

Swamy Desikan's

Tatparya Chandrika

(Gita Bhashyam – Chapter 18 – Part 2)



Annotated Commentary in English By
Vidvan Sri A. Narasimhan Swamy

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Swamy Desikan, Thiruvahindrapuram

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V.S. Sharma
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Sri:

Srimad Ramanuja Gita Bhashyam – 18th Chapter
(Explanations from Tatparya Chandrika of Swamy Deshikan)

श्रीभगवद्गीताभाष्ये अष्टादशोऽध्यायः

(Part Two)

Sloka 18.41

भाष्यावतारिका

'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादिषु मोक्षसाधनतया निर्दिष्टः त्यागः संन्यासशब्दार्थाद् अनन्यः, स च क्रियमाणेषु एव कर्मसु कर्तृत्वत्यागमूलः, फलकर्मणोः त्यागः; कर्तृत्वत्यागः च परमपुरुषे कर्तृत्वानुसन्धानेन इति उक्तम् । एतत् सर्वं सत्त्वगुणवृद्धिकार्यम् इति सत्त्वोपादेयताज्ञापनाय सत्त्वरजस्तमसां कार्यभेदाः प्रपञ्चिताः । इदानीम् एवंभूतस्य मोक्षसाधनतया क्रियमाणस्य कर्मणः परमपुरुषाराधनवेषताम्, तथा अनुष्ठितस्य च कर्मणः तत्प्राप्तिलक्षणं फलं प्रतिपादयितुं ब्राह्मणाद्यधिकारिणां स्वभावानुबन्धि सत्त्वादिगुणभेदभिन्नं वृत्त्या सह कर्तव्यकर्मस्वरूपम् आह –

'त्यागेनैके अमृतत्वमानशुः' (महाना. 8-14) इत्यादिषु – What was told earlier as 'some attain amrutatva through tyaaga' and such teachings,

मोक्षसाधनतया निर्दिष्टः त्यागः संन्यासशब्दार्थाद् अनन्यः, - tyaaga which was told as the means to attaining moksha is no different from the meaning of the word sanyaasa.

स च क्रियमाणेषु एव कर्मसु कर्तृत्वत्यागमूलः, फलकर्मणोः त्यागः; - and that is nothing but renunciation of fruits and karma which has its roots in renunciation of agency in karmas which are being performed only.

कर्तृत्वत्यागः च परमपुरुषे कर्तृत्वानुसन्धानेन इति उक्तम् – and renunciation of agency is attribution of agency to Paramapurusha or thinking that Paramapurusha is the agent. All these were told.

एतत् सर्वं सत्त्वगुणवृद्धिकार्यम् इति सत्त्वोपादेयताज्ञापनाय सत्त्वरजस्तमसां कार्यभेदाः प्रपञ्चिताः - All these are the effects of increase in sattva guna. So to remind that one should put efforts to cultivate sattva guna, the differences in the effects of sattva, rajas and tamas were explained in detail.

इदानीम् एवंभूतस्य मोक्षसाधनतया क्रियमाणस्य कर्मणः परमपुरुषाराधनवेषताम्, - Now the fact that the karma which is such and is performed as means to moksha is of the form of worship of the Supreme Person, Paramapurusha,

तथा अनुष्ठितस्य च कर्मणः तत्प्राप्तिलक्षणं फलं प्रतिपादयितुं - and in order to establish the fruits which are attained from the karma that is performed thus,

ब्राह्मणाद्यधिकारिणां स्वभावानुबन्धि सत्त्वादिगुणभेदभिन्नं वृत्त्या सह कर्तव्यकर्मस्वरूपम् आह - the nature of karma which is different due to the differences in Gunas such as sattva and others as associated with the inherent nature of adhikaris such as brahmana and others is going to be told along with their occupations.

It was told that all creatures in samsara are under the sway of the three Gunas. Now the karmas which apply according to the adhikaara of the respective adhikaris who have acquired different bodies based on the differences in the respective Gunas is going to be examined.

The main subject matter examined here is indicated by the ref 'त्यागेनैके अमृतत्वमानशुः'.

संन्यासशब्दार्थादनन्यः - It indicates that what is told in shruti as त्यागेनैके and संन्यासयोगात् - are pertaining to the same subject matter.

एवं भूतस्य - Means being associated with the three kinds of tyaaga.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 41 ॥

ब्राह्मणक्षत्रियविशां च शूद्राणां कर्माणि The karmas of brahmanas, kshatriyas, vaishyas and shudras परन्तप Hey Arjuna, स्वभावप्रभवैः caused by the effects of karmas of yore, गुणैः प्रविभक्तानि they are classified based on sattva and other gunas.

ब्राह्मणक्षत्रियविशां स्वकीयो भावः स्वभावः, ब्राह्मणादिजन्महेतुभूतं प्राचीनं कर्म इत्यर्थः । तत्प्रभवाः सत्त्वादयो गुणाः । ब्राह्मणस्य स्वभावप्रभवो रजस्तमोऽभिभवेन उद्भूतः सत्त्वगुणः; क्षत्रियस्य स्वभावप्रभवः तमस्सत्त्वाभिभवेन उद्भूतो रजोगुणः, वैश्यस्य स्वभावप्रभवः सत्त्वरजोऽभिभवेन अल्पोद्विक्तः तमोगुणः, शूद्रस्य स्वभावप्रभवः तु रजः सत्त्वाभिभवेन अत्युद्विक्तः तमोगुणः । एभिः स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि शास्त्रैः प्रतिपादितानि । ब्राह्मणादय एवंगुणकाः तेषां च एतानि कर्माणि वृत्तयः च एता इति हि विभज्य प्रतिपादयन्ति शास्त्राणि ।

ब्राह्मणक्षत्रियविशां स्वकीयो भावः स्वभावः, - 'svabhaava' means 'svakeeyo bhaavah' of brahmana, kshatriya and vaishyas,

ब्राह्मणादिजन्महेतुभूतं प्राचीनं कर्म इत्यर्थः – that means the praacheena karma that is the cause of births such as brahmana and others.

तत्प्रभवाः सत्त्वादयो गुणाः - from that sattva and other gunas are formed.

ब्राह्मणस्य स्वभावप्रभवो रजस्तमोऽभिभवेन उद्भूतः सत्त्वगुणः;- The guna originating from the inherent nature of brahmana is sattva guna which dominates suppressing rajas and tamo gunas.

क्षत्रियस्य स्वभावप्रभवः तमस्सत्त्वाभिभवेन उद्भूतो रजोगुणः, - The guna formed from the inherent nature of kshatriya is rajo guna which becomes dominant subduing tamas and sattva gunas.

वैश्यस्य स्वभावप्रभवः सत्त्वरजोऽभिभवेन अल्पोद्विक्तः तमोगुणः, - The guna born of the inherent nature of vaishya is tamo guna which is slightly dominant suppressing sattva and rajo gunas.

शूद्रस्य स्वभावप्रभवः तु रजः सत्त्वाभिभवेन अत्युद्विक्तः तमोगुणः – while the guna arising from the inherent nature of a shudra is tamo guna that is very dominant suppressing rajas and sattva gunas.

एभिः स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि शास्त्रैः प्रतिपादितानि – karmas which are divided among them according to the Gunas that are born of these inherent natures are established by the shastras.

ब्राह्मणादय एवंगुणकाः तेषां च एतानि कर्माणि वृत्तयः च एता इति हि विभज्य प्रतिपादयन्ति शास्त्राणि – Shastras establish clearly with proper division that brahma and others have such gunas and these are the karmas performed by them and these are their occupations.

वृत्त्या सह – Along with their occupations for living. They are going to be told as कृषिगोरक्ष्यादीनि later.

ब्राह्मणक्षत्रियविशाम् – All these three categories are eligible for vedaadhyayana and so are grouped together. The abundance of sattva and other gunas are based on pracheena karmas. The karmas which have their cause in those sattva and other gunas are told as 'svabhaava' or unique attribute of those who have excess of those gunas. This is told in Vishnu Purana as 'कर्मवश्या गुणाह्येते सत्त्वाद्याः पृथिवीपते' (वि.पु. 1-13-70).

The division of gunas is told in detail in ब्राह्मणपुराण and others. In Mahabharata it is said, 'तमः शूद्रे रजः, क्षत्रे ब्राह्मणे सत्त्वमुत्तमम्' (भा.आश्व. 39-11).

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः - Is explained as स्वभावप्रभवैः गुणैः सह प्रविभक्तानि कर्माणि – What is told as गुणैः is explained as गुणैः सह – because the division of Gunas that are अतीन्द्रिय – beyond sense perception is also to be known from shastra. Division of karma cannot be attributed to agency of Gunas etc. – so it is explained as gunaih saha. So the division is done by shastra. It does not mean स्वरूपविभाग – so explained as शास्त्राणि प्रतिपादयन्ति – they have established without any mix up.

वृत्तयः in Bhashya means जीवनोपायाः - occupation for living.

In that the gunas of Brahmanas are told now.

Sloka 18.42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्राह्मं कर्म स्वभावजम् ॥ 42 ॥

शमः Controlling external senses दमः controlling the organ, mind तपः bodily strain essential to follow shastra शौचं eligibility to perform shaastreeya karmas क्षान्तिः equanimity of mind आर्जवमेव च and straightforwardness ज्ञानं knowledge of reality विज्ञानम् knowledge of unique attributes of the Supreme reality आस्तिक्यं firm understanding that the teachings of Vedas are true ब्राह्मं कर्म स्वभावजम् these are the karmas born of the inherent nature of brahmanas.

शमः - बाह्येन्द्रियनियमनम् । दमः - अन्तःकरणनियमनम् । तपः - भोगनियमनरूपः शास्त्रसिद्धः कायक्लेशः । शौचं - शास्त्रीयकर्मयोग्यता । क्षान्तिः - परैः पीड्यमानस्यापि अविकृतचित्तता । आर्जवं - परेषु मनोऽनुरूपं बाह्यचेष्टाप्रकाशनम् ।

ज्ञानं - परावरतत्त्वयाथात्म्यज्ञानम् । विज्ञानं - परतत्त्वगतासाधारणविशेषविषयं ज्ञानम् । आस्तिक्यं - वैदिकार्थस्य कृत्स्नस्य सत्यतानिश्चयः प्रकृष्टः, केनापि हेतुना चालयितुमशक्य इत्यर्थः, भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो निरस्तनिखिलदोषगन्धः स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो निखिलवेदवेदान्तवेद्यः, स एव निखिलजगदेककारणं निखिलजगदाधारभूतः, निखिलस्य स एव प्रवर्तयिता, तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम् । 'वेदैश्च सर्वैरहमेव वेद्यः ।' (15-15) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) 'मयि सर्वमिदं प्रोतम् ।' (7-7) 'भोक्तारं यज्ञतपसां.....ज्ञात्वा मां शान्तिमृच्छति ॥' (5-29) 'मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।' (7-7) 'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) 'यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।' (10-3) इति दृश्यते । तद् एतद् ब्राह्मणस्य स्वभावजं कर्म ।

शमः - बाह्येन्द्रियनियमनम् – शमः means control of external senses.

दमः - अन्तःकरणनियमनम् – damah means control of internal sense organ which is the mind.

तपः - भोगनियमनरूपः शास्त्रसिद्धः कायक्लेशः – tapas means bodily strain of the form of controlling experience of pleasures as per what is ordained in the shastra.

शौचं - शास्त्रीयकर्मयोग्यता – shaucha fitness to perform shastraaya karma.

क्षान्तिः - परैः पीड्यमानस्यापि अविकृतचित्तता – kshaanti means being undisturbed in mind even though being tortured by others.

आर्जवं - परेषु मनोऽनुरूपं बाह्यचेष्टाप्रकाशनम् – aarjava means having all external actions towards others, aligned with the thoughts.

ज्ञानं - परावरतत्त्वयाथात्म्यज्ञानम् – jnaana is true knowledge of the para and avara tatvas – higher and lower realities.

विज्ञानं - परतत्त्वगतासाधारणविशेषविषयं ज्ञानम् – vijnaana means knowledge of the unique distinguishing characteristics found in the Supreme Reality.

आस्तिक्यं - वैदिकार्थस्य कृत्स्नस्य सत्यतानिश्चयः प्रकृष्टः, केनापि हेतुना चालयितुमशक्य इत्यर्थः - aastikya means strong resolve that the entire teachings of Vedas are true. That means such firm resolve which is unshakable by any reason whatsoever. And the firm resolve about the truths is of the nature of:

भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो – Bhagavan Purushottama vasudeva who is denoted by the term parabrahman,

निरस्तनिखिलदोषगन्धः स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो – is of the nature of rejecting everything evil from far and being an abode to the host of natural unsurpassed glorious innumerable auspicious attributes such as knowledge, power and others.

निखिलवेदवेदान्तवेद्यः,- He is the ONE known from the entirety of Vedas and vedantas,

स एव निखिलजगदेककारणं – HE is only the sole cause of the entire universe,

निखिलजगदाधारभूतः,- HE is the support of the entire universe,

निखिलस्य स एव प्रवर्तयिता, - HE is the actuator or motivator of everything,

तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, - all the vaidika karmas are of the form of HIS worship,

तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, - HE only bestows the fruits known as dharma, artha, kaama and moksha being worshipped by those vaidika karmas,

इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम् – the firm conviction that these vedic teachings are all the absolute truths is aastikya.

And these are told as:

'वेदैश्च सर्वैरहमेव वेद्यः ।' (15-15) – I am only known from all Vedas,

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) – I am the cause of the entire world consisting of sentient and non-sentients. Everything is functioning because of ME.

'मयि सर्वमिदं प्रोतम् ।' (7-7) – All these are supported by ME.

'भोक्तारं यज्ञतपसां.....ज्ञात्वा मां शान्तिमृच्छति ॥' (5-29) – 'Knowing ME who accepts the offerings of Yajna, tapas etc, who is the Supreme Lord of all worlds, who is the dearest friend of all beings, a yogi or meditator attains peace.

'मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-7) – Hey Arjuna, there is no other thing superior to ME.

'यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥' (18-46) – From whom originate all beings, by whom all this is pervaded, by worshipping HIM by his karmas, a person attains the ultimate.

'यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।' (10-3) इति ह्युच्यते – He who knows ME as the Supreme Lord having no beginning, as unborn and supporter, controller and Overlord of all worlds'

तद् एतद् ब्राह्मणस्य स्वभावजं कर्म - That this is the karma born of the inherent nature of a brahmana.

शमः दमः - These were explained earlier itself but were told again to make it clear that there is no difference in meaning when it is ordained for specific classes.

नियमनम् – This word in Bhashya indicates that it is possible for one to control the senses with effort.

आस्तिक्यम् – अस्ति मतिरस्ति आस्तिकः तद्भावः आस्तिक्यम् – If that is in respect of things that are अप्रामाणिक then it will be defective. In respect of pratyaksha vishayas there is nothing special.

Even in shaastreeya If some parts are doubtful it would lead to कुदृष्टि. So it is stated clearly as

entire Vedas - वैदिकस्य कृत्स्नस्य – Entire Vedas are pramaana. Vedas consist of vidhi vakyas, arthavada vakyas etc. Vidhi vakyas are those that enjoin some karma while arthavada vakyas are meant to glorify the karmas so that one can get motivated to perform them. Whether arthavada vakyas are also svatah pramaana or only as accessory to vidhi vakya etc is discussed and in our sidhanta all are equally valid – entire veda is svatah pramaana.

Arthavaada vakyas also have equal validity. Veda vakyas such as वायव्यं श्वेतमालभेत भूतिकामो वायुर्वै क्षेपिष्ठा देवता वायुमेव स्वेन भागधेयेनोपधावति etc. In the same way aikya shrutis are pramaana while bheda shrutis are to be taken in secondary sense etc. and nirguna vakyas overrule saguna vakyas and so on – all these views do not give equal validity to entire Vedas. We say if even one mantra of the Veda is taken as not valid, the validity of entire Vedas would be under doubt. So that is not possible as Vedas are valid in their entirety. And because they are apaurusheya, they are without the defects of an author and they cannot be stultified by any other pramaana such as pratyaksha, anumaana etc. So such firm understanding that the teachings of entire Vedas is true is aastikya told here.

And what are those teachings which are true are also clearly summarized in bhashya as भगवान् पुरुषोत्तमो वासुदेवः परब्रह्मशब्दाभिधेयो - Veda says नारायण परं ब्रह्म तत्त्वं नारायणः परः and so on. निरस्तनिखिलदोषगन्धः - अपहृतपाप्मा विजरो विमृत्युः and so on. स्वाभाविकानवधिकातिशय ज्ञानशक्त्याद्यसंख्येयकल्याणगुणगणो - परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च and so on. निखिलवेदवेदान्तवेद्यः, - सर्वे वेदा यत्रैकं भवन्ति, सर्वे वेदा यत्पदमामनन्ति (तै.आ.). स एव निखिलजगदेककारणं निखिलजगदाधारभूतः, निखिलस्य स एव प्रवर्तयिता - एष सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः (सुबाल), तदाराधनभूतं च वैदिकं कृत्स्नं कर्म, - स ब्रह्मा स शिवः सेन्द्रः सोक्षरः परमं स्वराट् (महा), तैः तैः आराधितो धर्मार्थकाममोक्षाख्यं फलं प्रयच्छति, इति अस्य अर्थस्य सत्यतानिश्चयः आस्तिक्यम्.

ज्ञानं विज्ञानम् - Because vijnaana is told alongside jnaana, it is explained as more profound.

वेदैश्च सर्वैरहमेव वेद्यः - The quintessence of all Vedas is taught in the same way in this gita shastra also is indicated by this pramana.

ब्राह्मं कर्म - The word ब्राह्मम् is ब्रह्मणः कर्म - brahma denotes braahmana jaati.

Sloka 18.43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 43 ॥

शौर्यं Valour तेजः quality of not being overpowered by others धृतिः steadfastness to take to completion of any work that is started दाक्ष्यं efficiency at work युद्धे चाप्यपलायनं not turning away in war दानम् donation ईश्वरभावश्च capability to ruler over others क्षात्रं स्वभावजं कर्म these are the duties born of the inherent nature of kshatriyas.

शौर्यं - युद्धे निर्भयप्रवेशसामर्थ्यम् । तेजः - परैः अनभिभवनीयता । धृतिः आरब्धे कर्मणि विघ्नोपनिपाते अपि तत्समापनसामर्थ्यम् । दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यम् । युद्धे च अपि अपलायनं - युद्धे च आत्ममरणनिश्चये अपि अनिवर्तनम्, दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः, ईश्वरभावः - स्वव्यतिरिक्त सकलजन नियमनसामर्थ्यम्, एतत् क्षत्रियस्य स्वभावजं कर्म ।

शौर्यं - युद्धे निर्भयप्रवेशसामर्थ्यम् - shaurya is capability to plunge into a battle without fear,

तेजः - परैः अनभिभवनीयता - quality due to which it is impossible for others to overpower,

धृतिः आरब्धे कर्मणि विघ्नोपनिपाते अपि तत्समापनसामर्थ्यम् – dhriti is the ability to take to completion of any work that is begun despite obstacles on the way,

दाक्ष्यं - सर्वक्रियानिर्वृत्तिसामर्थ्यम् – ability to perform all works efficiently,

युद्धे च अपि अपलायनं - युद्धे च आत्ममरणनिश्चये अपि अनिवर्तनम्, - while in battle not turning away even when death is certain,

दानम् - आत्मीयस्य धनस्य परस्वत्वापादनपर्यन्तः त्यागः,- 'daana' is parting with one's own money till making it someone else's possession.

ईश्वरभावः - स्वव्यतिरिक्त सकलजन नियमनसामर्थ्यम्,- 'eeshvara bhaava' is the ability to control everyone else,

एतत् क्षत्रियस्य स्वभावजं कर्म - This is the duty of a kshatriya born of his inherent nature.

शौर्यम् – There is a usage 'शूरं भीरुम्' where the word shura is used as opposed to a coward. Hence explained in bhashya as निर्भय प्रवेश सामर्थ्यम्.

तेजः - tejas is the quality due to which it is impossible for others to overpower one. When Krishna came as doota to kaurava sabha, Duryodhana had instructed everyone not to stand up when Krishna enters the hall. But what happened was the moment Krishna entered the hall, everyone stood up being conquered by the tejas of Bhagavan. No one could sit at that time. That is tejas.

The difference between दाक्ष्य and धृति is shown as विघ्नोपनिपातेऽपि. दाक्ष्य is the ability to efficiently carrying out the work and dhriti is the ability to not giveup something that is started till completion despite many obstacles.

युद्धे चापि – The word अपि here indicates extreme case and hence explained as आत्ममरणनिश्चयेऽपि.

ईश्वरभावश्च – This denotes the power to punish the wicked and protect the wise – दुष्टनिग्रह, शिष्टानुग्रह सामर्थ्यं.

स्वव्यतिरिक्तसकलजन – The word सकलजन includes all those in the country.

Sloka 18.44

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

कृषि Agriculture of the form of growing plants गोरक्ष्य rearing of cattle वाणिज्यं trade of the form of buying and selling वैश्यकर्म स्वभावजम् these are the duties born of the inherent nature of a vyshya.

कृषिः – सस्योत्पादनं कर्षणम् । गोरक्ष्यं - पशुपालनम् इत्यर्थः । वाणिज्यं - धनसंचयहेतुभूतं क्रयविक्रयात्मकं कर्म । एतद् वैश्यस्य स्वभावजं कर्म ।

krushi means cultivation of plants. Gorakshyam means rearing cattle. vaaNijya means trade of the form of buying and selling leading to amassing wealth. These are the duties born of the inherent nature of a vyshya.

कृषिः - The meaning is given based on popular usage and special derivation. Its nature is कर्षण – cultivation. The result is growing plants.

गोरक्ष्यम् – गौः रक्ष्या यत्र तत्कर्म गोरक्ष्यम् or it can be गौरक्ष्यम् also as per गां रक्षतीति गोरक्षः तस्य कर्म गौरक्ष्यम्. In the same way वाणिजः कर्म वाणिज्यम्, विशः कर्म वैश्यम्.

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 44 ॥

परिचर्यात्मकं कर्म The duty of service शूद्रस्य अपि स्वभावजं is born of the inherent nature of a shudra.

पूर्ववर्णत्रयपरिचर्यारूपं शूद्रस्य स्वभावजं कर्म । तद् एतत् चतुर्णां वर्णानां वृत्तिभिः सह कर्तव्यानां शास्त्रविहितानां यज्ञादिकर्मणां प्रदर्शनार्थम् उक्तम् । यज्ञादयो हि त्रयाणां वर्णानां साधारणाः, शमदमादयः अपि त्रयाणां वर्णानां मुमुक्षूणां साधारणाः । ब्राह्मणस्य तु सत्त्वोद्रेकस्य स्वाभाविकत्वेन शमदमादयः सुखोपादाना इति कृत्वा तस्य शमादयः स्वभावजं कर्म इति उक्तम् । क्षत्रियवैश्ययोः तु स्वतो रजस्तमःप्रधानत्वेन शमदमादयो दुःखोपादाना इति कृत्वा न तत्कर्म इति उक्तम् । ब्राह्मणस्य वृत्तिः याजनाध्यापनप्रतिग्रहाः । क्षत्रियस्य जनपदपरिपालनम् । वैश्यस्य कृष्यादयो यथोक्ताः । शूद्रस्य तु कर्तव्यं वृत्तिः च पूर्ववर्णत्रयपरिचर्या एव ।

पूर्ववर्णत्रयपरिचर्यारूपं शूद्रस्य स्वभावजं कर्म – The karma born of the inherent nature of a shudra is of the nature of service to the three classes told earlier.

तद् एतत् चतुर्णां वर्णानां वृत्तिभिः सह कर्तव्यानां शास्त्रविहितानां यज्ञादिकर्मणां प्रदर्शनार्थम् उक्तम् – What was told is just an indication of yajna and other karmas ordained as duties in the shastras along with the occupations of the four classes.

यज्ञादयो हि त्रयाणां वर्णानां साधारणाः, - Yajna and others are common to the three classes.

शमदमादयः अपि त्रयाणां वर्णानां मुमुक्षूणां साधारणाः – shama and other are also common to mumukshus of all three classes.

ब्राह्मणस्य तु सत्त्वोद्रेकस्य स्वाभाविकत्वेन शमदमादयः सुखोपादाना इति कृत्वा तस्य शमादयः स्वभावजं कर्म इति उक्तम् - it was told that shama and others are the karma born of the nature of a brahmana because it is very easy for a brahmana to acquire shama and such gunas due to the natural abundance of sattva in a brahmana.

क्षत्रियवैश्ययोः तु स्वतो रजस्तमःप्रधानत्वेन शमदमादयो दुःखोपादाना इति कृत्वा न तत्कर्म इति उक्तम् – So it was not told as the duties of kshatriya and vaishya as it is difficult to acquire shama and such gunas for them due to the dominance of rajas and tamas respectively in them which happens naturally for them.

ब्राह्मणस्य वृत्तिः याजनाध्यापनप्रतिग्रहाः – The occupation of a brahmana is yaajana – officiating as priest in yaagas, teaching Vedas and receiving gifts.

क्षत्रियस्य जनपदपरिपालनम् – For a kshatriya the occupation is protecting the people of the nation.

वैश्यस्य कृष्यादयो यथोक्ताः – for a vyshya cultivation and other as told earlier.

शूद्रस्य तु कर्तव्यं वृत्तिः च पूर्ववर्णत्रयपरिचर्या एव - while for a shudra the occupation and duty is service to the three earlier varnas.

परिचर्यात्मकम् – As known from the shastras, this service told here is to the three varnas told and hence bhashya is पूर्ववर्णत्रय परिचर्यारूपम्.

The qualities of shama and others are common to mumukshus of all three varnas. Even then according to what was told as स्वभावप्रभवैः - it is natural for a braahmana and so is easy to acquire and hence it is specifically told for a braahmana.

It is said विप्रसेवैव शूद्रस्य विशिष्टं कर्म कीर्त्यते – as per that bhashya is that their duty and occupation is service to three varnas.

How is it justified as there are many pramanas which seem to be indicating otherwise - Even in Gita, it is said स्त्रियोवैश्याः तथा शूद्राः तेऽपि यान्ति परां गतिम् (9-32). वसन्ते दीक्षयेद्विप्रं ... हेमन्ते शूद्रमेव च । स्त्रियं च वर्षाकाले तु पञ्चरात्रविधानतः । So for shudras and others who have taken दीक्षा – भगवददर्चना and others are clearly told. In Mahabharata ब्राह्मणैः क्षत्रियैः वैश्यैः शूद्रैश्च कृतलक्षणैः । अर्चनीयश्च सेव्यश्च नित्ययुक्तैः

स्वकर्मसु | सात्वतं विधिमास्थाय गीतस्सङ्कर्षणेन यः (भा.भी. 66-39). Also, न स्वरः प्रणवोङ्गानि नाप्यन्यविधयस्तथा । स्त्रीणां तु शूद्रजातीनां मन्त्रमात्रोक्तिरिष्यते| (अष्टाक्षरकल्प 1-102). In puranas it is clearly told that vratas such as ekadashee etc are common to all. It is also said न शूद्रा भगवद्भक्ताः विप्राभागवताः स्मृताः - that bhagavathas in all four varnas are equal. By all these it looks as though वर्णत्रयपरिचर्या may not be needed and how did Bhagavan say that is the doubt. The answer is explained by Swamy Deshikan like this – Even for shudras who have विशिष्टसंस्कारगुणविशेष – several dharma visheshas are specified. Even then they should perform them giving primary importance to service to three varnas which is their pradhaana dharma. And they should be performed with the feeling of परिचर्या only.

In रहस्याम्नाय it is said – ज्ञान-ज्ञापन-सम्प्रेषण-कर्मा ब्राह्मणः । ज्ञान-परित्राणकर्मा क्षत्रियः । ज्ञान-बीजवर्धनकर्मा वैश्यः । ज्ञान-पर्युत्थानकर्मा शूद्रः । Here पर्युत्थान means परिचर्या.

Other pramanas are praising the greatness of bhagavad bhakti. And सर्ववर्णेषु ते शूद्राः येह्यभक्ताः जनार्दने is to ridicule those who are not devoted Lord.

The main reason for such praise or ridicule is the internal quality of sattva guna. The ब्राह्मण्य of ब्राह्मणस is told in shruti as पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । पाण्डित्यं च बाल्यं च निर्विद्याथ मुनिः । अमौनं मौनं च निर्विद्याथ ब्राह्मणः. That is why it is said विष्णुक्रान्तं वासुदेवं विजानन् विप्रो विप्रत्वं गच्छते तत्त्वदर्शी and चण्डालमपि वृत्तस्थं तं देवा ब्राह्मणं विदुः.

ब्राह्मण्य and other jaatis are due to differences in sattva and other gunas associated with the body. So even if internal gunas such as sattva and other become abundant for one, the jaati still continues and hence till the association with that body ends the orders of the jaati exist. That is why though Vidura was a brahmavit he stopped teaching after some point and said though he had the knowledge he did not have the अधिकार that is he was not eligible to teach due to his birth and followed his varna dharma. He says शूद्रयोनावहं जातो नातोऽन्यद्वक्तुमुत्सहे (भा.उ. 41-5). So statements such as 'one who has bhagavad bhakti is not a shudra' etc. is to say that one should not neglect or disrespect a Bhagavad Bhakta which ever class he belongs to. Anyone of any class can gain bhagavad bhakti by acquiring sattva guna.

Sloka 18.45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 45 ॥

स्वे स्वे As told above in one's own respective कर्मणि karmas अभिरतः नरः a person who is willingly engaged संसिद्धिं लभते attains paramapada. स्वकर्मनिरतः One who is devoted to karmas born of his inherent nature सिद्धिं यथा विन्दति how such a one attains Paramapada, तत् शृणु listen to that.

स्वे स्वे - यथोदिते कर्मणि अभिरतो नरः संसिद्धिं - परमपदप्राप्तिं लभते । स्वकर्मनिरतो यथा सिद्धिं विन्दति - परमं पदं प्राप्नोति, तथा शृणु ।

स्वे स्वे - यथोदिते कर्मणि अभिरतो नरः – A person who is devoted to his own karmas,

संसिद्धिं - परमपदप्राप्तिं लभते – attains samsiddhi – means Paramapada.

स्वकर्मनिरतो यथा सिद्धिं विन्दति - परमं पदं प्राप्नोति, तथा शृणु - How a person who is devoted to his own duties attains Paramapada, listen to that.

स्वे स्वे कर्मणि – To the question 'what is the need to know the division of varna dharma in moksha shastra?', the answer is given here. The meaning of samsiddhim is given as Paramapada itself. This is going to be told later as शाश्वतं पदमव्ययम् (18-56) later.

The word सिद्धि is about नैष्कर्म्यसिद्धि which is told later. Following varna and ashrama dharmas culminates in that which is paramapraapya is told here.

To the question that for a shudra who is devoted to his varna dharmas how can Paramapada praapti happen as he does not have adhikaara for upaasanaa etc. The answer is that it leads to attaining better births subsequently and ends in attainment of parama pada. It is said by shaunaka as, 'धर्मव्याधादयोऽप्यन्ये पूर्वाभ्यासाज्जुगुप्सिते । वर्णावरत्वे संप्राप्ताः संसिद्धिं श्रमणी यथा' (वि.ध. 102-30). Dharmavyaadha was जातिस्मर – he remembered his earlier birth. Even then he was devoted to his varna dharma. The story of Kaushika brahmana who leaves his parents and goes for tapas and then finds that a Gruhini had more powers than him due to performance of varna ashrama dharma and she directs him to Dharmavyaadha – who looks after his parents very devotedly and tells him what one should do – Dharmavyadha gives general directions but does

not do upadesha. All these show how when one is devoted to one's own varna dharmas attains the ultimate.

स्वकर्मनिरतः - Now the karmas told in Vedas are about worshipping Indra and other Gods who give limited fruits. So how can they lead to Paramapada praapti – that is told in the next sloka. How can one attain Paramapada is told in the following slokas.

Sloka 18.46

यतः प्रवृत्तिभूतानां येन सर्वमिदम् ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 46 ॥

यतः From whom भूतानां प्रवृत्तिः all activities such as creation of all beings etc., happen, येन इदं सर्वं ततं by whom all this is pervaded, तं स्वकर्मणा अभ्यर्च्य worshipping HIM by the karmas enjoined for one मानवः सिद्धिं विन्दति a person attains siddhi or perfection.

यतो भूतानाम् उत्पत्त्यादिका प्रवृत्तिः, येन च सर्वम् इदं ततं, स्वकर्मणा तं - माम् इन्द्राद्यन्तरात्मतया अवस्थितम् अभ्यर्च्य मत्प्रसादात् मत्प्राप्तिरूपां सिद्धिं विन्दति मानवः । मत्त एव सर्वम् उत्पद्यते, मया च सर्वम् इदम् ततम् इति पूर्वम् एव उक्तम् - 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-67) 'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।' (9-4) 'मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥' (9-10) 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इत्यादिषु ।

यतो भूतानाम् उत्पत्त्यादिका प्रवृत्तिः, - From whom the activities such as creation etc. of all beings happen,

येन च सर्वम् इदं ततं, - by whom all this is pervaded,

स्वकर्मणा तं - माम् इन्द्राद्यन्तरात्मतया अवस्थितम् अभ्यर्च्य – worshipping HIM – means worshipping ME who is present as the inner self of Indra and other devas,

मत्प्रसादात् मत्प्राप्तिरूपां सिद्धिं विन्दति मानवः – with my grace man attains perfection of the form of attaining ME.

मत्त एव सर्वम् उत्पद्यते, मया च सर्वम् इदम् ततम् इति पूर्वम् एव उक्तम् – It was told earlier itself that everything originates from ME only and everything is pervaded by ME as,

'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ मत्तः परतरं नान्यत्किञ्चिदस्ति धनंजय ।' (7-67) – I am the cause of the origin and end of the entire universe. Hey Arjuna, there is nothing superior to ME',

'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।' (9-4) – This entire Universe is pervaded by ME having unmanifested form,

'मयाध्यक्षेण प्रकृतिः स्यूते सचराचरम् ॥' (9-10)- Hey Arjuna, by ME who is capable of controlling, this prakruti following my willing creates this world of mobile and immobile entities,

'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।' (10-8) इत्यादिषु - I am the cause of the origin of this world consisting of sentients and non-sentients. Everything is functioning because of ME only' and such statements.

It is told here that Bhagavan, the cause and inner controller of all is only denoted by all words denoting Indra and other gods in the ultimate sense as Indra and other gods are created by HIM and are HIS sharira and so all varna and ashrama dharmas are of the form of Paramatman only and thus are means to attaining the ultimate perfection.

प्रवृत्तिः - This does not indicate just actions and so bhashya is उत्पत्त्यादिकम् – creation and others. Because this word is used along with the word भूत which denotes sentient and non-sentients, it means all kinds of activities.

ततम् – This means Pervasion and that is as inner controller.

The word तम् in sloka is explained in bhashya as माम् – and the reason is explained as मत्त एव सर्वमुत्पद्यते.

It was told that since the varna and ashrama dharmas are all in very essential and svabhaava and they cannot be given up. When performed as Bhagavan's worship, they become the means to attaining paramapada. Now the same varna and ashrama dharmas when combined with main dharmas as told earlier दैवमेवापरे यज्ञम् etc are included as an integral part of karmayoga.

And they cannot be given up even by Jnanayogaadhikaris – those fit to practice Jnanayoga. All these are reminded again here.

Sloka 18.47

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वधर्मः Karmayoga which can be naturally practiced by oneself विगुणः even though not very well performed स्वनुष्ठितात् परधर्मात् श्रेयान् is superior to well performed Jnana Yoga which is another's dharma.

एवं त्यक्तकर्तृत्वादिको मदाराधनरूपः स्वधर्मः - स्वेन एव उपादातुं योग्यो धर्मः । प्रकृतिसंसृष्टेन हि पुरुषेण इन्द्रियव्यापाररूपः कर्मयोगात्मको धर्मः सुकरो भवति । अतः कर्मयोगाख्यः स्वधर्मो - विगुणः अपि परधर्माद् - इन्द्रियजयनिपुणपुरुषधर्माद् ज्ञानयोगात् सकलेन्द्रियनियमनरूपतया सप्रमादात् कदाचित् स्वनुष्ठितात् श्रेयान् ।

एवं त्यक्तकर्तृत्वादिको मदाराधनरूपः स्वधर्मः – Thus performed without the idea of agency and others and which is of the form of MY worship, is svadharma

- स्वेन एव उपादातुं योग्यो धर्मः - means dharma which is fit to be accepted by one,

प्रकृतिसंसृष्टेन हि पुरुषेण इन्द्रियव्यापाररूपः कर्मयोगात्मको धर्मः सुकरो भवति – of the form of the activities of the sense organs, the dharma which is karmayoga, becomes easy to be performed by a person who is associated with prakruti.

अतः कर्मयोगाख्यः स्वधर्मो - विगुणः अपि – So the svadharma known as Karmayoga, even though not done well,

परधर्माद् - इन्द्रियजयनिपुणपुरुषधर्माद् ज्ञानयोगात् सकलेन्द्रियनियमनरूपतया सप्रमादात् कदाचित् स्वनुष्ठितात् श्रेयान् - is superior to another's dharma – which is Jnanayoga which belongs to one who has mastered the art of winning over the senses, and which is prone to mistakes due to being of the form of control of all the senses and which is rarely performed well.

स्वधर्मः - Here this word does not mean varna and ashrama dharmas. Because if it is so then it would lead to one adopting dharmas prescribed for some other varna. And that is not proper because it will lead to adharma as it is prohibited. Like the dharmas of a kshatriya are prohibited for a brahmana, the dharmas of a gruhastha are prohibited for a sanyasi. So like that, it cannot

be said to be 'shreyaan' compared to dharmas of other varna or ashrama performed better. We cannot say punya is better than papa. So we cannot also say vaidika dharma is shreyaskara compared to वेदवाह्य dharma. So the words स्वधर्म and परधर्म are denoting what was taught earlier – karmayoga and jnana yoga.

The word स्व does not denote jaati. So स्वधर्म is about karma and would mean निष्कामकर्म according to context. The meaning of विगुणोऽपि is that even if it is permitted in अमुख्यकल्प for want of any other option. When मुख्यकल्प may not be possible, one may be permitted based on certain conditions in amukhya kalpa itself.

So परः is one who is different from karmayogaadhikaari who is addressed with the word स्व and hence it would mean one who is eligible for ज्ञानयोग. When Jnanayoga is said to be prone to accidental mistakes, how can it become स्वनुष्ठित – performed well – is explained as कदाचित् – some time or very rarely it is done well is the meaning.

तद् एव उपपादयति –

The same is being reasoned out.

What is going to be told as स्वभावनियतम् in the coming sloka is not about what is enjoined for a jaati is made clear in avataarika as तदेव – meaning the same subject matter of karma yoga being superior is going to be dealt with.

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 47 ॥

स्वभावनियतं कर्म Karmayoga which is niyata as per the svabhaava कुर्वन् performing it किल्बिषं नाप्नोति will not attain samsara which is of the form of sin.

प्रकृतिसंसृष्टस्य इन्द्रियव्यापाररूपतया स्वभावत एव नियतत्वात् कर्मणः कर्म कुर्वन् किल्बिषं - संसारं न आप्नोति, अप्रमादत्वात् कर्मणः । ज्ञानयोगस्य सकलेन्द्रियनियमनसाध्यतया सप्रमादत्वात् तन्निष्ठः तु प्रमादात् किल्बिषं प्रतिपद्येत अपि ।

प्रकृतिसंसृष्टस्य इन्द्रियव्यापाररूपतया स्वभावत एव नियतत्वात् कर्मणः – For one who is associated with prakruti performing karma is natural as it is of the form of functioning of sense organs,

कर्म कुर्वन् किल्बिषं - संसारं न आप्नोति, - performing karma he will not attain samsara.

अप्रमादत्वात् कर्मणः – because karma does not involve any accidental mistakes.

ज्ञानयोगस्य सकलेन्द्रियनियमनसाध्यतया – While Jnanayoga is possible only with control of all the senses,

सप्रमादत्वात् – and because it has possibility of accidental mistakes,

तन्निष्ठः तु प्रमादात् किल्बिषं प्रतिपद्येत अपि - and one who is established in it can attain samsara due to the possibility of accidental mistakes.

किल्बिषम् – The meaning of this word is explained as samsara as it denotes what is most undesirable.

Sloka 18.48

अतः कर्मनिष्ठा एव ज्यायसी इति तृतीयाध्यायोक्तं स्मारयति ।

For that reason Bhagavan reminds what was told in the third chapter – that karmanishthaa only is superior.

In order to remove any doubts that something else is being taught here and also to increase respect in karmanishthaa and also to show there is no repetition – punarukti, bhashya explains as तृतीयाध्यायोक्तं स्मारयति.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ 48 ॥

कौन्तेय Hey Arjuna, सहजं कर्म karma that is according to one's nature सदोषमपि न त्यजेत् should not be given up even if associated with defects. धूमेन अग्निरिव Is it not that just as fire is covered with smoke, सर्वारम्भाः दोषेण आवृताः हि all endeavours are enveloped with defects.

अतः सहजत्वेन सुकरम् अप्रमादं च कर्म सदोषं - सदुःखम् अपि न त्यजेत् । ज्ञानयोगयोग्यः अपि कर्मयोगम् एव कुर्वीत इत्यर्थः । सर्वारम्भाः - कर्मारम्भा ज्ञानारम्भाः च हि दोषेण - दुःखेन धूमेन अग्निः इव आवृताः । इयांस्तु विशेषः - कर्मयोगः सुकरः अप्रमादः च, ज्ञानयोगः तद्विपरीतः इति ।

अतः सहजत्वेन सुकरम् अप्रमादं च कर्म – So because it is natural and easy to perform and is without accidental mistakes, karma

सदोषं - सदुःखम् अपि न त्यजेत् – though has defects that means is associated with grief, it should not be given up.

ज्ञानयोगयोग्यः अपि कर्मयोगम् एव कुर्वीत इत्यर्थः – That means even one who is fit for Jnanayoga should perform only karmayoga.

सर्वारम्भाः - कर्मारम्भा ज्ञानारम्भाः च हि – all endeavours – that means all endeavours with karma and jnaana are,

दोषेण - दुःखेन धूमेन अग्निः इव आवृताः – are enveloped with defect or grief just as fire is covered by smoke.

इयांस्तु विशेषः - कर्मयोगः सुकरः अप्रमादः च,- But this is the difference – karmayoga is easy to perform, does not involve any accidental mistakes,

ज्ञानयोगः तद्विपरीतः इति - while Jnanayoga is just the opposite of that.

सहजम् – Sahaja means as it is naturally enjoined due to the reminiscent impressions of praacheena karma.

सदोषम् – This word does not mean papa or sin as karmayoga is something ordained and is without any sin. Also it is clearly told for karmayoga as न त्यजेत् – if it was sinful that would not be possible as what is sinful one should reject. So the word सदोषत्व should be interpreted as having कायक्लेश etc. only. And why is that needed to be told means those who are lazy may give up even those karmas which may cause physical strain. So that needs to be told.

अपि in सदोषमपि – stresses the point that karmayoga only is good even for one who is fit for Jnanayoga.

सर्वारम्भाः - The aspect of सद्बुद्धि is equal to both karmayogi and a Jnanayogi. But the difference is – in karmaarambha only kaayaklesha is present. While in Jnaanaarambha there is great strain due to controlling the mind and other senses for experiencing the self.

Sloka 18.49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ 49 ॥

सर्वत्र In all aspects such as phala, sambandha etc. असक्तबुद्धिः having the idea of non-attachment जितात्मा having won over the mind विगतस्पृहः having no desire in one's agency संन्यासेन through renunciation of fruits of karma परमां नैष्कर्म्यसिद्धिम् अधिगच्छति one attains the superior dhyana nishthaa – steadfastness of meditation.

सर्वत्र - फलादिषु असक्तबुद्धिः, जितात्मा – जितमनाः, परमपुरुषकर्तृत्वानुसन्धानेन आत्मकर्तृत्वे विगतस्पृहः, एवं त्यागाद् अनन्यत्वेन निर्णीतेन संन्यासेन युक्तः कर्म कुर्वन् परमां नैष्कर्म्यसिद्धिम् अधिगच्छति - परमां ध्याननिष्ठां ज्ञानयोगस्य अपि फलभूताम् अधिगच्छति इत्यर्थः । वक्ष्यमाणध्यानयोगावाप्तिं सर्वेन्द्रियकर्मोपरतिरूपाम् अधिगच्छति ।

सर्वत्र - फलादिषु असक्तबुद्धिः, - Here sarvatra means in respect of fruits and others, having no attachment,

जितात्मा – जितमनाः, - meaning of atma here is manas or mind, having controlled the mind,

परमपुरुषकर्तृत्वानुसन्धानेन आत्मकर्तृत्वे विगतस्पृहः, - not having desire in ones' own agency because of the firm understanding that Paramapurusha is the agent,

एवं त्यागाद् अनन्यत्वेन निर्णीतेन संन्यासेन युक्तः – thus one who is equipped with sanyaasa which has been firmly decided as not different from tyaaga,

कर्म कुर्वन् परमां नैष्कर्म्यसिद्धिम् अधिगच्छति – performing the karma, attains he ultimate naishkarmya siddhi,

परमां ध्याननिष्ठां ज्ञानयोगस्य अपि फलभूताम् अधिगच्छति इत्यर्थः – that means attains superior 'dhyana nishthaa' steadfastness of meditation which is also the fruit of jnaana yoga.

वक्ष्यमाणध्यानयोगावाप्तिं सर्वेन्द्रियकर्मोपरतिरूपाम् अधिगच्छति - That means he attains dhyana yoga that is going to be told later and which is of the form of cessation of the functions of all senses.

विगतस्पृहः - Since विगतस्पृहः is also told after सर्वत्रासक्तबुद्धिः , it is about कर्तृत्वत्याग and explained as आत्मकर्तृत्वे विगतस्पृहः which includes rejecting the idea of agency even in the dream state etc.

संन्यासेनाधिगच्छति – This is not to be taken as meaning jnaanayoga because in the sloka first what is said is कर्म न त्यजेत् will not be then proper. And at the beginning of this chapter sanyaasa, tyaga are same was told and tyaga was explained as karma-sambandha-phala tyaga etc.

नैष्कर्म्यसिद्धिम् – This is not about Moksha here. That is because after telling सिद्धिं प्राप्तः, further kartavya is told. Also this is not just about jnaana yoga as there is a visheshaNā परमाम्. Mere नैष्कर्म्य would mean Jnana Yoga. So this denotes the beginning of the fruit of jnaana nishthaa and hence explained as परमां ध्याननिष्ठाम्.

Sloka 18.50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 50 ॥

कौन्तेय Hey Arjuna, सिद्धिं प्राप्तः having attained perfection of dhyana ज्ञानस्य to that knowledge of the nature of meditation या परानिष्ठा whichever is the ultimate goal ब्रह्म that atman यथा आप्नोति in whichever way one attains तथा समासेनैव मे निबोध that process please do know from ME briefly.

सिद्धिं प्राप्तः - आप्रयाणाद् अहरहः अनुष्ठीयमान कर्मयोगनिष्पाद्यध्यानसिद्धिं प्राप्तो, यथा - येन प्रकारेण वर्तमानो ब्रह्म प्राप्नोति, तथा समासेन मे निबोध । तद् एव ब्रह्म विशिष्यते - निष्ठा ज्ञानस्य या परा इति । ज्ञानस्य ध्यानात्मकस्य या परा निष्ठा - परमप्राप्यम् इत्यर्थः ।

सिद्धिं प्राप्तः - आप्रयाणाद् अहरहः अनुष्ठीयमान कर्मयोगनिष्पाद्यध्यानसिद्धिं प्राप्तो, - one who has attained perfection – means perfection in meditation which happens when karmayoga which is performed every day till one departs, attains fruition,

यथा - येन प्रकारेण वर्तमानो ब्रह्म प्राप्नोति, - yathaa means being in what way, attains Brahman,

तथा समासेन मे निबोध – that know from ME briefly.

तद् एव ब्रह्म विशिष्यते - निष्ठा ज्ञानस्य या परा इति – that Brahman is being qualified further as ‘निष्ठा ज्ञानस्य या परा’,

ज्ञानस्य ध्यानात्मकस्य या परा निष्ठा - परमप्राप्यम् इत्यर्थः - which means ultimate goal of knowledge of the nature of constant meditation – that Brahman. (which is the Self).

सिद्धिं प्राप्तः - The cause of such siddhi is explained as आप्रयाणात् अहरहरनुष्ठीयमान etc.

Because brahma praapti is told for one who is said to have attained siddhi, the word siddhi is explained as something other than Brahman and that is ध्यानसिद्धिम्.

मे निबोध – Know from ME – understand firmly is the meaning.

यथा – Explained in bhashya as येन प्रकारेण वर्तमानः - Being in what way – the प्रापक प्रकार through various activities performed by one as detailed in slokas that follow.

निष्ठा ज्ञानस्य या परा – Brahma Jnaana is the perfection of knowledge of the form of dhyana. That is the ultimate goal attained through the means. So bhashya is तदेव ब्रह्म विशिष्यते.

The word Jnaana ends in dhyana and hence ज्ञानस्य ध्यानात्मकस्य is the bhashya.

Slokas 18.51, 52, 53

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 51 ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 52 ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 53 ॥

विशुद्धया बुद्ध्या With purified buddhi, युक्तः being endowed with, धृत्या with firm resolution आत्मानं नियम्य च controlling the mind, शब्दादीन् विषयान् त्यक्त्वा driving away the objects of senses such as shabda and others, रागद्वेषौ व्युदस्य having given up raga (passion) and dvesha (hatred),

विविक्तसेवी staying in a lonely place लघ्वाशी consuming limited quantity of food, यतवाक्काय-मानसः
controlling speech and mind, नित्यं ध्यानयोगपरः always meditating, वैराग्यं समुपाश्रितः having resorted
to vairaagya (dispassion),

अहङ्कारं having the idea of atman in what is not the atman, बलं the force of vaasana which is the
cause of that ahankaara, दर्पं the result of that which is arrogance कामं क्रोधं desire and anger,
परिग्रहं owning things विमुच्य having given up all these, निर्ममः having the diea of non-possession
in what does not belong to one शान्तः being peaceful ब्रह्मभूयाय कल्पते one becomes eligible to the
experience of Self as it exists.

बुद्ध्या विशुद्ध्या - यथावस्थितात्मतत्त्वविषयया युक्तः, धृत्या आत्मानं नियम्य च - विषयविमुखीकरणेन योगयोग्यं मनः
कृत्वा, शब्दादीन् विषयान् त्यक्त्वा - असन्निहितान् कृत्वा, तन्निमित्तौ च राषद्वेषौ व्युदस्य, विविक्तसेवी - सर्वैः
ध्यानविरोधिभिः विविक्ते देशे वर्तमानः, लघ्वाशी - अत्यशनानशनरहितः, यतवाक्कायमानसः - ध्यानाभिमुखीकृत-
कायवाङ्मनोवृत्तिः, ध्यानयोगपरो नित्यम् - एवंभूतः सन् आप्रयाणाद् अहरहः ध्यानयोगपरः, वैराग्यं समुपाश्रितः - ध्येय-
तत्त्वव्यतिरिक्तविषय-दोषावमर्शेन तत्र तत्र विरागतां वर्धयन्, अहंकारम् - अनात्मनि आत्माभिमानं, बलं -
तद्वृद्धिहेतुभूत वासनाबलं तन्निमित्तं दर्पं कामं क्रोधं परिग्रहं विमुच्य, निर्ममः - सर्वेषु अनात्मीयेषु आत्मीयबुद्धिरहितः,
शान्तः आत्मानुभवैकसुखः, एवंभूतो ध्यानयोगं कुर्वन् ब्रह्मभूयाय कल्पते - (ब्रह्मभावाय कल्पते) सर्वबन्धविनिर्मुक्तो
यथावस्थितम् आत्मानम् अनुभवति इत्यर्थः ।

बुद्ध्या विशुद्ध्या - यथावस्थितात्मतत्त्वविषयया युक्तः, - Being endowed with the buddhi about the true
nature of the reality of Self,

धृत्या आत्मानं नियम्य च - विषयविमुखीकरणेन योगयोग्यं मनः कृत्वा, - making the mind fit for practice of
Yoga by withdrawing it from the sense objects – this is pratyahaara,

शब्दादीन् विषयान् त्यक्त्वा - असन्निहितान् कृत्वा, - relinquishing shabda and other sense objects –
means making them not come near,

तन्निमित्तौ च राषद्वेषौ व्युदस्य, - destroying desire and hatred which arise out of sense objects,

विविक्तसेवी - सर्वैः ध्यानविरोधिभिः विविक्ते देशे वर्तमानः, - staying in a place which is free from all
hindrances to practice of meditation,

लघ्वाशी - अत्यशनानशनरहितः, - not eating too much or too less,

यतवाक्कायमानसः - ध्यानाभिमुखीकृत-कायवाङ्मनोवृत्तिः, - directing all functions of body, speech and mind towards meditation,

ध्यानयोगपरो नित्यम् - एवंभूतः सन् आप्रयाणाद् अहरहः ध्यानयोगपरः, - being endowed with all the above and being dedicated to yoga of meditation every day till departing from the body,

वैराग्यं समुपाश्रितः - ध्येय-तत्त्वव्यतिरिक्तविषय-दोषावमर्शेन तत्र तत्र विरागतां वर्धयन्, - resorting to dispassion – means cultivating dispassion towards objects other than the object of meditation after due consideration of the defects in them,

अहंकारम् - अनात्मनि आत्माभिमानं, - having the idea of self in what is not the Self,

बलं - तद्वृद्धिहेतुभूत वासनाबलं – the force of reminiscent impressions which increase ahankaara, तन्निमित्तं दर्पं कामं क्रोधं परिग्रहं – and the result of ahankaara which are arrogance, desire, anger, sense of possession and all these,

विमुच्य, - giving up completely,

निर्ममः - सर्वेषु अनात्मीयेषु आत्मीयबुद्धिरहितः,- not having the idea of possession in everything that does not belong to one,

शान्तः आत्मानुभवैकसुखः, - being calm – means finding joy only in the experience of the Self,

एवंभूतो ध्यानयोगं कुर्वन् – being such one who is engaged in dhyana yoga,

ब्रह्मभूयाय कल्पते – (ब्रह्मभावाय कल्पते) सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति इत्यर्थः - experiences the Self as it exists being freed from all bonds.

बुद्ध्या विशुद्ध्या – The word बुद्धि here is about brahma told here and विशुद्धि means that buddhi which is complete and without any defect of the nature of doubt, wrong understanding etc.

धृत्या – This denotes the saatvika dhruti told earlier. That is explained as विषय विमुखीकरणेन.

Controlling the mind with dhruti is told. Since relinquishing sense objects is told here it is

असन्निहितान् कृत्वा – keeping them away. That shows that proximity of sense objects affects even a Jitendriya.

वैराग्यं समुपाश्रितः - The meaning is even in respect of sense objects which are far away, one should control the subtle attachment.

विविक्तसेवी – Here विविक्तत्व means रहितत्व. Here as per context, being freed from everything that obstructs meditation is meant – सर्वैः ध्यानविरोधिभिः विविक्ते देशे.

यतवाक्कायमानसः - Directing body, speech and mind to be favourable to meditation. Making the body favourable means adopting stable posture. For speech it is giving up things other than Pranava and others. What is useful to meditation only is needed. For the mind it is concentrating on shubhsaashraya.

नित्यम् – For ever – means every day till one departs from the body – आप्रयाणादहरहः is bhashya.

वैराग्यं समुपाश्रितः - The vairaagya which is already present should be firmly established. This is explained as विरागतां वर्धयन्.

बल – Giving up bala – is not about the power of body or mind or praana because they are not opposed to yoga. So what is to be given up is the force of vaasanaa.

दर्पः - Arrogance comes from ahankaara. Even arrogance arising from योगित्व, शान्तत्व etc should be given up. आपस्तम्ब says हृष्टो दृप्यति, दृप्तो धर्ममतिक्रामति.

शान्तः - Withdrawal of the functions of body, speech and mind is already told and so this is interpreted as that which results in शम – and explained as आत्मानुभवैकसुखः - When one does not find joy in experience of external objects then withdrawal of senses and giving up anger etc happen. And when will one not find joy in experience of external objects? Only when one finds joy in the experience of self. Then only one finds peace.

एवं युक्तः ध्यानयोगं कुर्वन् – This shows dhyana is the अङ्ग and all the things told so far are अङ्गसु or accessories to dhyana.

ब्रह्मभूयाय – Considering what is told in the next sloka, here the word brahma is taken to mean शुद्धात्म – hence explained as सर्वबन्धविनिर्मुक्तो यथावस्थितम् आत्मानम् अनुभवति.

Sloka 18.54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 54 ॥

ब्रह्मभूतः One who has realized the nature of Self प्रसन्नात्मा having a mind that is pure - without any impurity, न शोचति does not grieve about anything other than Bhagavan. न काङ्क्षति And does not desire anything else also. सर्वेषु भूतेषु With respect to all beings other than Bhagavan, समः he will be equally disposed in respect of being unconcerned, परां मद्भक्तिं लभते and attains parabhakti in ME.

ब्रह्मभूतः – आविर्भूतापरिच्छिन्न-ज्ञानैकाकार-मच्छेषतैकस्वभावात्मस्वरूपः, 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।' (7-5) इति हि स्वशेषता उक्ता । प्रसन्नात्मा - क्लेशकर्मादिभिः अकलुषस्वरूपो मद्भक्तिरिक्तं न कंचन भूतविशेषं प्रति शोचति; न किंचन काङ्क्षति; अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो निखिलं वस्तुजातं तृणवन्मन्यमानो मद्भक्तिं लभते पराम् - मयि सर्वेश्वरे निखिलजगदुदयविभवलयलीले - निरस्तसमस्तहेयगन्धे अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने लावण्यामृतसागरे श्रीमति पुण्डरीकनयने स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते ।

ब्रह्मभूतः – आविर्भूतापरिच्छिन्न-ज्ञानैकाकार-मच्छेषतैकस्वभावात्मस्वरूपः,- One who has realized the Self which is of the nature of unlimited knowledge alone and of the nature of being subservient to only ME,

'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।' (7-5) इति हि स्वशेषता उक्ता – that fact of subservience to ME was told as 'know MY higher prakruti different from this',

प्रसन्नात्मा - क्लेशकर्मादिभिः अकलुषस्वरूपो – being of pure nature untouched by klesha, karma and such impurities,

मद्भक्तिरिक्तं न कंचन भूतविशेषं प्रति शोचति;- such a one does not grieve about any being other than ME.

न किंचन काङ्क्षति; - he does not aspire for anything else also.

अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो – on the other hand, being equally disposed towards indifference towards all beings other than MYSELF,

निखिलं वस्तुजातं तृणवन्मन्यमानो – treating all things as equal to a blade of grass,

मद्भक्तिं लभते पराम् – attains parabhakti in ME, which means

मयि सर्वेश्वरे निखिलजगदुदयविभवलयलीले – in ME who is the Supreme Lord, who have the acts of creation, sustenance and dissolution of entire universe as sport,

निरस्तसमस्तहेयगन्धे – who is of the nature of destroying even the slightest scent of all evil,

अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने – is an abode to host of auspicious qualities that are innumerable and of unsurpassed glory,

लावण्यामृतसागरे – is an ocean of nectarine all round beauty,

श्रीमति पुण्डरीकनयने – who is ever associated with Sridevi and whose eyes are like the Lotus,

स्वस्वामिनि अत्यर्थप्रियानुभवरूपां परां भक्तिं लभते - in his MASTER, attains parabhakti in ME which is of the form of most loving experience.

What is taught here is that, the experience of Self which is attained through Karmayoga and others makes one fit for attaining parabhakti. Because when the true nature of the Self is realized, it reveals the nature of subservience to Bhagavan – शेषत्वज्ञान because of which great devotion in Paramatman arises. That is told in Bhashya as मच्छेषतैकस्वभाव-आत्मस्वरूपः. The aspect of sheshatva being an integral part of svarupa was told earlier itself is reminded as इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्. The paraa prakruti which is jivatman is also Bhagavan's – मे Bhagavan says. That means it is subservient to ME.

प्रसन्नात्मा – As said 'रागादि दूषिते चित्ते नास्पदी मधुसूदनः' – if Parabhakti has to arise, all impurities should be dispelled. This state is when all klesha, karma etc are removed. As said in Yogasutra क्लेश कर्मविपाकाशयैः (यो.सू. 1-24) - these are the impurities. क्लेश is अहङ्कार, अविद्या, राग, द्वेष and अभिनिवेश are five kleshas. कर्म is of the form of पुण्य-पाप. विपाक is कर्मफल. They are jaati, ayus and bhoga. आशय is संस्कारs.

न शोचति – What was told in sixth chapter यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते (6-22) is said here.

न कांक्षति – Reminds what was told as यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः (6-22). Here another paatha is found न हृष्यति which is not popular and so not accepted in our bhashya.

समः सर्वेषु भूतेषु - अपि तु मद्भक्तिरिक्तेषु सर्वेषु भूतेषु अनादरणीयतायां समो - When one experiences atmaanubhava, then total disinterest in external objects happens. Then because of learning that

paramaatma anubhava is incomparable, there will be desire to experience that. That is indicated as मद्गतितिरिक्तेषु. The cause of absence of shoka or desire is the discriminatory knowledge of para and avara tattvas.

मयि सर्वेश्वरे – All aspects that are to be contemplated upon during upaasanaa and are established in even other shastras are told starting with this. This indicates that taking refuge in anyone who is also part of those that are ruled over ईशितव्य - is of no use.

निखिलजगदुदयविभवलयलीले – To the question who is to be meditated upon – कश्च ध्येयः which is also raised by the upanishat, answer is given as कारणं तु ध्येयः (अथर्व. 3) – one who is the sole cause of the universe is only to be meditated upon. That is indicated here.

निरस्तसमस्तहेयगन्धे – There is no reason why one would have indifference or one would turn away from such Bhagavan is the bhaava.

अनवधिकातिशय-असंख्येय-कल्याणगुणगणैकताने – The excellence of every single quality is most attractive. When all are together what to say? All the qualities of Bhagavan that are most useful while taking refuge are summarized here.

लावण्यामृतसागरे – This indicates the qualities of दिव्यमङ्गलविग्रह of Bhagavan which is शुभाश्रय.

श्रीमति – Shree is to be resorted to by all. And such Sridevi is ever residing in Bhagavan inseparably is indicated by the मतुप् pratyaya used in नित्ययोग here. Shruti also declares this aspect as ह्रीश्च ते लक्ष्मीश्च पत्न्यौ (ना.) etc. In Smruti also, नित्यैवैषा जगन्माता विष्णोश्श्रीरनपायिनी (वि.पु. 1-8-17). By this उपास्यत्व, प्राप्यत्व are all indicated.

पुण्डरीकनयने – This is उपलक्षण for अवयवसौन्दर्य. लावण्य is समुदायशोभा. Bhagavan's कटाक्ष is most purifying. Shruti declares – तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उद्दत उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद (छा. 1-6-7) – thus telling that पुण्डरीकाक्षत्व is for upaasanaa of one who desires to liberate chetanas of all sins. The पावनतमत्व of Bhagavan's ईक्षण is told as यं पश्येन्मधुसूदनः (भा.मो. 349-73), चक्षुषा तव saumyena पूतास्मि (रा.अ. 74-13) etc.

स्वस्वामिनि – If all these are put on one side for developing bhakti, स्वामित्व is on other side. This indicates that HE is the Lord of all without exception.

Sloka 18.55

तत्फलम् आह -

The fruit of that is told now,

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 55 ॥

यः यावान् च अस्मि Having which svarupa and svabhaava, and endowed with which attributes and glories I am present, मां such ME भक्त्या तत्त्वतः अभिजानाति he will know as is through bhakti told previously. मां तत्त्वतः ज्ञात्वा Having known ME as I exist in reality तदनन्तरं subsequent to that knowledge of reality ततः because of Bhakti मां विशते he will enter into ME, means he will attain ME.

स्वरूपतः स्वभावतः च यः अहं, गुणतो विभूतितो यावान् च अहम् । तं माम् एवरूपया भक्त्या तत्त्वतो अभिजानाति । मां तत्त्वतो ज्ञात्वा तदनन्तरं - तत्त्वज्ञानानन्तरं ततो - भक्तितो मां विशते - प्रविशति । तत्त्वतः स्वरूप-स्वभाव-गुणविभूतिदर्शनोत्तरकालभाविन्या अनवधिकातिशयभक्त्या मां प्राप्नोति इत्यर्थः । अत्र तत इति प्राप्तिहेतुतया निर्दिष्टा भक्तिः एव अभिधीयते, 'भक्त्या त्वनन्यया शक्यः' (11-54) इति तस्या एव तत्त्वतः प्रवेशहेतुत्वाभिधानात् ।

स्वरूपतः स्वभावतः च यः अहं, - Whatever I am in my essential nature (svarupa) and by svabhaava (inherent characteristics),

गुणतो विभूतितो यावान् च अहम् – and by attributes and glories whatever is my expanse,

तं माम् एवरूपया भक्त्या तत्त्वतो अभिजानाति – such ME he knows with this form of bhakti.

मां तत्त्वतो ज्ञात्वा तदनन्तरं - तत्त्वज्ञानानन्तरं – Having known ME in reality, subsequent to that tattva jnaana,

ततो - भक्तितो मां विशते - प्रविशति – tatah means by means of that devotion, will enter into ME.

तत्त्वतः स्वरूप-स्वभाव-गुणविभूतिदर्शनोत्तरकालभाविन्या – that which arises subsequent to the vision of real nature, svabhaava, guna and vibhuti,

अनवधिकातिशयभक्त्या मां प्राप्नोति इत्यर्थः – through that bhakti which is of unsurpassed excellence he will attain ME is the meaning.

अत्र तत इति प्राप्तिहेतुतया निर्दिष्टा भक्तिः एव अभिधीयते,- Here the word ततः denotes bhakti only that is told to be the cause of attainment.

'भक्त्या त्वनन्यया शक्यः' (11-54) इति तस्या एव तत्त्वतः प्रवेशहेतुत्वाभिधानात् - Such bhakti only was told as the cause of attaining me in reality as , 'Through undiluted bhakti only one can get my vision' (11-54).

Here parabhakti, parajnaana and paramabhakti are told – which is told by Bhashyakarar only.

यावान् यश्चास्मि – Here the word यः means what I am by nature and svabhaava (inherent characteristics). That means the स्वरूप of dharma endowed with जगत्कारणत्व (cause of the universe), सर्वेश्वरत्व (Supreme Lordship) and others told earlier.

स्वभावतः - The स्वरूपनिरूपकधर्मस that are to be meditated upon in ALL Brahmaidyas is denoted by svabhaava. They are सत्यत्व, ज्ञानत्व, अनन्तत्व, आनन्दत्व, अमलत्व. All other attributes are निरूपित-स्वरूप-विशेषण. गुण denotes all attributes such as ज्ञान, शक्ति and other infinite qualities.

ततः - Because it was told earlier as 'भक्त्या त्वनन्यया शक्यः अहमेवं विधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप' – that bhakti which is single-minded, undiluted is the cause of attainment, the same is told here also as भक्तितः.

Even यथावत् ज्ञान is attained through bhakti only. There is difference in the intensity of bhakti and thus bhakti is only the cause of everything. Bhakti in that state only is the direct cause of moksha also is told as तत्त्वतः प्रवेशहेतुत्वाभिधानात्.

Sloka 18.56

एवं वर्णाश्रमोचितनित्यनैमित्तिककर्मणां परित्यक्तफलादिकानां परमपुरुषाराधनरूपाणाम् अनुष्ठितानां विपाक उक्तः ।
इदानीं काम्यानाम् अपि कर्मणाम् उक्तेन एव प्रकारेण अनुष्ठितानां स एव विपाक इत्याह –

एवं वर्णाश्रमोचितनित्यनैमित्तिककर्मणां परित्यक्तफलादिकानां परमपुरुषाराधनरूपाणाम् अनुष्ठितानां विपाक उक्तः – In this way the fruition of the nitya and naimittika karmas suitable to varna and ashrama performed with renunciation of fruits and others and as a form of worship of Parama Purusha was told.

इदानीं काम्यानाम् अपि कर्मणाम् उक्तेन एव प्रकारेण अनुष्ठितानां स एव विपाक इत्याह – Now even for kaamya karmas, that are performed in the same way as told, the state of fruition is the same is told.

In order to remove any doubt that after telling about Jnana nishthaa, now karma nishthaa is going to be told, the sangati is given by Bhashyakarar clearly. It states that in karma nishthaa itself the way of fruition of a sub-variety of karmas is going to be told.

विपाकः - This word denotes the final state of what was told told in the previous slokas – parabhakti, parajnaana and paramabhakti.

सर्वकर्मण्यपि सदा कुर्वाणो मद्गुपाश्रयः ।

मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ 56 ॥

मद्गुपाश्रयः Having taken refuge in ME सर्वकर्मणि अपि all the karmas सदा कुर्वाणः one who keeps performing always मत्प्रसादात् through my grace शाश्वतम् अव्ययं पदम् आप्नोति attains the place that is permanent and immutable.

न केवलं नित्यनैमित्तिककर्माणि अपि तु सर्वाणि काम्यानि अपि कर्माणि, मद्गुपाश्रयः - मयि संन्यस्तकर्तृत्वादिकः, कुर्वाणो मत्प्रसादात् शाश्वतं पदम् अव्ययम् - अविकलं प्राप्नोति । पद्यते इति पदम्, मां प्राप्नोति इत्यर्थः ।

न केवलं नित्यनैमित्तिककर्माणि – Not only nitya and naimittika karmas,

अपि तु सर्वाणि काम्यानि अपि कर्माणि,- but all the kaamya karmas also,

मद्गुपाश्रयः - मयि संन्यस्तकर्तृत्वादिकः, - having taken refuge in ME – means having attributed the agency and others to ME,

कुर्वाणो मत्प्रसादात् शाश्वतं पदम् अव्ययम् - अविकलं प्राप्नोति – one who performs, would attain through my grace the eternal place that is immutable – means without any deficiency.

पद्यते इति पदम्, मां प्राप्नोति इत्यर्थः - padam means that which is attained. Attains ME is the meaning.

सर्वकर्मणि – The word सर्व denotes that which was not mentioned earlier among shaastreeya karmas only. That is way explained as न केवलम्.

शाश्वतं पदमव्ययम् – The same praapya told in previous sloka is told here also qualified as पदम्. Hence explained as पद्यते इति पदम् मां प्राप्नोति इत्यर्थः.

Sloka 18.57

यस्माद् एवं तस्मात् –

Because of what reason it is so, because of that,

What was told as the means to attaining Parama Purushaartha is because later उपायानुशासन is going to be done - the means is going to be ordained. That is told in this sangati bhashya.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 57 ॥

चेतसा With the buddhi that one is niyaamyā (ruled over) being subservient or sheshabhuta सर्वकर्माणि all karmas मयिसंन्यस्य having surrendered unto ME मत्परः contemplating that I am only the goal to be attained बुद्धियोगम् उपाश्रित्य having resorted to such buddhiyoga सततं all the time मच्चित्तः भव focus your mind on ME.

चेतसा - आत्मनो मदीयत्वमन्नियाम्यत्वबुद्ध्या, उक्तं हि 'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।' (3-30) इति; सर्वकर्माणि सकर्तृकाणि साराध्यानि मयि संन्यस्य, मत्परः - अहम् एव फलतया प्राप्यः इति अनुसंदधानः; कर्माणि कुर्वन् इमम् एव बुद्धियोगम् उपाश्रित्य सततं मच्चित्तो भव ।

चेतसा - आत्मनो मदीयत्वमन्नियाम्यत्वबुद्ध्या, - chetasaa – is explained as with the understanding that one belongs to ME and is being ruled over by ME,

उक्तं हि 'मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।' (3-30) इति; - it was told earlier as 'having surrendered all karmas unto ME who is the Paramatman with the mind focused on Paramatman'.

सर्वकर्माणि सकर्तृकाणि साराध्यानि मयि संन्यस्य, - surrendering unto ME all karmas with the respective agents and objects of worship,

मत्परः - अहम् एव फलतया प्राप्यः इति अनुसंदधानः; - contemplating that I am only the fruit to be attained,

कर्माणि कुर्वन् – being engaged in performance of karmas,

इमम् एव बुद्धियोगम् उपाश्रित्य – having resorted to this buddhiyoga only,

सततं मच्चित्तो भव - focus your mind on ME all the time.

चेतसा – The sloka merely states चेतसा सर्वकर्माणि मयि संन्यस्य – in order to indicate that the word चेतसा here means whatever is needed for that kind of karmasanyaasa. So explained as आत्मनो मदीयत्वमन्नियाम्यत्व बुद्ध्या.

सर्वकर्माणि – The word सर्व includes the svarupa as well as everything connected with karmas. So explained as सकर्तृकाणि साराध्यानि.

बुद्धियोगम् – This indicates अकर्तृत्वानुसन्धान etc that are unique to a mumukshu.

Sloka 18.58

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ 58 ॥

मच्चित्तः Having focused your mind on ME, सर्वदुर्गाणि all difficulties related to samsara मत्प्रसादात् तरिष्यसि you will cross over with my grace. अथ त्वम् अहङ्कारात् Now due to arrogance of the nature I only know, न श्रोष्यसि चेत् if you do not listen to ME, विनङ्क्ष्यसि you will perish.

एवम् मच्चित्तः सर्वकर्माणि कुर्वन् सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादाद् एव तरिष्यसि । अथ त्वम्, अहङ्कारात् - अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति भावात्, मदुक्तं न श्रोष्यसि चेत्, विनङ्क्ष्यसि - विनष्टो भविष्यसि । न हि कश्चित् मद्गतिरिक्तः कृत्स्नस्य प्राणिजातस्य कृत्याकृत्ययोः ज्ञाता प्रशासिता वा अस्ति ।

एवम् मच्चित्तः सर्वकर्माणि कुर्वन् – Thus having focused your mind on ME and performing all karmas, सर्वाणि सांसारिकाणि दुर्गाणि मत्प्रसादाद् एव तरिष्यसि – you will cross over all difficulties related to samsara with my grace only.

अथ त्वम्, अहङ्कारात् - अहम् एव कृत्याकृत्यविषयं सर्वं जानामि इति भावात्,- on the other hand, due to ahankaara – attitude that I only know what ought to be done and what not,

मदुक्तं न श्रोष्यसि चेत्, - if you do not listen to what was told by ME,

विनङ्क्ष्यसि - विनष्टो भविष्यसि – you will perish.

न हि कश्चित् मद्ब्रतिरिक्तः कृत्स्नस्य प्राणिजातस्य कृत्याकृत्ययोः ज्ञाता प्रशासिता वा अस्ति - Is it not that there is no one other than ME who knows or governs what ought to be done and what not in respect of all the beings.

मच्चित्तः - What was told in previous sloka is reiterated here. This ordains that karma should be done with the buddhiyoga told previously. Hence because it motivates him to engage in war and others that are svadharma, bhashya is मच्चित्तः सर्व कर्माणि कुर्वन्. What is ordained is not that just that one should focus the mind on Bhagavan as the resolve not to engage in war is also negated later.

दुर्गाणि – This word though denotes hill, forest and such things (places difficult to access), here it is taken as per context to mean सांसारिकाणि दुर्गाणि – difficulties associated with samsara.

मत्प्रसादात् तरिष्यसि – It is concluded that karmayoga only is his duty because karmayoga of the form of nitya, naimittika, kaamyas performed with the buddhivishesha told would yield the ultimate fruit of attainment of Bhagavan. By the word मत्प्रसादात्, it is also made clear that karma itself does not give fruit or something called अपूर्व is created from karma performed and that would give the fruit at the right time etc. All these are rejected and Bhagavan's grace only is the cause of all phalas is told.

अहङ्कारात् – The attitude that would make one not listen to good teachings – explained as अहमेव सर्वं जानामीति भावात्.

विनङ्क्ष्यसि – The आत्मनाश that has been continuing from beginningless time (अनादिकाल) will continue in future also is the bhaava. Reminds of what was told as बुद्धिनाशात् प्रणश्यसि. Bhagavan is telling 'there is no one more dear to you than ME and I know what is good all beings'. So Bhagavan is not cursing Arjuna here by telling विनङ्क्ष्यसि but HE is telling that HE is आसत्तम – most dear.

Sloka 18.59

यद्यहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 59 ॥

यदि In case अहङ्कारम् आश्रित्य with the false sense of independence that I know what is good and what is not - hita and ahita न योत्स्ये इति मन्यसे if you think that you will not engage in war, एषः ते व्यवसायः this resolve about your independence मिथ्या will be false. प्रकृतिः त्वां नियोक्ष्यति Because prakruti will force you to engage in war.

यदि अहङ्कारम् - आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम्, आश्रित्य मन्त्रियोगम् अनादृत्य न योत्स्ये इति मन्यसे, एष ते स्वातन्त्र्यव्यवसायो मिथ्या भविष्यति । यतः प्रकृतिः त्वां युद्धे नियोक्ष्यति - मत्स्वातन्त्र्योद्विग्नं त्वाम् अज्ञं प्रकृतिः नियोक्ष्यति ।

यदि अहङ्कारम् - आत्मनि हिताहितज्ञाने स्वातन्त्र्याभिमानम् आश्रित्य,- In case resorting to the false sense of freedom that 'I know what is good and what is not',

मन्त्रियोगम् अनादृत्य न योत्स्ये इति मन्यसे,- if you think 'I will not engage in war' ignoring my command, एष ते स्वातन्त्र्यव्यवसायो मिथ्या भविष्यति – this resolve of your independence will become false.

यतः प्रकृतिः त्वां युद्धे नियोक्ष्यति - because prakruti will compel you to engage in war.

मत्स्वातन्त्र्योद्विग्नं त्वाम् अज्ञं प्रकृतिः नियोक्ष्यति - that is prakruti will enage you who is ignorant and are disturbed about my sovereignty.

In the previous sloka, Bhagavan told that if Arjuna does not listen to what was told and wants to turn away from war, he would perish as अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि. Now Bhagavan says that turning away from war itself is not possible.

There may be a doubt here – If I have to engage in karmayoga that is alright. Then if I choose any one of the karmayogas as told earlier other than yuddha nothing bad should happen. Is it not so? That is answered here. This is the sacred duty of a kshatriya as it is dharma yuddha. If he turns away it will be due to ahankaara.

अहङ्कारमाश्रित्य – The result to resorting to ahankaara is told as मन्त्रियोगमनादृत्य – ignoring my command. That is the meaning of न श्रोष्यसि.

एष व्यवसायः - This is explained as स्वातन्त्र्यव्यवसायः. The resolve of स्वातन्त्र्याभिमान. Or resolve as a result of स्वातन्त्र्याभिमान.

प्रकृतिः त्वां नियोक्ष्यति – How can prakruti which is inert compel one is the doubt that arises. So the meaning is that if you do not listen to ME, being under the sway of prakruti, you will engage only in acts that are not good for you. If you listen to ME it becomes my responsibility to protect you and I will make you engage in acts that are good. That is the bhaava.

Sloka18.60

तद् उपपादयति –

That is justified as reasonable.

How prakruti impels one in various ways is shown. So there is no punarukti here. Prakruti is told as svabhaava. Earlier also स्वभाव प्रभवैः गुणैः (18-41) was explained similarly.

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ 60 ॥

कौन्तेय Hey Arjuna स्वभावजेन born of the inherent nature of a kshatriya स्वेनकर्मणा by your karma निबद्धः being bound अवशः not being under control यत् मोहात् कर्तुं नेच्छसि that which you do not desire to do out of delusion तत् अपि that war also करिष्यसि you will engage in.

स्वभावजं हि क्षत्रियस्य कर्म शौर्यं, स्वभावजेन शौर्याख्येन स्वेन कर्मणा निबद्धः, तत एव अवशः, परैः धर्षणम् असहमानः त्वम् एव तत् युद्धं करिष्यसि, यद् इदानीं मोहाद् - अज्ञानात् कर्तुं न इच्छसि ।

स्वभावजं हि क्षत्रियस्य कर्म शौर्यं,- the duty born of the inherent nature or natural tendency of a kshatriya is displaying valour,

स्वभावजेन शौर्याख्येन स्वेन कर्मणा निबद्धः,- being bound by your own duty known as valour born of your nature,

तत एव अवशः, - and being under control for that reason only,

परैः धर्षणम् असहमानः त्वम् एव तत् युद्धं करिष्यसि,- you will only engage in war not tolerating the attack of others,

यद् इदानीं मोहाद् - अज्ञानात् कर्तुं न इच्छसि - which out of moha – means ignorance you are not desiring to do now.

स्वभावजम् – Though the word prakruti denotes body and other modifications of prakruti, here the word svabhaava denotes what was told as शौर्यं तेजः धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥.

स्वेन – That which is natural for a kshatriya.

शौर्यम् – capability to plunge into a war without any fear. The karma as a result of that is told as बन्धक here – as निबद्धः. Arjuna has always exhibited his kshatriya svabhava – if someone ridicules him he cannot tolerate. He takes a vow once if anyone talks bad of his Gaandheeva, he will kill that person and if he cannot he will do agni pravesha. Once dharmaraja is caught in great difficulty when Bhishma is waging a fierce battle. Somehow dharmaraja escapes and comes end says what is the use of gaandheeva? Now Arjuna cannot kill dharmaraja and so he says he will do agni pravesha. Then Krishna comes and rescues him. All these show his natural qualities as a kshatriya.

That is indicated by .. अवशोऽपि – Here the word अपि has the meaning – even if you do not respect my words by some other means you will anyway end up doing it. That is, having not engaged in war when it is proper time, you will face ridicule from others and not being able to tolerate it, you will anyway end up in waging a war is the meaning.

Sloka 18.61

सर्वं हि भूतजातं सर्वेश्वरेण मया पूर्वकर्मानुगुण्येन प्रकृत्यनुवर्तने नियमितम्, तत् शृणु –

All beings whoever it is, is controlled by ME to act following prakruti according to each one's previous karma. Listen to that.

In this sloka, Bhagavan is telling that Paramatman is the cause of all functions of all beings. The inherent dependency (स्वभाव पारतन्त्र्य) that was told is also due to ME only. And because I am (Bhagavan is) the general cause of everything सधारणकारण, there is no defect of any sort. That is what Bhagavan is telling now.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 61 ॥

अर्जुन Hey Arjuna, ईश्वरः the all-controlling Paramatman, यन्त्रारूढानि सर्वभूतानि all being that are mounted on the machine that is body, senses and others मायया making them revolve thru the maaya made of Gunas भ्रामयन् सर्व भूतानां हृद्देशे तिष्ठति stays in the heart of all beings.

ईश्वरः - सर्वनियमनशीलो वासुदेवः सर्वभूतानां हृद्देशे – सकलप्रवृत्तिनिवृत्तिमूल ज्ञानोदय प्रदेशे तिष्ठति । कथं किं कुर्वन् तिष्ठति? यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् - स्वेन एव निर्मितं देहेन्द्रियावस्थं प्रकृत्याख्यं यन्त्रम् आरूढानि सर्वभूतानि स्वकीयया सत्त्वादिगुणमय्या मायया गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः । पूर्वम् अपि एतद् उक्तम् 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च' (15-15) इति; 'मत्तः सर्वं प्रवर्तते' (10-8) इति च । 'य आत्मनि तिष्ठन्' (शत. ब्रा. 1-13-1) इत्यादिका श्रुतिश्च ।

ईश्वरः - सर्वनियमनशीलो वासुदेवः – Ishvara means Vasudeva who is of the nature of controlling everything,

सर्वभूतानां हृद्देशे – सकलप्रवृत्तिनिवृत्तिमूल ज्ञानोदय प्रदेशे तिष्ठति – Is present in the heart of all beings – that is in the place where the knowledge that is the cause of all functions of the form of pravrutti (for spiritual upliftment) and nivrutti (for wordly benefits) arises.

कथं किं कुर्वन् तिष्ठति? – How and doing what does HE exist there?

यन्त्रारूढानि सर्वभूतानि मायया भ्रामयन् – Making all beings mounted on a machine revolve through maaya.

स्वेन एव निर्मितं देहेन्द्रियावस्थं प्रकृत्याख्यं यन्त्रम् आरूढानि सर्वभूतानि – All being mounted on a machine called prakruti which is present in the state of body and senses and which is created by HIM only.

स्वकीयया सत्त्वादिगुणमय्या मायया – by HIS own maaya made of sattva and other gunas,

गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः – HE is present there making them function according to the gunas.

पूर्वम् अपि एतद् उक्तम् – This was told earlier also as,

'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च' (15-15) इति; - 'I am present in the heart of all and memory, knowledge and loss of knowledge are all due to ME',

'मत्तः सर्वं प्रवर्तते' (10-8) इति च – And also as 'everything is functioning because of ME onnly'.

'य आत्मनि तिष्ठन्' (शत. ब्रा. 1-13-1) इत्यादिका श्रुतिश्च - The shruti also declares, 'One who, dwelling in the Atman' and so on.

ईश्वरः - The meaning of this word is ordainer or ruler. In order to remove any doubts that it is not denoting other lords such as indra and others, the यौगिकार्थ is told as सर्वनियमनशीलो वासुदेवः. The word वासुदेव also denotes सर्वव्यापकत्व - one who is all pervading. The explanation of Vasudeva is given as सर्वत्रासौ समस्तं च वसत्यत्रेति वै यतः ततः स वासुदेवेति विद्वद्भिः परिपठ्यते (वि.पु). Why is he residing in everyone;s heart – to do niyamana – अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा.

हृद्देशे – Why is it that one who is all pervading is said to be present in the heart specifically? That is explained as it is the place where all knowledge causing pravrutti and nivrutti functions arises.

यन्त्रारूढानि – The word यन्त्र indicates the collectivity of body and senses according to the meaning of the word yantra. In kathopanishat it is said शरीरं रथमेव तु – where body is metaphorically told as chariot. In shvetashvatara it is told, सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन् हंसो भ्राम्यते ब्रह्मचक्रे..पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति (श्वे. 1-6) – In the wheel of Brahman which is bruhat – great, सर्वजीवे – which makes all being live, सर्वसंस्थे – in which all are placed (during dissolution) – हंसो भ्राम्यति - the jiva migrates.

मायया – As it was told earlier मम माया – this is explained in bhashya as स्वकीयया मायया. ईश्वर does not make beings function by possessing them like a spirit. But he makes them function according to their reminiscent impressions by invoking the feelings of sattva and other gunas. This is told as अस्मान्मायी सृजते विश्वमेतत् तस्मिंश्चान्यो मायया संनिरुद्धः.. मायां तु प्रकृतिं विद्यात् मायिनं तु महेश्वरम् (श्वे. 4-9)

Though it is said ईश्वरः indirectly here, it is none other than Vasudeva Krishna only who is addressed thus. That is established in Subalopanishat as 'सर्वभूतान्तरात्मा अपहृतपाप्मा दिव्यो देव एको नारायणः'. HE is the inner self of all beings it is said.

Sloka 18.62

एतन्मायानिवृत्तिहेतुम् आह –

The cause of removal of that maaya is told now.

While the Supreme One, who is independent, impels all beings through HIS maaya, how can the other dependent one cross over that maaya is told in the coming sloka.

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 62 ॥

भारत Hey Arjuna, तमेव सर्व भावेन शरणं गच्छ Surrender unto HIM only whole heartedly in all ways. तत् प्रसादात् Through HIS grace, परां शान्तिं destruction of all bonds of karma शाश्वतं स्थानं and also the eternal abode प्राप्स्यसि you will attain.

यस्माद् एवं तस्मात् तम् एव - सर्वस्य प्रशासितारम् आश्रितवात्सल्येन त्वत्सारथ्ये अवस्थितम् 'इत्थं कुरु' इति च शासितारं, सर्वभावेन - सर्वात्मना शरणं गच्छ – सर्वात्मना अनुवर्तस्व । अन्यथाऽपि तन्मायाप्रेरितेन अज्ञेन त्वया युद्धादिकरणम् अवर्जनीयम्; तथा सति नष्टो भविष्यसि । अतो तदुक्तप्रकारेण युद्धादिकं कुरु इत्यर्थः । एवं कुर्वाणः तत्प्रसादात् परां शान्तिं – सर्वकर्मबन्धोपशमं, शाश्वतं च स्थानं प्राप्स्यसि । यद् अभिधीयते श्रुतिशतैः - 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।' (ऋ. सं. 1-2-6-5) 'ते ह नाकं महिमानः सचन्ते, यत्र पूर्वे साध्याः सन्ति देवाः ।' (पु.सू. 'यत्र ऋषयः प्रथमजा ये पुराणाः') (यजु. सं.4-7-13) । 'परेण नाकं निहितं गुहायाम्' (महाना. 8-14) 'यो अस्याध्यक्षः परमे व्योमन् ।' (तै.ब्रा. 2-8-9) 'अथ यदतः परो दिवो ज्योतिर्दीप्यते' (छा. 3-12-7), 'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क. उ. 3-9) इत्यादिभिः ।

यस्माद् एवं तस्मात् तम् एव - सर्वस्य प्रशासितारम् – Because the reality is like this, HIM only – means the Supreme ruler of all,

आश्रितवात्सल्येन त्वत्सारथ्ये अवस्थितम् – and He who has motherly love towards those who have taken refuge in HIM, and who has now become your charioteer,

'इत्थं कुरु' इति च शासितारं,- and who ordains as 'do like this',

सर्वभावेन - सर्वात्मना शरणं गच्छ – सर्वात्मना अनुवर्तस्व – surrender unto HIM whole heartedly – follow HIM wholeheartedly.

अन्यथाऽपि तन्मायाप्रेरितेन अज्ञेन त्वया युद्धादिकरणम् अवर्जनीयम्; - And even if you do not follow HIM, being impelled by HIS maaya. waging war and others are unavoidable by you who is ignorant.

तथा सति नष्टो भविष्यसि – And if it happens so, you will perish.

अतो तदुक्तप्रकारेण युद्धादिकं कुरु इत्यर्थः - So engage in war and others as instructed by HIM is the meaning.

एवं कुर्वाणः तत्प्रसादात् परां शान्तिं – सर्वकर्मबन्धोपशमं, शाश्वतं च स्थानं प्राप्स्यसि – Following HIS orders, through HIS grace, you will get rid of the bonds of all karmas and also attain eternal abode.

यद् अभिधीयते श्रुतिशतैः – And this is being told by hundreds of shruti vakyas.

'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।' (ऋ. सं. 1-2-6-5) – 'Nitya Suri's see the Paramapada or Supreme Abode of that Vishnu all the time',

'ते ह नाकं महिमानः सचन्ते, यत्र पूर्वे साध्याः सन्ति देवाः ।' (पु.सू. – 'Worshipping Bhagavan Narayana, they attained that Parama Pada where age-old devatas known as saadhyas dwell'.

'यत्र ऋषयः प्रथमजा ये पुराणाः'(यजु. सं. 4-7-13) – where Rushis who are the firstborn and age old dwell'.

'परेण नाकं निहितं गुहायाम्' (महाना. 8-14) – 'that amrutatva which is present in parama vyoma above bhagavalloka',

'यो अस्याध्यक्षः परमे व्योमन् ।' (तै.ब्रा. 2-8-9) – 'HE dwelling in the Parama Vyoma presides over this'

'अथ यदतः परो दिवो ज्योतिर्दीप्यते' (छा. 3-12-7), - 'Now the Jyoti which shines forth brilliantly above that dyuloka'

'सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्' (क. उ. 3-9) इत्यादिभिः - He attains the Parama pada of Vishnu which is the end of the path of samsara.

यस्मादेवम् – Because it is so – that is because everything is dependent on Ishvara and not possible to eliminate in any other way.

तस्मत् तमेव – HIS maaya can be removed only by HIM and who else can do it? Is indicated by this.

सर्वस्य प्रशासितारम् and अश्रित वात्सल्येन – These two indicate HIS supremacy – परत्व and accessibility – सौलभ्य. Both are essential for complete protection. Just supremacy is of no use if not accessible like मेरुपर्वत or mere accessibility without supremacy is also useless just like a blade of grass. Or even other devatas who do not have Supremacy cannot give complete protection. Only Bhagavan who has both can take care of us and hence one has to take refuge in HIM only.

On who is स्वतन्त्र is now being your charioteer and has become परतन्त्र due to आश्रितवात्सल्य is the bhaava.

सर्वभावेन – The word भाव denotes मनोवृत्ति – the function of the mind. Hence bhashya is सर्वात्मना. That means contemplating on the facts that Vasudeva is अन्तर्यामी, उपदेष्टा, प्राप्य, प्रापक everything as told वासुदेवः सर्वम्.

शरणम् – This word means गोप्तृ or protector through upadesha. Bhagavan is protecting through his teachings. Bhashya is अनुवर्तस्व – that shows one should do anushtaana as per upadesha. Whatever was taught has to be practiced. That is told as sharanaagati here. That is explained further as तदुक्त प्रकारेण.

तत्प्रसादात् – Earlier it was told मच्चित्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि (18-58). The same is told as तत्प्रसादात् here. Crossing over all difficulties only will lead to परा शान्ति. The words परां शान्तिम् means crossing over the bondage of karma which is अनिष्टनिवृत्ति. And स्थानं प्राप्स्यसि is इष्टप्राप्ति. The word शाश्वतम् indicates that it is not the place of Brahma and others which is not shaashvata.

And Bhashyakarar shows with shruti references that such a one attains परमपद. विष्णोः परमं पदम् – means there is a place Paramapada of Vishnu. So the words परमं पदम् is not about svarupa of Vishnu but a permanent place known as Parama Pada.

श्रुतिशतैः - Those who have studied the Vedas know this very clearly in indicated here. The shruti vakyas declaring the existence of parama pada show that एकमेवाद्वितीयम् (छा. 6-2-1) and others which say there was only one entity in the beginning mean that the world which is created is merged into paramatman and do not include Paramapada. Parama pada is not the subject of creation as it is eternal.

शाश्वतं स्थानम् – This is nothing but the place of Paramatman as established in various prakaranas. The place of brahma and others are all hell compared to Paramatman's place is told in Mahabharata as रम्याणि कामचाराणि विमानानि सभास्तथा । आक्रीडा विविधा राजन् पद्मिन्यश्चामलोदकाः । एते वै निरयास्तात स्थानस्य परमात्मनः । In Vishnu Purana it is said, एकान्तिनः सदा ब्रह्मध्यायिनो योगिनो हि ये । तेषां तत्परमं स्थानं यद्वै पश्यन्ति सूरयः (वि.पु. 1-6-39).

Sloka 18.63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 63 ॥

इति Thus गुह्यात् गुह्यतरं the most secret of the secrets ज्ञानं knowledge ते मया आख्यातम् has been taught to you by ME. एतत् अशेषेण विमृश्य Deliberating on this completely यथा इच्छसि तथा कुरु do as you like.

इति - एवं ते मुमुक्षुभिः अधिगन्तव्यं ज्ञानं सर्वस्माद् गुह्याद् गुह्यतरं कर्मयोगविषयं ज्ञानयोगविषयं भक्तियोगविषयं च सर्वम् आख्यातम् । एतद् अशेषेण विमृश्य स्वाधिकारानुरूपं यथा इच्छसि तथा कुरु - कर्मयोगं, ज्ञानयोगं, भक्तियोगं वा यथेष्टम् आतिष्ठ इत्यर्थः ।

इति - एवं ते मुमुक्षुभिः अधिगन्तव्यं ज्ञानं – Thus – means in this manner the knowledge that is to be acquired by a seeker of liberation,

सर्वस्माद् गुह्याद् गुह्यतरं कर्मयोगविषयं ज्ञानयोगविषयं भक्तियोगविषयं च सर्वम् आख्यातम् – The most secret teaching of all secret teachings – which is the knowledge of karmayoga, jnanayoga and bhaktiyoga has been fully told to you.

एतद् अशेषेण विमृश्य – Deliberating on this fully,

स्वाधिकारानुरूपं यथा इच्छसि तथा कुरु - do as you like according to your adhikaara.

कर्मयोगं, ज्ञानयोगं, भक्तियोगं वा यथेष्टम् आतिष्ठ इत्यर्थः - That means perform either karmayoga or jnanayoga or bhaktiyoga as per your liking.

Bhagavan Krishna finally tells that engaging in war is Arjuna's duty because one should not give up nitya and naimittika karmas in any discipline such as karmayoga and others. In order to establish this and encourage Arjuna to engage in war, Bhagavan taught all the inner meanings of the entire adhyaatma shastra. So there is nothing else to be taught further and that Arjuna should deliberate on the teachings taught so far about karmayoga, jnanayoga and bhaktiyoga and that he should adopt any of them as per his adhikaara.

इदं ते ज्ञानमाख्यातम् – here the word ते indicates 'to you' who has surrendered and become a shishya with the prayer यत् श्रेयस्स्यात् निश्चितं ब्रूहि तन्मे.

गुह्यात् गुह्यतरम् – What is गुह्य is explained as knowledge of supersensory aspects अतीन्द्रियविषयसु such as स्वर्ग and other पुरुषार्थसु and the means to attain them which are all told in Vedas. This is very secretive knowledge compared to the knowledge of worldly aspects such as आयुर्वेद, धनुर्वेद, गान्धर्ववेद, अर्थनीति and such shastras. And what is गुह्यतर is the knowledge of मोक्षोपाय which is to be performed as per one's adhikaara by मुमुक्षुसु, and the knowledge that is extracted from उपबृम्हणसु that is about अतीन्द्रियविषयसु and that can be known from Vedanta – that is गुह्यतर.

विमृश्य एतदशेषेण – This shows that what all is taught in this Gita Shastra is all गुह्यतरज्ञान only.

मया – Taught by none other than ME who is more dear to you and has supreme attributes such as सर्वज्ञत्व and others.

स्वाधिकारानुरूपम् – Nothing should be given up simply but one should choose based on one's adhikaara.

यथेच्छसि तथाकुरु – This does not apply to whether he should wage war or not because Bhagavan said यद्यहङ्कारमाश्रित्य न योत्स्य इति मन्यसे । मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति and so on. So it is about the choice among the three yogas taught. Do as you like does not mean do anything but chose one of the yogas taught which is the teaching of this entire shastra. Also for performing any of the yogas, one should perform nitya naimittika karmas and varnashrama dharmas. So decide what is right for you among the three yogas taught and then chose the right one is the teaching here.

Guhya – secret knowledge is about the means to attain svarga and such purusharthas and that is also known from the Vedas. That is performing yaagas and so on and it is rahasya jnaana known from Vedas.

Among the various purusharthas told in Vedas, the means to attain moksha is guhyatara – more secret knowledge compared to svarga sadhana and such.

After telling the guhyatara, the guhyatama – that which is the ultimate secret knowledge among the means to moksha – is told next.

Sloka 18.64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ 64 ॥

सर्वगुह्यतमं मे परमं वचः My supreme teaching which is the most secret teaching of all the secrets
भूयः शृणु listen to again. मे दृढम् इष्टोऽसि इति You are most dear to ME ततः ते हितम् वक्ष्यामि and
because of that I am telling what is good to you.

सर्वेषु एतेषु गुह्येषु भक्तियोगस्य श्रेष्ठ्यात् गुह्यतमम् इति पूर्वम् एव उक्तम् - 'इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।' (9-1)
इत्यादौ । भूयः अपि तद्विषयं परमं मे वचः शृणु । इष्टोऽसि मे दृढम् इति ततः ते हितं वक्ष्यामि ।

सर्वेषु एतेषु गुह्येषु भक्तियोगस्य श्रेष्ठ्यात् गुह्यतमम् इति पूर्वम् एव उक्तम् – Among all the secret knowledge
Bhaktiyoga was told as the most secret knowledge earlier itself.

'इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।' (9-1) इत्यादौ – as 'but this most secret of teachings I am telling you,
who is without any jealousy' and so on.

भूयः अपि तद्विषयं परमं मे वचः शृणु – Listen to the supreme teaching about it again from ME.

इष्टोऽसि मे दृढम् इति ततः ते हितं वक्ष्यामि - You are most dear to ME and so I am telling you what is
good to you.

In this and the next slokas, the quintessence of the shastra which is bhakti yoga is being told.
Karma, jnana and bhakti yoga are superior to all other knowledge and so told as गुह्यतर. Now
among them which is गुह्यतम – most supreme is decided here. What was told in गीतार्थसङ्ग्रह as
शास्त्रसारार्थ उच्यते is told here. And as an accessory to this quintessential knowledge, the prapatti
which is सारतम is told in the चरम श्लोक. The words सर्वगुह्यतमम् and भूयः remind us of the teachings
of 9th chapter and that is indicated in bhashya as पूर्वमेवोक्तम्.

परमं वचः - This is supreme teaching – means there is nothing more to be told beyond this. Or it
may indicate that the object of teaching is supreme and so the teaching is also supreme.

It is told that भगवद्योग is superior to all yajnas as यस्मात् धर्मात् परो धर्मो विद्यते नेह कश्चन (भा.मो. 256-1)

परमात्मदर्शन is also told as superior to all others as इज्याचार दमार्हिसादानस्वाध्याय कर्मणाम् । अयं तु परमो धर्मो यद्योगेनात्मदर्शनम् (याज्ञ्य. आ. 8). Here आत्मदर्शन is परमात्मदर्शन.

इष्टोऽसि – This is told to make it clear that Bhagavan is not simply praising Arjuna for the sake of praising. दृढम् इष्टः means अत्यर्थप्रिय. As told earlier प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः (7-17). And that is why I am teaching what is good to you is what Bhagavan is telling.

Sloka 18.65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ 65 ॥

मद्भक्तः Being my devotee मन्मनाभव meditate on ME. मद्याजी worship ME. मां नमस्कुरु Do obeisance unto ME. मामेव एष्यसि Being thus you will attain ME only. सत्यं This truth ते प्रतिजाने I solemnly affirm to you. मे प्रियोऽसि Because you are dear to ME.

वेदान्तेषु - 'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।' (श्वे. 3-8), 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' (महाना), इत्यादिषु विहितं वेदनध्यानोपासनादिशब्दवाच्यं दर्शनसमानाकारं स्मृतिसन्तानम् अत्यर्थप्रियम् इह 'मन्मना भव' इति विधीयते । मद्भक्तः - अत्यर्थ मत्प्रियः, अत्यर्थमत्प्रियत्वेन निरतिशयप्रियां स्मृतिसंततिं कुरुष्व इत्यर्थः । मद्याजी - तत्रापि मद्भक्त इति अनुषज्यते, यजनं पूजनम्, अत्यर्थप्रियमदाराधनपरो भव । आराधनं हि परिपूर्णशेषवृत्तिः । मां नमस्कुरु - नमो नमनं, मयि अतिमात्रप्रह्वीभावम् अत्यर्थप्रियं कुरु इत्यर्थः । एवं वर्तमानो मामेवैष्यसि, एतत् सत्यं ते प्रतिजाने - तव प्रतिज्ञां करोमि; न उपच्छन्दनमात्रम् । यतः त्वं प्रियः असि मे । 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (7-17) इति पूर्वम् एव उक्तम् । यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति तद्वियोगम् असहमानः अहं तं मां प्रापयामि । अतः सत्यम् एव प्रतिज्ञातं मामेवैष्यसि इति ।

वेदान्तेषु - 'वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।' (श्वे. 3-8), 'तमेवं विद्वानमृत इह भवति । नान्यः पन्था विद्यतेऽयनाय' (महाना), इत्यादिषु विहितं – What is told in Vedantas as , 'I know this Purusha, Narayana, who is of great excellence, is effulgent like the Sun and is beyond mula prakruti', 'One who knows this Paramatman thus gets liberated in this birth itself. There is no other way for liberation' and such others,

वेदनध्यानोपासनादिशब्दवाच्यं – denoted by the words वेदन, ध्यान, उपासन and others,

दर्शनसमानाकारं स्मृतिसन्तानम् अत्यर्थप्रियम् – the continuous stream of thought that is most pleasant and equal to vivid perception,

इह 'मन्मना भव' इति विधीयते – that only is enjoined here as 'मन्मना भव'.

मद्भक्तः - अत्यर्थ मत्प्रियः, अत्यर्थमत्प्रियत्वेन निरतिशयप्रियां स्मृतिसंततिं कुरुष्व इत्यर्थः – Madbhakta: means having great love towards ME, that is with great love towards ME contemplate on ME with continuous stream of thoughts that is unsurpassably pleasant.

मद्याजी - तत्रापि मद्भक्त इति अनुषज्यते, यजनं पूजनम्, अत्यर्थप्रियमदाराधनपरो भव – Even in 'madyaajee' the word 'madbhaktah' is to be taken along, yajana means worshipping, So madyaajee means engage in my worship which is most pleasant.

आराधनं हि परिपूर्णशेषवृत्तिः – Is it not that aaraadhana or worship is an act of complete subservience.

मां नमस्कुरु - नमो नमनं, मयि अतिमात्रप्रह्वीभावम् अत्यर्थप्रियं कुरु इत्यर्थः – maam namaskuru – namah means namana or prostrating. Prostrate before ME with complete obedience with great love.

एवं वर्तमानो मामेवैष्यसि, - Performing thus, you will attain ME only.

एतत् सत्यं ते प्रतिज्ञाने - तव प्रतिज्ञां करोमि; - This is the truth and my solemn promise to you.

न उपच्छन्दनमात्रम् – Not just to lure you promising something attractive.

यतः त्वं प्रियः असि मे - Because you are very dear to ME.

'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' (7-17) इति पूर्वम् एव उक्तम् – Was it not told earlier itself as 'I am most dear to a Jnaani and he is also most dear to ME'.

यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति – In whom there is great love towards ME, I also have great love towards him.

तद्वियोगम् असहमानः अहं तं मां प्रापयामि - and due to that not being able to bear separation from him, I will make him attain ME.

अतः सत्यम् एव प्रतिज्ञातं मामेवैष्यसि इति - Hence a true solemn promise was made by ME that you will attain ME only.

वेदान्तेषु – By quoting shruti pramanas it is proved here that what is taught by this sloka मन्मना भव is a direct means to Moksha अव्यवहितफलसाधन and that is the most secret teaching गुह्यतम and is the अङ्गिग – the main means.

वेदाहमेतम् – This mantra from Purushasukta indicates that other Upanishats are also declaring the same.

नान्यः पन्थाः - Indicates there is no other means to attain HIM. Since Vasudeva has been established as Purushottama is अतोऽस्मि लोके वेद च प्रथितः पुरुषोत्तमः (15-18), here the vidhi मन्मनाभव is to indicate that one should do upaasana of that महापुरुष.

If it is argued that only वेदन is told here and not भक्ति, Bhashya makes it clear that वेदनध्यानोपासनादिशब्दवाच्यम्. The word आदि includes भक्ति, सेवा and others. वेदन and उपासन are used in the same prakaranas at beginning and end or vice versa which shows वेदन is उपासन only. This is well established in शारीरकभाष्यस. And shruti itself says द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः (बृ. 4-4-5) and the same darshana and others are reiterated as आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेन (बृ. 4-4-5) where in the word निदिध्यासन is replaced by विज्ञानेन.

वेदनध्यानोपासनादिशब्दवाच्यम् दर्शनसमानाकारं स्मृतिसन्तानरूपम् - What is ordained in vakyas such as तस्मिन् दृष्टे परावरे (मु. 2-2-9), निचाय्य तं मृत्युमुखात् प्रमुच्यते (कठ. 3-15), द्रष्टव्यः (बृ. 4-4-5) and स्वप्नधीगम्यम् (मनु. 12-122) etc. is nothing but दर्शनसमानाकार achieved thru ध्रुवानुस्मृति.

स्मृतिसन्तानम् – means चित्तैकाग्र्यम्. By this तैलधारावदविच्छिन्नत्व is also indicated.

अत्यर्थप्रियम् इह – The word इह means अव्यवहित-मोक्षोपाय-उपदेशदशायाम् - in this state of teaching the direct means to moksha.

विधीयते – Though this is ordained in वेदान्तस, as Arjuna was not aware, it is ordained here as मन्मना भव.

अत्यर्थमत्प्रियः - He for whom I am most dear, is most dear to ME. As told प्रियो हि ज्ञानिनोऽत्यर्थम् (7-17).

मद्याजी – तत्रापि मद्भक्त इत्यनुषज्यते – Both मद्याजी and मां नमस्कुरु are part of अङ्गिग only is indicated by तत्रापि. The word यज is not about Yagas such as ज्योतिष्टोम and others is indicated by the explanation यजनं पूजनम् in bhashya.

आराधनं हि परिपूर्णशेषवृत्तिः - Because all these are to be performed with great bhakti, what is ordained in bhagavat shastra and others as सारतम is told as आराधनं हि परिपूर्णशेषवृत्तिः.

नमो नमनम् – Since the word is not mere प्रणिपात – prostration but denotes three kinds of namana – with mind, body and speech. As that also is done with devotion (bhakti), it is explained as अतिमात्रप्रह्वीभाव – with the thought that self and everything belonging to Self is Bhagavan's and meant for Bhagavan only.

सत्यम् – This qualifies प्रतिज्ञा and not the words expressed solemnly. Bhagavan said, द्यौःपतेत् पृथिवी शीर्येत् हिमवान् शकली भवेत् । शुष्येत् तोयनिधिः कृष्णे न मे मोघं वचो भवेत्', 'द्विःशरं नाभिसन्धते द्विःस्थापयति नाश्रितान् । द्विर्दाति न चार्थिभ्यः रामो द्विर्नाभिभाषते' and so on. And so explained as न उपच्छन्दन मात्रम्. It is not like offering some sweets etc. to attract children but it is a true vow that I am taking Bhagavan says.

यस्य मयि अतिमात्रा प्रीतिः वर्तते, मम अपि तस्मिन् अतिमात्रा प्रीतिः भवति इति - In order to remove doubts that it is not possible, Bhagavan gives what is normally seen in the world – that we love dearly those who love us dearly.

Do not doubt that this is just to generate some interest in you because you are most dear to ME.

Sloka 18.66

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 66 ॥

सर्वधर्मान् All means to Moksha such as Karmayoga, Jnanayoga and Bhaktiyoga परित्यज्य performing with renunciation of agency, fruits and possession, माम् एकं only ME शरणं ब्रज contemplate as the kartaa - agent, aaraadhya - object of worship, upaaya - the means and praapya – goal. अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि I will release you from all karmas that are obstructing my attainment मा शुचः Do not grieve.

OR

सर्वधर्मान् All propitiatory rites such as kruchra, chaandraayana and others परित्यज्य giving up completely, माम् एकं only ME who is the refuge for all शरणं ब्रज surrender unto. अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि I will release you from all sins obstructing the start of Bhaktiyoga मा शुचः Do not grieve.

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् परमनिःश्रेयस साधनभूतान् मदाराधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व । एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति - 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) इति अध्यायादौ सुदृढम् उपपादितम् । अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि | मा शुचः - शोकं मा कृथाः ।

कर्मयोगज्ञानयोगभक्तियोगरूपान् सर्वान् धर्मान् – All dharmas of the form of Karmayoga, Jnanayoga and Bhaktiyoga,

परमनिःश्रेयस साधनभूतान् – that are the means to attain the ultimate which is liberation,

मदाराधनत्वेन अतिमात्रप्रीत्या यथाधिकारं कुर्वाण एव – performing them as per adhikaara as my worship with great love,

उक्तरीत्या फलकर्मकर्तृत्वादिपरित्यागेन परित्यज्य – renouncing them with the renunciation of phala, kartrutva and others as told,

माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व – reflect on ME alone as the agent, object of worship, the goal to be attained and also the means.

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः इति – this only is shaastreeya praityaaga was told ,

'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य – 'Hey Arjuna in respect of tyaaga about which various parties are putting forth mutually opposing views, listen to the final view from ME. O Superior one among Men, has it not been told that tyaaga is of three types?', beginning thus,

'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) – giving up possession, fruits such renunciation is known as saatvika tyaaga,

'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) – 'Is it not well known that it is not possible to give up karmas completely by an embodied one? But one who has renounced the fruits of karma is said to be a tyaagi',

इति अध्यायादौ सुदृढम् उपपादितम् – thus it was established firmly at the beginning of the chapter itself.

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि – I will release you from all sins,

एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि – that means, you who is thus, I will release from all sins of the form of not performing what ought to be done and performing what ought not to be done that are endless and accumulated since beginningless time.

मा शुचः - शोकं मा कृथाः - Do not grieve.

अथवा

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात् तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य शोकम् अपनुदन् श्रीभगवान् उवाच - सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति ।

भक्तियोगारम्भविरोध्यनादिकालसंचित-नानाविधानन्तपापानुगुणान् तत्तत्प्रायाश्चित्तरूपान् कृच्छ्रचान्द्रायण-कूष्माण्ड-वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरनुष्ठानान् सर्वान् धर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व । अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, मा शुचः ।

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य – Bhaktiyoga can be performed only by those who have got rid of all the sins and have great love towards Bhagavan,

तदारम्भविरोधिपापानाम् आनन्त्यात् – and because the sins that are obstructing the start of Bhaktiyoga are endless,

तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया – and because they cannot be got rid of by the propitiatory rites that are performed in limited time,

आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य – thinking that he is not eligible to begin bhaktiyoga,

शोचतः अर्जुनस्य शोकम् अपनुदन् – Arjuna, was feeling sad. Dispelling his sorrow,

श्रीभगवान् उवाच – Bhagavan said,

सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति – giving up all dharmas surrender unto only ME.

भक्तियोगारम्भविरोध्यनादिकालसंचित- Accumulated from beginningless time, that which is opposed to beginning Bhaktiyoga,

नानाविधानन्तपापानुगुणान् तत्तत्प्रायाश्चित्तरूपान् – the propitiatory rites for those respective sins which are endless and of many varieties,

कृच्छ्रचान्द्रायण-कूष्माण्ड-वैश्वानर-प्राजापत्य-व्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् – such as kručchra, chaandraayana, Kushmanda, Vaishvanara, Prajapatya, Vratapati, Pavitreshti, Trivrdagnishtoma and others,

नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरनुष्ठानान् – which are also of many types and countless and not possible of performing by one who exists for limited time,

सर्वान् धर्मान् परित्यज्य – relinquishing all those dharmas,

भक्तियोगारम्भसिद्धये - in order to begin Bhaktiyoga,

माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम् आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व – surrender unto ME the ONE who is most compassionate, is the refuge to all the worlds without the thought of any distinction and who is an ocean of love towards those who take refuge.

अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो मोक्षयिष्यामि, - I will release you from all sins that are opposed to beginning Bhaktiyoga of the nature told earlier.

मा शुचः - Do not grieve.

Explanations from Tatparya chandrika for first Yojana:

After teaching the way to contemplate – that is Bhagavan’s worship etc while performing all the three yogas karmayoga and others told in detail and briefly earlier, in this sloka, अनिष्टनिवृत्ति is told for getting rid of all obstructions to attain इष्टप्राप्ति told in previous sloka as मामेवैष्यसि.

सर्वधर्मान् – The word सर्व here denotes karma, Jnana and bhakti yogas. The word धर्म means धृतिसाधन - धारणात् धर्म उच्यते and the three yogas are sadhanas for moksha and hence परमनिश्चयेयससाधन्भूतान् is the bhashya. It could be direct means or successively through others. Bhaktiyoga is direct means while karma and jnana yoga are परम्परया sadhanas to moksha.

How do they become means to attain moksha is explained as मदाराधनत्वेन. If performed as worship of Bhagavan.

अतिमात्रप्रीत्या – This indicates total disinterest in other purusharthas - dharma, artha and kaama. The yogas should be performed with utmost love only for pleasing Bhagavan is the bhaava.

यथाधिकारं कुर्वाणः - This reminds of what was told as यथेच्छसि तथा कुरु. So यथेच्छसि does not mean ‘anything you want’ but it means यथाधिकारं – as per your eligibility.

कुर्वाण एव – The avadharana एव indicates that karmas have to be performed and so the स्वरूपत्याग of karma and other such views are तामस and are rejected.

फलकर्मकर्तृत्वादि परित्यागेन – In this, Karma tyaaga means स्वकीयताभिमानत्याग - giving up the idea of possession. उक्तरीत्या परित्यागेन – shows that parityaaga means that which is done as taught at the beginning of this chapter. Tyaaga and sanyaasa mean the same and that is shaastreeya tyaaga.

Even in Bhaktiyoga, other fruits such as wealth and others are to be given up. Even moksha phala is शेष to Bhagavan who is सर्वशेषि and so even in that one should not have the idea of possession. By the word आदि, giving up the idea that Indra and others are objects of worship is indicated.

परित्यागेन परित्यज्य – The word परित्यज्य means giving up completely. The scope of that is restricted here by the adjective परित्यागेन meaning shaastreeya parityaaga only.

In all other karmas – कर्तृत्व is in self, उपास्यत्व is in respect of Indra and other gods, प्राप्यत्व is in svarga and others and उपायत्व is in the karma. ज्योतिष्टोमेन स्वर्गकामो यजेत – in that the deity

worshipped is indra and such gods who are told in those respective yaagas. The agent is the yajamaana who is desirous of svarga. Praapya is svarga. Upaaya for that is jyotishtoma yaaga and such karmas only. That is how those who have not studied Vedanta think. Bhagavan is telling Arjuna not to do so. Those who have studied Vedanta and are mumukshus would think of everything as Bhagavan only. So think of ME as कर्तृ, प्राप्य, उपाय, उपास्य everything - is what Bhagavan is telling. That is indicated by the words माम् एकम् and explained in bhashya clearly as माम् एकम् एव कर्तारम् आराध्यं प्राप्यम् उपायं च अनुसंधत्स्व.

Swamy Deshikan explains how one can do that kind of anusandhaana –

कर्तारम् – कर्तुः प्रयोजकतया अन्तर्यामित्वेन, अनुमन्तृतया च अवस्थितमित्यर्थः । तदनुसन्धानात् स्वकर्तृत्वाभिमानत्यागः.

Maam ekam kartaaram – contemplate on ME as the inner controller and also as the impeller etc as that is useful to agency. Reflecting like that would help in getting rid of any idea of agency in self. So thinking Bhagavan only is the agent means contemplating on the fact that Bhagavan is present as inner controller and impeller etc and hence HE is the agent.

आराध्यम् – Giving up the idea that karmas are subservient to other gods देवतान्तर or subservient to self – देवतान्तरशेषत्व स्वशेषत्वधीत्याग. Bhagavan told clearly अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च (9-24), स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः (18-46) and so on. That leads to thinking Bhagavan only as the object of worship.

प्राप्यम् – साक्षात् परम्परया च – What is given up is svarga and other phalas. So what is to be attained is Paramatman only.

उपायम् – This is what is enjoined by शरणशब्द. Bhagavan only gives the fruits being pleased with the karmas. It is well established already in all shastras that only Paramatman who is pleased is the bestower of fruits. So one should give up the idea that the fruits that are attained at a later time after performing karmas are through yaaga, upaasana and others indicated by the words यजेत, उपासीत etc. Because karmas by themselves cannot bestow the fruits. Karma is achetana and short-lived and so on. One who is already established, eternal, and is an abode to attributes such as omniscience, True Will, benevolence and such innumerable qualities and is the ONE

worshipped by all karmas taught in shastras, that Paramatman is the bestower of fruits is what one should contemplate on.

एष एव सर्वधर्माणां शास्त्रीयपरित्यागः – So shaastreeya parityaaga is this only and not giving up the karma itself. By this all views advocating svarupatyaaga of karmas are set aside.

इति - 'निश्चयं शृणु मे तत्र त्यागे भरतसत्तम । त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः। ' (18-4) इत्यारभ्य 'सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ।' (18-9) 'न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः । यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥' (18-11) इति अध्यायादौ सुदृढम् उपपादितम् – And that was very very firmly established is shown by pramanas. सुदृढम् उपपादितम् means – established in such a way that the question of giving up karmas completely based on a superficial interpretation of the word सर्वधर्मान् does not arise.

अहं – The meaning of this word is – I – who is worshipped as told, who is qualified by most auspicious qualities such as सार्वज्ञ्य-सर्वशक्तित्व-परमकारुणिकत्वादिगुणगणविशिष्टः that are useful for bestowing the fruits. HE is all-knowing and at the same time HE is all powerful also. Added to these, HE is most compassionate. All these are meant by AHAM.

त्वा – You, who have performed the upaaya with shaastreeya tyaaga as told. That is told by एवं वर्तमानम्.

सर्वपापेभ्यो मोक्षयिष्यामि एवं वर्तमानं त्वां मत्प्राप्तिविरोधिभ्यः – The word सर्वधर्मान् includes the direct means – अव्यवहित-उपाय - also. That is also known from मामेवैष्यसि. What is achieved by उपाय is प्रतिबन्धनिवृत्ति – destruction of all obstructions. After that स्वरूपाविर्भावलक्षण भगवत्प्राप्ति happens by itself is the bhaava.

अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो – The meaning denoted by the word सर्व is explained as अनादिकाल-संचितानन्ताकृत्यकरण-कृत्याकरण रूपेभ्यः सर्वेभ्यः पापेभ्यो.

The papas are – सञ्चित and आगामि. In सञ्चित, there are two parts – आरब्ध and अनारब्ध – that which has already started to give fruits and that which is waiting to give fruits. आरब्ध or प्रारब्ध karmas itself may lead to several births in future. आगामि has two parts – बुद्धिपूर्वक – intentional and अबुद्धिपूर्वक – unintentional sins committed after starting Bhaktiyoga. Destruction of all papas means – all सञ्चित papas and that which is अबुद्धिपूर्वक in आगामि कर्मस. That is told in Brahmasutra

as तदधिगम उत्तरपूर्वाघयोः अक्षेषविनाशौ – पूर्वाघ विनाश and उत्तराघ अक्षेष. In उत्तराघ it is only sins committed अबुद्धिपूर्वक. So all the sins committed earlier and accumulated from beginningless time get destroyed completely and unintentional sins committed after start of bhaktiyoga will not affect one. But sins committed intentionally will affect. And praarabdha karma will have to be spent by experiencing. So सर्वपापेभ्यो मोक्षयिष्यामि means this. One cannot do prapatti for intentional sins that may be committed after wards. One can surrender to Bhagavan requesting 'let me not do intentional sins'. But cannot say 'Even if I do intentional sins you should pardon me'. That is not possible because it is like telling that I am going to commit बुद्धिपूर्वक papas and you should pardon me. One should avoid intentional sins completely. If not, there will be punishment for such sins committed intentionally unless one does प्रायश्चित्त प्रपत्ति – which is requesting pardon for intentional sins after committing them. All these are explained in detail in various Rahasya Granthas of our Acharyas.

मा शुचः - शोकं मा कृथाः - Surrender unto ME and do not grieve after that. The sorrow or shoka is with respect to final attainment which is being obstructed by sins.

The main aspects of the first yojanaa can be summarized thus:

1. सर्वधर्मस means karmayoga, jnana yoga and bhakti yoga
2. परित्याग means फलसङ्गकर्तृत्वत्याग. Bhakti yoga has to be performed with saatvika tyaaga.
3. शरणं ब्रज – means take refuge in Bhagavan thinking that HE is only the upaaya – upaaya anusandhaana.
4. सर्वपापेभ्यः - means all sins opposed to attainment of Bhagavan after starting Bhaktiyoga.
5. In Bhaktiyoga, परित्याग and शरणवरण both are necessary. शरणवरण destroys the obstructions and भक्ति achieves भगवत्प्राप्ति through HIS दया.
6. मा शुचः - Before doing prapatti one should be worried, should have sorrow but after prapatti, one should not have any sorrow because Bhagavat praapti will definitely happen as Bhagavan will take care of destroying all sins obstructing the attainment of the final goal. Destruction of papas means Bhagavan will withdraw his sankalpa of nigraha.

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Now we can take up the explanations from Tatparya Chandrika for the second yojanaa.

Bhashya is:

सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य तदारम्भविरोधिपापानाम् आनन्त्यात्
तत्प्रायश्चित्तरूपैः धर्मैः परिमितकालकृतैः तेषां दुस्तरतया आत्मनो भक्तियोगारम्भानर्हताम् आलोच्य शोचतः अर्जुनस्य
शोकम् अपनुदन् श्रीभगवान् उवाच - सर्वधर्मान् परित्यज्य माम् एकं शरणं ब्रज इति ।

भक्तियोगारम्भविरोध्यनादिकालसंचित-नानाविधानन्तपापानुगुणान् तत्तत्प्रायश्चित्तरूपान् कृच्छ्रचान्द्रायण-कूष्माण्ड-
वैश्वानर-प्राजापत्य-ब्रातपति-पवित्रेष्टि-त्रिवृदग्निष्टोमादिकान् नानाविधानन्तान् त्वया परिमितकालवर्तिना दुरनुष्ठानान्
सर्वान् धर्मान् परित्यज्य भक्तियोगारम्भसिद्धये माम् एकं परमकारुणिकम् अनालोचितविशेषाशेषलोकशरण्यम्
आश्रितवात्सल्यजलधिं शरणं प्रपद्यस्व । अहं त्वा सर्वपापेभ्यो यथोदितस्वरूपभक्त्यारम्भविरोधिभ्यः सर्वेभ्यः पापेभ्यो
मोक्षयिष्यामि, मा शुचः ।

The first question is – why did Bhashyakarakar give two interpretations to this sloka?

Swamy Deshika justifies why Bhashyakarakar has given a second explanation for this sloka.

A question may arise here - after teaching the three yogas and also showing the superior one among them which is गुह्यतम सारार्थ - the most secret essential teaching of shastra, what is the use of establishing that the same three yogas are to be performed contemplating as taught earlier itself ? This sloka is not teaching anything different. It was also told by Bhashyakarakar at the beginning of Gita shastra itself, in the sloka 'तमुवाच हृषीकेशः प्रहसन्निव भारत । सेनयोरुभयोर्मध्ये सीदमानमिदं वचः' (2-10), as 'आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् – न त्वेवाहं जातुनासमित्यारभ्य, अहं त्वा सर्वपापेभ्यो मोक्षयिष्यि मा शुचः इत्येतदन्तं वच उवाचेत्यर्थः'. Also here the words मा शुचः is not to remove Arjuna's shoka that arose due to अस्थानस्नेह and other reasons because that shoka was dispelled completely earlier itself. So मा शुचः told here is similar to what was told as 'माशुचः संपदं दैवीमभिजातोऽसि पाण्डव' (16-5) where Arjuna had a doubt about his own nature and Bhagavan gave him the assurance that he is born in noble clan and is endowed with दैवीसम्पत्. Like that here also it should be taken as to dispel the shoka that arose due to some reason other than what was told earlier. And Arjuna who is धार्मिकाग्रेसर and has sharp intellect cannot grieve on account of not being able to decide which उपाय is important or being ignorant of the nature of realities taught by the all-knowing Bhagavan. Arjuna has now the knowledge of the realities, that everything is subservient to Bhagavan and that Bhaktiyoga leads to attainment of

Bhagavan etc. It is also not due to doubting the fruit that is attained because that is told clearly as मामेवैष्यसि.

Considering all these, this shoka addressed here should be due to the difficulty in adopting the उपाय that needs to be practiced for a long time without any break and that too with great devotion. Or it could be due to the delay in attaining perfection of the means taught.

Bhashyakarar says सर्वपापविनिर्मुक्तात्यर्थ-भगवत्प्रियपुरुष-निर्वर्त्यत्वाद् भक्तियोगस्य. It is very scary when we think of such qualification needed for Bhaktiyoga. So that is why Bhashyakarar gives an alternative explanation for this sloka. That Arjuna had sorrow thinking about the qualification needed and whether he can achieve it at all. This also shows that before surrendering unto Bhagavan one should have shoka while after surrendering there should be no shoka as the burden of protection would be on Bhagavan.

Let us understand in little more detail the meaning of the words of sloka as per second योजना.

सर्वधर्मान् – The various dharmas told in Shastra for destroying sins. Shruti says धर्मेण पापमपनुदति (महा ना.). The plural in धर्मान् and the word सर्व indicate वैविध्य and आनन्त्य of पापs and धर्मs both - the variety as well as endlessness of sins as well as dharmas. The sins are also various and endless and in the same way there are variety of dharmas to get rid of them and dharmas are also countless. The word आदि in bhashya found in अग्निष्टोमादिकान् – includes the various karma yogas mentioned earlier as दैवमेवापरे यज्ञम् and so on and also those not specifically mentioned and it also includes Jnanayoga notes Swamy Deshikan. If one realizes it is impossible to to Jnanayoga which also destroys the sins obstructing start of Bhaktiyoga, one can surrender unto Bhagavan is the bhaava.

सर्वपापेभ्यः - The word सर्वपाप denotes all papas opposed to उपाय – उपायविरोधिपापs. It is said नराणां क्षीणपापानां कृष्णे भक्तिः प्रजायते (लघुविष्णुस्मृति) and विघ्नायुतेन गोविन्दे नृणां भक्तिः निवार्यते (वि.ध. 74-94) – श्रेयांसि बहुविघ्नानि – so it is very very difficult to get bhakti towards Bhagavan and all sins should have been destroyed for bhakti to arise. So bhashya explains this as तदारम्भ विरोधि पापानाम् आनन्त्यात्.

सर्वधर्मान् परित्यज्य – The word धर्म denotes प्रायश्चित्तs that are very very difficult to perform. So in this yojanaa, what is taught is giving up those praayashcittas – स्वरूपत्याग is what is told in

respect of प्रायश्चित्तs here. By this the नित्यनैमित्तिककर्मs are not affected as they have to be performed by all. But Swamy Deshikan notes here that even among nitya and naimittika karmas, those that are very difficult to perform may be included in this tyaaga. He says shaastra ordains what is possible to perform for one who is capable – शक्त. For अशक्तs there will not be any defect if not able to perform – like in old age or when some one is sick and unable to do etc. And for one who is not capable of performing the मुख्यकल्प – that is performing a rite in its proper full form as enjoined, the अनुकल्प only becomes अनुष्ठेय. For eg. For one who cannot perform स्नान in मुख्यकल्प that is with proper good water and so on, other ways of performing snaana as enjoined in shaastra are available – like मन्त्रस्नान etc. It is said that मान्त्रं भौमं तथाग्नेयं वायव्यं दिव्यमेव च । वारुणं मानसं चेति स्नानं सप्तविधं स्मृतम् (योग याज्ञवल्क्यस्मृति). So for one who is incapable of performing snaana as ordained, यः स्मरेत् पुण्डरीकाक्षं स वै बाह्याभ्यन्तरः शुचिः mere स्मरणम् of Bhagavan gives the same fruit it is said. But one should remember that it is only in case of अशक्ति – if it is just impossible to follow the mukhya kalpa only and not for all. Same is true for दुष्करकर्मs. In the same way, for those who are not capable of performing the praayashcittas, भगवत् प्रपदन is ordained here. That is summarized by Swamy Deshika as अत्र दुष्करतया चिरकालसाध्यतया चाल्पशक्तिना परिमितकालवर्तिना च दुरुन्मुष्टानानां धर्माणाम् अर्थसिद्ध एव त्यागो भगवदेकोपायतावरणविधेः उपकारित्वेन विधिच्छायाया अनूद्यते; यथा निदिध्यासनोपकारितया रागप्राप्ते श्रवणमनने 'श्रोतव्यो मन्तव्यः' इति ।

For one who is अल्पशक्त, विलम्बाक्षम – and is filled with sorrow that he is not able to perform the praayashcittas that are extremely difficult, Bhagavat sharanaagati is ordained here. So परित्यज्य is not a विधि here but anuvaada only. If it is vidhi that means one should perform the praayashcitta and realize that it is not possible and then do sharanaagati. But that is not what is meant here. It should be understood as परित्यज्य स्थितः - having realized that it is impossible to do praayashcittas, without worrying about even performing them, give them up completely and surrender unto Bhagavan. That is what is meant. It is like as told, इमं लोकं प्राप्य भजस्व माम् – here 'praapya' is not vidhi. Else that would mean that one should accumulate punya-paapa etc and be born in this world and then do bhajana of Bhagavan. That is not what is told there but इमं लोकं प्राप्य वर्तमानः - one who has come to this world and present here, should worship Bhagavan with bhakti. In the same way, 'parityajya sthitah' is the meaning in this yojanaa. Another example Swamy Deshikan shows here is श्रोतव्यो मन्तव्यो निदिध्यासितव्यः - where श्रवण, मनन are not

vidhis but useful for निदिध्यासन. So one should realize firmly that it is impossible to perform praayashcittas as papas are endless – तदारम्भ विरोधि पापानाम् आनन्त्यात् – bhashyakarar says.

Another doubt may arise here – for one who is incapable, there is no need to prohibit performance of praayashcittas but for one who is capable of performing prayashcittas, how can Bhagavan say ‘give them up’ – does it not lead to शास्त्रवैयर्थ्य – shastra which ordains will become futile. Swamy Deshika notes that it is needed for one who is शक्त only. It is like Brahmastra which does not tolerate any other बन्धस. If one is tied with Brahmastra and then is tied again with any other bandha, brahmastra will get released. Bhagavat prapatti is like brahmastra. When that is needed, all other upaayas have to be given up and Bhagavan will be the Parama Upaaya.

And this tyaaga is not opposed to performance of Nitya and naimittika karmas that are ordained through स्वतन्त्रविधि vakyas. It is like ब्रीहीन् अवहन्ति – the hull or husk of the grains are to be removed before using it for havis and that is ordained. Here removing the husk is useful to prepare the grain for havis. Like that nitya and naimittika karmas which are also meant for achieving the same ultimate fruit of Bhakti Yoga for which Prapatti is done and so not opposed to tyaaga told here. Hence that is not included in tyaaga.

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Prapatti done here is anga prapatti – as an anga to Bhaktiyoga.

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शरणम् – The word शरण in this second explanation is उपायपर. As told उपाये गृहरक्षित्रोः शब्दः शरणमित्ययम् । वर्तते सांप्रतं त्वेष उपायार्थैकवाचकः (अहि. 36-33) and also शरणं गृहरक्षित्रोरुपाये च निगद्यते (नाम). That is explained in bhashya as परमकारुणिकम् etc – Bhagavan who is qualified by wonderful attributes such as कारुण्य, वात्सल्य etc is thought of as the उपाय.

And एकम् means Bhagavan who is ever inseparably associated with Shridevi and all the innumerable auspicious attributes and all that. एकम् is what stands against सर्व told here in सर्वधर्मान्, सर्वपापेभ्यो मोक्षयिष्यामि. HE is everything and HE only is capable of destroying all sins. One Bhagavat prapatti will become सर्वप्रायश्चित्त is the meaning. It is said in विष्वक्सेनसंहिता – अनन्यसाध्ये स्वाभीष्टे महाविश्वासपूर्वकम् । तदेकोपायतायाञ्चा प्रपत्तिश्शरणागतिः (विष्व).

अनालोचित-विशेष-अशेषशरण्यम् – Bhagavan does not expect any specific qualification of any nature. Whoever surrenders unto HIM, HE protects. This is justified by so many instances and pramaanas. Shruti says 'सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत्' (श्वे. 3-17). In Ramayana, Vibhishana says सर्वलोक शरणाय (रा.यु. 17-14) for which Sri Rama's response is विभीषणो वा सुग्रीव यदि वा रावणः स्वयम् (रा.यु. 18-36). Also वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् (रा.सु. 38-34). In अनालोचितविशेष, the word विशेष includes जाति, गुण, वर्ण, विद्या, वृत्त, संस्कार, भूतभाव्युपकार and all that.

वात्सल्य – Sri Rama said दोषो यद्यपि तस्य स्यात् सतामेतदगर्हितम् (रा.सु. 18-3). Taayar says विदितः स हि दर्मज्ञः शरणागतवत्सलः (रा.सु. 21-19) – which shows Bhagavan does not see defects. वात्सल्य is दोष-अनादर.

व्रज – The dhatu is व्रजति. And a गत्यर्थकधातु is also ज्ञानार्थक. So in the first योजना the meaning is given as अनुसन्धान (ज्ञानार्थक) and in the second योजना it is taken as गत्यर्थक – as performing sharanagati – surrendering itself in bhashya as प्रपद्यस्व.

अहं त्वा – I who is सर्वज्ञ and सर्वशक्त will protect you who is अल्पज्ञ and अल्पशक्त is the bhaava.

मा शुचः - This is also known as चरम वाक्य of the चरम श्लोक. Bhagavan is giving complete assurance that Arjuna need not have any grief on account of thinking that it is impossible to be fit to start Bhaktiyoga as it would need getting rid of sins that are अनन्त, दुष्कर and cause विलम्ब - great delay. That is the shoka meant here. Swamy Deshikan says एकेन सुकरेण अविलम्बेन अशेषपापनिवृत्तिसिद्धेः अनन्तैः दुष्करैः विलम्बकारिभिः प्रत्येकपापनिबर्हणैः इदानीं भक्तियोगारम्भ अर्हतासंपादनस्य अशक्यतानिमित्तशोकं मा कृथा इत्यर्थः.

The प्रपत्ति which is well established in भगवत्शास्त्रs as capable of bestowing anything desired is taught here for getting rid of all पापs that are obstructing the onset of Bhaktiyoga. It is said,

सुदुष्करेण शोचेद्यो येन येन इष्ट हेतुना । स स तस्याहमेवेति चरमश्लोक सङ्ग्रहः । So there is no contradiction between this and what is taught in Sharanagati Gadya.

Swamy Deshikan makes here an important observation – he says that पिशाच, रन्तिदेव, गुप्त, शङ्कर, यादवप्रकाश, भास्कर, नारायणार्य, यज्ञस्वामि and all such hundreds of commentators and our Acharyas Bhagavad Yamunacharya, Bhashyakarar and others have accepted equally that Bhagavan is Supreme Reality and the परमधर्म for all those who have no other refuge (अनन्यशरणस) is to chose HIM only as the refuge.

Now that the final upadesha of Bhagavan is complete and shoka is dispelled – Charama shloka has been taught, Swamy Deshikan says we should again reflect on the teachings of all the adhyayas from the beginning till now. We shall take a quick look at some of the teachings of all the chapters.

=====additional notes=====

===== Gita shaastra sangraha =====

Chapter-1 - श्रवणाधिकारी

'अस्थान-स्नेहकारुण्यधर्माधर्मधियाकुलम् । पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥

तत्रापश्यत् स्थितान् पार्थः पितृन्तथ पितामहान् । आचार्यान् मातान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे, पापमेवाश्रयेदस्मान् हत्वा, पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः, अहो बत महत्पापं कर्तुं व्यवसिता वयम्, finally says कार्पण्य दोषोपहतस्वभावः पृच्छामि त्वा धर्मसंमूढचेताः । तच्छ्रेयः स्यात् निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।

When Bhashyakarar says शास्त्रावतरणं कृतम् – if we get a doubt केन कृतम् ? he makes it very clear that this was not told by व्यास and others but by भगवता परमपुरुषेण. These two words, show the उभयलिङ्गत्व and others which establish शास्त्रप्रामाण्य – the validity of the shastra is established as the person who is teaching is untouched by defects and is an abode to innumerable auspicious qualities. अखिलहेयप्रत्यनीकत्व, सकलकल्याणगुणाकरत्व. And it is अध्यात्मशास्त्र

Chapter-2 - तन्मोहशमनम्

नित्यात्मासङ्गकर्महागोचरा सांख्ययोगधीः । द्वितीये स्थितधीलक्ष्या प्रोक्ता तन्मोहशान्तये ॥

परिहासवाक्यं वदन् इव आत्मपरमात्मयाथात्म्यतत्प्राप्त्युपायभूतकर्मयोगज्ञानयोगभक्तियोगगोचरम् 'न त्वेवाहं जातु नासम्'
(गीता 2-12) इत्यारभ्य 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।' (गीता 18-66) इत्येतदन्तम् वचनम् उवाच
इत्यर्थः ।

In second chapter Bhagavan starts to teach adhyaatma shaastra which is needed to dispel the shoka of Arjuna. He taught the nature of Jivatman in detail, told him to perform karmas without desire in fruits etc. The well known sloka कर्मण्येवाधिकारस्ते मा फलेषु कदाचन, समत्वं योग उच्यते etc and teaches Arjuna the states of स्थितप्रज्ञता – प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् etc. The four states of achieving स्थितप्रज्ञता is explained in a unique way as यतमान, व्यतिरेक, एकेन्द्रिय and वशीकार संज्ञाs. Realising the nature of आत्मस्वरूप is necessary for realizing that Bhagavan is अन्तरात्मा to all. Bhagavan is only worshipped through all yogas is accepted by all Swamy Deshikan notes. Even samskarana of Vreehi such as ProkshaNa, avaghaata etc in yagas is taken as Bhagavad aaraadhana.

Chapter-3 - कर्मयोगकर्तव्यत्वम्

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् । सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥

In the third chapter – the greatness of Karma Yoga was extolled. One should distinguish the Atman from body and realize the difference between them. For that the mind has to be pure – for which karmayoga has to be performed without any desire in fruits. The greatness of performing everything as Yajna was taught and anything performed as Yajna would not bind one was told यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः, यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वक्लिबषैः. अकर्तृत्वानुसन्धान was taught and that one should attribute agency to Bhagavan – मयि सर्वाणि कर्माणि सन्त्यस्य अध्यात्म चेतसा । निराशीः निर्ममो भूत्वा युध्यस्व विगतज्वरः. ,

Arjuna asks - प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति etc. Krishna says kaama and krodha are responsible and one should control them. The summary of third chapter was told by Bhashyakarar as : स्वकीयेनात्मना कर्त्रा स्वकीयैश्चोपकरणैः स्वाराधनैकप्रयोजनाय सर्वेश्वरः स्वयमेव स्वकर्माणि कारयति – that kind of saatvika tyaga in all karmas is to be done was taught.

Chapter-4: - तदवान्तरभेदः

प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च । भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते.

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

In fourth – karma is Jnaanaakaara – one cannot be without doing karma for a second also. But while doing karma, one should think of Atma svarupa. कर्मण्यकर्म यः पशेत् अकर्मणि च कर्म यः etc.

Anusandhaana that everything is ब्रह्मात्मक was taught – ब्रह्मार्पणं ब्रह्महविः ब्रह्माग्नौ ब्रह्मणा हुतम्। ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना – Here ब्रह्मैव means jivatman who is brahmaatmaka..etc.

A karmayogi does without desire in fruits etc and also contemplating on Atma svarupa all the time. Atma is pure, all these karmas are not related to the Atman and it is only because of association with body that all these are to be done and because of this shareera sambandha one has to be nitya naimittika karmas etc. were all taught. When karma is done like that it will lead to atma saakshaatkaara. Various karma yogas were told as द्रव्ययज्ञाः, तपोयज्ञाः, स्वाध्यायज्ञान यज्ञाः and so on. One should approach an Acharya in proper way and learn was told तद्विद्धि प्रणिपातेन परिश्रमेण सेवया.

Chapter-5: - तदन्तर्गतज्ञानविपाकः

कर्मयोगस्य सौकर्यं शैष्ट्यं काश्चन तद्विधाः । ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥

The word विधाः in तद्विधाः stands for some of the accessories to Karmayoga taught here. ब्रह्म here means ब्रह्मसमानाकारशुद्धात्मविषयः, ज्ञान stands for समदर्शनरूपज्ञानविपाक, प्रकार is the ways in which a Karmayogi practices which lead to such JnanaVipaka.

Greatness of समदर्शित्व was taught – विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि .. पण्डिताः समदर्शिनः and so on. The qualities which lead to such samadarshana was told न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्यचाप्रियम् etc.

Chapter – 6: योगाभ्यासविधिः

योगाभ्यासविधिः योगी चतुर्धा योगसाधनम् । योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ (गी.सं.10)

Bhashyakarar mentions योगाभ्यासविधि as the main teaching of sixth chapter. In sangraha, योगाभ्यास विधिः is told first and since all other aspects mentioned such as four types of Yogis, Yoga sadhanas such as अभ्यास, वैराग्य etc., Yoga siddhi (that is even for one who is योगभ्रष्ट there is no प्रत्यवाय or punishment and so on) and the greatness of स्वयोग (svayoga is performance as worship of Lord Vasudeva etc) mentioned and taught here are for that purpose only.

The four stages of समदर्शनविपाकक्रम was taught – first आत्म-आत्म साम्य – all are of the nature of Jnaana and Ananda etc. Second stage is आत्म-परमात्मसाम्य in the शुद्धावस्था atman who is pure is of similar nature as Paramatman is contemplated upon. In the third stage, Since all atmans are inseparably associated with Paramatman just as self is, all are equal – all are equal being attributes of Paramatman – अन्तर्यामि ऐक्य and last stage is असम्बन्धसाम्य – no one is related to atman – just as some one else's son etc are not related one's own are also not related – all relations are औपाधिक due to karma. This is the highest level of samadarshana – asambandha saamya – was taught.

प्रथमेन अध्यायषट्केन परमप्राप्यभूतस्य, - By this, the ultimate goal is not just realization of the nature of the Individual Self is clear. The part of the Bhashya परमप्राप्यभूतस्य परस्य ब्रह्मणो निरवद्यस्य निखिलजगदेककारणस्य सर्वज्ञस्य सर्वभूतस्य सत्यसंकल्पस्य महाविभूतेः श्रीमतो नारायणस्य प्राप्त्युपायभूतं तदुपासनं वक्तुम् – the subject of the मध्यमषट्क - middle 6 chapters is summarized. Then the summary of first 6 chapters is summarized as तदङ्गभूतम् आत्मज्ञानपूर्वक-कर्मानुष्ठान-साध्यं प्राप्तुः प्रत्यगात्मनो याथात्म्यदर्शनम् उक्तम्. So it is made clear that what is to be attained is not परिशुद्धजीवमात्र but Jivatman who is sheshabhuta to paramatman, who is inseparably associated with Paramatman, who has Paramatman as his atman etc. Because परमप्राप्य is told in 8th chapter as मामुपेत्य तु कौन्तेय etc.

Chapter – 7 - प्रतिबुद्धप्राधान्यम्

स्वयाथात्म्यं प्रकृत्यास्य तिरोधिः शरणागतिः । भक्तभेदः प्रबुद्धस्य श्रेष्ठ्यं सप्तम उच्यते ।

तत्र सप्तमे तावद् उपास्यभूत-परमपुरुष-स्वरूपयाथात्म्यं, प्रकृत्या तत्तिरोधानं, तन्निवृत्तये भगवत्प्रपत्तिः उपासकविधाभेदो, ज्ञानिनः श्रेष्ठ्यं चोच्यते.

कारणत्वम्, आधारत्वं, सर्वशरीरतया सर्वप्रकारत्वेन सर्वशब्दवाच्यत्वं, सर्वनियन्तृत्वं, सर्वैश्च कल्याणगुणगणैः तस्य एव परतरत्वं, - In the sloka एतद्योनीनि भूतानि (7-6) shows HIS कारणत्व. मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय । मयि सर्वमिदं प्रोतम् सूत्रे मणिगणा इव (7-7) shows HIS आधारत्व. Four slokas starting with रसोऽहमप्सु (7-8) establish HIS सर्वशब्दवाच्यत्व through सामानाधिकरण्य. मत्त एवेति तान् विद्धि (7-12) shows HIS सर्वनियन्तृत्व, मत्तः परतरं नान्यत् (7-7) and मामेभ्यः परमव्ययम् (7-13) show HIS परत्व.

The sloka त्रिभिः गुणमयैः भावैः (7-13) says that the body, senses etc are all composed of three qualities of sattva, rajas and tamas. The prapatti told in मामेव ये प्रपद्यन्ते (7-14) is done by those who have done meritorious deeds is told in चतुर्विधा भजन्ते मां जनाः सुकृतिनः (7-16). The greatness of a Jnani is told in तेषां ज्ञानी नित्ययुक्तः (7-17), प्रियो हि ज्ञानिनोत्यर्थम् अहं स च मम प्रियः. Greatness of a Jnani was taught.

Chapter -8 - त्रिविधाधिकारवेद्योपादेयविभागः

ऐश्वर्याक्षरयाथात्म्य-भगवच्चरणार्थिनाम् । वेद्योपादेयभावानाम् अष्टमे भेद उच्यते ॥ (गी.सं.12).

What is to be known by all these bhaktas – अक्षरं ब्रह्म परमं स्वभावोध्यात्म उच्यते etc – here अक्षर is Jivatman who is pure in nature. What is उपादेय is thinking of the Paramatman in those respective forms based on what they desire – whether wealth or kaivalya or bhagavan HIMSELF.

Whatever they contemplate on they attain that. And also the अन्तिमप्रत्यय etc were told for the various bhaktas. Among them those who attain Bhagavan will not return to samsara was told – आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन । मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ।

Chapter – 9: - सप्रकारको भक्तियोगः

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् । विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ गी.सं. 13 ॥

Four aspects are taught in the 9th chapter – स्वमाहात्म्य – greatness of Bhagavan Krishna, - मया ततमिदं सर्वम् जगदव्यक्तमूर्तिना. मनुष्यत्वे परत्वम् – being Supreme while incarnating as a human also and no one recognizes that HE is Bhagavan – अवजानन्ति मां मूढाः मानुषीं तनुमास्थितम् । परं भावमजानन्तो ममाव्ययमनुत्तमम्. , महात्मनां विशेषः - the greatness of Jnanis was told – महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः । भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् । and so on, अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च, पत्रं पुष्पं फलं तोयं..समोऽहं सर्वभूतेषु .. यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् । यत् तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ।, भक्तिरूपः योगः - nature of Bhaktiyoga was taught in the last sloka – मन्मता भव मद्भक्तः..

Chapter 10 - गुणाविभूत्यानन्त्यम्

स्वकल्याणगुणानन्त्यं कृत्स्नस्वाधीनतामतिः । भक्त्युत्पत्तिविवृद्ध्यर्था विस्तीर्णा दशमोदिता ॥ (गी.सं.14).

Krishna says अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते.. that's how my devotees worship ME HE says. Arjuna asks Krishna that he wants to know Bhagavan's guna and vibhuti etc in detail - विस्तरेण आत्मनो योगं विभूतिं च जनार्दन । भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् । Krishna says प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे । There is no end to my guna and vibhuti etc. Even I cannot tell that Bhagavan says. Finally concludes न तदस्ति विना यत्स्यात् मयाभूतं चराचरम् । Everything is HIS shareera HE says. यद्यत् विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा । तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ।.

Chapter-11: वैश्वरूप्यदर्शनोपायः

Then Arjuna says द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ।, मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो । If you think it is possible for me to see, kindly reveal your vishvarooपा he prays. Finally says भक्त्या त्वनन्यया शक्यः अहमेवंविधोऽर्जुन । ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप. Other commentators say that vishvarupa is only very important.

Chapter-12 : भक्त्यारोहक्रमः

भक्तेः श्रेष्ठ्यम् उपायोक्तिरशक्तस्य आत्मनिष्ठता । तत्प्रकारास्त्वतिप्रीतिः भक्तेः द्वादश उच्यते ॥

Arjuna asks – those who do upaasana of akshara and those who worship Bhagavan – among them who attains siddhi fastest? Arjuna does not ask Krishna about which yoga is superior because there is no doubt in that – one who worships Bhagavan is superior. So the question is about who attains siddhi fastest. That is how it is explained in our bhashya. Those who worship ME only attain fastest Bhagavan says.

In 12th chapter a very important teaching is seen – regarding those who are incapable of performing karmayoga or jnana yoga but have great devotion. Krishna says मय्येव मन आधत्स्व मयि बुद्धिं निवेशय – if one fixes his mind on Bhagavan (like always) then that becomes अङ्कुर for bhaktiyoga. This is a very significant explanation in our bhashya. अथ चित्तं समाधातुं न शक्नोऽसि मयि स्थिरम् । अभ्यासयोगेन ततो मामिच्छासुं धनञ्जय । अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव । - perform Bhagavan's kankaryams – like offering flowers, cleaning temple or anything like that. That would also help in cleansing the mind and lead to devotion. अथैतदप्यशक्तोऽसि..सर्वकर्मफलत्यागं ततः कुरु – these are all अङ्कुर for Bhaktiyoga. And the qualities of a karmayogi were taught wonderfully as अद्वेषा सर्वभूतानां मैत्रः करुण एव च । निर्ममो निरहङ्कारः समदुःखसुखः क्षमी । etc.

Chapter 13 - विशुद्धक्षेत्रज्ञविज्ञानम्

देहस्वरूपमात्माप्ति हेतुरात्म विशोधनम् । बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते (गी.सं. 17).

In the bhashya here it is said as देहात्मनोः स्वरूपं देहयाथात्म्य शोधनम्.

For the sloka क्षेत्रज्ञं चापि मां विद्धि Bhashyakarar gives very detailed explanation. One should know the nature of deha told as kshetra, jivatma who is told as kshetrajna, the knower and Paramatman as different and distinct. The cause of bandha was told कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु.

Chapter-14: - त्रैगुण्यविशोधनम्

गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम् । गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते ।

The nature and effects of the three Gunas was taught. One should attribute all acts to Guna was told नान्यं गुणेभ्यं कर्तारं यदा द्रष्टानुपश्यति and one should become गुणातीत was told मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते | Here ब्रह्मभूयाय is atma saakshaatkaara.

Chapter-15: - पुरुषोत्तमवैलक्षण्यम् – purushottamayoga is taught

अचिन्मिश्रात् विशुद्धाच्च चेतनात् पुरुषोत्तमः । व्यापनात्-भरणात्-स्वाम्यात् अन्यः पञ्चदशोदितः ॥

Bhagavan starts teaching the svarupa of संसार comparing it to a tree – ऊर्ध्वमूलमधश्शाखं अश्वत्थं प्राहुरव्ययम् etc and says one should cut it off completely with its roots through the sword of असङ्ग – detachment. असङ्गशस्त्रेण दृढेन छित्त्वा. Jivatman is अंश of paramatman is told here ममैवांशो जीवलोके जीवभूतः सनातनः and how a jivatman moves from birth to birth etc and that Bhagavan is अन्तर्यामी in everything was told – सर्वस्य चाहं हृदि सन्निविष्टः मत्तः स्मृतिः ज्ञानमपोहनं च. Then the teaching that Bhagavan is Purushottama and is different and distinct from all is seen. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च । क्षरस्सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते । उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः । यो लोकत्रयमाविश्य विभर्ति अव्यय ईश्वरः । Bhashyakarar explains this व्यापनात्-भरणात्-स्वाम्यात् अन्यः . Bhagavan says यस्मात् क्षरमतीतोऽहं अक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः.

Chapter – 16 - शास्त्रवश्यत्वम्

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता । तत्त्वानुष्ठानविज्ञानस्थेऽन्ने षोडश उच्यते ॥ गी.सं. 20 ॥

Whatever was taught should stay firmly in one's mind and one should put it to practice is taught here. अनन्तरम् उक्तस्य कृत्स्नस्य अर्थस्य स्थेऽन्ने शास्त्रवश्यतां वक्तुं शास्त्रवश्य-तद्विपरीतयोः देवासुरसर्गयोः विभागं श्रीभगवान् उवाच bhashyakarar says. Only with अनुष्ठान , ज्ञान becomes purposeful.

So शास्त्रवश्यतां is very important. Bhagavan says दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

By this, Bhagavan makes it clear that the knowledge of the nature of goal – प्राप्यतत्त्वज्ञान and the nature of the means प्राप्त्युपायज्ञान are both वैदैकमूलम् – only to be known from shastra which is Veda only. So Bhagavan says तस्मात् शास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ।

Chapter 17 - शास्त्रीयविवेचनम्

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् । लक्षणं शास्त्रसिद्धस्य त्रिधा समदशोदितम् (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. These were taught in 17th chapter.

Arjuna asks Krishna – those who have great shraddhaa but do not follow shastra, what do they attain – ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः । तेषां निष्ठा तु का – whether it is saatvika, raajasa or taamasa. Krishna says the three types apply to only anything शास्त्रीय. Anything that is अशास्त्रीय is आसुर – even if performed with great shraddhaa it becomes asat only HE says.

The three types regarding everything taught in shastra is told as ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः । ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा । - All karmas such as Yajna and others told in ब्रह्म that is वेद is associated with three words ओम्, तत्, सत्. How they get associated, for what purpose and all that was taught. Om is used for all vaidika mantras. तत् is associated when one performs karmas only for the purpose of moksha – without desiring any other fruit. सत् is for abhyudaya and so on was taught. And anything performed without shraddhaa becomes ashaastra was told.

Chapter 18 - सारोद्धारः

ईश्वरे कर्तृता बुद्धिः सत्वोपादेयताऽन्तिमे । स्वकर्म परिणामश्च शास्त्रसाराथं उच्यते ॥

The 18th chapter is said to be teaching शास्त्रसाराथं. The charama shloka is very important in this and we studied that in detail. Swamy Deshikan makes an important observation at the end of the charama shloka vyakhyana : पिशाच-रन्तिदेव-गुप्त-शङ्कर-यादवप्रकाश-भास्कर-नारायणार्य-यज्ञस्वामिप्रभृतिभिः स्वस्वं मतमास्थितैः परशतैः भाष्यकृद्भिः अस्मत्सिद्धान्ततीर्थकरैश्च भगवद्यामुनाचार्य-भाष्यकारादिभिः अविगीतपरिगृहीतोऽयमत्र साराथः - भगवानेव परं तत्त्वम्, अनन्यशरणैः यथाधिकारं तदेकाश्रयणं परमधर्मः इति ।

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Thus we can see that the entire shastra is about adhyaatma – and nothing else is taught here. तत्त्व, हित and पुरुषार्थ are taught – the nature of realities, the means and final goal which is liberation – all these are taught in detail. Now the next part of the shastra is going to start.

Normally in any shastra, the first part is called अर्थानुशासन भाग – where the nature of realities etc is taught. The tattva jnaana is taught first in any shastra. Then स्थिरीकरणभाग comes – making the student understand the teachings firmly. Whatever was taught should stay firmly and clearly in the mind of the student. Finally the सम्प्रदायविभाग comes – how to protect the sacred knowledge and transmit the knowledge further. This is the traditional way we see in many works of our Acharyas.

In Gita Shastra also first 12 chapters are अर्थानुशासनभाग where the nature of entities are taught in detail and then in the next 6 chapters Bhagavan taught in more detail some of the aspects taught earlier and also whatever was left out and then now in order to establish the सम्प्रदाय, after imparting the knowledge of realities, means and the goal to Arjuna very firmly, Bhagavan is teaching certain duties to Arjuna in order to protect the sampradaaya and tells who are all unfit to receive this secret knowledge. Later Bhagavan also tells who all are fit to receive this upadesha.

Sloka 67

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 67 ॥

इदं This Gita Shastra ते was taught to you by ME. अतपस्काय न This knowledge should not be imparted by you to one who has not performed penance. अभक्ताय कदाचन न For one who is not devoted, you should never teach this. अशुश्रूषवे न च वाच्यं You should not teach this to one who is not interested in listening to this. मां यः अभ्यसूयति न च One who is jealous of ME, for such a one you should not teach also.

इदं ते परमं गुह्यं शास्त्रं मया आख्यातम् | अतपस्काय - अतप्तपसे त्वया न वाच्यम्; त्वयि वक्तारि मयि च अभक्ताय कदाचन न वाच्यं, तप्तपसे च अभक्ताय न वाच्यम् इत्यर्थः । न च अशुश्रूषवे - भक्ताय अपि अशुश्रूषवे न वाच्यं । न च मां यः अभ्यसूयति - मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति, न तस्मै वाच्यम् । असमानविभक्तिनिर्देशः तस्य अत्यन्तपरिहरणीयताज्ञापनाय ।

इदं ते परमं गुह्यं शास्त्रं मया आख्यातम् – This shaastra which is the most secret doctrine was taught to you by ME.

अतपस्काय - अतप्तपसे त्वया न वाच्यम्; - This should not be imparted to one who has not performed penance.

त्वयि वक्तारि मयि च अभक्ताय कदाचन न वाच्यं, - One who is not devoted to you who is the teacher and also ME, to such a one you should never teach this.

तप्तपसे च अभक्ताय न वाच्यम् इत्यर्थः – That means even though he has practiced all austerities if he is not devoted, you should not teach to such a one.

न च अशुश्रूषवे - भक्ताय अपि अशुश्रूषवे न वाच्यं – Even though one is devoted if one is not interested in listening to such teaching, you should not teach.

न च मां यः अभ्यसूयति - मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति, न तस्मै वाच्यम् - And who has asooya towards ME – means one who finds fault when my nature, glories, my qualities are all narrated, to such a one you should not teach.

असमानविभक्तिनिर्देशः तस्य अत्यन्तपरिहरणीयताज्ञापनाय - The use of different cases (ablative and nominative – that is चतुर्थी and प्रथमा विभक्तिः) indicates that such a one should not be taught at all as he is most despicable.

Thus to Arjuna who now has the firm knowledge of the realities, means etc acquired through Bhagavan's upadesha, the कर्तव्यविशेष is going to be taught in order to establish the सम्प्रदायविधि.

इदम् – This general nirdesha is explained as इदं ते परमं गुह्यं शास्त्रं मया आख्यातम्. This shaastra which is the supreme secret knowledge which was taught to you.

ते – This is taken from the shloka told earlier in इदं ते ज्ञानमाख्यातम् (18-63). The meaning here is त्वया – by you. त्वया न अतपस्काय वाच्यम् etc.

अतपस्काय – This denotes one who has completed tapas. So even if one has started tapas and not completed, such a one will not be श्रवणाधिकारि - not eligible for upadesha is the meaning. 'तप आलोचने' - tapas is needed to achieve control of senses, concentration of mind etc. Such a one would only be eligible to receive such upadesha.

न अभक्ताय – One should have bhakti in the teacher as well as in Bhagavan. As told in shvetashvatara upanishat, यस्य देवे पराभक्तिः यथा देवे तथा गुरौ । तस्यैते कथिताह्यर्थाः प्रकाशन्ते महात्मनः (श्वे. 6-23).

कदाचन – This indicates that even if one is a तपस्वी if he is not devoted, such a one should not be taught this secret knowledge. Because later Bhagavan shows lot of आदर towards HIS devotees in the next sloka य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति.

अशुश्रूषवे – The main अधिकार comes from desire to listen to such upadesha – शुश्रूषा. Like Nachiketas said प्रब्रूहि तं श्रद्धधानाय मह्यम् (कठ. 1-13). The later ones are more ridiculed is indicated in bhashya as भक्तायापि अशुश्रूषवे.

माम् अभ्यसूयति – This means मह्यम् अभ्यसूयति. This is told in a different vibhakti compared to others. All others are in चतुर्थी - तपस्काय, अभक्ताय and अशुश्रूषवे while the last one is in प्रथमा विभक्ति – यः अभ्यसूयति which indicates one who has असूया should never be taught this sacred secret knowledge. Such a one always finds faults in the great qualities of Bhagavan. In the ninth chapter, Bhagavan said, इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे । ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् (9-1). Bhashya there is - अनसूयवे ते प्रवक्ष्यामि । मद्भिषयं सकलेतरविसजातीयम् अपरिमितप्रकारं माहात्म्यं श्रुत्वा एवम् एव संभवति इति मन्वानाय ते प्रवक्ष्यामि इत्यर्थः. Bhagavan tells Arjuna that he should also teach to only one who does not have asooya. The eligibility of a student is decided based on his being अनसूयु - not finding faults in good qualities. It is told in Bharata – विद्या ब्राह्मणमेत्याह शेवधिस्तेऽस्मि रक्ष माम् । असूयकाय मां मा दाः तथा स्यां वीर्यवत्तमा ॥ (भा.मो. 328-49).

मत्स्वरूपे मदैश्वर्ये मदगुणेषु च कथितेषु यो दोषम् आविष्करोति - one who finds fault in my svarupa or aishvarya or gunas when sung by devotees – such a one is most ridiculed here. Swamy Deshika says भगवति अभ्यसूयावते तु प्रवचनम् अत्यन्तपरिहरणीयम् इति भावः.

न च वाच्यम् – This is निषेध – indicates that if such a one is taught there will be प्रत्यवाय.

With respect to भक्तस – devotees of Bhagavan, it is said मेधाविने तपस्विने वा – either मेधावि or तपस्वि while for one who has no devotion even if such a one is मेधावि or तपस्वि, will not be eligible to receive such upadesha is the meaning. And one who has असूया, even if all other qualifications are there, he should never be taught is the bhaava.

Sloka 18.68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 68 ॥

यः One who इदं परमं गुह्यं this supreme mystery that is Gita shastra मद्भक्तेषु अभिधास्यति tells among my devotees, such a one मयि परां भक्तिं कृत्वा having acquired Supreme Devotion towards ME मामेव एष्यति and will attain ME only. असंशयः There is no doubt about this.

इदं परमं गुह्यं मद्भक्तेषु यः अभिधास्यति – व्याख्यास्यति, सः मयि परमां भक्तिं कृत्वा माम् एव एष्यति | न तत्र संशयः ।

One who expounds this Supreme Mystery among my devotees, he, having acquired Supreme Devotion towards ME, will attain ME only. There is no doubt about this.

In this sloka, Bhagavan is telling that one should teach this to those who are fit to receive this upadesha. And such upadesha will finally lead to mokshaphala.

मद्भक्तेषु – By telling that it should be taught to devotees, other defects such as not performing tapas etc are eliminated. Those who have pure clear mind will not have such defects is the bhaava.

Among devotees also who all should be taught – all four varnas are श्रवणाधिकारिः. It is said श्रावयेत् चतुरो वर्णान् कृत्वा ब्राह्मणमग्रतः. The greatness of भगवद्भक्ति is such.

अभिधास्यति – This means upadesha should be अर्थपर्यन्त – with meanings. That is why bhashya is व्याख्यास्यति.

मयि भक्तिं परां कृत्वा - Even teaching to eligible one, योग्याधिकारिः, will lead to परभक्ति in the teacher either through karmayoga and others or through भक्तियोगाङ्कुर as taught in 12th chapter. This was told in 12th chapter. Even those who do not perform karma yoga or jnana yoga but are capable

of meditating steadily on Bhagavan with utmost devotion would get परभक्ति. मयि बुद्धिं निवेशय, अभ्यासयोगेन ततो मामिच्छासुं, अभ्यासेष्यसमर्थोऽसि मत्कर्मपरमो भव etc. That is another path which leads to परभक्ति which is भक्तियोग. Just as Alwars. That is the meaning. Mere Bhakti is preeti in Bhagavan while परभक्ति is उपाय for moksha. So teaching to eligible ones will lead to parabhakti itself after which one will attain Bhagavan is what Bhagavan is telling as मामेवैष्यसि.

मामेव – Those who teach this Gita shastra among my devotees would attain ME only. The अवधारणा एव indicates that Bhagavan will not make them get interested in other meager fruits.

असंशयः - This means any doubts are eliminated. संशय itself is prohibited in this aspect.

Sloka 18.69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 69 ॥

मनुष्येषु Among men तस्मात् अन्यः other than him कश्चित् no one मे प्रियकृत्तमः न च was there who has done what is most dear to ME. भुवि In this world तस्मात् अन्यः प्रियतरः one who is more dear to ME न च भविता will not be present in future also.

सर्वेषु मनुष्येषु इतः पूर्वं तस्माद् अन्यो मनुष्यो मे न कश्चित् प्रियकृत्तमः अभूत्, इतः उत्तरं च न भविता । अयोग्यानां प्रथमम् उपादानं योग्यानाम् अकथनाद् अपि तत्कथनस्य अनिष्टतमत्वात् ।

सर्वेषु मनुष्येषु इतः पूर्वं तस्माद् अन्यो मनुष्यो मे न कश्चित् प्रियकृत्तमः अभूत्, इतः उत्तरं च न भविता - Among all men there was no one before who was most dear to ME. In future also there will be no one.

अयोग्यानां प्रथमम् उपादानं - Telling about those who are ineligible to receive such instruction first is to indicate that

योग्यानाम् अकथनाद् अपि - compared to not passing on this secret knowledge to the worthy ones

तत्कथनस्य अनिष्टतमत्वात् - passing it on to the unworthy ones is most displeasing to Bhagavan.

In this sloka, Bhagavan tells how instructing this shastra would become the means to attain HIM.

The superior one among those who perform acts that are dear to Bhagavan becomes प्रियतर to HIM. प्रियकृत्तम becomes प्रियतर. It is also possible to give the meaning based on हेतु-कार्यभाव. प्रियकृत्तम is the cause, हेतु. प्रियतर is the effect of that कार्य. But in order to show that at all three times – past, present and future this applies, Bhashyakarar splits it into two sentences. इतःपूर्वं नाभूत्, इत उत्तरं च न भविता.

इतः उत्तरं च न भविता – There is no one who is प्रियतर to Bhagavan compared to such a प्रियकृत्तम in the past, present or future is the bhaava.

Normally when a shastra is taught, who is the adhikaari is told first and by that those who are not eligible to receive that instruction would be understood.

But here the unworthy ones are mentioned first to indicate that it is अनिष्टतम – most undesired. Shastra says a worthy one who approaches an Acharya in a proper way should be instructed – तस्मै स विद्वान् उपसन्नाय सम्यक् । प्रशान्तचित्ताय शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् । it is said. Here प्रोवाच is विधि. It means प्रब्रूयात्. But Bhagavan says not instructing a worthy one causes less displeasure अनिष्टतर while teaching an unworthy one causes most displeasure to Bhagavan - अनिष्टतम.

Sloka 18.70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 70 ॥

यः One who आवयोः इमं धर्म्यं संवादम् this dialogue between us which is inline with dharma अध्येष्यते will study, तेन अहं by him । ज्ञानयज्ञेन इष्टः स्याम् will be worshipped through JnanaYajna. इति मे मतिः That is my opinion.

य इमम् आवयोः धर्म्यं संवादम् अध्येष्यते, तेन ज्ञानयज्ञेन अहम् इष्टः स्याम्, इति मे मतिः । अस्मिन् यो ज्ञानयज्ञः अभिधीयते, तेन अहम् एतद् अध्ययनमात्रेण इष्टः स्याम् इत्यर्थः ।

य इमम् आवयोः धर्म्यं संवादम् अध्येष्यते, - One who studies this dialogue between us which is inline with Dharma,

तेन ज्ञानयज्ञेन अहम् इष्टः स्याम्, इति मे मतिः – by him I will be worshipped by Jnana Yajna, that is my view.

अस्मिन् यो ज्ञानयज्ञः अभिधीयते, तेन अहम् एतद् अध्ययनमात्रेण इष्टः स्याम् इत्यर्थः - That means whatever is told as Jnana Yajna here, by mere study of this shastra, it will be as though I am worshipped through that Jnana Yajna.

The benefit for one who does upadesha of this shastra to the eligible ones was told earlier. Now in this and next slokas, the benefit gained by one who studies this shastra शब्दतः and अर्थतः through an Acharya is told.

अध्येष्यते – Swamy Deshikan gives some important information on the history of Bhagavadgita here. When did this happen is discussed. Here अध्येष्यते - is not with the idea that Bhagavadgita is going to be taught in future and one who does adhyayana etc. Because Mahabharata was present even before the birth of Dhruatarashtra, Swamy Deshikan says. Even before धृतराष्ट्र was born, Sage Vyasa who was graced with दिव्यचक्षुस् by Bhagavan had written Mahabharata. And he had also taught it to his shishyas. And Sage Vyasa's shishyas had spread the Mahabharata in worlds other than those inhabited by humans – मनुष्यव्यतिरिक्तेषु लोकेषु प्रकाशितम् swamy says. It is said in Mahabharata, नारदोऽश्रावयद्देवानसितो देवलः पितृन् । गन्धर्वयक्षरक्षांसि श्रावयामास वै शुकः (भा. आ. 1-113). In the world of humans it is going to be taught through Janamejaya is the meaning of अध्येष्यते.

अध्येष्यते – Normally the word अध्ययन is used with respect वेद. Because Gita Shastra is उपनिषत्सार only, it is also told using the word अध्ययन.

Swamy Deshikan also quotes बाणभट्टस कादम्बरी – while describing Ashrama, poet says अनवरताधीतभगवद्गीतम् (काद) – the word adhyayana is used there also for the study of Bhagavadgita.

धर्म्यं संवादमावयोः – This is very important – it is धर्म्यम् means धर्मादनपेतम् – the subject matter of their dialogue was everything concerned with dharma only and not any wordly matters etc. Like in Upanishats we see various instances – when ऋषिः, जिज्ञासुः meet what do they discuss – को नु आत्मा, किं ब्रह्म in one instance. Another instance where का सन्नो गतिः etc. these are all discussions

about atman, paramatman and so on. Similarly this dialogue between Bhagavan Krishna and Arjuna is also धर्म्यं says Bhagavn.

ज्ञानयज्ञेन – This is not what was told as ज्ञानयज्ञ in the first 6 chapters as श्रेयान् द्रव्यमयात् यज्ञात् ज्ञानयज्ञः परन्तप (4-33). Because there the end goal is attaining Jivatma Sakshatkara. So what was told in भक्तियोग प्रकरण as ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते (9-15) in the 9th chapter while teaching Bhaktiyoga, which is ज्ञानयज्ञ of the form of भगवदनुसन्धान is what is meant here. That only is शास्त्रसारभूत ज्ञानयज्ञ meant here. That is indicated clearly in Bhashya as अस्मिन् यो ज्ञानयज्ञोऽभिधीयते. That is why discourses on Gita are well known as गीताज्ञानयज्ञः.

एतदध्ययनमात्रेण – Mere adhyayana of Bhagavadgita would bestow all fruits is told as adhyayana itself becomes Bhagavan's worship. That is explained as एतदध्ययनमात्रेण इष्टः स्याम् इत्यर्थः - I will be worshipped by mere adhyayana is the meaning. It is like what is told in Veda in respect of various yaagas – for Ashvamedha Yajna it is said – योऽश्वमेधेन यजते य उ चैनमेव वेद (अश्व. 2), यं यं क्रतुमधीते तेन तेनास्येष्टं भवति (य. आ. 2-15) – in all these the fruit of adhyayana of the yaaga is told as same as what is attained by actually performing the respective yaagas. So the benefit of adhyayana of Ashvamedha prashna is same as that obtained on performing it is told in Veda. In the same way, just as performing Jnana Yajna causes भगवत्प्रीति, adhyayana of Bhagavad Gita also causes Bhagavan's grace is the meaning.

Sloka 18.71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभौल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥ 71 ॥

श्रद्धावान् Having shraddha अनसूयः च and being without asuya or jealousy यो नरः that person who शृणुयात् अपि even if hears this सः अपि he also मुक्तः having got rid of all evils obstructing bhakti पुण्यकर्मणां शुभान् लोकान् प्रप्नोति joins the groups of my devotees who have done punya karmas.

श्रद्धावान् अनसूयश्च यो नरः शृणुयाद् अपि, तेन श्रवणमात्रेण सः अपि भक्तिविरोधिपापेभ्यो मुक्तः पुण्यकर्मणां मद्भक्तानां लोकान् - समूहान् प्राप्नुयात् ।

श्रद्धावान् अनसूयुश्च यो नरः शृणुयाद् अपि, - One who, having faith and being without any jealousy, just listens to this,

तेन श्रवणमात्रेण – by mere hearing alone,

सः अपि भक्तिविरोधिपापेभ्यो मुक्तः – being released from all evils that are obstructing bhakti,

पुण्यकर्मणां मद्भक्तानां लोकान् - समूहान् प्राप्नुयात् - joins the lokas or groups of my devotees who have done meritorious deeds.

अनसूयुश्च – The word च denotes प्रणिपात, परिप्रश्न, सेवा etc told earlier, तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः. Previous sloka, adhyayana was told thru an Acharya only. Here also श्रुणुयादपि means through Acharya only and hence प्रणिपात and others also to be included. The shruti ordains that one should learn only from an Acharya as परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पणिः श्रोत्रियं ब्रह्मनिष्ठम् (मु. 1-2-12). After experiencing the benefits gained through karmas and realizing that they are all meager and short lived etc, one should get nirveda – metaphysical agony it is said. Then one should approach an Acharya who is has ज्ञान and अनुष्ठान both - in a proper way सम्यक् उपसन्नाय – holding samits etc This is a नियमविधि. Though there are many ways to learn, and some other ways such as reading books by oneself etc shruti says one should learn only through an Acharya and that is the niyama vidhi. Because shruti says आचार्याद्वैव विद्या विदिता साधिष्ठं प्रापत् (छा. 4-9-3).

Knowledge becomes useful only when acquired through an Acharya. Acquiring through any other means does not yield the required benefits and it can also do damage. Swamy Deshikan says here, एतेन स्वयं ग्रन्थनिरीक्षणम्-अन्यायेन अन्यस्मात् ग्रहणम् च व्यवच्छिद्यते – learning by reading books by one self would not give the desired benefits. For Brahmavidya that is what shruti says. Also learning from others in the wrong way – hiding behind and listening to lectures or asking questions to confirm what one does not know clearly without approaching as a shishya – or testing a Guru by asking questions for which one does not know the answer etc. One reads a book and gets some doubts. What should one do? One should approach an acharya in proper way and request for upadesha. But if we ask questions and try to learn the answers without approaching Acharya in proper way, it is not right says Swamy Deshikan. If we do not know the

answer or have doubt inspite of learning thru Acharya, one may ask questions at the right time etc. Not to test an Acharya etc. So अन्यायेन अन्यस्मात् ग्रहणम् is not to be done. In Yajnyavalkya's prakarana we can see some of these aspects clearly – when Gargi asks a question, Yajnyavalkya says अतिप्रश्नान् पृच्छसि गार्गी – you do not know this as you have not learnt it yet and so should not ask questions about something you have not even studied he says, and in order to test if Guru knows it or not is wrong.

सोऽपि मुक्तः - This indicates there could be delay but gradually even one who just listens to this shastra from an Acharya would ultimately attain moksha by performing the various means ordained in shrutis. Else if by mere listening itself one attains moksha, the various means such as उपासनाs taught in shastra would be futile. In सोऽपि, the word अपि indicates those who study with अर्थज्ञान which is understood because if mere listening can remove evils, there is no need to specifically mention about studying with meanings.

In previous slokas, the aspects of teaching someone and also doing adhyayana were extolled and Bhagavan said such a one is dear to HIM and they would attain HIM finally. So the same benefits are to be understood for श्रवण also.

Because any other fruits such as attaining svarga and others are not desirable, पुण्यकर्मणाम् is not about svarga and other benefits. That is way Bhagavan says मद्भक्तानां लोकान् explained as समूहान्. So those who listen to Bhagavadgita would join the devotees of Bhagavan. When one is in the group of Bhagavad Bhaktas, they would get opportunities to get योगोपदेश etc and then can attain moksha gradually is the bhaava.

Sloka 18.72

कञ्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कञ्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ 72 ॥

पार्थ Hey Arjuna, एतत् त्वया एकाग्रेणचेतसा कञ्चित् श्रुतम् was this Shastropadesha heard attentively with complete concentration by you? धनञ्जय Hey Dhananjaya, ते अज्ञान सम्मोहः your delusion caused by ignorance कञ्चित् प्रनष्टः has it been destroyed?

मया कथितम् एतत् पार्थ त्वया अवहितेन चेतसा कञ्चित् श्रुतम्? तव अज्ञानसंमोहः कञ्चित् प्रनष्टः? येन अज्ञानेन मूढो न योत्स्यामि, इति उक्तवान् ।

मया कथितम् एतत् पार्थ त्वया अवहितेन चेतसा कञ्चित् श्रुतम्? – Hey Partha, this upadesh taught by ME, was it heard by you with full concentration single mindedly?

तव अज्ञानसंमोहः कञ्चित् प्रनष्टः? – Has your delusion caused by ignorance been destroyed?

येन अज्ञानेन मूढो न योत्स्यामि, इति उक्तवान् - Being deluded by which ignorance you said 'I will not wage this war'.

Though Bhagavan Krishna knew Arjuna's mind well, desiring to know whether HIS teaching was fruitful, HE asks this question to make sure Arjuna would not forget it.

श्रुतम् – Here एतत् means अर्थपर्यन्त – with meanings. So shrutam means heard with the meanings. 'Is what I taught सार्थक purposeful or निरर्थक futile' is the bhaava.

अज्ञानसंमोहः - The भ्रान्तिज्ञान arising out of अज्ञान or ignorance is अज्ञानसंमोहः. Krishna asks the question to know if it yielded the desired fruits. Whether Arjuna still has doubts about what is dharma, what is adharma, what is his duty now and whether his sorrow is gone etc.

Sloka 18.73

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 73 ॥

अच्युत Hey Achyuta, त्वत्प्रसादात् with your grace, मोहः my delusion or vipareeta jnaana नष्टः was destroyed. मया स्मृतिः लब्धा The knowledge of realities, Tattva Jnaana, was acquired by me. गतसन्देहः स्थितोऽस्मि I have got rid of all doubts. तव वचनं करिष्ये I will follow your teaching.

मोहः – विपरीतज्ञानं, त्वत्प्रसादात् मम तत् विनष्टम् । स्मृतिः – यथावस्थिततत्त्वज्ञानं, त्वत्प्रसादादेव तत् च लब्धम् ।

अनात्मनि प्रकृतौ आत्माभिमानरूपो मोहः, परमपुरुषशरीरतया तदात्मकस्य कृत्स्नस्य चिदचिद्वस्तुनः अतदात्माभिमानरूपः च, नित्यनैमित्तिकरूपस्य कर्मणः परमपुरुषाराधनतया तत्रास्त्युपायभूतस्य बन्धकत्वबुद्धिरूपः च, सर्वो विनष्टः । आत्मनः प्रकृतिविलक्षणत्व-तत्त्वभाव-रहितता ज्ञातृत्वैकस्वभावता परमपुरुषशेषता तन्नियाम्यत्वैकस्वरूपताज्ञानम्,

निखिलजगदुद्धवस्थिति-प्रलयलीलाशेषदोषप्रत्यनीककल्याणैकस्वरूप-स्वाभाविकानवधिकातिशय-
 ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृति-समस्तकल्याणगुणगणमहार्णव-परब्रह्मशब्दाभिधेय-परमपुरुष-याथात्म्यज्ञानं च; एवं
 रूप-परावरतत्त्वयाथात्म्य-विज्ञान-तदभ्यासपूर्वकाहरहरूपचीयमान-परमपुरुष-प्रीत्येकफल-नित्यनैमित्तिककर्म-
 निषिद्धपरिहार-शमदमाद्यात्मगुणनिर्वर्त्य-भक्तिरूपतापन्न-परमपुरुषोपासनैकलभ्यो वेदान्तवेद्यः परमपुरुषो वासुदेवः त्वम्
 इति ज्ञानं च लब्धम् । ततः च बन्धुत्वेहकारुण्यप्रवृद्ध-विपरीतज्ञानमूलात् सर्वस्मात् अवसादात् विमुक्तो गतसंदेहः स्वस्थः
 स्थितः अस्मि । इदानीम् एव युद्धादिकर्तव्यताविषयं तव वचनं करिष्ये; यथोक्तं युद्धादिकं करिष्ये इत्यर्थः ।

Arjuna says:

मोहः – विपरीतज्ञानं, त्वत्प्रसादात् मम तत् विनष्टम् – Moha means vipareeta jnaana – delusion. With
 YOUR grace, that was destroyed.

स्मृतिः – यथावस्थिततत्त्वज्ञानं, त्वत्प्रसादादेव तत् च लब्धम् – smruti means knowledge of realities as they
 are. With YOUR grace, that was acquired by me.

अनात्मनि प्रकृतौ आत्माभिमानरूपो मोहः, - Delusion of the form of having the idea of Atman in Prakruti
 which is not the Atman,

परमपुरुषशरीरतया तदात्मकस्य कृत्स्नस्य चिदचिद्वस्तुनः अतदात्माभिमानरूपः च, - Also thinking that all entities
 moving and non-moving which are all having Parama Purusha as their inner self being their
 shareera, are not having Parama Purusha as their inner self,

नित्यनैमित्तिकरूपस्य कर्मणः परमपुरुषाराधनतया तत्प्राप्त्युपायभूतस्य बन्धकत्वबुद्धिरूपः च,- also, the nitya and
 naimittika karmas which are the means to attaining Parama Purusha being forms of HIS
 worship, thinking that they bind one to samsara,

सर्वो विनष्टः – all these kinds of wrong understanding were destroyed.

आत्मनः प्रकृतिविलक्षणत्व-तत्त्वभाव-रहितता ज्ञातृत्वैकस्वभावता - the knowledge of the essential nature of
 the Atman as being very different from Prakruti and not having its nature, being of the nature of
 knowership alone,

परमपुरुषशेषता तन्नियाम्यत्वैकस्वरूपताज्ञानम्, - And that Atman is subservient to Parama Purusha and
 is being ruled over by Paramatman alone – this kind of nature of essential nature of the Atman
 (was acquired by me).

निखिलजगदुद्धवस्थिति-प्रलयलीलाशेषदोषप्रत्यनीककल्याणैकस्वरूप-स्वाभाविकानवधिकातिशय-

ज्ञानबलैश्वर्यवीर्यशक्तितेजः प्रभृति-समस्तकल्याणगुणगणमहार्णव-परब्रह्मशब्दाभिधेय-परमपुरुष-याथात्म्यज्ञानं च; - The real nature of Parama Purusha as it is, that HE is the cause of creation, sustenance and dissolution of this entire universe, that all these are HIS leela or sport, HIS nature is opposed to everything evil, HE is an abode to only auspicious qualities, HE is an ocean of host of all auspicious qualities such as ज्ञान, बल, ऐश्वर्य, वीर्य, शक्ति, तेजस् etc. which are all natural to HIM and are unsurpassed and HE is addressed by the word Parabrahman,

एवं रूप-परावरतत्त्वयाथात्म्य-विज्ञान- this kind of knowledge of the real nature of lower and higher realities as it is (was acquired by me).

तदभ्यासपूर्वकाहरहरूपचीयमान- (And that YOU are attainable only through Upaasanaa,) which is of the form of practice of continous contemplation of such knowledge, increasing day by day,

परमपुरुष-प्रीत्येकफल-नित्यनैमित्तिककर्म-निषिद्धपरिहार- along with performance of nitya and naimittika karmas and avoiding prohibited karmas – with the idea that they are performed only for causing pleasure to Parama Purusha,

शमदमाद्यात्मगुणनिर्वर्त्य- and achievable by inculcating आत्मगुणs or qualities such as shama, dama and others,

भक्तिरूपतापन्न- being of the form of devotion,

परमपुरुषोपासनैकलभ्यो – being possible to attain only through such Parama Purusha upaasanaa,

वेदान्तवेद्यः परमपुरुषो वासुदेवः त्वम् इति ज्ञानं च लब्धम् - that Parama Purusha, Vasudeva, who is known only from Vedanta, YOU are only that – this knowledge is also acquired.

ततः च बन्धुस्नेहकारुण्यप्रवृद्ध-विपरीतज्ञानमूलात् सर्वस्मात् अवसादात् विमुक्तो – Because of that I am relieved of the depression of all sorts caused by the wrong understanding which had grown out of compassion and attachment towards relatives,

गतसंदेहः स्वस्थः स्थितः अस्मि – and I now stand freed from all doubts and steadfast in this understanding.

इदानीम् एव युद्धादिकर्तव्यताविषयं तव वचनं करिष्ये; यथोक्तं युद्धादिकं करिष्ये इत्यर्थः - Now I shall follow your advice concerning waging war etc . That means I will engage in this war etc. as told.

नष्टो मोहः - Arjuna expresses his gratefulness and tells that he did reap the benefit of the upadesha.

स्मृतिः लब्धा – Arjuna had not heard such upadesha earlier. So the word स्मृतिः does not indicate that he remembered something he had heard earlier. Here it is not in the sense of remembrance here. That is why Bhashya explains as तत्त्वज्ञान acquired thru upadesha. The experience derived from the words of Krishna. Explained as यथावस्थिततत्त्वज्ञानम्. There is usage in shruti in such sense for the word स्मृति in the sense of ज्ञान also as shown by Swamy Deshika. In Mahanarayana, स नो देवः शुभया स्मृत्या संयुनक्तु (महा.) and स नो बुद्ध्या शुभया संयुनक्तु (श्वे. 3-4) says shvetashvatara upanishat. So we can see that स्मृति and बुद्धि as used as in the same sense.

मोहः - When we examine the upadesha fully, the wrong understandings that are to be destroyed with such upadesha are nothing but अनात्मनि आत्मबुद्धिः and such. Hence bhashya explains them such.

करिष्ये वचनं तव – The upadesha can be put to practice by following the teachings only. That is told as यथोक्तं युद्धादिकम्. The word आदि indicates all other things such as karmayoga etc till Bhaktiyoga.

Not following is due to loss of memory. Later Arjuna forgets all these teachings. He says यत्तु तद्भवता प्रोक्तं पुरा केशव सौहृदात् । तत्सर्वं पुरुषव्याघ्र भ्रष्टं मे नष्टचेतसः (भा. आश्व. 17-6). Krishna gets very angry with Arjuna and says, श्रावितस्त्वं मया गुह्यं ज्ञापितश्च सनातनम् । धर्मं स्वरूपिणं पार्थ सर्वलोकांश्च शाश्वतान् । अबुद्ध्या यन्नगृण्णीयाः तन्मे सुमहदप्रियम् | etc. This shows मनुष्यस्वभाव – that's is why we need to keep studying and listening to these teaching again and again.

Sloka 18.74

धृतराष्ट्राय स्वपुत्राः पाण्डवाः च युद्धे किम् करिष्यन्ति इति पृच्छते -

Sanjaya starts to answer Dhritarashtra who asked him what his sons and pandavas were doing in the battle.

Dhritarashtra asked Sanjaya 'मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय?' for which Sanjaya answers now.

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ 74 ॥

इति अहं Thus I वासुदेवस्य च महात्मनः पार्थस्य इमम् अद्भुतं रोमहर्षणं संवादम् अश्रौषम् listened to this wonderful dialogue between Vaasudeva and the great Arjuna and it brought horripillations in me due to the joy experienced.

इति - एवं वासुदेवस्य – वसुदेवसूनोः, पार्थस्य च तत्पितृष्वसुः पुत्रस्य च महात्मनो महाबुद्धेः तत्पदद्वन्द्वम् आश्रितस्य इमं रोमहर्षणम् अद्भुतं संवादम् अहं यथोक्तम् अश्रौषं - श्रुतवान् अहम् ।

Thus, in this way, I listened to this thrilling wonderful dialogue as it happened between Vaasudeva, the son of Vasudeva and Partha who is Krishna's paternal aunt's son. Who is highly intelligent and who has taken refuge at the feet of Vaasudeva.

महात्मनः - Arjuna is addressed as Mahatma here and why is he a mahatma is explained in the bhashya as महाबुद्धेः and he is very intelligent because तत्पदद्वन्द्वम् आश्रितस्य – he has take refuge at the divine feet of Bhagavan.

Pandavas had all taken refuge at the holy feet of Sri Krishna is told, कृष्णाश्रयाः कृष्णबलाः कृष्णनाथाश्च पाण्डवाः. Here also Arjuna said in the beginning शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् (2-7).

When something is beyond description it is said to be अद्भुतम्. This dialogue was incomparably wonderful and hence it cause रोमहर्षणम् says Sanjaya.

यथोक्तम् अश्रौषम् – Means there is nothing that I did not hear in their संवाद. This is यथार्थदर्शित्व and whatever Sanjaya saw and listened he narrated to Dhritarashtra. So that is यथादृष्टार्थवादित्व.

These are the qualities which make one a ऋषि and आसतम.

Sloka 18.75

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ 75 ॥

एतत् This परं योगं गुह्यं secret teaching that is supreme yoga, स्वयं कथयतः योगेश्वरात् कृष्णात् through Krishna who is Yogeshvara and while he was teaching HIMSELF साक्षात् अहं व्यासप्रसादात् श्रुतवान् । heard directly by the grace of sage Vyasa.

व्यासप्रसादात् - व्यासानुग्रहेण दिव्यचक्षुःश्रोत्रलाभात् एतत् परं योगाख्यं गुह्यं योगेश्वरात् – ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधेः भगवतः कृष्णात् स्वयम् एव कथयतः साक्षात् श्रुतवान् अहम् ।

Vyasaprasaadaat – means by the grace of Vyasa, I gained divine sight and divine ears and because of that the mystery called Supreme Yoga I heard directly from Bhagavan Krishna, who is an abode to the supreme qualities of Jnana, Bala, Aishvarya, Veerya, Shakti and Tejas, while HE was teaching HIMSELF.

व्यासप्रसादात् – One who is a dullard cannot get rid of his delusion and defects by himself. So it was the grace of sage Vyasa because of which Sanjaya gained divine sight and divine sense of hearing and saw directly the Vishvarupa and heard all the teachings directly and this is impossible even to devatas.

परं गुह्यम् – This is the ultimate secret teaching which I heard Sanjaya says. This shows the greatness of Vyasa because it is not possible for everyone to receive such instructions.

योगेश्वरात् – The word योग indicates association of कल्याणगुणसु. That was told earlier as एतां विभूतिं योगं च (10-7) where Yoga was explained as being associated with auspicious qualities.

स्वयं कथयतः - Indicates वक्तुं वैलक्षण्य. It is not like being narrated by someone else but Bhagavan telling directly HIMSELF. It is similar to Agamas which is पञ्चरात्रस्य कृत्स्नस्य वक्ता नारायणः स्वयम् (भा.मो. 359-68).

साक्षात्श्रुतवान् – I heard this directly and not through the acharya-shishya parampara as told earlier विवस्वान् मनवे प्राह, मत्पुरिश्वाकवेऽब्रवीत् etc. Or even though I was far away from that place, I heard directly he says.

Sloka 18.76

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 76 ॥

राजन् O King, केशवार्जुनयोः Krishna and Arjuna's इमं पुण्यम् अद्भुतं संवादं this dialogue that is auspicious and wonderful संस्मृत्य संस्मृत्य remembering repeatedly, मुहुः मुहुः again and again हृष्यामि I rejoice.

केशवार्जुनयोः इमं पुण्यम् अद्भुतं संवादं साक्षाच्छ्रुतं स्मृत्वा मुहुः मुहुः हृष्यामि ।

This auspicious and wonderful dialogue between Keshava and Arjuna which was heard by me directly, I keep remembering and rejoice again and again.

Sanjaya describes the wondrous nature of the dialogue between Bhagavan and Arjuna in this and next slokas.

पुण्यम् – This brings purity by mere listening also just as ज्ञानयज्ञ and others.

अद्भुतम् – This causes one to wonder by its शब्दसन्दर्भ and अर्थसन्दर्भ – the words used as well as meanings of the teachings are both wonderful is the meaning.

Sloka 18.77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥ 77 ॥

राजन् Oh King, हरेः Sri Hari's अत्यद्भुतं most wonderful तच्च रूपं that Vishvarupa संस्मृत्य संस्मृत्य remembering repeatedly मे I rejoice. महान् विस्मयः It amazes me. पुनः पुनः हृष्यामि I rejoice again and again.

तत् च अर्जुनाय प्रकाशितम् ऐश्वरं हरेः अत्यद्भुतं रूपं मया साक्षात्कृतं संस्मृत्य हृष्यतो मे महान् विस्मयो जायते । पुनः पुनः हृष्यामि ।

That Vishvarupa of Hari, which shows HIS sovereignty and which was revealed to Arjuna, that was directly perceived by me and rejoicing on remembering it repeatedly, it amazes me. I rejoice again and again.

तच्च रूपम् – That form of Bhagavan was different from HIS form revealed as Vasudeva's son. So that is explained as अर्जुनाय प्रकाशितम् ऐश्वरम्.

हृष्यामि – This indicates that great benefit was attained here itself.

All commentators have expressed their amazement at this wonderful vishvarupa of Bhagavan and concluded that it is a very very significant aspect of Bhagavadgita.

Sloka 18.78

किम् अत्र बहुना उक्तेन –

In this aspect what more can I say -

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ 78 ॥

योगेश्वरः कृष्णः यत्र On whichever side Yogeshvara Krishna is, धनुर्धरः पार्थः यत्र on whichever side Arjuna, the archer is, तत्र on that side श्रीः prosperity of the form of kingdom and others, विजयः victory, भूतिः wealth, नीतिः morality of the kings, ध्रुवा will all be steadily present. मम मतिः That is my view.

यत्र योगेश्वरः - कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः, तेषां सर्वेषां योगानाम् ईश्वरः, स्वसङ्कल्पायत्त-स्वेतरसमस्तवस्तु-स्वरूप-स्थिति-प्रवृत्तिभेदः, कृष्णः वसुदेवसूनुः, यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः तत्पदद्वन्द्वैकाश्रयः, तत्र श्रीः विजयो भूतिः नीतिः च ध्रुवा – निश्चला; इति मतिः मम इति ।

यत्र योगेश्वरः - कृत्स्नस्य उच्चावचरूपेण अवस्थितस्य चेतनस्य अचेतनस्य च वस्तुनो ये ये स्वभावयोगाः, तेषां सर्वेषां योगानाम् ईश्वरः, - On which side is Yogeshvara – means one who is the Lord of, who rules over all the natural characteristics associated with all the sentient and non-sentient entities existing in lower and higher forms,

स्वसङ्कल्पायत्त-स्वेतरसमस्तवस्तु-स्वरूप-स्थिति-प्रवृत्तिभेदः, - one who has all the varieties of essential nature, existence and functions of all entities other than HIMSELF under the control of HIS WILL,

कृष्णः वसुदेवसूनुः, - who is Krishna, son of Vasudeva,

यत्र च पार्थो धनुर्धरः तत्पितृष्वसुः पुत्रः – and on which side is Partha, the archer, son of HIS parental aunt,

तत्पदद्वन्द्वैकाश्रयः,- and who has taken sole refuge at HIS feet,

तत्र श्रीः विजयो भूतिः नीतिः च – on that side would be all prosperity, victory, wealth and also sound morality,

ध्रुवा – निश्चला; इति मतिः मम इति – all these would be present steadily. That is my view.

Dhrutarashtra asked Sanjaya at the very beginning मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय – desiring to know whether his son Duryodhana is winning – Bhashyakarar says सुयोधनविजयबुभुत्सया सञ्जयं पप्रच्छ. But Sanjaya never answered this question directly so far till the end of this samvada. To keep his answer hidden, he said संवादमिममद्भुतम् - it was a wonderful dialogue between them he said. But Dhrutarashtra did not seem to get Sanjaya's indirect answer and hence Sanjaya is giving the answer directly in this sloka.

किमत्र बहूना – Bhashyakarar gives the avataarika for this sloka thus. What more should I say Sanjaya says – meaning the अध्यात्मोपदेश that Bhagavan did to Arjuna, that wonderful विश्वरूप which HE revealed – are these not sufficient to say victory is on the side of Pandavas? Let me tell that clearly Sanjaya says proceeding further यत्र..तत्र श्रीः विजयो भूतिः ध्रुवा नीतिः.

यत्र – means on which side.

योगेश्वरः - The meaning is interpreted according to context here. In the 75th sloka,

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् । योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥, the word योगेश्वरात् was explained as – ज्ञानबलैश्वर्यवीर्यशक्तितेजसां निधेः भगवतः कृष्णात् . Here according to context it is about ईश्वर and ईशितव्य. That which is ruled over is told as all sentient and non-sentient entities. The fact that this योगेश्वरत्व is present even during HIS manifestations is indicated by the use of words कृष्णः which is told in bhashya as वसुदेवसूनुः.

धनुर्धरः - In the first chapter विसृज्य सशरं चापं शोकसंविग्रमानसः (1-14). For which Krishna had told तमुवाच हृषीकेशः प्रहसन्निव भारत (2-10) as though smiling – indicating that I will make you lift this bow

and arrow! That is told here. In order to follow Bhagavan's teachings, Arjuna did pick his गण्डीव is understood by this.

पार्थः - Indicates his महामतित्व as told earlier पार्थस्य च महात्मनः. That is explained as तत्पदद्वन्द्वैकाश्रयः - who has resorted to Bhagavan's feet as sole refuge. Arjuna did not ask for Krishna's army like Duryodhana but he chose Krishna HIMSELF.

श्रीः - Prosperity of kingdom etc. विजयः - means शत्रुनिरास - victory against enemies. भूतिः is wealth.

ध्रुवा - Bhashya is निश्चला. Sanjaya is telling that all these cannot be even shaken by using all four उपायs also - साम, दान, भेद, दण्ड. नीतिः - अर्थशास्त्रजन्यकर्तव्यनिश्चयः - what is taught in Artha shastra - duties of kings etc.

मतिर्मम - Sanjaya said शृणु राजन् न ते विद्या मम विद्या महीयते । विद्याहीनस्तमोऽध्वस्तो नाभिजानासि केशवम् । मायां न सेवे भद्रं ते न वृथा धर्ममाचरे । शुद्धभावं गतो भक्त्या शास्त्राद्वेद्मि जनार्दनम्' (भा.उ. 68-2 to 5). From that I have this wisdom is the meaning.

We shall do anusandhana of Swamy Deshikan's slokas at the end of this commentary:

कृष्णस्तत्त्वं परं तत्परमपि च हितं तत्पदैकाश्रयत्वं शास्त्रार्थोऽयं च षट्कैस्त्रिभिरिह कथितस्तत्र पूर्वत्र षट्के ।
भक्त्यर्थस्वात्मदृष्टेः करयुगलदशा मध्यमे भक्त्युपायः स्वोक्तानुष्ठानवृत्तिं द्रढयितुमखिलं प्रोक्तमन्तेऽप्यशोधि ॥
अध्यायैश्शिष्यमोहस्तदुपशमविधिः कर्मयोगोऽस्य भेदास्तत्सौकर्यादियोगः तदुचितमहिमा भूतिकामादिभेदः ।
भक्तिस्तन्मूलभूमा भजनसुलभता भक्तिशैघ्र्यादि जीवः त्रैगुण्यं शासिताज्ञा तदधिगमपरः सारवर्गश्च गीताः ॥
शुद्धादेशवशंवदीकृतयतिक्षोणीशवाणीशता प्रज्ञातल्पपरिष्कृतश्रुतिशिरःप्रासादमासेदुषी ।
नित्यानन्दविभूतिसन्निधिसदासामोददामोदरद्वित्रालिङ्गनदौर्ललित्यललितोन्मेषा मनीषास्तु मे ॥
तत्त्वं यत्प्रणवे धनञ्जयरथेऽप्यग्रे दरीदृश्यते तच्चित्तो भुवि वेङ्कटेश्वरकविर्भक्तोऽनुकम्प्यस्सताम् ।
तत्तादृगुरुदृष्टिपातमहिमग्रस्तैनसा येन सा गीताविष्णुपदी यतीश्वरवचस्तीर्थैरवागाह्यत ॥

इति श्रीभगवद्रामानुजविरचिते श्रीमद्भगवद्गीताभाष्ये अष्टादशोऽध्यायः समाप्तः ॥

इति श्रीकवितार्किकसिंहस्य सर्वतन्त्रस्वतन्त्रस्य श्रीमद्वेङ्कटनाथस्य वेदान्ताचार्यस्य कृतिषु श्रीगीताभाष्यतात्पर्यचन्द्रिका
समाप्ता ॥

इति गीताशास्त्रं सम्पूर्णम्

श्रीकृष्णपरब्रह्मणे नमः

सर्वं श्रीकृष्णार्पणमस्तु

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Sarvam shree krishnaarpanamastu