

Swamy Desikan's  
**Tatparya Chandrika**  
(Gita Bhashyam – Chapter 17)



Annotated Commentary in English By  
Vidvan Sri A. Narasimhan Swamy

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**Swamy Desikan, Thiruvahindrapuram**

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V.S. Sharma  
1950

Sri:

Srimad Ramanuja Gita Bhashyam – 17<sup>th</sup> Chapter  
(Explanations from Tatparya Chandrika of Swamy Deshikan)

अथ सप्तदशोध्यायः

Sloka 17.1

भाष्यावतारिका

देवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्रास्युपायज्ञानं च वेदैकमूलम् इति उक्तम् । इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, शास्त्रविहितस्य च गुणतः त्रैविध्यं, शास्त्रसिद्धस्य लक्षणं च उच्यते । तत्र अशास्त्रविहितस्य निष्फलत्वम् अजानन् अशास्त्रविहिते श्रद्धासंयुक्ते यागादौ सत्त्वादिनिमित्त-फलभेद-बुभुत्सया अर्जुनः पृच्छति –

देवासुरविभागोक्तिमुखेन प्राप्यतत्त्वज्ञानं तत्रास्युपायज्ञानं च वेदैकमूलम् इति उक्तम् – Bhagavan taught the division of devas and asuras and through that he taught that the source of knowledge of reality that is to be attained and the knowledge of the means to attain that goal is only Vedas.

इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, – And now the fact that what is not ordained in shastra is aasura and hence does not yield any fruits,

शास्त्रविहितस्य च गुणतः त्रैविध्यं, - and what is ordained in shastras are of three types baed on the three qualities satva, rajas and tamas,

शास्त्रसिद्धस्य लक्षणं च उच्यते – and the definition of what is established in shastra – all these are going to be told.

तत्र अशास्त्रविहितस्य निष्फलत्वम् अजानन् – Not being aware of the futility of performing karmas in a way opposed to what is ordained in shastra,

अशास्त्रविहिते श्रद्धासंयुक्ते यागादौ – while performing yaga and other karmas not as per what is ordained in shastra but with lot of shraddha,

सत्त्वादिनिमित्त-फलभेद-बुभुत्सया अर्जुनः पृच्छति – Arjuna wanted to know the difference in fruits according to satva, rajas and tamas in such karmas and asks Bhagavan Krishna about it.

Aspects which are related to and coming under the देवासुर विभाग are addressed here.

Bhagavad Yamunacharya says in Gitartha Sangraha the summary of this chapter thus –  
अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् । लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् (गी.सं. 21). The meaning of this sloka is explained in bhashya as इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं, शास्त्रविहितस्य च गुणतः त्रैविध्यं, शास्त्रसिद्धस्य लक्षणं च उच्यते .

Bhagavan said ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि (16-24) Whatever one accepts or rejects should be according to shastra only. So only after studying the shastra the question of हेय and उपादेय arises. Hence the doubt is how can this question ये शास्त्रविधिमुत्सृज्य यजन्ते - that what is the fruit for karmas which are अशास्त्र, is it relevant? Answer to that is indicated in bhashya as अशास्त्रविहितस्य निष्फलत्वम् अजानन् – he was not aware that such karmas that are not as ordained in shastra are futile he is asking the question.

Swamy Deshikan explains the thinking behind Arjuna's question – प्रेक्षावतां स्वतः प्रयोजने तदुपाये वा बुभुत्सा – people who observe others doing something would then like to do it themselves for their use. We see in this world people trying to do themselves farming or treating diseases etc. and many times they succeed in attaining the desired. Even shastriya karmas are learnt from seeing others perform only. And whatever is done cannot be without some fruit. Otherwise no one would do any karma seeing others. And if one performs with lot of shraddhaa, even if some अङ्गवैकल्य (deficiency/imperfection) is there, there should be some fruit for the work done because it is being done with lot of shraddhaa. So what was told earlier as यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति न सुखं न परां गतिम् । should that be taken to mean that one would not get great benefits but the karma done should yield some benefits if done with shraddhaa – etc. this is what is the thinking in the mind of Arjuna. Yaaga told includes दान, देवपूजा and all that. श्रद्धासंयुक्ते यागादौ - The word श्रद्धयान्विताः which is कर्तृविशेषण (adjective) is explained as क्रियाविशेषण (adverb) here to show that the doubt is valid – the karmas such as Yaaga and others which are performed with shraddha – how can they not yield any fruit?

Arjuna wants to know if one has श्रद्धा should not there be some benefit for it, though karmas are not performed as told in shastra?

**अर्जुन उवाच**

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 1 ॥

कृष्ण Hey Krishna, ये शास्त्रविधिम् उत्सृज्य those who give up the way karmas are ordained in shastra श्रद्धयान्विताः यजन्ते performs sacrifices with lot of faith and urgency तेषां निष्ठा का what is their position? सत्त्वम् आहो रजः तमः Are they included in satva or rajas or tamas?

शास्त्रविधिम् उत्सृज्य श्रद्धयान्विता ये यजन्ते, तेषां निष्ठा का? किं सत्त्वम्? आहो स्वित् रजः? अथ तमः? निष्ठा - स्थितिः, स्थीयते अस्मिन् इति स्थितिः, सत्त्वादिः एव निष्ठा इति उच्यते । तेषां किं सत्त्वे स्थितिः? किं वा रजसि? किं वा तमसि? इत्यर्थः ।

शास्त्रविधिम् उत्सृज्य श्रद्धयान्विता ये यजन्ते, - Leaving aside the injunction of the shastra, those who perform yaga and others with lot of shraddha – faith/urgency,

तेषां निष्ठा का? किं सत्त्वम्? आहो स्वित् रजः? अथ तमः? – what is their position of their action – is it satva or rajas or tamas?

निष्ठा - स्थितिः, स्थीयते अस्मिन् इति स्थितिः, सत्त्वादिः एव निष्ठा इति उच्यते – निष्ठा means state - they are established firmly in this state – satva and others are only meant by nishthaa here.

तेषां किं सत्त्वे स्थितिः? किं वा रजसि? किं वा तमसि? इत्यर्थः – Are they established in satva or is it rajasa or tamasa is the meaning.

Here addressing Bhagavan as Krishna has a meaning – The निरुक्ति of word कृष्ण is given as कृषिर्भूवाचकश्शब्दो णश्च निर्वृतिवाचकः (भा. उ. 69-5) means – useful for attaining all that one desires.

The word तु in तेषां निष्ठा तु का – eliminates that performed with शास्त्रीयनिष्ठा and that performed as कामकारतः. This is different from both is indicated by the word तु.

यजन्ते – Indicates याग, दान etc.

सत्त्वमाहो रजस्तमः - These qualify what was asked as तेषां निष्ठा का – so explained in bhashya as तेषां स्थितिः सत्त्वे किम् and so on.

**Sloka 17.2**

एवं पृष्टो भगवान् अशास्त्रविहितश्रद्धायाः तत्पूर्वकस्य च यागादेः निष्फलत्वं हृदि निधाय शास्त्रीयस्य एव यागादेः गुणतः त्रैविध्यं प्रतिपादयितुं शास्त्रीयश्रद्धायाः त्रैविध्यं तावद् आह -

Thus asked by Arjuna, keeping in mind that there is no use in having shraddhaa in something opposed to what is ordained in shastra and such yaaga and others performed with shraddha, Bhagavan starts to teach that shaastreeya yaga and other karmas are of three types according to the Gunas and for that starts to explain that there are three types of shastreeya shraddha.

Though Arjuna did not ask about how many types of shraddhaa are there, Krishna started to teach about them and what is the purpose of that is told in this avataarikaa. The meaning is that Arjuna's question is contradicting what was taught earlier.

हृदिनिधाय – Bhashyakarar says Bhagavan kept Arjuna's question in mind as HE wanted to answer that properly. At the same time to indicate that the question is not relevant, HE did not give an answer right away. So श्रद्धा told here is only शास्त्रीय श्रद्धा. In अशास्त्रीयकर्मसु there is no guna etc. as it is against what is ordained in the first place.

**श्रीभगवानुवाच**

**त्रिविधा भवति श्रद्धा देहिनाम् सा स्वभावजा ।**

**सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ 2 ॥**

देहिनां For all beings associated with prakruti, श्रद्धा shraddhaa is सात्त्विकी राजसी चैव तामसी च इति त्रिविधा of three types namely saatvikee shraddhaa, raajasee shraddhaa and taamasee shraddhaa. सा स्वभावजा That arises according to ones praacheena karma vaasanaa. तां शृणु Listen to ME attentively about such shraddhaa.

**सर्वेषां देहिनां श्रद्धा त्रिविधा भवति । सा च स्वभावजा - स्वभावः स्वासाधारणो भावः, प्राचीनवासनानिमित्तः**

**तत्तद्बुचिविशेषः, यत्र रुचिः तत्र श्रद्धा जायते । श्रद्धा हि, 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा ।**

**वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः । तेषाम् आत्मधर्माणां वासनादीनां जनकाः**

**देहेन्द्रियान्तःकरणविषयगता धर्माः कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः - सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः । ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा । ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः ।**

**सर्वेषां देहिनां श्रद्धा त्रिविधा भवति – Shradda is of three kinds for all ensouled beings.**



सा च स्वभावजा – And that happens as per their respective nature.

स्वभावः स्वासाधारणो भावः, - svabhaava means nature unique to that that person.

प्राचीनवासनानिमित्तः तत्तद्गुचिविशेषः, - And what is that unique nature, how is it unique – it is the interest or desire that arises in each person due to the reminiscent impressions of their age old karma.

यत्र रुचिः तत्र श्रद्धा जायते – Where there is desire or interest, shradha arises towards that.

श्रद्धा हि, 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा – Bhashyakarar defines shraddha here. Its is the tvaraa – urgency combined with faith/belief that 'this will achieve my desired goal'.

वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः – All these vaasanaa, ruche and shraddhaa are all aatmadharmas – attributes of the self and they arise from the association of Gunas – means satva/rajas/tamas of prakruti.

तेषाम् आत्मधर्माणां वासनादीनां जनकाः देहेन्द्रियान्तःकरणविषयगता धर्माः – The source of these aatmadharmas namely vaasanaa, ruchi and shraddhaa are the qualities of the objects related to body, sense and mind. How do we perceive them?

कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – They are known only from their effects

सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः – That means they are known from the experiences of body, sense organs and mind that are associated with satva and other gunas.

ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा – Due to that reason, this shraddhaa is of three types – satvikee, raajasee and taamasee.

ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः – Listen to that shraddhaa. That means what is the nature of that shraddhaa, listen to that.

सर्वेषां देहिनां श्रद्धा त्रिविधा भवति – Shraddhaa will arise according to body and others which have abundance of satva and other gunas. To the doubt that 'shastra being common to all how can there be differences in shraddhaa for different people?' Should not all be having same faith in it?' the answer is that shraddhaa is स्वभावजा .

सा च स्वभावजा - स्वभावः स्वासाधारणो भावः, प्राचीनवासनानिमित्तः तत्तद्रुचिविशेषः, यत्र रुचिः तत्र श्रद्धा जायते – svabhaava is the भाव that is unique to oneself – which means धर्मविशेष – a kind of attribute. रुचि and श्रद्धा have कार्य-कारणभाव. If ruchi is present, shraddhaa will be present. If ruche is absent, there won't be shraddhaa. What is that shraddhaa which is different from ruche and is an effect of ruchi is explained as 'स्वाभिमतं साधयति एतत्' इति विश्वासपूर्विका साधने त्वरा .

A doubt is raised here. In Bruhadaranyaka Upanishat it is said कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिः अधृतिः ह्रीः धीः भीः इत्येतत्सर्वं मन एव (बृ. 3-5-3). They are all different functions of mind. So shraddhaa can get the dharmas of अन्तःकरण which is mind as shraddhaa is also a function of mind as told. But Atman is untouched by these dharmas as he is said to be अपहतपाप्मा, विजरो, विमृत्युः etc. How can these be then told in respect of Atman addressed here with words स्व and देहि ? That is explained as वासना रुचिः च श्रद्धा च आत्मधर्माः गुणसंसर्गजाः । तेषाम् आत्मधर्माणां वासनादीनां जनकाः देहेन्द्रियान्तःकरणविषयगता धर्माः कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः ।

Swamy Deshika explains what exactly is meant by this – शुद्धस्वभावस्यैव आत्मनः कर्ममूल-गुणमय-प्रकृतिसंसर्गोपाधिक-धर्मभूतज्ञानपरिणतिविशेषा इत्यर्थः । In the end they are all modifications in dharmabhuta jnaana – attributive consciousness of Jivatman and it is due to the association with prakruti which is made of Gunas and this association is due to karma. Else in his essential nature Jivatman is shuddhasvabhaava.

कार्यैकनिरूपणीयाः सत्त्वादयो गुणाः – And satva and other gunas are known only on seeing their effects and that is शास्त्रसिद्ध and also known. What is shastrasiddha and उपलब्ध – known – should not be rejected is the bhaava.

सत्त्वादिगुणयुक्तदेहाद्यनुभवजा इत्यर्थः – How can these satva and others which are अतीन्द्रिय because we cannot see them but can know them thru their effects only – how can they cause वासना etc is explained as सत्त्वादिगुणयुक्तदेहाद्यनुभवजा – vaasanaa and others are as a result of the experiences of body, sense organs and mind which are made of triguna – satva, rajas and tamas. From that point of view shraddhaa also is classified as three – satva, rajas and tamas.

ततः च इयं श्रद्धा सात्त्विकी राजसी तामसी च इति त्रिविधा । ताम् इमां श्रद्धां शृणु । सा श्रद्धा यत्स्वभावा, तं स्वभावं शृणु इति अर्थः – Why is Bhagavan again instructing Arjuna to listen carefully – शृणु – he says – in order to teach the various modes etc.

### Sloka 17.3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 3 ॥

भारत Hey Arjuna, सर्वस्य श्रद्धा for everyone shraddhaa सत्त्वानुरूपा भवति would be as per their respective mind. अयं पुरुषः This embodied soul kshetrajna, श्रद्धामयः is a form of modification of shraddhaa. यः यत् श्रद्धः whatever is one's shraddhaa सः स एव he will be verily according to that only.

सत्त्वम् - अन्तःकरणम्, सर्वस्य पुरुषस्य अन्तःकरणानुरूपा श्रद्धा भवति; अन्तःकरणं यादृशगुणयुक्तम्, तद्विषया श्रद्धा जायते इत्यर्थः । सत्त्वशब्दः पूर्वोक्तानां देहेन्द्रियादीनां प्रदर्शनार्थः । श्रद्धामयः अयं पुरुषः, श्रद्धामयः – श्रद्धापरिणामः । यो यच्छ्रद्धः - यः पुरुषो यादृश्या श्रद्धया युक्तः, स एव सः - स तादृश श्रद्धापरिणामः । पुण्यकर्मविषये श्रद्धायुक्तः चेत्, पुण्यकर्मफलसंयुक्तः भवति इति श्रद्धाप्रधानः फलसंयोग इति उक्तं भवति ।

सत्त्वम् - अन्तःकरणम्, सर्वस्य पुरुषस्य अन्तःकरणानुरूपा श्रद्धा भवति; - Satva means antah karana or mind. For all persons shraddha will be just like their mind.

अन्तःकरणं यादृशगुणयुक्तम्, तद्विषया श्रद्धा जायते इत्यर्थः – That means whatever guna their mind is made of, their shraddha will be in those related objects.

सत्त्वशब्दः पूर्वोक्तानां देहेन्द्रियादीनां प्रदर्शनार्थः – The word sattva here is indicative of body, senses and others also told earlier.

श्रद्धामयः अयं पुरुषः, श्रद्धामयः – श्रद्धापरिणामः – This purusha is shraddhaa maya means is the product of shraddha.

यो यच्छ्रद्धः - यः पुरुषो यादृश्या श्रद्धया युक्तः, - Whatever is one's shraddhaa – means whatever kind of shraddha one has,

स एव सः - स तादृश श्रद्धापरिणामः – he will be that only. Means he will become according to that shraddha. This is explained further -

**पुण्यकर्मविषये श्रद्धायुक्तः चेत्, पुण्यकर्मफलसंयुक्तः भवति – If a person has faith and urgency with respect to meritorious deeds, he will acquire the fruits of those meritorious deeds.**

**इति श्रद्धाप्रधानः फलसंयोग इति उक्तं भवति – So the nature of fruits one attains is primarily dependent on the nature of shraddhaa one has is what is told by this.**

सत्त्वानुरूपा – Here the word satva does not mean satva guna. Because sloka says सत्त्वानुरूपा सर्वस्य श्रद्धा भवति – if the word सत्त्व here means satva guna then there will no scope for division of shraddhaa into satva, rajas and tamas. It is not even that satva assists in all other types also. Because that would equally apply to qualities of rajas and tamas also. Then those two also would influence everything else. So these three would be existing in the form of main and accessory – अङ्ग-अङ्गि भाव. Hence for all these three types of shraddhaa what is commonly told as satva here in this sloka can only be अन्तःकरण as explained in bhashya and it is also indicative of देह, इन्द्रिय etc.

श्रद्धामयः अयं पुरुषः - here the मयट् pratyaya is in विकारार्थ. The मयट् प्रत्यय has three applications – स्वार्थ, प्राचुर्यार्थ, and विकारार्थ. Like in अन्नमय it is विकारार्थ, in प्राणमय it is in स्वार्थ, and in आनन्दमय it is in प्राचुर्यार्थ. Here it is in विकारार्थ because other two do not make in this context.

After telling in general that fruits are as per shraddhaa for all, the specific फलविशेष for those who have specific kind of shraddhaa is told as यो यत् श्रद्धः स एव सः. The reason why तादृशश्रद्धापरिणामः was told in bhashya – modification of shraddhaa – that if one performs punya karmas, one attains good fruits and so the fruits are primarily dependent on the nature of shraddhaa one has. Arjuna wanted to know what is the difference in the fruits obtained by people having different kinds of shraddhaa is the bhaava.

#### **Sloka 17.4**

**तद् एव विवृणोति –**

**Bhagavan details that only further.**

After telling that Shraddhaa is of three types, saatvika, raajasa and taamasa and that the nature of fruits is dependent on the nature of shraddhaa one has. If one has saatvika shraddhaa fruits would also be according to that. That only is going to be explained further.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि तामसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 4 ॥

सात्त्विकाः Those who have abundance of satva guna देवान् यजन्ते worship the devas. राजसाः Those who have excess of rajo guna यक्षरक्षांसि worship yaksha and rakshasas अन्ये तामसा जनाः Others who have excess of taamasa gunas प्रेतान् भूतगणांश्च यजन्ते worship pretas and bhutas.

सत्त्वगुणप्रचुराः सात्त्विक्या श्रद्धया युक्ता देवान् यजन्ते । दुःखासंभिन्नोत्कृष्टसुखहेतुभूतदेव-यागविषया श्रद्धा सात्त्विकी इति उक्तं भवति । राजसा यक्षरक्षांसि यजन्ते । अन्ये तु तामसाः जनाः प्रेतान् भूतगणान् यजन्ते । दुःखसंभिन्नाल्पसुखजननी राजसी श्रद्धा, दुःखप्राया अत्यल्पसुखजननी तामसी इत्यर्थः ।

सत्त्वगुणप्रचुराः सात्त्विक्या श्रद्धया युक्ता देवान् यजन्ते – Those who have abundance of satvaguna will be endowed with saatvika shraddhaa and they worship the Devas through sacrifices etc.

दुःखासंभिन्नोत्कृष्टसुखहेतुभूतदेव-यागविषया श्रद्धा सात्त्विकी इति उक्तं भवति – That means the shraddha in yaagas worshipping the host of Devas which leads to abundant happiness unmixed with sorrow is saatvika shraddhaa.

राजसा यक्षरक्षांसि यजन्ते – And those having abundance of raajasa guna worship yakshas and rakshasas.

अन्ये तु तामसाः जनाः प्रेतान् भूतगणान् यजन्ते – While others who are of tamasic nature perform sacrifices worshipping pretas (the departed spirit we can say or the body in which a departed soul is invested) and hosts of bhutas (ghosts).

दुःखसंभिन्नाल्पसुखजननी राजसी श्रद्धा, - Shraddhaa which is said to be raajasee is that which gives rise to very meager happiness mixed with sorrow.

दुःखप्राया अत्यल्पसुखजननी तामसी इत्यर्थः – Taamasee shraddhaa is that which gives rise to very very little happiness with abundance of sorrow only.

सात्त्विकाः - While all are having the three gunas, addressing saatvikass or raajasaas etc specifically is due to those having excess of that respective guna.

दुःखासम्भिन्न – Those who worship Devas attain the fruit of the nature of सायुज्य with those respective Devas who are worshipped. That is told as happiness not mixed with sorrow. So this is not आत्यन्तिकसुख which is moksha. Taamasa are different from satvikas and raajasas and that is indicated in sloka as अन्ये. भूतगणः are the पार्षदः or members of the court of Rudra.

### Slokas 17.5, 17.6

भाष्यावतारिका -

एवं शास्त्रीयेषु एव यागादिषु श्रद्धायुक्तेषु गुणतः फलविशेषः । अशास्त्रीयेषु दानतपोयागप्रभृतिषु मदनुशासनविपरीतत्वेन न कश्चित् अपि सुखलवः । अपि तु अनर्थ एव इति हृदि निहितं व्यञ्जयन् आह -

Thus only in Yaaga and other karmas that are ordained by shastra and are performed with shraddhaa there will be difference in the fruits attained according to the gunas of satva, rajas and tamas. While daana, tapas, yaaga and others which are not ordained in shastra will yield not even an iota of happiness as they are opposed to shastra which is of the form of my command. On the other hand, they would lead to disaster only in what Sri Krishna had in his mind and is expressing that now.

First the question was avoided as Bhagavan did not give an answer. Now Bhagavan is clearly telling what was that HE had in HIS mind. To remind what was told as न स सिद्धिमवाप्नोति etc bhashya is न कश्चिदपि सुखलवः. And अपि तु अनर्थ एव told in bhashya indicates falling into hell etc which was told earlier.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ 5 ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 6 ॥

ये जनाः Those who दम्भाहङ्कारसंयुक्ताः having dambha and ahankaara कामराग बलान्विताः possessed of passion and desire शरीरस्थं भूतग्रामम् the group of five elements which is present in the body अन्तःशरीरस्थं मां चैव and also the Jivatman who is my amsha कर्शयन्तः causing much stress to them अशास्त्रविहितं what is opposed to the command of the shastras घोरं तपः तप्यन्ते such torturous penance they practice अचेतसः and because of that having impure mind तान् आसुरनिश्चयान् विद्धि know them as of aasura svabhaava or demoniac nature.

अशास्त्रविहितम् अतिघोरम् अपि तपो ये जनाः तप्यन्ते । प्रदर्शनार्थम् इदम्, अशास्त्रविहितं बह्वायासं यागादिकं ये कुर्वते, ते दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः शरीरस्थं पृथिव्यादिभूतसमूहं कर्शयन्तो मदंशभूतं जीवं च अन्तः शरीरस्थं कर्शयन्तो ये तप्यन्ते, यागादिकं च कुर्वते, तान् आसुरनिश्चयान् विद्धि । असुराणां निश्चयः आसुर निश्चयः, असुरा हि मदाज्ञाविपरीतकारिणः, मदाज्ञाविपरीतकारित्वात् तेषां सुखलवसम्बन्धो न विद्यते । अपि तु अनर्थत्राते पतन्ति इति पूर्वम् एव उक्तम् । 'पतन्ति नरकेऽशुचौ' (16-16) इति ।

अशास्त्रविहितम् अतिघोरम् अपि तपो ये जनाः तप्यन्ते – **Those who perform tapas which is not ordained by shastra but is very very tough to do,**

प्रदर्शनार्थम् इदम्, अशास्त्रविहितं बह्वायासं यागादिकं ये कुर्वते, - This is just indicative. Tapas includes yaaga and others that are very strenuous and demanding and are not enjoined by the shastra, ते दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः शरीरस्थं पृथिव्यादिभूतसमूहं कर्शयन्तो – they being egoistic and deceitful, possessed by sensual desire and passion, torture the group of five elements such as prithivi and others that are in the body,

मदंशभूतं जीवं च अन्तः शरीरस्थं कर्शयन्तो - and also torturing the Jivatman who is my amsha,

ये तप्यन्ते, यागादिकं च कुर्वते, - perform tapas, means performs yaaga and others,

तान् आसुरनिश्चयान् विद्धि – Know them as those resolved in aasuree bhaava.

असुराणां निश्चयः आसुर निश्चयः, - Whatever the asuras resolve is aasura nishcaya.

असुरा हि मदाज्ञाविपरीतकारिणः, - Asuras are those whose acts are opposed to my commands.

मदाज्ञाविपरीतकारित्वात् तेषां सुखलवसम्बन्धो न विद्यते – And because they act in ways opposed to my commands, they would not even get an iota of happiness.

अपि तु अनर्थव्राते पतन्ति इति पूर्वम् एव उक्तम् 'पतन्ति नरकेऽशुचौ' (16-16) इति – On the other hand they face multitude of calamities was told earlier itself, as 'they fall into foul hell'.

The word घोर indicates it needs lot of exertion. When the question was about yaaga and others (Arjuna asked यजन्ते श्रद्धयान्विताः) how can Bhagavan tell तप्यन्ते - about tapas? This is explained as प्रदर्शनार्थमिदम्. That means tapas is indicative of yaaga, daana and all that. Hence Arjuna's question and Krishna's answer are about the same topic.

अशास्त्रविहितम् – What is told in आगमस which are opposed to the teachings of Vedas is अशास्त्रविहित. And even in वैदिक कर्मस, one has to follow as ordained with respect to अधिकारि, देश, काल, द्रव्य, क्रिया etc. If these are not followed that also becomes अशास्त्र only.

दम्भाहङ्कारसंयुक्ताः - This shows they are not guided by Shastra but their ego and deceit.

कामरागबलान्विताः - The बल told here is out of काम and राग and so not सात्त्विक. Bhagavan told this very clearly earlier as बलं बलवतां चाहं कामरागविवर्जितम् (7-11).

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः – Indicates that not they fall into घोर नरक but naraka is going to be experienced here itself.

मां चैव अन्तःशरीरस्थम् – This means the Kshetrajna or Jivatman who is associated with the upadhi of the form of body. Since Bhagavan is telling माम् अन्तःशरीरस्थम् – it means Jivatman who is a part of Bhagavan (अंश) being an attribute to Bhagavan – विशेषणांश. So माम् means मदंशभूतं जीवात्मानम्. This is very well established in Upanishats, Brahma sutras etc. – Bruhadaranyaka says अन्तर्याम्यमृतः - अमृतः means he is untainted by the defects of all objects in which HE exists as inner controller. Mundaka Upanishat says द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोः अन्यः पिप्पलं स्वाद्वत्ति अनश्रन् अन्यः अभिचाकशीति (मु. 3-1-1). These are established in brahma sutra न स्थानतोऽपि परस्य उभयलिङ्गम् सर्वत्र हि (वे.सू. 3-1-11) – For Paramatman there is no klesha told as कर्शन here either in HIS essential nature or attributive nature – स्वरूपतः धर्मतः and it is well known from shruti and smrutis that Jivatman experiences lot of suffering of the form of contraction of jnaana and sukha etc.

So माम् here means सर्वशरीरकपरमात्मविशेषणांशभूतजीवः as told earlier in क्षेत्रज्ञं चापि मां विद्धि (13-2), ममैवांशो जीवलोके (15-7). This interpretation is unique to our Bhashya.



Then what is meant by कर्षयन्तो माम् – Swamy Deshikan explains – मच्छरीरभूतजीवपीडनं मत्पीडनतुल्यम् | And also, शास्त्रोल्लङ्घनेन आत्मपीडनरूपमपि पापमेषामायातम् – Transgressing the shastra also is like torturing self as it leads to paapa.

यागादिकं च कुर्वते – This explanation in Bhashya – that tapas is yaaga and others also, refutes all those who say that since Yaaga by itself is यज् देवपूजायाम् – deva pooja, even if there is some वैकल्य – not following as ordained, since it is devapooja it will not lead to anartha. And some say that Tapas by itself causes lot of strain to the body, senses etc and so even if not done fully as prescribed, it will yield some fruit and so on. All these are refuted by bahshya by mentioning यागादिकं च कुर्वते – even vaidika karmas should be done by prescribed adhikaari only, using specific dravyas as ordained in shastra, at the specified time, place and so on is the meaning.

And whatever is done against the shastra is aasura. Shastra is all Bhagavan's command –It is said श्रुतिस्मृतिर्मैवाज्ञा. That is why for every karma we start the sankalpa as श्रीभगवदाज्ञया – as per the order of Bhagavan we say at the very beginning.

### Sloka 17.7

भाष्यावतारिका -

अथ प्रकृतम् एव शास्त्रीयेषु यज्ञादिषु गुणतो विशेषं प्रपञ्चयति । तत्र आहारमूलत्वात् सत्त्वादिवृद्धेः, आहारत्रैविध्यं प्रथमम् उच्यते । 'अन्नमयं हि सोम्य मनः' (छा. उ. 6-5-4) 'आहारशुद्धौ सत्त्वशुद्धिः' (छा. उ. 7-26-2) इति हि श्रूयते ।

Now Bhagavan starts to explain in detail the differences based on satva and other gunas in respect of what is being taught in this section, namely sacrifices and others as ordained in shastra. In that first the three varieties in aahaara are going to be told as aahaara is the cause of increase in satva and other gunas. This is also told in shruti as 'Hey somya, mind gets modified based on food taken' and 'when the food is pure, mind will be pure' in chandogya upanishat.

Arjuna actually asked Krishna to tell about the differences of the form of satva and others in what is अशास्त्रीय – karmas done in a way opposed to what is ordained in shastra. In answer to that, Bhagavan started to tell the differences of the form of satva etc in what is shaastreeyaa

only. Now Bhagavan starts to teach the three types of food, daana, tapas etc just as Yaaga and others are of three kinds. So what is taught from now on is the three divisions of satva etc in aahaara, yajna, daana and tapas.

विशेषं प्रपञ्चयति – Bhashya says प्रपञ्चयति – which shows there is no repetition पुनरुक्ति – as it is detailed explanation that is done now.

**आहारास्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।**

**यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 7 ॥**

आहारस्त्वपि Even the food consumed, सर्वस्य by all beings त्रिविधः is of three types प्रियो भवति that is dear to them. तथा And in the same way, यज्ञः तपः दानं Yajna, tapas and daana also. तेषाम् इमं भेदं शृणु Listen to this distinction in them.

**आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति । तथा एव यज्ञः अपि त्रिविधः, तथा तपो दानं च । तेषां भेदम् इमं शृणु - तेषाम् आहारयज्ञतपोदानानां सत्त्वादिभेदेन इमम् उच्यमानं भेदं शृणु ।**

**आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति – Even the food becomes dear to all beings due to being associated with qualities if satva and others.**

**तथा एव यज्ञः अपि त्रिविधः, तथा तपो दानं च – And in the same way Yajna is also of three kinds and also tapas and daana.**

**तेषां भेदम् इमं शृणु - तेषाम् आहारयज्ञतपोदानानां सत्त्वादिभेदेन इमम् उच्यमानं भेदं शृणु – Listen to these differences that will be taught now in food, yajna, tapas and daana based on the different gunas, satva, rajas and tamas.**

Purity comes to food when it is associated with राजस and तामस nature.

What was told earlier as four types of food – पचाम्यन्नं चतुर्विधम् (15-14) is not contradicting this as these three varieties based on Gunas exist in all the four types of food told earlier.

The fact that the quality of food taken influences the mind is established in the shruti itself is shown by quoting Chandogya shruti – अन्नमयं हि सोम्य मनः.

सत्त्वादिभेदेन इमम् उच्यमानं भेदं – What was generally told as of three types is made more specific as satva, rajas and tamas.

आहारोऽपि सर्वस्य प्राणिजातस्य सत्त्वादिगुणत्रयान्वयेन त्रिविधः प्रियो भवति – This aspect of food being dear while qualified by satva and other gunas is explained by Swamy Deshikan as गुणानां स्वविशिष्टानुभवजनित-वासनाद्वारा स्वानुरूपविषयरुचि-जननात्-तत्तदाहाराणां तत्तत् गुण-विशिष्टप्रियत्वम्. This means all beings have reminiscent impressions which is – वासना. They have impressions generated out of experiences when satva was high etc. When one has more of saatvika vaasanaa, they would like to consume saatvika aahaara as it generates interest in those respective objects through saatvika vaasanaa etc. That is why beings prefer food qualified by specific gunas.

### Sloka 17.8

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ 8 ॥

आयुःसत्त्वबलारोग्य सुख प्रीति विवर्धनाः Those that aid Longevity, knowledge, strength, being healthy without diseases, happiness, love, रस्याः and are made of sweet essences, स्निग्धाः made of ghee or oil, स्थिराः have permanent effect, हृद्याः are pleasing to the mind, आहाराः such food items सात्त्विकप्रियाः are liked by saatvikaas.

सत्त्वगुणोपेतस्य सत्त्वमया आहाराः प्रिया भवन्ति । सत्त्वमयाः च आहारा आयुर्विवर्धनाः पुनः अपि सत्त्वस्य विवर्धनाः । सत्त्वम् अन्तःकरणम्, अन्तःकरणकार्यं ज्ञानम् इह सत्त्वशब्देन उच्यते । 'सत्त्वात्सञ्जायते ज्ञानम्' (14-17) इति सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात्, आहारः अपि सत्त्वमयो ज्ञानविवृद्धिहेतुः । तथा बलारोग्ययोः अपि विवर्धनाः । सुखप्रीत्योः अपि विवर्धनाः - परिणामकाले स्वयम् एव सुखस्य विवर्धनाः । तथा प्रीतिहेतुभूत कर्मारम्भद्वारेण प्रीतिवर्धनाः । रस्याः - मधुररसोपेताः । स्निग्धाः - स्नेहयुक्ताः । स्थिराः - स्थिरपरिणामाः । हृद्याः - रमणीयवेषाः । एवंविधाः सत्त्वमया आहाराः सात्त्विकस्य पुरुषस्य प्रियाः ।

सत्त्वगुणोपेतस्य सत्त्वमया आहाराः प्रिया भवन्ति – Saatvika food will be dear to one having abundance of satva guna.

सत्त्वमयाः च आहारा आयुर्विवर्धनाः पुनः अपि सत्त्वस्य विवर्धनाः – Food which is saatvika promotes longevity. And again they help to enhance satva.

सत्त्वम् अन्तःकरणम्, अन्तःकरणकार्यं ज्ञानम् इह सत्त्वशब्देन उच्यते – Satva told here means internal sense organ which is mind. The effect of the mind, knowledge is told as satva here.

'सत्त्वात्सञ्जायते ज्ञानम्' (14-17) इति सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात् – Satva is the cause of enhanced knowledge as told earlier 'from satva arises knowledge'.

आहारः अपि सत्त्वमयो ज्ञानविवृद्धिहेतुः – Because of that, even the food which is saatvika causes increase in knowledge.

तथा बलारोग्ययोः अपि विवर्धनाः – In the same way, they enhance strength and good health also.

सुखप्रीत्योः अपि विवर्धनाः - परिणामकाले स्वयम् एव सुखस्य विवर्धनाः – The saatvika food also increases happiness and love. That means when saatvika food is getting digested it naturally increases happiness.

तथा प्रीतिहेतुभूतं कर्मरम्भद्वारेण प्रीतिवर्धनाः – In the same way, they aid in engaging in karmas which lead to joy and so they enhance love.

रस्याः – मधुररसोपेताः – They are made of sweet essences.

स्निग्धाः – स्नेहयुक्ताः – They have milk, ghee etc which have fat as their ingredients.

स्थिराः – स्थिरपरिणामाः – They cause long lasting effects by nourishing the various components of the body.

हृद्याः – रमणीयवेषाः – They have very pleasant appearance too.

एवंविधाः सत्त्वमया आहाराः सात्त्विकस्य पुरुषस्य प्रियाः – This kind of food items which increase satva guna are dear to saattvikas.

आयुर्विवर्धनाः - This indicates that some qualities of food are to be known from आयुर्वेद. Some qualities are known directly. For सात्त्विकस्य the saatvika food would naturally appeal as they would have abundance of sattva guna is indicated as पुनरपि in bhashya.

आयुः - This is told first to indicate that for attaining any पुरुषार्थ longevity is first needed. सत्त्व is told next because for a मुमुक्षु it is essential. Shruti says आहारशुद्धौ सत्त्वशुद्धिः - this increase in sattva will culminate in attaining ज्ञान. Accordingly here also satva is meaning jnaana. That is told in bhashya as सत्त्वस्य ज्ञानविवृद्धिहेतुत्वात्. Just as सत्त्वगुण helps in acquiring Jnaana, the आहार which increases satva guna also helps in ज्ञानवृद्धि.

तथा बलारोग्ययोः अपि विवर्धनाः, सुखप्रीत्योः अपि विवर्धनाः - Though in the sloka बलारोग्यसुखप्रीति are told together, in bhashya they are split in two groups - बलारोग्ययोः सुखप्रीत्योः - because these dualities are related to one another. Bala and Arogya exist together and sukha and preeti exist together - that is indicated.

तथा प्रीतिहेतुभूत कर्मरम्भद्वारेण प्रीतिवर्धनाः - When one consumes food that causes intoxication etc. they engage in acts which cause stress to others and thus they aid in increasing displeasure. In the same way, when one consumes food that increases satva, they engage in acts which help others and also in acts which help in attaining what is good in other worlds also. This way they aid in increasing happiness, love etc.

रस्याः - This is a general term meaning rasa or essence. Since other rasas such as कटु, आम्ल etc are told later as असात्त्विक, here it is explained as मधुर रस. It is said that माधुर्यं aids specially in maintaining the state of the body compared to other rasas.

स्थिराः - स्थिरपरिणामाः - Saatvika aahaaras told here cause long lasting effects on धातुः. मांस-रुधिर-मेदोस्थिमज्जा are the धातुः which constitute the body.

हृद्याः - रमणीयवेषाः - Saatvika aahaara should not cause disgust even before consumption and hence it should be pleasing to the eye. That is what is meant by हृद्याः.

एवं विधाः आहाराः - These types of food - means food that is recommended by dharmashastra and also ayurveda. What is told here is उपलक्षण to all others told in dharmashastra and ayurveda.

## Sloka 17.9

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

कटु Very bitter, अम्ल very sour, लवण very salty, अत्युष्ण very hot temperaturewise, तीक्ष्ण burning sensation, रूक्ष that which dries up the body विदाहिनः burning hot आहाराः food items राजसस्य इष्टाः are liked by those of raajasa svabhaava. दुःख शोक आमयप्रदाः These cause mental stress, bodily suffering and diseases.

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति  
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, अतिशैत्यातितैक्ष्ण्यादिना दुरुपयोगाः तीक्ष्णाः, शोषकराः रूक्षाः । तापकरा  
विदाहिनः । एवंविधाः आहारा राजसस्य इष्टाः । ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च ।

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति  
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, - The vighraha for this samasta pada is indicated in bhashya.

अतिशैत्यातितैक्ष्ण्यादिना दुरुपयोगाः तीक्ष्णाः, - Those that are तीक्ष्ण are ones which are not fit for use due to being very cold or burning due to pungent spices.

शोषकराः रूक्षाः - रूक्ष means that which dries up the mouth or drains liquids from body etc.

तापकरा विदाहिनः - Those that cause heat are vidaahinah.

एवंविधाः आहारा राजसस्य इष्टाः - These types of food items are liked by people of raajasa prakruti.

ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च - And because of having excess of रजोगुण they caused increased mental stress, grief and diseases and thereby result in increased रजोगुण.

कटुरसाः, अम्लरसाः, लवणोत्कटाः, अत्युष्णाः, अतितीक्ष्णाः, रूक्षाः, विदाहिनः च इति  
कट्वम्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः, - The Sloka just says कटु, अम्ल etc and since they are all used to indicate tamarind and such food items, these terms are explained in bhashya as कटुरस, अम्लरस etc.

लवणोत्कटाः - Sloka just says लवण. Since salt is not prohibited while not performing a व्रत etc. even for saatvikas just for the sake of taste, what is told as raajasa is excess of salt though the term is just lavaNa.

In the same way अत्युष्णाः - Normal warmth in food is allowed as in स्निग्धमुष्णं च भोजनम् . Only very hot food becomes raajasa.

In Tatparya chandrika Swamy Deshikan explains why Bhashyakarar has given this vighraha vaakya for the samasta pada in first line of sloka. It is make it clear that all the terms कट्वम्ललवणात्युष्णतीक्ष्णरूक्ष etc. are all विदाहिनः.

अतिशैत्यातितैक्ष्ण्यादिना दुरुपयोगाः तीक्ष्णाः, - The word तीक्ष्ण is not a synonym for उष्ण as it is mentioned separately. अतितीक्ष्णा – The upasarga अति is applicable for this also though sloka has अत्युष्णतीक्ष्ण. मरीच means pepper and that is also तीक्ष्ण as per आयुर्वेद notes Swamy Deshikan. Just like salt, pepper is also allowed for taste and hence only excess of that is raajasa. So here it means food items which are not fit for use due to being very cold or too hot in the sense of taste.

शोषकराः रूक्षाः – रूक्ष means that which is hard - the opposite of स्नेह or fat such as ghee. It is supposed to increase वायु which results in increased anger it is said.

तापकरा विदाहिनः – These increase पित्त as per ayurveda.

एवंविधाः आहारा राजसस्य इष्टाः । ते च रजोमयत्वाद् दुःखशोक-आमय वर्धनाः रजोवर्धनाः च – These increase rajas – as told earlier रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्, तन्निबध्नाति कर्मसङ्गेन देहिनम् ।

दुःखशोक-आमय वर्धनाः रजोवर्धनाः च – These increase grief due to repentance - पश्चात्ताप etc when one thinks back after consuming these food items. Over a period of time they lead to diseases. So not only in this body, they can cause grief in future births also is the bhaava.

### Sloka 17.10

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ 10 ॥

यातयामं Cooked food kept for a long time गतरसं that which has lost its natural taste पूति food that has started to smell bad पर्युषितम् food which has become old उच्छिष्टं food that is left over after consumption यत् अमेध्यं च that which is not fit for yaagas भोजनं तामस प्रियम् such food is liked by those of taamasa svabhaava.

यातयामं - चिरकालावस्थितम्, गतरसं - त्यक्तस्वाभाविकरसम्, पूति - दुर्गन्धोपेतम्, पर्युषितं - कालातिपत्या रसान्तरापन्नम्, उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, एवविधं तमोमयं भोजनं तामसप्रियं भवति । भुज्यते इत्याहार एव भोजनम् । पुनश्च तमसो वर्धनम् । अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः ।

यातयामं - चिरकालावस्थितम्, - Food that has been kept for many days and so has gone bad - stale food.

गतरसं - त्यक्तस्वाभाविकरसम्, - Food which has lost its natural taste.

पूति - दुर्गन्धोपेतम्, - Food which is smelling bad.

पर्युषितं - कालातिपत्या रसान्तरापन्नम्, - Food which has been kept beyond allowed time limit and hence is tasting different.

उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, - Food left over after being consumed by those other than Guru and such others.

अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, - amedhya means that which is not fit for use in sacrifices. That means that which is impure due to not being offered to Bhagavan.

एवविधं तमोमयं भोजनं तामसप्रियं भवति – These kinds of food are liked by people of taamasa svabhaava.

भुज्यते इत्याहार एव भोजनम् – Bhojana here means that which is eaten or consumed.

पुनश्च तमसो वर्धनम् – Again this increases the taamasa guna.

अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः – So those who are interested in hita should only consume saatvika food in order to increase their satva guna.

Here Swamy Deshikan makes an observation – for saatvika and raajasa foods the effects of various food items were told like आयुर्विवर्धनाः, सुखविवर्धनाः etc and अत्युष्ण तीक्ष्ण विदाहिनः etc. but here in respect of taamasa food, only quality is being told यातयामम् and so on. It is because taamsa food also has effects similar to raajasa foods.

यातयामं - चिरकालावस्थितम्, - Since all food items do not lose their quality if kept for long, whatever is the limit possible for specific substances that is meant here by चिरकालावस्थितम्. For eg. Fried



foods can be stored longer while cooked rice does not stay. याम means श्रेष्ठोऽशः - essential part. When that is lost, it loses all quality is the meaning.

गतरसं – त्यक्त-स्वाभाविक-रसम्, - Here also the meaning is food items which have lost their essence, or natural taste. Even liquid or solid items, depending on the kind of cooking do not lose all kinds of taste and hence what is the essential taste of that particular item, that is meant and explained त्यक्त-स्वाभाविक-रसम्.

पूति - दुर्गन्धोपेतम्, - A bad quality of food to be rejected and well known from shastra and in the world also is meant here.

पर्युषितं - कालातिपत्या रसान्तरापन्नम्, -

उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्, - This has special explanations from Tatparya Chandrika.

अमेध्यम् - अयज्ञार्हम्, अयज्ञशिष्टम् इत्यर्थः, - मेधोऽत्र यज्ञः, तदर्हं मेध्यं, तद्विपरीतम् अमेध्यम्. Here अयज्ञशिष्टम् is very significant explanation. There are some materials which are prescribed to be used in Yajnas but are not to be consumed. It is said in Manu smruti – वृथाकृसरसंयावं पायसापूपमेव च । अनुपाकृतमांसानि देवान्नानि हवींषि च ॥ Things like rice mixed sesame seeds and cooked, cakes made of rice, milk, jaggery and floor, food prepared for Gods but not yet offered, offerings prepared for Yajna etc. These are also अयज्ञार्हs but what is meant here is अयज्ञशिष्ट – anything other than what is offered in yajnas. It is said in शाण्डिलस्मृति – नानिवेद्य हरेः किञ्चित् समश्रीयात् ।.

एवविधं तमोमयं भोजनं तामसप्रियं भवति । भुज्यते इत्याहार एव भोजनम् । पुनश्च तमसो वर्धनम् । अतो हितैषिभिः सत्त्वविवृद्धये सात्त्विकाहार एव सेव्यः – When the differences between what is good for consumption and what is not good are told, one should accept the good. That is the bhaava.

There is a very detailed explanation for उच्छिष्टं - गुर्वादिभ्यः अन्येषां भुक्तशिष्टम्,. We shall see some important points regarding this.

गुर्वादिभ्यः - Here आदि includes elder brother and husband in respect of wife. In respect of Guru and these people left over food is allowed to be consumed.

In Yajurveda samhita there is an instance – अदितिः पुत्रकामा साध्येभो देवेभ्यो ब्रह्मौदनमपचत् । तस्या उच्छेषणमददुः । तत्राश्नात् । (यजु. 6-5-6-1). There it is said that aditi partook उच्छिष्टं – so it is not allowed is the question. The answer to it is – it is हुतशिष्ट ordained in that particular instance

between Aditi and Saadhya devas and in such karmas told in shruti. By that it does not mean that it applies to all leftover food.

In another instance in Srimad Bhagavatam – Bhagavan Narada remembers his previous birth in which he was a shudra and what he did he remembers – उच्छिष्टलेपानुमोदितो द्विजैः सकृत्सम भुञ्जे तदपास्तकिल्बिषः (भाग. 1-5-25). He ate the leftover food of Brahmins once and all his papas were washed away. That applies to people like naarada who was shishya of such Brahmins etc and is not a general rule. Only then there will be no contradiction in shastras. There is a nyaaya न च वचनविरोधे लिङ्गदर्शनमात्रेणानुष्ठानक्लृप्तिः - when something that is done is clearly against injunction, mere indicative actions cannot be taken as applicable. आपस्तम्ब सूत्र prohibits उच्छिष्ट of आचार्यपुत्रs also. So what to say of others? Hence Bhashya that गुर्वादिभ्योऽन्येषां भुक्तशिष्टम् is significant explanation here. Swamy Deshika notes that Bhagavad Yamunacharya says in आगमप्रामाण्य the quotes from सनत्कुमारीयसंहिता – निर्माल्यं भक्षयित्वैवम् उच्छिष्टमगुरोरपि । मासं पयोव्रतो भूत्वा जपन्नष्टाक्षरं सदा । ब्रह्मकूर्चं ततः पीत्वा and so on. So even for Bhagavatas, there are प्रायश्चित्तs told in shastra when they consume उच्छिष्ट.

And in Bhashya here, गुरुशब्द is about आचार्य and not about everyone who teaches anything. The लक्षण of आचार्य is told by Manu as – उपनीय तु यश्शिष्यं वेदमध्यापयेद्विजः । सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते (मनु. 2-140). Bhagavan Yajnyavalkya also says – स गुरुर्यः क्रियाः कृत्वा वेदमस्मै प्रयच्छति । उपनीय ददद्वेदं आचार्यस्स उदाहृतः । उपाध्याय is part acharya only. So one who does upanayana, teaches pranava and such only and one who teaches mere moksha-saadhana vidyaa told as rahasya – they also can be considered as आचार्य says Swamy Deshika. Some say according to nirukti etc that the word Acharya has to be accepted in full sense in respect of those who teach अस्त्रशस्त्राविद्या etc like द्रोणाचार्य, कृपाचार्य etc. , even then swamy deshikan says, उच्छिष्टभक्षणानुमतिनिदानम् आचार्यत्वं प्रणवादित्रिकपूर्वकपरविद्योपदेष्टरि एव तथैव शास्त्रैः नियमात् शिष्टाचाराच्च ।

Another objection is, there is a sloka in विहगेश्वर संहिता – नारायणैकनिष्ठस्य याया वृत्तिस्तदर्चनम् । यो यो जल्पः स स जपः तद्ध्यानं यन्निरीक्षणम् । तत्पादाम्बुतुलं तीर्थं तदुच्छिष्टं सुपावनम् । तदुक्तिमात्रं मन्त्राग्र्यं तत्स्पृष्टम् अखिलं शुचि । (विह.सं).- This is also praising such single-minded devotion to Narayana and not an injunction by itself. Whatever is ordained elsewhere is praised here. So these are reiterating what is told in shastra and not negating what is said elsewhere shastras. When the उच्छिष्ट of an

Acharya who performs upanayana is पावन sacred, what to say when the same Acharya is नारायणैकनिष्ठ – it becomes सुपावनम् - most sacred. That is how it is to be understood. Even what is said as whatever he touches becomes shuddha is to be understood in the same way. Else even prohibited things which are by nature ashuddha will become shuddha means there will be no difference between shuddha and ashuddha at all says Swamy Deshikan here.

What is told as भुक्तशिष्ट – includes that which is leftover in vessels used for cooking. That is why in श्राद्ध there is a question asked अन्नशेषः किं क्रियताम् etc – which shows it is permitted on such occasions only. So this is a very subtle matter discussed based on shastra. It is very very difficult to practice today but what is said in shastra is being explained by Swamy Deshikan here and there are people who follow all these even today.

There is a work called आहारनियमम् which details everything about food that is allowed and prohibited etc. An English translation of the work with pashurams is available at sadagopan.org.

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We studied the three kinds of aahaaras – saatvika, raajasa and taamasa etc. and it is also dealt with in detail in aahaaraniyamam work of Swamy Deshikan. At the end of that work Swamy Deshikan says one has to learn from elders and observing their अनुष्ठान - what they do and how etc, one has to learn. Even for milk, ghee, curd which are generally pure, one should decide based on where it is brought from etc. It is a very important aspect and is told in many many places – even in Brahmasutras some places this aspect comes – there is a sutra in अंशाधिकरण – अनुज्ञापरिहारौ देहसम्बन्धात् ज्योतिरादिवत् – if all are amshas of Brahman why should some things such as vedadhyayana be allowed to some classes and prohibited to others etc. Bhashyakarar writes in sribhashya यथा अग्नेरग्नित्वेन एकरूपत्वेऽपि श्रोत्रियागारादग्निराह्नियते, श्मशानादेस्तु परिह्नियते, यथा च अन्नादि श्रोत्रियादेरनुज्ञायते अभिशस्तादेस्तु परिह्नियते | Food is to be taken from shrotriyas while should not be taken from sinners it is said. This is just an example. Like this it is discussed in many places in various smrutis, puranas and so on.

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Sloka 17.11

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ 11 ॥

अफलाकाङ्क्षिभिः By those adhikaris who do not expect any fruits यष्टव्यमेव इति yaaga has to be performed because it is a form of worship of Bhagavan मनः समाधाय thus having a proper conviction of mind यः विधिदृष्टः यज्ञः इज्यते whichever yaaga that is ordained in shastra is performed सः सात्त्विकः that is saatvika yaaga.

फलाकाङ्क्षारहितैः पुरुषैः विधिदृष्टः - शास्त्रदृष्टः मन्त्र द्रव्य क्रियादिभिः युक्तः, यष्टव्यम् एव इति - भगवदाराधनत्वेन स्वयंप्रयोजनतया यष्टव्यम् इति मनः समाधाय यो यज्ञ इज्यते सः सात्त्विकः ।

फलाकाङ्क्षारहितैः पुरुषैः विधिदृष्टः – It is vidhidrushta by those persons who do not expect any fruits, शास्त्रदृष्टः मन्त्र द्रव्य क्रियादिभिः युक्तः, - vidhidrushta means performed with mantra, dravya or substances and kriya or or the processes to be performed – all these as enjoined in the shastra. यष्टव्यम् एव इति - भगवदाराधनत्वेन स्वयंप्रयोजनतया यष्टव्यम् इति - यष्टव्यम् एव इति means this yaaga is a form of worship of Bhagavan, it has to be done only to please Bhagavan,

मनः समाधाय यो यज्ञ इज्यते स सात्त्विकः – with such a proper mindset whichever yaaga is performed, that is saatvika yajna.

फलाकाङ्क्षारहितैः पुरुषैः – The sloka says अफलाकाङ्क्षिभिः - it is not अफल आकाङ्क्षिभिः - some liking aphala – that is not the meaning is made clear in bhashya as फलाकाङ्क्षारहितैः. That means they have no interest in anything other than परमात्मप्रीति – स्वप्रितये is what we say in sankalpa.

विधिदृष्टः - शास्त्रदृष्टः – The word विधि also means brahma. It is also said that Chaturmukha Brahma oversees all yajnas. But performing Yajnas as being seen by Prajapati serves no specific purpose. So vidhi is taken as विधायकशास्त्र – hence शास्त्रदृष्टः – As per what is told in shastra.

मन्त्र द्रव्य क्रियादिभिः युक्तः, - The Yajna and others are only to be understood from shastra. So what is the need to say that again? if asked – one should not perform Yajnas with deficiencies and hence should follow what is ordained in shastra. That is explained in bhashya as मन्त्र द्रव्य क्रियादिभिः युक्तः.

यष्टव्यम् एव इति - भगवदाराधनत्वेन – As per the meaning of dhatu यज देवपूजायाम् – yaaga is performed as भगवदाराधनत्वेन.

स्वयंप्रयोजनतया – The meaning of अवधारण एव in यष्टव्यमेवेति is explained as स्वयंप्रयोजन. Performing the yajna itself is the prayojana. Though no one does anything without some benefit प्रयोजनमनुद्दिश्य मन्दोऽपि न प्रवर्तते it is said – even then this is performed just as सुहृत्समाराधनन्यायेन Swamy Deshikan says – when a person who is very dear to us comes home, we treat them with lot of love and care. Why do we do that? For no prayojana but only because they are our सुहृत्स – suhrut means those who have good feelings about us in their mind. In the way – Bhagavan is निवासः शरणं सुहृत्. Performing this Yajna itself is the purpose here as it pleases Bhagavan.

यष्टव्यम् इति मनः समाधाय यो यज्ञ इज्यते स सात्त्विकः – Withdrawing the mind from everything else and concentrating on the Yajna being performed is मनस्समाधानं told here. Samaadhaana means firm resolve that I am not doing this for any benefit but only because it has to be done as svayam prayojana.

Whatever saattvika is told thus – यष्टव्यमेवेति इज्यते, दातव्यमिति दीयते etc.

==== additional point =====

*One important observation to show how Bhashyakarar follows Alwars – esp Nammalwar in several places can be seen - ज्ञानविधि पिठैयामे अच्युतन् तन्नै मेवितोळुम् (5-2-9) Nammalwar Pashuram*

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### Sloka 17.12

अभिसन्धाय तु फलम् दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ 12 ॥

भरतश्रेष्ठ Hey Arjuna, फलम् अभिसन्धाय Desiring to attain meager and impermanent fruits अपिच and दम्भार्थं to get praised that he is performing such Yajna यः यज्ञः इज्यते whichever Yajna is performed, तं राजसं विद्धि know that as raajasa yajna.

**फलाभिसन्धियुक्तैः दम्भगर्भो यशःफलः च यः यज्ञ इज्यते, तं यज्ञं राजसं विद्धि – By those who desire some benefits and associated with dambha and performed for the purpose of attaining fame only – whichever yajna is performed thus – know that as raajasa.**

दम्भार्थम् – Indicates दम्भहेतुकत्व – explained as दम्भगर्भम् – filled with dambha – which is desire in getting fame of the nature ‘this person performed such and such yajna’. Dambha is the cause of performing Yajna and not the fruit. They have desire in ऐहिकामुष्मिकफल – benefits attained here and other worlds. Raajasatva is due to this desire in ऐहिकामुष्मिकफल.

### Sloka 17.13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ 13 ॥

विधिहीनम् Not having permission of learned Brahmins असृष्टान्नं performed with substances not permitted by Shastra मन्त्रहीनम् with mantras not ordained for yajnas अदक्षिणं bereft of proper dakshinaa or gifts श्रद्धाविरहितं यज्ञं तामसं परिचक्षते such Yajna performed without shraddhaa is said to be taamasa.

विधिहीनं – ब्राह्मणोक्तिहीनं, सदाचारयुक्तैः विधिविद्भिः ब्राह्मणैः यजस्व इति उक्तिहीनम् इत्यर्थः । असृष्टान्नम् – अचोदितद्रव्यम्, मन्त्रहीनम् अदक्षिणं, श्रद्धाविरहितं च यज्ञं तामसं परिचक्षते ।

विधिहीनं – ब्राह्मणोक्तिहीनं, - Vidhiheenam means not having explicit permission of Brahmins for going ahead with the yajna.

सदाचारयुक्तैः विधिविद्भिः ब्राह्मणैः यजस्व इति उक्तिहीनम् इत्यर्थः – That means Brahmins who are of good conduct, and Brahmavits not telling ‘go ahead and perform the Yajna’ when requested for permission.

असृष्टान्नम् – अचोदितद्रव्यम् – Performed with dravyas or substances which are not enjoined by shastra.

मन्त्रहीनम् अदक्षिणं, - Without reciting mantras and without offering dakshina or gifts,

श्रद्धाविरहितं – devoid of shraddhaa

च यज्ञं तामसं परिचक्षते – Such yajna is said to be taamasa yajna.

Taamasa Yajna is inferior to Raajasa and Saatvika yajnas. Saatvika yajna is ordained in Shastra. Raajasa yajna is also ordained in shastra but performed for own benefits. Taamasa is without vidhi – not ordained in shastra.

विधिहीनम् – This does not mean अयथाशास्त्रत्व because that is told by मन्त्रहीनमदक्षिणम् etc. So this means lack of something else which is necessary for Yajna – and that is explained as - ब्राह्मणोक्तिहीनं, सदाचारयुक्तैः विधिविद्विः ब्राह्मणैः यजस्व इति उक्तिहीनम् – that means what is ordained in shastra only is to be performed with the permission of learned Brahmins. For any shastriya karma, before starting we seek permission from sadas – नमः सदसे नमः सदसस्पतये etc There should be some learned Brahmins forming the sadas for any karma. It is said सदस्यं सप्तदशं समामनन्ति. We request them in order to perform this karma मम योग्यतासिद्धिमनुग्रहाण – they say तथास्तु, योग्यतासिद्धिरस्तु – with such explicit permission we should start the yajna. If such permission is absent, such yajna becomes taamasa.

असृष्टान्नम् – The word अदक्षिणम् itself indicates अन्नदान and others also. So this is not about annadaana as explained in other commentaries. One should not take materials etc from those who have not earned them in the righteous manner for performing yajnas. So performing Yajnas with materials not ordained in shastra becomes taamasa. Meaning of सृष्टम् is यज्ञार्थं सृष्टम् – means न्यायागतम् – earned through righteous means and includes whatever is received from others who have earned thru righteous means. What is other than that is असृष्टम् – It is said in manusmriti न यज्ञार्थं धनं शूद्राद्विप्रो भिक्षेत धर्मवित् । यजमानो हि भिक्षित्वा प्रेत्य चण्डालतां व्रजेत् (मनु. 11-24).

#### Sloka 17.14

अथ तपसो गुणतः त्रैविध्यं वक्तुं तस्य शरीरवाङ्मनो निष्पाद्यतया स्वरूपभेदं तावद् आह –

**In order to tell that tapas is also of three types based on the Gunas, Bhagavan starts to teach the differences in the nature of tapas which is performed through body, speech and mind.**

Bhagavan taught that the food consumed is of three types according to the gunas such as satva, rajas and tamas. In the same context, Bhagavan also starts to teach that tapas is also of

three types. Before teaching the three varieties, the fact that tapas is performed through body, speech and mind and their nature is going to be told here.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ 14 ॥

देव The Gods, द्विज Brahmins, गुरु Gurus, प्राज्ञ the knowledgeable ones पूजनं worshipping all of them as told in shastra शौचम् taking bath in punya tirthas अर्जवं straightforwardness ब्रह्मचर्यं not desiring other women च अहिंसा and not injuring other beings शारीरं तपः उच्यते all these constitute the austerity of the body or kaayika tapas.

देवद्विजगुरुप्राज्ञानां पूजनम्, शौचं – तीर्थस्नानादिकम् । अर्जवं – यथामनःशरीरवृत्तम्, ब्रह्मचर्यं - योषित्सु भोग्यताबुद्धियुक्तेक्षणादिरहितत्वम्, अहिंसा - अप्राणिपीडा, एतत् शारीरं तप उच्यते ।

देवद्विजगुरुप्राज्ञानां पूजनम्, - worship of Gods, Gurus, Brahmins and the knowledgeable ones,

शौचं – तीर्थस्नानादिकम् – taking bath in sacred waters,

अर्जवं – यथामनःशरीरवृत्तम्, - Bodily action inline with the mind, being straightforward,

ब्रह्मचर्यं - योषित्सु भोग्यताबुद्धियुक्तेक्षणादिरहितत्वम्, - not seeing women as objects of pleasure,

अहिंसा - अप्राणिपीडा, - not hurting other beings,

एतत् शारीरं तप उच्यते – all these are said to be bodily austerity.

These are possible for everyone to perform. One should not think that tapas means something done in isolation somewhere and is very difficult etc. These kinds of tapas can be and should be done by all is the bhaava.

The behavior in front of Gods, Gurus, Brahmins and jnanis which is told in shastra is आचार

which is told as पूजन here. It is said in Gauthama Dharma sutra, प्रशस्तमङ्गल्यदेवतायतन-

चतुष्पथादिप्रदक्षिणमावर्तेत मनसा वा तत्समग्रम् (गौ. 9-67). In mahabharata, प्रदक्षिणं ब्रजेद्विप्रां गामश्वत्थं

हुताशनम् (भा. आश्व.), आसनेभ्यः समुत्थस्थुः मानयन्तः पुरोहितम् (रा. अ. 5-24), ऊर्ध्वं प्राणा ह्युत्क्रमन्ति यूनः स्थविर

आगते । अभ्युत्थानाभिवादाभ्यां पुनस्तान् प्रतिपद्यते (मनु. 2-120). न हायतैर्न पलितैर्न वित्तैर्न च बन्धुभिः ।



ऋषयश्चक्रिरे धर्मं योऽनूचानस्स नो महान् (मनु. 2-120) – One does not become mahan by mere age or gray hair or wealth or by having relatives. One who follows strictly the dharma taught by rishis is only a great person.

शौच – which is teertha snaana - sanctifies one and is said to be also tapas.

आर्जव – In order to say this is a शारीरतपस् – the aspect of speech, mind and body being aligned fully is taught primarily with manas and sharira is the explanation – यथामनःशरीरवृत्तम्. In Mahabharata while telling lakshana of brahmana it is said – आर्जवं ब्राह्मणस्य. In Ramayana Valmiki says of Srirama – when shurpanakha comes and asks Srirama who is he etc. He tells everything as it is without hiding any thing though she is a stranger. Valmiki says ऋजुबुद्धितया सर्वमाख्यातुमुपचक्रमे |

ब्रह्मचर्य – Is also shaareera tapas.

### Sloka 17.15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ 15 ॥

यत् वाक्यम् Speech which अनुद्वेगकरं does not cause stress to others सत्यं is truthful प्रियहितं is pleasing and does good that स्वाध्यायभ्यसनं च and that which involves study of Vedas वाङ्मयं तपः उच्यते such tapas is said to be vaangmaya – austerity of speech.

परेषाम् अनुद्वेगकरं सत्यं प्रियहितं च यद् वाक्यं स्वाध्यायाभ्यसनं च इति एतद् वाङ्मयं तप उच्यते ।

**Speech that which does not cause stress to other, and is truthful, pleasing to others at the same time leads to good and also that which involves vedaadhyayana – study of Vedas is said to be tapas of the form of speech.**

अनुद्वेगकरम् – That which does not expose secrets of others, does not cause suffering and pain to others, does not ridicule others and so on – such speech. And does not cause any fear in others.

सत्यम् – Swamy deshikan says यथार्थदृष्टार्थविषयभूतहितवाक्यम् – Says what is reality and what does good to others – it is said सत्यं भूतहितं प्रोक्तम्. सत्य is one of the कल्याणागुणसुतल in साधनसप्तक by वाक्यकार टङ्काचार्य. Upanishat says सत्येन लभ्यः तपसा ह्येष आत्मा (मु. 3-1-5), तेषामसौ विजो ब्रह्मलोकः न येषु जिम्हमनृतं न मायाचेति (प्र. 1-16) – in whom there is no crookedness, no falsehood and no deceit – they attain brahmaloka of Supreme it is said.

प्रियहितम् – Pleasing words which lead to some good to others. It is said सत्यं ब्रूयात् प्रियं ब्रूयात् न ब्रूयात् सत्यमप्रियम् । प्रियं च नानृतं ब्रूयात् एष धर्मः सनातनः ॥ Welcome with pleasant words, supporting dharma etc are all said to be priyavacana. One should not praise things which are irrelevant or unconnected – that is not hitavacana. Hita vacana is said to be that which is पुरुषार्थपर्यवसायि – leads to some good.

स्वाध्यायाभ्यसनम् – This is वेदाभ्यास as prescribed – यथाविधि. It applies to only those who are eligible. This is said to be जपयज्ञः.

### Sloka 17.16

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ 16 ॥

मनःप्रसादः Pleasantness of mind सौम्यत्वं celebrating others gains मौनम् controlling speech through mind आत्मविनिग्रहः focusing the mind on the object of meditation भावसंशुद्धिः purity of thoughts and emotions इत्येतत् all these मानसं तप उच्यते are said to be tapas related to the mind.

मनः प्रसादः - मनसः क्रोधादिरहितत्वम्, सौम्यत्वं - मनसः परेषाम् अभ्युदयप्रावण्यम्, मौनं - मनसा वाक्प्रवृत्तिनियमनम्, आत्मविनिग्रहः - मनोवृत्तेः ध्येयविषये अवस्थापनम्, भावसंशुद्धिः - आत्मव्यतिरिक्तविषयचिन्तारहितत्वम्, एतत् मानसं तपः ।

Pleaseantness of mind – means absence of anger etc, saumyatvam – means have trained the mind to celebrate others' prosperity, maunam – means controlling of speech by mind, aatmavinigraha means focusing the mind on the object of meditation, bhaava samshuddhi means not worrying about anything other than the atman – this is said to be tapas of the mind.

मनःप्रसादः— By this, absence of the blemish of the mind of the nature of thinking ill of others is told. In Ramayana Valmiki says – अकर्दममिमं तीर्थं भरद्वाज निशामय । रमणीयं प्रसन्नान्बु सन्मनुष्यमनोयथा । it is like that. Akardama – without any blemish.

By सौम्यत्वम् - Associating the mind with good thoughts about others is told. In Yoga also सन्तोष is told as a quality needed for Yogis and that is feeling elated on seeing others prosper.

In Vishnu Purana – Maitreya asks Paraashara – what should one do in order not to get into the clutches of Yama. Shri Parashara says this was taught to Nakula by Bhishma and I will tell you the same. Then he describes the discussion between Yama and his kinkaras – the famous sloka स्वपुरुषमभिवीक्ष्य पाशहस्तं वदति यमः किल तस्य कर्णमूले । परिहर मधुसूदनप्रपन्नान् प्रभुरहं अन्यनृणामवैष्णवानाम् । - Yama says secretly in his ears that he is the lord of only those who are not Vishnu bhaktas and asks his kinkara not to go near Vishnu bhaktas etc. In the dialogue between Yama and his kinkara, Yama explains the signs of a Vishnu bhakta which is wonderful – सममतिरात्मसुहृत्विपक्षपक्षे etc. and विमलमतिरमत्सरः प्रशान्तः शुचिचरितः अखिलसत्त्वमित्रभूतः, प्रियहितवचनः अस्तमानमायो वसति सदा हृदि तस्य वासुदेवः and so on. There is a sloka which Swamy Deshikan quotes here in this context – वसति हृदि सनातने च तस्मिन् भवति पुमान् जगतोऽस्य सौम्यरूपः - such a person is pleasing in his form also to the world. That kind of आकरसौम्यत्व is the result of मनःसौम्यत्व.

मौन – isa said to be मानसतपस् because it involves also the mind.

आत्मविनिग्रहः - Preventing the mind from wandering about अप्राप्तविषयस – those which should not be thought of and establishing it intently in the object of meditation.

भावसंशुद्धिः - Though it means purity of thought, emotions etc, in order to avoid पुनरुक्ति of मनःप्रसाद etc, it is explained as not thinking about anything other than the Atman. भाव means अभिप्राय, संशुद्धि means rejection of everything else.

And the division of tapas into शारीर etc indicates that shareera, manas and vaak are प्रधान or primary in these and does not mean one is not involved in the other. Because it is going to be told that in any act five elements are involved – indriya, manas, sharira, atman and Ishvara and so there is no विरोध with that.

### Sloka 17.17

श्रद्धया परया तसं तपस्तत्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ 17 ॥

अफलाकाङ्क्षिभिः Those who have no desire in fruits युक्तैः who think all acts are forms of worship of Bhagavan नरैः by such persons परयाश्रद्धया endowed with supreme shraddhaa त्रिविधं तपः तसं the three types of tapas such as shaareera, vaak and maanasarupa which are performed तत् such tapas सात्त्विकं परिचक्ष्यते is said to be saatvika tapas.

अफलाकाङ्क्षिभिः – फलाकाङ्क्षारहितैः, युक्तैः - परमपुरुषाराधनरूपम् इदम् इति चिन्तायुक्तैः नरैः परया श्रद्धया यत् त्रिविधं तपः कायवाङ्मनोभिः तसं, तत् सात्त्विकं परिचक्षते ।

अफलाकाङ्क्षिभिः - means not desiring any fruits, युक्तैः means thinking that it is only of the form of worship of Paramapurusha, those who have such thoughts, by them, tapas of three types shaareera, vagroopa and manorupa that is performed with utmost shraddhaa, that is said to be saatvika.

Now Bhagavan teaches about three types of tapas which differ based on satva and other gunas with which they are performed.

युक्तैः - Along with absence of desire for any fruits, one should have the thought that everything is the worship of Paramapurusha only as that makes Bhagavan be pleased and enables HIS grace to flow towards us.

### Sloka 17.18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ 18 ॥

सत्कार मान पूजार्थं In order to gain respect of others, so that others praise with words, and do namaskaras – in order to achieve all these, दम्भेन चैव and with a desire to attain fame that one is a tapasvee, यत् तपः क्रियते whatever tapas is performed तत् राजसं प्रोक्तं such tapas is said to be raajasa tapas. चलं And such tapas is not steady अध्रुवम् and is impermanent.

मनसा आदरः सत्कारः, वाचा प्रशंसा मानः, शारीरो नमस्कारादिः पूजा । फलाभिसन्धिपूर्वकं सत्काराद्यर्थं च दम्भेन हेतुना यत् तपः क्रियते, तद् इह राजसं प्रोक्तम्, स्वर्गादिफलसाधनत्वेन अस्थिरत्वात् चलम् अध्रुवम् । चलत्वं - पातभयेन चलनहेतुत्वम्, अध्रुवत्वं - क्षयिष्णुत्वम् ।

मनसा आदरः सत्कारः, वाचा प्रशंसा मानः, शारीरो नमस्कारादिः पूजा - सत्कार means having respect in mind. मान means praising with words. पूजा is performing namaskaara which is done with the body.

फलाभिसन्धिपूर्वकं सत्काराद्यर्थं च दम्भेन हेतुना यत् तपः क्रियते, तद् इह राजसं प्रोक्तम्, – Such tapas which is performed to achieve मनसा, वाचा and काया respect, praise, namaskaara and such fruits and out of दम्भ means for just gaining fame that one is a great tapasvee – such tapas is said to be raajasa tapas here.

स्वर्गादिफलसाधनत्वेन अस्थिरत्वात् चलम् अध्रुवम् – Because such tapas is the means to attain fruits of the nature of svarga and others which are temporary, such tapas itself is said to be unsteady and impermanent.

चलत्वं - पातभयेन चलनहेतुत्वम्, - चलत्व means it is unsteady because of being associated with the fear of falling from it anytime.

अध्रुवत्वं - क्षयिष्णुत्वम् – It is impermanent because it perishes.

फलाभिसन्धिपूर्वकम् – This is clear because what was told as सात्त्विक तपस् is that performed by अफलाकाङ्क्षिभिः.

Because such tapas is a means to attain svarga and such benefits which are temporary, such tapas itself is said to be unsteady. Through its fruits it becomes unsteady and impermanent.

The explanations for चल and अध्रुव – Here अध्रुव means impermanence of fruits. So चल is explained as the defect which ensues in the state of enjoying the benefits. The fruits are impermanent because they have definite end. While enjoying those benefits one has constant fear of falling from it – पतनभय it is said. That is told as चल here.

Yagnyas which give such impermanent fruits are themselves said to be impermanent in upanishats also – न ह्यध्रुवैः प्राप्यते ध्रुवं तत् (कठ. 1-2-10), अन्तवदेवास्य तद्भवति (बृ. 3-8-10), एवमेवामुत्र पुण्यचितो लोकः क्षीयते (छा. 8-1-6), नास्त्यकृतः कृतेन (मु. 1-2-12) etc.

## Sloka 17.19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 19 ॥

मूढग्राहेण With the sankalpa devoid of viveka or knowledge of discrimination आत्मनो पीडया subjecting oneself to torture यत् तपः क्रियते whatever tapas is performed परस्य उत्सादनार्थं and for destroying others whatever tapas is performed तत् तामसमुदाहृतम् such tapas is known as taamasa tapas.

मूढः – अविवेकिनः, मूढग्राहेण - मूढैः कृतेन अभिनिवेशेन आत्मनः शक्त्यादिकम् अपरीक्ष्य आत्मपीडया यत् तपः क्रियते, परस्य उत्सादनार्थं च यत् क्रियते, तत् तामसम् उदाहृतम् ।

मूढः – अविवेकिनः, मूढग्राहेण - मूढैः कृतेन अभिनिवेशेन आत्मनः शक्त्यादिकम् अपरीक्ष्य आत्मपीडया यत् तपः क्रियते - मूढः means those who lack viveka or discriminatory knowledge. मूढग्राहेण – means with the wrong notion of the deluded ones, performing tapas torturing oneself without understanding one's own capabilities, whatever tapas is performed,

परस्य उत्सादनार्थं च यत् क्रियते, तत् तामसम् उदाहृतम् – And tapas performed for causing suffering to others, such tapas is said to be taamasa tapas.

आत्मनः शक्त्यादिकम् अपरीक्ष्य – Not considering one's own capabilities. Here आदि in शक्त्यादिकम् includes not having permission of shastras. And without thinking about the availability of material, people and other accessories for performing the tapas. It is said अशक्यानि दुरन्तानि समव्ययफलानि च । असाध्यानि च वस्तूनि नारभेत विचक्षणाः । All these are included in it.

आत्मपीडा – Starting to engage in something beyond one's capability is aatmapeedaa. One should examine capabilities and then only start any work – सन्निरिक्ष्य बलाबलम्. It is said how a knowledgeable person should act – देशं कालं तथात्मानं द्रव्याद्रव्यं प्रयोजनम् । उपपत्तिमवस्थां च ज्ञात्वा शौचं समाचरेत् । So this excludes vrata and others which cause little suffering to self, is within the capability of self etc. Such vratas should be performed.

Causing harm to others is अधर्म and so any act which causes harm to others is said to be taamasa. Taamasaguna causes ignorance. Thinking dharma as adharma and so on.

## Sloka 17.20

दातव्यमिति यद्दानम् दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 20 ॥

यत् दानं The daana which is दातव्यमिति with the intent of only giving अनुपकारिणे देशे काले पात्रे च दीयते given to one who has not done any favour to us, and given in the right place and time, and to the deserving one तद्दानं सात्त्विकं स्मृतम् is said to be saatvika daana.

फलाभिसन्धिरहितं दातव्यम् इति देशे काले पात्रे च अनुपकारिणे यद् दानं दीयते तद् दानं सात्त्विकं स्मृतम्

**Without expecting any benefits, the daana which is given in the right place at the right time and to one who has not done any favours, such daana is said to be saatvika daana.**

फलाभिसन्धिरहितम् – While telling about राजसदान it is said फलमुद्दिश्य and so here it is understood that such daana is given without desire in svarga and such fruits. अनुपकारे – indicates absence of desire in fruits obtained here also – दृष्टफल.

अनुपकारिणे – This itself includes सत्पात्र – one who deserves to be given. So the meaning can be extended as – even among सत्पात्रs one who has not done any favours is to be preferred.

देशकाल – desha means Punya kshetras and kaala means parva kaalas – they are proper for daana.

पात्रे च - One who deserves to be given – ' न विद्यया केवलया जन्मना वापि पात्रताम् । यस्य व्रतमिमे चोक्ते तद्धि पात्रं प्रचक्षते' (या.स्मृ.आ. 200). One whose conduct is good is a deserving person and not does not become deserving by mere education or birth it is said.

## Sloka 17.21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ 21 ॥

यत्तु But that which प्रत्युपकारार्थं either for returning some favour received earlier or expecting some favour in future, पुनः फलम् उद्दिश्य and again with the purpose of attaining fame and such benefits, वा परिक्लिष्टं दीयते offered with a bad feeling तद्दानं राजसं स्मृतम् such daana is said to be raajasa.

प्रत्युपकार-कटाक्षगर्भं फलम् उद्दिश्य च परिक्लिष्टम् - अकल्याणद्रव्यकं यत् दानं दीयते तत् राजसम् उदाहृतम् ।

**Keeping an eye on some favour in return whatever is given expecting some benefit and also pariklishtam – means giving things which are bad or useless – such daana is said to be raajasa in nature.**

प्रत्युपकारार्थम् – Keeping in mind some favour – either received earlier or expecting in future.

परिक्लिष्टम् – Because good things are dear to one, giving them away hesitantly - with great difficulty. अकल्याणकम् – explained by Swamy Deshikan says द्रव्यरागात् परिक्लेशेन त्यजन् हि पुरुषः कल्याणमंशं स्वस्मै स्थापयित्वा अन्यत् परस्मै समर्पयति – Something which is very dear to one, one would not want to give it away as daana. So keeping good things for oneself and giving away those which are not good is raajasa.

These are all raajasa daana's.

### **Sloka 17.22**

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ 22 ॥

अदेशकाले In a place and at a time against what is prescribed by shastra अपात्रेभ्यः यत् दानं दीयते daana that is given to unworthy recipients असत्कृतम् and daana given without due respect अवज्ञातं and uncourteously, तत् तामसमुदाहृतम् that is said to be taamasa daana.

अदेशकाले अपात्रेभ्यः च यत् दानं दीयते, असत्कृतं - पादप्रक्षालनादिगौरवरहितम्, अवज्ञातं - सावज्ञम्, अनुपचारयुक्तम् यत् दीयते तत् तामसं उदाहृतम् ।

**Daana given in a place and at a time not prescribed by shastra and also to undeserving ones is taamasa daana. Also asatkrutam – means without respect like paada prakshaalana etc.,**



and अवज्ञातम् – means with contempt or without the courtesy as ordained in shastra – what ever daana is given is said to be taamasa daana.

अदेशः - Means in an unholy place – such as where there are no devotees of Bhagavan.

अकाले – means during night etc – which is not said to be good time for giving daana

अपात्रेभ्यः - Giving to those who are not allowed to sit alongside for food, stupid persons, thieves, gamblers and so on – they are said to be unworthy of receiving daana.

असत्कृतम् – One should wash the feet of the person to whom daana is being given, offer arghya, paadya etc. Without this kind of respect whatever is given is said to be taamasa.

अवज्ञातम् – One should utter nice words – like ‘we are really blessed that you are receiving this daana, it is our bhagya that we have such a person as you receiving daana and so on’. If one thinks he is superior to the one receiving and neglects him while giving daana, it is taamasa daana. So even in proper place and time, सत्कार etc are necessarily to be followed.

### Sloka 17.23

एवं वैदिकानां यज्ञतपोदानानां सत्त्वादिगुणभेदेन भेद उक्तः । इदानीं तस्य एव वैदिकस्य यज्ञादेः प्रणवसंयोगेन तत्सच्छब्दव्यपदेश्यतया च लक्षणम् उच्यते –

Thus the differences based on the three gunas satva, rajas and tamas in Yajna, Tapas and daana as ordained in the Vedas was told. Now for the same vaidika yajnas and others, the characteristics when associated with प्रणव and the words तत्, सत् will be told.

In order to make it clear that just like the three types told earlier, Bhagavan is not telling one more way of division into three types, अवतारिका is given stating that what is going to be told is defining the characteristics of all that was told earlier when associated with the three shabd as namely Pranava, tat and sat. This is the सङ्गति given by Bhashyakarar.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 23 ॥

ओं तत् सत् इति Thus by the three words Om, tat and sat त्रिविधः निर्देशः three kinds of addressing ब्राह्मणः स्मृतः is said for karmas ordained in Vedas. तेन Along with those three words ब्राह्मणाः those belonging to three varnas having vedaadhikaara वेदाश्च and Vedas यज्ञाश्च and also Yajnas पुरा विहिताः were created long back.

ॐतत् सत् इति त्रिविधः अयं निर्देशः - शब्दः ब्रह्मणः स्मृतः - ब्रह्मणः अन्वयी भवति । ब्रह्म च वेदः, वेदशब्देन वैदिकं कर्म उच्यते ; वैदिकं - यज्ञादिकम् ; यज्ञादिकं कर्म 'ॐतत् सत्' इति शब्दान्वितं भवति । 'ओम्' इति शब्दस्य अन्वयो वैदिककर्माङ्गत्वेन प्रयोगादौ प्रयुज्यमानतया; 'तत् सत्' इति शब्दयोः अन्वयः पूज्यत्वाय वाचकतया । तेन त्रिविधेन शब्देन अन्विता ब्राह्मणा वेदान्वयिनः त्रैवर्णिकाः वेदाः च यज्ञाः च पुरा विहिताः पुरा मया एव निर्मिता इत्यर्थः ।

ॐतत् सत् इति त्रिविधः अयं निर्देशः - शब्दः ब्रह्मणः स्मृतः - ब्रह्मणो अन्वयी भवति - Om, Tat, Sat – these three kinds of nirdesha or addressing – means words – ब्रह्मणः स्मृतः means are related to brahma.

ब्रह्म च वेदः, वेदशब्देन वैदिकं कर्म उच्यते ; - And Brahma is Veda. By the term Veda, vaidika karma is told.

वैदिकं - यज्ञादिकम् ; यज्ञादिकं कर्म 'ॐतत् सत्' इति शब्दान्वितं भवति - Vaidika karma – those enjoined by the Veda get associated with the words Om, Tat and Sat.

'ओम्' इति शब्दस्य अन्वयो वैदिककर्माङ्गत्वेन प्रयोगादौ प्रयुज्यमानतया; - Relation of the word OM in the form of accessory is seen as applied in the performance of Vaidika Karmas and that is how it is related.

'तत् सत्' इति शब्दयोः अन्वयः पूज्यत्वाय वाचकतया – The words Tat and Sat denote a feeling of reverence.

तेन त्रिविधेन शब्देन अन्विता ब्राह्मणा वेदान्वयिनः त्रैवर्णिकाः वेदाः च यज्ञाः च – Associated with these words are Braahmanaas, Vedas and also Yajnas. Braahmanaas means those belonging to three classes of brahmana, kshatriya and vaishya who have vedaadhikaara.

पुरा विहिताः पुरा मया एव निर्मिता इत्यर्थः – All of them were created by ME only in the past.

ब्रह्मणः स्मृतः - Explained as ब्रह्मणो अन्वयी भवति – This indicates सम्बन्धसामान्य.

A doubt is raised regarding the explanation यज्ञादिकं कर्म 'ॐतत् सत्' इति शब्दान्वितं भवति . That the words om, tat and sat – all three cannot denote vaidika karma and there is no need to reject

मुख्यार्थ for Brahma shabda. It is well established in Shruti that all the three words Om, Tat and Sat denote साक्षात् परब्रह्म as in तत्ते पदं सङ्ग्रहेण ब्रवीमि ओमित्येतत् (कठ. 2-15), एतस्य महतो भूतस्य नाम भवति योऽस्यैतदेव नाम वेद ब्रह्म भवति (?), सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः' (छा. 6-8-6), and तत्त्वमसि (छा.) etc. and so it is primarily told in shastra for Upasakas to use as needed. And even if karma becomes defective, usage of the three terms of Brahma will eliminate the defects. Even in लौकिक usage, in acts such as yawning etc shishtas use these words. That is why at the beginning of chapter and end also everywhere these three words are used (like om-tat-saditi shreemadbhagavadgeetaasu etc) – is the doubt raised here.

Answer is: we accept that brahma shabda is related to karma but in this context it is not proper to take like that. In this chapter there is no enquiry made in this aspect also. And it cannot be explained suitably for the term ब्राह्मणास्तेन in the second half of the sloka. Hence Brahma shabda is taken to mean Veda and through उपलक्षण, vaidika karmas are only meant by the three-fold addressing here is the explanation in Bhashya.

That is explained as - वैदिकं – यज्ञादिकम्; यज्ञादिकं कर्म 'ॐ तत् सत्' इति शब्दान्वितं भवति .

ब्राह्मण – This word is related to Veda as denoted by Brahma earlier and hence addresses त्रैवर्णिकस. In the next sloka also it is said ब्रह्मवादिनाम्. By that the anvaya of pranava is also told as वेदान्वयिनः.

विहिताः पुरा – sloka does not say who is the kartaa. That is as told earlier चातुर्वर्ण्यं मया सृष्टम् (गी. 4-13) and explained as मया पुरा निर्मिता.

That fact that Vedas were taught is told as यो वै वेदांश्च प्रहिणोति तस्मै (श्वे. 6-17), अनादिनिधना ह्येषा वागुत्सृष्टा स्वयम्भुवा (भा.मो. 234-93) and such shruti and smruti pramanas.

## Sloka 17.24

त्रयाणाम् 'ॐ तत् सत्' इति शब्दानाम् अन्वयप्रकारो वर्ण्यते । प्रथमम् 'ओम्' इति शब्दस्य अन्वयप्रकारम् आह –

Now the way in which the three words Om, Tat and Sat get associated with Vedas and in vaidika karmas such as Yajnas is going to be explained in the next four slokas. First the way Om is related is going to be told.

त्रयाणाम् means with the three mentioned earlier – Brahmanas, Vedas and Yajnas. The word Yajna includes Tapas, Daana etc. It is also told specifically as यज्ञदानतपःक्रियाः. All these are applied in practice and among them Om is the first and hence how Om is related is going to be told first is the meaning of प्रथमम् in bhashya avatarika of this sloka.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 24 ॥

तस्मात् For that reason, ब्रह्मवादिनां of those belonging to three varnas, विधानोक्ताः यज्ञदानतपःक्रियाः all karmas such as Yajna, Tapas, Daana and others told by Vedic injunctions ओमिति उदाहृत्य सततं प्रवर्तन्ते begin always with the pronouncing of Om.

तस्माद् ब्रह्मवादिनां - वेदवादिनां त्रैवर्णिकानां यज्ञदानतपःक्रियाः विधानोक्ताः - वेदविधानोक्ताः आदौ 'ओम्' इति उदाहृत्य सततं - सर्वदा प्रवर्तन्ते । वेदाः च 'ओम्' इति उदाहृत्य आरभ्यन्ते । एवं वेदानां वैदिकानां च यज्ञादीनां कर्मणाम् 'ॐ' इति शब्दान्वयो वर्णितः । ओम् इतिशब्दान्वित-वेदधारणात् तदन्वित-यज्ञादिकर्मकरणात् च ब्राह्मणशब्दनिर्दिष्टानां त्रैवर्णिकानाम् अपि 'ओम्' इति शब्दान्वयो वर्णितः ।

तस्माद् ब्रह्मवादिनां - वेदवादिनां त्रैवर्णिकानां यज्ञदानतपःक्रियाः विधानोक्ताः - वेदविधानोक्ताः - For that reason, Brahmavaadinaam – means those of three varnas who have adhikaara for vedaadhyayana, the kriyas such as yajna, daana and tapas which they perform, vidhaanoktaah – means told by vedic vidhis.

आदौ 'ओम्' इति उदाहृत्य सततं - सर्वदा प्रवर्तन्ते - Are always started by pronouncing Om in the beginning.

वेदाः च 'ओम्' इति उदाहृत्य आरभ्यन्ते - Even Vedas are recited with the pronunciation of Om first.

एवं वेदानां वैदिकानां च यज्ञादीनां कर्मणाम् 'ॐ' इति शब्दान्वयो वर्णितः - Thus the relation of the shabda Om with Vedas and Yajna and other Vaidika karmas enjoined in the Vedas was explained.

ओम् इतिशब्दान्वित-वेदधारणात् तदन्वित-यज्ञादिकर्मकरणात् च ब्राह्मणशब्दनिर्दिष्टानां त्रैवर्णिकानाम् अपि 'ओम्' इति शब्दान्वयो वर्णितः - Because Vedas are practiced associated with the syllable Om, and the rituals such as Yajna and others are performed being associated with Om only, Om is related to all the three varnas addressed by the term Braahmana also stands explained.

तस्मात् – For that reason – means I, who created everything, have ordained at that time itself that it should be always associated with the syllable Om.

विधानोक्ताः - vidhaana is the vaakya which is found in Veda and enjoins a karma. The fact that Yajna, daana and others are to be performed starting with Om is established by the vidhaayaka vakyas.

आदौ ओम् इति उदाहृत्य – The syllable Om is uttered in the very beginning. When one utters Om, it helps to do अनुसन्धान of Parabrahman who is सर्वान्तर present in everything, one will be able to perform all karmas with the idea that it is HIS worship only. This is for those who have studied the Vedantas. Even for those who have not studied Vedantas, it is clear that pronouncing Om brings auspiciousness. It is said हरिमेव स्मरेत् नित्यं कर्म पूर्वापरेषु च (वि.ध.). Thus it is clear that utterance of Om which is भगवद्वाचक – denotes Bhagavan, is most auspicious and so the anvaya or association of Pranava with all vaidika karmas becomes established.

For Yajna such as ज्योतिष्टोम, it is ordained that it is to be performed at specific times such as वसन्तऋतु (spring) – वसन्ते वसन्ते ज्योतिषा यजेत (आ.श्रौ) it is said. Similarly वाजपेय is to be performed in शरदृतु (autumn) is ordained. शरदि वाजपेयेन यजेत (). Even then, if all such karmas are begun with pranava, that injunction of specific time will not be applicable is meant by सततम् in the sloka. That is explained in bhashya as सर्वदा. Association of Pranava is common to karmas which are performed for svarga phala as well as moksha phala.

Though in this sloka Vedas are not specifically mentioned, in the previous sloka it is told – वेदाश्च. So bhashya is वेदाश्च ओमित्याहृत्य आरभ्यन्ते - Vedaabhyaasa is started with pranava only. Shruti says, यद्वेदादौ स्वरः प्रोक्तः वेदान्ते च प्रतिष्ठितः तस्य प्रकृतिलीनस्य : परः स महेश्वरः - Pranava is uttered at the beginning as well as end and is said to be prakruti for all Vedas. अकार is prakruti of pranava and यः परः means वाच्यः सः महेश्वरः - अकारवाच्य is परमात्मन् – तमीश्वराणां परमं महेश्वरम् तं देवतानां परमं च दैवतम् shruti says. Manu smruti says ब्रह्मणः प्रणवं कुर्यात् आदौ अन्ते च सर्वदा । स्रवन्त्यनोक्तं पूर्वम् (मनु. 2-74) Whatever is said without Om at the beginning will not stay.

There is प्रणव प्रशंसा in taittiriya upanishat – यश्छन्दसामृषभो विश्वरूपः, छन्दोभ्योऽध्यमृतात् सम्बभूव, समेन्द मेधया स्पृणोतु, अमृतस्य देव धारणो भूयासम् etc. It is said pranava is ब्रह्मणः कोशोसि मेधयापिहितः - it is like

a capsule having Brahman inside. All the ritviks start their mantras with pranava only it is said – ओमिति ब्रह्मा प्रसौति, ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति, ओमित्यग्निहोत्रमनुजानाति and so on.

### Sloka 17.25

अथ एतेषां 'तत्' इतिशब्दान्वयप्रकारम् आह –

**In the next sloka, the relation of the word Tat as applicable to all three varnas is going to be told.**

The अन्वय or association of Pranava in all vaidika kriyas whether for attaining svarga or apavarga (moksha) was told. Now the usage of words, tat and sat, in moksha saadhana and trivarga saadhanas is going to be told.

एतेषाम् – Indicates all three – braahmana, veda and yajna.

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 25 ॥

मोक्षकाङ्क्षिभिः By those desiring moksha यज्ञ तपः क्रियाः the kriyas in the form of Yajna and Tapas विविधाः दान क्रियाश्च and different types of kriyas of the form of daana, फलम् अनभिसन्धाय are performed without desire in fruits 'तत्' इति (उदाहृत्य) क्रियन्ते by uttering Tat in the beginning.

फलम् अनभिसंधाय वेदाध्ययन-यज्ञ-तपो-दानक्रियाः मोक्षकाङ्क्षिभिः त्रैवर्णिकैः याः क्रियन्ते, ताः ब्रह्मप्राप्ति-उपायतया ब्रह्मवाचिना तत् इति शब्देन निर्देश्याः । 'स वः कः किं यत्तत्पदमनुत्तमम्' (विष्णुसहस्रनामस्तो . 91) इति तच्छब्दो हि ब्रह्मवाची प्रसिद्धः । एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां तच्छब्दनिर्देश्यतया तत् इति शब्दान्वय उक्तः । त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः ।

फलम् अनभिसंधाय वेदाध्ययन-यज्ञ-तपो-दानक्रियाः मोक्षकाङ्क्षिभिः त्रैवर्णिकैः याः क्रियन्ते, - Without desiring any fruit, whatever acts such as Yajna, Tapas and Daana are performed by those belonging to three varnas and desiring liberation (mumukshus).

ताः ब्रह्मप्राप्ति-उपायतया ब्रह्मवाचिना तत् इति शब्देन निर्देश्याः – those acts, because they are means to attaining Brahman, are suitable to be addressed with the word 'Tat' which denotes Parabrahman.

'स वः कः किं यत्तत्पदमनुत्तमम्' (विष्णुसहस्रनामस्तो . 91) इति तच्छब्दो हि ब्रह्मवाची प्रसिद्धः – It is well known that the word Tat denotes Brahman as per what is recited in Vishnusahasranaama – एको नैकः स वः कः किं यत् तत् पदमनुत्तमम्.

एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां – Thus for Vedadhyayana, Yajna and others which are means to attaining Moksha,

तच्छब्दनिर्देश्यतया तत् इति शब्दान्वय उक्तः – the relation of word Tat is told through utterance of the word 'Tat' in those acts.

त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः – Even for traivarnikas, those belonging to the three classes of brahmana, kshatriya and vaishya, the association of word Tat is reasonable because of this kind of anushthaana of vedadhyayana etc. is possible for all of them.

In bhashya वेदाध्ययन is mentioned which shows that just like Yajna and others Tat shabda relates to Vedas through उपलक्षण.

मोक्षकाङ्क्षिभिः - This means without desire in benefits other than moksha. That is because the word Tat denotes Parabrahman and when acts such as Yajna, daana etc are used as means to moksha there can be no desire for other benefits. To the question – if Tat shabda denotes Brahman only it can be used as means to attain HIM, Bhashyakarar picks smruti upabruhmana pramana.

In sahasranaama it is said वः सः कः किं यत् तत् – All are qualities of Bhagavan – it is said यानि नामानि गौणानि विख्यातानि महात्मनः - names are all representing qualities – गौणानि. And नाम्नां सहस्रं दिव्यानाम् is told – these indicate that though the words यत्, तत् are pronouns (सर्वनामस), they do denote Parabrahman directly. All these names denote qualities of Bhagavan as told गौणानि. And because HE dwells in all, HIS name is वः - सर्ववासित्वात् वः. Though residing in impure objects also, HE remains pure and shines forth and so is said to be कः – सर्वेषु कनतीति कः. Upanishat says द्वासुपर्णा सयुजा सखाया, समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्ति । अनश्नन्नन्यो अभिचाकशीति ।'. HE is to be sought after and so is known as किम्. He is always trying to protect those who have taken refuge in HIM and hence is known as यत्. HE makes HIS devotees get more devotion and

wisdom and hence known as तत्. He is the ultimate to be attained by HIS devotees and so known as अनुत्तमं पदम् etc. In shruti Parabrahman is directly addressed as तत् – in तत्त्वमसि etc. So it gets established that the word तत् is a name of Parabrahman.

In the beginning of 18<sup>th</sup> chapter, Bhashyakarar says – वैदिकस्य च कर्मणः सामान्यलक्षणं प्रणवान्वयः; तत्र मोक्षाभ्युदयसाधनयोर्भेदः तत् सत् शब्दनिर्देश्यत्वेन.

एवं वेदाध्ययन-यज्ञादीनां मोक्षसाधनभूतानां – Though in the sloka we do not find vedaadhyayana mentioned, since it is useful as moksha saadhana, it is included in Bhashya.

A question arises that even then the anvaya of TAT for all three varnas indicated by ब्राह्मणशब्द is not explained – this is answered in bhashya as त्रैवर्णिकानाम् अपि तथाविध वेदाध्ययनाद्यनुष्ठानाद् एव तच्छब्दान्वय उपपन्नः .

In the sloka, क्रियन्ते मोक्षकाङ्क्षिभिः – indicates that it is परम्परया अन्वय. Those desiring moksha will need to pronounce tat for all karmas etc. and successively it would lead to moksha. Performing karmas like this will cause manas shuddhi, then self realization (that one is shesha to Paramatman) and then bhakti will arise leading to bhaktiyoga and finally lead to moksha.

### Sloka 17.26

अथ एषां 'सत्' शब्दान्वयप्रकारं वक्तुं लोके सच्छब्दस्य व्युत्पत्तिप्रकारम् आह -

**For traivarnikas in Yajna, tapas and daana how does the word sat relate is being told. In that, the vyutpatti of word sat in the world (how it is generally used in the world) is going to be told now.**

There is an objection raised here – while explaining the anvaya of the three Om, Tat and Sat with Braahmanas, Yajna and Vedas why this sloka about normal usage of Sat in the world. Does it not look out of context is the doubt. That is explained as अथ एषां 'सत्' शब्दान्वयप्रकारं वक्तुं लोके सच्छब्दस्य व्युत्पत्तिप्रकारम् आह. The way it is used in the world, in the same way applies to the context also is the bhaava.

**सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।**



प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ 26 ॥

सद्भावे In the sense of existence साधु भावे च and in the sense of having auspicious quality सत् इत्येतत् प्रयुज्यते the word Sat is used. तथा In the same way, प्रशस्ते कर्मणि पार्थ Hey Arjuna, in auspicious karmas सत् शब्दः युज्यते the word Sat is used.

सद्भावे – विद्यमानतायां, साधुभावे - कल्याणभावे च सर्ववस्तुषु सत् इति एतत् पदं प्रयुज्यते लोकवेदयोः । तथा केनचित् पुरुषेण अनुष्ठिते लौकिके प्रशस्ते - कल्याणे कर्मणि सत्कर्म इदम् इति सच्छब्दो युज्यते - प्रयुज्यते इत्यर्थः ।

सद्भावे – विद्यमानतायां, - sadbhaave means in the sense of being present or existing, साधुभावे - कल्याणभावे च – and saadhu bhaave means in the sense of ‘making something auspicious’,

सर्ववस्तुषु सत् इति एतत् पदं प्रयुज्यते लोकवेदयोः – In respect of all things the word Sat is used as known from shruti and smritis.

तथा केनचित् पुरुषेण अनुष्ठिते लौकिके प्रशस्ते - कल्याणे कर्मणि – In the same way, for auspicious deeds done by some person in this world,

सत्कर्म इदम् इति सच्छब्दो युज्यते - प्रयुज्यते इत्यर्थः – ‘this is a good act’ it is said thus the use of word Sat is seen – is the meaning.

विद्यमानतायाम् – The way in which the word Sat is used in respect of things existing, even in respect what is being told here it is applicable is the bhaava. It can also mean something different from असत् or something being present now – वर्तमानत्व विषय.

साधुभावे – Shruti also says साधुकारी साधुर्भवति पापकारी पापो भवति (वृ. 6-4-5). In the same way the word साधु indicates something auspicious – punya etc. And that is told as कल्याणभावे.

लौकिके प्रशस्ते - कल्याणे कर्मणि – The anvaya of word Tat was said to be for मोक्षकांक्षिभिः. But here it is for प्रशस्ते कर्मणि means auspicious karmas. Since it is said as just प्रशस्त, it means मोक्षेतरपुरुषार्थसाधनलक्षणतया सच्छब्दोऽत्र व्युत्पाद्यते. Sri Shankaracharya says like Vivaha etc.

**Sloka 17.27**

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ 27 ॥

यज्ञे तपसि दाने च स्थितिः Means being rooted in Yajna, Daana and Tapas, or the anushthaana of Yajna, Daana and Tapas by traivarnikas 'सत्' इति उच्यते is said to be SAT. कर्म च Even the karmas performed by them तदर्थीयं and the portions of Veda useful to those karmas सत् इत्येव अभिधीयते are called by the word Sat only.

अतो वैदिकानां त्रैवर्णिकानां यज्ञे तपसि दाने च स्थितिः कल्याणतया सत् इति उच्यते । कर्म च तदर्थीयं - त्रैवर्णिकार्थीयं यज्ञदानादिकम् सत् इति एव अभिधीयते । तस्मात् वेदाः , वैदिकानि कर्माणि , ब्राह्मणशब्दनिर्दिष्टाः त्रैवर्णिकाः च , 'ओं तत् सत्' इति शब्दान्वयरूपलक्षणेन अवेदेभ्यः अवैदिकेभ्यः च व्यावृत्ता वेदितव्याः ।

अतो वैदिकानां त्रैवर्णिकानां यज्ञे तपसि दाने च स्थितिः कल्याणतया सत् इति उच्यते – So the anushthaana in Yajna, Tapas and Daana which are told in the Vedas and are related to Traivarnikas is said to be 'Sat' because it leads to auspicious fruits.

कर्म च तदर्थीयं - त्रैवर्णिकार्थीयं यज्ञदानादिकम् सत् इति एव अभिधीयते – Means the karmas such as Yajna, daana etc which are meant for traivarnikas are also said to be Sat only.

तस्मात् वेदाः , वैदिकानि कर्माणि , ब्राह्मणशब्दनिर्दिष्टाः त्रैवर्णिकाः च , 'ओं तत् सत्' इति शब्दान्वयरूपलक्षणेन – Hence because the Vedas, Vaidika karmas and traivarnikas denoted by the word Braahmana here are defined as being related to the three words Om, Tat and Sat,

अवेदेभ्यः च अवैदिकेभ्यः च व्यावृत्ता वेदितव्याः – They should be distinguished as different from anything other than Veda and also karmas which are avidika.

After telling about the way the word 'sat' is derived and also its use, the fact that it is reasonable to be used in the three namely Yajna, Veda and Braahmana. Those who perform these karmas and those karmas themselves and the related portions of Vedas are all addressed as Sat is the bhaava.

यज्ञे तपसि दाने च स्थितिः - The meaning of sthiti is explained by Swamy Deshikan as स्थितिशब्देन स्थातृणां स्थापकानां च वेदानां सच्छब्दार्थान्वयोऽर्थादुच्यते. By the word sthiti, those who are established in these and the Vedas which help one perform those karmas are meant.

The purpose of telling this here is for the purpose of anushthaana.

## Sloka 17.28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 28 ॥

पार्थ Hey Arjuna, अश्रद्धया without faith यत् हुतं कृतं whatever was offered as aahuti in Yajnas दत्तं whatever was given as daana तपः तप्तं whatever tapas was performed तत् असत् इत्युच्यते that is said to be asat or inferior karma. तत् प्रेत्य न That will be of no use after death. इह न And will be of no use even in this world.

अश्रद्धया कृतं शास्त्रीयम् अपि होमादिकम् असत् इति उच्यते । कुतः? न च तत् प्रेत्य, नो इह, - न मोक्षाय न सांसारिकाय च फलाय इति ।

अश्रद्धया कृतं शास्त्रीयम् अपि होमादिकम् असत् इति उच्यते – Homa and others that are performed without faith are known as ‘asat’ even if they are as ordained in the shastras.

कुतः? न च तत् प्रेत्य, नो इह, - न मोक्षाय न सांसारिकाय च फलाय इति – Why is it so? Because it will be useful to attain Moksha or any wordly benefits here.

शास्त्रविधिमुत्सृज्य – Arjuna asked at the beginning of this chapter ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः. For which Bhagavan Krishna said even if it is performed with great shraddhaa, if it is ashaastreeya, it becomes aasura and Bhagavan showed that shaastreeya is different from that. Now in order to establish that what is being taught deserves to be called ‘sat’, Bhagavan says even if it is shaastreeya, if it is without faith, it will be called ‘asat’. That means whatever was taught as sat is that performed with shraddhaa only. So even shaastreeya karmas should be performed with shraddhaa is the bhaava. Anything which is ashaastreeya (not as ordained in shaastra) would make one fall into hell. Same way shaastreeya karmas also if performed without shraddhaa the respective fruits would not be attained and hence they are also called asat. That is explained in bhashya as ‘न मोक्षाय न सांसारिकाय च फलाय इति’.

न च तत्प्रेत्य – Means after death and this is explained as न मोक्षाय. How can one get moksha after death? So this has to be the last birth. In the last birth, after death a bhaktiyogi or prapanna

would go to moksha. The pramaana for this word प्रेत्य is Kathopanishat. Nachiketas asked Yama ये यं प्रेते विचिकित्सा मनुष्ये अस्तीत्येके नायमस्तीति चैके | where also प्रेते is interpreted as after departing from the final body – because that question was about the state of liberation. So what was told earlier as मोक्षकांक्षिभिः - is moksha phala only. One who does not have shraddha will not get it is explained here in bhashya. The remaining has to be सांसारिकफल only. So नो इह is explained thus. The gist is : Aavidika karmas (those that are not ordained in Vedas) even if performed with lot of shraddhaa, will not lead to either दृष्ट or अदृष्टफल. Karmas which are Vaidikas, if performed without shraddhaa, will also not yield to दृष्टादृष्टफल. So karmas should not be performed like that. One should only perform vaidika karmas with shraddhaa is the gist. That can lead to both kinds of fruits – सांसारिक and मोक्षफल.

Shraddhaa is given utmost importance by all acharyas. Sri Shankaracharya says 'अश्रद्धया हुतं हवनं कृतम्, दत्तं च ब्राह्मणेभ्यः अश्रद्धया, तपस्तप्तमनुष्ठितमश्रद्धया, तथाऽश्रद्धयैव कृतं यस्तुतिनमस्कारादि, तत्सर्वं 'असत्' इत्युच्यते मत्प्राप्तिसाधनमार्गबाह्यत्वात्'.

Swamy Deshikan summarises the essence of the teaching of this chapter thus: श्रद्धायुक्तमपि अवैदिकम्, वैदिकमपि श्रद्धाहीनम्, दृष्टादृष्टप्रयोजनविरहादननुष्ठेयम्; उभयविधप्रयोजनयोगात् वैदिकमेव श्रद्धापूतमेव अनुष्ठेयम् इति अध्यायसार इति भावः.

**इति श्रीमद्भगवद्गीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे श्रद्धात्रयविभागयोगो नाम सप्तदशोऽध्यायः**