

**SWAMY DESIKAN'S  
GEETHARTHA SANGRAHAM**



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॥ श्रीः ॥

॥ श्रीमते रामानुजाय नमः ॥

॥ श्रीमते निगमान्त महादेशिकाय नमः ॥

## GEETAARTHA SANGRAHAM

### கீதார்த்தசங்கிரகம்

#### INTRODUCTION

Originally Swamy AaLavanthAr blessed us with the SrI Sookthi known as “GeethArtha Sangraham” in Sanskrit. That contains the essence of Lord PaarthasArathy's upadEsam to us, using ArjunA as a vyAjam at KurukshEthram.

AchArya RaamAnuja wrote a commentary for that SrI Sookthi (SrI GeethA BhAshyam) in Sanskrit to make sure that the meanings housed in Swamy AaLavanthAr's SrI Sookthi are preserved without any distortions.

Swamy Desikan followed the foot steps of AchArya RaamAnuja and blessed us with his detailed commentary on GeethA BhAshyam named “Taathparya Chandrikai”. Swamy Desikan rejected the vipareetha vyAkyAnams for GeethA by resting his commentary on AchArya RaamAnuja's BhAshyam. Swamy Desikan went further and created a short commentary on GeethArTa Sangraham named “GeethArTa Sangraha Rakshai” in Sanskrit. Finally, out of his infinite compassion for us, Swamy Desikan blessed us with a Tamil Prabhandham called GeethArTa Sangraham for us to become conversant with the quintessence of SrImath Bhagavath GeethA. All the Tamil Paasurams of GeethArTa Sangraham are set in KattaLai KalitthuRai meter.

#### GENERAL INTRODUCTION

Through parama rahasyam of Charama sLOkam Bhagavan performed upadEsam for us through use of Arjunan as an excuse (vyAjam). This charama sLOkam containing the method to observe Prapatthi is easy to practice for gaining the Moksha Phalan. The SaraNAgathy Saasthram is housed in the charama sLOkam of Bhagavath Geethai, which is the essence of Upanishads. Geethai was blessed to us directly from the lips of BhagavAn Himself for our ujjevanam. All of our PoorvAchAryAs have therefore helped us to understand the true meaning of GeethA with their comprehensive commentaries. Swamy AlavanthAr was the first among our PoorvAchAryAs to open our spiritual eyes with His SrI Sookthi of GeethArTa Sangraham. With His incisive intellect, Swamy AlavanthAr captured the essence of GeethA Saasthram in 32 sLOkams and opened the doors for other VaishNavite AchAryAs to elaborate on the most important Bhagavath Saasthram.



Swamy Desikan with his superb genius captured the essence of the 32 Sanskrit sLOkams of Swamy AlavanthAr in 21 Tamil Paasurams including the Phala sruthi.

There are 18 chapters in SrImath Bhagavath Geethai. Our PoorvAchAryAs divided these 18 chapters into three subsets consisting of six chapters (ShaDkams).

1. The first set of six deals with Karma and Jn~Ana yOgams.
2. The second shaDkam covers Bhakthi yOgam.
3. The first half of the third shadkam deals with the Svaroopams and SvabhAvams of ChEthanam, achEthanam and the Prapancham resulting from their union as well as the true state (nija nilai) of SarvEswaran.
4. The second half of the third Shadkam covers the ways to observe Karma, Jn~Ana, Bhakthi yOgams and the dependence on SaashtArAs for a chEthanam like Arjunan to understand clearly that SrIman NaarAyaNan is the Para Brahmam celebrated in VedAnthams.

For additional literature on GeethArTa Sangraham, please refer to the following earlier postings and recordings:

Swamy AlavanthAr's GeethArtha Sangraham has been covered by adiyEn and has been archived in four postings of Bhakthi list (November 7, 11 and 23, 1995.):

<http://www.ramanuja.org/sv/archives/index.html>

The text of GeethArtha Sangraham is available at:

<http://ramanuja.org/desika/geetha15.txt>

The recitation of GeethArtha Sangraha by SeviliMEdU Swamy lasting 7 minutes is available at:

<http://www.ahobilamutt.org/dpaudio.html>



## PAASURAMS AND COMMENTARY

श्रीमान् वेङ्कटनाथार्यः कवितार्किककेसरी ।  
वेदान्ताचार्य वर्योमि सन्निधत्तां सदा हृदि ॥

There are two benedictory verses (Taniyans) for Swamy Desikan's Tamil Prabhandham. One is set in the metre of nErisai veNNpaa and the other is set in the shorter KuRaL VeNNpaa.

### TANIYAN 1: nERISAI VENNPAA

கட்டப் பொருள்விரித்த காசினியில் நான்மறையில்  
இட்டப் பொருளியம்புமின்பொருளைச் - சிட்டர்தொழும்  
வேதாந்த தேசிகனை மேவுவார் தங்கள் திருப்  
பாதாம்புயமடியேன் பற்று.

katta poruL virittha kAsiniyil nAnn maRayin  
ittap-poruL iyampum inn poruLaic-chittar thozhum  
VedAntha Desikanai mEvuvAr tangaL Thirup-  
paadhAmbhuyam adiyEn paRRu

### (MEANING):

The lotus feet of Swamy VedAntha Desikan, who is worshipped by pious scholars with bhakthi are my refuge. He is delectable to us through the anubhavam of His Sri Sookthis. He gave us the inner meanings of the difficult passages of the four Vedams for the residents of this world through His dhivya Sookthis.





## TANIYAN 2: KURAL VENNPAA

கீதை மொழிந்தருளும் வேதாந்த தேசிகனார்

பாதார விந்தமலர் பற்று.

Geethai mozhintharuLum VedAntha DesikanAr  
paadhAra vinthamalar paRRu

(MEANING):

The lotus feet of Swamy VedAntha Desikan who blessed us with the divine prabhandham of GeethArTa sangraham (the essence of SrImath Bhagavath GeethA) are the refuge for us all.

Swamy AlavanthAr's summary relating to the entire GeethA Saasthram has taken the form of the first sIOkam:

स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।

नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥ १ ॥

(MEANING):

Lord KrishNA instructed Arjuna, His sishyan interested in a single minded manner on learning about Svadharma Jn~Anam, VairAgyam and Saadhya Bhakthi that GeethA Saasthram establishes that Sriman NarayaNan is the Supreme Being.

Swamy Desikan's First Paasuram of GeethArTa Sangraham is a wonderful echo of the above summary of Swamy ALavanthAr.





## THE ESSENCE OF THE MEANING (SAARARTAM) OF GEETHA SAASTHRAM: PAASURAM 1

கருமமு ஞானமுங்கொண்டெழுங் காதலுக்கோரிலக்கென்று  
அருமறையுச்சியுளாதரித் தோதுமரும்பிரமம்  
திருமகளோடு வருந்திருமாலென்று தானுரைத்தான்  
தருமமுகந்த தனஞ்சய னுக்கவன் சாரதியே

karumamum Jn~Amum koNDu yezhum kAthalukku ohr ilakku yenRu  
aru maRai ucchiyuL aadharitthu othum arum biramam  
ThirumahaLODu varum ThirumAl yenRu ThAnn uraitthAn  
dharumam uhantha Dhananjayanukkavan SaaraTiyE (1)

(MEANING):

After anushtAnam of Karma yOgam to control one's mind, Jn~Ana yOgam has to be practiced for aathma SaakshAthkAram to pave the way for the anushtAnam of Bhakthi yOgam. The entire assembly of VedAnthAs declare that the target of this Bhakthi yOgam is the Parabrahmam celebrated as SrIman NaarAyaNan. For Arjunan rooted in dharmam, KaNNan revealed that He is indeed that Parabrahmam.



“Geetopadesam”

In this paasuram, the progression of Karma, Jn~Ana, Bhakthi yOgams referred to by Swamy AlavanthAr is covered with the following references:

“**Karumamum Jn~Anamum koNdu**” = based on Karma and Jn~Ana yogams which are covered in the First ShaDkam.

“**yezhum Kaathalukku**” = Bhakthi yogam, the topic of the second shaDkam is dealt with here.

“**arum Brahmam**” = the Brahmam, which is distinctly different from chEthana and achEthana vargams is the topic of the first half of the third ShaDkam. This Brahmam is the One celebrated in Upanishads “aru MaRai ucchiyuL aadaritthu Odhum arum Brahmam”. This Brahmam is SrIman NaarAyaNan appearing with MahA Lakshmi (“ThirumahaLODu varum ThirumAl”).

“**Dharumam uhantha**” = to be bound by the SaasthrAs is hinted here. This covers the second half of the third ShaDkam.

To that Arjunan (Dhananjayan) rooted in Dharmam (dharumam uhantha Dhananjayan), Lord PaarthasArathy revealed that SrIman NaarAyaNan is none other than Himself (“arum Brahmam ThirumahaLODu varum ThirumAl yenRu ThAnn uraitthAn”).

Lord revealed that He is indeed the lakshyam (gOchara:) of that bhakthi yOgam (“yezhum kaathalukku ohr ilakku yenRu uraitthAn”).



## THE ESSENCE OF THE FIRST CHAPTER: PAASURAM 2

உகவையடைந்த உறவுடையார் பொரலுற்றவந்நாள்

தகவுடனன்பு கரைபுரளத் தருமத்தளவில்

மிகவுளமஞ்சி விழுந்தடி சேர்ந்த விசயனுக்கோர்

நகையுடனுண்மையுரைக்கவமைந்தனன் நாரணனே.

uhavai adaintha uRavudayAr poraluRRa annAL

tahavudan anbu karai puraLa dharumatthu aLaviL

miha uLam anji vizhunthu adi sErnthA VisayanukkOr

nahayudan uNmai uraikka amainthanan NaaraNanE

(MEANING):

Arjuna saw the dear relatives like BheeshmA, AchAryAs like DhrOnA assembled opposite him to engage in battle with him. ArjunA's love and dayA for them overflowed although they had no fitness for that display of affection. As a result, Arjuna concluded that the righteous war with them befitting his status as a Kshathriyan was adharmam (unrighteous). He was overcome with weakness. He threw down his bow and arrows and sat down with dejection at the foot of his chariot. Next, Arjuna appealed to Lord, his charioteer to show him the right way. With smile on His face, Lord PaarthasArathy commenced His upadEsam for ArjunA on the Svaroopams of JeevAthma, ParamAthmA, the means to reach ParamAthmA and related esoteric meanings of VedAnthA. Lord's upadEsam was like nectar for Arjuna and easy to understand.

Swamy AlavanthAr's summary of the First chapter takes this form:

अस्थानस्नेहकारुण्यधर्माधर्मधियाऽऽकुलम् ।

पार्थ प्रपन्नमुद्दिश्य शास्त्रावतरणं कृतम् ॥ ५ ॥

-- Swamy AlavanthAr's 5th sIOkam of Sri GeethaarTa Sangraham

(EXTENDED MEANING):

Human being has to have the guNams of Dyaaa, love for others. But, they should not be present at inappropriate times. For Arjuna, the affection and mercy for his enemies assembled at the battlefield after the conches were blown to commence the war. He got



confused and agitated. He thought the just war was unrighteous for him as a Kshathriyan. Arjuna performed SaraNagathy to Lord KrishNa to remove his doubts. Thus Arjuna became the Lord's sishya. The most merciful PaarthasArathy used as excuse the upadEsam to Arjuna for banishing the sorrows of the world and created Bhagavath Geetha from His own sacred lips.

### BACKGROUND FOR GEETHOPADESAM

Arjuna arrived at the battlefield with the Lord as his charioteer. He directed the Lord to position the chariot in the middle of the armies assembled to battle each other so that he can see all those assembled to fight him and his side. Lord obliged and positioned the chariot in such a place so that Arjuna can have a good look.

As Arjuna looked on and saw his relatives, AchAryAs and other kinsmen eager to engage in the battle with him, his limbs got weakened, his mouth became dry and he began to tremble. His mind began to reel over the thought of killing his kinsmen, AchAryAs and others dear to him in the ensuing battle. He told the Lord, His Charioteer that such a battle is not worth fighting. He threw down his bow and arrows and sat down on the chariot as though he was ready to fast to death.

Arjuna was overwhelmed by compassion for those that did not merit it (asTAna KaaruNayam). He got confused about what is dharmam and what is adharmam and was taken over by sorrow (dharmAdharama dhiyA aakulam). His mind swirled in the high wind of grief over the prospect of killing his AchAryAs, former friends and kinsmen. Arjuna declared now that he will not fight them (Na yOthsyAmi) as a result of the unbearable sorrow over the expected loss of those dear to him (“**HanishyamANAn bhavadheeyAn vilOkya bhandhu snEhEna paramayA cha krupayA dharmAdharma bhayEna cha athimAthrasvinna sarvagAtra: sarvaTA aham na yOthsyAmi ithi ukthvA --sasaram chApam visrujya raTOpasTE upAvisath**” in AchArya RaamAnujA's commentary).



### THE ESSENCE OF THE SECOND CHAPTER-- PAASURAM 3

The 3rd Paasuram of Swamy Desikan's GeethArTa Sangraham dealing with the second adhyAyam of SrImath Bhagavath Geetha. This chapter has 72 sIokams.

உடலமழிந்திடுமுள்ளுயிரொன்றழியாதெனைப்போல்

விடுமது பற்று விடாததடைத்த கிரிசைகளே

கடுகவுனக்குயிர் காட்டு நினைவதனாலுளதாம்

விடுமயலென்று விசயனைத் தேற்றினன் வித்தகனே

Udalam azhinthidum uLL uyir onRu azhiyAthu yenaippOl  
vidhumathu paRRu vidAthathu adaittha kirisaikaL  
kaduka unakku uyir kAttu(m) ninaivu athanAl uLathAm  
vidu mayal yenRu Visayanait-tERRinAn VitthakanE

(MEANING):

Oh Arjuna! I am eternal and the Lord of all (SarvEswaran). There is no question about this matter. Similarly, there is no question about the eternal status of the JeevAthmAs. They have no death. AathmA inside the body does not age. AathmA does not cease to exist as it moves from one body to the other. It is eternal (nithyan), ever present. No one should think it is anithyam and sorrow over that thought. Aathma cannot be cut up by weapons. It cannot be burnt by fire nor dried by the wind. Jeevan is capable of penetrating through every thing in a subtle manner. This aathmA cannot be killed.

AathmA is indestructible. It is the height of ignorance for one to think that he is the killer of the AathmA and that AathmA is capable of being killed. The term Death in the worldly parlance is nothing but the departure of the AathmA from one body to enter in to another body. Oh Arjuna! It is appropriate to think that the aathmA, which resided in the physical body of your enemies will go to Svarga IOkam, gain a body better than that it had on this earth and enjoy all the bhOgams there. You should be happy reflecting over that thought. Does anyone really regret over casting aside the old and torn clothes for the good fortune of wearing clean and brand new attire?

Oh Arjuna! You might grieve over the death of the body instead of the AathmA. Even that thought is not proper. This body is constituted by the five elements (Pancha BhUthams). It is the abode of the eternal jeevan to experience the fruits of its karmAs. When the karmaas are



exhausted, the physical body has no reason to continue its existence. It falls down. It is absolutely natural for the physical body to undergo changes. Oh Arjuna! Even if you do not destroy the body during your war with the enemies, their Sareerams will die sooner or later. Therefore, there is no reason for sorrowing over the death of the physical body, the temporary home of the jeevan in SamsAric state.

**ADDITIONAL COMMENTS:**

Lord PaarthasArathy is saluted as Vitthakan here. He is addressed so as the mysterious One here because, He performed UpadEsam for Arjunan here on the battlefield, while serving as his charioteer and staff.

“vidumathu paRRu vidAthathu adaiththa kirisaikaLE”: With the benefit of Saasthra Jn~Anam, the chEthanam should comprehend clearly the true nature (Svaroopam of the AathmA and perform one's karmAs with no attachment to their fruits and treat their performance as Bhagavath Kaimkaryam in the mode of NishkAmyam. One should only detach from the fruits of the karmAs and should never abandon the prescribed karmas. To engage in just wars is the duty of a Kshathrian. There is no other lofty karma for a Kshathrian. Therefore, Oh Arjuna, You should engage in performing this just war, cast aside the fruits of victory arising from such a war. When you do so, you will be performing karma yOgam and will gain MOksham at the end.

“kaduha unakku uyir kAttum nianivu athanAl uLathAm”: After gaining control of your mind through the practice of this Karma Yogam, you will progress to the stage of Jn~Ana yOgam, which is an anubhavam of unrelenting reflection on the svaroopam of the AathmA. The subsequent stage is Aathma SaakshAthkAram or direct experience of the AathmA. Therefore consider that this just war (Karma yOgam) is an aid to the lofty goal of aathma SaakshAthkAram (Kaivalyam) and as a result remove your confusion that the perishable body made up of the five elements is the same as the eternal, imperishable AathmA.

**SWAMY ALAVANTHAR'S SUMMARY OF THE 72 SLOKAMS OF THIS SECOND ADHYAYAM TAKES THIS FORM:**

नित्यात्मासङ्गकर्मेहागोचरा साङ्ख्ययोगधीः ।

द्वितीये स्थितधीलक्षा प्रोक्ता तन्मोहशान्तये ॥ ६ ॥

--6<sup>th</sup> SIOkam of Sri GeethArTa Sangraham

**(MEANING):**

In the second chapter, Our Lord aimed to remove the dehAthma Brahman (the confusion that the soul is the body) of Arjuna, who was affected by all kinds of doubts from that





Brahmam. To that dejected Arjuna eager to learn about the true tatthvams, our Lord performed upadEsam on the knowledge about the eternal JeevAthma and performance of karmaas with Aathma Jn~Anam (Karma Yogam )that would result in Jn~Ana Yogam (Sthitha Praj~nathvam). Our Lord assured Arjuna that firm blossoming of Aathma Buddhi will result from that practice of Saankya yOgam.

#### ACHARYA RAAMANUJA'S COMMENTARY:

Arjuna fell at the feet of the Lord and appealed: “Oh My Lord! My mind is befuddled with compassion for my relatives and teachers. I am bewildered about my duties. Instruct me, Your sishyan, who has sought Your protection as Prapannan and teach me what is certainly auspicious for me to do (“YacchrEya: syAnniscchitham BrUhi tanmE sishyas-tEaham-saadhi mAm ThvAm prapannam”).

For the benefit of Arjuna, who was totally confused about what is dharmam and what is adharmam due to love and compassion in an inappropriate situation (asTANe samupasthitha snEha kaaruNyam), GeethAchAryan began the introduction to Saasthram to dispell his ignorance. Starting from the Geetha sLOkam, II.12 (“There never was a time, when I did not exist”) to the charama sLOkam, XVIII.66 (“I will release you from all your sins, grieve not”), Lord PaarthasArathy instructed Arjuna about Karma, Jn~Ana and Bhakthi yOgams as the means for attaining the highest spiritual fulfillment.

Lord PaarthasArathy instructed that AathmA (Self) is “eternal, stable, immovable and primeval, unchanging, unshakable and ancient” (“atha AathmA nithya: sTANu, achala: ayam SanAthana: sTira- svabhAva: aprakampya: purAtana: cha”).

#### SPECIAL SLOKAMS OF THIS CHAPTER

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ -- श्रीमद् भगवद्गीता २-४७

(MEANING):

“To work alone you have the right, and not to the fruits. Do not be impelled by the fruits of work. Nor have attachment to inaction. Acts performed with a desire to Phalan lead to bondage. The opposite way (nishkAmya Karmam) leads to your release from the bonds of KarmAs.”

YOGA: KARMASU KOUSALAM –SRIMATH BHAGAVATH GEETHA SLOKAM II. 50

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥



(MEANING):

“Yoga is skill in action. Therefore strive for yOgA. Develop evenness of mind, discard good and evil as well as the here and now. Relinquish the fruits from action and free yourself from bondage of rebirth and ascend to My supreme abode (Padham gacchanthyanAmayam)!”

SLOKAM II.56

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

(MEANING):

“He whose mind is not perturbed in pain, who has no longing for pleasures, who is free from desire, fear and anger--he is called a sage of firm wisdom”.

SLOKAM II. 63

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंसाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

MEANING:

“From anger (KrOdhAth) there comes (Bhavathi) delusion (sammOha:); from delusion, the loss of memory (Smruthi vibhrama:); from the loss of memory, the destruction of discrimination (Buddhi naasa:); and with Buddhi nAsam, he is lost (praNasyathi)”.

SLOKAM II. 69

या निशा सर्वभूतानां तस्यां जागर्ति संयमि ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

“What is night (nisA) for all beings (SarvabhUthAnAm) in it the controlled one is awake (tasyAm jaagarthi samyami). When all beings are awake (yasyAm jaagarthi bhUthAni), that is the night to the sage (Saa nisA pasyathO munE:) who sees”.



## THE ESSENCE OF THE THIRD CHAPTER--- PAASURAM 4

FOURTH Paasuram of Swamy Desikan's GeethArTa Sangraham deals with the THIRD adhyAyam of SrImath Bhagavath Geetha. This chapter has 43 sLOkams.

சங்கந்தவிர்ந்து சகஞ்சதிர் பெற்ற தனஞ்சயனே

பொங்குங்குணங்கள் புணர்ப்பனைத்தும் புக விட்டவற்றுள்

நங்கண்ணுரைத்த கிரிசையெலாமெனவும் நவின்றார்

எங்கும் அறிவர்களேயென்று நாதனியம்பினனே.

sankam tavirnthu sakam sathir peRRa DhananjayanE

pongum guNangaL puNarppu anaitthum puhavittu avaRRuL

nankaNN uraittha kirisai yelAm yenavum navinRAR

yengum aRivarhaLE yenRu NaaTan iyampinanE

(MEANING):

In the previous paasuram, Lord pointed out that Karma yOgam has to be done first to get the mind under control and then one should proceed to Jn~Ana yOgam. A question arises here about some one, who is competent to perform Jn~Ana yOgam directly without the intermediate step of Karma yOgam. The question is why such a capable person should trouble himself with Karma yOgam.

The answer is that the gains of Jn~Ana yOgam can not be realized unless Karma yOgam is mastered first. We have to perform Karma yOgam first and please the Lord by doing karmAs without anticipation of the fruits of the karma. Sins are destroyed during the practice of such karma yOgam. The mind gets cleansed. The power of dhOshams like desire and anger diminish and the indhriyams come under the influence of the saadhakan. This leads on to the practice of Jn~Ana yOgam as the next step. If one does not perform Karma yOgam first and proceeds directly to Jn~Ana yOgam, it is like some one, who wants to build a seven tiered gOpuram by starting with the seventh tier first. He will become a laughing matter.

Further, no one can stay idle even for a second without doing any karma except during the praLaya Kaalam. Jeevan is goaded by one or other of the three guNams to perform one or other karmAs. Karma yOgam is easy to practice. Mistakes do not creep in, while one practices Karma yOgam. It is impossible not to be engaged in KarmAs. The bodily existence will be impaired, if we abandon Karma yOgam. Even the great souls like King Janaka, who

were fully qualified to jump start their Saadhanai with Jn~Ana yOgam practiced Karma yOgam first to show to the world the correct sequence. If some one sets an example by skipping Karma yOgam, even those, who are not competent to perform Jn~Ana yOgam will mimic the capable ones and end up in spiritual disaster. This will lead to the accumulation of sins by the trendsetter and he will further lose his grip on the Jn~Ana yOgam as well.

#### ADDITIONAL COMMENTS ON THE WORDS & PASSAGES OF THIS PAASURAM

“Sangam Tavirtthu”: When one performs Karma yOgam, one should do it for Bhagavath preethi and not for gaining any fruits that one may desire.

“Pongum guNangaL puNarppu anaitthum avaRRuL puhavittu”: Sathvam, Rajas and Tamas are the three guNams associated with Prakruthi. In the body of the chEthanam, they are presenting in different proportions. They are behind the performance of appropriate karmas as described in detail in the 14th chapter of SrImath Bhagavath GeethA. Jeevan deludes itself by thinking that it is the doer of the karmAs. This delusion (Bhramam) arises from the wrong conviction that Sareeram is indeed the aathmA. In contrast to these deluded souls, those who have a clear understanding of the Aathma Svaroopam will know that the ability to perform karmAs is a natural attribute of the Aathma and the association with the three guNams is the causative factor. This is known as Karthruthva anusandhanam.

“NangkaNN uraittha kirisaikaL yelAm yenavum navinRAr yengum aRivarhaLE”: Those who recognize that all the karmAs are performed by SarvEswaran through His Servant, the Jeevan for the purpose of His own joy. One has to comprehend this tathvam, while performing Karma roopa kaimkaryams. Those who have this practice are considered as the Masters of the essence of all Bhagavath Saasthrams.

Instructing Arjuna in this manner, Lord commanded him to engage in the practice of his karmAs as a Kshathrian and fight his enemies in that righteous war.

SWAMY ALAVANTHAR'S SUMMARY OF THIS THIRD ADHYAYAM IS:

असक्त्या लोकरक्षायै गुणेष्वारोप्य कर्तृताम् ।

सर्वेश्वरे वा न्यस्योक्ता तृतीये कर्मकार्यता ॥ ७ ॥

-- Swamy AlavanthAr's 7th SIOkam

(MEANING):

In the third chapter, our Lord emphasized the importance of performing KarmAs with the understanding that they are done by the three guNams and the need for surrendering the fruits of them at the Lord's feet and recognizing that all these KarmAs are Bhagavath



adheenam. Our Lord pointed out that He performs these nithya karmAs even if He as the possessor of Jn~Ana Yogam does not need to do them. He explained that He performs for IOka rakshai and perform them for the benefit of all, who do not have the sakthi to practice Jn~Ana Yogam.

#### 5. RAAMANUJA'S SUMMARY:

The aathma sAkshAthkAram (the direct visualization of the individual Self/Jeevan) is the precedent for success in practice of Bhakthi yOgam. This is explained in the next four chapters starting from the Third Chapter.

BhagavAn states that the practice of Jn~Ana yOgam by plunging head long is a difficult and dangerous act (sahasA yEva Jn~Ana yOgO dhushkara:) The chEthanam in this world cannot exist without action driven by the guNAs born of Prakruthi. Anyone who says that he has skipped Karma yOga and jumped to Jn~Ana yOga directly is a hypocrite (MiTyAchAran). There is every fear of downward descent in his case. Therefore one has no choice but to perform obligatory karmAs (Nithya Karmaa) without seeking the fruits thereof.

By performing karmAs without attachment to the fruits of such karmAs, one attains the Supreme Being:

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ -- श्रीमद् भगवद्गीता ३-१९

GeethAchAryan goes on to say that He is “AvAptha samastha Kaaman” (One who has all of His desires fulfilled) and the Supreme Master of all and yet He goes on working (performing karmAs) for the protection of the world and its beings.

The Lord instructs ArjunA to surrender all of his actions to Him with a mind focused on Him as the antharyAmi of all and engage in his battle ahead resolutely without the heat of excitement:

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ --श्रीमद् भगवद्गीता ३-३०

Here, the Lord instructs ArjunA to perform all prescribed karmAs befitting his role as a Kshathriyan free from selfishness and in a mood of not seeking the phalans for such karmAs. He asks ArjunA to dedicate the fruits of all those required KarmAs to Him with adhyAthma chEthas (with a clear mind knowing that the Lord is the indweller in all) and never forgetting that Lord is his Master (Seshi) and he is His (Lord's) agent (Seshan). One who has this



sEshathva Jn~Anam is the one with adhyAthma chEthas. Lord states that those who do not have this Tatthva Jn~Anam are lost forever.

During the rest of this third adhyAyam, Lord explains the difficulties in the practice of Jn~Ana yOgam. GeethAchAryan stresses the importance of controlling the senses AT THE VERY BEGINNING, so that both Jn~Anam (knowledge) and Vij~nAnam (discrimination) are not destroyed (Geethai III. 41).

Next, BhagavAn rank ordered the adversaries to Jn~Ana Yogins: The indhriyAs (senses) are important virOdhis for gaining knowledge (Jn~Anam). Even if the Yogi controls the senses, the mind exerts a dominant role by lusting after the sense objects and becomes a bigger impediment to gaining Jn~Anam. If one controls the mind, Bhuddhi (the intellect) still is a greater impediment than Senses and the mind. Even after controlling the sensory organs and the mind, the Bhuddhi can play some perverted games and stand in the way of gaining Jn~Anam. Assuming that the senses, mind and intellect are some how controlled, there is a virOdhi, which is the biggest of them all. That is desire (Kaama:).

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ --श्रीमद् भगवद्गीता ३-४२

In the final sLOkam of this chapter (III-43), the Lord instructs Arjuna to recognize Kaamam (desire) as the top most obstacle in the pursuit of Jn~Ana yOgam and directs Arjuna to destroy this enemy (desire) by stabilizing the Manas with the help of Bhuddhi, which in turn is reined in by the practice of Karma yOgA:

आत्मानं मनः आत्मना बुद्ध्या कर्मयोगे अवस्थाप्य ।

एनं कामरूपं दुरासदं शत्रुं जहि नाशय इति ॥ .

— Sri Ramanuja's Gita BhAshyam

Chapter 1 of Geethai is about “Arjuna”s sorrow and Confusion”

Chapter 2 of is about: “Communion through Knowledge”.

Chapter 3 is about “Communion through Action”.

Chapter 4 is about “Renunciation of Action in Knowledge”.

Chapter 5 is about “Communion through Renunciation”

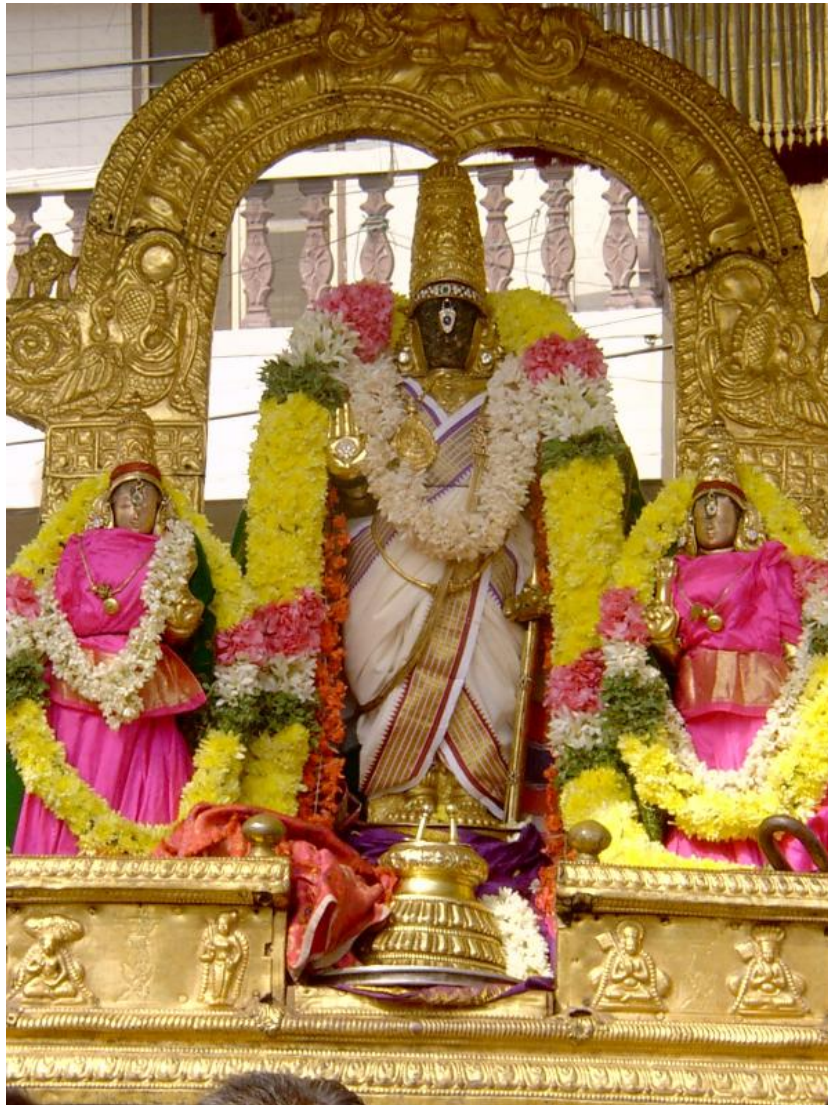
Chapter 6 is about “Communion through Meditation”



These are the six Chapters of the First Hexad united together as a self-consistent Unit.

In the third chapter, the emphasis was on the need to practice Karma yOgA with Phala thyAgam for both the Saadhakan with strong body impulses as well as for the one qualified to practice Jn~Ana yOga.

In the fourth chapter, the absolute need for practicing Karma YogA is reiterated and emphasized. Further, the avathAra rahsyam of the Lord is touched upon.



“Paarthasarathy Perumal”





## THE ESSENCE OF THE FOURTH CHAPTER--- PAASURAM 5

FIFTH Paasuram of Swamy Desikan's GeethArTa Sangraham deals with the FOURTH adhyAyam of SrImath Bhagavath Geetha. This chapter has 42 slOkams.

பிறவாமை தந்திடத் தானே பிறக்கும் பெருமைகளும்  
துறவாக்கிரிசைகள் தூமதி தன்னாற்றுலங்குகையும்  
இறவா உயிர் நன்னிலைகண்டிடுமுலகின் நிலையும்  
மறைவாமு மாயவனேயனுக்கன்றறிவித்தனனே.

PiRavAmai tanthidat-thAnE piRakkum perumaihaLum  
thuRavAk-kirisaikaL thoomathi tannAl tulanguhayum  
iRavA uyir nannilai kaNDidum ulahin nilayum  
maRai vAzhum Maayavan nEyanukku anRu aRivitthananE

### MEANING OF THE FIRST LINE OF THE PAASURAM

The Lord, who is celebrated by the VedAs decided to give to the Jeevans freedom from future births in the karma bhUmi and instructed them through His friend Arjuna about the secrets relating to His own avathArams (incarnations) amidst us.

Those who understand the glories of His avathAra rahasyams will never ever be born as a result of securing Moksham (PiRavAmai tanthida thAnE piRakkum). Those who comprehend the secrets associated with His avathArams have no more births; those who comprehend the ways in which He performs KarmAs during those avathArams will be freed of their own karmAs. Swamy Desikan sums up this visEsha anugraham of the Lord in the First line of the Paasuram:

“PiRavAmai tanthida ThAnE piRakkum Perumai udayAn”

To bless us with apunarAgamanam (non return to the SamsAra MaNDalam), He Himself incarnates in this Karma BhUmi. Those who comprehend His avathAra rahasyams have thus no more births (ithi janma rahasyam yO vEtthi, na asya Punarbhava:); as a result, that jeevan gains Moksha Sukham in Sri Vaikuntam.

### WHAT ARE THESE AVATHARA RAHASYAMS OF THE LORD?

There are SIX aspects to His avathAra rahasyam:





1. **Sathyathvam:** His incarnation is TRUE and not some kind of unreal, “make believe” magic.
2. **ajahath-svabhavam:** Our Jn~Anam in the Karma BhUmi is shrunken. In contrast, the Lord's Jn~Anam during his avathAram here is fully blossomed as always and does not suffer any diminution. He does not lose in any one of his endeavors. He continues to be the Supreme Lord.
3. **Suddha Sathva Maya Sareeram** during His incarnation: His body is not formed by the admixture of the three guNams (Sathvam, Rajas and Tamas) as in our case. His body is completely Sathva mayam (Suddha Sathvam).
4. **SvEcchA-mAthra nidhAnathA:** His birth does not arise from the maturation of His KarmAs like us. His birth is a result of His own sankalpam (volition).
5. **Dharma-glAnou Samudhaya:** His incarnation happens, when the dharmam declines and adharmam ascends. The timing of our birth in contrast is linked to the ripening of our karmAs.
6. **Saadhu SamrakshaNArTathA:** His birth here has nothing to do with the enjoyment of the fruits of karmAs, which are a mixture of Sukham and Dukkham. It is for uplifting the Saadhu Janams; they cannot bear even a moment of separation from Him and He incarnates to protect them from their enemies. He shows them His form (Narasimhan), converses with them (KrishNa and Gopis), establishes Dharmam (Raama) and destroys the unrighteous (Varaha avathAram).

#### MEANING OF THE SECOND LINE OF THE PAASURAM:

“**ThuRavAk-kirisaikaL thU mathi tannAl tulanguhayum**” is the second line. KirisaikaL refers to the divisions of Karma yOgam such as AarAdhanam for the Lord, Control of senses (indhriyams), prANAyAmam, Yaagam, DhAnam, hOmam, Tapas, Bathing in holy waters, Vedic study and understanding of the meanings of the Vedic passages. These are “thuRavAk-KirisaikaL”, the karmas that cannot be abandoned; they are prescribed for each varNam and aasramam. Any one who does not seek the phalan of these karmas and yet performs them with a detached mind is practicing the highest form of Karma yOgam. For such a one, who has cultivated the disassociation with karma phalan, the enjoyment of aathma svaroopam without prakruthi sambhandham becomes possible. The Karma yOgam practiced in this way contains inside itself, Jn~Ana yOgam. Since, this saadhakan considers the performance of all the KarmAs as Parabrahma Svaroopam, Karma yOgam becomes Jn~Ana Svaroopam (thUmathi tannAl tulanguhayum). The words “thU mathi tannAl” refers to the ideal Karma yOgam housing inside it the Jn~Anam about the pristine Aaathma Svaroopam. “Tulanguhayum” alludes to that ideally observed karma yOgam shining as Jn~Ana yOgam.



### MEANING OF THE THIRD LINE OF THE PAASURAM

“iRavA uyir nannilai kaNDidum ulahin nilayum” is the third line. The aathma Jn~Anam arising from the shining of the Jn~Ana yOgam embedded in the Karma yOgam destroys the jeevan's puNyams as well as the Paapams and gets the jeevan safely across the terrors of the ocean of SamsAram. “iRavA uyir” is the eternal, imperishable AthmA. SaakshAthkAram (direct visualization) of that AathmA in its true state (nal nilai=nannilai) is a great accomplishment resulting from the proper practice of Karma yOgam that houses Jn~Ana yOgam inside it.

### MEANING OF THE FOURTH LINE OF THE PAASURAM

“MaRai vaazhum Maayavan nEyanukku anRu aRivitthananE” is the fourth line. Our Lord is Maayavan, who is celebrated by the VedAs (maRai Vaazhum Maayavan). As a mysterious Swamy, He takes on many incarnations. He taught/informed (aRivitthaan) His friend (nEyan) the mysteries (the six rahasyams) behind His many incarnations (avathArams) on the first day of BhAratha yuddham (anRu aRivitthAn).

### SWAMY ALAVANTHAAR'S SUMMARY OF THE 4TH CHAPTER

प्रसङ्गात् स्वस्वभावोक्तिः कर्मणोऽकर्मताऽस्य च ।

भेदा ज्ञानस्य माहात्म्यं चतुर्थाध्याय उच्यते ॥ ८ ॥

--Swamy AlavanthAr's 8th SIOkam

#### (EXTENDED MEANING):

In this Fourth chapter, the secrets behind BhagavAn's incarnation (avathAra rahasyams) amidst us are covered. He states that He is Sarvaj~nan (Omniscient) and His divine suspicious body (dhivya MangaLa vigraham) is not made up of the five elements (Paancha bhoudhikam) and is aprAkrutham. He also explained that His incarnations are out of His own volition (icchA mAthram) and are made at the times when there is a decline in dharmam and His bhakthAs need protection (Saadhu samraksahNam, dharma sTAPANam and Dhushta Nigraham).

He instructs us on the importance of Karma yOgam and that Jn~Ana Yogam is incorporated inside Karma Yogam. The svaroopam (inherent nature) of Karma Yogam is elaborated upon in the Fourth Chapter.

### ACHAARYA RAAMAANUJAA'S COMMENTARY

In the fourth chapter, the need for practicing (elaborated in the third chapter) is confirmed.





The purpose of the anushtAnam of Karma yOgam is identified as “Jagath uddhAraNam” (the deliverance of all beings). As Karma yOgam includes within itself, the knowledge of the Self (aathman), it is considered that “such Karma yOgam includes Jn~An yOgam in its scope” (anthargatha Jn~AnatayA asya yEva Jn~AnayOgaakArathAm pradarsaya). In addition to that, the nature of Karma yOga with its bhEdhams(divisions) and the dominance of the Jn~Ana portion in the Karma yOgam is elaborated in the fourth chapter. The avathAra rahsyams of the Lord are also covered in this chapter.

**SPECIAL SLOKAMS OF THE FOURTH CHAPTER TO REFLECT UPON:  
GEETHAI SLOKAM 8:**

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

“For the protection of the Saadhu Janams and the destruction of the evil doers (enemies of My BhagavathAs) and for establishment of righteousness in this world, I incarnate in every yugam.”

**SLOKAM 9:**

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽजुन ॥

“He who comprehends the truths of My divine incarnation and actions during those avathArams has no rebirth and comes directly to Me.”

**SLOKAM 11:**

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्त मनुष्याः पार्थ सर्वशः ॥

“Whoever resorts to Me in any manner, in the same manner do I favor them; men experience Me alone in different ways”.

**SLOKAM 22:**

यदृच्छालाभसंन्तुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥





“Content with what chance may bring, rising above the pairs of opposites, free from ill will, even minded in success and failure, though he acts, he is not bound”.

SLOKAM 23:

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

“Of one whose attachments are gone, who is free, whose mind is established in knowledge, who works only for sacrifices, his karma is entirely dissolved”.

SLOKAM 24:

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

“Brahman is the instrument to offer with; Brahman is the oblation; By Brahman is the oblation offered into the fire of Brahman; Brahman alone is to be reached by Him, who meditates on Him in his karmAs”.

SWAMY DESIKAN'S COMMENTARIES IN TAATHPARYA CHANDRIKAA ARE EXCEPTIONALLY BEAUTIFUL AND INSIGHTFUL. INVIEW OF THE LENGTH OF THIS ESSAY, ADIYEN WILL NOT COVER THEM HERE.

Now, we will continue with the KrishNa-Arjuna SamvAdham (Conversation) Housed in the fourth Chapter as enjoyed by Vaikunta Vaasi ThirukkaLLam Swami.

**Arjuna:** Oh Lord! Please explain to me what You started on (viz), karma yOgam being in the form of Jn~Ana yOgam.

**KrishNa:** All chEthanAs whether interested in Moksham or not are very much interested in the phalans for their karmAs. They also seek quick returns and choose to worship Indhra and other gods for that purpose. They fail to perform AarAdhanam for Me, who am the indweller of these demi-gods. I am the enjoyer of the offerings (as Yaj~na BhOkthA) made to these demi-gods. These chEthanams fearing SamsAram and desiring MOksham fail to observe the Jn~AnAkAra Karam yOgam, (Jn~Ana yOgam in the form of karma yOgam), My AarAdhanam with Saathvika thyAgam.

**ArjunA:** Oh Lord! The chEthanams with their bundles of sins weighing them down seek alpa





(insignificant) phalans and fail to observe the means for moKsham, the Karma yOgam. Please instruct me on the Jn~AnaakAra Karma yOgam that will destroy the obstacles to MOksham.

**KrishNA:** Oh Dear one! I am the Creator, Protector and Destroyer of all chEthanams & achEthanams from Brahma Devan to the lowly grass. Although I am the creator of all sentient and insentients, I am not subject to any changes (avikAran).

**ArjunA:** MadhusUdhana! Your statement is confusing. How can You say that You are both the creator (KarthA) and not the creator (akarthA)?

**KrishNA:** I recognize your confusion. I am indeed the Creator of the sentient and insentient world. I am not however associated with the differences (Vaishamyams, vERupAdugaL) between say DevAs and Humans or between the humans et al. The differences in births as dEvAs or humans are due to their own karma visEshams. Therefore, I am indeed responsible for the creation of all chEthanams and achEthanams but not for their karmic-related differences among themselves. Therefore, I am consistent in My earlier statement that I am karthA and akarthA.

Any one, who understands this subtle point, is released from both the good and bad karmAs (PuNya-Paapams). That one gets rid of the obstacles for the beginning of the Karma yOgam and the ending of the hankering after the desire for fruits. He is not bound by the ancient PrAcheenam) bundle of PuNyams and Paapams.

**ArjunA:** MaadhavA! You have now instructed me on the secret to remove the obstacles for the beginning of Karma yOga. Are there any who have followed this path?

**KrishNA:** Yes, There are many Mumukshus (those who desire Moksham) that have observed this type of Karma yOgam. They understood Me as the karthA as well as the akarthA. VivasvAn and Manu are two of such Mumukshus. Even great scholars and sages have been confused about the karmAs to be observed and the Jn~Anam housed inside that Karma. I am going to instruct you now on the ways to be released from the bonds of samsAram that you can follow.

**ArjunA:** Oh Lord! Why has the path & structure of the KarmAs been difficult to grasp by the Scholars & Sages?

**KrishNA:** One should get a clear understanding on the karmAs that will be indispensable for Moksham. They should also be clear about the many types of vikarmAs such as Nithyam, Naimiththikam, Kaamyam and the accumulation of riches. One should also understand the akarma Jn~Anam). In view of the difficulties in understanding the many aspects of karmas, it has been a difficult path for many.

**ArjunA:** My Lord! It is difficult to comprehend the tatthvam that Karma yOgam is



**Jn~AnAkAram.** Please explain to me further.

**KrishNA:** One who does the nithya karmAs (those that can not be abandoned) with no interest in the fruits thereof, with a mind not distracted by other matters, developing detachment from prakruthi and its karyams (loka vasthus) and having the Self alone as prayOjanam will break the bonds of SamsAram. He does not perform Karma yOgam first and then practice Jn~Ana yOgam for the visualization of the Self next but instead observes karma yOgam itself for that result of AathmAvalOkanam. Since this type of karma yOga anushtAnam is linked with Aathma svaroopam (other than Prakruthi), Karma yOgam is of the form of Jn~Ana yOgam as well.

**ArjunA:** KaNNA! Please elaborate on this for me!

**KrishNA:** Dhananjaya! The different branches of Karma yOgam are SandhyA vandhanam, Yaagam, PrANAyAmam, attempt to control the senses, VedAdhyayanam, VedAnthavichAram, Kruchra, SaanthrAyaNa praayascchitthams.

**Arjuna:** KrishNA! As one who observes karma yOgam, should I abandon Nithya, Naimitthika karmAs?

**KrishNA:** For one who does not observe nithya-naimithika karmAs, the three purushArthams of Dharma, arTa and Kaamam won't be realized in this world. If this were to be so, how can they even hope for the ultimate purushArTam of Moksham?

**Arjuna:** GopAIA! You have instructed that Karma yOgam is of the form of Jn~Anam (Jn~AnAkAram). Among these, is the Karma bhAgam more important than Jn~Ana bhAgam?

**KrishNA:** Among the two aakArams (manifestations) of Karma yOgam, Jn~Ana bhAgam is loftier than the Karma bhAgam, where dhruvayam (dakshiNai) is involved.

**ArjunA:** Oh RukmaNi Vallabha! I have clearly understood Your upadEsams. DhanyOsmi.

**KrishNA:** ArjunA! It is not enough that you understood these subtle aspects now. There will come times before the anushtAnam bears fruit, when you will experience doubts. At those times, approach great souls, serve them well and ask them indirectly questions about what confuses you. They out of their compassion for you will give the most straightforward answers to help you make progress.

**ArjunA:** Oh brother of BalarAmA! What is the indication that one has reached that stage of Mastery over the anushtAnam of karma yOgam?

**KrishNA:** When the practitioner is not deluded, develops a sense of seeing the aathma svaroopam in all created beings and recognizes Me as their antharyAmi, then the mastery has



been attained.

There is nothing that is purer in this world than aathma jn~Anam. Those who observe this Jn~AnAkAra karma yOgam as instructed by Me will attain siddhi. Cut asunder hence with the sword of Aathma Jn~Anam all your doubts about the anAdhi vasthu, AathmA and practice Karma Jn~Anam to gain freedom from SamsAric afflictions & Moksham.

Parama Saaram of the Fourth Chapter is PoorNam



“SooryaPrabhai”





## THE FIFTH CHAPTER OF SRIMATH BHAGAVATH GEETHA --PAASURAM 6:

Swamy Desikan's summary of the 5th Chapter takes this form in his GeethArtha Sangraham Paasuram:

கண்டெளிதாங்கருமம் உயிர் காட்டக்கடுகுதலும்  
மண்டியதன்படியில் மனங்கொள்ளும் வரிசைகளும்  
கண்டறியா உயிரைக்காணலுற்ற நினைவுகளும்  
வண் துவரேசனியம்பினன் வாசவன் மைந்தனுக்கே

kaNDu yeLithAm karumam uyir kaatta kaduhuthalum  
maNDi athan padiyil manam koLLum varisaihaLum  
kaNDu aRiyA uyiraik-kANaluRRa ninaivuhaLum  
vaNN thuvareSan iyambinan Vaasavan MainthanukkE

(MEANING):

The Lord of rich Dwaarakai taught Arjuna, the son of Indhran, how Karma Yogam is rooted in Saasthrams and is easy to practice. Our Lord instructed Arjuna further about,

1. The ways in which Karma yOgam hastens to enable the visualization of the Self,
2. The aspects of this yOgam that a practioner should master and
3. The method to gain mature knowledge that permits the visualization of the Self, whose Svaroopam is otherwise not easy to see and experience.

Swamy Desikan's summary in Tamil is based on the Sanskrit sLOkam of Swamy AaLavanthAR in GeethaarTa Sangraham about the Fifth Chapter.

SWAMY ALAVANDHAR'S SUMMARY OF THE FIFTH CHAPTER

कर्मयोगस्य सौकर्यं शैघ्र्यं काश्चन तद्विधाः ।

ब्रह्मज्ञानप्रकारश्च पञ्चमाध्याय उच्यते ॥ ९ ॥





### (MEANING):

In the FOURTH chapter, the upadEsam was about the karma yOgam being in the form of Jn~Ana yOgam (Karma yOgA's Jn~AnAkAram). The Svaroopam of Karma yOgam, the different aspects of karma yOgam and the importance of the Jn~Ana yOgam portion of the Karma yOgam were covered. In the FIFTH chapter, it is stressed that Karma yOgam can help to realize visualization of the Self faster than Jn~Ana yOgam. The anga bhEdhams (the differences in the features) of Karma yOgam and the akarthruvAnusandhAnam (the features of Jn~Anam embodied in Karma yOgam) are elaborated further in the FIFTH chapter.

The key words chosen by Swamy AlavanthAr to high light the uniqueness of Karma yOgam here are: **soukaryam** (ease of practice), and **Saigryam** (quick to yield results); Swamy instructs us further on the anga bhEdhams (differences in the individual aspects of karma yOgam) and on the Jn~Anam that arises from the practice of karma yOgam that helps to visualize the Self, which has the Jn~Ana svaroopam akin to that of the Para Brahman.

### ACHARYA RAAMANUJA'S COMMENTARY

The THIRD chapter (Communion through action) of Bhagavath Geethai, it was revealed that Karma yOga is better for a saadhakan than Jn~Ana yOgam since Karma yOgam includes within itself the knowledge of the Self. The FOURTH chapter (Renunciation of Action in Knowledge), the Lord's instruction was about:

1. The Jn~Ana yogam content of Karma yOgam,
2. The essential kinds of Karma yOgam and
3. The importance of Jn~Ana yOgam enmeshed in Karma yOgam.

After laying the ground work on the importance of Karma yOgam in the two previous chapters, Lord PaarthasArathy states in the FIFTH Chapter that Karma yOgam takes one faster to the desired goal (attaining the Self) than Jn~Ana yOgam. Additional instructions are given on the ways to meditate on the Self as non-agent (akarthruthva anusandhAnam), which is embedded in Karma yOgam. Finally, the knowledge (Jn~Anam) rooted in Karma yOgam is described.

### IMPORTANT SLOKAMS OF THE FIFTH CHAPTER

There are 29 sLOkams in this chapter. The second sLOkam defines the features of a nithya-sanyAsi (forever-renounced): He who neither hates nor covets and who is beyond the dhvandhvams (opposing pairs) is an "ever-renouncer". This nithya-sanyAsi marches easily towards Moksham.



In the 7th sIOkam, KrishNa ParamAthmA states that one who has conquered his mind and senses and has become the self of all beings (Sarva-bhUthAthma-bhUthAthmaa), he is untouched by the phalans of the karmAs even while he is engaged in performing KarmAs (kuravnnapi na lipyathE ).

Such a nithya sanyAsi sees, hears, touches, smells, eats, moves, sleeps, breathes and yet he acknowledges that” I do not at all do anything” (naiva kinchith karOmi) ...8th sIOkam .

He performs his karmAs without attachment and transposes all actions to Prakruthi like a water drop on lotus leaf (not wetted by water) and is Free from identification with the body (Padhma-pathram ivAmbhasA)-10th sIOkam.

A karma yOgi discarding the fruits of action (karma phalam thyakthvA) attains enduring peace (naishtika Saanthim aapnOthi)- 12th sIOkam

Shifting of agency (doer ship)to Prakruthi (out of which the body came to be) is next covered by the Lord (Karthruthva SanyAsam). The karma yOgi as embodied Self renounces all karmas (actions) to the city of nine gates, the body (Nava dhvArE purE dEhi). He becomes self-controlled and gains the understanding that all actions result from “the conjunction of the Self with the body, which is rooted in previous karmAs” and their vaasanais (subtle impressions) and is not driven by its (the Self) nature (Svaroopam)- SIOkam 13

The Self (Jeevan) is embodied and exists in conjunction with prakruthi. The pristine Jeevan (Self) does not create agency (karthruthvam), or actions, or the affiliation with the phalans of those actions. Karma yOgi gains discriminative knowledge about this tattvam and concludes that the agency is brought about by the Vaasanais originating from Prakruthi (generated from the flow/pravAham of poorva karmAs linked to beginningless time)- SIOkam 14

SLOKAM 18:

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥

The accomplished Karma yOgis look with equanimity on all defined by dissimilar embodiments they see the Self in them all be they a scholar blessed with learning (vidhyA) and humility (vinayam) or a mere Brahmin or a cow or an elephant or a dog or a dog-eater et al. To such a yOgi, all of the above with different bodies due to prakruthi sambhandham have one thing in common: Same form of Jn~Anam in their svaroopam (nature) as the Self. All these Selves, though look different due to their external bodies, they possess the same form of Jn~Anam at the level of the Self.





In sLOkam 20, Lord KrishNa teaches the way of life practiced by Karma yOgi. Knowing Brahman and abiding in Brahman, such a Yogi will not rejoice or grieve as he experiences pleasant and unpleasant things, since such experiences are transitory and owe their origin to Prakruthi. He dwells in Brahman and he enjoys undiminishing bliss. These transitory pleasures and pains have a beginning and an end (Aadhyanthavantha:). The wise do not get elated or grieve over them ---(sLOkams 20, 21 & 22).

The accomplished Karma yOgi freed from the influence of the dhvandhvams (pairs of polar opposites) have minds under full control and devote their time to the well being of all chEthanams. They are freed of all blemishes and attain the bliss of Brahman. For such yOgis, the bliss and beatitude of Brahman is near. Such a yOgi is indeed liberated forever--- (slokams 25, 26 and 28).

In the final sLOkam (29th) of this adhyAyam, Lord KrishNa says: Such a yOgi knows Me as His Supreme Master and the Lord of all the Worlds (Sarva IOka MahEswaram) and as the partaker/enjoyer of all Yaj~nams (BhOkthAram Yaj~natapasAm) as well as the friend of every being (Suhrudham SarvabhUthAnAm). Knowing Me this way, the Lord states that this type of yOgi attains tranquility (Saanthimrucchathi).

#### KEY POINTS FROM SWAMY DESIKAN'S TAATHPARYA CHANDRIKAI (5TH CHAPTER)

The end result (phalan) of both Karma and Jn~Ana yOgams are the same. Between the two, Karma yOgam is easy to practice. Karma yOgam gives the phalans rapidly. Only those whose minds are focused unwaveringly on the Self are qualified to practice Jn~Ana yOgam.

Both Karma and Jn~Ana yOgams are the different routes to arrive at aathma. Karma yOgam is a short national highway. Jn~Ana yOgam is a rough road. It has many bandits, who populate it and interfere with progress made by the Saadhakan. It is longer than karma yOgam.

It is our siddhAntham that the multitude of AathmAs in different created beings are similar but not the same. The svaroopam of these AathmAs are not different in the various embodiments. The only difference is in the bodies that they are housed in and their vaasanais resulting from previous karmAs.

The same karma will grant SamsAram, when one performs it with desire for phalans. When done without seeking phalan, the same Karma will grant one Moksham.

SarIram has nine openings (7 above neck and two below neck): "Nava dhvArE PurE" (mentioned) in the 13th sLOkam. SarIram is also called Brahmapuram since it is the place of residence of the Lord as AntharyAmi. KatOpanishad describes SarIram as the One with 11 openings. That view includes the navel and Brahma Randhram. Since SarIram is a city with nine entrances and exits, it is Saavayavam (with parts). The AathmA on the other



hand has no parts or openings (Niravayavam). SarIram is big and the Aathma is atomic in size.

**PandithA: samadarsina:** Even if there are differences in size, shape, color and other features of the ChEthanams, the AathmAs inside their bodies are similar.

The differences arising from physical features, GuNams and KarmAs are from poorva janma vaasanais. These differences are not svabhAvikam.

The pure aathma vasthu untainted by association with Prakruthi is like Brahman and that is why those who experience aathma saamyam are understood as those who see Brahman.

The true karma yOgi will not acquire the 5 kinds of dhOshams (blemishes) associated with Manushya bhOgams:

1. **Aarjana dhOsham:** The difficulties & dhOshams in earning wealth
2. **rakshaNa dhOsham:** The sramams in protecting the acquired wealth
3. **Kshaya dhOsham:** The accumulated wealth is not permanent and is transient
4. **BhOga dhOsham:** As one enjoys the bhOgams, the desire for enjoying more grows and when one does not get them, one engages in acts that lead one to lower births
5. **HimsA dhOsham:** Para himsai is part of seeking these above bhOgams.





## THE SIXTH CHAPTER OF SRIMATH BHAGVATH GEETHA -- PAASURAM 7

Swamy Desikan's brilliant summary of the 47 sLOkams of the 6th Chapter takes this form in his GeethArtha Sangrahram Paasuram:

யோக முயற்சியும் யோகில் சமநிலை நால்வகையும்  
யோகினுபாயமும் யோகுதன்னால்வரும் பேறுகளும்  
யோகுதனில் தன் திறமுடை யோகுதன் முக்கியமும்  
நாகணை யோகி நவின்றனன் நன்முடி வீரனுக்கே.

yOga muRcchiyum yOgil sama nilai naalvahayum  
yOgin upAyamum yOgu tanAl varum pERuhalum  
yOgu tanil tann thiRamudai yOgu tann mukkiyamum  
NaahaNai yOgi navinRanan mudi veeranukke

(MEANING):

The Lord, who is engaged in yOga nidhrA on AdhisEshan, instructed Arjuna with the splendid crown on

1. The methods of performing yOgam to visualize JeevAthmA
2. The four kinds of yogam that leads to sama darsanam
3. YOgam as a means for PurushArTam
4. The phalans resulting from practicing yOgam and
5. The importance of Bhakthi yOgam, which is far superior to the four kinds of yOgams to develop sama darsana roopa Jn~Anam.

SWAMY ALAVANTHAR'S SUMMARY OF THE SIXTH CHAPTER

योगाभ्यासविधिर्योगी चतुर्धा योगसाधनम् ।

योगसिद्धिः स्वयोगस्य पारम्यं षष्ठ उच्यते ॥ १० ॥

-- Swamy AavanthAr's 10th sLOkam of GeethArTa Sangraham



**(MEANING):**

The anushtAna kramam / abhyAsa vidhis (prescribed ways) of practicing Karma/Jn~Ana yOgams to gain direct the visualization of the Self (aathmAvalOkanam), the four different kinds of yOgis, the aids for aathmAvalOkanam such as practice (abhyAsam) and Vairaagyam (detachment), the phalans of practicing such yOgam and the greatness of the yOgam that is focused on the Lord Himself are described in the SIXTH CHAPTER.

**ACHARYA RAAMANUJA'S COMMENTARY ON THE 6TH ADHYAYAM (HIGHLIGHTS)**

In the FIFTH Chapter, Karma yOga with all its ancillaries was taught by the Lord to Arjuna.

In the SIXTH Chapter named “Communion through Meditation”, the requirements for the practice of yOga for the vision of the Self through Karma and Jn~Ana yOgams are taught by the Lord. The involvement of Jn~Ana in Karma yOga leading to the visualization of the Self is emphasized.

**SLOKAM 6.29:**

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

**MEANING:**

“He whose mind is fixed in Yoga sees equality everywhere; he sees himself as abiding in all beings and all beings in his self”.

**SWAMY ADHIDEVANANDHA'S TRANSLATION OF ACHARYA RAAMANUJA'S COMMENTARY ON THE ABOVE:**

“On account of the similarity between one self and other selves when they are separated from Prakruthi (i.e., the body), all selves are by themselves only of the nature of knowledge. Inequalities pertain only to Prakruthi or the bodies they are embodied in. One whose mind is fixed in Yoga has the experience of the sameness of the nature of all the selves as centers of intelligence, the perceived differences being caused only by the body. When separated from the body all are alike because of their being forms of centers of intelligence. An enlightened yogi therefore sees himself as abiding in all beings and all beings abiding in him in the sense that he sees the similarity of the selves in himself and in every being. When one's self is visualized, all selves become visualized, because of the similarity of all selves. This is supported by the statements: “He sees sameness everywhere” (Geethai: 6.29). The same is again referred to in, “This yOga of equality which has been declared by you”-- (6.33)



यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि च मे न प्रणश्यति ॥ ६-३०

“To him, who sees Me in every self and sees every self in Me, I am not lost to him and he is not lost to Me”.

Lord Krishna assures Arjuna that any one who after practicing yOga has fallen away from it will not be lost and that he will be born in the house of noble and wise yOgis in his next birth. He will strive to siddhi from where he left off in his previous birth. Even if he had gone astray once, the accumulated merit earned in previous janmAs would propel him towards the supreme goal of Moksham.



“ThEr Kolam”





## THE ESSENCE OF THE SEVENTH CHAPTER: PAASURAM 8

The SEVENTH Chapter of SrImath Bhagavath GeethA, which is the first chapter in the second hexad of Geethai adhyAyams, will be discussed next.

### FIRST HEXAD:

We stated earlier that Bhagavath Geethai is split by commentators into three hexads (Shadkams). The first shadkam covers chapters 1-6; The first hexad dealt with the jeevAthma and the methods of visualizing it through karma and Jn~Ana yOgas. It was pointed out that Karma yoga is the grand road that is suited for all saadhakAs to gain MOksham. Performance of one's karmAs without seeking the fruits there of is true karma yOgam. The vairAgyam and control of senses to Pursue Karma yOgam arises from, “one must have the knowledge of being the Athman at the core and not the body-mind. To that extent, Jn~Ana yOga is involved in karma yOga”.

### ALAVANTHAR'S SUMMARY OF THE FIRST HEXAD

ज्ञानकर्मात्मिके निष्ठे यो कलक्ष्ये सुसंस्कृते ।

आत्मानुभूतिसिद्धयर्थे पूर्वषट्केन चोदिते ॥ २ ॥

### SECOND HEXAD:

The second shadkam has for its coverage chapters from 7 to 12. This hexad elaborates on the doctrine of Bhakthi (Bhakthi yOga). This hexad “deals with the Supreme Lord, who is Sriman NaarAyaNan, the seat of all power and auspicious attributes. He alone can grant us salvation, which is a matter of His grace. None the less one has to be worthy to be the recipients of that grace. That worthiness is attained through the practice of Bhakthi, which develops with dawn of knowledge of the Self preceded by the performance of duties (Karma yOga)”.

### ALAVANTHAR'S SUMMARY OF THE SECOND HEXAD

मध्यमे भगवत्तत्त्वयाथात्म्यावाप्तिसिद्धये ।

ज्ञानकर्माभिनिर्वर्त्यो भक्तियोगः प्रकीर्तितः ॥ ३ ॥

### THIRD HEXAD:

The third shadkam has for its coverage the last six chapters from 13 to 18. In this last hexad which sub serves the two preceding hexads, is treated matter (pradhAna) in the primordial condition, matter in its evolved state, the self (Purusha), and Isvara the Ruler of all. Besides, the disciplines relating to work, to knowledge, and to devotion are again dealt with by way of supplementing and completing what has been taught earlier.





### ALAVANTHAR'S SUMMARY OF THE THIRD HEXAD

प्रधानपुरुषव्यक्तसर्वेश्वरविवेचनम् ।

कर्मधीर्भक्तिरित्यादिः पूर्वशेषोऽन्तिमोदितः ॥ ४ ॥

### SWAMY DESIKAN'S SUMMARY OF THE 7TH CHAPTER OF GEETHAI: PAASURAM 8:

Swamy Desikan's deft summary of the 30 sLOkams of the SEVENTH chapter has taken on this form in his GeethArtha Sangraha Paasuram:

தான் நின்ற உண்மையைத் தன் தனி மாயை மறைத்தமையும்

தானன்றி மாயை தனைத்தவிர்ப்பான் விரகற்றமையும்

மேனின்ற பத்தர்கள் நால்வரில் ஞானிதன் மேன்மைகளும்

தேனின்ற செங்கழலான் தெளிவித்தனன் பார்த்தனுக்கே.

thAnn ninRa uNmayait-tann-tani mAyai maRaitthamayum

tAnn anRi maayaitanait-tavirppAn virahu aRRamayum

mEl ninRa bhattarkaL naalvaril JN~Ani tann mEnmykaLum

tEn ninRa sem-kazhalAn teLivitthanan PaarthanukkE

### MEANING OF FIRST LINE OF THE PAASURAM:

The Lord with the sacred feet abundant with honey (nectar) and reminding one of the beautiful red lotus, explained clearly the following tathtvams about Him:

1. He is distinctly different from the sentients and insentients entities in many ways
2. He has both sentients and insentients as His property (sEsham) and as bhOga vasthus
3. Iswaran is the cause behind them (ChEthanam & achEthanam); both dissolve in Him (attain layam)
4. They become His body (sarIram)
5. He is the abode of all kalyANa guNams

By every measure, the Lord as Iswaran is the most superior tathtvam. There is no one or



nothing that is greater than Him. His Maaya serves as a curtain to conceal these auspicious attributes of the Lord from us. This Maayai also known as Prakruthi is also a creation of SrIman NaarAyaNaa and is made up of different admixtures of the three guNams: Sathvam, Rajas and TamO guNams. This Prakruthi transforms in to SarIram and the indhriyams for us, the chEthanams.

#### MEANING OF THE SECOND LINE OF THE PAASURAM:

This Maayai (Prakruthi), which hides the glories of the Lord, has to be overcome and one has to go beyond it through upAsanA and anushtAnam. The means for overcoming His Maayai is to select the upAyam of SaraNAgathy at His sacred feet. There are no other upAyams to overcome this Maayai except SaraNAgathy at His sacred feet.

#### THE MEANING OF THE THIRD LINE OF THE PAASURAM:

Those who reach the Lord and perform SaraNAgathy to Him are of four kinds: (1) AarTan (2) arTArthi (3) Jign~yAsu and (4) Jn~Ani.

AarTi is the one, who has lost his wealth and wishes to have it back.

One who wishes to have wealth for the first time is ArTArthi.

Jign~Asu is the One who wishes to attain the untainted aathma svaroopam.

Jn~Ani is the one, who comprehends his aathma svaroopam as eternally serving the Lord as its Master. He enjoys his aathma svaroopam without the blemish of Prakruthi. He (Jn~Ani) does not stop there with just the enjoyment of the Self. He enjoys further Bhagvath anubhavam without interruption and is steeped in such anubhavam.

#### 3RD LINE: THE SUPREMACY OF JN~ANI AMONG THE SET OF FOUR PARAMAIKANTHIS

All these four categories of SaadhakAs devote themselves solely to SrIman NaarAyaNa. They are unlike others driven by their deluded minds to worship demi gods like Indhran et al. It is indeed rare to see in this world these four groups of SaadhakAs, who worship SrIman NaarAyaNan alone (NaarAyaNa PaarAyaNALs).

Among these four types of SaadhakAs (ParamaikAnthiS), Jn~Ani is the foremost in glories. The other three will stay focused on the Lord until they gain their desired phalans. They (the first three) had to focus on Him (the Lord) to gain their sought after boons. The Jn~Ani on the other hand will not seek any phalans from the Lord and will always be engaged in the meditation on His Lord. The Jn~Ani's devotion and love for the Lord is immeasurable. Even the omniscient Lord cannot quantify it and concludes that love of the Jn~Ani for Him is to





this extent. The Jn~Ani will not bear to live even one second away from the Lord. The Lord also cannot bear even a moment's separation from the Jn~Ani and has the Jn~Ani as His life force (uyir). Being the servant of the Lord is recognized by the Jn~Ani as the inherent nature (Svaroopam) of the Self (aathmA). The Jn~Ani knows that the surrender without condition at the Lord's sacred feet can result from the progression through many puNya janmams. To come across such a Jn~Ani --dearest to the Lord -- for us is the rarest of the rare happening .

**THE MEANING OF THE FOURTH LINE OF THE PAASURAM**  
**“TEn ninRa sem-kazhalAn teLivitthanan PaarTanukkE”**

Lord KrishNa with ambrosia present in His sacred lotus feet clearly instructed Arjuna on five principal doctrines:

1. The real svarUpam of the Supreme Being, who is the object of one's aarAdhanam
2. The concealment of that Supreme One by Prakruthi
3. The UpAyam of SaraNAgathy to remove that is concealed
4. The four kinds of devotees of the Lord and
5. The superiority of Jn~Ani among the set of four devotees of the Lord

Lord PaarthasArathy performed thus the upadEsam on these tatthvams for Arjuna in the SEVENTH chapter of GeethA.

**SWAMY ALAVANTHAR'S SUMMARY OF THE SEVENTH CHAPTER**

स्वयाथात्म्यं प्रकृत्याऽस्य तिरोधिः शरणागतिः ।

भक्तभेदः प्रबुद्धस्य श्रेष्ठं सप्तम उच्यते ॥ ११ ॥

(MEANING):

In the seventh chapter Lord teaches Arjuna about the exact knowledge of Himself. His concealment by the Prakruthi, the surrender to Him as the means to overcome the Prakruthi, observation on various types of devotees and the superiority of the man of wisdom among the devotees.

**ACHARYA RAAMANUJA'S COMMENTARY ON THE 7TH ADHYAYAM (HIGHLIGHTS)**

KrishNa BhagavAn starts off by observing that among the thousands of men, suited to observe the directions of the SaastrAs, only one perhaps strives for perfection. Even among this subset of men; one alone will comprehend Me and gain success in his strivings through



My grace.

Our Lord instructs Arjuna that as the Supreme One, He is the origin and the dissolver of the universe (Aham kruthsnasya jagatha: prabhava: praLayastaTA --Chapter 7.6). The Lord reveals further that” There is nothing higher than Myself and all this is (Prakruthi, Jeevans) are strung on Me, as rows of gems on a thread” (Matta: parataram nAnyath kimchidhasthi Dhananjaya, Mayi Sarvamidham prOtham soothrE maNigaNA iva). The Lord tells Arjuna that the thriguNAs have originated from Him and that He is not however in them (i-e: He does not depend on them for His existence). The thriguNAs merely are instruments for His sport. My divine MaayA made up the three GuNAs and created by Me has divine power and it is not easy to overcome that MaayA of Mine.

Next the Lord points out there are four kinds of men, who worship Him (the distressed, the seekers after knowledge, the wealth seekers and the men of knowledge /AarThO Jign~Asu ArTArTee Jn~Ani). Our Lord identifies the Jn~Ani as the one among the four, who is dearest to Him. He states that the Jn~Ani finds refuge in Him at the end of the many births. That fortunate Jn~Ani considers that “VaasudEva is ALL” and that such a Jn~Ani is very hard to find in the world:

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ --श्रीमद् भगवद्गीता ७-१९

Lord KrishNa acknowledges that most of the people driven by their inherent nature (VaasanAs) and lack of knowledge of the SaasthrAs end up in resorting to other gods such as Indra et al. The Lord concedes out of compassion that “Whichever devotee seeks to worship with faith whatever form, I make that very faith steadfast” :

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ --श्रीमद् भगवद्गीता ७-२१

That person worshipping other gods with faith gains the object of his desire, which is granted really by Me alone (Geethai: 7.22). The worshippers of demi-gods will go the world of the demi-gods but those who worship Me will come to Me. Ignorant people do not comprehend that I am the One, who is worshipped by all the rites and I have incarnated as the son of King VasudEva without setting aside My divine nature. These ignoramus think that I am the son of a mere human being, who is born here as KrishNa due to My karmAs. As a result, they do not offer worship to Me and seek My protection. All their worship to other demi-gods ends at My feet (Sarva dEva namaskAram Kesavam prathigacchathi). These demi-gods derive their power from a small portion of My omnipotence.



## SWAMY DESIKAN'S SUMMARY OF THE EIGHTH CHAPTER OF GEETHAI- PAASURAM 9

The EIGHTH Chapter of SrImath Bhagavath GeethA, which is the second chapter in the second hexad of Geethai adhyAyams.

ஆராத செல்வமுமாருயிர் காணுமரும்பயனும்

பேராது தங்கழற்கீழமரும் பெருவாழ்ச்சிகளும்

சோராதுகந்தவர் தூமதி கொள்வதுஞ்செய்வனவும்

தேரா விசயனுக்குத் திருநாரணன் செப்பினனே

aarAtha selvamum aar uyir kaaNum arum payanum

pErAthu tann kazhal keezh amarum peru vAzhcchikaLum

sOrAthu uhanthavar thUmathi koLvathum seyvanavum

tErA Visayanukkut-ThirunAraNan seppinanE

(MEANING):

Lord Krishna, the direct incarnation of SrIman NaarAyaNan, performed upadEsam to the confused Arjunan about the doctrines to be grasped and the practices to be observed by the four different adhikAris (qualified ones) who desire either undiminishing wealth or the enjoyment arising from the direct visualization of the Self or the parama purushArTam (the Supreme Goal) of living forever at the sacred feet of the Lord in His Supreme abode (SrI Vaikuntham).

### PRELUDE TO THE 8TH CHAPTER

At the very end of the 7th chapter, Bhagavan used two sLOkams (29th and 30th sLOkam) to instruct ArjunA about the need for a clear understanding of three tatthvams by those who wish to get a release from dhOshams like old age, death et al and to enjoy the aanandham of direct visualization of the AathmA (KaivalyAnubhavam). These three tatthvams to be understood were mentioned without elaboration as “Brahmam, adhyAthmam and Karmam”. Here “Brahmam” stands for the Supreme abode of auspicious attributes (viz). Svaroopam of Vishnu AdhyAthmam- Kruthsnam” refers to the blessed JnA~na svaroopam of the JeevAthma seen during KaivalyAnubhavam. “akhilam Karma” refers to the entire karmAs of the Lord. The adhikAri (seeker) here is the one who desires the joy of KaivalyAnubhavam. This upadEsam was covered in the 29th sLOkam of the 7th Chapter and was for the benefit of



KaivalyArTi, the one seeking Kaivalya anubhavam.

In the 30th and the final sLOkam of the 7th chapter, our Lord aimed His instruction at the other remaining three adhikAris (Aartthan, arTArTi and Jig~nAsu), who are collectively named as the seekers of Iswaryam (IsvaryArTi). Our Lord indicated that these three adhikAris should know about AadhibhUtham, Aadhidhaivam, Aadhiyaj~nam and anthima smruthi (remembrance of the Lord even during their last moments on earth).

**STRICTLY SPEAKING THERE ARE THREE TYPES OF ADHIKARIS INSTEAD OF FOUR:**

1. KaivalyArTi, who desires pure aathmAnubhavam (visualization and enjoyment of the Self). He should know about the svaroopam of Parisuddha jeevan freed from the blemishes of Prakruthi. He should know that Jeevan in that pure state is to be enjoyed. This is known as Tathbrahmam. Next, KaivalyArTi should understand achEtana prakruthi known as adhyAthmam. Finally, this type of adhikAri should stay away from visarga karmams. That leads to garbha vaasam from union with a woman to produce a child and life in samsaric world.
2. IsvaryArTi, who desires the best of worldly joys. The one wants to regain lost wealth (aarTi) and one who wishes to gain wealth for the first time, are both clubbed under "IsvaryArTi". He has to understand Pancha bhUthams and the sabdha, sparsa, roopa, rasa, gandham concepts, which are known as adhibhUtham. The concept of enjoying bhOgam from a stand above that of Indhran, Brahma et al is known as the state of adhidhaivatham. This has also to be understood by the IsvaryArthi.
3. MokshArTi, who desires neither Kaivalyam nor perishable IOka sukham but longs only for Moksham (residence in SrI Vaikuntam to enjoy the bliss of nithya kaimakryam to SrIman NaarAyaNan). He should know that during karmAnushtAnam, Indhran and other DevAs are bodies of the Lord and the Lord is the indweller in them and it is indeed He who is worshipped by that karma of theirs. That EmperumAn is known as adhiyaj~nan. This type of reflection(anusandhAnam) is common to IsvarthyArTi, KaivalyArTi and MokshArTi).

Each of these three kinds of adhikAris need to understand different tattvams (Brahmam, adhyAthmam and Karmam for KaivalyArTis and adhiyaj~nam).

Arjuna was confused between these terminologies and the requirements that each kind of adhikAri should possess. In the first sLOkam of the 8th Chapter, Arjuna pleads with the Lord to explain these concepts clearly.

There are 8 questions from Arjuna:

- (1) Who is that Brahmam? (2) What is adhyAthmam? (3) What is Karmam? (4) What are the



activities of Brahman? (5) What is AadhibhUtham? (6) What is Aadhidhaivam? (7) How can one find adhiyaj~nam in the body of Jeevans? Who is Adhijaj~Nan? (8) During the last moments, what is the purpose of Yours (Lord's), what form are You (My Lord) appearing and how can one recognize You then?

Throughout the entire 8th chapter, BhagavAn answers patiently and clearly the above 8 questions from Arjuna.

#### SWAMY ALAVANTHAR'S SUMMARY OF THE EIGHTH CHAPTER

ऐश्वर्याक्षरयाथात्म्यभगवच्चरणार्थिनाम् ।

वेद्योपादेयभावानामष्टमे भेद उच्यते ॥ १२ ॥

(MEANING):

There are three kinds of seekers: (1) the wealth seeker wanting to enjoy the bhOgams superior to those enjoyed by Brahma, Rudra and Siva (2) KaivalyArTee, who wishes to see the Suddha Sattva svaroopam of the Jeevan untainted by Prakruthi and (3) MOkshArTee, who wishes enjoy the eternal, blemishless bhOgam at Sri Vaikuntam.

In the Eighth chapter, instructs them on what has to be known and which pathArTams have to be taken into account and their differences.



“Kutti Kannan”





## SWAMY DESIKAN'S SUMMARY OF THE 9TH CHAPTER- PAASURAM 10

The 9th Chapter of SrImath Bhagavath GeethA:has 34 sLOkams.

தன் மேன்மையுந் தன் பிறப்பிற்றளராத் தனிநிலையும்  
பன்மேனி நண்ணினன்பாற் பிரியாவன்பராசைகளும்  
புன்மேனி விண்ணவர்பாற் புரியாததன் பத்திமையும்  
நன்மேனி நாரணன் தான் நரனுக்கு நவின்றனனே.

tamEnmai yunthan piRappiR RaLarAt-taninilayum  
pannmEni naNInan paal piriyA anbar aasaikaLum  
punnmEni ViNNavar paal puriyAtha Tann Bhatthimayum  
nannmEni NaaraNannaranukku navinRananE

(MEANING):

Lord Krishna of divinely beautiful body instructed Arjuna about His Supreme status (with no one to equal Him or excel Him), His undiminished Superiority as the Lord even in His avathArams (Parathvam) and His indwellerhip inside the bodies of all chEthanams (DevAs, humans, birds, animals et al), the loving services rendered by His BhAgavathAs and the Bhakthi yOgam to be practiced towards Him.

**THIRUKKALLAM SWAMY'S SPECIAL COMMENTS ON THIS PAASURAM:**

BhagavAn is the antharyAmi (indweller) for both the chEthanam and achEthanam. He creates every one and every thing. He protects them and ultimately dissolves them. The world functions because of Him. BhagavAn instructed Arjuna on these glories.

Wherever BhagavAn incarnates and whatever forms He takes during His incarnation, His Jn~Anam and Sakthi are undiminished. There is no diminution of His Parathvam (Supremacy).

The Lord explains the BhaagavathAs practicing Bhakthi yOgam towards Him with nAma sankeerthanam, archanai, and aarAdhanam with intense (Bhakthi) bhAvam. He instructs Arjuna that His true BhAgavathAs would not desire insignificant and non-lasting phalans and that they would not devote their time to DEvAs, who have perishable bodies.

BhagavAn explained that His BhAgavathAs perform AarAdhanam for Him and perform





Saathvika ThyAgam at the end and meditate on Him with intense love. BhagavAn identified this devout love with Bhakthi.

#### SWAMY AALAVANTHAR'S SUMMARY OF THE 9TH CHAPTER

स्वमाहात्म्यं मनुष्यत्वे परत्वं च महात्मनाम् ।

विशेषो नवमे योगो भक्तिरूपः प्रकीर्तितः ॥ १३ ॥

— 13th SIOkam of GeethArTa Sangraham

(MEANING):

Lord Krishna described in the ninth chapter, “His own eminence, His undiminished Supremacy as the divine even when He assumes embodiments as incarnations, the excellence of MahAthmAs or devotees, who seek Him alone and the discipline of Bhakthi or devotion to Him”.

In the previous chapter, the differences that characterize the four different seekers, who approach the Lord were covered. In this chapter, the nature of UpAsanaa taking the form of Bhakthi is explained. The glory of those BhagavathAs practicing Bhakthi yOgam is also extolled by the Lord to establish the lofty state of the Jn~Ani practicing Bhakthi yOgam.

#### SOME KEY SLOKAMS OF THE 9TH CHAPTER OF BHAGAVATH GEETHA

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ --श्रीमद् भगवद्गीता ९-४

(MEANING):

“The whole universe is pervaded by Me in an unmanifest form. I am the Seshi (Master), who sustains and rules over this universe. I am their indweller, who controls their actions. They depend on My will for their existence and acts. I do not however depend on them for My existence.”

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ --श्रीमद् भगवद्गीता ९-११

(MEANING):

“Driven by their bad karmAs, fools ignore Me when I take on human forms and fail to



recognize that I am the Supreme Lord of all beings and the Omniscient as well as Omnipotent Lord, who has incarnated as a mere human being.”

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ --श्रीमद् भगवद्गीता ९-१३

(MEANING):

“On the other hand, the great--souled ones (MahAthmAs) who are affiliated with My divine nature, worship Me with steady minds and recognize Me as the immutable origin (source) of all beings.”

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ --श्रीमद् भगवद्गीता ९-१४

(MEANING):

“Aspiring for eternal communion with Me, they worship Me, always singing My praise, striving with steadfast resolution and bowing down to Me in devotion”.

Through SIOkams 16-19, the Lord reveals to ArjunA that He is the Vedic sacrifices (Krathu & Yaj~nam), He is the offering to the manes (SvadhA), He is the oblation proper, He is the Mantram with which such oblation is offered, He is the clarified butter poured as oblation in the sacred fire, which is none other than Himself. Our Lord continues to reveal about His pervasive presence in every thing and being: “I am the Father, Mother, creator and grandfather of the universe. I am the purifier. I am the syllable Om (Pavithram OmkAra:) and also Rk, Saaman and Yajus. I am the goal (gathi), supporter, the Lord, the witness, the abode, the refuge and the friend. I am the seat of origin and dissolution, the base of preservation and the imperishable seed (Bheejamavyayam)--I am immortality (amrutham) as well as death (Mruthyu)”.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ --श्रीमद् भगवद्गीता ९-२३

(MEANING):

“Even those who are devoted to other divinities with faith in their hearts, worship Me alone, Oh ArjunA, though not as sanctioned by the SaasthrAs”.





अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ --श्रीमद् भगवद्गीता ९-२४

(MEANING):

“For, I am the only enjoyer and the only Lord of all sacrifices. They do not recognize Me in My true nature; hence they fail”.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ --श्रीमद् भगवद्गीता ९-२६

(MEANING):

“Whoever offers Me with true devotion a leaf, a flower, a fruit or some water, I accept this offering made with devotion by him, who is pure of heart”.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ --श्रीमद् भगवद्गीता ९-१७

(MEANING):

“Whatsoever you do, whatsoever you eat, whatsoever you offer, whatsoever you give away, whatsoever austerity you practice, Oh Arjuna, do that as an offering to Me”.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ --श्रीमद् भगवद्गीता ९-१९

(MEANING):

“I am the same to all creation. There is none hateful or dear to Me. But those, who worship Me with devotion abide in Me and I do abide in them”.

मन्मना भव मद्भक्तो मद्याजि मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ --श्रीमद् भगवद्गीता ९-३४

(MEANING):

“Focus your mind on Me, be My devotee, be My worshipper. Bow down to Me. Engaging





your mind in this manner and regarding Me as the Supreme Goal, You will come to Me.

In this last sLOkam of the Ninth chapter of SrImath Bhagavath GeethA, Our Lord describes the true nature of Bhakthi.

sadagopan.org



“Seshavaahanam”



## THE ESSENCE OF THE TENTH CHAPTER--PAASURAM 11

The TENTH Chapter of SrImath Bhagavath GeethA has 42 sLOkams. This chapter is about the manifestation of the Divine glories of the Lord.

AchArya RaamAnujA summarizes the purport of the Tenth Chapter this way: Having taught Bhakthi yOgA in the ninth chapter, Our Lord wanted to induce such Bhakthi and sustain it in Arjuna. Hence, He taught Arjuna further about His anantha klayANa guNams (“multitudes of auspicious attributes”) and that His rulership over the universe (sovereignty) is uncontested and without any match. The Lord revealed further that the Universe is ruled by His will and it serves as His sareeram and Himself residing inside it as its indweller (antharyAmi).

For creating Bhakthi for Him in those who did not have it before and for growing the Bhakthi of those who already have it, Bhagavan revealed that He has limitless auspicious attributes and that SvaroopA, Sthithi and pravrutthi of all created beings are under his sole control. This is the message of the Tenth Chapter.

எல்லையில்லாத தன் சீலமாமின்னமுதக்கடலும்

எல்லையில்லாத விபூதியெலாந் தனதானமையும்

எல்லையில் பத்தி தனையெழுவிக்கத் திருவருளால்

எல்லையிலீசனியம்பினனிந்திரன் மைந்தனுக்கே.

yellaillAtha tann seelamAm innamuthakkadalum  
yellaillAtha vibhUthi yelAm tanathu Aanamyum  
yellayil bhatthi tanai yezhuvikkat-thiruvAruLAI  
yellayil Isan iyambinan Indhiran MainthanukkE

MEANING OF THE FIRST LINE OF THE PAASURAM:

“Yellai illAtha tann seelamAm innamudhak- kadalum”

Our Lord is the indweller of all beings; He is totally devoid of any dhOshams. He is the abode of all auspicious attributes; He rules all from His position as the indweller. He is thus different in every way from the sentient and the insentient. Those who understand His svaroopam (intrinsic nature) and svabhAvam would be freed of all obstacles to Bhakthi unto Him and will be devoted to Him with unassailable bhakthi.

**MEANING OF THE SECOND LINE OF THE PAASURAM****“Yellai ilAtha vibhUthi yelAm Tanathu aanamayum”**

Our Lord uses one trillionth of His power as the ruler of the universe to be present in a pervasive manner in all of His created objects and beings. The disposition to begin some thing or to cease from any activity arises from the sankalpam of Lord, the indweller. The sentients and insentients of the universe can not overcome the will of the Lord during the state of Kaaryam, KaaraNam, manifestation in the gross (sthUlam) or subtle (Sookshmam) or in the states of creation, protection or dissolution (i.e.), they can not transgress His sankalpam in any one of the above states.

**MEANING OF THE THIRD LINE OF THE PAASURAM****“Yellayil bhatthi tanai yezhuvikka”**

Those who comprehend that the Lord is the abode of anantha kalyANa guNams and that he rules the universe as its KaaraNam will always have their minds united with the Lord. They cannot sustain themselves even for one second without Him. They will exchange their knowledge about the auspicious attributes of the Lord with other BhAgavathAs. They will stay happy in reciting or hearing about the sweet, superhuman deeds (athimAnusha lelais) of the Lord. Their Bhakthi will grow on and on forever.

**THE MEANING OF THE FOURTH LINE OF THE PAASURAM****“(ThiruvAruLAl) yellayil Isan iyambinan Indhiran mainthanukkE”**

The Lord of infinite auspicious attributes instructed Arjuna, the son of Indhran, the secrets about Bhakthi yOgam with great compassion.

**SWAMY AALAVANTHAR’S SUMMARY OF THE 10TH CHAPTER****स्वकल्याणगुणानन्त्यकृत्स्नस्वाधीनतामतिः ।****भक्त्युत्पत्तिविवृद्धयर्था विस्तीर्णा दशमोदिता ॥ १४ ॥**

— 14th SIOkam of GeethArTa Sangraham

**(MEANING):**

This tenth chapter reveals that BhagavAn’s KalyANa guNams are infinite. All of these guNams are under the total control of BhagavAn (Bhagavath adheenam). Lord's sovereignty over the entire universe created by Him is unmatched and is ruled by Him alone through his sankalpam. The universe is His body and He is the indweller of all the chEthanams and achEthanams of this universe. Those who comprehend clearly the tatthvams revealed in this



chapter will become full of Bhakthi, if they did not have Bhakthi for the Lord before; those who had Bhakthi before would experience a growth in that Bhakthi.

### SOME KEY SLOKAMS OF THE 10TH CHAPTER OF BHAGAVATH GEETHA

The number of the sLOkams is after the text of the sLOkam; the meanings are those given by Swamy AadhidEvAnandhA .

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

“He who knows Me as unborn and without a beginning and the great Lord of the worlds --he among the mortals is undeluded and is released from every sin”.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

“I am the origin of all; from Me precede everything. Thinking thus, the wise worship Me with all devotion (BhAva)”.

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

“With their minds focused on Me, with their PrAnAs centered in Me, inspiring one another and always speaking of Me, they live in contentment and bliss at all times”.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

“To those, who are ceaselessly united with Me and who worship Me with immense love, I lovingly grant that mental disposition (Bhuddhi yOga) by which they come to Me”.





यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

“I am also that which the seed of all beings is. Oh ArjunA! Nothing that moves or does not move, exists without Me”.

In the 40th sIOkam, Lord says that “There is no limit to My divine manifestations” (nAnthO asthi Mama dhivyAnAm VibhUhteenAm Paramtapa).

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥ ४१ ॥

“Whatever being is possessed of power or of splendor or of energy, know that as coming from a fragment of My power”.

In the 42nd and concluding sIOkam of the Tenth chapter, Lord instructs ArjunA that “He stands sustaining the whole universe with a fragment of His power” (vishtabhyAham idham kruthsnam yEkAmsEna sTithO jagath).



## THE ESSENCE OF THE ELEVENTH CHAPTER--- PAASURAM 12

The ELEVENTH Chapter of SrImath Bhagavath GeethA has 55 sLOkams. This chapter is about the vision of the cosmic form (Viswa Roopam) of the Lord .

### INTRODUCTION:

AchArya RaamAnujA says: “Having heard from the Lord of His divine nature unique to Him and of the entire universe as having its proper form, existence and activities (SvarooPa, sTithi and Pravrutthi) dependent on Him, and being convinced of the truth of this doctrine, Arjuna (was) still desirous of perceiving the Lord in this way and conveyed his longing to the Lord. By the grace of the Lord, Arjuna was able to see Him” in His cosmic form.

The Lord gave Arjuna the divine vision (Dhivya Chakshus) to see Him in His Viswa Roopam. Arjuna saw the Lord in His infinite form with countless limbs with no end, middle or beginning. Arjuna became panic stricken at the sight of the Lord devouring all the worlds on every side and saw all the sons of DhruTarAshra entering the fearful mouth of the Lord and being ground up into powder. Arjuna observed that these heroes rush in to the Lord's mouth like moths rushing quickly into a raging fire to meet their death. The terrified Arjuna asks the Lord about the purpose of taking such a fierce form.

The Lord replied: “O ArjunA, the great bowman! I am the world-destroying time. Manifesting fully, I have begun to destroy the worlds here. Even without you, none of these warriors arrayed in the hostile ranks shall survive... Therefore arise, win glory. Conquering your foes, enjoy a prosperous kingdom. By Me, they (Your foes) have been slain already. You be merely an instrument”.

The overwhelmed Arjuna fell at the feet of the Lord and begged to be forgiven for all the trespasses from treating the Lord as his friend and equal. He eulogized the Lord and recognized Him as the Lord of all Gods, the ancient (AadhidEvan) and primal One (Pursusha: PurANa:).

Beholding the Lord's cosmic form, the overwhelmed Arjuna saluted the Lord a thousands of times:

“NamO NamastE asthu sahsarakruthva: punasccha BhUyOapi namO namastE” Being ignorant of Your majesty and valour, I have called You “Oh KrishNA, Oh Yaadhavaa, Oh Friend” out of friendship and ajn~Anam. Oh ApramEya! Please forgive all disrespect shown to You by me out of my blinding ignorance about Your majesty, valour and Vaibhavam as the Lord of all Gods. Oh Lord of unmatched greatness! Thou art the Father of the world. You are the Jagath Guru worthy of adoration. There is no one equal or superior to You in all the three worlds.



After seeking the Lord's pardon for earlier trespasses, Arjuna begged the Lord now to resume His non-fierce form (Soumya roopam) with which he was more familiar and comfortable. This is the form with four hands and with a dazzling crown, mace and discus. Lord obliged and took on His human form as the charioteer of Arjuna.

#### SWAMY ALAVANTHAR'S SUMMARY OF THE 11TH CHAPTER

एकादशे स्वयाथात्म्यसाक्षात्कारावलोकनम् ।

दत्तमुक्तं विदिप्राप्तयोर्भक्त्येकोपायता तथा ॥ १५ ॥

— 15th Slokam of GeethArtha Sangraham

(MEANING):

In the eleventh chapter, Lord blessed Arjuna with the divine vision to see His cosmic form and stated that Bhakthi is the only upAyam (means) to see, know and attain Him.

#### SWAMY DESIKAN'S SUMMARY OF THE 11TH CHAPTER--- PAASURAM 12

எல்லந்தனக்குருவாயிலங்கும்வகை தானுரைத்துச்

சொல்லாலறிந்தது சோராமற் கண்டிட வேண்டுமென்ற

வில்லாளனுக்கன்று மெய்க்கண் கொடுத்திது வேறுமுண்டோ

நல்லார்கள் காண்பாரென்று நவின்றான் நங்கள் நாயகனே.

yellAm Tanakku uruvAi ilangum vahai Taan- - uraitthu

sollAI aRinthathu sOrAmal kaNDida vENDum yenRa

villALanukku anRu meyk-kaNN kodutthu ithu vERumuNDO

nallArkaL kANpar yenRu navinRAn nangaL NaayakanE

MEANING OF THE FIRST LINE OF THE PAASURAM:

“YellAm Tanakku uruvAi ilangum vahai Taan- - uraitthu”

Arjuna who had received upadEsam until now through the ten chapters made this request to the Lord: I am now free of doubt about Your status as ParamAthmA, Your Lordship over chEthanams and achEthanams, Your indwellership in them all, You are the creator, protector and dissolver of all creation originating from You, You are the abode of infinite auspicious







attributes and Your sankalpam is the prime mover of all activities in this world and Your being is the foundation of this universe. I am convinced of these eternal truths thru Your upadEsams.

#### MEANING OF THE SECOND LINE OF THE PAASURAM

“SollAl aRinthathu sOrAmaRk-kaNDida vENDum yenRa VillAlanukku”

Oh Lord! Having heard about Your glories through Your own mouth, I long to see the divine body of Yours, which is the object of such divine attributes. That cosmic form of Yours with all its guNams, vibhUthis and forms is an object of my deep desire for being seen.

#### MEANING OF THE THIRD LINE OF THE PAASURAM

“AnRu meyk-kaNN kodutthu vERumuNDO”

Our Lord said that Arjuna could not see His cosmic form with his physical eyes and blessed him with the divine vision to see that unique form with thousands and thousands of limbs hosting many worlds and engaged in destroying Arjuna's enemies in the battle field.

That cosmic form was fierce and blindingly lustrous. It was adorned with many aabharaNams and looked like the thousands of Suns that have arisen at the same time. Arjuna was frightened by that fierce form of the Lord and asked for pardon for the trespasses made earlier in his relationship with the Lord as His friend. Arjuna begged the Lord to take His benevolent form as KrishNa of enchanting form. The Lord pointed out that the darsanam of his cosmic form is much desired by dEvAs and yet is not attainable by them. He praised Arjuna for having had the good fortune to witness His cosmic form.

The Lord pointed out further that one without Bhakthi will not be able to see Him even if he recites VedAs, performs tapas, dhAnam, homam and Yaj~nam. Only through single minded bhakthi in Him and without seeking any other phalan, a true Bhakthan alone can see and enjoy Him said the Lord to Arjuna.

#### THE MEANING OF THE FOURTH LINE OF THE PAASURAM

“NallOrkaL kaaNbar yenRu navinRAn nagaL NaayakanE”

The Lord of ours instructed Arjuna about those BhAgavathAs who could succeed in seeing Him and enjoying Him:

They perform sakala karmAs prescribed to them such as VedAdhyayanam as aarAdhanam for the Lord

They recognize the Lord as the Phalan for all karmAs



They cannot sustain themselves except thru performing kaimkaryam to Him

They have no attachment to any thing because of their overabundant love (Bhakthi) for the Lord

They ignore the nonlasting and trivial pleasures of SamsAram and turn their attention to the parama sukham of the Lord

They attribute their sufferings to the sins accumulated by them

They recognize that all the janthus are under BhagavAn's adheenam (control) and they have no enmity towards any one of Lord's creation and

They totally cut asunder ajn~Anam as well as ViparItha Jn~Anam to enjoy the Lord fully.

These tathtvams were explained by the Lord to Arjuna in the 11<sup>th</sup> chapter.

#### SOME KEY SLOKAMS OF THE 11TH CHAPTER OF BHAGAVATH GEETHA

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।

त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

“Oh Lord! Thou art the imperishable, Supreme One to be realized. Thou art the supreme foundation of this universe. Thou art the unchangeable, protector of the eternal law (Saasvatha dharma gOpthA). Thou art understood by me as the everlasting Supreme Being!”

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽजुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥



**(MEANING):**

It is very difficult to witness this form of Mine, which you have just seen. Even the dEvAs long forever to behold this cosmic form of Mine. This form beheld by you cannot be seen by mastery over VedAs, victory over austerities or by giving gifts galore or by the performance of Yaagams. It can only be seen, known and entered into by single-minded devotion towards Me.



**“Kutti Kannan in Sesha Vaahanam”**





## THE ESSENCE OF THE TWELFTH CHAPTER—13<sup>TH</sup> PAASURAM

The TWELFTH Chapter of SrImath Bhagavath GeethA has 20 sLOkams. This chapter is about Communion through loving devotion.

### INTRODUCTION TO THE 12TH CHAPTER

BhagavAn explains here the following aspects of the Bhakthi Yogam/ Bhagavath UpAsanam; latter is superior to the meditation on the AathmA/Self (JeevAthmOpAsanam). The superiority of the Bhagavath UpAsanam over AathmOpAsanam is due to the superiority of the object of meditation (Bhagavan) over AathmA.

AchArya RaamAnujA quotes the 47th sLOkam of the sixth chapter of Bhagavath GeethA in this context:

“He who, with faith, worships Me, whose inmost self is fixed in Me, I consider him as the most integrated among all Yogins”. The path of meditation on the Self is recommended for one, who does not have the wherewithal to follow Bhagavath UpAsanam.

BhagavAn explains the following four points related to Bhakthi Yogam in the twelfth chapter:

1. Meditation on the Lord through Bhakthi yOgam
2. Speediness of Bhakthi yOgam in bearing fruits over JeevAthmOpAsanam and hence the superiority of Bhakthi yOgam/Bhagavath UpAsanam
3. The “felicity” of the performance of Bhagavath UpAsanam
4. The means for meditation (upAsanam) on the Lord

### SWAMY ALAVANTHAR'S SUMMARY OF THE 12TH CHAPTER

भक्तेः श्रेष्ठ्यमुपायोक्तिरशक्तस्यात्मनिष्ठता ।

त्तप्रकारस्त्वतिप्रीतिर्भक्ते द्वादश उच्यते ॥ १६ ॥

— GeethArTa Sangraham of Swamy AlavathAr: SLOkam 16

### (EXPANDED MEANING):

The superiority of Bhakthi yOgam is taught to Arjuna in the 12th chapter. Arjuna is advised that Bhagavath UpAsanam is superior (Sraishtyam) to JeevAthama upAsanam (Aathma saakshAthkAram/Kaivalyam). Bhagavath UpAsanam is identified as the one which will yield fruits (Moksham) quicker than JeevAthmOpAsanam. Those who are not qualified for Bhagavath upAsanam should elect for JeevAthmOpAsanam, which will pave the way for





Bhagavath UpAsanam (asakthasya aathma nishtathA). There are many steps in Bhagavath UpAsanam (Bhakthi yOgam): Control of mind, total focus on experiencing Bhagavath GuNams, Construction of Temple, Gopuram, other Kaimkaryams to the Lord with Bhagavath preethi alone in mind (athi prethA:) and the scrupulous observance of nithya karmAs. These are UpAyOkthis. The accessory to Bhakthi Yogam (Tath PrAkArA:) is Karma yOgam. The aathma guNams conducive to the observance of Karma Yogam are described by BhagavAn from sIOkam 13 to 19 of this twelfth chapter.

#### SWAMY DESIKAN'S SUMMARY OF THE 12TH CHAPTER—13<sup>TH</sup> PAASURAM

தன்கழலிற்பத்தி தாழாததும் அதன் காரணமாம்

இன் குண சிந்தையும் ஈதறியார்க்கவ்வடிமைகளும்

தங்கருமங்களறியாதவர்க்கிலகு நிலையும்

தங்கழலன்பர்க்கு நல்லவன் சாற்றினன் பார்த்தனுக்கே.

Tann kazhalil patthi thAzhathathum athan kAraNamAm  
innguNa chinthayum Eethu aRiyAthArkku avvadimaikaLum  
tann karumankaL aRiyAthavarkku ilahu nilayum  
tann kazhal anbarckku nallavan sARRinan PaartthanukkE

#### MEANING OF THE FIRST & PART OF THE SECOND LINES OF THE PAASURAM:

“Tann Kazhalil patthi thAzhAthathum, athan KaaraNamAm innguNa chinthayum”

One who observes occupational duties, nithya karmas, performs Yaagam, Homam, Tapas and dhAnam and presents the fruits of those karmAs to the Lord in the spirit of Saathvika ThyAgam will be assisted by the Lord to overcome all obstacles to cross the ocean of samsAram and the Lord will grant him Moksham. In contrast to the above Bhagavath upAsanam with the angam of Karma yOgam, the route of AathmOpAsanam will delay one's journey to MOksham since it is not easy to stop the activities of the senses to perform upAsanam on JeevAthma. The upAsakan has been used to consider his deham as AathmA and that leads to additional confusion. Although it is difficult at the beginning to have whole hearted focus on Bhagavan for one who has been ruled by his senses, the repeated meditation on BhagavAn's anantha kalyANa guNams will pave the way for success in Bhagavath upAsanam.



### MEANING OF THE REST OF THE SECOND LINE OF THE PAASURAM

“EethaRiyArkku avvadimaikaLum”

It is not easy to deflect the mind to engage in dhyAnam of BhagavAn since the mind for a very long time has been lured by external pleasures of a nonlasting kind. The power of the old vaasanais can however be controlled in favor of Bhagavath upAsanam by engaging in matters that please the Lord: Building of His temples, creating flower gardens for Him, lighting lamps in His sannidhi, facilitating AarAdhanam for Him, Performing PradhikshaNams, BhagavannAma sankeertthanam and namaskaraNam. Since these karmAs are sacred and constant engagement in them will lead to single pointed devotion to the Lord and access to Him.

### MEANING OF THE THIRD LINE OF THE PAASURAM

“Tann karumangaL aRiyAthavarkku ilahu nilayum”

Saathvika ThyAgam including the samarpaNam of the fruits of the karmAs to the Lord will destroy sins arising from ahankAra-mamakArans. The JevAthma dhyAnam will follow; avidhyai will get banished and the sEshathva Jn~Anam will get established. The comprehension of the blissful nature of the AathmA on a par with the Lord's aanandha svaroopam will be realized and Bhakthi yOgam will be realized with out much effort.

### THE MEANING OF THE FOURTH LINE OF THE PAASURAM

“Tann Kazhal anbarckku nallavan saaRRinAn PaatthanukkE”

Our Lord indicates that those who practice Bhakthi yOgam (Tann kazhal anbar) are very dear to Him (anbarckku nallavan). This truth was taught by the Lord to Arjuna in the 12th chapter (saaRRinAn PaartthanukkE).

### SOME KEY SLOKAMS OF THE 12TH CHAPTER OF BHAGAVATH GEETHA

मर्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

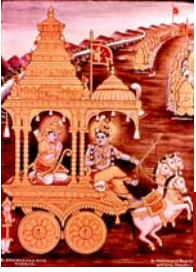
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

(MEANING):

“Those who, ever integrated with Me and possessed of supreme faith, worship Me, focusing their minds on Me-- -these are considered by Me the highest among the Yogins”.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥



तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

(MEANING OF BOTH THE SLOKAMS):

“For, those who dedicate all actions to Me, hold Me as their supreme goal, intent on Me, and worship Me meditating on Me with exclusive devotion. Of those whose minds are thus focused on Me, I become soon their Saviour from the ocean of mortal life”.

In sLOkams 13 to 19, BhagavAn lists the attributes of those who are dear to Him as practioners of Karma Yogam as an angam for Bhakthi yOgam. The sixteenth sLOkam provides an example of such upAsakan dear to the Lord:

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

स्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥

(MEANING):

“He who is free from desires, who is pure, expert, indifferent and free from agony, who has renounced every undertaking -- -- he is dear to Me.”

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

(MEANING):

“He who regards alike both blame and praise, who is silent and content with any lot, who has no home, who is firm of mind, and who is devoted to Me -- -- dear to Me is such a man.”





## THE ESSENCE OF THE THIRTEENTH CHAPTER — PAASURAM 14

The THIRTEENTH Chapter of SrImath Bhagavath GeethA has 34 Slokams. This chapter is about differentiation of the knower (KshEthraj~nan) from the known (kshEthra).

### INTRODUCTION TO THE THIRTEENTH CHAPTER:

AchArya RaamAnujA's commentary as translated by Swamy AdhidEvAnandha is as follows:

In the first group of six chapters, the comprehension of the real nature of the individual self as forming the ancillary to the worship of BhagavAn VaasudEvA, the Supreme Brahman, the Supreme object of attainment, has been taught. It is also taught therein that it can be accomplished by two worthy paths, namely Jn~Ana and Karma yOgA.

Next, in the middle group of six chapters, intense and single pointed devotion to Bhakthi yOgA, preceded by the true knowledge of the Lord (Iswaran), the supreme goal, and His glory, has been propounded. It was also taught in secondary sense that Bhakthi yOgA constitutes the means for those who wish for great sovereignty (aisvarya) and also for those who aspire after the state of isolation/visualization of the Self (KaivalyA).

In the next /third (final) group of six chapters, the topics propounded in the first two groups of six each are examined. These are:

1. The attributes of the material body and of the Self,
2. The universe as the combination of these,
3. The Ruler, His true nature, the real nature of Karma,
4. Jn~Ana and Bhakthi and the ways of practicing these.

Now in the 13th Chapter, the following topics are discussed:

1. The nature of the body and the Self;
2. Examination of the real nature of the body;
3. The means for the attainment of the disembodied self;
4. The examination of the real nature of the Self in the disembodied state
5. The cause of association of such a Self with matter and
6. The mode of discriminating between the body (SarIram) and the Self (JeevAthmA)







SWAMY ALAVANTHAR'S SUMMARY OF THE 13TH CHAPTER

देहस्वरूपमात्माप्तिहेतुरात्मविशोधनम् ।

बन्धहेतुर्विवेकश्च त्रयोदश उदीर्यते ॥ १७ ॥

— GeethArTa Sangraham of Swamy AlavathAr sIOkam 17

(MEANING):

In the 13th chapter, the nature of the body, means for the realization of the Self, investigation of the nature of the Self, the cause of bondage, and the discrimination between the Self and the body are dealt with.

There are five key words chosen by Swamy AlavanthAr to summarize the themes covered by GeethAchAryan in the above sIOkam:

1) DEha Svaroopam (2) AathmApti hEthu: (3) Aathma visOdhanam (4) Bhandha hEthu: and (5) VivEkam

Let us look at each of them with the help of Vaikunta Vaasi, GeethA Pravachana JyOthi ThirukkaLLam Swamy.

**DEha Sambhandham:** The body that the chEtnams have is an amalgam (admixture) of many vasthus like Pancha bhUthams, ahankAram, mahath and prakruthi as the dravyams; the eleven indhriyams; the vasthus like roopam, rasam, gandham, sparsam and sabdham; the changes experienced by the Jeevan as a result of its sambhandham of the Self with desire, hatred, sukham and dukkham. The feelings (naubhavam) of Sukham, Dukkham, vairAgyam, hate are changes (vikArams) experienced by the Self (JeevAthmA) based on the previous paapams and PuNyams. ParamAthmA has given the sarIram to experience the fruits of the above two kinds of KarmAs. These concepts are covered by Swamy AlavanthAr through the use of the word: dEha Svaroopam”.

**AathmApti hEthu:** The guNams essential for the comprehension of AathmA are lack of pride and ostentation, AchArya Bhakthi and cultivation of other aathma guNams. This concept is referred to by the choice of the word: “AathmApti hEthu:”.

**Aathma VisOdhanam:** This refers to the fact that AathmA is different from the body. AathmA is eternal. AathmA is the bonded servant (sEshan) of the Lord. AathmA can experience everything without the mediation of the sensory and karma indhriyams. This is Aathma visOdhanam covered in this chapter.

**Bhandha hEthu:** The attachment of material and nonlasting pleasures arise from the bondage arising from the operation of the three guNams (Sattvam, Rajas and Tamas)



causing sukham and dukkham in the samsAric world. The operation of the three guNams is the causative factor for Bhandham (bondage as Bhaddha Jeevans).

**VivEkam:** The sentients and the insentients are products of the achEthana prakruthi. Jeevan's incorporation (samsargam) in to various sarIrams (manifestations of prakruthi) causes their being. The jeevan (Self) inside all sarIrams is of the same kind. The differences are in the sarIram taken. Even though the different sarIrams perish, the Self does not ever perish. The Self is eternal. One who understands these tatthvams is known as a VivEki.

The emphasis in the thirteenth chapter is therefore on Tatthva Thrayam. This chapter dwells on the SarIram (Kshethram) arising from prakruthi sambhandham and the Self (Jeevan) the resident Lord of the SarIram. Jeevan is therefore the knower of the kshEthram and is aptly named as KshEthraj~nan, the knower of the KshEthram. The SarIram and the Jeevan are distinctly different. One is not lasting whereas the other (Jeevan/KshEthraj~Nan) is eternal. People who do not understand this important distinction are afflicted with dEhAthma Bramam (the thought that dEham is the Aathma) suffer in samsAram as bonded jeevans.

ParamAthmA is inside all AathmAs as the indweller and therefore both the aathmAs and the sarIrams are His bodies. ParamAthmA sitting inside the JeevAthmAs is not affected by the karmAs enjoyed by the Jeevans in their embodied state.

Instead of enjoying itself (aathmAvalOkanam) as pointed out by Swamy NammAzhwAr (atthai thinRu angE kidakkum), the jeevan stays inside the achEthana prakruthi and is engaged in the enjoyment of the kaaryams of the three guNams (Sukhams and dukkhams) and struggles in the fierce samsAric ocean as the bonded jeevan.

One who sees the samathvam in all the jeevans inside the different sarIrams is not lost in SamsAram. He is a vivEki. He knows that the differences as Man, woman, dEvan, short one, tall one, dog, bird etc., are only differences in their bodies alone. KarmAs performed by the infinity of Jeevans occupying that many bodies are a result of prakruthi sambhandham. As the three guNams change, the guNams of aathmA change. As the sathva guNam is ascendant, amAnithvam increases. dEhAthma bhramam is chased away. AmAnithvam helps in realizing aathmAvalOkanam. JeevAthmA's suddha svaroopam is visualized as totally blissful.



SWAMY DESIKAN'S SUMMARY OF THE 13TH CHAPTER - 14<sup>TH</sup> PAASURAM

ஊனின்படியுமுயிரின் பிரிவுமுயிர் பெறுவார்  
 ஞானம் பெறுவகையும் ஞானமீன்றவுயிர்ப்பயனும்  
 ஊனின்றதற்கடியும் உயிர் வேறிடும் உள்விரகும்  
 தேனின்ற பாதன் தெளிவித்தனன் சிலைப் பார்த்தனுக்கே.

Unin padiyum uyirin pirivum uyir peRuvAr  
 JN~Anam peRuvahayum Jn~AnameenRa uyirppayanum  
 UninRathaRku adiyum yuir vERidum uLL virahum  
 tEninRa paathan teLivitthanan silaip-pArtthanukkE

(MEANING):

The Lord with lotus feet abundant with divine honey taught Arjuna about:

- The svaroopam of SarIram,
- The differences between the SarIram and the AathmA (Self),
- The guNams such as amAnithvam required to comprehend the Self,
- The aathmA's svaroopam comprehended through those guNams,
- The reasons for the bonds of samsAram,
- The means to be adopted by the mind to see the self-shining clearly from the body, its house.

BhagavAn VaasudEva (ParamAthmA) constitutes the Self of all entities (KshEthra and KshEthraj~Nan). Bhramma Soothrams (Saariraka Soothrams) authoritatively establish the nature of KshEthra and KshEthrj~nan and their relationship to the Supreme Being.

Some key sLOkams of the thirteenth chapter of:

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं ।  
 विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

(MEANING):



“Who sees the supreme ruler dwelling alike in all bodies and never perishing when they (bodies) perish, he sees indeed”.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्याति ॥ २९ ॥

(MEANING):

“He who sees that acts are done universally by Prakruthi alone and likewise that the Self (Jeevan) is not the doer, he sees indeed”.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

(MEANING):

“When he perceives the independent modes of existence of all beings centered in one and as also their expansion from it alone, then he attains Brahman.”

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

(MEANING):

“This Supreme Self, though dwelling in the body, is immutable. Oh ArjunA! Being without beginning, it neither acts nor is tainted, as it is without guNAs.”

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्ष च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

(MEANING):

“Those who thus discern with the eye of knowledge the difference between the body or the field (KshEthra) and the knower of the body or field knower (KshEthraj~nA) and the means of deliverance from the manifested prakruthi--- they attain the Supreme”.

## THE ESSENCE OF THE FOURTEENTH CHAPTER — PAASURAM 15

The FOURTEENTH Chapter of SrImath Bhagavath GeethA has 27 sLOkams. This chapter is about Division according to the three guNAs.

### INTRODUCTION TO THE FOURTEENTH CHAPTER:

AchArya RaamAnujA's commentary as translated by Swamy AdhidEvAnandha is as follows:

“It was shown in the 13th Chapter that by knowing the truth concerning the nature of Prakruthi and the Self, which are conjoined with one another, one is freed from bondage by means of Jn~Ana consisting of modesty etc., when favored by devotion to the Lord. And it was also stated that the cause of bondage consists in attachment to pleasure etc., which arises from prior linkage with GuNAs such as SathhvA etc., on the authority of passage like “its attachment to the guNAs is the cause of birth in good and evil wombs” (GeethA: 13.21). Now, it is proposed to describe how the GuNAs become the cause of bondage and how their hold can be removed.

### SWAMY ALAVANTHAR'S SUMMARY OF THE 14TH CHAPTER

गुणबन्धविधा तेषां कर्तृत्वं तन्निवर्तनम् ।

गतित्रयस्वमूलत्वं चतुर्दश उदीर्यते ॥ १८ ॥

— 18th sLOkam of GeethArTa Sangraham

### (MEANING):

“In the fourteenth chapter are explained the various ways in which the guNAs bind the self (JeevAthman), how they (guNAs) are the agents in respect of all works and how the Supreme Person (ParamAthmA) is the basis of all the three ends attainable, namely, heavenly sovereignty, the abidance in the pristine state of the self, and dwelling in the Lord”.

There are FOUR key groups of words that have been chosen by Swamy AlavanthAr to summarize the core of the 14th Chapter of GeethA:

- (1) GuNa-bhandha-vidhA,      (2) tEshAm karthruthvam,
- (3) Tannivartthanam,      (4) Gathithraya -svamoolathvam.

Let us comment on them one by one following the way chosen by *ThirukkaLLam Swamy*:

**GuNa-bhandha-vidhA:** This is the way in which the three guNams-- Sathvam, Rajas and Tamas -- bind the jeevan to SamsAram. Among the three, Sathvam promotes bonding to Sukaham, Jn~Anam and facilitates the performance of (puNya) KarmAs that binds the

jeevan to samsAram. RajO guNam creates desire for every (worldly) thing other than BhagavAn and leads the jeevan to perform karmAs that ends up in the Jeevan swirling in SamsAric ocean. Tamas shackles the jeevan very tightly to SamsAric jail and creates sleepiness, disinterest, procrastination in doing things. These are the prAkArams (ways) of GuNams which ties up the jeevan to SamsAram (GuNa-bhandha-vidhA:).

**TEshAm karthruthvam:** Jeevan's acts based on desire, anger, sorrow; attachment is caused by the operation of three guNAs. It is not jeevan's nature to have desire, anger etc. Water does not scald one in its intrinsic form. Jalam however scalds due to sambhandham with fire. Similarly, Jeevan's svaroopam (intrinsic nature) is endowed with auspicious attributes (Sath guNams). Jeevan however through sambhandham with Prakruthi made up of three guNams ends up in engaging in activities, which are inconsistent with its intrinsic nature. This is referred to by the two words: "tEshAm Karthruthvam".

**Tannivarthanam:** Those who elect the Lord as their ultimate goal (phalan, fruit of their efforts) and exhibit unwavering Bhakthi to Him will not be influenced any longer by the three guNams. They cross the MaayA of BhagavAn (Prakruthi) and attain a status, which equals the Lord's attributes in many areas (Parabrahma Saamyam). Such a person is a Parama SaathvIkan. He looks upon a lump of earth with the same feeling of detachment as he looks at a ball of gold. These people, who have overcome the Bhagavann-MaayA, are known as "GuNAdheethar". Unwavering Bhakthi to Me is the only route to cross My maayA says the Lord. All the three goals -- -- Iswaryam (worldly wealth, Kaivalyam (direct visualization of the Self) and Moksham (freedom from the cycle of birth and death) are granted by the Lord and Lord alone.

**Gathi-thraya-moolathvam:** Our Lord (VaasudEvan) alone grants the three purushArTams: Kaivalyam, Iswaryam and Moksham. Gathi Thrayam refers to these three Phalans.



## SWAMY DESIKAN'S SUMMARY OF THE 14TH CHAPTER—15<sup>TH</sup> PAASURAM

முக்குணமேயுயிர் முற்றவுங்கட்டிட மூண்டமையும்  
முக்குணமேயனைத்தும் வினை கொள்ள முயன்றமையும்  
முக்குண மாயை கடத்தலும் முக்கதி தந்தளிப்பும்  
முக்குணமற்ற பிரான் மொழிந்தான் முடியோன்றனக்கே.

mukkuNamE uyir muRRavum kattida mooNDamayum  
mukkuNamE anaitthum vinai koLLa muyanRamayum  
mukkuNa mAyai kadatthalum mukkathi tanthaLippum  
mukkuNam aRRa PirAn mozhinthAn mudiyOn tanakkE

### (MEANING):

Jeevan by Svaroopam is not capable of doing Paapa or PuNya Kaaryams. It is pristine pure and is of Jn~Ana Svaroopam. Sathva, Raajasa and TamO guNams (the triad making up Prakruthi) does these karmAs and makes the Jeevan believe that it did these karmAs.

Sathva guNam creates the attachment for the Jeevan in Sukham and knowledge and makes the jeevan perform karmAs that are appropriate towards that goal. RajO GuNam creates the desire for carnal pleasures between men and women and pushes the jeevans to engage in karmAs that bind them to samsAram. The TamO guNam creates laziness, viparItha Jn~Anam and lack of focus in activities and leads to Jeevan accumulating many Paapams that shackle the Jeevan to SamsAric prison.

The Jeevan becomes a muktha jeevan by performing its karmAs without expecting any Phalan, rejecting Anya devathA aaradhanam even by mind and pursuing bhakthi yOgam firmly. That type of Jeevan crosses the Sambhandham with Prakruthi made up of the three guNams and becomes the Muktha Jeevan.

BhagavAn is the only omnipotent One, who can grant the three PurushArTams (Kaivalyam, Iswaryam and Moksham). The Lord devoid of the three guNams described these tatthvams to Arjuna in the 14th chapter.





SOME KEY SLOKAMS OF THE FOURTEENTH CHAPTER:

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ॥

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिताः ॥ ४ ॥

(MEANING):

“Whatever forms are produced in any womb, Oh Arjuna, the Prakruthi is their great womb and I am the sowing Father”. The Lord says that He is “the imbedder of multiplex of conscient selves according to each one's karmAs”.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

(MEANING):

“Sattva, Rajas and Tamas are the guNAs that arise from the Prakruthi. They bind the immutable self in the body, Oh Arjuna”.

Jeevan is not in its pristine state when it is conjoined with the three guNAs (of Prakruthi). GuNAs bind the Jeevan, when the jeevan resides in the body. Sattva guNam for instance conjoined with the Jeevan binds latter through attachment to pleasure (Sukham) and knowledge (Jn~Anam). Rajas bind the embodied self with attachment to work (“Karma sangha dhvArENa, rajO dEhinam niBhadhnAthi”). Tamas arising from erroneous knowledge deludes (causes Mohanam) all embodied souls. Tamas binds the Jeevan with “negligence, indolence and sleep” (aalasyam, anArambha svabhAva: and sthaBhdhathA ).

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् । १६ ॥

(MEANING):

“The fruits of good deeds said to be pure and are of the nature of Sattva. But the fruit of rajas is pain; and the fruit of tamas is ignorance.”

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं साऽधिगच्छति ॥ १९ ॥

(MEANING):

“When the seer beholds no agent of action other than the GuNAs, and knows what







transcends the GuNAs, he attains to My state”.

One who stays in pure Saathvic state gets there by partaking Saathvic food and the practice of asanchala (unwavering) Bhakthi yOgam and through nishkAma karmAnushtAnam (i.e.), He does every thing to please the Lord and does not seek any phalans for his karmAs. This noble seer comprehends that the guNAs are the agents of action and not the self. The pure-natured self (pristine by inherent svaroopam) “gains agency through various actions by contact (sambhandham) with the guNAs springing from past karmAs. When one perceives the self in this way, namely, that the self by itself is no agent of actions and is of the nature of infinite knowledge (Jn~Anam), then, that self attains to the likeness of the Lord (Brahma saamyam)”. That self attains immortality (vimukthO amrutham asnuthE). That noble seer has the vision of the self-being totally different from the three guNAs. He rises above the guNAs. He becomes qualified for the state of Brahman (Sa: BrahmabhUyAya kalpathE) through his unswerving, unshakable practice of Bhakthi yOgA. That noble seer with the conviction that realizing “VaasudEva is all is a rare one and is a MahAthmA dear to the Lord, who is immortal (Saasvathan), the embodiment of eternal dharmA and the perfect sukham (bliss principle)”. By taking refuge in the Lord, the Jn~Ani with one pointed mind transcends the three guNAs to attain Brahm saamyam state. The concept of Prapatthi is introduced here as an angam (limb) of Bhakthi Yogam. There is another point of view that holds that Prapatthi by itself is an independent path (means) to attain Moksham and Brahma Saamyam. Bhakthi yOgam is not within the reach of all. It is extremely difficult to practice. Hence the act of Prapatthi that is open to all and is doable in a trice (short time) and does not take long to yield fruit is considered by AchAryAs to be superior as the means for moksham.



## THE ESSENCE OF THE FIFTEENTH CHAPTER — PAASURAM 16

The FIFTEENTH Chapter of SrImath Bhagavath GeethA has 20 sLOkams. This chapter is about “The Mystery and grandeur of the Supreme Lord (PurushOththaman)”.

### INTRODUCTION TO THE FIFTEENTH CHAPTER:

AchArya RaamAnujA's commentary as translated by Swamy AdhidEvAnandha is as follows:

“The THIRTEENTH Chapter dealt with the KshEtrA (Field) and the KshEthjn~A (the field knower); it was shown after an examination of the nature of Prakruthi and self, that the beginningless conjunction of the pure self consisting only of infinite knowledge, with the prakruthi, transformed into the forms of gods, humans, animals, birds etc., causing the flow of attachment of the self to the guNAs of the Prakruthi.”

In the FOURTEENTH chapter, the following points were treated:

The conjunction of the self with the prakruthi in its two states of effect and cause has attachment to the guNAs for its source and it is determined by the Lord Himself;

The manner of (their) attachment has been stated in detail;

The (re) attainment of the true nature of the self-preceded by the annihilation of attachment to the GuNAs has devotion to the Lord as its means. All these have been discussed.

Now in the FIFTEENTH chapter, Sri Krishna begins to speak of the adorable Lord as having the absolute control of the Universe consisting of the perishable or bound selves (Kshara) and the imperishable or freed selves (akshara). He also states that the Lord is the Supreme Person because of His unmatched greatness in being antagonistic to all that is evil and in being endowed with auspicious attributes, which are different in kind from both the perishable and imperishable selves and which constitute His glory. Then to elucidate the manifestation called Akshara (freed souls) whose bondage has been cut off by the sword of non-attachment, the Lord describes the modification of Kshara or non-intelligent Prakruthi into the form of bondage that has to be cut off. This modification of bondage-creating Prakruthi is compared to the Aswattha tree (Pipal tree) with its roots above and branches below”.

### SWAMY ALAVANTHAR'S SUMMARY OF THE 15TH CHAPTER

अचिन्मिश्राद्विशुद्धाच्च चेतनात् पुरुषोत्तमः ।

व्यापनाद्भ्ररणात् स्वाम्यादन्यः पञ्चदशोदितः ॥ १९ ॥

-- 19th sLOkam of GeethArTa Sangraham



**(MEANING):**

In the fifteenth chapter, the Supreme Person is declared to be other than the self both in its state of conjunction with non-conscious matter (Prakruthi, the achEthanam) and in its state of pristine purity, because the Lord as PurushOtthaman pervades, sustains and rules over them (Prakruthi, ChEthanam and achEthanam) and the universe.

BhagavAn, the SarvEswaran (Lord of all) is distinctly different from both the chEthanam with prakruthi sambhandham (Bhaddha Jeevan), and the pristinely pure ChEthanam (Muktha Jeevan) without any admixture of prakruthi and its three guNams (**PurushOtthama: achinmisrAth chEthanAth cha anya:**) This is so because He is pervading both inside and outside (vyApanAth) is supporting all (BharaNaath) and is the Lord of all (SwAmyAth).

Vedam declares, **“Sa: Utthama: Purusha:”** (He is the Supreme Pursushan). VishNu purANam and SrImath RaamAyaNam salute Him as PurushOtthaman.

The word “PurushOtthama:” can be defined in one of the three ways:

**“PurushEbhya: Utthama:, PurushANAm utthama: and PurushEshu Utthama:”**

Srutha PrakAsikai, the commentary of Sudarsana Soori on SrI BhAshyam and Swamy Desikan's commentary on SthOthra Rathnam of Swamy AlavanthAr support all of these three definitions.

Thus, the three chapters (13th, 14th and 15th) of the Lord's GeethA elaborated on the three tatthvams (Chith, achith and Iswaran) in that order.





## SWAMY DESIKAN'S SUMMARY OF THE 15TH CHAPTER - 16<sup>TH</sup> PAASURAM

மூவெட்டினுமதின் மோகமடைந்த உயிர்களினும்  
 நாவெட்டெழுத்தொடு நல்வீடு நண்ணின நம்பரினும்  
 மேவெட்டு வன்குண விண்ணோர்களினும் விசயனுக்குத்  
 தாவிட்டுலகளந்தான் தனை வேறென்று சாற்றினனே.

Moovettinum athin mOham adaintha uyirhaLinum  
 naa yettezhutthOdu nalveedu naNNina nambarinum  
 mEvu yettu vann guNa viNNOOrhaLinum Visayanukku  
 thAvittu ulahaLanthAn tanai vERenRu sARRinanE!

(MEANING):

The Lord who jumped to measure the worlds as Thrivikraman (ThAvittu ulahaLanthAn) instructed ArjunA that He is different from Prakruthi with its 24 sub-tatthvams (mUvettinum vERu). He revealed to ArjunA further that He is distinctly different again form both the Bhaddha Jeevans (Jeevan admixed with the three guNams of Prakruthi), which become Muktha Jeevans through unceasing AshtAkshara manthra japam (practice of unwavering Bhakthi yOgam). Finally, the Lord explained that He is also different from the eternally liberated souls (Nithya Sooris) as well, who are characterized by the 8 aathma guNams (Daya to all jeevans, forbearance against offenses, lack of jealousy, Purity, lack of sorrow, thinking of doing good to others, lack of greed and VairAgyam).

SOME KEY SLOKAMS OF THE FIFTEENTH CHAPTER:

SLOKAM 2:

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

MEANING:

“The branches of SamsAram (called Asvattha tree) spread out both above and below and are nurtured by the three guNAs. Their tender shoots are sense objects (SabdhAathi vishaya PallavA:) Above, this tree's branches and shoots manifest as GandharvAs, YakshAs, demi-gods/dEvAs etc and are nourished by the Sathva guNam; down below the branches of this





AswatthA tree spread as bhaddha Jeevans (products of their karmAs) in the form of men, beast, bird, insect et al. This AswatthA tree can be uprooted with the sharp axe of detachment form the sense objects constituted by the three guNAs. Then the erroneous knowledge (vipareetha Jn~Anam) that the Jeevan is the same as SarIram is destroyed and the agency (karthruthvam) of the three guNams that held the pristine Jeevan in bondage is understood, which in turn leads the way to moksham.”

**SLOKAM 7:**

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

**(MEANING):**

An everlasting part of myself (SanAthano Mama Amsa :) having become the bound self in the world of life attracts the senses, of which the mind is the sixth, and which abide in Prakruthi. The ear (sabdham: hearing sense), the eye, the sense of touch (sparsam), the nose (gandham), and the mind constitute the 6 senses.

The KarmAs attract the selves (Jeevans) here and there and transform them into bound jeevans. The individual Jeevan is the Master of all senses and the mind (the 6th sense) in its embodied state and leads to the existence as Bhaddha Jeevan. It becomes Karma vasyan and toils in SamsAram. Whatever body the bhaddha jeevan takes as a result of its karmAs, it takes with it the senses with their subtle elements, just as the wind carries/wafts the fragrances (that it had encountered), wherever it moves.”

**SLOKAM 15**

सर्वस्य चाहं हृदि संनिविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

**(MEANING):**

“And I am seated in the hearts of all. From Me arises memory, knowledge and their removal as well. Indeed I alone am to be known (as the indweller of all chEthanams and achEthanams) from all the vEdAs. I bring about the fruition of the rituals of the VedAs (GeethA sLOkams 7.21-22 and 9.24). I alone am the knower of the VedAs (I know the Veda that speaks about Me).”



## SLOKAM 16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

There are two kinds of persons (PurushAs) that SaasthrAs refer to:

(1) The Perishable (Kshara) and (2) The imperishable (akshara purushan, the unchanging kUtasthan).

From the lowly blade of grass to the mighty Brahma dEvan are Kasharaas. They are conjoined with achEthana prakruthi and its three guNams in different proportions. The akshara purushans are the liberated Jeevans and are free from prakruthi-sambhandham.

## SLOKAM 17

उत्तम पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

(MEANING):

“There is the Supreme Purushan other than these two Purushans (Ksharan and aksharan). That Supreme One is named the Supreme Self (ParamAthmA) in all the VedAs. He who, as the immutable One and the Lord, entering the threefold world, supports it”.

The Supreme Purushan (Iswaran) is “a category distinct from the bound (kshara) and liberated (akshara) Purushans”. He is their ruler and indweller and is celebrated by the smrithis and the VedAs as the PurushOtthamn (athOsmi IOkE vEdE cha praTitha: PurushOtthama:).

## SLOKAM 19

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

(MEANING):

“He who, without delusion thus knows Me as the Supreme Self, knows all, Oh Arjuna, and worships Me in every way”.

SrI GeethAchAryan instructed Arjuna on His PurushOtthama-- prathipAdhanam (PurushOtthama VidhyA) and described it as the mysterious and esoteric doctrine that can be revealed only to the right (Qualified) adhikAri. Knowledge of the PurushOtthama VidhyA



will make the knower a truly wise person and make him as the one, who has fulfilled all his duties (yEthath BhuddhvA BuddhimAn syAth, Kruthakruthya: cha).



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“Paarthasarathy– Maargazhi Utsavam 2005”



## THE ESSENCE OF THE SIXTEENTH CHAPTER — PAASURAM 17

The SIXTEENTH Chapter of SrImath Bhagavath GeethA has 24 sLOkams. This chapter is about “The Divine and the Demoniatic Types”.

### INTRODUCTION TO THE SIXTEENTH CHAPTER:

AchArya RaamAnujA's commentary as translated by Swamy AdhidEvAnandha is as follows:

“In the preceding three chapters were elucidated the following:

What constitutes the nature of the physical reality (Prakruthi), i.e., of the individual self (purusha) taken separately and in conjunction with each other;

That their conjunction is the result of attachment to the GuNAs, and their separation, the result of nonattachment;

That Prakruthi and the individual self in whatever modes of existence they be, both constitute the glory (VibhUthi) of the Lord and

That the real nature of the Lord as the Supreme Person is distinct from unconscious matter and conscient entity in both the states of bondage and freedom, as He is immutable, pervading, supporting and ruling.

Immediately afterwards, the Lord speaks (in this chapter) about the division into the divine and demonical creations. This division is based upon whether the person denoted follows the SaasthrAs or not. Those who follow the SaasthrAs are classed as divine, and the others who violate them as demonical. The purpose of this teaching is to impress that submission to the SaasthrAs (VedAs) is necessary for getting established in all the teachings given earlier, including those on conduct (anushtAnam)”.

### SWAMY ALAVANTHAR'S SUMMARY OF THE 16TH CHAPTER

देवासुरविभागोक्तिपूर्विका शास्त्रवश्यता ।

तत्त्वानुष्ठानविज्ञानस्थेम्ने षोडश उच्यते ॥ २० ॥

(MEANING):

The sixteenth chapter deals first with the distinction between the divine and the demoniac natures in order to establish what truth is and what right conduct, which can be attained by its submission to the SaasthrAs.

In the creation of janthus, there are the divisions of DhaivAmsam and asurAmsam. Those with dhaivAmsam will be guided by the Bhagavath SaasthrAs (Saasthra- vasyA:). Those with





asurAmsam (demoniac types) will transgress those ordained Saasthras. Bhagavan instructs us through Arjuna that we must follow His Saasthras and belong to the divine type (DhaivAmsam) so that Tatthva Jn~Anam and UpAya Jn~Anam for mOksha siddhi can be firmly established in us.

SWAMY DESIKAN'S SUMMARY OF THE 16TH CHAPTER---17<sup>TH</sup> PAASURAM

ஆணை மறாதவர் தேவரல்லா வழக்கோரசுரர்

கோணை மராத குணச்செல்வ நீ குறிக்கொள் மறையைப்

பேணிய தத்துவமும் பிணியற்ற கிரிசைகளும்

காணிதனால் விசயாவென்று கண்ணனியம்பினனே.

aaNai maRavAthar Devar alvazhakkOr asurar

kONai marAtha guNacchelva nee kuRikkoL maRayaip-

pENiya tathuvamum piNiyarRa kirisaihaLum

kANN ithanAl VisayA yenRu KaNNan iyampinanE

(MEANING):

The dhaivAmsam is possessed by those with Dhaiva sampath (AaNai maraathavar). They follow the Vedic injunctions. That is their dominant behavioral feature. The key aspect of Aasura prakruthis is the transgression of Vedic commands. Oh Arjuna having dhaiva sampath! Please follow Vedam for guidance about what karmAs are to be done and what are to be discarded. Through VedAs, gain the Jn~Anam about the Para Tatthvam and cultivate the habit of doing your ordained karmAs without attachment to their fruits. Dhaiva sampath leads to Moksha saadhanam. Therefore follow the VedAs and SaasthrAs to gain MOksha sukham!

SOME KEY SLOKAMS OF THE SIXTEENTH CHAPTER:

The first three sLOkams offer clear definitions of the Divine type. The Fourth sLOkam sets the tone for the detailed description of the behavior of the demoniac type. Bhagavan dwells elaborately on the culture and mind set of the Demoniac types (sLOkams 7-17) so we can recognize these features and avoid them. We will follow now the commentary of Swamy Desikan in Taathparya Chandrikai here.



### SLOKAMS 1-3 (FEATURES OF THE DIVINE TYPE)

The distinguishing features of those with DhaivAmsam are:

Fearlessness (**abhayam**) and freedom from sorrow over losing what is dear.

Purity of mind (**Satthva-- samsuddhi**) characterized by the freedom from desire, anger, jealousy and deceit.

**Jn~Ana yOga Vyavasthai:** Devotion to meditation on the knowledge of the self (Jn~Ana yOga vyavasTithithi); focused existence to comprehend the true nature of the Self.

**Saathvika dhAnam** (alms giving of rightfully earned things to the qualified Saathvika adhikAris).

**Dhama:** self-control and preventing the mind from straying into improper areas.

**Yajn~a:** the performance of Nithya naimithtika KarmaS like Bhagavath AarAdhanam, Deva Yajn~am, Pithru Yajn~am, BhUtha Yajn~Am, Manushya Yaj~nam and Brahma Yajn~am.

**SvAdhyAya:** The study of the VedAs with the clear understanding that the subject of the VedAs is all about BhagavAn's glories and the ways to worship Him.

**Tapa:** Penance /austerity to shrink the BhOgAnubhavam of the material kind (e.g), Krichra, SaanthrAyaNa, DhvAdasi and EkAdasi vrathamS as well as SravaNa dhvAdasi UpavAsam.

**Aarjavam** (uprightness); the compatibility of mind, body and speech with respect to interaction with others. Consistency in three karaNams, when it comes to interactions with others.

Non-violence (**ahimsA**): The guiding line is - **Ahimsa ParamO Dharma:**

**Sathya** (Truthful behavior at all levels): "Sathyam BhUtha hitham prOktham" is the pramANam.

**KrOdha--thyAga:** abandonment of anger towards oneself and others.

**Saanthi:** Peaceful attitude developed by control over external/sensory organs.

**apaisunam:** non-slandering of others.

**DayA bhUthEshu:** compassion to all beings.

**alOlupathvam:** distaste for things unfit for pursuit. Control of desire leading to action to acquire or taste them.



**Maardhavam:** gentleness to others to enhance approachability.

**HrI:** the development of a sense of shame over doing unfit things inconsistent with the SaashthrAs.

**achApalam:** Removal of desire from tempting things even if they are near (Vishaya saanidhya achApalam ).

**tEja:** Grandeur or ability to stay over insults of ill meaning ones (Parai:napaneyathvam.

**KshamA:** Forbearance and tolerance towards those who offend.

**Dhruthi:** Firmness of resolve even during times of danger and observance of SaashtrOktha karmAs at all times without slipping. “SmarthavyO BhagavAn Hari:” (To think of the Lord with resolve at those times instead of panicking).

**Soucham:** Cleanliness and Purity of body, mind & Speech.

**adhrOham:** freedom from hatred and control of conduct by the strong towards the weak in a unfair fashion.

**NaathimAnithA:** controlling over-pride (asTAnE garva :).

BhagavAn asks Arjuna to follow the above routes and develop divine wealth (Bhavanthi sampadham dhaiveem abhijAthasya Bharatha!). “Pomposity, arrogance, self-conceit, wrath, rudeness and ignorance” are identified as the traits of the demoniac type. The One with dhaivee sampath is set for gaining mOksham, whereas the One with Aasuri sampath ends up in bondage. GeethAchAryan identifies the triad of desire, wrath and greed as the “triple gateway to Narakam” and asks ArjunA to avoid them at all costs.

#### GEETHA SLOKAMS 16.23 & 24

The importance of Saasthras (VedAs) in guiding one towards Dhaivee Sampath is stressed by the Lord at the end of the 16<sup>th</sup> Chapter of Bhagavath GeethA. Our Lord says that anyone following his desires and abandoning the injunctions of His SaasthrAs will never attain perfection or happiness in this world nor siddhi in the other world. That defiant and wilful one is doomed forever.

तस्माच्छस्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

-- 24th and final sOkam of the 16th Chapter





(MEANING):

“Therefore let SaasthrAs be your authority for determining what should be done and what should not be done. Knowing what is enjoined in the injunctions of the SaasthrAs, You should perform work here”.

The Vedic injunctions complimented by the dharma SaasthrAs are identified by the Lord as the sure means to please Him and to attain Him.



“Saarathi on Thondaradipodigal sattumurai”





## THE ESSENCE OF THE SEVENTEENTH CHAPTER — PAASURAM 18

The SEVENTEENTH Chapter of SrImath Bhagavath GeethA has 28 sIOkams. This chapter is about “The Three aspects of the Faith”.

### INTRODUCTION TO THE SEVENTEENTH CHAPTER:

AchArya RaamAnujA's introduction to the 17th chapter takes on this form:

In the 16th chapter, it was said that there are two kinds of persons: one with dhaivAmsam and the other with asurAmsam. It was also pointed out that the true Jn~Anam and MokshOpAyam have their roots only in the VedAs.

In this 17th chapter, the focus is on three items:

Whatever is outside the SaasthrAs (VedAs) is fruitless to pursue,

The karmAs prescribed in the SaasthrAs are of three kinds according to their links with each of the three guNAs and,

The definitions of what is prescribed in the SaasthrAs.

What is not prescribed by the SaasthrAs is demoniac (aasuram) and will yield only adverse fruits. SaasthrAs classify the karmAs into: Saathvika, Raajasa and Taamasa Kind.

The lakshaNam for the Saasthriya karmA is that it would start with three words: (PraNavam) Tath Sath.

One has therefore to start SaasthrIya karmAs with these three words.

Arjuna develops a doubt about the various kinds of fruits in terms of the three guNAs arising from the performance of Sacrifices “that are not enjoined in the SaasthrAs, but done with faith”. BhagavAn instructs ArjunA on the three kinds of DhAnam, Yaj~nam, tapas based on the divisions along the lines of the three guNams. For instance, Those with dominance of Sathva guNam will worship dEvathAs; People with ascendancy of rajO guNam will worship YakshAs and asurAs; Those who have dominant trait of TamO guNam will worship corpses and bhUtha gaNams.

### SWAMY ALAVANTHAR'S SUMMARY OF THE 17TH CHAPTER

अशास्त्रमासुरं कृत्स्नं शास्त्रीयं गुणतः पृथक् ।

लक्षणं शास्त्रसिद्धस्य त्रिधा सप्तदशोदितम् ॥ २१ ॥

-- 22nd SIOkam of Swamy AlavanthAr's GeethArtha Sangraham





(MEANING):

In the 17th chapter, the following truisms are dealt with: What are not ordained by the SaasthrAs and for that reason wholly demoniac; what are ordained in the SaastrAs as varied in accordance with the GuNAs; and the characteristics of what are established in the SaasthrAs as three fold in terms of “Aum”, “Tath” and “Sath”.

ACHARYA RAAMANUJA COMMENTS THIS WAY ON THE ABOVE SUMMARY OF SWAMY ALAVANTHAR:

इदानीम् अशास्त्रविहितस्य आसुरत्वेन अफलत्वं शास्त्रविहितस्य च गुणतः त्रैविध्यं  
शास्त्रसिद्धस्य लक्षणं उच्यते ।

(MEANING):

In this 17th chapter, it is said that the karmAs not enjoined by the SaasthrAs are aasura karmAs and hence are fruitless to perform. They won't yield any Phalan. The three kinds of karmAs (Yaj~nAs, Tapas, DhAanam) are classifiable into categories belonging to one or other of the three GuNAs. These SaasthrA-enjoined karmAs will be linked to Om Tath Sath. That is their lakshaNam.

SWAMY DESIKAN'S SUMMARY OF THE 17TH CHAPTER—18<sup>TH</sup> PAASURAM

மறைபொருந்தாதவை வல்லசுரார்க்கு வகுத்தமையும்

மறைபொருந்துந்நிலையின் வண் குணப்படி மூவகையும்

மறைநிலை தன்னை வகுக்குங் குறிமூன்றின் மேன்மையும்

அம்மறையுமிழ்ந்தானுரைத்தான் வாசவன்றன் சிறுவனுக்கே

MaRai porunthAthavai vallasurarkku vahutthamayum

maRai porunthum nilayin vann-guNappadi mUvahayum

maRai nilai tannai vahukkum kuRi mUnRin mEnmayum amm-

maRai umizhnthAn uraitthAn Vaasavan tann siRuvanukke

(MEANING):

The Lord, who released the VedAs instructed ArjunA, the son of Indhran that the karmAs





antithetical to the VedAs are practiced by those with Aasura svabhAvam. They are viparItha karmAs not sanctioned by the VedAs and will not yield the desired phalans. The karmAs approved by the VedAs divide in to three categories and these karmAs are commenced with the utterance of OM Tath Sath.

There are Veda-viruddha (avaidhika) and Veda-anukoola (Vaidhika) karmAs. The Veda-viruddha aagama karmAs and those karmAs done by unqualified ones according to their own rules belong to those with strong aasura svabhAvam.

Veda-vihitha (prohibited by the VedAs) also divides in to three classes based on the three guNams. The dominance of one of the three guNams over the other makes that karma Saathvic or Raajasic or Taamasic. These differences arise from the variations in different kinds of food consumed by the adhikAri. There is Saathvic food, Raajasic and Taamasic food. Hence one has to be careful to consume Saathvic food alone.

In this chapter, the Lord points out those Veda-anukoola karmas should be connected with “Om Tath Sath”. The thrai-varNikAs (belonging to three of the four varNams) have the fitness to recite VedAs. They should commence the Yaj~nams sanctioned by the VedAs with the utterance of PraNavam (Om).

The VaidhikAs should say “Tath”, when they desire Moksham alone through the performance of Yaj~nam, Tapas and DhAnam. Those who desire Moksham alone should NOT say “Sath” during the performance of the KarmAs. They should utter “Sath” ONLY when they seek Phalan for their karmAs except Moksham.

Swamy Desikan in his commentary on GeethA, Taathparya chandrikA, has linked “Tath” with “mOkshatara-purushArTa saadhana lakshaNam”.

#### SOME KEY SLOKAMS OF THE SEVENTEENTH CHAPTER:

##### SLOKAM 2:

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां श्रुणु ॥

##### (MEANING):

“Threefold is the faith of embodied beings, born of their own nature, constituted by SattvA, Rajas and Tamas. Listen now about it”.

The predilection for one of the threefold behavior (Saathvic, Raajasic or Taamasic) is caused by previous subtle impressions (VaasanAs) associated with the Jeevans, which propels them towards a particular taste (ruchi) and faith (SraddhA).



SLOKAM 4:

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनः ॥

(MEANING):

“The Saathvika types worship the gods. The RaajasA types worship YakshAs and RaakshasAs. And the Taamasic group worships the deceased ancestors and the assembly of BhUthAs.”

SLOKAM 23:

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुराः ॥

(MEANING):

“Om, Tath, Sath --- --- thus Brahman is denoted by this threefold expression. Associated with these, BrahmaNAas, the VedAs and sacrifices were ordained in the past.”

SLOKAM 24:

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

(MEANING):

“Therefore, the Veda-enjoined sacrificial acts, gifts and austerity by these expounders of VedAs, or those belonging to the first three stations (VarNAs) are always and at all times begun after pronouncing Om at the beginning.”

SLOKAM 25:

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥

(MEANING):

“Acts of sacrifice, of austerity and of various gifts (giving) are performed without aiming at reward by those, who seek release (Moksham), after pronouncing ‘Tath’.”

SLOKAM 26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।





प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

(MEANING):

“The term “Sath” is used in the sense of existence and goodness. And so also, Oh Arjuna, the word “Sath” is applied to an auspicious action.”

SLOKAM 28:

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

(MEANING):

“Whatever offering or gift is made, whatever austerity is practiced and whatever action is performed **WITHOUT FAITH**, that is called “ASATH”, Oh Arjuna! It is naught here or hereafter”.



“Rohini Purappaadu”





## THE ESSENCE OF THE EIGHTEENTH CHAPTER — PAASURAM 19

The EIGHTEENTH Chapter of SrImath Bhagavath GeethA has 78 sIOkams. This is the longest of the 18 chapters and contains the greatest of UpadEsams for all of us by GeethAchAryan (Charama sIOkam:18.66) using Arjuna as an excuse (vyAjam). This chapter is named “Liberation through Renunciation”.

### INTRODUCTION TO THE EIGHTEENTH CHAPTER:

AchArya RaamAnujA's introduction to the 18th chapter as translated by Swamy AadhidEvAnandha takes on this form :

In the preceding two chapters, the following topics were treated:

Vedic actions such as sacrifices, austerities, gifts etc., alone constitute the means for prosperity and final release (srEYasa: saadhanabhUtham vaidhikam yEva yajn~a tapOdhAnAdhikam karma na anyath),

The general characteristics of all vedic acts is their connection with OmkAra/ PraNavam (vaidhikasya cha karmana: sAmAnyA lakshaNam praNavAnvaya:),

Of these, there is a distinction made between the means for the final release and the means for prosperity, since they are designated respectively by the terms of Tath and Sath,

The means of liberation are acts that are free from the desire for fruits,

Their performance is possible by the preponderance of SatthvA,

The increase of SatthvA is affected by the use of Saathvik food.

Then in the 18th chapter, these are further elucidated:

The identity between abnegation (ThyAga) and renunciation (SanyAsa), which are described as the means for liberation,

The nature of abnegation (ThyAga),

Attributing the agency of all actions to the Lord, the ruler of all,

The necessity of Sathva GuNA by an elaborate description of the effects of Sathva, Rajas and Tamas,

The way by which the Supreme person is attained through acts appropriate to one's own station in life and constituting the worship of the Supreme person,



Bhakthi yOga, which is the essential teaching of the GeethA Saasthra (GeethA Saasthra SaArTO bhakthi yOga ithi).

SWAMY ALAVANTHAR'S SUMMARY OF THE 18TH CHAPTER

ईश्वरे कर्तृताबुद्धिः सत्त्वोपादेयताऽन्तिमे ।

स्वकर्मपरिणामश्च शास्त्रसाराथ उच्यते ॥ २२ ॥

-- 22nd sIOkam of Swamy AlavanthAr's GeethArtha Sangraham

(MEANING):

“The last chapter presents the mental state required for ascribing the agency to the Lord, the necessity of cultivating the Saathvic quality, the spiritual culmination of discharging one's duties, and bhakthi Yoga, which forms the essence of GeethA SaasthrA”.

“IswarE KarthruthA Bhuddhi:” refers to the comprehension that SarvEswara, SrIman NaarAyaNan is the chief doer (PradhAna karthA) for all karmAs.

“SathvOpAdhEyataa” refers to the Sathva GuNam is the most important to cultivate.

“Svakarma PariNAMAasccha” refers to the tathvam that the anushtAnams appropriate to their VarNASramam facilitates the observant to attain the Parama Purushan.

Swamy AlavanthAr uses the next 10 sIOkams (23-32) of His classical commentary on Bhagavath Geethai to describe and extol the importance of Bhakthi yOgam.

SWAMY DESIKAN'S SUMMARY OF THE 18TH CHAPTER –19<sup>TH</sup> PAASURAM

சத்துவ வீடுடை நற்கருமந்தானுகந்தமையும்

சத்துவமுள்ளது தான் குறிக்கொள் வகை செய்ததுவும்

சத்துவ நற்கிரிசைப்பயனுஞ்சரணாகதியும்

சத்துவமே தருவானுரைத்தான் தனிப் பார்த்தனுக்கே.

Satthuva veedudai naRkarumam thAnn uhanthamayum

Satthuvam uLLathu thAnn kuRikkoLvahai seythathuvum

Satthuva naRkkirisaip-- payanum SaraNagathium

SatthuvamE taruvAn uraitthAn tanip-PaarTanukke

**(MEANING):**

The Lord who blesses one with Sathva guNam instructed Arjuna of matchless valour about His fondness for Vaidhika karmAs offered to Him with the accompaniment of Saathvika ThyAgam. He further instructed Arjuna about the three subdivisions of Saathvika KarmAs for His acceptance. He concluded the GeethOpadEsam with the revelation that the fruits of lofty Saathvika karmAs are Moksham and Prapatthi.

**MEANING OF THE FIRST LINE:****(Sathuva veedudai naRkarumam TAnn uhanthamayum):**

When a chEthanam performs his KarmAs, he should abandon their links to Karthruthvam, Mamathai and Phalan.

**Karthruthvam abandonment:** The performance of the karma should be undertaken with the thought that it is the Lord, who through His servant, the Jeevan, performs for His sport the KarmAs through the indhriyams, sarIram and PrANan of the chEthanam, which are ruled by Him.

**Abandoning of MamathA:** The chEthanam should think that the KarmA that is about to be performed is not his, but done by SarvEswaran for His pleasure. This is the way to abandon MamathA.

**Abandonment of link to Phalan:** Enjoyment of Svargam results from the performance of puNya karmaas. The chEthanam should disassociate itself from the fruits of such karmA to gain phala thyAgam.

These are the three thyAgams (abandonment) that should go with all Vaidhika karmAs prescribed for the appropriate varNams. These karmAs should never be abandoned as long as one lives and should be considered as Bhagavath AarAdhanam.


**MEANING OF SECOND LINE:****(Sathuvam uLLathu tAnn kuRikkoLvahaiseythathuvum):**

All the Karmaas divide into three classes based on the dominance of one or other of the three guNams.

**Saathvika karmam** is the one, which is performed according to prescribed VarNASrama dharmams with karthruthva, MamathA and Phala thyAgams.

**Raajasa Karmam** is the one done with ahankAram (with the thought that it is done by me) and seeks and strives for that phalan aggressively.

**Taamasa Karmam:** This is the kind, where all thought about the Lord being the agent



of the karmAs is abandoned. No respect is given to sAsthraic directions; ostentatious performance along with himsA to others is the hallmarks of Taamasa karmam.

Those who seek Moksham should chase away RajO and tamO guNams and strive for sathva guNam to be blessed by the Lord with the Moksha sukham.

**MEANING OF THE THIRD LINE:**

**(Satthuva naRkirisaip-payanum):**

The phalan arising from the correct practice of Karma yOgam with Saathvika thyAgam is referred to here. Such an observance leads to kaivalyam (direct visualization of the aanandhamaya Jeevan, which is the bonded, eternal servant of the Lord); That will lead on to the uninterrupted and single minded devotion to SarvEswaran and the chEthnam will now be blessed with the anubhavam of Para Bhakthi. The Lord will now bless the jeevan His saakshAthkAram (visualization). This stage of Bhakthi yOgam is known as Para Jn~Anam. Arrival at this stage of Para Jn~Anam will make the jeevan long intensely for the enjoyment of the Lord and the jeevan will not be able to keep his prANan without the total anubhavam of the Lord at all times. The jeevan will cry out for that blessing. This stage of Bhakthi yOgam is known as Parama Bhakthi. SarvEswaran will now hasten to bless the Jeevan with MokshAnandham and ParipoorNa nithya Kaimkaryam at His Supreme Abode. This is the phalan of properly observed karma yOgam with saathvika thyAgam.

**MEANING OF THE FOURTH LINE:**

**(SaraNAGathyum SatthuvamE taruvAn uraitthAn tanip-PaarTanukkeE):**

The Lord who blesses one with Sathva guNam instructed ArjunA about Moksham resulting from performing total surrender at His sacred feet (SaraNAGathy). The profound meanings of SaraNAGathy have been summarized earlier in this series, when the Prabhandham of Swamy Desikan on “Charama sLOka Churukku”. This (SaraNAGathy) is Saasthra SaarArTam (Essence of Bhagavath Saasthrams).

**SOME KEY SLOKAMS OF THE EIGHTEENTH CHAPTER:**

**SLOKAM: 47**

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

**(MEANING):**

“Better is one's own duty, though ill done (imperfectly performed), than the duty of another, though well performed -- -- -- when one does the duty ordained by his own nature, he incurs no stain.”

SLOKAM 55:

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

“Through devotion, he comes to know Me fully --- who and what I am in reality, who I am and how I am. Knowing Me thus in truth, he forthwith enters into Me. (BhakthyA MaamabhijAnAthi ....)”

SLOKAM 56:

सर्वकर्माण्यपि सदा कुर्वाणो मद्दयपाश्रः

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

MEANING:

“Taking refuge in Me and performing all works constantly, one, by My grace, attains the eternal and immutable realm (SarvakarmANyapi SadhA kurvANO....)”.

SLOKAM 61:

ईश्वरः सर्वभूतानां हृद्देशोऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

(MEANING):

“The Lord, Oh Arjuna, abides in the heart of every being, spinning them round and round, mounted on a wheel as it were, by His power.”

SLOKAM 62:

तमेव चरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

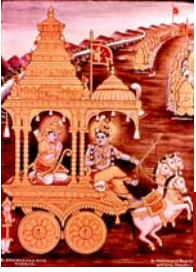
(MEANING):

“Seek refuge in Him alone, Oh Arjuna, with the whole of your being. By His grace, you shall find supreme peace and eternal abode.”

SLOKAM 65:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥



(MEANING):

“Focus your mind on Me. Be My devotee. Be My worshipper. Prostrate before Me. You shall come to Me alone. I promise you, truly; for you are dear to Me.”

SLOKAM 66:

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

(MEANING):

“Completely relinquishing all dharmAs, seek Me alone for refuge. I will release you from all sins. Grieve not.”

SLOKAM 78:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भुतिर्ध्रुवा नीतिर्मतिर्मम ॥

(MEANING):

“Wherever there is Sri Krishna, the Lord of YogA, and Arjuna the archer, there are ever fortune, victory, wealth and sound morality. This is my (Sanjaya's) firm conviction.”

In the next posting, we will focus on the Charama sLOkam of GeethAchAryan.





THE REMAINING TWO PHALA SRUTHI PASASURAMS OF SWAMY DESIKAN'S PRABHANDHAM OF GEETHARTHA SANGRAHAM.

TWENTIETH PAASURAM: FRUITS OF RECITING GEETHARTHA SANGRAHAM

வன் பற்றறுக்குமருந்தென்று மாயவன் தானுரைத்த

இன்பக்கடலமுதாமென நின்றவிகீதை தனை

அன்பர்க்குரைப்பவர் கேட்பவராதரித்தோதுமவர்

துன்பக் கடலுள் துளங்குகை நீங்கித் துலங்குவரே.

vann paRRu aRukkum marunthu yenRu Maayavan thAnn uraittha

inbhak-kadal amuthAm yena ninRaviggeethai thanai

anbarkku uraippavar kEtbavar aadharitthu Othumavar

tunbak-KadaluL tuLanguhai neekkit--tulungavarE

(MEANING):

Geethai has the glory of being the medicine for releasing the chEthanams from the disease of SamsAram. This has been stated by our Lord Himself.

Geethai is like a vast ocean containing sakala sookshama Dharmams (entire array of subtle dharmams and codes of conduct) inside it.

Geethai is a veritable ocean of nectar for its students. It generates paramAnandham in them. Those who are able to teach the GeethA sIOkams to sishyAs as well as the students who benefit from such studies with serious resolve and faith will be freed from the bonds of SamsAram and shine with divine effulgence.

The vast MahA BhAratham is compared here to the limitless ocean and Geethai as the nectar that arose out of that deep ocean (inbak-kadal amuthAm ninRa Geetha).

AchAryAs are instructed us to teach this secret GeethA Saasthram to the most deserving sishyAs (anbharkku Uraippavar). The sishyAs who learn it through Guru Kulam and KaalakshEpam routes are referred to as "kEtpavar". Those sishyAs dear to AchAryAs, who master it through respectful adhyayanam and reflect on their deep meanings are saluted as "aadharitthu Odhumavar". The end result of such study and contemplation assures them







freedom from the cycles of births and deaths (Moksham) through the upAyam of SaraNagathy at the sacred feet of the Lord. They shine as splendourous stars in the firmament of Sri Vaikuntam amidst fellow MukthAs (liberated Jeevans) and Nithyasooris.



“Thiruaadi Pooram– SErthi Utsavam”





## SWAMY DESIKAN'S TWENTY FIRST & FINAL PAASURAM: POET'S MUDHRAI ON PRABHANDHAM

தீதற்ற நற்குணப் பாற்கடல் தாமரைச் செம்மலர்மேல்

மாதுற்ற மார்வன் மருவ இன் கீதையின் வண்பொருளைக்

கோதற்ற நான்மறை மௌலியினாசிரியன் குறித்தான்

காதற்றுணிவுடையார் கற்கும் வண்ணங்கருத்துடனே.

theethaRRa naRgguNap--pARRkkadal thAmaraic-chemmalar mEl  
mAthuRRa MARvan maruva inngeethayin vaNN poruLaik--  
kOthaRRa nAnmaRai mouLiyin Aasiriyān kuRitthAn  
kAdal thuNivu udayAr kaRkkum vaNNam karutthudanE

(MEANING):

AdiyEn, VedAnthAcharyan housed in this Prabhandham the Taathparyam (essential meaning) of the Lord's Geethai in a manner that would both please the Lord's divine mind (ThiruvuLLam) and enable the BhakthAs and PrapannAs to learn these meanings with SraddhA.

Swamy Desikan salutes the Lord, who blessed us with the GeethOpadEsam as the very Lord who is resting on AadhisEshan at the Milky Ocean with the lotus lady of auspicious attributes. That KsheerAbdhi NaaTan incarnated as Lord KrishNA, the dear friend and charioteer of Arjuna and blessed us with the profound GeethOpanishad.

Swamy Desikan informs us that the purpose of the creation of the Prabhandham was to deal with the quintessence of Bhagavath Geethai following the footsteps of Swamy AlavanthAr: To help PrapannAs learn SaraNAGathy Saasthram with its major angam of MahA viswAsam clearly.

Swamy Desikan “signs off” as the composer of this sacred Prabhandham by identifying himself as “NaalmaRai mouLi Aasiriyān” (the AchAryan of the four VedAnthams/ Upanishads associated with the four VedAs).





“Parthasarathy Perumal”

कवितार्किसिंहाय कल्याण गुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ।

சீரார் தூப்புல் திருவேங்கடமுடையான் திருவடிகளே சரணம்

Daasan,

Oppiliappan Koil Varadachari Sadagopan