Shree Swâminârâyano Vijaytetarâm

BHAGAVAD GITÂ BHÂSHYAM

भगवद्गीताभाष्यम्

Commentary on Bhagavad Gitâ

By

Shree Gopâlânand Swâmi

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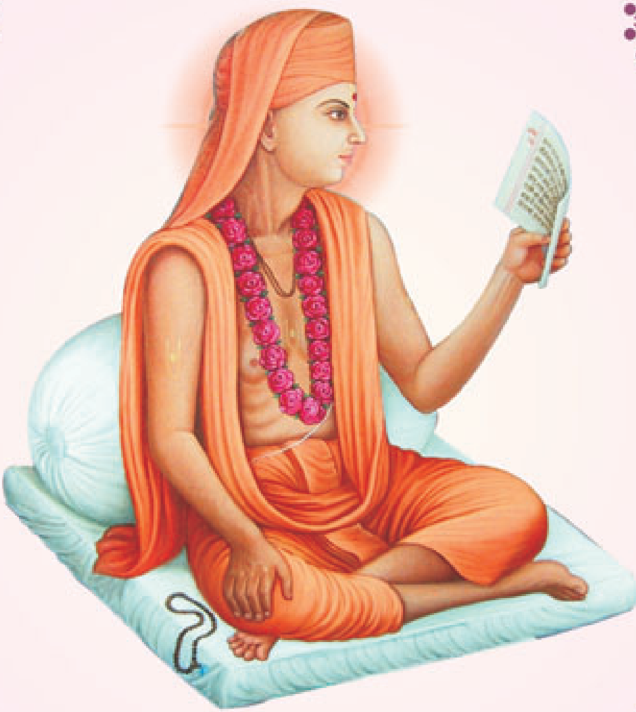

GITÂ BHÂSHYA GRATH KARTA

Shree Gopalanand swami

Shree Swâminârâyano Vijaytetarâm

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Commentary on Bhagavad Gitâ By Shri Gopâlânand Swâmi

(With Sanskrit Text and English Translation)

With Blessings of

H. H. 1008 Âchârya Shri Kaushlendraprasâdji Mahârâj

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Blessings of Mahant Swâmi

In the Shikshâpatri, Lord Shree Swâminârâyana has acknowledged and accepted eight sacred scriptures as authoritative, and has ordered His followers to strictly adhere to them.

The Shreemad Bhagavad Gitâ is indeed the direct manifestation of the divine voice of Bhagavân. Its greatness and glory are boundless and immeasurable. It is impossible for anyone to describe it properly in reality. Its greatness and glory has been sung at many places in the Itihâsas (historical epics), Purânas (ancient sacred narratives), and other scriptures. However, all these praises put together fall short in representing the greatness and glory of the Shreemad Bhagavad Gitâ in total. The Gitâ is a supreme Shâstra containing the preaching of Lord Shree Krishna to His devotee Arjuna.

The essence of all the Vedas have been brought together in it. It has been composed in such a simple and beautiful manner that even after a small amount of study a person may grasp the basic principles. But its true purport are so deep, so secret and so profound that even a lifetime of continuous study and contemplation would not be enough to reach its actual depth. Everyday new emotions, new feelings and new insights keep arising from within the Gitâ, and as a result it remains ever fresh and attractive. If a person, endowed with faith and devotion, were to contemplate upon it with a focused mind, the supreme secrets contained in each and every word would be revealed directly. The manner in which Bhagavân's various virtues, splendor, essential truths, mysteries, modes of worship, as well as the description of Karma (action) and Gnyâna (knowledge) have all been revealed in this scripture, is rarely found in any other. The Bhagavad Gitâ is one incomparable and matchless holy scripture in which there is not a single word which is devoid of true teaching. There is not a single word in the Gitâ which could be called baseless, disagreeable or not illuminating. Whatever has been stated in it is the utmost truth. To think of the possibility of there being anything disagreeable, baseless or false in the words of Bhagavân, who is the manifestation of truth itself, would be disrespectful to His utterances.

The Gitâ is merged with every Shâstra. It would not be an exaggeration to call it the treasure-house of all the Shâstras. If one acquires the knowledge of the Gitâ comprehensively, one would automatically get the true knowledge of all the Shâstras for which there would be no need to make a separate effort.

Hence, among the eight Shâstras declared as His favorites, Lord Shree Swâminârâyana, has duly included the Gitâ with great esteem and veneration. Along with this, He has commanded His Bhaktas (devotees) to study, teach and listen to these eight Shâstras.

Explaining further, He says that the two commentaries written by Shree Râmânujâchârya, one on the Vyâs Sutras (Brahma Sutras) called the Shree Bhâshya, and the other on the Shreemad Bhagavad Gitâ, called the Gitâ Bhâshya, are both Adhyâtma Shâstras or spiritual scriptures pertaining to Paramâtmâ (the Supreme Lord) and the Âtmâ (the Self or the soul). In order to elucidate and make clear the tenets of Shree Krishna as contained in the Gitâ, Shree Hari's contemporary, the extremely learned Yogirâj Shree Gopâlânanda Swâmi, has written a Bhâshya on Shreemad Bhagavad Gitâ. At many places in his Bhâshya, Swâmi has made comments such as 'Shree Râmânujâchârya has spoken thus' or 'Such is the doctrine or tenet of Shree Râmânujâchârya.' By means of such references, the doctrines or tenets of the Paramguru (supreme preceptor) Shree Râmânujâchârya have been truly and properly accepted and given due assent.

The very first edition of Shree Gopâlânanda Swâmi's Gitâ Bhâshya, along with its Gujarati translation, was published with the helpful guidance of the Shree Lakshmi-Nârâyandev Temple, Vadatâl. Through the years as the number devotees residing in England, America, Australia, Africa and other places have increased, there is a growing demand of scriptures translated into English. Living abroad, new generation devotees find reading Sanskrit, Hindi and Gujarati difficult. So Shree Swâminârâyana Mandir Bhuj has taken up the initiative of publishing Shree Gopâlânanda Swâmi's Gitâ Bhâshya along with its English translation. This publication should open up new passages to spiritual knowledge for many devotees who are

serious about understanding the eternal elements.

It gives us great pleasure in publishing the English translation of the Gitâ Bhâshya of Shree Gopâlânanda Muni. We humbly request that devotees acquire this divine scripture and study it attentively in order to expand the knowledge of the Supreme Almighty Lord Shree Krishna and to strengthen one's faith in Him.

We are grateful to all the devotees who have helped in any way in bringing this publication to print. The actual task of translating the Sanskrit text of the Gitâ Bhâshya into English is indeed very onerous. The very learned scholars have invested great effort and time in translating the Sanskrit texts as accurately as possible. We would like to express our appreciation to you all and pray at the feet of Lord Nar-Nârâyandev that He may give you the strength to partake in such other virtuous deeds and grant you His divine bliss.

Jay Shree Swâminârâyana

Mahant Sadguru Purâni Swâmi Dharmanandan Dâsji

Shree Swâminârâyana Mandir, Bhuj

Analysis I

The Significance of the Gitâ

The Gitâ is a fathomless ocean of knowledge. It is filled with a vast treasure of spiritual knowledge that is unlimited and never-ending. Many great scholars and souls, who are the seers of truth, find that their voices are dulled, their speech muted and their language inadequate, when they attempt to comprehend the Gitâ's truths. This is because Bhagavân Shree Krishna alone knows the full extent of all its hidden secrets, mysteries and doctrines.

Just as pearls and jewels can be collected from the ocean only by diving deep into it, similarly, if those desirous of seeking knowledge dive deep into the ocean of the Gitâ, they will obtain a never ending collection of wonderful gems of knowledge.

After due contemplation it becomes clear that the objective of the Gitâ is to turn or guide those Jivas (souls) who have been fascinated in the deep ocean of worldly life since time immemorial towards the Paramâtmâ (Supreme Lord). For this purpose, such means have been mentioned in the Gitâ, which enable human beings to attain the Lord, even as they continue to discharge their obligatory duties in life.

The Gitâ reveals the most extraordinary skills or means which are useful in practical life for securing the highest object. Rising above the perceptions of diversified modes of existence with the mind focused on the Paramâtmâ, remaining ever steady in that state, not accepting the reality of anyone other than the one Vâsudeva, who is the embodiment of infinite truth (B.G. 13.30), is 'Sânkhyanishthâ' (being established in the Sânkhya discipline). It is also called 'Gnyâna Yoga' (the Yoga of knowledge) or 'Karmasannyâsa' (the renunciation of action).

Believing that everything belongs to Bhagavân, viewing success and failure with equanimity, abandoning attachment and expectation of fruits, performing all ordained duties and actions according to the commands of Bhagavân (B.G. 2.47-51) or endowed with faith and devotion,

taking complete refuge in Bhagavân with one's mind, speech and body, and then meditating upon the form of Bhagavân together with His names, virtues, and powers (B.G. 6.47) is 'Yoganishthâ' (being established in Karma Yoga). This has been referred to variously by Bhagavân as Smatva Yoga (the Yoga of equanimity), Buddhi Yoga (the Yoga of wisdom), Tadartha Karma (Karma Yoga oriented to attain the same), Madartha Karma (Karma Yoga for attaining Bhagavân), Sâttvika Tyâg (the pure sacrifice), etc.

Bhakti (devotion) exists in Yoganishthâ, whether in the ordinary or special context. The Yoganishthâ mentioned in the Gitâ is not devoid of Bhakti. Even where there is no specific mention of Bhakti or Bhagavân (B.G. 2.47-51), the question of obedience of Bhagavân's commands is always present, and from this viewpoint, Bhakti does exist in such places also. For the performance or accomplishment of Gnyânanishthâ (being established in knowledge), the realization of the One and only Paramâtmâ is necessary. Although there are many divisions of reality in Gnyâna Yoga, it may divided into three main parts - Brahma, Universe and Jiva.

Devotion in the Gitâ

In the Gitâ, Bhakti (devotion), Gnyâna (knowledge) and Karma (action) have been elaborated with clear distinction. However, Arjuna was Bhagavân's devotee, and therefore Bhagavân has largely advised him to follow Karma Yoga in which Bhakti is predominant.

At some places, injunctions have been given to perform Karma (actions) alone. But in these instances also, we should establish the intimate connection with Bhakti by logical inferences from other places. Bhagavân's command to Arjuna to go to a master and learn knowledge from him, as given in chapter 4, verse 34, was only to remind Arjuna about the existence of such a traditional system and also to suitably caution him. In truth the intention of Bhagavân was not to send Arjuna to some Gnyâni, nor did Arjuna go anywhere and acquire any knowledge. Also, examination of the Gitâ from start to end reveals that Sharanâgati (the concept of taking total refuge in Bhagavân) is the Gitâ's final conclusion. Although the teaching in the Gitâ begins with the words **'ashochyân**

anvashochaha tvam' ('you grieve over those who should not be grieved for') (B.G. 2.11), this deliberate commencement of Bhagavân's speech lies in Arjuna's own prior utterance **'kârpanyadoshopahatsvabhâvaha'** ('my fighting spirit is marred due to the taint of faint heartedness…') (B.G. 2.7). The sentiment of Sharanâgati is made clear by the word 'Prapannam' therein. Therefore, on the basis of Sharanâgati alone, Bhagavân has summed up the conclusion of His teachings with the words **'sarva dharmân parityajjya'** ('completely relinquishing all Dharmas onto Me…) (B.G. 18.66).

Effectively all chapters in the Gitâ are associated with Bhakti. For instance, verse 61 of chapter 2; verse 30 of chapter 3; verse 11 of chapter 4; verse 29 of chapter 5; verse 47 of chapter 6; verse 14 of chapter 7; verse 14 of chapter 8; verse 34 of chapter 9; verse 9 of chapter 10; verse 54 of chapter 11; verse 2 of chapter 12; verse 10 of chapter 13; verse 26 of chapter 14; verse 19 of chapter 15; verse 1 of chapter 16; verse 27 of chapter 17; verse 66 of chapter 18.

In this way, the context of Bhakti can be found in every chapter. Chapters 7 to 12 are full of matter pertaining to Bhakti Yoga and therefore these six chapters are regarded as mainly devoted to Bhakti.

Similarly, the concept of Gnyâna (knowledge) can be found in many chapters. For instance, verse 29 of chapter 2; verse 28 of chapter 3; verse 24 of chapter 4; verse 13 of chapter 5; verse 29 of chapter 6; verse 13 of chapter 8; verse 15 of chapter 9; verse 3 of chapter 12; verse 34 of chapter 13; verse 19 of chapter 14; verse 49 of chapter 18.

Even amongst the chapters mentioned above, in chapters 2, 5, 13, 14 and 18 especially, many verses dealing with knowledge can be found.

Just as the essence of Bhakti and Gnyâna have been revealed in the Gitâ so eloquently, so has the essence of Karma been revealed comprehensively. Verses 39 to 53 of chapter 2; verses 4 to 35 of chapter 3; verses 13 to 32 of chapter 4 and verses 2 to 7 of chapter 5, elaborate upon Karma. Amongst these chapters, especially in verse 47 of chapter 2 and verses 16 to 18 of chapter 4, the secrets of Karma have been dis-

cussed clearly. Apart from this, there are references to Karma in other chapters as well. It is obvious from this that the Gitâ does not contain the description of devotion alone, but with the combination of knowledge and action have been comprehensively and authoritatively explained therein.

Recognition of the Gunas

The Gitâ explains how to recognize substances, thoughts or feelings, and attachments to actions which belong to one of the three Gunas (the three categories into which every quality, characteristic or property belonging to all created things can be divided into), namely Sattva (that quality of Prakriti or nature which leads to happiness and harmony), Rajas (that quality of Prakriti which leads to restless activity), or Tamas (that quality of Prakriti which leads to indolence and inertia). This is as follows -

1. That thought, emotion or action which is not connected with any self-interest or selfishness; which does not have any attachment; and whose objective is the realisation of Bhagavân, should be understood as being Sâttvika (having the Sattva Guna).

2. That thought, emotion or action which is connected with greed, selfishness and obsession; and whose fruit gives momentary happiness leading to sorrow as the end result, should be understood as Râjasika (having the Rajas Guna).

3. That thought, emotion or action which contains cruelty, confusion, negligence; and whose fruit is sorrow and ignorance, should be understood as Tâmasika (having the Tamas Guna).

Commentaries on the Gita

Many Âchâryas have explained and expounded the various topics of the Gitâ from their own individual viewpoints. Amongst them, the main Âchâryas are Shree Shankarâchârya, Shree Râmânujâchârya and Shree Madhvâchârya.

The Gnyâna Yoga of Shree Shankarâchârya

Shree Shankarâchârya is mainly a proponent of Gnyâna Yoga. In Indian literature, three main means for attaining Moksha (final liberation)

have been duly accepted, namely Gnyâna, Karma and Upâsanâ. Gnyâna is linked with the brain, Karma is linked with the Indriyas (the sense-organs) and Upâsanâ is linked with the heart. This is also known as 'knowing', 'willing' and 'feeling' in the English language. The path of Gnyâna is called Gnyâna Yoga, the path of Karma is called Karma Yoga, and the path of Upâsanâ is called Bhakti Yoga. Shree Shankarâchârya was an exponent of Advaita (non-dualism). His contention is that the universe is unreal or illusory, only Brahma is real; the Âtmâ is fundamentally Brahma alone; and the plurality or diversity we perceive is due to ignorance and Mâyâ (cosmic illusion).

If it is true that the root cause of all our evils and troubles lies in ignorance and Mâyâ, then it follows that apart from Gnyâna there is no other remedy for all our problems. This is the reason why, according to Shree Shankarâchârya's commentary, the main or well established topic of the Gitâ is 'Gnyâna Yoga'. Karma is unavoidable but it is not so important, as Gnyâna is the most important. Karma is done only to abandon Karma for Sannyâs (renunciation). With regard to obtaining release from Karma, Shree Shankarâchârya's contention is that in chapter 4, verse 37, it is mentioned – **'gnyânagnissarvakarmâni bhasmasâtkurute arjuna**' (In the fire of knowledge all Karmas are reduced to ashes, O Arjuna!). In the same way, in chapter 4, verse 33, it is stated, '**sarvam karmâkhilam partha gnyâne parisamâpyate'** (All actions without exception, O Arjuna, culminate in Gnyâna). From this it is proved that the clearly defined topic of the Gitâ is not Karma Yoga but Gnyâna Yoga. As regards to Upâsanâ, Shree Shankarâchârya says that Bhakti is directed towards an entity (with form or shape or attributes), and since Brahma has no particular entity, His Upâsanâ is not possible. It is also not possible to show love or faith and reverence towards Brahma. In short, according to Shree Shankarâchârya, the clearly defined and well established topic of the Gitâ is neither Karma Yoga nor Bhakti Yoga, but it is only Gnyâna Yoga.

The Bhakti Yoga of Shree Râmânujâchârya

Shree Râmânujâchârya is the proponent of Vishishtâdvaita. So what is Vishishtâdvaita? Shree Râmânujâchârya says that Shree Shankarâchârya's 'Advaitavâd' (doctrine of Advaita) does not conform

to the Sutras and is also not conducive to the good of the world and mankind. In other words, the Advaita doctrine, according to Shree Râmânujâchârya, is not valid. The Jiva (Âtmâ), Ishvara (Parabrahma), and Jagat (the Universe) do not comprise of just one single reality, rather they are three separate truths.

The three truths - Jiva, Ishvara and Jagat are distinctly different and eternal or imperishable. The Jiva (sentient being) and Jagat (insentient matter) both form part of Ishvara's body. Ishvara, endowed with Chit (sentient beings) and Achit (insentient or inert matter), is one alone. From Ishvara's subtle Chit-Achit component arises the gross Chit-Achit combination, and from the obvious Chit-Achit combination arises the obvious Chit and the obvious Achit separately (**'yat sthula jagat'** or 'the obvious universe').

In this doctrine, the Jiva as well as the Jagat are considered as the body of Ishvara. Therefore though this doctrine implies Advaita, Ishvara is accepted as qualified by or distinguished by or endowed with Jiva and the Jagat. This doctrine is termed as Vishishtâdvaita. Just as the body and the Âtmâ appear as one but are actually different from one another, in the same way, Jagat and Paramâtmâ also appear to be one but are clearly different and distinct from one another. When considering Ishvara, Jiva and Jagat, even with regard to these three, they are both bound together, and at the same time are different from each other just as the Âtmâ and the body are experienced as being separate and also as being one at the same time. Shree Râmânujâchârya says that despite being an endowment or qualification of Ishvara, they are separate from Ishvara. The Jiva is not unreal or non-existent. In the state of Mukti (final liberation), it does not disappear or become extinct.

Then what is the nature of the relationship between Ishvara and the Jiva? Just as the Jiva looks over the body and controls it; in the same manner, Ishvara looks over the Jiva and controls it. The Paramâtmâ is present within the Âtmâ. From this point of view, Ishvara is endowed with Chit-Achit in a single entity. That is to say the Jiva and the Jagat are regarded as forming the body of Ishvara. Shree Râmânujâchârya's con-

tention is that the well defined and well established principle topic of the Gitâ is Bhakti, and not Karma. Ishvara's compassion towards the Jiva can only arise from the feelings of Bhakti. Karma acts as a support. That is why it is said – '**ishvarah sarvabhutânâm hriddeshe'rjuna tishthati; bhrâmayan sarvabhutâni yantrârudhâni mâyayâ.**' ('In the heart of all beings, O Arjuna, resides the Lord, causing them to revolve according to their Karma, mounted on a wheel as it were, by His power of Maya.') (B.G. 18.61). Seated in the hearts of all beings, Ishvara guides and impels them. For this reason it is stated – **'madhyâji mâm namaskuru'** ('Worship Me and be humble towards Me.') (B.G.18.65). It is also stated – **'sarvadharmân parityajya mâmekam sharanam vraja'** ('Relinquishing all Dharmas, take refuge in Me alone.') (B.G. 18.66).

In this manner, by establishing Vishishtâdvaita in place of Shree Shankarâchârya's Advaita, and Bhakti in place of Sannyâs, Shree Râmânujâchârya propagated the 'Bhaktimârga' (the path of devotion) and he proclaimed that the main topic of the Gitâ is Bhakti Yoga. Like the Advaita Vedântis, Shree Râmânujâchârya does not accept the concept of 'Nirguna' (Brahma without attributes), but accepts 'Saguna' (Brahma with attributes). Brahma is auspicious and conducive to the good of the devotees.

Shree Madhvâchârya

Shree Madhvâchârya's advent was after that of Shree Râmânujâchârya. He wrote two texts called the 'Gitâ Bhâshya' and the 'Gitâ Tâtparya'. With regard to Vishishtâdvaita, his contention was that to consider Ishvara and the Jiva as mutually different and therefore it is proper and right to consider them both as completely different. Further, he propounded a third doctrine which is called 'Dvaita Sampradâya' (tradition of duality). Where there is Dvaita (duality) there is Bhakti, because adoration and worship can only be there between two entities. Shree Madhvâchârya has also acknowledged that the main topic of the Gitâ is 'Bhaktiyoga'. He holds that the Gitâ certainly expounds Karma, but that is only a means and not that which is to be attained.

Shree Gopâlânanda Swâmi

Shree Gopâlânanda Swâmi was the foremost disciple of Lord Shree Swâminârâyana. He was proficient in the scriptures and Yoga. He has expounded and established the 'Vishishtâdvaita' doctrine in his Gitâ Bhâshya. Just as Shree Râmânujâchârya has accepted that Jiva, Ishvara and Jagat (Universe) are different and eternal, Shree Hari has accepted the same tenet as per His statement, **'matam vishistâdvaitam me'** which Shree Gopâlânanda Swâmi has explained in his Gitâ Bhâshya. Therefore, the chief topic of the Gitâ is Bhakti Yoga alone. For this reason, in the Vachanâmrut, on the basis of the authority of the Gitâ, Shree Hari has often proved that though Ishvara, Jiva and Jagat have separate existence, the Jiva and the Jagat are dependent upon and subject to Ishvara and constitute the body of Ishvara. The main teaching of the Gitâ is that while following this doctrine, one should accept that devotion to Ishvara is the means for Moksha.

Shree Shankarâchârya, the proponent of Advaita, discusses various aspects of knowledge in the Gitâ. The proponents of Vishishtâdvaita, Shree Râmânujâchârya, Lord Shree Hari and Shree Gopâlânanda Swâmi, discuss Bhaktiyoga. Further, scholars of the modern age, like Lokamanya Tilak, Shree Arvind Ghosh, Bankimchandra Chatterjee, and others hold that Karma is the main established topic of the Gitâ. In reality, the Gitâ is one unique sacred text which reveals all the different paths. The Gitâ shows the path of Bhakti to passionate devotees, the path of knowledge to Gnyânis and the path of Karma to the adherents of action. Therefore, the Gitâ is not one-sided.

Dr. Swâmi Satyaprasâd Dâsji

(Vidyâ Varithi,Vedântâchârya)

Bhuj -Kutch

Analysis II

Special features of the Gitâ Bhâshya

1. Unlike other commentators, the author has elaborately described Aksharadhâma, mainly in the commentary of chapter 8, giving several citations from Svetâsvatara Upanishad, Skanda Purâna, Brahma Vaivarta Purâna, etc., as it occupies a special position in the tenets of the Sampradâya.

2. In chapter 1, verses 16-17, the author has suggested an alternative split of the compound word '**caparâjitah'** - as '**capa** + **râjitah'** - means looking 'bright with bow'. It is Tat-purusha compound (Samâsa). He has also mentioned the Sandhi (conjoining of words) as **ca** (and) + **aprâjitah** (undefeated), which is universally accepted.

3. The meaning of the term 'Vikarma' in chapter 4.17 given by the author is quite different from that of Âdi Shankarâchârya, Shridhara and Dr. Râdhâkrishnan and others. According to them Vikarma means forbidden action. Shree Râmânujâchârya and Shree Gopâlânanda Muni have interpreted it as 'varied forms of action in relation to Vedic Karma'.

4. In chapter 9, verses 16 to 19, commenting upon the word 'Prabhava' the author refers to the Vyuha forms, i.e.Aniruddha, Sankarshana and Pradyumna. In chapter 10, verse 20, in the Shruti passage 'I am the origin', the author mentions Aniruddha along with Brahma.

5. In chapter 11, verse 46, the author has described the form of the Lord as having two arms instead of four. According to the author the term 'Chaturbhujena' refers to Lord's four associates, Nand, Sunand, etc. He has also mentioned the meaning 'having four arms' (Chaturbhujena) as stated by other commentators.

6. Shankarâchârya and Râmânujâchârya have commented upon the stanza 13.2 **'kshetragnyam cha api mâm viddhi'** elaborately, while Shree Gopâlânanda Muni has commented on it in brief.

7. Shree Gopâlânanda Muni has given different versions of the Gitâ, these below are accepted universally –

(i). In B.G. 2.9, the adjective 'Parantapa' is taken in the vocative case addressed to Dhritarâshtra, while all others have interpreted it as 'Parantapah' in the nominative case qualifying Arjuna.

(ii). In 3.10 '**saha-yagnyaih'** instead of '**saha-yagnya'**

(iii). In 18.18 '**karma-nodana'** instead of '**karma-codana'**

(iv). In 18.64 '**dridha-matih'** instead of '**dridham-iti'**

8. Shree Gopâlânanda Muni has written an introduction to almost each stanza, while other commentators have not done so.

9. At places, the author has commented upon those words which are important according to him. Therefore the explanation of a few words from the stanzas seem to be omitted; for instance stanza 4.31 and 18.62.

10. In the verse 17.2, the author has mentioned four-fold 'Shraddhâ' and 'Gnyâna', along with three-fold 'Shraddhâ' according to Gunas like 'Sâttvika', etc., which are stated in the Gitâ. The forth he has mentioned as 'Nirguna Shraddhâ' and 'Nirguna Gnyâna' i.e. 'above the Gunas', giving reference and citations from Shreemad Bhâgavata.

11. Wherever the author defers from Shree Râmânujâchârya, he respectfully mentions and quotes his words; for instance in verse 3.15, the meaning of the word 'Brahma' according to Shree Gopâlânanda Muni is 'Veda' and according to Shree Râmânjâchârya it is 'physical body' (constituted of modifications of Prakriti) and Prakriti is denoted by Brahma, etc.

12. Like Shree Râmânujâchârya, the form of the Lord is described by the author with numerous adjectival phrases such as the controller of all; prime cause of all causes; the ocean of affection to devotees; devoid of slightest trace of any defect; the ocean of vast, innumerable, unsurpassed benevolent qualities; the ocean of nectar of beauty; having eyes which steal the beauty of a fresh red lotus; who is the object of worship of all; the loving son of Vâsudeva; the real form of Dharma; etc. Such descriptions are often found in the Bhâshya, and at certain places these are indirectly addressed to his Guru Lord Sahajânanda Swâmi Himself.

Prof. Suman Mâhâdevakar

Analysis III

Scholarly Review of the Gitâ Bhâshya

Lord Shree Swâminârâyana Himself instructed Shree Gopâlânanda Muni to write a commentary on Bhagavad Gitâ. As the commentary written by Shree Râmânujâchârya was several hundred years old, it was necessary to write a fresh commentary to suit the social conditions in the times of Lord Shree Swâminârâyana. Shree Gopâlânanda Muni was a sound Sanskrit scholar with profound knowledge of Vedânta and philosophy in general. While reading his commentary for undertaking the task of translating his work, we were highly impressed by his comprehensive knowledge, command over grammar, logic and philosophy. He undertook the assignment with full responsibility of doing justice to Shree Râmânujâchârya's Bhâshya of the Bhagavad Gitâ, as well as the sense of belonging to the Sampradâya founded by Lord Shree Swâminârâyana. As a result it is noticed that he has often used his grammatical skill to create an altogether different meaning of the same wording. One representative example is that of **'satyakis châparâjitah'** (B.G.1.17). The obvious meaning of this line is 'Satyaki, one who was never defeated'. This meaning is universally accepted. But Shree Gopâlânanda Muni sees a different meaning by splitting the word as Châpa and Râjitah. The resultant meaning is 'shining with a bow'. This meaning is unique, novel and grammatically sound and does not alter the Gitâ text. However, Shree Gopâlânanda Muni does not stop there. Sometimes he takes in variant readings also. Thus in the Gitâ verse, instead of 'Atimana' he used 'Abhimâna'; also, instead of 'Saha-yagnyaha' he reads 'Saha-yagnyaih' (3.10).

Unless the commentator has command over various branches of knowledge, it is not possible for him to take liberty with the Gitâ readings, Samhitapada or Samastapada i.e. the words joined either by Sandhi or Samâsa. His command over Pânini's grammar is prevalent in his flow of commentary. Nearly eighteen Sutras are referred to by the author. Some notable examples are 'Râjadantâdishu Param' (2.41), 'Lot prayoge'pi vyatyayo bahulam' (3.10) and 'Arsha Âdibhyo' (5.5).

Shree Gopâlânanda Muni has used several citations from various

texts such as Shrutis, Smritis, Brahmasutra, Râmânuja Bhâshya, Bhâgavata Purâna, Skanda Purâna, Mahâbhârata, etc. The total number of citations referred to comes to more than a hundred. Of course, it is noted that his foremost responsibility is to write a commentary which is in keeping with the philosophical background of the Sampradâya, which is aimed at social upliftment preached by Lord Shree Swâminârâyana. In the 20th century, Lokmânya Tilak read Karma Yoga in the Bhagavad Gitâ and emphasised it in his mission. So did Mahâtma Gândhi by reading Gnyâna Yoga in the same Gitâ. Thus, social need is the paramount consideration for the incarnation of Lord Shree Swâminârâyana.

While translating this special type of commentary, special features have to be kept constantly in mind. With a view to satisfy the needs of the ideal job we are trying to prepare some grouping of collected data to help the readers understand the present Gitâ Bhâshya in a better way. Some of the special features which are separately listed may be pointed out here.

The meaning given by Shree Gopâlânanda Muni to the term 'Vikarma' is different from that taken by Shree Shankarâchârya, Shridhara, Dr. Râdhâkrishnan, Lokmânya Tilak, and Shree Râmânujâchârya. As per Shankarâchârya, Vikarma means forbidden work. As per Shree Râmânujâchârya, Vikarma means varied actions. As per Shree Gopâlânanda Muni, Vikarma means multiple actions leading to worship of the Lord, i.e. Upâdâna in Pancharâtra.

The main feature of the difference in the interpretation is that Gitâ reference toAkshara as well as Dhâma is always interpreted in the sense of Aksharadhâma propounded in the Sampradâya. As per the tradition of Lord Swâminârâyana, He is respected as an incarnation of Shree Krishna, who Himself is the incarnation of Lord Vishnu. Shree Gopâlânanda Muni undertakes the role of building the philosophical background of the evolution and growth of Shree Swâminârâyana philosophy (Sampradâya) which was in a preliminary stage at that time. It is something like 'Âgama Pramânya' written by Yâmunâchârya in the 10th century and 'Pancharâtra Rakshâ' written by Vedânt Desika in the 15th century.

Dr. S. M. Ayacit

Analysis IV

Historical Background of Gitâ Bhâshya

When Shree Yâmunâchârya wrote Âgama Pramânya, apparently it was a social need in the first millennium of the Christian era or the forth millennium of the Kali era. The Pancharâtra Âgama, which is believed to be originated in Kâshmir, has smoothly traveled to South India and has gained ground. Shree Yâmunâchârya who became a staunch advocate of that Âgama, which he himself called Kâshmira Âgama, undertook to prepare theoretical basis for the band of promoters and propagators of Vaishnava faith in South India. He coined a new term 'Vedatulya Pramânya' for Pancharâtra Âgama. The justification was Mahâbhârata authority - 'Pancharâtrasya kritsnasya vaktâ nârâyanah svayam'. About the Vedas, it is said 'Yasya nisvasitam vedah' which means 'whose breath is the Vedas'. Thus breath and oral utterance of divine origin are the two types of description of Vedas and Âgamas respectively. This equation confers equal scriptural authority on Âgamas.

The contribution of Shree Yâmunâchârya, spiritual Guru of Shree Râmânujâchârya, in the initial stage of expansion of Vaishnavism in South India, is to be interpreted in that spirit to appreciate the role of present Gitâ Bhâshya.

Few centuries after Shree Yâmunâchârya had written the Pancharâtra Âgama, it had to face stiff opposition during the time of Shree Vedanâtha Deshika. Shree Vedanâtha Deshika managed to obtain and guard the draft of the Pancharâtra as a staunch advocate of it and he provided scholarly foundation for the socio-religious mission of medieval Pancharâtrins. His book Pancharâtra Rakshâ openly proclaims that it is the defense of Pancharâtra. It is one of the three different books written by him. The sect of Lord Swâminârâyana has given prime importance to Pancharâtra Âgama and Shree Râmânujâchârya's tradition. Actually, Shree Râmânujâchârya, Shree Râmânanda Swâmi and Lord Shree Swâminârâyana are the Guru Paramparâ (for Shree Gopâlânanda Muni) even though there is a seven century gap between Shree Râmânujâchârya and Shree Râmânanda Swâmi. All this background has been deeply studied

by Shree Gopâlânanda Muni and he has capably discharged his duty as a successor of Shree Yâmunâchârya and Shree Vedânta Deshika. While translating the Gitâ Bhâshya the greatness of Shree Gopâlânanda Muni is experienced often.

Life of Sadaguru Swâmi Shree Gopâlânanda Muni

Swâmi Shree Gopâlânanda Muni was born on the 8th day of the bright half of the month of Mâgh in V.S 1837. He was born in a village called Todalâ in the state of Madhya Pradesh. His father, Motirâm, belonged to the Brâhman class of Audichya Kul, and the Madhyândini branch of the Shukla Yajurveda. His mother was called Khushâladevi. During childhood he was known as Khushâl Bhatt.

Gopâlânanda Swâmi was initiated with the Yagnopavit Sanskâr at the age of eight. For four years he studied the Vedas from his father. For further studies he went in search for a learned scholar who was located a few kilometres away in a neighbouring village. Being very bright, he grasped subject matters very quickly.

After completion of studies, Gopâlânanda Swâmi returned home. Performing God's worship himself, he also taught the same to other students of his village. His very life was concentrated on remaining calm and composed while his only aim in life was to get absorbed in God's worship. This attachment towards God grew more and more as each day passed. He was enlightened with the three types of Tapa and ever remained in the bliss of worshipping and meditating upon God.

On several occasions he had revealed his extraordinary powers due to his Yogic insight and supremacy acquired. Once, he was deeply moved by the suffering of people caused due to a severe drought. When the people appealed to him for help he was overcome with compassion and decided to call upon the rain gods. He drew his vision within and prayed to the Lord who appeared in his heart. By the Lord's grace, it rained heavily and the people were relieved of their sorrows. Devotees repeatedly bowed down at his feet and praised him for his benevolence.

Leaving Home

Khushâl Bhatt had heard from two Brâhmans in the name of Kâshirâm and Murlidhar that the Lord had incarnated upon the earth. These two Brâhmans were from Vadsar. At once his heart was on edge to meet God. Day and night he was only in the thought of meeting God at the earliest possible time. He could not concentrate in social affairs. He decided to devote his life to Lord Swâminârâyana.

Once, a Brâhman came to the village who he happened to meet. The Brâhman expressed his wish to go to Kâthiâvâd and Khushâl Bhatt agreed to accompany him. He immediately renowned his family life and took a spontaneous decision of proceeding to Kâthiâvâd. The Brâhman seemed to be taking great care of him. However, when they reached a place named Jetalpur near a Râyan tree plantation, the Brâhman disappeared. Khushâl Bhatt was astonished. When he reached the village he came to know that Lord Shree Swâminârâyana was at that time residing in Jetalpur. Khushâl Bhatt was overjoyed. He thought, 'That Brâhman was no one else but Lord Himself who brought me to the right place.' He prostrated before Lord Shree Swâminârâyana and placed his head at His feet. He was immensely happy thinking that his long cherished desire of meeting God in person was at last fulfilled.

Some time later Khushâl Bhatt was initiated with the Bhâgvati Dikshâ, and from then on he was known as Shree Gopâlânanda Swâmi. He became an adored saint and was surrounded by many disciples. According to Lord's instructions he travelled to many regions where he preached about Lord Swâminârâyana's glory. Due to his grace people were able to experience divine bliss.

Installation of Hanumânji at Sârangapur

Sârangapur is a village in the district of Kâthiâvâd. There lived a devotee called Vâghâ Khâchar. He had a son named Jivâ Khâchar. Jivâ and other devotees requested Swâmiji to install an idol of Lord Hanumânji in the village. Swâmiji arranged for a temple to be built and he himself carried out the ceremony of installing the Hanumânji idol in the newly

constructed temple. Swâmiji constantly gazed at the idol of Hanumânji and utilized his Yogic powers to invite Hanumanji to reside in the murti. The power and presence of Hanumânji is experienced by thousands of people, even today.

Other Works

Besides writing the Bhâshya on the Gitâ, Swâmi Gopâlânanda has authored many other books given below -

(1) Dharmadeva Pujâvidhi

(2) Bhaktidevi Pujâvidhi

(3) Vishnuyâga Paddhathi

(4) Vivekadip

(5) Bhaktisiddhi

(6) Bhâgavata Ekâdashaskandhni Shree Krishna Abhiprâya Bodhini Tikâ

(7) Bhâgavata Dvitiyaskandha Vyâkhyâ Shukabhiprâyabodhini

(8) Bhâgavata Dasamaskandha Vyâkhyâ Nigudhârth Prakâshikâ

(9) Brahmasutra Dipikâ

(10) Haribhakta Nâmaratnâvali

(11) Vedastutivyâkhyâ Shrityârtha Dipikâ

(12) Vedastuti Tikâ-Anvayârtha Prakâshikâ

(13) Purânukta Shrikrishnapujâ

(14) Hanumânpujâ Vidhi

Passing Away of Swâmiji

Due to constant requests from loving devotees of a village called Umreth, Swâmiji had traveled a long distance to reach there and bless the villagers. However, few days later he became ill and quickly returned to Vadtâl. He was preparing to leave his mortal body in the presence of holy saints and devotees. He meditated and connected himself with Shree

Hari. The surrounding people also started praying. Bhagavân Swâminârâyana appeared in front of Swâmiji who was surrounded by a huge crowd of followers. Shreeji Mahârâj immediately welcomed Swâmiji and led him into His divine vehicle and embraced him and proceeded to Aksharadhâma. Shree Gopâlânanda Swâmi lived for 71 years, 2 months and 17 days during which he led countless number of devotees towards God.

Dr. Swâmi Satyaprasâd Dâsji

(Vidyâ Varithi,Vedântâchârya)

Bhuj -Kutch

List of Abbreviations

Brahma Sutra	Br. Su.
Brhadâranyaka Upanishad	Brh. Up.
Bhagavad Gitâ	B.G.
Chândogya Upanishad	Ch. Up.
Isâ Upanishad	Is. Up.
Katha Upanishad	Kath. Up.
Mahâbhârata	Maha. Bh.
Svetâsvatara Upanishad	Sve. Up.
Subal Upanishad	Su. Up.
Taittiriya Âranyaka	Tai.A.

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Summary of Gitâ Chapters

Chapter 1 - Vishâda Yoga

(Lamenting the Consequence of War)

Chapter one introduces the scene, the setting, the circumstances and the characters involved in determining the reasons for the Bhagavad Gitâ's revelation. The scene is the sacred place of Kurukshetra. The setting is a battlefield. The circumstance is war. The main characters are the Supreme Lord Krishna and Prince Arjuna, witnessed by four million soldiers led by their respective military commanders. After naming the principal warriors on both sides, Arjuna's growing dejection is described due to the fear of losing friends and relatives in the course of the impending war and the subsequent sins attached to such action. Arjuna's weapon slipped from his hand and negated for war and seated himself on the surface of the chariot. Thus this chapter is entitled 'Lamenting the Consequence of War'.

Chapter 2 - Sânkhya Yoga

(The Yoga of Knowledge)

In chapter two Arjuna accepts the position as a disciple of Lord Krishna and having surrendered completely to Him requested the Lord to instruct him how to dispel his lamentation and grief. To dispel his ignorance and perplexity, Lord started with an introduction explaining the eternity of the soul. In various types of expressions after concluding the immortality of the soul, He reconciled him by explaining the normality of death and birth to become ready for the war. Lord also emphasized with reason not to grieve for any beings as that was not in his control. He made vivid the theory of duty. There are only a few fortunate Kshatriyas who, due to their previous meritorious deeds, have the privilege of going to battle and being worthy of heaven. He also made clear the significance of this battle to be fought. Seeing a little determination returning within Arjuna, Lord strengthens that determination by explaining the Karma Yoga and a technique to be observed while performing action. The technique is nothing else but giving up the results to the Lord. Renunciation of the fruit of

actions to the almighty is considered as a path of achieving his abode, i.e. Moksha. When Arjuna enquired about the definition of Sthitapragna, Lord Krishna explains its various stages. Further, Lord extended this chapter to control one's mind to win over the expectation of pleasure from external objects. Thus attaining peace and ridding of the feelings of I-ness and my-ness is stressed. This stage is named as Bhrahmi by attaining which one will not become confused or perplexed. Thus this chapter is entitled 'The Yoga of Knowledge'.

Chapter 3 - Karma Yoga

(The Eternal Duties of a Human Being)

Chapter three establishes the fact by various points of view that the performance of prescribed duties is obligatory for everyone. Here Lord Krishna exclusively and comprehensively explains how it is the duty of each and every member of society to carry out their functions and responsibilities in their respective stage of life according to the rules and regulations laid down by the scriptures to befit our position in the society in which we live. Further the Lord elaborated why such duties must be performed, what benefit is gained by performing them, and what harm is caused by not performing them. Actions that lead to bondage and actions that lead to salvation are also explained. All these points relating to duty have been described in detail. Thus this chapter is entitled 'The Eternal Duties of Human Beings'.

Chapter 4 - Gnyâna-Karma-Sannyâs Yoga

(The Yoga of Renunciation of Action in Knowledge)

In chapter four, Lord Krishna reveals how in Karma Yoga the knowledge of action is received by succeeding disciples, and also narrates the reason and nature of His descent into this material world. Here He explains His own characteristics, the paths of action and knowledge as well as the wisdom regarding the supreme knowledge which results at the culmination of the two aspects, viz., the aspect of work and the aspect of knowledge. Thus this chapter is entitled 'The Yoga of Renunciation of Action in Knowledge'.

Chapter 5 - Sannyâs Yoga

(Yoga of True Renunciation)

After being requested by Arjuna to prescribe any one path which will yield the ultimate result between Gnyâna Yoga (renunciation of Karma) and Karma Yoga, in chapter five Lord Krishna defines the concepts of action with detachment (Karma Yoga) and renunciation in actions (Gnyâna Yoga) explaining them to be the means of the same goal. He also emphasizes that Karma Yoga is better than Gnyân Yoga. The doer of all duties will never feel that he is performing his duties. Such doer will realize them to be the qualities of nature and will never accept its ownership upon himself. This is the way to get rid of the results which affect us being good or bad leading to bondage. The great Karmayogis, with the body and the mind free from ego, perform work with determination for the purification of the Self. Adopting duties in this strategic manner, i.e. abandoning the fruits of work, leads to perpetual peace arising from Self realisation. But those desireful for the fruits of actions become subject of bondage. Here, Lord Krishna explains how salvation is attained by the pursuance of these paths. Thus this chapter is entitled 'Yoga of True Renunciation'.

Chapter 6 - Dhyâna Yoga

(Yoga of Meditation)

In chapter six Lord Krishna reveals Ashtânga (eight-fold) Yoga, and the exact process of practicing such Yoga. He explains in detail the difficulties of the mind and the procedures by which one can gain mastery over the mind through Yoga which reveals the spiritual nature of a living entity. He narrates also the methods to control the mind. In the middle, being questioned by Arjuna regarding the stage of incompletion in Yoga and the position of such a person, Lord Krishna answers, 'No one who does good in the form of practicing Yoga, which is the highest good deed, will ever meet with misfortune'. And being questioned about Yogabhrashta, He further narrates the result of Yogabhrashta (disengagement from Yoga). A Yogabhrashta would attain the higher worlds for his meritorious deeds and return back by taking birth in a pious and prosperous circumstance and gradually progressing in his Yoga, getting rid of all remaining impurities

to reach his highest goal. Lord Krishna eulogizes the Yogi whose thoughts become profound by the practice of Yoga. Four-fold classification of Yogis, the support of Yoga, success in Yoga, and the greatness of Bhakti Yoga, are also the subjects of this chapter.

Chapter 7 - Gnyâna-Vignyâna Yoga

(Yoga of Knowledge and Realization)

In chapter seven Lord Krishna gives concrete knowledge of the absolute reality as well as the opulence of divinity. He describes His illusory energy in the material existence called Mâyâ and declares how extremely difficult it is to surmount it. He reveals that He can never be approached by evil. He also describes how the four types of people attracted to divinity by their meritorious deeds, approach him, i.e. the distressed, the cravers, desirous of wealth, and who seeks knowledge of Him. Among these, the fourth is the best, as he dwells with his devotion. The love he has for the Almighty is unique. God also possesses the same amount of love for him. Such a devoted person reaches His lotus feet at the end of several births and such one is very hard to be found. Here Lord Krishna reveals the subtle truth by saying, ‘Whoever desires to worship any deity, other than Myself, I provide the motivation to him and remove any obstacles in his path of worship. By worshipping with zeal his favourite deity, he attains the results provided by Me. But those results are impermanent. They reach those deities. But those who worship Me, attain Me.’ In conclusion, He reveals that, ‘One who considers Me as Adhibhuta or Adhidaiva or Adhi Yagna, remembers Me at the time of death and reaches Me. Thus this chapter is entitled ‘Yoga of Knowledge and Realization’.

Chapter 8 - Akshara Brahma Yoga

(The Yoga of the Imperishable Brahma)

In chapter eight after explaining the terms Adhibhuta, Adhidaiva and Adhiyagna, Lord Krishna emphasizes the science of Yoga. Revealing that one attains whatever one remembers at the end of one’s life, Lord emphasizes the significance of His thought at the time of death. Hence every one is ordered to be with His thoughts always. It is also revealed

that by constant meditation on Paramapurusha without deviation, one can remember Him at the end of his life. All worlds, including the world of Brahmâ, are subject to destruction. But for those who have attained Him will not ever be subjected to rebirth. Also He gives information on the creation of the material worlds as well as establishing a distinction between them and the spiritual world. Here He explains the light and dark paths. One who crosses the light path attains the eternal world, and the other path leads to this mundane world again.

Chapter 9 - Râja-Vidyâ-Guhya Yoga

(Confidential Knowledge of the Ultimate Truth)

In chapter nine Lord Krishna reveals the sovereign science (Râja Vidyâ) and the sovereign secret (Râja Guhya). He explains how the entire material existence is created, pervaded, maintained and annihilated by His external energy, and how all beings come and go under His supervision. All beings, sentient and insentient, at the end of the Kalpa, become His Prakriti (part of His body). He will make them manifest again at the beginning of the new Kalpa. The actions of creation, etc., will not bind Him as He remains neutral. When He stays as a controller, the matter (Prakriti) produces this world of movable and immovable things. By this means the universe revolves. But the ignorant, not knowing His incomparable state as the Lord of the universe, conceive Him as a normal human being when He incarnates in the human form. But the great one understands Him as the prime reason of this whole universe as they have the vision of divinity. They always chant His names and meditate upon Him. Lord also reveals His universal form by declaring Himself as being prevalent in several forms such as sacrifice, Svadhâ (which pleases the manes), oblation, mantra, fire, father, mother, supporter, purifier, Pranava, all the Vedas, goal, controller, witness, and the abode. He is the one who provides the heat to the sun and holds back the rains. Those who meditate on Him, desiring no other fruits, and yearning for eternal union with Him, are released from Samsâra and attain eternal bliss. The subject matters covered subsequently are primarily concerned with devotional service, and the Lord Himself orders in the final verse to fix one's mind on Him, to be humble towards Him, regard Him as the highest goal and to fix the mind in

Him by which one can attain Him. Thus this chapter is entitled 'Confidential Knowledge of the Ultimate Truth.'

Chapter 10 – Vibhuti Yoga

(The Yoga of Divine Manifestations)

Chapter ten plays the vital role in generating and developing devotion. Bhagavân reveals His exalted position as the cause of all causes. He also specifies His special manifestations and opulence. As per the prayer of Arjuna, the Lord describes His opulence. Anything which appears glorious, prosperous and full of prowess should be understood as having emerged from a particle of His splendour. Lord Krishna has given a huge list of His magnificence beginning with, 'Of the Âdityas I am Vishnu, among the lights I am the radiant Sun, etc.' Further He adds, 'There is no end to My manifestations. What you have heard however is mere illustrations of My limitless grandeur.' To say in short through the words of Lord Krishna, 'I am, indeed, the seed of all beings. There is nothing moving or stationary that can exist without Me,' is an essential aspect of this chapter.

Chapter 11 - Vishvarupa-Darshana Yoga

(The Vision of the Universal Form)

In chapter eleven, revealing his gratitude for removing his ignorance, Arjuna further wants to behold the universal form of Lord Krishna and humbly requests to reveal that. The way of his request pleases Krishna and at once He starts to reveal His transcendent form of various colours and contours. Arjuna is given divine sight, but he cannot bear the vision of the divine form of the Lord and starts to eulogize Krishna. Lord reveals the truth that it is extremely difficult to comprehend His divine universal form. Even celestials have always longed to see this form. Thus this chapter is entitled 'The Vision of the Universal Form.'

Chapter 12 - Bhakti Yoga

(The Yoga of Devotion)

In chapter twelve, Lord Krishna answers the following question posed by Arjuna, 'Who is better amongst those who seek You and those

who seek the Self?' Lord answers that the devotee who meditates upon Him with an aim of having eternal union with Him is better than the other who seeks the Self. The seeker of the Self can also attain Him, but by encountering many difficulties along the way. But for the previous one the Lord Himself assists in his upliftment. Additionally, He explains the different forms of spiritual disciplines and discusses the qualities of the devotees, who, by performing their activities in this way become very dear to Him. Thus this chapter is entitled 'The Yoga of Devotion.'

Chapter 13 - Kshetra-Kshetragnya Vibhâga Yoga

(The Individual and the Ultimate Consciousness)

In chapter thirteen Lord Krishna reveals the difference between the physical body and the immortal soul. He explains that the physical is transitory and perishable whereas the soul is immutable and eternal. He also lists some virtues which arise in the course of the connection of the Self with the body, which should be cultivated as means of gaining knowledge such as Amânitvam, Adambhitvam, etc. The Lord also gives precise knowledge about the individual soul and the ultimate soul. Thus this chapter is entitled 'The Individual and the Ultimate Consciousness.'

Chapter 14 - Gunatraya-Vibhâga Yoga

(The Three Qualities of Material Nature)

In chapter fourteen Lord Krishna reveals matters pertaining to goodness, passion and ignorance by which everything in the material existence is influenced by. He gives pertinent details on the essential characteristics of each quality of nature individually, their cause, the level of their potency, how they influence a living entity affected by them as well as the signs of one who has risen above them. Here He clearly advises to relinquish oneself from ignorance and passion and adopt the path of pure goodness until acquiring the ability to transcend them. To say in short, the constituent characteristics of the body; their work; the method to overcome them and method to achieve the three goals (Kaivalyam, Aishvaryam, and Moksham) by the grace of God are the subject matters of this chapter. Teachings such as 'From Sattva is born wisdom (realization of the Self), from Rajas is born greed and from Tamas is born delusion as well as

ignorance,' and 'Those who are steady in Sattva go upwards; Râjasika people remain in the middle and Tâmasika people go downwards,' are interesting pieces of information in this chapter. Thus this chapter is entitled 'The Three Qualities of Material Nature.'

Chapter 15 - Purushottama Yoga

(Realization of the Ultimate Truth)

Chapter fifteen starts with the very familiar Shloka, **'urdhvamulam adhahshâkham…vedavit'.** Lord Krishna reveals the virtues, the glories and transcendental characteristics of God being omnipotent, omniscient and omnipresent, differentiating Him from sentient Self. He is seated in the heart of all. From Him flows memories, knowledge and ignorance. He is the one to be known through the Vedas. He alone is the bestower of the fruit promised by the Vedas and He alone is the true knower of the meaning of the Vedas. Apart from the Self and the released Self, the third one is the Supreme, who is totally different from both. He is known as Brahma or Ishvara and bares all the three worlds within Himself. Also Lord Krishna explains the purpose and value of knowing about God and the means by which He can be realized. Thus this chapter is entitled 'Realization of the Ultimate Truth.'

Chapter 16 - Daivasura-Sampad-Vibhâga Yoga

(The Divine and Demoniac Natures)

In chapter sixteen Lord Krishna describes in detail the divine properties and conducts and actions which are righteous in nature and conducive to divinity. Some of the divine qualities mentioned are fearlessness, mental purity, remaining steady, etc. These are the qualities of those born to carry out the commands of the Lord. Also He delineates the devilish properties and ill conducts which are unrighteous in nature. The qualities of those born to break the commands of the Lord are mentioned as ostentation, arrogance, self conceit, anger, harshness, etc. The differentiation among the qualities of the divine and the evil is prescribed only to be in the control of Shâstras, and to preserve the detailed knowledge of the truth and means to be practiced. In conclusion, Lord Krishna says, 'He

who, throwing overboard My commands in the form of the Vedas and does not tread the path which pleases Me, attains neither happiness nor success here, nor the highest goal (Moksha) hereafter.' Thus this chapter is entitled 'The Divine and the Demoniac Natures'.

Chapter 17 - Shraddhâtraya-Vibhâga Yoga

(The Three Divisions of Faith)

In chapter seventeen Lord Krishna classifies the three divisions of faith, revealing the different qualities of faith in the Supreme that determine the character of living entities. These three types of faith determine one's consciousness in this world. To identify the Sâttvikas, Râjasikas and Tâmasikas, He explains their behaviours and their nature. In the same way He narrates three kinds of food, offerings, penance, charity, etc. Thus this chapter is entitled 'The Three Divisions of Faith'.

Chapter 18 - Moksha-Upadesha Yoga

(Final Revelation of the Ultimate Truth)

In this final chapter Lord Krishna sums up the previous chapters and describes the attainment of salvation by the paths of Karma Yoga, as described in chapters one to six, and by Gnyâna Yoga, as described in chapters thirteen to eighteen. The Lord explains that while following these paths one must offer, without reservation, everything to God. The knowledge revealed progressively becomes more subtle than previous chapters. He eulogises the person desirous of Moksha extremely. This chapter contains large number of verses. Several verses are highly significant such as **'ishvarah sarvabhutânâm…'**, **'tameva sharanam gaccha…'**, **'manmanâ bhava madbhakto…'**, **'sarvadharmân parityajya…'**, etc., are placed in this conclusive part. In this chapter He reveals that the whole Bhagawad Gitâ is highly secret and not to be taught to the unworthy and at the same time to be taught to the worthy person. He says, 'Such a preceptor who teaches the worthy one, reaches Me, attaining Bhakti gradually'. By this whole teaching, He convinced Arjuna to fight and subsequently Arjuna casted away his stubbornness not to fight saying, 'Destroyed is my delusion, and through Your grace true knowledge is gained'. Thus this chapter is entitled 'Final Revelation of the Ultimate Truth'.

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

जयतु भगवान् श्रीस्वामिनारायणः ।

श्रीमद्भगवद्गीताभाष्यम्

परमपूज्यपाद सद्गुरुवर्य श्रीगोपालानन्दमुनिप्रणीतम् ।

यो विश्वस्य प्रतिष्ठा प्रभवति च यतो लीयते यत्र चैतत्
योऽनन्ताश्चर्यशक्तिस्त्रिविधचिदचितामान्तरो यो नियन्ता ।
निःसीमानन्दभूमा निरवधिकाद्यसंवासधामानवद्यः
सोऽयं त्रय्यन्तवेद्या निवसतु हृदये स्वामिनारायणो नः ॥ १ ॥

Gitâ Bhâshya by
Sadguru Shree Gopâlânanda Muni

Lord Shree Swâminârâyana, who is the sole base of the universe; from whom the universe evolves; in whom it merges; who holds unlimited astonishing powers; who appears in three-fold ways; who is the inner controller of sentient (living) and insentient (lifeless) world; who is full of abundant bliss; in whom resides countless qualities; who is flawless; who is to be understood through the knowledge of the Upanishads; may He live in my heart. ‖ 1 ‖

I bow before Hari, the son of Dharma, by drinking the nectar of whose lotus feet the saints are quenched and do not desire for the four types of liberation. ‖ 2 ‖

Meditating upon Shree Sahajânanda Swâmi, I, Shree

भाष्यम्–

यत्पादाब्जमधु प्राप्य तृप्ताः सन्तो मधुव्रताः ।
मुक्त्यामोदे न लुभ्यन्ते तं वन्दे वृषनन्दनम् ॥ २ ॥
ध्यात्वा श्रीसहजानन्दं भगवद्भावदीपिकाम् ।
गोपालानन्दनामाहं कुर्वे सद्वृन्दतुष्टये ॥ ३ ॥
अस्थानस्नेहदोषप्रभवकरुणया धर्मविभ्रान्तचित्तम्
कार्याकार्येषु मूढं गुरुजनवधतो भीतभीतं विषण्णम् ।
पार्थं धर्मे नियुञ्जन् हिततममखिलस्याह यद्वासुदेवो
गीताशास्त्रं तदेतन्निरुपमममृतं सेव्यतां तापशान्त्यै ॥ ४ ॥
कर्मयोगो ज्ञानयोगो भक्तियोग इति त्रयः ।
पन्था निःश्रेयसस्यास्मिन् शास्त्रे स्पष्टं प्रकीर्तिताः ॥ ५ ॥
सिद्धोपायैकनिष्ठानामत्यन्तं हृदयङ्गमा ।
प्रपत्तिर्नाम सुगमः पन्था अन्ते निरुप्यते ॥ ६ ॥

Gopâlânanda, attempt to explain the teachings of Bhagavân, for the satisfaction of saints. ‖ 3 ‖

Due to uncalled-for sympathy, which arose in the mind of Arjuna, who was confused to decide the proper way of action, and was afraid of killing his masters in the battlefield; to motivate him on the righteous way, Lord Vâsudeva narrated the Gitâ, beneficial to all; the excellent nectar that is to be savored for destruction of all miseries. ‖ 4 ‖

In this Gitâ Shâstra, the three methods, namely Karma Yoga - the path of action, Gnyâna Yoga - the path of knowledge, and Bhakti Yoga - the path of devotion, are explained which lead to liberation from the cycle of birth and death. ‖ 5 ‖

At the end of the Gitâ Shâstra, the path of complete surrender, which is the most agreeable to and cherished by the devotees having firm faith in the Supreme Person, who is perfect in Himself, is told as the only means to attain Him. ‖ 6 ‖

The three paths are dependent on each other. One of these paths

तत्र त्रयोऽपि सापेक्षाः कर्मयोगादयो मिथः ।
प्राधान्यं रुचिभेदेन तेष्वेकस्य भवत्यपि ।। ७ ।।
निष्कामभक्तिनिष्ठानां प्रपत्तावादरो महान् ।
त्रयाणामपि तेषां तु फलकोटौ समन्वयः ।। ८ ।।
सूचितः सोऽयमारम्भे गीतासारार्थसङ्ग्रहः ।
तत्र तत्र प्रकरणे व्याख्यास्यामो विशेषतः ।। ९ ।।

भाष्यम् –

कौरवपाण्डवयुद्धकथाज्ञानार्थं जनमेजयेन राज्ञा पृष्टो मुनिर्वैशम्पायनः कौरवपाण्डवानां युद्धकथामाह । तत्र धृतराष्ट्रसञ्जयसंवादः प्रस्तूयते – धृतराष्ट्र उवाचेत्यादिना ।

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may be given prominence and should be duly followed according to one's own nature. ‖ 7 ‖

Those who are fully committed to unmotivated (Nishkâma) devotion, should honour the way of Prapatti (total surrender), for all the three paths finally come to the same fruition. ‖ 8 ‖

In this way I have told the essence of the Gitâ at the outset. The explanations will follow as per the content in the respective chapters. ‖ 9 ‖

Chapter 1

Vishâda Yoga

Lamenting the Consequence of War

With reference to the enquiry of King Janamejaya with Muni Vaishampâyana about the great Mahâbhârat war between Kauravas and Pândavas, Vaishampâyana narrated it to him. In that narration, the dialogue between Dhritarâshtra and Sanjaya, which begins with the words 'Dhritarâshtra said…' is being presented.

धृतराष्ट्र उवाच–

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत ? सञ्जय ! ॥ १ ॥

धर्मक्षेत्र इति । हे सञ्जय ! युयुत्सवः – योद्धुमिच्छन्तः । धर्मक्षेत्रे–धर्मस्य देवयजनरूपस्य क्षेत्रम्–भूमिः देवयजनस्थानमित्यर्थः । तस्मिन् कुरुक्षेत्रे । तत्र जाबालश्रुतिः– 'यदनु कुरुक्षेत्रं देवानां देवयजनं सर्वेषां भूतानां ब्रह्मसदनम्' इति । तथा शतपथश्रुतिश्च– 'कुरुक्षेत्रं देवयजनम्' इति । समवेताः – सङ्गताः, मामकाः – मदीयाः पुत्राः, स्नेहव्यञ्जकोऽयं निर्देशः । पाण्डवाः–पाण्डुपुत्राश्च, अप्रीतिसूचकोऽयं निर्देशः। किमकुर्वत ? किं कुर्वन्ति स्म ? ॥ १ ॥

STANZA 1

Dhritarâshtra uvâch:

dharmakshetre kurukshetre samavetâ yuyutsavah;
mâmakâh pândavâshchaiva kim akurvata sanjaya.

Translation- Dhritarâshtra said: O Sanjaya! In the holy field of Kurukshetra, my sons and the sons of Pându, having gathered together and eager to fight, what did they do? || 1 ||

Commentary

He sanjaya - O Sanjaya! **Yuyutsavah** - Those who are eager to fight, **dharmakshetre** – Dharmasya - of the worship of God, Kshetram - land, i.e. land where worship is performed, **kurukshetre** – in that land called Kurukshetra.

Jâbâl Shruti runs as, ‘This Kurukshetra is a place of worship of gods for all beings, it is the abode of Brahma.’ (Jâbâl Upanishad, 1.1). Similarly in Shatapath it is said, ‘Kurukshetra is a place of worship of gods.’ **Samavetâh** - Gathered together, **mâmakâh** - my sons, this word shows attachment, **pândavâh** - sons of Pându; hatred is indicated by this word, **kim akurvata** - what did they do?

सञ्जय उवाच–

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

दृष्ट्वा त्विति । तु वैलक्षण्ये । पाण्डवानामनीकम्– पृतनाम्, व्यूढम्– धृष्टद्युम्नादिभिः शकटव्यूहादिरचनया रचितं, युद्धयोग्यं कृतमित्यर्थः । दृष्ट्वा– समीक्ष्य, तदा–आहवोद्योगकाले । आचार्यम्–द्रोणसंज्ञं धनुर्विद्योपदेष्टारं गुरुम् । उपसङ्गम्य–समीपं गत्वा, राजा – दुर्योधनः । इदम्–वक्ष्यमाणं वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य ! महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

हे आचार्य! एताम्–समीपतरवर्त्तिनीम् । भवद्विधानपि महतस्तिरस्कृत्य

STANZA 2

Sanjaya uvâch:

drishtvâ tu pândavânikam vyudham duryodhanastadâ;
âchâryam upasangamya râjâ vachanam abravit.

Translation- Sanjaya said: Then seeing the large army of Pândavas, well arranged by Dhrishtadyumna, Duryodhana approached his teacher Drona before commencement of the war and said thus. || 2 ||

Commentary

Tu - This word is used to represent difference. **Pândavânikam -** Huge army of Pândavas, **vyudham -** the particular Sakata-like (car-like) group of army formed by Dhrishtadyumna and others, it means specially designed for war, **drishtvâ -** observing, **tadâ -** at the time of beginning of war, **âchâryam** - to the teacher Drona who taught the skills of archery, **upasangamya** - approaching, **raja duryodhana** - King Duryodhana, **vachanam abravit** - uttered the following words.

STANZA 3

pashyaitâm pânduputrânâm âchârya mahatim chamum;
vyudhâm drupadaputrena tava shishyena dhimatâ.

Translation- O Master, see this mighty army of the sons of Pându

निर्भयमतिनिकटप्रदेशे समवेतामिति यावत् । पाण्डुपुत्राणाम् । महतीम्–शत्रुभिर्जेतुमशक्यत्त्वादत्युत्कृष्टाम् । चमूम्सेनाम् । पश्य । कथम्भूताम् ? तव शिष्येण धीमता–शकटव्यूहादिरचनायां कुशलेन द्रुपदपुत्रेण धृष्टद्युम्नेन । व्यूढाम्–विविधव्यूहरचनया स्थापिताम् ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥
धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥
युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

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arranged in a car-shape by your intelligent disciple, the son of Drupada, standing fearlessly, disregarding the great warriors like you. || 3 ||

Commentary

He âchârya - O Master, **etam** - standing near by, disregarding great warriors like you, this army of sons of Pându gathered here without fear, **mahatim** - mighty as it is, impossible to overcome for the enemies, **chamum** – military, **pasya** - see.

How is it? Arranged by your intelligent disciple Dhrishtadyumna, the son of Drupada, skilled in arranging an army in the form of a car-shape, etc., **vyudham** - arranged in different formations. || 3 ||

STANZAS 4-6

atra shurâ maheshvâsâ bhimârjunasamâ yudhi;
yuyudhâno virâtashcha drupadashcha mahârathah.

dhrishtaketush chekitânah kâshirâjashcha viryavân;
purujit kuntibhojashcha shaibyashcha narapungavah.

yudhâmanyushcha vikrânta uttamaujâshcha viryavân;
saubhadro draupadeyâshcha sarva eva mahârathâh.

Translation- Here are the great warriors who hold the heaviest bows and are equal to Bhima and Arjuna, like Yuyudhâna, Virâta and

भवता युद्धेऽवहितेन भाव्यमिति व्यञ्जयन् परेषु शूरान्नाम्ना निर्दिशति– अत्रेति । अत्र–अस्यां सेनायाम् । महेष्वासाः–महान्त इष्वासा धनूंषि येषां ते । युधि–रणे । भीमार्जुनसमाःभीमार्जुनाभ्यां तुल्याः– । शूरा भवन्ति । तानेवाभिधानैर्द–र्शयति–युयुधानः–सात्यकिः, विराटः, द्रुपदश्च । महारथ इति त्रयाणां विशेषणम् ॥

धृष्टकेतुरिति । धृष्टकेतुः, चेकितानः, काशिराजश्च । त्रयो राजान इमे । तेषां विशेषणम् वीर्यवानिति । पुरुजित्कुन्तिभोजशैब्यानां विशेषणम्–नरपुङ्गव इति । नरपुङ्गवः–नरश्रेष्ठः ॥

युधामन्युरिति । विक्रान्तो युधामन्युर्नामैको राजा । विर्यवांश्चोत्तमौजा द्वितीयः। अथवोक्तेषु नृपेषु सर्वाणि विशेषणानि समुच्चित्य सर्वत्र योजनीयानि । सौभद्रः–

Drupada the mighty chariot-warriors.

Dhrishtaketu, Chekitâna and the brave king of Kâshi; Purujit, Kuntibhoj and Saibya, heroes among men; the mighty Yudhâmanyu, the strong Uttamaujâ, and Abhimanyu - the son of Subhadrâ and the sons of Draupadi, all are great Mahârathis (mighty chariot-warriors). ||4-6||

Commentary

Suggesting that, 'may you please be attentive to the happenings in the battlefield,' he indicates the names of warriors from the enemy's side.

Atra - In this army, **maheshvâsahâ** - who hold heaviest bows, **yudhi** - in the battle, **bhimârjunasamâh** - brave warriors equal to Bhima and Arjuna are over there. Their names are Yudhâmanyu, Sâtyaki, Virât and Drupad. They are indicated by the adjective **mahârath**.

Dhrishtaketu, chekitân, and **kâshirâj**, these three are kings. The adjective used for them is **viryavân -** valorous. The adjective for **purujit, kuntibhoj** and **saibya,** is **narapungavah -** heroes among men**.**

Yudhâmanyuhu - Yudhâmanyu is a king. **Uttamaujâ** is another king. Or the adjectives Narapungavah, etc., can be appropriately used for the kings referred to above. **Saubhadrah -** The son of Subhadrâ, i.e. Abhimanyu; **draupadeyâh -** the five sons namely Prativindhya and others born of Draupadi and the Pândavs. The word 'cha' suggest other kings like Pandya, etc. All of them are **mahârathis,** no one is inferior.

सुभद्रासुतोऽभिमन्युः । द्रौपदेयाश्च–द्रोपद्यां पाण्डवेभ्य उत्पन्नाः प्रतिविन्ध्याद्याः पञ्च पुत्राः । चकारादन्येऽपि पाण्ड्यराजादयः । सर्व एव महारथाः– सर्वेऽपि महारथा एव, नैकोऽपि न्यूनः । लक्षणं प्रोक्तं महारथादीनाम् 'एको दश सहस्त्राणि योधयेद्यस्तु धन्विनाम् । शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः ॥ अमितान् योधयेद्यस्तु सम्प्रोक्तोऽतिरथस्तु सः । रथी त्वेकेन यो युद्ध्येत्तन्न्यूनोऽर्द्धरथो मतः' इति ॥ ४–६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध ! द्विजोत्तम ! ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

अस्माकं त्विति । हे द्विजोत्तम ! अस्माकं ये विशिष्टा उत्कृष्टास्तान्निबोध! । ये च मम सैन्यस्य नायकाः–मुख्या नेतारः सन्ति, तान् । संज्ञार्थम्–असंख्येषु तेषु

The special qualities of a Mahârathi are told thus - One who can fight alone against ten thousand bowmen, and who is not only an expert in weaponry but also in the war-techniques, is hailed as a Mâhârathi. One who can single-handedly fight against countless warriors is called Atirathi. One who fights against a single warrior is called a Rathi. Inferior to a Rathi is known as Ardharathi. ||4-6||

STANZA 7

asmâkam tu vishishtâ ye tân nibodha dvijottama;
nâyakâh mama sainyasya samgnyârtham tân bravimi te.

Translation- Know also, O best among Brâhmans (Dronâchârya), the leaders of my army who are the most distinguished among countless warriors, I shall tell their names for your information. || 7||

Commentary

He dvijottam - O best among the Brâhmans! **Asmâkam ye vishishta tân nibodh -** Now know about the distinguished ones on our side, **ye cha mama sainyasya nâyakâh -** and those who are leading warriors of our army. **Sangnyârtham -** To inform you, I point out a few by name, out of many of them. || 7 ||

First he announces the names of distinguished leaders from both sides in the next stanza **'Bhavân**…etc.'

नामभिरुपलक्षयितुं ते ब्रवीमि ॥ ७ ॥

उभयेषु तेषु विशिष्टनायकेषु प्रथमतः श्रेष्ठान् द्योतयति–भवानिति ।

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

समितिञ्जय इति । इदं चतुर्णां विशेषणम्, कृपाचार्यविशेषणं वा । ततो नायकानाह– अश्वत्थामेत्यादिना । सौमदत्तिः– सोमदत्तस्यापत्यं जयद्रथः । जयद्रथ इति क्वचित्पाठः । जयद्रथः – सिन्धुराजः ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

STANZA 8

bhavân bhishmashcha karnashcha kripashcha samitinjayah;
ashvatthâmâ vikarnashcha saumadattis tathaiva cha.

Translation- Yourself, Bhishma, Karna, Kripa, who are ever victorious in battle; and Ashvatthâmâ, Vikarna and Jaydratha, the son of Somadatt. || 8 ||

Commentary

Samitinjaya - Victorious. This adjective applies to four of the chiefs, or particularly to Kripâchârya. Then he speaks about the leaders like Ashvatthâmâ and others. **Saumadattih -** Jaydrath, the son of Somadatt. Elsewhere the word 'Jaydratha' is used. Jaydratha was the king of Sindhu. || 8 ||

STANZA 9

anye cha bahavah shurâ madarthe tyaktajivitâh;
nânâshastrapraharanâh sarve yuddhavishâradâh.

Translation - There are many other brave heroes who are ready to give up their lives for my sake and who are equipped with manifold weapons as well as being experts in the art of battle. || 9 ||

Commentary

There are many other valiant warriors namely Shalya, Kritavarma,

अन्य इति । अन्ये च शल्यकृतवर्माद्या बहवः शूराः सन्ति । कथम्भूताः ? मदर्थे–मत्प्रयोजनाय त्यक्तजीविताः । नानाविधानि शस्त्राणि प्रहरणानि च येषां ते । सर्वे युद्धविशारदाः – युद्धकरणेऽतीव कुशलाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

अपर्याप्तमिति । तत्–पूर्वोक्तैर्विशिष्टैर्नायकैश्च सहितमपि, भीष्मेणाभिरक्षितमप्यस्मदीयं बलम्–अनीकम् । अपर्याप्तम्–तेषां सैन्येन समं युद्धं कर्तुं पर्याप्तम्–समर्थं, न भाति । एतेषाम् – मम शत्रूणाम् इदं बलं तु भीमेनाभिरक्षितं सत्, पर्याप्तम्–समर्थं भाति । पितामहस्य उभयपक्षपातित्वादस्मत्सैन्यं शत्रुसैन्यजयं प्रत्यसमर्थम् । वृकोदरस्यैकपक्षवृत्तित्वात्तद्बलं तु समर्थमिति भावः ॥ १० ॥

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etc., **madarthe tyaktajivitah -** who are determined to give up their life for my sake, **nânâshastrapraharanâh -** who hold different types of weapons for fighting, **sarve yuddhavishâradâh -** all of them are experts in the art of battle. ‖ 9 ‖

STANZA 10

aparyâptam tad asmâkam balam bhishmâbhirakshitam;
paryâptam tvidam eteshâm balam bhimâbhirakshitam.

Translation- This army of ours, guided by Bhishma, does not seem to be competent enough to conquer the enemy. However their army, protected by Bhima seems competent. ‖ 10 ‖

Commentary

Tat - That, along with the leaders already referred to, **bhishmenâbhirakshitam api-asmadiyam balam -** our army, though protected by Bhishma, **aparyâptam -** does not seem capable of fighting against their army.

Eteshâm - This army of my enemy’s, protected by Bhima**, paryâptam -** seems to be competent. Due to Bhishma’s favourableness towards both parties, our army does not seem to be able to conquer the enemy’s army. The purport is that because of Bhima’s single-minded support to his own side, his army is more competent. ‖ 10 ‖

अतः परं कर्तव्यविशेषं द्योतयति – अयनेषु चेति ।

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

अयनेषु–व्यूहगमनवर्त्मसु, यथाभागं विभक्ताः स्वं स्वं रणस्थान-मत्यक्त्वावस्थिताः सन्तः, भवन्तः सर्वेऽपि युद्धाभिनिवेशादग्रतः पार्श्वतः पृष्ठतश्चावीक्षमाणं भीष्मं पृतनापतिमेव रक्षन्तु । सैन्यपतिभीष्मरक्षणेन सर्वेषां रक्षणं भविष्यतीत्यभिप्रायः ॥ ११ ॥

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

In the next stanza, '**Ayaneshu cha…**etc.,' he instructs the warriors about their particular duties.

STANZA 11

ayaneshu cha sarveshu yathâbhâgam avasthitâh;
bhishmam evâbhirakshantu bhavantah sarva eva hi.

Translation- Therefore, all of you stationed at your positions in your respective divisions, guard Bhishma from all sides. || 11 ||

Commentary

Ayaneshu - On the way to enter the military array, stand without leaving your assigned positions, according to your divisions. **Bhavantah rakshantu -** All of you protect Bhishma who is busy in operation, strongly fighting; from the front-side, from along-side and from the rear, protect him as the chief of the army. It is suggested that by the protection of Bhishma, the commander of the army, all will be protected.

STANZA 12

tasya sanjanayan harsham kuruvriddhah pitâmahah;
simhanâdam vinadyocchaih shankham dadhmau pratâpavân.

Translation- Then Bhishma, the valiant grandsire and the senior-most of the Kurus, to remove the doubt in Duryodhana's mind and to cheer him up, made a loud roar like a lion and blew his conch. || 12 ||

तस्येति । तस्य–स्वस्मिन्नाशङ्कमानस्य हर्षं सञ्जनयन्नुत्पादयन्, स्वस्मिन्सम्भाव्यमानामाशङ्कामपनुदन्नित्येतत् । कुरुवृद्धः प्रतापवान् पितामहो–भीष्मः, उच्चैः–उच्चस्वरेण, आदौ सिंहनादम्–सिंहनादसदृशं शब्दं कृत्वा, शङ्खं दध्मौ–तदनन्तरं शङ्खनादं कृतवानित्यर्थः ॥ १२ ॥

पृतनापतेः शान्तनवस्य आहवोत्साहं ज्ञात्वा सर्वत्र सङ्ग्रामोत्सव उत्पन्न इति वदति–ततः शङ्खा इति ।

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततो–गाङ्गेयस्य बलपतेः प्रवृत्त्यनन्तरम् । पणवाः, आनकाः, गोमुखाश्च–वाद्यविशेषाः । सहसा–तत्कालमेव । अभ्यहन्यन्त–वादितवन्तः । कर्मकर्तरि

Commentary

Tasya - His (Duryodhana's), who was doubtful about Bhishma, **harsham sanjanayan -** to please him, to clear the doubt which occurred in his mind **kuru-vriddhah pratâpavân pitâmahah** - Bhishma, the eldest of Kurus, the grandfather, **ucchhaih** - in high pitch, **âdau simhanâdam** - first making a sound like a roar of a lion, **shankham dadhmau** - blew his large conch. || 12 ||

Acknowledging the army chief Bhishma's enthusiasm in war, the excitement of war was aroused all over the army. This is expressed in the next stanza '**Tatah**…etc.'

STANZA 13

tatah shankhâshcha bheryashcha panavânakagomukhâh;
sahasaivâbhyahanyanta sa shabdastumulo'bhavat.

Translation- Thereupon conches, kettledrums, trumpets, tabores, blow-horns, etc., were blared forth. That sound was thunderous. || 13 ||

Commentary

Tatah - After that act of Bhishma, the son of Gangâ and the commander of the army, **panavâh, ânakah, gomukhâscha -** special musical war instruments, **sahasâ** - instantly **abhyahanyanta** - were sounded.

लङ्प्रयोगः । ततः स शब्दः-भेर्यादिवाद्यशब्दः । तुमुलो महान्, अभवत् ॥ १३ ॥

अथ पाण्डवबले सम्प्रवृत्तं सङ्ग्रामोत्साहं प्रकाशयति-तत इत्यादिश्लोकपञ्चकेन ।

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥
पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चपराजितः ॥ १७ ॥

(**‘**Karma-kartari-lan-prayogh’ - in the predicate ‘they beat the drums’, the usage of ‘Lan’ imperfect is in the agent active voice).

Tatah sa sabdah - The sound of the war instruments like that of Bheri, etc., **tumulo** - sounded very loud. || 13||

Now he reveals the degree of enthusiasm in the army of Pândavs in the next four stanzas beginning with the word ‘**Tatah**…etc.’

STANZAS 14-17

tatah shvetair hayair yukte mahati syandane sthitau;
mâdhavah pândavashchaiva divyau shankhau pradadhmatuh.

pânchajanyam hrishikesho devadattam dhananjayah;
paundram dadhmau mahâshankham bhimakarmâ vrikodarah.

anantavijayam râjâ kuntiputro yudhishthirah;
nakulah sahadevashcha sughoshamanipushpakau.

kâshyashcha parameshvâsah shikhandi cha mahârathah;
dhrishtadyumno virâtashcha sâtyakishchâparâjitah.

Translation- Then, seated in a mighty chariot yoked with white horses, Vâsudeva andArjuna blew their divine conches. Shree Krishna blew the Pânchajanya andArjuna blew his conch called Devdatt. Bhima, the doer of terrific deeds, in whose stomach there is a fire named Vrik,

ततः श्वेतैर्हयैरश्वैर्युक्ते महति स्यन्दने रथे स्थितौ, माधवपाण्डवौ– वासुदेवार्जुनौ। दिव्यौ शङ्खौ प्रदध्मतुः । तत्र कृष्णार्जुनयोः शङ्खौ नाम्ना निर्दिशन्नाह– पाञ्चजन्यमिति । प्रदध्मतुरिति पूर्वेणान्वयः । भीमं भयानकं कर्म यस्य सः, वृकनामाग्निरुदरे जठरे यस्य, तादृशः प्रसिद्धो भीमः, पौण्ड्रम्–एतन्नामानं स्वीयमहाशङ्खं दध्मौ । कुन्तीपुत्रो राजा युधिष्ठिर अनन्तविजयं शङ्खम्, प्रदध्माविति पूर्वेणान्वयः । नकुलः सुघोषम्, सहदेवो मणिपुष्पकम् । इषवः शरा अस्यन्ते– क्षिप्यन्तेऽनेनेति इष्वासः – धनुः परम उत्कृष्ट इष्वासो यस्य स परमेष्वासः । काश्यः – काशिराजः, महारथः शिखण्डी च । अपराजितः – केनापि पराजयविषयीकर्तुमशक्यत्त्वात् ।

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blew his great conch named Paundram.

Yudhisthira, the son of Kunti, blew the conch Anantvijay, Nakul blew the Sughosh, and Sahadev blew the Manipushpak.

The King of Kâshi, the great chariot-warrior, Sikhandi and the undefeatable Sâtyaki blew their conches. ‖ 14-17 ‖

Commentary

Tatah - After that, **shvetaih hayaih yukte mahati syandane sthitau** - seated in the great chariot yoked to white horses, **mâdhav-pândavau** - Vâsudeva and Arjuna, **divyau shankhau pradadhmatuh -** blew the divine conches.

Mentioning the names of the conches of Krishna and Arjuna as Panchajanyam, etc., **pradadhmatuh iti** - blew (the verb 'blew' is to be taken with the above mentioned persons.)

Bhimkarmâ - Whose act is furious, **vrikodarah** - in whose stomach there is the fire named Vrik. That Bhima, who is known thus, **paundram** - the great conch of this name, (he) blew his own conch.

King Yudhisthira, the son of Kunti, blew his conch named Anantvijay. Nakula blew the conch Sughosha. Sahadeva blew the Manipushpaka.

Ishâvah means arrows. Ishvâsah means through which arrows are shot, i.e. bow. Combining the two words leads to **paramesvasah –**

यद्वा – चापराजितः – चापेन धनुषा राजितः – प्रदीप्त इति चापराजित इति समस्तं पदम् ॥ १४–१७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

द्रौपदेयाः – द्रौपदीपुत्राः प्रतिविन्ध्यादयः पञ्च । सौभद्रः – सुभद्राया अपत्यं पुमान् सौभद्रोऽभिमन्युः, त एते पृथक् पृथक् शङ्खान् दध्मुः ॥ १८ ॥

तैः कृतः शङ्खनादो दुर्योधनसैन्ये भयजनकोऽभूदित्याह – स इति ।

स घोषो धार्त्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

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one who holds the best bow. **Kâshyah** - king of Kâshi, **cha –** and, **shikhandi -** the mighty chariot-warrior, **aparâjitah** - unconquerable, as he cannot be defeated by anyone. Or **chaparâjitah –** one who looks splendid with a bow and arrow. Râjitam means shining - can be taken as a compound word like Chapa + Râjitam. || 14-17 ||

STANZA 18

drupado draupadeyâshcha sarvashah prithivipate;
saubhadrashcha mahâbâhuh shankhân dadhmuh prithak prithak.

Translation- King Drupada, the five sons of Draupadi and others, such as the son of Subhadrâ, O Lord of the earth, they all blew their conches. || 18 ||

Commentary

Draupadeyâh - The five sons of Draupadi, i.e. Prativindhya, etc., **saubhadrah** - Subhadrâ's son Abhimanyu, they all blew their respective conches. || 18 ||

The sound of conches made by them was unnerving for the army of Duryodhana, thus Sanjaya said in the stanza '**Sa**…etc.'

STANZA 19

sa ghosho dhârtarâshtrânâm hridayâni vyadârayat;
nabhashcha prithivim chaiva tumulo vyanunâdayan.

स घोषो धार्त्तराष्ट्राणाम्–तावकानाम् । हृदयानि–मनांसि । व्यदारयत्–मनःक्षोभजनकोऽभूदिति भावः । किं कुर्वन्? नभश्च पृथिवीं च व्यनुनादयन् – प्रतिशब्दैः व्याप्नुवन् ॥ १९ ॥

तदनन्तरमर्जुनस्य युद्धोद्योगमाह – अथेत्यादिभिः ।

अथ व्यवस्थितान् दृष्ट्वा धार्त्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ! ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ! ॥ २०–२१ ॥

Translation- That tumultuous sound of conches resounded through the heaven and the earth and it shattered the hearts of the sons of Dhritarâshtra. || 19 ||

Commentary

Sa ghosho - That uproar, **dhârtarâshtrânâm -** of the inmates of Dhritarâshtra (yours) **hridayâni -** minds, **vyadârayat -** rent; caused to raise fear in their hearts. This is the purport.

What did it do? **Nabhashcha prithivim chaiva tumulo vyanunâdayan -** the sky and the earth resounding with tremendous echoes. || 19 ||

Then Sanjaya speaks about Arjuna's activity in the battlefield, '**Atha…**etc.'

STANZAS 20-21

atha vyavasthitân drishtvâ dhârtarâshtrân kapidhvajah;
pravritte shastrasampâte dhanurudyamya pândavah.

hrishikesham tadâ vâkyamidamâha mahipate;
senayor ubhayormadhye ratham sthâpaya me'chyuta.

Translation- O King, then Arjuna, whose banner bore the insignia of Hanumân, seeing the army of the sons of Dhritarâshtra prepared to launch their weapons; holding his bow in position; spoke at that time to Krishna - "place my chariot between the two armies standing in battle-array." || 20-21 ||

अथ – शङ्खनादकरणानन्तरम्, कपिध्वजः – कपिर्ध्वजे यस्य सोऽयं पाण्डुपुत्रोऽर्जुनः । योद्धुं व्यवस्थितान् धार्त्तराष्ट्रान् – तावकान्, दृष्ट्वा शस्त्रसम्पाते प्रवृत्ते सति धनुरुद्यम्य । हे महीपते ! तदा हृषीकेशं प्रति । इदम् – वक्ष्यमाणं वाक्यमाह – हे अच्युत ! उभयोः सन्निहितयोः सेनयोर्मध्ये मे रथं स्थापय ? ॥ २०–२१ ॥

कुत्र रथस्थापनं करोमि ? मध्यभागबहुलत्त्वादित्याशङ्कायामाह – यावदिति।

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

योद्धुं कामो येषां तान्, अवस्थितान्–रणे स्थिरीभूतानेतान् भीष्मादीन् यावद्गत्वाहं निरीक्षे–निरीक्षित्तुं क्षमः स्याम्, तावत्प्रदेशे रथं स्थापयेत्यर्थः ।

Commentary

Atha - After blowing the conch, **kapidhvajah** - Arjuna, the son of Pându, whose banner bore the crest of a monkey (Hanumân), **yoddhum vyavasthitân dhârtarâshtrân** - warriors on your side, (your sons) standing arrayed desirous of fighting, **drishtvâ shastrasampâte pravritte sati** - seeing that army is in position to start the battle and as the flight of missiles is about to begin, **dhanurudyamya** - Arjuna, holding bow in position.

He mahipate - O King! **Tadâ** - At that time, **hrishikesham prati** - to Krishna, **idam –** said the following words, **he achyut** - O Krishna, **ubhayoh senayoh madhye me ratham sthâpaya** - place my chariot between the two armies gathered in close proximity. ‖20-21‖

To the doubt, 'Where should I place the chariot?' Arjuna indicates the central region on account of it being extensive, in '**Yâvad…**etc.'

STANZA 22

yâvad etân nirikshe'ham yoddhukâmân avasthitân;
kair mayâ saha yoddhavyam asmin ranasamudyame.

Translation- Place my chariot between the two armies so that I may be able to observe Bhishma and others who are eager to fight the war, which is between close relatives, and let me know with whom I have to fight in this enterprise of war. ‖22‖

ननु – भवान् युद्धकर्त्ता, न तु सङ्ग्रामप्रेक्षकः, अतस्तवैषां प्रेक्षणेन किमित्यत्राह – कैरिति ।

अस्मिन् रणसमुद्यमे–सम्बन्धिनामेवान्योऽन्यसङ्ग्रामोद्योगे, मया कैः? सह योद्धव्यं – युद्धं कर्तव्यमिति ज्ञानमेव रथस्थापनप्रयोजनम्, न तु युद्धप्रेक्षणमिति भावः ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्त्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

योत्स्यमानानिति । दुर्बुद्धेः धार्त्तराष्ट्रस्य दुर्योधनस्य युद्धे प्रियचिकीर्षवः–

Commentary

Yoddhukâmân etân - Those who are eager to fight, **avasthitân -** firmly standing on the battlefield, **yâvadetânnirikshe'ham -** so that by going there I may have a good look at Bhishma and others, position my chariot at such a place. This is the implication.

A doubt may arise that, 'You are a fighter and not a spectator of the battle. Hence what is the use of observing them?' To this Arjuna replies with the words **kaih…**etc.

Asmin ranasamudyame - In this enterprise of war, which is being fought between kith and kin, **mayâ kaih saha yoddhavyam -** with whom do I have to fight? To know this is the intention of Arjuna asking Krishna to place the chariot in the middle, and not simply to view the battle. This is the purport. || 22 ||

STANZA 23

yotsyamânân avekshe'ham ya ete'tra samâgatâh;
dhârtarâshtrasya durbuddher yuddhe priyachikirshavah.

Translation- I wish to see those who have gathered here, ready to fight in this battle, in order to please the evil minded son of Dhritarâshtra. || 23 ||

Commentary

Durbuddheh dhârtarâshtrasya - Of the wicked minded Duryodhana, **yuddhe priyachikirshavah -** who are eager to fight to please him, and not to remove his wicked thoughts, **ye -** those kings who are gathered here.

युद्ध एव प्रियं कर्त्तुमिच्छन्तो, न तु दुर्बुद्ध्यपनयनादौ । य एते राजानोऽत्र समागताः, तान् योत्स्यमानानहमवेक्षे उपलभे, न तु सन्धिकामान् । अतः सङ्ग्रामाय तेषामवलोकनमुचितमेवेति भावः ॥ २३ ॥

तदनन्तरं धृतराष्ट्रं प्रति सञ्जय उवाच – एवमिति –

सञ्जय उवाच–

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ! ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ! पश्यैतान् समवेतान् कुरुनिति ॥ २५ ॥

Tân yotsyamânân aham avekshe - I wish to see them who are willing to fight, and who do not want to make a peace treaty. Hence in view of fighting them it is proper to have a look at them. This is the implication. ||23||

After that Sanjaya spoke to Dhritarâshtra, '**Evam**…etc.'

STANZAS 24-25

Sanjaya uvâch:

evamukto hrishikesho gudâkeshena bhârata;
senayor ubhayormadhye sthâpayitvâ rathottamam.

bhishmadronapramukhatah sarveshâm cha mahikshitâm;
uvâcha pârtha pashyaitân samavetân kurun iti.

***Translation*-** Sanjaya said: O Bhârata! Thus requested by Arjuna, Shree Krishna stationed the fine chariot between the two armies, in front of Bhishma, Drona and other kings, and said: O Arjuna! Behold these Kurus assembled here. || 24-25||

Commentary

He bhârata - Born in the Bharata dynasty, O Dhritarâshtra! **Gudâkeshena evam uktah -** Thus said by Arjuna who has conquered his sleep, **hrishikeshah -** the controller of the senses of all men, i.e. Krishna, **ubhayoh senayormadhye -** between the two armies, **bhishma-drona-pramukhatah -** in front of leaders like Bhishma, Drona, etc., **sarveshâm**

हे भारत ! – भरतवंशोत्पन्न धृतराष्ट्र ! गुडाकेशेन – जितनिद्रेण अर्जुनेनैवमुक्तः, हृषीकेशः – हृषीकाणां सर्वजनेन्द्रियाणामीशः– नियन्ता श्रीकृष्णः। उभयोः सेनयोर्मध्ये, भीष्मद्रोणप्रमुखतः– तयोः सन्मुखे, सर्वेषां महीक्षितां राज्ञां च सन्मुखे । रथोत्तमम्– अग्निना प्रदत्तं सर्वोत्तमं रथं स्थापयित्त्वा । हे पार्थ ! समवेतान् – सङ्गतान्, एतान् कुरून् पश्येत्युवाच ॥ २४–२५ ॥

तत्रापश्यत् स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान्भ्रातॄन् पुत्रान्पौत्रान् सखींस्तथा ॥ २६ ॥

तत्रेति । तत्र–उभयोरपि सेनयोः, स्थितान् पार्थोऽपश्यदित्यन्वयः । तेषु योत्स्यमानान् परसैनीयान् दर्शयति – पितॄन् – पितृव्यान् – भूरिश्रवःप्रभृतीन् । पितामहान् – भीष्मसोमदत्तादीन् । आचार्यान् – द्रोणकृपादीन् । मातुलान् –

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cha mahikshitam - and in front of all of the kings, rulers of land, **rathottamam sthâpayitvâ -** placing the best of chariots offered by the Lord of Fire, Lord Shree Krishna said, **he pârth** - O Arjuna, **samavetân** - who are gathered, **etân kurun pashya -** see these Kauravs. || 24-25 ||

STANZA 26

tatrâpashyat sthitân pârthah pitrin atha pitâmahân;
âchâryân mâtulân bhrâtrun putrân pautrân sakhimstathâ.

Translation- As Arjuna looked on, he saw fathers, paternal uncles, grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends standing in both the armies. || 26 ||

Commentary

Tatra - There in both the armies, **sthitân** - standing, **pârthah apashyat** - Arjuna saw. Such is the syntax. The following refers to the warriors prepared to fight in the enemy's army. **Pitrin** - Elders, **pitrivyan** - paternal uncles, Bhurishravah and others, **pitâmahân** - Bhishma, Somadatta and others, **âchâryân -** teachers Drona, Kripâ and others, **mâtulân** - maternal uncles like Shalya, Shakuni, etc., **bhrâtrun** - brothers like Duryodhana and others, **putrân** - sons like Lakshman and others, **pautrân** – grandsons, **sakhin** - friends like Ashvatthâmâ, Jaydratha and others of his age. || 26 ||

शल्यशकुनिप्रभृतीन् । भ्रातॄन् – दुर्योधनादीन् । पुत्रान् – लक्ष्मणप्रभृतीन् । पौत्रान् – तदादीनां सुतान् । सखीन् – अश्वत्थामजयद्रथादीन् सवयस्कान् ॥ २६ ॥

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥ २७ ॥

श्वशुरानिति । सुहृदो मित्राणि – कृतवर्मभगदत्तादीन् । सुहृद इत्यनेन यावन्त उपकारकर्त्तारश्च ते ज्ञातव्याः । एवं स्वसैन्येऽप्युप – लक्षणीयम् । सः कौन्तेयः परस्परं योद्धुमवस्थितांस्तान्सर्वान्बन्धून् समीक्ष्य परया कृपया आविष्टो व्याप्तः सन्, इदं वाक्यमब्रवीत् ॥ २७ ॥

तदेवाह– 'दृष्ट्वेम' मित्यारभ्य 'यदिमा'मित्यन्तैः श्लोकैः ।

STANZA 27

shvashurân suhridashchaiva senayorubhayorapi;
tân samikshya sa kaunteyah sarvân bandhun avasthitân;
kripayâ parayâ'vishto vishidannidam abravit.

***Translation*-** When Arjuna saw his fathers-in-law and intimates present in both the armies as well as other kinsmen stationed in their positions ready to fight, he, having been enveloped by deep pity, uttered these words in despair. || 27 ||

Commentary

Suhridah - Friends like Kritvarma, Bhagadatt and others. The word 'Suhridah' should be understood in the sense of all benefactors. It relates to friends from his army also.

Sah - Kunti's son Arjuna, **sarvân bandhun avasthitân samikshya -** seeing them all, relatives, friends, etc., ready to fight with each other and **parayâ kripayâ avishtah -** overwhelmed with deep compassion, **idam vâkyam abravit -** said these words. || 27 ||

Beginning from the stanza '**Drishtvemam…'** (28), Arjuna's speech continues up to '**Yadi mama…'** (45).

अर्जुन उवाच –

दृष्ट्वेमं स्वजनं कृष्ण ! युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥ २८ ॥

हे कृष्ण ! युयुत्सुम्– युद्धं चिकीर्षन्तम् । समुपस्थितम् – समीपस्थम् । इमं स्वजनम् – स्वकीयसम्बन्धिजनसमूहम् । दृष्ट्वा, मम गात्राणि – मदीयाङ्गानि । सीदन्ति – शिथिलीभवन्ति । मुखं च परिशुष्यति ॥ २८ ॥

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ।
गाण्डीवं स्त्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्तोम्यवस्थातुं भ्रमतीव च मे मनः ॥ २९ ॥

STANZA 28

Arjuna uvâch:

drishtvemam svajanam krishna yuyutsum samupasthitam;
sidanti mama gâtrâni mukham cha parishushyati.

Translation- Arjuna said: O Krishna, seeing these kinsmen gathered here ready to fight, my limbs are quivering and my mouth is drying up. || 28 ||

Commentary

He krishna - O Krishna! **Yuyutsum** - Those who are eager to fight the battle, **samupasthitam** - present here, **imam svajanam** - the gathering of kinsmen and friends, **drishtvâ** - having seen, **mama gâtrâni** - my limbs, **sidanti** - are quivering, **mukham cha parishushyati** - and my mouth is drying up. || 28 ||

STANZA 29

vepathushcha sharire me romaharshashcha jâyate;
gândivam sramsate hastât tvak chaiva paridahyate;
na cha shaknomyavasthâtum bhramativa cha me manah.

Translation- My body is trembling, hairs stand on end, Gândiva slips from my hand, my skin is afire, I cannot stand steadily, my mind wanders as it were unsteady. || 29 ||

वेपथुरिति। मे शरीरे वेपथुश्च कम्पो जायते, रोमहर्षो – रोमोद्गमः पुलकितत्वं च जायते । हस्ताद्गाण्डीवं स्रंसते – अधः पतति । त्वक् च – त्वगिन्द्रियं च, परिदह्यते – परितस्तप्यत एव। अहं च न शक्नोम्यवस्थातुम्, मे मनश्च भ्रमतीव – इतस्ततश्चलितमिव अस्थिरमेव प्रतिभाति ॥ २९ ॥

निमित्तानि च पश्यामि विपरीतानि केशव ! ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३० ॥

किञ्च – निमित्तानि – शकुनानि, विपरीतानि – विपरीतसूचकान्येव पश्यामि। हे केशव ! आहवे – युद्धे, स्वजनं हत्वा, अनु – पश्चात्, श्रेयः– इहामुत्र च शुभम्– क्षेमं न पश्यामि – न प्रेक्षे ॥ ३० ॥

Commentary

Me sharire vepathushcha - And my body trembles, **romaharshah cha jâyate** - and my hair stands on end, **hastât gândivam sramsrate** - Gândiva is slipping down from my hands, **tvak cha** - and my skin, **paridahyate** - is burning intensely.

Aham cha na saknomi avasthâtum - I am not able to stand steadily, **me manas cha bhramativa** - my mind is whirling, unsteady as it were. || 29 ||

STANZA 30

nimittâni cha pashyâmi viparitâni keshava;
na cha shreyo'nupashyâmi hatvâ svajanam âhave.

Translation- O Krishna! I see bad omens which suggest adverse effects. I do not foresee my good in killing my own people in the battle. || 30 ||

Commentary

Kincha - Moreover, **nimittâni** - omens, **viparitâni** - suggesting inauspicious results, **pashyâmi** - I see, **he keshav** - O Krishna, **âhave** - in the battle, **svajanam hatvâ** - having killed my kinsmen, **anu** - after, **shreyah** - the auspicious results in this and in the next world, **subham** - good consequences, **na pashyâmi** - I do not see. || 30 ||

न काङ्क्षे विजयं कृष्ण ! न च राज्यं सुखानि च ।
किं नो राज्येन ? गोविन्द ! किं भोगैर्जीवितेन वा ? ॥ ३१ ॥

हे कृष्ण ! त्रैलोक्याकर्षणक्षम! विजयम् – पराभिभवनलक्षणं विजयम्, तन्निमित्तं राज्यं, सुखानि च – सुखान्यपि न काङ्क्षे । हे गोविन्द ! नः राज्येन – अखिलबन्धुजनविहीनेन राज्येन किम् ? भोगैः किम् ? भोगो हि बन्धुभिः सह सुखानुभवः, तेषु मृतेषु को भोगः? इति भावः । वा – अपि जीवितेनापि किम् ?।

ननु – जीवतां वः स्यादेव सुखम्, इति चेत्तत्राह– बन्धुविहीनेन मृतप्रायेण जीवितेनापि किमिति भावः ॥ ३१ ॥

पूर्वोक्तमेव विस्तारयति– 'येषा' मिति सार्द्धद्वयेन ।

STANZA 31

na kângkshe vijayam krishna na cha râjyam sukhâni cha;
kim no râjyena govinda kim bhogair jivitena vâ.

Translation- I do not desire for victory, O Krishna! Nor the kingdom and pleasures. Of what use is a kingdom and enjoyments without kinsmen? Or even, O Govinda! What is the use of life for that matter? || 31 ||

Commentary

He krishna - One who is capable of attracting the three worlds, O Krishna! **Vijayam** - victory stained by defeating the enemy and getting the kingdom (as its result), **sukhâni cha** - and the pleasures also, **na kângkshe** - I do not desire, **he govinda** - O Krishna, **nah râjyena** - what is the use of the kingdom for us without all kinsmen? **Bhogair kim** - what to do with the enjoyments? Enjoyment is pleasurable when shared with relatives. If they are dead what kind of enjoyment would it be? This is the implication. V**â -** Or, what is the use of that life even?

Nanu – Indeed, **jivatvâm vah syâdeva sukham** - if they are alive, it is our happiness. If that is so, he says, what is the use of that life without kinsmen, which is just living like a dead. This is the purport. || 31 ||

He elaborates further what was said before in two and half stanzas beginning with '**Yeshâm…**etc.'

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३२ ॥

येषामर्थे नोऽस्माभिः राज्यं काङ्क्षितं, भोगाः सुखानि च काङ्क्षितानि । त इमे प्राणान्, जीवितेच्छां धनानि च, त्यक्त्वा । युद्धेऽवस्थिताः स्थिरीभूताः । अतोऽस्माकं राज्यसुखादिभिः किं ? प्रयोजनमित्यभिप्रायः ॥ ३२ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥ ३३ ॥

प्रतियोद्धृनाह – आचार्या इति । आचार्यपितृपुत्रादयः सुस्पष्टाः ॥ ननु –

STANZA 32

yeshâm arthe kângkshitam no râjyam bhogâh sukhâni cha;
ta ime'vasthitâ yuddhe prânâmstyaktvâ dhanâni cha.

Translation- Those for whom the kingdom, enjoyments and happiness are desired by us, they themselves are arrayed for battle after giving up their lives and wealth. || 32 ||

Commentary

Yeshâm arthe - For whose sake, **no** - by us, **râjyam kângkshitam bhogâh sukhâni cha** - kingdom, enjoyments and happiness are desired, **te ime prânân jivitecchâm dhanâni cha tyaktvâ** - They are, after renouncing their desire for life and wealth, **yuddhe avasthitâh** - arrayed for battle. So what is the use of kingdom, happiness, etc., for us? This is the implication. || 32 ||

STANZA 33

âchâryâh pitarah putrâstathaiva cha pitâmahâh;
mâtulâh shvashurâh pautrâh shyâlâh sambandhinas tathâ.

Translation- Preceptors, fathers, sons, grandfathers, maternal uncles, father-in-laws, grandsons, brother-in-laws and also other kinsmen. || 33 ||

Commentary

Arjuna speaks about the warriors of the opposite side. Teachers

यद्येतान् त्वं न हन्ता, तर्हि ते त्वां राज्यलोभेन हनिष्यन्त्येव । अतस्त्वं तान् हत्वा राज्यं कुरु ! तत्राह – एतान्नेति ।

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ! ।
अपि त्रैलोक्यराज्यस्य हेतोः किन्नु महीकृते ? ॥ ३४ ॥

हे मधुसुदन! घ्नतोऽपि – अस्मान्घातयतोऽपि । एतान् – दुर्योधनादीन्, त्रैलोक्यराज्यस्यापि हेतोः त्रिलोकीराज्यप्राप्त्यर्थमपि । अहं हन्तुं नेच्छामि । नु वितर्के , महीकृते किं पुनः ? केवलं पृथ्व्यर्थं किं तान् हन्याम् ? न हन्यामित्यर्थः ॥ ३४ ॥

निहत्य धार्त्तराष्ट्रान्नः का प्रीतिः ? स्याज्जनार्दन ? ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३५ ॥

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and others. The meaning of the words teacher, father, uncle, sons, etc., are clear. ‖ 33 ‖

Nanu - Indeed, if you do not kill them, they will certainly kill you on account of greed for kingdom. Hence, killing them, you rule the kingdom. To this argument Arjuna replies in the stanza **‘Etânna**…etc.’

STANZA 34

etân na hantum icchâmi ghnato’pi madhusudana;
api trailokya râjyasya hetoh kim nu mahikrite.

***Translation*-** O Krishna! I do not want to kill them, though they might kill me, even for the sovereignty of all the three worlds, let alone this earth. ‖ 34 ‖

Commentary

He madhusudan - O Krishna! **Ghnatopi** - Even being killed by them, **etân** - Duryodhana and others, **trailokyarajyasyâpi hetoh** - even to get the sovereignty over all three worlds, **aham na hantum icchâmi** - I do not desire to kill.

Nu - From a different perspective, **kim punah** - what to say of, **mahikrite -** for the sake of a worldly kingdom? Shall I kill them only for getting sovereignty of the earth? The meaning is, ‘I won’t kill.’ ‖ 34 ‖

किञ्च – निहत्येति । धार्त्तराष्ट्रान् – धृतराष्ट्रपक्षीयान्, भीष्मदुर्योधनादीन् स्वासन्नसम्बन्धिनः, निहत्य स्थितानां नोऽस्माकं का प्रीतिः ? स्यात्, न कापीत्यर्थः । हे जनार्दन ! आततायिन एतान् दुर्योधनादीन् भ्रातृन् हत्वा अस्मान् पापमेवाश्रयेत्– प्रसज्जेत । न त्वन्यत्किञ्चिदित्यर्थः । आततायिनश्चोक्ताः स्मृतौ– अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारापहारी च षडेते आततायिनः' इति ॥ ३५ ॥

तस्मान्नार्हा वयं हन्तुं धार्त्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम ? माधव ! ॥ ३६ ॥

तस्मादिति । तस्मात् धर्मशास्त्रोक्तस्य सम्बन्धिवधपापस्य प्रसङ्गाद्धेतोः ।

STANZA 35

nihatya dhârtarâshtrân nah kâ pritih syâj janârdana;
pâpam evâshrayed asmân hatvaitân âtatâyinah.

Translation- Is there any joy to remain alive by killing them? O Krishna! By killing these miscreants like Duryodhana and others, we are going to commit sin and nothing else. || 35 ||

Commentary

Moreover, **dhârtarâshtrân** - our close relatives on the side of Dhritarâshtra, like Bhishma, Duryodhana and others, **nihatya** - having killed them, **kâ pritih syât** - what joy will there be for us? None at all, that is the implication. **He janârdana! Âtatâyinah etân hatvâ** - O Krishna! By killing these felons like Duryodhana and other brothers, **asmân pâpameva ashrayet** - only sin will accrue to us and nothing else. It is said in the Smruti about Âtatâyinah as follows. 'One who is an arsonist, poison giver, carries a weapon, steals money, seizes land and who takes away another's wife, these six miscreants are called **Âtatâyinah**. || 35 ||

STANZA 36

tasmân nârhâ vayam hantum dhârtarâshtrân svabândhavân;
svajanam hi katham hatvâ sukhinah syâma mâdhava.

Translation- Therefore, it is not proper for us to slay our kinsmen, the sons of Dhritarâshtra, O Krishna, how can we be happy thus killing our own people. || 36 ||

स्वबान्धवान् धार्त्तराष्ट्रान् हन्तुं वयं नार्हाः न योग्याः । हे माधव ! स्वजनं हत्वा वयं कथं सुखिनः स्याम ? हीति निश्चितं नैव भवेमेत्यर्थः ॥ ३६ ॥

उभयेषां मध्ये प्रतिपक्षिणां बन्धुवधे दोषादर्शित्त्वमात्मनस्तद्वधदोषदर्शित्वं चेति वैलक्षण्यं दर्शयन्नाह – यदीति द्वाभ्याम् ।

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३७ ॥
कथं न ज्ञेयमस्माभिः ? पापादस्मान्निवर्त्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ! ॥ ३८ ॥

लोभोपहतचेतसः–राज्यलोभेन भ्रष्टविवेकचेतसः । एते–सपिण्डाः । यद्यपि –

Commentary

Tasmât - Because of the occurrence of sin due to killing our relatives, as told in Dharmashâstras (code of righteousness), **svabândhavân dhârtarâshtrân hantum nârhâh** - it is not right on our part to slay our relatives, the Kauravs. **He mâdhava** - O Krishna! **Svajanam hatvâ vayam katham sukhinah syâma** - How will we be happy by killing our relatives? 'Hi' means definitely we will not be. || 36||

Among the leaders of both sides, i.e. those who stand in opposition unaware of the sin in killing kinsmen, and us, who see the evil of killing them; there is a difference whichArjuna highlights in the next two stanzas, beginning from '**Yadi**…etc.'

STANZAS 37-38

yadyapyete na pashyanti lobhopahatachetasah;
kulakshayakritam dosham mitradrohe cha pâtakam.

katham na gnyeyam asmâbhih pâpâd asmân nivartitum;
kulakshayakritam dosham prapashyadbhir janârdana.

Translation- Although these men of the opposite side, born in the same lineage and whose minds are overpowered by greed, do not see the evil in destroying a family and causing treachery to friends, should we, O Krishna, who can clearly see the evil, not think of turning away from committing this crime? || 37-38||

कुलक्षयकृतं दोषम् – पापम्, मित्रद्रोहे पातकं च न पश्यन्ति। तथापि कुलक्षयकृतं दोषं प्रपश्यद्भिः – सम्यग्ज्ञातृभिरस्माभिरस्मात्पापान्निवर्त्तितुं कथं न ज्ञेयम् ? । ज्ञात्वा पापनिवृत्तावेव मनः कर्त्तव्यमिति भावः ॥ ३७–३८ ॥

तदेव पापं प्रपञ्चयति – कुलेति।

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ३९ ॥

कुलक्षये सति सनातनाः – प्राक्तनाः, कुलधर्मा – क्षत्रियकुलपरम्पराप्राप्ता धर्माः। प्रणश्यन्ति – नाशं प्राप्नुवन्ति। धर्मे नष्टे – धर्मेषु नष्टेषु सत्सु, कृत्स्नं कुलम् – अवशिष्टं समग्रं सपिण्डकुलम्, नष्टप्रायं भवतीति भावः । उत इति खेदे,

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Commentary

Lobhopahatachetasah - Whose discrimination is overpowered by the greed for kingdom, **ete -** these, born in the same family, **yadyapi -** though, **kulakshayakritam dosham -** evilness in destroying a family, **mitradrohe pâtakam cha na pashyanti -** and not thinking about the sin of treachery to friends.

Tathâpi kulakshaya kritam dosham prapashyadbhih - But for us who can properly understand the evil of destroying a family, **katham na gnyeyam asmâbhih -** why should we not think? This means knowing thus, we should refrain from the thought of committing this sin. ||37-38||

He elaborates on this evilness in the next stanza '**Kula**…etc.'

STANZA 39

kulakshaye pranashyanti kuladharmâh sanâtanâh;
dharme nashte kulam kritsnam adharmo'bhibhavatyuta.

Translation**-** If the family is destroyed the ancient traditions and family religious duties assigned to Kshatriyas will be lost. When religion perishes the whole clan will be on the verge of destruction due to irreligious practices. ||39||

Commentary

Kulakshaye - If the whole family is destroyed, **sanâtanah -**

अधर्मोऽभिभवति – पराभवति आवृणोतीति यावत् ॥ ३९ ॥

अधर्माभिभवात्कृष्ण ! प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय ! जायते वर्णसङ्करः ॥ ४० ॥

अथ च अधर्मेति । हे कृष्ण ! अधर्माभिभवात्, कुले इति शेषः, अधर्मकृतपराभवात् । कुलस्त्रियः प्रदुष्यन्ति । हे वार्ष्णेय ! – वृष्णिकुलनन्दन ! स्त्रीषु दुष्टासु, वर्णसाङ्कर्यं वर्णवैपरीत्यमिति यावत् । जायते – उत्पद्यते ॥

तदनन्तरं किं भवेदित्यत्राह – सङ्कर इति ।

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४१ ॥

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ancient, **kuldharmah -** religious and other practices in the Kshatriya families as per tradition, **pranashyanti** - are destroyed. **Dharme nashte** - If Dharma (laws of conduct) is destroyed, **kritsnam kulam** - all the remaining families of kinsman will be almost ruined. The word **uta** is used to express dejection. **Adharmah abhibhavati** - Then there will be unrighteousness. || 39 ||

STANZA 40

adharmâbhibhavât krishna pradushyanti kulastriyah;
strishu dushtâsu vârshneya jâyate varnasankarah.

Translation- Due to the domination of unrighteousness, women of the family get defiled. And when women are defiled, O Krishna, there ensues intermixture of four-fold social order. || 40 ||

Commentary

Atha cha - And then, **he krishna** - O Krishna, **adharmâbhibhavât -** due to prevalence of irreligion ('in the clan' should be added), thus defeated by unrighteousness, **kulastriyah pradushyanti -** women of the family will get defiled. **He vârshneya -** Descendent of Vrishni dynasty, O Krishna, **strishu dushtâsu** - when women become corrupt, **varnasankaryam** - intermixture of four-fold social order, **jâyate** - arises. || 40 ||

What will happen then? To this, he says '**Sankarah…**etc.'

वर्णसङ्करः, कुलघ्नानाम् – राज्यलोभात् कुलं ये हतवन्तस्तेषाम्, हननादवशिष्टस्य कुलस्य च, नरकायैव, नरकपातार्थमित्यर्थः। न केवलं कुलघ्नानां कुलस्यैव वा नरकपतनम्, किन्तु – अन्येषामपि भवतीत्याह – हि यस्मात्। लुप्तपिण्डोदकक्रियाः – लुप्ताः पिण्डोदकक्रिया येषां ते। एषां पितरोऽपि पतन्ति। श्राद्धादिक्रियाकर्तॄणां सुपुत्राणामभावात्, पितृपितामहादीनां नरके पतनं स्वर्गादधः पतनं वा भवतीत्यर्थः॥ ४१॥

पूर्वोक्तं दोषं – दृढीकुर्वन्नाह – दोषैरिति द्वाभ्याम् –

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः॥ ४२॥

STANZA 41

sankaro narakâyaivа kulaghnânâm kulasya cha;
patanti pitaro hyeshâm luptapindodakakriyâh.

Translation- This intermixture of castes leads the whole clan and its destroyers to hell. Their ancestors will fall in hell deprived of the ritual of offering food and water. || 41 ||

Commentary

Varnasankarah - Intermixture of castes, **kulaghnânâm** - of the destroyers of the family due to greed of kingdom, and of the remaining families having escaped destruction, **narakâyaiva** - leads to hell only. This is the meaning. Not only the families of destructors go to hell, but others also will go by the same way. Thus he says, **hi** - because of, **luptapindodakakriyâh** - whose obsequies rites of offering food in the form of cooked rice-balls and water are not performed; their ancestors also fall. Fathers and forefathers fall into hell or fall down from the heavens because of the absence of good sons, who ought to perform such after-death rituals. This is the meaning. || 41 ||

Affirming the above-said statement, he continues in the next two stanzas ‘**Doshaih**…etc.’

STANZA 42

doshair etaih kulaghnânâm varnasankarakârakaih;
utsâdyante jâtidharmâh kuladharmâshcha shâshvatâh.

वर्णसङ्करकारकैः - कुलघ्नानामेतैरुक्तैर्दोषैः, शाश्वताः - सनातनाः, जातिधर्माः - क्षत्रियादिवर्णधर्माः, कुलधर्माः- कुलपरम्परया समागताः स्वासाधारणा धर्माश्च, उत्साद्यन्ते - उत्सन्नाः क्रियन्ते, विनाश्यन्त इति यावत् ॥ ४२ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ! ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४३ ॥

उत्सन्नेति । हे जनार्दन ! उत्सन्नकुलधर्माणाम् - उत्सन्नाः कुलादिधर्मा येषां तेषां मनुष्याणाम् । प्रेतत्वनिवृत्तिकरणक्रियागकर्त्रभावात् । नरके नियतं निरन्तरं वासो भवत्येवेति वयमनुशुश्रुम - आचार्यमुखात्स्मृतिवचनं श्रुतवन्तः, न तु स्वतर्केण कल्पयामः । तथा च स्मृतिः - 'प्रायश्चित्तमकुर्वाणाः पापेषु निरता नराः । अपश्चात्ता

Translation- Due to confusion of castes, caused by the sins of clan-destroyers, ancient traditions of the clan and also class and their family virtues will be destroyed. || 42 ||

Commentary

Varna-sankara-kârakaih - Causing intermixture of castes, **kulaghnânâm etaih uktaih doshaih -** because of the sins committed by destroyers of the family indicated above, **shâshvatah** - ancient, **jâtidharmâh -** the code of conduct assigned to Kshatriya caste and others, **kuladharmah -** the code of conduct running as per family tradition and special duties of each one, **utsâdyante** - would be uprooted. || 42 ||

STANZA 43

utsannakuladharmânâm manushyânâm janârdana;
narake'niyatam vâso bhavatityanushushruma.

Translation- O Krishna! We have heard from the Âchâryas that whose family tradition is lost, those people permanently stay in hell. || 43 ||

Commentary

He janârdana - O Krishna! **Utsanna-kula-dharmânâm** - Of those men whose family tradition of religious practices is destroyed, because of the absence of anyone to perform rites to remove their state of phantom-ness, **narake niyatam** - forever in hell, **vâso bhavati** - is their accommodation. Thus we have **anushushruma** - heard the words of

पिनः कष्टान्निरयान् यान्ति दारुणान्' इति ॥ ४३ ॥

धर्मशास्त्रोक्तदोषभयेन, दयया, बन्धुस्नेहेन च बन्धुहननोद्योगे खिद्यमानो वदति – अहो बतेति ।

अहो ? बत ? महत्पापं कर्त्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४४ ॥

राज्यसुखलोभेन स्वजनम् – स्वसम्बन्धिजनसमूहम्, हन्तुमुद्यता इति यत्, तदेतन्महत्पापं वयं कर्त्तुं व्यवसिताः – व्यवसार्य कृतवन्तः । अहो ? बत ? – बहु दुःखमित्यर्थः ॥ ४४ ॥

बन्धुवधापेक्षया स्वमरणमेव श्रेय इति कथयन्नाह – यदीति ।

Smrutis from the mouths of our preceptors, but it is not a spec of our imagination. Similarly there is one Smruti which says men who are engaged in sinful acts and do not observe rituals of atonement, and those who do not repent for their misdeeds, always go to hell, which is utterly painful. || 43 ||

Becoming fearful of sins stated by Dharmashâstras, overcome by pity and love for relatives, and having become dejected on account of the act of killing them, he (Arjuna) says, '**Aho bata**…etc.'

STANZA 44

aho bata mahat pâpam kartum vyavasitâ vayam;
yadrâjya sukhalobhena hantum svajanam udyatâh.

Translation- Alas, how sad it is that we are prepared to kill our own kinsmen out of desire for the pleasures of a kingdom. What a great sin we are going to commit! || 44 ||

Commentary

Râjya-sukh-lobhena - Due to greed for the pleasures of a kingdom, **svajanam hantum udyatâh** - we are prepared to kill masses of our own people, **tadetat mahat-pâpam vayam kartum vyavasitâh** - this act of great sin that we have undertaken, **aho bata** - alas! What a great sin we have resolved to commit. It will bring much sorrow. This is the meaning. || 44 ||

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युरस्तेन्मे क्षेमतरं भवेत् ॥ ४५ ॥

शस्त्रपाणयः – मद्वधाय शस्त्रहस्ताः धार्त्तराष्ट्राः, अशस्त्रम् – शस्त्ररहितम्, अत एव अकृतप्रतीकारम् – अकृतशस्त्रप्रतिघातम् । माम्, यदि रणे हन्युः – हनिष्यन्ति । तद्धननमेव मम क्षेमतरम् – अतिशयक्षेमकरं भवेत् ॥ ४५ ॥

इत्यर्जुनविषादं वर्णयित्वा पुनः सञ्जय उवाच – एवमुक्त्वेति ।

सञ्जय उवाच –

एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४६ ॥

'It is better to die than to kill kinsmen', says Arjuna in the next stanza '**Yadi…**etc.'

STANZA 45

yadi mâm apratikâram ashastram shastrapânayah;
dhârtarâshtrâ rane hanyus tanme kshemataram bhavet.

Translation- If the sons of Dhritarâshtra, with weapons in their hands, kill me in battle unarmed and unresisting, that would be indeed better for me. || 45 ||

Commentary

Shastrapânayah dhârtarâshtrâh - The sons of Dhritarâshtra, armed with weapons happen to kill me, **ashastram** - having no weapons, **ata eva akritapratikâram** - because of not counter-attacking, **mâm** - me, **yadi rane** - if in the battle, **hanyuh** - may kill, **tat mama atishaya kshemakaram bhavet** - that killing indeed will be much better for me. | 45|

Thus describing Arjuna's dejection, Sanjaya again says, '**Evamuktvâ**…etc.'

STANZA 46

Sanjaya uvâch:

evamuktvâ'rjunah sankhye rathopastha upâvishat;
vishrijya sasharam châpam shokasamvignamânasah.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

शोकसंविग्नमानसः – शोकेन – धर्माधर्मधियाकुलत्वरुपेण, संविग्नम् – अत्युद्विग्नं सुदुःखितं मानसं यस्य सोऽर्जुनः, सङ्ख्ये– युद्धे, एवमुक्त्वा, सशरम् – बाणसहितम्, चापम् – धनुः, विसृज्य – त्यक्त्वा, रथोपस्थे – रथस्योपरि एकस्मिन् भागे, उपाविशत् – निषण्णोऽभवत् ॥ ४६ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द–स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये प्रथमोऽध्यायः ॥ १ ॥

* *

Translation- Sanjaya said: Speaking thus in the battlefield, Arjuna, his mind overwhelmed with grief, cast aside his bow and arrows and sat down in the chariot. || 46 ||

Commentary

Shokasamvigna mânasah - Shokena - distressed by the thought of righteousness and unrighteousness (of the act), Samvigna-mânasah - who is very much disappointed, whose mind is very upset, that Arjuna, **sankhye** - in the battle, **evam uktvâ -** speaking thus, **sasharam** - with the arrows, **châpam** - bow, **vishrijya** - casting aside, **rathopasthe -** on the seat of the chariot, **upâvishat** - sat down. || 46 ||

Thus ends the first chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

द्वितीयोऽध्यायः

सञ्जय उवाच -

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

पुनश्च सञ्जय उवाच - तमिति । कृपया आविष्टम् - व्याप्तम् । अश्रुभिः पूर्णे आकुले ईक्षणे यस्य तम् । तथा - पूर्वोक्तरीत्या विषीदन्तम् । तम् - अर्जुनं

Chapter 2
Sânkhya Yoga
The Yoga of Knowledge

STANZA 1

Sanjaya uvâcha:

tam tathâ kripayâvishtam ashrupurnâkulekshanam;
vishidantam idam vâkyam uvâcha madhusudanah.

Translation- Sanjaya said: To Arjuna, who was thus overwhelmed by compassion, and whose eyes were full of tears as he lamented, Shree Krishna spoke as follows. || 1 ||

Commentary

Once again Sanjaya said, **krupayâvishtam -** overcome by pity, to him, whose eyes were filled with tears, **tathâ -** in the aforesaid manner, lamenting, **tam -** to him (Arjuna), **madhusudanah –** Krishna**, idam vâkyam uvâch -** said thus, the sentence that follows. || 1 ||

प्रति । मधुसूदनः, इदम् – वक्ष्यमाणम् वाक्यमुवाच ॥ १ ॥

श्री भगवानुवाच

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ? ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ! ॥ २ ॥

कुतस्त्वेति । हे अर्जुन ! इदम् – धर्ममिषेण विषादकरम्, कश्मलम् – मोहः, विषमे समये अस्थाने, त्वा – त्वाम्, विवेकिनं प्रति कुतो हेतोः समुपस्थितम् ?– प्राप्तम् ? ।

ननु – धर्माधर्मविवेकतः प्राप्तं चेत्तत्राह – अनार्यजुष्टम् – अविद्वत्सेवितम्, अत एवेहामुत्रार्थहानिकरमित्याह – अस्वर्ग्यम् – स्वर्गप्राप्तिविरोधि । अकीर्तिकरम् – इहामुत्र च कीर्तिविरोधि ॥ २ ॥

STANZA 2

Shree Bhagavân uvâcha:

kutastvâ kashmalam idam vishame samupasthitam;
anâryajushtam asvargyam akirtikaram arjuna.

Translation- Shree Krishna said: O Arjuna! In this trying situation, for what reason has this confusion come upon you which can come to a dishonorable man, which is harmful to the objectives of life here as well as hereafter, and which also leads to infamy. || 2 ||

Commentary

He arjuna - O Arjuna! **Idam** - This despondency in the guise of Dharma, **kashmalam** - confusion, **vishame** - in this trying situation, **tvâ** - to you, who is wise, **kutah** - for what reason, **samupasthitam** - has it come about? **Nanu** - Indeed, if it has occurred to you on account of the discriminative thought about Dharma and Adharma, to this the Lord says, **anâryajushtam** - which can come to an ignoble or ignorant man, hence it is harmful to the objectives of life here as well as hereafter. This leads to **asvargyam** - obstructive in the attainment of heavenly happiness, as well as being anti-heavenly, and **akirtikaram** - cause of infamy in this world and the next. || 2 ||

क्लैब्यं मा स्म गमः पार्थ ! नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ ? परन्तप ! ॥ ३ ॥

आक्षिपन्नाह – क्लैब्यमिति । हे पार्थ ! क्लैब्यम् – क्लीबस्य भावमधीरत्वम् । मा स्मगमः– मागाः । त्वयि – रुद्रेण सह योद्धरि ! । एतत् – दैन्यम् । नोपपद्यते – न घटते । हे परन्तप ! रिपुतापन् ! । क्षुद्रम् – तुच्छत्वकरम्, हृदयदौर्बल्यम् – मनसो निर्बलत्वम्, त्यक्त्वा, उत्तिष्ठ ? सङ्ग्रामायोद्यमं कुर्वित्यर्थः ॥ ३ ॥

अर्जन उवाच–

कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ! ।
इषुभिः प्रतियोत्स्यामि ? पूजार्हावरिसूदन ! ॥ ४ ॥

STANZA 3

klaibyam mâ sma gamah pârtha naitat tvayyupapadyate;
kshudram hridaya daurbalyam tyaktvottishtha parantapa.

Translation **-** Do not get into this unworthy weakness, it does not suit you, one who has fought with Rudra, O Arjuna, give up this base weakness of heart and arise, O destroyer of enemies. || 3 ||

Commentary

He pârtha - O Arjuna! **Klaibyam -** The manner of a eunuch, i.e. timidity, **mâ sma gamah** - do not follow, **tvayi -** for you who fought with Rudra, **etat -** this timidity, **na upapadyate** - does not befit you, **parantapa** - O Arjuna, torturer of the enemies, **kshudram** - of low quality, **hridaya daurbalyam** - mental weakness, **tyaktvâ** - having left aside, **uttishtha -** do venture into the battle. || 3 ||

STANZA 4

Arjuna uvâcha:

katham bhishmamaham sankhye dronam cha madhusudana;
ishubhih pratiyotsyâmi pujârhâvarisudana.

Translation- Arjuna said: O Madhusudana! How can I fight Bhishma and Drona, aiming arrows at them in battle, who in fact deserve to be adored with flowers, O destroyer of enemies (Krishna)? || 4 ||

'आततायिनमायान्तं हन्यादेवाविचारयन्। नाततायिवधे दोषो हन्तुर्भवति कश्चने'त्यर्थशास्त्रम्। 'आचार्यं च प्रवक्तारं मातरं पितरं गुरुम्। न हिंस्याद्ब्राह्मणान् गांश्च सर्वांश्चैव तपस्विनः' ॥ इत्यादि धर्मशास्त्रं च। तयोर्विरोधे 'अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः' इत्येतद्धर्मशास्त्रस्य प्राबल्यं विचार्यार्थ-शास्त्रानुसारिभगवद्वाक्याद्बलवद्धर्मशास्त्रं मत्वा अर्जुन उवाच – कथमिति।

हे मधुसूदन ! अहं भीष्मम् – पितामहम्, द्रोणं च गुरुम्, सङ्ख्ये : युद्धे, इषुभि :– बाणैः, कथम् प्रतियोत्स्यामि ? – प्रहरिष्यामि ? न कथञ्चिदपीत्यर्थः। हे अरिसूदन ! यतस्तौ पूजार्हौ– पुष्पादिभिः पूजनयोग्यौ ॥ ४ ॥

राज्यहेतुकगुर्वादिहननरूपमहापापमकृत्वा भिक्षान्नभोजनं श्रेष्ठमित्याह गुरूनिति।

Commentary

O Madhusudana, according to the Arthashâstra, it is said, 'When a terrorist is noticed to approach, wise one should kill him without any thought. There is no sin whatsoever in killing a terrorist, on the part of the killer.'

On the other hand, Dharmashâstra (religious code) places a condition saying, 'One should not kill one's own teacher, one who is delivering a lecture, mother, father, preceptor, Brâhmans, cows, and those who are absorbed in penance.'

It is said that the Dharmashâstra is superior in authority to the Arthashâstra in the case of mutual conflict. Thus thinking of the superiority of Dharmashâstra and considering it to be more significant than the statement of the Lord which leans towards the Arthashâstra, Arjuna poses the question, 'How can the difference between Dharmashâstra and Arthashâstra be explained?'

He madhusudana - O Shree Krishna! **Aham bhishmam dronam cha katham pratiyotsyâmi** - how can I confront Bhishma who is my grandfather, and Drona who is my teacher, **sankhye** - in war, **ishubhih** - with arrows, **pratiyotsyâmi** - how can I attack? I can not. **He arisudana** - O Shree Krishna, the vanquisher of enemies, **yatstau pujârhau** - as they are worthy of adoration with flowers, etc. || 4 ||

गुरुनहत्वा हि महानुभावान्श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

महानुभावान् गुरून् – द्रोणादीन् । अहत्वा – महापापरूपं कल्याणविरोधि गुरुहननमकृत्वा । इह लोके, भैक्ष्यम् – भिक्षया प्राप्तमन्नम्, तैर्हृतराज्यानां नो राज्ञां निषिद्धमपि, भोक्तुं श्रेयः – प्रशस्यतरं योग्यमिति यावत् । न तु तेषां नाशेन प्राप्तमपि राज्यं श्रेय इत्यभिप्रायः । अर्थकामान् – विषयकामान् गुरून् हत्वा, रुधिरप्रदिग्धान् – तेषां रुधिरेण प्रलिप्तान्, तैर्भुक्तान् भोगान्, अहमिह – तद्भुक्तासनेषु स्थित्वा, कथमिति शेषः । भुञ्जीय ? – अश्नीयाम् ? न कथञ्चित्ते मया भोक्तुं योग्या इत्यर्थः ॥ ५ ॥

Then thinking, 'Compared to killing elders for kingdom and thereby incurring sin, I prefer to beg,' he further continues, '**Gurun**…etc.'

STANZA 5

gurun ahatvâ hi mahânubhâvân
shreyo bhoktum bhaikshyam apiha loke;
hatvârthakâmâmstu gurun ihaiv
bhunjiya bhogân rudhirapradigdhân.

Translation- It would be better in this world to live even by begging than earning a kingdom by destroying them, who are most revered teachers though they are desirous of enjoyments. It is not proper that I should enjoy those pleasures stained by their blood. || 5 ||

Commentary

Mahânubhâvan gurun - Drona and others, **ahatvâ** - not killing the Gurus, by avoiding to slay them which is a great sin opposite to virtue, **iha loke** - in this world, **bhaikshyam** - food earned by alms, which is barred for the rulers whose kingdom have been grabbed, **bhoktum shreyah** - it is better to consume, is more commendable.

In my opinion the kingdom earned by destroying them is not beneficial. **Arthakâmân gurun hatvâ** - By killing masters attached to enjoyments, **rudhira-pradigdhân** - those enjoyments which are stained by their blood, **aham iha** - with myself enjoying the pleasures enjoyed by them in the same place as they had been, **kathamiti sheshah** - 'how should I?' – This is to be added. **Bhunjiya** - How should I consume? It

पुनः श्रीकृष्णवाक्यस्यातिगौरवं ज्ञात्वा स्वकृतनिश्चये संशयं कुर्वन्नाह– नेति ।

न चैतद्विद्मः कतरन्नो गरीयो ? यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः तेऽवस्थिता: प्रमुखे धार्तराष्ट्राः ॥ ६॥

एतत् – एतयोः समरभैक्ष्यान्नयोर्द्वयोर्मध्ये, नोऽस्माकम्, कतरत् – किं भैक्ष्यभोजनं वा युद्धम्, गरीय :– श्रेष्ठतरमस्तीति न विद्मः । यद्वा – पक्षान्तरे वयं इमान् जयेम – जेष्यामः, यदि वा – यद्वा – एते दुर्योधनादयः नोऽस्मान् जयेयुः – जेष्यन्तीति च न विद्मः । अस्माकं तज्जयोऽपि मरणमेवेत्याह– यानिति । यानेव

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is not proper that I should enjoy the same. ‖ 5 ‖

Again, having realized the magnanimity of Lord's statement, he entertains doubt about his own thought and says, '**Na**…etc.'

STANZA 6

na chaitad vidmah kataran no gariyo
yadvâ jayema yadi vâ no jayeyuh;
yân eva hatvâ na jijivishâmas
te'vasthitâh pramukhe dhârtarâshtrâh

Translation- We do not know which is better for us, Duryodhana's victory or our victory over him? In fact, we do not wish to live by claiming victory over them through killing the Kauravas who are standing to fight against us. ‖ 6 ‖

Commentary

Etat - That which is, out of the two alternatives - fighting the battle or begging for alms, **nah** - for us, **kataran -** which would be - consuming begged food or fighting war, **gariyah** - is superior in merit for us, **na vidmah** - we do not know, **yad vâ** - and alternatively, (he entertains another doubt) **vayam imân jayema** - whether we would win over them, or **yadi vâ no jayeyuh** - whether Duryodhana and others may win over us, we do not understand.

In fact, our victory over them amounts to our own death, thus (he) says in the line. **Yâneva hatvâ na jijivishâmah** - By killing whom we do

हत्वा न जिजीविषामः – जीवनेच्छवो न भवामः, त एव धार्तराष्ट्राः योद्धुं प्रमुखे – सम्मुखे अवस्थिताः – स्थिता भवन्ति ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वा धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि ! तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

कार्पण्येति । कार्पण्यदोषोपहतस्वभावः – कार्पण्यम् – दयास्नेहाभ्यां दैन्यम्, दोषः– गुर्वादिहनने पापं च, ताभ्यामुपहतः स्वभावः–युद्धोत्साहादिलक्षणो यस्य सः । धर्मसम्मूढचेताः – क्षत्रियपरमधर्मे सम्मूढम् – सुतरां मूढम् चेतोऽन्तःकरणं यस्य सः, धर्माधर्मज्ञाने सन्दिग्धान्तःकरणः सन्नित्यर्थः । अहं त्वाम् – करुणाकरं आश्रितवात्सल्यजलधिम्, पृच्छामि । अतो मे यत्– येन

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not wish to live, **te eva dhârtarâshtrâh** - those sons of Dhritarâshtra, **yoddhum pramukhe avasthitâh** - standing face to face to fight. ||6||

STANZA 7

kârpanyadoshopahatasvabhâvah
pricchâmi tvâm dharmasammudha chetâh;
yacchreyah syân nishchitam bruhi tanme
shishyaste'ham shâdhi mâm tvâm prapannam

Translation- My fighting spirit is marred due to the taint of faint heartedness, my mind is confused in taking decision about the duty of a Kshatriya. I ask You to tell me for certain, what will be good for me, Your disciple, taking refuge in You, instruct me. || 7 ||

Commentary

Kârpanya-doshopahata-svabhâvah - Kârpanya - pitiable plight on account of compassion and affection, Dosha **-** the sin accrued from the killing of Gurus, Upahata Svabhâvah - one whose fighting spirit is marred on account of these two, **dharmasammudhachetâh -** whose mind is excessively confused about the duty of a Kshatriya; i.e. being doubtful between what is right and wrong.

Aham tvâm pricchâmi - Hence I would ask You, who are the ocean of affection and grace to those who have taken Your shelter, **ato me yat -** as to which line of action a person like me (who seeks Your

कृत्येन श्रेयः स्यात्, तत् कृत्यं निश्चितं यथा तथा ब्रूहि ! वा निश्चित्य ब्रूहि ! ।

ननु – कस्मादहं ब्रूयाम् ? इति चेत्तत्राह– ते तवाहं शिष्यः – शिक्षां कर्तुं योग्यः, ततः त्वां प्रपन्नं मां सन्दिग्धचित्तं शाधि शिक्षय ! ॥ ७ ॥

ननु – युद्धं कुरु ! यत्र मृतश्चेत्स्वर्गं प्राप्स्यसि, जयं प्राप्तः साम्राज्यं वेति चेत्तत्राह– नेति ।

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

भूमौ – पृथिव्याम्, असपत्नम् – शत्रुवर्जितम्, ऋद्धम् – समृद्धिमत्, राज्यमवाप्य, च परं सुराणामाधिपत्यमपि – देवेन्द्रत्वमपि, अवाप्य ।

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shelter) should take for one's good, tell me conclusively, **vâ nishchitya bruhi -** or direct me precisely.

In reply the Lord may ask, 'Why should I tell you?' For that Arjuna says, **te aham shishyah -** I am Your disciple. I am fit for instruction and because **tvâm prapannam -** I have surrendered to You and so **shâdhi -** teach, instruct. || 7 ||

Nanu - 'Yes, surely do fight the battle. If you die therein, you will attain heaven, if you win, you will enjoy imperial rule'. Presuming this reply, (he again repeats his anxiety) in the stanza, '**Na**…etc.'

STANZA 8

na hi prapashyâmi mamâpanudyâd
yacchokam ucchoshanam indriyânâm;
avâpya bhumâvasapatnam riddham
râjyam surânâm api châdhipatyam.

Translation- Indeed, I do not see anything to remove my sorrow which is drying up my senses; even if I were to receive a prosperous and unrivalled kingdom on this earth, or the place of Indra, the king of gods. || 8 ||

Commentary

Bhumau - On this earth, **asapatnam -** without enemy, **riddham -** prosperous, **avâpya râjyam -** gaining the kingdom, **cha param surânâm**

इन्द्रियाणामुच्छोषणम् – शोषकं मम शोकम् । यदपनुद्यात् – हन्यात् । तदहं न प्रपश्यामि, हि – निश्चितम् ॥ ८ ॥

सञ्जय उवाच –

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप ! ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

एवमिति । गुडाकेशः – अर्जुनः, हृषीकेशम् – सर्वेन्द्रियप्रवर्तकं भगवन्तम्, एवमुक्त्वा । हे परन्तप – शत्रुतापन ! अहं न योत्स्ये – युद्धं न करिष्ये, इति गोविन्दमुक्त्वा तूष्णीं बभूव ॥ ९ ॥

ततः किञ्जातमित्यत्राह – तमिति ।

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adhipatyam api - and then the kingdom of gods, (there is no use of a kingdom or even the place of Indra without my kinsmen). **Indriyânâm-ucchoshanam** - The grief that withers my senses, **yad-apanudyât** – that would mitigate it, **tadaham na prapashyâmi** - I do not see, **hi** - definitely. ‖ 8 ‖

STANZA 9

Sanjaya uvâcha:

evam uktvâ hrishikesham gudâkeshah parantapah;
na yotsya iti govindam uktvâ tushnim babhuva ha.

Translation- Sanjaya said: Having spoken thus to Shree Krishna, O torturer of the enemies! (Dhritarâshtra!), Arjuna said to Govinda (Shree Krishna) “I will not fight” and became silent. ‖ 9 ‖

Commentary

Gudâkeshah – Arjuna, **hrishikesham** - to the Lord, who is the promoter of all sense-organs, **evam uktvâ -** saying thus, **he parantapa -** tormentor of enemies (O Dhritarâshtra), **aham na yotsye** - ‘I shall not fight the battle’, **iti govindamuktvâ** - saying so to Govinda, **tushnim babhuva** - became silent. ‖ 9 ‖

Dhritarâshtra asks, ‘What happened then?’ Sanjaya answers in the stanza, ‘**Tam**…etc.’

तमुवाच हृषीकेशः प्रहसन्निव भारत ! ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

हे भारत ! धृतराष्ट्र ! हृषीकेशः प्रहसन्निव उभयोः सेनयोर्मध्ये विषीदन्तं तमर्जुनं प्रति इदं वचः – 'अशोच्यानन्वशोचस्त्वम्' इत्यारभ्य, 'अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि माशुचः' इत्यन्तं वचनमुवाच ॥ १० ॥

कर्तव्यकर्मयोगज्ञानं मम समाहात्म्यभक्तियोगज्ञानं जीवात्मयाथार्थ्यज्ञानं चैतानि विनास्य मोहो न शाम्यतीति विचार्य आदौ कर्मयोगाद्युपयोग्यात्मज्ञान–मुपदिशन् श्रीभगवानुवाच – अशोच्यानिति ।

STANZA 10

tam uvâcha hrishikeshah prahasanniva bhârata;
senayor ubhayor madhye vishidantam idam vachah.

***Translation*-** O Dhritarâshtra! To Arjuna, who was thus depressed between the two armies, Shree Krishna said as if smilingly, the following words. ||10||

Commentary

He bhârata -O Dhritarâshtra (the descendent of Bharata), **senayoh ubhayoh madhye** between two armies, **hrishikeshah -** Shree Krishna, **vishidantam tam** - to him, to the depressed Arjuna, **prahasan iva -** as if smilingly, **idam vachah uvâcha -** said the following, beginning with the stanza '**Ashochyân anvashochastvam…**etc.,' upto '**Aham tvâ sarvapâpebhyo moksayishyami mâ suchah**.' (Stanza 66 of chapter 18). ||10||

Thinking that his infatuation will not subside without the knowledge of Karma Yoga, the knowledge of Bhakti Yoga along with the understanding of My glory, and the appropriate knowledge of the individual Self, the Lord, advising about the knowledge of the Self which is useful for Karma Yoga, etc., says '**Ashochyân**…etc.'

STANZA 11

Shree Bhagavân uvâcha:

ashochyân anvashochastvam pragnyâvâdâmshcha bhâshase;
gatâsun agatâsumshcha nânushochanti panditâh

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

अशोच्यान् – क्षात्रधर्मापेक्षया स्वेन हन्यमानान् शोचितुमयोग्यान् द्रोणभीष्मादीन्, अन्वशोचः – अनुशोचसि। देहाभिमानिभिरशूरैस्तेषां शोकः कर्तव्यः, न त्वात्मज्ञानिभिः शूरक्षत्रैः, तस्मात्त्वया न ते शोच्या इति भावः । प्रज्ञावादांश्च भाषसे – देहाभिमानिनां जीवानां बुद्धिमालम्ब्य 'दृष्ट्वेमं स्वजनं कृष्ण ! युयुत्सुं समुपस्थितम् ।' इति, 'अहो ? बत ? महत्पापं कर्तुं व्यवसिता वयम् ।' इत्यादिकान् – प्रज्ञया – बुद्ध्या कल्पितान् वादांश्च – वचनानि च वदसि । एतद्वचनं भूभारहरणरूपमदभिप्रायविदस्तव नोचितमित्यभिप्रायः । तथा हि – पण्डिताः –

Translation- Your grief is for those who do not deserve to be sorrowed for, as they are attached to the physical body. Your argument is based on the same thoughts. Wise men do not lament over those who have lost their lives (bodies) and those still alive, because the body is perishable and the Self is imperishable. Therefore, this deemed lamentation of yours is meaningless. || 11 ||

Commentary

Ashochyân - Instead of thinking about duty assigned to a Kshatriya, you are grieving on those who are not fit to be lamented, simply because they are being killed by you, such as Drona, Bhishma, etc. **Anvashochah** - You are lamenting. Those who are not valiant, and who are attached to the mortal body, may lament for such persons, but not those who have the knowledge of the immortal Self; and who are valiant Kshatriyas. Therefore you should not entertain such thoughts; this is the purport.

Pragnyâvâdâmshcha bhâshase - Yet you speak words of wisdom resorting to the intellects of those who are body-minded. Your arguments are, "Having noticed my kiths and kinsmen in the battle field, eager to fight…" and "Oh! What a sin we are determined to commit…" Your arguments arise from this kind of intellect. This logic does not befit you, who already knows My viewpoint of reducing the burden (of sinners) on Mother Earth. This is the gist of Krishna's words.

ज्ञानिनः, गतासून् – गतप्राणान्मृतान्स्वकीयान्, अगतासूंश्च – जीवतोऽपि प्राप्तदुःखान्स्वबन्धूंश्च, नानुशोचन्ति ।

यद्वा – गतासून् – देहान्, अगतासून् – जीवात्मनश्च, पण्डिताः – सम्यग्ज्ञानवन्तः, नानुशोचन्ति । विनाशिस्वभावाद्देहो न शोच्यः, अविनाशिस्वभावान्नात्मापि शोच्यः । तस्मात्तवैतच्छोचनं वृथेति भावः ॥ ११ ॥

तत्रादावात्मनां नित्यत्वान्न ते अनुशोच्या इत्याह – नत्वेवाहमिति ।

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

अहं तु जातु – सृष्टेः प्रागपि, नैव नासम् । क्षराक्षरपतिः सर्गादीनां कर्ता

Like wise, the **panditah** - wise men, do not lament over those **gatâsun** - kinsmen who have lost their lives and, **agatâsun -** those who are still living but who are afflicted by the grief of bereavement.

Yadvâ – Or **gatâsun** can also mean the bodies from which souls have departed; and **agatâsun** means the embodied individual Selves. **Panditah -** Those who have precise knowledge, **nânushochanti -** do not lament. The purport is the body does not deserve to be lamented over because of its perishable nature and the Self is not to be lamented over because of its imperishable nature. Therefore, this deemed lamentation of yours is futile or meaningless. || 11 ||

In the next verse, **'Na tu eva aham…**etc.,' the Lord says that they are not the subject of grief due to the eternal nature of the Self.

STANZA 12

na tvevâham jâtu nâsam na tvam neme janâdhipâh;
na chaiva na bhavishyâmah sarve vayam atah param.

Translation- It is not at all that prior to this creation, I, the Lord of the perishable and the imperishable, did not exist, nor you, nor all these kings, and surely it is not that all of us shall cease to exist in the future. || 12 ||

Commentary

Aham tu jâtu - In the remote primordial times, **na eva na âsam** - not that I was not there (eternal existence of Himself has been stressed).

नैव नासं जातु । निदर्शनार्थमेतत् । न त्वं जातु – सृष्टेः – प्रागपि नासीः । नेमे जनाधिपाः जातु – सृष्टेः प्रागपि नासन् । अतः परं जातु – प्रलयेऽपि न चैव न भविष्यामः ।

यथा सर्वेश्वरस्य मम साधुपरित्राणायेदानीं दिव्येनानेन रूपेण सकलमनुजनयनविषयतां गतस्यैतावता प्राक् जातु नासत्ता – सम्भावना । तथैव तव चैतेषां च दृश्यमानदेहयोगाभावेऽपि यथाकर्म देहयोगस्य पूर्वमप्यवश्यम्भावात् । संसारप्रवाहस्यानादितया सृष्टेः प्रागपि जीवानां वासनाधूसराणां प्रकृतौ विलीनानां पुनःसर्गादौ यथाकर्म संसरणात् सर्गात्प्रागपि सद्भावसिद्धेः ।

यथा ममेदानीमिव साधुपरित्राणाय प्रकटीभावो भावी नाम । प्रलयादीनां

Hence it can never be that I, the Lord of the perishable and imperishable, and the doer of the cosmic creation, was not there before creation. I am ever present (to indicate this). **Na tvam jâtu** - It is not that you were not there, before the creation of the world, **neme janâdhipah** - nor these kings were not before creation.

Atah param jâtu - So also, **na chaivena bhavishyâmah** - even it is not that all of us shall not be there after dissolution.

Just as in My case, for the sake of protection of the saintly people, at present, I have assumed this divine form, which is an object of perception for all the people. And simply because of this, My prior non-existence is not inferable. Also, in the case of you and others, even in absence of association of a visible body, their prior existence in the form of a Kârmic (subtle) body has to be inferred, because the stream of worldly existence is without beginning, even at the time of pre-cosmic creation. The individual Selves who are tainted by Vâsanâs (the precipitates of unfulfilled wishes) stay merged in Prakriti, the primordial matter. Again, at the time of the next cosmic creation, in cyclic order, their bodily regeneration takes place in accordance with their respective Kârmic precipitation; therefore, their existence in pre-cosmic stage is thus proved.

Just as My manifestation at present is for the protection of saints, so also it would be in the future as well. In fact in My case, whoever happens to be the cause of cosmic dissolution, and who is liberated yet

कर्तुर्मुक्तोपसृप्यस्य ममेतः परमपि जात्वपि नासद्भावसम्भावना । एवमेव तव चैतेषां च यथाकर्म देहान्तरयोगेन संसरतां प्रलयेऽपि नासद्भावसम्भावना । संसरणमूलकर्मपङ्कानपगमात् । भाविसर्गबीजरूपतया सद्भावात् ।

मुक्तावपि स्वरुपानपायात् न चैव जातु न भविष्यन्ति, अक्षरे धाम्नि स्वेन रुपेणावस्थानात् । श्रूयते च – 'स एकधा भवति त्रिधा भवती'ति च । स्मर्यते च – 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च' ॥ इति । अनेन त्रिकालाबाध्यं भेदपारमार्थ्यं ज्ञापितं भवति ।

अत्र विशेषः श्रीमद्रामानुजाचार्यविरचितगीताभाष्यतोऽवगन्तव्यः ॥ १२॥

देहस्य परिणामिस्वभावम्, जीवानां यथाकर्म देहान्तरसंश्लेषैकलक्षणं

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voluntarily enters into mundane incarnation, even in the state of dissolution, there is no possibility of non-existence. In the same manner, in your case, as well as in the case of these kings; while they indulge in flux on account of their repeated embodiments, according to their committed actions, their non-existence even at the stage of cosmic dissolution is not tenable; since their muddy precipitation of a continued prime-action has not disappeared and hence as a result it exists for the future potential existence in the seed-form.

Even in the state of liberation, their basic nature does not wither away. Hence, it is not that they may not be re-born; because, they are residing in the imperishable abode (Aksharadhâma) in their own Self-form. And it is heard in the Vedas, 'Having attained the highest luster, materializes Himself in His own form.' Also, 'He becomes uni-fold, he becomes three-fold.' It is also said in the Smritis, 'Having resorted to this wisdom, they have arrived at similar understanding, even at the time of cosmic creation, they are not reborn, and at the time of cosmic dissolution, they are not destined to destruction.' By this the distinction between the Supreme Self, who is eternal and unaffected by tri-temporal bond, and the Self, is to be understood.

Here particular points are to be taken from the commentary of Bhagavad Gitâ, composed by Shreemad Râmânujâchârya. || 12 ||

Instructing about the changing nature of the body and trans-mi-

संसरणस्वभावं च कथयन् ज्ञानिनो निर्मोहित्वमाह देहिन इति ।

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

देहिनो – देहभृतः क्षेत्रज्ञस्य, अस्मिन् देहे – स्वकर्मानुगुणमीश्वरदत्ते स्थूलशरीरे, यथा कौमारम्, बाल्यावस्था, यौवनम् – युवावस्था, जरा – वृद्धत्वं च, एताः तिस्रोऽवस्थाः स्वाभाविका भवन्ति, तथा देहान्तरप्राप्तिः – अन्यदेहप्राप्तिरस्ति । तत्र – अन्यदेहप्राप्तौ, धीरो न मुह्यति – आत्मज्ञानदार्ढ्येन धैर्यवान् पुरुषः अहं मरिष्यामीति मोहं न प्राप्नोति, आत्मनो मरणाभावात् । एकदेहिकथनेन सर्वेषामुपलक्षणम् ॥ १३ ॥

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gratory nature of the embodied Selves, indicated by their joining another body, Lord Krishna speaks about disillusioned state of a Gnyâni (a wise person) in the stanza **'Dehinah**…etc.'

STANZA 13

dehino'smin yathâ dehe kaumâram yauvanam jarâ;
tathâ dehântara prâptir dhiras tatra na muhyati.

***Translation*-** Just as in the body held by Kshetragnya, the three stages - childhood, youth and old age are natural, similarly the attainment of another body is natural. So a wise man does not get deluded knowing that the Self is immortal. || 13 ||

Commentary

Dehinah - For the embodied Self, i.e. Kshetragnya (the knower of the body), **asmin dehe -** in the gross body given by God suited to his Karma, **yathâ kaumâram –** like the stage of childhood, **yauvanam -** youth, **jarâ** - old age. These three stages come naturally, in the same way, **dehântara prâpti** - passing on to another body is natural. **Tatra -** In regard to passing onto another body, **dhirah na muhyati -** a wise man is not deluded due to his strength of Self knowledge. A courageous man does not grieve thinking that 'I will die' because he knows that there is no death for the Âtmâ (Self). It is to be understood that an illustration of one embodied Self, is applicable to all. || 13 ||

ननु – क्षेत्रज्ञानामविनाशित्वे सत्यपि क्षत्रियधर्मोदितयुद्धादिशास्त्रीयकर्मकरणे शस्त्रादिघातजन्यं दुःखं भविष्यत्येवेति चेत्तत्राह – मात्रेति ।

मात्रास्पर्शास्तु कौन्तेय ! शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व! भारत ! ॥ १४ ॥

हे कौन्तेय !– कुन्तीपुत्र ! शीतोष्णसुखदुःखदाः – शीतोष्णादिसमीचीनासमीचीनविषयग्रहणरूपे सुखदुःखे ददति तथाभूताः । आगमापायिनः – आगमापगमस्वभावाः, अतोऽनित्याः, मात्रास्पर्शाः मात्राणाम् – समीचीनासमीचीनशब्दादीनाम्, स्पर्शाः इन्द्रियैः सह स्पर्शाः संश्लेषाः । हे भारत ! तान् तितिक्षस्व – यावदनभिसंहितफलयुद्धादिशास्त्रीयकर्मसमाप्ति, तावद्धैर्येण

Well, those Kshetragnyas in their essential nature are indestructible, but while fighting, war pains are ought to be there due to the strokes of weapons. But this is a Shâstra assigned work for Kshatriyas, etc. If this is the case, the answer is given in the stanza **'Mâtrâsparshâh**…etc.'

STANZA 14

mâtrâsparshâstu kaunteya shitoshnasukhaduhkhadâh;
âgamâpâyino'nityâs tâmstitikshasva bhârata.

Translation- The contact of senses with their objects, O Arjuna, gives rise to feelings of cold and heat, pleasure and pain. They come and go, are temporary, not lasting. Endure them without being perturbed until the end of your duty. || 14 ||

Commentary

He kaunteya - O Arjuna, the son of Kunti, **shitoshna-sukha-duhkhadâh** - those sense-object contacts which, as a result, yield happiness or unhappiness, while receiving agreeable or disagreeable objects, like cold and heat, etc., **âgamapâyinah** - they come and go, are of transitory nature, hence **anityah** - temporary, **mâtrâ-sparshâh** - Mâtrâ - (sense) objects like sound agreeable or disagreeable, etc., Sparshâh - (their) contact with senses. **He bhârata** - O Arjuna, **tân titikshasva** - endure them coming in the form of cold and heat, hard and soft, etc., with courage, and without attachment to fruits till the act assigned by the Shâstras,

शीतोष्णमृदुपरुषादिरूपान् तान् सहस्व ! तेषां सहनं कुर्वित्यर्थः ॥ १४ ॥

तत्सहनेन किमिति चेत्तत्राह – यमिति ।

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ! ।
समदुःखसुखं धीरं सोऽमृतत्त्वाय कल्पते ॥ १५ ॥

हे पुरुषर्षभ ! एते – मात्रास्पर्शाः, समदुःखसुखम् – समे दुखःसुखे यस्य तम् । स्वधर्मपालनान्तर्गतावर्जनीयदुःखं प्रारब्धकर्मजन्यदुखं च सुखमिवानुभवन्तमित्यर्थः । अत एव धीरम् – धैर्यशालिनम्, यं पुरुषं न व्यथयन्ति। स धीरपुरुषोऽमृतत्त्वाय कल्पते, अमृतत्त्वं मोक्षं प्राप्तुं योग्यो भवतीत्यर्थः ॥ १५॥

तितिक्षासाधनभूतं सदसद्विवेकं दर्शयति – नेति ।

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like war, etc., comes to an end. Withstand them and their means. || 14 ||

On the question as to what will come by enduring them, He replies in the next stanza.

STANZA 15

yam hi na vyathayantyete purusham purusharshabha;
samaduhkha sukham dhiram so'mritatvâya kalpate.

Translation- O Arjuna! That courageous man who is not disturbed by the sense-objects, and to whom pain and pleasure are equal, he is called steadfast, he becomes eligible to attain liberation. || 15 ||

Commentary

He purusharshabha - O Arjuna, mighty among men, **ete -** these sense-objects, **samadukhasukham** - for him who is equal in sorrow and happiness, and who accepts the unavoidable pain coming due to his fate, while performing his self duties on par with happiness, **ata eva dhiram** - hence being courageous (steadfast), **yam purusham na vyathayanti** - to that man these do not affect; **sah dhira purushah amritatvâya kalpate** - that steadfast person becomes eligible for immortality, i.e. liberation. || 15 ||

The Lord indicates that (the faculty of) discrimination between real and unreal is a means to forbearance in '**Na**...etc.'

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

असतो – ब्रह्मादिस्थावरान्तानां देहभूतां देहसमूहस्य, वा सुखदुःखादेः, भावः – सद्भावः – सत्यत्वं न विद्यते, परिणामित्वात् । सतः – आत्मसमूहस्य, अभावः – असत्त्व न विद्यते – नास्ति, अपरिणामित्त्वात् । तत्त्वदर्शिभिः – वस्तुयाथार्थ्यदर्शनशीलैः पुरुषैः अनयोरुभयोरपि – सदसतोः परिणाम्यपरिणामिवस्तुनोरपि, अन्तः – यथार्थनिर्णयः दृष्टः – ज्ञातः ॥ १६ ॥

क्षेत्रज्ञस्य स्वरूपस्वभावं निरुपयन्नाह – नवभिः –

अविनाशि तु तद्विद्धि ! येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

STANZA 16

nâsato vidyate bhâvo nâbhâvo vidyate satah;
ubhayorapi drishto'ntastvanayos tattvadarshibhih.

Translation- The 'unreal', i.e. the body (bodies of all beings and immovable objects, because of their changing and perishable character) has no existence; and the 'real', i.e. the Self never ceases to be (because of its imperishable character). The knowers of truth have thus perceived the real nature of both. || 16 ||

Commentary

Asato - Of the non-existent, i.e. of the congregation of bodies of embodied beings beginning with Brahmâ and ending with stationary objects, or of happiness and sorrow, **bhâvah -** (their) real existence is not tenable; because of its changing character. **Satah -** Of the real, i.e. the group of Selves, **abhâvah -** non-existence, **na vidyate -** does not happen, because of their immutability. **Tatvadarshibhih -** Persons having insight in the real nature of objects, by those persons, **anayoh-ubhayoh-api -** of these two, existent and non-existent also, of the objects which are affected by change and which are not affected by change, **antah -** appropriate determination of both these, **drishtah -** is grasped. || 16||

The Lord, ascertaining the essential nature of the Kshetragnya, teaches in the following nine stanzas.

अविनाशीति । येन – चेतनवस्तुना, इदं सर्वम् – प्रत्यक्षत्वेन दृश्यमानं समग्रमचेतनम् ततम् – व्याप्तम्, प्रतिशरीरमेकैकस्य जीवात्मनः पृथक्त्वेन व्याप्तिरस्तीति भावः । तत्तु – चेतनवस्तुजातं तु, अविनाशि – नाशवर्जितम्, विद्धि – जानीहि । तत्र कारणं वदति – विनाशमिति । अव्ययस्यास्य – अचेतनवर्गव्यापकत्वेनात्यन्तसूक्ष्मत्त्वान्नाशायोग्यस्य जीवात्मवर्गस्य । कश्चित् – कोऽपि पदार्थः, विनाशं कर्तुं नार्हति, तस्माच्छोको न कर्तव्यः ॥ १७ ॥

नित्यात्मस्वरूपनिरुपणेन देहानामन्तवत्त्वमाह – अन्तवन्त इति ।

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्ध्यस्व! भारत ! ॥ १८ ॥

STANZA 17

avinâshi tu tad viddhi yena sarvam idam tatam;
vinâsham avyayasyâsya na kashchit kartum arhati.

Translation- Know that the Self in its essential nature is imperishable. The whole of the insentient matter (which is different from the Self) is pervaded by the Self. Because of its pervasiveness and extreme subtlety, the Self is not liable to be destroyed. So, none can cause the destruction of this Self, therefore grief should not be entertained. || 17 ||

Commentary

Yena - By the sentient (Self), **idam sarvam** - the whole of the insentient matter, seen by direct perception, **tatam -** is pervaded. The meaning is that each insentient body is pervaded by an individual Self. **Tat tu -** That each individual Self is, **avinâshi -** indestructible, **viddhi –** know. He gives the reason for that saying, **avyayasyâsya -** of (this immutable Self) the entire class of the individual Selves - because of its pervasion of the whole class of the insentient and its extreme subtlety, it (the Self) cannot be destroyed, is not liable for destruction. **Kashchit -** No object can cause the destruction of this immutable (Self). Therefore one should not grieve. || 17 ||

Now the Lord describes the eternal nature of the Self and perishable nature of the bodies with the words **'Antavanta…**etc.'

अनाशिनः – नाशानर्हस्य, अप्रमेयस्य चक्षुरादिकरणैरुपादिविषय-वत्प्रमातुमयोग्यस्य, नित्यस्य, शरीरिणः – प्रतिशरीरं भिन्नस्य जीवात्मनः । इमे – चक्षुरादिकरणैः प्रमेयाः, देहाः – वपूंषि, अन्तो विनाशोऽस्ति येषां ते अन्तवन्तं उक्ताः । हे भारत ! तस्मात्– देहात्मनोर्विनाशित्वाविनाशित्वधर्माद्धेतोः, युध्यस्व ! युद्धं कुरुष्व! परं तु – शोकं मा कृथा इति भावः ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

अन्यच्च – य इति । यः – पुरुषः, एनम्, आत्मानम्, हन्तारम् – अन्यात्मनां हिंसकं वेत्ति । यश्च एनं हतम् – अन्यैर्व्यापादितम्, मन्यते – जानाति । तौ –

STANZA 18

antavanta ime dehâ nityasyoktâh sharirinah;
anâshino'prameyasya tasmâd yudhyasva bhârata.

Translation- The embodied Self is eternal, indestructible and not cognizable with the aid of the senses like the eyes, etc. The bodies of the Self are said to have an end; so, knowing this perishable and imperishable nature of the body and the Self; fight, O Arjuna. || 18||

Commentary

Anâshinah - Of that which is unfit for destruction, **prameyasya -** that which is unfit for comprehension through instruments like the eye, etc., **nityasya -** of the (eternal), **sharirinah -** that is, of the embodied Self, which is permanent and different in each body, **ime -** these, cognizable with the aid of eyes, etc., **dehâh -** bodies, for which destruction is certain, those are called **anta-vanta -** finite. **He bhârata -** O Arjuna! **Tasmât -** For that reason, i.e. because of the perishable and imperishable natures of the body and of the Self, **yudhyasva -** 'do fight' and 'do not lament' is the essence of His advice. || 18||

STANZA 19

ya enam vetti hantâram yashchainam manyate hatam;
ubhau tau na vijânito nâyam hanti na hanyate.

Translation- The person who thinks that this Self slays and he

जीवात्मानं हन्तिधातोः कर्तृत्वेन कर्मत्वेन च विदन्तौ, उभौ न विजानीतः । तर्ह्यात्मा कथं ज्ञातव्यः ? तत्राह – अयमात्मा अन्यान् न हन्ति, परैरात्मभिः स न हन्यते, हननक्रियायाः कर्ता कर्म च न भवतीत्यर्थः । 'न हिंस्यात् सर्वभूतानि' 'ब्राह्मणो न हन्तव्यः' इत्यादिशास्त्रेषु हन्तिधातुः शरीरवियोगकरणवाची ज्ञेयः ॥ १९ ॥

उक्तैर्हेतुभिर्विशिष्टत्वात् जन्ममरणादयो देहभावा आत्मनि न सन्तीत्याह – न जायत इति ॥

न जायते म्रियते वा कदाचित् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

who believes this Self is slain, both of them do not know the truth. For the Self neither slays nor is slain. The Self is not the doer or the object of an act of killing. || 19 ||

Commentary

More over, **yah –** whoever, **enam** – âtmânam, i.e. the Self, **hantâram** - killer of other beings (Selves), **vetti –** knows, **yashcha enam hatam manyate** - and also whosoever thinks that the Self is killed by others, **tau -** both of them who take the individual Self as the subject (the doer, who acts) and object (on whom the action is done) of the root (verb) 'Han' to kill, **ubhau na vijânitah -** both do not know the truth.

Well then, how is the Self to be understood? **Tatra âha -** On that the Lord says, **nâyam hanti -** this Self does not kill others (Selves) and **na hanyate -** is not killed by others (Selves). In other words the Self does not become either subject or object of the act of killing. 'Do not kill beings,' 'The Brâhman should not be killed' - from such quotations of the Shâstras, the verb 'Hanti' should be understood as causing 'the separation of the body'. || 19 ||

On account of the aforesaid reasons, birth, death, afflictions to the body, etc., are not in the case of the Self. Thus He says in the stanza **'Na jâyate**…etc.'

STANZA 20

na jâyate mriyate vâ kadâchit
nâyam bhutvâ bhavitâ vâ na bhuyah;

न जायते – वर्तमानकाले देहोत्पत्त्या सह आत्मा नोत्पद्यते । न म्रियते – वाशब्दौ चार्थौ, देहे हते जीवात्मा न क्षीयते – न नश्यति । इदानीं सकलैः प्राप्यमाणे जनिमृती कदाचित् क्षेत्रज्ञं न पराभवतः । नायं भूत्वा भविता वा न भूयः – अयमात्मा सृष्ट्यादौ भूत्वा – उत्पद्यभूयः – पुनः कल्पान्ते न भविता – मरिष्यतीति न ज्ञातव्यम्, किन्तु कल्पादौ कल्पान्ते च हिरण्यगर्भादिभिरनुभूयमानं जन्ममरणं चात्मानं न पराभवतीति ज्ञातव्यमित्यर्थः, ततोऽजः – जनिरहितः । अत एव नित्यो ध्रुवः – सर्वकाले एकरूप इति यावत् । शश्वद्भवतीति शाश्वतोऽपरिणामी । अत एव पुराणः – पुरापि नवः आत्मदर्शिभिर्नित्यश अपूर्ववदनुभवनीय इति यावत् । तस्मादयं शरीरे हन्यमाने सत्यपि न हन्यते ॥ २०॥

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ajo nityah shâshvato'yam purâno
na hanyate hanyamâne sharire.

Translation- The Self is not born with the birth of the body nor does it die at the fall of the body. It cannot be that the Self comes into existence at the beginning of creation and it ceases to be at the time of dissolution. Hence the Self, which resides in all bodies, is eternal, uniform at all times, immutable and ancient (as well as) capable of being experienced by the seers, as fresh at all times. Therefore it is not slain when the body is slain. ‖ 20 ‖

Commentary

Na jâyate - In the present time, with the birth of the body the Self is neither born, **na mriyate** - nor dies**.** The two words - 'Vâ' in the first line and in the second line should be taken in the sense of 'Cha' which means 'and', that is - even when the body is being killed, the individual Self neither decays nor perishes. In this case all creatures attain birth and death. These two events never affect the Kshetragnya, the Self.

Nâyam bhutvâ bhavitâ vâ na bhuyah - It should not be understood that this Self, having been born at the beginning of the cosmic creation (i.e. **bhutvâ**), **bhuyah** - and again at the end of the dissolution, **na bhavitâ** - will not be there. But at the time of the beginning and end of a Kalpa, the mega epoch, the birth and death being experienced by Hiranyagarbha and others, do not afflict or defeat the Self, a vital point to

पूर्वोक्तमेव दृढयति – वेदेति ।

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ ! कं ? घातयति हन्ति कम् ? ॥ २१ ॥

यः अजम्, अव्ययम् – व्ययानर्हं ह्रासशून्यमिति यावत् । अविनाशिनं नित्यमेनम् वेद, स पुरुषः हे पार्थ ! देवादिदेहस्थितेषु जीवात्मसु कमपि क्षेत्रज्ञं कथं हन्ति ? न हन्ति । कं वा कथं घातयति ? न घातयति । उक्तलक्षणलक्षितस्यात्मनो हननक्रियायां स्वतन्त्रकर्तुत्वेन प्रयोजककर्तृत्वेन च न कोऽपि सम्भवतीत्यर्थः ॥ २१

आत्मनामविनाशित्वे सत्यप्यनेकसुकृतसाधनेषु शरीरेषु नश्यत्सु तु शोकनिमित्तमस्तीत्याशङ्क्याह – वासांसीति ।

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be considered.

Tatah-ajah - Hence, the Self is **aja –** unborn, that is without birth. **Ata eva nityo dhruvah -** Therefore it is eternal, firm and uniform at all times, **shâsvatah -** permanent, non-changing, **ata eva purânah** - it is ever new even though ancient; which is realized by visionaries of the Self as fresh at all times. Therefore even when the body is being killed, the Self is not killed. ||20||

He confirms the aforesaid point in the next stanza.

STANZA 21

vedâvinâshinam nityam ya enam ajam avyayam;
katham sa purushah pârtha kam ghâtayati hanti kam.

Translation - He who knows this Self to be indestructible, unborn, non-decaying and hence eternal, how and whom does he kill or cause to kill anyone? ||21||

Commentary

Yah - He who, **ajam - (**knows this Self) to be unborn and **avyayam –** not liable to decay, thus, **avinâshinam nityam enam veda** - he who knows this Self to be indestructible and eternal, **sah purushah** - that person, **he pârtha** - O Arjuna, how does he kill the Self, which exists in the body of a god or a man? He does not kill. And how does he cause to kill anybody? He does not do so.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२॥

नरो जीर्णानि – जर्जरीभूतानि, वासांसि – वस्त्राणि, विहाय यथा अपराणि नवानि वसनानि गृह्णाति – धारयति। तथा देही–शरीरभूत्, जीर्णानि – प्रारब्धावसाने त्यक्तुमर्हाणि, शरीराणि विहाय अन्यानि नवानि सुन्दराणि वपूंषि, संयाति – प्राप्नोति। युद्धादिशास्त्रीयकर्मणि स्थित्वा देहं जहतां क्षत्रियादीनां समीचीनदेहप्राप्तिः शास्त्रेषूक्ता, अतः शरीरत्यागे तु हर्षनिमित्तमस्ति। तस्माच्छोको न कर्तव्य इत्याशयः ॥ २२ ॥

पूर्वोक्तं क्षेत्रज्ञानाशित्वं लक्षणान्तरैर्दृढयति – नैनमिति ।

In the case of the Self, indicated by the above-said characteristics, there is no possibility of this doer-ship independently or causatively in regard to the act of killing. || 21||

'In spite the Self being imperishable, there still exists a reason for sorrow, that is the body, the means to acquire many kinds of merits, is destroyed' - to this doubt He says, **'Vâsâmsi**…etc.'

STANZA 22

vâsâmsi jirnâni yathâ vihâya, navâni grihnâti naro'parâni;
tathâ sharirâni vihâya jirnâ, nyanyâni samyâti navâni dehi.

Translation- Just as a man casts away worn-out, old clothes and puts on others that are new, in the same way the embodied Self casts off its worn-out bodies and enters into others that are new. So there is no reason to lament over them. || 22 ||

Commentary

Narah - A man, **jirnâni vâsâmsi -** old, worn out clothes, **vihâya -** casting off, **yathâ** - as, **aparâni navâni vasanâni grihinâti** - puts on others that are new, **tathâ** - in the same way, **dehi** - embodied Self, **jirnâni -** which are fit to be discarded at the end of their destined time, **sharirâni** - bodies, **vihâya** - casting off, **anyâni navâni vapunsi samyâti -** and take on others that are new and beautiful.

For a Kshatriya, member of the warrior class, while remaining steadfast in the duty laid down by the Shâstras, such as battle, etc., if he happens to cast off his body, attainment of a suitable (fair) body is assured

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

शस्त्राणि – कृपणाद्यायुधान्यतितीक्ष्णान्यपि, एनम् – जीवात्मानम्, न छिन्दन्ति – न विदारयन्ति । पावको – वह्निः, अतिप्रज्वलनशीलोऽपि न एनं दहति । आपः – सलिलानि, आर्द्रीकरणेनैनं न क्लेदयन्ति । मारुतोऽनिलः, वेगवत्तरोऽपि एनं न शोषयति – रसवर्जितं कर्तुं न शक्नोति ॥ २३ ॥

शास्त्रादीनां तन्नाशाजनकत्वे कारणं वदति – अच्छेद्य इति ।

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

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by the Shâstras. So, in leaving the body, there is reason to rejoice; hence grief should not be entertained as has been previously mentioned. || 22 ||

The Lord confirms the aforesaid imperishability of the Self, mentioning its other characteristics in the stanza '**Nainam…**etc.'

STANZA 23

nainam cchindanti shastrâni nainam dahati pâvakah;
na chainam kledayantyâpo na shoshayati mârutah.

***Translation* -** The weapons, even though sharp, cannot tear apart this individual Self, fire cannot burn it, water cannot wet it, and wind cannot dry it. || 23 ||

Commentary

Shastrâni - Weapons such as a dagger, though sharp, **enam -** to this individual Self, **na chindanti** - does not tear apart, **pâvakah** - even blazing fire, **enam na dahati** - does not burn it, **apah -** waters**, na kledayanti** - do not drench it, **mârutah -** wind even though highly speedy, does not dry it, i.e. cannot dehydrate it. || 23 ||

He mentions the reason for its non-destructibility by the verse beginning with '**Acchedya…**etc.'

STANZA 24

acchedyo'yam adâhyo'yam akledyo'shoshya eva cha;
nityah sarvagatah sthânur achalo'yam sanâtanah.

यतोऽच्छेद्योऽयं तत एनं शस्त्राणि न छिन्दन्ति इत्यादि योजनीयम् । यतः छेद्यादिविशेषणार्हो नास्ति, अतो नित्यः । सर्वगतः – सर्वत्र – सर्वशरीरेषु स्वकर्मानुगुणगमनशीलः । स्थाणुः – स्थिरस्वभावः । अचलः – अप्रकम्प्यः । सनातनः – अनादिसिद्धः, कस्मिंश्चिदपि काले न केनापि कृत इत्यर्थः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अव्यक्त इति । अव्यक्तः – चक्षुरादिकरणैः छेदनाद्यर्हपदार्थवन्न व्यज्यते – प्रत्यक्षतया न गोचरीक्रियते, ईदृशोऽयमात्मा उच्यते । अयमचिन्त्यः – अन्तःकरणैः

Translation- Since it cannot be cut, it cannot be burnt, it cannot be wetted and it cannot be dried, it is eternal, present everywhere, of steady nature, immovable and extant from the beginning of time. ||24||

Commentary

Yato - Since, **acchedyo'yam** - is non-penetrable; the predicate 'weapons do not cut it' is emphasised. And since it is not liable to be tagged to the attributes such as penetrable, etc., **ato nityah** - hence it is eternal, **sarvagatah** - omnipresent, i.e. in all the bodies habituated to travel as per its own Karmas, **sthânu** - of steady nature, **achala** - unshakable, **sanâtanah** - established from beginning of time, in other words, not produced by anybody at any point of time. ||24||

STANZA 25

avyakto'yam achintyo'yam avikâryo'yam uchyate;
tasmâd evam viditvainam nânushochitum arhasi.

Translation- This Self is said to be unmanifest as it cannot be perceived directly by senses, like objects other than itself. It is inconceivable by the inner organs, i.e. mind, intellect, etc., and it is unchanging, incapable of modifications. Therefore, knowing it thus, you should not grieve. ||25||

Commentary

Avyaktah - Unmanifest, it is not an object of direct perception for the senses like the eyes, etc., like an object that could be shown and

छेदनादियोग्यपदार्थवच्चिन्तितुं नार्हः । तैरपि करणकलेवराणां प्रमाणकर्तृतया तु चिन्त्य इति भगवतः श्रीकृष्णस्याभिप्रायः । तथाभूतः । अविकार्यः – विकारं प्राप्तुमयोग्यः, अपरिणामीत्यर्थः । क्रियायाः प्रत्येकं सम्बन्धः । तस्मादेनमेवं विदित्वा शोचितुं नार्हसि ॥ २५ ॥

एवमुक्तात्मलक्षणैस्तदशोच्यत्वमुक्तम्, इदानीं देहात्मकमात्मानं मत्वापि शोचनं न घटत इत्याह – अथेति ।

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो ! नैवं शोचितुमर्हसि ॥ २६ ॥

अथेति पक्षान्तरे, अप्यर्थे चकारः । मदुक्तदुर्बोधात्मस्वरुपनिरुपणानव–

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cut. It is said that this Self is of this kind. **Ayam-achintyah** - It is inconceivable, unthinkable by inner organs, like objects susceptible to be cut, etc. But according to Lord Shree Krishna, the Self can be perceived by them, as the motivator of the body, the senses and organs, being **avikâryah -** unchanging, incapable of modifications. The verb 'Iti Uchyate', meaning 'is said to be', is to be connected with each of the above adjectives. **Tasmât enam evam viditvâ -** Therefore, knowing it (the Self) thus, it is not befitting for you to grieve. ||25||

With regard to the Âtmâ (Self), possessed of the above said qualities, even if it is considered as identical with the body, there is no cause to mourn, says the Lord in the stanza **'Atha**…etc.'

STANZA 26

atha chainam nityajâtam nityam vâ manyase mritam;
tathâpi tvam mahâbâho naivam shochitum arhasi.

Translation**-** From another point of view, if you suppose that the Self is born at the same time as the birth of the body and it dies the same time the body dies, even then, O mighty armed (Arjuna), you should not grieve like this. ||26||

Commentary

Atha - From another point of view, **api -** and, if you cannot understand the nature of the Âtmâ as I have explained, which is rather hard

धारणात् पक्षान्तरेऽपीत्यर्थः । नित्यजातम् – देहे जाते नित्यं निश्चितं जातम्, शरीरे मृते नित्यं निश्चितं मृतं चैनमात्मानं मन्यसे । तथापि हे महाबाहो ! – हे पुरुषश्रेष्ठ ! इदं सोपहासं सम्बोधनम् । त्वम् एवम् – 'कथं भीष्णमहं सङ्ख्ये' इत्याद्युक्तप्रकारेण शोचितुं नार्हसि ॥ २६ ॥

तदेव दृढयति – जातस्येति ।

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

हि – यस्माद्धेतोः । जातस्य – स्वकृतशुभाशुभकर्मणोत्पन्नस्य जनस्य, स्वप्रारब्धकर्मावसाने । ध्रुवः – आवश्यकः, मृत्युर्मरणम् अस्ति । मृतस्य च जन्म

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to understand, see it from another point of view (It is the meaning.)

Nityajâtam - With the birth of the body, **nityam** - definitely it is born, **sharire mrite nityam mritam** - at the death of the body Âtmâ definitely dies, **manyase** - if you assume this, **tathâpi he mahâbâho** - then also, O Arjuna, O best among the men, (this address is satirical) **tvam evam** - saying this, 'how can I kill Bhishma in the battle, etc.,' you should not lament. ||26||

The Lord affirms the same point in '**Jâtasya**…etc.'

STANZA 27

jâtasya hi dhruvo mrityur dhruvam janma mritasya cha;
tasmâd aparihârye'rthe na tvam shochitum arhasi.

Translation- For beings who are born, indeed, death is certain, and also re-birth is certain for the dead. Therefore knowing this situation of birth and death as being unavoidable, do not become sad. ||27||

Commentary

Hi - Because of that reason, **jâtasya** - for one who is born as the result of deeds, good and bad, done in the past by himself, as per his destiny, **dhruvah** - definitely, **mrityuh** - death is there, **mritasya cha janma** - and for the dead, birth in the different type of species from a god down to the insentient, **dhruvam** - is certain, **tasmât aparihârye** - therefore, for this unavoidable situation like birth and death, **tvam** - knowing

स्वकृतकर्मणा देवादिस्थावरान्तेषु जनिः, ध्रुवम् – निश्चितमेव । तस्मात् अपरिहार्ये परिहर्तुं त्यक्तुमशक्यः अपरिहार्यस्तस्मिन् जनिमृतिरूपे अर्थे । त्वम् – एवं वेदिता, शोचितुं नार्हसि ॥ २७ ॥

देवादिस्थावरान्तेषु भूतेषूत्पत्यादीनामवश्यभावित्वकथनेन तच्छोकमपनुदन्नाह – अव्यक्तादीनीति ।

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ! ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ? ॥ २८ ॥

हे भारत ! अव्यक्तादीनि – अव्यक्तो न दृष्टः आदिः पूर्वावस्थानं येषां तानि । व्यक्तमध्यानि – व्यक्तं सम्यक् दृष्टं मध्यं मध्यावस्थानं येषां तानि ।

this phenomena, do not become sad. || 27 ||

Thus talking about creation, etc. that is inevitable for all beings right from the gods to the insentient, to remove Arjuna's sorrow, the Lord says, '**Avyaktâdini…**etc.'

STANZA 28

avyaktâdini bhutâni vyaktamadhyâni bhârata;
avyakta nidhanânyeva tatra kâ paridevanâ.

Translation- O Arjuna! Beings are not manifest in prior state; they are manifest (are seen) in the middle state (only) and again they return to the unmanifest at death. Then what is there to grieve for over all these? || 28 ||

Commentary

He bhârata – O Arjuna! **Avyaktâdini** - Avyakta **-** unmanifest, Âdih - prior state; who are not manifest in prior state, **vyakta-madhyâni** - Vyaktam – manifest, Madhyam **-** who are clearly manifest in the middle state (between birth and death), **avyakta nidhanânyeva -** Avyakta - unmanifest, not seen, **nidhana -** end, beings who are not seen after death, **bhutâni -** all types of beings, gods, men, etc., **tatra** - for them having such character, **kâ paridevanâ?** - why are you mourning? (Why do you become sad and talk in this way?) Hence, there is no reason to lament at all. || 28 ||

अव्यक्तनिधनान्येव – अव्यक्तं न दृष्टं निधनं नाशो येषां तानि । भूतानि – देवमनुष्यादिजना भवन्ति । तत्र एतद्विशेषणविशिष्टेषु तेषु । का परिदेवना ? – तव को दुःखनिमित्तः प्रलापः ? । किञ्चिदपि शोचनं न कर्तव्यमित्यर्थः ॥ २८ ॥

देहात्मविवेककर्तृष्वप्यात्मयाथात्म्यदृष्टृवक्तृश्रोतॄणां दुर्लभत्वमाह आश्चर्यवदिति ।

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः श्रृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥ २९ ॥

जीवात्मनः, परमात्मनो मम च याथार्थ्यदर्शिगुरुपदिष्टाध्यात्मशास्त्राभ्यासेन देहात्मविवेककर्तृष्वपि । कश्चित् – आत्मावलोकनसाधनकुशलः पुरुषः महता

The Lord says that there are very few people who see, speak, and listen to the true nature of the Âtmâ, though they are able to discriminate between body and Âtmâ, in '**Âscharyavat**…etc.'

STANZA 29

âshcharyavat pashyati kashchid enam
âshcharyavad vadati tathaiva chânyah;
âshcharyavacchainam anyah shrinoti
shrutvâpyenam veda na chaiva kashchit.

Translation- Someone who can discriminate between the body and Âtmâ and can see, with great virtue, the Âtmâ, see this soul as full of wonder. Likewise, another speaks of it as full of wonder, yet others hear of it as being full of wonder. Even after hearing of it one knows it not. || 29||

Commentary

Among the persons who can discriminate between body and Âtmâ by means of knowledge acquired from the studies of spiritual teachings as guided by their preceptor, having appropriate knowledge of the individual Self and Me (the Supreme Self), **kashchit** - some rare person who has become expert in visualizing the Âtmâ, having highest merit to his credit, abide by My commands, **âshcharyavat pashyati -** perceives the Âtmâ, possessed of the above mentioned character, which is full of wonder, (**prakriti-janya-vastu-bhinnataya** - very distinct to all kinds of prod-

पुण्येन मदाज्ञानुवर्तिशीलः सन् प्रकृतिजन्यवस्तुभिन्नतया । आश्चर्यवत् – अद्भुतवदवस्थितमुक्तलक्षणमेनमात्मानं पश्यति । तादृशोऽन्यश्चात्मद्रष्टा यथादृष्टमेनमात्मानम् । तथैव – तेन प्रकारेणैव परस्मै वदति । अन्यश्च कश्चिद्विनष्टात्मश्रवणविरोधिकर्मा पुरुषः आश्चर्यवदवस्थितमेनं तत्त्वतः श्रृणोति । कश्चित् अनष्टात्मवेदनविरोधिकर्मा एनं श्रुत्वापि नैव वेद । तस्मात् यथार्थद्रष्टृवक्तृश्रोतारो दुर्लभा एवेत्यर्थः ॥ २९ ॥

आत्मस्वरुपनिरुपणमुपसंहरन्निगदति – देहीति ।

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ! ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

सर्वस्य – ब्रह्मादिस्थावरान्तस्य देहभृतः । जातित्वादेकवचनम् । देहे –

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ucts produced from Prakriti).

Tathaiva cha anyah vadati - In the same way some seer of the Âtmâ speaks of it to another in the manner he has experienced it, **anyascha âshcharyavat enam shrinoti -** and whose actions which are averse to listening to the knowledge of the Âtmâ are destroyed, hears about this wonderful Âtmâ as it is, **kashchit -** some, whose actions which are averse to listening to the knowledge of the Âtmâ are not destroyed, do not understand it, though he has heard about it. Therefore, the seer, the speaker and the listener of this Âtmâ in the true sense are very few. || 29||

Concluding the description of the nature of the Âtmâ, Lord says, ‘**Dehi…**etc.’

STANZA 30

dehi nityam avadhyo’yam dehe sarvasya bhârata;
tasmât sarvâni bhutâni na tvam shochitum arhasi.

Translation- Occupying every body, the Self can never be slain. Thus all living beings are not worthy to be mourned. || 30||

Commentary

Sarvasya - Right from Brahmâ to gross objects, who hold the body, (the author explains here that the singular form is used to denote the entire species), **dehe ayam -** this embodied Self, **nityam -** definitely,

वर्ष्मणि स्थितोऽयं देही, नित्यं निश्चितं अवध्यः – वधानर्हो ज्ञातव्यः । तस्माद्धेतोः सर्वाणि – समग्राणि । भूतानि अचेतनविशिष्टचेतनवृन्दानि, उद्दिश्य त्वं न शोचितुमर्हसि । अचेतनविशिष्टानां जीवात्मनां देहवृन्दस्य क्षरस्वभावत्त्वात्तत्स्वरुपाणां त्वक्षरणस्वभावत्त्वाच्च तयोः शोचनमज्ञानमूलकमेवेति भावः ॥ ३० ॥

'वेपथुश्च शरीरे मे' इति यत् पार्थवचनं तन्निराकरणं कुर्वन्निगदति – स्वधर्मेति ।

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

चकारः समुच्चये । देहात्मनोर्नाशित्वानाशित्वकथनेन सह युद्धस्य धर्मताख्यानस्य समुच्चयः । त्वम्, 'शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् । दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्' । इत्यादिस्वधर्मम् – क्षत्रियधर्ममपि ।

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avadhyah - should be understood as indestructible, **tasmâd-hetoh** - therefore, for this reason, **sarvâni** - all, **bhutâni** - the entire class of sentient individual Selves having insentient bodies, **tvam na shochitum arhasi** - it is not proper (for you) to mourn for them. Having the insentient bodies as their attributes, which are perishable by nature, and themselves having imperishable nature, to mourn for both of them is a sign of ignorance. (It is the purport) || 30 ||

Dismissing Arjuna's words expressing infirmity that 'my body is shaking, etc.,' the Lord says by the stanza 'S**vadharmam…**etc.'

STANZA 31

svadharmam api châvekshya na vikampitum arhasi;
dharmyâddhi yuddhâcchreyo'nyat kshatriyasya na vidyate.

Translation- Again, considering your own duty as a born Kshatriya, you should not waver or turn away from the battle on your wrong apprehensions of sin, etc. There is nothing more welcoming than a righteous war for a Kshatriya. || 31 ||

Commentary

Chakârah samucchaye – 'Ca' here means 'and'. By that, along with the explanation of the perishable and imperishable nature of the body and Âtmâ respectively, and the appropriateness of fighting the battle as an

अवेक्ष्य – विचार्य, युद्धे सम्मुखानामात्तशस्त्राणां हनने विकम्पितुम् – पापभ्रान्त्या युद्धान्निवर्तितुं नार्हसि । हि – यस्मात्, धर्म्यात् – धर्मादनपेतात् । युद्धादन्यत् – भिक्षाटनरूपं ब्राह्मणवर्तनम् । क्षत्रियस्य – क्षात्रप्रकृतेः पुरुषस्य । श्रेयः – श्रेयस्करं न विद्यते । ब्राह्मप्रकृतीनां सर्वत्र अहिंसाधर्मो युक्तः । क्षात्रप्रकृतीनां तु युद्धादन्यत्र अहिंसाधर्मो युक्त इति भावः ॥ ३१ ॥

पुण्यवतां क्षत्रियाणामयत्नोपलब्धं धर्म्यसमरविधानम् उत्कृष्टतरमस्तीत्याह – यदृच्छयेति ।

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ ! लभन्ते युद्धमीदृशम् ॥ ३२ ॥

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assigned duty (of a Kshatriya) these two are said here.

Tvam - You**, avekshya -** considering, **svadharma -** your own assigned duty as a Kshatriya, denoted as -**shauyram -** valour, **tejah -** splendor, **dhritih –** fortitude, **dâkshyam -** alertness, **yudhye cha api apalâyanam** - and also not fleeing from battle, **dânam** - generosity, **ishvarbhâvah**– lordliness, etc. These are the duties of a Kshatriya born of his very nature. **Na vikampitum arhasi** - It is not befitting for you to waver, to run away from the battle entertaining the false idea of committing a sin in killing enemies standing in front of you in war, ready with weapons in their hands.

Hi - Since, **dharmyât** - which is not against righteousness, **yuddhâd -** than war, **anyat** - any other act (duty) like that of a Brâhman wandering about begging for alms, **kshatriyasya -** for a man of Kshatriya nature, **shreyah anyat na vidyate -** there is no greater good. The purport is 'non-violence' is appropriate for a Brâhman. For a Kshatriya, non-violence, except in the battle is befitting. || 31 ||

Lord says that for a virtuous Kshatriya such a chance to fight a righteous war as this, which has come by fortune, is for their highest good in '**Yadriccha…**etc.'

STANZA 32

yadricchayâ chopapannam svargadvâram apâvritam;
sukhinah kshatriyâh pârtha labhante yuddham idrisham.

हे पार्थ ! सुखिनः – सुकृतिनः, क्षत्रियाः – क्षात्रधर्मशीलाः, अपावृतम् – आवरणशून्यम्, अप्रतिबद्धमिति यावत् । स्वर्गद्वारम् – सुरलोकगोपुरभूतम्, यदृच्छयोपपन्नम् – अयत्नोपलब्धं च, ईदृशम् – धर्मादनपेतम्, युद्धम् लभन्ते ।

यद्वा – ये क्षत्रियाः पूर्वोक्तविशेषणविशिष्टं युद्धं लभन्ते, त एव सुखिनो भवन्ति ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अथेति । अथ त्वम् इमं धर्म्यं सङ्ग्रामं न करिष्यसि चेत्, ततः – अकरणात्, स्वधर्मम्, कीर्तिम् – शूरत्वविख्यातिं च । हित्वा पापमेवावाप्स्यसि । न त्वन्यत् ॥ ३३ ॥

Translation **-** O Arjuna, only the fortunate, meritorious Kshatriyas have a chance to fight a war like this, coming of its own accord; it is an open gate to heaven. ‖32‖

Commentary

He pârtha - O Arjuna! **Sukhinah** - Virtuous, **kshatriya** - men who follow the duties of a Kshatriya, **apâvritam** - open, unobstructed, **svargadvâram** - enter the gate of heaven, **yadricchayâ cha upapannam** - coming by itself, unsought, **idrisham** - like this, not deviated from righteousness, **yuddham labhante** - have an opportunity to fight. Or else, those Kshatriyas who get the opportunity to fight a war as described above, **sukhinah** - they alone become happy. ‖32‖

STANZA 33

atha chettvam imam dharmyam samgrâmam na karishyasi;
tatah svadharmam kirtim cha hitvâ pâpam avâpsyasi.

Translation- If you do not fight this righteous war, you are not only forfeiting your assigned duty and honour, but incurring sin as well. |33|

Commentary

Atha tvam imam dharmyam sangrâmam na karishyasi chet - If you do not fight this duty-bound righteous war, **tatah -** not performing your duty, **svadharmam** - your obligatory duty, **kirtim -** and fame as a brave man, **hitvâ pâpam eva avâpshyasi** - forfeiting which, you will

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

किञ्च – अकीर्तिमिति । भूतान्यपि – मनुष्यादीन्यपि । ते – तव । अव्ययाम् – अक्षयाम्, अकीर्तिं च – 'पार्थः शूरो भूत्वा युद्धात्पलायितः' इत्येवम्भूतमपयशः कथयिष्यन्ति च । तस्मात् सम्भावितस्य – महारथत्वेन ख्यातिं प्राप्तस्य पुरुषस्य । अकीर्तिः, मरणात् अतिरिच्यते – अधिका भवति । तादृशस्य अकीर्तेः मरणमेव श्रेय इत्यर्थः ॥ ३४ ॥

स्वजनस्नेहेन दयया च समरद्विरतस्य रणोद्भटस्य मे अकीर्तिः कथम्भविष्यति ? इत्यत्राह – भयादिति ।

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incur sin, **natvânyat** - nothing else. || 33||

Moreover '**Akirtim…**etc.'

STANZA 34

akirtim châpi bhutâni kathayishyanti te'vyayâm;
sambhâvitasya châkirtir maranâd atirichyate.

Translation - People will speak ill of you forever; and infamy is worse than death for a man of honour. || 34||

Commentary

Bhutânyapi - Men and others also, **te** - your, **avyayâm** - for all time, **akirtim cha** - and infamy; 'Arjuna ran away from the battle though a brave man,' in this way people will ridicule you. Therefore, **sambhâvitasya** - for the honoured one who is famous as a Mahârathi, **akirtih** - defame, **maranât atirichyate** - is more than death. The meaning is that death is better than defame. || 34||

'How could dishonour come to me who am a great warrior but has withdrawn from the battle, only out of love for relatives and a feeling of pity?' To this, the Lord says, '**Bhayât**…etc.'

STANZA 35

bhayâd ranâd uparatam mamsyante tvâm mahârathâh;
yeshâm cha tvam bahumato bhutvâ yâsyasi lâghavam.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

महारथाः प्रतिपक्षिसैन्यस्थाः । भयाद्रणादुपरतम् – भयाद्धेतोः रणाद्युद्धादुपरतम् – विरामं प्राप्तम्, त्वां मंस्यन्ते । भयेन समितेर्निवृत्तं मन्येरन्नित्यर्थः । अतो येषां च दुर्योधनादीनां शूराणामेव । बहुमतः – शौर्यधैर्यादिगुणैरयं शूरो वैरीति त्वं बहुसम्मतो भूत्वा । लाघवम् – लघुतामनादरविषयताम्, यास्यसि ॥ ३५ ॥

लाघंव प्राप्तं त्वाम् शत्रवो निन्दिष्यन्तीत्याह – अवाच्यवादानिति ।

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ? ॥ ३६ ॥

Translation- The great warriors will think that you have fled from the battle in fear, once honoured by them as a heroic enemy. Now you will become an object of contempt for them. || 35||

Commentary

Mahârathah - The Mahârathis from the enemy side, **bhayâd-ranâd-uparatam –** Bhayât - out of fear, Ranâd - from the battlefield, Uparatam - withdrawn from, **tvâm mamsyante** - will think of you. This suggests they will think that you have fled from the battle out of fear. **Ato yeshâm cha** - Therefore (in view) of the brave persons like Duryodhana and others, **bahumatah bhutvâ -** you, who were highly esteemed as a heroic enemy having qualities like valour, courage, etc., **lâghavam** - object of contempt, disrespect, **yâsyasi** - you will become. || 35||

Now the Lord says, 'The enemies will speak ill of you who have become an object of dishonour to them,' in the stanza '**Avâchyavâdân…**etc.'

STANZA 36

avâchyavâdâmshcha bahun vadishyanti tavâhitâh;
nindantastava sâmarthyam tato duhkhataram nu kim.

Translation- Your enemies will speak many unspeakable words slandering your strength. Is there indeed anything more painful than that? |36|

तव अहिताः – शत्रवः, तव सामर्थ्यम् – शङ्करपराभवकरणाद्यसाधारणं सामर्थ्यम्, निन्दन्तः – असदृशपराक्रमाणामस्माकं पुरत एष कथं स्थातुं योग्यो भवेत् ? । अस्मभ्योऽन्यत्र तस्य पराक्रमः ।

इति बहून् – अनेकप्रकारान्। अवाच्यवादान् – अयोग्यशब्दान्। वदिष्यन्ति च – कथयिष्यन्त्येव । नु इति वितर्के । ततः – निन्दनात् । किं दुःखतरम् ? किमधिकं दुःखम् ? न किमपीत्यर्थः ॥ ३६ ॥

युद्धाकरणाल्लोके अपकीर्तिम्, शत्रूणामुपहासं चोक्त्वा, सङ्ग्रामकरणे द्विविधं श्रेयोऽस्तीत्याह – हत इति ।

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ ! कौन्तेय ! युद्धाय कृतनिश्चयः ॥ ३७ ॥

Commentary

Tava ahitâh - Your enemies, **tava sâmarthyam** - your extraordinary power as you have defeated Lord Shankara, **nindantah** - in the presence of great heroes like us, how can this man (Arjuna) stand? His heroism is elsewhere in comparison to ours. **Iti bahun** - Thus in many ways, **avâchyavâdân** - slanders, unutterable words, **vadishyanti** - will speak.

(The word ‘Nu’ is used as guess, argument.) **Tatah** - Than such slanders, **kim duhkhataram** - what is more painful, **na kimapi** - nothing at all. || 36 ||

After hinting that, not fighting the war (you will have to face) defamation in the world and insults from the enemies, the Lord mention’s twofold gain in fighting the war, in the stanza – ‘**Hatah…**etc.’

STANZA 37

hato vâ prâpsyasi svargam jitvâ vâ bhokshyase mahim;
tasmâd uttishtha kaunteya yuddhâya kritanishchayah.

Translation- If you are killed by the enemies in this righteous battle, you will attain heaven, or by conquering the enemies you will enjoy earth. O Arjuna! So arise, make up your mind to fight. || 37 ||

मदाज्ञया कृते धर्मसमरे अरिभिर्हतो वा चेत् स्वर्गं प्राप्स्यसि । वेति पक्षान्तरे अथवा शत्रून् जित्वा – शत्रुपराजयं कृत्वा । महीम् – सार्वभौमं राज्यं भोक्ष्यसे । तस्मादुभयविधश्रेयोलाभाद्धेतोः, हे कौन्तेय ! युद्धाय – युद्धं कर्तुं कृतनिश्चयः सन् । उत्तिष्ठ ! उद्युक्तो भव ! ॥ ३७ ॥

पापाद्भीतेन युद्धादिशास्त्रीयकर्मसमारम्भकाले करणीयविशेषमाह सुखदुःखेति ।

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व ! नैवं पापमवाप्स्यसि ॥ ३८ ॥

त्वमादौ जन्ममरणादिसमग्रदेहस्वभावरहितनित्यात्मनो ज्ञानेन शोकमोहाववधूय, सुखदुःखे – स्वप्रारब्धाधीनसमीचीनासमीचीनविषभोगप्राप्ते

Commentary

If you are killed by enemies in this righteous war following My order, you will attain heaven, as you fought on My command, ('Vâ' is used to put forth another argument.) **Athavâ shatrun jitvâ -** Or conquering the enemies, **mahim -** sovereign kingdom of the earth, **bhokshyase -** you will enjoy. (Therefore, in view of this double benefit), **he kaunteya** - O Arjuna, **yuddhâya -** determined to fight the war, **uttistha** - stand up, make up your mind. || 37 ||

The Lord gives advice as to the appropriate attitude to be adopted by a person who is afraid of committing a sin in performing the duty assigned by the Shâstras, like war, in the stanza '**Sukhaduhkhe…**etc.'

STANZA 38

sukhaduhkhe same kritvâ lâbhâlâbhau jayâjayau;
tato yuddhâya yujyasva naivam pâpamavâpsyasi.

Translation- First attaining the knowledge of the Self, which is eternal and imperishable, making the mind free of sorrow and infatuation, treating pleasure and pain, gain and loss, victory and defeat alike, be ready to fight the battle. Thereupon you will incur no sin. || 38 ||

Commentary

First of all, having known the nature of the Self, which is eternal,

अवर्जनीये आनन्दव्यथे, समे कृत्वा । लाभालाभौ, जयाजयौ च समौ कृत्वा । अनाकाङ्क्षितस्वर्गादिफलः सन् । युद्धाय युज्यस्व – युद्धं कर्तुं तत्परो भव । एवम्, युद्धादिशास्त्रीयकर्मणि कृते सति । पापं न अवाप्स्यसि ॥ ३८ ॥

'अशोच्यानन्वशोचस्त्वम्' इत्यादिश्लोकैरात्मज्ञानं युद्धप्रोत्साहनं चोक्त्वा, इदानीमात्मप्राप्तिसाधनभूतमनाकाङ्क्षितफलं बुद्धियोगादबन्धकं कर्मयोगं कथयति – एषेति ।

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां श्रृणु ! ।
बुद्ध्या युक्तो यया पार्थ ! कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

साङ्ख्ये – साङ्ख्या – सम्यक् ख्यायते प्रकाश्यते वस्त्वनयेति सङ्ख्या बुद्धिः, तया ज्ञायमानमात्मस्वरूपं साङ्ख्यम् तत्र । एषात्मनिरुपणरूपा बुद्धिः । ते

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free from all bodily states like birth and death; through that understanding, casting off emotions like sorrow and infatuation, **sukhaduhkhe** - pleasure and pain resulting from agreeable or disagreeable objects of enjoyment as per course of one's own destiny, which is inevitable, **same kritvâ** - treating alike, **lâbhâlâbhau jayâjau cha samau kritvâ** - in gain and loss, in victory and defeat remaining in equipoise, being free from the expectation of fruits like heaven, etc., **yuddhâya yujyasva** - be ready to fight the battle, **evam** - while engaged in these war-like acts assigned by the Shâstras, **pâpam na avâpshyasi** - you will not incur sin. ||38||

Cheering up Arjuna by teaching Self-knowledge and preparing his mind for battle, in the verses like '**Ashochyânanvashochastvam**'(2.11), etc., the Lord now speaks about Karma Yoga - the path of action, which is the means to attain the Self; that teaches non-expectation of fruits, and having Yoga of intellect as its main aspect, which does not cause to bind, in the stanza '**Eshâ**...etc.'

STANZA 39

eshâ te'bhihitâ sânkhye buddhir yoge tvimâm shrinu;
buddhyâ yukto yayâ pârtha karma bandham prahâsyasi.

Translation- This, which has been taught to you, is the wisdom concerning Sâmkhya, by which the Self is known. O Arjuna! Now listen to this other discipline in regard to Yoga, the path of action, by following

तुभ्यम्, मया अभिहिता – कथिता । आत्मस्वरुपबोधकं ज्ञानं कथितमित्यर्थः ।

तुशब्दः पुनरर्थे । योगे – मोक्षसाधनभूते कर्मयोगे । इमाम् वक्ष्यमाणां बुद्धिम् । श्रृणु ! हे पार्थ ! यया बुद्ध्या – येन ज्ञानेन युक्तस्त्वम्, कर्मबन्धम् – संसारम्, प्रहास्यसि – त्यक्ष्यसि ॥ ३९ ॥

वक्ष्यमाणस्य बुद्धियोगस्योत्कृष्टत्वं प्रतिपादयति – नेहेति ।

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

इह – कर्मयोगे, अभिक्रमनाशः – अभिक्रम्यते कर्मणा प्रारभ्यते यत्फलं सोऽभिक्रमः, तस्य नाशो निष्फलत्त्वं नास्ति । आरब्धस्यापरिसमाप्तस्य शास्त्रीयकर्मणः अन्तर्विच्छेदे सत्यपि विफलत्त्वं न भवतीत्यर्थः । प्रत्यवायः –

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which you will get rid of the bond of Karma. || 39 ||

Commentary

Sânkhye - Sankhya means that (intellect) wisdom by which an object is properly explained, by that (intellect) the nature of the individual Self is known; that is called Sânkhya. **Eshâ** - That intellect, which explains the nature of the Self, **te** - to you, **mayâ abhihitâ** - told by Me. The meaning is, as I have told you the knowledge by which the Self is known.

The word 'Tu' is used in the sense 'again'. **Yoge** - In the path of action as a means to attain liberation, **imam** - the knowledge that I am going to tell, **shrinu** - listen. **He pârtha** - O Arjuna, **yayâ buddhyâ** - by that knowledge, **yuktah tvâm** - having it, you **karmabandham** - bondage of action, **prahâsyasi** - will get rid of. || 39 ||

Lord Shree Krishna explains the greatness of Buddhi Yoga (Yoga of intellect), in the stanza '**Neha…**etc.'

STANZA 40

nehâbhikramanâsho'sti pratyavâyo na vidyate;
svalpam apyasya dharmasya trâyate mahato bhayât.

Translation- There is no loss of effort in the work here in Karma Yoga, even if the work started thus remains incomplete, being interrupted

आरब्धानां मध्ये विच्छिन्नानां शास्त्रीयकर्मणां दोषः, न विद्यते । कर्मयोगादन्यत्र प्रत्यवायोऽस्तीत्यर्थः । अस्य – आत्मानुसन्धानपूर्वकस्य पूर्वैर्मुमुक्षुभिर्मत्प्रसन्नतायै विधीयमानस्य कर्मयोगाभिधानस्य । धर्मस्य । स्वल्पमपि – अल्पभागोऽपि । महतो भयात् – जनिमृतिरूपाद्भयात् । त्रायते – रक्षति ॥ ४० ॥

शास्त्रीयकर्मकर्तॄणां मनुष्याणां द्विविधा बुद्धिरस्ति, काम्यकर्मविषया निष्कामकर्मविषया च । तत्र कर्मयोगश्रेष्ठत्वज्ञापनाय तयोस्तारतम्यमाह – व्यवसायात्मिकेति ।

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ! ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

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in the middle; it does not go off without fruit nor does it do any harm, even though a little of this discipline (Karma Yoga) affords protection against the great fear of Samsâra. || 40 ||

Commentary

Eha - Here in Karma Yoga, **abhikrama nâshah** - Abhikramyate means; the fruit for which the work is undertaken, **tasya nâsho na -** it will not get lost, it does not go in vain. The work undertaken as per Shâstra, even if it remains incomplete, being interrupted in the middle, it does not go without fruit, it is the meaning.

Pratyavâyah - There is no harm if the prescribed work by the Shâstra is commenced but interrupted midway, **na vidyate -** the meaning is - except the path of action, the fault (of above said kind) remains in other works. **Asya** - Of this path of action followed by spiritual seekers in the past linked with the knowledge of the Self, for appeasing Me, **dharmasya -** of this discipline, **svalpam api -** even a little practice, **mahato bhayât** - from the great fear of repetition of birth and death, **trâyate** - protects. || 40 ||

The people who perform works as per the Shâstra have two types of mental disposition - to act with desire for fruit and to perform acts without any desire. In this regard, to make known the supremacy of Karma Yoga, the Lord points out the difference between the two in the stanza **'Vyavasâyâtmikâ…**etc.'

इह – मुमुक्षुभिः कृते समग्रशास्त्रीयकर्मणि । मुमुक्षूणांव्यवस्यायात्मिका– आत्मस्वरूपमत्स्वरूपयाथार्थ्यनिश्चयपूर्विका । बुद्धिः । एकास्ति । निष्कामभावेन मोक्षफलैकसाध्यत्वात् । सकलहेयवस्तुविध सजातीये आत्मनि स्वस्वरूपे, सर्वात्मनि श्रीहरौ मयि वा । व्यवस्यात्मिका । 'राजदन्तादिषु परम्' इति सूत्रेण पूर्वप्रयोगार्हस्य आत्मशब्दस्य परनिपात इति केचित् ।

हे कुरुनन्दन ! अव्यवसायिनां हि – आत्मस्वरूपनिश्चयवर्जितानां सकामानां देहाभिमानिनां तु । बुद्धयः अनन्ताः बहुशाखाश्च – बहवः शाखाः – अनेकपदार्थप्राप्तिनिश्चयरूपा यासां ताः, तथाविधाः सन्ति । सकामभावेन स्वर्गपुत्रपशुराज्याद्यनेकविधफलसाध्यत्वात् ॥ ४१ ॥

STANZA 41

vyavasâyâtmikâ buddhir ekeha kurunandana;
bahushâkhâ hyanantâshcha buddhayo'vyavasâyinâm.

Translation- O Arjuna! In this (Karma Yoga of disinterested action), the intellect determined about the true nature of the Self and Supreme Self is directed towards one ideal, whereas the intellect of those who lack determination (in the true Self) is diverted to many objects of desire, endlessly. ||41||

Commentary

Iha - In the works as per the Shâstras, done by the spiritual seekers, **vyavasâyâtmikâ buddhih -** their mental intellectual determination about the true nature of the individual Self and Supreme Self, i.e. Me, **ekâ asti -** is one pointed; that resolute intellect along with desirelessness leads to liberation alone; (that intellect) firm in the nature of one's own Self, which is distinct from all objects to be abandoned, or in Me, Shree Hari, who is the indwelling Self of all; in the term - Vyavasâyâtmikâ - the author has referred to the grammatical aphorism - "Râjadantâdishu Param." According to this rule some say that the word 'Âtmâ' - Self, which should come before has come later.

He kurunandana - O Arjuna! **Avyavasâyinam hi** - Of those possessed of bodily ego, having desires (and due to that) having no resolute understanding regarding the true nature of the Self, **buddhayah hi**

अथ स्वर्गादिफलसक्तानां निन्दां करोति त्रिभिः श्लोकैः – यामिति ।

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ ! नान्यदस्तीतिवादिनः ॥
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४२-४३ ॥

हे पार्थ ! वेदवादरताः – वेदेषु ये त्रिदशालयादिफलवादाः, तेषु रताः – प्रसक्ताः । अत एव नान्यदस्तीतिवादिनः – स्वर्गादिस्थसुखात् उत्कृष्टमन्यत् परमात्मसुखं वा आत्मसुखं नास्तीति वदनशीलाः । अत एव कामात्मानः – विषयासक्तमानसाः, अत एव स्वर्गपराः – स्वर्ग एव पर उत्कृष्टः पुरुषार्थो येषां ते

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anantah - their thoughts are endless, **bahu-shakhâh cha -** and having many branches, which are of the form of desires for obtaining various objects, because those are helpful to obtain desired fruits of various kinds like heaven, progeny, cattle, kingdom, etc. || 41 ||

The Lord denounces those who attach themselves to fruits such as heaven, etc., in the following three stanzas **'Yâm**…etc.'

STANZA 42-43

yâm imâm pushpitâm vâcham pravadantyavipashchitah;
vedavâdaratâh pârtha nânyad astiti vâdinah.

kâmâtmânah svargaparâ janmakarmaphalapradâm;
kriyâvisheshabahulâm bhogaishvaryagatim prati.

Translation- The unwise, who are attached to worldly desires and aspire for heaven, etc., are interested in the letter of the Vedas, and, O Arjuna, they speak pleasing language like a flowery Palâsa, attractive only in appearance, which yields rebirth as the fruit of work. They say that the Vedas consist of the knowledge of varied rites for the gain of worldly enjoyments and nothing else. || 42-43 ||

Commentary

He pârtha - O Arjuna, **avipaschitah -** those ignorant with little knowledge, **veda-vâda-ratâh -** who take interest in the words of the Vedas describing fruits (of the rituals, etc.) such as heaven, etc., **ratâh -**

तथाभूताः । अत एव ये क्रियाविशेषाः अग्निहोत्रादिक्रियाभेदाः ते बहुला यस्यां तां क्रियाविशेषबहुलाम् । अथवा भोगैश्वर्यगतिं प्रति प्रवर्तमानामित्यन्वयः । त्रिदिवसुखरूपफलावसाने भूयः जन्मकर्मफलप्रदाम्–जन्म च तत्र कर्माणि च तत्फलानि च तानि प्रददातीति तथाभूताम्, इमाम् – स्वर्गादिप्राकृतसुखबोधिकाम्, पुष्पिताम् – पुष्पितपलाशवदापातरमणीयाम्, कुसुममात्रफलां यां वाचं प्रवदन्ति – प्रकर्षेण कथयन्ति ॥ ४२–४३ ॥

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

भोगेति । भोगैश्वर्यप्रसक्तानाम्, अत एव तया – भोगैश्वर्य–

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are attached. **Ata eva** - Hence, **na-anyad-asti-iti-vâdinah** - those who argue that there is no other happiness like the bliss of Paramatmâ or Âtmâ, higher than the happiness enjoyed in heaven, **ata eva -** hence, **kâmâtmânah** - whose minds are fully attached to sense-objects, **ata eva -** because of that, **svargaparâh** -for whom the attainment of heaven is the highest goal.

Ata eva ye kriyâ visheshâh - Because of that, they are attracted to the words of the Vedas which are full of description of various, many-fold activities related to rituals like Agnihotra, etc. **Athavâ bhogaishvarya gatim prati pravartamânâm -** Or to the words which encourage or instigate works which yield enjoyments and wealth (such is the connection). And such acts, which again at the end of their fruit in the form of heavenly enjoyments, lead to - **janma-karma-phala-pradâm** - (action giving) rebirth, Karma - acts in that birth, and again fruits of those, in rotation. **Imâm** - This, denoting the knowledge of worldly happiness such as heaven, etc., **yam pushpitam** - beautiful in appearance only like a tree of Palâsa bloomed with flowers only and not bearing any fruit, **vâcham pravadanti** - such flowery speech they utter impressively. || 42-43 ||

STANZA 44

bhogaishvarya prasaktânâm tayâpahritachetasâm;
vyavasâyâtmikâ buddhih samâdhau na vidhiyate.

Translation- Those who are intensely attached to enjoyments

तत्प्राप्तिसाधननिरूपणकर्त्र्या वाण्या । अपहृतचेतसाम् – अपहृतं आत्ममननमदीयमननतः आकृष्टं चेतोऽन्तःकरणं येषां तेषाम् । समाधौ– समाधीयतेऽस्मिन् सर्ववस्तुज्ञानमिति समाधिरन्तःकरणं तस्मिन् । व्यवसायात्मिका – पूर्वोक्तनिश्चयरूपा, बुद्धिः – ज्ञानम्, न विधीयते । अतः आत्मपरमात्म- निश्चयपूर्वकमोक्षसाधनभूतकर्मविषयकज्ञानवता मुमुक्षुणा काम्यकर्मस्वासक्तिर्न कदाचित् कर्तव्येति भावः ॥ ४४ ॥

नन्वेवं जनिमृतिकराणि अत्यन्तन्यूनप्राकृतफलानि च कर्माणि, जीवानां सुखप्रदानाय प्रवृत्ताः कृपालवो वेदाः कस्मात् कथयन्ति ? इत्यत्राह – त्रैगुण्येति ।

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ! ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

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and divine powers, and who are attracted by that flowery language offering heavenly rewards, are distracted from the thought of the Self, in them the intellect, i.e. determined conviction in regards to the Self does not become firm (their minds do not get settled in the Self-knowledge.) ||44||

Commentary

Bhogaisvarya prasaktânâm - Those who are intensely attached to pleasures and power, **tayâ** - by those words which speak about the enjoyments and wealth and means to get it, **chetasâm** - whose minds, **apahrita -** are carried away from the thought of the Self and the Supreme Self (Myself).

Samâdhau - In which the knowledge of the Self and the knowledge of all objects reside, i.e. in the mind, **vyavasâyâtmikâ -** referred to above as the resolute mind or determined conviction, **buddhi na vidhiyate –** knowledge is not fixed. Therefore the seeker who has the knowledge of works as a means of liberation, based on the firm conviction about the nature of the Self and the Supreme Self, should never be attached to works motivated by desire for fruits. ||44||

Indeed, why do the benevolent Vedas, which are engaged in showering happiness on the souls (Selves), tell about such Karmas, which yield worldly fruits, which lead to birth and death? To this question the Lord answers in the stanza **‘Traigunya…**etc.’

त्रैगुण्यविषयाः – त्रयो गुणाः प्रचुरा येषु ते त्रैगुण्याः, त्रिगुणप्रचुराः पुरुषाः विषया येषां तथाभूता वेदाः। तत्तदनुगुणदेवतोपासनेन तत्तदनुरूपस्वर्गादिफलबोधका वेदाः सन्ति। यदि स्वर्गादि फलं न बोधयेयुश्चेदनुपाये उपायभ्रान्त्या ते भ्रष्टा भवेयुरिति भावः। हे अर्जुन ! अतो मुमुक्षुस्त्वं निस्त्रैगुण्यो भव !। त्रयाणम् तमोरजोमलिनसत्त्वानां समाहारस्त्रैगुण्यम्, निर्गतं त्रैगुण्यं यस्मात् सः। यद्वा – त्रैगुण्यान्निष्क्रान्तो निस्त्रैगुण्यः। 'निरादयः क्रान्ताद्यर्थे पञ्चम्ये' ति तत्पुरुषसमासः। शुद्धसत्त्वं वर्धय ! न तु मलिनसत्त्वमित्यर्थः। निर्द्वन्द्वः – शीतोष्णसुखदुःखादिद्वन्द्वैर्वर्जितो भव ! तानि तितिक्षस्व !। नित्यसत्त्वस्थो भव !। नित्यम् – नित्योद्भूतम्, रजस्तमोभ्यां कदाचिदप्यनभिभूतम्, तथाविधं यत् सत्त्वम्, तत्स्थो भव !। सत्त्वैकप्रचुरो भवेति यावत्।

केचित्तु – नित्यं समुद्भूतं सत्त्वं येषां ते नित्यसत्त्वाः – शुद्धसत्त्व–

STANZA 45

traigunyavishayâ vedâ nistraigunyo bhavârjuna;
nirdvandvo nityasatvastho niryogakshema âtmavân.

Translation- Vedas deal with subjects related to the three Gunas. They instruct and prescribe righteous means and ways to fulfill desires of persons having three qualities. O Arjuna, be free from the pairs of opposites. Steadily remain in pure Sattva and be indifferent to fresh acquisitions and the safeguarding of what has been acquired, except the means of attainment of the Self and the Supreme Self. Do attain the Self. || 45 ||

Commentary

Traigunya-vishayâh - In whom the three qualities of Sattva, Rajas and Tamas are in plenty, are Traigunyah. Such persons are the subjects of which scriptures are the Traigunyavishayah. **Vedâh** - The Vedas deliver knowledge, and prescribe the forms of worship, rituals, etc., in the name of deities agreeable to them (to men having three qualities in different measure) and also fruits gained accordingly, like heaven, etc. If they do not instruct about the fruits like heaven, etc., thus by not having proper means, those people will go astray.

He arjuna - O Arjuna, as you are an aspirant, **bhava -** be, **nistraigunyah** - Traigunya means the group of three qualities, Tamas,

युक्तान्तःकरणाः साधवः, तेषु निष्ठतीति तत्स्थः, तथाविधो भव ! तेषां स●ङ्गेन तत्स्वभावतुल्यं तव स्वभावं कुर्वित्यर्थः ।

कथं करोमीति चेत्तत्राह निर्योगक्षेमः निर्गतं आत्मपरमात्मतत्प्राप्तिसाधनातिरिक्तपदार्थानां योगो लाभः, क्षेमं पालनं च तदुभयं यस्य सः ।

यद्वा – आत्मपरमात्मतत्प्राप्तिसाधनान्यपदार्थानां योगक्षेमान्निष्क्रान्तो निर्योगक्षेमः सन् आत्मवान् भव ! – आत्मपरमात्माभिमानी भव ! – अहमात्मा, न देहः, इत्यभिमानस्तद्वान्, अहं परमात्मनो दासः, स च मम स्वामी उपास्यः, तदीयोऽहं शिष्यः – तद्वचने स्थातुं योग्योऽस्मीति परमात्माभिमानस्तद्वान् भव ! ॥ ४५ ॥

ननु – वेदेभ्यः किं मया ग्राह्यम् ? इति चेत्तत्राह – यावानिति ।

Rajas and impure Sattva - from whom these qualities have disappeared. Or, one who has transcended the three qualities is 'Nistraigunyah'. (Here the author explains this compound word as Tatpurusha as per the aphorism "Nih…" This is an ablative case used because of the prefix 'Nih' meaning 'from whom'.

O Arjuna, enrich the pure Sattva quality and not the impure Sattva (it is the meaning), **nirdvandvah -** be free from the pairs of opposites like hot and cold, happiness and unhappiness, etc., endure them, **nitya sattvastha** - be fixed always in Sattva, **nityam** - always be settled in Sattva, not subdued by Rajas and Tamas. Remain in that sort of Sattva. The meaning is 'be full of Sattva'.

Some others opine, **nityasattvah** means those in whom Sattva is always prominently present, i.e. saints, whose hearts are possessed of pure Sattva, **tatsthah** - believe in them, keep their company, thus match your nature with them. 'How should I do that? - To this doubt, the Lord says, **niryoga-kshemah** - who has abandoned Yoga, i.e. acquiring objects other than the means of attainment of the Self and the Supreme Self, Kshemam - means preservation of those objects, (therefore become one who has abandoned both of them.)

Or else **niryogakshema** means being indifferent to fresh acquisitions and the safe guarding of what has been acquired except the means of attainment of the Self and Supreme Self. Being so, **âtmavân bhava -** do

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

जलाभिलाषुकस्य यथा सर्वतः सम्प्लुतोदके – परितः सम्पूर्णपानीये महाह्रदे, उदपाने च – उदम् – उदकं पीयतेऽस्मिन्नित्युदपानं वापीकूपादिस्वल्पजलस्थानं तस्मिन्नपि । विशेष्यविशेषणभावो वा । यावानर्थः – यावदेवाम्भःप्रयोजनम्, तावान् – तावदेव जलं गृह्यते, न समग्रं जलम् । तथा विजानतः – आत्मपरमात्मस्वरूपविदः, ब्राह्मणस्य – ब्रह्मणो भगवतोऽयमभिलाषुको ब्राह्मणस्तस्य मुमुक्षोः । सर्वेषु – चतुर्वर्गनिष्ठानां जनानां तत्प्रापकनानाविधदेवतोपासनविधिबोधकेषु समस्तेषु वेदेषु । तावानर्थः –

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attain the Self, aspire for the Self and the Supreme Self. 'I am Âtmâ, not the body' - have this sort of faith; and that 'I am the servant of the Supreme Self, He is my Master, worthy of worship. I am His disciple, I am fit to remain under His orders.' Be possessed of that honorable feeling that is - Paramâtmâbhimânah; be endowed with that. || 45||

'What I should extract from the Vedas?' To this question the Lord says in the stanza **'Yâvân…**etc.'

STANZA 46

yâvânartha udapâne sarvatah samplutodake;
tâvân sarveshu vedeshu brâhmanasya vignyânatah.

Translation- As a thirsty man takes water from a reservoir, flooded with water from all sides, as per his requirement; likewise from the Vedas, the knower of the individual and Supreme Self should accept only that much. || 46||

Commentary

Jalâbhilâshukasya - For a thirsty man or who needs water**, yathâ –** like, **sarvatah samplutodake -** from a big reservoir full of water all around, **udapâne cha -** from which water is drawn for drinking, etc., or a small storage of water like a stepped well or well, from that also; (the connection is of adjective and the object qualified by that), y**âvân arthah -** as much water is required, **tâvân -** only that amount of water is

यदमृतत्त्वसाधनं तदेव ग्राह्यम्, न त्वन्यत्स्वर्गादिफलसाधनमित्यर्थः ॥ ४६ ॥

मुमुक्षोर्वेदोदितकर्मणां कर्तव्यताप्रकारमाह द्वाभ्याम् – कर्मणीति ।

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा तेऽसङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

ते – मुमुक्षोस्तव । कर्मण्येव – वेदविहिते नित्यनैमित्तिकादिकर्मण्येव, अधिकारोऽस्तु, कदाचन तत्फलेष्वधिकारो मा भूत् । त्वया मदाराधनतया शास्त्रीयकर्माण्येव कर्तव्यानि, न तु तत्फलस्येच्छा कर्तव्येत्यर्थः । कर्मफलहेतु :– कर्मफलस्य हेतुः कारणं जनकस्त्वं मा भूः । मोक्षेच्छुना त्वया अकर्तृत्वानुसन्धानेन कर्माणि कर्तव्यानीत्यर्थः ।

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taken, not the entire well. **Tathâ vignyânatah** - Similary is the case of a wise Brâhman. Here Vignyânatah means in the case of one who has proper grasp of the nature of the individual and Supreme Self. **Brâhman** means one who is an aspirant of Brahma, the Supreme Lord, i.e. the seeker of emancipation; for him, **sarveshu vedeshu** - from all Vedas instructing about the modes of worship addressed to various deities for people desirous of attaining four-fold goals (Dharma - righteousness, Artha - material prosperity, Kâma - mundane pleasure and Moksha - liberation), **tâvân arthah** - only that much is to be accepted, that which is useful to attain immortality, not going after attainment of heaven, etc. || 46 ||

Lord explains the mode of duty prescribed for a seeker of liberation, in respect of the actions told in Vedas, in two verses, '**Karmani**…etc.'

STANZA 47

karmanyevâdhikâraste mâ phaleshu kadâchana;
mâ karmaphalahetur bhur mâ te sango'stvakarmani.

Translation- You (being the seeker of liberation) have the authority in doing the duty alone, and not in the fruit thereof. Let not yourself become an agent of works with the idea of being the reaper of their fruits. Let not be yourself attached to inaction also. || 47 ||

Commentary

Te - For you, the seeker of liberation, **karmani eva** - in the duty

गुणकर्तृत्वेनात्मनोऽकर्तृत्वमुत्तरत्र वक्ष्यते। ते – तव, अकर्मणि – कर्माकरणे **सङ्गः** – आसक्तिर्मा भूत्, न योत्स्यामीति यत्त्वया कथितं तत्र तवासक्तिर्दृढाग्रहो न भवत्वित्यर्थः ॥ ४७ ॥ तदेवोपपादयति – योगस्थ इति ।

योगस्थ : कुरु ! कर्माणि सङ्गं त्यक्त्वा धनञ्जय! ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

हे धनञ्जय ! सङ्गम् – स्वकृतशास्त्रीयकर्मफलेष्वासक्तिम्, त्यक्त्वा त्वं योगस्थ : सन्, कर्माणि – सङ्ग्रामादीनि, कुरु ! । योगस्थ इत्येतद्विवृणोति – **सिद्ध्यसिद्ध्योः** – युद्धादिकर्मान्तर्गतयोर्जयपराजययोर्लाभालाभयोश्च, तादृश्योः सिद्ध्यसिद्ध्योः समो भूत्वा तानि कुर्विति योजनीयम् । यदेतत् – सिद्ध्यसिद्ध्योः

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alone, i.e. in the acts assigned by the Vedas, **adhikârah astu -** may you have authority over that alone, and not over its fruits. In other words, only Shâstra approved works should be performed by you and **mâ phaleshu** - expectation of fruits should not be entertained. **Karma-phala-hetuh** - Let youself not be the cause of generating fruit of the work. By you who are desirous of liberation, the actions are to be done with the thought of non-doership. This is the sum and substance. Doership of Gunas and one’s own non-doership will be explained later.

Te - Your, **akarmâni** - in inaction, **asaktih-mâ-bhut** - let not be your attachment, i.e. hard insistence on inaction, as whatever you said earlier that, ‘I shall not fight,’ etc. || 47 ||

The Lord asserts the same thing in the stanza ‘**Yogastha**…etc.’

STANZA 48

yogasthah kuru karmâni sangam tyaktvâ dhananjaya;
siddhyasiddhyoh samo bhutvâ samatvam yoga uchyate.

Translation- Do every work by renouncing attachment to its fruits, O Arjuna! Being settled in Yoga, equal in relation to success and defeat, perform work. The equanimity of mind in success and failure is said to be Yoga. || 48 ||

Commentary

He dhananjaya - O Arjuna! **Sangam** - Attachment to the re-

समत्वं तदेव योग उच्यते – इह योगशब्देनोच्यत इत्यर्थः ॥ ४८ ॥

काम्यकर्मभ्यो निष्कामकर्मयोगस्य श्रेष्ठत्वं प्रतिपादयति त्रिभिः – दूरेणेति।

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ! ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

हे धनञ्जय ! बुद्धियोगात् – बुद्ध्या – आत्मपरमात्मानुसन्धानरूपज्ञानेन, उक्तसाम्याध्यवसायेन च, युक्तो योगः – कर्मयोगो बुद्धियोगः, तस्मात्। कर्म फलानुसन्धान–सहिताग्निहोत्रादिक्रिया, दूरेण – अतिविप्रकर्षेण, अवरम् – अत्यन्तं निकृष्टम्, एतयोर्द्वयोरुत्कृष्टत्वापकृष्टत्वरूपं महद्वैषम्यमित्यर्थः । अतः बुद्धौ – कर्मयोगान्तर्गतज्ञाने,

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ward of the work assigned by the Shâstra which has been executed by yourself, **tyaktvâ** - having abandoned that, **yogasthah san** - being established in Yoga, **karmâni** - the actions, battle, etc., **kuru** - do. He clarifies the term 'Yogasthah' by further explanation **-siddhyasiddhyoh -** in act like war, etc., victory and defeat, gain and loss, in success and failure and the like, **samo bhutvâ -** being equal i.e. being neutral, **tâni karmâni -** those works, **kuru** - perform (the predicate 'perform' i.e. 'Kuru' is to be supplied to those actions)**. Yadetat** - It is like this, the equanimity in success and defeat, which is called 'Yoga'. || 48 ||

Thereafter, the Lord explains in the next three verses, the supremacy of work done without the expectation of fruits over the works done with expectation for the fruits, in the stanza '**Durena…**etc.'

STANZA 49

durena hyavaram karma buddhiyogâd dhananjaya;
buddhau sharanamanviccha kripanâh phalahetavah.

Translation- Action with attachment to its fruit is far inferior to BuddhiYoga (Karma Yoga) i.e. unmotivated action done with evenness of mind, abiding in the thought of the Self and the Supreme Self. O Arjuna! Take refuge in this knowledge inherent in the path of action (Karma Yoga). Those who work with desire for fruits are pitiable. || 49 ||

Commentary

He dhananjaya - O Arjuna! **Buddhiyogât** - Buddhyâ -By the

शरणम् – आश्रयं निवासस्थानम् अन्विच्छ ! तस्यां बुद्धावेव तिष्ठेत्यर्थः । फलहेतवः – कर्मफलोत्पादका नराः, कृपणाः रङ्काः, फलासक्त्या ये कर्माणि कुर्वन्ति ते संसरणशीला भवेयुरिति भावः ॥ ४९ ॥ पुनस्तदेवाह – बुद्धीति ।

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व ! योगः कर्मसु कौशलम् ॥ ५० ॥

इह – अस्मिन् जन्मनि, बुद्धियुक्तः – कर्मयोगान्तर्गतज्ञानयुक्तः, सुकृतदुष्कृते – पुण्यपापे जनिमृतिहेतुभूते अनादिकालतः क्षेत्रज्ञसंलग्ने अनेकविधे उभे जहाति । तस्मात्, योगाय – कर्मयोगे यो बुद्धियोग उक्तः तस्मै । युज्यस्व ! तत्परो भवेत्यर्थः।

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knowledge of being connected with the Self and the Supreme Self and by equanimity; as said, that Karma Yoga is Buddhi Yoga, than that, **karma -** the acts like Agnihotra, etc., tainted by desire, **durena** - by far, **avaram -** is much inferior. In short, it means that in the quantum of difference between these two, regarding excellence and inferiority is of high magnitude. **Atah buddhau -** Therefore, seek refuge in knowledge inherent in Karma Yoga, **sharanam anviccha -** seek refuge or shelter. In other words, remain in that attitude of knowledge alone. **Phalahetavah -** Those who generate fruit from their action, such human beings are **kripanâh** - pitiable. Those who do their acts with attachment to fruit would become prey to instability of embodiments. || 49 ||

Again the Lord asserts the same point in the verse beginning with the word '**Buddhi…**etc.'

STANZA 50

buddhiyukto jahâtiha ubhe sukrita dushkrite;
tasmâd yogâya yujyasva yogah karmasu kaushalam.

Translation- The person with evenness of mind, i.e. Buddhi Yoga, discards merits and sins in this world. Therefore, make an effort in attaining stability in this Yoga. Yoga means skill in performing works. || 50 ||

Commentary

Iha - In this life span, **buddhiyuktah -** endowed with knowledge being incorporated in Karma Yoga, **sukrita-dushkrite -** good acts and

ननु – योगे तस्मिन् कुतोऽयमादरः ? । तत्राह – योग इति । योगो यत् – यस्मात् कर्मसु कौशलम् – बन्धजनकानामपि तेषां मदाराधनत्वेन मोक्षपरत्वसम्पादनचातुर्यम्, स एव योगः – योगशब्देनोच्यते । तदेव कर्मकरणचातुर्यमित्यर्थः ॥ ५० ॥

तत्फलमाह – कर्मजमिति ।

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

बुद्धियुक्ताः – कर्मान्तर्गतात्मपरमात्मानुसन्धानयुक्ताः, मनीषिणः – सच्छास्त्रीयबुद्धिसम्पन्नाः, भगवति मयि शास्त्रीयकर्मार्पणेन कर्मजम् – कर्मोत्पन्नं

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evil acts, which are the root cause of birth and death, and which are stuck to the Kshetragnya, i.e. the embodied Self from ancient times, **ubhe jahâti** - discard both. **Tasmât -** Therefore, **yogâya -** in Karma Yoga, that is said above with the application of Buddhi Yoga (mental disposition), **yujyasva -** be dedicated to that.

Doubt may arise that, 'Why indeed is this special favour for that type of Yoga?' To that the Lord says, **yogah karmashu kaushalam** - Yoga is skill in action. That is, dexterity in action arises from Yoga. Though those actions are generators of bondage, they possess the (skill) faculty to create inclination for attainment of liberation on account of those being dedicated to My worship. **Sa eva yogah -** That itself is 'Yoga', i.e. that is described by the word Yoga. That alone is the skill in performance of action. || 50 ||

The Lord informs about the reward of the same above said Yoga, in the stanza, '**Karmajam**…etc.'

STANZA 51

karmajam buddhiyuktâ hi phalam tyaktvâ manishinah;
janmabandha vinirmuktâh padam gacchantyanâmayam.

Translation- Those who are endowed with understanding of the genuine Shâstras, do all works with their mind linked with the Self and the Supreme Self and give up the fruits born of works, i.e. who dedicate Shâstra approved works to Me, they are freed from bondage of birth and death and go to that abode where there is no evil. || 51 ||

फलं त्यक्त्वा । जन्मबन्धविनिर्मुक्ताः – जन्ममरणरूपाद्बन्धनाद्विनिर्मुक्ताः सन्तः । अनामयम् – सर्वोपद्रवरहितम्, पदम् – मम स्थानम्, गच्छन्ति हि निश्चितम् । तथा च श्रुतिः – 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः' इति ॥ ५१ ॥

ननु – मोक्षोऽनेन कथं भवतीत्यत्राह द्वाभ्याम् –

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

यदेति । ते – पूर्वोक्तप्रकारेण वर्तनशीलस्य, तेन वर्तनेन शुद्धान्तःकरणस्य तव । बुद्धिर्यदा मोहकलिलम् – मोहः – आत्मज्ञानरहिततया देहदैहिकयोरहंममत्वरूपं

Commentary

Buddhiyuktâh - Those who have focused (their mind) upon the Self and Supreme Self (which is intrinsic in action), **manishinah -** those who are endowed with that genuine understanding of the noble Shâstras, **bhagavati -** in Me, by offering Me the actions done as per the Shâstras, **karmajam** - generated through action, **phalam tyaktvâ** - having abandoned the fruit, i.e. by dedicating Shâstra-approved actions to Me, i.e. the Lord, **janma-bandha-vinir-muktâh** - those who have got rid of the bondage to birth and death, **anâmayam** - free from all evils, **padam** - My abode, **gacchanti hi** - certainly they reach. So says a Vedic passage - 'The wise seers always visualize that supreme abode of Vishnu!' || 51 ||

If asked how liberation will occur by that, the Lord explains in the following two verses **'Yadâ…**etc.'

STANZA 52

yadâ te mohakalilam buddhir vyatitarishyati;
tadâ gantâsi nirvedam shrotavyasya shrutasya cha.

Translation- When your intellect crosses beyond the mire of perverse knowledge, you will feel disgusted for what you shall hear as well as for what you have already heard. || 52 ||

Commentary

Te - Your; if you act in the aforesaid manner and thereby purifying your mind, **buddhih yadâ -** when your intellect, **moha-kalilam** - Mohah -

विपरीतज्ञानम् स एव कलिलम्, कलुषमिति यावत् । विशेषेण अतितरिष्यति । तदा श्रोतव्यस्य श्रुतस्य च – ससाधनस्य फलस्य । निर्वेदम् – वैराग्यम् । गन्तासि – प्राप्स्यसि । निर्वेदप्राप्त्या यथावस्थितात्मज्ञानं भविष्यति । 'धर्माज्ज्ञानं प्रभवति ज्ञानाद्वैराग्यसम्भवः । वैराग्यात्परमं ज्ञानं परमार्थप्रकाशनम्' इति स्मृतेः ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

किञ्च – श्रुतीति । श्रुतिविप्रतिपन्ना – श्रुत्या –आत्मतत्त्वपरमात्मतत्त्वयोर्मोक्ष–साधनभूतमदाराधनीकृतस्ववर्णाश्रमोचितकर्मणश्चास्मदादिभ्यः श्रवणेन । विप्रतिपन्ना –

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perverse knowledge in which the sense of me and mine about the body and bodily relations is prevalent; that (delusion) is due to absence of Self-knowledge, **sa eva kalilam** - that is indeed impurity, **vyatitarishyati** - transcends fully, **tadâ shrotavyasya shrutasya cha** - then, (Shrotavya and Shruta means - that to be heard and that which is heard) the fruit along with the means, **nirvedam** – dispassion, **gantâsi** - (you) will obtain, by attainment of dispassion, Self-knowledge as it exists. As per the teaching of the Smriti verse - "Knowledge arises from virtue; detachment arises out of knowledge; from detachment, arises highest knowledge which reveals the supreme truth." ‖ 52 ‖

STANZA 53

shrutivipratipannâ te yadâ sthâsyati nishchalâ;
samâdhâvachalâ buddhistadâ yogam avâpsyasi.

Translation- When your intellect becomes unshakable and firm in concentration after hearing from Me and being enlightened, then you will be able to perceive the Self. ‖ 53 ‖

Commentary

Shruti-vipratipannâ - Shrutya - By listening to the advice from Me about the acts suitable to your status and stage in life, i.e. Brahmacharya, Grihastha, etc., adjusted to worship of Me as the means of liberation, and about the nature of the Self and the Supreme Self, Vipratipannâ - having their appropriate knowledge, **ata eva** - and there-

तेषां यथावस्थितज्ञानं प्राप्ता । अत एव अचला च – देशकालाद्यनपहता । ते बुद्धिः, निःसङ्गमदाराधनरूपकर्मकरणेन शुद्धीकृते समाधौ– अन्तःकरणे, यदा निश्चला स्थास्यति – स्थिरीभूता भविष्यति । तदा योगमवाप्स्यसि– आत्मावलोकनं प्राप्स्यसि । शास्त्रोत्पन्नात्मज्ञानयुक्तकर्मयोगः स्थिरबुद्ध्यभिधानज्ञानस्थिति जनयति । ज्ञानस्थितिरूपा स्थिरबुद्धिर्योगाभिधानमात्मावलोकनं साधयतीति भावः ॥ ५३ ॥

स्थिरबुद्धेः पुंसो लक्षणानि ज्ञातुमिच्छन्नर्जुनो जगाद – स्थितेति ।

अर्जुन उवाच –

स्थितप्रज्ञस्य का भाषा ? समाधिस्थस्य केशव ! ।
स्थितधीः किं प्रभाषेत ? किमासीत? व्रजेत किम् ? ॥ ५४ ॥

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fore, **achalâ** - becoming steady, not affected by any untoward place, situation, time, etc., **te buddhih** - your knowledge, wisdom, **yadâ sthâsyati nishchalâ** - will stay unshaken, **samâdhau** - in the purified mind, by doing work dispassionately, and in the form of My worship, **tadâ yogam avâpsyasi** - you will be able to realize the Âtmâ.

(Performance of action in the form of worship unto Me, leads to the attainment of Yoga, i.e. Self realisation). Karma Yoga that is accompanied by Self-knowledge, generated through the Shâstras, produces the state of knowledge in the form of stable intellect. The sense is that, with such stable intellect, which is of the form of knowledge, you will be able to visualize the Self. That is Yoga. || 53 ||

In order to know the characteristics of a person of equipoise, Arjuna asks Krishna in the stanza **'Sthita…**etc.'

STANZA 54

Arjuna uvâcha:

sthitapragnyasya kâ bhâshâ samâdhisthasya keshava;
sthitadhih kim prabhâsheta kimâsita vrajeta kim.

Translation- Arjuna said**:** O Krishna! What is his speech, of one whose intellect has become steady and who has established control over his mind? What does one of steady understanding, say? How does he sit? How does he move? || 54 ||

स्थितप्रज्ञस्य – स्थिता – स्थिरीभूता प्रज्ञा – धीर्यस्य, तस्य । समाधिस्थस्य – समाधिना – चित्तैकाग्र्येण तिष्ठति परमात्मस्वरूपे आत्मस्वरूपे वेति समाधिस्थः, तस्य । का भाषा ? भाष्यते – गद्यते अनयेति भाषा – लक्षणम् । केन लक्षणेन समाधिनिष्ठः स्थितप्रज्ञो ज्ञायते ? इत्यर्थः । स्थितधीः किं प्रभाषेत ? कथं भाषणं कुर्यात् ? । स किमासीत ? – कथमुपवेशनं कुर्यात् ? । किं व्रजेत ? – कथं गमनं कुर्यात् ? ॥ ५४ ॥

एवं पृष्टः श्रीभगवांस्तस्य समग्रलक्षणान्युवाच – प्रजहातीति ।

श्रीभगवानुवाच–

प्रजहाति यदा कामान् सर्वान् पार्थ ! मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Commentary

Sthita-pragnyasya - Of a person whose intellect has become stable, **samâdhisthasya** - who stays in Samâdhi, i.e. in deep concentration of mind, either in Supreme Self or in one's Self, **kâ bhâshâ bhâshyate** – what is his speech, i.e. by what words is he described by? Bhâshâ means characteristics, i.e. by what characteristics is a person settled in Samâdhi to be recognised? (This is the meaning.) **Sthitadhih kim prabhâsheta** - How does such a person speak? K**im âsita** - What seat would he prefer? **Kim vrajeta -** How does he move? || 54||

When asked thus by Arjuna, Lord Krishna, narrated to him all the qualities of such a person, in the stanza '**Prajahâti**…etc.'

STANZA 55

Shree Bhagavân uvâcha:

prajahâti yadâ kâmân sarvân pârtha manogatân;
âtmanyevâtmanâ tushtah sthitapragnyastadochyate.

Translation- The Lord said: When one completely gives up all sensual desires deeply rooted in his mind and being fully contented with his own pure Self beyond worldly objects, being resorted in the Self, this state is said to be of firm wisdom. || 55||

Commentary

He pârtha - O Arjuna! **Âtmani eva -** In the Supreme Self im-

हे पार्थ ! आत्मन्येव – क्षराक्षरातीते निरवधिकानन्दमये सर्वान्तरात्मनि परमात्मस्वरूपे, गुणत्रयसम्बन्धरहिते शुद्धात्मस्वरूपे वा। आत्मना – आत्मैकाश्रयेण सर्वविकारशून्यत्वात्सर्वथा शुद्धेन मनसा । तुष्टः – सन्तोषयुक्तः सन् । तदन्यान् मनोगतान् कामान् सर्वान् प्राकृतशब्दादीन् विषयान् वासनारूपेणावस्थितानपि । यदा प्रजहाति – प्रकर्षेण त्यजति । तदा अयं पुरुषः स्थितप्रज्ञ इत्युच्यते । तेन लक्षणेन उत्कृष्टः स्थितप्रज्ञः कथित इत्यर्थः ॥ ५५ ॥

ततोऽर्वाचीनां स्थितिं प्राप्तं स्थितप्रज्ञमाह – दुःखेष्विति ।

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

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manent in all beings, who is beyond mutable and immutable and who is of limitless bliss; or in one's own pure Self, which is devoid of contact with the three qualities (Sattva, Rajas and Tamas), **âtmanâ** - by unified resort in the Self, and being void of modification, by pure mind, **tushtah** - being satisfied, **tad-anyân -** other than those, **manogatân kâmân sarvân** - the sensual desires in mind pertaining to material enjoyments perceived by way of sound, touch, etc., and also those which are not factual but conceptual precipitates, **yadâ prajahâti** - when a person assertively abandons, that one is termed as one with equipoise of intellect. Thus qualified person is called the person of steady understanding, of firm wisdom. || 55 ||

Lord tells about one who has reached a state prior to steady wisdom, in the stanza **'Duhkheshu…**etc.'

STANZA 56

duhkheshvanudvignamanâh sukheshu vigatasprihah;
vitarâgabhayakrodhah sthitadhir munir uchyate.

Translation- He, whose mind is not perturbed in tough situations, who is free from desire for pleasures, as well as from passion, fear, wrath, etc., such a sage is called a person of stable wisdom. || 56 ||

Commentary

Duhkheshu - In hardships (of three kinds), caused by the mind and the like (Adhyâtmika, Adhibhautika and Adhidaivika) when such pains

दुःखेषु – आध्यात्मिकादिकष्टेषु प्राप्तेष्वपि, अनुद्विग्नमनाः – अनुद्विग्नमक्षुभितं मनो यस्य सः । सुखेषु – स्त्रीपुत्रधनान्नपानादिजन्येषु आनन्देषु विगतस्पृहः – स्पृहारहितः । अत एव वीतरागभयक्रोधः – वीताः – अपगताः रागभयक्रोधा यस्मात् सः । रागः – प्रीतिः । एतादृशो मुनिः – मननशीलः, सः स्थितधीः – स्थितप्रज्ञ उच्यते ॥ ५६ ॥

ततोऽन्यं स्थितप्रज्ञं प्राह – य इति ।

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यः सर्वत्र – देहदैहिकेषु । अनभिस्नेहः :– अभिस्नेहवर्जितः सन् ।

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befall, **anudvignamanâh -** whose mind is not perturbed, **sukheshu** - in pleasurable events arising from wife, son, money, food, drink, etc., **vigatasprihah** - free from desire to enjoy those pleasures, therefore, **vitarâga-bhaya-krodha -** a person from whom passion, fear and wrath have departed, **etadrisho munih -** one who is absorbed in contemplation, such a person is a Muni, **sah sthitadhih -** he is called Sthitapragnya, person with steady intellect. || 56 ||

Thereafter, Lord explains steady wisdom, in the stanza **'Yah. . .**etc.'

STANZA 57

yah sarvatrânabhisnehas tattat prâpya shubhâshubham;
nâbhinandati na dveshti tasya pragnyâ pratishthitâ.

Translation- One who is everywhere unattached, and does not rejoice in being confronted by favorable things, nor does he hate in being confronted by unfavorable things, his wisdom is said to be well established. || 57 ||

Commentary

Yah – Who, **sarvatra** - in respect of body and bodily events**, anabhisneha -** having no attachment for, **tat tat shubhâshubham prâpya nâbhinandati na dveshti -** who does not rejoice at a favourable event, nor is he disgusted with an untoward incident, i.e. when united with what is disagreeable and separated from that what is agreeable to him. What-

तत्तच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि – तच्छुभम् – प्रियसंयोगं प्राप्य नाभिनन्दति – न प्रशंसां करोति । तदशुभम् – प्रियवियोगमप्रियसंयोगं च प्राप्य न द्वेष्टि – न निन्दां करोति । तस्य पुरुषस्य प्रज्ञा – बुद्धिः, प्रतिष्ठिता स्थिरा भवति । सोऽपि स्थितप्रज्ञ इत्यर्थः ॥ ५७ ॥

ततोऽन्यं स्थितप्रज्ञमाह – यदेति ।

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

अयं योगी इन्द्रियार्थेभ्यः सर्वशः अङ्गानि कूर्म इव यदा इन्द्रियाणि संहरते, तदा तस्य पुरुषस्य प्रज्ञा प्रतिष्ठिता भवति । सोऽपि स्थितप्रज्ञ इत्यर्थः ॥ ५८ ॥

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ever comes to him. **Tasya -** Of that person, **pragnyâ -** intellect, **pratishthitâ** - attains stability. He is also a person with steady understanding. || 57||

The Lord cites another kind of Sthitapragnya in the stanza **'Yadâ…**etc.'

STANZA 58

yadâ samharate châyam kurmo'ngâniva sarvashah;
indriyânindriyârthebhyas tasya pragnyâ pratishthitâ.

Translation- When he is able to withdraw his senses from their respective objects from all sides, just like a tortoise withdraws its limbs, then his wisdom is firmly set. ||58||

Commentary

This Yogi, **indriyârthebhyah sarvashah angâni kurma iva indriyâni samharate -** when he completely withdraws his senses from their respective objects (sound, touch, etc.), just as a tortoise withdraws its limbs, **tasya -** of that person, **pragnyâ pratishthitâ** - intellect is stabilised. He is Sthitapragnya. || 58||

Thus having completed the exposition of the distinct characteristics of Sthitapragnya and thereby satisfactorily answering the questions posed by Arjuna, the Lord tells about the paucity of occurrence of

एवं स्थितप्रज्ञलक्षणभेदनिरूपणेनार्जुनकृतप्रश्नानां समाधानं कृत्वा, सम्प्रति स्थितप्रज्ञताया दुर्लभत्वं तत्प्राप्तिप्रकारं च वदति भगवान् – विषया इति ।

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

निराहारस्य – इन्द्रियाणामाहारा विषयास्तद्रहितस्य, देहिनः – पुरुषस्य, विषयाः – शब्दादयः, रसवर्जम् – रसेन – अव्यक्तरागेण वर्जं यथा तथा । विनिवर्तन्ते – रसम् – आसक्तिं वर्जयित्वा उपरिष्टात् निवृत्ता भवन्तीत्यर्थः । अस्य – निराहारस्य देहिनः, रसोऽपि अव्यक्तरागोऽपि । परम् – सर्वतः परं परमात्मानम्, विषयेभ्यः – परं दूरमात्मस्वरूपं वा दृष्ट्वा निवर्तते ॥ ५९ ॥

Sthitapragnya, and instructs the mode of attainment of steady understanding in the stanza **'Vishayâh…**etc.'

STANZA 59

vishayâ vinivartante nirâhârasya dehinah
rasavarjam raso'pyasya param drishtvâ nivartate.

Translation- Objects of senses turn away from such a person who is not entertaining his senses with their food (i.e. their respective objects). But the unexposed relish (desire) that may have remained in the mind, also turns away from him, when he perceives the Supreme Self or the Self that transcends the sense-objects. || 59 ||

Commentary

Nirâhârasya - One who does not accept objects of sense-pleasures, literally sensual food; abstaining from that, **dehinah -** of such an embodied person, **vishayah –** sense-objects like sound, etc., **rasavarjam** – except unexposed relish (desire), **vinivartante** - retract, only outwardly. **Asya** - Such a person who does not crave for objects of senses, **raso'pi -** that unexposed relish also, **param drishtvâ nivartate** - retract, on getting the vision of the Supreme Self, or the Self that transcends the sense-objects. || 59 ||

What else? Without Self-visualization, conquest over the senses along with complete reversal of attachment for sense-pleasures, would

किञ्च – आत्मावलोकनादृते विषयरागस्य सम्यङ्निवृत्तिपूर्वकमिन्द्रियजयो न स्यादित्याह – यतत इति ।

यततो ह्यपि कौन्तेय ! पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

हे कौन्तेय ! यततोऽपि – यतमानस्यपि – पुनःपुनर्विषयदोषदर्शनपूर्वकं प्रयत्नं कुर्वतोऽपि । विपश्चितः – विवेकशीलस्य पुरुषस्य । प्रमाथीनि – प्रमथनशीलानि, अतिवीर्यवन्ति । अतिवीर्यवत्त्वाद्विवेकोपमर्दनार्हाणि इन्द्रियाणि कर्तॄणि । प्रसभं प्रसह्य बलात्कारेणेति यावत् । मनः कर्म, हरन्ति – विषयान् प्रति समाकर्षन्ति ॥ ६० ॥

नन्वेवमिन्द्रियवशीकरणमात्मावलोकनाधीनम्, आत्मावलोकनं

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not take place. In regards to this the Lord says in the stanza '**Yatatah…**etc.'

STANZA 60

yatato hyapi kaunteya purushasya vipashchitah;
indriyâni pramâthini haranti prasabham manah.

Translation- O Arjuna! The turbulent senses are so strong that they carry away the mind, even of a wise man, forcibly towards sense-pleasures; though he strives hard to subdue them. || 60||

Commentary

He kaunteya - O son of Kunti! **Yatatopi** - Of a person, who attempts to control the senses by way of finding defects in sense-objects, again and again, **vipashchitah** - of a person endowed with the faculty of discrimination, **pramâthini** - violently agitating, impetuous. The senses overpower the discriminative faculty due to their great power, **prasabham** - by compulsion, and by force, **manah haranti** - drags the mind towards sense-pleasures. || 60||

Indeed, such sense-control is dependent on Self-realization, and Self-realization is dependant on sense-control. Thus due to the fallacy of inter-dependence, doubt arises whether the state of Sthitapragnya is possible to achieve. In order to remove that doubt, the Lord says in the stanza '**Tani**…etc.'

चेन्द्रियवशीकरणाधीनमित्यन्योऽन्याश्रयदोषेण स्थितप्रज्ञत्वं दुर्लभमितीमां शङ्कां परिहरन्नाह – तानीति ।

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

मत्परः–अहमेव परः प्रधान उपायो यस्यैवम्भूतः । तानि सर्वाणि इन्द्रियाणि । संयम्य – मदीयक्रियायोगे सम्यग् नियमनं कृत्वा । युक्तः सन्, मदीयस्मरणे सावधानो निगृहीतमना इति यावत् । आसीत तिष्ठेत् । एवं कुर्वाणस्य यस्य नरस्य इन्द्रियाणि वशे हि – वश एव भवन्ति, विषयरागवर्जितान्येव भवन्तीति यावत् । हि शब्दोऽवधारणे । तस्य प्रज्ञा प्रतिष्ठिता ।

STANZA 61

tâni sarvâni samyamya yukta âsita matparah;
vashe hi yasyendriyâni tasya pragnyâ pratishthitâ.

Translation- Such a person, who, having controlled all the senses and with his mind set on Me, attentive in My remembrance, follows the Yoga of My devotion. Whose senses are brought under subjugation, his wisdom is known to be well established. ||61||

Commentary

Matparah - Such a person whose only means (and end also) is through Me alone, **tâni sarvâni** - all those sense-organs, **samyamya** - having totally controlled and having engaged them in the Yoga of regulating actions in dedication to Me, **yuktah san** - being attentive in My remembrance having controlled the mind, **âsita -** one should stay on, **yasya indriyâni** - the senses of a person practicing thus, **vashe hi -** will certainly be subjugated and become free from sensuality. Then his wisdom becomes well settled. The word ‘Hi’ is assertive.

The overall purport is - by such austere practice of God-persuasion, initially, there develops detachment from sense-pleasures, thereby state of Sthitapragnya arises, and thereafter Self-vision occurs.

It is said in the first Skandha of Shreemad Bhâgavata Purâna that, ‘Constant remembrance of Krishna’s lotus feet destroys all evil tenden-

अयम्भावः – एवं भगवदुपासनदार्ढ्येनादौ विषयरागनिवृत्तिः, तया च स्थितप्रज्ञता भवति, तदनन्तरं चात्मदर्शनं भवतीति । उक्तं च प्रथमस्कन्धे –

'अविस्मृतिः कृष्णपदारविन्दयोः क्षिणोत्यभद्राणि शमं तनोति ।
सत्त्वस्य शुद्धिं परमात्मभक्तिम् ज्ञानं च विज्ञानविरागयुक्तम्' । इति ॥ ६१ ॥

यो मत्परत्वं विना स्वसामर्थ्येनैवेन्द्रियवर्गं जेतुमुद्युक्तः, स मोक्षप्रापकयोगमार्गाद्भ्रष्टो भवतीत्याह – ध्यायत इति ।

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२॥
क्रोधाद्भवति सम्मोहः, सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

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cies in the mind and establishes one in tranquility. It brings about the purification of one's entire being, and generates love and knowledge of the Supreme Self, accompanied with experience and renunciation.' ||61||

One who strives to conquer the senses with his own strength, without being fully dedicated to Me, will fall from the path of Yoga, which serves as a means to liberation. Hence, the Lord says in the stanza **'Dhyâyato…**etc.'

STANZA 62-63

dhyâyato vishayân pumsah sangas teshupajâyate;
sangât sanjâyate kâmah kâmât krodho'bhijâyate.

krodhâd bhavati sammohah sammohât smriti vibhramah;
smritibhramshâd buddhinâsho buddhinâshât pranashyati.

Translation- To a man, dwelling in his mind on the objects of the senses, attachment to them is developed; from attachment arises desire, from desire arises anger, from anger there comes bewilderment or delusion, from delusion arises loss of memory, from loss of memory comes the destruction of power of discrimination and with the destruction of discrimination, man perishes. ||62-63||

Commentary

For a person who is striving to conquer the senses without having

इन्द्रियजये प्रवृत्तस्य मत्प्रणिधानरहितस्य अनादिविषयवासनया अनिवार्यं विषयस्मरणं भवेत्। विषयान् – शब्दादीन्, ध्यायतः – चिन्तयतः, पुंसः। तेषु – विषयेषु, सङ्गः – आसक्तिः, उपजायते उत्पद्यते। सङ्गात् कामः सञ्जायते। कामस्तु आसक्तेः परिपक्वावस्था। नरो यां प्राप्तो विषयभोगं विना स्थातुं न समर्थो भवति, सा अवस्था कामः। कामात् क्रोधोऽभिजायते – कामे प्राप्ते स्वाभिलषितविषये चाप्राप्ते सति समीपस्थान् मनुष्यान् प्रति क्रोधोऽभिजायते ॥

क्रोधादिति। क्रोधात् सम्मोहः – कार्याकार्यविवेकाभावो भवति। सम्मोहात् स्मृतिविभ्रमः – स्मृतेः – मोक्षप्राप्त्यै स्वकृतेन्द्रियजयस्मरणस्य। विभ्रमो – भ्रंशो भवति। स्मृतिभ्रंशात् बुद्धिनाशः बुद्धेः – आत्मानात्मविवेकज्ञानस्य, नाशः स्यात्। बुद्धिनाशात्प्रणश्यति – मोक्षप्रापकयोगमार्गाद्भ्रष्टः सन् संसारनिरये निमग्नो

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devotion to Me, unavoidably remembers sense-objects due to his desires from time immomorial.

Vishayân - Objects like sound, touch, etc., **dhyâyatah pumsah** - for a man thinking upon, **teshu** - for those objects, **sangah** – attachment, **upajâyate** - arises, **sangât kâmâh sanjâyate** - from attachment arises desire, desire is the developed form of attachment. Kâma means without a particular object of enjoyment, a person is not able to sustain himself, that state is called ‘Kâma’. **Kâmât krodho’bhijâyate** - Through desire arises anger; when Kâma is aroused and not satiated (when the expected object is not obtainable) anger grows.

Krodhât summohah - From anger comes loss of discrimination (between what should be and should not be done), i.e. confusion takes place, **sammohât smriti-vibhramah -** and out of confusion loss of memory, i.e. he forgets his control over the senses he had attained for liberation, **vibhramo -** confusion arises. **Smriti-bhramsât buddhinâshah** - Through loss of memory, destruction of discrimination between Self and non-Self arises, **buddhinâshât pranashyati** - by loss of ability to discriminate a person perishes. This implies that he falls from the path of Yoga leading to liberation and instead submerges in Samsâra, which is described as hell.

It is said in the tenth chapter of the Bhâgavata Purâna - ‘O lotus-

भवतीत्यर्थः । उक्तं च दशमस्कन्धे –

'येऽन्येऽरविन्दाक्ष ! विमुक्तमानिनस्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरूह्य कृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृतयुष्मदङ्घ्रयः' । इति ॥ ६२–६३ ॥

'तानि सर्वाणि संयम्ये' तिश्लोकोक्तप्रकारेण वर्तमानस्य पुरुषस्य स्थिरीभावं प्राप्ता सती बुद्धिरात्मसुखमनुभवतीत्याह – रागद्वेषेति ।

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

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eyed Lord! Those who flatter themselves thinking they have achieved liberation, but whose devotion unto You has disappeared and have no regard for You, and consequently their feelings have been polluted, such people climb with infinite difficulty only to suffer a great fall when almost they were within the reach of the goal (salvation) since they did not cherish Your feet.' (10.2.32) || 62-63 ||

The intellect of a person, who abides by the means taught in stanza 61 ('**Tâni sarvâni…**etc.') becomes stabilised and thereafter he experiences Self-bliss. Thus the Lord says in the verse '**Râgadvesha…**etc.'

STANZA 64-65

râgadvesha viyuktaistu vishayânindriyaishcharan;
âtmavashyair vidheyâtmâ prasâdamadhigacchati.

prasâde sarvaduhkhânâm hânir asyopajâyate;
prasannachetaso hyâshu buddhih paryavatishthate.

Translation- One, who behaves with the senses free from attachment and with an aversion to the objects, enjoying only those items needful for livelihood, attains tranquility. When the mind becomes tranquil, all sorrows and pain come to an end. With the heart thus purified, his stabilised intellect soon experiences Self-bliss. || 64-65 ||

Commentary

Vidheyâtmâ - Vidhiyate means to tame or bring under control.

विधेयात्मा – विधीयते–वशीक्रियते इति विधेयो वशवर्ती आत्मा मनो यस्य पूर्वोक्तप्रकारेण वर्तनात् स पुरुषः । अत एव रागद्वेषवियुक्तैः – रमणीयारमणीयविषयेषु प्रीत्यप्रीतिरहितैः निर्मलैः । आत्मवश्यैः इन्द्रियैः । विषयान् – स्वधर्मानुकूलस्वजीवनमात्रार्हान् शब्दादीन् कामान् । चरन्नपि – तु शब्दोऽप्यर्थे भुञ्जानोऽपि । प्रसादम् – मदीयजन्मकर्मस्मरणेनान्तःकरणस्य प्रसन्नताम्–स्वच्छताम्, आत्मस्वरूपसाक्षात्कारर्हतामिति यावत् । अधिगच्छति प्राप्नोति ।

स्वजीवनमात्रकामोपभोग एव युक्त इति प्रथमस्कन्धे उक्तम् – 'कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता । जीवस्य तत्त्वजिज्ञासा' ॥ इति ॥

किञ्च–प्रसाद इति । प्रसादे–अतःकरणस्य प्रसन्नतायां सत्याम् । अस्य–

A person whose mind is subdued by practicing the aforesaid means. Âtmâ – Self, i.e. mind, **ata eva râgadvesha viyuktaih -** while experiencing charming and non-charming sense-objects without love and hatred, **âtma-vashyaih indriyaih -** with senses unstained and controlled, **vishayân** - enjoying only those items necessary for the subsistence of one's livelihood and agreeable to self duties, desires like sounds, etc.

The word **'tu'** is used in the sense of Api – 'also'. **Charan-api** - Even while enjoying, **prasâdam** - contentment, of inner core, i.e. heart. By remembrance of My life and deeds, Prasannatâm means purity i.e. eligibility of realisation of genuine selfhood. (This is the purport). **Adhigacchati** - obtains.

In the first chapter of Shreemad Bhâgavata it is said that, "That much enjoyment of Kâma is legitimate which is required to sustain life. No indulgence in sensual pleasures is the purport of Kâma. That much Karma should be done by which life is sustained; and one should engage himself to know the truth."(1.2.10)

Besides, **prasâde** - when tranquility of heart has taken place, **asya** - in respect of this person, **sarva duhkhânâm** - of all the sorrows like Adhyâtmika, etc., **hânih** - end (of all pains), **upajâyate -** takes place. How does this emerge? **Prasannachetasâh** - Of that person whose heart is purified, **buddhih -** equipoised intellect, **âshu** - soon, **âtmasvarupe** - 'in the Self' is to be supplied, **paryavatishthate** - means having retracted

पुरुषस्य । सर्वदुःखानामाध्यात्मिकादीनाम् । हानिः – विनाशः । उपजायते – भवति । कस्मात् ? प्रसन्नचेतसः – निर्मलीभूतान्तःकरणस्य तस्य । बुद्धिः – स्थितप्रज्ञा, आशु–शीघ्रम्, आत्मस्वरूप इति शेषः । पर्यवतिष्ठते–प्राकृतेभ्यः प्रातिलोम्यं प्राप्य स्वात्मसुखमनुभवतीत्यर्थः ॥ ६४–६५ ॥

मदुपासनारहितस्य भावनादि नास्तीत्याह – नास्तीति ।

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ? ॥ ६६ ॥

अयुक्तस्य – मम जन्मकर्मस्मरणेनावशीकृतान्तःकरणस्य, स्वत एवेन्द्रियवशीकरणे प्रवृत्तस्येत्यर्थः । बुद्धिः – स्थितप्रज्ञतारूपं ज्ञानम् । नास्ति–

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from materal sense-objects, experiences Self-bliss. ||64-65||

'There is no sentimentality, etc. in a person bereft of devotion unto Me', to elaborate this point the Lord says in the stanza **'Nâsti buddhi**…etc.'

STANZA 66

nâsti buddhir ayuktasya na châyuktasya bhâvanâ;
na châbhâvayatah shântir ashântasya kutah sukham.

Translation- One who has not conquered his mind by remembering and contemplating on My life and works, and tries to control it on his own, does not get steady intellect or the right disposition of mind, in the absence of thoughts related to Me. In this state he will fall prey to desires for sense-objects and will not receive peace. For such a person, how is everlasting happiness possible? ||66||

Commentary

Ayuktasya - Of one whose mind is not brought under control, subdued by remembrance of My life and deeds, i.e. one who has proceeded to captivate his senses on his own accord, **buddhi** - knowledge in the form of steady wisdom, **nâsti -** it is not at all possible, at any time whatsoever; because of that, **ayuktasya tasya mayi paramâtmani na bhâvanâ** - his tendency will not be towards Me, i.e. he will not have affectionate sentiments towards Me, the Supreme Self, along with mental

कदाचिदपि न भवतीत्यर्थः । अत एव अयुक्तस्य तस्य मयि परमात्मनि न भावना – चित्तस्थैर्यसहकृतस्नेहभावना न भवतीत्यर्थः । अभावयतश्च मयि भावनामकुर्वाणस्य तस्य । न शान्तिः – विषयस्पृहाजन्यदुःखशान्तिर्न भवति । अशान्तस्य – विषयतृष्णाप्रवणस्य तस्य । सुखम् – अविनाशि सुखम् । कुतः स्यात् ? ॥ ६६ ॥

इन्द्रियदमने प्रवर्तमानस्य प्रमादिनो ज्ञाननाशं वदति – इन्द्रियाणामिति ।

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

चरताम् – विषयेषु गच्छताम् । इन्द्रियाणां गमनमनु यन्मनोऽनुविधीयते–

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stability, **abhâvayatah cha** - and in absence of such sentiment arising in him, **na shântih** - he will not get peace, i.e. the pacification of the pain arising from the craving for sensual pleasures. **Ashântashya kutah** - For such a person lacking peace of mind (because of) having desire for sense-objects, how can there be, **sukham** -imperishable happiness? || 66||

The Lord explains the loss of knowledge, in the case of a person proceeding inadvertently to subdue sense-organs, in the stanza '**Indriyânâm…**etc.'

STANZA 67

indriyânâm hi charatâm yanmano'nuvidhiyate;
tadasya harati pragnyâm vâyur nâvam ivâmbhasi.

Translation- When the mind of a person follows the senses experiencing their objects, this mind of his carries away with it his intellect, just as the wind carries away a boat on the water, and distracts the intellect from the stabilised thought of the Supreme Self. || 67||

Commentary

Charatâm indriyânâm - While senses are going forth to their objects, **yanmano'nuvidhiyate** - whose mind follows them, one who allows the mind to go after the senses, **tanmanah -** that mind, **asya -** of the person, **pragnyâm harati** - hijacks his intellect, **iva** - just like, **vâyuh ambhasi (jale) gachchati nâvam harati** - wind hijacks a boat in water. (Vâyu - reverse wind, in this context, which drags astray the boat floating in the water.)

पुंसा यन्मानसमनु प्रवर्त्यते–पुमान् इन्द्रियवर्तनमनु यन्मनः प्रवर्तयतीत्यर्थः । अस्य पुंसः । तन्मनः । वायुः विपरीतोवातः । अम्भसि–जले गच्छतीं नावमिव । प्रज्ञां हरति – परमात्मस्वरूपे स्थिरतां प्राप्तां बुद्धिं विषयोपहतां करोतीति भावः । हि निश्चितम् ॥ ६७ ॥

पुनरिन्द्रियजयेन स्थितप्रज्ञत्वमाह – तस्मादिति ।

तस्माद्यस्य महाबाहो ! निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

तस्मात् – इन्द्रियाणामनु मनःप्रवर्तनेन स्थितप्रज्ञत्वहरणाद्धेतोः । हे महाबाहो ! ।

Pragnyâm harati - The purport is that the mind diverts the intellect, which is stabilised in meditation of the Supreme Self, towards the enjoyment of sense-pleasures, and as a result, it is doomed, **hi -** definitely.

Again, the Lord reiterates on the equipoise of intellect through the conquest of sense-organs in the stanza **'Tasmât…**etc.'

STANZA 68

tasmâd yasya mahâbâho nigrihitâni sarvashah;
indriyânindriyârthebhyas tasya pragnyâ pratishthitâ.

Translation- Therefore, O mighty armed Arjuna, his understanding is well established whose senses are kept under control in everyway; and hence whose senses are restrained from going after their objects. || 68 ||

Commentary

Tasmât - By the reason of detraction of intellectual equipoise by mind involved in sense-experience, **he mahâbâho** - O mighty-armed one (Arjuna), **yasya pumsah** - of that person, **indriyâni** - senses are, **sarvashah –** completely, **indriyârthebhyah** - from all objects of senses (sounds and other objects of perception), **nigrihitâni** - kept under one's sway after retracting those, **tasya pragnyâ** – his discrimination, **pratishthitâ -** is to be understood to be firmly set. || 68 ||

The Lord further tells about the state of one who has realised the Self, in the verse beginning with the words **'Yâ nishâ**...etc.'

यस्य पुंसः । इन्द्रियाणि । सर्वशः – सर्वेभ्यः । इन्द्रियार्थेभ्यः – शब्दादिविषयेभ्यः । निगृहीतानि – परावर्त्य स्वाधीनीकृतानि सन्ति । तस्य प्रज्ञा बुद्धिः । प्रतिष्ठिता – स्थिरा ज्ञातव्येत्यर्थः ॥ ६८ ॥

आत्मदर्शिनः स्थितिमाह – या निशेति ।

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

या–आत्मज्ञानकुशलतारूपा प्रज्ञा । सर्वभूतानाम् – आत्मज्ञानरहितानां सर्वेषां भूतानाम् । निशा – निशेव निशा । रात्रिवत्तेषामात्मनिष्ठा बुद्धिरप्रकाशवतीत्यर्थः । तस्याम् – आत्मनिष्ठायां बुद्धौ । संयमी – हृषीकसंयमवान् प्रसन्नचेताः । जागर्ति–

STANZA 69

yânishâ sarvabhutânâm tasyâm jâgarti samyami;
yasyâm jâgrati bhutâni sâ nishâ pashyato muneh.

Translation- One who has controlled the senses and has intellect which perceives the Self, he is awake in that state which is (like) night for all beings (who are unaware of the Self). When all beings are awake (in the enjoyment of worldly matters), that is night for the sage who sees (experiences the Self). || 69 ||

Commentary

Yâ-pragnyâ - Such discrimination which is of the nature of dexterity in Self-knowledge, **sarva-bhutânâm** - of all beings who are devoid of Self-knowledge, **nishâ -** night, discrimination being devoid of Self knowledge (whose intellect is un-enlightened), **tasyâm -** in that Self-enlightened intellect, **samyami -** of controlled Hrishika, i.e. through senses he is tranquil at heart, **jâgarti -** he is awake in beholding, visualising the Self.

Yasyâm - In the intellect which is attached to the objects such as sounds, etc., **bhutâni** - all beings, **jâgrati** - are awake, **sâ -** that which is particularly attentive to be skilled in worldly affairs, that Pragnya, i.e. intellect, **pasyatah muneh** - for a Muni or seer, thinker of the Self, **nishâ -** is night as it were; like the night, this discrimination, dexterous in worldly affairs is absent in him. (It is the meaning.) || 69 ||

आत्मस्वरूपं पश्यन् सन् संतिष्ठते इति भावः ।

यस्याम् – शब्दादिविषयनिष्ठायां बुद्धौ । भूतानि समग्राणि । जाग्रति – जागरूकानि सन्ति । सा – प्राकृतव्यवहारकुशला प्रज्ञा । पश्यत :– आत्मस्वरूपमवलोकयतः । मुनेः । निशा निशेव निशा । रजनीवत्तस्य प्राकृतव्यवहारकुशला प्रज्ञा अप्रकाशवत्यस्तीत्यर्थः ॥ ६९ ॥

एवं स्थितप्रज्ञतां प्राप्तो नरः कामैः पराभूतो न भवतीत्याह आपूर्यमाणमिति।

आपूर्यमाणमचलप्रतिष्ठम् समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥७०॥

आपः – नद्यादिजलानि । यद्वत् – यथा । आपूर्यमाणम् – स्वेनैव –

Thus, one who has reached the state of equipoise of intellect (stability), is not defeated by desires. For this, the Lord says in the stanza, '**Âpuryamânam…**etc.'

STANZA 70

âpuryamânam achalapratishtham
samudram âpah pravishanti yadvat;

tadvat kâmâ yam pravishanti sarve
sa shântim âpnoti na kâmakâmi.

Translation- As the water of rivers enter the full and undisturbed sea, likewise he, in whom all enjoyments enter and merge themselves, attains peace; and not he, who craves after objects of desire. || 70 ||

Commentary

Âpah - Water of rivers, etc., **yadvat -** as in the case (of the ocean), **âpuryamânam -** filled by itself or by its own waters all over in its place, **achala-pratishtham** - which is stable in one's place, **samudram -** to ocean, **pravishanti** - they enter. In fact, by incoming waters from rivers, etc. or in case of their waters not coming, the sea does not overflow or become deficient, **tadvat** - like that, **sarve kâmâh -** Kâmâh means those which are desired with eagerness, like sounds, etc., **yam pravishanti** - enters whom, **sah -** that seer who is the perceiver of the Self, **shântim** - happiness, bliss alone, **âpnoti** - experiences. But **na kâmakâmi** - not

स्वजलेनैवा पूर्यमाणम् सर्वतः स्वप्रदेशे स्वत एव परिपूर्णम् । अचलप्रतिष्ठम् – स्वस्थानेऽचलतया स्थितम् । समुद्रम् – सागरम् । प्रविशन्ति । नद्यादिजलानामागमनेऽनागमने वा समुद्रो न्यूनाधिक्यं न प्राप्नोतीत्यर्थः । तद्वत् – तथा । सर्वे कामा : – काम्यन्ते जनैरिति कामाः शब्दादयः । यं प्रविशन्ति – यत्समीपमागच्छन्ति । सः – आत्मदर्शी मुनिः । शान्तिम् – सुखमेव । प्राप्नोति – अनुभवति । परन्तु – कामकामी न – कामेषु कामी – कामनशीलः इच्छावान् न भवति । कामेषु प्राप्तेषु अप्राप्तेषु वा सर्वथा क्षोभरहितो भवेदित्यर्थः ॥ ७० ॥

शान्तौ मुख्यहेतुमाह – विहायेति ।

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

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one who is aspirant of objects of craze. The substance of this suggests that one should remain unperturbed in the events of obtaining or not obtaining objects of desire. || 70 ||

Now the Lord explains the main cause of mental solitude in the verse **'Vihâya…** etc.'

STANZA 71

vihâya kâmân yah sarvân pumâmshcharati nihsprihah;
nirmamo nirahankârah sa shântim adhigacchati.

***Translation*-** That person, having abandoned all desires and having no sense of 'I' and 'mine', lives without attachment to the sense-objects or to the body, moves about seeking nothing, it is he who attains peace. || 71 ||

Commentary

Yah pumân - That person, **sarvân kâmâh vihâya** - having abandoned all desires and who has become **nirmama -** without the sense of mine in respect of all objects offering bodily comforts, **nirahankârah** - free from sense of ego about the body, which is non-Self, **ata eva nihsprihah** - because of that only, desireless, being so, **loke charati** - moves in the world, **sah shântim adhigacchati -** such a person attains peace. || 71 ||

यः – पुमान् । सर्वान्कामान् विहाय – त्यक्त्वा, निर्ममः – देहसुखकरेषु वस्तुषु ममतारहितः । निरहङ्कारः – अनात्मनि देहे अहम्भावशून्यः । अत एव निःस्पृहः सन्, लोके चरति – गच्छति । स शान्तिमधिगच्छति ॥ ७१ ॥

एवं द्वितीयाध्यायोक्तेनात्मज्ञानेन स्वाराधनरूपेण मोक्षप्रदायकेनासङ्ग-कर्मानुष्ठानेन च प्राप्यां स्थितिं स्तुवन्नुपसंहरति – एषेति ।

एषा ब्राह्मी स्थितिः पार्थ ! नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

हे पार्थ ! ब्राह्मी – ब्रह्म – परम्ब्रह्म गमयित्री । एषा – स्थिरबुद्धिरूपा

Now the Lord concludes with the praise of that state, which is attainable by the knowledge of the Self and by performance of detached action to be done in the form of worship of the Lord (elaborated in the second chapter), who is the granter of liberation, by the verse beginning with **'Eshâ…**etc.'

STANZA 72

eshâ brâhmi sthitih pârtha nainâm prâpya vimuhyati;
sthitvâsyâmantakâle'pi brahmanirvânamricchati.

Translation- O Arjuna! This is the state of stable wisdom, which leads to the attainment of Self and the Supreme Self. After having obtained it, infatuation in mundane pleasures does not affect one. Having continued to stay on in this state, even at the end of life, one attains the state of Brâhmic bliss. || 72 ||

Commentary

He pârtha - O Arjuna! **Brâhmi** - Which leads to highest Brahma, **eshâ sthitih** - the state in the form of stable mind, marked by that which is firmly located in the Veda-ordained actions, linked with attainment of the Self and the Supreme Self. ('Told by Me' is to be supplied.) To which ever person, **enâm** - this state is told by Me, **prâpya na vimuhyati** - having obtained, does not get disturbed, i.e. he does not get affected by

आत्मपरमात्मप्राप्त्यनुसन्धानसहितवेदोक्तकर्मसु स्थितिः । मया प्रोक्तोति शेषः । यः कोऽपि नरः, एनाम् – मदुक्तां स्थितिम् । प्राप्य न विमुह्यति – संसारसुखेषु मोहं न प्राप्नोति । किञ्च – अस्यां स्थितौ, अन्तकालेऽपि – वार्धके वयस्यपि, स्थित्वा । ब्रह्मनिर्वाणम् – ब्रह्मसुखम्, ऋच्छति – प्राप्नोति । तर्हि पूर्वसंस्कारबलेन बालभावादारभ्य अस्यां स्थितौ स्थित्वा ब्रह्मसुखं प्राप्नुयात्तत्र किमु वक्तव्यम् ? इत्याशयः ॥ ७२ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्दस्वामि–शिष्याग्रगण्य सद्गुरुवर्यश्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये द्वितीयोऽध्यायः ॥ २ ॥

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infatuation in mundane pleasures. More so, **asyâm sthitau -** in such a state, having continued to stay on, **antakâle api -** even till the end of life, i.e. in old age, **brahma-nirvâna -** bliss of Brahma, **ricchati -** attains. Also, one may attain this state from childhood, by virtue of prior refinement in earlier birth, and continue till old age. What is there to be said in that respect! (This is the purport.) || 72 ||

Thus ends the second chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

तृतीयोऽध्यायः

एवं द्वितीयाध्याये यथार्थात्मज्ञानसहितं क्षत्रियधर्मभूतं समरसंज्ञकं कर्म आत्मपरमात्मोपलब्धिसाधनभूतमस्तीत्यविदन् देहात्मबुद्ध्या मुह्यमानस्यतेन मोहेन च सङ्ग्रामाद्विरतस्य पार्थस्य मोहनिवृत्त्यर्थमविनाश्यात्मज्ञानरूपा साङ्ख्यबुद्धिः, आत्मज्ञानयुक्तफलाभिसन्धिरहितभगवदाराधनरूपकर्मकृतिरूपाआत्मपरमात्मावलोकनसाधनभूता कर्मयोगविषया बुद्धिश्च स्थितप्रज्ञताभेदनिरूपणपूर्वकं विस्तरेण निगदिता ।

इदानीं तृतीयाध्याये शुद्धजीवात्मस्वरूपप्राप्त्युपायभूतो भगवदेकान्तिक

Chapter 3

Karma Yoga

The Yoga of Action

Thus in the second chapter, when Arjuna, who was unaware of the fact that the act of fighting the war was his duty as a Kshatriya; and that this is achieved with proper knowledge of the nature of the Self, as it becomes the means to attain the Self and the Supreme Self; and again who was deluded by the thought of the body as the Self; and due to that delusion, who was about to desist from the battle; to remove his delusion, the Sânkhya thought in the form of knowledge of the indestructible nature of the Self, along with the knowledge of Karma Yoga, i.e. unmotivated action performed as devotional service to the Lord and that being the means for understanding the Self and the Supreme Self - (all these points) were taught. In addition, the various characteristics of a man of firm wisdom, that is 'Sthitapragnya', were described at length.

In this third chapter, Karma Yoga, which is the means to the attainment of the true nature of the Self; which is conducive to the single minded devotion to the Lord; which is in the form of performing actions without attachment to their fruits and which is performed with the knowledge of the Self and the Supreme Self, is taught.

भक्तियोग साधनमात्मपरमात्मानुसन्धानपूर्वकासङ्गकर्मानुष्ठानरूपः कर्मयोग उच्यते।

भगवदुक्तयोः साङ्ख्यकर्मयोगयोः पृथक्पृथक् तत्त्वतोऽनवधारणात् पुनरर्जुनः पृच्छति – ज्यायसीति ।

अर्जुन उवाच –

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ! ।
तत् किं कर्मणि घोरे मां नियोजयसि ? केशव ! ॥ १ ॥

हे जनार्दन ! भक्तजनैरर्द्यते – याच्यते निरवधिकातिशयानन्दमय-दिव्यमूर्तिर्दर्शनायेति तत्सम्बुद्धौ। कर्मणः – युद्धादेः, सकाशात्। बुद्धिः – ज्ञाननिष्ठा, सकलेन्द्रियनियमनरूपा । ज्यायसी – मोक्षप्राप्तिसाधनेषु श्रेष्ठा, ते – त्वया, मता

Not understanding properly Sânkhya Yoga (the path of knowledge)and Karma Yoga (the path of action), Arjuna again asks in the stanza '**Jyâyasi**…etc.'

STANZA 1

Arjuna uvâcha:

jyâyasi chet karmanaste matâ buddhir janârdana;
tat kim karmani ghore mâm niyojayasi keshava.

Translation- Arjuna said: O Janârdana! If You consider that adherence to knowledge (in the form of restraint of senses as the means of liberation), is superior to action, then O Keshava! Why do you engage me in this terrible act of war? || 1 ||

Commentary

He janârdana - O Janârdana, addressed thus to invoke Him, who is requested by the devotees to bestow Darshana of His beautiful divine form full of unlimited and unsurpassed bliss. **Karmanah** - Than work like war, etc., (which has begun now), **buddhih** - firm adherence to knowledge in the form of restraint of all organs, **jyâyasi** - is superior among the means of Moksha, i.e. liberation, **te** - by You, **matâ chet** - if it is considered, **tat** - then, **ghore** - fierce (act) having so many blemishes, **karmâni** - in acts like war, etc., **mâm kimartham niyojayasi**? - 'Come on', 'So fight', etc. – in this way, why do You urge me? || 1 ||

चेत्, तत् – तर्हि, घोरे – दोषबहुले, कर्मणि सङ्ग्रामादौ, माम् किमर्थं नियोजयसि? 'तस्मादुत्तिष्ठ ?' 'तस्माद्युध्यस्व ?' एवं कथं प्रेरयसि ? ॥ १ ॥

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद ! निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

किञ्च – व्यामिश्रेणेति । व्यामिश्रेणैव – क्वचित् कर्मश्लाघां करोषि, क्वचित् ज्ञानश्लाघां करोषि, इत्येवंरुपेण सन्देहजनकेन मिश्रेणैव वाक्येन । मे – मम । बुद्धिं मोहयसीव – मोहं प्रापयसीव, इति मे आभाति । सर्वेन्द्रियव्यापृति–विरतिरूपज्ञानयोग–तद्विरुद्धकर्मयोगयोर्मोक्षसाधनभूतयोरुभयोर्मध्ये येन – एकेन । अहं स्वस्य श्रेयो – मोक्षम्, प्राप्नुयाम्, तदेकं मोक्षसाधनं ज्ञानयोगं कर्मयोगं वा निश्चित्य त्वं वद ? ॥ २ ॥

STANZA 2

vyâmishreneva vâkyena buddhim mohayasiva me;
tadekam vada nishchitya yena shreyo'ham âpnuyâm.

Translation- You are confusing my mind with statements that seem to contradict with each other, as You are at times praising the path of action, and at other times You are praising the path of knowledge. So, please tell me decisively which path will lead me to attain liberation. ‖ 2 ‖

Commentary

Kincha - Moreover, **vyâmishreneva** - by apparently conflicting, **vâkyena –** statements, sometimes You are praising the path of action, and at other times You are praising the path of knowledge. By such complex statements creating doubt, **me –** my, **buddhim mohayasi iva** - You are, I feel, confusing my mind.

The path of knowledge is in the form of renouncing all activities of sense-organs, whereas the path of action is opposite to that. Of these two, which are the means to liberation, **yena** - by which one, **aham** - I, **svasya shreyo** - (my highest good) liberation, **prâpnuyâm** - I shall be able to attain. So please tell me firmly which one is the means of liberation, whether it is the path of knowledge or path of action? ‖ 2 ‖

श्री भगवानुवाच –

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ! ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

लोके इति । हे अनघ ! – निष्पाप ! पुरा – पूर्वाध्याये, मया, अस्मिन् लोके – निर्मलानिर्मलान्तःकरणेन नानाविधाधिकारयुक्ते नृलोके । द्विविधा – द्वे विधे प्रकारौ यस्याः सा – ज्ञानकर्मरूपा । निष्ठा – स्थितिः, अधिकारिभेदेन प्रोक्ता – 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचने' ति । 'प्रजहाति यदा कामान्' इत्यादिश्लोकेषु च कथिता ।

तदेव दर्शयति – साङ्ख्यानाम् – सम्यक् ख्यायते – प्रकाश्यते – ज्ञायते

STANZA 3

Shree Bhagavân uvâcha:

loke'smin dvividhâ nishthâ purâ proktâ mayânagha;
gnyânayogena sânkhyânâm karmayogena yoginâm.

Translation- The Lord said: O sinless one (Arjuna), I have told you before that there are two forms of disciplines for people of different capacities. Sânkhya Yoga for those who are on the path of knowledge, and Karma Yoga for those who are on the path of action. ‖ 3 ‖

Commentary

He anagha - O sinless one. **Purâ -** Previously, in the last chapter, **mayâ** - by Me, **asmin loke** - in this world of human beings having different capabilities (with varying qualifications) due to pure or impure state of mind, **dvividhâ -** two-fold ways, in the form of the path of knowledge and that of action, **nishthâ -** adherence to one of them as told (by Me) before, according to the capability of a person, as described in the following stanzas - 'To act is your duty, do not claim for the results…etc.' (2.47) and 'When one shuns the desires…etc.' (2.55).

The Lord explains the same point thus - **Sânkhyânâm -** By which the Self is properly known means Sânkhyam, the same also means knowledge; of those who have that knowledge. (This term Sânkhyânâm, 'of those who possess knowledge' used as a noun is explained as per gram-

आत्मतत्त्वमनेनेति सङ्ख्यम्, सङ्ख्यमेव साङ्ख्यम्, साङ्ख्यम् – ज्ञानमस्ति येषां तेषाम्। 'घञर्थे कविधाना' दिति कः, 'प्रज्ञादिभ्यश्च' इत्याकृतिगणत्वादण्प्रत्ययः। 'अर्श आदिभ्योऽजिति मत्वर्थीयाच् प्रत्ययः। स्थितप्रज्ञानाम् – विषयानाकृष्टबुद्धीनां कर्मफलत्यागिनां विरक्तपुंसाम्। ज्ञानयोगेन – ज्ञानमभ्यस्यमानमात्मैकविषयकं ज्ञानं तदेव योगः – आत्मावलोकनसाधनं स्थिरप्रज्ञतालक्षणम्, तेन निष्ठा – स्थितिः, उक्ता।'

योगिनाम् – अनिष्पन्नेन्द्रियनिग्रहाणां कर्मानुष्ठानशीलानां मुमुक्षूणाम्। कर्मयोगेन – आत्मयाथात्म्यानुसन्धानयुक्तासङ्गकर्मानुष्ठानेन, कर्मस्थितिः प्रोक्ता। इति स्पष्टमेवोक्तं न तु व्यामिश्रं मोहजनकम्।

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matical aphorisms: **'**Gânârthe Kaidhânâd Kah' and **'**Pragnyâdidhyascha'**,** etc. as derived from root **'**Samyak+Khya' meaning to make knower, **'**Arsa Adhibhyojiti Matvarthiyac Pratyayah')

Sthitapragnyânâm **-** Of those whose mind is not attracted to sensual objects, who have renounced the results of action, **gnyânayogena** - Gnyânam means the knowledge of the Self only and not of any other object, for which austerities - like contemplation on the Self, control of senses, etc. are practiced. That is Yoga itself, i.e. the means of visualising the 'Self', which is characterised by firm adherence to, i.e. **nishthâ** - has been expressed earlier (by Me).

Yoginâm - Of spiritual seekers who are not able to restrain the senses, so who may follow the path of action; mode of their activity is told (by Me) by the word **karmayogena** - for them, practice of action without attachment and with constant awareness of the true nature of the Self - that state of action is described by the word Karma Yoga. Thus, I have clearly explained everything and My speech is not confusing or contradictory.

By following the path of action in the form of practice of works without attachment, comes purification of Sattva - i.e. mind, through that, the state of firm intellect is achieved, that is Sânkhya Yoga. Such mental disposition results in Yoga of Self realization. (This is the purport.) || 3||

The state of firm knowledge is not obtained by renouncing the

असङ्गकर्मानुष्ठानरूपकर्मयोगेन सत्त्वशुद्धिद्वारा स्थितप्रज्ञता भवति सैव साङ्ख्ययोगः, तेन आत्मावलोकनरूपो योगो भवतीत्यभिप्रायः ॥ ३ ॥

शास्त्रीयकर्मपरित्यागान्न ज्ञानस्थितिं प्राप्नोतीत्याह – नेति ।

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

पुरुषः कर्मणाम् – नित्यनैमित्तिकादिशास्त्रीयकर्मणाम् । अनारम्भात् – अकरणात् । नैष्कर्म्यम् – सकलक्रियाराहित्यरूपां ज्ञानस्थितिमित्यर्थः । न अश्नुते न प्रयाति । चकारो भिन्नोपक्रमे । इन्द्रियव्यापारव्याकुलचितः पुरुषः सन्न्यसनादपि उपक्रान्तस्य कर्मण अन्तराले प्रहाणादपि । अनाकाङ्क्षितफलस्य मदेकान्तिक

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work prescribed by the Shâstras, thus He says, by **'Na…**etc.**'**

STANZA 4

na karmanâm anârambhân naishkarmyam purusho'shnute;
na cha sannyasanâd eva siddhim samadhigacchati.

Translation- No man, by not undertaking works, attains freedom from action, i.e. the state of knowledge; nor does he reach perfection merely by renouncing works. ‖4‖

Commentary

Purushah - A man, **karmanâm -** works to be performed daily or occasionally as advised by scriptures or Smritis (Dharmashâstra, etc), **anârambhât -** abstaining from (that), **naishkarmyam -** freedom from (fruit resulting from) action; the state of knowledge, which is devoid of all acts (it is the meaning), **na ashnute -** does not attain. The word 'cha' means that state of freedom from activity cannot be attained by any other way.

The person whose mind is engrossed in activities of senses, in his case, **sannyasanâd api** - even after renunciation, i.e. even after discontinuation of the acts that are undertaken; that man does not attain the state of knowledge, which is the result of the work done as per Shâstras without expectation of fruits, which is helpful in the performance of devotion to Me, **siddhim** - state of knowledge which is in the form of constant remembrance (of Me), **na samadhi-gacchati** - does not attain.

भक्तिसाधनभूतस्य शास्त्रीयकर्मणः, सिद्धिम् – ध्रुवानुस्मृतिरूपां ज्ञानस्थितिम्, न समधिगच्छति – न प्रयाति ।

यद्वा – सन्न्यसनादपि – प्रव्रजनरूपात् सन्न्यासग्रहणादपि । सिद्धिम् – सन्न्यासिप्राप्यज्ञाननिष्ठाम् । शेषं पूर्ववत् ॥ ४ ॥

तदेव दर्शयति – न हीति ।

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

कश्चित् – इह लोके स्थितो यः कोऽपि पुरुषः, जातु – कर्हिचित्, अकर्मकृत् – कर्म अकुर्वन्, क्षणमपि – क्षणमात्रमपि, न तिष्ठति – न विरमति, हि निश्चितम् । प्रकृतिजैः –

Yadvâ - Or else, **sannyasanâd api** - even after renunciation, i.e. accepting a mendicant's life, **siddhim** - the state of knowledge which an ascetic attains. Remaining ('siddhim samadhigacchati…etc.) should be understood as above. || 4 ||

The same point is explained here by- '**Na hi…**etc.'

STANZA 5

na hi kashchit kshanamapi jâtu tishthatyakarmakrit;
kâryate hyavashah karma sarvah prakritijair gunaih.

Translation- In this world none whoever lives, remains without doing work even for a moment, at any time. Due to inherent qualities coming from the impressions of past works, all beings tend to act according to those qualities born of nature, in spite of their will. || 5 ||

Commentary

Kaschit - Any one whoever lives in this world, **jâtu** - none, at any time, **akarmakrit** - without performing action, **kshanam api** - even for a moment, **na tishthati** - does not rest, **hi** – surely, **prakritijaih** - born of primordial nature, **gunaih** - by qualities like Sattva, etc (coming in accordance with his past deeds), **sarvah** - all men, everyone, **avashah** - (he is compelled) to do work suitable to his inborn nature, in spite of himself; in this manner **kâryate** - is made to do. Qualities (of Prakriti) instigate work done by all men, suitable to them.

प्रधानोत्पन्नैः, गुणैः – सत्त्वादिभिः पुरातनकर्मानुवृत्तिभिः । सर्वः समग्रः पुरुषः । अवशः स्वयोग्यं कर्म प्रति अवश्यं यथा तथा, कार्यते – प्रयोज्यते । गुणाः सकलान् पुरुषान् स्वयोग्यानि कर्माणि कारयन्तीत्यर्थः । ततः पूर्वोक्तेनासङ्गकर्मानुष्ठानेन पुरातनाशुभकर्मजालं हत्वा सत्त्वादींश्च वशीकृत्य शुद्धान्तः करणेन ज्ञानयोगः साध्य इति भावः ॥ ५ ॥

अधिकारमन्तरा आत्मावलोकनं कर्तुं शास्त्रीयकर्मणो विरतो मृषाचरणोऽस्तीति वदति – कर्मेन्द्रियाणीति ।

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

विमूढात्मा – प्राचीनाशुभकर्मजनितरागद्वेषादिदोषदूषितान्तः – करणो यो

Then by performing work with non-attachment as told before, by annulling the sins accumulated from the remote past, by getting hold on Sattva and other qualities, with a purified mind, the Yoga of knowledge can be attained. || 5 ||

One who is not eligible to contemplate on the Self, desists from work as prescribed by the scriptures, then he is said to be of false, insincere behaviour. So says the Lord in the verse – '**Karmendriyâni…**etc.'

STANZA 6

karmendriyâni samyamya ya âste manasâ smaran;
indriyârthân vimudhâtmâ mithyâchârah sa uchyate.

Translation- He, who having restrained the organs of action (outwardly), and keeps thinking in his mind over the objects of senses, is a man of deluded intellect and a hypocrite. || 6 ||

Commentary

Vimudhâtmâ - Self-deluded, one whose mind is impure because of evils of passion and anger born of past wrong doings, **karmendriyâni** - physical organs - speech, hands, feet, etc., **samyamya** - restraining from their respective activities, **manasâ** - by mind, tainted by the passion for objects, **indriyârthân** - the sense-objects like sound, etc., which are heard or seen before, **smaran** - thinking over, **âste** - dwells; and who neither thinks of the Self nor of the Supreme Self, **sah mithyâchârah** - that man,

नरः, कर्मेन्द्रियाणि – वाक्पाणिपादादीनि, सन्नियम्य – तत्तद्व्यापारात् परावर्त्य, मनसा – विषयरागरञ्जितेन मनसा, इन्द्रियार्थान् – दृष्टान् श्रुतांश्च शब्दादिविषयान्, स्मरन् – चिन्तयन् सन्, आस्ते, न त्वात्मस्वरूपं परमात्मस्वरूपं वा। सः मिथ्याचारः मिथ्याभूत आचारः – आचरणं यस्य स तथाविध उच्यते ॥ ६ ॥

फलाभिसन्धिरहितशास्त्रीयकर्मकर्तुः श्रेष्ठत्वं प्राह – यस्त्विति ।

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ! ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

हे अर्जुन ! यस्तु मनसा – सत्सङ्गसच्छास्त्रप्राप्तविवेकवता हृदा, स्वकरणीये शास्त्रीये कर्मणि मदर्थधर्मेषु च, इन्द्रियाणि – सर्वाणि करणानि, नियम्य – निगृह्य,

whose behaviour is deceitful, hypocritical, **uchyate -** he is said to be a man of that sort. || 6 ||

Now the Lord speaks about the eminence of a man performing Shâstra-prescribed works, without attachment to results in the stanza **'Yastu**…etc.'

STANZA 7

yastvindriyâni manasâ niyamyârabhate'rjuna;
karmendriyaih karmayogam asaktah sa vishishyate.

Translation- O Arjuna, he who restrains the senses by mind, not interested in any other thing except the Self, undertakes work prescribed by the Shâstras, free from attachment. Thus following Karma Yoga, observing self-duties through the organs of action for My sake, he is higher in merit. || 7 ||

Commentary

He arjuna - O Arjuna! **Yah tu manasâ -** On the other hand one who, with the mind having power of discrimination gained by the company of pious men and by the study of scriptures, engaged in doing Shâstra-prescribed self-duties and devotional services to Me, **indriyâni** - all of the organs, **niyamya -** having restrained, **asaktah -** being disinterested in other things except those useful for attainment of the Self and the Supreme Self, **karmendriyaih** - by the organs which are prone to action,

असक्ताः – आत्मपरमात्मतत्प्रापकव्यतिरिक्तवस्तुषु प्रीतिरहितः सन् कर्मेन्द्रियैः – स्वत एव कर्मकरणशीलैरिन्द्रियैः । कर्मयोगम् – मदाराधनाय फलाभिसन्धिरहितं कर्म, आरभते–करोति । वक्ष्यति च – 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' इति । स विशिष्यते – स्वप्रकृत्यनुकूलकर्मानुष्ठानेऽप्रमादेन हेतुना ज्ञाननिष्ठपुरुषादपि स श्रेष्ठ इत्यर्थः ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

किञ्च–नियतम्–नित्यप्राप्तं स्वप्रकृत्यनुकूलं वर्णाश्रमविहितम्, कर्म कुरु । हि यस्मात्, अकर्मणः – कर्माननुष्ठानात्, कर्म–कर्मानुष्ठानम्, ज्यायः – प्रशस्यतरम्।

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karmayogam - performs work for My worship, without expecting fruits, **ârabhate** - does. (The Lord will teach further in the verse (18.46), '**Svakarmana tamabhyarchya siddhim vindati mânavah…**etc.' By worshiping Him, through his duty, man reaches perfection.') **Sa vishishyate -** That man who undertakes work as per his aptitude, not committing any mistakes (being controlled), by virtue of that, he is higher in merit than one who follows the path of knowledge. || 7 ||

STANZA 8

niyatam kuru karma tvam karma jyâyo hyakarmanah;
sharirayâtrâpi cha te na prasiddhyedakarmanah.

Translation- Perform your Shâstra-assigned duty, which is suitable to your status and stage in life. For action is superior to inaction. Even sustenance of the body will not be possible for you by desisting from action. || 8 ||

Commentary

Further more, **niyatam karma kuru -** do regular assigned duties suitable to your aptitude, as per your position in the four-fold social order, and stage in life, **hi** - because **akarmanah -** than non-performance of work, i.e. inaction, **karma -** performance of work, **jyâyah -** is superior, and commendable.

Or else **akarmanah -** than inaction, means Gnyana-nishthâyâh -

यद्वा – अकर्मणः–ज्ञाननिष्ठायाः – सर्वेन्द्रियव्यापारोपरतिरूपायाः कर्मयोगाधिकारिणः स्वप्रकृत्यननुकूलत्वेन दुःसाध्यायाः ज्ञानस्थितेः सकाशात्, कर्म ज्यायः । कर्मानुष्ठानस्य स्वाभाविकानुकूलत्वात् ज्ञानयोगाधिकारिणोऽपि सत्त्वादिगुणयुक्तत्वात्स्वगुणार्हशास्त्रीयकर्मानुष्ठानं श्रेष्ठमित्यर्थः ।

च–पुनः, अकर्मणः – अक्रियस्य, ते तव, शरीरयात्रापिदेहनिर्वाहोऽपि, न प्रसिद्ध्येत्–न भवेत् । यज्ञशिष्टशुद्धान्नाहारेण देहयात्रां विना आत्मपरमात्मज्ञानोपयोगि जीवनमपि न स्यादिति भावः ।

'जीवस्य तत्वजिज्ञासा' इति भागवतात् ॥ ८ ॥

ननु – 'यावत् क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः' इति

(than) adhering to the discipline of knowledge, in the form of abstinence from all activities of the organs; for one who is eligible to Karma Yoga; as it is difficult to cope with. Due to it being unsuitable for his nature; in case of such a person (path of) work is better than that of knowledge.

Even for a person qualified for the path of knowledge, possessed of Sattva quality, i.e. purity of spirit, performance of Karma being naturally agreeable and befitting to his Sâttvika quality, to do Shâstra-approved work is superior.

Cha - And again, **akarmanah te** - for you who is inactive, **sharira-yâtrâ-api -** even livelihood, **na prasidhayet** - will not be possible, i.e. without accepting pure food which is the remnant of a sacrifice, maintenance of life (necessary for attaining the knowledge of the Self and Supreme Self) will not be possible. 'Jivasya Tattvajignyâshâ**...'** (Human life is given for the enquiry of the truth, the real Self)' as it is said in Shreemad Bhâgavata. (1.2.10) || 8 ||

Indeed it is from Rishabhadeva's saying that, 'So long as his mind will be inclined only towards actions, for selfish attainment (and not for spiritual enquiry), for him who is given to such selfish action, embodiments are caused again and again.' (Shreemad Bhâgavata 5.5.5). Also there is a Smriti, 'A being is bound by his deeds.'

Then if it is said that even the Shâstra-approved works can lead to bondage to birth and death and hence they are bondage itself, to re-

ऋषभदेववचनात् । 'कर्मणा बध्यते जन्तुः' इति स्मृतेश्च, शास्त्रीयकर्मणोऽपि जन्ममरणहेतुत्त्वाद्बन्धनमस्तीति चेत्तत्राह – यज्ञार्थादिति ।

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय ! मुक्तसङ्गः समाचर ! ॥ ९ ॥

यज्ञार्थात् कर्मणः – मदाराधनाय मुमुक्षुकृतासङ्गक्रियायाः सकाशात् । अन्यत्र – देहदैहिकपोषणार्थं कृतेऽन्यस्मिन् कर्मणि, क्रियमाणे सति । अयं लोकः कर्मबन्धनः – कर्मणा बध्यते इति तथाभूतो भवति ।

यद्वा – यज्ञो विष्णुः, तथा च श्रुतिः – 'यज्ञो वै विष्णु' रिति । तदुपासनार्थात् कर्मणः, अन्यत्र–अन्येषु कर्मसु, उद्युक्त अयं लोकः कर्मबन्धनो भवति, न तु –

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move this doubt, Lord says **'Yagnyârthât…**etc.'

STANZA 9

yagnyârthât karmano'nyatra loko'yam karmabandhanah;
tadartham karma kaunteya muktasangah samâchara.

Translation- O Arjuna! This world is subject to the bondage of work which is not performed as sacrifice, i.e. done with the purpose of My worship. Therefore perform work, being free from attachment, for that purpose. || 9 ||

Commentary

Yagnyârthât karmanah - Than the actions done with non-attachment by a spiritual seeker in My worship, **anyatra** - in other works done for sustenance of body, and for whoever related to the body**, ayam lokah karmabandhanah** - this world is held in the bondage of work, (becomes like that.)

Or alternatively, **yagnyârthât -** (as it is said) 'Sacrifice is Lord Vishnu Himself', according to the Shruti 'Yagnyo vai vishnuh…etc.' (Taittiriya Sam. 1.7.4). So the meaning is – 'The deeds done in His worship'. **Anyatra** - In other deeds, for the people who undertake other deeds, this world will bring bondage on account of those deeds, **na tu -** but not the deeds done in worship of the Supreme Person, i.e. Me. **Tatah he kaunteya** - Therefore O Arjuna, **tadartham -** to appease the Lord,

पुरुषोत्तमस्य ममोपासनार्थेन कर्मणा। ततः हे कौन्तेय ! तदर्थम् – भगवत्प्रसन्नतार्थम्, मुक्तसङ्गः – निष्कामः सन्, कर्म–योगस्वाध्यायादि यज्ञोपयोगि कर्म, श्रवणकीर्तनादिभक्तिलक्षणं कर्म च, समाचर – सम्यक्–कुरु ?। तथा चोक्तं श्री ऋषभदेवेन – 'मत्कर्मभिर्मत्कथया च नित्यं मद्देवसङ्गाद्गुणकीर्तनान्मे' इति ॥ ९ ॥

सर्वेषां मनुष्याणां विष्णुयागादियज्ञकर्मणामवश्यकर्तव्यताम्, तदकुर्वतां च दोषमाह – 'सह यज्ञै' रिति चतुर्भिः –

सह यज्ञैः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

प्रजापतिः – ब्रह्मा, पुरा – प्रजासर्गकाले, सह यज्ञैः – प्रवृत्तिनिवृत्तिधर्मस्थ–

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mukta sangah - being un-attached, **karma samâchara** - perform actions useful for Yoga and religious studies, and devotional acts like listening and narrating the life and deeds of the Lord whole heartedly.

Rushabhadeva has also said - 'By dedication of works to Me, hearing the recitals of My divine actions everyday, contact with great devotees, having Me as their object of adoration, singing about My excellences…' (Shreemad Bhâgavata 5.5.11). || 9 ||

The Lord points out that sacrifices like Vishnuyâga, etc. are ought to be done by all men. If these are not done, it will be a sin. The next four stanzas elaborates upon this, **'Sahayagnyâh…**etc.'

STANZA 10

sahayagnyâh prajâh srishtvâ purovâcha prajâpatih;
anena prasavishyadhvam esha vo'stvishtakâmadhuk.

Translation- In the beginning of creation, the Lord of all beings, Brahmâ, creating mankind along with the sacrifices, said – 'By this Yagnya, you shall prosper. Let this be the cow fulfilling all your desires'. || 10 ||

Commentary

Prajâpatih - Brahmâ, **purâ** - at the beginning of creation, **saha yagnyaih -** along with deeds like sacrifice in the name of Vishnu, i.e. Vishnu Yâga, Gnyânayagnya (discourses in spiritual knowledge), etc. That should be undertaken by people of work-oriented attitude and of ascetic

जनकरणीयैः विष्णुयागज्ञानयज्ञादियज्ञैः सहिताः, प्रजाः – गृहस्थत्यागिदक्षनारद–प्रभृतीन् जनान्, सृष्ट्वा तान्प्रति नारायणेन मया प्रेरितः सन्नुवाच – वर्णाश्रमस्थजनानां यथाविधि कर्मबोधकान् मत्प्रेरितान् वेदान् बभाषे । तथा च श्रूयते – 'यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै' इति । स्मृतिश्च – 'तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः' इति । ब्रह्मणा वेदैः किमुक्तम् ? इति चेत् वेदोक्तमेवार्थं स्ववचसानुकरोति भगवान् । अनेन – सवर्णाश्रमधर्मयज्ञकलापेन प्रसविष्यध्वम् ! – प्रसूयध्वम् ! 'लोट्प्रयोगेऽपि व्यत्ययो बहुल' मित्यनेन लृट्प्रयोगः । प्रसवो वृद्धिः, धर्मार्थकामेषु मोक्षसाधनेषु च स्ववृद्धिं कुरुध्वमित्यर्थः । तदेवाह – एषः – सधर्मयज्ञकलापः, वः – युष्माकम्, इष्टकामधुक् – इष्टान् कामान् – चतुर्वर्गान् दोग्धि – ददातीति तथाभूतः अस्तु । तथा चोक्तं स्कान्दे –

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attitude also. **Prajâh srishtvâ** - Having created men like householders, ascetics and others, like Daksha, Nârada, etc., **uvâcha** - (Brahmâ) declared the Vedas, inspired by Me; Vedas, which instruct about the performance of (religious and other) works in the right way, for the people of different castes and stages.

With the same meaning, it is said in the Shruti, 'Who created Brahmâ in the beginning and imparted Vedas to Him,' (Sveta. Up. 6.18), and in the Smriti, 'Who illumined the mind of Brahmâ with the Vedic revelation, whose wisdom is the wonder of even the greatest of sages.' (Shreemad Bhâgavata 1.1.1).

Now what did Brahmâ impart through the Vedas? Lord Himself reiterates the meaning disclosed by the Vedas, by such words as follows - **Anena** - With this, i.e. by performing regular duties according to your caste and stage, along with the various sacrifices (like Vishnu Yâga, etc), **prasavishyadhvam** - bring forth (the grammatical aspect of this term is explained thus - **'Lot prayoge'pi vyatyayo bahulam'** - the sense 'lot', i.e. imperative future tense, is used here to avoid many expected forms. Following this rule of **'lrt'**). Prasavah - multiplication/growth, the meaning is prosper yourself with these means of attainment of Dharma, Artha, Kâma and Moksha (the four Purushârthas or the goals of life).

The same thing is said here - **Eshah** - These religious practices and Yagnyas, **vah** - your, **ishta-kâmadhuk** - Ishtân Kâmân - enjoyments

’प्रजापतीनां स पतिस्ततः प्राहाखिलाः प्रजाः ।
इज्या देवाश्च पितरो हव्यकव्यात्मकैर्मखैः ॥
इष्टाः सम्पूरयिष्यन्ति ह्येते युष्मन्मनोरथान् । एतान् ये नार्चयिष्यन्ति ते वै निरयगामिनः ॥
इत्थं कृता हि मर्यादा तेन नारायणात्मना ।
दैवं पित्र्यमतो नित्यं जनैः कार्यं यथाविधि’ इति ॥ १० ॥

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ! ॥ ११ ॥

देवानिति । अनेन – वर्णाश्रमधर्मसहितेन यज्ञकलापेन । देवान् – इन्द्रादीन् सुरसमूहान्, यूयं भावयत ! – आराध्यत ! । अत्र श्रुतिः – ‘यज्ञेन यज्ञमयजन्त

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that you seek, i.e. four-fold goals of life, Dogdhi - let this yield.

The same meaning is expressed in the Skanda Purâna, ‘The divine master of Prajâpatis said to his off-springs that you should worship gods and manes with sacrifices with their respective offerings, so that they will fulfill your wants. Those who will not worship thus will go to hell. This is the law ordained by Lord Nârâyana, hence all of you perform the rites prescribed for worship of gods and manes.’ || 10 ||

STANZA 11

devân bhâvayatânena te devâ bhâvayantu vah;
parasparam bhâvayantah shreyah param avâpsyatha.

Translation- By this sacrifice, may you worship gods such as Indra and others and may these gods nourish you, and grant you whatever you want. Thus, supporting each other, may you obtain the highest good. || 11 ||

Commentary

Anena - By performing the sacrifice along with the observance of self duties prescribed for different castes and stages of life, **devân** - the group of Indra and other gods, **yuyam bhâvayata** - you shall worship. Here is a Shruti in this context - ‘Gods worshipped the Lord of Sacrifice (Yagnya) by doing sacrifice; those were the first rules of behaviour’. **Te**

देवास्तानि धर्माणि प्रथमान्यासन्' इति। सधर्मयज्ञेन आराधितास्ते देवाः वो याजकान् युष्मान्। भावयन्तुसम्भावयन्तु ! इष्टान् कामान् ददत्वित्यर्थः। एवं परस्परं भावयन्तः – उक्तप्रकारेण अन्योन्यं सम्भावयन्तो यूयं देवादिमनुष्यान्ताः सर्वा मदीयाः प्रजाः, परम् – श्रेष्ठम्, श्रेयः – कल्याणम्, अवाप्स्यथ – प्रयास्यथ। मनुष्या इन्द्रादिदेवताराधनेनैहिकमन्नादिकं स्वर्गं चामुष्मिकं प्राप्स्यन्ति। तदाराधिता इन्द्रादयो देवाः प्रसन्नतां प्राप्स्यन्ति। रुद्रेन्द्राग्न्यादयो नारदसनकादयश्च वासुदेवादिचतुर्व्यूहाराधनेनेष्टसुखं मोक्षं च प्राप्स्यन्तीत्यर्थः। तत्र प्रमाणम् –

'त्वमकरणः स्वराडखिलकारकशक्तिधर,
स्तव बलिमुद्वहन्ति समदन्त्यजयानिमिषाः।
वर्षभूजोऽखिलक्षितिपत्तेरिव विश्वसृजो

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devâh - The gods propitiated by sacrifices and performance of your daily rites, **vah** - to you worshippers, **bhâvayantu -** they will grant you your wishes. (This is the meaning.) **Evam parasparam bhâvayantah** - In this way, supporting each other, all of you from gods to men, i.e. my off-spring in aforesaid manner, **param** - the highest, **shreyah** - good, **avâpsyatha** - will be attained.

By worshipping Indra and other gods, men will receive the reward such as ample food, etc., in this world and also in the other world like heavenly happiness, etc. The adored gods, i.e. Indra and others will be pleased.

The gods like Rudra, Indra, Agni (Fire), Nârada, Sanaka and others will get the desired happiness and bliss of liberation by worshipping 'Chaturvyuha', group of four forms of Nârâyana namely, Vâsudeva, Sankarshana, Pradyumna, and Aniruddha. In this respect, here is an authority - 'Though you, the self-luminous and self-conscious One, be without limbs and sense-organs, thou art the power that supports the sense faculties of all beings. Dominated by thy Mâyâ, all the gods and Prajâpatis offer tribute to thee as the subordinate kings do to their sovereign supreme ruler; and in turn, they subsist on what men offer them as sacrificial offering. Out of fear of thee, all the Gods perform their appointed tasks. (Shreemad Bhâgavata 10.87.28). || 11 ||

विदधति यत्र ये त्वधिकृता भवतश्चकिताः' इति ॥ ११ ॥

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

इष्टानिति । यज्ञभाविताः – यज्ञार्चिताः, देवाः – इन्द्रादयः, स्वस्वाराधनादनन्तरं वः – मुमुक्षूणां त्रिवर्गेप्सूनां च युष्माकम् । इष्टान् – युष्मदीप्सितान्, भोगान् – ऐहिकामुष्मिकान्, दास्यन्ते हि– वितरिष्यन्ते च । स्वबलिदानाय तैर्दत्तान् – वितरितान् भोगान्, एभ्यः – देवेभ्यः, अप्रदाय – अदत्त्वा, यो भुङ्क्ते, स्तेनः – तस्करः स एवास्ति, चौरवत् स निरये पतिष्यतीत्यर्थः ॥ १२

एवं ब्रह्मोक्तवचनानुवादं कृत्वा तदेव विशेषेण स्वयं भगवानपि प्रपञ्चयति – यज्ञेति ।

STANZA 12

ishtân bhogân hi vo devâ dâsyante yagnyabhâvitâh;
tair dattân apradâyaibhyo yo bhungkte stena eva sah.

Translation- Gods thus propitiated by sacrifice will bestow to you enjoyments desired by you, i.e. for men desiring fulfillment of three Purusharthas (goals) and also for those who aspire for liberation. One who enjoys what is given by them, without offering them anything in return, is verily a thief. ‖ 12‖

Commentary

Yagnyabhâvitâh - Worshipped by sacrifice, **devâh** - Indra and other gods thus propitiated accordingly, **vah -** (your) of men desirous of three goals of life and of those who seek liberation, **ishtân** - desired, **bhogân** - enjoyments in this world and in the other world, **dâsyante hi** - will bestow, shower, **tair dattân -** distributed by them, those objects of enjoyments granted by them for the purpose of worshiping them, **ebhyah** - to those gods, **apradâya** - without offering (in return), **yo bhunkte** - one who consumes, **stena eva sah -** he is but a thief; means he will fall in hell like a cheater. ‖ 12‖

In this way by reiterating Brahmâ's words, Lord Himself specifically explains it further in the stanza, **'Yagnya**…etc.'

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

यज्ञशिष्टाशिनः – यज्ञस्य–परमेश्वरस्य मम शिष्टम् – निवेदितावशिष्टमन्नादि अश्नन्तीत्येवंशीलाः, वा–यज्ञशिष्टाशिनः – पञ्चमहायज्ञादियज्ञकलापावशिष्टभोजिनः, सन्तः – सत्पुरुषाः, सर्वकिल्बिषैः – आत्मपरमात्मयथार्थज्ञानविरोधिभिः सकलदोषैः, मुच्यन्ते । यज्ञशिष्टान्नाद्यशनेन शरीरधारणं कुर्वतो नरस्य सत्त्वशुद्धिः, सत्त्वशुद्धौ सत्यामात्मपरमात्मस्वरूपेऽचला स्मृतिः प्रादुर्भवतीति भावः । 'आहारशुद्धौ सत्त्वशुद्धिः सत्त्वशुद्धौ ध्रुवानुस्मृति' रिति श्रुतेः । ये नराः आत्मकारणात् स्वहेतोः स्वस्य भोजनार्थं पचन्ति, न तु यज्ञकरणार्थम्, ते पापाः – दुष्टाचरणाः,

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STANZA 13

yagnyashishtâshinah santo muchyante sarva kilbishaih;
bhunjate te tvagham pâpâ ye pachantyâtma kâranât.

Translation- Pious men who nourish their body by eating the remnants of sacrifice (which is actually offered to Me) are released from all sins. But those sinful ones who prepare only for their own sake (and not for the sake of sacrifice), eat (earn) sin only; their acts resulting in sin. ‖ 13 ‖

Commentary

Yagnya-shishtâshinah - Yagnyasya Shishtam - The remains of the food, etc., offered in sacrifice, i.e. to Me - the Yagnya incarnate, Âsinah - those who eat (who take the remains of food offered in sacrifice), **va** - or also those who eat food left over after offering it in the (daily) five great sacrifices, etc., **santah -** holy men, **sarva-kilbishaih muchyante** - they become free from all sins obstructing true knowledge of the Self and the Supreme Self.

One who nourishes his body on the remnants of food offerings in sacrifice, his spirit becomes pure; thence by such purified spirit he attains steady memory in the true nature of the Self and the Supreme Self. This is the purport.

According to a Shruti it is said, 'By eating pure food, nature be-

अघम् – पापमेव, भुञ्जते – अश्नन्ति । अघपरिणामत्त्वदघमेवेत्यर्थः ॥ १३ ॥

जगच्चक्रप्रवृत्तिं वर्णयन् यज्ञाकरणे दोषं प्रवक्ति – अन्नादिति त्रिभिः ।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

अन्नात् – रेतोरुधिररूपेण परिणतात् भुक्तान्नात्, भूतानि – सजीवानि शरीराणि, भवन्ति, प्रजायन्ते । पर्जन्यात् – जीमूतवर्षणात्, अन्नसम्भवः – अन्नोत्पत्तिः । यज्ञात् पर्जन्यो भवति । तथा च स्मृतिः – 'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः' इति । यज्ञः कर्मसमुद्भवः द्रव्यसम्पादयितृनरोद्यमरूपात् कर्मणः समुद्भवतीति ॥ १४ ॥

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comes pure; by purity of nature, steady memory is gained.'

Ye narâh âtmakâranât pachanti - Men who cook food for feeding themselves only and not for the sake of sacrifice, **te pâpah** - those sinful men, **agham** - sin, **bunjate** - eat; means, such behaviour resulting in sin, is itself a sin. This is the meaning. || 13 ||

Describing the movement of the wheel of creation, the Lord speaks about the blemish of not performing sacrifices in the next three stanzas beginning with '**Annât**…etc.'

STANZA 14

annâd bhavanti bhutâni parjanyâd anna sambhavah;
yagnyâd bhavati parjanyo yagnyah karma samudbhavah.

Translation- From food, all creatures (their bodies) are born, food is produced by rain, and rain comes from sacrifice. Sacrifice is what is born out of activities, in the form of collecting materials, etc., (by the agent). || 14 ||

Commentary

Annât - From food which turns into semen and blood after it is consumed, **bhutâni** - living beings, their bodies, **bhavanti** - come into existence, **parjanyât** - from rain, pouring of clouds, **anna-sambhavah** - food is produced, **yagnyât parjanyah bhavati** - from sacrifice comes rain. In addition here is a supporting Smriti - 'The offering given in the

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

तथाह – कर्मेति । कर्म ब्रह्मोद्भवम् – ब्रह्मणो वेदादुद्भवति तथाविधं विद्धि । ब्रह्म – वेदः, अक्षरसमुद्भवम् – अक्षरान्नारायणात् मत्तः समुद्भवति । अक्षरशब्देन नारायणस्य वाच्यत्वे प्रमाणम् – 'एतस्य वा अक्षरस्य प्रशासने गार्गि ! सूर्याचन्द्रमसौ' इति श्रुतिः । तस्माद्वेदोद्भवे प्रमाणम् – 'अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वे' ति श्रुतिः । तस्मात् – नारायणोत्पन्नत्वात्, वेदाख्यं ब्रह्म सर्वगतम् – सर्वदेवोपासनानुष्ठाने प्राप्तम्, सकलदेवोपासनं वेदेनैव भवेदित्यर्थः । अतो नित्यं यज्ञे प्रतिष्ठितम् – यज्ञे – यज्ञकलापे,

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sacred fire goes to the Sun, from the Sun comes the rain, from rain the food grows, and from food all beings are born.' (Manu 3.76) **Yagnyah karmasamudbhavah -** Sacrifice is born of a person's Karma, i.e. efforts for collecting the necessary materials, etc. || 14 ||

In the same way explanation is given for '**Karma…**etc.'

STANZA 15

karma brahmodbhavam viddhi brahmâkshara samudbhavam;
tasmât sarvagatam brahma nityam yagnye pratishthitam.

Translation- Know that Karma (action) springs from Brahma, i.e. the Vedas, Brahma comes from the imperishable (Akshara), means from Nârâyana Himself. Thus the Vedas, which comprehend all, are ever established in sacrifice (in the nature of Karma). || 15 ||

Commentary

Karma brahmodbhavam - Activity springs from Brahma, i.e. from the Vedas, **viddhi -** know thus, **brahma -** Veda, **akshara-samudbhavam -** Vedas are born from Akshara, i.e. Nârâyana, i.e. Myself. For 'Nârâyana is said by the word Akshara' - thus runs the Shruti. 'Under the command of this Akshara, the imperishable One, O Gargi, the sun and the moon exist apart.' (Br. Up. 3.8.9). Thus is the authority for the origin of the Vedas in the Shruti. 'It is that exhalation of that Great Spirit which are these Rigveda, Yajurveda, Sâmaveda and Atharvaveda.'

नित्यम् – अजस्त्रम्, प्रतिष्ठितम् – प्रतिष्ठां प्राप्तम्, वेदैरेव यज्ञो भवेदित्यर्थः।

श्रीमल्लक्ष्मणाचार्यचरणास्तु – 'अत्र च ब्रह्मशब्दनिर्दिष्टं प्रकृतिपरिणामरुपं शरीरम्, अतः कर्म ब्रह्मोद्भवम् – प्रकृतिपरिणामरुपशरीरोद्भवं कर्मेत्युक्तं भवति। ब्रह्माक्षरसमुद्भवमित्यत्र अक्षरशब्दनिर्दिष्टो जीवात्मा, अन्नपानादिना तृप्ताक्षराधिष्ठितं शरीरं कर्मणे प्रभवति, इति कर्मसाधनभूतं शरीरमक्षरसमुद्भवम्, तस्मात् सर्वगतं ब्रह्म – सर्वाधिकारिगतं शरीरं नित्यं यज्ञे प्रतिष्ठितम्यज्ञमूलमित्यर्थः' इति व्याचख्युः ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ ! स जीवति ॥ १६ ॥

एवमिति। मदादिष्टेन ब्रह्मणापि एवम् – मदुक्तप्रकारेण, पुरा प्रवर्तितमिदं

Tasmât - Because Vedas are born from Nârâyana, **brahma sarvagatam -** Brahma, given the name Veda, is all pervading. It is present in the worship of all gods as the worship of all gods is performed according to the Vedas. **Ato nityam yagnye pratishthitam -** Yagnye - In the rituals of sacrifice, Nityam - always, Pratisthitam - established (in the sacrifice); the meaning is sacrifice should be performed in accordance to the Vedas alone.

Here Shreemat Lakshamanâchâryacharanâh (Shreemad Râmânujâchârya) has explained the meaning of Brahma, etc. in different ways. Here the term Brahma connotes the physical body produced by the impact of Prakriti; so the action born from Brahma means the action produced by the physical body, which is of the nature of modifications of Prakriti. Here the word 'Akshara' in 'Brahmâkshara Samudbhavam' denotes Jivâtmâ, the individual Self, satisfied by food and drink is able to perform action on the base of the Akshara**,** i.e. the individual Self**.** Thus the body, as an instrument of action, is born of Akshara So the all-pervading Brahma, **nityam yagnye pratishthitam -** always resides in sacrifice. This means, it (the body, the basis of Karma) has its root in sacrifice. || 15 ||

STANZA 16

evam pravartitam chakram nânuvartayatiha yah;
aghâyur indriyârâmo mogham pârtha sa jivati.

***Translation*-** He who does not follow the circular activity of the wheel of creation, thus set in motion in this world, O Arjuna, lives a life of

चक्रम् – वेदोक्तं कर्म, ततो यज्ञः, ततः पर्जन्यः, ततोऽन्नम्, ततः शरीरम्, ततो वेदोदितं कर्म, ततो यज्ञ, इति ।

श्रीमद्रामानुजाचार्यपक्षे तु – अन्नात् सजीवं शरीरम्, अन्नं च पर्जन्यात्, स च यज्ञात्, स च पुरुषकृताद्वेदोक्तकर्मणः, तच्च सजीवात् शरीरात्, शरीरं च पुनरन्नादिति ।

इह – चतुर्वर्गसाधनेषु प्रवर्तमानो, यः – कर्मयोगनिष्ठः ज्ञानयोगनिष्ठो वा, तत् नानुवर्तयति – न प्रवर्तयति, हे पार्थ ! सः अघायुः – पापरूपायुः, इन्द्रियारामः – इन्द्रियाधीनः सन्, मोघम् – निष्फलं यथा तथा जीवति, चतुर्वर्गसिद्धिरहितत्त्वात्तस्य मृषैव जीवनमित्यर्थः ॥ १६ ॥

जडभरतवत्पूर्वकृतसत्साधनैर्भगवत्प्रसादं प्राप्तस्य, शास्त्रीयसाधनमृते आत्मपरमात्म–

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sin, enjoying the sensual pleasures for his own, and hence lives in vain. |16|

Commentary

In this way, **pravartitam idam chakram -** this wheel (of creation) set in motion by Brahmâ, as guided by Me, means actions prescribed by the Vedas, from that Karma, i.e. action in the form of sacrifice; from sacrifice comes rain, then from rain food is produced, and from food body is generated; there after action as per Vedas, and there after sacrifice, etc. (In this manner there is a sequence which revolves like a wheel).

According to the view of Râmânujâchârya, from food the body is formed which is inhabited by the Self, food comes from rain, the rain from the sacrifice, sacrifice from the actions done by a person as per Vedas, and the actions again from the body endowed with the Self, and again this body from the food,…etc.

Iha - In this world, he who is engaged in the attainment of the four-fold goals, **yah** - either devoted to the path of action or to the path of knowledge, **tat nanuvartayati** - he who does not keep (this wheel) in motion, **he pârtha** - O Arjuna, **sah aghâyuh** - living in sin, **indriyârâmah -** being under the sway of senses, **mogham –** lives in vain. In other words that person's life is worthless, not having obtained his four-fold ends of life. || 16 ||

In case of a person who has obtained the bliss of the Lord as the result of his virtuous deeds in the past life, and has the vision of the Âtmâ

साक्षात्कारं प्राप्तस्य, मुक्तस्य वेदोदितमहायज्ञादिकर्माकरणत्वमित्याह – यस्त्विति ।

यस्त्वात्मरतिरेव स्वादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

आत्मरतिः – आत्मनि – आत्मनि, परमात्मनि च रतिः – स्वाभाविकी प्रीतिर्यस्य, अत एव आत्मतृप्तः – आत्मपरमात्मभ्यां तृप्तः – पूर्णश्च, न तु तद्भिन्नैर्भक्ष्यभोज्यादिभिः । आत्मन्येव सन्तुष्टः – आत्मपरमात्मनोरेव सन्तोषं प्राप्तश्च, न तु तद्व्यतिरिक्तगीतवादित्रादिषु । यस्तु एतादृश एव मानवः स्यात् तस्य कार्यम् – आत्मपरमात्मदर्शनाय करणीयम्, न विद्यते – नास्ति । सदा आत्मपरमात्मदर्शनस्यासाधनायत्तत्वादिति भावः ॥ १७ ॥

(Self) and the Supreme Self, without practicing Shâstra approved means, and who is liberated like Jada-Bharata, there is no need for him to perform the works like great sacrifices, etc., prescribed by the Vedas. Thus He says in the stanza **'Yastu**…etc.'

STANZA 17

yastvâtmaratir eva syâd âtmatriptashcha mânavah;
âtmanyeva cha santushtas tasya kâryam na vidyate.

Translation- The person whose delight is only in the Self and the Supreme Self and who is satisfied only with the Self fully, and who is content with the Self, for him (there is no obligatory duty) it is not necessary to perform the regular rites, etc., which are prescribed for the knowledge of the Self (for him nothing remains to be accomplished). || 17||

Commentary

Âtmaratih – Âtmani - In the Self and the Supreme Self, Rati - who has inborn love, natural affection, **ata eva -** hence**, âtmatriptah -** fully satisfied with the Self and Supreme Self, and not by any other object like food items, etc., **âtmanyeva santushtah -** who has attained the bliss of the Self and the Supreme Self, and is not interested in other things such as singing, playing musical instruments, etc. He who is such a type of person, **tasya kâryam -** for him (there is no need) to do anything for the realisation of the Self and Supreme Self, **na vidyate -** is not required. The purport is that because in the case of a liberated person, vision of the

तदेवाह – नैवेति ।

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्य – मुक्तस्य, आत्मावलोकनाय कृतेन – साधनेन, अर्थः – प्रयोजनं नैवास्ति । अकृतेन – आत्मावलोकनसाधनेन, इह – अस्मिन् लोके, कश्चन अनर्थः – प्रत्यवायः, न विद्यते । स्वत एव लब्धात्मावलोकनत्त्वात् । चो हेतौ । यस्मात्, अस्य – आत्मैकरतेः, स्वभावत एव प्राकृतवस्तुविरक्तस्य, सर्वभूतेषु प्राकृतेषु समग्रप्राणिषु, सर्वेषु प्रकृतिजन्यपृथिव्यादिषु भूतेषु वा, कश्चित् अर्थव्यपाश्रयः – कोऽपि प्रयोजनसम्बन्धो न विद्यते ॥ १८ ॥

Self and the Supreme Self does not depend on any external means. || 17 ||

The same thing is said in the stanza **'Naiva**…etc.'

STANZA 18

naiva tasya kritenârtho nâkriteneha kashchana;
na châsya sarvabhuteshu kashchidartha vyapâshrayah.

Translation- For him who is liberated, there is no purpose for practicing means (like Yoga, etc.). For him there is no loss by not doing such exercises, and he has no dependence on others belonging to Prakriti, in any way. || 18 ||

Commentary

Tasya - For the liberated person, **kritena -** by practicing means for the vision of the Self, **arthah** - there is no purpose, **akritena -** by performing actions that are not for the vision of the Self, **iha -** in this world, **kashchana anarthah** - no obstruction or evil occurs, because of having the vision of the Self. (But why? 'Ca' - the word is used to tell the cause.) **Yasmât** - Since, **asya** - whose delight is in the Self only, he who is naturally turned away from worldly objects, **sarvabhuteshu** - in all worldly creatures, or in all modifications of Prakriti, (elements) like earth, water, etc., **kashchit artha vyapâshrayah** - there is no purpose for him to be served by these. || 18 ||

In this way, only in the case of one who has gained experience of

एवं साधनमन्तरापि लब्धात्मावलोकनस्य, उत्कृष्टतरां विषयविरक्तिं प्राप्तस्यैव साधनाकरणत्त्वमुक्तम् । इदानीं चात्मावलोकने प्रवृत्तस्य ज्ञानयोगाधिकारिणोऽपि सुकरत्त्वात् प्रकृत्यनुकूलत्वादात्मानुसन्धानगर्भत्वाच्च देहनिर्वाहकरणापेक्षत्वाच्च, कर्मयोग एवात्मावलोकनोद्यमे श्रेष्ठ इत्याह – तस्मादिति।

तस्मादसक्तः सततं कार्यं कर्म समाचर ! ।
असक्तो ह्याचरन् कर्म परमाप्नोति पुरुषः ॥ १९ ॥

यस्मादेवं तस्मात्, असक्त**:** – कर्मसु कर्तृत्वानुसन्धानरहित**:** सन्, कार्यम् – वर्णाश्रमोचितमवश्यं करणीयम्, कर्म – फलानुसन्धानरहितं युद्धाग्निहोत्रस्वाध्यायादिकं कर्म, निषिद्धत्यागपूर्वकं सततं समाचर – त्वं कुरु ! ।

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the Self, in spite of not doing efforts for the pursuit of the means for the vision of the Self; who has attained the highest dispassion; for him inaction in regard to the spiritual exercise has been achieved.

Now, for one who has commenced on the way of Self-realisation, even though he himself is worthy to follow the path of knowledge, for him, Karma Yoga is advised because of its easiness, it being agreeable to ones nature, the aspect of Self-consciousness being an integral part of it and it is necessary to sustain the body. Karma Yoga, path of action, is the best for the pursuit of having the Self-vision, thus (He) says in the following stanza, '**Tasmâd…**etc.'

STANZA 19

tasmâd asaktah satatam kâryam karma samâchara;
asakto hyâcharan karma param âpnoti purushah.

Translation- Therefore, always do work that ought to be done without attachment. A man doing work without attachment will definitely attain the Self and the Supreme Self, i.e. Me. ||19||

Commentary

Yasmâd evam tasmât - Because it is so, therefore **asaktah** - in performing acts, being unattached to the sense of doer-ship, **kâryam** - that which should be done as per one's own caste and stage, **karma** - the work, like war, (or) offering oblations in the sacred fire, study of religious

असक्तः – पुरुषः, मदाराधनरूपं शास्त्रीयं कर्म, आचरन् – कुर्वन् सन्, परम् – उत्कृष्टमात्मस्वरूपम्, परमात्मस्वरूपं वा, अप्नोति । हि – निश्चितम् ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसङ्ग्रहमेवापि सम्पश्यन् कर्तुमर्हसि ॥ २० ॥

जनकादयः – राजर्षयः ज्ञानवत्सु मुख्याः, कर्मणैव–कर्मयोगेनैव, संसिद्धिम् – आत्मपरमात्मावलोकनरूपां सिद्धगतिम्, आस्थिताः – गताः । एवं कर्मयोगेनैव मोक्षप्राप्तिमुक्त्वा, इदानीं ज्ञानयोगयोग्येनापि शास्त्रीयं कर्मैव कार्यमित्याह – लोकसङ्ग्रहमिति । लोकानां सङ्ग्रहम् – सङ्ग्रहणम् – स्वे स्वेधर्मे प्रवर्तनमित्यर्थः । मया कर्मणि कृते लोकास्तत् करिष्यन्तीत्येवंरूपमित्यर्थः । सम्पश्यन् कर्मैव कर्तुं

texts, etc., without expectation of fruits, and always abandoning what is prohibited, **satatam -** always, **samâchara** - (you) do act accordingly. **Asaktah –** One doing the Shâstra-approved deeds, without attachment, in the form of My worship, **âcharan** - while doing, **param âpnoti** - attains the highest form of the Self or Supreme Self, **hi -** certainly. || 19||

STANZA 20

karmanaiva hi samsiddhim âsthitâ janakâdayah;
lokasangraham evâpi sampashyan kartum arhasi.

Translation- Indeed by following the path of action alone, royal sages like Janaka and others attained perfection. You should act recognising its necessity for the welfare and guidance of the people. || 20||

Commentary

Janakâdayah - Royal sages like Janaka, prominent among the knowledgeable ones, **karmanaiva -** by the path of action only, **samsiddhim** - the state of perfection in the form of experience of the Self and the Supreme Self, **âsthitâh -** attained, reached. In this way telling about the attainment of liberation by the path of action, He declares that even a person who is eligible to follow the path of knowledge, should do the Shâstra-ordained works; in view of **lokasangraham -** Lokânâm Sangraham - to initiate people to observe their own duties (it is the meaning).

त्वमर्हसि । अतः कर्मयोगेनैव स्वप्राप्यस्वरूपदर्शनं कुर्वित्यभिप्रायः ॥ २० ॥

तदेव स्पष्टीकरोति – यद्यदिति ।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

श्रेष्ठः – समग्रश्रुतिस्मृत्यर्थज्ञत्वेन तद्धर्मपालकत्वेन च विख्यातः । यद्यत् – सच्छास्त्रानुकूलं तत्प्रतिकूलं वा कर्म ! आचरति करोति । इतरः – असमग्रज्ञो जनः, तत्तदेव आचरति । सः – पूर्वोक्तः, यत् – सदसद्वा शास्त्रम्, प्रमाणं कुरुते – प्रमाणत्वेन मन्यते । लोकः – असमग्रज्ञः सर्वोऽपि जनः । तदनुवर्तते – तदेव प्रमाणं कुरुते । ततोऽकृत्स्नविज्जनसंरक्षणार्थं श्रेष्ठतया विख्यातेन नृपादिना स्वोचितं

The meaning is, 'In this way if the works are done by myself, people will follow it.' (With this attitude) **Sampashyan -** Recognising its necessity you should be aware in regard to your duty. The purport is, by following the path of action only, you can perceive the true nature of the Self, which is attainable by your own efforts. || 20 ||

The following stanza explains the same thought, '**Yadyad**…etc.'

STANZA 21

yadyadâcharati shreshthas tattadevetaro janah;
sa yat pramânam kurute lokas tad anuvartate.

Translation- Whatever a distinguished man does, other men do the same. Also the standard he sets, common people follow. || 21 ||

Commentary

Sresthah - An eminent one, famous for his learning in all Vedas, and Smritis and for strict observance of code of conduct advised therein, **yadyat -** what so ever work, may it be approved by the holy Shâstras or be against it, **âcharati -** performs, **itarah janah -** other people who have incomplete knowledge (of the Shâstras), **tat tat eva** - that only, **sah** - that, the above said learned man, **yat -** whatever, righteous or unrighteous Shâstra, **pramânam kurute** - regards as authority, **lokâh** - all those man who have incomplete knowledge (of scriptures), **tad anuvartat**e - follow, they consider those texts as authority. Therefore, the eminent, lead-

कर्म यथासच्छास्त्रं करणीयम् । इतरथा – अकृत्स्नविज्जनस्य सच्छास्त्रप्रतिकूल–वर्तनोत्पन्नः प्रत्यवाय एनं श्रेष्ठं पुरुषम् चतुर्वर्गात्पातयेदिति भावः ॥ २१ ॥

स्वीयवर्तनेन तदेव प्रतिपादयति – नेति ।

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

हे पार्थ ! अनेकजनोद्धरणाय देवमनुष्यादिनयनविषयतां गतस्य, स्वाश्रितजनानेकजन्मोत्पन्नवृजिननाशकस्य, सर्वेश्वरस्य, सर्वज्ञस्य, परिपूर्णस्य, मे – मम । त्रिषु लोकेषु । किञ्चन – किञ्चदपि, कर्तव्यम् – करणीयम्, नास्ति । अनवाप्तम् – अप्राप्तं फलम्, कृतेन कर्मणा अवाप्तव्यम् – प्रापणीयं च, किञ्चिन्नास्ति । तथापि

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ing citizens such as kings, etc., should perform works befitting to them as prescribed by righteous Shâstras, for the protection of the ignorant people. The implied meaning is - **Itaratah** - Otherwise, difficulties caused by ignorant people's behaviour, which may be in conflict to righteous Shâstras, will pull down that great man from the attainment of four-fold goals of life. || 21||

He explains the same fact by His own example in the stanza **'Na me**…etc.'

STANZA 22

na me pârthâsti kartavyam trishu lokeshu kinchana;
nânavâptam avâptavyam varta eva cha karmani.

Translation- For Me, O Arjuna, there is nothing in all three worlds that ought to be done, nor is there anything not acquired that is to be acquired; yet I continue to work. || 22||

Commentary

He pârtha - O Arjuna! **Me** - For me, Myself, who has become the object of the eyes of gods, human beings, etc., (taking a form visible to the gods and men) who destroys the sins of devotees surrendered to Me, done by them in many previous births, Lord of all, the omniscient, the self-fulfilled, incarnated to redeem many souls; **me** - for Me, **trishu lokeshu** - in

कर्मण्येवसच्छास्त्रीयकर्मण्येव अहं वर्ते ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ ! सर्वशः ॥ २३ ॥

यदीति । हि – पुनः । यदि अहम् – जगदुत्पत्त्यादिकर्ता, सत्यसङ्कल्पः, विश्वोपकाराय धर्मिष्ठत्वेन विख्यातस्य वसुदेवस्य गृहेऽवतीर्णः । अतन्द्रितः – प्रमादवर्जितः सन्, कर्मणि – क्षत्रियधर्मोचितकर्मणि । जातु – कदाचित्, न वर्तेयम् – न प्रवर्तेयम् । हे पार्थ ! तर्हि सर्वशः मनुष्याः – असमग्रविदो जनाः । मम – धर्मिष्ठशौरिसूनोः । वर्त्म – पन्थानम् । अनुवर्तन्ते – अनुप्रवर्तेरन् । 'धर्मिष्टवसुदेवसूनुना योऽनुष्ठितः स एव धर्म' इति मत्वा तमनु प्रवर्तन्ते ॥ २३ ॥

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the three worlds, **kinchana** - anything, **kartavyam nâsti** - there is nothing that ought to be done, **anavâptam -** anything that is not acquired, **avâptavyam** - and nothing is to be gained, by doing work, **varte karmanyeva -** yet, I do perform Shâstra-approved work. ||22||

STANZA 23

yadi hyaham na varteyam jâtu karmanyatandritah;
mama vartmânuvartante manushyâh pârtha sarvashah.

Translation- O Arjuna, if I, at any time, did not continue to work unwearied, people would follow My path, in every respect. || 23||

Commentary

Hi - Again, **yadi aham** - if I, the creator, etc., of the world, truth-willed, incarnated for the good of the universe in the family of Vasudeva, who is famous for His religious inclination, **atandritah** - unwearied, unmistakably, being like that, **karmani -** in the work suitable to a Kshatriya, **jâtu -** at any time, **na varteyam** - do not continue to work, **he pârtha -** O Arjuna, **sarvashah –**all, **manushyah** - men of less knowledge, **mama** - of Mine, being the son born in religious Sauri - Surasena's family, **vartma** - the path, **anuvartante** - would follow (with an understanding that, 'whatever the son of virtuous Vasudeva does, is the real Dharma'). || 23||

Then what will happen? To this He says, '**Utsideyuh…**etc.'

ततः किमित्यत्राह – उत्सीदेयुरिति ।

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

अहम् – सोऽहम् । कर्म – कर्मयोगम्, चेत् – यदि, न कुर्याम्, ज्ञानयोगमेव कुर्याम् । तदा इमे – कर्मयोगाधिकारिणः, शिष्टस्य मम वर्त्मानुवर्तिनः लोकाः, कार्याकरणात्, उत्सीदेयुः – उत्सन्ना भवेयुः । स्वमोक्षमार्गात्पतेयुरित्यर्थः । अतस्तेषां कर्मयोगिनाम् । सङ्करस्य – धर्मसङ्करस्य, धर्मवैपरीत्यस्येति यावत् । कर्ता स्याम् – भवेयम् । अत एव इमाः प्रजाश्च, उपहन्याम् – विनाशयेयम् ।

त्वमपि गृहस्थेषु मुख्यः सन् यदि कर्मयोगं न करोषि, तर्हि

STANZA 24

utsideyur ime lokâ na kuryâm karma chedaham;
sankarasya cha kartâ syâm upahanyâm imâh prajâh.

Translation- If I do not follow the path of action people, following My example, would be ruined. Then, O Arjuna, I will be causing chaos in life and thereby ruining all these people. || 24 ||

Commentary

Aham – I, **karma** - the path of action, **chet** - if, **na kuryâm** - would not follow, but go only by the path of knowledge, **tadâ ime lokâh** - then those who are eligible to follow the path of action, who are followers of virtuous person like Me; owing to not performing actions, **utsideyuh** - would be ruined. Thus they will fall from the path of emancipation. (This is the meaning.) So for those who follow the path of action, **sankarasya** - of chaos, confusion of religious order, of unrighteousness, **kartâ syâma** - I would become, and **imâh prajâh** - all these people, **upahanyâm** - I would be destroying.

As you are also a leading person amongst householders, if you do not follow the path of action, then those ignorant people following you, interested in the path of liberation would get lost because of not following the path of action. Hence the knowledgeable persons, who hold the prominent position in society, should follow the path of action. (This is the

त्वदनुयायिनोऽसमग्रज्ञा मोक्षधर्मरुचयो जनाः कर्मयोगमकुर्वन्तः सन्तः उत्सीदेयुः । ततो मुख्यतया स्थितेन बुधजनेन कर्मयोग एव करणीय इति भावः ॥ २४ ॥

तदेव द्रढयन्नाह – सक्ता इति ।

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ! ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥ २५ ॥

हे भारत ! अविद्वांसः – आत्मन्यसकलज्ञाः । कर्मणि सक्ताः – कर्तृत्वानुसन्धानसहिताः, अभिनिवेशं प्राप्ता इति यावत् । यथा कर्माणि कुर्वन्ति, तथा लोकसङ्ग्रहम् – लोकानां सङ्ग्रहम् – श्रेयःपथे सङ्ग्रहणम् । चिकीर्षुः – कर्तुमिच्छुः । विद्वान् – आत्मपरमात्मतत्प्राप्तिसाधनयाथात्म्यवित् । असक्तः –

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purport.) ‖ 24 ‖

To strengthen the same, He says, '**Saktâh…**etc.'

STANZA 25

saktâh karmanyavidvâmso yathâ kurvanti bhârata;
kuryâd vidvâmstathâ saktash chikirshur lokasangraham.

Translation- O Arjuna! Just as ignorant men act attached to their work, in the same manner, the learned should work without attachment to promote the welfare of people. ‖ 25 ‖

Commentary

He bhârata - O Arjuna! **Avidvâmsah** - The ignorant, who do not have complete knowledge of the Self, **karmâni saktah** - attached to action, those who are conscious of Self-doer-ship and are particular about it; **yathâ karmâni kurvanti** - in the manner they do work, **tathâ -** that way, **lokasangraham** - to bring people together on the path of welfare, **chikirshuh -** one wishing to do so, **vidvân** - a learned man, one who knows the proper means to attain the Self and the Supreme Self, **asaktah** - unattached to the desire for fruit, free from the feeling of doer-ship, i.e. I-ness and my-ness; **karma kuryât** - should perform the deeds.

One who is well known for his learning in Shâstras and for his firm adherence to righteous code therein, though he is himself qualified for the path of knowledge, should perform works with non-attachment to the

कर्तृत्वममत्वफलासक्तिरहितः सन्, कर्म कुर्यात् । शास्त्रवित्तया धर्मिष्ठत्वेन च लोकप्रसिद्धो ज्ञानयोगाधिकार्यपि कर्मयोगाधिकारिणां स्वाधिकारानुरूपमसङ्गकर्मयोगमजानतां जनानाम्, कर्तृत्वममत्वफलसङ्गवर्जितेन स्वाचारेण मोक्षसाधनभूतकर्मयोगं बोधयन् स्वयमाचरेदित्यर्थः ॥ २५ ॥

तमेव लोकसङ्ग्रहप्रकारमाह – न बुद्धिभेदमिति ।

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

युक्तः – आत्मपरमात्मावलोकने सावधानः, विद्वान् – इन्द्रियव्यापारविरतिभूतज्ञानयोगरूपस्य मोक्षसाधनस्यानुष्ठानप्रकारं वेदिता सन् । सर्वकर्माणि – सर्वाणि –

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fruit and without the sense of doer-ship, i.e. I-ness, and my-ness.

By his own example, he should enlighten the people who are eligible for the path of action, but who are unaware about the way of doing Shâstra-prescribed works unattached and according to their status and stage in life. That path of action is the means of liberation. || 25 ||

The Lord speaks about one more aspect of Lokasangraha, i.e. bringing people together on the righteous path, in the stanza, '**Na buddhibhedam…**etc.'

STANZA 26

na buddhibhedam janayed agnyânâm karmasanginâm;
joshayet sarvakarmâni vidvân yuktah samâcharan.

Translation- He, that enlightened man, by performing work with devotion, should inspire love for work in those ignorant people who are attached to work, and he should not desire to unsettle their minds. || 26 ||

Commentary

Yuktah - The person who is steady in visualising the Self and the Supreme Self, **vidvân** - being the knower of the way of execution of the path of knowledge as the means of liberation, in the form of renunciation of the activities of sense-organs, **sarvakarmâni** - Sarvâni - all, daily and occasional deeds; thus being engaged in doing those for My sake, **agnyânâm** - of the ignorant regarding the means of liberation, **ata eva** -

नित्यनैमित्तिकादीनि कर्माणि । मत्प्रीत्यर्थं समाचरन् सन् । अज्ञानाम् – मोक्षसाधनमजानताम् । अत एव कर्मसङ्गिनाम् – कर्मसु कर्तृत्वममत्वफलसङ्गवताम्, अनादिवासनया कर्मानुष्ठानशीलानामित्यर्थः । जनानाम् बुद्धि भेदम् – असङ्गकर्मानुष्ठानरूपान्मोक्षसाधनादन्यत् इन्द्रियव्यापारोपरतिभूतं ज्ञानयोगरूपं मोक्षे साधनमस्तीति शेमुषीभेदम् । न जनयेत् – नोत्पादयेत्, न कुर्यादिति यावत् । किन्तु – जोषयेत् – तेषामसङ्गे कर्मानुष्ठाने प्रीतिं जनयेदित्यर्थः ॥ २६ ॥

अथ शास्त्रीयं कर्म कुर्वतो ज्ञानिनोऽज्ञानिनश्च कर्मणि भेदं प्रकाशयति – प्रकृतेरिति चतुर्भिः –

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

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owing to that, **karmasanginâm -** who are strongly attached to the feeling of doer-ship, i.e. I-ness and my-ness and attachment to fruits of deeds; meaning that those who are involved in doing works because of their past impressions of beginningless desires.

Janânâm - Of (the ignorant) people, **buddhi-bhedam** - misunderstanding that besides Karma Yoga, i.e. the practice of detached action as a means of liberation, there is another means for the same, in the form of renunciation of the activities of senses, i.e. path of knowledge, **na janayet** - should not create, in the sense, 'it should not be done'. But **joshayet -** should generate liking in their mind for doing work without attachment. ||26||

Now He focuses on the difference in the Shâstra-approved actions done by a knowledgeable person and by an ignorant one in the following four stanzas beginning with the word **'Prakriteh…**etc.'

STANZA 27

prakriteh kriyamânâni gunaih karmâni sarvashah;
ahamkâravimudhâtmâ kartâham iti manyate.

Translation- Actions are performed in every way by the Gunas of Prakriti. In respect of such actions done by the Gunas, he whose intellect is deluded by egoism thinks, 'I am the doer'. ||27||

प्रकृतेर्गुणैः – सत्त्वादिभिर्गुणैः, हेतुभिः । सर्वशः – सर्वाणि । सत्त्वादिगुणयुक्त–ब्राह्मणादिजात्यर्हाणि कर्माणि स्वानुकूलं यथा तथा क्रियमाणानि तेषां कर्ता अहमिति । अहङ्कारविमूढात्मा–प्राकृतेषु सत्त्वादिगुणविशिष्टेषु ब्राह्मणादिदेहेषु अहङ्कारेण–ब्राह्मणोऽस्मि क्षत्रियोऽस्मीत्येवरूपेणाभिमानेन, विमूढः – विशेषण मोहं प्राप्तः आत्मा – क्षेत्रज्ञो बुद्धिर्वा यस्य । तथाभूतो जनः मन्यते । न तु प्रकृतिवियुक्तक्षेत्रज्ञाभिमानी ॥ २७ ॥

अज्ञानिनः कर्मणि कर्तृत्वमुक्त्वा, इदानीं ज्ञानिनोऽकर्तृत्वमाह – तत्त्वविदिति।

तत्त्ववित्तु महाबाहो ! गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ॥ २८ ॥

Commentary

Prakriteh-gunaih - Caused by the qualities of Prakriti like Sattva, etc., **sarvashah -** in all works; men of different classes like that of Brâhman, etc., while doing, **karmâni -** works agreeable to their qualitative nature like Sattva, etc., act with the thought that 'I am the doer' of these acts. **Ahankâra-vimudhâtmâ -** Thus deluded by the sense of ego, in the body of a Brâhman, etc., endowed with particular qualities of Prakriti such as Sattva, etc., and possessed of that kind of ego in the form of 'I am a Brâhman', 'I am a Kshatriya', etc., **vimudhah -** having that particular illusion, **âtmâ -** who is the knower of the body or intellect. Thus is the belief of deluded people, but not of those who know the real nature of the Self, void of qualities of Prakriti. || 27 ||

After speaking about egoistic attitude of an ignorant man in doing work, He now speaks about the non-egoistic attitude of a knowledgeable person, in the stanza, **'Tattvavid…**etc.'

STANZA 28

tattvavittu mahâbâho gunakarmavibhâgayoh;
gunâ guneshu vartanta iti matvâ na sajjate.

***Translation*-** O mighty armed Arjuna, he who knows the truth about the division of the Gunas and actions does not become attached. He is not egoistic about the deeds done by Prakriti-gunas, thinking that Gunas operate on their products. || 28 ||

हे महाबाहो ! गुणकर्मविभागयोः – गुणाः – प्रकाशप्रवृत्तिमोहविशिष्टाः सत्त्वादयः, कर्माणि – शमदमादीनि, शौर्यवीर्यादीनि च । उभयेषां विभागयोः – गुणविभागे, कर्मविभागे चेत्यर्थः । तत्त्ववित् – याथार्थ्यज्ञाता । गुणाः – प्रकाशादिधर्मविशिष्टाः सत्त्वादयः । गुणेषु गुणकार्यभूतेषु सात्त्विक–राजसतामसकर्मसु । वर्तन्ते इति मत्वा – ज्ञात्वा । न मज्जते गुणकर्मणां कर्ता अहमिति न मन्यते, गुणकृतकर्मण्यभिमानयुक्तो न भवतीत्यर्थः ॥ २८ ॥

बुधो गुणमूलकवर्णाद्यभिमानादिना कर्मसक्तान् जनान् तदनुसारेणैव मोक्षसाधने प्रवर्तयेन्न तु ततश्चयावयेदित्याह – प्रकृतेरिति ।

Commentary

He mahâbâho - O mighty armed Arjuna! **Guna-karma-vibhâgayoh** - Gunah - The three qualities like Sattva characterised by purity, light and knowledge; Râjasa by activity and desire, Tamasa by infatuation, **karmâni** - and actions according to those qualities of Sattva having Sama, Dama, etc., i.e. restrain of mind and organs, etc.; that of Râjasa - valour, strength etc., **ubhayeshâm vibhâgayoh** - in the division of qualities and in the division of their actions in the said manner. (This is the meaning.)

Tattvavit - Knower of the truth, **gunâh –** Sattva, etc., having special characteristics like light, knowledge, etc., **guneshu -** in the Sâttvika, Râjasika, Tâmasika acts as per qualities, **vartante -** operate, **iti matvâ** - thus knowing, **na sajjate** - (the knower of the truth) is not attached; he does not think that 'I am the doer of actions that are done by the qualities', in other words, he is not egoistic about the deeds done by the qualities. ‖ 28‖

Common people are attached to activities, being possessed of ego of their caste, etc., which have originated from their Gunas, i.e. qualities like Râjas, etc. A wise man should motivate them towards the means of liberation according to their natural tendencies. He should not detract their minds from that path. Thus says the Lord in the stanza, **'Prakriteh…etc.'**

प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

प्रकृतेः गुणसम्मूढाः – मायायाः गुणैः – मलिनसत्त्वादिभिः । सम्मूढाः – यथावस्थितयोरात्मानात्मनोर्विवेके मोहं प्राप्ताः, विपरीतज्ञानं गता इति यावत् । गुणकर्मसु – नित्येषु, नैमित्तिकेषु, स्वर्गपुत्रपशुराज्यादिप्रापकेषु वा । सज्जन्ते – वर्णाद्यभिमानादिना आसक्ता भवन्ति । अकृत्स्नविदः – अल्पज्ञान्, तान् मन्दान् – अल्पफलासक्तान् । कृत्स्नवित् – कृत्स्नम् – चेतनाचेतनविशिष्टं परमात्मतत्त्वं, कर्मरहस्यं च वेत्तीति तथाभूतः । न विचालयेत् – कर्मानुष्ठानान्न पातयेत् । किन्तु – फलसङ्गवर्जितं कर्मयोगं शिक्षयेदित्यभिप्रायः ॥ २९ ॥

STANZA 29

prakriter gunasammudhâh sajjante gunakarmasu;
tân akritsnavido mandân kritsnavin na vichâlayet.

Translation- Those who do not know the whole truth and are deluded by the Gunâs, are attached to the functions of the Gunâs and their short-lived fruits. The wise one, the knower of the whole truth, should not unsettle their minds from work. || 29 ||

Commentary

Prakriteh guna-sammudhâh - Mâyâyâh Gunaih - By the Gunas of Mâyâ, i.e. by impure Sattva, etc., **sammudhah** - (who are) confused regarding discrimination between the Self and non-Self; in short, 'understanding their nature in the wrong way'. **Guna-karmasu** - In the functions of the Gunas in daily or occasional works, yielding heaven, progeny, cattle, kingdom, etc., **sajjante** - (they are) adhered to the ego of caste, etc., **akritsnavidah** - having imperfect knowledge, **tân mandân** - to those ignorant attached to short-lived fruits, **kritsna-vit** - the knower of the whole truth about the Supreme entity (Self) having sentient and insentient matter as His attributes and of the secret of action, (of that sort), **na vichâlayet** - should not divert from practice of action, but should teach them the way of action without attachment to the results. || 29 ||

Thus after speaking on the activities of Gunas in case of a knowl-

एवं ज्ञान्यज्ञानिनोर्गुणकृतकर्मसु कर्तृत्वाकर्तृत्वे उक्त्वा इदानीं सर्वकर्मणां भगवति स्वस्मिन्नर्पणेन कर्तृत्वममत्वफलत्यागं वदति – मयीति ।

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

अध्यात्मचेतसा – आत्मनि – मयि परमात्मनीत्यध्यात्मम् । 'अव्ययं विभक्ति' इत्यनेन विभक्त्यर्थेऽव्ययीभावः, 'अनश्चे' ति टच्, 'नस्तद्धिते' इत्यनेन टिलोपः । अध्यात्मं च तच्चेतो ज्ञानं च तेन मत्स्वरूपस्वभावगुणविभूतियथार्थज्ञानेन युक्तः सन्निति शेषः । मयि – भूतले सर्वजीवकृतेसेवाङ्गीकारार्थमक्षरधाम्नः सकाशात् प्रादुर्भूते परमदयालौ भक्तजनार्पितखाद्यपेयादिदेयपदार्थतोऽसङ्ख्यगुणफलप्रदातरि ।

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edgeable person and of an ignorant person, done with sense of non-doership and doer-ship respectively, now (He) speaks about renouncing doership, sense of ownership and attachment to fruits, by surrendering all actions to God Himself, in the stanza **'Mayi…**etc.'

STANZA 30

mayi sarvâni karmâni sannyasyâdhyâtmachetasâ;
nirâshir nirmamo bhutvâ yudhyasva vigatajvarah.

Translation- Having true knowledge of the Supreme Self, with the mind focused on Me and free from desire and self interest, and dedicating all your works to Me, fight, becoming free from mental anxiety. || 30 ||

Commentary

Adhyâtma-chetasâ - Âtmani - In Me, i.e. in the Supreme Self, it is Adhyâtma (the author explains this word as 'Avyayibhâva Samâsa (compound)' as per grammatical rule in the Sutras 'Avyayam Vibhakti' and 'Anasche'ti tacha'nastaddhite' - because of this (Sutra) there is the absence of 'ti'**.** Adhyâtma cha tacchto Gnyânam cha **-** i.e. knowledge. Thus the compound word "Adhyâtmachetasa**"** is split which means with knowledge of the Supreme Self.) **Tena** - Having true knowledge of My form, nature, qualities and incarnations, i.e. one endowed with that knowledge regarding Me, being so (should be added). **Mayi** - In Me, who is exces-

सर्वाणि कर्माणि – सकलेन्द्रियव्यापारान् । सन्न्यस्य – वचसा मन्नामगुणकीर्तनम्, चक्षुर्भ्यां पादाभ्यां मद्दर्शनार्थं गमनम्, त्वचा मम स्पर्शनम्, इत्यादिप्रकारेणाम्बरीषाचरणवन्मदाराधनभूतानि कृत्वा । 'स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने' इत्यादीनि तदाचरणानि । निराशीः प्राकृतवस्तुषु मद्व्यतिरिक्तमोक्षसुखेषु च निष्कामः – इच्छारहितः । निर्ममः – भगवदाज्ञया सर्वाणि कर्माणि करोमि, मम तु किञ्चिदपि करणीयं नास्तीत्येवम्प्रकारेण कर्मसु ममत्वरहितः । अत एव विगतज्वरः – सन्तापहेतुत्वाच्छोक एव ज्वरशब्देनोक्तः, विशेषेण गतो ज्वरः शोको यस्य तथाभूत, पूर्वं मदुक्तेनाकर्तृत्वानुसन्धानपूर्वक–शुद्धात्मज्ञानेन विगतबन्धुहननजनितशोक इत्यर्थः । त्वमेतादृशो भूत्वा युद्धयस्व ! – युद्धं कुरु ! ॥ ३०॥

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sively merciful, bestower of uncountable, multiple fruits to the devotees, being pleased with whatever they offer like food, drink, etc., and coming from Aksharadhâma, born on this earth to accept the worship of all beings, **sarvâni karmâni** - activities of all organs, **sannyasya** - renouncing (in Me) by speech narrating My names and divine qualities, by eyes seeing My form, by feet going to the temple for My Darshana, by skin experiencing My touch, in this way behaving like king Ambarisha, performing all actions in worship of Me; as it is said in Shreemad Bhâgavata - "Indeed, with mind at the lotus feet of Krishna, the speech engaged in narrating the excellences of Vaikuntha…" Such was his behaviour.

Nirâsih - Desireless, not interested in worldly things and also in the bliss of liberation, except Me. **Nirmamah** - (Having no self-interest) 'I am doing all work just as per the command of God, there is nothing to be done by me(for my own sake)', thus having no attachment to action. **Ata eva** - Because of that, **vigata-jvarah** - here the word Jvara (fever) is used in the sense of 'remorse causing sorrow' (mental fever in the form of sorrow.) Whose fever (anxiety or sorrow) has completely gone, (becoming like that) as I have said earlier, i.e. by doing deeds without the sense of ego along with the knowledge of pure Self, whose sorrow of killing relatives has been dispelled. You, becoming like that, **yudhyasva** - fight. || 30||

The Lord tells the great result of doing work as mentioned earlier, in the stanza **'Ye me**…etc.'

पूर्वकथितस्य करणे महाफलं वदति – ये मे इति ।

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये मानवाः, मे – 'यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः' 'निरस्तसाम्यातिशयेन राधसा स्वधामनि ब्रह्मणि रंस्यते नमः' 'न वासुदेवात्परमस्ति दैवतम्' 'न तत्समश्चाभ्यधिकश्च दृश्यते' 'अक्षरात्परतः परः' 'पुरुषान्न परं किञ्चित्' 'अक्षरमन्तरो यमयति' 'तमीश्वराणां परमं महेश्वरम्' इत्यादिश्रुतिस्मृतिवचनैः प्रतिपादितस्वरूपस्य मम । इदम् 'मयि सर्वाणि' इति श्लोकोक्तम् । नित्यम् – नित्यवेदबोधितत्त्वेनानादिपरम्परागतं वा नित्यं सदा । मे मतम् मत्प्रियं वर्त्म भवतीत्यर्थः ।

STANZA 31

ye me matam idam nityam anutishthanti mânavâh;
shraddhâvanto'nasuyanto muchyante te'pi karmabhih.

Translation- Those men having faith, ever abide by this teaching of Mine, and those who do not act upon it but still believe and do not cavil at it, are freed from the bondage of Karma. || 31 ||

Commentary

Ye mânavâh - Those men, **me -** My, who the Shruti and Smriti describe as - 'Yasmât Ksharamatito'hama Ksharâdapi Cottamah'(Since I am higher than the perishable and the imperishable); 'Nirastasâmyâtisayena Râdhasâ Svadhâmani Brahmani Ramsyate Namah' (Bow to Him, who, by unparalleled and unsurpassed splendor resides delighted in His own abode); 'Na Vâsudevât Paramamasti Daivatam' (There is no deity above Vâsudeva); 'Na Tatsamaschâbhyadhikascha Drishyate' (Nothing equal or higher to Him is seen); 'Aksharâtparatah Parah' (Higher than and beyond imperishable); 'Purushânna Param Kinchit' (There is none superior to Purusha); 'Aksharamantaro Yamayati' (He, who controls Akshara from within); 'Tamishvarânâm Paramam Maheshvaram' (To Him, who is the greatest among the gods), etc.

Idam – It is said in the previous stanza, 'Mayi Sarvani', **nityam -** means always or the truth narrated by the eternal Vedas, coming through

तत्प्रत्यनुतिष्ठन्ति – एतादृशं मम मतं ज्ञात्वा सततं तस्मिन् प्रवर्तन्ते इत्यर्थः । ते कर्मभिः – अनादिकालोत्पन्नैः सर्वैः कल्याणविरोधिभिः शुभाशुभैः । मुच्यन्ते । श्रद्धावन्तः – अस्मिन्मते अज्ञातानुष्ठितेऽपि ये च तज्ज्ञानानुष्ठाने विश्वासपूर्वकत्वरावन्तः । अनसूयन्तः – ये चास्मिन् विश्वासपूर्वकत्वरावर्जिता अपि दोषमनारोपयन्तः, इदं मतं समीचीनमिति गुणग्राहिण इत्यर्थः । तेऽपि – ते द्विविधा अपि । कर्मभिः मुच्यन्ते । विश्वासपूर्वकत्वरया दोषानाविष्करणेन च ते उभये क्षीणकिल्बिषाः सन्तः शीघ्रमेतन्मतमालम्ब्य मुच्यन्त इत्यर्थः ॥ ३१ ॥
स्वोक्तमतेऽप्रवर्तमानानां श्रद्धारहितानामसूयां कुर्वतां च निन्दां करोति – ये त्विति ।

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

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the ancient tradition, **me matam –** My teaching, the way which is agreeable to Me, **tatprati-anutisthanti** - knowing this teaching of Mine (who) always follows it, **te -** they, **karmabhih** - from deeds (auspicious or inauspicious) accumulated from time immemorial which are adverse to their good, **muchyante** - are freed from. **Shraddhâvantah -** (Those having faith) who do not know, nor practice this teaching of Mine, (but) exert themselves for understanding and practicing it promptly, **anasuyantah** - those who do not cavil at it, and those who do not follow it whole-heartedly with faith but do not find blemishes within it, minding worth of this doctrine, appreciate its merit, **te'pi** - both of them are also, freed from the bondage of action.

In other words, those who attempt to follow it unhesitatingly with faith and those who do not find faults within it, by that (merit) both are cleansed of their evil. Immediately practicing this lesson, they will be released soon. || 31 ||

The Lord condemns those having no faith, who do not follow but cavil at His teachings, in the stanza **'Ye tu**…etc.'

STANZA 32

ye tvetadabhyasuyanto nânutishthanti me matam;
sarvagnyânavimudhâmstânviddhi nashtânachetasah.

Translation- Those who do not follow My teaching and criticises it, know them to be extremely deluded in all respects and wicked minded,

ये मे – अचेतनवर्गचेतनवर्गमुक्तवृन्दप्रेरकस्य शासितुर्मम । एतदाराधनरूपं मतम् नानुतिष्ठन्ति – नानुकुर्वन्ति, एतस्मिन् मते न प्रवर्तन्ते इत्यर्थः । अभ्यसूयन्तः – ये च महागुणेऽस्मिन्मते दोषमारोपयन्तः, ये चास्मिन् श्रद्धावर्जिताः सन्तो गुणमपि न गृह्णन्ति । तान् – त्रिविधान् । सर्वज्ञानविमूढान् – सर्वेषाम् – धर्माधर्म – न्याया–न्यायकार्याकार्य – जीवेश्वरप्रकृतिपुरुषकालब्रह्मपरब्रह्मणां समग्राणां ज्ञानेषु विमूढान् विपरीतज्ञानान्, सुतरामज्ञानिति वा । अत एव अचेतसः दुष्टचित्तान् । अत एव नष्टान् – चतुर्वर्गपतितान् – परिभ्रष्टान् इति यावत् । विद्धि ! एतादृशीं उच्चपदवीं प्राप्ता अपि कुम्भीपाकादिनरकेषु पतिता एवेति ज्ञातव्या इति भावः ॥ ३२ ॥

नन्वेवं तर्हि ज्ञानयोगभक्तियोगयोरिन्द्रियाणि सन्नियम्य सर्वे जनाः कथं ?

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and to have fallen from the path of liberation. || 32 ||

Commentary

Ye - Those who, **me** - Mine, who is the motivator and governor of insentient and sentient and the liberated ones, **etad (arâdhana-rupam) matam na anu-tisthanti** - this teaching of Mine in the form of (work as) worship (to Me), **na anutisthanti** - who do not follow this teaching, **abhyasuyantah** - they who put blemishes on this teaching of great merit, and those having no faith in this, and who do not even accept the good quality of it, **tân** - to them, of these three types.

Sarvagnyâna-vimudhân - Having wrong conceptions regarding all that is righteous or unrighteous, just or unjust, what ought to be done and what ought not to be done, and also about the knowledge of the Self, God, Prakriti, Purusha, Time, Brahma and Supreme Brahma, **vimudhân** - who are deluded in all these respects knowing everything in the wrong way or completely ignorant, **ata eva achetasah** - hence wicked minded, on account of that, **nashtân** - fallen from four goals of life, lost this way, **viddhi** - know. It is to be understood that even if having good qualities they should be considered as the residents of hell like Kumbhipâka, etc. || 32 ||

If that is the case, then why does everyone not come forward to follow the path of knowledge or path of devotion by controlling the senses? To this doubt (He) says in the stanza **'Sadrisham**…etc.'

न प्रवर्तेरन्नित्याशङ्क्याह – सदृशमिति ।

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति? ॥ ३३ ॥

यर्हि ज्ञानवानपि – सकलप्राकृतवस्तुविसजातीयसुखरूपं स्वस्वरूपम्, ततोऽप्युत्कृष्टतरमनवधिकातिशयानन्दमयं परमात्मस्वरूपम् च, जानन्नपि । स्वस्याः प्रकृतेः – प्राक्तनवासनायाः –प्राचीनकर्मजन्यधर्माधर्मज्ञानेच्छादिसंस्काररूपस्य स्वभावस्येत्यर्थः । सदृशम् – अनुगुणमनुकूलमिति यावत् । तद्यथा भवति तथा चेष्टतेकर्मसु चेष्टां करोति । भूतानि –सर्वे जनाः प्रकृतिं यान्ति – स्वस्वप्रकृत्यनुकूलं चेष्टन्ते, वर्तन्ते इति यावत् । निग्रहः –शास्त्रकृतनियमः तेषु जनेषु किं करिष्यति ?

STANZA 33

sadrisham cheshtate svasyâh prakriter gnyânavân api;
prakritim yânti bhutâni nigrahah kim karishyati.

Translation - Even a wise man knowing the difference between the body and the Self, acts according to his own nature. So, all beings follow their own nature, to them what shall the restraints (recommended by Shâstras) do? ‖ 33 ‖

Commentary

Yarhi – Eventhough, **gnyânavân api** - knowing the nature of the individual Self, which is full of bliss and which is essentially different from all objects born of Prakriti; and higher than that (Self), the nature of the Supreme Self full of unbound, unsurpassable joy (bliss), **svasyah prakriteh** - according to one's own tendency resulting from the impressions of the past deeds, in the form of merit, sins, knowledge, desire, etc., **sadrisham** - befitting, **cheshtate** - acts accordingly (in various purposes), **bhutâni** - all beings, **prakritim yânti** - work according to their own nature, in short, behave. **Nigrahah** - (To those people) the rules enjoined by the Shâstras, **kim karishyati** - what will they do? The purport is that people who are under control of Prakriti, will not go beyond their original nature and exert themselves to follow the dictates of the Shâstras. ‖ 33 ‖

Now the Lord explains the use of Shâstra-advised restraints for

प्रकृतिवशमानां शास्त्रविहितनियमनं स्वप्रकृतिं नातिपतेदिति भावः ॥ ३३ ॥

सर्वेषां भूतानां स्वप्रकृत्यनुविधायित्वे शास्त्रकृतनिग्रहस्य उपयोगं वदति – द्वाभ्यामिन्द्रियस्येति ।

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

इन्द्रियस्य – श्रोत्रादिज्ञानेन्द्रियवर्गस्य, वागादिकर्मेन्द्रियवर्गस्य च । इन्द्रियस्यार्थे – शब्दादिविषयवृन्दे, वचनादिविषयकलापे च । रागद्वेषौ – रागः – प्राक्तनकर्मसंस्कारोत्पन्ना स्वप्रियविषयेषु प्रीतिः, द्वेषः – प्राक्तनकर्मसंस्कारोत्पन्ना स्वानिष्टविषयेष्वरुचिश्च, तावेतौ रागद्वेषौ स्वाभाविकौ व्यवस्थितौ – स्थितवन्तौ ।

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all beings for subjugation of natural tendencies in the following two stanzas beginning with the word **'Indriyasya**…etc.'

STANZA 34

indriyasyendriyasyârthe râgadveshau vyavasthitau;
tayorna vashamâgacchet tau hyasya paripanthinau.

Translation- Each sense has fixed attachment and aversion for its corresponding objects. But no one should come under their sway, for they are his foes. ‖ 34‖

Commentary

Indriyasya - Of the group of sensory organs like the ears, etc., and the group of motor organs like speech, etc., **indriyasyarthe** - number of objects of those respective senses like sound, etc., and the objects of motor organs like speech, etc., **râga-dveshau -** Râgah - attachment to the objects of one's own liking originated from the impressions of past deeds, **dveshah -** aversion towards the objects which one hates due to the impressions of previous deeds. That liking and hate are naturally situated, fixed. Nevertheless **tayoh vasam jano nâgacchet** - one should not go under their sway, **hi -** for, **asya -** one who is struggling for the highest aim - follower of the path of action and (also) of the path of knowledge, **tau** - these two - attachment and aversion, **paripanthinau -** are enemies, difficult to conquer. They destroy the spiritual seeker's efforts

तथापि तयोर्वशं जनो नागच्छेत् – तद्वशवर्ती न भवेदित्यर्थः । हि – यस्मात् अस्यश्रेयसे यतमानस्य कर्मयोगनिष्ठस्य, ज्ञानयोगनिष्ठस्य च जनस्य । तौ – रागद्वेषौ। परिपन्थिनौ–दुर्जयौ शत्रू । आत्मपरमात्मज्ञानानुशीलनं नाशयत इति भावः ॥३४॥

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

श्रेयानिति । स्वनुष्ठितात् सम्यगनुष्ठितात्, परधर्मात्, परस्य ब्राह्मणस्य, धर्मात् – अहिंसाप्रधानात् धर्मात् । विगुणः – अहिंसारूपगुणवर्जितः । स्वधर्मः – क्षत्रियधर्मः । श्रेयान् – स्वधर्मे – युद्धादिक्षत्रियधर्मे । निधनं श्रेयः – स्वर्गप्रापकम् । परधर्मः – क्षात्रप्रकृतियुक्तस्य अहिंसारूपो ब्राह्मणधर्मः । भयावहः – दुःसम्पाद्यतया भयप्रापको भवति ।

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for practicing contemplation on the Self and the Supreme Self. (This is the purport.) || 34 ||

STANZA 35

shreyân svadharmo vigunah paradharmât svanushthitât;
svadharme nidhanam shreyah paradharmo bhayâvahah.

Translation- Better is one's own duty, though of less merit, than the duty of another well performed. Admirable is to die whilst performing one's duty, for another's duty is fraught with fear. || 35 ||

Commentary

Svanushthitât - Well executed, **para-dharmât - (**than the duty of another), **parasya -** of the other one, like that of the Brâhman, **dharmât -** than duty (natural to his tendency) which consists mainly of non-violence, etc., **vigunah** - devoid of merit like non-violence, **svadharmah -** one's own duty, i.e. Kshatriya's duty, **shreyân -** is preferable, better, **svadharme -** in one's own duty, i.e. in act of righteous war for a Kshatriya, **nidhanam shreyah -** death is better which leads to heaven, **paradharmah -** duty of another, such as for a man having a Kshatriya nature a duty of a Brâhman bound by non-violence, etc., **bhayâvahah -** is fraught with fear, being difficult to attain.

Yadvâ - Or (the other version in the context of Gnyâna Yoga and

यद्वा – श्रेयानिति । स्वनुष्ठितात् सुकृतात् । प्राक्तनवासनायुक्तस्य दुष्करतया परधर्मात्– परस्य परिपूर्णज्ञानयोगनिष्ठस्य, धर्मात् – धर्मभूतात् ज्ञानयोगात् सगुणादपि । विगुणः – इन्द्रियः व्यापारविरतिरूपगुणरहितः, स्वप्रकृत्यनुकूलत्वात्सुकरतया स्वधर्मः स्वधर्मभूतः कर्मयोगः । अन्तर्गतज्ञानतया श्रेयान् – प्रशस्यतरः । स्वधर्मे – कर्मयोगे प्रवृत्तस्य अस्मिन् जन्मन्यप्राप्तफलस्यापि निधनं मरणमपि श्रेयः । विघ्नवर्जितत्त्वेन जन्मान्तरे आत्मपरमात्मावलोकनसम्भवात् । परधर्मः – प्राचीनवासनायुक्तस्येन्द्रियनियमनेऽसावधानत्वाद्दुष्करतया परधर्मभूतो ज्ञानयोगः, इन्द्रियनियमने सम्यगसावधानतया भयावहः – भयप्रापकः, दुष्कर इत्यर्थः ॥ ३५ ॥

ज्ञानयोगे प्रवृत्तस्य पतनहेतुं प्रच्छन्नर्जुन उवाच – अथ केनेति ।

अर्जुन उवाच –

Karma Yoga), **svanushthitât** - than another's duty that is well performed, for one difficult to follow on account of past desires. **Paradharmât** - Parasya - Here the word Para (another) is taken in the sense of one who is firmly devoted to the path of knowledge, Dharmât - way followed by one devoted fully to the path of knowledge, which is higher in merit, **vigunah** - less in merit, which is void of the faculty of renunciation of the activity of senses, **svadharmah** - one's own duty in the form of the path of action which is easy to follow, which is agreeable to one's own nature and **shreyân** - is highly praiseworthy because of knowledge being included in it, **svadharme** - while performing one's own duty, i.e. while progressing on the path of action, even if its fruit is not obtained in this birth and if death comes, it is good for him. (Because) when obstacles are removed in the next birth there is a possibility of having vision of the Self and the Supreme Self. **Paradharmah** - (For whom) the path of knowledge, seems to be an alien's duty, difficult to practice, himself being unable to control the senses because of the impressions of old desires; (being under control of the senses), **bhayâvahah** - seems to be risky, being very difficult to follow. || 35 ||

Arjuna asks the cause of fall of a man who is striving on the path of knowledge in the stanza **'Atha kena**…etc.'

अथ केन ? प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि वार्ष्णेय ! बलादिव नियोजितः ॥ ३६ ॥

हे वार्ष्णेय ! – वृष्णिकुलोद्भव ! । अयम् –ज्ञानयोगसिद्ध्यर्थमिन्द्रियनियमने सम्प्रवृत्तः, पुरुषः – मुमुक्षुजनः । अनिच्छन्नपि – विषयान् भोक्तुमकामोऽपि । बलात् – प्रसभम्, नियोजितं इव – राज्ञा भृत्यवत्प्रेरित इव । केन प्रयुक्तः – प्रेरितः सन् । पापम् – पापरूपं कर्म । चरति – आचरति करोतीत्यर्थः ॥ ३६ ॥

एतत्प्रश्नोत्तरं भगवानुवाच – काम इति ।

श्रीभगवानुवाच –

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

STANZA 36

Arjuna uvâcha:

atha kena prayukto'yam pâpam charati purushah;
anicchann api vârshneya balâd iva niyojitah.

Translation- Arjuna said: O Krishna, impelled by what, does a man (who is practicing Gnyâna Yoga) commit sin, even against his own will, as if constrained by force? || 36||

Commentary

Arjuna said **- He vârshneya -** O Krishna, born in Vrishni family. **Ayam -** This person who is trying to control the senses for success on the path of knowledge, **purushah -** spiritual aspirant, **anicchann-api -** (even against his own will) though not interested in enjoyment of the sense-objects, **balât -** by force, **niyojitah iva -** as it were, a servant constrained by a king, **kena prayuktah -** impelled by what, **pâpam -** the sinful act, **charati -** does he do? || 36||

Answering this question, the Lord speaks in the stanza **'Kâma…**etc.'

STANZA 37

Shree Bhagavân uvâcha:

रजोगुणसमुद्भवः – रजोगुणात्समुद्भवतीति तथाभूतः । सत्त्वे वर्धिते रजःक्षयः, रजसि नष्टे कामो नश्यतीत्यभिप्रायः । महाशनः – महत् –बहुलं अशनम् – विषयरूपमद्यं यस्य सः, दुष्पूर इत्यर्थः । महापाप्मा – अतिक्रूरः । एषः – प्राक्तनवासनोत्पन्नः, कामः – शब्दादिविषयाभिलाषः, प्रतिहतगतिः सन् एष एव क्रोधः – क्रोधरूपेण परिणतो जनैर्दृष्टः । इह – मोक्षसाधने । एनम् – कामम् । वैरिणम् – शत्रुम् । विद्धि – जानीहि ॥ ३७ ॥

वैरित्वमेव निदर्शनैर्निरूपयति – धूमेनेति ।

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

धूमेन – सहजेन यथा विह्निराव्रियते – आच्छाद्यते, मलेन आगन्तुकेन यथा आदर्शश्च, उल्बेन – गर्भावरणचर्मणा यथा गर्भः, आवृतः विश्वतः संवृत्य

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kâma esha krodha esha rajoguna samudbhavah;
mahâshano mahâpâpmâ viddhyenam iha vairinam.

Translation- It is desire, it is anger, born from the quality of Rajas, which is a great devourer and most wicked. Know this to be the foe on the spiritual path. || 37 ||

Commentary

Rajoguna-samudbhavah - Produced by Rajoguna, i.e. by the quality of Rajas, (when Sattva grows, quality of Rajas decreases, as Rajas decreases, desires retreat - this is the purport) **mahâshanah** - all consuming, MahatAsanam - (highly craving) as though consuming liquor in the form of the objects, means it is insatiable, **mahâpâpma** - most wicked, **eshah** - this, born of the past desires, **kâmah -** desire for the objects like sound, etc., when obstructed, **esha eva krodah** - this develops in the form of anger, as it is seen, **iha -** in practicing means to liberation, **enam -** to this desire, **vairinam** - as enemy, **viddhi** - know. || 37 ||

The Lord describes that same enmity (of desire, etc.), by giving illustrations in the stanza **'Dhumena**…etc.'

STANZA 38

dhumenâvriyate vahnir yathâdarsho malena cha;
yatholbenâvrito garbhas tathâ tenedam âvritam.

प्रावृतः । तथा – उक्तदृष्टान्तत्रयप्रकारेणापि । तेन – कामेन । इदम् – क्षेत्रज्ञजातम् । आवृतम् – स्ववशीकृतम् ॥ ३८ ॥

कामो हि ज्ञानावरणरूपोऽस्तीत्याह – आवृतमिति ।

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय ! दुष्पूरेणानलेन च ॥ ३९ ॥

हे कौन्तेय ! दुष्पूरेण – 'न जातु कामः कामानामुपभोगेन शाम्यती' त्युक्तरीत्या विषयोपभोगैः पूरयितुमशक्येन । अनलेन च – शोकसन्तापकरत्वादनल–तुल्येन । कामरूपेण – भोगेच्छारूपेण । नित्यवैरिणा – मोक्षमार्गपातनहेतुत्वात् सततशत्रुणा । एतेन – कामेन । ज्ञानिनः – वेदनशीलस्य । ज्ञानम् – आत्मपरमात्म–

Translation- Just as fire is covered by smoke, a mirror by dust, and an embryo by a membrane, so is this world enveloped by desire. |38|

Commentary

Dhumena - by smoke, as **vahnih avriyate** - fire is naturally enveloped, **malena âdarshah cha** - and as a mirror by dust which comes from outside, **yathâ garbhah ulbena** - as an embryo is covered by a membrane, **âvritah** - enveloped wholly, **tathâ -** as told by these three examples, **tena -** by that desire, **idam -** this world of embodied beings, **âvritam -** is held under. || 38 ||

'Desire indeed is that which covers knowledge,' thus (He) says in the stanza **'Âvritam**…etc.'

STANZA 39

âvritam gnyânam etena gnyânino nityavairinâ;
kâmarupena kaunteya dushpurenânalena cha.

Translation- O Arjuna, the knowledge of the intelligent Self is enveloped by this constant enemy in the form of desire which is like an insatiable fire. || 39 ||

Commentary

He kaunteya - O Arjuna! **Dushpurena** - It is impossible to satiate desires by consumption of objects as said in 'Na jâtu kâmah kâmânâm upabhogena shâmyati' (desire is never satiated by the enjoy-

तत्प्रापकभक्तिस्मृतिरूपं ज्ञानम् । आवृतम् – आच्छादितम् ॥ ३९ ॥

कामस्याधिष्ठानमाह – इन्द्रियाणीति ।

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

अस्य – कामस्य । इन्द्रियाणि, मनश्च बुद्धिश्च । अधिष्ठानम् – स्थानम्, उच्यते । एषः – कामः, एतैः – करणैः, विषयप्रवणैरिन्द्रियादिभिः । ज्ञानम् – आत्मनः परमात्मनश्च तत्प्रापकभक्तेश्च स्मृतिरूपं वेदनम् । आवृत्य – आच्छाद्य । देहिनम् – देहवन्तं मुमुक्षुक्षेत्रज्ञम् । मोहयति – विपरीतं ज्ञानं जनयति । पूर्वोक्तं स्मृतिरूपं ज्ञानं भ्रंशयित्वा विषयस्मृतिमुत्पादयतीत्यर्थः ॥ ४० ॥

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ment of the sense-objects), **analena cha** - and like fire causing sorrow and anguish, **kâmarupena** - in the form of desire for enjoyment, **nitya vairinâ** - a constant enemy causing fall from the path of liberation, **etena** - by this desire, **gnyâninah** - of the knowledgeable person, **gnyânam** - knowledge in the form of devotion and remembrance, for attainment of the Self and the Supreme Self, **âvritam** - is covered. || 39 ||

The Lord now speaks about the seat of desire in the stanza '**Indriyâni**'…etc.

STANZA 40

indriyâni mano buddhir asyâdhishthânam uchyate;
etair vimohayatyesha gnyânam âvritya dehinam.

Translation- The senses, mind and intellect are said to be the base from where the desire governs. Through these, it overpowers the intellect of the embodied Self, causing it to be deluded. || 40 ||

Commentary

Asya - Of this desire, **indriyâni** - the senses, **manah** - mind and **buddhih** - intellect, **adhishthânam** - seat, **uchyate** - are said to be, **eshah** - this desire, **etaih** - by these instruments, i.e. senses, etc., tending towards (their) objects, **gnyânam** - the knowledge of the Self and the Supreme Self and of devotion in the form of remembrance which is the means to attain it, **âvritya** - by veiling, **dehinam** - of the embodied Self

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ! ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

तस्मादिति । यस्मादेवं मोहयति तस्माद्धेतोः । त्वम् – स्वकीयवर्णप्रकृतियुक्ततया तदनुकूलेन्द्रियव्यापारवांस्त्वम् । आदौ – मोक्षसाधनसमारम्भकाले । इन्द्रियाणि, इन्द्रियक्रियानुकूले कर्मयोगे । नियम्य – स्वाधीनीकृत्य । हे भरतर्षभ ! – भरतवंशीयश्रेष्ठ ! । ज्ञानविज्ञाननाशनम् – ज्ञानं शास्त्राचार्योपदेशजं परोक्षम्, विज्ञानं च अपरोक्षं तत्फलरूपम्, तयोर्नाशनम् । अत एव पाप्मानम् – अत्युग्रम्, एनम् – मोक्षसाधनभ्रंशकरं वैरिणं कामम् । प्रजहि ! – प्रकर्षेण नाशय ! । हि – निश्चितम् ॥ ४१ ॥

(Kshetragnya, i.e. the knower of the field), striving for liberation, **mohayati** - deludes, produces wrong conceptions, by distracting from the knowledge in the form of memory of (awareness about) the Âtmâ as referred to above. On the contrary, it (the desire) produces memory of sense-objects. ‖ 40 ‖

STANZA 41

tasmât tvam indriyânyâdau niyamya bharatarshabha;
pâpmânam prajahi hyenam gnyâna vignyâna nâshanam.

Translation - Therefore, O Arjuna, restraining the senses in the very beginning, kill this sinful enemy (desire) which destroys the knowledge and experience of the Self. ‖ 41 ‖

Commentary

Y**asmât** - As it creates infatuation (for senses objects), **tasmât** - therefore, **tvam** - you, doing activities agreeable to your tendencies and class, **âdau** - first, at the beginning of the exercise for liberation, **indriyâni** - (employing) the senses, on the path of action, which is suitable to their activities, **niyamya** - having controlled, **he bharatarshabha** - O Arjuna, eminent in the family of Bharatas, **gnyâna-vignyâna-nâshanam** - Gnyânam - the knowledge acquired from the teachings of scriptures and from preceptors, which is indirect, not actually experienced, Vignyânam - as a result of that, direct, immediate experience of the Self, Nâshanam -

कामस्यातिबलवत्त्वं कथयंस्तज्जयोपायमाह – द्वाभ्याम् ।

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो ! कामरूपं दुरासदम् ॥ ४२-४३ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

इन्द्रियाणीति । इन्द्रियाणि – कामनिवासस्थानानि श्रोत्रादीनि, भूतसङ्घाताद्देहात् । पराणि – उत्कृष्टन्याहुः, देहस्येन्द्रियाधीनत्वात् । देहे क्षीणे

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destroying both of them, **ata eva -** because of that, **pâpmânam** - formidable, very fierce, **enam -** this desire, an enemy, which deviates from the path of liberation, **prajahi –** slay, **hi** - definitely. || 41 ||

The Lord speaks about the great strength of desire and the means to conquer it in the following two stanzas.

STANZA 42-43

indriyâni parânyâhur indriyebhyah param manah;
manasastu parâ buddhir yo buddheh paratastu sah.

evam buddheh param buddhvâ samstabhyâtmânam âtmanâ;
jahi shatrum mahâbâho kâmarupam durâsadam.

Translation- The senses are higher than the body; the mind is greater than the senses; intellect is greater than the mind; and desire is greater than the intellect.

Thus, knowing the desire to be greater than the intellect, and controlling the mind with the help of the intellect, O Arjuna, kill this enemy in the form of desire which is difficult to overcome. || 42-43 ||

Commentary

Indriyâni - Senses which are the seat of desire, like ears, etc., (are higher) than the body composed of the (five) great elements, **parâni âhuh** - are said to be higher, as the body is under the control of senses.

सत्यपि इन्द्रियेषु कामो वर्तते । इन्द्रियेभ्यः परम् – कामस्योत्कृष्टं निवासस्थानं मनः, इन्द्रियाणां मनोऽधीनत्वात् । कामादिन्द्रियेषु निवर्तितेष्वपि मनसि कामस्य सम्भवात् । मनसस्तु परा – उत्कृष्टा कामनिवासस्थानं बुद्धिः, मनसो बुद्ध्यधीनत्वात् । कामान्मनसि निवर्तितेऽपि बुद्धौ रागरूपस्य कामस्य सत्त्वात् । यस्तु बुद्धेः परतः परः – सूक्ष्मत्वेनोत्कृष्टः स कामः, क्षेत्रज्ञेषु सूक्ष्मभावेन कामो वर्तते, बुद्धेः कामाधीनत्वात् । कामो हि सद्गुरुसच्छास्त्राभ्यां प्राप्ताया बुद्धेर्वैपरीत्यं करोति ।

किञ्च – प्रलये बुद्ध्यादीनां नाशे सति क्षेत्रज्ञेषु कारणभावेन विषयवासनारूपः कामस्तिष्ठत्येव । प्रलये बुद्धयादिकरणरहिताः विषवासनारूपकामसहिता जीवाः स्थिताः पुनः सृष्टौ यदा करणकलेवरसहिता जाताः, तदा तेषां बुद्धयादिकरणेष्ववर्जनीयः कामः स्थूलभावेनोद्भवति । अतः कामस्य बुद्धेः परत्वमुक्तम् ॥

Even if the body becomes weak, the desire exists in the senses.

Indriyebhyah param manah – The mind is a higher seat of desire than the senses, because the senses are under the control of the mind. Even if desire, etc., retires from the senses, it may arise in the mind. **Manasastu parâ buddhi –** The intellect is a higher seat of desire than the mind, because the mind is under the hold of the intellect; even if desire retires from the mind, it remains in the intellect in the form of attachment.

Yastu buddheh paratah parah - Due to the intellect being under the hold of desire, the desire is greater, because of its subtleness. Desire remains in a subtle form in the Self. Desire distorts the knowledge gained from the spiritual master and the Shâstras.

In addition (this can be explained in another way) - at the time of dissolution after the destruction of the intellect, etc., the desire for objects do remain in the casual form in the individual Self, i.e. the Kshetragnya. In the state of dissolution, the Selves stay without the aid of organs like intellect, senses, etc., (but) having the desire in the form of subtle impressions and attachment to the objects. When the creation evolves, the Selves are born with senses and bodies. At that time, the unavoidable desires arise in their intellect, senses, etc., in the gross form. Therefore Kâma (desire) is said to be higher than the intellect.

एवमिति । एवम् – अमुना प्रकारेण । बुद्धेः परं कामं ज्ञानविज्ञाननाशकम् अत्युत्कृष्टं रिपुं बुद्ध्वा । मन्माहात्म्यज्ञानपूर्वकभक्तियुक्तेन प्राकृतवस्तुषु दोषदृष्टियुक्तेन च आत्मना – बुद्ध्या । आत्मानम् – मनः । मदाराधनरूपे सधर्मभक्तियोगे कर्मयोगे वा । संस्तभ्य – अवस्थाप्य । हे महाबाहो ! एनम् – कामरूपम् दुरासदम्– दुःखेनासादनीयम्, दुर्ज्ञेयगमनमित्यर्थः । शत्रुम् जहि – मारय ? ॥ ४२–४३ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्य भगवत्सहजानन्दस्वामि–
शिष्याग्रगण्य – सद्गुरुवर्य – श्रीगोपालानन्दमुनिविरचिते
श्रीमद्भगवद्गीताभाष्ये तृतीयोऽध्यायः ॥ ३॥

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Evam - In this manner, **buddhvâ** - having known the desire to be higher than the intellect, the destroyer of knowledge (and discrimination thereto) and the experience of the Self, (know it) as the greatest enemy. With the knowledge of My divine greatness, with devotion (to Me) and by seeing faults in worldly objects, **âtmanâ** - by the intellect, **âtmânam** - mind, (establishing it) in the path of devotion with observance of self-duties in the form of My worship, or in the path of action, **sanstabhya** – establishing, **he mahâbâho** - O Arjuna, **enam -** this, in the form of Kâma, **durâsadam** - hard to conquer, very difficult to trace, means its approaches are difficult to understand, **shatrum jahi** - kill this enemy. || 42-43 ||

Thus ends the third chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

चतुर्थोऽध्यायः

एवं तृतीयाध्यायेऽनादिकर्मवासनारूपप्रकृतियुक्तस्य मोक्षसाधने प्रवृत्तस्येन्द्रियव्यापारोपरतिरूपे ज्ञानयोगे भगवति श्रीनारायणमुनौ सर्वेन्द्रियव्यापार-समर्पणरूपे एकान्तिकभक्तियोगे चाकस्मादनधिकारितया हेतुना अन्तर्गतात्मपरमात्म-ज्ञानानुसन्धानरूपः फलाभिसन्धिरहितः कर्मयोग एव करणीयः, ज्ञानयोगयोग्यस्यापि

Chapter 4

Gnyâna-Karma-Sannyâs Yoga

The Yoga of Renunciation of Action in Knowledge

Thus, in the third chapter, the Lord has advised that for an aspirant wishing to tread the path of liberation, but being under the hold of Prakriti in the form of the impressions of his ancient Karma and therefore not qualified for the path of knowledge (which involves abstinence from activities of senses), and at the same time not being qualified for single minded devotion to Shree Nârâyana Muni (which involves dedicating all actions of the senses to Him, all at once), should practice Karma Yoga, i.e. path of action (preceded by contemplation on the indwelling Self and Supreme Self, without expecting fruits of his actions.)

Even for one who is qualified for the path of knowledge, it is told by the Lord that it is proper to practice the path of action, assigning doership to the Gunas (three modes of nature). He has also mentioned that a person known for his eminence should practice the path of action for the good of the people who follow him.

Now, in the fourth chapter, to motivate Arjuna's mind to follow the path of action, which is told by Krishna Himself, He tells the story of Yoga which the Lord (Himself) instructed to Manu and others. In relation to that the following topics are discussed - the story of His incarnations;

कर्मकर्तृत्त्वं गुणेष्वनुसन्धान कर्मयोग एव समीचीन इति सकारणं निगदितम्, लोके मुख्यतया प्रसिद्धस्य तु लोकसङ्ग्रहार्थं कर्मयोग एव कर्तव्य इत्यपि निगदितम् ।

अधुना चतुर्थेऽध्याये त्वर्जुनस्य स्वप्रोक्तकर्मयोगानुष्ठाने दार्ढ्यं कारयितुं मन्वाद्युपदिष्टयोगकथा, तत्प्रसङ्गप्राप्ता स्वावतारकथा, स्वजन्मकर्मज्ञानमाहात्म्यम्, कर्मालिप्तस्वस्वरूपज्ञानवतां कर्मणा निर्लेपत्वम्, कर्माकर्मविकर्मस्वरूपम्, यज्ञभेदाः, ज्ञानयज्ञश्रेष्ठत्वम्, ज्ञानग्रहणप्रकारः, ज्ञानयज्ञं कुर्वतां निर्बन्धत्वं च निगद्यते:

उक्तस्य कर्मयोगस्य कर्तव्यतां द्रढयन् श्रीभगवानुवाच इममिति त्रिभिः –

श्रीभगवानुवाच –

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

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the importance of His births and activities; the nature of those who are detached from action having knowledge; the unstained character of the Self; the nature of action, inaction and prohibited action; different forms of sacrifices; the importance of sacrifice in the form of knowledge - Gnyâna Yagnya; the ways of acquiring knowledge; the unfettered state of those engaged in Gnyâna Yagnya.

In the following three stanzas beginning with the word '**Imam…**etc', the Lord confirms the need to follow the path of action already referred to.

STANZA 1

Shree Bhagavân uvâcha:

imam vivasvate yogam proktavân aham avyayam;
vivasvân manave prâha manur ikshvâkave'bravit.

Translation- The Lord said: I narrated this eternal Yoga, i.e. the path of action to Vivasvân (the Sun god). Vivasvân taught this to his son Manu and Manu taught it to his son Ikshvâku. || 1 ||

Commentary

Aham - I, **avyayam** - imperishable, **imam yogam** - this path of action in the form of offering all actions to Me, **vivasvate** - to Sun, **proktavân** - (I) had told, **vivasvân manave** - Vivasvân narrated it to his son, i.e. Manu named Srâddhadeva, **manuh ikshvâkave** - and

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ! ॥ २ ॥
स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अहम् । अव्ययम् – पुरातनम्, इमं योगम् – सर्वकर्ममदर्पणपूर्वकं कर्मयोगम्, विवस्वते – सूर्याय, प्रोक्तवान् । विवस्वान् मनवे – श्राद्धदेवाय स्वपुत्राय, प्राह । मनुः – श्राद्धदेवः, इक्ष्वाकवे एतन्नाम्ने स्वपुत्राय अब्रवीत् ॥ १ ॥ एवमिति । एवम् – उक्तरीत्या, परम्पराप्राप्तम् – पुत्रपौत्रादिसम्प्रदायपरम्परागतम् । इमं योगम्, राजर्षयः – बहवो राजानः । विदुः – जज्ञुः । तर्हि अधुनातनाः कथं न जानन्ति ? इत्यत्राह हे परन्तप ! – शत्रुतापन ! । इह लोके महता कालेन स योगो नष्टः –

Srâddhadeva told it to his son named Ikshvâku. || 1 ||

STANZA 2

evam paramparâ prâptam imam râjarshayo viduh;
sa kâleneha mahatâ yogo nashtah parantapa.

Translation- Thus handed down in succession, the Karma Yoga was known to the royal sages. O Arjuna, with the passing of time this message of Yoga was lost on account of weak intellectual capacity of listeners. || 2 ||

Commentary

Evam - As told, **paramparâ prâptam** - came traditionally, handed down from generation to generation, **imam yogam** - this Yoga, **râjarshayah** - many royal sages, **viduh** - knew. Then how come the present kings do not know? To this possible question (He) says - **He parantapa** - Fearful to enemies, O Arjuna! That Yoga was lost to this world through a long lapse of time. In other words it was lost on account of the low intellectual ability of listeners. || 2 ||

STANZA 3

sa evâyam mayâ te'dya yogah proktah purâtanah;
bhakto'si me sakhâ cheti rahasyam hyetad uttamam.

श्रोतृणामल्पबुद्धित्वाद्विच्छिन्नोऽभूत् ॥ २ ॥

स इति । स एवायं पुरातनो योगः, ते – तव, मया, अद्य अधुना । प्रोक्तः – सविस्तरमुपपादितः । ममाग्रे योगकथने तव किं ? प्रयोजनमिति चेत्तत्र ब्रवीमि – मे भक्तोऽसि – त्वं मम सेवको भवसि, मे सखा चासि – मित्रं भवसि, इति हेतोः, हि – एव, एतत् – योगरूपम्, उत्तमम् – श्रेष्ठम्, रहस्यम् – गोप्यं वेदोदितं ज्ञानं मयोक्तं मत्तोऽन्यः कोऽपि वेदितुं गदितुं वा न शक्तः ॥ ३ ॥

सूर्याय प्रोक्ते कालसङ्ख्यया बहुदूरवर्तिभगवद्वचने शङ्कयन्नर्जुनः पृच्छति – अपरमिति ।

अर्जुन उवाच –

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयाम् ? त्वमादौ प्रोक्तवानिति ॥ ४ ॥

Translation- It is this ancient Yoga which is now taught to you by Me, as you are My devotee and friend. Indeed, this supreme knowledge is the very essence of the Vedas. || 3 ||

Commentary

Sa eva ayam - It is the same ancient Yoga, **te** - to you, **mayâ** - by Me, **adya** - now, **proktah -** told in detail. If you doubt - 'What is the purpose in telling me this Yoga?' To this I say, (because) **- me bhakto'si** - you are devoted to Me, **me sakhâ cha asi -** and you are My friend, **hi** - indeed, **etat** - this form of Yoga, **uttamam -** supreme, **rahasyam -** the secret knowledge told by Me in the Vedas, nobody is able to know or explain it except Myself. || 3 ||

Being doubtful about the statement of the Lord that, 'It was the Sun-god to whom I taught…', as this event is of a remote past according to the reckoning of time, Arjuna asks in the stanza, **'Aparam**…etc.'

STANZA 4

Arjuna uvâcha:

aparam bhavato janma param janma vivasvatah;
katham etadvijâniyâm tvam âdau proktavân iti.

Translation- Arjuna said: Your birth is recent, near to my birth

अपरमिति । भवतः – तव, जन्म – आविर्भावः, अपरम् – अदूरवर्ति मम जनिसमीपसमयं बभूव । विवस्वतः – सवितुश्च, जन्म – कश्यपाददित्यां जनुः, परम् – बहुयुगकालसङ्ख्यया दूरतरमभूत् । आदौ – पूर्वतरकाले, त्वम् – इदानीन्तनो भवान्, सूर्याय प्रोक्तवान् – निगदितवान्, इति – अप्रत्यक्षमेतद्भवद्वचनम् । अहं कथं विजानीयाम् ? केन प्रकारेण विद्याम् ? ॥ ४ ॥

अर्जुनप्रश्नस्योत्तरं कुर्वन् प्रादुर्भावस्वरूपं निरूपयति भगवान् – बहूनीति।

श्रीभगवानुवाच –

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ! ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ! ॥ ५ ॥

हे अर्जुन ! मे बहूनि जन्मानि व्यतीतानि, तव च – तवापि जन्मानि,

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period, Vivasvân was born long ago; how then am I to understand that you imparted this Yoga to the Sun god in the beginning? || 4 ||

Commentary

Bhavatah - Your, **janma** - birth, **aparam** - was indeed later, contemporaneous with my birth. **Vivasvatah** - Of the Sun, **janma** - birth from Kashyapa and Aditi, **param** - according to the calculation of time, in remote antiquity, before many Yugas (the Sun was born), **âdau** - at an earlier time, **tvam** - You, who are in the present times, **suryâya** - to the Sun, **proktavân** - taught, **iti** - this speech of Yours that refers to the remote past, **aham katham vijâniyâm**? - how can I understand, in what manner should I know? || 4 ||

In response to this question of Arjuna, the Lord speaks about His incarnations in the stanza, **'Bahuni**...etc.'

STANZA 5

Shree Bhagavân uvâcha:

bahuni me vyatitâni janmâni tava chârjuna;
tânyaham veda sarvâni na tvam vettha parantapa.

Translation- O Arjuna, many of My births have passed as well as yours. I know them all, but you do not know them, O Parantapa (slayer of foes). || 5 ||

बहूनि –अनेकानि गतानि। हे परन्तप! सर्वाणि तानि जन्मानि अहं वेद – वेद्मि, त्वं तु तानि – मदीयानि त्वदीयानि च जनूंषि न वेत्थ।

अनेन श्लोकेन – स्वाविर्भावानां सत्यत्वमुक्तम्, स्वस्मिन्नखण्डानुभूतिश्चोक्ता। अत्र प्रमाणानि– 'यो वेत्ति युगपत्सर्वं प्रत्यक्षेण सदा स्वतः'। यस्यानुभूतिः कालेन लयोत्पत्त्यादिनास्य वै। 'स्वतोऽन्यस्माच्च गुणतो न कुतश्चिन्न रिष्यति' इत्यादिनि ॥ ५ ॥

ननु – भगवतो जन्मकथने पाञ्चभौतिकदेहवत्त्वम्, देहवत्त्वात्कर्माधीनत्वम्, तथा परतन्त्रत्वंच स्यादित्याशङ्कायामाह – अज इति।

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

अज इति। अजोऽपि सन् – जन्मरहितः सन्नपि, तथा अव्ययात्मा –

Commentary

He arjuna - O Arjuna! **Me bahuni janmâni vyatitâni** - Many births of Mine have (already) taken place, **tava cha** - and your births also, **bahuni** - many have passed. **He parantapa** - O Arjuna! All those births, **aham veda** - I know, **tvam tu tâni na vettha** - you do not know of My births nor of yours.

By this stanza the Lord has explained the reality of His incarnations. He has also explained His eternal knowledge (uninterrupted cognitive power). Here are the statements in support of this - 'Yo veti yugapatsarvam…' (He who naturally knows everything directly and simultaneously.) 'Svato'nyasmât cha' (Whose knowledge is not at all lost by lapse of time, dissolution, creation, etc., nor by itself, by any other reason, or by the qualities (modes of Prakriti.)) (Shreemad Bhâgavata 10.84.32) || 5 ||

Indeed, in relation to the narration of Lord's births, perhaps this doubt may be raised that by the reason of being possessed of the body made of the five elements, the Lord is subjected to the influence of Karma and would also come under the influence of other factors. Such discrepancy arises. To remove these doubts (He) explains in the stanza, **'Aja**…etc.'

अनश्वरमूर्तिः सन्नपि, तथा भूतानामीश्वरोऽपि सन् – अक्षरपुरुषादीनां भूतानामीश्वरो नियन्ता स्वतन्त्रः सन्नपि, अजत्वाव्ययमूर्तित्वसर्वनियन्तृत्वस्वतन्त्रत्वसर्वव्यापकत्वाद्युत्कृष्टैश्वर्यमत्यजन्नित्यर्थः ।

स्वाम् – स्वकीयाम् –स्वाभाविकानवधिकातिशयज्ञानबलैश्वर्यवीर्यशक्तिधैर्यतेजोऽपारकारुण्यसौशील्यवात्सल्यौदार्यादिस्वासाधारणप्रकृतिम् – स्वभावम्, अधिष्ठाय – स्वीकृत्य, आत्ममायया – स्वेच्छया, सम्भवामि – प्रादुर्भवामि ।

उक्तां स्वकीयां प्रकृतिमङ्गीकृत्य प्राकृतलेशवर्जितया क्षराक्षरनियन्त्र्या क्षराक्षरविलक्षणया दिव्यमनोहरमूर्त्या स्वसङ्कल्पेनैव हेतुना देवमनुष्यादिषु तत्तत्समानरूपेणाविर्भूतो भवामीत्यर्थः ।

STANZA 6

ajo'pi sannavyayâtmâ bhutânâm ishvaro'pi san;
prakritim svâm adhishthâya sambhavâmyâtmamâyayâ.

Translation- Though I am unborn and inexhaustible in My own nature; though I am the Lord of all living beings, I come into being by resorting to My own nature (My power of becoming) through My Mâyâ (My free will). || 6 ||

Commentary

Ajo'pi san - Though being birthless, **tathâ avyayâtmâ** - being imperishable in form, **tathâ bhutânâm-ishvaro'pi san** - as well as being controller of, **aksharpurushas,** i.e. imperishable Selves, also of the beings.

Ishvarah - means being the controller and self-willed, without forsaking any of My special Lordly powers like birthlessness, imperishability, rulership over all, self-dependency, all pervading nature, etc.

Svâm Prakritim - My own natural qualities, limitless in excellences like knowledge, power, wealth, vigour, energy, courage, luster, unbound compassion, politeness, affection, generosity, etc. Having such extraordinary essential qualities. **Adhisthâya -** Resorting to, **âtma- mâyayâ -** by My own will, **sambhavâmi -** I come into form.

Resorting to My above said extraordinary qualities natural to Me,

अनेन श्लोकेन – पुरुषोत्तमस्याविर्भावविधा, अप्राकृतविग्रहवत्त्वं जनिकारणं चोक्तम् । अत्र मायाशब्दो ज्ञानपर्यायः, सङ्कल्पपर्यायः, इच्छापर्यायश्चेति रामानुजाचार्यचरणाः । ग्रन्थान्तरेकृपादिपर्यायश्च । भगवत आविर्भावविधायां प्रमाणानि – 'अजायमानो बहुधाभिजायते' 'तस्य धीराः परिजानन्ति योनिम्' योनिम् – जन्मप्रकारम् । 'तमद्भुतं बालकमम्बुजेक्षणं चतुर्भुजम्' 'पित्रोः सम्पश्यतोः सद्यो बभूव प्राकृतः शिशुः' 'स वै किलायं पुरुषः पुरातनः' 'दुरवगमात्मतत्त्वनिगमाय तवात्ततनोः' 'स त्वं साक्षाद्विष्णुरध्यात्मदीपः' 'अजस्य जन्मोत्पथनाशनाय कर्माण्यकर्तुर्ग्रहणाय पुंसाम् । नन्वन्यथा कोऽर्हति देहयोगं परो गुणानामपि कर्मतन्त्रम्' इत्यादिश्रुतिस्मृतिपुराणादीनि ।

I manifest Myself by My own accord amongst gods, men, etc. I take up a beautiful and divine form similar to them which does not constitute of Mâyâ, which is distinct from and the controller of the perishable and the imperishable.

By this stanza, different modes of incarnations of the Lord; His form being beyond the hold of Prakriti; the purpose of His birth, etc., have been explained.

According to His Holiness Râmânujâchârya, here the word 'Mâyâ' is synonymous with knowledge or resolve or will. In other texts the alternative meaning Kripâ (favour), etc., is given. Here are the authoritative statements for the incarnations of the Lord - 'The unborn is born in different forms', 'Intelligent people know the mode of His birth', 'That wonderful child with lotus-like eyes having four hands', 'While the father was observing, He became a normal child', 'He is indeed the ancient Purusha', 'To manifest the truth which is difficult to understand, He, who has taken the form', 'You are indeed that Vishnu, the lamp of spirituality', 'The birth of the unborn is to guide the people, to destroy misconduct, the deeds of the non-doer are to attract the people', 'Indeed who else is able to hold the body which is beyond the qualities, and work with non attachment', etc. All these are statements from the Shruti, Smritis, Purânas, etc.

The authoritative statements supporting the fact that the Lord's divine forms are untouched by Prakriti are - 'Since long before I am here',

भगवतोऽप्राकृतविग्रहे प्रमाणानि– 'पूर्वमेवाहमिहासम्' 'तत्पुरुषस्य पुरुषत्वम्' 'आत्मैवेदमग्र आसीत् पुरुषविधः' 'पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्' 'हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात् सर्व एव सुवर्णः' 'दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम्' 'सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः' 'तस्य हैतस्य पुरुषस्य परमात्मनः' 'वासुदेवः परम्ब्रह्म बृहत्यक्षरधामनि । आदावेकोऽद्वितीयोऽभून्निर्गुणो दिव्यविग्रहः' 'एका मूर्तिरनिर्देश्या शुक्लां पश्यन्ति तां बुधाः । ज्वालामालोपरुद्धाङ्गीम्' 'ददर्श कृष्णं ग्रीष्मस्य कोटिसूर्यसमप्रभम् । द्विभुजं मूरलीहस्तं किशोरम्' 'सहोदितार्कायुतवद्भास्वरे तत्र तेजसि । वासुदेवं ददर्शासौ रम्यदिव्यासिताकृतिम्' इत्यादीनि श्रुतिस्मृतिपुराणादीनि ।

'That is the enormity of that Purusha', 'First of all the Self was present in the form of a person', 'He is the great person having the colour of the sun, beyond darkness', 'The person looks golden, having golden mustaches, golden hair, from top to toe He is golden', 'He alone stays in heaven, by Him alone all is pervaded', 'Who is true-willed, pure like the sky, doer of all deeds, fulfilled with all desires, consisting of all fragrances and tastes', 'The form of that person is golden colour like a magnificent garment embedded with pearls', 'The body of the Supreme Self is free from the combination of elements, i.e. divine, not mundane', 'Vâsudeva is the Supreme Self, residing in the vast imperishable abode', 'In the beginning there was only one without another, beyond the qualities, having the divine form', 'The intelligent ones see that unique, imperceptible, white form, surrounded by cluster of flames', '(He) saw Krishna dazzling like millions of suns in the summer; a small boy having two hands holding a flute in His hand', 'In the luster, like thousands of suns rising together, (He) saw Vâsudeva of a pleasant, white, brilliant, divine form', etc. All these statements are from Shruti, Smriti and Purânas.

Statements supporting His cause for taking births are - 'I will be born as the son of Devaki, O auspicious lady', 'I was born as your son, known as Prashnigarbha', 'I will manifest Myself in partial incarnation', 'I have given Myself to you thus that incarnation is named Datta', etc. These sentences are extracted from the Shreemad Bhâgavata. Through all of

जन्महेतौ प्रमाणानि – 'देवक्याः पुत्रतां शुभे ! प्राप्स्यामि' 'अहं सुतो वामभवं प्रश्निगर्भ इति श्रुतः' 'अंशकलयावतरिष्यामि' 'दत्तो मयाहमिति यद्भगवान् स दत्तः' इत्यादिभागवतवचनानि । एभिर्वाक्यैर्हरिजन्मसु स्वेच्छैव कारणमित्युक्तम् ॥ ६ ॥

ननु – कदा जन्मेति चेत्तत्रोच्यते – यदेति ।

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ! ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

हे भारत ! यदा यदा – यस्मिन् यस्मिन् समये । धर्मस्य– अस्तेयाहिंसादि–सदाचारस्य, मदेकान्तिकधर्मस्य च । ग्लानिः – भ्रंशो भवति । अधर्मस्य – शास्त्रनिषिद्धपरस्त्रीगमनापेयपानहिंसादिरूपस्य पापाचारस्य । अभ्युत्थानम्–वृद्धिर्भवति । लोके इति शेषः । तदा तदा हि–एवाहम् । आत्मानं सृजामि–स्वेच्छया देवमनुष्यादिरूपेण

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these statements it is propounded that the only cause for Lord's births is His own will. ‖ 6 ‖

To the doubt as to when the Lord takes birth the Lord answers in the stanza,**'Yadâ**…etc.'

STANZA 7

yadâ yadâ hi dharmasya glânir bhavati bhârata;
abhyutthânam adharmasya tadâtmânam srijâmyaham.

Translation- O Arjuna, whenever there is decline of Dharma and the rise of Adharma, I incarnate Myself. ‖ 7 ‖

Commentary

He bhârata - O Arjuna, **yadâ yadâ -** (whenever) at that time, **dharmasya -** of righteousness such as non-stealing, non-violence, etc., and of single-minded devotion to Me, **glânih -** decline, fall, **bhavati –** there is, furthermore **adharmasya -** of the misconduct (sinful acts) prohibited by the Shâstras such as keeping illicit contact with another's wife, drinking of liquor, violence, etc., **abhyutthânam** - rise, **loke iti sheshah** - in this world (should be added), **tadâ tadâ hi** - at that time, **aham -** I, **âtmânam srijâmi** - I am born, it means, I manifest Myself in the form of a god, or a man, etc., becoming visible to the eyes of all by My own will. This stanza indicates the time of the incarnation of the Lord. ‖ 7 ‖

सर्वजननयनगोचरतां प्रापयामीत्यर्थः । अनेन हरेराविर्भावसमयः सूचितः ॥ ७ ॥

ननु – किंकरणार्थं जन्मेत्यत्राह–परीति ।

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

साधूनाम्–सद्दर्शनेच्छावतां, मद्वियोगेन शरीरधारणपोषणादिकं कर्तुमसमर्थानां, मन्नामकीर्तनचेष्टितस्मरणेन कथञ्चित् प्राणान् धारयतां, मदेकपरायणजनानाम् । परित्राणाय–मन्मूर्तिमत्कर्मदर्शनादिदानेन रक्षणाय । दुष्कृताम्–तत्प्रतिकूलवर्तिनां दुष्टजनानां, कामक्रोधादिदुःस्वभावानां च । विनाशाय–संहननाय । धर्मसंस्थापनार्थाय–धर्मस्य शास्त्रीयस्य मदुपासनरूपस्य, स्थापनाय–

Indeed, for what purpose He takes birth is explained in the stanza **'Pari…**etc.'

STANZA 8

paritrânâya sâdhunâm vinâshâya cha dushkritâm;
dharma samsthâpanârthâya sambhavâmi yuge yuge.

Translation- For the protection of the good and for the destruction of evildoers, and also for the establishment of Dharma, I incarnate Myself from age to age. ‖ 8 ‖

Commentary

Sâdhunâm - Of those who wish to see Me, those who are unable to sustain their body due to the pain of separation from Me and who can barely keep alive by remembering My divine deeds and chanting My name, who totally adhere to Me, **paritrânâya** - to protect, by offering them the vision of My form, My works, etc., **dushkritâm** - of the wicked men who behave against the said conduct, and who are, by nature, full of lust, anger, etc., **vinâshâya** - for the destruction.

Dharma-sansthâpanârthâya - Dharmasya - of righteousness, in the form of My worship as guided by Shâstras, Sthâpanâya - for establishing by way of teaching as well as practicing. By taking up a form which is all compassionate, **yuge yuge** - from age to age, **sambhavâmi -** I manifest Myself.

बोधनेन, आचरणेन चावस्थापनार्थं च। करुणार्द्रया मूर्त्या। युगे युगे– प्रतियुगम्, सम्भवामि–सर्वेषु युगेष्वाविर्भूतो भवामीत्यर्थः ॥ ८ ॥

अथ स्वजन्मकर्मणोर्ज्ञानस्य माहात्म्यं वदति–जन्मेति।

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ! ॥ ९ ॥

मे–कर्महेतुकहेयत्रिगुणकार्यदेहयोगलक्षणजनिरहितास्य, समग्रदिव्यगुणगणपरिपूर्णस्य च मम। सद्रक्षणाय स्वीकृतं जन्म, कर्म–चेष्टितं च। दिव्यम्–प्रकृतिजनितगुणलेशवर्जितं श्रोतृजनमोक्षविधायकमेवेति यस्तत्त्वतो वेत्ति–जानाति। हे अर्जुन ! सः–पुरुषः, देहम्–वर्तमानं शरीरम्, त्यक्त्वा पुनर्जन्म नैति, किन्तु–मामेव एति– प्राप्नोति ॥ ९ ॥

Now the Lord speaks about the importance of the knowledge of His birth and deeds in the stanza **'Janma...**etc.'

STANZA 9

janma karma cha me divyam evam yo vetti tattvatah;
tyaktva deham punarjanma naiti mâmeti so'rjuna.

Translation- He who rightly knows the secret of My birth and actions, on leaving the mortal body, is not reborn, but comes to Me, O Arjuna. || 9 ||

Commentary

Me - Myself, who is endowed fully, with multitude of divine qualities, who is devoid of birth, unlike ordinary beings whose birth is caused by Karma which is the product of the three Gunas (qualities of Prakriti). **Janma karma cha** - My birth, which is for the protection of the righteous, and My divine works, **divyam** - divine, devoid of an iota of qualities of Prakriti, which certainly serves as a means to the liberation of the listeners, **yah tattvato vetti** - who knows in truth, the secret of My life and work, **he arjuna** - O Arjuna, **sah** - that person, **deham** - present body, **tyaktva** - after leaving, **punarjanma na eti** - does not get rebirth, **kintu** - but, **mâmeva eti** - (he) comes to Me alone. || 9 ||

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

वीतरागेति । वीतरागभयक्रोधाः – रागो मदन्यत्र प्रीतिः, भयम्–कालभीतिः, क्रोधो मन्युश्च, मज्जन्मकर्मदिव्यत्वज्ञानेन वीताः–विगता रागादयो येभ्यस्ते । अत एव मन्मयाः – अहमेव प्रधानो येषां ते । अत एव मामुपाश्रिताः – मामेव आश्रिताः । ज्ञानतपसा–ज्ञानम्–मत्स्वरूपमाहात्म्यज्ञानम्, तपश्च–मदुक्तधर्मश्च, तयोर्द्वन्द्वे एकवद्भावः, तेन पूताः–शुद्धाः निरस्तसमस्ताविद्याजानितदोषगन्धाः । सन्तः, बहवो मद्भावमागताः – मम यो भावः – स्वभावः मद्भावः, अक्षरत्वम्, तं प्राप्ताः । तत्र श्रुतिः – 'तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' इति ॥ १० ॥

STANZA 10

vitarâgabhayakrodhâ manmayâ mâm upâshritâh;
bahavo gnyâna tapasâ putâ madbhâvam âgatâh.

Translation- Many, purified by penance in the form of knowledge of My divine form, becoming absorbed in Me through single-minded devotion, becoming free from desire, fear, and anger, and taking refuge in Me, have attained My state. ‖ 10 ‖

Commentary

Vita-râga-bhaya-krodhâh - Râgah - love for objects other than Me, Bhayam - fear of death and Krodho - anger; by knowledge of My divine birth and deeds, Vitah - from whom attachment, etc., have disappeared. **Ata eva** - Therefore, **manmayâh** - absorbed in Me, for whom I am the only object of love, **ata eva** - therefore, **mâm upâshritâh** - who seek shelter in Me alone, **gnyâna-tapasâ** - **gnyânam** - the knowledge of greatness of My form, **tapas cha** - and practice of the righteous code as said by Me, these two (knowledge of My divine excellence and penance) mean the same thing, **tena putâh** - the saints who have become purified by that, whose trace of impurity caused by nescience is also dispelled completely, **bahavo** - many**, madbhâvam-âgatâh** - Madbhâvah - My essential nature, i.e. imperishability, Âgatâh - have reached that state. Thus runs the Shruti, 'Then the wise reaches that spotless, highest equality, by cleansing out their merits and sins…etc.' ‖ 10 ‖

भक्ताभिलषितप्राप्यवस्तुभेदेन स्वोपासनफलभेदं वदति– ये यथेति ।

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ ! सर्वशः ॥ ११ ॥

ये–ज्ञानिनो जिज्ञासव आर्ता अर्थार्थिनश्च जनाः, यथा–येन प्रकारेण निष्कामत्वेन सकामत्वेन च, माम्–सर्वकर्मफलप्रापकं सर्वनियन्तारम्, प्रपद्यन्ते–सेवन्ते । तान् – उक्तविधान्, अहम्, तथैव–मदुपासनेप्सितवस्तुप्रदानेनैव, भजामि–अनुगृह्णामि, अनुग्रहं करोमि, न वैपरीत्येनेत्यर्थः । किं बहुनोक्तेन ? हे पार्थ ! सर्वशः – सर्वेमनुष्याः, परमदयालोर्मम वर्त्म–जीवोपरि परमदयया यथाधिकारं मदुदितं देवतान्तरयजनरूपं वेदमार्गम्, अनुवर्तन्ते–अनुसरन्ति, तानपि तथैव भजामि–तत्तदपेक्षितफलं ददामीत्यर्थः ॥११॥

The Lord explains the gain of different fruits of His worship as per the different desires of the devotees in the stanza, **'Ye yathâ**…etc.'

STANZA 11

ye yathâ mâm prapadyante tâmstathaiva bhajâmyaham;
mama vartmânuvartante manushyâh pârtha sarvashah.

Translation- O Arjuna! In whatever manner people worship Me, I favour them accordingly. Ultimately all follow My way. || 11 ||

Commentary

Ye – Those four types of people - wise, seekers of knowledge, distressed and desirers of wealth, **yathâ -** in whichever manner, with or without desire, **mâm** - to Me, bestower of fruits of all deeds and controller of all, **prapadyante -** resort (to Me), **tân -** to them, who are as said before, **aham** - I, **tathaiva** - in the same manner, giving desired fruits according to their worship, **bhajâmi -** bless, do favour; means I do not give in the opposite way.

What more needs to be said? **He partha** - O Arjuna, **sarvashah** - all men, **mâm -** to Me, highly compassionate as I am, **mama vartma,** the way of the Vedas; as Myself, being compassionate towards beings, have taught in the form of worship of other deities as per eligibility of worshippers, **anuvartante -** follow, **tân api tathaiva bhajâmi -** means, I give fruits as per their expectations. || 11 ||

तदेव दर्शयति–काङ्क्षन्त इति ।

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

काङ्क्षन्त इति । कर्मणाम्–वेदोक्तानामिन्द्रादिदेवोपासनक्रियाणाम् । सिद्धिम्–स्वर्गपुत्रपश्वन्नादिफलम्, काङ्क्षन्तः–काङ्क्षमाणाः सन्तः । इह–मानुषे लोके, देवताः–इन्द्रादिदेवान्, यजन्ते–आराधयन्ति, तेषामिहामुत्र च, कर्मजा–स्वकृतकर्मोत्पन्ना । सिद्धिः–प्राकृतफलम्, क्षिप्रम्–आशु भवति । अतः प्रायो मां न साक्षात् यजन्ते ।

सर्वान्तर्यामिणः सर्वनियन्तुः सर्वफलदातुर्मम सर्वैर्वेदोदितैः कर्मभिः समाराधनमृते, एकान्तिकभक्तिं च विना, जनो मदीयाक्षरधाम, मदीयानन्दं च, न

The Lord indicates the same in the stanza **'Kângkshantah…**etc.'

STANZA 12

kângkshantah karmanâm siddhim yajanta iha devatâh;
kshipram hi mânushe loke siddhir bhavati karmajâ.

Translation- Those who perform worship and sacrifice to the gods with desire of fruits, success born of such religious acts ensues quickly to them in this world. ||12||

Commentary

Karmanâm - Of the act of worship of gods like Indra, etc., as per directed by the Vedas, **siddhim -** the fruits like heaven, progeny, cattle, food, etc., **kângkshantah** - men being desirous of, **iha -** in the world of human beings, **devatâh yajante -** perform worship of gods like Indra, etc., **teshâm iha amutra cha -** to those men, in this world and in the other world, **karmajâ -** produced by their own deeds, **siddhih -** worldly results, **kshipram** - are quickly gained. Therefore, possibly people do not worship Me directly.

It means, without performing works as per directed by the Vedas, and without unswerving devotion (to Me) who am the inner substance of all, the controller of all, the giver of results of all deeds; men will not be able to attain My imperishable abode and My bliss. || 12||

प्राप्नोतीति भावः ॥ १२ ॥

अथ कर्मणां स्वाराधनाय कर्तव्यतां द्रढयन्नाह – चातुर्वर्ण्यमिति

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

मया, गुणकर्मविभागशः – गुणाः सत्त्वादयः, कर्माणि – शमदमादिशौर्य–धैर्यादिकृषिवाणिज्यादिपरिचर्यादीनि ब्राह्मणादीनां धर्मभूतानि च, तेषामुभयेषां विभागेन । चातुर्वर्ण्यम् – चत्वारो वर्णाः चातुर्वर्ण्यम्, 'चातुर्वर्ण्यादीनाम्' 'इत्यनेन स्वार्थे ष्यञ्' 'तद्धितार्थे' इति तत्पुरुषः । तत्प्रभृति सर्वं जगत् सृष्टम्, सृष्टिप्रदर्शनेन रक्षणादिग्रहणम् । तस्य – गुणकर्मविभागेन सृष्टस्य विचित्रस्य जगतः । कर्तारमपि क्षत्रज्ञकर्मानुगुणसमीचीनासमीचीनदेहादिकर्तृत्वेन हेतुना वस्तुतोऽकर्तारमेव मां विद्धि ।

So to stress the necessity of doing works He says, '**Châturvarnyam…**etc.'

STANZA 13

châturvarnyam mayâ srishtam gunakarma vibhâgashah;
tasya kartâram api mâm viddhyakartâram avyayam.

Translation- The system of four classes was created by Me according to the divisions of qualities of Prakriti and duties. Though I am their creator, know Me to be the non-doer and immutable. || 13||

Commentary

Mayâ - By Me, **guna-karma-vibhâgashah** - Gunâh - qualities like Sattva, etc., and according to those natural qualities, Karmâni - acts like observing tranquility, self restraint, etc., (assigned to a Brâhman), valour, courage, etc., (assigned to a Kshatriya), farming, trade, etc., (assigned to a Vaishya) and service, etc., (assigned to a Shudra); by division of these both (qualities and acts), **châturvarnyam** - four-fold order of class (caste). This meaning is suggested by the compound word **'châturvarnya'** as per the grammatical rule "**Tadhitârthe**". **Srishtam -** Ever since, from the beginning of the creation of the world. By the word 'creation', protection, etc., is to be understood, **tasya** - of the world full of varieties, created according to the divisions of qualities and work, **kartâram api** - also

कथम्भूतम् ? अव्ययम् – सत्त्वादिगुणविभागानुगुणं कर्मविभागमनुसृत्य विचित्रसृष्टयादेः कर्तृत्वेन तत्तत्कर्तृत्वाद्यभिमानजनितविकारलेशशून्यतया सर्वथा निर्विकारमविनाशिस्वरूपम् । विद्धि – जानीहिति सम्बन्धः ॥ १३ ॥

तदेव परमेश्वरस्य कर्तृत्वमकर्तृत्वं च सोपपत्तिकं वदति – नेति ।

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

कर्माणि – विषमसृष्टिसर्गाद्या मत्क्रियाः, मां न लिम्पन्ति – न बध्नन्ति, मयि कर्तृत्वेन संलग्नानि न भवन्तीत्यर्थः । देवमनुष्यादयः समीचीनासमीचीनभावा न मया कृताः, किन्तु – जीवानां शुभाशुभकर्मभेदकृता इति भावः । किञ्च – मे

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being the creator of bodies, etc., as per good or bad deeds of the soul (Kshetragnyas), **akartâram eva mâm viddhi -** understand Me as truly non-doer (non-agent).

How is that? **Avyayam -** (Myself) being immutable in every way, and imperishable, because of being void of mutations produced by the sense of doer-ship of the acts like that of the diverse creation, differentiated according to the divisions of qualities like Sattva, etc., and the assigned duties according to those qualities and class, **viddhi -** know this fact (it is the relation). || 13||

The Lord explains that very doer-ship and non-doer-ship in detail, in the stanza **'Na**…etc.'

STANZA 14

na mâm karmâni limpanti na me karmaphale sprihâ;
iti mâm yo'bhijânâti karmabhir na sa badhyate.

Translation- Works do not contaminate Me. In Me there is no desire for the fruits of actions. He who knows Me thus is also not bound by actions. || 14||

Commentary

Karmâni - My works like creating worlds of varied nature, etc., **mâm na limpanti -** do not bind, touch or defile Me. The meaning is 'they (works) do not cling to Me by the sense of doer-ship'. Gods, human-

कर्मफले स्पृहा नास्ति । क्षेत्रज्ञानां समीचीनासमीचीनदेहभोगादिविचित्रफलभेदप्राप्तौ क्षेत्रज्ञकर्मणां प्रधानत्वम्, तेषां कर्मफलप्रदानायोत्पत्तिस्थितिप्रलयरूपाणां कर्मणां निःस्पृहे मयि तत्तत्कर्मसापेक्षमेव कर्तृत्वमस्तीति भावः । तथा च सूत्रकारः – 'वैषम्यनैर्घृण्ये न, सापेक्षत्वात्, तथा हि दर्शयति' सूत्रस्यास्यायमर्थः – परमेश्वरेण कृतायां सृष्टौ क्षेत्रज्ञानां कमनीयाकमनीयदेहभोगस्थानादिप्रदाने, वैषम्यम् – असमत्वम्, क्षेत्रज्ञदुःखजनकजगत्कृतौ नौर्घृण्यम् – निर्दयत्वं च वैषम्यनैर्घृण्ये, ते द्वे परमेश्वरस्य न स्तः, सापेक्षत्त्वात् – विषमसृष्टौ क्षेत्रज्ञपुण्यपापानामपेक्षितत्त्वात् । तथा हि दर्शयति – तेन प्रकारेण श्रुतिः श्रावयति – 'साधुकारी साधुर्भवति पापकारी पापो भवति'ति ।

तथा चोक्तं पराशरेण – 'निमित्तमात्रमेवासौ सृज्यानां सर्गकर्मणि ।

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beings, etc., good and bad (high and low) entities, etc., are not created by Me, **kintu -** (however) they are done by the difference of good and bad deeds of beings, (not due to Me.) **Kincha -** Moreover, I do not have desire for results of deeds. For different bodily enjoyments (fruits), good or bad, experienced by Kshetragnyas, they themselves are mainly responsible. For giving the results of their deeds through creation, sustenance and destruction, I, who am indifferent, have relative doer-ship only. (This is the purport.)

Also Sutrakâra has said - 'Vaishamyanairghrinye na, sâpekshatvât', (Brahmasutra - 2.1.34). The meaning of this Sutra is - "In this world created by the Lord giving proportionate or disproportionate bodies, etc., as the seat of enjoyment, Vaishamyam - difference, inequality making the world unhappy for souls, Nairghrinyam - and cruelty, these two - inequality and cruelty - in this world are not of the Lord, because of them being relative to merits and vices done by the souls."

Shruti speaks in the same way - 'The doer of good becomes good; the doer of evil deeds becomes a sinner'.

In this regard what sage Parâshara has said is explained by Shreemad Râmânujâchârya as follows - 'In the world of beings, He, the Lord is only the operative cause. That, from which the creative forces spring, constitutes the material cause (Pradhâna) in the form of the old deeds of the Selves. Leaving aside the operative cause, the being that

प्रधानकारणीभूता यतो वै सृज्यशक्तयः ॥ निमित्तमात्रं मुक्त्वैकं नान्यत् किञ्चिदपेक्षते। नीयते तपतां श्रेष्ठ ! स्वशक्त्या वस्तु वस्तुताम्' इति ।

अत्र श्रीमद्रामानुजाचार्यकृतः श्लोकार्थः – 'सृज्यानां क्षेत्रज्ञानां सृष्टेः निमित्तकारणमात्रमेवायं परमपुरुषः, देवादिविचित्रभावस्य तु प्रधानं कारणं सृज्यभूतक्षेत्रज्ञानां प्राचीनकर्मशक्त्य एव । अतो निमित्तमात्रं मुक्त्वा – सृष्टेः कर्तारं परमपुरुषं मुक्त्वा, इदम् – क्षेत्रज्ञवस्तु, देवादिविचित्रभावे नान्यदपेक्षते, स्वगतप्राचीनकर्मशक्त्यैव देवादिवस्तुभावमुपनीयत इत्यर्थः' ।

इत्येवमुक्तप्रकारेणोत्पत्त्यादेः कर्तारमप्यकर्तारम्, उत्पत्त्यादिकर्मफलासक्तिवर्जितं च माम्, योऽभिजानाति । सः, कर्मभिः मत्प्राप्तिविरोधिभिः फलासक्तिकारणैः प्राक्तशुभाशुभैः, न बध्यते विमुच्यत इत्यर्थः ॥ १४ ॥

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becomes embodied in the form of god or any other one, does not require the help of any other thing whatsoever. A thing is led into the condition in which it is, O best of ascetics, only by his own potentiality, by power of his own Karma'. (Vishnu Purâna - 1.4.51-52)

As it is already said, in respect of creation, etc., Myself, being an agent and still a non-agent, and having no desire for result of works like creation, etc., one who knows Me thus, **sah** - He (that person), **karmabhih** - by the past good or evil deeds which obstruct the path to obtain Me, by causing attachment to fruits, **na badhyate** - is not bound, is released. That is the meaning. || 14 ||

STANZA 15

evam gnyâtvâ kritam karma purvair api mumukshubhih;
kuru karmaiva tasmât tvam purvaih purvataram kritam.

Translation- Knowing thus, even ancient spiritual seekers did work. Therefore, you too do work as the ancients did in the olden times. || 15 ||

Commentary

Evam - In this way, knowing My pure, stainless character, the work was done also by the sinless seekers of olden times like Vivasvat, Shrâddhadeva and others. **Tasmât -** Therefore, knowing this kind of essential nature of Mine, work was done by the ancients as per My teach-

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

एवमिति । एवं निर्लेपं मत्स्वरूपं ज्ञात्वा, नष्टाघैः पूर्वैरपि विवस्वच्छ्राद्धदेवादिभिरपि मुमुक्षुभिः कर्म कृतम् । तस्मात्त्वमपि एवं मत्स्वरूपं ज्ञात्वा पूर्वैः कृतं पूर्वतरं प्राचीनं पूर्वस्मिन् काले मयैवोक्तं कर्म कुरु। फलासक्तिरहितं मद्भक्तिसहितं च कर्मयोगमेव कुरु ॥ १५ ॥

उक्तस्य कर्मणः स्वरूपं प्रबोधयन् वदति – किं कर्मेति ।

किं कर्म ? किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

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ing in the olden times, **tvam api karma kuru -** in the same way you also perform action, follow the path of action without attachment to fruits and with devotion towards Me. ||15||

To explain the nature of action as said before (He) says **'Kim karma**…etc.'

STANZA 16

kim karma kim akarmeti kavayo'pyatra mohitâh;
tat te karma pravakshyâmi yajgnyâtvâ mokshyase'shubhât.

Translation- What is action and what is non-action? In respect of these questions even the wise are puzzled. Therefore I shall teach you the truth about action, knowing which you will be freed from impure bondage. || 16||

Karma - What kind of work should spiritual seekers do? **Akarma -** What is non-action in the form of knowledge? Here the word Karma should be understood as the work done as directed by the Shâstras, without attachment to results, and along with worship of the Lord. By the word Akarma, i.e. non-action, appropriate knowledge of the true nature of the Self who performs acts and of the Supreme Self for whom the acts of worship is done, is said. **Atra -** In respect of the nature of Karma and Akarma, **kavayo'pi -** even men having discriminative ability, **mohitâh -** (are puzzled) do not truly know, **tat -** that action, associated with knowl-

कर्म – मुमुक्षुभिः कर्तव्यं कर्म किम् ? अकर्म – ज्ञानं च किम् ? फलासक्तिरहितं परमेश्वरोपासनसहितं च शास्त्रीयं कर्म कर्मशब्देनेह बोध्यम् । कर्मानुष्ठातुरात्मनः, कर्मणोपास्यपरमात्मनश्च यथार्थज्ञानमकर्मशब्देन कथ्यते । अत्र – कर्माकर्मणोर्विषये, कवयोऽपि – विवेकिनोऽपि, मोहिताः – तत्त्वतो न विदन्ति । तत् – ज्ञानमिश्रं कर्म, ते तुभ्यम्, प्रवक्ष्यामि । यत् ज्ञात्वा । अशुभात् – बन्धनहेतुभूतादज्ञानात्, मोक्ष्यसे ॥ १६ ॥

कर्मतदन्तर्गतज्ञानयोर्दुर्बोधतां दर्शयति – कर्मण इति ।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

कर्मणः – मोक्षसाधनभूतायां कर्मणः कर्तव्यतायां बोद्धव्यम् ज्ञातव्यमस्ति ।

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edge. **Te** -To you, **pravakshyâmi -** I am going to tell, **yad gnyâtvâ -** knowing which, **ashubhât -** from ignorance which causes bondage, **mokshyase** - you will be released. || 16 ||

Lord denotes the obscuring nature of action and the knowledge inherent therein in the stanza '**Karmanah**…etc.'

STANZA 17

karmano hyapi boddhavyam boddhavyam cha vikarmanah;
akarmanashcha boddhavyam gahanâ karmano gatih.

Translation- Indeed you ought to know about Karma (deeds which lead you to liberation.) Likewise you ought to know about Vikarma (deeds prescribed by the Vedas). You also ought to know about Akarma (non-action in the form of knowledge of the Self and the Supreme Self.) Thus the course of work is hard to understand. || 17 ||

Commentary

Karmanah - The truth about deeds, which are the means to liberation, (those ought to be done), **boddhavyam -** is to be understood. **Vikarmanah** - Acts becoming of varied nature because of different forms of rites prescribed by the Vedas yielding different results; and on account of the need to collect material required for those rites. So that which becomes a thing of varied nature is mentioned by the word 'Vikarma'. It

विकर्मणः – नानाविधवेदोक्तकर्मणामनेकफलतया, तत्साधनभूतवस्तुसम्पादन-रूपतया च, विविधत्वं प्राप्तं कर्म विकर्मशब्देनोच्यते, तस्य विकर्मणश्च नानाविधाकारे बोद्धव्यमस्ति । अकर्मणश्च – आत्मपरमात्मज्ञानस्य स्वरूपे बोद्धव्यमस्ति । एवं कर्मणस्त्रिविधस्य गतिर्गहना, तत्त्वं दुर्ज्ञेयमित्यर्थः ।

अनेकविधवेदोदितनित्यनैमित्तिकादौ, तत्साधनभूतद्रव्यसम्पादनादौ च कर्मणि, नानाविधफलविशेषकृतविविधत्वं त्यक्त्वा मोक्षप्रदभगवत्प्रसन्नतारूपैक-फलत्वेन सर्वकर्मणां कर्तव्यतानुसन्धानं यत् तत् विकर्मणि बोद्धव्यमस्तीति 'व्यवसायात्मिका बुद्धिरेकेह' इत्यत्रोक्तम् ॥ १७ ॥

कर्माकर्मणोर्बोद्धव्यं निगदति – कर्मणीति ।

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

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should be understood in this way as work comprising of manifold activity. **Akarmanah cha -** By non-action the knowledge of the Self and Supreme Self is to be understood. In this way, the nature of three-fold Karma is **gahana** - obscuring, means the truth about it is difficult to understand.

Relinquishing diversity in the acts prescribed by the Vedas in the form of daily rites, occasional rites, etc., caused by various results attached to particular acts, all deeds should be done concentrating on only one fruit, i.e. attainment of liberation in the form of favour of God. This meaning should be understood by the word 'Vikarma', as it is said (by the Lord Himself) "The resolute intellect is only one." || 17||

Now the Lord advises about what should be understood by action and non-action, in the stanza **'Karmâni…**etc.'

STANZA 18

karmanyakarma yah pashyed akarmani cha karma yah;
sa buddhimân manushyeshu sa yuktah kritsnakarmakrit.

Translation- While following the path of action, he who sees non-action in action and also action in non-action is wise among men. He is worthy and doer of all auspicious deeds. || 18||

कर्मणि – भगवत्प्रसन्नतारूपैकफलेच्छया क्रियमाणे कर्मयोगे । अकर्म – आत्मावलोकनसाधनभूतं ज्ञानं स्थितं यः पश्येत् । तथा अकर्मणि – ज्ञाने, कर्म स्थितं पश्येत् । आत्मावलोकनसाधनरूपे ज्ञानयोगे यः कर्म कर्तव्यम् – वर्णाश्रमप्राप्तं देहयात्राप्राप्तं च पश्येदात्मावलोकनतः पक्व ज्ञानयोगेऽपि भक्तिविततिरूपश्रवण–कीर्तनादिरूपं कर्मास्तीति यः पश्येदित्यर्थः । मनुष्येषु सः बुद्धिमान् – समग्रश्रुतिस्मृतिसिद्धान्तवित् । सः युक्तः – ज्ञाननिष्ठः । स एव कृत्स्नकर्मकृत् – समग्रसत्कर्मकृद्भवति ॥ १८ ॥

कर्मयोगे ज्ञानांशस्य गुणं वदति – यस्येति ।

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

Commentary

Karmani - In the path of action which is undertaken only to gain the favour of the Lord, **yah pashyet akarma -** he who perceives knowledge which is the means to visualise the Self. **Akarmani -** In knowledge, **karma sthitam yah pashyet** - he who perceives action, in non-action, i.e. Yoga of knowledge which is the means of visualising the Self, **karma yah pashyet** - he who perceives action that ought to be done as per class and stage of life, and for sustenance of the body. The intended meaning is even in the state of matured Gnyâna Yoga brought about by the practice of visualising the Self, one who recognises that there is (remains) Karma in the from of listening to and singing glories of the Lord, **manushyeshu sah buddhimân** - he is the wise among men, knower of the truth of all Shâstras, **sah yuktah** - he is devoted to knowledge, **sa eva kritsna-karmakrit -** he alone is the doer of all auspicious deeds. || 18 ||

Here the Lord advises the importance of knowledge, which is part of the path of action in the stanza **'Yasya…**etc.'

STANZA 19

yasya sarve samârambhâh kâmasankalpa varjitâh;
gnyânâgni dagdhakarmânam tam âhuh panditam budhâh.

Translation- He, whose all undertakings are free from desire

यस्य–कर्मयोगिनः, सर्वे समारम्भाः – सम्यगारभ्यन्त इति समारम्भाः – सत्कर्माणि। कामसङ्कल्पवर्जिताः – कामः – फलासक्तिः, सङ्कल्पः – देहेन सह सत्त्वादिगुणैश्च सह क्षेत्रज्ञस्यैकीभावेन ग्रहणं च, ताभ्यां कामसङ्कल्पाभ्यां वर्जिताः, प्रकृतिविलक्षणक्षेत्रज्ञस्वरूपानुसन्धानेन कामसङ्कल्परहिता इत्यर्थः । अत एव ज्ञानाग्निदग्धकर्माणम् – आत्मयाथात्म्यज्ञानरूपेणाग्निना दग्धकर्माणम् । तमेतं कर्मकर्तव्यताकुशलं कर्मयोगिनम्, बुधाः, पण्डितम्–बुद्धिमन्तमाहुः ॥ १९ ॥

एतदेव प्रपञ्चयति – त्यक्त्वेति ।

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ २० ॥

कर्मफलासङ्गम् – सत्कर्मणि फलासक्तिम्, त्यक्त्वा। नित्यतृप्तः – नित्ये

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and delusive identification of the body with the Self, and whose actions are burnt up in the fire of knowledge; the wise describe him as a man of discrimination (of knowledge). || 19 ||

Commentary

Yasya - Of the person who follows the path of action, **sarve samârambhah** - all undertakings, i.e. righteous deeds, **kâmasankalpavarjitâh** - Kâmah - attachment to fruits, Sankalpah - mental identification of the Self (Kshetragnya) with the body and Gunas, i.e. qualities (of Prakriti) like Sattva, Varjitâh - being devoid of desire and sentiment of Self-body identification, on account of constant attention to the essential nature of the Self,which is quite distinct from Prakriti. Therefore **gnyânagni-dagdha karmânam** - whose actions are burnt out in the fire (in the form) of knowledge of the true nature of the Self, **tam** - to him, who follows the path of action, expert in performing obligatory acts, **budhâh** - wise, **panditam âhuhu** - is described as a man of discrimination. || 19 ||

The Lord explains further the same point in the stanza **'Tyaktvâ**…etc.'

STANZA 20

tyaktvâ karmaphalâsangam nityatripto nirâshrayah;
karmanyabhipravritto'pi naiva kinchit karoti sah.

अविनाशिसुखे तृप्तः – सन्तुष्टः, निराश्रयः – नश्वरे प्राकृतवस्तुन्याश्रयबुद्धिरहितः, यः । सः कर्मण्यभिप्रवृत्तोऽपि किञ्चिञ्चित् नैव करोति ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

निराशीरिति । निराशीः – निर्गताः –निवृत्ताः, आशिषः–फलाकांक्षाः यस्मात् । यतचित्तात्मा – यतम् – वशीकृतम्, चित्तम् – आत्मा – बुद्धिश्च येन स तथोक्तः । त्यक्तसर्वपरिग्रहः – त्यक्ताः सर्वे परिग्रहा येन सः, परमात्मसुखैकप्रयोजनतया सांसारिकपदार्थेषु ममतारहित इति भावः । जीविताविधि केवलं शारीरम् – शरीरनिर्वाहोपयोगि, कर्म कुर्वन् कल्विषम् – दोषम्, न आप्नोति नैव प्राप्नोतीत्यर्थः ॥ २१ ॥

Translation- Having renounced attachment to fruits of actions, being ever content with the eternal Self and having none to be dependent upon, such a person, even though engaged in works, really does not act at all. ||20||

Commentary

Karma-phalâsangam - Attachment to fruits of good deeds, **tyaktvâ** - having renounced, **nityatriptah** - who is ever content in eternal, imperishable happiness, **nirâshrayah** - whose mind is not interested in worldly, perishable objects, or worldly matters, **sah karmani abhipravritto'pi kinchit naiva karoti** - he is really inactive even while doing the deeds. || 20||

STANZA 21

nirâshir yatachittâtmâ tyaktasarvaparigrahah;
shâriram kevalam karma kurvannâpnoti kilbisham.

Translation- One who is free from desire of fruits, with his intellect and mind under control, having renounced the sense of possession in all worldly objects, he, even while doing bodily work, does not incur sin. || 21||

Commentary

Nirâshih - Expectations of fruits from which have departed, **yatachittâtmâ -** Yatam - brought under control, Chittam - mind and Âtmâ -

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

यदृच्छेति । यदृच्छालाभसन्तुष्टः – अयाचितोपस्थितो लाभो यदृच्छालाभः, अयाचितान्नादिप्राप्तिरित्यर्थः, तेन सन्तुष्टः । द्वन्द्वातीतः – स्वेन क्रियमाणे धर्म्ये कर्मणि, मोक्षहेतुभूतशमदमादिसाधने च, स्वभावतः प्राप्तानि द्वन्द्वानि शीतोष्णादीनि, अतीतः – अतिक्रम्य वर्तमानः, तन्मर्षणशील इत्यर्थः । विमत्सरः – अन्यपुरुषप्रापितस्य दुःखस्य कारणभूतं मम प्रारब्धकर्मैवेति विवेकेन स्वदुःखाधायकेविगतमत्सरः, सर्वत्र निर्वैर इत्यर्थः । सिद्धावसिद्धौ च समः – युद्धादिकर्मसु जयपराजयरूपयोः सिद्ध्यसिद्ध्योः समः – निर्विकारः, आरब्धेषु

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intellect, (the person by whom mind and intellect are brought under control), **tyakta-sarva-parigrah** - the person who has renounced all belongings, for the sake of the bliss of the Supreme Self; means - renounced the sense of possession for worldly objects, **kevalam shâriram** k**arma** - acts useful for livelihood only, **kurvân -** while doing, **kilbisham na âpnoti** - means does not incur sin at all. || 21 ||

STANZA 22

yadricchâlâbhasantushto dvandvâtito vimatsarah;
samah siddhâvasiddhau cha kritvâpi na nibadhyate.

Translation- Being satisfied with whatever may have been gained by chance, remaining beyond the dualities like sadness-happiness, etc., while doing Shâstric work helpful to liberation, free from ill-will towards others, who remains even-minded in success and failure, though he acts, he is not bound by the fruits of work. || 22 ||

Commentary

Yadricchâ-lâbha-santushtah - Yadruccha-lâbha **-** The gain which is unsought for, i.e. such as food, etc., chance may bring, satisfied by that, **dvandvâtitah** - Dvandva **-** dualities like cold and hot, experienced while doing work as per religious duties and practicing means like restrain of mind and senses, etc., leading to liberation, Atitah - remains beyond, enduring those dualities (it is the meaning), **vimatsarah** - who is free from

कर्मसु सम्पूर्णतां प्राप्तेषु, अप्राप्तेषु, वैपरीत्यं गतेषु च, हर्षशोकादिविकाररहित इति भावः । एवम्भूतः सन् वर्णोदितमाश्रमोचितं च शास्त्रीयं कर्म कृत्वापि नानाविधैस्तत्फलैर्न निबध्यते – तत्फलानि तं पुरुषं न निबन्धन्तीत्यर्थः ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

किञ्च – गतसङ्गस्येति । ज्ञानास्थितचेतसः – ज्ञाने परमात्मवेदनेऽवस्थितं चेतो यस्य, अत एव गतसङ्गस्य–आत्मपरमात्मेतरवस्तुनि विगतासक्तेः, अत एव मुक्तस्य, सकलैर्हेयैर्मुक्तस्य रहितस्येति यावत् । यज्ञाय–यागाद्यर्थम्, यद्वा– यज्ञशब्द–

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hostile feelings, with discretion that - 'the sorrow caused by other people is due to my own destiny alone' having no enmity to others (It is the meaning.)

Siddhâ-vasiddhau cha samah - Siddhau-asiddhau - success or failure in the form of victory or defeat in war-like acts (this is the meaning), **samah -** means unmoved, even-minded, who is void of joy and sorrow in regard to the work undertaken, may it be accomplished fully or remained incomplete or gone in the opposite way; being thus. **Krutva api na nibadhyate** - Even while doing work guided by the Shâstras as per class or stage of life, (he) is not bound by their different types of fruits. It means those fruits do not affect that person. || 22 ||

STANZA 23

gatasangasya muktasya gnyânâvasthitachetasah;
yagnyâyâcharatah karma samagram praviliyate.

Translation- In the case of one whose mind is established in the knowledge of the Supreme Self and thereby who is free from attachment to wordly objects and who only works for the sake of sacrifice or for the sake of Lord Vishnu, his Karma is entirely dissolved. || 23 ||

Commentary

Gnyânâvasthita-chetasah - Whose mind is established in the knowledge of Supreme Self, because of that, **gatasangasya -** whose attachment to the objects other than the Self and the Supreme Self is

वाच्यविष्णवेपरमेश्वरार्थम्, कर्म – क्रियाम्, आचरतः – कुर्वतः, समग्रम् – प्राक्तन–वासनासहितं बन्धकं सर्वं कर्म, प्रविलीयते – नितरां क्षीयत इत्यर्थः ॥ २३ ॥

कर्मणो ज्ञानाकारतां कर्मणि ब्रह्मदृष्ट्या विशिनष्टि – ब्रह्मार्पणमिति ।

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

यदर्पणम् – अर्पणसाधनं स्रुगादि, यच्चार्प्यते हविः, यस्मिन्नग्नौ येन हूयते, तत्सर्वं ब्रह्मात्मकमिति भावयन् यः कर्म करोति, सोऽयं कर्मणि ब्रह्मदृष्टिसम्पन्नो ब्रह्मकर्मसमाधिः, तेन गन्तव्यं ब्रह्मैव भवति, न पुनरयं लोकः, यस्मिन् गतिर्निबद्धानाम् ।

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ended, and hence, **muktasya** - who is free (from the bondage), from all that which is fit to be abandoned, i.e. he is free from all evils. **Yagnyâya** - For the sake of sacrifice, etc., or for the sake of the Lord, means in the name of Vishnu, denoted by the word 'Yagnya', **karma** - action, **âcharatah** - while doing, **samagram** - his whole Karma with impressions of past deeds and desires which cause bondage, **praviliyate** - dissolves away. || 23 ||

The thought 'Karma taking form of knowledge' is specified as 'performing acts in view of (aiming at) the Brahma (alone)', in the stanza **'Brahmârpanam…etc.'**

STANZA 24

brahmârpanam brahmahavirbrahmâgnau brahmanâ hutam;
brahmaiva tena gantavyam brahmakarmasamâdhinâ.

Translation- The instrument used for offering oblations is Brahma, the oblation is Brahma and the oblation is offered in the fire of Brahma by Brahma. Brahma alone is to be reached by him who meditates on Him in all his works. || 24 ||

Commentary

Yadarpanam - The means (utensils) of sacrifice like sacrificial spoons, etc., **havih** - that which is offered, oblations, **agnau** - in sacrificial fire, **yena (brahmanâ)** - by whom it is offered, the agent; all that is Brahma itself. He, who will perform acts with this feeling, who is en-

अपरे व्याचक्षते – यदर्पणम्, स्रुगादि, यच्च – हविराज्यादि, यश्चाग्निराहुत्यधिकरणम्, सर्वमेतत् ब्रह्मणः । यश्च – होता सोऽपि ब्रह्मैव, अतोऽहमपि तस्यैव, तत् मया निजशरीरेण ब्रह्मैव जुहोति । तद्धुतं ब्रह्मणैवेति यो भावयति, स ब्रह्मकर्मसमाधिः – कर्मेदं ब्रह्मण एव, न ममेति दृढाध्यवसायसम्पन्नः, तेन ब्रह्मैव गन्तव्यमिति ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

अपरे योगिनः – कर्मयोगिनः, दैवम्–इन्द्रवरुणसोमादीनां देवानामाराधनरूपमिमं दैवं यज्ञमेव पर्युपासते – सेवन्ते, तस्मिन्नेव प्रीतिं कुर्वन्तीत्यभिप्रायः । अपरे योगिनः, ब्रह्माग्नौ–परब्रह्मरूपाग्नौ, यज्ञम्–यज्ञफलम्,

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dowed with the facility of seeing Brahma in every act, is '**brahma-karma-samâdhi', tena gantavyam -** his destination is Brahma alone, not this world again, where the bound persons go.

Some others say **- Yadarpanam -** The (instruments like) spoons, etc., **yat cha -**offerings such as clarified butter, etc., and the fire in which the oblations are offered, all this belongs to Brahma. The Hotâ (priest) is also Brahma, so I also belong to him. Therefore by Me, i.e. through My body, Brahma itself is doing the sacrifice.

So one who thinks that whatever is offered or sacrificed is offered by Brahma alone, He is **brahma-karma-samâdhi**. He is certain that this action belongs to Brahma only, not to me; who is thus firmly settled in the thought of Brahma, for that person Brahma is the goal to be reached by him. || 24 ||

In this way by explaining Brahmakarmasamâdhi, He now speaks of different types of sacrifices in the next eight stanzas beginning with **'Daivam**…etc.'

STANZA 25

daivam evâpare yagnyam yoginah paryupâsate;
brahmâgnâvapare yagnyam yagnyenaivopajuhvati.

Translation- Some followers of the path of action resort only to the sacrifice relating to gods. Others offer sacrifice into the fire of Brahma

यज्ञेन–परब्रह्मज्ञानरूपयज्ञेन, उपजुह्वति–ज्ञानेन सर्वयज्ञानां फलानि भगवति श्रीहरौ समर्पयन्तीत्यर्थः ।

यद्वा–प्रसिद्धेऽग्नौ हुतेन निष्पन्नं यज्ञं तेनैव करणेन ब्रह्मण्यग्नौ अग्नित्वेन भाविते ब्रह्मणि जुह्वति । कर्मणः क्रियमाणात् ब्रह्मार्पणलक्षणे यज्ञे समधिक आदर इति भावः ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ॥
शब्दादीन् विषयानन्ये इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

श्रोत्रेति । अन्ये योगिनः, संयमाग्निषु श्रोत्रादीनीन्द्रियाणि जुह्वति, इन्द्रियाणां संयमनं कुर्वन्तीत्यर्थः । अन्येऽपि योगिनः, शब्दादीन् –

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soley by the means of sacrifice. || 25||

Commentary

Apare yoginah - Some followers of the path of action, **daivam yagnyam eva** - sacrifice related to worship of gods like Indra, Varuna, Soma, etc., **paryupâsate** - do perform; they are interested in that only, (it is the purport). **Apare** - Other Yogis, **brahmâgnau** - in the fire in the form of Supreme Brahma, **yagnyam** - the fruit of sacrifice, **yagnyena** - by the sacrifice in the form of knowledge of Supreme Brahma, **upajuhvati** - offer the fruits of all sacrifices to Lord Shree Hari by knowledge.

Yadvâ – In other words, that which is produced after oblations, are offered to the sacred fire, that entire act of sacrifice mentally identifying it with Brahma, in the form of fire. The purport is that the sacrifice done in the spirit of offering everything to Brahma is more meritorious than other deeds. || 25||

STANZA 26

shrotrâdinindriyânyanye samyamâgnishu juhvati;
shabdâdin vishayânanya indriyâgnishu juhvati.

Translation- Other Yogis offer as oblations the senses, like hearing, etc., in the fire of restraint. Yet others offer oblations in the form of the sense-objects, like sound, etc., into the fire of senses. || 26||

मद्गुणकीर्तनमदर्पितभक्ष्यभोज्यादिरसप्रभृतीन् विषयान्, इन्द्रियाग्निषु जुह्वति, भगवद्गुणश्रवणादिष्वेवेन्द्रियाणि प्रवर्तयन्तीति भावः ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

सर्वाणीति । अपरे – ध्याननिष्ठाः, ज्ञानदीपिते–ज्ञानेन प्रकाशिते, आत्मसंयमयोगाग्नौ– आत्मनो मनसः, मनसः – आत्मनि नियमनम्, स एव योगः स एव अग्निस्तस्मिन् । सर्वाणीन्द्रियकर्माणि–इन्द्रियाणां श्रोत्रवागादीनां कर्माणि–श्रवणवचनाद्याः क्रियाः, प्राणकर्माणि च जुह्वति – नियच्छन्ति,

Commentary

Anye yoginah - Other Yogis, **samyamâgnishu srotrâdini-indriyâni juhvati** - offer hearing and other senses as oblation in the fire of restraint, it means they restrain the organs. **Anye'pi yoginah** - Other Yogis also, **shabdâdin -** offer the sense-objects like speech, etc., in the form of extolling My divine qualities; the taste of objects, i.e. of eatables in the form of remnants that are offered to Me, in the fire of organs, which means they engage their senses only in activities related to the Lord (Me), like listening to My divine qualities, etc. ||26||

STANZA 27

sarvânindriya karmâni prânakarmâni châpare;
âtmasamyamayogâgnau juhvati gnyânadipite.

Translation- Others sacrifice all the regular activities of the senses and of vital breath in the fire of Yoga, i.e. restraint of the mind, the fire that is kindled by knowledge. ||27||

Commentary

Apare - Other (Yogis), firm in meditation, **gnyânadipite** - kindled by knowledge, **âtma-samyama-yogâgnau** - into the fire of Yoga in the form of restraint of the mind. Here Âtmanah means of the mind; Samyamah means control in the Self, that itself is the Yoga, that is the fire; in that fire.

Sarvâni-indriya-karmâni -All functions of the senses like ear, tongue, etc., such as listening, talking, etc., **prân-karmâni cha juhvati** -

सर्वाणीन्द्रियाणि नियम्य ध्याने प्रवृत्ता भवन्तीत्यर्थः ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

द्रव्येति । द्रव्ययज्ञाः – पात्रेषु द्रव्यार्पणमेव यज्ञो येषां ते द्रव्ययज्ञाः, तपोयज्ञाः – तपः कृच्छ्रचान्द्रायणादि तदेव यज्ञो येषां तथाभूताः, योगयज्ञाः – योगोऽष्टाङ्गयोग एव यज्ञो येषां तथाभूताः । 'तथापरे' इत्यस्य प्रत्येकं सम्बन्धः । स्वाध्यायज्ञानयज्ञाश्च–स्वाध्यायः श्रुतिस्मृतिपुराणहरिस्तोत्रगद्यपद्यानां पठनं वा पाठनं च, ज्ञानं तेषामर्थवेदनं च, उभये यज्ञा येषां ते । श्रुतिस्मृतिस्वाध्याययज्ञाः,

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and they offer activities of the vital breath means they control the breath, and in the process all organs are engaged in meditation (of the Self). ||27||

STANZA 28

dravyayagnyâs tapoyagnyâ yogayagnyâstathâpare;
svâdhyâyagnyâna yagnyâshcha yatayah samshitavratâh.

Translation- Some of these Yogis, self controlled and of firm resolve, perform sacrifice by offering material objects, by offering hard austerities, by practicing eight-fold Yoga, by offering their scriptural study and knowledge. ||28||

Commentary

Dravyayagnyâh - For whom offering wealth to deserving persons is a sacrifice, **tapoyagnyâh -** Tapah - austerities; for whom observance of austerities like Kruchchra**,** Chândrâyana, etc**.,** is a sacrifice, **yogayagnyâh -** for whom the practice of eight-phased Yoga is a sacrifice, **tathâ apare** - and other Yogis, this word is to be connected to each type of Yogis, such as 'Tathâpare Yogayagnyâh', etc.

Svadhyâya gnyâna yagnyâh cha - Svadhyâyah - Reciting, learning, teaching Vedic and religious texts, Lord's eulogies, prose and poetic compositions narrated in texts like Purânas, etc., **gnyânam** - understanding their meaning, (in this way) for whom these two are sacrifices. (Here two types of sacrifices namely the recital of Shruti and Smriti passages, and to understand their meaning, are told.)

तदर्थज्ञानयज्ञाश्चात्र द्विविधाः प्रोक्ताः । यतयः – स्वमङ्गलेषु प्रयत्नशीलाः सन्तः, संशितव्रताः – सम्यक् शितं तीक्ष्णं व्रतं सङ्कल्पो येषां तथाभूताः सन्ति ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपान इति । तथापरे–अपाने–अधोवायौ, प्राणम्–उर्ध्ववायुम्, पूरकाख्येन प्राणसंयमसाधनेन जुह्वति । पुनस्ते प्राणे अपानं रेचकाख्यसाधनेन जुह्वति–बहिः प्रक्षिपन्ति । पुनस्ते च–प्राणापानगती–प्राणापानयोर्गती–उर्ध्वाधोगमनरूपे कुम्भकाख्येन प्राणनियमनसाधनेन, रुद्ध्वा–स्थिरीकृत्य, तौ प्राणापानौ वशे नयन्ति । कथम्भूताः ? प्राणायामपरायणाः प्राणानामायामः –समन्तात् यमनम्–

Yatayah - All these Yogis striving hard for their good, **samshita-vratah** - whose resolutions are strong and sharp, in that manner. ‖ 28 ‖

STANZA 29

apâne juhvati prânam prâne'pânam tathâ'pare;
prânâpâna gati ruddhvâ prânâyâmaparâyanâh.

Translation- Others, of restricted diet, sacrifice the inward breath in the fire of the outward breath. Similarly some sacrifice the outward breath in the fire of the inward breath. Some, by stopping the flow of both the inward and the outward breaths, sacrifice the inward and the outward breaths. Thus they are intent on breath control as a means of their desired goal. ‖ 29 ‖

Commentary

Tathâ-apare - Similarly others, **apâne** - in Apâna, i.e. outward breath; moving in the lower region of the body, **juhvati** - sacrifice, **prânam** - inward breath, moving in the upper part, by a method called Puraka; and again they sacrifice **apânam** - outward breath, **prâne** - in Prâna i.e. inward breath, by an activity named Recaka which is controlled by exhalation.

Punah te cha - And again they, **prânâpânagati ruddhvâ** - stopping or establishing the routine movement of inhalation and exhalation moving upwards and downwards by the effort of controlling the breath by 'Kumbhaka', i.e. not allowing the breath either to go up or down, they

पूरककुम्भकरेचकैर्नियमनम्, तदेव परम्– उत्कृष्टं अयनम् – प्राप्यवस्तुप्रापकसाधनं येषां ते तथोक्ताः । नियताहारा इत्युत्तरश्लोकादत्राकृष्यते ॥ २९ ॥

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

अपर इति । नियताहाराः – नियताः नियमिताः, आहाराः इन्द्रियाणां शब्दादिरूपा आहारा यैस्ते । अपरे प्राणेषु कुम्भकेन एकत्र स्थापितेषु प्राणेषु । प्राणान्–इन्द्रियाणि प्रतिलोमीकृत्य, जुह्वति–प्राणैः सह पिण्डीकुर्वन्तीत्यर्थः । तथा चोक्तं योगशास्त्रे – 'यथा यथा सदाभ्यासान्मनसः स्थिरता भवेत् । वायुवाक्कायदृष्टीनां स्थिरता च तथा तथा' इति । यज्ञक्षपितकल्मषाः – यज्ञनाशितपापाः,

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bring the Prâna and Apâna under control. How do they do this? **Prânâyama-parâyanâh** - Properly controlling the incoming and outgoing activity of breath, controlling the breath by doing Puraka, Kumbhaka and Recaka, that being the best means to attain the desired goal.

Here the word **Niyatâhârah** - 'who have restricted intake' is to be taken from the next stanza. ‖ 29 ‖

STANZA 30

apare niyatâhârâh prânân prâneshu juhvati;
sarve'pyete yagnyavido yagnyakshapita kalmashâh.

Translation- There are also others, of restricted diet, who are devoted to controlling the breath by 'Kumbhaka' i.e. restraining (stopping) inward and outward going breaths, and in doing so sacrifice the unified vital energy of all senses. All these Yogis understand the meaning of sacrificial worship and have their sins consumed away by such sacrifices. ‖ 30 ‖

Commentary

Niyatâhârah - Niyatah - strictly regulated, Âhârah - by whom intake of food and respective objects of the senses like sound (of hearing sense), **prâneshu** - in breath where all of the breaths (five main and five allied breaths) are brought in one posture by Kumbhaka, **prânân** - (senses) by restricting (withdrawing the sense-energy) (or turning) the senses in-

एते सर्वेऽपि यज्ञविदः – यज्ञस्वरूपज्ञातारः सन्तिः ॥ ३० ॥

यज्ञकर्तॄन् स्तुवन् यज्ञहीनांश्च निन्दन्नाह–यज्ञेति ।

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः ? कुरुसत्तम ! ॥ ३१ ॥

यज्ञशिष्टामृतभुजः – कृतेभ्यो यज्ञेभ्यः शिष्टम्–शेषभूतम्, अत एव यदमृतम्–अमृतभूतमन्नादिकम् तदेव, 'अन्नं ब्रह्मेति व्यजानात्' इति तत्र ब्रह्मदृष्टिं कृत्वा सादरं भुञ्जन्तीति तथाभूताः, सनातनं ब्रह्म यान्ति । अयज्ञस्य–यज्ञरहितस्य, अयं लोकः – मनुष्यलोकः सुखदो नास्ति । हे कुरुसत्तम ! कुरुषु नरावतारत्त्वात् सत्तमः

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ward, **juhvati** - sacrifice, means (they) join, unite them with the breath.

As it is said in the Yoga Shâstra - 'As the mind remains steady by constant practice, then breathe slowly, speech, body, and sight become steady'.

Yagnya-kshapita-kalmashâh - Whose sins are eradicated by sacrifice, **ete sarve'pi yagnyavidah** - they are all knowers of the meaning, the secret of the sacrifice. || 30 ||

Lord, praising those who perform sacrifice and condemning non-doers of sacrifice, says in the stanza **'Yagnya**…etc.'

STANZA 31

yagnyashishtâmritabhujo yânti brahma sanâtanam;
nâyam loko'styayagnyasya kuto'nyah kurusattama.

Translation- Those who consume nectar in the form of remains of sacrifices attain the eternal Brahma. To the non-performer of sacrifices, there is no happiness in this world, then, best of the Kuru princes, O Arjuna, how will he recieve happiness in the other world? || 31 ||

Commentary

Yagnya-shishtâmrita-bhujah - Shishtam - Remaining substance, Yagnya - of the sacrifice which has been performed, At Eva Amrutam - (by virtue of that) the food, etc., which has become nectar-like, who eat, perceiving it as Brahma, respectfully, as it is said, "Annam brahmeti vyajanat" - know that 'The food is Brahma', being so; **yânti brahma**

श्रेष्ठः, तत्सम्बुद्धौ । अन्यः – स्वर्गादिलोकः, कुतो ? भवेदित्यन्वयः ॥ ३१॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि ! तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

एवमिति । एवं बहुविधाः – तपःस्वाध्यायादिपूर्वोक्तभेदेन बहुप्रकाराः,यज्ञाः। ब्रह्मणो–विधेः, मुखे–वदने, विततः – विस्तृताः, ब्रह्मणा नारायणप्रेरितेन वेदान् वदता स्वमुखेनैव प्रोक्ता इत्यर्थः । तान् सर्वान् यज्ञान् कर्मजान्–कर्तुः क्रिययोत्पन्नान्, विद्धि–जानीहि । एवं पूर्वोक्तप्रकारेण स्वमोक्षोपायभूतान् यज्ञान् ज्ञात्वा ततस्तान् कृत्वा विमोक्ष्यसे कर्मबन्धाद्विमुक्तो भविष्यसि ॥ ३२ ॥

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sanâtanam - they attain the eternal Brahma. **Ayagnyasya -** Who does not perform sacrifice, **ayam lokah** - (for him) this world of human beings does not bring happiness. **He kurusattama** - O Arjuna, Nara incarnated as Arjuna, eminent in the family of Kurus (to address him thus), **anyah** - the worlds hereafter like heaven, etc., **kuto**? - how then, **bhavet** - will he get. (This is the connection.) || 31 ||

STANZA 32

evam bahuvidhâ yagnyâ vitatâ brahmano mukhe;
karmajân viddhi tân sarvân evam gnyâtvâ vimokshyase.

Translation- Thus different types of sacrifices have originated through the Vedas. Know all of them to be originated from actions. Knowing thus, you shall be free from the bondage of action. || 32 ||

Commentary

Evam – Thus, **bahuvidhah yagnyah** - various types of sacrifices, like penance, study of scriptures, etc., as said before, **brahmano mukhe** - from the mouth of Brahmâ, **vitatâh -** have been spread out, expressed; means Brahmâ, who was inspired by Nârâyana, spoke (of the sacrifices) while uttering the Vedas. **Tân sarvân yagnyân karmajân -** All of those sacrifices are produced from the activities done by a person, **viddhi -** understand. Thus, knowing the nature of sacrifice as said before which are the means of self-liberation, (and then) by performing those, you will be liberated; will be free from the bondage of action. || 32 ||

ज्ञानयज्ञस्य श्रेष्ठत्वं वदति–श्रेयानिति ।

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ! ।
सर्वं कर्माखिलं पार्थ ! ज्ञाने परिसमाप्यते ॥ ३३ ॥

हे परन्तप ! द्रव्यमयात्–घृतसमिदादिद्रव्यबहुलात् यज्ञात्, ज्ञानयज्ञः – ज्ञानम् –श्रवणमननाभ्यां जीवेश्वरब्रह्मपरब्रह्मणां लक्षणैः पृथक्पृथग्बोधनं तदेव यज्ञः, श्रेयान्–श्रेष्ठः। हे पार्थ ! – पृथापुत्र ! सर्वम्–समग्रम्, कर्म अखिलम्–कर्मजन्यं प्राकृतं स्वर्गादिफलम्, ज्ञाने–सर्वोत्तमपरमानन्ददायकपरमेश्वरबोधने परिसमाप्यतेसमाप्तिं प्राप्नोति ॥ ३३ ॥

एतादृशं ज्ञानं मम कथं ? भवेदिति चेदाह–तद्विद्धीति ।

The Lord explains the superiority of sacrifice of knowledge in the stanza **'Shreyân**…etc.'

STANZA 33

shreyân dravyamayâdyagnyâj gnyânayagnyah parantapa;
sarvam karmâkhilam pârtha gnyâne parisamâpyate.

Translation- O Arjuna, slayer of foes, the sacrifice of knowledge is superior to the sacrifice of material objects. O Arjuna, the fruit of works such as heaven, etc., culminates in knowledge. || 33 ||

Commentary

He parantapa - O Arjuna, **dravyamayât** - than the sacrifices in which plenty of material is required such as clarified butter, sacred wood pieces, etc., **gnyâna-yagnyah -** Gnyânam - knowledge acquired through listening, meditating and understanding the distinct nature of the Self, the gods like Brahmâ, Brahma (Akshara) and the Supreme Brahma by their different characteristics, is sacrifice itself, **shreyân -** is superior.

He pârtha - O Arjuna, the son of Prithâ, **sarvam -** entire, **karma akhilam** - all mundane fruits like heaven, etc., produced from action, **gnyâne** - in the knowledge of Supreme Person, giver of the highest bliss, **parisamâpyate -** culminates to the end. || 33 ||

To the question 'how can my knowledge be of that kind?' He says in the stanza **'Tadviddhi…**etc.'

तद्विद्धि ! प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ॥ ३४ ॥

तदिति । प्रणिपातेन–प्रथमं दण्डवत्प्रणिपातपूर्वकवन्दनेन, तदनन्तरं सेवया–मनोऽनुकूलशुश्रूषया, प्राप्ते प्रसादसमये परिप्रश्नेन आत्मयाथार्थ्यबुभुत्सया कृतया प्रश्नपरम्परया, त्वं तज्ज्ञानं विद्धि ! । तत्त्वदर्शिनस्ते ज्ञानिनः, ते–तुभ्यम्, ज्ञानमुपदेक्ष्यन्ति । ज्ञानस्वरूपमुक्तं स्कान्दे –

‘क्षेत्राणां च क्षेत्रविदां प्रधानपुरुषस्य च ।
मायायाः कालशक्तेश्चाक्षरस्य च परात्मनः ।
पृथक्पृथग्लक्षणैर्यज्ज्ञानं तज्ज्ञानमुच्यते ’ ॥ ३४ ॥

STANZA 34

tadviddhi pranipâtena pariprashnena sevayâ;
upadekshyanti te gnyânam gnyâninas tattvadarshinah.

Translation- Learn this wisdom by prostrating, extensive questioning and serving the masters who have realised the truth. The wise, who have realized the truth, will instruct you in that knowledge. || 34 ||

Commentary

Pranipâtena - Bowing down by prostrating (in a manner a stick falls to the ground), then **sevayâ -** by serving as it be agreeable (to the Guru), when favourable hour comes, when they are pleased with you, **pariprashnena** - by asking a range of questions with a desire to know the true nature of the Self, **viddhi -** understand that spiritual knowledge. **Tattva-darshinah te gnyâninah** - They, the knowers, who have realised the truth, **te** - to you, **gnyânam upadekshyanti** - will deliver the knowledge.

In the Skanda Purâna, the nature of knowledge is told thus - ‘The knowledge of the characteristics of each entity is explained separately, namely Kshetra (body), Kshetragnya (the knower of body), Pradhâna (Prakriti and Pradhân Purusha), Mâyâ (nescience), Kâla (Time), Shakti (potency), Akshar (the imperishable) and Paramâtmâ (Supreme Self), is called the knowledge’. || 34 ||

ज्ञानं विशिनष्टि–यदिति ।

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ! ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

हे पाण्डव ! यज्ज्ञात्वा–यत् ज्ञानम्–नियन्तृनियाम्ययोः, स्वतन्त्रपरतन्त्रयोः, परमेश्वरतदितरयोर्लक्षणैः पृथक्पृथक् यथार्थवेदनम्, विदित्वा पुनर्भूयः, एवम् – देहदैहिकयोरहंममत्वरूपं मोहम्स्वस्वरूपज्ञानवैपरीत्यम्, न यास्यसिन गमिष्यसि । येन जीवेश्वरप्रकृतिपुरुषकालब्रह्मपरब्रह्मणां ज्ञानेन, आत्मनि – सर्वात्मन्यक्षरब्रह्मणि । भूतानि–ब्रह्मादिस्थावरान्तानि सर्वाणि, स्थितानि द्रक्ष्यसि, सर्वाण्यक्षरब्रह्मणा धृतानीति प्रेक्षिष्यस इत्यर्थः । अथो–अथ, मयि अक्षरातीते परब्रह्मणि, अक्षरब्रह्मादीनि सर्ववस्तूनि अशेषेण द्रक्ष्यसि–अक्षरब्रह्मादि सर्वं वस्तु सर्वनियन्त्रा सर्वात्मना मयैव धृतमिति प्रेक्षिष्यस

Lord specifies that knowledge in the stanza '**Yaj**…etc.'

STANZA 35

yaj gnyâtvâ na punarmoham evam yâsyasi pândava;
yena bhutânyasheshena drakshyasyâtmanyatho mayi.

Translation- O Arjuna, by grasping the real knowledge you will not be deluded again in this way. Through that knowledge you will see all the beings in your Self and then in Me. || 35 ||

Commentary

He pândava - O Arjuna, **yagnyâtvâ - yat gnyânam** - the real knowledge of the distinct characteristics of the controller and the controlled, dependent and independent, the Supreme Person and the entities other than Him, **viditvâ** - knowing all these, **punah** - again, **evam –** in this way of mistaking the body and anything related to the body for the Self, me and mine respectively, **moham -** delusion in the form of misunderstanding the nature of the Self, **na yâsyasi** - you will not fall into, **yena -** by the knowledge of the Self, god, Prakriti, Purusha, Time, Brahma and Supreme Brahma, **âtmani** - in the imperishable Brahma which is in every being, **bhutâni -** all beings from Brahmâ to gross objects, residing in, **sthitâni drakshyasi** – means that you will perceive all these beings as sustained by the imperishable Brahma.

इत्यर्थः । अक्षरब्रह्मणि सर्वेषां स्थितौ प्रमाणम् – 'लक्ष्यन्तेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः । तदाहुरक्षरं ब्रह्मे' ति भागवतवचनम् । भगवति सर्वेश्वरेऽक्षरादिसर्वस्य स्थितौ प्रमाणानि – 'मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इवे' त्यादीनि ॥ ३५ ॥

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

अपीति । सर्वेभ्यः पापेभ्यः – पापकृद्भ्योऽपि, पापकृत्तमः – अतिशयेन पापकृत्त्वमसि चेत्, तथापि ज्ञानप्लवेनैव–मदुक्तज्ञाननौकयैव । सर्वम्–आधुनिकं प्राचीनं च समग्रम्, वृजिनं पापब्धिम्, सन्तरिष्यसि–सम्यगनायासेन तरिष्यसीत्यर्थः ॥ ३६ ॥

अब्धिवत् स्थितस्यैव वृजिनस्य सन्तरणमात्रमुक्तं, न तु क्षयः, इति शङ्कां दृष्टान्तेन निवारयन् वदति–यथेति ।

Atho - And then, **mayi** - in Me, who is the Supreme Brahma, beyond the imperishable; you will see everything including the imperishable Brahma, held by Me. You will see that the whole creation, together with the imperishable Brahma, is supported by Me, as I am the controller of all and the Self of all. (This is the meaning.)

For the existence of all in the imperishable Brahma, here is an authoritative statement from the Shreemad Bhâgavata – 'Multitude of various kinds of universes are seen existing in that what is called Akshara Brahma.' The proof that the Lord, the master of all, resides in every thing, including Akshara, is given by such statements as - 'All this is woven in Me, like beads in a string.'(B.G. 7.7) || 35 ||

STANZA 36

api chedasi pâpebhyah sarvebhyah pâpakrittamah;
sarvam gnyânaplavenaiva vrijinam santarishyasi.

Translation- O Arjuna! Even if you are the most sinful of all sinners, you will cross over all your past and present sins solely with the boat of knowledge. || 36 ||

Commentary

Sarvebhyah pâpebhyah pâpakrittamah - You may be the most sinful of all sinners, **tathapi** - even then, **gnyâna-plavenaiva** - by the

यथैधांसि समिद्धोऽग्निर्भस्मसात् कुरुतेऽर्जुन ! ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७ ॥

हे अर्जुन ! समिद्धः – सम्प्रदीप्तः, अग्निः – वह्निः, एधांसि – इन्धनानि, यथा भस्मसात् कुरुते–भस्मीभावं गमयति । तथा ज्ञानाग्निः – आत्म-परमात्मयथार्थवेदनरूपो वह्निः । सर्वकर्माणि क्षेत्रज्ञगता–न्याधुनिकप्राचीनतरशुभाशुभानि समग्रकर्माणि, प्रारब्धमृते भस्मसात् कुरुते–भस्मीभावं प्रापयतीत्यर्थः ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

न हीति । इह – ब्रह्माण्डे, ज्ञानेन सदृशं तुल्यम्, पवित्रम् जीवात्मशुद्धिकरम्, अन्यत्साधनं न विद्यते–नास्त्येव ! नान्वेतादृशं ज्ञानं कदा भविष्यतीत्यत्राह–

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boat of knowledge, taught by Me, **sarvam -** all that is of present and past, **vrijinam -** ocean (accumulated) of sins, **santarishyasi -** will completely cross over, effortlessly. (This is the meaning). || 36 ||

To the doubt that 'you have only talked about crossing the ocean of sin and not about the destruction of sins', giving an illustration to remove it, the Lord says **'Yathâ**…etc.'

STANZA 37

yathaidhâmsi samiddho'gnir bhasmasât kurute'rjuna;
gnyânâgnih sarvakarmâni bhasmasât kurute tathâ.

Translation- O Arjuna, just as a well kindled fire burns out fuel, so does the fire of knowledge burn all Karma to ashes. || 37 ||

Commentary

He arjuna - O Arjuna, **samiddhah** - well kindled, **agnih –** fire, **edhânsi** - fuel, **yathâ bhasmasât kurute** - turns to ashes, **tathâ** - similarly, **gnyânâgnih -** the fire of knowledge of the real nature of Self and Supreme Self, **sarva-karmâni -** all, present and past, auspicious and inauspicious actions, performed by oneself (Kshetragnya), except the works that have effected the present body and experiences related to it, **bhasmasât kurute** - burns to ashes. || 37 ||

योगसंसिद्धः – योगेन मदाराधनरूपा सङ्गकर्मयोगेन, संसिद्धः – योग्यत्वं गतो जनः, कालेन–भगवदेकान्तिकसत्समागमगमितेनाल्पकालेन। तत्–ज्ञानम्, आत्मनिजीवात्मनि, स्वयमेव विन्दते–प्राप्नोति ॥ ३८ ॥ तदेव प्रकाशयन् वदति–श्रद्धावानिति ।

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

तत्परः – तदेव ज्ञानं परमुत्कृष्टं प्राप्यं यस्य सः, अत एव श्रद्धावान् सच्छास्त्रप्रोक्त–लक्षणसम्पन्नज्ञान्युपदिष्टज्ञानस्योपचये विश्वासपूर्वकत्वरावान्, अत एव संयतेन्द्रियः – तदन्यविषयेभ्यः संयतानि निगृहीतानीन्द्रियाणि येन तथाभूतो

STANZA 38

na hi gnyânena sadrisham pavitram iha vidyate;
tat svayam yogasamsiddhah kâlenâtmani vindati.

Translation- In this universe there is no other purifier like knowledge. He who has attained success in the path of action finds it in himself of his own accord in the course of time. ‖ 38 ‖

Commentary

Iha - In this universe, **gnyânena sadrisham** - equal to, compared to knowledge, **pavitram** - purifier of the soul, **na vidyate -** there is no other means.

‘Indeed when will one get this kind of knowledge?’ To this question, the Lord answers - **Yoga-samsiddhah** - Yogena - By practicing the Yoga of action with non-attachment, in the form of My worship, Samsiddhah - the person who acquires that ability (who attains success), **kâlena -** in short time, spent in the company of pious men intently devoted to the Lord, **tat -** that knowledge, **âtmani -** in the Self, **svayam vindati** - finds it on his own accord. ‖ 38 ‖

Elucidating the same point, the Lord says in the stanza **‘Shraddhâvân…**etc.’

STANZA 39

shraddhâvân labhate gnyânam tatparah samyatendriyah;
gnyânam labdhvâ parâm shântim achirenâdhigacchati.

जनः । ज्ञानम् पूर्वोक्तं वेदनम्, लभते । ज्ञानं लब्ध्वा अचिरेण–स्वल्पकालेन, पराम् आत्मपरमात्मानुभवरूपामुत्कृष्टम्, शान्तिम्–अनवधिकातिशयानन्दरूपां निर्वृतिम्, अधिगच्छति–प्राप्नोति ॥ ३९ ॥

उक्तलक्षणसम्पन्नस्य आत्मपरमात्मानुभवसुखं भवेन्नान्यस्येत्याह–अज्ञ इति।

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

अज्ञः – तत्त्वज्ञानशून्यः, अश्रद्दधानश्च–ज्ञाने सत्यपि ज्ञानोपाये विश्वासपूर्वकत्वरारहितश्च, संशयात्मा च–संशयः – ममेदं ज्ञानं निष्पद्येत वा न वेति । सन्देह आत्मनि–बुद्धौ यस्य तथाभूतः, विनश्यति–मोक्षमार्गाद्भ्रष्टो भवति ।

Translation- The person with faith, being vigilant and with his senses controlled attains knowledge. Having obtained the knowledge, soon he attains supreme peace. || 39 ||

Commentary

Tatparah - For whom knowledge is the highest thing to be obtained, therefore, **shraddhâvân** - he who promptly endeavours with faith to acquire the knowledge told by the wise who are endowed with the qualities described in sacred Shâstras. Therefore, **samyatendriyah** - who has checked his senses from objects other than that (knowledge), the person who has become like this, **gnyânam labhate** - he attains the knowledge as said before. **Gnyânam labdhvâ** - Having attained the knowledge, **achirena** - within a short period, **param** - supreme, in the form of the experience of the Self and the Supreme Self, **shântim** - peace in the form of unlimited, unsurpassed bliss, **adhigacchati** - obtains. || 39||

Lord says that only the person having qualities as told earlier, obtains the bliss of the Self and Supreme Self and none other can have it, in the stanza **'Agnya**…etc.'

STANZA 40

agnyashchâshraddhadhânashcha samshayâtmâ vinashyati;
nâyam loko'sti na paro na sukham samshayâtmanah.

Translation- He, who is ignorant, faithless and doubtful per-

विनश्यतीति पदं प्रत्येकं सम्बध्यते । उक्तेषु त्रिष्वपि संशयात्मा सर्वप्रकारेण भ्रश्यतीत्याह–संशयात्मनः नायं लोकः –मनुष्यलोको नास्ति, उपायतः प्रच्यवात्। न परलोकश्च–स्वर्गवैकुण्ठादिः परलोकोऽपि नास्ति । धर्मज्ञानविरक्त्याद्यनिष्पत्तेः । संशयव्याप्तास्थिरबुद्धेः पुरुषस्य यत्र कुत्रापि सुखं नास्तीत्येव निश्चितोऽर्थः ॥ ४०॥

उक्तप्रकारेण कर्मण्यकर्मदृष्ट्या कर्माचरतः कर्मबन्धो न भवतीत्याहयोगेति।

योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नान्ति धनञ्जय ! ॥ ४१ ॥

योगसन्नयस्तकर्माणम्–योगेन–बुद्धिविशेषयोगेन सन्न्यस्तानि

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ishes. For the doubting one there is neither this world nor the next. Nor is there happiness. ‖ 40 ‖

Commentary

Agnyah - One who is ignorant (about the true nature of the Self, etc.), **ashraddadhânah-cha** - even having knowledge, he who does not strive promptly to practice it with faith, **samshayâtmâ ca** - Samshayah - doubting - whether this knowledge of mine will be effective or not, Âtmani - is in whose mind, such a person, **vinashyati** - will fall from the path of liberation. The term 'Vinashyati' relates to each term (Agnyah, Ashraddhadhânah, Samshayâtmâ). Among these three, one who entertains doubt in his mind as described, becomes ruined by all means. In this sense it is said - **samshayâtmanah nayam lokah** - for him there is no success in this world of human beings, because he is fallen from the path, **na paralokah ca** - nor attainment of other worlds like Svarga, Vaikuntha, etc., on account of not having virtue, knowledge, detachment, etc., means the man of unsteady mind and full of doubts certainly does not get happiness either way (here or hereafter).

The Lord says that there remains no bondage of Karma for him who works adhering to the attitude of non-action in action in above said manner in the stanza '**Yoga**…etc.'

STANZA 41

yogasannyasta karmânam gnyânasamcchinnasamshayam;
âtmavantam na karmâni nibadhnanti dhananjaya.

कर्माणि–कर्मफलानि येन तम् । ज्ञानसंछिन्नसंशयम्–ज्ञानेन सत्सङ्गलब्धेन पूर्वोक्तवेदनेन, संछिन्नाः संशया यस्य तम् । अत एव आत्मवन्तम्–आत्मपरमात्मनिष्ठं जनम्, हे धनञ्जय ! कर्माणि आधुनिकानि प्राचीनानि च बन्धहेतुभूतानि कर्माणि न निबध्नन्ति बन्धाय न प्रभवन्ति ॥ ४१ ॥

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनत्मनः ।
छित्वैनं संशयं योगमातिष्ठोतिष्ठ भारत ! ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसन्न्यासयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

तस्मादिति । यस्मादेवमस्ति तस्माद्धेतोः । अज्ञानसम्भूतम् अज्ञानेन–कर्मस्वरूपयाथार्थ्याज्ञानहेतुभूतेनानाद्यज्ञानेन, सम्भूतम् सञ्जातम् । हृत्स्थम्–हृदि

Translation- A person who has renounced action through Karma Yoga, whose doubts are removed on account of knowledge, and who is therefore settled in the thought of the Self and the Supreme Self, O Arjuna, actions do not bind him. ‖ 41 ‖

Commentary

Yoga-sannyasta-karmânam - Yogena - By practice of Yoga of action; accompanied by knowledge, who has renounced works, i.e. results of works, i.e. perceiving non-action in action, etc. To him, **gnyâna-samcchinna-samshayam** - whose doubts are destroyed by the knowledge obtained in the company of saints, as told before, **ata eva âtmavantam** - hence, to that person who is steady in the Self and the Supreme Self, **he dhananjaya** - O Arjuna, **karmâni na nibadhnanti** - the actions, present and past, which are the cause of bondage, do not bind, do not bring about bondage. ‖ 41 ‖

STANZA 42

tasmâd agnyânasambhutam hritstham gnyânâsinâtmanah;
cchittvainam samshayam yogam âtishthottishtha bhârata.

Translation- Therefore, slay the doubts in the heart, born of ignorance, with the sword of knowledge and resort to the path of action. O Arjuna, rise up to wage the battle. ‖ 42 ‖

मनसि स्थितम्, एवम्–बन्धुहननोद्योगजनितशोकादिनिमित्तम् । आत्मनः – स्वस्य, संशयम्–सन्देहम्, ज्ञानासिना–कर्मयाथार्थ्यावबोधकेन सकलसंशयछेदकेन मदुक्तज्ञानकरवालेन । छित्वा–संछिद्य । योगम्–स्वप्रकृत्यनुकूलक्षत्रियधर्मरूपं कर्मयोगम् । आतिष्ठ आश्रय! । उत्तिष्ठ–प्रकृतयुद्धायोद्युक्तो भव ! भारतेतिसम्बोधनेन क्षत्रजातितया सङ्ग्रामस्य स्वधर्मता दर्शिता ॥ ४२ ॥

इति श्रीपरविद्यैकगोचर परभक्तिसमाराध्य भगवत्सहजानन्द स्वामिशिष्याग्रगण्य सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये चतुर्थोऽध्यायः ॥ ४ ॥

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Commentary

Yasmât - As it is thus, **tasmâd-hetoh -** therefore, on that account, **agnyâna-sambhutam** - Agnyânena - by the beginning-less ignorance which is the cause of the ignorance about real nature of Karma, Sambhutam - resulted from or born of, **hrit-stham** - lodged in (your) heart, i.e. in the mind, **enam -** (this doubt) caused by the thought of the act of killing relatives and the sorrow thereof, **âtmanah** - of one's (your) own, **samsayam -** doubt, **gnyânâsinâ** - with the sword of knowledge told by Me instructing the proper nature of action, **cchitvâ** - cutting asunder (into separate parts), **yogam** - (follow) the path of action suitable to your own nature as per code of conduct prescribed for a Kshatriya, i.e. Karma Yoga, **âtishtha** - resort to, **uttishtha** - be ready to fight the war which is about to commence.

By calling (him) Bhârata, the Lord has denoted Arjuna's duty to fight the war as per his Kshatriya status. || 42||

Thus ends the fourth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

पंचमोध्याय:

एवं चतुर्थाध्याये शास्त्रीयकर्मकर्तॄणां भगवदाराधनरूपासङ्गकर्मकर्तव्यता, असङ्ग–कर्मानुष्ठानेन शुद्धान्तःकरणानां साधुसेवया ज्ञानप्राप्तिः, कर्मणो ज्ञानस्य श्रेष्ठता चोक्ता ।

इदानीं पञ्चमाध्याये स्वप्रकृतिप्रातिकूलतया दुष्करज्ञानयोगात् स्वप्रकृत्यनुकूलतया सुकरत्त्वात् कर्मयोगस्य श्रेष्ठत्वम्, साङ्ख्ययोग–

Chapter 5

Sannyâs Yoga

Yoga of True Renunciation

Thus in the fourth chapter, the following topics had been discussed - The duty of a person who performs works without attachment as guided by Shâstras and as devotional service to the Lord; the attainment of knowledge to those whose mind is purified by rendering services to saintly men; and the superiority of knowledge to Karma.

Now, in this fifth chapter, the following subjects will be discussed - Superiority of Karma Yoga (because of its effortlessness owing to its suitability to one's own nature) to Gnyâna Yoga (as it is hard to follow on account of its unfavorableness to one's tendencies); similarity of the fruit of Sânkhya (Gnyâna) Yoga and Karma Yoga; for a Yogi, absence of the sense of doer-ship, and of possession and non-attachment to fruit in the work undertaken, is taught. Finally, the distinctive characteristics of the knower of the Self, and calmness in all respects coming from the knowledge of Supreme Self are extolled.

कर्मयोगयोरेकफलत्वम्, योगिनः कर्मणि कर्तृत्वममत्वफलासक्तिहीनत्वम्, आत्मविल्लक्षणं च, परमेश्वरज्ञानेन सर्वेषां शान्तिश्चोच्यते ।

तृतीयाध्याये उक्तः कर्मयोगः, कर्मण्यकर्तृत्वप्रकार श्चात्र शुद्धतयोच्यते । भगवदुक्तौ यौ कर्मयोगज्ञानयोगौ तयोर्मध्ये स्वकरणीयमेकमजानन्नर्जुनः पृच्छति – सन्न्यासमिति ।

अर्जुन उवाच –

सन्न्यासं कर्मणां कृष्ण ! पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि ! सुनिश्चितम् ॥ १ ॥

हे कृष्ण ! भक्तत्रिविधदुःखकर्षण ! कर्मणाम् – शास्त्रीयकर्मणाम्, सन्न्यासम् – 'आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते' 'श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप !' 'सर्वं कर्माखिलं पार्थ ! ज्ञाने परिसमाप्यते' इत्यादिवचनैर्मुमुक्षोः कर्मत्यागं

Now the Karma Yoga taught in the third chapter and the aspect of non-doer-ship in the acts are explained clearly in this fifth chapter.

Between the path of action and that of knowledge, as taught by the Lord, not knowing which one is to be followed by him, Arjuna asks in the stanza '**Sannyâsam…**etc.'

STANZA 1

Arjuna uvâcha:

sannyâsam karmanâm krishna punar yogam cha shamsasi;
yacchreya etayorekam tanme bruhi sunishchitam.

Translation- Arjuna said: O Krishna, You praise renunciation of actions (Sânkhya Yoga of knowledge) and again praise Karma Yoga. Tell me precisely, which of these two is superior and leads to the ultimate good. || 1 ||

Commentary

He krishna - O Krishna (who takes away three kinds of sorrows of the devotees), **karmânâm -** of the works prescribed by Shâstras, **sannyâsam** - renunciation; by statements like - 'Who is satisfied in the Self (Âtmâ), nothing remains to be accomplished.' 'O Arjuna, sacrifice of

शंससि –वदसि। योगं च – 'छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत!' इत्यादिवचनैः पुनः कर्मयोगं च शंससि । कर्मत्यागरूपो ज्ञानयोगः, कर्मकृतिरूपः कर्मयोगश्च, एतयोः परस्परविरुद्धयोः परस्परविरुद्धत्वादेकेन पुरुषेणैकस्मिन् काले कर्तुमयोग्ययोस्तयोर्मध्ये सौकर्येण यदेकं श्रेयः – प्रशस्यतरम् अस्ति, तन्मोक्षसाधनं सुनिश्चितं मे ब्रूहि! ॥ १ ॥

श्रीभगवानुवाच –

सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्न्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

सन्न्यासः – इन्द्रियव्यापारविरतिलक्षणो ज्ञानयोगः, कर्मयोगश्च –

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knowledge is superior to material sacrifice.' 'All Karma ends in knowledge.' **Shamsasi -** You advise renunciation of action for a spiritual seeker, **yogam cha** - and again (Yoga), by assertions like 'Cutting off this doubt, resort firmly to Yoga, and rise up, O Arjuna!' You advise (to practice) Yoga of action.

Between these two, the Yoga of knowledge in the form of renunciation of action, and Karma Yoga in the form of doing work, which are opposite to each other, and because of they being so, it is not possible to act upon both at the same time for a single person, without difficulty. **Etayoh yad ekam shreyah** - Which one of these two is easier to practice and leads to the ultimate good? **Tat me bruhi sunishchitam** - Convey to me decidedly which is conducive to liberation. || 1||

STANZA 2

Shree Bhagavân uvâcha:

sannyâsah karmayogashcha nihshreyasakarâ vubhau;
tayostu karmasannyâsât karmayogo vishishyate.

Translation- The Lord said: Renunciation of actions (Yoga of knowledge) and Karma Yoga (path of action), both bring about the highest good. But, of the two, Karma Yoga excels the renunciation of action. |2|

Commentary

Sannyâsah - The Yoga of knowledge characterised by renuncia-

फलकामनाकर्तृत्वाद्यभिमानकलङ्करहितः स्वस्ववर्णाश्रमप्राप्तकर्मकृतिरूपः, मुमुक्षूणां यथाधिकारमुभौ श्रेयस्करौ स्तः । तयोः – सन्न्यासकर्मयोगयोर्मध्ये, कर्मसन्न्यासात् – स्वप्रकृतिप्रतिकूलतया दुष्कराज्ज्ञानयोगात्, स्वप्रकृत्यनुकूलतया सुकरत्त्वात् कर्मयोगो विशिष्यते – अधिको भवति ॥ २ ॥

कस्मादित्यत्राह – ज्ञेय इति ।

ज्ञेयः स नित्यसन्न्यासी यो द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो ! सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

यः – हर्याराधनरूपकर्मान्तर्गतात्मपरमात्मानुस्मृत्या तृप्तः कर्मयोगी, तदितरकमनीयभोजनादिपदार्थम् न काङ्क्षति – नेच्छति, स्वप्रारब्ध–

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tion of actions of senses, **karmayogah cha** – and the Yoga of action, in the form of doing duties as per one's own class and stage in life, which is free from blemishes of attachment to fruit of action and of sense of doership. For the seekers of liberation, according to their competence, both these (paths) lead to the highest good, **tayoh** - between (the path of) renunciation and of action. **Karmasannyâsât -** Than the path of knowledge (of renunciation), it being unfavorable to one's own nature and difficult to practice, **karmayogo vishishyate -** Yoga of action is superior, being easier to practice and being agreeable to one's own nature. || 2 ||

'Why it is so?' Thus asked, the Lord says in the stanza, '**Gnyeyah…**etc.'

STANZA 3

gnyeyah sa nityasannyâsi yo na dveshti na kângkshati;
nirdvandvo hi mahâbâho sukham bandhât pramuchyate.

Translation- The Karma Yogi, who neither likes nor dislikes and who is free from the pairs of opposites like happiness and sorrow, is to be understood as a constant renouncer. He is verily set free from the bondage of birth and death. || 3 ||

Commentary

Yah - A person practicing Karma Yoga, who is contented by the remembrance of the Self and the Supreme Self while doing devotional

प्राप्तमकमनीयरूक्षभोजनस्थूलवस्त्रादिकं न द्वेष्टि, देहनिर्वाहोपयोगिना तेनैव सन्तुष्टो भवतीत्यर्थः । अत एव निर्द्वन्द्वः – द्वन्द्वेभ्यः सुखदुःखादिभ्यो रहितः । सः – गृहाश्रमस्थोऽपि, नित्यसन्न्यासी – सदा ज्ञाननिष्ठो ज्ञेयः – बोध्यः । हे महाबाहो ! स हि स्वप्रकृत्यनुकूलसुकरकर्मयोगेन, बन्धात् – जनिमृतिरूपाद्बन्धनात् , सुखम् – अनायासेन यथा तथा, प्रमुच्यते – मुक्तो भवतीत्यर्थः ॥ ३ ॥

अधुना साङ्ख्ययोगयोरनुष्ठाने फलैक्यमाह – साङ्ख्ययोगाविति ।

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

सम्यक् ख्यायते – प्रकाश्यते ज्ञायते सचेतनाचेतनं परमात्मवस्त्वनेनेति

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service to Hari, **na kângkshati -** does not long for other desirable objects, like good food, etc., **na dveshti** - does not hate anything, whatever dry, tasteless food or rough clothes, etc., he receives as per his own luck. That satisfies him, which is sufficient for sustenance of the body.

Ata eva nirdvandvah - On account of that, he who is free from the pairs of opposites like happiness and sorrow, etc., **sah -** that person, even though he is a householder, **nitya-sannyâsi gnyeyah -** should always be known as a renunciate ever devoted to Gnyana Yoga. **He mahâbâho -** O mighty armed Arjuna, **sa hi** - truly that person alone, practicing Karma Yoga, which is agreeable to his nature and easy to practice, **bandhât -** from the bondage of birth and death (transmigration), **sukham** - easily, as it be, **pramuchyate -** is freed. (This is the meaning.) || 3 ||

Now the Lord speaks about equality of fruit of the practice of Sânkhya (way of knowledge) and Yoga (of Karma) in the stanza '**Sânkhyayogau…**etc.'

STANZA 4

sânkhyayogau prithagbâlâh pravadanti na panditâh;
ekam apyâsthitah samyag ubhayor vindate phalam.

Translation- Those who are not learned declare Sânkhya (Gnyâna Yoga) and Yoga (Karma Yoga) as being distinct, but not the learned.

सङ्ख्यम्, तदेव साङ्ख्यम् – ज्ञानम् , योगः – कर्मयोगश्च साङ्ख्ययोगौ । इह साङ्ख्यशब्दो ज्ञानयोगवाची, तौ । बालाः – तयोर्यथार्थज्ञानहीनाः, पृथक् – भिन्नफलौ, प्रवदन्ति । पण्डिताः – तयोर्यथार्थज्ञानवन्तः, न प्रवदन्ति । असङ्गकर्मानुष्ठानेन आत्मपरमात्मज्ञानं साध्यते, यथार्थात्मपरमात्मज्ञानेन आत्मपरमात्मध्रुवानुस्मृतिः साध्यते, एवं तयोः फलैक्यं जानन्तः पण्डिताः न पृथक् पृथक् फलजनकौ चक्षते इत्यर्थः । उभयोर्मोक्षसाधनभूतयोस्तयोर्मध्ये । एकं प्रत्यपि – ज्ञानयोगं कर्मयोगं वापि, सम्यग् यथाविध्यनुष्ठानेन, आस्थितः – आश्रितो जनः, उभयोः फलम् विन्दते – उभयसाध्यं फलं लभते इत्यर्थः ॥ ४ ॥

पुनस्तदेव विवृणोति – यदिति ।

He who adopts well, either one of them, obtains the fruit of both. || 4 ||

Commentary

Sânkhya - Yoga of knowledge, by which Brahma (Supreme Being), qualified by inanimate matter and the animate (Jivas, i.e. individual Selves), is known. **Yoga** - Karma Yoga, **tau -** these two - Sânkhya and Yoga. Here the word Sânkhya denotes knowledge. To these both, **bâlâh -** ignorant about their true nature, **pruthak -** giving different results, **pravadanti** - speak of, **na panditâh -** the learned, having knowledge of their true nature, do not say so.

By practicing unattached action, knowledge of the Self and the Supreme Self is obtained, and thence by the true knowledge of the Self and the Supreme Self, stable memory of the Self and the Supreme Self is obtained. Thus, having known their similar results, the learned men do not speak of them as bringing separate results. **Ubhayoh -** Between these two, which are the means of liberation, **ekam pratyapi -** either the path of knowledge or the path of action, **samyak** - practiced in proper manner, **âsthitah** - (who) is firmly set, **ubhayoh phalam vindate -** (he) attains the fruit of both the disciplines. (This is the meaning.) || 4 ||

The Lord again explains the same thought in the stanza '**Yad...**etc.'

STANZA 5

yatsânkhyaih prâpyate sthânam tad yogair api gamyate;
ekam sânkhyam cha yogam cha yah pashyati sa pashyati.

यत् साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

साङ्ख्यम् – ज्ञानमस्ति येषामिति साङ्ख्याः, तैः साङ्ख्यैः ज्ञाननिष्ठैस्त्यागिभिः, यत् स्थानं प्राप्यते । तदेव स्थानम् योगोऽस्ति येषामिति योगाः, 'अर्शआदिभ्योऽजि' ति मत्वर्थेऽच् प्रत्ययः । तैः योगैः – पूर्वोक्तलक्षणैः कर्मयोगिभिरपि गम्यते । अतः साङ्ख्यम् – इन्द्रियव्यापारविरतिरूपं ज्ञानम् , योगं च – आत्मपरमात्मज्ञानानुसन्धानयुक्तं भगवदाराधनरूपमिन्द्रियव्यापारानुकूलकर्मयोगं च पृथक्पृथग्रूपम् । फलैक्येन एकम् – समानरूपं यः पश्यति स एव समीचीनं पश्यति नान्यः ॥ ५ ॥

कर्मयोगादृते संन्यासो दुष्कर इत्याह – संन्यास इति ।

Translation- That state, which is attained by Sânkhyas (those devoted to knowledge), is also attained by Yogis (Karma Yogis). He, who sees Sânkhya (knowledge in the form of renunciation of activities) and Yoga (Karma Yoga) to be one, as they yield the same result, indeed sees the truth. ‖ 5 ‖

Commentary

Sânkhyaih - Those having knowledge, by them; who are devoted to knowledge, and who are dispassionate (renouncers), **yat sthânam prâpyate -** that which state is attained by them, **tat** - that same state, **yogaih** - by Yogis, who are devoted to Yoga are the Yogâh. (Word Yogâh is explained here by the grammatical aphorism, 'Arsha Âdibhyo' - the termination 'ach' added to the word turns it to impossessive sense, i.e. who possesses or practices Yoga), **taih yogaih -** also by those who follow Karma Yoga**,** as defined above, that state is attained. Hence, **sânkhyam** - knowledge in the form of renunciation of activities of the senses, **yogam cha** - and Karma Yoga which is agreeable to the activities of the senses and practiced with the constant thought of the Self, and the Supreme Self, and in the form of worship of the Lord; these two (disciplines) being different (from each other), **ekam -** are one and the same, in respect of the result, **yah pashyati sah (eva) pashyati, na anyah** - he who perceives thus, alone perceives truly and none else. ‖ 5 ‖

'Without Karma Yoga, renunciation is difficult to attain,' thus teaches the Lord in the stanza '**Sanyâsa…**etc.'

संन्यासस्तु महाबाहो ! दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

हे महाबाहो ! अयोगतः – कर्मयोगमृते, असङ्गकर्मानुष्ठानं विनेत्यर्थः । संन्यासस्तु – ज्ञानयोगस्तु, अनादिवासनायुक्तैः, आप्तुम् – प्राप्तुम् , दुःखम् – महता कष्टेनापि प्राप्तुमशक्य इत्यर्थः । योगयुक्तः असङ्गकर्मानुष्ठानयुक्तः, मुनिः – शरीरत्रयविलक्षणशुद्धात्मस्वरूपमननशीलः, ब्रह्म–शुद्धं क्षेत्रज्ञस्वरूपम्, न चिरेण अधिगच्छति, अचिरेणैव प्राप्नोतीत्यर्थः ।

अयमभिप्रायः – आदौ कर्मयोगं कृत्वा शुद्धान्तःकरणः सन् सत्समागमेन ज्ञानयोगं प्राप्याल्पकालेन शुद्धं क्षेत्रज्ञस्वरूपमवलोकयति – साक्षात्करोतीति ।

STANZA 6

sanyâsastu mahâbâho duhkham âptuma yogatah;
yogayukto munir brahma na chirenâdhigacchati.

Translation- O mighty armed Arjuna! Indeed, renunciation is hard to attain without following (Karma) Yoga. The contemplating sage who follows Yoga attains Brahma (the Self or Âtmâ) in a very short time. || 6 ||

Commentary

He mahâbâho - O mighty armed Arjuna, **ayogatah** - without (practicing) Karma Yoga, means without non-performance of unattached work, **sanyâsah tu -** Yoga of knowledge, by those possessed of past desires, **âptuma** - to attain, **duhkham** - hard to, or impossible to attain even by great effort, **yoga-yuktah** - one who practices detached action, **munih** - the sage, who always engages himself in meditation on the pure form of the Self, distinct from the three bodies (gross, subtle, and casual), **brahma -** pure form of Kshetragnya (the Self, knower of the body), **na chirena adhigacchati** - attains in no time.

The implied meaning is that from the beginning, following the path of action, thence becoming pure at heart by association with saints acquiring Yoga of knowledge, the Yogi visualises the pure form of Kshetragnya, i.e. Self, (realises the pure Âtmâ) in a short time. Thus, what was said before, that Karma Yoga is superior to Gnyana Yoga, is explained here clearly. || 6 ||

ज्ञानयोगात्कर्मयोगः श्रेष्ठ इति यत् पूर्वोक्तं तदत्र स्पष्टीकृतम् ॥ ६ ॥

तदेव दृढयति – योगयुक्त इति ।

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

योगयुक्तः – योगेन–श्रीनारायणाराधनरूपेण कर्मयोगेन युक्तः, अत एव विशुद्धात्मा – विशुद्धः आत्मा – अन्तःकरणं यस्य सः, अत एव विजितात्मा – भगवदाराधनरूपकर्मानुष्ठानेन विजितः आत्मामनो येन सः, अत एव जितेन्द्रियः – जितमनस्कत्वाज्जितानि इन्द्रियाणि येन सः, अत एव सर्वभूतात्मा – सर्वभूतानाम् – सर्वक्षेत्रज्ञानाम् आत्मा – अक्षरं ब्रह्म, तद्भूतः – तद्रूपः, तत्तुल्य इति यावत् । आत्मा क्षेत्रज्ञो यस्य । निर्वासनतया अक्षरब्रह्मसादृश्यं प्राप्त इत्यर्थः । तथाभूतो

He affirms the same thought by the stanza '**Yogayuktah…**etc.'

STANZA 7

yogayuktah vishuddhâtmâ vijitâtmâ jitendriyah;
sarvabhutâtmabhutâtmâ kurvannapi na lipyate.

Translation- He, who is devoted to the Yoga of action, whose mind has become pure, and owing to that who has subdued his mind and conquered his senses, and whose Self has become the Self in all beings, even while he is doing work, he is not tainted. || 7 ||

Commentary

Yoga-yuktah - Devoted to the path of action in the form of worship of Narayana, **ata eva vishuddhâtmâ -** because of that whose mind is purified, **ata eva vijitâtmâ -** because of that who has controlled his mind (Âtmâ) by performing all acts in the form of devotional service to the Lord, hence, **jitendriyah -** who has conquered his senses on account of having conquered the mind, and owing to that, **sarva-bhutâtmâ-bhutâtmâ** - Sarva Bhutânâm - of all (beings) Kshetragnyas (Selves), Âtmâ - the in-dwelling Akshara Brahma, **tad-bhutah -** united with that, similar to. Whose Kshetragnya (Self) is (equal to) Âtmâ (Self of all, i.e. Akshara Brahma). The meaning is that out of dispassion, one who has obtained oneness with Akshara (imperishable) Brahma, **kurvân api -** while

योगी लोकसङ्ग्रहाय कर्म कुर्वन्नपि न लिप्यते । कर्तृत्वममत्वफलसङ्गैर्न बध्यत इत्यर्थः ॥ ७ ॥

तदेव निर्लेपत्वं निरूपयति द्वाभ्याम् – नैवेति, प्रलपन्निति च ।

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् श्रृण्वन्स्पृशन् जिघ्रन्नश्नन्गच्छन्स्वपन् श्वसन् ॥ ८ ॥
प्रलपन् विसृजन् गृहण्न्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्त्तन्त इति धारयन् ॥ ९ ॥

युक्तः देहत्रयावस्थात्रयगुणत्रयविलक्षणशुद्धात्मस्वरूपावलोकनयुक्तः , तत्त्ववित् – तत्त्वम् – आत्मतत्त्वम् ज्ञानानन्दैकघनतया वेत्ति, न त्वन्यथा । तथाभूतः पुरुषः चक्षुषा रूपं पश्यन् , श्रोत्रेण शब्दं श्रृण्वन् , त्वचा स्वविषयं स्पृशन्, घ्राणेन

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doing work for the well-being of the people, **na lipyate -** is not tainted. He is not bound by the sense of doer-ship or owner-ship, or attachment to the result of the work. || 7 ||

Now the Lord describes that quality of untaintedness in the following two stanzas, '**Naiva…etc.'** and '**Pralapan…etc.'**

STANZA 8-9

naiva kinchit karomiti yukto manyeta tattvavit;
pashyan shrinvan sprishan jighran nashnan gacchan svapan shvasan.

pralapanvisrijan grihnan nunmishan nimishannapi;
indriyânindriyârtheshu vartanta iti dhârayan.

Translation- The person, knowing the true nature of the Self and devoted to Yoga, should think 'I do not do anything at all', even though he is seeing, hearing, touching, smelling eating, moving, sleeping, breathing, speaking, discharging, grasping, opening and closing his eyes, etc. He should always bear in mind that the senses operate among sense-objects, and not himself. || 8-9 ||

Commentary

Yuktah - The Yogi who is engaged in visualising the pure form of

गन्धं जिघ्रन् , रसनया रसमश्नन् , पद्भ्यां भूमौ गच्छन् , स्वपन् – शयनं कुर्वन्, श्वसन् – प्राणं गृह्णन् विसृजंश्च ।

प्रलपन् – प्रजल्पन् , विसृजन् मलमूत्रादिकं त्यजन् , गृह्णन् – उपादानं कुर्वन् , उन्मिषन्निमिषन्नपि – नेत्रे उन्मीलयन् , अनुन्मीलयन्नपि, इन्द्रियाणि – चक्षुरादिज्ञानेन्द्रियाणि, वागादिकर्मेन्द्रियाणि, प्राणाश्च । इन्द्रियार्थेषु – स्वस्वविषयेषु, वर्तन्ते – प्रवर्तन्ते इति धारयन् – विचारयन् सन्, अहं किञ्चिन्नैव करोमीति मन्येत । कर्तृत्त्वाद्यभिमानरहितत्त्वात् । गुणातीतं सुखरूपमात्मानं पश्यन्निन्द्रियैर्विषयान् गृह्णन्नपि तेष्वागमापायिषु दुःखबाहुल्यं ज्ञात्वा मनसा न सज्जते इति भावः ॥ ८–९ ॥

प्रकारान्तरेण निर्लेपत्वं वदति – ब्रह्मणीति ।

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the Self which is very distinct from the three bodies (gross, subtle and casual), three states of consciousness and three qualities, **tatvavit** - Tatvam Vetti Iti – one who knows the true nature of the Self as full of excessive knowledge and bliss, and not in any other way. Such a person, **pashyan** - while looking at an object with the eyes, **shrinvan** - hearing sound with the ears, **sprishan** - touching its object with the skin, **jighran -** smelling odour with the nose, **ashnan** - tasting flavour with the tongue, **gacchan** - walking on the floor with the legs, **svapan -** sleeping, **shvasan** - breathing, inhaling and exhaling the vital breath, **pralâpan -** while speaking, **visrijan -** discharging urine and excreta, **grihnan -** receiving, taking **unmishan - nimishan - api** - even while opening and closing the eyes, etc., **indriyâni** - sense-organs like eyes and motor organs such as speech, etc., and the vital airs, **indriyârtheshu** - in their respective objects, **vartante** - act, operate, **iti dhârayan** - thus bearing in mind**, aham kinchit naiva karomi iti manyeta -** should think that I am not doing anything at all, because of his being free from the sense of doer-ship.

The implied meaning is that, perceiving the Self as being beyond the three qualities of Prakriti and of a blissful nature, he does not get mentally attached to the objects he receives, knowing them to be of a fleeting nature and full of sorrows. ‖8-9‖

The Lord explains the taintless character (of the Self) in another way in the stanza '**Brahmani…**etc.'

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

यः – योगी, कर्माणि – शास्त्रीयकर्माणि, ब्रह्मणि – श्रीनारायणे भगवति, आधाय – समर्प्य, सङ्गं त्यक्त्वा – कर्तृत्वाद्यभिमानसहिततत्फलासक्तिं परित्यज्य, यथास्वधर्ममिन्द्रियव्यापारान् करोति । सः, अम्भसा – स्वस्थानभूतेन जलेन, उपरि प्रक्षिप्तेन जलेन वा, पद्मपत्रमिव । पापेन–बन्धनहेतुभूतेन देहात्माभिमानमूलकेन दोषेण । न लिप्यते – न श्लिष्यते ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥ ११ ॥

STANZA 10

brahmanyâdhâya karmâni sangam tyaktvâ karoti yah;
lipyate na sa pâpena padmapatram ivâmbhasâ.

Translation- One who performs work, by abandoning attachment and dedicating it to Brahma, is not affected by evil, as a lotus leaf is not affected by water. || 10 ||

Commentary

Yah - The Yogi, **karmâni** - who does works enjoined by the Shâstras, **brahmani** - in Lord Nârâyana, **âdhâya -** offering, dedicating, **sangam tyaktvâ** - abandoning the ego of doer-ship and attachment to the result (of the work), acts upon the functions of the senses as per his self-duties, **sah** - he, **ambhasâ** - by water in which it resides, or by water sprinkled on it, **padma-patram iva -** like a lotus leaf, **pâpena -** by sin, causing bondage, originated from the blemish of ego caused by body-Self identification, **na lipyate** - is not affected. || 10 ||

STANZA 11

kâyena manasâ buddhyâ kevalair indriyair api;
yoginah karma kurvanti sangam tyaktvâtmashuddhaye.

Translation- Yogis, renouncing attachment and the sense of doership, perform works with the body, mind, intellect and the senses, for the purification of the Self. || 11 ||

कायेनेति । योगिनः – आत्मपरमात्मसाक्षात्काराभिलाषुका योगिजनाः, कायेन – वपुषा, मनसा, बुद्ध्या, केवलैरिन्द्रियैरपि – श्रोत्रवागादिभिरपि । आत्मशुद्धये – आत्मनः – स्वस्वरूपस्य, शुद्धिः – निर्वासनिकत्वम् , तस्यै । सङ्गं त्यक्त्वा – कर्तृत्वाद्यभि–मानत्यागपूर्वकं स्वर्गादिफलासक्तिं परित्यज्य, कर्म–भगवत्प्रीणनैकलक्षणं कर्म कुर्वन्ति ॥ ११ ॥

फलासक्तानासक्तयोर्बन्धमोक्षावाह – युक्त इति ।

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

युक्तः – विवेकयुक्तः, कर्मफलं त्यक्त्वा, नैष्ठिकीम् – असङ्ग–

Commentary

Yoginah - Yogis, who are desirous of the realization of the Self and the Supreme Self, **kâyena** - by body, **manasâ** - by mind and **buddhyâ** - by the intellect, **kevalaih indriyaih api** - even by senses like the ears, speech, etc., **âtma-suddhaye** - for the purification of the Self, like becoming desireless, etc., **sangam tyaktvâ** - having abandoned the sense of doer-ship and attachment to the fruit of acts like heavenly happiness, **karma kurvanti** - perform only such works, which appease the Lord. || 11 ||

Now the Lord speaks about the bondage and liberation in case of those who are attached to results (of action) and for those who are dispassionate (about the results), in the stanza '**Yuktah…**etc.'

STANZA 12

yuktah karmaphalam tyaktvâ shântim âpnoti naishthikim;
ayuktah kâmakârena phale sakto nibadhyate.

Translation - A discriminating Yogi, abandoning the fruits of action, attains lasting happiness. One having no discrimination and who is attached to the fruits of actions, being impelled by desire, is bound. || 12 ||

Commentary

Yuktah - (A Yogi) having discrimination, **karma-phalam tyaktvâ** - renouncing the fruits of actions, **naisthikim** - becoming steady in the

कर्मानुष्ठानेनात्मपरमात्मस्मृतौ स्थिराम् , शान्तिम् – सुखम् , प्राप्नोति गच्छति । अयुक्तः – विवेकरहितः, कामकारेण हेतुना, फले सक्तः – कर्मणां स्वर्गादिफले रागी सन् निबध्यते, फलासङ्गासङ्गाभ्यां बन्धमोक्षौ भवत इत्यर्थः ॥ १२ ॥

अनादिवासनायुक्तत्वात्कर्मयोगाधिकारिणो ज्ञानयोगानुकूलादन्तर्गत–ज्ञानाभ्यासरूपः कर्मयोगः श्रेष्ठ इति पूर्वमुक्त्वा, इदानीं सत्सङ्गेन, कर्मयोगरूपेण सच्छास्त्रीयकर्मणा च मृदितान्तःकरणकषायस्य ज्ञानयोग उच्यते – सर्वेति ।

सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

वशी – सत्सङ्गेन, निष्कामेन सच्छास्त्रीयकर्मणा च, जितेन्द्रियान्तःकरणः,

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memory of the Self and the Supreme Self by practice of detached Karma, that form of **shântim** - happiness, peace, **prâpnoti -** he attains.

Ayuktah - One having no discrimination, **kâmakârena** - propelled by desire, **phale saktah** - being desirous of the fruits of actions like heaven, etc., **nibadhyate** - is entangled. In other words bondage and liberation is caused by attachment and non-attachment to the fruits of actions. || 12 ||

On account of impressions of past desires, a person who is fit to practice Karma Yoga, for him Karma Yoga in which knowledge is the main feature, is superior, as it is favorable to Gnyâna Yoga. That having been taught in the beginning, Gnyâna Yoga will now be told for a Yogi, impurities of whose heart are wiped off by holy association and by doing Shâstra-prescribed works in the form of Karma Yoga, in the stanza '**Sarva…**etc.'

STANZA 13

sarvakarmâni manasâ sannyasyâste sukham vashi;
navadvâre pure dehi naiva kurvan na kârayan.

Translation- The embodied Self, mentally resigning all actions as belonging to the city of nine gates (i.e. the body) and becoming self-controlled, rests happily, neither himself acting nor causing others to act. || 13 ||

मनसा – सारासारविवेकयुक्तेन हृदा, सर्वकर्माणि – व्यापृतिरूपाणि, विक्षेपकराणि, ज्ञाननिष्ठाप्रतिकूलानि च समग्राणि कर्माणि, सन्न्यस्य – सम्यक् त्यक्त्वा, परिहायेति यावत् । सुखम् – अनायासेन । नवद्वारे – नेत्रनासिकादिनवद्वारवति । पुरे – नगरसदृशे देहे। ततः पृथग्भूतः पुरस्थो जन इव तदभिमानशून्य आस्ते – ज्ञानाभ्यासं कुर्वंस्तिष्ठतीत्यर्थः । देही –ब्राह्मणादिजात्युत्पन्नदेहवानपि तदभिमानशून्यः, गृहस्थमात्रसाधारणानि कर्माणि, न कुर्वन्, अन्यैरपि नैव कारयन्नास्ते ॥ १३ ॥

ज्ञाननिष्ठस्य नैसर्गिकं निर्लेपत्वमाह – न कर्तृत्वमिति ।

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

Commentary

Vashi – One who has conquered his mind and senses by keeping holy company and by observing self-duties prescribed by noble Shâstras with non-attachment, **manasâ -** with mind endowed with discrimination between real and unreal, **sarva karmâni -** all acts which keep the mind and senses occupied, which cause distraction, and which are adverse to the discipline of knowledge, **sannyasya -** abandoning entirely, giving up, doing so, **sukham -** at ease, happily, **nava-dvâre -** having nine gates like eyes, nose, etc., **pure -** in the city-like body, thereupon, like a resident of the city in a solitary place having no sense of belonging, (unaware of anything else), **âste -** sits practicing the means of knowledge, **dehi -** embodied person, born even in the family of a Brâhman, etc., having no sense of ego about it, **na kurvan -** not doing the normal works of a householder, **naiva kârayan -** also not causing others to do. || 13 ||

Now the Lord speaks about the natural sinlessness of one devoted to knowledge, in the stanza '**Na kartrutva…**etc.'

STANZA 14

na kartritvam na karmâni lokasya srijati prabhuh;
na karmaphala samyogam svabhâvas tu pravartate.

Translation- A competent Yogi does not create agency or actions or union with the fruits of actions while acting in relation to the world of beings. It is only the natural tendencies generated by three qualities that

प्रभुः – सर्वेन्द्रियाणि स्वधर्मे सन्नियम्य देहाभिमानं परित्यज्य क्षेत्रज्ञभावनया वर्तमानः समर्थो योगी, लोकस्य – देवमनुष्यवृक्षादिरूपेण त्रिगुणात्मकप्रकृतिसम्बन्धेन प्रवर्तमानस्य जीवलोकस्य, कर्तृत्वं न सृजति – देवमनुष्यादिजातिजन्यं देहेन सहात्मानमेकीकृत्य प्रवृत्तं तत्तत्कर्मकर्तृभावं स्वयं नोत्पादयति, तस्य कर्माणि च देवादिजात्यभिमानात् स्वीयस्वीयममत्वेन क्रियामाणानि तत्तत्कर्माणि नोत्पादयति, निर्ममत्वेन करोतीत्यर्थः । तस्य कर्मफलसंयोगं त्रिगुणात्मककर्मोत्पन्नं प्राकृतफलसम्बन्धं च स्वस्मिन्नोत्पादयति ।

ननु – कर्तृत्वादिकं विना देहनिर्वाहोपयोगि कर्म कथं ? करोतीत्यत्राह – स्वभावः – प्राचीनकर्मजन्यफलरूपदेहेन्द्रियरूपा प्रकृतिः, प्रारब्धकर्मानुगुणं प्रवर्तते,

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function. ||14||

Commentary

Prabhuh - A competent Yogi, engaged in keeping all his senses in performing their rightful duties, abandoning bodily ego and settled in the state of the Kshetragnya (the Self), **lokasya** - of the world of beings, in the form of gods, men, trees, etc., which functions in relation to the primordial nature (Prakriti) constituted by three qualities, **kartritvam na srijati** - does not create agency (doer-ship) by itself, which is born of their (special) category like god, man, etc., and which proceeds (further) in identifying Âtmâ (Self) with the body, with the sense of doer-ship (agency) in their respective acts.

Tasya karmâni cha - And respective acts, of that (world of beings) which are performed with the sense of their categorical peculiarities, like gods, etc., and with the sense of attachment to their relations (and belongings), **na srijati** - does not create, which means he does those acts without attachment, **na karmaphala-samyogam** - and the connection with the Prakriti-originated fruit, resulting from acts done in the scope of three qualities, **svasmin utpâdayati** - (one) does not bring about, in his own Self.

Nanu – Indeed then, how does Karma develop for the sustenance of his body without the sense of doer-ship (agency)? To this the Lord answers - **Svabhâvah -** Natural tendency resulting in the form of

स्वस्य निर्गुणक्षेत्रज्ञत्वेन वर्तमानत्वात् तेषां कर्तृत्वादीनां गुणमयप्रकृतिजन्यत्वात् गुणवैषम्यमूलकं कर्तृत्वादिकं स न स्वीकरोतीति भावः । तथा च प्रमाणम् –

'मुक्तोऽपि तावद्बिभृयात्स्वदेहमारब्धमश्नन्नभिमानशून्यः ।
यथानुभूतं प्रतियातनिद्रः किन्त्वन्यदेहाय गुणान्न वृङ्क्ते' ॥
इति पञ्चमे ॥ १४ ॥

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

नादत्त इति । विभुः – प्राकृतवस्तुनि ममत्वरहितत्वादात्मलाभेन परिपूर्णः, कस्यचित् – पुत्रादेः, स्वजातेश्च, इन्द्रियैः सह स्वदेहस्य च, पापम् –अघम् , तत्परिणामरूपं दुःखं वा, नादत्ते – नाङ्गीकरोति । सुकृतं च – शुभं कर्मापि,

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the body and senses, from the past deeds, **pravartate** - it works according to the deeds commenced to give fruits, but himself being Kshetragnya, void of qualities, he does not become attached to their doer-ship, etc., which is born of Prakriti formed of (three) Gunas. This means he is not connected with doer-ship, etc., rooted in the irregular behaviour of the qualities. This is in agreement to the following (extracted from the Shreemad Bhâgvata 5.1.16) - 'Even a liberated man has to undergo the result of Karma that has become operative, and for this he has to continue his bodily existence without any sense of ego undergoing enjoyment and suffering just as he undergoes a dream. But impressions and qualities causing future births do not accrue to him.' ‖14‖

STANZA 15

nâdatte kasyachit pâpam na chaiva sukritam vibhuh;
agnyânenâvritam gnyânam tena muhyanti jantavah.

Translation- Being completely detached and fully content and settled in his own Self, he accepts neither sin nor merit of any. But the knowledge of the Âtmâ is enveloped by ignorance and thereby worldly beings are deluded. ‖15‖

Commentary

Vibhuh - Being free from the sense of mine in the worldly ob-

तत्परिणामरूपं सुखं वा, नादत्ते – न स्वीकरोति, तेषु स्वकीयताबुद्धिरहितत्त्वात्तत्कृते शुभा शुभे, यद्वा–तत्प्राप्ते सुखदुःखे स्वकीये न जानातीत्यर्थः ।

ननु – तर्हि सर्वे जनास्त्रिगुणरहितसुखरूपात्मस्वरूपज्ञानवन्तः कथं ? न भवन्तीत्याशङ्क्याह – अज्ञानेन ज्ञानमावृतम् – आच्छादितम्, तेन हेतुना प्राकृतवस्तुन्यहंममत्वेन शुभाशुभं कर्म कुर्वन्तो जन्तवो – जननशीलाः संसारिणो मुह्यन्ति – विपरीतज्ञाना भवन्ति ॥ १५ ॥

'सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि' 'ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा' 'न हि ज्ञानेन सदृशं पवित्रमिह विद्यते' इति पूर्वोक्तं द्रढयन्नाह – ज्ञानेनेति ।

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

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jects, one who is fulfilled in his own Self, **kasya chit** - of anybody, be it relations such as sons, etc., or of the same caste, or of the body including the senses, **pâpam** - sin, or miseries resulting from it, **na âdatte** – does not accept, **sukritam cha** - and also auspicious deed, or happiness resulting from it, **nâdatte** - does not accept, having no sense of myness in them (i.e. relatives, body, senses, etc.) The good or bad deeds done by them (he does not accept) or he does not consider happiness or sorrow brought by them as his own.

If that is so, why are all men not aware of their Âtmâ, which is void of the three qualities and which is blissful by nature? To this doubt, the Lord says - **Agnyânena-âvrutam-gnyânam** - Knowledge is enveloped by ignorance. Due to that, by doing good or bad deeds, possessed of the sense of 'me and mine' in the worldly objects, **jantavah** - creatures (who are created, born again and again) caught in the transmigratory change, **muhyanti -** are deluded and think contrary. || 15 ||

To consolidate what had been taught in the previous verses that 'you will completely cross over the sea of all your sins with the boat of knowledge' (4.36), 'the fire of knowledge reduces all Karmas to ashes in the same way' (4.37) and 'for there is no purifier here equal to knowledge' (4.38), the Lord says in the stanza - '**Gnyânena…**etc.'

आत्मनः ज्ञानेन – ब्रह्मात्मकस्वात्मस्वरूपज्ञानेन, येषाम्, तत् – आवरकमनादिकालप्रवृत्तम्, अज्ञानम्, नाशितम् – क्षयं गमितम्, तेषां तु तत्परम् – तावेव परौ – श्रेष्ठौ प्राप्यौ यस्मिन्, तथाभूतं ज्ञानम् , आदित्यवत् प्रकाशयति – यथा आदित्यः तिमिरं निरस्य सर्वपदार्थान् प्रकाशयति, तद्वत् ज्ञानमज्ञानं नाशयित्वा वस्तुयाथात्म्यं प्रकाशयतीत्यर्थः ॥ १६ ॥

तज्ज्ञानस्य फलं निगदति – तद्बुद्धय इति ।

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

तस्मिन् बुद्धिर्व्यवसायात्मिका येषामिति तद्बुद्धयः, तदात्मानः –

STANZA 16

gnyânena tu tad agnyânam yeshâm nâshitam âtmanah;
teshâm âdityavaj gnyânam prakâshayati tatparam.

Translation- For them, whose ignorance is destroyed by the knowledge of the Self and the Supreme Self, that knowledge shines like the sun. || 16 ||

Commentary

Âtmanah gnyânena - By knowledge of their own Self as Brahma itself, **yeshâm** - whose, **tat agnyânam** - that (beginningless) ignorance, which envelops (knowledge), **nâshitam** - has been destroyed, **teshâm tu** - but for those, **tat-param** - that (knowledge) in which both the Self and the Supreme Self are (considered to be) the higher objectives; verily that knowledge, **âditya-vat prakâshayati** - like the sun, dispelling darkness, lights up all things. In the same way, knowledge, destroying ignorance, reveals the true nature of the Âtmâ. (This is the meaning). || 16 ||

Now He relates the resulting fruit of such knowledge in the stanza '**Tad buddhayah…**etc.'

STANZA 17

tadbuddhayas tadâtmânas tannishthâs tatparâyanâh;
gacchantyapunarâvrittim gnyâna nirdhuta kalmashâh.

Translation- Those whose intellect is set on it (the Self), whose

तन्मानसाः, तन्निष्ठाः – तदभ्यासे सावधानाः, तत्परायणाः – तत् ज्ञानमेव परमयनं प्रयोजनं येषां ते । ज्ञाननिर्धूतकल्मषाः – ज्ञानेन तत्त्वदर्शिज्ञान्युपदिष्टेन एवमभ्यस्यमानेन वेदनेन, निर्धूतम् – समूलमुन्मूलितम्, कल्मषम् – स्थूलसूक्ष्मवासनात्मकमनादिकालप्रवृत्तं जन्ममरणादिविकारपरम्पराजनकमशुभं कर्म येषाम् , तथाभूता बहवो मुक्ताः, अपुनरावृत्तिम् न पुनरावृत्तिरागमनं यस्मात् 'यत्प्राप्य न निवर्तन्ते' तत् साक्षादक्षरं ब्रह्म, गच्छन्ति – प्राप्नुवन्ति ॥ १७ ॥

उक्तानामेतेषां ज्ञानिनां समदर्शनप्रकारमाह – विद्येति ।

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

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mind thinks about it, who are alert in practicing means for it, for whom, it is the highest goal, (they) having their impurities completely cleansed by knowledge, go whence there is no return. || 17 ||

Commentary

Tad-buddhayah - Whose intellect is resolutely set in that, **tadâtmânah -** whose mind thinks about it, **tannishthâh** - alert in the practice of (means of) knowledge of that, **tat-parâyanah** - that knowledge is the only highest goal of whom, **gnyâna nirdhuta kalmashâh** – Gnyânena - by knowledge produced by the teaching of the Self-realised preceptors, and developed by practice and thence experienced, Nirdhuta - uprooted, completely washed away, Kalmashâm - of whose inauspicious deeds in the form of gross and subtle desires actuated from beginningless time, producing the chain of birth and death-like (unfavorable) modes, (cleansed away) becoming like that; many such liberated (souls), **apunarâvruttim -** that state from which there is no return attained by Yogis who do not come back; that Akshara Brahma itself, **gacchanti** - they attain. || 17 ||

The way of seeing with an equal eye everywhere in case of the above-said men of knowledge pursuing Gnyâna Yoga, is told in the stanza '**Vidya…**etc.'

विद्याविनयसम्पन्ने – विद्याविनयाभ्यां सम्पन्ने – युक्ते, ब्राह्मणे, श्वपाके–चाण्डाले, गवि, हस्तिनि, शुनि च, पण्डिताः – क्षेत्रज्ञस्वरूपयथार्थज्ञाः, प्राचीनशुभाशुभकर्मणात्युत्कृष्टनिकृष्टत्वेन दृश्यमानेष्वप्येतेषु क्षेत्रज्ञेषु, समदर्शिनः – समानि – शुद्धस्वरूपे ज्ञानैकाकारेण, अच्छेद्यादिस्वभावैश्च, परस्परतुल्यानि पश्यन्तीति तथोक्ताः, उत्कृष्टनिकृष्टभावस्तु देहानामेव, न तु क्षेत्रज्ञानाम् । देहत उत्कृष्टनिकृष्टभावेन स्थितानां तेषां सत्कारस्तु धर्मशास्त्रप्रणीतविधिना कर्तव्य इत्यभिप्रायः । तथा च स्मृतिः –

'अपूज्यपूजनाच्चैव पूज्यानामप्यपूजनात् ।
नृघातकसमं पापं शश्वत् प्राप्नोति मानवः' इति ॥ १८ ॥

STANZA 18

vidyâvinaya sampanne brâhmane gavi hastini;
shuni chaiva shvapâke cha panditâh samadarshinah.

Translation- The wise see, with an equal eye, a person endowed with learning and humility, a Brâhman, a cow, an elephant, a dog and a dog-eater (an out-caste). || 18 ||

Commentary

Vidyâ-vinaya-sampanne - In a person endowed with learning and humility, **brâhmane –** in a person belonging to the Brâhman class, **gavi -** in a cow, **hastini -** in an elephant, **suni cha -** and in a dog, **shvapâke cha -** (and in a dog-eater) in an out-caste, **panditâh -** knowers of the true nature of the Kshetragnya (Self), even those looking (dissimilar) of high and low status due to their past deeds, good or bad, **samadarshinah -** (look with an equal eye) Samâni **-** in such Kshetragnyas, having the same form of knowledge in their pure nature, and by the reason of their characters (described as) 'It cannot be cut', etc., (B.G.2.24) they (Panditâh - the knowers of the Self) perceive them as similar to each other (as said thus).

High and low state is only of bodies, not of the Selves (Kshetragnyas). But respect or consideration should be given to them, (being in high or low position because of their bodily state) according to the rule of religious code. (This is the implied meaning.)

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

इहेति । येषां मनः, साम्ये–उक्तप्रकारेण क्षेत्रज्ञानां समभावे, स्थितम् । तैः, इहैव – साधनावस्थायामेव, सर्गः – सृज्यते इति सर्गः – संसारः, जितः – अतिक्रान्तः । हि–यस्मात् , निर्दोषम् –त्रिगुणरूपदोषवर्जितम्, समम् – परस्परतुल्य–भावेन स्थितम् , क्षेत्रज्ञस्वरूपम् , तद् ब्रह्म – ब्रह्मसंज्ञकम् , तस्मात् ये क्षेत्रज्ञसाम्ये स्थिताः, ते ब्रह्मणि स्थिता बोध्याः । प्राकृतभावविलक्षणेषु शुद्धक्षेत्रज्ञेष्वाकृत्या, अच्छेद्यादिगुणैश्च समभावं कुर्वाणाः संसारबन्धहीना इत्यभिप्रायः ॥ १९ ॥
उक्तप्रकारेण स्थितस्य कालेन पक्व दशां प्राप्तस्य ज्ञाननिष्ठस्य प्रियाप्रिययोर्वस्तुनोः

With the same meaning, the following are words from religious texts, 'By adoring those who are not worthy of adoration; and by not respecting those who are worthy of respect, a man incurs sin equal to killing a man, perpetually.' || 18 ||

STANZA 19

ihaiva tairjitah sargo yeshâm sâmye sthitam manah;
nirdosham hi samam brahma tasmâd brahmani te sthitâh.

Translation- Even here, while practicing spiritual discipline, Samsâra is overcome by those whose mind rests in equality, for the Brahma (the Kshetragnya - pure Self), who is untouched by the evils of three qualities of Prakriti, is same everywhere. Therefore they abide in Brahma. || 19 ||

Commentary

Yeshâm manah - Whose mind, **sâmye sthitam -** is established in quality in regard to the Kshetragnyas, i.e. Selves in the aforesaid manner, **taih -** by them, **ihaiva -** (here itself), while practicing spiritual disciplines, **sargah -** Sarga means the process of creation - Samsâra - the world, **jitah -** is conquered, **hi -** because of that, **nirdosham -** free from overpowering impurities of (caused by) the three qualities, **samam -** being equal in nature to each other in the form of Kshetragnya, **brahma -** that which is called Brahma, **tasmât -** therefore, those who are estab-

साम्यं भवतीत्याह – नेति ।

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

पूर्वोक्तो ब्रह्मवित् , प्रियम् – स्वप्रारब्धकर्मणा लब्धं स्वमनोऽनुकूलमीप्सितं वस्तु, प्राप्य न प्रहृष्येत् – हृष्टो न भवेत् । अप्रियम् – स्वमनसः प्रतिकूलं च, प्राप्य नोद्विजेत् – उद्वेगी न भवेत् । एवं कस्मात् ! तत्राह – ब्रह्मणि स्थित इति – ब्रह्मस्वरूपे अभ्यासयुक्त इति । एवं कस्मात् ? तत्राह – स्थिरबुद्धिः – शुद्धक्षेत्रज्ञस्वरूपे स्थिरा बुद्धिर्यस्य सः । एवं कस्मात् ? इति चेत्तत्राह – असम्मूढः – नश्वरेण देहेनाविनाशिनं शुद्धक्षेत्रज्ञमेकीकृत्य सम्मोहं न गतः । एतादृशो ब्रह्मवित् हर्षोद्वेगौ न कुर्यादित्यर्थः ॥ २० ॥

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lished in the equality of Kshetragnyas, are to be understood as abiding in Brahma, means those who observe sameness in the Kshetragnyas, who are pure in form and distinct from products of Prakriti and by their characteristics like non-cleavability, etc., (they) are freed from the bondage of Samsâra - worldly tie. ||19||

A person devoted to knowledge abiding in the above-said state, maturing in the course of time remains equal while experiencing pleasant or unpleasant things, thus explains the Lord in the stanza '**Na…**etc.'

STANZA 20

na prahrishyet priyam prâpya nodvijet prâpya châpriyam;
sthirabuddhir asammudho brahmavid brahmani sthitah.

Translation- He who knows Brahma (the Self) in the aforesaid manner and whose intellect is firmly set in that Brahma by regular practice, and therefore who has become free from the delusive identity of the imperishable, pure Brahma with the perishable body, neither becomes elated on gaining pleasant things, nor feels distressed on meeting with unpleasant things. ||20||

Commentary

Brahmvit - The aforesaid knower of the Brahma, **priyam prâpya -** having obtained (any) agreeable and desirable object for himself (to his mind) by his luck (effect of his past Karma), **na prahrishyet -** does not

पुनस्तमेव निरूपयति – बाह्येति ।

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

यत् – यो जनः, बाह्यस्पर्शेषु – क्षेत्रज्ञभिन्नेषु बाह्येन्द्रियविषयानुभवेषु, असक्तात्मा – असक्तमानसः सन् , आत्मन्येव सुखं विन्दति – लभते । स ब्रह्मयोगयुक्तात्मा – ब्रह्मसमाधिप्राप्तचित्तः सन् , अक्षयं सुखमश्नुते – प्राकृतसुखास्वादं त्यक्त्वा, ब्रह्मानुभवजन्यमानन्दमनुभवतीत्यर्थः ॥ २१ ॥

प्राकृतसुखे उद्वेगहेतुमाह – ये हीति ।

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rejoice, **apriyam cha prâpya -** and having obtained that which is unpleasant to his mind, **nodvijet** - does not become perturbed. Why is it so? To this He says, **brahmani sthitah iti -** practicing Yoga for attainment of Brahma. Why is it so? -To this He says, **sthira-buddhih -** whose intellect is firm in the pure form of the Kshetragnya, i.e. Self. Why is it so? To this He says, **asammudhah -** who has not become deluded by identifying pure and imperishable Kshetragnya with the perishable body, **brahma-vit** - knower of the Brahma of this kind, does not rejoice or grieve. (This is the meaning). ‖20‖

Again He characterises the same person (Brahmavit) in the stanza '**Bâhya…**etc.'

STANZA 21

bâhyasparsheshvasaktâtmâ vindatyâtmani yat sukham;
sa brahma yoga yuktâtmâ sukham akshayam ashnute.

Translation- He, whose mind is detached from the external sense-objects, enjoys happiness in his own Self. He who has his mind engaged in the contemplation of Brahma, experiences undecaying bliss resulting from the experience of Brahma. ‖21‖

Commentary

Yat - That person, who **bâhya-sparsheshu** - in the experience of external sense-objects other than the Self, **asaktâtmâ** - having no mental attachment, **âtmani eva sukham vindati -** finds happiness in the

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय ! न तेषु रमते बुधः ॥ २२ ॥

संस्पर्शजाः – विषयेन्द्रियसंयोगजाः, ये भोगाः, ते – रागद्वेषादिव्याप्तत्वेन दुःखयोनय एव – दुःखस्यैव योनयः – कारणभूताः, इहामुत्र स्पर्धासूयादिदोष–युक्तत्वाद्दुःखहेतुरूपा इति यावत् । एतादृशा अपि न स्थिराः, किन्तु – आद्यन्तवन्तश्च – उत्पत्तिविनाशयुक्तत्वात् क्षणिकस्वभावाश्च, क्षणिकत्वेनासत्प्राया इत्यर्थः । हि – अतः, हे कौन्तेय ! बुधः – सारासारविवेकवान् ज्ञानिजनः, तेषु न रमते ॥ २२ ॥

ब्रह्मसुखार्हमधिकारिणं वदति–शक्नोतीति ।

Self alone. **Sah -** He, **brahma-yoga-yuktâtmâ** - having engaged his mind in the contemplation of the Brahma, **akshayam sukham ashnute** - having abandoned worldly happiness, experiences bliss resulting from the experience of Brahma. || 21 ||

The Lord explains the cause of unhappiness in worldly enjoyment in the stanza '**Ye hi…**etc.'

STANZA 22

ye hi samsparshajâ bhogâ duhkhayonaya eva te;
âdyantavantah kaunteya na teshu ramate budhah.

Translation- Those pleasures, which result from the contact of sense-objects with the senses, are source of pain. They have a beginning and an end; they are of a momentary nature. O Arjuna! A wise man having discrimination does not indulge in them. || 22 ||

Commentary

Samsparshajâh - Resulting from the contact of senses with their (respective) objects, **ye bhogâh** - whichever enjoyments, **te** - they are invariably accompanied by love and hatred, **duhkha-yonayah eva** - (are) the sources of pain alone, becoming cause of sorrow because of having blemishes like rivalry, envy, etc., here in this world and in the other world also. Moreover, they are not lasting, **kintu âdyantavantah cha -** but they are of momentary nature because of having a beginning and an end; and because of their momentary character, they are as good as non-exis-

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

शरीरविमोक्षणात् प्राग् – देहपतनात्पूर्वम् , यावच्छरीरपातमित्यर्थः । यः, इहैव – साधनदशायामेव, मोक्षेन्छया कामक्रोधोद्भवं वेगम् – दुर्वाररंहः, सोढुम् – वशीकर्तुम् , शक्नोति–समर्थो भवति । स युक्तः – स एव मोक्षोपायकरणे योग्यः। स एव नरः सुखी भवति । स देहपतनात्पूर्वं ब्रह्मानुभवं करोतीत्यभिप्रायः ॥ २३ ॥

योऽन्तःसखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

य इति । योऽन्तःसुखः – अन्तः–आत्मन्येव सुखं यस्य, न प्राकृतशब्दादिषु ।

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tent, **hi** - hence, **kaunteya** - O Arjuna, **budhah** - a wise man having discrimination between the good and the bad, **teshu na ramate** - does not indulge in them. || 22 ||

The Lord speaks of one who is eligible to experience bliss of Brahma in the stanza ‘S**haknoti…**etc.’

STANZA 23

shaknotihaiva yah sodhum prâk sharira vimokshanât;
kâmakrodhodbhavam vegam sa yuktah sa sukhi narah.

Translation- He, who is able to resist the impulse generated by desire and anger, even in this life before the fall of the body, is a Yogi, fit to practice the means of liberation; he is the happy man. || 23 ||

Commentary

Sharira-vimokshanât prâk - Before the fall of the body, means until death, **yah** - who, **ihaiva** - even here, even during the state when he is practicing disciplines with desire for release, **kâma-krodhodbhavam** - born of desire and anger, **vegam** - impulse that is very difficult to resist, **sodhum** - to bring under control, **shaknoti** - is able, **sah-yuktah** - he alone is fit to practice the means of liberation, **sah eva narah sukhi bhavati** - that man alone is happy. He experiences (the bliss of) Brahma before the fall of his body. (This is the meaning). || 23 ||

अन्तरारामश्च–अन्तः ध्येयध्यान एव आरामः – क्रीडा यस्य, न बहिः – शरीरसुखसाधनेषु। तथा अन्तर्ज्योतिरेव च – तथा अन्तः – अन्तःकरणे ध्येयध्यानेन ज्योतिः – प्रकाशो यस्य, तथा भूतो यो योगी, सः, ब्रह्मभूतः शुद्धात्मभूतः सन् , ब्रह्मनिर्वाणम् – ब्रह्मानुभवसुखम्, अधिगच्छति प्राप्नोति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

किञ्च – लभन्त इति । छिन्नद्वैधाः – छिन्नं द्वैधम् शीतोष्णादि द्वन्द्वं यैस्ते, अत एव – यतात्मानः – सन्नियमितचित्ताः, अत एव च सर्वभूतहिते रताः – सर्वेषां भूतानां हिते – हिताधाने रताः – दयापूर्वकं तत्परतया वर्तमानाः, अत एव

STANZA 24

yo'ntah sukho'ntarârâmas tathântarjyotir eva yah;
sa yogi brahma nirvânam brahmabhuto'dhigacchati.

Translation- He, whose happiness is in the Âtmâ (the Self), who relaxes in the contemplation of the (same) indwelling Self, and who is illumined within (by the light of the Self), becoming one with the pure Self, attains the bliss of Brahma. || 24||

Commentary

Yo'ntah-sukhah - Whose happiness rests in the Âtmâ (Self) alone, and not in worldly objects like sound, etc., **antarârâmah cha -** contemplation on the indwelling Self is relaxing for whom, and not in the external means of bodily happiness, **tathâ antar-jyotih eva cha -** and meditating in his heart on the object (the Self or Shree Bhagvân) who has become enlightened, illumined; the Yogi who has become like this, **brahmabhutah -** becoming pure Self, **brahma nirvânam-adhi-gacchati -** experiences bliss of the Brahma. || 24||

STANZA 25

labhante brahma nirvânam rishayah kshinakalmashâh;
cchinnadvaidhâ yatâtmânah sarvabhutahite ratâh.

Translation- The sages, whose sins are destroyed, who are free from the pairs of opposites, whose minds are well subdued and who are

च – क्षीणकल्मषाः – क्षीणं नष्टं स्वप्राप्यविरोधि कल्मषं येषाम् , एवम्भूता ये ऋषयः – द्रष्टारः आत्मदर्शिनः, ते ब्रह्मनिर्वाणम् लभन्ते ॥ २५ ॥

एवम्भूतानां योगिनां ब्रह्मानुभवः सुलभ इत्याह – कामेति ।

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

कामक्रोधवियुक्तानाम् – कामक्रोधविरहितानाम् , यतचेतसाम् – यतं वशीकृतं चेतो यैस्तेषाम् , विदितात्मनाम् – ज्ञातात्मतत्त्वानाम् , यतीनाम् – यतनशीलानाम् , ब्रह्मनिर्वाणम् – ब्रह्मानुभवसुखम् , अभितः – सर्वतः, वर्तते – एतादृशानां सर्वकालेषु करगतं ब्रह्मनिर्वाणं भवतीत्यभिप्रायः ॥ २६ ॥

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intent on the welfare of all beings, attain the bliss of Brahma. || 25 ||

Commentary

'Kimcha' - Moreover, **chinna-dvaidha -** by whom dualities like hot and cold are annulled, **ata eva –** therefore, **yatâtmânah** - whose minds are well subdued, and because of that s**arva-bhuta-hite-ratâh -** who are intently engaged in the good of all beings, and hence, whose sins, which are obstructive in the attainment of the Self, are destroyed; who have become like that, **rushayah -** the sages who have realised the Self, they, **brahma-nirvânam labhante -** attain the bliss of Brahma. || 25 ||

For Yogis of this stature, experience of Brahma is easy to attain. Thus the Lord says in the stanza **'Kâma…**etc.'

STANZA 26

kâmakrodhaviyuktânâm yatinâm yatachetasâm;
abhito brahma nirvânam vartate viditâtmanâm.

Translation- Those who are free from passion and anger, have subdued their mind, have realised the true nature of the Self and who are constantly striving, for them the beatitude of Brahma is close at hand. ||26||

Commentary

Kâma-krodha-viyuktânam - For those who are free from passion and anger, **yatha-chetasam -** who have controlled their mind, for

अथ योगिनां ध्यानप्रकारमाह – स्पर्शानिति द्वाभ्याम् ।

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समो कृत्वा नासाभ्यन्तरचारिणौ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २७-२८॥

बाह्यान् – बहिर्भवान् , स्पर्शान् – शब्दादिविषयान् , बहिः कृत्वा–समग्रं बाह्यकरणोद्यमं समाहृत्य ध्यानार्हासने स्थित्वा, चक्षुश्च भ्रुवोरन्तर एव – नासिकाप्रान्तभाग एव कृत्वा, नासाभ्यन्तरचारिणौ नासाभ्यन्तरे – नासिकयोरभ्यन्तरे, नाभ्यधोभागे च, चरतस्तौ प्राणापानौ, समौ – योगशास्त्रोक्तरीत्या समानगतिकौ कृत्वा ॥

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them, **viditâtmanâm -** of those who have known the Self, **yatinâm** - of the self-controlled ascetics, **brahma-nirvânam -** experience of the bliss of Brahma, **abhitah** - on all sides, **vartate -** for such people the beatitude of Brahma is close at hand for all time. (This is the implied meaning). ‖ 26 ‖

Now He teaches the mode of contemplation for Yogis in the following two stanzas **'Sparshân…**etc.'

STANZA 27-28

sparshân kritvâ bahir bâhyâmschakshus chaivântare bhruvoh;
prânâpânau samau kritvâ nâsâbhyantara chârinau.

yatendriya manobuddhir munir mokshaparâyanah;
vigatecchâbhaya krodho yah sadâ mukta eva sah.

Translation- Shutting off outward contacts, fixing the gaze between the eyebrows, equalising inward and outward breaths moving in the nostrils (Prâna) and under the navel region (Apâna); the Sage who has controlled his senses, mind and intellect, who is intent on release as his final goal, freed from desire, fear and anger, is indeed liberated forever. ‖ 27-28 ‖

Commentary

Bâhyân - Outward, **sparshân -** objects like sound, etc., **bahih kritvâ** - stopping the outward functioning of the senses, sitting in a pos-

यतेति । यतेन्द्रियमनोबुद्धिः – अनेन साधनेन यताः – संयता इन्द्रियमनोबुद्धयो येन सः । मोक्षपरायणः – मोक्ष एव परम् –उत्कृष्टम् अयनम् – प्राप्यस्थानं यस्य सः, अत एव विगतेच्छाभयक्रोधः – विगता इच्छाभयक्रोधा यस्य सः, इच्छा – आत्मपरमात्मानुभवव्यतिरिक्तविषयेच्छा, भयम् – भाव्यनिष्टशङ्कया भीतिः, क्रोधश्च – स्वेप्सितविषयभोगप्रतिरोधके रोषश्च, एतादृशो यो मुनिः, स सदा मुक्त एवास्ति–साधनावस्थायां स्थितोऽपि मुक्त एव ज्ञातव्य इत्यर्थः ॥ २७–२८ ॥

साङ्ख्यस्थः, योगस्थः, शुद्धक्षेत्रज्ञस्वरूपं प्राप्तं, अक्षरं ब्रह्म प्राप्तश्चेति चतुर्विधोऽपि जनः परमेश्वरोपासनेनैव आत्यन्तिकं सुखं प्राप्नोतीत्याह – भोक्तारमिति।

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ture fit for meditation, **chakshuh cha bhruvoh-antare eva (kritvâ)** - fixing the gaze between the eyebrows at the root of the nose (where the eyebrows meet), **nâsâbhyantara-chârinau -** Prana and Apana moving in both nostrils and then under the navel (moving upwards and downwards, i.e. exhalant and inhalant breath) **samau kritvâ** - making them move equally, as per Yoga Shâstra.

Yata-indriya-mana-buddhih - By means of the above said Yoga, who has controlled his senses, mind and intellect, **moksha-parâyanah -** for whom liberation is his highest goal, therefore, **vigatecchâ-bhaya-krodhah** - one whose desire, fear and anger have disappeared, Iccha - desire for objects except the realisation of the Self and the Supreme Self, Bhayam - fear of unfavorable circumstances emerging in the future, Krodhah Cha - and anger against one obstructing enjoyment of one's own desired object, **munih -** sage of this kind, **sah sadâ muktah eva** - even in the stage of practicing discipline, he should be known as released, forever. ||27-28||

All these four kinds of men (spiritual aspirants) - one devoted to Sânkhya (knowledge), to Yoga (Karma Yoga), one who has obtained the state of pure Kshetragnya (Self) and he who has attained Akshara Brahma, attain to the final beatitude only through the worship of the Lord. Thus He says in the stanza '**Bhoktâram…**etc.'

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सन्न्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

यज्ञतपसाम् – यज्ञानां तपसां च, भोक्तारम् । सर्वलोकमहेश्वरम् – सर्वेषां लोकानां लोकस्थानामीश्वराणां च महान्तम् ईश्वरम् । तथा च श्रुतिः – 'तमीश्वराणां परमं महेश्वरम्' इति । सर्वभूतानां सुहृदम् – मित्रवत्सुखकरम् । एवम्भूतं मां ज्ञात्वा, साङ्ख्यस्थो योगस्थः सर्व एव । शान्तिम् – विषयानुभवसुखाद्बहुधिकं शुद्धक्षेत्रज्ञानुभवसुखं, तस्मादधिकतरं यदक्षरब्रह्मानुभवसुखं, तस्मादप्यधिकतमं मदात्यन्तिकसुखम् , ऋच्छति–प्रयाति ।

STANZA 29

bhoktâram yagnyatapasâm sarvaloka maheshvaram;
suhridam sarvabhutânâm gnyâtvâ mâm shântim ricchati.

Translation- Knowing Me as the enjoyer of all the sacrifices and austerities, as the Supreme Lord of all the worlds and as the friend of every being, he attains the infinite peace in Me. ||29||

Commentary

Bhoktâram yagnya-tapasâm - As the enjoyer of the sacrifices and austerities, **sarva-loka-maheshvaram -** the Supreme Lord of all the worlds and of the lords of the worlds (guardian deities of the worlds). A Shruti, with the same meaning, is thus - 'To Him who is the Supreme mighty Lord of lords' (Sve-Up. 6.7), **sarva-bhutânâm suhridam -** giving happiness like a friend, to all beings, **evam bhutam mâm gnyâtvâ -** knowing Me thus, those following Sânkhya Yoga and all others, **shântim -** bliss. Much greater is the happiness experienced in the pure Kshetragnya than the enjoyments experienced in the sense-objects. Greater than that is the happiness experienced in the Akshara Brahma, and far greater than that is the infinite happiness in Me, **ricchati -** that he attains.

तस्मात् कर्मयोगेन, ज्ञानयोगेन, भक्तियोगेन च, सर्वजनैरहमेवोपास्यो नान्य इत्यभिप्रायः ॥ २९ ॥

इति श्रीपरविद्यैकगोचरपरमभक्तिसमाराध्यभगवत्सहजानन्दस्वामि-
शिष्याग्रगण्य सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते
श्रीमद्भगवद्गीताभाष्ये पञ्चमोऽध्यायः ॥ ५ ॥

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Thus ends the fifth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

षष्ठोध्यायः ।

पञ्चमेऽध्यायेऽनादिवासनायुक्तस्य मुमुक्षोः स्वप्रकृत्यनुकूलकर्मयोगाख्य एव मोक्षसाधनभूतो धर्म उक्तः, अन्तर्गतज्ञानसहितेन कर्मयोगेन मृदितकषायस्य ज्ञानयोगाख्यो धर्मश्चोक्तः, तौ द्वावपि शुद्धक्षेत्रज्ञाक्षरब्रह्मप्रापकौ चोक्तौ । क्षेत्रज्ञस्वरूपं प्राप्तानां, ब्रह्मभावं प्राप्तानां च, परमेश्वरयाथात्म्यज्ञानेनैव सम्यक्शान्तिर्भवतीत्यप्युक्तम् ।

इदानीं षष्ठेऽध्याये कर्मयोगज्ञानयोगयोरैक्यं, ज्ञानयोगेन सिद्धस्य शुद्धात्मस्वरूपलक्षणब्रह्मध्यानं, तदनन्तरं परमात्मध्यानस्य ततः प्राशस्त्यं चोच्यते ।

Chapter 6

Dhyâna Yoga

Yoga of Meditation

In the fifth chapter, Karma Yoga, as a method of liberation appropriate for one who is possessed of beginningless impressions of past desires, was discussed. For one whose impurities are cleansed by Karma Yoga, associated with knowledge as its integral part, way of Gnyana Yoga is also prescribed. It is said that both these Yogas lead to the attainment of the pure form of Kshetragnya, i.e. individual Self and the imperishable (Akshara) Brahma, respectively. Then it is taught that for those who have become one with pure Kshetragnya, and who have realised the Akshara Brahma, true knowledge of the Supreme Self alone can bestow ultimate peace.

Now in this sixth chapter the following topics are dealt with. The unity of Karma Yoga and Gnyana Yoga; contemplation on Brahma in the form of pure Self, for one who is settled in the practice of Gnyana Yoga; and thereafter contemplation on the Supreme Self is commended as the highest goal.

ज्ञानयोगकर्मयोगयोरैक्यं निरूपयन् भगवानुवाच – अनाश्रित इति द्वाभ्याम् ।

श्री भगवानुवाच –

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥
यं सन्न्यासमिति प्राहुर्योगं तं विद्धि ! पाण्डव ! ।
न ह्यसन्न्यस्तसङ्कल्पो योगी भवति कश्चन ॥ १-२ ॥

यः – त्यागी गृहस्थो वा, कर्मफलम् – स्वस्वाश्रमकर्मप्राप्यं स्वर्गसत्यलोकादिकं फलम् , तत्र प्रमाणम् – 'वर्णी यतिश्च धर्मस्थो ब्रह्मलोकमुपैति वै । ऋषिलोकं वनस्थश्च गृहस्थः स्वर्गमाप्नुयात्' इति स्कान्दवचनम् । अनाश्रितः – अनाकाङ्क्षमाणः सन् , कार्यम् – स्वाश्रमेऽवश्यकरणीयतया प्रोक्तं कर्म करोति, सः, सन्न्यासी, योगी च – योगयुक्तश्च । यस्तु निरग्निः – अग्निरहितः,

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Explaining the unity of Gnyâna Yoga and Karma Yoga, the Lord says in the following two stanzas **'Anâshritah…**etc.'

STANZA 1-2

Shree Bhagavân uvâcha:

anâshritah karmaphalam kâryam karma karoti yah;
sa sannyâsi cha yogi cha na niragnirna châkriyah.

yam sannyâsamiti prâhuryogam tam viddhi pândava;
na hyasannyastasankalpo yogi bhavati kashchana.

Translation- The Lord said: The person who conducts duties assigned to him as per his status and stage, without expectation of fruit, is called a Sannyâsi, a Yogi. But not one who does not maintain sacrificial fire and who has given up the prescribed duties.

O Arjuna, that which they call Sannyâsa, know that to be Karma Yoga itself. For among those practicing Karma Yoga, no one whose false identification of the body with the Self is not abandoned, becomes a true Karma Yogi. || 1-2 ||

Commentary

Yah - Who is an ascetic or a householder, **karma-phalam -** fruit

त्यक्ताग्निरगृहीताग्निर्वा, यश्चाक्रियः – परित्यक्तवैधकर्मा, स वस्तुतो न सन्न्यासी, किन्तु केवलाश्रमी सः ।

अत्रैके एवं व्याचक्षते – स न निरग्निः – सोऽग्निहोत्रादिकर्मरहितो न भवति । न चाक्रियः – केवलज्ञाननिष्ठश्च न भवति । किन्तूभयसाधनयुक्तो भवतीत्यर्थ इति ॥

ज्ञानांशमुख्यस्य कर्मयोगस्य ज्ञानयोगत्वं निरूपयन्नाह – यमिति ।

यम् – ज्ञानयोगम्, संन्यासम् – त्यागिधर्म इति प्राहुः – कर्मयोगज्ञानयोगयाथार्थ्यविदः प्रवदन्ति । तम् – ज्ञानयोगम् , योगम् – कर्मयोगमेव, विद्धि ! – जानीहि ! । स ज्ञानयोगः कर्मयोग एव भवतीति त्वं जानीहीत्यर्थः । तदेव निरूपयति – हे पाण्डव ! असंन्यस्तसङ्कल्पः – न संन्यस्तो न त्यक्तः

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of one's own work done according to one's own stage in life that could be attained in the form of heaven or Satyaloka, etc. Proof of this is extracted from the Skanda Purâna - 'A bachelor or an ascetic who follows his own religious duties goes to Brahmaloka, the Vânaprasth (a retired person living in the forest) achieves the realm of Rishis (the sages) and a householder attains heaven.' **Anâshritah** - A person becoming free from desires, **kâryam karma karoti** - performs work which is told to be obligatory for one's own Âshrama, i.e. stage in life, **sah** - he (is), **sannyâsi** - the (real) ascetic, **yogi cha** - and one devoted to Yoga. **Yah tu niragnih** - One who is a non worshipper of the sacred fire, or who has left performing rites related to fire-worship, or who has not taken the vow of the same, **yascha akriyah** - and who has given up the works prescribed by the Shâstras; such a person is not a **sannyâsi** - an ascetic in the real sense, he is a Sannyâsi by stage only (only by name).

Here, some others explain it another way - **Na niragnih** - He, who does not remain without performing rites like **agnihotra** - worship of sacred fire, **na cha akriyah** - nor does he devote himself to knowledge alone; but he suitably acts upon both the means. (He correlates both means in his acts.) (This is the meaning).

Now the Lord describes Gnyâna Yoga as form of Karma Yoga in which knowledge is the main feature in the stanza - '**Yam**...etc.'

Yam - To that Gnyana Yoga, **sannyâsam** - asceticism or renun-

सङ्कल्पो येन सः, सङ्कल्पः – आत्मनो देहेन सत्त्वादिगुणैश्च सहैकीभावेन प्रवर्तनम् । आत्मविचारेणात्यक्तदेहाभिमानः, देहाभिमानयुक्त इति यावत् । एवम्भूतः कश्चन – कोऽपि योगी, कर्मयोगी न भवति । हि – निश्चितम् । तस्मादात्मयाथात्म्यज्ञानेन सन्त्यक्तसकलसङ्कल्पस्य कर्मयोगिनो ज्ञानयोगित्वं ज्ञातव्यमिति भावः ॥ १–२ ॥

यर्हि गृहस्थसाधारणकर्मयोग एव मोक्षसाधनम् , तर्हि ज्ञानयोगमुख्य–साधनतया शमादेः प्रव्रज्याधर्मस्य शास्त्रेषूपदेशे किं प्रयोजनम् ? इत्याशङ्कायामाह – आरुरुक्षोरिति ।

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

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ciation, **iti prâhuh** - they call, who are the knowers of the correct meaning of Karma Yoga and Gnyâna Yoga, **tam -** to that path of knowledge, **yogam** - as the path of action, Karma Yoga itself, **viddhi -** know, means you understand that type of Gnyâna Yoga becomes Karma Yoga itself.

Now He explains the same idea. **He Pândava –** O Arjuna, **asannyasta-sankalpah -** the person who has not abandoned the thoughts of the world; Sankalpa means to act identifying Âtmâ with the body and the (three) qualities like Sattva, etc., one who has not abandoned the sense of ego by the practice of contemplation on the real nature of the Âtmâ, (i.e. who is possessed of body-ego-sense). **Evam-bhutah kashchana** - Someone who is of this kind, **yogi na bhavati -** cannot become a Karma Yogi, **hi -** certainly**.** Therefore one being endowed with knowledge of the true nature of the Self, and who has given up Sankalpa entirely, such a Karma Yogi should indeed be known as Gnyâna Yogi. (This is the meaning.) || 1-2 ||

‘If the (practice of) routine Karma Yoga assigned to a householder is enough to attain liberation, then what is the purpose of the teachings of the Shâstras? Is it also renunciation and restraints like Sama, etc., as principle means for Gnyâna Yoga?’ To remove this doubt the Lord teaches in the stanza ‘**Ârurukshor…**etc.’

योगम् – ब्रह्मसमाधिम् , आरुरुक्षोः – आरोढुमिच्छोः, मुनेः । तत्प्राप्तौ कारणम् – मुख्यं साधनम् । आदौ कर्म – कर्मानुष्ठानम् , उच्यते – कथ्यते । योगारूढस्य – असङ्गकर्मणा, सत्यसङ्गेन च चित्ते शुद्धे सति, योगम् – ब्रह्मावलोकनफलकज्ञानयोगम् , आरूढस्य मुनेः । शमः – ब्रह्मसमाधि–विक्षेपकरकर्मत्याग एव ब्रह्मसमाध्यधिकप्रवृत्तौ कारणम् हेतुः, उच्यते । अत्र प्रमाणवचनम् – 'भिक्षोर्धर्मः शमोऽहिंसा तप ईक्षा वनौकसः । गृहिणो भूतरक्षेज्या द्विजस्याचार्यसेवनम्' इति ।

अनादिवासनायुक्तस्य मुमुक्षोरादौ कर्मयोगः, तेन च चित्तशुद्धौ सत्यां

STANZA 3

ârurukshor muneryogam karma kâranamuchyate;
yogârudhasya tasyaiva shamah kâranamuchyate.

Translation- For a sage who aspires to attain Yoga of Self-realisation, to begin with, path of action is the means; thereby when he has advanced in that path, Shama (withdrawal from actions) is said to be the means for attaining perfection. ‖ 3 ‖

Commentary

Yogam - Meditation on Brahma (i.e. on the pure form of the Self), **ârurukshor muneh** - of the sage who aspires to ascend, **tat prâptau kâranam** - the principle means to attain it, **âdau karma -** in the initial stage, practice of the Shâstra ordained acts, **uchyate -** is said to be; **yogârudhasya** - thereupon, when the mind is purified by the disinterested action and by association of saintly men, **yogam -** Yoga of knowledge resulting in the vision of Brahma, i.e. pure Self, for the sage who has thus ascended, **shamah -** (tranquility) in the form of renunciation of acts causing distraction in the contemplation of the Brahma, **kâranam uchyate -** is finally said to be the cause that enhances the practice of meditation on the Brahma. Here is an authoritative statement in support of this claim - 'Sama (restraint of mind) and non-violence are the sacred laws prescribed for an ascetic; penance and contemplation are for a Vânaprastha (a retired person living in the forest); protection of all beings and performance of sacrifices are for a householder; and finally, serving

कर्मनिवृत्तिरूपो ज्ञानयोगः, तेन ब्रह्मसमाधिरिति भावः ॥ ३ ॥

तमेव योगारूढं वदति – यदेति ।

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥ ४ ॥

यो मुनिः, यदा इन्द्रियार्थेषु शब्दादिषु नानुषज्जते, कर्मसु च – शब्दादिसाधनभूतक्रियासु च, नानुषज्जते – आसक्तिं न करोति । तदा हि – तदैव, सर्वसङ्कल्पसन्न्यासी – सर्वान् शब्दादीनां, तत्सम्पादककर्मणां च, समग्रान् सङ्कल्पान् सन्न्यसतीति तथाभूतः । स योगारूढः – समाध्यारूढ इत्युच्यते ॥ ४ ॥

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the preceptor is for the Dvija (twice born person of the three castes).

The implication is that for the seeker of salvation who is possessed of past desires, Karma Yoga is taught initially. Thereby when the mind is purified Gnyâna Yoga, in the form renunciation of actions (adverse to Self-realization), is told by which Brahma Samâdhi is attained. || 3 ||

Again, He characterises the word 'Yogârudha', one who is stabilised in Yoga, in the stanza '**Yadâ…**etc.'

STANZA 4

yadâ hi nendriyârtheshu na karmasvanushajjate;
sarvasankalpasannyâsi yogârudhas tadochyate.

Translation- The person who has no lingering attachment to sense-objects and also to the ways and means to acquire those objects; who thus renounces all desires and thoughts regarding them is said to be ascended to Yoga; in other words, established in Samâdhi. || 4 ||

Commentary

That sage, **yadâ** - when, **indriyârtheshu na anu-sajjate** - does not get attached to the sense-objects, **karmashu cha** - and nor to the actions useful to procure those objects like speech, etc., **tadâ hi** - only then, **sarva-sankalpa-sannyâsi** - (when one) renounces all the desires and thoughts about all sense-objects like words and actions required for acquiring those objects, become like that. **Sa yogârudha iti uchyate** - He is said to be ascended to Yoga, settled in Samadhi. || 4 ||

योगोद्यमे मनसः शत्रुत्वमित्रत्वे दर्शयति – उद्धरेदिति ।

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

आत्मना – विषयासक्तिहीनेन, सारासारविवेकवता वा, मनसा । आत्मानम् – स्वक्षेत्रज्ञम्, संसारार्णवे निमग्नम् , संसरणादुद्धरेत् । नरो विपरीतेन मनसा आत्मानं नावसादयेत् – संसाराम्भोधौ न निमज्जयेत् । हि – यस्मात् , आत्मनः – स्वस्य, आत्मैव – वशीकृतं मन एव, बन्धुः – बन्धुवदुपकारकः, । आत्मनः – स्वस्य, आत्मैव – अजितं मन एव, रिपुः – नरकपातनहेतुरस्ति ॥ ५ ॥

पुनस्तदेव विवृणोति – बन्धुरिति ।

Now the Lord indicates friendly and inimical (hostile) character of the mind in the perseverance of Yoga, in the stanza **'Uddharet…**etc.'

STANZA 5

uddharedâtmanâtmânam nâtmânamavasâdayet;
atmaiva hyâtmano bandhurâtmaiva ripurâtmanah.

Translation- One should raise the Self with the help of the mind and not allow the Self to sink, for the mind alone is the friend and foe of the Self. || 5 ||

Commentary

Âtmanâ - By the mind, which is free from attachment for sense-objects; or a mind having discrimination between good and bad, **âtmânam** - the Self, the knower of the field, merged in the ocean of the worldly life, **uddharet** - should raise from transmigration**, âtmânam na avasâdayet** - a man should not sink himself in the ocean of transmigration by adverse (negative) thoughts, **hi** - whereby, **âtmânah** - of oneself, **âtmâ eva** - subjugated mind itself, **bandhuh** - is benevolent like a friend, **âtmânah** - of oneself, **âtmâ eva** - uncontrolled mind alone, **ripuh** - is an enemy, the cause for one to fall in hell. || 5 ||

The Lord again explains the same fact in the stanza **'Bandhuh…**etc.'

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
आनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

येन, आत्मना–विवेकवत्या बुद्ध्या, आत्मा–मनः, जितः – प्राकृतशब्दादिभ्यो वशीकृतः । तस्यैव, आत्मा–मनः, आत्मनः – स्वस्य, बन्धुः – इहामुत्र सुखदायकः । अनात्मनः – अजितमनसः पुंसस्तु, आत्मैव – मन एव, स्वस्य शत्रुवत् – अरिवत्, शत्रुत्वे – स्वरिपुभावे वर्तेत । तत्र प्रमाणं पराशरवचनम् – 'मन एव मनुष्याणां कारणं बन्धमोक्षयोः । बन्धस्य विषयासङ्गि मुक्तेर्निर्विषयं तथा' इति ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

STANZA 6

bandhurâtmâ'tmanastasya yenâtmaivâtmanâ jitah;
anâtmanastu shatrutve vartetâtmaiva shatruvat.

Translation- For the person by whom the mind has been conquered, the mind is a friend; but for him, whose mind is not conquered, the mind remains hostile like an enemy. ‖ 6‖

Commentary

Yena - By whom, **âtmanâ -** by discriminative thought, **âtmâ -** the mind**, jitah -** conquered, withdrawn from the sense-objects, **tasya eva -** of his alone, **âtmâ** - mind, **âtmanah -** of the Self, **bandhuh -** giver of happiness here and hereafter. **Anâtmanah -** For the man whose mind is not conquered, **âtmâ eva -** that mind alone**, svasya shatruvat varteta -** will behave like an enemy, and will become hostile. For this, here are the authoritative words of Parâshara - 'Mind alone is the cause of bondage and liberation of men; when it is attached to the sense-objects it causes binding and when it is free from attachment of the sense-objects it gives salvation.' ‖ 6 ‖

STANZA 7

jitâtmanah prashântasya paramâtmâ samâhitah;
shitoshna sukha duhkheshu tathâ mânâpamânayoh.

जितात्मन इति । शीतोष्णसुखदुःखेषु – चित्तहर्षविक्षेपकरेषु तेषु, तथा मानापमानयोः – पूजापरिभवयोश्चित्तहर्षविक्षेपहेत्वोस्तयोः, जितात्मनः – जितमनसः, हर्षोद्वेगादिरहितमानसस्येति यावत् । अत एव प्रशान्तस्य – प्राकृतविषयरागरहितस्य पुंसः, आत्मा – मनः, परं प्रति – अक्षरम्ब्रह्म प्रति, समाहितः – सम्यक् स्थितोऽस्ति ।

यद्वा – तस्य हृदीति शेषः । परमात्मा – ब्रह्म, समाहितः – सम्यक् स्थितोऽस्ति, ध्यानेन स शीघ्रं प्राप्योऽस्तीति भावः ।

यद्वा – प्रशान्तस्य शुद्धक्षेत्रज्ञस्य मनसि परमात्मा – परमेश्वरः, समाहितोऽस्ति – उक्तसाधनसम्पन्नेन तेन परमात्मा तूर्णं प्राप्यत इति भावः ॥ ७ ॥

Translation- In the case of one whose mind is subdued and who is free from agitation of disturbing dualities of heat and cold, happiness and sorrow, honor and dishonor; one who is unattached to worldly objects, his mind is adequately composed in contemplation of the imperishable Brahma. || 7 ||

Commentary

Shitoshna-sukha-duhkheshu - In relation to heat and cold, happiness and sorrow, causing pleasure and pain (confusion), **tathâ mâna-apamânayoh -** in honor and dishonor, causing pleasure and confusion, in both of these, **jitâtmanah** - who has conquered the mind, whose mind is free from pleasure and dejection (of this kind), **ata eva -** because of that, **prashântasya** - of the person who is very calm, who is devoid of attachment to worldly objects, **âtmâ -** (his) mind, **param prati -** in the imperishable Brahma, **samâhitah** - is well settled.

Or - ‘In his heart’ should be added. **Paramâtmâ** - Brahma, **samâhitah -** is well composed; it can be easily attained in a short period of time through mediation.

Or - **Prashântasya -** In the heart of a calm and pure Kshetragnya (Self), **paramâtmâ -** the Supreme Person, **samâhitah asti** - is obtained soon by him who is possessed of the above said qualities. (This is the implied meaning). || 7 ||

Now the Lord again characterises ‘Yogarudha’ in the stanza ‘**Gnyâna…**etc.’

पुनर्योगारूढं वदति – ज्ञानेति ।

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

ज्ञानविज्ञानतृप्तात्मा – ज्ञानम् – शास्त्रजन्यं, वस्तुयाथार्थ्यवेदनं च, विज्ञानम् – अपरोक्षानुभवश्च, ताभ्यां तृप्तो – विनाशिवस्तुषु निरपेक्ष आत्मा मनो यस्य सः । अत एव कूटस्थः – विकारशून्यः । अत एव समलोष्टाश्मकाञ्चनः – समानि लोष्टाश्मादीनि यस्य सः । प्रकृतिविलक्षणब्रह्मनिष्ठत्वेन प्रकृतिजन्यनानाविध–विचित्रवस्तुषु भोग्यबुद्धिहीनत्वाल्लोष्टपाषाणकनकेषु समबुद्धिरित्यर्थः । एवम्भूतो यो योगी स युक्तः –योगारूढ इत्युच्यते ॥ ८ ॥

STANZA 8

gnyâna vignyâna triptâtmâ kutastho vijitendriyah;
yuktah ityuchyate yogi samaloshtâshmakânchanah.

Translation- The Yogi whose mind is content with the knowledge of the true nature of the Self, acquired from the Shâstras as well as its actual experience, who is established in pure Self, who has conquered the senses, and to whom a clod of earth, stone or gold seem alike, he is invariably spoken of as an accomplished Yogi. ‖ 8 ‖

Commentary

Gnyâna-vignyâna-triptâtmâ - Gnyânam **-** knowledge acquired through the study of Shâstras about the true nature of Brahma, as well as Vignyânam **-** its actual experience, Tâbhyâm Triptah - contented by that (knowledge and experience) means, whose mind is disinterested in the perishable objects, **ata eva kutasthah** - therefore unchanged, unmoved, **ata eva sama-loshtha-asma-kânchanah** - to whom a clod of earth, stone or even a piece of gold are equal; such a person; implies that the Yogi looks upon them with an equal eye, due to his devotion to Brahma which is very distinct from the variety of products of Prakriti; not intent on deriving pleasure from those objects. For him earth, stone or gold are of equal value; such type of Yogi is referred to as **yuktah** - Yogârudhah **-** established in Yoga. ‖ 8 ‖

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

सुहृदिति । सुहृद्–स्वभावेनैव हितकारकशीलश्च । मित्रम् – समवयोहितैषी च । अरिः – किमपि निमित्तमालम्ब्यानर्थेच्छुश्च । उदासीनः – उपेक्षकश्च । मध्यस्थः – न्यायान्याययोर्याथार्थ्यवक्ता च । द्वेष्यः– जन्मत एवानिष्टेच्छुश्च । बन्धुः – जन्मत एव हितैषी च । तेषु सुहृदादिषु, साधुषु – धर्मशीलेष्वपि, पापेषु च – पापशीलेषु च । समबुद्धिः – ब्रह्मध्यानैकप्रयोजनत्वेन तैः सह प्रयोजनाभावाद्वैराभावाच्च समानधीः । विशिष्यते –ध्यानकर्तृषु स श्रेष्ठो भवतीत्यर्थः ॥ ९ ॥

योगयोग्यं, योगारूढं चोक्त्वा, इदानीं योगमारुरुक्षोर्ध्यानप्रकारमाह – योगीति ।

STANZA 9

suhrinmitrâry udâsina madhyastha dveshya bandhushu;
sâdhushvapi cha pâpeshu samabuddhirvishishyate.

Translation- He who regards well-wishers, friends, foes, the indifferent, the neutral, the hateful, the relative, the good, and even the sinful, with an equal eye, excels. || 9||

Commentary

Suhrid - A well-wisher by nature, **mitram -** friend, well wisher of equal age, **arih -** who has become hostile for some reason, **udasinah -** who is indifferent, **madhyasthah -** (neutral) who discerns and speaks what is just and what is not, **dveshyah** - a born ill-wisher, **bandhu -** relative, who is a born well-wisher; with those well-wishers, etc., (and) **sâdhushu -** the good devoted to virtue, **pâpeshu cha** - and the sinful, **samabudhih** - looking at them with an equal eye, because of the contemplation on the Brahma, i.e. the Self being his only goal, there being no purpose that could be served by those persons nor any reason for enmity with them; **vishishyate -** means he excels among the meditators. || 9||

Speaking about the qualities of one who is eligible for Yoga, and who has climbed the heights of Yoga, the Lord specifically teaches the way of meditation for one who wishes to advance in practice of Yoga, in the stanza '**Yogi**…etc.'

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

योगीति । योगी – योगाकाङ्क्षी, रहसि–ध्यानविक्षेपशून्ये देशे । स्थितः सन्, सततम्–निरन्तरम्, आत्मानम्–मनः, ध्येये युञ्जीत– समाहितं कुर्यात् । कथम्भूतः? एकाकी – ध्यानविक्षेपकजनरहितः सन् , यतचित्तात्मा – संयतचित्तदेहः । निराशोः–ध्येयभिन्ने समग्रपदार्थे निराकाङ्क्षी । अपरिग्रहः – तदन्यत्र ममताशून्यः । एतैर्ध्यातुर्लक्षणैर्युक्तो भूत्वा आत्मानं युञ्जीतेति सम्बन्धः ॥ १० ॥

अथ योगोपकरणान्यासनादीन्याह – शुचावित्यादिना ।

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

STANZA 10

yogi yunjita satatamâtmânam rahasi sthitah;
ekâki yatachittâtmâ nirâshiraparigrahah.

Translation- The Yogi should constantly engage his mind in meditation on the Self, in a solitary place, undisturbed, all alone, with a controlled mind and body, free from desires and sense of possession. || 10 ||

Commentary

Yogi - Desirous of practicing Yoga, **rahasi-sthitah san** - remaining in a solitary place devoid of things that cause distraction in meditation, **satatam** - constantly, **âtmânam** - the mind, **dhyeye yunjita** - should concentrate on the object of meditation. How? **Ekâki** - All alone, avoiding people which create disturbance in meditation, **yatachittâtmâ** - with a controlled mind and body, **nirashih -** having no sense of possession in regards to any other object. One, having acquired these merits and particular features, should practice Yoga steadily in a connected manner. || 10 ||

The Lord now teaches the supplementaries like Âsana (seating posture), etc., in the stanza '**Shuchau…**etc.'

STANZA 11

shuchau deshe pratishthâpya sthiramâsanamâtmanah;
nâtyucchritam nâtinicham chailâjinakushottaram.

शुचौ – दुष्टजनानधिष्ठिते, अशुद्धपदार्थैरस्पृष्टे च । यद्वा – शुचौस्वभावतः शुद्धेः, संस्कारतश्च शुद्धे, देशे–स्थाने । आत्मनः – स्वस्य । आसनं प्रतिष्ठाप्य – स्थापयित्वा । किं लक्षणम् ? स्थिरम् – निश्चलम् , नात्युच्छ्रितम् – नात्युच्चम्, नाप्यतिनीचम् । चैलाजिनकुशोत्तरम् – चैलम् – वस्त्रं च, अजिनम् – मृगचर्म च, कुशाश्च, ते उत्तरे–उत्तरोत्तरं श्रेष्ठा यस्मिंस्तत् । चैलादजिनं श्रेष्ठम् , ततः कुशाः श्रेष्ठा इत्यर्थः । एतैर्लक्षणैर्लक्षितमासनं प्रतिष्ठाप्येति सम्बन्धः ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

तत्रेति । तत्रासने उपविश्य, एकाग्रम् – विक्षेपशून्यम् , मनः कृत्वा ।

Translation- Having established for himself a firm seat, in a clean place, which is neither too high nor too low and covered by a cloth, with deer skin and Kusha grass one over the other. || 11 ||

Commentary

Shuchau - Pure and clean, not managed or owned by wicked men, unpolluted by impure items, naturally pure or consecrated, **deshe** - place, **âtmanah** - of oneself, **âsanam pratisthâpya** - having established a seat. Of what sort? **Sthiram** - Firm, **nâtyucchritam** - neither too high, **na ati nicham** - nor too low, **chailâjina-kushottaram** - Chailam - cloth, Ajinam - deer-skin and Kusha - type of grass; placing them on top of each other - means higher in quality; deer-skin is superior to cloth, higher than that are Kushas.

'After making the seat firm indicated by these special aspects' - this is the connection (to the next stanza). || 11 ||

STANZA 12

tatraikâgram manah kritvâ yatachittendriyakriyah;
upavishyâsane yunjyâdyogamâtmavishuddhaye.

Translation- There, sitting on the seat, with single pointed attention, holding the activities of mind and senses in check, he should practice Yoga for purification of the Self. || 12 ||

यतचित्तेन्द्रियक्रियः – यताः – उपरताः चित्तस्येन्द्रियाणां च क्रियाः – वृत्तयो येन तथाभूतः सन् । आत्मविशुद्धये – आत्मनः – स्वस्वरूपस्य । विशुद्धये – परमेश्वरपरभक्तावधिकारप्राप्तये । योगं युञ्ज्यात् – अभ्यसेत् ॥ १२ ॥

अथ योगिनो ध्यानोपयोगिनीमङ्गस्थितिं निरूपयन्नाह – सममिति ।

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

योगी । कायशिरोग्रीवम् – कायशब्देन शरीरमध्यभागो ज्ञातव्यः, कायश्च शिरश्च ग्रीवा च एतेषां समाहारः, तथाभूतं मूलाधारादारभ्य मस्तकान्तमङ्गम्, समम् – अवक्रम्, अचलम्–निश्चलम् , धारयन् । स्थिरः–एवं स्थिरो भूत्वा, स्वम् – स्वकीयम्,

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Commentary

Tatra âsane upavishya - Sitting on that seat, **ekâgram manah kritvâ** - with single pointed, undistracted mind, **yata-chitta-indriya-kriyah** - Yatah - (bringing the activities of mind and the senses under control) by whom the activities of mind and senses are brought under control and turned back, (being like that) **âtmavishuddhaye -** for purification of oneself, Âtmanah - of one's own Self, Vishuddhaye - for becoming worthy of highest devotion to the Supreme Being, **yogam yunjyât** - should practice Yoga. || 12 ||

Now He speaks about the bodily posture useful for meditation in the stanza '**Samam…**etc.'

STANZA 13

samam kâyashirogrivam dhârayannachalam sthirah;
samprekshya nâsikâgram svam dishashchânavalokayan.

Translation- Holding the trunk, head and neck erect, motionless and steady, fixing the gaze on the tip of the nose and not looking in any direction, (he should sit in Yoga). || 13 ||

Commentary

A Yogi**, kâya-shiro-grivam -** by the word Kâya, the middle part of the body, i.e. the trunk, should be known. The trunk, the head and the

नासाग्रम्, सम्प्रेक्ष्य–अर्धनिमीलितनयन इत्यर्थः । दिशश्चानवलोकयन् – इतस्ततो दिग्भागानपश्यन् । आसीतेत्युत्तरेणान्वयः, योगं युञ्ज्यादिति पूर्वेण वा ॥ १३ ॥

अथ प्रधानमुपकारकमाह – प्रशान्तात्मेति ।

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

ब्रह्मचारिव्रते – ब्रह्मचर्ये स्थितः, मत्परः – अहमेव परः – साङ्ख्ययोगादिसाधनैरुत्कृष्टः प्राप्यभूतो यस्य सः । अत एव मच्चित्तः – कर्मयोगेन, साङ्ख्ययोगेन, साधनभक्त्या च, निर्दोषो, ब्रह्मस्वरूपश्च, भूत्वाहं पुरुषोत्तमं गमिष्यामीति ईदृशेन भावेन मय्येव चित्तं यस्य सः । अत एव विगतभीः –

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neck - these three together, (or in other words) from the Mulâdhâra (from the lower end of the spinal cord) to the top of the head - in that way, **samam** - erect, unbent, **achalam –** motionless, **dhârayan** - holding, **sthirah** - thus becoming steady, **svam** - of oneself, **nâsâgram** - tip of the nose, **samprekshya** - (gazing at) means keeping eyes half-shut, **dishashcha anavalokayan** - not looking in any direction, here or there, **âsita** - he should sit - this verb should be taken from the next stanza or should be connected with the previous one, i.e. **'yogam yunjyât'** - should practice Yoga. || 13 ||

Now He indicates the main aspect helpful (for Yoga) by **'Prashântâtmâ…**etc.'

STANZA 14

prashântâtmâ vigatabhir brahmachârivrate sthitah;
manah sanyamya macchitto yukta âsita matparah.

Translation- Serene and fearless, firm in the vow of celibacy, holding the mind in check and concentrating the thought on Me, a Yogi should sit attentively in Yoga, and intent on Me. || 14 ||

Commentary

Brahmachârivrate - Remaining firm in the vow of celibacy, **mat-parah** - with Myself being the supreme goal to be obtained, greater than the disciplines of Sânkhya Yoga, etc., **ata eva mat-chittah** - having con-

कालभयवर्जितः । अत एव प्रशान्तात्मा – अव्याकुलमनाः । मनः संयम्य – पुरुषोत्तमे मय्यवस्थाप्य, युक्त आसीत ॥ १४ ॥

अथ योगफलमाह – युञ्जन्निति ।

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

योगी – योगाकाङ्क्षी, एवम् – उक्तप्रकारेण, सदा – सततम् , पुरुषोत्तमे मयि, आत्मानं मनः, युञ्जन् – स्थिरं कुर्वन् , नियतमानसः – मद्ध्यानेन वशीकृतमनस्कः सन् । निर्वाणपरमाम् – परममुत्कृष्टं निर्वाणं सुखं यस्यां ताम् 'राजदन्तादित्वात्परमशब्दस्य परनिपातः' । मत्संस्थाम् – मयि स्थितां, शान्तिम् – चित्तैकाग्र्यरूपां सम्प्रज्ञातसमाधिम्,

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viction and faith that 'by means of Karma Yoga, Gnyâna Yoga (Sânkhya) and devotional services I will become flawless and of the nature of Brahma and thence reach the Supreme Person'. Whose mind is concentrated on Me, **ata eva vigatabhih** - therefore whose mind is free from the fear of time (death), **ata eva prashântâtmâ** - therefore of serene mind, **manah sanyamya** - his mind held in Me, the Supreme Being, **yukta âsita** - sit attentively in Yoga. || 14||

Now the Lord explains the results of Yoga in the stanza '**Yunjan…**etc.'

STANZA 15

yunjannevam sadâ'tmânam yogi niyatamânasah;
shântim nirvânaparamâm matsamsthâmadhigacchati.

Translation- Ever engaging his mind in this way, the Yogi with his mind under control, and steadily concentrated on Me, attains that transcendental state of highest bliss that abides in Me. || 15||

Commentary

Yogi - Person desirous of pursuing Yoga, **evam** - as said before, **sadâ -** always, **âtmânam yunjan** - keeping his mind in Me (the Supreme Being) steadily, **niyata-mânasah** - becoming possessed of controlled mind by meditation on Me, **nirvâna-paramâm** - in which highest bliss (is experienced), (In this compound word Nirvâna-paramâm**,** the term Parama is placed after Nirvâna, following the example of the compound word

अधिगच्छति – प्राप्नोति ॥ १५ ॥

अथ – आहारनियमं योगोपकारकमाह – नेति ।

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ! ॥ १६ ॥

अत्यश्नतः – अतिशयेन भुञ्जानस्य, एकान्तम् – अत्यन्तम् , अनश्नतः । अतिस्वप्नशीलस्य च – अतिनिद्रालोरपि, अत्यन्तं जाग्रतश्च । योगो नैवास्ति – चित्तैकाग्रयं नैव सिद्धयति ॥ १६ ॥

तर्हि कस्य योगसिद्धिर्भवति ? तत्राह – युक्तेति ।

'Raja-danta'), **mat sansthâm -** abiding in me, **shântim -** peace**,** the transcendental state called 'Sampragnyâta Samâdhi' - in the form of deep concentration of the mind, **adhigacchati -** he attains. || 15||

Now the Lord advices that a controlled diet is conducive to Yoga in the stanza '**Nâ…**etc.'

STANZA 16

nâtyashnatastu yogo'sti nachaikântamanashnatah;
na châtisvapnashilasya jâgrato naiva chârjuna.

Translation- Yoga is not possible for one who over-eats, nor for one who never eats; not for one, O Arjuna, who sleeps too much, nor for one who stays awake for too long. || 16 ||

Commentary

Atyashnatah - For one who over-eats, **ekântam anasnatah -** for one who does not eat at all, **atisvapnashilasya -** for one who sleeps too much, **atyantam jâgratah cha -** for one who is wakeful always, **yogo naiva asti -** Yoga - concentration of mind is not at all possible. || 16 ||

Then, who will succeed in Yoga? To this, the Lord says in the stanza '**Yukta**…etc.'

STANZA 17

yuktâhâravihârasya yuktacheshtasya karmasu;
yuktasvapnâvabodhasya yogo bhavati duhkhahâ.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

युक्ताहारविहारस्य – युक्तौ योगशास्त्रोक्तप्रकारेण परिमितौ, आहारविहारौ – अशनगमने यस्य, कर्मसु युक्तचेष्टस्य – युक्ता परिमिता चेष्टा यस्य, युक्तस्वप्नावबोधस्य, परिमितनिद्राजागरणस्य, एतादृशनियमनियतस्य पुरुषस्य, दुःखहा – जन्ममरणादिदुःखविनाशको, योगो भवति। युक्ताहारे प्रमाणम् – 'तुन्दस्य पूरयेद्भागौ द्वावन्नेनैकमम्बुना । शेषयेदेकमेवं हि मितभुग्योगकृद्भवेत्' इत्यादियोगशास्त्रोक्ता आहारादिषु नियमा द्रष्टव्याः ॥ १७ ॥

कदा सम्पन्नयोगो भवतीत्येतदाह – यदेति ।

Translation- Yoga becomes the destroyer of sorrows for him who is moderate in eating and recreation, temperate in actions and who is regular in sleep and wakefulness. || 17 ||

Commentary

Yuktâhâra-vihârasya - Who is regular in eating and recreation (such as walking, etc.) as per rules of the Shâstras, **karmasu yukta-cheshtasya** - whose activities are temperate, **yukta-svapna-avabodhasya -** who is temperate in sleep and wakefulness. For the person who is moderate with such controlled habits, **yogo duhkhahâ bhavati -** Yoga becomes the destroyer of sorrows such as birth, death, etc.

With regards to the measure of food intake it is explained thus - 'Half of the stomach should be filled with food; one-forth with water and one-forth should remain empty. One who practices Yoga should take food regulated in this manner'. Such rules prescribed by Yoga Shâstras regarding intake of food should be observed. || 17 ||

When does one become an accomplished Yogi? To this, the Lord says in the stanza '**Yadâ**…etc.'

STANZA 18

yadâ viniyatam chittamâtmanyevâvatishthate;
nihsprihah sarvakâmebhyo yukta ityuchyate tadâ.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

विनियतम् – संयतं चित्तम् , आत्मन्येव यदा सुस्थिरमवतिष्ठते, सर्वकामेभ्यो निःस्पृहः – आत्मसुखानुभवेन, तदतिरिक्तप्राकृतविषयदोषानुदर्शनेन च, निर्गता स्पृहा तृष्णा यस्य, तथाभूतोऽयं युक्तः – योगारूढ इत्युच्यते ॥ १८ ॥

योगारूढस्य मनसः स्थिरत्वे दृष्टान्तमाह – यथेति ।

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

निवातस्थः – वातरहिते स्थाने स्थितो, दीपो यथा नेङ्गते – न चेष्टते, यतचित्तस्य –

Translation- When the subdued mind rests only in the Self, it will become free from yearning for objects of desire. Then one is said to be established in Yoga. || 18||

Commentary

Viniyatam chittam - Perfectly controlled mind, **âtmani eva avatishthate** - steadily rests in the Self alone, **sarva-kâmebhyah-nisprihah -** on account of the experience of the Self-bliss, and by perceiving defects in worldly objects, whose yearning for objects (of desire) has disappeared; becoming like that, **yuktah** - has climbed the heights of Yoga. || 18||

Here, the Lord illustrates steadiness of the mind of an accomplished Yogi, by way of a simile, in the stanza '**Yathâ**…etc.'

STANZA 19

yathâ dipo nivâtastho nengate sopamâ smritâ;
yogino yatachittasya yunjato yogamâtmanah.

Translation- 'A lamp does not flicker in a windless place' - this is the representation used to illustrate the steadiness of the mind of a Yogi practicing Yoga of concentration on the Self. || 19||

Commentary

Nivâtasthah - Placed in a windless location, **dipo yathâ**

वशीकृतचेतसः, योगम् – आत्मयोगम् , युञ्जतः – अभ्यसतः, योगिनः । आत्मनो – मनसः, सा उपमा – दीपस्योपमानम् । निवातस्थदीपवत् योगिनो मनो निश्चलं भवतीत्यर्थः ।

यद्वा – योगिनः – आत्मनः क्षेत्रज्ञस्य, सोपमा – दीपः उपमा स्मृता । वासनाविक्षोभरहितः क्षेत्रज्ञो निवातस्थदीपवत् सुस्थिरस्तिष्ठतीत्यर्थः ॥ १९ ॥

योगं लक्षयति चतुर्भिः –

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

यत्रेति । योगसेवया – योगस्य चित्तवृत्तिनिरोधस्य, सेवया अभ्यासेन । तथा चोक्तं पतञ्जलिना – 'योगश्चित्तवृत्तिनिरोधः' इति । निरुद्धम् – वशीकृतम् , चित्तम्,

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nengate - as the lamp does not flicker, **yatachittasya** - of the person with a controlled mind, **yogam yunjatah** - practicing Yoga for Self realisation, **yoginah** - of the Yogi, **âtmanah** - of the mind, **sa upamâ** - that is the simile of the lamp; means the Yogi's mind remains steady like a lamp in a windless place. Or **yoginah** - of the Self, i.e. Kshetragnya, **sopamâ** - whose state is illustrated by simile of a lamp; means the Kshetragnya who has become free from the disturbance of desires, remains steady like a lamp in a windless place. || 19 ||

The Lord characterises Yoga in the following four stanzas.

STANZA 20

yatroparamate chittam niruddham yogasevayâ;
yatra chaivâtmanâ'tmânam pashyannâtmani tushyati.

Translation- When the mind, disciplined and purified by the practice of Yoga, experiences the transcendental state of pure Self, and perceives the indwelling Supreme Self, he becomes delighted in reaching the highest bliss. || 20 ||

Commentary

Yoga-sevayâ - By practice of Yoga wherein activities of the mind are restrained, as mentioned by Patanjali - 'Yoga means control or modification of the mind', **niruddham** - subdued, **chittam** - mind, **yatra** - in that state, **uparamate** - rejoices in the practice of Yoga; thinking that this

यत्र – योगे उपरमते । इदमेवात्यन्तिकं सुखमिति रमते । यत्र च योगे समाधौ, आत्मना – योगशुद्धेन मनसा, आत्मनि – शुद्धक्षेत्रज्ञे, स्थितम्, आत्मानम् – परमात्मानमेव, पश्यन् सन् , तुष्यति–सन्तुष्टो भवति, न त्वन्यत्र देवादिसुखेषु । तथा च श्रुतिः – 'एको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम्' इति । तं योगसंज्ञितं विद्यादिति चतुर्थश्लोकेनान्वयः ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

किञ्च – सुखमिति । अतीन्द्रियम् – इन्द्रियागोचरम् , अत एव बुद्धिग्राह्यम् – बुद्ध्यैव गृहीतुं योग्यम् । यदात्यन्तिकम् – निरवधिकातिशयम् , सुखम् – आत्मानन्दः

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is the highest state of happiness, **yatra cha -** and wherein that transcendental state of Yoga, **âtmanâ -** by mind, purified by practice of Yoga, **âtmani** - in the pure Kshetragnya, (**sthitam –** placed)**, âtmânam -** Paramâtmânam, **eva pashyan san -** perceiving the indwelling Supreme Self, **tushyati -** is delighted; but does not become delighted in pleasures related to gods, etc.

Similary there is a Shruti - 'Wise men who perceive Him, the One who fulfils the desires of many, residing in their own heart, only they enjoy everlasting peace'. 'Know that state called Yoga' - this is a link with the fourth stanza (stanza 23). || 20 ||

STANZA 21

sukhamâtyantikam yattad buddhi grâhyamatindriyam;
vetti yatra na chaivâyam sthitashchalati tattvatah.

Translation - When the Yogi experiences the infinite bliss which can be grasped only by the intellect but is beyond the grasp of the senses, and which rests in the Self and the Supreme Self, then becoming steadfast, it is he who never deters from the bliss of the Supreme Self; know that this state is termed as Yoga. || 21 ||

Commentary

'Kim cha' – Moreover, **atindriyam -** beyond the grasp of the senses, **ata eva buddhi-grâhyam -** therefore which can be grasped only

परमात्मानन्दश्च अस्ति । तत्सुखं यत्र योगे एव योगी वेत्ति – प्रत्यक्षमनुभवति । यत्र च योगे स्थितोऽयं योगी तत्त्वतो न चलति – आत्यन्तिकसुखात्परमात्मस्वरूपादन्यत्र न गच्छतीत्यर्थः । तत्त्वं चात्र परमात्मस्वरूपम् । तं योगसंज्ञितं विद्यात् ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

यमिति । यं योगं च लब्ध्वा – प्राप्य, योगी ततो योगात् , अपरम् – अन्यं लाभम्, अधिकम्–श्रेष्ठम् , न मन्यते । यस्मिन् योगे च स्थितो योगी गुरुणापि – शीतोष्णक्षुत्पिपासादिना महतापि, दुःखेन – कष्टेन, न विचाल्यते – योगनिष्ठं पुरुषं महदपि दुःखापादकं न विचालयति योगादिति यावत् ॥ २२ ॥

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by the intellect, **yad âtyantitkam** - that which is infinite, **sukham asti** - bliss of the Self and the Supreme Self is there, **tat sukham** - that bliss, **yatra** - exists in Yoga only (Yogi), **vetti** - (this way) Yogi knows, actually experiences, **cha yatra stitah ayam** - and wherein he is established, that Yogi, **tattvatah na chalati** - never moves from that state of the extreme bliss of Supreme Self. Here Tattva means the Supreme Self. This is to be known by the name of Yoga. || 21||

STANZA 22

yam labdhvâ châparam lâbham manyate nâdhikam tatah;
yasmin sthito na duhkhena gurunâpi vichâlyate.

Translation- On attaining Yoga, one does not consider any other gain superior to that. Established within it, the Yogi is not moved even by heavy sorrow. || 22||

Commentary

Yam - Which, **yogam cha labdhvâ** - and having obtained that Yoga; the Yogi, **tatah** - than that Yoga, **aparam lâbham** - any other gain, **adhikam** - greater, **na manyate -** does not consider; **yasmin yoge cha sthito -** established in which, the Yogi, **gurunâ api dukhena** - even by heaviest of sorrows like hunger and thirst, hot and cold, etc., **na vichâlyate** - is not disturbed; this means, for such a Yogi established in Yoga, even the greatest calamity bringing sorrow, does not move him from Yoga. || 22||

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

तमिति । दुःखसंयोगवियोगम् – दुःखानाम् नानाविधसांसारिकक्लेशानाम्, संयोगः – सम्यक्सम्बन्धः, तस्य वियोगः – वियोगकर इत्यर्थः । तथाभूतं तं पूर्वोलक्षणं योगसंज्ञितम् – योगशब्दवाच्यम् , विद्यात् – बुध्येत । सः – पूर्वोक्तलक्षणैर्लक्षितो योगः तदारम्भकाले निश्चयेन – गुरूपदेशलब्धेनाध्यवसायेन, योक्तव्यः – अभ्यसनीयः । यदि तूर्णं न सिद्ध्येत्तर्ह्यपि अनिर्विण्णचेतसा – अनिर्विण्णेन – निर्वेदहीनेन चित्तेन, योक्तव्यः । तत्र क्लेशधिया मनसः शिथिलत्वं निर्वेदः ॥ २३ ॥

योगविक्षेपकरवासनात्यागपूर्वकं पुनर्योगाभ्यासप्रकारमुपदिशति – सङ्कल्पेति ।

STANZA 23

tam vidyâd duhkhasamyogaviyogam yogasamgnyitam;
sa nishchayena yoktavyo yogo'nirvinna chetasâ.

Translation- Know this deliverance from association with misery, to be Yoga. This Yoga should be practiced with determination, and with a mind free from despondency. ||23||

Commentary

Duhkha-samyoga-viyoga - Duhkhânâm - Of various worldly tribulations, Samyoga- unavoidable contact, and its Viyogam - means (causing) disconnection (from miseries), of that kind mentioned above, **yoga-samgnyitam -** is called by the word Yoga, **vidyât -** should be understood. **Sah** - That Yoga, characterised by the above features; in the initial stage, **nishchayena -** with determination, abiding firmly by the teachings of the preceptor, **yoktavyah -** should be practiced. Even if it is not mastered immediately, **anirvinna chetasa** - with mind free from despondency, should be practiced, despite, **nirveda -** lack of enthusiasm due to the thought of difficulties (in following Yoga). ||23||

The Lord again teaches the mode of practice of Yoga, preceded by abandonment of desires causing distraction in Yoga, in the stanza '**Sankalpa…**etc.'

सङ्कल्पप्रभवान् कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

सङ्कल्पप्रभवान् – सङ्कल्पात् प्रभव – उद्भवो येषां तान्, सर्वान् कामान्, अशेषतः – वैराग्येण समूलं यथा तथा त्यक्त्वा, मनसा – विवेकयुक्तेन हृदा । इन्द्रियग्रामम् – यत्र कुत्रापि स्वेच्छया गच्छन्तमिन्द्रियसमूहम् , समन्ततः – सर्वतः, विनियम्य – विशेषेण प्रत्याहृत्य – संयम्य, योक्तव्य इति पूर्वेणान्वयः ॥ २४ ॥

यदा प्राचीनसंस्कारेण ततश्चित्तं प्रचलेत् तदा पुनर्धैर्यसुसंस्कृतबुद्धिबलेन वशीकुर्यादित्याह – शनैरिति ।

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

STANZA 24

sankalpaprabhavân kâmân styaktvâ sarvân asheshatah;
manasaivendriyagrâmam viniyamya samantatah.

Translation- Completely renouncing all desires arising from Sankalpa (thoughts of the world) and with the help of a discerning mind, controlling all senses from all sides, (this Yoga should be practiced resolutely). ‖24‖

Commentary

Sankalpa-prabhavân - Which are born of Sankalpa (worldly thought), **sarvân kâmân -** all desires, **asheshatah tyaktvâ -** uprooting those by dispassion, entirely (in that manner), **manasâ -** by discriminative mind, **indriya-grâmam -** group of senses, wandering here and there on its own will, **samantatah -** from all sides, **viniyamya -** controlling them from their objects, (the verb ‘Yoktavyah’, meaning ‘should be practiced’, is to be taken from the previous stanza). ‖24‖

‘Whenever the mind gets distracted due to habits developed in the past, then one should bring it under control by the strength of intellect educated by firm resolution,’ says the Lord in the stanza ‘**Shanaih…**etc.’

STANZA 25

shanaih shanairuparamed buddhyâ dhritigrihitayâ;
âtmasamstham manah kritvâ na kinchidapi chintayet.

धृतिगृहीतया – धृतिर्धैर्यम् , तेन गृहीतया–वशीकृतया, बुद्ध्या । शनैः शनैः ध्येयेतरसर्ववस्तुचिन्तनात्, उपरमेत्–विरमेत् । आत्मसंस्थम्–आत्मन्यवस्थितम्, मनः कृत्वा, किञ्चिदपि–ततोऽन्यत् किमपि वस्तु, न चिन्तयेत् ॥ २५ ॥

मनसश्चञ्चलतानिवारणप्रकारमाह – यत इति ।

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

चञ्चलम् – चञ्चलस्वभावतया अस्थिरं मनः, यतो यतो–ध्येयस्वरूपं परित्यज्य यत्र यत्र ध्येयेतरवस्तुषु, निश्चरति–धावति । ततस्ततः – तस्मात्तस्मात् तत्र दोषदृष्ट्या, एतन्मनो, नियम्य– प्रत्याहृत्य, आत्मन्येव–स्वक्षेत्रज्ञ एव, परमात्मन्येव

Translation- Gradually, a Yogi should withdraw his mind from objects other than the Self with the help of a resolute intellect, and having fixed it on the Self, should not think of anything else. ||25||

Commentary

Dhriti-grihitayâ - Dhriti - Firm resolution, Tena Grihitayâ - by that (resolutely) brought under control, **buddhyâ -** by that intellect, **shanaih shanaih -** gradually, little by little, from the thought of objects other than the object of contemplation, **uparamet -** should withdraw, **âtmasamstham manah kritvâ** - having fixed the mind in the Self, **na kinchid api chintayet** - should not think of anything else except the Self. ||25||

Now the Lord suggests the way to overcome the fickleness of the mind in the stanza '**Yata…**etc.'

STANZA 26

yato yato nishcharati manashchanchalamasthiram;
tatastato niyamyaitad âtmanyeva vasham nayet.

Translation- Wherever the fickle and unsteady mind wanders, he should draw it back from those objects by finding faults with them, and fix it on the Self or the Supreme Self. ||26||

Commentary

Chanchalam manah - The mind, unsteady due to its fickle na-

वा । वशं नयेत्–निश्चलं कुर्यात् ॥ २६ ॥

एवमभ्यसन् योगी उत्तमं योगसुखं प्राप्नोतीत्याह – प्रशान्तेति ।

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

शान्तरजसम् – एवमभ्यासेन निवृत्तरजोगुणम्, अत एव प्रशान्तमनसम् – ध्येये निश्चलमानसम्, अकल्मषम् दग्धसमग्रकल्मषम्, ब्रह्मभूतम् – ध्यानाभ्यासेनाक्षरब्रह्मसाधर्म्यं गतम्, एनं योगिनम्, उत्तमम्–योगप्राप्यं ब्रह्मानुभवरूपं, सुखं कर्तृ, उपैति । उक्तलक्षणैर्विशिष्टो योगी सुखरूपं ब्रह्मानुभवं प्राप्नोतीत्यर्थः ॥ २७ ॥

पुनस्तदेवाह – युञ्जन्निति ।

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ture, **yato yato nishcharati -** wherever it wanders away from the object of contemplation, **tatah tatah** - from those (objects), seeing faults in them, **etat manah** - this mind, **niyamya -** drawing back, **âtmani eva** - in one's own Self, i.e. Kshetragnya or in the Supreme Self, **vasham nayet** - should be stabilised. || 26 ||

'Practicing this way, a Yogi enjoys the highest bliss of Yoga', says the Lord in the stanza '**Prashânta**…etc.'

STANZA 27

prashântamanasam hyenam yoginam sukhamuttamam;
upaiti shântarajasam brahmabhutamakalmasham.

Translation- Supreme happiness comes to a Yogi whose quality of Rajas (generating passion and activity), is at rest, thereupon resulting in the mind to become steady and calm, and hence inherent sins are burnt out whereby a state similar to Akshara Brahma is reached. || 27 ||

Commentary

Shânta-rajasam - By practicing in this manner, whose quality of Rajas is subdued, therefore **prashânta-manasam -** whose mind has become steady on the object of contemplation, **akalmasham -** whose sins are burnt out, **brahma-bhutam** - by practice of meditation, who has become similar to Akshara Brahma - the imperishable Brahma, **enam yoginam** - to a Yogi of that stature, **uttamam sukham** - the highest

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

एवम् – उक्तरीत्या, आत्मानम्–मनः, युञ्जन्–ध्येये स्थिरीकुर्वन् , तेन विगतकल्मषः– विगतप्राक्तनाधुनिकाशेषदोषो योगी, ब्रह्मसंस्पर्शम् – ब्रह्मसाक्षात्काररूपम्, अत्यन्तम् – अत्यधिकम्, सुखम्–आनन्दम्, सुखेन–अनायासेन, सदा अश्नुते–प्राप्नोतीत्यर्थः ॥ २८ ॥

अथ पक्वयोगिनां स्थितिभेदान् वदति–सर्वेति ।

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

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happiness that could be obtained by Yoga, in the form of experience of the bliss of Brahma, **upaiti** - comes; means a Yogi endowed with the above-said distinctive qualities, attains the bliss of the experience of Brahma. || 27 ||

Again the Lord explains the same idea in the stanza '**Yunjan…**etc.'

STANZA 28

yunjannevam sadâ'tmânam yogi vigatakalmashah;
sukhena brahmasamsparsham atyantam sukham ashnute.

Translation- Constantly engaging his mind in this way, the Yogi, freed from impurities, easily attains the supreme bliss that comes from the realisation of Brahma. || 28 ||

Commentary

Evam - As said before, **âtmânam -** the mind, **yunjan -** keeping steady in the object of meditation (Self), by that, **vigata-kalmashah -** freed from impurities, sins of past and present, completely, that Yogi, **brahma-samsparsham** - in the form of realisation of Brahma, **atyantam -** limitless, **sukham** - happiness, **sukhena** - easily, **sadâ ashnute** - enjoys always. || 28 ||

Now, the Lord speaks of the different states of a matured Yogi, in the stanza '**Sarva…**etc.'

योगयुक्तात्मा–योगेन समाधिना, युक्तः, आत्मा–मनो यस्य सः । ब्रह्मरूपस्वात्मसमाधिनिष्ठ इति भावः । एवम्भूतो योगी सर्वत्र – सर्वेषु शुभाशुभ–कर्मसमधिगतोत्कृष्टदेहेषु जीवेषु । समदर्शनः समम् प्रकृत्युत्पन्नविषमदेहतो विलक्षणानामपि जीवानां स्वरूपतः स्वभावतश्च तुल्यं दर्शनं यस्य तथाभूतः सन् , आत्मानम्–स्वस्वरूपम् , सर्वभूतस्थम् सर्वेषु भूतेषु समतया स्थितम् , ईक्षते–पश्यति । आत्मनि स्वात्मनि च, सर्वभूतानि समभावेन ईक्षते । तथा च श्रुतिः – 'यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं न ततो विजुगुप्सते' इति ॥ २९ ॥

ब्रह्मभावं प्राप्तस्य योगिनः स्थितिमुक्त्वा इदानीमक्षरात्परे परमात्मनि सर्वेश्वरे स्थितिं प्राप्तस्य रीतिमाह – य इति ।

STANZA 29

sarvabhutasthamâtmânam sarvabhutâni châtmani;
ikshate yogayuktâtmâ sarvatra samadarshanah.

Translation- He, whose mind is fixed in visualising the Self (Brahma) through Yoga, views everything evenly. He sees his Self as abiding in all beings, and all beings in his Self. || 29 ||

Commentary

Yoga-yuktâtmâ - Whose mind is firmly fixed in Yoga (Samâdhi), means he who is firmly adhering to the Self that is in the form of Brahma. A Yogi who has become thus, **sarvatra –** everywhere, in all beings embodied as well-formed or ill-formed according to their good or bad deeds, **sama-darshinah -** who holds sameness of vision in all individual selves, which are equal and similar in their (original) nature and form, though they look quite different (from each other) and varied (in character) possessed of their Prakriti - born bodies (inequalities pertain only to Prakriti); being like that, **âtmânam -** his own Self, **sarva bhutastham -** residing in all beings, same in the original form, **ikshate** - perceives, **âtmani -** and in his own Self, **sarvabhutâni** - he perceives all beings alike. Here is a statement from the Shruti in the same sense - 'One who sees all beings in his own Self and himself in all beings, does not dislike anybody.' || 29 ||

Speaking about the state of a Yogi who has obtained oneness with the Akshara Brahma, He now explains the state of a person who is

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

यः पुरुषोत्तमस्वरूपे प्राप्तसमाधिर्योगी, सर्वत्र–सर्वेषु सर्वज्ञाल्पज्ञसकल–क्षेत्रज्ञ–प्रकृतितत्कार्येषु, नियन्तृतया स्थितं मां वासुदेवम्, पश्यति – मत्तोऽनन्यमन्तर्दृष्ट्या मामेव प्रत्यक्षमीक्षते । तथा च प्रमाणानि – 'मया ततमिदं सर्वं जगदव्यक्तमूर्तिना' इति स्मृतिः । 'योऽक्षरे तिष्ठन्नक्षरमन्तरो यमक्षरं न वेद यस्याक्षरः शरीरम् योऽक्षरमन्तरो यमयति' इति । 'य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरम् य आत्मानमन्तरो यमयति स त आत्मान्तर्याम्यमृतः' इति । यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं

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fixed in Supreme Self, the controller of all and who is above Akshara Brahma, in the stanza '**Yah**…etc.'

STANZA 30

yo mâm pashyati sarvatra sarvam cha mayi pashyati;
tasyâham na pranashyâmi sa cha me na pranashyati.

Translation- For a Yogi who sees Me in everything, and everything in Me, to him, I am not lost, nor is he lost to Me. || 30 ||

Commentary

Yah - A Yogi who has attained Samadhi in the form of the Supreme Person, **sarvatra -** everywhere, i.e. in all Kshetragnyas (Selves), wise or ignorant, and also in Prakriti (primordial nature) and its products (in the form of multitude of universes), **mâm -** Vâsudeva, **pashyati -** perceives Me, Vâsudeva, residing as their indwelling controller, by his inner eye, he directly sees Me alone, and none else. In support of this, the authoritative statements are as follows - 'This entire universe is pervaded by Me, in an unmanifest form'. (B.G. 9.4)

'He who dwells in Akshara (the imperishable), who is within the Akshara, whom the Akshara does not know, whose body is the Akshara, who controls the Akshara from within'. (Subala Up. 7.10)

'He who dwells in Âtmâ, who is within the Âtmâ, whom the Âtmâ does not know, whose body is the Âtmâ, who controls the Âtmâ from

सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरम् यः सर्वाणि भूतान्यन्तरो यमयति एष त आत्मा अन्तर्याम्यमृतः इत्याद्याः श्रुतयश्च । मयि पुरुषोत्तमे च सर्वं चिदचिद्वस्तु स्थितं पश्यति, मम योगैश्वर्ये सर्वं स्थितमीक्षते इत्यर्थः । तथा च प्रमाणम् – 'न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्' इति वक्ष्यमाणवचनम् । तस्य – एवं मां पश्यतो योगिनः सर्वकर्मनीयमनोहरमूर्तिः पुरुषोत्तमोऽहं न प्रणश्यामि – दृष्ट्यगोचरो न भवामि, सदा प्रत्यक्षो भवामीत्यर्थः । स च योगी मे न प्रणश्यति– ममाप्रत्यक्षो न भवति, तस्याहं प्रत्यक्षो भूत्वा सदा कृपाकटाक्षेण प्रेक्षे इत्यर्थः ॥ ३० ॥

ततोऽपि पञ्चदशां प्राप्तं भगवद्भक्तं वदति–सर्वभूतेति ।

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

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within; He is your Âtmâ, the inner ruler, the immortal.

'He who dwells in all beings, who is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, He is your Âtmâ, the inner ruler, the immortal'. (Brahad. Up. 3.7.15)

It means, the Yogi sees all sentient and insentient worlds in Me, the Supreme Person, i.e. everything is sustained by My Yogic prowess. Here is an authoritative statement in this sense - '…and yet, beings do not abide in Me. Behold My divine Yoga.' (B.G. 9.5) That the Lord will speak later.

Tasya - For that Yogi, perceiving Me, possessed of the most beautiful and enchanting form, **aham na pranashyâmi** - I am not lost to him, means I am not invisible to him, I am always immediate to him, **sa cha me na pranashyati** - he is not lost to Me, means I will see him with compassion, always being present Myself directly to him. || 30||

Now He speaks about the devotee of the Lord who has reached the higher stage of maturity than that of the above said Yogi, in the stanza '**Sarva-bhuta**…etc.'

STANZA 31

sarvabhutasthitam yo mâm bhajatyekatvamâsthitah;
sarvathâ vartamâno'pi sa yogi mayi vartate.

एकत्वम् – यो मया प्रत्यक्षतया प्राप्तः स एक एव सर्वेषां स्वावताराणां कारणमस्तीत्येकभावम् , आस्थितः – आश्रितः, यः सर्वभूतस्थितं सर्वान्तर्यामिणं मां वसुदेवनन्दनमेव, सर्वथा – सर्वप्रकारैः पुत्रत्वमित्रत्वपतित्वेष्टत्वाभीष्टत्वमातृत्व–पितृत्वादिभावैः । भजति – सेवते, स योगी हर्षशोकादिव्याकुलेऽस्मिन् लोके वर्तमानोऽपि, प्रकृतिपराक्षरधामस्थिते मय्येव वर्तते ॥ ३१ ॥

उक्तयोर्द्विविधभक्तयोर्मध्ये यः सर्वप्राण्यनुकम्पी, स श्रेष्ठ इत्याह – आत्मौपम्येनेति ।

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ! ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

Translation- The Yogi who, fixed in oneness, worships Me in any way as dwelling in all beings, that Yogi, living in this world, truly lives in Me. || 31 ||

Commentary

Ekatvam - The Yogi who has realised Me in person, thinks of oneness in all My incarnations, Myself being the original cause of them, **asthitah -** fixed (in Me), **yah** - who, **sarva-bhutasthitam mâm -** to Me the son of Vasudeva, abiding in all beings as their inner controller, **sarvathâ** - in all kinds of feelings in relation to son, friend, husband, favourite deity, desired object, mother, father, etc., **bhajati** - worships, **sa yogi** - that Yogi, though living in this world agitated by joys and sorrows, resides only in Me, who lives in Aksharadhâma - the imperishable abode, which is beyond Prakriti. || 31 ||

Between these two types of devotees mentioned above, one who is compassionate towards all beings, is superior. Thus says the Lord in the stanza '**Âtmaupamyena…**etc.'

STANZA 32

âtmaupamyena sarvatra samam pashyati yo'rjuna;
sukham vâ yadi vâ duhkham sa yogi paramo matah.

Translation- O Arjuna, he who sees all beings alike, on the analogy of his own Self, in regards to pleasure or pain; that Yogi is deemed superior. || 32 ||

यो मद्भक्त आत्मौपम्येन–स्वतुल्यतया, सुखं यदि वा दुःखम् , सर्वत्र–सर्वेषु जन्तुषु समं पश्यति, यथा मम सुखं प्रियं दुःखमप्रियम् , तथा अन्येषामपि भवतीति ज्ञात्वा सर्वेषां सुखं यथा स्यात्तथा वर्तते, न तु कस्यापि दुःखोत्पादको भवतीत्यर्थः । स दयालुर्योगी परमः – उत्कृष्टो मतः – ममाभिमत इत्यर्थः ॥३२॥

उक्तलक्षणं योगं दुष्करं मन्वानोऽर्जुनः पृच्छति – योऽयमिति ।

अर्जुन उवाच –

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ! ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

हे मधुसूदन ! साम्येन – सिद्ध्यसिद्ध्योर्मानापमानयोराजन्यरङ्कजीवयोः, कमनीयाकमनीयविषयेषु च तुल्यत्वेन। योऽयं योगः – ध्येये चित्तवृत्तिनिरोधलक्षणः

Commentary

Yo - That devotee of Mine, **âtmaupamyena -** equal to himself, **sukham yadi vâ duhkham** - may be in happiness or sorrow, **sarvatra** - in case of all beings, **samam pashyati** - sees with an equal eye, means with understanding that 'As I like happiness and dislike unhappiness, others also feel the same way'. He behaves in such a manner that he receives happiness, but would not incur pain upon anybody, **sa (dayaluh) yogi paramah** - that compassionate Yogi is superior, **matah** - in My opinion. (This is the meaning). || 32 ||

Believing that the above-said Yoga is difficult to practice, Arjuna asks in the stanza 'Y**o'yam…**etc.'

STANZA 33

Arjuna uvâcha:

yo'yam yogastvayâ proktah sâmyena madhusudana;
etasyâham na pashyâmi chanchalatvât sthitim sthirâm.

Translation- Arjuna said: This Yoga of equality characterised by the stability of mind, which has been taught by You, O Krsna, I do not see that I can remain steady in this state because of the fickleness of the mind. || 33 ||

समाधिः, त्वया प्रोक्तः । एतस्य योगस्य मयि स्थिरां दीर्घकालिकां स्थितिमहं न पश्यामि । कुतः ? मनसश्चञ्चलत्वात् ॥ ३३ ॥

मनसश्चञ्चलत्वं निरूपयति – चञ्चलमिति ।

चञ्चलं हि मनः कृष्ण ! प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

हे कृष्ण ! चञ्चलम् – प्रकृत्यैव चपलम् , प्रमाथि च–देहेन्द्रियप्रमथनशीलम्, तेषां क्षोभकमित्यर्थः । बलवच्च – शास्त्रज्ञैरपि विचारेण वशीकर्तुमशक्यम् , दृढं च – विषयासक्तत्वाज्जनैर्दुर्भेदम् , एतादृशं मनो भवति ततस्तस्योक्तलक्षणैर्युक्तस्य

Commentary

He madhusudana - O slayer of Demon Madhu, **sâmyena -** by equality, in success and failure; honor and dishonor; in prince and pauper; attractive and detestable objects, **yo'yam yogah -** this Yoga, state of Samâdhi characterised by the control of the modes of mind on the object of contemplation, **tvayâ proktah -** taught by you, **etasya** - of this Yoga, **mayi sthiram sthitim na pashyâmi** - I do not see how this Yoga can be established in me (my mind) for a long time, steadily. Why? **Manasah chanchalatvât -** because of the fickleness of the mind. ||33||

Arjuna describes fickleness of mind in the stanza '**Chanchalam**…etc.'

STANZA 34

chanchalam hi manah krishna pramâthi balavad dridham;
tasyâham nigraham manye vâyoriva sudushkaram.

Translation- O Krishna, the mind is indeed fickle, turbulent and powerful. I think that the restraint of it is as difficult as that of the wind. ||34||

Commentary

He krishna - O Krishna, **chanchalam -** unsteady by nature, **pramâthi cha** - and turbulent, tormenting the body and the senses, means it causes to disturb them, **balavat cha -** and strong, it is impossible to control, even for the knowers of the Shâstras, by reasoning, **dridham cha**

मनसो निग्रहम् – ध्येये निरोधम् , वायोरेकत्र प्रदेशे निग्रहमिव । सुदुष्करम् – सर्वथा वशीकर्तुमशक्यम् , मन्ये । हि–निश्चितम् । मनोनिग्रहस्य दुष्करत्वात्तन्निग्रहोपायं मे वदेत्यभिप्रायः ॥ ३४ ॥

एतादृशस्य मनसो निग्रहोपायं वर्णयञ्छ्रीभगवानुवाच – असंशयमिति ।

श्रीभगवानुवाच –

असंशयं महाबाहो ! मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय ! वैराग्येण च गृह्यते ॥ ३५ ॥

हे महाबाहो ! मनः चलम् – चञ्चलम् , चलस्वभावाद्दुर्निग्रहम् – दुःखेन

- and stubborn, hard to conquer on account of its attachment to sense-objects; mind is of this nature, therefore **nigraham** - to control and concentrate the mind possessed of the said traits, on the object of contemplation**, vâyoh nigraham iva** - just like the act of locking together the wind in a place, **sudushkaram manye** - I think it is very difficult, not possible at all to conquer the mind, **hi** - certainly. Arjuna means to say that, since mind-control is so difficult, please tell me the means for its restraint. || 34 ||

The Lord speaks of the means to control the mind of this sort in the stanza '**Asamshayam…**etc.'

STANZA 35

Shree Bhagavân uvâcha:

asamshayam mahâbâho mano durnigraham chalam;
abhyâsena tu kaunteya vairâgyena cha grihyate.

Translation- The Lord said: O mighty armed Arjuna, the mind is fickle and hard to subdue, no doubt; however, O son of Kunti, by constant practice and dispassion in worldly objects, it can be brought under control. || 35 ||

Commentary

He mahâbâho - O Arjuna, **manah chalam -** mind is unsteady because of its indecisive nature as you have said, **durnigraham -** is very difficult, almost impossible to control, **asamshayam -** no doubt; **tathâpi**

गृहीतुं वशीकर्तुमशक्यमिति यत्त्वयोक्तं तदसंशयम् – निःसंशयमेवास्ति, तथापि हे कौन्तेय ! अभ्यासेन – पूर्वोक्तयोगरीतिसत्समागमसद्धर्मभगवन्माहात्म्य–ज्ञानादिगुणानां पुनः पुनरनुशीलनेन, वैराग्येण च – प्राकृतवस्तुषु दोषदृष्ट्या च, योगिजनैरेवम्भूतं मनो गृह्यते – वशीक्रियते। अभ्यासवैराग्याभ्यां लयविक्षेपशून्यत्वान्मनः ध्येये भगवत्स्वरूपे तिष्ठतीति भावः। तथा प्रमाणम् – 'लये सम्बोधयेच्चित्तं विक्षिप्तं शमयेत्पुनः। सकषायं विजानीयात् समप्राप्तं न चालयेत्' ॥ इति योगशास्त्रवचनम् ॥ ३५ ॥

तदेव स्फुटं दर्शयति–असंयतेति।

असंयतात्मना योगो दुष्प्राप इति मे मतिः।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

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he kaunteya - even then O Arjuna, **abhyâsena** - by repeated practice of methods of Yoga, keeping company of the saints, following the righteous path, having knowledge of the glory of the Lord, etc.; acquiring such merits, **vairâgyena cha** - and by seeing faults in worldly objects, becoming dispassionate about them, **mano grihyate** - the mind can be held under control.

The purport is that by constant practice and renunciation, the mind, becoming free from lurk or agitation, rests in the object of meditation - the form of the Lord. It is said (while meditating) 'If the mind lurks the Yogi should call it back again and again, if it goes astray, he should calm it down again; if it is full of emotions (impure) he should examine it (finding facts) and when equipoise of mind is achieved, it should not be allowed to move.' || 35 ||

Now the same thought is clearly explained in the stanza '**Asamyata…**etc.'

STANZA 36

asamyatâtmanâ yogo dushprâpa iti me matih;
vashyâtmanâ tu yatatâ shakyo'vâptumupâyatah.

Translation- In My opinion, Yoga is difficult to attain for one whose mind is not restrained. However, he, who strives for it and has a subdued mind, can attain it through the right means. || 36 ||

असंयतात्मना – अभ्यासवैराग्याभ्यामसंयतोऽवशीभूत आत्मा मनो यस्य तेन जनेन, योगः दुष्प्रापः – दुःखेन प्राप्तुमशक्यः, इत्येवंरूपा मे मतिः – मम निश्चयः । उपायतः, अभ्यासवैराग्याभ्यां साधनाभ्यां यतता – यत्नं कुर्वता, वश्यात्मना – जितमनसा योगिना तु योगोऽवाप्तुं शक्यः ॥ ३६ ॥

एतादृशस्य योगस्य माहात्म्यं ज्ञातुकामः पार्थः पृच्छति – अयतिरिति ।

अर्जुन उवाच –

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं ? कृष्ण ! गच्छति ॥ ३७ ॥

श्रद्धया – योगेनैव मे मोक्षो भविष्यतीति विश्वासेन प्रथममुपेतः – युक्तः,

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Commentary

Asamyatâtmanâ - For the person whose mind (Âtmâ) is not subdued by regular practice and dispassion, **yogah dushprâpa** - it is impossible to attain Yoga in spite of great efforts, **iti me matih** - it is My firm conviction, **upâyatah** - with the help of right means like constant practice, renunciation, **yatatâ** - exerting himself, **vashyâtmanâ** - by a Yogi who has conquered his mind, **yogo'vâptum shakyah** - Yoga can be attained. || 36 ||

Then Arjuna desirous to know the greatness of this kind of Yoga enquires further in the stanza '**Ayati…**etc.'

STANZA 37

Arjuna uvâcha:

ayatih shraddhayopeto yogâcchalitamânasah;
aprâpya yogasamsiddhim kâm gatim krishna gacchati.

Translation- Arjuna said: O Krishna, if a person, who is possessed of faith, but being slack in practice of Yoga his mind drifts from Yoga, fails to attain perfection, what becomes of him? || 37 ||

Commentary

Shraddhayâ - With the faith that 'by Yoga alone, I will attain liberation,' he has commenced on the path of Yoga, **ayatih** - slackened in

योगे प्रवृत्त इत्यर्थः । अयतिः – योगसाधनेषु शिथिलयत्नः, योगाच्चलितमानसः – अभ्यासशिथिलत्वात् प्राकृतविषयासक्त्या च योगात् योगाभ्यासात् चलितं भ्रष्टं मानसं यस्य सः । योगसंसिद्धिम् – योगनिष्पत्तिं फलपर्यन्ताम् , अप्राप्य हे कृष्ण ! काम् ? कीदृशीं ? गतिं प्राप्नोति ॥ ३७ ॥

तदेव पुनर्विस्तारेण वदति – कच्चिदिति ।

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो ! विमूढो ब्रह्मणः पथि ॥ ३८ ॥

उभयविभ्रष्टः – उभाभ्यां स्वर्गमोक्षाभ्यां साधनवैपरीत्येन भ्रष्टः – चलितः, फलानुसन्धानरहितानां शुभकर्मणां स्वर्गपुत्रादिफलाप्रापकत्वान्मोक्षसाधनाभ्यास– शैथिल्याच्च स्वर्गान्मोक्षाच्च भ्रष्ट इत्यर्थः । छिन्नाभ्रमिव कच्चित् न नश्यति ?

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efforts while practicing Yoga, **yogât-chalita-mânasah** - whose mind has drifted away, due to looseness of practice and due to attachment to worldly objects, from the practice of Yoga, **yoga-samsiddhim** - success in Yoga up to the attainment of its results, **aprâpya** - having failed to achieve, O Krishna, **kâm** - which, **gatim prâpnoti** - end does he meet with? || 37 ||

Arjuna elaborates the same question in stanza ‘**Kacchit…**etc.’

STANZA 38

kacchinnobhayavibhrashtash cchinnâbhramiva nashyati;
apratishtho mahâbâho vimudho brahmanah pathi.

Translation- Gone astray both ways - from the path (of rituals) leading to heaven, and from the path of liberation, (not following both properly); because of that, having no place or support in heaven, nor on the path of God-realisation, thus being confused, does he not perish like a torn cloud? || 38 ||

Commentary

Ubhaya-vibhrashtha - Gone astray from both - heaven and from the path leading to liberation, because of pursuit of wrong means; in the sense, due to sluggishness in practicing the means to liberation, fallen from heaven and from the path of liberation, **cchinnâbhram iva kacchit na nashyati** - the word Kacchit is used in the sense of doubt; does he get

कच्चिदिति संशये, वायुना विच्छिन्नमभ्रशकलं महदभ्रमप्राप्येव किं नश्यति ? किं वा न नश्यतीत्यर्थः । तामेवोभयभ्रष्टतां दर्शयति – हे महावाहो ! अप्रतिष्ठः – स्वर्गादिप्राकृतफलेषु नास्ति प्रतिष्ठा स्थितिर्यस्य सः । ब्रह्मणो – हरेः प्राप्तिसाधनभूते पथि–मार्गे, मूढः – वैचित्त्यं गत इति यावत् ॥ ३८ ॥

अथ स्वसंशयस्य छेदनोपायं पृच्छति – एतदिति ।

एतन्मे संशयं कृष्ण ! छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

हे कृष्ण ! मे मम, एतत् – एनं, संशयम् – सन्देहम् , अशेषतः – समग्रतया, छेत्तुम् – अपनेतुम् , त्वमर्हसि । त्वत्–सर्वज्ञाद्भवतः, अन्यः – अपरः, अस्य संशयस्य छेत्ता – निवर्तको, नोपपद्यते, हि – निश्चितम् ॥ ३९ ॥

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lost like a piece of cloud torn by wind from a large cloud, and not reaching it (again)? Or, will he not perish? Arjuna refers to that failure of such a person, on both sides. **He mahâbâho** - O Krishna, **apratishthah** - not having material gains like heaven, i.e. having no place (support) in heaven, **brahmanah pathi** - nor on the path leading to (as a means to) the realisation of Hari, **mudhah** - thus being confused. || 38 ||

Now he asks for a solution to dispel his doubt in the stanza '**Etat…**etc.'

STANZA 39

etanme samshayam krishna cchettumarhasyasheshatah;
tvadanyah samshayasyâsya cchettâ na hyupapadyate.

Translation- O Krishna, You should remove this doubt of mine altogether, for there is no other remover of this doubt, than You. || 39 ||

Commentary

He krishna - O Krishna, **me** - my, **etat** - this, **samshayam** - doubt, **asheshatah** - completely, **cchettum** - to dispel, **tvam arhasi** - You are the proper person, **tvat** - than Your esteemed Self, omniscient as You are, **anyah** - any other, **asya samshayasya cchettâ** - remover of this doubt, **na upapadyate** - is not found. || 39 ||

पार्थसन्देहं निवारयञ्छ्रीभगवानुवाच – पार्थेति ।

श्रीभगवानुवाच –

पार्थ ! नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद्दुर्गतिं तात ! गच्छति ॥ ४० ॥

हे पार्थ ! तस्य – योगभ्रष्टस्य, इह लोके विनाशो नैव विद्यते, अमुत्र – परलोकेऽपि विनाशो निरयपातो न विद्यते । हि – यस्मात्, कल्याणकृत् – मोक्षसाधनभूतसत्कर्मकर्ता कश्चिदपि पुरुषः, दुर्गतिं न गच्छति – असद्गतिं न प्राप्नोति । हे तातेति लोकोक्तिप्रकारेणोपलालनाय सम्बोधनम् ॥ ४० ॥

ननु – तर्हि स कुत्र गच्छतीत्याशङ्कायामाह – प्राप्येति ।

Eliminating Arjuna's doubt, the Lord says in the stanza '**Pârtha…**etc.'

STANZA 40

Shree Bhagavân uvâcha:

pârtha naiveha nâmutra vinâshas tasya vidyate;
nahi kalyânakrit kashchid durgatim tâta gacchati.

Translation- O Arjuna, neither in this world nor in the next, will there be destruction for him who has commenced on the path of Yoga with faith and then fallen from it. For, no one who strives for spiritual goal will ever meet with ill fate. || 40 ||

Commentary

He pârtha - O Arjuna, **tasya -** for him who has fallen from Yoga, **iha vinâshah naiva vidyate** - there is no destruction in this world, **nâmutra** - in the next world also, he does not fall in hell, **hi** - because, **kalyânakrit** - any one who is the doer of the good which is the means to attain liberation, **durgatim na gacchati** - never comes to an evil end, **he tâta -** O My dear, this casual word is used to address Arjuna which indicates His affection towards him. || 40 ||

'Well then, where does he go?' To this doubt the Lord says in the stanza '**Prâpya…**etc.'

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

पुण्यकृद्भिः – सोमयागादिशुभकर्मकारिभिः, प्राप्यान् लोकान् प्राप्य, तत्र शाश्वतीः समाः – बहुकालम् , उषित्वा – स्थित्वा, यादृश भोगेच्छया योगात्पतितस्तादृशान् भोगान् भुक्त्वेति यावत् । शुचीनाम् – शुद्धाचारवतां, श्रीमताम् – योगानुष्ठानयोग्यानां लक्ष्मीवताम् , गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

स्वल्पकालाभ्यस्तयोगात्प्रच्युतस्य योगिनो गतिमुक्त्वा, इदानीं बहुकालाभ्यस्तयोगात्प्रच्युतस्य गत्यन्तरमाह – अथवेति ।

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

STANZA 41

prâpya punyakritâm lokânushitvâ shâshvatih samâh;
shuchinâm shrimatâm gehe yogabhrashto'bhijâyate.

Translation- A Yogi, having wandered away from Yoga, obtains the higher worlds attained by doers of meritorious deeds, and having resided there for many years, he is born in a pure and prosperous family. |41|

Commentary

Punya-kritâm - (Punyakridbhih) - By doers of meritorious deeds like Soma Yâga, etc., **prâpyân lokân prâpya -** obtaining worlds (enjoyments) gained by them, **tatra shâshvatih samâh -** there, for many long years, **ushitvâ -** having stayed, means having relished those desired enjoyments, because of which the Yogi had slipped from Yoga, **shuchinâm -** of men of pious behaviour**, shrimatâm -** prosperous, who are competent in practicing Yoga, **gehe -** in the family of, **yoga-bhrashtah-abhijâyate -** he who has swerved from Yoga, is born again. || 41 ||

After speaking about the course of events in the case of a Yogi, practicing Yoga and slipped from it, now the Lord explains the condition of a Yogi fallen from the path of Yoga at an advanced stage, in the stanza **'Athavâ…**etc.'

अथवा–पक्षान्तरे, योगस्य पक्वदशां प्राप्य जनः पतितश्चेत्तर्हि, योगिनाम् – योगं साधयताम् , धीमताम्–योगं शिक्षयताम्, कुले एव । भवति–जन्म प्राप्नोतीत्यर्थः । योगार्हाणां शुद्धजनानां योगारूढानां योगिनां च कुले ईदृशं द्विविधं यज्जन्म, तदेतत् लोके – अस्मिन् मर्त्यलोके, दुर्लभतरम् हि – अतिशयदुष्प्रापमेव ॥ ४२ ॥

तदनन्तरं किमित्यत्राह – तत्रेति ।

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ! ॥ ४३ ॥

तत्र द्विविधजन्मनि, तम् – पौर्वदैहिकम् , प्राग्देहाभ्यस्तम् । बुद्धिसंयोगम् – आत्मपरमात्मप्रापकविवेकयुक्तधीसम्बन्धम् , योगभ्रष्टो लभते–प्राप्नोति । हे

STANZA 42

athavâ yoginâmeva kule bhavati dhimatâm;
etaddhi durlabhataram loke janma yadidrisham.

Translation- Or, he is born in the family of wise, accomplished Yogis; but such a birth in this world is far rare to obtain. || 42 ||

Commentary

Athavâ - Or, in another way, if a person who is advanced on the path of Yoga falls from it, **yoginâm -** from men practicing Yoga, **dhimatâm** - of wise, teaching Yoga, **kule eva** - in such a family only, **bhavati** - is born. These two kinds of births - in the family of pious, righteous men fit to practice Yoga, and of the family of accomplished Yogis, **tat etat loke -** that, in this world, **durlabhataram hi –** is actually very rare and difficult to find. || 42 ||

'What then, after having attained such a birth?' To this the Lord says in the stanza '**Tatra…**etc.'

STANZA 43

tatra tam buddhisamyogam labhate paurvadehikam;
yatate cha tato bhuyah samsiddhau kurunandana.

Translation- There he regains memory of the knowledge acquired in his former body, and from there he strives harder for perfection in Yoga. || 43 ||

कुरुनन्दन ! ततः – एतादृशजन्मप्राप्त्यनन्तरम् , सुप्तजागरितन्यायेन भूयः – पुनः, संसिद्धौ – योगफलनिमित्तम्, यतते च – स पुनरन्तरायैर्यथा न हन्यते तथैव प्रयत्नं करोतीति भावः ॥ ४३ ॥ तत्र हेतुमाह – पूर्वेति ।

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

तेन पूर्वाभ्यासेन – पूर्वकृतयोगाभ्यासेन, सः – योगभ्रष्टः, अवशोऽपि – देहदैहिकाधीनत्वात् परवशोऽपि, योगसाधने एव ह्रियते – नीयते । पूर्वदेहकृतयोगाभ्यासो मोक्षसाधनं प्रति तं बलेन नयतीति योगमाहात्म्यमित्यर्थः । योगं जिज्ञासुरपि – योगसाधनेष्वप्रवृत्तस्तज्ज्ञातुकामोऽपि, शब्दब्रह्म – वेदम् , अतिवर्तते – वेदोक्तकर्मफलान्यतिक्रम्य वर्तते । तेभ्योऽधिकफलप्रापकं कर्मयोगादिकं

Commentary

Tatra - In these two types of births, **tam** - to that, **paurva-dehikam** - which he had practiced in his past birth, **buddhi-samyogam** - relation with the intellect endowed with discrimination, which is conducive to the attainment of the Self and Supreme Self, that Yogi lapsed from Yoga (Yoga-bhrastho**), labhate** - regains, **he kurunandana** - O Arjuna, **tatah** - from there, after obtaining this kind of birth, by the instance 'as though awakened from sleep', **bhuyah** - again, **samsiddhau** - for the perfection of Yoga, **yatate cha** - he strives again, so as not to be defeated again by impediments. (This is the meaning.) || 43 ||

He tells the reason for the above-said event in the stanza '**Purva…**etc.'

STANZA 44

purvâbhyâsena tenaiva hriyate hyavasho'pi sah;
jignyâsurapi yogasya shabdabrahmâtivartate.

Translation- By virtue of the practice of Yoga in previous lives, that Yogi, distracted from Yoga, though being under the sway of his senses, is drawn by force, towards practice of Yoga. Even in the case of one enquiring about Yoga, he transcends the fruit of actions laid down by Vedas. || 44 ||

साधनं कृत्वा योगारूढो भूत्वा परमात्मैकान्तिकीं भक्तिं प्राप्नोतीत्यर्थः । यर्हि जिज्ञासोरेवं तर्हि योगसाधने प्रवृत्तस्य किमु ? वक्तव्यमिति भावः ॥ ४४ ॥

पुनस्तदेव दर्शयति – प्रयत्नादिति ।

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

प्रयत्नात् – प्रयत्नाम् , योगाभ्यासायासम् , आलम्ब्य यतमानः – यत्नं कुर्वाणः, अत एव संशुद्धकिल्बिषः – विधूतयोगविरोधिपापः, अत एव अनेकजन्मसंसिद्धः – योगाभ्यासयुक्तैरनेकजन्मभिः संसिद्धः – निष्पन्नयोगः, योगी, ततः – योगप्राप्त्यनन्तरम् , पराम् – सर्वोत्कृष्टाम् , भगवदेकान्तिकभक्तिरूपां गतिं याति – प्राप्नोतीत्यर्थः ॥ ४५ ॥

Commentary

Tena purvâbhyâsena - By that practice of Yoga done in the past (life), **sah** - the Yogi fallen from Yoga, **avasho'pi** - though being under the sway of body and bodily events, **yoga-sâdhane eva hriyate** - (he) is drawn towards practice of Yoga. Thus Yoga, practiced in the former life, draws him by force towards the means of liberation, this is the greatness (power) of Yoga. (This is the meaning.)

Yogam jignyâsu api - Even a person who is not engaged in the practice of Yoga, but has been (only) desirous of knowing it, **sabda-brahma** - Veda, **ativartate -** he transcends the fruits of acts prescribed by the Vedas; means by following the disciplines like Karma Yoga, etc., giving higher results than those of Vedic acts, becoming a perfect Yogi, he attains single-minded devotion. || 44 ||

Again the Lord denotes the same thing in the stanza '**Prayatnât…**etc.'

STANZA 45

prayatnâdyatamânastu yogi samshuddhakilbishah;
anekajanmasamsiddhas tato yâti parâm gatim.

Translation- But the Yogi, striving earnestly, cleansed of all his sins, and perfected through many births, reaches the supreme state. || 45 ||

सर्वशुभसाधनकृद्भ्य उक्तस्य योगिनः श्रेष्ठत्वं दर्शयन्नाह – तपस्विभ्य इति ।

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ! ॥ ४६ ॥

तपस्विभ्यः – चान्द्रायणादिव्रतकृद्भ्यः , उक्तो योगी, अधिकः – श्रेष्ठो मतः । ज्ञानिभ्योऽपि – शास्त्रज्ञानवद्भ्योऽपि, सोऽधिको मतः । कर्मिभ्यश्च – वर्णाश्रमोचिताश्वमेधादिकर्मकृद्भ्यः, स योगी अधिकः । तस्मात् हे अर्जुन ! त्वं योगी भव ! ॥ ४६ ॥

ननु – बहुविधा योगिन उक्ताः, तेषु कं योगिनं भवान् वक्ति ? इत्याशङ्कायामाह – योगिनामिति ।

Commentary

Prayatnât - Prayatnam Âlambya - One who puts forth efforts in practice of Yoga, **yatamânah** - strives hard, **ata eva** - because of that, **samshuddha-kilbishah** - cleansed of all evils that obstruct Yoga, **ata eva** - because of that, **anekajanma-samsiddhah** - becoming expert in course of many (past) births, **samsiddha** - perfected in Yoga, **tatah** - thus reaching perfection, **yogi** - the Yogi, **parâm** - the highest state in the form of intent devotion to the Lord, **yâti** - obtains thus. || 45 ||

The Lord now speaks of the superiority of the said Yogi to all others who do auspicious, meritorious deeds in the stanza '**Tapasvibhyah…**etc.'

STANZA 46

tapasvibhyo'dhiko yogi gnyânibhyo'pi mato'dhikah;
karmibhyashchâdhiko yogi tasmâd yogi bhavârjuna.

Translation- The Yogi is greater than the austere, greater than the learned and greater than performers of auspicious deeds. Therefore, O Arjuna, you should endeavor to become a Yogi. || 46 ||

Commentary

Tapasvibhyah - Than those observing vows like Kricchra, Chândrâyana, etc., **uktah yogi** - the aforesaid Yogi, **adhikah matah** - is considered superior, **gnyânibhyo'pi** - even than those well versed in sacred lore, **so'dhiko matah** - he is known as superior, **karmibhyah cha** -

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अभ्यासयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

यो योगी, मद्गतेन – माम् क्षरादक्षराच्चोत्तमं वासुदेवम् , गतेन – प्राप्तेन, मत्स्मृतिं विना क्षणमात्रमपि स्थातुमशक्येनेत्यर्थः । अन्तरात्मना – सकलबाह्याभ्यन्तर–वृत्त्याधारभूतेन मनसा । श्रद्धावान् – मयि अत्यधिकया प्रीत्या क्षणमात्रवियोगासहन–त्वान्मत्संयोगोद्यमेऽतित्वरावान् सन् , माम् – सर्वावतारावतारिणमक्षरब्रह्माधिपं पुरुषोत्तमं वसुदेवगृहेऽवतीर्णमखिलजननयन–विषयतां प्राप्तमत्यक्तस्वस्वभावं

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and also than those who perform the sacred duties in accordance with their status and stage like that of Ashvamedha sacrifice, etc., that Yogi is superior, **tasmât he arjuna -** hence, O Arjuna, **tvam yogi bhava -** you should endeavour to become a Yogi. || 46 ||

Indeed, so far You have mentioned various kinds of Yogis. Among these, which Yogi do You specifically speak of? Answering to this doubt the Lord says in the stanza '**Yoginâm…**etc.'

STANZA 47

yoginâmapi sarveshâm madgatenântarâtmanâ;
shraddhâvân bhajate yo mâm sa me yuktatamo matah.

Translation- Amongst all Yogis, the Yogi who faithfully worships Me with his Self fixed in Me, is, in My opinion, far superior. || 47 ||

Commentary

Yo yogi - That Yogi, **madgatena mâm -** to Me, Vâsudeva, superior to the perishable and imperishable, **gatena** - attaining; unable to bear himself without My remembrance even for a moment, **antarâtmanâ -** with his mind, which is the support of all inner and outer attitudes, **shraddhâvân -** who has faith, who strives rapidly to attain Me due to his intent love for Me (unable to bear separation from Me), even for a moment, **mâm -** to Me; the originator of all incarnations, the master of imperishable Brahma, the Supreme Person, incarnated in the house of Vasudeva,

शरणागतवात्सल्यैकपयोनिधिमाश्रितार्तिनिवर्तकं देवकीनन्दनम् । भजते – सेवते, उपास्त इति यावत् । योगिनामित्यत्र पञ्चम्यर्थे षष्ठी । सामान्यविशेषधर्ममाश्रित्य निर्धारणषष्ठीविधानात् । केवलत्यागिधर्मनिष्ठेभ्यः, प्राप्तशुद्धक्षेत्रज्ञस्वरूपेभ्यश्च, अक्षरब्रह्मनिष्ठेभ्यश्च योगिभ्योऽत्यन्तविसजातीयोऽयम् । स मे – स्वतः सर्वज्ञेन मया, युक्ततमः – अतिशयेन श्रेष्ठतमो मतः । अत्यल्पत्वेन परस्परन्यूनाधिकेभ्यः सर्षपेभ्यो महागिरिवत् स सर्वेभ्योऽत्युत्कृष्टो ज्ञातव्य इत्यर्थः ॥ ४७ ॥

इति श्री परविद्यैकगोचर – परमभक्तिसमाराध्य भगवत्सहजानन्द–स्वामिशिष्याग्रगण्य सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते – श्रीमद्भगवद्गीताभाष्ये षष्ठोऽध्यायः ॥ ६ ॥

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who has become visible to the eyes of all men, without abandoning His own essential nature; who is the ocean of affection for those who have taken shelter through Him; who is the reliever of the distress of the supplicants, the son of Devaki, **bhajate -** serves, worships. The word **yoginâm -** which is in genitive case, is to be taken in the sense of ablative, that Yogi, who is very distinct in nature from all other Yogis, such as those who are fixed in pure asceticism, those who have attained to pure form of Kshetragnya (Self) and those who are settled in imperishable Brahma.

Me - By Me, who is omniscient, **sa yuktatamah matah -** he is looked upon as the most supreme; he should be known as incomparably the highest one; similar to a huge mountain which stands in comparison with mustard seeds which are too small, and the difference between their shape with each other is insignificant. || 47 ||

Thus ends the sixth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

सप्तमोऽध्याय:

यावन्तो विषया भवन्ति सकलब्रह्माण्डगोले तथा
मायेशस्य पुरे विरक्तिसहितास्तेष्वात्मनिष्ठाश्च ये ।
येषां प्रीतिकरं सदैव भगवच्छ्रीमत्कृपावीक्षणम्
युक्तं तैर्निजधाम्नि तं वृषसुतं नारायणं चिन्तये ॥

षष्ठेऽध्याये प्रोक्तसाधनैः प्राप्तेन योगरूपसम्प्रज्ञातसमाधिना शुद्धक्षेत्रज्ञस्वरूपम्, अक्षरब्रह्मैक्यं वा प्राप्य, पुरुषोत्तमस्योपासनं कर्तव्यमित्युक्तम्। ततो योगभ्रष्टस्य

Chapter 7

Gnyâna-Vignyâna Yoga

Yoga of Knowledge and Realization

'In this entire universe, created and controlled by the Lord of Mâyâ; there are innumerable objects. For the ones who are dispassionate towards those objects and who are fixed in the Âtmâ, the compassionate glances of the adorable Lord are always delightful. I contemplate upon that Nârâyan, the son of Dharmadev, who is ever present in His abode, and served by those released souls.'

In the sixth chapter it was discussed that by practice of said disciplines and by 'Sampragnyâta Samâdhi' (meditation on the Self), one who has attained the pure form of the Kshetragnya, or one who has attained union with the imperishable Brahma, should worship the Supreme Person. The possible course of events in subsequent births in the case of a Yogabhrashta (fallen Yogi) was described. It was also said that among all Yogis, the Yogi intently devoted to Lord Vâsudeva, is the greatest.

In the first hexad (first six chapters) the following topics are dealt with - by practice of Karma Yoga supported by knowledge, and by Sânkhya Yoga, having Gnyâna Yoga as its prominent feature as well as by

गतिश्चोक्ता । सर्वेभ्यो भगवदेकान्तिकभक्तो योगी श्रेष्ठ इति चोक्तम् ।

पूर्वाध्यायषट्केऽन्तर्गतज्ञानेन कर्मयोगेन, ज्ञानयोगप्रधानेन साङ्ख्ययोगेन च साधनभक्त्या च शुद्धस्य क्षेत्रज्ञस्याक्षरब्रह्मणैक्यं विभाव्यं, सर्वनियन्तुः पुरुषोत्तमस्य परा भक्तिः कर्तव्येत्युक्तम् ।

इदानीं सप्तमेऽध्याये भगवतो माहात्म्यज्ञानम् , तज्ज्ञानवतः पुंसो दुर्लभत्वम्, तद्विभूतिः, मायाबद्धस्य चेतनस्य ततो निवृत्तिप्रकारः, भगवदनुकूलास्तत्प्रतिकूलाश्च जनाः, ज्ञानिभक्तस्य श्रेष्ठत्वम् , भगवद्भक्तेरविनाशिफलत्वम् , तदन्यदेवानां भक्तेर्विनाशिफलत्वम् , भगवद्भक्तानां भगवत्प्राप्तिः, तदितरदेवोपासकानां तत्तदुपास्यदेवलोकप्राप्तिः, मनुष्यभावेन प्रकटीभूतस्य भगवतो भगवद्भक्तेतर-जनागोचरत्वं चोच्यते ।

तत्रादौ स्वज्ञानं निरूपयिष्यन् भगवान् श्रीकृष्ण उवाच – मयीति ।

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devotion in the form of worship and service (to the Lord), identifying the Kshetragnya (the Pure Self) with the imperishable Brahma (Akshara Brahma), - thus becoming one with the imperishable Brahma, one should dedicate himself to the intent devotion of the Supreme Person, the controller of all.

Now in the seventh chapter, the following points are elaborated - knowledge of the superhuman prowess of the Lord; rarity of men having it; Lord's divine manifestations; how a person (Self) bound by Mâyâ becomes liberated; people positively inclined to the Lord and those who are of the opposite nature; supremacy of the devotee endowed with knowledge; eternal nature of the fruit of devotion to the Lord; decaying nature of the fruit of worship of other deities; Lord's devotees attaining Him; how worshippers of other deities reach their abodes; Lord's manifestation in human form being unknowable to those other than His devotees.

Now, in the beginning, describing His real nature, Lord Shree Krishna says in the stanza '**Mayi…**etc.'

STANZA 1

Shree Bhagavân uvâcha:

mayyâsaktamanâh pârtha yogam yunjanmadâshrayah;
asamshayam samagram mâm yathâ gnyâsyasi tacchrinu.

श्रीभगवानुवाच -

मय्यासक्तमनाः पार्थ ! योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ! ॥ १ ॥

मय्यासक्तमनाः मयि सर्वेश्वरे, आसक्तम् - निरवधिकातिशयप्रेमातुरं मनो यस्य । अत एव मदाश्रयः - अहमेव आश्रय आधारो यस्य । मय्यासक्तमानसत्त्वान्मम जन्मकर्मगुणश्रवणकीर्तनाभ्यां स्मरणेन दर्शनेन च विना इह लोके स्थातुमशक्त इत्यर्थः । एतादृशस्त्वम् , योगं युञ्जन् - मद्योगं कुर्वन् , समग्रम् - विभूत्यादिसहितं सकलकल्याणगुण-गणसहितं च, माम् , असंशयम् - निःसन्देहम् , तथा ज्ञास्यसि - मदुक्तेन येनावबोधेन अशेषतया वेदिष्यसि, तत् ज्ञानं हे पार्थ ! समाहितमानसस्त्वं श्रुणु ॥ १ ॥

तदेवाह - ज्ञानमिति ।

Translation- The Lord said: O Arjuna, with your mind fully devoted and attached to Me, having Me as your only support and practicing Yoga, listen to this knowledge as to how you will be able to know Me completely and without any doubt. || 1||

Commentary

Mayyâsatka-manâh – Mayi **-** in Me, the Lord of entire universe, **âsaktam** - attached, whose mind is full of unlimited and unsurpassed love, **ata eva madâshrayah -** therefore, for whom I am the only asylum, such a person; because of his deep mental attachment towards Me, he is unable to live without listening to and singing narrations of My life, actions and qualities, without remembering Me, and seeing Me. (This is the meaning). You, being thus, **yogam yunjan -** following My Yoga, engaged in thought of Me, (who am the object of meditation); **samagram -** to Me, fully, **mâm -** Me, along with My divine incarnations, and with multitude of My auspicious qualities, **asamshayam -** without doubt, **tatha gnyâsyasi -** you will come to know completely, as per My teachings, **tat gnyânam -** that knowledge, **he pârtha -** O Arjuna**, tacchrinu -** listen with a fully concentrated mind. || 1 ||

In the stanza '**Gnyânam…**etc', He speaks on the same matter.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

इदम् – वक्ष्यमाणम् , सविज्ञानम् – विज्ञानेन सहितम् , ते – तुभ्यम् , ज्ञानम् – मत्स्वरूपज्ञानम्, अशेषतः – समग्रतया अहं वक्ष्यामि – मद्व्यतिरिक्तसकलचेतनाचेतनवस्तुवर्गात् सकलदोषहीनत्वेन, निरवधिकातिशयासंख्यशुभगुणगणैश्चागणितमहासमृद्धित्वेन चात्युत्कृष्टोऽहमिति विशेषज्ञानेन सहितं मत्स्वरूपज्ञानं वक्ष्यामीत्यर्थः । किम्बहूक्त्या ? यज्ज्ञानं ज्ञात्वा, इह – मत्स्वरूपस्वभावविषये, भूयः – पुनरन्यज्ज्ञातव्यं नावशिष्यते – अवशिष्टं न भवतीत्यर्थः ॥ २ ॥

एतादृशस्वज्ञानस्य दुर्लभत्वमाह – मनुष्याणामिति ।

STANZA 2

gnyânam te'ham savignyânam idam vakshyâmyasheshatah;
yajgnyâtvâ neha bhuyo'nyaj gnyâtavyamavashishyate.

Translation- I shall teach you in full this knowledge of My essential being along with knowledge of all My aspects which distinguish Me from all other entities; knowing which nothing else remains to be known. || 2 ||

Commentary

Idam - This, which is being said, **savignyânam -** with all My distinguishing aspects, **te -** to you, **gnyânam -** knowledge of My essential nature, **asheshatah -** with all aspects, **aham vakshyâmi -** I will tell you; the knowledge of My essential nature along with the knowledge of My transcendental nature, by which I stand unparalleled in excellence, distinguished from all other entities - sentient and insentient, devoid of all their blemishes; endowed with multitude of countless auspicious attributes beyond all limitations and unsurpassed, together with innumerable great felicities. Besides the knowledge of this unique nature of Mine, I shall tell you the knowledge of My form. (This is the meaning.) **Kim bahuktyâ?** What more shall I say? **Yat gnyâtvâ -** Having learnt that knowledge, **iha -** about My nature and My form, **bhuyah -** nothing more remains to be understood, **na avashishyate -** does not remain. (This is the meaning). || 2 ||

मनुष्याणां सहस्त्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

मनुष्यजातौ जातमात्रमनुष्याणां सहस्त्रेषु सम्पन्नशास्त्राधिकारो मनुष्यः कश्चिदस्तीत्युपरिष्ठाज्ज्ञेयम् । एतादृशानां मनुष्याणां सहस्त्रेषु कश्चिद्विरलः, सिद्धये – मोक्षाय, यतति–यतते । यततामपि – मोक्षाय प्रयासं कुर्वतामपि मध्ये कश्चिदेव सिद्धो भवतीत्युपरिष्ठादुन्नेयम् । सिद्धानामपि कश्चिदेव मां वेत्ति । मद्विदां सिद्धानां सहस्त्रेषु, तत्त्वतः – स्वरूपस्वभावगुणविभूतिभिर्यथावस्थितं माम् , कश्चिद्वेत्ति – कश्चिदेव जानाति । अतो मत्स्वरूपयथार्थज्ञानमपि दुर्लभम् , मत्स्वरूपयथार्थवेत्ता ज्ञानिभक्तोऽपि दुर्लभ इत्यर्थः ॥३ ॥

The Lord declares that such knowledge of His essential being is difficult to attain, in the stanza **'Manushyânâm**…etc.'

STANZA 3

manushyânâm sahasreshu kashchidyatati siddhaye;
yatatâmapi siddhânâm kashchinmâm vetti tattvatah.

Translation- Among thousands, some strive for perfection. Among such seekers having attained perfection, only the few know Me in truth. || 3 ||

Commentary

It is to be understood in the light of the above-said teaching that, **manushyânâm sahasreshu -** among all men born in the human race, any one having studied the Shâstras, (having acquired authority on it by observing the injunctions of those Shâstras), is hardly one amonst thousands. **Kashchit** - Hardly some among thousands of such men, **siddhaye** - for liberation, **yatati -** strives, **yatatâm-api -** it is to be understood from the above-said fact that rarely some get success among such seekers of liberation. **Siddhânâm** - From the thousands of such accomplished persons there is rarely one who knows Me, **tattvatah -** My essential form, characteristics, qualities, glory, etc., **kashchit vetti -** rarely some know. Therefore the knowledge of My real nature is also very rare, difficult to obtain. The meaning is that the Gnyâni devotee who knows Me truly is very rare. || 3 ||

अथ स्वमाहात्म्यं वक्तुं प्रथमं द्विविधां प्रकृतिं वदति द्वाभ्याम् – भूमिरिति ।

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि ! मे पराम् ।
जीवभूतां महाबाहो ! ययेदं धार्यते जगत् ॥ ४-५ ॥

क्षित्यादिभूतपञ्चकं मनःप्रभृतीन्द्रियजातं महदहङ्कारौ चेत्येवम्प्रकारेण अष्टधा – अष्टभिः प्रकारैः, इयम् – जीवानां भोग्यभोगोपकरणरूपेण परिणता प्रकृतिस्त्रिगुणात्मिका माया, भिन्ना – भेदं प्राप्य विभागेनावस्थिता, सा मे–मम, मदीयेति विद्धि ! । अपरेति । इयम् – उक्ता या प्रकृतिः सा, अपरा – जडत्वेन कनिष्ठा । इतस्तु– एतस्या उक्ताया

The Lord, speaking about His magnificence, first describes His two fold Prakriti in the following two stanzas beginning with **'Bhumi…**etc.'

STANZA 4-5

bhumirâpo'nalo vâyuh kham mano buddhireva cha;
ahamkâra itiyam me bhinnâ prakritirashtadhâ.

apareyamitastvanyâm prakritim viddhi me parâm;
jivabhutâm mahâbâho yayedam dhâryate jagat.

Translation- Earth, water, fire, air, ether, intellect, mind and ego-sense, thus is My Prakriti divided eight-fold. This is My lower Prakriti, O Arjuna. Know that My higher nature is another, in the form of the individual Self, by which this universe is sustained. || 4-5||

Commentary

Ashtadhâ - The eight fold Prakriti formed of the five great elements namely earth, etc., along with all the sense-organs including mind, together with that belonging in the Mahad category, i.e. Buddhi and Ahankâra (ego-sense); with these eight varieties of substances, **iyam -** this Prakriti, the material cause of the world evolved in the form of enjoyable objects and the means of enjoyment; constituted of three qualities, called Mâyâ, **bhinnâ -** becoming divided as manifested in diversified forms, **sâ me viddhi -** know that to be Mine.

Iyam - This Prakriti as it is told, **sâ aparâ -** is lower, secondary,

बद्धजीवनिवासभूतायास्त्रिगुणात्मिकाया जडायाः प्रकृतेस्तु । अन्याम्– स्वरूपेण स्वभावेन च तद्विलक्षणाम् , जीवभूताम् – पुरुषरूपाम् । पराम् – उत्कृष्टाम् , मे–मम मदीयां प्रकृतिं विद्धि ! । हे महाबाहो ! यया – पुरुषरूपया मम प्रकृत्या, इदं जगत् – देवमनुष्यतिर्यक्स्थावरात्मना परिणतं भूतजातं धार्यते ॥ ४–५ ॥

प्रकृतिपुरुषयोर्जगत्कारणत्वं तस्यास्य जगतश्चाहमेव परमं कारणमित्याह – एतदिति ।

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ! ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

एतद्योनीनि – एतौ प्रकृतिपुरुषौ, योनी–कारणभूतौ येषां तानि, ब्रह्मादिस्थावरान्तानि महदल्पभावेन स्थितानि चेतनाचेतनयुक्तानि सर्वाणि भूतानि

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because of its grossness (being inanimate). **Itah tu -** Than this aforesaid Prakriti, which is the abode of the Selves bound in Samsâra, and which is constituted of three qualities, **anyam -** the other, different from that Prakriti, in nature and form, **jivabhutam -** which is in the form of the individual Self (Purusha), **me param prakritim viddhi -** understand that to be My higher Prakriti. **He mahâbâho -** O Arjuna, **yayâ -** by that Prakriti of Mine in the form of, **purusha -** individual Self, **idam jagat -** this world evolved into gods, human beings, animals and immovable objects, **dhâryate -** is sustained. || 4-5 ||

The Lord declares, 'I am the prime cause of Prakriti and Purusha, which are the cause of the world', in the stanza **'Etad**…etc.'

STANZA 6

etadyonini bhutâni sarvânityupadhâraya;
aham kritsnasya jagatah prabhavah pralayastathâ.

Translation- Know that all beings are born of My dual nature, which is the cause of this world. As both Prakritis are Mine, I am the prime source of the creation and dissolution of the universe. || 6 ||

Commentary

Etad-yonini - Etau - these two, Prakriti and Purusha, Yoni - are the cause of all those, from Brahmâ to inanimate matter; all sentient and insentient, high or low (those having highest quality of sense and those

भवन्तीति त्वमुपधारय ! बुध्यस्व । प्रलयकाले सूक्ष्मभावेनावस्थितयोः, उत्पत्तिकाले स्थूलभावेनावस्थितयोः, प्रकृतिपुरुषयोर्मदीयत्वात्तानि मदीयानीति त्वं जानीहीति भावः । अत एव कृत्स्नस्य – प्रकृतिद्वयसमुद्भवस्य समग्रस्य, जगतः – ब्रह्मादिस्थावरान्तस्य विश्वस्य, अहं प्रभवः – परमं कारणमित्यर्थः । प्रकर्षेण भवति प्रादुर्भवत्यस्मादिति व्युत्पत्तेः । तथा अहं प्रलयः, प्रलीयतेऽनेनेति व्युत्पत्तेः, अहमेव सर्वसंहर्तास्मीत्यर्थः । तत्र प्रमाणम् – 'प्रकृतिर्या मयाख्याता व्यक्ताव्यक्तस्वरूपिणी । पुरुषश्चाप्युभावेतौ लीयेते परमात्मनि । परमात्मा च सर्वेषामाधारः परमेश्वरः' इति विष्णुपुराणवचनम् ॥ ६ ॥

अहमेव परतर इत्याह – मत्त इति ।

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ! ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

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having lowest quality of sense), **iti upadhâraya** - know thus. The purport is that you should understand that Prakriti and Purusha, who are in subtle state at the time of dissolution and manifest in gross form in the state of creation, are from Me, i.e. they rest in Me, they are Mine only, **ata eva kritsnasya jagatah -** hence of the entire universe evolved from the two-fold Prakriti, which includes all, from Brahmâ to immovable things, **aham prabhavah -** means, I am the prime cause. (The derivation of the word Prabhava is that from which comes into existence.) **Tathâ aham pralayah -** Similarly I am the dissolution, (according to the derivation 'because of whom this comes to an end'), the meaning is 'I am the destructor of all'. For this, the authority from Vishnu Purân is explained thus – 'The Prakriti that is described by Me is as follows - which is manifest and un-manifest, and also Purusha, both merge into the Supreme Self. The Supreme Self is the support of all, the highest Lord.' || 6 ||

The Lord says that 'I am the highest One', in the stanza **'Matta**…etc.'

STANZA 7

mattah parataram nânyat kinchidasti dhananjaya;
mayi sarvamidam protam sutre maniganâ iva.

Translation- There is nothing higher than Me, O Arjuna. This

हे धनञ्जय ! मत्तः – जगत्कारणयोः प्रकृतिपुरुषयोः प्रवर्तकात् मत्सकाशात्, परतरम् – श्रेष्ठम्, अन्यत्किञ्चित्किमपि नास्ति । सर्वेभ्यः सर्वज्ञत्वसत्य-सङ्कल्पत्वादिगुणगणयोगेन, तथा सर्वकारणकारणत्वेन चाहमेव परतमोऽस्मि, न कोऽपि मत्तोऽन्य इत्यर्थः । इदम् दृश्यमानं चेतनाचेतनवृन्दं जगत्, मच्छरीरभूतं सर्वात्मकतया स्थिते मयि सूत्रे मणिगणा इव प्रोतमनुस्यूतमाश्रितम् । 'यस्य सर्वाणि भूतानि शरीरम्' 'यस्य प्रकृतिः शरीरम्' 'यस्य पृथिवीशरीरम्' 'यस्यात्मा शरीरम्' 'यस्याक्षरं शरीरम्' 'एष सर्वभूतान्तन्तरात्मा अपहतपाप्मा दिव्यो देव एको नारायणः' इत्यन्तर्यामिश्रुतिषु परमात्मनः सर्वात्मकत्वम् , सर्वेषां परमात्मशरीरत्वं चोक्तम् ॥ ७ ॥

सर्वेषां चिदचिद्वन्दानां परमात्मशरीरत्वात् , परमात्मनः सर्वात्मकत्वाच्च, सर्वशब्दैः स्वस्य वाच्यत्वं दर्शयन्विभूतिमाह – चतुर्भिः ।

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entire universe is strung to Me as a row of gems on a thread. ‖ 7 ‖

Commentary

He dhananjaya - O Arjuna, **mattah -** other than Me, who is the promoter of Prakriti and Purusha - the sources of the world? **Parataram anyat-kinchit-api nâsti -** Nobody or nothing is higher. I am the highest of all due to exhibiting multitude of qualities like omniscience, veracity of decision, etc., as well as being the cause of all causes. The meaning is, nobody is higher than Me. **Idam -** This, **sarvam jagat -** visible world of multitude of sentient and insentient beings, is My body itself, **mayi sutre maniganâ iva -** it is strung on Me as rows of gems on a single thread, Myself being residing in all, the Self of all.

'Whose body is all beings', 'Whose body is Prakriti', 'Whose body is the Earth', 'Whose body is Âtmâ', 'Whose body is Akshara', 'This is the inner Self of all beings, the divine God, Nârâyana alone, without evil', etc., are the words from Sritis (Antaryâmi Brahma of Bruhad Up. 3.7.3) wherein all-pervading character of the Supreme Self having all forms is described as His body. ‖ 7 ‖

All sentient and insentient objects, being the body of the Supreme Self, and He (i.e. Me) being the inner Self of all, all words denote Me, the Supreme Self. To explain this, the Lord speaks about His divine manifestations (Vibhuti) in the following four stanzas.

रसोऽहमप्सु कौन्तेय ! प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

रसोऽहमिति । हे कौन्तेय ! अप्सु रसः – मधुररसस्तद्रूपोऽहम् , ममविभूतिरित्यर्थः । शशिसूर्ययोः प्रभा कान्तिः, अहमस्मि– सा मद्विभूतिरित्यर्थः । सर्ववेदेषु–सर्वेषु वेदेषु, प्रणवः ओंकारोऽहमस्मि–मद्विभूतिः, खे–आकाशे, शब्दः – शब्दरूपोऽहमस्मि – मद्विभूतिः । नृषु – नरेषु, पौरुषम् – उद्यमोऽहमस्मि – मद्विभूतिः । उत्तरत्राप्येवं बोध्यम् ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

STANZA 8

raso'hamapsu kaunteya prabhâsmi shashisuryayoh;
pranavah sarvavedeshu shabdah khe paurusham nrishu.

Translation- O Arjuna, I am the taste in the waters, I am the effulgence of the moon and the sun, I am the Om, the sacred syllable, in all the Vedas, I am the sound in space and the manliness in men. ‖ 8 ‖

Commentary

He kaunteya - O Arjuna, **apsu rasah -** the sweet taste in the waters, that is My divine mode, **shashi-suryayoh prabhâ -** the effulgence of the Moon and the Sun, **ahamasmi -** it is My divine mode; **sarva-vedeshu -** in all of the Vedas, **pranavah -** Om, the sacred syllable **ahamasmi -** I am, it is My divine mode; **khe -** in the sky (ether), **shabdah -** the sound, I am, in the form of the sound, which is My divine mode, **nrishu -** among men, **paurusham -** manliness, firm resolution - that is also Me - My divine manifestation. In this way, this should be known in the next stanzas.

STANZA 9-10

punyo gandhah prithivyâm cha tejashchâsmi vibhâvasau;
jivanam sarvabhuteshu tapashchâsmi tapasvishu.

bijam mâm sarvabhutânâm viddhi pârtha sanâtanam;
buddhir buddhimatâmasmi tejastejasvinâmaham.

बीजं मां सर्वभूतानां विद्धि ! पार्थ ! सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

किञ्च – पुण्य इति। पृथिव्यां पुण्यः – पवित्रो गन्धोऽहमस्मि। विभावसौ– अग्नौ, तेजो–या स्वाभाविका दीप्तिस्तदहमस्मि । सर्वभूतेषु जीवनम्– प्राणधारणरूपमायुरित्यर्थः, तदहमस्मि । तपस्विषु – नित्यं तपोयुक्तेषु, यत्तपः – शास्त्रीयस्वधर्मपालने सामर्थ्यं च तदहमस्मि ।

किञ्च – बीजमिति । सर्वभूतानां सनातनमनासिद्धमविनाशीति यावत् । बीजम् – कारणम् , विद्धि–जानीहि, नात्र विभूतिः । हे पार्थ ! बुद्धिमताम् , बुद्धिः – तत्त्वातत्त्वविवेकसामर्थ्यवती प्रज्ञा, अहमस्मि । तेजस्विनाम् – प्रागल्भ्यवताम् ,

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Translation- I am the pure smell in the earth and the splendor in the fire, the life principle in all beings and the austerity in the ascetics. Also know Me, O Arjuna, as the primeval seed of all beings; I am the discriminative intellect in the men of wisdom, the brilliance in the intrepid. || 9-10 ||

Commentary

Prithivyâm punyah gandhah aham asmi - The auspicious smell in the earth, I am, **vibhâvasau -** in the fire, **tejah -** the natural effulgence, that is Me, **sarva-bhuteshu jivanam -** means that the life principle in the form of sustenance, that is Me, **tapasvishu -** in those who are ever engaged in penance, **yattapah -** the strength (resolution) to observe self duties as prescribed by the Shâstras, that strength is Me.

Bijam - The seed, the cause, **sarva-bhutânâm sanâtanam -** the imperishable primeval (seed) of all beings, **viddhi -** understand, (here, He does not mean Vibhuti.) **He pârtha -** O Arjuna, **buddhimatâm -** in the intellectuals, **buddhih -** the wisdom, i.e. Pragnyâ, the power of discrimination between the real and unreal, know that is Me, **tejasvinâm -** in matured persons, **tejah -** 'Prâgalbhya' means confidence, the power to defeat others and undefeatable by others, that is also Me. || 9-10 ||

STANZA 11-12

balam balavatâm châham kâmarâgavivarjitam;
dharmâviruddho bhuteshu kâmo'smi bharatarshabha.

तेजः – प्रागल्भ्यं पराभिभवसामर्थ्यम् , परैरनभिभाव्यत्वं च, अहमस्मि । ९–१०।

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ! ॥११॥
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि ! न त्वहं तेषु ते मयि ॥ १२ ॥

किञ्च – बलमिति । बलवतां कामरागविवर्जितम् – काम्यन्त इति कामाः शब्दादिविषयास्तेषु रागः – प्रीतिस्तेन, कामो रागश्च ताभ्यां वा, विवर्जितम् – रहितम् , बलम् – मानसं शारीरं चाहमस्मि । हे भरतर्षभ ! भूतेषु – जनेषु, धर्माविरुद्धः–धर्मेण शास्त्रविहितेन वर्णाश्रमोचितेन सदाचारेण अविरुद्धः,

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ye chaiva sâttvikâ bhâvâ râjasâstâmasâshcha ye;
matta eveti tânviddhi na tvaham teshu te mayi.

Translation- In those who possess the mental and physical strength, devoid of desire and attachment, O Arjuna, that strength is Me. In all beings, I am the desire that is not opposed to law (Dharma). Whatever entities are of Sâttvika, Râjasika and Tâmasika nature, they have come into existence from Me alone. But I am not in them, they are in Me. || 11-12 ||

Commentary

Balavatâm - In the strong, **kâma-râga-vivarjitam -** Kâma is that which is desired, i.e. the sense-objects such as sound, speech, etc., attachment to those, means Râgah - love, desire and attachment, Vivarjitam - void of them, **balam -** strength, mental and physical, that is Me.

He bharatarshabha - O Arjuna, **bhuteshu -** in beings, i.e. in men, **dharma-aviruddhah -** unopposed to righteousness, i.e. Shâstra approved duties, according to one's class and stage, i.e. excluding the unrighteous ways, **kâmah -** desire, for objects like eatables, drinks, etc., or even the desire to obtain Me, that is also Me.

Sâtvikâh bhâvah - Those presiding deities of organs of knowledge and of action, born of Vaikârika Ahankâra (the Sâttvika aspect of the category of ego, born of Mahat principle) - which is the basic mode of the original Prakriti in the process of creation. **Râjasah -** Born of Taijasa

अधर्मवर्जितः कामः–अन्नपानादिविषयाभिलाषः, मत्प्राप्त्यभिलाषो वा, अहमस्मि ॥

किञ्च – ये चैवेति। सात्त्विकाः – वैकारिकाहङ्कारादुत्पन्ना ये इन्द्रियाधिष्ठातृ–देवादयः, राजसाः – चैजसाहङ्कारादुत्पन्ना ये इन्द्रियादयश्च, तामसाः – तामसाहङ्कारादुत्पन्ना ये तन्मात्रादयश्च, जगति भावाः ।

यद्वा – सात्त्विकादयो ये देवमनुष्यादिभावाः सन्ति, तान् सकलान् मत्त एव जातान् विद्धि !। ते भावा मयि–मच्छरीरत्त्वात् ते सात्त्विकादयः समग्रा भावा मदधीनतया स्थिता इत्यर्थः । अहं तु तेषु न–कदाचिदपि तदधीनस्थितिरहं न भवामि । यथा मद्व्यतिरिक्तानां सर्वेषां जीवानां तत्तदधीनैः शरीरैरुपकारो विद्यते, तथा मदधीनैर्मच्छरीरभूतैश्चिदचिद्वर्गैर्मम न कोऽप्युपकारः, परन्तु–मच्छरीरभूतानां तेषां धारणे केवलं स्वेच्छैव प्रयोजनमित्यर्थः ॥११–१२ ॥

Ahankâra, i.e. from the active aspect of ego are evolved in the organs of knowledge and action, etc. **Tâmasah** - From the Tâmasa (inert) aspect of ego, are born the Tanmâtras - the subtle form of the properties of five great elements, from which the gross elements are produced - all these entities in the world are from Me.

Yadvâ - Or, know that entities like deities, humans, etc., of Sâtvika, Râjasika, etc., nature have come into existence from Me alone.

Te bhâvâh mayi - The meaning is that all those entities like Sâtvika, etc., (as they come from Me) because they constitute My body, are under My hold. **Aham tu teshu na -** I do not depend for My existence on them at any time (I never come under their influence). As, all other selves have some purpose to be served by their bodies which are under their control, in that way I have no purpose that could be served by those sentient and insentient entities which form My body, but their existence is subject to only My will. (This is the meaning). ‖11-12‖

'If this is so, how is it that people do not know you, the Supreme Lord of the creation as you are?' To this doubt, the Lord answers in the stanza **'Tribhih…**etc.'

STANZA 13

tribhirgunamayair bhâvairebhih sarvamidam jagat;
mohitam nâbhijânâti mâmebhyah paramavyayam.

एवं चेत्तर्हि एतादृशं त्वां परमेश्वरं सर्वे जनाः कथं न जानन्ति ? इत्यत्राह – त्रिभिरिति ।

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

एभिः पूर्वोक्तैर्गुणमयैः – सत्त्वादिगुणविकारैः, त्रिभिः – त्रिविधैः, भावैः – पदार्थैः, मोहितम्–मोहं प्राप्तम् , सर्वमिदं जगत्–देवमनुष्यादिभावेन स्थितः सर्वोऽपि जनः । एभ्यः – सात्त्विकादिभावेभ्यः, परम्–ममासाधारणैरप्राकृतैर्गुणैः, दिव्याप्राकृतविग्रहविशेषेण, दिव्याप्राकृतस्थानविशेषेण, दिव्याकाराप्राकृतैः पार्षदैश्च, तथा सर्वप्रकारैश्चात्युत्कृष्टम् , अव्ययम् – अविनाशिनं प्राकृतगुणवर्जितम् , मां पुरुषोत्तमम् , नाभिजानाति–न वेत्ति ॥ १३ ॥

Translation- The whole world is deluded by these three-fold modes originating from the three Gunas, and it fails to recognize Me, as I am the immutable and beyond Prakriti. ||13||

Commentary

Ebhih (purvoktaih-gunamayaih) tribhih bhâvaih - By these three types of entities (objects) in the form of the above-explained modifications of the three Gunas like Sattva, etc., **mohitam -** deluded, **sarvam idam jagat -** all beings existing in different forms like gods, men, etc., **ebhyah -** than these modes of Sattva, etc., **param -** My highest, extraordinary, very distinct qualities beyond Prakriti, My special divine abode untouched by Prakriti, My attendants; (Pârshadas) having divine forms beyond Prakriti, which are far superior in every respect, **avyayam -** imperishable, devoid of qualities of Prakriti, **mâm -** Me, the highest person, **nâbhijânâti -** do not understand. ||13||

How then can this illusory Mâyâ be removed, of the people who are deluded by the extremely degraded and unsteady impulses of qualities of Prakriti? To this doubt, the Lord says **'Daivi…**etc.'

STANZA 14

daivi hyeshâ gunamayi mama mâyâ duratyayâ;
mâmeva ye prapadyante mâyâmetâm taranti te.

अत्यन्तनिकृष्टास्थिरप्राकृतगुणात्मकभावमोहितस्य जनस्य मोहिनी माया कथं निवर्तेत ? इत्याशङ्कायामाह – दैवीति ।

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

एष – संसरणकारिणी, गुणमयी – सत्त्वरजस्तमोगुणत्रयात्मिका, दैवी – देवेन – विविधविचित्राचिन्त्यशक्तिमता, लीलया सर्वस्त्रष्ट्रा मया, जनानां धर्मादिसकलपुरुषार्थसिद्धिप्राप्त्यर्थं भोगभोगस्थानदेहादिरूपेण निर्मिता । अत एव मम – परमेश्वरस्य, सर्वजगत्कारणस्य, सर्वज्ञस्य, सर्वशक्तेः, पुरुषोत्तमस्य, शक्तिरूपा माया जगत्सृष्ट्यादिकार्यनिर्वाहिका, अत एव दुरत्यया – सर्वजनैर्मम शरणागतिं विनेतरसाधनैरत्येतुं तरितुमशक्या, दुरतिक्रमणीयेत्यर्थः । ततो ये माम् –

Translation- Indeed this divine Mâyâ, having three qualities, is very difficult to cross. But those who surrender themselves to Me alone pass beyond this Mâyâ. ‖ 14‖

Commentary

Eshâ - This, causing transmigration, **gunamayi -** having three qualities - Sattva, Raja, Tama, **daivi -** (divine) created playfully by Me, for the attainment of all Purushârthas like Dharma etc., for the people endowed with consumable objects, the means of consumption, i.e. body, etc., have been created by Me.

Ata eva - Therefore**, mama mâyâ -** belonging to Me, who is the cause of the whole world, omniscient, omnipotent, the Supreme Person, (this) Mâyâ in the form of power, which runs the activities like creation of the world, etc., **ata eva duratyayâ -** therefore, which is not possible to cross for all men by any means, other than by totally surrendering unto Me. The purport is Maya is difficult to cross-over.

Tato - For that reason**, ye mâm -** those who surrender unto Me, the Supreme Person alone, who is without blemishes, full of unlimited bliss, the ocean of all auspicious qualities, the eternal, the controller of all, having a constant form, who has become an object of eyes of all men, who is subjugated by affection for the devotees, shelter of all men, the guardian of all those who come under refuge, (and) immensely compas-

सकलहेयप्रत्यनीकमपरिमितानन्दमयं सकलशुभगुणसागरं नित्यं सर्वनियन्तारं सदैकरूपं सर्वजननयनगोचरीभूतं भक्तजनवात्सल्यविवशं सर्वजनशरण्यं शरणागतपालकं परमदयालुं पुरुषोत्तममेव प्रपद्यन्ते शरणमुपयान्तीत्यर्थः । ते – मदेकशरणा एव, गुणमयीं मायां तरन्ति–तेषां मदुपासनेनैव माया निवर्तते इति भावः ॥ १४ ॥

एवं चेत्तर्हि सवे जनास्तव शरणागतिं कुतो न कुर्वन्ति ? तत्राह – न मामिति ।

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

दुष्कृतिनः – पापिनः, पापतारतम्येन चतुःप्रकाराः, माम् न प्रपद्यन्ते–मम शरणागतिं न कुर्वन्तीत्यर्थः । तांश्चतुर्विधानाह – तत्राद्याः – मूढाः, ज्ञानवैपरीत्यं प्राप्ताः, ज्ञानवैपरीत्याद्दुःखरूपे संसारे सुखबुद्ध्यासक्ता इत्यर्थः । द्वितीयाः – नराधमाः,

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sionate, **te -** those who have surrendered to Me alone, **gunamayim mâyâm taranti -** the meaning is their Mâyâ (delusion) can be overcome by My worship only. || 14||

'If so, then why do not all humans surrender onto you?' To this doubt, the Lord explains in the stanza **'Na mâm…**etc.'

STANZA 15

na mâm dushkritino mudhâh prapadyante narâdhamâh;
mâyayâpahritagnyânâ âsuram bhâvamâshritâh.

Translation- The evil-doers, the foolish, men of lowest character, those who are deprived of knowledge by delusive Maya, and those who are dominated by demoniac nature - all these do not seek refuge in Me. || 15 ||

Commentary

Dushkritinah - There are four types of evil-doers according to the degree of their evil deeds, **mâm na prapadyante -** do not surrender to Me. (This is the meaning). Those four types are explained here. Firstly the fools are those with misconceived knowledge and as a result are bound in an unhappy Samsâra expecting happiness from it.

Second category includes men of lowest character. Despite knowing the worthlessness of the products of three qualities they resort to cor-

जानन्तोऽपि गुणमयस्य हेयतामसच्छास्त्रासत्पुरुषप्रसङ्गेनेश्वरमविगणय्य स्वात्मकैवल्ये प्रवृत्ताः, अतो भगवदुपासनवर्जिताः, तदुपासनहीनत्त्वाच्च नरेषु सर्वजनेषु मध्ये अधमाः – साधुभिरतिगर्हणीया अतिनिन्द्या इति यावत् । तृतीयाः – माययापहृतज्ञानाः, मायया कूटयुक्तिवचनैरपहृतं ज्ञानं मद्विषयं मदैश्वर्यविषयं च वेदनं येषां ते, येन केनापि प्रोक्तं ।

मम माहात्म्यज्ञानं मदैश्वर्यं च श्रुत्वा तद्वैपरीत्येन वदन्तीत्यर्थः । चतुर्थाः – आसुरं भावमाश्रिताः, ये मत्स्वरूपज्ञानं मदैश्वर्यज्ञानं च ज्ञात्वापि हिरण्यकशिपुवद्वैरं कुर्वन्ति ते आसुराः । एते चत्वार उत्तरोत्तरदुष्कतितमा बोध्याः ॥ १५ ॥

अथ शरणागत्यर्हांश्चतुर्विधानाह – चतुर्विधा इति ।

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ! ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ! ॥ १६ ॥

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rupt Shâstras and wicked men. They disrespect Me, the Lord. Engaged in doing reprehensible acts for their own liberation, they do not worship the Lord. They are the lowest of men on account of not performing worship. Thereby noble men slander them harshly.

The third category is **mâyayâpahrita-gnyânah** - those whose knowledge is robbed away by Mâyâ; by deceitful reasoning whose knowledge about Myself, My glories, is deprived of; hearing from some speaker about My divine prowess and My superiority, they speak about it in a perverse, often distorted way. (This is the meaning).

The fourth category is **asuram bhâvam âshritah -** those of demoniac nature, i.e. those who have positive knowledge of My essential nature and My supreme felicities, but are inimical towards Me. These four should be known as sinners of higher degree in successive order. || 15 ||

Now the Lord speaks about four types of people who are eligible to surrender to Him in the stanza **'Chaturvidhâh**…etc.'

STANZA 16

chaturvidhâ bhajante mâm janâh sukritino'rjuna;
ârto jignyâsurartharthi gnyâni cha bharatarshabha.

Translation- Foremost among the Bharatas, O Arjuna! Four kinds of men of righteous deeds worship Me. The man in distress, the seeker of

हे अर्जुन ! सुकृतिनः सुकृततारतम्येन चतुर्विधा जनाः, मां भजन्ते – सेवन्ते । तानाह – आद्यः – आर्तः – अधिकारात्प्रच्युतः पुनस्तत्प्राप्त्यभिलाषुकः । द्वितीयोऽर्थार्थी – अप्राप्तैश्वर्याद्यभिलाषुकः । तयोरैश्वर्यप्सुत्वादैक्यमेव । तृतीयो जिज्ञासुः – प्राकृतगुणव्यतिरिक्तं शुद्धक्षेत्रज्ञस्वरूपं साक्षात्कर्तुमिच्छुः, तत्प्राप्तिकाम इत्यर्थः ।

यद्वा – प्रकृतेः परं निरवयवं सर्वव्यापकमक्षरं ब्रह्म साक्षात्कर्तुमिच्छुः, तल्लब्धिकाम इत्यर्थः । चतुर्थो ज्ञानी च – सर्वज्ञाल्पज्ञक्षेत्रज्ञयोः प्रकृतितत्कार्ययोः कालाक्षरब्रह्मणोः तेभ्यः सकलत्याज्यप्रतिकूलतया, सकलमङ्गलैकतानतया च, सर्वावस्थावस्थितसमग्रचेतनाचेतनवस्तुव्यापकत्वेन च नियन्तृत्वेन च स्वरूपस्वभावादिभिश्चात्यन्तविलक्षणस्य, सर्वकारणस्य, सर्वोत्कृष्टस्य, पुरुषोत्तमस्य च, पृथक्पृथग्लक्षणैर्यथार्थज्ञानवान् । अतोऽनवधिकातिशयानन्दमयमक्षरब्रह्मणोऽपि

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wealth, the seeker of knowledge and the man of knowledge. ||16||

Commentary

He arjuna - O Arjuna! There are four types of well doers according to the degree of their merit, respectively, who **mâm bhajante** - worship Me. **Tân âha -** They are as follows; the first one is **ârtah -** who has lost his position and wealth and desires to regain them. The second is **arthârthi -** one who is desirous of wealth which he does not have; as both of them seek wealth, they are of the same category. The third one is **jignyâsu -** one who wishes to have knowledge and experience of the true nature of the pure Kshetragnya, free from the qualities of Prakriti. Or so to say, one aspiring for the experience of the imperishable Brahma, which is beyond Prakriti, having no parts (indivisible) and all-pervading; means, desirous to obtain that realisation.

The fourth one is **gnyâni** - who clearly knows the nature and distinction between the two types of Kshetragnya (all-knowing and little-knowing); the Prakriti and its products; Kâla and the imperishable Brahma; and the Supreme Person, who is all together different from all these entities, of very distinct character due to His being opposite to all that is fit to be abandoned. In whom all auspiciousness is centered, who pervades all sentient and insentient in all states, and controls them; thus he knows the nature of that final cause of all, the best of all, the Supreme Person.

नियन्तारं दिव्यगुणगणैः सर्वोत्कृष्टतमं मनोहरमङ्गलमूर्तिं परात्परं पुरुषोत्तममेव परमप्राप्यं मन्यमान इत्यर्थः ॥ १६ ॥

तेषां मध्ये ज्ञानी श्रेष्ठो भवतीत्याह – तेषामिति ।

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

तेषाम् – आर्तादिचतुर्विधानां मध्ये ज्ञानी विशिष्यते – विशेषेण श्रेष्ठो भवति । श्रेष्ठत्वे हेतुं वदति–एकभक्तिरिति । एकस्मिन् मय्येव भक्तिः – प्रेम यस्य । अन्येषां त्रयाणां तु स्वेप्सितवस्तुष्वधिकं प्रेम, मयि तु तत्प्राप्त्युपायत्वेन भक्तिरिति भावः । अत एव नित्ययुक्तः सर्वदा मत्प्रीतियुक्तः, मत्स्वरूपैकगम्यस्य ज्ञानिनस्तु मया सह प्रसङ्गो नित्यः, अन्येषां तु यावत्स्वेप्सितवस्तुलाभस्तावदेव मया मह प्रसङ्ग इति भावः ।

Therefore, that man of knowledge wishes to attain the Supreme Person, thinking that the Lord who is the controller of even imperishable Brahma, who is boundless in excellence of bliss, with His multitude of divine virtues and who is the highest of all, possessed of the most auspicious, beautiful form, He alone is the highest aim to reach. || 16||

Among all these devotees, Gnyâni is the best, thus He declares in the stanza **'Teshâm…**etc.

STANZA 17

teshâm gnyâni nityayukta eka bhaktirvishishyate;
priyo hi gnyânino'tyarthamaham sa cha mama priyah.

Translation- Among all these, the man of knowledge, being always attached to Me and devoted to the only One, is the foremost; for I am exceedingly dear to that man of knowledge and he too is dear to Me. || 17 ||

Commentary

Teshâm - Among these four, i.e. ârta, etc., **gnyâni vishishyate** - man of knowledge is the foremost. Lord explains the reason for his greatness as **ekabhaktih** - his unswerving devotion unto Me alone, i.e. whose object of love is 'Me alone.' Other three types of devotees have greater love for their desired objects; their love for Me is only a means for obtain-

एकभक्तित्वान्नित्ययुक्तत्वाच्च ज्ञानिन इतरेभ्यः श्रेष्ठत्वं ज्ञातव्यम् । किञ्च – ज्ञानिनोऽहमत्यर्थमत्यन्तं प्रियः – प्रियात् प्रियतमो भवामि, हि निश्चितम् । स च ज्ञानी तथैव मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

किञ्च – उदारा इति । सर्व एते मदुपासकाः, उदाराः – महामनसः, ज्ञानी त्वात्मैव मे, ममाप्यात्मा सः – धारकः सः, इदं तु मे मतम् । एतेन – उपासकेषु भगवतः प्रेमातिशयो गम्यते । हि–यस्मात् , सः – ज्ञानी, युक्तात्मा–मयि युक्तो गाढनिबद्ध आत्मा मनो यस्य, मया विना क्षणमपि स्थातुमशक्त इत्यर्थः । अतोऽनुत्तमाम् – न विद्यते उत्तमा गतिर्यस्याः सकाशात् , तां गतिम्–मामेव आस्थितः ॥ १८ ॥

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ing those objects (it is the purport). Therefore Gnyâni who aspires to unite with Me, **nityayuktah** - full of love for Me, is always attached to Me, he is always with Me; while other worshippers are devoted to Me only up to the fulfillment of their expectations. Because of his single-pointed constant devotion and ever being related to Me, the Gnyâni devotee should be understood as the best among all. Moreover, **gnyâninah -** for the knowledgeable, **ham** - I am, **atyartham -** extremely**, priyah -** dear. I am the most lovable of all lovable objects for him, **hi** - definitely. And in the same way **sa cha mama priyah** - he is the dearest to Me. || 17 ||

STANZA 18

udârâh sarva evaite gnyâni tvâtmaiva me matam;
âsthitah sa hi yuktâtmâ mâmevânuttamâm gatim.

Translation- All these worshippers are indeed noble, but I deem the man of knowledge to be My very Self, as I am alone the object of exclusive love for him. He is the one whose mind is intently attached only to Me, there is no other goal for him but Me. || 18 ||

Commentary

All of these My worshippers, **udârâh -** are large hearted, noble, **gnyâni tvâtmaiva me -** Gnyâni - the man of knowledge indeed is My very Self - he adheres to Me, **me matam -** such is My belief**, etena -** by

एतादृशो मद्भक्त इह लोके सुदुर्लभ इति वदति–बहूनामिति ।

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

बहूनाम् – असङ्ख्यानां, जन्मनां पवित्रजनीनामन्ते – अवसाने । सर्वं वासुदेवो ममेति ज्ञानवान् – लोके प्राप्यं प्रापकं ज्ञातव्यं द्रष्टव्यं श्रोतव्यं मन्तव्यं निदिध्यासितव्यं च समग्रं यदस्ति तत्स्थानीयो मम वासुदेवः पुरुषोत्तम एवास्तीति ज्ञानवान् – दृढनिश्चयवान् सन् , मां प्रपद्यते – यो मां भजते, स महात्मा–महान् आत्मा मनो यस्य, मानसी वृत्तिर्ह्यस्य महती । अत एव सुदुर्लभः सः । 'कश्चिन्मां वेत्ति तत्त्वतः' 'मां च योऽव्यभिचारेण भक्तियोगेन सेवते' 'तेषां ज्ञानी नित्ययुक्त

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this, Lord's extreme love for worshippers is expressed, **hi -** since, **sah -** that Gnyâni, **yuktâtmâ -** whose mind is intently attached to Me, who can not support himself for a moment without Me (it is the meaning). **Ato'nuttamâm -** Hence, that which has no other greater goal than itself is Me.

Now the Lord says that, 'Such kind of devotee of Mine is very rare in this world,' in the stanza '**Bahunâm**…etc.'

STANZA 19

bahunâm janmanâmante gnyânavânmâm prapadyate;
vâsudevah sarvamiti sa mahâtmâ sudurlabhah.

Translation- After passing through many births, the man of knowledge resorts to Me, realising 'Vâsudeva is the one and all'. Such great souls are very rare. || 19||

Commentary

Bahunâm - Many of, **janmanâm ante -** after passing through virtuous (pure) births **avasâne -** at the end, **sarvam -** whatever is attainable in this world, the means to attain it, whatever is to be thought of, to be known, to be seen, to be heard, to be meditated upon, in all that, is my **Vâsudeva -** the Supreme Person; He alone exists. (The Gnyâni-devotee thinks thus.) **Gnyânavân -** One who firmly believes thus, **mâm prapadyate -** who worships Me, **sa mahâtmâ -** that great-minded, high-

एकभक्तिर्विशिष्यते' इत्यादिवचनैरुक्तो यो ज्ञानिभक्तः, सोऽयमेव ज्ञातव्यः ॥ १९॥

उक्तां सुदुर्लभतामुपपादयति – कामैरिति ।

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

स्वया – स्वकीयया, प्रकृत्या–अनादिवासनारूपगुणमयस्वभावेन, नियताः – नित्ययुक्ताः, तैस्तैः – स्वप्रकृत्यनुकूलैः, कामैः – स्वर्गराज्यधनादिप्राप्तिमनोरथैः, हृतज्ञानाः – हृतमपहृतं ज्ञानं मत्स्वरूपवेदनं येषां तथाभूता ये जनाः सन्ति ते । अन्यदेवताः – मद्व्यतिरिक्तानिन्द्रादिदेवान् , तत्तत्कामप्राप्तये तं तं नियमं तत्तदुपासनोपयोगिनं व्रतनियमम्, आस्थाय – आश्रित्य, प्रपद्यन्ते–उपासते ॥ २०॥

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souled person, who has that profound vision, **ata eva sudurlabhah sah -** therefore he is a very rare person.

That wise Gnyâni-devotee, who is described in the following words (by the Lord Himself) - 'Rarely someone knows Me truly', 'And one who serves and worships Me with unadulterated devotion', 'Among them the Gnyâni is the supreme who is ever-joined with Me, with single-minded devotion' - should be known as this one.

The Lord explains the rarity (of such a person of knowledge) already said, in the stanza '**Kâmaih**…etc.'

STANZA 20

kâmaistaistairhritagnyânâh prapadyante'nyadevatâh;
tam tam niyamamâsthâya prakrityâ niyatâh svayâ.

Translation- Bound by their own nature and deprived of knowledge on account of various desires, other men resort to other gods, observing various disciplines. ||20||

Commentary

Svayâ - By their own, **prakrutyâ -** inherent nature, constituted of the three qualities in the form of impressions of beginning-less past desires, **niyatâh -** ever joined with, **taistaih -** agreeable to their own nature, **kâmaih -** by desires for gaining heaven, kingdom, wealth, etc., **hritagnyânâh -** Hritam - deprived of, **gnyânam -** whose knowledge of

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥ २१-२२ ॥

यो य इति । यो यो भक्तः – तत्तद्देवताभक्तः । श्रद्धया – विश्वासपूर्वकत्वरया, यां यां तनुम् – मच्छरीरभूतान् यान् यान् देवान् । अर्चितुमिच्छति – प्रवर्तते । तस्य तस्य–मच्छरीरभूततत्तदेवतोपासकस्य तत्तद्देवतान्तरात्मानं मामजानतोऽपि, तामेव श्रद्धां मच्छरीरभूततत्तद्देवविषयाम् अचलांनिर्विघ्नां, तदन्तर्याम्यहं विदधामि – करोमि ।

स तयेति । सः – इन्द्रादिदेवताभक्तः, तया श्रद्धया युक्तः सन् , तस्याः – देवतायाः, राधनम् – आराधनम् – उपासनम् , ईहते – करोति । उपसर्गहीनोऽपि

My essential nature is robbed away, those men who are of that kind, **anya devatâh -** the deities other than Me, like Indra, etc., **tam tam niyamam -** observing disciplines of their worship, vows, etc., for the gain of various desires, **âsthâya -** taking shelter, **prapadyante -** worship. ‖ 20‖

STANZA 21-22

yo yo yâm yâm tanum bhaktah shraddhayârchitum icchati;
tasya tasyâchalâm shraddhâm tâmeva vidadhâmyaham.

sa tayâ shraddhayâ yuktastasyârâdhanamihate;
labhate cha tatah kâmân mayaiva vihitân hi tân.

Translation- Whichever devotee seeks to worship whatever deity (form) with faith, I make that same faith steadfast in his heart. Possessed of that faith, he worships that divine form and thence obtains his desired objects, bestowed in reality by Me alone. ‖ 21-22‖

Commentary

Yo yo bhaktah - Whichever devotee of those respective deities, **shraddhayâ -** promptly with faith, **yâm yâm tanum -** whichever deity that be, who is the part of My body, **architum-icchanti -** seeks to worship, **tasya tasya -** of the worshipper who worships the deities who constitute My body, though not knowing Me, who am his chosen-deity's indwelling Self, **tam eva shraddhâm** - I bestow upon him the same

राधयतिरूपासनार्थः, तस्य सोपसर्गत्वे ह्याकारः श्रूयेत । चशब्द आनन्तर्ये, आराधनादनन्तरं ततः– तत्तद्देवताराधनतः, तान् – स्वेप्सितान् , कामान् – स्वर्गराज्य– धनादिमनोरथान् , लभते हि – निश्चितम् । कथम्भूतान् ? सर्वेषां स्वस्वकर्मफलदात्रा अन्तर्यामिणा मयैव विहितान् – निर्मितान् , मयैव दत्तानित्यर्थः ॥ २१–२२ ॥

ते सर्वे देवा मच्छरीरभूता मदधीना मत्त एव स्थानभोगादिकं प्राप्ताः, अतस्तदुपासनं तदन्तर्यामिणो ममोपासनमित्यज्ञात्वा ये केवलदेवतोपासनं कुर्वन्ति, ते अल्पफलभागिन इत्याह – अन्तवदिति ।

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

Shraddhâ, **achalam -** steady, **aham vidadhâmi -** I make that faith firm in that respective deity in whom I reside, warding off difficulties.

Sah - The devotee of the deities like Indra, etc., **taya shraddhayâ yuktah** - endowed with that faith, **tasyâh -** of that deity, **râdhanam ihate -** worships, or does service, (The author explains the word Râdhanam - though the word is without a prefix, Râdhayati is to be used in the sense of Upâsanâ, worship; '**Â**' should be used as its prefix, so it makes Ârâdhanam), word 'Cha' suggests 'after that', means after worship, **tatah -** from the worship of those respective deities, **tân kâmân -** his desired objects like heaven, kingdom, wealth, etc., **labhate -** gets, **hi -** certainly. How does he attain those? **Maiyeva vihitân - V**erily dispensed by Me alone, granted, created by Me whose being is the indwelling Self of all, bestower of the fruits of actions undertaken by each one, individually. || 22 ||

All of those gods form My body, they are under My control, have attained position and enjoyment from Me alone, therefore their worship is My worship. I reside in them as their Self; not knowing this, those who worship them, only get limited fruit, thus says the Lord in the stanza '**Antavad**…etc.'

STANZA 23

antavattu phalam teshâm tadbhavatyalpamedhasâm;
devân devayajo yânti madbhaktâ yânti mâmapi.

अल्पमेधसाम्-विनाशिदेवभोगासक्तत्वादल्पबुद्धीनाम् , तेषाम् - इन्द्रादिदेवोपासकानाम् , अन्तवत्-प्राकृतगुणमयं विनाशि यत् फलं तदेव भवति । देवयजः - ब्रह्मेन्द्रादिदेवयाजिनः, देवान्-ब्रह्मेन्द्रादिविबुधान् , अन्तवन्त एव यान्ति-तैः सह भोगान् प्राप्नुवन्ति, तैः सह विनश्यन्तीति भावः । मद्भक्ता अपि माम्-कालस्यापि कालम्, अविनाशिभोगाचलस्थानम्, अन्तकोट्यक्षरमुक्तपुरुषसेवितम्, शाश्वत-दिव्यमूर्तिम् , सर्वनियामकम् , पुरुषोत्तमम्, यान्ति-मया सह मोदन्त इत्यर्थः ॥ २३ ॥

सर्वजनकल्याणार्थं मनुष्यभावेनाविर्भूतं मां केचन अबुधा न मन्यन्त इत्याह - अव्यक्तमिति ।

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

Translation- However the fruit gained by men of little understanding is perishable. Those worshippers of the gods attain the gods, while My devotees will attain Me. ||23||

Commentary

Alpamedhasâm - Having small intellect due to attraction for perishable enjoyments that can be obtained from the gods, **teshâm -** of the worshippers of gods like Indra, etc., **antavat yat -** they get the fruit which is perishable, and in the form of the product of qualities of Prakriti; that much (they get). **Devayajah -** The worshippers of gods like Brahmâ, Indra, etc., **devân -** (go) to gods like Brahmâ, Indra and others residing in heaven, **antavanta eva yânti -** get the enjoyments with them, and perish along with them (as their life is also limited). (This is the purport). **Madbhaktâ api mâm -** My devotees come to Me, who am the destroyer even of time, (I am beyond the limits of time) residing in the eternal abode of everlasting happiness, served by infinite Akshara Purushas, having a divine form, controller of all, the Supreme Person, **yânti -** attains Me, enjoys with Me. (This is the meaning). ||23||

'Some ignorant men do not understand Me as having incarnated in human form for the welfare of all people,' thus says the Lord in the stanza **'Avyakta…**etc.'

सर्वशुभक्रियाभिः प्रसाद्यः परमेश्वरोऽहमत्यक्तस्वस्वभावः सन् , मदेकान्तिकभक्तदर्शनदानार्थं धर्मसंस्थापनार्थं च यदुकुले प्रादुर्भूतः, ईदृशं ममानुत्तममत्युत्तमम्, अव्ययमविनाशिनं परं भावं स्वभावम् , अजानन्तोऽबुद्धयः कल्याणोपायबुद्धिहीनाः, अव्यक्तम्–अतःपूर्वमप्रत्यक्षम् , व्यक्तिमापन्नम् – इतरजनवत् कर्माधीनजन्मना प्रत्यक्षतां प्राप्तम् , प्राकृतमनुष्यतुल्यं मां मन्यन्ते – जानन्ति । अतो मां नोपासते इति भावः ॥ २४ ॥

ते न मन्यन्ते तत्र को हेतुरित्याशङ्क्या – नाहमिति ।

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

योगमायासमावृतः – योगो मनुष्यसमानाकारप्रकटनरूपा युक्तिः, सैव माया –

STANZA 24

avyaktam vyaktimâpannam manyante mâmabuddhayah;
param bhâvamajânanto mamâvyayamanuttamam.

Translation- Those ignorant men not knowing My transcendental nature as non-decaying and unsurpassed, think of Me as one who was unmanifest before and has now become manifest. || 24 ||

Commentary

Mama - My**, anuttamam -** supreme**, avyayam -** non-decaying**, param bhâvam -** transcendental nature, who is propitiated by all auspicious deeds, Myself, the Lord of Lords, without leaving My essential nature I have incarnated in the family of Yadus, to bless those who are attached to Me with single pointed devotion, and bestow My vision and to re-establish Dharma, **ajânatah -** not knowing, **abuddhayah** - ignorant, having no thought of their own good, **avyaktam -** one who was unmanifested before, **vyaktim-âpannam -** has now taken birth, incarnated as human being like other men, as per his Karma, **manyante** - they regard Me as similar to an ordinary man. The purport is that because of this they do not worship Me. || 24 ||

The Lord explains the reason why they do not understand in the stanza '**Nâham**…etc.'

आश्चर्यशक्तिः, तया समावृतः – आच्छादितः, मदीयाश्चर्यरूपालौकिकयोग–मायया नराकारेण प्रकटीभूतः, अतोऽहं सर्वस्य लोकस्य न प्रकाशः – प्रकटो नास्मि, किन्तु–मत्स्वरूपमाहात्म्यविदां मद्भक्तानामेव प्रकटो भवामीत्याशयः । तदेव स्पष्टीकरोति – मनुष्यसमानमत्स्वरूपदर्शनेन मूढो विपरीतज्ञानोऽयं लोकः, अजम् कर्माधीनप्राकृतजन्मादि–विकाररहितम्, अव्ययम् – सर्वविकारशून्यदिव्यमूर्तिम्, अपरिमितब्रह्माण्डकोट्येककारणम्, सर्वनियन्तारम्, अपरिमितजनकल्याणार्थ–मेकान्तिकधर्मसंस्थापनार्थं च भूतले मनुष्यसजातीयतयाविर्भूतं मां पुरुषोत्तमं नाभिजानाति – न वेत्ति ॥ २५ ॥

स्वस्य सर्वज्ञतां दर्शयन्नन्येषामज्ञत्वमाह – वेदेति ।

STANZA 25

nâham prakâshah sarvasya yogamâyâsamâvritah;
mudho'yam nâbhijânâti loko mâmajamavyayam.

Translation- Veiled by My Yogamâyâ, I am not revealed to all. This deluded world does not recognise Me as the unborn and immutable. || 25 ||

Commentary

Yoga-mâyâ-samâvritah - Yoga means the act to be born in the human like form, **saiva mâyâ -** (that indeed is) the miraculous power, **tayâ samâvritah -** concealed by it, I incarnated in human form by means of My miraculous supernatural Yogamâyâ, **ato'ham sarvasya lokasya na prakâshah -** therefore I am not manifest to all. It means, I present Myself only before My devotees who understand My glory.

He explains further that **mudhah -** deluded, people having the wrong perception, looking at My human-like form, who am **ajam -** unborn, My form having no modifications of Prakriti like birth, etc., and which normally is under the hold of Karma, **avyayam -** the immutable, having divine form, the prime cause of innumerable universes, controller of all, incarnated in the form of a human being to do good to innumerable people and to establish single-pointed Dharma on this earth, **mâm purushottamam na-abhijânâti -** though the world fails to recognise Me, the Supreme Being. || 25 ||

वेदाहं समतीतानि वर्तमानानि चार्जुन ! ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

हे अर्जुन ! समतीतानि–चिरविनष्टानि, वर्तमानानि च–अधुना विद्यमानानि च, भविष्याणि च–भावीनि च । एवं कालत्रयोपन्नानि भूतानि स्थिरास्थिराणि समग्राण्यहं वेद जानामि । माम्–सर्वज्ञं पुरुषोत्तमम् । तु कश्चन–कोऽपि, न वेद न जानाति । मया ज्ञातेषु त्रैकालिकेषु प्राणिषु कश्चित्, जनकल्याणार्थमेकान्तिक–धर्मसंस्थापनार्थं च प्रादुर्भूतं परमेश्वरं मां तत्त्वतो ज्ञात्वैकान्तिभावेन मामेव भजति, एतादृशो न दृश्यत इति भावः । अतो ज्ञानवान् दुर्लभ एव ॥ २६ ॥ तदेव दर्शयति – इच्छेति ।

Depicting His omniscience, the Lord speaks about people's ignorance in the stanza **'Veda…**etc.'

STANZA 26

vedâham samatitâni vartamânâni chârjuna;
bhavishyâni cha bhutani mâm tu veda na kashchana.

Translation- O Arjuna, I know all beings in the past, present and those to come in the future. But no one knows Me. || 26 ||

Commentary

He arjuna - O Arjuna! **Samatitâni -** Those passed away long ago, **vartamânâni cha -** and presently existing, **bhavishyâni cha -** and those to come in the future, thus all beings, movable and immovable entities created in three phases of time (past-present-future), **aham veda** - I know. **Mâm -** Me, the omniscient Supreme Person, **tu kaschana na veda -** no one knows. The purport is that I do not know of anyone born in any of the tenses (past-present-future) who, after having known Me truthfully, worships Me single-mindedly, where I have incarnated in order to reestablish single-pointed devotion for the welfare of men. Therefore a Gnyâni is very rare. || 26||

He denotes the same in the stanza '**Icchâ**…etc.'

STANZA 27

icchâdveshasamutthena dvandvamohena bhârata;
sarvabhutâni sammoham sarge yânti parantapa.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ! ।
सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ! ॥ २७ ॥

हे भारत ! इच्छाद्वेषसमुत्थेन–प्राकृतवस्तुष्विच्छा, प्राकृतवस्तुषु द्वेषश्च, ताभ्यां समुत्थेन–समुत्पन्नेन, द्वन्द्वमोहेन–सुखदुःखादिद्वन्द्वनिमित्तेन मोहेन पूर्वजन्मानुस्यूतेन । सर्वभूतानि – समग्रजीवाः, पुनः स्वर्गे–सृज्यते इति सर्गः स्थूलदेहोत्पत्तिस्तस्मिन्सति, सम्मोहम् – देहदैहिकेष्वहंममत्वरूपात्यन्तमोहम्, यान्ति–प्राप्नुवन्ति । हे परन्तप ! अतो मां तु वेद न कश्चनेति भावः ॥ २७ ॥

कथं तर्हि केचित्त्वां भजन्तो दृश्यन्ते ? तत्राह – येषामिति ।

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

Translation- O Arjuna, by the delusion of the pairs of opposites arising from desires and aversion, all beings are deluded at the time of birth. ‖ 27 ‖

Commentary

He bhârata - O Arjuna, **icchâ-dvesha-samutthena -** the desire for worldly objects and in the same way hate for them, **tâbhyâm samutthena -** arising from them, **dvandva-mohena -** by the delusion of the pairs of opposites like happiness-sorrow, coming from prior birth, **sarva-bhutâni -** all beings, **punah sarge -** Sarga means the process of creation wherein the creation of the gross body takes place, in that, **sammohanam -** Moham - delusive involvement in the body and the objects related to the body, in the form of ‘me and mine’, deep attachment, **yânti -** attain. **He parantapa -** O Arjuna! Therefore nobody indeed knows Me. (This is the purport).

‘How is it that some of them worship you?’ The Lord replies in this stanza ‘**Yeshâm…**etc.’

STANZA 28

yeshâm tvantagatam pâpam janânâm punyakarmanâm;
te dvandvamohanirmuktâ bhajante mâm dridhavratâh.

Translation- But the performers of virtuous deeds, whose sins

पुण्यकर्मणाम् – पुण्यम् –सत्सङ्गसच्छास्त्राभ्यासहरिभक्तिसद्धधर्म–पालनरूपम् पवित्रं कर्म येषाम् , तथाभूतानां येषां जनानाम् । पापम् – मद्भजनविरोध्यशुभं कर्म, अन्तगतम् – नाशं प्राप्तम् , अतस्ते द्वन्द्वमोहनिर्मुक्ताः – द्वन्द्वमोहात् – द्वन्द्वमूलकादविवेकात् , विनिर्मुक्ताः । दृढव्रताः – दृढसङ्कल्पाः सन्तः, मां भजन्ते – उपासते ॥ २८ ॥

त्रयाणां तेषां ज्ञातव्यान् ग्राह्यांश्च निगदति – जरेति ।

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

माम् – चतुर्वर्गप्रापकं परमेश्वरम् , आश्रित्य ये कैवल्यार्थिनः,

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have come to an end, become freed from the delusion caused by dualities. They worship Me with firm resolve. || 28||

Commentary

Punyakarmanâm - Punyam - merit; whose works are auspicious in the form of contact with saints, studying noble texts, devotion to Hari, practicing true Dharma; the people who are of this sort, **pâpam -** inauspicious deeds which are antagonistic to My worship, **antagatam -** has come to an end, **atah te dvandva-moha-nirmuktah -** therefore they are freed from indiscrimination caused by dualities, **dridha-vratâh -** whose resolve is firm, **mâm bhajante -** worship Me. || 28||

The Lord speaks about the special aspects that are to be known and ought to be attained by the three types of worshippers, in the stanza '**Jarâ…**etc.'

STANZA 29

jarâmaranamokshâya mâmâshritya yatanti ye;
te brahma tadviduh kritsnam adhyâtmam karma châkhilam.

Translation- Those who resort to Me and strive for liberation from old age and death, know that Brahma (or the Self) and all that which is related to the nature of the Self and the entire field of Karma. || 29||

Commentary

Mâm - To Me, the Lord, bestowing fulfillment of the four goals of

जरामरणमोक्षाय – जरामरणयोर्मोक्षाय निरसनाय, जरामरणाभ्यां मोक्षाय वा, कैवल्यप्राप्तय इत्यर्थः । यतन्ति – यतन्ते, मां भजन्ते इत्यर्थः । ते जनाः तद्ब्रह्म विदुः । कृत्स्नमध्यात्मं च, अखिलं कर्म च ते विदुः ॥ २९ ॥

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥ ७ ॥

साधिभूतेति । ये इत्येतत्पदस्यात्र पुनरूपादानादन्ये ऐश्वर्यार्थिनो ज्ञातव्याः । ये ऐश्वर्यार्थिनः, साधिभूताधिदैवम् – अधिभूतेन सहितम् , अधिदैवेन च सहितं मां

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life, **âshritya -** taking shelter, who aspires for liberation, **jarâ-marana-mokshâya -** to expel the evil of old age and death, or to get liberated from old age and death, or to attain the state of (imperishable) Brahma, **yatanti -** strive, to worship Me, **te tad brahma viduh -** those worshippers know that Brahma (or the Self), **kritsnam adhyâtmam cha -** and all about the nature of the Self, **akhilam karma cha -** and the entire field of Karma (action), **te viduh -** they know. || 29 ||

STANZA 30

sâdhibhutâdhidaivam mâm sâdhiyagnyam cha ye viduh;
prayânakâle'pi cha mâm te vidur yuktachetasah.

Translation- And those who know Me as coupled with Adhibhuta, Adhidaiva and Adhiyagnya, with their minds fixed on their goal, remember Me even at the time of death. || 30 ||

Commentary

Here by the word **'ye',** (taken from the previous stanza) should be understood as those other than those who seek Kaivalya, i.e. those who seek wealth. **Ye aisvaryârthinah -** Those who aspire for wealth, **sâdhibuta-adhidaivam -** with Adhibhuta, with Adhidaiva, (they) **mam viduh -** know Me, **trayo'pi bhaktâh -** all these three types of devotees who aspire for Kaivalya, wealth and liberation, **mâm sâdhiyagnyam viduh -** know Me with Adhiyagnya. How? Because these three kinds of devo-

विदुः, त्रयोऽपि भक्ता माम् , साधियज्ञम् - अधियज्ञेन सहितं विदुः । कुतः ? त्रयाणां नित्यनैमित्तिकरूपमहायज्ञाद्यनुष्ठानावर्जनीयत्त्वात् । युक्तचेतसः - स्वस्वप्राप्ये संलग्नचेतसः, ते त्रयः प्रयाणकालेऽपि-मृत्युसमयेऽपि, मां स्वस्वप्राप्यानुगुणं ब्रह्म अधिदैवं च तयोर्नियन्तारं पुरुषोत्तमं च । विदुः - जानन्ति, ते ज्ञात्वा प्राप्नुवन्तीति भावः ॥ ३० ॥

इति श्रीपरविद्यैकगोचर-परभक्तिसमाराध्य-भगवत्सहजानन्दस्वामि-शिष्याग्रगण्य- सद्गुरुवर्य-श्रीगोपालानन्दमुनिविरचिते-श्रीमद्भगवद्गीताभाष्ये सप्तमोध्यायः ॥ ७ ॥

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tees of Mine ought not to give up the routine performance of daily and occasional sacrifices. **Yukta-chetasah -** Whose mind is oriented in their own aim, **te trayah** - those three, **prayânkâle'pi -** even at the time of death, according to their own goal, know (Me) the Supreme Person as Brahma, Adhidaivam and their controller, **viduh -** means knowing thus they attain Me. || 30 ||

Thus ends the seventh chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

अष्टमोध्याय:

सप्तमाध्याये भगवन्माहात्म्यज्ञानं, भक्तचातुर्विध्यं, भगवद्भक्तानामविनाशि सुखं, ब्रह्मेन्द्रादिदेवभक्तानां विनाशि सुखं, ज्ञानिभक्तस्य दुर्लभत्वं च, त्रयाणामपि भक्तानां पृथक् पृथक् ज्ञातव्यं चोक्तम् ।

इदानीमष्टमे तु त्रयाणां प्राप्यस्वरूपाणि, कर्तव्यसाधनानि च, विस्तरतो ज्ञातव्यभेदाश्च, गमनमार्गौ चोच्यन्ते – भगवदुक्तज्ञातव्यज्ञानार्थमर्जुनः पृच्छति – किमिति।

Chapter 8

Akshara Brahma Yoga

The Yoga of the Imperishable Brahma

In the seventh chapter, the knowledge of Lord's glory; four types of devotees; eternal happiness of Lord's devotees; the perishable enjoyments obtained by worshippers of gods like Brahmâ, Indra, etc.; rarity of a Gnyâni devotee; and the different aspects of the other three types of devotees, were discussed.

Now in this eighth chapter the following topics are discussed - The forms of the Lord attainable by the three types of devotees; the methods to be followed in attaining those forms; difference in matters to be known by them; and their paths.

In order to understand the knowledge revealed by the Lord,Arjuna asks in the stanza '**Kim…**etc.'

STANZA 1-2

Arjuna uvâcha:

kim tadbrahma kim adhyâtmam kim karma purushottama;
adhibhutam cha kim proktam adhidaivam kimuchyate.

अर्जुन उवाच –

किं तद्ब्रह्म ? किमध्यात्मं ? किं कर्म ? पुरुषोत्तम ! ।
अधिभूतं च किं ? प्रोक्तमधिदैवं किमुच्यते ? ॥
अधियज्ञः कथं ? कोऽत्र ? देहेऽस्मिन् मधुसूदन ! ।
प्रयाणकाले च कथं ज्ञेयोऽसि ? नियतात्मभिः ॥ १-२ ॥

हे पुरुषोत्तम ! कैवल्यार्थिनो ज्ञातव्यतयोक्तं यद् ब्रह्म, तत् किम् ? अध्यात्मं च किम् ? कर्म च किम् ? ऐश्वर्यार्थिनां च ज्ञातव्यतयोक्तमधिभूतं किम् ? अधिदैवं च किम् ? ।

किञ्च – अधियज्ञ इति । हे मधुसूदन ! त्रयाणां ज्ञातव्यतयोक्तः – अधियज्ञः – अधियज्ञशब्देन निर्दिष्टो यज्ञाधिष्ठाता, अत्र देहे को भवति ? स चास्मिन् देहे कथं बोध्य ? इत्यन्वययोजना । नियतात्मभिः – वशीकृतमानसैस्तैस्त्रिभिः, प्रयाणकाले –

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adhiyagnyah katham ko'tra dehe'smin madhusudana;
prayânakâle cha katham gnyeyo'si niyatâtmabhih.

Translation- Arjuna says: O Krishna! What is that Brahma? What is Adhyâtma? What is Karma? What is said to be Adhibhuta? What is Adhidaiva? O Krishna! Who is Adhiyagnya in this body and how is he so? And how are you to be known at the time of death by the self-controlled. || 1-2 ||

Commentary

He purushottama - O Krishna! The Brahma**,** which you said is an objective that ought to be known by the person aspiring for Kaivalya, i.e. liberation, **tat kim** - what is that? **Adhyâtmam cha kim** - And what is Adhyâtma? **Karma cha kim** - And what is Karma? **Adhibhutam cha kim -** And what is Adhibhuta, that which has been told by you, to be known by the person desirous of wealth. **Adhidaivam cha kim** - And what is Adhidaiva? Please tell me again.

He madhusudana - O Krishna! That which should be known by the three types of worshippers, as told by you, **adhiyagnyah** - the governing deity of the sacrifice denoted by the word Adhiyagnya, **atra dehe ko bhavati** - who is he in the body? In other words, how should he be known in this body? **Niyatâtmabhih -** By those three types of wor-

मरणसमये च कथं केन प्रकारेण त्वं ज्ञेयोऽसि ? ॥ १-२ ॥

अर्जुनकृतप्रश्नानामुत्तरं ब्रुवन् श्रीभगवानुवाच –

श्रीभगवानुवाच –

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अक्षरमिति । परमम् – प्रकृतिपुरुषाभ्यामुत्कृष्टम् , अक्षरम् – चिदाकाशाख्यं पुरुषोत्तमधाम, ब्रह्म–ब्रह्मसंज्ञकमुच्यते, कथ्यते । अथवा – प्रकृतिविनिर्मुक्तं शुद्धक्षेत्रज्ञस्वरूपं, परमम् – बद्धक्षेत्रज्ञादुत्कृष्टं, अक्षरं ब्रह्म–ब्रह्मसंज्ञकमुच्यते । स्वभावः – प्रकृतिः, अध्यात्मम् – आत्मनि क्षेत्रज्ञे इत्यध्यात्मम् , क्षेत्रज्ञे कारणशरीरतया

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shippers of controlled mind, **prayânakale cha** - at the time of death, **katham tvam gnyeyah asi –** how are you to be known? || 1-2 ||

Answering these questions raised by Arjuna, the Lord says in the stanza '**Aksharam…**etc.'

STANZA 3

Shree Bhagavân uvâcha:

aksharam brahma paramam svabhâvo'dhyâtmamuchyate;
bhutabhâvodbhavakaro visargah karmasamgnyitah.

Translation- The Lord said: Brahma is the Supreme and imperishable Self. The nature (Svabhâva) of the Self is called Adhyâtma. Karma is the creative force that causes to create material entities with their distinct qualities. || 3 ||

Commentary

Paramam - Higher than Prakriti and Purusha, **aksharam** - the abode of Purushottama called 'Chidâkâsha', **brahma uchyate -** named 'Brahma' or (Akshara) means the pure nature of the Kshetragnya - devoid of Prakriti, **paramam** - Akshara Brahma which is higher than the Kshetragnya bound by Samsâra, is known by the word 'Brahma'. **Svabhâva -** is Prakriti, material nature, **adhyâtma -** that which dwells with the Kshetragnya, means which attaches itself to the soul in the form of subtle elements called Karana-sharira ('causal body'). Or Adhyâtma

सम्बध्यमानो भूतानां सूक्ष्मभावः । अथवा – क्षेत्रज्ञे सम्बध्यमाना विषयवासना अध्यात्मसंज्ञकमुच्यते । ब्रह्म, अध्यात्मं च ग्राह्यतया हेयतया च जिज्ञासुभिर्बोद्धव्यमिति भावः । भूतभावोद्भवकरः – भूतानां जीवानां भावाः –देवत्वमनुष्यत्वादिरूपा धर्माः, तेषामुद्भवकरः – उत्पत्तिकरः, विसर्गः – देवतोद्देशेन द्रव्यत्यागः, कर्मसंज्ञितः । जन्ममरणादिक्लेशबाहुल्यज्ञानेन जिज्ञासुभिरुद्वेजनीयमिति भावः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ! ॥ ४ ॥

अधिभूतमिति । भूतेष्वाकाशादिमहाभूतेषु सम्बद्धमिति अधिभूतम् । सः, क्षरो भावः – क्षरति नश्यतीति क्षरो भावः – भोग्यभोगोपकरणभोगस्थानभोगायतनत्वेन

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is said to be the subtle impressions of past desires for sense-objects, attached to the Kshetragnya. Brahma and Adhyâtma should be known by the spiritual seekers as the former to be attained and the later to be relinquished.

Bhuta-bhâvodbhava-karah - Bhuta-bhâvah - existence of beings in the form of gods, humans, etc., with their attributes, Tesham Udbhava-karah - creative force which causes to bring them forth, **visargah** - is named as Karma, which means the act of offering substances in the name of deities, etc. The purport is that a spiritual aspirant should feel disgusted knowing Karma as the cause of uncountable miseries like birth, death, etc. || 3 ||

STANZA 4

adhibhutam ksharo bhâvah purushashchâdhidaivatam;
adhiyagnyo'hamevâtra dehe dehabhritâm vara.

Translation- Adhibhuta is the perishable matter. Adhidaivata is Purush (Vairâja). I am the Adhiyagnya in this body**,** O best among men. ||4||

Commentary

Adhibhutam - That which is related to the five elements, like ether, etc., it is **ksharo bhâvah -** perishable matter, which becomes modified in the form of objects of enjoyment, instruments of enjoyment and place of enjoyment. These are fit to be contemplated upon by the seeker of

परिणतः, स ऐश्वर्यार्थिभिः प्राप्यतया अनुसन्धेय इत्यर्थः । पुरुषश्चाधिदैवतम् – देवतासु यः, सोऽधि दैवतम् – ऐश्वर्यार्थिनां ज्ञातव्यतया निर्दिष्टो ब्रह्मेन्द्रादिदेवानामधिपत्वेन स्थितः, स पुरुषो वैराजः, प्रधानपुरुषो वा ज्ञातव्यः – ऐश्वर्यार्थिभिस्तत्साम्यसिद्धये स ज्ञातव्य इति भावः । हे देहभृतां वर ! देहे – वेदेष्वर्चनीयतया कथिते मम देहभूते, अत्र – अस्मिन् ब्रह्मेन्द्रादिदेवकलापेऽन्तर्यामितया स्थितोऽहम् , अधियज्ञः – यज्ञेषु देवतात्वेन सम्बद्धः, मदुपासकैस्त्रिभिर्भक्तैर्महा–यज्ञादिभिराराधितेषु देवेष्वन्तर्यामितयाहमेवानुसन्धेय इत्यर्थः ॥ ४ ॥

इदानीं – 'प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः' इति सप्तमप्रश्नस्योत्तरं वदति – अन्तकाल इति ।

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prosperity, as their objective.

Purushah cha adhidaivatam - Purusha, who resides in the deities, is the Adhidaivata - who is mentioned as the governing person (Purusha) superior to the gods like Brahmâ, Indra and others. He should be known as 'Vairâja' or Pradhân Purusha, by those desirous of wealth, for attainment of similar status as Him. (This is the purport.) **He dehabhritâm vara -** O best among the embodied ones, O Arjuna, **dehe -** in My body which is adorable as declared by the Vedas, **atra** - in the band of deities like Brahmâ, Indra and others, I dwell as their controlling Self. I am the **adhiyagnya** - related to sacrifice, the presiding deity to be worshipped. It means that the three types of worshippers should be aware of the fact that I am the indwelling controller of the deities worshipped, while performing the five great sacrifices and other rites. || 4 ||

Now, in the stanza '**Antakâle…**etc.,' the Lord answers the 7th question, i.e. 'How are you to be known by men of controlled Self, at the time of death?'

STANZA 5

antakâle cha mâmeva smaran muktvâ kalevaram;
yah prayâti sa madbhâvam yâti nâstyatra samshayah.

Translation- At the time of death one who gives up the body and departs remembering Me alone, attains My state; in this there is no doubt. || 5 ||

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

अन्तकाले – प्राणोत्क्रमणसमये च, मामेव–भगवन्तं वासुदेवं, स्मरन् – चिन्तयन् सन् , कलेवरम् – शरीरम्, मुक्त्वा–त्यक्त्वा, यः प्रयाति–गच्छति, सः ऐश्वर्यार्थिकैवल्यार्थिज्ञानिभक्तत्रयसमुदायः, मद्भावम् सगुणं ब्रह्म, निर्गुणं ब्रह्म च, ताभ्यां परं मत्स्वरूपं च याति । अत्र न संशयः – सन्देहो नास्ति ।

अस्यायमर्थः – य ऐश्वर्यार्थी अलौकिकप्राकृतैश्वर्ययुक्तं पुरुषाकारं सगुणं ब्रह्म, तद्रूपं मां जानाति, स च तथाविधं मां स्मरन् दिव्यभोगयुक्तं सगुणं पुरुषं प्राप्नोति । यश्च कैवल्यार्थी प्राकृतगुणातीतं निरवयवं तेजः पुञ्जरूपं यद् ब्रह्म, तद्रूपं

Antakâle cha - And at the time of the last breath, **mâm eva** - I alone, i.e. Lord Vasudeva, **smaran -** while thinking upon, **kalevaram** - the body, **muktvâ** - leaving, **yah prayâti -** who departs, **sah** - he, in the group of three types of devotees namely, one who desires wealth, one who aspires for liberation and the Gnyani devotee, **mad-bhâvam yâti** - he attains to My state, My nature with attributes or without attributes, and beyond these, My higher state, (according to his own aspirations) **atra samshayah nasti -** there is no doubt in this matter.

The meaning is that one who is desirous of prosperity knows Brahma - the Supreme Being with attributes, having human form and extraordinary divine prowess; he identifies Me with that image and remembering Me thus (at the time of death) attains Me in the form of divine Person with attributes, having celestial enjoyments.

One who aspires for emancipation knows Brahma - the ultimate reality - as beyond worldly qualities, having no limbs (no form), (but) only in the form of a brilliant lustrous glow, and knows Me to be that formless glow. Remembering Me that way, he obtains that form.

The Gnyani devotee - the wise one who knows Me as the controller of the Brahma with attributes and without attributes residing in the imperishable abode (Aksharadhâma), the Supreme Person served by innumerable devout souls, who have obtained the state of Brahma, he, that realised-devotee thinks of Me, remembers Me that way (at the time of

मां जानाति, स च तथाविधं मां स्मरन् तथाविधाकारं प्राप्नोति । यश्च ज्ञानी सगुणनिर्गुणयोर्ब्रह्मणोर्नियन्तारमक्षरब्रह्मधाम्नि स्थितं ब्रह्मभावं प्राप्तैरपरिमितभक्तजनैः सेव्यमानं पुरुषोत्तमं मां जानाति, स च तथाविधं मां स्मरन् मामेव प्राप्नोतीति ॥ ५ ॥

जनः सन्ततस्मरणानुसृत्या गतिं प्राप्नोतीत्याह – यं यमिति ।

यं यं चापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय ! सदा तद्भावभावितः ॥ ६ ॥

हे कौन्तेय ! यो जनः, अन्ते–मरणसमये, यं यं भावमपि – देवमनुष्यादिभावमपि, स्मरन् सन् , कलेवरं देहं, त्यजति–मुञ्चति, सः, सदा – सर्वदा मरणात् पूर्वकाले, तद्भावभावितः – तस्य तस्य पदार्थस्य भावो – भावना अनुध्यानं, तेन भावितो वासितमानसः सन् , भरतो मृगत्वमिव सदा

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death) comes to Me alone. ‖ 5 ‖

Men attain that state on which they constantly contemplate, thus says the Lord in the stanza '**Yam yam…**etc.'

STANZA 6

yam yam vâpi smaran bhâvam tyajatyante kalevaram;
tam tamevaiti kaunteya sadâ tadbhâvabhâvitah.

Translation- O Arjuna, remembering whatever thought one abandons the body at the end, that is what he attains, being ever absorbed in that thought. ‖ 6 ‖

Commentary

He kaunteya - O Arjuna, **yah janah -** that man who, **ante** - at the hour of death, **yam yam bhâvam api** - whatsoever entity be it god, human being, etc., **smaran** - remembering, **kalevaram** - body, **tyajati** - leaves, **sah -** he, **sadâ** - always, before death, **tadbhâva- bhâvitah -** being absorbed in the thought of that object, the person attains to the same entity; like Bharata, who received the body of a deer, having being ever engrossed in the thought of the deer alone. Here **cha** - means undoubtedly. The purport is the memory of that same object will arise at the hour of death, which has been continuously ruminated upon previously. ‖ 6 ‖

तद्भावभावितत्त्वात् तं तमेव भावमेति च–प्राप्नोत्येव । चोऽवधारणे, पूर्वकाले सदा स्मृतस्य विषयस्यैवान्तकाले स्मृतिर्भवेदिति भावः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर ! युद्धय ! च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

तस्मादिति । यस्मादेवं तस्माद्धेतोः सर्वेषु कालेषु, माम् – सगुणनिर्गुण–ब्रह्मनियन्तारं पुरुषोत्तमम् अनुस्मर ! युद्धय च – युध्यस्व, समरं कुरुष्वेत्यर्थः । मयि – पुरुषोत्तमे । अर्पितमनोबुद्धिः – अर्पिते मनोबुद्धी येन, मनसा मम चिन्तनं, बुद्धया सर्वोत्कृष्टस्य मम निश्चयश्च, ताभ्यां मनोबुद्धयोर्मयि समर्पणं कुर्वित्यर्थः । तथाभूतः सन् मामेव, एष्यसि –प्राप्स्यसि, असंशयः – तत्र सन्देहो नास्तीत्यर्थः ॥ ७ ॥

एवमैश्वर्यनिष्ठादीनां त्रयाणां सदा स्वप्राप्यानुस्मरणेनान्तकाले

STANZA 7

tasmât sarveshu kâleshu mâmanusmara yudhya cha;
mayyarpitamanobuddhir mâmevaishyasyasamshayam.

Translation- Therefore, at all times remember Me and fight. With your mind and intellect set upon Me, you shall surely come to Me. || 7 ||

Commentary

Yasmât evam - Because of this fact, **tasmâd -** therefore, for that purpose, **sarveshu kaleshu -** at all times, **mâm -** Me, the Purushottama, the controller of Saguna (with attributes) and Nirguna (attribute-less) Brahma, **anusmara -** remember, **yudhya cha -** fight the battle, **mayi -** in Me, Purushottama, **arpita-mano-buddhih -** by whom the mind and the intellect is surrendered, means always thinking about Me, by intellect adhering to Me, who is the highest of all; surrender unto Me with such a dedicated mind and intellect; being like that**, mâm eva -** to Me alone, **eshyasi -** you will reach, **asamshayam -** there is no doubt about it. || 7 ||

Thus for the three types of persons who aspire for prosperity, etc., revealing the constant memory of one's own cherished object; because of which that same object is remembered at the time of death, and having spoken about the attainment of that very object by virtue of having the last-moment-memory; now the Lord teaches the different ways of

प्राप्यस्मृतिमुक्त्वा, तया च तत्प्राप्तिमुक्त्वा, इदानीं स्वप्राप्यप्राप्त्यर्थमुपास–नारीतिभेदमाह – तत्र ऐश्वर्यार्थिनो यथोपासनमन्तकाले स्मृतिजनिकामुपासनारीतिं वदति – अभ्यासेति ।

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

हे पार्थ ! अभ्यासयोगयुक्तेन – अभ्यासः प्रतिदिनं प्राप्यश्रवणकीर्तनादिकरणं, योगो ध्यानं च, ताभ्यां युक्तेन, अत एव नान्यगामिना – नान्यं विषयं गन्तुं शीलं यस्य तेन, चेतसा मनसा, परमम् – ब्रह्मेन्द्रादिदेवेभ्य उत्कृष्टम् , दिव्यम् – द्योतमानम्, पुरुषम् – पुरुषाकारं सगुणं ब्रह्म तद्रूपं माम् , अनुचिन्तयन् – अनुध्यायन् , याति –

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worship for attainment of one's own objective. In this respect, the Lord teaches the mode of worship that generates the memory (of the desired object) at the end of life for the devotees who seek wealth, in the stanza '**Abhyâsa…**etc.'

STANZA 8

abhyâsayogayuktena chetasâ nânyagâminâ;
paramam purusham divyam yâti pârthânuchintayan.

Translation- Contemplating on the divine Supreme Person with a mind which is trained through regular meditation and so is unwaverying, one reaches Me, O Pârtha! || 8 ||

Commentary

He partha - O Arjuna, **abhyâsa yoga yuktena –** Abhyâsah - continued practice which is followed daily as listening, speaking about the glory of God; Yoga - meditation, practicing both of these, **ata eva** - therefore, **nânya gâminâ -** (mind) which does not tend to move towards anything else, **chetasâ** - by such mind, **paramam** - higher than the gods like Brahmâ, Indra, etc., **divyam** - divinely lustrous, **purusham** - Brahma with attributes in the form of (divine) Person, that is Me, **anuchintayan** - meditating upon, **yâti -** the seeker of wealth reaches Him. || 8 ||

He explains the same point again in the following two stanzas - '**Kavim…**etc.'

ऐश्वर्यार्थी तं प्राप्नोतीत्यर्थः ॥ ८ ॥

पुनस्तमेव विवृणोति – द्वाभ्यां कविमिति ।

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥
प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥ ९-१० ॥

कविम् – सर्वविदम् , पुराणम् – बहुकालिकम् , अनुशासितारम् – ब्रह्माण्डस्य प्रशासकम् , अणोर्जीवात् , अणीयां–समतिसूक्ष्मम् , सर्वस्य–ब्रह्मादिस्थावरान्तस्य, धातारम्–पोषकम् , अचिन्त्यरूपम् – सर्वजनैश्चिन्तितुमनर्हरूपम् , आदित्यवर्णम् –

STANZA 9-10

kavim purânamanushâsitâram,
anoraniyâmsam anusmaredyah;
sarvasya dhâtâram achintyarupam,
âdityavarnam tamasah parastât.

prayânakâle manasâchalena,
bhaktyâ yukto yogabalena chaiva;
bhruvormadhye prânamâveshya samyak,
sa tam param purusham upaiti divyam.

Translation- He who at the time of death, contemplates on the omniscient, the ancient, the ruler of all, subtler than the subtle, the sustainer of the universe, one of an inconceivable form, luminous like the sun, and beyond the darkness of Mâyâ – with devotion and an unswerving mind by the power of Yoga, and holding the life breath firmly between the eye-brows - he reaches verily that Supreme divine Person. || 9-10 ||

Commentary

Kavim - Omniscient, **purânam** - ancient, **anushâsitaram** - the ruler of the universe, **anoh** - than the subtle, atom-like (individual) Self, **aniyâmsam** - subtler, **sarvasya** - of all, from Brahmâ to any insentient object, **dhâtâram** - supporter, **achintya-rupam** - whose nature is inconceivable to all men, **aditya-varnam** - effulgent like the sun, **tamasah** -

सूर्यसङ्काशरूपम्, तमसः – प्रधानाख्यप्रकृतेः, परस्तात् – परं प्रधानाधिष्ठातारम् ।

यद्वा – तमसः – अविद्यायाः सकाशात् , परस्तात् – परं विद्याशक्तिप्रधानमीश्वरसंज्ञं वैराजपुरुषम् , भक्त्या युक्तः अचलेन मनसा योऽनुस्मरेत् अनुचिन्तयेदित्युत्तरश्लोकेनान्वयः।

प्रयाणेति । प्रयाणकाले – प्राणोत्क्रमणसमये, योगबलेन – पूर्वकृतभगवद्ध्यानाभ्याससामर्थ्येन च, भ्रुवोः – भृकुट्योर्मध्ये, सम्यक् प्राणं – प्राणाख्यवायुमावेश्य गमयित्वा, स – ऐश्वर्यार्थी, दिव्यं द्योतमानं परम् – ब्रह्मादिभ्यः श्रेष्ठं, तं पुरुषमुपैति–प्राप्नोति, तत्सदृशभोगादिकं च प्राप्नोतीति ज्ञेयम् ॥ ९–१० ॥

अथ कैवल्यार्थिनां प्राप्यमक्षरं प्रशंसन् तेषां स्मरणप्रकारमाह – यदित्यादिना ।

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than Prakriti (Tamas) called Pradhâna or primordial matter, **parastât param -** higher, the presiding being (person) of the Pradhâna, i.e. Prakriti, or else, **tamasah** - than the, **avidya** - ignorance or illusion, **parastât-param –** highest, the **V**airâja Purusha named Ishvara - Lord of the world, who is beyond Avidya (Tamas).

Bhaktyâ yuktah achalena manasâ - With unswerving devotion in the heart. 'Who will contemplate' these words are to be linked with next stanza.

Prayâna kâle - At the time of passing away of the vital breath and **yogabalena -** by virtue of the practice of meditation on the Lord done previously, **bhruvoh** - between the eyebrows, **samyak prânam** - the life-breath firmly, **aveshya -** held, **sah** - that (devoted) seeker of prosperity, **divyam -** divinely lustrous, **param** - superior to Brahmâ and others, **tam purusham upaiti** - reaches that Person, and enjoys the pleasures similar to Him - is to be understood. || **9-**10 ||

Now to extol the Akshara, the goal of devotees aspiring for Kaivalya, the Lord speaks about the mode of meditation for them in the stanza '**Yad…**etc.'

STANZA 11

yadaksharam vedavido vadanti, vishanti yadyatayo vitarâgâh;
yadicchanto brahmacharyam charanti,
tatte padam samgrahena pravakshye.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥ ११ ॥

यदिति । वेदविदः, यन्निरवयवं तेजःपुञ्जं ब्रह्म, अक्षरम् – अक्षरसंज्ञं वदन्ति । वीतरागाः – वीतो गतो रागो विषयप्रीतिर्येभ्यस्ते, यतयः – यत्नशीला मुनयः, यदक्षरं, विशन्ति – प्रविशन्ति । यदिच्छन्तः – यत्प्राप्तुमिच्छन्तः ऋषयः, ब्रह्मचर्यम् – अष्टविधं नैष्ठिकव्रतं चरन्ति–आचरन्ति, तदक्षरं पदं मम स्थान भूतं ब्रह्म कैवल्यार्थिप्राप्यम् , सङ्ग्रहेण– सङ्क्षेपेण, प्रवक्ष्ये – सङ्क्षेपेण तत्प्राप्तिप्रकारं वदिष्यामीति भावः ॥ ११ ॥

साङ्गं तत्प्राप्तिप्रकारं वदति – द्वाभ्यां सर्वेति, ओमिति च ।

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२॥

Translation- I shall tell you briefly that goal which the knowers of the Vedas call Akshara; those ascetics, free from passion, enter; and desiring which they practice the vow of celibacy. || 11 ||

Commentary

Vedavidah - Knowers of the Vedas, **yad** - that lustrous and homogeneous (free from separate parts) Brahma, **aksharam** - the undecaying, **vadanti** - call as Akshara, **vitarâgâh** - from whom the attachment for objects has disappeared, those **yatayah** - ascetics observing restrain, etc., **yad aksharam vishanti** - enter that Akshara, **yad icchantah** - who desiring to obtain which, (Rishayah - the seekers of truth), **brahmacharyam** - firm vow of eight fold celibacy, **charanti** - practice, **tad aksharam padam** - that abode of Mine, the Brahma which is the goal, that is sought by the seekers of Kaivalya, **sangrahena** - briefly, **pravakshye** - I shall briefly tell you the manner of attaining it. (This is the meaning). || 11 ||

Now the Lord explains the way of attainment of that goal in the following two stanzas '**Sarva**...etc' and '**Om...**etc.'

STANZA 12-13

sarvadvârâni samyamya mano hridi nirudhya cha;
murdhnyâdhâyâtmanah prânamâsthito yogadhâranâm.

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १३ ॥

सर्वद्वाराणि – सर्वाणि यानि श्रोत्रेन्द्रियादीनि द्वाराणि । संयम्य – स्वोद्यमेभ्यः प्रत्याहृत्य, हृदि – हृत्पद्मस्थितेऽक्षरब्रह्मत्वेन ज्ञाते मयि । मनो निरुद्ध्य, योगधारणाम् – योगाभिधां धारणाम् , आस्थितः – आश्रितः, मत्स्वरूपं एव अचलां स्थितिं प्राप्त इत्यर्थः ॥

ओमित्येकाक्षरं एकवर्णं ब्रह्म – परब्रह्मणो मम वाचकं प्रणवम् । व्याहरन् – उच्चारयन् , तेन प्रणवेन वक्तव्यं माम् , अनुस्मरन् – चिन्तयन् सन् , आत्मनः– स्वस्य प्राणम् , मूर्ध्नि भ्रुवोर्मध्ये, आधाय – स्थिरीकृत्य, देहम् – शरीरम् , त्यजन् – मुञ्चन् सन् , यः प्रयाति – गच्छति, सः – कैवल्यार्थी, परमाम्–पुरुषरूपात्सगुणब्रह्मणः

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omityekâksharam brahma vyâharan mâmanusmaran;
yah prayâti tyajan deham sa yâti paramâm gatim.

Translation- Controlling all the gateways of the senses, confining the mind in the heart, fixing the life breath within the head, remaining steady by way of Yoga, and uttering the monosyllable Om representing Brahma, thus remembering Me constantly, he who so departs from the body in this manner, that devotee attains the supreme goal, Akshara Brahma, which is the state of pure form of the Self. ||12-13||

Commentary

Sarva - Sarvâni - all, **dvârâni** - gateways (of cognition, i.e. the senses), like ears, etc., **samyamya** - withdrawing them from their natural function, **hridi -** (in the heart) in Me who is known as Akshara Brahma seated within the lotus of the heart, **mano nirudhya -** the mind having confined, **yogadhâranâm** - Yogic concentration called Dhâranâ, **âsthitah** - established in, means abiding in Me alone in a steady manner.

Om iti ekaksharam - Ekavarnam **-** the single syllable ‘Om’, **Brahma –** Pranava, i.e. syllable Om, which denotes Parabrahma, i.e. Me, **vyâharan** - while uttering, Me, who is expressed by the syllable Om, **anu-smaran** - thinking of Me constantly, **âtmanah** - of oneself, **prânam** - vital breath, **murdhni** - between the eye-brows, **âdhâya** - having fixed firmly, **deham** - the body, **tyajan** - leaving, **yah prayâti** - who departs, **sah** - that seeker of Kaivalya, **Paramâm** - Superior (state)

सकाशादुत्कृष्टाम्, गतिम् – प्राप्तिरूपं निरवयवं निर्गुणमक्षरं ब्रह्म, याति – प्राप्नोति ।

यद्वा – स कैवल्यार्थी परमाम् – उत्कृष्टां गतिं प्राप्तिरूपं प्राकृतगुणविनिर्मुक्तमक्षरब्रह्मसमानाकारमपुनरावृत्तिशुद्धजीवात्मस्वरूपं याति । 'यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति । अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्' इत्युत्तरत्रैव कथयिष्यते ॥ १२–१३ ॥

एवमैश्वर्यार्थिकैवल्यार्थिनोः स्वस्वप्राप्यानुगुणं भगवदुपासनप्रकारमुक्त्वा, इदानीं ज्ञानिभक्तस्योपासनप्रकारं प्राप्तिविशेषं च वदति – अनन्येति ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभं पार्थ ! नित्ययुक्तस्य योगिनः ॥ १४ ॥

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than that of qualified Brahma in the form of Purusha, **gatim** - that state which is to be attained, the Brahma devoid of qualities and limbs (form), **yâti** - attains, **yad vâ** - or else, **sah kaivalyârthi** - that seeker of liberation, **yâti** - attains, **paramâm gatim** - that highest state, which is devoid of qualities of Prakriti, which is similar to Akshara Brahma and not subjected to rebirth; that pure form of the Self.

'This is not destroyed when all entities are destroyed; this has been called unmanifest (Avyakta) and imperishable (Akshara). This, they say, is the highest goal' -Thus is described in the subsequent verses (8.20, 8.21). || 12-13 ||

After explaining the modes of contemplation on the Lord to be practiced by the aspirant after prosperity and also of Kaivalya, i.e. pure form of the Self; void of the qualities of Prakriti; according to their goal, the Lord now teaches the way of meditation to be practiced by the Gnyani-devotee, and the mode of his particular attainment, in the stanza '**Ananya…**etc.'

STANZA 14

ananyachetâh satatam yo mâm smarati nityashah;
tasyâham sulabhah pârtha nityayuktasya yoginah.

Translation- O Arjuna, I am easily accessible to that Yogi who is ever attached to Me, whose mind is focused nowhere but on Me and who always remembers Me continuosly. || 14 ||

सततं सर्वदा, अनन्यचेताः – नास्ति मत्तोऽन्यस्मिन् सगुणे ब्रह्मणि, निर्गुणे निरवयवे ब्रह्मरूपे तेजःपुञ्जे च चेतो यस्य तथाभूतः सन् , यो माम् – सगुणनिर्गुण–ब्रह्मणोर्नियन्तारम्, दिव्येऽक्षरे धाम्नि सदा विराजमानम्, स्वाभिमता–नुरूपैकरूपाचिन्त्य–नित्याद्भुतनिरवद्यनिरतिशयौज़्वल्यसौन्दर्यसौगन्ध्यसौकुमार्यलावण्ययौवनाद्य–नन्तगुणनिधिम्, दिव्यावयवम् , ब्रह्मभूतैर्भक्तमुक्तसमूहैः सदोपास्यमानम् , नैकजनसमुद्धारणार्थं सर्वजननयनविषयतां गतं पुरुषोत्तमम् , नित्यशः – प्रतिदिनम्, स्मरति । मय्यत्यन्तप्रीतियुक्तत्त्वान्मत्स्मृतिदर्शनाभ्यां विना क्षणमपि स्थातुमशक्त इत्यर्थः । हे पार्थ ! नित्ययुक्तस्य – सर्वदा भय्यासक्तस्य, तस्य योगिनो ज्ञानि भक्तस्याहं सुलभः – अहं तस्य सुखेन लभ्यः । तेन विना च स्थातुमशक्तोऽहमेव तं वृणोमि – मल्लब्धियोग्यभक्तिविपाकं

Commentary

Satatam - Always, **ananya-chetâh -** with mind not thinking of anything else but Me, means whose mind is not attracted to the thought of Brahma with attributes, nor of the Brahma without attributes, i.e. the formless glow; but Me alone (being like that), who am the controller of the Brahma with attributes (Saguna) and without attributes (Nirguna), ever residing in the divine abode Aksharadhâma, having the divine form agreeable to and worthy of Me, which is not conceivable, astonishing, flawless, who is the ocean of limitless brilliance, beauty, fragrance, tenderness, grace, youthfulness, having divine limbs, always being the object of adoration for devotees and the liberated souls who have obtained the state of Brahma; and who has become the visible object for the sight of all; who incarnates himself to release countless beings, that Purushottama. **Nityasah -** At all times, daily, **smarati -** remembers, the meaning is that that devotee cannot live for a moment without My memory, without having My vision, due to his intense love for Me.

He pârtha - O Arjuna! **Nitya-yuktasya** - Who is constantly united with Me, **tasya yoginah -** to that Yogi, Gnyâni-devotee, i.e. who has advanced on the path of knowledge, **aham sulabhah -** I am easily accessible (to him). I also cannot bare Myself without him, so **ahameva tam vrinomi -** I choose him; means on account of the flawlessness of his devotion which is devoid of any adverse qualities and fit to attain Me, and his intense love for Me, I give Myself to him. Here are the words from the

तद्विरोधिरहिततां चात्यन्तं मत्प्रीत्यादिकं चाप्यहमेव समर्पयामीत्यभिप्रायः । तथा च श्रुतिस्मृतयः – 'यमेवैष वृणुते तेन लभ्यः' इति । 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्, ददामि बुद्धियोगं तं येन मामुपयान्ति ते । तेषामेवानुकम्पार्थमहमज्ञानजं तमः । नाशयाम्यात्मभावस्थो दानदीपेन भास्वता' इत्याद्याः ॥ १४ ॥

सर्वनियन्तुर्भगवतः श्रीपुरुषोत्तमस्यैकान्तिकभक्तानां प्राप्तिमाह–मामिति ।

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

माम् – सगुणनिर्गुणयोर्ब्रह्मणोर्नियन्तारं पुरुषोत्तमम् , उपेत्य–ममैकान्तभावं

Shruti and Smriti supporting this - 'That person alone attains Him whom He chooses'. (Mun.Up.3.2.3)

'To those who are ceaselessly united with Me and who worship Me with deep love, I grant them that Yoga of wisdom by which they come to Me;' 'Out of compassion for them alone, dwelling in their hearts, I dispel the darkness born out of ignorance, by the shining lamp of wisdom;' etc. (B.G.10.10, 11) || 14 ||

Now He tells about the reward gained by the intent devotees of the Lord, the controller of all, in the stanza '**Mâm…**etc.'

STANZA 15

mâmupetya punarjanma duhkhâlayamashâshvatam;
nâpnuvanti mahâtmânah samsiddhim paramâm gatâh.

Translation- Great souls who have attained perfection, having come to Me, the Supreme Person dwelling in Aksharadhâma, are no more subjected to rebirth, which is the abode of sorrow and transient by nature. || 15 ||

Commentary

Mâm - To Me, the **purushottama** - the Supreme Person, the controller of Saguna and Nirgun Brahma, **upetya** - having attained Me through exclusive love, **paramam** - the highest state in the form of service unto Me, who am dwelling in Aksharadhâma, having divine limbs (form), **samsiddhim** - perfection, **gatah** - having reached, **ye mahâtmânah** -

प्राप्य। परमाम् – अक्षरधाम्नि स्थितस्य दिव्यावयवस्य मम सेवालक्षणां सर्वोत्कृष्टाम्, संसिद्धिम्–सम्यक् सिद्धिम् , गताः – प्राप्ताः, ये महात्मानः – महामनसो यथावस्थितमत्स्वरूपज्ञानवन्त इत्यर्थः । ते पुनर्भूयः, दुःखालयम् – समग्रक्लेशभवनम् , अशाश्वतम् – नश्वरं जन्म, न आप्नुवन्ति । कैवल्यार्थिनामक्षरतेजसि लीनत्त्वात्तेऽपि पुनर्जन्म न प्राप्नुवन्तीति प्रसङ्गाच् ज्ञातव्यम् ।

भगवन्तं प्राप्तानां भगवता सहाक्षरधाम्नि स्थितौ प्रमाणानि – 'अक्षरे परमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदुः' इति । स्कान्दे च स्कन्दवचनम् – 'तत्त्वेककालसम्भूतकोटिकोट्यर्कसन्निभम् । स व्यचष्टमहत्तेजो दिव्यं सिततरं मुने ! ॥ दिशश्च विदिशः सर्वा ऊर्ध्वाधो व्याप्नुवच्च यत् । अक्षरं ब्रह्म कथितं सच्चिदानन्दलक्षणम् ॥ यद् ब्रह्मपुरमित्याहुर्भगवद्धाम सात्त्वताः । तत्राथ कृष्णं भगवन्तमैक्षन्नारायणं निर्गुणमास्थितं सः । यं केचिदाहुः परमात्मसंज्ञं केचित्परम्ब्रह्म

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those high minded souls, means those having adequate knowledge of My essential nature, **te punar-bhuyah** - rebirth, **duhkhâlayam** - abode of all kinds of sorrows, **ashâshvatam** - transient, **janma** - birth, **na âpnuvanti** - they are no more subjected to.

In case of **kaivalyârthins** - the seekers of emancipation, they are also not subjected to rebirth, as they are merged in the brilliance of Akshara. This is to be understood in this connection.

Here are some authoritative statements in support of the fact that those who attain the Lord, live with Him in Aksharadhâma - 'The Vedas are established in the imperishable Supreme (Param) space (vyoman) where all the gods dwell.' (Sveta.Up.4.8)

In Skanda Purâna, Skanda says - 'O Sage, he saw huge, infinitely divine luster, brilliant white glow, like scores of suns rising all at once; it was pervading all the quarters and intermediate quarters up into the sky and downwards, that Akshara Brahma described as Sat-chit-ananda, i.e. truth-consciousness-bliss. The Satvatas (intent devotees) call it as Brahmapura, the abode of the Lord; there he saw Lord Krishna - Nârâyana in Nirguna (attribute-less) state, whom some name as Paramâtmâ, some as Parambrahma, and others as the Supreme Brahma and some others as Lord Vishnu and Parameshvara - the highest Lord.

परात्परं च ॥ ब्रह्मेति केचिद्भगवन्तमेके विष्णुं च भक्ताः परमेश्वरं च । जयासुशीलाललितामुखानां वृन्दैः सखीनां सह राधया च ॥ समर्च्यमानं रमया च भामाकलिन्दजाजाम्बवतीमुखानाम् । ससारमाणिक्यसुवर्णवर्णैः सितैश्च कैश्चिन्निजपार्षदाग्र्न्यैः ॥ उपाश्रितं चक्रगदाब्जशङ्खलसद्भुजैर्नन्दसुनन्दमुख्यैः । श्रीदाममुख्यैरथ गोपवेषैर्भक्त्यावनम्रैर्द्विभुजैरनेकैः ॥ उपास्यमानम्' इत्यादीनि ।

कैवल्यार्थिनां भगवत्स्वरूपादर्शने, अक्षरतेजोमात्रदर्शने च, प्रमाणम् – 'कृष्णस्यानुग्रहो यस्मिन् स तेजसि तमीक्षते । केवलं तेज एवान्ये पश्यन्ति न तु तं मुने !'॥ इति स्कान्दे । तथा श्रीहरेरक्षरतेजसि स्थितौ प्रमाणम् – ब्रह्मवैवर्तपुराणवचनम् – ' ध्यात्वा स्तुत्वा च तिष्ठन्तो देवास्ते तेजसः पुरः । ददृशुस्तेजसो मध्ये शरीरं कमनीयकम् ॥ जलदाम्भोजवर्णाभं सस्मितं सुमनोहरम् । परमाह्लादकं रूपं त्रैलोक्यचित्तमोहनम् ॥ गण्डस्थलकपोलाभ्यां ज्वलन्मकरकुण्डलम् । सद्रत्ननूपुराभ्यां च

'(There, in that imperishable, everlasting effulgence) he saw the Lord with Râdhâ in the midst of the divine maids headed by Jayâ, Sushilâ, Lalitâ and others, and worshipped by Ramâ, Bhâmâ, Kalindi, Jâmbavati and other queens. He is surrounded by His divine associates like Nanda and Sunanda, of variegated colors, looking like ruby, gold, white-glow; holding discus, mace, conch and lotus in their hands; and devotedly adored by number of devotees, headed by Shreedama and others having two arms in human form and in cowherd-attire, etc.'

In case of the seekers of emancipation, they do not visualize that Lord, but they see only the glow of light - here is a confirmation from Skanda Purâna - 'Those who are initiated in the worship of Krishna and are graced by Him, see Him in the divine brilliance, and others visualize only the divine light and not Him, O sage!'

Also an authoritative statement supporting the point of Hari residing in the glow of Akshara, from Brahma-Vaivarta Purâna - 'While meditating and extolling Him, the deities saw before them, a brilliant glow of light, and in the midst of that glow they visualized the most beauteous form, shining in lustrous blue, like a rainy cloud, with a smiling face, enchanting and most delightful form, attracting the minds of (beings) in the three worlds.' ‖ 15 ‖

चरणाम्भोजराजितम् ॥ तत्र तेजस्विचार्वङ्गीं ददृशूराधिकाभिधाम्' ॥ इत्यादि ॥ १५ ॥

ऐश्वर्यार्थिनां पुनरावृत्तिम् , एकान्तिकभक्तानामपुनरावृत्तिं च सहेतुकं वदति – आब्रह्मेति ।

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ! ।
मामुपेत्य तु कौन्तेय ! पुनर्जन्म न विद्यते ॥ १६ ॥

हे अर्जुन ! भवन्ति भूतान्यत्रेति भुवनम् – लोकः, अभिविधावाकारः । आब्रह्मभुवनात् – ब्रह्मणो भुवनं लोको निवासस्थानम् , तदभिव्याप्य । लोकाः – सर्वाणि स्थानानि, पुनरावर्तिनः – पुनरावर्तनशीला भवन्ति । ऐश्वर्यार्थिप्राप्यः साधिपो वैराजलोकः प्रधानपुरुषलोकश्च नश्वरो भवतीति भावः । तत्र प्रमाणानि

Now the Lord speaks about the return to Samsâra for the one aspiring for prosperity, and non-return for the intent devotee, mentioning the reason for the same in the stanza **'Âbrahma…**etc.'

STANZA 16

âbrahmabhuvanâllokâh punarâvartino'rjuna;
mâmupetya tu kaunteya punarjanma na vidyate.

Translation- All worlds, upto and including that of Brahmâ, are subject to return, O Arjuna, but on reaching Me, there is no rebirth. || 16 ||

Commentary

He arjuna - O Arjuna! Bhuvana means Loka, where beings live; different planes of existence, known as various Lokas - worlds. **Âbrahma bhuvanât -** Upto the abode of Brahmâ, including that Loka (of Brahmâ), **lokâh -** planes or spheres, **punarâvartinah** - are subject to return.

Those Lokas aspired for by prosperity - seekers like Vairâja Loka including its presiding deity Vairâja Purusha, and the Loka of Pradhana (Prakriti) and Purusha, i.e. mutable and immutable entities, are destructible. In this regard here are the authoritative statements from Shreemad Bhâgavata and Skanda Purâna - 'Those who contemplate on the highest (Brahma) which is without attributes, live (stay in subtlest form meditating) until the end, dissolution of Brahmâ's tenure of two Parârdhas. Along with Brahmâ, Yogis who have attained Brahmaloka through self-control,

भागवतस्कान्दवचनानि 'द्विपरार्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥

एवं परेत्य भगवन्तमनुप्रविष्टा ये योगिनो जितमरुन्मनसो विरागाः ।
तेनैव साकममृतं पुरुषं पुराणम् ब्रह्मप्रधानमुपयान्त्यगताभिमानाः ॥

आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः । भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् । स संसृत्य पुनः काले कालेनेश्वरमूर्तिना ॥ जाते गुणव्यतिकरे यथापूर्वं प्रजायते । संहाररुद्ररूपेण संहृत्य स्वं विराड्वपुः ॥ स्वपरं निर्गुणं रूपं वैराजो यातुमिच्छति । अहङ्कारो महत्तत्त्वे त्रिविधोऽपि प्रलीयते ॥ तत्प्रधाने च तत्पुंसि स मूलप्रकृतौ ततः' इत्यादीनि । हे कौन्तेय ! माम् – परमेश्वरम्,

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concentration and spiritual practices (however without attaining full enlightenment), also enter into the timeless Supreme Person, now their self-centered individuality is completely dissolved through devotion and knowledge.'

'As there is a trace of ego-sense, a feeling of agency in separation from the Lord - in spite of all works having been done without attachment, even Brahmâ, the creator of all, along with the Rishis, the great Yogis, Kumâras, Siddhas and other associates of his, in his creative activity after becoming one with Prakriti in abeyance, will come again, come in manifestation when Time, the power of the Lord, gives rise to agitation and combination of the Gunas of Prakriti at the beginning of the new Kalpa.' (Shreemad Bhâgavata 3.32.18, 10, 12, 13, 14).

'When Vairâja (Virât Purusha) wishes to enter His own highest attribute-less form, He, assuming a terrific destructive form, withdraws his all-inclusive universal body. At that time, three-fold Ahamkâra dissolves into Mahat, and then Mahat into Pradhana (Prakriti), and that again in Purusha, and Purusha in (My) original Prakriti (power of Mâyâ).'

He kaunteya - O Arjuna, **mâm** - to Me, the Lord, **upetya -** having reached, **punar-bhâvah** - rebirth, for those, **na vidyate** - there is no (rebirth). || 16 ||

Next the Lord speaks of the return (to the worldly life of aspirants of prosperity) in detail, in the following three stanzas **'Sahasra…**etc.'

उपेत्यगत्वा, पुनर्भूयः जन्म – जनिर्जनानां न विद्यते – नास्ति ॥ १६ ॥

तामेव पुनरावर्तितां विस्तरतो वदति सहस्रेत्यादित्रिभिः –

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

ब्रह्मणो–वैराजपुरुषस्य, सहस्रयुगपर्यन्तम् सहस्रं युगानि – सहस्रं चत्वारि युगानि पर्यन्तोऽवसानं यस्य तत् , यदहः – दिनम् । युगसहस्रान्ताम्–युगानां सहस्रमन्तोऽवसानं यस्यास्तां रात्रिम्–निशां च विदुः – जानन्ति, ते जनाः, अहोरात्रविदः – सगुणब्रह्मणो रात्रिदिवसज्ञाः । ईदृशैस्त्रिंशद्दिनैर्मासः, तादृशैर्द्वादशमासैर्वत्सरः, तादृशशतवत्सरैर्द्वौ परार्धौ, तयोरवसाने वैराजलयः, तस्य दिवारात्रिवर्णनेन तदायुःप्रमाणं ज्ञापितमिति भावः ॥ १७ ॥

STANZA 17

sahasrayugaparyantam aharyad brahmano viduh;
râtrim yugasahasrântâm te'horâtravido janâh.

Translation- Those who know that the day of Brahmâ lasts one thousand cycles of four Yugas and that his night lasts another thousand cycles of four Yugas, they are said to be knowers of day and night of Brahmâ. ‖ 17 ‖

Commentary

Brahmano - Of Vairâja Purusha (Brahmâ), **sahasra-yuga-paryantam -** Sahasram Yugâni - one thousand cycles of four Yugas, up to this span of time is **yad ahah -** the day; (and) upto the end of one thousand cycles of four Yugas is **ratrim** - night, **viduh -** who know, they are the **ahorâtra-vidah** - knowers of the day and night of Brahmâ with attributes (Vairâja Purusha).

In the light of the above calculation of time of the day and night of Brahmâ, such thirty days, (and nights together,) makes his one month; of such twelve months make his one year and such hundred years makes two Parârdhas (bright and dark). At the end of these two Parârdhas, the dissolution of Vairâja (Brahmâ and his Loka) occurs - by giving account of day and night of Brahmâ, unimaginably extensive span of his life is

अव्यक्ताद्व्यक्तय: सर्वा: प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥
भूतग्राम: स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवश: पार्थ ! प्रभवत्यहरागमे ॥ १८-१९ ॥

अव्यक्तादिति । अहरागमे-वैराजपुरुषस्य दिनारम्भे, अव्यक्तात् - तस्य सूत्रात्मशरीरात्, सर्वा: - लोकत्रयान्तर्वर्तिन्य: सकला:, व्यक्तय: - स्थानभोग्यसहितानि स्थावरजङ्गमानि भूतानि, प्रभवन्ति-आविर्भवन्ति । रात्र्यागमे च-तस्य निशारम्भे सति, अव्यक्तसंज्ञके-अव्यक्तनाम्नि, तत्रैव-तत्सूत्रात्मशरीरे एव । प्रलीयन्ते - क्षीयन्ते ॥

भूतग्राम इति । हे पार्थ ! यो भूतसमुदाय: स्थावरजङ्गमलक्षण: पूर्वकाले स्थित: स एवायं भूतग्राम:, ब्रह्मण: प्रतिदिनं भूत्वा भूत्वा रात्र्यागमे रजनीप्रारम्भे,

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made known. (This is the meaning.) || 17 ||

STANZA 18-19

avyaktâdvyaktayah sarvâh prabhavantyaharâgame;
râtryâgame praliyante tatraivâvyaktasamgnyake.

bhutagrâmah sa evâyam bhutvâ bhutvâ praliyate;
râtryâgame'vashah pârtha prabhavatyaharâgame.

Translation- At the coming of the cosmic day of Brahmâ, all the embodied entities come forth from the Avyakta (the unmanifest), and at the coming of his night they are dissolved into the same subtle body of Brahmâ, also known as Avyakta.

O Arjuna, this same multitude of beings comes forth again and again and is dissolved (under compulsion) at the coming of the cosmic night, and rises again at the commencement of the cosmic day. ||18-19||

Commentary

Aharâgame - In the beginning of the day of Vairâja Purusha (Brahmâ), **avyaktât** - from the unmanifest, from the subtle body of Brahmâ, which exists persistently (throughout the different formations and change of Prakriti) like a thread (Sutra), **sarvah -** all, existing in the three worlds, **vyaktayah** - entities, moving and non-moving, along with the seat (body) and the objects of enjoyment, **prabhavanti -** come into form,

प्रलीयते – क्षीयते । पुनरपि अहरागमे–वासरागमने, अवशः – स्वकर्मफलप्रदेश्वराधीनः सन् , प्रभवति–उद्भवति ।

एवं दिनक्रमेण वर्षशतावसाने मल्लोकव्यतिरिक्ताः साधिपाला लोका नश्यन्तीति भावः । अत ऐश्वर्यार्थिनामपि तैः सहोत्पत्तिर्लयश्चोक्तः ॥ १८–१९ ॥

अथ कैवल्यार्थिनामप्यपुनरावृत्तिं वदति–पर इति ।

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

तस्मात् – त्रिगुणमयादव्यक्तात्प्रकृतेरन्यो भिन्नः, परः – सगुणभावेभ्य

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râtryâgame cha - and at the coming of his night, **avyakta-sangnyake** - into that which is called Avyakta (the unmanifest) - means, into the same Brahma's body, which persists in all entities like a thread, **praliyante** - are dissolved.

He pârtha - O Arjuna, **sa eva ayam bhutagrâmah** - that very multitude of beings, of the sentient and insentient character, existing before, **bhutvâ bhutvâ** - coming into existence again and again at each coming day of Brahmâ dissolves at the coming of his night. Further again **aharâgame** - at the coming of the day, **avasah** - being under the hold of Ishvara, the Lord, who gives fruit of each one's deeds, **prabhavati** - comes forth. Through this course of cosmic day (and night of Brahmâ), at the end of hundred years, all worlds with their guardian deities, except My abode, are destroyed. Therefore, (in this process) with those worlds, birth and death of the seekers of prosperity take place. It is said thus. || 18-19 ||

Now the Lord teaches that there is no return (to the world of repeated birth and death) for those who are the seekers of salvation, by stanza '**Para…**etc.'

STANZA 20

parastasmât tu bhâvo'nyo'vyakto'vyaktâtsanâtanah;
yah sa sarveshu bhuteshu nashyatsu na vinashyati.

Translation- Far beyond this unmanifest, i.e. the subtle Prakriti,

उत्कृष्टः, अव्यक्तोऽतिसूक्ष्मः सनातनो नित्यो यो भावो वस्तु, स सर्वेषु ब्रह्मादिस्थावरान्तेषु भूतेषु नश्यत्सु सत्सु न विनश्यति ॥ २० ॥

पुनस्तमेव वदति – अव्यक्त इति ।

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तः – प्राकृतकरणैः प्रत्यक्षतया यो न व्यज्यते – साक्षात्कर्तुं न शक्यते, सोऽव्यक्तः, अक्षरः – कालत्रयेऽपि सर्वथा विकारशून्यात्वात् योऽक्षरः – अक्षराख्य इत्युक्तः – कथितः । वेदविदः – वेदादिसच्छास्त्ररहस्यविदः, तं परमां गतिमाहुः –

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there is yet another unmanifest being, which is eternal and which is not destroyed when all entities including Brahmâ are destroyed. || 20 ||

Commentary

Tasmât - Different from, and other than the unmanifest (subtle) Prakriti, constituted by three qualities, **parah** - superior than the qualified beings, **avyaktah** - very subtle, **yah sanâtanah** - that which is eternal, **bhâvah** - entity, **sah** - that (supreme entity), **sarveshu bhuteshu nashyatsu na vinashyati** - is not destroyed (in the process of destruction) even when all entities right from Brahmâ to insentient things are destroyed. || 20 ||

The Lord speaks of the same thought in the stanza **'Avyakta…**etc.

STANZA 21

avyakto'kshara ityuktastamâhuh paramâm gatim;
yam prâpya na nivartante taddhâma paramam mama.

Translation- The same unmanifest, which has been spoken of as the imperishable (Akshara), is called the supreme goal; that again is My supreme abode, attaining which the Selves do not return to this mortal world. || 21 ||

Commentary

Avyaktah - Who is not perceived (is not possible to perceive) directly by physical instruments (senses) - that is Avyakta, **aksharah** - the imperishable, because of its eternally unchanging nature in all three times

सर्वोत्कृष्ठां गतिं वदन्ति । मुमुक्षुजना यमक्षरं प्राप्य न निवर्तन्ते – न पुनरावर्तन्ते, तदक्षरं ब्रह्म, ब्रह्मभूतैर्भक्तजनैः सदा सेव्यमूर्तेर्मम परमं श्रेष्ठं धाम–निवासस्थानम् ॥ २१ ॥

ज्ञानिभक्तैकलभ्योऽक्षरशब्दवाच्याद्ब्रह्मणोऽतिविलक्षणः श्रुतिस्मृतिषु य उक्तस्तमाह – पुरुष इति ।

पुरुषः स परः पार्थ ! भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यस्य– 'अक्षरात्परतः परः' 'मत्तः परतरं नान्यत्' 'यस्मात्क्षर–मतीतोऽहमक्षरादपि चोत्तमः' इत्यादिश्रुतिस्मृतिभिर्निर्दिष्टस्य मम, अन्तःस्थानि भूतानि भवन्ति, यदाधारकाणीत्येतत् । येन – पुरुषोत्तमेन मया, सर्वं ततम् – अन्तर्यामिशक्त्या

(past, present and future) who is said to be Akshara. **Veda-vidah** - Knowers of the sacred scriptures like the Vedas, **tam paramam gatim âhuh** - regard it as the highest goal. Seekers of emancipation, **yam aksharam prâpya na nivartante -** attaining to which Akshara, do not return (to the worldly existence), that Akshara Brahma is the highest, supreme abode of Mine, where I reside, continuously worshipped by the devotees who have become Brahma. || 21 ||

The Lord now speaks about the One (Supreme Person) who is very distinct from the Brahma denoted by the word Akshara, and attainment of which is the final goal of the Gnyâni-devotee, and who is declared thus by the ancient scriptures, by the stanza **'Purusha…**etc.'

STANZA 22

purushah sa parah pârtha bhaktyâ labhyastvananyayâ;
yasyântahsthâni bhutâni yena sarvamidam tatam.

Translation- That Supreme Person, in whom all beings dwell, and who pervades all, is to be attained, O Arjuna, by unswerving devotion unto Him alone. || 22 ||

Commentary

Yasya - (In whom) Mine, who is denoted by the Shrutis and Smritis as, 'Higher than Akshara', 'Nobody is higher than Me', 'Since I am beyond Kshara (perishable world) and also beyond Akshara (the im-

व्याप्तम् । हे पार्थ ! सः परः – सर्वोत्कृष्टः, पुरुषः – पुरुषाकृतिः परमेश्वरोऽहम् । अनन्यया – न विद्यतेऽन्यो विषयो यस्यां तया प्रेमलक्षणया भक्त्या, लभ्यः – प्राप्यः । ज्ञानिकैवल्यार्थिनोरक्षरप्राप्तिस्तु तुल्या, तत्राप्येतावान् भेदः – ज्ञानिभक्तस्य तेजः पुञ्जेऽक्षरब्रह्मणि स्थितस्य पार्षदैः सततं सेव्यमानस्य दिव्यावयवस्य किशोरमूर्तेः परब्रह्मणः प्राप्तिः । कैवल्यार्थिनस्तु निरवयवे तेजःपुञ्जेऽक्षरब्रह्मण्यैक्येन लीनत्वम् ॥ २२ ॥

भगवन्निष्ठाक्षरनिष्ठयोरैश्वर्यनिष्ठस्य चानावृत्त्यावृत्तिकरौ गमनमार्गौ प्रदर्शयति – यत्रेत्यादिचतुर्भिः ।

यत्र काले त्वनावृत्तिमावृतिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ! ॥ २३ ॥

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perishable)', etc., **antahsthâni bhutâni bhavanti** - in whom all beings reside, under whose shelter, all beings are, **yena -** by whom (by Me), the Purushottama, **sarvam tatam -** all this is pervaded by My inner power, **He pârtha -** O Arjuna, **sah parah** - that highest, **purushah** - I, the Lord in the form of Purusha, **ananyayâ** - by that undivided Bhakti, marked by love, in which there is no other object, **labhyah -** is to be obtained.

Equal is the achievement of Akshara in the case of a Gnyâni and the seeker of emancipation, but there is this much difference between them as follows. In the case of a Gnyani-devotee, he attains Parabrahma **-** the Supreme Person, residing in the effulgent Akshara Brahma, in the form of a teenager, having beautiful divine limbs, at all times served by his divine attendees. However for one who is desirous of Kaivalya, merging and becoming one with the effulgent Akshara Brahma, is the final stage. || 22 ||

The Lord now shows two progressive paths - one which leads to the abode of non-return, for those who are intently devoted to Him and who are striving for Akshara (i.e. Kaivalyarthin); and the other which leads to the event of return to the worldly life, in the following four stanzas - '**Yatra…**etc.'

STANZA 23

yatra kâle tvanâvrittim âvrittim chaiva yoginah;
prayâtâ yânti tam kâlam vakshyâmi bharatarshabha.

अत्र कालशब्दः कालाभिमानिदेवतानिवासस्थान भूतमार्गोपलक्षकः, यत्र– यस्मिन् काले – कालाभिमानिदेवतोपलक्षिते मार्गे । प्रयाताः – गताः, योगिनः – भगवन्निष्ठा अक्षरनिष्ठाश्च, अनावृत्तिम् – अपुनरागमनं यान्ति । यत्र काले च – यस्मिन्मार्गे च, प्रयाता योगिनः – ऐश्वर्यार्थिनः, उपासकाः, शुभकर्माणश्च, आवृत्तिमेव पुनरागमनं यान्ति । हे भरतर्षभ ! तं कालम् – कालाभिमानिदेवतोपलक्षितं मार्गम् । वक्ष्यामि – वदिष्यामि ॥ २३ ॥

तत्र – अनावृत्तिकरं मार्गमाह – अग्निरिति ।

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

अग्निर्ज्योतिः एताभ्यां शब्दाभ्यां 'तेऽर्चिषमभिसम्भवन्ति' इति

Translation- Now I declare to you, O best of Bharatas, the time (the path) of departing in which Yogis do not return, and also the time of departing in which they do return. || 23||

Commentary

Here the word 'Kala' is used to denote the path, leading to the abode of the presiding deity of Time. **Yatra-kâle -** On the path, which is marked by the presence of the deities of divisions of time, **prayâtâh -** are departed, **yoginah -** Yogis, devoted to the Lord and devoted to Akshara, **anâvrittim -** from there, there is no return, **yatra-kâle cha -** and by which path, **prayatah -** departed, **yoginah -** Yogis desirous of prosperity, worshippers and doers of auspicious acts, **âvrittim yânti -** (have to) return, **He bharatarshabha -** O best of the Bharatas, Arjuna, **tam kâlam -** that path indicated by the deity presiding Time, **vaksyâmi -** I shall tell you. || 23||

Now the Lord speaks about the progressive path, leading to the event of non-return, in the stanza '**Agnih…**etc.'

STANZA 24

agnijyotirahah shuklah shanmâsâ uttarâyanam;
tatra prayâtâ gacchanti brahma brahmavido janâh.

Translation- The knowers of Brahma, who take the path of light in the form of fire, the day, the bright fortnight and the six months of the

श्रुत्युक्तार्चिरभिमानिनी देवता बोध्या । अहरितिशब्देन वासराभिमानिनी देवता, शुक्ल इतिशब्देन शुक्लपक्षाभिमानिनी देवता, उत्तरायणम् - उत्तरायणरूपाः षण्मासास्तदभिमानिनी देवता, श्रुत्युक्ता अन्या देवता बोध्याः । यत्र मार्गे निवसन्ति तत्र अर्चिरादिमार्गे प्रयाता ब्रह्मविदः-ब्रह्मपरब्रह्मणोर्ज्ञातारो जनाः, ब्रह्म-अक्षरं ब्रह्म, परम्ब्रह्म च, गच्छन्ति-प्राप्नुवन्ति । ते उभये अपि न पुनरावर्तन्ते इत्यर्थः ॥ २४ ॥

अथ पुनरावृत्तिकरं मार्गं वदति - धूम इति ।

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

धूम इतिशब्देन 'ते धूममभिसम्भवन्ति' इति श्रुत्युक्तधूमाभिमानिनी

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northern course of the sun, reach Brahma. || 24 ||

Commentary

Agnir-jyotih - By these words the deity presiding over light in the form of fire is to be known as it is said in the Shrutis, 'They go to the plane of effulgence (Archis)'. By the word **âhah -** deity of the day, by **shukla** - deity of the bright fortnight of the month, **uttarâyanam** - deity of the six months of the northern course of the sun, and such other deities told by the Sritis are stationed on the path of light on which, **prayâtah** - departed, **brahmvidah** - knowers of Brahma (pure Self) and Supreme Brahma, **brahma -** Akshara Brahma and the Supreme Brahma, **gacchanti** - reach, means they both do not return. || 24 ||

Now He speaks about the path leading to return (to the mortal world) in the stanza **'Dhuma…**etc.'

STANZA 25

dhumo râtristathâ krishnah shanmâsâ dakshinâyanam;
tatra chândramasam jyotir yogi prâpya nivartate.

Translation- The Yogis, which take the path of smoke, night, the dark fortnight, and the six months of the southern course of the sun, reach the lunar light and return to this mortal world. || 25 ||

Commentary

By the term **dhuma -** the deity of smoke is denoted, as it is told

देवतोपलक्ष्यते । रात्रिः – तदभिमानिनी देवता, कृष्णः – तत्पक्षाभिमानिनी देवता, दक्षिणायनम् – दक्षिणायनरूपाः षण्मासास्तदभिमानिनी देवता, यत्र मार्गे निवसन्ति तत्र धूममार्गे प्रयातो योगी सवासनिकः, चान्द्रमसं ज्योतिः – चन्द्रमसः प्रकाशतुल्यं स्वर्गलोकम् , चान्द्रमसेन ज्योतिषोपलक्षितमिति वा, प्राप्य निवर्तते –पुनरावर्तते ॥ २५ ॥

उक्तं मार्गद्वयमुपसंहरन्नाह – शुक्लकृष्ण इति ।

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥ २६ ॥

शुक्ला च कृष्णा च ते शुक्लकृष्णे, अत्र पुंवद्भाव आर्षः । शुक्ला – प्रकाशबहुलत्वादर्चिरादिगतिः, कृष्णा – प्रकाशस्याल्पत्वात् धूमादिगतिः, तथाभूते

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by the Sritis, 'They go to the smoky plane', **râtrih** - the deity of night, **krishnah** - deity of the dark fortnight of the month, **dakshinâyanam** - deity of the six months of the southern course of the sun, and such other deities told by the Sritis are stationed on that path of smoke from which, **prayâtah yogi** - departed Yogi, possessed of desires, **chandramasam jyotih** - to the heavens illumined by the light of the moon, or marked by the light of the moon, **prâpya nivartate** - after reaching come back (to worldly life). || 25 ||

Now the Lord concludes the description of the said two-fold path, in the stanza '**Shuklakrishna…**etc.'

STANZA 26

shuklakrishne gati hyete jagatah shâshvate mate;
ekayâ yâtyanâvrittim anyayâ'vartate punah.

Translation- These two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by the former, a man goes to the plane of no return, while proceeding by the other, he returns again. || 26 ||

Commentary

Shukla-krishna - Bright and dark (in this word the use of masculine gender is Ârsha - form used by the ancient Rishis). **Shukla** - Being all-effulgent, it is called the path of light - Archirâdigati, **krishna** - shady,

एते गती – भगवन्निष्ठाक्षरनिष्ठानां पुण्यकर्मणां, ऐष्वर्यार्थिनामुपासकानां पुण्यकर्मणां च गमनमार्गौ । जगतः शाश्वते अनादी, मते–सम्मते, हि–निश्चितम् । जगतोऽनादित्वादेकया – तयोर्मध्ये अन्यतरया शुक्लया गत्या, अनावृत्तिम् – अपुनरागमनम् , यातिजनः प्राप्नोति । अन्यया – कृष्णया गत्या, पुनरावर्तते – पुनरागमनं प्राप्नोति । शुक्लकृष्णमार्गौ श्रुतयो वदन्ति – 'तद्य इत्थं विदुर्ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्ति पुरुषोऽमानवः स एतान् ब्रह्म गमयति एष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते' इति । 'अथ य इमे ग्रामे इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति' इत्याद्याः ॥ २६ ॥

मार्गद्वयवेदनफलं दर्शयन्नाह – नैते इति ।

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due to having scanty light, it is said Dhumadigati - smoky path. These kind of two paths - one for the men of merit who are intent devotees of the Lord and those devoted to Akshara Brahma, and the other path for doers of auspicious acts desiring prosperity.

Jagatah - Of the world, **shâshvate -** eternal, **mate -** are considered, **hi –** verily. Because of beginning-less-ness of the world, **ekaya** - by one of these two - by the path of light (Shuklagati), **anâvrittim** - state of non-return, **yati -** reaches, **anyayâ** - by the other, i.e. by the dark path, **punah âvartate -** returns back to the worldly flux.

In the Sritis, the bright and dark paths are described as, 'Those who know this and those who worship with faith, observe austerities in the forest, etc., they go to the light. There that divine Person takes them to Brahma; this is the path of divinities, the path of Brahma; those who proceed on this path do not return to this mortal world.' (Chândogya Up. 5.10.1).

'But those who remain in their own village (place), perform Vedic and secular acts of meritorious nature and the giving of gifts - they go to the deity presiding over smoke.' (Chândogya Up. 5.10.3) || 26 ||

Denoting the result of the knowledge of these two paths, the Lord speaks in the stanza '**Naite…**etc.'

नैते सृती पार्थ ! जानन् योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ! ॥ २७ ॥

हे पार्थ ! एते सृती–पुनरावृत्त्यपुनरावृत्तिप्रापकौ मार्गौ, जानन् – विदन् सन् । कश्चन – कश्चित् योगी योगनिष्ठो ब्रह्मोपासकः, न मुह्यति – साधनमार्गे न मुह्यति – मोहं न प्राप्नोति । तस्मात् हे अर्जुन ! सर्वेषु कालेषु योगयुक्तो योगेन, भक्तियोगेन वा, युक्तः – सहितः, त्वं भव ! ॥ २७ ॥

अथाध्यायद्वयोदित भगवन्माहात्म्यज्ञाननिष्ठं भगवद्भक्तं प्रशंसन् वदति – वेदेष्विति ।

वेदेषु यज्ञेषु तपस्सु चैव दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

STANZA 27

naite sriti pârtha jânan yogi muhyati kashchana;
tasmât sarveshu kâleshu yogayukto bhavârjuna.

Translation- No Yogi who knows these two paths is ever deluded. Therefore, O Arjuna, be steadfast at all times in Yoga. || 27 ||

Commentary

He pârtha - O Arjuna, **ete sriti** - these two paths - path of return and path of non-return, **jânan -** knowing, being enlightened, **kashchana -** any, **yogi** - devoted to Yoga, i.e. worshipper of Brahma, **na muhyati** - is not confused or deluded on the path of spiritual discipline. **Tasmat** - Therefore, O Arjuna, **sarveshu kâleshu** - at all times, **yoga-yuktah -** steadfast in Yoga or Yoga of devotion, **tvam bhava** - be. || 27 ||

Now praising the devotee, earnestly attached to the knowledge of the greatness of the divine excellences of the Lord, as narrated in these two chapters, the Lord says in the stanza '**Vedeshu…**etc.'

STANZA 28

vedeshu yagnyeshu tapahsu chaiva,
dâneshu yat punyaphalam pradishtam
atyeti tatsarvam idam viditvâ,
yogi param sthânamupaiti châdyam.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षर - परब्रह्मयोगो नामाष्ठमोऽध्यायः ॥ ८ ॥

वेदेषु - अधीतेष्वध्यापितेषु ऋग्यजुःसामाथर्वसु । यज्ञेषु - अश्वमेधादिषु । तपस्सु च - कृच्छ्रचान्द्रायणादिषु । दानेषु च - अष्ठविधमहादानादिषु, अनुष्ठितेषु । यदेव पुण्यफलं प्रदिष्ठं निर्दिष्ठम् , तत् सर्वम् - समग्रं फलम् , इदम् - अध्यायद्वयोदितं प्रत्यक्षस्य मम माहात्म्यम् । विदित्वा-ज्ञात्वा, योगी-ज्ञानिभक्तः, अत्येति-मत्सुखमधिकं ज्ञात्वेतरसुखं तृणवज्जानातीत्यर्थः । च शब्द आनन्तर्ये, तदनन्तरम्, आद्यम् - अनादिसिद्धं सनातनम् , परं- सर्वोत्कृष्टम् , स्थानम् - मदेकान्तिकभक्तैः सहितस्य मम निवासनिकेतं ब्रह्मपुरम् , उपैति - प्राप्नोति ॥ २८ ॥

Translation- The Yogi, knowing this teaching of Mine, transcends whatever fruit of merit is ascribed for the study of Vedas, for the performance of sacrifices, for the practice of austerities and giving of gifts, and he reaches the supreme, primal abode. ‖ 28 ‖

Commentary

Vedeshu - In studying and teaching the text of Vedas, namely Rug, Yajus, Sâma and Atharva, **yagnyeshu -** in performance of sacrifices like Ashvamedha, **tapahsu cha -** in austerities like, Kricchra, Chândrâyan, **dâneshu** - in charities like giving eight great gifts; for observing all these properly, **yat punyah phalam pradishtam** - whatever rewards of above said merits are ascribed (in the scriptures), **tat sarvam** - all that fruit, **idam** - this, means My greatness, who is present here, as taught in these two chapters (7 and 8), **viditvâ -** by knowing, **yogi** - the wise devotee, **atyeti -** transcends, means knowing that the happiness experienced in Me is immensely high, he regards all other pleasures as negligible as straw.

The term **cha** is used in the sense of proximity, i.e. immediately after, **âdyam** - primeval, existing from eternity, **param** - supreme, **sthânam** - Brahmapura, My abode where I dwell with My single-minded devotees, **upaiti** - reaches. ‖ 28 ‖

इति श्रीपरविद्यैकगोचर परभक्तिसमाराध्यभगवत्सहजानन्दस्वामि–
शिष्याग्रगण्य – सद्गुरुवर्य – श्रीगोपालानन्दमुनिविरचिते
श्रीमद्भगवद्गीताभाष्येऽष्टमोऽध्यायः ॥८ ॥

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Thus ends the eighth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

नवमोध्यायः

एवम् – अष्टमे ऐश्वर्यनिष्ठानामक्षरनिष्ठानां पुरुषोत्तमनिष्ठानां च, ज्ञातव्यलक्षणम् , प्राप्यस्वरूपलक्षणं चोक्तम् । गन्तव्यमार्गौ चोक्तौ । इदानीं नवमेऽध्याये भगवतो माहात्म्यज्ञापनपूर्वकमेकान्तिकभक्तियोगो निरूप्यते ।

श्रोतारमभिमुखीकुर्वन् वक्तव्यं प्रतिजानीते प्रथमम् – इदमिति ।

श्रीभगवानुवाच –

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

Chapter 9

Râja-Vidyâ-Guhya Yoga

Confidential Knowledge of the Ultimate Truth

Thus in the eighth chapter the characteristics of what is to be known and what is to be obtained by those who aspire for prosperity, Akshara and Purushottama, the Supreme Being, are explained; and also their respective paths (after death).

Now in the ninth chapter the Yoga of single-pointed devotion is expounded preceded by the narration of the glory of the Lord.

In the beginning, to alert the listeners about the subject, He declares thus in the stanza **‘Idam…**etc.’

STANZA 1

Shree Bhagavân uvâcha:

idam tu te guhyatamam pravakshyâmyanasuyave;
gnyânam vignyânasahitam yajgnyâtvâ mokshyase’shubhât.

Translation- The Lord said: I shall reveal to you, who does not

इदं वक्ष्यमाणम् , तुशब्दो वैलक्षण्ये । गुह्यतमम् – ब्रह्मादिदेवोपासनं गुह्यम् , ततोऽक्षरब्रह्मोपासनं गुह्यतरम् , ततोऽपि गोप्यतमम् । ज्ञानम् – ज्ञायते मत्स्वरूपमनेनेति ज्ञानं ममोपासनम् । कथम्भूतम् ? विज्ञानसहितम् – विशेषेणसम्यङ्मन्माहात्म्यपूर्वकेण ज्ञानेन सहितम् , माहात्म्यज्ञानपूर्विकां भक्तिमित्यर्थः । अनसूयवे – स्वमाहात्म्योपदेष्ठरि परमकृपालौ मयि दोषभावनाहीनाय, ते–तुभ्यम् , प्रवक्ष्यामि । यदुपासनं ज्ञात्वा, अशुभात् – मत्प्राप्त्यन्तरायात्सर्वस्मादशुभकर्मणः, मोक्ष्यसे ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

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cavil, this secret knowledge along with special knowledge, knowing which you would be freed from evil. || 1 ||

Commentary

Idam - This which is being told, **tu -** is used to show distinctness (of this knowledge), **guhyatamam** - (firstly) the (knowledge of the) worship of the gods like Brahmâ is a secret (guhya), the worship of Akshara Brahma is a even higher secret, and the highest secret is **gnyânam -** knowledge by which My essential nature is understood, i.e. the mode of My worship. How is that so? Well, **vignyâna sahitam -** with all distinct features (related to Me) and with knowledge of My eminence, greatness, means devotion unto Me with knowledge of My glories etc., **anasuyave -** void of fault finding attitude, (who does not cavil) towards Me, where I am preaching My own greatness; who is highly compassionate, **te -** to yo, **pravaksyâmi -** I shall declare, **yad gnyânam -** by knowing that mode of worship, **ashubhât -** inauspicious, wrong acts, causing obstruction on the way to attain Me, **mokshyase -** you will be freed. || 1 ||

STANZA 2

râjavidyâ râjaguhyam pavitramidamuttamam;
pratyakshâvagamam dharmyam susukham kartumavyayam.

Translation- This knowledge in the form of My worship is the sovereign secret. It is the crown of all the learnings, the supreme purifier. It is in accord with Dharma, giving infinite happiness and hence it is a

इदमुपासनम् , राजविद्या – राज्ञाम् विस्तीर्णागाधमनसां मुनीनाम् , विद्या राजविद्या । यद्वा – विद्यानां राजेति राजविद्या । राजगुह्यम् – गुह्यानां राजा राजगुह्यम् 'राजदन्तादित्वादुपसर्जनस्य परत्वम्' । सर्वविद्यासु सर्वगोप्येषु च श्रेष्ठमित्यर्थः । उत्तमं पवित्रम् – सर्वेषु शुद्धिकरेषु श्रेष्ठं शुद्धिकरम् । प्रत्यक्षावगमम् – प्रत्यक्षः इन्द्रियगोचरोऽवगमो विषयो यस्य तत् , ज्ञानाख्येनोपासनेन सेव्यमानोऽहं तूर्णमेवोपासकस्येन्द्रियगोचरतामुपयातो भवामीत्यर्थः । धर्म्यम् – धर्मैः – भगवदर्पितैः प्रवृत्तिनिवृत्त्यात्मकैः सर्वधर्मैः, प्राप्यम् – सर्वेषां धर्माणां सर्वोत्कृष्टफलरूपमित्यर्थः । सुसुखं कर्तुम् – सुतरां सुखं विधातुं शक्यम् , आत्यन्तिकमत्सुखकरमित्यर्थः । अव्ययम् – अक्षयम् , मत्प्राप्तिं कारयित्वापि स्वयं न नश्यतीत्यर्थः । एतल्लक्षणलक्षितं मदुपासनं भवति ॥ २ ॥

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pleasure to practice, it is realised by direct experience and is imperishable, i.e. ever abiding. || 2 ||

Commentary

Idam (upâsanam -) This knowledge in the form of worship, **râjavidyâ -** developed by sages having a broad and profound minds; Râja-vidyâ means crown of all the learning, or (the other meaning is) king of all learning is Râja-vidyâ, **râjaguhyam -** king of the secrets means Râjaguhyam (the author has noted in this respect that the word Râja suggests of the highest degree, so occupies the first position in these compound words as it is referred to in the word 'Râja-danta', etc). The meaning is this learning skill is highest of all the learning and secrets. **Uttamam pavitram -** It is the highest purifier, **pratyakshyâvagamam -** Pratyaksha means (that which is) directly perceivable by senses, of that knowledge; the meaning is 'I am the one who, when worshipped by means of knowledge, can become perceivable to the worshipper, immediately', **dharmyam - dharmaih -** (which is in accordance with Dharma) by all the religious conduct in the form of action and inaction, i.e. renunciation which is offered to the Lord, **prâpyam -** the best fruit of all deeds, **susukham kartum -** (which is) able to bestow thorough infinite happiness (which abides in Me), **avyayam -** imperishable, the meaning is that it does not perish even after having obtained Me through it. My worship has these characteristics (denoted as above). || 2 ||

एतादृशमुपासनं कुतो न कुर्वन्ति सर्वे जनाः ? इत्यत्राह – अश्रद्दधाना इति ।

अश्रद्दधानाः पुरुषा धर्मस्यास्य परन्तप ! ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

हे परन्तप ! अस्य – भक्तिरूपस्य धर्मस्य परमकल्याणमूर्तेर्मम लब्धिसाधनस्य, अश्रद्दधानाः – तद्ग्रहणयोग्यां तनुं लब्ध्वापि ये श्रद्धाहीनास्ते पुरुषाः ।

ननु – धर्मस्येत्यत्र कृद्योगे कर्मणी षष्ठी दुर्लभा, 'न लोकाव्यये'ति निषेधादिति चेत्तत्राह – माषाणामश्नीयादितिवत्कर्मादीनामपि सम्बन्धमात्रविवक्षायां षष्ठी स्यादेव । माम् – वासुदेवम्, अप्राप्य – अलब्ध्वा, मृत्युसंसारवर्त्मनि निवर्तन्ते – मृत्युग्रस्तसंसाराटव्यां बम्भ्रम्यन्ते इत्यर्थः ॥ ३ ॥

अथ स्वमाहात्म्यं वदति सप्तभिः –

Why do all people not follow such type of worship? To this doubt, the Lord answers in the stanza '**Ashraddhadhânâ…**etc.'

STANZA 3

ashraddhadhânâh purushâ dharmasyâsya parantapa;
aprâpya mâm nivartante mrityusamsâravartmani.

Translation- O Arjuna, people having no faith in this Dharma, without attaining Me, revolve in the path of this world fraught by death. ||3||

Commentary

He parantapa - O Arjuna, **asya dharmasya -** of this religion in the form of devotion, which is the means to obtain Me, who is the form of highest good, **ashraddhadhânâ -** persons who are void of faith though having a body fit to attain it.

Nanu - Indeed, (the author explains the grammatical form in possessive case in regard to the term Dharmasya) it is rare to use possessive case for the object by 'Krudyoge', etc., such a possessive case could be used in the objective sense only to communicate relation, as used in 'Mâshânâm-ashniyât'.

Mâm - to Me, Vâsudeva**, aprâpya -** by not attaining, **mrityusamsâra vartmani nivartante -** wander in the forest of this worldly life stricken by death (it is the meaning). || 3||

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

मयेति । अव्यक्तमूर्तिना – अव्यक्ता – इन्द्रियागोचरा मूर्तिर्यस्य तेन मया अन्तर्यामिस्वरूपेण सर्वमिदं जगत् क्षराक्षरशब्दवाच्यम् । ततम् – तस्य धारणनियमनार्थमन्तर्यामितया व्याप्तमित्यर्थः । तथा च श्रुतिः – 'यः पृथिव्यां तिष्ठन् पृथिव्यां अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरम् यः पृथिवीमन्तरो यमयति' 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरम् यः सर्वाणि भूतान्यन्तरो यमयति' 'य आत्मनि तिष्ठन् यस्यात्मा शरीरम्' इति अन्तर्यामिब्राह्मणे । 'यस्याक्षरं शरीरम् योऽक्षरमन्तरो यमयति' 'यस्य पृथिवी शरीरम् यः पृथिवीमन्तरोयमयति' 'यस्यात्मा शरीरम् य

Now the Lord reveals His glory in the next seven stanzas.

STANZA 4

mayâ tatamidam sarvam jagadavyaktamurtinâ;
matsthâni sarvabhutâni na châham teshvavasthitah.

Translation- The entire universe is pervaded by Me in an unmanifest form. All beings abide in Me, but I do not abide in them. || 4 ||

Commentary

Avyakta-murtinâ - Avyakta means that which cannot be perceived by the senses; by Me, in the form of inner substance, pervading the entire world, which is understood by the word Kshara and Akshara, (perishable and imperishable), **tatam -** (the meaning is) (entire world) is pervaded by Me, to hold, to sustain and to control it, as being its inner substance. Similarly it is said in the Shruti, 'Who dwells in the earth, which is the inner core of the earth, whose body is this earth'. (Br.Up.3.7.3) 'Who dwells in all beings, who is the inner substance of all beings, whom all beings do not know, whose body is all beings, who controls all beings from within,' 'Who lives in the Âtmâ, the Self whose body is the Âtmâ.' (Br.Up.3.7.22). One who is described thus in the 'Antaryâmi Brâhmana' (of Br.Up.) 'Whose body is Akshara, who controls Akshara from within.' 'Whose body is the Earth, who controls the Earth from within.' 'Whose

आत्मानमन्तरो यमयति' इति सुबालोपनिषदि च । अतः सर्वभूतानि – क्षराक्षराणि समग्राणि भूतानि । मत्स्थानि – मयि सर्वान्तर्यामिणि, स्थितानि मदेकाश्रयाणि । शरीरस्य स्थितिर्हि शरीर्यायत्ता ।

अहं च – सर्वोत्कृष्टः पुरुषोत्तमः, तेषु–चिदचिद्वृन्देषु, न अवस्थितः, मच्छरीरभूतक्षराक्षराधीनोऽहं न भवामि । जीवानां स्वस्वशरीरैर्यथोपकारः, तथा मच्छरीरभूतैस्तैः क्षराक्षरादिभिर्न मम कश्चिदुपकार इति भावः ॥ ४ ॥

पुनस्तदेवाह – न चेति ।

न च मत्स्थानि भूतानि पश्य ! मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

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body is the Âtmâ, who controls the Âtmâ from within." Thus is described in Subâlopanishad. **Atah -** On account of that, **sarvabhutâni -** all beings - perishable and imperishable, **mat-sthâni -** abide in Me, who is the inner substance of all, **sthitâni -** sheltered only in Me. The existence of the body indeed depends on one who holds and controls it.

Aham cha - And I, the highest of all, the Supreme Being, **teshu -** in them, multitude of all sentient and insentient beings, **na avasthitah -** I do not abide in them, I do not depend on them, not controlled by them who are the constituents of My body (they form My body) - the perishable and imperishable (beings). As the ordinary souls have some purpose that is to be accomplished through their bodies, there is no purpose for Me to be served by them. (This is the import). || 4 ||

The Lord reiterates the same in the stanza **'Na cha**…etc.'

STANZA 5

na cha matsthâni bhutâni pashya me yogamaishvaram;
bhutabhrinna cha bhutastho mamâtmâ bhutabhâvanah.

Translation- And yet these beings do not abide in Me. Behold the wonderful power of My divine Yoga. I am the upholder of all beings and yet I do not abide in them. My will sustains all beings. || 5 ||

Commentary

The word 'cha' denotes difference. **Bhutâni -** These beings,

चशब्दो वैलक्षण्ये। भूतानि – चिदचिदात्मकान्येतानि न मत्स्थानि, कुण्डादिषु सलिलानीव न स्थितानि। न च भूतस्थः – कुण्डे सलिलमिव न भूतेष्वहं स्थितः। अथाप्यहं भूतभृत् , ममात्मा भूतभावनः – मम आत्मा सङ्कल्पः भूतानि भावयति धारयति पोषयति च। पश्य ! मे योगमैश्वरम्। मदैश्वर्ययोगमिमं पश्य ! ॥ ५ ॥

भूतधारणे दृष्टान्तमाह – यथेति।

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ! ॥ ६ ॥

सर्वत्र गच्छतीति सर्वत्रगः, महान् वायुः – सदा चलनस्वभावोऽनिलः। नित्यं सदा यथा आकाशस्थितः – निराधारे स्वेनासंश्लिष्टे आकाशे स्थितः। तथा

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sentient and insentient, **na mat-sthâni -** do not abide in Me, like water in a bowl, etc., **na cha bhutasthah -** nor do I abide in beings like water in the bowl; even then **bhutabhrit -** I sustain the beings, **mama-atma bhuta-bhâvanah -** My Âtmâ, i.e. My will, holds the beings, in other words sustains, nurtures the beings. **Pasya -** Look, behold, **me yogamaishvaram -** My divine Yoga-power. ‖ 5 ‖

Lord illustrates the fact of His being the sustainer of beings in the stanza **'Yathâ**…etc.'

STANZA 6

yathâkâshasthito nityam vâyuh sarvatrago mahân;
tathâ sarvâni bhutâni matsthânityupadhâraya.

Translation**-** In the manner the powerful element air moves everywhere and remains always in the sky untouched, know too that similarly all the beings abide in Me. ‖ 6 ‖

Commentary

Sarvatragah - Which goes all over, **mahân vâyuh -** the powerful wind (air) which is moving by nature, **nityam -** always, **yathâ âkâshasthitah -** in the unsupported sky (ether) having no contact (with anything) by itself, **tathâ sarvâni mat-sthâni bhavanti -** similarly the beings stay in Me, who is unsupported and untouched, having no contact with them, **iti upadhâraya -** know thus.

सर्वाणि भूतानि मत्स्थानि भवन्ति–तैरसंश्लिष्टे निराधारे मयि स्थितानि इत्युपधारय ।

यद्वा – निदर्शनप्रदर्शनपूर्वकं सर्वस्यास्य परमात्मैकाधारत्वमुपपादयति – यथेति । निरवलम्बे आकाशे सर्वत्र प्रसर्पन् वायुः सर्वेश्वरेण परमात्मना स्वशक्त्यैव धार्यते, तथा सर्वाणि भूतानि मत्सङ्कल्पशक्त्यैव धृतानीत्युपधारय – जानीहि । एतन्ममानन्यसाधारणं योगैश्वर्यं ज्ञातव्यमिति भावः । यथाहुर्वेदविदः – 'मेघोदयः सागरसन्निवृत्तिरिन्दोर्विभागः स्फुरणानि वायोः । विद्युद्विभङ्गो गतमुष्णरश्मेर्विष्णोर्विचित्राः प्रभवन्ति मायाः' ॥ इति ॥ ६॥

त्रिभिः श्लोकैः सर्वेषां धारणपोषणादिकं भगवत्सङ्कल्पेनैव भवतीत्युक्त्वेदानीं तत्सङ्कल्पादेव तेषामुद्भवनाशावपि भवत इत्याह श्लोकद्वयेन – सर्वेति ।

सर्वभूतानि कौन्तेय ! प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

Or the Lord, by these illustrations, establishes the fact that the Supreme Self is the only support of the entire universe by 'Yathâ…etc. The air moving everywhere in the unsupported sky, is being supported by the Lord of all, the Supreme Being, by His own power. Similarly know that all beings are sustained by the power of My will. This way the extraordinary power of My divine Yoga should be known. (This is the purport). As the knowers of the Vedas have said, 'The origin of the clouds, the waters of the ocean remaining within bounds, the flash of lightening and the movements of the sun, all these are marvelous manifestations of the power (Mâyâ) of Vishnu.' || 6 ||

'The sustenance of all beings is achieved by the power of the will of God', saying thus in three stanzas, the Lord now speaks about the creation and destruction of all occurs by that power alone, in the next two stanzas beginning with '**Sarva**…etc.'

STANZA 7

sarvabhutâni kaunteya prakritim yânti mâmikâm;
kalpakshaye punastâni kalpâdau visrijâmyaham.

Translation- O Arjuna, at the time of dissolution, all beings merge into My Prakriti. At the time of creation, I again send these forth into existence. || 7 ||

हे कौन्तेय ! कल्पक्षये – प्रलयकाले सति । सर्वभूतानि – प्रधानपुरुषादिसमग्रप्राण्यप्राणिवृन्दानि, महाभूतैः सह मामिकाम् – मदीयाम् , प्रकृतिम् – तमःसंज्ञिकां महामायाम् , यान्ति–मत्सङ्कल्पेन तस्यां लीनीभवन्तीत्यर्थः । कल्पादौ – सृष्टिकाले, पुनर्भूयः, तानि । अहं सर्वज्ञः सर्वशक्तिरीश्वरः, विसृजामि । तथा च मनुः – 'आसीदिदं तमोभूतम्' 'सोऽभिध्याय शरीरात् स्वात्' इति । श्रुतिश्च – 'अव्यक्तमक्षरे लीयते, अक्षरं तमसि लीयते, तमः परे देवे एकीभवति' इति । 'तम आसीत्तमसा गूढमग्रे प्रकेतम्' इति च । 'अहङ्कारो महत्तत्त्वे त्रिविधोऽपि प्रलीयते । तत् प्रधाने च तत् पुंसि स मूलप्रकृतौ ततः' इति स्कान्दे च ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

Commentary

He kaunteya - O Arjuna, **kalpa-kshaye -** at the end of the Kalpa, i.e. at the time of final dissolution, **sarvabhutâni -** all beings, sentient and insentient, with (five) great elements including Pradhâna (Prakriti), Purusha, **mâmikam -** My, **prakritim -** Mahâ-mâyâ - designated as Tamah, (wherein nothing can be differentiated by name and form), **yânti -** enter into, merge in that (Mâyâ-Tamah), **kalpâdau -** in the beginning of the Kalpa (at the time of creation), **punah -** again, (all) those, **aham -** I the omniscient, omnipotent God, **visrijâmi -** send forth (the very same beings). Manu declares accordingly -'This universe became Tamas.' 'He produced it out of his own body.' (Manu 1.5.8) The Shruti also declares, 'The Avyakta merges into Akshara, the Akshara merges into Tamas, and Tamas becomes one with the Supreme God.' (Sub.Up.) Also, 'There was only Tamas, this whole universe was, before creation, concealed by Tâmas.' (Rk Samhita 8-7-17-3 or Tai.Bra. 1.8.9)

And again from Skanda Purâna - 'The three phased Ahankâra merges into Mahat, and that merges into Pradhâna, i.e. Prakriti, and that Prakriti in Purusha and that Purusha into the original Prakriti, i.e. Mahâ Maya. || 7 ||

प्रकृतिमिति । स्वाम् – आत्मीयाम् , लोहितशुक्लकृष्णस्वभावां प्रकृतिम् – मायाम्, अक्षरपुरुषात्मना अवष्टभ्य – अष्टधा विभज्य, इमं प्रलयं लीनं प्रकृतौ स्थितं प्रकृतेर्मूलमायाया वशादधीनत्त्वाद्धेतोः, अवशं परतन्त्रं कृत्स्नं समग्रं भूतग्रामं प्रधानपुरुषादिजन्तुसमूहम् । पुनः पुनः – असकृत्सृष्टिकाले विसृजामि । तथा चोक्तं स्कान्दे – 'तां कालशक्तिमादाय वासुदेवोऽक्षरात्मना । सिसृक्षयैक्षत यदा सा चुक्षोभ तदैव हि ॥ तस्याः प्रधानपुरुषकोटयो जज्ञिरे मुने ! । युज्यन्ते स्म प्रधानैस्ते पुरुषाश्चेच्छया प्रभोः' इति ॥ ८ ॥

नन्वेवं देवमनुष्यादिविषमसर्गादीनि कर्माणि कुर्वतस्तव निर्दयत्वादिकं भवेदिति चेत्तत्राह – न चेति ।

STANZA 8

prakritim svâmavashtabhya visrijâmi punah punah;
bhutagrâmamimam kritsnamavasham prakritervashât.

Translation- Operating the Prakriti, which is under My control, I send forth again and again all these multitudes of beings, which are helpless under the sway of Prakriti. || 8 ||

Commentary

Svâm - My own, by the nature of red, white, black, i.e. Rajas, Satva, Tama, **prakritim –** Mâyâ; having animated My Prakriti, I divide it into eight-fold through Akshara Purusha, **imam -** this, merged and remained in Prakriti, **prakriteh vashât -** because of being under the sway of Prakriti, i.e. the original Mâyâ, **avasham -** helpless, **kritsnam bhutagrâmam -** all, these multitude of beings, including Pradhâna, i.e. Prakriti, Purusha, etc., **punah punah visrijâmi -** time and again, I send forth at the beginning of creation.

With the same meaning Skanda Purâna declares, 'Taking (adopting) that power of Time, Lord Vâsudeva, through His form of Akshara Purusha, wishing to create this universe, as soon as the power Mâyâ was looked upon, it became agitated, and O sage, from that original Mâyâ, i.e. Mula-Prakriti, innumerable multitudes of Pradhâna, i.e. Prakritis and Purushas came into existence. And by the will of all powerful Lord Hari those countless Purushas were connected with those countless Prakritis.' || 8 ||

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ! ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

हे धनञ्जय ! तानि विषमसर्गादीनि कर्माणि, मां परमेश्वरम् , न निबध्नन्ति, मयि निर्दयत्वाद्यापादनेन बन्धनं न कुर्वन्तीत्यर्थः । कुतः ? तेषु–विषमसर्गादिषु, कर्मसु । असक्तम् – आसक्तिरहितम् , विषमसृष्टिकृतौ उदासीनवदासीनमवस्थितम् , अतो वैषम्येऽहं न हेतुः, किन्तु – क्षेत्रज्ञानां कमनीयाकमनीयदेहोत्पादने पूर्वकृतानि स्वकर्माण्येव कारणानीत्यर्थः । तथा च सूत्रकारः – 'वैषम्यनैर्घृण्ये न, सापेक्षत्त्वात्तथा हि दर्शयति' इति । 'न कर्माविभागाच्चेन्नानादित्त्वादुपपद्यते चाप्युपलभ्यते च' इति च ॥ ९ ॥

Indeed, if it is so, while doing this act of creation of the world of gods, human beings, etc., of different nature full of inequality, you may seem to be partial and cruel, - to this doubt, the Lord answers in the stanza **'Na cha…**etc.'

STANZA 9

na cha mâm tâni karmâni nibadhnanti dhananjaya;
udâsinavadâsinam asaktam teshu karmasu.

Translation- O Arjuna, these actions do not bind Me as I remain unattached to them; like one unconcerned. || 9 ||

Commentary

He dhananjaya - O Arjuna, **tâni karmâni** - these acts like creating an unequal world, etc., **mâm na nibadhnanti -** do not bind Me, the Supreme Lord, means they do not cause to bind Me by accusations of cruelty, etc. Why? **Teshu karmasu -** (Because) in those acts like creation of unequal entities, **asaktam -** remaining detached, **udâsinavad asinam -** sitting as one neutral, unconcerned as it were, apart from it. Hence, I am not the cause for inequality, **kintu -** but pervious actions of those Kshetragnyas (Selves) are responsible for the creation of their well-formed or ill-formed bodies. Accordingly, the author of the Vedânta Sutras says, 'Inequality and cruelty are not on My part, because it is so on account of Karma, so the scriptures declare.' (Br.Su. 2.1.34) 'If it be said that there is no Karma on account of non-distinction, it is replied that it is not proper to say so, because it is beginning-less.' (Br.Su. 2.1.35) || 9 ||

तदेव वदति – मयेति ।

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय ! जगद्विपरिवर्तते ॥ १० ॥

हे कौन्तेय ! मया कर्त्रा, अध्यक्षेण – प्रकृत्यधिष्ठात्रा पुरुषेण करणेन, क्षेत्रज्ञकर्मानुगुणं दृष्टा प्रकृतिर्मदीया माया । सचराचरम् – समीचीनासमीचीनलिङ्ग–सहितं विश्वं, सूयते – जनयति । अनेन – क्षेत्रज्ञानां यथाकर्मपुरुषशरीरकमदीक्षणेन, हेतुना । जगत् – चराचरं विश्वम् , विपरिवर्तते – कमनीयाकमनीयविषमभावेन वर्तते । अतो न मयि निर्दयत्वादिदोषप्रसङ्गः । एवं ममासाधारणं माहात्म्यं ज्ञातव्यमिति भावः । तथा च श्रुतिस्मृतयः – 'अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुद्धः' ॥ 'मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' । 'पुरुषेणात्मभूतेन

Lord repeats the same in the stanza **'Mayâ…**etc.'

STANZA 10

mayâ'dhyakshena prakritih suyate sacharâcharam;
hetunâ'nena kaunteya jagadviparivartate.

Translation- O Arjuna, under My supervision, Prakriti produces this world of movable and immovable beings. Because of My will this Samsâra revolves round and round. ||10||

Commentary

He kaunteya - O Arjuna, **mayâ -** by Me, the doer, **adhyakshena -** making Purusha, who presides over Prakriti, as My instrument, I look at My Prakriti, My Mâyâ. With a will to create in accordance with the Karma of Kshetragnyas (individual Selves), s**acharâcharam suyate -** produces the universe of the moving and the non-moving (sentient and insentient) beings with their distinct characteristics - good or bad; **anena hetunâ -** because of this, namely My glance at Prakriti through Purusha in conformity with Karma of Kshetragnyas, **jagat -** world of sentient and insentient beings, **viparivartate -** revolves with entities of good and bad qualities. Hence, there comes no blemish of mercilessness, etc., onto Me. Thus My extraordinary lordly power should be known (It is the import).

In the same sense, Shrutis and Smritis say, 'The possessor of

वीर्यमाधत्त वीर्यवान्' । इति ॥ १० ॥

ईदृशमहिमानं त्वां जनाः कुतो न जानन्ति ? इत्याशङ्कायामाह – द्वाभ्याम् ।

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ ११-१२ ॥

अवजानन्तीति । भूतमहेश्वरम् – भूतानां चिदचिद्वृन्दानां महान्तमीश्वरं सर्वभूतैकनियन्तारम् । मानुषीं तनुमाश्रितम् – सर्वजनमोक्षाय परमकृपया मनुष्यसमानतया प्रतीयमानां तनुमाश्रितम् । माम्–पुरुषोत्तमम् । मूढाः – मनुष्यसमानवर्तनदर्शनेन प्राप्तमोहा जनाः । अत एवोक्तलक्षणं मम परं सर्वोत्कृष्टं

Mâyâ (the Lord) projects this universe out of this. The other (individual Self) is confined by Mâyâ as a separate entity, as it were.' 'One should know Mâyâ to be the Prakriti and the possessor of Maya to be Maheshvara (the mighty Lord). (Sve.Up. 4. 9, 10). 'The all-potent Lord places the semen (the seed) through the Purusha, i.e. the Self.' ‖ 10 ‖

'How do people not know you, having such a divine excellence?' Lord answers to this doubt in the following two stanzas '**Avajânanti...**etc.'

STANZA 11-12

avajânanti mâm mudhâh mânushim tanumâshritam;
param bhâvamajânanto mama bhutamaheshvaram.

moghâshâ moghakarmâno moghagnyânâ vichetasah;
râkshasimâsurim chaiva prakritim mohinim shritâh.

Translation- Fools disrespect Me, embodied in a human body, unaware of My supreme state as the only controller of all beings.

Their desires are futile, their acts are fruitless and their knowledge is in vain. With their mind agitated, they resort to the delusive nature of demons and monsters. ‖ 11-12 ‖

Commentary

Bhuta-maheshvaram - Bhutânâm **-** means of the multitude of sentient and insentient beings, **mahesvaram -** the great Lord, the only

भावम् – सर्वज्ञत्वसत्यसङ्कल्पत्वादिस्वभावम् । अजानन्तोऽबुध्यमानाः सन्तः, अवजानन्ति – प्राकृतमनुष्यसदृशं ज्ञात्वा, अनादरं कुर्वन्तीत्यर्थः ॥

पुनरनादरे हेतुमाह – मोघाशा इति । राक्षसीम् – हिंसाबहुलां तामसीम् , आसुरीम् – आसुरसम्पद्रूपां मयि वैराद्युत्पादिकां च । प्रकृतिम् – एवम्भूतं स्वभावं श्रिताः प्राप्ताः सन्तः, मामवजानन्तीति पूर्वेणान्वययोजना ।

एवं मय्यनादरयुक्तानां तेषां सर्वं मिथ्या भवतीत्याह –ते कथम्भूताः ? मोघाशाः – मोघा निष्फलैव आशा वाञ्छितं येषां ते । मोघकर्माणः मद्विमुखत्त्वात् मोघानि व्यर्थानि कर्माणि – शुभकर्माण्यपि येषां ते । मोघज्ञानाः – मोघं स्वधीतेष्वपि शास्त्रेषु कुतर्कयुक्तं विपरीतं ज्ञानं येषां ते । अत एव विचेतसः – आत्मपरमात्मज्ञान

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controller of all beings, **mânushim tanum-âshritam -** who has adopted a human-like body, out of great compassion to liberate all men, **mâm -** to Me Purushottama, the Supreme Being, **mudhah -** people who are confused about Me by My appearance and behaviour like a (common) man. **Mama** - My, **param -** the highest **bhâvam -** nature, as said-above characterised by omniscience, veracity of decision, etc., **ajânantah** - ignorant (this is the meaning), un-enlightened men, **avajânanti -** knowing (Me) as similar to a worldly man, disrespect Me.

Again He explains the reason for the disrespect shown by them in the stanza '**Moghâshâ…**etc.'

Râksashim - Tâmasim - Tâmasa-tendency causing erroneous understanding, i.e. delusion, indulgence in wrong ways, etc., consisting more of violence, **âsurim -** like that of demons and creating enmity towards Me, **prakritim -** who bear this type of nature, **mâm avajânanti -** (disregard Me) should be taken here from the previous stanza. Now the Lord declares that those who disrespect Him, whatever they do, become false, go in vain. How are they? **Moghâshâh -**Moghâ means futile (with no result), **âshâ -** desires, whose desires are fruitless, **moghakarmânah -** because of turning away from Me, their deeds are useless, their auspicious deeds also become fruitless, **moghagnyânâh -** those whose knowledge is useless because of wrong thinking, though having studied the Shâstras well, **ata eva -** therefore, **vichetasah -** as their intelligence is

विषयेऽसत्तर्कपराहतबुद्धित्त्वाद्विक्षिप्तचित्ताः ॥ ११-१२ ॥

तर्हि के त्वां भजन्ति ? तत्राह – महात्मान इति –

महात्मानस्तु मां पार्थ ! दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

हे पार्थ ! दैवीम् – देवानां सत्त्वप्रचुराणां पुरुषाणामियम् दैवी ताम् , प्रकृतिं स्वभावमाश्रिता ये महात्मानः – विस्तीर्णागाधमनसः, ते तु भूतादिम् – सर्वभूतकारणम्, अव्ययम् – अविनाशिनम् , माम् – परमदयालुत्वेन साधुरक्षणार्थं वसुदेवगृहेऽवतीर्णं भगवन्तम् , ज्ञात्वा । अनन्यमनसः – नास्ति मत्तोऽन्यस्मिन् मनो येषां तथाभूताः सन्तः, भजन्ति – सेवन्ते । मद्भजनं विना स्थातुमशक्ता इत्यर्थः ॥ १३ ॥

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marred by false hypothesis in regard to the knowledge of the Self and the Supreme Self, their minds are bewildered. ||11-12||

'Then who worships you?' To this question Lord answers in the stanza **'Mahâtmânah…**etc.'

STANZA 13

mahâtmânastu mâm pârtha daivim prakritimâshritâh;
bhajantyananyamanaso gnyâtvâ bhutâdimavyayam.

Translation- However, O Arjuna, the great-souled ones, who are possessed of divine nature, knowing Me to be the immutable source of all beings, worship Me with an unwavering mind. || 13||

Commentary

He pârtha - O Arjuna, **daivim -** of divinities, of men abounding in Sattva quality, to that, **prakritim -** nature, **âshritâh** - possessed of, **ye mahâtmânah -** those great-souled, having deep, profound and extended minds, **te tu bhutâdim -** they (on the other hand) the source of all beings, **avyayam -** the imperishable, the immutable, **mâm -** Me, the Lord born in the family of Vâsudeva, for the protection of the good, out of great compassion, **gnyâtvâ -** having known thus **ananya-manasah -** with none else in mind, except Me, being so, **bhajanti -** worship, means without worshipping Me they are unable to support themselves. || 13||

Again Lord speaks about them - in the stanza **'Satatam…**etc.'

पुनरपि तानेवाह – सततमिति ।

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

दृढव्रताः – दृढानि निश्चलानि व्रतानि नियमा येषां ते । अत एव यतन्तश्च – इन्द्रियजये यत्नं कुर्वाणाः सन्तः, माम् – पुरुषोत्तमम् , सततम् – अजस्रम् । कीर्तयन्तः – स्तोत्रादिभिर्गायन्तः, नमस्यन्तः – नमस्कारं कुर्वन्तश्च । नित्ययुक्ताः – नित्यं निरन्तरमेतल्लक्षणैः सहिताः । यद्वा – नित्यं मयि युक्ताः सन्तः । श्रवणकीर्तनादिनवविधमद्भक्तिं विना क्षणमात्रमपि स्थातुमशक्ता इत्यर्थः । भक्त्या – मन्माहात्म्यज्ञानपूर्वकप्रेम्णा, माम्– देवकीनन्दनं भगवन्तं पुरुषोत्तमम् , उपासते–सेवन्ते ॥ १४ ॥

उक्तं भक्त्योपासनम् , अथ विशेषमाह – ज्ञानेति ।

STANZA 14

satatam kirtayanto mâm yatantashcha dridhavratâh;
namasyantashcha mâm bhaktyâ nityayuktâ upâsate.

Translation- Always chanting My names, constantly striving for controlled senses, and steadfast in their resolution, they worship Me, bowing down to Me frequently in loving devotion. || 14 ||

Commentary

Dridha-vratâh - Whose resolves are firm, **ata eva -** because of that, **yatantashcha -** striving for sense-control, **mâm -** to Me, the Supreme Being, **satatam -** always, constantly, **kirtayantah -** chanting My names and praises, **namasyantah -** bowing down before Me (again and again), **nitya-yuktâh -** always abiding by these ways of devotion. Or always attached to Me. The meaning is that they cannot remain even for a moment without being engaged in the nine-fold devotion to Me, like listening and singing glories of the Lord, etc. **Bhaktyâ -** With love accompanied with understanding of My glories, **mâm -** Me, the son of Devaki, the Lord Purushottama, **upâsate -** worship. || 14 ||

Thus describing the mode of worship with devotion, the Lord now talks about some special modes practiced by worshippers, in the stanza '**Gnyâna**…etc.'

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्त्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अन्ये ज्ञानिभक्ताः, ज्ञानयज्ञेन-ज्ञानं चिदचिद्वस्तुषु भगवतोऽन्वयव्यतिरेकत्वेन वेदनं तदेव यज्ञस्तेन। अपिशब्दात्पूर्वोक्तैः कीर्तनादिभिश्च यजन्तः । मामुपासते-सेवन्ते । पुनस्तदेव विशिनष्टि - पृथक्त्वेन - पृथक्पृथक्स्थितैर्मच्छरीरभूतैः स्थावरजङ्गमभावैर्बहुधा स्थितम् , विश्वतोमुखम् - विश्वतः सर्वतो मुखं यस्य तं सर्वप्रकारमित्यर्थः । माम् , एकत्वेनोपासते, एकत्वं नाम- 'भगवान् वासुदेव एव नामरूपविभागानर्हातिसूक्ष्मचिदचिद्वस्तुशरीरः, विविधविभक्तनामरूपस्थूलचिदचिद्वस्तुशरीरः स्याम्' 'इति सत्यसङ्कल्पो भगवान्

STANZA 15

gnyânayagnyena châpyanye yajanto mâmupâsate;
ekatvena prithaktvena bahudhâ vishvatomukham.

Translation- And others, the devotees who follow the path of knowledge, worship Me with sacrifice of knowledge (pervading character of God), as one, in manifold ways (in the body of Gods, animals, human beings, plants etc), whose face is at each and every direction. || 15 ||

Commentary

Anye - Others, the devotees who follow the path of knowledge, **gnyâna-yagnyena -** Gnyâna - knowing the Lord to be pervading in the sentient and insentient as 'one' (Anvaya) and separate (Vyatireka), this itself is sacrifice (Yagnya), by that, **api -** (still others) the word denotes - other than those who worship the Lord through 'singing the glories', etc., **mâm-upâsate -** worship Me. Again the same is said specifically. **Prithaktvena -** (Through diversity) with all movable and immovable entities constituting My body, being in different forms and (of different tendencies), behaving in various ways, **vishvato-mukham -** Vishvatah means everywhere, on all sides, Mukha - means face, i.e. the all-faced, or multi-formed, **mâm -** to Me, **upâsate -** worship, **ekatvena -** as one; Ekatva - the meaning of this word is explained by Shreemad Râmânujâchârya, as follows -

सङ्कल्प्य स्वयमेक एव देवतिर्यङ्मनुष्यस्थावरादिविविधविचित्रजगच्छरीरोऽवतिष्ठते इत्यनुसन्धानं हि' इति श्रीमद्रामानुजाचार्यैरुक्तम् ॥ १५ ॥

तथा च भगवतो मम सर्वाणि वस्तूनि शरीरभूतान्येवेति दर्शयन्नाह – चतुर्भिः –

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥
पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥
तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ! ॥ १९ ॥

'Lord Vâsudeva alone, having the body comprising of animate and inanimate entities in an extremely subtle form (in the state of cosmic dissolution) incapable of distinctness by name and form, resolves, by His unfailing true will-power - "May I become embodied in the gross animate and inanimate entities, distinguished variously by name and form." He alone then abides, with the variegated cosmos as his body, comprising of gods, animals, men and immovable objects.' In this way contemplate on Me, is Ekatvena Upâsanam. || 15 ||

In the same way to denote that, 'All the entities comprise My body only,' the Lord elaborates in the following four stanzas.

STANZA 16-19

aham kraturaham yagnyah svadhâ'hamahamaushadham;
mantro'hamahamevâjyam ahamagniraham hutam.

pitâhamasya jagato mâtâ dhâtâ pitâmahah;
vedyam pavitramonkâra riksâma yajureva cha.

gatirbhartâ prabhuh sâkshi nivâsah sharanam suhrit;
prabhavah pralayah sthânam nidhânam bijamavyayam.

tapâmyahamaham varsham nigrihnâmyutshrijâmi cha;
amritam chaiva mrityushcha sadasacchâhamarjuna.

अहमिति । ऋतुः – श्रौतोऽग्निष्टोमादिरहमस्मि । यज्ञः – स्मार्तः पञ्चयज्ञादिरहमस्मि । स्वधा – पितॄनुद्दिश्य दीयमानमहमस्मि । औषधम् – औषधिप्रभवमन्नमहमस्मि । यद्वा – औषधं भेषजमहम् । मन्त्रोऽहमेव । हूयमानं घृतादि द्रव्यमहम् । अग्निः – आहवनीयादिरहमस्मि । हुतम् – होमोऽहं चास्मि । सर्वं यस्मान्मम शरीरभूतं तस्मादहमेव क्रत्वादि सर्वमिति भावः ।

पितेति । अस्य जगतः – सर्वस्य चिदचित्प्रपञ्चस्य, पिता – देहोत्पादकः, माता–जननी, पितामहः – पितुः पिता, धाता–ब्रह्मा, वेद्यम् – ज्ञातव्यम् , पवित्रम् – शुद्धिकरम् , ओङ्कारादिचतुष्कमहमेव । चकारादथर्ववेदस्यापि ग्रहणम् ॥

गतिरिति । गम्यते इति गतिः ब्रह्मलोकादिगम्यनिकेतनम् , भर्ता–पोषकः, प्रभुः – नियामकः, साक्षी–शुभाशुभकर्मद्रष्टा, निवसन्त्यस्मिन्निति निवासो–वासनिकेतनम् , शीर्यते दुःखमस्मिन्निति शरणम् – प्रपन्नानां समग्रदुःखनिवारकः,

Translation- I am the Vedic rite, I am the sacrifice, I am the offering to the manes, I am the medicinal plant, I am the sacred Mantras (hymn), I am Myself the clarified butter, I am the sacred fire and I am the act of offering oblation.

I am the father, mother, sustainer and grandfather of the universe, I am the object to be known, I am the purifier, I am the syllable Om and I am the Rigveda, Yajurveda, Sâmaveda and Atharvaveda.

I am the goal, the supporter, the controller, the witness, the refuge, the friend, the creator, the destroyer, the preserver, and the imperishable seed.

I give heat, I withhold and send forth rain, I am immortality as well as death, O Arjuna, I am the state of the cause and also the effect of the world. || 16-19 ||

Commentary

Kratuh aham - I am the Srauta, i.e. Veda prescribed sacrifices like Agnishtoma, etc., **aham yagnyah -** I am the sacrifice like five (great) sacrifices, enjoined in the Smritis (religious code), **svadhâ aham -** I am the food offered to the manes (Pitris), **aushadham aham -** I am the food produced from medicinal plants (herbs), or Aushadham - medicine,

सुहृत् – स्वभावतो हितकारी, प्रभवः – विश्वोत्पादकः – अनिरुद्धः, प्रलयः – संहारकर्ता सङ्कर्षणः, स्थानम् – स्थितिकर्ता प्रद्युम्नः, निधानम् – निधीयते निक्षिप्यतेऽस्मिन् वस्तुजातमिति निधानम् , प्रलयनिकेतनं प्रकृतिः । अव्ययम् – अविनाशि, बीजम् – कारणं प्रकृत्यधिष्ठात्रक्षरपुरुषः, एतत् सर्वमहमस्मि ॥

तपामीति । अहं सवितृरूपेण तपामि–लोके तापं करोमि । अहं वर्षमुत्सृजामि – वर्षाकालेऽहमिन्द्ररूपेण वृष्टिं करोमि, भूमौ प्रक्षिपामीत्यर्थः । अहं निगृह्णामि – सूर्यरूपोऽहं निदाघसमये भूमौ स्थितं रसमाकर्षामीत्यर्थः । अमृतम् – देवानां मनुष्याणां च जीवनकारकं वस्तु च । मृत्युः – मृत्युदेवता च । हे अर्जुन ! किं बहूक्त्या ? सत् – कार्यावस्थम् , असच्च कारणावस्थं च, चिदचिद्वस्तु । एतत्सर्वमहमेवास्मि ॥ १६–१९ ॥

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mantrah aham-eva - I am verily the sacred Mantras, **aham ajyam -** I Myself am the substances like ghee (clarified butter) that is offered in sacrifice, etc., **agnih aham -** I am the sacred fire by the name Ahavaniya, etc., **hutam aham -** I am the act of sacrificing oblations into the fire.

Asya jagatah pitâ - I am the father and creator of the body comprising all sentient and insentient entities in the world, **mâtâ -** mother, **pitâmahah -** grandfather, **dhâtâ -** the creator, Lord Brahmâ, **vedyam -** this should be known, **pavitram -** purifier, **yajuh eva cha -** I am the sacred syllable 'Om' and the four Vedas namely Ruk, Yajus and Sama including Atharva-veda (by the term ca).

Gatih - That which is reached, the abode like Brahmaloka, etc., (the goal), **bhartâ -** the supporter, **prabhuh -** the controller, **shâksi -** the witness of the righteous and unrighteous deeds, **nivâsah -** abode where one dwells in as a house, **vâsa -** the residing place, **sharanam -** (the refuge) wherein the sorrow is reduced, one who wards off all disturbances of those who take His refuge, **suhrit -** friend, benevolent by nature, **prabhavah -** the creator of the universe, i.e. Aniruddha (among the four Vyuhas), **pralayah -** destroyer, Sankarshana, **sthânam -** sustainer, Pradyumna, **nidhânam -** the (final abode) Prakriti, wherein the entire world of entities enters at the time of dissolution, **avyayam -** the imperishable, **bijam -** the seed, the cause in the form of Akshara Purusha who presides

एवं भक्तानां भजनप्रकारमुक्त्वेदानीं तेषामाधिक्यप्रदर्शनाय स्वर्गभोगासक्तानामज्ञानिनां स्थितिं कथयति –द्वाभ्याम् ।

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २०-२१ ॥

त्रैविद्या इति । त्रैविद्याः – तिस्रः ऋग्यजुः सामरूपा विद्या येषां ते, त एव त्रैविद्याः । वेदत्रयोदितकर्मफलासक्ता इत्यर्थः । पूतपापाः – पूतानि शोधितानि नाशितानि पापानि किल्बिषानि यैस्ते, वेदोक्तनित्यनैमित्तिक–

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over Prakriti, I alone am that.

Aham (savitri rupena) tapâmi - I give out heat in this world (in the form of the Sun), **aham varsham utsrijâmi -** I send forth the rain in the form of Indra, I pour down rain on the earth, **aham nigrihnâmi -** I am the form of the Sun, draw up water from the earth during summer, **amritam cha -** and I am the substance of life for gods and human beings, **mrityuh cha -** and the God of Death, **He arjuna -** O Arjuna! What else should I say? **Sat -** That what is in the state of effect, i.e. what is manifest, **asat cha –** and that what is in the state of cause, i.e. un-manifest; all the sentient and insentient, all these, entirely I am alone. || 16-19 ||

In this way, after narrating the various forms of worship adopted by devotees, in order to show their greatness, the Lord now describes the condition of ignorant men who yearn for happiness enjoyed in heaven, in the following two stanzas.

STANZA 20-21

traividyâ mâm somapâh putapâpâ,
yagnyairishtvâ svargatim prârthayante.
te punyamâsâdya surendraloka
mashnanti divyân divi devabhogân.

te tam bhuktvâ svargalokam vishâlam,
kshine punye martyalokam vishanti.

कर्मभिर्नाशितस्वर्गप्राप्तिविरोधिकिल्बिषा इत्यर्थः । सोमपाः – यज्ञावशिष्टं सोमं पिबन्तो यज्ञनिष्ठा जनाः । यज्ञैः, माम् – इन्द्रादिरूपं भगवन्तमिष्ट्वा, स्वर्गतिं प्रार्थयन्ते । पुण्यम् – पुण्यकर्मफलरूपम् , सुरेन्द्रलोकं स्वर्गमासाद्य, दिवि–स्वर्गे, दिव्यान् – मनुष्यभोगेभ्य उत्कृष्टान् देवलोकभोगान्, अश्नन्ति ॥

ते तमिति । ते स्वर्गसुखासक्ता जनाः, तम् पुण्यकर्मणा प्राप्तं विशालं विस्तीर्णं स्वर्गलोकम् , भुक्त्वा–तत्स्थसुखमुपभुज्य, पुण्ये–स्वर्गप्रापके शुभकर्मणि, क्षीणे–नष्टे सति, भूयो मर्त्यलोकं विशन्ति । त्रयीधर्मम् – त्रय्या विहितं धर्मम् , अनुप्रपन्ना अनुसृताः, कामकामाः – स्वर्गभोगकाङ्क्षिणः । एवं गतागतम् –

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evam trayidharmamanuprapannâ,
gatâgatam kâmakâmâ labhante.

Translation- Those who perform acts recommended by the three Vedas, and have been cleansed of sins by drinking Soma juice, worshipping Me through sacrifices, pray for the passage to heaven. Reaching the realm of the lord of the gods (Indra), they enjoy in heaven celestial pleasures of the gods.

Having enjoyed the vast world of heaven, they return to the world of the mortals when their merits are exhausted. Thus, those who follow the Vedic rituals motivated by desires come and go. || 20-21 ||

Commentary

Traividyah - Those who are well versed in the three Vedas namely Ruk, Yajus, and Sâmaveda, those who hanker after the fruit of acts (rites) as laid down by the three Vedas, **puta-pâpah -** Putâni - who have cleansed off, Pâpâni - their sins, who have eliminated their sins, which are adverse to the attainment of heaven, by performing Veda-ordained acts - regular and occasional, **soma-pâh -** drinking Soma juice, that is the remainder of sacrifice, who are devoted to sacrifice, **yagnyaih mâm -** by worshipping the Lord in the form of Indra, etc., pray for heaven. **Punyam -** Merit in the form of the fruit of auspicious deeds, **surendra-lokam -** the realm of the king of gods, i.e. Indraloka, **asâdya** - attaining to, **divi -** in the heaven, **divyân-deva-bhogân –** divine pleasures in the realm of gods, superior to humanly pleasures, **asnânti -** enjoy.

आगमापायि सुखं लभन्ते यान्ति । मदेकान्तिकभक्तास्तु अविनाशि ब्रह्मपुरस्थस्य मम सुखं प्राप्य सदा मोदन्ते, इति तेषामाधिक्यमिति भावः ॥ २०–२१ ॥

तान् विशिनष्टि – अनन्या इति ।

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

अनन्याः – नास्ति अन्यत् मद्भजनादृते द्वितीयं प्रयोजनं येषां ते, मद्भजनं विना स्थातुमशक्ता इत्यर्थः । अत एव मां चिन्तयन्तः – सदा मां ध्यायन्तः सन्तः, ये जनाः पर्युपासते–सर्वज्ञत्वसत्यसङ्कल्पत्वकृपालुत्वादिसकलकल्याणगुणगणसागरं मां सर्वप्रकारैः

Te - Those who are attached to heavenly enjoyments, **tam vishâlam svarga-lokam** - that extensive world of heaven, attained by merit (auspicious deeds), **bhuktvâ -** having enjoyed the pleasures therein, **punye -** auspicious deeds, i.e. merit leading to heaven, **kshine -** when they are exhausted, **bhuyo martya-lokam vishanti -** return to the world of mortals again, **trayi-dharmam anuprapannâh -** thus who follow the rituals recommended by the three Vedas, **kâma-kâmah -** desiring heavenly pleasures, **evam gatâgatam labhante -** they receive transitory happiness that comes and goes. But those who are intently devoted to Me, having attained My endless happiness with Me, residing in Brahmapura, rejoice forever. This is their superiority. || 21 ||

Now He declares the superiority of those who worship Him with undivided mind in the stanza **'Ananya…**etc.'

STANZA 22

ananyâshchintayanto mâm ye janâh paryupâsate;
teshâm nityâbhiyuktânâm yogakshemam vahâmyaham.

Translation- There are those who, excluding all other things, think of Me and worship Me in every way, thus aspiring for constant union with Me. Their Yoga (union with Me) and Kshema (liberation from Samsara) are taken care of by Me. || 22 ||

Commentary

Ananyah - Those who have no purpose in life other than My

सेवन्ते इत्यर्थः । नित्याभियुक्तानाम् – एवं मयि सदा संयोगं प्राप्तानाम् । तेषाम् – महात्मनाम् । योगक्षेमम् – योगस्य मत्संयोगस्य क्षेमम् – निर्विघ्नताम्, अहं वहामि – प्रापयामि ।

यद्वा – नित्याभियुक्तानाम् – मयि सदा संयोगकामानां तेषाम् । योगक्षेमम् – योगश्च क्षेमश्च तयोः समाहारः योगक्षेमम् , योगम् – मत्संयोगम् , क्षेममपुनरागमनरूपं मोक्षमहं वहामि – करोमि ॥ २२ ॥

ननु च – तव भक्तानामविनाशिसुखमपुनरागमनं लक्षणं मोक्षं च ददासि, त्वच्छशरीरभूतेन्द्रादिदेवभक्तानामागमापायि सुखम् , पुनरागमनं च कथमित्यत्राह – त्रिभिः ।

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय ! यजन्त्यवधिपूर्वकम् ॥ २३ ॥

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worship, who are unable to sustain themselves without adoring Me, **ata eva -** because of that, **mâm chintayantah -** always contemplating on Me, being so, **ye janâh paryupâsate -** who offer devotional service to Me in every way, I who am the ocean of multitude of all auspicious qualities like omniscience, having true will, compassion, etc., (it is the meaning) **nityabhiyuktânâm -** those who are ever united with Me, **teshâm -** of those great souls, **yogakshemam –** Yoga - union with Me, Kshemam - warding off impediments in that (union), **aham vahâmi -** I make it secure. Or, **nityabhiyuktânâm -** of those aspiring for eternal union with Me, **yogakshemam -** Yoga and Kshemam, taken together, Yogam - union with Me, and Kshemam - liberation in the form of non-return to the mortal world, **aham vahâmi -** I arrange all this. || 22 ||

'You give imperishable happiness and liberation in the form of non return to this world to your devotees, then how do the devotees of gods like Indra, etc., who form your body, get transitory happiness and how do they return to the mortal world?' To this doubt Lord answers in the following three stanzas.

STANZA 23

ye'pyanyadevatâ bhaktâ yajante shraddhayâ'nvitâh;
te'pi mâmeva kaunteya yajantyavidhipurvakam.

Translation- O Arjuna, even those who devoutly worship other divinities like Indra, etc., with faith in their hearts, actually worship Me

येऽपीति। श्रद्धयान्विताः – विश्वासपूर्वकत्वरया युक्ताः, ये, अन्यदेवताभक्ता अपि – इन्द्रादिदेवोपासका अपि। यज्ञादिभिस्तान् यजन्ते, तेऽपि हे कौन्तेय ! मामेव यजन्ति, इन्द्रादिभक्ता अपि इन्द्रादीनां मच्छरीरत्वान्मामेव पूजयन्तीति सत्यम् , परन्तु– अविधिपूर्वकं यजन्ति–नास्ति विधिः पूर्वं यस्मिन् कर्मणि यथा भवति तथा तत् । सर्वेषामिन्द्रादिदेवानामन्तर्यामी श्रीकृष्णोऽस्ति, अतस्ते तच्छरीरभूताः, स च तच्छरीरी, तस्मात् तेषां पूजनं तस्य पूजनमिति विज्ञाय यजनं कार्यमेष विधिः, तज्ज्ञानपूर्वकं न यजन्तीत्यर्थः । अतस्तेषां पुनरावर्तनं नश्वरसुखं च भवतीति भावः ॥ २३ ॥

एतदेव विवृणोति – अहमिति ।

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

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alone, though not according to the procedure of Shâstras. ‖ 23 ‖

Commentary

Shraddhayâ-anvitâh - Those possessed of deep faith and promptness, **ye -** who, **anya-devatâbhaktâh api -** devotees of other divinities like Indra and others, **yagnyâdibhih tân yajante -** worship them through sacrifices, etc., **te api -** they too, **He Kaunteya -** O Arjuna, **mâmeva yajanti -** truly worship Me alone, because those divinities too, like Indra and others, constitute My body, but **avidhipurvakam yajanti -** that which is done without understanding the proper procedure, or undertaken in a way not sanctioned by the Shâstras. Shree Krishna is the inner controller of all gods like Indra, therefore they are the components of His body, and He is the one who dwells as their Self. Therefore any act of such worship should be done, understanding that their worship is actually His worship. This is the proper procedure. But they do not worship with this knowledge. The purport is that they return to Samsâra, and their happiness is perishable. ‖ 23‖

The Lord explains the same issue in the stanza **‘Aham…**etc.’

STANZA 24-25

aham hi sarvayagnyânâm bhoktâ cha prabhureva cha;
na tu mâmabhijânanti tattvenâtashchyavanti te.

yânti devavratâ devân pitrin yânti pitrivratâh;
bhutâni yânti bhutejyâ yânti madyâjino’pi mâm.

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २४-२५ ॥

सर्वयज्ञानाम् - सर्वेषां श्रौतानां स्मार्तानां च यज्ञानाम् । भोक्ता - तत्तद्देवतान्तर्यामिरूपेण भगवान् वासुदेवोऽहमेव स्वीकर्तास्मि, हि निश्चितम् । प्रभुश्च - फलप्रदाता चाहमेवास्मि । एवम्भूतं माम् । ते - इन्द्रादिदेवभक्ताः, तत्त्वेन - यथार्थतः, न त्वभिजानन्ति-नैव बुध्यन्ते, अतश्च्ययवन्ति - स्वर्गात् क्षरन्ति ॥

पुनस्तदेवाह-यान्तीति । ये देवव्रताः - देवेषु इन्द्रादिषु उपास्यत्वेन व्रतं सङ्कल्पो येषांते । देवान् - परिमितकालवर्तिन इन्द्रादीन् , यान्ति । पितृव्रताः - पितृषु अर्यमाग्निष्वात्तादिषु उपास्यत्वेन व्रतं सङ्कल्पो येषां ते । पितॄन् -

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Translation- I am indeed the enjoyer and the Lord of all sacrifices. But they do not recognise Me in reality; therefore they fall.

Those who take vows to worship the gods go to the gods, those who follow vows in honor of the manes go to the manes, those who worship Bhutas go to the Bhutas, and My worshippers come to Me. || 24-25 ||

Commentary

Sarva-yagnyanam - of all Shrauta (Veda prescribed) and Smârta, **(**enjoined by religious texts) sacrifices, **bhoktâ -** (the enjoyer) I, Lord Vâsudeva alone, who accepts (the offerings in the sacrifice), as the indwelling Self of the respective divinities, **hi** - definitely, **prabhuh cha -** and I am the bestower of fruit, **(evam-bhutam) mâm -** Me, being of this kind, **te -** those devotees of the Gods like Indra and others, **tatvena -** in true sense, **na tu abhijânanti -** do not know, **atah-chyavanti -** there they fall from the heaven (are subjected to rebirth). || 24||

Again he explains the same in the stanza **'Yânti**…etc.

Ye deva-vratâh - Those who have taken a vow to perform worship of the divinities like Indra or others, **devân -**to gods like Indra whose life is limited, **yânti -** go, **pitri-vratâh -** those who keep vows to worship in the name of manes like Aryamâ, Agni, etc., **yânti -** reach, **pitrin -** the manes who are perishable, **yânti -** reach, **bhutejyâh -** those who worship spirits like Bhairava, Kushmânda, Vetâla, Mâtruka, etc., **bhutâni yânti -**

नश्वरानग्निष्वात्तादीन् , यान्ति–प्राप्नुवन्ति । भूतेज्याः – भैरवकूष्माण्डवैताल–मातृकादीनाम् , इज्या–उपासनं येषां ते, भूतानि–भैरवादीनि यान्ति । मद्याजिनः–ममोपासका अपि, माम् –अनादिनिधनं परमेश्वरम्, यान्ति–प्राप्नुवन्ति ॥२४–२५॥

स्वभक्तानां स्वकीयाराधने सुकरत्वमाह – पत्रमिति ।

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

यः – अनन्यप्रयोजनो मदेकान्तिकभक्तः, पत्रं तुलस्यादिपर्णम् , पुष्पं – सुमनः, फलं च, तोयं जलं च, इदन्तूपलक्षणम् , अन्यद्यत्किञ्चिद्वस्तु । मे–मह्यमनन्तमहाविभूतिपतये परमेश्वराय । भक्त्या – अतिप्रेम्णा, प्रयच्छति–ददाति ।

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reach those spirits like Bhairava etc., **madyâjinah -** those who worship Me, **api mâm -** also Me, the Supreme Being, who is beginning-less, eternal, **yânti -** attain. || 25 ||

The Lord speaks about the simplicity of His worship for His devotees in the stanza '**Patram**…etc.'

STANZA 26

patram pushpam phalam toyam yo me bhaktyâ prayacchati;
tadaham bhaktyupahritamashnâmi prayatâtmanah.

Translation- Whoever offers Me a leaf, a flower, a fruit or some water with true love, I accept what has been thus offered with intent devotion by him who is pure of heart. || 26 ||

Commentary

Yah - My devotee having one pointed devotion, without having any other purpose, **patram -** the leaf of Tulsi (Basil), etc., **pushpam -** flower, and **phalam -** fruit, and **toyam -** water; these examples or any other similar offering, **me -** to Me, the master having infinite great felicities (great happinesss), the Supreme Being, **bhaktyâ -** with great love, **prayacchati -** offer. Here the singular form of the word 'Patrâdi' is used to understand the 'bare minimum quantity' of it. **Prayatâtmanah -** Of that person whose mind is pure, **tat -** that leaf, flower, etc., **bhaktyâ -** out of much love, **upahritam -** is given by him, **aham -** even though being

अत्र पत्रादिष्वेकवचनं तु तेषामत्यल्पत्वज्ञापनार्थम् । प्रयतात्मनः – विशुद्धमनसस्तस्य । तत् – पत्रपुष्पादिकम् , तेन भक्त्या–अतिप्रीत्या, उपहृतम् – दत्तम् । अहम्–अवाङ्मनसगोचरोऽपि भक्तवत्सलत्त्वात् तत्समीपस्थः सन्नश्नामि ।

यथा क्षुद्रदेवानां बहुधनसाध्ययज्ञादिभिः सन्तोषो भवेत् , तथा महासमृद्धेरीश्वरस्य मम न, किन्तु भक्तिमात्रेणैव । अतो मदेकान्तिकभक्तेन दत्तं पत्रादिकमप्यद्मीति भावः । तथा च मोक्षधर्मे – 'याः क्रियाः सम्प्रयुक्ताः स्युः एकान्तगतबुद्धिभिः । ताः सर्वाः शिरसा देवः प्रतिगृह्णाति वै स्वयम्' इति ॥ २६ ॥

तस्मादेकान्तिकभक्त्या सर्वं कर्म मदर्पणबुद्धया कुरुष्वेत्याह – यदिति ।

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय ! तत् कुरुष्व मदर्पणम् ॥ २७ ॥

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unreachable to speech and mind, because of love towards My devotees, **asnâmi -** I eat in his presence.

While the minor gods are appeased by sacrifices, etc., performed with the aid of wealth, it is not the case with Me, the Lord, who has unlimited opulence. But I become pleased only by devotion. Therefore anything offered to Me by My intent devotee, like even a leaf, etc., I eat it. (This is the purport). As it is said in Mokshadharma, (Mahâbhârata, Shântiparva 340.64) 'Whatever acts are performed by those whose intellects are concentrated in single-pointed devotion, the Lord Himself accepts all those on His head.' || 26||

So, perform all acts with unswerving devotion with the intention of offering it to Me, thus says the Lord in the stanza **'Yad…**etc.'

STANZA 27

yatkaroshi yadashnâsi yajjuhoshi dadâsi yat;
yattapasyasi kaunteya tatkurushva madarpanam.

Translation- Whatever you do, whatever you eat, whatever you offer in the holy fire, whatever you give away, whichever austerity you practice, O Arjuna, do all that as an offering to Me. || 27||

Commentary

Yat karoshi - Whatever work (agreed by the Shâstras) you do

यत् करोषि – देहनिर्वाहार्थं यत् धर्म्यं कर्म विदधासि। यदश्नासि शरीरधारणार्थम्, यज्जुहोषि अग्नौ, यद्ददासि सुपात्रेभ्यः, यत्तपस्यसि–एकादश्यादिव्रतरूपं यत्तपः करोषि, तत् सर्वं मदर्पणम् – मयि – निखिलजगदाधारे सर्वशक्तिसम्पन्ने सर्वेश्वरेश्वरे वसुदेवनन्दने पुरुषोत्तमे अर्पणं यस्य, तथा कुरुष्व । देहनिर्वाहोपयोगीनि कर्माणि, होमादीनि शास्त्रीयकर्माणि च मत्प्रसन्नतार्थं कुर्वित्यर्थः ॥ २७ ॥

परमेश्वरे स्वस्मिन् सर्वसमर्पणस्य फलमाह – शुभ शुभेति ।

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

एवं सन्न्यासयोगयुक्तात्मा – पूर्वोक्तानां कर्मणां मदर्पणम् सन्न्यासः, स एव योगस्तेन युक्त आत्मा मनो यस्य, स त्वम् । शुभाशुभफलैः – शुभाशुभानि

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for sustenance of the body, **yat-ashnâsi -** whatever you eat to maintain the body, **yat-juhoshi -** whatever you offer in the holy fire, **yad-dadâsi -** whatever you donate to a deserving person, **yat-tapasyasi -** whichever penance you observe like vow of Ekadashi, etc., **madarpanam -** all that offered to Me, **mayi -** unto Me, i.e. the sole support of the entire world, the omnipotent, the Lord of all lords, the son of Vâsudeva, Purushottama; (the devotee) who offers thus, **kurushva -** you do the same. The meaning is 'the works you need to do for livelihood and also those prescribed by Shâstras like Homa - offering oblations in the sacred fire, do all that to please Me.' || 27 ||

Lord now declares the result of doing everything as an offering to Him in the stanza **'Shubhâshubha…**etc.'

STANZA 28

shubhâshubhaphalairevam mokshyase karmabandhanaih;
sannyâsayogayuktâtmâ vimukto mâmupaishyasi.

Translation- Thus with your mind established in the Yoga of renunciation, you will be freed from the bonds of Karma which yield auspicious or inauspicious results. Being liberated from them you will come to Me. || 28 ||

पुण्यापुण्यानि फलानि येषां तैः, कर्मबन्धनैः – कर्माण्यनन्तानि प्राक्तनानि, तान्येव बन्धनानि – मत्संयोगविरोधीनि, तैः कर्तृभिः, मोक्ष्यसे । तैर्विमुक्तः सन् , माम्– अनवधिकातिशयानन्दं परमेश्वरम् , उपैष्यसि – गमिष्यसि ॥ २८ ॥

ननु – स्वभक्तान् कर्मबन्धान्मोचयसि, अन्यान् न, तर्हि त्वयि सर्वसुहृदि सर्वेश्वरे समत्वं कथमिति चेत्तत्र वदामि – समोऽहमिति ।

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

सर्वभूतेषु – सर्वेषु देवमनुष्यादिषूत्कृष्टापकृष्टभावेन प्रतीयमानेषु भूतेषु । अहं समः – आश्रयणीयत्वेतुल्यः, अतो जात्या कनिष्ठत्वे स्थितोऽपि जनो मे मम

Commentary

Evam sannyâsa yoga-yuktâtmâ - This way, offering (all) acts as mentioned above, to Me, is Sannyâsa, i.e. renunciation, that itself is Yoga, conjoined with that Yoga, **âtmâ** - mind, **yasya** - whose, (that person), **sah tvam -** that is you (yourself), **shubha-ashubha-phalaih -** those acts, results of which are auspicious as well as inauspicious, virtuous or vicious.

Karma-bandhanaih – Karmâni - uncountable past deeds, **tânyeva bandhanâni -** (those deeds) obstructing the way of union with Me, **taih kartribhi -** from those deeds, **mokshyase -** you will be freed, **taih-vimuktah san -** being freed from them, **mâm -** to Me, the Lord, (the abode of) unlimited and, unsurpassed bliss, **upaishyasi -** you will reach. || 28 ||

Nanu - 'Indeed, you confer freedom from the bondage of Karma to only your devotees and not to others, then how can there be impartiality on your part, you being the benevolent friend of all and the Lord of all?' To this charge I say in the stanza **'Samo'ham…**etc.'

STANZA 29

samo'ham sarvabhuteshu na me dveshyo'sti na priyah;
ye bhajanti tu mâm bhaktyâ mayi te teshu châpyaham.

Translation- In all beings I am the same. To Me nobody is an

द्वेष्यः – द्वेष्टुं योग्यो नास्ति, एवं जात्योत्कृष्टत्वे स्थितोऽपि जनो मे प्रियो नास्ति । तर्हि सर्वेष्वनुग्रहं कस्मान्न करोषि ? इति चेत्तत्राह – तेषु जनेषु मध्ये ये तु माम् , भक्त्या – प्रेमपूर्वकानुध्यानेन भजन्ति, ते मयि सदा स्थिताः – अनवधिकातिशयानन्दं मां प्राप्ता इत्यर्थः । तेषु चाहमपि स्थितः – तेषां दृष्टिगोचरो भवामीत्यर्थः ॥ २९ ॥

वृत्त्या निकृष्टोऽपि यो मां भजति स श्रेष्ठ एवेत्याह – अपीति ।

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

सुदुराचारोऽपि – सुतरां दुष्ट आचार आचरणं वर्तनं यस्य, वृत्त्यातिनिकृष्टोऽपीत्यर्थः । अनन्यभाक् – मत्तो नान्यं देवं विषयं वा भजतीति तथाभूतः सन् , मां भजते चेत्,

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object of hate, nor an object of love. Those who worship Me with loving contemplation abide in Me, I in them. ‖ 29‖

Commentary

Sarva-bhuteshu - In all beings perceived as gods, human beings, etc., displaying high and low positions and capacities, **aham samah -** I am equal as a basic refuge; so, any one born in a lower class (by birth), m**e -** to Me, **dveshyah na asti -** is not hateful; in the same way, any one having a high status by birth is, **me priyah na asti** - not dear to Me; then if asked, why you do not favour all? To this question He says, **teshu -** among those people, **ye –** who, **tu mâm -** but to Me, **bhaktyâ** - by loving contemplation, **bhajanti -** worship, **te mayi -** they always abide in Me, as I am unlimited and unsurpassed bliss itself, (this is the meaning) **teshu cha aham api -** and I am also visible, present to them. ‖ 29‖

Even if a man of lower quality, having attachment to sense objects, having no steadiness of mind, corrupt, etc., worships Me (devotedly), he is the best, says the Lord in the stanza **‘Api**…etc.’

STANZA 30

api chet sudurâchâro bhajate mâmananyabhâk;
sâdhureva sa mantavyah samyagvyavasito hi sah.

Translation- If even a sinful man worships Me with undivided devotion, he should be regarded as good, for he has rightly resolved. ‖ 30‖

सः, साधुः – श्रेष्ठ एव मन्तव्यो मान्यो न निन्द्यः, कुत इति चेतत्राह – सः सम्यग्व्यवसितो हि – सर्वधारकः सर्वनियन्ता पुरुषोत्तम एव ममोपास्यो मम पतिर्मम सुहृत्तमो मम परमं प्राप्यं चास्तीति सुशोभनं व्यवसायं कृतवानित्यर्थः ॥ ३० ॥

ननु – 'नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात्' इत्यादिश्रुतेराचारोल्लङ्घनमुत्तरोत्तरं भक्त्युद्भवप्रवाहं रुणद्धीत्यत्राह – क्षिप्रमिति ।

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय ! प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

दुराचारोऽपि – तेनैवाध्यवसायेन विनष्टसमस्तपापः, क्षिप्रं धर्मात्मा –

Commentary

Su-durâcharo'pi - Sutaram - means most, whose behaviour is most corrupt, maybe of the lowest quality (low born) even, **ananya-bhâk -** one who does not desire for any other object and worships no other God than Me, being so, **mâm bhajate chet** - if he ever worships Me thus, **sah -** he, **sâdhuh -** highly righteous, eminent, **eva mantavyah** - should be considered as good, and not reprehensible. If asked why so, He says, **sah samyag-vyavasito hi -** he has rightly resolved that, 'The sustainer, the controller of all, Lord Purushottama, the Supreme Being alone is the object of my worship, my Master, my dearest friend, my highest goal'- thus having resolved in good mind. ||30||

Nanu – Indeed, if now it be said that transgression of rules will hamper further flow of worship, He has declared in the Shruti passages such as, 'One who has not ceased from ill-behaviour, is not tranquil, is not composed and also not calm in mind, cannot obtain Him through intelligence.' (Katha Up. 1.2.24) To this the Lord replies in the stanza **'Kshipram…**etc.'

STANZA 31

kshipram bhavati dharmâtmâ shashvacchântim nigacchati;
kaunteya pratijânihi na me bhaktah pranashyati.

Translation- Soon, even a corrupt man through the correct resolve, becomes righteous and attains eternal peace. O Arjuna, at this

शीघ्रं धर्मेषु सदाचारेषु आत्मा मनो यस्य तथाभूतो भवति । शश्वत् – शाश्वतीं शान्तिं निगच्छति प्राप्नोति । हे कौन्तेय ! प्रतिजानीहि – अत्र प्रसङ्गे त्वं प्रतिज्ञां कुरु ! मम भक्तो न प्रणश्यतीति ॥ ३१ ॥

मां हि पार्थ ! व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥ ३२ ॥

मामिति । हे पार्थ ! किं बहूक्त्या ? मां पुरुषोत्तमं व्यपाश्रित्य – आश्रित्य, ये पापयोनयोऽपि पापा निकृष्टा योनयो जन्मानि येषां ते अन्त्यजातय इत्यर्थः । याश्च स्त्रियः, तथा वैश्याः, ये च शूद्राः, ते सर्वेऽपि पराम् – उत्कृष्टाम् , गतिम्–मम धाम, यान्ति । हि – निश्चितम् ॥ ३२ ॥

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moment you can be affirmed that My devotee never perishes. || 31 ||

Commentary

Duracharo'pi - Even a corrupt man, by that (right) resolve of his, becoming cleansed of all sins, **kshipram -** soon, **dharmâtmâ bhavati -** becomes righteous, his mind settled in righteous ways; becomes like that, **shâsvat shântim -** everlasting peace, **nigacchati** - obtains. **He kaunteya -** O Arjuna, **pratijânihi -** know (it) for certain, you are affirmed and declare in this regard that **me bhaktâh na pranashyati** - My devotee never perishes. || 31 ||

STANZA32

mâm hi pârtha vyapâshritya ye'pi syuh pâpayonayah;
striyo vaishyâstathâ shudrâste'pi yânti parâm gatim.

Translation- By taking refuge in Me, O Arjuna, even low-born men, women, Vaishyas, and Shudras, attain the highest state. || 32 ||

Commentary

He pârtha - O Arjuna, what more shall I say? **Mâm vyapâshritya -** resorting to Me, the Supreme Being, **ye pâpa-yonayah-api syuh** - those who are born of low - sinful origin, of lower caste, etc., and **striyah** - women, **tathâ vaishyah -** similarly the traders, **ye cha shudrah -** and who are Shudras, **te sarve api -** they all, **parâm -** highest, **gatim –** highest state, My abode, **yânti -** attain to, **hi -** certainly. || 32 ||

किम्पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

किंञ्च – किमिति । ये भक्ताः – मद्भक्ताः, पुण्याः – शुद्धाः, ब्राह्मणाः, तथा ये राजर्षयः – राजानश्च ते ऋषयश्च, ते परां गतिं यान्ति, तत्र पुनः किमु वक्तव्यम् ? । तस्मात् अनित्यम्–नश्वरम् , असुखम् – क्लेशबहुलम् , इमम् मानुषं लोकम् प्राप्य राजर्षिस्त्वं स्वधर्मे वर्तमानः सन् , माम् – पुरुषोत्तमं वसुदेवपुत्रम् , भजस्व–सेवस्व ॥ ३३ ॥

उपासनस्वरूपं वदति–मन्मना इति ।

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

STANZA 33

kim punarbrâhmanâh punyâ bhaktâ râjarshayastathâ;
anityamasukham lokam imam prâpya bhajasva mâm.

Translation- So what of the Brahmans and the royal sages who are pure and My devotees! Having come into this transient world full of sorrows, worship Me sincerely. ‖ 33 ‖

Commentary

Ye bhaktâh – Those who are My devotees, **punyâh -** pure, **brâhmanâh -** Brâhmans, **tathâ ye râjarshayah -** and kings who are Rushis (royal sages), **te parâm gatim yânti -** they go to the highest abode (state), in their respect what more can be said? **(Tasmât) anityam -** (Therefore), transient, **asukham -** full of agonies, **imam mânusham lokam prâpya -** having come to this mortal world, you the royal-sage, **svadharme vartamânah san -** sincerely performing your own duty, **mâm -** to Purushottama, the son of Vâsudeva, **bhajasva -** serve, worship.

Lord now teaches the mode of worship in the stanza **'Manmanâ…**etc.'

STANZA 34

manmanâ bhava madbhakto madyâji mâm namaskuru;
mâmevaishyasi yuktvaivamâtmânam matparâyanah.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥ ९ ॥

मन्मना: - मयि सर्वेश्वरेऽनन्तकोटिब्रह्माण्डैककारणेऽपरिमितजन-कल्याणैकावहे, सत्यसङ्कल्पे, सर्वज्ञे, सर्वनियन्तरि, परब्रह्मणि, पुरुषोत्तमे, शुद्धनवीनजलदसदृशे, नवीननीरजपत्रनिर्मल-विशालनेत्रे, लावण्यामृतसागरे, अत्युदारसुपुष्टबाहौ, सुसूक्ष्मसुन्दराम्बरे, विचित्ररत्न-संयुक्तकिरीटे, कण्ठपरिधृतमुक्तादिहारनिकरे, कटककेयूरनूपुरादिसमग्रभूषणविभूषिते, अपारसौशील्यसौन्दर्यगाम्भीर्यवात्सल्यादिगुणगणसागरे, धर्ममूर्तिवसुदेवस्य - नन्दने, मनो यस्य नान्यत्र तथाभूतस्त्वं भव ! मद्भक्तो-ममैव भक्तो भव ! न देवतान्तरस्य ।

Translation- Set your mind on Me, be My devotee, be My worshipper, pay obeisance to Me. Having engaged your mind in this manner, by fixing your mind on My form as Purushottama, you will surely come to Me. || 34 ||

Commentary

Manmanâh - Whose mind is attached to nothing else but Me, the Lord of all, the only cause of innumerable universes, the bestower of good alone to uncountable people, the true-willed, omniscient, controller of all, the Supreme Brahma, Purushottama - the Supreme Being, looking like a pure rainy cloud, having large eyes like a clean fresh lotus petal, the ocean of nectarine beauty, having well-built long arms, wearing tender beautiful clothes, wearing a crown studded with several gems, ornamented with necklaces, pearl garlands, golden anklets, wrist-bands, etc., ornamented with all jewellery, ocean of variety of qualities like tremendous generosity, beauty, bearing serene-looks, parental-love, etc., the son of Vâsudeva who is the idol of virtue. Be My devotee of this nature.

Mad-bhakto - Be devoted to Me, not to the other deities, **mad-yâji -** be My worshipper, (Myself) who resides as the inner controller of gods like Brahmâ, etc. **Mâm namaskuru -** Pay humble salute to Me by fully prostrating with eight limbs of the body touching the floor. Thus get closely related to Me in every way, as in the said manner, **âtmânam -** your mind, **mat-svarupe yuktvâ -** by focusing (the mind) on My form,

मद्याजी–ब्रह्मादिदेवेष्वन्तर्यामितया स्थितस्य ममैव यजनपरो भव ! । मां नमस्कुरु ! – अष्टाङ्गनमस्कारं कुरुष्वेत्यर्थः । एवमुक्तप्रकारैर्मत्परायणः सन् , आत्मानम्–मनः, मत्स्वरूपे युक्त्वा–निधाय, मामेव–अनवधिकातिशयानन्दमपरिमितकोट्यक्षर–पुरुषैर्भक्तैः सेवितं पुरुषोत्तममेव, एष्यसि–गमिष्यसि ॥ ३४ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्दस्वामि शिष्याग्रगण्यसद्गुरुवर्यश्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये नवमोऽध्यायः ॥ ९ ॥

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mâmeva - to Me alone, the Purushottama adored by devotees, uncountable number of liberated Akshara Purushas, **eshyasi -** will reach. || 34 ||

Thus ends the ninth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

दशमोध्यायः - १०

नवमे परमेश्वरस्यानन्योपासनमसाधारणमैश्वर्यं चोक्तम् । इदानीं दशमेऽध्यायेऽनन्योपासनोत्पत्तये, तद्वृद्ध्यर्थं च परमेश्वरस्यासाधारणमैश्वर्यं विभूतिवृन्दं च प्रपञ्च्यते - भूय इति ।

श्रीभगवानुवाच -

भूय एव महाबाहो ! शृणु ! मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

Chapter 10

Vibhuti Yoga

The Yoga of Divine Manifestations

In the ninth chapter, undivided devotion of the highest Lord and His unique supremacy (divineness) was described. Now in the tenth chapter, His unique supremacy and multitude of manifestations is expounded in order to induce and nourish undivided devotion, in the stanza '**Bhuya…**etc'

STANZA 1

Shree Bhagavân uvâcha:
bhuya eva mahâbâho shrinu me paramam vachah;
yatte'ham priyamânâya vakshyâmi hitakâmyayâ.

Translation- The Lord said: O Arjuna, listen again to My supreme speech, which, out of desire for your good, I shall speak to you and you will be delighted by hearing it. || 1 ||

Commentary

He mahâbâho - O powerful warrior! O Arjuna! **Priyamânâya -** Who will be delighted by hearing the descriptions of undivided devotion

हे महाबाहो ! प्रीयमाणाय – ममानन्योपासनमसाधारणैश्वर्यं च श्रुत्वानन्दं प्राप्ताय । ते तुभ्यम् , हितकाम्यया – इहामुत्र च हितकरणेच्छया । परमम् – मम भक्त्युत्पत्तिवृद्धिकरत्वात् श्रेष्ठम् , यद्वचः, भूयः पुनरहं वक्ष्यामि – वदिष्यामि, तत् त्वं सावधानः सन् श्रृणु ! ॥ १ ॥

तदेव विवृणोति – नेति ।

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

सुरगणाः – सर्वे देवगणाः, महर्षयश्च – पुष्कलज्ञानवन्तोऽपि । मे – मम, प्रभवं – महत्त्वं प्रभावमिति यावत् । न विदुः – मत्स्वरूपस्वभावगुणादीनामियत्तां न बुध्यन्ते इत्यर्थः । कस्मादिति चेत्तत्राह – सर्वशः सर्वेषां देवानां महर्षीणां च ।

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to Me and My unique divine wealth, **te -** to you, **hitakâmyayâ -** wishing for your good in this and in the next world, **paramam -** highest because it induces and increases devotion to Me, **yad-vachah -** that speech, **bhuyah -** again, **vakshyâmi -** which I shall tell, **shrinu -** listen to it attentively**.**

The Lord explains the same in the stanza '**Na…**etc.'

STANZA 2

na me viduh suraganâh prabhavam na maharshayah;
ahamâdirhi devânâm maharshinâm cha sarvashah.

Translation- Neither the hosts of gods, nor the great sages know My power. Indeed I am in all respects, the origin of the gods and the great sages. ‖ 2 ‖

Commentary

Suraganâh - The hosts of gods, **maharshayah cha -** great seers possessed of knowledge, **me -** Mine, **prabhavam -** magnitude, **na viduh -** do not know the extent of My constitution, nature, qualities, etc. Why? To this He says, **sarvashah devânâm maharshinâm cha -** of all gods and great sages, **âdih -** the first cause, **aham -** I am, **hi -** indeed. They are subject to their own actions, and only of limited knowledge. It means, therefore they do not know My real nature.

The Lord now proceeds to explain the knowledge related to His

आदिः कारणम् , अहमस्मि । हि निश्चितम् । ते कर्मवशगाः परिमितज्ञाना एव । अतस्ते यथावन्न जानन्तीत्यर्थः॥ २ ॥

अचिन्त्यमहिम्नो मम स्वरूपज्ञानंमदुपासनोत्पत्तिवृद्धिरोधकपाप-मोचनसाधनमित्याह – य इति ।

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

अजम् – कर्मबद्धजीववन्न जायते इत्यजः, नैकजनकल्याणार्थं परमकृपया स्वातन्त्र्याद्भूतले गृहीतजन्मेत्यर्थः, तम् । अनादिं च – नास्ति आदिः कारणं यस्य तम् , सर्वकारणमित्यर्थः, तथाभूतम् । लोकमहेश्वरम् – लोकनामल्पज्ञक्षेत्र-ज्ञानामीश्वराणां मुक्तानां च तन्निवासस्थानानां च महान्तमीश्वरम् । एभिस्त्रिभिर्विशेषणैः

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real nature which is beyond the grasp of the mind, and which is the means for release from the evil that stands in the way of the rise and development of devotion unto Me, in the stanza '**Yah…**etc.'

STANZA 3

yo mâmajamanâdim cha vetti lokamaheshvaram;
asammudhah sa martyeshu sarvapâpaih pramuchyate.

Translation- He who knows Me as unborn and without a beginning and the great Lord of the worlds - he, among the mortals, is not deluded, and is released from every sin. || 3 ||

Commentary

Ajam - The unborn, not born like other beings bound by Karma (action), but who has taken birth on this earth by His own free will, out of supreme compassion, for the good of innumerable people; to Him, **anâdim-cha -** and who has no beginning or cause; cause of all (being so), **loka-maheshvaram -** the great Lord of the worlds, **lokânâm -** of the Kshetragnyas (Selves) of little knowledge, as well as of Selves who are liberated, and of the guardian deities of the worlds, and their abodes. By these three adjectives, He has denoted His unique state distinct from the insentient matter which is subject to modification, and from the (sentient) Selves, bound and involved in that matter, and from the liberated Selves

परिणाम्यचेतनद्रव्यात्तन्मिश्रबद्धक्षेत्रज्ञाच्च मुक्तक्षेत्रज्ञान्नित्यमुक्ताच्च स्वस्यातिविलक्षणत्वमुक्तम् । एतादृशं मां यो वेत्ति – जानाति, स – जनः, मर्त्येषु– मनुष्येषु, असम्मूढः – मत्स्वरूपविपरीतज्ञानरहितः सन्, सर्वपापैः – मदुपासनोद्भवोपचयावरणकरैः सकलकिल्विषैः कर्तृभिः, प्रमुच्यते – सर्वेभ्यो भक्तिविरोधिपापेभ्यो मुक्तो भवतीत्यर्थः ॥ ३ ॥

स्वस्य बुद्ध्यादिकारणत्वमाह – श्लोकद्वयेन – बुद्धिरिति ।

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ४-५ ॥

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and the Nitya Muktas (who are ever out of reach of Prakriti), **yo mâm vetti -** who knows Me thus, **sah -** that person, **martyeshu -** among the mortals, **asammudha -** being devoid of wrong understanding about My nature, **sarva-pâpaih -** from all sins obscuring rise and growth of devotion to Me, **pramuchyate -** he becomes free from all evils adverse to devotion. || 3 ||

The Lord states that He is the original cause of all faculties like intellect, etc., in the next two stanzas '**Buddhih…**etc.'

STANZA 4-5

buddhir gnyânamasammohah kshamâ satyam damah shamah;
sukham duhkham bhavo'bhâvo bhayam châbhayameva cha.

ahimsâ samatâ tushtistapo dânam yasho'yashah;
bhavanti bhâvâ bhutânâm matta eva prithagvidhâh.

Translation - Intelligence, discriminatory knowledge, non-delusion, forbearance, truthfulness, restraint of the senses, mind-control, pleasure, misery, creation, destruction, fear and fearlessness; non-violence, equality, contentment, penance, charity, fame, defame - these different qualities of beings arise from Me alone. || 4-5 ||

Commentary

Buddhih - Discrimination between proper and improper acts,

बुद्धिः – अर्हानर्हकार्यविवेककौशल्यम् । ज्ञानम् – चेतनाचेतनपदार्थभेदानां तत्त्वतो वेदनम् । असम्मोहः – विपरीतज्ञानराहित्यम् । क्षमा–चेतोविकृतिकारणे सत्यप्यविकृतचेतस्त्वम् । सत्यम् – स्वपरद्रोहरहितं यथार्थभाषणम्, दमः – चक्षुरादीन्द्रियाणां शास्त्रनिषिद्धरूपादिविषयेभ्यः संयमनम्, शमः – चेतसः शास्त्रविहितविषयेभ्यो निरोधनम्, सुखम्–स्वोपयोग्यनुकूलानुभवः, दुःखम्– तद्विपरीतम्, भवः – उत्पत्तिः, अभावः – तद्विपरीतः, भयम् – त्रासः, अभयं च – तद्रहितता ।

अहिंसा – स्वपरद्रोहराहित्यम् , समता – शत्रुमित्रादिषु सुखदुःखादिषु च समचित्तत्त्वम् , तुष्टिः – प्रारब्धप्राप्तेनान्नादिना सन्तोषः, तपः – शास्त्रविहितो भोगसङ्कोचः, दानम् – न्यायसम्पादितानामन्नधनवस्त्रादीनां तद्ग्रहणयोग्येषु समर्पणं च, यशः – सौजन्यकीर्तिः, अयशः – दौर्जन्यापकीर्तिः । एते पृथग्विधाः – नानाविधाः, भूतानां

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gnyâna - true knowledge of sentient and insentient entities differentiated from each other, **asammohah -** non-delusion, absence of wrong conceptions, **kshama -** forbearance is an undisturbed state of mind even when there is a cause for getting disturbed, **satyam -** truth, true-speech which is bereft of malice to oneself or others, **dama -** restraint of the senses like eyes, etc., from their objects like form, etc., prohibited by the Shâstras, **samah -** control of the mind from the enjoying the objects (even) enjoined by the Shâstras, **sukham -** pleasure, experience of what is agreeable to oneself, **duhkham –** pain, just opposite to that, **bhavah -** birth, **abhâvah -** opposite to that, death, **bhayam -** fear, **abhayam cha -** and its absence (fearlessness), **ahimsâ -** absence of ill will to oneself and others, **samatâ -** equanimity of mind in dealing with foes and friends, pleasure and pain, **tushtih -** contentment by food, etc., whatever is gained by chance, **tapah -** austerities, not accepting Shâstra-premitted pleasures, **dânam -** giving food, money, clothes, etc., gained by appropriate ways, to deserving persons, **yashah -** fame, due to goodness, **ayashah -** defame due to ill-behaviour, etc., **prithag-vidhâh -** these different faculties, qualities like intellect, etc., of beings, **matta eva -** arise from My volition alone, as suitable to those various acts. || 4-5 ||

The Lord says, 'All the agents of the creation and maintenance of the entire sentient and insentient (world) are dependent on Me,' in the stanza '**Maharshaya…**etc.'

बुद्ध्यादयो भावाः, मत्त एव–तत्तत्कर्मानुगुणं मत्सङ्कल्पादेव भवन्ति ॥ ४५ ॥

समग्रस्य चराचरस्योद्भवस्थित्योः कर्तारः सर्वे मदधीना इत्याह – महर्षय इति ।

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥

पूर्वे – गतमन्वन्तरे, ये सप्त महर्षयः – भृग्वादयः सप्तर्षयः सृष्टिक्रियाप्रवर्तकाः, मानसाः – मत्सङ्कल्पाधीनस्य ब्रह्मणो मनसः सकाशादुत्पन्ना इत्यर्थः । तथा चत्वारो मनवः – स्वायम्भवादयः स्थितिक्रियाप्रवर्तकाः, ते उभये । मद्भावाः – मत्तो भावः – प्रभवः प्रभावो वा येषां ते, मदधीनोत्पत्तिकाः, मदधीनैश्वर्या वा इत्यर्थः । येषां लोके प्रवर्तमाना इमाः पुत्रपौत्रादिरूपाः शिष्यप्रशिष्यादिरूपाश्च प्रजाः जाताः सत्यः प्रवर्तन्ते ॥ ६ ॥

STANZA 6

maharshayah sapta purve chatvâro manavastathâ;
madbhâvâ mânasâ jâtâ yeshâm loka imâh prajâh.

Translation- The seven great seers as well as the four ancient Manus, empowered by Me, were born through Brahma's mind. All these creatures of the world have descended from them. || 6 ||

Commentary

Purve - In the last Manvantara age, **ye sapta maharshayah -** the seven sages (Saptarshis), Bhrigu, etc., the progenitors of the process of the world, **manasah -** born from the mind of Brahmâ who is dependent on My will, **tathâ chatvâro manavah -** and similarly the four Manus, Svayambhuva and others, promoters of the perpetual sustenance of the world, both of them, **madbhâvah -** whose Bhava - birth or influence comes from Me, meaning thereby 'whose birth depends on Me' or 'whose power depends on Me', **yeshâm loke imâh prajâh -** from whom, these subjects, in the form of sons and grandsons, etc., and in the form of disciple to disciple are being born continuously. || 6 ||

STANZA 7

etâm vibhutim yogam cha mama yo vetti tattvatah;
so'vikampena yogena yujyate nâtra samshayah.

Translation- He who knows in truth this super-natural manifes-

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

किञ्च – एतामिति । एताम् – समग्रस्य मदधीनस्थितिप्रवृत्तिलक्षणाम् , मम विभूतिम् – ऐश्वर्यम् , योगं च–निर्दोषत्वं नित्यमङ्गलगुणगणसंयोगं च । तत्त्वतः – यथावत् , योवेत्ति – जानाति, सोऽविकम्पेन–निश्चलेन, योगेन–मद्भक्तियोगेन, युज्यते–युक्तो भवति । अत्र मदुक्ते वचसि, संशयः – सन्देहो नास्ति । मम विभूतिज्ञानं निर्दोषगुणगणज्ञानं च मद्भक्तिवृद्धिकरमित्यभिप्रायः ॥ ७ ॥

भक्तिवृद्धिजनकं सर्वकारणत्वसर्वप्रवर्तकत्वलक्षणस्वमहिमविज्ञान-मित्येतन्निरूपयति – अहमिति ।

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

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tation and multitude of auspicious qualities of Mine becomes united with the unshakable Yoga of devotion. There is no doubt about this. || 7||

Commentary

Etâm mama vibhutim - This glory of Mine (super-natural manifestation) indicated by the creation and sustenance of the entire creation depending on My will, **yogam cha -** and also Yoga - flawlessness and the state of multitude of auspicious qualities being ever present in Me, **tatvatah -** truly as they are, **yo vetti -** who knows, **so'vikampena -** firmly, unshakably, **yogena -** by Yoga of devotion, **yujyate -** getting united, **atra na samshayah -** there is no doubt. The meaning in these words of Mine are in the knowledge of My glory and of My innumerable flawless divine qualities which will augment one's devotion to Me. || 7||

Now the Lord proceeds to explain that the knowledge of manifestation of His sovereign power indicated by Him being the only cause of all and the promoter of all, brings about devotion and its augment, in the stanza '**Aham…**etc.'

STANZA 8

aham sarvasya prabhavo mattah sarvam pravartate;
iti matvâ bhajante mâm budhâ bhâvasamanvitâh.

सर्वस्य समग्रस्य, जगतः । प्रभवः – उद्भवः – कारणमहमस्मि । मत्तः – मत्सङ्कल्पादेव, सर्वं विश्वं स्थितिकाले प्रवर्तते । इति – इदं मम स्वभावसिद्धं स्वतन्त्रैश्वर्यम, ज्ञानशक्त्यादिमङ्गलगुणयोगं च, मत्वा–अवबुध्य, बुधाः– विवेकनिपुणाः, भावसमन्विताः – मयि सप्रेममनोवृत्तियुक्ताः सन्तः, माम् – सौन्दर्यगाम्भीर्यसौशील्यमाधुर्यलावण्यादिसर्वगुणगणसम्पन्नम् , भजन्ते–सेवन्ते, उपासत इति यावत् ॥ ८ ॥

भावपूर्वकभजनप्रकारमाह – मच्चित्ता इति ।

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति व ॥ ९ ॥

Translation- I am the origin of all**;** everything proceeds from Me; thinking thus discriminating men of knowledge, with loving devotion, worships Me. ‖ 8 ‖

Commentary

Sarvasya - Of the entire world, **prabhavah -** origin, the cause, **aham -** I, **mattah -** from Me, by My will alone the entire universe proceeds in the state of living, **iti -** this is My peculiar natural, self-dependent supremacy, and Me being endowed with auspicious qualities like knowledge, power, etc., **matvâ -** thinking of, **budhâh -** wise, highly discriminative, **bhâva-samanvitâh -** with a loving disposition of mind, being so, **mâm -** to Me, endowed with hosts of divine qualities like, serenity, softness, exquisite beauty, sweetness, etc., **bhajante -** worship. ‖ 8 ‖

Now the Lord describes the mode of worship with feeling of intense love, in the stanza '**Macchitâh…**etc.'

STANZA 9

macchittâ madgataprânâ bodhayantah parasparam;
kathayantashcha mâm nityam tushyanti cha ramanti cha.

Translation- With their mind fixed on Me, with their Prânas (senses) centered on Me, enlightening one another and speaking of Me, My devotees ever remain contented by enjoying the bliss in Me. ‖ 9 ‖

मच्चित्ताः – मयि – अनवधिकातिशयानन्दे सर्वेश्वरे एव चित्तं येषां ते, अन्यत्रोदासीना इत्यर्थः मद्गतप्राणाः – मामेव गताः प्राप्ताः प्राणा इन्द्रियाणि येषां ते । यद्वा – मयि गतः प्राणो जीवितं येषां ते । मां विना देहे स्थातुमशक्ता इत्यर्थः । परस्परं बोधयन्तः – सत्समागमेन ज्ञातान् ज्ञानशक्तिवात्सल्यादिमद्गुणानन्योऽन्य–मनुशीलयन्तः। नित्यं सदा मां कथयन्तश्च – प्रेमास्पदान्यप्राकृतानि मम जन्मकर्माणि परस्परं कथयन्तः सन्तः, तुष्यन्ति च – आनन्दभरेण सन्तुष्टा भवन्ति । रमन्ति च – मम प्राकृतानि संस्कृतानि वा गद्यपद्यादीनिगायन्तः सन्तः करतालीवादनादिभिः, रमन्ते – क्रीडन्ति ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

Commentary

Macchitâh - Mayi **-** In Me, the Lord of all, the boundless and unsurpassed happiness incarnate; whose mind is clung to Me means who are dispassionate elsewhere, **mad-gata-prânâh -** whose Prânâ - senses are centered on Me, the meaning is that they are unable to sustain themselves (stay in their body) without Me, **parasparam bodhayantah -** enlightening one another about My attributes, omniscience, power, parental affection, etc., learnt in the association of saintly men, **nityam -** always, **mâm kathayantah cha -** and narrating My divine and adorable life and deeds, **tushyanti cha -** and full of joy, remain contented, **ramanti cha -** they enjoy by clapping hands in singing My praise composed in prose or poetry in Sanskrit or in their local dialect. || 9 ||

STANZA 10

teshâm satatayuktânâm bhajatâm pritipurvakam;
dadâmi buddhiyogam tam yena mâmupayânti te.

Translation- To those who are ceaselessly united with Me, and who worships Me with intense love, I lovingly grant that Buddhi Yoga by which they become closely connected to Me. || 10 ||

Commentary

Evam pritipurvakam bhajatâm - Those who worship Me with intense love thus, **satata-yuktânâm -** who yearns for ceaseless union

तेषामिति । एवं प्रीतिपूर्वकं भजमानानाम् , सततयुक्तानाम् – ममाविच्छिन्नं योगमाकाङ्क्षमाणानाम् , तेषाम् – उक्तलक्षणानां भक्तानाम् । तम् – 'कश्चिन्मां वेत्ति तत्त्वतः' इत्यादिनोक्तं बुद्धियोगम् , अहं ददामि । येन बुद्धियोगेन ते जनाः, माम् – अनवधिकातिशयानन्दं पुरुषोत्तमं श्रीकृष्णम् । उपयान्ति–मम समीपसेवां प्राप्नुवन्तीत्यर्थः ॥ १० ॥

अज्ञानजं समग्रदोषनिकरमपि नाशयामीत्याह – तेषामिति ।

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

तेषाम् – उक्तानां मद्भक्तानामेव, अनुकम्पार्थम् – अनुग्रहाय । अज्ञानजम्–अज्ञानाज्ज्ञानरोधकप्राक्तनाशुभकर्मनिकराज्जातम् । तमः – तमोरूपम्, लोभकामक्रोधमानादिदोषनिकरजनकं मोहम् । अहं नाशयामि । कथम् ? तत्राह –

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with Me, **teshâm -** to those devotees endowed with aforesaid qualities, **tam -** that, **buddhi-yogam -** Yoga of knowledge (of My essential nature, My form, divine attributes and My super-natural glories) as described in stanza '**kaschit-mâm vetti'** some rare one (devoting himself exclusively to Me, knows Me, in reality), **aham dadâmi -** I grant, **yena -** by which, **buddhi-yoga** - knowledge, **te -** those devotees, **mâm -** to Me, who am limitless, unsurpassed bliss itself, the Supreme Being - Shree Krishna, **upayânti -** come close to Me, serve Me. || 10 ||

The Lord declares that, 'I destroy the entire mass of evils born of ignorance (in their hearts)' in the stanza '**Teshâm…**etc.'

STANZA 11

teshâm evânukampârtham aham agnyânajam tamah;
nâshayâmyâtmabhâvastho gnyânadipena bhâsvatâ.

Translation- Out of compassion for them alone, I, abiding as the brilliant lamp of knowledge in their minds, dispel the darkness born out of ignorance. ||11 ||

Commentary

Tesham - Of those aforesaid devotees of Mine, alone **anukampârtham -** (out of compassion) to bless them, **agnyânajam -** originated from ignorance - emerging from heaps of accumulated inauspi-

आत्मभावस्थः – आत्मा – तेषां मनः, तस्यभावो वृत्तिस्तत्र स्थितः । भास्वता – प्रकाशमानेन, ज्ञानदीपेन – ज्ञानरूपेण दीपेन, नाशयामि । तथा चोक्तम् – 'यथार्चिष्मानूर्ध्वशिखः कक्षं दहति सानिलः । तथा चित्तस्थितो विष्णुर्योगिनां सर्वकिल्विषम्' इति ॥ ११ ॥

सङ्क्षेपेणोक्तौ यौ विभूतियोगौ तौ विस्तरेण ज्ञातुकामोऽर्जुनः श्रीकृष्णं स्तुवन्नाह – परम्ब्रह्मेति सप्तभिः ।

अर्जुन उवाच –

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥
आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १२-१३ ॥

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cious deeds of the past, impeding knowledge, **tamah -** delusion in the form of darkness causing evils like greed, desire or passion, wrath, pride, etc., **aham nâshayâmi -** I destroy. If asked how, to this, He says - **âtma-bhâvasthah -** Âtmâ - their mind, its **bhâva -** (mental) activity, **sthah -** abiding in, **bhâsvatâ -** luminous, **gnyâna-dipena -** by lamp in the form of knowledge, **nâshayâmi -** I dispel, as it is said, 'As the blazing flames of fire rising upwards, accompanied by wind, burn out the room (completely), so Lord Vishnu abiding in the mind of a Yogi, burns out all blemishes.' ‖ 11 ‖

Arjuna, desirous of knowing the glories and hosts of auspicious attributes of the Lord in detail, which were spoken of in brief earlier, extolling Shree Krishna, says in the following seven stanzas beginning with '**Param brahma**…etc.'

STANZA 12-13

Arjuna uvâcha:

param brahma param dhâma pavitram paramam bhavân;
purusham shâshvatam divyam âdidevamajam vibhum.

âhustvâm rishayah sarve devarshirnâradastathâ;
asito devalo vyâsah svayam chaiva bravishi me.

***Translation*-** Arjuna said: You are the Supreme Brahma, the high-

परं ब्रह्म परं धाम सर्वाधाररूपं परमं पवित्रं यत् श्रुतिस्मृतयो ब्रुवन्ति, तत् भवानेव । तथा च श्रुतिस्मृतयः – 'नारायणः परं ब्रह्मतत्त्वं नारायणः परः' इति । 'पवित्राणां पवित्रं यन्मङ्गलानां च मङ्गलम्' इति 'आत्माधारोऽखिलाश्रयः' इत्याद्याः । शाश्वतं नित्यं दिव्यं पुरुषमजमादिदेवं विभुं त्वामेव सर्वर्षय आहुरित्युत्तरेणान्वयः ।

ते के ? देवर्षिर्नारदः, तथा असितः, देवलः, व्यासश्चेत्याद्या महर्षयः, स्वयमेव च त्वं मे मह्यं ब्रवीषि । तथा च वचनानि – 'एष नारायणः श्रीमान् क्षीरार्णवनिकेतनः । नागपर्यङ्कमुत्सृज्येहागतो मथुरां पुरीम् ॥ पुण्या द्वारवती तत्र यत्रास्ते मधुसूदनः । साक्षाद्देवः पुराणोऽसौ स हि धर्मः सनातनः ॥ ये च वेदविदो विप्रा ये चाध्यात्मविदो जनाः । ते वदन्ति महात्मानं कृष्णं धर्मं सनातनम् ॥ पवित्राणां हि गोविन्दः पवित्रं परमुच्यते । पुण्यानामपि पुण्योऽसौ मङ्गलानां च मङ्गलम् ॥ त्रैलोक्ये

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est abode, and the supreme sanctifier. All the seers proclaim You as the eternal divine Purusha, the primal Lord, the unborn and all-pervading. All the divine sages Nârada, Asita, Devala and Vyâsa, describe You in the same way. Likewise You also proclaim this to me. ||12-13||

Commentary

Param Brahma - the Supreme Brahma, the highest abode, the support of everything, the greatest purifier, that which the Shrutis and Smritis proclaim, 'You alone are all this'. And again the Shrutis and Smritis declare, 'Nârâyana is the highest Brahma; Nârâyana is the Supreme truth; 'of all sanctifiers the most sanctifying, most auspicious of all auspicious', 'the support of the Self, support of all,' etc. **Purusham shâshvatam (nityam) divyam ajam âdidevam vibhum -** The eternal, constant, divine, unborn person, the primal Lord, and all pervading - (these adjectives are to be taken with the following words of the next stanza, **tvam eva sarve rishayah âhuh -** all the seers proclaim you.

Who are they? **Devarshi Nâradah tathâ Asitah Devalah Vyâsah -** The divine sage Nârada and also the great sages Asita, Deval, Vyâsa, etc., **svayam cha eva bravishi -** and You also proclaim this to me. These are their assertive statements - 'This is the glorious Nârâyana dweller of the milky ocean, who has come to the city of Mathura leaving His serpent bed. This is the holy Dvârkâ city where (Shree Krishna) the

पुण्डरीकाक्षो देवदेवः सनातनः । आस्ते हरिरचिन्त्यात्मा तत्रैव मधुसूदनः ॥ यत्र नारायणो देवः परमात्मा समाहितः । तत्र कृत्स्नं जगत् पार्थ ! तीर्थान्यायतनानि च ॥ तत् पुण्यं तत् परं ब्रह्म तत्तीर्थं तत्तोपवनम् । तत्र देवर्षयः सिद्धाः सर्वे चैव तपोधनाः ॥ आदिदेवो महायोगी यत्रास्ते मधुसूदनः । पुण्यानामपि तत्पुण्यं माभूत्ते संशयोऽत्र वै ॥ कृष्ण एव हि लोकानामुत्पत्तिरपि चाव्ययः । कृष्णस्य हि कृते भूतमिदं विश्वं चराचरम्' ॥ इत्यादीन्यृषिवाक्यानि । 'मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ! । अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' । इत्यादीनि श्रीकृष्णवाक्यानि च ॥ १२-१३ ॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ! ।
न हि ते भगवन् ! व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

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killer of Madhu (demon) resides. He is the Lord Himself, the ancient One and the Eternal Dharma. (Mahâ. Bh. Van. 88.24.25)

Those who are conversant with the Vedas and those who know the Self, declare the great minded Krishna to be the eternal Dharma (embodied), of all sanctifiers Govinda is the most sanctifying, of all auspicious He is the most auspicious, He abides in the three worlds, the eternal God of gods, Vishnu, the lotus-eyed, the unthinkable, the slayer of Madhu is where Lord Nârâyana, the Supreme Self is located, O Arjuna! There the entire universe, also holy places and temples are to be found. That is sacred, that is the great Brahma, that is the holy place, that is the grove of penance. There the divine sages, all Siddhas, and all those rich in penance, where the primal God, the great Yogi - Madhusudana dwells. That is the most sacred of sacred. Be assured of this truth. Krishna alone is the origin and dissolution of all beings. 'From Krishna, this universe, consisting of movables and immovables, has come into existence,' such are the other sayings of the sages. And also the statements of Shree Krishna Himself like, 'There is nothing higher than Me, O Arjuna! I am the origin of all; everything proceeds from Me.' ||12-13||

STANZA 14

sarvametadritam manye yanmâm vadasi keshava;
na hi te bhagavan vyaktim vidurdevâ na dânavâh.

सर्वमिति। हे केशव ! मां प्रति यद्वाक्यं त्वं वदसि, तदेतत्सर्वं ऋतं मन्ये। सम्बन्धित्वमित्रत्वगुरुत्वशरण्यत्वादिविशेषणयुक्तत्वादहं तत् सत्यं जानामीत्यर्थः । हे भगवन् ! ते सर्वेश्वरस्य तव व्यक्तिम् – देवमनुष्यत्वेन प्रादुर्भावम् , देवाः – परिमितज्ञाना विबुधाः, न विदुर्हि निश्चितम्। 'अस्मदनुग्रहाय भगवतोऽयं प्रादुर्भाव' इति न जानन्तीत्यर्थः । दानवाश्च ते व्यक्तिं न विदुः – 'अस्मत्संयमनार्थमियं व्यक्तिरिति' न विदन्तीत्यर्थः ॥ १४ ॥

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ! ।
भूतभावन ! भूतेश ! देवदेव ! जगत्पते ! ॥ १५ ॥

हे पुरुषोत्तम ! हे सर्वपुरुषोत्कृष्ट ! आत्मानम् – यथावस्थितस्वस्वरूपम्, स्वयमेवात्मना–स्वेनैव ज्ञानेन, त्वं वेत्थ – जानासि। हे भूतभावन ! भूतोद्भवकर ! हे भूतेश ! – सर्वभूतनियामक ! हे देवदेव ! – सर्वदेवतानामपि परमदैवत ! यथा देवाः मनुष्यादिभ्यः स्वरूपस्वभावगुणैरुत्कृष्टस्तथा तेभ्यः

Translation- O Krishna, I consider all this that You tell me as true. Indeed neither gods nor demons know of Your manifestations. ||14||

Commentary

O Keshava - O Krishna, **yan-mâm vadasi -** whatever you said to me, **sarvam etadritam manye -** all that I believe to be true because of you being possessed of attributes like (being my) relative, friend, teacher, and the refuge, etc. I take it all as the truth. (This is the meaning). **He bhagavan -** The Lord of all, **te -** Your, **vyaktim -** manifestation as a divine person, **devâh -** gods, who possess limited knowledge, **na viduh hi -** verily do not know; they are not aware that to favour them only, the Lord has taken birth (on the earth), **na dânavâh -** also the demons do not know your manifestation; they do not understand that this manifestation is for their chastisement. ||14||

STANZA 15

svayamevâtmanâtmânam vettha tvam purushottama;
bhutabhâvana bhutesha devadeva jagatpate.

Translation- O Supreme Person, O creator of beings, O Lord

सर्वप्रकारैस्त्वमुत्कृष्टतमोऽसीत्यर्थः । हे जगत्पते ! जगद्रक्षक ! ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥
कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥
विस्तरेणात्मनो योगं विभूतिं च जनार्दन ! ।
भूयः कथय ! तृप्तिर्हि श्रृण्वतो नास्ति मेऽमृतम् ॥ १६-१८ ॥

दिव्याः – लोके प्रकाशमानाः, विख्याता इति यावत् । आत्मनो भवतो विभूतयः – सर्वेषां धारणपोषणनियमनरक्षणाद्यर्थमैश्वर्यविशिष्टा भावाः सन्ति, ता अशेषेण समग्रतया वक्तुमर्हसि, याभिर्विभूतिभिरिमांल्लोकान् व्याप्य त्वं तिष्ठसि – स्थितोऽसि ॥

विभूत्यवगमेन ते किं प्रयोजनम् ? तत्राह – कथमिति ।

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of beings, O God of gods, O protector of the world, You Yourself know Yourself as you are, by Yourself. || 15 ||

Commentary

He purushottama - O Supreme Person, **âtmânam -** in reality, as You are, **svayameva - âtmanâ -** Yourself by virtue of Your knowledge, **tvam vettha -** You know, **he bhutabhâvana -** O creator of beings, **He bhutesha -** O Lord, controller of beings, **He deva deva -** O God of gods, adored by gods. As gods are superior to men in form, nature and qualities, like that, you are the supreme to all of them in every respect, **He jagatpate -** O protector of the world. || 15 ||

STANZA 16-18

vaktum arhasyasheshena divyâ hyâtmavibhutayah;
yâbhir vibhutibhir lokânimâmstvam vyâpya tishthasi.

katham vidyâmaham yogimstvâm sadâ parichintayan;
keshu keshu cha bhâveshu chintyo'si bhagavanmayâ.

vistarenâtmano yogam vibhutim cha janârdana;
bhuyah kathaya triptirhi shrinvato nâsti me'mritam.

हे योगिन् ! योगो योगमाया शक्तिर्विद्यतेऽस्य तत्सम्बुद्धौ । कथम् ? कैः प्रकारैः, सदा–सततम् , अहं त्वां परिचिन्तयन् , विद्याम् – बुद्ध्येय । हे भगवन् ! भगोऽस्यास्तीति भगवांस्तत्सम्बुद्धौ । वायुपुराणे – 'भासनाद्गमनाच्चैव भग इत्यभिधीयते । ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः । ज्ञानवैराग्ययोश्चैव षण्णां भग इतीङ्गना' इति भगशब्दनिरुक्तिः । भगवता पराशरेण चोक्तम् – 'ज्ञानशक्तिबलैश्वर्यवीर्यतेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥ एवमेष महाशब्दो मैत्रेय ! भगवानिति' इति । केषु केषु च भावेषु–वस्तुषु विभूतिभेदेषु, मया त्वं नित्यं चिन्तितुमर्होऽसि ॥

विस्तरेणेति । हे जनार्दन ! – जनेषु क्षेत्रज्ञेषु अर्दति गच्छत्यन्तर्यामितया व्याप्नोति । जना अर्दयन्ति – स्वेप्सितफलाय प्रार्थयन्ते यं स जनार्दनस्तत्सम्बुद्धिरिति

Translation- You ought to describe Your divine manifestations in their entirety, by means of which You abide pervading all these worlds.

O Yogi, how shall I know You by ever contemplating upon You? In what different modes are You to be meditated upon by me ?

O Janârdana, tell me again in full about your divine attributes and glories, for there is no satisfaction for me in listening to your nectar-like speech. || 16-18 ||

Commentary

Divyah - Splendid, famous (as they are), **âtmano vibhutayah -** Your glories manifested for the sustenance, nourishment, control and protection of all, with their distinct magnificence, **asheshena -** all those, entirely, without reserve, **vaktum arhasi -** should tell, **yâbhih vibhutibhih imân lokân vyâpya tisthasi -** by which you stand pervading all these worlds.

'What is the purpose for you to know the Vibhutis?' To this doubt Arjuna replies in the stanza **'Katham…**etc.' **He yogin!** - O Yogi! Possessing Yoga - Mâyâ **-** divine power of Yoga, (to address such a person the vocative case is used), **katham -** how, in what forms, **sadâ -** constantly, **aham tvam parichintayan –** should I meditate on You, **vidyam -** may I know, **He bhagavan -** Bhagavân is the one who possess Bhaga

वा । आत्मनः स्वस्य योगम् – सर्वज्ञत्वसत्यसङ्कल्पत्वसर्वशक्तित्वसर्वकर्तृत्वादि–लक्षणयोगैश्वर्यं विभूतिं च । विस्तरेण भूयः पुनः कथय ! कुत इति चेत्तत्राह – हि यस्मात्, त्वद्वाक्यं श्रृण्वतो मे मम अमृतं पिबतो यथा तृप्तिरलंबुद्धिर्नास्ति ॥ १६–१८ ॥

एवमर्जुनेन पृष्टः सन् श्रीभगवानुवाच – हन्तेति ।

श्रीभगवानुवाच –

हन्त ! ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ ! नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

हन्तेत्यनुग्रहे ! हे कुरुश्रेष्ठ ! दिव्याः – द्योतमानाः, लोके प्रसिद्धा इति यावत् । या आत्मविभूतयो ममैश्वर्ययुक्ता भावा भवन्ति, ताः प्राधान्यतो मुख्यत्वेन ते तुभ्यं कथयिष्यामि । प्राधान्यतः कथमिति चेत्तत्राह – विस्तरस्य – विभूतिभिर्विस्तारं प्राप्तस्य

(divine glories). (To address such one). The etymological meaning of the word Bhaga is given in the Vâyu Purâna, 'Bhaga is defined as enlightenment and dynamism; the connotation of the word Bhaga is the six-fold (qualities) - entire glory, righteousness, success, wealth, knowledge, and dispassion'. Lord Parâshara has also said, 'The connotation of the word Bhaga is knowledge, power, strength, glory, prowess, and brilliance in all their completeness and without any negative qualities. O Maitreya!' Thus the word Bhagavân is a 'powerful one'. **Keshu keshu cha bhaveshu -** And in what different modes, **mayâ-tvam nityam chintyah asi –** are You to be constantly contemplated upon by me.

He janârdana - O Krishna, He who enters, pervades, resides in the Selves of people (Janâ), or Janâ Ardayanti - whom people (Janâh) pray for their desired fruits is called Janârdana, to invoke Him, **âtmanah -** of yourself, **yogam -** the glory of Yoga characterised by omniscience, veracity of decision, omnipotence, being agent of everything, **vibhutim cha -** and divine manifestation, **vistarena -** in detail, **bhuyah -** again, **kathaya –** speak. If asked why? The answer is, **hi -** because, **tvad vâkyam -** Your speech, **shrinvato me -** while I listen there is no satisfaction as for one drinking nectar, there is no feeling of satiety. ||16-18||

Thus asked by Arjuna, the Lord said '**Hanta**…etc.'

मे मम विभूतीनाम्। अन्तः – सङ्ख्यानिर्णयो नास्ति। हि–निश्चितम्॥ १९॥

अध्यायशेषेण विभूतिविस्तारं निरूपयन् प्रथमं स्वस्य सर्वात्मत्वसर्वप्रभवत्वादिलक्षणमैश्वर्यमाह – अहमिति।

अहमात्मा गुडाकेश ! सर्वभूताशयस्थितः।
अहमादिश्च मध्यं च भूतानामन्त एव च॥ २०॥

हे गुडाकेश! – निद्रानियन्तः! सर्वभूताशयस्थितः – सर्वेषां भूतानामाशये हृत्प्रदेशे स्थितः – अन्तर्यामितया स्थितः, आत्मा–शरीरी, तच्छरीरितया तेषां धारणनियमनकर्ता अहमित्यर्थः। तथा च श्रुतिः – 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो

STANZA 19

Shree Bhagavân uvâcha:

hanta te kathayishyâmi divyâ hyâtmavibhutayah;
prâdhânyatah kurushreshtha nâstyanto vistarasya me.

Translation- The Lord said: 'I shall tell you of My divine manifestations (Vibhutis) those that are prominent among these. O Arjuna, there is no end to their extent. || 19 ||

Commentary

Hanta - A participle indicating favor, **he kurushreshtha -** O Arjuna, the best of the Kurus, **divyah -** divine, luminous, i.e. known in the world, **yâ âtmavibhutayah -** Vibhuti (divine powers), the manifestations of My glory, **te kathayishyâmi -** I shall tell those to you, **prâdhânyatah -** those that are prominent; in order of prominence, (if this is the doubt) He replies, **vistarasya Me -** (of Mine) manifested exclusively with innumerable particulars, **antah nasti -** there is no end to their number, **hi -** definitely. || 19 ||

Describing the details of the divine forms in the remaining part of the chapter, He firstly describes His sovereignty indicated by being the Self of all, and the origin of all, etc., in the stanza, '**Aham**…etc.'

STANZA 20

ahamâtmâ gudâkesha sarvabhutâshayasthitah
ahamâdishcha madhyam cha bhutânâmanta eva cha.

भूतेभ्योऽन्तरः' इति । भूतानाम् आदिश्चोत्पत्तिस्तत्कर्ता अनिरुद्धो ब्रह्मा चाहमस्मि । मध्यं च स्थितिः, तत्कर्ता चाहमस्मि ; अन्तश्च प्रलयस्तत्कर्ता चाहमस्मि ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २१-२२ ॥

आदित्यानामिति । आदित्यानां द्वादशानां मध्ये, विष्णुः - विष्णुनामा आदित्योऽहमस्मि । ज्योतिषाम् - प्रकाशकानां मध्ये, अंशुमान् रविरहमस्मि ।

Translation- O Arjuna, I am the Self, residing in the hearts of all embodied beings. Also I am the beginning, the middle, and also the end of all the embodied beings. || 20||

Commentary

He gudâkesha - O Arjuna, the conqueror of sleep, **sarva-bhutâsaya-sthitah** - residing in the region of the **âsaye** - means in the heart, **sthitah** - indwelling, **âtmâ** - Self, the holder of the body. Being so I am the holder and controller. With the same meaning is a Shruti as follows, 'He who is dwelling in all beings is within all beings.' (Brihad Up. 3.7.15). **Aham âdih ca bhutânâm** - I am the origin, the producer of all beings, Aniruddha and Brahmâ, **madhyam ca** - the middle state, of sustenance, I am, **anta eva ca** - and the end, doer of that (destruction). || 20||

STANZA 21-22

âdityânâmaham vishnur jyotishâm raviramshumân;
marichirmarutâmasmi nakshatrânâmaham shashi.

vedânâm sâmavedo'smi devânâm asmi vâsavah;
indriyânâm manashchâsmi bhutânâmasmi chetanâ.

Translation- I am Vishnu among the Âdityas; of the luminaries I am the radiant sun; among the Maruts I am Marici; among the constellations I am the moon; I am the Sâmaveda among the four Vedas, among the gods I am Indra; among the sense-organs I am the mind, and I am the life-force (consciousness) of all beings. || 21-22||

मरुताम् – अनिलानां मध्ये, मरीचिस्तन्नामा वातोऽहमस्मि। नक्षत्राणाम् – तारागणानां योऽधिपः शशी औषधिपोषकश्चन्द्रमाः सोऽहमस्मि । शरीरशरीरिभावनिबन्धनोऽयं सामानाधिकरण्येन निर्देशः । विभूतिरिति भावः ।

किञ्च – वेदानामिति। वेदानां ऋगादिचतुर्णां मध्ये गीतिप्राधान्येन प्रकृष्टः सामाख्यवेदोऽहमस्मि। देवानां मध्ये वासवोऽहमस्मि। इन्द्रियाणाम् – सर्वेन्द्रियाणां मध्ये मनोऽहमस्मि। भूतानाम् – सर्वभूतानां या चेतना सा अहमस्मि। आदित्यादिपदेषु निर्धारणे षष्ठी, 'भूतानामस्मि चेतने'त्यादिषु क्वचिद्वाक्येषु सम्बन्धे षष्ठी ।२१–२२ ।

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥

Commentary

Âdityânâm - Among the twelve Âdityas, **vishnu -** (I am)Aditya by name of Vishnu, **jyotisam -** among the luminous bodies, I am the **amshumân -** radiant, **ravih -** sun, **marutâm -** among the winds, **marichih -** (wind) named Marichi, I am; **nakshatrânâm -** of the group of constellations, **shashi -** the moon, the nurturer of herbs, that I am. This is a reference in common predicament on the basis of relation of body and its holder (the Self); the purpose is to indicate that all these are His divine manifestations.

Vedânâm - Of the four Vedas, **sâma-vedah -** I am the Veda called Sama which is largely in melody, as it is superior, **devânâm madhye -** of the gods, I am **vâsava -** Indra, **indriyânâm -** of all the sense-organs, **manah cha asmi -** I am the mind, **bhutânâm -** of all beings, that which is the life-force I am. **Ahamasmi –** Grammatically the genitive case is being used here for the words Âditya, etc., in the sense of specification; however in rare sentences like 'bhutânâm asmi chetana', the genitive case is in the sense of general relation. || 21-22 ||

STANZA 23-24

rudrânâm shankarashchâsmi vittesho yaksharakshasâm;
vasunâm pâvakashchâsmi meruh shikharinâmaham.

purodhasâm cha mukhyam mâm viddhipârtha brihaspatim;
senâninâmaham skandah sarasâmasmi sâgarah.

पुरोधसां च मुख्यं मां विद्धि ! पार्थ ! बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २३-२४ ॥

किञ्च – रुद्राणामिति । रुद्राणाम् – एकादशसङ्ख्याकानां मध्ये, शङ्करः – एतन्नामा रुद्रोऽहमस्मि । यक्षरक्षसाम् – यक्षाणां रक्षसां च मध्ये, वित्तेशो धनाधिपो वैश्रवणोऽहमस्मि । वसूनाम् – अष्टसंख्याकानां मध्ये, पावकस्तन्नामा वसुश्चाहमस्मि। शिखरिणाम् – शिखरशोभासम्पन्नानां महाचलानां मध्ये, मेरुः – मेरुनामा पर्वतोऽहमस्मि ॥

किञ्च – पुरोधसामिति । हे पार्थ ! पुरोधसाम् – सर्वेषां पुरोहितानां मध्ये, बृहस्पतिममरपुरोहितत्त्वान्मुख्यमाङ्गीरसम् , माम् – मम विभूतिं विद्धिसेनानीनाम् – सेनाधिपानां मध्ये, अमरसेनाधिपः स्कन्दोऽहमस्मि । सरसाम् – महाजलाशयानां मध्ये सागरः समुद्रोऽहमस्मि ॥ २३-२४ ॥

Translation- I am Shankara among the Rudras; the Lord of wealth among the Yakshas and Râkshasas; I am the God of fire among the Vasus; I am Meru among the mountains with beautiful peaks; know Me, O Pârtha, to be chief Brihaspati among family priests. I am Skanda among the commanders-in-chief; I am the ocean among the reservoirs of water. || 23-24 ||

Commentary

Moreover, **rudrânâm -** of the eleven Rudras, **shankarah -** I am Shankara, **yaksha-rakshasâm -** of Yakshas and Râkshasas, **vitteshah -** the deity of wealth, Vaishravana (Kubera), I am, **vasunâm -** of the eight Vasus, **pâvakah -** (God of fire) Vasu I am, **shikharinâm -** of great mountains rich in beauty of their crests, **meruh -** I am Meru.

O Pârtha, **purodhasâm -** of all the preceptors, know Me to be Brihaspati, i.e. My (divine) form, as he is the preceptor of gods, the foremost among the Angirasas; **senâninâm -** of the army chiefs, Skanda, the leader of the army of gods, I am; **sarasam -** among the great reservoirs of waters, **sâgarah -** ocean, I am. || 23-24||

STANZA 25-26

maharshinâm bhriguraham girâmasmyekamaksharam;
yagnyânâm japayagnyo'smi sthâvarânâm himâlayah.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥
अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

किञ्च – महर्षीणामिति । महर्षीणां मरीच्यादीनां मध्ये भृगुरहमस्मि । गिराम् – वाचां मध्ये एकम् ओंकाराभिधम् , अक्षरमहमस्मि, मम वाचकं सनातनं नामास्ति । यज्ञानाम् – सर्वेषां यज्ञानां मध्ये, जपयज्ञः – मदीयमन्त्राणां जपयज्ञोऽहमस्मि । स्थावराणाम् – स्थाणुमात्राणां मध्ये हिमालयोऽहमस्मि । पूर्वं शिखरिणां मेरुरहम् , अत्र तु स्थावराणां हिमालयोऽहमित्युक्तमतः स्थावरत्वेन शिखरवत्त्वेन चार्थभेदाददोषः ॥

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ashvatthah sarvavrikshânâm devarshinâm cha nâradah;
gandharvânâm chitrarathah siddhânâm kapilo munih.

Translation- Of the great sages I am Bhrigu; among words I am the syllable ‘Om’; of the sacrifices I am Japa-sacrifice; I am the Himalayas among the immovable objects. I am the banyan tree among the trees, I am Nârada among the divine sages, Chitraratha among the Gandharvas, and sage Kapila among those who have attained perfection. || 25-26||

Commentary

Moreover, **maharshinâm -** of the great seers like Marichi and others I am Bhrigu; **girâm -** of words, **ekam-aksharam -** one syllable ‘Om’ I am, this is the eternal name denoting Me, **yagnyânâm -** of all sacrifices, **japayagnyah -** sacrifice of repetition of My mantras, I am, **sthâvarânâm -** among all those immovables, I am the Himalayas; it is said before that I am Meru among the mountains, but here it is said, ‘I am the Himalayas among the immovable entities’; due to the difference between descriptions ‘immovable’ and ‘having peaks’there is no fault (in saying so).

Sarva-vrikshânâm - Of all trees, I am the banyan tree; **devarshinâm -** of the divine sages; those gods who have attained the sagely status being visionaries of Mantras; of them I am **Nârada -** My

किञ्च – अश्वत्थ इति । सर्ववृक्षाणां मध्ये अश्वत्थोऽहमस्मि । देवर्षीणाम् – ये ये देवाः – मन्त्रदर्शित्वेन ऋषित्वं प्राप्तास्ते देवर्षयः, तेषां मध्ये नारदो मदेकान्तिक-भक्तोऽहमस्मि । गन्धर्वाणां मध्ये चित्ररथः, तन्नामा गन्धर्वोऽहमस्मि । सिद्धानाम्–योगसिद्धिं प्राप्तानां मध्ये कपिलो मुनिरहमस्मि – स हि ममावतारः ॥ २५–२६ ॥

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८ ॥

किञ्च – उच्चैःश्रवसमिति । अश्वानाम्–सर्वेषां वाजिनां मध्ये, अमृतोद्भवम् – क्षीरार्णवमथनसमयेऽमृतेन सहोद्भव उत्पत्तिर्यस्य तमुच्चैःश्रवसम्, तन्नामकमश्वम्,

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intent devotee; **gandharvânâm -** among the Gandharvas, **chitrarathah -** Gandharva by this name, I am; **siddhânâm -** among those who have attained Yogic perfection, I am sage Kapila, as he is My incarnation. || 25-26 ||

STANZA 27-28

ucchaihshravasamashvânâm viddhi mâmamritodbhavam;
airâvatam gajendrânâm narânâm cha narâdhipam.

âyudhânâmaham vajram dhenunâmasmi kâmadhuk;
prajanashchâsmi kandarpah sarpânâmasmi vâsukih.

Translation- Know that of horses, I am Ucchaihshrava, risen from the ocean with the nectar; among the great elephants, know Me to be Airâvata; among men I am the king; I am the thunderbolt (of Indra) among weapons, of the cows I am the wish-fulfilling 'Kâmadhuk' cow, I am Kandarpa the cause of progeny, and Vâsuki among serpents. || 27-28||

Commentary

Ashvânâm – Among horses, **amritodbhavam -** whose birth coincided with nectar at the time of the churning of the milky ocean, **ucchaihshravasam -** horse by that name; **mâm** - My, **vibhuti -** (divine) form, **viddhi -** know, **gajendrânâm -** among lordly elephants;

माम्–मम विभूतिं विद्धि ! । गजेन्द्राणां मध्ये, अमृतोद्भवमैरावतम् , माम् – मम विभूतिं विद्धि ! । नराणां मध्ये नराधिपम्–प्रजारक्षकं राजानं मां विद्धि ! ॥

किञ्च – आयुधानाम् – शस्त्राणां मध्ये वज्रमिन्द्रायुधमहमस्मि ॥ धेनूनाम् – गवां मध्ये, कामधुक्–समुद्रमथनोद्भवा दिव्या गौरहमस्मि । प्रजनः – प्रजाः जनयति उत्पादयतीति प्रजनः, प्रजोद्भवहेतुः, कन्दर्पः – मनोजोऽहमस्मि । न केवलं रतिपरः कन्दर्पो मद्विभूतिः । सर्पाणाम् – एकशिरसामाशीविषाणां मध्ये वासुकिश्चाहमस्मि ॥ २७–२८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥
प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

किञ्च – अनन्त इति । नागानामनेकमस्तकानां सर्पाणां मध्ये शेषश्चाहमस्मि ।

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amritodbhavam airâvatam mâm – I am Airâvata which arose with the nectar, **vibhutim viddhi –** know My splendor; **narânâm -** among men, **narâdhipam -** king, the protector of people, **mâm viddhi -** know Me.

And also, **Âyudhânâm -** Of weapons, **vajram -** the thunderbolt, the weapon of Indra, I am; **dhenunâm -** of cows, **kâmadhuk -** the divine cow coming out from the churning of the ocean, (I am), **prajanah -** who generates progeny; **kandarpah -** I am Kandarpa, not merely the sexual sport, but is My divine form; **sarpânâm -** among serpents having a single hood, **vâsuki -** I am Vâsuki. || 27-28 ||

STANZA 29-30

anantashchâsmi nâgânâm varuno yâdasâmaham;
pitrinâmaryamâ châsmi yamah samyamatâmaham.

prahlâdashchâsmi daityânâm kâlah kalayatâmaham;
mrigânâm cha mrigendro'ham vainateyashcha pakshinâm.

Translation- I am Ananta among the multi-hooded serpents; I am Varuna among the aquatics; I am Aryamâ among the manes; Yama among the subduers; I am Prahlâda among the descendants of Diti (the Daityas); I am God of death among the reckoners; I am the lion among the beasts, and among the birds I am the eagle, son of Vinatâ. || 29-30 ||

यादसाम्–जलचराणां स्वामी वरुणोऽहमस्मि । पितृणाम् – पित्राख्यदेवानामधिपोऽर्यमा चाहमस्मि । संयमताम् – संयमनं कुर्वतां मध्ये यमोऽहमस्मि ॥ प्रह्लाद इति । दैत्यानाम् – दितिवंशोद्भवानां मध्ये, प्रह्लादः – प्रकर्षेण प्रह्लादयति आनन्दयतीति प्रह्लादो मद्भक्तश्चाहमस्मि । कलयताम् – सङ्ख्यां कुर्वतां वशीकुर्वतां वा मध्ये कालोऽहम् । मृगाणां मध्ये मृगेन्द्रः सिंहश्चाहमस्मि । पक्षिणां मध्ये वैनतेयो विनतापुत्रो गरुडश्चाहमस्मि ॥ २९–३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्त्रोतसामस्मि जाह्नवी ॥ ३१॥
सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ! ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Commentary

Nâgânâm – Among the multi-hooded serpents, **ananta –** I am Ananta, **yâdasâm -** of aquatic creatures, I am their Lord Varuna; **pitrinâm -** of deities named Pitris, I am their Lord Aryamâ; **samyamatâm -** of those who restrain and control, I am their Lord Yama, **daityânâm -** of those born in the family of Diti, **prahlâdah -** Prahlada**,** My devotee, who gives extreme delight, I am; **kalayatâm -** of those who reckon, i.e. of those who capture (beings), I am time; **mrigânâm -** of the wild animals, **mrigendrah –** I am the lion; **pakshinâm -** of birds, **vainateyah** - I am Garuda, the son of Vinata.

STANZA 31-32

pavanah pavatâmasmi râmah shastrabhritâmaham;
jhashânâm makarashchâsmi srotasâmasmi jâhnavi.

sargânâmâdirantashcha madhyam chaivâham arjuna;
adhyâtmavidyâ vidyânâm vâdah pravadatâmaham.

Translation- Of the sanctifiers I am the wind; of those who bear weapons I am Râma; I am a crocodile among the fishes; I am Gangâ among the rivers. O Arjuna! In relation to creatures I am the beginning, the end, and the middle. Of sciences, I am the science of the Self; and I am the fair reasoning of those who argue. || 31-32 ||

किञ्च – पवन इति । पवताम् – पवित्रीकुर्वतां पवनो वातोऽहमस्मि । शस्त्रभृताम् – शस्त्रधारिणां मध्ये रामो दाशरथिश्चाहमस्मि । मम महावतारो नायं विभूतिः । झषाणाम् – मत्स्यानां मध्ये मकरोऽहमस्मि । स्रोतसाम्–प्रवाहवतीनां नदीनां मध्ये इति यावत् । जाह्नवी–भागीरथी अहमस्मि ॥

किञ्च – सर्गाणामिति । हे अर्जुन ! सर्गाणाम् – सृज्यन्ते इति सर्गास्तेषामादिः कारणमहम् । यत्र यत्र सदोत्पद्यमानाः सर्वे जन्तवस्तेषां तत्र तत्र ये उत्पादयितारः, तेषामुत्पन्नानामन्तश्च ये संहारकर्तारः, मध्यं पालनं च सदा पाल्यमानानां ये पालकाः, ते सर्वे अहमेव । तेषां प्रवर्तकोऽहमेवेति भावः । विद्यानाम् – अभ्युदयसाधनभूतानां मध्ये, अध्यात्मविद्या ब्रह्मविद्या अहम् । प्रवदताम् – प्रवादान् कुर्वतां वादो यः सोऽहमस्मि । जल्पवितण्डातः प्रकर्षात् ॥ ३१–३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥

Commentary

Pavatâm - Of sanctifiers, **pavanâh –** I am the wind; **shastrabhritâm -** of holders of weapons, **râmah -** son of Dasharatha, not merely a form but My great incarnation; **jhashânâm -** of the fishes, **makara –** I am the crocodile; **srotasâm -** of rivers, that which flow, **jâhnavi –** I am Bhâgirathi, i.e. Gangâ.

He arjuna - O Arjuna, **sargânâm -** of creatures that undergo creation; their **âdih -** cause, I am in every stage of creation, I am the one who causes it and who destructs it and sustains that what is created. There are those who are creators, of them, i.e. of those created, **antashcha -** those who are destroyers; **madhyam –** I am all the sustainers which sustain, meaning I am alone their impeller, **vidyânâm -** of all knowledge which are means to welfare, **adhyâtmavidyâ –** I am the knowledge of the highest principle Brahma; **pravadatâm -** of disputants, **vâdah –** I am the right type of reasoning, being superior to Jalpa (wrangling) and Vitandâ (fallacious speech). || 31-32 ||

STANZA 33-34

aksharânâmakâro'smi dvandvah sâmâsikasya cha;
ahamevâkshayah kâlo dhâtâham vishvatomukhah.

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३३-३४ ॥

अक्षराणामिति । अक्षराणाम् - सर्वेषां वर्णानां मध्ये श्रेष्ठत्वात् , अकारोऽहमस्मि । तथा च श्रुतिः - 'अकारो वै सर्वा वाक्' इति । सामासिकस्य - समाससमूहस्य मध्ये, द्वन्द्वः - द्वन्द्वाख्यसमासश्चाहमस्मि । द्वन्द्वसमासस्योभयपदप्रधानत्वेन श्रेष्ठत्वात् , पूर्वपदार्थप्रधानत्वेनोत्तरपदार्थप्रधानत्वेन चान्यपदार्थप्रधानत्वेन चाव्ययीभावतत्पुरुषबहुव्रीहीणामुभयपदार्थसाम्या-भावेनापकृष्टत्त्वात् । अक्षयः - क्षयरहितः, कालः - कालाभिमानी देवः, अहमेवास्मि । 'कालः कलयताम्' इत्यत्र तु संवत्सराद्यायुर्गणनात्मकः काल उक्तः । विश्वतोमुखः - सर्वद्रष्टा, धाता - शुभाशुभकर्मफलविधाता, अहमस्मि ॥

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mrityuh sarvaharashchâham udbhavashcha bhavishyatâm;
kirtih shrirvâkcha nârinâm smritirmedhâdhritih kshamâ.

Translation- I am the alphabet 'a' among letters and I am Dvandva (copulative compound) among compounds (grammatical). I alone am the indestructible time; I am the creator of all; I am death who carries away everything; I am the origin of the things yet to be born, I am fame, glory, speech, memory, intellect, courage, forgiveness, among the feminines. || 33-34 ||

Commentary

Aksharânâm - Of syllables, **akârosmi -** I am the letter 'a', being superior to all others; thus the Veda says, 'The letter 'a' indeed is all speech.' **Sâmâsikasya -** Of (grammatical) compounds, **dvandvah -** the compound called copulative, I am; the copulative compound is the superior, because both of its constituent words are considered to be equally important. The indeclinable, the adjectival, and the appositional compounds are inferior to copulative compound in the sense that importance is given to only one constituent; be it first or second in word in the compound, or some other word denoting different objects**.** **Akshayah -** Inexhaustible, **kâlah -** the deity presiding over time, I am; but in the (previous) sentence **'kâlah kalayatâm aham'** (stanza 30), time was referred to as that which is counted in years. **Vishvatomukhah -** The seer of all,

मृत्युरिति । सर्वहरः – सर्वेषां संहारकर्ता मृत्युश्चाहमस्मि । भविष्यताम् – उद्भाविनामुद्भव अभ्युदयश्चाहमस्मि । नारीणाम् – योषितां मध्ये, कीर्त्याद्याः सप्त देव्यश्चकारान्मूर्त्यादयोऽप्यहमस्मि । यासां सम्बन्धेन जनाः श्लाघ्यतरा भवन्ति, ताः कीर्तिमुखा मद्विभूतिभूता इत्यर्थः ॥ ३३–३४ ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥
द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३५–३६ ॥

बृहत्सामेति । साम्नां बृहत् सामाहमस्मि । तथा छन्दसाम् – गायत्रीप्रमुखछन्दः

dhâtâ - the one who allots the fruits of good and bad actions, I am.

Sarvaharah - The destroyer of all, the death, I am; **bhavishyatâm -** of those that will be born, **udbhâvah -** origin and welfare, I am **nârinâm -** of feminine class; the seven female deities fame, etc., and also others, e.g., Murti (form), etc., I am. Those (deities) like fame, etc., people become praise-worthy; being related to them. They are My divine forms. (This is the purport).

STANZA 35-36

brihatsâma tathâ sâmnâm gâyatri cchandasâmaham;
mâsânâm mârgashirsho'hamritunâm kusumâkarah.

dyutam cchalayatâmasmi tejastejasvinâmaham;
jayo'smi vyavasâyo'smi sattvam sattvavatâmaham.

Translation- I am Brihatsâma among the Sâman hymns; I am Gâyatri among the Vedic meters; I am Mârgashirsa among months; I am spring, the season of all fragrant flowers, of the seasons; I am the game of dice among the deceitful; I am the luster of the lustrous; I am victory of the victorious; I am effort of those who make an effort; I am the Sattva quality resulting in righteousness, knowledge, and renunciation, etc., of the virtuous. || 35-36 ||

Commentary

Sâmnâm - Of the Sâmans, I am Brihatsâma; similarly,

संयुक्तानामृचां मध्ये गायत्र्याख्या ऋगहमस्मि । मासानाम् – द्वादशमासानां मध्ये, अभिनवशाकादिसम्पन्नत्वेन शीतातपशून्यत्वेन च सर्वेषां सुखहेतुर्मार्गशीर्षाख्यमासोऽहमस्मि । ऋतूनां षण्णां मध्ये, कुसुमाकरः – सकलसुगन्धिकुसुमानामाकरोऽति रमणीयो मुख्यो वसन्तोऽहमस्मि ॥

द्यूतमिति । छलयताम् – परस्परं छलं कुर्वताम् – द्यूतम्–द्यूतसंज्ञं कर्माहमस्मि, मम विभूतिः । तेजस्विनाम् , तेजः – अप्रतिधृष्यत्वलक्षणमहमस्मि । जयकर्तणां पराजितापेक्षयोत्कर्षलक्षणो जयोऽहमस्मि । उद्यमकर्तृणां व्यवसायः – फलाव्यभिचार्युद्यमोऽहमस्मि । यद्वा – वस्तुनिश्चयकर्तणां व्यवसायो निश्चयोऽहमस्मि । सत्त्ववताम्–सात्त्विकजनानाम् , सत्त्वम्–धर्मज्ञानवैराग्यैश्वर्यादिलक्षणं सत्त्वगुणकार्यमहमस्मि ॥ ३५–३६ ॥

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cchandasâm - among the meters of Riks, etc, I am called Gâyatri, **mâsânâm -** of the twelve months I am the month called Mârgashirsa, which is the cause of happiness of all due to the full new vegetations, etc., and being free from cold and the hot sun, **ritunam -** of the six seasons, **kusumâkarah -** I am the spring season (Vasant), the beautiful and the prominent one, the treasure of all fragrant flowers.

Cchalayatam - Of those who are fraudulent with one another, **dyutam -** the act called gambling, I am, i.e. it is My divine form, **tejasvinâm -** of the lustrous, **tejah -** the luster characterised by undaunted spirit, again it is I; **jayah -** (victory), indicating superiority of the victorious in comparison with the defeated. **(Udyamartanâm) vyavasâyah -** The effort which produces definite result of the industrious, I am, or, **vyavasâya -** resolve of the resolute regarding any particular, I am. **Sattvavatâm -** Of virtuous people, **sattvam –** I am the effect of the Sattva quality, viz. piety, knowledge, dispassion, prosperity, etc. || 35-36||

STANZA 37-38

vrishninâm vâsudevo'smi pândavânâm dhananjayah;
muninâmapyaham vyâsah kavinâmushanâ kavih.

dando damayatâmasmi nitirasmi jigishatâm;
maunam chaivâsmi guhyânâm gnyânam gnyânavatâmaham.

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशना: कविः ॥
दण्डो दयमतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३७-३८ ॥

वृष्णीनामिति । वृष्णीनाम् - यादवानां मध्ये, वासुदेवः - वसुदेवपुत्रत्वेन प्रकटीभूतोऽहं पुरुषोत्तमोऽस्मि 'यो मामेवमसम्मूढो जानाति पुरुषोत्तमम्' इत्युक्तेः । पाण्डवानाम् - पाण्डुपुत्राणां मध्ये, धनञ्जयः - नरावतारत्वेन विख्यातोऽर्जुनस्त्वम् , अहमस्मि । मुनीनाम् - आत्मपरमात्मतत्त्वमननशीलानां ऋषीणां मध्ये, व्यासः - पुराणकर्ता वेदविभागकर्ता च पाराशर्योऽहमस्मि । कवीनाम् - बुद्धिमतां जनानां मध्ये, कविः -बुद्धिशाली, उशनाः - शुक्राचार्योऽहमस्मि ॥

Translation- Of the Vrishni clan I am Vâsudeva; of the Pândavas I am Arjuna; I am Vyâsa among the contemplative sages; of the seers I am Ushanâ (Shukrâchârya); I am the power of punishment of those who punish; I am the policy of those who seek victory; of secrets I am the silence; I am wisdom of the wise. || 37-38 ||

Commentary

Vrusninâm - Among the Yâdavas, **Vâsudeva -** I am the Supreme Person manifested as the son of Vâsudeva, as it is said, 'One who knows Me to be the Supreme Person without delusion.' **Pândavânâm -** Of the sons of Pându, **dhananjayah –** Arjuna, famous as the incarnation of Nara, i.e. yourself, I am; **muninâm -** among sages devoted to contemplation on the principle of the Self and the Supreme Self; **vyâsah -** (I am) the son of Parâshara, the editor of the Vedas and composer of the epics; **kavinâm -** of the intelligent people, **kavih** - endowed with intellect, **ushanâ -** Shukrâchârya, I am.

Damayatâm - Of punishers (in case of transgression of the law), **dandah -** subduing power, I am; **jigishatâm** - of those desirous of victory, **nitih** - the policy which is instrumental to victory, I am; **guhyânâm -** of the secrets to be preserved, **maunam-** silence, the means to preserve, I am; **gnyânavatâm -** of those conversant with the principles of soul, god, Mâyâ, Brahma and Parabrahma, **gnyânam -** I am the understanding of things in true sense.

किञ्च – दण्ड इति । दमयताम् – धर्मव्यतिक्रमे दण्डकर्तॄणाम् , दण्डो निग्रहोऽहमस्मि । जिगीषताम् – जयमिच्छताम् , नीतिः – जयसाधनमहमस्मि । गुह्यानाम् – गोपनीयानां गोपनसाधनं मौनमहमस्मि । ज्ञानवताम् – तत्त्वज्ञानसम्पन्नानां जीवेश्वरमायाब्रह्मपरब्रह्मविदाम् , ज्ञानम् – यथार्थबोधनमहमस्मि ॥ ३७–३८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ! ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

यच्चेति । हे अर्जुन ! किं बहुनोक्तेन ? सर्वभूतानाम् – ब्रह्मादिस्थावरान्तानाम्, बीजं यदस्ति तदप्यहमस्मि । चराचरं भूतम् – स्थावरजङ्गमं भूतम् , मया विना यत्स्यात् तन्नैव । तथा च श्रुतयः – 'यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि

STANZA 39

yachchâpi sarvabhutânâm bijam tadahamarjuna;
na tadasti vinâ yatsyânmayâ bhutam charâcharam.

Translation- O Arjuna, I am that which is the seed of all beings, there are no movable or immovable things that can exist without Me. || 39 ||

Commentary

He arjuna - O Arjuna, what more shall I say? **Sarvabhutânâm -** Of all beings from Brahmâ down to immovable things, **bijam -** whatever seed may be (manifest or non-manifest) even that I am; **charâcharam bhutam -** whatever entities that exist, movable or immovable, **mayâ vinâ yatsyât -** whatever there may be, without Me, **tat na (asti) -** that absolutely does not exist; similarly Shruti says, 'He who dwells in all beings, remaining as the inner core of all, whom all the beings do not know, whose body all the beings are, who controls all the beings from within, that is your Self, the inner ruler, the immortal.' || 39 ||

The Lord says while concluding the description of the divine forms in the following stanzas **'Na antah…**etc.'

STANZA 40

nânto'sti mama divyânâm vibhutinâm parantapa;
esha tuddeshatah prokto vibhutervistaro mayâ.

भूतान्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः' इति ॥ ३९ ॥

विभूतिनिरूपणमुपसंहरन्नाह – त्रिभिः ।

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ! ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥
यद्यद्विभूतिमत् सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ ४१ ॥
अथवा बहुनैतेन किं ज्ञातेन ? तवार्जुन ! ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्री कृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

Translation- O Arjuna! There is no end to My divine manifestations. The extent of such manifestations has been thus described by Me only briefly. || 40 ||

Commentary

He paramtapa - O Arjuna, the torturer of enemies, **mama divyânâm vibhutinâm antah nasti** - there is no end to My divine forms. **Esha vibhuteh vistarastu mayâ uddeshatah –** I have briefly described the extent of My divine glory. || 40 ||

STANZA 41

yad yad vibhutimat sattvam shrimadurjitameva vâ;
tattadevâvagaccha tvam mama tejom'shasambhavam.

Translation- Whatever being that is endowed with power, glory or prosperity, know that to be coming from a fraction of My power. || 41 ||

Commentary

Vibhutimat - Endowed with power to protect, control, etc.; **shrimat -** beautiful, or rich in wealth, food, etc.; **urjitam -** possessed of influence, power, etc., superior in the world; **sattvam -** the being; **yad yad eva asti -** whatever exists, **tat-tad eva -** that verily; **mama** - of Myself shining with the glory of all (good) qualities; **tejom'**

नान्त इति । हे परन्तप ! मम दिव्यानां विभूतीनाम् , अन्तः – इयत्ता नास्ति । एष विभूतेर्विस्तरस्तु मया, उद्देशतः – सङ्क्षेपेण प्रोक्तः ॥ ४० ॥

यद्यदिति । विभूतिमत् – रक्षणसंयमनादिसामर्थ्यवत् , श्रीमत् – शोभायुक्तम्, धनधान्यादिसमृद्धियुक्तं वा । ऊर्जितम्–प्रभावबलादिशालि लोकेषूत्कृष्टं सत्त्वं प्राणिजातं यद्यदेवास्ति, तत्तदेव । मम–सर्वगुणैश्वर्यसम्पन्नस्य, तेजोंऽशसम्भवम् – तेजः–गुणैश्वर्यादिभिः पराभिभवसामर्थ्यम् , तस्यांशेन संयुक्तः सम्भवो यस्य तथाभूतम् । अवगच्छत्वं जानीहि ! ॥ ४१ ॥

अथवेति । हे अर्जुन ! एतेन बहुना ज्ञातेन – विभूतिवेदनेन तव किं करणीयम् ? इदम् – स्थावरजङ्गमात्मकं दृश्यं कृत्स्नमदृश्यं ब्रह्मादिसहितं जगत् , स्थूले कार्यभावे सूक्ष्मे कारणभावे च स्थितं विश्वं प्रति । एकांशेन – मम

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shasambhavam - Tejah **-** ability to overpower with (one's) capacity and glory, etc., Tasya Amshena **-** by a portion of that, Samyuktah-sambhavo Yasya **-** who is born with such power, Tathâbhutam **-** such a being **avagaccha -** know. || 41 ||

STANZA 42

athavâ bahunaitena kim gnyâtena tavârjuna;
vishtabhyâhamidam kritsnamekâmshena sthito jagat.

Translation- But what use is it to you to know all this to this extent? O Arjuna, I stand sustaining this whole universe with a fraction of My (Yogic) power. || 42 ||

Commentary

He arjuna - O Arjuna, **etena bahunâ gnyâtena -** but what will you do by knowing My divine forms to this extent? **Idam –** This, the visible immovable and movable, **jagat -** world, invisible world of Brahmâ, etc., to that world which is gross in the form of effect and subtle in the form of cause, **ekanshena -** as a fraction of ten thousandth of a ten thousandth part of My qualities and wealth. **Avashtabhya ahmeva sthitah -** I sustain firmly by My imperishable Self. Thus runs the saying of Parâshara, 'On a fraction of ten thousandth part of a ten thousandth part of whom this energy, which is the universe, rests.' Similar is the saying of Bhâgavata,

गुणैश्वर्याणामयुतायुतांशेन, अवष्टभ्याहमवस्थितः – अक्षरात्मना विष्टभ्य स्थितः । तथा पराशरवचनम् – 'यस्यायुतायुतांशांशे विश्वशक्तिरियं स्थिते'ति । तथा भागवतवचनानि च 'स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं तव पुरुषं वदन्त्यखिलशक्तिधृतोंऽशकृतम्' । 'अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्धामा स्वयञ्ज्योतिर्विश्वं येन समन्वितम्' इत्यादीनि ॥ ४२ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द-स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये दशमोऽध्यायः ॥ १० ॥

* *

'The Purusha (the Self) abides in the bodies created by the Karmas (deeds) performed by himself without his spiritual nature being effaced by anything from within or without in the midst of the cause and effect relationship. He is described as a 'part' (Amsha) of Thee, and Thou as the 'Whole' endowed with infinite puissance and excellences.' (Sk. 10.87.20). One more statement from Bhâgavata is, 'The Purusha is the beginning-less Âtmâ. He is not constituted of the Gunas of Prakriti (universal nature), but is distinct and superior to Prakriti. While he reveals everything in its distinctiveness, He Himself is self-revealing, requiring no other revealer. He has brought the forces of evolution together and set them in motion.' (Sk. 3.26.3) || 42 ||

Thus ends the tenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

एकादशोऽध्यायः

पूर्व दशमाध्याये सर्वकारणत्वसर्वनियन्तृत्वादिसकलैश्वर्यसम्पन्नस्य परमेश्वरस्य विभूतयो निरूपिताः ।

इदानीमेकाशाध्याये विश्वरूपं दिदृक्षतेऽर्जुनाय भगवता तद्दर्शितमित्युच्यते ।

भगवतोक्तमप्रतर्क्यैश्वर्यं श्रुत्वा तद्द्रष्टुकामोऽर्जुनः पृच्छति – चतुर्भिः

अर्जुन उवाच –

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

Chapter 11

Vishvarupa-Darshana Yoga

The Vision of the Universal Form

In the last chapter the divine manifestations of the Lord possessed of sovereignty, and the controller of all, was narrated.

Now in this chapter it is described that the Lord showed His cosmic form to Arjuna who was desirous to have its vision.

Listening to the description of the Lord's inconceivable supreme glory, Arjuna, wishing to visualise it, asks in the following four stanzas.

STANZA 1

Arjuna uvâcha:

madanugrahâya paramam guhyamadhyâtmasamgnyitam;
yattvayoktam vachastena moho'yam vigato mama.

Translation- Arjuna said: In order to bless me, my delusion has been dispelled by that speech of Yours, which is said to be a supreme secret concerning the individual Self. || 1||

हे भक्तवत्सल ! मदनुग्रहाय – मम देहाभिमानेन मोहं प्राप्तस्य अनुग्रहाय, तन्निवृत्तये परममुत्कृष्टं, गुह्यं गोप्यम्, अध्यात्मसंज्ञितम् – अध्यात्ममिति संज्ञा यस्य तत्। देहात्मविवेकविषयं वचः–''अशोच्यानन्वशोचस्त्व '' मित्यारभ्य. षष्ठाध्यायान्तं यत्त्वयोक्तम्. तेन वचसा ममायं बुद्धिस्थो मोहः देहात्मबुद्धिरूपं विपरीतज्ञानम्, विगतो नष्ठः, अशेषतो नष्ठ इत्यर्थः ॥ १ ॥

सप्तमाध्यायमारभ्य दशमाध्यायपर्यन्तमुक्तं यद्वचस्तदङ्गीकुर्वन्नाह – भवाप्ययाविति ।

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष ! माहात्म्यमपि चाव्ययम् ॥ २ ॥

भूतानाम्, त्वत्तो भवतः परमेश्वरात्, भवाप्ययौ – उद्भवविनाशौ, विस्तरशः –

Commentary

He bhaktavatsala - O devotee-loving Lord! **Mad-anugrahâya -** Out of kindness to me, to show favour to me who was deluded by bodily-ego, (misconception that the body is the Self), to remove it, **paramam -** supreme, **guhyam -** secret (knowledge), **adhyâtma sangnyitam vachah -** that what is said by the word 'Adyâtma' concerning discrimination between Self and (non-self) body, **yat tvayâ uktam -** that which has been spoken by You, **tena -** by that speech of Yours, beginning from the stanza 'Ashocchyânanvashochastvam…etc.' (2.11) up to the end of the sixth chapter, **mama ayam mohah -** this delusion, i.e. misconception of mine in the shape of identification of the body with the Self, **vigatah -** has entirely disappeared. ‖ 1 ‖

Having accepted the words spoken by the Lord beginning from the 7th up to the end of the 10th chapter, Arjuna speaks in the stanza '**Bhavâpyâyau…**etc.'

STANZA 2

bhavâpyayau hi bhutânâm shrutau vistarasho mayâ;
tvattah kamalapatrâksha mâhâtmyamapi châvyayam.

Translation- I have heard detailed accounts of the creation and destruction of all beings as issuing from You, O lotus-eyed Lord, and also about your immutable sovereign power. ‖ 2 ‖

विस्तरेण, मया श्रुतौ, हि निश्चितम्। हे कमलपत्राक्ष ! कमलस्य पत्रे इव दीर्घे रक्तान्ते परममनोरमे अक्षिणी यस्य तत्सम्बुद्धौ। तवेति शेषः, अव्ययं स्थिरं माहात्म्यम् 'मत्तः परतरं नान्यत्' ॥ 'परं भावमजानन्तो मम भूतमहेश्वरम्' 'यो मामजमनादिं च वेत्ति लोकमहेश्वरम्' 'अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते' इत्यादिवचोभिरुक्तं महत्त्वमपि श्रुतं च ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ! ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ! ॥
मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ! ।
योगेश्वर ! ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ३-४ ॥

एवमिति । हे परमेश्वर ! आत्मानं सर्वस्य शासकं स्त्रष्टारं पालकं संहारकं

Commentary

Bhutânam - Of the beings**, tvattah -** from you, the Supreme Lord, **bhâv-apyayau -** creation and dissolution, **vistarashah -** in detail, **mayâ shrutau** - I have heard, **hi -** definitely. **He kamalapatrâksha** - O Lord, whose eyes are very beautiful like the lotus petal, long and reddish at the corners; to invoke Him. **Tava iti sheshah – '**Tava' (Your) should be added, **avyayam** - permanent greatness which has been described as 'No body is greater than Me,' 'Me, who is the great God of beings, by not knowing My status which is beyond all,' 'One who knows Me, the unborn and without beginning, the greatest Lord of the worlds,' 'I am the origin of all, from Me everything proceeds,' etc. || 2 ||

STANZA 3-4

evametadyathâttha tvamâtmânam parameshvara;
drashtumicchâmi te rupamaishvaram purushottama.
manyase yadi tacchakyam mayâ drashtumiti prabho;
yogeshvara tato me tvam darshayâtmânamavyayam.

Translation- O Supreme Lord, even though You are as You have described Yourself, I wish to see that Lordly form of yours, O Supreme Person.

O Lord, If You think that it can be seen by me, then, O Lord of Yogis, please reveal Yourself to me with your vast divine glory. || 3-4||

नियन्तारं सकलहेय प्रत्यनीकं सकलकल्याणगुणगणसागरं सर्वोत्कृष्टं स्वम्, यथा त्वमात्थ–वदसि, एतत्, एवम्–तथैव, भवद्वाक्ये मे विश्वासोऽस्तीत्यर्थः । हे पुरुषोत्तम ! ते तव ऐश्वरम् – अनेकैश्वर्यसम्पन्नमद्भुतं रूपम् – परमाश्चर्यकरं स्वरूपम्, द्रष्टुमिच्छामि ॥

मया द्रष्टुं शक्यं चेत्तर्हि तद्दर्श्यताम् ! इत्याह – मन्यसे इति ।

हे प्रभो ! हे योगेश्वर ! – योगो योगैश्वर्यं विद्यते येषां ते योगाः, योगानाम्–योगिनामीश्वरस्तत्सम्बुद्धौ । तत्–सर्वैश्वर्यसम्पन्नं भवद्रूपं मया द्रष्टुं शक्यमिति मन्यसे, ततस्तर्हि, अव्ययमविनाशिनमात्मानं सर्वस्य शासकं स्रष्टारं संहारकमाधारभूतं स्वं रूपं मे त्वं दर्शय ! ॥ ३–४ ॥

एवं प्रार्थितो भगवांस्तद्रूपं दर्शयन्नुवाच – चतुर्भिः ।

Commentary

He parameshvara - O highest Lord, **âtmânâm** - Yourself as (being) the ruler, creator, guardian, destroyer, controller, antagonistic to all that is evil, the ocean of countless auspicious qualities, and superior to all, **yathâ tvam-âttha** - as You have described, **etat** - it, **evam** - is certainly so. The meaning is, 'I trust in whatever You have spoken.' **He purushottama -** O Supreme Person, **te** - your, **aisvaram** - that form with multi dimensional divine wealth, the form that has great astonishing qualities, **drashtum icchâmi** - I wish to see.

'If it is possible for me to see, then show me.' Requesting thus, Arjuna speaks in the stanza **'Manyase…**etc.'

He prabho - O Lord, **He yogeshvara -** O Lord of Yoga, Yogah means Yogic wealth; those who possess Yogic powers are Yogah**, yogânâm ishvarah** - the Lord of Yogis, to address Him, **tat** - that your form with complete wealth, **mayâ drashtum sakyam iti manyase** - if you think that I may see it, **tatah** - then, **avyayam âtmânâm** - that imperishable form of Yours as the ruler, creator, the destructor, the supporter of all, (that divine lordly form), **me tvam darshaya** - please show me. || 3-4 ||

Thus listening to the request from Arjuna, the Lord willingly showed that divine form, and narrated the following four stanzas.

श्री भगवानुवाच –

पश्य मे पार्थ ! रूपाणि शतशोऽथ सहस्त्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

पश्येति । अथ प्रश्नानन्तरम्, हे पार्थ ! शतशः, सहस्त्रशश्चः, नानाविधानि – नाना विधाः प्रकारा येषां तानि, अनेकप्रकाराणि । नानावर्णाकृतीनि च – वर्णाः – शुक्लरक्तपीतकृष्णादयः, आकृतयो दीर्घहस्वपुष्टकृशाकारविशेषाश्च, नाना अनेकविधा वर्णा आकृतयश्च येषां तानि । दिव्यानि – अप्राकृतानि, मे मम रूपाणि त्वं पश्य ! ॥ ५ ॥

पश्यादित्यान् वसून् रुद्रानश्विनौ मरुतस्तथा ।
बहुन्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ! ॥

STANZA 5

Shree Bhagavân uvâcha:

pashya me pârtha rupâni shatasho'tha sahasrashah;
nânâvidhâni divyâni nânâvarnâkritini cha.

Translation - The Lord said: O Arjuna, behold My hundreds and thousands of divine multi faceted forms of varied colors and shapes. ||5||

Commentary

Atha - When requested thus by Arjuna, **he pârtha -** O Arjuna! **Shatashah sahsrashah cha** - hundreds of, thousands of, **nânâvidhâni -** which include different types of forms of multi facets, **nânâ varnâkritini cha -** Varnâh - of various colors, white, red, yellow, black, etc., i.e. those having different types of colours and forms like tall, short, strong, weak (thin), etc., **divyâni -** divine, **me rupâni -** My forms, **pashya** - behold. || 5||

STANZA 6-7

pashyâdityân vasun rudrân ashvinau marutastathâ;
bahunyadrishtapurvâni pashyâshcharyâni bhârata.

ihaikastham jagatkritsnam pashyâdya sacharâcharam;
mama dehe gudâkesha yachchânyad drashtumicchasi.

Translation - O Arjuna, see in My form, the Âdityas, Vasus, Rudras, Ashvins, Maruts and many marvels never seen before.

O Arjuna, the whole universe with immovable and movable enti-

इहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश ! यच्चान्यद्द्रष्टुमिच्छसि ॥ ६-७ ॥

पश्येति । ममैकस्मिन् देहे, आदित्यान्-द्वादशसूर्यान्, वसून् - अष्ट वसुसंज्ञान् देवान्, रुद्रान्-एकादश, अश्विनौ-द्वावश्विनीकुमारौ, तथा मरुतश्च-एकोनपञ्चाशत्संख्याकान् देवविशेषान् पश्य !। पश्येति प्रतिपदं सम्बध्यते। हे भारत ! अदृष्टपूर्वाणि-त्वया पूर्वमदृष्टानि बहून्याश्चर्याणि-अद्भुतानि पश्य ! ॥

इहेति । हे गुडाकेश ! सचराचरम्-स्थावरजङ्गमसहितम्, इह-अस्मिन् मम देहे, एकस्थम्-एकप्रदेशस्थितम्, कृत्स्नम्-समग्रम्, जगत्-विश्वम्, अद्य-अधुनैव, त्वं पश्य !। यदन्यज्जयपराजयादिकं च द्रष्टुमिच्छसि, तदपि पश्य ! ॥ ६-७ ॥

'मन्यसे यदि तच्छक्यं यया द्रष्टु'मिति पार्थेन यदुक्तं तत्राह - न त्विति ।

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ties, centered in this body of Mine; and whatever else you desire to view, that also you will see. || 6-7 ||

Commentary

Mama dehe - In My single body, **âdityân -** twelve suns, **vasun -** eight gods of Vasu category, **rudrân** - eleven Rudra Gods, **ashvinau -** twin gods calledAshvinikumâra, **tathâ marutah cha** - and the forty nine gods of Marut catagory, **pasya** – behold, is to be taken with each term, **he bhârata -** O Arjuna, **adrishta-purvâni -** never seen by you before, **bahuni-âscharyâni -** various marvels, **pashya** - see.

He gudâkesha - O Arjuna! **Sa-characharam -** With the immovable and movable (world), **iha -** in this body of Mine, **ekastham -** centered in one, **kritsnam -** whole, **jagat -** universe, **adya -** just now, **tvam pashya** - you see, **yat cha anyat** - victory, defeat, etc., **drashtum icchasi** - you wish to see, **tad api pashya** - that also you will see. || 6-7 ||

To the utterance ofArjuna, 'Can I can see that form?' The Lord said '**na tu…**etc.'

STANZA 8

na tu mâm shakyase drashtum anenaiva svachakshushâ;
divyam dadâmi te chakshuh pashya me yogamaishvaram.

Translation- But you will not be able to see Me with your own eye, I will give you a divine eye. Behold My supreme Yogic powers. || 8 ||

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य ! मे योगमैश्वरम् ॥ ८ ॥

अनेन – प्राकृतेनैव, स्वचक्षुषा–नेत्रेण तु । माम्–अप्राकृतं दिव्यम्, द्रष्टुं न शक्यसे–समर्थो न भवसि । अतस्ते तुभ्यम्, दिव्यम्–अप्राकृतं चक्षुः, अहं ददामि । तेन दिव्यचक्षुषा मे मम योगम्–कल्याणगुणगणानां नित्यसंयोगम् । ऐश्वरम्–असंख्यमहाविभूतिरूपमैश्वर्यं च त्वं पश्य ! ॥ ८ ॥

इदं वृत्तं धृतराष्टं प्रति सञ्जय उवाच – एवमिति ।

सञ्जय उवाच –

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

Commentary

Anena tu - But, by this physical, **sva-chakshushâ** - eyes of yours, **mâm** - to Me, the divine, the supernatural, **drashtum na shakyase** - you will not be able to see, **atah** - therefore, **te** - to you, **divyam chakshuh** - divine eye, **aham dadâmi** - I give. By that divine eye, **me** - My, **yogam** - countless auspicious qualities that are ever-present in Me, **aishvaram** - the divine wealth with innumerable mighty glorious forms, **pashya** - see. || 8 ||

Sanjaya describes this incident to Dhritarâshtra in the stanza '**evam**…etc.'

STANZA 9

Sanjaya uvâcha:

evamuktvâ tato râjan mahâyogeshvaro harih;
darshayâmâsa pârthâya paramam rupamaishvaram.

Translation- Sanjaya said: O King, having spoken thus, Lord Hari, the master of great Yogis, then revealed to Arjuna the supreme lordly form. || 9 ||

Commentary

He râjan - O King Dhritarâshtra! **Evam uktvâ** - Having spoken thus, **tato** - then, **mahâyogeshvarah** - the Lord, the master of the Yogis who possess great Yogic powers, **harih** - Shree Krishna, who removes

हे राजन् ! – धृतराष्ट ! एवमुक्त्वा ततो महायोगेश्वरः – महायोगानां महायोगैश्वर्य–संयुक्तानां योगिनामीश्वरो नियन्ता, हरिः – चर्म–चक्षुर्हारकः श्रीकृष्णः, पार्थायपृथापुत्राया–र्जुनाय, परमम्–श्रेष्ठम्, ऐश्वरम्–असङ्ख्यमहाविभूतियुक्तं रूपं स्वरूपं दर्शयामास ॥९॥

तद्रूपं कथम्भूतमित्येतदाह – अनेकेति ।

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

अनेकवक्त्रनयनम्–अनेकानि बहूनि वक्त्राणि नयनानि च यस्मिंस्तत् । अनेकाद्भूतदर्शनम् – अनेकानां बहूनां अद्भुतानामाश्चर्याणां दर्शनं प्रेक्षणं यस्मिंस्तत् । अनेकदिव्याभरणम् – अनेकानि दिव्यान्यलौकिकानि आभरणानि भूषणानि यस्मिंस्तत् । दिव्यानेकोद्यतायुद्यम्–दिव्यान्यलौकिकान्यनेकानि बहूनि

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the ordinary vision, **pârthâya -** to Arjuna, the son of Prithâ, **paramam -** the supreme, **aishvaram -** the form with innumerable great and wonderful manifestations, **rupam darshayâmâsa -** showed His own form. || 9 ||

'How is that form?' To this, it is said in the stanza '**Aneka…**etc.'

STANZA 10

anekavaktra nayanam anekâdbhuta darshanam;
anekadivyâbharanam divyânekodyatâyudham.

Translation- Having many mouths and eyes, with many wondrous aspects, decked with many divine ornaments and carrying scores of divine weapons. || 10 ||

Commentary

Aneka-vaktra-nayanam - Innumerable mouths and eyes are wherein, **aneka-adbhuta-darshanam -** in which many strange, astonishing things are seen, **aneka divyâbharanam -** wherein many divine, extra-ordinary ornaments are seen, **divya-aneka-udyata-âyudham -** with many divine, unearthly weapons held erect, in that. || 10 ||

'Again, how was that form?' It is said in the stanza '**Divya**…etc.'

STANZA 11

divyamâlyâmbaradharam divyagandhânulepanam;
sarvâshcharyamayam devam anantam vishvatomukham.

उद्यतान्यायुधानि शस्त्राणि यस्मिंस्तत् ॥ १० ॥

पुनः कथम्भूतम् ? तत्राह – दिव्येति ।

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

दिव्यमाल्याम्बरधरम्–दिव्यानि माल्यानि–मालाग्रथितपुष्पाणि, अम्बराणि–नानाविधवस्त्राणि च ध्रियन्ते येन तत् । दिव्यगन्धानुलेपनम्–दिव्योऽप्राकृतो गन्धः सुगन्धो यस्य तथाभूतमनुलेपनं चन्दनरागो यस्य तत् । सर्वाश्चर्यमयम्–समग्राद्भुतप्रचुरम्, देवम्–द्योतमानम्, अनन्तम्–अन्तवर्जितम्, विश्वतोमुखम्–विश्वतःसर्वतो मुखानि चक्षाणि यस्य तत् । एवम्भूतं रूपं हरिः पार्थाय दर्शयामासेति पूर्वेणान्वयः ॥ ११ ॥

अभूतोपमया तद्रूपं निरूपयति–दिवीति ।

Translation- Wearing divine garlands and raiment, besmeared with divine perfumes, full of all marvels, lustrous, boundless and having faces in all directions. || 11 ||

Commentary

Divya-mâlyâmbara-dharam - Divyâni - divine, Mâlyâni - flowers woven into a garland,Ambarâni - wearing different (divine) raiment, **divya-gandhânulepanam** - Divya - means celestial, smelling with divine fragrance, of sandal paste, etc., that form of His,**sarva-âshcharyamayam** - full of all wonderers, **devam** - shining, **anantam** - endless, boundless, **vishvatomukham** - having faces in all directions. This kind of form the Lord showed to Arjuna, (thus is the connection with previous stanza). ||11||

He (Sanjaya) narrates that divine form with an impossible example, in the stanza '**Divi**…etc.'

STANZA 12

divi suryasahasrasya bhavedyugapadutthitâ;
yadi bhâh sadrishi sâ syâdbhâsastasya mahâtmanah.

Translation - If the splendor of thousands of suns rising at once in the sky, that splendor may be like the splendor of the mighty Lord. || 12 ||

Commentary

Divi - In the sky, **surya-sasrasya** - Suryânâm - of the suns,

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ १२ ॥

दिवि सूर्यसहस्रस्य–सूर्याणां युगपदुद्भूतानां रवीणां सहस्रस्य, अपरिमितसूर्यनिकरस्येत्यर्थः। युगपदुत्थिता भाः प्रकाशो यदि भवेत्तर्हि सा सूर्यसहस्रप्रभा, तस्य महात्मनो महास्वरूपस्य, भासः – प्रकाशस्य, कयाचिद्रीत्या सदृशी स्यात् ॥ १२ ॥

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

तत्रेति । तत्र–अनेकवक्त्रनयनप्रभृत्युक्तविशेषणविशिष्टे । देवदेवस्य–देवानां ब्रह्मादीनाम्, अपरिमितमुक्तानां च देवस्य–उपास्यस्य, शरीरे दिव्यदेहे । अनेकधा प्रविभक्तम्–बहुविधानां भोक्तृवृन्दानां भोगनिकेतनानां भोगोपकरणानां

Sahasram - in thousands, means of multitude of uncountable suns, **yugapad-utthita** - rose all at once, **yadi** - if the splendor of a thousand suns rose all at once, **bhâh** - splendor**, tasya mahâtmanah** - of that mighty form of the great Lord, **bhâsah-** splendor, **sadrishi syat -** may slightly be similar to that. ||12||

STANZA 13

tatraikastham jagatkritsnam pravibhaktamanekadhâ;
apashyaddevadevasya sharire pândavastadâ.

Translation- There, in that divine body of the God of gods, Arjuna beheld the whole universe with its many-fold divisions, residing in that single spot. ||13||

Commentary

Tatra - There, in that form having characteristics of so many mouths, eyes, etc., as said before, **deva-devasya -** Devânâm - for gods such as Brahmâ, etc., and for uncountable liberated souls, **ishah** - who is the object of worship, **sharire** - in that divine form, **anekadhâ pravibhaktam -** divided into manifold forms like multitude of enjoyers, i.e. Selves, the places of enjoyment, and the means of enjoyment, **kritsnam** - entire, with Prakriti and Purushas, etc., **jagat -** the universe including immovable and movable entities, **ekastham** - abiding in one

च भेदैर्विभक्तम्, कृत्स्न-प्रकृति-पुरुषादिसमग्रम्, जगत्-स्थावरजङ्गमात्मकं विश्वम्, एकस्थम्-एकस्मिन् प्रदेशे स्थितम्, पाण्डवः -श्रीकृष्णदत्तदिव्य-दृष्टिरर्जुनः, तदापश्यत् ॥ १३॥

तदद्भुतं रूपं दृष्ट्वा किमकरोदित्यत्राह - तत इति ।

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

ततो-विश्वरूपदर्शनानन्तरं, विस्मयाविष्टः - विस्मयेन आश्चर्य-प्रेक्षणोद्भवेन आविष्टो व्याप्तः सन्, हृष्टरोमा-उत्पुलकितलोमा सन्, स धनञ्जयः, देवम्-विश्वधारकं सर्वस्य प्रवर्तकं बह्वद्भुतमनन्तज्ञानबलैश्वर्यप्रभृतिमङ्गलगुणगणसागरं देवदेव शिरसा प्रणम्य कृताञ्जलिः, अभाषत ॥ १४ ॥

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place, **pândava** - Arjuna, having divine vision given by Shree Krishna, **tada apashyat** - saw, at that time. || 13 ||

'On viewing that divine form, what did Arjuna do?' To this (his reaction) is explained in the stanza '**Tatah**…etc.'

STANZA 14

tatah sa vismayâvishto hrishtaromâ dhananjayah;
pranamya shirasâ devam kritânjalirabhâshata.

Translation- Then, overcome with amazement and his hairs standing erect, Arjuna, bowing his head before the Lord and with his hands folded, spoke to the Lord. || 14 ||

Commentary

Tato - Then, having seen the universal form, **vismyâvishtah -** being overcome with amazement at the sight of the marvelous form, **hrishtaromâ -** with hairs standing erect, **sah –** he, i.e. **dhananjaya** - Arjuna, **devam -** to the Lord, the only support of the entire universe, the promoter of all, the ocean of all auspicious attributes like infinite knowledge, strength and supremacy, **shirasâ pranamya** - bowing his head before Him, **kritânjalih** - with folded hands, **abhâshata** - spoke. || 14 ||

Arjuna, speaks in the following seventeen stanzas beginning with the '**Pasyâmi**…etc.'

अर्जुन उवाच –

पश्यामि देवांस्तव देव ! देहे सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अर्जुनः कथयति–पश्यामीत्यादिसप्तदशभिः । हे देव ! तव देहे सर्वानिन्द्रादीन् देवान् । तथा सर्वान् भूतविशेषससन्–भूतविशेङ्घाणां जरायुजादीनां सङ्घान् । दिव्यान् ऋषीन्–भृगुवसिष्ठादीन् । उरगान्–तक्षकादीन् सर्पांश्च । कमलासनस्थम्–कमलरूपायां भूम्यां कर्णिकाभूते मेर्वासने स्थितम् । यद्वा–त्वन्नाभिपद्मस्थितं ब्रह्माणम् । च ईशं रुद्रम् । अहं पश्यामि । पश्यामीति पदं प्रतिवाक्यं योजनीयम् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रम् पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिम् पश्यामि विश्वेश्वर ! विश्वरूपम् ॥ १६ ॥

अनेकेति । हे विश्वेश्वर ! विश्वरूपम्–विश्वं रूपं शरीरं यस्यतम् ।

STANZA 15

Arjuna uvâcha:

pashyâmi devâmstava deva dehe,
sarvâmstathâ bhutavisheshasanghân;
brahmânamisham kamalâsanastha-
mrishimshcha sarvânuragâmshcha divyân.

Translation- Arjuna said: I behold, O Lord, in Your body, all the gods and the hosts of diverse beings, celestial seers, celestial snakes, and the lotus seated Brahmâ, Rudra and others. || 15 ||

Commentary

He deva - O Lord! **Tava dehe** - In Your body, **devân** - all gods, Indra, etc., **tathâ sarvân bhuta-vishesha-sanghân** - all diverse classes of living beings, Jarâyuja (born from the womb), etc., **divyân rishin** - the celestial sages like Bhrigu, Vasishtha, etc., **urgân** - the great snakes like Takshaka, **kamalâsanastham** - seated in the middle-stalk of the lotus-like earth, i.e. seated on the Meru mountain, or Brahmâ, sitting on a lotus, stemmed from Your navel, **cha isham** - and Rudra, **aham pashyâmi** - I see. The term 'Pashyâmi'- I see, is to be added to each sentence. || 15 ||

अनेकबाहुदरवक्त्रनेत्रम्–अनेकानि–बहूनि, बाहवः, उदराणि, वक्त्राणि, नेत्राणि च यस्य तम्। अनन्तरूपम्–अनन्तमन्तवर्जितं रूपं स्वरूपं यस्य तम्। त्वां सर्वतः पश्यामि–ईक्षे। अनन्तत्त्वात्, तव अन्तं न, मध्यं च न, पुनस्तव, आदिं च न पश्यामि ॥ १६ ॥

पुनर्विशिनष्टि तदेव रूपम्–किरीटिनमिति। वस्तुतस्तु–विश्वरूपदर्शनानन्तरं ब्रह्मतेजःपुञ्जे पुरुषोत्तमदर्शनमाह–किरीटिनमिति ।

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्तात् दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

सर्वतः – अभितः, दीप्तिमन्तम्–दीप्तिः प्रकाशो विद्यते यस्य तम्। अत एव समन्तात् सर्वतो दीप्तानलार्कद्युतिम् – दीप्ताः अनेककोटयोऽनलार्का अग्निसूर्या इव द्युतिः प्रकाशो यस्य तम्। अत एव अप्रमेयम्–प्रमातुमयोग्यम्। तेजोराशिम्–तेजःपुञ्जं ब्रह्मज्योतिः, अहं पश्यामि। च पुनः – तत्र स्थितं किरीटिनम्–शिरसि

STANZA 16

anekabâhudaravaktranetram,
pashyâmi tvâm sarvato'nantarupam;
nântam na madhyam na punastavâdim,
pashyâmi vishveshvara vishvarupa.

Translation- I see You all over, O Lord of the universe, O universal form, having many arms, stomachs, mouths and eyes. Having such an infinite form, I see no end, no middle nor the beginning too, of You. || 16||

Commentary

He vishveshvara - O Lord of the universe, **vishvarupa** – O You of universal form, **aneka-bâhu-udar-vaktra-netram** - having manifold arms, stomachs, mouths, eyes, **ananta-rupam** - which has no end, **rupam -** having such a form, **tvâm sarvatah pashyâmi -** I behold You all over, **anantatvât** - on account of your infinite nature, **tava** - your, **antam na** - no end, **madhyam cha** - and no middle, **punah tava** - again your, **âdim cha na** - and no beginning too, **pashyami** - I see. || 16 ||

In the stanza '**Kiritinam**...etc.' Arjuna specifically describes that form again. This is to say, after seeing the universal form, he speaks about the form of Lord Purushottama in the midst of the brilliance of Brahma.

धृतमुकुटम् । गदिनम्–एकहस्ते घृतगदम् । चक्रिणम्–द्वितीयकरे धृतचक्रम् । अनेन विशेषणद्वयेन – अक्षरब्रह्मरूपे तेजःपुञ्जेऽपि द्विभुज एव स्थित इति व्यज्यते इति भावः । केवल्यार्थिभिर्दुर्निरीक्ष्यम्–दुःखेनेक्षितुमशक्यम्, एवम्भूतं त्वां पश्यामि । तथा च दशमे – 'सत्यं ज्ञानमनन्तं यद् ब्रह्मज्योतिः सनातनम् । यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥ कृष्णं च तत्र छन्दोभिः स्तूयमानं सुविस्मिताः' इति । हरिवंशे च– 'ततस्तेजः प्रज्वलितमपश्यत्तत्तदाम्बरे । सर्वलोकं समाविश्य स्थितं पुरुषविग्रहम्' ॥ तथा तत्रैवार्जुनं प्रति भगवद्वाक्यम्–'ब्रह्मतेजोमयं दिव्यं महद्यद् दृष्टवानसि । अहं स भरतश्रेष्ठ ! मत्तेजस्तत्सनातनम् ॥ तत्परं परमं ब्रह्म

STANZA 17

kiritinam gadinam chakrinam cha,
tejorâshim sarvato diptimantam;
pashyâmi tvâm durnirikshyam samantâd,
diptânalârkadyutimaprameyam.

Translation- I behold You as a mass of light, magnificent all over, with a crown, holding a mace and disc, with immeasurable blazing light like burning fire and the sun, and hard to look at. || 17 ||

Commentary

Sarvatah - On all sides, **diptimantam -** Dipti - light, to Him whose form is bright, **ata eva samantât sarvato diptânalârka-dyutim -** therefore whose luster is bright like crores of fire and suns, to Him, **ata eva aprameyam** - therefore immeasurable, **tejo râshim** - dazzling glow of light of Brahma (Brahm-jyoti), **aham pashyâmi** - I see, **cha punah** - and therein, **kiritinam** - wearing a crown on the head, **gadinam -** holding mace in one hand, **chakrinam** -holding disc in another hand; these two adjectives suggest that the Lord appears in the effulgence of imperishable Brahma with only two arms.

(Kaivalyarthibhih) **durnirikshyam** - hard to see for the seekers of Kaivalya, i.e. formless Brahma, in such a manner, **tvam pashyâmi -** I behold you. As it is said in the 10th Skandh of Shreemad Bhâgavata, 'The sages shaking off the hold of Prakriti (Gunas), experience with concentrated mind the Brahma, the absolute Truth, infinite consciousness, the

सर्वं विभजते जगत् । मामेव तद् घनं तेजो ज्ञातुमर्हसि भारत !' इति ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

त्वमिति । वेदितव्यम् – परमभागवतैर्ज्ञातव्यम्, परमम्, अक्षरम्– अक्षरशब्दनिर्दिष्टं ब्रह्म, ततः श्रेष्टमक्षरम्–'अक्षरात्परतः परः' इति श्रुत्युक्तं पुरुषोत्तमस्वरूपं त्वमेवासि । अस्य – अधुना वर्तमानस्य मम दृष्टिगोचरस्य विश्वस्य, परम्–प्रकृष्टम्, निधानम्–निधीयते यस्मिन्निति निधानम्, आधारस्त्वमसि। शाश्वतधर्मगोप्ता– शाश्वतस्य सनातनस्य वेदोक्तस्य त्वदेकान्तस्य धर्मस्य गोप्ता रक्षकस्त्वमसि ।

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eternal Being, the pure light of Self-consciousness (Brahmajyoti) that illuminates everything.' '(Nanda and others) were astonished to find Krishna being extolled by the Vedas themselves.' (10.28.15 - 17)

And in Harivamsa - 'After that he saw that glittering light in the space (and), the form of Purusha pervading all of the worlds,' and there in the same passage Lord's words said to Arjuna, 'You are seeing the intense divine light of Brahma, O Arjuna, that is My eternal luster. I am that Purusha, the ultimate, highest Brahma that pervades the world. He Bhârata! Know that pervading luster is Mine only,' etc. ||17||

STANZA 18

tvamaksharam paramam veditavyam,
tvamasya vishvasya param nidhânam;
tvamavyayah shâshvatadharmagoptâ,
sanâtanastvam purusho mato me.

Translation- You are the Supreme, imperishable One, who is to be known, to be realised. You are the supreme abode of this universe, I know You are the absolute, the protector of eternal Dharma of intent devotion, the Supreme Person who is everlasting. ||18||

Commentary

Veditavyam - To be realised by Your intent devotees, **paramam -** means the Supreme One, **aksharam -** imperishable Brahma is indicated by the word 'Akshara'; higher than that Akshara, as it is said in Shrutis, 'Higher and beyond Akshara', that Lord Purushottam, You are alone,

अव्ययोऽविनाशी, सनातनो नित्यः, यः पुरुषः – 'परात्परं पुरुषमुपैति दिव्यम्' 'पुरुषान्न परं किञ्चित् सा काष्ठा सा परागतिः' 'वेदाहमेतं पुरुषं महान्तम्' इत्यादिश्रुतिभिरुक्तः परमपुरुषस्त्वमेवेति मे मतः – वसुदेवपुत्रत्वेनावतीर्णोऽसीति मे ज्ञातः ॥ १८ ॥

पुनर्विश्वरूपं दृष्ट्वा भगवन्तं वदति – अनादीति ।

अनादिमध्यान्तमनन्तवीर्य–मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

अनादिमध्यान्तम् – आदिमध्यान्तवर्जितम् । अनन्तवीर्यम्–वीर्यशब्दोऽत्र तदादिगुणानामुपलक्षकः, अनन्ताः वीर्यप्रभृतयो गुणायस्य तम् । अनन्तबाहुम् –

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asya - of this world which I see now here, **param** - supreme, **nidhânam** - means in which something is protected, You are the foundation, the base, **vishvasya** - of the universe, **shâshvata-dharma-goptâ** - You are the protector of the eternal, ancient law laid down by the Vedas, i.e. of Dharma of single-pointed devotion to the Lord, **avyayah -** imperishable, **sanâtanah** - eternal, **yah Purushah -** that divine Person, Purusha who is praised by Vedas in the passages, 'Who attains that divine Supreme Being,' 'There is nothing beyond and higher than the Purusha, that is the highest, supreme destination,' 'I know this great Purusha,' etc., **parama-Purushah tvam eva** - You alone are the divine Person as described by the Vedas, (I behold), **iti me matah** - I understand that You are (the highest Purusha) born as the son of Vasudeva. || 18 ||

Again, having seen the universal form of the Lord, he (Arjuna) says to Him, '**Anâdi**…etc.'

STANZA 19

Anâdimadhyântamanantaviryam,
anantabâhum shashisuryanetram;
pashyâmi tvâm diptahutâshavaktram,
svatejasâ vishvamidam tapantam.

Translation- I behold You as without beginning, middle and end, endowed with auspicious qualities like infinite valor, etc., having endless number of arms, having the moon and the sun for your eyes, mouths emitting burning fire, and You are warming the whole universe with Your radiance. || 19 ||

अनन्ता बहवो बाहवो यस्य तम् । उपलक्षणमेतन्मुखादीनामपि । शशिसूर्यनेत्रम्– लोकानां शान्तिपरितापकरौ चन्द्रसूर्याविव देवासुराणां सुखपरितापकरे द्वे द्वे नेत्रे यस्य तम्। दीप्तहुताशवक्त्रम्–दीप्तः प्रज्वलितो हुताशोऽग्निः वक्त्रे वक्त्रेषु वा यस्य तम्। स्वतेजसा इदं विश्वं तपन्तम् – सम्यक तापयन्तं त्वां पश्यामि – अहं प्रेक्षे ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ! ॥ २० ॥

द्यावापृथिव्योरिति । द्यावापृथिव्योः – स्वर्गभूम्योः, इदमन्तरम् – अन्तरालम्, एकेन त्वया व्याप्तम् । सर्वाः – दश दिशश्च व्याप्ताः, हि एव । हे

Commentary

Anâdi-madhya antam - Without beginning, middle and end, **ananta-viryam** - here the word 'Virya' (valour) implies other qualities (narrated before), who possesses infinite qualities like Virya, etc., **ananta-bâhum** - who has uncountable arms, this suggests innumerable mouths etc., also, **shashi-surya-netram -** who has eyes like the moon and the sun, two on each face, giving peace and heat to the people, causing happiness to the gods and distress to the demons, **dipta-hutâsha-vaktram** - Diptah - burning, Hutâshah - fire; who has blazing fire in His mouth (or mouths), **sva-tejasâ idam vishvam tapantam** - warming the universe with Your own radiance, **tvâm pashyâmi** - thus I see You. || 19||

STANZA 20

dyâvâprithivyoridamantaram hi,
vyâptam tvayaikena dishashcha sarvâh;
drishtvâ'dbhutam rupamugram tavedam,
lokatrayam pravyathitam mahâtman.

Translation- Indeed, You alone have pervaded the inter-space between heaven and earth and all the quarters. Seeing this marvelous and terrible form of yours, O Mahâtman, the three worlds are greatly overwhelmed with fear. || 20||

Commentary

Dyâvâ prithivyoh - Of the heaven and the earth, **idama-antarma** - this middle space, **ekena tvaya vyaptam** - is pervaded by You

महात्मन् ! अद्भुतम् – अदृष्टपूर्वम्, उग्रम् – भयङ्करम्, तवेदं रूपं दृष्ट्वा लोकत्रयं प्रव्यथितम् – त्रिषु लोकेषु स्थिता जना अत्यन्तभीता भवन्तीत्यर्थः ॥ २० ॥

अमी हि त्वां सरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

अमी हीति । अमी सुरसङ्घाः – देवसमूहाः त्वां सर्वोत्कृष्टं दृष्ट्वा विशन्ति – प्रेमोत्फुल्लनयनाः समीपमुपयान्ति । तेषु केचिद्भीताः, दूरे स्थित्वा प्राञ्जलयः सन्तो गृणन्ति – स्तुवन्ति । महर्षिसिद्धसङ्घश्च – महर्षीणां सिद्धानां च सङ्घाः – समूहाः, भगवत्स्वरूप–याथार्थ्यविदः सन्तः, स्वस्तीत्युक्त्वा पुष्कलाभिः स्तुतिभिः स्तुवन्ति हि ॥ २१ ॥

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alone, **sarvâh dishah cha** - pervaded all over the ten quarters, **hi** - by You alone, **he mahâtman** - O great souled One! **Adbhutam** - Which was never seen before, **ugram** - terrible, **tava idam rupam drishtvâ** - having seen such a form of Yours, **loka-trayam** - the people living in the three worlds, **pravyathitam** - are greatly overwhelmed with fear. (This is the purport). || 20 ||

STANZA 21

ami hi tvâm surasanghâh vishanti,
kechid bhitâh prânjalayo grinanti;
svastityuktvâ maharshisiddhasanghâh,
stuvanti tvâm stutibhih pushkalâbhih.

Translation- Verily, these hosts of gods enter into You, some frightened but with folded hands praise You. The bands of great sages and Siddhas, praise You with rich eulogies uttering words of 'Hail'. ||21||

Commentary

Ami sura-sanghah - These hosts of gods, **tvâm vishanti -** move towards You, with their eyes wide open with love, beholding You as the Supreme One. Among them, **kechid bhitâh -** some frightened, standing at distance, **prânjalayah -** with folded hands, **grunanti -** sing praises, **maharshi-siddha-sanghâh-cha** - and the hosts of great sages and Siddhas, Sanghah means hosts of saints who know the nature of the Lord, **svasti-iti -** uttering 'hail', **pushkalâbhih stunvanti -** praise with many eulogies. || 21||

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रुद्रेति । रुद्राश्च आदित्याश्च वसवश्च ये च साध्यसंज्ञा देवाः, विश्वे –विश्वे देवाश्च । अश्विनौ–तत्संज्ञौ देवौ च । मरुतो – मरुद्गणाः । ऊष्मपाः – ऊष्माणं पिबन्तीत्यूष्मपाः – पितृसंज्ञा देवाः, गन्धर्वयक्षासुरसिद्धसङ्घाः – गन्धर्वाणां यक्षाणामसुराणां सिद्धानां च सङ्घाः – समूहाः ते सर्व एव विस्मिताः – विस्मयं प्राप्ताः सन्तस्त्वां वीक्षन्ते ॥ २२॥

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो ! बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ २३ ॥

STANZA 22

rudrâdityâ vasavo ye cha sâdhyâ,
vishve'shvinau marutashchoshmapâshcha;
gandharvayakshâsurasiddhasanghâ,
vikshante tvâm vismitâshchaiva sarve.

Translation- The divinities like Rudras, Âdityas, Vasus, Sâdhyas, Vishvedevas, the two Ashvins, Maruts, manes, the groups of Gandharvas, Yakshas, demons and Siddhas - all look upon You in amazement. ||22||

Commentary

The divinities, viz. Rudras, Âdityas, Vasus and those known as Sâdhyas, **vishve -** the gods called Vishve, **ashvinau** - the twin gods called by such name, and **marutah -** the group of Maruts, **ushmapâh** - those who drink hot portion of the offerings, called Ushmapâh - the gods known as Pitris, i.e. manes, **gandharva-yaksha-asura-siddha-sanghâh** - the groups of Gandharvas, Yakshas, Asuras, and Siddhas, **te sarve eva vismitâh** - they all, with amazement, **tvam vikshante** - are looking at You. ||22||

STANZA 23

rupam mahat te bahuvaktranetram,
mahâbâho bahubâhurupâdam;
bahudaram bahudamshtrâkarâlam,
drishtvâ lokâh pravyathitâstathâ'ham.

किञ्च – रूपमिति । हे महाबाहो ! बहुवक्त्रनेत्रम् – बहूनि वक्त्राणि नेत्राणि च यस्मिंस्तत् । बहुबाहूरुपादम् – बहवो बाहव ऊरवः पादाश्च यस्मिंस्तत् । बहूदरम् – बहूनि उदराणि यस्मिंस्तत् । बहूदंष्ट्राकरालम् – बहुदंष्ट्राभिः करालं भयङ्करम् । महत् ते तव रूपं दृष्ट्व, लोकाः – भक्ताभक्तसमत्वेन स्थितास्त्रिविधा जनास्ते सर्वे। प्रव्यथिताः – भीता भवन्ति । तथा अहं प्रव्यथितोऽस्मि ॥ २३ ॥

प्रव्यथितोऽहमित्येतत् भूयो विशिनष्टि नभःस्पृशमिति ।

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ! ॥ २४ ॥

Translation- O Mighty Armed! Seeing Your huge form having many mouths, eyes, arms, thighs, feet and looking fierce with many teeth, the world and I too have become panic stricken. ||23||

Commentary

Moreover, **he mahâbâho** - O mighty armed! **Bahu-vaktra-netram** - having numerous mouths and eyes, **bahu-bâhu-uru-pâdam** - having many more arms, thighs and feet, **bahudaram** - in which there are many stomachs, **bahu-damshtrâ-karâlam** - looking fierce with many more teeth, such form, **mahat rupam drishtvâ** - seeing that huge form of Yours, **lokâh** - people of three types - Your devotees, non-devotees, and all others, **pravyathitâh** - are frightened, **tathâ aham** - and I am also struck by terror. ||23||

He again expresses his panic-stricken state in the stanza '**Nabhahsprisham**…etc.'

STANZA 24

nabhahsprisham diptamanekavarnam,
vyâttânanam diptavishâlanetram;
drishtvâ hi tvâm pravyathitântarâtmâ,
dhritim na vindâmi shamam cha vishno.

Translation- On seeing Your form reaching the heaven, blazing with light, multi-coloured with mouth wide open and large resplendent eyes, my inner being is extremely frightened, I am unable to find support or peace, O Vishnu! ||24||

नभःस्पृशम्–नभः स्पृशतीति नभःस्पृक् तम्, अत्यूर्ध्वव्यापिनम्। दीप्तम्–तेजोबहुलम्, अनेकवर्णम्–अनेके बहवः शुक्लकृष्णपीतादयो वर्णा यस्य तम्। व्यात्ताननम्–विवृतमुखम्, दीप्तविशालनेत्रम् – प्रदीप्तविस्तीर्णनयनम्, त्वां दृष्ट्वा–निरीक्ष्य, हे विष्णो ! – सर्वव्यापन ! प्रव्यथितान्तरात्मा – भीतमना अहम्, धृतिं धैर्यं शमं शान्तिं च न विन्दामि न प्राप्नोमि ॥ २४ ॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश ! जगन्निवास ! ॥ २५ ॥

किञ्च – दंष्ट्रेति। जगन्निवास ! अन्तर्यामितया जगति निवासो यस्य तसम्बुद्धौ।

Commentary

Nabhah-sprisham - that touching the sky, who also pervades extremely high, **diptam** - blazing with light, **aneka-varnam -** Aneka means many, in whose form varied colours like white, black, yellow, etc., (are seen), **vyâttânanam -** with mouth widely opened, **dipta-vishâla-netram** - large resplendent eyes, **tvâm drishtvâ** - beholding You, **he vishno!** O all pervading! **Pravyathitâ-antarâtmâ -** My mind is stricken with fear, **dhritim -** courage, **shamam cha -** and peace, **na vindâmi** -I do not understand. ||24||

STANZA 25

damshtrâkarâlâni cha te mukhâni,
drishtvaiva kâlânalasannibhâni;
disho na jâne na labhe cha sharma,
prasida devesha jagannivâsa.

Translation- O Lord of gods, on seeing Your mouths with fearful teeth, and looking like the consuming fire of cosmic destruction, I do not recognise the divisions of quarters, nor do I find comfort. O You, pervading the universe, may You be pleased. ||25||

Commentary

Jagannivâsa - Addressing Him who resides in the world as an indwelling Self, **kâlânalasya-sannibhâni -** like the fire of final destruction, **damshtrâkarâlâni cha** - and by the terrible contorted teeth causing fear, **te mukhâni drishtva eva -** by seeing Your mouths, **dishah** - divi-

कालानलसन्निभानि – कालानलस्य प्रलयवह्नेः सन्निभानि तुल्यानि। दंष्ट्राकरालानि च – दंष्ट्राभिः करालानि विकृतत्त्वाद्भयङ्कराणि, ते–तव, मुखानि दृष्ट्वैव। दिशः – काष्ठाविभागान्, अहं न जाने। शर्म सुखं च न लभे, भो देवेश ! प्रसीद–त्वं प्रसन्नो भव ! ॥ २५ ॥

'यदन्यत् द्रष्टुमिच्छसि तन्मम देहे पश्ये' ति श्रीकृष्णोदितं पश्यन्नाह – पञ्चभिः।

भीष्मो द्रोण सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ।
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ॥ २६ ॥

अमी चेति। अवनिपालसङ्घैः – जयद्रथादीनां राज्ञां समूहैः, सहैव सर्वे अमी धृतराष्ट्रस्य पुत्राः, अस्मदीयैरपि–शिखण्डिधृष्टद्युम्नादिभिर्योधमुख्यैः सह। भीष्मः, द्रोणः, तथा असौ सूत्रपुत्रः कर्णश्च, एते सर्वेत्वाम्प्रति त्वरमाणाः सन्तः, ते

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sions of quarters, **na jâne -** I do not understand, **sharma -** I do not feel happy, or at ease, **Bho Devesha -** O Lord of gods! **Prasida -** May You be pleased. ||25||

'If you want to see more, see it in My form,' as it was said by Lord Shree Krishna, viewing that,Arjuna says in the following five stanzas.

STANZA 26

ami cha tvâm dhritarâshtrasya putrâh,
sarve sahaivâvanipâlasanghaih;
bhishmo dronah sutaputrastathâ'sau,
sahâsmadiyairapi yodhamukhyaih.

***Translation*-** These sons of Dhritarâshtra, together with hosts of kings, Bhishma, Drona, Karna, and the leading warriors of our side are rushing towards You. ||26||

Commentary

Avani-pâla-sanghaih - The group of kings like Jayadratha and others, **sarve ami dhritarâshtrasya putrâh** - with them all sons of Dhritarashtra, **asmadiyaih-api** - along with the warriors on our side like Shikhandi, Dhrishtadyumna, etc.; Bhishma**,** Drona**, tathâ asau sutaputrah** - this son of Suta as well, i.e. Karna; all are rushing hurriedly towards You. (This is to be connected with words - 'all are entering in your mouth' in the next stanza). ||26||

वक्त्राणि विशन्तीत्युत्तरेणान्वयः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

वक्त्राणीति । कथम्भूतानि वक्त्राणि ? दंष्ट्राकरालानि, भयानकानि च, तेषु मध्ये केचित् दशनान्तरेषु–दन्तान्तरालेषु, विलग्नाः – संलग्नाः सन्तः, चूर्णितैर्भग्नैः, उत्तमाङ्गै – मस्तकैः करणैः, मया सन्दृश्यन्ते ॥ २७ ॥

तत्प्रवेशे दृष्टान्तं वदति – यथेति ।

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

STANZA 27

vaktrâni te tvaramânâ vishanti,
damshtrâkarâlâni bhayânakâni;
kechidvilagnâ dashanântareshu,
sandrishyante churnitairuttamângaih.

Translation- Rushing to those fearful and awesome mouths having large teeth, some caught between the teeth are seen with their heads crushed. ‖ 27 ‖

Commentary

Vaktrâni – Mouths; how are these mouths? **Damshtrâ-karâlâni bhayânakâni -** terrifying on account of large and dreadful teeth, **kechit dashanântareshu -** between the gaps of those awesome teeth, **vilagnâh -** caught, **churnitah -** cut into pieces, **uttamângaih -** their heads, **mayâ sandrishyante -** are seen by me. ‖ 27 ‖

He illustrates the way they enter into the Lord’s mouth in the stanza ‘**Yatha**…etc.’

STANZA 28

yathâ nadinâm bahavo’mbuvegâh,
samudramevâbhimukhâh dravanti;
tathâ tavâmi naralokavirâh,
vishanti vaktrânyabhivijvalanti.

नदीनाम् – गङ्गायमुनादीनाम्, बहवोऽम्बुवेगाः – जलप्रवाहाः, अभिमुखाः – सागरसन्मुखाः सन्तो यथा समुद्रमेव द्रवन्ति–तत्रैव प्रविशन्तीत्यर्थः। तथा अमी–उभयोः सेनयोः स्थिताः, नरलोकवीराः – मानुषलोकभटाः। अभिविज्वलन्ति–अभितः प्रकाशमानानि, तव वक्त्राणि विशन्ति। अभितो ज्वलन्तीति वा पाठः ॥ २८ ॥

अबुद्धिपूर्वके प्रवेशे दृष्टान्तमुक्त्वाज्ञानपूर्वके प्रवेशे दृष्टान्तं वदति–यथेति।

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

प्रदीप्तं ज्वलनम् – प्रज्वलिताग्निशिखाम्, पतङ्गा – खद्योताः, समृद्धवेगाः – पुष्कलरंहसः सन्तः, यथा नाशाय मृत्यवे ज्ञानपूर्वकं विशन्ति। तथैव लोकाः –

Translation- As many swift currents of rivers rush towards the sea, so do these heroes of the world comprising of men enter Your flaming mouths. ||28||

Commentary

Nadinâm - Of the rivers like Gangâ, Yamunâ, etc., **bahavo -** many**, ambuvegâh** - streams of water, **abhimukhâh** - flowing towards the ocean, **yathâ samudram-eva dravanti -** as they enter the ocean alone, **tathâ ami -** in the same way those standing in both armies, **naralokavirâh** - heroes of the world of men, **abhivijvalanti** - blazing on all sides, **tava vaktrani -** Your mouths, **vishanti** - enter into; another reading is **abhito jvalanti** - flaming on all sides (which is of the same meaning). ||28||

In the above stanza, giving instances of those entering unknowingly, he now illustrates those entering knowingly, in the next stanza '**Yathâ**…etc.'

STANZA 29

yathâ pradiptam jvalanam patangâ,
vishanti nâshâya samriddhavegâh;
tathaiva nâshâya vishanti lokâs,
tavâpi vaktrâni samriddhavegâh.

Translation- As moths rush swiftly into the blazing fire to their destruction, so do these men swiftly enter Your mouths to perish. ||29||

अमी दुर्योधनादयो नरा अपि, समृद्धवेगाः सन्तः, तव वक्त्राणि भवतो मुखानि, नाशाय विशन्ति – प्रविशन्ति ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्तात् लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्र- म्भासस्तवोग्राः प्रतपन्ति विष्णो ! ॥ ३० ॥

किञ्च – लेलिह्यसे इति। समग्रान् सर्वान् लोकानेवं रंहसा प्रविशत एतान् भटान्। ज्वलद्भिः – प्रदीप्तैः, वदनैः सर्वतो ग्रसमानः सन्, त्वं लेलिह्यसे। हे विष्णो ! तवोग्राः – अतितीक्ष्णाः, भासः – किरणाः, तेजोभिः – प्रकाशैः, समग्रं जगत् विश्वमापूर्य – व्याप्य, प्रतपन्ति ॥ ३० ॥ अतिभयङ्कररूपस्त्वं को भवसि ? किमर्थं चेदं रूपं प्रकटितम् ? इति प्रच्छन्नाह – आख्याहीति।

Commentary

Pradiptam jvalanam - Into the blazing flames of fire, **patangâh** - moths, **samriddha-vegâh** - rush swiftly, as though they, **nâshâya vishanti** - enter into death knowingly, **tathâ eva lokâh** - so do these men like Duryodhana, etc., **samriddha-vegâh**- being in high speed, **tava vaktrâni** - Your mouths, **nâshâya vishanti** - rush to meet their destruction. || 29||

STANZA 30

lelihyase grasamânah samantâl,
lokân samagrân vadanair jvaladbhih;
tejobhirâpurya jagatsamagram,
bhâsastavogrâh pratapanti vishno.

Translation- Swallowing all these men from all sides, with Your fiery mouths, You lick them up. O Lord Vishnu, Your radiant rays, filling the entire universe, burns it all. ||30||

Commentary

Moreover, **samgrân lokân -** all these men and warriors who are entering fast, **jvaladbhih -** by flaming, **vadanaih** - mouths, **sarvato grasmânah** - devouring on all sides, **lelihyase** - You lick them up, **he vishno** - O Lord Vishnu, **tava-ugrâh -** your fierce, **bhâsah -** rays, **tejobhih -** with their radiance, **samagram jagat** - whole world, i.e. universe, **apurya** - by pervading it, **pratapanti** - scorch it. || 30||

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर ! प्रसीद ! ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

उग्ररूपः – भयानकरूपः, भवान् कोऽस्तीति, आद्यम् – आदिभूतं भवन्तं त्वां विज्ञातुं बोद्धुमिच्छामि। इमां च तव प्रवृत्तिं चेष्टां न जानामि – त्वं किमर्थं प्रवृत्तोऽस्तीत्यहं न वेद्मि, हि एव। मह्यमाख्याहि ! ते तुभ्यं नमोऽस्तु। हे देववर! प्रसीद ! ॥ ३१ ॥

एवमर्जुनेन पृष्टो भगवान् यः स्वयम्, यदर्थो च स्वप्रवृत्तिः, तदाह – काल इत्यादित्रिभिः।

श्री भगवानुवाच –

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

'Who are You, having this terrible form, for what purpose have You assumed such form?,' asks Arjuna in the stanza '**Âkhyâhi…**etc.**'**

STANZA 31

âkhyâhi me ko bhavânugrarupo,
namo'stu te devavara prasida;
vignyâtumicchâmi bhavantamâdyam,
na hi prajânâmi tava pravrittim.

Translation- Tell me who You are, having this most fierce form! Salutation to You, O Supreme God. Be gracious, I wish to know You, the primal being. I do not understand the purpose of such activity of Yours. ||31||

Commentary

Ugra-rupah - With this terrible form, **ko bhavân** - who are You? **Âdyam** - The primal being, **vignyâtum icchami** - I desire to know, **bhavantam**- You, **na prajânâmi** - I do not understand, **imâm cha tava pravrittim** - the purpose of Your activity, why are you doing the things You are doing, I do not understand. **Hi** - Indeed, **me âkhyâhi** - please tell me, **namo'stu te** - my obeisance to You, **he deva-vara** - O Supreme God, **prasida** - please be gracious. ||31||

Thus requested by Arjuna, the Lord Himself explained why He has manifested Himself in such a way, in the following three stanzas '**Kâla…**etc.**'**

लोकानां क्षयकृत् – नाशकर्ता, प्रवृद्धः – भयानकरूपेण वृद्धिं प्राप्तोऽहम्, कालोऽस्मि। लोकान् – अधर्मिणो भूमिभारभूतान् जनान्, समाहर्तुम् – नाशयितुम्, इह – लोके, प्रवृत्तोऽस्मि। अतः प्रत्यनीकेषु – अनीकानि अनीकानि प्रतीति प्रत्यनीकानि, तेषु प्रत्यनीकेषु – प्रतिसैन्येषु। भीष्मद्रोणजयद्रथादीनां सर्वेष्वनीकेषु। येऽवस्थिताः, योधाः– योद्धारः सन्ति, ते। त्वामृते – तवोद्यमं विनापि न भविष्यन्ति। न जीविष्यन्ति। यद्वा –तेऽपि त्वामृते – तेषां घातकं त्वामेकं विना न भविष्यन्ति न जीविष्यन्ति ॥ ३२ ॥

तस्मात्त्वमुतिष्ठ यशो लभस्व ! जित्वा शत्रून् भुङ्क्ष्व ! राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ! ॥ ३३ ॥

तस्मादिति। यस्मादेवं मम सङ्कल्पादेव त्वद्व्यापारमन्तरापि एते विनङ्क्षयन्ति, तस्मात्त्वं सङ्ग्रामायोतिष्ठ ! यशो लभस्व – इन्द्रादिभिरपि जेतुमशक्या भीष्मादयो

STANZA 32

Shree Bhagavân uvâcha:

kâlo'smi lokakshayakrit pravriddho,
lokân samâhartumiha pravrittah;
rite'pi tvâm na bhavishyanti sarve,
ye'vasthitâh pratyanikeshu yodhâh.

Translation- The Lord said: I am the Time, destroyer of the worlds, highly developed in this terrible form. Here I am active to destroy. Even without you, none of the warriors arrayed in the hostile army shall survive. || 32 ||

Commentary

Lokânâm kshayakrit - Destroyer of the worlds, **pravriddhah** - developed in a terrible form, **kâlah asmi** - I am the Time. **Lokan** - Unrighteous people who have become burden to the Earth, **samâhartum** - to destroy, **iha** - here, on the Earth, **pravritto'smi** - with this intention I have begun to act. **Atah** - So, **pratyanikeshu** - Pratyanikâni **-** armies hostile to each other, in those, i.e. in the army of Bhishma, Drona, Jayadrath, etc., **ye avasthitâh yodhâh** - those warriors who are arrayed here, **tvâm-rite** - without your effort, **na bhavishyanti** - they will not remain, will not survive, **yadvâ** - all except you,who is going to destroy them, they will not live, will not survive. || 32 ||

धनञ्जयेन युद्धे निहता इत्येवंरूपां कीर्तिमिच्छ ? शत्रून् जित्वा समृद्धं राज्यं भुङ्क्ष्व? । एते – तवारयः, पूर्वमेव – तव सङ्ग्रामात्प्रथममेव, मयैव – कालरूपेण, निहताः – हतप्रायाः । हे सव्यसाचिन् ! अतस्त्वं निमित्तमात्रं भव ! ॥ ३३ ॥

पुनरपि तदेव विस्तरेणाह – द्रोणमिति ।

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान् ।
मया हतांस्त्वं जहि ! मा व्यथिष्ठा युध्यस्व ! जेतासि रणे सपत्नान् ॥ ३४ ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं च तथा अन्यानपि मया हतान्, योधवीरान्–

STANZA 33

tasmât tvam uttishtha yasho labhasva,
jitvâ shatrun bhungkshva râjyam samriddham;
mayaivaite nihatâh purvameva,
nimittamâtram bhava savyasâchin.

Translation- Therefore, arise and win the fame, conquering the enemies, enjoy a prosperous kingdom. They have been already slain by Me. So Arjuna, you great bowman, be just an instrument. ‖ 33 ‖

Commentary

Yasmâd - On account of My determination alone, without your activity, all these will die, **tasmât tvam -** (such being the case) so you, **uttishtha** - rise, come on to fight. **Yasho labhasva** - win the fame that ‘Bhishma, etc., (who are un-conquerable even for Indra, etc.) are slain by Arjuna in the battle,’ **jitvâ shatrun** - conquering the enemies, **samriddha râjyam bhungkshva** - enjoy a prosperous kingdom. **Ete** - These your enemies, **purvam eva** - even before your battle, **mayâ eva -** by Me in the form of Time, **nihatâh** - are as good as killed, **he savyasâchin** - O Arjuna, you great bowman, **atah tvam nimittamâtram bhava** - therefore you need only to be an instrument. ‖ 33 ‖

Again the same fact is explained in detail in the stanza ‘**Dronam**…etc.’

STANZA 34

dronam cha bhishmam cha jayadratham cha
karnam tathâ’nyânapi yodhavirân;

योद्धृमुख्यान्, त्वं जाहि ! नाशय ! मा व्यथिष्ठाः – महाबलिष्ठा भीष्मद्रोणादयोऽल्पसामर्थ्यवता मया कथं हन्तुं शक्या, इति व्यथां मा कृथाः । रणे–सङ्गरे, सपत्नान्–शत्रून्, जेतासि–त्वं जेष्यसि ॥ ३४ ॥

एतद्वृत्तान्तमम्बिकासूनुं प्रति सञ्जय उवाच – एतदिति,

सञ्जय उवाच –

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटि ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

केशवस्य–सर्वेश्वरस्य भगवतः एतत्–पूवश्लोकोक्तम्, वचनं श्रुत्वा,

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mayâ hatâmstvam jahi mâ vyathishthâ
yudhyasva jetâsi rane sapatnân.

Translation- Slay Drona, Bhishma, Jayadratha, Karna and the other heroic warriors too, who have been already killed by Me. Do not feel distressed, therefore fight, you will surely conquer the enemies. || 34 ||

Commentary

Drona, Bhishma, Jayadratha and **Karna, anyân api -** as well as other, **yodhavirân -** mighty warriors, **mayâ hatân -** who have been killed by Me, **tvam jahi** - you slay. **Mâ vyathishthâh** - Do not be distressed with fear that 'how it would be possible for me of little strength, to kill the great, powerful Bhishma, Drona and others,' **rane -** in the battle, **sapatnân -** enemies, **jetâsi -** you will win. || 34 ||

Sanjaya, reporting this event to Dhritarâshtra, the son of Ambikâ, speaks in the stanza '**Etad…**etc.'

STANZA 35

Sanjaya uvâcha:

etacchrutvâ vachanam keshavasya,
kritânjalirvepamânah kiriti;
namaskritvâ bhuya evâha krishnam,
sagadgadam bhitabhitah pranamya.

Translation- Having heard this speech of Krishna, Arjuna, trembling with awe, bowed to Him, and with folded palms, again bowing, seized by fear, spoke to Krishna in a faltering voice. || 35 ||

कृताञ्जलीः –कृतकरसम्पुटः, किरीटी–सुरेन्द्रार्पितमुकुटोऽर्जुनः, वेपमानः – कम्पमानः सन्, कृष्णं नमस्कृत्वा–नतिं कृत्वा, भीतभीतः सन्, प्रणम्य–नम्रो भूत्वा, भूयः – पुनरेव, सगद्गदं कृष्णमाह ॥ ३५ ॥

भगवन्तं स्तुवन्नर्जुन उवाच – स्थान इत्यादिदशभिः ।

अर्जुन उवाच –

स्थाने हृषीकेश ! तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

स्थाने इत्यव्ययं युक्तमित्यर्थः । हे हृषीकेश ! तव–अद्भुतरूपस्य, प्रकीर्त्या–यशःकीर्तनेन, जगत्–देवमनुष्यादिकं विश्वम्, प्रहृष्यति – प्रकर्षेण प्रमोदं

Commentary

Keshavasya - Of the almighty Lord Keshava, **etat** - this, what is said in the last stanza, **vachanam shrutvâ** - having heard the speech, **kritânjalih** - with folded palms, **kiriti** - Arjuna, wearing the crown gifted by Indra, **vepamânah** - trembling, **krishnam namaskritvâ** - bowing to Krishna, **bhitbhitah** - overcome by fear, **pranamya** - bowing down, **bhuyah** - again, **sagadgadam** - in faltering accent, **krishnam-âha** - said to Krishna. || 35 ||

In next ten stanzas from '**Sthane**…etc.,' Arjuna speaks by praising the Lord.

STANZA 36

Arjuna uvâcha:

sthâne hrishikesha tava prakirtyâ,
jagat prahrishyatyanurajyate cha;
rakshâmsi bhitâni disho dravanti,
sarve namasyanti cha siddhasanghâh.

Translation - O Krishna, by Your praises, it is but proper, the world attains intense happiness and the devotees rejoice at the praise of Yourself. Very rightly too, the demons flee in fear on all sides and all the hosts of Siddhas bow before You. || 36 ||

Commentary

Sthâne - This indeclinable means - Arjuna said, 'It is but proper'.

गच्छति । तत्र भक्तवृन्दं च तव प्रकीर्त्या त्वयि अनुरज्यते–अनुरागं करोतीति यत्तदपि युक्तमेव। तव प्रकीर्त्या रक्षांसि भीतानि सन्ति दिशः प्रति द्रवन्तीति तदपि युक्तमेव। तव प्रकीर्त्या सर्वे सिद्धसङ्घाश्च–सिद्धानाम्–योगसिद्धिं प्राप्तानाम्, सङ्घाः–समूहाः, त्वां नमस्यन्तीति यत्तदपि युक्तमेव ॥ ३६ ॥

तदेव युक्तत्वं प्रदर्शयन्नाह – कस्मादिति।

कस्माच्च ते न नमेरन् ? महात्मन् ! गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त ! देवेश ! जगन्निवास ! त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

हे अनन्त ! – गुणैश्वर्यादीनामन्त इयत्ता नास्ति यस्य तत्सम्बुद्धौ। हे देवेश ! हे जगन्निवास !– जगतां निवासभूत ! जगति निवासो यस्येति वा। ब्रह्मणोऽपि गरीयसे–अक्षर–

He hrishikesha - O Shree Krishna! **Tava** - Of Your wonderous form, **prakirtyâ** - by singing glories, **jagat** - the world of gods, human-beings, etc., **prahrishyati** - intensely rejoices, and rightly it is that Your devotees sing Your glories, **anurajyate cha** - love You more and more, **rakshânsi** - demons, **bhitâni dravanti** - flee in fear, **disho** - on all directions; that is also befitting to Your glory, **sarve siddha-sanghâh** - all the hosts of Siddhas, Siddhânâm **-** means of those who have obtained Yogic power, Sanghâh - hosts, **namasyanti** - bow before you; it is also quite proper. || 36 ||

To express 'how all this is right,' he says in the stanza '**Kasmât**…etc.'

STANZA 37

kasmâchcha te na nameran mahâtman,
gariyase brahmano'pyâdikartre;
ananta devesha jagannivâsa,
tvamaksharam sadasattatparam yat.

Translation- O Great Being, why should they not salute You? You are higher than Akshara Brahma and the prime source. O infinite One, O Lord of gods, O support of the world, You are Akshara Purushottama, the Sat and the Asat, and which is beyond both. || 37 ||

Commentary

He ananta - O Ananta, to whose attributes and prowess there is

ब्रह्मणोऽपि श्रेष्ठतमाय। सर्वेषामादिकर्त्रे ते तुभ्यं पूर्वोक्ताः कस्माद्धेतोर्न नमेरन्? वन्दनं न कुर्युः? किञ्च – हे महात्मन्! सदसत्–सत् स्थूलं वैराजान्तम्, असत्–सूक्ष्ममक्षरं ब्रह्म, यदस्ति। तत्परम्–ताभ्यां सदसद्भ्यां परं श्रेष्ठम्, यदक्षरम्–न क्षरतीत्यक्षरं पुरुषोत्तमरूपम्, तत्त्वमसि। उक्तैर्विशेषणैर्विशिष्टं त्वां सर्वे प्रणमन्तीत्यत्र किमाश्चर्यमित्यर्थः ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराण– स्त्वमस्य विश्वस्य परं निधानम्।
वेत्तासि वेद्यं च परं च धाम त्वया ततः विश्वमनन्तरूप!॥ ३८ ॥

त्वमिति। आदिदेवः – देवानां ब्रह्मशिवादीनामादिः कारणम्। राजदन्तादित्वादुपसर्जनस्य परत्वम्! पुराणः – सनातनः, पुरुषः–पूर्वसिद्धः। 'पूर्वमेवाहमिहासमिति तत्पुरुषस्य पुरुषत्त्वम्' इत्यनया श्रुत्योक्तः वासुदेवनामा महापुरुषस्त्वमसि। अस्य विश्वस्य परं निधानम्–निधीयते यस्मिन्निति निधानम्,

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no limit, to address Him. **He devesha** - O Lord of gods. **He jagannivâsa** - the abode of the worlds, or who dwells in the entire world. **Brahmano'pi gariyase -** Who is greater than the imperishable Brahma, to Him, **adi-kartre** - You are the prime source of all, **kasmât cha te na nameran** - how and why should they not bow before You; pay obeisance to You, those aforesaid gods and Siddhas, etc.

Moreover, **he mahâtman** - O Great Soul, **sad-asat -** Sat - gross manifestation upto Vairâja, Asat - the subtle imperishable Brahma, **tat param** - higher than Sat and Asat, **yad-aksharam -** Akshara means which does not perish, i.e. You are the nature of Purushottama. The meaning is, 'as You are endowed with the attributes as said above, what is strange in it, that all beings bow before You. || 37 ||

STANZA 38

tvamâdidevah purushah purâna-,
stvamasya vishvasya param nidhânam;
vettâsi vedyam cha param cha dhâma,
tvayâ tatam vishvamanantarupa.

Translation - You are the Primal God and ancient Purusha. You are the supreme support of the world. You are the knower and that which should be known. You are the supreme abode. O Lord of infinite forms, this universe is pervaded by You. ||38||

उत्कृष्ट आधारः । स्वशरीरतया स्थितस्य जगतोऽन्तर्यामितया श्रेष्ठ आधारभूतस्त्वमसी-त्यर्थः । वेत्ता-जीवेश्वरब्रह्मादिस्वरूपाणां यथार्थज्ञाता । वेद्यं च - सर्वैर्वेदादिभिः सच्छास्त्रैर्ज्ञेयं वस्तु । परं धाम च - सर्वजनैः प्राप्यमुत्कृष्टं स्थानं त्वमसि । हे अनन्तरूप ! - अनन्तानि बहूनि रूपाणि वाय्वादीनि शरीराणि यस्य तत्सम्बुद्धिः । त्वया-सर्वात्मना, विश्वम्-चेतनाचेतनसम्मिश्रं जगत्, ततम्-व्याप्तम् ॥ ३८ ॥

चेतनाचेतनात्मतया स्थितत्वाद्वाय्वादिसर्वशब्दैर्वाच्यस्त्वमित्याह - वायुरिति।

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमोनमस्तेऽस्तु सहस्त्रकृत्वः पुनश्च भूयोऽपि नमोनमस्ते ॥ ३९ ॥

Commentary

Âdidevah - The prime cause of gods such as Brahmâ, Shiva, etc., (in this compound word Âdidevah, the term 'Deva' is placed after Âdi, following the example of compound Râjadantâ), **purânah** - ancient, **purushah** - who is present before (creation) as Shruti declares, 'I have been here for eternity, that is the faculty of being Purusha.' You are the great Purusha called Vâsudeva, who is described by the Vedas.

Asya vishvasya param nidhânam - Nidhânam - in which something is placed, protected, the best support. The meaning is You are the best support dwelling in the inner core of the world which is Your body itself. **Vettâ** - Knower of the true nature of the Self, god (Shiva), Brahmâ and others, **vedyam cha** - and the object to be known by all Vedas and auspicious scriptures, **param dhâma cha** - You are the final abode which is to be obtained by all. **He anantarupa** - To address Him who has many forms such as Vâyu, etc. **Tvayâ -** By You, the Self of all, **vishvam** - the world, diverse with sentients and insentients, **tatam** - is pervaded. || 38 ||

Now he says, 'abiding as an indwelling Self of all movable and immovable forms You alone are denoted by all names such as Vâyu, etc.'

STANZA 39

vâyuryamo'gnirvarunah shashânkah,
prajâpatistvam prapitâmahashcha;
namo namaste'stu sahasrakritvah,
punashcha bhuyo'pi namo namaste.

वायुः, यमश्च, अग्निश्च, वरुणश्च, शशाङ्को–मृगाङ्कश्च, प्रजापतिश्च–सर्वेषां पितामहो ब्रह्मा च, तज्जनकत्त्वात् प्रपिपामहो वैराजपुरुषश्च त्वमसि । वाय्वादिशब्दवाच्यानां क्षेत्रविशिष्टानां सर्वेषां क्षेत्रज्ञानामन्तरात्म–तयावस्थानात्तत्च्छब्दवाच्यस्त्वमित्यर्थः । अतः सहसहस्रकृत्वः – असङ्ख्यवारान्, ते तुभ्यं नमोनमोऽस्तु । भूयः – पुनश्चापि, सहस्रकृत्वः ते नमोनमोऽस्तु ॥ ३९ ॥

नमः पुरस्तादथ पृष्टतस्ते नमोऽस्तु ते सर्वत एव सर्व ! ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

किञ्च – नम इति । हे सर्व ! – सकलचिदचिद्वस्तुशरीरिन् ! पुरस्तात् – अग्रतः, ते तुभ्यं नमः, पृष्टतः – पृष्टभागे ते नमः । अथ सर्वतः – सर्वत्र एव ते तुभ्यं नमोऽस्तु । अनन्तवीर्यामितविक्रमः – वीर्यशब्दोऽत्र धैर्यशौर्यज्ञान–

Translation- You are Vâyu, Yama, Agni, Varuna, Shashânka, Prajâpati and the great grandfather; salutation to You a thousand times, I bow again and again, before You. || 39 ||

Commentary

Vayuh - (You are) the wind, **yama -** the God of death, **agnih** - fire, **varunah** - the God of waters, **shashânkah** - the moon having the sign of a deer, **prajâpatih cha** - and Brahmâ, the grandfather of all, **pra-pitâmaha** - and as the father of Brahmâ You are the great grandfather, Vairâja Purusha, **tvam** (**asi**) - You are. The meaning is, You, being the indwelling Self of all the Selves like the Gods Vâyu, etc., occupying a particular body (Kshetra), You alone are denoted by the several terms by which these beings are known, as well. **Ataha sahasrakritvah** - So, thousand times, **te** - to You, **namo namo'stu** - I salute, again and again, **bhuyah** - once again, I pay repeated obeisance to You. || 39 ||

STANZA 40

namah purastâdatha prishthataste,
namo'stu te sarvata eva sarva;
anantaviryâmitavikramastvam,
sarvam samâpnoshi tato'si sarvah.

Translation- Salutions to You from the front and from behind. Salutions to You from all sides, O You the All, You are the one who pos-

बलादिगुणानामुपलक्षकः, अनन्तं बहुलं वीर्यं यस्य, अमितः – अपरिमितो विक्रमः पराक्रमः सामर्थ्यं यस्य, स चासौ स च। एवम्भूतस्त्वम्, सर्वम् – चेतनाचेतनमिश्रं विश्वम्, समाप्नोषि–अन्तर्यामितया सम्यग्व्याप्नोषि, ततः – तस्माद्धेतोः, सर्वः – ब्रह्मेन्द्रादि सर्वशब्दैर्वाच्यस्त्वमसि, सर्वस्य चिदचिद्वस्तुजातस्य त्वच्छरीर तया त्वत्प्रकारत्वात्सर्वप्रकारस्त्वमेव सर्वशब्दवाच्योऽसीत्यर्थः । **इति श्रीमद्रामानुजाचार्यैर्भाषितम्** ॥ ४० ॥

एवं भगवतः स्तुतिं कृत्वा सहवासेन जातमविनयादिकं क्षमापयन्नाह – द्वाभ्याम् ।

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण ! हे यादव ! हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वापि ॥

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sess infinite prowess and measure-less energy, You pervade all beings, therefore You are all. || 40 ||

Commentary

And again, **he sarva** - O the inner-Self of all sentient and insentient entities! **Purastât** - in front of, **te** - to You, **namah** - I pay obeisance, **prishthatah te namha** - bowing to You from behind, **atha sarvatah** - on all sides I pay my obeisance to You, **anantavirya-amitavikramah** - here the word Virya suggests qualities like courage, valour, knowledge, power, etc., Ananta means who has infinite power (Virya), Amita - immeasurable, Vikramah - heroic action; who possesses such strength, He is of this kind (possessed of great power and heroic action), and He is with these attributes, with such a form, **tvam** - You, **sarvam** - the entire world mixed with movable, immovable entities, **samâpnoshi** - You fully pervade it being their inner substance, **tatah** - for this reason, **sarvah** - You are the one spoken of by terms Brahmâ, Indra, etc., for they both sentient as well as nonsentient constitute Your body, and as such are just Your modes. 'Therefore You alone have them all as Your modes are signified by all terms standing for them.' (This is the meaning). Thus Shree Râmânujâchârya has commented upon the term Sarvah. || 40 ||

Thus praising the Lord, he apologises Him for any disrespect shown on account of his close relationship in the following two stanzas.

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत ! तत् समक्षं तत् क्षामये त्वामहमप्रमेयम् ॥ ४१-४२ ॥

सखेति-त्वं मम सखासीति मत्वा, तव महिमानम्-सर्वनियन्तृत्वेन महत्त्वम्, इदम्-प्रत्यक्षतया दृष्टमैश्वर्यम्, अजानता-अविदुषा मया, प्रमादात्-असावधानत्त्वात्, प्रणयेन-प्रेम्णा वापि । हे कृष्ण ! हे यादव ! हे सखेति ! सन्धिरार्षः । यत् प्रसभं हठात्, अनादरेण वा, उक्तं वचनम् । तत् त्वां क्षामये इत्युत्तरेण सम्बन्धः ॥

हे अच्युत ! यत् - अवहासार्थम्-परिहासार्थम्, त्वमसत्कृतः - अवमानितः, विहारशस्यासन भोजनेषु च त्वमसत्कृतोऽसि-विहारे क्रीडने-अवाच्यवचनैः,

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STANZA 41-42

sakheti matvâ prasabham yaduktam,
he krishna he yâdava he sakheti;
ajânatâ mahimânam tavedam,
mayâ pramâdât pranayena vâpi.

yachchâvahâsârtham asatkrito'si,
vihârashayyâsanabhojaneshu;
eko'thavâpyachyuta tatsamaksham
tatkshâmaye tvâmaham aprameyam.

Translation- Unaware of this majesty of Yours, either out of negligence or love, considering You to be a friend, I will have addressed You like 'He Krishna', 'He Yâdava', 'O friend.' Thus whatever was said by me with disrespect; and whatever dishonor was shown by me, O Achyuta, while wandering, playing, sleeping, or eating together, sitting by Your side; either alone or even in the presence of others, for all that misconduct, I beg You to forgive me, O You, who are incomprehensible. || 41-42||

Commentary

Sakhâ iti matva - Considering that You are my friend, **tava mahimânam** - Your greatness as controller of all, **idam** - this majesty of Yours seen by my own eyes, **ajânatâ** - due to my ignorance, **pramâdât** - through negligence, **pranayena -** or even out of love (I called You) 'He Krishna, He Yâdava, He Sakhâ, etc.' (Here in Sakheti = Sakhe Iti - conjugation is Ârsha, i.e. used by sages) **Yat prasabham uktam** - Thus

शय्यायाम्–तूलिकाद्यास्तरणे सह शयनेन, आसने–सहैवोपवेशनेन, भोजने–एकपात्रे सहैवाशनेन, मया त्वं परिभूतोऽसीत्यर्थः । एकस्त्वमसत्कृतः, अथवा तत्समक्षम्, अन्येषां पुरतोऽपि त्वमसत्कृतः । तत्समग्रमपराधबृन्दम्, अप्रमेयम्–अचिन्त्यापारमहिमानं त्वामहं क्षामये क्षमां कारयामि ॥ ४१–४२ ॥

अचिन्त्यापारमहिमत्वमेव वदति – पितेति ।

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो ? लोकत्रयेऽप्यप्रतिमप्रभाव ! ॥ ४३ ॥

अस्य चराचरस्य–स्थावरजङ्गमस्य विश्वस्य, पिता–उत्पत्तिकर्ता त्वमसि ।

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whatever has been said as a joke, or in an insulting manner, **tat tvam kshâmaye -** please forgive me for all that (rude behaviour), it should be connected with the fourth line of stanza 42.

He achyuta - O Krishna, **yat avahasârtham -** jokingly, by comments, **tvam-asat-kritah -** You were insulted, **vihâra-sayyâ-âsana-bhojaneshu cha tvam asatkrto'si -** while playing (if I have insulted You), **sayyâyâm -** sleeping on the same bed, **âsane -** while sitting together, **bhojane -** eating from the same plate, I disregarded You, the meaning is I treated You with disrespect, **ekah athavâ tat samaksham -** while alone or in presence of others, disrespect was shown, that bundle of misconduct, **aprameyam -** to You whose greatness is incomprehensible and unlimited, I apologise. || 42 ||

Arjuna speaks about the same unimaginable, infinite glory of the Lord, in the stanza '**Pitâ**…etc.'

STANZA 43

pitâsi lokasya charâcharasya,
tvamasya pujyashcha gururgariyân;
na tvatsamo'styabhyadhikah kuto'nyo,
lokatraye'pyapratimaprabhâva.

Translation- You are the father of this world of immovable and movable entities. You are the teacher and most worthy of adoration for the people. There is none equal to You. How can there be another greater than You in all the three worlds? O You of matchless might. ||43||

अत एव लोकस्य पूज्यः पूजार्हः, गुरुः – हितोपदेष्टा च त्वमसि। अतो गरीयान्– सर्वेभ्यः सर्वैः प्रकारैस्त्वमेव श्रेष्ठतमोऽसि। अतो लोकत्रयेऽपि – अपरिमितानां मुक्तकोटीनां निवासस्थानं ब्रह्मपुरसंज्ञमाद्यो लोकः, ततोऽनन्तकोटिप्रधान– पुरुषवैराजपुरुषाणां निवासस्थानभूतो महदाकाशो द्वितीयो लोकः, ततो ब्रह्माण्डमध्ये स्थितं यल्लोकवृन्दम्, स तृतीयो लोकः। एतद्यल्लोकत्रयं तस्मिन्नपि, त्वत्समः – स्वरूपस्वभावगुणविभूतिभिर्भवत्तुल्योऽन्यो नास्ति, सर्वनियन्तुः सर्व प्रेरकप्रवर्तकस्यान्यस्य महेश्वरस्याभावात्। अभ्यधिकः – भवत उत्कृष्टस्तु कुतो भवेत्? अतो हे अप्रति– मप्रभाव! – न विद्यते प्रतिमा उपमायस्य, तादृशः प्रभावो यस्य तत्सम्बुद्धिः ॥ ४३ ॥

तस्मात् प्रणम्य प्रणिधाय कायम् प्रसादये त्वामहमीशमीडयम्।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव! सोढुम्॥ ४४ ॥

Commentary

Asya charâcharasya - Of the world of immovable and movable entities, **pitâ asi** - You are the father, the creator, **ata eva lokasya pujyah** - so You are worthy of adoration by the world, **guruh** - You are the teacher, giving good advice, **ato gariyân** - among all and from all point of view You are the greatest, **ato lokatraye'pi** - so even in the three worlds; first is the prime abode, i.e. Brahmapur, which is the abode of uncountable liberated Selves; the second Loka is the Mahadâkâsha, the abode of innumerable crores of Pradhâns (Prakriti), Purushas and Vairâja Purushas; the third one is the multitude of Lokas (worlds) in this Brahmânda (universe). In these three worlds as well, **tvat samah** - comparable, equal to You in form, nature, qualities, prowess, etc., **na asti** - nobody is there; on account of absence of any other controller, originator, promoter of all, the greatest God, **kuto anyah** - how could there be any other, **abhyadhikah** - greater than You? **Ato he apratima-prabhâvah** - With whom no body stands in comparison, such quality is addressed to Him. || 43||

STANZA 44

tasmâtpranamya pranidhâya kâyam,
prasâdaye tvâmahamishamidyam;
piteva putrasya sakheva sakhyuh,
priyah priyâyârhasi deva sodhum.

तस्मादिति । यस्मात् सर्वप्रकारैस्त्वमधिको भवसि तस्मात् । कायं प्रणिधाय देहं दण्डवत् भूमौ निक्षिप्य, प्रणम्य–प्रकर्षेण नमनं कृत्वा । ईशम् – सर्वस्य पतिम्, ईड्यम् – स्तुत्यर्हम्, त्वामहं प्रसादये – प्रसन्नं करोमि, अतस्त्वं ममाविनयपटलं सोढुं क्षन्तुमर्हसि । अपराधक्षमायां निदर्शनानि – कृताविनयस्य पुत्रस्यापराधं पितेव सोढुमर्हति, तथा – सख्युर्मित्रस्य सखैव, प्रियायाः –कृतपराधायाः पतिव्रतायाः प्रियः स्वामी इव । तथा हे देव ! ममापराधं सोढुमर्हसीति सम्बन्धः । प्रियायार्हसीत्यत्र इवशब्दादर्शनं सन्धिश्चार्षः ॥ ४४ ॥

एवं स्वापराधक्षमां कारयित्वा पुनः प्रार्थनां कुरुते द्वाभ्याम् ।

Translation- Therefore, O Lord, saluting and prostrating my body in whole hearted obeisance, I beg Your mercy, O adorable Lord, it is appropriate for You to bear with me as a father does with his son, as a friend does with a friend, and as a husband does with his loving wife. || 44 ||

Commentary

Tasmâd - As You are greater in all respect, **kâyam pranidhâya** - by prostrating my body on the earth, **pranamya** - bowing in total surrender, **isham** - Lord of all, **idyam -** worthy of praise, **tvâm-aham prasâdaye -** I beg You, hence may You kindly tolerate my heaps of misbehavior. He gives examples of tolerance in faults, **piteva putrasya** - like a father bearing insults from the son, **sakhâ iva sakhyuh** - like a friend bears the insult from a friend, **priyâyâh priyah** – like a husband bears an insult from a devoted wife. Similarly, **he deva** - O God, **sodhum arhasi** - You are fit to bear my mistakes (it is to be connected like this). The euphonic combination is Ârsha in the term Priyâyâh-arhasi; and the term 'Iva', i.e. 'like' is also absent. || 44 ||

Arjuna, thus begging for pardon for his misbehaviour, again prays to Him in the following two stanzas.

STANZA 45

adrishtapurvam hrishito'smi drishtvâ,
bhayena cha pravyathitam mano me;
tadeva me darshaya deva rupam,
prasida devesha jagannivâsa.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय ! देव ! रूपं प्रसीद ! देवेश ! जगन्निवास ! ॥ ४५ ॥

अदृष्टेति । हे देव ! अदृष्टपूर्वम्–पूर्वमदृष्टमद्भुतं भयानकं च भवतो रूपं दृष्ट्वा हृषितोऽस्मि, भयेन च मे मनः प्रव्यथितं व्यथां प्राप्तम्, अतो हे जगन्निवास ! तदेव–मम मित्रं रूपं स्वरूपं मे मह्यं त्वं दर्शय ! । प्रसीद ! मम मित्रं यत् भवत्स्वरूपं तद्दर्शनरूपं प्रसादं कुरु !। हे देवेश ! देवानाम्–प्राकृतगुणविशिष्टानाम–प्राकृतगुणविशिष्टानां चामराणामीशो नियन्ता तत्सम्बुद्धिः ॥ ४५ ॥

तदेव रूपं वदति–किरीटिनमिति ।

किरीटिनं गदिनं चक्रहस्त- मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्त्रबाहो ! भव विश्वमूर्ते ! ॥ ४६ ॥

Translation- O Lord, having seen Your never seen before form, I am thrilled. However my mind stricken with fear, O Lord of the gods, be gracious and show me that (usual) form of Yours, O abode of the universe. ‖ 45 ‖

Commentary

He deva - O Lord, **adrishta-purvam** - Your wondrous, horrifying form which was never seen before, **drishtvâ** - having seen it, **hrishito'smi** - I am thrilled. However, **bhayena cha pravyathitam manah me** - my mind is stricken with fear, **ato he jagannivâsa** - therefore, O abode of the world, **tadeva** - that very form, **me darshaya** - please show me that very form of Yours as my friend; do favour me by showing that (old) form of Yours as my friend, **prasid** - be gracious, **he devesha** - (addressed to the Lord), O You, the Lord of divinities who are endowed with attributes belonging to Prakriti (like Indra, etc.) and those endowed with supernatural attributes (like Vairâj Purusha). ‖ 45 ‖

Arjuna speaks about the same familiar form in stanza '**Kiritinam…**etc.'

STANZA 46

kiritinam gadinam chakrahastam,
icchâmi tvâm drashtumaham tathaiva;
tenaiva rupena chaturbhujena,
sahasrabâho bhava vishvamurte.

किरीटिनम्–शिरसि धृतकिरीटम्, गदिनम्–गदाहस्तम्, चक्रहस्तम्–करे धृतचक्रम्, त्वां तथैव–पूर्वं यथा दृष्टस्तेन प्रकारेणैव, द्रष्टुमहमिच्छामि। हे सहस्रबाहो! हे विश्वमूर्ते ! – विश्वशरीर ! हे चतुर्भुजेन ! चतुर्भुजानां नन्दसुनन्दादिपार्षदानाम्, इनः – पतिः स्वामी तत्सम्बुद्धिः । अतस्तेनैव दृष्टपूर्वेण द्विभुजेन रूपेण सम्पन्नो भव ! । गदिनं चक्रहस्तमिति द्वाभ्यां विशेषणाभ्यां भगवतः करद्वयं सूचितम् ।

वस्तुतः – चतुर्भुजेनेत्यस्य तृतीयान्ततया व्याख्यानं रमणीयम् । चतुर्भुजमेव तु रूपमर्जुनेनानुभूतपूर्वम् । श्रीहरिणा वचनामृते स्पष्टमुक्तम् – (लोयाप्रकरणे १८ अष्टादशे वचनामृते) सुधासिन्धौ च – १२६–तरङ्गे ॥ ४६ ॥

एवं सविनयमर्जुनेन प्रसादितः श्रीभगवानुवाच त्रिभिः –

Translation- I wish to see You as before, with a crown and holding a mace and discus in Your hands, O Lord with thousand arms, O Lord of universal form. Assume again that same four armed form. || 46 ||

Commentary

Kiritinam - Wearing a crown on Your head, **gadinam** - holding a mace, **chakrahastam** - holding a disc in one hand, **tvâm** - Your form, **tathaiva** - which I have seen before, in the same way, **drashtum aham icchâmi** - I wish to see, **he sahasrabâho** - O You the thousand armed, **he vishvamurte** - O Lord of universal form, **chaturbhujena** - O You, the master of the four armed attendants like Nand, Sunand, etc. If this term is split like - Chaturbhujânâm + Inha, (Inha means master, Swâmi) this would imply that Arjuna is saying, 'Become visible in that old form having two arms which I have seen before.' By the two adjectives, i.e. 'Gadinam' and 'Chakrahastam', Lord's two armed form is suggested.

Objectively speaking, the description with the word 'Chaturbhujena' ending in an instrumental case is delightful; meaning 'having four arms,' as this form was seen by Arjuna previously. Shree Hari has clearly said so in the Vachanâmrit (in the 18th Vachanâmrita of Loyâ chapter) and in the 126th Tarang of Sudhâsindhu. || 46 ||

The Lord, appeased by Arjuna's humble speech, says in the following three stanzas.

श्रीभगवानुवाच –

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

मयेति। हे अर्जुन! तेजोमयम्–तेजःपचुरम्, विश्वम्–विश्वात्मभूतम्, अनन्तम्–अन्तवर्जितम्, इदं च विशेषणमादिमध्ययोरूपलक्षकम्, आदिमध्यान्तहीनमित्यर्थः। आद्यम् – सर्वस्यादिभृतम् । त्वदन्येन–त्वत् त्वादृशात् मित्रादन्येनेतरजनेन, न दृष्टपूर्वम् – पूर्वं न दृष्टम्, यन्मे मम रूपम्, तदिदं परं श्रेष्टं रूपं प्रसन्नेन मया, आत्मयोगात्–आत्मनो मम योगात्–सत्यसङ्कल्पत्वादियोगसामर्थ्यात् । तव दर्शितम् ॥ ४७ ॥

ममैतद्रूपदर्शनं त्वदन्येषां दुर्लभमित्याह – नेति ।

STANZA 47

Shree Bhagavân uvâcha:

mayâ prasannena tavârjunedam,
rupam param darshitamâtmayogât;
tejomayam vishvamanantamâdyam,
yanme tvadanyena na drishtapurvam.

Translation- The Lord said: By My grace, O Arjuna, I have shown you through My own power of Yoga, this supreme, effulgent, primal and infinite cosmic form, which was never seen before by anyone else than you. || 47 ||

Commentary

He Arjuna! **Tejomayam** - Abounding in effulgence, **vishvam** - in the form of the universe, **anantam** - infinite, this adjective is indicative of the beginning and the middle, means without beginning, middle and end, **âdyam** - the primal cause of all, **tvad anyena** - by anyone else besides a friend like you, **na drishta-purvam** - not seen before, **yanme rupam** - this supreme form of Mine, **prasannena mayâ** - (exhibited by Me) being pleased (with you), **âtma-yogât** - by My power of Yoga of the nature of truth-willed-ness, etc., **tava darshitam** - is shown to you. || 47 ||

'It is difficult, and very rare to have this kind of vision of My form,' thus the Lord speaks in '**Na…**etc.'

न वेदयज्ञाध्ययनैर्न दानै- र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ! ॥ ४८ ॥

भोः कुरुप्रवीर ! नृलोके त्वदन्येन–त्वत् त्वादृशादन्येन भक्तिरहितेन पुरुषेण। वेदयज्ञाध्ययनैः – यज्ञशब्देन कल्पसूत्रादिरूपा यज्ञविद्याज्ञातव्या, वेदानां यज्ञानां यज्ञविद्यानां चाध्ययनैः – अक्षरग्रहणरूपैरर्थविचाररूपैश्च, एवंरूपोऽहं द्रष्टुं न शक्यः। तथा दानैः सुवर्णादीनां विश्राणनैरेवंरूपोऽहं द्रष्टुं न शक्यः । किन्तु – ममानुग्रहात्तवैवेदृशं दर्शनं जातमिति भावः । शक्य अहमित्यत्र सन्ध्यभाव आर्षः। एकेन नकारेण निषेधे सिद्धे प्रतिपदं नकारन्यासो निषेधदार्ढ्याय। न च क्रियाभिरिति चकारेणानुदितसाधनान्तराणि समुचीयन्ते ॥ ४८ ॥

STANZA 48

na vedayagnyâdhyayanairna dânair,
na cha kriyâbhirna tapobhirugraih;
evam rupah shakya aham nriloke,
drashtum tvadanyena karupravira.

Translation- Neither through the study of the Vedas, nor by sacrifices, nor by giving gifts, nor by rituals, nor by hard austerities, can I be seen in the form like this, by anyone else than you, O Arjuna, in the world of mortals. || 48 ||

Commentary

Bhoh kurupravira - O Arjuna, the foremost among Kurus, **nri-loke tvat-anyen** - in this mortal world none else who is void of devotion, except one like you, **veda-yagnya-adhyanaih** - by virtue of knowledge of the Vedas and the lore of Yagnya, i.e. sacrifice, like Kalpa Sutras, etc; here by word Yagnya - knowledge of the procedure of sacrifice and all related branches that are useful for Yagnya, should be known. Learning or studies (Adhyayan) implies knowing by heart the text (Vedas and others) as well as the knowledge of the meaning; (by all these), **evam rupah aham** - this form of Mine, **drashtum na shakyah** - this from is not possible to visualize, **tatha** - also, **dânaih** - by giving gifts of gold, etc, it is not possible to see this form of Mine. **Kintu** - But, because of My grace, you are able to have this kind of vision. (This is the meaning). Here

विश्वरूपदर्शनेन त्वं व्यथितो भवसि चेत्तर्हि मम पूर्वरूपमेव पश्येत्याह – मा ते इति ।

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ! ॥ ४९ ॥

ईदृग्घोरम् – अनेकबाह्वादियुक्तत्वेन भयानकम्, ममेदं रूपं दृष्ट्वा ते तव व्यथा पीडा मा भवतु । ते विमूढभावश्च–व्याकुलचित्तत्त्वं च मास्तु । व्यपेतभीः – विगतभयः सन्, प्रीतमनाः – प्रसन्नात्मा च सन्, पुनस्त्वं तदेव मे–मम, इदम् – पूर्वरूपं प्रपश्य ! ॥ ४९ ॥

एवमुक्त्वा श्रीकृष्णस्तदेव पूर्वरूपमीक्षयामासेति धृतराष्ट्रं प्रति सञ्जय उवाच–इतीति ।

Sakhyah+Aham - the absence of Sandhi (euphonic combination) is Ârsha, i.e. used by sages. In this stanza by a single **na** - not possible; negation was obvious but its use with every term is to show firm negation. **Na cha kriyâbhih** - And not by rituals; here, by **cha** - and - other means that are not mentioned, are to be assumed. || 48 ||

'If you are disturbed by the sight of My cosmic form, now see My previous form,' thus the Lord assures in the stanza **'Ma…**etc.'

STANZA 49

mâ te vyathâ mâ cha vimudhabhâvo,
drushtvâ rupam ghoramidringmamedam;
vyapetabhih pritamanâh punastvam,
tadeva me rupamidam prapashya.

Translation- Seeing such a dreadful from of Mine as this, do not be afraid or be perplexed; be free from fear and be pleased, behold once again that same (familiar) form of Mine. || 49 ||

Commentary

Idrig-ghoram - Such a dreadful form having innumerable arms, etc, **mama idam rupam drishtva** - having seen this form of Mine, **te vyatha ma (bhavatu)** - may you not be disturbed, **te vimudha bhâvah cha** - and nor your mind be perplexed, **vyapetabhih** - being free from fear, **pritamanah** - be pleased and composed, **punah tadeva me idam** - again the same, this prior form of Mine, **tvam prapasya** - you behold.

सञ्जय उवाच –

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

वासुदेवः, अर्जुनं प्रति, इति – एवमुक्त्वा तथैव स्वकं स्वकीयं रूपम् मुकुटकटककुण्डलगदाचक्रप्रभृतिविशिष्टं श्रीवत्सकौस्तुभवनमालापीताम्बरादिशोभितं स्वरूपम्, भूयः पुनर्दर्शयामास । महात्मा–सत्यव्रतत्वपरमदयालुत्व – सर्वज्ञत्वसर्वेश्वरत्वप्रभृतिसकलकल्याणगुणाकरः । पुनः सौम्यवपुः– शान्तविग्रहो भूत्वा, भयानकरूपदर्शनेन भीतम् – भयं प्राप्तमेनमर्जुनमाश्वासयामास ॥ ५० ॥

आश्वासनादनन्तरं शान्तः सन् श्रीकृष्णं प्रति अर्जुन उवाच – दृष्ट्वेति ।

Having spoken thus, Shree Krishna showed His earlier form (to Arjuna). Sanjaya conveys this to Dhritarashtra in '**Iti**…etc.'

STANZA 50

Sanjaya uvâcha:

ityarjunam vâsudevastathoktvâ,
svakam rupam darshayâmâsa bhuyah;
âshvâsayâmâsa cha bhitamenam,
bhutvâ punah saumyavapurmahâtmâ.

Translation- Sanjaya said: Having spoken thus to Arjuna, Shree Krishna once more revealed to him His own (usual) form. And He, the Mighty Being, assuming again His gentle form, assured him who had been struck with fear. || 50 ||

Commentary

Vâsudevah Arjunam prati - iti evam uktvâ - Having spoken thus to Arjuna, Shree Krishna, the son of Vasudeva, **tathâ eva svakam rupam** - then the same form of Himself, looking beautiful with a crown, arm-ornaments, ear-ornaments, mace, disc and the Shreevatsa mark on the chest, Kaustubha gem, floral garland, yellow silken wear, etc., **bhuyah darshayâmâsa** - revealed once more, **mahâtmâ** - the store house of auspicious qualities like being of true resolve, compassion, omniscience, the sovereignty over all, etc., **punah saumya-vapuh** - manifesting His gentle form again, **bhitam enam** - to him, Arjuna who was frightened, by

अर्जुन उवाच –

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ! ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

हे जनार्दन ! सौम्यम् – सर्वथा निजजनानां दर्शनमात्रेण शान्तिकरम्, मानुषम् – अनेकजनकल्याणाय मानुषसजातीयसंस्थानसंस्थितम्, तवेदं रूपं दृष्ट्वा, इदानीं सचेताः – अव्याकुलचित्तः, संवृत्तः – जातोऽस्मि । प्रकृतिं गतः – स्वसंस्थां प्राप्तोऽस्मि ॥ ५१ ॥

अर्जुनवचनानन्तरं श्रीभगवानुवाच – सुदुर्दर्शमिति ।

श्रीभगवानुवाच –

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

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the sight of the horrifying form, **âshvâsayâmâsa** - assured him. ‖50‖

Thus assured, Arjuna being pacified, said to Lord Shree Krishna in '**Drishtvâ**…etc.'

STANZA 51

Arjuna uvâcha:

drishtvedam mânusham rupam tava saumyam janârdana;
idânimasmi samvrittah sachetâh prakritim gatah.

Translation- O Krishna, having beheld this gentle human form of Yours, I have now become composed in mind and have regained my normal state. ‖51‖

Commentary

He janârdana - O Krishna! **Saumyam** - The gentle form, only the sight of which brings peace to His devotees, **mânusham** - assuming the human-like form for the good of numerous people, **tav idam rupam drishtvâ** - thus seeing this form of yours, **idânim** - now, **sachetâh** - composed in mind, **samvrittah** - I have become, **prakritim gatah** -I have regained my normal state. ‖51‖

Hearing these words of Arjuna, the Lord said in the stanza '**Sudurdarsham**…etc.'

ममेदं सर्वप्रशासितृ सर्वोत्पादकं सर्वसंहर्तृ यद्रूपं त्वं दृष्टवानसि, तत् सुदुर्दर्शम् – त्वादृगन्येन केनापि द्रष्टुमशक्यम् । अतो देवा अपि अस्य रूपस्य विश्वरूपस्य नित्यं सततं दर्शनकाङ्क्षिणः – दर्शने आकाङ्क्षावन्तः, तथापि तेषां भक्तिरहितत्त्वान्ममेदृशं दर्शनं कदापि न जायते इत्यर्थः ॥ ५२ ॥

कथमेवम् ? अत आह – नाहमिति ।

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

यथा त्वं मां दृष्टवानसि, एवंविधोऽहं वेदैर्द्रष्टुं न शक्यः, तपसा न, दानेन – दानसमूहेन च न, इज्यया च नाहं द्रष्टुं शक्यः 'न वेदयज्ञाध्ययनै' रित्यनेन गतार्थोऽयं श्लोकस्तथापि स्वदर्शनस्यात्यन्तदुर्लभत्वकथनाय पुनरुक्तः ॥ ५३ ॥

STANZA 52

Shree Bhagavân uvâcha:

sudurdarshamidam rupam drishtavânasi yanmama;
devâ apyasya rupasya nityam darshanakângkshinah.

Translation- The Lord said: It is very difficult to get sight of this form of Mine which you have seen. Even the gods ever long to behold this form. || 52||

Commentary

Mama idam - This form of Mine as a controller, ruler of all, creator of all, destructor of all, **yad rupam drishtavân asi** -that form of Mine which you have seen, **sudurdarsham** - is not possible for anybody than you to see, therefore **devâh api** - even the gods, **asya rupasya -** of this cosmic form, **nityam** - always, **darshana kângkshinah** - long to behold, **tathâpi** - however, due to being devotion-less, they will never have the vision to see this type of My from. (This is the meaning). || 52||

'Why it is so?' To this question the Lord says in the stanza '**Nâham…**etc.'

STANZA 53

nâham vedairna tapasâ na dânena na chejyayâ;
shakya evamvidho drashtum drishtavânasi mâm yathâ.

तर्हि – अन्येषामस्य त्वद्रूपस्य कया रीत्या दर्शनं स्यादित्याशङ्कायामाह – भक्त्येति ।

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ! ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ! ॥ ५४ ॥

हे अर्जुन ! हे परन्तप ! – परान् कामक्रोधलोभमानादीन् परिपन्थिनस्तापयति नाशयतीति तथोक्तस्तत्सम्बुद्धौ । अनन्यया–मदे–कनिष्ठया, भक्त्या तु – अतिप्रेम्णा तु, एवंविधोऽहम् । तत्त्वेन–यथार्थतः, ज्ञातुं द्रष्टुं प्रवेष्टुं च शक्यः, नान्यैरुपायैः । तथा श्रुतिरप्याह 'नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैव

Translation- Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifice, can I can be seen in such a form as you have seen Me. ||53||

Commentary

Yathâ tvam mâm drishtvan asi - As you have seen Me, **evam vidhah** - this view of, **aham** - Mine (such surprising sort of My form), **vedaih** - by study of the Vedas, **drashtum na shakyah** - is not possible to visualise, **tapasâ na** - not by penance, **dânena cha na** - not by hosts of gifts, **na cha ijyayâ** - nor by sacrificial worship, a person can see Me. The meaning of this stanza is already said in 'Na-veda-yagnya-adhyâyanaih' (48). It is repeated to stress the very rarity of the sight of His cosmic form. || 53 ||

In that case, 'How and in which way will others have the vision of this (unique) form of Yours?' To this question the Lord answers in the stanza '**Bhaktyâ**…etc.'

STANZA 54

bhaktyâ tvananyayâ shakyam aham evamvidho'rjuna;
gnyâtum drashtum cha tattvena praveshtum cha parantapa.

Translation- By single minded devotion alone, O Arjuna, it is possible to know truly, to see and to enter into Me, who I am in this form, O (Parantapa) harasser of foes. || 54 ||

Commentary

He arjuna - O Arjuna! **He parantapa** - 'Parantapa' is ad-

वृणुते तेन लभ्यस्तस्यैव आत्मा विवृणुते तनुं स्वाम्' इति। स्वां तनुम्–स्वस्वरूपम्, विवृणुते–दर्शयति, शक्य अहमित्यत्रापि सन्ध्यभाव आर्षः ॥ ५४ ॥

ततः सकलवेदान्तसारभूतं रहस्यं त्वं श्रृण्वित्याह – मत्कर्मकृदिति।

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ! ॥ ५५ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शननामैकादशोऽध्यायः ॥ ११ ॥

मत्कर्मकृत् – मम कर्माणि करोतीति तथोक्तः, मदर्थमेव सर्वाणि

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dressed to him who destroys the inner enemies like lust, rage, greed, egoism, which disturbs a person. **Ananyayâ** - By exclusive devotion to Me, **bhaktyâ-tu** - by deep love indeed, **evam vidhah aham** - I, who am of this form, **tattvena** - in the true sense, **gnyâtum** - could be realised, **drashtum** - could be seen, **praveshtum cha shakyah** - and could be entered into, and not by any other means.

The Shruti also says, 'This Âtmâ (Paramâtmâ) cannot be obtained by any spiritual lectures, neither by intellect, nor by listening. Whomsoever He chooses, by him alone is He obtained. To such a one He reveals His own form.' (Kath. Up. 2.23) Svâm Tanum - His own form, **Vivrinute** - reveals. Absence of Sandhi between 'Shakhyah + Aham' is Ârsha (used by sages). || 54 ||

The Lord said, 'Now you may listen to the essence of Vedânta, i.e. the Upanishads, which is the last word in spiritual science,' in the stanza '**Matkarmakrit…**etc.'

STANZA 55

matkarmakrinmatparamo madbhaktah sangavarjitah;
nirvairah sarvabhuteshu yah sa mâmeti pândava.

Translation - Whosoever does work for My sake; for whom I am the highest goal and who is devoted to Me, has no attachment, and who is free from malice, towards all beings, he reaches Me, O Arjuna! || 55 ||

शास्त्राध्ययनादीनि कर्माणि करोतीत्यर्थः । मत्परमः – अहमेव परमः प्राप्योऽर्थो यस्य सः । सङ्गवर्जितः – मद्व्यतिरिक्तेषु मदेकान्तिकभक्तव्यतिरिक्तेषु च सर्वेषु आसक्तिरहितः । सर्वभूतेषु निर्वैरः – द्वेषशून्यः । एवम्भूतो यो मद्भक्तः, सः । हे पाण्डव ! मामेति मामेव प्राप्नोति ॥ ५५ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द–स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये *एकादशोऽध्यायः ॥ ११ ॥*

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Commentary

Mat-karma-krit - (He who is said to be) doing My work, means he who does all works like study of scriptures, etc., only for My sake, **matparamah** - he, for whom I am the only supreme goal to be attained, **sanga-varjitah** - he, who is unattached to everything except Myself and My intent devotion, **sarva-bhuteshu nirvairah** - without enmity towards any beings, **yo madbhaktah** - who is devoted to Me in this manner, **he pândava** - O Arjuna, **mâm eti** - he comes to Me. ‖ 55 ‖

Thus ends the eleventh chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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d m h

॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

द्वादशोऽध्यायः

पूर्वमेकादशाध्यायेऽर्जुनाय विश्वरूपम्, निर्गुणेऽक्षरब्रह्मरूपे तेजः – पुञ्जे धृतगदाचक्रं द्विभुजरूपं च श्रीहरिणा दर्शितम् ।

इदानीं द्वादशाध्याये अक्षरब्रह्मोपासकानां परब्रह्मोपासकानां स्वरूपम्, परब्रह्मोपासकानां श्रेष्ठत्वमेकान्तभक्तिसाधनं चाख्यायते –द्विविधोपासकानां मध्ये केषां श्रेष्ठत्वं केषां कनिष्ठत्वमिति भगवन्तं पृच्छन्नर्जुन उवाच – एवमिति ।

अर्जुन उवाच –

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ? ॥ १ ॥

Chapter 12

Bhakti Yoga

The Yoga of Devotion

Lord Hari displayed His universal form as well as His divine form having two hands holding a mace and a disc standing in the midst of attribute-less (form-less) glow of light of the (Akshara) imperishable Brahma.

Now in this 12th chapter the character of the worshippers of Akshara Brahma and of the worshippers of the Supreme Brahma, and the superiority of the worshippers of Supreme Brahma, is described.

Arjuna asks the Lord who is better between those two types of devotees?, in the stanza ‘**Evam**…etc.’

STANZA 1

Arjuna uvâcha:

evam satatayuktâ ye bhaktâstvâm paryupâsate;
ye châpyaksharamavyaktam teshâm ke yogavittamâh.

एवम् – 'मत्कर्मकृन्मत्परमः' इत्याद्युक्तरीत्या, सततयुक्ताः – निरन्तरं त्वत्स्वरूपसंलग्नाः, ये भक्ताः । त्वाम् –सौन्दर्यसौशील्यवात्सल्यसत्यसङ्कल्पत्वा – दिगुणगणार्णत्वं भवन्तम्, पर्युपासते – सम्यग्भजन्ते । ये अव्यक्तम् – चक्षुरादिप्राकृतकरणैर्न व्यज्यते – न प्रकाश्यते – न दृश्यते इत्यव्यक्तम्, अक्षरम् निरवयवं ब्रह्म, पर्युपासते भजन्ते । अपि – एव । तेषां मध्ये के योगवित्तमाः ? अतिशयेन योगविदो योगवित्तमाः, अतिश्रेष्ठाः के ? इत्यर्थः ॥ १ ॥

एवमर्जुनेन पृष्टो भगवानाह – मयीति ।

श्री भगवानुवाच –

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

Translation- Arjuna said: Those devotees who, ever steadfast, thus worship You, and also those who worship the imperishable, unmanifested Akshara Brahma; which of them are greater versed in Yoga? || 1 ||

Commentary

Evam - In this way, as described before, i.e. 'Doing all his works in My name, looking upon Me as the highest goal, etc.,' (11.55), **satatayuktâh -** ever absorbed in the thought of Your divine nature and form, **ye bhaktâh -** those devotees, **tvâm -** to You the adorable Lord, who is an ocean of attributes like – beauty, affability, parental love, of true resolve, etc., **paryupâsate -** adore You whole heartedly, **ye cha -** and (on the other hand) those, **avyaktam -** that which is un-manifest (invisible) to the normal senses like eyes, etc., **aksharam -** formless (having no limbs, etc.) the imperishable Brahma, **paryupâsate –** worship, **api -** alone, **teshâm ke yoga-vittamâh -** of these who are well versed in Yoga? Who are the better ones? (This is the meaning.) || 1 ||

Thus asked by Arjuna, the Lord said in '**Mayi**…etc.'

STANZA 2

Shree Bhagavân uvâcha:

mayyâveshya mano ye mâm nityayuktâ upâsate;
shraddhayâ parayopetâste me yuktatamâ matâh.

मयि – प्रत्यक्षपुरुषोत्तमे । अतिप्रेम्णा मनः आवेश्य – सम्यक्प्रवेश्य, परया श्रेष्ठया श्रद्धया, उपेताः – संयुक्ताः, नित्ययुक्ताः – सततमत्संयोगापेक्षासहिताः सन्तः, ये माम् – निरवधिकातिशयानन्दम्, उपासते । ते युक्ततमाः – अतिशयेन योग्या मे मया – मताः ॥ २ ॥

इदानीमक्षरनिष्ठानां तत्प्राप्त्युपाये क्लेशाधिक्यं तत्स्वरूपं चाह त्रिभिः –

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
अव्यक्ता हि गतिर्दुखं देहवद्भिरवाप्यते ॥ ३–५ ॥

Translation- The Lord said: Those who focus their minds on Me, endowed with supreme faith, ever desirous of constant union with Me, and worship Me, I consider them to be the best of the Yogis. ‖ 2 ‖

Commentary

Mayi - In Me, Lord Purushottama - the Supreme Being Himself, **manah aveshya** - focusing their mind on Me as one exceedingly dear to them, **parayâ shraddhayâ -** with utmost faith, **upetâh -** endowed with, **nitya-yuktah -** (who are integrated with Me) ever-desirous of constant union with Me, (being so) **ye -** those who, **mâm upâsate -** worship Me, who am extremely and unbound bliss, **te yuktatamah** - they are the highest (among the Yogis), **me matah -** in My opinion. ‖ 2 ‖

In the following three stanzas the Lord describes the nature of Akshara and those devoted to Akshara, and the difficulty encountered in attaining that goal, the imperishable Brahma.

STANZA 3-5

ye tvaksharamanirdeshyamavyaktam paryupâsate;
sarvatragamachintyam cha kutasthamachalam dhruvam.

samniyamyendriyagrâmam sarvatra samabuddhayah;
te prâpnuvanti mâmeva sarvabhutahite ratâh.

klesho'dhikatarasteshâm avyaktâsaktachetasâm;
avyaktâ hi gatirduhkham dehavadbhiravâpyate.

ये इति । ये तु जनाः, अक्षरं पर्युपासते । तदक्षरं कथम्भूतम् ? तदाह – अव्यक्तम् – प्राकृतकरणैरनभिव्यक्तस्वरूपम् । अत एव अनिर्देश्यम् – प्राकृतपदार्थैः समतया निर्देष्टुं व्यपदेष्टुं न शक्यम् । अत एव अचिन्त्यम् – प्राकृतकरणैः चिन्तितुमनर्हम् । सर्वत्रगम् – सर्वत्रव्याप्य स्थितम् । कूटस्थम् – विकारशून्यम् । अचलम्–निश्चलम्, स्थिरमिति यावत् । ध्रुवम् – नित्यम् । एवम्भूतमक्षरं पर्युपासत इति ॥

सन्नियम्येति । ते – अक्षरब्रह्मोपासकाः, माम् – मद्धामभूतमक्षरं ब्रह्मैव प्राप्नुवन्ति । ते कथम्भूताः ? इन्द्रियग्रामम् – इन्द्रियकलापम्, सन्नियम्य–प्रत्याहृत्य स्थिताः । अत एव सर्वत्र समबुद्धयः – सर्वेषु देवादिभूतभेदेषु ज्ञानैकघनात्मसाम्यदृष्टयः बुद्धयो येषां ते । सर्वभूतहिते रताः – समग्रजन्तूनां हिते उपकारे रताः सक्ताः,

Translation- But those who are devoted to Akshara, the indefinable, the invisible, beyond the reach of the senses, the all-pervading, unchangeable, immovable, unthinkable, and constant.

Having subdued all the senses, being even-minded towards all and therefore are engaged in the welfare of all beings, they reach My Akshara form which is the abode of Mine.

They, whose minds are attached to the unmanifest Akshara, have to face much more difficultly; for the goal and the way to the unmanifest is hard to reach by embodied beings. || 3-5 ||

Commentary

Ye tu – However, those men who, **aksharam paryupâsate -** worship Akshara, the imperishable. What is that Akshara? To this He says, **avyaktam -** imperceptible by nature through the ordinary senses, because of that **anirdeshyam -** it cannot be defined or denoted or compared to any similar object born of Prakriti; by that reason **achintyam -** unthinkable, unconceivable by ordinary means of knowledge (mind), **sarvatragam –** pervaded everywhere, **kutastham -** unchangeable, **achalam -** steady, **dhruvam -** eternal, **aksharam paryupâsate -** they worship Akshara of such character.

Te - The worshippers of Akshara, the imperishable Brahma, **mâm prâpnuvanti -** reach Akshara Brahma, My abode. How are they? **Indriya-grâmam -** Set of all their senses, **sanniyamya -** sitting in a pos-

एवम्भूता अक्षरनिष्ठा मामेव यान्ति । अक्षरं हि ममैव धाम, तदुच्यतेमामिति । तेषां क्लेशवत्त्वं दर्शयति–क्लेश इति । अव्यक्तासक्तचेतसाम्–इन्द्रियागोचराक्षरासक्तिसंयुक्तचित्तानाम्। तेषाम् – अक्षरोपासकानाम्, अधिकतरः – अतिशयाधिकः, क्लेशः – अक्षरप्राप्तिसाधने कष्टमस्ति। कुत इति चेत्तत्राह – हि यतः। अव्यक्ता – इन्द्रियागोचरा, गतिः – बुद्धिमनसोरक्षरस्वरूपे ज्ञानस्थितिः। देहवद्भिः – शरीरसंयुक्तैः, दुःखं यथा भवति तथा अवाप्यते – दुःखेनैव प्राप्यते इत्यर्थः ॥ ३–५ ॥

मदुपासकानां मद्भक्तानां तु सुखेन मत्प्राप्तिरित्याह द्वाभ्याम् –

ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

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ture, having subdued; hence **sarvatra-sama-buddhayah -** who are possessed of the intellect which looks upon all beings having different forms like gods, etc., as equal by virtue of their knowledge of the sameness of the Selves which are of the nature of permanent (Ghâna) pure consciousness, **sarva-bhuta-hite ratâh -** engaged in the welfare of all beings, being so, those devoted to Akshara, **mâmeva yânti -** come to Me alone. Akshara is My abode itself, by the term 'Mam' that abode of Mine is to be understood.

He shows the difficulty experienced by them (by those devoted to Akshara) in the stanza '**Kleshah**…etc.'

Avyaktâsakta-chetasâm - For those who are specially attached to (who meditate on) the unmanifest, imperishable which is imperceptible to the senses, **tesham -** for those worshippers of Akshara, **adhikatarah -** there is much more, **kleshah -** difficulty in attaining Akshara. If asked why so? To that it is said, **hi** - since, **avyakta -** which cannot be grasped by the senses, being un-manifest, **gatih -** the state of knowledge (concentration) of mind and intellect in the Akshara, **dehavadbhih -** by the embodied beings, **duhkham avâpyate -** as it becomes hard to reach. ‖ 3-5 ‖

'I am easily attainable for My worshippers,' thus says the Lord in the following two stanzas '**Ye tu**…etc.'

STANZA 6-7

ye tu sarvâni karmâni mayi sannyasya matparâh;
ananyenaiva yogena mâm dhyâyanta upâsate.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ ! मय्यावेशितचेतसाम् ॥ ६-७ ॥

ये त्विति । तुशब्द उक्ताद्वैलक्षण्यं द्योतयति । ये पुरुषाः, मयि– 'यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः' इत्युक्ते प्रत्यक्षपुरुषोत्तमे । सर्वाणि कर्माणि, सन्न्यस्य–समर्प्य, मत्पराः – अहं सर्वनियन्ता सर्वेश्वरो भगवान् पुरुषोत्तम एव परः – अत्यन्तप्रीतिविषयो येषां ते । मय्येवासक्ता इत्यर्थः । ध्यायन्तः – मम जन्मकर्मगुणान् चिन्तयन्तः सन्तः । अनन्येन– नास्ति मां विना अन्यदालम्बनं यस्मिंस्तेन, तथा–भूतेन योगेन– भक्तियोगेन । माम्–भगवन्तं सर्वसौन्दर्यसारनिधानमानन्दघनमूर्तिं द्विभुजं पुरुषोत्तममुपासते ॥

अक्षरभक्तेभ्यः स्वभक्तानां युक्ततमत्वं दर्शयन्नाह – तेषामिति । भोः पार्थ!

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teshâmaham samuddhartâ mrityusamsârasâgarât;
bhavâmi nachirât pârtha mayyâveshitachetasâm.

Translation- For those who dedicate all their actions to Me, hold Me as their supreme goal, being intent on My worship, meditating on Me with exclusive devotion, of those whose minds are thus fixed on Me, O Arjuna, soon I become their savior from the ocean of mortal life. || 6-7 ||

Commentary

The word **tu** is to show the difference to the above said devotees of Akshara. **Ye -** Those men, **mayi -** in Me, the Supreme Person, Purushottama Himself, said as, **'**Yasmât Ksharam Atitoham Aksharat Api Cottamah' - 'Because I transcend the perishable person and am also higher than the imperishable Person (individual Selves),' **sarvâni karmâni sannyasya -** who, having dedicated all their actions, **mat-parah -** for whom I am the object of intense love, I, the controller of all, the Almighty Lord Purushottama; means who are verily attached to Me **dhyâyantah -** contemplating on My life, divine deeds and My excellences, (being so**)** **ananyena -** (by exclusive devotion) in which state there is no support other than Me or no other object of worship except Me; by that kind of devotion, i.e. Bhakti-yogena - by that Yoga of devotion, **mâm -** Me the Lord, the treasure of essence of all grace, beauty, full of bliss, incarnated in this form, having two arms, the Purushottama, **upâsate -** adores. || 6 ||

Showing the superiority of His devotees among all Yogis the Lord speaks in the stanza '**Teshâm…**etc.'

मयि – यथोदिते पुरुषोत्तमे, आवेशितचेतसाम् – आवेशितं सम्यक्तया प्रवेशितं चेतो यैस्तेषाम् । मृत्युसंसारसागरात्–मृत्युभूतश्चासौ संसारसागरश्च तस्मात्, अहं न चिरात्–स्वल्पकालेनैव, समुद्धर्ता–सम्येगुद्धारकर्ता भवामि ॥ ६–७ ॥

मदेकनिष्ठानां यस्मादहमचिरात् समुद्धर्ता, तस्मात्त्वं मदेकनिष्ठो भवेत्याह – मय्येवेति ।

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ! ।
निवसिष्यसि मय्येव अत ऊद्धर्वं न संशयः ॥ ८ ॥

मनः – अन्यत्र रममाणं मानसम्, मय्येव आधत्स्व–निश्चलत्वेन स्थापय। बुद्धिं मयि निवेशय – श्रीकृष्ण एव मम गुरुरिष्टोऽभीष्टश्च परमप्राप्यश्च, स एव मम सर्वस्वमिति बुद्धया निश्चयं कुर्वित्यर्थः । अतः – मयि बुद्धिमनः प्रवेशादूर्ध्वम्,

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Bhoh pârtha - O Arjuna! **Mayi -** In Me, the Purushottama, as described before, **avesita-chetasam -** whose mind is entered (focused) in Me fully, **mrityu-samsâra-sâgarât -** from this ocean of mortal life, **na chirât -** soon, in a short time, **aham samuddhartâ bhavâmi -** I become their savior. || 7 ||

'As I deliver My single-minded devotees swiftly, you too should be devoted to Me alone,' thus teaches the Lord in '**Mayyeva**…etc.'

STANZA 8

mayyeva mana âdhatsva mayi buddhim niveshaya;
nivasishyasi mayyeva ata urdhvam na samshayah.

Translation- Focus your mind on Me alone, let your intellect enter in Me. Then you will live in Me alone; there is no doubt. || 8 ||

Commentary

Manah - Your mind, wandering in other objects, **mayi eva âdhatsva -** keep it steady on Me, **buddhim mayi niveshaya -** let your consciousness enter into Me, be resolved with intellect (thought) that Shree Krishna alone is my Guru, my choicest deity, the one God for me and the highest object to be attained by me. He is all in all for me. (This is the meaning.) **Atah urdvam -** After fixing your mind and intellect in this way on Me, **mayi eva nivasishyasi -** you will live in Me alone, **na samshayah -** there is no doubt about that. || 8 ||

The Lord speaks about the easier way of controlling the fickle-

मय्येव निवसिष्यसि–निवासं प्राप्स्यसि । न संशयः – अत्र सन्देहो नास्ति ॥ ८ ॥

चित्तचाञ्चल्यनिवारणे सुकरं साधनं वदति – अथेति ।

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय ! ॥ ९ ॥

हे धनञ्जय ! अथ – अथवा, चित्तं मयि स्थिरं यथा स्यात्तथा समाधातुं सम्यक्स्थापयितुं त्वं न शक्नोषि न समर्थोऽसि चेत्ततस्तर्हि, अभ्यासयोगेन–अभ्यासो मदीयजन्मकर्मगुणानां पुनः पुनः श्रवणकीर्तनस्मरणकरणं स एव योगस्तेन । माम्, आप्तुं प्राप्तुमिच्छ ! – यतस्व ! अनेनोपायेन मयि बुद्धिमनसोः स्थिरत्वं प्राप्य निवत्स्यसीत्यभिप्रायः ॥

एतत्करणे तवासामर्थ्यं चेत्तर्ह्युपायान्तरं वदामीत्याह – अभ्यासे इति ।

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ness of mind in the stanza '**Atha**…etc.'

STANZA 9

atha chittam samâdhâtum na shaknoshi mayi sthiram;
abhyâsayogena tato mâmicchâptum dhananjaya.

Translation- If you cannot steadily fix your mind on Me, O Arjuna, then seek to attain Me through the Yoga of repeated practice. || 9 ||

Commentary

He dhananjaya - O Arjuna, **atha -** for, **mayi chittam -** your mind on Me, **sthiram samâdhâtum -** to keep steadily fixed, as it should be, **na shaknoshi** - if you are not able, **chet tatah** - if it is so, then, **abhyâsa-yogena -** Abhyâsa - repeated practice of the acts like listening, chanting, singing and remembering My life, deeds and divine qualities; that is the Yoga itself, by that, **mâm âptum iccha -** seek to attain Me. Obtaining stability of mind and intellect by these means, you will live in Me (steadily). (This is the purport). || 9 ||

'If you are unable to practice this method, I will suggest another method,' says the Lord in '**Abhyâse**…etc.'

STANZA 10

abhyâse'pyasamartho'si matkarmaparamo bhava;
madarthamapi karmâni kurvansiddhimavâpsyasi.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ! ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अभ्यासे–उक्तविधेऽभ्यासयोगेऽपि, त्वमसमर्थोऽसि चेत्तर्हि। मत्कर्मपरमो भव ! – मम मन्दिरनिर्माणारामनिर्माणकुसुमानयन पूजनमन्दिरमार्जनोपलेपनादीनि कर्माणि परमाणि प्रधानानि यस्य तथाभूतो भव !। मदर्थम् – मम प्रसन्नतार्थमुक्तानि कर्माणि कुर्वन् सन्, अभ्यासयोगं प्राप्य तदनन्तरं बुद्धिमनसोर्मयि स्थैर्यं लब्ध्वा। सिद्धिमपि – मत्स्वरूपे सुस्थिरां स्थितिमपि, अवाप्स्यसि–यास्यसि। तथा चोक्तं भागवते – 'एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः। त एवात्मविमोक्षाय कल्पन्ते कल्पिताः परे' इति ॥ १० ॥

भगवदर्थं कर्म कर्तुमशक्तस्योपायान्तरमाह – अथेति।

Translation- If you are incapable of even this practice of Abhyâsa Yoga, devote yourself to do My work. For even working this way for My sake, you will attain perfection. || 10 ||

Commentary

Abhyâse - The Yoga of practicing by aforesaid ways, **tvam asamartho'si -** even if you are incapable, then, **matkarma-paramo bhava** - devote yourself to do works for My sake; by such devotional acts in which construction of My temples, laying out temple gardens, collecting flowers, (assisting in) worship, sweeping, sprinkling water, plastering the floor, etc., are the main services. **Madartham -** Doing this service for My pleasure, becoming versed in Abhyâsa Yoga, (repeated practice of devotional ways) and then attaining steadiness of mind and intellect, **siddhim api -** state of stable memory in Me, also, **avâpsyasi** - you will achieve.

Thus it is said in Shreemad Bhâgavata, 'Even though Karma is the cause of bondage for man preoccupied with it (through the generation of new tendencies), the same Karma, when dedicated to the Lord, becomes a potent power to destroy all tendencies and takes him towards God. (SK. 1.5.34)

One more means is taught for one who is unable to do service for the sake of the Lord in the stanza '**Atha…**etc.'

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु ! यतात्मवान् ॥ ११ ॥

अथ – पक्षान्तरे, मद्योगम्–मम भक्तियोगमाश्रितः सन्, एतदपिमत्कर्मापि कर्तुं न समर्थश्चेत्ततस्तर्हि, यतात्मवान् – वशीकृतमानसयुक्तः सन्, सर्वकर्म–फलत्यागम् – 'कर्मण्येवाधिकारस्ते मा फलेषु कदाचन' इत्याद्युक्तप्रकारेण सर्वेषां वर्णाश्रमोचितानां कर्मणां फलत्यागं भगवदर्पणं कुरु ! । एवमसङ्गकर्मानुष्ठानेन स्थितप्रज्ञतां प्राप्य । ततः शुद्धक्षेत्रज्ञरूपं ब्रह्मभावं लब्ध्वा मयि परां भक्तिं प्राप्स्यसीत्यभिप्रायः । तथात्रैवाष्टादशाध्याये – 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' इतीमं श्लोकमारभ्य 'ब्रह्मभूतः .. मद्भक्तिं लभते पराम्' इत्यन्तैः

STANZA 11

athaitadapyashakto'si kartum madyogamâshritah;
sarvakarmaphalatyâgam tatah kuru yatâtmavân.

Translation- If you are unable to do even this, i.e. taking refuge in My Yoga (doing work for My sake) then, with your mind controlled, renounce the fruits of all actions. || 11 ||

Commentary

Atha - Another way, **mad yogam -** of taking refuge in Yoga of My devotion, being so, **etad api ashaktah -** if you are incapable thus to do works for My sake, **tatah -** then, **yatâtmavân -** with the mind subdued, being so, **sarvakarmaphalatyâgam -** renounce the fruits of every action in the manner said earlier, i.e. 'Karmanyevâdhikâraste mâ phaleshu kadâchana'- 'You have the right to perform the service, but not to the fruits.' (2.47). Fruits of all deeds done in accordance with your status and stage, **kuru** - do renounce those upon the Lord.

Thus by performance, without attachment to the fruits, arriving at the state of a stable intellect, and thence attaining to the nature of Brahma in the form of pure Kshetragnya (individual Self), you will achieve the highest devotion towards Me. (This is the purport.)

Also in the eighteenth chapter of this Gitâ, beginning with the stanza, 'Svakarmanâ tam-abhyarchya siddhim vindati mânavah,' (18.46) up to the stanza, 'Brahmabhutah…mad-bhaktim labhate parâm,' (18.54) the

श्लोकैर्गदिष्यते ॥ ११॥

फलासक्तिवर्जितकर्मकर्तव्यतां स्तुवन्नाह – श्रेय इति ।

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अभ्यासात्–मत्स्मरणाभ्यासात्, मन्मन्दिरनिर्माणादिमत्कर्माभ्यासाच्च । ज्ञानम् – यथार्थात्मवेदनम्, श्रेयो हि – श्रेयस्करमेव। ज्ञानात्दर्शनहीनादात्मबोधनात्, ध्यानम्–तत्प्राप्तिसाधनभूतमात्मचिन्तनम्, विशिष्यते–श्रेष्ठं भवति । ध्यानात्–सम्यगनिष्पन्नादात्मचिन्तनात्, कर्मफलत्यागः – कर्मणां वर्णाश्रमोदितानां क्रियाणां फलत्यागः, विशिष्यते । त्यागात्–आत्मज्ञानानुसन्धानेन कर्मफलत्यागादनन्तरम्,

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same thought is stressed. ‖ 11 ‖

Commending the practice of performing actions without attachment to the fruit, the Lord says in the stanza ‘**Shreyah…**etc.

STANZA 12

shreyo hi gnyânamabhyâsât gnyânâddhyânam vishishyate;
dhyânât karmaphalatyâgas tyâgâcchântir anantaram.

Translation- Knowledge of the true nature of the Self is certainly better than repeated practice; meditation on the Self is better than mere knowledge of the Self; renunciation of fruits of action is superior to meditation. From such renunciation, peace ensues. ‖ 12 ‖

Commentary

Abhyâsât - Practice of remembering, chanting, etc., and doing service such as aiding in the construction of My temples, maintenance of temple gardens, etc., than all this, **gnyânam -** knowledge of the true nature of the Self, **shreyo hi -** is certainly better, **gnyânât -** than (mere) knowledge without direct visualisation of the Self, **dhyânam -** contemplation on the Self which is the means to the attainment of the Self, (is superior) **dhyânât -** than the imperfect contemplation on the Self, **karma-phala-tyâgah -** abandoning the fruits of services, i.e. duties arising from one’s status and stage, **vishishyate -** is superior. **Tyâgat anantaram -** Thereafter, by the performance of service without attachment to the fruits, associated with the knowledge of the Self, **shânti -** peace is attained.

शान्तिर्भवति । तया शान्त्या आत्मध्यानं स्यात्, तद्ध्यानादात्मावलोकनं भवति । ततः परा भक्तिर्भवति । तत् असमर्थस्य कर्मफलत्यागः श्रेष्ठ इति भावः ॥ १२ ॥

इदानीं ज्ञानिभक्तस्य लक्षणान्याह–अष्टभिः ।

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥
सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १३–१४ ॥

अद्वेष्टेति। सर्वभूतानामद्वेष्टा द्वेषहीनः, मैत्रश्च मित्रतायुक्तः, करुणो दयालुश्च। उत्कृष्टेषु द्वेषहीनस्तुल्येषु मित्रतायुक्तः कनिष्ठेषु दयालुरिति यावत् । निर्ममः – देहदैहिकेषु ममतारहितः निरहङ्कारोदेहेऽहम्भावहीनः । समदुःखसुखः–आगतेषु

With that peace of mind, meditation on the Self will be possible, and through that meditation will occur direct visualisation of the Self; as a result the highest devotion will be obtained. So, for one who is unable to follow thus, renunciation of the fruit of the works is better (in the beginning). (This is the purport). || 12 ||

Now the Lord teaches the distinctive marks of an enlightened Gnyani devotee in the following eight stanzas.

STANZA 13-14

adveshtâ sarvabhutânâm maitrah karuna eva cha;
nirmamo nirahankârah samaduhkhasukhah kshami.

santushtah satatam yogi yatâtmâ dridhanishchayah;
mayyarpitamanobuddhiryo madbhaktah sa me priyah.

Translation- He who hates nothing, who is friendly and compassionate to all, free from the feelings of 'I' and 'mine', to whom pain and pleasure are equal, who is enduring; he who is content, ever meditating on the Self, with his mind subdued, having a firm conviction, who has dedicated his mind and intellect to Me, such a devotee is dear to Me. || 13-14||

Commentary

Adveshtâ - He who never hates anything, **maitrah cha -** who is friendly and **karunah -** compassionate; with regard to those of higher quality

सुखदुःखेषु हर्षोद्वेगशून्यः । क्षमी–परकृतस्वापराधे क्षमावान् सहनशीलः ॥

सन्तुष्ट इति। सन्तुष्टः – ईश्वरेच्छाप्राप्तेन शरीरधारणोपयोगिपदार्थेनैव सन्तोषं प्राप्तः, सततं सदा। योगी – देहत्रयभिन्नशुद्धक्षेत्रज्ञस्वरूपानुसन्धानयुक्तः। यतात्मा– जितमनाः । दृढनिश्चयः – भागवतधर्मेषु दृढनिश्चयवान् । अत एव मय्यर्पितमनोबुद्धिः – 'मय्येव मन आधत्स्व' 'मयि बुद्धिं निवेशय' इत्यत्रोक्तरीत्या मयि अर्पिते मनोबुद्धी येन सः। एवम्भूतो यो मद्भक्तः, स मे प्रियः ॥ १३–१४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥
अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १५–१६ ॥

(or rank), he is not hateful (envious), with equals he is friendly and with those of a lower standard, compassionate; (of this type) **nirmamah -** free from the feeling of mine in the body and bodily relations, **nirahankârah -** without ego-sense in the body, **sama-duhkha-sukhah -** while meeting with pleasure and pain without delight and distress, (even minded), **kshami** - enduring in case of wrongs done by others to him, forgiving.

Santushtah - Satisfied with whatever God's will may bring him for the sustenance of his body, **satatam -** always, **yogi** - associated with the thought of pure Kshetragnya (the Self), distinct from the three bodies (gross, subtle, casual), **yatâtmâ -** with his mind subdued, **dridha-nishchayah -** having firm conviction in the teaching of Bhagavata Dharma, **ata eva -** hence **mayyarpita-mano-buddhih -** who has dedicated his mind and reason to Me, as it is said, 'Mayyeva mana adhatsva mayi buddhim niveshaya' - 'Focus your mind on Me alone, and letting your intellect (consciousness) enter in Me' (12.8). **Yo mad-bhaktah sa me priyah -** that devotee of Mine, acting in this manner, is dear to Me. || 14 ||

STANZA 15-16

yasmânnodvijate loko lokânnodvijate cha yah;
harshâmarshabhayodvegairmukto yah sa cha me priyah.

anapekshah shuchirdaksha udâsino gatavyathah;
sarvârambhaparityâgi yo madbhaktah sa me priyah.

यस्मादिति। यस्मात् लोको जनसमूहः नोद्विजते – न सन्तप्यते, कुतः ? तस्य जनोद्वेगजनिकायाः क्रियाया अभावात्। किञ्च – यश्च लोकान्नोद्विजते – भयेनोद्वेगं न गच्छति। हर्षामर्षभयोद्वेगैः – हर्षः – स्वस्य प्रियपदार्थप्राप्तावानन्दः, अमर्षः – अन्यस्य प्रियपदार्थप्राप्तावसहनम्, भयम् – भीतिश्च, उद्वेगो – मनःक्षोभश्च, तैर्मुक्तो रहितो यो भवति, स च मे प्रियः ॥

अनपेक्ष इति। अनपेक्षः – यदृच्छा प्राप्तेऽप्यर्थे अपेक्षारहितः। शुचिः – बाह्याभ्यन्तरद्विविधशौचसहितः। दक्षः – आत्महिते पटुः। उदासीनः – प्राकृतविषयेष्वौदासीन्यं प्राप्तः। गतव्यथः – विनिष्टमानसव्यथः। सर्वारम्भपरित्यागी–मद्भक्तिवर्जितसकलक्रियाप्रारम्भपरित्यजनशीलः। एतल्लक्षणैः सम्पन्नो यो मद्भक्तः, स मे प्रियः ॥ १५–१६ ॥

Translation- He from whom the world is not frightened, and who is not frightened by the world, who is free from joy, envy, fear and anxiety, he is dear to Me.

He who is free from desire, who is pure, adept, indifferent, free from agony, and who has renounced all undertakings, he is dear to Me. || 15-16 ||

Commentary

Yasmât loko - From whom the people, the world, **na udvijate -** is not agitated or frightened. Why? He does not do anything causing fear to others, and also **yah cha lokât na udvijate -** he who is not agitated by this world, **harsha-amarsha-bhaya-udvegaih -** Harshah - pleasure on having an object of liking, Amarshah - envious of others receiving cherished objects, Bhayam - fear and Udvega - mental agitation, **yah muktah -** who is free from these, **sa cha me priyah -** he is dear to Me.

Anapekshah - Desireless even in regard to whatever has come by chance, **suchih -** who is pure internally and externally, **daksha -** prompt (adept) pursuing what is truly good for him, **udâsinah -** who is indifferent to worldly objects, **gata-vyathah -** who is free from mental agony, **sarvârambha-parityâgi -** who has renounced all undertakings except those related to devotional service unto Me, **yo mad-bhaktah sa me priyah -** the devotee endowed with these virtues is dear to Me. || 15-16 ||

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥

किञ्च – य इति। यो न हृष्यति – पुत्रवित्तादि प्राकृतं प्रियं वस्तु प्राप्य न हर्षं प्राप्नोति। न द्वेष्टि–असमीचीनवस्त्रादि प्राप्य न द्वेषं करोति। न शोचति–प्रियपुत्रवित्तादिनाशे सति न शोकं करोति। न काङ्क्षति–सत्सङ्गभगवत्स्वरूपाभ्यां विना अन्यद्वस्तु नाभिवाञ्छति। शुभाशुभपरित्यागी–बन्धहेतुभूते पुण्यपापे परित्यक्तुं शीलं यस्य। एवम्भूतो यो भक्तिमान्, स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १८-१९ ॥

STANZA 17

yona hrishyati na dveshti na shochati na kângkshati;
shubhâshubhaparityâgi bhaktimân yah sa me priyah.

Translation- He who neither rejoices nor hates, nor grieves, nor desires, who renounces good and evil, who is full of devotion to Me, is dear to Me. || 17 ||

Commentary

Yo na hrishyati - He who does not rejoice on obtaining desirable things such as a son, wealth, etc., **na dveshti -** does not become angry on attaining measly clothes, etc., **na sochati -** does not grieve on the loss of a beloved son or fortune, etc., **na kângkshati -** he does not desire for anything except the holy association and the form of the Lord, **shubha-ashubha-parityagi -** he who renounces both merit and demerit (good and evil) causing bondage, **yah bhaktimân -** and devoted to Me, is dear to Me. || 17 ||

STANZA 18-19

samah shatrau cha mitre cha tathâ mânâpamânayoh;
shitoshnasukhaduhkheshu samah sangavivarjitah.

tulyanindâstutirmauni santushto yena kenachit
aniketah sthiramatir bhaktimân me priyo narah.

समः इति। शत्रौ मित्रे च समः – तुल्यभावसंयुक्तः। तथा मानापमानयोः समः – आनन्दखेदरहित इत्यर्थः। शीतोष्णसुखदुःखेषु समः – तुल्यभावसंयुक्तः। सङ्गविवर्जितः – मन्मदीयभक्तजनव्यतिरिक्तवस्तुष्वासक्तिहीनः ॥

पुनः कथम्भूतः ? तुल्यनिन्दास्तुतिः – तुल्ये समे निन्दास्तुतीकुत्साश्लाघे यस्य। मौनी–यतवाणिः। येन केनचित्–यदृच्छालब्धेन समीचीनासमीचीनान्नवस्त्रादिना। सन्तुष्टः– सन्तोषं प्राप्तः। अनिकेतः– नियतनिवासस्थानरहितः। स्थिरमतिः– स्वधर्मात्म–ज्ञानवैराग्य–भगवन्माहात्म्यपूर्वकभक्तिषु निश्चलबुद्धिः। एवम्भूतो यो भक्तिमान् नरः, स मे प्रियः ॥ १८–१९ ॥ उक्तान् भागवतधर्मानुपसंहरन्नाह – ये त्विति।

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

Translation- He who is same to foe and friend, in honor and dishonor, who is alike to cold and heat, pleasure and pain, and who is free from all attachments; to whom criticism and praise are equal, of controlled speech (silent), content with anything he receives, who has no permanent residence, whose mind is firmly set on Me and who is thus devoted to Me - such a man is dear to Me. || 18-19 ||

Commentary

Shatrau mitre cha samah - Who has the same feeling to foe and friend, **tathâ mâna-apamanayoh -** as well as same in honor and dishonor, (devoid of delight and dejection), **shita-ushna-sukha-duhkheshu -** indifferent to heat and cold, happiness and sorrow, **sanga-vivarjitah -** who is unattached to everything except Me and My devotees.

Further more what is he like? **Tulya-nindâ-stutih -** to whom criticism and praise are equal, **mauni -** (quiet) of controlled speech, **yena-kenachit -** anything like food or cloth, etc., agreeable or disagreeable, gained by chance, **santushtah -** content, **aniketah -** homeless, **sthira-matih -** of intellect firmly devoted to his own duty, Self-knowledge, dispassion, having knowledge of the divine glory of the Lord; that devotee, full of love for Me, is dear to Me. || 18-19 ||

Concluding in this way the description of Bhâgavata Dharma, the Lord speaks in the stanza '**Ye tu**…etc.'

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

ये तु । इदं धर्म्यामृतम्–धर्मादनपेतममृतं, यथोक्तम्–उक्त–प्रकारम्, पर्युपासते–अनुतिष्ठन्ति । श्रद्दधानाः – तस्मिन् श्रद्धां कुर्वाणाः, ते मत्परमाः – मम परमा उत्कृष्टा भक्ताः, ते मे मम अतीव अत्यन्तम्, प्रियाः – मत्प्रसन्नताभाजः ॥ २० ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द–स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये द्वादशोऽध्यायः ॥ १२ ॥

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STANZA 20

ye tu dharmyâmritamidam yathoktam paryupâsate;
shraddhadhânâh matparamâ bhaktâste'tiva me priyâh.

Translation- And those who follow this nectar-like wisdom of virtue as taught above, who are full of faith and who are exceptional devotees of Mine, they are exceedingly dear to Me. ||20||

Commentary

Idam dharmyâmritam - This nectar of wisdom not deviated from virtue, **yathoktam -** as declared (above), **paryupâsate -** who ever follows, practices, **shraddhadhânah -** possessed of faith in it, **te matparamah -** elevated excellent devotees of Mine, **te me ativa priyah -** they are most dear to Me, and are the object of My pleasure. ||20||

Thus ends the twelfth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

त्रयोदशोऽध्यायः

यत्पादवारि जगदाश्वपचं पुनाति तद्दर्शनं भवमहाम्बुधिपारदायि ।
यन्नामकीर्तनमघौघविनाशकारि कृष्णं हरिं तमहमीश्वरमाश्रयामि ॥

अस्मिन् मध्यमषट्के एकान्तिकभक्तैरुपास्यमानस्य भगवतो माहात्म्यज्ञानम्, एकान्तिकभक्तिश्चोक्ता । ऐश्वर्यनिष्ठानां कैवल्यनिष्ठानां भगवन्निष्ठानां च पृथक् पृथक् प्राप्यमुपासनाप्रकारश्चोक्तः ।

Chapter 13

Kshetra-Kshetragnya Vibhâga Yoga

Differentiation Between the Known and the Knower

I surrender myself to Lord Krishna, the charming one, the water of whose feet purifies the entire world down to the lowest man, the sight of whom carries us across the great ocean of worldly life, and the mere utterance of whose name brings about the destruction of sins.

In this middle hexad, the knowledge of the greatness of the Lord, who is served by resolute devotees, and the nature of utmost devotion has been described. The different methods of worship along with the different aims of those trying for wealth, liberation, and the single minded devotion to the Lord, have also been described.

In the 12th chapter, the superiority of the devotee of Purushottama (Supreme Person) over the loyal devotee worshiping the formless Brahma (Akshar) has been described. The speedy attainment of their goal (Hari); the means of single minded devotion; the weakness and hazards experienced by the devotee of Akshara (imperishable) Brahma; the nature of the imperishable Brahma to be attained by him; and the complete religious duties producing Lord's favour are described.

पूर्वं द्वादशाध्याये अक्षरोपासकादक्षरभक्तात् पुरुषोत्तमभक्तस्य श्रेष्ठत्वं, स्वप्राप्ये हरौ आशुगामित्वं, एकान्तिकभक्तिसाधनं, अक्षरभक्तस्य कनिष्ठत्वं सक्लेशत्वं, तत्प्राप्याक्षरस्वरूपं, भगवत्प्रसन्नताजनकं भागवतधर्मव्रातं चोक्तम् ।

इदानीमन्तिमेव षट्केन षट्कद्वयोक्त एवार्थो वितन्यते विशेषावबोधनाय। तत्र त्रयोदशे–क्षेत्रक्षेत्रज्ञयोर्ज्ञानज्ञेययोः प्रकृतिपुरुषयोश्च लक्षणानि प्रोच्यन्ते –

तत्र क्षेत्रक्षेत्रज्ञयोः स्वरूपं विवेचयन्नाह – इदमिति ।

श्रीभगवानुवाच –

इदं शरीरं कौन्तेय ! क्षेत्रमित्याभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

हे कौन्तेय ! इदम् – देवमनुष्यप्रभृत्याकारेणावस्थितं जीवात्मना देवोहं मनुष्योऽहमित्येकीभावेन ज्ञातं जीवात् पृथग्भूतम् शरीरम्, क्षेत्रमित्यभिधीयते ।

Now through this final group of six chapters, the same content as told in the first two hexads, is expanded for a clearer understanding. In the 13th chapter, definitions of Kshetra and Kshetragnya, of knowledge and the object of knowledge, and of Prakriti and the Self (Purusha), are proclaimed.

Now, the Lord, distinguishing the nature of Kshetra and Kshetragnya, proceeds by saying '**Idam…**etc.'

STANZA 1

Shree Bhagavân uvâcha:

idam shariram kaunteya kshetramityabhidhiyate;
etadyo vetti tam prâhuh kshetragnya iti tadvidah.

Translation- The Lord said: O Arjuna, this body is called the field, Kshetra. He who knows it is called the field-knower (Kshetragnya), by those who distinctly know the Self. || 1 ||

Commentary

He kaunteya - O son of Kunti! **Idam shariram** - This body, existing in several forms like that of god, man, etc., which is known by the individual Self, as identified (with the body) as 'I am god', 'I am a man', and which is actually different from the Self, **kshetram iti abhidhiyate** -

यः – क्षेत्रादन्यो जीवात्मा, एतत्–सावयवं शरीरं वेत्ति–मम करे दुःखं मम शिरसि च सुखमित्याभिमानेन देहं जानाति, तम्–वेद्यभूतात्तस्माज्ज्ञातृत्वेनान्यं जीवात्मानम्, तद्विदः – क्षेत्रक्षेत्रज्ञयाथात्म्यविदः, क्षेत्रज्ञ इति प्राहुः ।

यथा – वृक्षपुष्पादि वस्तु 'इदमहं वेद्मि' इति वेदितुः स्वस्मा द्विभिन्नं, वेदितारं च स्वात्मानं वेद्यात् वृक्षपुष्पादेर्भिन्नं च जानाति । तथा 'इदं मम शरीरं कृशम्' इति शरीरं वेदितुः स्वस्माद्विभिन्नम्, स्वात्मानं च वेद्यात् शरीराद्विभिन्नं जानाति । तत् वेद्यात् शरीरात् वेदिता जीवात्मा अत्यन्त भिन्न इति क्षेत्रक्षेत्रज्ञयोर्विवेकं तज्ज्ञानकुशला निगदन्तीत्यभिप्रायः ॥ १ ॥

देहं क्षेत्रतया जीवात्मानं क्षेत्रज्ञतया चोक्त्वा, इदानीं सकलचेतनाचेतनवर्गं क्षेत्रतया, परमात्मानं स्वं तदपेक्षया क्षेत्रज्ञतया चाहक्षेत्रज्ञमिति ।

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is called Kshetra, **yah** - the Self as different from the Kshetra (or body), **etat** - this body with various limbs, **vetti** - knows it with this kind of belief that, 'I am pained in my hand', 'I feel comfort in my head', **tam** - that Self (Jivâtmâ) which is different from the body, the object of knowledge, (and) itself as the knower, **tad vidah** - those who know the true nature of Kshetra and Kshetragnya, call him Kshetragnya.

Yathâ - Just as one who knows about a tree, flower, etc., realises that 'I know this' and therefore that thing is different from himself, the knower, and thus knows himself as the knower and different from the known, i.e. tree, flower, etc. Similarly when he knows or says, 'this body of mine is lean,' etc., he knows himself to be the knower and different from the body, the known. This means that the Self is quite different from the object of knowledge, i.e. the body. **Tad vidah -** Those who are experts in this knowledge, **prâhuh** - describe the distinction between Kshetra and Kshetragnya. (This is the import). || 1 ||

Having described the body as Kshetra and the Self as Kshetragnya, He now describes all the sentients and insentients as Kshetra and, with reference to Himself, the highest Supreme Self as Kshetragnya in the stanza '**Kshetragnya**…etc.'

क्षेत्रज्ञं चापि मां विद्धि ! सर्वक्षेत्रेषु भारत ! ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

सर्वेषामेव चेतनाचेतनानां मदपेक्षया शरीरत्वेन क्षेत्रतया, तेषु सर्वेष्वेव क्षेत्रेषु क्षेत्रज्ञतया–अन्तरात्मतयावस्थितोऽहमेव, तन्मां सर्वेषु क्षेत्रेषु क्षेत्रज्ञं विद्धि ! । तथा चान्तर्यामिब्राह्मणे सर्वशरीरित्वं श्रूयते – 'यः पृथिव्याम्' इत्यादिना ।

यद्वा – सर्वेषु देहेषु क्षेत्रेषु, अनुगतमेके क्षेत्रज्ञं मां विद्धि ! । यद्वा–सर्वेषु क्षेत्रेषु–प्रतिक्षेत्रम्, क्षेत्रज्ञं, मां च विद्धि ! ।

वस्तुतस्तु–य उक्तः क्षेत्रज्ञः, स न स्वतन्त्रः, अपि तु मदात्मकः । तत्, तं क्षेत्रज्ञं माम्–मदात्मकं विद्धि !। यदुक्तं क्षेत्रक्षेत्रज्ञयोर्ज्ञानम्, तदेव ज्ञानमिति मे मतम्। अतो विपरीतमज्ञानमित्याशयः ॥ २ ॥

STANZA 2

kshetragnyam châpi mâm viddhi sarvakshetreshu bhârata;
kshetrakshetragnyayor gnyânam yattat gnyânam matam mama.

Translation- And know Me also as the Field-Knower in all fields, O Arjuna. The knowledge of the field and its knower is, in My view, the true knowledge. ‖ 2 ‖

Commentary

He bhârat - O Arjuna! **Mâm sarva-kshetreshu kshetragnyam viddhi -** I alone reside as an indwelling Self in all those Kshetras, i.e. bodies and the knowers of the body, which stand as body (Kshetra) in relation to Me, therefore know Me as Kshetragnya in all Kshetras.

In the same way, in Antaryâmi-Brâhmana (of Brdh Up.), the Lord, being the Self of all, is referred to as, 'One who dwells in the earth,' etc.' (3.7.3)

Or, know Me to be one and the same Kshetragnya in all Kshetras, i.e. bodies. Or, in all Kshetras, means in every Kshetra; and know Me to be the Kshetragnya.

As a matter of fact, whoever is called a Kshetragnya (individual Self) is not independent, but is dependent on Me. **Tam kshetragnyam**

अथ जीवात्मनः शरीररूपं क्षेत्रम्, स च जीवात्मा, तयोः स्वरूपनिरूपणं प्रतिजानीते – तदिति ।

तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे श्रृणु ! ॥ ३ ॥

तत् – 'इदं शरीरम्' इति प्रागुक्तं क्षेत्रम्, यच्च–यत्स्वरूपं भवति, यादृक् च – यादृशधर्मवदस्ति, यद्विकारि – यैर्विकारैर्युक्तम्, यतश्च – यस्माद्धेतोरिदं जातम्, यत्–यैः स्थावरजङ्गमादिभेदैर्भिन्नम्, स च –'यो वेत्ति' इत्युक्तः क्षेत्रज्ञः, यः – यत्स्वरूपः, यत्प्रभावः– यैः प्रभावैः संयुक्तः, तत् सर्वं समासेन – सङ्क्षेपेण, मे– मत्सकाशात् श्रृणु ! ॥ ३ ॥

क्षेत्रक्षेत्रज्ञयोः स्वरूपं कैः कैः विस्तरेण गदितम् ? यस्यात्र सङ्क्षेप इत्याशङ्कायां वदति – ऋषिभिरिति ।

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mâm viddhi - So, know Myself as Kshetragnya. The knowledge of Kshetra and Kshetragnya as it is said, is (the real) knowledge, in My view. The meaning is that what is contrary to this is ignorance. || 2||

Now, the Lord declares the description of the nature of the Kshetra, in the form of the body of the individual Self, and the individual Self in the stanza **'Tat…**etc.'

STANZA 3

tat kshetram yaccha yâdrik cha yadvikâri yatashcha yat;
sa cha yo yatprabhâvashcha tatsamâsena me shrinu.

Translation- Listen briefly from Me about what the field is, what it is like, what its modifications are, what purpose it serves, by what modifications it is differentiated; and who is the Self and what are its powers. || 3||

Commentary

Tat - This body, i.e. the Kshetra as mentioned before, **yat cha** - is of what nature, **yâdruk cha** - is of what qualities (nature), **yad vikâri** - having which modifications, effects, **yatas cha** - for what purpose it has come into being, **yat** - which is differentiated, by which modifications like movable and immovable, **sa cha** - that Kshetragnya mentioned as (one) who knows, **yah** - of what nature, **yat prabhâvah** - endowed

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ४ ॥

ऋषिभिः – पराशरादिभिः, बहुधा गीतम्–तत् क्षेत्रक्षेत्रज्ञस्वरूपं बहुभिः प्रकारैः निरूपितम् । तथा च वचनानि – 'अहं त्वं च तथान्ये च भूतैरुह्याम पार्थिव ! । गुणप्रवाहपतितो भूतवर्गोऽपि यात्ययम् ॥ कर्मवश्या गुणा ह्येते सत्त्वाद्याः पृथिवीपते ! । अविद्यासञ्चितं कर्म तच्चाशेषेषु जन्तुषु ॥ आत्मा शुद्धोऽक्षरः शान्तो निर्गुणः प्रकृतेः परः' । तथा – 'पिण्डः पृथग्यतः पुंसः शिरः पाण्यादिलक्षणः । ततोऽहमिति कुत्रैतां संज्ञां राजन् ! करोम्यहम्' ॥ तथा च – 'किंत्वमेतच्छिरः ? किन्तु शिरस्तव तथोदरम् । किन्तु पादादिकं त्वं वै तवैतत् किं महीपते ! । समस्तावयवेभ्यस्त्वं पृथग्भूतो व्यवस्थितः । कोऽहमित्यत्र निपुणो भूत्वा पार्थिव ! चिन्तय !' इति । एवं पृथक्पृथगुक्तयोः क्षेत्रक्षेत्रज्ञयोस्तयोरात्मा

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with which powers, **tat -** all that, **samâsena** - briefly, **me** - from Me, **shrunu** - listen. || 3 ||

By whom has the nature of Kshetra and Kshetragnya been explained in detail, which here it is described briefly? To this doubt He says in the stanza '**Rishibhih…**etc.'

STANZA 4

rishibhirbahudhâ gitam cchandobhirvividhaih prithak;
brahmasutrapadaishchaiva hetumadbhirvinishchitaih.

Translation- It has been sung by seers in various ways, in various distinctive hymns, and also in well-reasoned and conclusive words of the Brahma Sutras. || 4 ||

Commentary

Rishibhih - Described by sages like Parâshar, **bahudhâ gitam** - sung diversely, in varied meters, of the nature of the Kshetra and Kshetragnya. There are (corroborating) statements to this effect - 'O King! You, others and myself are composed of the (five) elements. This class of all beings are also influenced by the stream of the (three) qualities. O King! Those qualities, i.e. Sattva, etc., are influenced by action (Karma). That action accumulated by nescience (ignorance) influences the condi-

वासुदेवोऽस्तीति च महर्षयः प्राहुः – 'इन्द्रियाणि मनो बुद्धिः सत्त्वं तेजो बलं धृतिः । वासुदेवात्मकान्याहुः क्षेत्रं क्षेत्रज्ञमेव च' ॥ इति । विविधैः – ऋग्यजुःसामाथर्वभिः, छन्दोभिः – वेदैः, क्षेत्रक्षेत्रज्ञयोः स्वरूपं पृथग्गीतम् । तत्र यजुर्वेदे – 'तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः, आकाशाद्वायुः, वायोरग्निः, अग्नेरापः, अद्भ्यः पृथिवी, पृथिव्या ओषधयः, औषधिभ्योऽन्नम्, अन्नात् पुरुषः, स वा एष पुरुषोऽन्नरसमयः, तस्माद्वा एतस्मादन्नमयादन्योऽन्तर आत्मा प्राणमयः, तस्माद्वा एतस्मात्प्राणमयादन्योऽन्तर आत्मा मनोमयः' इति क्षेत्रस्वरूपमभिधाय, 'तस्माद्वा एतस्मान्मनोमयादन्योऽन्तर आत्मा विज्ञानमयः' इति क्षेत्रज्ञ–जीवात्मस्वरूपमभिधाय, 'तस्माद्वा एतस्माद्विज्ञानमयादन्योऽन्तर आत्मा आनन्दमयः'

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tion of all beings. The Self (however) is pure, indestructible, calm, devoid of qualities and different from Prakriti (matter)'. (Vishnu Purân, 2.13.69-71)

Similarly, 'As the body, characterised by head, hands, etc., is different from Purush, O King, which of these can I choose by the word 'I'.' Further, 'Are you this head? Or the belly? But that also belongs to you. O King, are you the feet, etc., or do they belong to you? You stand distinct from all these constituents. O King, wisely think over the matter of 'who I am?'' (Vishnu Purân 1.13.102-3)

More over the Kshetra and Kshetragnya are stated as (mutually) different, and their Self is Vâsudeva. The great sages say thus, 'The organs, mind, intellect, courage, prowess, power, valour and also the Kshetra, and the Kshetragnya are said to have Vâsudeva for their Self'.

Vividhaih Chandobhih - By various hymns in the Vedas namely, Rug, Yajus, Sâma, and Atharva, the nature of Kshetra and Kshetragnya, **pruthak gitam** - has been sung (described) as different.

In Yajurveda it is stated, 'From this Self, firstly space (ether) arose; from the ether, air; from air, fire; from fire, water; from water, the earth; from the earth, herbs; from the herbs, food; from food, the Purusha (the body of Purusha). The same person verily consists of the essence of the food.' (Tai. Up 2.1.2). Afterwards that which is inner than this (body) and which consists of Prana (or the vital breath) and that which is inner than this (Prana) and which consists of mind are described.

इति क्षेत्रज्ञस्यान्तरात्मतया आनन्दमयः परमात्मा कथितः। एवम् – ऋक्सामाथर्वसु च शरीरजीवात्मनोः पृथक्त्वम्, तयोश्चान्तरात्मा परब्रह्मेति सुस्पष्टमुक्तम्। हेतुमद्भिः – हेत्वर्थपञ्चमीसंयुक्तैः, न्यायरूपैरिति यावत्। विनिश्चितैः – विशेषेण निश्चितं निर्णीतं तत्त्वत्रयादि यैस्तानि तथाभूतैः। ब्रह्मसूत्रपदैः – ब्रह्म–चिदचिद्विशिष्टस्य परब्रह्मणः प्रतिपादकं श्रुतिनिकरम्, सूत्र्यते–ग्रथ्यते येषु तानि ब्रह्मसूत्राणि, तानि च तानि पदानि वाक्यानि च तैश्च। क्षेत्रक्षेत्रज्ञयोः स्वरूपं तयोश्च परब्रह्मात्मकत्वं बहुधा गीतमेव। 'न वियदश्रुते' रित्यारभ्य 'चराचरव्यपाश्रयस्तु स्याद्व्यपदेशो भाक्तस्तद्भावभावित्वा' दित्यन्तैः क्षेत्रस्वरूपं निश्चितम्, 'नात्मा श्रुतेर्नित्यत्त्वाच्च ताभ्यः' 'ज्ञोऽत एवे' त्यादिसूत्रैः क्षेत्रज्ञस्वरूपं निश्चितम्। 'परात्तु तच्छ्रुते' रिति

Thus having described the nature of Kshetra, the nature of Kshetragnya is stated in the passages - 'Verily, other than, and within that one that consists of the mind, that (the individual Self) consists of understanding (intellect).' (Ibid. 2.4.2) Later, the Supreme Brahma that consists of bliss is stated as the inner Self of the Kshetragnya. 'Verily, other than and within, that one consisting of understanding, is the Supreme Self that consists of bliss.' (Ibid. 1.5.2)

Evam - Thus the Riga, Sâma, and Atharva clearly describe the distinct nature of the body and the Self, and their inner Self as the highest Brahma. **Hetumadbhih** - With words in the ablative case denoting causality, i.e. with arguments or by reasoning, **vinishchitaih** - characterised by (reasoning) decision and conclusion in regard to the three principles (body, Self and the highest Brahma), **brahma sutra padaih** - means the statements of Shrutis denoting the highest principle as Brahma attributed by sentients and non-sentients, by those aphorisms (Sutra) and words (Pada) therein collected in sequence. The nature of Kshetra and Kshetragnya and them being constituents of the highest Brahma, has been variously described. Beginning with the Sutra- '**Na viyad ashrute'** - 'Not ether, on account of absence of the Shruti,' (Br. Su. 2.3.1) upto '**Charâchara vyapâsrayastu syâd vyapadesho bhâktah tadbhâvabhâvitvâ'** - 'The event of birth and death of the entities is in relation to movable and immovable bodies and secondary in relation to the Self; by the reason of the birth and the death being of the body.' (Br.

भगवत्प्रवर्त्यत्वेन तयोर्भगवदात्मकत्वं निश्चितम् । एवं बहुभिः प्रकारैः कथितं क्षेत्रक्षेत्रज्ञस्वरूपयाथार्थ्यं मया सङ्क्षेपेण स्पष्टमुच्यमानं श्रृण्वित्यर्थः ॥ ४ ॥

तत्र क्षेत्रनिर्णयं वदति – द्वाभ्याम् ।

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥
इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतनाधृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ५–६ ॥

महाभूतानीति । महाभूतानि – भूम्यादिपञ्चद्रव्याणि, अहङ्कारः – तेषामाविर्भावकारणम् । बुद्धिः – अहङ्कारकारणं महत्तत्त्वम्, अव्यक्तम् – प्रधानाभिधा प्रकृतिश्च, तान्येतान्यारम्भकद्रव्याणि । इन्द्रियाणि – बाह्यकरणानि

Su. 2.3.16) Thus the nature of Kshetra has been decided. And then by the Sutras, **'Nâtmâ shruter nitya tvâccha tâbhyah.' -** 'The Self, not (having birth and death) on account of the Shruti and on account of the eternity (which is made out) from them.' (Br. Su. 2.3.17), **'Gnyota eva.'** - 'Because the Self is eternal - unborn and self luminous, he is the knower.' (Br. Su. 2.3.18), etc., and by such other Sutras, the nature of the Kshetragnya is determined. By the Sutra, **'Parât tu tat shruteh'** - 'But from the Supreme, this being declared by Shruti.' (Br. Su. 2.3.40) it is stated that the Lord, being the promoter of these both (Kshetra and Kshetragnya), He constitutes their Self and they are under His control. Thus in diverse ways the truth of the nature of the Kshetra and the Kshetragnya is described. He means to say, 'Listen to this as I clearly and briefly describe it'. || 4||

Then the nature of the Kshetra is determined in the following two stanzas, '**Mahâbhutâni…**etc.**'**

STANZA 5-6

mahâbhutânyahankâro buddhiravyaktameva cha;
indriyâni dashaikam cha pancha chendriyagocharâh.

icchâ dveshah sukham duhkham sanghâtashchetanâ dhritih;
etat kshetram samâsena savikâramudâhritam.

दश, एकं च मनः, इन्द्रियगोचराः – इन्द्रियसाक्षात्कारयोग्याः शब्दादयो विषयाः पञ्च च, तान्येतानि क्षेत्रसंयुक्तानि । एवकारः पादपूरणे ॥

इच्छेति। इच्छा – चतुर्वर्गेच्छा, द्वेषः, सुखम्, दुःखमेषां स्पष्टोऽर्थः। इच्छादिचतुर्णां शरीरोत्पन्नत्त्वाच्छरीरविकाराः कथिताः। यद्यपि – इच्छाद्वेषादयश्चत्वारः क्षेत्रज्ञधर्मा भवन्ति, तथापि क्षेत्रज्ञस्य देहसंयोगप्राप्तत्त्वाच्छरीरकार्यत्वेन शरीराश्रिताः कथ्यन्ते, तेषां पुरुषधर्मत्वमप्यत्रैव भगवता वक्ष्यते – 'पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते' इति। सङ्घातो – भूतसमुदायः। चेतनाधृतिः – चेतनस्य जीवात्मनः आधृतिराधार आश्रयः, सुखदुःखे भुञ्जानस्य चतुर्वर्गं साधयतो जीवात्मन आधारत्वेन भूतसङ्घातो जातः। अव्यक्तादिभूम्यन्तद्रव्यारब्धमिन्द्रियसहितमिच्छाद्वेष–सुखदुःखरूपविकारजनकं क्षेत्रज्ञस्य सुखदुःखादि–भोगसाधनभूतं सङ्घातात्मकं शरीरमित्यर्थः। सविकारम्–विकारैः

Translation- The (five) great elements, the ego (Ahankâr), intellect (Buddhi), the unmanifest elemental matter, the ten organs, one mind, five objects of the senses, desire, hatred, pleasure, pain, a total of five elements constituting to the holder of the Self. Thus the Kshetra has been briefly described along with its modifications.

Commentary

Mahâbhutâni - Five elements, i.e. earth, etc., **ahankârah** - the cause of their manifestation, **buddhih** - is the principle of Mahat, the cause of Ahankâra, **avyaktam** – Prakriti, primordial matter called Pradhâna; these are the initial substances, **indriyâni** - ten outer organs, and **ekam** - one, the mind, **indriya-gocharâh** - means the five objects of the senses, i.e. sound, etc., fit to be received by the organs; these are related to Kshetra. The word Eva is used just for filling the metrical gap.

Icchâ - Desire for the (fulfillment of) four-fold aims of life, **dvesha** - hatred, **sukham** - pleasure, **duhkham** - pain, the meanings are clear. These four arising from the body are called bodily modifications. Although these four, desire, hatred, etc., are qualities of Kshetragnya, still, the Kshetragnya being associated with the body, are said to have originated from the body. So they are said to reside in the body in the form of bodily functions. Here the Lord says that they are also the quality of Purusha (Kshetragnya), with the words, 'The Self (Purusha) is said to be the cause of experience of pleasure and pain.'

सहितमेतत्सर्वं क्षेत्रम्, समासेन–सङ्क्षेपतया, उदाहृतम् – कथितम् ॥ ५–६ ॥

क्षेत्रस्वरूपमुक्तवा इदानीं शुद्धक्षेत्रज्ञाक्षरब्रह्मपुरुषोत्तमानां प्राप्तिसाधनत्वेन ग्राह्यान् गुणान् वदति पञ्चभिः –

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्त्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

अमानित्वम् – श्रेष्ठपुरुषेषु मानरहितत्वम्, अदम्भित्वम्–कीर्त्यर्थं धर्मपालनं

Sanghâtah – A total of five elements, **chetanâ-dhritih** - the support or resort of the conscious Self, the total of five elements is the habitat of the Self, experiencing pleasure and pain and achieving the four aims of life; (in short) the body is a collection of many elements, which is instrumental in enjoying pleasure, pain, etc., on the part of the Kshetragnya, includes (all) the elements from the unmanifest Prakriti and ending with earth and other sense-objects along with senses, and is the cause of modifications like desire, hatred, pleasure, pain, etc. **Savikâram -** Along with its modifications, all that has been told as Kshetra, **samâsena -** in short, **udâhritam** - is described. || 5-6 ||

Having described the nature of the Kshetra, the Lord now explains the qualities to be adopted as instrumental for the attainment of the pure Kshetragnya, the imperishable Brahma, and the Supreme Being (Lord) in the following five stanzas beginning from, '**Amânitvam…**etc.'

STANZA 7-9

amânitvam adambhitvam ahimsâ kshântirârjavam;
âchâryopâsanam shaucham sthairyamâtmavinigrahah.

indriyârtheshu vairâgyamanahankâra eva cha;
janmamrityujarâvyâdhi duhkhadoshânu darshanam.

asaktiranabhishvangah putradâragrihâdishu;
nityam cha samachittatvam ishtânishtopapattishu.

भक्तिकरणं च दम्भः, तद्रहितत्त्वम्, मोक्षार्थमेव धर्माचरणं भक्तिकरणं चेत्यर्थः। अहिंसा – मनोवाग्देहैर्भूतपीडाराहित्यम्, क्षान्तिः – परापराधसहिष्णुत्वम्, आर्जवम् – वक्रतारहितत्त्वम्, आचार्योपासनम् – आचार्यस्य ज्ञानप्रदातुर्गुरोरूपासनम् – प्रणिपातेन परिप्रश्नेन सेवया च प्रसन्नताकरणम्, शौचम् – उभयविधं बाह्यमाभ्यन्तरं च, तथा हि – 'मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम्' इति। स्थैर्यम् मोक्षसाधनेषु निश्चलत्वम्, आत्मविनिग्रहः – आत्मनो मनसो विनिग्रहः – शास्त्रनिषिद्धविषयेभ्यः संयमनम्, एतज्ज्ञानमिति प्रोक्तमिति पञ्चमेनान्वयः॥

इन्द्रियेति। इन्द्रियार्थेषु प्राकृतेष्विन्द्रियभोगेषु। वैराग्यम् – दोषदृष्ट्या रागरहितत्त्वम्, अनहङ्कारः – पाञ्चभौतिके देहे आत्माभिमानहीनत्वम्, जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् – प्राकृते देहे जन्ममृत्युजराव्याधिदुःखादयो

Translation- Absence of pride and hypocrisy, non-violence, forgiveness, straight forwardness, service of the teacher, purity, firmness, self-control; aversion to sense-objects, absence of ego, (constant) reflection on the evil of birth, death, old age, disease and sorrow; non-attachment, absence of self-identification with son, wife, home, etc., constant balance of mind in both favourable and unfavourable occurances. ‖ 7-9 ‖

Commentary

Amânitvam - Humility, absence of pride in the presence of great personages, **adambhitvam** - Dambha - observance of religious practices and devotion for fame, absence of that, i.e. religious practices and devotion for liberation only, **ahimsâ** - not inflicting pain to beings by mind, speech and body, **kshântih** - forgiveness to others' faults, **ârjavam** - absence of dishonesty, **âchâryopâsanam** - service to teacher who imparts knowledge, and to please him by prostrations with enquiry and performing service, **saucham** - purity, both outward and inward, (as instructed by the Smritis), 'By soil and water external purity is achieved and internal purity by purity of thought,' **sthairyam** - firmness in practicing the means to liberation; **âtma-vinigrahah** - control of the Self, i.e. mind, restraint from objects forbidden by scriptures; this is to be connected with 'this is called knowledge' in the fifth stanza.

Indriyâstheshu - In ordinary sensual enjoyment, **vairâgyam** -

ये देहदोषास्तेषामनुदर्शनम्–भूयोभूय आलोचनम् ॥

असक्तिरिति । असक्तिः – कृतेषु शास्त्रीयेषु कर्मसु स्वर्गादिफलानुसन्धानरहितत्त्वम्, पुत्रदारगृहादिषु अनभिष्वङ्गः – स्वस्य यथा बन्धो न स्यात्तथौदासीन्येन वर्तनम्, इष्टानिष्टोपपत्तिषु – इष्टानिष्टयोरुपपत्तिषु प्राप्तिषु, नित्यम् – सततम्, समचित्तत्त्वम् –हर्षशोकरहितसमभावेन स्थितिः ॥ ७–९ ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥
अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

मयीति । मयि–सकलकल्याणगुणगणविशिष्टे सकलैश्वर्यसम्पन्ने

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absence of attachment, finding faults in sensual pleasure, **anahankârah** - absence of egotism, means freedom from misconception that the Self is the body made of five elements; **janma-mrityu-jarâ-vyâdhi-duhkha-doshânudarshanam** - repeated attention to bodily defects, which are birth, death, aging, disease, pain, etc., found in an ordinary body.

Asaktih - Not thinking about heaven-like results of religious acts performed according to the Shâstras, **putra-dâra-grihâdishu anabhishvangah** - behaving unemotionally so there should not be any bondage to oneself, **ishtânishta-upapattishu** - in favourable and unfavourable events, **nityam** - always, **samachittatvam -** a state of even mindness, having no pleasure or grief. || 7-9 ||

STANZA 10-11

mayi chânanyayogena bhaktiravyabhichârini;
viviktadesha sevitvam aratir janasamsadi.

adhyâtma gnyâna nityatvam tattva gnyânârtha darshanam;
etajgnyânamiti proktam agnyânam yadato'nyathâ.

Translation - Unflinching devotion to Me with exclusive mental attention, living in secluded places, dislike for crowds of people; persistent contemplation on the knowledge pertaining to the Self, reflection for the attainment of knowledge of the truth, this is declared to be knowledge; whatever is contrary to this is ignorance. || 10-11 ||

प्रत्यक्षपुरुषोत्तमे च, अनन्ययोगेन–एकान्तयोगेन, अव्यभिचारिणी–अनपायिनी दृढा भक्तिः, विविक्तदेशसेवित्वम्–निर्जनस्थानवासशीलत्वम्, जनसंसदि–हर्यैकान्तिकभक्तव्यतिरिक्तप्राकृतजनानां संसदिसभायाम्, अरतिः – अप्रीतिः ॥

अध्यात्मेति । अध्यात्मज्ञाननित्यत्वम्–आत्मनीत्यध्यात्मम्–आत्मानमधिकृत्य वर्तमानमित्यर्थः । तच्च तज्ज्ञानं चेत्यध्यात्मज्ञानम्, तस्मिन्नित्यत्वम्–तदेकनिष्ठत्वम् । तत्त्वज्ञानार्थदर्शनम् – तत्त्वज्ञानस्य यथार्थवेदनस्य अर्थः प्रयोजनं क्षेत्रज्ञशुद्धिः, तस्य दर्शनम् – आलोचनम् । एतत्–अमानित्वादि साधनवृन्दम्, ज्ञानम्–ज्ञायते आत्माक्षरब्रह्मणोः परमात्मनो मम च तत्त्वमनेनेति ज्ञानम्, तेषां त्रयाणां ज्ञानस्य साधनमिति प्रोक्तम् । अतः – अमानित्वादिगुणनिकरात्, अन्यथा–विपरीतं यत् मानदम्भादि क्षेत्रकार्यम्, तत् अज्ञानमिति प्रोक्तम्–महर्षिभिः कथितम्, ज्ञानविरोधित्वात् सर्वथा त्याज्यमिति भावः ॥ १०–११ ॥

Commentary

Mayi - In Me, the Supreme Being (Purushottam), endowed with all wealth and having host of auspicious qualities, **ananya-yogena** - directed to a single end (i.e. Me); **avyabhichârini** - unwavering, i.e. firm **bhaktih** - devotion, **vivikta-desha-sevitvam** - habitual residence in solitary places, **janasamsadi** - in a crowd of ordinary people, excluding devout followers of Hari**, aratih** - displeasure.

Adhyâtma-gnyana-nityatvam - Being intent in the knowledge of all that which is related to the Self, **tattva-gnyânârtha-darshanam** - Tattvagnyânasya - of the knowledge of the truth, Arthah - purpose, viz, purification of the Kshetragnya, Tasya Darshanam - attention to that, **etat** - this collection of methods, viz, Amânitva, etc., **gnyânam** - is the means of knowing the reality about the Self, Akshara Brahma and the Supreme Being that is Me; the means of knowing these three, **atah** - than the group of qualities like Amânitva, etc., (mentioned before), **anyathâ** - whatever contrary to it, **yat** - the function of the Kshetra like pride, hypocracy, etc., **tat** - that is ignorance, **iti proktam** - thus it is told by great sages. The purport is, it is to be absolutely discarded as obstructing the knowledge of the Self. || 10-11 ||

The worshipper of Akshara, for release from worldly bondage, and My devotee, for attainment of highest devotion to Me, after attaining

अक्षरोपासकेन भवबन्धमुक्तये मद्भक्तेन च शुद्धात्मस्वरूपप्राप्ति-पूर्वकमक्षरसाधर्म्यं प्राप्य मत्पराभक्तयेऽक्षरस्वरूपं ज्ञातव्यम्, यद्विज्ञानेन क्षेत्रज्ञस्य स्वरूपं विज्ञातं स्यादित्यभिप्रेत्याह – ज्ञेयमिति ।

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादि मत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

ज्ञेयम् – अमानित्वादिसाधनैर्ज्ञातुं योग्यम्, यत्–अक्षरपुरुषाख्यं जीवेश्वरनियामकं ब्रह्म, तत्–प्रवक्ष्यामि । यत् ज्ञात्वा–साक्षात् बुध्वा, अमृतम्–जरामरणादिविकार-जन्यक्लेशरहितत्त्वरूपम् तत्साधर्म्यमश्नुते – प्राप्नोति । तत् कथम्भूतम् ? अनादि–न विद्यते आदिरुत्पत्तियस्य तत्, आदिशब्दोऽत्र निधनस्याप्युपलक्षकः, तेनास्याक्षरस्य निधनमपि न भवतीत्यर्थः । तथा च श्रुतिः – 'न जायते म्रियते वा विपश्चित्' इति ।

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the nature of the pure Self, then sameness of character with Akshara - both of them should know the real nature of Akshara, experiencing which the nature of Kshetragnya would be known. With this thought, the Lord says, '**Gnyeyam…**etc.'

STANZA 12

gnyeyam yattat pravakshyâmi yajgnyâtvâ'mritamashnute;
anâdimatparam brahma na sattannâsaduchyate.

Translation- I shall speak to you about that which is to be known, knowing which one attains immortality. That beginningless Supreme Brahma is said to be neither existing, in the form of effect (manifest) nor non-existent, in the form of cause (unmanifest). ||12||

Commentary

Gnyeyam - Fit to be known by means of virtues like Amânitva, etc., **yat** - the Brahma called Akshara Purusha, the controller of individual Self and Ishvara (i.e. god), **tat pravakshyâmi** - I shall tell (about) it, **yat gnyâtvâ** - knowing, directly experiencing that, **amritam** - immortality, being the state devoid of pain caused by modifications like old-age, death, etc., **ashnute** – attains. How is it? **Anâdi** - That which has no beginning or origin, the word Âdi here also suggests death, so it means there is no destruction of this Akshara; to this effect, the Shruti says, 'The knower is not born nor does he die.' In Bhâgavata also it is said, 'The Self is

भागवते च 'अनादिरात्मा पुरुषो निगुर्णः प्रकृतेः परः' इति । मत्परम्–अहं पर उत्तमो यस्मात्तन्मत्परम्, तथा च श्रुतिस्मृतयः – 'अक्षरात् परतः परः' इति । 'अक्षरादपि चोत्तमः' इत्याद्याः । ब्रह्म – बृहत्त्वगुणयुक्तं तदक्षरम्, सत्–कार्यरूपस्थूलभूतपञ्च–करूपं नोच्यते, असत् – भूतकारणमहङ्कारमहत्तत्त्वप्रकृतिरूपं च नोच्यते ॥ १२ ॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

पुनः कथम्भूतम् ? सर्वत इति । सर्वतः पाणिपादम् – सर्वतः पाणयः पादाश्च यस्य तत् । एकत्र स्थितं सत् सर्वत्र पाणिपादकार्यं करोतीत्यर्थः । सर्वतोऽक्षिशिरोमुखम् – सर्वत्र अक्षीणि शिरांसि मुखानि च यस्य, एकत्र स्थितं सत् सर्वत्र पश्यति, तथा शिरोमुखाद्यवयवसम्पन्नं स्वरूपं स्वभक्तेभ्यो दर्शयतीत्यर्थः। सर्वतः

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beginningless Purusha, without attributes, different and superior to Prakriti. **Mat-param** - I am Superior than which. So say Vedas and Smritis, viz, 'Supreme Being is superior to Akshara,' and 'Higher in relation even to Akshara,' (Bhâgavata 3.26.3) and such other statements are there. **Brahma –** Akshara, with the quality of greatness; **sat -** being of gross elements in the form of effects (manifest); **nochyate** - is not described as such, **asat -** (and also) of the form of Prakriti, viz, the principles of ego and Mahat, the cause of beings (unmanifest), **na uchyate** - is not described as such. || 12 ||

STANZA 13

sarvatah pânipâdam tat sarvato'kshishiromukham;
sarvatah shrutimalloke sarvamâvritya tishthati.

Translation- It has hands and feet everywhere, eyes, heads, and faces are everywhere, ears everywhere; it exists pervading all things. ||13||

Commentary

How is it? It is said in '**Sarvtah…**etc.' **Sarvatah pâni-pâdam** - Having hands and feet on all sides, i.e. it does the functions of hands and feet everywhere while remaining at one place; **sarvatah-akshi-shiromukham** - which has eyes, heads, and faces on all sides, i.e. it sees on all sides while remaining at one place, and shows its form endowed

श्रुतिमत्–सर्वत्र श्रुतयः – श्रवणेन्द्रियाणि सन्ति अस्येति, एकत्र स्थितं सत् सर्वैरुक्तं शब्दव्रातं सर्वत्र श्रृणोतीत्यर्थः। तदक्षरं ब्रह्म स्वान्तःस्थेन पुरुषोत्तमेन मया प्रेरितं सत् प्रकृत्युत्पन्ने लोके वर्तमानं सर्वं चेतनाचेतनवस्तुजातमावृत्य–चिच्छक्त्या व्याप्य तिष्ठति – वर्तते। तथा च श्रुतिस्मृतयः – 'हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणी'ति। 'अक्षरमन्तरो यमयति' इति च। अत्र च – 'इतस्त्वन्यां प्रकृतिं विद्धि मे पराम्। जीवभूतां महाबाहो ! ययेदं धार्यते जगत्' ॥ इति। तृतीयस्कन्धे च – 'पुरुषेणात्मभूतेन वीर्यमाधत्त वीर्यवान्' इति। स्कान्दे च – 'तां कालशक्तिमादाय वासुदेवोऽक्षरात्मना। सिसृक्षयैक्षत यदा सा चुक्षोभ तदैव हि ॥' इत्याद्याः ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

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with head, face and (other) limbs to its devotees, **sarvatah shrutimat** - which has Shrutis, i.e. ears, on all sides, i.e. while remaining at one place, it hears all the words uttered by all at all places.

That Akshara Brahma encouraged by Me, the Supreme Being, residing, i.e. existing in its inner core, **sarvam âvritya tisthati -** remains pervading by its sentient power all the entities, animate and inanimate, existing in the world created by Prakriti (primordial matter). To this effect are the statements in the Vedas and Smritis - 'Oh! Having entered these three deities in the form of living Self (individual Self) which is My Self, I reveal name and form.' (Ch. Up. 6.3.2) and 'He controls the Akshara internally.'

And also here (in the Gitâ), 'Know My superior nature other than this, O great warrior, in the form of Self, by which the world holds on.' In the third Skandha of the Shreemad Bhâgavata it is said, 'That powerful spirit holds the power being his own Self.' And in Skanda Purâna also, 'Vâsudeva, with His Akshara form using his force of Time, anticipated with a desire to create. At that time that Prakriti was disturbed.' There are also other such statements. || 13 ||

STANZA 14

sarvendriyagunâbhâsam sarvendriyavivarjitam;
asaktam sarvabhricchaiva nirgunam gunabhoktru cha.

सर्वेति । सर्वेन्द्रियगुणाभासम्–सर्वान् जीवान् तेषामिन्द्रियाणि गुणांश्च आभासयति प्रकाशयति तथाभूतम्, सर्वेन्द्रियविवर्जितम् – सर्वेन्द्रियैः समग्रप्राकृतकरणैः विवर्जितं रहितम्, अप्राकृतविग्रहवत्त्वे तु न विरोधः । असक्तम् – पुरुषोत्तमस्य मम स्वरूपं विना अन्यत्र प्रीतिशून्यम्। तथापि सर्वभृत्– सर्वेषां स्थावरजङ्गमानां पोषणकृच्च, निर्गुणम् – सत्त्वादिगुणशून्यमेव। गुणभोक्तृ– गुणाभिमानिदेवानां रक्षकं च ॥ १४ ॥

पुनः कथम्भूतम् ?

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्त्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

बहिरिति । भूतानाम्–स्थावरजङ्गमानाम्, अन्तःस्थितं बहिःस्थितं च, आवरणशून्यमित्यर्थः । तथा च श्रुतिः – 'स्वकृतपुरेष्वमीष्वबहिरन्तरसंवरणं तव पुरुषं

Translation- Perceiving all sense-objects, though not having organs of sense; though unattached, it is the sustainer of all; devoid of all qualities (Gunas), yet experiencing the qualities. ||14||

Commentary

Sarvendriya-gunâbhâsam - Which illuminates all beings, their organs, and qualities, **sarvendriya-vivarjitam** - (yet) devoid of all ordinary organs. There is, however, no contradiction in assuming a super natural (divine) body. **Asaktam** - Devoid of a liking elsewhere except the form of Mine, i.e. of the Supreme Being, and **sarvabhrit** - which maintains all immovables and movables; **nirgunam** - devoid of Sattva and other qualities, **gunabhoktri cha** - and protector of the deities of (those) qualities. ||14||

Moreover, how is it so? To this He says '**Bahihi…**etc.'

STANZA 15

bahirantashcha bhutânâm acharam charameva cha;
sukshmatvât tadavignyeyam durastham chântike cha tat.

Translation- It is without and within all beings, it is both inanimate and animate, due to its subtlety it is not comprehensible; it stands far away and yet it is very near. || 15 ||

वदन्त्यखिलशक्तिधृतोंऽशकृतम्' इति। अचरम् – मत्स्थानरूपेण निरवयवं सर्वत्र पूर्णतया स्थितम्। चरम् – पुरुषाकृत्या मत्सेवायां स्थितं च। दूरस्थम् – अमानित्वादिसाधनशून्यानां दूरे वर्तमानम्, तदन्तिके च – अमानित्वादिसाधनसम्पन्नानां तदक्षरं समीपे प्रतीयमानं च, सूक्ष्मत्त्वाद्धेतोस्तदक्षरं शास्त्रज्ञैरपि, अविज्ञेयम् – ज्ञातुमशक्यम् ॥ १५ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

अविभक्तमिति। अविभक्तम् – विभागशून्यं च। भूतेषु–स्थावरजङ्गमेषु, विभक्तमिव–तेषां यथाकर्म फलप्रदानार्थं न्यूनाधिकभावेन विभागं प्राप्तमिव स्थितं च। भूतभर्तृ–स्थावरजङ्गमधारकं च। तत् – अक्षरम्, भूतेभ्यः पृथग्ज्ञेयम्।

Commentary

Bhutânâm - Of inmovables and movables, **bahihi antashcha** - it exists within and also without, i.e. free from barriers. So says the Shruti, 'The Purusha (Self) abides in the bodies created by the Karmas performed by himself, without his spiritual nature being effaced by anything within or without in the midst of the cause-effect relationship. He is described as a 'part' (Ansha) of Thee, and Thou as the Whole, endowed with infinite excellences.' (Shreemad Bhâgvata 10.87.20). A**charam** - Standing everywhere, pervading all without having limbs, in the form of the abode of Myself, **charam** - standing in My service in the form of a Purusha (Self), **durastham** - existing far away for those who lack the means like Amânitvam, etc., **tad** - that, **antike cha** - that Akshara is experienced as near by those who are endowed with Amanitva and other means. **Sukshmatvât** - Because of its subtlety, **tad** - that, Akshara, **avignyeyam** - is impossible to comprehend even for the knowers of the Shâstras.

STANZA 16

avibhaktam cha bhuteshu vibhaktamiva cha sthitam;
bhutabhartru cha tajgnyeyam grasishnu prabhavishnu cha.

Translation- Undivided, and yet it resides in the beings as if divided, that Akshara is to be known as the sustainer of beings, destroyer, and creator also (of all). || 16 ||

प्रभविष्णु च – सृष्टिसमये स्थावरजङ्गमानां प्रभवहेतुः, उत्पत्तिकर्त्रित्यर्थः । ग्रसिष्णु– प्रलयसमये स्थावरजङ्गमानां ग्रसनशीलम्, संहारकर्त्रित्यर्थः ॥ १६ ॥

पुनः कथम्भूतम् ? तत्राह – ज्योतिषामिति ।

ज्योतिषामपि तज्जोतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

ज्योतिषाम्–सूर्यचन्द्राग्निमण्यादीनामपि, तत्–ज्योतिः–प्रकाशकम् । तमसः– अनेककोटिब्रह्माण्डोत्पत्तिक्षेत्रभूतायाः प्रकृतेः, परम्–प्रकृतिस्वामीत्युच्यते । ज्ञानम् – ज्ञानमयम्, ज्ञेयम्–ज्ञातुं योग्यम्, ज्ञानगम्यम्–ज्ञानेन–अमानित्वादिसाधनवृन्देन गम्यं प्राप्यम् । सर्वस्य हृदि अधिष्ठितम्–नियन्तृतया स्थितम् ॥ १७ ॥

Commentary

Avibhaktam - Devoid of sections, **bhuteshu** - among beings, immovables and movables, **vibhaktam iva** - residing as though divided into more or less extent for allocating fruits to them as per their (good or bad) actions. **Bhuta bhartru** - Sustainer of immovables and movables. **Tat** - That Akshara should be known as distinct from the beings, **prabhavishnu cha** - cause of production of the immovables and movables at the time of creation, **grasishnu** - devouring the immovables and movables at the time of delusion, i.e. bringing about their destruction. ‖ 16‖

How again is it? To this He says, ‘**Jyotishâm…**etc.’

STANZA 17

jyotishâmapi tajjyotistamasah paramuchyate;
gnyânam gnyeyam gnyânagamyam hridi sarvasya vishthitam.

Translation- The light of all lights, it is said to be beyond darkness (Tamas, i.e. Prakriti). It is knowledge, the object of knowledge, and to be attained by knowledge. It is present in the hearts of all. || 17 ||

Commentary

Jyotishâm - Even of the sun, moon, fire, gems, etc., **tat jyotih** - illuminator, **tamasah** - Tamas (darkness), i.e. Prakriti, the primordial matter which is the soil of innumerable crores of universes, **param uchyate -** is said to be the controller of Prakriti, **gnyânam -** of the form of knowledge, **gnyeyam -** worth knowing, **gnyâna-gamyam** - attainable by knowl-

क्षेत्रक्षेत्रज्ञज्ञानज्ञेयानां निरूपणमुपसंहरन्नाह – इति क्षेत्रमिति ।

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

इति – 'महाभूतान्यहङ्कार' इत्युक्तप्रकारेण। क्षेत्रम्–तत्स्वरूपम्, तथा ज्ञानम्–अमानित्वादम्भित्वादिसाधनवृन्दं च, ज्ञेयम्–जीवात्मभिः प्रकृतिविमुक्तये परमेश्वरे परभक्तये च ज्ञातुं योग्यमक्षरं ब्रह्म च, मया समासतः – सङ्क्षेपेण, उक्तम् – गदितम् । मद्भक्तः – मम पुरुषोत्तमस्य भक्त एकान्तिकोपासकः, एतत्–क्षेत्रं क्षेत्रज्ञं ज्ञानं ज्ञेयं च । विज्ञाय–क्षेत्रं हेयतया ज्ञात्वा, ज्ञेयं चाक्षरस्वरूपं ज्ञात्वा, मद्भावाय–मम भावः–स्वभावः, स्वभावतः साधर्म्यं तस्मै । उपपद्यते–मम सेवारसयोग्यो भवतीति यावत् । पूर्वाचार्यास्तु – 'ज्ञेयं यत्त' दित्यादिश्लोकान् शुद्धात्मस्वरूपपरतया व्याचक्षते ॥ १८ ॥

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edge, i.e. number of means like Amânitvam (modesty), etc., **sarvasya hridi adhisthitam** - stands as controller in the hearts of all. || 17 ||

Now He says by way of concluding the discussion of Kshetra, Kshetragnya, knowledge and the object of knowledge, '**Iti kshetram**…etc.'

STANZA 18

iti kshetram tathâ gnyânam gnyeyam choktam samâsatah;
madbhakta etadvignyâya madbhâvâyopapadyate.

Translation- Thus the Kshetra, knowledge and the object of knowledge have been briefly described. Knowing this, My devotee becomes qualified for attaining a state similar to Me. || 18 ||

Commentary

Iti – This, i.e. as described in 'Mahâ-bhutani-ahankarah…etc.' (5th stanza), **kshetram** - the nature of Kshetra, **tathâ gnyânam -** the combined means like Amânitvam, etc., **gnyeyam -** fit for knowing by individuals, i.e. Akshara Brahma, for attaining freedom from Prakriti and for supreme devotion to the highest Lord. **Mayâ uktam -** As I have said, **samâsatah** - in brief, **madbhaktah -** the devout follower of Me, the Supreme Being, **etat** - this, Kshetra, Kshetragnya, knowledge and the object of knowledge, **vignyâya** - after having known the Kshetra as fit for giving up, **gnyeyam cha** - and having known the nature of the Akshara

स्वरूपस्वभावाभ्यामत्यन्तविलक्षणयोः प्रकृतिपुरुषयोरनादिसम्बन्धयोः कार्यभेदं सम्बन्धहेतुं च वदति – प्रकृतिमिति ।

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥ १९ ॥

प्रकृतिम्–अविद्याम्, पुरुषम्–जीवं च, उभावपि, अनादी–अनादिकालसंसृष्टौ एव विद्धि । तथा च प्रमाणानि–तृतीयस्कन्धे – 'प्रकृतिः पुरुषं ब्रह्मन्न विमुञ्चति कर्हिचित् । अन्योऽन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ! ॥' इति । अष्टमे च– 'अनाद्यविद्योप–हतात्मसंविदस्तन्मूलसंसारपरिश्रमातुराः ॥' इति । एकदशे च – 'बन्धोऽस्याविद्ययानादि–र्विद्यया च तथेतरः ॥' इत्यादीनि । विकारांश्च –बन्धनकारणभूता–निच्छाद्वेषादींश्च, गुणांश्च – अमानित्वादीन्मुक्तिसाधनभूतांश्च, उभयान् प्रकृतिसम्भवात्–देहाकारपरिणतप्रकृत्युत्पन्नानेव,

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(Brahma), **madbhâvâya -** Mama Bhâvah, i.e. My nature, similar to that, **upapadyate -** becomes eligible for the delight of My service.

The earlier Âchâryas (commentators) explain '**Gnyeyam…**etc.,' (stanza 12) as dealing with the pure nature of the Self. || 18 ||

Now, He describes total difference of nature and form of Prakriti and Purusha, their beginningless relationship, cause of that relation and difference in their function, in '**Prakritim…**etc.'

STANZA 19

prakritim purusham chaiva viddhyânâdi ubhâvapi;
vikârâmshcha gunâmshchaiva viddhi prakritisambhavân.

Translation- Know that Prakriti and Purusha are both without beginning, and know that all modifications and the attributes are born of Prakriti. || 19 ||

Commentary

Prakritim - Avidyâ - ignorance, **Purusham** - the Self, **ubhau api** - both are, **anâdi** - know them as associated from beginningless time. In this regard there are verifications, such as 'O Brahma! Prakriti does not leave the Purusha at any time, because they seem to be mutually inter-dependent and eternally connected.' (Shreemad Bhâgavata, 3.27.17); also in the eighth Skandha, 'Men whose knowledge of the Âtmâ has been

विद्धि– जानीहि। अनादिकालप्रकृतिसंसृष्टो जीवोऽमानित्वादिगुणैः प्रकृतिबन्धान्मुक्तो भवति, सा प्रकृतिरिच्छाद्वेषादिभिर्जीवस्य बन्धनं करोतीति भावः ॥

यद्वा–प्रकृतिम्–मायाम्, पुरुषम्–प्रधानाधिपमीश्वरं च, उभावपि। अनादी–नास्ति आदिरुत्पत्तिर्ययोस्तथाभूतौ विद्धि !। तथा च प्रमाणानि – 'न घटत उद्भवः प्रकृतिपूरुष–योरजयोः' रिति।' मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम्' इत्यादीनि । विकारांश्च मनआदि–षोडशविकारान्, गुणान् सत्त्वादींश्च । प्रकृतिसम्भवान्–प्रकृत्युत्पन्नानेव विद्धि ! इति ॥ १९ ॥

प्रकृतितद्बद्धक्षेत्रज्ञयोर्द्वयोर्भिन्नं भिन्नं कार्यं वदति – कार्येति ।

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effaced by beginningless nescience (ignorance), and who, as a consequence, are subject to intense suffering in Samsara.' And also, 'Its confinement by ignorance is beginningless and released by knowledge.' (Shreemad Bhâgavata, 11.11.4), and such other statements. **Vikârâmshcha** - The modifications like desire, hatred, etc., being the causes of confinement, **gunâmshcha** - attributes like Amânitva, etc., being the means of liberation, both being **prakritisambhavân** - born of Prakriti, taking the form of the body, **viddhi** - know.

The Self who is connected with Prakriti from time immemorial becomes free from bonds of Prakriti by Amânitva and other qualities while that very Prakriti causes confinement by desire, hatred, etc. This is the purport.

Or, **prakritim** - Mâyâ, **purusham** - the Lord, the master of Pradhâna (Prakriti), **ubhau api** - both, **viddhi anâdi** - know them to be beginningless, i.e. having no beginning or origin. The supporting statements are thus. 'The origin of the unborn Prakriti and Self is not possible,'(Shreemad Bhâgavata, 10.87.31) 'Know that Mâyâ is matter and the great Lord to be the master of Mâyâ.' (Sve. Up 4.10)**,** **vikârâmshcha** - the sixteen modifications like mind, etc., **gunân** - Sattva, etc., **prakriti-sambhavân viddhi** - know them to be born of Prakriti only. || 19 ||

Now He declares the separate functions of the two, i.e. Prakriti (Kshetra) and the Kshetragnya tied to it in '**Kârya…**etc.'

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

कार्यकारणकर्तृत्वे – कार्यं वपुः, कारणानि विषयभोगसाधनानि मनः सहितानीन्द्रियाणि च तेषां कर्तृत्वे। प्रकृतिः – अनादिवासनारूपा जीवाविद्या। हेतुरुच्यते – कथ्यते । पुरुषाश्रिता प्रकृतिः स्वपरिणामरूपैः कारणकलेवरैः सदसद्देशकालक्रियासङ्गाद्यष्टानुसारीणि कर्माणि कारयतीत्यर्थः । पुरुषोऽल्पज्ञो जीवः, सुखदुःखानामानन्दव्यथानां भोक्तृत्वे हेतुरूच्यते। इन्द्रियशरीरकृतकर्मोत्पन्नानां सुखदुःखानां भोक्ता जीव एव भवतीत्यर्थः ॥ २०॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

STANZA 20

kâryakâranakartritve hetuh prakritiruchyate;
purushah sukhaduhkhânâm bhoktritve heturuchyate.

Translation- The Prakriti is said to be the cause in the production of the effect (body) and the instruments (organs - Karana) and the Self is said to be the cause of experiencing pleasure and pain. ‖ 20‖

Commentary

Kâryakârana-kartritve - Kâryam **-** (the effect) the body, Kâranâni **-** the means, i.e. instruments of sensual enjoyment, i.e. the senses along with the mind; in regard to their agency, **prakritih** - the ignorance of the individual Self in the form of beginningless inclination (to pleasure), **hetuh** - the cause, **uchyate** - is described, means to say that Prakriti resorting to Purusha, causes good or bad actions in accordance with the eight aspects like time, space, actions, attachment, etc., **purushah** - the Self who knows little is said to be the cause of the enjoyment of pleasure, pain, happiness and grief; that is to say that one who experiences pleasure and pain born of actions done by the organs and the body, is the individual Self alone. ‖ 20‖

STANZA 21

purushah prakritistho hi bhungkte prakritijân gunân;
kâranam gunasango'sya sadasadyoni janmasu.

पुरुष इति। पुरुषः–क्षेत्रज्ञः, प्रकृतिस्थः – प्रकृतिसंयुक्तः सन्। प्रकृतिजान् – प्रकृत्युत्पन्नसत्त्वादिगुणकार्यभूतान्, गुणान् – सुखदुःखादीन्, भुंक्ते हि। गुणशब्दोऽत्र प्रकृतिकार्येष्वौपचारिकः, जीवस्य प्रकृतिसम्बन्धहेतुं वदति– अस्य– क्षेत्रज्ञस्य, गुणसङ्गः – गुणेषु – इन्द्रियविषयेषु शब्दादिषु सङ्ग आसक्तिः सदसद्योनिजन्मसु कारणम् – सतीषु समीचीनासु देवमनुष्यादिषु, असतीषु – असमीचीनासु तिर्यगादिषु योनिषु, यानि जन्मानि तेषु हेतुर्भवति। जीवो यत्र देहे स्थितः सन्नत्यासक्तिपूर्वकं विषयान् प्राप्तुमिच्छयायानि शुभाशुभानि कर्माणि करोति, तदनुसारेण जन्मानि लभते इत्यर्थः ॥२१॥

अविद्यासंयुक्तमल्पज्ञं पुरुषमुक्त्वा पुनः प्रधानाधिपमीश्वरसंज्ञं पुरुषं वदति – उपद्रष्टेति।

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२२॥

Translation- The Self, seated in Prakriti, enjoys the modes of qualities born of Prakriti; his attachment to the Gunas is the cause of his birth in good or evil wombs. ‖ 21 ‖

Commentary

Purushah - Refers to Kshetragnya, **prakritisthah** - being joined to Prakriti, **prakritijân** - (being) the effects of Sattva and other qualities born of Prakriti, **gunân** - pleasure, pain, etc., **bhungkte hi** - really enjoys. The word Guna here is figuratively used for products of Prakriti, i.e. material objects. (Now) He refers to the cause of relationship of the Self with Prakriti. **Asya** - Of Kshetragnya, **gunasangah** - attachment to sense-objects, like sound, etc., **sad-asad-yoni-janmasu kâranam** - is the cause of births in proper, i.e. in gods, men, etc., and in improper, i.e. in lower animals - whatever species they are. He means to say that being in whatever birth, the Self (Jiva) does whatever auspicious or inauspicious deeds with a desire to get objects (of his choice) with extreme attachment, and attains births accordingly. ‖ 21 ‖

Having described the Purusha as knowing little and conjoined to Prakriti, He now describes the Purusha called god, the lord of Prakriti, in '**Upadrashtâ…**etc.'

STANZA 22

upadrashtânumantâ cha bhartâ bhoktâ maheshvarah;
paramâtmeti châpyukto dehe'smin purushah parah.

उपद्रष्टा – सर्वेषां ब्रह्मादिस्तम्बपर्यन्तानां जीवानां कर्मसाक्षी । अनुमन्ता च – तेषां ज्ञाता सर्वज्ञ इत्यर्थः । भर्ता – स्थावरजङ्गमानां पोषणकर्ता । भोक्ता – ब्रह्मेन्द्रिदिभोग्य–शब्दादिभ्यः श्रेष्टशब्दादिविविषयाणामुपभोक्ता । महेश्वरः – ब्रह्मादीश्वराणां महांश्चासावीश्वरश्च । अस्मिन् देहे विराट् शरीरे, वैराजपुरुषात्मना स्थितः परः पुरुषः पूर्वोक्ताद्बद्धपुरुषाच्छ्रेष्टः पुमान् प्रकृत्यधिष्ठाता य ईश्वरः सोऽपि परमात्मा चेत्युक्ताः–परमात्मनोऽवतारत्वेन निगदितः । तथा प्रमाणम् – 'जगृहे पौरुषं रूपं भगवान् महदादिभिः' इति ॥ २२ ॥

उक्तयोर्द्विविधप्रकृतिपुरुषयोर्यथावत्स्वरूपस्वभावज्ञातारं पुरुषं स्तुवन्नाह – य इति ।

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

Translation- The Self dwelling in this body is called the witness, the sanctioning authority, sustainer, experiencer, the great lord, and also the Supreme Self. || 22 ||

Commentary

Upadrashtâ - The witness to actions of all the individual Selves from Brahmâ down to the grass-blades, **anumantâ cha -** and their knower, i.e. omniscient, **bhartâ** - one who supports all immovables and movables, **bhoktâ -** one who experiences the objects of senses like sound which is enjoyable by gods like Brahmâ, Indra, etc., **maheshvarah -** the Lord who is great and He who is Lord of lords like Brahmâ, etc., **asmin dehe** - in the extended body of Virât, **parah**, **purushah**, standing as Vairâja Purusha, superior to Purusha bound by Prakriti, as described before, the Lord, the controller of Prakriti. He (Vairâj Purusha) is also said to be the Supreme Self. He is said to be the incarnation of the Supreme Self. The authority for this is 'The (omnipotent and omniscient) Lord assumed the cosmic form (Virat) formed of the creative principles like Mahat (the cosmic mind), etc.' (Shreemad Bhâgavata, 1.3.1) || 22 ||

Now He praises the person who knows the true nature and form of the two entities, Prakriti and Purusha, in **'Yah…**etc.'

STANZA 23

ya evam vetti purusham prakritim cha gunaih saha;
sarvathâ vartamâno'pi na sa bhuyo'bhijâyate.

यः पुरुषः, एवम्–मदुक्तप्रकारेण, द्विविधं पुरुषं पुमांसम्, गुणैः सह – गुणैरिच्छाद्वेषादिभिरमानित्वादिभिः, सत्त्वादिभिश्च सहितां उभयविधां प्रकृतिं च वेत्ति जानाति, स सर्वथा – इह लोके प्रारब्धकर्मवशाद्ब्राह्मणक्षत्रियवैश्यशूद्रदेहेषु येन केन प्रकारेण वर्तमानोऽपि । भूयः पुनर्न जायते – संसारे प्रकृतिसम्बन्धेन नोत्पद्यते । प्रकृतिविनिर्मुक्तं ब्रह्मसंज्ञं शुद्धक्षेत्रज्ञं प्राप्नोतीत्यर्थः ॥ २३ ॥

आत्मप्राप्तेः पृथक्पृथक्साधनानि कुर्वतः पुरुषानाह – ध्यानेनेति ।

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

केचित्–पक्वात्मयोगाः, आत्मनि–देहे, ध्यानेन–ध्यानसहितेन, आत्मना–मनसा, आत्मानम्–प्रकृतिविनिर्मुक्तं शुद्धं क्षेत्रज्ञं पश्यन्ति – साक्षात्कुर्वन्ति ।

Translation- One who knows this, the Self and the Prakriti with the (three) qualities (and their modifications) is not born again, may he be engaged in activities what so ever. ‖ 23‖

Commentary

Yah - That person, **evam** - in the manner as I described, Dvividham - two fold, **purusham** - the Self, (and the great Lord of the Supreme Self), **gunaih saha** - with desire, hatred, etc., and Amânitva, modesty, etc., and Sattva, etc., **prakritim cha vetti** - (and also) knows the two fold Prakriti, **sarvatha** - in this world, in any of the bodies of Brâhman, warrior, merchant, servant, obtained as a result of his former actions, living in whatever manner, **bhuyah** - again, **na abhijâyate** - is not born in this mortal world being connected to Prakriti, i.e. he attains to a pure Kshetragnya level called Brahma, free from Prakriti. ‖ 23 ‖

He describes people who practice different means for the attainment of the Self in ‘**Dhyânena**…etc.’

STANZA 24

dhyânenâtmani pashyanti kechidâtmânamâtmanâ;
anye sânkhyena yogena karmayogena châpare.

Translation- Some behold the (Supreme) Self by meditation in their own Self by the mind, others by resorting to Sânkhya Yoga, and still others through the path of action. ‖ 24 ‖

यद्वा–केचिज्ज्ञानिभक्ताः, आत्मनि–स्वक्षेत्रज्ञे, ध्यानेन–ध्यानयुक्तेन, आत्मना–मनसा, आत्मानम्–परमात्मानं मां पश्यन्ति । अन्ये–अपक्वयोगाः, सांख्येन–ज्ञानयोगेन, आत्मावलोकनयोग्यं चित्तं कृत्वा, तेन आत्मना आत्मानं पश्यन्ति । तथा अन्ये–तदवलोकने प्रवृत्ताः, योगेन–अष्टाङ्गयोगाभ्यासेन, तदवलोकनयोग्यं मनः कृत्वा आत्मनि आत्मानं पश्यन्ति । अपरे–तदवलोकनोपायेषु सांख्ययोगादिष्वधिकाररहिता ये मुमुक्षवो मोक्षसुकरसाधनरतास्ते । कर्मयोगेन च – अन्तर्गतज्ञानयुक्तेनासङ्गकर्मानुष्ठानेन । वासनारहितं मनः कृत्वा आत्मान्यात्मानं पश्यन्ति ॥ २४ ॥

अतिसुकरमोक्षोपायरतान् पुरुषानाह – अन्ये त्विति ।

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

Commentary

Kechit - Who are perfect in the Yoga of Self, **âtmani** - in the body, **dhyânena** - with the aid of meditation, **âtmanâ** - mentally, **âtmânam** - pure Kshetragnya free from Prakriti, **pashyanti** - perceive directly. Or, **kechit** - some wise devotees, **âtmani -** in their own Kshetragnya (Self), **dhyânena âtmanâ** - by mind engaged in meditation, **âtmânam pashyanti** - (perceive) Me, the Supreme Self, **anye** - others, whose Yoga has not matured, **sânkhyena** - by the study of knowledge, i.e. by making the mind fit for realising the Self; by that (mind), see the Self in themselves. **Tathâ** - And, **anye** - those others who are inclined to see it, **yogena** - by the practice of eight-fold Yoga, making the mind fit to see it, see the Self in themselves. **Apare** - Still others, who are desirous of liberation but being unfit for the study of knowledge (Sânkhya) etc., which are the means of visualising it, and interested in adopting simple methods of liberation, **karmayogena cha** - by performing duties with detachment along with internal knowledge, making the mind desireless, perceive the Self in themselves. ‖ 24‖

Now He describes people engaged in very simple means of liberation in '**Anye tu**…etc.'

STANZA 25

anye tvevamajânantah shrutvânyebhya upâsate;
te'pi châtitarantyeva mrityum shrutiparâyanâh.

अन्ये तु – अतिसुकरमोक्षोपायरतास्तु, एवम्–उक्तप्रकारेण मोक्षोपायानजानन्तः सन्तः, अन्येभ्यः – मोक्षसाधनविद्भ्यः, श्रुत्वा तद्दर्शितमार्गेणोपासते, एवं ये श्रुतिपरायणाः – श्रवणनिष्ठाः, श्रवणे श्रद्धावन्त इत्यर्थः । तेऽपि साधनानुक्रमेण पूताः सन्तः, मृत्युमतितरन्त्येवमृत्युरहिता भवन्तीत्यर्थः ॥ २५ ॥

स्थावरजङ्गमोत्पत्तिनिर्धारणमाह – यावदिति ।

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतवर्षभ ! ॥ २६ ॥

हे भरतर्षभ ! यावत् किञ्चित्–यत् किमपि । स्थावरजङ्गमम् – तदात्मकम्, सत्त्वम्–सत्त्वमात्रं वस्तु, सञ्जायते–उत्पद्यते, तत् सर्वं क्षेत्रक्षेत्रज्ञसंयोगात्–क्षेत्रक्षेत्रज्ञयोः

Translation- However, some others who do not know thus, having heard from others take to worship accordingly. They too, having faith in what they hear, transcend death. || 25||

Commentary

Anye tu - But others who are engaged in much easier means of liberation, **evam** - in the same way, those who do not know the means of liberation as said before, **anyebhyah** - from others who know the means of liberation, **shrutvâ** - by listening, by the way directed by others, **upâsate** - worship. Thus those who are **shruti-parâyanâh** - intent on it (having faith in what they have heard), **te'pi** - they too, becoming purified in the course of the study, **mrityum atitaranti eva** - pass beyond death. || 25||

Now He tells about the specific origin of immovables and movables in '**Yavad**…etc.'

STANZA 26

yâvat sanjâyate kinchit sattvam sthâvarajangamam;
kshetrakshetragnyasamyogât tadviddhi bharatarshabha.

Translation- O Arjuna, the best of Bharatas! Know that whatever being, inanimate or animate, is born, it is through the union of Kshetra and Kshetragnya. || 26 ||

Commentary

He bharatarshabha - O the best of Bharatas, **yâvat kincit** - whatever it be, **sthâvara-jangamam** - immovable and movable, **sattvam**

परस्परसम्बन्धात्, उत्पन्नं विद्धि जानीहि ॥ २६ ॥

सर्वस्य स्थावरजङ्गमजातस्य क्षेत्रक्षेत्रज्ञसंयोगेनोत्पन्नतामुक्त्वा तत्स्थान्तर्यामिणः स्वस्य ज्ञानमाह – सममिति ।

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

सर्वेषु भूतेषु – क्षेत्रक्षेत्रज्ञमिश्रतया स्थितेषु समग्रेषु स्थावरजङ्गमजन्तुषु, समं तिष्ठन्तं स्थितम्, परमेश्वरम्–चिदचिन्नियन्तारम् । तेषु विनश्यत्सु–स्थूलेषु क्षेत्रेषु नष्टेषु सत्सु, अविनश्यन्तमात्मानमन्तर्यामिणं मां च यः पश्यति स एव पश्यति, स एव यथावस्थितं परं परमात्मानं मां पश्यति । इतरे तु ज्ञानचक्षुर्हीना भवन्तीत्यर्थः ॥ २७ ॥

- all the entities (including) living beings, **sanjâyate** - are born of, **kshetra-kshetragnya-samyogât** - by mutual contact of Kshetra and Kshetragnya, **viddhi** - know this. || 26 ||

After having told the origin of all the objects, immovable and movable, through the union of Kshetra and Kshetragnya, He reveals the knowledge of Himself, the inner controller residing in it, in '**Samam…**etc.'

STANZA 27

samam sarveshu bhuteshu tishthantam parameshvaram;
vinashyatsvavinashyantam yah pashyati sa pashyati.

Translation- He, who sees the Supreme Lord dwelling alike in all bodies and never perishing when they perish, he sees indeed. ||27||

Commentary

Sarveshu bhuteshu - In all the immovable and movable beings, formed of union of Kshetra and Kshetragnya, **samam tishthantam** – existing alike, **parameshvaram** - the controller of sentient and insentient, **vinashyatsu** - in gross bodies (Kshetreshu) being destroyed, **avinashyantam** - the imperishable Self and the inner controller, i.e. Myself, **yah pashyati sa (eva) pashyati** - he perceives Me, the Supreme Lord, as I am truly present. He means to say that others have no inner vision. ||27||

How is it that others have no inner vision? To this, He says in '**Samam…**etc.'

कथमन्ये चक्षुर्हीनाः ? इत्यत्राह – सममिति ।

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥ २८ ॥

सर्वत्र–स्थावरजङ्गमेषु, समवस्थितम्–अन्तर्यामितया सम्यक्स्थितम्, ईश्वरम्–क्षेत्रज्ञकर्मफलप्रदातारं माम्, आत्मना–मनसा, पश्यन्सन्, तस्य भयेन कस्याप्यात्मानं देहम्, न हिनस्ति–न हन्ति । ततः – एवं मत्स्वरूपज्ञानपूर्वकाहिंसाधर्मात्, परामुत्कृष्टां गतिं याति – प्राप्नोति हि ।

यद्वा–हि यस्मात् । सर्वत्र समवस्थितमीश्वरं माम्, यः समं पश्यन् सन्, आत्मना–मनसा, आत्मानम्–स्वम्, न हिनस्ति, पाति । संसारसागरात्समुद्धरतीत्यर्थः । ततः – सर्वत्रान्तर्यामिदर्शनात्, परां गतिं याति – शुद्धक्षेत्रज्ञस्वरूपं प्राप्नोति । अन्ये तु परां गतिं न यान्ति, अतस्ते चक्षुर्हीना इति भावः ॥ २८ ॥

STANZA 28

samam pashyan hi sarvatra samavasthitamishvaram;
na hinastyâtmanâ'tmânam tato yâti parâm gatim.

Translation- Seeing the Lord residing alike in all, he does not do any harm to the Self (himself), by the Self (mind) and thus reaches the supreme state. ‖ 28‖

Commentary

Sarvatra - In all immovables and movables, **samavasthitam -** duly seated as the inner controller, **ishvaram -** the Lord, Myself, the giver of fruits of actions to the Kshetragnya, **âtmanâ** - mentally, **pashyan** - seeing, **na hinasti** - does not kill anyone's Self, i.e. body, under His fear, **tatah** - thus by the practice of non-violence along with knowledge of My nature, **parâm gatim yâti** - attains the highest state, **hi** - definitely.

Or, **hi -** because, **sarvatra samavasthitam ishvaram mâm yah samam pashyan** - he who sees Me, the Lord, abiding alike everywhere, **âtmanâ** - mentally, **âtmânam -** himself, **na hinasti** - does not injure, (but) rescues himself from the ocean of worldly affairs, **tatah** - by seeing everywhere the indwelling controller, **parâm gatim yâti** - attains the state of pure Kshetragnya. Others however do not get to that state, means they do not have the inner vision. ‖ 28‖

आत्मनोऽकर्तृत्वमाह – प्रकृत्येति ।

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथात्मानमकर्तारं स पश्यति ॥ २९ ॥

सर्वशः – सर्वाणि कर्माणि, 'कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते' इत्युदितप्रकारेण प्रकृत्यैव क्रियमाणानि – अनुष्ठीयमानानि, इति यः पुरुषः पश्यति, तथा आत्मानं च अकर्तारं ज्ञानस्वरूपं पश्यति, सः शुद्धक्षेत्रज्ञस्वरूपं पश्यति – समीचीनतया ईक्षते इत्यर्थः ॥ २९ ॥

देवमनुष्यादिभेदाः प्रकृतिगताः, न क्षेत्रज्ञगता इत्याह – यदेति ।

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ ३० ॥

Now He describes the nature of the Self as not doing anything in '**Sarvasah…**etc.'

STANZA 29

prakrityaiva cha karmâni kriyamânâni sarvashah;
yah pashyati tathâ'tmânam akartâram sa pashyati.

Translation- And he who sees that all actions are being done in every way by Prakriti alone, and that the Self is not the doer, truly sees. || 29||

Commentary

Sarvashah karmâni - All the actions, in the manner told in 'Kâryakârana**…**etc.' (stanza 20), **prakrityaiva kriyamânâni** - being done by Prakriti only, thus who ever sees, **tatha âtmânam cha akartâram pashyati** - and also sees that the Self, being of the nature of knowledge, is a non-doer, **sah pashyati** - he sees (truly) the nature of pure Kshetragnya, i.e. properly observes. || 29||

Now He says that the differences like gods, men, etc., have come from Prakriti, (and) they do not belong to the Kshetragnya, in '**Yad…**etc.'

STANZA 30

yadâ bhutaprithagbhâvam ekastham anupashyati;
tata eva cha vistâram brahma sampadyate tadâ.

भूतपृथग्भावम् – भूतेषु चेतनाचेतनमिश्रप्राणिवर्गेषु, देवत्वमनुष्यत्वतिर्यक्त्वह्रस्वत्वदीर्घत्वकृशत्वस्थूलत्वादिपृथग्भावम् । एकस्थम् – एकस्यां प्रकृतौ स्थितम् । यदा अनुपश्यति–ज्ञानैकाकारतया समानेष्वात्मसु न स्थितमिति पश्यति, तत एव – पञ्चभूतरूपेण परिणतायाः प्रकृतेरेव । विस्तारं च – ब्राह्मणक्षत्रियवैश्यशूद्रपुत्रपौत्र–गोमहिष्यादिभेदप्रपञ्चं च, यदा पश्यति । तदा ब्रह्म सम्पद्यते–ब्रह्मभावं प्राप्नोतीत्यर्थः ॥ ३०॥

परमात्मनः स्वस्य, जीवात्मनश्च सदैव निर्लेपत्वमाह – द्वाभ्याम् अनादित्वादिति ।

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय ! न करोति न लिप्यते ॥ ३१ ॥

Translation- When he perceives the diverse modes of existence of all beings as centered in one (Prakriti) and as also their expansion from it alone, then he attains to Brahma. ||30||

Commentary

Bhuta prithag bhâvam - Diversified modes of all beings like divinities, humans, animals; short and tall, thin or plum stature, etc., in the classes mixed with consciousness and matter (Prakriti), **ekastham -** rooted in one Prakriti, **yadâ –** when, **anupashyati -** he perceives that the differences do not exist in the Selves, having the same nature - equal to each other in the form of knowledge. **Tatah eva -** From that Prakriti - matter itself modified in five elements, **vistâram cha -** the expansion of different modes like Brâhman, warrior, merchant, servant, son, grandson, cow, buffalo, etc., **yada pashyati -** when he sees (thus), **tatâh eva brahma sampadyate -** attains to the state of Brahma. ||30||

Further, he lays down in the following two stanzas the constant state of non-attachment of Himself, i.e. the Supreme Self, and the individual Self in '**Anâditvân…**etc.'

STANZA 31

anâditvân nirgunatvât paramâtmâyam avyayah;
sharirastho'pi kaunteya na karoti na lipyate.

Translation- O son of Kunti! Being without a beginning and

हे कौन्तेय ! अनादित्वान्निर्गुणत्त्वात् – सत्त्वादिगुणरहितत्त्वात् । अव्ययः परमात्मा परमेश्वरः, शरीरस्थोऽपि–चिदचित्स्वशरीरेष्वन्तर्यामितया स्थितोऽपि । न करोति, न लिप्यते । तथा अनादित्त्वादव्ययः, अयं जीवात्मा, शरीरस्थोऽपि– स्वदेहे स्थितोऽपि। ज्ञानप्राप्त्या निर्गुणत्वात् कर्माणि न करोति–फलासङ्गतया कर्माणि न करोतीत्यर्थः। अतो न लिप्यते ॥ ३१ ॥

निर्लेपत्वे दृष्टान्तमाह – यथेति ।

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ ३२ ॥

सौक्ष्म्यात् सर्वगतं सर्वत्र व्याप्तमाकाशं व्योम यथा नोपलिप्यते– तत्तत्स्वभावैर्लिप्तं न भवति। तथा सर्वदेहे–चेतनाचेतनसमग्रस्वशरीरसमूहे। स्थितः,

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without any Gunas, this imperishable Supreme Self, though dwelling in the body, neither acts nor does it become tainted. || 31 ||

Commentary

He kaunteya - O son of Kunti! **Anâditvât** - Due to being beginningless, (and) **nirgunatvât** - being without Sattva and other qualities, **avyayah** - the indestructible, **paramâtmâ** - the Supreme Self, the highest Lord, **sharirastho'pi** - even though dwelling in the sentient and insentient bodies, as inner controller, does not act, nor gets contaminated.

Similarly, **anâditvât avyayah** - this Self being beginningless, is indestructible **sharirastho'pi** - though dwelling in one's body. Having got knowledge, becoming free from Gunas or qualities, does not act - does not act with attachment to fruits, (and) hence is not contaminated. || 31 ||

He gives an example illustrating His freedom from Gunas in '**Yatha**...etc.'

STANZA 32

yathâ sarvagatam saukshmyâdâkâsham nopalipyate;
sarvatrâvasthito dehe tathâtmâ nopalipyate.

Translation- As the all pervading space, i.e. Âkâsha, is not contaminated due to it being subtle, so the Self, residing in the body everywhere, is not contaminated. || 32 ||

आत्मा–परमात्मा, तेषां स्वभावैर्नोपलिप्यते ।

जीवपक्षे तु–आत्मा–जीवः सौक्ष्म्यात्, सर्वत्र–विबुधपितृमनुष्यादौ देहे शरीरेऽवस्थितोऽपि तत्तच्छरीरस्वभावैर्न लिप्यते। ज्ञानिनस्त्वात्मा कर्मभिर्न लिप्यते इत्यर्थः ॥ ३२ ॥

प्रकाश्यत्वेन क्षेत्रं प्रकाशकत्वेन क्षेत्रज्ञं च रविदृष्टान्तेन वदति – यथेति ।

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ! ॥ ३३ ॥

हे भारत ! एको रविः – सूर्यः, कृत्स्नं समग्रम्, इमं लोकं यथा प्रकाशयति, तथा क्षेत्री – क्षेत्रं शरीरं ब्रह्माण्डं चास्यास्तीति तथाभूतः। अल्पज्ञो जीवः, सर्वज्ञो वैराजश्चेति द्विविधो हि क्षेत्रज्ञः । कृत्स्नं क्षेत्रमापादतलमस्तकं समग्रं शरीरं,

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Commentary

Saukshmyât - Due to subtleness, **sarvagatam** - pervaded everywhere, **âkâsha** - the space, **yathâ nopalipyate** - just as it does not get contaminated, i.e. is not tainted by their respective natures, **tathâ** - in that way, **sarva dehe** - in all His bodies, sentient and insentient, **sthitah** - residing in, **âtmâ** - the Supreme Self, **na lipyate** - does not get contaminated with their natures.

In the perspective of the Jiva it runs as - The **âtmâ** - the Self, because of his subtlety, while existing in the bodies of gods, manes, or men, it is not tainted by their respective natures. In regard to a wise man (who knows the true nature of the Self) he is not tainted by his acts. || 32 ||

He gives the instance of the sun for the Kshetragnya, the illuminator, and Kshetra that is to be illumined, in '**Yathâ…**etc.'

STANZA 33

yathâ prakâshayatyekah kritsnam lokamimam ravih;
kshetram kshetri tathâ kritsnam prakâshayati bhârata.

Translation- O Bhârata! As the one sun alone illuminates this whole world, so the one Self (Kshetragnya) illuminates the whole body (Kshetra). || 33 ||

चतुर्दशलोकसहितं समग्रं ब्रह्माण्डरूपं शरीरं च, स्वीयेन ज्ञानेन प्रकाशयति । प्रकाश्यात् लोकात्प्रकाशको रविर्यथा विलक्षणोऽस्ति, तथा शरीराद्वेदिताल्पज्ञो जीवो विलक्षणोऽस्ति, तथा ब्रह्माण्डाद्वेदिता सर्वज्ञो वैराजोऽन्यो विलक्षणोऽस्ति । तथा चेतनाचेतनेभ्यः शरीरेभ्यस्तेषामात्मान्तर्यामी पुरुषोत्तमोऽहं स्वरूपस्वभावादिभिरतिविलक्षणोऽस्मीत्यर्थः ॥ ३३ ॥

अध्यायार्थसमाप्तिं कुर्वन्नाह – क्षेत्रक्षेत्रज्ञयोरिति ।

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

एवम् – मयोदितप्रकारेण, क्षेत्रक्षेत्रज्ञयोरन्तरं भेदम् । ज्ञानचक्षुषा – ज्ञानेन पृथक्पृथग्वैलक्षण्यविवेकेनैव चक्षुषा, ये विदुः । तथा भूतप्रकृतिमोक्षम्–भूतानां

Commentary

He bhârata - O Bhârata! **Eko ravih** - The one sun, **kritsnam** - entire, **imam lokam yathâ prakâshayati** - as it illumines this whole world, **tathâ** - so does, **kshetri** - the possessor of the Kshetra (individual body) and the universe. The Kshetragnya is two-fold - the individual Self knowing little, and the omniscient Vairâja. **Kritsnam kshetram** - All the body from top to toe, and all the body of the universe with the fourteen worlds, (the Self) illumines by his own knowledge.

As the sun, the illuminator of the world, is different from the illuminated world, so is the little knowing individual Self different from the body; and similarly the knower Vairâja, being omniscient, is separate and different from the universe. Similarly I, the Supreme Lord, the inner controller of the sentient and insentient bodies, am quite different from them in form, nature, etc. || 33 ||

Now, He concludes the chapter by saying, '**Kshetra kshetragnyayoh…**etc.'

STANZA 34

kshetrakshetragnyayorevamantaram gnyâncchakshusha
bhutprakritimoksha cha ye viduryânti te param

Translation- Those who, by the eye of knowledge, thus per-

सर्वप्राणिनाम् प्रकृतेर्मोक्षं ये विदुः । मोक्ष्यतेऽनेनेति मोक्षः - अमानित्वादिमोक्षोपायसमूहस्तं च ये जानन्तीत्यर्थः । ते परं यान्ति । उक्तप्रकारेण क्षेत्रक्षेत्रज्ञयोर्वैलक्षण्यं मोक्षोपायं च ज्ञात्वा ये तदुपायं कुर्वन्ति ते परमात्मानं मां प्राप्नुवन्तीत्यर्थः ॥ ३४ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द-स्वामिशिष्याग्रगण्य - सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये त्रयोदशोऽध्यायः ॥ १३ ॥

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ceive the difference between the field (Kshetra) and its knower (Kshetragnya), and also the means of liberation from the manifested Prakriti, they attain the supreme state. || 34 ||

Commentary

Evam - In the manner I have stated, **kshetra-kshetragnyayoh antaram** - the difference between Kshetra and Kshetragnya, **gnyâna-chakshushâ** - by knowledge, by distinguishing their different natures, (that itself being as it were) the eye, **ye viduh** - those who know, **bhuta-prakriti-moksham** - the liberation of all beings from Prakriti, **moksha** - is that by which one is liberated, i.e. the total of the means of liberation, e.g. Amânitva, etc. Those who know thus, **te param yanti** - they attain the supreme state. Knowing the means of liberation and the distinction between Kshetra and Kshetragnya in the said manner, those who apply the means, they reach Me, the Supreme Self. (That is the purport). || 34 ||

Thus ends the thirteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

चतुर्दशोऽध्यायः

पूर्वं त्रयोदशाध्याये क्षेत्ररूपेण परिणतद्विविधप्रकृतिस्वरूपम्, क्षेत्रज्ञतया स्थितं द्विविधपुरुषस्वरूपम्, ज्ञेयतयोक्तमक्षरस्वरूपम्, तेषामात्मत्वेन नियन्तृतया च स्थितं परम्ब्रह्म, तत्प्राप्तिसाधनवृन्दम्, जीवानां बन्धनकारणं च निगदितम् ।

इदानीं चतुर्दशाध्याये त्रयोदशाध्यायोदितस्य बन्धनहेतुगुणत्रयस्य पृथक्पृथक्स्वरूपं तेभ्यो मोक्षोपायं च वदति –

वक्ष्यमाणं ज्ञानं प्रशंसन्नाह – परमिति ।

Chapter 14

Gunatraya-Vibhâga Yoga

The Three Qualities of Material Nature

Previously in the 13th chapter, the following points were treated - The two-fold nature of Prakriti developed in the form of Kshetra; the two-fold nature of Purusha, the spirit, existing as Kshetragnya; the nature of Akshara, the imperishable, propounded as the object of knowledge; the nature of Supreme Brahma, prevailing as their indwelling Self and controller; collection of means for Its attainment; and the cause of bondage of the Jiva.

Now, in this 14th chapter, He deals with the different nature of the three qualities which are the cause of bondage of the Self, described in the thirteenth chapter, and the means of liberation from those.

Eulogizing the knowledge to be described hereafter, He says, ‘**Param…**etc.’

STANZA 1

Shree Bhagavân uvâcha:

param bhuyah pravakshyâmi gnyânânâm gnyânamuttamam;
yajgnyâtvâ munayah sarve parâm siddhimito gatâh.

श्रीभगवानुवाच -

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

परम् - प्रथमोदितादन्यत् । ज्ञानानाम् - आत्मानात्मसम्बन्धिबोधनानां मध्ये । उत्तमम्-श्रेष्ठं ज्ञानम् । भूयः प्रवक्ष्यामि-निगदिष्यामि । यत् ज्ञानं ज्ञात्वा सर्वे मुनयः, इतः - संसृतेः, पराम्-उत्कृष्टाम्, सिद्धिम्-विशुद्धक्षेत्रज्ञ-लब्धिरूपामपुनरावृत्तिम्, गताः - प्राप्ताः ॥ १ ॥

अनेन ज्ञानेनापुनरावृत्तिलक्षणान्मोक्षादपि श्रेष्ठं मम - श्रीहरेः पार्षदत्वं भवतीत्याह - इदमिति ।

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

Translation- The Lord said: I shall describe once more the best knowledge of all forms of knowledges, knowing which all sages have attained the state of perfection. || 1 ||

Commentary

Param gnyânânâm - Different from what has already been told, in the midst of the teachings about the Self and the non-self, **uttamam** - supreme knowledge, **bhuyah pravakshyâmi** - I shall tell again, **yat gnyâtvâ** - knowing which knowledge, **sarve munayah** - all the sages, **itah** - from the cycle of birth and death, **parâm** - supreme, **siddhim** - perfection, consisting of attainment of the pure form of Kshetragnya, i.e. the state of non-return (to birth), **gatâh** - have reached. || 1 ||

He says that the status of an associate of Mine, i.e. Hari, is superior even to liberation in the form of non-return, which is attained through this knowledge in '**Idam…**etc.'

STANZA 2

idam gnyânam upâshritya mama sâdharmyam âgatâh;
sarge'pi nopajâyante pralaye na vyathanti cha.

Translation- Those who have attained communion with Me on resorting to this knowledge, are not born during creation, nor do they suffer at the time of dissolution. || 2 ||

इदम्–वक्ष्यमाणं ज्ञानमुपाश्रित्य–आश्रित्य, तदनन्तरं ब्रह्मरूपतां च प्राप्य, मम–अक्षरोत्तमस्य परमेश्वरस्य, साधर्म्यम्–समानो धर्मो मत्सेवोपयोगी स्वभावो यस्य तस्य भावः साधर्म्यम् । नन्दसुनन्दादिवत् पार्षदत्वं, राधालक्ष्म्यादिवत् सेवकत्वं चागताः – प्राप्ताः । ते सर्गेऽपि नोपजायन्ते, प्रलये न व्यथन्ति च । सृष्टिसंहारचक्रपरिभ्रमणं न पुनरेषां भवतीति भावः ।

अत्र श्लोके–भगवता मुक्तानामात्मनाम् – 'मम साधर्म्यमागताः सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति चे'ति बहुत्वमुक्तम्, तेन परमेश्वरात्तेषामन्योऽन्यं च भेदो नित्यसिद्धः प्रोक्तः, अतः स पारमार्थिको ज्ञातव्यः । परमेश्वराज्जीवात्मनां भेद उपाधिकृत इति केचिद्वदन्ति, तेषां मते भेदस्यासत्यत्वेन मुक्तानां बहुत्वकथनरूपभेदनिर्देशो न संघटते । आह च तयोर्भेदं सूत्रकारः – 'उभयेऽपि हि भेदेनैनमभिधीयते' । 'गुहां प्रविष्टावात्मानौ हि तद्दर्शनात्' । 'कर्मकर्तृव्यपेदशाच्च' इति । श्रुतयश्च – 'समाने

Commentary

Idam Gnyânam - Knowledge that is being told, **upâshritya** - having taken resort to, and after that attaining the form of Brahma, **mama** - My, of the Supreme Being, the Supreme Akshara Purusha, **sâdharmyam** - the quality of being of the same nature, it being useful for My service, i.e. being My companion, like Nanda, Sunanda and others, that is the state (called) Sâdharmyam; and being admitted for doing service like Râdhâ, Laksmi, etc., **sarge'pi nopajâyante** -they are not born at the time of creation, **pralaye na vyathanti cha** - and are not distressed at the time of dissolution, i.e. they are saved from revolving in the cycle of birth and death.

In this stanza, plurality of the liberated souls as said above is mentioned and by that it is said that difference between liberated Selves and the Lord and the mutual difference between liberated souls, is proved once and for all and that difference is therefore to be understood as real.

Some say that the difference between the Lord and the individual Selves is conditional (superimposed). In their opinion, the difference is false and because of that the reference to the difference which mentions the plurality of liberated souls does not fit well. However Brahma-sutrakâra also states the (essential) difference between them, viz, 'Both speak of its

वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टंयदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति' ॥ 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति स त आत्मा अन्तर्याम्यमृतः' इति । तथैवात्रापि – 'न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः' 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते' 'यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः' इति । स्कान्दे च – 'जीवानामीश्वराणां च तनवः क्षेत्रसंज्ञकाः । महदादितत्त्वमय्यः क्षेत्रज्ञाख्यास्तु तद्विदः ॥ क्षेत्राणां च क्षेत्रविदां प्रधानपुरुषस्य च। मायायाः कालशक्तेश्चाक्षरस्य च परात्मनः ॥ पृथक्पृथग्क्षणैर्यज्ज्ञानं तज्ज्ञानमुच्यते'। 'तां कालशक्तिमादाय वासुदेवोऽक्षरात्मना ॥ सिसृक्षयैक्षत यदा सा

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distinct nature,' 'The two souls entered into the cave, as it is shown.' (1.2.11). 'Due to a reference to the act and its doer.' (1.2.4). Shruti statements are also there, e.g., 'The Purusha sitting on the same tree, being immersed as it were, is in grief by feeling of incapability. When he sees the other, the adored Lord and His glory, he becomes griefless. When the seer sees the Purusha the Lord, the creator, of golden hue, and the source of Brahma (Pradhân), then the illumined one becomes pure and completely shakes off merit and sin, and attains to (Its) supreme equality.' (Mun. 3.1.3,4).

Also, 'He who dwells in the Âtmâ, i.e. Self, whom the Âtmâ does not know, whose body is the Âtmâ (Self), who controls the Self inwardly, he is your Âtmâ, the inner ruler, and immortal.' (Brh. Up. 5.7.15). Similarly here also (in the Gitâ itself), 'In fact, there was not a time when I was not, or when you and these kings were not.' (2.12). 'This is divine Mâyâ constituted of Gunas, which is difficult to cross; those who surrender to Me, only they cross it.' (7.14). 'Out of the Siddhas who are striving (their best), only someone (rarely) knows Me in reality.' (7.3)

In the Skanda Purâna also, 'The bodies of individual Selves and the Lord are called Ksetra, constituted of the principles of Mahat, etc., and their knowers are called Kshetragnyas. The knowledge of Kshetras, Kshetragnyas, Pradhâna Purusha, the power of Time, Mâyâ, Akshar and

चुक्षोभ तदैव हि । तस्याः प्रधानपुरुषकोटयो जज्ञिरे मुने ! ॥ युज्यन्ते स्म प्रधानैस्ते पुरुषाश्चेच्छया प्रभोः' । इति ॥ २ ॥

अथ सर्वक्षेत्रज्ञानां गुणकृतबन्धनं गदितुं तेषां गुणमयप्रकृतिसम्बन्धेन देहोत्पत्तिमाह – ममेति ।

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ! ॥ ३ ॥

हे भारत ! योनिः – नित्यानां क्षेत्रज्ञानां देहोत्पत्तिक्षेत्रम्, महद्ब्रह्म–महतां ब्रह्मादीनामुत्पत्तिक्षेत्रत्वान्महत्, स्वकार्याणां वृद्धिहेतुत्त्वात् ब्रह्म – प्रकृतिः, मम–मदीयमित्यर्थः । श्रुतावपि ब्रह्मशब्देन प्रकृतिरुक्ता – 'यस्य ज्ञानमयं तपस्तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते' इति । तस्मिन् महद्ब्रह्मणि । गर्भम्–तत्स्थानां कारणा–

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the Supreme Self, with their respective characteristics is said to be (real) knowledge.' 'Resorting to that power of Time, Vâsudeva, in the form of Akshara, glances with a desire to create. Only then that Mâyâ gets disturbed, O sage! The categories of Pradhâna and Purusha are born from her. By the will of the Lord, Purushas are joined with Pradhânas.' || 2 ||

Now, in order to describe the bond created by qualities for all the Kshetragnyas, He speaks about the origin of their bodies from the connection with Prakriti constituted of qualities in '**Mama**…etc.'

STANZA 3

mama yonirmahadbrahma tasmin garbham dadhâmyaham;
sambhavah sarvabhutânâm tato bhavati bhârata.

Translation- My womb is the great Brahma, i.e. Prakriti. In that I place the seed of life. O best of Bharatas! The birth of all beings follow from it. || 3 ||

Commentary

He bhârata! - O the descendant of Bharata! **Yonih** - The place of origin of the bodies of Kshetragnyas which are eternal, **mahad-brahma** - the great Prakriti, great due to being the place of origin of the great (deities) like Brahmâ, etc., and Brahma - Prakriti is said to be Brahma extended, being the basic cause of development (Vrudhi) extension of My undertakings, **mama** - means Mine. The word Brahma denotes matter -

व्यक्तशरीरयुक्तानां नित्यक्षेत्रज्ञानां स्थूलदेहोत्पत्तिहेतुभूतं पुरुषदृष्टिरूपं गर्भम्। अहं दधामि – धारयामि। ततः – दृष्टिकरणानन्तरम्, सर्वभूतानाम्–महदादितत्त्वानां ब्रह्मादि–स्थावरान्तानां समग्राणां जनानां च। सम्भवः – उत्पत्तिः, भवति–जायते ॥ ३ ॥

सृष्टिकाले सर्वेषामुत्पत्तिक्षेत्रं प्रकृतिमुक्त्वेदानीमप्युत्पत्तिक्षेत्रं सैव भवतीत्याह – सर्वेति।

सर्वयोनिषु कौन्तेय ! मूर्तयः सम्भवन्ति याः।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

हे कौन्तेय ! सर्वयोनिषु–सर्वासु देवदैत्यमनुष्यपशुपक्ष्यादिषु सकलासु योनिषु। या मूर्तयः – क्षेत्रज्ञदेहाः, सम्भवन्ति–उत्पद्यन्ते। तासां मूर्तीनां योनिः – उत्पत्तिक्षेत्रम्, महद् ब्रह्म–अष्टधा परिणता प्रकृतिरेव भवति। बीजप्रदः–बीजं जीवं

Prakriti. Even in the Shruti like, 'Whose penance is in the form of knowledge whence this (matter) called Brahma, name, form and food is produced.' **Tasmin** - In that 'Mahat Brahma', **garbham** - the womb in the form of Purusha's sight, it being the cause of the production of gross bodies of eternal Kshetragnyas possessing unrevealed causal bodies residing there. **Aham dadhâmi** - I hold, **tatah** - after seeing (on the part of the Kshetragnyas), **sarva-bhutânâm** - of the Mahat and other principles, and all the beings, from Brahmâ down to the lowest immovables, **sambhavah** - birth, **bhavati** - takes place. || 3 ||

After stating that at the time of creation Prakriti is the place of origin of all, He adds that it is Prakriti that becomes the place of origin in the manifested state also, in '**Sarva**…etc.'

STANZA 4

sarvayonishu kaunteya murtayah sambhavanti yâh;
tâsâm brahma mahadyonir aham bijapradah pitâ.

Translation- Of all the forms that are produced in different wombs, primordial matter (the Mahad Brahma) is the mother, and I am the father sowing the seed, O son of Kunti! || 4 ||

Commentary

He kaunteya - O son of Kunti! **Sarva-yonishu** - in all the wombs such as those of gods, demons, men, animals, birds, etc., **yâ murtayah** - whatever forms of Kshetragnyas, **sambhavanti** - are gener-

प्रददाति–योजयति यथाकर्म यः, तथाभूतः पिता अहम्। जीवानां कर्मानुसारेण तत्र तत्र संयोजकोऽक्षरपुरुषरूपोऽहमित्यर्थः ॥ ४ ॥

एवं प्रकृतिसंसृष्टांनां जीवानां प्राक्तनकर्मवशाद्देवमनुष्यपश्वादिषु भूयो भूयस्तत्तद्भावेन जनिहेतुं वदति – चतुर्दशभिः ।

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो ! देहे देहिनमव्ययम् ॥ ५ ॥

सत्त्वमिति । हे महाबाहो ! प्रकृतिसम्भवाः – प्रकृत्युत्पन्नास्तत्कार्यभूता इत्यर्थः । सत्त्वं रजस्तम इति त्रयो गुणाः, देहे एकात्मतया वर्तमानमव्ययमविनाशिनम्, देहिनम् – क्षेत्रज्ञम्। स्वकीयैः कार्यैः, निबध्नन्ति – देवमनुष्यादिषु जन्महेतुं जनयन्तीत्यर्थः ॥ ५ ॥

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ated, **tâsâm (murtinâm)** - of those forms**, yonih** - the place of origin, **mahad brahma** - is the matter alone, developed eightfold. **Bijapradah** - One who provides the seed, i.e. the Self, according to their actions, **pitâ** - I am their father; He means to say that I am the Akshara Purusha, who manages to place - to join the Selves with particular wombs according to their actions. ||4||

Now in the following fourteen stanzas He declares the cause of births of individual Selves joined to Prakriti such as gods, beasts, etc., according to their past actions in those respective forms, over and over again.

STANZA 5

sattvam rajastama iti gunâh prakriti sambhavâh;
nibadhnanti mahâbâho dehe dehinam avyayam.

Translation- Sattva, Rajas and Tamas are the qualities born of Prakriti, O great warrior, they bind the immutable Self in the body. ||5||

Commentary

He mahâbâho - O great warrior! **Prakriti-sambhavâh** - Born of Prakriti, i.e. the products of matter, **sattvam, rajas, tama iti (trayo) gunâh** - these three qualities (named here), **dehe** - residing in the body uniformly present, **avyayam** - indestructible, **dehinam** - to the Kshetragnya, Self, by their own products, **nibadhnanti** - bind, produce the cause of births, in gods, men and others. ||5||

तेषां त्रयाणां मध्ये सत्त्वस्वरूपम्, तेन देहिनां बन्धनरीतिं च वदति – तत्रेति ।

तत्र सत्त्वं निर्मलत्त्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ! ॥ ६ ॥

तत्र – त्रिषु गुणेषु मध्ये, सत्त्वम्, निर्मलत्त्वात् – स्फटिकमणिवत्स्वच्छत्त्वात्, प्रकाशकम्–वस्तु यथावत्प्रकाशयतीति तथाभूतम्, ज्ञानजनकमित्यर्थः । अनामयम्–आधिवर्जितम्, तथाभूतं सत्, हे अनघ ! देहिनं सुखसङ्गेन–सुखासक्त्या, ज्ञानसङ्गेन च – बध्नाति । ज्ञानसुखयोग्येषु देवमनुष्यादियोनिषु जीवस्य जन्महेतुं जनयतीत्यर्थः ॥ ६॥

रजसः स्वरूपं तेन जीवस्य बन्धनप्रकारं च वदति–रज इति ।

रजो रागात्मकं विद्धि ! तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय ! कर्मसङ्गेन देहिनम् ॥ ७ ॥

Out of these three, He describes the nature of Sattva, and its manner of binding the Kshetragnyas thereby, in **'Tatra…**etc.'

STANZA 6

tatra sattvam nirmalatvât prakâshakam anâmayam;
sukhasangena badhnâti gnyânasangena chânagha.

Translation - Of these, the Sattva, being immaculate, is the illuminator and flawless. It binds, O sinless Arjuna, by attachment to happiness and knowledge. || 6 ||

Commentary

Tatra - Among the three qualities, **sattvam -** the Sattva, **nirmalatvât** - due to its clarity like a crystal jewel, **prakâshakam** - is that which illuminates things as they are, of that sort, i.e. it produces knowledge, **anâmayam** - devoid of mental defects, being such, **he anagha** - O sinless, Dehinam - to the Kshetragnya, **sukhasangena** - by attachment to happiness, **gnyânasangena cha** - and with attachment to knowledge, **badhnâti** - binds, means it serves as the foundation for birth of the individual in the form of gods, men, etc., fit for (enjoyment of) happiness and knowledge. || 6 ||

Now, He states the nature of Rajas and its manner of binding the individual thereby in **'Rajas…**etc.'

रागात्मकम्–रज्यते विषयेषु पुरुषोऽनेनेति रागोऽनुरागः, स एव आत्मा–स्वरूपं यस्य तत् । स्त्रीपुंसयोर्मिथः प्रीतिजनकमित्यर्थः । तृष्णासङ्गसमुद्भवम्–तृष्णा शब्दादिविषयेच्छा, सङ्गः – स्वप्रियजनसंश्लेषे समधिका रुचिश्च, तयोः समुद्भव उत्पत्तिर्यस्मात्तथाभूतं रजस्त्वं विद्धि। हे कौन्तेय ! तद्रजः, देहिनम्–क्षेत्रज्ञम्, कर्मसङ्गेन–पुण्यपापरूप–कर्मानुष्ठानासक्त्या, बध्नाति–रजोयुक्तेषु जन्महेतुं जनयतीत्यर्थः ॥ ७ ॥

तमसः स्वरूपं तेन शरीरिणां बन्धनप्रकारं च वदति–तमस्त्विति ।

तमस्त्वज्ञानजं विद्धि ! मोहनं सर्वदेहिनाम् ।
प्रमादालस्यानिद्राभिस्तं निबध्नाति भारत ! ॥ ८ ॥

STANZA 7

rajo râgâtmakam viddhi trishnâsangasamudbhavam;
tannibadhnâti kaunteya karmasangena dehinam.

Translation- O son of Kunti! Know that Rajas is of the nature of passion and born of desire and attachment. It binds the embodied Self through attachment to works. ‖ 7 ‖

Commentary

Râgâtmakam - Raga is love, whereby a person feels interested in the sense-objects, that love (attachment) is its (Âtmâ's) nature, i.e. it causes mutual love between man and woman, **trishnâ-sanga-samudbhavam** - Trishnâ - desire for objects like sound, etc., Sangah - and inordinate interest in meeting one's own favourite people, from which is the **samudbhavah**- origin, **rajah tvam viddhi** - know Rajas of this nature.

O son of Kunti! That Rajas, **dehinam** - to the Kshetragnya, **karma-sangena** - by attachment to performance of good or bad deeds, **badhnâti** - binds, produces the cause of birth among the Rajas-affected beings.

He describes the nature of Tamas and its manner of binding the individual thereby, in '**Tamas tu**…etc.'

STANZA 8

tamastvagnyânajam viddhi mohanam sarvadehinâm;
pramâdâlasyanidrâbhis tannibadhnâti bhârata.

तमस्तु । अज्ञानजम्–ज्ञानात्–वस्तुयाथार्थ्यवेदनात्, अन्यत् – अज्ञानं वेदनाभावः, तस्माज्जातमज्ञानजम्, त्वं विद्धि! । सर्वदेहिनाम्–समग्रक्षेत्रज्ञानाम्, मोहनम्–मोहो विपरीतज्ञानं तज्जनकमित्यर्थः । तथाभूतं विद्धि ! । हे भारत ! तत्, प्रमादालस्यनिद्राभिः–प्रमादः–कर्तव्याद्विपरीतप्रवृत्तिजनकः, आलस्यम्–क्रियारम्भशून्यता, निद्रास्वापश्च, ताभिः । तं देहिनं निबध्नाति – अत्यन्ततमोविशिष्टासु पशुसर्पादियोनिषु वपुष्मतां जनिहेतुमुत्पादयतीत्यर्थः ॥ ८॥

त्रयाणां गुणानां सामर्थ्यं वदति – सत्त्वमिति ।

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत! ॥
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥

Translation- O son of Bharata! Know that Tamas, the deluder of all embodied Selves, is born of ignorance (false knowledge). It binds (the individual) with negligence, laziness and sleep. || 8 ||

Commentary

Agnyânajam - Agnyânam - that which is different from knowledge, i.e. knowing things in their real nature; absence of such knowledge is ignorance, born of that, **viddhi** - know thou, **sarva dehinâm** - of all the Kshetragnyas, **mohanam** - the producer of Moha, opposite of knowledge. Know it of this sort, O son of Bharata! **Tat** - That (Tamas), **pramâda-âlasya- nidrâbhih** - Pramâdah - negligence (error), that causes tendency to act contrary to one's own duty, Âlasyam - tendency to avoid any undertaking, and Nidrâ - sleep; by these (three), (Tam) **dehinam** - to that embodied Self, **nibadhnâti** - binds, produces the cause of birth of the embodied beings in the forms of beasts, serpents, etc., characterised by extreme darkness. || 8 ||

He declares the power of the three qualities, in '**Sattvam**…etc.'

STANZA 9

sattvam sukhe sanjayati rajah karmani bhârata;
gnyânamâvritya tu tamah pramâde sanjayatyuta.

Translation- O son of Bharata! Sattva generates attachment to happiness, Rajas to action, but Tamas, clouding the knowledge, incites attachment to negligence. || 9 ||

हे भारत ! सत्त्वम्–सत्त्वगुणः, सुखे सञ्जयति–देहिनं सुखासक्तं करोतीत्यर्थः। रजः – रजोगुणः, कर्मणि सञ्जयति – तं कर्मासक्तं करोतीत्यर्थः । तमस्तु – तमोगुणस्तु, ज्ञानं वस्तुयथार्थबोधमावृत्य प्रमादे – कर्तव्यात्कर्मणो विपरीतप्रवृत्तौ जनं सञ्जयति । उतेति खेदे, विपरीतप्रवृत्तौ जीवस्यासक्तिं जनयतीत्यर्थः ॥ ९ ॥

तेषां परस्परजयप्रकारमाह – रज इति ।

रजस्तमश्चाभिभूय सत्त्वं भवति भारत! ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

हे भारत ! रजस्तमश्चेति गुणद्वयं सात्त्विकाहारसच्छास्त्रसत्सङ्ग–शमदमादिसाधनसेवनेनाभिभूय – पराभूय, क्षेत्रज्ञेषु सत्त्वं भवति – सत्त्ववृद्धिर्भवतीत्यर्थः

Commentary

O son of Bharata! **Sattvam** - The quality of Sattva, **sukhe sanjayati** - makes the individual attached to pleasure, **rajah** - the quality of Rajas, **karmani sanjayati** - makes him attached to action, **tamas tu** - but the quality of Tamas, **gnyânam** - understanding of the real import of an object, **âvritya** - veiling, **pramâde** - makes people attached to activities opposite to their duty. **Uta** is used to show dejection; meaning, thereby 'Tamas' creates attachment to a perverse tendency in an individual. ||9||

He states the manner of their mutual overpowering by '**Rajah…**etc.'

STANZA 10

rajastamashchâbhibhuya sattvam bhavati bhârata;
rajah sattvam tamashchaiva tamah sattvam rajastathâ.

Translation- O son of Bharata! The quality of Sattva prevails over Rajas and Tamas, Rajas prevails over Sattva and Tamas, and Tamas prevails over Sattva and Rajas. ||10||

Commentary

O son of Bharata! **Rajas-tamas-cha** - These two qualities, **abhibhuya** - overpowering; by resorting to means like pure diet, study of noble scriptures, company of virtuous people, peacefulness, restraint, etc. (Kshetragnyeshu) **sattvam bhavati** - cause growth of Sattva in Kshetragnya, i.e. Self; **sattvam tamaschaiva abhibhuya** - defeating

। सत्त्वं तमश्चेति गुणद्वयं राजसाहारकर्मफलासक्तिजनकशास्त्रराजसपुरुषसेवनेन, अभिभूय– तिरस्कृत्य, क्षेत्रज्ञेषु रज एव भवति – रजोवृद्धिर्भवतीत्यर्थः । तथा सत्त्वं रजश्चेति गुणद्वयं प्रमादालस्यनिद्रासेवनेन, तामसाहारतामसदेवतातामसशास्त्रतामसपुरुषसेवनेन च, अभिभूय क्षेत्रज्ञेषु तमो भवति, –तमोवृद्धिर्भवतीत्यर्थः ॥ १० ॥

सत्त्ववृद्धिं रजोवृद्धिं तमोवृद्धिं च कदा जानीयामित्याशङ्कायामाह– सर्वद्वारेरिष्विति ।

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ ११ ॥

अस्मिन् – जीवस्य वासस्थाने देहे, सर्वद्वारेषु – समग्रश्रोत्रादीन्द्रियेषु,

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these two qualities by consuming a diet encouraging Rajas, by keeping company of persons given in to an ordinary life, and of Shâstras causing attachment to the fruits of actions, **rajah eva bhavati** - there predominates Rajas, i.e. growth of Rajas in individuals, **tatha** - similarly, **sattvam rajas abhibhuya** - overpowering these two qualities by resorting to negligence, sloth and sleep and diet leading to the growth of Tamas, and serving persons given in to Tamas, and scriptures leading to darkness, and worshipping Tâmsic deities, (all these) ensues the growth of Tamas in individuals. ||10||

To the query, 'How should I know the growth of Sattva, Rajas and Tamas in an individual?' He replies by '**Sarvadvâreshu…**etc.'

STANZA 11

sarvadvâreshu dehe'smin prakâsha upajâyate;
gnyânam yadâ tadâ vidyâd vivriddham sattvamityuta.

Translation- When in this body, Prakash and knowledge emerge from all gateways (i.e. the senses) then one should understand that Sattva is developed. || 11 ||

Commentary

Asmin dehe - In this body, i.e. in the place where individual Selves reside, **sarva dvâreshu** - in all the openings of senses like the ears, etc., **yadâ prakâshah upajâyate** - knowledge of sense-objects as they are, arises, **yadâ gnyânam cha** - and when the true knowledge of Kshetra

यदा प्रकाशः – शब्दादिविषयाणां यथार्थज्ञानम्, उपजायते – उपपद्यते । यदा ज्ञानं च क्षेत्रक्षेत्रज्ञयोर्यथार्थबोधनं च बुद्धावुत्पद्यते तदा । उतेति हर्षे, सत्त्वं विवृद्धम् – वृद्धिं प्राप्तमिति भवान् विद्यात् – जानीयात् ॥ ११ ॥

सत्त्ववृद्धिमुक्त्वा रजोवृद्धिं वदति – लोभ इति ।

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ! ॥ १२ ॥

हे भरतर्षभ ! लोभः – उपलब्धेषु सत्पात्रेष्वपि धनवस्त्रादिवस्तूनां दानरहितता, प्रवृत्तिः – प्रयोजनं विनापि प्रकृतिचाञ्चल्यम्, कर्मणामारम्भः – स्वर्गपुत्रपश्वादिप्राप्तिहेतुभूतानां क्रियाणामुद्यमः, अशमः–इद्रियमनसामशान्तता,

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and Kshetragnya is revealed in the mind, **tadâ** - then, **uta** - (this word) is used to express joy, **sattvam vivriddham** - has attained growth, **iti (bhavân) vidyât** - you should know. ‖ 11 ‖

After describing growth of Sattva, He describes growth of Rajas by '**Lobha…**etc.'

STANZA 12

lobhah pravrittir ârambhah karmanâm ashamah sprihâ;
rajasyetâni jâyante vivriddhe bharatarshabha.

Translation- O chief of Bharatas! Greed, activity, undertaking of activities, restlessness, and desires make their appearance in the preponderance of Rajas. ‖ 12 ‖

Commentary

O Best of Bharatas! **Lobhah** - Greed, absence of tendency to give things like money, clothing, etc., having encountered good eligible persons, **pravrittih -** disposition to be active even without any motive, **karmanâm ârambhah** - efforts to perform acts for purpose of getting heaven, sons, cattle, etc., **ashamah -** absence of peace in organs and the mind, **sprihâ** - desire for variety of objects, **etâni rajasi vivriddhe (sati) jâyante -** these arise in the growth of Rajas, that is to say the growth of Rajas should be known from the appearance of greed, etc. ‖ 12 ‖

Having stated the growth of Rajas, He states the growth of Tamas by '**Aprakâshah…**etc.'

स्पृहा–नानाविधविषयेच्छा, एतानि रजसि विवृद्धे सति जायन्ते – उत्पद्यन्ते । लोभादिभीरजोवृद्धिर्ज्ञातव्येत्यर्थः ॥ १२ ॥

रजोवृद्धिमुक्त्वा तमोवृद्धिमाह–अप्रकाश इति ।

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन! ॥ १३ ॥

हे कुरुनन्दन ! अप्रकाशः–विवेकहानिः, अप्रवृत्तिश्च–उद्यमराहित्यभू, प्रमादः – कर्तव्यादन्यत्करणम्, मोहश्च–ज्ञानवैपरीत्यम् । एतानि तमसि विवृद्धे सति जायन्ते एव । अप्रकाशादिभिस्तमोवृद्धिर्ज्ञातव्येत्यर्थः ॥ १३ ॥

मृत्युकाले सत्त्वादीनां वृद्धौ फलभेदं वदति–द्वाभ्यां यदेति ।

यदा सत्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥

STANZA 13

aprakâsho'pravrittishcha pramâdo moha eva cha;
tamasyetâni jâyante vivriddhe kurunandana.

Translation- O son of Kuru! Obtuseness, inactivity, negligence, and delusion, appear with the growth of Tamas. ||13||

Commentary

Aprakâshah - Gloom, loss of discernment, **apravrittih cha** - and inactivity, i.e. absence of effort, **pramâdah** - doing something other than one's own duty, **mohah cha** - and wrong knowledge, **etâni tamasi vivriddhe (sati) jâyante eva** - these appear with the growth of Tamas, that is to say growth of Tamas is to be known by traits like obtuseness, etc. || 13 ||

Now, He states the difference in results during the growth of Sattva, etc., at the time of death, in the following two stanzas.

STANZA 14

yadâ sattve pravriddhe tu pralayam yâti dehabhrit;
tadottamavidâm lokân amalân pratipadyate.

Translation- When a person dies in the growth of Sattva, he goes to the pure worlds gained by men of perfect knowledge. || 14||

देहभृत् – देही, सत्त्वे प्रवृद्धे यदा प्रलयं मरणं याति प्राप्नोति चेत्, तदा तर्हि तु, उत्तमविदाम् – आत्मपरमात्मज्ञानवताम् । अमलान् – रजस्तमःकार्यरूपमलरहितान्, लोकान् – सत्यलोकादिज्ञानिपुरुषनिवासस्थानानि, प्रतिपद्यते – गच्छति । सत्त्ववृद्धौ मृतश्चेत्, आत्म परमात्मज्ञानवतां निवासस्थानानि प्राप्य, आत्मपरमात्मप्राप्तिसाधनानि करोतीत्यभिप्रायः ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

रजसीति । रजसि प्रवृद्धे देहभृत्, प्रलयम्–मृत्युम्, गत्वा–प्राप्य । कर्मसङ्गिषु–प्राकृतफलासक्त्या यज्ञादिकर्मासक्तेषु देवमनुष्येषु । जायते–उत्पन्नो भवति । तथा तमसि प्रवृद्धे सति प्रलीनः – मृतश्चेत् । मूढयोनिषु – म्लेच्छचाण्डालसर्पभूतप्रेतादिषु, जायते – उत्पद्यते । सकलपुरुषार्थहीनो भवतीत्यर्थः ॥ १५ ॥

Commentary

Dehabhrit - An embodied one, an individual, **sattve pravriddhe** - when the Sattva quality is prevalent, **yadâ pralayam yâti** - if he meets death, **tadâ tu** - then only, **uttamavidâm** - of those who possess knowledge of the Self and the Supreme Self, **amalân** - devoid of defects caused by the effects of Rajas and Tamas, **lokân** - to the realms like Satyaloka and other residences of men of knowledge, **pratipadyate** – goes. He means to say that if a man dies during the prevalence of Sattva, and having reached the planes of residents of those who know the Self and Supreme Self, he takes to the means of attaining the Self and the Supreme Self. ||14||

STANZA 15

rajasi pralayam gatvâ karmasangishu jâyate;
tathâ pralinastamasi mudhayonishu jâyate.

Translation- Dying when Rajas is prevalent, one is born among those who are attached to action. Likewise, dying in the ascendancy of Tamas, one is born in the wombs of foolish creatures. ||15||

Commentary

Dehabhrut - Embodied person, **rajasi pravriddhe** - when Rajas has grown, **pralayam gatvâ** - meets death, **karma-sangishu jâyate** - is born among gods and men attached to sacrificial and other activities,

गुणत्रयजनितकर्मणां फलभेदमाह – कर्मण इति ।

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सुकृतस्य – फलसङ्गरहिततया विहितस्य यज्ञतपोदानादिसात्त्विकस्य कर्मणः । सात्त्विकम् – सत्त्वेन निर्वृत्तं सत्त्वप्रधानमित्यर्थः । निर्मलम् – अधिकज्ञानप्रकाशादिभिः स्वच्छं फलम् । गुणकार्यविद ऋषय आहुर्वदन्ति । रजसः – फलासक्त्या कृतस्य राजसकर्मणस्तु । फल ंदुःखमीर्ष्यामानस्पर्धासूयाजन्ममरणादिक्लेशबहुलमाहुः । तमसः– प्रमादमोहाभ्यां कृतस्य तामसकर्मणः, अज्ञानम् – अधिकतरतमोजनकं फलमाहुः ॥१६॥

पुनरपि सत्त्वादीनां कार्यमाह–सत्त्वादिति ।

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due to attachment to ordinary fruits. **Tathâ** - Likewise, **tamasi pravriddhe sati pralinah** - if he dies when Tamas has grown, **mudha-yonishu jâyate** - is born among the Mlecchas (barbarians), Chandâlas, serpents, goblins, evil spirits, etc. That is to say he becomes devoid of all purposes of life. ||15||

He now shows the different results of actions effected by the three qualities by '**Karmanah**…etc.'

STANZA 16

karmanah sukritasyâhuh sâttvikam nirmalam phalam;
rajasastu phalam duhkham agnyânam tamasah phalam.

Translation- They say that the result of an action under Sattva is good and faultless, while the result of Rajas is grief, and that of Tamas is ignorance. ||16||

Commentary

Sukritasya karmanah - Of actions done under Sattva, like sacrifices, penance, donations etc., performed without attachment to fruit, **sâttvikam** - effected through Sattva, i.e. predominently through Sattva, **nirmalam** - clean result due to more knowledge and enlightenment, **âhuh** - so say the sages who know the qualities and their fruits; **rajasah tu** - but of an action under Rajas done with attachment to fruits, **phalam duhkham** - is said to be mostly troublesome, i.e. resulting in envy, pride, competition, jealousy, birth, death, etc., **tamasah** - of actions under Tamas per-

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

सत्त्वात्–वृद्धिं प्राप्तात्सत्त्वगुणात्, ज्ञानम्–आत्मपरमात्मयथार्थवेदनम्, सञ्जायते । रजसः वृद्धिं प्राप्ताद्रजोगुणात्, लोभश्च – स्वर्गादिफलेऽत्यासक्तिर्जायते एव । तमसः – वृद्धिं प्राप्तात्तमोगुणात्, प्रमादमोहौ भवतः, अज्ञानं च भवत्येव । प्रमादोऽसावधानता, तस्मात्पापकर्मणि प्रवृत्तिः, तस्माच्च मोहो ज्ञानवैपरीत्यम्, तस्माच्च बहुलं तमोऽज्ञानमेवेत्यभिप्रायः ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

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formed with error and confusion, **agnyânam phalam âhuh** - the result is said to produce ignorance, i.e. greater darkness. || 16 ||

He recounts the effects of Sattva, etc., again in '**Sattvât…**etc.'

STANZA 17

sattvât sanjâyate gnyânam rajaso lobha eva cha;
pramâdamohau tamaso bhavato'gnyânameva cha.

Translation- Knowledge arises from Sattva; only greed from Rajas; while negligence, delusion and also ignorance appear from Tamas. || 17 ||

Commentary

Sattvât - From the quality of Sattva which has grown, **gnyânam sanjâyate** - true understanding of the individual and Supreme Self arises, **rajasah** - from the quality of Rajas which has grown, **lobhah cha** - extra attachment to results like heaven, etc., **tamasah** - from the quality of Tamas which has grown, **pramâda-mohau bhavatah** - there appears negligence and delusion, and ignorance is already there; Pramâdah - inattentiveness and therefore inclination to evil deeds, and from thence, Mohah - wrong knowledge, and from that, still more darkness and ignorance only. || 17 ||

STANZA 18

urdhvam gacchanti sattvasthâ madhye tishthanti râjasâh;
jaghanyagunavrittisthâ adho gacchanti tâmasâh.

ऊर्ध्वमिति। सत्त्वस्था जनाः, ऊर्ध्वम् – उच्चगतिम्, गच्छन्ति – लभन्ते। इतरवर्णेषु स्थिता अल्पसत्त्वस्थाश्च जना असङ्गकर्मणा ज्ञानासक्त्या च शुद्धं ब्राह्मणत्वं प्राप्नुवन्ति, तत्र सत्त्वसेवया च ऋषित्वं गच्छन्ति । तत्राप्यधिकतरसत्त्वसेवया पारमहंस्यं लभन्ते, ततो मोक्षं प्रयान्तीति भावः । राजसा जना मध्ये तिष्ठन्ति – रजोगुणवृत्तिस्थाः फलासक्त्या कर्माणि कृत्वा स्वर्गं प्राप्नुवन्ति, तत्र च भोगान् भुक्त्वा कर्मफलावसाने पुनर्मर्त्यलोकं विशन्ति । एवं पुनः पुनरावर्तनेन मध्ये तिष्ठन्तीत्यभिप्रायः। जघन्यगुणवृत्तिस्थाः – जघन्यस्य सत्त्वरजोऽपेक्षया पश्चाद्भाविनो निकृष्टस्य गुणस्य तमोगुणस्य, वृत्तयः – प्रमादमोहादयः, तत्रस्थास्तामसा जना अधो गच्छन्ति। तमोगुणवृत्तिस्था ब्राह्मणादयोऽधिकाधिकतमोगुणवृत्तिसेवनादनुक्रमेण

Translation- Those who abide in Sattva rise to higher regions; those who abide in Rajas stay in the middle; and those who abide in Tamas, go to the lower regions. ||18||

Commentary

Sattvasthâh - People under the influence of Sattva, **urdhvam gacchanti** - attain high progress; those who are under but a little of Sattva among other classes, become of a pure Brâhman nature by unattached action and attachment to knowledge, and thence (also) become sages by pursuing Sattva, and even attain the status of Paramahamsa by further developing Sattva, and thence are liberated.

Râjasâh - People under the (influence of) the quality of Rajas, **madhye tishthanti** - stay in the middle, i.e. by performing actions out of attachment to results go to heaven, and having enjoyed the result of those actions, enter again the mortal world, and go to heaven again by doing actions out of attachment to fruit, again return to the mortal world; means they repeatedly return and thus remain in the middle region only. **Jaghanya-guna-vrittisthâh** - Jaghanyasya - being of the inferior quality of Tamas, that comes as the lowest, compared to Sattva and Rajas, **vrittayah** - tendencies like negligence, delusion, etc., those who remain there, **tâmsâh adhah gacchanti** - such low-quality people go down to the under-worlds. He means to say that Brâhmans and others who are under the influence of Tamas, i.e. of low-quality mood, taking to more and more lower moods, enter in that order of Shudras, Antyajas, Chandâlas,

शुद्रत्वान्त्यजत्वचाण्डालत्वपशुत्ववृक्षत्वपाषाणत्वादिकं गच्छन्तीत्यभिप्रायः ॥ १८॥

गुणेभ्यः परज्ञानेन मोक्षो भवतीत्याह – द्वाभ्यां नान्यमिति ।

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

द्रष्टा–शुद्धसत्त्वगुणवृत्तिसेवनेन गुणद्रष्टा क्षेत्रज्ञः, गुणेभ्यः – सत्त्वादिभ्यः, अन्यं कर्तारं गुणवृत्त्युद्भवविधायकं यदा नानुपश्यति, किन्तु–सत्त्वादयो गुणा एव स्वकीयानि स्वकीयानि कर्माणि स्वकीयं प्रकाशलोभप्रमादादिवृत्त्युद्भवं च कुर्वन्तीति गुणकर्तृत्वमुत्तरोत्तराधिकसत्त्वसेवया शुद्धो जीवात्मा पश्यतीत्यर्थः । गुणेभ्यः – स्वस्वकर्मप्रकाशादिवृत्तिकर्तृभ्यः सत्त्वादिभ्यश्च परमन्यमकर्तारं शुद्धमात्मानं वेत्ति जानाति

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beasts, trees, stones, etc. ||18||

He now declares liberation by way of knowledge which transcends the qualities, in the following two stanzas, '**Nânyam…**etc.'

STANZA 19

nânyam gunebhyah kartâram yadâ drashtânupashyati;
gunebhyashcha param vetti madbhâvam so'dhigacchati.

Translation- When the observer does not see any agent other than the (three) qualities, and knows that what transcends the qualities, he will attain to My state. ||19||

Commentary

Drashtâ- The seer of qualities, **kshetragnya** - the individual Self, by resorting to the quality of pure Sattva, **gunebhyah** - from the Gunas, Sattva, etc., **anyam kartâram yadâ nâ anupashyati** - does not see any other agent causing to produce the moods, modes of (those) qualities, but sees those qualities of Sattva, etc., themselves, by their respective actions bring about the moods like enlightenment, greed, negligence, etc., respectively; and the individual Self (being) pure, by resorting to Sattva ever increasingly, subsequently sees the agency of qualities, **gunebhyah** - from Sattva, etc., undertaking their respective functions of knowledge, etc., **param vetti** - knows the other, i.e. pure Self who is the non-doer, then **sah** - he, **mad bhâvam adhigacchati** - attains My imperishable nature, i.e. becomes Brahma. ||19||

तदा सः, भद्भावम् – ममाक्षरस्वभावमधिगच्छति–ब्रह्मभावं प्राप्नोतीत्यर्थः ॥ १९ ॥

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

गुणानिति । देहसमुद्भवान्–देहे–इन्द्रियान्तःकरणरूपे समुद्भवः–परिणामो येषां तानेतान्मायात्मकांस्त्रीन् सत्त्वरजस्तमोऽभिधान् गुणान् । देही – मदुपासको जीवः, अतीत्य–उल्लङ्घ्य, स्वास्य शुद्धं स्वरूपमीक्षमाणस्सन्, गुणकृतैर्जन्ममरणजरादिदुःखैर्विमुक्तस्सन्, अमृतम् मोक्षमश्नुते–प्राप्नोति ॥ २० ॥

इदानीं गुणातीतस्य लक्षणमाचरणं गुणात्यये कारणं च श्रीकृष्णं पृच्छन्नर्जुन उवाच – कैरिति ।

STANZA 20

gunânetânatitya trin dehi dehasamudbhavân;
janmamrityujarâduhkhair vimukto'mritamashnute.

Translation- Having transcended these three qualities produced from the body, the embodied Self, becoming free from birth, death, old age, and sorrow, enjoys immortality. ||20||

Commentary

Deha-samudbhavân - Whose emergence is in the body, i.e. in the organs and mind, **gunân** - those three qualities, of the nature of Mâyâ, called Sattva, Rajas and Tamas, **dehi** - the embodied Self who worships Me, **atitya** - by crossing, i.e. seeing his own pure nature, freed from pains of birth, death, old age, etc., effected by qualities, **amritam** - immortality, liberation, **asnute** - attains. ||20||

Now, Arjuna asking Lord Krishna about the characteristics of one who has crossed the qualities, his behaviour, and the reason behind his transcending the qualities, speaks in '**Kaih…**etc.'

STANZA 21

Arjuna uvâcha:

kairlingais trin gunânetân atito bhavati prabho;
kimâchârah katham chaitâm strin gunân ativartate.

Translation- Arjuna said: O Lord! By what marks is a man,

अर्जुन उवाच -

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ! ।
किमाचारः ? कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ २१ ॥

हे प्रभो ! एतान् सत्त्वादीन् त्रीन् गुणानतीतः - अतिक्रम्य स्थितः, कैर्लिङ्गैर्लक्षणैश्चिह्नितो भवति? कीदृशं स्वरूपमस्येत्यर्थः । अस्य किमाचारः ? - किमाचरणं को देहाचार इत्यर्थः । एतान् त्रीन् गुणांश्च कथमतिवर्तते? केन साधनेन गुणातीतो भवतीत्यर्थः ॥ २१ ॥

अर्जुनकृतप्रश्नोत्तरं कुर्वन्सन् श्रीभगवानुवाच-

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव! ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

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who has transcended these qualities, characterised? What is his behaviour? And how does he cross these three qualities? || 21 ||

Commentary

He prabho - O Lord! **Etân** - These Sattva and others, **trin gunân atitah** - having crossed three qualities, **kaih lingaih bhavati** - becomes characterised by which marks? i.e. what is his nature? **Kim âchârah** - what is his practice, how does he behave? **Etân trin gunân katham ativartate**? - By which means does he transcend the qualities? || 21 ||

Replying to the question asked by Arjuna, the Lord says, in stanza '**Prakâsham**...etc.'

STANZA 22

Shree Bhagavân uvâcha:

prakâsham cha pravrittim cha mohameva cha pândava;
na dveshti sampravrittâni na nivrittâni kângkshati.

Translation- The Lord said: O son of Pându! He who does not feel aversion to light, nor to activity, nor to delusion when these (Gunas) spring up; he does not long for them when they cease. || 22 ||

Commentary

He pândava - O son of Pându! When the unfavourable worldly

प्रकाशमिति। हे पाण्डव! आत्मपरमात्मव्यतिरिक्तेषु प्राकृतेष्वप्रियपदार्थेषु। सम्प्रवृत्तानि – प्रकाशं च प्रवृत्तिं च मोहं च एतच्चोपलक्षणमात्रम्, सर्वाण्यपि सत्त्वादीनां कार्याणि यो न द्वेष्टि। तथा आत्मपरमात्मेतरेषु प्रियेषु प्राकृतपदार्थेषु निवृत्तानि प्रकाशादीनि सत्त्वादीनां कार्याणि, न काङ्क्षत्येव। गुणातीतः स उच्यत इत्युत्तरेणान्वयः ॥ २२ ॥

तर्हि कथं करोतीत्यत्राह – उदासीनवदिति।

उदासीनवदासीनो गुणैर्यो न विचाल्यते।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

उदासीनवत् – लोकेषु उदासीनः पुरुषो यथा तथा गुणकार्येषु उदासीनः, आसीनः – गुणकार्यदृष्टस्वस्वरूपदर्शनेन तृप्तः सन् स्थितो यः पुरुषः, गुणैः–

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objects, other than individual and Supreme Self, **sampravrittâni** - spring up, **prakâsham cha pravrittim cha moham cha** - like illumination, activity and delusion; these are for example only, i.e. when all effects of Sattva, etc. (spring up), **yo na dveshti** - one who does not hate; and when favourable material objects except individual and Supreme Self, **nivrittâni** - are no more, i.e. when all the effects of Sattva, etc., like illumination disappear, **na kângkshati** - does not desire; 'he is said to have risen above the Gunas,' that is (the remainder of the sentence) to be connected with the line in stanza 25. || 22 ||

'How does he do that?' To this, He says in '**Udâsinvat…**etc.'

STANZA 23

udâsinavadâsino gunairyo na vichâlyate;
gunâ vartanta ityeva yo'vatishthati nengate.

Translation- He who sits like one unconcerned, is not moved by the qualities, knowing that, 'It is the qualities that work,' and remains unshaken (from that state). || 23 ||

Commentary

Udâsinavat - Like an ordinary, unconcerned person, he is indifferent to the qualities and their effects, **âsinah** - he who sits satisfied by realising his own Self as the seer (Sâkshi- witness) of the functions of

सत्त्वादिभिः, न चाल्यते – न प्रच्याव्यते, गुणाः स्वकार्यैस्तं न चालयन्तीत्यर्थः । गुणाः – सत्त्वादयः स्वकीयेषु प्रकाशादिषु कार्येषु वर्तन्त एव, इत्येवं ज्ञात्वा स्वस्वरूपमवलोकयन्नवतिष्ठति, नेङ्गते – गुणकार्यानुसारेण न चेष्टते इत्यर्थः । गुणातीतः स उत्यते ॥ २३ ॥

गुणातीतपुरुषस्य स्वरूपमुक्त्वा तस्याचरणं वदति – द्वाभ्याम् ।

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥
मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २४-२५ ॥

समेति । समदुःखसुखः – समे दुःखसुखे यस्य । स्वस्थः – स्वस्वरूपस्थः,

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Gunas, the qualities, **yah** - Purushah, such a person, **gunaih** - by qualities like Sattva, etc., **na vichâlyate** - is not swerved, i.e. the qualities do not deviate him by their functions. **Gunâh** - Qualities like Sattva, etc., **vartante** - work in their effects like knowledge etc., **iti** - knowing thus, he stays looking at his own Self, **nengate** - does not act in response to qualities and their workings. He is called one who is beyond the qualities. ||23||

Having explained the nature of a Gunâtita person, He now describes his behaviour in the following two stanzas.

STANZA 24-25

samaduhkhasukhah svasthah samaloshtâshmakânchanah;
tulyapriyâpriyo dhiras tulyanindâtma samstutih.
mânâpamânayostulyas tulyo mitrâripakshayoh;
sarvârambhaparityâgi gunâtitah sa uchyate.

Translation- One who takes sorrow and joy alike, is firm in the Self, regards a chunk of earth, a stone and a piece of gold as equal, receives both pleasant and unpleasant experiences without any difference, is steady (self-possessed), and to whom criticism and praise are the same; who is unchanged in honor and dishonor, is equal to both friend and foe, and has renounced all undertakings, he is said to be beyond the qualities. ||24-25||

तत्र स्थित्वा देहाभिमानरहितत्वाद्देहसम्बन्धिपदार्थलाभालाभयोः समचित्त इत्यर्थः। अत एव समलोष्टाश्मकाञ्चनः – समानि लोष्टाश्मकाञ्चनानि यस्य सः । लोष्टः– पांसुरपिण्डः । अत एव तुल्यप्रियाप्रियः – तुल्ये समे प्रियाप्रिये सुखदुःखकारणभूते प्राकृतवस्तुनी यस्य सः । धीरः – आत्मानात्मविवेकपटुः । अत एव तुल्यनिन्दात्मसंस्तुतिः – तुल्या समा निन्दा कुत्सा, आत्मनः संस्तुतिः – श्लाघा च यस्य तथाभूतः ॥

मानापमानयोरिति । मानापमानयोस्तुल्यः – समचित्तः, मित्रारिपक्षयोः – मित्रपक्षे, अरिपक्षे च तुल्यः । सर्वारम्भपरित्यागी – प्राकृतवस्तुप्राप्तये सर्वानारम्भान् उद्यमान् परित्यक्तुं शीलमस्य । इत्थम्भूता चरणसहितो यो भवति, स गुणातीत उच्यते ॥ २४–२५ ॥

गुणातीतस्थितिप्राप्तौ मुख्यं हेतुं ब्रवीति – मामिति ।

Commentary

Sama-duhkha-sukhah - To whom pain and pleasure are alike, **svasthah** - abiding in his own Self, i.e. being thus he is equal in mind upon receiving and not receiving objects related to the body, on account of being devoid of ego for his body. And therefore, **sama-loshtâ-asma-kânchanah** - to whom chunk of earth, stone and gold are the same. Loshta is a piece of dust. And therefore, **tulya priya-apriyah** - all material objects which cause pleasure and pain, favourable and unfavourable, are equal to him, **dhirah** - expert in distinguishing the Self and the non-self, and therefore, **tulya nindâ âtmâ-samstutih** - to whom Nindâ – criticism, and Âtmanah Samstutih - his own praise, are equal.

Mânâ apamânayoh-tulyah - Whose mind is same in honour and dishonor, **mitra- aripakshayoh tulyah** - balanced in both the friend's and foe's sides, **sarvârambha-parityâgi** - who, by nature is inclined to give up efforts, all the undertakings to get material objects. Whoever is of such behaviour, **gunâtitah sa ucchyate** - is called a Gunâtita (beyond the qualities). || 25||

He proclaims the prime objective in achieving the state of a Gunâtita in '**Mâm…**etc.'

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

यः, अव्यभिचारेण–अनपायेन निश्चलेनेति यावत् । भक्तियोगेन, मां च–निर्गुणं नारायणमेव सेवते–भजते । चोऽवधारणे । तथा च श्रुतिस्मृतयः – साक्षी चेताः केवलो निर्गुणश्चे' ति । एकादशे च – 'मां भजन्ति गुणाः सर्वे निर्गुणं निरपेक्षकम्' इति । विष्णुपुराणे च – 'सत्त्वादयो न सन्तीशे यत्र च प्राकृता गुणाः' इत्याद्याः । सः, एतान् सत्त्वादीन् दुरत्ययान् गुणान् । समतीत्य–सम्यक् तिरस्कृत्य, ब्रह्मभूयाय–ब्रह्मभावाय कल्पते, अक्षरब्रह्मतुल्यो भवतीत्यर्थः । तथात्र चोक्तम् – 'दैवी ह्येषा गुणमयी मम माया दुरत्यया । मामेव ये प्रपद्यन्ते माया मेतां तरन्ति ते' इति । नारायणस्यैकान्तिकीं भक्तिं विना गुणात्ययः कदापि न स्यादिति

STANZA 26

mâm cha yo'vyabhichârena bhaktiyogena sevate;
sa gunân samatityaitân brahmabhuyâya kalpate.

Translation- He who, with unswerving Yoga of devotion, serves Me, he, crossing beyond the Gunas, becomes fit for the state of Brahma. || 26||

Commentary

Yah - He who, **avyabhichârena** - by unswerving, i.e. steady, **bhaktiyogena** - by Yoga of devotion, **mâm cha sevate** - worships Me, the quality-less Nârâyana; **'cha'** - is used to show emphasis. So say the Shruti and Smriti - 'The witness, the conscious, the absolute and the one without qualities.' (Sve. Up. 6.11). 'All qualities serve Me, the quality-less and Who depends on nothing else.' (Shreemad Bhâgavata, 11.13.40). In the Vishnu Purâna also, 'Sattva and other qualities which belong to Prakriti do not reside in the Lord.' Also such other statements are there. **Sah** - He, **etân gunân samatitya** - completely removing these Sattva and other qualities, difficult to give up, **brahma bhuyâya kalpate** - becomes eligible for the state of Brahma, i.e. becomes equal to Akshara Brahma. So it has been said here (in Gitâ) also, 'This divine Mâyâ consisting of qualities, is My illusion, difficult to give up; however, those who

श्रीकृष्णचन्द्रचरणाभिप्रायः ॥ २६ ॥

ननु–तवैकान्तिकभक्त्या गुणात्ययः, साधनान्तरैर्नेति कथम्? तत्राह–ब्रह्मण इति ।

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणातीतयोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

प्रतिष्ठीयतेऽस्यामिति प्रतिष्ठा–आश्रय आधार इति यावत् । हि – यस्मात्, अव्ययस्य ब्रह्मणः – अक्षरस्य, प्रतिष्ठा – आश्रयोऽहम् । अमृतस्य–मोक्षस्य च प्रतिष्ठा–आश्रयोऽहम् । मत्त एव मोक्षप्राप्तिर्भवतीत्यर्थः । शाश्वतस्य – सनातनस्य

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resort to Me, cross this Mâyâ'. (7.14). Without the extreme, one pointed devotion to Nârâyana, transcendence over qualities can never be possible, this is the view of Lord Krishna. || 26||

'But, how is it that transcending the Gunas is only possible through extreme devotion to You, and not by any other means?' To this He replies in '**Brahmanah**...etc.'

STANZA 27

brahmano hi pratishthâ'ham amritasyâvyayasya cha;
shâshvatasya cha dharmasya sukhasyaikântikasya cha.

Translation- For, I am the seat of Brahma, the immortal and immutable, and of eternal Dharma and also of extreme bliss. || 27 ||

Commentary

Pratisthâ - Where one gets established, i.e. the resort, the support, **hi** - for, **avyayasya brahmanah pratishthâ aham** - I am the support of Akshara Brahma, **amritasya cha** - and the resort of liberation (immortality). That is to say the liberation is obtained from Me alone, **shâshvatasya dharmasya** - of the eternal single-pointed Dharma. **Pratisthâ** - I am the resort. From Me alone (Dharma - religious tradition) proceeds, i.e. it exists in Me alone. **Ekântikasya sukhasya pratisthâ'ham** - I am the support of the highest bliss to be obtained by extreme virtue, i.e. I am alone its provider. The purport is that by extreme

धर्मस्य – एकान्तधर्मस्य, प्रतिष्ठा आश्रयोऽहम्, मत्त एव तस्य प्रवृत्तिः, स मय्येव स्थित इत्यर्थः । एकान्तिकस्य सुखस्य – एकान्तधर्मप्राप्यानन्दविशेषस्य, प्रतिष्ठा – आश्रयोऽहम् । तस्य दाताहमेवास्मीत्यर्थः । अत एव ममैकान्तिकभक्त्यैव, गुणात्ययः, आत्मप्राप्तिः, ब्रह्मप्राप्तिः, ममात्यन्तिकसुखप्राप्तिश्च भवति, न तु साधनान्तरैरिति भाव ॥ २७ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द– स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये चतुर्दशोऽध्यायः ॥ १४ ॥

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devotion to Me alone transcendence over qualities, the attainment of Self, the attainment of Brahma, and attainment of My extreme happiness, are there, but not by other means. || 27 ||

Thus ends the fourteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

पञ्चदशोऽध्यायः -

एवं चतुर्दशाध्याये सत्त्वरजस्तमसां सवृत्तिभेदं स्वरूपं तन्निरसनसाधनं च प्रोक्तम् ।

अस्मिन् पञ्चदशाध्यायेऽक्षरस्थानाधिपस्य, क्षराक्षरभावयुक्ताद्द्विविधपुरुषात् स्वरूपस्वभावादिभिरत्युत्तमस्य, सर्वोपास्यस्य, अनवधिकातिशयानन्दस्य, परमेश्वरस्य सर्वोत्कृष्टत्वं निरूप्यते - तत्रादौ जीवानां बन्धकं प्रकृतिपरिणामभूतं विश्वं तरुरूपकेण निरूपयन् सन्नर्जुनं श्रीभगवानुवाच -

श्रीभगवानुवाच -

Chapter 15

Purushottama Yoga
Realization of the Ultimate Truth

Thus in the 14th chapter, the nature and the modes of the Gunas, viz, Sattva, Rajas and Tamas have been described and also the means to eradicate them.

In this fifteenth chapter the supremacy of the highest Lord, who is the Master of the imperishable abode, and who is the highest, very distinct in nature, in form, etc., from the two-fold Purushas (bound and free Selves) having a perishable and imperishable character; and who is the object of worship of all, and who is the unlimited, unsurpassed bliss itself, is being narrated.

Now in the beginning, narrating the universe, which is in the shape of the modifications of Prakriti, and which causes bondage to the Selves, by way of metaphor of a tree, the Lord says to Arjuna in '**Urdvamulam…**etc.'

उर्ध्वमूलमधः शाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

ऊर्ध्वमूलमिति । ऊर्ध्वमूलम् – ऊर्ध्वं ब्रह्मलोकस्थं त्रिगुणप्रकृतिसंसृष्ट–वैराजब्रह्मरूपं मूलं यस्य तम् । अधःशाखम्–अधःततोऽर्वाचीनाः–पद्मभूर्ब्रह्मा, तदपत्यमरीचिकर्दमाद्याः, पृथिव्यादिपञ्चमहाभूतानि च शाखा इव यस्य तम् । अव्ययम्–सृष्टिप्रवाहरूपेण नित्यम् । अश्वत्थम् – विश्ववृक्षं प्राहुः । 'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।' इत्यादीनि वेदवचनानि । अव्यक्तमूलप्रभवस्तस्यैवानुग्रहोत्थितः । बुद्धिस्कन्धमयश्चैव इन्द्रियान्तरकोटरः । महाभूतविशाखश्च विषयैः पत्रवांस्तथा। धर्माधर्मसुपुष्पश्च सुखदुःखफलोदयः॥ आजीव्यः सर्वभूतानां विश्ववृक्षः सनातनः । एतच्छित्त्वा च भित्त्वा च ज्ञानेन परमासिना ॥ ततश्चात्मगतिं प्राप्य तस्मान्नावर्तते पुनः' ॥ इत्यादीनि स्मृतिवचनानि च वदन्ति ।

STANZA 1

Shree Bhagavân uvâcha:

urdhvamulam adhahshâkham ashvattham prâhuravyayam;
cchandâmsi yasya parnâni yastam veda sa vedavit.

Translation- The Lord said: They speak of an immutable Ashvattha tree with its roots above and branches below. Vedas are its leaves. He who knows it knows the Vedas. || 1 ||

Commentary

Urdhva-mulam - To that (tree) which has its roots above, located in Brahma-Loka; (the root) in the form Vairaja Purusha who is associated with Prakriti - constituted of three Gunas, **adhah shâkham** - from that grown below, like branches, consisting of the lotus-seated Brahmâ and the sages like Marichi, Kardam and others born of Him, and the five great elements like earth, etc., (to that tree which is) **avyayam** - eternal, a ceaseless stream-process of creation (and destruction from beginningless time), **ashvattham prâhuh** - they speak of the tree of the universe. These are the words of Vedas (describing it in the same way) - 'With roots above and branches below, this Ashvattha tree is eternal.' (Kath. Up. 3.2.1). Smritis also speak of it as follows - 'The eternal tree of the universe has sprung from the unmanifest root; it rises high due to His bless-

यस्य विश्ववृक्षस्य छन्दांसि वेदाः, पर्णानि–धर्मार्थकामप्रतिपादकतया जीवानां छायावत्सुखकराणि पत्राणि सन्ति । यस्तं वृक्षं जानाति स वेदवित् – वेदज्ञः ॥ १ ॥

पुनरपि तमेव निरूपयति – अधश्चेति ।

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

तस्य विश्ववृक्षस्य अधो मनुष्यपश्वादिरूपाः, ऊर्ध्वं देवगन्धर्वादिरूपाश्च, शाखाः प्रसृताः–विस्तारं गताः सन्ति । ताः कथम्भूताः ? गुणप्रवृद्धाः – जलसेचनैर्वृक्षशाखा यथा, तथा गुणैः – सत्त्वादिगुणवृत्तिभिः, प्रवृद्धाः – वृद्धिं

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ings; it consists largely of the trunk of the intellect, the hollows of the sense-organs, the varied twigs of great elements, its leaves are sense-objects. Its glorious flowers are full of righteous, as well as unrighteous deeds. Fruits born by this tree are pleasures and pains. All beings depend on this tree of universe. Having cut it and split it with the supreme sword of knowledge, and attaining the state of the (pure) Self, none returns from there'. (Asav. Parvan, Maha. Bh. 35.20-22; 47.12-15, etc.)

Yasya - Of that tree of the universe, **chandânsi** - the (hymns of) Vedas are like **parnâni** - the leaves, just as leaves grant happiness by giving shade, the Vedas bring happiness imparting knowledge (instructions) for the fulfilment (of objects of human life) like Dharma - the religious code that instructs the righteous ways to earn wealth (Artha) and pleasures of life (Kâma), **yah** - he who, **tam veda** - knows that tree thus, **sah vedvit** - he is the knower of the meaning of the Vedas. || 1 ||

Again He narrates the same tree in '**Adhashcha…**etc.'

STANZA 2

adhashchordhvam prashritâstasya shâkhâh,
gunapravriddhâ vishayapravâlâh;
adhashcha mulânyanusantatâni,
karmânubandhini manushyaloke.

Translation- Its branches extend both above and below, nourished by the Gunas. Their shoots are sense-objects, and their secondary roots extend downwards resulting in acts which bind in the

प्राप्ताः । विषयप्रवालाः – विषयाः – विषयभोगाः प्रवालाः पल्लवा इव यासां ताः, एवम्भूताः शाखाः प्रसृता इति योज्यम् । अधो – मनुष्यलोके च, अनुसन्ततानि विरूढानि । कर्मानुबन्धीनि–कर्म – धर्माधर्मलक्षणमनुबद्धं पश्चाज्जनयितुं शीलं येषां तानि, कर्मावलम्बीनीत्यर्थः । मूलानि – विश्ववृक्षावान्तरमूलान्यपि सन्ति । मनुष्यदेहेषु कृतैः कर्मभिरधो मनुष्यपश्वादयः, ऊर्ध्वं देवगन्धर्वादयश्च भावाभवन्तीति भावः ॥ २ ॥ ऊर्ध्वमूलस्याधःशाखस्य मनुष्यदेहकृतकर्मावान्तरमूलस्य संसारतरोरेवम्भूतं स्वरूपं संसारिणो न जानन्तीत्याहार्धश्लोकेन–न रूपमिति ।

न रूपमस्येह तथोपलम्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल– मसङ्गशस्त्रेण दृढेण छित्त्वा ॥

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world of men. || 2 ||

Commentary

Adhah tasya - Below that tree of universe, **shâkhâh** - branches, consisting of human beings, animals, etc., **urdhvam cha** - and upwards consisting of gods, Gandharvas, etc., **prashritah** - are spread. How are they spread? **Guna-pravriddha** - As by sprinkling water, branches of the tree grow, like that, Gunaih - by the modes of Gunas, Pravriddha - they are nourished, **vishaya-pravâlâh** - enjoyments of the sense-objects are like the tender shoots by which those branches are spread, augmented (thus is to be linked), **adhah** - downwards, **manushyaloke cha** - and in the world of human beings, **anusantatani** - are extended, **karmânubandhini** - bound to the deeds of righteous and unrighteous nature which cause birth as a result; of this kind means depending on Karma, **mulâni** - these are also the secondary roots, of this tree of the universe. The purport is by the acts done in a human-body one attains the life of men, animals, etc., down below, and of divinities, gandharvas, etc., up above. || 2 ||

People engaged in worldly life do not know the nature of this tree of the transmigratory life, which has its roots upward and branches downward, which has secondary roots in the form of Karma performed in a human body. It is narrated in half of the stanza '**Na rupam**…etc.'

ततः पदं तत् परिमार्गितव्यम् यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ३-४ ॥

अस्य - संसारतरोः, रूपम् - वृक्षवदाकारः, इह-संसारे स्थितैर्जनैः नोपलभ्यते-न प्राप्यते । तथा - अस्य आदिश्च, नोपलभ्यते - अनाद्यविद्या-सम्बन्धेन जात इति न जानन्तीत्यर्थः । तथा अस्य सम्प्रतिष्ठा-सम्यक्प्रतितिष्ठत्यस्यामिति सम्प्रतिष्ठा - देहात्मभ्रम इत्यर्थः । सा च नोपलभ्यते । सुविरूढमूलम् - अत्यन्तबद्धमूलमेनमश्वत्थम्-संसारतरुम् । दृढेन - असद्देशकालादिभिरपराभूतेन । असङ्गशस्त्रेण-असङ्गो वैराग्यं तद्रूपेण शस्त्रेण-निशितायुधेन, छित्त्वा-समूलमुत्पाट्य ॥

STANZA 3-4

na rupamasyeha tathopalabhyate,
nânto na châdirna cha sampratishthâ;
ashvatthamenam suvirudhamulam,
asangashastrena dridhena cchittvâ.

tatah padam tat parimârgitâvyam,
yasmin gatâ na nivartanti bhuyah;
tameva châdyam purusham prapadye,
yatah pravrittih prashritâ purâni.

Translation- Its form as such is not perceived here, nor its beginning, nor its end, nor its support. Having cut off this firm rooted Ashvattha tree with the strong axe of detachment; then, one should seek for that goal, attaining which, they return no more. One should seek refuge with that Primal Person from whom streamed forth this ancient activity. ||3-4||

Commentary

Asya - Of this tree in the form of the world, **rupam** - the form, such as a tree, **iha** - by the people engaged in worldly affairs, **na upalabhyate** - is not perceived, **tathâ** - and also, **âdih** - the beginning of it, **na upalabhyate** - the meaning is people do not understand that it is born due to the association of Avidya which is beginningless. **Tathâ asya sampratishthâ** - Sampratisthâ - support, in which it is rooted firmly - the meaning is its base is misapprehension of Âtmâ as the body. That base is

तत इति । ततः – संसारतरुछेदनानन्तरम्, तत्–प्रसिद्धम्, पदम् – स्वप्राप्यस्थानम्, परिमार्गितव्यम्–अन्वेष्टव्यम् । तत्पदमाह–यस्मिन् गता – यत्पदं याताः, भूयो न निवर्तन्ति – न पुनरावर्तन्त इत्यर्थः । तत्परिमार्गणरीति माह – यतो यस्मात्, पुराणी – चिरन्तनी, प्रवृत्तिः – जगत्प्रवृत्तिः, मोक्षसाधनप्रवृत्तिर्वा, प्रसृता–विस्तृता । तमेव आद्यं पुरुषम्, प्रपद्ये– अहं शरणमुपयामि । एवमनन्यभक्त्यान्वेषणीयमित्यर्थः ॥ ३–४ ॥

यया मोक्षः स्यात्तां साधनप्रवृत्तिमाह – निर्मानेति ।

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै– र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

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also not known. **Suvirudhamulam** - This Ashvattha tree of Samsara with firm roots, **dridhena** - strong, undefeated by adversity of place and time, **asanga-shastrena** – Asanga - detachment, Shastrena - by such sharpened weapon, **cchittvâ** - by uprooting, cutting it completely.

Tatah - Then, after cutting the tree of Samsara, **tat** - that well known, **padam** - goal, the destination to be reached by one, **parimârgitâvyam** - is to be sought. That destination is described as **yasmin gatâh** - those who have reached that destination, **bhuyo na nivartanti** - they do not return again. Lord speaks about the mode of seeking it. **Yato** - From which, **purâni** - ancient, **pravrittih** - tendency to worldly activity, or activity to seek liberation, **prashritâ** - has streamed forth, **tam eva cha adyam purusham prapadye** - I seek refuge in that Primal Person. In this way one should seek Him with single-pointed devotion. || 3-4 ||

The Lord describes the course of activity by which salvation (Moksha) is to be attained in the stanza '**Nirmân…**etc.'

STANZA 5

nirmânamohâ jitasangadoshâ,
adhyâtmanityâ vinivrittakâmâh;
dvandvairvimuktâh sukhaduhkhasamgnyair
gacchantyamudhâh padamavyayam tat.

Translation- Those who are free from pride and delusion of

निर्मानमोहाः – मानः – गर्वः, मोहः – विपरीतज्ञानम्, मानमोहाभ्यां निष्क्रान्ताः, यद्वा – निर्गतौ मानमोहौ येभ्यस्ते । जितसङ्गदोषाः – जितः सङ्गो विषयासक्तिरूप एव दोषो यैस्ते । अध्यात्मनित्याः – आत्मस्वरूपवेदनसततनिरताः। विनिवृत्तकामाः – विशेषेण निवृत्तः कामो विषयभोगवाञ्छा येषां ते । द्वन्द्वैः – शीतोष्णादिभिः, सुखदुःखसंज्ञैः – सुखदुःखहेतुत्त्वात्सुखदुःखाभिधैः, विमुक्ताः – रहिताः । अत एव अमूढाः –नित्यविवेककुशला ये सन्ति, ते तत् – तस्य आद्यपुरुषस्य ममाव्ययमक्षरं ब्रह्मपुरसंज्ञम्, पदम् – निवासस्थानम्, गच्छन्ति । तथा च श्रुतयः – 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः' 'यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष स व्योम्न्यात्मा प्रतिष्ठितः' 'एतत् सत्यं ब्रह्मपुरम्' इत्याद्याः ॥ ५ ॥

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perverse notions (about the Self), who have conquered the evil of attachment, ever absorbed in the thought of the Self, turned away from desires, and liberated from dualities called pleasure and pain, the undeluded attain that imperishable abode. ‖ 5 ‖

Commentary

Nirmâna mohâh - Mânah - pride, Mohah - delusion; free from pride and delusion, or those from whom pride and delusion, i.e. perverse notions have disappeared, **jita-sanga-doshâh** - those by whom the evil of attachment to the sense-objects is overcome, **adhyâtma-nityâh** - constantly absorbed in the thought of the Âtmâ, **vinivritta-kâmâh** - those from whom Kâma, the desire to enjoy the sense-objects, is eradicated, **dvandvaih** - from the dualities like sense of cold, hot, etc., **sukha-duhkha-samgnyaih** - as these dualities bring about happiness and sorrow, they are called happiness and sorrow, **vimuktâh** - free from such feelings. (**Ata eva** - Due to that**) amudhâh** - who are ever dexterous in discrimination between real and unreal, those, **tat** - that, of that Primal Person, i.e. My, **avyayam** - imperishable, **padam** - the abode called Brahmapura, **gacchanti** - reach. The following Shruti passages also declare, 'The wise seers always visualise that highest abode of Vishnu,' 'The one who is omniscient, knower of all, whose glory is spread here on the earth. That Âtmâ resides in the divine Brahmapura, in that celestial space,' 'This is the real Brahmapura,' etc. ‖ 5 ‖

तदेव धाम प्रशंसन्नाह – नेति ।

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

सूर्यः, तत्पदं न भासयते – न प्रकाशयति । न शशाङ्को न पावकश्च, भासयते इत्युभयत्राप्यनुषज्यते । यद्गत्वा – यत्पदं प्राप्य, न निवर्तन्ते न पुनरावर्तन्ते, तत् परमम् – सर्वेभ्यो लोकेभ्य उत्कृष्टं मम धाम – एकान्तिकभक्तैः सह वर्तमानस्य मम निवासस्थानं भवति । तथा चोक्तं श्रुतिस्मृतिभिः – 'न तत्र चन्द्रार्कवपुः प्रकाशते न वान्ति वाता न च यान्ति देवताः । यत्र देवः ऋतुभिर्भूतभावनः स्वयं विभूत्या विरजः प्रकाशते' इति । 'ऋचोऽक्षरे परमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदुः' इति । 'तमाहापो वै खलु मीयन्ते लोकोऽसौ' इति । अस्या अर्थः –

Praising that same abode the Lord says by '**Na…**etc.'

STANZA 6

na tadbhâsayate suryo na shashângko na pâvakah;
yadgatvâ na nivartante taddhâma paramam mama.

Translation- The sun does not illuminate it, neither does the moon, nor does the fire. That is the supreme abode of Mine, once reaching it they do not return anymore. || 6 ||

Commentary

Suryah - The sun, **tat padam na bhâsayate** - does not illuminate that abode (the Brahmapura), **na shashângkah -** nor the moon, **na pâvakah cha** -nor the fire; the verb, 'illuminates' is to be applied to both, **yad gatvâ** - having obtained that state, **na nivartante** - they do not return again, **tat paramam** - that, highest of all the worlds**, mama dhâma** - is My abode, Myself residing there along with My intent devotees. As it is said in the Shrutis and Smritis - 'There, where the sun and the moon are not illuminated by their own lustre, nor the winds move, nor the deities enter, (where) that (great) God, the creator, who nourishes all beings, Himself, (with His prowess), shines clear, free from Rajas, by His (own) sport activity,' 'The Vedas are established in the imperishable, Supreme space where all the gods dwell,' 'Tamâhâpo…' – meaning is 'He said this is the Loka, the region full of nectar-like water that I enjoy. It is for you

'आपो वै खलु अमृतमय्यो मया मीयन्ते भुज्यन्ते, तवाप्यसावमृतोदकलक्षणो लोको भोग्य इत्यर्थः' । मोक्षधर्मे भीष्मश्च – 'धर्मस्यांशप्रसूतोऽसि धर्मिष्ठोऽसि स्वभावतः । धर्ममूलाश्रयं वाक्यं शृणुष्वावहितोऽनघ! ॥ अमूनि यानि स्थानानि देवानां परमात्मनाम् । नानासंस्थानवर्णानि नानारूपफलानि च ॥ दिव्यानि कामचारीणि विमानानि सभास्तथा । आक्रीडा विविधा राजन्! पद्मिन्यश्चैव काञ्चनाः॥ चतुर्णां लोकपालानां शुक्रस्याथ बृहस्पतेः । मरुतां विश्वदेवानां साध्यानामश्विनोरपि॥ रुद्रादित्यवसूनां च तथान्येषां दिवौकसाम् । एते वै निरयास्तात ! स्थानस्य परमात्मनः ॥ अभयं चानिमित्तं च न तत् क्लेशसमावृतम् । द्वाभ्यां मु त्रिभिर्मुक्तमष्टाभिस्त्रिभिरेव च ॥ कालस्सम्पच्यते तत्र कालस्तत्र न वै प्रभुः । मुक्तं स कालस्य प्रभू राजन् ! स्वर्गस्यापि तथेश्वरः ॥ आत्मा केवलतां प्राप्तस्तत्र गत्वा न

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also this Loka (abode) full of celestial nectar that can be enjoyed.'

In Mokshadharma Parva (of Mahâbhârata) Bhishma teaches Yudhishthira – 'You are born from a portion of Dharma. By nature you strictly adhere to Dharma. O you sinless one, listen to my words based on Dharma, attentively. These abodes of the higher gods which are of varied shapes and colours, and giving fruits (enjoyments) of various kinds; also having celestial cars which move as per wish, large assembly halls and pleasure gardens for amusements of different kinds, golden hued beautiful damsels. These are the abodes of the guardian deities of the four quarters, the deities being Shukra, Brihaspati, Maruts, Vishvedevas, Sâdhyas, Ashvins, Rudra, Aditya, Vasus and other heavenly bodies also. O son, these are as good as hell compared to the abode of the Lord, which is free from fear, from cause (and effect phenomenon) and it is not surrounded by afflictions. It is free from two-fold, three-fold and eight-fold (Prakriti).

There Kala (Time) melts away. Kala has no power there. He is the Master of Kala and of heaven. The Self, freed form bondage, does not grieve on reaching there. Such is that supreme abode; and those others, are hell only. All these are said to be hells, as described thus. Compared to this supreme abode they are called hells.'

Also it is narrated in Shreemad Bhâgavata that, 'Thinking thus the

शोचति । ईदृशं परमं स्थानं निरयास्ते च तादृशाः ॥ एते ते निरयाः प्रोक्ताः सर्व एव यथातथम् ॥ तस्य स्थानवरस्येह सर्वे निरयसंज्ञिताः' ॥

तथा चोक्तं श्रीभागवते – 'इति सञ्चिन्त्य भगवान् महाकारुणिको हरिः । दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥ सत्यं ज्ञानमनन्तं यद् ब्रह्म ज्योतिः सनातनम् । यद्धि पश्यन्ति मुनयो गुणापाये समाहिताः ॥ नन्दादयस्तु तं दृष्ट्वा परमानन्दनिर्वृताः । कृष्णं च तत्र छन्दोभिः स्तूयमानं सुविस्मिता'' ॥ ''माया परैत्यभिमुखे च विलज्जमाना तद्वै पदं भगवतः परमस्य पुंसः । ब्रह्मेति यद्विदुः' 'तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् । विष्णोर्धाम परं साक्षात् पुरुषस्य महात्मनः'॥ 'मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्याख्यं मदाश्रयम् ॥ प्राप्नोतीहाञ्जसा धीरः स्वदृशा छिन्नसंशयः । यद्गत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे' ॥ इत्यादिभिः ॥ ६॥

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worshipful Lord revealed to the Gopas His transcendental realm, which is beyond the darkness of Mâyâ, is of absolute truth, infinite consciousness, and which the sages, of concentrated mind, experience having become free from the qualities. Nanda and others, who were saturated with bliss by the experience, were astonished to find Krishna there, being extolled by the Vedas themselves.'

'Mâyâ…' - meaning is, 'That which is known as Brahma, that abode of the Lord the Supreme Person, from where Mâyâ, feeling shy turns back.'

'Taduhah…' - meaning is, 'They say that this is what is called Akshara Brahma, the original cause of all causes, that is the abode of the great, mighty Purusha, Vishnu, Himself.'

'Madbhaktah…' - meaning is, 'My devotee of firm resolve, becoming enlightened of truth by My abundant grace reaches straight away to his final beatitude, his original state, named 'Kaivalya', that resort of Mine, seeing with his own eyes, becoming doubtless, reaching which a Yogi shaking off his subtle body, does not return (to this mortal world).' || 6 ||

Thus describing Aksharadhama, His abode, i.e. Purushottam's abode, He now speaks about the beginningless Kshetragnya, that which is free from Avidyâ (nescience) and that which is entangled in Avidyâ, in the following five stanzas.

एवं पुरुषोत्तमस्य स्वस्याक्षरं धाम गदित्वेदानीमविद्यामुक्तमनाद्यविद्याबद्धं च द्विविधं क्षेत्रज्ञं वदति – पञ्चभिः ।

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

ममेति । जीवलोके – जीवानां क्षेत्रज्ञानां लोकः – स्थानं ब्रह्माण्डं तस्मिन् स्थितः । सनातनः – पुरातनः । जीवभूतः – जीवसंज्ञो यः क्षेत्रज्ञः । मनःषष्ठानि – मनः षष्ठं येषां तानि । प्रकृतिस्थानि – प्रकृतौ – अनादिविषयवासनासंयुक्ते स्वभावे तिष्ठन्तीति तथोक्तानि । इन्द्रियाणि – चक्षुरादीनि करणानि, कर्षति – विषयग्रहणरूपस्वस्वभावेभ्यः प्रत्याहरति । स ममैव – परमात्मनोंऽशः । मदुपासनया विषयजयरूपं मदैश्वर्यांशं प्राप्तो मुक्तप्रायो जीव इत्यर्थः । अच्युतस्याक्षरस्य परमेश्वरस्य

STANZA 7

mamaivâmsho jivaloke jivabhutah sanâtanah;
manah shashthânindriyâni prakritisthâni karshati.

Translation- A segment of Myself, the eternal Self, becoming bound in this world, attracts the senses in which the sixth is the mind, and which abide in Prakriti. ‖ 7 ‖

Commentary

Jivaloke - In the universe, i.e. in the world of individual Selves, **sanâtanah** - the everlasting, **jivabhutah** - Kshetragnya called Jiva, the individual Self, **manah shashthâni** – (of those senses) the mind is the sixth, **prakriti-sthâni** - Prakritau - in the nature, consisting of beginningless desires for sense-objects, such **indriyâni** - sense organs like eyes, etc., **karshati** - attracted by the habit of enjoying their objects, **sa mama eva** - he, (the Self) is part of Me, the Supreme Self. The Self, by virtue of his worship to Me, getting partial power of Myself in the form of conquest over desires for worldly objects and thus becoming as good as liberated - that Self is referred to by the word ‘Mama amshah’, because it is not befitting for the Supreme Lord having imperishable, permanent nature, to be divided into parts (like that of the Self).

The idea of the divisions of the Self is not tenable because of its

विभागानर्हत्वात् ।

अच्छेद्यत्वादिस्वभावस्य जीवस्यापि विभागो न सम्भवति, तर्ह्यच्युतत्वाक्षरत्वादिविशेषणविशिष्टस्य परमेश्वरस्य तु कुतस्तराम्? । अतोंऽशशब्दोऽत्र युक्त एव विवृतः ॥ ७ ॥

एवं मुक्तप्रायक्षेत्रज्ञमुक्त्वेदानीं बद्धक्षेत्रज्ञं वदति – शरीरमिति ।

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

ईश्वरः – धर्मार्थकामसम्पादने समर्थो बद्धक्षेत्रज्ञः, यच्छरीरम् – देवमनुष्यादिवपुः, अवाप्नोति – कर्मसाक्षीश्वरप्रेरणया याति । यच्च – यस्माच्छरीराच्च, उत्क्रामति – मृत्युकाले गच्छति । शरीरस्य ग्रहणे त्यागे च एतानि

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nature of Acchedya (uncleavable), etc., then how is it possible in regard to the Supreme Lord who has an infallible and imperishable nature? Therefore the word Amsha, 'a part', is thus explained properly. ‖ 7 ‖

After speaking about the Kshetragnyas essentially liberated, He now speaks about bound Kshetragnyas in the stanza, '**Shariram…**etc.'

STANZA 8

shariram yadavâpnoti yacchâpyutkrâmatishvarah;
grihitvaitâni samyâti vâyurgandhânivâshayât.

Translation- The bound Self, which acquires whatever body and from whatever body he departs, goes on his way, taking these senses as the wind carries scents from its source. ‖ 8 ‖

Commentary

Ishvarah - The bound Self who is competent of earning Dharma (virtue), Artha (wealth) and Kâma (pleasures), **yat shariram** - the body like that of a god, man, etc., **avâpnoti** - acquires, impelled by the Lord, the viewer, the witness of the Karma, **yat cha** - and whichever body, **utkrâmati** - goes at the time of death. At the time of gaining a (fresh) body and at the time of leaving it, (the Jiva) taking along with it the subtle elements and (the subtle) senses, **samyâti** - comes and goes. It is illustrated thus - as the wind taking away scents from their places such as flowers, etc. The word 'Api' shows the difference between the bound

सूक्ष्मभूतैः सहेन्द्रियाणि गृहीत्वा संयाति आगच्छति व्रजति च । तत्र दृष्टान्तः – आशयात् पुष्पादिरूपात्स्थानाद्गन्धान् गृहीत्वा वायुरिव तद्वत् । अपिशब्दः पूर्वोक्ताद्बिन्नत्वं द्योतयति ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

श्रोत्रमिति । श्रोत्रम् – श्रोत्रेन्द्रियम्, चक्षुः – चक्षुरिन्द्रियम्, स्पर्शनम् – त्वगिन्द्रियम्, रसनम् – रसनेन्द्रियम्, घ्राणमेव च – घ्राणेन्द्रियं च, मनश्च – मनः शब्देनान्तःकरणं ग्राह्यम् । घ्राणमेव चेति चकारेण कर्मेन्द्रियाणां प्राणस्य च ग्रहणम्। एतानि अधिष्ठाय–आश्रित्य, अयम् – जीवात्मा, विषयान्–शब्दस्पर्शरूपरसगन्धादीन्, उपसेवते – भुनक्ति ॥ ९ ॥

एवम्भूतमात्मानं के पश्यन्ति ? के न पश्यन्तीति चेत्तत्राह–उत्क्रामन्तमिति।

Self and the freed one, mentioned earlier. ‖ 8 ‖

STANZA 9

shrotram chakshuh sparshanam cha rasanam ghrânameva cha;
adhishthâya manashchâyam vishayânupasevate.

Translation- Resorting to the ear, the eye, the skin, the tongue and the nose, as well as the mind, the Jiva experiences objects. ‖ 9 ‖

Commentary

Shrotram - The ear, organ of hearing, **chakshuh** - the eye organ, **sparshanam** - sense of touch, **rasanam** - tongue, **ghrânam** - nose, **manah cha** - by the word Manah, the mind, the inner organ (constituted of intellect, ego, etc) is to be understood. By the word 'Cha' - and, the organ of smell, the organs of action and vital breath are also to be understood. **Etâni adhishthâya** - resorting to these, **ayam** - this, the individual Self, **vishayân** - objects like sound, touch, form, smell, etc., **upasevate** - experiences. ‖ 9 ‖

Who sees such an Âtmâ and who does not? To this the Lord speaks in the stanza '**Utkrâmantam**…etc.'

STANZA 10

utkrâmantam sthitam vâpi bhunjânam vâ gunânvitam;
vimudhâ nânupashyanti pashyanti gnyânachakshushah.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

उत्क्रामन्तम् – मरणसमये शरीराद्ब्रजन्तम् । स्थितम् – स्थितिकाले तस्मिञ्छरीरेऽवस्थितम् । वा भुञ्जानम् – विषयभोगं कुर्वाणम् । वापि गुणान्वितम् – सत्त्वादिगुणैः संयुतम् । अथवा – अगुणान्वितमिति पदच्छेदः, अगुणान्वितम् – सत्त्वादिगुणरहितत्त्वेन मुक्तावस्थायामवस्थितम् । एनम् – बद्धं मुक्तं च द्विविधं क्षेत्रज्ञम् । विमूढाः – देहात्मैकभावज्ञानेन ये मोहं प्राप्ताः, ते नानुपश्यन्ति – नेक्षन्ते, देहाकारमेव पश्यन्तीत्यर्थः । ये ज्ञानचक्षुषः – ज्ञानमेव चक्षुर्येषां ते देहात्मनोर्विवेक–कुशलाः, ते एनं यथावस्थितं पश्यन्ति । एनमित्युरश्लोकादाकृष्यते ॥१०॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

Translation- The deluded do not perceive this Self, connected with the Gunas, either when it is departing from or dwelling in the body, or enjoying the objects of the senses. Only those who possess the eye of knowledge see it. ‖ 10 ‖

Commentary

Utkramantam - While departing from the body at the time of death, **sthitam** - living in the body while it is alive, **vâ bhunjânam** - or while enjoying the sense-objects, **vâ api gunânvitam** - while conjoined with the Gunas like Sattva, etc. Or splitting these terms in the other way, it can be taken as, **a-gunânvitam** - because of not having any relation to the Gunas like Sattva being in the state of liberation. Any of these two types of individual Selves - bound and liberated, **vimudhâh** - those who are deluded due to the feeling of 'body is the Âtmâ', **te na anupashyanti** - they do not see, they only see the body, **ye gnyânachakshushah** - those who possess the eye of knowledge itself, who are experts in discriminating the body from the Self, they see it (this Self) as it is, in truth. Term 'Enam' - 'this' - is to be taken from the following stanza. ‖ 10 ‖

STANZA 11

yatanto yoginashchainam pashyantyâtmanyavasthitam;
yatanto'pyakritâtmâno nainam pashyantyachetasah.

यतन्त इति । यतन्तः – अमानित्वादिसाधनैर्यत्नं कुर्वन्तः, योगिन एव । आत्मनि–देहे, अवस्थितं देहाद्विलक्षणस्वभावं स्वस्वरूपेण स्थितमेनं जीवात्मानम्, पश्यन्ति – ईक्षन्ते । चोऽवधारणे । यतन्तोऽपि – यतमाना अपि – अध्यात्मशास्त्र–श्रवणमननादिभिर्यत्नं कुर्वाणा अपि । अकृतात्मानः – अमानित्वादिसाधनैरकृतः – न शुद्धीकृतः, आत्मा – मनो यैस्ते । अत एव अचेतसः – यथावस्थितात्मज्ञान–रहिता नराः, एनमात्मानं न पश्यन्ति ॥ ११ ॥

एवं द्विविधं क्षेत्रज्ञमुक्त्वा, अधुना यत्र कुत्रचित् यत्किञ्चिदैश्वर्यमस्ति तत सर्वं मदीयमेवास्तीत्याह चतुर्भिः –

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

Translation- Striving Yogis are able to perceive this Self, seated in their body; however, though striving hard, those who have not purified their minds and are ignorant of the real nature of the Self, do not perceive it. || 11 ||

Commentary

Yatantah - Striving with the help of the means like humility, **yoginah** - such Yogis alone, **âtmani** – in the body, **avasthitam enam** - the individual Self dwelling in its own essential qualities and quite different in nature from the body, **pashyanti** – see, **cha** is used to affirm this fact, **yatanto'pi** - though striving hard, practising the means like listening to spiritual discourses, meditation, etc., **akritâtmânah** - those who, through observing means like modesty, etc., have not purified, **âtmâ** - their mind, such Yogis, **ata eva achetasah** - therefore, devoid of knowledge of the Self in its real nature, **enam na pashyanti** - do not perceive the Âtmâ as it should be. || 11 ||

Thus after speaking of two types of individual Selves, He now declares that whatever divine qualities in whatever measure, are found, all those belong to Him, in the following four stanzas.

STANZA 12

yadâdityagatam tejo jagad bhâsayate'khilam;
yacchandramasi yacchâgnau tattejo viddhi mâmakam.

यदिति । आदित्यगतम् – सूर्ये वर्तमानं यत्तेजः – प्रकाशशक्तिः, अखिलं समग्रं जगद्भासयते प्रकाशयति चन्द्रमसि – शशाङ्के यत्तेजोऽस्ति, अग्नौ च यत्तेजोऽस्ति । तत्तेजो मामकं मदीयं विद्धि जानीहि ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

गामिति । अहं गां च पृथिवीमाविश्य – प्रविश्य, ओजसा बलेन, भूतानि चाराचराणि, धारयामि–तेषां धारणं करोमि । पृथिव्यां भूतधारणरूपमैश्वर्यं मदीयमस्तीति भावः । रसात्मकः – रसोऽमृतमात्मा स्वरूपं यस्य अमृतमय इत्यर्थः । सोमो भूत्वा – सोमात्मना, सर्वाः – व्रीह्याद्या औषधीरहं पुष्णामि – संवर्धयामि । सोमे औषधिपोषणरूपमैश्वर्यं मदीयमस्तीति भावः ॥ १३ ॥

Translation- The light in the sun that illuminates the entire world and that which shines in the moon, and that too in the fire, know that light to be Mine. || 12 ||

Commentary

Yad - That, **âditya-gatam tejah** - brilliance, power of illuminating, found in the sun **akhilam jagat bhâsayate** - which illuminates the whole world, **chandramasi** - light that exists in the moon, **agnau** - the light that exists in the fire, **viddhi** - understand that, **tat tejah** - all that light, **mâmakam** - to be Mine. || 12 ||

STANZA 13

gâm âvishya cha bhutâni dhârayâmyaham ojasâ;
pushnâmi chaushadhih sarvâh somo bhutvâ rasâtmakah.

Translation- And entering the earth, I uphold all creatures by My power, and becoming the moon whose essential nature is nectar, I nourish all the plants. || 13 ||

Aham - I, **gâm âvishya** - entering into the earth, **ojasâ** - by My vital power, **bhutâni** - movable and immovable entities, **dhârayâmi** - I uphold them, support them. The power to uphold the creatures, inherent in the earth is Mine. **Rasâtmakah –** full of juice of the nature of nectar, whose nature is nectar, **somo bhutvâ –** becoming the moon, **sarvah aushadhih -** all kinds of plants and herbs like rice, etc., **aham pushnâmi -**

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

किञ्च – अहमिति । अहं वैश्वानरो जाठराग्निर्भूत्वा, प्राणिनाम् – सर्वेषां प्राणभृताम्, देहं शरीरमाश्रितः देहे स्थितः, प्राणापानसमायुक्तः – प्राणापानाभ्यां पाचकोद्दीपकाभ्याम्, समायुक्तः सहितः सन्, तैर्भुक्तं चतुर्विधम् – भक्ष्यं भोज्यं लेह्यं चोश्यं च, अन्नं पचामि – तस्य पचनं करोमि । जाठराग्नौ चतुर्विधान्नपचनरूपमैश्वर्यं मदीयमस्तीति भावः ॥ १४ ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

I nourish; the faculty of nourishing the plants in the moon, all is Mine. ||13||

STANZA 14

aham vaishvânaro bhutvâ prâninâm dehamâshritah;
prânâpâna samâyuktah pachâmyannam chaturvidham.

Translation- Taking the form of the digestive fire in the body of all living beings, and united with ingoing and outgoing breaths, I digest the four kinds of food. || 14 ||

Commentary

Aham - I, **vaishvânaro bhutvâ** - becoming the digestive fire in the stomach, **prâninâm** - of all living beings, **deham âshritah** - dwelling in the body, **prâna-apâna-samâyuktah** - inward and outward breaths which activate and enhance digestion, in union with them, eaten by them, **chaturvidham annam** - four kinds of food, to be chewed, sucked, licked and drunk, **pachâmi** - I digest. He means to say the digestive power to consume four kinds of food, latent in the fire functioning in the stomach, is Mine. || 14 ||

STANZA 15

sarvasya châham hridi sannivishto,
mattah smritir gnyânam apohanam cha;
vedaischa sarvairahameva vedyo,
vedântakrid vedavid eva châham.

किञ्च – सर्वस्येति । सर्वस्य – ब्रह्मादिस्थावरान्तस्याखिलस्य प्राणिवर्गस्य । हृदि– समग्रव्यवहारज्ञानोत्पत्तिस्थाने हृदये । अहं सन्निविष्टः – अन्तर्यामिशक्त्या सर्वेषां कर्मानुसारेण नियमनं कर्तुं प्रविष्ट इत्यर्थः । तथा च श्रुतयः – 'अन्तः प्रविष्ठः शास्ता जनानां सर्वात्मे' ति । 'यः सर्वेषु भूतेषु तिष्ठन्नि'ति । 'यः सर्वाणि भूतान्यन्तरो यमयति' इत्याद्याः । अत एव मत्तः स्मृतिः – प्राणिजातस्य पूर्वानुभूत विषयस्मरणं भवति । ज्ञानं च – विषयेन्द्रियसंयोगोत्पन्नं वेदनं च भवति । अपोहनम् – ऊहनम् ऊहः – तर्कवितर्कसामर्थ्यम्, अपोहनम् – तद्रहितत्त्वम् । यद्वा – अपोहनम् – स्मृतिज्ञानयोर्नाशश्च, तदपि मत्त एव भवति । वेदैः – ऋगादिचतुर्भिः, सर्वैश्च – पुराणेतिहासैः समग्रैः शास्त्रैः, अहमेव वेद्यः – ज्ञातुं योग्यः । वेदपुराणेतिहासैः

Translation- And I am seated in the hearts of all. From Me are memory, knowledge and forgetfulness. Indeed, I alone am to be known from all the Vedas. I am the originator of Vedânta, and the knower of the Vedas too. || 15 ||

Commentary

Sarvasya - Of all, each and every class, right from Brahmâ to immovable objects, **hridi** - in the heart, the place where knowledge of worldly activities springs, **aham sannivishtah** - the meaning is - I have entered in those, as indwelling power to control all as per their deeds. Thus the Shruti declares in the following passages - 'Entering within, He is the ruler of all things and the Self of all,' (Tai. Ar. 3), 'He who dwells in all beings', 'He who controls all beings from within.' (Brhd. Up. 5.7.15).

Ata eva - Therefore, **mattah smritih** - from Me springs the memory of the things experienced before, in all beings, **gnyânam cha** - and knowledge, that comes through the contact of the senses with their objects, **apohanam** - Apa-uhanam - (here Uhanam could mean Uhah, i.e. conjectural knowledge) the ability to logically argue (considering pros and cons), Apohanam - being void of that. Or, **apohanam** - loss of memory and knowledge, that is also because of Me. **Vedaih** –By the four Vedas, viz, Rigveda, etc., **sarvaih cha** - through all the scriptures such as Purâna, Itihâsa, etc., **aham eva vedyah** - I am the only (object) worth knowing.

प्रतिपादितानां मच्छरीरभूतानां रुद्रगणपतिवायुसूर्याग्नीन्द्र सोमादीनामन्तर्यामितया प्रवर्तकत्त्वात्तेषां शरीरी परमात्मा अहमेव तैर्ज्ञातव्य इत्यर्थः । वेदान्तकृत् – वेदानामन्तः – उपनिषद्भागस्तं करोतीति तथाभूतः । उपनिषत्प्रोक्तज्ञानबोधकोऽहमेवेत्यर्थः । अत एव वेदविच्च – वेदार्थज्ञाताप्यहमेवास्मि ॥ १५ ॥

वृक्षरूपकेण कथितं विश्वस्य रूपं, तच्छेदनेन मुमुक्षुभिः प्राप्यं सर्वोत्कृष्टमक्षरधाम, बद्धपुरुषमुक्तपुरुषरूपम्, स्वस्य व्यापकशक्तिं च गदित्वा, इदानीं क्षराक्षरपुरुषनिरूपणेन स्वस्य पुरुषोत्तमत्त्वं निरूपयति त्रिभिः –

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

The meaning is as the Vedas, Puranas and Itihasas, which are bent on speaking of the divinities like Rudra, Ganapati, Vâyu, Surya, Agni, Indra, Soma, etc., and I being their promoter, their inner Self, the Supreme Self, and as they are a part of My body, it is to be understood that I am the ultimate object to be known by means of these scriptures. **Vedânta-krit** - Vedânâm Antah - the ending or conclusive part of the Vedas, the Upanishadas, initiator of those (Krit). The meaning is - I am the knowledge that is taught by the Upanishadas, **ata eva veda-vit cha** - so I am the knower of the meaning of Vedas, too. || 15 ||

So far having described the nature of the universe (creation) by the metaphor of an Ashvattha tree; the supreme abode which is to be attained by the spiritual aspirant by cutting down that tree; the characteristics of the bound Self and the liberated Self; and the all pervading power of Himself, the Lord now declares His own sovereignty as the Supreme Person in the following three stanzas.

STANZA 16

dvâvimau purushau loke ksharashchâkshara eva cha;
ksharah sarvâni bhutâni kutastho'kshara uchyate.

Translation- In the world, there are two kinds of Purushas (Selves) – the perishable (Kshara) and imperishable (Akshara). All beings (the bound Selves) are said to be Kshara, and the unchanging (Kutastha) Purushas (liberated Selves) are said to be Akshara. || 16 ||

इमौ – क्षरश्चाक्षरश्चेतिसंज्ञया प्रोक्तौ द्वौ पुरुषौ लोके विख्यातौस्त एव । तयोः पृथक्पृथग् रूपमाह – क्षर इति । सर्वाणि भूतानि – प्रकृतिकार्यसंयुक्तानि अनाद्यविद्यया अनादिबद्धानि शुभाशुभकर्माधीनानि समग्राणि चेतनतत्त्वानि, क्षरः – स्वस्वरूपप्राप्त्यभावाच्छुभाशुभकर्मप्राप्तेभ्यः करणकलेवरस्थानभोगेभ्यः क्षरति विच्युतो भवतीति क्षरः, इत्युच्यते – क्षराक्षरज्ञाननिष्ठैः पुरुषैः । जातावेकवचनम् । तथा चोक्तं भागवते – 'अनाद्यविद्योपहतात्मसंविदस्तन्मूलसंसार परिश्रमातुराः' इति 'बन्धोऽस्याविद्ययानादिर्विद्यया च तथेतरः' इति च । 'अनाद्यविद्यायुक्तस्य पुरुषस्य' इति पञ्चरात्रे । बृहद्ब्रह्मसंहितायां च – 'अनादिकालतो जीवो मायया परिवेष्टितः । अनुग्रहाद्धरेरेव मुच्यते नात्र संशयः' इति । कूटस्थः – कूटः – शिलाराशिः,

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Commentary

Imau dvau - These two, **purushau** - Purushas called, **ksharah cha aksharah** - Kshara and Akshar, are well known, **loke** - in the world, their different natures are described by Kshara, etc. **Sarvâni bhutâni** - All sentient entities, associated with the products of Prakriti (like intellect, senses, etc.), bound since time immemorial, bound by beginningless nescience, and tied to their auspicious and inauspicious deeds, **ksharah** – since not attaining his true Self the one who perishes (in other words one who loses) the senses, the body and the place of fruition (where he enjoys or suffers the sense objects) gained by his past good or bad deeds, **iti uchyate** - spoken of thus by men devoted to the knowledge of Kshara and Akshara. Here the term Kshara, used in a singular term is to be taken in the sense of the whole class of Kshara Purushas.

Similarly it is stated in Shreemad Bhâgavata, 'Men, whose knowledge of the Self has been effaced by the beginningless nescience and who, as a consequence, are subject to intense suffering in Samsâra,' and 'Because of this nescience there is a beginningless bondage to the Self, and because of Vidyâ, true knowledge, it is otherwise (i.e. there is no bondage).' And in the Pancharâtra it is said, 'For the Purusha entangled by the beginningless Avidya.' In the Brihat Brahma Samhitâ it is said, 'The Self is encircled by Mâyâ. He gets liberated by the grace of Hari alone; there is no doubt about it.'

Kutasthah - Kutah - pile of stones, which stands like a moun-

पर्वत इव तिष्ठति । निश्चलस्वस्वरूपेणावतिष्ठते इत्यर्थः । तथाभूतो मुक्तपुरुषसमूहः, ब्रह्मसंज्ञं भगवद्धाम चाक्षर इत्युच्यते । न क्षरति – भगवदुपासनेन प्राप्तेभ्योऽप्राकृत–निर्गुणकरणकलेवरस्थानेभ्यो न च्युतो भवतीत्यक्षरः – अक्षरपुरुषसमूहः । अत्रापि जातित्वादेकवचनम् । अक्षरपुरुषाणां साकारत्वे प्रमाणानि – 'स्वभक्तेभ्यो रमते स मे सर्वस्वम्' इति । 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः' इति । 'ऋचोऽक्षरे परमे व्योमन् यस्मिन् देवा अधिविश्वे निषेदुः' । 'गुणापाये ब्रह्मशरीरमेति' इत्यादिश्रुतयः । तथा स्मृतिश्च – 'ब्राह्मी संविशते तनुम्' इति । तथा भागवतवचनानि च – 'प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत्पाञ्चभौतिकः' इति । 'न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः । श्यामावदाताः शतपत्रलोचनाः

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tain, means who remains unmoved in his own nature; congregation of such liberated Selves. The word Akshara is also designated to the abode of the Lord called Brahma.

(Then again) Aksharah means the assemblage of Akshara Purushas, Na Ksharati - who do not fall from the place, the body, the senses which are free from the effects of Prakriti, the Gunas (i.e. which are divine) gained by the worship of the Lord. Here also singular form - Akshara - is used for the whole class.

Authentication for Akshara Purushas having a form are the following statements - 'He who rejoices with My devotees, is all in all for Me,' 'That is the supreme status of Vishnu, the wise seers always visualize,' 'The Vedas are established in the imperishable supreme space where all the gods dwell,' 'When the Gunas disappear, one gains the Brahma-body,' and so forth. The Smritis also say, 'He enters into the God-given body.'

Statements from Shreemad Bhâgavata are - 'When that divine body of Suddha-sattva, fit for the service of the Lord, was generated in me, my body of the gross material elements fell dead on the exhaustion of that quantum of my Karma, responsible for that embodiment.' (SK. 1.6.29). 'There even Mâyâ, the Lord's delusive power, does not operate; and there resides the Lord's attendants whom both the divinities and Asuras worship alike. All the denizens of that realm are blue in colour,

पिशङ्गवस्त्राः सुरुचः सुपेशसः' इति। 'सुनन्दनन्दप्रमुखैः स्वपार्षदैर्निषेव्यमाणं परमेष्ठिनां पतिम्' इत्यादीनि । तथा स्कान्दे च – 'एकान्तोपासनेनैव प्राक्कल्पेषु रमापतेः । ये ब्रह्मभावं सम्प्राप्ता अजरामरतां गताः ॥ अक्षराख्याः पुमांसस्ते श्वेतद्वीपेऽत्र धामनि । सेवितुं वासुदेवं तं स्थिता देवर्षिणेक्षिताः ॥ प्राप्ते प्रलयकाले तु पुनश्चाक्षरधामनि । स्थास्यन्ति ते स्वतन्त्राश्च कालमायाभयोज्झिताः ॥ अतीन्द्रिया निरातङ्का अनिष्पन्दाः सुगन्धिनः । ये ब्रह्मण्यक्षरे धाम्नि सच्चिदानन्दरूपिणि ॥ स्थिताः स्युश्चिन्मया मुक्तास्ते तथा स्युर्नहीतरे। जगत्सर्गे जायमानेऽप्येते कालवशात् क्वचित् ॥ न जायन्ते स्वतन्त्रत्वान्न नश्यन्ति लयेऽन्यवत्' । 'उपाश्रितं चक्रगदाब्जशङ्खलसद्भुजैर्नन्दसुनन्दमुख्यैः । श्रीदाममुख्यैरथ गोपवेषैर्भक्त्यावनम्रैर्द्विभुजैरनेकैः' इति । अत्रापि – 'इदं ज्ञानमुपाश्रित्य

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radiant, endowed with eyes like lotus petals, dressed in yellow robes, extremely attractive and handsome'. (SK. 2.9.10). 'They saw the Lord of lords of the world served by His attendants, headed by Nanda, Sunanda and others.' (SK 10. 89. 57).

It is affirmed by the passages of Skanda Purâna also - 'Those who have attained the state of (Akshar) Brahma and become free from old age and death, by intent worship of Vishnu in the last Kalpa, and who are known as Akshara Purushas, are residing here in the abode of Svetadvipa to serve Vâsudeva. They were seen thus by the divine-sage Nârada. At the time of dissolution they will resort to Aksharadhâma again and stay there self-dependent, free from the fear of time and Mâyâ, in that supernatural, unagitated, motionless state, smelling of aroma. This way whoever resides in the abode of Akshara Brahma, constituted of Sat (eternal), Chit (consciousness) and Ânanda (bliss), they are of the form of consciousness, they are liberated; and not others. At the time of creation they, being independent, are not born due to the influence of time, and at the time of dissolution they do not die in the same way as others.' 'Attended by His associates like Nanda, Sunanda, etc., with their hands gleaming with a disc, lotus, mace and conch, and attended by many others having two arms dressed as cowherds, and bowing with great devotion.'

Here also - 'Resorting to this knowledge they have attained the same nature as Mine. They are not born at the time of creation nor are

मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च' ॥ 'बहवो ज्ञानतपसा पूता मद्भावमागताः' इत्येवमादीनि ॥ १६ ॥

आभ्यां क्षराक्षराभ्यामुत्कृष्टतममुत्तमपुरुषं स्वं वदति – उत्तम इति ।

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

यः क्षराक्षरशब्दवाच्याभ्यामुभयविधाभ्यां पुरुषसमूहाभ्याम्, अन्यः – स्वरूपस्वभावादिभिरतिविलक्षणः, तुशब्दश्चार्थे, यश्च परमात्मेत्युदाहृतः । 'ब्रह्मेति परमात्मेति भगवानिति शब्द्यते' 'परमात्मा च सर्वेषामाधारः परमेश्वरः' ॥ इत्यादिस्मृतिषु परमात्मेत्युक्तः । यश्च लोकत्रयम् – ब्रह्मपुरतत्स्थमुक्तसमूह आद्यो

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distressed in dissolution.' (B.G. 14.2). 'Many, purified by penance in the form of knowledge of My divine form…have attained My state.' (B.G. 4.10). || 16 ||

Now He declares Himself as the highest Supreme Person, distinct from these perishable and imperishable beings by '**Uttamah**…etc.'

STANZA 17

uttamah purushastvanyah paramâtmetyudâhritah;
yo lokatrayamâvishya bibhartyavyaya ishvarah.

Translation- There is the Supreme Person distinct from these. He is named as the Supreme Self (Paramâtmâ). He, the Immutable One and the Lord of all, entering the three worlds, upholds them. || 17||

Commentary

Yah - He who is, **anyah** - other, very distinct from the two kinds of Purushas termed as Kshara and Akshara, in nature, form, etc. The term **tu** is used in the sense of Cha - and; **yah cha** - and who is, **paramâtmâ iti udâhritah** - named as the Supreme Self. He is also referred to as Paramâtmâ in the Shrutis and Smritis as follows – 'He is also denoted by the words 'Brahma', 'Paramâtmâ' and 'Bhagavân'. 'Parmâtmâ is the support of all.' Thus He is said by the word Paramâtmâ in the Shrutis and Smritis.

Yah cha -And He who, **loka-trayam** - the three worlds; first is

लोकः, प्रधानपुरुषकोटयो द्वितीयो लोकः, सजीवानि प्रधानपुरुषकार्याणि तृतीयो लोकः, एतेषां लोकानां त्रयमाविश्य – अन्तर्यामितया प्रविश्य, बिभर्ति – धारयति। यश्च अव्ययः अविनाशी, ईश्वरः – सर्वनियन्ता, अस्ति । स उत्तमः पुरुषः पुरुषोत्तमोऽहमस्मि । तथा च श्रुतयः – 'स वा अयमात्मा सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति' इत्याद्याः ॥ १७ ॥

स्वस्य पुरुषोत्तमत्त्वं सहेतुकं निरूपयति – यस्मादिति ।

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यस्मात् क्षरम् – क्षरभावासक्तं कर्माधीनं चेतनवर्गम्, अतीतः – अतिक्रम्य

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the world of liberated Selves dwelling in Brahmapura, the second is the world of Pradhâna and Purusha, and the third is the world produced by Pradhân Purush containing the Selves, **avisya** - entering into these three worlds as the indwelling Self, **bibharti** - upholds, supports (them), **avyayah** - immutable, **ishvarah** - the controller of all, **sah uttamah purushah** - that is the Supreme Person, that is I. Shruti also declares - 'He is the Supreme Self, the Lord of all, the controller of all, King of all who rules the whole universe.' (Brhd. Up. 6.4.22). || 17 ||

Now He outlines His supremacy giving reason for the same by '**Yasmât…**etc.'

STANZA 18

yasmât ksharam atito'hamaksharâdapi chottamah;
ato'smi loke vede cha prathitah purushottamah.

Translation- Because I transcend the perishable (the bound Self) and am also higher than the imperishable persons (the liberated Selves) therefore, I am celebrated as the Supreme Person in the Vedas and the Smritis. || 18 ||

Commentary

Yasmât - Since, **ksharam** - perishable, the class of conscient beings, bound by Karmas and attached to the perishable matter, **atitah** - stand transcending, far beyond; so it is, **aksharad api** - also higher than

स्थितः – दूरे वर्तमान इति यावत् । अक्षरादपि – बद्धक्षेत्रज्ञेभ्य उत्कृष्ट-तरादक्षरपुरुषवर्गादपि, चोत्तमः – स्वरूपस्वभावादिभिरुत्कृष्टतमोऽहमस्मि। अतः – क्षराक्षराभ्यामुत्तमत्त्वात्, लोके – स्मृतौ, वेदे च – श्रुतौ, पुरुषोत्तम इति प्रथितो विख्यातोऽस्मि । तथा च श्रुतिः – 'परञ्ज्योतिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः' इति । स्मृती च – 'अंशावतारं पुरुषोत्तमस्य ह्यनादिमध्यान्तमजस्य विष्णो'रिति । 'शं नस्तनोतु चरणः पुरुषोत्तमस्य' इति च ॥ १८ ॥

पुरुषोत्तमस्य मम ज्ञानेन सर्वज्ञानवान् भवतीत्याह – य इति ।

यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ! ॥ १९ ॥

यः – असम्मूढः – उक्तिविवेकप्राप्त्या मोहरहितः सन्, मामेवम्धर्ममूर्ति-

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the whole class of Akshara Purushas (the liberated Selves) who are higher than the bound, **cha uttamah** - I am the highest in nature, form, etc., **atah** - because of being higher than Kshara and Akshara, **loke** - in the Smritis, i.e. in the traditional (religious) code, **vede cha** - and in the Shrutis, i.e. Vedas, **purushottama iti prathitah** - celebrated as the Supreme Person. For instance here is a statement from the Shruti - 'Reaching the supreme light, the Self (Jivâtmâ) appears in its own pure nature; He is the Supreme Person.' (Cha. Up. 8.12.3). In the Smritis – 'The Jivâtmâ is said to be a portion of the unborn Vishnu who is without beginning, middle and an end.' (V.P. 5.17.33) 'May the holy feet of Purushottama enhance our happiness.' || 18 ||

One becomes knower of all by knowing Me, thus says the Lord in '**Yah…**etc.'

STANZA 19

yo mâmevam asammudho jânâti purushottamam;
sa sarvavidbhajati mâm sarvabhâvena bhârata.

Translation- He who, undeluded, knows Me as the Supreme Self, knows all, O Arjuna, and worships Me in every way. || 19 ||

Commentary

Yah - He who, **asammudhah** - becoming free from delusion by

वसुदेवनन्दनमेव पुरुषोत्तमम्, जानाति । हे भारत! सः, सर्वभावेन – मम श्रीकृष्ण एवेष्टो गुरुः सखा पतिश्चेत्यादिसमग्रभावेन, मां भजति । सः सर्ववित् – तेन सर्वं ज्ञातमित्यर्थः ॥ १९ ॥

इदानीं पुरुषोत्तमज्ञानमुपसंहरन्नाह – इतीति ।

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ! ।
एतद्बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ! ॥ २० ॥

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन – संवादे पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

हे अनघ ! – पुरुषोत्तमस्वरूपज्ञानप्राप्त्यानिष्पाप ! हे भारत ! इति – उक्तप्रकारेण । इदं गुह्यतमम् – आत्मज्ञानशास्त्रं गुह्यम्, ततोऽक्षरब्रह्मज्ञानशास्त्रं

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having aforesaid discrimination, **mam** - to Me, **evam** - in this manner, the son of Vâsudeva who is the idol of virtue itself, the Purushottama, the Supreme Person, **jânâti** – knows, **he bhârata** - O Arjuna, **sah** - he, **sarva-bhâvena** - in all modes of relations and sentiments like - 'Shree Krishna alone is my favourite deity, Guru, my bosom friend, my master,etc.,' **mâm bhajati** - worships Me, **sah sarva-vit** - everything is known to him.

Concluding the knowledge of the Supreme Person the Lord teaches in '**Iti…**etc.'

STANZA 20

iti guhyatamam shâstram idamuktam mayâ'nagha;
etadbuddhvâ buddhimân syât kritakrityashcha bhârata.

Translation- Thus, O sinless one, this most mysterious teaching has been imparted by Me. By grasping this, a man will become truly wise and will be one who has accomplished his duty. || 20||

Commentary

He anagha - O sinless one; becoming sinless by grasping the knowledge of the nature of the Supreme Person, O Bhârata (Arjuna), **iti** - in the aforesaid manner, **idam guhyatamam** - this most mysterious, most secret, **shâstram** - teaching; the Shâstra of the knowledge of the

गुह्यतरम्, ततः क्षराक्षरपुरुषोत्कृष्टपुरुषोत्तमनिरूपकं मयोक्तमेतत् शास्त्रं गुह्यतमम्। शास्त्रम् – पुरुषोत्तमनिरूपकं मयोक्तमेतत् शास्त्रम्। बुद्ध्वा – ज्ञात्वा, जनो बुद्धिमान् स्यात्, कृतकृत्यश्च – कृतार्थश्च भवतीत्यर्थ ॥ २० ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द-स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये पञ्चदशोऽध्यायः ॥ १५ ॥

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Self is a secret; a deeper secret than that is the knowledge of Akshara (the imperishable) Brahma, and profound than that, is **mayâ uktam etat** - this Shâstra taught by Me explaining the nature of the Supreme Person; is the Shâstra spoken by Me, **buddhvâ** - grasping, knowing which, a man **buddhimân syat** - will become truly wise, **kritakrityah cha** - and will become one who has fulfilled his mission in life. || 20||

Thus ends the fifteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

षोडशोऽध्यायः

पूर्वं पञ्चदशाध्याये विश्ववृक्षस्वरूपं, तच्छेदनसाधनं, मोक्षसाधनयुक्तैः सद्भिः प्राप्यं भगवद्धाम, बद्धमुक्तपुरुषस्वरूपं, सर्वप्रकाशकान्तर्यामिशक्तिरूपं पुरुषोत्तमैश्वर्यं, क्षराक्षरनिरूपणसहितं पुरुषोत्तमस्वरूपं, पुरुषोत्तमनिरूपणशास्त्रस्य गुह्यतमत्वं चोक्तम् ।

श्रीमानक्षरपुरुषात् क्षरात्परो यः संजज्ञे प्रथितगुणोऽधिभूमि भक्तौ ।
श्रीनारायणमुनिरीश्वरो निजायां सेवायामतिकरुणोऽभिरक्षतान्माम् ॥

Chapter 16

Daivasura-Sampad-Vibhâga Yoga

The Divine and Demoniac Natures

In the previous 15th chapter the following subjects were dealt with - The form of the universal-tree and the means to cut it; the abode of the Lord that is to be attained by the virtuous men endowed with the means of liberation; nature of the bound and liberated persons; the supremacy of Lord Purushottama and the nature of His power as an indwelling controller and illuminator of all; and again the characteristics of Purushottama the Supreme Person, along with the description of Kshara (the perishable) and Akshara (the imperishable); and finally the most mysterious nature of the Shâstra describing the Supreme Person.

'The celebrated Lord Shree Nârâyanmuni, the son of Bhakti, who is beyond Kshara and Akshara Purushas, the possessor of well known auspicious qualities, the most merciful Lord, may He allow me to be in His service at all time.'

In this 16th chapter the different characteristics of persons having divine qualities and demoniac qualities are revealed.

इदानीं षोडशाध्याये दैव्यासुरीसम्पद्युक्तयोः पुरुषयोः पृथक्पृथल्लक्षणानि निगद्यते – तत्रादौ दैवीसम्पदं श्रीभगवानुवाच – त्रिभिः ।

श्रीभगवानुवाच –

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अभयम् – स्वप्रियप्राकृतवस्तुनाशहेतुप्रेक्षणजं दुःखं भयम्, तद्रहितत्त्वमभयम् । सत्त्वसंशुद्धिः – सत्त्वस्यान्तःकरणस्य सम्यक्शुद्धिः – राजसतामसभावैः कामक्रोधादिभिर्हीनत्वम् । ज्ञानयोगव्यवस्थितिः – ज्ञानं सच्छास्त्रादात्मपरमात्मस्वरूपस्यावगमः, योगश्चित्तैकाग्रतयात्मपरमात्म–

Firstly the Lord speaks about the divine qualities in the following three stanzas.

STANZA 1

Shree Bhagavân uvâcha:

abhayam sattvasamshuddhih gnyânayogavyavasthitih;
dânam damashcha yagnyashcha svâdhyâyastapa ârjavam.

Translation- The Lord said: Fearlessness, purity of mind, understanding and constant adherence to the contemplation on the true nature of the Self and the Supreme Self, charity, control of the senses, performance of worship, study of the Shâstras (i.e. Vedas), austerity and uprightness. || 1 ||

Commentary

Abhayam - Fearlessness, Bhayam - is the pain arising from the sight (becoming aware) of the entity that brings about the loss of object favourable to oneself. Abhayam is absence of such fear, **sattva-samshuddhih** - complete purification of mind (Sattva), i.e. becoming free from Rajas and Tamas tendencies like desire, anger, etc., **gnyâna-yoga-vyavasthitih –** Gnyâna - understanding of the true nature of the Self and the Supreme Self through the study of noble Shâstras. Yoga - contemplation on the Self and the Supreme Self with a concentrated mind, **vyavasthitih -** is constant adherence to it, **dânam** - charity, giving away one's own wealth earned by rightful means, to deserving ones, **damah** -

विचारस्तयोर्व्यवस्थितिः – सततत‍न्निष्ठा । दानम् – न्यायार्जितस्य वित्तस्य सुपात्रे वितरणम् । दमश्च – प्राकृतविषयेभ्यो बाह्येन्द्रियसंयमनम् । यज्ञश्च – विष्णोर्मम पूजनम् । स्वाध्यायः – मदेकान्तिकधर्मप्रतिपादकस्य शास्त्रस्य पठनपाठनादिकम्। तपः – स्वधर्मोचितभोगसङ्कोचः । आर्जवम् – स्वभावऋजुत्वम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

किञ्च – अहिंसा – कायवाङ्मनोभिः परपीडाविवर्जनम् । सत्यम् – स्वपरद्रोहवर्जितं यथार्थवचनम् । अक्रोधः – वाग्बाणैर्विद्धस्यापि मनसि क्रोधाभावः। त्यागः – निजबन्धनकरवस्तुत्यजनशीलता । शान्तिः – विषयेभ्यश्चित्तोपरतिः ।

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control of outer organs from their objects, **yagnyah cha –** performing worship of Lord Vishnu, i.e. Me, **svâdhyâyah –** study; reciting and teaching the Shâstras that teach single minded devotion to Me, **tapah -** and austerities - is to minimize the enjoyments allowed by one's own Dharma, **ârjvam -** gentleness of nature (uprightness). || 1 ||

STANZA 2

ahimsâ satyamakrodhas tyâgah shântirapaishunam;
dayâ bhuteshvaloluptvam mârdavam hrirachâpalam.

Translation- Non-violence (in thought, word and deed), truthfulness, absence of anger, renunciation, tranquility, non-slandering, compassion to all beings, freedom from desire, gentleness, sense of shame, and freedom from fickleness. || 2 ||

Commentary

And again, **ahimsâ** - non-violence is abstaining from inflicting injury to others, by mind, body (deed) and speech, **satya** - speaking the truth, without entertaining malice towards oneself or others, **akrodhah** - an absence of anger even hurt by vilification, **tyâgah** - renunciation, abandoning of things causing bondage to oneself, **shanty -** tranquility, abstinence of mind from sense-objects, **apaishunam –** Paishuna - malicious gossip, to reveal a secret of a person in the presence of elders, which may cause harm to him, absence of such act, **bhuteshu dayâ** - compassion to all beings, to do good to beings to the extent that may not cause bondage

अपैशुनम् – महत्सु परानर्थकरतद्गुह्यप्रकाशनं पैशुनं, तद्रहितत्त्वम्। भूतेषु – जन्तुषु, दया – स्वाबन्धकं भूतहितकरणम्। अलोलुप्त्वम् – विषयभोगेषु चापल्यरहितत्त्वम्। मार्दवम् – चित्ताकाठिन्यम्, सज्जनवियोगासहिष्णुत्वमित्यर्थः। ह्रीः – अकार्यप्रवृत्तौ लोकलज्जा ॥ अचापलम् – प्रयोजनमन्तरा क्रियास्वप्रवर्तनम् ॥ २ ॥

तेजः क्षमाः धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ! ॥ ३ ॥

किञ्च – तेज इति। तेजः – दुष्टपुरुषैरधृष्यत्वम्। क्षमा – परापराधसहिष्णुता। धृतिः – महापत्काले सत्यपि कर्तव्यानुसन्धानाविच्युतिः । शौचम् – द्विविधं बाह्यमाभ्यन्तरं च । तत्राद्यं मृज्जलाभ्यां देहशुद्धिर्मद्यमांसाग्राह्यान्नपानादिवर्जनं पापिसङ्गविवर्जनं चेति बाह्यम् । द्वितीयं द्रोहमानेर्ष्याद्यन्तःकरणमलवर्जनमित्याभ्यन्तरं

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to oneself, **aloluptvam** - absence of desire for sense-objects, not to get impatient for acquiring sense-objects, **mârdavam** - gentleness, absence of harshness, feeling of unbearableness on dissociation of good people, **hrih** - sense of shame in doing what should not be done, **achâpalam** - absence of activity without purpose. || 2 ||

STANZA 3

tejah kshamâ dhritih shauchamadroho nâtimânitâ;
bhavanti sampadam daivim abhijâtasya bhârata.

Translation- Heroic spirit, forgiveness, fortitude, purity of mind and body, freedom from hatred and overpride – these, O Arjuna, belong to him who is born with divine attributes. || 3 ||

Commentary

Moreover, **tejah -** heroic luster, spirit that cannot be overpowered by the wicked, **kshamâ** – forgiveness, tolerating the wrong done by others to oneself, **dhritih** – fortitude, not to fail to do ones regular duties even in the most difficult times, **saucham** - purity, it is of two-fold - inner and external. Firstly external purity – keeping the body clean by washing it with soil and water, and avoiding liqueur, meat and consumption of prohibited foods and beverages. Secondly internal purity - being free from the blemish of resentment against one who hates oneself, that mental state, **adroh -** not to inflict pain to creatures, **na atimânita –** being free from

च। अद्रोहः – जन्तूनां दुःखाकरणम्। नातिमानिता – स्वस्मिन्नतिश्रेष्ठत्वाभिमानरहितता। एते गुणाः, हे भारत ! दैवीं सम्पदमभिजातस्य भवन्ति।

दैवीं सम्पदम् – दिव्यन्ति भगवदाज्ञानुवृत्तिं गच्छन्ति प्राप्नुवन्तीति देवा भगवदाज्ञानुवर्तिनस्तेषामियं सम्पद् – भगवदाज्ञानुवर्तनरूपा समृद्धिः, तामभिजातस्य आभिमुख्येनोत्पन्नस्य – तां प्रवर्तयितुं प्रादुर्भूतस्य जनस्यैते गुणा भवन्तीत्यर्थः ॥ ३ ॥

ग्राह्यत्वेन दैवीं सम्पदमुक्त्वेदानीं हेयत्वेनासुरीं सम्पदं वदति–दम्भ इति।

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ ! सम्पदमासुरीम् ॥ ४ ॥

दम्भः – धार्मिकतया स्वयशसो जनेषु प्रसिद्धये धर्माचरणम्, न तु परलोकसिद्ध्यर्थमिति भावः। दर्पः – विद्यावित्त सत्कुलाद्यभिमानजः

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considering oneself very superior. O Arjuna, these are the virtues that are found in one who is born with divine attributes. **Daivim sampadam** - Divine - that belongs to divinities or Devas - i.e. those who follow, who abide by the commands of the Lord; so these are the attributes of those who are devoted to carry out the commands of the Lord - that is the excellence. The meaning is that these are the endowments of those, **abhijâtasya** - who is born with such tendencies and who seek to promote those. || 3 ||

Defining divine excellences that are to be adopted; He now speaks about the demoniac attributes in '**Dambhah…**etc.'

STANZA 4

dambho darpo'bhimânashcha krodhah pârushyameva cha;
agnyânam châbhijâtasya pârtha sampadamâsurim.

Translation- Hypocrisy, arrogance, self-conceit, wrath, rudeness and ignorance - these, O Arjuna, belong to him who is born with demoniac attributes. || 4 ||

Commentary

Dambhah - Hypocracy or pomposity, the practice of Dharma for earning reputation in society, and not for the attainment of the higher world, **darpah –** arrogance, elation caused by ego of education (learning), riches and high birth and the consequent inability to discriminate be-

कार्याकार्याविवेकोत्पादको गर्वः । अभिमानः – पाञ्चभौतिकदेहे दृढाभिमानश्च । क्रोधः – मुखचक्षुर्भ्रूकुट्यादिवैरूप्यजनको जनभयङ्करश्चित्तविकारः । पारूष्यम् – सज्जनानामुद्वेगजनकं वाक्काठिन्यम् । अज्ञानं च – कृत्याकृत्य विवेकशून्यत्वम् । हे पार्थ ! एते आसुरीं सम्पदमभिजाजातस्य भवन्ति । आसुरीं सम्पदम्–सुराः– भगवदाज्ञानुवर्तिनो देवाः, तद्विरुद्धाः–भगवदाज्ञानुवर्तनप्रतिकूला असुराः, तेषामियं सम्पत्–भगवदाज्ञाप्रतिकूलवर्तनरूपा समृद्धिः, तामभिजातस्य अभिमुखी कृत्य जातस्य–तां प्रवर्तयितुमुत्पन्नस्य जनस्यैते दोषा भवन्तीत्यर्थः ॥ ४ ॥

अनयोः सम्पदोर्गुणदोषौ वदति – दैवीति ।

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
माशुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ! ॥ ५ ॥

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tween what ought to be done and what ought not to be done, **abhimânah –** self-conceit, i.e. egotism firmly set in the body composed of five elements, **krodhah –** wrath, perverse mode of mind that causes deformation of face, eyes, eye-brows, etc., which creates fear in others, **pârushya -** rudeness in speech causing grief to the good, **agnyânam cha** - absence of discrimination between what ought to be done and what ought not to be done. O Arjuna, these are the attributes found in one born with demoniac tendencies, **âsurim sampadam -** Surâh - gods who work under the command of the Lord, opposite to that, i.e. whose ways are antagonistic to Lord's commands; those are their initial properties of the nature of transgression of Lord's commands. **Tam abhijâtasya -** Of one who has inherited such tendencies and who is born to promote those wrong ways, such are his vicious qualities. || 4 ||

Now He points out good and evil of these two types of attributes in '**Daivi…**etc.'

STANZA 5

daivi sampadvimokshâya nibandhâyâsuri matâ;
mâ shuchah sampadam daivim abhijâto'si pândava.

Translation- The divine attributes are deemed to lead to liberation, while the demoniac to bondage. O Arjuna, do not grieve, you are born with divine attributes. || 5 ||

दैवी – मदाज्ञानुवर्तनरूपा सम्पत्, विमोक्षाय–संसारबन्धनान्मोचनाय, मता–अभिमता । आसुरी – मदाज्ञाप्रतिकूलवर्तनरूपा सम्पत्, निबन्धाय–नितरां बन्धो निबन्धः–पुनः पुनः संसरणं तस्मै, मता । एतद्भगववद्वचनश्रवणानन्तरं स्वसम्पदनिश्चयाद्भीतिं प्राप्ताय पार्थाय आश्वासयन्वदति – हे पाण्डव ! धर्मशीलपाण्डुतनय ! माशुचः – त्वं शोचनं माकार्षीः, दैवीं सम्पदमभिजातः – तामभिमुखीकृत्योत्पन्नोऽसि, त्वं दैवीसम्पद्वानसीत्यर्थः ॥ ५ ॥

लोके बहुविधा जनसर्गाः सन्ति तेषु द्वैविध्यमाह–द्वाविति ।

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ! मे श्रुणु! ॥ ६ ॥

अस्मिंश्लोके, द्वौ – द्विविधावेव ! भूतसर्गौ–भूतानां जनानां सर्गौ

Commentary

Daivi - The divine, **sampat** - host of gifts or attributes, **vimokshâya** - is conducive to release from the bondage of transmigratory life, **mata** - is deemed, supposed, **âsuri sampat** - the attributes of the nature that works against My commands, **nibandhâya** - host of attributes which lead to cause bondage, i.e. repeated transmigrations; thus it has been recognised accordingly.

To Arjuna, who, on hearing these words of the Lord, becoming unnerved and diffident about the type of his own attributes, the Lord assures him and said, **he pândava** - O Arjuna, son of righteous Pându, **mâ shuchah** - do not grieve, **daivim sampadam abhijâtah asi** - you are born with and have inherited divine attributes. || 5 ||

There are many categories of beings in the world; among those, the two types are described here in '**Dvau…**etc.'

STANZA 6

dvau bhutasargau loke'smin daiva âsura eva cha;
daivo vistarashah proktah âsuram pârtha me shrinu.

Translation- There are two types of beings in this world - the divine and the demoniac. The divine has been described at length. Now hear from Me, O Arjuna the demoniac. || 6 ||

शुभाशुभकर्मभिरुत्पत्ती स्तः । तत्राद्यो दैवः – पुण्यकर्मवशाद्भगवदाज्ञानुवर्तनशीलः। द्वितीय आसुरः – पापकर्मवशाद्भगवदाज्ञाप्रतिकूलवर्तनशीलश्च । दैवः – देवानामयं दैवः सर्गः, विस्तरशः पूर्वाध्यायेषु विस्तरेण प्रोक्तः । हे पार्थ ! आसुरम् – असुराणामिममासुरं सर्गम्, मे मम सकाशाच्छृणु! ॥ ६ ॥

अथ आसुरसर्गं वदति – चतुर्दशश्लोकैः प्रवृत्तिमिति ।

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

आसुरस्वभावसंयुक्ता जनाः, प्रवृत्तिम् – त्रिवर्गसाधनकर्तव्यताम् । निवृत्तिं च – मोक्षोपाय–कर्तव्यतां च, न विदुर्न विदन्ति । अतस्तेषु शौचम्–बाह्याभ्यन्तरा

Commentary

Asmin loke - In this world, **dvau** - only two types, **bhuta-sargau** - breeds of human beings born according to their good or evil deeds. Among them the first is **daiva** - who belong to the divine category; by their good deeds they are devoted to work commanded of them by the Lord; and secondly the category of **asura** - of demoniac nature, those who indulge in activities antagonistic to Lord's injunctions, due to their (past) evil deeds. The divine category of beings, having divine attributes, has been described at length in the last chapter. **He pârtha** - O Arjuna, **me shrinu** - now hear from Me, **âsuram** - pertaining to the category of Asuras is Âsuram.

He describes the demoniac category of beings in the following fourteen stanzas by '**Pravrittim…**etc.'

STANZA 7

pravrittim cha nivrittim cha janâ na vidurâsurâh;
na shaucham nâpi châchâro na satyam teshu vidyate.

Translation- The demoniac men know neither action nor renunciation. Cleanliness is not in them, nor right conduct, nor truth. || 7 ||

Commentary

Âsurâh janâh - Men endowed with demoniac qualities, **pravrittim** - the means to be practiced for the fulfillment of three goals of life (Dharma, Artha, Kama, i.e. virtue, wealth, worldly satisfaction),

द्विविधा शुद्धिरपि न विद्यते । सत्यं च स्वपरद्रोहरहितं यथार्थभाषणं च न विद्यते – न भवति ॥ ७ ॥

आसुरसिद्धान्तमाह – असत्यमिति ।

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ ८ ॥

ईश्वरकृतं नश्वरस्वभावं प्रलयावस्थायामपि सूक्ष्मभावेन च वर्तमानं सत्यं विश्वम्, ते–आसुराः, असत्यम्–शशश्रृङ्गवत् खपुष्पवच्च तुच्छमवस्तुभूतम् । अप्रतिष्ठम् – नास्ति सर्वाधारे सर्वेश्वरे प्रतिष्ठा, ईश्वरकृतया धर्माधर्मव्यवस्थया स्थितिर्वा यस्य तत् । एवम्भूतं जगदाहुः ।

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nivrittim cha - and renunciation, i.e. the discipline to be practiced for Moksha, i.e. liberation, **na viduh** - they do not know, so, **teshu na shaucham** - cleanliness, two-fold purity, i.e. the external and the internal is not found in them, **satyam cha na vidyate** - and also no truth in speech, speech which is without malice to oneself or others, is found in them. || 7 ||

The Lord mentions the dogmas of the Asura order here in the stanza '**Asatyam**…etc.'

STANZA 8

asatyamapratishtham te jagadâhuranishvaram;
aparasparasambhutam kimanyat kâmahaitukam.

Translation- Men possessed of demoniac nature say - this world is without truth, without any foundation and without a Lord, it is brought forth by mutual union of male and female and hence having its root in lust, what else can be there? || 8 ||

Commentary

Jagat - The universe made by God which is of transitory nature,(but) remains in a subtle form even in final dissolution. Thus that which is real, **te** – they, the Asuras, say it is **asatyam** - unreal, non-existant, like horns on a rabbit or a flower in the sky (an utter impossibility), and **apratistham** - without any foundation. It is not that the world has its support in the Lord of all, the support of all. Nor is it sustained or maintained by God-made dictates based on the rule of righteousness and

ननु – तर्हि कस्मादस्य विश्वस्योत्पत्तिं ते वदन्तीति चेत्तत्राह अपरस्परसम्भूतम् – अत्र लोके स्त्रीपुंसयोरन्योऽन्यसम्बन्धेन सम्भूतमुत्पन्नं न भवति, एवम्भूतं किमन्यद्वस्तु विद्यते? किञ्चिदपि न विद्यते। अतः कामहैतुकम् – कामः स्त्रीपुरुषयोः सम्भोग एव हेतुरुत्पत्तिकारणं यस्य तत्, तदेव कामहैतुकम्। एवमुत्पन्नं जगत् वदन्ति ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

एतामिति। एतां पूर्वोक्तां दृष्टिं स्वसिद्धान्तमवष्टभ्य आश्रित्य। नष्टात्मानः – नष्टा मत्प्राप्तिमार्गाद्भ्रष्ट आत्मा मनो येषां ते। अत एव अल्पबुद्धयः – अल्पाः – धर्माधर्मात्मानात्मविवेकहीनाः बुद्धयो येषां ते। अत एव उग्रकर्माणः – उग्राणि क्रूराणि कर्माणि येषां ते, हिंसामयलोकोपद्रवकारकक्रूरकर्मप्रधाना इत्यर्थः। अत

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unrighteousness, **âhuh** - thus they say. Nanu - Well then, what do they say? From whom or what has this world originated? To this it is said, **aparasparasambhutam** - do they exist of anything (being) in this world, seen or found born without mutual union of male and female? Not at all. Hence, **kâma-haitukam** - it is born of lust, Kama - sexual intercourse between man and woman, Haitukam - is the only cause. Thus they contend the origin of the world. || 8 ||

STANZA 9

etâm drishtimavashtabhya nashtâtmâno'lpabuddhayah;
prabhavantyugrakarmânah kshayâya jagato'hitâh.

Translation- Holding this view, these men of base intellect with their mind lost, being inimical to the people, do cruel deeds for the destruction of the world. || 9 ||

Commentary

Etam - This, resorting to these aforesaid principles, (and because of that) **nashtâtmânah** - whose mind is drifted (lost) from the path that leads to the attainment of Me, (and because of that) **alpa-buddhayah** - whose intellect is base, of low grade, having no discrimination between virtue and vice, Self and non-self, on account of that **ugra-karmânah** – those whose acts are cruel, means fiercely violent causing harassment to

एव अहिताः –सर्वेषां शत्रुभूताः, जगतः–प्राणिसमूहस्य क्षयाय नाशाय प्रभवन्ति– प्रवर्तन्ते ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

कामममिति । दुष्पूरम् – दुःखेनातिकष्टेन पूरयितुमशक्यं दुष्पूरम् – दुष्प्रापं कामं प्राकृतविषयेच्छामाश्रित्यावलम्ब्य, दम्भमानमदान्विताः – दम्भादिभिः संयुक्ताः। अत एव अशुचिव्रताः – अशुचीनि तामसदेवदेवीनिवेदितसुरामांसादिभक्षणादीनि, अस्नानादीनि च व्रतानि येषां तथाभूताः सन्तः । मोहात् – विपरीतज्ञानात्, असद्ग्राहान् – अनेन मन्त्रेणेदं देवतारूपं वशीकृत्य स्वेप्सितं वस्तु प्राप्स्याम इति दुराग्रहान् – अशुभनिश्चयान्, गृहीत्वा प्रवर्तन्ते – राजसतामसदेवताराधनादौ प्रकर्षेण वर्तन्ते ॥१०॥

तानासुरानेव भूयो विशिनष्टि – चिन्तामिति ।

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the people, hence **ahitâh** - inimical, hostile towards all, **jagatah** - of the masses, **kshayâya prabhavanti** - they work for the destruction of the world. || 9 ||

STANZA 10

kâmamâshritya dushpuram dambhamânamadânvitâh;
mohâdgrihitvâsadgrâhân pravartante'shuchivratâh.

Translation- Indulging in insatiable desires, full of ostentation, pride and arrogance, through perverse understanding they engage themselves in inauspicious resolves. || 10 ||

Commentary

Dushpuram - That which is very hard to satiate, even by taking great pains, **kâmam âshritya** - indulging in such desires for worldly objects, **dambha-mâna-madânvitah** - full of ostentation, pride and arrogance; and hence, **ashuchi-vratâh** - habituated to impure resolves like eating meat and drinking wine offered to Tâmsic gods and goddesses, remaining without bathing, etc., being so, **mohât** - due to perverse understanding, **asad-grâhân**- holding false (inauspicious) convictions like, 'By bringing under control so-and-so form of deity, by such and such chanting of Mantra, we will obtain our desired objects,' thus they are mostly engaged in the worship of Râjas and Tâmas deities. || 10 ||

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

अपरिमेयाम्–अपरिमेयविषयत्वात् परिमातुमशक्याम्, प्रलयान्ताम्–प्रलयो मरणमेव अन्तो यस्यास्तां प्रलयान्ताम्, यावज्जीवमनुवर्तमानामित्यर्थः । चिन्ताम्–स्वकीययोगक्षेमोपायालोचनात्मिकाम् । उपाश्रिताः – अवलम्ब्य स्थिताः । न केवलमशुचिव्रताः प्रवर्तन्ते, किंतर्हि? एतादृशीं चिन्तां चोपाश्रिता इति समुच्चयार्थश्चकारः । कामोपभोगपरमाः – कामानां विषयाणामुपभोग एव परम उत्कृष्टः पुरुषार्थो येषां ते । एतावदिति निश्चिताः – काम भोगादन्यदधिकं सुखं नास्तीति कृतनिश्चयाः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसच्चयान् ॥ १२ ॥

Again He characterises those Asuras in '**Chintâm**…etc.'

STANZA 11

chintâmaparimeyâm cha pralayântâmupâshritâh;
kâmopabhogaparamâ etâvaditi nishchitâh.

Translation- Engrossed in endless speculations till their dissolution (death), they are intent on the enjoyment of objects of desire as their highest aim; convinced that this is the highest limit of happiness. || 11 ||

Commentary

Aparimeyâm - Immeasurable, on account of unlimited subjects, **pralayântâm** - of which dissolution (death) is the only end, i.e. persisting lifelong up to the end of life, **chintâm** - speculations about ways of collecting fortune and protecting it for oneself, **upâshritâh**- with this course of action, they live; 'Cha' - 'and' in the first line suggests that they are not only 'Ashuchi-vratah' - of vicious resolves in the previous stanza, but also engrossed in such manoeuvres. Thus, it is to be taken collectively. **Kâmopabhoga-paramâh** - for whom enjoyment of sense-objects is the highest goal in life; those **etâvat iti nishchitâh** - who are convinced of this much alone; there is no other higher happiness than sensual enjoyment. || 11 ||

आशेति । पुनः कथम्भूतास्ते आसुराः? आशापाशशतैः अशक्योपायार्थविषया अनवगतोपायार्थविषया वा प्रार्थना आशाः, ता एव पाशा इव, तेषां शतैः समूहैः, बद्धाः – इतस्ततश्चाल्यमाना इत्यर्थः । कामक्रोधपरायणाः – कामक्रोधावेव परमुत्कृष्टमयनम–वलम्बनस्थानं येषां ते । कामभोगार्थं कामानां भोगाय, अन्यायेन – स्तेयादिहीनकर्मणा च, अर्थसञ्चयान्–वित्तराशीन् । ईहन्ते– चेष्टन्ते, धनराशीन् समूहीकुर्वन्तीत्यर्थः ॥ १२ ॥

तेषां मनोरथानाह – त्रिभिः ।

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्
इदमस्तीदपि मे भविष्यति पुनर्धनम् ।

STANZA 12

âshâpâshashatairbaddhâh kâmakrodhaparâyanâh;
ihante kâmabhogârtham anyâyenârthasanchayân.

Translation- Bound by hundreds of fetters of hopes, given over to desire and anger, they strive to gather wealth through immoral means for gratification of their desired objects. ||12||

Commentary

Again, how are these Asuras? **Âshâ-pâsha-shataih** - Fetters in the form of hundreds of hopes. Âshâh - hopes for objects which are by no means obtainable, or for incredible objects of unthinkable means; those very hopes are like fetters; by multitude of those, **baddhâh** - bound, pulled hither and thither, **kâma-krodha-parâyanâh** - those, who are given in to desire and anger, relying totally on desire (lust) and anger as their best measures (course of action), **kâma-bhogârtham** - for enjoyment of desired objects, **anyâyena** – unjustly, through base acts like theft, etc., **artha-sanchayân** - collecting significant wealth, **ihante** - they strive, means they exert to collect, and accumulate significant wealth. ||12||

Their aspirations are recounted in the following three stanzas.

STANZA 13-15

idamadya mayâ labdham imam prâpsye manoratham;
idamastidamapi me bhavishyati punardhanam.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥
आढयोऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया? ।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १३-१५ ॥

इदमिति । इदं पुत्रादि वस्तु, मया अद्य इदानीमनेन साधनेन लब्धं प्राप्तम् । इमं मनोरथम् – मनःसन्तोषकरं झटित्येव प्राप्स्येयास्यामि । इदं वस्तु मम गृहेऽस्ति, इदमपि बहुलं धनं मे पुनर्भविष्यति ॥

एवं तल्लोभं प्रपञ्च्य तदाशयप्रकथनेनैव तेषां क्रोधं विस्तारयति – असाविति ।

असौ शत्रुररिर्मया समर्थेन हतः । अपरानपि – अन्यानपि शत्रूंश्च शूरोऽहं हनिष्ये – हनिष्यामि । ईश्वरः – सर्वेषां नियामकः स्वतन्त्रश्चाहमस्मि । अहं भोगी –

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asau mayâ hatah shatrur hanishye châparânapi;
ishvaro'hamaham bhogi siddho'ham balavân sukhi.
âdhyo'bhijanavânasmi ko'nyosti sadrisho mayâ;
yakshye dâsyâmi modishye ityagnyânavimohitâh.

Translation- 'This, I have gained today; I shall fulfill that wish soon. This I own as mine and this wealth, again, shall be mine.

'This enemy is slain by me, and others also I shall slay. I am the lord, I am the enjoyer, I am successful, I have strength, and I have happiness.

'I am wealthy and high-born, who else is equal to me? I shall sacrifice, I shall give alms, I shall rejoice.' Thus they think, deluded by ignorance. ||13-15||

Commentary

Idam - These things like son, etc., by these means I have gained now; **imam manoratham** - this pleasurable object I shall obtain at the earliest, **idam asti** - this thing is in my house, **idam api me dhanam punar-bhavishyati** - and this abundance of wealth too shall be mine.

Thus, displaying their greed and narrating their intentions, He describes their wrath in detail by '**Asau…**etc.'

Asau shatruh mayâ hatah - This enemy has been slain by me, powerful as I am, **aparân api** - other enemies also, valiant as I am

स्वसाम्थर्येनैव भोगशीलोऽहमस्मि, न तु मूर्खकल्पितेनादृष्टादिना । सिद्धोऽहम्– स्वसामर्थ्येनैव सिद्धसङ्कल्पोऽहमस्मि । बलवान् – स्वत एव सामर्थ्यवानहमस्मि। सुखी – स्वत एव सुखवानहमस्मि ॥

आढ्य इति । आढ्यः – स्वसामर्थ्येनैव धनवानहमस्मि । अभिजनवान् – उत्तमकुलप्रसूतोऽहमनेकजनसहायवानस्मि । मया – ईश्वरेण, सदृशः – तुल्यः, अस्मिन् संसारेऽन्यः स्वसामर्थ्येनैव प्राप्तसमग्रसमृद्धिः पुरुषः कोऽस्ति? न कोऽपीत्यर्थः । अहं यक्ष्ये – यजनं करिष्ये, अहं दानं दास्यामि – अहं दानं करिष्ये। मोदिष्ये – स्वसामर्थ्येनैव हर्षं यास्यामि । इत्यज्ञानविमोहिताः – इत्युक्तप्रकारेण अज्ञानेन – अविवेकेन विमोहिताः, विविधं मोहं प्राप्ताः प्रवर्तन्ते । ईश्वरसहायेन विना सर्वं कर्तुं वयं समर्थाः स्म इत्यासुरा मन्यन्ते इति भावः ॥ १३–१५ ॥

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hanishye - I shall slay, **ishvarah aham** - I am the ruler, the lord of all, I am free (to act on my own will), **aham bhogi** - I am the enjoyer, by my own might and not by destiny, etc., as it is imagined by fools, **siddho'ham** - I have accomplished my resolves by my own will, **balavân** - I am strong, **sukhi** -(and) happy by myself.

Âdhyah - 'I am wealthy by my own capabilities, **abhijanavân asmi** - I am born in a high status family, I do favour many people, **mayâ sadrishah -** equal to me, in this world, **ko'nyo'sti** - is there anyone who has earned so much prosperity by his own power? There is no one to be found, **aham yakshye** - I shall perform sacrifice, **dâsyâmi**- I shall give gifts, **modishye** - I shall rejoice by my own strength, **iti agnyâna-vimohitâh** - Agnyânena - by ignorance, thus having lost (all powers of) discrimination as said above; Vimohitâh - deluded in various ways, they act. 'Without God's favour, we are able to accomplish everything,' thus the Asuras think. ||15||

Thus, deluded by innumerable desires, the Asuras fall into hell; so He says in '**Aneka…**etc.'

STANZA 16

anekachittavibhrântâh mohajâlasamâvritâh;
prasaktâh kâmabhogeshu patanti narake'shuchau.

Translation- Bewildered by many thoughts, ensnared by the

एवमनेकमनोरथैर्भ्रान्ता आसुरजना नरके पतन्तीत्याह – अनेकेति ।

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

अनेकचित्तविभ्रान्ताः अनेकेषु मनोरथेषु प्रवृत्तं चित्तमनेकचित्तम्, अत्र शाकपार्थिवादित्वादुत्तरपदलोपः । तेन विभ्रान्ताः – विक्षिप्ताः । मोहजालसमावृताः – उक्तेन मोहरूपेण जालेन समावृताः, जालयन्त्रितमत्स्यवद्बद्धाः । कामभोगेषु प्रसक्ताः – अत्यासक्ताः सन्तः, अशुचौ – पूयविण्मूत्रादिपरिपूर्णेऽत्यन्तमलिने नरके – वैतरण्यादिनिरये पतन्ति ॥ १६ ॥

ते आसुरा यज्ञदानादिकं सर्वं सत्कर्म जनेषु विख्यातये कुर्वन्ति, न तु कल्याणायेत्याह – द्वाभ्याम् ।

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net of delusion, addicted to sensual enjoyments they fall into a foul Naraka. || 16 ||

Commentary

Aneka-chitta-vibhrântâh - The mind (Chitta) which has become active (engrossed) in many desires is called **‘**Aneka-chittam.’ Here, following the example of the compound word ‘Shâka-Pârthivah’, which means ‘Shâka-(Priya)-Pârthivah’, the ending term of the former component is omitted. (In this case, ‘Aneka-(Manoratha)-Chittam’, the term Manoratha (desires) is omitted.) Ten Vibhrântah - because of that, distracted (scattered-minded). **Moha-jâla-samâvritâh** - ensnared by the net (Jâla) of above said delusion; thus entangled like a fish caught in the net, **kâmabhogeshu prasaktâh** - being very much addicted to sensual enjoyments, **ashuchau** - foul, full of faeces, urine, pus, etc., **narake patanti**- fall to hell such as the Vaitarani. || 16||

Those Asuras perform all sacred deeds like sacrifice, giving gifts, etc., for winning fame in society but not for their own salvation, thus is said in the next two stanzas.

STANZA 17

âtmasambhâvitâh stabdhâ dhanamânamadânvitâh;
yajante nâmayagnyaiste dambhenâvidhipurvakam.

Translation- Self-esteemed, haughty, intoxicated by wealth and

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

आत्मेति । आत्मसम्भाविताः – आत्मना स्वेनैव सम्भाविताः–महत्त्वं प्रापिताः, न तु महापुरुषैः । अत एव स्तब्धाः – महत्स्वपि विनयवर्जिताः । धनमानमदान्विताः – धनमानाभ्यां यो मदस्तेनान्विता युक्तास्ते । दम्भेनैव न तु श्रद्धया, अविधिपूर्वकं यथा भवति तथा । नामयज्ञैः – नाममात्रैर्यज्ञैः । यद्वा – सोमयाजी दीक्षित इत्येवं स्वनामविख्यातये यज्ञैः स्वसमानस्वभावान् स्वानुकूलान् देवान् यजन्ते ॥ १७ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

अहङ्कारमिति । अहङ्कारम् – अनन्यसहायोऽहमेव समग्रं

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pride, they hypocritically worship through nominal sacrifices to show off only, without following the sacred rules. || 17 ||

Commentary

Âtma-sambhâvitâh - Self-exalted, or self-esteemed, their greatness is self-established, and not by noble persons, **ata eva stabdhâh** - because of that, (behaving) immodestly in the presence of wise (elderly) people, **dhana-mâna-madânvitâh** - intoxication that comes from riches and pride, possessed of that, they, **dambhena** - hypocritically, and not with faith, **avidhi-purvakam** - not in accordance with the proper rules of the Shâstras, of that sort, **nâma-yagnyaih** - by offering nominal worship, or to show off, to publicise their name affixed with a title such as 'Somayâji Dixit' (performer of the great Soma Yâga), **yajante** - they perform sacrifices in the name of deities agreeable to them and who are similar to their nature. || 17 ||

STANZA 18

ahankâram balam darpam kâmam krodham cha samshritâh;
mâmâtmaparadeheshu pradvishanto'bhyasuyakâh.

Translation- Influenced by egoism, power, pride, desire and wrath, those malicious men hate Me, dwelling in their own bodies as well as in those of others. || 18 ||

करोमीत्येवंरूपमहङ्कारम् । तथा बलम् – समग्रक्रियाकृतौ मम परिपूर्णं सामर्थ्यं भवतीत्येवंरूपं बलम् । तथा दर्पम् – ममेदृशबलवत्त्वादस्मिंल्लोके मादृशः कोऽन्योऽस्त? न कोऽपीत्येवंरूपं दर्पम् । तथा कामम् । तथा क्रोधम् – मम ये शत्रवस्तानहं हनिष्यामीत्येवंरूपं क्रोधम् । चकारात् परगुणासहिष्णुत्वरूपं मात्सर्यम्, एवमपरानपि महतो दोषान् संश्रिताः । आत्मपरदेहेषु – आत्मनां स्वेषां देहेषु परेषामन्येषां देहेषु चान्तर्यामितया स्थितं मां प्रद्विषन्तः – स्वदेहे श्रद्धारहिततया फलाभावात् केवलक्रियायासेन परदेहेषु यज्ञपशुहिंसया च मां द्रुह्यन्त इत्यर्थः । अभ्यसूयकाः – कल्याणरूपायां मम क्रियायां दोषमारोपयन्तः सन्तो, नामयज्ञैर्यजन्त इति पूर्वेणान्वयः ॥ १८ ॥

तेषामासुरस्वभावनाशनः कदाचिदपि न भवामीत्याह – द्वाभ्याम् ।

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्त्रमशुभानासुरीष्वेव योनिषु ॥

Commentary

Ahankâram - Egoism, for example, 'Without taking help of anyone, I alone will do everything single handedly,' ego of this kind, **tathâ** - like wise, **balam** - power, 'In performing all works I am perfectly capable,' this kind of complex is power, and also **darpam** - pride, being so powerful, 'Is there anybody like me? Nobody,' pride of this form; as well as **kâmam** - desire, followed by **krodham** - wrath, consisting in thinking,'I shall slay those who are my foes.' **Cha** - 'And' - suggests other great evils like envy consisting of intolerance to other's virtues. **samshritâh** - relying on, **âtma-para-deheshu**- abiding in their own body and in those of others as an indwelling Self, **mâm pradvishantah** - they hate Me, Svadehe - in their own body (in themselves), not having faith. Thus, exerting in vain without gain of any fruit, **paradeheshu** - and in regard to others, by killing animals in sacrifice, they hate Me. **Abhyasuyakah** - Those malicious men finding faults with My works done for the welfare of the world, 'They offer nominal worship or worship for the sake of name' - thus it should be connected with the predicate **yajante** in the previous stanza. || 18 ||

'I never destroy their Asura-demoniac character,' thus the Lord declares in the next two stanzas.

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ! ततो यान्त्यधमां गतिम् ॥ १९.२० ॥

तानिति । द्विषतः – मां प्राणिजातं च द्रुह्यतः, अत एव क्रूरान् – हिंसापरान्। अशुभान् – अशुभकर्मकारिणः, अतो नराधमान् – अतिनिन्दितांस्तान् – मन्मार्गप्रतिपक्षभूतानासुरान् । । संसारेषु – जनिमृतिपरम्परारूपसंसृतिचक्रेषु, तत्राप्यासुरीष्वेव – अत्युग्रासु यमकिङ्करब्रह्मराक्षसकूष्माण्डभैरवभूतप्रेत–सिंहसर्पादिष्वेव योनिषु । अजस्रम् – पुनःपुनः, अहम् – सर्वकर्मफलदातेश्वर एव, क्षिपामि–संयोजयामीत्यर्थः । आसुरीमिति । आसुरीं योनिम् – जन्म, आपन्नाः । जन्मनि जन्मनि प्रतिजन्म, मूढाः – तमोऽधिकत्वाज्ज्ञानरहितास्ते । हे कौन्तेय ! मज्ज्ञानहीनत्वान्मामप्राप्य । ततः – अधिकासुरभावयुक्तजन्मनः सकाशात् । अधमाम्–कृमिकीटादिजन्मरूपां गतिमेव । यान्ति–प्राप्नुवन्ति ॥ १९–२० ॥

STANZA 19-20

tânaham dvishatah krurân samsâreshu narâdhamân;
kshipâmyajasram ashubhân âsurishveva yonishu.

âsurim yonimâpannâ mudhâ janmani janmani;
mâmaprâpyaiva kaunteya tato yântyadhamâm gatim.

Translation- Those haters, cruel, the vilest and the most inauspicious of men, I hurl them into the cycle of births and deaths, into the wombs of demons.

Fallen into demoniac wombs life after life, these deluded men, not attaining Me, O Arjuna, further sink down to the lowest level. || 19-20 ||

Commentary

Dvishatah - Those who hate Me and all other beings, because of that, **krurân** - they are cruel, and committed to violence, **ashubhân** - conducting inauspicious deeds; because of that, **narâdhamân** - the vilest of mankind, the most contemptible, who are the adversaries of the tradition I have promulgated; to those Asuras - the demons, **samsâreshu** - into the cycle of transmigratory life consisting of the chain of birth and death, **âsurishu eva yonishu -** and there also, particularly in the demoniac type like servants of the god of death, Brahma-râkshasa, Kushmânda, Bhairava, Bhuta-preta (evil spirits) or in the womb of beasts like snake,

आसुरभावस्य मूलभूतं दोषत्रयं त्याज्यतया वदति – त्रिविधमिति ।

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ २१ ॥

यस्मात् कामः, क्रोधः, अत्र क्रोधो मानेन सहितो ज्ञातव्यः, मानस्यासुरभावे मुख्यहेतुत्त्वात् । तथा लोभः, इत्येतत् त्रिविधम्–त्रिधा भिन्नम्, इदं नरकस्य – आसुरभावरूपस्य निरयस्य, द्वारम् प्राप्तिहेतुभूतम्, आत्मनो नाशनम् – अधमजन्मप्रापकं भवति । तस्मादेतत् त्रयं त्यजेत् । जन इति शेषः । आसुरभावस्य हेत्वन्यराण्यपि हेयतयोक्तानि ग्रन्थान्तरे – कामं लोभं क्रुधं मानं ग्राम्यस्नेहं रसैषणाम् ।

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lion, etc., **ajasram** - again and again, **aham eva** - Me, Myself the Lord, the bestower of fruits of all deeds, **kshipâmi** - I hurl them. (This is the meaning). ||19||

Âsurim yonim âpannâh - Born in a demoniac womb, **janmani janmani** - birth after birth, **mudhâh** - deluded, on account of excess of Tâmas quality, those, **he kaunteya** - O Arjuna, **mâm-aprâpya** - because of lacking in knowledge about Me, failing to reach Me, thence, being born every time through wombs predominantly which are dark, from that birth, **adhamam gatim eva yânti** - verily, they go, sink down to the lowest level, of the form of insects, worms, etc. ||20||

The Lord proceeds to explain the three-fold evil which constitute the very root of demoniac tendencies, which is to be abandoned, in '**Trividham…**etc.'

STANZA 21

trividham narakasyedam dvâram nâshanamâtmanah;
kâmah krodhastathâ lobhas tasmâdetat trayam tyajet.

Translation- Desire, wrath and greed - this is the triple gateway to hell, destructive of the Self. Therefore one should abandon these three. ||21||

Commentary

Yasmât - Since, **kâmah** - desire, **krodhah** - wrath; here wrath is to be taken along with egoism; this being the prime cause of demoniac nature; **tathâ** – likewise, **lobhah** - greed, avarice; thus this is **trividham** - divided into three, the triad, **idam** - this, **narakasya** - of the hell in the

द्वाराण्येव षडेतानि निरयस्येति सन्त्यजेत्' इति ॥ २१ ॥

आसुर भावहेतुत्यागे फलाधिक्यमाह – एतैरिति ।

एतैर्विमुक्तः कौन्तेय ! तमोद्वारैस्त्रिभिर्नरः ।
आचारत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

हे कौन्तेय ! एतैः – त्रिभिः, कामादिभिस्तमोद्वारैः – तमसः – आसुरभाव–रूपस्याज्ञानस्य, द्वारैरुपायभूतैः । विमुक्तः – तेभ्यो वियुक्तो नरः, आत्मनः – स्वस्य, श्रेयः – मोक्षसाधनम्, आचरति । ततः – मोक्षसाधनादनन्तरम्, परां गतिम् – श्रेष्ठगतिरूपं मां याति ॥ २२ ॥

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form of Âsuric properties, **dvâram** - the gateway, the cause leading to hell, **âtmanah nâshanam** - destructive of the Self, that which brings down one to the lowest birth. **Tasmât etat trayam tyajet –** therefore a man should abandon these three. In other texts, some more causes of demoniac nature that are to be abandoned are mentioned - 'Desire, greed, anger, pride, company of people fond of worldly objects, crave for tasty delicacies - these are the six gateways of hell; so these should also be rejected vigilantly.' ||21||

Increasing benefits are gained in keeping away from these sources of demoniac vices, thus it is told in '**Etaih…**etc.'

STANZA 22

etairvimuktah kaunteya tamodvâraistribhirnarah;
âcharatyâtmanah shreyas tato yâti parâm gatim.

Translation- Released from these three doors of darkness, O Arjuna, man works for his own good; and thereby attains the highest goal. ||22||

Commentary

He kaunteya - O Arjuna, **etaih** - from these three, desire, etc., **tamo-dvâraih** - which are the gateways of darksome demoniac traits, of the nature of ignorance, which lead to hell, **vimuktah** - released from them, **narah** - man, **âtmanah** - one's own, **shreyah** - path, means of liberation, **âcharati** - pursues, works; **tatah** - thence, practicing the means to liberation, **param gatim** - he reaches the highest goal, i.e. Me. ||22||

There is no hope of good for the people without following the

शास्त्रोक्तधर्माद्याचरणं विना जनस्य कल्याणं न भवतीत्याह – य इति ।

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

यः शास्त्रविधिम् – शास्ति धर्मज्ञानवैराग्यभक्तीर्बोधयतीति शास्त्रम्, तस्य विधिम् – तदुदितनियमाचरणम्, उत्सृज्य – त्यक्त्वा । काम–कारतः–स्वेच्छाचारेण वर्तते सः, सिद्धिम्–धर्मज्ञानवैराग्यादिसाधन – सिद्धिम् । न अवाप्नोति । सुखम् – ऐहिकं पारलौकिकं च न प्राप्नोति । परां गतिम् – उत्कृष्टां मद्गतिं च न प्राप्नोति ॥ २३॥

इदानीं कर्मकर्तव्यतायां प्रमाणमाह – तस्मादिति ।

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

duties ordained by the Shâstras, thus teaches the Lord in '**Yah…**etc.'

STANZA 23

yah shâstravidhimutshrijya vartate kâmakâratah;
na sa siddhimavâpnoti na sukham na parâm gatim.

Translation- He who, abandoning the injunctions of the Shâstras, acts under the influence of desire, etc., neither attains perfection, nor pleasure, nor the supreme state. || 23 ||

Commentary

Yah - One who, **shâstra-vidhim** - Shâstra – scriptures, that which teaches virtue, knowledge, dispassion and devotion; (Tasya) **vidhim** - to act according to the injunctions set forth by those Shâstras, **utshrijya** - abandoning, **kâma-kâratah vartate** - who acts according to his own wishes, **siddhim** - success, perfection in his efforts for virtue, knowledge and dispassion, **sah na avâpnoti** - he does not attain, **sukham** - happiness, of this world or the next, he does not get, nor **parâm gatim** - the supreme state, i.e. Myself. || 23 ||

Now He proclaims the guiding authority in regard to the duties to be followed by '**Tasmat…**etc.'

STANZA 24

tasmât shâstram pramânam te kâryâkâryavyavasthitau;
gnyâtvâ shâstravidhânoktam karma kartumihârhasi.

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुन संवादे दैवासुरसम्पद्विभागो नाम षोडशोऽध्यायः ॥ १६ ॥

कार्याकार्यव्यवस्थितौ – इदं कर्तव्यमिदं न कर्तव्यमित्येतस्यां व्यवस्थायाम्। ते तव यस्मात् शास्त्रम् – सच्छास्त्रम्, प्रमाणमस्ति । तस्मात् शास्त्रविधानोक्तम् – शास्त्रविधिनोदितम्, कर्म ज्ञात्मा, इह क्षात्रधर्मे स्थितस्त्वं स्वोचितं कर्म कर्तुमर्हसि– योग्योऽसीत्यर्थः ॥ २४ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द– स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये षोडशोऽध्यायः ॥ १६ ॥

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Translation- Therefore, Scriptures alone is your guide in determining what should be done and what should not be done. Knowing the work enjoined in the injunctions of the Shâstra, you should perform it, here. ‖ 24 ‖

Commentary

Kârya-akârya-vyavasthitau - In determining what should be done and what should not be done, **te** - for you, **yasmât**- as it is so, **shâstram** - the noble scriptures, **pramânam** - is authority, **tasmât** - so, **shâstra-vidhânoktam** - what is enjoined in the injunctions of the Shâstra, **karma gnyâtvâ** - knowing the duty, **iha** - here, belonging to and doing duties of the warrior class, **karma kartum arhasi** - it is proper to perform work befitting your position. ‖ 24 ‖

Thus ends the sixteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

सप्तदशोऽध्यायः

पूर्वं षोडशाध्याये दैव्यासुरीसम्पद्विभाग उक्तः, आसुरस्वभावमनोरथौ चोक्तौ, जनानामासुरभावे हेतुस्तद्युक्तानां गतिश्चोक्ता, शास्त्रोक्तधर्मानुवर्तिनां सुखोत्कृष्टगती चोक्ते ।

इदानीं सप्तदशाध्याये त्रिगुणसम्बन्धेन श्रद्धायज्ञतपोदानादीनां त्रिविधतोच्यते– शास्त्रविधिं विना ये श्रद्धया यजनं कुर्वन्ति तेषां निष्ठां पृच्छन्नर्जुन उवाच– ये इति ।

अर्जुन उवाच –

ये शास्त्रविधिमुत्सृत्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का ? कृष्ण ! सत्त्वमाहो रजस्तमः ॥ १ ॥

Chapter 17

Shraddhâtraya-Vibhâga Yoga

The Three Divisions of Faith

In the last 16th chapter, the division of divine and demoniac attributes has been explained; and also the suppositions of demoniac nature, together with the cause which gives rise to such demoniac tendencies in men; and their further course, i.e. their destiny, have been proclaimed. Thereafter the attainment of the highest happiness for those who follow the Shâstra-prescribed practices (Dharma), has been pronounced.

In this 17th chapter, three-fold character of faith in relation to the three qualities in respect to sacrifice (worship), penance and charity are explained.

Arjuna, desirous to know about the position or basis of those who worship with faith, but without observing the injunctions of the Shâstras, asks in '**Ye…**etc.'

हे कृष्ण! – परब्रह्मन् ! कृष्णशब्दस्य परब्रह्मवाचकत्वं श्रुतिर्वदति – 'कृषिर्भूवाचकः शब्दो णश्च निर्वृतिवाचकः । तयोरैक्यं परम्ब्रह्म कृष्ण इत्यभिधीयते' इति । निर्वृतिशब्दवाच्यपरमसुखभूमित्त्वात् परब्रह्मणः कृष्ण ! इति सम्बोधनेन परमानन्ददायकत्वमुक्तम् । शास्त्रविधिमुत्सृज्य, ये श्रद्धयान्विताः – श्रद्धायुक्ताः सन्तः, यजन्ते – देवार्हणादिकं कुर्वन्ति । तेषां निष्ठा का ? कीदृशी ? आहो – उत सत्त्वम् – सात्त्विकी निष्ठा ? रजः – राजसी निष्ठा ? तमः – तामसी निष्ठा ? वा ? निष्ठा – स्थितिः, तेषां किं सत्त्वे स्थितिः ? किं वा रजसि स्थितिः ? किं वा तमसि ? स्थितिरित्यर्थः । एतस्य प्रश्नस्योत्तरं वक्तव्यम् ।

STANZA 1

Arjuna uvâcha:

ye shâstravidhimutsrijya yajante shraddhayânvitâh;
teshâm nishthâ tu kâ krishna sattvamâho rajastamah.

Translation- Arjuna said: O Krishna, what is the status or base of those who leave aside the injunctions of the Shâstras, yet worship with faith. Is it Sattva, Rajas or Tamas? || 1 ||

Commentary

He krishna - O Lord Krishna, the Supreme Brahma. Shruti signifies the word 'Krishna' in the sense of Parabrahma, as follows - word 'Krishi' denotes 'Bhu', i.e. earth or base and 'Na' denotes 'Nirvriti', i.e. 'highest bliss'. The conjunction of these two words generates the meaning - 'The Supreme Brahma Krishna'; the Supreme Brahma being the base or origin of supreme bliss. His nature of conferring supreme joy has been said.

Shâstra-vidhim-utsrijya - Laying aside (or ignoring) the injunctions of the Shâstras, **ye shraddhayâ anvitâh** - those who are endowed with faith, **yajante** - perform worship, etc., of God, **teshâm nisthâ kâ** - what is their position or basis, **aho** - whether it is, **sattvam** - based in Sattva, **rajah** - based in Rajas, **Tamah** - or based in Tamas? Nistha means 'Sthiti' - state (in which they abide or stand) whether they stand in Sattva, Rajas or Tamas quality? (This is what it means.) Please reply to this query of mine.

अस्मिन् श्लोके – 'ये शास्त्रविधिमुत्सृज्य यजन्ते' इत्यनेन वचनेन शास्त्रार्थं ज्ञात्वा, तमुल्लङ्घ्य च वर्तमाना जना न ग्राह्याः, तेषां श्रद्धापूर्वकयजनानुपपत्तेः। ये तु – शास्त्रज्ञाने बहुलायासाद्बुद्धिमान्द्याद्वा शास्त्रविधिज्ञाने प्रयनमकृत्वा केवलाचारपरम्परावशेन श्रद्धया च केचिद्देवताराधनादौ प्रवर्तमानाः पुरुषास्ते ग्राह्याः ॥ १ ॥

अर्जुनकृतप्रश्नस्योत्तरं कुर्वन् सन् श्रीभगवानुवाच – त्रिविधेति ।

श्रीभगवानुवाच –

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां श्रृणु ! ॥ २॥

देहिनाम् – देहभृताम्, स्वभावजा – स्वभावात् – पूर्ववासनाजनितभावात् संस्कारात् जाता – उत्पन्ना, या श्रद्धा – विश्वासपूर्वकत्वरा, सा त्रिविधा भवति ।

In this stanza by the words **'ye shâstra-vidhim-utsrijya yajante'** - Those men who knowingly transgress injunctions of the Shâstras, are not to be reckoned, as it is not keeping with the expression 'endowed with faith.'

Ye tu - But those who, because they find understanding of the Shâstras inconvenient, or because of their limited intelligence, without exerting for understanding the injunctions of the Shâstras, they worship the deities with faith, resorting to the traditional ways of performance. Such persons are to be understood in this way. || 1 ||

Replying to Arjuna's question the Lord said in '**Trividhâ…**etc.'

STANZA 2

Shree Bhagavân uvâcha:

trividhâ bhavati shraddhâ dehinâm sâ svabhâvajâ;
sâttviki râjasi chaiva tâmasi cheti tâm shrinu.

Translation- The Lord said: Three-fold is the faith of embodied beings born of their own nature. It may be Sâttvika, Râjasika or Tâmasika. Listen about it now, from Me. || 2 ||

Commentary

Dehinâm - Of the embodied Selves, **svabhâvajâ** - inherent, born of past impressions, which are the results of past desires, **yâ shraddhâ** -

तस्यास्त्रिविधतामाह – सात्त्विकी राजसी तामसी चेति । तां त्रिविधां श्रद्धां मत्तः श्रृणु ! श्रद्धास्वरूपमुक्तमेकादशे – 'सात्त्विक्याध्यात्मिकी श्रद्धा कर्मश्रद्धा तु राजसी। तामस्यधर्मे या श्रद्धा मत्सेवायां तु निर्गुणा' इति ॥ २ ॥

त्रिविधश्रद्धानुसारेण पुरुषोऽपि त्रिविधः, श्रद्धाप्यतःकरणानुरूपा च भवतीत्याह – सत्त्वेति ।

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ! ।
श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स एव सः ॥ ३ ॥

हे भारत ! सर्वस्य – समग्रस्य जनस्य, सत्त्वानुरूपा–सत्त्वस्य सत्त्वरजस्त–मोयुक्तस्यान्तःकरणस्य, अनुरूपा–तद्गुणानुसारिणी, श्रद्धा भवति । अतोऽयं पुरुषोऽपि श्रद्धामयः – श्रद्धाप्रधानो भवति । अतो यः पुरुषः, यच्छ्रद्धः– सात्त्विकी राजसी तामसी

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that faith, urge (to act upon) with faith, **sâ trividhâ bhavati** - it is three-fold. The three-fold nature is told thus - It is Sâttvika, Râjasika and Tâmasika. **Tâm –** The three-fold faith, **shrinu** - listen from Me. In the eleventh Skandha of the Shreemad Bhâgavata the nature of Shraddhâ is proclaimed as, 'Faith in spirituality is Sâttvika; faith in action is Râjasika; and faith in unrighteousness is Tâmasika. But faith in My service is not based on the Gunas of Prakriti.' (11.25.27) || 2 ||

Consistent with these three types of faith, man is also of three types, and that faith is befitting to his mental disposition thus it is said in '**Sattva…**etc.'

STANZA 3

sattvânurupâ sarvasya shraddhâ bhavati bhârata;
shraddhâmayo'yam purusho yo yacchraddhah sa eva sah.

Translation- O Arjuna, the faith of everyone is in accordance with his mental constitution. Man consists of faith, whatever the nature of his faith is, he is verily that. || 3 ||

Commentary

He bhârata - O Arjuna, **sarvasya** - of every one, **sattvânurupâ** - Sattvasya - of the inner organs (mental bearing) possessed of Sattva, Rajas and Tamas, Anurupâ - in conformity with its quality; **shraddhâ**

वा यादृशी श्रद्धा यस्य तथाभूतः । सः, स एव – स्वस्वश्रद्धानुसारी एव भवति ॥ ३ ॥

तदेव स्पष्टतया निरूपयति – यजन्त इति ।

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

सात्त्विकाः – सत्त्वगुणप्रधानाः सात्त्विकीश्रद्धायुक्ताः पुरुषाः देवान् – सात्त्विक–सुखप्रदातृन्सात्त्विकदेवान्, यजन्ते – पूजयन्ति । राजसाः – रजोगुणप्रधाना राजसीश्रद्धायुक्ता जनाः । यक्षरक्षांसि – यक्षान्कुबेरादीन्, रक्षांसि च राक्षसान् निर्ऋति–प्रभृतींश्च यजन्ते । अन्ये – तेभ्य इतरे तामसाः – तमोगुणयुक्ताः तामसीश्रद्धायुक्ता जनाः । प्रेतान् – पिशाचविशेषान्, भूतगणांश्च – सप्तमातृकादींश्च, यजन्ते – आराधयन्ति ॥ ४ ॥

तेष्वप्यधिकरजस्तमोयुक्तानाह द्वाभ्याम् –

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bhavati - the faith is, **atah** - so, **ayam purushah shraddhâmayah** - a man also possessed of faith (that type of faith), **atah yah purushah** - hence, whichever man, **yat shraddhâh** - whatever nature of his faith is, Sâttvika, Râjasika or Tâmasika, **sa eva sah** - he is verily that and he behaves according to his faith only. || 3||

The Lord clearly explains the same subject in '**Yajante…**etc.'

STANZA 4

yajante sâttvikâ devân yaksharakshâmsi râjasâh;
pretân bhutaganâmshchânye yajante tâmasâ janâh.

Translation- Men of Sâttvika disposition (faith) offer worship to gods, those of Râjasika temperament worship Yakshas and Râkshasas, and others of Tâmasika faith worship the spirits of the dead and groups of ghosts. || 4 ||

Commentary

Sâttvikâh - Men possessed of Sâttvika faith, in whom Sattva quality predominates; **devân** - gods of Sâttvika nature who bestow Sâttvika happiness, **yajante** – worship, **râjasâh** - men dominated by Rajas quality, endowed with Rajasa faith, **yaksha-rakshâmsi yajante** - worship Yakshas (type of demi gods) like Kubera, etc., and demons like Nirriti, etc., **anye** - others than those, i.e. **tâmasâh** - men possessed of Tamas faith, possessing Tamas quality, **pretân** - spirits that are of the

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥ ५-६ ॥

अशास्त्रेति । दम्भाहङ्कारसंयुक्ताः - दम्भाहङ्काराभ्यां प्राग्व्याख्याताभ्यां संयुक्ताः - अन्विताः । कामरागबलान्विताः कामः फलाभिलाषः, रागः - योषित्पुरुषयोरन्योऽन्यासक्तिः, बलम् - दुराग्रहः, तैरन्विताः । एवम्भूता येऽधिकतमोयुक्तजनास्ते । अशास्त्रविहितम् - शास्त्रविधिहीनम्, घोरम् - जनभयङ्करम्, तपः, तप्यन्ते - कुर्वन्ति ।

कर्षयन्त इति । पुनः कथम्भूतास्ते । अचेतसः - विवेकहीनाः । शरीरस्थम्-

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goblin type, **bhutaganân cha** - and spirits, like the group of seven Mâtrikâs - **yajante** - worship. ||4||

Among these the Lord speaks about those having more of Rajas and Tamasa quality, in the following two stanzas.

STANZA 5-6

ashâstravihitam ghoram tapyante ye tapo janâh;
dambhâhamkârasamyuktâh kâmarâgabalânvitâh.

karshayantah sharirastham bhutagrâmamachetasah;
mâm chaivântahsharirastham tânviddhyâsuranishchayân.

Translation- Those men possessed of hypocrisy and egoism, practice fierce penance unordained by the Shâstras, overpowered by desires, passion and stubbornness.

These senseless men torturing the group of elements in their bodies, and Me also who dwells within the body, know them to be of demoniac resolve. ||5-6||

Commentary

Dambha-ahankâra-samuktâh - Possessed of hypocrisy and egoism, as explained before, **kâma-râga-balânvitâh** - Kâma is desire for fruit, Râga is mutual attachment (attraction) to each other, in man and woman, Balam - stubbornness; having that type of nature, thus those who are endowed with more of Tamas quality. **Ashâstra-vihitam** - Not en-

देहारम्भकत्वेन वपुषि स्थितम् । भूतग्रामम् – भूतानां भूम्यादीनां ग्रामं समूहम् । कर्षयन्तः शास्त्रविधिरहितत्त्वाद्वृथा तपोभिः कृशं कुर्वन्तः । अन्तःशरीरस्थम् – शरीरस्य स्वशरीरभूतस्य जीवस्यान्तस्तिष्ठतीति तथोक्तम् । क्षेत्रज्ञान्तर्यामितया स्थितम्। एवम्भूतं मां चैव मदाज्ञोल्लोङ्घनेन कर्षयन्तः – पीडयन्तः । एवम्भूता ये तान् । आसुरनिश्चयान् – आसुरो जनदुःखदोऽत्युग्रो निश्चयो येषां तथाभूतान् । विद्धि – जानीहि ॥ ५–६ ॥

आहारादीनां त्रिविधभेदानाह षोडशैः –

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं श्रृणु ! ॥ ७ ॥

आहार इति । सर्वस्यापि – समग्रस्य जनस्यापि, आहारः – भोजनं तु । सत्त्वादित्रिगुणयुक्तात्वात्त्रिविधः प्रियो भवति । तथा यज्ञः त्रिविधः, तपश्च दानं

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joined by the Shâstric injunctions (without observing injunctions of Shâstras), **ghoram** - terrible, fierce, causing fear to the people, **tapah** - penance, **tapyante** - perform.

Again, how are they? **Achetsah** - Senseless, devoid of discrimination, **sharirstham** - residing in the body as the formative, **bhutagrâmam** - group of elements, like earth, etc., **karshayantah** - enfeebling themselves, i.e. the body, etc., by austerities, which yield no fruit because of non-observance of the injunctions of Shâstras, **antah-sharirastham** – (to Him, i.e. Me) who dwells in the Self, that Self being His body; (as it is said) that means residing as an inner controller of the Kshetragnya (Self), Myself being such, the inner Self, **karshayantah mâm** - torturing Me, by transgressing My commands; those who are of this type, **tân** - to those, **âsura-nischayân** - of demoniac resolves, i.e. whose resolve is fierce and causing distress to the people; being so, **viddhi** - know. || 5-6 ||

Now the Lord describes three types of diet, etc., in the following sixteen stanzas.

STANZA 7

âhârastvapi sarvasya trividho bhavati priyah;
yagnyastapastathâ dânam teshâm bhedamimam shrinu.

Translation- Even the food which is pleasing to all, is of three kinds, and likewise sacrifice, austerity and charity too are of three kinds.

च त्रिविधमस्ति । तेषामाहरादीनामिमं मया वक्ष्यमाणं भेदम् – पृथक्पृथग्विशेषम् । मत्तः श्रृणु ! ॥ ७ ॥

तत्रादौ त्रिविधमाहारमाह त्रिभिः –

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहारास्सात्त्विकप्रियाः ॥ ८ ॥

आयुरिति । आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः – आयुर्जीवनं च, सत्त्वमन्तःकरणं च, तत्कार्यं ज्ञानमत्र सत्त्वशब्देनोक्तम्, बलम् – देहसामर्थ्यं च, आरोग्यम् – रोगरहितत्त्वं च, सुखम् – अन्तःकरणप्रसन्नत्वं च, प्रीतिः – भोजनाभिरुचिश्च, एतेषां विवर्धनाः वृद्धिकराः । रस्याः – मधुररससंयुक्ताः स्निग्धाः– आभ्यन्तरस्नेहरसोपेताः, स्थिराः– चिरसमयस्थायिनः, हृद्या –

Listen about this distinction among them. || 7 ||

Commentary

Sarvasya api - Of all men, **âhârah** - food, **trividhah priyah bhavati** – there are three types which are pleasing as they are endowed with three types of qualities, i.e. Sattva, etc., **tathâ yagnyah trividhah** - similarly, sacrifices also are of three kinds, **tapah cha dânam cha** - so too are austerities and charities. **Teshâm imam bhedam** - This distinction of those food, etc., with their special aspects, being described by Me, separately, **shrinu** - hear from Me. || 7 ||

Among these, firstly, He describes three kinds of food in the following three stanzas.

STANZA 8

âyuh sattvabalârogya sukha priti vivardhanâh;
rasyâh snigdhâh sthirâ hridyâ âhârâh sâttvikapriyâh.

Translation- Foods which promote longevity, intelligence, strength, health, placidity of mind (happiness), (taste) relish, and those that are sweet, oily, substantial and agreeable to heart, are dear to men of Sattvik temperament. || 8 ||

Commentary

Âyuh-sattva-bala-ârogya-sukha-priti-vivardhanâh - Âyuh –

रमणीयरूपसुग्धादिभिर्हृदयङ्गमाः । एवं – विधा आहाराः – भोजनानि, सात्त्विकप्रियाः – सत्त्वगुणयुक्तस्य नरस्य प्रियाः, भवन्ति ॥ ८ ॥

राजसप्रियानाहारानाह – कट्विति ।

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरुक्षविदाहिनः – अतिशब्दः कट्वादिषु सप्तस्वपि योज्यः, अतिकटुः – पिच्चुमन्दादिः अत्यम्लश्च, अतिलवणश्च, अत्युष्णश्च विख्यातः, अतितीक्ष्णो मरीचादिश्च, अतिरुक्षः – स्नेहवर्जितः कङ्कुकोद्रवादिश्च, अतिविदाही – दाहजनको राजिकासर्षपादिश्च, एते कट्वादयः, दुःखशोकामयप्रदाः – दुःखम् –

longevity; Sattva - internal organ (mind, intellect, etc.), knowledge which is the effect of the internal organ is here meant by the term Sattva; Balam - physical strength; Ârogyam - health, oneself being without ailment; Sukham - placidity of mind, calmness; Pritih - relish in eating food, **vivardhanâh** - promoting and **rasyâh** - abundant in sweet juices, **snigdhâh** - mixed with oil (or ghee), i.e. wholly oily, **sthirâh** - substantial, of long standing effects, **hridyâh** - they are agreeable to the heart by their appearance, sweet smell, etc., **âhârâh** - such foods, **sâttvika-priyâh** - are dear to the person characterised by Sattva quality. || 8 ||

Now foods agreeable to Rajas type of men are told in, '**Katu…**etc.'

STANZA 9

katvamlalavanâtyushna tikshna ruksha vidâhinah;
âhârâh râjasasyeshtâ duhkhashokâmayapradâh.

Translation- Foods that are excessively bitter, sour, very salty, hot, pungent, harsh, dry, i.e. without oil, causing burning sensation, are all dear to men of Râjasika nature. They produce pain, sorrow and disease. || 9 ||

Commentary

Katu-amla-lavana-ati-ushna-tikshna-ruksha-vidâhinah - Here the term 'Ati' meaning 'excessively' is to be applied to each of the seven terms as follows –Ati-katu - excessively bitter like Nimba (fruit, leaves, etc.), Ati-amla - too sour, Ati-lavanah - very salty, Ati-ushnah -

तात्कालिकीहृदयसन्तापकरी पीडा, शोकः – आहारादनन्तरभावी मनसि जायमानः क्षोभः, आमयः – गदः, एतान् प्रददति – धातुवैषम्यद्वारेण प्रयच्छन्तीति । तथाभूता आहाराः – भोजनानि । राजसस्य–रजोगुणयस्य नरस्य, इष्टाः – प्रियाः, अधिकरजोगुणवर्धनाश्च भवन्तीति शेषः ॥ ९ ॥

तामसमाहारं वदति – यातयाममिति ।

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

पाकादनन्तरं यातौ यामौ प्रहरौ यस्य तत् – ओदनसूपादि । गतरसम्–विरसतां प्राप्तम् । पूति–दुर्गन्धं । बहुकालगमनेन दुर्गन्धयुक्तम् । पर्युषितम्–पाकादनन्तरं

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very hot, it is known to all, Ati-tikshnah - very pungent like mirch, Ati-ruksha - dry, without oil, produced from Kanguk, etc., Ati-vidâhi - causing burning sensation like black and other type of mustard, etc. These items which are bitter, etc., **duhkha-shoka-amaya-pradâh** - producing pain, sorrow and disease; Duhkha - pain caused by immediate burning sensation in the heart, Shokah - mental disturbance that arises after taking food, Amayah - disease, they **pradah** - produce; through causing disorder in the essential ingredients of the body, **âhârâh** - foods of such kind, **râjasasya** - are of the man characterised by Rajas quality, **ishtâh** - are dear. 'They cause to increase more Rajas' - this is to be added. || 9 ||

Now He speaks about Tamas food in '**Yâtayâmam**…etc.'

STANZA 10

yâtayâmam gatarasam puti paryushitam cha yat;
ucchishtamapi châmedhyam bhojanam tâmasapriyam.

Translation- That food which is stale, tasteless, putrid, decayed, left-overs, impure is dear to a man of Tamasa nature. || 10 ||

Commentary

Yâta-yâma - Stale, cooked food left for long hours, like boiled rice, soup, etc., **gata-rasam** - which has lost its taste, **puti** - putrid, foul-smelling because of laps of time, **paryushitam** - kept overnight after cooking, decayed; here by the term 'Cha' - 'and' the following items are to be included - ganja, bhang, opium seeds of Tamala and Dhattura,

रात्र्यन्तरितम्, चकारात्–गञ्जाभङ्गाहिफेनतमालकनकबीजादि गृह्यते । उच्छिष्टम् – सात्त्विकदेवगुर्वादिभ्योऽन्येषां भुक्तावशिष्टम्, अपिशब्देनायुर्वेदोक्तं कुपथ्यं ग्राह्यम्। अमेध्यम् – अपवित्रं यज्ञानर्हम् । एतादृशं यद्भोजनं तत् तामसप्रियम्–तामसस्य तमोगुणयुक्तस्य नरस्य प्रियमिष्टम् ॥ १० ॥

अथ त्रिविधान् यज्ञानाह –

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अफलेति । अफलाकाङ्क्षिभिः – फलमनाकाङ्क्षमाणैर्निष्कामैर्जनैः । विधिदृष्टः – विधिना दृष्टः, शास्त्रदृष्टमन्त्रद्रव्यादियुक्त इत्यर्थः । यष्टव्यमेवेति ।

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ucchishtam – food that has been left half eaten by others, except that of Sâttvika gods, Guru, etc. Here by the term 'Api', whatever improper or unwholesome there is according to Ayurveda is to be included, **amedhayam** - impure, that which is not fit for offering in sacrifice or worship, **bhojanam** - whatever food stuff of such kind, **tâmasa-priyam** - that is dear to a man dominated by Tamas quality. || 10 ||

Now He speaks about three types of sacrifice.

STANZA 11

aphalâkângkshibhiryagnyo vidhidrishto ya ijyate;
yashtavyameveti manah samâdhâya sa sâttvikah.

Translation - The sacrifice which is offered, as prescribed by the scriptural injunctions, by men who seek no fruit and having a conviction that it should be performed purely as a worship to the Lord, thus being steady in mind, is Sattvik in character. || 11 ||

Commentary

Aphalâkângkshibhih - By those desiring no fruit, i.e. who seek no reward, **vidhi-drishtah** - as enjoined in the injunctions of the Shâstras, means with chanting of hymns, using proper materials, etc., **yashtavyam eva iti** - 'the sacrifice ought to be performed by me, purely as a worship to the Lord, and not for gain of any fruit on my part' - with this kind of conviction, **manah samâdhâya** - being steady in mind, **yah yagnyah ijyate** - which sacrifice is performed, **sah** - that, **sâttvikah** - is endowed

मयेश्वराराधनायैव यज्ञः कर्तव्यो न तु फलप्राप्त्यर्थमित्यमुना प्रकारेण मनः समाधाय स्थिरीकृत्य यो यज्ञ इज्यते क्रियते स सात्त्विकः सत्त्वगुणयुक्त इत्यर्थः ॥ ११ ॥

सात्त्विकयज्ञमुक्त्वा राजसमाह–अभिसन्धायेति ।

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ ! तं यज्ञं विद्धि ! राजसम् ॥ १२ ॥

तु शब्द उक्ताद्वैलक्षण्यं द्योतयति । फलमभिसन्धाय–फलोद्देशं कृत्वा । दम्भार्थमपि–स्वश्रेष्टत्वख्यापनायापि । याजकेन यत्– यो यज्ञः, इज्यते– क्रियते । हे भरतश्रेष्ठ ! तं यज्ञं राजसं विद्धि ! जानीहि ! ॥ १२ ॥

तामसं यज्ञं वदति–विधिहीनमिति ।

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with Sattva quality. || 11 ||

After explaining Sâttvika sacrifice He specifies the Rajas type in '**Abhisandhâya…**etc.

STANZA 12

abhisandhâya tu phalam dambhârthamapi chaiva yat;
ijyate bharatashreshtha tam yagnyam viddhi râjasam.

Translation- But that sacrifice which is offered with desire for its fruits, and for ostentation, know that, O eminent among Bharatas, to be a Râjasika sacrifice. || 12 ||

Commentary

Tu - The term 'Tu' shows difference of kind from the above said (Sâttvika) one, **phalam-abhisandhâya** - with fruit as its aim, **dambhârtham api** – and to publicise their superiority only, **yat** - which sacrifice, **ijyate** - is performed by the sacrifice priest, **he bharata-shreshtha** - O eminent of Bharatas, **tam yagnyam râjasam viddhi** - know that sacrifice to be Rajas. || 12 ||

Now He speaks about sacrifice of Tamas character in '**Vidhihinam**…etc.'

STANZA 13

vidhihinam asrishtânnam mantrahinam adakshinam;
shraddhâvirahitam yagnyam tâmasam parichakshate.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

विधिहीनम्–सच्छास्त्रोक्तविधिशून्यम्, सच्छास्त्रनिष्ठपरमदयालुशिष्टपुरुष–प्रणीतविधिरहितमित्यर्थः । असृष्टान्नम् – सत्पात्रेभ्योऽदत्तान्नम् । मन्त्रहीनम् – मन्त्रैः शून्यम् । अदक्षिणम् – यथाशास्त्रदक्षिणावर्जितम् । श्रद्धाविरहितम्–श्रद्धाशून्यम् । एतादृशं यज्ञम्, तामसम् – तमोगुणयुक्तम् । परिचक्षते–यज्ञविधिज्ञा वदन्ति ॥ १३ ॥

तपसि सात्त्विकादिभेदं ज्ञापयितुमादौ तस्य शारीरादिभेदेन त्रिविधतां वदति–त्रिभिः।

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

देवेति । देवाः – विष्ण्वादयः । द्विजाः–ब्राह्मणाश्च, गुरुः–सद्धर्मोपदेष्टा

Translation- That sacrifice which is bereft of scriptural injunctions, in which food is not offered to deserving persons, which is performed without sacred chants, without giving gifts and without faith, is said to be tamasik. ‖ 13 ‖

Commentary

Vidhi-hinam - Without following injunctions enjoined by Shâstras, means not abiding by the rules laid down by authoritative respectable people, who are very merciful, learned and devoted to virtuous Shâstras, **asrishtânnam** - in which no food is offered to deserving persons, **mantra-hinam** - without sacred chants, **adakshinam** - bereft of gifts or without giving priestly fees prescribed by the Shâstras. **Sraddha virhitam** - devoid of faith, **(eatadrsam) yagnyam** - sacrifice of this kind, **tamasam** - is characterised by a tamas quality, **parichaksate** - as mentioned by the knowers of the sacrificial procedure. ‖ 13 ‖

In order to instruct about the various kinds of austerities, the Lord first explains their three categories like bodily, etc., in the following three stanzas.

STANZA 14

devadvijaguruprâgnya pujanam shauchamârjavam;
brahmacharyamahimsâ cha shâriram tapa uchyate.

Translation- Worship of gods, Brâhmans, preceptor and saintly

प्राज्ञाः-भगवत्स्वरूपज्ञाः साधुपुरुषाश्च, तेषां पूजनम् । शौचं च बाह्याभ्यन्तरं द्विविधम् । आर्जवम्-स्वभावऋजुत्वम् । ब्रह्मचर्यम्-शास्त्रनिषिद्धमैथुननिवृत्तिः । अहिंसा च यज्ञादिष्वपि देहभृत्पीडाकरणत्वम् । एतल्लक्षणयुक्तं शारीरम्-शरीरसम्बन्धि शरीरसाध्यं तप उच्यते ॥ १४ ॥

एवं शारीरं तप उक्त्वेदानीं वाङ्मयं तपो वदति-

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

अनुद्वेगेति । अनुद्वेगकरम्-यच्छ्रवणेनान्येषामुद्वेगो न स्यात्तथाभूतम्, सत्यम्-स्वपरद्रोहरहितं यथार्थम्, प्रियहितं च - प्रियम्-श्रोतॄणां प्रीतिजनकम्, हितम्-हितकारि च, वाक्यम् । यत् स्वाध्यायाभ्यसनं च-सच्छास्त्राभ्यासश्च । तत् वाङ्मयम्-

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persons, purity, natural uprightness, continence and non violence – these are said to be austerity of the body. ||14||

Commentary

Deva - Gods as Vishnu and others, **dvijah** – Brâhmans, **guruh** - preceptor imparting knowledge of virtue (Dharma), **prâgnyâh** - knowers of the true nature of the Lord, the enlightened ones; and saintly persons, **pujanam** - the worship of those, **shaucham** - purity, two-fold - external and internal, **ârjavam** - natural uprightness, simplicity, **brahmacharyam** - continence, abstaining from copulation prohibited by Shâstras, **ahimsâ** - non-violence, i.e. not to cause distress to any embodied beings, even in sacrifice; - that which is marked by these signs, **shâriram tapa uchyate** - is said to be penance related to the body or that which is to be performed by means of the body. ||14||

Thus describing bodily austerity, now He proceeds to explain austerity of speech.

STANZA 15

anudvegakaram vâkyam satyam priyahitam cha yat;
svâdhyâyâbhyasanam chaiva vângmayam tapa uchyate.

Translation- Speech that causes no displeasure to others, that which is truthful, agreeable and beneficial, and the study of the Shâstras, is called the austerity of speech. ||15||

वाचिकं तप उच्यते एव । वाचा निष्पन्नं तपः कथ्यते इत्यर्थः ॥ १५ ॥

मानसं तपो वदति–मन इति ।

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

मनःप्रसादः – मनसः शुद्धत्वं कामक्रोधलोभादिमलनिवृत्तिः । सौम्यत्वम्–अक्रूरत्वम् । 'अक्रूरः सौम्य उच्यते' इति हि वचनम् । मौनम्– मुनेरिदं मौनं मननम् । आत्मविनिग्रहः – आत्मनो मनसो विनिग्रहः – असद्विषयेभ्यः प्रत्याहरणम्। भावसंशुद्धिः–भावस्य हृद्गतस्य संशुद्धिः – अक्षोभो विषयान्तरैः, आत्मपरमात्मभिन्नविषयध्यानशून्यत्वमिति भावः । इत्येतत्–इत्युक्तप्रकारम् ।

Commentary

Anudvega-karam - On hearing which others do not feel hurt or displeased, **satyam** - truthful, which does not cause harm to others or to oneself, **priya** - pleasing to listeners, **hitam cha** - and beneficial, **vâkyam** - speech, **yat** - and which involves **svâdhyâya-abhyâsanam cha** -study of righteous scriptures, i.e. Shâstras, **tat** – that, **vângmayam tapa (eva) uchyate** – is said to be verbal austerity, i.e. which is practiced by speech. || 15 ||

Now the austerity of mind is described in '**Manah…**etc.'

STANZA 16

manahprasâdah saumyatvam maunamâtmavinigrahah;
bhâvasamshuddhirityetat tapo mânasamuchyate.

Translation- Placidity of mind, gentleness, silence, purity in thought - these are called austerity of the mind. || 16 ||

Commentary

Manah-prasâdah - Purity of mind, absence of ills like desire, wrath, avarice, etc., **saumyatvam** - gentleness, benevolence, being without cruelty as it is said - 'Akrura is one who is soft-natured,' **maunam** - silence that belongs to a Muni, means habit of contemplation, **âtma-vinigrahah** - control of mind (Âtmâ), withdrawal of mind from vile subjects, **bhâva-samsuddhih** - extreme emotional purity, calmness that remains undisturbed by any other matter; means absence of thought about

मानसम्–मनःसंसाध्यम्, तप उच्यते । 'तपो यज्ञादपि श्रेष्ठमित्येषा परमा श्रुतिः' 'मनसश्चेन्द्रियाणां च ह्यैकाग्रयं परमं तपः' इत्यादिष्वपि तपोलक्षणमुक्तम् ॥ १६ ॥

प्रकारान्तरेण तपसो भेदान् वदति त्रिभिः –

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

श्रद्धयेति । अफलाकाङ्क्षिभिः – फलेच्छारहितैः । युक्तैः –मदाराधनसम्पन्नैः, नरैः–पुरुषैः । परया श्रद्धया–उत्कृष्टश्रद्धया, तप्तम्, कृतं यत्, त्रिविधम्–शारीरादिभेदेन त्रिप्रकारम्, तपः । तत्–सात्त्विकं परिचक्षते–तपःप्रकारज्ञा वदन्ति ॥ १७ ॥

राजसं तपो वदति–सत्कारेति ।

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subjects other than that of Self and the Supreme Self, **iti etat** - thus it is explained as above.

Mânasam - Pertaining to the mind, i.e. that can be practised and accomplished by means of the mind, **tapa uchyate** - is said to be the austerity of mind.

By statements like these, the importance of mental penance is suggested - 'Tapa is superior even to sacrifice, thus it is noted in the Shruti.' 'Concentration of mind and control of senses is the highest Tapa.' ||16||

Different types of Tapa are told in another way in the following three stanzas.

STANZA 17

shraddhayâ parayâ taptam tapastattrividham naraih;
aphalâkângkshibhiryuktaih sâttvikam parichakshate.

Translation- This three-fold austerity (of body, mind and speech) practised with supreme faith by men who desire no fruit and are devoted to Me, is known as Sâttvika austerity. || 17||

Commentary

Aphalâkângkshibhi - By those who are devoid of desire for rewards, **yuktaih** - integrated in, absorbed in My worship, **naraih** - by men, **parayâ shraddhayâ** - with supreme faith, **taptam** - practised, **yat trividham tapah** - that three-fold austerity, differentiated in three kinds,

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

सत्कारमानपूजार्थम्–सत्कार अन्तःकरणादरः, मानश्च–मनोज्ञवाक्यैरादरः, पूजा च–अर्थलाभादिसत्कारश्च, एतदर्थं दम्भेनैव च यत्तपः क्रियते, अत एव चलम्–अस्थिरफलम्, अध्रुवं च–क्षणिकं तत्तपः, इह–अस्मिंल्लोके राजसं प्रोक्तम् ॥ १८ ॥

तामसं तपो वदति–मूढेति ।

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

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as bodily, etc., **tapah** - austerity, **tat** - it, **sâttvikam parichakshate** - is said as Sâttvika, by knowers of the variety of Tapas.

Now Rajas Tapa is described in '**Satkâra…**etc.'

STANZA 18

satkâramânapujârtham tapo dambhena chaiva yat;
kriyate tadiha proktam râjasam chalamadhruvam.

Translation- That austerity, practised ostentatiously for the sake of gaining respect, recognition and reverence is here said to be Rajas. It is unsteady and temporary. ||18||

Commentary

Satkâra-mâna-pujârtham- Satkâra - recognition, appreciation by others, respect, Mâna - respect shown by pleasing words, Pujâ - reverence shown by offering gifts like money, etc., Etadartham - to win all this, **dambhen eva cha** - and ostentatiously only, **yat tapah** - which penance is practiced, **chalam** - hence, giving unsteady results, **adhruvam** - short-lived, **tat** - that, **tapah** - penance, **iha** - in this world, **râjasam proktam** - is said to be Râjasa. || 18||

Now He describes Tamas Tapa in '**Mudha…**etc.'

STANZA 19

mudhagrâhenâtmano yat pidayâ kriyate tapah;
parasyotsâdanârtham vâ tattâmasamudâhritam.

Translation- Penance that is performed through deluded con-

मूढग्राहेण–मूढाः शास्त्रोक्तविवेकरहितास्तेषां ग्राहो दुराग्रहस्तेन। आत्मनः–स्वस्य, पीडया स्वसामर्थ्यमविज्ञाय क्लेशबहुलत्वेनेत्यर्थः । यत्तपः क्रियते, वा परस्यान्यस्य, उत्सादनार्थं हिंसनार्थं यत्तपः क्रियते, तत् तामसमुदाहृतं गदितम् ॥ १९ ॥

अथ दानस्य त्रिविधतां वदति–त्रिभिः ।

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

दातव्यमिति । देशे–पुण्ये कुरुक्षेत्रद्वारकादौ तीर्थे, काले च– पुण्ये रविचन्द्रग्रहणादिसमये, पात्रे च–सच्छास्त्रोक्तलक्षणसम्पन्ने सत्पुरुषे, मया दातव्यम्–

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victions, by means of self-torture or which is performed to cause injury to others, is said to be Tâmasika. || 19 ||

Commentary

Mudha-grâhena - Mudhah - deluded, those who lack discrimination, i.e. correct understanding of the advice of the Shâstras, their **grâha** - obstinacy, by that, **âtmanah** - of oneself, **pidayâ** - by torture, regardless of one's own capacity, means by taking great pains, **yat tapah kriyate** - which penance is preformed; or, **parasya** - to others, **utsâdanârtham** - with intention to cause injury (or destruction), **yat tapah kriyate** - which penance is performed, **tat tâmasam udâhritam** - that is said to be Tâmasa. || 19 ||

Now He describes three-fold charity in the following three stanzas.

STANZA 20

dâtavyamiti yaddânam diyate'nupakârine;
deshe kâle cha pâtre cha taddânam sâttvikam smritam.

Translation- A Sâttvika gift is one made at the proper place and time with the sense of duty to a deserving person, without hope of anything in return. ||20||

Commentary

Deshe - At the proper place, i.e. at holy places of pilgrimage like Dvarikâ, Kurukshetra, etc., **kâle cha** - at the auspicious time, i.e. during hours of solar or lunar eclipse, etc., **pâtre cha** - to the deserving person, i.e. saintly person, endowed with character indicated by the virtuous

ईश्वरप्रसन्नतायै दातुं योग्यमिति विवेकेन । अनुपकारिणे–प्रत्युपकाररहिताय, पात्राय, वस्त्रान्नधनादीनां यथायोग्यं यद्दानं दीयते, तत् सात्त्विकं दानं स्मृतं गदितम् । पात्रे चेत्यत्र सम्प्रदानस्याधारत्वविवक्षायां सप्तमी ॥ २० ॥ राजसं दानं वदति–यदिति ।

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्राजसमुदाहृतम् ॥ २१ ॥

प्रत्युपकारार्थम्–अयं पुरुषो ममोपकारं करिष्यतीत्येवमर्थमुद्दिश्य–अनुसन्धाय । अथवा फलम्– स्वर्गपुत्रपश्वादिकं दानफलमुद्दिश्य । परिक्लिष्टम्–अन्तःकरणक्लेशसहितं यथा भवति तथा । धनादीनां यत्पुनर्दानं दीयते, तद्दानं तु राजसमुदाहृतम्–कथितम् ॥ २२ ॥

तामसं दानं वदति–अदेशेति ।

Shâstras, **mayâ dâtavyam** - with the sense of duty as ‘it is right for me to give this for the pleasure of God,’ **anupakârine** - who makes no return; to the worthy person **yat dânam** - that gift in the form of clothes, food, wealth, etc., **diyate** - is given, **tat sâttvikam dânam smritam** - that gift has been pronounced as Sâttvika. Here the term ‘Pâtre’ in the locative case is used to mean the sense of the dative case i.e. to indicate the receptacle of the gift. || 20||

Now the nature of Rajas gift is mentioned in ‘**Yad**…etc.’

STANZA 21

yattu pratyupakârârtham phalamuddishya vâ punah;
diyate cha pariklishtam taddânam râjasam smritam.

Translation- But that which is given with expectation of a gift in return, or with an eye on future, or given grudgingly, is called Râjasa gift.| 21|

Commentary

Pratyupakârârtham - With expectation of a return, it is made with a thought that, ‘in due course this man will do a good return to me,’ **athavâ phalam uddishya** - or with an eye on the future reward of the gift, like heaven, son, cattle, etc., **pariklishtam** - with bitterness of mind, unwillingly as it be, **yat punah dânam diyate** - but that again the gift of the sort of money, etc., is made **tat dânam tu râjasam udâhritam** - that gift is called Râjasika. || 21||

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

अदेशकाले–अदेशे अपवित्रस्थाने, अकाले सूतकादिसमये । अपात्रेभ्यः – असत्पुरुषेभ्यश्च, यद्दानं दीयते, असत्कृतम्–देशकालपात्रादिषु सत्स्वपि चन्दनपुष्पादिसत्काररहितम्, यद्वा–प्रेमशून्यम् । अवज्ञातम्–तिरस्कारसहितं च, यद्दानं दीयते । तद्दानं तामसमुदाहृतं कथितम् ॥ २२ ॥

इदानीं ॐ तत् सत् इति त्रयाणां भगवद्वाचकानां शब्दानां वैदिकेषु यज्ञदानादिष्वन्वयेन तेषां प्राशस्त्यं वदन्नाह– ओमिति ।

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

Now He describes Tamas gift in '**Adesha…**etc.

STANZA 22

adeshakâle yaddânamapâtrebhyashcha diyate;
asatkritamavagnyâtam tattâmasamudâhritam.

Translation- That gift which is given at the wrong place and at the wrong time, to unworthy recipients, without due respect and with contempt, is called the gift of Tâmas nature. || 22||

Commentary

Adesha-kâle – At the wrong place and time, Adeshe - at impure, unholy place, Akâle – untimely, i.e. like in the period of Sutaka, etc., **apâtrebhyah –** the gift that is given to unworthy men, **asat-kritam** - without due respect, i.e. even it is given to a right person at the right time and place, it is without offering flowers, sandal paste, etc., i.e. without the usual practice of reverence, or without feeling of love, **avagnyâtam –** gift given in a disdainful spirit, **tat dânam** - that gift, **tâmasam udâhritam** - is said to be of Tamas nature. || 22||

Now extolling the three auspicious words 'Om Tat Sat' which designate the Lord Himself and which are associated with every Vedic rite, like sacrifice, gift making, etc., He declares in '**Om…**etc.'

ॐ तत् सत् इत्येवंरूपः, त्रिविधः–त्रिप्रकारः, ब्रह्मणः–परब्रह्मणो मम स्वरूपभूतस्य वेदस्य, निर्देशः–निर्दिश्यतेऽनेनेति निर्देशः–प्रतिपादकः शब्दः, स्मृतः–वेदविद्भिः कथितः । वेदोदितं यज्ञप्रभृति कर्म ॐ तत् सत् इत्येतच्छब्दैः प्रशस्तं भवतीत्यभिप्रायः । तेन त्रिविधशब्देन, ब्राह्मणा इति त्रैवर्णिकोपलक्षणम् । तेन वेदोक्तकर्मानुष्ठातारो ब्राह्मणाद्यास्त्रैवर्णिकाः, वेदाश्च–यज्ञदानादिकर्मबोधका ऋगादयश्चत्वारः, यज्ञाः–वेदोक्तयज्ञतपोदानप्रभृतिकर्माणि । पुरा– आदौ सृष्टिकाले, मया विहिताः–उत्पादिताः ॥ २३ ॥ तत्रादावोंशब्दं स्तौति तस्मादिति ।

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

STANZA 23

om tatsaditi nirdesho brahmanas trividhah smritah;
brâhmanâstena vedâshcha yagnyâshcha vihitâh purâ.

Translation- Brahma is denoted by this three-fold expression – Om, Tat, Sat. Associated with these, the Brâhmans, the Vedas, and the sacrifices were ordained in the past. || 23 ||

Commentary

Om tat sat iti evam rupah - In the form of these words, **trividhah** – three-fold, **brahmanah** - of the Supreme Brahma, i.e. Mine, constituting My own nature - in the form of the Vedas, **nirdeshah** - by which the Brahma, i.e. Veda is denoted; means the term that illustrates the Vedas, **smritah** - is thus proclaimed by the knowers of the Vedas. The purport is that the works ordained by the Vedas like sacrifice, etc., performed by uttering these words - 'Om Tat Sat' - become auspicious, praise worthy (and flawless), **tena** - with this three-fold expression, **brâhmanâh** - the Brâhmans, this term implies men of three castes; thus the men of three classes like Brâhmans, etc., who perform works prescribed by the Vedas, are said, **vedâh** - the four Vedas, Rik and others, which instruct about acts like sacrifices, gifts, etc., **yagnyâh** - acts like sacrifice, austerity, gifts, etc., **purâ** - in the beginning of creation, **(mayâ) vihitâh** - these three were created by Me. || 23 ||

Among these (three) He extols the word Aum in '**Tasmat**…etc.'

यस्मादेवं तस्माद्धेतोः, ओमित्युदाहृत्य-उच्चार्य, ब्रह्मवादिनाम्-वेदवादनशीलानां जनानाम् । विधानोक्ताः-विधिना कथिताः, यज्ञदानतपःक्रियाः-यज्ञप्रभृतिकर्माणि, सततं सदा प्रवर्तन्ते ॥ २४ ॥ तच्छब्दं स्तौति-तदिति ।

तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

उदाहृत्येति पदं पूवश्लोकादनुकृष्यते । तदित्युदाहृत्य, फलमनभिसन्धाय-अनुद्दिश्य, विविधाः-नानाविधाः, यज्ञतपःक्रियाः, दानक्रियाश्च । मोक्षकाङ्क्षिभिः-मोक्षेच्छुभिर्ब्राह्मणादित्रैवर्णिकैर्जनैः, क्रियन्ते-ताः क्रियाः परब्रह्मप्राप्त्यर्थं परब्रह्मवाचिना तच्छब्देनान्विता मुमुक्षुभिः क्रियन्ते इत्यर्थः ॥ २५ ॥

अथ सच्छब्दं स्तौति-द्वाभ्याम् ।

STANZA 24

tasmâdomityudâhritya yagnyadânatapahkriyâh;
pravartante vidhânoktâh satatam brahmavâdinâm.

Translation- Therefore, acts of sacrifice, gifts and austerities, enjoined by the Vedas are invariably commenced with the utterance of Om at the beginning, by the expounders of the Vedas (or by those belonging to the first three classes). ‖ 24 ‖

Commentary

As it is so, **tasmât** - therefore, **'aum' iti udâhritya** - uttering the syllable Aum, **Brahma-vâdinam** - by these expounders of the Vedas, **vidhânoktâh** - rituals enjoined in the Vedas, **yagnya-dâna-tapah-kriyâh** - acts like sacrifice, etc., **satatam pravartante** - are always commenced. ‖ 24 ‖

Now He praises the word Tat in '**Tat…**etc.'

STANZA 25

tadityanabhisandhâya phalam yagnyatapah kriyâh;
dânakriyâshcha vividhâh kriyante mokshakângkshibhih.

Translation- Various acts of sacrifice, of penance, and of giving gifts, are performed without aiming at any reward by those who seek liberation, after uttering 'Tat'. ‖25‖

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ ! युज्यते ॥ २६ ॥

सद्भावे इति। सद्भावे–अस्तित्वलक्षणे। साधुभावे च–साधुपुरुषे, साधुकार्ये च, सदित्येतच्छब्दरूपं प्रयुज्यते। हे पार्थ ! तथा प्रशस्ते कर्मणि–लोके माङ्गलिके कर्मणि, इदं सत्कर्मेति सच्छब्दो युज्यते शास्त्रज्ञैः प्रयुज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

Commentary

Here the term Udâhritya - 'by uttering', is to be taken from the previous stanza. **Tad iti udâhritya** - After uttering the word Tat, **phalam anabhisandhâya** - without aiming at result, **vividhâh** – various, **yagnya-tapah-kriyâh, dâna-kriyâh cha** - acts of sacrifice, penance, and of giving gifts, **moksha-kangkshibhih** - by men of three classes like Brâhmans, etc., seeking liberation, **kriyante** - are performed, i.e. all those acts are performed connected with the word Tat signifying Supreme Brahma, by those who aspire for liberation; since these acts constitute the means for the attainment of the Supreme Brahma. || 25 ||

Now He praises the word 'Sat' in the following two stanzas.

STANZA 26

sadbhâve sâdhubhâve cha sadityetatprayujyate;
prashaste karmani tathâ sacchabdah pârtha yujyate.

Translation- This term 'Sat' is used in the sense of existence and goodness, O Arjuna. And also in the common usage the word 'Sat' is applied to any auspicious undertaking. || 26 ||

Commentary

Sad-bhâve - (This term Sat is used) in the sense of existence, **sâdhu-bhâve cha** - and (in the sense of goodness) in the context with saintly persons and noble acts also, **sat iti prayujyate** - this word Sat is applied, **he pârtha** - O Arjuna. **Tathâ prashaste karmani** - And also in regard to (any) auspicious worldly undertaking, 'idam sat karma iti' - this is 'Sat', i.e. a good act, this way, **sat sabdah yujyate** - word Sat is used by the knowers of the Shâstras. || 26 ||

यज्ञे इति । यज्ञे तपसि दाने च ब्राह्मणादीनां त्रयाणां या स्थितिः- तत्परतयावस्थानम्, माङ्गलिकत्वात्सापि सदित्येवोच्यते । चकाराद्यज्ञादिशब्दवाच्यं यत् कर्मत्रयं तदपि सदित्युच्यते । तदर्थीयम्-तेषु यज्ञतपोदानरूपेष्टार्थेषु भवं तदर्थीयम्, यज्ञतपोदानादिसम्पादनाय यत्कृतं कर्म च, तदपि सदित्येवाभिधीयते-कथ्यते । अतो यज्ञादि सर्वमेतन्निर्देशपूर्वकं सच्छब्दवाच्यं कार्यमिति भावः ॥ २७ ॥

इदानीमश्रद्धया यत् कृतं कर्म तन्निन्दन्नाह - अश्रद्धयेति ।

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ ! न च तत्प्रेत्य नो इह ॥ २८ ॥

STANZA 27

yagnye tapasi dâne cha sthitih saditi chochyate;
karma chaiva tadarthiyam sadityevâbhidhiyate.

Translation- Devotion to performing sacrifice, penance and charity is called Sat, and also whatever activities are performed to accomplish these auspicious acts are also said by the word Sat. || 27 ||

Commentary

Yagnye tapasi dâne cha - In these three, **ya sthitih** - that devotion, steadfastness (in practising these) on the part of men of three classes, i.e. Brâhmans and others, that also being auspicious, **sat iti uchyate** - is said to be 'Sat'. Here by the term 'Cha' - 'and' - those three acts designated by word Yagnya, etc., are also said to be 'Sat'. **Tadarthiyam karma cha** - Whatever activity is done to actuate the desirable acts such as sacrifice, penance, charity, etc., **tad api** - that also, **sat iti eva abhidhiyate** - is called Sat. Hence all such acts like sacrifice, etc., should be performed with this thought and the word 'Sat'.

Now the Lord condemns that work which is done without faith, in '**Ashraddhaya…**etc.'

STANZA 28

ashraddhayâ hutam dattam tapastaptam kritam cha yat;
asadityuchyate pârtha na cha tatpretya no iha.

Translation- Whatever oblation is offered in the sacred fire, given as gift, whatever austerity is practised and whatever deed is performed

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणकर्मविभागयोगो नाम सप्तदशोध्यायः ॥ १७ ॥

अश्रद्धया–श्रद्धारहिततया, यद्धुतमग्नावर्पितं हविः, अश्रद्धया यद्दतम्–ब्राह्मणादिभ्यो यद्वस्त्रान्नादि समर्पितम्, अश्रद्धया यत्तपस्तप्तम्, अश्रद्धया यच्चान्यत् कर्म कृतम् । हे पार्थ ! तत् सर्वमसदित्युच्यते । तच्चेह–अस्मिँल्लोके नो फलदं भवति । प्रेत्य–मरणं प्राप्य लोकान्तरे च फलदं न भवति ॥ २८ ॥

इति श्रीपरविद्यैकगोचरपरभक्तिसमाराध्यभगवत्सहजानन्द–स्वामिशिष्याग्रगण्य – सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते श्रीमद्भगवद्गीताभाष्ये सप्तदशोऽध्यायः ॥ १७ ॥

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without faith, O Arjuna, it is all said to be Asat - naught; it is fruitless here and hereafter. || 28 ||

Commentary

Ashraddhayâ - Without faith, **yad hutam -** that what is offered as oblation in the sacred fire, **ashraddhayâ yat dattam** - what is given in gift in the form of food, clothes, etc., to Brâhmans and others, without faith, **yat tapah taptam** - that austerity which is practiced without faith, **kritam cha yat** - and whatever act (even good) other than these is performed without faith, **he pârtha** - O Arjuna, **tat asat iti uchyate** - all that is called 'Asat' - naught; **tat cha iha** - and that, in this world yields no fruit, **pretya** - and after death also it does not produce any fruit. || 28 ||

Thus ends the seventeenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

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॥ श्रीस्वामिनारायणो विजयतेतराम् ॥

अष्टादशोऽध्यायः

पूर्वं सप्तदशाध्याये त्रिविधश्रद्धायुक्तपुरुषस्वरूपम्, त्रिविधाहारस्वरूपम्, त्रिविधयज्ञतपोदानस्वरूपं चोक्तम् ।

इदानीमस्मिन्नष्टादशाध्याये त्यागसन्न्यासयोरेकार्थता, सत्त्वादिगुणभेदैस्त्यागस्य त्रिविधता, ज्ञानकर्मबुद्धिधृतिसुखानां सत्त्वादिगुणभेदैस्त्रिविधता, ब्राह्मणादीनां चतुर्वर्णानां कर्मभिदा, साधना भगवत्पराभक्तिः, परमेश्वरशरणागतिश्चोच्यते ।

त्यागसन्न्यासयोः स्वरूपं ज्ञातुकामोर्जुनः पृच्छति– सन्न्यासस्येति ।

अर्जुन उवाच –

सन्न्यासस्य महाबाहो ! तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश ! पृथक्केशिनिषूदन ! ॥ १ ॥

Chapter 18

Moksha-Upadesha Yoga

Final Revelation of the Ultimate Truth

In the last 17th chapter, the inherent qualities of persons having three types of faith, the three kinds of food, three types of sacrifices, austerity and gifts have been described.

In this 18th chapter the following topics are discussed - Identity of Tyâga and Sannyâsa (renunciation and relinquishment), the three-fold nature of Tyâga on the basis of three Gunas, the three-fold nature of knowledge, action, understanding, resolve and pleasure in relation to the three qualities like Sattva, the different duties ascribed to the four Varnas (classes), viz, Brâhmans, etc., the highest devotion to the Lord, along with its means (like knowledge), and the nature of total surrender to the Lord.

Arjuna, desirous to know the nature of renunciation and relinquishment, asks in the stanza '**Sannyâsasya…**etc.'

हे महाबाहो ! महान्तौ बाहु यस्य, तत्सम्बुद्धौ । भक्तमनोरथदाने दीर्घभुजेत्यर्थः। हे हृषीकेश !– सर्वक्षेत्रज्ञेन्द्रियाणां नियामक । हे केशिनिषूदन ! सन्न्यासस्य तत्त्वम्– यथार्थस्वरूपम्, वेदितुम् – ज्ञातुमिच्छाम्यहं कामये । त्यागस्य च पृथक्–सन्न्यासात् पृथक्त्वेन तत्त्वं वेदितुमिच्छामि ॥ १ ॥

काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

काम्यानामिति । कवयः– केचित् पण्डिताः,काम्यानाम्–स्वर्ग–पुत्रादिकामनया कृतानाम् –'पुत्रकामो यजेत' 'स्वर्गकामो यजेत' इत्यादिश्रुत्युक्तानां कर्मणाम्, न्यासम्– स्वरूपतस्त्यागम्,सन्न्यासं विदुर्जानन्ति । विचक्षणाः–केचन

STANZA 1

Arjuna uvâcha:

sannyâsasya mahâbâho tattvamicchâmi veditum;
tyâgasya cha hrishikesha prithak keshinishudana.

Translation- Arjuna said - O mighty armed Krishna, O slayer of the demon Keshi, I wish to know the true nature of renunciation (Sannyâsa) and relinquishment (Tyâga), seperately, O Hrishikesha! || 1 ||

Commentary

He mahâbâho - Whose arms are mighty, who possesses long arms, generous in fulfilling the wishes of His devotees, **he hrishikesha** - O controller of the senses of all Selves, **he keshinishudana** - O slayer of the demon Keshi, O Krishna! **Sannyâsasya tattvam** - The true nature of Sannyâsa, **veditum icchâmi** - I wish to know, **tyâgasya cha prithak** - and the truth about Tyâga, separately. || 1 ||

STANZA 2

Shree Bhagavân uvâcha:

kâmyânâm karmanâm nyâsam sannyâsam kavayoviduh;
sarvakarmaphalatyâgam prâhustyâgam vichakshanâh.

Translation- The Lord said - Some who are wise identify Sannyâsa as giving up of all works prompted by desire. Some learned men declare Tyâga to be the abandonment of desire for fruits of all works. || 2 ||

विशालबुद्धयः,सर्वकर्मफलत्यागम् सर्वेषां नित्यनैमित्तिककाम्यानां कर्मणां फलत्यागं फलेच्छात्यागम्, त्यागं प्राहुर्वदन्ति । न तु स्वरूपतस्त्यागम् ॥ २ ॥

त्यागे पुनर्मतभेदं दर्शयन्नाह–त्याज्यमिति ।

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

एके मनीषिणः । दोषवत्– हिंसादिदोषयुक्तं यज्ञादिकम्,कर्म त्याज्यमिति प्राहुर्वदन्ति । दोषवत्–दोष इवेति वा । अपरे मनीषिणश्च । यज्ञदानतपः कर्म कर्तव्यम्, न त्याज्यमिति प्राहुः ॥३॥

त्यागे निश्चयं वदति –निश्चयमिति ।

Commentary

Kavayah - Some learned men, **kâmyânâm** - of works performed with desire for heaven, progeny, etc., such works prescribed by the Vedas in a way such as, 'One who is desirous of a son should perform sacrifice,' 'One who is desirous of heaven should perform sacrifice,' **nyâsam** - giving up of such act by itself, **sannyâsam viduh** - they understand it as Sannyâsa. **Vichakshanâh** - Some persons of great intellect, **sarva-karma-phala-tyâgam** - Sarveshâm - of all obligatory and occasional duties as well as desire-promoted works, **phala-tyâgam** - relinquishment of desire for fruit (of those acts), **tyâgam prâhuh** - they declare it as Tyâga, but not giving up work itself. ‖ 2 ‖

Showing a difference of opinion about the meaning of Tyâga, the Lord says '**Tyâjyam…**etc.'

STANZA 3

tyâjyam doshavadityeke karma prâhurmanishinah;
yagnyadânatapah karma na tyâjyamiti châpare.

Translation- Some sages declare that works which contain evil should be given up, and some wise men say that works such as sacrifice, gift-giving and penance should not be abandoned. ‖ 3 ‖

Commentary

Eke manishinah - Some sages, **dosha-vat** - such sacrifices which contain evil of violence, etc., **karma** - such acts, **tyâjyam iti prâhuh** -

निश्चयं श्रृणु मे तत्र त्यागे भरतसत्तम ! ।
त्यागो हि पुरूषव्याघ्र त्रिविधःसम्प्रकीर्तितः ॥ ४ ॥

हे भरतसत्तम –हे भरतकुलोत्पन्नेषु श्रेष्ठ ! । तत्र–पूर्वोक्ते त्यागे, मे मयोच्यमानं निश्चयं श्रृणु ! हे पुरूषव्याघ्र ! त्यागः- कर्मणां त्यजनम्, त्रिविधः- त्रिप्रकारः,सम्प्रकीर्तितः–सम्यक् कथितः । हि निश्चितम् ॥४॥

तत्रादौ त्यागप्रकारं वदति–द्वाभ्याम् ।

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ ! निश्चितं मतमुत्तमम् ॥ ५–६ ॥

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are worth giving up, thus they say; or **doshavat iva** - is evil itself, **cha apare** - and other sages, **yagnya-dâna-tapah** - sacrifice, giving of gifts, penance, **karma** - such works should be done and should not be abandoned; so they say. || 3 ||

The Lord gives a decision regarding Tyâga in the stanza '**Nischayam**…etc.'

STANZA 4

nishchayam shrinu me tatra tyâge bharatasattama;
tyâgo hi purushavyâghra trividhah samprakirtitah.

Translation- Regarding Tyâga, O Arjuna, hear from Me the final truth. O Arjuna, Tyâga (abandonment) of Karma is declared to be of three-kinds. || 4 ||

Commentary

He bharata-sattama- O Arjuna, foremost among the Bharatas**,** **tatra** - about Tyâga referred to above, **me** - being told by Me, **nishchayam shrinu** - listen to the decision. **He purusha-vyâghra** - O tiger among men, Arjuna, **tyâgah** - the relinquishment of Karma, **trividhah** - as three-fold, **samprakirtitah** - is properly described, **hi** - for certain. || 4 ||

In the beginning the Lord speaks about Tyâga in the following two stanzas.

यज्ञेति। यज्ञः, दानं तपश्च, एतत्प्रभृति सत्कर्म, कार्यमेव–कर्तुं योग्यमेवास्ति। तत् – यज्ञादि कर्म न त्याज्यम्। चो हेतौ, यस्मात् यज्ञदानतपः प्रभृतीनि सत्कर्माणि, मनीषिणाम् – मनोनियामकबुद्धियुक्तानां नराणाम्। पावनान्येव – अन्तःकरणशुद्धिकराण्येव सन्ति।।

एतानीति। तु शब्दस्तानि यज्ञादीनि कर्माणि कर्तव्यानि वा न कर्तव्यानीति शङ्कानिरासार्थः। एतान्यपि – यज्ञादीन्यपि कर्माणि तु। सङ्गम् – कर्मणि ममत्वम्, फलानि–स्वर्गपुत्रादीनि च, त्यक्त्वा परित्यज्य। भगवत्प्रसन्नतार्थं प्रतिदिनं यावज्जीवं च मोक्षेच्छुभिः कर्तव्यानि। हे पार्थ ! इत्यमुना प्रकारेण मे मया निश्चितम् – निश्चित्योक्तम्। मतं सिद्धान्तम्, उत्तमं श्रेष्ठं भवति। तथा च श्रुतिः – "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः" इति॥ ५–६॥

STANZA 5-6

yagnyadânatapah karma na tyâjyam kâryameva tat;
yagnyo dânam tapashchaiva pâvanâni manishinâm.
etânyapi tu karmâni sangam tyaktvâ phalâni cha;
kartavyâniti me pârtha nishchitam matamuttamam.

Translation- Auspicious works such as sacrifice, offering donations and penance should be performed, but not relinquished. For sacrifice, gift giving and austerities are the means of purification for the wise.

O Arjuna, this is My decided and supreme verdict that such works like sacrifice, etc., should be done by a spiritual seeker without attachment and hope for reward. || 5-6||

Commentary

Yagnya dânam tapah cha - The good deeds like sacrifice, giving-gifts and penance, **kâryam eva** - is worth performing, **tat** - the work, like sacrifice, etc., should not be abandoned, here **cha** - means **yasmat** - because - sacrifice, gift-giving, penance etc., are auspicious works, **manishinâm** - for the persons who tend to control their mind, **pâvanâni eva** - these are indeed the means to the purification of the mind (internal organ).

The word **tu** - is used to remove the doubt of whether the works

अथ त्यागस्य त्रैविध्यं वदति त्रिभिः ।

नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

नियतस्येति । नियतस्य–अवश्यं कर्तव्यतयोक्तस्य मदाराधनरूपस्य नित्यनैमित्तिकस्य, कर्मणस्तु । सन्न्यास :– त्यागः, शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः इति । 'यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्विषैः । भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात्' इति चोक्तमेव प्राक् । नोपपद्यते–न घटते । मोहात्–विपरीतज्ञानात् तस्य वर्णाश्रमोचितस्य कर्मणः, यः परित्यागः, स तामसः– तामससंज्ञः, त्यागः, परिकीर्तितः– कथितः, तमोगुणनिष्ठत्वादधोगतिप्रद इत्यभिप्रायः ॥७॥

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like sacrifice etc., should be done or not. **Etâni api** - But works like sacrifice, etc., **sangam** - sense of 'mine', attachment to work, **phalâni cha** - and fruits like heaven, progeny, etc., **tyaktvâ** - relinquishing, **kartavyâni** - such works should be done daily by the aspirants of liberation throughout their life to please the Lord. **He pârtha** - O Arjuna, **iti** - in this way, **me nishchitam** - I have said decidedly, **matam** - it is My final view, firm verdict, **uttamam** - the supreme one. The Shruti declares the same - 'One should aspire to live hundred years of life doing works in this world,' etc. (Is. Up. 1) || 5-6 ||

Now the Lord explains the three types of Tyâga in the following three stanzas.

STANZA 7

niyatasya tu sannyâsah karmano nopapadyate;
mohâttasya parityâgas tâmasah parikirtitah.

Translation- But the renunciation of obligatory acts is not proper. Abandonment of these through delusion is declared to be Tâmasika. || 7 ||

Commentary

Niyatasya karmanah tu - But, of the obligatory acts which are prescribed as duty, which are of the nature of My worship, such as daily and occasional, **sannyâsah** - renunciation, as it is declared before by such statements -'By not doing work, sustenance of the body would not be possible.' (3.8) 'Pious men who eat the remnants of sacrifice are freed

अथ राजसं त्यागं वदति–दु:खमिति ।

दु:खमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

दु:खम्–द्रव्यार्जनायासेन नियमपालनेन च स्वस्य दु:खकरमिति ज्ञात्वा । कायक्लेशभयात्–देहदु:खभीतिमालम्ब्य, यत् शास्त्र–विहितं वर्णाश्रमोचितं यज्ञतपोदानादिकं सत्कर्म, यो नरस्त्यजेत् । तस्य त्यागो राजसोऽस्तीति शेषः । स पुरूषस्तं राजसं त्यागं कृत्वा । त्यागफलम् –त्यागस्य ज्ञाननिष्ठारूपं फलं नैव लभेत् ॥८॥

अथो सात्त्विकं त्यागं वदति कार्यमिति ।

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from all sins. But the sinful ones who cook for their own sake, earn only sin,' (3.13) **na upapadyate** - is not proper, **mohât** - through delusion, wrong understanding, **tasya karmanah** - of the duty assigned (by the Shâstras) as per class and stage, **parityâgah** - renunciation, **sah tyâgah**- that abandonment **tâmasah parikirtitah** - is named as Tâmasika, being dominated by Tâmasa quality (i.e. darkness or perversion). It leads to a lower status. || 7 ||

Now Rajas Tyâga is spoken of in '**Duhkham…**etc.'

STANZA 8

duhkhamityeva yat karma kâyakleshabhayât tyajet;
sa kritvâ râjasam tyâgam naiva tyâgaphalam labhet.

Translation- Any one who gives up work, thinking such acts to be troublesome, and out of fear of bodily strain, performs a Râjasika form of abandonment, he won't get the fruit of such renunciation. || 8 ||

Commentary

Duhkam iti - Thinking that it will be troublesome to oneself on account of those requiring exertion for collecting money (or material) and observing restraints, **kâya-klesha-bhayât** - exercising fear of bodily strains, i.e. physical discomfort, **yat karma** - that auspicious work which is prescribed by the Shâstras according to one's own class and station (Âshrama) like sacrifice, austerity and gift. **Yah narah** – One who, **tyajet** - will renounce, that renouncing of his, is Râjasika form of renunciation.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ! ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

हे अर्जुन ! नियतम् – अवश्यं कार्यं कर्तव्यतया विहितमिति ज्ञात्वा, सङ्गम्– कर्मसु ममत्वम् , फलं च स्वर्गपुत्रादिकं त्यक्त्वैव परित्यज्यैव, जनैर्यत्कर्म क्रियते, स त्यागः सात्त्विको मतः, सत्त्वगुणमूलत्त्वान्मोक्षप्रद इत्यभिप्रायः ॥ ९ ॥

सत्त्वगुणयुक्तस्य त्यागिनः स्वभावं वदति – नेति ।

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

Sah – He, **tam râjasam tyâgam kritvâ** - practising such type of Râjas renunciation, **tyâga phalam naiva labhet** - cannot win the fruit of renunciation of the nature of stableness in knowledge. ||8||

Now He describes Sâttvika renunciation in '**Kâryam**…etc.'

STANZA 9

kâryamityeva yatkarma niyatam kriyate'rjuna;
sangam tyaktvâ phalam chaiva sa tyâgah Sâttvikao matah.

Translation- O Arjuna, when work is performed with the thought that it ought to be done, renouncing attachment to it and also attachment to fruit, such abandonment is regarded as Sâttvika. ||9||

Commentary

He arjuna – O Arjuna, **niyatam iti** - understanding that the work ordained as essential duty, ought to be done, **sangam** - attachment to the work, **phalam cha** - and to its fruit like heaven, son, etc., **tyaktvâ eva** - renouncing for certain, **yat karma kriyate** - what work is performed by men, **sah tyâgah** - such abandonment, **sâttvikah matah** - is regarded as Sâttvika, it is rooted in Sattva quality, it leads to liberation. ||9||

Now He describes the nature of the renouncer endowed with Sattva quality in '**Na…**etc.'

STANZA 10

na dveshtyakushalam karma kushale nânushajjate;
tyâgi sattvasamâvishto medhâvi cchinnasamshayah.

सत्त्वसमाविष्टः – एवं सत्त्वगुणसम्पन्नः, अत एव मेधावी – यथावस्थित-वस्तुज्ञानसम्पन्नः, अत एव छिन्नसंशयः – निगतसन्देहः, त्यागी – यज्ञादिसत्कर्मफल-त्यागवान् मुमुक्षुजनः, अकुशलम् दुःखजनकं पुत्रधनादिहानिकरं कर्म, न द्वेष्टि। कुशले – पुत्रधनादिसुखकरे कर्मणि नानुषज्जते – आसक्तो न भवति। अनेन स्वभावेन सात्त्विकत्यागी ज्ञातव्यः ॥ १० वर्णाश्रमोचितकर्मणामवश्यकर्तव्यतां वदति – न हीति ।

न हि हेदभृता शक्यं त्यक्तुं कर्माण्यशेषत ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

देहभूता – करणकलेवर संयुक्तेन जनेन, अशेषतः समग्रतया, कर्माणि त्यक्तुं " न हि कश्चित् क्षणमपि जातु तिष्ठत्यक्रमकृत्" इत्याद्युक्तप्रकारेण देहधारण-

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Translation- That renouncer seeking liberation, who is established in quality of Sattva, endowed with right knowledge, whose doubts are dispelled - such a person hates not disagreeable acts nor clings to agreeable ones. || 10 ||

Commentary

Sattva-samâvishtah - Thus who is well established in Sattva quality, **ata eva medhâvi** - hence endowed with the knowledge of reality of things as they are, **ata eva cchinna-samshayah** - because of that, whose doubts have been dispelled, **tyâgi** - the spiritual aspirant who has renounced the fruits of auspicious works like sacrifice, etc., **akushalam karma** - such acts causing sorrow or harm to son, wealth, etc., **na dveshti** - does not hate, **kushale karmani** - (and) in acts causing happiness like gaining a son, wealth, etc., **na anushajjate** - nor clings to, by these characteristics, **tyâgi** - Sâttvika renouncer is to be known. || 10 ||

The Lord emphasises on obligatory nature of performance of acts befitting to one's own class and station (Âsharam) in '**Na hi…**etc.'

STANZA 11

na hi dehabhritâ shakyam tyaktum karmânyasheshatah;
yastu karmaphalatyâgi sa tyâgityabhidhiyate.

Translation- It is impossible for a man possessing a body to abandon actions entirely. But he who gives up fruits of works, is called a man of renunciation. || 11 ||

सम्पादकान्यशनपानादीनि कर्माणि परिहातुम्, हि यस्मात्, न शक्यम्, – शक्यानि। तस्मात् यस्तु कर्मफलत्यागी– कर्मणां यज्ञतपोदानादीनां सत्कर्मणां फलत्यागी – मत्प्रसन्नतायै क्रियमाणत्त्वात्तदितरफलत्यागशीलः, स त्यागीत्यभिधीयते– कथ्यते॥ ११ ॥

कर्मफलसङ्गत्यागे फलं वदति – अनिष्टमिति।

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥ १२ ॥

कर्मणः – शुभस्य, अशुभस्य च, शुभाशुभमिश्रस्य च, अनिष्टम् अप्रियं नरकगमकम्, इष्टम् – प्रियं स्वर्गादिप्रापकं च, मिश्रम् – प्रियाप्रियमिश्रं मध्यमलोकगमकं च, एवम्भूतं त्रिविधं फलम्, अत्यागिनाम् – कर्मफलत्यागिनां

Commentary

Dehabhritâ - By one constituted of the body and the senses, **asheshatah** - entirely, totally, **tyaktum** - to abandon, **karmâni** - actions that are required for the sustenance and nourishment of the body, like eating, drinking, etc., as it was taught before 'No man can, even for a moment, rest without doing work,' (3.5) **hi** - since, **na shakyam** - it is not possible, so, **yah tu karma-phala tyâgi** - he who renounces the fruits of good works like sacrifice, penance and charity, being done for My pleasure only; who is disposed to abandon fruit other than that, **sah tyâgi iti abhidhiyate** - he is said to be a Tyâgi - the renouncer. || 11 ||

Now the Lord teaches about the result of renouncing attachment to the fruit of work in '**Anishtam**…etc.'

STANZA 12

anishtamishtam mishram cha trividham karmanah phalam;
bhavatyatyâginâm pretya na tu sannyâsinâm kvachit.

Translation- The fruit of work is three-fold - disagreeable, agreeable and mixed. It accrues after death to those who have not renounced, but to those who have renounced, none whatsoever. || 12 ||

Commentary

Karmanah - Of the deeds; auspicious, inauspicious and mixed with auspicious and inauspicious, (resulting in) **anishtam** - undesirable, like leading to 'Naraka' - hell, **ishtam** - agreeable, like taking to heaven,

पुसांमेव । प्रेत्य – मरणानन्तरम्, भवति । सन्न्यासिनां तु – कर्मफलत्यागिनां तु, क्वचित् – कुत्रचिदिहामुत्र च, त्रिविधं कर्मफलं न भवति। अत्र त्यागिनामिति स्थाने सन्न्यासिनामिति निर्देशात् सन्न्यासत्यागयोरनन्यार्थतोक्ता । उक्तं च प्रागपि – " अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स सन्न्यासी च योगी चे"ति ॥ १२ ॥

जीवात्मनः कर्मणि कर्तृत्वाभिमाननिवृत्तये कर्मणो हेतुपञ्चकमाह त्रिभिः।

पञ्चैतानि महाबाहो ! कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

पञ्चेति ! हे महाबाहो ! सर्वकर्मणां सिद्धये निष्पत्तये, कृतान्ते –कृतस्य कर्मणोऽन्तः समाप्तिर्यस्मिंस्तस्मिन्, सांख्ये – सम्यक्ख्यायते ज्ञायते परम्ब्रह्मानेनेति

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etc., **mishram cha** - mixed with agreeable and disagreeable, making way to the middle region. Three types of fruits of this sort, **atyâginam** - only for men who are attached to the fruit of action, **pretya** - after death, **bhavati** - comes to.

Sannyâsinâm tu - But for those who renounce the fruit of action, **kvachit** - not anywhere, here or hereafter, these three kinds of fruits **na bhavati** - are not accrued. Here, by using the term 'Sannyâsinâm' in the place of 'Tyâginâm', similarity in meaning implied. It is also said before in 'Anâshritah…etc.' - 'He who performs work that ought to be done without seeking their fruits is a Sannyâsi and a Yogi, etc.' (6.1) ||12||

To remove the ego of doership of the work by the individual Self, the Lord has stated five causes accomplishing the work in the following three stanzas.

STANZA 13

panchaitâni mahâbâho kâranâni nibodha me;
sânkhye kritânte proktâni siddhaye sarvakarmanâm.

Translation- O mighty armed Arjuna! Learn from Me, these five causes for the accomplishment of all acts, as described in the Sânkhya system of philosophy. ||13||

Commentary

He mahâbâho! - O mighty armed one! **Sarva-karmanâm siddhaye** - For the accomplishment of all works, **krita-ante** - Kritam -

संख्यं, तदेव सांख्यं तस्मिन्, परमात्मबोधके शास्त्रे, प्रोक्तानि गदितानि। पञ्च कारणानि। मे मया वक्ष्यमाणान्येतानि। मम वाक्यान्निबोध! – त्वं जानीहि! ॥१३॥

कानि तानि पञ्च ?। आह –

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधा च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्॥ १४॥

अधिष्ठानमिति। अधिष्ठानम् – अधितिष्ठति निवसति जीवात्मा अस्मिस्तत्, पृथिव्यादिभूतसमुदायरूपं शरीरम्। तथा कर्ता – क्षेत्रज्ञो जीवात्मा। जीवात्मनः कर्तृत्वं ज्ञातृत्वं चोक्तं व्याससूत्रे – ''ज्ञोऽत एवे'' ति। ''कर्ता शास्त्रार्थवत्त्वात्'' इति। ''कर्मकर्तृव्यपदेशाच्चे'' ति च। पृथग्विधम् – पृथक्प्रकारम्, करणं च। मनसा

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work that is done, Antah - end or determination, **sânkhye** - (the science) in which correct knowledge of the Supreme Brahma is obtained; that itself is Sânkhyam, in that philosophy or science giving knowledge about the Supreme Self, **proktâni** - are taught; **pancha kâranâni** - five causes, **me** - these that are being told by Me, **nibodha** - learn from My speech. || 13 ||

'What are those five?' Answering this, He explains.

STANZA 14

adhishthânam tathâ kartâ karanam cha prithagvidham;
vividhâshcha prithakcheshtâ daivam chaivâtra panchamam.

Translation- The seat of action and likewise the agent, the various kinds of organs, the different and distinctive functions of vital air and also the fifth among these, the divinity, are the factors operating towards the accomplishment of action. || 14 ||

Commentary

Adhishthânam - In which the individual Self is seated, i.e. the body constituted of the group of (five) great elements like earth, etc., **tathâ kartâ** - and the agent - Kshetragnya or the individual Self; the fact that the individual Self is the knower and the agent is established in the Vyâsasutra, i.e. Brahmasutra, by such statements - 'For this reason (the individual Self) is the knower,' (2.3.18) 'The agent on account of the scripture having such purport,' (2.3.33) 'As (the individual Self) is desig-

सहितमिन्द्रियवृन्दं च । विविधा च नानाविधा पृथक्चेष्टा च, देहेन्द्रियनिर्वाहकस्य प्राणापानादिभैदैः संयुक्तस्य वायोः पृथक्पृथग्व्यापाराः । अत्र कर्मकारणवृन्दे, दैवम् – परंब्रह्म सर्वान्तर्याम्यहं, पञ्चमं कर्मोत्पत्तौ कारणम् ॥ १४ ॥

सर्वकर्मणि तेषां स्पष्टतया कारणत्वं दर्शयति – शरीरेति ।

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

नरो देही, शरीरवाङ्मनोभिः – शरीरं देहश्च, वाक् – वाणीप्रभृतीन्द्रियाणि च, मनश्च, तैः सह मीलित्वा । न्याय्यम् – न्यायादनपेतम्, विपरीतम् – न्यायवर्जितं वा, यत् कर्म प्रारभते करोति । द्वितीयो वा – शब्दश्चार्थे, तस्य कर्मणश्च, एते –

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nated as the doer - agent of the act.' (1.2.4) **Prithag-vidham** - Of different kinds, **karnam cha** - and organs, a set of organs including the mind, **vividhâh cha prithak cheshtâh** - and the different and distinctive functions of vital air, divided into modes like Prâna and Apâna, which supports the body and the organs. **Atra** - Among these group of activities and the set of organs (including the mind), **daivam** - (divinity) the Supreme Brahma - Myself, the inner ruler of all, **panchamam** - is the fifth cause in the completion of the work. ||14||

The Lord clearly exhibits their basic role in the accomplishment of all works in '**Sharira**…etc.

STANZA 15

shariravângmanobhiryat karma prârabhate narah;
nyâyyam vâ viparitam vâ panchaite tasya hetavah.

Translation- For whatever action a man undertakes by his body, speech (organs) and mind, whether right or wrong, these five are its causes. ||15||

Commentary

Narah - An embodied person, **sharira-vâng-manobhih** - by body, speech and other organs together with mind, **nyâyyam** - may it be right, i.e. without breach of the proposed law, **viparitam vâ** - or against the law, **yat karma prârabhate** - whatever action he undertakes; the second term **vâ** - 'or' is in the sense of 'and', **tasya** - and of that action

शरीरादयः, पञ्च हेतवः कारणानि । तत्र शरीरं जीवात्मानोऽधिष्ठानतया कर्महेतुः । जीवात्मा च स्वयं कर्तृतया कर्महेतुंः, समनस्केन्द्रियनिकरश्च करणतया कर्महेतुः । वायुश्चविविधव्यापारजनकतया कर्महेतुः । दैवम् – सर्वेषामन्तर्यामितया स्थितं परम्ब्रह्माहं च, अधिष्ठानादिचतुर्णा नियामकतया कर्महेतुः । तथा च श्रुतिः – '' य आत्मिन तिष्ठन्'' ''यश्चक्षिषि तिष्ठन्'' इति ॥ १५ ॥

कर्मणि हेतुभूतानां पञ्चानामुपर्युक्तप्रकारेण हेतुत्वमजानन् केवलमात्मानमेव यो जानाति स तु अज्ञः, दुर्मतिश्चेत्याह – तत्रेति ।

तत्रैवं सति कर्तारमात्मानं केवलन्तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

तत्र–समग्रे कर्मणि, अधिष्ठानादयः पञ्च हेतवः, इत्येवं सति केवलमेकमात्मानं

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also, **ete** – these, body, etc., are the **panch hetavah** - five causes. Among these Sharira - the body being the seat (base) of the individual Self, is the (prime) cause of the action. The Jivâtmâ, himself being the agent or the doer of the action, is the cause; and the group of organs together with the mind, is the cause of action as a set of instruments, and the vital air is the promoting cause for the various functions or activities (of these instruments). Among these the set of causes accomplishing the act, **daivam** - the Supreme Brahma, i.e. Myself, dwelling in all as an inner ruler, controlling the other four causes, the body, etc., is the fifth cause. The supporting Shruti statements are -'He who dwells in the Self,' 'He who dwells in the eye.' (Brh. Up. 3.7.22). ‖ 15 ‖

One who, not knowing these five causes and the role of each as a cause in accomplishment of any act, as explained above, thinks of himself as the only cause, he is ignorant and of perverse understanding, thus He says in '**Tatra…**etc.'

STANZA 16

tatraivam sati kartâram âtmânam kevalam tu yah;
pashyatyakritabuddhitvân na sa pashyati durmatih.

Translation- This being the case in respect of all actions, he who sees the Self as the only cause, on account of his uncultivated intellect, is of a wicked mind and does not see as it is. ‖ 16 ‖

जीवात्मानम्, कर्तारं यः पश्यति, स दुर्मतिः, अकृतबुद्धित्वात्– सच्छास्त्रोक्तलक्षण–सम्पन्नसत्पुरुषेभ्योऽशिक्षितबुद्धित्वात् कर्महेतुपञ्चकं न पश्यति–यथावस्थितं न जानातीत्यर्यर्थः ॥१६॥

एवं कर्मणि हेतुपञ्चकमुक्त्वा, इदानीं मुमुक्षोः कर्मणि निर्लेपत्वं ब्रूते–यस्येति।

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥१७॥

यस्य – मुमुक्षोः, अहंकृतः – अहङ्कारेण युक्तः, कर्तृत्वाभिनिवेशरूपो भावो मनोवृत्तिर्नास्ति । यस्य च मुमुक्षोर्बुद्धिः, कर्मणि कर्तृत्वाभिमानाभावात् तत्फले तन्ममत्वे च न लिप्यते, स इमानग्रे स्थितांल्लोकान्भीष्मदुर्योधनादीन्राजलोकान्समरे

Commentary

Tatra - In all works, there are five causes, including the seat, i.e. body, etc., **evam sati** - such being the case, **kevalam âtmânam** - the single Self, i.e. the individual Self as the only cause, **kartâram yah pashyati** - who perceives as the doer, **sah durmati** - he is of perverse intellect, **akrita-buddhitvât –** because of his intellect is not cultivated by learning under virtuous teachers endowed with marks of saintly persons mentioned in the noble Shâstras, these five causes, which accomplish the work, **na sah pashyati** - he does not understand properly, as it is. (This is the meaning). || 16 ||

Thus teaching the five causes of work, He now illustrates the aloofness of a seeker in doing work in '**Yasya…** etc.'

STANZA 17

yasya nâhankrito bhâvo buddhiryasya na lipyate;
hatvâpi sa imâmllokân na hanti na nibadhyate.

Translation- He who is free from the sense of doership, and so whose understanding is not tainted, does not really slay, even having slaughtered all these men; nor is he bound by that act. || 17 ||

Commentary

Yasya - He whose, of the salvation-seeker, **na-ahankritah bhâvah -** mind is free from the sense of doership; himself being free from the sense of doership, his understanding is not tainted by the feeling of

हत्वापि, न हन्ति, तदन्तरं न सङ्ग्रामे राजलोकहननरूपेण कर्मणा न निबध्यते– तेन कर्मणा बन्धनं न प्राप्नोतीत्यर्थः । अर्जुनमुद्दिश्येयमुक्तिः ॥ १७ ॥

अथेदानीं सत्त्वस्योपादेयतां ज्ञापयिष्यन्, कर्मविधेः कर्माश्रयस्य च त्रैविध्यमाह– ज्ञानमिति ।

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मनोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥ १८ ॥

ज्ञानम् – करणीयकर्मकर्तव्यताप्रकारवेदनम्, ज्ञेयम् – करणीयं कर्म च, परिज्ञाता – तस्य कर्मणो वेदिता चेति । त्रिविधा – तिस्रो विधाः प्रकारायस्यां सा । वेदनवेदितव्यवेदितृतया त्रिप्रकारा कर्मनोदना – कर्मणोनोदना विधिः, भवतीत्यर्थः ।

'mine' nor by the desire for fruit of the work, **sah** – he, **imân lokân** - these men, standing ready to fight the battle, Bhishma, Duryodhana, etc., **hatvâ api** - though he slays, **na hanta** - does not really slay; and thence, **na nibadhyate** – he is not bound by that act of killing the men of the royal family in the battle. These words are specifically meant for Arjuna. || 17 ||

Now, in this context, explaining the desirability of Sattva quality, the Lord describes the three-fold character of activity (like sacrifice) and the base of the activity in '**Gnyânam…**etc.'

STANZA 18

gnyânam gnyeyam parignyâtâ trividhâ karmachodanâ;
karanam karma karteti trividhah karmasangrahah.

Translation- Knowledge, the object of knowledge, and the knower, these three motivate the action. The means, the activity and the agent are the three-fold constituents of action. || 18 ||

Commentary

Gnyânam - Knowledge of the mode of act that ought to be performed as a duty; **gnyeyam** - the object of knowledge, i.e. the actual work that is to be done, **parignyâtâ** - the knower of that act, **trividha** – in which there are three kinds of factors, means these three are the constituents, **karma-nodana** - the injunction (Vidih) that motivates to do the acts is the combination of these three – knowledge, the object of knowledge and the knower. **Karanam** - The instruments used in sacrifice, i.e.

करणम् – यज्ञसाधनभूतं द्रव्यवृन्दम्, कर्म–यज्ञादिकम्, कर्ता च – तद्विधायकश्च । इत्यमुना प्रकारेण । त्रिविधः – त्रिप्रकारः, कर्मसङ्ग्रहः ॥ १८ ॥

ज्ञानादीनां त्रयाणां सात्त्विकादिभेदैस्त्रैविध्यं दर्शयति – ज्ञानमिति ।

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

ज्ञानम् – करणीयकर्मसमन्बन्धि वेदनम् । कर्म–क्रियमाणम्, कर्ता – यज्ञादेः । गुणसंख्याने – गुणाः सत्त्वरजस्तमांसि, सम्यक् कार्यभेदैः, ख्यायन्ते गण्यन्ते प्रतिपाद्यन्तेस्मिन्निते ऽस्मिन्निति गुणसंख्यानं, गुणकार्यप्रतिपादकं शास्त्रं तस्मिन् । गुणभेदतः – सत्त्वादिगुणभेदैस्त्रिधैव प्रोच्यते । तान्यपि यथावत् – यथावन्मया कथ्यमानानि श्रृणु !॥१९॥

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collection of various items, **karma** - the act such as sacrifice, etc., **kartâ cha** - and the agent i.e. the performer; **tividhah karma-sangrahah** - these three constitute the Karma - the act. || 18 ||

Now He shows the three-fold character of knowledge etc., according to the difference of Gunas, such as Sâttvika, etc., in '**Gnyânam…**etc.'

STANZA 19

gnyânam karma cha kartâ cha tridhaiva gunabhedatah;
prochyate gunasankhyâne yathâvacchrinu tânyapi.

Translation- Knowledge, action and the agent, each are declared to be of three kinds in the science of Gunas, according to the difference in the Gunas. Hear from Me about them as they are. || 19 ||

Commentary

Gnyânam - Knowledge of work that is to be done, **karma-** the act to be performed, **kartâ -** performer of the act like sacrifice, etc., **guna-samkhyâne–** Gunâh - the three qualities namely Sattva, Rajas and Tamas, Samkhyânam - is that in which (science or philosophy) the Gunas are described or propounded thoroughly according to their effects; that is the science that deals with the works (effect) of the Gunas is Samkhyânam, in that, **guna-bhedatah prochyate -** are declared according to the differences of the Gunas such as Sattva, etc., **tridhâ eva -** also in three categories. **Tâni api yathâvat shrinu -** Listen about them, as they are,

तत्र तावत् सात्त्विकादीन् ज्ञानभेदानाह – त्रिभिः ।

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

सर्वभूतेष्विति । विभक्तेषु – भिन्नभिन्नशास्त्रीयकर्मविभागयुक्तेषु-विप्रक्षत्रियवैश्यवर्णिगृहिवनस्थादिभेदवत्सु सर्वजनेषु। येन – ज्ञानेन, एकम् – अविषमं ज्ञानैकाकारम्, अविभक्तम् – ब्राह्मणादिजातिभेदैर्विभागहीनम्, अव्ययम् – व्ययस्वभावेष्वपि विप्रादिदेहेषु व्ययस्वभावरहितम्, विकारशून्यमविनाशीति यावत्। भावम् – आत्मरूपं वस्तु कर्मारम्भसमये ईक्षते – आलोचयति, तज्ज्ञानं सात्त्विकं विद्धि – जानीहि। तथा चोक्तमेकादशस्कन्धे – " कैवल्यं सात्त्विकं ज्ञानं रजो

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from Me. ||19||

Among these, firstly the knowledge differentiated according to the Gunas such as Sâttvika etc., is stated in the following three stanzas.

STANZA 20

sarvabhuteshu yenaikam bhâvamavyayamikshate;
avibhaktam vibhakteshu tajgnyânam viddhi sâttvikam.

Translation- The knowledge by which one sees the one undivided and equally present immutable Self in all beings which are divided, know that knowledge to be Sâttvika. || 20 ||

Commentary

Sarva-bhuteshu vibhakteshu - Among beings (men) divided into classes as - Brâhmans, Kshatriyas, Vaishyas and others, being in the different stations of life such as bachelor, householder, hermit, etc., with their distinguishing duties ordained by the Shâstras; **yena** - by which knowledge, **ekam** - alike and uniform, of the nature of pure knowledge, **avibhaktam** - undivided by the difference of class like Brâhman, etc., **avyayam** - undecaying, immutable, even residing in bodies of men like Brâhman, etc., which are perishable, decaying by nature; unaffiliated by the modes (of Prakriti), of such character, of the **bhâvam** - the Self, (the existence); at the beginning of (any) undertaking, **ikshate** - perceives, **tat gnyânam** - that knowledge, **sâttvikam viddhi** - know that understanding to be Sâttvika. Thus it is said in the 11th Skandha of Shreemad Bhâgavata - 'The knowledge of the Âtmâ as unconnected with the body,

वैकल्पिकं तु यत्। प्राकृतं तामसं ज्ञानं मन्निष्ठं निर्गुणं स्मृतम् " इति ॥ २० ॥

अथ राजसं ज्ञानं वदति – पृथक्त्वेनेति।

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान्।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

तुशब्दः प्रागुक्तसात्त्विकज्ञानाद्वैलक्षण्यं द्योतयति। सर्वेषु विप्रादिषु कर्माधिकारिषु भूतेषु भावान् – जीवात्मसंज्ञान्, पृथग्विधान्, नानाप्रकारान् कर्तृत्वममत्वफलसङ्गार्हान्। कर्मारम्भकाले। यत् ज्ञानं वेत्ति – येन ज्ञानेन जानातीत्यर्थः। तत् ज्ञानं राजसं विद्धि ! ॥ २१ ॥

अथ तामसं ज्ञानं वदति यदिति।

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is an expression of Sattva. The acceptance of it as tenanting a body is an expression of Rajas. The knowledge of the body itself as the Âtmâ, which is the characteristic of children and ignorant people, is the effect of Tamas. The consciousness that grasps Me, is above the three Gunas.' (11.25.24) |20|

Now He speaks about the Rajas type of knowledge in '**Prithaktvena…**etc.'

STANZA 21

prithaktvena tu yajgnyânam nânâbhâvân prithagvidhân;
vetti sarveshu bhuteshu tajgnyânam viddhi râjasam.

Translation- But that knowledge which sees in all beings, the Selves of diverse nature on account of them being in different stations and stage of life, know that knowledge to be Râjasika. || 21 ||

Commentary

The word **tu** - but, shows difference from the aforesaid Sâttvika knowledge. **Sarveshu bhuteshu –** In beings like Brâhmans, etc., who are eligible to perform their assigned duties, **bhâvân** - the Selves called Jivâtmâ, **prithagvidhân** - of diverse nature, **nânâ** (Bhâvân) - which are subject to the sense of doership, ownership (sense of mine) and attachment to fruit of action; at the time of work, **yat gnyânam vetti** - by which knowledge one sees, **tat gnyânam râjasam viddhi** - know that knowledge to be Râjasika. || 21 ||

Now the Tâmasa knowledge is described in '**Yad…**etc.'

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

अत्रापि तुशब्दो राजसज्ञानाद्वैलक्षण्यं द्योतयति। एकस्मिन् कार्ये क्रियमाणे भैरवयक्षभूतगणाद्युपासनरूपेऽतिनिकृष्टफले कर्मणि, कृत्स्नवत् समग्रफलवत्सक्तम् । अहैतुकम् – स्वेप्सितफलानुसन्धानशून्यम् । अतत्त्वार्थवत् – मिथ्याभूतार्थसंयुक्तम् । अल्पम्–तामसदेवोपासनतयात्यल्पफलं च, यज्ज्ञानम्, तज्ज्ञानम्, तामसमुदाहृतं निगदितम् ॥ २२ ॥

अथ सात्त्विकादिर्भेदैः कर्मत्रैविध्यमाह – त्रिभिः ।

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

STANZA 22

yattu kritsnavadekasmin kârye saktamahaitukam;
atattvârthavadalpam cha tattâmasamudâhritam.

Translation- But that knowledge is declared to be Tâmasa, which clings to a single act as if it were the whole, which is not founded on reason, but based on false views and is trivial. || 22||

Commentary

Tu - But, here also the word ‘Tu’ shows difference from the Rajas knowledge, **ekasmin kârye** - in the single act which is being performed, like worship of Bhairava, Yaksha, ghosts, or evil spirits, yielding lowest kind of fruit, **kritsnavat saktam** - clings to it as if it were the whole, as it would yield all fruits, **ahaitukam** - having no understanding of one’s own desired object, irrational, **atattvârthavat** - untrue, based on false view of things, **alpam cha** - and insignificant, because of worship of Tamas (ignoble) deities, **tat** - that knowledge, **tâmasam-udâhritam** - is said to be Tamasa. || 22||

Now the Lord explains the three-fold nature of Karma according to the division of Gunas, in the following three stanzas.

STANZA 23

niyatam sangarahitam arâgadveshatah kritam;
aphalaprepsunâ karma yattat sâttvikamuchyate.

नियतम्–स्ववर्णाश्रमविहितत्त्वेन नित्यम्। सङ्गरहितम्–कर्तृत्वममत्वाद्यासक्तिहीनम् । अफलप्रेप्सुना–फलप्राप्तिकाङ्क्षारहितेन, निष्कामपुरुषेणेत्यर्थः । अरागद्वेषतः–रागः–कीर्तौ प्रीतिश्च, द्वेषः – अकीर्तावप्रीतिश्च, ताभ्यां रहिततया यत्कर्म कृतम् – अनुष्ठितम्, तत् सात्त्विकं कर्मोच्यते । तथा कर्मभेदाश्चोक्ता एकादशे – 'मदर्पणं निष्फलं वा सात्त्विकं निजकर्म तत् । राजसं फलसङ्कल्पं हिंसाप्रायादि तामसम्' इति ॥ २३ ॥

राजसं कर्म वदति – यत्त्विति ।

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

तुशब्दः सात्त्विकात्कर्मणो वैलक्षण्यं द्योतयति । कर्म यज्ञादिकम्,

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Translation- That obligatory act, done without attachment, desire or aversion, by one who seeks no fruit, is said to be Sâttvika. ||23||

Commentary

Niyatam - Obligatory, because of it being assigned according to one's class and stage in life, to be performed regularly, **sanga-rahitam** - not accompanied by or without attachment, i.e. without sense of doership or sense of mine, **aphala-prepsunâ** - performed by a person having no desire; **arâga-dveshatah** - Râgah - desire to win fame, Dveshah - aversion to infamy, being free from both, **yat karma kritam** - work which is performed, **tat** - that work, **sâttvikam uchayate** - is said to be Sâttvika. In the 11th Skandha of Shreemad Bhâgavata, divison of Karma is declared thus, 'One's own legitimate and ordained duties performed as offering unto Me, or without any desire, is influenced by Sattva. Actions done with desire for fruits of the work are influenced by Rajas, and those involving cruelty and other expressions of brutishness are influenced by Tamas.' (11.25.23) ||23||

Now Rajasa Karma is described in '**Yat tu…**etc.'

STANZA 24

yattu kâmepsunâ karma sâhankârena vâ punah;
kriyate bahulâyâsam tadrâjasamudâhritam.

Translation- That action, however, is declared to be Râjasika,

पुनरित्यनियतम् । कामेप्सुना–सकामेन, साहङ्कारेण–कर्तृत्वाभिनिवेशसहितेन च पुंसा, वा शब्दश्चार्थे । बहुलायासम्–बहुल आयासो यस्मिन्कर्मणि यथा भवति तथा क्रियते, तद्राजसं कर्म उदाहृतम्–निगदितम् ॥

तामसं कर्म वदति – अनुबन्धमिति ।

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

अनुबन्धम्–अनु बध्यते इत्यनुबन्धम्–पश्चाद्भाविशुभाशुभफलम् क्षयम्–अर्थविनाशम् । हिंसाम्–भूतपीडाम् । पौरुषम्–स्वसामर्थ्यं च । अनवेक्ष्य–अपरिचिन्त्य, मोहात्–ज्ञानवैपरीत्याज्जनेन यत्कर्म आरभ्यते – क्रियते । तत्तामसं

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which is performed with great effort, by one who is desirous of fruit, and with a strong sense of doership. ||24||

Commentary

The word **tu** - but, implies difference from that of Sâttvika act. **Karma** - Work like sacrifice, etc., **punah** - (again) that which is not obligatory, **kâmepsunâ** - by one desirous of fruit, **sâhankârena vâ** - Vâ – 'and', with strong feeling of doership, i.e. attachment to agency, **bahulâyâsam** - for which great deal of effort is needed, he undertakes such work; **tat râjasam karma udâhritam** - that work is declared as Râjasika. ||24||

Now Tamas act is described in **'Anubandham…**etc.'

STANZA 25

anubandham kshayam himsâm anavekshya cha paurusham;
mohâdârabhyate karma yattat tâmasamuchyate.

Translation- That action which is undertaken through delusion, without regard to consequence, loss, injury, and one's own capacity, is declared to be Tâmasika. ||25||

Commentary

Anubandham - Consequence, the result good or bad that follows the action, **kshayam** - loss of wealth, etc., **himsâm** - injury - pain caused to the beings, **paurusham cha** - and one's own capacity, **anavekshya** - without consideration (of these), **mohât** - through wrong

कर्म, उदाहृतम्–प्रोक्तम् ॥ २५ ॥

अथेदानीं गुणभेदैः कर्तृत्रैविध्यमाह – त्रिभिः ।

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

मुक्तसङ्ग इति । मुक्तसङ्गः – कर्मफलासक्तिशून्यः । अनहंवादी गर्वयुक्तवचनरहितः, स्वगुणश्लाघारहितो वा । धृत्युत्साहसमन्वितः – क्रियमाणे कर्मणि धृतिश्च–किञ्चिदन्तरायप्राप्तावप्यारब्धस्यापरित्यागः, उत्साहश्च–इदमहं विधास्याम्येवेति निश्चयपूर्विका बुद्धिस्ताभ्यां समन्वितः – सहितः । सिद्ध्यसिद्ध्योर्निर्विकारः – संग्रामयज्ञादौ कर्मणि तत्साधनभूतद्रव्यसम्पादनादौ कर्मणि च सिद्ध्यसिद्ध्योर्हर्षशोकरूपविकारशून्यो

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understanding, delusion, **yat karma ârabhyate** – that work which is commenced, **tat tâmasam uchyate** - it is called Tâmasika. ||25||

Now the three-fold agent is being stated according to division of Gunas in the following three stanzas.

STANZA 26

muktasango'nahamvâdi dhrityutsâhasamanvitah;
siddhyasiddhyor nirvikârah kartâ sâttvika uchyate.

Translation- That agent is said to be Sâttvika who is free from attachment, who does not speak much of himself, who is endued with steadiness and zeal and is unaffected by success and failure. ||26||

Commentary

Mukta-sangah - Free from attachment to fruit, **anaham-vâdi** - unboastful, or devoid of self-praise, **dhriti-utsâha-samanvitah** – Dhriti - steadiness, not to give up work even if difficulty is encountered in the middle, Utsâhah – firm intellect on such a resolution that, 'I shall certainly complete this work,' **samanvitah** - endued with both these, **siddhi-asiddhyoh nirvikârah** - in acts like war or performance of sacrifice, and also in an endeavour to collect the necessary means, i.e. materials for the work on hand, he who is unaffected by joy or sorrow resulting from success or failure, **sah sâttvikah kartâ uchyate** - by Me he is said to be a Sâttvika agent.

In the 11th Skandha of Shreemad Bhâgavata, different kinds of

यः, स सात्त्विकः कर्ता मयोच्यते। तथा कर्तृभेदाश्चोक्ता एकादशे – 'सात्त्विकः कारकोऽसङ्गी रागान्धो राजसः स्मृतः। तामसः स्मृतिविभ्रष्टो निर्गुणो मदुपाश्रयः' इति ॥ २६ ॥

अथ राजसमाह – रागीति ।

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

रागी – स्त्रीपुत्रधनादिषुस्नेहयुक्तः, कर्मफलप्रेप्सुः– कर्मफलाभिलाषी, लुब्धः– आरब्धे कर्मणि तदुचितद्रव्यव्ययप्रकृतिहीनः, हिंसात्मकः– हिंसायां परेषां दुःखकरणे आत्मा मनो वा स्वभावो यस्य सः, अन्यान् पीडयित्वा यज्ञादिकर्मकर्तेत्यर्थः । अशुचिः – शास्त्रीयकर्मसु विहितशौचशून्यः । हर्षशोकान्वितः– आरब्धे युद्धयज्ञादौ कर्मणि सिद्ध्यसिद्ध्योर्हर्षशोकसहितो यः,

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agents are thus described - 'The man devoid of attachment for works is under the influence of Sattva; the one blinded by attachment of Rajas; and the one under delusion of Tamasa. But devotees surrendered to Me are above all the three Gunas.' (11.25.26) ||26||

Now the Râjasika agent is being described in '**Râgi…**etc.'

STANZA 27

râgi karmaphalaprepsur lubdho himsâtmako'shuchih;
harshashokânvitah kartâ râjasah parikirtitah.

Translation- That doer who is full of attachment, seeks the fruits of his work and who is greedy, oppressive, impure and who is subject to elation and dejection, is declared to be Râjasika. ||27||

Commentary

Râgi - He who is full of attachment for a wife, son, wealth, etc**.,** **karma-phala-prepsuh** - who seeks the fruit of his actions, **lubdhah** - greedy, and one who does not spend the wealth required for the act undertaken, **himsâtmakah** - who is oppressive by nature, tends to cause harm to others while performing acts like sacrifice, etc., **ashuchih** - unclean, who lacks purity while performing Shâstra-ordained acts, **harsha-shoka-anvitah** - subject to elation at gain and dejection at loss in the works undertaken such as war, sacrifice, etc., **kartâ râjasah pari-kirtitah** – the agent is declared to be Râjasika. ||27||

स राजसः कर्ता, परिकीर्तितः– प्रोक्तः ॥ २७ ॥

अथ तामसं वदति – अयुक्तेति ।

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

अयुक्तः – शास्त्रीयकर्माचरणाद्विरुद्धाचरणत्वेन तत्रासावधानः । प्राकृतः– सच्छास्त्रोदितविवेकशून्यत्वात्पामरः । स्तब्धः – गुरुदेवादिष्वप्यनम्रः । शठः – अभिचारादिकर्मरागी । नैष्कृतिकः – जनवञ्चनपरः । अलसः – कृतारम्भेष्वपि कर्मसु प्रवृत्तिरहितः । विषादी – सदा असन्तुष्टस्वभावत्वेन दीर्घशोकशीलः । दीर्घसूत्री–यत् सद्यो वा श्वः कर्तव्यं कर्म तन्मासेन वा मासद्वयेनापि न करोतीत्येवंशीलः। एवम्भूतो यः स तामसः कर्ता, उच्यते – कथ्यते ॥ २८ ॥

Now He speaks of Tamas agent in '**Ayuktah**…etc.'

STANZA 28

ayuktah prâkritah stabdhah shatho naishkritiko'lasah;
vishâdi dirghasutri cha kartâ tâmasa uchyate.

Translation- That doer is said to be Tâmasika who is negligent, foolish, arrogant, depraved, deceptive, indolent, despondent and procrastinating. ‖ 28 ‖

Commentary

Ayuktah - Negligent in performing works assigned by the Shâstras because of being engaged in activity contrary to the prescribed law, **prâkritah** – foolish on account of lacking discrimination that comes from the knowledge of the Shâstras, **stabhdah** - immodest even before preceptors, gods, etc., **shathah** – depraved, having the taste for black magic, etc., **naishkritikah** - treacherous, dishonest to the people, **alasah** - indolent, not inclined to carry out actions undertaken, **vishâdi** - being discontented all the time, given to excessive despondency, or pessimistic in outlook, **dirgha-sutri** - procrastinating, one who delays taking up an urgent work to be performed that very day or the next day, even after a month or two have passed, thus habitually tardy. One who is of such character, **tâmasa kartâ** - Tâmasa agent, **uchyate** - is said to be. ‖ 28 ‖

Now three-fold nature of knowledge and fortitude is being told in

अथ बुद्धिधृत्योर्गुणतस्त्रैविध्यमाह – सप्तभिः ।

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं श्रृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ! ॥ २९ ॥

हे धनञ्जय ! बुद्धेः – विवेकसहितनिश्चयात्मकस्य ज्ञानस्य, धृतेः – कृतारम्भेषु कर्मसु विघ्ने प्राप्तेऽपि तेषां समापनसामर्थ्यरूपस्य धैर्यस्य च। पृथक्त्वेन भिन्नत्वेन मया प्रोच्यमानम्, गुणत एव – सत्त्वादिभ्य एव, त्रिविधम्–त्रिप्रकारम्, भेदम्। अशेषेण–समग्रतया, श्रृणु–श्रोतुं सावधानो भव ! ॥ २९ ॥

तत्रादौ सात्त्विकादिभेदैर्बुद्धेस्त्रैविध्यमाह – प्रवृत्तिमिति ।

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ ! सात्त्विकी ॥ ३० ॥

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terms of the Gunas in the following seven stanzas.

STANZA 29

buddherbhedam dhriteshchaiva gunatastrividham shrinu;
prochyamânamasheshena prithaktvena dhananjaya.

Translation- Hear now, O Arjuna, the three-fold division of understanding (reason) and fortitude, according to the Gunas, as I declare them seperately and fully. || 29 ||

Commentary

He dhananjaya- O Arjuna, **buddheh** - of the knowledge in the form of discriminative determination, **dhriteh cha** - and of the resolution to hold on to up to the end of the work that has been undertaken with perseverance even against obstacles, **prithaktven** - severally, **mayâ prochyamânam** - being proclaimed by Me, **gunatah eva** - according to the Gunas such as Sâttvika, etc., **trividham bhedam** - three-fold division, **asheshena** – fully, **shrinu** - be attentive to listen. || 29 ||

In the beginning He describes the three-fold nature of Buddhi, i.e. understanding on the basis of division of Sâttvika, etc., in **Pravrittim…** etc.'

STANZA 30

pravrittim cha nivrittim cha karyâkârye bhayâbhaye;
bandhammoksham cha yâ vetti buddhih sâ pârtha sâttviki.

हे पार्थ ! प्रवृत्तिम्–अर्थकामसाधनभूतं प्रवृत्तिधर्मम्। निवृत्तिम् – मोक्षोपायभूतं निवृत्तिधर्मं च, कार्याकार्ये–प्रवृत्तिनिवृत्तिधर्मनिष्ठानां वर्णाश्रमवतां जनानां देशकालावस्थाभेदेषु कार्यम् – कर्तुमर्हम्, अकार्यम्–कर्तुमनर्हं च ते। भयाभये च – भयम्–शास्त्राविहिताचरणत्वेन भयावहम्, अभयम्–शास्त्रविहिताचरणत्वेनाभयावहं च ते। बन्धम् – बन्धनरूपं संसारम्, ततो मोक्षम्–मोक्षस्वरूपम्, या बुद्धिर्वेत्ति, सा सात्त्विकी बुद्धिरस्ति। अत्र यया जनो वेत्तीति स्थाने या वेत्तीति निर्देशः करणत्वे कर्तृत्वोपचारो ज्ञेयः। इन्धनैः पचन्तीत्यत्र इन्धनानि पचन्तीतिवत् ॥ ३० ॥

अथ राजसीं बुद्धिं वदति – ययेति।

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ ! राजसी ॥ ३१ ॥

Translation- That understanding (Buddhi), O Arjuna, which knows correctly the paths of activity and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation - that (Buddhi) is Sâttvika, O Arjuna. || 30 ||

Commentary

He pârtha - O Arjuna, **pravrittim** - activity is practice, which is the means of prosperity and fulfillment of desires, **nivrittim cha** - and the practice of renunciation, which is the means to release, **kârya-akârye** - in regard to what ought to be done and what ought not to be done by people belonging to different classes and stages in life, and at a particular time and place, **bhaya-abhaye** - Bhayam – fear rising on account of transgression of the injunctions of the Shâstras, Abhayam – fearlessness due to the observance of Shâstras; both these, (and) **bandham** - bondage in the form of Samsara; and **moksham** - in the form of deliverance from the bondage, **yâ buddhih vetti** - the intellect (understanding) which knows, **sâ sâttiviki buddhih** - that is the Sâttvika understanding. Here the expression 'Yâ Vetti' ('that which knows') is used in the place of 'Yayâ Vetti' ('by means of which a person knows'), i.e. the agency is attributed to the instrument (nominative case is used instead of instrumental case) in the secondary sense; just as instead of - 'cooks by means of fuel' it is said, 'fuel is cooking.' || 30 ||

Now the Râjasika understanding is being stated in **'Yayâ…**etc.'

जनो यया बुद्धया, धर्मम्–पूवश्लोकोदितमुभयविधं धर्मम् । अधर्मम्–तद्विरुद्धाचरणं च। कार्यम्, अकार्यं च – वर्णाश्रमस्थानां जनानां देशकालबाल्याद्यवस्थासु कर्तुं योग्यम्, कर्तुमयोग्यं च । अयथावदेव प्रजानाति–यथावन्नैव वेत्ति । हे पार्थ ! सा बुद्धिः, राजसी ज्ञेया । अत्र तृतीयानिर्देशादुत्तरत्रापि करणत्वे कर्तृत्वारोपो बोध्यः ॥ ३१ ॥

अथ तामसीं बुद्धिं निगदति – अधर्ममिति ।

अधर्मं धर्ममिति या मन्यते तमसावृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

तमसा – तमोगुणेनावृता सती या बुद्धिः, अधर्मम्, धर्ममिति । सर्वान्–

STANZA 31

yayâ dharmamadharmam cha kâryam châkâryameva cha;
ayathâvat prajânâti buddhih sâ pârtha râjasi.

Translation- That understanding (intellect) by which man does not perceive correctly Dharma and Adharma, what ought to be done and what ought not to be done, O Arjuna, should be known as Râjasika. ||31||

Commentary

A person **yayâ** - by which understanding, **dharmam** - two fold Dharma (of activity and renunciation) that has been mentioned in the previous stanza, **adharmam cha** - and behaviour opposite to it, **kâryam** - what ought to be done and **akâryam** - what ought not to be done, for men belonging to different classes, stations and stages, i.e. childhood, etc., in accordance with time and place; **ayathâvat eva prajânâti** - does not know correctly, as it is. **He pârtha** - O Arjuna, **sâ buddhih râjasi** - that understanding is known as Râjasika. Here also the agency is attributed to the instrument by using the instrumental case; the same follows in the stanzas ahead. ||31||

Now Tâmasi Buddhi is being described in '**Adharmam…**etc.

STANZA 32

adharmam dharmamiti yâ manyate tamasâvritâ;
sarvârthân viparitâmshcha buddhih sâ pârtha tâmasi.

Translation- That understanding which is enveloped in ignorance, regards unrighteousness as righteousness, and construes all things in a

सकलज्ञेयार्थान्, विपरीतानेव मन्यते । च शब्दोऽवधारणे । अधर्मं धर्मम्, धर्मं चाधर्मम्, सन्तं चासन्तम्, असन्तं च सन्तम्, इति सर्वं विपरीतं जानातीत्यर्थः । हे पार्थ ! सा बुद्धिः, तामसी ज्ञेया ॥ ३२ ॥

अथ गुणतस्त्रिविधां धृतिं वदति – धृत्येति ।

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ ! सात्त्विकी ॥ ३३ ॥

अव्यभिचारिण्या – मदितरविषयेषु व्यभिचाररहितया, विषयान्तरमधारयन्त्येत्यर्थः । यया धृत्या जनो मनःप्राणेन्द्रियक्रियाः – मनसः प्राणस्येन्द्रियाणां चक्षुरादिकरणानां

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perverse way, is Tâmasika, O Arjuna. || 32 ||

Commentary

Tâmasa - The understanding which is enveloped by Tamasa quality, i.e. darkness or ignorance, regards **adharmam –** unrighteousness to be **dharma –** righteousness**,** and **sarvam** - all things that are to be known, **viparitân** - in a perverted way, here the word **cha** is used to stress the point, which means it understands everything in an opposite way. It perceives unrighteousness as a righteousness and righteousness as unrighteousness, a holy person as unholy and an unholy person as holy. **He pârtha** - O Arjuna, **sâ buddhi** - that understanding should be known as Tâmasika. || 32 ||

Now the three-fold Dhriti (fortitude, resolve) in accordance with the Gunas is explained in '**Dhrityâ…**etc.'

STANZA 33

dhrityâ yayâ dhârayate manah prânendriyakriyâh;
yogenâvyabhichârinyâ dhritih sâ pârtha sâttviki.

Translation- O Arjuna, that unswerving resolve by which man controls through Yoga, the activity of mind, vital force and the senses, is the Sâttvika resolve. || 33 ||

Commentary

Avyabhichârinyâ - Unswerving, which bears in mind no other subject except Me, **yayâ dhrityâ** - by which resolve, a man, **manah prâna-indriya-kriyâh** - activities of the mind, vital force and of the senses,

च, क्रियाः – कर्माणि, योगेन – मद्भक्तियोगेन निमित्तेन धारयते–मदुपासनप्रवृत्तौ वशीकरोति। हे पार्थ ! त्वया सा सात्त्विकी धृतिर्ज्ञेया ॥ ३३ ॥

सात्त्विकीं धृतिमुक्त्वा राजसीं धृतिं वदति – ययेति।

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ! ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ ! राजसी ॥ ३४ ॥

तुशब्दः सात्त्विकधृतेः राजस्या वैलक्षण्यं द्योतयति। हे अर्जुन ! यया तु धृत्या, फलाकाङ्क्षी – कर्मफलाभिलाषी नरः, धर्मार्थकामान्, प्रसङ्गेन – प्रकृष्टसक्त्या धारयते – मोक्षप्रापकधर्मज्ञाने सत्यपि न विमुञ्चति। हे पार्थ ! सा राजसी धृतिर्ज्ञेया ॥३४॥

अथ तामसीं धृतिं वदति – ययेति।

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like eyes, etc., **yogen** - by the Yoga of devotion, for the sake of devotion to Me, **dhârayate** - controls, maintains in the path of My worship, **he pârtha** - O Arjuna, **sâ sâttviki dhritih** - know that it is Sâttvika resolve. ||33||

After describing Sâttvika resolve, He now explains the Râjasika resolve in '**Yayâ…**etc.'

STANZA 34

yayâ tu dharmakâmârthân dhrityâ dhârayate'rjuna;
prasangena phalâkângkshi dhritih sâ pârtha râjasi.

Translation- O Arjuna, that resolve is Râjasika, by which a man who is desirous of fruits of action, and longs for them with intense attachment, holds fast to duty, wealth and worldly enjoyments. ||34||

Commentary

The term **tu** suggests difference of Râjasika Dhriti from the Sâttvika one. **He arjuna –** O Arjuna, **yayâ tu dhrityâ** - but by which resolve, **phalâkângkshi** - man who seeks fruits of his action, **dharma-artha-kâmân** - his assigned duty, wealth and pleasure, **prasangena** - due to intense attachment, **dhârayate** - holds fast (activity of mind, vital force, etc.) Even having knowledge of Dharma - duties being the means for attainment of liberation, he does not abandon attachment to desire - motivated acts, pleasure, wealth, etc. **He pârtha** - O Arjuna, **sâ râjasi dhriti** - know that resolve as Râjasika. ||34||

Now the Tâmasi resolve is described in 'Y**ayâ…**etc.'

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ ! तामसी ॥ ३५ ॥

दुर्मेधाः – दुष्टा अविवेकबहुला मेधा बुद्धिर्यस्य, तथाभूतो यो नरः, यया धृत्या स्वप्नम् – निद्राम्, भयम् – भयप्रापकं कर्म, शोकम् – धनपुत्रादिनाशोत्पन्नमनुशोचनम्, विषादम् – खेदम्, मदं च – विद्याधनकुलाभिमानजनितमौद्धत्यं च । नैव विमुञ्चति – सदा धारयति । हे पार्थ! सा तामसी धृतिर्ज्ञेया ॥ ३५ ॥

अथ गुणतस्त्रिविधं सुखं ब्रूते – चतुर्भिः ।

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ! ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥

STANZA 35

yayâ svapnam bhayam shokam vishâdam madameva cha;
na vimunchati durmedhâ dhritih sâ pârtha tâmasi.

Translation- That Dhriti, by which a foolish person does not give up sleep, fear, grief, depression and insolence, O Arjuna, is of the nature of Tamasa. || 35 ||

Commentary

Dur-medhâh - Whose intellect is wicked, full of stupidity, a man who is of that sort, **yayâ dhrityâ** - by which resolve, **svapnam** - sleep, **bhayam** - act that causes fear, **shokam** - grief caused by the loss of wealth, son, etc., **vishâdam** - depression, **madam cha** - and insolence coming from pride of learning, wealth, high birth, etc., **na eva vimunchati** - does not give up, but always clings to them, **sâ tâmasi dhirti** - it should be known as Tâmasika resolve. || 35 ||

Now the Lord explains the three kinds of happiness in accordance with Gunas in the following four stanzas.

STANZA 36-37

sukham tvidânim trividham shrinu me bharatarshabha;
abhyâsâdramate yatra duhkhântam cha nigacchati.

yattadagre vishamiva parinâme'mritopamam;
tatsukham sâttvikam proktam âtmabuddhiprasâdajam.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३६-३७ ॥

सुखमिति। हे भरतर्षभ ! इदानीं मे मयोच्यमानम्, त्रिविधं सुखं त्वं श्रृणु! तत्र प्रथमं सात्त्विकं सुखं निरूपयति – अभ्यासादित्यादिना। यत्र–सुखे, अभ्यासात्–बहुकालपरिचयात् । यो रमते – रतिं प्राप्नोति । स दुःखान्तं च – दुःखस्य जन्ममरणादिसांसारिकक्लेशस्य । अन्तम्–पारम्, निगच्छति – नितरां प्राप्नोति ॥

यत्सुखम्, अग्रे–प्रथमं ध्यानाभ्याससमये, इन्द्रियमनसां विषयप्रावण्येन दुःसाध्यत्वात्, प्रत्यगात्मनोऽनुभवाभावाच्च, विषमिव दुःखदमिव विभाति । परिणामे–इन्द्रियमनसां नियमनरूपेण दृढतराभ्यासबलेन ध्यानविपाके, यत् सुखम्,

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Translation- Now hear from Me, O Arjuna, the three-fold division of happiness. That in which a man rejoices by long and steady practice, and in which he comes to the end of all pain; that which is like poison at first but like nectar at the end, born of the serenity of understanding that is determined (fixed) in the Âtmâ, is declared to be Sâttvika happiness. ||36-37||

Commentary

He bharatarshabha - O Arjuna, **idânim** - now, **me -** what I am going to tell, **trividham sukham** - three-fold division of happiness or pleasure, **tvam shrinu** - listen. Among these, firstly He narrates Sâttvika pleasure by '**Abhyâsât**...etc.' **Yatra** - In which happiness, **abhyâsât** - by long practise, long association, **yo ramate** - who rejoices, **sah duhkhântam cha nigacchati** - and whereby definitely reaches the end of sorrow, i.e. the afflictions like birth, death and other sufferings of worldly life.

Yat sukham - That which pleasure, **agre -** in the beginning, at the time of practice of meditation, is difficult to attain, because of the natural inclination of the mind and senses to their objects, and because of the inner Self is not experienced, **visham iva** - is like poison, it seems to be painful, **parinâme** - by virtue of a long and steady practice of meditation with control of mind and senses; when it is mature, at the end, **yat sukham** - which happiness, **amritopamam** - tastes like nectar, **âtma-buddhi-**

अमृतोपमम्–सुधातुल्यं विभाति । आत्मबुद्धिप्रसादजम्–आत्मनो निश्चयो यस्याः सा आत्मनिश्चया, सा चासौ बुद्धिश्च आत्मबुद्धिः । शाकपार्थिवादित्त्वादुत्तरपदलोपः। तस्याः प्रसादो रजस्तमोरूपमलनिवृत्तिस्ततो जातं तत्सुखं सात्त्विकं प्रोक्तम् । तथा सुखभेदाश्चोक्ता एकादशे – 'सात्त्विकं सुखमात्मोत्थं विषयोत्थं तु राजसम् । तामसं मोहदैन्योत्थं निर्गुणं मदपाश्रय' मिति ॥ ३७ ॥

अथ राजसं सुखं वदति – विषयेति ।

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

विषयेन्द्रियसंयोगात् – विषयाणामिन्द्रियाणां च सम्बन्धात् । यत्सुखम्,

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prasâda-jam - which is determined (fixed in) about the Âtmâ, - that is Âtma-nischaya; that intellect which is thus determined is Âtma-buddhih. Here the last term (nischaya) of the first component of the compound word is omitted, following the example – 'Shâka-Pârthivah', **prasâdah** - clarity or serenity that comes through the disappearance of the impurities of Rajas and Tamasa qualities, and thence resulting from that, **tat sukham sâttvikam proktam** - that happiness is said to be Sâttvika. In the 11th Skandha of Shreemad Bhâgavata, division of happiness is described as, 'The happiness born of contemplation on the Self is of Sâttvika nature; that born of the sense-object contact is of Râjasa and that which springs from delusion due to practices like drinking and from pitiable state of dependence on others, is of Tâmasa nature. But the happiness generated by devotion to Me is above the Gunas.' (11.25.29) || 37 ||

Now Râjasa happiness is being described in '**Vishaya…**etc.'

STANZA 38

vishayendriyasamyogâd yattadagre'mritopamam;
parinâme vishamiva tatsukham râjasam smritam.

Translation- That happiness which arises from the contact of senses with their objects, which appears like nectar at first but is like poison in the end, is said to be Râjasika. || 38 ||

Commentary

Vishaya-indriya-samyogât - Which arises from the contact of

तदग्रे–परिणामात्प्रथमं भोगकाले, अमृतोपमम्–सुधासदृशम्, भवति । परिणामे–परिपाके, पापाचरणयुक्ततया विषयसुखस्य नरकदुःखहेतुत्त्वात्, विषमिव गरलसदृशं भवति । तत्सुखम् आत्मसुखज्ञैः राजसं स्मृतं कथितम् ॥ ३८ ॥

अथ तामसं सुखं वदति – यदिति ।

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोऽत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

अग्रे – अनुभवकाले, अनुबन्धे च – पश्चात् परिपाके च, आत्मनः– जीवात्मनः, मोहनम्–मोहकरं ज्ञानवैपरीत्यजनकमिति यावत् । निद्रालस्यप्रमादोत्थम्–निद्रा आलस्यमिन्द्रियोद्यमशैथिल्यं च, प्रमादः – कर्तव्यानवधारणं च, तेभ्य उत्पन्नं यत्सुखम्,

senses with their objects, **yat sukham** - that happiness, **tad agre** - in the beginning, i.e. at the time of experience or enjoyment, **amritopamam** - seems like nectar, **parinâme** - but at the end, the sensual pleasure being of the character of impiety (lack of power), becomes the cause of hellish misery (Naraka), **visham iva** - becomes like poison, **tat sukham** - that happiness, **râjasam smritam** - is said to be Râjasika by the knowers of the bliss of the Self. ||38||

Now Tâmasa happiness is described in '**Yad**…etc.

STANZA 39

yadagre chânubandhe cha sukham mohanamâtmanah;
nidrâlasyapramâdottham tattâmasamudâhritam.

Translation - That happiness, which at the beginning and at the end causes delusion to the Self, through sleep, sloth and error - is declared to be Tâmasika. ||39||

Commentary

Agre - In the beginning, at the time of experience **anuabandhe cha** - subsequently, at the end, **âtmanah** - for the Self, **mohanam** - causing delusion, i.e. contrary understanding, it is thus, **nidrâ** - sleep, **âlasya** - sloth in the activity of the organs, **pramâdotham** - and errors, negligence in observing one's own duty, arising from these, **yat sukham** - which happiness, **tat** - that, **tâmasam udâhritam** - is called Tâmasa happiness by knowers of spiritual happiness.

तत् । आत्मसुखविद्भिः तामसमुदाहृतम् ।

यत उक्तप्रकारेण रजस्तमःकार्याणां दुःखजनकत्वमस्ति, तस्मान्मुमुक्षुभिः रजस्तमसी जित्वा ब्रह्मसुखप्रापकं शुद्धं सत्त्वमुपादेयमिति सर्वशास्त्रसिद्धान्तः । तथा च भागवते – 'पार्थिवाद्दारुणो धूमस्तस्मादग्निस्त्रयीमयः। तमसस्तु रजस्तस्मात्सत्त्वं यद्ब्रह्मदर्शन'मिति ॥ ३९ ॥

गुणकार्यप्रकरणं निगमयन्नाह – नेति ।

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

पृथिव्याम्–पातालादिसप्तलोकयुक्तायां क्षित्याम्, स्थितेषु मनुष्यादिषु जन्तुषु।

As it is so, the effects of Rajas and Tamas cause misery, as said above. By overcoming or subduing Rajas and Tamas, pure Sattva, should be allowed to develop, which brings about bliss of Brahma - this is the teaching of all Shâstras. In the passage of Shreemad Bhâgavata it is explained, 'Earth, wood, smoke and fire are products of one and the same substance and are progressively closer to Vedic sacrifices for their performance, the fire being the immediate condition required for their performance. So also Rajas is closer to the attainment of Brahma than Tamas, and Sattva is closer than Rajas. For, it is Sattva that reveals Brahma.' (1.2.24)

Now concluding the current theme the Lord said '**Na…**etc.

STANZA 40

na tadasti prithivyâm vâ divi deveshu vâ punah;
sattvam prakritijairmuktam yadebhih syât tribhirgunaih.

Translation- There is no creature, either on earth or among the gods in heaven, that is free from these three Gunas born of Prakriti. || 40||

Commentary

Prithivyâm - On earth, all beings like humans, etc., living on the earth consisting of seven Lokas (regions) including Pâtâl - the lower region, (and) **divi** - in heaven up to Brahmaloka, **deveshu va** - and among the divinities like Brahmâ, Indra, etc., residing there, **ebhih** - by these qualities Sattva, etc., **prakritijaih** - born of Prakriti, **tribhi gunaih muktam** - free from these three qualities, **yat sattvam** - whatever crea-

दिवि–ब्रह्मलोकान्ते स्वर्गे, स्थितेषु देवेषु वा–ब्रह्मेन्द्रादिदेवतासु च । एभिः – सत्त्वादिभिः, प्रकृतिजैः – प्रकृतिजातैः, त्रिभिर्गुणैर्मुक्तं रहितं यत्सत्त्वं जीवजातम्, तन्नैवास्ति । पुनःशब्दोऽवधारणे ॥ ४० ॥

सत्त्वादिगुणयुक्तानां ब्राह्मणादीनां चतुर्णां मोक्षप्राप्तये पूर्वाध्यायषट्के कर्तव्यतयोक्तानि स्वगुणानुसारीणि तेषां पृथक् पृथक् कर्माणि स्वोपासननिष्पत्तये भगवान् वदति – ब्राह्मणेति ।

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ! ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

हे परन्तप ! ब्राह्मणक्षत्रियविशाम्–कर्माधिकारिणाम्, तथा शूद्राणां च

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ture, **tat na eva asti** - it is not existent. Word **punah** - again, is used to affirm the fact. ||40||

In the previous hexad, for men of four classes, Brâhmans, etc., possessed of qualities such as Sattva, etc., works, as per their Gunas, were told as obligatory for the attainment of liberation. Performance of those works divided according to their Gunas, should serve as a means to His worship. With this implication the Lord says in '**Brâhman…**etc.'

STANZA 41

brâhmanakshatriyavishâm shudrânâm cha parantapa;
karmâni pravibhaktâni svabhâvaprabhavairgunaih.

Translation- The duties of Brâhmans, Kshatriyas, Vaishyas and the Shudras, are clearly divided, O Arjuna, according to Gunas born of their nature. ||41||

Commentary

He parantapa - O scorcher of foes, of the **Brâhmans, Kshatriyas** and **Vaishyas**, who are allotted with their own duties, **tatha cha** - and also, **shudrânâm** - of the Shudras, **karmâni** - works, **svabhâva-prabhavaih** - according to their own tendencies, i.e. their past Karma which is responsible for their birth as a Brâhman, etc., (and) born of that past Karma, **gunaih** - the Gunas as Sattva, etc., **pravibhaktâni** - are clearly divided as declared by the Shâstras according to their Gunas. Here Brâhmans, etc., men of the first three classes are spoken of together

कर्माणि। स्वभावप्रभवैः – स्वस्य भावो ब्राह्मणादिजन्मकारणभूतं प्राक्तनं कर्म, तस्मात्प्रभवैः प्रादुर्भूतैः गुणैः सत्त्वादिभिः, प्रविभक्तानि–तेषां गुणानुसारेण शास्त्रेषु प्रोक्तानीत्यर्थः । ब्राह्मणादीनां त्रयाणां समासकरणं तेषां द्विजत्वेन वेदाध्ययनादिसमानधर्मत्वज्ञापनार्थम् ॥ ४१ ॥

तत्रादौ ब्राह्मणस्य सत्त्वानुसारीणि कर्माणि वदति – शम इति ।

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शमः – अन्तःकरणसंयमः, दमः – इन्द्रियसंयमः, तपः – पूर्वोक्तलक्षणम्, शौचम् – बाह्याभ्यन्तरत्वेन द्विविधम्, क्षान्तिः – क्षमा, आर्जवम् – अवक्रत्वम्,

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because they are 'twice born' (as they are consecrated by the thread ceremony and thereby become) qualified to perform Vaidik rites, like the study of the Vedas, etc., equally. ||41||

First of all, the duties of a Brâhman, according to his nature, dominated by Sattva, are spoken of in '**Shama…**etc.'

STANZA 42

shamo damastapah shaucham kshântirârjavameva cha;
gnyânam vignyânam âstikyam brahmakarma svabhâvajam.

Translation- Control of the senses and the mind, austerity, purity, forbearance, uprightness, knowledge, realisation, and faith - all these constitute the duties of a Brâhman, arising from his inherent nature. ||42||

Commentary

Samah - Control of mind (inner organ), **damah** - control of the sense-organs, **tapah** -austerity, as mentioned before, **shaucham** - two-fold purity, external and internal, **kshântih** - forgiveness, **ârjavam** - uprightness, or straightforwardness, **gnyânam** - knowledge or understanding that comes from the Shâstras, **vignyânam** - direct experience, **âstikyam** - faith or firm conviction that Lord Purushottam, the Supreme Person, who is propounded in all the Vedas, is the prime cause of the entire creation. He alone is to be adored by the Selves bound by beginningless Avidyâ (ignorance), for their release. By His worship alone, men can achieve success in attaining the four goals of life. **Etat**

ज्ञानम्–शास्त्रजन्यम्, विज्ञानम्–साक्षादनुभवः, आस्तिक्यम् –– यो भगवान् पुरुषोत्तमः सर्वकारणत्वेन सर्वेषु वेदेषु प्रतिपादितः, स एव अनाद्यविद्यया बद्धैर्जीवैः स्वमोक्षाय भजनीयः, तस्यैव भजनेन जनाश्चतुर्वर्गसिद्धिं प्राप्नुवन्तीति ध्रुवनिश्चयः। एतत् स्वभावजम्–स्वसात्त्विकस्वभावानुसार्येव, ब्रह्मकर्म–ब्राह्मणस्य कर्म भवति। ब्राह्मणस्य धर्मजीविके चोक्ते स्कान्दे – 'शमो दमः क्षमा शौचमास्तिक्यं भक्तिरीशितुः। तपो ज्ञानं च विज्ञानं विप्रधर्मः स्वभावजः ॥ अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः । विप्रस्य जीविका प्रोक्ता तत्रान्त्या त्वापदि स्मृता ॥ याजनेऽध्यापने वापि दोषदर्शी द्विजोत्तमः । यस्तस्यान्यापि विहिता वृत्तिरस्ति चतुर्विधा ॥ शिलोञ्छं नित्ययाञ्चा च शालीनं चोचिता कृषिः । श्रेयसी पूर्वपूर्वात्र ज्ञातव्या द्विजसत्तमैः' ॥ इति ॥ ४२ ॥

अथ क्षत्रियस्य स्वप्रकृत्यनुकूलानि कर्माणि ब्रवीति – शौर्यमिति ।

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svabhâvajam - This alone is in accordance to his own Sâttvika nature, **Brahmakarma** - work of one who belongs to the Brâhman class.

In Skanda Purâna, the Dharmas and means of livelihood for Brâhmans are spoken of as follows - ‘Restrain of mind and senses, forbearance, purity, faith (in the Lord and the Vedas) devotion to the Lord, austerity, knowledge and experience (realisation) are the duties (Dharmas) of a Brâhman, born of his nature; (and) his livelihood is said to be teaching, performing sacrificial rites (for others) and acceptance of gifts, pure, untouched by guile. Amongst these means, the last one - acceptance of gift - is adviced only to be exercised in difficult times. If any eminent Brâhman finds flaw (not suitable to his own nature) in performing rites for others and teaching, for him other four means are prescribed - Collecting food grains which have fallen, scattered in farms or bazaar, etc.; or by begging every day (Bhikshâ); or accepting whatever is received by chance without begging; or by farming. Of these four, the earlier to each in order is said to be for the good; thus it should be known by eminent Brâhmans.’ ||42||

Now the duties of a Kshatriya in accordance with his nature are stated in ‘**Shauryam**…etc.’

STANZA 43

shauryam tejo dhritirdâkshyam yuddhe châpyapalâyanam;
dânamishvarabhâvashcha kshâtram karmasvabhâvajam.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ।। ४३ ।।

शौर्यम् – समरे निर्भयत्वम्, तेजः – प्रागल्भ्यम्, परैरधृष्यत्वमिति यावत्। धृतिः – प्रारब्धे सत्कर्मणि विक्षेप आगतेऽपि तत्समाप्तिकरणसामर्थ्यरूपं धैर्यम्, दाक्ष्यम्–समग्रक्रियानिष्पत्तिकौशल्यं च, युद्धेऽपि स्वमृतिजनके संग्रामेऽप्यपलायनम्–स्थैर्यम्, दानम्–स्वकीयद्रव्यस्य पात्रेषु प्रतिपादनरूपमौदार्यम् ईश्वरभावश्च–जननियमनशक्तिः, एतत् स्वभावजम्–स्वप्रकृत्यनुकूलम्, क्षात्रम्–क्षत्रजातेरिदं कर्मास्ति। क्षत्रियस्य धर्मजीविके प्रोक्ते स्कान्दे – 'शूरत्वं धैर्यमौदार्यं बलं तेजः शरण्यता। गोविप्रसाधुरक्षेज्या धर्माः क्षत्रस्य कीर्तिताः ।।

शस्त्रेण जीवेत् क्षत्रं तु सर्वतो धर्मरक्षया। करादानादि नृपतेरविप्राद्वृत्तिररीरिता।।

Translation- Valour, invincibility, steadiness, adroitness, non-fleeing in battle, generosity and lordliness, are the duties of a Kshatriya, inherited by his nature. ||43||

Commentary

Shauryam - Valour, fearlessness in the battle, **tejah** - invincibility, capacity to remain undefeated by others, of this kind, **dritih** - steadiness is the capacity to complete righteous work that has been started, dispite of obstacles, **dâkshyam** – adroitness, dexterity in executing work in its entirety, **yuddhe cha api apalâyanam** - not fleeing from the battle though one is convinced that it will result in death, to stand steady, **dânam** – generosity, parting with one's own possessions to deserving persons, **ishvara-bhâvah cha** - lordliness is the capacity to govern people, **etat** - this, which is **svabhâvajam** - agreeable to his inherent nature, **kshâtram** - pertaining to the Kshatriya class, **karma** - this is the duty.

In Skanda Purana, duties and means of livelihood for Kshatriyas are declared thus - 'Valour, courage, generosity, power, undaunted spirit, giving shelter to others, protection of cows, Brâhmans and saints, sacrifice, worship - these are declared as the natural duties of a Kshatriya. Kshatriyas should live on the power of his weapon, by always protecting the law (Dharma). A king should carry out his duties by collecting taxes, etc., from his subjects, except Brâhmans, and keeping all citizens which

देशकालानुसारेण रञ्जयित्वाखिलाः प्रजाः' इति ॥ ४३ ॥

अथ वैश्यशूद्रयोः स्वप्रकृत्यनुकूलानि कर्माणि वदति – कृषीति ।

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

कृषिगोरक्ष्यवाणिज्यम् – कृषिरन्नोत्पत्तिहेतुः कर्षणम्, गोरक्ष्यम् – गवादिपशुपालनम्, वाणिज्यम्–धनोत्पादनकारणभूतं क्रयविक्रयरूपं कर्म च, तेषां समाहारः । कुसीदमप्यत्राध्याहार्यम् । एतत् स्वभावजम्–स्वप्रकृत्यनुकूलं वैश्यस्य कर्मास्ति । परिचर्यात्मकम् – त्रैवर्णिकानां सेवनरूपम्, शूद्रस्यापि स्वभावजम्–स्वप्रकृत्यनुकूलं कर्मास्ति । वैश्यशूद्रयोर्धर्मजीविके प्रोक्ते स्कन्दपुराणे – 'आस्तिक्यं दाननिष्ठा च साधुब्राह्मण–सेवनम् । अतुष्टिरर्थोपचये धर्मा वैश्यस्य चोद्यमः ॥ कृषिवाणिज्यगोरक्षा तुरीया

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are under him pleased according to time and place.' || 43 ||

Now the duties of Vaishyas and Shudras are stated according to the their nature in '**Krishi…**etc.'

STANZA 44

krishigaurakshyavânijyam vaishyakarma svabhâvajam;
paricharyâtmakam karma shudrasyâpi svabhâvajam.

Translation- Agriculture, cattle-rearing and trade are the duties of a Vaishya, born of his nature; and work in the form of service is the duty of a Shudra, born of his nature. ||44||

Commentary

Krishi-gaurakshya-vânijyam - Krishi –Agriculture, ploughing of the land for production of food grains, Gaurakshyam – rearing of cows and other animals, Vânijyam - trade in the form of purchase and sale of goods for growth of wealth - all these together, and lending money also, is to be included in these works, (etat) **svabhâvajam vaishya-karma** - these are the works allotted to a Vaishya - i.e. a trader; which are agreeable to his nature.

Paricharyâtmakam - Of the nature of giving services to the people belonging to the other three classes, **shudrasya api svabhâvajam karma** - is the work that pertains to Shudras. It is derived from their nature.

बृद्धिजीवनम् । वैश्यस्य जीविका प्रोक्ता शूद्रवृत्तिस्तथापदि॥ द्विजातीनां च देवानां सेवा निष्कपटं गवाम् । विशेषधर्मः कथितः शूद्रस्य मुनिसत्तम ! ॥ शूद्रो जीवेत् द्विजातीनां सेवालब्धधनेन च । आपत्काले तु कार्वादेर्जीविकावृत्तिमाश्रयेत् ॥ चातुर्वर्ण्यं सतां सङ्गं कुर्यान्न त्वसतां क्वचित् । मुक्तिप्रदोऽस्ति सत्सङ्गः कुसङ्गो निरयप्रदः' ॥ इति ॥ ४४ ॥

ननु – ब्राह्मणादीनां कर्तव्यतयोक्तैः कर्मभिः किं स्यादित्यत्राह – स्वे स्वे इति ।

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥
यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४५-४६ ॥

Also in Skanda Purâna, the duties and the ways to earn a living for Vaishyas and Shudras, are declared as – 'Faith, tendency to give gifts, serving Brâhmans and saintly persons; discontent in respect of collecting wealth; and industriousness, are the tendencies of a Vaishya. The Vaishya's livelihood is said to be agriculture, trade, cattle-rearing and lending money; and in adverse conditions he may sustain himself by means recommended for Shudras.

'Shudra's duty is distinctly intimated thus - he should serve the men of the three classes (called twice-born) and the gods and cows, without deceit; - these are the special duties of a Shudra mentioned in the Shâstras, O great Muni. A Shudra should subsist on the money he earns by serving the classes of twice born. He may sustain on manual work or skilled labour. Men belonging to all four classes should always be associated with good, holy persons, but never with unholy company; since holy association leads to liberation, while unholy association leads to hell. ||44||

Well, by performing the duties prescribed for Brâhmans, etc., what will be the result? To this He says, '**Sve sve…**etc.'

STANZA 45-46

sve sve karmanyabhiratah samsiddhim labhate narah;
svakarmaniratah siddhim yathâ vindati tacchrinu.
yatah pravrittirbhutânâm yena sarvamidam tatam;
svakarmanâ tamabhyarchya siddhim vindati mânavah.

स्वे स्वे – स्वकीयस्वकीयवर्णोचिते, कर्मण्यभिरतः – प्रीतियुक्तो नरः, संसिद्धिम् – आत्मपरमात्मनोर्ज्ञाननिष्ठां लभते । तज्ज्ञाननिष्ठां कथं प्राप्नोतीत्यत्राह– स्वकर्मेति सार्धेन। स्वकर्मनिरतः – स्वस्य कर्मणि नितरां रतः प्रेमयुक्तः, चातुर्वर्ण्यो जनः, यथा येन प्रकारेण सिद्धिम् – ज्ञाननिष्ठाम्, विन्दति – लभते, तत् – तं प्रकारं श्रृणु ? ॥ यत इति । यतः परमेश्वरात् मत्तो भूतानां सकलजन्तूनां प्रवृत्तिः – उत्पत्तिः, प्रवर्तनं च। येन परमात्मना मया, अन्तर्यामितया सर्वमक्षरादिचेतनवृन्दम्, इदम्–प्रत्यक्षं पृथिव्याद्यचेतनवृन्दं च, ततम्–व्याप्तम् । स्वकर्मणा–उक्तेन स्वकीयेन कर्मणा, तम्–परमेश्वरं माम्, अभ्यर्च्य–पूजयित्वा, उपास्येति यावत् । मानवः । सिद्धिम्–आत्मपरमात्मनोर्ज्ञाननिष्ठाम्, विन्दति–लभते ॥ ४५–४६ ॥

यस्मादेवं तस्मात्, कर्मयोग एव कर्तव्य इत्याह – श्रेयानिति ।

Translation- Man achieves perfection through devotion to his allotted duty. Listen, how one engaged in one's own duty, achieves perfection.

He, from whom the origin and activity of all beings proceed and by whom all this is pervaded; by worshipping Him, with his own duty, man reaches perfection. ‖ 45-46 ‖

Commentary

Sve sve - Assigned according to his own class, **karmâni abhiratah** - who is devotedly engaged in his duty, **samsiddhim** - perfection, i.e. competence to devote or adhere to the path of knowledge of the Self and the Supreme Self, **labhate** - he attains. How does he attain that devotion to knowledge? To this, it is said in one and a half stanzas, '**Svakarma**…etc.' **Sva- karma-niratah** - He who is devotedly engaged in performing his duty, i.e. the men belonging to the four classes, **yatha** – the manner in how, **siddhim** – perfection, i.e. devotion to knowledge, **vindati** - obtains, **tat shrinu** - listen to that.

Yatah - From whom, from Me, the Supreme God, **bhutânâm** - of all creatures, **pravrittih** - origination and activity, **yena** - by whom, i.e. by the Supreme Self, i.e. Me, who resides as an inner ruler in the hearts of all the living beings, including Akshara, etc., **idam (cha)** - and the whole class of gross matter such as earth, etc., **tatam** - is pervaded, **svakarmanâ** - by performing one's own duty as mentioned before, **tam** - to

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

प्राचीनकर्मवासनासहितस्य नरस्य दुष्करत्वेन, परधर्मात् – परस्य संयतोन्द्रियमानसस्य पुंसः, धर्मात्–धर्मभूताज्ज्ञानयोगाख्यधर्मात्, जातु स्वनुष्ठितादपि इन्द्रियव्यापृतिरहिततया सगुणादपि । विगुणः – इन्द्रियव्यापारविरतिरूपगुणरहितः, स्वधर्मः – स्वप्रकृत्यनुकूलत्वात्सुकरतया स्वधर्मभूतः कर्मयोगः, अन्तर्गतज्ञानतया श्रेयान् – प्रशस्यतरः ।

यद्वा – स्वनुष्ठितात्–सुखेन कृतात्, परधर्मात्–परस्य ब्राह्मणस्य धर्मात् शमादिप्रधानात्। विगुणः – शमादिगुणवर्जितः, स्वधर्मः – क्षत्रियधर्मः, श्रेयानिति।

अतः स्वभावनियतम्–स्वप्रकृत्यनुकूलं पूर्वोक्तं कर्म, मत्प्रसन्नतायै कुर्वन्नरो

Him, the Supreme God, i.e. Me, **abhyarchya** - adoring, worshipping, **mânavah** - a man, **siddhim** - devotion to the knowledge of the Self and the Supreme Self, **vindati** - attains. ||45-46||

This being the case, Karma Yoga should be practiced, thus the Lord instructs in '**Shreyân…**etc.'

STANZA 47

shreyânsvadharmo vigunah paradharmât svanushthitât;
svabhâvaniyatam karma kurvannâpnoti kilbisham.

Translation- Better is one's own duty, though of less merit, than the duty of another well performed. As performing the duty ordained by one's own nature, one incurs no sin. ||47||

Commentary

For a man born with desires coming from his past Karma, it being difficult, **para dharmât** - Parasya - of another, i.e. of the man of controlled mind and senses, **dharmât** - than the duty, namely devotion to the path of knowledge, **su-anushthitât api** - perhaps, performed in a better way, though it is higher in quality because it is not involved in sense-activity, **vigunah** - defective, void of the merit of the nature of inactivity (control) of the sense-organs, **sva-dharma** - one's own Dharma, i.e. Karma Yoga - the path of action, by the reason of it being easy to follow, and natural to oneself, **shreyân** - it is better, as knowledge is included in it.

युद्धादिकर्मजनितं हिंसारूपं किल्बिषं दोषं नाप्नोति–न लभते ॥

अथेदानीमल्पदोषसहितमपि स्वधर्मभूतं कर्म न त्याज्यमित्याह – सहजमिति।

सहजं कर्म कौन्तेय ! सदोषमपि न त्यजेत् ।
सर्वारभा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

हे कौन्तेय ! सहजम्–ब्राह्मणादिवर्णभेदतः, ब्रह्मचारिप्रभृत्याश्रमभेदतश्च सहैव जातम्, कर्म सदोषमपि न त्यजेत् । हि–यतः, सर्वारम्भाः – सर्वे कर्मारम्भाः, दोषेणाल्पेन, धूमेनाग्निरिवावृताः – आच्छादिताः ।

यद्वा – अथेदानीं ज्ञागयोगात् कर्मयोग एव श्रेयान् । तत् कर्मयोगो मुमुक्षुणा

Or else, **su-anushthitât** - which is easily practised, **para-dharmât** - duty of another, i.e. of a Brâhman, mainly consisting of Sama, i.e. a quality of mind-control, **vigunah** - defective, which is void of the merit of Sama, etc., **sva-dharmah** - the duty of a Kshatriya, **shreyân** - is better.

Hence, **svabhâva-niyatam** - the work or duty that is agreeable to one's own nature, as said before, performed for pleasing Me, a man does not incur **kilbisham** - any sin of the nature of violence commited in acts like war, etc. || 47 ||

Now, the duty of oneself, may it be a little defective, should not be abandoned – thus it is said in '**Sahajam**...etc.'

STANZA 48

sahajam karma kaunteya sadoshamapi na tyajet;
sarvârambhâ hi doshena dhumenâgnirivâvritâh.

Translation- O Arjuna, one should not abandon one's duty, even though it may be tainted with flaw; for all undertakings are enveloped by some defect, as fire by smoke. || 48 ||

Commentary

He kaunteya - O Arjuna, **sahajam** - that has come naturally, according to the division of classes like Brâhmans, etc., and Âshrama, i.e. stage in life like Brahmacharya (continence or studentship), etc., **karma sadosham api** - may it be imperfect, **na tyajet** - one should not abandon, **hi** -since, **sarvârambhâh** - all undertakings, **doshena** - by some

न त्याज्य इत्याह – सहजमिति । सहजम्–देहिनोऽस्य त्रिगुणदेहयोगेन सहजम्, अत एव सुकरं सदोषमपि सुदुःखमपि न त्यजेत् । सर्वारम्भाः – कर्मयोगस्य वा ज्ञानयोगस्य वा आरम्भाः, धूमेनाग्निरिव दोषेणावृताः । ज्ञानयोगारम्भेऽप्यस्त्येव महान् प्रयासः ॥

निष्कामकर्मयोगस्य फलं वदति – असक्तेति ।

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ ४९ ॥

सर्वत्र – आत्मपरमात्मव्यतिरिक्तेषु पुत्रधनादिपदार्थेषु । असक्तबुद्धिः – असक्ता प्रीतिवर्जिता बुद्धिर्यस्य सः । अत एव जितात्मावशीकृतमनाः, सन्न्यासेन–

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little flaw, **dhumena agnihi iva âvritah**- are enveloped, like fire by smoke.

Or it can be said that Karma Yoga is certainly better than Gnyâna Yoga as a way of knowledge (renunciation); so, one aspiring for liberation should not abandon the path of action; the embodied Self has attained this duty which is **sahajam** - born with this body constituted of the three qualities, so it is easy to perform, and whether it contains imperfections or it is painful, it should not be given up. **Sarvârambhâh** - All undertakings, may they be in Karma Yoga or Gnyâna Yoga, are enveloped by imperfections, like fire by smoke. In following the discipline of Gnyana Yoga, much effort and perseverance is needed. ||48||

The Lord declares the result of unmotivated (Nishkâma) Karma Yoga in '**Asakta…**etc.'

STANZA 49

asaktabuddhih sarvatra jitâtmâ vigatasprihah;
naishkarmyasiddhim paramâm sannyâsenâdhigacchati.

Translation- He whose understanding is unattached to all objects, whose mind is subdued, who is bereft of desire, transcending all activities, by renunciation he attains the supreme perfection. ||49||

Commentary

Sarvatra - In all objects like son, wealth, etc., except the Self and the Supreme Self, **asakta-buddhih** - he, whose understanding is unattached, such a person; and because of that, **jitâtmâ** -whose mind is

त्यागशब्दपर्यायभूतेन, परमाम्–श्रेष्ठाम्, नैष्कर्म्यसिद्धिम्–नैष्कर्म्यस्य ज्ञाननिष्ठायाः सिद्धिम्, फलरूपं परमेश्वरस्य मम ध्यानमधिगच्छति ॥ ४८–४९ ॥

ध्यानरूपायाः स्मृतेः फलमाह – सिद्धिमिति ।

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय ! निष्ठा ज्ञानस्य या परा ॥ ५० ॥

सिद्धिं प्राप्तः – प्रतिदिनकृतस्य निष्कामयोगस्य फलरूपं ध्यानं प्राप्तः, यथा–येन प्रकारेण, ब्रह्म प्राप्नोति । तथा – तेन प्रकारेण, उच्यमानमुपायमिति शेषः । समासेन–सङ्क्षेपतः, मे–मम वचनान्निबोध जानीहि । हे कौन्तेय ! तदेव ब्रह्म, ज्ञानस्य–स्मृतिरूपवेदनस्य, या परा निष्ठा – उत्कृष्टा स्थितिर्भवतीत्यर्थः ॥ ५० ॥

ब्रह्मप्राप्त्युपायं वदति – त्रिभिः ।

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subjugated, **sannyâsena** - by renunciation which is another name of the word Tyâga, **paramâm** – supreme, **siddhim** - perfection, fruit of **naishkarmya** - freedom from action, i.e. devotion to knowledge, in the form of contemplation on Me, i.e. the Supreme God, **adhigacchati** - he attains. ||49||

The Lord now states the fruit of remembrance in the form of meditation or contemplation in '**Siddhim…**etc.'

STANZA 50

siddhim prâpto yathâ brahma tathâpnoti nibodha me;
samâsenaiva kaunteya nishthâ gnyânasya yâ parâ.

Translation- Learn from Me in brief, O Arjuna, how, one who has attained perfection in meditation also attains the state of Brahma, which is the supreme consummation of knowledge. ||50||

Commentary

Siddhim prâptah - One who has obtained the state of perfect Yoga of contemplation, as a fruit of unmotivated Karma Yoga practiced daily, **yathâ** - in the manner he attains Brahma, **tathâ** – in that way (which will be described ahead), **samâsena** - in brief, **me nibodha** - understand from My speech, **he kaunteya** - O Arjuna, **tadeva brahma** - that very Brahma, **gnyânasya** - of knowledge in the form of (constant) remembrance, **yâ parâ nishthâ** - is the supreme state. ||50||

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥
विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्य समुपाश्रितः ॥
अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५१-५३ ॥

बुद्धयेति । विशुद्धया आत्मानुभवयोग्यया बुद्धया - धीषणया । युक्तः- सततं तदन्वितः । धृत्या धैर्येण, आत्मानं मनः, नियम्य वशीकृत्य, शब्दादीन्- शब्दस्पर्शरूपरसगन्धान्, पञ्च विषयान्, त्यक्त्वा परित्यज्य च । प्राकृतेषु तेषु प्रियाप्रियेषु रागद्वेषौ व्युदस्य परिहाय । ब्रह्मभूयाय कल्पते इत्युत्तरेण सम्बन्धः ॥

Now in the following three stanzas the Lord instructs about the means to the attainment of Brahma.

STANZA 51-53

buddhyâ vishuddhayâ yukto dhrityâtmânam niyamya cha;
shabdâdin vishayânstyaktvâ râgadveshau vyudasya cha.

viviktasevi laghvâshi yatavâkkâyamânasah;
dhyânayogaparo nityam vairâgyam samupâshritah.

ahankâram balam darpam kâmam krodham parigraham;
vimuchya nirmamah shânto brahmabhuyâya kalpate.

Translation- Endued with purified understanding, subduing the mind by steadiness, relinquishing sense-objects such as sound, and casting aside love and hate;

Resorting to a solitary place, eating little, controlled in speech, body and mind, ever devoted to the Yoga of contemplation and taking refuge in dispassion;

Forsaking egoism, power, pride, sensuality, wrath, luxuries, free from sense of 'mine', passion, and tranquil - he becomes worthy for the state of Brahma. ||51-53||

Commentary

Vishuddhayâ buddhyâ - By pure understanding capable of ex-

विविक्तसेवीति । विविक्तसेवी–विविक्तं जनसंघर्षणवर्जितमेकान्तस्थानं सेवितुं शीलं यस्य सः । लघ्वाशी–लघुपरिमाणयुक्तं पवित्रं चाशितुं भोक्तुं शीलं यस्य सः । बहुलाहारानाहाराभ्यां वर्जित इत्यर्थः । यतवाक्कायमानसः – वशीकृतवाणीशरीरमनस्कः । अत एव नित्यं ध्यानयोगपरः – यावज्जीवं ध्यानयोगपरायणः । वैराग्यम् – आत्मपरमात्मेतरवस्तुषु विरतिम्, समुपाश्रितः – सम्प्राप्तः, ब्रह्मभूयाय कल्पते इत्युत्तरेण सम्बन्धः ॥

अहङ्कारमिति। अहङ्कारम् – देहाभिमानम्। बलम् – असति दुराग्रहम्। दर्पम् – गर्वम्। कामम् – विषयेच्छाम्। क्रोधम् – रोषम्। परिग्रहम् – शरीरोपयोगि–बाह्योपकरणम्, विमुच्य त्यक्त्वा, निर्ममः – अस्मिंल्लोके ममतारहितः। शान्तः – स्वात्मनि शान्तिं प्राप्तः । एतैर्लक्षणैः सम्पन्नः पुरुषो ब्रह्मभूयाय ब्रह्मभावाय कल्पते – ब्रह्मभावं शुद्धक्षेत्रज्ञस्वरूपं प्राप्नोतीत्यर्थः ॥ ५१–५३ ॥

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periencing the Self, **yuktah** - always associated with that, **dhrityâ** - by firmness, **âtmânam** - the mind, **niyamya** – subduing, **shabdâdin vishayân** - five sense-objects like sound, touch, form, taste and smell, **tyaktvâ** - relinquishing, **cha** – and, **râga-dveshau** - love and hate in regard to the worldly objects of likes and dislikes, **vyudasya** - casting aside; 'he attains the state of Brahma.'- this is to be connected which is the last phrase of the 53rd stanza.

Vivikta-sevi - He who tends to resort to a solitary place which is not visited by people, **laghvâshi**– he who usually eats little, moderate - not eating much, nor fasting too; and that which is pure, i.e. sanctified, **yata-vâk-kâya-mânasah** - he, having his speech, body and mind under control, and because of that **nityam dhyâna-yoga-parah** - ever (till the end of life) engaged in the Yoga of meditation, **vairâgyam** - dispassion in everything other than the Self and the Supreme Self, **samupashritah** - who has resorted to, 'he attains the state of Brahma.' - thus it is to be connected with the predicate in the next stanza.

Ahankâram – Egoism, bodily ego, **balam** - power, stubbornness in the unreal (in the things that are unimportant), **darpam** - pride, **kâmam** - desire for sense-objects, **krodham** - wrath, **parigraham** - collecting extra means for bodily comfort, **vimuchya** - forsaking (all these) **nirmamah** - with no feeling of 'mine' in this world, **shântah** - tranquil, he

एवं ब्रह्मभावप्रप्त्यनन्तरं ममैकान्तिकीं भक्तिं प्राप्नोतीत्याह – ब्रह्मभूत इति ।

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

ब्रह्मभूतः – अक्षरभावं प्राप्तः । अतः प्रसन्नात्मा – देहदैहिक–जनितक्लेश–हीनत्वात्प्रफुल्लमनाः । मत्तो मदेकान्तिकभक्तेभ्यश्चान्यपदार्थं न शोचति न काङ्क्षति । अतः सर्वेषु भूतेषु समः – सकलेषु जन्तुषु स्वस्य निःस्पृहत्त्वादनादरत्त्वाच्च समतया वर्तमानः, मत्तो भद्भक्तेभ्यश्चान्यत्सर्वं पदार्थवृन्दमतिशयतुच्छं मन्वान इत्यर्थः । एवं ब्रह्मात्मतया वर्तमानो योगी, पराम् – सर्वेभ्यो मत्प्रसन्नतासाधनेभ्यः श्रेष्टतमामेकान्तिकीम्, मद्भक्तिम् – मयि सर्वनियन्तरि सर्वकारणकारणे भक्तवात्सल्यवारिधौ समग्रदोषगन्धरहिते निरवधिकातिशयागणितकल्याणगुणसागरे

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who finds peace solely in experiencing the Self. A person endowed with these characteristics, **brahmabhuyâya kalpate** - obtains the form of the Self, i.e. of pure Kshetragnya; i.e. he is fit for becoming Brahma. ||51-53||

Thus having realised the state of Brahma he attains intent, single-pointed devotion to Me - declares the Lord in '**Brahmabhutah**…etc.'

STANZA 54

brahmabhutah prasannâtmâ na shochati na kângkshati;
samah sarveshu bhuteshu madbhaktim labhate parâm.

Translation- Established in identity with Brahma and tranquil, the Yogi neither grieves nor craves. Regarding all beings alike, he attains supreme devotion to Me. ||54||

Commentary

Brahma-bhutah - Having attained the state similar to Akshara, **atah** - hence, **prasannâtmâ** - fully joyful – one who has become cheerful in mind on account of being free from afflictions caused by the body and bodily relations, **na shochati na kângkshati** - he does not grieve or crave for any other thing except Myself or My intent devotees, **atah** - so, **sarveshu bhuteshu samah** - treating all beings equally, being disinterested and not caring for anything, meaning that he regards all entities quite worthless other than Me and My devotees. Thus the Yogi being established in identity with Brahma, **param** - the supreme, single-pointed, above

लावण्यपीयूषसमुद्रे नवीनजीमूतसङ्काशरूपे नवीनकोकनदश्रीस्तेयकरनयने सर्वोपास्ये धर्मस्वरूपवसुदेवनन्दनेऽतिशयप्रेमपूर्वकानुध्यानं लभते ॥ ५४ ॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

भक्त्येति । यावान् – स्वरूपस्वभावादिभिर्यत्परिमाणयुक्तः, यः – क्षराक्षरनियन्ता परिपूर्णसत्यज्ञानानन्दघनः पुरुषोत्तमोऽहमस्मि । तं मां भक्त्या– प्रेमपूर्वकानुध्यानेन । स योगी तत्त्वतो याथार्थ्यतोऽभिजानाति वेत्ति, तत्त्वतः – स्वरूपस्वभावगुणविभूतितो यथावन्मां ज्ञात्वा विदित्वा तदनन्तरम्, तत एव भक्त्या, मां विशते – अनवधिकातिशयानन्दं मामनुभवतीत्यर्थः । तथा चोक्तमत्र – 'भक्त्या

all other means practiced to propitiate Me, **mad-bhaktim** - devotion to Me, the Lord of all, the prime cause of all, the ocean of affection for devotees, who is devoid of the slightest trace of evil, who is the ocean of countless hosts of auspicious attributes which stand par excellence and unlimited, who is the sea of elixir of beauty, whose luster is like a new rainy blue cloud, having eyes stealing the beauty of fresh (red) lotus, object of worship for all, the law (Dharma) incarnate, the son of Vâsudeva; **labhate** - he attains the state of absorption in loving contemplation on Me. ||54||

STANZA 55

bhaktyâ mâmabhijânâti yâvânyashchâsmi tattvatah;
tato mâm tattvato gnyâtvâ vishate tadanantaram.

Translation- Through that supreme devotion the Yogi comes to know Me fully who, and what I am, the greatness of My form and essence, in reality; then having known Me truly, he forthwith enters into Me.. ||55||

Commentary

Yâvân asmi – The extent of My nature (essence) and form, **yah** - that I am the Supreme Person, the controller of the perishable and imperishable, fully saturated with truth, knowledge (consciousness) and bliss; (tam) **mâm bhaktyâ** - by constant loving contemplation on Me of such attributes; that Yogi, **tattvatah** - as I am in reality, **abhijânâti** - he comes to know, **tattvatah** - as I truly am in form, essence, attributes and glory, **mâm gnyâtvâ** - understanding Me, **tadanantaram** - having known Me

त्वनन्ययाशक्य अहमेवंविधोऽर्जुन !। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुञ्च परन्तपे'ति ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

किञ्च – सर्वेति। सर्वकर्माणि–सर्वाणि स्वस्ववर्णाश्रमोचितानि कर्माणि। सदा निरंन्तरं कुर्वाणः – निष्कामभावेनानुष्ठाता। मद्व्यपाश्रयः – अहं भगवान् पुरुषोत्तमो वासुदेव एव व्यपाश्रयः शरणं यस्य सः, मदेकशरण इत्यर्थः। मदाश्रितत्त्वान्मद्भक्तियुतानि सर्वाणि कर्माणि करोतीत्यर्थः। एवम्भतो नरो मत्प्रसादात्–मम प्रसादमनुग्रहं प्राप्य। शाश्वतम् – सनातनमव्ययमक्षरसंज्ञम्, पदम् – मत्स्थानमवाप्नोति याति ॥ ५६ ॥

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thus, **tatah eva** - through that devotion itself, **mâm vishate** - means he experiences Me, as I am the infinite and unsurpassed bliss itself. As it is said in this Gitâ itself - 'But by single-minded devotion, O Arjuna, it is possible to truly know, to see and to enter into Me, in this form, O harasser of foes.' (11.54) ||55||

STANZA 56

sarvakarmânyapi sadâ kurvâno madvyapâshrayah;
matprasâdâdavâpnoti shâshvatam padamavyayam.

Translation - One, taking refuge in Me and performing all works constantly, by My grace, attains the eternal and immutable realm. ||56||

Commentary

Kinch - Moreover, **sarva-karmâni** - all works (duties) that are to be performed by each according to his class and stage in life, **sadâ** - always, **kurvânah** - a person performing works in the spirit of desirelessness, **mad-vyapâshrayah** - for whom Myself, the Lord, the Supreme Person Vâsudeva, is the only refuge; meaning being thus under My shelter alone, he performs all works inspired by devotion to Me; such a person **mat-prasâdât** - earning My grace, **shâshvatam padam** - the eternal immutable realm of Mine called 'Akshara', **âpnoti** - attains. ||56||

STANZA 57

chetasâ sarvakarmâni mayi sannyasya matparah;
buddhiyogam upâshritya macchittah satatam bhava.

चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ! ॥ ५७ ॥

चेतसेति। यस्मादेवं भवति तस्मात्, चेतसा–मत्स्वरूपयथार्थज्ञानेन, सर्वाणि–स्ववर्णोचितानि समग्राणि, कर्माणि । मयि सन्न्यस्य निष्कामभावेन समर्प्य ।

यद्वा–सर्वाणि कर्माणि सकलेन्द्रियव्यापारान्, मयि भुवि सकलजनकृतपरिचर्यास्वीकारार्थं ब्रह्मपुरादाविर्भूते धर्ममूर्तिवसुदेवपुत्रे सन्न्यस्य । वचसा मद्गुणकीर्तनम्, चक्षुर्भ्यां मद्दर्शनम्, पादाभ्यां मद्दर्शनार्थं गमनम्, त्वचा मम स्पर्शनम्, इत्यादिप्रकारेण समर्प्य । मत्परः – अहमेव परः – परमफलतया प्राप्यो यस्य तथाभूतः सन्, बुद्धियोगम्–पूर्वोक्तं बुद्धिसंयोगमुपाश्रित्य–अवलम्ब्य । सततं सर्वदा, मच्चित्तः – मयि वसुदेवनन्दने चित्तमन्तःकरणं यस्य। एवम्भूतस्त्वं भव ! ॥ ५७ ॥

Translation- Surrendering all acts to Me, thinking of Me as the highest goal, and resorting to Buddhi Yoga, focus your thought ever on Me. || 57 ||

Commentary

Since it is so, **chetasâ** - by understanding of true knowledge of My character, **sarva-karmâni** - all works to be performed according to one's class, **mai sannyasya** - offering unto Me desirelessly.

Or in another way - **sarvâni karmâni** - all sense-activities, **mai** - surrendering unto Me, the idol of the Lord, son of Vasudeva (the incarnation of Dharma), who has manifested Himself coming from Brahmapura, to accept (receive) devotional service, adoration by all men. The devotee offers services to Me in the following manner - singing praises of My glory with his mouth (speech); visualising My form with his eyes; coming to have My Darshan by foot; experiencing My touch with his skin, etc. Thus offering service to Me or worshipping Me in every way.

Mat-parah - For whom I am the only end, the highest fruit (of all his activities), becoming like that, **buddhi-yogam upâshritya** - resorting to Yoga (Karma Yoga) associated with knowledge, **satatam** - all the time, **mat-chittah** - whose mind is attached to Me, the son of Vasudeva, **bhava** - you should also become like that. || 57 ||

What is the result of surrendering my mind unto You? To this, the

त्वयि चित्तस्य समर्पणेन किं स्यादित्यत्राह – मच्चित्त इति ।

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

मच्चित्तः – मदन्तःकरणस्त्वम् । मत्प्रसादात्–मम ईश्वरस्य प्रसादादनुग्रहात्। मच्चित्तत्त्वान्मत्प्रसन्नतां प्राप्येत्यर्थः । सर्वदुर्गाणि–समग्रदुस्तराणि संसारजनितदुःखानि, तरिष्यसि । अथ – पक्षान्तरे, चेद्यदि, त्वमहङ्कारात् – कृत्याकृत्यवेदितृत्वाभिमानात् , मद्वचनं न श्रोष्यसि, तर्हि विनङ्क्ष्यसि – सर्वपुरुषार्थाद्विभ्रष्टो भविष्यसि ॥ ५८ ॥

ननु – मम विनाशो भवति, तथापि बन्धुहननं न करिष्यामिति चेत्तत्राहं वदामि – यदिति ।

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

अहङ्कारम् – कृत्याकृत्यविवेकज्ञातृत्वाभिमानमाश्रित्य – अवलम्ब्य, न

Lord says in, '**Macchittah…**etc.'

STANZA 58

macchittah sarvadurgâni matprasâdât tarishyasi;
atha chet tvam ahankârân na shroshyasi vinangkshyasi.

Translation- Fixing your mind on Me, you will, by My grace, overcome all difficulties. If, however, out of self-conceit you do not heed Me, you will perish. ||58||

Commentary

Mat-chittah - You, whose mind is fixed on Me, **mat-prasâdât** - by My grace, who is the Lord of all; thus fixing your mind on Me, you experience My bliss, **sarva-durgâni** - all miseries arising out of worldly existence which are difficult to cross, **tarishyasi** - you will cross over. **Atha** - On the other hand, **chet** - if, **tvam** - you**, ahankârât** - out of self-conceit, i.e. out of the feeling that, 'I know well what is to be done and what is not to be done,' **mad-vachanam na shroshyasi** - you do not heed to My words, then, **vinangkshyasi** - you will perish, fail to attain all the goals of life. ||58||

If you mean to say, 'Let me perish, but I shall not slay my kith and kins,' to this, I say '**Yad**…etc.'

योत्स्ये – अहं युद्धं न करिष्यामीति यत्त्वं मन्यसे – व्यवसायं करोषि, एष ते तव व्यवसायो निश्चयः, अस्वतन्त्रत्वान्मिथ्या एव। कुतः ? प्रकृतिः – रजोगुणयुक्तः क्षात्रस्वभावः, त्वां नियोक्ष्यति – संग्रामे बलात्तव प्रवर्तनं कारयिष्यतीत्यर्थः॥ ५९॥

पुनरपि तदेव विवृणोति – स्वभावजेनेति।

स्वभावजेन कौन्तेय ! निबद्धः स्वेन कर्मणा।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ ६० ॥

हे कौन्तेय ! स्वभावजेन–स्वभावः पूर्वकर्मसंस्कारस्तस्माज्जातेन। स्वेन–स्वकीयेन क्षात्रेण शौर्यादिकर्मणां, निबद्धः – बन्धनं प्राप्तः, यन्त्रित इति यावत्। अत एव अवशः – शत्रुकृततिरस्कारमसहमानस्त्वमेव। तत् सङ्ग्रामरूपं कर्म करिष्यसि, यत्कर्म इदानीं मोहाद्विपरीतज्ञानात्कर्तुं नेच्छसि। अनेन श्लोकद्वयेन

STANZA 59

yadahankâram âshritya na yotsya iti manyase;
mithyaisha vyavasâyaste prakritistvâm niyokshyati.

Translation- If, in such self-conceit, you think, 'I will not fight,' that resolve of yours is in vain. Nature will compel you. ||59||

Commentary

Ahankâram âshritya - Under the influence of self-conceit, i.e. out of the feeling, 'I know well what is to be done and what is not to be done,' **na yotsye iti** - that 'I will not fight this war,' **yat tvam manyase** - if you resolve so, **esha te vyavasâyah** - this resolve of yours, **mithyâ eva** - is no doubt false, as you are not independent. Why so? **Prakritih** - Your tendency as a warrior possessed of Rajasa quality, **tvam niyokshyati**- it will forcibly drag you, and compel you to fight the battle. ||59||

Again the same statement is elaborated in '**Svabhâvajena…**etc.'

STANZA 60

svabhâvajena kaunteya nibaddhah svena karmanâ;
kartum necchasi yanmohât karishyasyavasho'pi tat.

Translation- O Arjuna, bound by your own duty, born out of your nature, and having no control over your own will, you will be compelled to do that very act which you do not desire to do now through delusion. ||60||

जनानां स्वभावपरतन्त्रत्वमुक्तम् ॥ ६० ॥

इदानीं पूर्वकर्मानुसारी स्वभाव एव किं स्वातन्त्र्येण सर्वेषां प्रेरको ? भवतीत्याशङ्कामुत्पाद्य तां परिहरन् पूर्वकर्मानुगुणस्वभावप्रेरकः सर्वान्तर्यामीश्वरोऽहमेवास्मीत्याह – ईश्वर इति ।

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन ! तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

हे अर्जुन ! ईश्वरः – सर्वनियन्ता नारायणः सर्वभूतानाम्–समग्रजनानाम्, हृद्देशे–धर्मार्थकाममोक्षसाधनभूतबुद्धिनिवासस्थाने हृदयरूपे प्रदेशे । तिष्ठति – सर्वान्तर्यामितया निवसतीत्यर्थः । किं कुर्वन्निति चेत्तत्राह – यन्त्रारूढानि – प्रारब्धकर्मानुसारेणेश्वरनिर्मिते दारुकृतयन्त्रसदृशे देहे आरुढानि स्थितानि ।

Commentary

He kaunteya - O Arjuna, **svabhâvajena** - nature or disposition, which is produced by impressions of past Karma, **svena karmanâ** - by your own duty of warrior nature, like valor, etc., **nibaddhah** - bound as though fettered or constrained in this manner, hence, **avashah** - helplessly, having no control, finding yourself unable to stand the contempt shown by the enemies, you yourself, **karishyasi** - will carry out, **tat** - that act of fighting, **yat karma** - that act which at the moment you do not wish to undertake, **mohât** - out of delusion, under the influence of wrong understanding. By these two stanzas, it is suggested that man is constrained by his own nature. ||60||

Now, is it that the innate tendency (Svabhâva) impels all, on its own, independently? Raising such doubt and again expelling it, the Lord declares that I, the inner ruler of all, am the impeller, who allows the beings to follow their innate tendency as per their past deeds, in '**Ishvara…**etc.'

STANZA 61

ishvarah sarvabhutânâm hriddeshe'rjuna tishthati;
bhrâmayan sarvabhutâni yantrârudhâni mâyayâ.

Translation- In the heart of all beings, O Arjuna, resides the Lord, causing them to revolve according to their Karma, mounted on a wheel as it were, by His power of Maya. || 61 ||

सर्वभूतानि–समग्रक्षेत्रज्ञवृन्दानि । मायया–पूर्वकर्मानुसारिण्या सत्त्वादिगुणगय्या प्रकृत्या । भ्रामयन् – तत्तत्कर्मानुगुणं प्रवर्तयन् तिष्ठतीति योज्यम् ।

यद्वा – यन्त्रारूढानीति दृष्टान्तः । यन्त्रारूढानि – यन्त्रं काष्टनिर्मित–सूत्रसञ्चारादि, तत्रारूढानि – कृत्रिममनुष्यादीनि भूतानि, सूत्रधारो यथा भ्रामयति, तथा सर्वभूतानीश्वरो मायया कर्मानुगुणं भ्रामयन् सर्वभूतानां हृद्देशे तिष्ठतीति। तथात्र चोक्तम् – 'सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च' इति । श्रुतयश्च – 'यः सर्वेषु भूतेषु तिष्ठन् यः सर्वाणि भूतान्यन्तरो यमयति एष ते आत्मा अन्तर्याम्यमृतः' इति । 'य आत्मनि तिष्ठन्नात्मनोऽन्तरो यमात्मा न वेद य आत्मानमन्तरो यमयति' इत्यादिकाः ॥ ६१ ॥

ईश्वरस्य स्वस्यैव शरणं प्रकृतिनिवर्तनहेतुरिति वदति – तमिति ।

Commentary

He arjuna – O Arjuna, **ishvarah** - the controller of all, **sarva-bhutânâm** - of every being, **hriddeshe** - in the heart, i.e. in the region where the intellect, which is the means to accomplish Dharma, Artha, Kâma and Moksha, **tishthati** - resides, abides as an inner controller of all. If asked what He does whilst residing, it is said, **yantra-ârudhâni** - being mounted on a wooden wheel-like body, which is created by God according to the aggregate of Karmas of previous lives, **sarva-bhutâni**– all the Kshetragnyas, **mâyayâ** - by Prakriti constituted of Gunas as Sattva, etc., resulting from past Karmas, (which has begun to yield fruit,) **bhrâmayan** - revolving according to their own Karma, **tisthati** - 'He resides' - is to be connected.

Or the illustration **'yantrârudhâni** - can be explained in the following way - Yantra - wooden puppet, Rudhani - means tied to threads and made to move by one who holds the threads; in the same manner, the Lord of all beings, which move through His Maya according to the Karmas of each one, resides in the heart of all beings. As it is said in this Gitâ, 'And I am seated in the hearts of all. From Me, are memory, knowledge and their reverse also.' (15.15) The Shrutis also say, 'He who dwells in all beings, who is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, He is your Âtmâ, the Inner Ruler, the Immortal.' (Brh. Up. 5.7.19) 'He who dwells in the

तमेव शरणं गच्छ ! सर्वभावेन भारत ! ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

हे भारत ! यस्मादेवं तस्मात्, सर्वभावेन – ईश्वर एव मम गुरुर्मित्रं च भ्राता च पिता च माता चेत्यादिसमग्रभावेन। तमेव – परमेश्वरं मामेव। शरणम्– सर्वविघ्नेभ्यो रक्षकम्, गच्छ–त्वं मामेवानुसृत्य वर्तस्वेत्यर्थः । ततस्तत्प्रसादात् – तस्य परमेश्वरस्य ममैवानुग्रहात् । परां सर्वोत्कृष्टां सर्वप्रकृतिबन्धनविनाशपूर्विकां शान्तिं मदनुभवसुखं प्राप्स्यसि । तथा चोक्तं श्रुतिस्मृतिभिः – 'एतत्सत्यं ब्रह्मपुरं स वेदैतत् परमं ब्रह्म धाम' 'तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः' 'यद्गत्वा न निवर्तन्ते तद्धाम परमं मम' 'विष्णोर्धाम परं साक्षात् पुरुषस्य महात्मनः' । इत्यादिभिः ॥ ६२ ॥

उक्तमर्थमुपसंहरन्नाह – इतीति ।

Âtmâ, who is within the Âtmâ, whom the Âtmâ does not know, He who controls the Âtmâ from within, He is the inner Ruler.' || 61 ||

To take refuge in the Lord Himself, is the only way to get rid of Mâyâ, thus He states in '**Tam…**etc.'

STANZA 62

tameva sharanam gaccha sarvabhâvena bhârata;
tatprasâdâtparâm shântim sthânam prâpsyasi shâshvatam.

Translation- Seek refuge in Him alone, O Arjuna, with the whole of your being. By His grace you will attain supreme peace and the eternal abode. || 62 ||

Commentary

He bhârata - O Arjuna, such being the case, **sarva-bhâvena** - with all your heart, thinking that the Lord alone is my Guru, friend, brother, father, mother, etc., **tam eva** - to that Supreme Lord, Myself, **sharanam** - who protects from all adversities, **gaccha** - follow Me alone, then, **tat-prasâdât** - by His grace, Parameshvara's grace, My grace, **param shântim** - supreme peace, that comes after release from all bondage of Prakriti, the bliss that is experienced in Me, (and) **shâshvatam** – eternal, **sthânam** - abode, **prâpsyasi** - you will attain. As it is said by the Shrutis and Smritis - 'This is the real, imperishable Brahmapur. The aspirant knows of the Supreme Brahmadhâma.' 'That supreme place of Vishnu

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ! ॥ ६३ ॥

इति – पूर्वोक्तप्रकारेण । ते – परमसखाय एकान्तिकभक्ताय मयि परमविश्रम्भवते तुभ्यम् । भक्तवत्सलेन सर्ववस्तुयाथार्थ्यविदा परमदयालुना मया । गुह्यात् – गोपनीयात् गोप्यमन्त्रजपदेवोपासनविधिज्ञानादपि गुह्यतरम्, एतज्ज्ञानम् – कर्मयोगज्ञानयोगज्ञानम्, मन्माहात्म्यसहितं भक्तियोगज्ञानं, जीवात्मयाथार्थ्यज्ञानं च । आख्यातमुपदिष्टम् । अशेषेण – समग्रतया, विमृश्य – पर्यालोच्य, यथाधिकारं विचार्येति यावत् । पश्चात् यथेच्छसि, तथा स्वाधिकारानुरूपेण कुरु ! न तु स्वाधिकारविरोधेनेति भावः ॥ ६३ ॥

गुह्यतमं भूयो वदन्नाह – सर्वेति ।

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which the sages see.' (Rigveda 1.2.6.5) 'Attaining which they never return to this world, that is My Supreme abode.'(15.7) 'That is the Supreme abode of Lord Vishnu the Supreme Person, the great one.' ||62||

Concluding the aforesaid subject, He says in '**Iti…**etc.'

STANZA 63

iti te gnyânamâkhyâtam guhyâd guhyataram mayâ;
vimrishyaitadasheshena yathecchasi tathâ kuru.

Translation- This knowledge, the highest secret of secrets has been declared to you, by Me. Reflecting on it fully act as you like. ||63||

Commentary

Iti - As it is said above, **te** - to you, My bosom friend, My intent devotee, My confidant, **mayâ** - by Me, who loves His devotee, who knows the true nature of everything, (and) who is very compassionate, **guhyât guhyataram** - the highest secret of all secrets, like the sacred chant, the special knowledge of the procedure or technique of worship of a particular deity, **etat gnyânam** - this knowledge of Karma Yoga, Gnyâna Yoga, and Bhakti Yoga along with the knowledge of My divine glory and the knowledge of the true nature of the individual Self, **âkhyâtam** - I have declared, **asheshena** - fully, **vimrishya** - reflecting on it, according to your own ability, and then **yathâ icchasi** - as you like, **tathâ kuru** - act according to your duty and not against it. (This is the meaning). ||63||

सर्वगुह्यतमं भूयः श्रृणु मे परमं वचः ।
इष्टोऽसि मे दृढमतिस्ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

सर्वगुह्यतमम् – सर्वेषु गुह्यतरेषु ज्ञानयोगकर्मयोगभक्तियोगेषु गुह्यतमं गोप्यतमम्, परमम् – सर्वोत्कृष्टैकान्तिकभक्तियोगनिष्ठम् । मे मम वचो वाक्यम्, भूयः – पुनर्वक्ष्यमाणम् । श्रृणु ! यतस्त्वम्, दृढमतिः – मयि निश्चलबुद्धिः । अत एव मे – मम, इष्टः – प्रियोऽसि । ततस्तस्माद्धेतोः, ते तव हितम् – परमहितजनकं वचनम्, वक्ष्यामि ।

दृढमितीति पाठे – त्वं मे मम इष्टः प्रियोसि, अतो दृढं सर्वप्रमाणयुक्तमिति निश्चित्य, ततः – तदनन्तरं ते हितं वक्ष्यामीति योज्यम् ॥ ६४॥

तदेव वदति मन्मना इति ।

Again teaching the supreme secret, He says in '**Sarva…**etc.'

STANZA 64

sarvaguhyatamam bhuyah shrinu me paramam vachah;
ishto'si me dridhamati tato vakshyâmi te hitam.

Translation- Hear again, My supreme word, the most secret of all. As you are extremely dear to Me, I shall tell you what is good for you. ||64||

Commentary

Sarva-guhyatamam - The highest secret of all (secrets) among Gnyâna Yoga, Karma Yoga and Bhakti Yoga, that which is to be guarded as the most secret, **paramam** - that which positively affirms the intent one-pointed Bhakti Yoga - the best of all, **me** - My, **vachah** - words, **bhuyah** - that I am going to tell you again, **shrinu** - hear; **tvam** - you are, **dridha-matih** - one whose mind is attached to Me firmly, **ata eva** - because of that, **me ishtah asi** -you are dear to Me, **tatah** - therefore, **te hitam** - that what will cause supreme good for you, **vakshyâmi** - I shall speak.

If '**dridham-iti**' reading is taken, it will mean - as you are very dear to Me, so, 'Dridham' - having considered all the facts, **tatah** - then I shall advice you whatever is good for you - this way it should be joined. ||64||

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु !।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

मन्मनाः – मयि क्षराक्षरनियन्तरि, अपारजनसमुद्धारणाय मनुजनयनगोचरीभूते, नवीनजीमूतसङ्काशे, धर्मस्वरूपवसुदेवनन्दने, मनोऽतिशयप्रेमगर्भितस्मृतिसन्तानं यस्य तथाभूतो भव !। मद्भक्तः – मम भक्तोऽनन्यसेवकस्त्वं भव !। मद्याजी–मां यष्टुं पूजयितुं शीलं यस्य सः, नानाविधयज्ञैः सदा मद्यजनपरो भव !। यद्वा – यथाप्राप्तोपचारैर्निरन्तरं मत्पूजनपरो भव !। मां नमस्कुरु ! – कायवाङ्मनोभिर्मयि नम्रभावं कुर्वित्यर्थः। इदं च पूजनं वन्दनं चान्येषामपि भागवतधर्माणामुपलक्षणम्। तथा चोक्तं श्रीमद्भागवते– 'श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम्। अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम्॥ इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा। क्रियते भगवत्यद्धा

The same is repeated in '**Manmanâ…**etc.'

STANZA 65

manmanâ bhava madbhakto madyâji mâm namaskuru;
mâmevaishyasi satyam te pratijâne priyo'si me.

Translation- Fix your mind on Me, be devoted to Me, worship Me, prostrate before Me. You shall come to Me alone. I promise you truly, for you are dear to Me. || 65 ||

Commentary

Man-manâh bhava - Become such, whose mind is saturated with utmost love to Me, remembering Me with a continuous unbroken flow of memory, where I am the controller of Kshara and Akshara, manifested to make Myself visible to the eyes of human beings and to emancipate innumerable men, the son of Vasudeva who is Dharma-personified, having a luster of fresh rainy clouds, **mad-bhaktah** - become My devotee with undivided mind, serve Me, **mad-yâji** - become one who always worships Me, performs various sacrifices in My name, or with whatever material available, worship Me all the time, **mâm namaskuru** - prostrate before Me, meaning bow down to Me in all humility with body, mind and speech. Here, worshipping, bowing, etc., includes other aspects of Bhagavata tradition. As it is said, in Shreemad Bhâgavata, 'Hearing about Vishnu, singing about Him, remembering Him, serving Him, worshipping

तन्मन्येऽधीतमुत्तमम्'॥ इति । एवं सदार्चनवन्दनादिभागवतधर्मानुष्ठानेन मयि प्रीतिं कुर्वाणस्त्वम्, अनवधिकातिशयानन्दसागरं मामेवैष्यसि यास्यसि । ते तुभ्यं सत्यं यथार्थं यथा भवति तथा प्रतिजानेऽहं प्रतिज्ञां करोमि, न कथनमात्रम् । यस्मात्त्वं मे प्रियोऽसि । तथा इह चोक्तम् – 'प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः' इति ॥ ६५ ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ! ।
अहं त्वां सर्वपापेभ्यो मोक्षयिश्यमि माशुचः ॥ ६६ ॥

किञ्च – सर्वधर्मानिति । सर्वधर्मान्–श्रेयःसाधनतया शास्त्रेषूक्तान् समग्रधर्मान्, परित्यज्य । मामेकं शरणं व्रज–प्राप्नुहि । अहं सर्वेश्वरः, सर्वपापेभ्यः–सर्वेभ्योऽनादिकालसमूहीकृतापरिमितकृत्याकरणाकृत्यकरणरूपेभ्यः समग्रेभ्यः पापेभ्यः त्वां मोक्षयिष्यामि, माशुचः – शोकं माकार्षीः ॥ ६६ ॥

Him, saluting Him, being His servant, His comrade and surrendering oneself and everything that is one's own, to Him - these are the nine aspects of Bhakti or love for God. If man could be trained to practise devotion characterised by these nine features, then I would consider it the highest education he could have.' (Sk. 7.5.23.24)

Thus, given to love unto Me, all the time worshipping, bowing to Me - this way practicing devotional means taught by Bhagavata Dharma, **mâm eva eshyasi** - you will attain Me alone, who is the ocean of bliss unsurpassed and unlimited. **Te satyam** - It will come true in your case, about this **pratijâne** - I promise you. Do not take it as merely verbal. For, **priyah asi me** - you are dear to Me.

In this Gitâ it is said, 'For I am very dear to the man of knowledge and he too is dear to Me.' (7.17) || 65 ||

STANZA 66

sarvadharmân parityajya mâmekam sharanam vraja;
aham tvâ sarvapâpebhyo mokshayishyâmi mâ shuchah.

Translation- Giving up all duties, take refuge in Me alone. I will liberate you from all sins; do not grieve. ||66||

Commentary

Moreover, **sarva-dharmân** - all duties or injunctions that are ordained by the Shâstras as a means to the final beatitude, **parityajya** -

अथेदानीमुक्तस्य ज्ञानस्याधिकारिणो ज्ञापयन्ननधिकारिणः पुरुषान् वदति– इदमिति ।

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

इदं मदुक्तं शास्त्रम्, अतपस्काय – अवशीकृतेन्द्रियाय जनाय, ते त्वया कदाचन न वाच्यम् । अभक्ताय – उपदेष्टरि त्वयि उपास्ये मयि च भक्तिरहिताय तप्ततपसेऽपि कदाचन न वाच्यम् । अशुश्रूषवे – सेवामकुर्वाणाय । श्रवणेच्छारहिताय वा, कदाचन न वाच्यम् । यो मामभ्यसूयति – मन्मूर्तौ मद्वीर्येषु मद्गुणेषु च केनचिदुक्तेषु दोषमारोपयति, तस्मै कदाचन न वाच्यम् ॥ ६७ ॥

अस्य ज्ञानस्य पात्रेषु निक्षेपणे फलं वदति – य इति ।

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giving up, **mâm ekam sharanam vraja** - take refuge in Me alone. **Aham** - I, the Lord of all, **sarva-pâpebhyah** - from all innumerable sins that are accumulated since beginningless time, of the nature of acts not done that should have been done, and done that should not have been done, **tvam mokshayishyâmi** - I will release you, **mâ shuchah** - do not grieve. || 66||

Now after ensuring Arjuna understands about the one who is qualified for the knowledge that has been taught so far, here He speaks about those who are not fit for this knowledge, in '**Idam…**etc.'

STANZA 67

idam te nâtapaskâya nâbhaktâya kadâchana;
na châshushrushave vâchyam na cha mâm yo'bhyasuyati.

Translation- Never should this Shâstra be declared by you to one who is not austere, to one who is not a devotee, to one who does not wish to hear it, and nor to him who slanders Me. ||67||

Commentary

Idam - This doctrine taught by Me, **atapaskâya** - to a person who has not conquered his senses, **te** - by you, **kadâchana na vâchyam** - never should be told, **abhaktâya** - one who is not devoted to Me (the object of adoration) and you (who teaches); though he may have practised penance, this should not be imparted to him, **ashushrushave** - who does not worship or who does not wish to hear, to him this should never

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

यः – मदुक्तज्ञानवान् पुरुषः, परमं श्रेष्ठतमं गुह्यं गोप्यम्, इदम्– मदुक्तज्ञानशास्त्रम्, मद्भक्तेषु – मयि भक्तियुक्तेषु जनेषु, अभिधास्यति भक्तेभ्यो दास्यतीत्यर्थः । स मयि – परमेश्वरे पुरुषोत्तमे । पराम् – एकान्तिकीं भक्तिम्, कृत्वा । माम् – अनवधिकातिशयानन्दं भगवन्तमेवैष्यति । असंशयः – अत्र सन्देहो नास्तीत्यर्थः ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

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be instructed, **yah mâm abhyasuyati** - one who slanders Me, who, on hearing from someone about My form, My prowess, My attributes, speaks ill of Me, with such a man, this knowledge should never be shared. || 67 ||

The Lord declares the result of teaching this knowledge to a worthy person in '**Yah…**etc.'

STANZA 68

ya idam paramam guhyam madbhakteshvabhidhâsyati;
bhaktim mayi parâm kritvâ mâmevaishyatyasamshayah.

Translation- He who will impart this profound secret to My devotees, shall come to Me, acquiring supreme devotion towards Me. There is no doubt about it. || 68 ||

Commentary

Yah - A person, who possesses knowledge taught by Me, **paramam** - supreme, **guhyam** - secret, **idam** - this doctrine proclaimed by Me, **mad-bhakteshu** - to those who are devoted to Me, **abhidhâsyati** - will impart to the devotees, **sah mai** - that person in Me, the Supreme Lord Purushottam, **param bhaktim kritva** - practising intent devotion, **mâm eshyati**- will come to Me, who is the Lord, the unbound and unsurpassed bliss, **asamshayah** - there is no doubt about this. || 68 ||

STANZA 69

na cha tasmânmanushyeshu kashchinme priyakrittamah;
bhavitâ na cha me tasmâdanyah priyataro bhuvi.

किञ्च – न चेति। तस्मात्–मत्सेवकेभ्य एतत्परमगुह्य–शास्त्रवक्तुर्मद्भक्त–पुरुषात्। मनुष्येषु मध्ये कश्चिदन्यो मे मम प्रियकृत्तमः– अतिशयप्रसन्नकर्ता च नास्ति। अयम्भावः – यो मद्भक्तः स मत्प्रियकृत्, ततो ममैकान्तिकभक्तो मम प्रियकृत्तरः, तस्मादपि मद्भक्तेभ्य एतच्छास्त्रव्याख्याता अधिकतमो भवतीति। तस्मात् – मदुक्तशास्त्रं मद्भक्तेभ्यो व्याख्यातुर्मद्भक्तपुरुषादन्यो मे मम प्रियतरः – अतिशयप्रियो मदेकान्तिकभक्तो भुवि धरण्यां न च भविता – न भविष्यति॥ ६९॥

अस्य पाठे फलं वदति – अध्येष्यते इति।

अध्येष्यते च य इमं धर्म्यं संवादमावयोः।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः॥ ७०॥

आवयोरुपास्योपासकयोः सारथिरथिनोर्द्वयोरिमं धर्म्यं धर्मोपेतं संवादम्। यो नरः, अध्येष्यते च पठिष्यत्येव। चोऽवधारणे। तेन नरेणाखिलयज्ञोत्कृष्टेन ज्ञानयज्ञेन,

Translation- There is none among men who does dearer service to Me than he, nor will there be any on the earth, dearer to Me than he. || 69 ||

Commentary

Moreover, **tasmât** - than that devotee of Mine, who preaches this profound Shâstra (of the Gitâ) to My worshippers, who serves Me, **manushyeshu** - among men, **kashchit me priyakrittamah na** - there is no other who pleases Me exceedingly.

The purport is one who is My devotee, gives Me pleasure; more than him My single-minded devotee pleases Me; and one who preaches this teaching of Gitâ to My devotees pleases Me the most.

Tasmat - Therefore, more than he who is devoted to Me and expounds this Shâstra to My devotees, **me priyatarah** - is dearest to Me, **bhuvi na cha bhavitâ** – there will never be on this earth. || 69 ||

The fruit that comes to one who studies the Gitâ is being stated in '**Adhyeshyate…**etc.'

STANZA 70

adhyeshyate cha ya imam dharmyam samvâdamâvayoh;
gnyânayagnyena tenâham ishtah syâmiti me matih.

अहं नारायणः, इष्टः पूजितः, स्याम् – भवेयमिति मे मतिर्मम निश्चयः ॥ ७० ॥

अस्य श्रवणेऽपि फलमाह – श्रद्धावानिति ।

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभांल्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ ७१ ॥

यो नरः, श्रद्धावान् – श्रीकृष्णेन यदुक्तं तत्सत्यं तदेव कर्तव्यमिति विश्वासपूर्वकत्वरावान् सन्, इदं शास्त्रमिति शेषः, श्रृणुयात् । यश्च नरः, अनसूयः– असूयावर्जितः, अस्मिन् महागुणे शास्त्रे दोषारोपणरहितः सन्नपि । इदं शास्त्रं श्रृणुयात्, सोऽपि मदुपासकानां शुभान् प्रशस्तान् लोकान् – निवासस्थानानि प्राप्नुयात् ॥ ७१ ॥

अस्मिन् मदुक्ते शास्त्रेऽर्जुनस्य बोध उत्पन्नो न वेति विचारयन् पृच्छति – कच्चिदिति ।

Translation- And he who will study this dialogue of ours which is consistant with Dharma, by him, I shall be worshipped through the sacrifice of knowledge; such is My view. || 70 ||

Commentary

Imam âvayoh dharmyam samvâdam- This dialogue between us, i.e. the worshipped and the worshipper, the charioteer and the warrior sitting in the chariot, which is consistent with Dharma - the righteous law, **yah narah** - he who, **cha adhyeshyate** - will study, here 'cha' is to affirm the fact, **tena** - by that person, **gnyâna-yagnyena** - through the sacrifice of knowledge which is the best of all sacrifices, **aham** - Myself, Nârâyana**, ishtah syâm** - shall be worshipped, **iti me matih** - this is My firm opinion. || 70 ||

The fruit that comes even by hearing this text is stated in **Shraddhâvân…**etc.'

STANZA 71

shraddhâvân anasuyashcha shrinuyâdapi yo narah;
so'pi muktah shubhâmllokân prâpnuyât punyakarmanâm.

Translation- And the man who listens to it with faith and without cavilling, he too shall be released and shall reach the auspicious realms of those who have performed virtuous deeds. || 71 ||

कच्चिदेतच्छ्रुतं पार्थ ! त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसम्मोहः प्रणष्टस्ते धनञ्जय ! ॥ ७२ ॥

कच्चिदिति प्रश्ने, हे पार्थ ! पृथासुत ! त्वया, एकाग्रेण – व्यासङ्गरहितेन, निश्चलेनेति यावत् । चेतसा । एतत् – मयोदितमेकान्तिकधर्मबोधकं शास्त्रम् । कच्चिच्छ्रुतम् ? हे धनञ्जय ! ते तव, अज्ञानसम्मोहः – अज्ञानेन – धर्माधर्माविवेकेन, यः सम्मोहः – अहं न योत्स्यामीतिं मूढत्वम् । कच्चित् प्रणष्टः ? नाशं प्राप्तः ?

एवं भगवता पृष्टोर्जुन उवाच – नष्ट इति ।

अर्जुन उवाच –

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ! ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

Commentary

Yah narah - The man who, **shraddhâvân** - having faith that, 'What is said by Shree Krishna is true, and that alone should be followed,' and being desirous to act upon the Gitâ Shâstra promptly, **shrinuyât** - listens, **yah cha** - and he who is, **anasuyah** - without cavilling, being devoid of fault-finding attitude towards this teaching of great merit, **sah api** - such a person also, if he listens to the Gitâ Shâstra, **shubhân lokân prâpnuyât** - will attain the blessed realms of My devotees. || 71 ||

Now thinking, whether this knowledge taught by Me has dawned on Arjuna or not, the Lord asks in '**Kacchit…**etc.'

STANZA 72

kacchid etacchrutam pârtha tvayaikâgrena chetasâ;
kacchid agnyânasammohah pranashtaste dhananjaya.

Translation- Have you heard this, O Arjuna, with undivided attention? Has your delusion caused by ignorance been dispelled, O Dhananjaya! || 72 ||

Commentary

Kacchit - Have you? As a question. **He pârtha** - O Arjuna, son of Prithâ, **tvayâ** - by you, **ekâgrena chetasâ** - with undivided attention, in this manner, **etat** - this Shâstra advising about single-pointed devotion,

हे अच्युत ! – स्वरूपतः स्वभावतश्च न च्यवतीत्यच्युतस्तत्सबुद्धौ। त्वत्प्रसादात् – तव समस्तविदो भगवतः प्रसादात्, एतच्छास्त्रबोधनरूपानुगुहाद्धेतोः। मम मोहो नष्टः – विपरीतज्ञानं प्रणष्टम् । देहे आत्माभिमानरूपं विपरीतज्ञानं, सर्वधर्मस्थापनायावतीर्णस्य धर्मप्रियस्य तव परमधर्मरूपायामाज्ञायामधर्मबुद्धिरूपं विपरीतज्ञानं, चेतनाचेतनवर्गात्मतया तत्प्रवर्तकस्य भवतोऽधीनतया स्वतंन्त्रकर्तव्यताबुद्धिरूपं विपरीतज्ञानं च, क्षयं प्राप्तमित्यर्थः । क्षीणमोहेन मया स्मृतिर्लब्धा – यथार्थज्ञानं लब्धम्। आत्मस्वरूपयथार्थज्ञानं, त्वदाज्ञा परमधर्मरूपेति यथार्थज्ञानं, सर्वात्मा सर्वनियन्ता क्षराक्षरोत्कृष्टो दिव्यदेहैर्ब्रह्मभावं प्राप्तैश्च भक्तजनैः सहाक्षरधाम्नि सदा यो वर्तमानः स त्वमिति यथार्थ ज्ञानं, कर्मयोगज्ञानयोगभक्तियोगस्वरूपयथार्थज्ञानं च, प्राप्तमित्यर्थः । अतो गतसन्देहः –

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taught by Me, **kacchit shrutam** - have you listened to it? **He dhananjaya** - O Arjuna, (by that), **agnyâna-sammohah** – Agnyânena - due to ignorance, i.e. indiscrimination about what is righteous and what is unrighteous, Yah Sammohah - delusion of the nature, 'I shall not fight,' etc., **kacchit pranashtah** - has it been destroyed? || 72 ||

Thus asked by the Lord, Arjuna spoke.

STANZA 73

Arjuna uvâcha:

nashto mohah smritirlabdhâ tvatprasâdânmayâchyuta;
sthito'smi gata sandehah karishye vachanam tava.

Translation- Arjuna said: O Achyuta, by Your grace my delusion has been destroyed and I have gained true knowledge. I stand free from doubt. I will carry out your behest. || 73 ||

Commentary

He achyuta - One who does not deviate from His essential nature is Achyuta, i.e. Krishna, to address him vocative case is used. **Tvatprasâdât** - By Your grace, You who are the Lord, the knower of all, Your grace in the form of making me know this Shâstra, **mama** - my, **moho nashtah** – my misconception has been destroyed. Misconception in the form of the body being the Âtmâ. Misconception in the form of perceiv-

प्रणष्टसमस्तसंशयः सन्, स्थितोऽस्मि – समरायोद्यतोऽस्मि । तव वचनम् – परमधर्मरूपं त्वद्वाक्यमहं करिष्ये ॥ ७३ ॥

एवं श्रीकृष्णार्जुनसंवादमेतच्छास्त्रं गदित्वा पुनर्धृतराष्ट्रं प्रति सञ्जय उवाच – इतीति ।

सञ्जय उवाच –
इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

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ing Adharma (unrighteousness) in Your advice of supreme virtue, where You, admirer of Dharma, have incarnated to establish the entire law. Misconception in the form of entertaining the thought of myself being an independent agent, though really being controlled by You who are the inner Self and so the promoter of the sentient and insentient. All such contentions are destroyed. **Smritih labdhâ –** I, whose misunderstanding is waned away, have gained my memory, i.e. I have gained true knowledge. True knowledge in the form of clearly understanding the real nature of the Self. True knowledge in the form of Your command being supremely righteous. True knowledge in the form of You being the Self of all, the controller of all, above Kshara and Akshara and one who ever resides in Aksharadhâma with devotees who have a divine form and have attained the state of Brahma. And I have acquired true knowledge of Karma Yoga, Gnyana Yoga and Bhakti Yoga as well.

Therefore **gata-sandehah** - all my doubts are destroyed; being so, **sthitah asmi** - I stand, steadfast, ready to fight. **Tava vachanam** - Your word, in the form of ultimate Dharma, **aham karishye** - I will carry out. || 73 ||

Thus, having narrated the dialogue between Shree Krishna and Arjuna, Sanjaya again spoke to Dhritarâshtra in '**Iti…**etc.'

STANZA 74

Sanjaya uvâcha:

ityaham vâsudevasya pârthasya cha mahâtmanah;
samvâdam imam ashrausham adbhutam romaharshanam.

वासुदेवस्य–वसुदेवनन्दनस्य, पार्थस्य च, महात्मन इति द्वयोर्विशेषणम्। अद्भुतम् – अत्याश्चर्यजनकम् । रोमहर्षणम् – रोमोद्गमकरम् । अहम्, इति – उक्तप्रकारेण, अश्रौषम् – श्रुतवानस्मि ॥ ७४ ॥

ननु – अतिदूरे स्थितो भवान्कथं श्रुतवानित्याशङ्कायां वदामि – व्यासेति।

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥ ७५ ॥

व्यासप्रसादात् – व्यासस्य द्वैपायनस्य, प्रसादात् – दिव्यचक्षुः –

Translation- Sanjaya said: Thus, I have heard this wonderful dialogue between high souled Vâsudeva and Arjuna, which makes my hair stand on end. ‖ 74 ‖

Commentary

Vâsudevasya - Of the son of Vasudeva, **pârthasya cha** - and of Arjuna, **mahâtmanah** - of the great minded - this attribute qualifies to both Arjuna and Shree Krishna, **adbhutam** - extremely wonderful, **romaharshanam** - causing horripilations, (in the hair) **aham** - I, **iti** - thus, as said so far, **ashrausham** - have heard. ‖ 74 ‖

If you ask, ‘How did you hear, being so far from the battle field?’, To this doubt I explain in ‘**Vyâsa…**etc.’

STANZA 75

vyâsaprasâdâcchrutavân etadguhyamaham param;
yogam yogeshvarât krishnât sâkshât kathayatah svayam.

Translation- Through the grace of Vyâsa I have heard this supreme secret of Yoga, direct from Shree Krishna, the Lord of Yoga, as He declared it Himself. ‖ 75 ‖

Commentary

Vyâsa-prasâdat - Through the grace of Vyâsa, in the form of giving divine eyes, ears, etc., meaning by obtaining those, **yogeshvarât** - from the Lord of Yogic prowess, **param** - supreme, **guhyam** - secret, **etat** - this, **yogam** - Karma Yoga, Gnyâna Yoga and Bhakti Yoga, **svayam kathayatah krishnât sâkshât** – directly from Vâsudev as He declared

श्रोत्रादिदानरूपानुग्रहात्, तं प्राप्येत्यर्थः । योगेश्वरात् – योगैश्वर्यपतेः । परम् – उत्कृष्टम्, गुह्यम् – गोपनीयम्, एतत् – एतं योगम् – कर्मयोगं ज्ञानयोगं भक्तियोगं च । स्वयं कथयतः कृष्णाद्भगवतो वासुदेवात्साक्षात्प्रत्यक्षमहं तं – योगं श्रुतवानस्मि ॥ ७५ ॥

एतच्छ्रवणेन स्वस्मिन्नानन्दभरं द्योतयन् ब्रूते – राजन्निति ।

राजन् ! संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

हे राजन् ! केशवार्जुनयोः – ब्रह्मादिसर्वदेवदेवस्य सर्वनियन्तुर्भगवतः श्रीकृष्णस्य, अर्जुनस्य च । पुण्यम् – शुद्धम्, अद्भुतम् – अतिकमनीयम्, इमम् – व्यासदत्तदिव्यश्रवणेन मया श्रुतं संवादम् । संस्मृत्य संस्मृत्य–अतिशयेन स्मृत्वा स्मृत्वा, आदरे द्विरुक्तिः । मुहुर्मुहुः – पुनः पुनः, हृष्यामि च – हृष्याम्येव ॥ ७६ ॥

यद्विश्वरूपाभिधं रूपमर्जुनाय भगवान् दर्शयामास तदिदानीमनुसन्दधान

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it Himself, **aham tam** - that Yoga I have heard. ‖ 75 ‖

Sanjaya, expressing overflowing joy experienced by him on hearing this dialogue, speaks in '**Râjan…**etc.'

STANZA 76

râjan samsmritya samsmritya samvâdam imam adbhutam;
keshavârjunayoh punyam hrishyâmi cha muhurmuhuh.

Translation- O King, recalling over and over this wonderful and sacred dialogue between Shree Krishna and Arjuna, I rejoice again and again. ‖ 76 ‖

Commentary

He râjan - O King, **keshava-arjunayoh** - between Arjuna and Lord Shree Krishna, the controller of all including divinities like Brahmâ and others, **punyam** - the sacred, **adbhutam** - wonderful, most desirable, **imam** - this dialogue which I have heard by divine ears given by Vyâsa, **samsmritya samsmritya** - remembering again and again, intently, (this is uttered twice to express reverence); **muhuh muhuh** - again and again, **hrishyâmi cha** - truly I rejoice. ‖ 76 ‖

आह – तच्चेति ।

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

च पुनः, अत्यद्भुतम् – अत्याश्चर्यजनकम्, अर्जुनाय दर्शितं हरेर्यद्रूपम्, तत् संस्मृत्य संस्मृत्य–मया प्रत्यक्षतयानुभूतं तद्रूपमत्यन्ततया स्मृत्वा स्मृत्वा । मे – परमप्रसन्नस्य मम, महान् विस्मयः – आश्चर्यं भवति । च पुनः, हे राजन् पुनः पुनः हृष्यामि – आनन्दं प्राप्नोमि ॥ ७७ ॥

एवं च सति स्वपुत्राणां शोभाविजयभूतिनीतिमत्त्वे धृतराष्ट्रबुद्धिस्थं सन्देहं निरस्यन् सञ्जयो वदति – यत्रेति ।

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

Now referring to the universal form the Lord showed to Arjuna, Sanjaya says in '**Taccha**…etc.'

STANZA 77

taccha samsmritya samsmritya rupamatyadbhutam hareh;
vismayo me mahân râjan hrishyâmi cha punah punah.

Translation- Remembering also, again and again, that most wonderous form of Hari, great is my astonishment, O King, and I rejoice over and over again. || 77 ||

Commentary

Cha - Again, **atyadbhutam** - causing great amazement, **yad rupam** - that form of Hari which was shown to Arjuna, **tat** - that, **samsmritya samsmritya** – remembering again and again, that wonderous form which I saw, **me** - my, who is highly delighted, **mahân vismayah** – great wonder, **cha** - and again, **he râjan** - O King, **punah punah hrishyâmi** - again and again I rejoice. || 77 ||

And this being the state, expelling the false ideas about his sons gaining fortune, victory, prosperity, morality or policy, in the mind of Dhritarâshtra, Sanjaya says in '**Yatra…**etc.'

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे सन्न्यासयोगो नामाष्टादशोऽध्यायः ॥ १८ ॥

यत्र – यस्मिन् पक्षे, योगेश्वरः – योगानां श्रीविजयभूतिनीतिप्राप्त्युपायानामीश्वरो नियन्ता स्थितिप्रवृत्ति हेतुः । श्रीकृष्णः – धर्ममूर्तिवसुदेवनन्दनोऽस्ति । यत्र च – यस्मिन् सैन्ये, धनुर्धरः – गाण्डीवधनुर्भृत्, पार्थः – कुन्तीपुत्रोऽर्जुनोऽस्ति । तत्र – तस्मिन् पक्षे, सैन्ये वा । विजयः – शत्रुपराजयः, स्वोत्कर्षो वा । ध्रुवा – निश्चलत्वेनावश्यम्भाविनी, श्रीः – शोभा, राज्यलक्ष्मीर्वा । ध्रुवा भूतिः – निश्चला समृद्धिः । ध्रुवा नीतिः – अचलो न्यायश्च, भवतीति मम मतिर्निश्चयोऽस्ति ।

ततो मिथ्या स्वपुत्रविजयाशां परिहाय भगवदनुग्रहितैः श्रीविजयादीन् भजद्भिः पाण्डवैः सह सन्धिरेव विधीयतामित्याशयः ॥

STANZA 78

yatra yogeshvarah krishno yatra pârtho dhanurdharah;
tatra shrirvijayo bhutirdhruvâ nitirmatirmama.

Translation- Wherever there is Shree Krishna, the Lord of Yoga, and Arjuna, the archer, there is forever fortune, victory, wealth, and sound morality. This is my firm conviction. || 78 ||

Commentary

Yatra - On which side, **yogeshvarah** - the Lord of Yoga, the originator, the supporter and promoter of the means to attain fortune or goodness, victory, prosperity (or welfare) and righteousness (or morality), **shree krishna** - the son of virtuous Vasudeva is, **yatra cha** - and in which army, **dhanurdharah** - the wielder of the Gândiva bow, **pârthah** - Arjuna, the son of Kunti, is **tatra** - there, on that side or to that army, **vijayah** - victory, defeating the enemy, or establishing one's own eminence, **dhruva** - surely, is destined to be there steadily, **shrih** - goodness, or sovereign power, is there permanently, **bhutih** - steady wealth, **nitih** - unfailing justice is there, **mama matih** - such is my conviction.

He means to say - Therefore, it is better to give up the false hope of victory of your sons, and do alliance with the Pândavas who are blessed by the Lord and who are enjoying fortune, victory, etc. || 78 ||

अस्मिन्नन्तिमाध्यायषट्के – क्षेत्रज्ञादिस्वरूपनिर्णयः, गुणविभागश्च, पुरुषोत्तममाहात्म्यज्ञानाय क्षराक्षरस्वरूपनिर्णयश्च, दैवासुरपुरुषस्वरूपस्वभाव-निर्णयश्च, सात्त्विकाहारादिस्वरूपौंकारादिशब्दप्रवृत्तिनिर्णयश्च, त्यागसन्न्यासैका-र्थतानिश्चयप्रभृत्यर्थसमुदायश्चोक्तः ।

अस्माद्गीताशास्त्रात् सारं समाहृत्योच्यते – अस्मिन्नष्टादशाध्यायवति गीताशास्त्रे बन्धुस्नेहकारुण्यमोहितार्जुनबोधाय कर्मयोगो ज्ञानयोगो भक्तियोगश्चोक्तः। तेषां सिद्धये जीवस्वरूपनिरूपणं, प्रकृतिस्वरूपनिरूपणं, अक्षरधामरूपनिरूपणं, भगवत्स्वरूपनिरूपणं चोक्तम् । 'सर्वभूतानि कौन्तेय ! प्रकृतिं यान्ति मामिकाम् । कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्' इत्यादिवचनैर्नित्य-नैमित्तिकप्राकृतप्रलयेषु प्राकृतभोगसक्तानां क्षेत्रज्ञानां करणकलेवरभोगस्थान-

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In this last hexad of Gitâ chapters, the following subjects were discussed - determination of the nature of the Kshetragnya, etc.; the division of Gunas; determination of the nature of Kshara and Akshara for understanding of the glory of the Supreme Person; conclusions about the divine and demoniac characters of men born of those tendencies; discussion about the division of food in relation to Gunas like Sâttvika, etc.; application of expressions such as 'Aum', etc.; resolution about the sameness of the meaning of terms Tyâga and Sannyâsa; and many other topics were discussed.

Now the essence of the Gitâ is collectively stated here. In this sacred treatise of Gitâ comprising of eighteen chapters, Karma Yoga, Gnyâna Yoga and Bhakti Yoga are explained to Arjuna to make him understand the truth, as he was deluded by affection and compassion for his relatives. To substantiate these Yogas, the nature of the individual Self, Prakriti, Aksharadhâma, and the Lord, were investigated and ascertained.

For those Kshetragnyas who are attached to worldly enjoyments, the destruction of the means (organs), the body, pleasures and the seat of enjoyment, at the time of three types of dissolution namely Nitya, Naimittika and Prâkrita is proclaimed by such statements as, ' O Arjuna, at the time of dissolution, all beings merge into My Prakriti. At the time of creation, I again send these forth into existence.' (9.7)

विनाशित्वम्, 'न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः। अजो नित्यः' 'अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः। अनाशिनः' इत्यादिभिस्तत्स्वरूपाणामजत्वं नित्यत्वमविनाशित्वं च, ॐमित्येकाक्षरं ब्रह्म' इत्यादिवचनैः कैवल्यार्थिनामक्षरतेजसि निरवयत्वेन लीनत्वं च, 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः। सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च' 'बहवो ज्ञानतपसा पूता मद्भावमागताः' 'मद्भक्ता यान्ति मामपि' 'गच्छन्त्यमूढाः पदमव्ययं तत्' 'यद्गत्वा न निवर्तन्ते तद्धाम परमं मम' इत्यादिभिर्ज्ञानिभक्तक्षेत्रज्ञानां करणकलेवरस्थानभोगादीनामविनाशित्वम्, अक्षरधाम्नि भगवता सह निवासित्वं चोक्तम्। 'प्रकृतिं पुरुषं चैव बिद्धयनादी उभावपि'। 'पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान्। कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' 'ज्ञानेन तु

By such statements as, 'The Self is not born with the birth of the body nor does it die at the fall of the body.' (2.20), 'All these bodies pertaining to the imperishable, eternal embodied Self are spoken of as perishable.' (2.18), the unborn, the eternal and the imperishable characteristics of the Kshetragnya are declared.

And for the aspirants of Kaivalya, merging in the formless glow of Akshara is taught by 'Repeating the monosyllable Om, which is Brahma.' (8.13)

For the Kshetragnyas who are devoted to knowledge, the imperishability of their organs, body, pleasures and the seat of enjoyment is declared, as well as their residence in Aksharadhâma with the Lord, by the following statements - 'Those who have attained communion with Me on resorting to this knowledge, are not born during creation, nor do they suffer at the time of dissolution.' (14.2), 'Many, purified by penance in the form of knowledge of My divine form, have attained My state.' (4.10), 'My devotees will attain Me.' (7.23), 'The undeluded attain that imperishable abode.' (15.5), 'That is the supreme abode of Mine, once reaching it they do not return anymore.' (15.6)

Again, in relation to the category of the Selves, their beginningless attachment due to their beginningless Avidyâ (ignorance), dependence on

तदज्ञानं येषां नाशितमात्मनः' 'मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते' 'मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान् समतीत्यैतान्' इत्यादिभिर्जीवसमूहस्यानाद्यविद्यया, अनादिबद्धत्वं, कर्माधीनत्वं, परतन्त्रत्वं च, प्रकृतेश्चानादित्वं सान्तत्वं चोक्तम् ।

श्रीवृत्तालयपत्तने निवसता वेदान्तसिद्धान्तकृत्
यच्चाज्ञानिमतान्धकारनिकरे वर्वर्ति मार्तण्डवत् ।
गीताभाष्यमिदं मया विरचितं नारायणप्रीतये
तत्तेनौद्धवसम्प्रदायनिरतास्तुष्यन्तु ते मे सदा ॥
वृत्तालये विरचितं भगवद्भावबोधकम् ।
गोपालानन्दमुनिना भाष्यमज्ञानध्वन्ताहृत् ॥ ७८ ॥

Karma, and their subservient character, is stated, while Prakriti is characterised as having no beginning but having an end, by such statements as follows – 'Know that Prakriti and Purusha are both without beginning.' (13.19) 'The Self, seated in Prakriti, enjoys the modes of qualities born of Prakriti; his attachment to the Gunas, is the cause of his birth in good or evil wombs.' (13.21), 'For them, whose ignorance is destroyed by the knowledge of the Self and the Supreme Self.' (5.16), 'But those who surrender themselves to Me alone pass beyond this Mâyâ.' (7.14), 'He who, with unswerving Yoga of devotion, serves Me, he, crossing beyond the Gunas, becomes fit for the state of Brahma.' (14.26)

For the pleasure of Lord Nârâyana, this commentary on Gitâ is composed by me, Gopâlânanda Muni, in the holy city of Vadatâl. It fully brings to light the tenets of Vedânta Philosophy and stands as an excellent work of perfect wisdom like the sun, dispelling the pile of darkness of ideas or beliefs expounded by ignorant men. I pray that those steadfast devotees of the Uddhava tradition may be pleased upon me, always.

May this commentary by Shree Gopâlânanda Muni, composed at the holy city of Vadatâl, remove darkness of ignorance and impart the teaching of the Lord.

इति श्रीपरविद्यैकगोचर परभक्तिसमाराध्य भगवत्सहजानन्दस्वामि
शिष्याग्रगण्य सद्गुरुवर्य श्रीगोपालानन्दमुनिविरचिते
श्रीमद्भगवद्गीताभाष्येऽष्टादशोऽध्यायः ॥ १८ ॥

॥ समाप्तो भाष्यग्रन्थः ॥

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Thus ends the eighteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.

d m h

Glossary

A

ARTHA	This word denotes wealth.
ARTHÂRTHI	A person desirous of wealth for winning materialistic pleasures.
ÂCÂRYA	One who preaches the philosophical treatises and possesses the good qualities to be adored by his disciples. In short a spiritual master and leader. In other words, Âchârya is one who collects the essences of spiritual sciences of great sages, and upholds his disciples according to the scriptures and also follows himself.
AGNI	Agni, or god of fire, is considered as the mediator between men and gods, as protector of men and their homes, and as witness of their actions; hence his invocation takes place at all solemn occasions. He delivers the offerings to different gods such as Indra, Varuna, Brihaspati, Vishnu, etc.
AHANKÂRA	False ego, by which the soul misidentifies himself with the material body and becomes the reason for his evil thoughts and gradual ruin.
AHIMSÂ	Non-violence. Ahimsâ is a quality of human beings which never allows one to cause any disturbance to any living beings at any stage.
AKARMA	Knowledge.
ÂNANDA	Spiritual bliss. Eternal bliss.
APARA-PRAKRITI	Material energy of the Lord (matter) or nature or root cause of the whole universe.
ARCANA	The procedures followed for pleasing and wor-

shipping the idol form of God.

ARCA-VIGRAHA One among the five forms of God made manifested through Vedic hymns from his original abode Shree Vaikunth or Aksharadhâma. An idol or picture of God created from specific materials suitable for worship in the home or temple. The Lord personally accepts worship from His devotees being in this form.

ÂRYAN A civilized and adorable society which follows the Vedic culture and uplifts one self towards spiritual advancement to attain the eternal bliss, i.e. Moksha. It can be used also as an adjective in the sense revered.

ÂSHRAMA The four stages of life according to the Vedic social system that Âryans follow in their spiritual life; Brahmacarya (life of celibacy), Grahstha (married life), Vânaprastha (retirement from worldly pleasures and living in the woods), and Sannyâsa (renunciation).

ASHTÂNGA YOGA The eight-fold path consisting of Yama, Niyama (moral practices), Âsana (bodily postures), Prânâyâma (breath control), Pratyâhâra (sensory withdrawal), Dhâranâ (steadying the mind), Dhyâna (meditation) and Samâdhi (deep and steady contemplation on Vishnu within the heart continuously).

ASURA A demon. Evil person.

ÂTMÂ The Self. The word Âtmâ may refer to the body or the intellect or the Supreme Self in different occasions in the Upanishads. Usually however it refers the individual soul.

AVATÂRA An incarnation of God who descends from the spiritual realm for destroying the evil to protect

the good souls.

AVIDYÂ — Ignorance. In certain occasions even action.

B

BHAGAVÂN — He who is the reservoir of all knowledge, strength, fame, wealth, valor and elegance. The Supreme Lord.

BHAKTA — A devotee.

BHAKTI — Devotional service to the Supreme Lord.

BHAKTI YOGA — Bonding with the Supreme Lord through devotional service.

BHARATA — An ancient king of India from whom the Pândavas descended and after which India was named.

BHISHMA — The noble general respected as the 'grandfather' of the Kuru dynasty.

BRAHMACARI — A celibate student, according to the Vedic social system (see Âshramas.)

BRAHMA JIGNYÂSÂ — Curiosity to know Brahma, the creator of the Universe who is incomparably huge qualitatively and quantitatively.

BRAHMA JYOTI — The spiritual effulgence emanating from the transcendental body of Lord Krishna, illuminating the spiritual world.

BRAHMA LOKA — The Supreme and eternal abode of Lord Krishna.

BRAHMA — (1) The individual soul, (2) The impersonal, omnipresent aspect of the Supreme.

BRÂHMANA — Priest. A religious and educated scholar traditionally assigned duties of worship, performing rites and rituals, and teaching. The highest of the four castes of the ancient Indian social system.

BRAHMA SAMHITÂ — A treatise regarding prayer offered by Lord Brahmâ to Lord Krishna. It was discovered by

	Caitanya Mahâprabhu in South India.
BUDDHI YOGA	Another term of Bhakti Yoga (devotional service to Krishna) indicating that it represents the highest use of intelligence (Buddhi).

C

CANDÂLA	A dog eater; lowborn.
CANDRA	The presiding demigod of the moon.
CÂTURMÂS	Observation of austerities ordered by scriptures for four months during the rainy season in India especially for renounced sages (Sannyâsis). They do not move to any other places in this period.

D

DEVA	God, demigod or godly person.
DHARMA	(1) Religious principles, (2) One's nature of occupation (i.e. devotional service to the Lord).
DHRITI	Courage.
DHYÂNA	Meditation. Continuous contemplation of desired object, i.e. God, without deviation, just like a continuous stream of oil falling without scatterings.
DVÂPARA YUGA	See Yugas.

G

GANDHARVA	The celestial singers and musicians among the demigods.
GARUDA	A Bird, considered to be a vehicle of Lord Vishnu.
GNYÂNA	Transcendental knowledge.
GNYÂNA YOGA	The path of spiritual realization through a speculative philosophical search for truth.
GNYÂNI	One adhering to the path of Gnyâna Yoga.
GOLOKA	The eternal abode of Lord Krishna.

GRIHASTHA	A married man living according to the Vedic social system and supports all other Âshramas.
GUNAS	The three qualities of the material world. Sattva, Rajas and Tamas.
GURU	Spiritual master.

I

INDRA	The chief king of heaven and the presiding deity of rain.

J

JIGNÂSU	A person desirous of knowledge.
JIVA (JIVÂTMÂ)	An individual soul.

K

KÂLA	Time; accepted as an eternal entity.
KALI-YUGA	The age of quarrel and hypocrisy which began 5000 years ago and lasts a total of 4,32,000 years. See Yugas.
KARMA	Material activities, for which one incurs subsequent reactions.
KARMA-YOGA	The path of realization of God through dedicating the fruits of one's work to him.
KARMI	One engaged in fruitful activities. A materialist.
KRISHNA LOKA	The supreme abode of Lord Krishna.
KURUS	The descendants of Kuru. In particular the sons of King Dhritarâshtra who opposed the Pândavas.

L

LILÂ	A transcendental 'pastime' or activity performed by the Supreme Lord.
LOKA	Planet.

M

MAHÂTMA ‘Great soul’, a liberated person with full concentration on Lord Krishna.

MAHATATTVA The total material energy.

MANTRA A transcendental sound or Vedic hymn.

MANU First king of solar dynasty and after whose name human beings are called ‘Mânavas’.

MÂYÂ A great power of almighty which creates this world.

MUKTI Liberation from material existence.

MUNI A sage.

N

NARÂDHAMA The worst among the humans.

NAISHKARMYA It is an action by which a holy soul can bring an end to his all past actions and control them in bringing forth the results and prepare him for eternal liberation.

NÂRÂYANA The four-armed form of Lord Krishna who presides over the planet Vaikuntha; Lord Vishnu.

NIRGUNA Without qualities, in reference to the Supreme Lord. The term signifies that He is beyond material qualities.

NIRVÂNA Freedom from material existence.

O

OM The sacred syllable that represents the absolute truth being the essence of all Vedas.

P

PÂNDAVAS The five sons of King Pându, namely Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva

PÂNDU The brother of Dhritarâshtra and father of Pândava brothers.

PARADHARMA	Duty of others. A duty which certain people are not eligible or competent in observing. Opposite to Svadharma.
PARAMÂTMÂ	The superior soul, i.e. God.
PARAMPARÂ	Disciple succession.
PRAKRITI	Energy or nature. Divine energy or instrument of God that initiates the creation process.
PRÂNÂYÂMA	A systematic method of controlling breathe with uttering a Mantra to purify the air circulation in the body.
PRASÂDA	Any kind of item which has been blessed and sanctified after offering it to the Lord.
PRATYÂHÂRA	Sensory withdrawal. One of the stages of the eight-folded Yoga which helps our mind to retire from all the objects that yield temporary pleasures.
PREMA	Pure spontaneous devotional love for God.
PRITHÂ	Kunti, the wife of King Pându and the mother of the Pândavas.
PURÂNAS	Eighteen works written by Vedavyâsa which describes the creation, sustenance and destruction of universes, different dynasties of famous kings, time and its compartmental durations named after several Manus (Manvantarâni), demigods and the glory of the Supreme Lord.
PUNARJANMA	Rebirth.
PURUSHA	'Enjoyer'. Either the individual soul or the Supreme Lord.
PURUSHA AVATÂR	The primary expansions of Lord Vishnu which effect creation, maintenance and destruction of the material universes. Karnodakasâyi Vishnu (Mahâ Vishnu) lies within the casual ocean and

breathes out innumerable universes; Garbhodaksâyi Vishnu enters each universe and creates diversity; Kshirodakasâyi Vishnu enters into the heart of every created being and into every atom.

R

RÂJAVIDYÂ The prime knowledge among all the knowledges.

RAJO-GUNA The mode of passion.

RÂKSHASA Cruel by nature.

RÂMA Name of elder son of King Dasharatha and incarnation of Lord Vishnu. Meaning 'the sources of all pleasures'.

S

SÂDHU A person whose mind is always engaged in divine thoughts, his actions are selfless, his speech is thoughtful and caring, and he is non-discriminating towards all.

SAGUNA Possessing qualities, in reference to the Supreme Lord. The term signifies that He has spiritual, transcendental qualities.

SAMÂDHI Trance. Complete absorption in God's consciousness.

SAMSÂRA The cycle of birth and death in the material world.

SANÂTANA-DHARMA The eternal religion. Devotional service.

SÂNKHYA A system of philosophy which analytically discriminates nature and soul, and paves way for eternal bliss by the knowledge of 25 elements, expounded by Lord Kapila, the son of Devahuti and Kardama Maharshi.

SANKIRTANA Glorification of God, especially through chanting of His holy name.

SANNYÂSA The last of the four Âshramas which helps the soul to reach the world of eternal bliss.

SANNYÂSI A person who renounces worldly pleasures.

SAT-CID-ÂNANDA Eternal, full of knowledge and blissful.

SATTVA-GUNA One among the three qualities of nature which causes pure knowledge.

SHÂSTRA A holy scripture. A science expounded by great seers by their celestial vision to make mankind eternally blissful.

SHIVA The demigod who supervises the material mode of ignorance and who annihilates the material cosmos.

SHRAVANAM Hearing about the Lord. One of the nine basic forms of devotional service.

SHRUTI The Vedas. The knowledge of which was transmitted only through ear to ear to the next generation of pupils.

SHUDRA A member of the laborer class of men, according to the four Vedic occupational division of society.

SMARANAM Devotional remembrance of Lord Krishna. One of the nine basic forms of Bhakti Yoga.

SMRITI Revealed scriptures supplementary to the Vedas such as the Puranas.

STHITAPRAGNA One who is indifferent to pain and pleasure, has control over his senses, is steady in pure transcendental knowledge of the Self, who has no attachment towards mundane objects, and is undisturbed by auspicious or inauspicious results.

SVARGALOKA The heavenly material planets, the abodes of the demigods.

SVARUPA The original spiritual form or constitutional position of the soul.

SWÂMI One fully able to control his senses; a person in the renounced order.

T

TAMO-GUNA One among the three qualities of nature which causes ignorance.

U

UPANISHADS Collection of philosophical texts which contain the essence of the Vedas. Primarily revolves around the discussion of the nature of the Âtmâ, the world, Mâyâ and reality. Of the 108 Upanishads, ten are considered to be the principle Upanishads, upon which philosophers and Âchâryas have written commentaries.

V

VAIKUNTHA The eternal abode of Lord Vishnu, after attaining which one never endures birth or death.

VAISHNAVA A devotee of the Supreme Lord.

VAISHYA A member of the mercantile and agricultural class, according to the four Vedic occupational divisions of society.

VÂNAPRASTHA A person who has retired from householder life to cultivate greater renunciation, according to the Vedic social system.

VARNÂSHRAMA DHARMA The Vedic social system, which organizes society into four occupational and four spiritual divisions. (Varnas and Âshramas).

VASUDEVA The father of Lord Krishna.

VÂSUDEVA Krishna, the son of Vasudeva.

VEDÂNTA-SUTRA The philosophical treatise written by Vyâsa. Consisting of succinct aphorisms that embody the essential meaning of the Upanishads.

VEDAS The four original scriptures, namely Riga, Sâma, Atharva and Yajur.

VIDYÂ Knowledge.

VIJAYA Another name for Arjuna.

VIKARMA Work performed against scriptural directions. Sinful action.

VIMUDHÂTMÂ A person of ignorance.

VIRÂT-RUPA (VISHVA-RUPA) The universal form of the Supreme Lord.

VISHISHTADVAITA Qualified monotheism - which accepts the validity of both the mundane world and God, with all divine qualities, without negating monotheism.

VISHNU The personality of Godhead.

VISHNU TATTVA Truth of Vishnu deity.

VRINDÂVANA A town situated in Mathura district, Uttar Pradesh, India, where Krishna appeared five thousand years ago. It is a manifestation on earth of Lord Krishna's abode. It is also called Goloka Vrindâvan or Krishnaloka.

VYÂSA Incarnation of God, born to Satyvati and Parâshar Rushi. He divided the Vedas into four parts and wrote 18 Purânas, Mahâbhârata and Brahma-sutra.

Y

YAGNA Sacrifice. It may be performed for the fulfillment of certain desires. Such sacrifices performed without any expectation of fruits, except pleasing God, will pave way for attaining Moksha, i.e. the eternal bliss.

YAMARÂJA The demigod that punishes the sinners after death.

YOGA Spiritual discipline to link oneself with the Supreme

God.

YOGABHRASHTA A person who commenced Yoga but could not complete it due to natural calamities or other reasons before death.

YOGA-MÂYÂ The internal, spiritual energy of the Lord which causes the creation, destruction and protection of all worlds.

YOGESHVAR Lord Vishnu. He is so called due to His unlimited power.

YUGA An age (era). There are four Yugas which cycle continually - Satya Yuga, Tretâ Yuga, Dvâpar Yuga, and Kali Yuga. As the ages proceed from Satya to Kali, religion and good qualities of men gradually decrease.

j f m

Index of Sanskrit Verses

This index gives a listing of the first line of each Sanskrit verse of the Bhagavad Gitâ. The number on the left side of the point is the chapter number and on the right side is the verse number.

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aho bata mahat pâpam	1.4
âhustvâm rishayah sarve	10.13
ajo'pi sannavyayâtmâ	4.6
âkhyâhi me ko bhavânugraru	11.31
akirtim châpi bhutâni	2.34
aksharam brahma paramam	8.3
aksharânâmakâro'smi	10.33
amânitvam adambhitvam	13.7
ami cha tvâm dhritarâshtrasya	11.26
ami hi tvâm surasanghâh	11.21
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anantavijayam raja	1.16
ananyachetâh satatam	8.14
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anapekshah shuchirdaksha	12.16
anâshritah karmaphalam	6.1
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annâd bhavanti bhutâni	3.14

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antavattu phalam teshâm	7.23
anubandham kshayam himsâm	18.25
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anye cha bahavah shurâ	1.9
anye tvevamajânantah	13.25
apâne juhvati prânam	4.29
aparam bhavato janma	4.4
apare niyatâhârâh	4.30
apareyamitastvanyâm	7.5
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aphalâkângkshibhiryagnyo	17.11
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api chet sudurâchâro	9.30
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ârurukshormuneryogam	6.3
asaktabuddhih sarvatra	18.49
asaktiranabhishvangah	13.9
asamshayam mahâbâho	6.35
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asatyamapratishtham te	16.8
asau mayâ hatah shatrur	16.14
âshâpâshashatairbaddhâh	16.12
ashâstravihitam ghoram	17.5
âshcharyavat pashyati kash	2.29
ashochyân anvashochastvam	2.11
ashraddhadhânâh purushâ	9.3
ashraddhayâ hutam dattam	17.28
ashvatthah sarvavrikshânâm	10.26
asmâkam tu vishishtâ ye	1.7
âsurim yonimâpannâ	16.20
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atha chettvam imam dharmyam	2.33
atha chittam samâdhâtum	12.9
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athavâ bahunaitena kim	10.42
athavâ yoginâmeva kule	6.42
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avinâshi tu tad viddhi	2.17
âvritam gnyânam etena	3.39
avyaktâdini bhutâni	2.28
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avyaktam vyaktimâpannam	7.24
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bahuni me vyatitâni	4.5
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bhaktyâ tvananyayâ shakyam	11.54
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bhavâpyayau hi bhutânâm	11.2
bhayâd ranâd uparatam	2.35
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bhogaishvarya prasaktânâm	2.44
bhoktâram yagnyatapasâm	5.29
bhumirâpo'nalo vâyuh	7.4
bhutagrâmah sa evâyam	8.19
bhuya eva mahâbâho	10.1
bijam mâm sarvabhutânâm	7.10
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brahmano hi pratishthâ'ham	14.26
brahmanyâdhâya karmâni	5.10
brahmârpanam brahmahavir	4.24
brihatsâma tathâ sâmnâm	10.35
buddherbhedam dhriteshchaiva	18.29
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chetasâ sarvakarmâni mayi	18.57
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daivi sampadvimokshâya	16.5
dambho darpo'bhimânashcha	16.4
damshtrâkarâlâni cha te mu	11.25
dando damayatâmasmi	10.38
dâtavyamiti yaddânam	17.20
dehi nityam avadhyo'yam	2.30
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devadvijaguruprâgnya	17.14
devân bhâvayatânena te	3.11
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dhrishtaketush chekitânah	1.5
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dyâvâprithivyoridamantaram hi	11.20
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etairvimuktah kaunteya	16.22
etâm drishtimavashtabhya	16.9
etâm vibhutim yogam cha	10.7
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evam buddheh param buddhvâ	3.43
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evam pravartitam chakram	3.16
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evamuktvâ tato râjan	11.9
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gândivam sramsate hastât	1.30
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gnyânam te’ham savignyânam	7.2
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idam tu te guhyatamam	9.1
idamadya mayâ labdham	16.13
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ishvarah sarvabhutânâm	18.61
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iti kshetram tathâ gnyânam	13.18
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jitâtmanah prashântasya	6.7
jyâyasi chet karmanaste	3.1
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karmano hyapi boddhavyam	4.17
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karmendriyâni samyamya	3.6
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katham vidyâmaham yogim	10.17
katvamlalavanâtyushna	17.9
kavim purânamanushâsitâram	8.9
kâyena manasâ buddhyâ	5.11
kim karma kim akarmeti	4.16
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mâm cha yo'vyabhichârena	14.25
mâm hi pârtha vyapâshritya	9.32
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mattah parataram nânyat	7.7
mayâ prasannena tavârjune	11.47
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mayâ'dhyakshena prakritih	9.10
mayi chânanyayogena	13.10
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mayyeva mana âdhatsva	12.8
moghâshâ moghakarmâno	9.12
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mudhagrâhenâtmano yat	17.19
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N	
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na cha mâm tâni karmâni	9.9
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nâ ham vedairna tapasâ	11.53
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na hi gnyânena sadrisham	4.38
na hi kashchit kshanamapi	3.5
na hi prapashyâmi mamâpa	2.8
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na kângkshe vijayam Krishna	1.32
na karmanâm anârambhân	3.4
na kartritvam na karmâni	5.14
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na mâm karmâni limpanti	4.14
na me pârthâsti kartavyam	3.22
na me viduh suraganâh	10.2
na prahrishyet priyam prâpya	5.20
na rupamasyeha tathopalabhy	15.3
na tadasti prithivyâm vâ	18.40
na tadbhâsayate suryo na	15.6
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nâham prakâshah sarvasya	7.25
nainam cchindanti shastrâni	2.23
naite shreeti pârtha jânan	8.27
naiva kinchit karomiti	5.8
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nashto mohah smritirlabdhâ	18.73
nâsti buddhir ayuktasya	2.66
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nihatya dhârtarâshtrân nah kâ	1.36
nimittâni cha pashyâmi	1.31
nirâshir yatachittâtmâ	4.21
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nishchayam shrinu me	18.4
niyatam kuru karma tvam	3.8
niyatam sangarahitam	18.23
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O	
om tatsaditi nirdesho	17.23
omityekâksharam brahma	8.13
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panchaitâni mahâbâho	18.13
pânchajanyam hrishikesho	1.15
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parastasmât tu bhâvo'nyo'	8.20
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pârtha naiveha nâmutra	6.40
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pashyâmi devâmstava deva	11.15
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pavanah pavatâmasmi	10.31
pitâhamasya jagato	9.17
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prahlâdashchâsmi daityânâm	10.30
prajahâti yadâ kâmân	2.55
prakâsham cha pravrittim	14.22
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prakriter gunasammudhâh	3.29
prakritim purusham chaiva	13.19
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prakrityaiva cha karmâni	13.29
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prasâde sarvaduhkhânâm	2.65
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pravrittim cha nivrittim cha	18.30
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prayatnâdyatamânastu yogi	6.45
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purvâbhyâsena tenaiva	6.44
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râjan samsmritya samsmritya	18.76
rajasi pralayam gatvâ	14.15
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râjavidyâ râjaguhyam	9.2
rajo râgâtmakam viddhi	14.7
raso'hamapsu kaunteya	7.8
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sa ghosho dhârtarâshtrânâm	1.19
sa tayâ shraddhayâ yukta	7.22
sadbhâve sâdhubhâve cha	17.26
sâdhibhutâdhidaivam mâm	7.30
sadrisham cheshtate svasyâh	3.33
sahajam karma kaunteya	18.48
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sakheti matvâ prasabham	11.41
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samaduhkhasukhah svasthah	14.24
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samo'ham sarvabhuteshu	9.29
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sannyâsastu mahâbâho	5.6
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sarvasya châham hridi	15.15
sarvatah pânipâdam tat	13.13
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shamo damastapah shau-	18.42
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shubhâshubhaphalairevam	9.28
shuchau deshe pratishthâpya	6.11
shuklakrishne gati hyete	8.26
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sidanti mama gâtrâni	1.29
siddhim prâpto yathâ brahma	18.50
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sthâne hrishikesha tava	11.36
sthitapragnyasya kâ bhâshâ	2.54
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sukham tvidânim trividham	18.35
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svabhâvajena kaunteya	18.60
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svayamevâtmanâtmânam	10.15
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