

Srimad bhagavad gItA

Volume 3



Annotated Commentaries by
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SiromaNi in Sanskrit

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CONTENTS

Srimad Bhagavad Gita Volume 1 (Chapters 1 to 6)	pdf
Srimad Bhagavad Gita Volume 2 (Chapters 7 to 12)	pdf
Foreword by the Editor for Volume 3	1
Slokams and Commentaries	7
Chapter 13	9
Chapter 14	53
Chapter 15	90
Chapter 16	118
Chapter 17	145
Chapter 18	180
nigamanam	276





॥ श्रीः ॥

॥ श्री कृष्णाय तुभ्यम् नमः ॥

FOREWORD BY THE EDITOR

'SrI nrsimha seva rasikan'

Oppiliappan koil SrI VaradacAri SaThakopan



The first half of the third shaDkam deals with the svarUpam, and svabhAvam of Cetanam, acetanam and the prapancam resulting from their union as well as the true state (nija nilai) of sarveSvaran. The 13th, 14th and the 15th chapters deal with the three tattvams (tattva trayams): cit, acit and ISvaran in that order.

The second half of the third shaDkam covers the way to observe the Karma, jn~Ana and Bhakti yogams and the dependence on the SAstrAs for a cetanan like Arjuna to understand clearly that Sriman nArAyaNa is the Para Brahman celebrated in the VedAntams.

THE THIRTEENTH CHAPTER'S HIGHLIGHTS:

The 13th Chapter (Kshetra-Kshetrj~na VibhAga yoga) has 34 slokams. This chapter is about the differentiation from the knower (Kshetraj~nan) from the known (Kshetra). In this chapter, the nature of the body, the means for the realization of Self, the cause of bondage and the distinction between the self and the body are dealt with.

Swamy Desikan summarizes the scope of the 13th chapter as dealing with the svarUpam of SarIram (deham), the difference between the Self and SarIram. The guNams such as amAnitvam are required to comprehend the svarUpam of the Self. 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 are given. The key slokams of this chapter are 26, 29, 30, 31 and 34.

THE FOURTEENTH CHAPTER'S HIGHLIGHTS:

The fourteenth chapter deals with the division according to the three guNAs. gItAcAryan instructs us on how the guNAs become the cause of bondage and how their hold can be removed.

In this chapter, Lord explains the various ways in which the guNAs bind the Self (jIvAtman), how the guNAs are the agents in respect to all works and how the Supreme Person (ParamAtman) is the basis of all the three ends attainable, namely, heavenly sovereignty, the abidance in the pristine state of Self and dwelling in the Lord.

Swamy ALavantAr uses the four themes to summarize the essence of the 14th Chapter:

1. guNa-bandha vidhA (various ways in which the guNAs bind the Self)
2. teshAm kartrtvam (How they are the agents of all works)
3. tannivartanam (How to eliminate their hold)
4. gati traya svamUlatvam (How the Lord is the basis of all three ends attainable: the heavenly sovereignty, the abidance of the pristine state for the Self and the dwelling in the Lord).

The key slokams of this chapter are: 4, 5, 16 and 19.

THE FIFTEENTH CHAPTER:

This chapter deals with the mystery and grandeur of the Supreme Lord (Purushottaman). Our Lord instructed Arjuna that He is different from Prakrti with its 24 sub-tattvams. He revealed to Arjuna that He is distinctly different from both the baddha jIvans (jIvans admixed with 3 guNAs of Prakrti), which





become mukta jIvans through unceasing practice of Bhakti yogam. Finally, the Lord explains that He is different from eternally liberated souls (nitya sUri-s), as well, characterized by 8 Atma guNams. He instructs Arjuna that as the Lord of the Universe, He pervades, sustains and rules over the Prapancam made up of cetanam and acetanam.

THE SIXTEENTH CHAPTER:

This chapter details the characteristics of the two types of individuals born in the world with two kinds of mental dispositions named "daivI sampat" (of the divine nature) and "Asuri sampat" (of the demoniac nature). The upadesam here is to help the seekers cultivate such characteristics as would be conducive to attain liberation from the bondage. In the 21st slokam of this chapter, our Lord identifies Passion (kAmam), anger (krodham) and greed (lobham) as the threefold gateway of this hell in the form of demoniac nature and one should abandon them to attain freedom from bondage. In the final slokam of this chapter, gItAcAryan exhorts Arjuna to accept SAstra as the sole guide (authority) regarding what is to be done and what is to be avoided to free himself from bondage and attain the supreme goal of Moksha sukham.

THE SEVENTEENTH CHAPTER:

This chapter is named SraddhA-traya-vibhAga yoga or the theory of the three fold nature of faith. Swamy ALavantAr states that this chapter deals with three upadesams:

1. Those acts that are not ordained by the SAstrAs are demoniac in nature and thus are fruitless
2. the works enjoined by the SAstrAs are of three kinds according to the three guNAs, which influence the mental disposition of an individual
3. the lakshaNams of KarmAs sanctioned by the SAstrAs.

SraddhA or faith is the one needed for the observance of religious activities





and it also extends beyond to other items such as food (AhAra), sacrifice (yaj~nA), penance (tapas) and offering of gifts (dAnam). All of the above items are classified on the basis of the three guNAs to help us engage in observing appropriate sAdhanAs to gain Moksha siddhi. It has been observed that this chapter does not discuss any philosophical doctrines but has practical value in observing the sAdhana for gaining Moksham.

THE EIGHTEENTH CHAPTER:

The final chapter of Bhagavad gItA is named Moksha-sannyAsa yoga or the theory of liberation through renunciation. gItAcAryan elucidates the concept of tyAga (abnegation) and sannyAsa (renunciation) to establish the role of karma as a part of the sAdhana for liberation. The importance of attributing the agency of all actions to the Lord, the ruler of all is emphasized in the sAdhana for Moksham. The importance of cultivating sattva guNam during this sAdhana is stressed. The different paths by which the Supreme Being is attained through sAdhanAs appropriate to one's station in life is covered. In this final chapter, the conclusion is arrived at about Bhakti yoga assisted by Karma yoga and j~nAna yoga as being the direct sAdhana for the parama purushArtham (the supreme goal) of Moksham. The 65th and the 66th slokams of this last chapter are the most important ones in the entire gItopanishad:

"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"

---18.65

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

---18.66

VaishNavite AcAryAs conclude that Bhakti yoga is the most important component of the sAdhana for gaining moksham as taught by the Lord in His





Bhagavad gItA. ananya bhakti or unswerving devotion is the sole means to attain ParamAtma. This is the central message of the Lord in His celestial upadesam to us all using Arjuna as a vyAjam.

namo SrI vAsudevAya,

dAsan, Oppiliappan Koil VaradAchAri Sadagopan



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श्रीमद्भगवद्गीता

द्वितीय भागः

SrImad BhagavadgItA

Volume 3

SLOKAMS AND COMMENTARIES





CHAPTER 13

KSHETRA KSHETRAJ~NA VIBHAGA YOGA:

THE FIELD AND THE KNOWER

INTRODUCTION:

If the Gita is divided into three parts of six adhyAyas each, the first hexad consisting of adhyAyas 1 to 6 deal with the nature of the Self, Brahman synonymous with nArAyaNa and the means of attaining it through j~nAna yoga and karma yoga. The second hexad, adhyAyas 7 to 12 outlines the path of yoga through the knowledge of the nature of the Lord, the Supreme Self and the inner Self of all. Now in the last part, we find a detailed exposition of these topics propounded in the first two parts.

In this adhyAya titled "kshetrakshetraj~na yoga", differentiation of the known and the knower is explained. The topics dealt with are,

1. dehAtmana: svarUpam - The nature of body and the self
2. dehayAthAtmya Sodhanam - enquiry into the real nature of the physical body.
3. dehaviyuktAtmaprAptyupAya: - The means of attaining the Self after leaving the body.
4. vivikta AtmasvarUpa samSodhanam - The nature of the Self in the disembodied state.
5. tathA vidasya Atmana: acit sambandha hetu: - Explanation of howand why does the Self become associated with the body.
6. viveka anusandhAnaprakAra: - The mode of discriminating between the body and the self.

The discourse in this adhyAya starts with the following words of KrshNa, "idam SarIram" (Slokam 1).





SLOKAM 1

श्रीभगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

SrI bhagavAn uvAca

idam SarIram kaunteya kshetram iti abhidhIyate |

etat ya: vetti tam prAhu: kshetraj~na: iti tadvida: ||

Meaning:

The Lord said -

The physical body is called the field, **kshetra** and He who knows it, meaning the Self, is called the knower, **kshetraj~na**, by those who know the real nature of the Self.

Comments:

All that is known including the physical body, mind and intellect are the **kshetra**, field of experience because all these become the object of knowledge as in "this is my body, my mind is upset, my intellect is not functioning" etc. Apart from this, the entire world by the senses and the mind also is the **kshetra**. This naturally leads to the conclusion that there must be a knower who knows all this, and that is the Self, **kshetraj~na**.

The individual self, however is the knower in that particular embodiment through which the field of experience is known and when the soul is separated from the body the experience of the world does not exist anymore. But there is an eternal knower, says KrshNa in the next sloka.





SLOKAM 2

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

kshetraj~nam ca api mAm viddhi sarva kshetreshu bhArata |

kshetra kshetraj~nayo: j~nAnam yat tat j~nAnam matam mama ||

Meaning:

Know Me as the knower of all fields. The real knowledge is that of the field and the knower according to Me.

Comments:

The Lord says that he is the knower of all the fields and the true knowledge consists of that about the field and the knower.

The Lord is the knower in all the fields being the inner self of all. Those who know this are the real knowers and this is the real knowledge.

In BrhadAraNyaka mAdhyandina SakhA (br. mA), it is said, '

ya: Atmani tishThan Atmana: antara: yam AtmA na veda yasya AtmA SarIram
ya: AtmAnam antaro yamayati | sa ta AtmA antaryAmyamrta:'

---SrI Ramanuja's vedArtha sangraha / br. mA 5-7-22).

He who dwells in the individual self as its inner self, whom the individual self does not know, to whom the individual self is the body, who controls the individual self from within, He is your inner controller and immortal Self'. Hence the real and ultimate knower is the Lord or Brahman. From the advaita point of view also the real self is Brahman, and hence there is no discrepancy. In the Gita itself it is said earlier 'ahamAtmA guDakeSa





sarvabhUtASayasthita: I am the Self of all beings' (BG.10.20), 'na tadasti vinA yat syAt mayA bhUtam carAcaram, nothing that moves and does not move, exist without me' (BG.10-39).

Then KrshNa starts describing the field, kshetra and the individual self, kshetraj~na in detail. The distinction between the body and the self has been laid out in the scriptures by vedic hymns and BrahmasUtrAs through reasoning and reiterated by the sages, says KrshNa to make it clear that this was not something of his concoction.





SLOKAM 3

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥

tat kshetram yat ca yAdrk ca yat vikAri yata: ca yat |

sa ca ya: matprabhAva: ca tat samAsena me SrNu ||

Meaning:

That which is the field, its nature, its modifications, its evolution and the origin, the powers of Me, who is the knower of all fields, all this, you hear from Me in brief.

SLOKAM 4

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥

rshibhi: bahudhA gItam chandobhi: vividhai: prthak |

brahmasUtrapadai: ca eva hetumadbhi: viniScitai: ||

Meaning:

This subject has been sung by the rshis in various ways, in many metrical and prosodic manner, which is reiterated by BrahamasUtrAs through reasoning and conviction.

Comments:

The kshetra the nature and modifications of which are being detailed in the forthcoming slokAs are referred to here as that being expounded already by the sages in the VedAs, Upanishads and BrahamasUtrAs. The latter is the treatise on the purport of the Upanishads.



SLOKAMS 5 & 6

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

mahAbhUthAni ahankAro buddhi: avyaktam eva ca |

indriyANi daSaikam ca panca ca indriya gocarA: ||5||

icchA dvesha: sukham duhkham sanghAta: cetanA dhrti: |

etat kshetram samAsena savikAram udAhrtam ||6||

Meaning:

The five gross elements, ahankAra, buddhi and the unmanifest prakrti, the ten indriyAs plus one (including manas) and five sense objects, desire, hatred, pleasure and pain, the aggregate, intelligence and fortitude, all these comprise of the field and its modifications.

Comments:

The kshethra comprises of:

1. avyakta - The unmanifest, that is, prakrti, the premordial element
2. buddhi- also known as mahat tattva, the evolute of prakrti
3. ahankAra - the evolute of buddhi, and is of three kinds, sAttvik, rAJasik and tAmasik
4. mahAbhUtAni - evolutes of tAmasa ahankAra, the five subtle elements,



pancatanmatrAs giving rise to the five gross elements, pancabhUtAs.

5. indriyANi-daSa + ekam - the ten sense and motor organs + mind the evolutes of sAttvik ahankAra
6. indriyagocrA:-panca- the five objects of the senses, sound, form, taste and smell.

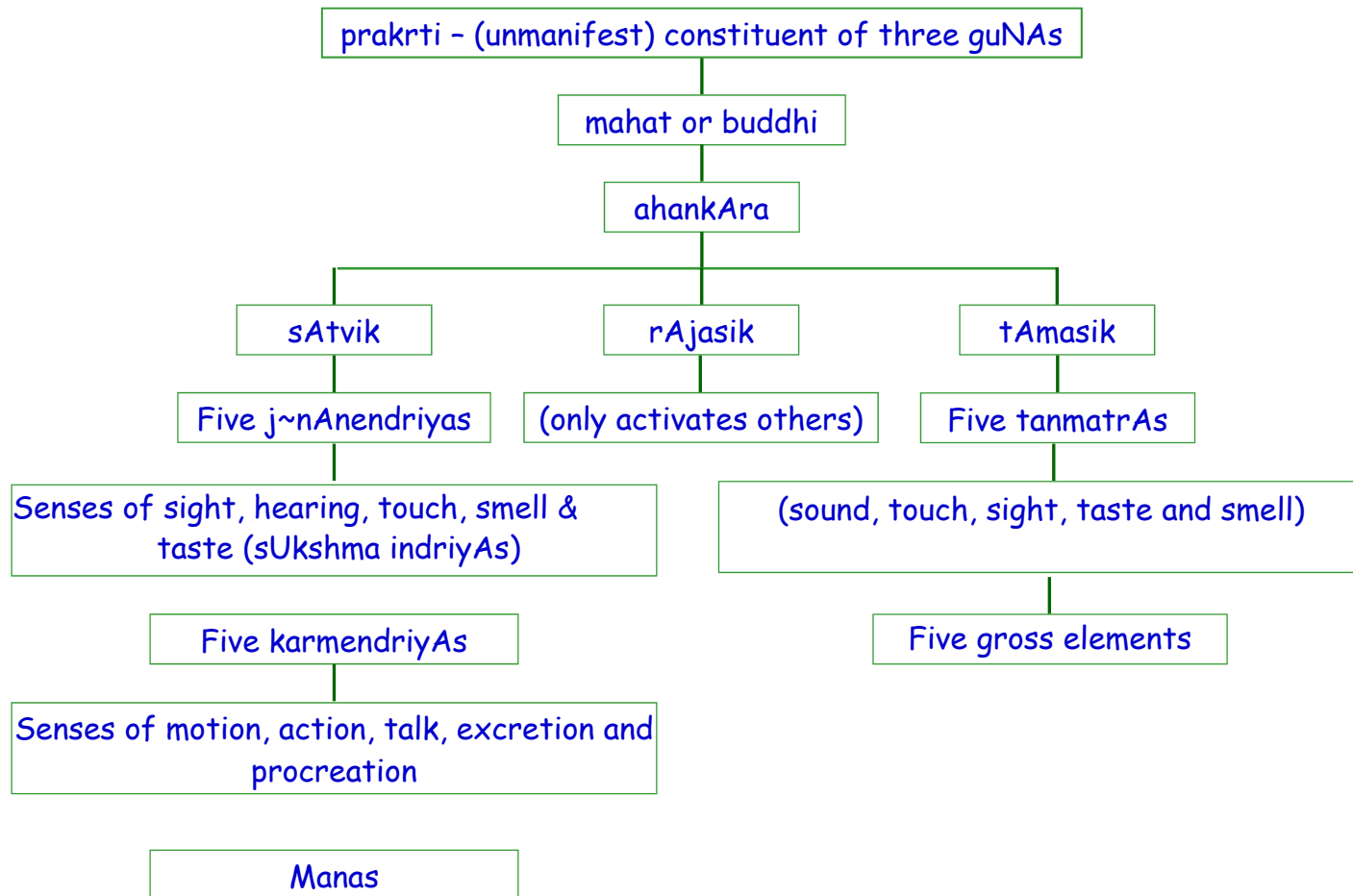
The classification given above is based on the sAnkhya system of philosophy according to which there are two Reals, Prakrti, the insentient matter and Purusha, the sentient soul. The kshetra, described here, is the Prakrti which is the evolvment of all and the evolution of the world is given to be as above.

sAnkhya philosophy holds a prominent place in the Indian philosophical system as all the other schools are found to either refute or agree with its concepts. Sankara says that he finds it necessary to refute sAnkhya doctrines specially because it is akin to vedAnta in some respects but differs from the main concept of vedAnta, namely, the causality of Brahman. But the tattvAs of sAnkhya are accepted by all. (See plate on facing page)

The whole gross universe is the combination of these. Prakrti is basically made up of three guNAs: sattva, rajas and tamas and everything else that is described as kshetra are the modifications of the three guNAs. Even the emotions such as desire, hatred, pleasure and pain, usually attributed to the self are only modifications of prakrti arising from the association of the self with prakrti. This in brief, says KrshNa is the kshetra and its modifications.

icchA, dvesha, sukha and dukkha are the experience of the mind through the sense organs. sanghAta means the aggregate of the elements forming the physical body which is the bhogAyatanam, the abode of experience. cetana is the sentience which causes the feelings of sukha, dukkha etc., and denotes intelligence. dhrti is the conviction which is also the modification of the mind and intellect. All are the products of the ahankAra and hence the evolutes of prakrti.





Sankhya tattvas



SLOKAMS 7, 8, 9, 10 & 11

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।

आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।

जन्ममृत्युजराव्याधितुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

amAnitvam adambhitvam ahimsA kshAnti: Arjavam |

AcArya upAsanam Saucam sthairyam Atmavinigraha: ||7||

indriyArtheshu vairAgyam anahankAra eva ca |

janma mrtyu jarA vyAdhi dukkha dosha anudarSanam ||8||

asakti: anabhisvanga: putra dAra grhAdishu |

nityam ca samacittatvam ishTa anishTa upapattishu ||9||





mayi ca ananya yogena bhakti: avyabhicAriNI |

vivikta deSa sevityam arati: janasamsadi ||10||

adhyAtma j~nAna nityatvam tattva j~nAnArtha darSanam |

etat j~nAnam iti proktam aj~nAnam yat ata: anyathA ||11||

Meaning:

Humility, absence of ostentation, non-violence, patience, straightforwardness, serving the guru, purity, firmness, self control, detachment from the sense objects, absence of ego, awareness of the defects in samsAra such as birth, death, old age, disease and sorrow, detachment, absence of clinging to son, wife, house etc., even-mindedness always towards the advent of pleasant and happenings, staunch and unswerving devotion to Me, retirement to secluded place and avoidance of society, constant contemplation of the knowledge of the self and reflection on the true knowledge, these are known as the real knowledge that enables one to attain the Supreme and all the others are termed as ignorance.

Comments:

Next the third topic, namely the means for the attainment of Self is discussed.

Certain qualities necessary for attaining the knowledge of the Self are enumerated now.

They are:

1. amAnitvam, modesty especially towards the eminent.
2. adambhitvam, absence of ostentation. dambha is the flaunting of one's virtues and good deeds and adambhitvam is the absence of it. This trait is subsidiary one to modesty.
3. ahimsA, non-violence in thought, word and deed.





4. **kshAnti**, patience even when provoked.
5. **Arjavam**, integrity of thought word and deed as mentioned in the sloka, **yathA cittam tathA vAca: yathA vAca: tathA kriyA; citte vaci kriyAyAm ca mahatAm ekarUpata**, for the great souls, the words correspond to their thoughts and their actions correspond to their words and hence their thought word and deed are one pointed'.
6. **AcArya upAsanam**, service to the preceptor as envisaged in the sloka 'tadviddhi praNipAtena paripraSna sevayA' (BG.4-34).
7. **Saucam**, inner and outer cleanliness as specified by yama and niyama disciplines.
8. **sthairyam**, unshakable faith in the sastras concerning the self.
9. **Atmavinigraha:**, dispassion in all that is non-self.
10. **indriyArtheshu vairAgyam**, absence of desire for sense objects.
11. **anahankAra**, absence of egotism.
12. **janma mrtyu jarA vyAdhi duhkha dosha anudarsanam**, perception of evil in birth, death, old age, disease and sorrow. That is, to view the cycle of birth and death as evil.
13. **asakti:**, detachment.
14. **anabhishvanga:** **putradAragrhAdishu**, absence of clinging to son, wife house etc.
15. **nityam ca samacittatvam ishTa anishTa upapattishu**, even- mindedness in all desirable and undesirable events.
16. **mayi ca ananya yogena bhakti: avyabhicAriNI**, constant devotion directed to the Lord alone.



17. vivikta deSa sevitvam, resorting to solitude.

18. arati: janasamsadi, avoidance of crowds.

19. adhyAtma j~nAna nityatvam, constant contemplation on the knowledge of the self.

20. tattva j~nAnArtha darSanam, reflection on the knowledge of the truth.

All these attributes contribute towards the attainment of the Self.





SLOKAM 12

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥

j~neyam yat tat paravakshyAmi yat j~nAtvA amrtam aSnute |

anAdimat param brahma na sat tat na asat ucyate ||

Meaning:

I shall declare that which is to be known, knowing which one attains the immortality. It is the Supreme Brahman, with no beginning, and is said to be neither being nor non-being.

Comments:

In the foregoing slokAs, KrshNa was explaining the steps necessary to attain the knowledge of Brahman. From this sloka, he is elaborating on the Brahman itself.

In BhagavadgIta, we always find the highest philosophical concept outlined here and there which may sound baffling to the ordinary intellect. KrshNa was also aware of it and subsequently starts elucidating.

The Supreme Brahman is anAdi as declared by the Upanishad, 'sadeva saumya idamagra AsIt ekameva advitIyam (chAn.6-2-1), that Being, meaning Brahman, alone existed in the beginning, one only without a second'. Also it is said that by knowing that everything else becomes known.

Again it is said in the Upanishad 'asat vA idam agra Asit; tatho vai sat ajAyata, (tait.2-7) in the beginning there was non-existence from which the being came into existence'. Then say that the Supreme Brahman is neither sat nor asat seems to be contrary to the Upanishadic declarations, which themselves sound







self contradictory.

This has to be examined in light of the real nature of Brahman outlined in the Upanishads. It is said 'yato vAco nivartante aprApya manasA saha, both speech and mind are returning without able to reach the Supreme reality'. That is, Brahman cannot be limited by words or thought. This is the meaning of the phrase 'neither sat nor asat'.

There is a term that describes Brahman 'sva abhAva aprtiyogi'. A thing is the pratiyogi, counter-correlate of its own non-existence. For instance, a pot (ghata) is the pratiyogi of its non-existence, ghatabhava. Now Brahman being the only one without a second, there can be no non-existence of it, that is, no sva abhAva of Brahman. So Brahman cannot be the pratiyogi of its own non-existence. Only an existent thing can be a pratiyogi of its nonexistence. Hence Brahman is neither existent nor non-existent.

What it really means is that Brahman cannot be proved by any prAmANa as being existent as all the prAmANA, means of valid cognition, have limited scope and cannot determine something which is not limited by expression. Similarly it cannot be proved as non-existent since there can be nothing without it.

To put this in simple words, say that something exists, it has to be shown to exist through some valid means of cognition. There are four valid means of cognition, namely, perception, inference, comparison and verbal testimony. Perception or pratyaksha is what is understood by sense contact. The sense objects are seen, heard, smelt, tasted and touched. But the Brahman could not be cognized by the senses because it is beyond sense cognition, atIndriyam.

Next comes inference. We understand fire by means of the smoke. The smoke is perceived and the fire is inferred. Even this does not hold good in case of Brahman as there is no perceptible sign like smoke through which Brahman could be inferred.

The comparison serves as a means of cognition when we describe a thing by



saying it resembles something else. It means explaining something unknown by means of something known as a comparison. But there is nothing like Brahman and the comparison fails to serve as a means of cognition. Lastly, the verbal testimony is something which is understood from verbal description. VedAs are the only testimony for Brahman but they only serve as guidelines.

There are two kinds of lakshaNa, definition. svarUpalakshaNam is the definition of the characteristics. Brahman is defined as satyam j~nAnam anantam, existence, knowledge and infinity. But here is a difference between existence and existent. A thing is said to be existent, the existence of which is limited to that alone. But existence as such is all pervading and that is Brahman. Similarly knowledge means the knowledge of something but the Brahman is that knowledge by which everything else is known. anantam, infinity means not limited by time, like saying a thing exists today and did not exist yesterday, by entity, like saying that this is a pot and not a cloth, and by place, like saying the pot is here and not there. Brahman is desakAlavastu aparichinnam, not conditioned by place, time and entity. Hence Brahman cannot be limited by any description through words.

tatastha lakshaNa on the other hand means indicative definition such as pointing out to a field where a crane is seen sitting and saying that it is the field of Devadatta. The field is permanent but the crane need not be there always and serves to point out the field only. The definition of Brahman given in the VedAs as — yato vA imAni bhUtAni jAyante, yena jAtAni jIvanti, yatprayantya (yasmin) abhisamviSanti — meaning, Brahman is that from which all beings come out, by which they are sustained and into which they merge back, but Brahman can exist independent of these functions. This is tatastha lakshaNa.

Brahman cannot be called asat, because there is no such thing as non existence of Brahman which is ananta, and everything else exists because of Brahman.

In the subsequent slokAs KrshNa explains the implications of the above sloka.



SLOKAM 13

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

sarvata: pANipAdam tat sarvata: akshi Sira: mukham |

sarvata: Srutimat loke sarvam Avrtya tishThati ||

Meaning:

Everywhere are Its hands and feet, everywhere are Its eyes, head and mouth;
Its ears are on all sides and It stands all-pervading.

Comments:

Even though this seems to be the description of the viSvarUpa of the Lord, seen in the 11th chapter, this is actually a reflection of the words of the Upanishad 'apANipAdo javano grahItA paSyatyacAkshu: sa SrNotyakarNa: (Svet.3-19), without feet or hands He moves swiftly and seizes things; he sees without eyes, He hears without ears'. This speaks about the transcendence of Brahman. Even though the imminence is denoted subsequently, it is also implied in this sloka. The Lord is everywhere both in His all pervading form and also as individual entity. He is present everywhere and accepts the offering of the devotees at all places. This is the meaning of sarvata: pANipAdam. He sees everything and nothing escapes His attention, sarvata: akshi Siromukham. He listens to the plea of the devotees everywhere and their singing of His glory, sarvata: Srutimat. Thus He stands all pervading in samashTi, as a whole and vyakti, individually.





SLOKAM 14

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥

sarva indriya guNa AbhAsam sarva indriya vivarjitam |

asaktam sarvabhrt ca eva nirguNam guNa bhoktr ca ||

Meaning:

He shines in all indriyAs though He has no indriyAs. He supports all but unattached. He is the experiencer of the guNAs but has no guNAs.

Comments:

This sloka which seems to be an apparent contradiction has to be explained in order to be understood.

The guNAs of indriyAs such as seeing, hearing etc. are experienced only because of the existence of the inner self, the Brahman, which is manifest through all experience and hence, **sarvendriyaguNAbhAsam**. Yet Brahman is not the experiencer as he has no indriyAs, **sarvendriyavivarjitam**, as made out in the last sloka and the Upanishad quoted therein, and nirguNa, devoid of guNAs. The manifest world is made up of the three guNAs from which everything including the indriyAs came out. The Lord is the **parAprakrti**, the higher self, the essential nature by which the Universe is supported, **sarvabhrt**.





SLOKAM 15

बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

bahi: anta: ca bhUtAnAm acaram caram eva ca |

sUkshmatvAt tat avij~neyam dUrastham ca antike ca tat ||

Meaning:

It is within and without all beings; unmoving and yet moving; so subtle that none can comprehend, far away yet very near.

Comments:

Brahman is within all beings as their inner Self. It is without, because everything exists in Brahman. It is unmoving because It is everywhere yet moving as everything moves only because of. It is, being beyond sense apprehension and cannot therefore be comprehended. It is far away for those whose intellect is covered with ego born of ignorance but very near to the enlightened.

This reminds the remark of a devotee that the VaikuNTha is only a call away, because the Lord came as soon as Gajendra called Him! To the devotees, He is ever near and close.





SLOKAM 16

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

avibhaktam ca bhUteshu vibhaktam iva ca sthitam |

bhUtabhartr ca tat j~neyam grasishNu prabhavishNu ca ||

Meaning:

This Self is undivided yet appears to be divided among beings; supports all beings, absorbing them and generating.

Comments:

When seen as the transcendent and imminent reality, the Self is undivided being one whole. But to the unenlightened and ignorant, the diversity of the world seems to be real and hence the Self is not seen as one. As one actually sees only the Self everywhere, knowingly or unknowingly, it is said to be divided. The aspect of being the supporter, absorber and generator is the reflection of the upanishadic declaration -

yato vA imAni bhUtAni jAyante | yena jAtAni jIvanti |

yatprayantya (yasmin) abhisamviSanti | tadvijij~nAsasva | tadbrahma

--(taitt-III-1-1)

Meaning:

Know that to be Brahman from whom all beings come, by whom they are supported and into which they merge back. Brahman is the cause and the world is the effect.

The means of attainment of reality and the real nature of the Self, that is the third and fourth topics are discussed in the above slokAs 7 to 16.





SLOKAM 17

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥

jyotishAm api tat jyoti: tamasa: param ucyate |

j~nAnam j~neyam j~nAnagamyam hrdi sarvasya vishThitam ||

Meaning:

That is the light of all lights and which is mentioned as being beyond darkness, is the knowledge, the object of knowledge and the goal of knowledge and seated in the hearts of all.

Comments:

A light is that by which things become known because in the darkness nothing is known. Brahman is the light that illuminates all other lights. **tameva bhAntam anubhAti sarvam tasya bhAsA sarvam idam vibhAti**, says the Upanishad (kaTha. 2.2.15), meaning, all shine because He shines and they shine through His lustre. Hence He is **tamasa: param**, beyond darkness. The absence of light is darkness. There can be no darkness in the Sun. Since Brahman is eternal there can be no absence of its light. This is what is meant by **tamasa: param**.

Brahman is the knowledge, the object of knowledge and the goal of knowledge. In other words, The Lord is the upAya and upeya. He is j~nAnasvarUpa from whom all knowledge emanates and hence He is the knowledge. He is the means of knowledge and as well as the end because the true knowledge is the knowledge of Brahman, brahmaj~nAna, and the means of attaining it is to contemplate on Him through devotion. Hence He himself is the means, upAya, knowing, Him. The goal of knowledge, upeya, or that which is attained through knowledge is also Himself.



hrdi sarvasya vishThitam - The Lord is seated in the heart of all. The Lord is the inner self of all and hence the knowledge arises from Him. "I am in the heart of all", he says, sarvasya ca aham hrdis sannivishTa: (B.G, Ch.15.15),





SLOKAM 18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥

iti kshetram tathA j~nAnam j~neyam ca uktam samAsata: |

madbhakta: etat vij~nAya madbhAvAya upapadyate ||

Meaning:

Thus the field, likewise the knowledge, the object of knowledge are explained briefly. My devotees knowing this, attain Me.

Comments:

The devotee here means the one who contemplates on the Supreme Self. Through contemplation and by spiritual disciplines outlined earlier in the chapter he gets the knowledge and attains the Lord.

Thus the kshetra, knowledge and the object of knowledge all have been elucidated. Next the last two topics set out in the beginning of the chapter, namely, the cause of the association of the Self with the non-self and the way of discriminating between the two are explained.





SLOKAM 19

प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥

prakrtim purusham ca eva viddhi anAdi ubhau api |

vikArAn ca guNAN ca eva viddhi prakrti sambhavAn ||

Meaning:

Know both Prakrti, the primordial nature and purusha, the individual self to be beginningless. The modifications and the guNAs are born out of prakrti.





SLOKAM 20

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

kArya kAraNa kartrtve hetu: prakrti: ucyate |

purusha: sukha duhkhAnAm bhoktrtve hetu: ucyate ||

Meaning:

Prakrti is the cause of its evolutes which are its effects. Purusha is the cause of the experiencing of sukha and duhkha.





SLOKAM 21

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

purusha: prakrtistha: hi bhunkte prakrtijAn guNAn |

kAraNam guNa sanga: asya sat asat yoni janmasu ||

Meaning:

Purusha in association in prakrti experiences the guNAs of prakrti. This is the cause of his being born in the good and evil wombs.

Comments:

The self, purusha of sAnkhya, and prakrti, the primordial nature are both beginningless and all the modifications and attributes are those of prakrti only, as purusha is changeless and without guNAs. The modifications of the body, and the sense organs are the effect of prakrti and its three guNAs, while the experience of pleasure and pain is due to the action of purusha who associates himself with prakrti.

The term **purusha** refers to the individual self, jIva, while the term prakrti represents all that is an Atman, non-self. The question may arise as to how the jiva, individual soul and the prakrti are both said to be without beginning which goes contrary to the upanishadic statement '**sat** alone was in the beginning, one only without a second'. Let us see how this is explained from the view point of advaita and visishTAdvaita.

According to advaita, Brahman alone is real and the world, including the jIva is unreal, being the effect of avidya, which is anAdi, beginningless. Hence purusha, the individual self and prakrti the world are beginningless. According to visishTAdvaita there are three reals, namely, ISvara, jIva and jagat, ISvara





the inner self of all, jIva, the individual self and the world, jagat. This is not contrary to the upanishad because Brahman or nArAyaNa is the cause of everything, all-pervading and immanent, being the inner Self. When the cause is real the effect is also real as a real thing cannot give rise to something which is unreal. Hence the world and the jIva are all modifications of the cause and form the SarIra of ISvara the inner self.

KrshNa now proceeds to explain how the individual self, who is of the nature of pure bliss experiences the joy and sorrow when it is associated with the body. The self when embodied, becomes identified with the body which is the effect of prakrti constituted of the three guNAs and as a result, experiences the joy, sorrow etc which are the effects of the three guNAs. This attachment to the guNAs and its effects is the cause of the birth of the individual soul in different bodies. Acting through the body, influenced by the guNAs, the jIva has to experience the results of the actions induced by the guNAs, sinful or meritorious depending on the respective guNAs which propel the actions.





SLOKAM 22

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

upadrashTA anumantA ca bhartA bhoktA maheSvara: |

paramAtmAca api ukta: dehe asmin purusha: para: ||

Meaning:

The Self, is thus, while in the body, is called spectator (upadrashTA), approver (anumantA), supporter (bhartA), experiencer (bhoktA), the Lord (maheSvara) and the Supreme Self (paramAtmA).

Comments:

The Self is upadrashTA, the witness because it is actually not affected by the experiences of joy and sorrow resulting from the wrong identification with the body. But since no action or experience is possible without the accordance of the Self, it is called anumanta, the approver. Since the body is supported by the Self. It is the bhartA, supporter. Due to the identification with the body the self seems to experience joy and sorrow and without it no experience is possible and so the self is called bhoktA, experiencer. As the body is subservient to the self who is the master, it is called maheSvara, the over-lord and in reality the self is nothing but the Supreme Self, the inner controller and hence called as ParamAtma.

The concept of the Self as upadrashTA etc., can be explained as follows.

upadrashTA means onlooker. When one identifies himself with the body, mind and intellect prompted by the ego which is the result of avidya, ignorance, the Self within remains as sakshimAtra, as the witness self, because no action can take place without the self and the Lord who is the inner self being aware of.





But as long as the ego is engaged in activities in the world outside, the Lord simply stands as witness, whether the activities are good or bad.

anumanta means the one who permits. When the awareness of the supreme self as the inner self of all dawns in the mind, then the activities take a turn towards enlightenment and the Lord becomes the **anumantA**, approver.

bhartA means the one who supports. The seeker who practices the path of yoga, offering the activities to the Lord in a spirit of surrender, the Lord Himself looks after his spiritual progress and becomes the supporter. **teshAm nityAbhiyuktAnAm yogakshemam vahAmyaham** (ch.9.22)

When the seeker reaches the stage of total surrender and functions as the instrument of the Lord, then the Lord Himself becomes the **bhoktA**, enjoyer.





SLOKAM 23

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

ya evam vetti purusham prakrtim ca guNai: saha |

sarvathA vartamAno api na sa bhUyo abhijAyate ||

Meaning:

The one who knows the individual self, purusha and the prakrti, the matter or non-self, whatever he does in this life, is not born again.

Comments:

When the j~nAna of the real nature of the Self and the cause of the ills of samsAra, namely the wrong identification of the Purusha with Prakrti, then there is no more lapse back in to samsAra.

What is meant by the knowledge of the prakrti and Purusha in its entirety is elaborated further in the next few slokAs.





SLOKAM 24

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥

dhyAnena Atmani paSyanti kecit AtmAnam AtmanA |

anye sAnkhyena yogena karmayogena ca apare ||

Meaning:

Some perceive the Self in the self, through meditation, by the self. Others follow the path of sAnkhyā and still others follow karma yoga.

Comments:

In this and the next sloka, Kṛṣṇa before elaborating on the perception of the reality through the knowledge, briefly mentions the different means to attain the highest knowledge of the Absolute Reality.

Those who are endowed with the greatest self discipline attain the Supreme Self by following the path of dhyāna as outlined in the chapter 6 in detail. To this kind of seeker, the inner control is already accomplished through viveka and vairāgya. He is at the last stage when the only thing that remains is the brahmasAkshAtkara, perception of reality.

Atmani paSyanti AtmAnam AtmanA - He sees the Atma, the Self in his self (mind) by his self (intellect). Contemplating on the Lord through the intellect purified by viveka and vairāgya, one sees the Lord in His mind which is cleansed of all impurities by the fire of jñāna.

anye sAnkhyena yogena - The sAnkhyā yoga mentioned here is the jñāna yoga while the earlier one is dhyāna yoga. jñāna yoga consists in the study of the SāstrAs to acquire viveka and vairāgya and aspire for the attainment of the



Supreme through the application of knowledge thus gained.

The study of SAstrAs gives one the knowledge that, all that we gain in this world and the next that give us joy and sorrow are transient and have to be given up. This is called **iha amutra phala virAga**.

As a result of this knowledge a desire to be free from the cycle of birth and death arises and this is **mumukshutvam**, the desire for freedom from bondage. Then by contemplation on the Supreme with steadfast mind free from impurities of rAga and dvesha one attains the goal of realization.

Others who lack the knowledge and power of self control follow the karma yoga by offering all their actions mental and physical to the divine through which their mind gets cleansed of the concept of 'I' and 'Mine', after which they are able to concentrate on the divine all the time whatever they do and wherever they are and through this single-pointed contemplation attain mukti.





SLOKAM 25

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

anye tu evam ajAnanta: SrutvA anyebhya: upAsate |

te api ca atitaranti eva mrtyum SrutiparAyaNA: ||

Meaning:

Others, not knowing thus, (as mentioned above) contemplate on the Divine. They too attain immortality, faithfully following what they have heard.

Comments:

To follow the paths referred to above, one requires a sAtvik nature free from tamas and with rajas only minimal. Rajas kindles the ego and tamas induces inactivity. People with mind full of rAga dvesha could not follow any discipline to control their mind. Similarly people full of tamas, do not have the knowledge that they are ignorant or even if they do they are too indolent to get out of the ignorance. Even these people if they have the good fortune to hear about the real nature of the Self or about the glory of the Lord and come to believe it to be true, they follow the advice given by the instructor and follow them faithfully.

A typical example could be found in the metamorphosis that came about in the case of vAlmIki who was a hunter before he became a sage. nArada advised him to chant Rama nAmA to free himself of his sins and he could not say it. Then nArada pointed out to a tree and asked him its name. The hunter said that it was marA, tree. Then nArada told him to chant the name of the tree incessantly. The hunter had absolute faith in the words of the sage and chanted mara, mara and it sounded rAma, rAma without even noticing an anthill, valmIka, that was forming around him and he became vAlmIki in course of time. So even



without knowledge and necessary qualifications to learn the SAstras and to meditate one could attain immortality through faith alone.





SLOKAM 26

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

yAvat sanjAyate kincit sattvam sthAvara jangamam |

kshetra kshetraj~na samyogAt tat viddhi bharatarshabha ||

Meaning:

All that is born, movable or immovable, know them to be born only by the conjunction of the kshetra and kshetraj~na.

Comments:

Then matter, product of Prakrti cannot remain without its inner self the ISvara. Similarly the individual jIva or purusha cannot exist without its inner self, ISvara. The prakrti is said to evolve due to the nearness purusha and the purusha gets into the cycle of birth and death due to his identification with prakrti. Hence everything that is born is by the conjunction of purusha and prakrti.

There is some explanation necessary to understand this. Purusha is the spirit or the individual self who is not the agent of action nor the enjoyer, ever free, not bound by karma. The creation of prakrti is due to the nearness of Purusha which means that through , the first evolute of prakrti which is also called mahat tattva, the self is reflected, which results in the identification of the self with the buddhi due to ignorance and the creation starts. Buddhi which is the evolute of prakrti, which constitutes of the three guNAs, starts evolving into the three kinds of ahankAra and the whole creation down to the gross bodies made of five elements, results. This is what is meant by all things movable and immovable are born only by the association of prakrti and Purusha.





SLOKAM 27

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

samam sarveshu bhUteshu tishThantam parameSvaram |

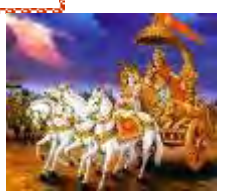
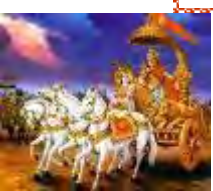
vinaSyatsu avinaSyantam ya: paSyati sa paSyati ||

Meaning:

One who sees the Supreme Self equally existing in all beings, imperishable in all that is perishable, alone sees.

Comments:

The real perception consists in seeing the Supreme ruler, the inner self of all, dwelling alike in all bodies who never perishes when the bodies perish. This means the knowledge of the Purusha that He is separate from the prakrti which makes Him identify himself with the Supreme Self, the inner self of all. Then the understanding results that all except the self are perishable and ParameSvara, the Supreme Self is one only and the same in all beings. This is the real perception.





SLOKAM 28

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

samam paSyam hi sarvatra samavasthitam ISvaram |

na hinasti AtmanA AtmAnam tata: yAti parAm gatim ||

Meaning/Comments:

Seeing the Lord, Who is the Supreme Self everywhere, one attains the supreme goal of Self realization which results in immortality and he does not any more harm himself by himself, meaning, he does not identify himself anymore with his body, mind and intellect which are all the products of prakrti. The Lord said in chapter 6, sloka 5, *Atmaiva hi Atmano bandhu: Atmaiva ripurAtmana:*. The self alone is the close relative and it itself is the enemy, meaning that the identification with the inner self benefits the seeker and doing so with the outer world through his body, mind and intellect he harms himself because it impedes his progress spiritually.





SLOKAM 29

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

prakṛtyA eva ca karmANi kriyamANAni sarvaSa: |

ya: paSyati tathA AtmAnam akartAram sa paSyati ||

Meaning:

One who sees that all actions are done by prakṛti only and that he is not the agent of action, he alone has the real perception.

Comments:

When one identifies himself with his Self, he understands that all actions are done by prakṛti and the Self is not the doer. This is what the Lord said in chapter 3, sloka 28 -

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

tattvavit tu mahAbAho guNakarmavibhAgayo: |

guNA: guNeshu vartanta iti matvA na sajate ||

one who knows the reality, is not affected by the actions thinking that the guNAs inside are reacting with the guNAs outside.





SLOKAM 30

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥

yadA bhUta prthak bhAvam ekastham anupaSyati |

tata eva ca vistAram brahma sampadyate tadA ||

Meaning:

When one sees all diversities of beings in one, Brahman, and Brahman spread in all, he attains Brahman.

Comments:

All things are in space and space is in everything. Similarly all beings are in Brahman who is also in everything. When we see the ocean we see the waves also in it and at the same time the waves are seen as existing individually also. But they are not recognized as different from the ocean. They arise from the ocean and go back into it. Similarly the diversities arise from Brahman on creation and merge back into Brahman. Brahman has expanded as the universe and the universe consisting of individual entities, sentient and insentient exist in Brahman only.

The last topic, namely the discrimination between the Self and the Prakrti was elaborated in the slokAs 26 to 30.

The discourse on kshetra and kshetraj~na is concluded with a definition and description of the nature of Brahman in the following slokAs.





SLOKAM 31

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

anAditvAt nirguNatvAt paramAtmA ayam avyaya: |

SarIrastha: api kaunteya na karoti na lipyate ||

Meaning:

The Supreme Self, Who has no beginning, no guNAs and Who is immutable, does not do anything nor affected by any action even though He dwells in the body.





SLOKAM 32

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

yathA sarvagatam saukshmyAt AkASam na upalipyate |

sarvatra avasthita: dehe tathA AtmA na upalipyate ||

Meaning:

Just as the sky is not contaminated by the things that are in it because of its subtlety, so too the Self, though dwelling in the body, is not affected by the actions of the body.





SLOKAM 33

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

yathA prakASayati eka: krtsnam lokam imam ravi: |

ksetram kshetrI tathA krtsnam prakASayati bhArata ||

Meaning:

Just as the one Sun illumines the whole world, the Self, the kshetrI or kshetraj~na illumines the whole kshetra, the non-self.

Comments:

The supreme self, though dwelling in the body, is immutable, **avyaya**, and beginningless - **anAdi**. Since it is without **guNAs**, **nirguNa**, it neither acts nor affected by the action. KrshNa gives two examples to illustrate how the self though dwelling in the body is not affected by the actions of the body which are caused by the **guNAs**.

1. **yathAsarvagatam saukshmyAt AkASam na upalipyate** - The space is everywhere but being the subtlest it is not affected by the things that are in it and connected with it. Similarly the Self is not affected by the body and its actions.
2. **yathA prakASayati eka: krtsnam lokam imam ravi:** - The Sun illuminates the whole world. Similarly the Self illumines the whole field, that is, the body.

The Lord who is the Self of all is the SarIri or kshethraj~na, as He says, **kshetraj~nam ca api mAm viddhi sarvakshetreshu**, in sloka 2 of this chapter. The whole universe of the sentient and the insentient is His sarIra or kshetra. This is according to the visishTAdvaita doctrine. According to advaita of





course, the world is an illusion and hence the Self which is identical to Brahman is not affected by it.

VisishTAdvaita concept is criticized by the opponents that if the universe is the SarIra of the Lord, then He should be affected by the modifications and the impurities of the SarIra should adhere to Him. Ramanuja answers in His SribhAshya that just as the self is not affected by the body and its actions the Supreme Self is also not affected by its body which is the universe. The examples given above illustrate this.

The space is in everything and out of everything. But it is not contaminated by the impurities or the modifications of the things in it. So too the Lord Who is inside and outside all beings is not affected by the impurities and the modifications of the beings.

The Sun even though he is seen only in one place and is one only, illuminates the whole universe. So too, the Lord Who is One only without a second and Who is the source of light of even the Sun, pervades the whole world with His light by which alone all actions are possible by all beings. But just as the Sun is not affected by the actions that happen in his light, the Lord is not affected by the actions of all beings.





SLOKAM 34

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

kshetra kshetraj~nayo: evam antaram j~nAnacakshushA |

bhUta prakrti moksham ca ye vidu: yAnti te param ||

Meaning:

Thus knowing the difference between the kshetra and the kshetraj~na through the eyes of j~nAna, they who has the knowledge are freed from the bondage due to prakrti and its creations and attain moksha the supreme goal.

Comments:

Thus endowed with the knowledge of the Self, and the difference between the non-self, kshetra and the knower, kshetraj~na, one becomes free of bondage and attaining the Supreme and the means of attainment is cultivation of the attributes like amAnitvam, adambitvam etc., mentioned at the outset.



Thus ends the thirteenth chapter of Srl Bhagavad gltA on
kshetra kshetraj~na vibhAga yoga:



Chapter 14





CHAPTER 14

GUṆA TRAYA VIBHĀGA YOGA:

THE THREE GUṆA-S

SLOKAM 1

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥

param bhUya: pravakshyAmi j~nAnAnAm j~nAnam uttamam |

yat j~nAtvA munaya: sarve parAm siddhim ita: gatA: ||

Meaning:

I will again tell you about the knowledge which is the highest of all knowledge, knowing which, all sages have attained perfection.

Comments:

KrshNa simply reiterates what He has been telling so far because the highest knowledge could not be imparted easily in one utterance. Even the mundane knowledge has to be dinned into the minds of students by constant repetition and it is more in respect of the knowledge through which everything else is known, *eka vij~nAnena sarva vij~nAnam*.

munaya:, translated as sages, does not mean the rshis in the forest who have already attained the state of realization but it means those who are wise enough to understand and contemplate the reality and attain the final stage of realization. The word *muni* means *mananAt muni:*, one who studies and contemplates on the truths contained in the VedAs.

The cause of the bondage of the individual soul who is free by nature is shown





to be its identification with the three guNAs. In this chapter the interplay of three guNAs and their effect on the individual soul is explained. KrshNa starts the discourse by saying that knowing about the three guNAs and their effects the wise become free from bondage. Hence he calls it j~nAnam uttamam, highest knowledge, resorting to which one attains a status of Brahman and thereafter never reverts back to bondage.





SLOKAM 2

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

idam j~nAnam upASritya mama sAdharmyam AgatA: |

sarge api na upajAyante pralaye na vyathanti ca ||

Meaning:

Acquiring this knowledge, they have attained My Being and they are not born again when creation starts and also not affected at the time of annihilation.

Comments:

When they acquire knowledge by study and contemplation, they attain the stage where the identification of themselves with the Supreme Self is complete because they perceive the Lord as their inner self. mama sAdharmyam means sAyujyam, that is the union with the Lord.

The Upanishad describing the jIvatamA and paramAtmA says:

समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यन्त्यमीशमस्य महिमानमिति वीतशोकः ॥

samAne vrkshe purusho nimagna: anISayA Socati muhyamAna:|

jushTam yadA paSyati anyam ISam asyavItaSoka: ||

---muND.3.1.2

This is the subsequent passage to the oft quoted one in MuNDaka upanishad, 'dvA suparNA sayujA sakhAyA', describing two birds in close friendship





perched on the same tree, meaning jIvAtmA and ParamAtmA.

The meaning of the above passage is this. The individual soul, purusha, on the same tree with the Supreme Self, meaning the body, is immersed in grief, deluded by ignorance. But when he sees the other bird, the Supreme Self, realizing that he is not separate from Him, becomes free from delusion. This is what is meant by mama sAdharmyam AgatA:

The next passage is as follows:

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥

yadA paSyA: paSyate rukmavarNam kartAram ISam purusham brahma yonim |

tadA vidvAn puNya pApe vidhUya niranjana: paramam sAmyam upaiti ||

---MuND.3.1.3

When the one who has seen the Lord effulgent as gold, the cause of the creator Brahma then the wise one become free from his merits and demerits which cause future births and attains unity with the Lord.

This is the supreme knowledge acquiring which one does not revert to the cycle of birth and death again.

At the time of dissolution, all beings merge in the Supreme and when the creation starts again they emerge as they were before creation, with their karma and vAsanAs intact. Thus, the praLaya or dissolution serves as a temporary relief from samsAra for sinners and saints alike. But those who acquire the knowledge and have attained union with the Lord are not born again at the beginning of sarga, creation. Consequently, they are not affected by the praLaya, which here means death.





In the previous chapter it is said that whatever is born through the combination of the kshetra, prakrti and the kshetraj~na, purusha. KrshNa now declares that the birth of the aggregates of beings so born, is brought about by the Lord Himself.





SLOKAM 3

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥

mama yoni: mahat brahma tasmin garbham dadhAmyaham |

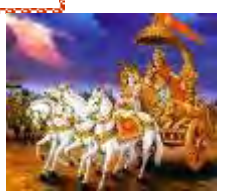
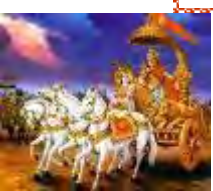
sambhava: sarvabhUtAnAm tata: bhavati bhArata ||

Meaming:

The mUlaprakrti, mahat brahma, is the origin of all creations and I place the seed of all beings from which the whole creation arises, Oh Arjuna.

Comments:

The whole universe of sentient and insentient beings originate from the mUlaprakrti known as avyakta, the unmanifest and as pradhAna, the first evolute being the mahat or buddhi, which has been elaborated in the previous chapter. The mUla prakrti is referred to here as mahat brahma. But the inanimate prakrti is not the creator but it is the Supreme Purusha who is placing the seed of creation in the prakrti, from which all beings originate.





SLOKAM 4

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

sarvayonishu kaunteya mUrtaya: sambhavanti yA: |

†AsAm brahma mahat yoni: aham bIjaprada: pita ||

Meaning:

The embodiment of all beings that happens in all sources originate only from the mUlaprakrti and I am the Father of all by placing the seed in the womb called mUlaprakrti.

Comments:

Hence the Lord is the Father of creation. The prakrti as a result evolves into the gross universe and the embodiment that results in different kinds of wombs such as deva, manushya, tiryang, sthAvara yonis, is from the Lord only. This concept of VedAnta is different from that of sAnkhya school according to which the prakrti creates itself by the guNAs combining with each other due to the proximity of purusha. In the yoga philosophy advocated by Patanjali, there is a Supreme Purusha but He is not identical with the Brahman of the Upanishads who existed alone in the beginning, one only without a second and even the prakrti evolving out of Him only. The word Prakrti in VedAnta stands for the aggregates that constitute the universe starting from the three guNAs down to the gross universe while the mUla prakrti is the unmanifest state existing in Brahman.





SLOKAM 5

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

sattvam raja: tama: iti guNA: prakrti sambhavA: |

nibadhnanti mahAbAho dehe dehinam avyayam ||

Meaning:

The three guNAs, sattva, rajas and tamas which originate from the prakrti bind the individual soul, who is imperishable, to the body, Arjuna.

Comments:

Therefore the three guNAs, sattva, rajas and tamas which are elaborated in the subsequent slokAs, are responsible for the further evolution of prakrti into the gross universe down to the individual bodies of beings and the soul, purusha, ever free and imperishable is delude in to believing that he is bound to the body by the interaction of the three guNAs.





SLOKAM 6

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

tatra sattvam nirmalatvAt prakAsakam anAmayAm |

sukhasangena badhnAti j~nAnasangena ca anagha ||

Meaning:

Oh Arjuna, sattva shines without impediment due to its purity. It binds through attachment to joy and attachment to knowledge.

Comments:

sattva is pure and hence nothing marring its purity, it shines in all its glory and produces, light and happiness. Light denotes knowledge and happiness that results due to the absence of illness, anAmaya. Nevertheless, sattva also binds the soul by creating an attachment to happiness and knowledge. It makes one desirous of acquiring knowledge, secular and spiritual and causes rebirth to satisfy the desire, though this is preferable to attachment born out of rajas and tamas.

The supreme spirit which is ever free and is of pristine purity shines in its full glory only when the three gunas are transcended and one becomes guNAIta, which is the message contained in this chapter. sattva is pure being uncontaminated by rAgadvashAdi and hence the divinity of the inner self shines through it as a light shines through a crystal. But still it is a reflection only and not the reality. One cannot light a candle in the lamp that is reflected through a crystal. But still it is better than the other two guNAs which conceal the truth, rajas by covering the intellect with rAga and dvesha and tamas by covering the intellect by ignorance and delusion.





SLOKAM 7

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

rajo rAgAtmakam viddhi trshNA sanga samudbhavam |

tat nibadhnAti kaunteya karmasangena dehinam ||

Meaning:

rajas is of the nature of passion, born out of desire and attachment. It binds the embodied soul through action.

Comments:

rajas is of the nature of trshNA, passion and sanga, attachment. trshNA is desire for sensual enjoyment and sanga is the attachment towards them, denoted by the term IshaNatrayam, longing for wealth, wife and son and attachment towards them. All the actions born out of rajas are towards securing these and causes bondage resulting in several lives.

trshNA also means thirst, which here refers to thirsting for the objects of desire. How the desire leads to disaster has been explained in detail by the sloka, dhyAyato vishayAn pumsa: in chapter 2. When the thirst for pleasure, power or wealth arises in the mind it propels the individual into activity till the desire is satisfied and into further activity in acquiring more and in protecting what one has etc. trshNA, the desire (kAma) has been referred to in chapter 3 by KrshNa as a fire, dushpUreNa anala, which only burns more by being fed. All trshNa except for KrshNa makes one for more of the same and gets one stuck in samsAaric sufferings and binding one to the repeated cycles of birth and death.





SLOKAM 8

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निवध्नाति भारत ॥

tama: tu aj~nAnajam viddhi mohanam sarvadehinAm |

pramAda Alasya nidrAbhi: tat nibadhnAti bhArata ||

Meaning:

tamas is born out of ignorance which deludes all beings, by negligence, indolence and sleep.

Comments:

tamas is ignorance causing delusion, that is false knowledge, which deludes all beings into believing in what is erroneous. tamas causes negligence, lethargy and sleep. Not to do what has to be done is negligence, **pramAda** and it leads to lethargy, **Alasya**, resulting finally in inactivity inducing sleep. People overcome with tamas are seen to eat and sleep all the time. Even when tamas induces activity it is always directed towards erroneous action because of ignorance.

rajas is described to be of red colour in the scriptures while tamas is described as black. rAga, the word for attachment has also another meaning, colour. rajas thus covers the thoughts and actions whereas tamas covers the intellect with darkness.

tamas is another word for ignorance resulting in delusion. Sometimes tamas is mistaken for sattva because one endowed with tamas does not want to act and deludes himself that what he has is enough. This is not contentment that results from sattva but it is sheer laziness. We often find people saying that there is no use for working or aspiring for anything because fate determines everything. This is not philosophy but delusion. They do not want to try, that is



all. It is like devil quoting the scriptures. As a result of tamas, one neglects his duty and leads an animal like existence. Even to become wicked and an evildoer, the motivation of rajas. A rAjasik individual may become sAtvik when he is punished or experiences the futility of the worldly desires at some time or other but for the tAmsik one, it may take many janmAs, often reverting back to animal life to evolve himself even to the level of a rAjasik.

It is easily understood how rajas and tamas bind us to the world by making us go through the cycle of birth and death but how can sattva bind us? This is explained in the subsequent sloka.





SLOKAM 9

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥

sattvam sukhe sanjayati raja: karmaNi bhArata |

j~nAnam Avrtya tu tama: pramAde sanjayati uta ||

Meaning:

Arjuna! sattva causes attachment to happiness, rajas to action and tamas causes attachment to negligence by shrouding knowledge through ignorance.

Comments:

sattvam sukhe sanjayati - sattva is also binding because it attaches one to the happiness that comes out of knowledge, secular and spiritual. This can be explained as follows.

A scientist or a musician or an artist gets the joy through his work and it is sattva if he is dedicated to his work and gets the satisfaction from work itself. If he is under the sway of rajas he will not get pure joy because he will be hankering after fame and money through his work. His joy is equal to that of a seeker of spiritual knowledge as he experiences the pure joy of the self though he is not aware of it as such. But this makes him wedded to his work and prevents him from going beyond to the absolute reality through it, which is achieved only through offering his work to the Lord. But he is not very far from the goal and will attain it in course of time when he detaches himself from his work and does it as karma yoga.

Similarly a man of spiritual knowledge may also get attached to the learning itself and fail to apply it for self evolverment. As the Lord has said:



मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

manushyANAm sahareshu kaScit yatati siddhaye |

yatatAm api siddhAnAm kascit mAm vetti tattvata: ||

--(Ch. 7.3),

which implies that mere learning of SAstras is not enough. There is a story to illustrate this.

BharadvAja asked Indra to extend his life span so that he can learn all that he wanted to. Indra agreed. After this happened twice, BharadvAja asked Indra how much more time it will be for him before he learns everything. Indra pointed out a mountain and the sage asked Indra if it denotes what he has learnt so far but Indra showing him a small mound said that it is the amount of knowledge he has gained and the mountain is the amount he has yet to learn. Hence attachment to knowledge is also a hindrance to salvation.

A spiritual aspirant should cast off the attachment even towards good things like learning SAstrAs or doing rituals. This means not giving them up but to do them as a service to the Lord and acting as his instrument, considering everything as His will.

The statements that rajas causes attachment to actions and tamas to indolence has been explained in the previous slokAs were reiterated here for emphasis.





SLOKAM 10

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥

raja: tama: ca abhibhUya sattvam bhavati bhArata |

raja: sattvam tama: ca eva tama: sattvam raja: tathA ||

Meaning:

sattva overpowers rajas and tamas (at times) and rajas overpowers sattva and tamas while tamas overpowers sattva and rajas.

Comments:

These three guNAs are present in everyone and at different times each one of them subdues the others and becomes predominant depending on the previous karma and the present way of life. As they are mutually opposed to each other an individual is under the influence of only one of the guNAs at a time. When he is exhibiting the tendency of sattva, the rajas and tamas are subdued and become unmanifest. Similarly it is the case with other two guNAs.

It is advised to cultivate sattva and subdue rajas and tamas for spiritual progress. For this one must know how they manifest. This is explained in the next three slokAs.





SLOKAM 11

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥

sarvadvAreshu dehe asmin prakASa upajAyate |

j~nAnam yadA tadA vidyAt vivrddham sattvamiti uta ||

Meaning:

When the light of knowledge shines from every door (senses) then it should be known that sattva predominates.

Comments:

When sattva predominates in an individual all his outward manifestation through the senses will be showing the light of knowledge. That is, he never does or feels anything that may give rise to rAga and dvesha which may display the rajas in him and there is no trace of ignorance rising out of tamas.





SLOKAM 12

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥

lobha: pravrtti: Arambha: karmaNAmaSama: sprhA |

rajasi etAni jAyante vivrddhe bharatarshabha ||

Meaning:

Oh the bull among kurus! Avarice, desire for activity, engaging in action, restlessness, and longing desire, these arise in a nature predominant with rajas.

Comments:

The effects of rajas is attachment to activity born out of desire bringing in its wake other offshoots of desire, such as krodha, lobha etc. So avarice is mentioned as the sign of rajas. Attachment to activity in the individual shown by engaging in activity, **pravrtti**, and starting new actions, **karmaNAma Arambha**, thus all the time immersed in activity which without the tranquility of the sattva brings restlessness, **aSama**. The longing desire, **sprhA**, which only increases with action. This is the picture of the one predominantly rajasik.





SLOKAM 13

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

aprakASa: apravrtti: ca pramAdo moha eva ca |

tamasi etAni jAyante vivrddhe kurunandana ||

Meaning:

Oh son of Kurus! Dullness, inactivity, negligence and delusion are the effects of tamas being predominant.

Comments:

tamas is due to ignorance and therefore the person predominantly tAmasik is seen to be dull, **aprakASa:**, being devoid of intelligence. He is listless, **apravrtti:**, and is not active at any time because he is indifferent, **pramAda:**, to the result of action due to delusion, **moha**.





SLOKAM 14

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥

yadA sattve pravrdde tu pralayam yAti deha bhrt |

tadA uttamavidAm lokAn amalAn pratipadyate ||

Meaning:

When an embodied soul dies with sattva in predominance, he goes to the highest planes of consciousness which are pure.

Comments:

In chapter 6 it was said that an aspirant continues where he left in his next janma, prApya puNyakrtAm lokAn ushitvA sASvatI: samA:, (ch. 6.41) after reaching the regions attained by those with merit and residing there for considerable time. This is the effect of the predominance of sattva at the time of leaving the body.





SLOKAM 15

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥

rajasi pralayam gatvA karamsanghishu jAyate |

tathA pralina: tamasi mUDha yonishu jAyate ||

Meaning:

When one dies with rajas being predominant, he is born among those who are attached to karma. Leaving the body with tamas being predominant, he is born in the wombs of the ignorant.

Comments:

As the guNAs which are predominant in one due to the past karma prevail in the present janma, so too the guNAs which were asserted in this janma determines the next. Hence the one in whom rajas is predominant at death owing to his leading a rajasik life, naturally gets a birth among those attached to action, to exhaust his karma until he gets wisdom to acquire a nature predominantly sAttvik.

The tAmasik on the other hand take janma embodied in ignorance, either human or even animal births depending on the kind of manifestation of tamas in previous life. If he lives like an animal he will be born as an animal.

Here we should remember one thing. All beings, animal or plant or the inanimate, are composed of the three guNAs. In animals, there are some which are placid and others which are aggressive and yet others which are indolent. Even in one animal these traits may be displayed on different occasions. Similarly, in the trees and plants, some are tender and soft, some others very hard and strong and yet others which are without any visible characteristics





and go unnoticed. Even with the inanimate things like rocks, some are soft like marble and other stones which render themselves suitable for sculpture and others which are either rough or loosely formulated that nothing can be done with them.

Now how is this connected with what has been expressed in the above sloka? Anyone may take birth in any of the species according to his guNAs which were predominant in this life. It could be surmised that one in whom there was sattva at one time but rajas or tamas took over later is born in one of the other species according to the texture of the guNAs, to exhaust that guNA and to come back to human life later because in other species karma is only exhausted and no new karma could be acquired and no possibility of changing the texture of it. We have a lot of stories in our epics and purANAs to illustrate this, such as that of ahalya, nallakUbara, Bharata (who was later born as jaDabharata).





SLOKAM 16

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥

karmaNa: sukrta: Ahu: sAttvikam nirmalam phalam |

rajasa: tu phalam duhkham aj~nAnam tamasa: phalam ||

Meaning:

The result of good actions is pure sattva, grief is the result of rajas and ignorance is the fruit of tamas.

Comments:

This and the two slokAs following this are a sort of summary of what has been said earlier. **sukrta:** refers to good and selfless actions which comes out of good thoughts. If the actions are to be good the thoughts have to be good. By thinking on the Lord and doing good to others, following the path laid out by the scriptures and cultivation the virtues of ahimsa, satyam etc. results in sattva and the mind becomes pure with evil impulses removed.

For an ordinary individual who is engaged in desire motivated activities, the rajasik temperament produces only grief as the desires only grow by being fed, a fire. So he never acquires the mental peace which is the result of sattva. tamas on the other hand produces ignorance.





SLOKAM 17

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

sattvAt sanjAyate j~nAnam rajasa: lobha eva ca |

pramAdamohau tamasa: bhavata: aj~nAnam eva ca ||

Meaning:

Wisdom arises from sattva, greed from rajas and negligence and delusion and ignorance from tamas.

Comments:

From sattva one gets knowledge which stands for all the effects of sattva like mental peace, joy, luminance etc.

From rajas, greed that is accompanied by anger, arrogance etc. result and from tamas all the evil effects that are described already like negligence, delusion, lethargy, listlessness etc., arise.





SLOKAM 18

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

Urdhvam gacchanti sattvasthA madhye tishThanti rAjasA: |

jaghanya guNa vrttisthA adho gacchanti tAmasA: ||

Meaning:

Those who are established in sattva goes up in evolution, while the rajasik stay in the middle while the tamasik go down.

Comments:

The ladder of spirituality as opposed to the ladder of descent described in the second chapter by the sloka *dhyAyato vishayAn pumsa:*, is indicated here briefly. The rest of the chapters of Gita, except the fifteenth which is of high spiritual content, discuss the guNAs and their effects, also categorizing everything into the three guNAs. Here we have only a reference to the evolution of man.

Those with sattva stand high while those with rajas are in the middle and those with tamas are below. Apart from the last thought at the time of death, the attitude and behaviour through out the life determines the progress in spirituality. Those who cultivate sattva in their lives rise above and they are at few steps away from the final state of sthitapraj~na. Those with rajas are half way through with the choice of either rising above or go below. Those with tamas have along way to go. They are mentioned as *jaghanyaguNavrttisthA:*, those who are of despicable nature.

So what is the way out of sinking below and to reach the ultimate? This is given in the next two slokAs.





SLOKAM 19

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टुमर्हति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

na anyam guNebhya: kartAram yadA drashTA anupaSyati |

guNebhya: ca param vetti madbhAvam sa: adhigacchati ||

Meaning:

When one sees that there is no agent of action apart from the guNAs, he knows that, which is beyond guNAs and attains my being.

Comments:

The wise dissociate themselves from the guNAs and understand that all actions are due to guNAs only. That is, he as the individual soul is not the one who acts but it is the guNAs inside his body, which includes mind and intellect, are reacting with the guNAs in the outside world. **guNA guNeshu vartanta iti matvA na sajjate** (chapter 3, sloka 28).

For example when something triggers anger or sorrow we feel "I am angry or I am sad etc". But it is only the rajas or tamas in us which creates the respective emotions and it comes from desire and attachment, the products of ego, ahankAra, which is of three kinds according to the guNAs as explained in an early chapter. So one who is wise to this thinks that it is the reaction of the guNAs in him with the guNAs outside and is not affected by it. Hence he does not feel that he is the agent of action.





SLOKAM 20

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥

guNAn etAn atItya trIN dehI dehasamudbhavAn |

janma mrtyu jarA duhkhai: vimukta: amrtam aSnute ||

Meaning:

The embodied being transcending the guNas which arise from the embodiment becomes free from birth, death old age and other grieves and becomes immortal.

Comments:

When one is able to transcend the guNAs by identifying himself with the self, he is no more affected by the guNAs and no more karma adheres to him as he does not consider himself as an agent of action. He reaches a stage just one step below that described by the Upanishad,

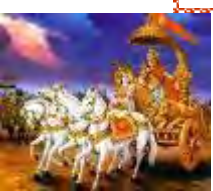
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे

kshIyante ca asya karmANi tasmin drshTe parAvare

---(Mund.2.2.8)

When one attains self realization, that is Brahma sAkshAtkAra, all karma cease for him and released from bondage due to karma, he attains immortality.

Here Arjuna comes out with a question. He wants to know the signs by which a man who has transcended the guNAs can be known and also the way to do it.





SLOKAM 21

अर्जुन उवाच

कैलिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन्गुणानतिवर्तते ॥

arjuna uvAca

kai: lingai: trIN guNAn etAn atIta: bhavati prabho |

kim AcAra: katham ca etAn trIn guNAn ativartate ||

Meaning:

Arjuna said

What are the signs of one who has transcended the three guNAs, Oh Lord, how does he behave and how does he transcend the three guNAs?

Comments:

This is similar to the question in the second chapter where Arjuna enquired about the man of perfection. The transcendence of three guNAs being the prerequisite of the state of perfection, this is also the sign of a man of perfection.

KrshNa starts giving the description of a guNA^tI^ta in the slokAs that follow.





SLOKAM 22

श्रीभगवानुवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

SrI bhagavAn uvAca

prakASam ca pravrttim ca moham eva ca pANDava |

na dveshti sampravrttAni na nivrttAni kAnkshati ||

Meaning:

The Lord Said -

Arjuna, when light, activity and delusion are present he does not hate what happened nor longs for what did not.

Comments:

The three guNAs are present in all. Even a guNA+Ita may feel the light of knowledge at times and also the need for activity or even the fatigue or sleep at other times. These are the effects of the three guNAs. But the difference between a guNA+Ita and others is that the former is never influenced by them but just like an onlooker he is simply aware of them. Hence he does not hate the effects of rajas and tamas because he is not affected by it and knows that they are the reaction of the body, mind and intellect towards the guNAs outside. Neither does he yearn for the light of sattva when it is absent because he is not affected by sattva also.

Then how does he perceive the effects of the three guNAs in him?





SLOKAM 23

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येवं योऽवतिष्ठति नेङ्गते ॥

udAsInavat AsIna: guNai: ya: na vicAlyate |

guNA vartanta iti eva yo avatishThati na ingate ||

Meaning:

Remaining as though indifferent, he is not moved by the guNAs. Knowing that the guNAs are operating he does not swerve and stays firm.

Comments:

One who has transcended the guNAs has no attachment nor aversion for the effects of the three guNAs and simply perceives them with an attitude of indifference knowing that the guNAs are interacting with guNAs. Since there is no identification with the body and the senses he simply observes the happenings, whether pleasing or otherwise and does not feel joy or sorrow.





SLOKAM 24

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

samaduhkhasukha: svastha: sama loshTa aSma kAncana: |

tulya priya apriya: dhIra: tulya ninda Atma samstuti: ||

Meaning:

Even minded in joy and sorrow, staying in the Self, looks upon a clod of earth a stone or gold equally, treats pleasant and unpleasant alike and also insult and praise equally.





SLOKAM 25

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

mAna apamAnayo: tulya:: mitra ari pakshayo: |

sarva Arambha parityAgI guNA+Ita: sa ucyate ||

Meaning:

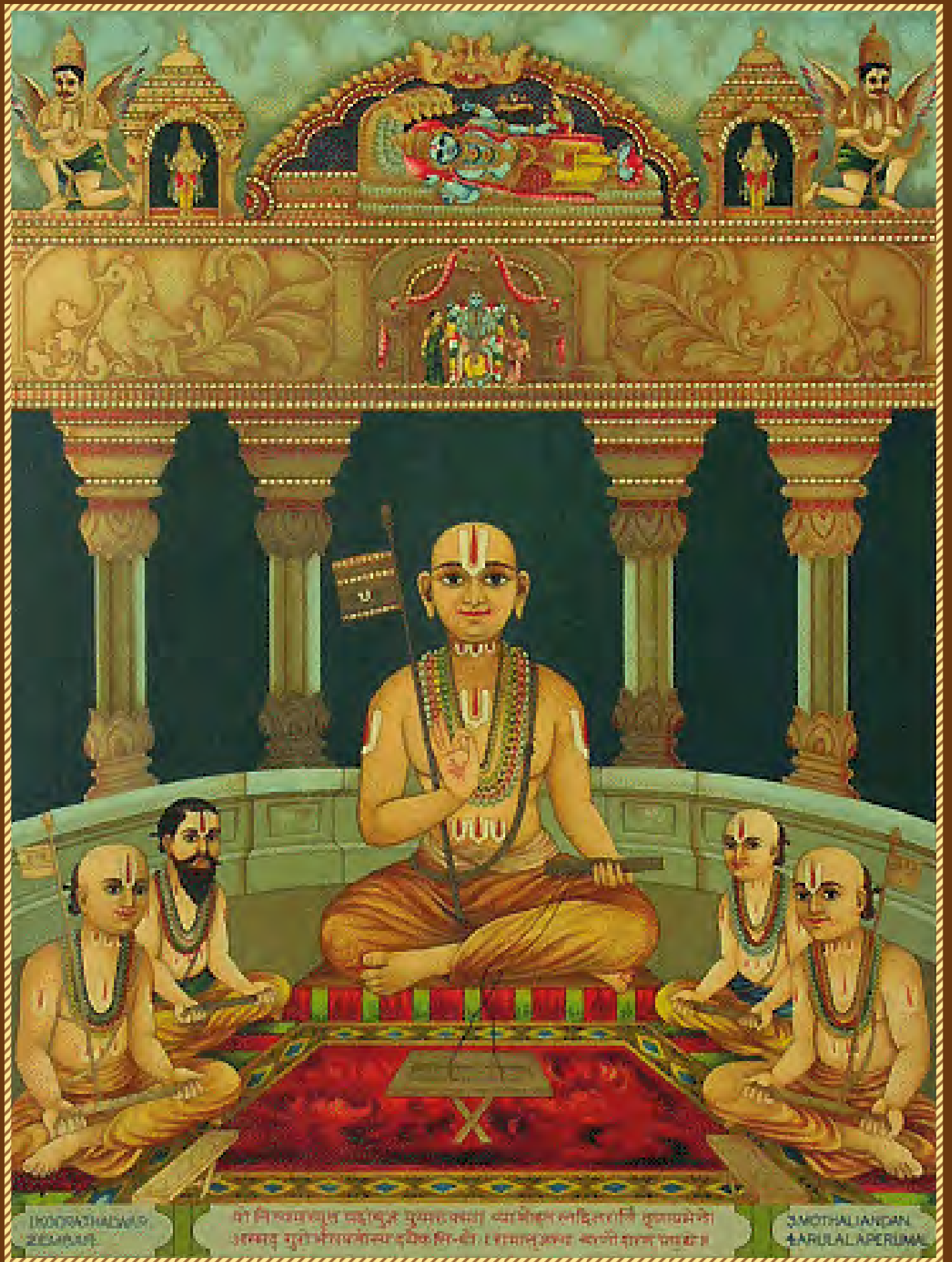
He, who is the same in honour or disgrace, treats friend and enemy alike, and who renounces all actions, is called the guNA+Ita, the one who has transcended the guNAs.

Comments:

To him, who dwells in the self, pleasure and pain are the same and he treats a clod of earth, a stone or a piece of gold as having equal value. When one looks upon a friend and foe alike, praise and insult or honour and dishonour as the same, he has risen above the guNAs. He rises above the body, mind and intellect and all these mentioned above are only related to the realms of the three, namely, body, mind and intellect. Hence he is not affected by the opposites such as joy and sorrow.

The picture of the guNA+Ita given in the above slokAs are non-different from that of sthitapraj~na in chapter 2. The Lord advised Arjuna there 'traiguNyavishayA vedA: nistraiguNyO bhava arjuna' (ch 2.45). It was the state of guNA+Ita which was referred to by these words. KrshNa drew a portrait of sthitapraj~na in chapter 2 while in this chapter He shows the way to become a sthitapraj~na, which is to become a guNA+Ita.





"Epitome of unswerving devotion - bhagavad rAmAnujAcArya"



SLOKAM 26

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥

mAm ca yo avyabhicAreNa bhaktiyogena sevate |

sa: guNAn samatItya etAn brahmabhUyAya kalpate ||

Meaning:

The one who with unswerving devotion serves Me, transcends the guNAs and becomes fit to attain the state of Brahman.





SLOKAM 27

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

brahmaNo hi pratishThA aham amrtasya avyayasya ca |

SASvtasya ca dharmasya sukhasya ekAntikasya ca ||

Meaning:

I am the abode of Brahman, the immortal, immutable, and eternal dharma and unalloyed bliss.

Comments:

The reason for following the path of devotion is given by the Lord at the end of the chapter. The state of Brahman is immutable and immortal and "I am the source of all that is immortal and immutable and I am the source of eternal bliss", says the Lord.

In his discourse on VishNusahasranAma, BhIshma says, 'eshame sarvadharmAnAmdharmo adhikatamo mata:', meaning that the worship of the Lord is the greatest dharma of all. It is because AcAraprabhavo dharmo dharmasya prabhuracyuta:. The AcAra mentioned here is the life led by the devotee and the Lord is the master of his actions.

In the chapter on bhakti yoga it was mentioned that j~nAna is the result of bhakti and in 7th adhyAya, KrshNa mentioning about the four kinds of devotees who resort to Him, describes j~nAni as 'teshAm j~nAnI nityayukta: ekabhakti: viSishyate' (BG-7.17), the one who has unswerving devotion.

The central idea of this chapter is that seeking refuge with the Lord is the only means of transcending the gunas and the attainment of self-realisation as it is





made out in the 7th adhyAya.

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेताम् तरन्ति ते ॥

daivI hi eshA guNamayI mama mAyA duratyayA |

mAm eva ye prapadyante mAyAm etAm taranti te ||

---BG 7.14

The mAyA is due to the three guNAs and only those who resort to the Lord are able to transcend it.



Thus ends the fourteenth chapter of Srl Bhagavad gItA on

guNatraya vibhAgayoga:



Chapter 15



CHAPTER 15

PURUSHOTTAMA YOGA:

THE SUPREME PURUSA

SLOKAM 1

श्रीभगवानुवाच

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

SrI bhagavAn uvAca

UrdhvamUlam: SAKham aSvattham prAhu: avyayam |

chandAmsi yasya parNAni yastam veda sa vedavit ||

Meaning:

The Lord said,

One who knows that which is mentioned as indestructible aSvattha tree with roots upwards, branches downwards, whose leaves are the VedAs, he can be called a knower of VedAs.

Comments:

In the adhyAya dealing with kshetra and khetraj~na (BG, Ch. 13), KrshNa has elucidated on the nature of prakrti, the insentient matter and of purusha the sentient soul and the connection between the two. Here in this chapter the Lord is talking about the Supreme Self, Brahman, described as 'anAdimat param brahma,' (BG:13-12), who is all pervading, 'sarvam Avrtya tishThati' (BG.13-13).







The prakrti, the cause of bondage of the purusha, the individual self, is compared to aSvattha, banyan tree, with its roots above and branches below, UrdhvamUlam adha: SAKham. Its leaves are the VedAs, chandAmsi yasya parNANi. He who knows this, knows the VedAs.

The above meaning of the sloka has to be explained further to understand its import. This idea is the reflection of the Upanishadic declaration "UrdhvamUlo avAkSAkha: esha aSvattha: sanAtana: (Katha. Up: 2-3-1), this peepul or banyan tree has roots above and branches below. This tree is the samsAra, the effect of the bondage of purusha caused by identification with prakrti. Since both prakrti and purusha originate from Brahman their substratum and the original cause of the universe of the sentient and the insentient, Brahman is the root of the tree and it is said to be situated above meaning not the physical position but because it is high above everything being the subtlest and unmanifest.

The tree is said to have branches below as the whole creation is originated from Brahman and proceeds below, that is away from the reality, being the effect of karma causing bondage. The branches represent the whole creation from devAs to the lowest forms of life and also the immovable. Its leaves are said to chandAmsi or VedAs. All karma that are done with an expectation of fruit are enjoined in the VedAs and they are necessary for the worldly life as the leaves are for the tree. Hence the VedAs are compared to parNa-s, leaves. One who understands this will desist from doing desire motivated karma which will cause the cycle of births and deaths. Hence it is said that one who knows this tree, knows the VedAs, meaning that he will understand the real nature of the VedAs.





SLOKAM 2

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा

गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि

कर्मानुबन्धीनि मनुष्यलोके ॥

adha: ca Urdhvam prasrta: tasya SakhA:

guNa pravrdhA vishayapravAlA: |

adha: caanusantatAni

karma anubandhIni manushyaloke ||

Meaning:

The branches of the tree extend both above and below, nourished by the guNAs. Their shoots are the sense objects. The secondary roots of the tree extend downwards resulting in acts which bind men to the world.

Comments:

The branches which shoot upwards mean the actions of those who elevate themselves by meritorious deeds and take birth as celestial beings and those that go downward denote the karmas which take souls to the lower births into animals etc.

The tree is nourished by the guNAs as all the activities are based on the guNAs and the sense objects are termed as the shoots that make the tree grow.

The secondary roots are the actions done which cause further bondage and become the roots of further condition of samsAra.





SLOKAM 3

न रूपमस्येह तथोपलभ्यते

नान्तो न चादिर्न च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलं

असङ्गशस्त्रेण दृढेन छित्त्वा ॥

na rUpam asya iha tathA upalabhyate

na anta: na ca adi: na ca sampratishThA |

asvattham enam suvirUDha mUlam

asanga SastreNa drDhena chittvA ||

Meaning/Comments:

This tree, says KrshNa is not seen at all and hence not understood. That is why it was said at the outset that one who knows this will understand the import of the VedAs. The human beings bound by their karma see them selves as identified with their body only and unaware that it is the guNAs which are responsible for their actions as explained in the previous chapter. So it is something like seeing only the branches and not the roots of the tree.

This asvattha tree is **suvirUDhamUlam**, very deep rooted and it is not possible to cut it. A man bound by his karma is like one sitting on the branch of a tree and hence cutting it is not possible for him. So how to get free from bondage and samsAra?

KrshNa gives the answer in the second line of the sloka. '**asanga SastreNa drDhena chittvA**', one can only cut off this tree by the weapon of **asanga**, detachment.





The shoots of the branches which make the tree grow are the sense objects which arouse desire and the activities motivated by desire are due to the guNAs. So the root cause of samsAra is the desire risen out of guNAs. Hence the axe that cuts the tree is detachment.

KrshNa stops the previous sloka with an unfinished sentence, 'cutting the tree with the weapon of detachment', giving rise to the question, what next? The answer is given in the next sloka which is in relevance with the topic of this adhyAya 15, the Supreme Purusha.





SLOKAM 4

ततः पदं तत्परिमार्गितव्यं

यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये

यतः प्रवृत्तिः प्रसृता पुराणी ॥

tata: padam tat parimArgitavyam

yasmin gatA na nivartanti bhUya: |

tam eva ca Adyam purusham prapadye

yata: pravrtti: prasrtA purANI ||

Meaning:

Then one should seek the goal reaching which one does not return to samsAra again. One should say "I resort to the primal Purusha only, Who is the source of all from Whom the creation flowed from time immemorial".

Comments:

Then, after cutting the tree with detachment, the Supreme Reality, attaining which there is no more return to samsAra, is to be sought after. That Supreme Reality is the Supreme Purusha from whom this beginningless activity has sprung forth because both purusha, the individual soul and prakrti, the primordial nature, have come from Him only.

After saying that the bondage due to karma which is the cause of samsAra, figuratively described as the asvattha tree, should be cut asunder with detachment as with an axe, KrshNa proceeds to describe the next step. We are aware of only the life experienced through the body, mind and intellect and of



the world experienced through the sense contact. If all this is to be dismissed by detachment we would feel that we are rootless. Hence KrshNa says that it is not the end but only the beginning.

In fact detachment from something should be followed by attachment to something higher. Hence KrshNa advises the aspirant to seek the Supreme Purusha. When you climb up a ladder or scale the peaks, you can leave the lower step only by climbing to one higher.

Similarly giving up the worldly desires and attachments will be effected only by attaching to the Lord, referred to here as the Supreme Purusha, from whom everything originated and attaining whom there is no more reversion to samsAra.

This can be achieved only by the will of the Lord as the Upanishad says, *yamevaisha vrNute tena labhya*: (kaTho. 1.2.23), for which the aspirant is advised to entreat the Lord Himself for attaining Him, by the words *eva ca Adyam purusham prapadye*, "I resort to the Purusha".

When does one become eligible to reach the Supreme Purusha? The answer is given in the next sloka and then KrshNa describes the nature of the *param padam*, the highest goal.





SLOKAM 5

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसङ्गै-

गच्छन्त्यमूढाः पदमव्ययं तत् ॥

nirmAna mohA: jita sanga doshA:

adhyAtma nityA vinivrtta kAmA: |

dvandvai: vimuktA: sukha duhkha samj~nai:

gacchanti amUDhA: padam avyayam tat ||

Meaning:

Devoid of egoism and delusion, overcoming the flaws of attachment, firmly established in the knowledge of the self, free from desires, released from the dualities like pleasure and pain, the wise reach the imperishable state.

Comments:

Armed with adhyAtmanityA, knowledge of the Self, the wise do not identify themselves with their body, mind and intellect and hence devoid of ego. Knowing that everything is the interaction between the gunas and the sense objects they have no attachment because they are free from desires. As a result of their equanimity they are not moved either by sorrow or joy therefore they have risen above the dualities. This is the state described as `eshA brAhmI sthiti:', in the second adhyAya, in which one attains brahmanirvaNa.





SLOKAM 6

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

na tat bhAsayate sUrya: na SaSAngo na pAvaka: |

yat gatvA na nivartante tat dhAma parama ||

Meaning:

Where the Sun does not shine, nor the Moon nor fire. that is the supreme abode of Me reaching which there is no return.

Comments:

This state is further described as the one reaching which there is no more lapsing back into samsAra. KrshNa says that neither the Sun nor the Moon shines there! This may make one wonder whether the state of BrahmanirvaNa is one of total darkness! Definitely not!

The paramapada is self illumined and its brilliance eclipses that of the Sun and the Moon and hence they do not shine there. Any other luminous body is like a glow worm in sunlight.

Upanishad says -

'tameva bhAntam anubhAti sarvam tasya bhAsA sarvam idam vibhAti', meaning that all shine because of the light of the Supreme purusha as He is the giver of lustre to all.

KrshNa then proceeds to describe the Supreme Purusha in detail.





SLOKAM 7

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

mama eva amSo jIvaloke jIvabhUta: sanAtana: |

mana: shashThAni indriyANi prakrtisthAni karshati ||

Meaning:

The individual soul in the world which is only an eternal part of Me draws the six indriyAs which includes the mind, which are abiding in prakrti.

Comments:

In the tenth adhyAya KrshNa says, 'vishTabhyAham idam krtsnam ekAmSena sthito jagat' (BG:10-42), that is, whatever possesses power, splendour or energy is only a fragment of of the Lord. And He sustains all with a fragment of His power.

Here, He says that the jIva, the individual self is only an eternal part of Him, eternal because it is non different from the Lord and stands in inseparable connection with Him.

To the objection that how can Brahman be possessed of parts is ruled out by the Upanishadic declaration -

'pUrNamada: pUrNamidam pUrnat pUrNamudacyate,

pUrNasya pUrNam AdAya pUrnameva avaSishyate',

that is whole; this is whole; what has come out of the whole is also a whole. When the whole is taken out of the whole, the whole still remains whole.

This is explained as follows. Brahman is everywhere. In and out of all beings.



Does it mean that Brahman is fragmenting itself and exists in all? No. Just like AkASa which is in and out of everything but still stays one whole, Brahman also stays one whole. Just as the AkASa seems to be divided by walls, pot etc., Brahman also seems to be divided by the individual souls due to their conditioning of the body, mind and intellect.

Hence when the soul leaves the body, which actually means that the body drops out making the soul free of the conditioning, the mind along with the indriyAs are still attached to the soul and migrates to another body. Here the number six indicates the five j~nAnendriyAs, indriyAs and the mind which are essential for the experience in the new body, but it also implies the five prANAs, through which the indriyAs are drawn and also the intellect which is non-different from the mind but for their respective functions. It is said 'SamsayAtmakam mana: niScayAtmako buddhi:', when overcome by emotions it is the mind and when discrimination prevails it is the intellect.





SLOKAM 8

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

SarIram yat avApmoti yat ca api utkrAmati ISvara: |

grhItvA etAni samyAti vAyu: gandhAn iva ASayAt ||

Meaning:

The jIva, the master of the senses and mind, (ISvara:) taking these along goes to the body which it assumes after leaving the former body at the time of death like the wind that carries the smell.

Comments:

The mind along with the indriyAs only transmigrates and not the soul. The jIva is the conglomeration of these and seems to have a separate identity like the waves of the ocean and moves in the sea of the Supreme Purusha. Like the air which takes the smell from the places it blows but is not contaminated by the sweetness or foulness of it the individual soul takes the mind along with indriyAs on its transmigration.

It is like taking a pot from one place to another. The space inside the pot in the former place is not taken with it to the new place and still it is the space that makes the movement possible. As the air carries the smell along with it the soul is carrying the mind and the senses. The air is everywhere and only acts as a communicating medium for the smell and is not affected by it and stays pure. Similarly the soul though accompanied by the senses and the mind when it takes a new body, is not affected by it.





SLOKAM 9

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।

अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

Srotram cakshu: sparSanam ca rasanam ghrANam eva ca |

adhishThAya mana: ca ayam vishayAn upasevate ||

Meaning:

The Self presiding over the ear, eye, touch, tongue and nose and the mind experiences the sense objects.

Comments:

Any experience is not possible without the existence of the self. Hence it is the self who is experiencing through the mind which is connected with the indriyAs and contacts the sense objects. But the Self is not the experiencer in the real sense of the term but remains as a witness but without which the experience is not possible. It is like the electricity because of which the instruments function but the electricity is everywhere and not affected by the functioning of the instrument nor by the effect of it. Whether you experience low voltage or get a shock it is the fault of the instrument and not the electricity.





SLOKAM 10

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

utkrAmantam sthitam vA api bhunjAnam vA guNAnvitam |

vimUDhA na anupaSyanti paSyanti j~nAna cakshusha: ||

Meaning:

The ignorant does not see the Self while it leaves the body or stays in it and experiences the effects of the guNAs. Only those with eyes of wisdom are aware of the Self in all their doings.

Comments:

The awareness of the self is not present in an ignorant individual that his real nature is the self and not the body, mind and intellect which are the products of the guNAs. The wise only see themselves apart from the guNAs while the Self is the witness and supervisor of all actions.

But the unenlightened never distinguish between the soul and the conflagration of mind and indriyAs. Only the wise are able to do so.





SLOKAM 11

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

yatanta: yogina: ca enam paSyanti Atmani avasthitam |

yatanta: api akṛta: AtmAna: na enam paSyanti acetasa: ||

Meaning:

The yogis are able to see the Supreme Purusha established in their self. But those who have not mastered their minds are not able to do so even if they try.

Comments:

Here yogis mean those who have achieved integration through, jñāna bhakti or karma yoga. They are able to perceive the Supreme Purusha as the principle behind all existence. But those who have not controlled their minds through the above discipline are not able to see that even if they try, meaning, by learning the Sāstras, and acquiring the knowledge of Brahman or through the physical means of self control like aṣṭāṅga yoga.

Then Kṛṣṇa starts the description of the Supreme Purusha.





SLOKAM 12

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

yah Adithya gatham teja: jagat bhAsayate akhilam |

yat candramasi yat ca agnau tat teja: viddhi mAmakam ||

Meaning:

Know that to be My luminance which shines in the Sun, lighting the whole world, in the moon and in the fire.

Comments:

This reflects the text of the Upanishad, 'tameva bhAntam anubhAti sarvam tasya bhAsA sarvam idam vibhAti', all luminous bodies follow Brahman which shines and they shine because of His light. This idea has been already explained in sloka 6, 'na tat bhAsayate sUrya:'.







SLOKAM 13

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

gAm AviSya ca bhUtAni dhArayAmi aham ojasA |

pushNAmi ca aushadhI: sarvA: soma: bhUtvA rasa Atmaka: ||

Meaning:

Entering the earth I support all beings with my power. By being the nectarine moon, I nurture all the herbs.

Comments:

The Moon is supposed to give life and power to the herbs, being full of nectar and that is why they are collected in the night when they are supposed to shine with a lustre. As the Lord is the power behind the Moon, He says that He is nurturing the herbs.





SLOKAM 14

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

aham vaiSvAnara: bhUtvA prANinAm deham ASrita: |

prANa apAna samAyukta: pacAmi annam caturvidham ||

Meaning:

I enter the bodies of living beings as VaiSvanara and balancing the prANa and apAna and cause digestion of the four kinds of food.

Comments:

Brahman is the source of all energy and power by which all are sustained and is the inner fire, vaiSvAnara, of all living beings that help to digest the four kinds of food. He creates the balance of the prANa, in-taking breath and apAna, the outgoing breath which keeps the body healthy and able to digest the food properly.

The four kinds of food are known as bhakshya, masticated like rice and bread, bhojya swallowed without chewing, lehya, licked like honey and coshya, sucked like pAyasam.

This implies that the Lord causes all the actions including those which are essential to maintain the body of all beings, because He is the inner self by whose power the body, mind and intellect function.





SLOKAM 15

सर्वस्य चाहं हृदि सन्निविष्टो

मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो

वेदान्तकृद्वेदविदेव चाहम् ॥

sarvasya ca aham hrdi sannivishTa:

matta: smrti: j~nAnam apohanam ca |

vedai: ca sarvai: aham eva vedya:

vedAntAkrt vedavit eva ca aham ||

Meaning:

I dwell in the heart of all and from Me spring memory, knowledge as well as loss of memory. I am the subject to be known of all the VedAs and I am the maker of vedAnta and also the knower of them all.

Comments:

Being the inner self, the Lord dwells in all the hearts and hence the knowledge, memory and loss of it which pertains to the mind and intellect arise from Him alone. The loss of memory is also included here because, like the knowledge and the memory of it which is due to the grace of the Lord the loss of memory also is due to His mercy only. If the mind is not able to forget what is unpleasant and painful the life would be a hell and also if the memories of the last lives are not lost we cannot imagine any sanity in life.

He is the maker of VedAs and vedAnta and as such He could be known only through the VedAs and He is the only purport of the VedAs. As the knowledge



of the VedAs requires the divine grace, He is also the knower of VedAs and vedAntAs, being the inner self of all.



"The knower of All!"

KrshNa then summarizes what He has been elaborating so far in the last few slokAs of the adhyAya.



SLOKAM 16

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

dvau imau purushau loke kshara: ca akshara eva ca |

kshara: sarvANi bhUtAni kUTastha: akshara ucyate ||

Meaning:

There are two entities in this world, **kshara** and **akshara**, the perishable and the imperishable. All beings belong to **kshara** and the **akshara** is known as **kUTastha**.

Comments:

The whole universe can be divided into the self and the non-self. The self is imperishable and eternal and immutable. It is referred to as **kUTastha**, as it is like the anvil in the shop of an ironsmith on which all instruments are fashioned after being treated with fire but the anvil does not undergo any change. Similarly all the changes due to body, mind and intellect are only to the non-self while the self remains unchanged. The non-self is **kshara**, perishable in the sense that the changes are temporary. The **akshara** purusha is the individual self who gets identified with the body, mind and intellect and undergoes changes and transmigrates through the cycle of life and death. **Kshara** is what has been described as the **kshetra** in chapter 13. **akshara** is the **kshetraj~na**, the immutable self.





SLOKAM 17

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

uttama: purusha: tu anya: paramAtmA iti udAhrta: |

yo lokatrayam AviSyA bibharti avyaya ISvara: ||

Meaning:

There is a Supreme Purusha other than these known as the ParamAtmA, the immutable, who is pervading the three worlds and supports them.

Comments:

The Supreme Self, Purushottama is higher than these two and known as the Supreme Soul, ParamAtmA and inner self of all, both sentient and insentient. He is transcendent as well as immanent and He pervades the three worlds, meaning not only the manifest worlds but also the whole universe and above. Like the AkASa in which everything exists and which exists in everything and hence which supports everything, Purushottama supports the whole universe by being inside and outside. He is the overlord by whose power everything operates and exists, while He is immutable.





SLOKAM 18

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

yasmAt ksharam atIta: aham aksharAt api ca uttama: |

ata: asmi loke vede ca prathita: purushottama: ||

Meaning:

As I transcend the perishable and also higher than the imperishable I am known as Purushottama in this world as well as in the VedAs.

Comments:

Since the Lord is all pervading He transcends the perishable non-self and also He is higher than the imperishable individual self because He is the inner self of the individual self.

The term Purushottama is found in the VedAs as well as in the other works in the world. This implies that the word Purushottama refers only to the Lord.





SLOKAM 19

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥

ya: mAm evam asammUDha: jAnAti purushottamam |

sa sarvavit bhajati mAm sarvabhAvena bhArata ||

Meaning:

The wise one who knows Me as the Purushottama, is the knower of all and worships Me in all ways.

Comments:

The knowledge of the Supreme Being is not the mere learning about Him but to experience the truth of the Supreme Being through j~nAna, karma and bhakti. The one who could do that is the man of perfection, sthitapraj~na, mentioned in the second chapter and such a man worships the Lord in all ways, in whatever he does and wherever he is, as Sankara says in his work Bajagovindam.

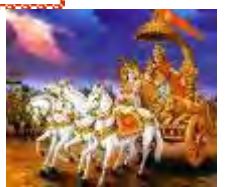
योगरतो वा भोगरतो वा सङ्गरतो वा सङ्गविहीनः ।

यस्य ब्रह्मणि रमते चित्तं नन्दति नन्दति नन्दत्येव ॥

yogarato vA bhogarato vA sangarato vA sangavihiNa: |

yasya brahmaNi ramate cittam nandati nandati nandatyeva ||

Whether he is seen practicing yoga or seemingly indulgent in bhoga, whether he is in company or alone, his inner bliss remains unalloyed. He is always happy because his mind revels ever in Brahman.





SLOKAM 20

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

iti guhyatamam Sastram idam uktam mayA anagha |

etat buddhvA buddhimAn syAt krtkrtya: ca bhArata ||

Meaning:

This most secret knowledge is told by Me to you who is sinless. Oh the descendent of Bharata, knowing this one becomes wise and all his work is accomplished.

Comments:

The knowledge and experience of the real nature of the Self and the Lord who is the inner self, is the most secret in the sense that it is the highest knowledge which could be understood only by a few who have transcended the guNAs and have become a sthitapraj~na. The guhyatvam consists in the difficulty of comprehension. There is nothing more to be accomplished by him.



Thus ends the fifteenth chapter of Srl Bhagavad gItA on

purushottama yoga:



Chapter 16



CHAPTER 16

DAIVĀSURA SAMPAT VIBHĀGA YOGA:

DIVINE AND DEMONIAIC QUALITIES

In this chapter Kṛṣṇa enumerates the qualities that are the result of the three guṇAs divide into divine and demoniac. This serves as a means of self analysis which helps us to eradicate qualities which bind man to transmigratory existence and cultivate those qualities which effect in release from bondage.

First he starts with the divine qualities.

SLOKAM 1

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

SrI bhagavAn uvAca

abhayam sattva samSuddhi: j~nAnyoga vyavasthiti: |

dAnam dama: ca yaj~na: ca svAdhyAya: tapa Arjavam ||

Meaning:

Fearlessness, mental purity, persistence in the practice of knowledge, charity, sense-control, sacrifice, study of scriptures, penance and uprightness, ...





SLOKAM 2

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

ahimsA satyam akrodha: tyAga: SAnti: apaiSunam |

dayA bhUteshu aloluptvam mArdavam hrI: acApalam ||

Meaning:

Non-violence, truthfulness, freedom from anger, renunciation, tranquility, absence of envy, kindness to all beings, non-covetousness, gentleness, modesty and dignity, ...





SLOKAM 3

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥

teja: kshamA dhrti: Saucam adroha: na ati mAnitA |

bhavanti sampadam daivIm abhijAtasya bhArata ||

Meaning:

Splendour, patience, vigour, cleanliness, benevolence, absence of vanity, these qualities pertain to one inheriting divine attributes.

Comments:

1. Fearlessness, **abhayam**, denotes courage both physical and moral. We fear only the unknown or something other than ourselves. One is not afraid of himself. To the enlightened, there is nothing other than himself and hence no fear. But how can we, still being under the realm of ignorance, cultivate fearlessness? It is done by accepting what comes. When the fear of death is conquered as elucidated in the second adhyAya, nothing else arouses fear. When we give up desires there is nothing to be afraid of because the desire in its wake brings the fear of losing what we acquire.
2. Mental purity - **satvasamSuddhi:-** comes out of eradicating desire and anger which give rise to impure thoughts.
3. Persistence in the practice of knowledge means applying the knowledge one gains out of spiritual discipline to one's life persistently. This means not being a platform for vedAntin but a practical one.
4. Charity, **dAna**, is giving away or sharing according to one's resources. That is, to help others to the best of our capacity.





5. Sense-control, **dama**, is the external discipline of the senses.
6. Sacrifice, **yaj~na**, means the performance of the rituals advocated by the VedAs and in modern times this means doing every act with the spirit of yaj~na, or as an offering to god.
7. Study of scriptures, **svAdhyAya**, is acquiring spiritual knowledge in order to get rid of the ignorance, the cause of samsAra.
8. Penance, **tapa:**, the austerity, which does not mean tormenting the body because it then denotes demoniac qualities as outlined later in the chapter but endurance of what ever happens treating it as a penance.
9. Uprightness, **Arjavam**, is straight forwardness in all your dealings.
10. Non-violence, **ahimsA** in word, thought and deed. Often we commit violence not physically but by word when we insult someone or speak unkindly and by thought when we harbor hatred.
11. **satyam** is honesty or truthfulness. This alone will lead one to salvation as the supreme reality is satyam. To be honest is not merely desisting from lying but consists in being true to one self and should be in accordance with other virtues. For instance one can be cruel by telling the truth, or cause harm to others, which is not what is meant by satyam here.
12. **akrodha:** - absence of anger.
13. **tyAga:** - renunciation, the kinds of which is elaborated further in the 18th adhyAya.
14. **SAnti:** - equanimity.
15. **apaiSunam** - **paiSunam** belittling others due to envy and **apaiSunam** is the absence of it.
16. **dayA bhUteshu** - kindness to all.





17. **aloluptvam** - absence of hankering after sense objects.
18. **mArdavam** means gentleness or softness in dealing with others, not being harsh.
19. **hrI** is sense of shame in doing wrong things and modesty.
20. **acApalam** - refraining from useless activities.
21. **teja:** - splendour arising out of practice of these virtues.
22. **dhrti** is patience or fortitude.
23. **Saucam** - cleanliness both inside and outside.
24. **adroha:** can be translated as non-betrayal of trust.
25. **ati mAnitA** is pride or arrogance and **na ati mAnitA** denotes the absence of it. These are the **daivIsampat** or divine qualities.

Then KrshNa briefly mentions the Asuric or demoniac qualities and elaborates on them a little later.





SLOKAM 4

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥

dambha: darpa: abhimAna: ca krodha: pArushyam eva ca |

aj~nAnam ca abhijAtasya pArtha sampadam AsurIm ||

Meaning:

Hypocrisy, arrogance, excessive vanity, anger, harshness and ignorance, these, Oh Arjuna, denote the inheritance of demoniac attributes.

Comments:

- Hypocrisy, **dambha**: consists in ostentation or pretentious display
- **darpa**: is arrogance due to wealth, power, beauty, knowledge etc
- **abhimAna**: excessive vanity or ego
- **krodha** is anger
- and **pArushyam** is harshness in speech.





SLOKAM 5

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥

daivI sampat vimokshAya nibandhAya AsurI matA |

mA Suca: sampadam daivIm abhijAta: asi pANDava ||

Meaning:

These are the **AsurI sampat**, demoniac qualities, says KrshNa, which lead to bondage while the **daivI sampat** secure release. Oh Arjuna, you do not worry because you have inherited **daivI sampat** only.

Comments

Perhaps KrshNa read consternation in the face of Arjuna indicating his doubt as to which class he belonged to and in order to reassure him says "you do not worry because you have inherited **daivIsampat** only".





SLOKAM 6

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥

dvau bhUtasargau loke asmin daiva: AsurA eva ca |

daiva: vistaraSa: prokta Asuram pArtha me SrNu ||

Meaning:

There are two types of beings in the world, divine and demoniac. The divine has been explained in detail. Now hear about the demoniac qualities.

Comments:

Krishna further elaborates on **AsurI sampat** because they have to be known in detail in order to be eradicated. It is to be noted that the divine and demoniac qualities are mutually exclusive and hence the beings are divided into these two classifications. But demoniac, or Asurik nature is different from devilish or rAkshasik nature. The Asurik nature is due to misconception while rAkshasik nature is due to ignorance of dharma and adharma.

The former has a chance of redemption but the latter has to evolve into the former before becoming divine.





SLOKAM 7

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

pravrttim ca nivrttim ca janA na vidu: AsurA: |

na Saucam na api ca AcAra: na satyam teshu vidyate ||

Meaning:

Those with Asurik tendencies do not know what to do and what to turn away from. They do not know purity or good conduct and there is no truth in them.

Comments:

Those possessing the Asurik qualities do not distinguish between the path of action and that of renunciation. They lack purity, right observances and truth.

The VedAs and SAstrAs are the guidelines for both pravrtti and nivrtti. pravrtti means undertaking the activities and duties according to varNASrama while living in this world and nivrtti consists in giving up the karma which will cause future births and aspiring for moksha. The Asurik do not know both as they have no belief in veda and even if they know it they misinterpret it to suit their needs. This is what HiraNya kaSipu, RaavaNa and others like them were doing fulfilling their desires regardless of the fact whether it was dharma or adharma.

Sauca means the purity of body and mind which the effect of good conduct is. The Asurik are not interested in that as they are not good to others and their words and actions have no truth in them. Dishonest, deceitful and selfish are their actions.





SLOKAM 8

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥

asatyam apratishTham te jagat Ahu: anISvaram |

aparaspara sambhUtam kim anyat kAmahaitukam ||

Meaning:

They say that the world is without truth and without basis, there is no God and no mutual action between cause and effect and brought about by sheer lust. What else?

Comments:

They declare that the world is devoid of truth, has no basis and there is no God. In short they are atheists and materialists. They hold that the creation is the result of physical union between man and woman.

This attitude comes from disbelief in God and scriptures. They do not accept eternal nature of soul and the creation of the world by God. They do not believe in rebirth or the causation theory of the Upanishads. The life is created by physical union of male and female.

This was termed as the cArvAka philosophy which existed even in ancient times.





SLOKAM 9

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

etAm drshTim avashTabhya nashTa AtmAna: alpabuddhaya: |

prabhavanti ugra karmANa: kshayAya jagata: ahitA: ||

Meaning:

Holding this view they, who are ruined souls and of small intellect, start doing fierce deed towards the ruin of the world and hence are harmful to the world.

Comments:

Relying on this philosophy they are fierce and out to destroy the world. KrshNa calls them **nashTa AtmAna:**, those who have lost their souls, **alpabuddhaya:**, of mean intellect.

They want to have everything in this life and since they do not believe in afterlife they do not have any fear of the effects of their sin and do not desist from tormenting others and causing the ruin of the world. In modern days, when cArvAka philosophy of materialism is uppermost we see so many ill effects like terrorism, corruption and oppression.

The materialists, called cArvakAs, range from those who simply enjoy the sensual pleasures, who do not do any harm except when their desires are thwarted, to the real demoniac beings like HiraNya kaSipu and RaavaNa. It is the latter kind of beings who exist in all ages, KrshNa describes in the following slokAs.





SLOKAM 10

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥

kAmam ASritya dushpUram dambha mAna madAnvitA: |

mohAt grhItvA asadgrAhAn pravartante aSuci vratA: ||

Meaning:

Pursuing their desires which are insatiable, filled with hypocrisy, pride and arrogance, they get hold of wrong notions and act with impure ideals.

Comments:

They do not know that the desires can never be fulfilled because it is **dushpUra** **anala**, unquenchable fire as denoted in chapter 3, sloka 39.

dambha is hypocrisy or proclaiming themselves to be great, without possessing the qualities that make one great.

mAna is pride and **mada** is arrogance. All the three go together. They want to be praised by everyone and pose as though they have praiseworthy qualities and take pride in it. When they are praised by those who are their dependents or those who expect favors from them they become arrogant.

They are deluded into believing that their evil notions are correct and act on in the world to secure the fruit of their evil desires.





SLOKAM 11

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥

cintAm aparimeyAm ca pralaya antAm upASritA: |

kAma upabhoga paramA etAvat iti niScitA: ||

Meaning:

They entertain immeasurable thoughts till the end of life deciding that it was the only goal, intent on fulfilling their desires.

Comments:

As Sankara says,

vrddho yAti grhItvA daNDam, tadapi na muncati ASApiNDam, he is old and goes with the help of a staff but yet his desires are not quenched. The only goal in life for them is enjoying the sensual desires.





SLOKAM 12

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

AsA pASa Satai: baddhA: kAma krodha parAyaNA: |

Ihante kAma bhoga artham anyAyena artha sancayAn ||

Meaning:

Bound with hundreds of ropes of attachment, overpowered with desire and anger, they hanker for the fulfillment of desires and amass wealth through foul methods (like deceit and confiscation of the property of others).

Comments:

They pursue their desires, which are never satisfied, believe that their view alone is true, and filled with arrogance, hypocrisy and vanity they follow the path of unrighteousness. Their attitude is vividly described by the following slokAs.





SLOKAM 13

इदमद्य मया लब्धमिमं (लब्धमिदं) प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

idam adya mayA labdham imam (idam) prApsyē manoratham |

idam asti idam api me bhaviṣhyati punardhanam ||

Meaning:

"Today I have won this; I shall fulfill that hope soon; Now this wealth shall also be mine".





SLOKAM 14

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

asau mayA hata: Satru: hanishye ca aparAn api |

ISvaro aham aham bhogI siddha: aham balavAn sukhI ||

Meaning:

"I have killed this enemy; I will kill the others also; I am the mighty Lord, the enjoyer; I am well established strong and happy".





SLOKAM 15

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥

ADhya: abhijanavAn asmi ka: anya: asti sadrSa: mayA |

yakshye dAsyAmi modishye iti aj~nAna vimohitA: ||

Meaning:

"I am wealthy and high-born; who is there to equal me? I perform yaj~na and give gifts and make merry". Thus they are deluded by ignorance.

Comments:

These slokAs need no explanation as the idea expressed therein is only too vivid in life today.

Here a doubt may arise that some of these qualities crop up in all individuals and not only the Asurik ones and hence how the classification of beings into is divine and demoniac justified. But this description fits only those who have all the Asurik qualities and not those who lapse back into some of the Asurik qualities from time to time, which would mean all of us. Those who have most of the divine qualities will be able to correct themselves if they express any of the Asurik qualities, on seeing that they impede spiritual progress, though there is a possibility of their sinking into the Asurik nature if they do not keep track of their emotions.





SLOKAM 16

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

aneka citta vibhrAntA moha jAla samAvrtA: |

prasaktA: kAma bhogeshu patanti narake aSucau ||

Meaning:

Thus with their minds roaming around in various ways, caught in the net of delusion, intent on sensual pleasures, they fall into terrible hell.

Comments:

The picture of one who is filled with self conceit mentioned in the previous sloka is further described here. One who is arrogant of this wealth and considers himself to be superior, even if he seems to be engaged in the good acts like performing yaj~nAs or giving for charity, he never gets the fruit of these as he is doing them ostentatiously without any real good intention. Such people are filled with various thoughts towards sense gratification. Their ego, which is the effect of their ignorance, traps them in the net of delusion that only what they are doing is the right thing and they look down on others due to their arrogance. Such people will never get the merit of their doing the good deed but will only fall in a terrible hell, says KrshNa.

The reason is further elucidated in the next sloka.





SLOKAM 17

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

AtmasambhAvitA: stabdhA: dhana mAna mada anvitA: |

yajante nAma yaj~nai: te dambhena avidhi pUrvakam ||

Meaning:

Those who are self- conceited and stubborn, arrogant of wealth and power, perform yaj~nAs only in a name, with ostentation and against the rules.

Comments:

The yaj~na mentioned here is tAmasik which is described in the next chapter. The import here is that those with Asurik impulses even when they indulge in the vedic rites like yaj~na, it is only to show off their wealth and power and done without the necessary sanctity as they do not respect the rules or the elders who know them and also they show no regard to the priests who do it for them treating them only as paid servants. They do not have respect for anyone except themselves, **AtmamasambhAvita**. Filled with pride and arrogant of their wealth they do not listen to anyone who may try to advise them and remain obstinate, **stabdhA**. Hence whatever they do whether it is vedic rites or work for the society, they do it only for publicity and do not get the result of the act because it is not done in the spirit of yaj~na.





SLOKAM 18

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

ahankAram balam darpam kAmam krodham ca samSritA: |

mAm Atma para deheshu pradvishanta: abhyasUyaka: ||

Meaning:

Due to ego, power and arrogance, filled with desire and anger, they are hostile towards Me in their own bodies and in others.

Comments:

When a man is arrogant and selfish, he would not listen to reason and would hate the advice of those who tell him about dharma and God. The words of VibhIshaNa on dharma were like poison to RaavaNaso was the advice of PrahlAda to HiraNyakaSipu.

Those who do not heed dharma are the enemies of the Lord. They do not want to accept God and the values because to do so makes them feel guilty about their conduct and like an ostrich they bury themselves in their own ignorance and delusion and as a consequence they hate God and His followers. KrshNa says they hate Me in their body, meaning, the Lord is their inner self and they turn a blind eye to Him and hence they are neither friendly towards other beings, in whom God is present. The implication is that to be inimical towards other being is like hating the Lord, Who is inside one as well as inside others.





SLOKAM 19

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

†An aham dvishata: krUrAn samsAreshu narAdhamAn |

kshipAmi ajasram aSubhAn AsurIshu eva yonishu ||

Meaning:

I push them, who are hostile, cruel, worst among men and evil doers, into samsAra again and again to be born in the wombs of the demoniac only.

Comments:

Those mentioned above are born only in the Asurik wombs repeatedly going through several births till their evil tendencies are exhausted.

KrshNa says that He pushes them into asura yonis, which does not mean that the Lord is partial and punishes them because they are against Him but as the karmaphaladata He gives them the fruit of their karma, and they have themselves to blame for their destiny.





SLOKAM 20

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

AsurIm yonim ApannA: mUDhA: janmani janmani |

mAm aprApya eva kaunteya tata: yAnti adhamAm gatim ||

Meaning:

Oh Arjuna! Reaching the demoniac wombs, these ignorant souls life after life descend into lowest state without attaining Me.

Comments:

This is only to warn against pursuing inAsuric tendencies because there is no eternity of damnation to the souls in our philosophy. If a cloth gets dirty it has to be washed till it becomes clean and the process of doing it may range from easy to hard methods depending on the amount of dirt. Some have to be beaten and squeezed many times. So too the wicked have to go through the process of cleaning many times till they are free of impurities, which may look like eternity. KrshNa says next how to ward off such state and climb up the ladder of spirituality.

The descriptions of hell in the purANAs are only to caution men against pursuing evil way of life. The hell may be present in any manner in any embodiment as it is only a realm of experience. People who do not believe the description of hell in the purANAs say that it is all cock and bull story and there is no hell or heaven as well as an afterlife. But the real self is pure and the realization of its original state is the natural culmination of everyone. So the hell is provided by one's own self which is trying to regain its original state of purity. This is what is meant by the declaration that follows.





SLOKAM 21

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

trividham narakasya idam dvAram nASanamAtmana: |

kAma: krodha: tathA lobha: tasmAt etat trayam tyajet ||

Meaning:

There are three gates to hell, namely, desire, anger and avarice, which will ruin the self. Hence these three should be given up.

Comments:

The desire, kAma was described as the greatest enemy of man in chapter 3. Krodha, anger was coupled with kAma and termed as j~nAnavij~nAna nASanam, destroyer of knowledge and realization. This is the ruin of the self because the self is eternal and cannot be destroyed. Krodha and lobha are the natural consequents to kAma. Therefore, these three must be eradicated. This is the answer to the probable question whether those with Asurik tendencies are damned eternally.





SLOKAM 22

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

etai: vimukta: kaunteya: tribhi: nara: |

Acarati Atmana: Sreya: tata: yAti parAm gatim ||

Meaning:

Oh son of Kunti! Freed from these three which lead to darkness of ignorance and evil, one follows the path of glory and attains the Supreme state.

Comments:

How to get freed from these gateways to darkness? Only refuge is the SAstrAs because, ...





SLOKAM 23

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परं गतिम् ॥

ya: SAstravidhim utsrjyakAma kArata: |

na sa siddhim avApnoti na sukham na parAm gatim ||

Meaning:

One, who does not heed the rules of the SAstrAs and acts as he likes, will not attain salvation and he neither gets happiness in this world nor reaches the supreme state.





SLOKAM 24

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

tasmAt SAstram pramANam te kArya akArya vyavasthitau |

j~nAtvA SAstra vidhAna uktam karma kartum iha arhasi ||

Meaning:

To know what is to be done and what should not be done, the SAstrA is the only valid means of knowledge for you. Therefore, knowing this you perform the acts enjoined in the SAstrAs.

Comments:

Here the stress is not to know the SAstrAs alone which most people do but to live according to the instructions. The way to do this has been detailed in the earlier chapters on karma yoga and bhakti yoga.



Thus ends the sixteenth chapter of Srl Bhagavad gItA on

daivAsura sampat vibhAga yoga:



Chapter 17





CHAPTER 17

SRADDHĀTRAYA VIBHĀGA YOGA:

THREE KINDS OF FAITH

SLOKAM 1

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

arjuna uvAca

ye SAstra vidhim utsrjya yajante SraddhayAn vitA: |

teshAm nishThA tu kA krshNa sattvam Aho raja: tama: ||

Meaning:

Arjuna said -

Oh KrshNa, what will be the condition of those who perform the vedic rituals with faith but not according to the rules laid down by the SAstrAs? Is it sAttvik or rAjasik or tAmasik?

Comments:

In the previous chapter, KrshNa said that SAstra must be the authority in all actions. Now Arjuna gets a doubt as to whether those who perform ritualistic actions with full faith but without recourse to SAstrAs will get results. Here the people that are meant are not those who neglect the injunctions of the SAstrAs but those who have full faith in scriptures but lack the capacity to learn them and understand them and do the rituals as taught by the elders





without knowing their significance and with blind faith. Arjuna further wants to know whether such faith can be classified as sAttvik, rAjasik or tAmasik.

KrshNa starts classifying faith in this adhyAya and also the food, sacrifice, penance and acts of charity into three kinds, sAttvik, rAjasik and tAmasik.





SLOKAM 2

श्रीभगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

SrI bagavAn uvAca

trividhA bhavati SraddhA dehinAm sA svabhAvajA |

sAttvikI rAjasI ca eva tAmasI ca iti tAm SrNu ||

Meaning:

The Lord said-

The faith is of three kinds for the embodied beings depending on their nature and classified as sAttvik, rAjasik and tAmasik. Listen.





SLOKAM 3

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

sattva anurUpA sarvasya SraddhA bhavati bhArata |

SraddhAmaya: ayam purusha: ya: yat Sraddha: sa eva sa: ||

Meaning:

The faith differs according to one's nature, Oh the descendent of Bharata, and the man is as his faith is.

Comments:

Faith is the result of karma and varies according to the mental impressions due to three guNAs, which ever among the three is predominant at the time.

A man is what he believes he is and this depends on the nature of the composition of the three guNAs in him, according to whichever guNA is the uppermost. Hence the faith also is of three kinds.





SLOKAM 4

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

yajante sAttvikA: devAn yaksharakshAmsi rAjasA: |

pretAn bhUtagaNAn ca anye yajante tAmasA: janA: ||

Meaning:

Those predominantly sAttvik in nature offer sacrifice to the devAs, and the rAjasik to the supernatural beings and monsters. The tAmasic offer sacrifices to the ancestral spirits and ghosts.

Comments:

There are divine forces and demonic forces and also monstrous forces in the world and these are represented by devAs, yakshAs, rakshasAs and bhUtAs respectively. Sacrifices are also classified according to the three guNAs. Those which are done for the purpose of welfare of humanity propitiate sAttvik forms of divinity like Indra, varuNa etc. rAjasik are performed for power and wealth and they are directed towards the yakshAs and rAkshasAs, meaning those like kALi in her fierce form and the powers thus acquired are used to oppress others. The tAmasic are those which are like the abhicAra homAs, done for the destruction of others. They invoke evil forces of destruction.

Even in the modern sense of the term, the yaj~na is any offering made by way of one's activities. Whatever the sAttvik people do is for the welfare of the world and the vibrations sent out by them attract similar vibrations in the universe and the acts gather strength and results in the welfare of all. On the other hand the vibrations sent out by the rAjasik attract similar and they become more passionate and powerful and tend to dominate the world. The tAmasika vibrations recoil on the one who sendseven though it causes some





damage only to those who lack faith and are weak in mind. It cannot affect strong minded and those who believe in the divine protection and hence boomerangs on the one who sent it.

KrshNa further explains the reason why the vast majority of people are attracted towards rAjasik and tAmasik only.

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SLOKAMS 5 & 6

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

asAstra vihitam ghoram tapyante ye tapo janA: |

dambha ahankAra samyuktA: kAma rAga bala anvita: ||5||

karshayanta: SarIrastham bhUtagrAmam: |

mAm ca eva anta: SarIrastham tAn viddhi Asura niScayAn || 6 ||

Meaning:

Those who follow the austerities not sanctioned by the SAstrA because of their vanity, ego and influenced by passion and power torment the elements in their bodies in a mindless manner, and Me also who is inside the body. Know them to be of Asurik resolve.

Comments:

Those who are moved by greed and desire and hungering for power resort to rAjasik rituals to attain these. They torment their bodies and thus persecute the Lord also who is inside them. This kind of people include asurAs such as HirNayakaSipu, RaavaNa etc. In modern days those who perform rituals for fame and power also come under this category. Those that perform abhicAra homAs propitiating the spirits come under tAmasik kind.

Next KrshNa classifies the food also in to three kinds which are liked by sAttvik, rAjasik and tAmasik people and induces similar tendencies.





SLOKAM 7

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

AhAra: tu api sarvasya trividha: bhavati priya: |

yaj~na: tapa: tathA dAnam teshAm bhedam imam srNu ||

Meaning:

The food liked is also of three kinds and hear the difference in yaj~na, tapas and dAna likewise.

Comments:

The food, yaj~na, austerity and acts of charity also differ according to the three guNAs.





SLOKAM 8

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

Ayu: sattva bala Arogya sukha prIti vivardhanA: |

rasyA: snigdhA: sthirA hrdyA AhArA: sAttvika priyA: ||

Meaning:

The sAttvik kind of food promotes longevity, strength of mind, power, health, comfort and pleasure and the food that is delectable, oily, firm and appetizing are that which is enjoyed by people of sAttvik temperament.

Comments:

The kind of food one eats determines their character. Even among animals we find that those which are carnivorous are fierce and rAjasik, while the herbivorous are sAttvik. Those which eat impure things as the pigs do are tAmasik. Similar is the case with men.

The sAttvik food consists of all fresh foods which are bland and they are not eaten in excess and which promote physical and mental well being.



SLOKAM 9

कटूवम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

kaTu amla lavaNa ati ushNA tIkshNa rUksha vidhAhina: |

AhArA: rAjasasya ishTA duhkha Soka Amaya pradA: ||

Meaning:

The food which is excessively bitter, sour, salty, hot, pungent, harsh, burning, which causes pain and suffering and ill-health and which kindles passion and desire is liked by the rAjasik people.

Comments:

Any food that has strong taste is rAjasik and eaten in excess produce ill health and pain. Since they kindle the desire for them they are eaten in excess and results in duhkha and Soka.





SLOKAM 10

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

yAtayAmam gatarasam pUti paryushitam ca yat |

ucchishTam api ca amedhyam bojanam tAmasapriyam ||

Meaning:

The ill-cooked, tasteless, smelling, decayed, refuse and impure is the food that is eaten by tAmasik people.

Comments:

Food that is stale and impure is liked by the people who are ignorant and lazy.





SLOKAM 11

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥

aphala AkAnkshibhi: yaj~na: vidhi drshTa: ca ijjate |

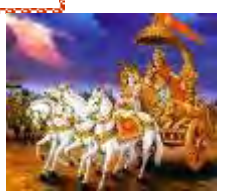
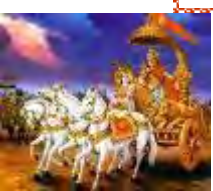
yashTavyam eva iti mana: samAdhAya sa sAttvika: ||

Meaning:

The sAttvika yaj~na is the one which is done without expectation of fruit, aphala AkAnksha and as enjoined in the scriptures with the resolve that it has to be done.

Comments:

The yaj~na done by the sAttvik people are not for any personal gain but it is only for the welfare of the world and because they are enjoined in the SAstrAs. So there is no palAkAnksha but done as a duty according to the varNASrama dharma.





SLOKAM 12

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥

abhisandhAya tu phalam dambhArtham api ca eva yat |

ijyate bharataSreshTha tam yaj~nam viddhi rAjasam ||

Meaning:

The rAjasik yaj~na, Oh the best among the clan of Bharata, is the one undertaken with the expectation of result or for ostentation.

Comments:

All yaj~nAs done with the expectation of fruit are rAjasik only, says KrshNa because they are performed out of desire for worldly things or at its best with the desire for heaven. Hence it creates more karma and results in more births. These could also be done for the sake of ostentation which is even worse as it only results in arrogance and does not produce the result expected. Such people are the ones described in the previous chapter as Asurik.





SLOKAM 13

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥

vidhihInam asrshTa annam mantrahInam adakshiNam |

SraddhAvirahitam yaj~nam tAmasam paricakshate ||

Meaning:

The tAmasic is the one done without scriptural sanction, with no offering of food, without proper chanting of mantrAs and without gifts to priests and without faith.

Comments:

This is exactly what was described in the previous chapter in sloka 16 as the one done by the Asurik. In modern days we find that in many places the rituals have become a matter of routine with the priests also becoming mercenary and the householders treat the rituals as a necessary evil to be done with as quickly as possible. It is better not to do the rituals at all rather than doing them without the proper respect to the mantrAs and the injunctions in the sAstrAs. To give dakshiNa or the gift to the priests and others if neglected or done without respect does not bring any result.





SLOKAM 14

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥

devadvija guru prAj~na pUjanam Saucam Arjavam |

brahmacaryam ahimsA catapa ucyate ||

Meaning:

The worship of devAs, Brahmins, elders and preceptors and the learned, cleanliness, guilelessness, celibacy and non-violence are the austerities of the body.

Comments:

Revering and worshipping the devAs, as ordained by the SAstrAs, the Brahmins which means those who have mastered the SAstrAs, and elders and gurus, is the duty of a house holder who is aspiring towards spirituality.

Similarly Saucam, cleanliness and Arjavam, straight forward dealing, celibacy and non violence form the austerity to be observed at the body level. It is only at the physical level which is stressed here as the austerity regarding speech and the mind is mentioned in the following slokAs.





SLOKAM 15

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

anudvegakaram vAkyam satyam priyahitam ca yat |

svAdhyAya abhyasanam ca eva vAngmayam tapa ucyate ||

Meaning:

The speech that is inoffensive, truthful, pleasant and beneficial together with regular reading of scriptures constitutes verbal austerities.

Comments:

The speech should not offend others. It should be pleasant but true.

The scripture says -

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।

प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥

satyam brUyAt priyam brUyAt na brUyAt satyam|

priyam ca na anrtam brUyAt esha dharma: sanAtana: ||

---manu smrti 4:138

One should speak truth and should speak pleasingly. One should not speak unpleasant truth. And also should not speak untruth which is pleasing. This is the ancient dharma.

A well wisher should speak only the truth which is beneficial, satyam brUyAt. He should speak lovingly, priyam brUyAt. But he should not speak the truth if it





is not pleasant, **na brUyAt satyam apriyam**, i.e., which is harmful. **apriyam** here means that which is not pleasant by way of doing harm. But untruth should not be spoken just because it will please the listener, **priyam ca na anrtam brUyAt**.

MarIca advised RaavaNa against his abduction of sIta and VibhIshaNa told him to return sIta. Both were well-wishers and spoke the truth that RaavaNa will be destroyed by not listening to their advice. They spoke to him with love and concern. This is the example of **satyam brUyAt priyam brUyAt**.

There is a story that shows the meaning of **na brUyAt satyam apriyam**. A cow was fleeing from men, who were pursuing it wishing to kill, and it went round a hermitage where a sage was sitting outside meditating. The pursuers came and asked the sage whether he saw a cow coming that way. The sage replied that the eye does not speak and the tongue does not hear. Thinking that he was mad, the pursuers went away. What the sage meant was the eyes saw the cow but could not speak and the tongue could speak but had seen the cow. Thus he did not speak the truth yet he neither spoke untruth. This is a case of **na brUyAt satyam apriyam** as it was **apriyam** harmful to the cow.

sIta told the rAkshasIs, who asked her whether she knew HanumAn, which she did not know. She spoke untruth but it was in accordance with dharma that one should not cause harm to others even by telling the truth because ahimsa takes precedence over all else.

Rama similarly told Sumantra, when Dasaratha was asking him to stop on their way to the forest, to drive fast and tell the king later that he could not hear the command to stop. This again was to avoid giving pain to Dasaratha by prolonging the agony of separation.

SurpanakhA told RaavaNa the untruth that she was trying to bring sIta to him and was punished by LakshmaNa, which was pleasing to RaavaNa but it brought him destruction. This is the case of **priyam ca na anrtam brUyAt**, one should not speak an untruth just to please another.





SLOKAM 16

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

mana: prasAda: saumyatvam maunam Atma vinigraha: |

bhAvasamSuddhi: iti etat tapa: mAnasam ucyate ||

Meaning:

Mental calmness, gentleness, silence, self control, extreme emotional purity are the austerities of the mind.

Comments:

mana: prasAda: - the equanimity of mind, devoid of rAga and dvesha.

saumyatvam - always gentle and loving towards others.

maunam - silence regarding any subject other than the Lord. Since it refers to mental austerity it means thinking about the Lord only and banishing all the thoughts of the worldly affairs.

Atma vinigraha: - Control of senses through the mind.

bhAva samSuddhi: - as a result of the above, purity of mind.

All the requisites mentioned in the above three sloKAs refer only to sAttvik kind of tapas, which is explained in the next sloka.





SLOKAM 17

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥

SraddhayA parayA taptam tapa: trividham narai: |

aphala AkAnkshibhi: yuktai: sAttvikam paricakshate ||

Meaning:

These threefold austerities of body, speech and mind done with supreme faith by those whose mind is integrated with no expectation of result, is known as sAttvik.



swAmi deSikan





SLOKAM 18

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥

satkAra mAna pUjArtham tapa: dambhena ca eva yat |

kriyate tat iha proktam rAjasam calam adhruvam ||

Meaning:

Any austerity undertaken for the sake of praise, pride or to be worshipped or with ostentation is rAjasik and it is not stable or permanent.

Comments:

The tapas done with a view of reaching a position which will ensure praise and popularity is the way of pseudo yogis. Though they observe the rules of the austerities as per the SAstrAs, their purpose is not aspiring for mukti but for the worldly grandeur of being worshipped as holy men. Since they lack the necessary mental equipoise of a sAttvik yogi, their success is short lived and they may lapse into worldly life anytime if their popularity declines.





SLOKAM 19

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥

mUDha grAheNa Atmana: yat pIDayA kriyate tapa: |

parasya utsAdana artham vA tat tAmasam udahrtam ||

Meaning:

The austerity followed through obstinacy, tormenting one self or others, that is known as tAmasik.

Comments

Some indulge in yogic practices influenced by tAmasik impulses and follow austerities tormenting themselves. The tapas done by the asuras was of this kind. The purpose of their tapas was to torment the world later by acquiring supernatural powers. These are known as tAmasik. The violent methods of worship like inflicting injury on the body falls under this kind of tapas.





SLOKAM 20

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

dAtavyam iti yat dAnam dIyate anupakAriNe |

deSe kale ca pAtre ca tat dAnam sAttvikam smrtam ||

Meaning:

A gift which is made at the right place and time to a deserving recipient and to the one who does not return the good turn done to him, with the attitude that it has to be done without expecting anything in return is sAttvik.

Comments:

KrshNa now classifies the gift or dAna into three kinds.

The gift to others is a must for everyone as the SAstrAs say that one has to share what he has with others. That too should be given according to the place, time and to the deserving person. In tiruppAvai, ANDAL says, ambaramE tanNIrE sOrE aram seyyum.

This means that clothes, water and food are to be given to the needy. When one is suffering from hunger or thirst, it is no use giving him something which he could not eat or drink. It is no use giving everything to those who already have everything, which is the common practice in the modern world.

The gift thus given must be for the joy of giving and not expecting a favour or as returning a favour done, in which case it becomes rAjasik as the next sloka denotes. The Lord gives us everything without even expecting us to thank Him for it, which we never do.





SLOKAM 21

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥

yat tu pratyupakarArtham phalam uddiSya vA puna: |

dIyate ca pariklishTam tat dAnam rAjasam smrtam ||

Meaning:

The gift given with expectation of something in return or as a return favour or unwillingly is rAjasik.

Comments:

To do something as pratyupakAram is not wrong but one should not do it with the attitude that he is returning the help done to him. The good souls value something good done to them by others very highly and consider them incapable of returning it. KrshNa considered Himself ever indebted to the gopis for the love they showed towards Him.

Lord nArAyaNa, in whose chest Lakshmi abides forever, **tadvakshasthala nitya vAsarasika**, remembers even the smallest service of His devotees and returns it manifold. It is said that a man went round the temple of GuruvAyurappan chasing his cow. The Lord thought that he should do that man some good since he went round his temple even though unintentionally. KrshNa regretted that He did not go to the rescue of Draupadi as soon as she called. There is a story behind this incident even though it was all the Ila of the Lord only.

When KrshNa killed SiSupAla with His cakra and after the killing, the cakra came back to KrshNa and rested on His raised finger. The cakra slightly cut His finger and started bleeding. On seeing this, Draupadi tore her sari and wrapped around His finger. That time KrshNa promised to help her at the appropriate



time. He did so by supplying clothes to her when she was disrobed by Dussasana who reeled off yards and yards of cloth until he became exhausted and fainted. Still the Lord was not satisfied with what He had done and that is the *krta-jñātā* displayed by the Lord Himself to the world. Kṛṣṇa would have helped Draupadi anyhow not as a *pratyupakāra* for what she has done but to show His *bhaktaparādīnatva*, the Lord has created the circumstances as though He was indebted to her.

Rama is described by Vaalmiki as *katamcidupakāreṇa kṛtenai kena tushyati na smaratyapakāraṇam Satamapi*, he remembers even a single service done by anyone but never remembers even a hundred disservice.

When the Lord Himself is like that how much more we should be grateful for all that have been given by Him to us! How can one expect Lakshmi to come to one who is ungrateful? When someone does anything good it is the Lord Himself who helps us through them. Hence if we forget and do harm in return it is done to the Lord Himself.

To give something expecting something in return is only like lending and borrowing or a business deal. Prahlāda when the Lord asked Him what he wanted said he was not a business man to exchange something for his bhakti.

To give something unwillingly is also wrong because the gift loses its value unless given wholeheartedly.





SLOKAM 22

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

adeSa kAle yat dAnam apAtrebhya: ca dIyate |

asatkrtam avaj~nAnam tat tAmasam udAhrtam ||

Meaning;

tAmasic dAna is the one offered improperly and insultingly at wrong place and time and to undeserving people. When something is given it should be accompanied with respect and humility.

Comments:

The Upanishad enjoins the proper way in which dAna is to be done.

श्रद्धया देयम् । अश्रद्धयादेयम् । श्रिया देयम् ।

ह्रिया देयम् । भिया देयम् । संविदा देयम् ।

SraddhayA deyam | aSradhayAdeyam | SriyA deyam |

hriyA deyam | bhiyA deyam | samvidA deyam |

---taittrIya up. - SIkshAvalli

A dAna must be given with Sraddha, with reverence. It should not be given with disrespect, aSraddha. SriyA deyam means that the dAna must be made according to one's wealth. A millionaire giving few rupees is not a dAna in the real sense. hriyA means that one who gives must be humble and should think that it is an honour that the recipient is accepting his gift. bhiyA deyam refers to the fear that it should be done in the right manner without transgressing



the rules of the SAstrAs as laid down by this passage. samvidA deyam means that the gift must be given in a friendly manner and not with an attitude that one is superior and the recipient should be indebted to him.

Hence a gift given insultingly or with disrespect is classified as tAmasik. Also when it is given to a recipient who does not deserve it or at a wrong place and time is tAmasik dAna. Any gift to wicked persons which will help them only to pursue their evil deeds comes under this category.

Normally it is said that what a right hand gives should not be known to the left hand. So a gift must be not made public and should not be given in a manner which humiliates the recipient.

To go to a person and give something is uttama and ask him to come and receive it is madhyama. But not to give even when asked is adhama.





SLOKAM 23

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

om tat sat iti nirdeSa: brahmaNa: trividha: smrta: |

brAhmaNA: tena vedA: ca yaj~nA: ca vihitA: purA ||

Meaning:

Brahman is denoted by the threefold expression, **om**, **tat**, **sat**. The brAhmaNAs, VedAs and the yaj~nAs were created in the past by Him.

Comments:

The expression '**om tat sat**' is a purifier in any act enjoined by the VedAs, to ward off the effects of any error in the chanting or the procedure etc. The three words mean the three aspects of Brahman. **om** denotes the supremacy or the parattvam. **tat** refers to Brahman as the goal to be reached and **sat** is the Brahman manifest as the Universe.







SLOKAM 24

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

tasmAt om iti udAhrtya yaj~na dAna tapa: kriyA: |

pravartante vidhAna uktA: satatam brahma vAdinAm ||

Meaning:

Hence all sacrifices, gifts and austerities enjoined by the VedAs always start with 'om' by those who have learnt the VedAs.

Comments:

The word 'om' when uttered, directs the mind to the Supreme Being and the acts done starting with 'om' become charged with divine power.





SLOKAM 25

तदित्यनभिसंधाय फलं यज्ञतपः क्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥

tat iti anabhisandhAya phalam yaj~na tapa: kriyA: |

dAnakriyA: ca vividhA: kriyante moksha kAnkshibhi: ||

Meaning:

Those who aspire for moksha and perform yaj~nAs and austerities and gifts without expecting result utter the word 'tat' before they perform these acts.

Comments:

Since the word 'tat' refers to Brahman, the goal to be reached, that is moksha, the acts done without expectation of result and with the purpose of attaining moksha are chanted with 'tat'.





SLOKAM 26

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

sadbhAve sAdhubhAve ca sat iti etat prayujyate |

praSaste karmaNi tathA sat Sabda: pArtha yujyate ||

Meaning:

The word 'sat' is used in the sense of existence and goodness and also Arjuna, the word 'sat' is used in auspicious actions.

Comments:

As the word sat denotes the manifestation of Brahman as the Universe, all auspicious acts done for the welfare of the world are begun with sat.



SLOKAM 27

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

yaj~ne tapasi dAne ca sthiti: sat iti ca ucyate |

karma ca eva tadarthIyam sat iti eva abhidhIyate ||

Meaning:

Steadfastness in sacrifices, austerity and gifts is also known as **sat** and hence in actions in respect to these, are named as '**sat**'.

Comments:

This means that all activities sanctioned by the VedAs, are sAttvik when done with the utterance of '**om tat sat**' because the mind then becomes pure and free of selfish desires and whatever done in that attitude becomes karma yoga.





SLOKAM 28

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

aSraddhayA hutam dattam tapa: taptam krtam ca yat |

asai iti ucyate pArtha na ca tat pretya no iha ||

Meaning:

Whatever sacrifices gift or austerity done without faith is **asat**, Arjuna and that is fruitful neither here nor in the other world.

Comments:

In keeping with the theme of the chapter SraddhAtraya vibhAga yoga:, the classification of three types of SraddhA, KrshNa concludes by saying that any sacrifice, gifts and austerities performed without faith are futile neither bringing result in this world or the next.



Thus ends the seventeenth chapter of SrI Bhagavad gItA on

SraddhAtraya vibhAga yoga:



Chapter 18



CHAPTER 18

MOKSHA SANNYASA YOGA:

LIBERATION THROUGH RENUNCIATION

INTRODUCTION:

The second and 18th adhyAyaS of the Gita comprise the epitome of the teachings of the Gita. In this adhyAya the following points are elucidated.

1. The identity between tyAga and sannyaAsa
2. The nature of tyAga.
3. Attributing agency of all actions to the Lord.
4. Elaborate description of sattva, rajas and tamas.
5. The means of liberation.
6. Bhakti yoga

Arjuna first asks the difference between tyAga, abnegation and sannyaAsa, renunciation. Then KrshNa starts elucidating on tyAga and sannyaAsa.







SLOKAM 1

अर्जुन उवाच

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

arjuna said

sannyAsasya mahAbAho tattvam icchAmi veditum |

tyAgsya ca hrshIkeSa prthak keSinishUdana ||

Meaning:

Arjuna said -

Oh mighty armed, Oh HrshIkeSa, the slayer of KeSi, I wish to know the real nature of renunciation, and abnegation.

Comments:

Arjuna calls KrshNa by the names mahAbAhO, HrshIkeSa and slayer of KeSi to denote that KrshNa alone can expound the meaning of renunciation and abnegation, being all powerful and master of the senses.

Renunciation or sannyAsa denotes the j~nAna mArga and tyAga or abnegation denotes the karma mArga. Arjuna means the renunciation of action by sannyAsa and giving up of attachment to fruit by tyAga. KrshNa first puts forth the concept of sannyAsa and tyAga by other thinkers in the two slokAs that follow before conveying His opinion.





SLOKAM 2

श्रीभगवानुवाच

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

SrI bhagavAn uvAca

kAmyAnAm karmaNAm nyAsam sannyaSam kavayo vidu: |

sarvakarma phalatyaAgam prAhu: tyAgam vicakshaNA: ||

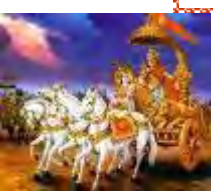
Meaning:

The lord said -

sannyAsa is giving up all action motivated by desire, say the learned people and tyAga is giving up the fruit of action, say those with discernment.

Comments:

KrshNa says that this is the view of sages and the wise. Here sannyAsa means karma sannyAsa while tyAga is karmaphala tyAga.





SLOKAM 3

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥

tyAjyam doshavat iti eke karma prAhu: manIshiNa: |

yaj~na dAna tapa: karma na tyAjyam iti ca apare ||

Meaning:

Some think that all karma is to be abandoned as being defective and others say that the acts like yaj~na, dAna and tapas should not be given up.

Comments:

Now the question is which are the actions to be renounced? KrshNa answers that some are of the opinion that all karma has to be abandoned as even the karma sanctioned by the VedAs are accompanied with results and as such may kindle desire. But others hold the view that the vedic karma like sacrifices etc. should be performed even by the aspirants of salvation.

Sankara explains that these alternatives apply only to those who have not acquired the knowledge of Brahman, the Arurukshu, referred to in the fifth adhyAya and not to the already enlightened or yogarUDha. Hence the three kinds of tyAga or abandonment described further refer only to karmin or one who is still under the influence of three guNAs and inclined for activity.





SLOKAM 4

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥

niScayam SrNu me tatra tyAge bharatasattama |

tyAga: hi purushavyAghra trividha: samprakIrtita: ||

Meaning:

Hear from Me, Oh the best among the clan of Bharata, about tyAga or abnegation, which, Oh tiger among men, is described as of three kinds.

Comments:

All karma involves body, mind and intellect which are the product of three guNAs and hence the karmAs are also classified according to the guNAs. It was explained in the previous chapters that all actions sanctioned by the VedAs fall under these three classifications. Similarly even giving up the actions are also classified under the three guNAs as the individual acts or give up actions only according to the nature of guNAs that operate on him.





SLOKAM 5

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

yaj~na dAna tapa: karma na tyAjyam kAryam eva tat |

yaj~na: dAnam tapa: ca eva pAvanAni manIshiNAM ||

Meaning:

The actions like yaj~na, dAna and tapas are not to be given up. They have to be done as they will purify the mind.

So where does tyAga come in? It is explained in the next sloka.





SLOKAM 6

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

etAni api tu karmANi sangam tyaktvA phalAni ca |

kartavyani iti me pArtha niScitam matam uttamam ||

Meaning:

But these acts also should be done without attachment and expectation of fruit and should be done as obligatory. This is My confirmed view, Arjuna.

Comments

KrshNa now gives His decision on the abandonment of action. He says that yaj~na, dAna and tapas are not to be abandoned because they help to purify the mind. But they have to be performed without attachment and with no expectation of the fruit. This is nothing but karma yoga.

Now tyAga is classified into three kinds.





SLOKAM 7

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥

niyatasya tu sannyaSa: karmaNa: na upapadyate |

mohAt tasya parityAga: tAmasa: parikIrtita: ||

Meaning:

The obligatory actions which one is expected to perform while being in this embodiment have to be undertaken and relinquishing them out of delusion is tAmasik.

Comments:

Obligatory works here means the daily and occasional ceremonies like the pancamahA yaj~nAs prescribed for the householder. These works help in acquiring knowledge and purity of the mind and hence abandoning these is not proper and is only tAmasik.

The karma enjoined according to one's varNASrama should be performed which include vedic as well as secular. It means that one has to do his duty and not forsake it under the wrong conception that giving up all work will lead to moksha. This is a delusion and such a tyAga is only tAmasik being induced by moha.





SLOKAM 8

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

duhkham iti eva yat karma kAya kleSa bhayAt tayajet |

sarAjasam tyAgam na eva tyAgaphalam labhet ||

Meaning:

He who renounces his actions, because they are difficult and painful due to physical hardships that may be involved, does only rAjasik tyAga and will not get the fruit of it.

Comments:

We find that in this world today most of us do only rAjasik tyAga. The works that are obligatory may be performed by most people but they tend to abandon the work which can be avoided propelled by fear of physical suffering. As an example the reluctance of a student to work hard, afraid of the hardship it involves or an office worker reluctant to better himself by improving his efficiency and qualification fearing the hard work that is essential for it can be cited and there may be thousands of examples in our everyday life.

Even vedic karma and duties which should be done as svadharma may be abandoned because it is difficult. The decay of the varNAsrama dharma and one's duties towards family and society such as neglecting the aged in the family not adhering to the correct social behavior mainly due to the hardships involved has what reduced our life to the sorry state of affairs as it is today.

So how should one who aspires for spiritual progress act? The next sloka makes it clear.





SLOKAM 9

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

kAryam iti eva yat karma niyatam kriyate arjuna |

sangam tyaktvA phalam ca evasa: tyAga: sAttvika: mata: ||

Meaning:

Oh Arjuna, when actions are performed because they ought to be done without attachment and renouncing the fruit, it is sAttvik tyAga.

Comments:

The idea emphasized by the above slokAs is that the renunciation is not the mere abandoning of action but the true renunciation consists in giving up of action but in giving up of the fruit and attachment. Whatever path one follows, j~nAna mArga, karma mArga or bhakti mArga, this is the important criterion.

To do the work without attachment and giving up the fruit induces the purity of mind and awakens the awareness when one becomes fit to meditate on the self and acquires knowledge.

What is the state of mind of such a person who gives up attachment and result of the fruit of action?





SLOKAM 10

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥

na dveshTi akuSalam karmana anushajjate |

tyAgI sattva samAvishTa: medhAvI chinna samSaya: ||

Meaning:

He does not hate disagreeable acts nor does he get attached to the agreeable ones because he is saturated in sattva and is wise, to whom there is no doubt as to what is to be done and how.

Comments:

This means that neither sin nor merit accrues to such a tyAgI through all his actions. Sometimes in life, we have to perform some disagreeable actions for the sake of others or as a duty. These are looked upon by the enlightened one as actions to be done without attachment and dislike for the result. Similarly the pleasant actions are also does not make him feel elated because he has no desire for the result.

Hence renunciation does not mean giving up of work, says KrshNa because as long as one is in embodiment one has to perform some action or other. So a tyAgI is the one who has given up the fruit of actions.





SLOKAM 11

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

na hi dehabhṛtA Sakyam tyaktum karmANi aSeshata: |

ya: tu karmaphala tyAgI sa: tyAgI iti abhidhIyate ||

Meaning:

It is not possible for any embodied soul to give up action completely. One who has renounced the fruit of action he alone is termed as a tyAgI.

Comments:

Even a sannyAsi has to perform certain work apart from breathing, eating etc., according to his Asrama. But the difference is in doing everything without attachment and expectation of the fruit of action.

But there may arise a doubt that even if one is not expecting a result all actions will naturally have their result and how can even the sannyAsis avoid experiencing the result of their karma? KṛshNa answers this by the next sloka and elaborates on that in the subsequent slokAs.





SLOKAM 12

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥

anishTam ishTam miSram ca trividham karmaNa: phalam |

bhavati atyAginAm pretya na tu sannyAsinAm kvacit ||

Meaning:

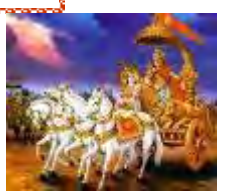
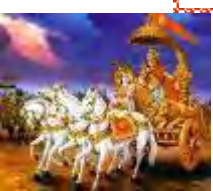
The three kinds of results of karma are namely unpleasant, pleasant and mixed accrue after their death only to those who are not tyAgis but never to the renounced souls.

Comments:

The meaning of the above is that the fruits of karma adhere only to those who perform them with desire and attachment and not to those who have renounced the fruit and act without attachment.

But what happens to the result of the karmAs of the renounced souls who realize Brahman and are not born again? All the results of their good karmAs are spread out in the world and shared by the good souls.

Then KrshNa analyses the work, karma itself to enable Arjuna to understand the effect of karma on sannyAsa. Though the terms tyAga and sannyAsa are used to denote j~nAna mArga and karma mArga respectively, as KrshNa himself has said in chapter 5, sloka 4, sAnkhyayogau prthak bAlA: pravadanti na paNDitA:, which means that only the ignorant speak of the sAnkhyas and karma yoga as being distinct from each other and not the wise. One who follows either of these properly gets the result of both. Hence KrshNa is now describing the cause of karma and its fruits.





SLOKAM 13

पञ्चैतानि महाबाहो कारणानि निबोध मे ।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

panca etAni mahAbAho kArANAni nibodha me |

sAnkhye krtAnte proktAni siddhaye sarvakarmaNAM ||

Meaning:

Oh mighty armed! Know from Me, these five causes for the fulfillment of all actions cited in the sAnkhyā which lead the actions to their end.

Comments:

sAnkhyā here means the upanishads expounding Brahmanāyā. samyak khyAyate paramAtma anena iti sAnkhyam, tattvajñānam, the knowledge of the Self. Kṛṣṇa explains the causes for the actions in order to denote that the Self is neither the agent of actions nor the recipient of the fruit of action.





SLOKAM 14

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

adhishThAnam tathA kartA karaNam ca prthagvidham |

vividhA: ca prthak ceshTA daivam ca eva atra pancamam ||

Meaning:

Seat of actions, the doer, the instruments of action, which are different and various movements and finally the divinity as fifth.

Comments:

Whatever action is undertaken by man, with his body, mind or intellect, whether right or wrong, that is, enjoined by the SAstrAs or forbidden, there are five causes that help the accomplishment of an action. They are the seat of action, the agent, sense organs, different and distinctive functions of the vital air and all movements and functions of the organs of action and the mind, and the divinity as the fifth.

1. **adhishThAnam** - The seat of action is the body, which is the conglomeration of the five elements because all actions are performed only through the body, words or mind.
2. **kartA** - The agent is the individual self who is also the knower. The term individual self means the self identified with body, mind and intellect.
3. **karaNam** - The sense organs are the instruments of action and also all external aids for action.
4. **ceshTA** - The functions of the vital airs that sustain the body and the sense organs and all movements due to the karmendriyAs also mental functions are the movements.
5. **daivam** - The divinity the supreme self is the inner ruler who is the main cause in completing an action.





SLOKAM 15

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

SarIra vAngmanobhi: yat karma prArabhate nara: |

nyAyyam vA viparItam vA pancai: te tasya hetava: ||

Meaning:

Whatever action a man undertakes by his body, speech and mind, whether they are enjoined by the SAstrAs or against the SAstrAs, these five are the causes of them all.

Comments:

All the karma which give the result of puNya or pApa fall under kAyika, vAcika and mAnasa, that is, those done by body, by speech and by mind. Those which are termed as nyAyyam, the right actions are those which should be done according to one's varNASrama and what has been enjoined in the VedAs. viparItam means that which are against the varNASrama and prohibited by the VedAs. The five causes mentioned in the previous sloka are necessary for any karma to give its result. The implication is that those done without the attitude that "I am the doer" do not give result, meaning, the result of that karma does not adhere to the one who has given up the sense of agency.





SLOKAM 16

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥

tatra evam sati kartAram AtmAnam kevalam tu ya: |

paSyati akṛta buddhitvAt na sa: paSyati durmati: ||

Meaning:

Such being the case, one with untrained mind who sees the Self which is alone, (unattached) as the doer of action he does not see, because of impure intelligence.

Comments:

Unless the intellect is trained by the learning of SAstrAs and by disciplining of the mind it will not be free from the ignorance. Due to this, the Self which is reflected through such intellect appears as though it is the doer and experiencer, kartA and bhoktA. One, who has this notion of the Self which is free and not affected by actions or its result, does not see the truth and KrshNa calls him **durmati**, one of impure intellect.

kevalam means one only or alone, that is free from shackles of karma. Hence the term kaivalya mukti denotes the state of being freed from bondage.





SLOKAM 17

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥

yasya na ahamkrta: bhAva: buddhi: yasya na lipyate |

hatvA api sa: imAn lokAn na hanti na nibadhyate ||

Meaning:

The one to whom no sense of agency belong is not tainted by the actions and he is not bound even if he kills all these men.

Comments:

Now we are reminded about the context of the discourse, namely Arjuna standing in front of the Kaurava army hesitating to do his duty as a kshatriya fighting for dharma. The term **imAn lokAn** here means 'these people'. KrshNa says this to make Arjuna understand that he is not the slayer of BhIshma etc., but only an instrument in the hands of the Lord as it was said by KrshNa in adhyAya 11, slokam 33 '**mayA eva ete nihata: pUrvam eva nimittamAtram bhava savyasAcin**', that is the men in front were already killed by the Lord and Arjuna was only a pretext for the destruction.

One who acts as the instrument in the hands of the Lord, has no ego and does not think that he is doing anything, neither does he desire for the result of action. The intellect of such a person is not tainted by anything he does and even by killing the men as his duty demands he is not bound by his action. This is not an argument to justify killing by such men as the terrorists because they do not act as the instrument of God, being filled with the sense of hatred and cruelty. This has relevance only to a soldier who kills others on the side of the enemy, not because he has any hatred towards them but does so only to his country, which is his duty.



Now Kṛṣṇa explains how the action is induced and what the constituents of action are.





SLOKAM 18

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥

j~nAnam j~neyam parij~nAtA trividhA karmacodanA |

karaNam karma kartA iti trividha: karmasangraha: ||

Meaning:

Knowledge (j~nAnam), the knowable (j~neyam) and the knower (parij~nAtA) are the inducement to work while, the instrument, work and the agent are the constituents of work.

Comments:

The inducement to any work is to have the knowledge of how to do, and about the work itself which is the object of knowledge and the person who knows how to do. If anyone of the three is absent there will not be any inducement to work. In making pot, the knowledge of what the pot is the j~neya, the knowledge of how to make it is the j~nAna and the potter himself is parij~nAta.

But the actual work consists of an instrument, action and the doer. The potter's wheel and the body and limbs of the potter are instruments, karaNa, in the above example, the action of making a pot is the karma, and the potter is the kartA. Hence these three are termed as the constituents of work.





SLOKAM 19

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥

j~nAnam karma ca kartA ca tridhA eva guNabhedata: |

procyate guNasankhyAne yathAvat SrñU tAni api ||

Meaning:

The knowledge, action and the agent of action are of three kinds according to the guNAs mentioned in the SAstrA on guNAs. Hear from Me that also as it is.

Comments:

The SAstra of guNAs mentioned here is the sAnkhyA SAstra of Kapila which deals with the guNAs in detail and shows that everything is constituted of the three guNAs.

KrshNa thus classifies the j~nAna, karma and kartA into three kinds next.





SLOKAM 20

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

sarvabhUteshu yena ekam bhAvam avyayam Ikshate |

avibhaktam vibhakteshu tat j~nAnam viddhi sAttvikam ||

Meaning:

By which knowledge one sees the immutable and indivisible reality, Brahman, in all beings, the unity in diversity, his knowledge is sAttvik.

Comments:

The real knowledge gives a perception of the Lord everywhere in all beings. This comes from the study of scriptures and the experience the presence of the divine everywhere. The upanishad says, *eko vaSI sarvabhUtAntarAtmA ekam rUpam bahudhA ya: karoti* (KaTha. 2.2.12), being one, the controller and the inner self of all makes a single form multifarious.

As the real content of all things made of mud is only clay, *vAcArambhaNam vikAra: nAmadheyam mrttiketyeva satyam* (ChAn. Up: 6.1.4), the difference is only in the name and form and the mud alone is real, Brahman is the only reality in all. This is the real knowledge gained through the scriptures and which is realized by a sAttvik intellect.





SLOKAM 21

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

prathaktvena tu yat j~nAnam nAnAbhAvAn prthagvidhAn |

vetti sarveshu bhUteshu tat j~nAnam viddhi rAjasam ||

Meaning:

The knowledge which makes one see diversity in all beings by perceiving each one separately is rAjasik.

Comments:

One who identifies himself with the body, mind and intellect sees the world as consisting of different beings, each one distinct. The attachment to the body makes one see diversity and gives rise to rAga and dvesha, likes and dislikes bringing fear and courage, joy and sorrow as a result. In short the bhedabuddhi, the perception of difference is the cause of dvandvabuddhi, perception of the pairs of opposites. One is not afraid of or dislikes himself.





SLOKAM 22

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

yat tu kritsnavat ekasmin kArye saktam ahaitukam |

atattvArthavat alpam catAmasam udAhrtam ||

Meaning:

That knowledge which creates clinging to one entity as if it is the whole without reason, against reality and trivial is tAmasik.

Comments:

This clinging to a particular thing as if it alone matters is normally found in people who crave for worldly things like power or wealth etc. But it could exist even an about good thing which becomes an obsession. In SrImadbhAgavatam, the Lord says that if one worships Him and does the rituals but shows no love towards His creations is not dear to the Lord and such a person will not get the fruit of his pious acts.

There is a story to illustrate this. A man was praying earnestly to God to come in front of him and God appeared in his dream and told him that He would come the next day. The man prepared all things for worship and to offer to God and was waiting anxiously. Then a beggar came to his door but he had no patience lest God might walk in any time and drove him away. Next an old woman came asked for food and he turned even her out because he was waiting for God and could not waste time in looking after her needs. It was nearly night and still there was no sign of God and lastly a weary traveler came to his door and asked shelter for the night. The man was furious and showed him the door. Then the day ended and he went to bed disappointed. God appeared to him in his dream and the man asked God why did He not come as promised. God replied, "I came to you thrice but you sent me away!" Next the action is classified threefold.







SLOKAM 23

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

niyatam sangarahitam arAga dveshata: krtam |

aphala prepsunA karma yat tat sAttvikam ucyate ||

Meaning:

The work which has to be done performed without attachment and likes and dislikes by one who has no expectation of result is sAttvik.

Comments:

The words **sangarahitam** means the absence of the sense of agency and **arAgadvesha** denotes the absence of attachment through identification with the body, mind and intellect. Expecting or desiring for the fruit of karma is **phalaprepsA** and the absence of it makes one **aphalaprepsu**. The action of one who is detached from the sense of agency and the result of action due to the absence of rAga and dvesha is sAttvik.





SLOKAM 24

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥

yat tu kAmepsunA karma sAhankAreNa vA puna: |

kriyate bahula AyAsam tat rAjasam udAhrtam ||

Meaning:

The work done by one who wishes to fulfill his desire or out of egocentric impulses with a lot of effort is rAjasik.

Comments:

A desire motivated activity done with the expectation of the result, is followed by the attitude "I am doing this and I am the enjoyer or I am the achiever". This is the sAhankAra, mentioned in the sloka. Naturally one when is desirous of the fruit of action, kAmepsu, he goes to great length putting himself into too much trouble to bring about the desired result. This is mentioned as bahulAyAsa.

On the other hand the one who acts without attachment or desire for the fruit but does it only because it is expected of him or acts as the instrument of the Lord does not feel any AyAsa, or strain in doing his work.





SLOKAM 25

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

anubandham kshayam himsAm anapekshya ca paurusham |

mohAt Arabhyate karma yat tat tAmasam ucyate ||

Meaning:

If a work is begun through delusion without considering the consequence, loss or hurting others and capability that is tAmasik.

Comments:

Before starting something one should think about the possible consequences which may be harmful to self or others, about possible loss of relationship and friends, property or reputation. Nothing should be done which inflict hurt, physical or mental, on others. If these things are not kept in mind when a work is done, it is only tAmasik. It is induced by moha or delusion.

It is also important to consider one's own ability before starting to do something. If any work which is beyond the capacity of the doer is undertaken it will be left in the middle. Even in undertaking good work or spiritual practices the above factors to be kept in mind. Even rituals enjoined in the VedAs, if it involves himsa or results in dire consequences like that of abhicArahoma etc. are tAmasik, while leaving any vedic rites in the middle due to inability to complete it is a sin.

Some vedic rites like aSvamedha involve killing and hence they are not sAttvik but rAjasik as they are done with the desire for result and some tAmasik aspect also cannot be avoided due to himsa. SrImadbhAgavatam says that there was a king PrAcInabarhish who obtained the name because the earth was





covered by darbha grass (barhis) pointing eastward, as it is done during sacrifices because he was performing sacrifices all the time. Narada came and advised him that karma marga will not lead to salvation. He said that all the animals killed by him in the sacrifices are waiting with sharpened horns to attack him after his death.

Next Krishna classifies karta, the agent of action into three kinds.





SLOKAM 26

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

muktasangha: anahamvAdI dhrti utsAha samanvita: |

siddhi asiddhyo: nirvikAra: kartA sAttvika ucyate ||

Meaning:

One who has given up attachment, egoless, endowed with fortitude and enthusiasm and not affected by success or failure is the sAttvik doer of actions.

Comments:

A sAttvik doer is the one who has given up the sense of agency and the expectation of result because he is without ego and attachment towards either the action or the fruit of action.

muktasanga is one who has no attachment on either his body or his possessions, being free from the concept of 'I' and 'Mine'.

anahamvAdI means one without ahankara, ego, because he has no feeling that he is the doer as he has the knowledge that he is the self in reality which is actionless.

Being without desire and attachment, he is not worried about the success or failure because he is doing everything as his duty and as offering to the Lord thinking that the success and failure is not in his power but depends on the will of the Lord who has said earlier karmaNyeva adhikAraste mA phaleshu kadAcana (ch. 2, sloka 47). But at the same time he acts with dhrti and utsAha, fortitude and enthusiasm because he is doing it as an offering to the Lord.





SLOKAM 27

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

rAgI karma phala prepsu: lubdha: himsAtmaka: aSuci: |

harsha Soka anvita: kartA rAjasa: parikIrtita: ||

Meaning:

One who has attachment, desire for the fruit of action, is avaricious, vicious, impure and overcome with joy and sorrow is the doer of rAjasic type.

Comments:

A rAjasic kartA is the one who does a work with a desire for the result and thus gets attached to the action as well as the fruit of action. This leads to all the other emotions that follow kAmA, the longing which is born out of desire and attachment such as krodha (anger), lobha (avarice), moha (delusion), mada (arrogance) and mAtsarya (jealousy). The word lubdha (avaricious), signifies all the rest. Such a person does not care whom he hurts in the process of fulfilling his desire. He is called aSuchi, impure due to these impulses which pollute his thoughts. Attachment and desires creates joy when the wish is attained and sorrow when it is not.





SLOKAM 28

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

ayukta: prAkṛta: stabdha: SaTha: naishkṛtika: alasa: |

vishAdI dIrghasUtrI ca kartA tAmasa ucyate ||

Meaning:

One who has no self control, who is stubborn, deceitful, creates discord, indolent, depressed and who procrastinates is a tAmasik doer of action.

Comments:

The tAmasik kartA is ayukta; lacks self control and becomes a slave to his senses. He is ignorant of proper conduct (prAkṛta:) and obstinate (stabdha) and will not listen to wise counsel. These traits arise out of foolishness. He may be deceitful (SaTha), and creates discord among others (naishkṛtika:). This may be due to natural wickedness like that of Sakuni. Otherwise a tAmasik kartA could be simply lazy and procrastinating out of tamas.





SLOKAM 29

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥

buddhe: bhedaṁ dhr̥te: ca eva guṇata: trividham śr̥ṇu |

procyamānam aśeṣeṇa pr̥thaktvena dhananjaya ||

Meaning:

Of understanding and fortitude, dhananjaya, you listen to the three kinds of difference according to guṇAs, totally and also individually.

Comments:

jñānam arises only through proper understanding, which is also of three kinds, according to the guṇAs. Fortitude means consistency of effort essential for the completion of a work which is also of three kinds.





SLOKAM 30

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

pravrttim ca nivrttim caakArye bhaya abhaye |

bandham moksham ca yA veti buddhi: sAsAttvikI ||

Meaning:

The proper understanding of pravrtti mArga and nivrtti mArga, of what should be done and what not, of fear and fearlessness and bondage and release, Arjuna, is the sAttvik understanding.

Comments:

pravrtti mArga consists in performing the duties according to varNAsrama but as an offering to the Lord and without attachment, in short, as karma yoga. Karma yogis like Janaka and yaj~navAlkya are the illustrations of this. This is suited for those in grahastAsramam.

nivrtti mArga is giving up all worldly activities and pursue the path to moksha. This is for sannyAsi and saint-devotees like sanakAdi, Narada rshabha, Suka etc.

sAttvika understanding is to know both pravrtti and nivrtti as they are and without confusion.

The actions which should be done, kArya, are those enjoined by the VedAs and the duties according to the varNAsrama. akArya or the actions that should be avoided are those which go against the above.

Fear, bhaya comes out of ignorance of understanding one's duties and obligations and the greatest fear of all is that of death. abhaya is the freedom





from fear which arise out of analyzing the cause of all fears including that death and understanding that one is not the body, mind and intellect but the imperishable Self.

Identification with the body through ignorance creates bondage, **bandha** due to the attachment to the body. Knowing this one gets free from bondage, which is moksha.





SLOKAM 31

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥

yayA dharmam adharmam ca kAryam ca akAryam eva ca |

ayathAvat prajAnAti buddhi: sA pArtha rAjasI ||

Meaning:

rAjasik understanding, Arjuna, is that which misunderstands dharma and adharma and the act to be done and that not to be done.

Comments:

Dharma is described in the dharma SAstrA as having four parts, namely, satyam, dayA, SAnTi: and ahimsA. These should be understood according to the context and circumstances. If one lacks proper understanding, the acts of dharma will turn out to be adharma.

For example an act of truth should be accompanied with the dAyA and ahimsa. This was discussed in chapter 17, sloka 15 in explaining the Upanishadic injunction satyam brUyAt priyam brUyAt.

Similarly the actions that should be done and those to be avoided should be understood properly according to the varNASrama and also with reference to the occasion.





SLOKAM 32

अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

adharmam dharmam iti yA manyate tamasA Avrta |

sarvArthAn viparItAn ca buddhi: sA pArtha tAmasI ||

Meaning:

That which understands adharma as dharma and like wise everything contrary to what they are, Oh Arjuna, is tAmasik.

Comments:

Due to delusion, the tAmasik doer understands dharma as adharma and vice versa. This usually the conduct of those described asAsurik in chapter 16.





SLOKAM 33

धृत्या यया धारयते मनः प्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

dhṛtyA yayA dhArayate manaḥ prANa indriya kriyAḥ |

yogena avyabhicAriNyA dhṛtiḥ sA pArtha sAttvikI ||

Meaning:

Arjuna, unwavering consistent thought by which the mind, prANa and senses are established in yoga is sAttvik dhṛti.

This is the state of integration described as sthitapraj~na in chapter 2.





SLOKAM 34

यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।

प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

yayA tu dharma kAma arthAn dhrtyA dhAryate arjuna |

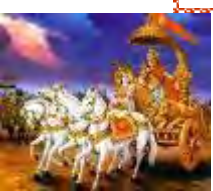
prasangena phalAkAngkshI dhrti: sA pArtha rAjasI ||

Meaning:

But when a man who is attached to the fruit of action is intent on attaining the three purusharthAs, dharma, artha and kAma, (that is, without aspiring for moksha) his dhrti, fortitude, Arjuna, is rAjasik.

Comments:

All the desire motivated activities done with steadfast determination come under rAjasik dhrti.





SLOKAM 35

यया स्वप्नं भयं शोकं विषादं मदमेव च ।

न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

yayA svapnam bhayam Sokam vishAdam madam eva ca |

na vimuncati durmedhA dhrti: sA pArtha tAmasI ||

Meaning:

One who is steadfast in not abandoning sleep, fear, grief, depression and pride, Arjuna, his fortitude is tAmasik.

Comments:

Even a tAsmasik doer may have steadfast determination due to obstinacy, laziness and procrastination. This is called tAmasik dhrti.





SLOKAM 36

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥

sukham tu idAnIm trividham SrNu me bharatarshabha |

abhyAsAt ramate yatra duhkhAntam ca nigacchati ||

Meaning:

Oh bull among the clan of Bharata, listen, the joy is of three kinds in which one revels in and also attains the end of sorrow.

Comments:

All actions are undertaken with the expectation of joy and no one proceeds to do something which will bring him unhappiness. But the concept of joy and sorrow differs according to the temperament and to enjoy eternal joy one must have a right idea of joy.

There are two paths prescribed to man, one is that of **preyas** and the other is that of **Sreyas**. The former is the pleasant course of action but not conducive to spiritual welfare. The latter is not pleasant nor easy to follow but secures permanent happiness in the end. Hence KrshNa classifies even the joy as threefold.





SLOKAM 37

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

yat agre visham iva pariNAme amrta upamam |

tat sukham sAtvikam proktam Atma buddhi prasAdajam ||

Meaning:

That, which is like poison at first but becomes like nectar in the end born from the serene state of mind focusing on the self, is sAttvik pleasure.





SLOKAM 38

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

vishaya indriya samyogAt yat tat agre amrta upamam |

pariNAme visham iva tat sukham rAjasam smrtam ||

Meaning:

That pleasure arising from the sense contacts with the objects, which is like nectar at first but turns out to be like poison in the end is rAjasik.

Comments:

Any discipline conducive to spiritual welfare is difficult to pursue and hence like poison in the beginning but when it starts yielding results it is like nectar. But the one who is full of desire and enjoys his life goes on and on in to a cycle birth and death, never getting a respite from samsAra.

Even in the worldly sense all that fetch longstanding joy are distasteful in the beginning like working hard to become successful or to study hard to pass with flying colors. Only the one who sacrifices his comforts in his youth, may he be a student or a business man, is able to enjoy later the fruit of his labour. On the contrary, one who enjoys his life while young comes to grief in his old age either due to disease or due to poverty because sensual pleasures result in sorrow when one is not able to enjoy them due to old age and due to sickness which always results from overindulgence on sense objects.





SLOKAM 39

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥

yat agre ca anubandhe ca sukham mohanam Atmana: |

nidrA Alasya pramAda uttham tat tAmasam udAhrtam ||

Meaning:

That pleasure which is deluding both in the beginning and in the end, like that of sleep, laziness and mistaken notion is tAmasik.

Comments:

These may delude the individual into feeling happy but it is not a real joy but a delusion. Typical example can be that of a drunkard or drug addict.







SLOKAM 40

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥

na tat asti prthivyAm vA divi deveshu vA puna: |

sattvam prakrtijai: muktam yat ebhi: syAt tribhi: guNai: ||

Meaning:

There is no being on earth or among the devAs in heaven free from the nature of these three guNAs.

Comments:

The word **prthivyAm** includes all the worlds below earth also and **divi** denotes all the worlds above. Both sentient and insentient beings are the composition of the three guNAs and the word **puna:** mean that this is so again and again in the process of creation.

So far KrshNa has explained the tyAga as performing karma according to one's varNASrama without attachment and expectation of result. Now he starts elucidating the various karmAs of the different class of people as ordained by their guNAs.

KrshNa here describes the attributes of the four varNAs according to the three guNAs.





SLOKAM 41

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

brAhmaNa kshatriya viSAm SUdrANAm ca parantapa |

karmANi pravibhaktAni svabhAva prabhavai: guNai: ||

Meaning:

The actions of brAhmaNas, kshatriyas, vaiSyas and sUdras, Oh scorcher of foes, are determined by the nature of their guNAs. is just an elucidation of the earlier statement.

Comments:

cAturvarNyam mayA srshTam guNakarmavibhAgaSa: (BG. 4-13). 'The four orders of society are created by Me according to the differences in their attitude and actions'.





SLOKAM 42

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Sama: dama: tapa: Saucham kshAnti: Arjavam eva ca |

j~nAnam vij~nAnam Astikyam brahmakarma svabhAvajam ||

Meaning:

The nature of actions of a brAhmaNa is described as that consisting of control of senses and the mind, austerity, purity, forbearance, uprightness, knowledge, and application of it and faith.

Comments:

The strength of a brAhmaNa consists in these qualities. VasishTha brahmarshi could not be conquered by ViSvAmitra even though he did not fight back. **kshAnti** is the patience that comes from the mental strength. ViSvAmitra, being astounded by the power of VasishTha, said --

dhik balam kshatriya balam brahmatejobalam balam

Fie on the strength of a kshatriya, the power of a brAhmin is the real power.





SLOKAM 43

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

Sauryam tejo dhrti: dAkshyam yuddhe ca api apalAyanam |

dAnam ISvarabhAva: ca kshAtram karma svabhAvajam ||

Meaning:

Valour, invincibility, steadiness, adroitness, and non-fleeing from battle, generosity and lordliness are the traits of a kshatriya.

Comments:

An example of a kshatriya endowed with all these qualities was BhIshma.





SLOKAM 44

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

krshi: gaurakshya vANiyyam vaiSyakarma svabhAvajam |

paricarya Atmakam karma SUdrasya api svabhAvajam ||

Meaning:

Agriculture, cattle-breeding and trade are the natural duties for a vaiSyA and for SUdra, it is one of service.

Comments:

So whichever karma that is natural to one is due to the texture of the three qualities that makes the individual and this makes it all the more clear that the varNAs are by nature of the individual and not by birth.





SLOKAM 45

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

sve sve karmaNi abhirata: samsiddhim labhate nara: |

sva karma nirata: siddhim yathA vindati tat SrNu ||

Meaning:

Intent on doing his own work, one will be able to attain salvation. Listen, how he accomplishes this while engaged in his own work.





SLOKAM 46

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

yata: pravrtti: bhUtAnAm yena sarvam idam tatam |

sva karmaNA tam abhyarcya siddhim vindati mAnava: ||

Meaning:

Worshipping Him, from Whom the actions of all beings originate and by Whom all this is pervaded, through his own work, the man attains salvation.

Comments:

The veda says,

ब्राह्मणोऽस्य मुखमासीत् । बाहू राजन्य कृतः ।

ऊरू तदस्य यद् वैश्यः पद्भ्याम् शूद्रो अजायत ॥

brAhmaNo asya mukham AsIt | bAhU rAjanya: krta: |

UrU tat asya yad vaiSyA: padbhyAm SUdro ajAyata ||

The BrAhmins were born from the face of the Lord. This signifies their svadharma being the learning and the teaching of the VedAs and SAstrAs. KshatriyAs were born from the arms. Thus they stand for the strength needed for protection. VaiSyAs who are supposed to travel and procure the needed commodities for the society are born from the thighs of the Lord. SUdrAs are born from the feet signifying service to the society. It is to be noted that no varNA is inferior being originated from the limbs of the Lord, least of all being the SUdrAs because it is the feet of the Lord that all bow down to.

Next comes the sloka which was misinterpreted often and was the cause of the evil that is perpetrated by the caste system.







SLOKAM 47

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

SreyAn svadharma: viguNa: paradharmaAt su anushThitAt |

svabhAva niyatam karma kurvan na Apmoti kilbisham ||

Meaning:

Better is one's own duty, however badly done than that of another because by doing his duty ordained by his nature no one incurs stain.

Comments:

KrshNa has explained so far about doing work as worship and the work which comes naturally to one is that to be undertaken. So there is no mention about doing the work which is assigned to the caste in which one is born because the caste distinction is man-made and has no sanction of the scriptures.

Here it should be noted that Arjuna wanted to give up his duty as a kshatriya because it involved killing of his elders and opted for the life of a hermit and KrshNa, in saying that his own work, though considered to be faulty is better than that of another, namely that of a recluse, though it may seem to be superior. The reason for this is given in the next sloka.





SLOKAM 48

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

sahajam karma kaunteya sadosham api na tyajet |

sarvArambhA hi dosheNa dhUmena agni: iva AvrtA: ||

Meaning:

One should not relinquish work that comes naturally to him though it may be imperfect because all work is enveloped by imperfections as the fire with smoke.

Comments:

The meaning is that any work undertaken may be difficult at first and may present a picture that the grass is greener on the other side. It is usually the case in the world. Everyone complains about his lot and thinks that the other man is doing a much simpler job and getting better results. But when he switches jobs he finds that he was not cut out for it and finds himself to be a square peg in a round hole. This is most important in students when they select a course of study just because that presents a possibility of getting more lucrative jobs, instead of pursuing course for which they have the aptitude. This they do out of their own desire or by the persuasion of their parents.

Spiritually speaking, it means that till one is ready for j~nAna yoga, karma yoga is the best. KrshNa elaborates on the j~nAna yoga next and culminates His discourse by extolling bhakti yoga.





SLOKAM 49

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

asakta buddhi: sarvatra jitAtmA vigata sprha: |

naishkarmya siddhim paramAm sannyAsena adhigacchati ||

Meaning:

He, who is detached in all respects, who has conquered himself, who is free from desires, attains perfection that transcends all activity by renunciation.

Comments:

dhyAnA or contemplation is the consummation of j~nAnayoga consisting of cessation of all activities.

Then KrshNa gives a description of the one who has attained perfection.







SLOKAM 50

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

siddhim prApta: yathA brahma tathA Apnoti nibodha me |

samAsena eva kaunteya nishThA j~nAnasya yA parA ||

Meaning:

Know from Me, Arjuna, in brief, how one has reached the state of perfection attains Brahman, which is the Supreme knowledge.





SLOKAM 51

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

buddhyA viSuddhAyA yukta: dhrtyA AtmAnam niyamy ca |

SabdAdIn vishayAn tyaktvA rAga dveshau vyudasya ca ||

Meaning:

Endowed with pure intellect, controlling himself with fortitude, giving up the sense objects like sound etc., turning away from likes and dislikes.





SLOKAM 52

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

vivikta sevI laghu ASI yata vAk kAya mAnasa: |

dhyAnayogapara: nityam vairAgyam samupASrita: ||

Meaning:

Retiring to a lonely place, eating very little, restraining his speech, body and mind, engrossed in meditation always, with detachment.





SLOKAM 53

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

ahankAram balam darpam kAmam krodham parigraham |

vimucya nirmama: Santa: brahmabhUyAya kalpate ||

Meaning:

Renouncing ego, power, pride, desire anger and possessions, devoid of the concept of 'I' and 'Mine', being peaceful he attains state of brahman.

Comments:

He is endowed with purified understanding that the Self is the reality. He makes his mind ready for meditation by turning it away from the sense objects and casting aside love or hate of them.

He resorts to a lonely place away from hindrances to meditation and eats a little just to keep him alive, restrains the activities of body, mind and intellect, engaged fully in meditation, with detachment from all other objects not conducive to meditation.

He abandons ego that is considering non-self as self, which causes pride, desire, anger and possessiveness. Free from the notion of 'I' and 'Mine', he becomes worthy of the state of Brahman.

Next KrshNa refers to the bhakti yoga.





SLOKAM 54

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

brahmabhUta: prasannAtmA na Socati na kAnkshati |

sama: sarveshu bhUteshu madbhaktim labhate parAm ||

Meaning:

This refers to the fourth class of devotees outlined in the seventh adhyAya, 16th sloka, namely j~nAni.

Comments:

He who resorts to the Lord, acquires j~nAna as a result of his devotion as it was said 'dadAmi buddhiyogam tam', in chapter 10, sloka 10. Such a j~nAni, who is brahmabhUta, realized the state of Brahman, is tranquil, prasannAtmA, who has neither grief nor longing, regarding everything to be equal. He is the one who has parA bhakti.

He sees the Lord everywhere and does all his actions as an offering to Him and attains the eternal abode of peace and bliss due to the grace of the Lord.







SLOKAM 55

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

bhaktyA mAma abhijAnAti yAvAn ya: ca asmi tattvata: |

tata: mAma tattvata: j~nAtvA viSate tadanantaram ||

Meaning:

He understands Me as what I am and Who I am in reality and knowing thus enters into Me.

Comments:

Even though the devotion is mentioned as the means of knowing the truth, the end denoted in this sloka is the culmination of j~nAna, karma and bhakti. The previous sloka refers to the state of perfection through j~nAna as described in the second chapter. As bhakti is the dhruvasmrti, as defined by Ramanuja it is non-different from dhyAna yoga which is the consequence of j~nAna, the knowledge of reality through learning of SAstrAs and meditation on the Absolute. Through j~nAna coupled with bhakti which makes one get engrossed in the dhruvasmrti, uninterrupted through the Lord with love.

viSate tadanantaram means entering into the Supreme Being after the knowledge of the Lord in reality, but the two, namely the realization of the Absolute Reality and the entering into it are simultaneous. When one is searching for a necklace which was all the time on his neck, or for the spectacles on his forehead, the seeing and realization is simultaneous. The knowledge from the SAstrAs and the spiritual discipline only leads to the realization. When the petals of a flower is pierced with a needle it enters into the second after piercing the first but there is no interval between the two in reality. When the chimney covered with soot is cleaned, the light shines through but it was there all the time.





SLOKAM 56

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

sarvakarmANi api sadA kurvANa: madvyapASraya: |

matprasAdAt avApnoti SASvatam padam avyayam ||

Meaning:

Performing all actions, always taking refuge in Me, he attains the eternal and imperishable state through My grace.

Comments:

A devotee who acquired the wisdom of reality through knowledge and experience, performs all actions as offering to the Lord, in a spirit of total surrender, and thus he attains the state of mukti on attaining which there is no return to samsAra and the bliss attained thus is imperishable.





SLOKAM 57

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

cetasA sarva karmANi mayi sannasya matpara: |

buddhiyogam upASritya maccitta: satatam bhava ||

Meaning:

Mentally renouncing all actions to Me, with your thought engrossed in Me, resorting to the yoga of equanimity, let your mind rest in Me always.

Comments:

Now in relevance to the context, KrshNa starts advising Arjuna about the course of action to be taken by him.

Mentally renouncing all actions to the Lord means doing all actions without the concept of 'I' and 'Mine' and working as the instrument of the Lord.

Buddhiyoga is the equanimity of mind considering sukha, dukkha etc, equally and not being affected by the result of action.

mayi sannasya matpara: is to have no other thought but of the Lord, and resorting to Him only as the sole refuge.

maccitta: means having no other desire except to attain the feet of the Lord. For a devotee only dukkha is not to remember the Lord even for moment and the sukha is His service.





SLOKAM 58

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥

maccitta: sarvadurgANi matprasAdAt tarishyasi |

atha cet tvam ahankArAt na Sroshyasi vinankshyasi ||

Meaning:

With your mind engaged in Me, you will cross over all difficulties with My grace.
If you do not listen to My words due to egoism you will perish.

Comments:

This is not a foreboding to Arjuna as it appears to be but only a gentle reminder that he should understand the words of KrshNa and act accordingly as otherwise he will perish due to failing from his svadharma. The next sloka makes it clear.





SLOKAM 59

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

yat ahankAram ASritya na yotsya iti manyase |

mithyA esha vyavasAya: te prakrti: tvAm||

Meaning:

Your thinking that you will not fight is due to ego and this decision of yours is only a myth. Your nature will persuade you to fight.

Comments:

What Kṛṣṇa means here is that Arjuna will have propensities according to his guNAs as a result of previous births. If he decides not to fight it could only be due to the misunderstanding of his duty and the ego that he is the agent of action. Hence it is delusion, **mithyA**, and even if he ceases to fight his nature will overpower him.





SLOKAM 60

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोपि तत् ॥

svabhAvajena kaunteya nibaddha: svena karmaNA |

kartum na icchasi yat mohAt karishyasi avaSa: api tat ||

Meaning:

Oh son of Kunti, bound by your nature and actions and having no control over your own will, you will do the very action which you do not want to do out of delusion.

Comments:

Hence KrshNa tells Arjuna to relinquish all sense of agency and surrender to the Lord, mentally offering all the actions to Him. Then, the Lord will steer His devotee through all difficulties. As the nature is stronger, no resolve to give up action, as in the case of Arjuna who said that he will not fight, will be fruitful because the natural instinct will overpower him soon and when that happens he will find that the circumstances are not as favourable as they are at the moment. This refers to the sloka 32 of adhyAya 2, where KrshNa told Arjuna that the battle which he finds himself in is not of his own making and is according to dharma and he is fortunate to get such an opportunity to discharge his duty as a kshatriya whose main role is to protect dharma.





SLOKAM 61

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

ISvara: sarvabhUtAnAm hrddeSe arjuna tishThati |

bhrAmayan sarvabhUtAni yantra ArUDhAni mAyayA ||

Meaning:

The Lord is situated in the heart of all beings, spinning them as though mounted on a wheel, by His power of mAyA.



Comments:

The wheel of mAyA is the prakrti consisting of three guNAs according to which





the individual self is propelled into action. The Lord is the inner self of all as mentioned in the Upanishad --

यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि

न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो

यमयत्येष त आत्माऽन्तर्याम्यमृत---

ya: sarveshu bhUteshu tishThansarvebhyo bhUtebhyo antara:

yam sarvANI bhUthAni na vidu: asya sarvANI bhUthAni

SarIram ya: sarvANI bhUtANi antaro yamayati

esha ta AtmA antaryAmyamrta:

---Brhd.Up.3-7-15

This means, 'He who dwells in all beings and is within them, whom none of the beings know, whose body is all beings, and who controls all beings from within, is the inner controller, your own self and immortal'.

The one who is mounted on a giant wheel is taken on a merry go round without his effort. Similarly the individual soul mounted on a body is taken round and round in the cycle of births and deaths. This is due to the identification of the soul with the body out of ignorance. The man behind the wheel is the ISvara who gives the births in several bodies according to the karma of each. He is the one who has the power to stop the motion. Hence KrshNa tells Arjuna to take refuge in Him in the next sloka.





SLOKAM 62

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

tam eva SaraNam gaccha sarvabhAvena bhArata |

tat prasAdAt parAm SAntim sthAnam prApsyasi SASvatam ||

Meaning:

Seek refuge in Him alone, Arjuna, in all respects, by Whose grace you shall find supreme peace and eternal abode.

Comments:

sarvabhAvena - in all respects means that one should think of the Lord always and act as His instrument without desiring for any worldly fruits like power, wealth, fame etc. taking what comes as His grace, acquiring joy out of talking about the IIAs of the Lord, in singing His name and in short considering Him as everything in life as KrshNa said in chapter 7, sloka 19, vAsudeva: sarvam iti.

Such a devotee enjoys supreme bliss that is eternal.





SLOKAM 63

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

iti te j~nAnam AkhyAtam guhyAt guhyataram mayA |

vimrSya etat aSesheNa yatha icchasi tathA kuru ||

Meaning:

The most secret knowledge has been told to you and you adopt whichever path you choose after discriminating on what has been said.

Comments:

Then KrshNa winds up His discourse by saying that the secrets of j~nAna yoga, karma yoga and bhakti yoga have been instructed thus and asks Arjuna to choose which ever suits him. But at the same time KrshNa did not want to leave His disciple in doubt and as the Jagatguru He says in the next sloka that bhakti yoga is the most secret of all and is it good for him to follow the bhakti mArga.





SLOKAM 64

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

sarva guhyatamam bhUya: SrNu me paramam vaca: |

ishTa: asi me drDham iti tata: vakshyAmi te hitam ||

Meaning:

Hear from Me again, the most secret and highest truth. I will tell you what is good for you because you are very dear to Me.

Next are the two most quoted and well remembered slokAs of the Gita.







SLOKAM 65

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

manmanA: bhava madbhakta: madyAjI mAm namaskuru |

mAm eva eshyasi satyam te: asi me ||

Meaning:

'Focus your mind on Me. Be My devotee. Be My worshipper. Bow down to Me. You shall come to Me only. I promise you truly as you are dear to Me'.

Comments:

This is the promise given by the Lord not only to Arjuna but to the whole mankind.

In SvetASvatara Upanishad we have the passage -

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।

तमेव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

vedAhametam purusham mahAntam Aditya varNam tamasa: parastAt |

tameva viditya ati mrtyum eti nAnyA panthA vidyate ayanAya ||

'I know this great person who is resplendent like the Sun and is beyond darkness. By knowing Him alone one transcends death. There is no other path to go by'.

KrshNa mentions four types of discipline to attain the Lord.

1. manmanAbhava means that one should know, meditate on that which is the





object of direct perception with constant remembrance, dhruvasmr̥thi, with love and devotion.

2. **madbhakta:** is to become a devotee of the Lord, by worshipping Him, singing His name and glory etc.
3. **madyAjI** is to do everything in the spirit of yaj~na as an offering to the Lord.
4. **mAm namaskuru** means to worship with excessive love as the one who is most dear and bowing down in submission and love.

Either one or all will secure the attainment of the Lord.

Renouncing thus all ego-centric impulses the devotee becomes dear to the Lord as He has said in the seventh adhyAya, sloka 17 that the j~nAni who is with single minded devotion is dear to the Lord. To such a person the Lord promises "You will come to Me".

The next sloka is the famous one taken to teach bhakti yoga and called the caramasloka, considered to be the sloka enjoining prapatti by vaishNavites. It forms one of the three important chants of vaishNavAs, the other two being the mUla mantra and dvaya.





SLOKAM 66

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

sarvadharmAn parityajya mAm ekam SaraNam vraja |

aham tvA sarvapapebhyo mokshayishyAmi mA Suca: ||

Meaning:

Completely relinquishing all dharmas, seek Me alone for refuge. I will free you from all sins and hence do not worry.

Comments:

Relinquishing all dharmas means complete relinquishment of all sense of agency, fruits etc., whatever may be the path pursued, j~nAna, karma or bhakti. This has reference to the concept of abandonment (tyAga), elucidated in the beginning of the chapter.

If one practices such abandonment, the Lord says that He will be released from all sins, meaning the sins which results from time immemorial due to past karma, because once a man becomes a devotee giving up agency and fruits of action, no sin can accrue to him anymore.

This sloka gives solace to the devotees who may fear that they may not attain the goal due to the evil karma that they have done before the rise of bhakti. KrshNa has already given a promise to this effect in the ninth adhyAya in sloka 30-31 where He said that even a worst sinner will be redeemed if he resorts to the Lord.

The discourse of the Gita was started with sloka 11, chapter 2, aSocyAn anvaSocastvam, "you are grieving about those who need not be worried about". The discourse ends here with the words mA Suca:, "do not grieve". Hence this





is called the carama sloka, the last verse of the Gita. The rest can be considered as the epilogue. When the carama sloka taken as that enjoining prapatti, meaning is as follows.

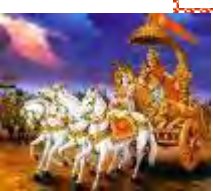


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'mAm ekam SaraNam vraja' - SrI Oppiliappan utsavar with thAyAr

sarvadharmAn denotes all the disciplines enjoined in the VedAs such as daharavidya, sadvidyA etc. which require the understanding of the Upanishads for which not everyone is qualified. It also refers to those who are not capable of following the paths of j~nAna yoga, karma yoga or bhakti yoga as these require mental and physical discipline which does not come easily. Most important thing to remember is that this does not mean that one can relinquish karmas that should be done according to varNAsrama. So what is meant by parityajya?

parityajya means that the prapatti does not require any other qualification





except the feeling of **akincanya**, helplessness of not being able to follow any other path except that of abject surrender.

mAm ekam SaraNam vraja - By this the Lord asks the prapanna to seek refuge in Him alone with the belief that He alone can help. This is what termed as **goptrtva varaNam**, accepting the Lord alone as the saviour and **mahAviSvAsam**, unflinching faith that He will protect.

aham tvA sarvapApebhyo mokshayishyAmi, says the Lord, meaning that once you surrender to Him body and soul you become His property and the onus of rescuing you from all the sins becomes His.

mA Suca: - The prapanna need have no fear either about his past karma, **sancita karma**, which has not started giving result, nor about the future karma, **AgAmi karma**, the result of which does not adhere to him because he is acting with the attitude that he is not the doer but only an instrument in the hands of the Lord. He had to live only till the present karma, **prArabda**, is exhausted and after that he has no more births. Even the result of the **prArabda** karma which has already started to act on him, does not affect him due to the mercy of the Lord.





SLOKAM 67

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

idam te na atapaskAya na abhaktAya kadAcana |

na ca aSuSrUshave vAcyam na ca mAm ya: abhyasUyati ||

Meaning:

This (discourse) should never be told to one who lacks self control, has no devotion, and not interested to hear and also to one who cavils at Me.

Comments:

KrshNa ends up saying that this discourse which contains most secret doctrine should not be disclosed to anyone lacking austerity or devotion or is indifferent or one who slanders the Lord because it will be a waste of time and effort. Moreover even if one listens to it if he has not or could not give up his attachment it will only confuse him as mentioned in the sloka 29 of chapter 3, where the knower of truth is cautioned against trying to change the mind of one who is under the influence of guNAs before he is ready for detachment.





SLOKAM 68

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

ya idam paramam guhyam madbhakteshu abhidhAsyati |

bhaktim mayi parAm krtvA mAm eva eshyati asamSaya: ||

Meaning:

One who tells this discourse which is most secret to My devotees with great devotion, he attains Me undoubtedly.



SLOKAM 69

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

na ca tasmAt manushyeshu kaScit me priyakrttama : |

bhavitA na ca me tasmAt anya: priyatara: bhuvi ||

Meaning:

There is no one among men who is dearer to Me than such a person and he is dearest to Me.





SLOKAM 70

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

adhyeshyate ca ya: imam dharmyam samvAdam Avayo: |

j~nAnaya~jnena tena aham ishTa: syAm iti me mati: ||

Meaning:

One who learns this conversation between us with full of dharma, I am worshipped by him through j~nAnaya~na.





SLOKAM 71

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥

SraddhAvAn anasUya: ca SrNuyAt api ya: nara: |

sa: api mukta: SubhAn lokAn prApnuyAt puNyakarmaNAM||

Meaning:

One who hears this with faith and without cavil, he also attains mukti and reaches auspicious worlds.

Comments:

And one who expounds this to other devotees of the Lord will attain Him and he is the dearest to the Lord. The study of this discourse is tantamount to the worship of the Lord through j~nAna yoga and one who listens to it with faith and without cavil shall also be released from bondage.

Any work should have four requisites, anubandhacatushTayam, namely, the grantha (work), vishaya (subject matter), adhikAri (one qualified to study it) and prayojana (utility or the fruit). Even though BhagavadGIta is not a separate work but a part of the epic MahAbhArata, it has come to be treated as an independent work, grantha, by itself and hence we could say that the first two have been set out in the beginning by Sanjaya that it is a discourse of KrshNa to Arjuna, that is the grantha, and by the words of Arjuna himself 'yacchreya: syAt niScitam brUhi tanme', that it is Sreyas, about what is good for him, that is, the vishaya. Now the other two, namely, the adhikAri and prayojana are specified.

The adhikAri is the one possessing devotion, austerity, wish to serve the Lord etc. and the prayojana, or the fruit is set out as attaining the supreme by





listening, studying and expounding the discourse.

The particular prayojana, that of extricating Arjuna from the delusion is also specified by the question Kṛṣṇa puts to him next.

Kṛṣṇa says -





SLOKAM 72

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसंमोहः प्रनष्टस्ते धनञ्जय ॥

kaccit etat Srutam pArtha tvayA ekAgreNa cetasa |

kaccit aj~Anasammoha: pranashTa: te dhananjaya ||

Meaning:

"Have you heard attentively all that was told and has your delusion caused by ignorance vanished?"

Comments:

This is the question we should ask ourselves after the study of the Gita and should be able to answer as Arjuna did,





SLOKAM 73

अर्जुन उवाच

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

arjuna uvAca

nashTa: moha: smrti: labdhA tvat prasAdAt mayA acyuta |

sthita: asmi gata sandeha: karishye vacanam tava ||

Meaning:

Arjuna said:

"Destroyed is the illusion and I have gained knowledge by Thy grace. Freed from doubts, I am steadfast and will do Thy command".

Comments:

Arjuna said in the beginning that he was dharmasammUDhacetA; confused about dharma and adharma and asked KrshNa to advise him which is good for him. He said that he was Sishya and prapanna. KrshNa as the jagatguru and the SaraNya, started the discourse on the Gita the sole purpose was to remove the delusion and doubt of Arjuna regarding his duty. Now the mission is accomplished and Arjuna says that he was free from delusion and doubt. This can be achieved only through the grace of the Lord and Arjuna says that it was the prasAda of KrshNa, tvat prasAdAt. Now Arjuna is ready to do the bidding of KrshNa because his doubts and delusion have vanished.

As Upanishad says, bhidyate hrdayagranthi: chidyante sarva samSayA: (muND:2.2.8)



This could be achieved only through the supreme knowledge which the Lord was imparting to Arjuna.

VyAsa has chosen the name **acyuta** by which Arjuna calls KrshNa because the word means the one who never swerves from His state. Here the Lord is the **SaraNya**, the refuge of the devotees who never forsakes them.

But this is not the knowledge of self realization because Arjuna had not yet become a sthithapraj~na. was the knowledge sufficient to make him do his duty without compunction as KrshNa said earlier that his nature will take over until he exhausted his karma influenced by his guNAs. The mAyA of the Lord prevailed upon him once he started doing his duty which proved the words of the Lord, **prakrti: tvAm niyokshyati** in sloka 59.

Likewise we can also expect only to become karma yogins through the learning of the Gita, which, coupled with devotion will lead us towards the attainment of the Lord. When that will happen depends on the density of our karma and the intensity of our resolve, above all the grace of the Lord.

But one should remember the words of the Lord **na hi kalyaNakrt kaScit durgatim tAta gaccati** (Ch.6.40) and **kaunteya pratijAnIhi na me bhakta: praNaSyati** (Ch.9.31) by which the Lord gives assurance that His devotees will never come to harm.





SLOKAM 74

सञ्जय उवाच

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

sanjaya uvAca

iti aham vAsudevasya pArthasya ca mahAtmana: |

samvAdam imam aSrausham adbhutam romaharshaNam ||

Meaning:

Sanjaya said -

Thus I heard the wonderful and exhilarating conversation between the great VAsudeva and Arjuna.





SLOKAM 75

व्यासप्रसादाच्छ्रुतवानेतद् । ह्यमहं परम् ।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥

vyAsa prasAdAt SrutavAn etat guhyam aham param |

yogam yogeSvarAt krshNAt sAkshAt kathayata: svayam ||

Meaning:

By the grace of the sage VyAsa, I have heard this most secret yoga expounded by the yogeSvara KrshNa Himself.





SLOKAM 76

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भ । तम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

rAjan samsmrtya samsmrtya samvAdam imam adbhutam |

keSavArjunayo: puNyam hrshyAmi ca muhu: muhu: ||

Meaning:

Oh King, remembering this wonderful conversation between KrshNa and Arjuna,
I am enjoying it again and again.







SLOKAM 77

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥

tat ca samsmrtya samsmrtya rUpam ati adbhutam hare: |

vismaya: me mahAn rAjanca puna: puna: ||

Meaning:

And remembering the magnificent form of Lord Hari, I am filled with wonder, Oh King, and feeling elated again and again.

Comments:

Not only Arjuna but also Sanjaya was elated to have heard the conversation between KrshNa and Arjuna due to the grace of sage VyAsa and extols the discourse as 'yogam yogeSvarA: KrshNatKathayata: svayam', the highest knowledge from the mouth of the Lord Himself, who is the master of all yoga, and says that remembering it, he rejoices at his good fortune again and again and filled with wonder. He concludes by saying,





SLOKAM 78

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

yatra yogeSvara: krshNa: yatra pArtha: dhanurdhara: |

tatra SrI: vijaya: bhUti: dhruvA nIti: mati: mama ||

Meaning:

Wherever there is Sri KrshNa, the Lord of the yoga and Arjuna the archer, there is always fortune, victory, wealth and firm justice. This is my conviction.

Comments:

The implied meaning of this statement is that when the Lord is there to command and when the individual is fully equipped to do His command and acts as the instrument in the hands of God always ready to listen to the voice within, the success is waiting for such an individual.

Let us also be like Arjuna, armed with detachment and discrimination born out of devotion, act on in this world as the servants of the Lord to do His bidding out of love and attain peace and joy.



Thus ends the eighteenth chapter of SrI Bhagavad gItA on

Moksha sannyAsa yoga:

Srimad bhagavadgItA sampurNam

Thus ends the great gospel of humanity, the BhagavadgItA

om tat sat

krshNAya vAsudevAya devakI nandanAya ca

nandagopakumArAya govindAya namo nama:

