on karma. In all these, the general व्याप्ति is यो यत्कारणरहितः न स तत्कार्यवान्, यथा संप्रतिपन्नः. Because he does not have Karma which is the cause of births, he does not have births which are the effect of Karma. This is the general व्याप्ति or relation we may say.

Swamy Deshika examines the various अनुमानs here. For one who is सर्वेश्वर etc. there is no दृष्टान्त itself. Here केवलव्यतिरेकि अनुमान is also not proper because it is rejected in our siddhanta by

Yamnunacharya and others. Also, if it is said that because he does not get bodies like us, then there will be सपक्ष such as घट etc which also do not have bodies like us. So reasons such as देहपरिग्रहाद्यभावे संकुचितज्ञानशून्यत्वात्, प्रतिहतसङ्कल्परहितत्वात्, अपूर्णकामत्वरहितत्वात् etc which distinguish Ishvara from everything else such as घट, मुक्तात्मा etc. are to be applied. Or, making Muktas who have attained परमसाम्यापत्ति with Bhagavan as दृष्टान्त, हेतुस can be given as सर्वज्ञात्वात्, सत्यसङ्कल्पत्वात्, अवाससमस्तकामत्वात् etc. So if one has जन्म etc then just like other sentient कर्मवश्यत्व, अनीश्वरत्व, असर्वज्ञत्व, असत्यसङ्कल्पत्व, अपूर्णकामत्व and others would ensue. So the aspects of सर्वेश्वरत्व and others are the reasons for HIS उभयलिङ्गत्व told here as निखिलहेयप्रत्यनीकत्व etc. which is established in this part of the Bhashya.

कर्मपरवश-देवमनुष्यादि-सजातीयं जन्म किम् इन्द्रजालादिवत् मिथ्या? – These are opposed to what was just told about Ishvara and these are normally known in respect of those born. देव, मनुष्य etc are all कर्मपरवशs. Being सजातीय to them means appearing to be like them or having a form. Because the form is taken by Ishvara, is it इन्द्रजाल which is creating confusion or भ्रमे in others by one's own will. आदि includes, imitating different characters like actors.

उत सत्यम्? सत्यत्वे च कथं जन्मप्रकारः? किमात्मकोऽयं देहः? – The जन्मप्रकार etc are raised only in case of सत्यत्व because if it is मित्यात्व there is no need to talk about prakara etc. किमात्मकः means is it by giving up the characteristics of परमेश्वर or in some other way? Is HE त्रिगुणात्मक or अप्राकृत – is his FORM made of matter or शुद्धसत्व?

अयं देहः - means this Krishna who seems like having a form made of five elements just like us and looks like it grows etc. so the usage देहः - दिह उपचये is the dhatu.

कश्च जन्महेतुः? – Is it by HIS mere सङ्कल्प or even for Ishvara through पुण्य and पाप which HE has taken by HIS own will?

कदा च जन्म? – Is it when the Punya and Paapa start giving fruits or when Dharma has reached a low?

किमर्थं च जन्मेति परिहारप्रकारेण प्रश्नार्थो विज्ञायते – Is it for the purpose of experiencing सुख and दुःख or for the purposes of साधुपरित्राण etc? In order to clarify all these doubts which may arise and not for mere removal of contradiction in अवरं भवतो जन्म.

These are the doubts that are clearly stated in the commentary and it is not about anything else. This can be understood by Krishna's answer. The questions have to be understood from Krishna's answer. If Krishna is not answering Arjuna's doubts, it may mean that Krishna does not understand what Arjuna is asking which is not reasonable. So, Arjuna's doubts here have to be inline with Krishna's answers and that is what is clearly told in the Bhashya. Whatever Krishna's replies, questions have to be limited to those aspects only. Here Krishna answers in four shlokas जन्मसत्यत्व, जन्मप्रकार, देहयाथात्म्य and हेतुकालप्रयोजनस for जन्म in order. So Arjuna's questions have to be understood as regarding these aspects only.

Sloka 5

भगवानुवाच –

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ 5 ॥

अर्जुन Hey Arjuna, मे बहूनि जन्मानि व्यतीतानि for me several births have gone by. तव च for you also it is so. तानि सर्वाणि अहं वेद I know about all these. परन्तप Hey Arjuna, the tormentor of enemies, त्वं न वेत्थ you will not know.

अनेन जन्मनः सत्यत्वम् उक्तम्, 'बहूनि मे व्यतीतानि जन्मानि' इति वचनात्, 'तव च' इति दृष्टान्ततया उपादानाच्च ।

By this, the fact of incarnation being a reality is told. By means of the words of Lord 'for me several births have passed' and due to the fact that it is also cited with the example 'for you also', the reality of HIS incarnations or manifestations is told.

Lord Krishna answers Arjuna's doubts in order. If a doubt is raised that Arjuna did not ask whether earlier births were many or one or whether one knows about them or not etc, it is answered here in this Bhashya. Secondly the aspects of earlier births being many, having gone

by and knowledge of those births etc are only known through words here and by this how can the reality of those births be established? The answers to these doubts are given in Bhashya starting with अनेन.

अनेन जन्मनः सत्यत्वम् उक्तम्, 'बहूनि मे व्यतीतानि जन्मानि' इति वचनात्, 'तव च' इति दृष्टान्ततया उपादानाच्च – Arjuna is having a doubt – you are present now in this time and how could you have told to Vivasvan who was existing at some other time? Krishna would have said I only told during some other birth of mine and I am remembering the same and telling again. But those doubts were cleared with proper reasons earlier itself and so here what is applicable is teaching the reality of those births.

Krishna telling that several births have gone by and HE has the knowledge of all shows HIS सर्वज्ञत्व, सर्वेश्वरत्व and अकर्मवश्यत्व. The births are all real and not mere appearances (not प्रातिभासिक). It is told जन्मानि and not as जन्मप्रतिभासा. Krishna telling Arjuna तव च even though he did not ask about it is to just show an example for the births being all real. Arjuna's birth is also not मिथ्या and it is not mere प्रतिभास or appearance. When that is true, how can there be doubt about Krishna's birth being real. The words बहूनि showing relation to count (संख्या सम्बन्ध) and व्यतीतानि showing relation to time indicate that the births are all real.

Sloka 6

अवतार प्रकारम्, देहयाथात्म्यम्, जन्महेतुं च आह-

This sloka is answering the three aspects as indicated in Bhashya avatarike for this sloka – the mode of manifestation, the reality about the form of Lord and the cause of HIS births or incarnations.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ 6 ॥

अजोऽपि सन् Though I am without births, अव्ययात्मा am having a form which is imperishable and immutable, भूतानाम् ईश्वरोऽपि सन् am being the Lord or controller of all beings moving and non-moving - चराचर, प्रकृतिं स्वामधिष्ठाय taking up my own very nature, आत्ममायया सम्भवामि I manifest with my mere will. (सम्भवामि – सम्यक् – पूर्णतया in my complete form).

HE Himself, by HIS own स्वभाव and HIS स्वेच्छे HIS own WILL. He has come out of HIS own will, in HIS true FORM, being AJA, sarvajna etc in reality. Vikara's of prakruti and purusha are absent in HIM. – स्वरूपविकार, अपुरुषार्थ – अजः - कर्मकृत जन्म is not there. अव्ययः. ईश्वर – HIS jnana is always asankuchita

अजत्वाव्ययत्व - सर्वेश्वरत्वादि सर्वं पारमेश्वरं प्रकारं अजहृदेव स्वां प्रकृतिमधिष्ठाय आत्ममायया सम्भवामि । प्रकृतिः स्वभावः, स्वमेव स्वभावमधिष्ठाय स्वेनैव रूपेण स्वेच्छया सम्भवामीत्यर्थः । - I manifest on my own will without leaving my aspects of being Overlord such as अजत्व, अव्ययत्व etc. and taking up my own nature. प्रकृतिः means स्वभाव or nature. Taking up my own very nature, in my own true form, of my will I manifest – is the meaning. स्वस्वरूपं हि,

‘आदित्यवर्णं तमसः परस्तात्’ (पुरुषसूक्तं), - My nature being as established in the shrutis such as, ‘आदुत्यवर्णं one who has the hue of Aditya and resides in the Paramapada which is beyond प्रकृतिमण्डल’,

‘क्षयन्तमस्य रजसः पराके’ (साम. सं. उत्तरप्रपा.17, 2,4,2), ‘HE who lives in a place beyond the Prakruti mandala’,

‘य एषोऽन्तरादित्ये हिरण्मयः पुरुषः’ (छा.1-6-6), ‘the golden पुरुष who is seen in the आदित्य’,

‘तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः’ (तै. 1-6-1), ‘the Purusha who is in दहराकाश and who is अमृत and who is grasped by pure mind, is without blemish, golden in colour’,

‘सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि’ (तै.ना.6-1-8), ‘All divisions of time – निमेषs – were created from that Purusha who is of the hue of lightening’,

‘भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकार्मा सर्वकामः सर्वगन्धः सर्वरसः’ (छा. 3-14-2), ‘one who has an unsurpassed brilliant form’, ‘who is सत्यसङ्कल्प – of true will, आकाशात्मा – self of even the celestial ether, सर्वगन्ध, सर्वरस – endowed with non-material odour and taste’,

‘महारजनं वासः’ (बृ. 4-3-6) इत्यादि श्रुतिसिद्धम् । - ‘the form of that Purusha is like a cloth dyed with turmeric’ and so on.

आत्ममायया आत्मीयया मायया, ‘मायावयुनंज्ञानम्’ (यास्क निघण्टु धर्मवर्ग-22) इति ज्ञानपर्यायोऽत्र मायाशब्दः । तथा चाभियुक्तप्रयोगः - ‘मायया सततं वेत्ति प्राणिनां च शुभाशुभम्’ इति । आत्मीयेन ज्ञानेन – आत्मसङ्कल्पेनेत्यर्थः । - The meaning of माया here is ज्ञानम् as per nighantu. Bhashyakarar also quotes an Acharya as ‘Paramatman always knows from his omniscience or सर्वज्ञता what is good and bad for all beings’. Here also Maayaa is used in the sense of knowing. So meaning of आत्ममायया is आत्मसङ्कल्पेन – by HIS own WILLing.

अतः अपहतपाप्मत्वादि समस्तकल्याणगुणात्मकत्वं सर्वम् ऐशं स्वभावम् अजहत् स्वमेव रूपं देवमनुष्यादि सजातीयसंस्थानं कुर्वन् आत्मसङ्कल्पेन देवादिरूपः सम्भवामि । - For that reason only Bhagavan is telling that HE will be born out of HIS own WILL as देव etc. taking the form of the same class as देव, मनुष्य etc. (सजातीयसंस्थान) and without leaving HIS nature of being the OverLord (सर्वम् ऐशं स्वभावम् अजहत्) having HIS essential nature of समस्तकल्याणगुणाकरत्वं with attributes such as अपहतपाप्मत्व and others.

तदिदमाह – ‘अजायमानो बहुधा विजायते’ (पु.सू.) इति श्रुतिः । इतरपुरुषसाधारणं जन्म अकुर्वन् देवादिरूपेण स्वसङ्कल्पेन उक्तप्रक्रियया जायते इत्यर्थः । - That is told in shruti as ‘Though HE is unborn HE takes birth in many ways’. This means HE is born as told out of HIS own WILL taking the forms of देव and others which is unlike the births which are normal for others’.

‘बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि’ (गी.4-5) ‘तदात्मानं सृजाम्यहम्’ (गी.4-7), ‘जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः’ (गी.4-9) इति पूर्वापर-अविरोधाच्च । - Bhashyakarar quotes the slokas coming earlier and later here and declares that the meanings here have to be understood this way so that there is no contradiction among these teachings of Lord.

अजत्वाव्ययत्व – These two words अजत्व and अव्ययत्व show that HE does not undergo any changes in HIS essential nature like प्रकृति or matter and also does not have modifications of attributive consciousness like the बद्धजीवः. Or they may also indicate the absence of birth and death due to karma. By this HIS हेयप्रत्यनीकत्व – being opposed to anything defiling is understood. Or, the word अज differentiates paramatman from अचित् and क्षेत्रज्ञः who have births by nature or through association with body. The word अव्ययात्मा indicates that at any time there is no contraction in HIS knowledge and thus differentiates Paramatman from Muktas (liberated selves) who at one time had contraction of attributive knowledge. The word ईश्वर indicates HE is the ruler and thus differentiates Paramatman from even Nityas who have eternal unchanging consciousness but do not have ईश्वरत्व.

Here the first half of the sloka answers the first question – अवतार प्रकारम्, the third पाद which is प्रकृतिं स्वामधिष्ठाय answers the second question देहयाथात्म्य and the fourth पाद which is सम्भवाम्यात्ममायया answers the third question – जन्महेतु.

सर्वेश्वरत्वादि – The word आदि includes सर्वज्ञत्व, सत्यसङ्कल्पत्व, अवाप्तसमस्तकामत्व and all those qualities which make Him ईश्वर.

सर्व – None of the attributes of HIS nature are affected even a bit is indicated.

पारमेश्वरं – परमेश्वरसम्बन्धि परमेश्वरत्वप्रयुक्तम् – being associated with him as HE is Parameshvara.

प्रकारं अजहदेव – Gives the meaning of mula sloka अपि सन् – which is in present tense. This also indicates that in all the manifestations and all situations during those incarnations the covering of HIS real पारमेश्वरस्वभाव is only due to HIS own WILL. This is also told in Varadaraastava by Sri Kurattalvan as ‘भवान् सर्वत्रैव त्वगणितमहामङ्गलगुणः’ (व.स्त.16). Though two qualities each of the षड्गुणः of Bhagavan shines forth in his vyuhas, He is always having all the innumerable incomparable auspicious qualities. During HIS manifestations also HIS परमेश्वरत्व is told clearly as in ‘ईशन्नपि महायोगी’ (भा.उ. 67-14), ‘कृष्ण एव हि लोकानां’ (भा.स.38-23), ‘व्यक्रमेष महायोगी परमात्मा’ (रा.यु. 114-14) and so on.

स्वां प्रकृतिमधिष्ठाय आत्ममायया सम्भवामि – Here the word प्रकृति does not mean matter made of त्रिगुणस as it is also seen being used in Gita itself such as ‘प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः’ (गी. 9-8). Because during his अवतारs or manifestations, matter is not the cause of HIS divya mangala vigraha. This is told clearly in several places such as, ‘न भूतसङ्घसंस्थानो देहोऽस्य परमात्मनः’ (भा.), ‘न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसम्भवा’ (वराह. पु.34-40) and so on.

प्रकृतिः स्वभावः, - So the meaning of work प्रकृति has to be taken as that which is applicable in the context of HIS manifestation and that is स्वभावः. It is said in निघण्टु as ‘प्रकृतिः पञ्चभूतेषु स्वभावे मूलकारणे’ – so all these are possible meanings. It is also found in एकायनश्रुति as ‘नित्यलिङ्गा स्वभावसंसिद्धिः’ (रहस्याम्नायब्राह्मण). So as it is the extraordinary unique characteristic of paramatman alone and is without any limiting adjuncts (it is निरुपाधिक) it is said using स्वभाव shabda.

स्वमेव स्वभावमधिष्ठाय – Though the word प्रकृति is taken in the sense of स्वभाव, Bhashya says स्वमेव in order to differentiate Paramatman from Jivatmans who may get associated with त्रिगुणात्मकप्रकृति. Bhashyakarar while commenting on अन्तरादित्याधिकरण – sutra ‘अन्तः तद्धर्मोपदेशात्’ (1-1-21) where he quotes this sloka of Gita comments: ‘प्रकृतिं स्वाम्’ इति प्रकृतिः स्वभावः । स्वमेव स्वभावमास्थाय; न संसारिणां स्वभावमित्यर्थः । आत्ममाययेति, स्वसङ्कल्परूपेण ज्ञानेनेत्यर्थः’ etc.

स्वेनैव रूपेण – The word प्रकृति is indicating HIS vidyamangala vigraha and the word अधिष्ठाय indicates HIS freedom and these are indicated in Bhashya as स्वेनैव रूपेण. This is the meaning of third पाद.

स्वेच्छ्रया सम्भवामीत्यर्थः - This is the meaning of the fourth पाद. This way of interpreting clearly shows that prakruti is HIS vdivyamangala vigraha which is like the उपादान for अवतार.

स्वस्वरूपं हि, ‘आदित्यवर्णं तमसः परस्तात्’ (पुरुषसूक्तं), ‘क्षयन्तमस्य रजसः पराके’ (साम. सं. उत्तरप्रपा.17, 2,4,2), ‘य एषोऽन्तरादित्ये हिरण्मयः पुरुषः’ (छा.1-6-6), ‘तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः’ (तै. 1-6-1), ‘सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि’ (तै.ना.6-1-8), ‘भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकार्मा सर्वकामः सर्वगन्धः सर्वरसः’ (छा. 3-14-2), ‘महारजनं वासः’ (वृ. 4-3-6) इत्यादि श्रुतिसिद्धम् – HIS स्वरूप is being established by several pramanas – आदित्यवर्णं तमसः परस्तात् shows it is अप्राकृत and स्व-असाधारण-नोरतिशयदीप्तियुक्तत्व – non-material and having an effulgence which is unique and incomparable. In this context, we also have to understand HE resides in परमपद, is always being served by नित्यसूरिs and is लक्ष्मीपति

and so on. रजसः पराके is having similar meaning as तमसः परस्तात् and the word रजस् means मूलप्रकृति and not what is found here which is a modification of mula prakruti. The word क्षयन्तम् which means HE resides shows that HE who is omnipresent has a form. By these two shruti pramanas, that fact of HIS having Paramapada and a nitya vigraha are established.

The अवतारदशा of the same vigraha is established as 'य एषोऽन्तरादित्ये हिरण्मयः पुरुषः'. The word हिरण्मय does not mean modification of gold but as told by द्रमिडाचार्य (who wrote Bhashya for chandogya and is referred to as Bhashyakarar by Udaiyavar) 'रूप सामान्यात् चन्द्रमुखवत्' (वे.सार 1-1-21). OR HE can by HIS own WILL take up any form.

'तस्मिन्नयं पुरुषो मनोमयः अमृतो हिरण्मयः' (तै. 1-6-1) – This shruti says He only resides in the heart also. The word मनोमयः means परिशुद्धमनोग्राह्यः. This shows HE resides in the heart for purposes of उपासना.

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि' (तै.ना.6-1-8) – The fact of paramatman having a form is also seen in कारणवाक्यस – those which tell HIS being the cause of this universe. विद्युतः means having the colour of lightening – which again shows HE has a form.

'भारूपः सत्यसङ्कल्पः आकाशात्मा सर्वकामा सर्वकामः सर्वगन्धः सर्वरसः' (छा. 3-14-2) – These qualities are told to be meditated upon and along with that HIS form is also established by भारूपः etc. – meaning brilliant form. This mantra is extension of सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत.

'महारजनं वासः' (वृ. 4-3-6) – This is from मूर्तामीर्तब्राह्मण of Bruhadaranyaka. While commenting on sutra 'वृद्धिहासभाक्त्वम्...' in उभयलिङ्गाधिकरण (3-2), Bhashyakarar quotes this shruti as – महारजनं वासः इत्यादिना आकारविशेषं चाभिदाय.

We can find in all these shrutis paramatman's having a unique special place, colour, name Purusha etc and are inline with the Purusha Sukta shruti quoted earlier.

आत्ममायया आत्मीयया मायया, 'मायावयुनंज्ञानम्' (यास्क निघण्टु धर्मवर्ग-22) इति ज्ञानपर्यायोऽत्र मायाशब्दः | तथा चाभियुक्तप्रयोगः - 'मायया सततं वेत्ति प्राणिनां च शुभाशुभम्' इति । आत्मीयेन ज्ञानेन – आत्मसङ्कल्पेनेत्यर्थः - The meaning of Maayaa is ज्ञान only is established also with Purvacharya's words. It is not as

commented upon by other commentators. The meaning given is आत्मीयेन ज्ञानेन for आत्ममायया. How can mere ज्ञान be cause of अवतार? Is answered further as आत्मसङ्कल्पेन.

अतः अपहृतपाप्मत्वादि – The gist of all these is summarized here – अपहृतपाप्मत्व etc as per दहरविद्याप्रकरण of छान्दोग्य (8th chapter), सुबालोपनिषत् etc. which establish HIS उभयलिङ्गत्व – निर्दोषत्व, मङ्गलगुणाकरत्व and so on.

समस्तकल्याणगुणात्मकत्वं सर्वम् ऐशं स्वभावम् अजहत् – This reminds of Vishnu Purana sloka समस्तकल्याणगुणात्मकोऽसौ स्वशक्तिलेशाद्भूतभूतसर्गः । इच्छागृहीताभिमतोरुदेहः संसाधिताशेषजगद्धितोऽसौ (वि.पु. 6-5-84) etc. So the उभयलिङ्गत्व includes ALL the ईश्वरस्वभाव and is told as सर्वम् ऐशं स्वभावम् अजहदेव.

स्वमेव रूपं देवमनुष्यादि सजातीयसंस्थानं कुर्वन् आत्मसङ्कल्पेन देवादिरूपः सम्भवामि – This is as per Vishnu purana – ‘समस्तशक्तिरूपाणि तत्करोति जनेश्वर । देवतिर्यङ्मनुष्याख्या चेष्टावन्ति स्वलीलया’ (वि.पु. 6-7-71).

(All his actings are all by his own will and he hides his true nature. आत्मानं मानुषं मन्ये he said, In अतिमानुषस्तव Kurattalwan praises HIM saying HE could not hide his परत्व सर्वेश्वरत्व अतिमानुषस्वरूप – (अब्धिं न तेरिथ न जिग्यिथ राक्षसेन्द्रं नैवास्य जिज्ञिथ यदाच बलाबलं च। निस्संशयः सपदि तस्य पदेऽभ्यषिञ्चः तस्यानुजं कथमिदं हि विभीषणं च ॥).

तदिदमाह – ‘अजायमानो बहुधा विजायते’ (पु.सू.) इति श्रुतिः । इतरपुरुषसाधारणं जन्म अकुर्वन् देवादिरूपेण स्वसङ्कल्पेन उक्तप्रक्रियया जायते इत्यर्थः - Now Bhashyakarar is quoting this to remove the contradiction that may arise as Lord’s manifestations are being told as well as that HE is not born. This is सामान्य-विशेषन्याय. अजायमानः does सामान्यनिषेध – bars his births and बहुधा विजायते is विशेषविषय and so the निषेध is सङ्कुचित meaning it does not completely bar HIS births but says HE manifests in HIS own original form by HIS own WILL having HIS complete nature. This is not like बहु स्यां प्रजायेय where HE says I Will become many, but this is as told in Purushasukta – तस्य धीराः परिजानन्ति योनिम् – it is HIS अवताररहस्यज्ञान which is most useful to मुमुक्षुs.

‘बहूनि मे व्यतीतानि जन्मानि तव चार्जुन । तान्यहं वेद सर्वाणि’ (गी.4-5) ‘तदात्मानं सृजाम्यहम्’ (गी.4-7), ‘जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः’ (गी.4-9) इति पूर्वापर-अविरोधाच्च – The meaning of विग्रहपरत्व for प्रकृतिं स्वामधिष्ठाय and ज्ञानपरत्व for मायया which were given are further justified to remove any doubts

regarding सत्य and मिथ्या. The words वेद, सृजामि, दिव्यम् establish the facts that HIS manifestations are बुद्धिपूर्वक, इच्छामात्रकृत and दिव्य. All these will not be possible if माया is commented as अविद्या. And so जन्म is not meaning जन्मप्रतिभास here – that is mere appearance. It is real. The word व्यतीतानि does not mean it is stultified बाधित. If it is मायागृहीत – false, सर्ववेदित्व is not possible. Something which is मिथ्या cannot be told by सृष्टिशब्द. That which is त्रिगुणात्मक cannot be told as दिव्य because दिव्य means अप्राकृत non-material. So the reality of Bhagavan's अवतारs only is established here.

***** additional points

(Shankara bhashya – prakrtim maayayaa – trigunaatmika prakruti – vaishnaveem maayaam, देहवानिव भवामि - Shankara says जात इव – janma is not satya for them. Shankara says include इव in such places – अंशो नाना व्यपदेशात् – there also read it as अंश इव says Shankaracharya.

आत्ममायया न तु परमार्थतः)

Veda says यो जात एव प्रथमो मनस्वान् देवो देवान् क्रतुना पर्यभूषत् । यस्य शुष्माद्रोदसी अभ्यसेतां नृम्णस्य मुहना स जनासु इन्द्रः ॥ yaj.sam. 1.1.7.13.2

Avyayaatmaa – For us sukha dukha all are there. For HIM none of these are present. HE comes in HIS complete form. Why is HE not seen thus? By HIS own WILL.

Madhva Bhashya – जात इव प्रतीये - he also says like Shankara – Krishna says I am seen as though born but not so. Vasudeva and others are born with prakruti, I am not born. He looks as though HE is born as vaasudeva but is not born.

जन्मकालमाह -

The answer to the question 'when do you manifest thus' asked by Arjuna is given here and that is indicated in Bhashya as जन्मकालमाह.

Sloka 7

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ 7 ॥

भारत Hey Arjuna, यदा यदा हि whenever धर्मस्य ग्लानिः भवति dharma gets to a low, अधर्मस्य अभ्युत्थानं and adharma becomes dominant तदा अहम् at that time । आत्मानं सृजामि manifest or incarnate myself.

Gist: Hey Arjuna, whenever Dharma diminishes and adharma becomes dominant, I manifest myself.

Dharma – Apastamba – धर्मज्ञसमयः प्रमाणम् । वेदाश्च ।

न कालनियमः अस्मत्सम्भवस्य; यदायदा हि धर्मस्य वेदोदितस्य चातुर्वर्ण्य – चातुराश्रम्यव्यवस्थया अवस्थितस्य कर्तव्यस्य ग्लानिः भवति, यदा च तद्विपर्ययस्य अधर्मस्य अभ्युत्थानम् अहमेव स्वसङ्कल्पेन उक्तप्रकारेण आत्मानं सृजामि ।

There is no time restriction for my manifestation. Whenever the Dharma, meaning the system of duties established for the four varnas and four ashramas (one's station in life) told in the Vedas reaches a low and whenever Adharma which is the opposed to it becomes dominant I only withown Will and in the way told incarnate myself.

न कालनियमः अस्मत्सम्भवस्य; - The fact of there being no limitation or restriction of Yuga is told in sloka itself. So the meaning of यदा यदा is told as no restriction of time within a Yuga. This means there is no restriction of the nature of –

- It is not like a Jiva for whom when the fruits of punya and papa become mature
- It is not that at a pre-determined time out of HIS own will Lord will manifest
- It is not at the beginning of manvantara or during mahakalpa etc.

There are no such time restrictions

यदायदा हि धर्मस्य वेदोदितस्य चातुर्वर्ण्य – चातुराश्रम्यव्यवस्थया अवस्थितस्य कर्तव्यस्य ग्लानिः भवति, – In the words धर्मस्य ग्लानिः in mula sloka, the meaning of धर्मस्य is commented upon as वेदोदितस्य कर्तव्यस्य.

So the meaning is not limited to mere outwardly dharma (बाह्य धर्म) or one aspect of dharma (धर्मैकदेश) alone. The meaning is total Vedic dharma in every aspect. The usage of ग्लानि suggests that 'while mere reduction in the level of dharma itself is not tolerated, what to say if dharma is completely cut off'? The word वेदोदितस्य also shows the validity aspect and nature of dharma intended here.

यदा च तद्विपर्ययस्य अधर्मस्य अभ्युत्थानम् – The meaning of अधर्म is what is opposed to dharma and not absence of dharma. By this what is told in अवैदिकागमस (those which are not inline with Vedas) and which do not have वर्णाश्रमादिव्यवस्था are अकर्तव्य and so become विपरीत – opposed to dharma and is called अधर्म. Mere increase in अधर्म is also not tolerated by Lord and what to say if it is increased in a multi-faceted way?

अहमेव स्वसङ्कल्पेन – The meaning of mula sloka अहं सृजामि indicates there is no one who can do this and hence अहमेव स्वसङ्कल्पेन. By this, the fact of Paramatman, who is also the controller of kaala, is not under the control of kaala is made clear.

उक्तप्रकारेण आत्मानं सृजामि – The word आत्मानं सृजामि is not स्वरूपविषय as HE is eternal and so would lead to आत्माश्रयदोष. (If HE is not eternal, how can HE create HIMSELF?). The word आत्म is also not about जीवात्म as it is against this prakarana – which is about bhagavan's अवताररहस्यज्ञान. It is also not about Lord who is qualified by HIS first form (आद्यविग्रहविशष्ट) because that is also eternal but it is अवतारविग्रहविशष्टस्वात्मविषय. So that is indicated as उक्तप्रकारेण आत्मानं सृजामि in Bhashya.

जन्मनः प्रयोजनमाह -

Sloka 8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ 8 ॥

साधूनां परित्राणाय To protect the wise, दुष्कृतां विनाशाय च and to destroy the wicked धर्मसंस्थापनार्थाय and for the purpose of establishing Dharma in proper form, युगे युगे सम्भवामि I incarnate myself every Yuga.

In order to protect the wise in all aspects and to destroy the wicked and also for purposes of establishing Dharma I incarnate every yuga.

साधवः उक्तलक्षणधर्मशीलाः वैष्णवाग्रेसराः मत्समाश्रयणे प्रवृत्ता मन्नामकर्मस्वरूपाणां वाङ्मनसागोचरतया महर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः क्षणमात्रकालं कल्पसहस्रं मन्वानाः प्रशिथिलसर्वगात्रा भवेयुरिति मत्स्वरूप-चेष्टित-अवलोकन-आलापादिदानेन तेषां परित्राणाय तद्विपरीतानां विनाशाय च क्षीणस्य वैदिकस्य धर्मस्य मदाराधनरूपस्य आराध्यस्वरूपप्रदर्शनेन स्थापनाय च देवमनुष्यादिरूपेण युगे युगे सम्भवामि; कृत-त्रेतादि युगविशेषनियमोऽपि नास्तीत्यर्थः ।

साधुs are those वैष्णवाग्रेसरs – leaders among the Vaishnava's, whose conduct is fully inline with Dharma which is as defined earlier. They are seeking refuge in ME, and as my Name, Nature and divine acts are all beyond the grasp of speech or mind, they are not just not able to support or sustain their bodies without seeing me or perceiving me directly and for whom even a second without seeing me is like a thousand kalpas, they become filled with great grief in every part of their body (सर्वावयव-शैथिल्य), for them in order to bestow the knowledge of my nature (स्वरूपज्ञान), show them my Divine acts (दिव्यचेष्टित), and give them the divine pleasure of conversing etc with me and thus give them complete protection in every aspect (परित्राण) and in order to destroy those who are opposed to them and also to establish the वैदिकधर्म, the dharma as established in the Vedas, which is about MY आराधन or worship by showing them my nature and FORM which is the very object of worship, I manifest MYSELF as देव, मनुष्य and such forms every Yuga. That means there is not even the restriction of special Yugas such as कृत, त्रेत etc.

साधवः उक्तलक्षणधर्मशीलाः - Bhashyakarar explains the nature of साधुs here in a grand manner. The word साधु does not mean mild person or so but those who have done abundant सुकृतs. That is told as उक्तलक्षणधर्मशीलाः - उक्तलक्षण means वेदोदितस्य etc as told earlier.

वैष्णवाग्रेसराः - This excludes all others who may also be devoted to Vedas.

1. There are some who do उपासना of देवतान्तरस – gods other than Vishnu or Narayana but as told in Vedas – for eg. They worship god such as indra, agni varuna, vayu etc for various benefits. They are not addressed here.
2. There are also those who worship Vishnu who is the inner self of gods such as Indra, agni and others. This is as per प्रतर्दनविद्या told in the Upanishat. Pratardana went to Indra's place demonstrating great valour and courage (प्रतर्दनो ह् दैवोदासीः इन्द्रस्य प्रियं धाम उपजगाम धैर्येण पौरुषेण च. Indra being very pleased asked him what boon he wants. Pratardana says 'you only give me a boon which is of utmost good to all mankind' – यं त्वं मनुष्याय हिततमं मन्यसे त्वमेव वृणु – he said. Indra then told him 'मासुपास्व' – do upasane to me – worship me. This is discussed in Brahmasutras as to who is the उपास्य told here – object of meditation? It is decided that it is Paramatman who is the antaryami of Indra. Such उपासकs are also not addressed here as साधवः though they are following Vedic dharma only.

Because for all these people, there is no compulsion that Paramatman has to do अवतार or manifest HIMSELF to protect them. Because either the Gods who are worshipped or Vishnu being the inner-self of those Gods would give them all that they need. This is also one kind of upasana. Meditating upon Lord as the self of चेतन.

While the third category of devotees are those who directly meditate upon Paramatman, Vishnu, and they are भगवद्भक्तवर्याः or वैष्णवाग्रेसराः. For them, only Vishnu has to directly come and bless.

By these two words, उक्तलक्षणधर्मशीलाः and वैष्णवाग्रेसराः we can understand that they are as told in Vishnu Purana, 'न चलति निजवर्णधर्मतो यः सममतिः आत्मसुहृत्विपक्षपक्षे । न हरति न च हन्ति किञ्चिदुच्चैः सितमनसं तमवेहि विष्णुभक्तम् ॥' (वि.पु. 3-7-20) and also

वर्णाश्रमाचारवता पुरुषेण परः पुमान् । विष्णुराराध्यते पन्थाः नान्यत् तत्तोषकारकः ॥' (वि.पु. 3-8-9)

They are यथावस्थितमुपायं प्राप्यं चावलम्बमानाः - those who adopt the right means and object of attainment.

The meaning of त्राणं here is अनिष्टनिवर्तनपूर्वकैष्टप्रापणम् – So for वैष्णवाग्रेसराः of this nature, what is अनिष्ट is nothing but भगवदलाभ – not able to attain Bhagavan.

मत्समाश्रयणे प्रवृत्ता मन्नामकर्मस्वरूपाणां वाङ्मनसागोचरतया महर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः – For them the removal of such अनिष्ट is possible only in this way – by taking refuge in Lord and by then attaining Paramatman only. For them धारण-पोषण-भोग is not through अन्न-पान etc but enjoying the svarupa, rupa, guna, vibhava etc of Lord only is everything. As told by Alwar – uNNum shoru, paruhu neeru, tinnum vettalai ellaam KANNAN. They support the body, sustain it and get enjoyment only in Paramatman and nothing else. Krishna is everything for them and that is told as महर्शनेन विना स्वात्मधारणपोषणादिकम् अलभमानाः. Here absence of HIS vision (अदर्शन) is due to their Yoga not having got completed.

क्षणमात्रकालं कल्पसहस्रं मन्वानाः - Before my साक्षात्कार, if they can tolerate for a second by closing their eyes and meditating upon me then I will also be able to tolerate such gaps but they are not so. Even a क्षण for them is like a thousand कल्पs. It is like what Gopis said - त्रुटियुगायते त्वामपश्यताम् (भाग. 10-31-15).

प्रशिथिलसर्वगात्रा भवेयुरिति – The ultimate state of grief on not able to get his Vision is this. Every single part of their body gets doomed in great grief.

मत्स्वरूप-चेष्टित-अवलोकन-आलापादिदानेन तेषां परित्राणाय – The order of enjoyment of HIS devotees who are desperate to have HIS Vision is this – HIS svarupa or nature, sight, conversation etc. He wants to show HIMSELF to his devotees and see how they enjoy HIM, experience HIM and wants to converse with them, wants to listen to HIS devotees praising HIM, praying HIM etc. This cannot be done without HIS manifestation just like liberation and other things which HE can bestow by HIS mere will. So HE has to appear HIMSELF here.

The उपसर्ग परि in परित्राणाय indicates – removing several अनिष्टs and bestowing several इष्टs and of them रहःसंक्षेपदान is also oen and that is told in Bhashya as मन्नामकर्मस्वरूपाणां, स्वरूपचेष्टित अवलोकनआलापप्रदानेन and so on. The meaning of स्वरूप here is दिव्यमङ्गलविग्रह. Thus the आन्तरभय of साधुs is explained. Now how HE does बाह्यभय निवृत्ति is told-

तद्विपरीतानां विनाशाय – This is told in अन्तराधिकरणभाष्य as 'साधवो ह्युपासकाः, तत्परित्राणमेवोद्देश्यम्; आनुषङ्गिकस्तु दुष्कृतां विनाशः, सङ्कल्पमात्रेणापि तदुपपत्तेः' (1-1-21). Bhagavan destroys those who are opposed to साधुs – that shows the ultimate of bad deed is भागवतापचार – doing dis-service to devotees of Lord. This दुष्कृत् विनाश also ultimately ends up in धर्मसंस्थापन only. Because destroying enemies of sadhus means not अत्यन्तविनाश – complete destruction but making them get rid of rakshasa body etc. and thus enabling them to take on better births and become धार्मिकs – those who tread the path of Dharma. This can be seen in 'रिपूणामपि वत्सलः' (रा.यु. 50-56) and 'मच्छरैस्त्वं रणे शान्तः ततः पूतो भविष्यसि' (रा.यु. 41-68).

च क्षीणस्य वैदिकस्य धर्मस्य मदाराधनरूपस्य – The आराधन or worship of Lord is for HIS purpose and so it has to be established by HIM only is indicated as मदाराधनरूपस्य.

आराध्यस्वरूपप्रदर्शनेन स्थापनाय च – The धर्मप्रवर्तन (continuance of Dharma) can be done by Vyasa and other also through अनुष्ठान (they adopting and performing it), उपदेश (teaching to disciples) etc. But generating devotion by directly showing them HIS form of worship is possible only through HIS divine manifestations.

This also shows how even Shishupala who abused Krishna over 100 times and was HIS enemy for three births also got devotion and got liberated on seeing Lord Krishna. We should also do anusandhana of HIS divine form which is extolled as 'रूपौदार्यगुणैः पुंसां दृष्टिचित्तापहारिणम्' (रा.अ. 3-29), 'ते तं सोममिवोद्यन्तं दृष्ट्वा वै धर्मचारिणः मङ्गलानि प्रयुञ्जानाः' and so on.

By this, the meaning of धर्मसंस्थापनम् which is सम्यक् स्थापनम् would mean 'स्वपर्यन्ततया स्थापनम्'. Establishing by several means including by HIMSELF.

देवमनुष्यादिरूपेण युगे युगे सम्भवामि; कृत-त्रेतादि युगविशेषनियमोऽपि नास्तीत्यर्थः - What is found in mula sloka as युगे युगे (repetition) is commented as कृत-त्रेतादि. It is not that HE manifests every Yuga or during a particular Yuga etc. Whenever there is a need for all these – साधुपरित्राण, धर्म संस्थापन, दुष्कृत् विनाश HE manifests which ever Yuga it is and again and again if needed.

Sloka 9

जन्म कर्म च मे दिव्यम् एवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ 9 ॥

अर्जुन Hey Arjuna, मे जन्मकर्मच my birth and acts एवं दिव्यं are divine यः तत्त्वतः वेत्ति one who knows thus, सः देहं त्यक्त्वा पुनर्जन्म नैति He is not born again after leaving present body on death माम् एति he will attain me.

Gist: One who knows that my births and acts are all divine in this way, is not born again and after leaving the current body on death, will attain me.

एवं कर्ममूल – हेयत्रिगुणप्रकृतिसंसर्गरूप - जन्मरहितस्य सर्वेश्वरत्व सार्वज्ञ सत्यसङ्कल्पत्वादि समस्त कल्याण गोणोपेतस्य साधुपरित्राण-मत्समाश्रयणैकप्रयोजनं दिव्यं - अप्राकृतं मदसाधारणं मम जन्म चेष्टितं च तत्त्वतो यो वेत्ति स वर्तमानं देहं परित्यज्य पुनर्जन्म नैति मामेव प्राप्नोति, मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि यथोदितप्रकारेण मामाश्रित्य मदेकप्रियो मदेकचित्तो मामेव प्राप्नोति ।

Thus, one who knows the reality of my manifestations in this way as taught here will attain me on leaving the current body. How is it to be known-

1. That my manifestations are not due to karma which leads to association with the matter of three qualities which is to be rejected (हेय)
2. That I am सर्वेश्वर, सर्वज्ञ, सत्यसङ्कल्प, समस्त-कल्याण-गुणोपेत etc.
3. My manifestations are only for the main purposes of protecting my devotees in all ways and for all sentients to take refuge in me
4. My manifestation and acts are दिव्य or अप्राकृत or divine, non-material in nature and unique to ME

Thus if one knows the reality of all these aspects of my अवतार, such a person would attain me on leaving his current body and will never be born here again. That means, with the knowledge of the reality all his sins which are obstructing him from taking refuge in me will get destroyed and in the current birth itself he will come and surrender unto me as told and I alone will be dear to him (मदेकप्रियः), his mind will be steadfast in ME (मदेकचित्तः), and he will attain ME only.

This is a very important aspect in our siddhanta. How the teaching of avatara rahasya jnana which was started as प्रासङ्गिक, is useful to attain liberation is told here.

एवं – As told in sloka अजोऽपि सन्नव्ययात्मा and others. The meaning of दिव्य is अप्राकृत – non-material or divine in nature.

कर्ममूल – हेयत्रिगुणप्रकृतिसंसर्गरूप - जन्मरहितस्य सर्वेश्वरत्व सार्वज्ञ सत्यसङ्कल्पत्वादि समस्त कल्याण गोणोपेतस्य साधुपरित्राण-मत्समाश्रयणैकप्रयोजनं दिव्यं - अप्राकृतं मदसाधारणं – Here मदसाधारणम् includes Lord's other forms told in बहु स्यां प्रजायेय and others. He is present as inner-self of everything and so on. HIS अवतारs are not so but they are unique even compared to HIS own other forms. This अवतार is धर्मिग्राहकप्रमाणसिद्ध – one can know it by directly perceiving just as fire, its heat etc. Even if HE is not seen in other objects, it cannot be stultified by logic etc. HIS mode of manifestation is not तर्कबाध्य.

मम जन्म चेष्टितं च – The word कर्म in mula sloka is commented as चेष्टित for Bhagavan as it is not karma which is of the form of punya which may cause births.

तत्त्वतो यो वेत्ति – One who knows the reality as is तत्त्वतः means without any doubts, contradictions etc.

स वर्तमानं देहं परित्यज्य – The word वर्तमानदेहं is very significant. Mula sloka has त्यक्त्वा देहम् without any specific attributes. In order to eliminate the doubt that it is not body due to प्रारब्धकर्म but it is the present body – वर्तमानदेह. The difference is, body due to प्रारब्धकर्म may be of several births and a bhaktiyogi has to normally experience complete prarabdha karma and hence he may take several births. But one who has this real knowledge of Lord's manifestation as is, would not take any more births and on leaving the present body, he will attain liberation is the meaning. This can also be understood by the anvaya यो वेत्ति स पुनर्जन्म नैति.

पुनर्जन्म नैति मामेव प्राप्नोति – These two indicate the removal of the undesirable and attainment of the desirable – अनिष्टनिवृत्ति and इष्टप्राप्ति. The अवधारण मामेव indicates that one who has this avatara rahasya jnana attains ME only and not mere स्वात्मानन्दानुभव.

मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि – Here several doubts are cleared with respect to a Bhaktiyogi with the real knowledge of Lord's manifestations.

The doubts are these: It is told in Bhashya वर्तमानदेहं परित्यज्य –

1. In the Brahmasutras it is decided that only at the end of प्रारब्धकर्म's an उपासक gets liberated
2. How many births will one get due to प्रारब्धकर्म's is not definitely known – there is no नियम in this aspect. This is decided by Badarayana vyasa in brahma sutra 'भोगेन त्वितरे क्षपयित्वा अथ संपद्यते' (4-1-19). It is commented in Sribhashya as 'भोगेन तयोः कर्मणोः विमोक्ष्य उच्यते, देहावधिनियम अश्रवणात्' with respect to when punya and papa will get exhausted.
3. It is also well known that mere knowledge of manifestations and the divine acts of Lord, one can not get liberated. Else, the entire shastra teaching उपासन which is so difficult as it has to be done for long time, without break, with utmost devotion and so on.. will be futile.

These are all answered in this part of the Bhashya here. मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि – By this real knowledge of HIS divine manifestations and acts, all the sins which are obstructing the upasana are completely destroyed and so in this birth only such an upasaka gets abundant upasana (पुष्कल-उपासन-निष्पत्ति) which is capable of destroying all sins responsible for future births. This is as told in Vishnu Purana – विनिष्पन्नसमाधिस्तु मुक्तिं तत्रैव जन्मनि (वि.पु. 6-7-35). So this knowledge is the cause of उपासनपौष्कल्य and not moksha itself. So it is the cause of liberation परंपरया that is through something else and so there is no contradiction to शारीरकशास्त्र. This is a very important point to be understood here.

यथोदितप्रकारेण मामाश्रित्य – Indicates पुष्कलध्यानावस्था – meditation reaching its saturation limit or climax.

मदेकप्रियो – This means भक्तिरूपापन्नता – as told शेमुषी भक्तिरूपा. Bhaktirupaapanna jnana. मदेकप्रियः means अह्येक एव प्रियः प्रीतिविषयो यस्य स मदेकप्रियः. Only I am most dear to him. This is going to be told as प्रियोहि ज्ञानिनोऽत्यर्थमहम् (7-17). This also excludes interest in any other पुरुषार्थ.

मदेकचित्तो – Indicates समाधि अवस्था – the state of steadfast meditation at its peak. मदेकस्मिन्नेव चित्तं यस्य स मदेकचित्तः - One who has his mind steadfast in ME alone.

मामेव प्राप्नोति – such a person attains ME only.

Sloka 10

तदाह-

वीतरागभयक्रोधाः मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ 10 ॥

वीतरागभयक्रोधाः Being devoid of desire, fear and anger, मन्मयाः having his mind steadfast in me
मामुपाश्रिताः having taken refuge in ME बहवः ज्ञानतपसा पूताः many having become pure due to the
meditation of the form of knowledge of my incarnations मद्भावमागताः have attained my nature.

Gist: Many persons being devoid of desire, fear or anger and having their mind fixed firmly in me and having taken refuge in me, have attained my nature due to the contemplation of the form of knowledge of my incarnations.

मदीय जन्म कर्म तत्त्वज्ञानाख्येन तपसा पूताः बहव एव संवृत्ताः । तथा च श्रुतिः, 'तस्य धीराः परिजानन्ति योनिम्' (पु.सू.) इति । धीराः - धीमताम् अग्रेसराः एवं तस्य जन्मप्रकारं जानन्तीत्यर्थः ।

Many have attained me thus having got purified by the tapas of the form of तत्त्वज्ञान of the manifestations and divine acts of mine. Shruti also declares, 'the knowledgeable ones understand properly the ways and modes of HIS manifestations'. The meaning of धीराः is those who are foremost among the knowledgeable ones – they know the modes of manifestations of

Lord. Continuous contemplation on the various aspects of Bhagavan's manifestations, तत्त्वज्ञान of HIS अवतारः - itself is told as तपस् – तप आलोचने is the dhatu.

The answer given to the doubt about whether upasana would be futile that is only told here by Bhashya तदाह. The same knowledge ज्ञान is told here as ज्ञानतपसा.

मदीय – What is told in mula sloka as मन्मयाः मामुपाश्रिताः is the knowledge that is attained successively (परंपरया) by that knowledge told earlier.

(Prev Sloka - मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः अस्मिन्नेव जन्मनि यथोदितप्रकारेण मामाश्रित्य मदेकप्रियो मदेकचित्तो मामेव प्राप्नोति)

जन्म कर्म तत्त्वज्ञानाख्येन तपसा पूताः बहव एवं संवृत्ताः - This sloka is already commented upon in the previous is indicated as एवं संवृत्ताः. The words in this sloka are very very significant and have indepth meanings. Swamy Deshika shows how it is commented earlier. The meaning of ज्ञानतपसा पूताः is commented in previous sloka as मदीयदिव्यजन्मचेष्टित – याथात्म्यविज्ञानेन विध्वस्तसमस्त – मत्समाश्रयणविरोधिपापः. The meaning of मामुपाश्रिताः is told earlier as मामाश्रित्य. The meaning of वीतरागभयक्रोधाः is told earlier as मदेकप्रियः. राग is nothing but desire in anything other than Lord. The desire to destroy whatever obstructs attainment of that is क्रोध. भय is nothing but anticipation of obstructions to desires and expecting the undesirable. All these are absent in devotees of वासुदेव because they are तदेकप्रियाः and so do not have any राग or desire in anything else, due to that reason only they do not get angry which is having it root in राग only, they do not have भय also because they have nothing else to desire than वासुदेव and there is nothing else which they may lose or nothing undesirable they want. This is well known from 'न क्रोधो न च मात्सर्यं ल लोभो नाशुभामतिः | भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥'. This is the लक्षण of devotees. A true bhakta can examine oneself with these characteristics. In the same way here it is told as वीतरागभयक्रोधाः. The meaning of मन्मयाः is मदेकचित्तः, So the word मन्मयाः does not mean तादात्म्य or विकार – the मयट् प्रत्यय also has विकारार्थ but that is not applicable here because they do not become one on liberation and there is no vikara. HE is अविकाराय शुद्धाय. So मन्मयाः does not mean अभेद with ईश्वर but those who are having their mind steadfast in the Lord and told as मदेकचित्तः in previous sloka.

This is like Gopis who used to think of Krishna all the time and started to sell दधि, घृत, क्षीर etc as गोविन्द, दामोदर, माधव् etc. In yadavabhyudaya Swamy Deshika says – विक्रेतुकामा किल गोपकन्या मुरारिपादार्षितचित्तवृत्तिः । दध्यादिकं मोहवशादवोचत् गोविन्द दामोदर माधवेति । This is the meaning of मन्मयाः.

The meaning of मद्भावमागताः is commented in previous sloka as मामेव प्राप्नोति. Even in the state of liberation, मुक्त्यवस्था, there is no तादात्म्य that is oneness with Brahman as it is totally opposed to shruti, smruti, sutra and all pramanas.

Even here, मामेति सोऽर्जुन is telling कर्म, कर्तृ – the doer who attains told as सः, the object of attainment, माम् are different – karta and karma – are differently told. This is going to be told later as ‘मम साधर्म्यमागताः’ (14-2). So the meaning of मद्भावमागताः is मत्स्वभावम् अपहृतपाप्मत्वादिकं प्राप्ताः इत्यर्थः. OR, as told in ब्रह्मैव भवति (सु. 3-2-9) which says अत्यन्त साम्यापत्ति. साम्य is in आनन्दानुभव only and not in aspects of जगत्कारणत्व, अन्तर्यामित्व, लक्ष्मीपतित्व, having विभुस्वरूप etc. It is like weighing equal weight of stone and gold in a balance. We say both are equal – it means equal in only one aspect which is weight and not in all aspects.

तथा च श्रुतिः, ‘तस्य धीराः परिजानन्ति योनिम्’ (पु.सू.) इति । धीराः - धीमताम् अग्रेसराः एवं तस्य जन्मप्रकारं जानन्तीत्यर्थः - This shows that there is also shruti pramana for acquiring avatara rahasya jnana. The word धीर means having constant steadfast knowledge till the attainment of Bhagavan. The उपसर्ग परि in परिजानन्ति means they know as it is यथावस्थित – and that is commented as तस्य जन्मप्रकारं जानन्ति.

मन्मयाः - In Madhva bhashya this is very nicely said - मां विना न किञ्चित् पश्यन्ति.

मामुपाश्रिताः - incidentally Brahmanandagiri, an advaitic commentator explains this as

‘अखिललोकानुग्रहार्थम् अवाप्तलीलामानुष्यम् आश्रितजनसुलभम् अतिलीलकारुण्यम् उपाश्रिताः

एकान्तप्रेमलक्षणभक्त्याचरणमुपागताः ततो मन्मयाः मदेकतानाः मां विना क्षणमात्रमपि प्राणधारणमलभमानाः तत एव वीतरागभयक्रोधाः’. They are not interested in even the status of चतुर्मुखब्रह्म etc.

Sloka 11

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ 11 ॥

ये Who ever, यथा in whatever way, मां प्रपद्यन्ते take refuge by surrendering unto me तान् तथैव अहं भजामि I bestow all good to them in the same way or I reveal myself to them. पार्थ Hey Arjuna, मनुष्याः ममवर्त्म सर्वशः अनुवर्तन्ते people follow my nature experiencing me in all ways.

न केवलं देवमनुष्यादिरूपेण अवतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि – It is not that I just protect those devotees who are desirous of taking refuge in me by manifesting myself in the form of देव, मनुष्य etc.

अपि तु -ये मत्समाश्रयणापेक्षा यथा येन प्रकारेण स्वापेक्षानुरूपं मां संकल्प्य प्रपद्यन्ते समाश्रयन्ते तान् प्रति तथैव तन्मनीषितप्रकारेण भजामि मां दर्शयामि – But for those who are desirous of attaining me, in whichever form in accordance to their desire they take refuge in me, to those specific devotees, I show myself exactly in the way they desired to see me or have my anugraha. It is not according to my wish but according to the wish of the devotees.

किमत्र बहुना? What more to say in this regard?

सर्वे मनुष्या मदनुवर्तनैकमनोरथा – All persons who have their mind steadfast in ME alone,

मम वर्त्म मत्स्वभावं सर्वं – my form, means my complete nature, योगिनां वाङ्मनसागोचरम् अपि – though it is beyond the grasp of mind and speech even for Yogis, चक्षुरादिकरणैः सर्वशः स्वापेक्षितैः सर्वप्रकारैः – in all ways as desired by them through their senses such as eye and others, अनुभूय अनुवर्तन्ते – they experience me and remain steadfast in me.

Thus the सौलभ्य of Lord which is needed for devotees to contemplate on HIM was described by explaining HIS ways of manifesting by tking up forms of the same class as those of Deva, Manushya etc for protecting Sadhus and other purposes and that HE does all these by HIS own free will and not due to karma. Now the ultimate state of those manifestations is going to be taught. Here along with the manifestation of Lord as Krishna, HIS अर्चवितार (HIS manifestation as a form of worship for all in this kaliyuga) is also summarized.

न केवलं देवमनुष्यादिरूपेण अवतीर्य मत्समाश्रयणापेक्षाणां परित्राणं करोमि । अपि तु -ये मत्समाश्रयणापेक्षा – The words ये यथा and तास्तथैव removes all restrictions with respect to eligibility अधिकारि and अनुष्ठान – practicing vedic dharmas etc. That is indicated in Bhashya as न केवलम्.

यथा येन प्रकारेण स्वापेक्षानुरूपं - This indicates पतित्व, पुत्रत्व, सारथित्व, बाराहनारसिंहादि – any such form.

मां संकल्प्य प्रपद्यन्ते समाश्रयन्ते – प्रपद्यन्ते in mula sloka is indicated as making ME as the object of their mind or thinking – मनोरथविषय and this is commented as समाश्रयन्ते.

तान् प्रति तथैव तन्मनीषितप्रकारेण – The meaning of तान् तथैव is given as तन्मनीषितप्रकारेण – in the same way as desired by them. This implies it is not according to my परत्वप्रकार.

भजामि मां दर्शयामि – The meaning of भजामि is very unique to our Bhashya. It is commented as अनुगृह्णामि in shankara bhashya but Bhashyakarar says दर्शयामि. The भजन of one who is the Master with respect to a servant is nothing but सुलभदर्शनत्व.

The aspect of HE showing HIMSELF is most wonderful which shows HIS saulabhya.

ಪೊಯ್ ಹೆಯ್ ಆಳ್ವಾರ್

ತಮರುಹಂದದು ಎವ್ವರುವುಂ ಅವ್ವರುವುಂ ತಾನೇ

ತಮರುಹಂದದು ಎಪ್ಪೇರ್ ಮತ್ತು ಅಪ್ಪೇರ್ – ತಮರ್ ಉಹಂದದು

ಎವ್ವಣ್ಣಂ ಶಿಂದಿತ್ತು ಇಮ್ಮೆಯಾದಿರುಪ್ಪರೇ ಅವ್ವಣ್ಣಂ ಆಱಿಯಾನ್ ಆಮ್ (ಮುದಲ್ ತಿರುವಂದಾದಿ – 44)

ಶಿಂದಿತ್ತು ಇಮ್ಮೆಯಾದಿರುಪ್ಪರೇ – ಮನ್ಮಯಾ: ಮಾಮುಪಾಶ್ರಿತಾ: etc.

किमत्र बहुना? सर्वे मनुष्या – The words सर्वे मनुष्या: includes everyone, men women etc.

मदनुवर्तनैकमनोरथा मम वर्त्म मत्स्वभावं सर्वं– The meaning of वर्त्म is not path or आचार or practices but स्वभाव. Here in this context where Krishna is doing उपदेश due to HIS सौलभ्य – it can only mean the entire set of HIS unique characteristics such as दिव्यमङ्गलविग्रह, HIS divine acts, HIS सौशील्य and so on.

योगिनां बाङ्गनसागोचरम् अपि स्वकीयैः चक्षुरादिकरणैः – Those who have pure mind by the practice of Yoga, even for them HE is ungraspable by mind or speech but HE reveals HIMSELF to men so

that they can experience and enjoy HIM even with their मांसचक्षुष् etc. that is eyes and other senses which are of material. By the word चक्षुरादिकरणैः it can be understood that even in Archavatara, one has to see अप्राकृत दिव्यमण्डलगलविग्रह विशिष्टत्व with all other unique attributes of Lord. It is also told in विष्णुधर्म as तामेव ब्रह्मरूपिणीम् (वि.ध. 103-30). This is also told by Krishna in Mahabharata – भुजैश्चतुर्भिः (भा.मौ. 5-34).

यं योगिनो यत्नेन चित्ते विनिवेशयन्ति – They are आत्मारामा विहितमतयः निर्विकल्पेसमाधौ ज्ञानोद्रेकात् विघटिततमोग्रन्थयः सत्त्वनिष्ठाः यं पश्यन्ति – Such Yogis see HIM and how can we see? HE says, it may be difficult for even for Yogis it is impossible to see me or know me, such wonderful nature of MINE in its complete grandeur I show MYSELF to those devotees who are always devoted to me. That is HIS saulabhya.

आगममात्रप्रमाणः आगोपीजनं प्रकाशनिजयाथात्म्यः । श्रद्धितहृदयसुलभः ... Acharya says.

नित्यो नित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान्

तम् आत्मस्थं येन पश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ (munDaka)

HE showed HIMSELF to his extraordinary devotees in so many ways.

सर्वशः स्वापेक्षितैः सर्वप्रकारैः – If such a devotee wants to worship me, do archana, do anjali, do alankaara, do utsava anything they want, they can experience me in the same way. Bhakti has wonderful powers. भक्त्या तुष्यति केवलं न तु गुणैः भक्तप्रियो माधवः. The word सर्वशः includes as Swamy Deshika puts it – प्रियतम-पितृ-पुत्र-सुहृत्-भ्रातृ-भृत्य-सारथित्वादिरूपाणि अर्चावताररूपाणि च and that is commented as स्वापेक्षितैः.

So though the सौलभ्यातिरेक that is the limitless saulabhya of Lord was seen directly in Krishna who was doing सारथ्य etc., Krishna also did उपदेश to him directly in order to fulfil his desire of doing meditation – उपासना.

अनुभूय अनुवर्तन्ते – They keep experiencing HIM and enjoying HIM.

Here Swamy Deshika discusses various logical constructs अनुमानs which are posed to question whether the manifestations of Lord are real etc. and disproves all of them thereby establishing what Bhashyakarar has clearly stated in the commentary of these slokas. They can be summarized thus:

1. How can one who is हेयप्रत्यनीक get into births which are हेय or full of defects. Even in HIS manifestations there is complete absence of हेयत्व and so there is no scope for such an objection. HE is अकर्मवश्य, HIS form is अप्राकृत or divine and it is स्वेच्छाकृत – due to HIS own free will.
2. How can one who does not have पुण्य-पाप etc and also no other controller have births similar to बद्धचेतनस? His manifestations are out of HIS own free will. So there can no objection in this regard too.
3. He is also not tainted by the defects of not knowing what is हित-अहित during manifestations because HIS manifestations are लीलाकार्य and so for one who is सर्वज्ञ, सत्वसङ्कल्प etc and अकर्मवश्य there can be no such defect.
4. There is also प्रयोजन for his manifestations and it is not done without any purpose. The purpose is for protecting HIS dearest devotees, for establishing dharma and for destroying those who are troubling HIS devotees. The objection why not HE achieve all these by mere सङ्कल्प is set aside by the fact that the meaning of परित्राण which is रहःसंक्षेपदान and establishing dharma through आराध्यस्वरूपप्रदर्शन etc has to be done by HIMSELF through HIS divine manifestations.
5. The last objection about the exhibition of grief, fear, happiness etc. by Lord during HIS manifestations is answered as they are all to be taken as mere acting as said तेन वञ्चयते लोकान् (भा.उ. 67-15) etc.

So the manifestations of Lord are all real. The sources which establish HIS divine manifestations are all प्रमाणs or fully valid. Thus the various aspects of Lord's manifestations are established in this prakarana.

Sloka 12

इदानीं प्रासङ्गिकं परिसमाप्य प्रकृतस्य कर्मयोगस्य ज्ञानाकारताप्राकारं वक्तुं तथाविधकर्मयोगाधिकारिणो दुर्लभत्वम् आह

—

Now, having completed the topic of HIS manifestations which came as प्रासङ्गिक – now the main topic which was started in this chapter namely, how the aspect of knowledge of the Self is embedded in Karmayoga is going to be taught by first telling about the rarity of such karmayogi's.

In the अवतारिके of this chapter, Bhashyakarar said this chapter establishes six aspects of Karmayoga. Out of them, after establishing the प्रासङ्गिकविषय, now in order to highlight the nature of karmayoga as being of the form of the knowledge of Self (ज्ञानाकार), six slokas are told as पीठिका or like preamble. Four slokas 12, 13, 14 and 15 are about the अधिकारि and then two slokas 16 and 17, are about the nature of Karmayoga (कर्मयोगस्वरूप).

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ 12 ॥

कर्मणां सिद्धिम् The fruits of actions or karmas, इह काङ्क्षन्तः desiring to get here itself देवताः यजन्ते people worship the gods. हि Because मानुषे लोके in this world of people कर्मजा सिद्धिः the fruits arising out of karmas or actions क्षिप्रं भवति are realized very quickly.

Then why not people take refuge in Lord? The answer is that people get fruits immediately from various gods whom they worship and so desiring such quick fruits, they are all involved in various karmas only.

सर्व एव पुरुषाः कर्मणां फलं काङ्क्षमाणा इन्द्रादिदेवतामात्रं यजन्ते आराधयन्ति – All persons worship only Gods such as Indra and others desiring the fruits of karmas.

न तु कश्चिद् अनभिसंहितफल इन्द्रादिदेवतात्मभूतं सर्वयज्ञानां भोक्तारं मां यजते – Not having desire in the fruits of karmas thereof, no one worships ME who is the object of worship of all Yajnas and who is the InnerSelf of gods such as Indra and others.

कुत एतत्? यतः क्षिप्रम् अस्मिन् एव मानुषे लोके कर्मजा पुत्र-पशु-अन्नादि-सिद्धिः भवति – Why is it so? Because in this very world of men, very soon, the fruits of karmas which are of the form of having children, cattle, food and so on are obtained.

मनुष्यलोकशब्दः स्वर्गादीनामपि प्रदर्शनार्थः – The word मनुष्यलोक is also indicative of svarga and other worlds.

सर्व एव हि लौकिकाः पुरुषा अक्षीणानादिकालप्रवृत्तानन्तपापसंचयतया अविवेकिनःक्षिप्रफलाकाङ्क्षिणः, पुत्रपश्वन्नाद्य-स्वर्गाद्यर्थतया सर्वाणि कर्माणि, इन्द्रादिदेवताराधनमात्राणिकुर्वते; - All persons in these worlds who are without any wisdom due to undiminished beginningless immeasurable collection of sins are desirous of quick fruits and so perform all karmas worshipping only gods such as Indra and others wanting to get children, cattle, food, enjoyments in heaven etc.

न तु कश्चित् संसारोद्विग्रहदयो मुमुक्षुः उक्तलक्षणं कर्मयोगं मदाराधनभूतम् आरभते इत्यर्थः – And no one is having a mind which is stressed out having been caught in this cycle of births-deaths and having desire to get liberated and so start the karmayoga which is as taught earlier and involves worshipping me directly.

सर्व एव पुरुषाः – The word सर्वे includes everyone without exception as the mula sloka says simply काङ्क्षन्तः without any further qualification and सर्वे indicates that even मुमुक्षुs or those desirous of liberation were initially wanting only the three other purusharthas – dharma, artha and kaama and then only they have become interested in the fourth purushartha, moksha.

कर्मणां फलं काङ्क्षमाणा – The words कर्मणां सिद्धिं in mula sloka does not indicate the attainment of the nature of karmas but the fruits thereof.

इन्द्रादिदेवतामात्रं यजन्ते आराधयन्ति – The meaning of इह in यजन्त इह is commented as इन्द्रादिदेवतामात्रम्. इह या देवतात्वेन प्रतीयन्ते ताः is to be understood. The word यजन्ते is from the root यज देवपूजायाम् and that is indicated as आराधयन्ति. By this all karmas such as दान, होम etc performed having those specific devatas in mind are also included. This is told later here as सर्वाणि कर्माणि.

न तु कश्चिद् अनभिसंहितफल – This shows how rare such karmayogis are to find.

इन्द्रादिदेवतात्मभूतं सर्वयज्ञानां भोक्तारं मां यजते – What is going to be told later as ‘अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च’ (9-24), and ‘भोक्तारं यज्ञतपसाम्’ (5-29).

कुत एतत्? – The word हि in क्षिप्रं हि – indicates the reason and that is told by a question. When such great fruit of the form of liberation is available why do people go after such meager fruits?

यतः क्षिप्रम् अस्मिन् एव मानुषे लोके कर्मजा पुत्र-पशु-अन्नादि-सिद्धिः भवति – The word क्षिप्रं reminds of वायुर्वे क्षेपिष्ठा देवताः - God Vayu gives fruits very fast. So क्षिप्रम् अस्मिन्नेव मानुषे लोके – very fast and in this very world itself fruits are realized and so people are first interested in that only even if it is meager is the भाव.

मनुष्यलोकशब्दः स्वर्गादीनामपि प्रदर्शनार्थः – This indicates this prakarana is about अपवर्गफल.

सर्व एव हि लौकिकाः पुरुषा अक्षीणानादिकालप्रवृत्तानन्तपापसंचयतया – The reason for not getting stressed or frustrated with short-lived, meager, grief-filled fruits even though unlimited fruit of liberation is available is given here – अक्षीण-अनादिकालप्रवृत्त-अनन्तपापसंचयतया.

अविवेकिनः – Not able to differentiate between what is to be accepted and what is to be rejected – हेय उपादेय विवेक is absent.

क्षिप्रफलाकाङ्क्षणः – Though the fruits are meager, lowly, short-lived, filled with grief and so on they do not see all these and say वरमद्य काकः श्रो मयूरात् – such people.

पुत्रपश्वन्नाद्य-स्वर्गाद्यर्थतया सर्वाणि कर्माणि – All karmas includes याग, दान, होम etc.

इन्द्रादिदेवताराधनमात्राणिकुर्वते; न तु कश्चित् संसारोद्विग्रहदयो मुमुक्षुः उक्तलक्षणं कर्मयोगं मदाराधनभूतम् आरभते इत्यर्थः – If one has to become मुमुक्षु, first one has to be संसारोद्विग्रहदयः - which is also told as परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् – निर्वेद has to set in first. Then one would perform all karmas directed at Lord who is the inner-self of all other devatas and thus start karmayoga. Such karmayoga which is already told is nothing but the worship of Bhagavan only. And, people who are aware of this aspect of Bhagavan being the inner-self of all other gods and perform everything keeping this in mind all the time are very very rare.

Sloka 13

यथोक्तकर्मयोगारम्भविरोधिपापक्षयहेतुम् आह –

Now the means to get all the sins which are obstructing starting of such karmayoga is being told.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ 13 ॥

चातुर्वर्ण्यं The group of four classes मया गुणकर्मविभागशः सृष्टं was created by me based on the division of satva and other Gunas and the karmas or acts resulting from them. तस्य कर्तारमपि माम् Though I am the creator of those divisions अकर्तारं अव्ययं विद्धि know that I am not the doer of those divisions and I am immutable.

चातुर्वर्ण्यप्रमुखं ब्रह्मादिस्तम्बपर्यन्तं कृत्स्नं जगत् सत्त्वादिगुणविभागेन तदनुगुणशमादि-कर्मविभागेन च प्रविभक्तं मया सृष्टम् । सृष्टिग्रहणं प्रदर्शनार्थम्, मया एव रक्ष्यते, मया एव च उपसंह्रियते । तस्य विचित्रसृष्ट्यादेः कर्तारम् अपि अकर्तारं मां विद्धि ।

This entire world starting with चतुर्मुखब्रह्म and upto the minutest insect (स्तम्ब), in which four classes namely Brahmana, Kshtriya, Vaishya and Shudra are prominent, was created by me with the divisions of Guna or qualities such as satva etc and inturn the acts such as shama and others arising out of them. The use of word सृष्टि or creation is mere indication because not only is everything created by me but everything is protected also by me and gets withdrawn unto me, that is उपसंहार. तस्य means of that creation having such wonderful variety, though I am the creator, know that I am not the doer of that.

A doubt arises here. The fact of अनन्तपापसञ्चयक्षय - never ending collection of sins not reducing is common to all. And due to अविवेक or absence of discriminatory knowledge of what is to be accepted and what is to be rejected, क्षिप्रफलाकाङ्क्षित्व or having great desire in getting fruits quickly is also common to all. So a desire to get liberated or मुमुक्षा will never arise. That means all the shastras teaching means to liberation etc become invalid – that is शास्त्र which teaches मोक्षोपाय becomes अप्रमाण. This is answered in this and next slokas.

चातुर्वर्ण्यप्रमुखं – What was told earlier that the fruits given by devatas are meager or lowly, for those fruits also Krishna is telling that HE who is सर्वकर्ता is only the cause.

प्रमुखम् indicates that entire व्यष्टिसृष्टि and चातुर्वर्ण्य is part of it. The purpose of telling about व्यष्टिसृष्टि is to show that Bhagavan has no वैषम्य – bias or नैर्घृण्य - cruelty.

ब्रह्मादिस्तम्बपर्यन्तं कृत्स्नं जगत् सत्त्वादिगुणविभागेन – What is going to be explained later is indicated in Bhashya as the meaning of गुणकर्मविभागशः as सत्त्वादिगुणविभागेन.

तदनुगुणशमादि-कर्मविभागेन च प्रविभक्तं मया सृष्टम् - All activities are having their root in the qualities of satva and others and so it is indicated as तदनुगुण. The गुणविभाग is as told in Bharata – तमश्शूद्रे रजः क्षत्रे ब्राह्मणे सत्त्वमुत्तमम् (भा.आश्व. 39-11). The कर्मविभाग is as told later here 'ब्राह्मणक्षत्रियविशाम् शूद्राणां च परंतप । कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः' (गी. 18-41). The meaning of शमादिकर्म is शमाद्यनुष्ठेयकर्म. The karmas told such as shama etc. shama means बाह्येन्द्रियनिग्रह, दम means अन्तरिन्द्रियनिग्रह, तपस्, शौच and so on. This is told in 18th chapter as शमो दमः ending with ब्राह्मं कर्म स्वभावजम् (18-42).

In the same way the विषमसृष्टिप्रकार or way of creation having so many differences, inequality which happens due to the levels of respective qualities among the classes such as देव, मनुष्य, तिर्यक् etc is also seen explained in Puranas during the kalpas of वाराह-पाद्म-ईशान etc. (we say shveta varaaha kalpe for present kalpa).

सृष्टिग्रहणं प्रदर्शनार्थम्, मया एव रक्ष्यते, मया एव च उपसंह्रियते – In Shruti and other pramanas, it is ordained that Ishvara has to be known as the cause of everything such as creation, sustenance, protection and withdrawal during delusion and so on. That is indicated in Bhashya as सृष्टिग्रहणं प्रदर्शनार्थम्. Even the creation done through Chaturmukhabrahma is done by Bhagavan only. By this it can be known that Bhagavan is the one who does व्यष्टिसृष्टि, स्थिति etc through चतुर्मुखब्रह्म as told in Vishnu Dharma सृष्टिं ततः करिष्यामि त्वामाविश्य प्रजापते (वि.ध. 68-51). This is also established in Brahma Sutra – संज्ञामूर्तिक्लृप्तिस्तु त्रिवृत्करणत उपदेशात् (ब्र.सू. 2-4-17).

तस्य विचित्रसृष्ट्यादेः कर्तारम् अपि अकर्तारं मां विद्धि – Though I am the doer of the acts of creation etc. know ME as not the doer. The question that arises here – how is it possible? Is answered in the next sloka.

Incidentally, Brahmanandagiri comments here: निर्विशेषब्रह्मवाद-जयदुंदुभिः अयं श्लोकः. He says here it is told clearly that everything is मिथ्या.

Sloka 14

कथम् इति अत्र आह –

How can the same person have doership and non-doership with respect the same act which is told as कर्तारमपि अकर्तारम् is answered here.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ 14 ॥

कर्माणि The acts of creation etc which I do न मां लिम्पन्ति are not related to me and so do not bind me. मे कर्मफले स्पृहा न I do not have any desire in the fruits of actions. इति मां योऽभिजानाति One who knows me thus सः कर्मभिः न बध्यते he does not get bound by karmas which are opposed to karmayoga.

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि मां न लिम्पन्ति - न मां संबध्नन्ति | न मत्प्रयुक्तानि तानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः | अतः प्राप्ताप्राप्तविवेकेन विचित्रसृष्ट्यादेः न अहं कर्ता; यतश्च सृष्टाः क्षेत्रज्ञाः सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतुस्वकर्मानुगुणं भुञ्जते; सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा |

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि मां न लिम्पन्ति - न मां संबध्नन्ति – Due to what reason are these karmas or acts of variety of creation etc. are not related to me.

न मत्प्रयुक्तानि तानि देवमनुष्यादिवैचित्र्याणि सृज्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः – Because the variety of देव, मनुष्य etc are not due to me but due to the special karmas of the form of पुण्य and पाप of those embodied souls who are getting created as such is the meaning.

अतः प्राप्ताप्राप्तविवेकेन विचित्रसृष्ट्यादेः न अहं कर्ता; - So with the distinct knowledge that the variety of creation etc is due to the variations in karmas of the form of punya and papa one can see that I am not the doer of this creation.

यतश्च सृष्टाः क्षेत्रज्ञाः सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतुस्वकर्मानुगुणं भुञ्जते; - Also for the reason that the created embodied selves are having the body and sense organs due to creation and enjoy the entire gamut of the objects of enjoyment according to their respective karmas which are responsible for associating them with the fruits thereof.

सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा – In the fruits of the nature of creation and others, they are only interested and there is no interest for me.

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति | तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासी सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः॥निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति | सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः, देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्तय एव | अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः।

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति – This is also told in the same way by Sutrakara – 'for Ishvara there is no bias or cruelty in creation because there is the requirement of karmas for that' (Bra. Su. 2-1-34).

तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासी सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः॥निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति – Same way Bhagavan Parashara also says – 'In the act of creation of those who are getting created, HE is only nimitta – instrumental. Because, the karmashakti of the created are the main reasons', 'There is no other expectation from Ishvara except for being mere instrumental. Hey Shreshtha, this sentient being gets the form of deva, manushya etc only due to his power of the form of karma or karmarupa-shakti which is very old'.

सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः, देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्तय एव – So Paramapurusha is mere general cause for the creation of sentients who

are to be created as deva etc. The main cause of the variety of deva and others who are the sentient beings to be created is their power of karma which is continuing from long time.

अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; - So excepting the mere normal cause, that is, the Paramapurusha who is the doer of creation etc., the embodied sentient beings do not expect anything else for getting the forms of deva and others.

स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः – The nature of deva and others are taken by the power of age-old karma which is in them only.

एवम् उक्तेन प्रकारेण सृष्ट्यादेः कर्तारम् अपि अकर्तारं सृष्ट्यादिकर्मफलसङ्गरहितं च यो माम् अभिजानाति स कर्मयोगारम्भविरोधिभिः फलसङ्गादिहेतुभिः प्राचीनकर्मभिः न संबध्यते - मुच्यते इत्यर्थः – Thus in this way as told, though I am the doer of creation one who knows me as non-doer, meaning not associated with the fruits of karmas such as creation etc such a person does not get associated with age-old karmas which are the cause of associating with fruits and which are obstructing the start of karmayoga. The meaning of 'does not get associated' is 'gets liberated from such karmas which are obstructing start of karmayoga'.

यत इमानि विचित्रसृष्ट्यादीनि कर्माणि – The word कर्म in कर्माणि here is not about पुण्य-पाप as it is not of use in this context where the doubt is not about कर्मवश्यत्व. So it is commented as विचित्र सृष्ट्यादीनि कर्माणि.

मां न लिम्पन्ति - न मां संबध्नन्ति । न मत्प्रयुक्तानि – Mere stating of न मां लिम्पन्ति does not remove the objection and so Bhashya is न मत्प्रयुक्तानि – it removes the main cause in the aspect of bias and so there is no contradiction. Then what is the special cause of this creation having so many differences or inequalities?

तानि देवमनुष्यादिवैचित्र्याणि सृष्ट्यानां पुण्यपापरूपकर्मविशेषप्रयुक्तानि इत्यर्थः - It is not due to me but the differences of the nature of deva, manushya etc. are all due to the karmas of the form of पुण्य and पाप of the individual selves who are getting created.

अतः प्राप्ताप्राप्तविवेकेन – The creation of beings with differences in सुख and दुःख (one being very happy, one always in grief and so on) are according to the differences in their पुण्य and पाप. It is

like water and earth etc which are general causes for the growth of different plants while the nature of any plant or tree is decided only based on the particular seed. Though water is the cause for growth, a mango tree comes only due to the capability of a mango seed to grow into a mango tree.

विचित्रसृष्ट्यादेः न अहं कर्ता - So I am not the doer of the variety in creation etc.

यतश्च सृष्टाः क्षेत्रज्ञाः - Now the non-doership of Bhagavan due to not being interested in any specific fruits which is told in mula sloka as न मे कर्मफले स्पृहा is going to be commented. The fact of Bhagavan not being interested which is told implies that others (the created selves) are interested. The words सृष्टाः क्षेत्रज्ञाः indicates that the creation is for the individual selves who have reached the state of attaining the fruits.

सृष्टिलब्ध-करणकलेवराः सृष्टिलब्धं भोग्यजातं फलसङ्गादिहेतु स्वकर्मानुगुणं भुञ्जते; - They having got the body and senses during creation enjoy the objects of experience which are also created according to the karmas which associate them with the fruits thereof. The Bhashya सृष्टिलब्धकरणकलेवराः indicates that creation is not for Bhagavan to get body and senses but to make the individual selves get them according to their karmas. The Bhashys स्वकर्मानुगुणम् indicates that it is not due to the सङ्कल्पविशेष or willing of the Lord irrespective of the karmas but it is according to their own karmas. The word कर्मफले in mula sloka means the fruits of the act of creation and others.

सृष्ट्यादिकर्मफले च तेषाम् एव स्पृहा इति न मे स्पृहा – The word फले indicates the karma is of the nature of punya and papa. So that is explained further – the individual selves who are subjected to creation are only interested in enjoying the fruits of punya and papa and not Bhagavan. Bhagavan does not give the body and senses etc according to HIS wish but according to the punya and papa which has accumulated due to their own desires. So Bhagavan does not give different fruits to different individuals according to HIS will and freedom and HE does not subject anyone to sufferings according to HIS wish but all these are happening according to the karmaphalas of the individual selves. So all these are summarized in the sloka as न मे कर्मफले स्पृहा.

तथाऽहं सूत्रकारः - 'वैषम्यनैर्घृण्ये न सापेक्षत्वात्' (ब्र0 सू0 2।1।34) इति – Bhashyakarar here cites the sutra of Krishnadvaipayana or vyasa who is the author of Brahma Sutras as well as Gitopanishat in Mahabharata. The sutra states that Bhagavan does not have the defects of the nature of bias or cruelty in creation as creation is according to the karmas of individual selves.

तथा च भगवान् पराशरः - 'निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि । प्रधानकारणीभूता यतो वै सृज्यशक्तयः। निमित्तमात्रं मुक्त्वेदं नान्यत्किञ्चिदपेक्षते । नीयते तपतां श्रेष्ठ स्वशक्त्या वस्तु वस्तुताम् ॥' (वि0 पु0 1।4।51-52) इति – Next Bhashyakarar cites the pramana of Vyasa's father, Sri Parashara who had देवतापारमार्थ्यज्ञान and also explains it in detail.

सृज्यानां देवादीनां क्षेत्रज्ञानां सृष्टेः कारणमात्रम् एव अयं परमपुरुषः - That Bhagavan is only निमित्तमात्र in the act of creation of the individuals who are getting created as देव, मनुशष्य and so on.

देवादिवैचित्र्ये तु प्रधानकारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्तय एव । अतो निमित्तमात्रं मुक्त्वा - सृष्टेः कर्तारं परमपुरुषं मुक्त्वा इदं क्षेत्रज्ञवस्तु देवादिविचित्रभावे न अन्यद् अपेक्षते; स्वगतप्राचीनकर्मशक्त्या एव हि देवादिवस्तुभावं नीयते इत्यर्थः – That means the powers of old karmas only gives them the forms of deva, manushya and so on. Swamy Deshika quotes several slokas from Vishnu Purana to support all these and finally concludes that सृज्यशब्देन अत्र देवमनुष्यादयः सृज्यविशेषाः निर्दिश्यन्ते; शक्तिशब्देन च तत्तत्कर्मैव. It is said in Vishnu Purana, अविद्या कर्मसञ्जान्या तृतीया शक्तिरिष्यते (वि.पु. 6-7-61). Also, the mention of निमित्तमात्रम् does not negate Bhagavan being उपादानकारण etc. What is negated is only that Bhagavan is not responsible for the differences in class etc just as it is going to be told later 'मयैवेते निहता पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्' (गी.11-33) and it is told in Vishnu purana as 'प्रधानकारणीभूता यतो वै सृज्यशक्तयः' (वि. 1-4-51, 52). The meaning सृज्य is क्षेत्रज्ञ – individual selves. The meaning of निमित्त here is to be generally taken as कारणमात्रम् and not to be related as told along with उपादान, सहकारि, निमित्त etc.

The Bhashya प्राचीनकर्मशक्त्या – Indicates that even during pralaya, the karmas of individual selves existed - as it is very old - means beginningless, अनादि. This is also answered in Brahmasutras. The doubt that during Pralaya, jivatmas do not have body, senses etc and how can karma exist? The sutra 'न कर्म अविभागादिति चेन्न अनादित्वात् उपपद्यते च उपलभ्यते च' (ब्र.सू. 2-1-35) says since karmas are अनादि, the karmas did exist even during srushti. It is also said 'नाभुक्तं

क्षीयते कर्म कल्पकोटिशतैरपि' (ब्रह्मकैवर्त). The karmas done by individual selves during one kalpa continue to exist and can give fruits in some other kalpa also. The meaning of वस्तु in वस्तुवस्तुताम् is क्षेत्रज्ञवस्तु according to context here. So the sloka which says स्वशक्त्या नीयते वस्तु वस्तुतां – clearly means अवस्थान्तरं नीयते. That अवस्थान्तर according to context again is देवादिवस्तुभावम् as per Bhashya.

एवम् उक्तेन प्रकारेण सृष्ट्यादेः कर्तारम् अपि अकर्तारं सृष्ट्यादिकर्मफलसङ्गरहितं च यो - Thus the seeming contradiction about कर्तृत्व and अकर्तृत्व is removed. He is the doer of the acts of creation and others but he has no association or attachment to the fruits of the karmas which are creation and so on.

माम् अभिजानाति – This is the प्रयोजन of gaining this knowledge that the creation into deva, manushya etc are all due to the karmas of individuals and Ishvara is only कारणमात्र in that act of creation and has no सङ्ग with the fruits of karmas.

स कर्मयोगारम्भविरोधिभिः फलसङ्गादिहेतुभिः प्राचीनकर्मभिः न संबध्यते – The sloka has कर्मभिः न स बध्यते in general but the meaning of कर्मभिः has to be reduced according to the context and so it is कर्मयोगारम्भविरोधिभिः - it is not all the karmas but only those obstructing the start of karmayoga. The meaning of सम्बध्यते is मुच्यते – he gets rid of those karmas. Those karmas were all performed with the desire to enjoy the fruits but now that a mumukshu is starting karmayoga and is going to perform all karmas without any desire in fruits, the earlier karmas will not bind him anymore due to this knowledge.

मुच्यते इत्यर्थः – The meaning of न बध्यते according to context here is मुच्यते because the karmas which are addressed here also those which are obstructing start of karmayoga.

Sloka 15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।

कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ 15 ॥

एवं ज्ञात्वा Having known thus, पूर्वैरपि मुमुक्षुभिः by those who lived in earlier times and were desirous of getting liberated कर्म कृतम् karmayoga was adopted and practiced. तस्मात् So त्वं you पूर्वैः कृतं पूर्वतरं कर्म एव कुरु do the karmayoga only which is age-old and which was done by ancestors.

एवं मां ज्ञात्वा विमुक्तपापैः पूर्वैः अपि मुमुक्षुभिः उक्तलक्षणं कर्म कृतम् – Thus having got rid of their sins by knowing ME like this, even by earlier greats who were Mumukshus or desirous of liberation the karmayoga as told was followed.

तस्मात् त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः पूर्वैः विवस्वन्मन्वादिभिः कृतं पूर्वतरं पुरातनं तदानीम् एव मया उक्तं वक्ष्यमाणाकारं कर्म एव कुरु - So you also, having got rid of your sins with the knowledge about ME, do Karmayoga only as taught to you and as going to be taught further, which is very old and which was adopted by ancestors such as Vivasvan, Manu and others (as told earlier विवस्वान् मनवे प्राह and so on).

Krishna is telling Arjuna to adopt Karmayoga only giving examples of great ones of earlier times who did perform this karmayoga with the knowledge taught here.

एवं – The meaning is with the knowledge of कर्तृत्व and अकर्तृत्व as told previously.

मां ज्ञात्वा विमुक्तपापैः पूर्वैः अपि मुमुक्षुभिः– The mula sloka says ज्ञात्वा कृतं कर्म which indicates this knowledge causes performance of Karmayoga. It was told कर्मभिः न स बध्यते. So how can knowledge make one do karma – that is by way of eliminating the sins which are obstructing the same. That is explained in Bhashya as ज्ञात्वा विमुक्तपापैः.

उक्तलक्षणं कर्म कृतम् – The Karmayoga as told. The meaning of word कर्म in mula sloka is explained thus. Because the topic here is Karmayoga and that it is necessary for those who are desirous of getting liberation (मुमुक्षुs).

तस्मात् त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः पूर्वैः विवस्वन्मन्वादिभिः कृतं पूर्वतरं पुरातनं तदानीम् एव मया उक्तं – The Bhashya here shows that Arjuna did understand the teachings of Krishna about HIS True nature. That is told as त्वम् उक्तप्रकारमद्विषयज्ञानविधूतपापः. The meaning of पूर्वतरम् is given as

पुरातनम्. It is not क्रियाविशेषण – not just qualifying the act of doing but it is qualifying कर्म. That is why Bhashya is तदानीमेव मया उक्तम्. So the प्रवाह अनादित्व of Karmayoga is meant here.

वक्ष्यमाणाकारं कर्म एव कुरु – Bhashya indicates that this is like the preface to establishing the nature of Karmayoga here.

Krishna cites the अनुष्ठान परंपरा for karmayoga and tells Arjuna to follow the earlier मुमुक्षुs and what HE taught to Vivasvan during the beginning of manvantara and how it was passed on to manu and others etc. is all cited by Lord and so Arjuna should follow their steps and perform karmayoga.

At the same time it is not easy to understand...

Sloka 16

वक्ष्यमाणस्य कर्मणो दुर्ज्ञानिताम् आह –

The fact that the nature of karmayoga which is going to be taught further is most difficult to understand is being told.

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ 16 ॥

किं कर्म What is meant by Karmayoga, किम् अकर्म What is meant by akarma, अत्र about this कवयः अपि even the knowledgeable ones are मोहिताः perplexed. यत् ज्ञात्वा Knowing which अशुभात् मोक्ष्यसे you will be liberated from this samsara which is ashubha or inauspicious तत् कर्म that Karmayoga ते प्रवक्ष्यामि I will teach you well.

मुमुक्षुणा अनुष्ठेयं कर्म किं रूपम्? अकर्म च किम्? अकर्म इति कर्तुः आत्मनो याथात्म्यज्ञानम् उच्यते । अनुष्ठेयं कर्म तदन्तर्गतं ज्ञानं च किं रूपम् इति उभयत्र कवयः विद्वांसः अपि मोहिताः, यथावत् न जानन्ति । एवम् अन्तर्गतज्ञानं यत् कर्म तत् ते प्रवक्ष्यामि; यद् ज्ञात्वा अनुष्ठाय अशुभात् संसारबन्धात् मोक्ष्यसे । कर्तव्यकर्मज्ञानं हि अनुष्ठानफलम् ।

What is the nature of karma to be adopted by a person desiring to attain liberation? What is the nature of अकर्म? Here the knowledge of the true nature of the Individual Self who is the doer is told by the word अकर्म. What is the nature of the karma to be adopted and the knowledge of Self which is part of it – in these two aspects even the most knowledgeable ones are perplexed – means they do not know the real nature as it is. I will teach you such karma which has knowledge embedded in it. Knowing which – meaning adopting and practicing which you will get rid of अशुभ or the bondage of samsara. It is well known that the knowledge of karma that is ordained has the fruit of the nature of practice only.

वक्ष्यमाणस्य कर्मणः – In order to make it clear that the terms कर्म and अकर्म used here are not about something different from the karmayoga being taught so far, Bhashya says वक्ष्यमाणस्य कर्मणः. Further it will be made clear (4-18) that both कर्म and अकर्म are parts of the same karmayoga. Here also it is said as – तत्ते कर्म प्रवक्ष्यामि..

मुमुक्षुणा अनुष्ठेयं कर्म किं रूपम् ? – The difficulty in knowing the nature of karma is indicated by मुमुक्षुणा अनुष्ठेयम्. So it is not just any karma done by any other adhikari but what is to be done by a mumukshu and that is why it is so difficult to understand.

अकर्म च किम् ? अकर्म इति कर्तुः आत्मनो याथात्म्यज्ञानम् उच्यते – The word अकर्म does not mean absence of कर्म, it is not कर्माभाव but आत्मनो याथात्म्यज्ञानम्. It is needed for the अनुष्ठान of the doer and so said as कर्तुः.

अनुष्ठेयं कर्म तदन्तर्गतं ज्ञानं च किं रूपम् इति उभयत्र कवयः विद्वांसः अपि मोहिताः, – Meaning of कवयः is in this context विद्वांसः - the knowledgeable ones.

यथावत् न जानन्ति – The word मोहिताः implies अज्ञान or not knowing and अयथाज्ञान - not knowing it as it is. Both are together told in Bhashya as यथावत् न जानन्ति. They are perplexed by the shastras.

एवम् अन्तर्गतज्ञानं यत् कर्म तत् ते प्रवक्ष्यामि; - This is a very unique meaning according to our Bhashya and it is in line with the context here. Though the sloka starts with Krishna teaching two aspects – किं कर्म किं अकर्मति...the second-half of sloka has तत्ते कर्म प्रवक्ष्यामि – addressed by one word कर्म and earlier also कुरु कर्मैव (3-7), further in next sloka गहना कर्मणो गतिः.. So कर्म is the main aspect

and अकर्म is its attribute can be understood. So the meaning of तत् in तत्ते कर्मप्रवक्ष्यामि is given in Bhashya as एवम् अन्तर्गतज्ञानं यत् कर्म.

यद् ज्ञात्वा अनुष्ठाय अशुभात् संसारबन्धात् मोक्ष्यसे – Getting rid of the bondage of samsara is the ultimate benefit and so Bhashya is संसारबन्धात् मोक्ष्यसे. Mula sloka has यत् ज्ञात्वा मोक्ष्यसे – Bhashya is अनुष्ठाय for ज्ञात्वा because

कर्तव्यकर्मज्ञानं हि अनुष्ठानफलम् – The fruit of knowledge is adoption in practice. The knowledge of what is ought to be done would lead one naturally to practicing the same. So कर्मज्ञान or knowledge of karma is the means to practice or अनुष्ठान. So the word ज्ञात्वा indicates both कर्मज्ञान and अनुष्ठान by means of अजहल्लक्षणा – that is together without leaving out the prime meaning. In the 15th sloka here it was already told as कुरु कर्मैव तस्मात् त्वम् – perform or practice karmayoga was told. So here if it is taken as mere knowledge without अनुष्ठान the teaching ordaining अनुष्ठान which was told would be futile. So here the meaning of ज्ञात्वा is to be taken as ज्ञान and अनुष्ठान and so Bhashya is ज्ञात्वा अनुष्ठाय. So it is not simply knowing – ok I have known then what? This question arises – then it has to be put to practice which is the purpose of knowing.

Sloka 17

कुतः अस्य दुर्ज्ञानता? इति अत्र आह-

What was told earlier as कवयोऽप्यत्र मोहिताः - why is it that it is so difficult to understand the nature of karma is going to be taught now. The reason is that there are several aspects to be known about karma, vikarma, akarma and so on. That is explained in Bhashya starting with यस्मात् –

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 17 ॥

हि Due to what reason कर्मणः अपि बोद्धव्यं there is the aspect of karma also which is to be known विकर्मणः च बोद्धव्यम् it is also to be known about the different varieties of karmas अकर्मणश्च बोद्धव्यं

there is also to be known about ज्ञान or knowledge कर्मणः गतिः गहना the way of knowing the nature of karma is inscrutable.

गहना – inscrutable, inobtrusive, unfathomable, impossible of investigation

यस्मात् मोक्षसाधनभूते कर्मस्वरूपे बोद्धव्यम् अस्ति; - The reason due to which there is to be known about the nature of Karma which is the means to liberation;

विकर्मणि च; नित्यनैमित्तिककाम्यरूपेण, तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म - that there is also to be known about विकर्म; which is the karma found in several forms such as नित्य (ordained regular karmas), नैमित्तिक (ordained occasional karmas) and काम्य (vedic karmas performed with some fruit in mind) and also the forms such as द्रव्यार्जने (earning material needed and so on) etc which assist in performance of nitya and such karmas.

अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति । गहना दुर्विज्ञाना मुमुक्षोः कर्मणो गतिः - And also there is to be known about अकर्म or knowledge. For that reason only the way to understand the nature of karmas with respect to one desirous of attaining liberation is inscrutable or unfathomable.

विकर्मणि बोद्धव्यम् - नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (गीता. 2-41) इत्यत्र एव उक्तम् इति न इह प्रपञ्च्यते ।

The aspect to be known about विकर्म is that having the firm decision in mind that one who is after liberation – मुमुक्षु – should leave out the variety of benefits that are seen in the nitya, naimittika, kaamyaa, dravyaarjane and such karmas and think that all these fruits or benefits are only means for the purpose of attaining liberation and so the ultimate benefit of all these are that only – they all have एकशास्त्रार्थत्व. This has already been detailed in the 41st sloka – व्यवसायात्मिका बुद्धिः एका and so will not be detailed here.

यस्मात् मोक्षसाधनभूते कर्मस्वरूपे बोद्धव्यम् अस्ति; - There are several things to be known about the nature of karma is told in sloka as कर्मणो हि अपि बोद्धव्यम् – that would mean that one has to definitely know and decide the specific aspects about the nature of karma. That is why Bhashya says कर्मस्वरूपे बोद्धव्यम् अस्ति. The word स्वरूप in bhashya also indicates that in गहना कर्मणो गतिः, the

word गति: is to be taken to mean बोद्धव्यप्रकार – the way in which it has to be known and understood and then ofcourse put to practice.

विकर्मणि च; नित्यनैमित्तिककाम्यरूपेण, तत्साधनद्रव्यार्जनाद्याकारेण च, विविधताम् आपन्नं कर्म विकर्म – The meaning of word विकर्म, अकर्म etc are unique to our Bhashya. विकर्म is not to be interpreted as per Vishnu purana sloka – पाषण्डिनो विकर्मस्थान् (वि. 3-18-97) where विकर्म means विरुद्धकर्म - acts opposed to dharma. So the उपसर्ग वि is to be taken to mean वैविध्य and that too अनुष्ठेय वैविध्य – the variety in karmas that is to be put to practice. That variety is well known in the form of नित्यकर्म, नैमित्तिककर्म and काम्यकर्म etc and also anything else needed to practice these – such as द्रव्यार्जन etc.

अकर्मणि ज्ञाने च बोद्धव्यम् अस्ति – The meaning of अकर्म is ज्ञान which is embedded in karmayoga. Here the meanings for विकर्म and अकर्म given by other commentators as prohibited karma for vikarma and 'keeping quiet without doing anything' for akarma are not accepted by us as it would contradict the conclusion गहना कर्मणो गतिः.

गहना दुर्विज्ञाना मुमुक्षोः कर्मणो गतिः – The word गहना means दुष्प्रवेशत्वम् – impossible to enter. Here it is through knowledge and that is indicated in Bhashya as गहना दुर्विज्ञाना.

विकर्मणि बोद्धव्यम् - नित्यनैमित्तिककाम्यद्रव्यार्जनादौ कर्मणि फलभेदकृतं वैविध्यं परित्यज्य मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्; - What is that is to be known by a मुमुक्षु even with respect to karmas which are done for various fruits? That is summarized as मोक्षैकफलतया एकशास्त्रार्थत्वानुसन्धानम्.

तदेतद् 'व्यवसायात्मिका बुद्धिरेका' (गीता. 2-41) इत्यत्र एव उक्तम् इति न इह प्रपञ्च्यते - Since it is already taught earlier it is not explained again – it can be taken as by Bhashyakarar or by Bhagavan Krishna.

Sloka 18

कर्माकर्मणोः बोद्धव्यम् आह –

The aspect to be known about कर्म (कर्मयोग) and अकर्म (ज्ञान related to that) is taught in the following sloka.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ 18 ॥

यः कर्मणि अकर्म पश्येत् One who sees the real knowledge of the Individual Self in karma यः अकर्मणि कर्म in the same way, one who sees karma in the knowledge of the Atman सः मनुष्येषु बुद्धिमान् he is an intelligent one among humans सः युक्तः he is only eligible for moksha. सः कृत्स्नकर्मकृत् He is the one who does all ordained karmas.

We have to note the special meanings for some of the words here according to context.

Akarma, yuktaha, krutsnakarmakrut etc.

The gist is that while doing karmayoga, one has to contemplate on the knowledge of the Atman and while doing Jnanayoga, one has to be doing the ordained duties. Only such a person will be eligible for liberation as he is the one who practices the teaching of the shastras properly.

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते – By the word अकर्म here, what is meant is आत्मज्ञान, knowledge of the Self which is different from karma and which is being discussed here.

कर्मणि क्रियमाणे एव आत्मज्ञानं यः पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्म पश्येत् – So the meaning is one who sees knowledge of Self while performing karmayoga and one who sees karma while being steadfast in contemplation of Self.

किम् उक्तं भवति? क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति; - what is meant by this? One who realizes the karma which is being performed as being of the form of knowledge due to the continuous contemplation of the knowledge of the Self. Similarly one who treats the knowledge of self as being of the form of Karma as it has in it the contemplation of Self as a necessary part.

क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धाने सति तद् उभयं सम्पन्नं भवति – So, while doing the karma if one contemplates on the real nature of the Self who is the doer, both these will get fulfilled.

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित्, मनुष्येषु स युक्तः मोक्षायार्हः स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् – In this way one who views karma which has in it the contemplation of

the real nature of the Self is an intelligent one. He is the one who knows what is to be known from the entire shastras. He is a युक्त meaning one who deserves liberation. He is the one who performs all that is ordained in the shastras.

What was told in previous sloka as कर्मणो ह्यपि बोद्धव्यम् is told here as कर्मणि अकर्म यः पश्येत् – what is to be known in Karma and अकर्मणश्च बोद्धव्यम् is answered as अकर्मणि च कर्म यः meaning what is to be known in ज्ञान.

अकर्मशब्देन अत्र कर्मेतरत् प्रस्तुतम् आत्मज्ञानम् उच्यते – So, the meaning of अकर्म accordingly is given as आत्मज्ञान and not ज्ञान-अभाव-स्वतन्त्रज्ञाननिष्ठाविषय, it is not jnanayoga without any karma. So the व्युत्पत्ति of अकर्म is कर्मेतरत् – what is being taught here is karmayoga and in that कर्म and ज्ञान are both present and कर्मेतरत् means the aspect of knowledge of self. So अत्र in Bhashya means कर्मयोग-उपदेश प्रकरणे.

कर्मणि क्रियमाणे एव आत्मज्ञानं यः पश्येत् अकर्मणि च आत्मज्ञाने वर्तमान एव यः कर्म पश्येत् – This is the explanation for the sloka. The avadharanas एव in कर्मणि क्रियमाण एव, आत्मज्ञाने वर्तमान एव eliminates the doubt that karma and jnana are not related.

किम् उक्तं भवति? – Many doubts arise here – there is no need for आत्मदर्शन while performing karma; while doing karma it is extremely difficult to contemplate simultaneously on knowledge of self; while contemplating on Self it is impossible to be performing karma; and so on. All these are clarified here. It is not impossible to do both at the same time. Shastra ordains only karma which is qualified by knowledge of Self. So there is no भिन्नशास्त्रार्थत्व - these two aspects are not two different things taught by shastra but a qualified one. That is, while one is able to walk and see at the same time; or walk, see and talk and also think about something else; listen to something and eat at the same time and so on. These are seen in practice. So it is not impossible to do two things at the same time is the bhava. Also, one cannot say there is no use doing two things at the same time like that.

क्रियमाणम् एव कर्म आत्मयाथात्म्यानुसन्धानेन ज्ञानाकारं यः पश्येत्, तत् च ज्ञानं कर्मणि अन्तर्गततया कर्माकारं यः पश्येद् इति उक्तं भवति;

क्रियमाणे हि कर्मणि कर्तृभूतात्मयाथात्म्यानुसन्धाने सति तद् उभयं सम्पन्नं भवति – उभयम् means ज्ञानविशिष्टत्व of कर्म and कर्मविशिष्टत्व of ज्ञान.

एवम् आत्मयाथात्म्यानुसन्धानगर्भं कर्म यः पश्येत् स बुद्धिमान् कृत्स्नशास्त्रार्थवित् – The meaning of बुद्धिमान् with मतुप् प्रत्यय is one who has प्रकृष्टा बुद्धिः - so one who has understood the meanings of entire shastra. Also, this is inline with what is told later in the sloka as कृत्स्नकर्मकृत्.

मनुष्येषु स युक्तः मोक्षायार्हः – So the words बुद्धिमान् and कृत्स्नकर्मकृत् indicate ज्ञान and अनुष्ठान and so the फलयोयत्व the fruits for which such a person will become eligible has to be told by युक्तः and so Bhashya is मोक्षायार्हः.

स एव कृत्स्नकर्मकृत् कृत्स्नशास्त्रार्थकृत् - One who is addressed as स बुद्धिमान्, स युक्तः only is कृत्स्नकर्मकृत् and so स एव कृत्स्नकर्मकृत्.

Sloka 19

प्रत्यक्षेण क्रियमाणस्य कर्मणो ज्ञानाकारता कथम् उपपद्यते? इत्यत्र आह –

How can the ज्ञानाकारत्व or being of the form of knowledge be told of the actions or कर्म which are seen being performed? Is the doubt which is answered here:

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ 19 ॥

यस्य सर्वे समारम्भाः One whose pursuits or activities of all kinds are काम-सङ्कल्पवर्जिताः bereft of association with the fruits and the idea of oneness or identity with प्रकृति (matter) तं पण्डितं such a knowledgeable one बुधाः ज्ञानाग्निदग्धकर्माणम् आहुः has his sins burnt in the fire of the form of the knowledge of the Self, say those who are well versed in the shastras.

यस्य मुमुक्षोः सर्वे द्रव्यार्जनादिलौकिककर्मपूर्वक- For one who is a mumukshu – desirous of getting liberated, all actions – starting with the wordly activities such as earning materialistic requirements etc.

नित्यनैमित्तिककाम्यरूप-कर्मसमारम्भाः - and including entire set of karmas such as नित्य, नैमित्तिक and काम्य

कामवर्जिताः - फलसङ्गरहिताः संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः ; प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः;- are without desire for fruits and without the wrong knowledge of identity of Self with matter and its qualities due to the meditation of the nature of the Self as being detached from matter

तम् - एवं कर्म कुर्वाणं पण्डितं कर्मान्तर्गतात्मयाथात्म्यज्ञानाग्निना दग्धप्राचीनकर्माणम् आहुः तत्त्वज्ञाः – फ़Such a knowledgeable one is told to be having all his sins burnt by the fire of the form of the knowledge of the real nature of the Self – by those well versed in the shastras.

अतः कर्मणो ज्ञानाकारत्वम् उपपद्यते – For that reason karma being of the form of knowledge is reasonable.

The doubt which arises here is this: How can a karma which is seen to be being done be said as having the form of knowledge? Shastra or logic cannot establish something which is opposed what is directly perceived? Something which is lost for a long time but a small remnant of it is still present in the memory can be said to be of the form of knowledge. But how can the karma which is being done only be told to be of the form of knowledge?

यस्य मुमुक्षोः सर्वे द्रव्यार्जनादिलौकिककर्मपूर्वकनित्यनैमित्तिककाम्यरूपकर्मसमारम्भाः – The word सर्वे in mula sloka is without any reduction in scope and so Bhashya says द्रव्यार्जनादि also.

कामवर्जिताः फलसङ्गरहिताः संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः । प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः;- This is a special interpretation in our bhashya. The समास for the word कामसङ्कल्प is neither काम एव सङ्कल्पः nor कामानां सङ्कल्पः but कामश्च सङ्कल्पश्च – it is द्वन्द्वसमास because both words are having importance. So it is to be taken as कामसङ्कल्पाभ्यां वर्जिताः. The फल applicable in karma prakarana is nothing but फलसङ्ग – interest in or association with the fruits and so कामवर्जिताः means फलसङ्गवर्जिताः.

संकल्पवर्जिताः च - प्रकृत्या तद्गुणैः च आत्मानम् एकीकृत्य अनुसन्धानं संकल्पः - And, सङ्कल्प here is not कर्मानुष्ठानसङ्कल्प because if that is absent, अनुष्ठान itself is not possible. When one is trying to do

karma, it cannot be without sankalpa. It is also not फलसङ्कल्प because the same has already been told as काम. So it has to have some meaning which is useful in this context of teaching of knowledge of Self detached from matter. So Bhashya is according to it. In the word सङ्कल्प, सं means एकीकार or idea of oneness or identity and कल्प means भ्रान्तिज्ञान – wrong knowledge or confusion. Having an idea that the body which is the modification of matter or प्रकृति is आत्मा or the Self.

तद्गुणैः एकीकृत्य अनुसन्धानम् means thinking that the specific acts that ensue due to the qualities of matter or due to Self OR thinking that the forms of देव, मनुष्य etc which are due to the qualities of सत्व, रजस्, तमस् of matter and also qualities such as स्थूलत्व, कृशत्व, शुक्लत्व, कृष्णत्व – being fat, thin, fair or dark etc are all qualities of Atman. This includes thinking such as house etc which are not one's as belonging to one etc. One who is devoid of this kind of an intellect is कामसङ्कल्पवर्जित.

प्रकृतिवियुक्तात्मस्वरूपानु-सन्धानयुक्ततया तद्रहिताः - This is attained when one is steadfast in the contemplation of the Self as being detached from matter.

तम् - एवं कर्म कुर्वाणं पण्डितं – Such a person is a पण्डित – one who has the clear distinct knowledge of body which is to be rejected and Self which is to be accepted – हेय-उपादेय विवेक – discriminatory knowledge of what is good and what is not. पण्डा means ऊहापोहक्षमा बुद्धिः पण्डा - सास्य सञ्जाता इति पण्डितः.

कर्मान्तर्गतात्मयाथात्म्यज्ञानाग्निना दग्धप्राचीनकर्माणम् आहुः तत्त्वज्ञाः – ५Such a knowledgeable one has all his sins of yore burnt by the fire of the form of knowledge of the real nature of the Self which is very much an essential and embedded part of karma. The word प्राचीनकर्म is also significant. It does not destroy the karma being done because then karmayoga itself will be futile. It is also not what is going to be done in future after starting karmayoga as that has to be destroyed by the power of upasane or bhaktiyoga. So it is pracheenakarma. So here ज्ञान is not some other independent knowledge but according to context where karmayoga is being taught and in that the importance of knowledge of Self as being part of karma is being taught, it has to be interpreted accordingly.

तत्त्वज्ञाः means those who have the right knowledge about the Self who is to be attained and also about karmayoga which is the means to attain such a knowledge are called as तत्त्वज्ञाः here.

अतः कर्मणो ज्ञानाकारत्वम् उपपद्यते – Because of all these, the fact that karma is ज्ञानाकार is reasonable.

Sloka 20

एतद् एव विवृणोति -

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ 20 ॥

कर्मफलासङ्गं त्यक्त्वा Having given up desire in the fruits of karma निराश्रयः not having the idea of support in the impermanent body नित्यतृप्तः having fully satisfied in the contemplation of the eternal Self कर्मण्यभिप्रवृत्तोऽपि सः such a person, though engaged with all willingness in the karma नैव किञ्चित् करोति remains as though he has not done anything.

कर्मफलसङ्गं त्यक्त्वा नित्यतृप्तो नित्ये स्वात्मनि एव तृप्तः, निराश्रयः अस्थिरप्रकृतौ आश्रयबुद्धिरहितो यः कर्माणि करोति – Having given up the desire for fruits and being fully satisfied or having all desires fulfilled only in the contemplation of Self and not having the idea of support or shelter in the body which is impermanent – does karmas with such a mind.

स कर्मणि आभिमुख्येन प्रवृत्तः अपि न एव किञ्चित् कर्म करोति; कर्मापदेशेन ज्ञानाभ्यासम् एव करोति इत्यर्थः – though such a person does karmas with lot of willingness, does not actually do any karma – means with the pretext of doing karma he will actually be doing ज्ञानाभ्यास only – that is continuous contemplation of Self only.

कर्मफलसङ्गं त्यक्त्वा नित्यतृप्तो नित्ये स्वात्मनि एव तृप्तः - Many words in this sloka have special meanings. The word नित्यतृप्तः does not mean always being satisfied but नित्ये आत्मनि तृप्तः. What was told in previous sloka as कामवर्जिताः is explained as त्यक्त्वा कर्मफलासङ्गम्. The word सङ्कल्पवर्जिताः in

previous sloka implies that what is eternal and permanent has to be accepted – so Bhashya is नित्ये स्वात्मनि एव तृप्तः.

निराश्रयः अस्थिरप्रकृतौ आश्रयबुद्धिरहितो यः कर्माणि करोति – This is not about place etc which are आश्रय – or support/shelter/base etc because such things cannot be given up. So whatever the people of this world think as the support – which is matter or प्रकृति which is not permanent – which is अस्थिर – is told here. Atman is the supporter of body and not the other way. So not thinking that body is the support because body which is a modification of Prakruti is not permanent while the Self is eternal.

स कर्मणि आभिमुख्येन प्रवृत्तः अपि न एव किञ्चित् कर्म करोति; - The meaning of अभि in अभिप्रवृत्तोऽपि is given as आभिमुख्य or तदेकपरते – single mindedness or with lot of willingness. The mula sloka just says नैव किञ्चित् करोति – it actually means नैव किञ्चित् कर्म करोति as it does not negate ज्ञान.

कर्मापदेशेन ज्ञानाभ्यासम् एव करोति इत्यर्थः – Even if such a person is doing karma, he does not do any karma – sounds contradicting – so explained as he actually does ज्ञानाभ्यास only with the pretext of karma. He will be performing karma but he is so steadfast at the same time in the contemplation of Self that he actually does that only. So karmayoga is actually only making the senses involve in objects which are favourable and prevents the senses from विपरीतविषयसंचरण.

Sloka 21

पुनः अपि कर्मणो ज्ञानाकारता एव विशोध्यते –

Again the aspect of karma being of the form of knowledge is going to be examined further.

The aspect of knowledge in karma was taught in sloka यस्य सर्वे समारम्भाः (4-19), and the same was explained in त्यक्त्वा कर्मफलासङ्गम् (4-20). Now in the next 3 slokas, that aspect is going to be further researched. So there is no पुनरुक्तिदोष. Because this aspect is most difficult to understand and it is told in several places, they are all summarized here and also that it is of utmost importance, it is going to be told further here.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 21 ॥

निराशी: Being devoid of desire in the fruits of karma यतचित्तात्मा having controlled his chitta and mind त्यक्तसर्वपरिग्रहः having given up all ownership केवलं शारीरं कर्म कुर्वन् though doing karma needed for mere supporting of the body किल्बिषं नाप्नोति such a one does not get the defects which bind him.

निराशी: निर्गतफलाभिसन्धिः, यतचित्तात्मा यतचित्तमनाः, त्यक्तसर्वपरिग्रहः आत्मैकप्रयोजनतया प्रकृतिप्राकृतवस्तुनि ममतारहितो यावज्जीवं केवलं शारीरम् एव कर्म कुर्वन् किल्बिषं संसारं न आप्नोति । ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन एवं रूपेण आत्मानं पश्यति इत्यर्थः ।

निराशी: means not having any desire in the fruits of karma. यतचित्तात्मा means one who has controlled चित्त and मनस्. त्यक्तसर्वपरिग्रहः means having an idea of non-possession in matter and material things (modifications of matter) as the only benefit he is interested in gaining is the knowledge of the Self. Such a person, though is engaged in karma such as supporting the body lifelong, he does not get into samsara again. That means without entering into ज्ञाननिष्ठा or ज्ञानयोग in between, he attains the vision of the Self by karmayoga itself. (then he performs bhaktiyoga and gets liberation – that is how he does not get into samsara is to be understood).

निराशी: निर्गतफलाभिसन्धिः – The meaning of निराशी: is not giving up every desire such as attaining कर्मपौष्कल्य that is abundance of karmayoga which is to be desired. So it is commented as निर्गतफलाभिसन्धिः – not having desire in fruits of karma which are done.

यतचित्तात्मा यतचित्तमनाः, - The word यतचित्तात्मा indicates what is to be controlled and so the difference between what is controlled and the controller has to be highlighted. So the meaning of आत्मा is to be noted here. It means मनस् or mind here. चित्त means a particular state of the mind - अवस्थाविशेष. The same meaning can be seen in SriBhashya (2-4-5) while commenting on the sutra 'हस्तादयस्तु स्थितेऽतो नैवम्' where the Brihadaranyaka mantra 'दशमे पुरुषे प्राणाः आत्मा एकादशः (बृ. 5-9-4)' the word आत्मा is given the meaning मनस्. Bhashyakarar comments there – 'अध्यवसाय-अभिमान-चिन्तावृत्ति-भेदात् मन एव बुद्ध्यहङ्कार-चित्त-शब्दैः व्यपदिश्यते इति एकादशेन्द्रियाणि'. So the meaning is विषयान्तरचिन्तारहितमनाः - having a mind which does not think of anything other than the Self. In

the context of creation – सृष्टिप्रकरणs, the word बुद्धि etc would mean महत् which is the modification of अव्यक्त or मूलप्रकृति. So the meanings of these words are highly contextual is to be noted.

त्यक्तसर्वपरिग्रहः आत्मैकप्रयोजनतया प्रकृतिप्राकृतवस्तुनि ममतारहितो – The meaning of सर्वपरिग्रहः includes everything from matter to material things – भोग्य, भोगोपकरण etc. of all types. The samasa for this is सर्वविषयः परिग्रहः सर्वपरिग्रहः - leaving out स्वकीयताभिमान - idea of possession or ownership in everything.

यावज्जीवं केवलं शरीरम् एव कर्म कुर्वन् किल्बिषं संसारं न आप्नोति – The word शरीर indicates that it is as long as one has शरीर. So commented as यावज्जीवम् – as long as one lives or lifelong. For a शरीरि the association of things related to शरीर is difficult to give up. Or it can be taken as not having interest in fruits of karma etc which are related to the mind. Or, it can also mean शरीरं केवलं कर्म may also mean only for purposes of supporting the body and not for purposes of स्वर्ग etc. Or it can also be taken to indicate the distinction from Jnanayoga.

Other commentators have taken the meaning as pertaining to a sanyasi but Bhashyakarar applies it to all.

ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन एवं रूपेण आत्मानं पश्यति इत्यर्थः – The meaning of केवलं कर्म is also significant. This does not exclude यज्ञ and such karmas. So the word केवलं is commented as व्यवधानरहितः and केवलं कर्म means ज्ञाननिष्ठाव्यवधानरहितः केवलकर्मयोगेन. This is significant in our Bhashya – one can attain the vision of the Self directly by Karmayoga itself without entering into Jnanayoga.

Sloka 22

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ 22 ॥

यदृच्छालाभसन्तुष्टः One who is fully contented with whatever comes by itself द्वन्द्वातीतः one who is untouched by the dualities such as cold, heat etc. विमत्सरः one who is without envy or jealousy सिद्धौ असिद्धौ च समः one who treats equally gains and losses कृत्वापि न निबध्यते such a person does not get bound though performing karma.

यदृच्छोपनतशरीरधारणहेतु-वस्तुसन्तुष्टः द्वन्द्वातीतः यावत्साधनसमाप्ति अवर्जनीय-शीतोष्णादिसहः, विमत्सरः
अनिष्टोपनिपातहेतुभूत-स्वकर्मनिरूपणेन परेषु विगतमत्सरः समः सिद्धौ असिद्धौ च युद्धादिकर्मसु जयादिसिद्ध्यसिद्ध्योः
समचित्तः कर्म एव कृत्वा अपि ज्ञाननिष्ठां विना अपि, न निबध्यते, न संसारं प्रतिपद्यते ।

One who is happy and contented with whatever one gets without any effort for the purposes of maintaining the body, one who tolerates the dualities of life such as cold, heat etc. as unavoidable till the completion of adopted means. Not being jealous of others due to the clear understanding that whatever bad happens is due to one's own karma. Treating equally gains such as win and losses in war and other karmas. Such a person will not get into samsara even though he is engaged only in karma and not having ज्ञाननिष्ठा or not adopting jnanayoga.

In the previous sloka it was told शारीरं केवलं कर्म कुर्वन् न आप्नोति किल्बिषम्. But for supporting the body one has to be engaged in earning materials, winning wars and so on based on varna, ashrama etc. During such acts, one may get hurt due to weapons etc. and experiencing cold, heat and such dualities also is unavoidable. And, if anyone obstructs or opposes, we may get angry with such persons. If our efforts yield fruits, we may feel elated and if not, we get depressed. So all these things are possible and these are all against the practice of karmayoga and hence prevent one from performing karmayoga. So how can such a person get rid of samsara? Is the doubt which is answered here.

यदृच्छोपनतशरीरधारणहेतु-वस्तुसन्तुष्टः – The word यदृच्छालाभसंतुष्टः is commented thus. It indicates giving up any efforts specifically for purposes of supporting the body and just being contented with whatever comes by itself. So it does not bar all activities but अभिसन्धि - having an interest is only barred in engaging in acts to support body etc.. In Ramayana we find a mention of sages who were हस्तादानाः मुखादानाः etc – they were performing penance. Some would just stretch their hands to receive any food given if someone comes and gives them there. Some would not even do that. They would just open their mouth if anyone gives food directly into their mouth. Etc. If no one comes to give food, they are least bothered. यदृच्छालाभसंतुष्टः is like that. It means if something is obtained to support the body, one should not again try to get something else more likeable, having better taste and so on.

द्वन्द्वातीतः यावत्साधनसमाप्ति अवर्जनीय-शीतोष्णादिसहः – Was told earlier as मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः etc.

विमत्सरः अनिष्टोपनिपातहेतुभूत-स्वकर्मनिरूपणेन परेषु विगतमत्सरः – Does not envy others. Because of justifying with reasons that अनिष्ट - anything bad happens to one only due to one's own karmas and not due to others. Things such as Sun's heat etc cause pain due to one's own karma and similarly any अनिष्ट is treated.

समः सिद्धौ असिद्धौ च युद्धादिकर्मसु जयादिसिद्ध्यसिद्ध्योः समचित्तः – It is similar to what was told earlier in slokas सुखदुःखे समेकृत्वा लाभालाभौ जयाजयौ (2-38), सिद्ध्यसिद्ध्योः समो भूत्वा (2-48) etc.

कर्म एव कृत्वा अपि – Mula sloka just has कृत्वापि and here it means कर्मैव कृत्वापि.

ज्ञाननिष्ठां विना अपि – न निबध्यते does not mean even if the causes of bondage exist one does not get bound. So it is made clear as ज्ञाननिष्ठां विना अपि. It means without engaging in ज्ञानयोग after कर्मयोग but directly by Karmayoga itself without even entering into Jnanayoga. The contemplation on the Self which is very much part of Karmayoga itself would lead one to the vision of the Self is the meaning.

न निबध्यते, न संसारं प्रतिपद्यते – So when gets the end result of ज्ञाननिष्ठा through Karmayoga itself, one does not get bound to samsara.

Sloka 23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ 23 ॥

ज्ञानावस्थितचेतसः One who has his mind steadfast in the Self गतसङ्गस्य and due to that not having any attachment to anything else मुक्तस्य one who has got rid of all ownership यज्ञाय आचरतः who is performing only for purposes of Yajna कर्म समग्रं प्रविलीयते karma of yore will get destroyed completely.

आत्मविषयज्ञानावस्थितमनस्त्वेन निर्गततदितरसङ्गस्य तत एव निखिलपरिग्रहविनिर्मुक्तस्य उक्तलक्षणयज्ञादिकर्मनिर्वृत्तये वर्तमानस्य पुरुषस्य बन्धहेतुभूतं प्राचीनं कर्म समग्रं प्रविलीयते निःशेषं क्षीयते ।

Not having attachment to or not being associated with anything other than the knowledge of the Self due to the mind being firmly established in the contemplation of the Self, due to that reason only not having the idea of possession or ownership in anything, started to engage oneself in यज्ञ and such karmas being qualified as taught above, such a persons karmas of yore which are responsible for binding one to samsara would get completely destroyed.

In the previous two slokas it was told त्यक्त्वा कर्मफलासङ्गम्, त्यक्तसर्वपरिग्रहः, यतचित्तात्मा etc. which was giving up attachment consciously बुद्धिपूर्वक. Now it is told that such a person would naturally be without any attachment even though he would be engaged in performance of द्रव्यार्जने and others for purposes of यज्ञ etc. And due to the power of Karmayoga, the karmas which were obstructing would get completely destroyed.

आत्मविषयज्ञानावस्थितमनस्त्वेन – Due to giving up attachment etc consciously, such a person's mind will be firmly established in the contemplation of the knowledge of the Self. So now there will be no need to control it any more.

निर्गततदितरसङ्गस्य - And because of the contemplation of Self which is incomparably joyful, attachments would have got destroyed सवासना – along with any reminiscent impressions.

तत एव निखिलपरिग्रहविनिर्मुक्तस्य – Such a person need not by himself give up सर्वपरिग्रह but everything would get detached from him.

उक्तलक्षणयज्ञादिकर्मनिर्वृत्तये वर्तमानस्य पुरुषस्य बन्धहेतुभूतं प्राचीनं कर्म समग्रं प्रविलीयते निःशेषं क्षीयते – For such a person who is engaged in proper means as taught without any obstructions, all the karmas which are obstructing the attainment of the vision of the Self would get completely destroyed. Here प्रविलीयते with respect to karma means they would not bind him with the fruits and it actually means Bhagavan would withdraw his sankalpa to give the fruits of karmas obstructing आत्मसाक्षात्कार.

The word यज्ञाय indicates that what is prohibited is doing karmas for the sake of self satisfaction etc. So such a person does karmas as yajna – as भगवदाराधन. So here the anvaya for समग्रं प्रविलीयते is with कर्म. And आचरतः also naturally applies to karma and Bhashya is यज्ञादिकर्मनिर्वृत्तये वर्तमानस्य.

Sloka 24

प्रकृतिवियुक्तात्मस्वरूपानुसन्धानयुक्ततया कर्मणो ज्ञानाकारत्वम् उक्तम् । इदानीं सर्वस्य सपरिकरस्य कर्मणः परब्रह्मभूतपरमपुरुषात्मकत्वानुसन्धानयुक्ततया ज्ञानाकारत्वम् आह –

The fact of Karma being of the form of contemplation of the knowledge of the Self due to it having the contemplation of the nature of Self detached from matter. Now the ज्ञानाकारत्व or being of the form of knowledge due to all karmas along with the associated paraphernalia having Paramapurusha who is none other than परब्रह्म as the inner-self.

This is the सङ्गति with previous sloka as here also the ज्ञानाकारत्व of karma is taught in another way – through the contemplation that all karmas along with paraphernalia are all परब्रह्मभूतपरमपुरुषात्मक.

सर्वस्य – in Bhashya means all karmas of the form of नित्य, नैमित्तिक and so on.

सपरिकरस्य – means karmas having सृक्, सूत्र, हविस् and other things. These are the दर्वि's used such as प्रधानदर्वि, उपदर्वि etc. the ladle with which havis is offered.

परब्रह्मभूतपरमपुरुषात्मकत्वानुसन्धानयुक्ततया – The word ब्रह्म in the primary sense means पुरुषोत्तम is established in Sribhashya in the beginning itself. Even here when primary sense is applicable one should not resort to secondary sense and so bhashya is according to that. It is also established by shastra that everything is having Paramapurusha as inner-controller.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ 24 ॥

ब्रह्मार्पणं ब्रह्म हविः The offering or havis which is an effect of parabrahman and has Sruck or ladle and other offering implements which are also effects of paraabrahman ब्रह्माग्नौ ब्रह्मणा हुतम् has been offered to the Agni which is also an effect of parabrahman by the doer who is also an effect of parabrahman. ब्रह्मकर्मसमाधिना तेन By such a doer who firmly contemplates on the fact that all karmas are effects of parabrahman ब्रह्मैव गन्तव्यम् the nature of the individual Self who is also of the form of an effect of the Parabrahman is to be attained.

ब्रह्मार्पणमिति हविः विशेप्यते; अपर्यते अनेन इति अर्पणं स्रुगादि, तद् ब्रह्मकार्यत्वाद् ब्रह्म, - The word ब्रह्मार्पणम् qualifies havis. अर्पण is that using which havis (or offering) is offered – and that is ladle etc स्रुक्, स्रुव and such. Because that is an effect of Brahman, it is addressed as Brahma itself.

ब्रह्म यस्य हविषःअर्पणं तद्ब्रह्मार्पणम्, - The instruments such as ladle (sruck) etc addressed as Brahma here and which are the means to offering havis – that is told as ब्रह्मार्पणम् here.

ब्रह्म हविः ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं, - The Havis which has instruments such as sruck etc that are effects of Brahman as the sacrificial material is by itself an effect of Parabrahman.

ब्रह्माग्नौ ब्रह्मभूते अग्नौ ब्रह्मणा कर्त्रा हुतम्; इति सर्वं कर्म ब्रह्मात्मकतया ब्रह्ममयम् – इति यः समाधत्ते, स ब्रह्मकर्मसमाधिः – Because the Havis which is an effect of Brahman is offered unto the fire (agni) which is also an effect of Brahman by the doer who is also an effect of Brahman, entire karma is ब्रह्मात्मक or having Brahman as the inner controller and so everything is ब्रह्ममय – thus one who contemplates such a person is called ब्रह्मकर्मसमाधिः.

तेन ब्रह्मकर्म-समाधिना ब्रह्म एव गन्तव्यम्, ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम् - By such a sadhaka who is ब्रह्मकर्मसमाधि, Jivatmasvarupa or the essential nature of the Individual Self who is also Parabrahmatmaka having Parabrahman as the Atman or inner-controller, is to be attained.

मुमुक्षुणा क्रियमाणं कर्म परब्रह्मात्मकम् एव इत्यनुसन्धानयुक्ततया ज्ञानाकारं – So the karma being performed by a Mumukshu (one who is desirous of attaining liberation) is ज्ञानाकार or of the form of knowledge of the Atman due to the contemplation that it is परब्रह्मात्मक.

साक्षादात्मावलोकनसाधनम् – That is a direct means to attaining the vision of the individual Self.

न ज्ञाननिष्ठाव्यवधानेन इत्यर्थः – Meaning without the need for something in between such as ज्ञाननिष्ठा it is a direct means to achieving आत्मावलोकन.

ब्रह्मार्पणमिति हविः विशेयते; अपर्यते अनेन इति अर्पणं स्रुगादि, तद् ब्रह्मकार्यत्वाद् ब्रह्म, - The word अर्पण is by means of करणव्युत्पत्ति – instrumental, अपर्यते अनेन इति अर्पणं स्रुगादि. If the meaning of अर्पणम् is taken as प्रक्षेपः - offering, it would lead to पुनरुक्ति in ब्रह्माग्नौ हुतम्. ब्रह्मकार्यत्वात् has to be included for everything. So it is not दृष्टिविधि in स्रुक् etc. that thinking that sruk is Brahman like मनो ब्रह्मेति उपासीत – मानवान् भवति etc. But it is due to the fact that they are all effects of Brahman – ब्रह्मकार्य – as Brahman is the inner controller of all. It is not स्वरूपैक्य.

ब्रह्म यस्य हविषःअर्पणं तद्ब्रह्मार्पणम्, ब्रह्म हविः ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं, - The anvaya ब्रह्मार्पणं हविः ब्रह्म – is एकवाक्य. There is a nyaya that सम्भवत्येकवाक्यत्वे वाक्यभेदस्तु नेष्यते. So it is not treated as two sentences but one – ब्रह्मार्पणं हविः ब्रह्म and explained as ब्रह्मार्पणं हविः स्वयं च ब्रह्मभूतं.

ब्रह्माग्नौ ब्रह्मभूते अग्नौ ब्रह्मणा कर्त्रा हुतम्; इति सर्वं कर्म ब्रह्मात्मकतया ब्रह्ममयम् - इति यः समाधत्ते, स ब्रह्मकर्मसमाधिः – The anvaya between first half and second half of sloka is indicated clearly by इति यः समाधत्ते. All things such as sruk, havis, agni etc are addressed as instruments and so the doer is told as ब्रह्मणा कर्त्रा हुतम्. Addressing everything as ब्रह्म itself is explained as ब्रह्मात्मकतया ब्रह्ममयम्. It is due to the fact that everything is an effect of Brahman, everything is शरीर to Brahman and everything has Brahman as inner-self or controller. So meaning of ब्रह्ममय is not स्वरूपैक्य but ब्रह्मात्मकत्व. आत्मा is one who is नियामक, आधार and शेषि and शरीर is नियाम्य, आधेय and शेष.

Meaning of समाधिः is समाधत्ते – doing अनुसन्धान. Contemplating like that. ब्रह्मात्मके कर्मणि समाधिः अनुसन्धानं यस्य सः तथोक्तः or ब्रह्मरूपं कर्म समाधत्ते अनुसन्धत्ते.

तेन ब्रह्मकर्म-समाधिना ब्रह्म एव गन्तव्यम्, ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम् – The साधक who is performing Karmayoga achieves the direct vision of the Self through Karmayoga and that is also addressed as Brahma along with all the paraphernalia such as sruk, havis, agni etc. So Bhashya is ब्रह्मात्मकतया ब्रह्मभूतम् आत्मस्वरूपं गन्तव्यम्.

मुमुक्षुणा क्रियमाणं कर्म परब्रह्मात्मकम् एव इत्यनुसन्धानयुक्ततया ज्ञानाकारं – conclusion is that the karma being performed by a mumukshu is Jnaanaakaara because of contemplating that it is parabrahmaatmaka.

साक्षादात्मावलोकनसाधनम्; न ज्ञाननिष्ठाव्यवधानेन इत्यर्थः – Meaning of word एव in ब्रह्मैव in mula sloka is explained by the bhashya as साक्षादात्मावलोकनसाधनम्; न ज्ञाननिष्ठाव्यवधानेन. This is a significant interpretation in our Bhashya. The meaning of गन्तव्यम् is told as साधनम् in Bhashya.

Madhvacharya says – सर्वमेतद्ब्रह्मेत्युच्यते । तदधीन-सत्ता-प्रवृत्तिमत्त्वात् न तु तत्स्वरूपत्वात् ।

Shankarabhashya – तस्मात् ब्रह्मैवेदं सर्वम् इत्यभिजानतो विदुषः सर्वकर्माभावः ।

So ब्रह्मैवेदं सर्वं, सर्वं खल्विदं ब्रह्म are all explained in our sidhanta as everything being ब्रह्मात्मक and not identity with Brahman in svarupa but existing as separate entities being inseparably associated with Brahman through the relation of शरीरात्मभाव.

Sloka 25

एवं कर्मणो ज्ञानाकारतां प्रतिपाद्य कर्मयोगभेदान् आह -

Thus establishing that karma is of the form of knowledge (Jnaanaakaara), the varieties of karmayoga are going to be told in the next six slokas.

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्रावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ 25 ॥

अपरे योगिनः Some karmayogis दैवं यज्ञमेव पर्युपासते perform DaivaYajna itself with sincerity अपरे ब्रह्माग्रावपरे Some others in the fire which is an effect of Brahman यज्ञं यज्ञेनैव उपजुह्वति perform homa with Yajna with the instruments or implements of Yajna itself.

दैवं – देवतार्चनरूपं, यज्ञम् अपरे कर्मयोगिनः पर्युपासते - सेवन्ते; तत्र एव निष्ठां कुर्वन्ति इत्यर्थः । अपरे ब्रह्माग्रावपरे यज्ञं यज्ञेन एव उपजुह्वति । अत्र यज्ञशब्दो हविःस्रुगादियज्ञसाधने वर्तते । 'ब्रह्मार्पणं ब्रह्म हविः' इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति ।

दैवम् means of the form of worship of Gods and some Karmayogis resort to it. They are steadfast in that only. Some others offer Yajna through Yajna in the fire which is of the form of an effect of Parabrahman. The word Yajna here is used in the sense of instruments such as ladle and others. As told earlier ब्रह्मार्पणं ब्रह्म हविः - they are steadfast in yagas and homas.

दैवं – देवतार्चनरूपं यज्ञम्, - Daiva means related to Devas or Gods. And that is of the form of worshipping Gods. The avadharana दैवमेव and अपरे indicate that it is a separate variety in Karmayoga. Because of देवतार्चन it is different from Yaga or Homa etc. Though Yaga and homa are also in a way worship of gods, the word अर्चन is well know for worship of respective forms of the Gods directly.

अपरे कर्मयोगिनः पर्युपासते – सेवन्ते | तत्र एव निष्ठां कुर्वन्ति इत्यर्थः – Since it is Karmayoga prakarana, योगिनः means कर्मयोगिनः. The same was also commented in 3rd chapter 3rd sloka – ‘ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम्’ (3-3). The word सेवन्ते in Bhashya indicates it is not यज्ञदृष्टि or दृष्टिविधि which is also a type of upasane. This is continuous performance of devatarchane. In this prakaran the words सेवा, उपासने etc indicate continuously being favourable towards the God worshipped by all three means – करणत्रय-अनुकूलवृत्ति – काया, वाचा, मनसा. So this is not mere meditation or ध्यान alone. The specialty of a Karmayogi is that he is steadfast in such performance as told in shastras which differentiates such a karmayogi from others who also do devatarchane in nitya karmas etc..

अपरे ब्रह्माग्नौ यज्ञं यज्ञेन एव उपजुह्वति । अत्र यज्ञशब्दो हविःसुगादियज्ञसाधने वर्तते । ‘ब्रह्मार्पणं ब्रह्म हविः’ इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति –A doubt arises here. In the sloka ब्रह्मार्पणं ब्रह्महविः - why can't it be taken as telling a variety of karmayoga and here what is told as अपरे would refer to that only. The answer is that the sloka Brahmaarpanam does not talk of karmayoga bheda (or a type of karmayoga) but there it is taught that in all karmayogas one should do ब्रह्मात्मकत्वानुसन्धान – this quality should be present in all. It is generally told as ब्रह्मकर्मसमाधिना. So there is no variety of karmayoga told in that sloka.

Here the word in dvitiya vibhakti - यज्ञं means Havis and in trutiya vibhakti - यज्ञेन – means sruk and others as it cannot mean यज्ञस्वरूप or परमात्म as they cannot be addressed as होतव्य or

होमसाधन. So the words यज्ञ, जुह्वति are all indicating performance of yaaga, homa etc. And with the anusandhana that everything is भगवदात्मक and that is told in Bhashya as 'ब्रह्मार्पणं ब्रह्म हविः' इति न्यायेन यागहोमयोर्निष्ठां कुर्वन्ति. So this can be taken as a sub-variety of what was told as ब्रह्मार्पणम् and that is how पुनरुक्ति is eliminated.

Also, since this is a karmayoga prakarana, meanings cannot be taken as मानसयज्ञ as commented by others.

Sloka 26

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।

शब्दादीन्विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ 26 ॥

अन्ये Some other Karmayogis श्रोत्रादीनि इन्द्रियाणि संयमाग्निषु जुह्वति perform Homa with Indriyas such as shrotra etc. in the fire of restraint अन्ये Some others, शब्दादीन् विषयान् इन्द्रियाग्निषु जुह्वति perform homa with the objects of senses such as shabda, sparsha etc. in the fires of indriyas or sense organs.

अन्ये श्रोत्रादीनाम् इन्द्रियाणां संयमने प्रयतन्ते । अन्ये योगिनः इन्द्रियाणां शब्दादिविषयप्रवणतानिवारणे प्रयतन्ते ।

Some other Karmayogis put efforts to control the sense organs such as sense of hearing and others. Some other Yogis concentrate on eliminating the tendency of deep involvement of the senses in the objects of senses such as sound, touch and others.

अन्ये श्रोत्रादीनाम् इन्द्रियाणां संयमने प्रयतन्ते । अन्ये योगिनः इन्द्रियाणां शब्दादिविषयप्रवणतानिवारणे प्रयतन्ते ।

Here there is a depiction of performance of Yaga with the sense organs as havis etc. The sense organs of hearing etc are not materials which are offered in sacrifices. The act of controlling told as fire (संयमाग्नि) here is also not in real sense. So the meaning is to be taken as controlling the sense organs from all activities and this is common to all karmayogis. So जुह्वति is commented as प्रयतन्ते.

The plural संयमाग्निषु – shows the act of controlling is different for each sense organ.

शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुह्वति is not offering the sense objects to the sense organs but it is about preventing the senses from involving in sense objects with interest.

The word श्रोत्रादीनि talks of controlling the sense organs. The part शब्दादीन् विषयान् is about sense objects and controlling the mind. This is inline with what is told in Kathopanishat – इन्द्रियेभ्यः पराः ह्यर्थाः अर्थेभ्यश्च परं मनः (कठ. 1-3-10). Controlling with respect to objects of senses (विषय नियमन) is avoiding contact with those objects by which interest in them is removed.

The meaning of होम in इन्द्रियाग्नि of शब्दादिविषयस्य is destroying the association with objects. When havis is offered in homa, it gets destroyed. Similarly destroying the contact with sense objects is told here. The first half is about preventing the senses from coming into contact with the objects while the second half is about making the sense objects not have any effect even if they come into contact.

विषयप्रवणतानिवारण – Since it is not possible to completely eliminate the contact with all sense objects or their effects, it is mainly about those which are prohibited and with respect to those which are not against dharma (धर्म-अविरुद्ध), not being too involved.

Sloka 27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ 27 ॥

अपरे Some other Karmayogis सर्वाणि इन्द्रिय कर्माणि entire activities or functions of the senses प्राण कर्माणि च and also the functions related to the Pranas ज्ञानदीपिते आत्मसंयमयोगाग्नौ जुह्वति offer as homa in the Yogagni of control of the mind which is shining forth with viveka jnana - the wisdom of discrimination or right judgment.

अन्ये ज्ञानदीपिते मनः संयमयोगाग्नौ सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च जुह्वति – मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते इत्यर्थः ।

Some others perform homa with the activities or functions of senses and prana in the fire of mind-control which is enlightened with knowledge. That means they put all efforts to prevent deep involvement of mind in the functions of senses and pranas.

अन्ये ज्ञानदीपिते मनः संयमयोगाग्नौ सर्वाणि इन्द्रियकर्माणि प्राणकर्माणि च जुह्वाति – As told in kathopanishat, अर्थेभ्यश्च परं मनः, the mind is to be controlled next and that is told here. So here the meaning of आत्मसंयम is interpreted as मनोनियमन and bhashya is मनःसंयमयोगाग्नौ for आत्मसंयमयोगाग्नौ in mula sloka. Controlling the mind being the योगसाधन, means for yoga, it is said as yoga itself. Or it can also mean the योग of मनःसंयम and yoga would mean प्राप्ति, attaining control of mind. That gets enlightened by knowledge due to the contemplation on the Self which is pure and distinct from body.

मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते इत्यर्थः – The mula sloka says इन्द्रियकर्म and प्राणकर्म's are to be controlled. In order to show that there is no punarukti from previous sloka, it is commented as मनसः इन्द्रियप्राण कर्मप्रवणतानिवारणे प्रयतन्ते. The acts of senses are seeing, touching etc and those of prana are inhaling, exhaling and so on. Or this sloka can also be taken as talking about कर्मेन्द्रिय's while the previous sloka is about ज्ञानेन्द्रिय's as श्रोत्र and others are told there.

Controlling senses is very important. In Brihadaranyaka 5th chapter, there is an instance. Gods, Men and Asuras were taught by Prajapati and at the end they asked him for final instruction. To Gods, Prajapati said 'द' and they said they understood. He asks them what they understood. Gods said 'दाम्यत' - control yourselves. Because they were infatuated by experience of wealth and sensual pleasures and so they knew what they had to do. Then manushyas went and asked Prajapati and again he said 'द' and they said they understood what he meant by that. He again asks them to tell what they understood to which they say 'दत्त' – do daana or donate or give away. This is what they lacked as they accumulate wealth for themselves. Then Asuras also same thing happened. Prajapati again said 'द' and when he asked them what they understood they said – दयध्वम् – be compassionate or have mercy. This is what they lacked. So all these three are important. **Even now the thunder that we hear from the clouds is the heavenly voice instructing all to have sense control, mercy and to donate.** If these are missing, it

does not rain they say. So sense control is very important. These three mean one has to win over काम, क्रोध and लोभ.

Sloka 28

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ 28 ॥

अपरे Some other Karmayogis द्रव्ययज्ञाः perform Yajna of the form of worshipping of Gods through material earned righteously. तपोयज्ञाः Some perform Yajnas of the nature of तपस् or austerity or vrata such as कृच्छ्र, चान्द्रायण etc. तथा योगयज्ञाः similarly some do Yajna of the form of living in Punyakshetras स्वाध्याय ज्ञानयज्ञाश्च Some perform Yajna of the form of वेदाध्ययन and some of the form of study of its अर्थज्ञान or understanding the meanings यतयः संशितव्रताः All these are aspirants and are having firm determination.

केचित् कर्मयोगिनो द्रव्ययज्ञाः; न्यायतो द्रव्याणि उपादाय देवतार्चने प्रयतन्ते, केचित् च दानेषु, केचित् च यागेषु, केचित् च होमेषु, एते सर्वे द्रव्ययज्ञाः – Some karmayogis perform द्रव्ययज्ञs – means they engage in worship of Gods by earning the material needed in the righteous manner. Some engage in donation, some in Yagas and some in Homas. All of them are called द्रव्ययज्ञाः here.

केचित् तपोयज्ञाः कृच्छ्रचान्द्रायणोपवासादिषु निष्ठां कुर्वन्ति – Some are steadily involved in performance of तपोयज्ञ or austerity which includes कृच्छ्र, चान्द्रायण, उपवास etc.

योगयज्ञाः च अपरे पुण्यतीर्थ-पुण्यस्थानप्राप्तिषु निष्ठां कुर्वन्ति | इह योगशब्दः कर्मनिष्ठाभेदप्रकरणात् तद्विषयः – Some other are known as Yogayajnas. They are interested in visiting or living in पुण्यतीर्थ, पुण्यस्थान etc. Here the word योग is meaning प्राप्ति since this prakarana is about various types of karmayogas.

केचित् स्वाध्यायाभ्यासपराः, केचित् तदर्थज्ञानाभ्यासपराः – Some are involved in continued practice of Vedas while some others are involved in studying their meanings.

यतयः यतनशीलाः, संशितव्रताः दृढसंकल्पाः – All these karmayogis are aspirants and have firm determination.

Since the word यज्ञ is used separately for each, they indicate the various types of Karmayogas. And that's why the word अपरे is also told separately.

द्रव्ययज्ञाः - The Vighraha vakya is 'द्रव्यैः यज्ञाः येषां ते' or 'द्रव्यात्मका यज्ञाः येषां ते'. The word द्रव्य indicates all special varieties such as देवतार्चन, दान, याग, होम etc. All these are dravya yajnas. The fact of the nature of worship being told as यज्ञ (यज देवपूजायाम्) was told earlier but now the purpose is to earn the material etc needed for such worship and so न्यायतः द्रव्याणि उपादाय is Bhashya.

Tapoyajna includes those where there is शास्त्रीय भोगसङ्कोच or controlling the enjoyments such as eating etc. through austerities such as कृच्छ्र, चान्द्रायण, उपवास etc.

योगयज्ञाः - The word yoga means association or attainment, praapti. Here it is reaching a Punyatirtha or Punyasthana, living there etc. The word पुण्यस्थान includes देवतास्थान, आश्रम, देशविशेष etc. Because it is karmayogaprakarana, the word Yoga does not give other meanings. Because this is about varieties of Karmayoga, the word Yoga does not mean Karmayoga also. So the attainment or प्राप्ति of पुण्यस्थान etc is meant. This is also indicated by Yamunacharya in Gitartha Sangraha as 'कर्मयोगः तपस्तीर्थदानयज्ञादिसेवनम्' (गी.सं.23).

In स्वाध्याय ज्ञानयज्ञाश्च – meaning of ज्ञानयज्ञ is तदर्थज्ञानाभ्यास – being involved regularly in the study of meanings of Vedas. For अनुष्ठान, अर्थज्ञान is needed and hence bhashya. आत्मज्ञानानुसन्धान is common to all karmayoga varieties and hence this is how the word is commented.

Meaning of संशितव्रताः is दृढसङ्कल्पाः - Here व्रत means सङ्कल्प which is needed for performance of Karmayoga.

Sloka 29

अपाने जुह्वति प्राणं प्राणेष्वपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ 29 ॥

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति । first half of sloka 30 ॥

अपरे प्राणायामपरायणाः Some others who are dedicated to Pranayaama नियताहाराः restricting food intake अपाने जुह्वति प्राणं offer as home Prana vayu in apana vayu. तथा प्राणे अपानम् In the same way some others offer Apanavayu in Pranavayu. अपरे Some others, प्राणापानगती रुद्ध्वा having arrested the movement of the prana and apana vayus प्राणेषु प्राणान् जुह्वति offer the various functional modes of prana in themselves.

अपरे कर्मयोगिनः प्राणायामेषु निष्ठां कुर्वन्ति । ते च त्रिविधाः पूरक रेचक कुम्भक भेदेन । अपाने जुह्वति प्राणम् इति पूरकः, प्राणे अपानम् इति रेचकः, 'प्राणापानगती रुद्ध्वा प्राणान्प्राणेषु जुह्वति' इति कुम्भकः । प्राणायामपरेषु त्रिषु अपि अनुषज्यते नियताहारा इति ।

Some other Karmayogis are steadfast in pranayama and others. Those are of three types – रेचक, पूरक and कुम्भक. Offering Prana in Apana means पूरक. Offering Apana in Prana means रेचक. Arresting the movements of Prana and Apana, offering Pranas in Prana is कुम्भक. The word नियताहाराः applies to all these three involved in performing Pranayamas.

अपरे कर्मयोगिनः प्राणायामेषु निष्ठां कुर्वन्ति – The word in mula sloka प्राणायामपरायणाः applies equally to all three types of karmayogis. That is why Bhashya is प्राणायामेषु निष्ठां कुर्वन्ति. They are all rooted in performing pranayamas.

ते च त्रिविधाः पूरक रेचक कुम्भक भेदेन । अपाने जुह्वति प्राणम् इति पूरकः – Prana is that which moves up. Making it to go down is पूरक. That is told in sloka as जुह्वति in a secondary sense. Puraka is defined as – ऊर्ध्वं प्रवृत्तस्य प्राणस्य अधः प्रवेशनं हि पूरकः.

प्राणे अपानम् इति रेचकः – Similarly अधःस्थितस्य वायोः ऊर्ध्वप्रवर्तनं हि रेचकः.

'प्राणापानगती रुद्ध्वा प्राणान्प्राणेषु जुह्वति' इति कुम्भकः – Arresting the downward and upward movements and making the prana to stand still is called Kumbhaka. The meaning of प्राणान् is the various functional modes of Prana.

प्राणायामपरेषु त्रिषु अपि अनुषज्यते नियताहारा इति – Since आहारनियम or controlled intake helps directly and indirectly, it is commonly applicable to all the three types of Pranayamas.

niyata aahaara - controlling intake - aitareya upa (1-2-1 to 1-2-3) - after creation of humans, ashanaaya and pipaasa came and asked Brahman to show them a place where they both can

have enough food to live - sa gaam aanayat - he brought a cow - they said 'न वै नोऽयमलमिति'. This is not certainly enough for us. Then he brought an horse – ashwa - then also they said 'na alam', then when he brought a man – they said 'sukrutam bata' sukrutam bata' – they were delighted to live there. Hunger and thirst always trouble people. man eats and drinks even when not hungry or thirsty - someone forced me and I ate off we say. And food has a direct effect on mind – ahaara shuddhau satva shuddhi:. So niyata aahaara is very important for a Karmayogi which ever type of karmayoga one has adopted.

Sloka 30

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 30 ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् । first half of sloka 31 ॥

एते सर्वेऽपि All these people are यज्ञविदः knowledgeable about or understand Yajna. यज्ञक्षपितकल्मषाः They have got rid of their sins by the performance of Yajna. यज्ञशिष्टामृतभुजः Partake the यज्ञशेष or leftover of the offerings of Yajna called Amruta. ब्रह्मसनातनं यान्ति They envision the Atmasvarupa – real nature of the Self which is very old.

द्रव्ययज्ञप्रभृति प्राणायामपर्यन्तेषु कर्मयोगभेदेषु स्वसमीहितेषु प्रवृत्ता एते सर्वे 'सहयज्ञैः प्रजाः सृष्ट्वा' (3।10) इति अभिहित-महायज्ञपूर्वक-नित्य-नैमित्तिककर्मरूपयज्ञविदः, तन्निष्ठाः, तत एव क्षपितकल्मषाः, यज्ञशिष्टामृतेन शरीरधारणं कुर्वन्त एव कर्मयोगे व्यापृताः सनातनं ब्रह्म यान्ति ।

Starting with DravyaYajna till Pranayamas – whoever is rooted in the performance of any of these Karmayogas are all those who are knowledgeable about Yajnas of the nature of Nitya, Naimittika karmas along with Five Mahayajnas as told in 'सह यज्ञैः प्रजाः सृष्ट्वा' (गी. 3-10) and are firmly established in them. For that reason only they have got rid of their sins. Supporting their body with the whatever is leftover after offering in the Yajnas, also known as अमृत, they are well established in Karmayoga and attain सनातन Brahma (which is the vision of the Self).

Some doubts such as whether those performing different types of Karmayoga get different types of benefits and whether those adopting Pranayamas also need to perform Yajnas etc – all these are answered here.

द्रव्ययज्ञप्रभृति प्राणायामपर्यन्तेषु कर्मयोगभेदेषु स्वसमीहितेषु प्रवृत्ता एते सर्वे 'सहयज्ञैः प्रजाः सृष्ट्वा' (3।10) इति अभिहित-महायज्ञपूर्वक-नित्य-नैमित्तिककर्मरूपयज्ञविदः, तन्निष्ठाः, तत एव क्षपितकल्मषाः, यज्ञशिष्टामृतेन शरीरधारणं कुर्वन्त एव कर्मयोगे व्यापृताः सनातनं ब्रह्म यान्ति ।

The word स्वसमीहितेषु indicates that though one can select any Karmayoga as the benefit of all Karmayogas is same, one can choose any one of those freely according to their capability.

The reference to सह यज्ञैः shows that when the word यज्ञ is used normally it has complete meaning. Yajna is mainly nitya naimittika karmaanushtanaas. That itself is not karmayoga. One has to do nitya naimittika karmas and along with that adopt one of the Karmayogas and do it with regularity – as said 'niyatam kuru karma tvam'.

Those who do thus are knowledgeable about yajnas. Without nitya karmas, one cannot do anything. It is said – 'Sandhyaa heena: ashuchi: nityam anarha: sarva karmasu'.

What was told in 3rd chapter as 'यज्ञशिष्टाशिनः सन्तः मुच्यन्ते सर्वकिल्बिषैः' (3-13) is repeated by the words यज्ञक्षपितकल्मषाः, यज्ञशिष्टामृतभुजः and so it reminds that the prasadam of Yajnas is partaken for supporting the body and that is told in Bhashya as शरीरधारणं कुर्वन्त एव. So even those who have adopted Pranayama etc need to be performing the nitya, naimittika karmas such as mahayajnas etc. This kind of activities which are performed for supporting the body are not against karmayoga but they are useful only is the भाव.

Why should one should maintain body if one asks, it is possible to attain self realization only through this body. After this body, no one knows which body would come. So while this body is present, one should attain self realization and so it is important for a sadhaka to maintain the body. 'iha chet ashakat boddhum praak shareerasya visrasa:' says upanishat, so 'tvara yaavat na bhidyate' – 'uttishthata jaagrata praapya varaan nibodhata' - approach great masters and get jnaanopadesha.

Here yajna shishta is not called as 'anna' but 'amruta'. It purifies one of sins. So they perform bhagavadaaraadhana, partake the havis prasada offered to Lord in aaradhana yajna and then perform an adopted karmayoga such as svaadhyaaya etc.

The mula sloka यान्ति ब्रह्म सनातनम् – applies to attaining the vision of the Individual Self which is told in 'ब्रह्मैव तेन गन्तव्यम्' (गी. 4-24) which was commented as ब्रह्मात्मकतया ब्रह्मभूतं आत्मस्वरूपम्. Self realization is a necessary pre-requisite for God realization. So first that has to be achieved. Here Brahma does not mean Parabrahman as karmayoga is a saadhana for another saadhana which is Bhaktiyoga.

Sloka 31

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ 31 ॥

कुरुसत्तम Hey noble one of the Kuru clan, अयज्ञस्य for one who does not perform the Yajna of the form of nitya and naimittika karmas अयं लोकः नास्ति this world itself is not attainable. अन्यः कुतः where is the possibility of attaining the other Vaikuntha?

अयज्ञस्य – महायज्ञादिपूर्वक – नित्यनैमित्तिककर्मरहितस्य, न अयं लोकः न प्राकृतलोकः प्राकृतलोकसम्बन्धि-धर्मार्थकामाख्य पुरुषार्थो न सिध्यति; कुतः इतः अन्यः मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात् तदितरपुरुषार्थः 'अयं लोकः' इति निर्दिश्यते | स हि प्राकृतः ।

अयज्ञस्य means for one who is not performing the nitya naimittika karmas along with the five Maha Yajnas, this world which is associated with Prakruti is not attainable. Meaning, the पुरुषार्थs such as धर्म, अर्थ, काम associated with this material world (प्राकृतलोक) are not attainable. That being the case, where is the possibility of attaining the पुरुषार्थ called Liberation (मोक्ष) which is different from these. Since it was mentioned in the beginning that Moksha is परमपुरुषार्थ – ultimate benefit to be attained, any other benefit than that is mentioned as 'this world'. Other पुरुषार्थs are all material benefits only.

अयज्ञस्य – महायज्ञादिपूर्वक – नित्यनैमित्तिककर्मरहितस्य – If one who is performing one of the Karmayogas feels proud that he is doing something great and leaves out the सामान्यधर्म's which are नित्य, नैमित्तिक कर्म's – such a person would not be eligible for any पुरुषार्थ – even the material ones is told here.

न अयं लोकः न प्राकृतलोकः प्राकृतलोकसम्बन्धि-धर्मार्थकामाख्य पुरुषार्थो न सिध्यति – The पुरुषार्थ's attainable in this world are told here as 'this world' itself. So it is not negating the लोकस्वरूप alone but the benefits attainable here such as धर्म, अर्थ and काम.

कुतः इतः अन्यः मोक्षाख्यः पुरुषार्थः । परमपुरुषार्थतया मोक्षस्य प्रस्तुतत्वात् – If it is asked why can't the meaning of अन्यः be स्वर्गलोक? Is answered in Bhashya. Because Moksha has been told as परमपुरुषार्थ and if it is made clear that that is not attainable if one does not perform nitya naimittika karmas only then, one would even be prompted to perform nitya, naimittika karmas etc. That is the meaning.

तदितरपुरुषार्थः 'अयं लोकः' इति निर्दिश्यते | स हि प्राकृतः – Everything that is other than Moksha is addressed as 'अयं लोकः' and to indicate that that is opposed to attainment of Moksha, Bhashya is स हि प्राकृतः. These are all associated with Prakruti and attainment of these would lead to attaining something material only and so they are called as प्राकृत.

Sloka 32

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥ 32 ॥

एवं In this way, बहुविधा: यज्ञा: the several varieties of Karmayoga ब्रह्मणोमुखे वितता: are explained in detail as means to attaining the vision of the Self. तान् सर्वान् कर्मजान् विद्धि – Know all those karmayogas as being possible of performance only through the performance of nitya-naimittika karmas. एवं ज्ञात्वा विमोक्ष्यसे – thus knowing and putting to practice you will get liberated.

एवं हि बहुप्रकाराः कर्मयोगाः ब्रह्मणो मुखे वितताः, आत्मयाथात्म्यावासिसाधनतया स्थिताः तान् उक्तलक्षणान् उक्तभेदान् सर्वान् कर्मजान् विद्धि । अहरहः अनुष्ठीयमान-नित्य-नैमित्तिककर्मजान् विद्धि । एवं ज्ञात्वा यथोक्तप्रकारेण अनुष्ठाय मोक्ष्यसे ।

Thus the various types of Karmayogas are available as the means to attain the vision of the real nature of the Self. All these karmayogas having the qualities and variations as told earlier, know them as realized through the nitya and naimittika karmas which are to be performed every day without fail. Knowing thus, meaning putting it to practice thus, you will attain moksha – liberation.

एवं हि बहुप्रकाराः कर्मयोगाः - The varieties of Karmayoga was explained so far and the fact of the nitya-naimittika karmas (ordained duties which are to be done daily and on specified occasions) being necessarily to be performed else there will be defects of the nature of Bhagavan-nigraha (pratyavaaya) would ensue was also taught. Now the same is being expounded here.

ब्रह्मणो मुखे वितताः आत्मयाथात्म्यावासिसाधनतया स्थिताः – The word ब्रह्म here means यथावस्थित-जीवात्म-स्वरूप – the real nature of the individual Self. This word has different meanings according to context. In other commentaries the meaning given for this word is Veda and Vishnu etc. and they are not accepted in our Bhashya here though elsewhere similar meanings are taken. So Brahma is referring to self-realisation which is the fruit of karmayoga. For any sadhane, one's svarupa has to be known first - self realization is a necessary pre-requisite for God realization. And it is यथावस्थित – that our real nature is भगवत्-शेषत्व - causing atishaya to paramatman and attaining HIM is our purushaatha and so on.

Meaning of मुखे is उपाय or means. Swamy Deshika quotes from निघण्टु – 'मुखं तु वदने मुख्ये ताम्रे द्वाराभ्युपाययोः'. So the meaning of ब्रह्मणो मुखे वितताः is the varieties of Karmayoga which are means to realizing the real nature of the Self were expounded in detail.

तान् उक्तलक्षणान् उक्तभेदान् – The meaning of एवं बहुविधाः in mula sloka is explained thus. The meaning of उक्तलक्षण is as explained earlier – karmayoga has ज्ञानाकार as it has the knowledge of Self as an integral part. The word सर्वान् indicates all the varieties and sub-varieties everything

included. उक्तलक्षणान् also means what was told as the main teachings of the chapter which included the स्वरूप of कर्मयोग.

सर्वान् कर्मजान् विद्धि – The meaning given here is very significant in our Bhashya.

अहरहः अनुष्ठीयमान-नित्य-नैमित्तिककर्मजान् विद्धि – Here कर्मजान् means realized through nitya-naimittika karmas which are to be performed every single day.

Other commentators say here karmas done through deha, vak, mind etc. as sadhana for कर्मजान् which is not the meaning according to our Bhashya.

कर्मजान् means are possible of performance only after nitya-naimittika karmas. Because nitya naimittika karmas are told here, it means that प्राणायाम and others are also prominent as Karmayoga and the nitya-naimittika karmas are needed for those karmayogas also. Without performing nitya-naimittika karmas, one would not be eligible for doing any other karma as told सन्धाहीनः अशुचिः नित्यम् अनर्हः सर्वकर्मसु etc. Performing them would make one to attain abundance of सत्त्व as several sins would get removed daily and also one would avoid प्रत्यवाय.

एवं ज्ञात्वा यथोक्तप्रकारेण अनुष्ठाय मोक्ष्यसे – Meaning of jnaatvaa is यथोक्तप्रकारेण अनुष्ठाय. Rigveda says – मन्त्रश्रुत्यं चरामसि – means चरामः - whatever has been learnt has to be put to practice.

Sloka 33

अन्तर्गतज्ञानतया कर्मणो ज्ञानाकारत्वम् उक्तम्; तत्र अन्तर्गतज्ञाने कर्मणि ज्ञानांशस्य एव प्राधान्यम् आह –

The sangati of this prakarana with the main section where the aspect of knowledge of Self being part of Karmayoga was taught. The sub-section explaining the sub-varieties of Karmayoga has just concluded and so this has connection to the main prakarana before that. Now the fact that ज्ञानांश which is an integral part of Karmayoga is only prominent or प्राधान्य is going to be told.

श्रेयान्द्रव्यमयाद्यज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ 33 ॥

परन्तप Hey Arjuna, द्रव्यमयात् यज्ञात् compared to performing yajnas with the materials meant for performance of yajnas ज्ञानयज्ञः श्रेयान् the aspect of contemplation of Self which is an integral part of the Yajna is superior. सर्वं कर्म अखिलं All the karmayogas in totality ज्ञाने परिसमाप्यते culminate in the aspect of knowledge of Self.

उभयाकारे कर्मणि द्रव्यमयात् अंशात् ज्ञानमयः अंशः श्रेयान् । सर्वस्य कर्मणः तदितरस्य च अखिलस्य उपादेयस्य ज्ञाने परिसमाप्तेः तदेव सर्वैः साधनैः प्राप्यभूतं ज्ञानं कर्मान्तर्गतत्वेन अभ्यस्यते । तदेव अभ्यस्यमानं क्रमेण प्राप्यदशां प्रतिपद्यते ।

In karmayoga which has two facets the aspect of knowledge of Self is superior to the aspect of materials. Because all karmas and also anything other than that which is also accepted, for all those things the fruition is in the knowledge of the Self. Because of that only that knowledge of the Self only which is attainable by all these means, that only is being repeatedly practiced as an integral part of Karmayoga. When that is being contemplated upon regularly and continuously, it gradually attains the state of realization.

There is a detailed discussion in Tatparyachandrika on how the meaning of ज्ञानयज्ञ given in Bhashya is justified.

The doubt is : The sloka says द्रव्यमयात् यज्ञात् ज्ञानयज्ञः श्रेयान् – should it not be interpreted as ज्ञानयोग which is a direct means to attaining आत्मसाक्षात्कार or the vision of Self. If we examine the slokas coming later in this chapter such as ‘अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः’ (4-36), ‘ज्ञानाग्निः सर्वकर्माणि’ (4-37), ‘योगसन्त्यस्तकर्माणम्’ (4-41) all seem to be against Karmayoga. The sloka ‘न हि ज्ञानेन सदृशं पवित्रमिह विद्यते’ (4-38) also seem to extol the superiority of Jnanayoga. The sloka, ‘ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति’ (4-39) seem to indicate that ज्ञानयोग which is अन्तरङ्गोपाय – direct means to achieving self realization gives the fruits very fast. In ‘येन भूतान्यशेषेण द्रक्ष्यस्यात्मनि अथो मयि’ (4-35) also seem to talk of Jnanayoga. So the knowledge aspect integral to Karmayoga, how can it lead to आत्मसाक्षात्कार? ‘स्वाध्याय ज्ञानयज्ञाश्च’ also indicates that Jnanayajna is different from Dravyayajna. And so on.

The answer to this is thus: The sloka श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः only highlights the prominence of the aspect of knowledge of self integral in Karmayoga. In the 3rd and 4th chapters everywhere the importance of Karmayoga only is told as ‘कर्म ज्यायोह्यकर्मणः’ (3-8) etc. Even in the next 5th

chapter, the same is going to be told such as 'तयोस्तु कर्मसन्त्यासात् कर्मयोगो विशिष्यते' (5-2) etc. So in between it is not proper to talk of something against the gist. So here the word ज्ञानयज्ञ means the aspect of Karmayoga only. Even in स्वाध्याय ज्ञानयज्ञाश्च it is interpreted as the study of the meanings of Vedas by ज्ञानयज्ञ and not Jnanayoga. Even in the last sloka of this chapter, 'योगमातिष्ठोत्तिष्ठ' (4-42), it can be clearly understood as Karmayoga and its aspect of knowledge of Self.

The sloka 'सर्वं कर्माखिलम्' also highlights the prominence of ज्ञानांश in karmayoga. Other slokas such as अपि चेदसि etc are extolling the fact that the knowledge aspect has the capability to destroy all sins. Even in 'योगसन्त्यस्तकर्माणम्' it is about 'फलसङ्गादिराहित्यज्ञानाकारत्व'. The sloka ज्ञानं लब्ध्वा परां शान्तिम् the ultimate state of vision of Self achieved through the ज्ञानांश of Karmayoga is told.

So after carefully examining all these slokas, Bhashyakarar comments as उभयाकारे कर्मणि.

उभयाकारे कर्मणि द्रव्यमयात् अंशात् ज्ञानमयः अंशः श्रेयान् । सर्वस्य कर्मणः तदितरस्य च अखिलस्य उपादेयस्य ज्ञाने परिसमाप्तेः तदेव सर्वैः साधनैः प्राप्यभूतं ज्ञानं कर्मान्तर्गतत्वेन अभ्यस्यते ।

So every Karma has two aspects – means of the form of materials or द्रव्यरूपसाधन and means of the form of knowledge of Self or ज्ञानरूपसाधन. Both are addressed in this sloka as यज्ञs. Meaning of यज्ञ is यज्ञांश – aspect of yajna.

तदेव अभ्यस्यमानं क्रमेण प्राप्यदशां प्रतिपद्यते – The avadharana एव indicates that साध्यसाधनभाव is due to अवस्थाभेद. As the intensity of the contemplation on Self which is done along with karma reaches a high, it gradually culminates in the vision of the Self.

Sloka 34

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेश्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ 34 ॥

तत् That knowledge of the nature of the Atman or Self, प्रणिपातेन परिप्रश्नेन सेवया विद्धि know by prostrating to an Acharya, by asking relevant questions and serving the Guru. तत्त्वदर्शिनः ज्ञानिनः The knowledgeable masters who have realized the realities ते ज्ञानम् उपदेक्ष्यन्ति will teach you that knowledge.

तद् आत्मविषयं ज्ञानम् 'अविनाशि तु तद् विद्धि' (2117) इति आरभ्य 'एषा तेऽभिहिता' (2139) इत्यन्तेन मया उपदिष्टम् । तद्युक्तकर्मणि वर्तमानः त्वं विपाकानुगुणं काले काले प्रणिपात-परिप्रश्न-सेवादिभिः विशदाकारं ज्ञानिभ्यो विद्धि । साक्षात्कृतात्मस्वरूपाः तु ज्ञानिनः प्रणिपातादिभिः सेविताः ज्ञानबुभुत्सया परितः पृच्छतः तव आशयम् आलक्ष्य ज्ञानम् उपदेक्ष्यन्ति ।

That knowledge about the nature of the Atman was taught to you beginning with अविनाशि तो तद्विद्धि (गी. 2-17) and concluding with एषा तेऽभिहिता (गी.2-39). Having obtained that knowledge as taught, being steadfast in Karmayoga which has that knowledge as an integral aspect, learn that knowledge in detail from knowledgeable masters from time to time in accordance to your karmavipaka or fruition of those karmas, by prostrating at the feet of the masters, by enquiring with the right relevant questions and serving them etc. Those masters who have realized the nature of the Self will teach you that knowledge looking at your desire and intent to obtain such knowledge expressed through your service such as prostrating etc and also your asking the relevant questions with a desire to learn.

तद् आत्मविषयं ज्ञानम् 'अविनाशि तु तद् विद्धि' (2117) इति आरभ्य 'एषा तेऽभिहिता' (2139) इत्यन्तेन मया उपदिष्टम् – The knowledge imparted has to be made firm by listening to knowledgeable ones in detail at the right time. The word तत् indicates the knowledge as was taught at the beginning and hence the slokas अविनाशि तु तद्विद्धि is quoted.

तद्युक्तकर्मणि वर्तमानः त्वं विपाकानुगुणं – Since Arjuna is addressed as 'you who are engaged in karmayoga being endowed with such knowledge' it would mean पुण्यपरिपाक. According to the maturing karmas, prostrating at the feet of a guru etc would happen. This is ordained to be done by one and all according to the shruti तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् (मु.उप. 1-2-12). So one has to approach an Acharya for obtaining आत्मज्ञान – तत् विज्ञानार्थम् एव – not for any inferior lowly benefits.

काले काले प्रणिपात-परिप्रश्न-सेवादिभिः विशदाकारं ज्ञानिभ्यो विद्धि – All three aspects as told, prostrating at the feet of the Guru, enquiring with the right relevant questions and serving have to be done. The words 'काले काले' is as told in Vishnu purana, 'स्वाध्यायात् योगमासीत् योगात् स्वाध्यायमामनेत्' (वि.पु. 6-6-2). Similarly श्रवण, मनन etc are to be done repeatedly. Once we have listened to some upadesha, it does not mean it is complete. The meanings have to be thought over, contemplated upon and to understand the meanings in detail, again one has to resort to shravana etc.

विशदाकारम् – The benefit because of listening to Upadesha again and again is that it will become more and more clear and one can understand the detailed aspects of the nature of the Self. There can be a doubt here – did Krishna not teach in detail or was Arjuna not attentive ? Krishna did explain in detail only and Arjuna also listened with good concentration of mind. But still, the अनादिकर्मोपार्जित-अनन्त-पापs block the doors of the form of mind which is the channel for the flow of knowledge. Due to this it is very difficult for anyone to obtain तत्त्वज्ञान in every detail. By adopting karmayoga as ordained, such sins get destroyed and the state of readiness to absorb the imparted knowledge is attained. In that state, one has to listen to repeated teachings from Masters in order to understand the inner meanings of what was already taught and known in a general sense and also to understand several aspects which were not known so far. So whatever teachings we listen to, the तत्त्वज्ञान of the आत्मन् is so deep and difficult to understand that again and again we need to listen. We understand various details on repeated teachings and also several new aspects which were unknown also become known. This can also be known from अनुगीता – After the war etc once Krishna asks Arjuna whether he remembers all that he taught and Arjuna says he has forgotten – 'अन्यत्र मनाः अभूवम् । न अश्रौषम् | '. We experience many times that our mind is involved in something else and what some one is telling does not sink into our mind at all. Like that. Krishna says he is very disappointed and teaches him again out of compassion. So this is to say that listening to masters again and again is very much necessary.

साक्षात्कृतात्मस्वरूपाः तु ज्ञानिनः प्रणिपातादिभिः सेविताः ज्ञानबुभुत्सया परितः पृच्छतः तव आशयम् आलक्ष्य ज्ञानम् उपदेक्ष्यन्ति – Krishna says ज्ञानिनः - so either I or someone else. I will teach myself directly or some

other Jnanis can teach. The meaning of तत्त्वदर्शिनः is given as साक्षात्कृतात्मस्वरूपाः - those who have had a direct vision of the Self – only they have the right to teach such things is the भाव. One has to approach such an Acharya. What we learn from others is general but not experiential knowledge. What Yajnavalkya taught for example we see in Upanishads is out of his experience.

Even those Jnanis will teach only to a deserving disciple who prostrates before an Acharya, does lot of service, enquires by asking the right relevant questions etc. This can be seen in Upanishads in several places. Mundaka upa says – तस्मै स विद्वान् प्रणिपन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् । Acharya has to प्रोवाच means प्रवदेत् – it is an injunction विधि that an Acharya has to teach a disciple who approaches in the right way and is endowed with all आत्मगुणs, has self-control and so on. And he has to teach the right knowledge as is. In Mundaka – ‘शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ’ (मु. 1-1-3), ‘अधीहि भगव इति ह उपससाद सनत्कुमारं नारदः’ (छा. 7-1-1) etc. This is also told as ‘नासंवत्सरवासिने प्रब्रूयात्, न विनयादिरहितस्य च वक्तव्यम्’ and toher rules. The same is told in Bhashya as ‘प्रणिपातादिभिः सेविताः’ etc.

प्रणिपातः means प्रकर्षेण नीचैः पतनं प्रणिपातः । प्रश्नपूर्वाङ्गभूतः प्रणामोपसङ्ग्रहादिः विवक्षितः । प्रतिवादिवात् कुयुक्तिभिः प्रत्यवस्थानं न कर्तव्यम् इति भावः । सेवा तु भक्तिः, चिरानुवर्तनं वा ।

Karma has two forms – one is कर्मानुष्ठान aspect and the other is आत्मज्ञानानुसन्धान and what starts as Karma culminates in Jnana. So परिसमाप्ति is it gets परिपूर्णते that is fruition or culmination in Jnana.

That one has to approach an Acharya in the right way prostrating before him, asking the right relevant questions and serve an Acharya and acquire such knowledge as ordained. And such Acharyas who have realized the Atma Jnana, will teach such a disciple who has approached as ordained.

Sloka 35

And the benefit of acquiring such knowledge is that there will be no मोह or confusion again is told along with the nature of such realization.

आत्मयाथात्म्यविषयस्य ज्ञानस्य साक्षात्काररूपस्य लक्षणम् आह –

The form of the knowledge about the real nature of the Individual Self in the state of attainment of vision of Self is being told now.

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ 35 ॥

पाण्डव Hey Arjuna, यत् ज्ञात्वा having known which knowledge of the Self एवं पुनः मोहं न यास्यसि you will not again get confused like this, येन being endowed with which knowledge अशेषेण भूतानि आत्मनि द्रक्ष्यसि you will see the entire group of sentient beings as equal to your own Individual Self अथो मयि and also as being similar to me – this is the knowledge of the form of vision of the Self.

यद् ज्ञानं ज्ञात्वा पुनः एवं देहाद्यात्माभिमानरूपं तत्कृतं ममताद्यास्पदं च मोहं न यास्यसि – यत् ज्ञात्वा means being endowed with which knowledge, पुनरेवं means again you will not get into this kind of confused state of mind caused due to thinking that the body itself is the Self and due to that getting the idea of 'mine' etc.

येन च देवमनुष्याद्याकारेण अनुसंहितानि सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि – Being endowed with which knowledge you will see all the Individual Selves which are being perceived as of the form of देव, मनुष्य and others in your own Self meaning equal to your own Individual Self.

यतः तवअन्येषां च भूतानां प्रकृतिवियुक्तानां ज्ञानैकाकारतया साम्यम् , प्रकृतिसंसर्गदोषविनिर्मुक्त-आत्मस्वरूपं सर्वं समम् इति च वक्ष्यते - 'निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः' (गीता 5-19) इति – That is because I am going to teach you later that your Self and also other individual selves are all equal being of the nature of consciousness alone when the conjunction with matter is not there. The nature of all the Individual Selves when it gets rid of the defect of the nature of association with matter is equal. This will be taught in next chapter as 'निर्दोषं हि'.... ब्रह्म means Atman there. The आत्मस्वरूप which is निर्दोषं is ब्रह्मशब्दवाच्य – addressed as Brahma. So they meditate upon the nature of Self which

is pure as equal to that of all other Individual Selves. If one आत्मस्वरूप is known all the आत्मस्वरूपs are known because they are all having similar nature.

अथो मयि सर्वभूतानि अशेषेण द्रक्ष्यसि, मत्स्वरूपसाम्यात् परिशुद्धस्य सर्वस्य आत्मवस्तुनः – So you will see all sentient beings as equal to me. Because the nature of Self which is pure is equal to my nature which is also consciousness. The equality is in both being of the nature of consciousness.

'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' (गीता 14-2) इति हि वक्ष्यते; - This will be told as 'Resorting to such knowledge they attain similarity with me'.

तथा 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु0उ0 3-1-3) इत्येवमादिषु नामरूपविनिर्मुक्तस्य आत्मवस्तुनः परस्वरूपसाम्यम् अवगम्यते; - In the same way, At that time a knower of Brahman (उपासक), shaking off virtue and sin, being freed from the taint of matter attains Supreme Similarity (परस्वरूपसाम्यम्).

अतः प्रकृतिविनिर्मुक्तं सर्वम् आत्मवस्तु परस्परं समं सर्वेश्वरेण च समम् – So, all the Individual Selves dissociated with matter are mutually equal and are also similar to sarveshvara.

The signs of attainment of the vision of the knowledge of the Self which is integral to karmayoga is taught here. Yogashastra is परीक्षाशास्त्र – one can verify the results but it has to be verified by oneself as someone else cannot know. But the individual who has realized will definitely know. That state is told here.

The word भूतानि here means क्षेत्रज्ञs who are associated with non-sentient matter. This association with matter only is responsible for one to think of the Atman as having the forms of Deva, Manushya etc.

यद् ज्ञानं ज्ञात्वा पुनः एवं देहाद्यात्माभिमानरूपं तत्कृतं ममताद्यास्पदं च मोहं न यास्यसि, येन च देवमनुष्याद्याकारेण अनुसंहितानि सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि - The mula sloka says आत्मनि अथो मयि – to make it clear that there is no सामानाधिकरण्य between आत्मनि and मयि, Bhashya is स्वात्मन्येव. The साक्षात्कार here is with respect to one's own Self and अथो मयि is indicated separately and it is also a state of maturity of समदर्शित्व which will be told later. Considering all these, सामानाधिकरण्य is not proper is the bhava.

Only Atma Jnana has such power. Any other knowledge will not help one get rid of moha and shoka. Ishavasya says – यस्मिन् सर्वाणि भूतानि आत्मैवाभूत् विजानतः । तस्य को मोहः कः शोकः एकत्वमनुपश्यतः । Similar teaching is found here also. Ultimate benefit of knowledge should be getting rid of Moha and Shoka and that is possible only by Atma Jnana. This will be praised further in next slokas.

सर्वाणि भूतानि स्वात्मनि एव द्रक्ष्यसि – This is as per स्थालीपुलाकन्याय – testing one grain of rice to see if it is cooked to decide that entire rice in the vessel is cooked. Due to association with matter, the Individual Selves are looking different such as deva, manushya and so many varieties and sub-varieties. When one learns that in their essential nature they are all pure, just as one's self is pure, everybody else's self is also pure and that way all are equal in respect of being of the form of consciousness will be realized. This is the state of आत्मसाक्षात्कार. This aspect of all being of the form of Jnana is told as 'पुमान् न देवो न नरो न पशुर्वा न च पादपः । शरीराकृतिभेदस्तु भूपैते कर्मयोनयः ।' (वि.पु. 2-13-98) and 'नायं देवो न मर्त्यो वा न तिर्यक् स्थावरोऽपि वा । ज्ञानानन्दमयस्त्वात्मा शेषो हि परमात्मनः'.

यतः तव अन्येषां च भूतानां प्रकृतिवियुक्तानां ज्ञानैकाकारतया साम्यम् , प्रकृतिसंसर्गदोषविनिर्मुक्त-आत्मस्वरूपं सर्वं समम् इति च वक्ष्यते - 'निर्दोषं हि समं ब्रह्म तस्मात् ब्रह्मणि ते स्थिताः' (गीता 5-19) इति । अथो मयि सर्वभूतानि अशेषेण द्रक्ष्यसि, मत्स्वरूपसाम्यात् परिशुद्धस्य सर्वस्य आत्मवस्तुनः, 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' (गीता 14-2) इति हि वक्ष्यते; तथा 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु0उ0 3-1-3) इत्येवमादिषु नामरूपविनिर्मुक्तस्य आत्मवस्तुनः परस्वरूपसाम्यम् अवगम्यते; अतः प्रकृतिविनिर्मुक्तं सर्वम् आत्मवस्तु परस्परं समं सर्वेश्वरेण च समम् ।

When the karmas get destroyed completely and a bound Self becomes a liberated one – मुक्त – his nature of consciousness (स्वरूप being ज्ञानाकार) will be same as that of Paramatman.

Bhashyakarar shows shruti pramana for the same - निरञ्जनः परमं साम्यमुपैति – This साम्यापत्ति is a topic which is discussed a lot in our bhashyas. According to our sidhanta it is समानगुणकत्व – that is सायुज्य. It is not identity with Paramatman but equality with Paramatman in certain aspects.

The साम्य with परमात्मन् which is found in shrutis also leads to all जीवात्मन्s being equal in their essential nature. So the साम्य is in being ज्ञानैकाकार. Upanishats say अनन्तरो अबाह्यः कृत्स्नः रसघन एव, विज्ञानघन एव etc.

भूतानि अशेषेण आत्मनि द्रक्ष्यसि – the apparent meaning of this is that everything is supported by Self and Paramatman. That everything is आधेय and that Self is आधार. But that is not the right meaning because of so many shruti and smruti pramanas, the Individual Self being support of all is not reasonable. Also this prakarana is about attaining vision of the nature of Self. So it is to be interpreted as 'स्वात्मनि परेषां दर्शनं सर्वसमानाकार अनुसन्धानम्'. So seeing all atmans in self means seeing all selves as being of the same nature of self as all are of the nature of consciousness. Seeing everything in paramatman also means in the pure state all atmans are of similar nature as Paramatman which is again being of the nature of consciousness. A mukta also gets the अष्टगुणसुख just as Bhagavan such as - अपहृतपाप्मा, विजरो, विमृत्युः विशोकः विजिघत्सः सत्यकामः सत्यसङ्कल्पः - all these.

The other aspects of Paramatman's nature are well established in shruti, smruti, sutra and other pramanas – HIS विभुत्व, सर्वजगत्कारणत्व, सर्वान्तर्यामित्व, लक्ष्मीपतित्व, मोक्षप्रदत्व, सर्वकर्म-आराध्यत्व, सर्वशेषित्व and so on are unique to HIM.

Sloka 36

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ 36 ॥

सर्वेभ्यः पापेभ्यः Compared to all the sinners पापकृत्तमः अपि असि चेत् even if you have accumulated much more sins even then सर्वं वृजिनं all those sins ज्ञानप्लवेनैव संतरिष्यसि you will cross over with the boat of the form of knowledge of the Self.

यदि अपि सर्वेभ्यः पापकृत्तमः असि सर्वं पूर्वार्जितं वृजिनरूपं समुद्रम् आत्मविषयज्ञानरूपप्लवेन एव संतरिष्यसि ।

Suppose you have sinned much more than all the worst sinners, you will still be able to cross over all those sins with the boat of the form of knowledge of the Self.

आत्मज्ञानप्रशंसा is done here - The greatness of the knowledge of Self is highlighted here after teaching the importance of the aspect of knowledge in Karmayoga and the nature of attainment of Vision of Self. Knowledge of Self has the capability to destroy all the obstructions.

पापेभ्यः - compared to people who have sinned. The mula sloka has पापेभ्यः and पापकृत्तमः as related words. So it is not just papa but people who have done पाप.

If it is taken in the sense of sin, then it would mean that due to the sins you are the one who has accumulated most sins. It would be in the meaning of हेतु in पञ्चमी विभक्ति. Any amount of sins which you can imagine that one can do and if you think you have amassed more sins than even those, even that you will cross over with the knowledge of Self. This is परमज्ञान, परमरहस्य – the power of Atma Jnana is extolled here.

ज्ञानप्लवेन सन्तरिष्यसि – Since it is told in mula sloka as crossing over with a boat, accordingly Bhashya is 'वृजिनरूपं समुद्रम्'. The word पूर्वार्जितम् indicates the endless ness and being present from beginningless time etc which is in accordance to the nature of समुद्र or sea. The sins have grown to such an extent being accumulated from beginningless time that it is like an ocean.

Sloka 37

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ 37 ॥

अर्जुन Hey Arjuna, यथा समिद्धोऽग्निः just as fire which is burning brightly एधांसि भस्मसात्कुरुते burns away all the fuel sticks तथा ज्ञानाग्निः in the same way fire of the form of the knowledge of the Self सर्वकर्माणि भस्मसात्कुरुते burns all the karmas of yore of the form of vistles and sins.

सम्यक् प्रवृद्धोऽग्निः इन्धनसञ्चयमिव आत्मयाथात्म्यज्ञानरूपः अग्निः जीवात्मगतम् अनादिकलप्रवृत्त-अनन्तकर्मसञ्चयं भस्मीकरोति – Just as fire that is burning bright and high burns a heap of fuel sticks in the same way, the fire of the form of knowledge of the real nature of the Self burns the heap of endless karmas of the Individual Self accumulated from time immemorial.

A doubt may arise here – it is said that ‘नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि’ – karmas will not end without one experiencing the fruits even if it takes hundreds of crores of kalpas. So jnana can only delay the fruits of karmas and how can it destroy is the doubt. Purvamimamsakas and Jains both accept that karmas cannot be got rid of without experiencing the fruits. This sloka answers this doubt. In the previous sloka it was told that a knower of Atman would cross over the ocean of karmas. Then there could be a possibility that he may enter into it again. In order to eliminate such doubts, it is made clear here that it is destroyed just as fuel sticks are completely destroyed by a glowing fire. So there is no possibility of karmas becoming active again. Destroying karmas here means making them not give the fruits.

Sloka 38

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ 38 ॥

इह In this world, ज्ञानेन सदृशं पवित्रं न हि विद्यते Is it not true that there is no object which is similar to knowledge and which purifies. It purifies in two ways – दोष अपनयन, गुण आधान. तत् योगसंसिद्धः कालेन आत्मनि स्वयं विन्दति – that knowledge, one who has attained the ultimate benefit of karmayoga will get at the time of perfection when the obstructions are fully destroyed.

यस्माद् आत्मज्ञानेन सदृशं पवित्रं शुद्धिकरम् इह जगति वस्त्वन्तरं न विद्यते; तस्मादात्मज्ञानं सर्वं पापं नाशयति इत्यर्थः । तत् तथाविधं ज्ञानं यथोपदेशमहरहरनुष्ठीयमान-ज्ञानाकारकर्मयोगेनसंसिद्धः कालेन स्वात्मनि स्वयमेव लभते – **Because of what reason there is no object in this world which is equal to Knowledge of the Self and as purifying and for that reason only the knowledge of the Self destroys all sins. One who has attained the ultimate benefit of Karmayoga of the form of knowledge, due to its performance every single day exactly as taught, will attain with respect to his own Self over time by himself.**

The aspect of knowledge making a Jivatman pure by burning the heap of sins which is not seen is told here and that is because the fire of knowledge has the nature of purifying. Normal fire will

burn fire wood sticks which can be seen by us but fire of knowledge burns unseen heap of sins also and makes one pure is told here.

यस्माद् आत्मज्ञानेन सदृशं पवित्रं शुद्धिकरम् इह जगति वस्त्वन्तरं न विद्यते; - The meaning of वस्त्वन्तरम् according to context is Karma done without the aspect of knowledge of Self or a holy place – पुण्यक्षेत्र etc. It is said that ultimate purification can happen only with knowledge of Brahman - क्षेत्रज्ञस्य ईश्वरज्ञानात् विशुद्धिः. Here what is told is attainment which is prior to and lower to that kind of knowledge. ब्रह्मज्ञान is ultimate and जीवात्मज्ञान is prior to that. In this world there is nothing else which equals or which is as purifying as the knowledge of the pure nature of Atman – परिशुद्धात्मज्ञान in the act of purifying a Self.

तस्मादात्मज्ञानं सर्वं पापं नाशयति इत्यर्थः । तत् तथाविधं ज्ञानं यथोपदेशमहरहरनुष्ठीयमान-ज्ञानाकारकर्मयोगेनसंसिद्धः कालेन स्वात्मनि स्वयमेव लभते – The second half of the sloka says that such knowledge arises by itself at the time of fruition of Karmayoga. It is due to the abundance of संस्कार and due to destruction of all sins which are opposed to it. This is told in Bhashya as ज्ञानाकारकर्मयोगसंसिद्धः. As said, कषाये कर्मभिः पक्वे ततो ज्ञानं प्रवर्तते.

The word स्वयम् indicates that at this stage there is no need for उपदेश but as karmayoga has attained fruition, knowledge arises by itself.

आत्मनि – The usage is विषयसप्तमी regarding the Atman or अधिकरणार्थ – because now it does not exit in Self but will arise during विपाकावस्था - the state of perfection or fruition.

Sloka 39

तदेव विस्पष्टम् आह –

That is being made more clear now.

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ 39 ॥

श्रद्धावान् One who feels an urgency in acquiring knowledge तत्परः who is deeply interested in that only संयतेन्द्रियः and who has his senses under control ज्ञानं लभते attains this kind of knowledge which comes on fruition. ज्ञानं लब्ध्वा Having acquired such knowledge अचिरेण without delay परं शान्तिम् अधिगच्छति he attains utmost peace.

एवम् उपदेशात् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ श्रद्धावान् तत्परः तत्र एव नियतमनाः तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । तथाविधं ज्ञानं लब्ध्वा परं शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति ।

Thus giving acquired the knowledge from the teachings, being sincerely interested in growing that knowledge which was taught, तत्परः focusing the mind on that only, controlling the senses from involving in anything other than that, one would gain such knowledge with the characteristics expounded so far without delay. Having gained such knowledge of that nature, he will attain the utmost joyful state परं निर्वाणम्.

एवम् उपदेशात् ज्ञानं लब्ध्वा च उपदिष्टज्ञानवृद्धौ - Being sincerely interested etc are the causes of acquiring knowledge. In the 40th sloka it is going to be said अन्नश्च अश्रद्धधानश्च (गी. 4-40), so it is understood that here it is meant 'ज्ञः श्रद्धावांश्च'. That shraddha will arise after one gains knowledge through teachings of masters.

श्रद्धावान् - The meaning of श्रद्धावान् is त्वरावान् – one who feels an urgency in acquiring knowledge. This can be understood based on the Bhashya of next sloka where it is said अत्वरमाणः for अश्रद्धधानः.

तत्परः तत्र एव नियतमनाः – One who thinks that knowledge only is to be acquired always and is firmly established in that and not in anything other than that.

तदितरविषयात् संयतेन्द्रियः अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते । – The second half of this sloka and what was told as 'तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति' – in both these the apparent delay has to be eliminated. So the aspect of no delay told as 'अचिरेणाधिगच्छति' is applied to the first part also – 'श्रद्धावान् लभते ज्ञानम्' and hence Bhashya is अचिरेण कालेन उक्तलक्षणविपाकदशापन्नं ज्ञानं लभते. In कालेनात्मनि विन्दति – it is said that such knowledge cannot be attained in a short time and it is acquired over a long period through continuous practice. So the meaning of अचिरेण here

indicates that without Jnanayoga, without the delay that may ensue due to getting future births, at the end of the current body itself it is achieved.

तथाविधं ज्ञानं लब्ध्वा परं शान्तिम् अचिरेण अधिगच्छति परं निर्वाणं प्राप्नोति – The word शान्ति here does not mean the control of mind but it indicates the fruition of the means adopted.

In slokas 'स शान्तिमाप्नोति न कामकामी' (गी. 2-70), 'स शान्तिमधिगच्छति' (गी. 2-71), 'ब्रह्मनिर्वाणमृच्छति' (गी. 2-72) – the word शान्ति and निर्वाण are about the state of attaining phala or fruits. This knowledge is needed for Bhaktiyoga and for attainment of vision of Paramatman and so it is also a कारण for मोक्ष - cause of liberation.

In this sloka the importance of श्रद्धा which means त्वरा here is stressed. That is the first thing needed for an aspirant. Doing pranipata, pariprashna, sevai etc without shraddha does not help.

Prashnopanishat – समित्पाणयः भगवन्तं पिप्पलादमुपसन्नाः । तान् ह ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्यामः इति । (प्र.उप. 1,2)

श्रद्धस्त्व सोम्य – Uddalaka to Shvetaketu – From the most subtle unseen part of the seed of a Nyagrodha tree, a huge tree is born. In the same way this entire world of innumerable moving and non-moving things was created from a subtle entity by Lord being the inner self. You should have belief, faith in what the Upanishats say, he says.

One has to have complete faith and belief in Acharya's upadeshas and in the shastras they teach. One should pursue that knowledge of the Self relentlessly having controlled the senses from moving into everything other than that knowledge of the Atman.

Only such a person can realize the Self.

Here Shankaracharya interprets shraddhe, tatparataa and samyatendriyatva as अन्तरङ्गोपायस and प्रणिपात, परिप्रश्न and सेवा as बहिरङ्गोपायस. Both are necessary. Just prostrating to Acharya without belief, or faith will be of no use. Similarly asking questions or serving will be useful only if one has the right mindset – with faith, single-minded devotion and service. So that is also a very nice निर्वाह.

Bhashyakarar says shraddhe, a sense of urgency, tatparatA and samyatendriyatva are needed to further the knowledge gained from Acharya – उपदिष्टज्ञानवृद्धौ so both these interpretations are nice and in these aspects there are no differences of opinion among the Acharyas.

Sloka 40

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ 40 ॥

अज्ञश्च One who does not have the knowledge (of the Self) अश्रद्धधानश्च does not have faith also संशयात्मा and doubts विनश्यति will be doomed. संशयात्मनः For such a person who doubts the teachings अयं लोकः नास्ति the benefits attainable in this world are not possible. न परः the other world is also not attainable. न सुखम् there will be no happiness.

अज्ञः एवम् उपदेशलब्धज्ञानरहितः उपदिष्टज्ञानवृद्ध्युपाये च अश्रद्धधानः अत्वरमाणः उपदिष्टे च ज्ञाने संशयात्मा संशयितमना विनश्यति, नष्टो भवति । अस्मिन् उपदिष्टे आत्मयाथात्म्यविषये ज्ञाने संशयात्मनः अयम् अपि प्राकृतलोको न अस्ति, न च परः, धर्मार्थकामादिपुरुषार्थाः च न सिद्ध्यन्ति, कुतो मोक्ष इत्यर्थः । शास्त्रीयकर्मसिद्धिरूपत्वात् सर्वेषां पुरुषार्थानां शास्त्रीयकर्मजन्यसिद्धेः च देहातिरिक्तात्म-निश्चयपूर्वकत्वात्; अतः सुखलवभागित्वम् आत्मनि संशयात्मनो न संभवति ।

अज्ञः means one who does not have the knowledge acquired from a Guru, who does not have urgency in furthering the knowledge thus gained, has doubts in his mind about the teachings, such a person is doomed. By such a person who doubts the teachings about the knowledge of the real nature of the Self, this world is also not attainable, what to say of the other world, Moksha. Because all the पुरुषार्थs or what all are desired by people are all attainable only through performance of karmas prescribed in the shastras. Even the gains obtained from karmas ordained in the shastras are possible only with a firm belief in the existence of a Self as different and distinct from the body. So for one who has this fundamental doubt about the existence of Self itself will not at all be happy.

The teaching of the previous sloka is repeated considering the negative aspects here.

अज्ञः एवम् उपदेशलब्धज्ञानरहितः – The meaning of अज्ञः which is related to अश्रद्धान and संशयात्मा is शास्त्रजन्यज्ञानरहितः. So Bhashya is उपदेशलब्धज्ञानरहितः.

उपदिष्टज्ञानवृद्ध्युपाये च अश्रद्धानः अत्वरमाणः – Here अश्रद्धानः is not absence of belief but absence of a sense of wanting or need. When that sense is abundant it leads to urgency. So Bhashya is अत्वरमाणः. One should have great urgency to acquire आत्मज्ञान from an Acharya. Kena Upanishat says 'इहचेदवेदीत् अथ सत्यमस्ति नचेदिहावेदीत् महती विनष्टिः'. If one does not gain the knowledge of the Self here, it leads to great doom. If should gain that knowledge while here in this birth, so that needs great urgency on the part of the pursuer.

उपदिष्टे च ज्ञाने संशयात्मा संशयितमना – The meaning of संशयमनाः is संशयहेतुभूतमनाः - mind which gives rise to doubts. It can also be संशये मनः यस्य – whose mind is always in doubt. It is very difficult to get belief, faith in shastras.

Shankara says संशयात्मा तु पापिष्ठः सर्वेषाम् । He says a person who doubts everything will not get any benefit – here or in other worlds.

विनश्यति, नष्टो भवति – The meaning of विनश्यति is नष्टो भवति – gets destroyed or doomed. Destruction or विनाश here means नायं लोकः, न परः, न सुखम् – that is the meaning of getting doomed.

अस्मिन् उपदिष्टे आत्मयाथात्म्यविषये ज्ञाने संशयात्मनः अयम् अपि प्राकृतलोको न अस्ति, न च परः, धर्मार्थकामादिपुरुषार्थाः च न सिद्ध्यन्ति, कुतो मोक्ष इत्यर्थः – In the 31st sloka also नायं लोकोऽस्त्ययज्ञस्य – Loka was given the meaning of पुरुषार्थ's attainable in the world. Here also the words अयं लोकः परः लोकः does not relate to this world and heavens since it is Mokshashastra, the other world means Moksha. When one doubts the means to attain liberation itself, how can it be possible to attain any other पुरुषार्थ Is the bhava.

शास्त्रीयकर्मसिद्धिरूपत्वात् सर्वेषां पुरुषार्थानां शास्त्रीयकर्मजन्यसिद्धेः च देहातिरिक्तात्म-निश्चयपूर्वकत्वात्; अतः सुखलवभागित्वम् आत्मनि संशयात्मनो न संभवति – The fruits of Yajnas are heavens etc. as it is said ज्योतिष्टोमेन स्वर्गकामो यजेत etc. – and that fruit of the form of svarga cannot be attained while in this body but in another birth. If the body is destroyed and one does not believe in the existence of

the Self, how can such benefit be possible for such a person? So belief in the existence of Atma who is different from the body is very necessary even for any other purushartha. Even artha and kaama attained in this world should be according to dharma. And धर्म is known from shastras only. So for all these, absolute faith or belief in shastras is necessary.

It is not easy to get such belief or faith as there are so many different darshanas and even charvaka is called a darshana, though नास्तिक दर्शन. It is very easy to get distracted into various theories and thoughts which are against the shastras. In respect of extra-sensory aspects – अतीन्द्रिय विषयs, shastra only is pramana and that one should have absolute faith and should not entertain any doubt in shastras taught by Acharyas. People doubt very existence of God and they get doomed Rigveda says:

यं स्मा पृच्छन्ति कुहसेति घोरमुतेमाहुर्नैषो अस्तीत्येनम् ।

सो अर्यः पुष्टीः विज इवामिनाति श्रदस्मै धत्त स जनास इन्द्रः ॥ (II-12-5)

Whom they ask 'where is HE?', that paramatman who is dreadful to His enemies, they say ' HE is not there, does not exist'. Lord gets angry and destroy all the wealth of such non-virtuous ones. So have faith in HIM believe that HE exists. Hey people, HE is none other than Indra, Paramatman.

Sloka 41

योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ 41 ॥

धनञ्जय Hey Dhananjaya, योगसन्न्यस्तकर्माणं one who has renounced the idea of doership etc in karmas by simultaneous practice of contemplation of knowledge of Self ज्ञानसञ्छिन्नसंशयम् one who has got rid of all doubts on acquiring the knowledge of Self आत्मवन्तं one who has form mind कर्माणि न निबध्नन्ति karmas amassed from beginningless time do not bind such a person.

यथोपदिष्टयोगेन संन्यस्तकर्माणं ज्ञानाकारतापन्नकर्माणं यथोपदिष्टेन च आत्मज्ञानेन आत्मनि संछिन्नसंशयम् आत्मवन्तं मनस्विनम् उपदिष्टार्थे दृढावस्थितमनसं बन्धहेतुभूतप्राचीनानन्त-कर्माणि न निबध्नन्ति ।

Adopting the Yoga as taught, one who is established in Karmas with renunciation meaning karmas which have gained the form of contemplation of the knowledge of thee Self, and by means of the knowledge of the Self as taught, one who has cut off all doubts with regard to the nature of the Self (आत्मनि means आत्मविषये), आत्मवन्तम् meaning one who has his mind firmly established in the knowledge acquired through teachings, the karmas of yore which are endless and responsible for binding one to samsara will not bind such a person.

Karmas performed with a desire in fruits bind one to samsara while the same karmas performed with the renunciations as taught will not bind one but will help one to liberate from the bondage is tha bhava.

यथोपदिष्टयोगेन संन्यस्तकर्माणं ज्ञानाकारतापन्नकर्माणं -

The main teachings of the chapter are summarized in this sloka.

The word योग here means बुद्धियोग which was taught as कर्मण्यकर्म यः पश्येत्. Where अकर्म means आत्मज्ञानानुसन्धान which is part of Karmayoga. So it is not to be taken as ज्ञानयोग.

The meaning of योगसंन्यस्तकर्माणम् is to be understood carefully. Here संन्यस्तकर्माणम् means not renunciation of karmasvarupa itself and so Bhashya is ज्ञानाकारतापन्नकर्माणम्. So it is not renunciation of karma but renunciation in karma. The aspects of कर्तृत्व, ममता, फलाशा which are renounced while performing karma and at the same time contemplating on AtmaJnana leads to karma taking the form of Jnana itself. So it is not again कर्मसंन्यास but giving up the ideas of it is mine, I am the doer and fruits are for me and simultaneously increasing आत्मज्ञानानुसन्धान. So the कर्माकार is given up and thereby achieving ज्ञानाकार over a period of time.

यथोपदिष्टेन च आत्मज्ञानेन आत्मनि संछिन्नसंशयम् – The meaning of ज्ञानसंछिन्नसंशयम् is explained thus. Meaning of Jnana is not Jnanayoga etc, it is यथोपदिष्टेन आत्मज्ञानेन. The knowledge of the Atman as taught. By that one cuts off the doubts about the nature of the Atman.

आत्मवन्तं मनस्विनम् उपदिष्टार्थे दृढावस्थितमनसं – Again आत्मवन्तम् is explained thus. The word आत्म here is about mind. The meaning of मतुप् प्रत्यय here is in the sense of अतिशय सम्बन्ध. The matup pratyaya according to grammar comes in several meanings – भूमनिन्दा प्रशंसासु नित्ययोगे अतिशयने etc. That kind अतिशय about AtmaJnana is that it can be acquired only through गुरूपदेश. Upanishats say आचार्याद्वैव विद्या विदिता साधिष्ठं प्रापत् ।, आचार्यवान् पुरुषो वेद, आचार्यस्तु ते गतिं वक्ता in Upakosala vidya etc. So Bhashya is उपदिष्टार्थे दृढावस्थितमनसम्. Having one's mind firmly established in the knowledge of the Atman that was taught.

बन्धहेतुभूतप्राचीनानन्त-कर्माणि न निबध्नन्ति- The karmas do not bind such a person. It is said that one has to perform karmas which does not bind one to samsara and one has to acquire vidya which liberates – तत् कर्म यत् न बन्धाय सा विद्या या विमुक्तये. In the primary sense karma and vidya are giving these meanings.

Sloka 42

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ 42 ॥

भारत Hey Arjuna, तस्मात् for that reason, अज्ञानसम्भूतं that which is born of ignorance हृत्स्थं and in present in the mind एनं संशयम् that this doubt आत्मनः ज्ञानासिना छित्त्वा having cut off with the sword of the form of the real knowledge of the Self योगमातिष्ठ perform Karmayoga. उत्तिष्ठ Get up.

तस्माद् अज्ञानसंभूतं हृत्स्थम् आत्मविषयं संशयं मया उपादिष्टेन आत्मज्ञानासिना छित्त्वा मया उपदिष्टं कर्मयोगम् आतिष्ठ तदर्थम् उत्तिष्ठ भारत इति ।

For that reason the doubt about the nature of the Atman which is born of ignorance existing from beginningless time, that which is attached to the heart (mind) that doubt you cut off with the sword of AtmaJnana or knowledge of the Self and perform karmayoga taught by me. For that purpose get up.

तस्माद् अज्ञानसंभूतं हृत्स्थम् आत्मविषयं संशयं मया उपादिष्टेन आत्मज्ञानासिना छित्त्वा मया उपदिष्टं कर्मयोगम् आतिष्ठ तदर्थम् उत्तिष्ठ भारत इति ।

The meanings taught in detail and summarized are now being told in the form of an injunction to Arjuna as 'this is your duty'. It is कर्तव्य.

आत्मनः संशयम् – The षष्ठी विभक्ति in mula sloka indicates सम्बन्ध – commented as आत्मविषयं संशयम्. The doubt related to the nature of the Atman. This also applies to ज्ञानासिना which means आत्मज्ञानासिना.

मया उपदिष्टं कर्मयोगम् – The word मया indicates the आसत्तमत्व being most dear to Arjuna and all of the one who is teaching due to HIS सर्वज्ञत्व, कारुणिकत्व and such great qualities. The mula has just योगं which in this context is karmayoga as clearly told in Bhashya.

तदर्थम् उत्तिष्ठ – Get up for the purpose of performing Karmayoga - कर्मयोगानुष्ठानार्थम्.

So summarizing the fourth chapter as told by Sri Yamunacharya

प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते ॥

As Arjuna was having doubts whether the Karmayoga taught to him by Krishna was just then taught and how did Krishna know, as Krishna is present now how is it that it was taught by Krishna to Vivasvan during मन्वन्तरादि, who else have practiced it and so on, Krishna teaches his अवताररहस्यज्ञान – to show that it is प्रामाणिक, सत्य and that it existed always and Krishna himself taught it to Vivasvan during beginning of Manvantara and so on and also teaches the extraordinary nature and characteristics of HIS divine incarnations. Lord reveals the secrets of HIS time of incarnation, HIS divine nature during incarnations, modes and reasons for incarnations and the benefit that one gains by acquiring this knowledge and so on. All these are divine acts is summarized by Swamy Deshika in Gitarthasangrahabhashya thus: स्वरूपतः प्रकारतो द्रव्यतः कारणतः कालतः प्रयोजनतश्च दिव्यत्वम् – so it is not like any others but unique to Paramatman.

Slokas upto 15 are related to these aspects.

Then starting with कर्मणोऽपि बोद्धव्यम् , कर्मण्यकर्म यः पश्येत् etc till ब्रह्मार्पणम्.. the aspect of knowledge of Self as an integral part of Karmayoga is taught.

Then starting with दैवमेवापरे यज्ञम् ...till एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे – the various types of Karmayoga was expounded. Then on the importance given to the aspect of knowledge in karmayoga was taught by श्रेयान् द्रव्यमयात् यज्ञात् etc. and the माहात्म्य of that knowledge न हि ज्ञानेन सदृशम् and so on... till end and finally Krishna tells Arjuna to get up to perform Karmayoga as taught without having any doubts in the teachings of preceptors.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानकर्मसंन्यासयोगो नाम
चतुर्थोऽध्यायः