

Swamy Desikan's
Tatparya Chandrika
(Gita Bhashyam – Chapter 13)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Swamy Desikan, Thiruvahindrapuram

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V.S. Sharma
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Srimad Ramanuja Gita Bhashyam – 13th Chapter

(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ त्रयोदशोऽध्यायः

पूर्वस्मिन् षट्के परमप्राप्यस्य परस्य ब्रह्मणो भगवतो वासुदेवस्य प्राप्त्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् । मध्यमे च परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता । अतिशयितैश्वर्यापेक्षाणाम् आत्मकैवल्यमात्रापेक्षाणां च भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् । इदानीम् उपरितने षट्के प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेऽश्वर-तद्वाथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकाराः च षट्कद्वयोदिता विशोध्यन्ते । तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम्, देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते –

पूर्वस्मिन् षट्के - In the previous six-chapters (that is the first six chapters) परमप्राप्यस्य परस्य ब्रह्मणो – In order to attain the ultimate goal who is the Supreme Brahman भगवतो वासुदेवस्य – WHO is none other than Bhagavan Vaasudeva, प्राप्त्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं – the accessory to Bhagavadupasanaa of the form of Bhakti which is the means to attain HIM,

प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं – The perception of the real nature as is of Pratyagatman who is the Individual Self and the attainer,

ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् – And that realization of Self is the fruit attained from two nishthas – of the nature of Jnanayoga and Karmayoga was taught.

मध्यमे च – In the mid-six chapters, परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य – the real nature as is of Bhagavan who is the ultimate goal to be attained,

-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता – and preceded by the knowledge of Bhagavan's greatness, एकान्तिक - not being associated with any other benefit, आत्यन्तिक – that

which continues without any break, such Bhaktiyoga nishtha or steadfastness in Bhaktiyoga was propounded.

अतिशयितैश्वर्यपिक्षाणाम् – To those who desire excessive wealth or sovereignty, आत्मकैवल्यमात्रापेक्षाणां च – and to those who desire realization of mere Self alone, भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् – It was told that Bhaktiyoga is the means to attain their respective desired fruits.

इदानीम् उपरितने षट्के – Now in this third set of six chapters,

प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेश्वर-तद्याथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकाराः च षट्कद्वयोदिता विशोध्यन्ते – the various things taught in previous two sets of six-chapters, namely, the real nature of prakruti, Purusha, the world made of the association of these two, and Ishvara and the nature of Karma, Jnana and Bhakti and the modes of perfecting them are all researched in detail and established.

तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम्, देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते – In this third set of six chapters, the following aspects are going to be taught – 1. The nature of the body and the Self, 2. examination of the real nature of the body, 3. Means to attain the nature of the Self as dissociated from the body, 4. Examination of the nature of that Self as dissociated from matter, 5. The cause of association of such pure Self with matter and 6. The mode of contemplating on the discrimination between Self and body.

पूर्वस्मिन् षट्के परमप्राप्यस्य परस्य ब्रह्मणो भगवतो वासुदेवस्य प्राप्त्युपायभूतभक्तिरूप-भगवदुपासनाङ्गभूतं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनं ज्ञानयोगकर्मयोगलक्षणनिष्ठाद्वय-साध्यम् उक्तम् ।

In order to establish the सङ्गति for the third Shatka (set of six chapters) the meanings of the first two Shatkas are summarized here starting with पूर्वस्मिन् षट्के. This is सङ्गतिभाष्य. That is summarized as per Alavandar's sangraha sloka ज्ञानकर्मात्मिके निष्ठे योगलक्ष्ये सुसंस्कृते । आत्मानुभूतिसिद्ध्यर्थे पूर्वषट्केन चोदिते ॥ and मध्यमे भगवत्तत्त्व याथात्म्यावाप्तिसिद्ध्यर्थे । ज्ञानकर्माभिनिर्वृत्यो भक्तियोगः प्रकीर्तितः ॥

Here निष्ठा is defined by Swamy Deshika as सिषाधयिषित-पर्यन्त-अविच्छिन्न-साधनानुष्ठानमिह निष्ठा ।

मध्यमे च परमप्राप्यभूत-भगवत्तत्त्वयाथात्म्य-तन्माहात्म्यज्ञानपूर्वकैकान्तिकात्यन्तिक-भक्तियोगनिष्ठा प्रतिपादिता ।
अतिशयितैश्वर्यपेक्षाणाम् आत्मकैवल्यमात्रापेक्षाणां च भक्तियोगः तत्तदपेक्षितसाधनम् इति च उक्तम् ।

इदानीम् उपरितने षट्के प्रकृतिपुरुषतत्संसर्गरूपप्रपञ्चेश्वर-तद्याथात्म्यकर्मज्ञानभक्तिस्वरूप-तदुपादानप्रकाराः च
षट्कद्वयोदिता विशोध्यन्ते ।

इदानीम् उपरितने षट्के – The nature of Prakruti, Purusha etc is established after examining in detail in the last set of six chapters. That is natural because after having a general understanding of the nature of Prakruti, Purush, Ishvara etc one would want to know about about their specific details also.

This is as per what is told by Bhagavad Yamunacharya in Gitartha Sangraha – प्रधान पुरुषव्यक्त सर्वेश्वर विवेचनम् । कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥ (गी.सं. 4). This is the summary of third set of six chapters.

तत्संसर्गरूप प्रपञ्च – This is the explanation for the word व्यक्त in the sangraha sloka प्रधानपुरुष-व्यक्त. संसर्ग means समुदाय or collection. Or it can be said to be संसर्गरूप because it causes संसर्ग as it is going to be told तस्मिन् गर्भं दधाम्यहम् । संभवस्सर्वभूतानां ततो भवति (14-3).

तद्याथात्म्य – The meaning of word विवेचनम् in sangraha sloka is told as याथात्म्य. विवेचन means identifying mutual differentiating aspects. And विवेचनं indicates differentiating characteristics.

विशोध्यन्ते – This indicates that what is told in this Shatka is not punarukti or repetition. विशोधन means establishing that aspects that were not told earlier but are needed and clarifying any doubts that may arise in what was told earlier.

तत्र तावत् त्रयोदशे - देहात्मनोः स्वरूपम्, देहयाथात्म्यशोधनम्, देहवियुक्तात्मप्राप्त्युपायः, विविक्तात्मस्वरूपसंशोधनम्, तथाविधस्य आत्मनः च अचित्संबन्धहेतुः, ततो विवेकानुसंधानप्रकारः च उच्यते –

The teachings of thirteenth chapter are summarized by Alavandar as देहस्वरूपमात्माप्ति हेतुरात्म विशोधनम् । बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते (गी.सं. 17). In the bhashya here it is said as देहात्मनोः स्वरूपं देहयाथात्म्य शोधनम्. Though these meanings are not specifically mentioned in the sangraha sloka,

it is included in the word च of the sloka. What is told as देहस्वरूपम् in sangraha sloka is उपलक्षण to आत्मस्वरूप also. In the same way आत्मविशोधनम् is to be taken as उपलक्षण for देहयाथात्म्यशोधनम्. That way also it can be justified notes Swamy Deshika.

The six chapters in the third set of 6 chapters is also divided into two parts of three chapters each. In the first त्रिक – the realities प्रधान, पुरुष, व्यक्त, सर्वेश्वर are all examined. Incidentally कर्तव्य विषय is also appearing here. The second त्रिक is dedicated of detailing the कर्तव्य विशेष. There the examination of realities is appearing incidentally. That is how the subject matter of these chapters are classified.

In the first षट्क, the देहात्मविवेक was taught starting with गतासूनगतासूंश्च (2-11) and other slokas. Under this subject matter, in the 13th and 14th chapters देहयाथात्म्य, आत्मयाथात्म्य, संसार स्वरूप, निवृत्ति, निवर्तक are all examined as being शेष to what was taught in first six chapters. In the 15th chapter, there is detailed examination of the nature of परमपुरुष as being शेषि to the परापरा प्रकृति that was taught in the mid-6 chapters and also HE who is worshipped by the four types of अधिकारिs. That is how Swamy Deshika explains what is told in सङ्ग्रह श्लोक as पूर्वशेषोऽन्तिमोदितः as per what Bhashyakarar says in the beginning of 15th chapter starting with क्षेत्राध्याये... By the word विवेक, it is not only differentiating the self from matter as that is already indicated in आत्मविशोधनम् but what is told in 24th sloka in this chapter as ध्यानेनात्मनि पश्यन्ति meaning the Self who is told to be realized directly. By the slokas समं सर्वेषु (27) etc. the way one has to realize separating the Self from others is taught. All these are told in Bhashya as विवेकानुसन्धानप्रकारश्च उच्यते.

Sloka 13.1

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ 1 ॥

कौन्तेय Hey Arjuna, इदं शरीरं this body क्षेत्रम् इति अभिधीयते is called kshetra. एतत् यः वेत्ति One who knows this तं क्षेत्रज्ञ इति he is said to be kshetrajna तद्विदः प्राहुः by those who know the nature of kshetra and kshetrajna.

इदं शरीरं – देवोऽहम्, मनुष्योऽहम्, स्थूलः अहम्, कृशः अहम्, इति आत्मना भोक्त्रा सह सामानाधिकरण्येन प्रतीयमानं भोक्तुः आत्मनः अर्थान्तरभूतस्य भोगक्षेत्रम् इति शरीरयाथात्म्यविद्धिः अभिधीयते । एतत् अवयवशः संघातरूपेण च, इदम् अहं वेद्मि इति यो वेत्ति, तं वेद्यभूतात् अस्मात् वेदितृत्वेन अर्थान्तरभूतं क्षेत्रज्ञ इति तद्विदः - आत्मयाथात्म्यविदः प्राहुः । यद्यपि देहव्यतिरिक्तघटाद्यर्थानुसंधानवेलायाम् देवः अहम्, मनुष्यः अहम्, घटादिकं जानामि इति देहसामानाधिकरण्येन ज्ञातारम् आत्मानम् अनुसंधत्ते; तथापि देहानुभववेलायां देहम् अपि घटादिकम् इव इदम् अहं वेद्मि इति वेद्यतया वेदिता अनुभवति इति वेदितुः आत्मनो वेद्यतया शरीरम् अपि घटादिवत् अर्थान्तरभूतम्; तथा घटादेः इव वेद्यभूतात् शरीरात् अपि वेदिता क्षेत्रज्ञः अर्थान्तरभूतः । सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना । तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च, प्रकृतिसन्निधानादेव मूढाः प्रकृत्याकारम् एव वेदितारं पश्यन्ति । तथा च वक्ष्यति - 'उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।' (15-10) इति ।

इदं शरीरं – देवोऽहम्, मनुष्योऽहम्, स्थूलः अहम्, कृशः अहम्, इति आत्मना भोक्त्रा सह सामानाधिकरण्येन प्रतीयमानं – इदं शरीरम् means this body that is cognised as one with the Self who is the experiencer by coordinate predication in usages such as 'I am God', 'I am Man', 'I am fat', 'I am lean' etc.,

भोक्तुः आत्मनः अर्थान्तरभूतस्य भोगक्षेत्रम् इति शरीरयाथात्म्यविद्धिः अभिधीयते – told by those who know the reality of the body as the bhoga-kshetra or field of experience for the Self who is the experiencer and who is distinct from the body.

एतत् अवयवशः संघातरूपेण च, - एतत् means as made of various parts and in the collective form,

इदम् अहं वेद्मि इति यो वेत्ति, - one who knows as 'I know this',

तं वेद्यभूतात् अस्मात् वेदितृत्वेन अर्थान्तरभूतं क्षेत्रज्ञ इति तद्विदः - आत्मयाथात्म्यविदः प्राहुः – that Self who is different substance from this body which is known being one who knows, him, those who know the reality of the Self call as kshetrajna.

यद्यपि देहव्यतिरिक्तघटाद्यर्थानुसंधानवेलायाम् देवः अहम्, मनुष्यः अहम्, घटादिकं जानामि इति देहसामानाधिकरण्येन ज्ञातारम् आत्मानम् अनुसंधत्ते; - Though while thinking of a Pot and others which are different from the

body, one thinks of the body in co-ordination with the Self who is the knower as 'I who am Deva know this pot and others' or 'I who am manushya know this pot',

तथापि देहानुभववेलायां देहम् अपि घटादिकम् इव इदम् अहं वेद्मि इति वेद्यतया वेदिता अनुभवति इति वेदितुः आत्मनो वेद्यतया शरीरम् अपि घटादिवत् अर्थान्तरभूतम्; - even then while experiencing the body the knower experiences even the body as 'I know this' just as pot and others and so the body that is known is also different from the Self who is the knower just like pot and others.

तथा घटादेः इव वेद्यभूतात् शरीरात् अपि वेदिता क्षेत्रज्ञः अर्थान्तरभूतः – In that way just as the pot and others that are objects of knowledge are known, from the body that is known also the knower who is the kshetrajna is a distinct and different entity.

सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना – The cognition in co-ordinate predication is in reality because of the inseparable association of the body due to its nature of being only an attribute of the Self just like गोत्व or cowness of a cow etc.

तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च, - But then due to the extraordinary nature of the knower of not an object of perception by eye and other sense organs and being an object known by the mind that is refined and sanctified by Yoga,

प्रकृतिसन्निधानादेव मूढाः प्रकृत्याकारम् एव वेदितारं पश्यन्ति – only due to close proximity with Prakruti, the ignorant ones see that form of prakruti only as the knower.

तथा च वक्ष्यति - 'उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् । विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ।' (15-10) इति – that is going to be told, 'Due to close association with body which is the effect of Prakruti consisting of three qualities, either while departing from the body or while experiencing the objects of senses while in the body, the deluded ones do not perceive the Self. But those who see through the eye of knowledge perceive the Self as different and distinct from the body (15-10).

Bhagavan Krishna started teaching Arjuna the nature of realities from the sloka गतासूनगतासूंश्च (2-11) and then in seventh chapter, though not specifically requested to, Lord taught about the two

Prakrutis – पराप्रकृति and अपराप्रकृति etc. Similarly now also finding it the right place to teach about the realities in more detail, Bhagavan starts as इदं शरीरम्. The word इदम् indicates what is perceived wrongly in the world and so bhashya is देवोऽहम्, मनुष्योऽहम् etc. Here देवोऽहम्, मनुष्योऽहम् are उपलक्षण for the infinite different varieties of classes. The words स्थूलोऽहम्, कृशोऽहम् are उपलक्षण for infinite different varieties of qualities. So they signify अनन्तजातिभेद and अनन्तगुणभेद found here. And these two are उपलक्षण for varieties of actions such as गच्छामि and so on. The experience of those in this संसार are due to देहात्मभ्रम and that is indicated in bhashya as आत्मना भोक्त्रा.

By the words क्षेत्रमित्यभिधीयते itself the भोग्यत्व is indicated. And from that the experience is different just like we perceive Devadatta as different from his land. So bhashya is भोक्तुरात्मनोऽर्थान्तरभूतस्य.

The body is said to be भोगक्षेत्र – the land of experience – because it is the place where experience begins.

अभिधीयते – The कर्तृपद which is expected for this क्रियापद is to be assumed and that is explained in bhashya as शरीरयाथात्म्यविद्धिः. Or the word तद्विदः is to be taken here as तद्विद्धिः अभिधीयते with respect to the body.

एतद्यो वेत्ति – By this itself it is clear that the knower is different from body which is known. That is explained as एतदवयवशः सङ्घातरूपेण च इदम् अहं वेद्मि इति यो वेत्ति. Here इदम् shows पराक्त्व that is परस्मै भासमानत्व and अहम् shows प्रत्यक्त्व that is स्वस्मै भासमानत्व. By this the भेद is clear just as one knows a house as 'I know this house'. एतदवयवशः सङ्घातरूपेण च - So when we cognize our body parts as 'this is my hand', 'this is my head' etc it is clear that the parts of the body are different from अहमर्थं indicated by 'my'. Same way when we cognize the body in totality as 'this is my body' also the collectivity is different from self is well known. Because one does not think that 'I am only the head' or 'I am only the hand' etc. in such perceptions.

And the meaning of तद्विदः is not those who have some general knowledge about the body etc because that is of no use to decide on the nature of realities. So it is explained as आत्मयाथात्म्यविदः.

सामानाधिकरण्येन प्रतीतिः तु वस्तुतः शरीरस्य गोत्वादिवत् आत्मविशेषणतैकस्वभावतया तदपृथक्सिद्धेः उपपन्ना –
There can be an objection the nyaya – यत् यतो भिद्यते न तत् सामानाधिकरणतया प्रतीयते; यथा घटेन पटः
सामानाधिकरणश्च मृद्धटादिवत् देहो ज्ञात्रा प्रतीयते इति | This is answered in this part by Bhashyakarar. It is
because of the inseparable association of body as an attribute to the Atman. Just like cowness
of a cow. The gist is: By mere co-ordinate predication अभेद cannot be said to be present.
Because in case of जाति-गुण there is भेद though there is सामानाधिकरण्य. But there also
SamanadhikaraNya is due to अपृथक्सिद्ध सम्बन्ध.

तत्र वेदितुः असाधारणाकारस्य चक्षुरादिकरणाविषयत्वात् योगसंस्कृतमनोविषयत्वात् च – But there is an
additional aspect here. Just as जाति, गुण are seen different from the cow in usages such as
when we say white cow, we see whiteness as different from cow. But in case of देवोऽहम् we do
not perceive as देवशरीरविशिष्टोऽहम्. That is because the unique attributes of the Atman such as
नित्यत्व, सूक्ष्मत्व, ज्ञानाकार etc cannot be perceived by either sense organs or mind which is not
pure.

Sloka 13.2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ 2 ॥

भारत Hey Arjuna of Bharatakula, सर्वक्षेत्रेषु existing in all kshetras, क्षेत्रज्ञं चापि the kshetrajna also मां
विद्धि know as ME. क्षेत्रक्षेत्रज्ञयोः ज्ञानं यत् What ever is the knowledge of the body and the Self तत्
ज्ञानं that only is knowledge मम मतम् and that is my opinion.

देवमनुष्यादि सर्वक्षेत्रेषु वेदितृत्वैकाकारं क्षेत्रज्ञं च मां विद्धि - मदात्मकं विद्धि । क्षेत्रज्ञं च अपि इति अपिशब्दात् क्षेत्रम्
अपि मां विद्धि इति उक्तम् इति गम्यते ।

In all kshetras such as Deva, manushya etc the kshetrajna who has his primary essential nature as knowing, him also know as ME, that means know him as having ME as the Self. In क्षेत्रज्ञं चापि, by the word अपि, it is taught that even the kshetra is to be known as ME.

यथा क्षेत्रं क्षेत्रज्ञविशेषणतैकस्वभावतया तदपृथक्सिद्धेः तत्सामानाधिकरण्येन एव निर्देश्यं, तथा क्षेत्रं क्षेत्रज्ञं च मद्रिशेषणतैकस्वभावतया मदपृथक्सिद्धेः मत्सामानाधिकरण्येन एव निर्देश्यौ विद्धि ।

Just as the kshetra which is of the nature of only being an attribute of Kshetrajna and which cannot exist separately from Kshetrajna, is to be addressed in co-ordinate predication, in the same way, know that due to the Kshetra and Kshetrajna both being of the nature of being only an attribute to ME, being inseparable from ME, are to be addressed in सामानाधिकरण्य with ME.

पृथिव्यादिसंघातरूपस्य क्षेत्रस्य क्षेत्रज्ञस्य च भगवच्छरीरतैकस्वभावस्वरूपतया भगवदात्मकत्वं श्रुतयो वदन्ति – The shrutis declare that Kshetra which is the collectivity of Prithivi and others and the Kshetrajna both in their essential and attributive nature are only being the body to Bhagavan, they have only Bhagavan as their Self.

'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-3) इत्यारभ्य 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं यः आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इत्याद्याः – And those shruti vakyas are from Bruhadaranyaka Upanishat, starting with 'who being in Prithivi, is inside Prithivi, whom Prithivi does not know, for whom Prithivi is sharira, who controls Prithivi from within, he is your Self, Antrayami and is without defects and ending with 'He who is in the Self, who is different from the Self, whom the Atman does not know, for whom the Atman is sharira, who controls the Atman from within, he is only your Atman, antaryami and he is defect-free.

इदम् एव अन्तर्यामितया सर्वक्षेत्रज्ञानाम् आत्मत्वेन अवस्थानं भगवतः तत्सामानाधिकरण्येन व्यपदेशहेतुः – This aspect of Bhagavan existing as Atman in all Kshetrajnans as Antaryami only is the reason for addressing all of them in co-ordination with Bhagavan.

'अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।' (10-20) 'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥' (10-39)

'विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥' (10-42) इति पुरस्ताद् उपरिष्ठात् च अभिधाय, मध्ये सामानाधिकरण्येन व्यपदिशति, 'आदित्यानामहं विष्णुः' (10-21) इत्यादिना – In this shastra also, it is said earlier and also

later that 'Hey Arjuna, I am the Self residing in the heart of all beings' (10-20), 'There is no being moving or non-moving that exists without ME being in them' (10-39), 'Ruling over this entire world consisting of the sentients and non-sentients having brought it under control, I am present with a small part of MYSELF' (10-42), and in the middle, it is said, 'I am Vishnu among Adityas' (10-21) – thus addressing through SamanadhikaraNya.

यद् इदं क्षेत्रक्षेत्रज्ञयोः विवेकविषयं तयोः मदात्मकत्वविषयं च ज्ञानम् उक्तम्, तद् एव उपादेयं ज्ञानम् इति मम मतम् – This knowledge of difference in characteristics of Kshetra and Kshetrajna and the knowledge that both Kshetra and Kshetrajna have ME as their Self – these two are only the knowledge to be acquired in my opinion.

क्षेत्र and क्षेत्रज्ञ are different and distinct from each other. And both these are subservient to Paramatman. The knowledge which removes delusion is this real knowledge of the nature of these two as it is.

Here क्षेत्रज्ञ denotes Jivatman who is in bound state and is different from the body. From Bhagavn's point of view, क्षेत्रज्ञ is sharira to Bhagavan.

क्षेत्रज्ञं - The singular indicates class of Jivas. So a Jivatman's primary nature is that he is a knower in all क्षेत्रs. That is told in bhashya as देवमनुष्यादि सर्वक्षेत्रेषु वेदितृत्वैकाकारं.

मां विद्धि – It does not mean that there is identity and that everything should be known as Bhagavan but that everything is having Bhagavan as Atman. And अपि means know even the क्षेत्र as भगवदात्मक.

पृथिव्यादिसंघातरूपस्य क्षेत्रस्य क्षेत्रज्ञस्य च भगवच्छरीरतैकस्वभावस्वरूपतया भगवदात्मकत्वं श्रुतयो वदन्ति – The aspect of क्षेत्र being an attribute of क्षेत्रज्ञ is seen directly. But what is not seen is that aspect of both these being विशेषण or attribute of Bhagavan. We only perceive Kshetrajna as independent just as Pot, Cloth and others. So the concomitant co-ordination cannot be in primary sense – if such doubt arises, the answer is that the विशेष्य is not प्रत्यक्ष and so for those who have not studied Vedanta, this aspect is not known.

भगवच्छरीरतैकस्वभावस्वरूपतया – The क्षेत्र which is present as body of Jivatman is related to him only during bound state – बद्धावस्था. But the essential nature of both kshetra and kshetrajna is being sharira to Paramatman in all states is told here. So it is mutual inter-relationship. Tirumazhisai Alwar says 'naan unnai anri ilen kandaay Naaranane nee ennai anri ilai' – it sounds as though there is mutual inter-dependence. But that is out of Bhagavat-Prema that Alwar says like that and it is only mutual inter-relationship. Bhagavan exists even without us but we cannot exist without HIM. We are dependent on HIM but HE is not dependent but is related to us all the time in all states and we are always subservient only – by very nature – even in moksha it is like that. Though Upanishat says स स्वराट् भवति – स्वराट् is with respect to Karma. He is not ruled by karma any more in Moksha but is subservient to Bhagavan. It is भगवच्छेषतैकस्वरूपस्वभाव. When chetana is such, achetana need not be told at all, it is also like that only.

यद् इदं क्षेत्रक्षेत्रज्ञयोः विवेकविषयं तयोः मदात्मकत्वविषयं च ज्ञानम् उक्तम्, तद् एव उपादेयं ज्ञानम् इति मम मतम् – The ultimate knowledge which is to be acquired is the knowledge of difference in the स्वरूप and स्वभाव of kShetra and kShetrajna. But this does not mean everything else is not knowledge at all. This is the most important as it is needed for a मुमुक्षु.

मम मतम् – Bhagavan who is सर्वभूतसुहृत् – dearest of all – it is HIS opinion. And because this knowledge does utmost good to all beings.

Having told the proper meaning of this sloka inline with shruti and smruti pramanas and as per context, Bhashyakarar examines the opinion of other commentators.

केचिद् आहुः - 'क्षेत्रज्ञं चापि मां विद्धि' इति सामानाधिकरण्येन एकत्वम् अवगम्यते – Here some say thus, From the sloka 'Know even kshetrajna as ME only' identify is only known through co-ordinate predication.

केचिदाहुः - Bhashyakarar refutes other views by summarizing the main points propounded by them.

ततश्च ईश्वरस्य एव सतः अज्ञानात् क्षेत्रज्ञत्वम् इव भवति इति अभ्युपगन्तव्यम् – So it should be agreed that to Ishvara only who is being present, Kshetrajnata has happened because of ignorance or nescience.

अज्ञानात् क्षेत्रज्ञत्वमिव - Because all have agreed that संसार is औपाधिक. So even if क्षेत्रज्ञत्व is not there it can happen due to दोष. One entity cannot have opposite form at the same time. But it can be super-imposed just as perceiving a rope as serpent.

अभ्युपगन्तव्यम् – It has to be accepted just like that because there is no other way is the bhaava.

तन्निवृत्त्यर्थः च अयम् एकत्वोपदेशः – And this teaching of identity – एकत्वोपदेश is to eliminate that ignorance.

तन्निवृत्त्यर्थः च अयम् एकत्वोपदेशः – Means to remove the delusion of क्षेत्रज्ञत्व. This ऐक्योपदेश is for acquiring आत्मयाथात्म्यज्ञान is accepted by you also – Bhashyakarar asks them.

अनेन च आसतमभगवदुपदेशेन 'रज्जुः एषा न सर्पः', इति आसोपदेशेन सर्पत्वभ्रमनिवृत्तित्वत् क्षेत्रज्ञत्वभ्रमो निवर्तते इति – Just as when a trusted person teaches 'this is a rope not a serpent' the confusion of rope as serpent is removed, That भ्रम or delusion of thinking himself as क्षेत्रज्ञ will be removed through the teaching of Bhagavan who is most trustworthy.

अनेन च आसतमभगवदुपदेशेन 'रज्जुः एषा न सर्पः', इति आसोपदेशेन सर्पत्वभ्रमनिवृत्तित्वत् क्षेत्रज्ञत्वभ्रमो निवर्तते इति – Vasudeva who is teaching is आसतम – dearest friend who is most trustworthy. So there is no question of cheating etc. Because he is Bhagavan, there can be no भ्रमा, प्रमाद, आसक्ति etc – no delusion, no chances of accidental mistakes and so on. So by his teaching, the क्षेत्रज्ञत्व भ्रमा should get eliminated is the bhaava.

ते प्रष्टव्याः - अयम् उपदेशा भगवान् वासुदेवः परमेश्वरः किम् आत्मयाथात्म्यसाक्षात्कारेण निवृत्ताज्ञानः, उत न? इति – Those who opine thus need to be questioned – whether this teacher who is Bhagavan Vasudeva and Parameshvara, has his ignorance eliminated through direct perception of the nature of the Self or not?

ते प्रष्टव्याः - Now Bhashyakarar shows the defects in the above arguments.

उपदेष्टा – If Krishna is also ignorant then he should also be a student like Arjuna and not a teacher.

भगवान् – Because HE knows reality only HE is teaching others in order to remove their ignorance.

वासुदेवः - This word indicates अन्तर्यामित्व etc. It is said in Vishnu Purana, सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः । ततः स वासुदेवेति विद्वद्भिः परिपठ्यते ॥ By this भेद only is known. If Krishna calls HIMSELF वसुदेवतनय one should understand that Paramatman only has manifested in this form.

परमेश्वरः - According to what was said earlier सर्वलोक महेश्वरम्, विभर्त्यव्यय ईश्वरः, Krishna who is teaching here knows HE is ईश्वर and will teach the distinction between HIMSELF and all other जीवs.

निवृत्ताज्ञानः चेत्, निर्विशेषचिन्मात्रैकस्वरूपे आत्मनि अतद्रूपाध्यासासम्भावनया कौन्तेयादिभेद-दर्शनं, तान् प्रति उपदेशादिव्यापारः च न संभवति – If his ignorance is eliminated, then there will be no possibility of he superimposing on the Self who is attributeless, of the nature of only pure consciousness what is not the Self and so perceiving the duality in the form of Arjuna and others and involving in acts such as teaching them etc cannot be possible.

अथ आत्मसाक्षात्काराभावाद् अनिवृत्ताज्ञानः, न तर्हि अज्ञत्वाद् एव आत्मज्ञानोपदेश सम्भवः - If due to absence of आत्मसाक्षात्कार his ignorance is still not repelled, then due to being ignorant itself he cannot teach about the nature of the Self.

'उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।' (4-34) इति हि उक्तम् – Was it not told as 'The knowledgeable ones who have perceived the reality will impart you the knowledge'.

अत एवमादिवादा अनाकलित-श्रुतिस्मृति-तिहासपुराणन्याय-स्ववाग्निरोधैः अज्ञानिभिः जगन्मोहनाय प्रवर्तिताः इति अनादरणीयाः – So this kind of arguments are not to be accepted as they are done with the purpose of causing delusion in this world by the ignorant ones who have not thought through and realized that it is opposed to what is taught in shruti, Smruti, Itihasa, Purana, Nyaya (logic) and their own postulates.

अत एवमादिवादा अनाकलित-श्रुतिस्मृतीतिहासपुराणन्याय-स्ववाग्निरोधैः अज्ञानिभिः जगन्मोहनाय प्रवर्तिताः इति अनादरणीयाः – So the defects in the arguments of Shankaracharya's paksha are present in Bhaskaracharya's paksha is indicated by एवमादिवादाः.

अत्र इदं तत्त्वम् – Now Bhashyakarar shows how different types of shruti vakyas such as those declaring भेद, those declaring अभेद, those propounding शरीर-शरीरि भाव etc are all to be understood so that there is no contradiction and also are supported by smruti vakyas. The nature of the realities is established in this part starting with अत्र इदम् तत्त्वम्. Now this is the truth. This is not what Bhashyakarar is establishing newly but what is told in the shruti and smritis.

अचिद्वस्तुनः चिद्वस्तुनः परस्य ब्रह्मणो भोग्यत्वेन भोक्तृत्वेन च ईशितृत्वेन च स्वरूपविवेकम् आहुः काश्चन श्रुतयः – The discrimination in the essential nature of the non-sentient substance, sentient substance and Supreme Brahman as the enjoyed, enjoyer and ruler is told by some shrutis.

'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः ॥' (श्वे. उ. 4-9) – The Mayi or आश्चर्यचेष्टित who is omniscient Supreme Brahman creates this world from this prakruti and the Individual Self who is different from Brahman is bound by that Prakruti.

'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।' (श्वे. उ. 4-10) – Know this Maya as Prakruti and the one who has this Maaya as sharira as Maheshvara.

'क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।' (श्वे. उ. 1-10) 'अमृताक्षरं हरः' इति भोक्ता निर्दिश्यते, प्रधानं भोग्यत्वेन हरति इति हरः – क्षर which is subjected to modifications is Prakruti. He who steals it for his own enjoyment is the one who is Amruta and known as Akshara. That Deva who is ONE rules over the Prakruti denoted by the word क्षर and the Self who is called अक्षर. The enjoyer is denoted as अमृताक्षरं हरः. He is called by the word हरः because he steals the Pradhana or matter for his own enjoyments.

'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥' (श्वे. उ. 6-9) – HE is the cause of this World. He is the Lord of Jiva who is the lord of senses. There is no one who is HIS cause and there is no Superior to HIM.

'प्रधानक्षेत्रज्ञपतिर्गुणेशः ।' (श्वे. उ. 6-16) – The master of Prakruti and Jivatma is the controller of Trigunas. पतिः in Vedas means शेषि or Master.

'पतिं विश्वस्यात्मे श्वरं शाश्वतं शिवमच्युतम् ।' (तै. ना. उ. 1) – He is the Master of the universe. The Self of the entire world. Ruler of everything. HE is the eternal, auspicious Achyuta.

'ज्ञाज्ञौ द्वावजावीशनीशौ ।' (श्वे. उ. 1-9) – One is Omniscient and the other is ignorant. Both these are unborn. One is the Lord and the other is subservient.

'नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ॥' (श्वे. उ. 6-13) – That One eternal sentient Self who bestows the wants of many eternal sentients.

'भोक्ता भोग्यं प्रेरितारं च मत्वा' (श्वे. उ. 1-12) – Having known the Jivatman who is the enjoyer, the Prakruti which is the object of enjoyment and Ishvara who is the impeller as different and distinct mutually.

'पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति' (श्वे. उ. 1-6) – Having known the Jivatman and the Paramatman who is the impeller as different, and by that being subjected to Bhagavan's grace, he attains अमृतत्व or state of liberation.

'तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ।' (मु. उ. 3-1-1) – One of them, the Jivatman, experiences the fruit of karma as very enjoyable and the other Paramatman shines forth without enjoying any fruit.

'अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥' (श्वे. उ. 4-5) – That one अज or unborn (prakruti) which is made of red, white and black – meaning the qualities of rajas, satva and tamas, and creates many beings having the same form as itself, one अज or unborn enjoys lovingly and lies with it. But another अज or unborn, having enjoyed it, renounces it.

'गौरनाद्यन्तवती सा जनित्री भूतभाविनी ।' (मु. उ. 5) – That prakruti of the form of Kaamadhenu which has no beginning or end nurtures beings having created them.

'समाने वृक्षे पुरुषो निमग्नोऽजीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः' (श्वे. उ. 4-7) इत्याद्याः – In the same tree of sharira, the Jivatma who is dependent is immersed and is subjected to grief being deluded by Prakruti. When he perceives directly the Ishvara who is distinct from himself and who is pleased with his karmas, and Ishvara's greatness, he gets rid of his grief.

All these shrutis declare unequivocally that Ishvara is different and distinct from the sentient Jivatmans and the non-sentient prakruti.

अत्र इदं तत्त्वम् – The reality is going to be established answering all objections that may arise. There can be several objections that are addressed in this part of Bhashya. Even in SriBhashya, Bhashyakarar starts with अत्रेदं तत्त्वम् in the महासिद्धान्त. They may object that the defect of the nature of being against what shrutis say is equal to us. That is because shrutis say several things which appear to be contradicting mutually.

If we say there is अत्यन्तभेद between Brahman and the World, then the shruti vakyas which declare that Brahman only attained the state of effect and gets differentiated into name and form would be contradicting. And it would be against the declaration of एकविज्ञानेन सर्वविज्ञानम्. If Brahman is very different and distinct from the world, then Brahman cannot be the material cause of the world. How can the world start from prakruti, purusha and Ishvara who are very different? Or are they the cause being unified or being different and distinct? If they are separately causes, then Brahman cannot be the cause of creation.

If you agree that Brahman by nature is immutable, then the shruti vakyas declaring that Brahman itself transforms into the effect would be contradicting. If Brahman undergoes change, then निर्विकारश्रुतिस cannot be explained.

If Brahman is always endowed with all auspicious qualities, then the निर्विकारश्रुतिस and the shruti vakyas which declare Brahman as mere consciousness such as विज्ञानघन एव etc would be contradicting.

If भेद is accepted all the time, then अभेद श्रुतिस would go wrong.

So one should accept that according to अपच्छेदन्याय, बाध्य-बाधक relation exists among shruti vakyas and so nirguna vakyas stultify saguna vakyas. It cannot be other way because only if some gunas are accepted in the first place, they can be negated and so nirguna vakyas cannot be the first they say.

All these objections are going to be answered here starting with अत्रेदं तत्त्वम्.

अत्र means in this aspect of searching for the right interpretations for shruti and smrutis without any contradiction.

इदम् means What is told now in line with प्रमाणस्य or valid means.

तत्त्वम् – means that which is प्रामाणिक.

अचिद्वस्तुनः चिद्वस्तुनः परस्य ब्रह्मणो भोग्यत्वेन भोक्तृत्वेन च ईशितृत्वेन च स्वरूपविवेकम् आहुः काश्चन श्रुतयः – स्वरूपविवेक is the difference in the nature of the three entities and विवेक denotes that it removes the wrong understanding or भ्रम.

'अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया सन्निरुद्धः ॥' (श्वे. उ. 4-9) - Here अस्मात् means the non-sentient inert prakruti undergoes modification in its essential nature itself. By the word अन्यः it can be known that जीव is the other one and not Brahman itself which is having जीवभाव due to उपाधि. The order is also important. It is not that one who is covered by माया is attributed अन्यत्व but the अन्य is covered by माया. सन्निरुद्धः means one whose सर्वज्ञत्व, निरतिशय आनन्दत्व are all not expanded in full measure.

मायां तु प्रकृतिम् – The word माया which is used in a different sense by पूर्वपक्षि is not as per shruti is known from this where it is clearly stated that Prakruti is maya.

'ज्ञाज्ञौ द्वावजावीशनीशौ – The number two is stated by shruti which tells किञ्चिज्ज्ञत्व, नियाम्यत्व of क्षेत्रज्ञ and सर्वज्ञत्व, नियामकत्व of ईश्वर and also states they are both अजस. For a क्षेत्रज्ञ there is extreme ignorance during the states of सुषुप्ति, मरण, मूर्च्छे, and प्रलय. During जाग्रदवस्था and स्वप्नावस्था his knowledge is limited to few aspects. But Ishvara's ज्ञान is not like that is told here.

तयोरन्यः पिप्पलं स्वाद्वत्ति – Here तयोरन्यः means तयोरेकः - two of them have entered the same body and one is enjoying the fruits of karma and the other does not. So they have very different attributes is known from this.

'नित्यो नित्यानां चेतनश्चेतनाना-मेको बहूनां यो विदधाति कामान् – Established आत्मबहुत्व, नित्यत्व etc and ईश्वर's नियामकत्व.

This shruti vakya establishes that the nityatva of Jivatmas who are different from Ishvara – नित्यानां, नित्यः - both are eternal and have to be different. Jivatmas are different, eternal, many in number बहुत्व, Jiva and Ishvara are चेतनस - of the nature of consciousness and Ishvara is अद्वितीय told as एकः and Ishvara's सकलफलप्रदत्व – is विदधाति कामान् all these are told here.

The Shruti - 'पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति' – declares clearly that भेद is to be known – आत्मानं प्रेरितारं पृथक् मत्वा – and having acquired भेदज्ञान one should please Paramatman to attain Moksha it says.

अजामेकां लोहितशुक्लकृष्णां बह्वीं प्रजां जनयन्तीं सरूपाम् । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः – This shows both Prakruti which is made of Trigunas and Purusha are nityas. And even muktadashaa, there is प्रकृतिविश्लेषमात्र for the Atman as Prakruti is also अजा - nitya tatva.

अत्रापि - 'अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् । जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥' (7-4, 5) - (bhumiraaponalo vaayu: kham mano buddhireva ca)

In this Gita Shastra also, all these are told thus – 'My Prakruti is eight-fold bhumi, aapah, analah, vaayu, kham, mano, buddhi and ahankara. Know this as my अपराप्रकृति. Know my prakruti of the form of Jiva which is different from this and also superior.

अत्रापि – Always Shruti paramanas are to be supported by उपबृहणस. In order to detail the meanings of the shruti pramanas the भेद among chit, achit and Ishvara as taught in this Gita Shastra which is a उपबृहण is shown.

Krishna says मे प्रकृतिः which clearly indicates the भेद between Ishvara and Prakruti and and Ishvara and Purusha. By इतस्त्वन्याम् – the भेद between प्रकृति and पुरुष is declared.

'सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः । भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥' (9-7,8) – 'Hey Arjuna, all beings attain the subtle state called as Tamas which is my sharira when the duration of a kalpa ends. And during the beginning of the next kalpa I will create them again in varied forms'. 'This entirety of beings that are dependent and are under the control of Prakruti, I recreate again and again making the inert Prakruti which is my sharira as अधिष्ठान or the base.

This pramana indicates several aspects. They say that सृष्टि is of the form of अध्यास and प्रलय is of the form of removal of अध्यास. That is rejected by this as it states that both during सृष्टि and प्रलय all beings exist as Bhagavan's शरीर. In Pralaya they are united with Bhagavan while during सृष्टि they exist differentiated into name and form, that is the difference. Here also the word मामिकाम् indicates भेद clearly.

'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् । हेतुनानेन कौन्तेय जगद्धि परिवर्तते – By ME who is capable of controlling, this Prakruti creates this world consisting of movables and immovables according to my सङ्कल्प or WILLING.

To refute the view that प्रधान and पुरुष seem to be in the state of movables and immovables - चराचर out of Paramatma's भ्रमा – it is stated here clearly that Bhagavan creates the world being the अधिष्ठान as मया अध्यक्षेण.

'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।' – Know both these Prakruti and Purusha as eternal.

This sloka directly declares that both Prakruti and Purusha are अनादि. So पुरुष is not appearing out of अध्यास but is eternal and Prakruti is also eternal.

'मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् । संभवः सर्वभूतानां ततो भवति भारत ॥' – My अपराप्रकृति is well known as महद्ब्रह्म. In that I keep the womb of the form of the collectivity of sentient. From that only creation of all beings happens.

कृत्स्नजगद्योनिभूतं महद् ब्रह्म मदीयं प्रकृत्याख्यं भूतसूक्ष्मम् अचिद्वस्तु यत् तस्मिन् चेतनाख्यं गर्भं संयोजयामि, ततो मत्संकल्पकृतात् चिदचित्संसर्गाद् एव देवादिस्थावरान्तानाम् अचिन्मिश्राणां सर्वभूतानां संभवो भवति इत्यर्थः । श्रुतौ अपि भूतसूक्ष्मं ब्रह्म इति निर्दिष्टम् 'तस्माद् एतद्ब्रह्म नामरूपमन्नं च जायते' (सु. उ. 1-1-9).

कृत्स्नजगद्योनिभूतं महद् ब्रह्म मदीयं प्रकृत्याख्यं भूतसूक्ष्मम् अचिद्वस्तु यत् तस्मिन् चेतनाख्यं गर्भं संयोजयामि, -
Bhashyakarar explains this sloka in detail. Mahatbrahma which is the cause of entire world, is mine means is my sharira and is called as Prakruti and it is the inert entity made of subtle elements. In that I associate the womb called as चेतन or sentient.

ततो मत्संकल्पकृतात् – from that, being an act of my Sankalpa, चिदचित्संसर्गाद् एव – by the enjoining of the sentient and the non-sentient, देवादिस्थावरान्तानाम् अचिन्मिश्राणां सर्वभूतानां संभवो भवति इत्यर्थः – creation of all beings starting with Deva and including the non-moving ones being mixed with achit happens. श्रुतौ अपि भूतसूक्ष्मं ब्रह्म इति निर्दिष्टम् – Even in the shruti the subtle element is addressed as brahma. 'तस्माद् एतद्ब्रह्म नामरूपमन्नं च जायते' (सु. उ. 1-1-9) - तस्मात् means from Paramatman who has willed to create, एतत् ब्रह्म – this Brahma or Prakruti which is known as अव्याकृत or the undifferentiated, and through that all the objects of enjoyment and the enjoyer having name and form are born.

मम योनिः - The अन्योन्यभेद among the three realities प्रकृति, पुरुष and ईश्वर are clear here. The prakruti gets modified in its essential nature itself. The association of prakruti and purusha which is needed for creation is under the control of Paramatma's willing. This way there is mutual difference among Paramatman, Purusha and Prakruti. The word मम in ममयोनिः denotes Brahman who is Paramatman. So the word ब्रह्म in महद्ब्रह्म stands for Prakruti which is indicated in Bhashya as मदीयं प्रकृत्याख्यं.

So in this shastra also there are so many places where prakruti, purusha, creation are all told this way we do not see pramanas which tell जीवाध्यास, जगन्मिथ्यात्व etc. is the bhaava.

एवं भोक्तृभोग्यरूपेण अवस्थितयोः सर्वावस्थावस्थितयोः चिदचितोः परमपुरुषशरीरतया तन्नियाम्यत्वेन तदपृथक्स्थितिं परमपुरुषस्य च आत्मत्वम् आहुः काश्चन श्रुतयः - 'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ. उ. 3-7-3) इत्यारभ्य, 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इति । तथा 'यः पृथिवीमन्तरे संचरन् यस्य पृथिवी शरीरम्, यं पृथिवी न वेद' इति आरभ्य 'योऽक्षरमन्तरे संचरन् यस्याक्षरं शरीरं यमक्षरं न वेद', 'यो मृत्युमन्तरे संचरन् यस्य मृत्युः शरीरं यं मृत्युर्न वेद एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः' (सु. 7) । अत्र मृत्युशब्देन

तमः शब्दवाच्यं सूक्ष्मावस्थम् अचिद्वस्तु अभिधीयते । अस्याम् एव उपनिषदि 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते (सु. 2) इति वचनात्; 'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) इति च ।

एवं भोक्तृभोग्यरूपेण अवस्थितयोः सर्वावस्थावस्थितयोः चिदचितोः परमपुरुषशरीरतया तन्नियाम्यत्वेन तदपृथक्स्थितिं परमपुरुषस्य च आत्मत्वम् आहुः काश्चन श्रुतयः – In this way, the sentient and the non-sentient entities existing in the form of enjoyer and the object of enjoyment, in all states as the sharira of paramapurusha and controlled by HIM being inseparably associated with HIM and Paramapurusha being their Atman is declared by some shrutis.

The भेद in essential nature among चित्, अचित् and ईश्वर is accepted by Vaisheshika mata also propounded by कणाद ऋषि. What is special about your view if asked, the difference between them and us is shown by quoting the घटकश्रुतिस which establish the शरीरात्मभाव among the three as told by shruti directly and clearly and by this the aspect of सामानाधिकरण्य being in primary sense is also established as both चित् and अचित्वस्तुs exist as अपृथक्सिद्धविशेषणs to Paramatman.

सर्वावस्थावस्थितयोः – The शरीरात्मभाव exists even when everything is united with Paramatman in एकीभाव – that is indicated by सर्वावस्थावस्थितयोः. This शरीरशरीरिभाव cannot be perceived by प्रत्यक्ष or अनुमान and it can be known only through shrutis. So शरीरलक्षण is also to be understood according to shruti only as आधार-आधेय, नियामक-नियाम्य, शेषि-शेष सम्बन्ध between शरीरि and शरीर.

'यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद, यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयति' (बृ. उ. 3-7-3) इत्यारभ्य, 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद, यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' (बृ. उ. 3-7-22) इति – Starting with 'He who dwelling in Prithivi, is inside Prithivi, whom Prithivi does not know, for whom Prithivi is sharira, who controls Prithivi from within' and concluding as, 'He who dwells in the Atman, is within the Atman, whom the Atman does not know, for whom the Atman is sharira, who controls the Atman from within HE is Atman for you also HE is antaryami and is without any blemish'.

The pramana of अन्तर्यामिब्राह्मण which declares clearly that prakruti existing in all states and Purusha are all sharira to Paramatman. This is told by Yajnavalkya in answer to Uddalaka's question.

तथा 'यः पृथिवीमन्तरे संचरन् यस्य पृथिवी शरीरम्, यं पृथिवी न वेद' इति आरभ्य ' योऽक्षरमन्तरे संचरन् यस्याक्षरं शरीरं यमक्षरं न वेद', ' यो मृत्युमन्तरे संचरन् यस्य मृत्युः शरीरं यं मृत्युर्न वेद एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः' (सु. 7) – In the same way, starting as 'Who dwells in Prithivi, for whom Prithivi is sharira, whom Prithivi does not know', 'he who dwells in Akshara, for whom Akshara is sharira and whom Akshara does not know', and concludes as 'HE who dwells in Mrutyu, for whom Mrutyu is sharira, whom Mrutyu does not know HE is the innerself of all beings, of the nature of rejecting everything defiling, is divya means अप्राकृत or non-material, and Deva who is the ONE NARAYANA'.

अत्र मृत्युशब्देन तमः शब्दवाच्यं सूक्ष्मावस्थम् अचिद्वस्तु अभिधीयते – Here the word मृत्यु denotes the non-sentient entity existing in subtle state.

अस्याम् एव उपनिषदि 'अव्यक्तमक्षरे लीयते अक्षरं तमसि लीयते (सु. 2) इति वचनात् – Because in this subalopanishat itself it is said 'the unmanifest merges into Akshara and Akshara merges into Tamas.

'अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा' (तै. आ. 3-11) इति च – It is also said 'Having entered into all beings, he controls being the Self of all'.

This vakya from तैत्तिरीय clearly tells the आत्मलक्षण – सर्वं नियन्तृतया आप्नोति इति आत्मा. Here the differentiation between Paramatman and other controllers is well stated. A King also controls but cannot do अन्तःप्रवेश told here. आकाश has अन्तःप्रवेश but does not control like Paramatman who is शास्ता. So HE is शरीरि of all.

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एवं सर्वावस्थावस्थित चिदचिद्वस्तुशरीरतया तत्प्रकारः परमपुरुष एव कार्यावस्थ-कारणावस्थ-जगद्रूपेण अवस्थित इति इमं अर्थं ज्ञापयितुं काश्चन श्रुतयः कार्यावस्थं कारणावस्थं जगत् स एव इति आहुः - 'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।' (छा. उ. 6-2-2) 'तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत' (छा. उ. 6-2-3) इति आरभ्य 'सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. उ. 6-8-6) 'ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि

श्वेतकेतो' (छा. उ. 6-8-7) इति । तथा 'सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तस्वा । इदं सर्वमसृजत' इत्यारभ्य 'सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति ।

एवं सर्वावस्थावस्थित चिदचिद्वस्तुशरीरतया तत्प्रकारः परमपुरुष एव कार्यावस्थ-कारणावस्थ-जगद्रूपेण अवस्थित इति इमं अर्थं ज्ञापयितुं काश्चन श्रुतयः कार्यावस्थं कारणावस्थं जगत् स एव इति आहुः – In this way, having the sentient and non-sentient entities existing all states as HIS sharira, the ParamaPurusha who has them as HIS mode, is only present in the form of this World both in causal state and in the state of effect. In order to teach this aspect some shrutis say that Paramatman only is the World in the causal state and the state of effect.

Having established the fact that सामानाधिकरण्य between Paramatman and चेतनाचेतनवस्तुs is in मुख्यार्थं only through भेद श्रुतिस and घटकश्रुतिस, what is meant by this is explained through more shruti vakyas which declare उभयावस्थपरमपुरुषप्रकारद्रवैक्य – that is the substance is same in both states – causal state and state of effect. And that single substance is Paramapurusha having chetanachetana as HIS prakara being HIS sharira. The shruti pramana for this is told here.

'सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।' (छा. उ. 6-2-2) 'तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत' (छा. उ. 6-2-3) इति आरभ्य 'सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. उ. 6-8-6) 'ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो' (छा. उ. 6-8-7) इति – 'Hey Somya, All this existed as सत् only, as one सत् only and without a second'. 'That willed, I will become many, will be born and that created Tejas'. Starting thus, 'All these beings are having सत् as the origin, are residing in सत् and they go and unite in HIM', 'All these have HIM as Self. That HE is the Self of all is True. He is the Atman. Inner controller. O Shvetaketu, you are that'.

तथा 'सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तस्वा । इदं सर्वमसृजत' इत्यारभ्य 'सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति – Also, starting with, 'He willed May I become many, may I be born. He did Tapas of the form of Sankalpa. Having willed thus, he created all these', it is concluded as 'He became self of immutable chetana and the Self of ever-changing achetana and he remained immutable'

The first pramana is from Chandogya Upanishat which says ऐतदात्म्यमिदं सर्वम्.. – Here the words इदं सर्वम् include chetana and achetana and सामानाधिकरण्य is clearly stated. And the aspect of paramatman doing अनुप्रवेश in चेतन is made clear in Taittiriya also as तदेव अनुप्राविशत् तदनुप्रविश्य सञ्च त्यञ्चाभवत् निरुक्तं चानिरुक्तं च...सत्यं चानृतं च सत्यमभवत् which is quoted here.

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अत्र अपि श्रुत्यन्तरसिद्धः चिदचितोः परमपुरुषस्य च स्वरूपविवेकः स्मारितः । 'हन्ताहमिमा-स्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणी'ति (छा. उ. 6-3-2) 'तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सञ्च त्यञ्चाभवत् । ... विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति च । एवंभूतमेव नामरूपव्याकरणं 'तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यत्र अपि उक्तम् ।

अत्र अपि श्रुत्यन्तरसिद्धः चिदचितोः परमपुरुषस्य च स्वरूपविवेकः स्मारितः – Here also, means in this Shruti itself the distinction in the nature of चित्, अचित् and परमपुरुष which is established in other prakaranas in other shrutis is seen.

In Chandogya and Taittiriya Upanishads where chetana, achetana and Ishvara are addressed in सामानाधिकरण्य.

'हन्ताहमिमा-स्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणी'ति (छा. उ. 6-3-2) – Good, I will do anupravesha into the three Deities having Jiva as my body and differentiate into name and form.

जीवेन आत्मना means जीवेन मया. That is, having Jiva as my sharira. And तिस्रो देवता..अनुप्रविश्य indicates अचिदनुप्रवेश.

'तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सञ्च त्यञ्चाभवत् । ... विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत्' (तै. उ. 2-6-1) इति च – Having created it, HE did anupravesha into it. Having done anupravesha, he became sat (chetanashariraka) and tyat (achetanashariraka), vijnana and avijnana, satya and anruta, having become satya and anruta he remained satya'

Thus, नामरूपव्याकरण or differentiation into name and form after Paramatman having Jiva as HIS body does anupravesha, and because of that all names denoting Paramatman also, and due to that the concomitant co-ordination is in primary sense itself is all established.

एवंभूतमेव नामरूपव्याकरणं 'तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यत्र अपि उक्तम् – This kind of naama-rupa-vyakarana only is said in the shruti vakya, 'This was अव्याकृत or undifferentiated before creation. That was differentiated into name and form'.

After establishing that differentiation into name and form happens after Paramatman having Jiva as HIS body does anupravesha, in other shruti vakyas where चिदचिदनुप्रवेश is not mentioned clearly also, नामरूपव्याकरण has to be understood in this way only by applying the सर्वशाखाप्रत्ययन्याय. That is indicated in bhashya as एवं भूतमेव नामरूपव्याकरणं.

अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव, इति कारणात् कार्यस्य अनन्यत्वेन कारणविज्ञानेन कार्यस्य ज्ञाततया एकविज्ञानेन सर्वविज्ञानं च समीहितम् उपपन्नतरम् । 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा. उ. 6-3-2) इति, तिस्रो देवता इति सर्वम् अचिद् वस्तु निर्दिश्य तत्र स्वात्मक-जीवानुप्रवेशेन नामरूपव्याकरणवचनात् सर्वे वाचकाः शब्दाः अचिज्जीवविशिष्टपरमात्मन एव वाचकाः, इति कारणावस्थ-परमात्मवाचिना शब्देन कार्यवाचिनः शब्दस्य सामानाधिकरण्यं मुख्यवृत्तम् ।

अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव, इति कारणात् कार्यस्य अनन्यत्वेन कारणविज्ञानेन कार्यस्य ज्ञाततया एकविज्ञानेन सर्वविज्ञानं च समीहितम् उपपन्नतरम् – So, Paramapurusha only is present in both causal and effect states being qualified by the orders of sentient and non-sentient entities in subtle and gross states respectively. Thus the effect is not different from the cause. And so by knowing the cause, the effect can be known. By this, the shruti declaration एकविज्ञानेन सर्वविज्ञानम् becomes most reasonable.

This is one of the explanations for the term विशिष्टाद्वैत – विशिष्टं च विशिष्टं च विशिष्टे तयोः अद्वैतम्. Also विशिष्टयोः अद्वैतम्.

'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणि' (छा. उ. 6-3-2) इति, तिस्रो देवता इति सर्वम् अचिद् वस्तु निर्दिश्य तत्र स्वात्मक-जीवानुप्रवेशेन नामरूपव्याकरणवचनात् – In the shruti vakya, 'Good, I

will do anupravesha into the three Deities having Jiva as my body and differentiate into name and form', तिस्रो देवता denotes all the non-sentients and in that Paramatman does anupravesha of Jiva who has HIM as Self (or Paramatman makes Jiva who is HIS sharira enter into it being present as his Atman) and then differentiation into name and form is done by Paramatman only. Because of that,

सर्वे वाचकाः शब्दाः अचिज्जीवविशिष्टपरमात्मन एव वाचकाः, - all words denote Paramatman only who is qualified by the non-sentient and Jiva.

The Brahma sutra साक्षादप्यविरोधं जैमिनिः says there is nothing wrong if all words denote Brahman directly also.

इति कारणावस्थ-परमात्मवाचिना शब्देन कार्यवाचिनः शब्दस्य सामानाधिकरण्यं मुख्यवृत्तम् – Thus the coordinate predication of the word denoting Paramatman in the state of effect with the word denoting Paramatman in the causal state is in primary sense only.

Now the various objections raised earlier are all clarified one by one in order.

The first objection was if there is अत्यन्तभेद among the three, how can everything be known by knowing one? – एकविज्ञानेन सर्वविज्ञान – this is the question Uddalaka asks shvetaketu after he comes back from studentship. उत तमादेशमप्राक्ष्यः येन अश्रुतं श्रुतं भवति अमतं मतं भवति अविज्ञातं विज्ञातं भवति?

Answer is thus: Knowing the cause, effect becomes known – means identifying the substance denoted as the effect कार्यद्रव्य with the knowledge of the cause कारणविज्ञान. For eg., if one has seen Devadatta who was sitting, later when he sees Devadatta walking somewhere identifying him as 'I have seen him earlier'. So even if one does not know the state of effect (if we have not seen Devadatta walking earlier it does not matter). That is told as अतः कार्यावस्थः कारणावस्थः च स्थूलसूक्ष्मचिदचिद्वस्तुशरीरः परमपुरुष एव.

It is not possible to explain this reasonably by opponents – They have to say 'Knowing one attributeless abstracted consciousness, everything is known' – will not be possible as 'everything' does not exist at all. And it would lead to identity of सत्य and मिथ्यार्थ. If they say

‘सर्वस्य मिथ्यात्वेन ज्ञातव्यम्’ – Knowing one, everything should be known as false – one needs to bring in the word मिथ्यात्वेन which does not exist as shruti says सर्वविज्ञानम् and so on. With all that the सामानाधिकरण्य is असुख्य in other systems and so there are many inconsistencies and our view is proper and according to shruti explains Swamy Deshika.

अतः स्थूलसूक्ष्मचिदचित्प्रकारं ब्रह्म एव कार्यं कारणं च इति ब्रह्मोपादानं जगत् ।

सूक्ष्मचिदचिद्वस्तुशरीरं ब्रह्म एव कारणम् इति जगतो ब्रह्मोपादानत्वे अपि संघातस्य उपादानत्वेन चिदचितोः ब्रह्मणः च स्वभावासंकरः अपि उपपन्नतरः ।

So because Brahman qualified by sentient and non-sentients in subtle state is the cause and Brahman qualified by sentient and non-sentients in the gross state is the effect, Brahman only is the material cause for this world.

And even though Brahman is the material cause as Brahman having the subtle sentient and non-sentients as HIS body is the cause of this world, the material is the collectivity of Brahman, sentients and non-sentients and there being no mixup in their nature, becomes highly reasonable.

The एकद्रव्यत्व of कार्य and कारण is in विशिष्टवेष – as the qualified entity and so even though there is extreme difference अत्यन्तभेद in the nature of Brahman and the world, Brahman can be the material cause is told here.

अतः means because सामानाधिकरण्य is in primary sense. And there is no contradiction with सत्कार्यवाद also which says effect is present in cause.

Will उपादानत्व result in ऐक्यापत्ति or identity and there will be mix up of nature of cause and effect ? No, for Brahman that does not happen as the change is of the संघात or collectivity. Just as when a child grows to be a youth, the attributes of the body and the self do not get mixed up. As the changes happen in body while Self remains unchanged always, in the same way, there is no change in the nature of Brahman which is qualified by चेतनाचेतन as the changes are in the body.

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यथा शुक्लकृष्णरक्ततन्तुसंघातोपादानत्वे अपि चित्रपटस्य तत्तन्तुप्रदेशे एव शौक्यादि सम्बन्धः इति कार्यावस्थायाम् अपि न सर्वत्र वर्णसंकरः, तथा चिदचिदीश्वर-संघातोपादानत्वे अपि जगतः कार्यावस्थायाम् अपि भोक्तृत्व भोग्यत्व नियन्तृत्वाद्यसंकरः ।

तन्तूनां पृथक्स्थितियोग्यानाम् एव पुरुषेच्छया कदाचित्संहतानां कारणत्वं कार्यत्वं च । इह तु चिदचितोः सर्वावस्थयोः परमपुरुषशरीरत्वेन तत्प्रकारतया एव पदार्थत्वात् तत्प्रकारः परमपुरुष एव कारणं कार्यं च; स एव सर्वदा सर्वशब्दवाच्य इति विशेषः । स्वभावभेदः तदसंकरः च तत्र च अत्र च तुल्यः ।

That is explained with an example.

यथा शुक्लकृष्णरक्ततन्तुसंघातोपादानत्वे अपि चित्रपटस्य तत्तन्तुप्रदेशे एव शौक्यादि सम्बन्धः इति कार्यावस्थायाम् अपि न सर्वत्र वर्णसंकरः, - Let us take an example of threads of different colours say white, black and red being the material cause of the cloth made of them. Though three colours of threads are the material used to make the cloth, the effect which is the shirt or whatever cloth has the three coloured threads and the colours stay only in those places where the threads are present in the resultant cloth. So there is no mixup of colours in the cloth everywhere in the state of effect also.

तथा चिदचिदीश्वर-संघातोपादानत्वे अपि जगतः कार्यावस्थायाम् अपि भोक्तृत्व भोग्यत्व नियन्तृत्वाद्यसंकरः – In the same way, though the material cause for the world is the collectivity of chit-achit-Ishvara, even in the state of effect, there is no mixup of the nature of enjoyership, being object of enjoyment and being controller for the chetana, achetana and Ishvara.

तन्तूनां पृथक्स्थितियोग्यानाम् एव पुरुषेच्छया कदाचित्संहतानां कारणत्वं कार्यत्वं च – In this example, the threads which can exist separately become the cause and effect at some time being brought together by a person who desires to create a cloth out of them.

इह तु चिदचितोः सर्वावस्थयोः परमपुरुषशरीरत्वेन तत्प्रकारतया एव पदार्थत्वात् तत्प्रकारः परमपुरुष एव कारणं कार्यं च; स एव सर्वदा सर्वशब्दवाच्य इति विशेषः – While in case of Brahman and the world, the sentient and non-sentient entities getting their very existence in all states being the mode of Parama Purusha by virtue of being HIS sharira, Parama Purusha having them as HIS mode is only the cause and effect also. The specialty here is that Parama Purusha only is denoted by all words at all times – be it while existing as cause or as effect.

स्वभावभेदः तदसंकरः च तत्र च अत्र च तुल्यः – The difference in the nature of the various entities that are the material cause and the fact of they not getting mixed-up is same in both cases.

There can be a doubt – The cloth which is made out of white, black and red threads is never addressed in co-ordination with the threads any time? We don't say cloth is white thread itself or red thread – so there is no सामानाधिकरण्य निर्देश there. Thread which is the cause is not called shirt. So here also, the world made of prakruti, purusha and Ishvara should not be addressed in co-ordination with Parama Purusha is the objection. We say that the example is to show that though causes of different स्वभाव or nature are collectively used to create an effect, there is no mixup of their nature in the effect. White thread is different from red thread but in the effect which is a shirt, say, the white and red do not get mixed up everywhere. White colour stays where white thread is and red colour where red thread is. So there is no mixup. The similarity in the example is limited to this aspect.

Because in the case Paramatman and world, there is samanadhikaranya in prime sense itself always. What is common in both is told as स्वभावभेदः असंकरश्च.

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एवं च सति परस्य ब्रह्मणः कार्यानुप्रवेशे अपि स्वरूपान्यथाभावाभावाद् अविकृतत्वम् उपपन्नतरम् । स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम् । अवस्थान्तरापत्तिः एव हि कार्यता ।

This being the state, even though Parabrahman is being present in the form of effect, because of no change in the essential nature, its immutability is most reasonable.

It is also reasonable to say Brahman is the effect because of being present as the Self of the sentient and non-sentient entities which are differentiated into name and form in gross state.

Because effect is nothing but being present in another state only.

एवं च सति – Means the qualified Brahman is the material cause and so there is never a mixup of the attributes of one with another. So the निर्विकारश्रुति is about स्वरूप. The essential nature of

Brahman does not undergo any change any time. And उपादानत्व, कार्यत्वश्रुतिs are about विशिष्टविषय and so there is no contradiction here.

In case of स्वरूपपरिणामपक्ष, the निर्विकारश्रुतिs do not have any विषय as they cannot address any object due to Brahman himself undergoing change in essential nature. We do not attribute विकार to Brahman even in one part of स्वरूप and so it is उपपन्नतर.

Then how can you explain कार्यत्वप्रकार of something which is अविकारि? Bhashys is स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम्. The aspect of कार्यत्व for Brahman is being the support, controller etc of the चिदचिद्वस्तु in that state by being the Atman. And the कार्यत्व is upto the अन्तर्यामि due to the नामरूपव्याकरण श्रुतिs. So it is in primary sense only.

Even then there can be an objection that if विशेषण only is changing and विशेष्य is unchanged, then even कार्यत्व should be attributed to विशेषण only. The answer is अवस्थान्तरापत्तिः एव हि कार्यता. If the attributes attain a different state अवस्थान्तरापत्ति, then the विशेष्य also attains different state being in the state of supporting and controlling them in the new state. So अवस्थान्तरापत्ति is there for विशेष्य also and hence it is mukhya only.

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निर्गुणवादाः च परस्य ब्रह्मणो हेयगुणसंबन्धाभावाद् उपपद्यन्ते । 'अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः' (छा. उ. 8-7-1) इति हेयगुणान् प्रतिषिध्य 'सत्यकामः सत्यसङ्कल्पः' (छा. उ. 8-7-1) इति कल्याणगुणान् विदधती इयं श्रुतिः एव अन्यत्र सामान्येन अवगतं गुणनिषेधं हेयगुणविषयं व्यवस्थापयति ।

The shruti vakyas which tell Brahman is attributeless or nirguna are reasonable as the essential nature of Brahman is opposed to anything evil. Shruti says, 'opposed to anything defiling, ageless, is without death, sorrowless, hungerless, does not have thirst' thus negating everything evil to Brahman, and then shruti says, 'He is of true desire, true will', thus attributing all auspicious qualities to Brahman. Thus the shruti establishes the गुणनिषेध which is known in a general way as pertaining to evil attributes.

Now Bhashyakarar addresses the निर्गुणवादs. By उत्सर्ग-अपवाद न्याय, the निर्गुणवादs are not opposed to सगुणश्रुतिs. सगुणश्रुति says Brahman is endowed with innumerable auspicious qualities.

Another statement says Brahman is attributeless. That is established with respect to हेयगुणः. Thus the objects of गुणविधानशास्त्र and गुणनिषेधशास्त्र are entirely different is shown with a shruti vakya which has both in the same vakya. So the निर्गुणवाक्यः are not taken in secondary sense लाक्षणिकार्थं but in primary sense only but they are talking about हेयगुणः.

Bhashya says श्रुतिरेव विदधती meaning there is not need to use logic to establish this aspect.

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'ज्ञानस्वरूपं ब्रह्म' इति वादः च सर्वज्ञस्य सर्वशक्तेः निखिलहेयप्रत्यनीककल्याणगुणाकरस्य ब्रह्मणः स्वरूपं ज्ञानैकनिरूपणीयं स्वप्रकाशतया ज्ञानस्वरूपं च इति अभ्युपगमाद् उपपन्नतरः ।

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8)

'विज्ञातारमरे केन विजानीयात्' (बृ. उ. 2-4-14) इत्यादिका ज्ञातृत्वम् आवेदयन्ति । 'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिवाक्यैश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

'ज्ञानस्वरूपं ब्रह्म' इति वादः च सर्वज्ञस्य सर्वशक्तेः निखिलहेयप्रत्यनीककल्याणगुणाकरस्य ब्रह्मणः स्वरूपं ज्ञानैकनिरूपणीयं स्वप्रकाशतया ज्ञानस्वरूपं च इति अभ्युपगमाद् उपपन्नतरः ।

This shruti vakya says Brahma is of the nature of consciousness. But it does not say Brahman does not have any attributes. That is established now in this part of bhashya. This vakya is talking about the स्वरूप of Brahman which has all auspicious qualities.

Shruti vakyas which state that the essential nature of Brahman is ज्ञान is also tenable due to the fact that Brahman which is omniscient (सर्वज्ञ), omnipotent (सर्वशक्ति) and rejects everything evil and is a mine of auspicious qualities, its essential nature of Brahman (स्वरूप) is of the nature of consciousness being self-effulgent (स्वप्रकाश) and is established only through the attributive consciousness ज्ञानैकनिरूपणीय.

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8)

'विज्ञातारमरे केन विजानीयात्' (बृ. उ. 2-4-14) इत्यादिका ज्ञातृत्वम् आवेदयन्ति ।

'He who is omniscient and also knows all modes of everything', 'It is known from Shruti that Brahman's पराशक्ति superior power is of various kinds. His ज्ञानक्रिया and बलक्रिया are natural to HIM स्वाभाविक. And not given by someone. 'Through what other means than Upasana can one realize HIM who has सर्वज्ञत्व and such attributes' – all these shrutis tell about his knowership ज्ञातृत्व and so HE has attributive consciousness.

'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिकाश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

And 'HE is Truth, Consciousness' say that HE is ज्ञानस्वरूप as HE is to be established only through ज्ञान and also HE is स्वप्रकाश – self-effulgent

Shrutis which say Brahman is ज्ञानस्वरूप do not mean Brahman is attributesless. So Bhashya is सर्वज्ञस्य, सर्वशक्तेः which are known from other shruti vakyas and that there is no contradiction between such shrutis.

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एवं च सति परस्य ब्रह्मणः कार्यानुप्रवेशे अपि स्वरूपान्यथाभावाभावाद् अतिकृतत्वम् उपपन्नतरम् । स्थूलावस्थस्य नामरूपविभागविभक्तस्य चिदचिद्वस्तुन आत्मतया अवस्थानात् कार्यत्वम् अपि उपपन्नम् । अवस्थान्तरापत्तिः एव हि कार्यता ।

Though Brahman is the Upaadaana kaarana or material cause, he remains immutable as the change is in HIS body and not in HIS nature.

निर्गुणवादाः च परस्य ब्रह्मणो हेयगुणसंबन्धाभावाद् उपपद्यन्ते । 'अपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः' (छा. उ. 8-7-1) इति हेयगुणान् प्रतिषिध्य 'सत्यकामः सत्यसङ्कल्पः' (छा. उ. 8-7-1) इति कल्याणगुणान् विदधती इयं श्रुतिः एव अन्यत्र सामान्येन अवगतं गुणनिषेधं हेयगुणविषयं व्यवस्थापयति ।

The shruti vakyas telling Brahman does not have attributes are meaning Brahman does not have HeyaGunas because the same shruti also declares clearly that Brahman is an abode to auspicious qualities.

'यः सर्वज्ञः सर्ववित्' (मु. उ. 1-1-9) 'परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।' (श्वे. उ. 6-8)

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'सत्यं ज्ञानमनन्तम्' (तै. उ. 2-1-1) इत्यादिकाश्च, ज्ञानैकनिरूपणीयतया स्वप्रकाशतया च ज्ञानस्वरूपताम् ।

Some shruti vakyas say Brahman is only Jnana and some talk about Brahman's many attributes. If we have to give importance to both, we have to understand the meaning conveyed by Shruti vakyas properly. The vakyas telling Brahman is Jnana say so for a reason – that Brahman is established through Jnana which is a स्वरूपनिरूपकधर्म for Brahman. Those telling Brahman has several attributes highlight the fact that Brahman of the nature of Jnana is an abode to innumerable auspicious qualities.

ज्ञानैकनिरूपणीयम् – The words telling स्वरूपनिरूपकधर्मs establish the धर्मि through those धर्मs or attributes. For Brahman, सत्यत्व, ज्ञानत्व, आनन्दत्व, अनन्तत्व, अमलत्व are the स्वरूपनिरूपकधर्मs. Without these, Brahman's svarupa cannot be known. So these svarupanirupaka dharmas establish the dharmi which is Brahman.

Why is Brahman told as ज्ञानैकनिरूपणीयम् is explained in the Brahma Sutra तद्गुणसारत्वात् तद्व्यपदेशः प्राज्ञवत् (ब्र.सू. 2-3-29). There is a shruti vakya विज्ञानं यज्ञं तनुते in Taittiriya. This is with respect to Jivatman. Jivatman who is Jnanasvarupa is addressed as Vijnana itself in shruti. Because, it is his prominent attribute. It is Jivatman's सारभूतगुण. The sutra gives an example that it is just like in case of Paramatman प्राज्ञवत्. प्राज्ञ is Paramatman. Paramatman is told as आनन्दो ब्रह्म, विज्ञानघन एव etc. आनन्द is Brahman etc. Eg – laddu serving person. But in case of this example, when the person is not carrying laddus, he cannot be addressed as 'laddu' itself. So how can we call Jivatman as Vijnana? That question is answered as यावदात्मभावित्वाच्च न दोषः तद्दर्शनात् (2-3-30). The aspect of Jivatman being of the nature of consciousness as long as he exists. The word च in the brahma sutra indicates it is ज्ञानस्वरूप also. And he is eternal - Nitya. And it is existing as long as he exists – अविनाशी वा अरे अयमात्मा अनुच्छित्तिधर्मा. And his attributive consciousness is also present all the time – there is no naasha. It may undergo some changes – contraction and expansion but it is never lost. What was covered due to karma becomes present in its original state during liberation. Same way, paramatman also has svarupa jnana and dharma jnana.

So there is nothing wrong in addressing Jivatman as Vijnana and also addressing Brahman as Ananda, Jnana etc. And just like being address as knower, he can also be addressed as

ज्ञानस्वरूप only as he is self-effulgent स्वप्रकाश – told in bhashya as स्वप्रकाशतया ज्ञानस्वरूपं च. So the gist is that shruti vakyas telling Brahman is Jnana do not talk about Brahman's attributes and so it does not mean Brahman does not have attributes. The brahma sutra 'aaha ca tanmaatram' establishes this aspect. This is how Bhashyakarar examines all shruti vakyas in proper context and explains wonderfully everything without any contradiction. It is very important to understand this aspect.

Those who say Brahman is attributeless, do not accept HIS ज्ञातृत्व and the वैशेषिकs do not accept ज्ञानस्वरूप. They are परमाणुकारणवादिस. Both these Pakshas are not inline with shrutis is the bhaava.

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Next Bhashyakarar picks up भेदनिषेधकवाक्यs and भेदविधायकवाक्यs and shows that there is no contradiction among them also.

'सौऽकामयत । बहु स्यां प्रजायेय ।' (तै. उ. 2-6-1) 'तदैक्षत बहु स्याम्' (छा. उ. 6-2-3) 'तन्नामरूपाभ्यामेव व्याक्रियत ।' (बृ. उ. 1-4-7) इति ब्रह्म एव स्वसंकल्पाद् विचित्रस्थिरत्रस-रूपतया नानाप्रकारम् अवस्थितम् इति तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते । 'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (बृ. उ. 4-4-19) 'नेह नानास्ति किञ्चन ।' (क. उ. 2-1-11) 'यत्र हि द्वैतमिव भवति ।...तदितर इतरं पश्यति ।...यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् (बृ. उ. 2-4-14) इत्यादिना ।

'सौऽकामयत । बहु स्यां प्रजायेय ।' (तै. उ. 2-6-1) 'तदैक्षत बहु स्याम्' (छा. उ. 6-2-3) 'तन्नामरूपाभ्यामेव व्याक्रियत ।' (बृ. उ. 1-4-7) इति ब्रह्म एव स्वसंकल्पाद् विचित्रस्थिरत्रस-रूपतया नानाप्रकारम् अवस्थितम् इति तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते - 'HE willed, may I become many, may I be born', 'It willed, may I become many', 'It differentiated through name and form only'. All these shrutis say that Brahman through its own willing became the multifarious forms of movables and immovables and exists as all these modes and so that which is opposed to ब्रह्मात्मकनानात्व, which is the multiplicity of अब्रह्मात्मक entities is rejected as it is not reality – it is अतत्त्व by the following shrutivakyas -

'मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।' (बृ. उ. 4-4-19) 'नेह नानास्ति किंचन ।' (क. उ. 2-1-11)– 'One who sees multiplicity of अब्रह्मात्मक entities here keeps moving in the cycle of samsara - from birth to birth', 'There is absolutely no multiplicity here'. The नानात्व is ब्रह्मात्मक, अब्रह्मात्मक नानात्व is not there as there is only ब्रह्मात्मकनानात्व. Everything has Brahman as the Self.

'यत्र हि द्वैतमिव भवति ।...तदितर इतरं पश्यति ।...यत्र त्वस्य सर्वमात्मैवाभूत् तत् केन कं पश्येत् (बृ. उ. 2-4-14) इत्यादिना – 'When there is duality as it were, one sees the other. But for this Jiva when verily everything is Atman alone, then who will perceive which object by which? This is a bit difficult to understand. We can understand more clearly by reading Sri Rangaramanujabhashya – द्वैतमिव is explained as परमात्मनः पृथगिव or स्वतन्त्र इव. इव is used to point out that such a state is not true. इतरः means परमात्मनो भिन्नात्मकः - पृथक्सिद्ध इति. इतरम् means भिन्नात्मकं परमात्मनः पृथक्सिद्धं विषयम्. The gist is : If it can happen so, in such a state one who is established separately from paramatman would cognize objects established separately from Paramatman by instruments established separately from paramatman. And the truth is everything is established in Paramatman as HE is the self in all. So the agents, the instruments and the objects are all established in HIM alone and there is no possibility of any action independent of Paramatman.

But for this Jiva when verily everything is Atman alone, then who who will see which object by which instrument?

So by this, तत्प्रत्यनीकाब्रह्मात्मकवस्तुनानात्वम् अतत्त्वम् इति प्रतिषिध्यते – this is what is rejected.

Since the भेद in ब्रह्मगुण, विभूति, रूप is told in shruti and so it is not possible to negate it.

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न पुनः 'बहु स्यां प्रजायेय' (तै. उ. 2-6) इत्यादिश्रुतिसिद्धं स्वसंकल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वम् अपि निषिध्यते । 'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं 'सर्वं तं परादाद्योज्यत्रात्मनः सर्वं वेद' (बृ. उ. 4-5-7) 'तस्य ह वा एतस्य महतो भूतस्य निःश्रसितमेतद्यदृग्वेदः' (बृ. उ. 4-5-7) इत्यादिना ।

न पुनः 'बहु स्यां प्रजायेय' (तै. उ. 2-6) इत्यादिश्रुतिसिद्धं स्वसंकल्पकृतं ब्रह्मणो नानानामरूपभाक्त्वेन नानाप्रकारत्वम् अपि निषिध्यते – And not what is established by such shruti vakyas, that which is done through Brahman's own Willing, due to taking up different names and forms, the Parabrahman's having taken up this multiplicity in name and form, exists as having all this variety as HIS mode.

'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं 'सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद' (बृ. उ. 4-5-7) 'तस्य ह वा एतस्य महतो भूतस्य निःश्वसितमेतद्यद्वेदः' (बृ. उ. 2-4-10) इत्यादिना – Even at the beginning of the निषेधवाक्य itself, it was established as 'But for this JIva when verily everything is Atman alone' and supported by other vakyas, 'Everything discards him who thinks everything is established elsewhere than In the Paramatman', 'The Rgveda is the breath of this great being, Paramatman' निःश्वसितम् – is told to mean that it is produced without any effort. In that part of Bruhadaranyaka Upanishat what is established is that Paramatman is the cause of everything other than HIMSELF in this Universe. He is both material and instrumental cause is taught there.

'यत्र त्वस्य सर्वमात्मैवाभूत्' (बृ. उ. 2-4-14) इति निषेधवाक्यारम्भे च तत्स्थापितं – In the very beginning it is told that everything is having Brahman as Self. If this is not accepted, there will be उपक्रमविरोध and प्रकरणतात्पर्य will not be proper.

तत्स्थापितं – What is established already in other places in shruti such as बहु स्याम् etc. where there is no contradiction of negation, is established here also in the beginning itself.

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Now finally Bhashyakarar concludes that in our Sidhanta, there is absolutely no contradiction of any sort while in other पक्षs there is contradiction of all sorts such as what is told in shruti being not accepted and what is not told being imagined and so on.

एवं चिदचिदीश्वराणां स्वरूपभेदं स्वभावभेदं च वदन्तीनां कार्यकारणभावं कार्यकारणयोः अनन्यत्वं वदन्तीनां च सर्वासां श्रुतीनाम् अविरोधः, चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं कार्यदशायां च तदर्हस्थूल-दशापत्तिं वदन्तीभिः श्रुतिभिः एव ज्ञायते, इति ब्रह्मज्ञानवादस्य औपाधिकब्रह्मभेदवादस्य अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य न कथंचिद् अपि अवकाशो दृश्यते; इत्यलम् अतिविस्तरेण ।

एवं चिदचिदीश्वराणां स्वरूपभेदं स्वभावभेदं च वदन्तीनां कार्यकारणभावं कार्यकारणयोः अनन्यत्वं वदन्तीनां च सर्वासां श्रुतीनाम् अविरोधः – If all these are established in this way only there will be no contradiction among the variety of shruti vakyas propounding various realities such as the difference in the essential nature of sentient, non-sentient and Ishvara, the difference in attributive nature of the three realities, shruti vakyas telling the cause-effect relation between Ishvara and the Universe consisting of sentients and non-sentients, that aspect of cause and effect not being different – all meanings established by all these shruti vakyas are proper and there is no mutual contradiction at all. सर्वश्रुतिसामञ्जस्य is possible only if things are explained in the way it is done here.

चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं कार्यदशायां च तदर्हस्थूल-दशापत्तिं वदन्तीभिः श्रुतिभिः एव ज्ञायते, - And this aspect of there being no contradiction among various shruti vakyas is known clearly from the shruti vakyas themselves which declare the following :

चिदचितोः परमात्मनः च सर्वदा शरीरात्म-भावं - The शरीरात्मभाव of चिदचित् and परमात्मा all the time in all states,

चिदचितोः शरीरभूतयोः कारणदशायां नामरूपविभागानर्हसूक्ष्मदशापत्तिं - In the causal state the sentient and non-sentient entities attain a subtle state where there is no differentiation into name and form,

चिदचितोः कार्यदशायां च तदर्हस्थूल-दशापत्तिं - and in the state of effect, the sentient and non-sentient entities attain the gross state where they are differentiated into name and form.

इति ब्रह्माज्ञानवादस्य औपाधिकब्रह्मभेदवादस्य अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य न कथंचिद् अपि अवकाशो दृश्यते; इत्यलम् अतिविस्तरेण – That being the reality, there is no place for

ब्रह्माज्ञानवादस्य – Sri Shankaracharya's Advaitavada where avidya is attributed to Brahman only. So Brahman only thinks he is Jivatman due to ignorance called avidya. So everything is आविद्यक – creation, pralaya and all these what we see are all mere व्यवहार and not परमार्थ. The truth is there is just Brahman which is mere consciousness, pure and without any attribute. HE has no knowership or anything attribute. Satyam Jnanam Anantam means असत्यात् व्यावृत्तम्, जडात् व्यावृत्तम्, परिच्छिन्नात् व्यावृत्तम् – so one can only say Brahman is not this only but one cannot say

Brahman is this because it there is no entity other then Brahman in reality and Brahman is attributeless – has no knowership or any quality. Even अविद्या is not real. Bhashyakarar says this vaada has no अवकाश as it is not प्रामाणिक.

औपाधिकब्रह्मभेदवादस्य – This is Bhaskaracharya's paksha. Bhaskara says there is Brahman and अविद्या which is the उपाधि are the truths. Brahman is attributeless, pure consciousness and the avidya which Shankaracharya said as not true is real says Bhaskaracharya. So the differences we see are appearances due to this real उपाधि and Brahman only is affected by this उपाधि. Then if Brahman only has the real Upadhi, who will remove that we ask? When will there be liberation? Brahman will be tainted with all defects etc. So there are many arguments that we put forward against this paksha and it is also not according to shruti. It is called औपाधिकभेदाभेदवाद the भेद is औपाधिक, अभेद is स्वाभाविक.

अन्यस्य अपि अपन्यायमूलस्य सकलश्रुतिविरुद्धस्य – The other paksha means Yadavaprakasha's paksha. He said chit, achit, ishvara are all parts of Brahman and they merge into him during mukti because shruti says aikya on liberation and shruti also says bheda exists here and everything is real. So Brahman only has become all these. In this paksha Brahman which is निरव्ययि becomes विकारि, all defects will come to Brahman. It is called स्वाभाविकभेदाभेदवाद the भेद is also स्वाभाविक, अभेद is also स्वाभाविक.

In this is also included नैयायिकपक्ष who establish ईश्वर through inference. Because this world is an effect, it has to have a creator and that creator should have enormous knowledge and power if HE has to create this wonderful world. So HE is Ishvara. We say through अनुमान we can only establish another चेतन with super powers but cannot establish Ishvara who is स्वेतरसमस्तविलक्षण. These pakshas are all examined in great detail in Brahmasutra bhashyas.

All these vaadas are अपन्यायमूल - established through wrong logic and are सकलश्रुतिविरुद्ध opposed to all shrutis.

In Vedartha Sangraha, Bhashyakarar summarises these in one sloka:

परं ब्रह्मैवाजं भ्रमपरिगतं संसरति तत् परोपाध्यालीढं विवशमशुभस्यास्पदमिति ।

श्रुतिन्यायापेतं जगति विततं मोहनमिदं तमो येनापास्तं स हि विजयते यामुनमुनिः ॥

Sloka 13.3

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ 3 ॥

तत् क्षेत्रं That kshetra यच्च of what material it is made of यादृक् of what nature च यद्विकारि what kind of modifications it undergoes यतश्च from which source was it created यत् what is its essential nature तत् that and स च that Kshetrajna यः what is his essential nature यत्प्रभावः what are his powers च तत् all that समासेन briefly मे शृणु hear from me.

तत् क्षेत्रं यत् च - यद्द्रव्यम्, यादृक् च - येषाम् आश्रयभूतम्, यद्विकारि - ये च अस्य विकाराः, यतः च - यतो हेतोः इदम् उत्पन्नं, यस्मै प्रयोजनाय उत्पन्नम् इत्यर्थः । यत् - यत्स्वरूपं च इदं, स च - स च क्षेत्रज्ञो, यः - यत्स्वरूपः, यत्प्रभावः च - ये च अस्य प्रभावाः, तत् सर्वं समासेन - संक्षेपेण, मे - मत्तः शृणु ।

तत् क्षेत्रं यत् च - यद्द्रव्यम् - That kshetra is made of what material, यादृक् च - येषाम् आश्रयभूतम् for what kind of objects is it the support, यद्विकारि - ये च अस्य विकाराः, - what modifications does it undergo, यतः च - यतो हेतोः इदम् उत्पन्नं, यस्मै प्रयोजनाय उत्पन्नम् इत्यर्थः - means from which source or cause is it created, that means for what purpose is it created।

यत् - यत्स्वरूपं च इदं - what is its essential nature, स च - स च क्षेत्रज्ञो, यः - यत्स्वरूपः - and that kshetrajna - what is his essential nature, यत्प्रभावः च - ये च अस्य प्रभावाः - what are his powers, तत् सर्वं समासेन - संक्षेपेण, मे - मत्तः शृणु - hear from me all these details briefly.

While Arjuna is listening to Krishna's teaching all the time, Krishna asks him to listen to him specifically as this is something very important.

यद्भव्यम् – Considering what is taught next in 5th and 6th slokas starting with महाभूतानि and till सङ्घातः, the meaning of यत् told at the beginning and end of the sloka and commented as यद्भव्यम्.

यादृक् – The sharira is an abode to senses is told later here and considering that this is commented as येषाम् आश्रयभूतम्.

यद्विकारि – whatever modifications are the effects of this body are meant here.

यतः - This does not mean उपादान etc here. That was told earlier. So यतो हेतोः is bhashya. That specific cause is told as चेतनाधृतिः (it is the support for a bound self) in 6th sloka. So bhashya is यस्मै प्रयोजनाय.

यत्स्वरूपम् – The svarupa is that it is a सङ्घात – union or collectivity.

स च यो यत्प्रभावश्च – Since Bhagavan said क्षेत्रज्ञं चापि मां विद्धि it may look as though स च is about Paramatman. But in order to make it clear it is not, bhashya is स च क्षेत्रज्ञः

यः यत्प्रभावः - These two words address the essential nature and modes of the self.

13.4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ 4 ॥

ऋषिभिः By sages such as Parashara and others बहुधा गीतं this has been told in many ways
विविधैः छन्दोभिः By the Vedas of the form of Rg, Yajus, Saama and Atharvana पृथक् गीतं it has
been told that the nature of body and self are different हेतुमद्भिः being very reasonable with
proper logic विनिश्चितैः and being deciding authorities ब्रह्मसूत्रपदैश्चैव by the words of Brahmasutras,
the real nature of Kshetra and Kshetrajna have been established.

तदिदं क्षेत्र क्षेत्रज्ञयाथात्म्यम् ऋषिभिः - पराशरादिभिः बहुधा – बहु प्रकारं गीतम् – ‘अहं त्वं च तथा अन्ये च भूतैरुह्याम
पार्थिव । गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ कर्मवश्या गुणा ह्येते सत्वाद्याः पृथिवीपते । अविद्यासञ्चितं कर्म
तद्वाशेषेषु जन्तुषु ॥ आत्मा शुद्धोऽक्षरः शान्तः निर्गुणः प्रकृतेः परः । (वि.पु. 2-13-69 to 71) तथा ‘पिण्डः पृथग्यतः पुंसः

शिरःपाण्यादिलक्षणः । ततोऽहमिति कुत्रैतां संज्ञां राजन् करोम्यहम् । (वि.पु. 2-13-89) तथा 'किं त्वमेतत्च्छिरः किं उरस्तव तथोदरम् । किमु पादादिकं त्वं वै पृथक्भूप व्यवस्थितः । कोऽहमित्येव निपुणः भूत्वा चिन्तय पार्थिव ।' (वि.पु. 2-13-102, 1-3) इति । एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः - 'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च' (वष्णुसहस्र) इति ।

तदिदं क्षेत्र क्षेत्रज्ञयाथात्म्यम् ऋषिभिः - पराशरादिभिः बहुधा - बहु प्रकारं गीतम् - This true nature of kshetra and kshetrajna has been established in many ways by sages such as Parashara and others.

'अहं त्वं च तथा अन्ये च भूतैरुह्याम पार्थिव । गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ - This is जडभरत's story. Hey King RahogaNa, I, you and in the same way all others are being carried or supported by bodies made of the five elements. This body made of five elements पञ्चभूतात्मकदेह - is caught in गुणप्रवाह - सत्त्वादिगुणपरिणामप्रवाह - the flood of the nature of continuous change in the three qualities - satva, rajas and tamas and it has its origin in the karmas of Jivatmas.

कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते - O king, these qualities such as satva and others are controlled by the karmas of chetanas.

अविद्यासञ्चितं कर्म तच्चाशेषेषु जन्तुषु - And that karma has accumulated by the ignorance which has happened due to कर्मवासना - reminiscent impressions in all beings.

आत्मा शुद्धोऽक्षरः शान्तः निर्गुणः प्रकृतेः परः । (वि.पु. 2-13-69 to 71) - The Self is pure, imperishable, peaceful, does not have the three qualities of satva, rajas and tamas, is superior to Matter.

तथा 'पिण्डः पृथग्यतः पुंसः शिरःपाण्यादिलक्षणः - 'For what reason, the body having limbs such as head, hand etc. is different from the Self.

ततोऽहमिति कुत्रैतां संज्ञां राजन् करोम्यहम् । (वि.पु. 2-13-89) - For that reason only, O king, which part shall I call by the notation 'I'?

तथा 'किं त्वमेतत्च्छिरः किं उरस्तव तथोदरम् - In the same prakarana, jadabharata asks the king, 'are you this head or are you the chest or are you your stomach itself?'

किमु पादादिकं त्वं वै पृथक्भूप व्यवस्थितः - Or, which one are you among your leg and other? You are being different from all your body parts or limbs.

कोऽहमित्येव निपुणः भूत्वा चिन्तय पार्थिव ।' (वि.पु. 2-13-102, 1-3) इति – So, O king, being wise, think intelligently or sensibly 'who am I'.

एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः – Thus the kshetra and kshetrajna which are different in their essential nature as well as their attributive nature, have वासुदेव as their Self, it is also said.

'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च' (विष्णुसहस्र) इति – The senses, mind, attributive consciousness, satvaguna, tejas, power, courage all these have वासुदेव as their Self. In the same way, the kshetra or body and the Self or kshetrajna also have वासुदेव as their Self.

ऋषिभिः - Bhagavan shows that whatever HE is teaching directly here is also told in इतिहास, पुराण, मीमांसा and also established in shrutis. Of them first ऋषिः are told as the उपबृह्मणः which are an elaboration of Vedic doctrines, are to be studied in order to understand the meanings of Vedas. The meanings of Vedas which may not be detailed are to be understood properly by studying the उपबृह्मणः. And the word ऋषिः includes all sages. But there are many puranas not accepted as being opposed to the teachings of Vedas and they are also told by Rushis. So in order to eliminate them which are not inline, Bhashyakarar mentions पराशर and others. Because whatever they have said are inline with Vedas.

बहुप्रकारम् – They have told briefly, in detail and so in many such ways. The gist is the same but the explanations are done in different ways so as to clearly establish the truths. Or it could also mean telling briefly and in detail etc.

किं त्वमेतच्छिद्धरः - These questions are asked to make the listener to believe and understand the teachings well. The King did not have देहात्मविवेकज्ञान and in order to dispel his understanding about who is being carried, who is carrying whom etc.

एवं विविक्तयोः द्वयोः वासुदेवात्मकत्वं चाहुः - Swamy Deshika also discussed a bit here about Paramatman being denoted as kShetrajna. In पैडिगरहस्यब्राह्मण, Jiva is told as सत्त्व and Paramatman as क्षेत्रज्ञ, and Manu also says - 'योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते । यः करोति तु कर्माणि

भूतात्मोच्यते बुधैः' (मनु. 12-12) – addressing Paramatman as Kshetrajna. It is also a name for Bhagavan – अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च.

But here Kshetrajna is Jivatma and if a doubt arises how is that possible, that doubt is made clear as एवं विविक्तयोः द्वयोः. One who knows 'This is my body' – ममेदं शरीरम् is Kshetrajna as told here and the usage of Kshetrajna is well known for Jivatman. One who knows the क्षेत्र as ममेदं शरीरम् is एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः is told. The Jivatman knows only his sharira while for Paramatman the entire chetanaachetana is sharira. He is inner self for everything and HE knows all shariras as 'this is meant for these karmas, and for experiencing these fruits'. So there is no contradiction there. In this context, Kshetrajna is Jivatman. And क्षेत्रज्ञं चापि मां विद्धि means here मदात्मकं विद्धि.

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छन्दोभिः विविधैः पृथक् – पृथग्विधैः छन्दोभिश्च ऋग्यजुस्सामाथर्वभिः देहात्मनोः स्वरूपं पृथग्गीतम् – 'तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । (तै. आनन्द. 1) इति शरीरस्वरूपमभिधाय तस्मादन्तरं प्राणमयं तस्माच्चान्तरं मनोमयमभिधाय, 'तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः' इति क्षेत्रज्ञस्वरूपमभिधाय 'तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योन्तर आत्माऽऽनन्दमयः' (तै.आनन्द) इति क्षेत्रज्ञस्याप्यन्तरात्मतया आनन्दमयः परमात्मा अभिहितः । एवम् ऋक्सामाथर्वसु च तत्र तत्र क्षेत्रक्षेत्रज्ञयोः पृथग्भावः तयोः ब्रह्मात्मकत्वं च सुस्पष्टं गीतम् ।

छन्दोभिः विविधैः पृथक् – पृथग्विधैः छन्दोभिश्च ऋग्यजुस्सामाथर्वभिः देहात्मनोः स्वरूपं पृथग्गीतम् – By the RgVeda, YajurVeda, SamaVeda and AtharvaVeda it has been sung that the essential nature of the body and the Self are different.

'तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । (तै. आनन्द. 1) इति शरीरस्वरूपमभिधाय – 'From that this Paramatman the Akasha was created. From Akasha, Vayu got created. From Vayu Agni, from Agni अप् or waters and from अप् Prithivi got created. From Prithivi, the plants. From Plants, अन्न got created. From अन्न purusha was created (Purusha is body). This body is the modification of अन्नरस.' Thus the essential nature of the body is told by Taittiriya shruti.

तस्मादन्तरं प्राणमयं तस्माच्चान्तरं मनोमयमभिधाय, - Then shruti tells Pranamaya which is different from body and manomaya which is different from that also.

‘तस्माद्वा एतस्मान्मनोमयात् । अन्योन्तर आत्मा विज्ञानमयः’ इति क्षेत्रज्ञस्वरूपमभिधाय – then the nature of the Individual Self क्षेत्रज्ञ is told as ‘from that Manomaya, one who is inside and different is Vijnanamaya’, then

‘तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योन्तर आत्मानन्दमयः’ (तै.आनन्द) इति क्षेत्रज्ञस्याप्यन्तरात्मतया आनन्दमयः परमात्मा अभिहितः - ‘from that Vijnanamaya, one who is different and inside is आनन्दमय’ thus shruti says आनन्दमय who is the inner self of even the Vijnanamaya is Paramatman.

एवम् ऋक्सामाथर्वसु च तत्र तत्र क्षेत्रक्षेत्रज्ञयोः पृथग्भावः तयोः ब्रह्मात्मकत्वं च सुस्पष्टं गीतम् – Thus in RgVeda, Saama Veda and Atharva Veda also in several places the fact that the nature of क्षेत्र and क्षेत्रज्ञ is very different is told and also that both of them have Brahman as their inner Self is also told very very clearly.

छन्दस् – Means Vedas.

ऋषिभिः, छन्दोभिः पृथक् गीतम् – ऋषि is यथार्थद्रष्टा, यथार्थवक्ता. साक्षात्कृत धर्माणः etc. The देहात्मस्वरूपs are told to be very different in many many ways. The कौषीतकि upanishat says, तद्यथा रथस्यारेषु नेमिरर्पिता, नाभावरा अर्पिताः, एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः, प्रज्ञामात्राः प्राणोऽर्पिताः (कौ. 3-9). एष म आत्मा अन्तर्हृदये.. एतमितः प्रेत्य अभिसम्भवितास्मि (छा. 3-14-4), दिव्यो ह्यमूर्तो पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः (मु. 2-1-2), स कारणं करणाधिपाधिपः (श्वे. 6-9), भोक्ता भोग्यं प्रेरितारं च मत्वा जुष्टस्ततः तेनामृतत्वमेति’ (श्वे. 1-9), and so on. Swamy Deshika picks one vakya from each Veda – Kaushitaki belongs to RgVeda, Chandogya to Sama, Mundaka to Atharvaveda, shvetashvataara – Krishna Yajurveda.

ब्रह्मसूत्रपदैश्रैव – ब्रह्मप्रतिपादनसूत्राख्यैः पदैः शारीरकसूत्रैः हेतुमद्भिः - हेतुयुक्तैः, विनिश्चितैः - निर्णयान्तैः, ‘न वियदश्रुतेः’ (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः । ‘नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः’ (वे.शु. 2-3-18) इत्यारभ्य, ‘ज्ञोऽत एव’ (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः । ‘परात् तु तच्छ्रुतेः’ (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् । एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः ।

ब्रह्मसूत्रपदैश्चैव – ब्रह्मप्रतिपादनसूत्राख्यैः पदैः शारीरकसूत्रैः - Also by the words of Brahmasutras, means meaningful set of words which are called as Sutras and which establish Brahman. They are also called शारीरकसूत्रs.

हेतुमद्भिः - हेतुयुक्तैः, विनिश्चितैः - निर्णयान्तैः, - हेतुमद्भिः - Establishing with proper हेतु or reason, विनिश्चितैः means their purpose is to establish the truths in a decided way, by these sutras also it is established that the क्षेत्र and क्षेत्रज्ञ are very different.

'न वियदश्रुतेः' (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः - Starting with the Brahma Sutra न वियदश्रुतेः the nature of क्षेत्र or body is decidedly established.

'नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः' (वे.शु. 2-3-18) इत्यारभ्य, 'ज्ञोऽत एव' (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः - The real nature of the Self is established in a definite way by the sutras starting with नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः and sutras such as ज्ञोऽत एव and others.

'परात् तु तच्छ्रुतेः' (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् – By the sutra परात् तु तत् श्रुतेः, it is established that everything is controlled by Paramatman and so everything is Bhagavadatmaka is told.

एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः - In this way, in many ways the real nature of क्षेत्र, क्षेत्रज्ञ is told and that will be told by ME briefly and with great clarity, listen to ME Bhagavan says.

ब्रह्मसूत्रपदैः - Means ब्रह्मप्रतिपादनसूत्राख्यैः पदैः - groups of words called sutra which establish Brahman. That means शारीरकसूत्रैः - शारीर is paramatman. So they are called shaareeraka sutras.

हेतुमद्भिः - हेतुयुक्तैः - Means हेतुप्रतिपादकैः they establish through proper reasoning. The sutras have पक्ष, साध्य, हेतु, दृष्टान्त etc. The हेतु is given in पञ्चमी विभक्ति in sutras. For eg. कर्ता शास्त्रार्थवत्त्वात् – paksha, sadhya, hetu etc.

विनिश्चितैः - निर्णयान्तैः - Means निर्णयफलकैः - They have the purpose of establishing the final word or decision on the truths as known from the shrutis.

‘न वियदश्रुतेः’ (वे.सू. 2-3-1) इत्यारभ्य क्षेत्रकार निर्णयः उक्तः - The first sutra is purvapaksha sutra and second is अस्ति तु which says Akasha does get created. There are about 10 sutras till पृथिवी which establish that all the elements are created. So by establishing that आकाश and other elements are created, the real nature of the body which is their collectivity is told.

‘नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः’ (वे.शु. 2-3-18) इत्यारभ्य, ‘ज्ञोऽत एव’ (वे.सू. 2-3-19) इत्यादिभिः क्षेत्रज्ञयाथात्म्यनिर्णयः उक्तः - There are many sutras in this part which establish that Jivatman is eternal, he is अणुस्वरूप, that he has attributive consciousness which can spread everywhere though he is अणु and stays in one place and that his धर्मभूतज्ञान is suppressed due to karma and expands to its original state on liberation, that he has doership etc. The word आदि indicates all these. And this establishes the real nature of Jivatman.

‘परात् तु तच्छ्रुतेः’ (वे.सू. 2-3-40) इति भगवत् प्रवर्त्यत्वेन भगवदात्मकत्वमुक्तम् – That doership or कर्तृत्व is given by Paramatman to him. This shows that because he is being made to function by Bhagavan, it would mean he is भगवदात्मक. Here भगवत् प्रवर्त्यत्वेन means because chetanas are sharira to Bhagavan.

एवं बहुधा गीतं क्षेत्रक्षेत्रज्ञयाथात्म्यं मया संक्षेपेण सुस्पष्टमुच्यमानं शृणु इत्यर्थः - If we ask when shrutis themselves have told all these, why should Arjuna listen to Bhagavan? Answer is, shrutis have told in many ways in many places एवं बहुधा गीतं and for one who is a किञ्चिज्ज्ञ it is not possible to understand all these and since Bhagavan is सर्वज्ञ he is able to clearly and without any doubt tell very briefly the meanings is the bhaava. So Krishna says शृणु - listen to ME.

Thus Bhashyakarar in these slokas establishes the meanings of shrutis, smrutis and sutras without any mutual contradiction. Sri Sudarshana suri says,

तस्मै रामानुजार्याय नमः परम योगिने । यः श्रुति-स्मृति-सूत्राणाम् अन्तर्ज्वरम् अशीशमत् ॥

Here Bhashyakarar shows how ऋषिभिः, छन्दोभिः, ब्रह्मसूत्रपदैश्च – whatever is established is as per what we say and there is absolutely no contradiction among them.

Slokas 13.5, 13.6

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ 5 ॥

इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ 6 ॥

महाभूतानि The five elements known as Pruthivi, ap, tejas, vaayu, akaasha अहङ्कारः the substance which is a modification of mahat tatva बुद्धिः the mahat tattva itself अव्यक्तमेव च and prakruti tatva, these are the substances needed to start the body इन्द्रियाणि दश एकं च The ten sense organs and mind इन्द्रियगोचराः and the objects of the senses which are shabda, sparsha, roopa, rasa and gandha – the body is the resort for these. इच्छा Desiring favourable things द्वेषः hating what is unfavourable सुखं दुःखं and happiness and sorrow are the modifications of the body. सङ्घातः Their collectivity चेतनाधृतिः is the resort to the sentient being bound by karma. एतत् क्षेत्रं Thus the kshetra which is the support or resort to the chetana समासेन briefly सविकारम् उदाहृतम् was told along with the effects which are its modifications.

‘महाभूतानि अहङ्कारो बुद्धिः अव्यक्तम् एव च इति क्षेत्रारम्भकद्रव्याणि । पृथिव्यग्नेजोवाय्वाकाशाः महाभूतानि; अहङ्कारो भूतादिः, बुद्धिः महान्, अव्यक्तं प्रकृतिः । इन्द्रियाणि दश एकं च पञ्च च इन्द्रियगोचराः’ इति क्षेत्राश्रितानि तत्त्वानि । श्रोत्रत्वक्चक्षुर्जिह्वाग्राणानि पञ्च ज्ञानेन्द्रियाणि, वाक्पाणिपादपायूपस्थानि पञ्च कर्मेन्द्रियाणि, तानि दश, एकम् इति मनः । इन्द्रियगोचराः च पञ्च शब्दस्पर्शरूपरसगन्धाः ।

इच्छा द्वेषः सुखं दुःखम् इति क्षेत्रकार्याणि क्षेत्रविकाराः उच्यन्ते । यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते । तेषां पुरुषधर्मत्वम्, 'पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते' (13-20) इति वक्ष्यते । संघातः चेतनाधृतिः - आधृतिः आधारः, सुखदुःखे भुञ्जानस्य भोगापवर्गं साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः । प्रकृत्यादि पृथिव्यन्त द्रव्यारब्धम् इन्द्रियाश्रयभूतम्, इच्छाद्वेष-सुखदुःखविकारि भूतसंघातरूपं चेतनसुखदुःखोपभोगाधारत्व प्रयोजनं क्षेत्रम् इति उक्तं भवति । एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् ।

‘महाभूतानि अहंकारो बुद्धिः अव्यक्तम् एव च इति क्षेत्रारम्भकद्रव्याणि | पृथिव्यसेजोवाय्वाकाशाः महाभूतानि; अहंकारो भूतादिः, बुद्धिः महान्, अव्यक्तं प्रकृतिः – The substances needed for starting the body are avyakta or mula prakruti, mahat told as buddhi, ahankaara is भूतादि means here तामसाहङ्कार. Ahankara is three fold – saatvika, raajasa and taamasa. The taamasa ahankara is the cause of pancha tanmatres and then pancha bhutas and that is told as ahankaara here. From pancha bhutas or five elements deha is created. These are all substances – material which are modifications starting with moola prakruti.

इन्द्रियाणि दश एकं च पञ्च च इन्द्रियगोचराः’ इति क्षेत्राश्रितानि तत्त्वानि – These are the tatvas which have the body as their resort.

श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानि पञ्च ज्ञानेन्द्रियाणि, वाक्पाणिपादपायूपस्थानि पञ्च कर्मेन्द्रियाणि, तानि दश, एकम् इति मनः । इन्द्रियगोचराः च पञ्च शब्दस्पर्शरूपरसगन्धाः – The eleven sense organs are – Five are sensorial organs – Jnaanendriyas – ear, skin, eye, tongue and nose and five are motor organs or karmendriyas are speech, hands, legs, organ of excretion and reproduction. And the eleventh is the mind. The objects of senses are sound, touch, form, taste and smell.

इच्छा द्वेषः सुखं दुःखम् इति क्षेत्रकार्याणि क्षेत्रविकाराः उच्यन्ते – Desire, hatred, pleasure and pain being the effects of the body are known as the modifications of the body.

यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते – Even though desire, hatred, pleasure and pain are the attributes of the Self, they are caused due to the association with the body. That way they being the effects of the body, are known as modifications of the kshetra.

तेषां पुरुषधर्मत्वम्, 'पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते' (13-20) इति वक्ष्यते – That they are the attributes of Purusha will be told after as ‘In the aspect of experiencing pleasure and pain Purusha is the cause’ (13-20).

संघातः चेतनाधृतिः - आधृतिः आधारः, सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः – Here चेतनाधृतिः is one word. आधृतिः means aadhaara or support. The Self who is

experiencing pleasure and pain and also is trying to attain wordly pleasures and liberation, for him the collectivity of the elements has been formed to be the substratum or support.

प्रकृत्यादि पृथिव्यन्त द्रव्यारब्धम् इन्द्रियाश्रयभूतम्, इच्छाद्वेष-सुखदुःखविकारि भूतसंघातरूपं चेतनसुखदुःखोपभोगाधारत्व प्रयोजनं क्षेत्रम् इति उक्तं भवति – So the gist is that the kshetra is formed out of the substances starting with Prakruti and getting modified into various states till Pruthivi, it is the resort to the senses, it is endowed with the modifications of the nature of desire, hatred, pleasure and pain, it is of the form of collectivity of the elements, it serves the purpose of being the substratum for the experience of pleasure and pain. This is said to be Kshetra.

एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् – Thus has been delineated the nature of kshetra in brief along with its modifications – means its effects.

महाभूतानि – The word भूत is also used in many places to denote an embodied soul –such as चराचराणिभूतानि etc. But here it is denoting the elements which is made clear in bhashya as पृथिव्यप्तेजो वाय्वाकाशाः महाभूतानि.

अहङ्कार – This indicates all three types of ahankaras. But here it mainly denotes तामसाहङ्कार because the five elements are created from that. सात्विकाहङ्कार is the cause of indriyas and राजसाहङ्कार helps both.

बुद्धिः - The meaning according to context here is महत् तत्त्व.

इन्द्रियाणि दशैकं च – This is explained as per what sage Parashara has told in Vishnu Purana as, त्वक्चक्षुर्नासिकाजिह्वा श्रोत्रमत्र च पञ्चमम् । शब्दादीनामवाप्त्यर्थं बुद्धियुक्तानि च द्विज ॥ पायूपस्थौकरौ पादौ वाक् च मैत्रेय पञ्चमी । विसर्गशिल्पगत्युक्ति कर्मतेषां च कथ्यते ॥ एकादशं मनश्चात्र' (वि.पु. 1-2-48, 49). That fact that indriyas are eleven is discussed in detail in brahma sutras and decided.

इच्छा द्वेषः - These are told as modifications of क्षेत्र – though they do not get modified as body which is the collectivity of five elements but they are the modes of धर्मभूतज्ञान of the Self. So bhashya is यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते - and that is to be taken as क्षेत्रविकारव्यपदेशः औपचारिकः.

Swamy Deshika discusses another aspect here in great detail. He raises a doubt whether इच्छा, द्वेष etc are modifications of attributive consciousness or mind. In Bruhadaranyaka it is said, 'कामः सङ्कल्पो विचिकित्सा श्रद्धा अश्रद्धा धृतिरधृतिः ह्रीर्धीर्भीः इत्येतत्सर्वं मन एव' (बृ. 3-5-3) etc are मनोविकारs and Bhashyakarar says in Sribhashya they are not तत्त्वान्तरs. So they are all various states of the mind only is told. How can we say यद्यपि इच्छाद्वेषसुखदुःखानि आत्मधर्मभूतानि? The answer is given according to what is told here पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते, Even काम, सङ्कल्प, सुख etc are the specific states of ज्ञान only is to be accepted because also of so many pramanas in shruti itself – shruti says सोऽकामयत, अथ पुरुषो ह वै नारायणोऽकामयत, and in the place of अकामयत, in other shrutis we see स ईक्षांचक्रे, तदैक्षत etc where ईक्षति शब्द denotes ज्ञानविशेष. And in place of स तपोऽतप्यत, यस्य ज्ञानमयं तपः where तपस् is told as ज्ञान and for a Mukta also स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति – काम, सङ्कल्प are told where a mukta does not have manas. So by all these काम, सङ्कल्प etc are to be accepted as आत्मधर्मस, तथापि आत्मनः क्षेत्रसंबन्धप्रयुक्तानि इति क्षेत्रकार्यतया क्षेत्रविकारा उच्यन्ते. Here it is justified like this.

चेतनाधृतिः - This is a single word. The vighraha is चेतनस्य आधृतिः and not चेतनायाः धृतिः. It is आधृतिः and not धृतिः. Here चेतनशब्द denotes the आत्मन् and आधृतिः is about आधार. Here the aspect of body being the support is of the form of भोगायतनरूप. That is told as सुखदुःखे भुञ्जानस्य भोगापवर्गौ साधयतः च चेतनस्य आधारतया उत्पन्नो भूतसंघातः.

एतत् क्षेत्रं समासेन संक्षेपेण सविकारं - सकार्यम् उदाहृतम् - Mula sloka has सविकारम् उदाहृतम् – in order to remove the doubt that इच्छाद्वेष etc are not modifications of prakruti but its effects, सविकारम् is commented as सकार्यम्.

Sloka 13.7

अथ क्षेत्रकार्येषु आत्मज्ञानसाधनतया उपादेया गुणाः प्रोच्यन्ते –

Now the qualities that are to be internalized as the means to acquiring the knowledge. These qualities are also among the effects resulting from the association with body.

The means to be adopted for acquiring the knowledge of the Self are told here. Just as desire and others are the effects of the kshetra, these means are also effects of the body. But these are to be adopted or practiced.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ 7 ॥

अमानित्वम् Not being too proud of one's birth, education etc. अदम्भित्वम् Not putting up false shows as though one is very virtuous. अहिंसा Not harming others. क्षान्तिः Being undisturbed even when others torment. आर्जवम् Being unified in all three – action, speech and mind. आचार्योपासनं Engaging in namaskaara, pariprashne, seve etc towards an acharya who imparts atmajnana. शौचं being pure in mind स्थैर्यम् possessing unshakable faith in the teachings of adhyatma shastra आत्मविनिग्रहः controlling the mind from thinking about anything other than the contemplation of the Self – all these are the means to know the essential nature of kshetrajna.

अमानित्वम् - उत्कृष्टजनेषु अवधीरणारहितत्वम् । अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् । अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् । क्षान्तिः परैः पीड्यमानस्य अपि तान् प्रति अविकृतचित्तत्वम् । आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता । आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् । शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा । स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् । आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् ।

अमानित्वम् - उत्कृष्टजनेषु अवधीरणारहितत्वम् - Not disrespecting people of eminence. अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् – दम्भ is practicing rituals for the sake of getting fame as a very virtuous person. Not having that is अदम्भित्व.

अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् – Not harming others through speech, thought or body.

क्षान्तिः परैः पीड्यमानस्य अपि तान् प्रति अविकृतचित्तत्वम् – क्षान्ति means even when getting tormented by others, being unchanged in mental disposition towards them.

आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता – Being uniform in speech, mind and bodily actions towards others.

आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् – with respect to an Acharya being single-mindedly devoted through namaskara, making proper enquiries to seek knowledge, performing service etc.

शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा – Attaining the right maturity of mind, speech and body for acquiring the knowledge of the Self and its means as established in the Shastra.

स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् – Having unshakable belief in the teachings of adhyatma shastra.

आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् – Turning the mind away from everything other than contemplation on the nature of the Self.

The body is useful also for उपायानुष्ठान. If one has to get rid of karma, one needs the body to perform the means to liberation. शरीरमाद्यं खलु धर्मसाधनम् – Kalidasa says. How is it to be used is told here. By inculcating atmagunas. This is very practical and possible and it is in one's own hands to internalize these qualities for upliftment. And this has to be done using the body only. This part of the teaching is extremely important for all.

अमानित्वम् – मान is the गर्व or being too proud of one's birth or wealth or education etc. which leads to disrespecting elders or eminent persons. One who has that is मानी. One who is different from such a one is अमानी. So मान here is दुरभिमान.

अदम्भित्वं धार्मिकत्वयशः प्रयोजनतया धर्मानुष्ठानं दम्भः तद्रहितत्वम् – Not having the intention that one should follow what is ordained in the shastras but simply showing off as though following shastras for the sake of getting fame.

अहिंसा वाङ्मनः कायैः परपीडारहितत्वम् – हिंसा is anything done with the sole purpose of causing injury to others. Avoiding it in speech, thought or action is अहिंसा.

आर्जवं परान् प्रति वाङ्मनःकाय प्रवृत्तीनाम् एकरूपता – Being straightforward in speech, thought and action as told मनस्येकं वचस्येकं कर्मण्येकं महात्मनाम् ।

आचार्योपासनम् आत्मज्ञानप्रदायिनि आचार्ये प्रणिपात-परिप्रश्न-सेवादिनिरतत्वम् – What was told earlier as तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया (गी. 4-34) is told here as उपासनम्. Bhashyakarar says आत्मज्ञानप्रदायिनि – one who teaches the knowledge of the Self – that is the greatest उपकार an Acharya and remembering this upakara done by Acharya, one should naturallu do upaasana is the bhaava.

शौचम् आत्मज्ञानतत्साधनयोग्यता मनोवाक्कायगता शास्त्रसिद्धा – राग, द्वेष, अनृतभाषण, निषिद्ध भक्षण all these are अशुचिस – as told in shastra and make one ineligible or incapable of acquiring the knowledge of the Self. These cannot be known from प्रत्यक्ष etc and so it has to be known from Shastra which makes it प्रामाणिक. And one can know the specificities ony through shastra.

स्थैर्यम् अध्यात्मशास्त्रोदिते अर्थे निश्चलत्वम् - We hear so many views as the purport of the Vedas and one can get very easily deluded by those बाह्यकुदृष्टिस. That will not lead one to acquire the knowledge of the real nature of the Self. Not having such wavering mind and not doubting the teachings of अध्यात्मशास्त्रs thought by the Acharya is स्थैर्य. After listening to the teachings – shravana, one should firm up the teachings in the mind through 'manana' etc. and should not have any doubts in the teachings of Acharya. That is why आचार्योपासन is so important. If that is done well, shaucha, sthairyra will all be possible.

आत्मज्ञानतत्साधन for शौच and अध्यात्मशास्त्र here is all told in accordance with the prakarana here. The Gita shastra is about that only.

आत्मविनिग्रहः - आत्मस्वरूपव्यतिरिक्तविषयेभ्यो मनसो निवर्तनम् – The word आत्म here means mind. Controlling the mind from wondering away from the thought of the Self.

Sloka 13.8

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 8 ॥

इन्द्रियार्थेषु In respect of the pleasures experienced through the senses वैराग्यम् absence of desire अनहङ्कारः एव Not having the idea of Self in the body जन्म मृत्यु जरा व्याधि दुःख दोष अनुदर्शनम् –

contemplating constantly on the fact that while being associated with the body, there are many defects filled with grief such as birth, death, old age, diseases etc.

इन्द्रियार्थेषु वैराग्यम् - आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम् । अनहंकारः - अनात्मनि देहे

आत्माभिमानरहितत्वम्, प्रदर्शनार्थम् इदम्; अनात्मीयेषु आत्मीयाभिमानरहितत्वं च अपि विवक्षितम् ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् - सशरीरत्वे जन्ममृत्युजराव्याधि-दुःखस्वरूपस्य दोषस्य अवर्जनीयत्वानुसंधानम् ।

इन्द्रियार्थेषु वैराग्यम् - आत्मव्यतिरिक्तेषु विषयेषु सदोषतानुसंधानेन उद्वेजनम् – Not desiring the experience of the objects of the senses – means fearing everything other than the Self through continuous thought that they are all associated with defects.

अनहंकारः - अनात्मनि देहे आत्माभिमानरहितत्वम्, प्रदर्शनार्थम् इदम्; अनात्मीयेषु आत्मीयाभिमानरहितत्वं च अपि विवक्षितम् – anahankaara means not having the wrong idea of self in the body which is not the self. This is just an उपलक्षण - indicative of all such misconceptions. Not having the idea of possession towards those which do not belong to one.

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् - सशरीरत्वे जन्ममृत्युजराव्याधि-दुःखस्वरूपस्य दोषस्य अवर्जनीयत्वानुसंधानम् – Contemplating constantly on the fact that as long as one is associated with the body, the defects which cause grief and are of the nature of birth, death, old age, disease etc cannot be avoided.

If one desires to uplift the Self, then only one can be dispassionate about the pleasures of the senses. Then one will give up desiring everything other than the Atman.

सदोषतानुसंधानेन उद्वेजनम् – If one thinks of the defects in them, one would fear them. The defects are दुःखमूलत्व, दुःखसाध्यत्व, दुःखमिश्रत्व, नश्वरत्व, अल्पत्व etc. So vairagya told here is not due to अशक्ति or when not well etc. But by seeing the defects in them, one has to give up.

अनहङ्कारः - Since not having गर्व or अहङ्कार was told previously, here it is taken as not having देहात्मभ्रमे. And अहङ्कार leads to ममकार and so all that is included in this is told as प्रदर्शनार्थमिदम्.

दुःखदोषानुदर्शनम् – Perceiving the defects which are due to association with the body. The aspect of sharira being हेय is told in shruti as न ह वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति (छां. 8-12-9).

जन्ममृत्युजराव्याधि-दुःखस्वरूपस्य दोषस्य – The samasa is जन्ममृत्युजराव्याधिभिर्जन्यं दुःखं
जन्ममृत्युजराव्याधिदुःखम् स एव दोषः. And these defects cannot be avoided. They all end in sorrow or
are the means leading to sorrow.

अनुदर्शन - Is भूयोभूयोदर्शन which is told as अनुसन्धान. Constantly reminding oneself of the defects
associated with the body is needed.

Sloka 13.9

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 9 ॥

असक्तिः Not being attached to anything other than the Self, पुत्रदारगृहादिषु अनभिष्वङ्गः Not having
too much attachment towards son, wife, house etc. नित्यं च Always इष्ट अनिष्ट उपपत्तिषु समचित्तत्वम्
not having joy or stress on attaining the desired objects or undesired ones.

असक्तिः – आत्मव्यतिरिक्त परिग्रहेषु सङ्गरहितत्वम् । अनभिष्वङ्गः पुत्रदारगृहादिषु – शास्त्रीय कर्मोपकरणत्वातिरेकेण
श्लेषरहितत्वम्; नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु - संकल्पप्रभवेषु इष्टानिष्टोपनिपातेषु हर्षोद्वेगरहितत्वम् ।

असक्तिः – आत्मव्यतिरिक्त परिग्रहेषु सङ्गरहितत्वम् – Not being attached to the worldly objects which are
different from the Atman.

अनभिष्वङ्गः पुत्रदारगृहादिषु – शास्त्रीय कर्मोपकरणत्वातिरेकेण श्लेषरहितत्वम्; - Thinking that they are all
instruments for performance of shastriya karmas and so not being too much attached to them.

नित्यं च समचित्तत्वम् इष्टानिष्टोपपत्तिषु - संकल्पप्रभवेषु इष्टानिष्टोपनिपातेषु हर्षोद्वेगरहितत्वम् – Not experiencing
joy or grief on attaining desirable and undesirable things which come due to one's own sankalpa
or as a result of one's own willing.

असक्तिः - This is different from what was told earlier as इन्द्रियार्थेषु वैराग्यम् (13-8) with respect to
सांस्पर्शिक विषयस्य – arising due to contact with objects of senses. In respect of those, one has no
control and so should not expect anything and should tolerate whatever comes. Here what is

told is related to the mind. So explained as developing detachment with respect to those in which one is interested. परिग्रह is what is acquired or accepted. One should not develop attachment towards them.

Then a doubt may arise – how can a गृहस्थ perform आश्रमधर्मस – that is told as अनभिष्वङ्गः - What is told to be rejected is not the very nature of what is useful but attachment towards them. It is not स्वरूपत्याग as they cannot be avoided but सङ्गरहितत्व that is told. Even for a सन्यासि it is said – न कुड्यां नोदके सङ्गः न चेले नच विष्टरे । नाङ्गारे नासने नान्ये यस्य वै मोक्षवित्तु सः’.

So there is provision for accepting what is needed for धर्मानुष्ठान. शास्त्रीय कर्मोपकरणत्वातिरेकेण - This is a very practical aspect that Bhashyakarar is telling. One should give up सङ्ग or attachment because that causes deeper attachment. सङ्गात् सञ्जायते कामः कामाद्क्रोधोभिजायते etc was told earlier. When sanga is given up, its effects are also eliminated and then automatically अभिष्वङ्ग will disappear – that is too much attachment.

Bruhadaranyaka upanishat says – आत्मानं चेद्विजानीयात् अयमस्मीति पुरुषः । किमिच्छन् कस्यकामाय शरीरमनुसञ्चरेत् ॥ - If one realizes the nature of the Self as different from senses, prana, mind etc and that he is brahmatmaka, for whose sake does he desire anything at all, to satisfy whose desire does he make the body suffer? So detachment from everything other the Atman is what is taught here.

Sloka 13.10

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ 10 ॥

मयि च In ME, who is the sole cause of all, अनन्ययोगेन not having any other benefit in mind अव्यभिचारिणी भक्तिः intense love without the scent of other benefits or other deities विविक्तदेश सेवित्वं residing in places where there is no one जनसंसदि अरतिः and not liking crowds.

मयि - सर्वेश्वरे च ऐकान्त्ययोगेन स्थिरा भक्तिः । जनवर्जितदेशवासित्वं । जनसंसदि च अप्रीतिः ।

मयि means in ME who is सर्वेश्वर, having steady devotion with the yoga of the nature of attachment towards only sarveshvara. Unwavering devotion; residing in places where there are no people, not having liking to crowds of people.

मयि – Bhashyakarar says सर्वेश्वरे to indicate the reason why such unwavering devotion should be only towards Bhagavan and not towards anyone else. अनन्ययोगेन means not being associated with देवतान्तरस. One should reject taking refuge in devatantaras completely. Only then स्थैर्य would be possible.

विविक्तदेशसेवित्वम् – This is needed to get rid of all obstacles to achieving समाधि. In Mahabharata it is said – अहेरिव गणाद्धीतः (भा.मो.241-3). It is said in Mokshadharma – नैतादृशं ब्राह्मणस्य अस्ति वित्तं यथा एकता समता सत्यता च.

अरतिः जनसंसदि – Here what is meant by जन here is सत्वोत्तरेतरः because it is said that one should desire to be in the company of devotees. Bhaagavata sanga is very essential and that is not what is told here.

Sloka 13.11

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थचिन्तनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 11 ॥

अध्यात्मज्ञाननित्यत्वं Remembering the real nature of the Self everyday तत्त्वज्ञानार्थचिन्तनम् thinking about what is useful to know the real nature of the Self एतत् this, means what was told so far starting with amaanitvam ज्ञानम् इति प्रोक्तम् is told to be the knowledge which is the means to moksha अतः So यत् whatever अन्यथा is different from this अज्ञानम् is as good as ignorance.

आत्मनि ज्ञानम् – अध्यात्मज्ञानं, तन्निष्ठत्वम्; तत्त्वज्ञानार्थचिन्तनं - तत्त्वज्ञानप्रयोजनं यत् चिन्तनं तन्निरतत्वम् इत्यर्थः । ज्ञायते अनेन आत्मा इति ज्ञानम्, आत्मज्ञानसाधनम् । क्षेत्रसंबन्धिनः पुरुषस्य अमानित्वादिकम् उक्तं गुणबृन्दम् एव आत्मज्ञानोपयोगि । एतद्व्यतिरिक्तं सर्वं क्षेत्रकार्यम् आत्मज्ञानविरोधि इति अज्ञानम् ।

आत्मनि ज्ञानम् – अध्यात्मज्ञानं, तन्निष्ठत्वम्; - The knowledge pertaining to the real nature of the Self is known as adhyaatma jnana. Being steadfast in it is नित्यत्वम्.

तत्त्वज्ञानार्थचिन्तनं - तत्त्वज्ञानप्रयोजनं यत् चिन्तनं तन्निरतत्वम् इत्यर्थः – Reflection for the purpose of acquiring the knowledge of the nature of Self - Being steadfast in thoughts which have one purpose which is to acquire the knowledge of the nature of the Self.

ज्ञायते अनेन आत्मा इति ज्ञानम्, आत्मज्ञानसाधनम् – This is known as Jnana means the Self is known by means of this, so it is the means to the knowledge of the Self.

क्षेत्रसंबन्धिनः पुरुषस्य अमानित्वादिकम् उक्तं गुणबृन्दम् एव आत्मज्ञानोपयोगि – And that is the host of qualities told starting with अमानित्व for a person who is associated with body. Those qualities only are useful to know or realise the nature of the Self.

एतद्व्यतिरिक्तं सर्वं क्षेत्रकार्यम् आत्मज्ञानविरोधि इति अज्ञानम् – यत् अन्यथा तत् अज्ञानम् - All things other than this is known as ignorance – means everything which is different from this, which are the effects of the body are opposed to the realization of the knowledge of the Self and hence is considered ignorance.

अध्यात्मज्ञाननित्यत्वम् – The word नित्य here means incessant reflection – अविच्छिन्नचिन्तने. That is at specified times daily, one should reflect upon the nature of the Self.

तत्त्वज्ञानार्थचिन्तनम् – Not thinking about what is the meaning of Tatvajnaana but thinking about what is that reality. The real nature of the Self should be the object of thought or purpose of reflection.

अमानित्व and others are told ज्ञान itself. That means they are ज्ञानसाधनs, the means to the आत्मज्ञान, the knowledge of the Self. And they are not mere means for general knowledge but the knowledge which would lead to realization of Self.

अथ 'एतद् यो वेत्ति' (13-1) इति वेदितृत्वलक्षणेन उक्तस्य क्षेत्रज्ञस्य स्वरूपं विशोध्यते –

Now the nature of क्षेत्रज्ञ who was told as a 'knower' as 'एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञ इति' is going to be addressed.

It was told स च यो यत्प्रभावश्च addressing the ज्ञाता or knower. The same kshetrajna is meant here. It was told earlier that the Self who is वेद्य or one who is known, has knowership ज्ञातृत्व or वेदितृत्व. So the word ज्ञेयम् is about Kshetrajna (Individual Self) and not Paramatman in the sloka which follows. This entire chapter is about क्षेत्र and क्षेत्रज्ञ. That is told also at the end of this chapter as, क्षेत्र-क्षेत्रज्ञयोरेवमन्तरम् (13-34) clearly. In the middle of this chapter it is said, प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि. So this अवतारिका indicates that the nature of the Individual Self is going to be searched by mentioning क्षेत्रज्ञ as ज्ञेयम्.

Sloka 13.12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ 12 ॥

ज्ञेयं The nature of the Self which is to be known through qualities such as Amaanitva and others, यत् तत् प्रवक्ष्यामि that nature I will talk about now or will teach now. यत् ज्ञात्वा By knowing which nature अमृतम् अश्नुते I will teach you that knowledge about the nature of the Self or ज्ञेय, knowing which the Self gets liberated getting rid of old age, death and others. And that is, अनादि beginningless मत्परं has me as the Master ब्रह्म is similar to Brahman in the state of liberation when the attributive consciousness is all pervading, तत् सत् न उच्यते असत् न उच्यते – that is not said to be sat or asat.

अमानित्वादिभिः साधनैः ज्ञेयं प्राप्यं यत् प्रत्यगात्मस्वरूपं तत् प्रवक्ष्यामि । यद् ज्ञात्वा जन्मजरामरणादि प्राकृतधर्मरहितम् अमृतम् आत्मानं प्राप्नोति । अनादि - आदिर्यस्य न विद्यते, तत् अनादि । अस्य हि प्रत्यगात्मन उत्पत्तिः न विद्यते । तत एव अन्तो न विद्यते । श्रुतिश्च - 'न जायते म्रियते वा विपश्चित्' (क. उ. 1-2-18) इति । मत्परम् - अहं परो यस्य तत् मत्परम् । 'इतस्त्वन्त्यां प्रकृतिं विद्धि मे परां । जीवभूताम्' (7-5) इति हि उक्तम् ।

अमानित्वादिभिः साधनैः ज्ञेयं प्राप्यं यत् प्रत्यगात्मस्वरूपं तत् प्रवक्ष्यामि – The nature of the Pratyagatman or Individual Self who is ज्ञेय means प्राप्य - to be attained through the means of अमानित्व, अदम्भित्व and others told earlier, - that I will teach you clearly so as not to have any doubts.

यद् ज्ञात्वा जन्मजरामरणादि प्राकृतधर्मरहितम् अमृतम् आत्मानं प्राप्नोति – And why should one know that? Knowing which, one attains the Atma svarupa which is without the प्राकृत धर्म's or attributes

associated with prakruti such as birth, old age, death etc. – that means which is not under the control of सृष्टि and प्रलय.

अनादि - आदिर्यस्य न विद्यते, तत् अनादि । अस्य हि प्रत्यगात्मन उत्पत्तिः न विद्यते । तत एव अन्तो न विद्यते । श्रुतिश्च - 'न जायते म्रियते वा विपश्चित्' (क. उ. 1-2-18) इति – That is अनादि means does not have a beginning. This Individual Self is not born or is not created. And for the same reason he does not have an end too. That is told in shruti as 'This Jivatman who has qualities such as omniscience and others is neither born nor dies.

मत्परम् - अहं परो यस्य तत् मत्परम् । 'इतस्त्वन्यां प्रकृतिं विद्धि मे परां । जीवभूताम्' (7-5) इति हि उक्तम् – He is मत्परम् means अहं परो यस्य तत् मत्परम् – for whom I am the master, he is called Matpara:. It is said 'know this पराप्रकृति which is of the form of Jivas and different from this (aparaa prakruti).

भगवच्छरीरतया भगवच्छेषतैकरसं हि आत्मस्वरूपम्; तथा च श्रुतिः - 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति' (बृ. उ. 3-7-22) इति । यथा 'स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ।' (श्वे. उ. 6-9) 'प्रधानक्षेत्रज्ञपतिर्गुणेशः' (श्वे. उ. 6-16) इत्यादिका ।

The आत्मस्वरूप the essential nature of the Individual Self being the body of Paramatman, finds joy only in being subservient to Bhagavan. That is told in shrutis thus – one who dwells in the atman, who is different from the Atman, whom the Atman does not know, for whom the Atman is body, who controls the Individual Self from inside, HE is your Self too and is blemishless. And also, 'HE is the sole cause of all, HE is the master of the Individual Self who is above the senses. And HE does not have a cause and there is no one superior to HIM. Also, 'HE is the master of pradhaana or matter and kshetraajna or the individual self and is the ruler of satva and other attributes'.

ब्रह्म - बृहत्त्वगुणयोगि, शरीरादेः अर्थान्तरभूतम्, स्वतः शरीरादिभिः परिच्छेदरहितं क्षेत्रज्ञतत्त्वम् इत्यर्थः। 'स चानन्त्याय कल्पते' (श्वे. उ. 5-9) इति हि श्रूयते । शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं । कर्मबन्धात् मुक्तस्य आनन्त्यम् । आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते । 'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ।' (14-26) 'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) 'ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥' (18-54) इति ।

ब्रह्म - बृहत्त्वगुणयोगि, शरीरादेः अर्थान्तरभूतम्, स्वतः शरीरादिभिः परिच्छेदरहितं क्षेत्रज्ञतत्त्वम् इत्यर्थः – Brahma is that which is associated with the quality of great dimension. That which is different from sharira and others, and that which cannot be limited by sharira and others – that reality of kshetrajna or Individual Self is the meaning.

'स चानन्त्याय कल्पते' (श्वे. उ. 5-9) इति हि श्रूयते । शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं । कर्मबन्धात् मुक्तस्य आनन्त्यम् – Shrutu says 'He becomes capable of possessing the quality of being infinite in the state of liberation'. Being bound by the body is due to his karmas. When one gets released from the bondage of karma, he attains infinity in his attributive consciousness.

आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते – The word Brahma is used in the sense of Jivatman also. Examples are shown-

'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ।' (14-26) – He transcends the gunas and experiences the Self in its true state. He becomes eligible to attain Brahma bhaava.

'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) – Here the anvaya is अव्ययस्य अमृतस्य ब्रह्मणः प्रतिष्ठा अहम् – that means I am the bestower of the experience of pure nature of individual self which is imperishable or avyaya and of the nature of non-return or amruta. Here अहम् is Paramatman.

'ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति । समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्॥' (18-54) इति – One who has attained the state of experience of pure nature of individual self gets peace of mind. He does not grieve for anything nor does he desire for anything. Having attained equanimity of mind with respect to all beings, he acquires परभक्ति towards ME.

In all these the word Brahma is used in the sense of परिशुद्धात्मस्वरूप.

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'न सत् तत् न असत् उच्यते' कार्यकारणरूपावस्थाद्वयरहिततया सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते । कार्यावस्थायां हि देवादिनामरूपभाक्त्वेन सत् इति उच्यते, तदनर्हतया कारणावस्थायाम् असत् इति उच्यते । तथा च श्रुतिः - 'असद्वा इदमग्र आसीत् । ततो वै सदजायत ।' (तै. उ. 2-7) 'तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यादिका ।

'न सत् तत् न असत् उच्यते' कार्यकारणरूपावस्थाद्वयरहिततया सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते – It is neither called sat nor asat. Because of being not having the states of effect or cause, the essential nature of the Atman – आत्मस्वरूप is not called sat or asat.

कार्यावस्थायां हि देवादिनामरूपभाक्त्वेन सत् इति उच्यते, तदनर्हतया कारणावस्थायाम् असत् इति उच्यते – The Atmasvarupa is associated with a body such as of deva, manushya etc in the state of effect and is so called sat. In the causal state however, not having the division of name and form, it is called asat.

तथा च श्रुतिः - 'असद्वा इदमग्र आसीत् । ततो वै सदजायत ।' (तै. उ. 2-7) 'तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यां व्याक्रियत' (बृ. उ. 1-4-7) इत्यादिका – The shruti pramanasa are – 'All this existed as asat before creation without being associated with the division of name and form. Then the world having name and form was created and it is called sat'. 'This world was in the state of unmanifest at the time of pralaya – that means all this existed as Brahman qualified by the orders of sentients and non-sentients in undifferentiated state. Brahman transformed that into the state of having name and form differentiation.

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कार्यकारणावस्थान्वयः तु आत्मनः कर्मरूपाविद्या-वेष्टनकृतः, न स्वरूपकृतः इति सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते । यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते । तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् । क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् ।

कार्यकारणावस्थान्वयः तु आत्मनः कर्मरूपाविद्या-वेष्टनकृतः, न स्वरूपकृतः इति सदसच्छब्दाभ्याम् आत्मस्वरूपं न उच्यते – So the Self being in the states of cause and effect is due to being covered by avidya of the form of karma. So that is not due to the essential nature of the self itself. That is why the essential nature of the Self is not known by the words sat or asat.

यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते । तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् । क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् ।

यद्यपि 'असद्वा इदमग्र आसीत्' इति कारणावस्थं परं ब्रह्म उच्यते – Even though 'All this existed as **asat** without the differentiation into name and form before creation' is told in respect of Parabrahman in the causal state.

तथापि नामरूपविभागानर्ह-सूक्ष्मचिदचिद्वस्तुशरीरं परं ब्रह्म कारणावस्थम् इति कारणावस्थायां क्षेत्रक्षेत्रज्ञस्वरूपम् अपि असच्छब्दवाच्यम् – Even then, that Parabrahman in the causal state is having the sentient and non-sentients not differentiated into name and form as its body and so in the causal state, the nature of kshetra and kshetrajna is also known by the word **asat**.

क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् – And that state of Kshetrajna is due to karma and hence the pure essential nature of Jivatman cannot be said to be **sat** or **asat**.

अनादि मत्परम् – The fact that Atman is not born is established in Brahma Sutra नात्मा श्रुतेः नित्यत्वाच्च ताभ्यः. Here the पदविभाग is अनादि, मत्परम्. If the pada vibhaga is taken as अनादिमत् as found in other commentaries, then the word पर will have to be taken to qualify Brahman as परंब्रह्म. But this प्रकरण is not about परंब्रह्मन् and so that would not be proper here. Hence अनादि, मत्परम् is proper and मत्परम् is explained as अहं परो यस्य. The word पर indicates शेषि here. So Bhashyakarar gives shruti pramanas for शरीरत्व and शेषत्व of Jivatman as यस्य आत्मा शरीरम्, प्रधानक्षेत्रज्ञपतिः गुणेशः etc.

ब्रह्म – As per our sidhanta, this means here जीवात्मन्. An objection can be raised as the word ब्रह्म is used without any qualification and normally it should mean Supreme Brahman and how can it be about Jivatman? So that is explained as बृहत्वगुणयोगी. Shruti says Jivatman is अणुस्वरूप. And in the bound state बद्धावस्था his attributive consciousness is also contracted. But in the state of liberation, which is his original state, his attributive consciousness becomes all pervading and so Jivatman is said to have बृहत्व also. These are explained as स्वतः शरीरादिभिः परिच्छेदरहितं, शरीरपरिच्छिन्नत्वं च अस्य कर्मकृतं | कर्मबन्धात् मुक्तस्य आनन्त्यम्. In the state of liberation, its bruhatva is well established in shrutis – स च आनन्त्याय कल्पते. And in many places we can see the usage of word ब्रह्म in respect of Jivatman in a secondary sense. आत्मनि अपि ब्रह्मशब्दः प्रयुज्यते. Some are shown here - 'स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते।' (14-26) 'ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ॥' (14-27) 'ब्रह्मभूतः प्रसन्नात्मा' etc.

ब्रह्मभूयाय – This means बृहत्वाय. Even in the state of liberation a Jivatman does not have साक्षात्बृहत्त्व in svarupa. But the Bruhatva is in his धर्मभूतज्ञान. That is told in Gita also as मम साधर्म्यमागताः (14-2). Similarity is in dharma bhuta jnana.

ब्रह्मभूतः - In this sloka, it is said that the sadhaka will get Bhakti which is the means to attainment of Parabrahman – परब्रह्मप्राप्तिसाधन. So what is told as ब्रह्मभूतः cannot be परब्रह्मस्वरूपत्व because that cannot be attained even before Bhakti arises. First the means should be there and then only final attainment would happen.

न सत् न असत् – The meaning of this sentence is 'The two states of cause and effect which are due to Karma are not in the essential nature of Jivatman'. Because what is told in shrutis as sat and asat with respect to कार्यवस्था (after creation) and कारणावस्था (before creation) is due to Karma and not in the svarupa of Jivatman.

There can be a doubt here that in the causal state when there is not name and form differentiation, is not Jivatman's svarupa also called as असत्. It is said असदेवेदमग्र आसीत्. So in that even the जीवात्मस्वरूप is included in that. The answer is that it is due to karma and not in his essential nature. And in the परिशुद्धावस्था both these states which are due to karma are not there for a Jivatman. So both these states do not apply to the Self in the state of his pure essential nature. So न सत्, न असत् does not mean Jiva is सदसदनिर्वचनीय as it would be against shruti pramanas. It is sat, it is eternal, it is known as अहम् etc but the words सत्, असत् that are found in shrutis for the Jiva in state of effect and causal state is not in the परिशुद्ध आत्मस्वरूप. Even in the bound state, the आत्मस्वरूप is pure and does not undergo any change. The change is only in the धर्मभूतज्ञान. So Atmasvarupa is not affected by karma also. Only the dharma of the atman gets blocked. So atmasvarupa cannot be told as sat or asat because they are due to karma and not in the svarupa of atman. The Atman has three states, causal state, state of effect and liberated state. The causal state it is called asat, in the state of effect it is called sat and both these are due to karma and not स्वाभाविक. Hence they do not apply to परिशुद्धात्मस्वरूप. The third state which is liberated state is the real state of the Atman. So the meaning of न सत् तत् न असदुच्यते – is explained thus. क्षेत्रज्ञस्य सा अवस्था कर्मकृता इति परिशुद्धस्वरूपं न सदसच्छब्दनिर्देश्यम् - It negates the two

states which are due to karma and is telling the pure essential nature of Atman in its natural state which is different from these two states and hence not addressed thus.

Sloka 13.13

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ 13 ॥

तत् That pure AtmaSvarupa सर्वतः पाणिपादं is capable of performing the acts of hand and feet everywhere सर्वतः अक्षिशिरोमुखं can do all that is possible through eyes, head and face everywhere सर्वतः श्रुतिम् everywhere it can perform what is possible through ears लोके In the world, सर्वम् आवृत्य तिष्ठति it stands pervading everything through its attributive consciousness.

सर्वतःपाणिपादं तत् - परिशुद्धात्मस्वरूपं सर्वतःपाणिपादकार्यशक्तम्, तथा सर्वतोऽक्षिशिरोमुखम्, सर्वतःश्रुतिम् - सर्वतश्चक्षुरादिकार्यकृत् । 'अपाणिपादो जवनो ग्रहीता पश्यत्यक्षुः स शृणोत्यकर्णः' (श्वे. उ. 3-19) इति परस्य ब्रह्मणःअपाणिपादस्य अपि सर्वतःपाणिपादादिकार्यकृत्वं श्रूयते । प्रत्यगात्मनः अपि परिशुद्धस्य तत्साम्यापत्त्या सर्वतःपाणिपादादिकार्यकृत्वं श्रुतिसिद्धम् एव । 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति हि श्रूयते । 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।' (14-2) इति च वक्ष्यते । लोके सर्वम् आवृत्य तिष्ठति - लोके यद् वस्तुजातं तत् सर्वं व्याप्य तिष्ठति । परिशुद्धस्वरूपं देशादिपरिच्छेदरहिततया सर्वगतम् इत्यर्थः ।

सर्वतःपाणिपादं तत् - परिशुद्धात्मस्वरूपं सर्वतःपाणिपादकार्यशक्तम्, तथा सर्वतोऽक्षिशिरोमुखम्, सर्वतःश्रुतिम् - सर्वतश्चक्षुरादिकार्यकृत् - This परिशुद्धात्मस्वरूप has the capability to perform in all places whatever acts are possible through hands and feet. And it can perform all acts of eyes, head, face, ears etc. in all places. How is it possible is justified next.

'अपाणिपादो जवनो ग्रहीता पश्यत्यक्षुः स शृणोत्यकर्णः' (श्वे. उ. 3-19) इति परस्य ब्रह्मणःअपाणिपादस्य अपि सर्वतःपाणिपादादिकार्यकृत्वं श्रूयते - With respect to Paramatman, Shruti says 'Without the need for hands and feet, he moves fast, he can hold, HE sees without eyes, hears without ears' - that Paramatman can perform all acts of hand, feet etc even without having hand or feet.

प्रत्यगात्मनः अपि परिशुद्धस्य तत्साम्यापत्त्या सर्वतःपाणिपादादिकार्यकृत्वं श्रुतिसिद्धम् एव - And even for Pratyagatman in his pure state, having attained equality with Paramatman, all those acts of

hand, feet etc without having a body or any of those limbs is possible is established in shruti itself.

'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' (मु. उ. 3-1-3) इति हि श्रूयते – Shruti says 'Then the Upasaka shakes off punya and papa and gets detached from prakruti sambandha which is to be discarded, becomes pure and attains supreme equality with Paramatman'.

'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।' (14-2) इति च वक्ष्यते – Having adopted this knowledge they attain equality in certain attributes with me; this is going to be told later here also.

लोके सर्वम् आवृत्य तिष्ठति - लोके यद् वस्तुजातं तत् सर्वं व्याप्य तिष्ठति । परिशुद्धस्वरूपं देशादिपरिच्छेदरहिततया सर्वगतम् इत्यर्थः – 'लोके सर्वम् आवृत्य तिष्ठति' Means he stays pervading whatever objects exist in this world. That means this परिशुद्धात्मस्वरूप or the pure substratum of the Self is all pervading as it is not limited by space and others.

One thing we have to remember is this prakarana is Jivatma prakarana. So Bhashyakarar explains all these slokas in a very appropriate way as applied to Jivatman only. It is a unique interpretation we see here. Bhagavad Yamnucharya says in Gitartha Sangraha – देहस्वरूपम् आत्मासिहेतुः आत्मविशोधनम् । बन्धहेतुः विवेकश्च त्रयोदश उदीर्यते ॥ So Bhashyakarar has written bhashya according to that in a wonderful way. देहस्वरूप was explained as देहात्मनोस्वरूपम्- इदं शरीरं क्षेत्रम्, एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः, आत्मासिहेतुः - अमानित्वम् अदम्भित्वम् etc. – Starting with ज्ञेयं यत्तत् प्रवक्ष्यामि etc. बन्धहेतु is going to be told later with कारणं गुणसङ्गोस्य etc. And विवेकानुसन्धान – will be also told later as ध्यानेनात्मनि पश्यन्ति and so on. So accordingly, these slokas are clearly detailing the आत्मस्वरूप and have to be understood with respect to Jivatman only is sidhanta.

There are other views on these – objection is – 'आत्मस्वरूप is अशरीरि, it is निरवयव, निरिन्द्रिय etc. So where is the scope for atmasvarupa having पाणि, पाद etc? And earlier अनेकबाहूदरवक्त्रनेत्रम् etc were told in respect of Paramatman. Since this is Jiva prakarana, that cannot be taken in respect of Jiva is the objection. That is refuted in bhashya clearly. It is accepted that परिशुद्धात्मस्वरूप does not have पाणि, पाद etc. Even then, the शक्ति or power of the Atman to

perform all acts of hand, feet etc. is present is shown by giving the shruti pramana with respect to paramatman as अपाणिपादो जवनो ग्रहीता etc.

Here अपाणिपाद – indicates all the कर्मेन्द्रियs. And अक्षुः, अकर्णः indicate all the ज्ञानेन्द्रियs. An objection may still arise that even then what is unique to Paramatman can be accepted but how can they be accepted with respect to Jivatman? That is answered by shruti pramana which says a प्रत्यगात्मन् attains परमसाम्यापत्ति with Paramatman during Moksha in his परिशुद्धावस्था. In that state, pratyagatman also gets the eight Brahma gunas such as अपहतपाप्मत्व and others. He will also have असंकुचितज्ञान and by his sankalpa itself he can get one or more shariras etc. He enjoys all sorts of pleasures if he desires and so on. Because he will not be interested in anything other than ब्रह्मानुभव, he will not desire for anything else but he has the power shruti says. So all these are reasonable in respect of Jivatman also.

Then how can he pervade everything when he is atomic or subtle in his essential nature? That is told in shruti as through his धर्मभूतज्ञान. His attributive consciousness becomes all pervading and hence he is told as स च आनन्त्याय कल्पते. Several Brahma sutras such as प्रदीपवदावेशः तथा हि दर्शयति, etc establish this. Though in his स्वरूप he will be अणु, his धर्मभूतज्ञान will be all pervading. Shvetashvatara shruti says बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवस्य विज्ञेयः स च आनन्त्याय कल्पते. Though he is said to be one hundredth part of one hundredth part of the tip of a hair – meaning he is very subtle in his essential nature, his dharma bhuta jnana is all pervading, shruti says.

Sloka 13.14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ 14 ॥

सर्वेन्द्रियगुणाभासं Being capable of knowing the sense-objects through the functions of all senses
सर्वेन्द्रिय विवर्जितम् by nature being detached from all senses असक्तं By nature not attached to the
bodies of deva manushya etc. सर्वभृच्चैव capable of bearing or supporting all types of bodies such

as deva, manushya and others निर्गुणं By nature does not have the qualities such as satva, rajas and tamas गुणभोक्तृ च also capable of enjoying the qualities of satva and others – such is the nature of this aatmatatva.

सर्वेन्द्रियगुणाभासं - सर्वेन्द्रियगुणैः आभासो यस्य तत् सर्वेन्द्रियगुणाभासम् । इन्द्रियगुणा इन्द्रियवृत्तयः, इन्द्रियवृत्तिभिः अपि विषयान् ज्ञातुं समर्थम् इत्यर्थः । स्वभावतः सर्वेन्द्रिय-विवर्जितं - विना एव इन्द्रियवृत्तिभिः स्वत एव सर्वं जानाति इत्यर्थः । असक्तं – स्वभावतो देवादिदेहसङ्गरहितम्, सर्वभृत् च एव देवादिसर्वदेहभरणसमर्थं च । 'स एकधा भवति, त्रिधा भवति' (छा. उ. 7-26-2) इत्यादिश्रुतेः । निर्गुणं - तथा स्वभावतः सत्त्वादिगुणरहितं । गुणभोक्तृ च - सत्त्वादीनां गुणानां भोगसमर्थं च ।

सर्वेन्द्रियगुणाभासं - सर्वेन्द्रियगुणैः आभासो यस्य तत् सर्वेन्द्रियगुणाभासम् – That to which lightening of objects happens through functions of all sense organs – that is said to be सर्वेन्द्रियगुणाभासं.

इन्द्रियगुणा इन्द्रियवृत्तयः, इन्द्रियवृत्तिभिः अपि विषयान् ज्ञातुं समर्थम् इत्यर्थः – इन्द्रियगुणाः means the functions of senses. Even through the functions of the senses, it is capable of cognizing objects.

स्वभावतः सर्वेन्द्रिय-विवर्जितं - विना एव इन्द्रियवृत्तिभिः स्वत एव सर्वं जानाति इत्यर्थः – By nature it is without sense organs – means even without the functions of sense organs it can know everything by itself.

असक्तं – स्वभावतो देवादिदेहसङ्गरहितम्, - By nature it does not have any attachment to bodies such as that of Deva etc.

सर्वभृत् च एव देवादिसर्वदेहभरणसमर्थं च – At the same time it is capable of supporting or bearing all kinds of bodies such as that of a deva and others.

'स एकधा भवति, त्रिधा भवति' (छा. उ. 7-26-2) इत्यादिश्रुतेः – Because Shruti says 'He gets one type of body, he takes three kinds of bodies' etc.

निर्गुणं - तथा स्वभावतः सत्त्वादिगुणरहितं । गुणभोक्तृ च - सत्त्वादीनां गुणानां भोगसमर्थं च – By nature he is without the qualities of satva and others. And is capable of enjoying the qualities of satva and others.

इन्द्रियगुणा इन्द्रियवृत्तयः – How can the functions of senses lighten up things for the Atman who is स्वयंप्रकाश? Answer is that here the svarupa is not meant but विषयप्रकाश – illumining external objects. Then the next question would be – in respect of परिशुद्धस्वरूप how can there be sensory knowledge etc. That is answered thus – even through functions of senses, there will be cognition of objects. That capability exists in शुद्धावस्था also is the bhaava. But the knower is the Atman.

स्वभावतः सर्वेन्द्रिय-विवर्जितं – Atman does get associated with senses sometimes and so how can he be said to be सर्वेन्द्रिय-विवर्जितं? Is answered as स्वभावतः. By nature it is without senses. Karmavashya avasthaa is not natural to atman.

असक्तम् – By nature it has no attachment to bodies such as deva and others – it is सङ्गरहित. Atma svarupa by nature is jnaana-aanandparishuddha, vikaara-rahita etc and is not attached to bodies such as deva, manushya etc.

सर्वभृत् – Even in परिशुद्धावस्था atman is capable of being सर्वभृत् – as shown from shruti pramana स एकधा भवति त्रिधा भवति etc.

निर्गुणम् – Enjoyment of qualities of matter such as satva and others due to कर्मोपाधि – is what is negated here. So निर्गुण here does not mean निर्विशेष. That is why bhashya is स्वभावतः सत्त्वादि गुणरहितम्. Enjoyment which comes from qualities such as satva etc is औपाधिक due to उपाधि of karma. Such enjoyments are not natural to the atman. But the capability always exists is the bhaava.

Sloka 13.15

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ 15 ॥

तत् The pure Atmasvarupa which is to be known भूतानां बहिः that can be outside of the collectivity of the five Prthivi and other elements अन्तः and can also be inside them. अचरं By nature it does

not have movements चरमेव च but while associated with body, does move around. सूक्ष्मत्वात् अविज्ञेयं Because it's essential nature is very subtle, it cannot be known by bound selves as different from body. दूरस्थं Even while existing in the body, it is far for those who are not endowed with the attributes of amanitva and others. तत् अन्तिके च And for those who have the qualities of amanitva and others, it is very near.

पृथिव्यादीनि भूतानि परित्यज्य अशरीरो बहिः वर्तते । तेषाम् अन्तः च वर्तते; 'जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा' (छा.उ. 8-12-3) इत्यादिश्रुतिसिद्धस्वच्छन्दवृत्तिषु; अचरं चरम् एव च - स्वभावतः अचरं, चरं च देहित्वे । सूक्ष्मत्वात् तत् अविज्ञेयम् - एवं सर्वशक्तियुक्तं सर्वज्ञं तत् आत्मतत्त्वम् अस्मिन् क्षेत्रे वर्तमानम् अपि अतिसूक्ष्मत्वात् देहात् पृथक्त्वेन संसारिभिः अविज्ञेयम् । दूरस्थं च अन्तिके च तत् - अमानित्वाद्युक्तगुणरहितानां विपरीतगुणानां पुंसां स्वदेहे वर्तमानम् अपि अतिदूरस्थम्, तथा अमानित्वादिगुणोपेतानां तदेव अन्तिके च वर्तते ।

पृथिव्यादीनि भूतानि परित्यज्य अशरीरो बहिः वर्तते । तेषाम् अन्तः च वर्तते – The Self stays outside without a body having discarded the five elements Prithivi and others. He stays inside them also.

'जक्षत् क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा' (छा.उ. 8-12-3) इत्यादिश्रुतिसिद्धस्वच्छन्दवृत्तिषु; - He stays engaged in his own independent acts as told in shruti 'Eating, sporting, enjoying with women, with chariots' etc.

अचरं चरम् एव च - स्वभावतः अचरं, चरं च देहित्वे – Though by nature he is without movements, he moves around while having a body.

सूक्ष्मत्वात् तत् अविज्ञेयम् - एवं सर्वशक्तियुक्तं सर्वज्ञं तत् आत्मतत्त्वम् अस्मिन् क्षेत्रे वर्तमानम् अपि अतिसूक्ष्मत्वात् देहात् पृथक्त्वेन संसारिभिः अविज्ञेयम् – It cannot be known as it is very subtle – that means this Individual Self who is all-powerful and omniscient, though residing in this body, is not realized by bound selves who are moving from birth to birth and who are not मुमुक्षुः.

दूरस्थं च अन्तिके च तत् - अमानित्वाद्युक्तगुणरहितानां विपरीतगुणानां पुंसां स्वदेहे वर्तमानम् अपि अतिदूरस्थम्, - It is far as well as near – means to those who are without the qualities of Amanitva and others and have opposite qualities, it is very far though existing in their own body.

तथा अमानित्वादिगुणोपेतानां तदेव अन्तिके च वर्तते – In the same way, to those who are endowed with Amanitva and other qualities, the very same Atmatatva is very near.

जक्षत् क्रीडन् रममाणः - The atman resides inside the collectivity of five elements when having a body in the bound state or in the liberated state. It is well known that the liberated Self stays outside as he does not have a material body. While involved in acts such as laughing etc. he will be inside a body even in liberated state. During liberated state, that body which an Atman takes is not due to Karma but out of his own willing. This is because shruti says 'एष संप्रसादः अस्मात् शरीरात् समुत्थाय परंज्योतिरुपसंपद्य स्वेन रूपेण अभिनिष्पद्यते' – he attains स्वरूप आविर्भाव – emergence in his true original nature. He is also said to be स स्वराद्भवति – he gets released from the bondage of karma. So for such an Atman who is by nature immutable, what shruti says such as 'त्रिधाभाव', 'जक्षण', 'पितृलोककामना' etc would not be possible without a body. So he can get a body of शुद्धसत्व by his very सङ्कल्प there.

अचरं चरमेव च – What is told here is movement of Atman using legs etc and the absence of it.

सर्वशक्तियुक्तं सर्वज्ञम् – Sloka says अविज्ञेयम् - question may arise – how can the Self who is ever experienced as अहम् can be said to be unknowable. That is explained as – it is unknowable as being different and distinct from the body as being all-powerful and omniscient. That is not known by bound selves. Bhashya says अतिसूक्ष्मत्वात् because even वायु which is सूक्ष्म can be known separately from Prithivi and others but the Atma tatva is अतिसूक्ष्म.

Then the next objection would be – if all bound selves are never able to know the self as such, will it not lead to अप्रामाणिकत्व – that is answered as संसारिभिः - those who are immersed in this cycle of birth and death, cannot know the Self as such is the meaning. They are without any means such as yoga and are desirous of sense experience and not interested in attaining liberation. So does it mean any संसारि cannot know the Atman? Answer is no. Those who are endowed with the qualities of अमानित्व and others can realize him. Those who do not possess those qualities cannot realize him is the bhaava.

Sloka 13.16

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 16 ॥

तत् ज्ञेयं That Jivatma tatva which is to be known, भूतेषु स्थितम् resides in the bodies of deva, manushya etc. अविभक्तं च It is एकरूप of the form of ज्ञान alone in its nature of being a knower. विभक्तमिव स्थितम् And it is also seen being different while existing in bodies such as that of Deva, Manushya and others. भूत भर्तृ It supports bodies of deva, manushya etc. ग्रसिष्णु It experiences food and others. प्रभविष्णु च It causes the food that is consumed to be modified into various forms.

देवमनुष्यादि भूतेषु सर्वत्र स्थितम् आत्मवस्तु वेदितृत्वैकाकारतया अविभक्तम् । अविदुषां देवाद्याकारेण अयं देवः, मनुष्यः इति विभक्तमिव च स्थितम् । 'देवोऽहं मनुष्योऽहम्' इति देह सामानाधिकरण्येन अनुसन्धीयमानमपि वेदितृत्वेन देहादर्थान्तरभूतं ज्ञातुं शक्यम् इति आदौ उक्तमेव 'एतद्यो वेत्ति' (13-2) इति । इदानीं प्रकारान्तरैश्च देहात् अर्थान्तरत्वे ज्ञातुं शक्यम् इत्याह – भूत भर्तृ च इति । भूतानां – पृथिव्यादीनां देहरूपेण संहतानां यद्भर्तृ तत् भर्तव्येभ्यः भूतेभ्यः अर्थान्तरं ज्ञेयम्; अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः । तथा ग्रसिष्णु – अन्नादीनां भौतिकानां ग्रसिष्णु, ग्रसमानेभ्यो भूतेभ्यः ग्रसितृत्वेन अर्थान्तरभूतम् इति ज्ञातुं शक्यम् । प्रभविष्णु च – प्रभव हेतुश्च ग्रस्तानाम् अन्नादीनाम् आकारान्तरेण परिणतानां प्रभवः हेतुः । तेभ्यः अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः । मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात् न भूतसंघातरूपं क्षेत्रं ग्रसन-प्रभव-भरणहेतुः इति निश्चीयते ।

देवमनुष्यादि भूतेषु सर्वत्र स्थितम् आत्मवस्तु वेदितृत्वैकाकारतया अविभक्तम् - The Atma vastu present in all embodied souls such as deva, manushya and others has the one form of being the knower and so by that same nature everywhere it is अविभक्तम् – means is of the same nature not being of different nature in each body.

अविदुषां देवाद्याकारेण अयं देवः, मनुष्यः इति विभक्तमिव च स्थितम् – And for the ignorant ones, it is seen as different being of the form of Deva, Manushya and others as they perceive the atma svarupa as this one is deva, this one is manushya etc. differently.

'देवोऽहं मनुष्योऽहम्' इति देह सामानाधिकरण्येन अनुसन्धीयमानमपि – Even though the Self is experienced as 'I am Deva', 'I am manushya' etc in concomitant co-ordination with body.

वेदितृत्वेन देहादर्थान्तरभूतं ज्ञातुं शक्यम् इति आदौ उक्तमेव 'एतद्यो वेत्ति' (13-2) इति – the Self is different from the body being a knower and is possible to be known such was told earlier itself as 'one who knows this is kshetrajna'.

इदानीं प्रकारान्तरैश्च देहात् अर्थान्तरत्वे ज्ञातुं शक्यम् इत्याह – भूत भर्तृ च इति – Now the same fact that he is different from body is possible to be known through other ways also is told as भूत भर्तृ च.

भूतानां – पृथिव्यादीनां देहरूपेण संहतानां यद्भूतं – That which is the support of prithivi and other elements that have united in the form of Body,

तत् भर्तृव्येभ्यः भूतेभ्यः अर्थान्तरं ज्ञेयम्; - that is to be known as different from the elements which are supported.

अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः - That means it is possible to know that the Self is different from the body.

तथा ग्रसिष्णु – अन्नादीनां भौतिकानां ग्रसिष्णु, - In the same way it consumes food and others which are of the form of inert elements.

ग्रसमानेभ्यो भूतेभ्यः ग्रसितृत्वेन अर्थान्तरभूतम् इति ज्ञातुं शक्यम् – So it is possible to know the Self who is the consumer of food as different from those that are consumed.

प्रभविष्णु च – प्रभव हेतुश्च ग्रस्तानाम् अन्नादीनाम् आकारान्तरेण परिणतानां प्रभवः हेतुः - प्रभव means हेतु cause. The Self is the cause of all modifications into various forms that the food and other collectivity of elements that are consumed undergo.

तेभ्यः अर्थान्तरमिति ज्ञातुं शक्यम् इत्यर्थः - That means it is possible to know the Self as different from those modified elements.

मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात् न भूतसंघातरूपं क्षेत्रं ग्रसन-प्रभव-भरणहेतुः इति निश्चीयते – In the dead body, eating or being the cause etc are not seen. So the kshetra or body that is of the form of collectivity of elements is not the cause of consumption or the modified elements or supporting them is decided.

अविभक्त – This word is used in respect of body etc and so it means similarity as told earlier in पण्डिताः समदर्शिनः (5-8). So अविभक्त means the Atmatatva does not have divisions in its nature in the form of देवत्व etc.

विभक्तमिव – The word इव here indicates it is what is perceived by ignorant ones. So explained in bhashya as अविदुषाम्. This is about the शुद्धस्वरूप of Atman. Then the भोक्तृस्वरूप of Atman is told as भूतभर्तृ etc in order to remove any doubts that Atman can do जगद्वापार and others. Because Paramatman is known as भूतभृत् – one who supports all embodied souls. In order to differentiate Jivatman, भूत भर्तृ is to be understood as one who supports the body which is the collectivity of five elements – पाञ्चभौतिक. So the meaning of भूत here is limited to matter though in other contexts भूत is embodied soul. The purpose is that Atman is to be known as different from the body.

प्रभव हेतुः - Prabhava here means modification into garbha and other forms.

If a doubt is raised that – eating etc are seen to be done by body only and Atman who is निरवयवि cannot perform such acts as eating without the collectivity of elements present as body. So how can it be told that Atman is ग्रसिष्णु etc as आत्मधर्मस ? That is answered in bhashya as मृतशरीरे ग्रसन प्रभवादीनाम् अदर्शनात्. So eating etc are by the body which has atman present inside and not mere collectivity of elements without the Atman – which is dead body and that cannot do such acts.

Here the difference between body and Atman is told in several ways – आधार-आधेय भाव, भोक्तृत्व-भोग्यत्व भाव, विकार्यत्व-विकारहेतुत्व भाव. The purpose is to establish the fact that the Self is different from the body.

Sloka 13.17

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 17 ॥

तत् That parishuddha Atma svarupa – the pure essential nature of the self ज्योतिषाम् अपि ज्योतिः is the one who illuminates even the luminous objects such as Sun, fire and others. तमसः परमुच्यते It is said to be superior to Prakruti called by the term tamas. ज्ञानं ज्ञेयं That is to be known as of the nature of consciousness. ज्ञानगम्यं It can be attained through amanitva and other means of knowledge – Jnana saadhanas. सर्वस्य हृदि विष्ठितम् – it exists in everyone's heart being different and distinct.

ज्योतिषां - दीपादित्यमणिप्रभृतीनाम् अपि तदेव ज्योतिः - प्रकाशकम्, दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् । दीपादयः तु विषयेन्द्रिय सन्निकर्ष विरोधिसंतमस-निरसनमात्रं कुर्वते, तावन्मात्रेण एव तेषां प्रकाशकत्वम् । तमसः परम् उच्यते - तमः शब्दः सूक्ष्मावस्थप्रकृतिवचनः, प्रकृतेः परम् उच्यते इत्यर्थः । अतः ज्ञानं ज्ञेयं - ज्ञानैकाकारम् इति ज्ञेयम्; तत् च ज्ञानगम्यम् - अमानित्वादिभिः ज्ञानसाधनैः उक्तैः प्राप्यम् इत्यर्थः । हृदि सर्वस्य विष्ठितं - सर्वस्य मनुष्यादेः हृदि विशेषेण अवस्थितं सन्निहितम् ।

ज्योतिषां - दीपादित्यमणिप्रभृतीनाम् अपि तदेव ज्योतिः - प्रकाशकम्, - ज्योतिषाम् means for luminous objects such as light, gem, sun and others also, that only is the Jyoti – means that which illuminates.

दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् – That is the प्रभारूप ज्ञान or धर्मभूतज्ञान or attributive consciousness of the Atman only illumines even light, sun and others. What is the meaning of this is explained further.

दीपादयः तु विषयेन्द्रिय सन्निकर्ष विरोधिसंतमस-निरसनमात्रं कुर्वते, तावन्मात्रेण एव तेषां प्रकाशकत्वम् - What do the light, sun etc do? They just remove the darkness which is blocking and exists between objects and sense organs. That is the work of light and others. They can only remove the darkness, so their function of illumination is limited to only that. The objects are perceived through the dharma bhuta jnana by Jivatman.

तमसः परम् उच्यते - तमः शब्दः सूक्ष्मावस्थप्रकृतिवचनः, प्रकृतेः परम् उच्यते इत्यर्थः - तमसः परम् उच्यते means Atman is superior to Tamas which indicates Prakruti in subtle state.

अतः ज्ञानं ज्ञेयं - ज्ञानैकाकारम् इति ज्ञेयम्; - FOor that reason, one should know the Atman as having the nature of consciousness only.

तत् च ज्ञानगम्यम् - अमानित्वादिभिः ज्ञानसाधनैः उक्तैः प्राप्यम् इत्यर्थः – And that nature of the Atman is attained through ज्ञानसाधनस or means of knowledge such as Amanitva and others.

हृदि सर्वस्य विष्ठितं - सर्वस्य मनुष्यादेः हृदि विशेषेण अवस्थितं सन्निहितम् – That Atman is present closeby in a special way in the heart of humans (manushya) and others.

दीपादित्यादीनाम् अपि आत्मप्रभारूपं ज्ञानम् एव प्रकाशकम् – The Essential nature of the Self is consciousness. So how can it illumine objects such as lamp, sun and others? Answer is just as lamp and others remove the darkness between sense organs and objects through their rays of light and not by means of their nature itself, in the same way, the dharmabhuta jnana which is in place of प्रभा illumines those objects to the Self. The word अपि in ज्योतिषामपि तज्ज्योतिः shows that the atmajnana only is illumines all those sources of light.

There should be three things – object to be known, light which dispels the darkness and the Self who perceives the objects. Light cannot give knowledge to Self. It just removes darkness. If light is not there, Atman cannot see. If object is not there but light is there also, Atman does not see anything because there is nothing to see. And along with light and object, Atman who is the knower has to be present. In Bruhadaranyaka, Jyotirbrahmana, this is told. To the question 'किं ज्योतिरयम् पुरुषः?', first आदित्यः is told. अस्तमिते आदित्ये किं ज्योतिरयम् पुरुषः? Next question is when sun has set, which illumines to the Self? Answer is told as moon. When moon is not there, agni or fire. When fire is not there, answer given as वाक् वागेवास्य ज्योतिः - through speech one can move around or know things. When speech is also not there, answer is आत्मैवास्य ज्योतिर्भवति – he becomes स्वयंज्योतिः - he knows himself. And because Atman is present only, any of these objects such as light, sun etc are also perceived and in their light objects are perceived. So the capability of light and others to show objects by removing the darkness is limited to what is perceived through the sense organ eye only and they cannot reveal everything like the attributive consciousness of Atman.

तमसः परमुच्यते – The meaning of word तमस् is not darkness here. It means मूलप्रकृति or primordial matter as established in श्रुति and स्मृतिs – यस्य तमः शरीरम्, तम आसीत् तमसा गूढमग्रे प्रकेतम् (तै.ब्रा. 2-8-9-

4), यदा तमस्तत् (श्वे. 4-18), तमः परे देवे एकी भवति (सु. 2), असीदिदं तमोभूतम् (मनु. 1-6) etc. So the Atman is superior to प्रकृति is the bhaava. Here परम् means अन्यत् or different. Because Atman is भोक्तृ or experience, it is the prominent one. उच्यते – As told in निर्गुणः प्रकृतेः परः (त्रि.पु. 2-14-29) etc. With respect to Jivatma, निर्गुणः means he does not have the qualities of satva and others.

ज्ञेयम् – Indicates that one should contemplate that Atman is different from the body. Here ज्ञानं ज्ञेयम् is to be taken together. Meaning is ज्ञानम् इति ज्ञेयम्. – One should know that Atman is of the nature of consciousness.

ज्ञानगम्यम् – If this is taken to mean ज्ञेयम् it would be पुनरुक्ति. And the word गम्य has the meaning of प्राप्य. So it is explained as that which is attained through means of knowledge ज्ञानसाधनसु – such as अमानित्व and others.

विशेषेण अवस्थितम् – This means existence in the form of enjoyer or experiencer – भोक्तृत्व etc. It is said यो वेद इदं जिघ्राणि इति स आत्मा, यो वेद इदं पश्यामि इति स आत्मा and so on. Or विशेषेण अवस्थितम् may mean that Atma is present in its स्वरूप in the heart and in all parts of the body through धर्मभूतज्ञान and that is the विशेष.

सर्वस्य हृदि – The word सर्वस्य is जात्यैकवचन here. Atman is present in the heart of all beings of manushyajati, devajati etc. That is commented as सर्वस्य मनुष्यादेः. It is like telling 'this rice only is found in all houses'. Though the individual rice grains are different, they all belong to the same class of rice.

Sloka 13.18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ 18 ॥

इति Thus क्षेत्रं the nature of Kshetra समासतः उक्तम् was told briefly. तथा ज्ञानम् उक्तं In the same way the means of knowledge was told briefly. ज्ञेयं च Even the nature of the Atman who is to be

known was told briefly. मद्भक्तः One who meditates on ME. एतद्विज्ञाय having known this properly, मद्भावाय उपपद्यते becomes eligible to attain similarity with ME.

एवं 'महाभूतान्यहंकारः' (13-5) इत्यादिना, 'संघातश्चेतनाधृतिः' (13-6) इत्यन्तेन क्षेत्रतत्त्वं समासेन उक्तम् । 'अमानित्वम्' (13-7) इत्यादिना 'तत्त्वज्ञानार्थचिन्तनम्' (13-11) इत्यन्तेन ज्ञातव्यस्य आत्मतत्त्वस्य ज्ञानसाधनम् उक्तम् । 'अनादिमत्परम्' (13-12) इत्यादिना 'हृदि सर्वस्य विष्ठितम्' (13-17) इत्यन्तेन ज्ञेयस्य क्षेत्रज्ञस्य याथात्म्यं च संक्षेपेण उक्तम् । मद्भक्तः एतत् - क्षेत्रयाथात्म्यं क्षेत्रात् विविक्तात्मस्वरूप-प्राप्त्युपाय-याथात्म्यं च विज्ञाय मद्भावाय उपपद्यते । मम यो भावः स्वभावः असंसारित्वम्, असंसारित्वप्राप्तये उपपन्नो भवति इत्यर्थः ।

एवं 'महाभूतान्यहंकारः' (13-5) इत्यादिना, 'संघातश्चेतनाधृतिः' (13-6) इत्यन्तेन क्षेत्रतत्त्वं समासेन उक्तम् – Bhashyakarar gives a very clear summary of what was taught so far. Thus, starting with the sloka 'महाभूतान्यहंकारः बुद्धिरव्यक्तमेव च' (5th sloka) and till इच्छाद्वेषः सुखं दुःखं संघातश्चेतनाधृतिः (first half of 6th sloka), the nature of the क्षेत्रतत्त्व or sharira or body was briefly taught.

'अमानित्वम्' (13-7) इत्यादिना 'तत्त्वज्ञानार्थचिन्तनम्' (13-11) इत्यन्तेन ज्ञातव्यस्य आत्मतत्त्वस्य ज्ञानसाधनम् उक्तम् – Then starting with अमानित्वम् अदम्भित्वम् (7th sloka) and till तत्त्वज्ञानार्थचिन्तनम् (first half of 11th sloka), the means to attaining the knowledge of the Self which is to be known was taught.

'अनादिमत्परम्' (13-12) इत्यादिना 'हृदि सर्वस्य विष्ठितम्' (13-17) इत्यन्तेन ज्ञेयस्य क्षेत्रज्ञस्य याथात्म्यं च संक्षेपेण उक्तम् – Then starting with अनादि मत्परम् ब्रह्म (12th sloka), till 'हृदि सर्वस्य विष्ठितम्' 17th sloka, the real nature of the क्षेत्रज्ञ who is the Pratyagatman and who is to be known was briefly taught.

मद्भक्तः एतत् - क्षेत्रयाथात्म्यं क्षेत्रात् विविक्तात्मस्वरूप-प्राप्त्युपाय-याथात्म्यं च विज्ञाय मद्भावाय उपपद्यते – My devotee who meditates on ME, if clearly knows discriminating the real nature of क्षेत्र, the nature of means to the real nature of the Atman who is different from the body and the true nature of the Atman, will become eligible to attain my भाव or nature.

मम यो भावः स्वभावः असंसारित्वम्, असंसारित्वप्राप्तये उपपन्नो भवति इत्यर्थः – मद्भाव means मम यो भावः स्वभावः and that is असंसारित्वम्. Means he will become eligible to attain असंसारित्व is the bhaava.

Sloka 13.19

अथ अत्यन्तविविक्तस्वभावयोः प्रकृत्यात्मनोः संसर्गस्य अनादित्वं, संसृष्टयोः द्वयोः कार्यभेदः संसर्गहितुः च उच्यते –

Now on, the following are going to be told:

- fact that the union of prakruti and Atman which are of very different nature, is beginningless
- the difference in the effects of the two, prakruti and Atman, who have joined
- and the cause of their union

संसर्गहेतुश्च – Means the cause of the संसर्ग or union which is beginningless as a continuous flood.

प्रकृतिं पुरुषं चैव विदध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ 19 ॥

प्रकृतिं The Prakruti पुरुषं च and the Atman who is united with it उभावपि both these realities अनादी विद्धि know as beginningless. विकारांश्च Desire, hatred aetc which are responsible for bondage गुणांश्च एव and the qualities of amanitva and others प्रकृतिसम्भवान् विद्धि know them as caused by the union with matter.

प्रकृतिपुरुषौ उभौ अन्योन्यसंसृष्टौ अनादी इति विद्धि । बन्धहेतुभूतान् विकारान् इच्छाद्वेषादीन्, अमानित्वादिकांश्च गुणान् मोक्षहेतुभूतान् प्रकृतिसंभवान् विद्धि । पुरुषेण संसृष्टा इयम् अनादिकालप्रवृत्ता क्षेत्राकारपरिणता प्रकृतिः स्वविकारैः इच्छाद्वेषादिभिः पुरुषस्य बन्धहेतुः भवति । सैव अमानित्वादिभिः स्वविकारैः पुरुषस्य अपवर्गहेतुः भवति इत्यर्थः ।

प्रकृतिपुरुषौ उभौ अन्योन्यसंसृष्टौ अनादी इति विद्धि – Know that both prakruti and purusha who have joined together are beginningless.

बन्धहेतुभूतान् विकारान् इच्छाद्वेषादीन्, अमानित्वादिकांश्च गुणान् मोक्षहेतुभूतान् प्रकृतिसंभवान् विद्धि – Desire, hatred and others which are the modifications of the mind and are responsible for the bondage in samsara AND the qualities such as amanitva and others that are the cause of liberation, know that these originate from prakruti.

पुरुषेण संसृष्टा इयम् अनादिकालप्रवृत्ता क्षेत्राकारपरिणता प्रकृतिः स्वविकारैः इच्छाद्वेषादिभिः पुरुषस्य बन्धहेतुः भवति – This Prakruti which has modified into the form of body and has been present from beginningless time and is associated with Purusha becomes the cause of bondage of purusha through desire and hatred etc. which are its effects.

सैव अमानित्वादिभिः स्वविकारैः पुरुषस्य अपवर्गहेतुः भवति इत्यर्थः – The meaning is that the same body also becomes the cause of liberation through its own effects such as अमानित्व and other आत्मगुणस or qualities.

प्रकृतिं पुरुषं चैव – The word च indicates the close association of prakruti and purusha explained in bhashya as उभौ अन्योन्यसंसृष्टौ.

विकारांश्च गुणांश्चैव – The Vikaraas are इच्छा, द्वेष or desire, hatred and others and गुणाः are अमानित्व, अदम्भित्व and others. In the 3rd sloka, यद्विकारि यतश्च यत्, यद्विकारि was explained as effect of the kshetra. In the same way here also the word विकार is taken to mean effects of the kshetra. And according to the context here, the effects are not महत्, अहङ्कार etc. The difference is told as विकारांश्च गुणांश्च and explained as बन्ध-मोक्षहेतुत्वेन. In order to teach the fact that the same prakruti is to be rejected in one form while required in another form, the aspect of both being effects of the prakruti is told here.

Sloka 13.20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 20 ॥

कार्यकारण कर्तृत्वे For the functions of body, sense organs of action, sense organs of knowledge and mind, हेतुः the cause प्रकृतिः उच्यते is said to be the body having the Atman as the controller. पुरुषः The Atman सुखदुःखानां भोक्तृत्वे हेतुः उच्यते is said to be the cause in the experience of pleasure and pain.

कार्यं – शरीरं, कारणानि - ज्ञानकर्मात्मकानि समनस्कानि इन्द्रियाणि, तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः, पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः । पुरुषस्य तु अधिष्ठातृत्वम् एव, तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् । शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् । प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः ।

कार्यं – शरीरं, कारणानि - ज्ञानकर्मात्मकानि समनस्कानि इन्द्रियाणि, - Here कार्यं means body, कारणानि – means karmendriyas and jnanendriyas together with mind,

तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः, - In the actions which they perform, the body governed by the Atman is only the cause.

पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः – The actions that are the means of experience of the Purusha, have prakruti as the locus and the prakruti which has modified into the form of body and which is ruled by the Self. Purusha needs mind and other senses, body for experience.

पुरुषस्य तु अधिष्ठातृत्वम् एव, - The Purusha is mere ruler only.

तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् – From that point of view, it is said in the Brahmasutras that 'Atman is the doer because shastras are purposeful' etc.

शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् – Being the support of the body and being the cause of the efforts of the senses, is said to be his doership.

प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः – The Self who is united with Prakruti is the cause of experience of pleasure and pain. That means he is the resort for the experience of pleasure and pain.

Many fundamental aspects are discussed here with regard to the nature of matter, functioning of the senses and involvement of the Individual Self. This is very subtle and Bhashyakarar explains wonderfully in detail these aspects.

The word कारण has been interpreted as sense organs of action and knowledge according to context here. That was told earlier in the 5th sloka as इन्द्रियाणि दशैकं च.

There is also a पाठान्तर as कार्यकरणकर्तृत्वे which is not accepted by us.

Also the word कर्तृ does not mean a locus for प्रयत्न and others. Because such doership cannot happen to senses which are inert. So the senses are the substratum to action is told here.

तेषां क्रियाकारित्वे पुरुषाधिष्ठिता प्रकृतिः एव हेतुः – Matter which is governed by Purusha only is the cause of actions of sense organs. Though some times without the willing of Self (अबुद्धिपूर्वक)

mind and senses may act such as hearing etc, such functioning is only for the experience of the Self as senses by themselves are inert. So prakruti which is पुरुषाधिष्ठिता only can be the cause. Prakruti cannot act by itself. But the actions are attributed to prakruti. Actions such as eating is nothing but hand picking the food, lifts it and puts into mouth – all these are bodily acts and done by prakruti and Self in his real nature does not do such acts. But the actions of prakruti are only when being ensouled by purusha.

पुरुषाधिष्ठित-क्षेत्राकारपरिणत-प्रकृत्याश्रयाः भोगसाधनभूताः क्रियाः इत्यर्थः – The functioning of senses happens in the prakruti where they reside. That prakruti is in the form of body being ruled by the Self. Because such functions do not happen in prakruti that exists during pralaya. So prakruti which has modified into sharira, indriyas etc and which is presided by the Self is the locus for the sense organs for functioning is the meaning. The sloka mentions प्रकृति but we have to understand prakruti in which state etc because prakruti keeps undergoing changes. That is explained in bhashya. Prakruti performs the functions but does not experience sukha or dukha etc. Sukha and dukha are experienced by the purusha. He needs a place स्थान to experience told as अधिष्ठान. His experience is thru dharmabhutajnana.

पुरुषस्य तु अधिष्ठातृत्वम् एव, तदपेक्षया, 'कर्ता शास्त्रार्थवत्त्वात्' (ब्र. सू. 2-3-33) इत्यादिकम् उक्तम् | शरीराधिष्ठानप्रयत्नहेतुत्वम् एव हि पुरुषस्य कर्तृत्वम् – If prakruti only is performing the functions then how can the shastra which says purusha is the doer be justified? Answer is purusha is the अधिष्ठातृ and the cause of प्रयत्न or effort is Purusha. That is only his kartrutva.

प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः – It is not correct to state simply that Purusha experiences pleasure and grief. Because for the Purusha who is pure, upanishat says नह वै सशरीरस्य सतः प्रियाप्रिययोः अपहृतिरस्ति, अशरीरं वाव सन्तं प्रियाप्रिये न स्पृशतः. So the kind of experiences that occur here are not present in his real nature. And the experience of bliss during liberation is very different and there is no possibility of any grief there. That is why bhashya explains as प्रकृतिसंसृष्टः पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः. This does not mean that कर्तृत्व or doership is independently present for prakruti and Purusha is only the cause of experience. Because mere prakruti by itself does not have doership as it is inert and so not accepted by Vedantis. Sankhyas say that due mere proximity of purusha, prakruti only has enjoyership which

is not accepted by Vedantis. This has been rejected by brahmasutrakara starting with sutra रचनानुपपत्तेश्च नानुमानं प्रवृत्तेश्च and till विप्रतिषेधाच्च असमञ्जसम्. Sutrakara says wood and other things cannot become chariot by themselves and there is the need for a sentient person who has the required knowledge to do them. And even if a person is present with knowledge, if he does not put effort, they can't be created. प्रयत्न is also needed by purusha.

Then a question may arise – why only Purusha is told as cause of experience when prakruti also has a role in being the cause of experience in the form of sense objects, sense organs etc? It is answered as पुरुषः सुखदुःखानां भोक्तृत्वे हेतुः, सुखदुःखानुभवाश्रयः इत्यर्थः. So what is rejected is भोक्तृत्व for Prakruti alone. Without purusha being present, experience cannot be there.

Sloka 13.21

एवम् अन्योन्यसंसृष्टयोः प्रकृतिपुरुषयोः कार्यभेद उक्तः, पुरुषस्य स्वतः स्वानुभवैकसुखस्य अपि वैषयिकसुखदुःखोपभोगहेतुत्वम् आह –

Thus the difference in the functions of prakruti and purusha who are united with each other was told. Now the reason why the purusha or the individual Self who has the unlimited bliss of the realization of his pure nature does experience the pleasure and pain associated with the senses.

The अवतारिका shows that there is no पुनरुक्ति in what is going to be told and also clarifies any doubt that may arise from what was told. The Purusha is ज्ञानानन्दमयस्त्वात्मा – of such nature and such a Self, why does he experience desire, hatred, pleasure, pain etc? is answered here.

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

प्रकृतिस्थः हि Because of being present in this body पुरुषः the bound Self प्रकृतिजान् गुणान् भोङ्क्ते experiences the qualities of the form of satva, rajas and tamas which happen due to association with body.

गुणशब्दः स्वकार्येषु औपचारिकः, स्वतः स्वानुभवैकसुखः पुरुषः प्रकृतिस्थः – प्रकृतिसंसृष्टः, प्रकृतिजान् गुणान् - प्रकृतिसंसर्गोपाधिकान् सत्त्वादिगुणकार्यभूतान् सुखदुःखादीन् भुङ्क्ते अनुभवति ।

गुणशब्दः स्वकार्येषु औपचारिकः – The qualities are told in a secondary sense here to mean their effects such as sukha, dukha and others. So गुणान् भुङ्क्ते means गुणकार्यान् सुखदुःखादीन् भुङ्क्ते.

स्वतः स्वानुभवैकसुखः पुरुषः – The Self is of the nature of enjoying the bliss of his own essential nature which is immense and unparalleled and natural to him.

प्रकृतिस्थः – प्रकृतिसंसृष्टः, प्रकृतिजान् गुणान् - प्रकृतिसंसर्गोपाधिकान् सत्त्वादिगुणकार्यभूतान् सुखदुःखादीन् भुङ्क्ते अनुभवति – such a Self, प्रकृतिस्थः means being associated with Prakruti, experiences pleasure, pain etc. which are the effects of the qualities such as satva, rajas and tamas and which come due to the उपाधि or limiting adjunct of the form of association with prakruti.

गुण शब्दः - The word गुण also means सुख, दुःख etc in primary sense itself. But here the context is to stress on the qualities of matter and so indicates their effects. Later also in Gita in many places, the word Guna is used to indicate satva and other qualities.

स्वतः स्वानुभवैक सुखः - This is the true nature of purusha. The meaning of प्रकृतिस्थः is explained as प्रकृतिसंसृष्टः and not other usages such as स्वास्थ्य etc.

प्रकृतिजान् – The experience of pleasure and grief are like सुखी अहम्, दुःखी अहम् etc as though they are in the Self itself. So it is not residing in prakruti. Hence explained प्रकृतिसंसर्ग-उपाधिकान्. By the word आदि, others such as इच्छा, द्वेष etc are also included. They are also the results of karma and are to be experienced.

Being in this body which is प्राकृत, one will get dragged into material desires and gets attached to them. So the cause is going to be told next.

प्रकृतिसंसर्गहितुम् आह –

Now the cause of association with prakruti is being told.

Earlier it was told that association with prakruti is the cause of sensory experiences such as pleasure, pain etc. for the purusha who in his true nature is of the form of bliss only. Now how did purusha get associated with prakruti is going to be told.

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 21 ॥

अस्य For this Jivatman, सदसद्योनिजन्मसु in getting good and evil births गुणसङ्गः कारणम् attachment in the experience of sukha, dukha etc is the cause.

पूर्वपूर्वप्रकृतिपरिणामरूप - देवमनुष्यादियोनिविशेषेषु स्थितः अयं पुरुषः तत्तद्योनिप्रयुक्त सत्त्वादि-गुणमयेषु सुखदुःखादिषु सक्तः तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते; ततः तत्पुण्यपाप-फलानुभवाय सदसद्योनिषु साध्वसाधुयोनिषु जायते, ततः च कर्म आरभते, ततः च जायते; यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् न सेवते, तावद् एव संसरति; तदिदम् उक्तम् - कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु इति ।

पूर्वपूर्वप्रकृतिपरिणामरूप - देवमनुष्यादियोनिविशेषेषु स्थितः अयं पुरुषः – This Purusha or Self who is born in specific births such as deva, manushya etc which are the modifications of preceding prakrutis.

तत्तद्योनिप्रयुक्त सत्त्वादि-गुणमयेषु सुखदुःखादिषु सक्तः – gets attached to pleasure and pain which are the effects of the qualities satva, rajas and tamas caused by those respective births.

तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते; - engages in performing the good and bad karmas which are the means to the pleasure and pain.

ततः तत्पुण्यपाप-फलानुभवाय सदसद्योनिषु साध्वसाधुयोनिषु जायते, - Then in order to experience the fruits of the nature of good and evil (punya and papa), he is born in good and bad births.

ततः च कर्म आरभते, - then he starts karmas.

ततः च जायते; - then he is again born as a result of those fruits.

यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् (न) सेवते, तावद् एव संसरति; - As long as he does not cultivate the qualities such as amanitva and others which are the means to realizing the nature of the Self, he will be moving from birth to birth.

तदिदम् उक्तम् - कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु इति – In order to teach all these aspects, it is told as 'कारणं गुणसङ्गः अस्य सदसद्योनिजन्मसु'.

पूर्वपूर्वप्रकृतिपरिणामरूप – Here the defect of mutual dependence, the defect of चक्रक – circular reference etc are not there as the flood of births is beginningless and it is like the seed-sprout logic. One does not know whether the seed came first or the sprout. Seed produces the sprout and sprout produces the seed. In a flood, the variety of the succeeding happens due to the variety of the preceding. One who is attached engages in ordained and prohibited karmas and in order to experience the fruits he takes on variety of births. This is as per shastras. The cause of good or bad births is karma.

The attachment is in the effects of satva and other qualities – which are happiness, sorrow etc. तत्साधनभूतेषु पुण्यपापकर्मसु प्रवर्तते. Shruti says स यथाकामो भवति तत्क्रतुर्भवति. Whatever one desires, one performs actions which will yield those fruits.

दुःखसङ्ग – Means attachment in those which cause grief with the wrong idea that it is sukha. Thinking dukha as sukha, getting attached to it. It is said भ्रान्तिज्ञानवतां पुंसां प्रहारोऽपि सुखायते. Shruti says स यथाकामो भवति तत्क्रतुर्भवति etc.

सदसद्योनिजन्मसु – Chandogya Upanishat says, 'तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्, ब्राह्मणयोनिं वा क्षत्रिय योनिं वा वैश्य योनिं वा । अथ ये इह कपूयचरणाः अभ्याशो ह यत्ते कपूयां योनिमापद्येरन्, श्वयोनिं वा सूकरयोनिं वा चण्डालयोनिं वा (छा. 5-10-7) – the meaning is, 'those whose conduct has been good and have done meritorious deeds here will shortly get birth such as a brahmana, a kshatrya or a vysya. But those whose conduct has been evil will be born in evil births shortly such as of a dog, a pig or the birth of a chandala'. Means they are born in good or evil births based on the kind of deeds done by them. Then a question is raised – as this cycle of births is beginningless, is it also without an end? The answer is given as यावत् अमानित्वादिकान् आत्मप्राप्तिसाधनभूतान् गुणान् (न) सेवते, तावद् एव संसरति. It is made clear that this flood of births can end if one cultivates virtues such as amanitva and others.

The cause of association with matter is attachment is made clear here. If the attachment to gunas is got rid of, association with matter also is removed as per the nyaya, कारणाभावे

कार्यभावः. And the attachment to gunas can be got rid of by means of amanitva and other virtues. Then the flood of births can be brought to an end. All these are as per what is told in shruti and smrutis.

Sloka 13.22

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 22 ॥

अस्मिन् देहे Stationed in this body पुरुषः the Individual Self उपद्रष्टा perceives other objects through attributive consciousness. अनुमन्ता च He is also the promoter through acts such as willing and others inline with the functioning of the body. भर्ता He supports the body. भोक्ता Experiences pleasure and pain which arise out of the functions of the body. महेश्वरः He is the overlord with respect to his body and senses. परमात्मा च अपि उक्तः He is also said to be Paramatma with respect to body, senses and mind in this body. पुरुषः परः He is the celebrated person who is the master of this body.

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति । तथा देहस्य भर्ता च भवति । तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति । एवं देहनियमनेन, देहभरणेन, देहशोषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति । तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यच्चाप्युक्तामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति । अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः । देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति । अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते । पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति ।

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति – This Purusha who is present in this body, becomes the overseer and approver of this body in the form of his willing and others in consonance with the functioning of the body.

तथा देहस्य भर्ता च भवति । तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति – And he becomes the supporter of this body. And also the experiencer of pleasure and pain arising from the functions of the body.

एवं देहनियमनेन, देहभरणेन, देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति – Thus by controlling the body, supporting the body and being the master of the body, he becomes the Maheshvara or Lord with respect to the body, senses and mind.

तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यच्चाप्युक्तामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति – That is going to be told – 'This Self who is the Lord of body, senses and mind, whichever body he gets, which ever body he departs from, he carries with him the senses, and subtle elements unseen by the eyes just as wind carries the fragrance from its locus.

अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः – He is also told to be Paramatma or supreme Self with respect to the body, senses and mind in the body he is present is also told.

देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति – The word आत्म is used to refer to body and mind also later such as – 'Some Yogis realize the Self in the body through the mind by meditating on him'.

अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते – By the word अपि it is known that he is told as Maheshvara.

पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति – The meaning of पुरुषः परः is 'This purusha who is told as 'anaadi, matparam' etc. has unlimited knowledge and power but due to गुणसङ्ग - attachment with gunas which happens due to association with beginningless prakruti he becomes maheshvara just for the body. He becomes paramatman as far as his body is considered.

The nature of the individual Self after taking births in sadyoni and asadyonis is told as उपद्रष्टा – this means though by himself he does not act, he keeps thinking about his being in these births. He should know that he is the Lord of the body, senses and mind and he should control them and not get dragged by them in different ways. That is why he is told as maheshvara, paramatma etc with respect to his body. But the prakruti has such an effect on the Self, he becomes a slave to them. Alwar says 'annaal nee tanda aakkaiyin vazhi uzhalven'.

अस्मिन् देहे अवस्थितः अयं पुरुषो देहप्रवृत्त्यनुगुणसंकल्पादिरूपेण देहस्य उपद्रष्टा अनुमन्ता च भवति – Instead of controlling the body he acts as per the functions of the body. That is told as upadrashtaa. And instead of thinking about what is right and wrong, he approves what body does and thus becomes a slave to it.

तथा देहस्य भर्ता च भवति – Though he is residing inside the body, he only supports the body.

तथा देहप्रवृत्तिजनितसुखदुःखयोः भोक्ता च भवति – The Self is the one who experiences pleasure or grief etc. So the body does the functions and self experiences the results.

एवं देहनियमनेन, देहभरणेन, देहशेषित्वेन च देहेन्द्रियमनांसि प्रति महेश्वरो भवति – Thus he becomes the Lord of this body.

तथा च वक्ष्यते - 'शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः । गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ।' (15-8) इति – When the Self departs from the body, he carries the subtle elements, pranas, senses – totally 21 subtle things – as told in brahma sutra – तदन्तर प्रतिपत्तौ रंहति सम्परिष्वक्तः प्रश्नरूपणाभ्याम्. When he goes to taken another body he has all the things required to start his life there.

अस्मिन् देहे देहेन्द्रियमनांसि प्रति परमात्मा इति च अपि उक्तः – The word Paramatman cannot mean Bhagavan because it is said clearly अस्मिन् देहे. So what is being taught in this chapter is mainly the difference between sharira and Jivatman, their nature and how the association happened and how can the Self get rid of it. He needs to cultivate the qualities of amanitva etc in practice in order to realize his real nature and then he can get rid of this samsara.

देहे मनसि च आत्मशब्दः अनन्तरम् एव प्रयुज्यते - 'ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।' (13-24) इति ।

अपिशब्दात् महेश्वर इति अपि उक्त इति गम्यते – The word उक्तः in sloka indicates that the word paramatma has been told as needed with respect to body here for the Jivatman who is not the absolute Supreme Self.

पुरुषः परः 'अनादि मत्परम्' (13-12) इत्यादिना उक्तः अपरिच्छिन्नज्ञानशक्तिः अयं पुरुषः अनादिप्रकृतिसंबन्धकृत-गुणसङ्गात् एतद्देहमात्रमहेश्वरो देहमात्रपरमात्मा च भवति – Finally the cause of this Jiva who has unlimited power and knowledge in his real nature getting associated with matter is told as गुणसङ्ग – attachment to the effects of the qualities of matter.

Sloka 13.23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 23 ॥

यः He who knows एनं पुरुषं the kshetrajna of this nature प्रकृतिं च and matter गुणैः सह along with the qualities of satva and others which are going to be told later वेत्ति knows differentiating them clearly in practice सः such a person सर्वथा वर्तमानोऽपि though is stationed in the bodies of deva, manushya and others experiencing great difficulty भूयः नाभिजायते he is not born again.

एनम् - उक्तस्वभावं पुरुषम्, उक्तस्वभावां च प्रकृतिं वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह, यो वेत्ति - यथावत् विवेकेन जानाति, स सर्वथा - देवमनुष्यादिदेहेषु अतिक्लिष्टप्रकारेण वर्तमानः अपि न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति, अपरिच्छिन्नज्ञानलक्षणम्, अपहृतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः ।

एनम् - उक्तस्वभावं पुरुषम्, उक्तस्वभावां च प्रकृतिं – This purusha who is of the nature told earlier and also the prakruti of the nature as told earlier,

वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह, - along with the qualities of satva and others which are going to be told later,

यो वेत्ति - यथावत् विवेकेन जानाति, - he who knows, knowing means knows as it is with the differentiating attributes,

स सर्वथा - देवमनुष्यादिदेहेषु अतिक्लिष्टप्रकारेण वर्तमानः अपि – सर्वथा means in the bodies of deva, manushya and others, even though he is residing with a lot of suffering,

न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति, - he will not become eligible for association with matter again.

अपरिच्छिन्नज्ञानलक्षणम्, अपहृतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः – Attains the essential nature of the pure Self having unlimited knowledge, untouched by evil at the time of end of that body.

While teaching the way of विवेकानुसन्धान of प्रकृति and पुरुष, its fruit or प्रयोजन is told first.

वक्ष्यमाण स्वभावयुक्तैः सत्त्वादिभिः गुणैः सह – Sloka says one who knows prakruti along with its gunas. A doubt may arise – if one knows with gunas, will it lead to अशुद्धवेदना – that is clarified in sloka itself as य एनं वेत्ति – means one should know. And bhashya explains further as वक्ष्यमाण स्वभावयुक्तैः – along with the nature of prakruti which is going to be told later. Since it is said गुणैः सह, as per vyakarana sutra सह युक्ते अप्रधाने, सह is used for something which is of secondary importance. So prakruti and purusha viveka only is of primary importance and gunas of prakruti are also taught. And Guna here applies to prakruti only is indicated in bhashya as सत्त्वादिभिः गुणैः सह.

य एनं वेत्ति – means one who realizes प्रकृति-पुरुष विवेक as it is. That means it is not just mere bookish knowledge, but that which is practiced. Rgveda mantra says - मन्त्रश्रुत्यं चरामसि – चरामः - we will practice what we have heard as the meaning of mantras. Knowledge should be translated into action. That is what is meant here by वेत्ति.

न भूयः अभिजायते - न भूयः प्रकृत्या संसर्गमर्हति – Then only this is possible. Sloka says न भूयोऽभिजायते – it is well established in shastras that आत्मस्वरूप is eternal and does not have birth etc. So birth told here is being associated with prakruti and born as deva, manushya etc. as explained in bhashya न भूयः प्रकृत्या संसर्गमर्हति. For a कर्मवश्य, even though during pralaya deha and others are merged into prakruti with no name and form differentiation, during creation, the self is again born with some body. But for one who realizes this prakruti-purusha viveka, his karma would get destroyed with this ज्ञानाग्नि, and so he will never get associated with prakruti is the bhaava. One important thing also explained by Swamy Deshika here is that such persons may also be experiencing difficulties, sorrow etc like others. With that alone, one cannot infer that they will also be born again. The sufferings or enjoyments of suh yogis is only due to some left over previous karmas which are yielding fruits now.

अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं तद्देहावसानसमये प्राप्नोति इत्यर्थः – Further the अनर्हता is strengthened by telling इष्टप्राप्ति after अनिष्टनिवृत्ति. अनिष्टनिवृत्ति is not being born again. इष्टप्राप्ति is अपरिच्छिन्नज्ञानलक्षणम्, अपहतपाप्मानम् आत्मानं प्राप्नोति. Here the two words अपरिच्छिन्नज्ञानलक्षणम्, and अपहतपाप्मानम् indicate respectively that his अज्ञान and कर्म are completely destroyed. The meaning of भूयः is explained as तद्देहावसानसमये.

Sloka 13.24

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ 24 ॥

केचित् Some steadfast in Bhaktiyoga आत्मनि आत्मानम् their Self who is present in the body आत्मना through their mind ध्यानेन पश्यन्ति realize directly through upasana. अन्ये Others for whom bhaktiyoga has not yet started साङ्ख्येन realize self through Jnanayoga अपरे च कर्मयोगेन others who have not reached Jnanayoga yet realize the Self through karmayoga.

केचित् – निष्पन्नयोगाः आत्मनि शरीरे, अवस्थितम् आत्मानम् आत्मना - मनसा ध्यानेन - योगेन पश्यन्ति । अन्ये अनिष्पन्नयोगाः साङ्ख्येन योगेन - ज्ञानयोगेन योगयोग्यं मनः कृत्वा आत्मानं पश्यन्ति । अपरे ज्ञानयोगानधिकारिणः, तदधिकारिणः च, सुकरोपायसक्ताः, व्यपदेश्याः च, कर्मयोगेन अन्तर्गतज्ञानेन मनसो योगयोग्यताम् आपाद्य आत्मानं पश्यन्ति ।

केचित् – निष्पन्नयोगाः आत्मनि शरीरे, अवस्थितम् आत्मानम् आत्मना - मनसा ध्यानेन - योगेन पश्यन्ति – केचित् means those who have attained the dyanayoganiThaa, that is steadfastness in meditation, आत्मनि means present in their body, आत्मानम् – means the Self, आत्मना means through their mind, ध्यानेन – means perceive through the practice of bhaktiyoga – that is incessant devotional meditation.

अन्ये अनिष्पन्नयोगाः – अन्ये means those for have not reached the stage of Bhaktiyoga,

साङ्ख्येन योगेन - ज्ञानयोगेन – means through Jnanayoga, योगयोग्यं मनः कृत्वा आत्मानं पश्यन्ति – directly perceive the true nature of the Atman by making their mind capable of Upasane.

अपरे ज्ञानयोगानधिकारिणः, तदधिकारिणः च, सुकरोपायसक्ताः, व्यपदेश्याः च, - Others who are not qualified to start Jnanayoga OR who are qualified but are interested in adopting easier means and are distinguished personalities whose name is quoted often by all.

कर्मयोगेन अन्तर्गतज्ञानेन मनसो योगयोग्यताम् आपाद्य आत्मानं पश्यन्ति – they render their mind fit for Bhaktiyoga through the real true knowledge of the Self that is embedded in Karmayoga and then directly perceive the Self.

The various stages of realizing the nature of the Self are told here. The word आत्म which appears thrice here denotes different meanings. The first one is sharira, second says mind and third one, Atman.

निष्पन्नयोगः - As three stages are told here, the first one should be that which is after Jnanayoga and hence the word ध्यानयोग is commented as भक्तियोग. सांख्ययोग means ज्ञानयोग as told earlier ज्ञानयोगेन सांख्यानानाम् in the third chapter. Those who have reached the stage of Bhaktiyoga perceive parishuddha aatma svarupa involved in dhyana – incessant meditation through their mind. They meditate on the Atman who is in this body with concentration through the mind and realize the true nature. That is dhyana.

अनिष्पन्नयोगः - The three stages told here are not independent means but successive stages and that is known by this word अनिष्पन्नयोगः. Those who have not yet reached bhaktiyoga yet, resort to Jnanayoga as told in sixth chapter already – शुचौदेशे प्रतिष्ठाप्य स्थिरमासनमात्मनः etc. And in four stages Jnanayogi realizes the nature of the Self – आत्म-आत्म-साम्य, आत्म-परमात्म साम्य, when Jnana vikasa happens fully, atma-paramatma jnana samya and असम्बन्ध साम्य – nothing here is related to the Atman etc.

अपरे – This indicates the group of karmayogis told first. Hence explained as 'ज्ञानयोगानधिकारिणः' in bhashya. Karmayoga has in itself the knowledge of the nature of the Self as told earlier कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः. अकर्म is आत्मज्ञान.

Sloka 13.25

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 25 ॥

एवम् अजानन्तः Not knowing these methods of realizing the nature of the Self, अन्ये तु other who are incapable अन्येभ्यः श्रुत्वा having heard from other knowledgeable ones who have realized the Self, उपासते meditate upon the Self through karmayoga and others.

श्रुतिपरायणाः Those engaged steadily in listening to others alone, तेऽपि मृत्युम् अतितरन्त्येव they also cross over this samsara.

अन्ये तु - कर्मयोगादिषु आत्मावलोकनसाधनेषु अनधिकृताः अन्येभ्यः - तत्त्वदर्शिभ्यो ज्ञानिभ्यः श्रुत्वा कर्मयोगादिभिः आत्मानम् उपासते | ते अपि आत्मदर्शनेन मृत्युम् अतितरन्ति | ये श्रुतिपरायणाः - श्रवणमात्रनिष्ठाः, ते च श्रवणनिष्ठाः पूतपापाः क्रमेण कर्मयोगादिकम् आरभ्य अतितरन्ति एव मृत्युम् । अपिशब्दाच्च पर्वभेदः अवगम्यते ।

अन्ये तु - कर्मयोगादिषु आत्मावलोकनसाधनेषु अनधिकृताः – The meaning of अन्ये तु is those who do not have the capacity to be practitioners of Karmayoga and others which are the means to perceiving the nature of the Self.

अन्येभ्यः - तत्त्वदर्शिभ्यो ज्ञानिभ्यः श्रुत्वा कर्मयोगादिभिः आत्मानम् उपासते – they approach the knowledgeable ones who have realized the Self and having heard their upadesha they practice karmayoga or jnanayoga or bhaktiyoga meditate on the pure nature of the Atman.

ते अपि आत्मदर्शनेन मृत्युम् अतितरन्ति – They also cross over samsara through आत्मसाक्षात्कार or self realization.

ये श्रुतिपरायणाः - श्रवणमात्रनिष्ठाः – Meaning of shrutiparayanah is shravana maatra nishthaah – those interested only in listening to upadesha,

ते च श्रवणनिष्ठाः पूतपापाः क्रमेण कर्मयोगादिकम् आरभ्य अतितरन्ति एव मृत्युम् – they also cross over samsara having started karmayoga and others in order having got purified with the destruction of papas. And that is definite.

अपिशब्दाच्च पर्वभेदः अवगम्यते – Here also by the word अपि it is known that there is difference among these stages.

In this sloka, how mumukshus or those desirous of liberation from this bondage of samsara but not yet started karmayoga and others, can get started is told.

अन्येभ्यः - This is explained as तत्त्वदर्शिभ्यः as told earlier उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः (5-34).

तेऽपि – This indicates those who are not capable of starting karmayoga.

श्रवणामात्रनिष्ठा: - Mere listening to upadesha is also extolled here because it will purify one. Once they are cleansed of their sins, they get to go thru the next stages and finally realize the atman.

क्रमेण – This is an important explanation because this makes it clear that ordaining of Karmayoga and others is not futile. So श्रवणनिष्ठा is not an independent means to आत्मसाक्षात्कार but it leads one to start karmayoga and others successively.

This shows Bhagavan's kaarunya – everyone has eligibility to attain liberation. Just by mere listening to upadesha one can get rid of papas and then they get to start karmayoga etc. It was also told earlier ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः । श्रद्धावन्तो अनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥. Such is the kaarunya of Bhagavan.

Sloka 13.26

The self is so closely associated with the body that it cannot be seen separated from body. When one dies, you do not see the atman. While in the body one perceives body itself as self. So how to realize the self as separate from body is only being taught further.

अथ प्रकृतिसंसृष्टस्य आत्मनो विवेकानुसंधानप्रकारं वक्तुं सर्वं स्थावरं जङ्गमं त सत्त्वं चिदचित्संसर्गजम् इत्याह –

Having started to teach the way the Atman who is associated with prakruti should contemplate on the differences between prakruti and himself, now Bhagavan says that the all beings, movable and immovable are born of the association of the insentient matter and the sentient being.

In order to achieve the vision of the Self told earlier, the way of contemplating on the differences between prakruti and purusha is going to be taught starting with the sloka समं सर्वेषु (13-29) and others. This has to be taught before the knowledge of differences arises in the purusha. Otherwise it will not be of use. And such knowledge of thinking prakruti and purusha as same cannot happen without some defect. And that defect is the special union which manages the enjoyership and being the locus of enjoyments. That is going to be told now.

The word सत्व here denotes beings. Because even in a tree, a bush, grass sentient beings are present being associated with matter. Then why are they said to be inert? That is because their dharmabhuta jnana is covered and is very very low. So any object that is seen here is born of prakruti and purusha samsarga.

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 26 ॥

भरतर्षभ Hey virtuous one of Bharata Kula, स्थावरजङ्गमं Immovables such as plant and others and the movables such as deva, manushya, किञ्चित् सत्त्वं whichever being it is यावत् सञ्जायते whatever is born or comes into being तत् all those क्षेत्र क्षेत्रज्ञ संयोगात् विद्धि know as formed of the union of prakruti which becomes body and the sentient being who is known as kshetrajna.

यावत् स्थावरजङ्गमात्मना सत्त्वं जायते तावत् क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते - संयुक्तम् एव जायते । न तु इतरेतरवियुक्तम् इत्यर्थः ।

यावत् स्थावरजङ्गमात्मना सत्त्वं जायते – whichever being is born in the form of immovable plant and others and movables such as man, god and other forms,

तावत् क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते - संयुक्तम् एव जायते – All of them are born of only the mutual joining of kshetra and kshetrajna.

न तु इतरेतरवियुक्तम् इत्यर्थः - That means never being mutually separate.

सत्व – सत्वशब्दोऽत्र जन्तुपरः - satva shabda indicates jantu – a being. It is said in नामलिङ्गानुशासन – द्रव्यासुव्यवसायेषु सत्त्वमस्त्री तु जन्तुषु (नाम. ३ ना.).

स्थावर – In वृक्ष, गुल्म etc. it is not mere अचेतन as accepted in jaina sidhanta but it is the union of chetana and achetana where the dharmabhutajnana is blocked to a great extent.

क्षेत्रक्षेत्रज्ञयोरितरेतरसंयोगाद् एव जायते – This indicates that there is nothing else which is associated with kshetra and kshetrajna. All beings are born as a result of the association of prakruti and purusha only is the meaning.

संयुक्तमेव जायते – Even in the instance of a baby being born from the union of parents, the offspring is some other chetana that is born based on karma and not the same parents who are born there. But in the association of kshetra and kshetrajna, there is no other chetana that is coming into being. It is the combination of prakruti and purusha only that is born. That is indicated as इतरेतरसंयोगादेव जायते.

Chetana and achetana are never seen separate here is indicated as न तु इतरेतरवियुक्तम्.

Sloka 13.27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 27 ॥

सर्वेषु भूतेषु In the body of all beings तिष्ठन्तं one who is present परमेश्वरं that Individual Self who is the Lord of those respective body, senses and mind, समं is of the same nature of consciousness only विनश्यत्सु अविनश्यन्तं and when the body and others get destroyed, he does not get destroyed यः पश्यति सः पश्यति one who knows as such he only knows the Atman in reality.

एवम् इतरेतरयुक्तेषु सर्वेषु भूतेषु देवादिविषमाकारात् विविक्तं तत्र तत्र तत्तद्देहेन्द्रियमनांसि प्रति परमेश्वरत्वेन स्थितम् आत्मानं ज्ञातृत्वेन समानाकारं तेषु देहादिषु विनश्यत्सु विनाशानर्ह-स्वभावेन अविनश्यन्तं यः पश्यति – सः पश्यति – सः आत्मानं यथावद् अवस्थितं पश्यति । यस्तु देवादिविषमाकारेण आत्मानम् अपि विषमाकारं जन्मविनाशादियुक्तं च पश्यति स नित्यम् एव संसरति इति अभिप्रायः ।

एवम् इतरेतरयुक्तेषु सर्वेषु भूतेषु देवादिविषमाकारात् विविक्तं – Thus in all beings who are mutually united as told earlier, one who is clearly distinct and different from the varying forms such as deva, manushya and others,

तत्र तत्र तत्तद्देहेन्द्रियमनांसि प्रति परमेश्वरत्वेन स्थितम् आत्मानं – in those respective bodies the atman who is present as the Overlord of the respective bodies, senses and minds,

ज्ञातृत्वेन समानाकारं – being of similar nature with others in the aspect of having knowership,

तेषु देहादिषु विनश्यत्सु विनाशानर्ह-स्वभावेन अविनश्यन्तं – and when those body and others get destroyed the atman being of the nature of imperishable does not get destroyed,

यः पश्यति – सः पश्यति – सः आत्मानं यथावद् अवस्थितं पश्यति – One who knows the atman thus only knows reality – means such a person knows the nature of atman as it exists in reality.

यस्तु देवादिविषमाकारेण आत्मानम् अपि विषमाकारं जन्मविनाशादियुक्तं च पश्यति स नित्यम् एव संसरति इति अभिप्रायः – The gist is this – but one who knows that Atman also as being of the varying forms just as the forms such as deva, manushya and others and that atman has birth, destruction and others, such a person will always be in samsaara.

In this sloka which starts with समम् – the teaching is that one should contemplate on the differences between Prakruti and Jivatman as – विषमत्व-समत्व, नियाम्यत्व-नियन्तृत्व, अनित्यत्व-नित्यत्व and others. Such contemplation only bestows firm knowledge of the reality and will lead to paramapurushartha.

सर्वेषु भूतेषु – By this the differences in the forms of deva, manushya, tiryak and sthaavara is indicated. Just as the waters of the sacred Ganga river that is brought in a mud pot or a gold pot does not get tainted with the qualities of mud or gold and it is just residing inside those respective pots, in the same way the Atman residing in the bodies of deva, manushya and others does not have those differences. That is explained in bhashya as विषमाकाराद्वियुक्तम्.

तिष्ठन्तम् – This refers to परमेश्वरम्.

परमेश्वरम् – How can the Atman who is अल्पशक्ति and अनीश्वर be called परमेश्वर? So the scope of the meaning of Parameshvara is limited to the body, senses and mind that are under the control of the Atman in those respective bodies. It is said in sloka, विनश्यत्सु अविनश्यन्तम् – people think that the self is also destroyed when the body is destroyed. But just because they think that the atman does not perish as he is real. And the word parameshvara is used in co-ordination with विनाशप्रतिषेधार्थपद. Hence it means jivatman.

समम् – The meaning of this similarity is not limited to not having the vaishamya or differences of the forms of deva, manushya and others. But it also indicates the aspect that the individual

selves do not have any difference in their nature as they are all of the only of form of being knowers. That is told in bhashya as ज्ञातृत्वेन समानाकारम्. Swamy deshika shows a shruti pramana (अमृत बिन्दु उपनिषत्) – गवामनेकवर्णानां क्षीरस्याप्येकवर्णता । क्षीरवत् पश्यते ज्ञानं लिङ्गिनस्तु गवां यथा (अमृतबिन्दु.उ.). So it is not negation of mere differences in outward appearances but negation of difference in their essential and attributive nature. They are all similar being of the nature of only consciousness. That is meant by समम्. The aspect of ज्ञातृत्वेन समानाकारम् was told in the very beginning as एतद्यो वेत्ति तं प्राहुः. This is the upalakshana for ज्ञानत्व and others. Their essential nature and attributive nature are similar.

यः पश्यति सः पश्यति – This is explained in bhashya as significant as it means one who knows the Self as is.. Others do not perceive even though they are seeing it. It is like seeing a conch as yellow due to defect in their eye. And the meaning of praising such as knower as 'सः पश्यति' is that such darshana becomes the cause of gaining paramapurushartha.

Sloka 13.28

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ 28 ॥

सर्वत्र In all bodies such as that of deva, manushya and others समवस्थितम् being present as their support ईश्वरं one who is the Lord of those respective bodies, that Jivatman समं पश्यन् knowing that he is similar being of the form of consciousness only आत्मना through their mind आत्मानं his own Self न हिनस्ति does not injure himself. ततः So परां गतिं याति he knows the Self as is and through self realization he attains liberation.

सर्वत्र - देवादिशरीरेषु तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, ईश्वरम् - आत्मानं देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्, आत्मना - मनसा स्वम् आत्मानं न हिनस्ति - रक्षति, संसारात् मोचयति; ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात् परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति । देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति ।

These aspects are stressed again and again because they are so difficult to put to practice. It is easy to read and understand but to practice it every minute is impossible. But shruti also keeps teaching again and again without getting bored they say – श्रुतीनां जामिता नास्ति – shrrutis do not have boredom. So here Bhagavan is teaching this aspect of समदर्शन, देहात्मविवेक etc in many many ways.

सर्वत्र - देवादिशरीरेषु तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, - सर्वत्र means in bodies such as deva, manushya and others, being present as the master, supporter and controller,

ईश्वरम् – आत्मानं – means the Individual Self,

देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्,- perceiving the individual Self as being detached from the different forms such as deva and others and being similar due to being only of the form of consciousness,

आत्मना - मनसा स्वम् आत्मानं न हिनस्ति - रक्षति, संसारात् मोचयति; - आत्मना means with the mind, न हिनस्ति means protects his own Self, means releases himself from samsara.

ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात्, - ततः means for that reason, that is, for the reason of perceiving similarity in all selves due to their nature of knowership,

परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति – गतिः means that which is attained. Meaning is he will attain the true nature Self, which is to be attained.

देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति – One who sees the individual selves present in various bodies such as that of deva, manushya and others as different (identifying them with the respective bodies) destroys his self, means hurls himself into the middle of the ocean of samsara.

The समदर्शन which is being taught is praised here by telling about the fruits of such samadarshana.

सर्वत्र - देवादिशरीरेषु – In the 33rd sloka it is going to be told as सर्वत्रावस्थितो देहे. Keeping that in mind the word सर्वत्र is explained here as देवादिशरीरेषु.

तत्तच्छेषित्वेन आधारतया नियन्तृतया च स्थितम्, ईश्वरम् - आत्मानं – The word ईश्वर in the sloka means शेषित्व and नियन्तृत्व. One who rules is Ishvara. It is as told earlier भर्ता भोक्ता महेश्वरः (22). So the upasarga सम् in समवस्थितम् is explained as तत्तच्छेषित्वेन etc. And as per the context, ईश्वरम् is individual Self here who is the lord of the body, senses etc.

देवादि विषमाकारवियुक्तं ज्ञानैकाकारतया समं पश्यन्, - समं पश्यन् in sloka is used to negate the differences in bodies such as that of deva, manushya and others which is happening due to देहात्माभिमान. On examining what as told earlier and what is going to be told later as यावत् सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् | क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ (26) and next यदा भूतपृथग्भावम् (30), it is clear that the differences associated with various forms such as that of deva, manushya and others is negated. That is told here as देवादि विषमाकारवियुक्तं.

आत्मना - मनसा स्वम् आत्मानं – Since the Individual Self is the one subjected to हिंसा it applies to संसारि आत्मा. The self getting immersed in the ocean of samsara is the cruelty that he is subjected to.

न हिनस्ति - रक्षति, संसारात् मोचयति; - Since the Atman is nitya or eternal, even for one who sees differences in selves identifying with body, the self cannot be destroyed or subjected to cruelty in the real nature. So the actual meaning of न हिनस्ति is explained as something which is good for one and can be achieved with समदर्शन and that is explained as रक्षति, संसारात् मोचयति. Rescues self from drowning in the ocean of samsara.

ततः - तस्मात् ज्ञातृतया सर्वत्र समानाकारदर्शनात् परां गतिं याति - गम्यत इति गतिः, परं गन्तव्यं यथावत् अवस्थितम् आत्मानं प्राप्नोति – Again since it is Jivatma Prakarana, परां गतिं याति is attaining the true nature of Self. The meaning of परगति is explained as told earlier also, अव्यक्तोक्षर इत्युक्तः तमाहुः परमां गतिम् (8-21) where it was commented as प्रकृति संसर्ग वियुक्त स्वरूपेणावस्थितः आत्मा. So here also explained as यथावत् अवस्थितम् आत्मानं प्राप्नोति. So समदर्शन told here is उभयकारण – रक्षण from संसार and आत्मप्राप्ति both.

देवाद्याकारयुक्ततया सर्वत्र विषमम् आत्मानं पश्यन् आत्मानं हिनस्ति, भवजलधिमध्ये प्रक्षिपति – The meaning of हिनस्ति has to be understood. Earlier it was told about atma svarupa as अच्छेद्योयमदाह्योयम् अक्लेद्योऽशोष्य एव च, कं घातयति हन्ति कम् (2-24, 2-21) etc. So what is the meaning of हिंसा for Atman

is clarified as भवजलधिमध्ये प्रक्षिपति. That is himsaa as far as atman is concerned, getting drowned in the ocean of transmigration.

So even in this sloka, the differential characteristic between the cause of samsara and cause of moksha is shown by teaching the nature of prakruti and purusha. If one identifies body with self, that becomes the cause of samsara while perceiving the difference due to the self being of the form of consciousness in all bodies becomes the cause of moksha.

Sloka 13.29

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ 29 ॥

कर्माणि All activities that happen through the body सर्वशः in all ways प्रकृत्यैव च क्रियमाणानि are being done only by prakruti तथा and in the same way, आत्मानम् अकर्तारं and that the self is not the doer, यः पश्यति one who contemplates like this सः पश्यति he realizes the nature of the Self as it is.

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति, तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति स आत्मानं यथावद् अवस्थितं पश्यति ।

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, - One who realizes that all the activities of the body are being done by Prakruti as told earlier, 'In the activities of the body, senses and mind, the body which has the Individual Self as the ruler is the cause',

तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति, - And also realizes that the atman is of the nature of consciousness and is not the doer,

तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति – And also realizes that the association of the Self with Prakruti, the aspect of being its adhishtaana or

ruler, and the experiences of happiness and grief arising out of it are all due to the ignorance of the form of karma,

स आत्मानं यथावद् अवस्थितं पश्यति – he only knows the real nature of the Self as it exists.

The difference in the characteristic of the nature of being the locus of all activities and not being the doer – between the body and the self is being taught in this and the next slokas.

सर्वाणि कर्माणि - 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' (13-20) इति पूर्वाक्तरीत्या प्रकृत्या क्रियमाणानि इति यः पश्यति, - Perceiving that the actions themselves which is कर्मस्वरूप - is common to all – those who have realized the nature of the Self and those who have not. For eg. The action of eating, everyone knows that eating involves picking food, putting into the mouth etc. The difference is that the realisers know it is to be attributed to prakruti while and the ignorant ones are not aware of it. This awareness is not just literal knowledge but it has to be practical. At every moment a realize would know it is not done by atman.

तथा आत्मानम् ज्ञानाकारं अकर्तारं च यः पश्यति,- The Atman because of being of the nature of pure consciousness, is not the doer of the kind of actions that we see while being associated with a body.

तस्य प्रकृतिसंयोगः तदधिष्ठानं तज्जन्य सुखदुःखानुभवः च कर्मरूप अज्ञानकृतानि इति च यः पश्यति स आत्मानं यथावद् अवस्थितं पश्यति - Then to the question, 'what about शास्त्रवश्यत्व, तत्फलानुभव etc – they are all due to कर्मरूपाज्ञान. Due to अनादिकर्म, atman gets associated with prakruti, Due to that association he engages in karma. Then his knowledge gets blocked. Due to that the reminiscent impressions – कर्मवासना ensues. Then he is born again etc – thus the cycle is formed from the उपाधि प्रवाह.

Sloka 13.30

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ 30 ॥

यदा When भूतपृथग्भावम् the modifications of the different forms such as deva, manushya, insect etc which are caused by the association with matter एकस्थं are all centred in or grounded in one reality namely prakruti, तत एव च विस्तारम् अनुपश्यति and due to that only the further expansion into children, grand-children etc – one who perceives this तदा ब्रह्म सम्पद्यते then he attains the Self of the form of only consciousness.

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, न आत्मस्थम्, तत एव - प्रकृतित एवउत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः ।

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, - All beings such as deva, manushya and others which are made of the union of two realities namely prakruti and purusha being present,

तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् – In those beings the different forms of existence such as being a god or human or short or tall and others, all these

एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, - are rooted in one – meaning one reality which is prakruti – when one perceives thus,

न आत्मस्थम्, - that all these forms of existence are not rooted in the Self,

तत एव - प्रकृतित एवउत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, - तत एव means from that prakruti only successive proliferation into children, grand children and such different varieties happen – when one perceives thus,

तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः – then only ब्रह्म सम्पद्यते means he attains the nature of the Self of the form of unlimited pure consciousness.

Among the two – prakruti and purusha, prakruti which undergoes modifications and the atman is immutable and so difference exists between the two is told in this sloka.

प्रकृतिपुरुषतत्त्वद्वयात्मकेषु, देवादिषु सर्वेषु भूतेषु सत्सु, - The word भूत indicates the entirety of chit and achit which are mutually united.

तेषां देवत्व-मनुष्यत्व-ह्रस्वत्व-दीर्घत्वादि पृथग्भावम् – The word पृथग्भाव indicates all kinds of differences जातिरूप, गुणरूप etc. that is of the form of class, qualities etc. All these are of the nature of attaining different states and so are different from the Atman who is निर्विकार – immutable.

एकस्थम् - एकतत्त्वस्थं प्रकृतिस्थं यदा पश्यति, न आत्मस्थम्, तत एव - प्रकृतित एवउत्तरोत्तर पुत्रपौत्रादि भेदविस्तारं च यदा पश्यति, - Here एकस्थम् is explained as एकतत्त्वस्थम्. And that reality is prakruti. The word एक here does not indicate Atman. If so, then the aspect of differences of the form of deva, manushya etc would apply to atman and that is against pramanas. And it would also be against what was taught earlier starting with समं पश्यन् हू सर्वत्र (28) and before as पण्डिताः समदर्शिनः (5-18) and others. So bhashya is न आत्मस्थम्. A doubt may be raised based on shruti pramana आत्मा वै पुत्रनामासि (य.मन्त्र प्रश्न 2-12) where the modification in to the form of putra etc for the atman seems to be told. But that is answered with the pramana अङ्गादङ्गात् सम्भवसि ((य.मन्त्र प्रश्न. 2-12) where it is said that is also related to the prakruti only.

तदा एव ब्रह्म संपद्यते - अनवच्छिन्नज्ञानैकाकारम् आत्मानं प्राप्नोति इत्यर्थः – Here ब्रह्म संपद्यते does not mean attaining परमात्मभाव and so as per परमं साम्यमुपैति (मु. 3-1-3) and मम साधर्म्यमागताः (14-2), परब्रह्मसाम्यापत्ति is meant here. Hence bhashya is अनवच्छिन्नं ज्ञानाकारम्. That means by mere देहात्मविवेक, परमात्मप्राप्ति is not possible but he becomes ब्रह्मसदृश – similarity with Paramatman while being here. He realizes his nature of the form of unlimited consciousness.

Sloka 13.31

अनादित्वाद्भिर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 31 ॥

अनादित्वात् Unborn due to being eternal निर्गुणत्वात् not having the material qualities of satva, rajas and tamas अयं परमात्मा this Individual Self who is like paramatman for the body अव्ययः is indestructible. कौन्तेय Hey Arjuna, शरीरस्थोऽपि though residing in this body which is subjected to modifications न करोति does not do anything न लिप्यते is not tainted by the qualities of the body.

अयं परमात्मा देहात् निष्कृष्य स्वस्वभावेन निरूपितः, शरीरस्थः अपि अनादित्वात् – अनारभ्यत्वाद् अव्ययः –
व्ययरहितः, निर्गुणत्वात् – सत्त्वादिगुणरहितत्वात्, न करोति न लिप्यते । देहस्वभावैः न लिप्यते ।

अयं परमात्मा देहात् निष्कृष्य स्वस्वभावेन निरूपितः, - This Paramatman – means this Jivatman who has
been established as of very different nature than that of the body,

शरीरस्थः अपि अनादित्वात् – अनारभ्यत्वाद् - though residing in the body, because of not being born,

अव्ययः – व्ययरहितः, - he is avyaya – meaning indestructible,

निर्गुणत्वात् – सत्त्वादिगुणरहितत्वात्, न करोति न लिप्यते देहस्वभावैः न लिप्यते – because of being nirguna
meaning not having qualities such as satva and others, is not tainted by the qualities of the
body.

The वैधर्म्य or difference in attributes of Jivatman and Prakruti is taught here very clearly. The
word अनादित्वात् indicates it is अव्यय also. It is well known that whatever is created or born gets
destroyed.

निर्गुणत्वात् – This does not negate ज्ञान and such qualities. So the word गुण indicates the qualities
of Prakruti such as satva, rajas and tamas.

न लिप्यते – The Atman who is not born, does not have qualities of matter such as satva and
others and is of the nature of pure consciousness, though residing in the body only, does not
get tainted by शरीर स्वभाव. The body which is told as तत् सप्तधा तु त्रिमलं द्वियोर्नि चतुर्विधाहारमयं शरीरम्
(गर्भो. 1) gets tainted due to संसर्ग. When cloth contacts dirt, it gets dirty, gets tainted. So sharira is
like that. Body also when it comes into contact with dirt even for a few seconds, gets tainted with
dirt. So a doubt may arise that when Atman is associated so closely inseparably with prakruti
from beginningless time, how can he not get tainted by the qualities of prakruti? That is cleared
in the next sloka.

Sloka 13.32

यद्यपि निर्गुणत्वात् न करोति, नित्यसंयुक्तः देहस्वभावैः कथं न लिप्यते? इत्यत्र आह –

It can be accepted that he does not do any karma as he is without the qualities of matter such as satva, rajas and tamas. But due to association with prakruti from beginningless time, how can he be not tainted with prakruti's dharmas? That is answered in two slokas that follow.

न करोति – This was told earlier and will be told later also and indicates the pure essential nature of the Atman. Even then how can one say 'even though residing in body he does not get tainted?' that is answered in the next shloka.

संसर्गजा दोषगुणा भवन्ति – It is well known that one gets good or bad qualities due to association with the good and bad. It is said 'यं प्राप्य अतिपवित्राणि वस्त्राण्याभरणानि च । अशुचित्वं क्षणाद्यान्ति किमन्यदशुचिस्ततः ॥ - that cloths and others come into contact with the body even for a second, they get contaminated. What to say of the Atman which is associated from beginningless time? That is indicated in bhashya avatarikaa as नित्यसंयुक्तः. This is clarified with an illustration here. The bhaava is that it does not happen as a rule. There are objects which though associated with other objects do not get the qualities of those objects. The दृष्टान्त of aakaasha is given to show this. So there is no rule that संसर्ग always causes defects of one to be transmitted to the other. For that the व्यतिरेक निदर्शन is given as आकाश. Though Akasha comes in contact with pure, impure and all kinds of objects, it does not get tainted with those qualities.

The same doubt is raised form paramatman in the brahma sutra भोक्त्रापत्तेः अविभागश्चेत् स्यात् लोकवत् – If Paramatman is residing in the body, should he not also be subjected to experiences of sukha, dukha etc? Sutrakara says no, it can also be seen in the world. When a person gets punished and puts in jail for some crime which he committed, the criminal who is in the jail experiences all the difficulties while the jailor though being in the jail, does not experience them as he is the ruler there. In the same way, Paramatman though residing in the body does not experience sukha, dukha etc. Here the atman who is associated with prakruti and is present in the body does not get tainted by the qualities of body is being told.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ 32 ॥

सर्वगतम् आकाशं Just as aakaasha which is pervading all substances सौक्ष्म्यात् because of being very subtle यथा नोपलिप्यते does not get tainted by the qualities of those respective substances with which it comes into contact, तथा in the same way, आत्मा the Individual Self सर्वत्र देहे अवस्थितः though residing in all kinds of bodies such as deva, manushya and others नोपलिप्यते does not get tainted by the qualities of those bodies.

यथा आकाशं सर्वगतम् अपि सर्वैः वस्तुभिः संयुक्तम् अपि सौक्ष्म्यात् सर्ववस्तुस्वभावैः न लिप्यते, तथा आत्मा अतिसौक्ष्म्यात् सर्वत्र देवमनुष्यादौ देहे अवस्थितः अपि तत्तद्देहस्वभावैः न लिप्यते ।

यथा आकाशं सर्वगतम् अपि – Just as aakaasha which though is present everywhere

सर्वैः वस्तुभिः संयुक्तम् अपि – and though is in contact with all substances,

सौक्ष्म्यात् सर्ववस्तुस्वभावैः न लिप्यते, - does not get tainted by the qualities of all those substances,

तथा आत्मा अतिसौक्ष्म्यात् – in the same way, the Self, because of being very very subtle,

सर्वत्र देवमनुष्यादौ देहे अवस्थितः अपि – though present everywhere, means in bodies such as deva, manushya and others,

तत्तद्देहस्वभावैः न लिप्यते – does not get tainted by the qualities of those respective bodies.

सर्ववस्तुभिः संयुक्तमपि – The word सर्वगत in sloka indicates the possibility of getting tainted by innumerable mutually opposed qualities. आकाश is more subtle than the remaining four भूतs or elements. But Atman is more subtle than aakaasha is indicated in bhashya as अतिसौक्ष्म्यात्. The word सर्व denotes that there is no possibility of any taint by any quality of any substance for aakaasha.

Here सर्वत्र is not commented as everywhere in the body because it is well known from shruti that Atman exists in one place – हृदि ह्येष आत्मा shruti says. So सर्वत्र is commented as सर्वत्र देवमनुष्यादौ – in all bodies such as that of man, god etc.

तत्तद्देहस्वभावैः न लिप्यते – देह has षड्भावविकारः – अस्ति, जायते, वर्धते, विपरिणमते, अपक्षीयते, नश्यति –
Atman is not subjected to these modifications as he is eternal, immutable principle.

Sloka 13.33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नम् प्रकाशयति भारत ॥ 33 ॥

भारत Hey Arjuna, एकः रविः just as the one Sun, इमं कृत्स्नं लोकं this entire world यथा प्रकाशयति
brightens up or illumines तथा in the same way क्षेत्री the Atman who is the kshetrajna कृत्स्नं क्षेत्रं
प्रकाशयति illumines his entire body.

यथा एकः आदित्यः स्वया प्रभया कृत्स्नम् इमं लोकं प्रकाशयति, तथा क्षेत्रम् अपि क्षेत्री 'मम इदं क्षेत्रम् ईदृशम्' इति कृत्स्नं
बहिः अन्तः च आपादतलमस्तकं स्वकीयेन ज्ञानेन प्रकाशयति । अतः प्रकाश्यात् लोकात् प्रकाशकादित्यवत् वेदितृत्वेन
वेद्यभूतात् अस्मात् क्षेत्रात् अत्यन्तविलक्षणः अयम् उक्तलक्षण आत्मा इत्यर्थः ।

यथा एकः आदित्यः स्वया प्रभया कृत्स्नम् इमं लोकं प्रकाशयति, - Just as the one sun illumines this entire
world with his radiance,

तथा क्षेत्रम् अपि क्षेत्री 'मम इदं क्षेत्रम् ईदृशम्' इति कृत्स्नं बहिः अन्तः च आपादतलमस्तकं स्वकीयेन ज्ञानेन प्रकाशयति –
In the same way, the Self who is the kshetrajna illumines his entire body – inside and outside
from foot to head with his attributive consciousness.

अतः प्रकाश्यात् लोकात् प्रकाशकादित्यवत् वेदितृत्वेन वेद्यभूतात् अस्मात् क्षेत्रात् अत्यन्तविलक्षणः अयम् उक्तलक्षण आत्मा
इत्यर्थः – For that reason, just like the Sun who illumines is different from the world which is
illuminated, the Self having the characteristics told earlier, who has the nature of knowership is
very different and distinct from the body which is the object of knowledge. That is the meaning.

What was taught in the beginning as एतद्यो वेत्ति – that the Self is a knower and so there is
difference between the knower and that which is known – that is confirmed here with an
illustration.

स्वया प्रभया – Though the essential nature and attributive nature of the Self belong to the same class of consciousness, there is difference between the two. One is स्वरूप ज्ञान through which Self known as 'अहम्' and the other is attributive knowledge which does not know itself but shows objects to the Self. So that is indicated in bhashya as स्वया प्रभया. Substantive knowledge is स्वरूप ज्ञान and the substratum is प्रभावत्. Attributive knowledge is धर्मभूतज्ञान and it is प्रभा. So there is obvious difference between the brightness and that object which has brightness – say sun light and sun. In the same way Self and its dharmabhuta jnaana are different though one is the attribute of the other and the attribute is inseparably associated to the substratum.

कृत्स्नं क्षेत्रम् – The word कृत्स्नम् does not mean all bodies because every body has one atman. So it is not that the Atman present in one body illumines all bodies though the illustration of aditya is given. So the similarity is explained as बहिरन्तश्चापादतलमस्तकम्. Here बहिः means skin and others. अन्तः means muscles etc. In each body there is नानात्व or multiplicity in terms of different parts of the body. The dharmabhuta jnana of atman illumines all that is the meaning. The Self who knows all these is the knower.

Sloka 13.34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ 34 ॥

एवं As told so far, क्षेत्रक्षेत्रज्ञयोः अन्तरं the difference between the body and the Atman, भूतप्रकृतिमोक्षं and how to get released from the association with prakruti, च ज्ञानचक्षुषा ये विदुः those who know through the eye of the form of discriminatory knowledge ते they परं यान्ति attain the pure nature of the Atman as detached from prakruti.

एवम् - उक्तेन प्रकारेण क्षेत्रक्षेत्रज्ञयोः अन्तरं - विशेषं विवेकविषयज्ञानाख्येन चक्षुषा ये विदुः, भूतप्रकृतिमोक्षं च, ते परं यान्ति - निर्मुक्तबन्धम्, आत्मानं प्राप्नुवन्ति । मोक्ष्यते अनेन इति मोक्षः, अमानित्वादिकम् उक्तं मोक्षसाधनम् इत्यर्थः । क्षेत्रक्षेत्रज्ञयोः विवेकविषयेण उक्तेन ज्ञानेन, तयोः विवेकं विदित्वा भूताकारपरिणत प्रकृतिमोक्षोपायम् अमानित्वादिकं च अवगम्य ये आचरन्ति, ते निर्मुक्तबन्धाः स्वेन रूपेण अवस्थितम् अनवच्छिन्नज्ञानलक्षणम् आत्मानं प्राप्नुवन्ति इत्यर्थः ।

एवम् - उक्तेन प्रकारेण – As taught here in this chapter,

क्षेत्रक्षेत्रज्ञयोः अन्तरं - विशेषं विवेकविषयज्ञानाख्येन चक्षुषा ये विदुः, - those who know through the eye of the form of discriminatory knowledge, the distinct characteristics between the Atman and the body,

भूतप्रकृतिमोक्षं च, - and in the same way, know the means to get released from the body made of the five elements,

ते परं यान्ति - निर्मुक्तबन्धम्, आत्मानं प्राप्नुवन्ति – they attain the प्रकृतिवियुक्त-परिशुद्धात्मस्वरूप – the pure nature of the Self dissociated from prakruti.

मोक्ष्यते अनेन इति मोक्षः, अमानित्वादिकम् उक्तं मोक्षसाधनम् इत्यर्थः – मोक्ष is that by which one gets released – that means the means to moksha such as अमानित्व and others as told earlier.

क्षेत्रक्षेत्रज्ञयोः विवेकविषयेण उक्तेन ज्ञानेन, तयोः विवेकं विदित्वा - being equipped with the knowledge of the discriminatory characteristics between kshetra and kshetrajna that was told already, knowing well the difference between them,

भूताकारपरिणत प्रकृतिमोक्षोपायम् अमानित्वादिकं च अवगम्य ये आचरन्ति, - Having known the means of getting released from the five elements modified into the form of prakruti, such as अमानित्व and others and those who know thus and put it to practice,

ते निर्मुक्तबन्धाः – they having got released from the bondage of body,

स्वेन रूपेण अवस्थितम् अनवच्छिन्नज्ञानलक्षणम् आत्मानं प्राप्नुवन्ति इत्यर्थः – they attain the Self of the nature of unlimited consciousness existing in its own original pure form.

The fruit of acquiring the knowledge of difference in the characteristics of kshetra and ksetrajna is told here. The body is inert, is supported and is शेषभूत to self. The Atman is of the nature of consciousness, is the supporter and the lord of the body. This discriminatory knowledge is meant by ज्ञानचक्षुषा here. Because there is no scope for दिव्यज्ञान etc here. The विवेकज्ञान acquired through the उपदेश done here is what is meant.

परं यान्ति – This means the fruit obtained from the knowledge of the nature of the Self and so it is about the pure nature of the Atman. His परत्व is with respect to his own previous state of being a संसारि.

मोक्ष्यते अनेन इति – The main teaching of this chapter is the means to knowledge such as अमानित्व and others. In the beginning of this chapter the nature of kshetra and kshetrajna was taught. In the middle, the means such as amanitva were taught. So at the end also it is taught that the host of qualities such as amanitva and others would be the cause of release form the body.

As per our sidhanta, mere वाक्यार्थज्ञान will not become the means to liberation and so the qualities such as अमानित्व and others have to be cultivated in practice and that is indicated in bhashya as अवगम्य ये आचरन्ति.

भूतप्रकृतिमोक्षम् – The samasa for this is भूतमय्याः प्रकृतेः मोक्षः भूतप्रकृतिमोक्षः or भूतानां जीवानां प्रकृतेः मोक्षः. This indicates अनिष्टनिवृत्ति and परं यान्ति indicates इष्टप्राप्ति. It is not enough if the अनिष्ट is eliminated but there should be attainment of the desired too. So both are indicated here.

ओंतत्सदिति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः