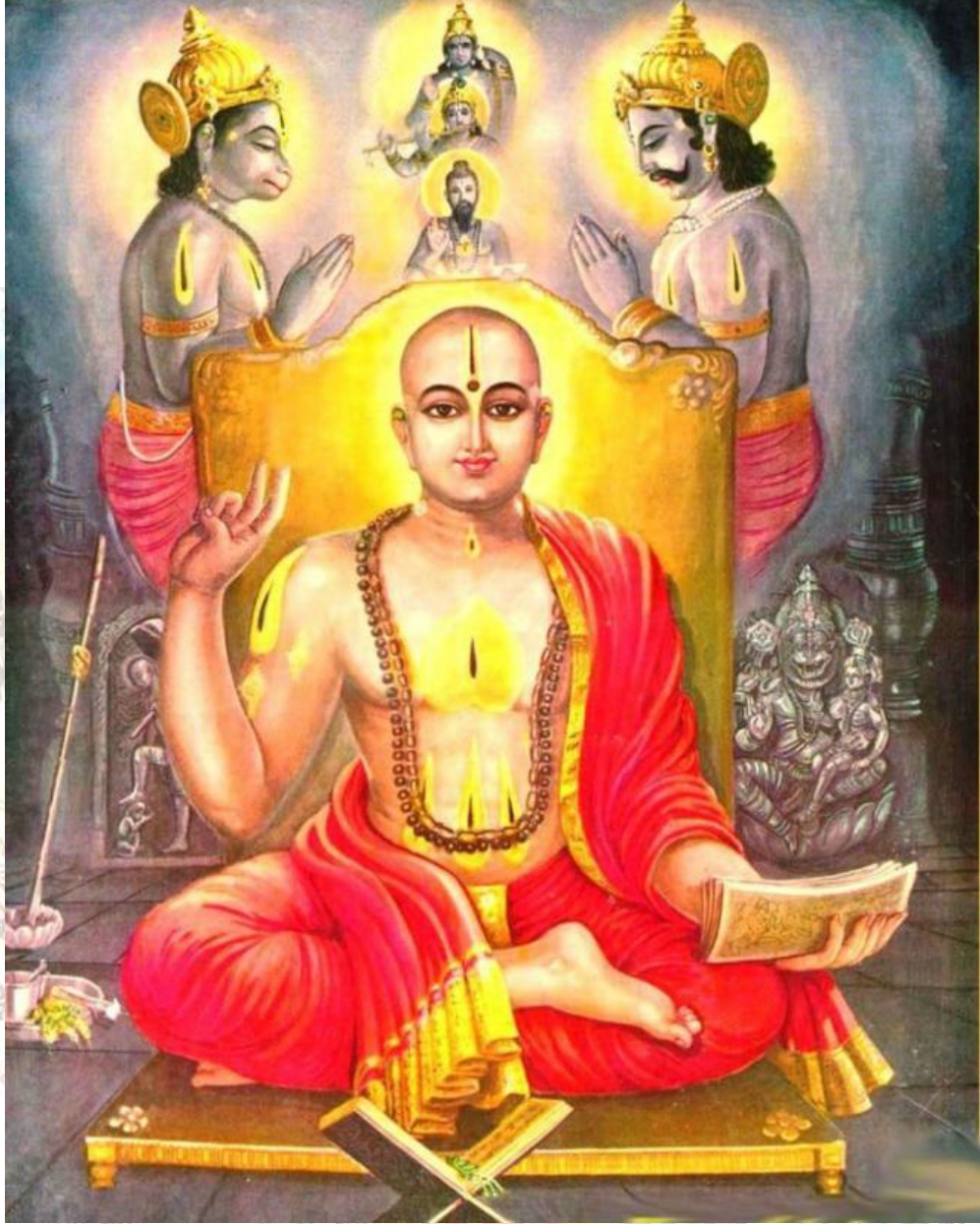


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*Blessed by Lord and with His divine grace, we are pleased to publish this Magnanimous Work of Bhagawan Vedavyasa. It is a humble effort to make available this Great work to Sadhakas who are interested in the noble path of propagating Acharya Madhwa's Philosophy.*

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### ಕೃತಜ್ಞತೆಗಳು



ಜನ್ಮಾಂತರದ ಸುಕೃತದ ಫಲವಾಗಿ ಮಧ್ವಮತದಲ್ಲಿ ಜನಿಸಲು, ಪ್ರೇಮಮೂರ್ತಿಗಳಾಗಿ ನನ್ನ ಅಸ್ತಿತ್ವಕ್ಕೆ ಕಾರಣರಾದ, ಈ ಸಾಧನೆಗೆ ಅವಕಾಶಮಾಡಿದ, ನನ್ನ ಪೂಜ್ಯ ಮಾತಾ ಪಿತೃಗಳಾದ, ದಿವಂಗತರಾದ ಲಲಿತಮ್ಮ ಮತ್ತು ಕೃಷ್ಣರಾವ್ ಹೆಚ್ ಆರ್ ಅವರ ಸವಿನೆನಪಿನಲ್ಲಿ ಈ "ಜ್ಞಾನ ಯಜ್ಞ"

“ಮಾತೃದೇವೋ ಭವ-ಪಿತೃದೇವೋಭವ-ಆಚಾರ್ಯದೇವೋಭವ”

Gratitude : Srimad Bhagawad Gita “ The Song of Olympian” a Study by Prof. G V

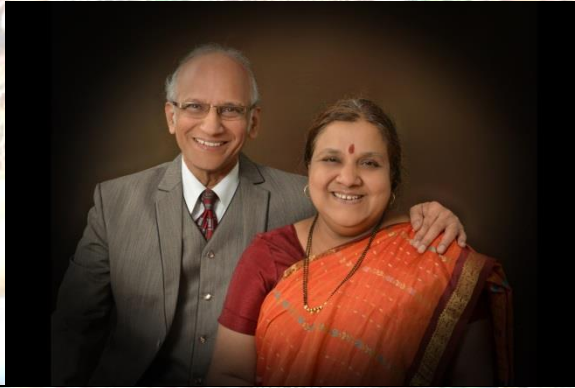
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**Author: Prof.Gururao.V.Nadgouda & Smt. Indira  
Nadgouda**



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Dr.Vithalrao.G.Nadgouda & Smt.Vinaya Nadgouda



& Dr.Srikrishna.G.Nadgouda & Dr.Smt.Savita Nadgouda



for their wholehearted permission to publish this epitome work  
of their great father

## Curriculum Vitae-Prof. **Gururao.Vithalrao.Nadgouda,M.A**

Born in Jamkhandi state in 1922. Educated at Jamkhandi high school and Govt. High School Bijapur.

Joined S.P.College Poona, for Higher education and graduated from wellington college, Sangli in 1942 with (Hons), in English. Postgraduate Education at the Fergusson College Poona, Secured M.A. from Bombay (Mumbai) University in 1946, with all papers in English, Posted on the staff of the S.P.College, Poona in 1947. Joined the K.L.E Society, Belgaum in 1948 and worked in B.V,Bhoomreddi Engineering College, S.K.Arts and H.S.Kotambri Science Institute, Hubballi heading the English department till 1977. Married Smt.Indira Kulkarni, of Satti in 1945. Father of two sons Dr.V.G.Nadgouda, consultant Physician and Echo cardiologist, and Dr.S.G.Nadgouda, Eye Surgeon, and two daughters both graduates with Hons. each having a doctor son Dr.K.B.Bagalkot, Orthodontist and the second Dr.Amit.A.Kulkarni, Neurologist.

Interested in Madhwa Philosophy, he has translated a few Sanskrit classics in English.

1. The mighty Messiah- Sumadhwa Vijaya
2. The song Olympian- The Bhagwadgita.
3. The Adobe Ambrosial- Srimad Bhagawata Saroddhara.
4. The Apodictic purport of Sriman Mahabharata- Sriman Mahabharata Tatparya Nirnaya by Ananda Tirtha ( Chapter I to X )
5. The Magnificence of Madhwa Bhashya Part-I
6. Isavasyopanisad.
7. The Memorable Monk of Mantralaya- English Translation of Guru Guna Stavana- by Vadindra Swamiji.
8. The Majesty of Lord Venkateshwara - (Sri Venkatesha Mahatmyam in Aditya Purana).

### In the Press:

9. The Magnificence of Madhwa Bhashya ( Part II, III, and IV) in English
10. Sriman Mahabharata Tatparya Nirnaya (Chapter from X to XXXII) in English.
11. Sriman Nyaya Sudha Sara ( English translation)
12. Harikathamrita Sara ( English Translation)
13. Bhagwat Sara (Pajaka Swamiji) rendered into English.
14. Oriental Orisons: ( Congeries of celebrated classics)
15. The pebbles on the shore ( Obiter Dicta: The Spectrum of life)

The fruitful and pious life of Prof.G.V.Nadgouda came to an end at his ripe age of 87 years in 2009. He leaves behind him two sons and two daughters who continue to tread the path paved by him and his beloved wife, both socially and religiously. May god grant him and his dear wife Smt.Indira Nadgouda who is also no more, an eternal peace.

**Jai Hind.**





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## Preface

Again one more addition to the existing abundance! Srimad Bhagawad Gita is the shrine of rich significances. It is a consummate work of art and a brocade of perfect Philosophy. It is fine fare for fertile brains. It beckons its admirers to unravel its unending secrets. With all the ransacking of its beauties by the East and the West, there is enough scope for effective research. Verily its excellences are inexhaustible. There is no other scripture which has been so frequently commented upon, for it has been a perennial source of scriptural inspiration and rightly so, for in it we find different systems of philosophy, ethics and religion, suited for different temperaments. This universality of Gita has puzzled many scholars where we Meet variety of ideals teeming with contradictions like Monism and Dualism, Sankhya and Vedanta, even personal God and impersonal God. One finds a near parallel to it in the library of books on the 'myriad-minded' Shakespeare. It is really interesting to note what his critic George Gordon writes on this exuberance – 'The whole city of London will be paved with books on Shakespeare and still some will be left on its shelves'

What then is the uniqueness of this text that has won the acclamation of the world?

Maha Kurma-Purana and Vishnu-Purana respectively high-light its overriding importance by declaring Mahabharata as the noblest among the scriptures and Bhagawad Gita as its crowning excellence. भारतं सर्वे शास्त्रेषु भारते गीतिका वरा – if Mahabharata is the quintessence of the Sastras, Krishna-Gita is its core and kernel. A correct comprehension of it leads the Sadhaka to salvation – वैष्णवं कृष्णगीता च तज्ञानान्मुच्यतेऽञ्जसा.Naradiya Purana further pin-points the prominence of Gita by stressing its multiplicity of Meanings – यस्मिन् दशार्थः सर्वत्र न ज्ञेयस्सर्वजन्तुभिः। It magnetises the readers by its fecundity of thought and felicity of expression. Such a renowned masterpiece is resourceful enough to make room for many more volumes.

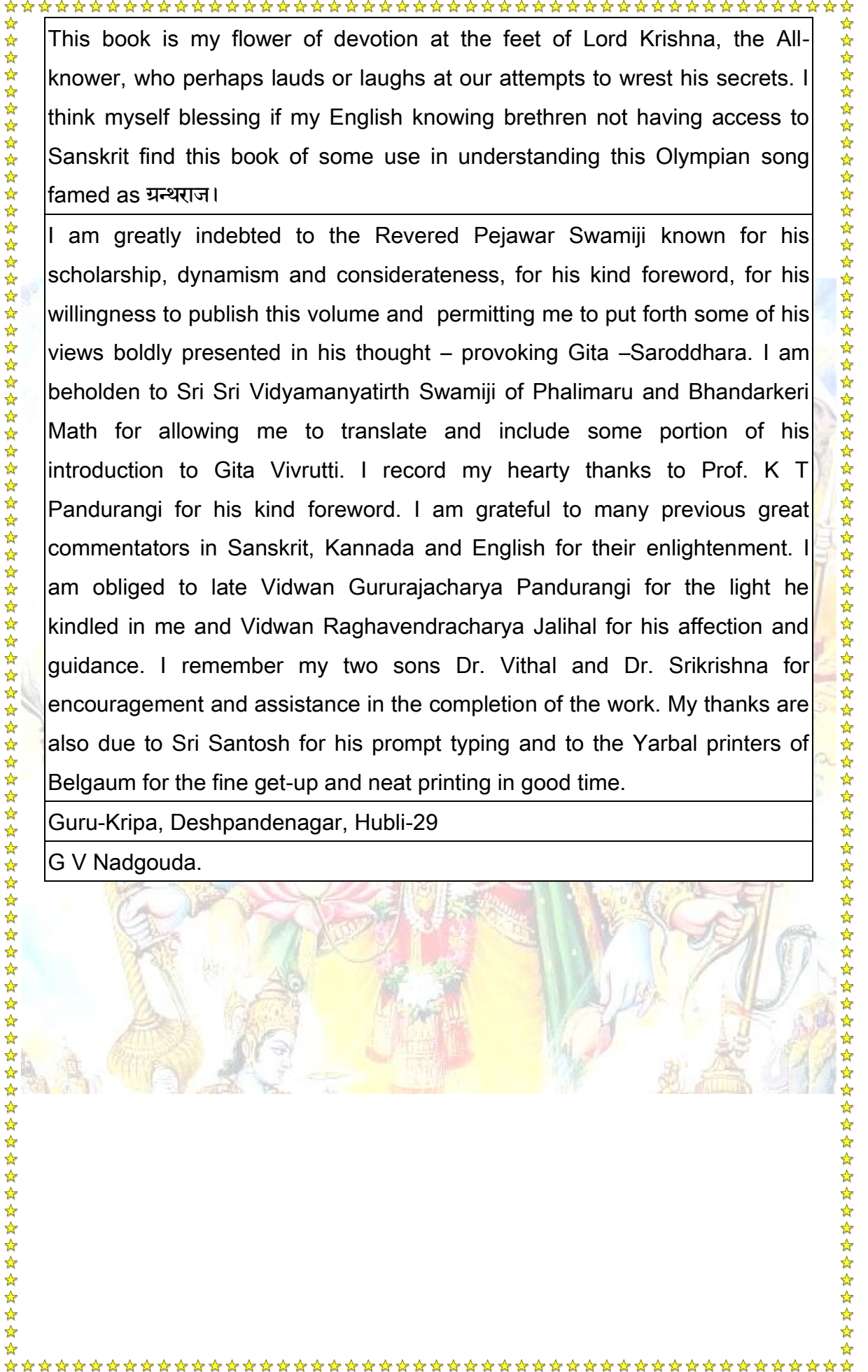
Gita is not mere literature of knowledge but literature of Power in Dequincey's words It is not mere philosophy versified but it moves the reader to the seventh heaven. It transports the reader to the realms beyond and gives him a taste of the sublime. 'if you want a book which assists

humanity in striving for its eternal then here is the book', writes the great philosopher-Critic Aldous Huxley – 'The most systematic statement of Spiritual evolution of enduring value to Mankind, the most beautiful, perhaps the only true philosophical song existing in any known tongue'. Lokamanya Tilak boldly declares: 'in the literature of the whole world there is not book like Gita. It is a most luminous and priceless gem. It gives peace to afflicted souls. It makes us masters of spiritual wisdom'. What wonder if Srimad Bhagawad-Gita has evoked such unstinted encomiums at home and abroad?

To translate such peerless text into foreign tongue is a tough task and that too in the face of existing scholarly renderings by stalwarts Indian and Foreign like Edwin Arnold and Dr. Radhakrishnan. A study of Acharya Madhwa's Gita Bhashya and its sluicing English translation by Dr. BNK Sharma, Gita-Tatparya, Jayatirtha's Prameya-Dipika and Raghavendra-Swamiji's Gita-Vivrutti on one hand and reading of books on Geeta by Sri Aurobindo, Dr. Ranade, Dr. Radhakrishnan, Swami Chinmayananda and Chidbhavananda on the other, places the reader at the cross-roads. Their interpretations, that many times diametrically differ, confuse the जिज्ञसु the curious. He is likely to be lost in the labyrinth of modern criticism on Geeta which in case of many flout the Vedas and Upanishads and pay scant respect to the Puranas and the Itihasas. He likes to know whither this procession tends.

It is not a matter of mere taking sides or patting on the back but a question of ends – saving or damning the soul. There is the rub. Being mute or meek on such important issues is likely to mislead the layman and the learned alike. It is not mere pertinacity or fondness but a firm conviction that Madhwa-interpretation of Geeta is scientific- based as it is on sound authorities and valid reasonings and can take one out of the tangle. Its cogency and accuracy moved me to place his superb analysis before the English – knowing elite here and elsewhere for their benefit. The translation is neither too literal nor Metaphoric cut as close to the text as possible, keeping in view the dignity of the language and the sublimity of the content. A correct understanding of the text really puts us on the pathway to God.





This book is my flower of devotion at the feet of Lord Krishna, the All-knower, who perhaps lauds or laughs at our attempts to wrest his secrets. I think myself blessing if my English knowing brethren not having access to Sanskrit find this book of some use in understanding this Olympian song famed as ग्रन्थराज।

I am greatly indebted to the Revered Pejavar Swamiji known for his scholarship, dynamism and considerateness, for his kind foreword, for his willingness to publish this volume and permitting me to put forth some of his views boldly presented in his thought – provoking Gita –Saroddhara. I am beholden to Sri Sri Vidyamanyatirth Swamiji of Phalimaru and Bhandarkeri Math for allowing me to translate and include some portion of his introduction to Gita Vivritti. I record my hearty thanks to Prof. K T Pandurangi for his kind foreword. I am grateful to many previous great commentators in Sanskrit, Kannada and English for their enlightenment. I am obliged to late Vidwan Gururajacharya Pandurangi for the light he kindled in me and Vidwan Raghavendracharya Jalihal for his affection and guidance. I remember my two sons Dr. Vithal and Dr. Srikrishna for encouragement and assistance in the completion of the work. My thanks are also due to Sri Santosh for his prompt typing and to the Yarbhal printers of Belgaum for the fine get-up and neat printing in good time.

Guru-Kripa, Deshpandenagar, Hubli-29

G V Nadgouda.



## Foreword:

Among the sacred books of mankind Bhagwadgita ranks highest, it has universal appeal irrespective of religion, sect or creed. This is because; its teaching is more ethical than theological. It imparts practical guidelines for good life and noble thought. Naturally such a useful book is translated in many languages all over the world and within India. Good many studies of Bhagavad-Gita are also published in several languages. Just as every Indian believes that a dip in the Ganga River makes his life holy, he also thinks that a reading of Bhagawad-Gita makes his life holy. Those who are in the literary field move a step further and write an essay or a book on Gita or prepare a translation of it. This is a spontaneous response to a holy work and pious initiative to have a sense of fulfilment in life.

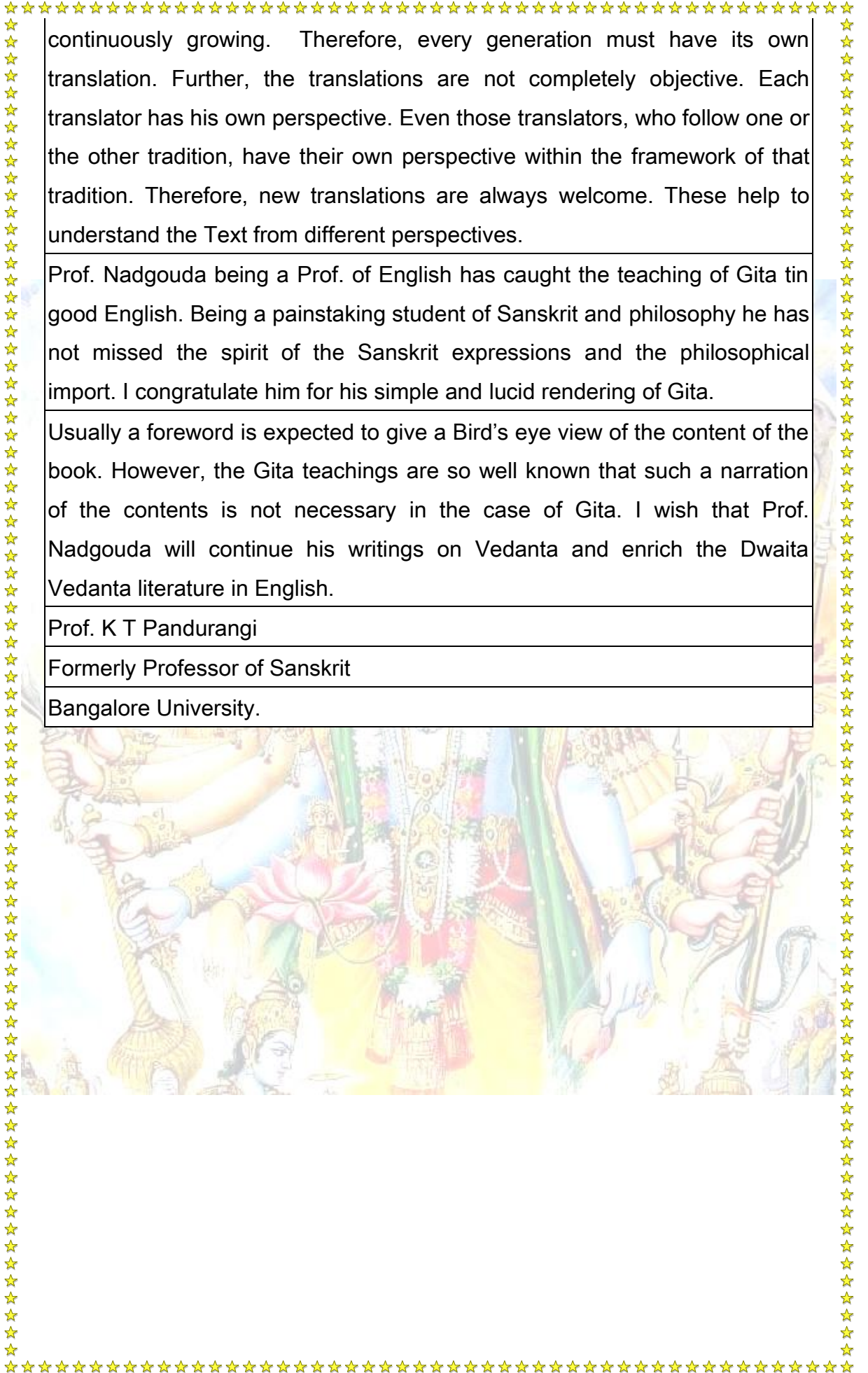
The present work is such an initiative on the part of Prof. G V Nadagouda. Prof Nadagouda has been in the field of education as a professor in English for more than three decades. In addition to his interest in the English literature, he has nurtured interest in Indian Philosophy and Sanskrit literature. He has already translated Sri. Sumadhwa Vijaya, a Sanskrit biography of Sri Madhwacharya, the founder of the Dwaita Vedanta system of Indian Philosophy. This biography has both the Philosophical depth and the poetic charm.

The present work is a translation of Bhagawad-Gita. For the purpose of this translation he has closely followed Gita Vivrutti of Raghavendra Tirtha. He has also received Guidance from Gitasara of Sri Visveshtirtha Swamiji of Pejavar Mutt. Sri Swamiji's work contains the essence of the Gita teaching and helps the understanding of Gita Message even for those whose knowledge of Sanskrit is limited.

Long back Sri CM Padmanabhachar had translated the Gita in English according to Sri Madhwacharya's Bhashya -0ith detailed notes and exposition. Later, Sri Kaivar Venkata Rao translated Gita verse by Verse. The second edition of this book is recently published.

The process of translation is a growing process. Every generation finds the language of the earlier generation Archaic and out of circulation. This is particularly the case with English and modern Indian languages that are





continuously growing. Therefore, every generation must have its own translation. Further, the translations are not completely objective. Each translator has his own perspective. Even those translators, who follow one or the other tradition, have their own perspective within the framework of that tradition. Therefore, new translations are always welcome. These help to understand the Text from different perspectives.

Prof. Nadgouda being a Prof. of English has caught the teaching of Gita in good English. Being a painstaking student of Sanskrit and philosophy he has not missed the spirit of the Sanskrit expressions and the philosophical import. I congratulate him for his simple and lucid rendering of Gita.

Usually a foreword is expected to give a Bird's eye view of the content of the book. However, the Gita teachings are so well known that such a narration of the contents is not necessary in the case of Gita. I wish that Prof. Nadgouda will continue his writings on Vedanta and enrich the Dwaita Vedanta literature in English.

Prof. K T Pandurangi

Formerly Professor of Sanskrit

Bangalore University.



## Part 1

### Mahabharata – the Epic par- excellence

शास्त्रेषु भारतं सारं तत्र नाम सहस्रकम्।

वैष्णवं कृष्णगीता च तज्ञानात् मुच्यतेऽज्ञसा ॥

Mahabharata contains the essence of all scriptures: Srimad Bhagwadgita its cream, Vishnu Sahasra Nama like-wise: soaked in them one is saves from Samsara.

कृष्णद्वैपायनं व्यासं विद्धि नारायणं प्रभुः ।

Know Lord Veda-Vyasa as Lord Narayana in-coronate.

कोह्यन्यः पुण्डरीकाक्षान्महाभारतकृद्भवेत्।

न भारतसमं शास्त्रं कुत एवानयोः समम् ॥

Such a Sarvagna (prodigy) alone can bring into being such a monumental creation, famed as the fifth Veda: where can one find its peer?

The East and the West have shed showers of praise on the two greatest epics of the world – Ramayana and Mahabharata (of which Srimad Bhagawad-Gita forms an integral part) and salute its immortal composers Lord Vedavyasa and Sage Valmiki. ‘Glory to the twin poets’, says Rabindranath Tagore, ‘Whose names are lost in the morass of time but whose Message brings strength and peace in a thousand strains to the doors of millions of Men and women even to this day and incessantly carries silt from long-past centuries and keeps fresh and fertile the soul of India’. The MacDonnell, there is probably no work of world literature secular in its origin that has ever produced so profound an influence on life and thought of the people as the Ramayana’.

The Vedas, and the Upanishads, the Ramayana and the Mahabharata, the Pancharatra and eighteen Puranas constitute the firm foundation on which the monumental citadel of Indian civilisation and culture stands erected. The two epics among them form the vital source that have sustained and saved Indian life and thought from the heavy and numerous onslaughts it had to encounter in the centuries rolled by. शास्त्रेषु भारतं सारं, भारतं सर्वं शास्त्रेषु भारते गीतिका वरा। भारत व्यपदेशेन आम्नायार्थः प्रदर्शितः ॥ – equivocally declare Mahabharata as the quintessence of all scriptures and Bhagawad-Gita its peak of Perfection: It is



वेदादपि परं – even superior to the Vedas. Swami Vivekananda says, ‘they are the encyclopaedias of Ancient Aryan life and wisdom, portraying the ideal civilisation which humanity has to aspire after’.
Mahabharata is the largest of the world’s epics. It is well-high eight times the size of the Iliad and odyssey placed together. It is an enviable treasure-trove of Indian lore both secular and religious – ‘her Bible and Law-book welded into one’ In the light of Arnold’s definition of the epic, Mahabharata a शतसहस्री संहिता – compilation of hundred thousand verses is ‘an epic par-excellence.’ The moral objective of the work is ‘the propagation of the Eternal Law encompassing the four human values’ – Dharma, Artha, Kama and Moksha – the first being it’s most valuable asset. The famous couplet: ऊर्ध्वबाहुः विरोमेहं न च कश्चित् श्रुणोति माम्। धर्मादर्थस्य कामस्य स धर्मो किं न सेवते ॥ – concisely expresses how this important strain Dharma permeates the whole epic. In course of time it attained a sanctity which raised it to the status of a Veda – repository of knowledge and wisdom of the human race. Its encyclopaedic character is well highlighted in the line: यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् कश्चित्। (whatever is here may be found elsewhere: but what is not here can be nowhere else.)
Truly has it been said that Lord Vedavyasa has covered every subject under the sun. It is also stated that Mahabharata outweighed the four Vedas. It is declared to be the fifth Veda – पञ्चमवेद – and open-Veda for all people irrespective of caste, creed and sex – भारतं सर्ववेदाश्च तुलामारोपिता पुरा। व्यासस्यैवाज्ञया तत्र त्वत्परिचयत भारतम् ॥ It is Mahabharata because of its superiority over other works both in substance (महत्वात्) and weight (solemnity) – भारवत्वात् – महत्वाद्भारवत्वाच्च महाभारतमुच्यते। Its excellence lies in the ultimate judgement and verdicts on crucial issues contained in the Sastras with appealing illustrations – निर्णयः सर्व शास्त्राणां सदृष्टान्तो हि भारते।
That Mahabharata has different Meanings, besides the plain, prima-facie one, which has not escaped the notice of traditional interpreters. Acharya Madhwa in his महाभारत तात्पर्यनिर्णय specified the three Meanings:
<b>भारतार्थस्त्रिधा प्रोक्तः स्वयं भगवतैव हि</b> <b>मन्वादि केचिदज्जब्रुवते ह्यास्तिकादि तथा परे।</b> <b>तथो परिचराद्यन्ये भारतं परिचक्षते ॥</b> <b>सकृष्णान्पाण्डवानृह्य योऽयमर्थः प्रवर्तते।</b>

प्रातिलोम्यादिवैचित्र्यात्तमास्तीकं प्रचक्षते ॥  
धर्मो भक्त्यादि दशकः श्रुतादिः शीलवैनयौ ।  
सब्रह्मकास्तु ये यत्र मन्वादिं तं विदुर्बुधाः ॥  
नारायणस्य नामानि सर्वाणि वचनानि तु ।  
तत्सामर्थ्याभिधायीनि तमौपरिचरं विदुः ॥

The Meaning of Bharata is so far as it is relation of facts and events with which Sri Krishna and the Pandavas are connected is called आस्तिकादि – (historical). Where we find lessons on virtue, divine love and other ten qualities, on sacred duty and righteous practices, character and training, on Brahma and other Gods is called मन्वादि (religious and moral). Thirdly the interpretation by which every sentence, word or syllable is shown to be the significant name or the declaration of the glories of the Almighty, the Rule of Cosmo, is called उपरिचर – transcendental. He also states that Mahabharata is rich and prolific in Meaning. To him it gives not less than ten Meanings – दशार्थं भारतं ननु (सुमध्व विजय)

Dr. S V Sukhatankar exhaustively discusses the three dimensional view of Mahabharata – one the mundane, the ethical and the Metaphysical planes. On the mundane plane, the story deals with the realistic account of a fierce fratricidal war with its interest centred on the epic characters. On the ethical plane, Mahabharata war is viewed as conflict between the principles of Dharma and Adharma between good and evil, between justice and injustice in which the contending parties are viewed as incarnations of Devas and Asuras and the ward ends in the victory of righteousness – the projection of the story into a cosmic background was indeed the incarnation of Lord Narayana. Just as the five Pandava brothers Yudhistira, Bhīma, Arjuna and the twins Nakula and Sahadeva – were the incarnation of Dharma, Vayu, Indra and Aswins respectively. The Kouravas were the embodiments of Asuras, Daityas, Danavas and Rakshasas.

On the transcendental plane, the war is found not only in Kurukshetra but also in our own minds. This incessant struggle between the higher self and lover self (the perpetual fight between the Jackyl and Hyde in a man) is symbolised by the battle between the Pandavas and Kouravas for the crown of Hastinapura. Here we have face to face with the mysteries of life. Arjuna



under the guidance of Lord Krishna ( the Paramatman) is the Jivatman freed from the delusion that had cloaked his mind and again gains real knowledge with His grace and fights the battle and is crowned with success, fame and prosperity. Gita the cream of Mahabharata ends on a very significant note.

**यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।**

**तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥**

It reminds the Jiva of heights of glory he can ascend with God's Grace and warns him of the depths of misery he will descend into with his indifference – विना विष्णुः प्रसादतः। Indeed indispensable is divine grace to reach our divine destination.

**Gita – 'A Dome of many coloured glass'**

Introduction:

**नमोस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे ।**

**येन त्वया भारततैलपूर्णः प्रज्वालितो ज्ञानमयप्रदीपः ॥**

Salutations to Thee, oh omniscient Lord Vyasa of resplendent eyes. Ye have blazed the lamp of knowledge, brimmed with the oil of Mahabharata.

**प्रपन्नपारिजाताय तोत्रवेत्रैक पाणये ।**

**ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥**

Oh bestower of cherished fruits on those who surrender and oh destroyer of the wicked (cane stands of crushing), Salutations to thee who hold the symbol of knowledge and mulches the Gita-Nectar.

Petals of praise are showered in ecstasy to vindicate the excellence of Srimad Bhagwadgita that gushed out of the lotus-mouth of Lord Krishna (मुखपद्मात्विनिस्सृतः) on the celebrated battle-field of Dharmakshetra. Though slender in size, it is (precious) costly in content and rich in renowned (मूर्तिरल्पीयस्यापि कीर्तिगरीयसी) Wm. Vom. Humboldt extols it as 'the most beautiful, perhaps the only true philosophical song existing in a tongue.' Aldous Huxley glorified it 'as one of the clearest and most comprehensive summaries of perennial philosophy.' C M Padmanabhachar calls it 'a book of Books, the epitome of what is truly grand in the field of Indian Philosophy and religion.' Schelegel burst forth in an outburst of praise and intense delight after he read this revered song. It is sacred scripture and profound philosophy rolled

in one. It is 'The spiritual Magna-carta of mankind', a distinctive Indian contribution to human civilisation and culture. Dr. Ranade claims it 'as one of the greatest works in mysticism that the world has seen.' It is universally acclaimed as 'the noblest of scriptures and the grandest of sagas.' Indeed one faced with a problem finds a solution in it. Mahatma Gandhi could get the solace in Gita which he missed in 'The sermon on the Mount' these are remarkable estimates of outstanding validity.

On another occasion when Arjuna was cool and composed, he entreated Lord Krishna to iterate the Gita-counsel rendered to him during his tense moments, he replied that it could not be repeated at random as it issued forth out of inspiration, in a momentous context. Thus He emphasizes the uniqueness of his exhortation.

### Its Grandeur – 'A dome of many coloured class'

What is the secret of this symphony of surprise and adoration from the East and West? What is it that assigns Bhagwadgita the pride of place in the world of books?

Bhagwadgita is a memorable religious text that represents a succinct summary of Vedanta and Religion. It is a beautiful blend of the Shrutis and the Smritis. It substantiates the cloaked words and the frozen statements of Vedas and the Upanishads in common parlance for Human welfare. Apparently Gita seems simple even for a tyro to grasp बैल सङ्घमपि बोधयत् भृशम्' but is arduous even for the erudite – दुर्निरूपवचनञ्च पण्डितैः। It is a profound treatise precious in spiritual significance, impregnated with varied and valuable Meanings where every syllable, phrase, verse and canto contribute to its fecundity so much so that it appeals to every Indian with religious penchant.

अस्याः आपाततः पठने सरलतायाः दर्शनेऽपि अन्तर्निमज्य विचारयमाणे प्रतिश्लोकं प्रतिपदं प्रत्यक्षं प्रत्यध्यायं च गम्भीरतत्त्वार्थविजृम्भिता अनोकाकृतगर्भिता इत्येषः सकलभारतीयधर्मकर्माचरणरसिकानां हृदयानन्दकरणे परां कोटिमाडीकते। – Raja Gururajacharya

Nay, it winds over every well-Meaning human heart that inhabits the globe with its glowing Message of duty and dedication to the divine. Sir Edwin Arnold runs in rapture: 'so sublime are its aspirations, so lofty are its declarations, so pure and tender its piety.' It is a perennial source of



inspiration to the young and old alike. To every citizen of the world, alive in the real sense of term, it is a thing of beauty and joy forever.

Gita forms a constituent of the celebrated 'प्रस्थानत्रय' – the triple authorities on Vedanta. The Upanishads treasure the profound revelations of the renowned Rishis. They are the 'Himalayas of the Soul'. The Brahma – Sutras crystallise the Vedic and Upanishadic philosophy in a set of aphorisms, tantalizingly terse. They are the निर्णायक Sastra – a manual of judgement. Gita is the gist of the Sanatana Dharma in a simple and telling style from the plebeian and pundit as well. It has carved an abiding niche in the abode of Fame.

Lord Krishna pays the highest compliment in posting Gita as an Upanishad. It is not लोकसामान्य शास्त्र a mediocre dissertation. It is the divine dialogue between Yogeswhwar Krishna and Dhanurdhara Partha, a weighty text in the sacred lore. If Lord Krishna exhorted Arjuna in the thick of Warfare, Lord Vedavyasa crystallised it in a memorable words, both of them being incarnations of Lord Narayana – सर्ववक्तृविलक्षण. It is the accredited work of two Aptas, thoroughly reliable ones Yadava Krishna and Vashista Krishna, thus having उभय प्रामाण्य 0 a double validity, being a pious catechism in prose and verse respectively.

**पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्।**

**व्यासेन ग्रथितं पुराणमुनिना मध्ये महाभारतम्॥**

The enlightenment is passed on with great endearment to Arjuna, the incarnation of Indra and a अंश of Nara, who is severely shaken in spirit and bedimmed in intellect for a while. His clouded mind keen to seek the श्रोयोमार्ग – the path of virtue, surrenders to Lord Krishna for counsel – शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्। The context is to energise the enervated soul of Arjuna to instant action. Lord Krishna is the expert guide to enable him to tide over the tension. He is the competent consultant to drive away his undeserved dejection – 'अर्जिन विषाद पहिररणचणः' and administer the adequate anodyne – Karma yoga and urge him to action – उत्तिष्ठ युद्धाय कृतनिश्चय। Unlike Sankara who sees in Arjuna a Mandadhikari – a dullard, Acharya Madhwa finds in his an Uttamadhikari – अपरोक्षज्ञानी, an enlightened soul. Likewise to Sri Aurobindo, Arjuna is the chosen instrument of Lord Narayana. The Supreme

Brahman in his embodiment as Lord Krishna is the subject matter of Gita – सरवोत्तमं श्रीकृष्णाख्यं प्रब्रह्म गीता शास्त्रस्य विषयः। The goal envisaged in emancipation – मोक्षाख्यं प्रयोजनम्, the highest objective of life – परमपुरुषार्थं. So Gita is a crowning work – ग्रन्थराजः galvanizing those who care to have a glimpse of it.

Gita is गुह्यतमं शास्त्रं – a most mysterious science. It is in the words of Lord Krishna, राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् – The Supreme knowledge and the Supreme secret, the paramount and most purifying. It makes us conscious of the Paramatman, the supporter of the cosmos, the chief propeller of all activities and the bestower of eternal bliss. It is both ब्रह्मविद्या and योगशास्त्र, the understanding of the ultimate reality with the requisite means mapped out for its realisation. Gitacharya spells out the Supreme secret of this sacred text to एकान्तोत्तमास alone – ऋते एकान्तिक श्रेष्ठत्वम् – the seekers of real knowledge and ripe devotion like Vasu-uparichara, Sage Narada, Arjuna and the like, but screens it from less spiritually evolved souls like Ekata, Dvita and Trita and dispenses them – गच्छध्वं मुनयः सर्वे for greater spiritual development and return.

Gita is a self- contained scripture in some seven hundred verses, simple yet solemn. It is named as Bhagwadgita because Lord Krishna is known as Bhagawan in Bhagawata Religion. It is the essence of ancient wisdom, the प्रज्ञापुत्राणि. The Vaishnava Tantrasara states:

**सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।**

**पार्थोवत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥**

'The Upanishads are the cows and Lord Krishna is the milcher: Arjuna is the calf and the wise man is the quaffer and the ambrosial Gita is the Milk' the milk analogy is highly suggestive of its stimulating effect, a trump (celestial) tonic – दिव्यौषध to spiritually sick souls. Sri Krishna reminds us that his teaching is not something new but the same Sanatana Dharma, the religion of Monotheism that was transmitted by him to Vivaswan and by Vivaswan to Manu and by Manu to Ikshvaku. This Krishna Siddhanta – कृष्णमत् is perpetuated by tradition. It is preached to philosopher – kings in every age. It has to be taught again and again in times of stress 'as the spiritual river runs underground like the Phalgu river' with the march of time. Lord Krishna tells

Arjuna that he is disclosing this same sovereign doctrine, to tide over the emergency, as he is his chosen devotee and intimate companion.

**इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।**

**विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥**

**एळं परम्पराप्राप्तमिमं राजर्षयो विदुः।**

**स कालेनेह महता योगो नष्टः परन्तप॥**

**स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।**

**भक्तोऽसि मे सखाचेति रहस्यं ह्येतदुत्तमम्॥**

Gita is an Upanishad of Svetashwata type according to Keith and Hopkins. It might be called as 'Sarva Shakhiya Upanishad,' Says Dr. Bhandarkar. Bhagwadgita is the उपनिषद्मत् – the nectar churned out of the Upanishads, a panacea for all human ills. It also makes mention of the importance of Brahmasutras in determining the correct Meaning of the scriptures. Thus its teachings represent a beautiful blend of the doctrines of the Upanishads and Pancharatra Bhagawata tradition.

It has always to be borne in mind that Gita is 'not merely a text' which can be interpreted at will by a 'tradition' which has to be carefully attended to. An ignorance of it or deliberately by-passing this cultural and philosophic background cannot bring out the coherent Meaning of its monotheism, religion and Karma yoga. It is an integral part and culmination of teaching of Mahabharata, the treasure-trove of ancient beliefs and traditions of the Hindu race. It is her 'Bible and law-book welded into one.'

Saints and savats, ancient and modern of East and the West have tried to tap the essence of this Upanishad and felt complacent that they had gleaned its secret and gained its truth. If Sankaracharya and his followers saw their Adwaita exemplified in it, Ramanujacharya and his disciples found their Vishista-Dwaita writ large in it. If the earlier strode the world like a colossus, the latter too ruled the roost. To Sri Aurobindo, Gita is not a book of ethics but of spiritual life. It is not a lesson in social service but divine action, the action of god-oriented. But to Lokamanya Tilak, Karma yoga is the essence of the Bhagwadgita, 'The polestar of Krishna's teachings'. To Dr. Radhakrishnan, it is both Metaphysics and ethics, Brahma –Vidya and Yoga



– Sastra, more of a religious work than a philosophical treatise for the pilgrims of Eternity. He states clearly that Gita observes the ‘Austerity of silence’ in respect of the ultimate Reality. To Dr. Ranade, ‘God realisation is the Supreme teaching of Gita.’ While to Mahatma Gandhi, it is the enunciation of the doctrine of Renunciation – Anasakti Yoga. Here is God’s plenty to perplex the naïve and the prudent as well. All hymn the Olympian but invariably end on the discordant note of ईश्वरोऽहं. Even to Jnaneshwar ‘the Super-Vedantin’, the talk of separate individuality is a piece of foolish gibbering. In a state of union, all difference is annihilated. The individual soul Merges in the universal soul. Some who side-track and fight shy of the extinction of the soul, claim an equality of status with Brahman in salvation like Ramanujacharya – मम साधर्म्यमागताः ।

Besides the classical commentators who have accepted the text in-Toto there are those like Barbe, Otto, K T Telang and others who invent in it interpolations and extrapolations, Christian and Buddhist influences and thus soil and tamper with the sacred text praised as the peerless digest of the scriptures – महाभारत व्याजेन आम्नायार्थः प्रदर्शितः । To them, Bhagwadgita is neither a systematic treatise or are they inclined to accede the unity of this immortal work but accept it as padded with extrinsic and scholastic matters. To quote Hopkin’s classical description – ‘Gita is at present a Krishnite version of older Visnite one and this in turn at first an unsectarian work, perhaps a late Upanishad.’ Dr. Belvekar rightly cautions that ‘it will be Gross injustice to Lord Vedavyasa to label Gita as an ill-sorted cabinet of opinions and precepts collected from various systems of Philosophy know in its day.’ That is why Dr. Panchmukhi comes down heavily upon the modern attempts to reconcile the so called disparities resulting in unbridled, free treatment of the text that have lowered the status of this Sastra – Grantha to the level of a moral manual like Hitopadesha or Aesop’s fables. According to him, it is due to poverty of equipment. Naturally enough it has made room for divergent and conflicting interpretations depending upon the nature, talent and training of the expositors. However specious they may seem, they have missed the master-key to unlock this ‘Jewel-casket’ of Indian culture.

The Adwaita and Vishistadwaita commentaries have twisted the teaching of Gita to suit their doctrines and take quixotic delight in self-contradictions and

inexplicable. Sankara waxes eloquent in his eulogy of Gita 'समस्तवेदार्थसाररङ्गहभूतम् – a compendium of the contents of scriptures and समस्त पुरुषार्थ सिद्धिदम् fulfilling all the cherished objectives of life, an extraordinary estimate indeed. Ironically enough, the Supreme पुरुषार्थ taught by Lord Krishna to Arjuna, according to him, is the extinction of the eternal self and the unreality of this wonderful universe, an index of God's glory. Terms like माया and अज्ञान् that defy definition are an embellishment and not a disparagement – दुर्घटत्वं भूषणं न तु दूषणं। Karma drops as soon as ज्ञान is attained: These two wings – 'उमाभ्यां पक्षाभ्यां essential for the flight of the individual to the infinite, get isolated. Bhakti is the antecedent of Jnana but it forgoes its distinctive place after realisation. It does not fit in the Adwaita framework. Salvation is mere आत्यन्तिकदःखनिवृत्ति- only negative in character. Dr. Radhakrishnan too censures the Adwaita affirmation: To him 'annihilation of individuality is the least tempting and the most unrewarding for all the piety and penance that the Sadhaka has to undergo for its achievement.' Above all the two-tier theory of Brahman and Ishwara and जगन्मिथ्यात्व – the falsity of the world and the identity of Jiva with Brahman – जीवब्रह्मैक्य nowhere to be traced in Lord Krishna's exhortation, makes Adwaita a concomitant of Buddhism. Hence it is styled as 'Concealed Buddhism' – प्रच्छन्न बौद्धोयमतः प्रसिद्धः।

To the followers of this faith, the eighteen chapters of Gita are an elucidation of the Meaning of महावाक्य – sublime statement – तत् त्वं असि – That thou are. The first Hexad (षट्क) explains the word – त्वं, in this key, cryptic sentence – Jiva with his potentialities and limitations along with the means to overcome his drawbacks. The second (षट्क) Hexad conveys the transcendence of ultimate reality with the world –तत् while the third असि – the predicate, defines the relationship between the Absolute and the individual soul.

The Vishistadwaitins who couch the supremacy of Brahman and the reality of the world, the individuality and eternity of the soul, unfortunately end in pulling up the liberated Jiva of limited mite to the exalted Status of परब्रह्म- The Highest Brahman, How can his finite आनन्द even though full, equal the infinite bliss of Absolute?

George Ressel's comment put into circulation by Prof Sarkar that 'Gita is a highly spiritual book which thousands of commentaries have been written,

but its teachings have not yet been realised' is convincing. mere intellectual analysis is not enough. The text needs an occult and mystic approach.

These shortcomings justify Jayatirtha's comment on Acharya Madhwa's प्रतिज्ञा – (bow) in his गीताभाष्य – गीतार्थं वक्ष्यामि लेशतः – अन्यैः स्वपक्षनिक्षिप्तदृष्टिभिः स्वाभिप्रायो गितार्थत्वेन आरोप्य उक्तः अहं तु गीतार्थमेव वक्ष्यामि इति। The path of Gita is strewn with thorns and to tread safely on it, the helping hand of Gita Bhashya and Gita Tatparya is absolutely essential. Acharya Madhwa's twin commentaries reveal its heart to the earnest seekers of truth while others read their own doctrines it. Acharya Madhwa keeps close to the glorious tradition. To him महाभारत is the essence of scriptures – शात्रेषु भारतं सारं. It excels the four Vedas – वादादपि परं as it portrays the profound majesty of Brahman – वेदोक्तं, तदनुक्तं, भारतोक्तं, गीतोक्तं अन्तर्गतत्वात्. If the Vedas command उत्तमत्व – excellence being अपौरुषेय (not man made). Mahabharata excels in expounding especial significances – विशिष्टार्थं प्रतिपादकत्वात्। It is encyclopaedic in nature as the famous saying goes 'यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् – and hence it is styled as the – पञ्चम वेद्. Gita, its integral apart, is its crown and kernel – भारते गीतिका वरा – भारपारिजातमधिभूता – 'The honey-comb' of Mahabharata Parijat tree and the wisdom it imparts rids us from the sorrows of Samsara – तद्ज्ञानान्मुच्यतेऽञ्जसा. Anandtirtha presents an admirable consistent philosophy of Gita treating it as an integral part of Mahabharata and as a sucking summary of the Upanishads and the Pancharatra tradition. To him, the Bhagawata religion, the एकान्तिक धर्म – the religion of Monotheism is enunciated in Bhagwadgita.

No doubt, Gita highlights like the Vedas primarily the primacy of Brahman – अरण्यकेषु ऋते विष्णुं नैवान्यत् किञ्चिदुच्यते, that lads to – सर्व पापक्षय – (like Narayan नामस्मरण) but it is also decked with conclusions not dilated upon in the Vedas but perceived by the Paramatman alone – वेदानुक्तार्थं भूषितम् केवलोनात्मबोधेन दृष्टः Acharya Madhwa asserts on the strength of ब्रह्मवैवर्त that Gita is the gist of the Pancharatra Agama. Upanishads not doubt, teem with details of the ज्ञातव्य propositions – things to be known but do not expatiate on the कर्तव्य aspect – the philosophy of Nishkama Karma that Gita deals with it in extensor. Gita docket both the ज्ञात्व्या and कर्तव्या parts and is lauded as a book without a parallel.

**यवेदार्थपूर्वकं ज्ञेयं पञ्चरात्रं तथाऽखिलम्।**



## तत्सङ्क्षेपश्च गीतेयं तस्मान्नास्याः समं क्वचित्॥

Raghavendra yati explains the three Gita Shaktas ( Hexads) in a satisfactory way : प्रथमषट्के ज्ञानोपायोक्तिः. द्वितीयषट्के साधनोक्तिः। तृतीयषट्के प्रागुक्तस्य प्रपञ्चनम्। The first Hexad teaches the knowledge of Brahman. The second delineates the way to reach it while the third dwells on the earlier two. Giving equal emphasis to all the Shaktas is another speciality of Gita –Sastra.

So, Gita is a परिपूर्ण ग्रन्थ – complete in all respects, lacking nothing that clearly crystallises the Krishna-doctrine (कृष्णामृत) so much so that other scriptures have a face a challenge: गीता सुगीता कर्तव्या किमन्यैश्शास्त्रविस्तरैः – What more can one gain from other Shastras with their foliations when there is Bhagwadgita delivered by the Lord himself for his well-being. Lord Krishna foretells the fate of those who transgress his doctrine – ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मेमतं, They will be derelict of discrimination – सर्वज्ञानविमूढान् and be condemned in eternal hell – नष्टानचेतसः। To those who pursue his pious path with faith and devotion – ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः – He promises enlightenment – एतत् बुद्धिबुद्धिमान् स्यात् and emancipation – the summon-bonum of life – कृतकृत्यश्च भारत।

Whatever may be the readings of the modern scholars there is unanimity among the orthodox interpreters of the Gita and partially with the subsequently literature like the Puranas, that the Prasthanatrayas have ‘one doctrine to teach and one tenet to expound.’ It is one Sastra. It propounds one consistent philosophy of religion and conduct. Gita supports this view.

## व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखाह्यनन्ताश्च बुद्धयोव्यवसायिनाम्॥2.41॥

Secondly they agree that Gita points the way to perfections.

## इदं ज्ञानमुपाश्रित्य मम साधरम्यमागताः।

सर्गेऽनोपजायन्ते प्रलये न व्यथन्ति च॥14.2॥

‘Sheltered in the Wisdom of Gita the devotees attain a little of similitude with Me in some respects and they will neither be born during creation nor suffer dissolution during the deluge.’ Thirdly almost all accede that it is Divine grace alone that leads Jiva to salvation – मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम्। God picks up those devotees who with intense knowledge and fervent devotion please Him – यमेवैष वृणुते तेनलभ्यः – and though unmanifest by nature –अव्यक्त –

He reveals himself to his adherents – विवृणुते तन् स्वाम्. Western scholars too admit that Brahmasutras and Geeta by the same author Badarayana are dualistic in nature. With a sedulous study of the Upanishads by Dwaita scholars, they will accept that even these support the Dwaita System.

To Acharya Madhwa, the – महात्तात्पर्य- the prime import of all the Sastras is to manifest the immense magnificence – महोत्कर्ष – of Lord Vishnu the God of Gods, देवदेवस्य विष्णोः। It is the burden of its song – वेदे रामायणे चैव पुराण ए भारते तथा। आदावन्ते च मध्ये च विष्णोः सर्वत्र गीयते. Gita Sastra likewise highlights the primacy, majesty and independence of Lord Krishna विशिष्टार्थप्रतिबोधक, the incarnation of Lord Vishnu. He is the primordial person, – पुराणपुरुष – the Supreme without a beginning and an end – नान्तं न मध्यं न पुनस्तवादि। He is the highest absolute – परं ब्रह्म – गरीयसे महात्मन् – He is पूर्ण – full in every sense of the term. He is the source of all being, becoming and functioning – अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते। He is पूर्ण – full in every sense of the term. He is the source of all being, becoming and functioning – अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते। He is author of the eight-fold dispensation of the universe – सृष्ट्याद्यष्टकर्दा – अहं कृत्स्नस्य जगतः प्रभवः प्रलयःस्तथा, भर्ता – (creation, sustenance and destruction) gives knowledge and cloaks it – ददामि बुद्धियोगं – मत्तः स्मृतिः अपोहनं च – with His sweet – will difficult to surmount – मम माया दुरत्यया. He alone can save the souls from the evils of existence – अहं त्वां मोचयिष्यामि। He is both immanent – सर्वं समाप्नोषि ततोऽसि सर्वः – and transcendent – समावृत्य तिष्ठति – He has unqualified independence and everything hangs on him. निरुपचरित स्वातन्त्र्य – स्वतन्त्रो हि भगवान्विष्णुः परतन्त्रः सर्वे एव हि। He is inward regulator – अन्तर्यामिन्, the propelling power behind every activity. He abides in the hearts of beings and in sport whirls them as a whirl-gig.

**ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।**

**भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ 18-6 ॥**

He is one, mainly propagated by the Vedas – वेदैश्च सर्वैः अहमेव वेद्यः। He alone knows the Vedas in entirety and is the composer of Brahmasutras – वेदविद् – वेदान्तकृत्- styled as the Supreme Sastra (परविद्याख्यं चक्रे शास्त्रमनुत्तमम्) His omniscience is too unrestricted – निरुपचरित सर्वज्ञत्व, कलदे तत पगले गल पा जू जालू लू हूहा – वेदाहं समतीतानि वर्तमानानि चार्जुन। भविष्याणि च भूतानि – मां तु दवे न कश्चन but no one

knows him in full. It is He alone who knows his ultimate nature in entirety – वेत्थ त्वं पुरुषोत्तम.
Even the Vedas though magniloquent in extolling Him, fail to express Him in full – यतो वाचो निवर्तन्ते अप्राप्य मनसा सह। That is why he is known in the Vedas and in the universe as the one who transcends the universe of the sentient and the non-sentient and goddess Mahalakshmi-Akshara.
<b>यस्मात् क्षरमतीतोहमक्षरादपि चोत्तमः । अतोऽस्मि लोके वेदेच प्रथितः पुरुषोत्तमः</b>
Lord Krishna declares distinctly that He is quite different from everything else and excellent उत्तमः पुरुषस्त्वन्यः and is designated as the Supreme-self – परमात्मेत्युदाहृतः and styled as the सर्वोत्तम – as there is no one equal to Him or greater than Him – मत्समः...मत्तः परतरं नास्ति. Everything is under His absolute command.
<b>द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥</b>
They all exist because of His grace and will cease to be if he disdains. Even then he is impartial and benevolent – समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः and distributes rewards according to deserts. He is the regulator of the released souls also अमृतस्य ईशानः. He is unique, one without a second – न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः। He is the one Janardana, who grants knowledge to the ignorant, emancipation to the enlightened and felicity to the enfranchised souls. अज्ञानां ज्ञानदो वष्णुः ज्ञानिनां मोक्षदश्च सः। आनन्दश्च मुक्तानां स एवैको जनार्दनः। He is the fund of infinite auspicious qualities – अनन्त कल्याणगुणैकधाम्ने and derelict of all defects – सर्वदोषगन्धविधुर. He is the – शाश्वत धर्मगोप्ता – the protector of Sanatana Dharma and manifests again and again to reinstate it when it is in risk – धर्म संस्थापनार्थाय सम्भवामि युगे युगे। All dualities and antinomies stand reconciled in Him. So he is acclaimed as a परमाश्चर्य – the wonder of wonders. He is both Sat and Asat – सदसच्चाहं – Devoid of prakritic qualities – निर्गुणं 'and enjoyer of the fruits of all activities – गुणभोक्तृ च। Even though the universe is in Him. He is untouched by its qualities – मस्थानि सर्व भूतानि – न च मत्स्थानि भूतानि. This is His परमैश्वर्य – the Super lordliness and it is His – अचन्त्याद्भुतशक्ति – incomprehensible prowess that makes Him पटुतम-and unexcelled expert in achieving things unachievable – अघटनघटनायां. Lord Krishna himself declares



‘Whatever is there in this world glorious or prosperous or powerful ‘has sprung from a spark of my splendour –यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा। तत्तदेवागच्छ त्वं मम तेजोऽम्श सम्भवम्। So who can estimate His valiant deeds? विष्णुर्न कं वीर्याणि प्रवोचम्। None among the living and those to be born have known the entire truth of Lord Vishnu’s Majesty – न ते विष्णो जायमानो न जातो देव महिम्नः परमन्माह। It is unambiguously set forth that by knowing Him as the Supreme Lord, one becomes important – तमेवं विद्वान् अमृत इह भवति and there is no other way to Moksha – नान्यः पन्था अयनाय विद्यते।

So Gita emphasizes the personal Supreme Spirit. Lord Krishna is identified with Lord Vishnu and He is identified with the Supreme Brahman, the object of the Upanishads and the Brahmasutras. There is nowhere in Gita any mention of an impersonal, non-qualitative Brahman apart from Krishna. Sankara has himself translated निर्गुण as सत्त्वरजस्तमांसि गुणैः तैः वर्जितं – bereft of the three Gunas and has defined ईश्वर as ईशानशीलः नारायणः। Paramatman’s Lordliness is manifold and his infinite attributes are his own – परस्य शक्तिर्विविधैवश्रूयते – स्वाभाविकी ज्ञानबलक्रियाच – Even his manifestations and activities are celestial and indescribable.

Let us consider some observations on the composition of the Gita. ‘The different elements which were competing with each other within the Hindu System at the time of the composition of the Gita are brought together and integrated into a comprehensive system, free and large, subtle and profound. The teacher refines and reconciles the different currents of thought, the Vedic cult of sacrifice, the Upanishad teaching of the Transcendent Brahman, the Bhagawata theism and tender piety, the Sankhya dualism and yoga Meditation. He draws all things into an organic unity. He adopts the Method not of denial but of penetration and shows how the different lines of thought converge towards the same end’. To Dr. Radhakrishnan ‘The teacher of Gita reconciles the different systems in vogue and gives comprehensive **ericon** for all time and for all Men’ Many critics follow suit.

Lord Krishna himself distinctly declares in Gita that the doctrine he discloses is not novel but परम्पराप्राप्त – handed down from age to age during upheavals. It is the same Krishna-Mata that is passed on to Arjuna. Can it be compilation in the manner as cited above? Did Lord Krishna forge his Siddhanta like

Shakespeare picking several plots and fusing them together in the crucible of his mind with the splendid fire of imagination to construct his immortal plays? It would have pleased Lord Krishna if the critics could have contended that different intellectual stalwarts who tussled with the text have presented their partial findings of ancient – एकान्तिक धर्म, till He came on the scene to express it in extensor where every facet finds it is proper place. Aware of such human failings, Lord Krishna has rightly cautioned अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्। परं भावमजानन्तो मम भूतमहेश्वरम् – that he is misunderstood in his embodied form as a human being a despised by the diluted ones, unmindful of his majesty. His genesis and activities are unusual and totally strange – जन्म कर्म च मे दिव्यं.

Again it is argued that differences in interpretations are to be counted as variations in view-points. The Hindu tradition, they say, believed in their complementarity. They quote Bhagawata in their support नाना प्रसङ्गानां तत्त्वानां कविभिः etc. The sages have sung the glories of the same Truth in various tunes. Likewise a popular verse declares:

**देवबुद्ध्या तु दासोऽहं जीवबुद्ध्या त्वदंशकः ।  
आत्मबुद्ध्या त्वमेवाऽहं इति मे निश्चिता मतिः**

From the point of view of the body, I am thy servant, from the point of view of the ego; I am a portion of Thee. From the point of view of the self, I am thyself. This is my conviction. They opine that God is experiences as Thou or I according to the plane in which consciousness centres.

Lord Krishna has summarily dismissed such sophistic arguments with his disarming affirmation. व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन – Decisive understanding can be only one and single. How can then there be complementarity when two doctrines are diametrically opposed to one another? One asserts the universe as real and second flatly negates it and brands it as unreal. One speaks of the identity of the soul with the Paramatman while the other maintains its individuality. One argues that God is सविशेष and while the other is equally emphatic that he is निर्गुण, निराकार and निर्विशेष. One thing cannot be both black and white, it has to be either while or black. Moreover, neither the unreality of the universe, not the union of the self with Supreme can be traced in Gita.

Evidently such a work of Gita would inevitably lead to dualistic tendencies. It is an exhortation to stimulate a languished ace-archer to immediate action on a tense war front. At such a critical juncture, an advice of identity of Jiva and attributeless Brahman or unreality of this wonderful world will be out of context. As elaborately dealt with already. Gita presents a Supreme person possessed of pre-eminent attributes both immanent and transcendent, keeping everything in the universe under his thumb. Not a blade of grass moves unless it is motivated by him – तेन विना न त-गमपि चलति. The Jiva is the प्रतिबिम्ब, totally subject to him, though somewhat, somewhere similar to Him. God is the object of contemplation and adoration, the जिज्ञास्य ब्रह्म. The universe thought अनित्य – not eternal in every sense of the term is सत्य though अशबन्ध – undergoing constant change. Moreover how can one forget that Lord Krishna censures the ईश्वरोऽहं contemplation and denounces the विश्वमिथ्यात्व defenders?

With conflicting commentaries on Bhagwadgita marshalled by veteran Vedantins, one is likely to be lost in this labyrinth. Comparative criticism alone can save us from confusion and give a correct estimate of Gita-Siddhanta of Nishkama Karma yoga. Madhwacharya' s exegesis is given the primacy of place after careful consideration and firm conviction as it brings out the deeper import of this divine song. It is not mere sectarian bias or a feverish and fanatical persistence, a party pris, but an honest attempt to present the Krishna-doctrine – कृष्णमत.

The most reasonable commentary should be such as to suit the context. Bhagwadgita is intended to invigorate the dejected Arjuna शोकसंविग्न मानसः – who had rejected to fight – विसृज्य सशरं चापं overwhelmed by compassion – कृपया परयाविष्टः by counselling him to relinquish – त्यक्त्वा – his reprehensible infirmity कश्मलं हृदयदौर्बल्यम् – and take to immediate action and conquer the enemies – तस्मात् उत्तिष्ठ यशो लभस्व and enjoy imperial grandeur and glory – भुङ्क्ष्व राज्यं समृद्धम्. What is needed is a robust philosophy of life and action to enlighten an enfeebled warrior and persuade him to fight. The distressed Arjuna reluctant to rule a kingdom besmeared with blood – रुधिरप्रदिग्धान् being bewildered- धर्मसम्मूढचेताः submits to Lord Krishna as his pupil and importunes his guidance and instruction – शिष्यस्तेहं शाधि मां त्वां प्रपन्नम्। Lord Krishna exhorts him with his esteemed words containing ज्ञानं सविज्ञानं – knowledge and wisdom



highly conducive to his warfare – वक्ष्यामि ते हितम्। He advises him to eschew the three gates of Hell – निरकस्य त्रिविधम् द्वारं that drive the soul to self-destruction and not to swerve from his Swadharma – न विकम्पितुमर्हसि.

To a Kshatriya like him, nothing can be more opportune and conducive that this pious crusade – धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते. Arjuna should welcome it as God-send यदृच्छया चोपपन्नम् and in case he retreats from this धर्म्यं सङ्ग्रामं – hole crusade, he would be despised as a delinquent in duty – हित्वा स्वधर्मं and will forego his great fame as an ace-archer – हित्वा कीर्तिं and incur sin instead – पापमवाप्स्यसि. He highly commends the observance of स्वधर्मं at any cost – स्वधर्मो निधनं श्रेयः, in a mood of non-attachment – असक्तः सन् as the adoration of God – योगस्थः abandoning the fruits of action – कर्मफलं त्यक्त्वा, unlike a conceited dull-wit अहङ्कार विमूढात्मा arrogating to himself the independence of Paramatman कर्माऽहमिति but like a true karma Yogi thinking himself to be the tool of Lord Narayana – निमित्तमात्रं। Finally comes his grand peroration that pin-points the futility of his resolve to retire – मिथ्यैव व्यवसायस्ते – and the inevitability of his nature and divine decree that will force him to fight willy-nilly – प्रकृतिं स्त्वां नियोक्ष्यति। So the श्रेयोमार्गं – path of virtue lies in being devoted to Him (Lord Krishna) – मच्चित्तो भव and in dedicating all actions – कुरुष्व मदर्पम् – to Him, the Sarvottama, as his worship – बुद्ध्या युक्त्वा and with repeated prostrations – मन्मनाभव मद्भक्तो मद्याजी मां नमस्कुरु – attain eternal peace – परां शान्तिं and an enduring place – शाश्वतं पदं with his grace – मत्प्रसादात्.

Acharya Madhwa opens his twin commentaries Gita –Bhashya and Gita – Tatparya with a panegyric on Mahabharata of which Bhagwadgita is an integral part. He treats Gita not an isolated text but as an important and immortal work representing the age-old Bhagawata and Pancharatra tradition. He does not accept the dual approach in respect of Adhikaris (Eligible) and considers Arjuna as an Aparokshajnani. His exegesis is not a mere academic interpretation but a lucid elucidation of chosen verses and selected phrases and words picked up for their philosophic import or some such special significance that emphasize the excellence of Lord's Message with apt and adequate citations from the scriptures and other now unavailable sources to firmly establish the age-old Krishna-Mata.

Narayana Panditacharya so extols (Gita-Bhashya and Gita Tatparya) in his Sumadhwa-Vijaya:

**गीतातात्पर्यभाष्याभ्यामाभययां विशअवं प्रकाश्यते ।**

**गोगणैरप्रतीकारैरकेन्दुभ्यामिवाधिकम् ॥ 15.75 ॥**

Arjuna suffers a heavy setback, when he surveys the belligerents including his preceptors, grand-parents and his close Kindred. His heart's anguish clouds his serene mind and sturdy intellect and presents an unpleasant predicament. The renowned warrior who is to bear the brunt of the attack dwindles into a weak sentimentalist. He is alarmed of the impending holocaust – निमित्तानि च पश्यामि विपरीतानि केशव. His bubbling emotion could not brook with the carnage of his Kith and Kin and beloved sires – स्वजनं हि कथं हत्वा सुखिनःस्याम माधव. He will have to bear the burden of unpardonable sin – अहो बत महत्पापम्। The massacre of his near and dear ones even though desperados – आततायिनः – would be an odious act, out and out unrighteous – अधर्म. His awakened moral sense revolts against his fratricidal war that is to invite in its wake the ravage of his entire clan – कुलक्षय and the ruin of Dharma and caste –उत्साध्यन्ते जातिधर्माः ।

Lord Krishna the great phycho-therapist aims to uproot the very foundation of his misgivings and provide the needed light to Arjuna to survey the situation in its proper perspective. Critics comment that Lord Krishna circumvents the cardinal issue and indulges in an irrelevant long –drawn dialogue on topics like the immortality of the soul and the glory of the Paramatman. A deeper reading of the text justified the contextual relevance of the so called digressions because Arjuna's refusal to fight is the result of his indiscreet reflections on Dharma and Sin. He prevails on Arjuna that it is not the massacre of the enemies as such but the misfortune of his relatives and teachers being the prey in the blood-shed that is the basis of his bereavement and that he is twisting the teachings of Vedanta to his vantage. That is why Lord Krishna brands his specious arguments adduced for his refusal to fight as प्रज्ञावाद. The logic he has put forth is प्राज्ञमत विरुद्धवाद' contrary to the verdict of the wise, a concoction of his own mind- स्वमनीषोत्थवचनानि. That is why he smiles in his sleeves – प्रहसन्निव. The problem is his deep attachment to his dear ones and his apologia is soft-pleading for his

dereliction of duty. Lord Krishna has to clear the mist of misunderstanding Meandering in his mind and enable him to Meet the emotional crisis by his enlightening discourse on the immorality of soul, the doctrine of rebirth, the doctrine of inevitability of Old-age and death, the dependence of the Pratyagatman on the Paramatman. Hence the philosophic fare in neither unwarranted nor misplaced. But a virtual necessity to convince Arjuna that the battle is a 'धर्म युद्ध' and to fight it out is his sacred duty – परमधर्म।

Some commentators raise the objection as to how the two armies, whose commanders-in chiefs have given the green signal to commence the fight by blowing their conches to cross swords, wait till Lord Krishna concludes his exhortation? Lord Vedavyasa has answered with the word हृषीकेश. Lord Krishna being the regulator of the senses did not impel either Bhismacharya or Dhristadyumna, the army commanders to move ahead. Moreover Yudhistira has not as yet sought the permission of his grand-sire Bhisma and his teacher Dronacharya to open the warfare.

### What is yoga?

Yoga is a common term in Sanskrit for whole-hearted offering सर्वसमर्पणभाव as Lord Krishna puts it – तत्कुरुष्व मदर्पणम्। Its literal connotation is union or Junction. It also means उपाय . He who dedicates all his duties to the divine is a KarmaYogin. Every act of his is sublimated to worship when it is drenched in devotion and surrendered to the supreme. This is the canopy of Karma yoga. He who seeks union with God through knowledge is a Jnanayogin. This intimate knowledge is to be attained through hard Study and deep Meditation. In fact, pious actions are not possible without a positive basis of philosophy. This is the range of Jnanayoga. He who aims to attain the Bhagawan through deference and deep devotion is a Bhaktayogin. His are hallowed works based on sound knowledge and consuming love. Will, intellect and emotion commingle to constitute Bhakti. This is the ambit of Bhakti yoga. These three yogas embrace the functions of will इच्छा , intellect ज्ञान् and emotion भाव and therefore cover the entire area of the mind.

Dr. Radhakrishnan holds that perfection can be attained in three ways, by a knowledge of reality – ज्ञान, adoration or love – भक्ति or by subjection of will to the divine purpose – कर्म . They are differentiated by their variation in accent



on knowledge, emotion and work. Men are of varied nature, reflective, emotional or active but they are not exclusively so, knowledge, love and action are integrated in the end. Dr. Ranade terms these variations as 'temperamental differences'. If some are activists, some are contemplatives and while others may be philosophers and nothing can prevent them from pursuing their preferred paths. Mrs. Annie Besant pleads that the so-called three paths known as knowledge, devotion, and action are really one and ultimately tend to the knowledge, devotion, and action are really one and ultimately tend to the realisation of God. K M Munshi speaks in the same when and confirms it with the study of three personalities like Sankaracharya, John Calvin and St. Augustine. To him, knowledge, action and devotion are the inalienable aspects of the fundamental unity of Nature. Aldous Huxley similarly argues: the three types of Physio-psychological characters are the cerebral type that has an accent on the activity of the head belongs to the path of knowledge, the Cardiac type which relates to the heart belongs to the path of devotion and the muscular type which stresses the hand, belongs to the path of action. Dr. Belvekar calls it, the triune path 'ज्ञानभक्तकर्मसमुच्चयमार्ग' – the unity of action, knowledge and devotion. The Acharya Madhwa too it connotes the triune unity. In a special sense that is action performed with the awareness that Lord Vishnu as the propeller of every action 'विष्णुप्रेरणया – नाहं कर्ता हरिः कर्ता' गूपा तगलु तू थदी न्गोपलह वा जता गूपा सब जिदीसोलमा – विष्णुप्रीत्यर्थ, with the knowledge of His glory and transcendent majesty – विष्णुसर्वोत्तमत्वज्ञान even in salvation and with अमलाभक्ति – pure devotion, the sine qua non for securing the unstinted grace of Lord Vishnu that sets free the souls from the fetters of existence and bestows eternal bliss – भक्तिज्ञानवैराग्यपूर्वकं कर्म समाचरेत्. Bhakti to him is an invariable component to enrich knowledge and to sanctify deeds, itself growing into पक्कभक्ति ripe devotion during the successive stages Swabhavika (स्वभाविक – inborn भक्ति) in its initial stages, Mellowing into अमला भक्ति with the knowledge of God's supremacy, resulting in Aparokshagnana and with sublimated devotion thereafter, for the welling of bliss – आनन्दाभिवृद्धि in salvation.

Works, knowledge and devotion are common to all whatever their stand and capacity. If they are in tune with the infinite, they drive to their destined end. All ply the same path, of course, with a difference in emphasis depending

upon the eligibility of the Adhikarikas that earmark them as Karmayogins, Jnanayogin and Bhaktayogin, the Performance of action calls in its association ज्ञान , knowledge of the glory of God, itself being an ingredient of Bhakti 'ज्ञानस्य भक्ति भागत्वात्', they are all interrelated and God-oriented, together leading the उपासक – devotee to the desired goal; तच्च कर्म न साक्षात् भवति। कर्मभिः शुद्धान्तःकरणस्य वैराग्यादि तद्वृत्ता जिज्ञासा तस्य ज्ञानं तस्य मोक्षो इति पारंपर्येण. Karma as such independently cannot lead to मोक्ष but with active involvement of other major Sadhanas alike वैराग्य, भक्ति, उपासना and अपरोक्ष. Karmas purify the mind help to beget knowledge ज्ञान , making way for renunciation (वैराग्य). With शास्त्राभ्यास on which Acharya Madhwa lays special stress, he moves through successive stages to God-vision.

**शृण्वन् गृणन् संस्मरयंश्च चिन्तयन् नामानि रूपाणि च मङ्गलानि ते।**

**क्रियासु यस्त्वच्चरणाहविन्दयोरवष्टचित्तो न भवाय कल्पते ॥ – भागवत्**

श्रवणादि कुर्वन् अनुदिनमादरेण श्रीहरिचरणारविन्दनिरतचित्तवृत्तिः पुरुषः पुरुषार्थभागिति शास्त्रान्निर्गलितोऽर्थः – विष्णुतीर्थ

**The Yoga Mansion: Its three Arcades**

**Karma Yoga:**

स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमोधर्मः।

Acharya Madhwa takes up the issue in right earnest. तत्र साक्षादिन्द्रावतार मुत्तमाधिकारिणमात्मनः प्रियतममर्जुनं क्षत्रियाणां विशेषतोऽपि परमधर्म नारायणद्विट तदनुबन्धिनिग्रहं बन्धुस्नेहादधर्मत्वेन आशङ्क्य ततो निवृत्तप्रायं स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमोधर्मः तद्विरुद्धः सर्वोप्यधर्मो भगवदधीनत्वात् सर्वस्य इति बोधयति भगवान्नारायणः। Lord Narayana so admonishes Arjuna, wishing to withdraw from the field of war ( and thus deviating from the path of Dharma, deeming its irreligious to destroy the enemies of Lord Narayana and his allies.) His paramount duty as a Kshatriya and to dedicate his deeds with devotion to Him who keeps the cosmos under his complete command. To discharge one's duty in this spirit is Supreme religion and its infringement is sacrilege as it amounts to a direct defiance of the divine decree. He should not entertain any unholy doubt of unrighteousness and sin but summarily deal with all those collected under the banner of अधर्म as hostile and should not deter to destroy them from their deprived deeds. This advice is well – timed and delivered to an illumined soul to deracinate the ill-timed depression. Arjuna should treat his ordained

work is the worship of God, unmindful of the outcome, over which he has no hold. To comply with the divine behest is धर्म and to decry or rationalise it as अधर्म.

Lord Krishna's analysis of Karma is based on sound logic and Psychology. Karma is generated by the Supreme Brahman स्वभाव, the causative principle of the universe. It is He who independently initiates each and every activity. Jivatman is neither the independent Karta-doer and the Karayita-one who gets it done, nor can he bring the acts and the fruits together.

**न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।**

**न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥5-14 ॥**

Though a tool in His hand, yet he is taken as a doer in a limited sense. Both together do a deed, God working independently and the Jiva impelled to use – दत्त स्वातन्त्र्य – his inherent power to act. Plain truth is that it is virtually impossible for Jiva to be an inactive even from a moment न हि कश्चित्क्षणमपि चातु तिष्ठत्यकर्मकृत्। Since human will is subject to God's will, Arjuna's resolve to retire from the battle is of no avail. So Lord Krishna exposes the futility of his decision – मिथ्यैव व्यवसायस्ते, as it is He who moves him to action. Moreover one is bound by one's own inherent nature. Arjuna's warrior – blood will not allow him to abstain from the war. – स्वभावजेन कौन्तेय निबध्यस्वेन कर्मणा. So Arjuna will have to fight.

Gita opens with a problem. Arjuna in anguish refrains from the fray for fear of sin and injustice. Whether it is nobler to combat or to recede is the question that confronts him. Lord Krishna hammers that action is conducive and the call is momentous – तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृत निश्चय, कर्मण्येवाधिकारस्ते Do thy duties always with detachment is the burden of his song – तस्मादासक्तः सततं कार्यं कर् समाचर। The key note of religion of Gita, as Paul Yevlic puts it, is not non-activity मा ते सङ्कोऽस्त्वकर्मणि – but right activity according to the injunction of the scriptures having for its opposite Adharma. Krishna says Dr. Radhakrishnan 'Does not dismiss the World as an illusion and action as a share.' He recommends in the manner of the Ishavaasya Upanishad – कुर्वन्नेवे हि कर्माणि जजीविषेत् शतं समाः – to be up and doing and live long for hundred summers and never to shirk one's appointed assignments. He warns not to indulge in inaction. Moreover action is always superior to inaction – कर्म ज्यायो



ह्यकर्मण। Cessation of action is neither possible nor advisable – शरीरयात्राऽपि च ते न प्रसदिद्धेदकर्मणः। Living becomes an impossibility. So action, even holy action should never be eschewed – न त्याज्यं कार्यमेव तत्. He affirms it as his authoritative opinion that deeds should be done with detachments and without being desirous of fruits – सङ्गं त्यक्त्वा फलानि च कर्तव्यानीनि मे पार्थ निश्चितं मतमुत्तमम्। He throws light on the nature of कर्म and its triple fruits conducting to three distinct destinations – ‘अनिष्टमिष्टमिश्रं च त्रिविधः कर्मणः फलम् and drives home that the workings of कर्म are mysterious – गहना कर्मणो गतिः।

God himself engages in action, even though he has nothing to earn from the world, to set an example for people to emulate –ममवर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः। It is not mandatory for Him to work – न मे पार्थोऽस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन and there are no specific duties prescribed for him anywhere. Yet if he adheres to inaction, it will lead to the demolition of the worlds – उत्सीदोयुः इमे लोकाः न कुर्या कर्मचेदहम्। It is he who has created the world, the people, the deities, the activities and the यज्ञ- sacrifice for their welfare – सहयज्ञाः प्रजाः स्तद्धा. This यज्ञचक्र – wheel of cosmic life entails the co-operation of the deities and human beings परस्परं भावयन्तः – for mutual well-being under his infallible and benign superintendence. If Men decline to do their assigned duties and lead a life of ease and enjoyment they live in vain and incur sin- अघायुः इन्द्रियारामो मोघं पार्थ स जीवति। This integrated conception of existence, the deities and the human beings engaging in unending give and take, giving oblations to the Gods and in return receiving bounty from them, brings to light the small part that the human beings play in the gigantic cosmic set-up that moves in wonderful harmony. Moreover whatever activities are performed in the spirit of sacrifice, with dedication and devotion to the Supreme they are not binding on the human being while the rest of their activities are a source of bondage that hurl them in the wheel of Samsara – यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः Yagna is lord Vishnu – यज्ञो वै विष्णुः and he is specially present in यज्ञ-नित्यं यज्ञेप्रतिष्ठितम्। So deeds performed with detachment and offered in devotion to Lord Vishnu – the वैष्णव कर्माs do not impede the spiritual progress. On the contrary they lead to the purification of the mind and pave the path to perfection through knowledge and god’s grace. That is why Lord Krishna expatiates on Karma yoga and emphasizes it.

यज्ञ ज्ञानतपः कर्म न त्याज्यं कार्यमेव तत्।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥18-5॥

Raghavendra yati presents a clear-cut analysis of Karma yoga. To him, it is four-fold – चतुरङ्ग. 1) Performance of prescribed duties – विहित कर्मानुष्ठान् 2) Understanding of the nature of the Supreme through listening and ruminating over the Shastras – श्रवणादिद्वारा परमात्मज्ञानम्. 3. Renunciation of motives – सङ्कल्प संन्यास ल् 4 dedications of the fruits of our activities at the feet of the Paramatman – भक्तगवति फल समर्पणम्. This comprehensive conception of Karma yoga incorporates right action, right knowledge, right motivation and right goal' – फलकामना त्यागेन ईश्वरार्पणबुद्ध्या वर्णाश्रमविहितानुष्ठानमेव कर्मयोगः. It has been further condensed into two components – द्वयंशश्चायं कर्मयोगः। कामादि वर्जनम् ईश्वरार्पणबुद्ध्या कर्मानुष्ठानं च। it is to function according to one's own prescribed duties without aiming at fruits and offering the same at the feet of the divine. The first काम्यानां कर्मणां न्यासं – relinquishing the rewards of action is spoken of as संन्यास and the second, performance of functions with a sense of dedication and devotion is designated as Karmayoga.

Acharya Madhwa puts the technique of Karmayoga in a theistic setting. It is concomitant of Nishkama or Vivrutta Karmayoga combined with a dedication of the dividends of such deeds to the divine with an awareness नाहं कर्ता हरिः कर्ता त्वत्पूजाकर्मचाखिलम् – that God is the independent doer and enjoyer of all actions – भोक्ता च प्रभुरेव च AND THAT THE INDIVIDUAL IS MERELY HIS INSTRUMENT. It is only those who are ignorant and insolent that arrogates His independence – अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते।

When our very existence depends upon God's grace – यदनुग्रहतः सन्ति we must be grateful to Him every moment of our life and **Remember** Him with reverence and resign our actions with a pious feeling – श्रीहरिः प्रीयताम् – Let the Lord be pleased with my performance. The binding nature of a deed depends not on mere doing it but on the motive behind it. Acts performed without a lure for profits – मा कर्मफलहेतुर्भूः and with a real understanding of God are styled as निष्काम कर्म- निष्कामं ज्ञानपूर्वन्तु निवृत्तिमतिचोच्यते। Such actions alone do not stick – न कर्म लिप्यते नरे. Functioning otherwise, aiming at advantages, appropriating the independence of the Almighty leads one to प्रवृत्त कर्म that yield ephemeral enjoyments and in turn are binding. Mean are

those who hanker after worldly fruits and whirl in Samsara – कृपणाः फलहेतुवः. So Lord Krishna advises to avoid such actions 'hot-games in quest of happiness' at all cost and scrupulously pursue the निवृत्त मार्ग – the path of righteousness, sanctioned by the Sastras the steer clear to eternal preach and everlasting happiness. This is Karmayoga that has Lord Krishna's seal and sanction.

So Karma-yoga is a broader concept. 1) It is not mere कर्मानुष्ठान् and more so काम्यकर्मानुष्ठान- performance of work for worldly wishes. It is neither high-Strung hectic life. It is spiritual path with purposeful activity mounting towards the Supreme Divine. Even enlightened souls do swelter for many lives – बहान् जन्मनामन्ते ज्ञानावान्मां प्रपद्यते to gain the ultimate goal. 2) Again Karmayoga has been misunderstood to Mean Karma Sanyasa. (Renunciation) withdrawal from active life or acceptance of Sanyasadharmā, the ascetic order. It was Acharya Madhwa who identified it with the निष्काम कर्म of Gita. The life of the anchorite also is not exempt from Nishkama Karma. In fact karma-yoga is the combination of Sanyasa, Meaning सङ्कल्प कर्म of Gita. The life of the anchorite also is not exempt from Nishkama-Karma. In fact, Karma-yoga is the combination of Sanyasa, Meaning सङ्कल्प संन्यास – relinquishing the desire for fruits of the actions performed without pride कर्तृत्वाभिमान त्याग and ईश्वरार्पण भाव, offering the works as worship of the Supreme. There is no contradiction between the two as they are interrelated, being means to the same end-salvation. Tikacharya takes sanyasi in its secondary sense.

Karma does not conflict with ज्ञान – knowledge, Karmayoga of the Gita presumes the awareness of the pre-eminence of God as it implants Bhakti. Arjuna is asked to establish in God-consciousness with constant contemplation. Lord Krishna explains this peerless path of action thus: 'Discharge all your duties as homage to the Lord मत्कर्मकृत् - look upon God as the real goal regard him as the Sarvottama –मत्परमः and be devoted to Him with all diligence – मद्भक्तः। The excellence of the Message of Karmayoga consists in advocating a way of action which 'Acts as a lever' to rid us of the rotation in Samsara. It Metamorphoses all mundane deeds into sacramental ones.

**योगस्त्ररयो मया प्रोक्ता नृणां श्रेयो वधित्सया ।**



## ज्ञानं कर्मच भक्तिश्च नान्योःपायोऽस्ति कुत्रचित् ॥

So Karmayoga is ज्ञानपूर्व कर्म – wisdom in action, an unceasing consciousness of God's glory. Action does not ease even after enlightenment, but continues for conservation of the world-order – लोकसङ्ग्रहः. The realised souls are the beacon-bearers, there is not antinomy between Karma and Jnana. निष्काम कर्म before the dawn of knowledge cleans the mind of its dross and after enlightenment increases the bliss in emancipation. This is the absolute achievement of ज्ञानोत्तर कर्म. Even सकामकर्म becomes sublimated under its consecrated canopy. The subtle distinction between नित्यकाम्य and वैकल्पिक काम्य (optionally काम्य) enable Acharya Madhwa to elevate the entire Karma-Kanda to the plane of निष्काम कर्म of the Vedas.

## आरुरुक्षुमुनेर्योगं कर्म कारणमुच्यते ।

### योगारूढस्य तस्यैव शमः कारणमुच्यते ॥6-3 ॥

आरुरुक्षु is the साधका, the जिज्ञासु and योगारूढ is the सिद्धपुरुष ज्ञानी. Gita calls those as आरुरुक्षु who want to ascend and those as आरूढ who have reached the peak of ascent. The आरुरुक्षु has to do his duties towards his inferiors, equals and superiors – अधम, समान् and सोत्तम and engages in नानाजनस्य शुश्रूषा. He breeds compassion for his inferiors fellowship for equals and high reverence for his superiors and serves the plebeian. In case आरूढ – the realized soul, only सोत्तमसेवा remains while duties towards equals and inferiors drop out.

Lord Krishna presents two classes of devotees along with their distinctions – लोकेऽस्मिन्द्विविधा निष्ठा those that accept the path of knowledge, sages like Sanaka – ज्ञानयोगेन साङ्गानां and the Karma Yogis like Janaka – कर्मयोगेन योगिनां. The ज्ञानयोगी eschew all worldly duties and are well established in divide consciousness. They are the surviving specimens of God- intoxicated souls in existence for the exaltation of mankind. House holders like kind Janaka performed their enjoined actions and yet adhered to the path of knowledge. They are designated as Yogadhikaris – eligible persons for enlightenment, while conducting their customary assignments. It is God's will and pleasure that persons like Priyavrata and Janaka work for world-welfare. They discharge their respective responsibilities and garner knowledge of God as well. Their work being worship pleases God and earn's His grace.

Dr. Ranade sketches the supremacy of action as detailed by Krishna and points out the wonderful resemblance of Karmayoga to the categorical imperative of the German philosopher Kant. He underlines three laws of action 1) the law of body – शरीरयात्राऽपि च ते न प्रसिद्धेदकर्मणः। Physical existence is impossible with inaction 2) the law of the society – लोकसङ्ग्रहमेवापि संपश्यन् कर्तुमर्हसि, that demands the healthy co-operation of its constituents for its happiness and the iii) law of the universe the जगच्चक्र, the wheel of life of which we are the conspicuous components and as such play our prescribed part while those who break these laws breathe in vain – मोघं पार्थ स जीवति। The duty for Duty's sake in Gita – कार्यमित्येव यत्कर्म नियतं कुरुतेर्जुन –Arjuna to take arms that being his appointed assignment is the law universal of Kant. Its first specification is to abjure all attachment and desire for the fruits of actions, even holy actions यज्ञ, दान, तपः as well – एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च – कर्तव्यानीति मे पार्त निश्चितं मतमुत्तमम्, the law of nature of Kant. The second is skill in work and equipoise of mind – योगः कर्मसु कौशलम् – समत्वं योग उच्यते – the law of reason of Kant. The third categorical imperative in Gita is the concept of sacrifice यज्ञचक्र – the Kingdom of Ends in Kant. It is universal in Nature and has both a social and spiritual significance. Deeds done in the spirit of sacrifice are free from the fetters of bondage. Arjuna listens to the advice of consecrated service with the consciousness of Lord's greatness and glory. One has to pay back the profits of his actions as recompense to providence – तत्कुरुष्व मदर्पणम्. It is a sort of 'spiritual income-Tax', that absolves him of the sin of stealth – तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः। Performance of the prescribed duties in the spirit of adoration – स्वकर्मणा तमभ्यर्च्य ल् keeping them with Him for safe custody – मयि सन्यस्य मत्परः secures His Grace that leads to salvation – सिद्धिं वन्दति मानवः।

'The upshot' of Lord Krishna's teachings is Karmayoga, Gita is a mandate for action – कर्मण्येवाधिकारस्ते', Karmayoga, its pole-star-a subline ideal to follow. Do your duty bravely for its own sake and crave not for gains – मा फलेषु कदाचन and dedicate your services to the Supreme. Abjure all bonds of attachment, succumb no to 'I' ness 'the egotism of Me and mine' is the pith and marrow of Lord Krishna's Karmayoga as mapped out by Acharya Madhwa. Lokamanya Tilak is praised as being the pioneer of Karmayoga – energism and the earliest to dissent from Sankara who mistakes Arjuna as

Mandadhikari. Dr. B N K Sharma rightly contests this claim and assigns the pride of place to Acharya Madhwa as being the outstanding protagonist of Karmayoga and to specify Arjuna as an Uttamadhikari being the incarnation of Indra. Acharya Madhwa designates the earlier expositors भाष्यकारा as 'doctrine – supporting commentators' who could not reveal the real heart of Gita. The very phrase ज्ञानोत्तरकर्म bears his impress and brings out its excellence both before and after emancipation.

### Jnana Yoga – the path-way to knowledge

Jnana Yoga is the intellectual path to perfection. The word connotes both the means and the end. Saving knowledge is the means to attain the goal-salvation – कर्मणा ज्ञानमातनोति, ज्ञानेनैव अमृती भवति – प्रसाद द्वारा . Aristotle too laid great stress on knowledge. Jnana may be looked at from two points of view, intellectual and mystical according to Dr. Ranade. 'Though in general it conveys to Me philosophical knowledge. Yet it gets the mystical tinge and means illumination – in statements like उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्वदर्शिनः belong which nothing else remains to be known यज्ञात्वा नेह भूयोऽन्यत् ज्ञातव्यमवशिष्यते. Jnana according to Jayatirtha is of two types अन्तःकरम परिणामभूत ज्ञान – knowledge born of mind, shaped by Shastrabhyasa, a study of scriptures and स्वरूपभूतज्ञान – knowledge inherent in one's own nature that manifests itself when adequately processed.

Knowledge is Power. One can recapitulate what Sri Madhwacharya has said so succinctly about the power of knowledge in his अणुभाष्य spoken of as सर्वशास्त्रार्थसङ्ग्रहः ।

**सर्वेऽपि पुरुषार्थाः स्युः ज्ञानादेव न संशयः ।**

**न लिप्यते ज्ञानवांश्च सर्वदोषारपि क्वचित् ॥**

ज्ञान ( with greater भक्ति leading to अपरोक्ष ज्ञान) will beget all पुरुषार्थाs of life beyond doubt. The man of knowledge will remain unaffected by Evil.

According to Sankara कर्म after ज्ञान is not possible – गीताशास्त्रं संसारस्य अत्यन्तोपरमलक्षणम्. To Tilak, Karma must be performed after ज्ञान. To Sankara ज्ञानकर्मसमुच्चय is impossible. Knowledge alone brings release – केवलादेव ज्ञानात् मोक्षप्पराप्तिः न कर्मसमुच्चयात् but to Tilak it is not only possible but essential. But the irony of it is that Sankara who advocated the uniqueness of ज्ञान happened to be one of the greatest activists the world has ever known,



dashing across the Indian continent, disseminating his doctrine. Even King Janaka, the model of Energism in Gita took to संन्यास – to gain eternal release. रायण अष्टाक्षरकल्प confirms that all routine and occasional deeds done without expectations नित्यनैमित्तिक निष्कामकर्म and conceded to the Divine are conducive to अपरोक्षज्ञान. While Karma moves towards Moksha through knowledge, Aparoksha Jnana confers Moksha directly without any Mediator ज्ञानेनैव अमृती भवति। This disposes of the ज्ञानकर्मसमुच्चय theory-the advocacy of the integration of ज्ञान and कर्म। श्रद्धावान् लभते ज्ञानं मत्परः संयतेन्द्रियः ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति। Astikya बुद्धि – firm belief in the existence of God is a fundamental postulate to beget wisdom. Such Men of faith with unflinching devotion and subdued senses collect wisdom and enjoy Supreme peace through Aparoksha-Jnana and the Grace of God.

### Supremacy of Jnana

नहि ज्ञानेन सदृशं पवित्रमिह विद्यते – is the categorical assertion of the superiority of ज्ञान, the Supreme Sadhana-means to gain salvation. It chars the accumulated deeds and actions thereafter stick not. – ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते। This raft of knowledge enables the Sadhaka to tide over the sea of sins (sorrows) – सर्व ज्ञानप्लवेनेनैव वृजिनं सन्तरिष्यसि. This wisdom will be imparted by the seers of Truth to the eligible – उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनः तत्त्वदर्शिनः – That will deliver them from delusion – यज्ज्ञात्वा न पुनर्मोहमेव यास्यसि and pave their path to perfection. There is none who is so dear to God than the Wise one and God is closest to the enlightened – प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः, ज्ञानी त्वात्मैव मे मतम्।

### Bhakti yoga – The path of devotion

एवं त्रिष्वपि योगेषु को वरिष्ठः?

**सर्वतो मन आकृष्य मय्यद्धाऽऽवेश्येत यथा ।**

**न युज्यमानया भक्त्या भगवत्यखिलात्मि ।**

**सदृशोऽन्यः शिवः पन्था योगिनां ब्रह्मसिद्धये ।**

**मद्गुण श्रुतमात्रेण मयि सर्वगुणाश्रये ।**

**मनोगतिरविच्छिन्ना यथा गङ्गाभसोऽबुधौ ।**

**लक्षणं भक्तियोगस्य निर्गुणस्य (मोक्ष साधनस्य) उदाहृत भागवत सारोद्धार ॥**

Bhakti is the corner stone of all Sadhanas. It is the very vital of our being. Bhakti is one and unique and there is not conflict as regards its nature. It is one-pointed love for the object of our adoration. Devotion to God is the prime means of achieving perfection. Narada Sukta declares its dignified status – भक्तिरेव गरीयसी। To Bhishma Pitamaha भक्ति योग is परमधर्म – एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः। यद्भक्त्या पुण्डरीकाक्षं स्तवैरर्चयन्नरः सदा ॥

Bhakti and Jnana are as good as one. There are aspects of the same approach – ज्ञानस्य भक्तिभागत्वात् भक्तिर्ज्ञानमितीर्यते। they are interrelated – विना ज्ञानं कुतो भक्तिः कुतो भक्तिर्विनाच तत् as stated in गौतमखिल. Without ज्ञान there will be no भक्ति and without devotion there can be not knowledge. Jnana being component of Bhakti is styled as Bhakti itself – ज्ञानस्यैव विशेषोयत् भक्तिरित्यभिधीयते. It is अवस्था भेद – difference in stage that decides its nature. Their blend is termed as Bhakti where the distinctive aspect of devotion is stressed. It is an intense love of God inspired by an adequate awareness of his Augustness. They happily harmonise in true Bhakti.

**Acharya Madhwa defines भक्ति – thus**

**माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोधिकः ।**

**स्नेहोभक्तिरिति प्रोक्तस्तया मुक्तिर्नचान्यथा ॥ म.तायनि ॥**

And proclaims it's pre-eminence. It is the firm and unflinching adoration of God, superseding all other bonds of love and affection with an understanding of His sovereignty that is the sole means of salvation. It is fine fusion of the intellectual and emotional approach. Jayatirtha's classical definition of Bhakti further elucidates its excellence in inimitable words:

परमेश्वरभक्तिर्नाम निरवधिकानन्तानवद्यकल्याणगुणत्वज्ञानपूर्वकखः स्वस्वात्मात्मीय समस्तवस्तुभ्योऽप्यनन्तगुणाधिकोऽन्तरायसहस्रेणाप्यप्रतिबद्धो निरन्तर प्रेमप्रवाहः ।

Devotion to Lord is the invariable and continuous flow of ardent affection to God, undeterred by varied frustrations in life, excelling the attachment to self, our kindred and other lovable assets, reinforced by sound knowledge and solid conviction of His glory and greatness, as the sole independent power, the abode of all auspicious attributes, free from foibles. As such it differs from blind belief and selfish love. The height of our understanding of the Majesty of God is commensurate with the depth of devotion for Him – भक्त्यर्थं भगवन्महिमोक्तिः। To Acharya Madhwa – शास्त्राभ्यास is not a mere literary

exercise but an independent pursuit, that pin-points the supremacy of God and puts him on the path-way, that pin-points the supremacy of God and puts him on the path way of realisation. Madhwacharya's interpretation of the Sutra अम्बुन्त अग्रहणात् likewise stresses the significance of Bhakti. To remove a likely misconception that since Jiva being an आभास – a reflection of Brahman, qualities like consciousness and bliss are not स्वाभाविक – natural in him. Badarayana in his telling Metaphor testified that Jiva's latent devotion becomes patent with अपरोक्ष ज्ञान and अवान्तर प्रसाद added to an adhesive and clinging love for the Lord, having the likeness of the viscosity of water. Acharya Madhwa reads the phrase अनुबन्ध in the Sutra – अनुबन्धस्तु भक्तियः, बन्धः – स्नेहः – as connoting Bhakti. To Vadiraja it brings out the stickiness in Bhakti to move God to accede to his devotee's appeal to rid him of rebirth. Jayatirtha clinches beautifully this inseparableness of Jnana and Bhakti in his statement – भक्तिज्ञानंयोरविनाभावात् तदभावे –तदभावः – 'The absence of the one inevitably leads to the non-existence of the other'.

A look at the world around – the macrocosm or the microcosm is enough to drive home the distinctive glory and greatness of God. This variegated and stupendous creation makes one agape with amazement. It can neither be an accidental occurrence nor born of insentient Prakrati. बहुचित्रजगत् बहुधाकरणात् परशक्तिरनन्त गुणः परमः – So hymns Acharya Madhwa, the majesty of the master of this Cosmos. This universe is a well-knot and organic whole brought into existence with a definite purpose by a prodigy of marvellous insight and imagination coupled with enormous power. This systematised phenomena spread before man evokes his admiration and adoration for its Omniscient maker and engenders an enduring faith and everlasting devotion. Shakespeare exclaims in astonishment pointing to Man His arch creation: 'What a piece of work is man. How noble in reason, in form and moving how express and admirable, in apprehension how like an angel, he paragon of animals!'

God by nature is अव्यक्त. If seeing is believing how can the non-believers know Him? Uddalaka gives a cogent answer to all Svetaketus in life by proving the presence of unseen salt in water. Likewise, he explains, is the immanence of the infinite. Lord Krishna beautifully portrays His pervasiveness in – मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव. The more we mind this

magnificent pageant, the greater is our awe and esteem and deeper is our devotion for Him, as the impeccable architect of this immaculate universe.

To Acharya Madhwa Bhakti connotes every shade of the heart's seeking of God. If वैराग्य spells the negative aspect 'a state of passivity and renunciation', Bhakti details its positive side, 'an active longing', a state of love, an out-pouring of the heart, reverence and awe, 'a surrender of the soul in Melting tenderness'. Hardly there is a virtue that is not an expression of Bhakti. The concept of Bhakti connotes two things a First the individual being an अंश – being infinitesimal before the Absolute and the second being dependent परतन्त्र – looking up for succour to the सर्वतन्त्रस्वतन्त्र – Paramatman, the sole independent. An atmosphere and attitude of अहं ब्रह्मास्मि – Aim Brahman, is uncongenial to Bhakti. It refuses to take root where identity between the two intervenes. It is only a conception of His glowing grandeur, lordliness, overwhelming compassion and flowing grace that draws one nearer to him and prepares him for any sacrifice to save his soul from perdition.

'Bhakti like ज्ञान is not an event but a process' says Dr. Ranade. One cannot be great भक्त or a ज्ञानी overnight, as is said of the poet Byron, one day he work up and found himself famous. One has to foster it by proper and timely feeding. Bhakti being a blend of the head and the heart needs adequate nourishing for its grown. It is Bhakti that makes the Jiva bend his knees before his Maker, caretaker and enfranchiser, with unflagging faith, the basic necessity coupled with शास्त्राभ्यास the prelude the contemplation and shapes him into a भक्त prepared to accept everything that comes to him as grace of God – ईश्वर प्रसाद – God alone being the Supreme object of his love.

To Acharya Madhwa, Bhakti is not a means to an end but an end in itself. A fervent consuming love is its characteristic feature. It is both antecedent and consequent to salvation, an invaluable asset of the adherent ever on the increase. The relation of the Jiva and the Paramatman is something rooted in his very nature (Swarupa) being यावदात्मभावी -'co-eval' with Him. This spiritual and inalienable affinity between them is more fully manifested in Salvation than Samsara.

### Sakshatkara and supremacy of Bhakti



<p>Sakshatkara (realisation) to Acharya Madhwa is direct perception of the Supreme Reality, known as विम्बापरोक्ष – ‘The fulcrum of one’s own self’ the सच्चिदानन्दरूप – composed of knowledge and bliss. It is not a cold vision of Reality’ the – नरिविशेष, निर्गुण and निराकारब्रह्म – which is as good as a ‘lifeless lump’. This Sakshatkara envisaged by Madhwa is something rich and blessed. The contemplation of the Lord in this stage is unalloyed bliss, a complete fulfilment of self-hood. To please God and obtain His Grace is greater than intellectual apprehension. It is ‘emotional sublimation’. When intellectual perception Merits into deep devotion, we have Bhakti, an end in itself.</p>
<p>Gita unequivocally eulogises the excellence of भक्ति. As the sole means to please God – भक्त्यैव तुष्यति हरिः Jnanis are the greatest devotees. Knowledge and devotion jostle in great concord. They do not sever even after साक्षात्कार but become instead more steadfast and devotion becomes more Mellowed – अति पक्व भक्ति – It is the only power that can purge the heart of sin and singe the heap of Karma with the Grace of God. Devotion forms a constant component of ज्ञान – Wisdom. It is earlier and later to enlightenment. The love of the Lord is intensified by a deeper knowledge of His lordliness. It becomes more firm but fades not with साक्षात्कार.</p>
<p><b>भक्त्याज्ञानं तथा भक्ति स्ततो दृष्टिस्ततश्च सा । ततो मुक्ति स्ततो भक्ति सैवस्यात् सुखरूपिणी ॥</b></p>
<p>Bhakti, then direct vision, then again Bhakti, then liberation and thereby Bhakti again of the nature of bliss, an end in itself.</p>
<p>Bhakti is of two types सकाम and निष्काम. Sakama Bhaktas approach God for the redress of their distress and disease and for begetting wealth and welfare. On a higher level stand the निष्काम भक्तas, the seekers of knowledge yearning to envision the infinite. The realized souls fortunate to see God to face to face, constitute the highest order of भक्तas. निष्काम भक्तas attain God earlier than सकाम भक्तas are certainly to be preferred to अभक्तas who hate God out-right or are callously indifferent to Him. They may stumble upon निष्काम भक्ति in the course of time.</p>
<p>Gita advocates the doctrine of – पराभक्ति, एकान्तिक भक्ति, भक्त्यात्वन्नन्य या शक्य अहमेवविधोऽर्जुन – Supreme devotion – नारायणीय भक्ति. Dr. Ranade regards. Dr.</p>

Bhandarkar as the representative of एकान्तिक भक्ति who traces its origin to that portion of the Shantiparva in Mahabharata, where Narada meets Lord Narayana and implores Him to point out the path of progress in spiritual life. Lord Narayana made him realize that real devotion alone leads to direct vision. He sees the seed of this एकान्तिक भक्ति in the famous verse – शाश्वतस्यच धर्मस्य सुखस्यैकान्तिकस्य च। Transposing the terms शाश्वत धर्म and एकान्तिक सुख we get he says, एकान्तिक धर्म and सुख. The एकान्तिक भक्ति leads to eternal beatitude, where man's will and mite give way to God's overpowering will and omnipotence and he is ready to execute His behests like Arjuna's resolve to carry out Lord Krishna's commandment करिष्ये वचनं तव ।

The Dwaitin again asserts that it is Acharya Madhwa who is the hierophant to highlight the exalted excellence of Bhakti (Jnana being a part of it) an end in itself to earn enfranchisement and cites this song of flowing devotion – द्वादश स्तोत्र that sings of the magnificence of the Maker as a wonderful specimen. Such devout Bhaktas alone with unswerving devotion and uninterrupted Meditation and dedication can know, see and attain God.

**अनन्यचेताः सततं यो मां स्मरति नित्यशः ।**

**तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥8-14 ॥**

**ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥**



## Part II

मध्व-मतमेव कृष्ण-मतम्

**What is the purport of कृष्ण सिद्धान्त? Is it विष्णुसर्वोत्तमत्व दी जीवब्रह्मैक्य?**

अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं – O revered one of eighteen chapters (Srimad Bhagawad-Gita)raining Adwaita (God as unique – one without a second) ambrosia.

**नारायणोऽनन्तगुणो ब्रह्माख्यो वेदवेदितः ।**

**वश्वकृतेति विश्वज्ञः श्रुत्यायुक्त्याऽप्यसीषधत् ॥ सुमध्व विजय 15-8 ॥**

Poornaprajna established once for all, on the firm foundation of the Apourusheya Vedas and irrefutable logic that the omniscient Lord Narayana abounding in auspicious attributes, the author of the eight-fold dispensation of the Universe, designated as Brahman, is the prime purpose of the Vedas. (This couplet condenses the essence of Madhwa –Siddhanta)

Madhwa –Siddhanta chimes with Krishna-Siddhanta. This marks the preponderance of Acharya Madhwa's Twin commentaries: Gita –Bhashya and Gita-Tatparya. गीता भाष्य, गीता तात्पर्यस्य आधिक्यम् – श्रेष्ठत्वं was put forth by Narayan Panditacharya in his – सुमध्वविजय.

**गीतातात्पर्यभाष्याभ्यामाभ्यां विश्वं प्रकाशयते ।**

**गोगणैरप्रतीकारैरर्केन्दुभ्यामिवाधिकम् ॥ 15-75 ॥**

The irrevocable matter contained in गीताभाष्य and गीता तात्पर्य interpretations of Acharya Madhwa on Bhagwadgita highlight the congeries of Dwaita tenets like the rays of the Sun and the Moon illuminating the world.

All the nine tenets of Madhwa Siddhanta are capsulated by Swamy Vyasaraaja in his celebrated verse:

**श्रीमन्मध्वमते हरिः परतरः सत्य जगत्त्वतो**

**भिन्नाजीवगणाः हरेरनुचराः नीचोच्यभावङ्गताः ।**

**मुक्ति नैजसुखानुभूतिः अमलाभक्तिश्च तत्साधनम्**

**ह्यक्ष्यादि त्रितयं प्रमाणमखिलाम्मनायैकवेद्यो हरिः ॥**

They find their frank and fearless expression in the five verses (16-20) of the XV Chapter of Bhagawad-Gita (beginning with – द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च and ending with – एतद्बुध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत – extolled by Lord Krishna as

the Arcane Shastra that imparts occult knowledge, paving the path of perfection.

**यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः**

**अतोऽस्मि लोको वेदे च प्रथिततथः पुरुषोत्तमः ॥ 15-18 ॥**

Establishes Lord Hari as Sarvottama – हरिः परतरः

Lord Krishna proclaims himself as paramount –Uttama Purusha surpassing primordial matter and Chit Prakriti (Mahalakshmi), the rest saluting him and soliciting his grace – नमोऽस्तु देववर प्रसीद. His many declarations highlight his supremacy as the source of all existence, its sustainer and destroyer during the deluge – अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते, कालोऽस्मि लोकक्षयकृत्। He is the पुरुषः पुराण – the Ancient Purusha, अजोपि सन्न अव्ययात्मा – the unborn and imperishable, the त्रिकालज्ञानी – omniscient – वेदैश्च सर्वैः अमेव वेद्यः – The knower of all Vedas and the composer of Nirnayak Brahmasutras – वेदान्तकृत् वेदविदेव चाहं, the one without a second – मत्तः परतरं नान्यत् – the one independent doer – निमित्तमात्रं भव सव्यसाचिन् – keeping everything under his complete control, – मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव, the wonder of wonders – परमाश्चर्यं holding the extensive Brahmanda in some corner of his Omni form – मत्स्थानी सर्वं भूतानि and the unrivalled redeemer – मोक्षदस्तु जनार्दनः ।

मां विद्धि कर्तारं, चातुर्वर्ण्यं मया सृष्टं, अहं सर्वस्य प्रभवः and the – विश्वरूपं दर्शन – drive home that the world also is real –सत्यं जगत् तत्त्वतः – like Brahman. It is not मिथ्या – unreal, born of ignorance facing away with the dawn of Jnana. The very word कर्ता implies that he is –सत्य पदार्थ कर्ता. It is पारमार्थिक सत्य – as it has – आर्थक्रियाकारित्व. The Lord enters the universe, upholds and regulates it. Further Lord Krishna censures those who condemn the world as unreal – असत्यं अप्रतिष्ठं ते ... Moreover it is only the incompetent who create things that are false. God is omnipotent.

द्वाविमौ पुरुषौ लोके, speaks of the difference between perishing Jivas (losing their bodily form) and Akshara Purusha – the Nitya – Mukta, Mahalakshmi उत्तम पुरुषस्त्वन्यः – earmarks the Paramatman from Jiva and Jada which undergo modification. The plural इमौ and सर्वाणि distinguish one Jiva from another, Jiva and Jada (the one sentient Purusha the other insentient) and Jada and Jada, even though both are Nitya. It establishes the Pancha Bhedas.

**तत्रैकस्थं जतगत्कृत्स्नं प्रविभक्तमनेकधा अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥**



**पश्यामि देवांस्तव देव देहे सर्वास्तथा भूत विशेषसङ्घान्।  
ब्रह्मआममीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान्।  
नान्तं न मध्यं न पुनस्तवार्दिं पश्यामि विश्वेश्वरवश्वरूप ॥ 11-16 ॥**

The hole of the 15<sup>th</sup> Chapter is भेद प्रतिपादक.

The host of eligible Jivas are the followers of Para Brahman – हरेरनुचराः as Lord Krishna assures – चतुर्विधा भजन्ते मां, योगक्षेमं वहाम्यहं – नमे भक्तः प्रणस्यति। Naturally enough, He is the Supreme object of their devotion and they crave for His Grace – मत् प्रसादात् परां शान्तिं अचिरेणाधिगच्छति।

क्षरः सर्वाणि भूतानि – brings out the separateness of the perishable world of existence and the imperishable – अक्षर – कूटस्थ – Mahalakshmi (not undergoing any modification) and points to the Paramatman as the Paramount Person – पुरुषोत्तम उत्तमः पुरुषस्त्वन्यः – is by implication a pointer to the gradation among the selves depending on their inherent Satwa.

कृतकृत्यश्च भारत- boldly brings out that salvation is the summon bonum of human life – ब्रह्म निर्वाणः चच्छति। It is the manifestation of the innate bliss of the Jivatman – सशान्तिमधिगच्छति। In liberation he experiences this eternal felicity – मुक्तिः नैजसुखानुभूतिः One becomes blessed only when the accomplished what he aims at. The highest Purushartha that one aspires for is perfection which alone affords unalloyed Ananda unlike the worldly one adulterated with agony that one abhors. This ecstasy can only be experienced when one becomes कृतकृत्य – blessed.

Pure devotion paves the way to deliverance. It is the recipe that brings the final release – अमला भक्तिश्च तत्साधनम् – Sri Krishna unhesitatingly announces:

**भक्त्या त्वनन्यया शक्यः अहमेवंविधोऽर्जुन।**

**ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 11.54 ॥**

**योमामेवमसंमूढो जानाति पुरुषोत्तमम्।**

**स सर्ववित् भजति मां सर्वभावेन भारत ॥**

He who recognizes Me as the Uttama Purusha (Sarvottama) and adores Me with intense devotion in all capacities as the father, preceptor, guardian and destiny, attains emancipation. The awareness of the majesty of the Supreme allied with pure devotion is the key to unlock the secret of salvation through his Prasad – मत्प्रसादात् परां शान्तिं अचिरेणाधिगच्छति।

The three tests –अक्षादित्रितयं प्रमाणं – that ratify the main principles enunciated so far 1) प्रत्यक्ष (reality) 2) अनुमान (inference) and 3) आगम (Vedas)

In (द्वविमौ पुरुषौ लोके, इमौ – points to the validity of प्रत्यक्ष.

परमात्म्येत्युदाहृतः, अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः – predicate the paramountcy of Lord Krishna on the authoritative announcements of Vedas. This goes to show the acceptance of the Validity of the Vedas.

In – यो लोकत्रयमाविश्य भइभर्त्यव्यय ईश्वरः, ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति – ईशनशीलः नारायणः – the declaration that He (Lord Krishna) is the Uttama (Supreme) Purusha – Narayana, entirely distinct from Kshara and Akshara Purushas who enters and sustains the entire cosmos, as pronounced by Vedic statements confirms the validity of reasoning (Anumana buttressed by the Vedas or Pratyaksha carried weight)

9) अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः – candidly conveys that Lord Krishna, the incarnation of Para-Brahman can be understood only through the study of the Vedas – वेदैश्च सर्वैः अहमेव वेद्यः, आम्नायैकवेद्यो हरिः – it means that Lord Narayana is propounded in the Vedas and mainly – मुख्यतया propagated by them.

He is lauded as the Uttama –Purusha both in the worldly and divine works. आदावन्ते च मध्यादौ विष्णुः सर्वत्र गीयते – He is not praised somewhere in some books or in some part of Vedas, but he is lauded in the beginning, in the middle and in the end; he is extolled by every word in the Vedas, that trumpet his sovereignty through and through. The scriptures proclaim Him as the supreme, one without a second.

Thus the fifteen chapter that sings the glories of the Paramatman and is the sum and substance not only of 'Gita but of the whole scriptures., according to Sankaracharya, illustrates all the nine tenets that form the back-bone of Madhwa-Siddhanta, so Machwa-siddhanta is in tune with the Supreme song of Gitacharya. So Madhwa Siddhanta is Krishna Siddhanta. Madhwa- Mata is Krishna Mata.

## Text with English translation Chapter 1 to XVIII

### अथ श्री मद्भगवद्गीत – The Bhagwadgita – The Song

### Olympian

## अथ प्रथमोऽध्यायः -1- अर्जुन विषाध - Arjuna' s Melancholia

The divine song opens with the query of Dhrtarastra, the blind Kuru-King to Sanjaya, his trusted charioteer. Lord Vedavyasa, the composer of Bhagwadgita, another incarnation of Lord Narayana, has favoured Sanjaya for the time being with intuitive vision, to enable him to render an authentic running account of the war waged between the Kouravas and the Pandavas on the pious field of Kurukshetra.

व्यासो नारायणः साक्षात् - न कश्चन ऋषिः

**धृतराष्ट्र उवाच**

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥1-1॥

Dhrtarastra inquires:

O Sanjaya, what did my sons and those of king Pandu collected in Kurukshetra, the holy land of Bharat-Varsha, keen on combat, do?

Dhrtarashtra's Question: 'What did they do'? Smacks of a strong suspicion as regards the very onset of the hostilities. Otherwise, the anxiety would have been about the conduct of the war and the inquiry ought to have been as to who is gaining ground. He word 'मामकाः' also gives an inkling into his turbid mind obsessed with selfish thoughts. As a psychologist, he expected a religious awakening in the righteous Pandavas on this holy region – Dharma Kshetra, that could stir them to shun their skirmish and surrender their kingdom to his beloved sons.

The deluded Dhrtarastra dreams of a victory knowing well that the Pandavas bear Lord Krishna in their hearts. Earlier he had conveyed through Sanjaya a cunning Message that his sons were ruthless and pugnacious while they were pious and lovers of peace. Instead of bloodshed and devastation they would certainly prefer to cede their share to his supercilious sons and retire to the forest to bide a blissful living. He fondly wished that his wily Message will move one of the Pandavas to withdraw from the field or battle. His hopes were not dupes. His craft had its intended impact and Arjuna eloquently pleads before Lord Krishna in the same vein and refuses to fight.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन। अहो बत महात्पापं कर्तुं व्यवसिता वयम्। स्वजनं हि कथं हत्वा सुखिनः स्याम माधव।

Bharat-Varsha is धर्मक्षेत्र 'the nursery of saints' the punya-bhoomi where the flame of the spirit is wide-awake. Manu designates it as तपक्षेत्र – the land of austerities.

समवेता – मिलिताः, युयुत्सवः – युद्धमिच्छन्तः, मामकाः – मदीयाः।

### सञ्जय उवाच

With his mammoth forces inclusive of the Narayaniya – unit of Lord Krishna under the hegemony of his impregnable grandsire Bhisma, Duryodhana laboured under the snug self-complacency of an assured success in the impending war.

But the very sight of the army under the command of the invincible Bhimsena staggered him and being bamboozled approaches Dronacharya for protection and relief, (being) conscious of the superior strength of the army assembled under the banner of धर्म to crush the evil forces at all cost while his own is a numerically huge concourse bereft of any moral basis and with no definite ideal to inspire them. He expresses his mental anguish thus:

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ 1-2 ॥

### सञ्जय उवाच

Sanjaya replies:

1-2. Then having perceived the well marshalled Pandava Army, prince Duryodhana (quaked with fear) approached his revered guru and uttered these words.

आनीकं – सेनां, व्यूढं – व्यूहात्मना रचितं, उपसङ्गम्य – समीपमागत्य

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम्।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ 1-3 ॥

1-3:

(1) See, O Acharya, the strong army of the sons of Pandu arrayed by the sons of Drupada, your shrewd student.

(2) O Preceptor of the Pandavas, Look over the mighty legions marshalled by Dhristadyumna, your discerning disciple.



(3) चमूं – सेनां

Duryodhana in a taunting tone points to the irony of events that his own trusted disciple is out to attack him. He pinpoints his error in imparting instructions to an improper pupil. Sarcastically enough he stresses that he is partial to the Pandavas – पाण्डुपुत्राणाम्, आचार्यम् ।

अत्र शूरा महेष्वासा भीमार्जुन समायुधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ 1-4 ॥

Here are the valorous ones, mighty archers matching in Mettle to Bhimasena and Arjuna – Yuyudhana, Virata and Drupada, all renowned warriors.

महेष्वासाः महाधनुष्काः, महारथाः शस्त्रशास्त्रप्रवीणश्च महारथ इति स्मृतः ॥ (रा.)

Bhīma is Yudhistira's commander-in-chief though Dhristadyumna holds that office (R)

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैभ्यश्च नरपुङ्गवः ॥ 1-5 ॥

1-5. Dristaketu, Chekitana and the brave ruler of Kashi, Purujit, Kuntibhoja and Shalya, the pre-eminent among Men.

नरपुङ्गवः – नरश्रेष्ठः

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ 1-6 ॥

6. Yudhamanyu the heroic, Uttamouja the dauntless, Abhimanyu and the sons of Droupadi – all champions in warfare.

विक्रान्तः – पराक्रमवान्, सौभद्रः – अभिमन्युः

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सङ्ज्ञार्थं तान् ब्रवीमि ते ॥ 1-7 ॥

1-7. Mark, O foremost among Brahmins, I relate (the names) of our choice (mighty) commanders, the most celebrated amongst them, for your information.

सङ्ज्ञार्थं – सम्यग्ज्ञानार्थं, विशिष्टा – बलिष्ठाः, तु-पाण्डव व्यावर्तक शब्दः द्विजः- जन्मना जायते शूद्रः, संस्कारात् द्विज उच्यते ।

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥1-8 ॥

1-8. Your great self and Bhishma, Karna and Kripa, triumphant in war, Ashwatthama, Vikarna and son of Somadatta too.

समितिञ्जयः- युद्धे जयशीलः

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥1-9 ॥

1-9. And many other eminent warriors who have staked their lives for Me, all dextrous in warfare and equipped with diverse weapons and divine missiles.

नानाशस्त्रप्रहरणाः - नानाविधानि (शस्त्राणि अस्त्राणि च) प्रहियन्ते एभिः इति। त्यक्तजीविताः - प्राणत्यागे कृत निश्चयाः। युद्ध विशारदाः - युद्ध कुशलाः।

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥1-10 ॥

1-10. Insufficient (deficient) are our extensive forces defended by Bhishma (to defeat the Pandavas and their allies). Sufficient (complete) is the powerful army (though limited in number) protected by Bhimsena (to conquer the Kaurava coalition).

'Unlimited is the army of ours (R), Insufficient (Sridhara)

अपर्याप्तं - पाण्डव विजये न समर्थं प्रतीयते, पर्याप्तं - अस्मद्विजये शक्तं प्रतीयते।(रा.)

Success does not depend upon the numerical strength of the army but on its efficiency.

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥1-11 ॥

1-11. So with a proficient Pandava army to be faced four-square, you all stick to your assigned positions at all the strategic points to safeguard Bhishma.

अयनेषु - व्यूहप्रवेशमार्गेषु, भागमवस्थिताः - स्वस्वरणभूमिस्थानेषु दृढमवस्थिताः सन्तः।

Bhishma Pitamaha guessing the cause of Duryodhana' s concern blew his conch to energise him. In reply, the Pandavas too sounded their respective conches.

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ 1-12 ॥

1-12. To enliven his drooping spirits and to whip his damping zeal, the eldest of the Kurus, his dignified grand-sire gave out a lofty lion's roar and blew his conch (to instil more confidence in him).

हर्षं @सञ्जनयन् – जनयितुं

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहसैवाभ्यहन्यन्त स शब्धस्तुमुलोऽभवत् ॥ 1-13 ॥

1-13. In its wake, conches and kettle-drums, tambours and trumpets and cow horns were sounded simultaneously and ubiquitous was the uproar (its reverberations).

सहसैव – युगपदेव, तुमुलः – सर्वत्र परिपूर्णो भवत्।(रा.)

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ 1-14 ॥

1-14. Then Krishna and Arjuna blew their celestial conches seated in their celebrated chariots, yoked to the white horses.

This verse foreshadows the nature of the coming events. 'Stationed in the great scriptures, comprising the four Vedas, Krishna and Arjuna blazed forth the Omkara sound' – Meaning the Krishna gave out the glorious Message of peace. It suggests the forthcoming exhortation – उपदेश of Lord Krishna to Arjuna.

हृषीकाणामिन्द्रियाणामीशत्वाच्च – हृषीकेशः

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ 1-15 ॥

1-15. Panchajanya was sounded by Lord Krishna – the regulator of the senses and Devadatta by Arjuna – the vanquisher of wealth, Bhimsena, the wolf-bellied, famed for his daring deeds blew his dreadful conch – Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ 1-16 ॥

1-16. King Yudhistira, the son of Kunti sounded his Anantavijaya and Nakula and Sahadeva blew Sughosha and Manipushpaka respectively.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥1-17 ॥

1-17. The monarch of Kashi, the veteran archer Shikhandi, the glorious warrior, Dhristadyumna and Virata and the Insuperable Satyaki.

परमेष्वासः – महाधानुष्कः

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥1-18 ॥

1-18. O ruler of the Earth, Drupada and the sons of Droupadi, and Abhimanyu, the son of Subhadra commanding immense strength severally blared forth their concerned conches.

स्वस्वशङ्खान्दध्मुरिति ।

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥1-19 ॥

1-19. The uproar (tumultuous sound) resounding in the earth and sky rent the hearts of Dhirtarastra's sons (they considered that the Kuru-clan collapsed the same day).

अद्यैव नष्टं कुरुकुलमिति त्वत्पुत्रा मेनिरे इत्यर्थः ।(रा.)

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।

प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥1-20 ॥

अर्जुन उवाच

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

सेनयोरुभयोर्मध्ये रथं स्थापयमेऽच्युत ॥1-21 ॥

1-20/21. Then Arjuna, O master of the Earth, whose banner bore the emblem of Hanuman, observing the Kaurava divisions deftly arranged waiting to discharge their weapons, took (lifted) his bow and said these words to Hrisikesha (Krishna).

शस्त्रसम्पाते -शस्त्रप्रहरणे प्रवृत्ते



यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान्।  
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ 1-22 ॥  
योत्स्यमानानवेक्षेऽहं य एतऽत्र समागताः।  
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ 1-23 ॥

1-22/23. 'Set my chariot in the midst of the two armies':

(So that) I may look over those assembled here alert in their positions eager to take arms, inclined (to do good) assist the evil sons of Dhrtarastra, with whom I have to contend in this combat.

प्रियचिकीर्षवः – प्रियं कर्तुं इच्छन्तः

**सञ्जय उवाच**

एवमुक्तो हृषीकेशो गुडाकेशेन भारत।  
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ 1-24 ॥  
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम्।  
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥ 1-25 ॥

**Sanjaya said:**

1-24/25. Thus entreated by Arjuna, the vanquisher of sleep. O Dhrtarastra, Krishna placed his celebrated chariot in between the two armed forces to gain an eye-view of Bhishma, Drona and the other kings and said 'O Arjuna, behold the host of Kurus collected here'.

तत्रापश्यत् स्थितान् पार्थः पितृनथ पितामहान्।  
आचार्यान्मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥ 1-26 ॥  
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि।  
तान् समीक्ष्य स कौन्तेय सर्वान् बन्धूनवस्थितान् ॥ 1-27 ॥

1-26/27. Then Arjuna discerned, garrisoned in both the armies fathers (revered as sires) like Bhurishravas, grand-sires, like Bhishma and Somadatta, great grand-sires like Bahlika, teachers like Drona, maternal uncles like Shalya and Shakuni, brothers like Yudhistira and Duryodhana, sons like Abhimanyu and grand-sons, friends like Krishna and Ashwatthama, father-in-laws like Drupada and well-wishers like King Virata.

Touched with overwhelming tenderness, he expressed his intense agony thus:

विषीदन् – विषादं कुर्वन् – विषादो नाम – मोहनिमित्तक शोकादिमनोदौर्बल्यम्।

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत्।

**अर्जुन उवाच**

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ 1-28 ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ 1-29 ॥

1-28/29. Beholding my kith and kin, well stationed, wishing to fight, O Krishna, my limbs gets shattered, my mouth goes dry and my body trembles and horripilate.

सकललोककर्षणात् – कृष्णः, सीदन्ति – विशीर्यते, परिशुष्यति – म्लानता जायते, वेपथुः – रोमहर्षः-शरीरे कम्पश्च जायते।

'The presiding deity of unholy compassion entered Arjuna forthwith'

गाण्डीवं स्रंसते हस्तात् त्वक् चैव परिदह्यते।

न च शक्रोम्यवस्थातुं भ्रमतीव च मे मनः ॥ 1-30 ॥

1-30. The Gandiva bow glides from my hand and my skin is being scorched. My mind reels and I totter on my legs – 'a graphic description of a deluded mind'.

स्रंसते – पतति, परिदह्यते – परितस्तप्यत एव।

निमित्तानि च पश्यामि विपरीतानि केशव।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ 1-31 ॥

1-31. I behold inauspicious omens, O Kshama. Nor do I see anything gracious in killing my own kith and kin in this combat.

केशव -हिरण्यगर्भः कः प्रोक्तः ईश शङ्कर एव च। सृष्ट्यादिना वर्तयति तौ यतः केशवो भवान्॥ विपरीतानि निमित्तानि – दुर्निमित्तानि, आहवे – युद्धे।(रा.)

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च।

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ 1-32 ॥

1-32. I crave not for conquest nor kingdom or delectations, O Govinda. Of what avail is this empire to us, this very existence or its (alluring) enjoyments?
येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च । त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वाधनानि च ॥33 ॥
1-33. Those for whom we long this domain, Merriments and felicity, they alone stand here set in order, ready to forego their live and assets.
अचार्याः पितरः पुत्रास्तथैव च पितामहाः । मातुलाः श्वशुराः पौत्राः स्यालाः सम्बन्धिनस्तथा ॥ 1-34 ॥ एतान् न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन । अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ 1-35 ॥
1-34/35. Teachers, fathers (reverenced as father) sons, grand-fathers, maternal uncles, father-in-laws, grand-sons and brother-in-laws and other relatives:
O Madhusudana (slayer of demon Madhu) I dare not slaughter them, even if I were laid low and even if I were to command the kingdoms of the three worlds; how much less then for the lordship of the earth alone ?
त्रैलोक्यराज्यस्यापि हेतोः एतान् न हन्तुं इच्छामि । किमुत महीमात्र –निमित्तम् ।
निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन । पापमेवाऽश्रयेदस्मान् हत्वैतानाततायिनः ॥ 1-36 ॥
1-36. What worldly happiness can we get, O Janardana (Krishna) after slaying the sons of Dhratrastra, even though they are callous criminals. We will only collect sin.
प्रीतिः – ऐहिक सुखं, नापि पारत्रिकं प्रत्युत पापमेव।(रा.) आततायिनः – अग्निदो गरदैश्वैव शस्त्रपाणिर्धनापहः। क्षेत्रदारापहरी च षडेते आततायिनः॥ and their followers too. आततायिनमायान्तं हन्यादेवाविचारयन्। नाततायिवधे दोषो हन्तुर्भवति कश्चन॥ (शा.प.) जनार्दन – न जायत इति जनः, अर्दयति संसारं इति अर्दनः ।
The unborn and the destroyer of samsara
(Arjuna argues that they can neither gain any earthly pleasures nor heavenly delights but be the inheritors of sin that will lead to damnation)

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान्।

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥1-37॥

1-37. Hence it behoves us not to kill our Kindred, the sons of Dhrrastra.  
For O Madhava, how can we be happy by killing our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः।

कुलक्षयकृतं दोषं मित्र द्रोहे च पातकम् ॥1-38॥

1-38. Though these out of greed to gain the kingdom have lost their sense of discrimination and fail to evince the evil that ensues with the destructions of their dynasty and the sin of perfidy to friends.

लोभोपहत चेतसः – राज्यलाभेन नष्टधर्मज्ञानाः

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम्।

कुलक्षयकृतं दोषं प्रपश्यद्विर्जनार्दन ॥1-39॥

1-39. Is it not incumbent on us, O Janardana, who are shrewd enough to see the impending holocaust (ruin of the clan), to shrink back (in dread) from this ugly sinful enterprise?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः।

धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥1-40॥

1-40. With the collapse of the clan, its ancient religious rites give way and when Dharma perishes unrighteousness rules the roost.

कुलधर्माः – क्षत्रियादि कुलधर्माः, सनातनाः – परम्पराप्राप्ताः अभिभवति – अधर्माक्रान्तं भवति।

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः।

स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥1-41॥

1-41. With the spread of sin and vice, O Krishna, born in Vrishni clan, the family-women become unchaste and their corruption gives birth to the confusion of castes.

सङ्करो नरकायैव कलघ्नानां कुलस्य च।

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥1-42॥



1-42. The admixture of castes brings in its wake damnation both for the dynasty and its destroyers and their manes tumble in hell deprived of rice-balls and libations of water.

लुप्त-deprived of.

दोषैरैतैः कुलघ्नानां वर्णसङ्करकारकैः ।

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ 1-43 ॥

1-43. With such crimes of the clan-butchers like caste-admixture, the long lasting ancestral (belonging to clan and caste) religious customs decay.

शाश्वताः -परम्पराप्राप्ताः

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ 1-44 ॥

1-44. With the ruin of age-old family traditions, we have heard it said, O Janardana, that its Members certainly bide in hell (Unrepentant souls indulging in sin court damnation).

अहो बत महात्पापं कर्तुं व्यवसिता वयम् ।

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ 1-45 ॥

1-45. Alas! our decision to kill our kinsmen betrays our cupidity for kingdoms and luxury and incurs inexorable sin.

अहो बत – महाकाष्टम्, व्यवसिताः निश्चयवन्तः

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।

घातैराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ 1-46 ॥

1-46. It would be highly wholesome if the weapon-wielders, the sons of Dhrतराष्ट्रा, crush Me unarmed and reluctant to retaliate. (silent)

अकृतप्रतीकारमशस्त्रं – तूष्णीं आसीनं मां

सञ्जय उवाच

एवमुक्त्वाऽर्जुनः सङ्घो रथोपस्थ उपाविशत् ।

विसृज्य सशरं चापं शोकसम्बिग्नमानसः ॥ 1-47 ॥

1-47. With these words on the war-front, Arjuna, aggrieved and agitated in mind (deeply distressed) seated himself in the middle of the chariot, and cast aside his bow and arrows.

सङ्घे – रणे, शोकसंविग्रमानसः – शोकेन कम्पितचित्तः

Thus concludes the first chapter of the Upanishads of the  
Bhagwadgita entitled Arjuna Vishada-Yoga.



**अथ द्वितीयोऽध्यायः -2- साङ्ख्ययोग – The pathway to knowledge**

**सञ्जय उवाच**

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥2-1 ॥

2-1 Sanjaya reported:

Madhusudana spoke these words to Arjuna dejected in mind, deeply touched with tenderness, with distressed tearful eyes.

मधुसूदन – Slayer of the demon Madhu. विषीदन्तं – विषण्णं, आकुले – क्षणम् अश्रुपूर्णं – with distressed tearful eyes.

**श्री भगवानुवाच**

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ 2-2 ॥

2-2. Whence this depression and retirement at this critical (momentous) juncture. It is ignoble, not leading to heaven but to infamy.

कश्मल – dejection, विषमे – सङ्कटे, अनार्यजुष्टम् – endowed with depression unworthy of an Aryan.

क्लैभ्यं मा स्मगमः पार्थ नैतत्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्तोत्तिष्ठ परन्तप ॥2-3 ॥

2-3. Court not cowardice, O Partha, it behoves thee not. Forsake this feebleness of heart. Be brave and arise, O annoyer of adversaries.

क्लैभ्यं – कातर्यं।(रा.)

**अर्जुन उवाच**

कथं भीष्ममहं सङ्घो द्रोणं च मधुसूदन ।

इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥2-4 ॥

2.4. O Madhusudana, how shall I contend with Bhishma and Drona, who deserve to be adored, with arrows in battle, O destroyer of enemies?

सङ्घो – युद्धे, इषुभिः – बाणैः, प्रतियोत्स्यामि – counter-attack

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।

हत्वाऽर्थकामांस्तु गरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥2-5॥

2-5. Better to bide in existence on alms than destroy these dignified preceptors lured by lucre. To slaughter them is to reap regal pleasures on earth soiled with their (sanctimonious) blood.

भैक्ष्यं – भिक्षयोपलब्धं अन्नं, भोक्तुं, श्रेयः – वरम्, पारत्रिक दुःखाभावात्, महानुभावान् – भगवद्भक्त्यादि गुणसम्पन्नान्, भुञ्जीय – अनुभवेयम्, प्रदिग्धान् – प्रकर्षेण लिप्तां, अर्थकामान् – अर्थं कामयन्तः ।(रा.)

न चैतद्विद्वान् कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥2-6॥

2-6. Nor are we certain which (way) is superior (battling for conquest or living on charity). Nor can be (presage) whether the enemies will conquer us or we will surmount them. These very sons of Dhrastrastra, killing whom we long not to live, are facing us on this battle-field. (Hence this victory is defeat in disguise).

कतरन् गरीयः किन्नाम – which of the two is better (भिक्षाटन युद्धयोर्मध्ये), जयेम – जेष्यामः अस्माकं जयोऽपि पराजय एव बुद्ध्यते, जिजीविषाम – जीवितुं इच्छामः ।(रा.)

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥2-7॥

2-7 Shaken in spirit, swayed by undue sympathy, deluded in mind as to the right course of action (Dharma) I entreat thee: Advice (to select) the assured path more blessed (to be preferred). I surrender to you completely. I am thy (obedient) pupil (tutor Me). I long for (more light) enlightenment. (I will do as thou bliddest).

कार्पण्य दोष – overwhelming compassion – कृपणता दोषेणापहतस्वभावः – अभिभूत शौर्यलक्षणस्वभावः, श्रेयः – better, wholesome – वरम्, सम्मूढं – सन्दिग्धं, प्रपन्नं – शरणागतं, शाधि – शिक्षय, शिष्यः – शासनार्हः It is a complete prayer in itself (Chid)

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाऽधिपत्यम् ॥2-8॥



2-8. Even if I were to get a flourishing empire on earth free of enemies and governance over Gods, I fail to foresee any cure for my unforgettable grief, shrivelling my senses.

एवमभीष्टं सर्वमवाप्यापि शोकापनोदनोपायं न प्रपश्यामि। उच्छोषणं – अतिशोषकरं, असपत्नम् – without enemies निष्कण्टकं, prosperous (रुद्धं)

**सञ्जय उवाच**

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।

न योत्स्य इति गोविन्दमुक्त्वातूष्णीं बभूव ह ॥2-9 ॥

2-9. Sanjaya said:

With these words to Krishna (the regulator of the senses), Arjuna, the conqueror of sleep and scorcher of foes, said to Govinda (propagated by the Vedas) to his surprise 'I will not fight' and kept quiet.

हृषीकेशं – सर्वेन्द्रियप्रेरकं, गुडाकेशः – जितनिद्रः, परन्तपः – शत्रुतापनः।

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥2-10 ॥

2-10. O Dhrtarastra, the Lord (unmoved by his tall-talk) gently laughed as it were and exhorted Arjuna, woe – begone in the midst of the two armies.

प्रहसन् – परिहासकरवाक्योक्तिद्योतकहासस्य सूचनाय ।

**श्री भगवानुवाच**

अशोच्यानन्व शोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥2-11 ॥

Lord Krishna said:

You are grieving for those unworthy of regret and rationalize in a pedantic vein – (apparent words of wisdom). The sagacious lament not for the living, likewise they not bewail for those that have left them (approaching death).

प्रज्ञावत् न अभिभाषसे (Kashmir edition) प्रज्ञावादान् – स्वमनीषोत्थ वचनानि (भा.) सबुद्धिमात्र परिकल्पिता वादाः – प्राज्ञविरुद्ध वादाः।(रा.)

न त्वेवाहं जातु नाऽसं न त्वं नेमे जनाधिपाः ।

नचैव न भविष्यामः सर्वे वयमतः परम् ॥2-12 ॥

It is not that I did not exist. Nor you nor these kings here, did live then. Nor will all of us cease to be hereafter. (We all are eternal – never death-bound but ever-abiding).

जीवनाश भयात् शोकः । प्रथमपक्षं निराह 'द्वौ नजौ प्रकृतमर्थं सतिशयं गमयत' इति न्यायेन ।

In this chapter, the Atman and the Paramatman are referred to; नत्वेवांह जातु नासं – pertain to both. The adjectives देहिनः, शरीरिणः, देहे – concern Jiva while अविनाशि, ततं, अव्यक्त, अप्रमेय speak of the Paramatman only. भूत्वा भवितावान् being unborn, with body does not fit Jiva. Jiva is neither pervasive nor free from the four-fold ruin. He is neither unmanifest nor free from modification in its primary sense. Paramatman not being subject to any kind of destruction is अविनाशि. So He alone is independent, all else hangs on him. He and none else grants salvation. Hence deeds should be done as his adoration.

Depending upon the adjectives applied, the words are interpreted in his Geeta-Bhashya and Geeta-Tatparya by Acharya Madhwa. Some adjectives interpreted as pertaining to Jiva in Geeta-Bhashya are explained in Geeta-Tatparya as concerning the Paramatman. But there is no conflict whatsoever and hence no confusion, as in Tatparya the adjectives are interpreted in their primary sense. To uphold it, it is clearly stated that they do not befit Jiva. In Bhashya they are expounded as referring to Jiva in their secondary sense and adequate explanations are adduced.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तर प्राप्तिर्धीरस्तत्र न मुह्यति ॥2-13॥

2-13. As the embodied soul passes through the natural states of childhood, youth and age, he attains another body too, after death. The learned are least bewildered (in begetting another body). [start here spell check](#)

देहनाश भयात् शोकः द्वितीय पक्षं निराह, धीर – बुद्धिमान् तत्र – देहादन्यात्मविषये, न मुह्यति – मोहं प्राप्नोति

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुखदुःखदाः ।

आगमापायिनो ऽनित्यास्तांस्तितिक्षस्व भारत ॥2-14॥

2-14. mere contact of sense-object with the senses, shorn of abhimana (feeling of me and mine) hardly engender the feeling of joy and grief born of warmth and chill. They are but fleeting 'come-and-go' and incidental, not

long lasting (hang on abhimana). Render them futile, O son of Kunti, (by remaining unaffected by abhimana).
दर्शनस्पर्शनसम्भाषणादेः सुखहेतोरभावात् – छेदभेदादिना दुःखहेतोर्भावात्। इति तृतीय पक्षं निराह। मात्रास्पर्शाः – विषय सम्बन्धाः (ता.) मीयन्ते इति मात्राः। विषयेन्द्रिय सन्निकर्षाः अभिमानेन सहिता एव, इत्यर्थः। तितिक्षस्व – अभिमानत्यागेन विफली कुरु – सुखदुखादिना यथा न भवन्ति तथा कुरु।(रा.)
<b>यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।</b>
<b>समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥2-15 ॥</b>
2-15. O eminent among Men, the knowledge accrued with the contact of the senses do not afflict the intrepid person (Brahma-jnani) well aware that he is the embodied soul) with joy or grief as he abjures the earthly happiness also along with pain as hurdles on the path of perfection. Such alone are eligible for emancipation.
पुरुषं – ब्रह्मज्ञानी।(रा.) 'ब्राह्मगुणाधिक्यात् तत्त्वज्ञानात् पुरुषः स्मृतः' (ता.) समदुःखसुखं – दुःखं यथाऽपुमर्थत्वहेतुनानुपादेयं तथा वैषयिकं सुखमपि अमृतत्वविरोधित्वादनुपादेयं यस्य सः समदुःखःसुखः। अमृतत्वायकल्पते – मुक्तये समर्थो भवति
The dependent Jiva (the play-thing of the Paramatman) attains not the Supreme status of the independent Brahman. The Mukta (emancipated Jiva) in Vaikunta (the land of eternal bliss) who too leans on Brahman for his existence can never command his exalted position teeming with infinite auspicious attributes.
(So the idea of the identity with the infinite is totally beyond his Ken whether in life or beyond life. Nay, he is proud that he is the Dasa-obedient servant of great Lord दासोऽहं कोसलेन्द्रस्य)
<b>नासतो विद्यतेऽभावो नाभावो विद्यते सतः।</b>
<b>उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥2-16 ॥</b>
2-16. (1) The objects that are not existent will never come into existence and the objects that exist will never go out of existence.
As in the case of primordial matter there is no प्रागभाव (did not exist, before coming into creation) and प्रध्वंसभाव (will not exist after it is destroyed), similarly both the अभावs will not be there in the case of Brahman. So like Prakrati and Brahman Jiva also is (अनादि) without a beginning and eternal.
असतः कारणस्य, प्रकृतेरभावः – प्रागभावः, प्रध्वंसश्च, सतः – ब्रह्मणश्चाभावो द्विरूपोऽभावः न विद्यते।

(ii) Evil deeds do not bring in happiness and good deeds never beget grief.

(the battle fought for the annihilation of the enemies of Narayana and their followers for a sacred cause can never give rise to misery hereafter, but will bring happiness in its train.)

The verdict relating to these two has been voiced by those who have visioned the truth.

भावाभावशब्दौ सुखदुःखवाचकौ। (भा.) सत्कर्मणो दुःखं नास्ति,  
असत्कर्मणः सुखं दृष्टान्तः – अन्तो – निर्णयः, तत्त्वदर्शिभिः महात्मभिः।(रा.)

‘The unreal has no being; there is non-being of the real’ – (Chin)

(iii) (नासतो विद्यतेभावः – असतः – अस्वतन्त्र जीवस्य, अभावः – ब्रह्मभावः, गुणपूर्णभावः। (अ इति ब्रह्म) असत् शब्दः – अस्वतन्त्रवाची, सत् शब्दः – स्वतन्त्रवाची। नाभावो विद्यते सतः – विद्यतेऽसतः (with पदच्छेद as असतः) असतः सतः (मुक्तः) – अस्वतन्त्रस्य मुक्तस्य अभावः – ब्रह्मभावः न विद्यते।)

Though श्रुति statements like परेऽव्यये सर्वे एकीभवन्ति – परम्ब्रह्म वेद ब्रह्मैव भवति – apparently seem to convey a sense of identity with Brahman. They verily connote that Jivas individuality will blossom as per capacity in absolution. There is a world of difference in the attainment of पूर्णत्व. How can the dependent Jiva attain the unqualified fullness of the Supreme Brahman? There is only सादृशत्व in पूर्णत्व according to the योग्यता of the Jiva. Even in emancipation the enfranchised Jiva is dependent on Brahman – His original (Bimba) of whom he is a reflection (प्रतिबिम्ब) – अस्वतन्त्र जीवस्य कुतो नित्य स्वतन्त्रता – a refutation of Sankara and Ramanuja doctrines respectively.

(iv) नाभावो विद्यते सतः – सतः – मुख्यप्राणस्य – चतुर्मुख ब्रह्मणः अ भावः – ब्रह्मभावः न विद्यते।

Jiva, a satellite around the Supreme, enjoys not the eminence of the Brahmic state, even in emancipation. Neither does the Mukta – Mukhyaprana, the wisest known as Sat attains His august stature.

The judgement regarding both has been well realized by the judicious (Aparoksha Jnanins).

सदिति प्राणः। मुक्तो वायुश्च सादृश्यमेव विष्णोस्तु गच्छति। न तु तद्रूपतां याति किमन्ये देवमानुषाः॥  
(Vidhyeshatirtha, the younger Swamiji of Bhandarkeri Mutt)

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥2-17॥



2-17. Know the Paramatman who pervades the entire universe to be free from the four-fold destruction. No one dares dream to demolish the indestructible one.
ततम्- व्याप्तस्य वस्तुनो विनाशं - ध्वंसं कर्तुं न अर्हति। अव्ययः - नाशहीनः, चतुर्विधनाशः - स्वरूपनाशः- देहनाशः दुःखप्राप्ति and अपूर्णता
<b>अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।</b>
<b>अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥2-18 ॥</b>
2-18. The bodies of these encased souls (confronting you) are subject to decay, while the Jivas themselves are ever-enduring, (being reflections of the ubiquitous Paramatman). So, O Bharat, get ready to fight and regard this war as his worship and earn emancipation.
अन्तवन्तः - निवाशिनः देहाः
(i) जीवाः नित्याः नित्यबिम्बोपाधि सन्निधिकत्वात् - (प्रतिमुखवत्) (ii) अप्रमेयस्य - प्रमा - परिमितिः - सर्वगतेश्वरसरूपस्य इत्यर्थः। (iii) भगवत्पूजार्थं युध्यस्व (iv) युद्धादि स्वकर्मणा आराधितस्व मोक्षं ददाति।(रा.)
<b>य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।</b>
<b>उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥2-19 ॥</b>
2-19. Dull-witted are both, the one who regards a person to be the killer and the other who considers another person as killed. He neither slaughters on his own nor the other is slain. Shorn of self-governance, the in dweller in the body can neither slay nor be slain independently (The Jiva cannot kill being not independent and cannot be slain, being eternal).
<b>न जायते म्रियते वा कदाचित् नाऽयं भूत्वा भविता वा न भूयः ।</b>
<b>अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥2-20 ॥</b>
2-20. The Jiva by nature knows no birth or death. Being in existence (by nature अनादि) he is not to be born again. (It is the body and not the soul that suffers changes and is subject to decay and makes room for another one, known in general usage as birth.) it is eternal and free from modification. (It neither grows nor declines but is perpetual and lasting even though dependent on God). It is unborn (even though unlike God it begets innumerable bodies). The soul is not slain even though the body bends and

breaks (Unlike that of the paramatman, whose body is also eternal and independent)

(Kathopanishad corroborates the eternality of soul and the perishability of the body).

पुराणः – पुरं – देहं, अणति – गच्छति इति – One who begets bodies भूत्वा by nature eternal yet is born भविता again and again (भूयः) and gets countless perishable bodies (unlike God) शाश्वत – सदैकरूपः – पारतन्त्र्यादिस्वभाव इत्यर्थः ।

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥2-21 ॥

2-21. O Arjuna, how can he (the wise man), who understands the Atman as undying and unborn, free from modifications (yet dependent on the paramatman being his reflection) conceive of killing one or stir anyone else to stay? (appropriate god's independence)

अविनाशिनं – स्वरूपतः नाशहीनं – नित्यं स्वरूपविकार शून्य, अव्ययं – निर्विकारं, हरेः स्वातन्त्र्यं जानाति स ज्ञानी।(रा.)

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देही ॥2-22 ॥

2-22. As one drops his damaged (worn-out) clothes and is clad in newer ones, likewise the Jiva rejects effete bodies and embraces (attains) novel ones.

(Birth and death connote giving up the worn body and accepting a new one and nothing else. It is analogous to the attainment of different states of childhood, youth and age. So death of the dear ones does not befit (bereavement)

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥2-23 ॥

2-23. Arms split not the self. Fire consumes it not. Neither water wets it nor the wind withers it.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥2-24 ॥

2-24. Atman is by nature indivisible, incombustible, neither can be dampened nor dried up. Even then he propitiates the all- pervading Paramatman (being his आभास – reflection), ever-abiding in his unswerving shelter, atomic in size. Atman is existing from eternity subject to His will (bound by Shastric injunctions) hence immobile.
(i) This verse is solely devoted to delineate Jiva and not the Paramatman to avoid the defect of repetition (पुनरुक्ति).
नित्यं सर्वगते विष्णौ अणुर्जीवो व्यवस्थितः। नित्यं – सर्वगते हरौ तिष्ठतीति। नित्यत्वं सर्वगतत्व विशेषणं – अन्यथा पुनरुक्ते। (भा.)
नित्य is an adjective of सर्वगतस्य and speaks of the Paramatman as all pervasive.
सर्वगतंस्थाणुः – सर्वगतस्थश्चासौ अणुश्च (भा.) सर्वगतस्थः – तदधीनतया सदास्थितः।(रा.)
सर्वगत and स्थाणु are interpreted severally and jointly in गीताभाष्य and गीता तात्पर्य respectively to allay the doubt of identity by posting his subservience to the paramatman.
अचल does not Mean void of all activities. It stresses Jiva's similarity to God in some respects to some extent and his entire dependence for his very existence, hence immobile in this relation – न तस्य अधीनत्वं विचाल्यते। (जीव) – सनातनः – निषेध विधि पात्रत्वात् – सनातनः नादेन – विधिनिषेधरूप शब्देन सहवर्तत इति सनादः सनाद एव सनातनः अत एव तदधीनः।
द्रव्यं कर्मच कालश्च स्वभावो जीव एवच यदनुग्रहतः सन्ति न सन्त्यदुपेक्षया। (भागवते)
(ii). The Jiva is an abhasa – a reflection of God – dependent on Him (his Bimba) bearing some similarity in some respects but far from being identical because of yawning differences.
अव्यक्तोऽयंमचिन्त्योऽयमविकार्योऽयमुच्यते। तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ 2-25 ॥
2-25. This all-pervading Paramatman (the main-stay of Jiva, minute in Measure) is not seen as He is by nature unmanifest (reveals himself if he wills). (Though possessing a body constituted of knowledge and bliss) He can remain unmanifest by his mysterious might (as declared unequivocally in the Shrutis and Smritis.) Because of it, Paramatman is invisible and incomprehensible and unchangeable (yet envisioned by the Jnanis and cognized to some extent by them). So knowing the Jiva (his reflection) to be

ever-lasting, it behoves not you to regret for the ruin of your relatives. (never to perish) (you will attain eternal release)

कथं एतद् युज्यते – अचिन्त्यशक्तित्वात्। न च सा शक्तिः कदाचित् अन्यथा भवति। अविकारित्वात् (ता.), मुक्तो भविष्यसि।(रा.)

Arjuna is made to realize the marvellous and inconceivable power of the Paramatman, as the only independent Principle, that can even reconcile contradictory attributes like being seen and unseen, being immobile and active and is urged to worship him by fighting the war to finish, treating it as a God-send and attain eternal felicity.

'Right through it is the Purusha of the Sankhya that is described and not the Brahman of the Upanishad.' (R)

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।

तथाऽपि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ 2-26 ॥

2-26. O mighty Arjuna, despite the causes detailed earlier even if you cognize that the jiva is invariably embodied (born) and disembodied (dies) till enfranchisement, then also it befits not you to lament for their loss.

Jiva is by nature immortal yet enmeshed in the cycle of birth and death. As a rule, he enters different bodies (is born) and casts them off, when worn out (dies), till the final release. Death on the field of battle is not an accident but a matter of course, a forgone conclusion that does not deserve this deep distress.

नित्यं – नियतं, नियमेन(ता.), नित्यं सनातनं प्रोक्तं नित्यं नियतमेव च (शब्दनिर्णय) नित्य शब्दो अत्र अवधारणे।(रा.)

जातस्य हि ध्रुवो मृत्युध्रुवं जन्म मृतस्य च।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ 2-27 ॥

2-27. You are aware that he who is born is destined to die and he who expires is bound to breathe again (take birth). Is it not in vain to bewail their death that is inevitable?

The Self is by nature deathless, beyond doubt. So being slain in the battle need not breed such sorrow. It is to be accepted as a law of life.

ध्रुवं – नियत इत्यर्थः – नियतत्वात् इति हेतूक्तिपूर्वं साध्यमाह।(रा.) अपरिहार्ये – अवर्जनीये कथं शोक इति।



अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिवेदना ॥2-28॥

2-28. The bodies of the Jivas that owe their origin to the unmanifest primordial matter, become manifest during their life-time and again enter the unmanifest – Primary elements after death. Then why bemoan the loss of such perishable bodies or embodied Jivas?

Is Jiva independent to manage matters? It is inappropriate to appropriate God's independence. Who can alter this law of life? Then is it not becoming to lament for such souls who are to lose their lives in the battle?

परिवेदना – शोकः – वेद भूतानि – जीवशरीराणि

आश्चर्यवत्पश्यति कश्चिदेनम् आश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित् ॥2-29॥

2-29. It is hard to find a Satwik soul who sees the Jiva as eternal and indestructible in nature being the reflection of the Almighty with unavoidable association and dissociation of bodies and subservient to Him. Rare alike is he who declares the Self to be such. Uncommon again is he, who hears the Jiva as so constituted and cognizes him as such. Even with a look at the Jiva, a talk about him and a listening to it as aforesaid, the pity of it, one fails to correctly comprehend his nature. How distant then is it to discern in full, the majesty of Brahman? (as applied to Jiva)

ईश्वरस्य जीवस्य वा सम्यग्ज्ञानी, आश्चर्यः – दुर्लभः

(ii) Scarce is the noble soul that can see and know the Paramatman as the one independent, can affirm Him as such and understand Him so. Even hearing much about Him one can never know Him in full. So He is an आश्चर्य a wonder of wonders – the only independent Principle, one without a second (as applied to Paramatman).

आश्चर्यः – स्वतन्त्रः, आश्चर्यो भगवान् विष्णुः यस्मान्नैतादृशः कश्चित्।(ता.)

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥2-30॥

2-30. Even if all the bodies of the Jivas are destroyed, the Jivas residing in it remain unhurt. The bodies of Jivas are destined to perish. Even then the

Jivas being eternal, never disappear. Hence, O Arjuna, you deserved not to deplore the death of those deployed here.

Paramatman abides in the gross and subtle bodies of the Jivas as their protector. He gives the नित्यत्व to नित्य वस्तु. Hence they remain undestroyed and not that they are by nature indestructible. It is His unfailing shelter that makes them eternal. He is independent and omnipotent, as such the jivas too (being his reflection) are ever-lasting and dependent on Him. The association and dissociation of bodies is a course of nature. The death of all these collected here need not cause such distraction and distress.

सर्वस्य जीवस्य सूक्ष्मे स्थूले च देहे रक्षकत्वेन अवस्थितः अत एव अवध्यः न स्वसामर्थ्यं कस्यापि। (ता.) तत्र तत्र स्थितो विष्णुः नित्यं रक्षति नित्यदा (पाद्मे)

The verse stresses the divine majesty and inscrutable power of the Supreme Paramatman.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि।

धर्म्याद्धियुद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥2-31॥

2-31. With an eye on your duties, it behoves not you to waver, for there is nothing more hallowed (blessed) for a Kshatriya than a holy war waged as the worship of the Lord (Dharma by name) a means to accumulate more merit.

ईदृशं भगवत्पूजात्वेन, स्वधर्मत्वेन स्थितं युद्धं सुखिनः प्राप्नुवन्ति।।(रा.)

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतं।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥2-32॥

2-32. The War is a God-send (come of its own). It affords a free pass to Heaven with its gates flung open. Blessed are the Kshatriyas, O Partha, who avail of such pious battles.

यदृच्छया- पारत्रिकसुखहेतुत्वेन च प्राप्तम्, सुखिनः – सुखहेतुपुण्यवन्तः, क्षत्रियाः।

अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥2-33॥

2-33. In case you fail to contend in this crusade (holy war) then you will be a delinquent in duty and forego fame and court sin.

न केवलं धर्मकीर्त्योर्हानिः। पापमवाप्स्यसि च।

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥2-34॥

2-34. People will depict thy disgrace that will never desert thee. Ignominy to the elite (noble) indeed, excels extinction (death).

सम्भावितस्य – लोके बहुमतस्य, अकीर्ति – अपकीर्तिम्, अव्ययां – शाश्वती, अतिरिच्यते –अधिका भवति (रां)

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥2-35॥

2-35. The doughty warriors like Bhishma and Drona will deem thy retreat from the battle as a mark of dread. Verily, those who lifted you to the skies will look down upon (belittle) thee.

मंस्यन्ते – ज्ञास्यन्ते

अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥2-36॥

2-36. Your rivals will slander thee and speak out several unsavoury statements. What can there be more smarting than this? (Ones strength being sullied)

अवाच्यवादांश्च – वचनानर्हशब्दान्, अहिताः – शत्रवः, दुःखतरं – अतिशयितदुःखम् ।

हतो वा प्राप्स्यसि स्वर्गं जित्वा व भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥2-37॥

2-37. If you are slain in the battle, you will scale the heavens. If you conquer you will rule the kingdom and enjoy celestial delights. (Those who conquer and suffer defeat, reap their respective rewards in this holy war). So, O Son of Kunti, stand up. Be resolute, pick arms and face the enemy.

पक्षद्वयेऽपि फलभावात् युद्धाय सन्नद्धो भव । (रा.)

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥2-38॥

2-38. Reject (treat alike) mundane delights, profits and wins (victory) like distress, loss and rout (defeat) as impediments to the attainment of good.

Hanker not after them and be prepared for war as the worship of God. I (So conditioned in mind) you will not court sin (in doing your enjoined duties).

Treat delights and distress, profit and loss, win and defeat on par and be prepared for war. (So minded) you will not court sin. प्रप्युत पुण्यमेवाप्स्यसि।(indeed collect merit)

यथा दुःखमनुपादेयं तथा वैषयिकसुखमप्यनुपादेयं – दुःखसमं सुखं कृत्वा।(रा.)

एषा तेऽभिहता साङ्ख्ये बुद्धिर्योगेत्विमां शृणु।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 2-39 ॥

2-39. O Arjuna, I have hitherto imparted the knowledge regarding Sankhya – the nature of Jiva and Ishwara. Hearken hereafter to yoga – the means to collect this (coveted) lore. Furnished with it, you will be free from the fetters of all actions and through Aparoksha attain eternal felicity.

जीवेश्वरस्वरूपं साङ्ख्यमित्यर्थः। (भा.) साङ्ख्यशब्दः जीवेश्वरज्ञानपरः, बुद्धि – बोधजनकवाक्यपरः योगः – उपायपरः, साङ्ख्यं – ज्ञानं, शुद्धात्म तत्त्वविज्ञानं- (व्यासस्मृति) युज्यते – प्राप्यते फलं अनेन इति – योगः (भा.) शुद्धात्मनो तत्त्वविज्ञानं (BNK) बुद्ध्या युक्तः सन् तदनुष्ठानद्वारा ब्रह्मसाक्षात्कारातिशयं प्राप्य मुक्तो भविष्यसि। कर्मबन्धं – संसारं, निःशेषतः प्रहास्यसि – मुक्तो भविष्यसि। (रा.)

'The other twin systems of Sankhya-yoga, of Kapila and Patanjali have not been acceptable in their entirety, in any Agama. Hence they are not Meant here.' (BNK)

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ 2-40 ॥

2-40. Even a (modest) start in doing one's duties (as the adoration of the Supreme) not coveting earthly delights, never goes futile and a set-back too somewhere in its completion suffers no sin. meritorious deeds (Dharma) however moiety defend the devotees from dire dread (of Samsara).

अभिक्रम – उपक्रममात्रस्यापि निष्फलता नास्ति। प्रारम्भमात्रं इच्छा वा विष्णुधर्मे न निष्फला (आग्नेये)

In propitiation of lower deities performance of deeds desirous of fruits if begun and abjured, will be of no avail. This Aradhana breeds sin and the devotee shall have to repent for it. In case of Lord Narayana even a fraction of action done with love and dedication is never abortive and a termination of it through adverse circumstances does not invite demerit or contrition.



Having promised योगेत्विमां श्रुणु Lord Krishna speaks of its highest reward कर्मबन्धं प्रहास्यसि and points out how the injudicious mistake it as a pursuit of heavenly pleasures and powers.
स्त्वमपि – एकांशोऽपि, महतोभयात् – संसार भयात्, त्रायते – रक्षति.
<b>व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन । बहुशाखाह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥2-41 ॥</b>
2-41. Decisive understanding (true knowledge) in respect of Vedas or man-made texts based on Valid Pramanas, O Joy of Kurus, can but elicit one consistent exposition (be one and the same) of the Supreme values embedded in them. While indecisive (erroneous) understanding, not grounded on right reasonings, gives rise to various and endless misleading interpretations
(Right understanding can be one and single while incorrect apprehensions are manifold, conflicting and endless)
स एव वैष्णवधर्मानुष्ठानहेतुः । बुद्धिनिर्णीततत्वानामेका विष्णुपरायणा (ब्रह्मवैवर्ते) (ता.) व्यवसायात्मिका – प्रमाण निर्णीतार्थ निश्चयात्मिका, एकैव – एकोपायविषयैव, न तत्र विप्रतिपत्तिरस्ति बहुशाखाः – बहुमुखाः विरुद्धनानार्थविषयाः, अनन्ताश्च । (रा.) बुद्धयः – उपाय विषयाः वाचः
<b>यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः । वेदावादरताः पार्थ नान्यदस्तीति वादिनः ॥2-42 ॥</b>
2-42. The flowery words that the indiscreet speak out stress only the surface-Meaning of the Vedas (that uphold sacrifices and proclaim heavenly pleasures as the highest end of life). These vedavaadaratas miss its underlying Meaning and complacently contend that if neither contains a correct comprehension of the nature of parabrahman nor of permanent release – the prime Purushartha of existence.
वेदवादरताः – निरर्थकवेदपाठकाः – वेदतात्पर्यार्थापरिज्ञानिनः कर्मादिरताः – अन्य मोक्षाख्यफलं वा ब्रह्मस्वरूपं वा नास्ति दि वादिनः
<b>कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् । क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥2-43 ॥</b>
2-43. With an eye on result-oriented actions, relying on the heavens as the highest objective which lands in rebirth after the exhaustion of Merits they

only propagate the rigorous rituals and sacrifices to gain celestial pleasures and prosperity.

कामात्मानः – काम्यफलमनस्काः, भोगचित्ताः, स्वर्गपरा – स्वर्गमेव परमपुमर्थं मन्यमानाः

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥2-44 ॥

2-44. With their 'mental moorings' lured by the apparent Meanings of the Vedas, carried away by affluence and enjoyment they fail to attain the 'one pointedness of mind' (contemplation) in the Supreme Lord, the golden key to salvation.

समाधौ – concentration of mind – भगवति मनः समाधानार्थं, न विधीयते, तस्यैव परमपुमर्थहेतुत्वादिति भावः ।(रा.) इष्टपूर्तिं मन्यमाना वरिष्ठं नान्यत् श्रेयो वेदयन्ते प्रमूढाः (ता.)

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्तो निर्योगक्षेम आत्मवान् ॥2-45 ॥

2-45. The Vedas apparently (आपाततः) appear to propagate the attainment of heaven and other celestial delights born of the three Gunas – Satwa, Rajas and Tamas (आवान्तर फल तात्पर्य), the secondary gains as the sole benefits of their enjoined deeds. Accept it not as the prime purport of the Vedas ((प्रधान फल तात्पर्य). Be not bewildered by its surface-Meaning and pursue not those pleasures arising from the three qualities as they are paltry and perishable and push one back to existence. O Arjuna, the Vedas really remove the poison (toxin) brought into being by the Trigunas – this craze for heaven and heavenly enjoyments. In Sooth, they extol the Supreme Brahman, who confers eternal bliss. Be immune to the influence of duals like delight and distress. Let thy mind be deflected from the prohibited delights and be placed in the Paramatman teeming with auspicious attributes. Be not geared to impious getting and spending, the ceaseless song of life. Have implicit faith in God, be devoted to Him as your master and caretaker and the Lord of the world, but never entertain identity with Him.

Lord Krishna censures the Vedavaadaratas as they are enticed by the seeming sense of the Shrutis (आपाततः अर्थ) courting heavenly pleasures and power and denying richer rewards like Moksha – मोक्षं वेदफलं न मन्यन्ते । They are unaware that its esoteric import (महातात्पर्य) lies in asserting the supremacy of

Lord Vishnu all along – वेदैश्च सर्वैः अहमेव वेद्यः and in the achievement of emancipation as the highest objective of life. They lay great stress on the ephemeral (celestial) enjoyments and engage themselves in sacrifices and fail to collect its greatest gain – eternal release. परोक्षेण प्रायः भगवन्तं वदन्ति।

यावानर्थं उदपाने सर्वतः संप्लुतोदके।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥2-46 ॥

2-46. The benefits begotten from the water in a well (like bathing, drinking, etc.) can as well be had from the water in the ocean. Likewise (whatever is obtained) by desire-oriented activities (kama karmas like supernal pleasures and power) is as well contained in the bounty garnered by the Aparoksha Jnani who attains Brahman.

It is professed that they both do not stand on the same footing as the one forgoes the profits secured by the other. The Kama Karmin gains only perishable heavenly pleasures while the Jnani gets eternal felicity alone. The first avails not the benefits of the second and vice-versa. But this is not the whole truth. No doubt it is correct that the kama-Karmin secures dwindling divine delights. But it is incorrect that the Jnanis obtain Moksha to the exclusion of heavenly happiness. The Jnani bags Moksha and the happiness enjoyed by the Kama-Karmins too. What can not one achieve when the Lord of Lakshmi is pleased?

निस्त्रैगुण्यो – त्रैगुण्यबुद्धितो निर्गतो भव। त्रिगुणसम्बन्धि स्वर्गादिफलं सम्सारबन्धनं वा। वेदतात्पर्यविषयीभूतार्थं बुद्ध्या, क्षुद्र – क्षयिष्णुफलक कर्मादिरूपापाततप्रतीतार्थं भ्रान्ति मा कार्ष्णि रिति भावः। भगवानेव वेदमुख्यार्थः, स्वर्गादि फलश्रवणं रुच्यर्थं। अतः प्रतीतार्थं त्रैगुण्य भ्रान्ति मा कार्ष्णिः इति।

त्रैगुण्य विषया etc.: वेदानां परोक्षार्थत्वात् त्रिगुणसम्बन्धि स्वर्गादि प्रतीतितोर्थ इव भाति। किन्तु वेदानां सर्वात्मना विष्णुपरत्वोक्तेः। 'सर्वे वेदा यत्पदमामनन्ति।

त्रैगुण्याख्यं विषयं – संसारबन्धनं – यापयन्ति – अपगमयन्तीति। (ता.) निर्द्वन्द्वः – सुखदुःखे समे कृत्वा। नित्यसत्त्वस्थः – नित्यं सत्त्वे – साधुगुणोपेते हरौ तिष्ठतीति, नित्यं हरिस्मृतिमान् भव। निर्योगक्षेमः – शास्त्रविरुद्धविषये योगक्षेमहीनो भव (अप्राप्तप्राप्तियोगः प्राप्त – परिरक्षणं – क्षेमः) आत्मवान् – परमात्मवान् – मम स्वामी हरिरिति स्मृतिमान्।

विजानतः – परोक्षतो भगवन्तं जानतो ब्राह्मणस्य – ब्रह्मापरोक्षज्ञानिनः भवत्येवेत्यर्थः। कर्मफलं तु कूपोदकमिवात्यल्पमतः ज्ञानिफलं महासमुद्रोदकमिव महत्। कुतः तयोः साम्यं। उदपानो विष्णुरेव। प्रलये विशेषतोऽपि। (ता.) हरौ प्रसन्ने सति यावानर्थः धर्ममोक्षादिर्भवति तावान् सर्वेषु वेदेषु विजानतः ब्राह्मणस्य

तावानर्थो भवति। उद्रेकात् पात्राहित्यात् अनत्वादिखिलस्य च। प्रलयेऽप्युदपानोऽसौ भगवान्  
हरिरीश्वरः(ता.)

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन।

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥2-47॥

2-47. The enactment of a deed alone is within your jurisdiction. (It is your enjoined duty – (विधिविषय). The benefits thereof (like the attainment of heavens, enjoyments and power and salvation) are beyond your bound – फल कामना न कार्या. (The Lord is the dispenser of all rewards.) So be not fruit oriented in your actions (as it piles up heaps of Karma hard are to be exhausted). Crave not for benefits except knowledge, devotion and Lord's Grace. Neither be a slave of inaction (and be a delinquent in duty and invite sin). (Do Nishkama Karmas with devotion as the worship of God and attain salvation.) Since administering recompense is under His control, think not that you command it. So do your duty and pray God.

कर्माधिकारिण एव त्वदादयो जीवाः। फलं तु मदायत्तमिति भावः। मा कर्मफलहेतुः भूः – न ईश्वरोहमिति भावं कुरु।(ता.)

ते – तव त्वादृशस्यान्यस्य, ज्ञानिनोऽपि कर्मण्येवाधिकारे – योग्यता, फलेषु – स्वर्गादि फलकामनासु मानाधिकारः – फलदाता जनार्दनः। अतः कर्मसम्पादन एव सामर्थ्यमित्यर्थः। फलसम्पादने सामर्थ्यनास्ति। कर्मफलहेतुरीश्वरः, मनसा स माभूः तदैक्यभावना न कार्या इति।(रा.)

It is not the fruit of action but the desire for it that is inhibited.

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय।

सिद्ध्य सिद्धोः समो भूत्वा समत्वं योग उच्यते ॥2-48॥

2-48. O conqueror of Wealth, established in Yoga (the means of knowledge), forgoing fondness for fruits, unruffled by results favourable or unfavourable (gain or loss) do your enjoined duties with devotion as the adoration of the Almighty (निष्कामकर्म) – this equability (evenness) of mind is termed as yoga.

योगस्थः – उपायस्थः, सङ्गं – फलसङ्गं (ता.) त्यक्त्वा etc. – फलरागत्यागादेव, त्यागोपेतं -समत्वं योग इत्यर्थः समो भूत्वा कुरु – ईश्वरप्रसक्तौ कर्माणि कुरु। (रा.)

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥2-49॥



<p>2-49. Sakama (desire oriented) deed is certainly (far) lower than divine-conscious action. So, O Dhananjaya, seek shelter in sound knowledge (that teaches total surrender to the Supreme even after enlightenment). Individuals (impelled by) a craving for fruits, in their thirst for power and pleasure and those intoxicated ones that deem themselves as not different from the Almighty, embrace eternal darkness (court the nether worlds)</p>
<p>बुद्धौ – ज्ञाने जातेऽपि विष्णुमेव शरणमन्विच्छ । (रा.)</p>
<p>अज्ञानां ज्ञानिनां चैव मुक्तानां शरणं हरिः । कृपणास्ते तमस्थन्धे निपतन्ति न संशयः । नारदीये (ता.)</p>
<p>कुतः फलहेतवः – फलहेतुरीश्वरः, ईश्वरैक्यभाविनो ये ते कृपणाः – कृपाविषयाः, तमः प्राप्तिमतं इत्यर्थः । (रा.) अवरं – अधमः ज्ञानस्य कर्मतः उत्तमत्वम् ।</p>
<p><b>बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।</b> <b>तस्माद्योगाय युज्यस्य योगः कर्मसु कौशलम् ॥ 2-50 ॥</b></p>
<p>2-50. Soaked in the knowledge (of divine majesty) he discards both merit (the undesired merit – अनिष्टपुण्य) and sin that bring in perishable, secular and heavenly enjoyments leading to perpetual births and retains coveted (इष्ट) merit (that enhances bliss in salvation). So struggle hard to secure sound knowledge (that leads to envisionment). Indeed Nishkama Karma – actions not fruit-oriented, done with knowledge, devotion and dedication to God is Yoga and (among deeds performed) claims distinction.</p>
<p>बुद्धियुक्तः – भगवज्ज्ञानयुक्तः, सुकृतदुष्कृते – पुण्यपापे, योगाय – ज्ञानोपायाय, युज्यस्व – सत्रद्धोभव – प्रयतस्व कौशलं – श्रेष्ठम्, कर्मसुमध्ये – भगवज्ज्ञानपूर्वं, फलस्नेहहीनं कर्मैव ज्ञानोपायः इत्यर्थः । (रा.) – (skilled action)</p>
<p><b>कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।</b> <b>जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ 2-51 ॥</b></p>
<p>2-51. The enlightened ones, realizing the supremacy of the Lord through scriptures shun the fruits of desire-ridden deeds that provide perishable pleasures and perform deeds with detachment and devotion and dedicate it to the Lord, see Him face to face and thus being stripped of the bonds of birth and death – Samsara, attain the eternal above untouched by agony (Moksha).</p>
<p>बुद्धियुक्ताः – सम्यक् शास्त्रजनितभगवज्ज्ञानिनः, अनामयं – निर्दुःखं, पदं – मोक्षं ।</p>

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥2-52॥

2-52. When your mind is deprived of the blemishes like erroneous knowledge, you will reap the rich rewards (of the study of scriptures that highlight the Majesty of Brahman) of what has been heard and ruminated (श्रवण, मनन) and to be heard to be attentively attended to and the performance of selfless deeds (Nishkama Karma).

निर्वेदं – नितरां लाभं, गन्तासि – प्राप्स्यसि (भा.) मोहकलिलं – अन्यथाज्ञानलक्षणं दोषं व्यतितरिष्यति – परित्यक्षति (भा.)

Shalt thou become indifferent to what has been heard and yet to be heard (R.)

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥2-53॥

2-53. When thy mind, moving in an avidic groove agitated by the inconsistencies and contradictions of the misguided Sastras, attains firmness of conviction in the Vedic lore, derelict of doubts and discrepancies, done it will be steady and stable plunged in divine contemplation (in Asamprajnat Samadhi). You will enjoy the unalloyed bliss of Sakshatkara and achieve fulfilment of Nishkama Karma Yoga.

The Aparoksha Jnani is one who has attained the direct vision of Brahman.

विप्रतिपन्ना – विरुद्धा, समाधौ – असंप्रज्ञातध्याने अपरोक्षज्ञानं भवति, योगं अचला – तत्त्व निश्चयेन ब्रह्म दर्शनेन परमानन्दमग्नत्वात् – योगफलं अवाप्स्यसि – विष्णावचला भवति बुद्धिः । – मुक्तिं अवाप्स्यसि । (रा.)

**अर्जुन उवाच**

स्थितप्रज्ञस्य का भाषा समाधिस्तस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥2-54॥

2.54. Arjuna Asks: O Krishna, what are the traits of the Aparoksha Jnani in the Samadhi State (Merged in Meditation)? How will he, of stead-fast mind, speak and sit? Why does he engage in actions?

समाधिस्तस्य – विषमबुद्धिर्वर्जितस्य, स्थितप्रज्ञः – स्थिता प्रज्ञा ज्ञानं यस्य सः । भाष्यते अनया इति – भाषालक्षणं इत्यर्थः । किमासीत् – किं प्रति आसीत् । (भा.) अपरोक्ष ज्ञानी, ब्रजेत – प्रवृत्तिं कुर्यात् ।

श्री भगवानुवाच

प्रजहाति यदा कामान्सर्वान्यार्थ मनोगतान्।

आत्मन्येवाऽऽत्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥2-55 ॥

2-55. Lord Krishna replies: when he relinquishes absolutely the evil desires of his mind and rests in the Paramatman in deep Meditation and feels contented with His grace, he is regarded as an Aparoksha-Jnani (Competent to see God face to face).

आत्मनि – विष्णौ – परमात्मनि स्थितः आत्मना – परमात्मना विष्णुना – तत्प्रसादादेव तुष्टः स्थितप्रज्ञः – अपरोक्षज्ञानी। (भा.)

When his spirit is content in itself. (R.) satisfied in the Self by the Self (Chid).

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥2-56 ॥

2-56. He whose mind is not affected in agony, who does not hanker after worldly happiness, who is destitute of love, fear and ire is said to be established in wisdom.

वीता – अपगता, वीतरागः The feeling of the agreeable or auspicious in what is really to the contrary (R.)

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम्।

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥2-57 ॥

2-57. He who is dis-associated with all things, who neither greets glee nor detests distress, is said to be firm in wisdom.

अनभिस्नेह इति हेतुगर्भः, प्रज्ञ – अपरोक्षधीः।

यदा संहरते चायं कूर्माङ्गानीव सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥2-58 ॥

2-58. He who retracts his senses running towards sense-objects, (earthly enjoyments) like a tortoise pulling with ease its outstretched limbs, is said to be fixed in wisdom.

इन्द्रियं प्रत्याहरणं अनायासेनैव इति ज्ञापनाय कूर्माङ्गानिवेति दृष्टान्तः।(रा.)

विषया विनिवर्तन्ते निराहारस्य देहिनः।

रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥2-59 ॥

2-59. (i) When the embodied one forgoes food, his senses are rendered powerless to enjoy the sense-objects but the lust for enjoyment (विषयाभिलाषा) still lingers on. It will depart only with the direct vision of the lord.

(ii) Staying away from food, the senses of the embodied barring the (sense of) taste become (subdued) tamed, but the relish for them still remains. The sense of taste too stands spent and the desire for sense objects disappears when God is seen face to face.

1. निराहारत्वेन विषयभोगसामर्थ्याभाव एव भवति। (भा.)

2. परमात्मदर्शनेनैव विषयाभिलाषो अपयाति। (रा.) रसः – रागः (ता.)

The term Rasa expresses the idea of relish for things. (BNK)

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ती प्रसभं मनः ॥2-60 ॥

2-60. O son of Kunti, the learned one however hard he labours to limit (curb) his senses in the ordinary course, they (the agitated senses) perforce, pull his mind towards the sense objects.

विपश्चितः – परोक्षज्ञानिनः, प्रमाथीनि – क्षोभणशीलानि, प्रसभं – बलात्।

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥2-61 ॥

2-61. Withdrawing the senses from the sense objects with exceeding efforts, the wise should ever engage the mind (contemplate) in God, understanding Him as the Supreme. He is sober in wisdom whose senses are subject to him.

महाप्रयत्नेन जेयानि। युक्तः – मयि मनोयुक्तः, परः – सर्वस्मात् उत्कृष्टः इन्द्रियजये मनो योजनं मुख्यं साधनम् ज्ञानसिद्धिः फलम्।

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामत्क्रोधोऽभिजायते ॥2-62 ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बद्धिनाशाद् प्रणश्यति ॥2-63 ॥



<p>2-62/63. When a man dotes over the sense-objects thinking them to be salutary, there appears attachment. Constant association creates a craving for it. When the desire receives resistance, resentment is born.</p>
<p>Anger begets erroneous knowledge (delusion) and a bent for deprived deeds deeming them to be righteous and just, which in its wake brings in an oblivion of the scriptural sanctions (loss of Memory). This disregard for Shastric dictates leads to disappearance of the discriminative faculty which finally condemns him to eternal darkness (perishes).</p>
<p>सम्मोहात् – मिथ्याज्ञानात्, अधर्मकामि – अकार्येच्छा। स्मृतिविभ्रमः, प्रतिशेधादि बुद्धिनाशः – दोषबुद्धिनाशः, प्रणश्यति – नरकाद्यनर्थं प्राप्नोति (भा.)</p>
<p>रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्। आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥2-64॥</p>
<p>2-64. One exempt from love and hate with the mind under duress, enjoying conditioned pleasures from the sense objects, achieves conquest of his senses and gains such serenity of mind that avoids the sense- objects with ease.</p>
<p>विधेयात्मा – विधेयः स्वाधीनः, आत्मा – मनः यस्य सः। प्रसादं – मनःप्रसादं(भा.)</p>
<p>प्रसादे सर्वदुःखानां हानिरस्योपजायते। प्रसन्न चेतसो ह्याशु बद्धिः पर्यवतिष्ठति ॥2-65॥</p>
<p>2-65. When the mind is composed, (deflects from the objects of sense) he becomes derelict of all distress and this placidity of mind becomes steady leads to the direct perception of Brahman.</p>
<p>प्रसन्नचेतसो हि बुद्धिः – ब्रह्मापरोक्षज्ञानं, पर्यवतिष्ठति – सम्यग्भवति।(रा.) – becomes steady. (Chid) This is too well known (the celebrated shruti – तरति शोकं आत्मवित् substantiates Lord Krishna's argument).</p>
<p>नास्ति बद्धिरयुक्तस्य न चायुक्तस्य भावना। न चाभावयुतः शान्तिरशान्तस्य कुतः सुखम् ॥2-66॥</p>
<p>2-66. Where the mind declines to move away from the sense-objects, it will fail to attain the at-oneness in God. Void of concentration, there can be no contemplation and without constant Meditation, there can be no direct vision. Without Sakshatkara, there is no salvation. Without beatitude where is bliss?</p>

अयुक्तस्य – चित्तनिरोधहीनस्य, शान्तिः – मुक्तिः – शान्तिर्मोक्षोथ निर्वाणं –इत्यभिधानात् (भा.) शमो – भगवन्निष्ठा मन्निष्ठतेति हि। भागवते (ता.) बुद्धिः – अपरोक्षज्ञानम्।

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावामिवाम्भसि ॥2-67॥

2-67. When the senses wander at will among the sense-objects, God propels the mind to pursue them alone. The mind, because of its fickleness is stripped of its scriptural lore like a ship sailing on the sea waters) driven away by the (forcible) wind. (The straying mind (further) impedes the emergence of knowledge and whatever little is collected becomes leaky.) (rendered futile for contemplation)

अनुविधीयते – क्रियते ननु ईश्वरेण इन्द्रियाणां अनु। प्रज्ञां – ज्ञानं उत्पत्स्यदपि निवारयति। उत्पत्स्यस्यापि अभिभवो भवति। (भा.) परोक्षनिश्चय हरति – उत्पत्स्यत्परोक्षज्ञानं निवारयति। (रा.)

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥2-68॥

2-68. So, O strong armed one, he is firmly set in wisdom whose senses are totally subdued and they shrink back on their own from the substances.

तस्मात् सर्वात्मना निगृहीतेन्द्रियः एव ज्ञानी (भा.)

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥2-69॥

2-69. Where all being lurk in darkness (night) as regards the real nature of God, the wise one (With his senses well-regulated) is wide-awake and sees Him distinctly. While (all beings) are fully alive in mundane matters, the Muni (The Aparoksha Jnani) gropes in the dark (is wholly ignorant of them). जागर्ति – सम्यगापरोक्षेण पश्यति परमात्मानं। (भा.) निषा – न किञ्चित् जानाति इत्यर्थः। (रा.)

अपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामि ॥ 2-70 ॥

2-70. As the sea maintains its own level (it is its nature, it is never inundated nor shrinks in size) though rivers and rivulets pour their waters in it, likewise the Aparoksha Jnani (wise one) though showered with sense objects remains unaffected in their midst. Neither does he exult in excess nor does he wane (suffer in want nor does he exerts to earn it). Such a one alone

(totally steady) can attain salvation and not he that surfeits in inhibited enjoyments.
शान्ति – मोक्षं, कामकामी – कुत्सितविषयेच्छावान्।
विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः । निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥2-71 ॥
2-71. He who abjures all disallowed appetites and is dispossessed of the vanity of Me and mine in enjoying the legitimate objects (without arrogating to himself the agency of the paramatman) alone deserves to be called as Man. He alone attains eternal peace. (Mukti) The rest are brutes.
स एव पुमान् अन्यः पशुः । निस्पृहः – निषिद्धस्पृहाहीनः ।(रा.)
एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति । स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥2-72 ॥
2-72. O Partha, to preclude prohibited pleasures and to be constantly engaged in contemplation of Paramatman is styled as the Brahmic state (the characteristic quality of the knower of Brahman). He who attains this (blessed) condition, (is not perplexed) experiences not the pangs of existence and if he maintains the same steadiness during his last moments he realizes the Brahman bereft of Prakritic body (but possessed of an Aprakritic one – consisting of knowledge and bliss). (Otherwise he will enter the routine round of rebirth.)
ब्राह्मी स्थितिः – ब्रह्मविषया स्थितिः – लक्षणं अन्तकालेपि अस्यां स्थित्यैव ब्रह्मगच्छति । अन्यथा जन्मान्तरं प्राप्नोति । (भा.)
Attains the bliss of God. (R.) gets into oneness with. God (Chid). Attains to oneness with Brahman (Chid) bewildered (R.), delude (Chin) (Chid)
निर्वाणं – अशरीरं । 'कायो बाणं शरीरं' च इत्यभिधानात् । 'एतद्वाणमवष्टभ्य' इति प्रयोगाच्च । (भा.) अभावात् जडदेहस्य विष्णुः निर्वाण उच्यते (ता.) प्राकृतशरीहीनं ऋच्छति – प्राप्नोति । अन्तकालेऽपि – देहत्यागकालेऽपि भगवदनुस्मृत्यादिरूपस्थित्यां स्थित्वा, न मुह्यति – भववेदनानुभववान् न भवति । (रा.) अतो ज्ञानिनां भवत्येव मुक्तिः (भा.)
Thus concludes the Second chapter of the Upanishads of Bhagawadgita entitled 'The Sankhya Yoga'

आथ तृतीयोऽध्यायः -3- कर्मयोग -

The yoga of Nishkama Karma

अर्जुन उवाच

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥3-1 ॥

Arjuna Said:

3-1 O crusher of the cruel, if you hold knowledge higher than action then why dost thou induce Me, O Keshava, to indulge in action and that too in this horrible (action) battle (involving hate and bloodshed leading to hell).

घोरे – रागद्वेषाद्युपेते युद्धाख्ये कर्मणि, किं – किमर्थं ।

व्यामिश्रेणेव वाक्येन बद्धिं मोहयसीव मे ।

तदेकं वद निश्चित्य येन श्रेयोहमाप्नुयाम् ॥3-2 ॥

3-2. Your words raise strong doubts and the mind wavers (is bewildered). So advise, which of the two courses (path of knowledge or path of action) in sooth, is conducive to my welfare.

(You extol karma now and commend Jnana afterwards. You advocate that warfare leads to heaven and enlightenment and that the same deed performed with or without desires lead to perishable pleasures and to perfection respectively. Such confusing statements puzzle Me. So dislodge the doubts and counsel conclusively the course to be chosen.)

व्यामिश्रेणैव – सन्देहोत्पादकेन, मोहयसि – डोलायमानां करोषि

श्री भगवानुवाच

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।

ज्ञानयोगेन साङ्ख्यानं कर्मयोगेन योगिनाम् ॥3-3 ॥

3-3. O Sinless one, the host of Sadhakas in this World, as narrated by Me before, can attain Moksha in two ways, the way of knowledge of the Sankhyas and the way of action of the Yogins (difference being in emphasis of Jnana and Karma respectively). Jnanins like sage Sanaka pursued the path of knowledge exclusively say some indispensable duties. Renowned kings like Janaka and Priyavrata, the privileged persons (Adhikarikas) took to Nishkama Karma, for the pleasure of the Lord and for the welfare of the



world, still sticking to the way of knowledge. They are Jnanis, beyond doubt. Hence they too are styled as Yogins.

So Lord Krishna admonishes Arjuna, an Adhikarin like Janaka, about to abjure his enjoined action and advises him to discharge his duty as the adoration of the Almighty and attain Jnana.

अस्मिन् लोके – साधकवर्गे, निष्ठा – निष्ठा पर्यवसिति: मुक्तिः। (ता.) मुक्तिः, स्वरूपेण स्थितिः।(रा.) सद्धानां – ज्ञानिनां सनकादीनां योगिनां – उपायिनां – जनकादीनां ज्ञाननिष्ठा अपि आधिकारिकत्वात् ईश्वरेच्छया लोकसद्ग्रहार्थत्वात् च ये कर्मयोग्या भवन्ति तेपि योगिनः। त्वं तु जनकादिवत् सकर्मैव ज्ञानयोग्यः। न तु सनकादिवत् तत्यागेन इत्यर्थः। सन्ति हि ईश्वरेच्छयैव कर्मकृतः प्रियव्रतादयोपि ज्ञानिन एव (भा.) ईश्वरेच्छया विनिवेशितकर्माधिकारः इति (भागवते) ज्ञानप्रचुरो योगः ज्ञानयोगः – कर्मप्रचुरो योगः कर्मयोगः।(ता.)

**न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते।**

**न च संन्यसनादेव सिद्धिं समधिगच्छति ॥3-4॥**

3-4. One cannot achieve Moksha by inaction – abstaining (not beginning) from one's own enjoined duties (though it is called as naiskarmya) as he is a Purusha having always a body gross or subtle (bearing a load of inexhaustible deeds) till his release (otherwise inanimate objects too will attain it). Neither can he secure salvation by mere renunciation.

It connotes the impossibility of attaining perfection through deeds soiled with desire for fruits. It impresses that it is Nishkama Karma, the performance of prescribed duties without an eye on benefits in a spirit of dedication that confers Moksha, of course not on its own (as it can only purify the mind and develop Vairagya) but when coupled with ripe devotion and the Grace of God.

नैष्कर्म्यं – मोक्षं, सिद्धि – मुक्तिः, प्रतिजन्मकृतानां अनन्तानां कर्मणां भावात्। (भा.) अनारम्भात् – अकरणात् – मोक्षं, सन्न्यासः – काम्यकर्म परित्यागः। (भा.)

‘Naiskarmya is the state where one is unaffected by work’ (R.)

**न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्।**

**कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥3-5॥**

3-5. Neither the ignorant nor the enlightened can even for a moment desist from work as all Jivas are subject to God and impelled to action by the Gunas (qualities like Satwa, Rajas and Tamas) born of Prakrati (under his

control). Abandonment of all work is indeed impossible, (but Sakama-karma alone is binding).

अवशः – विष्णु वशः (आ इति ब्रह्म) (भा.) विष्णुवशेनैव सत्ता।(रा.) कर्तृत्वं द्विविधं प्रोक्तं विकारश्च स्वतन्त्रता। विकारः प्रकृतेरेव विष्णोरेव स्वतन्त्रता। पैङ्गिश्रुतिः (भा.) जातु –कस्याञ्चित् अवस्थायां, काश्चिद् – ज्ञोऽज्ञो वा, प्रकृतिजैर्गुणैः – सत्त्वादिभिर्विकारभूतैः कर्म कार्यते।

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥3-6॥

यस्त्विन्द्रियाणि मनसा नियम्याऽऽरभतेऽर्जुन।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥3-7॥

3-6/7. O Arjuna, he who curbs the organs of action (like hand and feet) and the organs of sense but contemplates inwardly (dotes) on the objects of sense, is deluded in mind and is designated as a dissembler.

संयम्य – निगृह्य, विमूढात्मा – भ्रान्तः, मिथ्याचारः – कपटाचारः डाम्बिकः। मनसो निग्रहाभावे बन्धः।

But he excels the pretender who controls his organs of knowledge with the constancy of his mind and engages in his assigned actions (of his class and order) without an eye on gains.

(It is not whether we do a deed or desist from doing it but whether we succeed or fail to keep the mind under complete command tuned to the divine, that decides whether we enter into existence again or escape from it once for all.)

असक्तः – फलेच्छाहीनः, कर्मयोगं – स्ववर्णाश्रमोचितकर्मरूपज्ञानोपायं – मनसो निग्रहे बन्धाभावः।

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।

शरीरयात्राऽपि च ते न प्रसिद्ध्येदकर्मणः ॥3-8॥

3-8. Do your ordained deeds. Taking to action is certainly better than abstaining from it. Nay, even bare sustenance of the body is hardly feasible without some kind of action.

शरीरयात्रा – देहनिर्वाहः, ज्यायः – प्रशस्ततमम्, नियतं – वर्णाश्रमोचितं।

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥3-9॥

3-9. Deeds done to please Lord Vishnu bind not the doer; they alone who perform actions without this pious wish invite bondage. So, O son of Kunti, work without attachment, as the worship of the Divine.
यज्ञो – विष्णुः – 'यज्ञो वै विष्णुः, अयं लोकः – जनः, कर्मभन्धनं – बन्धकं अवैष्णवकर्मैव प्रतिबन्धकं – तदर्थं – भगवत् पूजार्थं, मुक्तसङ्गः – फलकामनाहीनः।
सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥3-10॥
3-10. At the commencement of creation, Brahmaji created the human beings along with Brahmins (privileged to conduct sacrifices) and the Sacrifices and counselled: You perform sacrifices and obtain your cherished objectives. Yagna (Sacrifices – awareness of duty and renunciation) will yield all objects and enjoyments that you yearn for.
सृष्टयज्ञाः – ब्राह्मणादि प्रजाः, पुरा – सर्गादौ, इष्टकामधुक् – कामाः – भोगाः – तान् दोग्धीति कामधुक् – The mythical cow of Indra. प्रसविष्यध्वं – स्वस्वाभिमत पुमार्थान् सम्पादयत्।
देवान्भावयतानेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यत ॥3-11॥
3-11. You appease the Gods with oblations in the sacrifices. The Gods will bestow their blessings and cheer you. Thus cherishing each other, you will attain absolution – Your ace-achievement.
भावयन्तु – इष्ट कामदानेन तर्पयन्तु, भावयत – सम्भावयत – हविर्भिः तर्पयतः, श्रेयः परम् – मोक्षार्थं यतः।
इष्टान्भोगान्नि वो देवा दास्यन्ते यज्ञभाविताः । तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥3-12॥
3-12. Gods pacified with the sacrifice proffer the pleasures prayed for. He is really a robber who fails to respond to their favour by refusing their due share of (five daily sacrifices) Pancha Maha-Yagnas.
स्तेनः – चोरः
यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥3-13॥
3-13. The virtuous that propitiate Vishnu and other Gods, observed the ordained five daily sacrifices and subsist on the remains (of sacrifice), are

freed from all sins that being back in samsara, but the unrighteous who cook food for themselves alone truly (feed) on sin. (So Yagnas are enjoined)

किल्बिषैः – पापैः, यज्ञ – वैश्वदेवादियज्ञ, आत्मकारणात् – स्वार्तमेव – तद्भोजनं पापहेतुरेव ।

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥3-14 ॥

3-14. From food are born beings and rain produces food. Yagna brings rain (the cluster of clouds that pour rain produce food). Clouds collect in the sky with the sun pleased with sacrifice and sacrifices have their source in Karma (enjoined duties).

पर्जन्यः – मेघचक्राभिमानी आदित्यः, मेघचक्रमेव लक्षणया

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥3-15 ॥

3-15. Know that, Karma has its spring in the Supreme Brahman and He is revealed by the Vedas. If Brahman is rightly understood, he urges the beings to do righteous deeds. So the all-pervading Paramatman is said to be well established in the sacrifice (that yields in order rain, food, the Jivas and through the Jivas the manifestation of the Vedas and through them the revelation of the Lord).

ब्रह्मोद्भवं – परब्रह्मजन्यं, अक्षर – अक्षरशब्दितवेदः, यथावदवगतमेव वेदने ब्रह्म सत्कर्म कारयति इति भावः, तस्मात् – उक्तपरम्परया।(रा.)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥3-16 ॥

3-16. Whoever in this world fails to follow the wheel of life commended by the ancients and indeed by the Paramatman Himself and keep it moving by observing his enjoined duties and instead commits the crime of damaging it, his life is sinful. A slave of the senses, he lives here in vain and hugs Hell hereafter.

लोके यो नानुवर्तयति – कर्म न करोति। सः तद्विनाशकत्वात् अघायुः। (भा.)

अघायुः – अघनिमित्त आयुः यस्य सः। इन्द्रियारामः – इन्द्रियैर्विषयेषु रतिमान्, मोघं – व्यर्थमेव जीवति – नरके मज्जति। विश्वहन्तृत्वात् नरके मज्जतिध्रुवम् (ता.)



यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥3-17॥

3-17. The one in Asamprajnat Samadhi, contemplating on the Brahman, experiencing the ecstasy of envisionment and content in feeling the full manifestation of his innate bliss bestowed by the Grace of God, (never chasing ephemeral enjoyments) with his mind placed in the Paramatman, is alone exempt from enjoined duties. (Yagnas etc., cover Sandhyavandanam that are incumbent on the rest of the eligible).

असम्प्रज्ञात समाधिस्थस्यैव कार्यं न विद्यते (आत्मरतिरेव इत्यवधारणात्) – तु शब्दः – समाधिस्थत्वविशेषसूचकः मानवः – ज्ञानिन (मनु – अवबोधने) एव असम्प्रज्ञातसमाधिर्भवति। विष्णावेव रतिर्यस्य क्रिया तस्यैव नास्ति हि। सन्ध्यावन्दनादिकमपि कर्म न विद्यते (भा.) आत्मा – अत्र आत्मशब्दः सर्वोऽपि परमात्मपराः। रमणं परमात्मदर्शनादिनिमित्तं सुखं – न तु अन्यत्र रतिमान् (आत्मना तृप्तः)-परमात्मप्रसादेनैव – ‘तृप्तो विष्णु प्रसादात्’ आत्मनि – परमात्मनि स्थित एव, सन्तुष्टः – महासुखवान्। (रा.)

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

नचास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥3-18॥

3-18. There is neither equal nor greater happiness comparable to the ineffable bliss enjoyed by the enlightened (in Asampragnat Samadhi), if he comes out of it to engage in enjoined duties and religious rites. Neither dereliction of duty collects sin nor can it gain anything if they engage in routine actions like honouring the elders and preceptors.

It is equally true of the saved souls (Muktas) but they participate in such religious rites with their sweet will without an eye on fruits though they have nothing more to obtain (salvation being the Supreme objective of life). Their deeds good or bad, no doubt bear fruits (enhance or detract the bliss they experience in salvation) but hardly can they tamper with the end (Mukti) they have already attained.

अर्थव्यपाश्रयः – अर्थस्य व्यपाश्रयः – प्राप्तिः, समाधिस्थस्य पुमर्थप्राप्तिहेतुभूतः नास्तीत्यर्थः ।

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥3-19॥

3-19. (Hence being Jnanin and not a Jnani in Asampragnat Samadhi or a Mukta (a released soul) you are not immune from your enjoined duties). So always attend to your assignments as the adoration of Lord without attachment, aspiring for gains. Such ones alone attain the Parabrahman. (So participate in the war as the worship of the Paramatman and fight it to finish and gain Mukti with His grace.)

कार्य – अवश्यं कर्तव्यं कर्म, समाचर – भगवत्पूजात्वेनानुतिष्ठ।

कर्मणैव हि संसिद्धिमास्थिता जनकादयः।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥3-20॥

3-20. (Aparoksha Jnanis like) king Janaka and Priyavvrata achieved perfection by performing their prescribed actions. Likewise, you too deserve to discharge your assigned deeds with world welfare in view.

(no doubt Moksha can be attained through Aparoksha Jnana but ready involvement in one's tasks even after the attainment of Jnana (ज्ञानोत्तरकर्म) is essential to please the Paramatman and to enhance one's bliss in Moksha)

लोकानां – अज्ञ जनानां कर्मणि प्रवृत्तिरूपं सङ्ग्रहमेवापि।

संसिद्धि – मोक्षम्, आस्थिताः – प्राप्ताः, सम्पश्यन् कर्तुमर्हसि – जनस्य कर्मणि प्रवर्तनेन भगवत्प्रीतिः तथा च मोक्षे सुखातिशयः। (रा.) अपरोक्षज्ञानादेव मोक्षः – कर्म तु तत्साधनमेव (भा.) नान्यः पन्थाः अयनाय विद्यते – अज्ञानां ज्ञानदं कर्म ज्ञानिनां लोक सङ्ग्रहात्। अद्वैव तुष्टिदं मह्यं सा मुक्तानन्दपूर्तिदा.(ता.)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥3-21॥

3-21. The common folk copies the example of the eminent. They follow the path pursued by them. Whatever the great regard as authority or authoritative, they accept it without demur. Their works mundane or pious are a pointer to the world.

श्रेष्ठः – महात्मा, लौकिकं वा वैदिकं कर्म कुरुते, अनुवर्तते – अनुसरति।

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन।

नानवाप्तमवाप्तव्यं वर्त एवच कर्मणि ॥3-22॥

3-22. O Arjuna, in truth, in the three worlds, I have no assigned duties to discharge. Neither is there anything that I have not already attained nor is there something to achieve afresh. Even then, I am engaged in action

<p>without an eye on fruits, only to educate the world and to enhance its wellbeing. (then is it not incumbent on Jnanins like you who wish to add to bliss in beatitude and to work for the welfare of the world?)</p>
<p>ममैव केवलं नास्ति केनाप्यर्थः तथाप्यहम् । कर्मकृत् लोकरक्षायै तस्मात् कुर्वीत मत्परः कृष्णसंहिता । (ता.)</p>
<p>यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः । मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥3-23 ॥</p>
<p>3-23. O Arjuna, if I am not busy (in work) incessantly and indefatigably, then all Men in the world will emulate my example.</p>
<p>महृष्टान्तेन कर्म न कुर्युः अतन्द्रितः – अनलसः ।</p>
<p>उत्सिदेयुरिमे लोका न कुर्यां कर्म चेदहम् । सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥3-24 ॥</p>
<p>3-24. In case I engage not in actions, the common folk will follow suit and destroy themselves (inherit the infernal evils) and I will be responsible for the commingling of castes and the ruin of the world.</p>
<p>सङ्करस्य कर्ता – कर्मलोपे ब्रह्मक्षत्रादिवर्णविवेकः न स्यात् । उत्सीदेयुः – कर्मलोपेन नरकं प्राप्नुयुः । उपहन्यां – हतवान् भवेयम् ।</p>
<p>सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत । कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुलोकसङ्ग्रहम् ॥3-25 ॥</p>
<p>3-25. O Arjuna, as the unwise work with addiction to fruits, the learned do their duties with detachment (without aiming at rewards) to set models for others and to contribute to the wheel of the world.</p>
<p>न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् । जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥3-26 ॥</p>
<p>3-26. The ingenious should not divert (bring reserves in) the minds of the ignorant indulging in duties. Devoted to the Supreme Divine, detached from the desire for fruits, doing work as the worship (of God) they should serve the un-informed by prevailing on them to do their prescribed deeds.</p>
<p>अज्ञानां – भगवत्स्वरूपं अजानतां, कर्मसङ्गिनां – कर्माभिनिवेशिनाम्, बुद्धेर्भेदं विपर्यासं, जोषयेत् – सेवयेत् अज्ञानिति शेषः । कर्मानुष्ठानाद्बुद्धेश्चालनं न कुर्यात् ।</p>

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥3-27॥

3-27. The ignorant confused by conceit consider themselves as independent doers of deeds that come into being with the will and wisdom of the Paramatman in consonance with the triple nature of Jivas, subject to the sway of the qualities and its modifications both subservient to Him. (Thus arrogate the absolute agency of the Supreme Lord themselves.)

अत्र प्रकृतिशब्देन जीवस्वभावेश्वरजडप्रकृतयो ग्राह्याः । ईश्वरः स्वतन्त्रकर्ता, त्रिविधजीवस्वभावमनुसृत्य प्रकृतिकार्यं सत्त्वादिगुणरूपोपादानकारणेन कर्म कारयति अज्ञः अहमेव स्वतन्त्र कर्ता इति आत्मानं मन्यते । (रा.)

(The term Prakrati permits of three interpretations as applied to (1) Parameshwara with his unqualified independence in knowledge and desire (2) Jiva Swarupa with knowledge and desire consistent with their inherent capacity subservient to God (3) and Primordial matter with its triple qualities of Satwa and Rajas and Tamas along with its modifications – body, senses and mind, under the perfect control of Paramatman.)

Similarly deeds are categorised. Ishwara is the independent doer, Jiva too is the doer but doing only when propelled by Him and the Gunas of Prakrati that are the material causes of the Universe. Its modification, body, sense and the mind are the means. Such is the taxonomy of Gunas and Karmas.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥3-28॥

3-28. The enlightened one, alive to the truth concerning the classification of qualities and functions (the activities of the Almighty, Jiva swarupas and Primordial matter), O Arjuna, keeps himself detached, being well-aware that the body, senses and the mind move towards their objects impelled by the Independent Will of the Paramatman in keeping with the nature of souls. (He neither deems himself as the Independent doer nor is ducked in Samsara.)

तत्त्ववित्तु – तत्त्वज्ञानि, गुणा गुणेषु वर्तन्ते – गुणाः are used in different senses.

(1) Satwa, Rajas and Tamas, (2) objects of senses, experiences विषया (3) organs of perception, (4) auspicious qualities in general. गुणेषु – शब्दादि विषयेषु गुणाः भगवदिच्छादयः, गुणेषु जीवस्वभावकर्मादिषु प्रेरकत्वेन वर्तन्ते, न सज्जन्ते – न संसार मग्ना



भवन्ति। गुणकर्मसु in respect of objects of enjoyments and actions. (BNK) To read it in all places in the same sense as the three-fold qualities of Prakrati would give rise to inconsistencies as in गुणा गणेषु वर्तन्ते।

(1) 'Modes which are acting on the modes' (R)

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥3-29॥

3-29. The un-informed deluded by the qualities of Prakrati, labouring under the erroneous impression that they are the independent doers indulge in sense-objects and actions. The Wise who know the whole Truth (the independent agency of the Paramatman, etc.) about it should not shake his faith and fondness for the Gunas and Karmas by advising these little wits to tread the right track. (It is God alone who impels them to do so, consistent with their Jiva Swarupa to attain their destination and his words will fall flat on his under serving ears)

सज्जन्ते – स्नेहातिशयवन्तो भवन्ति, न विचालयेत् – गुणकर्मसु सङ्गं त्याजयित्वा सन्मार्गे न प्रवर्तयेत्। (रा.)

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥3-30॥

3-30. So give up grief for your kith and kin and take up arms as the worship of God and dedicate all deeds with devotion to Me without an eye on worldly gains (save knowledge and devotion), clean-washed of vanity (without appropriating the agency of Paramatman) fully aware that the Supreme Paramatman is your Master and the Lord of the Universe as well, who impels you to do your assigned actions.

(Nishkama Karma is so motivated: (1) I am not doing deeds on my own (2) the Initiative lie with the Paramatman (3) the work turned out is His Worship. (4) I wish not any worldly gains excepting God's Grace born of (knowledge and devotion).

सन्न्यस्य – भगवान् कृष्ण एव मयि स्थित्वा सर्व कर्माणि करोति इति ज्ञात्वा – नाहं कर्ता हरिः कर्ता तत्पूजा कर्म चाखिलम् (ब्रह्मतर्के), अध्यात्मचेतसा – सर्वाधिपरमात्मनिष्ठ मनसा – श्रीकृष्णपूजारूपाणीति मयि समर्प्य, निराशीः – विष्णुभक्तिज्ञानाद्यन्यकामरहितः, निर्ममः – स्वतन्त्रकर्तृताऽभिमानः रहितः, विगतज्वरः – त्यक्तशोकः।(रा.)

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।

श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥3-31॥

3-31. When the ignorant ones with full faith in My wise words and free from envy, follow my exhortations on work as worship are released from the bondage of action, then much more so, the adherents of Nishkama Karma.

अनसूयन्तः – कष्टे कर्मणि प्रवर्तयतीति मयि दोषदृष्टिमङ्कुरतः अपि – किमुत अपरोक्षज्ञानिनो मुच्यन्त इति ।

ये त्वेतद्भ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टा नचेतसः ॥3-32॥

3-32. Those who deride my advocacy of desireless action as faulty and fail to adhere to it, know them to be devoid of discrimination and full of erroneous knowledge and destined for damnation.

अचेतसः – विवेकशून्यान, विमूढान् विशेषेण मिथ्या ज्ञानिनः, नष्टान् – नरकाद्यनर्थभाजः

सदृषं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥3-33॥

3-33. (When) even the enlightened ones act in accordance with their accumulated tendencies and impressions – Samskaras and succumb to love and hate born of them (then what if the unworthy stick to their own earlier refinements). All beings thus take to their inborn nature. Of what avail is mind-restraint?

प्रकृतिः- पूर्वसंस्कारः (भा.) सदृशं-अनुगुणमेव, चेष्टते-कर्मकरोति, प्रकृतिं – स्वभावं, किं करिष्यति – न किमपि इत्यर्थः, अत्र तत्त्वोपदेशो व्यर्थ इति भावः ।(रा.)

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।

तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥3-34॥

3-34. The senses are naturally drawn towards the sense-objects according to their likes and dislikes (like and dislikes are bound to arise in this context). Worthy persons should not be the slaves of their passions and prejudices, their two adversaries (as they withhold his weal and bring in woe. Restraint of senses though not instantly fruitful, can be profitable in the long run with incessant efforts that will subdue love and hate).

<p>व्यवस्थितौ – अवश्यंभाविनौ।(रा.) संस्कारो बलवानेव ब्रह्माद्या अपि तद्वशाः तथापि सोन्यथाकर्तुं शक्यतेऽतिप्रयत्नतः,(भा.) परिपन्थिनौ – श्रेयोविघातकौ।(रा.), तथापि शक्तितो निग्रहः कार्यः। अतिप्रयत्नवतो भवत्येवफलम् (भा.)</p>
<p><b>श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्। स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥3-35॥</b></p>
<p>3-35. Preferable is the religion of one's own class and order (Bhagwat-Dharma) though not precisely observed than the religion of other (class and order) though punctiliously obeyed (practiced) fortunate (preferable) indeed is to court death in one's religion. Frightful it is (as it involves degradation) to observe another's (forbidden) religion. (Leads to damnation.) (He becomes guilty in God's eyes) (So even if war precludes not love and hate, you be prepared to fight it out, being your Swadharma as a Kshatriya than to take to contemplation – Yati-Ashrama)</p>
<p>स्वधर्मः – स्व – विष्णु – स्वस्य धर्मः विष्णुधर्मः – भगवत धर्मः – स्ववर्णाश्रमोचितो धर्मः। विगुणः – अङ्गहीनः, श्रेयान् – अदिकतरः, स्वधर्मे निधनं श्रेयः – युद्धादौ निधनमपि श्रेष्ठतरम्, परधर्मो – अभागवतधर्मो भयावहः – पतनभयः- यमभयः – निषिद्धत्वात् – अनर्थप्रापकः।</p>
<p>(When one of the Gopis was not permitted but in-closed by her husband) to offer food to Lord Krishna, she being helpless gave up her life and ultimately attained) Absolution (Moksha – so said Vidhyeshatirtha Swamiji of Bhandarkeri Mutt).</p>
<p><b>अर्जुन उवाच</b></p>
<p><b>अथ केन प्रयुक्तोऽयम् पापं चरति पूरुषः। अन्निच्छन्नपि वाष्णोय बलादिव नियोजितः ॥3-36॥</b></p>
<p>3-36. Arjuna asks: by what potent power (anger, greed and desire, pride and hate – next to God and the deities) is one prompted, even though reluctant, to perpetrate sin, O Varshneya?</p>
<p>केन – क्रोधादयः कामश्च परमेश्वरात् देवेभ्यश्च च अनन्तरं।(रा.भा.)</p>
<p><b>श्री भगवानुवाच</b></p>
<p><b>काम एष क्रोध एष रजोगुणसमुद्भवः। महाशनो महापाप्मा विद्येनमिहवैरिणम् ॥3-37॥</b></p>

3-37. The Lord replies: The puissant power that drives one to commit heinous sins is desire (Kama) it is anger too (rooted in) born of Rajoguna. (Desire when frustrated leads to resentment) The field of desires is inexhaustive and insatiable. (Like the fire it is all-consuming) if not kept in check it toes the sinful tracks, know desire (anger) as the formidable foe here and hereafter halting the progress in the spiritual field.

वैरिणम् –नित्यं अशुभेषु एव प्रवर्तकतया मोक्षविरोधित्वात् शत्रुभूतम् कामाभिमानि कालनेमी।(रा.)

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च।

यथोल्बेनाऽऽवृतो गर्भस्तथा तेनेदमावृतम् ॥3-38॥

3-38. The culpable Kama (desire) cloaks (the knowledge) of the three fold Jivas as smoke clouds the fire (Satviks), as the dust dims the (image in the) mirror (Rajasics) and as the amnion envelops the embryo (Tamasic) respectively. (They acquire the knowledge (of Paramatma-Tatwa) according to their abilities – योग्यता)

(like the blazing fire in the midst of thick smoke passing unnoticed, Paramatman abiding in the Jiva screened by Kama remains unknown. Like the looking glass covered with dust unable to reflect the image, our mind defiled with dark desires fails to disclose the Paramatman or the Jiva-Swarupa. Like the amnion wrapping the embryo the life flame concealed by Kama, cannot perceive (understand) the Paramatman or its own divine nature. So Kama is the redoubtable rival of Jiva.

(Kalanemi, the Lord presiding over Kama and it's like, constrains the Jivas to do dreadful deeds. Kama muffles the Satvik Jivas slightly like vapour veiling fire, the Rajasic ones with some rigour like the dust masking the reflection in the mirror, the Tamasic ones firmly and full like the amnion entirely folding the embryo.)

ज्ञानस्य ब्रह्मणश्चाग्नेः धूमो बुद्धेर्मलं तथा। आदर्शस्याथ जीवस्य गर्भस्योल्बो हि कामकः। (भा.)

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥3-39॥

3-39. Thus operates this eternal opponent, in the guise of Kama. O Arjuna, insatiable, enhancing grief and unpacifiable (by enjoyment of sensuous



objects) obscuring the understanding of the wise (halts the acquisition of scriptural knowledge and cripples the learning already collected).
दुष्पूरेण – दुःखेन पूरितव्येन, अनलेन – न विद्यते अलं – तृप्तिः यस्य सोऽनलः ।
<b>इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते । एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥3-40 ॥</b>
3-40. The senses, the mind and the intellect moving the way of the sense-objects provide Kama enough latitude (abode) to work its mischief (to block the attainment of further knowledge of God and Self) and to debilitate (knowledge already amassed) and land the Jiva in delusion.
बुद्ध्यादिभिः विषयगैः ज्ञानं आवृतं भवति । (भा.)
<b>तस्मात्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ । पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥3-41 ॥</b>
3-41. O Eminent Bharata, constraint of Kama is (possible with the conquest of the senses). So control your senses to start with by withdrawing them from the sense-objects, avoid agitation at all cost, even when they run after them. Destroy this sinful desire (for the rout of the foe, his forte is to be usurped), which crushes knowledge (सामान्य ज्ञान) and wisdom (विशेष ज्ञान) (and compels the Jiva to commit crimes).
हताधिष्ठानो हि शत्रुः नश्यति । (भा.) विषयसंस्पर्शोऽपि न क्षोभं प्राप्येत, पाप्मानं – पापहेतुं, प्रजाहि – हतं कुरु, इन्द्रियजयः कामहननोपाय इति भावः । (रा.)
<b>इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः । मनसस्तु परा बुद्धिर्यो बुद्धे परतस्तु सः ॥3-42 ॥</b>
3-42. It is said that the senses are superior to the body (and its presiding deities). Higher than the senses is the mind (and its presiding deity). Still higher is the intellect (and its presiding deity Saraswati), compared to the Mind. Far greater in status than Intellect are Mahatatwa and Sri Tatwa (Avyakta) and its presiding deities Hiranyagarbha and Mahalakshmi respectively) but the Supreme Brahman surpasses them all (is highest in excellence).
पराणि – उत्कृष्टानि, अव्यक्तात् पुरुषः परः न केवलं बुद्धे परः । (भा.) सः परमात्मेत्यर्थः । (रा.)

एवं बुद्धेः परं बुद्ध्यासंस्तभ्याऽऽत्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥3-43 ॥

3-43. Hence, keep the mind steady (in check) with the help of Buddhi. Knowing the Paramatman as the paramount Lord, excelling Intellect, Mahat and Avyakta, conquer the hostile Kama, hard to curb (divert).

संस्तभ्य – निश्चलं कृत्वा, दुरासदं (दुःखेन निवर्तनीयम्), कामरूपं शत्रुं – जहि – हतं कुरु, आत्मानं – मनः, आत्मना – बुद्ध्या ।

Thus concludes the third chapter of the Upanishads of the Bhagawad Gita called Karma-Yoga.



अथ चतुर्थोऽध्यायः -4- ज्ञान कर्म सन्यासयोग - Jnana, Karma-  
Sanyasayoga

श्री भगवानुवाच

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥4-1 ॥

4-1. Lord Krishna says:

I instructed this imperishable Karmayoga leading to perfection to Vivaswan (Sun). Vivaswan informed it to his son Manu (Shraddha Deva) and Manu passed it on to Ikshvaku

इमं – निवृत्तकर्मलक्षणं ज्ञानोपायं, विवस्वते – आदित्याय । स च स्वपुत्राय मनवे – श्राद्धदेवाय ।(रा.)

एवं परम्पराप्राप्तमिमं राजर्षयोविदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥4-2 ॥

4-2. This means of knowledge (Nivrutta Karma) traditionally conveyed is known and practiced by kingly sages like Nimi and others, with the drift of time O Parantapa (Arjuna), this Karmayoga now has disappeared.

राजर्षयो – राजश्रेष्ठाः निमिप्रभृतयः, नष्टः – अदर्शनं गतः ।

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥4-3 ॥

4-3. I have now taught you the same pristine yoga – the Supreme Secret, as you are my devotee and intimate companion, to be put into practice. अवश्यानुष्ठानाय ।(रा.)

अर्जुन उवाच

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥4-4 ॥

Arjuna Said:

4-4. Your manifestation is recent while the birth of the Sun is relatively far remote (age-old). So how can I believe you as being prior to the Sun and that you instructed him initially.

(If the Jiva has to engage in Nivrutta Karma as the adoration of the Lord, what is his excellence? If God is naturally to be someone else than Jiva, what is the testimony (for this difference)?

जीवेश्वरभेदं प्रमाणेन ज्ञातुं पृच्छति । जीवजन्मविलक्षणजन्मवत्वात् हरेः पूज्यत्वादिना जीवभेद उपपादित इति ज्ञेयम् । (रा.)

**श्री भगवानुवाच**

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥4-5 ॥

4-5. The Lord replies: O scorcher of foes, you have taken many births. I too have manifested many times (The difference between you and Me is) I know (Wide-awake) them all while you know them not (unaware).

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।

प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायाय ॥4-6 ॥

4-6. Though I am not subject to birth and my body is indestructible and though I happen to be the regulator of the Jivas, I embody in forms like Vasudeva on the strength of my Prakrati (Nature) – (appear as though born) (manifest) at will.

(I enter Goddess Durga, the presiding deity of Tamoguna and through her bewilder the world that I am born in the natural course. I manifest because it is my nature. I have nothing to gain by it (being आत्मकाम). So my birth compared to the Jiva is entirely strange and hence the yawning difference between us two. So the Jiva should perform Nivrutta Karma for my pleasure as my Pooja – worship).

स्वां – स्वकीयां – मदधीनां प्रकृतिं (तमोरूपां) आश्रित्य, स्वस्वभावमनुसृत्य (न प्रयोजनापेक्षा) वासुदेवादिदेहान् निर्माय तेषु अनुप्रविश्य सम्भवापि, अधिष्ठाय – आश्रित्य, आत्ममायया – स्वेच्छया, स्वज्ञानेन (रचनाशील वपुषः) सम्भवामि – प्रादुर्भवामि (प्रादुर्भावो हरेः जनिः) जात इति भ्रमविषये भवामि । विमोहिका च दुर्गाख्या ताभिर्विष्णुरजोऽपि हि । (भा.)

The Lord controls Prakrati and assumes embodiment through his own free will. 'Yoga Maya refers to the will of God.', 'I appear to be born and embodied through my own power, but not in reality unlike others.' 'Shankara's view is not satisfactory (R.)



यदायदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥4-7॥

4-7. O Bharata, whenever there is decay in righteousness and an increase in injustice, I embody myself (the Lord manifests Himself).

परित्राणाय साधूनां विनाशाय च दुष्कृतां ।

धर्मसंस्थापनार्थाय संभवामि युगेयुगे ॥4-8॥

4-8. For saving the virtuous and slaying the vicious (in such emergencies) and for the institution of (establishment of Dharma) I incarnate in age after age. (Not that He cannot protect without manifesting but yet he does it for sheer sport.)

‘देवस्यैष स्वभावोऽयं’ -‘लोकवत्तु लीलकैवल्यं’ । सर्वाः कुरुते प्रवृत्तिः । (ता.)

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥4-9॥

4-9. O Arjuna, he who truly divines My births and deeds that are entirely strange is freed from the round of births after he leaves his body and attains Me alone (gains salvation). नैति – न प्राप्नोति ।

(It is a figure of speech where a part is used for the whole. Even though it is declared that partial knowledge (Lord’s birth and death) leads to salvation, by analogy of extension (उपलक्षणा) the qualifying word तत्त्वतः includes other aspects of divine majesty as well. (To gain Perfection)

न तावन्मात्रेण मोक्षः – येषां गुणानां ज्ञानेन मुक्तिरुक्ता पृथक् पृथक् । वेदेषु चेतिहासेषु सा तु तेषां समुच्ययात् । ब्रह्मवैवर्त (ता.)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥4-10॥

4-10. Many enlightened ones sheltered in Me, shorn of love and hate, fear and ire, cognize Me alone as the Supreme Lord, sustaining all beings and things and purified by knowledge and penance, have attained the Sayujjya state of Mukti (abide in Me).

मन्मयाः – मत्प्रचुराः – सर्वत्र मां विना न किञ्चित् पश्यन्ति । (भा.) मत प्रधानाः । (रा.) मद्भावः – मयि भावः । (ता.) भावं – स्थितिं, सायुज्यलक्षणं, पूताः – दग्धकर्माणः, मामुपाश्रिताः – मदेकशरणाः ।

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥4-11॥

4-11. O Arjuna, I serve the people (give out the gains) the way they seek Me. (Those who adore Me as the Supreme, attain eternal felicity. Those who propitiate Me (like the Traividya) formally through other Gods they love most, acquire perishable heavenly pleasures. The gains are commensurate with their love towards Me.) All people walk My way alone. (For the fulfilment of their wishes as I am the Independent Master and ultimate enjoyer of all oblations offered). I respond to them according to their Merits.

प्रपद्यन्ते – भजन्ते, भजामि – स्वर्गमोक्ष फलदानेन (भजनानुसारेण) सेवे। न वैषम्यादि दोषः, सर्वशः – सर्वे ज्ञानिनः।

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥4-12॥

4-12. Those like the Traividya who long for brisk benefits for their services (action) performs sacrifices to please the lower gods like Indra. Indeed, in the world of mortals, fulfilment for the actions performed is attained early enough.

(This is so as I happen to be the ultimate enjoyer of all Sacrifices. In adoring other Gods, they (the Traividya) in fact adore Me alone unwillingly enough. Otherwise they will fail to fulfil their wishes.)

अहमेव सर्वयज्ञानां भोक्ता प्रेरकश्च अत एव हि फलप्राप्तिः (भा.) सिद्धिः कर्मजं फलं, क्षिप्रं – शीघ्रं।

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥4-13॥

4-13. The four-fold caste system, beginning with the Brahmin, with the respective qualities of Satwa and befitting deeds born of faith and sense restraint, owes its origin to Me. Even though I am its creator, know Me as unborn and imperishable. No one claims Me as his creation as I am Independent. (My functioning is indeed strange and My deeds unlike those of others bind Me not.)

(The reference to Chaturvarnya comes in the context of the Traividya who worship the minor Gods and forgo the highest fruit of Moksha. How can the

<p>Lord extend his Grace when they please the lower Gods? Moreover, it highlights the Majesty of the Lord as the founder of this socio-religious order for human solidarity.)</p>
<p>गुणकर्मविभागशः – सात्विको ब्राह्मणः – सात्विकराजसः क्षत्रियः साजसतामसोः वैश्यः तामसः – शूद्रः इति गुणविभागः। कर्मविभागस्तु शमो दमः इत्यादिना वक्ष्यते (भा.) सृष्टं – अहमेव हि कर्ता – स्वाभाविको ब्राह्मणादिः शमाद्यैरेव भिद्यते। योनिभेदकृतो भेदो ज्ञेय औपाधकस्त्वयम्। (ता.) अकर्ता – क्रियायां वैलक्षण्यात् कर्तापि अकर्ता।(भा.) – तस्य कर्ता यतो नान्यः स्वतन्त्रत्वात् परात्मनः (ता.)</p>
<p>‘None doer as the Supreme is unattached, he is said to be the non-doer’. (R) ‘actionless’ (Chid).</p>
<p>न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा । इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥4-14॥</p>
<p>4-14. The way I operate is unusual enough. My actions anoint Me not, neither do they evoke sin, I crave not for fruits of my deeds. He who understands Me thus (my unique traits) gets freed from the fetters of bondage (Karma-bandha).</p>
<p>मा३- जीवाभेदनिवृत्त्यर्थं मामिति विशेषणम् (ता.) कर्मफले स्पृहा – इच्छामात्रं तु अस्ति। न तु तत्र अभिनिवेशः (आग्रहः) आकाङ्क्षत्रपि देवोऽसौ नेच्छते लोकवत्परः (भा.)</p>
<p>एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥4-15॥</p>
<p>4-15. Knowing Me as such, the ancients were engaged in actions desirous of emancipation. Hence like the Jnanins of Yore and their erstwhile predecessors, you also perform your enjoined duties. (Karma is indispensable to Jnanins too for the welling of bliss in Moksha and for the welfare of Mankind – loka Sangraha)</p>
<p>पूर्वतरं – पूर्वैः कृतं (from age old time), पूर्वैः – ancient.</p>
<p>किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः । तत्ते कर्म प्रवक्ष्यामि यद्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥4-16॥</p>
<p>4-16. What is meritorious action? which actions are adverse? Even the wise in such considerations stand confused. So I will explain that Karma (Sat karma), knowing (and performing) which you will be free from the foul (inauspicious) fetters of actions (attain eternal release).</p>

अशुभात् – अशुभकर्मबन्धात्, अकर्म – कर्माकरणं – विरुद्धकर्म च ग्राह्यम्। मोहिताः – विभ्रमवन्ताः।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ 4-17 ॥

4-17. One should distinctly discriminate (distinguish from one another) Sat karma (righteous action), Akarma (inaction) and Vikarma (inhibited action). A clear understanding of the true nature and qualities of Sat karma is quite essential (as it leads to Aparoksha-Jnana and then to Moksha). Its real nature is such that it eludes our grasp (mysterious – impossible to understand and they are all subject to Me).

विकर्म – निषिद्ध कर्म, बन्धकत्वात्। गहनागतिः – अशक्यं च एतत् ज्ञातुं – (भा.) कर्मापि नः मत्तः इति बोद्धव्यम्। (ता.) कर्मादिस्वरूपं न स्वतन्त्रं किन्तु भगवदधीनम्। (रा.)

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥4-18 ॥

4-18. He is true knower among Men, a Yogi (equipped with the instruments of knowledge) who cognizes himself while doing deeds and while inactive during dream and deep sleep that he is not the Independent doer while the Paramatman is the real such one (Independent doer) in all states. He is the one who has done his work wholly (as he gains its fruit Jnana and through it Moksha – such enjoined action is Sat karma).

(ii) He is a real knower (Jnani), who apprehends clearly that Jiva is the dependent doer hide-bound by injunctions and the Paramatman alone is the independent activating agent free from enjoined actions, with the instruments of knowledge under his command, doing the work in entirety (enjoying the full-fruit).

भगवानेव कर्ता, नाहं स्वतन्त्रः किन्तु तदधीनकर्तृशक्तिः। बुद्धिमान् – ज्ञानी, युक्तः ज्ञानोपायवान्, कृत्स्नकर्मकृत् – कृत्स्नफलत्वात् (भा.) मोक्षस्य प्राप्तप्रायत्वात्। (रा.)

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः।

ज्ञानान्नि दग्ध कर्माणं तमाहुः पण्डितं बुधाः ॥4-19 ॥

4-19. He who engages in enterprises shorn of longing for rewards and low mental resolves and whose actions are singed by the flame of knowledge (well aware that the Paramatman is the Independent doer of deeds and that



he hangs on Him) is reckoned by the erudite as the real knower of Truth (Tatwa-Jnani).
समारम्भाः – सर्वकर्मोपक्रमाः, काम – फलेच्छा, ज्ञानाग्निदग्धकर्मत्वं – हरेरेव स्वतन्त्रकर्तृत्वं ज्ञात्वा पश्चात्स्वस्य स्वातन्त्र्येण कर्माभावज्ञानित्वं, पण्डितं – तत्त्वज्ञानिनं।
त्यक्त्वा कर्माफलासङ्गं नित्यतृप्तो निराश्रयः । कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥4-20 ॥
4-20. He who is wholly unattached to works and its profits and understands himself to be the reflection of the Paramatman, the ever contented supported by none, but sheltering all (somewhat like Him satisfied, and resting on none else except God) is said to be silent (doing nothing) though he is active (engaged in actions).
असङ्गं – स्नेहं, नित्यतृप्तनिराश्रयेश्वरसरूपः अस्मि इति ज्ञानवान्, (भा.)।(रा.)
निराशीर्यतचित्तात्मात्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥4-21 ॥
4-21. He who is free from desires, has mind and will in duress, has no attachment to the body and senses and engages in action for the sheer maintenance (of the body), incurs no sin and bondage (born of actions). (It is as good as not doing anything though engaged in actions. But it does not Mean that Karma is unreal.)
परिग्रहत्यागः – देहेन्द्रियादिपरिग्रहे अभिमानत्यागः, आत्मा – मनः, निराशीः – निष्कामः, केवलं शरीरं – शरीरयात्रार्थं, किल्बिषं – कर्मबन्धं।
यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबद्धते ॥4-22 ॥
4-22. He who is satisfied with what he gains unsought, who goes beyond the dualities of delight and distress, who is serene in mind – neither bloated with success nor beaten with defeat, shorn of envy – not aggrieved with non-accomplishment of desires, though engaged in action, is not bound by it.
यतचित्तात्मनः लक्षणं – यदृच्छालाभसन्तुष्टः अप्रयत्नलब्धेन तृप्तिमान्। विमत्सरः स्वानधीनत्व निमित्त मनः खेदहीनः। Free from jealousy (R) समः – सिद्धय – सद्भवयोरुत्सेकानुत्सेकहीनत्वरूपसमत्वमेव द्वन्द्वातीतत्वं इत्यर्थः ( रा.)

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाऽऽचरतः कर्म समग्रं प्रविलीयते ॥4-23 ॥

4-23. Lord Krishna concludes:

The duties he discharges without attachment to profits and for the pleasure of the Paramatman, bereft of pride (Abhimana) of body and senses, with settled knowledge of God (as ever-satisfied and independent doer, etc.), seeking refuge in Him, never beget bondage.

गतसङ्गस्य - फलत्सेहरहितस्य, मुक्तस्य - शरीराद्यनभिमानिनः। (भा.) भगवदाश्रयत्वात्, स्वातन्त्र्याभिमानात् मुक्तस्य (ता.) ज्ञानावस्थितचेतसः - परमेश्वरज्ञानिनः (भा.) विष्णुज्ञाने अभिनिविष्टचित्तस्य। (रा.)

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥4-24 ॥

4-24. This verse elucidates the real nature of the decisive knowledge of God. Acharya Madhwa quotes Padma Purana to substantiate his comment – everything is called Brahman as the very functioning and existence of everything including the ingredients of sacrifice (offerings and oblations) depend on him and not because they are Brahmaswarupa. (Share his essence)

He knows that sacrificial requisites (like Pots, etc.) and the oblations are dependent on Brahman and that Brahman alone regulates the fire and that the offerings in the fire exist because of Him. Such one doing Karma coupled with contemplation eliminates his authority over things, knows the ever-content Paramatman as the independent owner and doer and offering his oblations with love towards Him, attains Him in the end.

त्वदधीनं यतः सर्वं अतः सर्वो भवानिति। वदन्ति मुनयः सर्वं न तु सर्वं स्वरूपतः ॥ पद्मपुराणे – अर्पणाधिकं सर्वं तत्स्वामिकमिति यो जानाति तेन ब्रह्म गन्तव्यम्।(रा.) ब्रह्मणि अर्पणं ब्रह्मार्पणं। ब्रह्मणो हवि। ब्रह्मणः अग्नौ। समाधिना सह ब्रह्मैव कर्म। समाधिरपि त्वदधीना इत्यर्थः।(भा.)

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्मन्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥4-25 ॥

Various forms of Yagnas:

4-25. Some sages deem their Meditation of God as Yagna. They contemplate on his Yajnarupa (Yagna form). (For the Paramahamsas,

<p>worship and Meditation of the Supreme Lord is the only Upasana (Service) open to them.) Some others offer their oblations (sacrifices) in the fire in honour of its Lord named Yagna and (for his pleasure) dedicate it to Him (everything being subservient to Him).</p>
<p>दैवं – भगवतं स एव तेषां यज्ञः। विष्णुमेव यज्ञ इति उपासते – स्वभोग्यत्वात् स्वयमेव यज्ञः। (ता.) योगिनः – यतयः भगवदुपासनमेव यज्ञतया अनुतिष्ठन्ति। (रा.) ब्रह्माग्नौ – ब्रह्माख्ये अग्नौ, यज्ञं – भगवन्तं, अग्निहोत्रादिकं, यज्ञेनैव – यज्ञनामकेन भगवता निमित्तेन जुहति – समर्पयन्ति – सर्वं यज्ञनामकविष्वधीनं ज्ञात्वा।</p>
<p>‘While others offer sacrifice by the sacrifice itself’ (R)</p>
<p>श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति। शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥4-26 ॥</p>
<p>4-26. Some shorn of the pride as the Independent doer, offer as oblations (sacrifice) their sense-organs like the ear that are subject to the Lord in fire of sense restraint suggesting that they subdue their senses as the worship of the Lord. Some others, unattached offer as oblations the sense objects like sound, word, considering them as subordinate to the Lord in the fire of the senses Meaning thereby that they enjoy the sense-objects also as the adoration of the Almighty.</p>
<p>संयमाग्निषु जुहति – भगवत्पूजात्वेन श्रोत्रादि संयमं कुर्वन्ति। (रा.) इन्द्रियाग्निषु जुहति – तत्पूजात्वेन विषयान् भुञ्जते। (ता.)</p>
<p>सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे। आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥4-27 ॥</p>
<p>4-27. Some other sages unattached, offer all the activities of their sense organs like the hand and feet and the operations of the vital air like Prana and Apana, knowing them as dependent on the Lord in the fire of Yoga – known as self-restraint kindled by knowledge. (They curb their sense organs and life activities as the propitiation of the Paramatman.)</p>
<p>आत्मसंयमयोगाग्नौ – आत्मसंयमाख्योपायाग्नौ (भा.) आत्मानो – मनः, योगः – उपायः।</p>
<p>द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे। स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥4-28 ॥</p>

4-28. Those who engage in Dravya-Yagnas, offer suitable things like ghee to God. Those who perform Tapoyagnas (like Kristra-Chandrayani) offer hard vows to the Lord. Others, who participate in Yoga-Yagnas, dedicate their contemplation as offering to the Master while still others busy in Swadhyaya-Yagnas; surrender their Vedic learning to the Paramatman. All alike strive hard, stick to hard vows and offer their sacrifices to the Supreme.

द्रव्ययज्ञाः – द्रव्यस्य याजकाः। तदर्पण एव होमबुद्धिः। (भा.) यतयः – यत्नशीलाः योगयज्ञः – भगवत्पूजत्वेन ध्यानं। संशितव्रताः – तीक्ष्णव्रताः।

अपाने जुहति प्राणं प्राणेऽपानं तथापरे।

प्राणापानगतीरुद्धा प्राणायामपरायणाः ॥ 4-29 ॥

4-29. Adherents of Pranayama, halting the activities of Prana and Apana and inhaled winds pour as oblation Prana in Apana and Apana in Prana and remain in Kumbhaka (alone).

(Pranayama is only one. It consists of Kumbhaka, Rechaka and Puraka being subsidiary to it. Hence Madhwa comments: 'Kumbhaka' alone कुम्भकस्था एव भवन्ति। They are not three different forms of Pranayama, as Ramanuja suggests. The wind that moves in the body downwards is Apana and that moves upwards is Prana.)

(Puraka – Pouring Prana Vayu in Apana Vayu. Rechaka – Pouring Apana Vayu in Prana Vayu. Kumbhaka – Controlling the upward movement of Prana and the downward movement of Apana, maintaining it in one position in Kumbhaka.)

रुद्धा – निरुध्य, जुहति – प्रवेशयन्ति pour as oblation (R.) परायणाः - आसक्ताः।

अपरे नियताहाराः प्राणान्प्राणेषु जुहति।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ 4-30 ॥

4-30. Some others regulating their food (abstinent) (offer as) sacrifice the activities of the organs of knowledge in the concerned senses. (Meaning that they gradually reduce their quantum of food and restrain the strength of the senses that run the sinful way and resign it as reverence (worship) to the Lord.) These are the knowers of the principles of Yagna, getting rid of sins with such sacrifices. Or



Some others contemplating on the subservience of the presiding deities of senses like speech to the presiding deities of the mind, offer the food – abnegation as sacrifice to God.

प्राणान् – इन्द्रियाणि – प्राणेषु – इन्द्रियेषु जुहति – सङ्कुचितवृत्तीन्प्राणान्कुर्वन्ति, यज्ञक्षपितकल्मषाः – यज्ञानुष्ठाननाशितपापाः ।

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥4-31 ॥

4-31.O Best of Kurus, those who eat(share) the hallowed (nectar like) food-residue offered to God during the sacrifice (i.e. Those who perform sacrifice) attain the eternal Brahman. Those who abstain from it (not engage in sacrifices) forego its scanty benefits on earth and are far removed from its enjoyments in the higher worlds (here and hereafter).

अयं लोकः – मानुष लोकः । यज्ञशिष्टामृतभुजो – यज्ञानुष्ठान्तरः, सनातनं – अनादिनित्यं, तत्पूजात्वेन इन्द्रियादिसंयमं कुर्वन्ति । स एव विष्णोर्यज्ञः स्यात् मानसो वाथ बाह्यकः ब्रह्मवैवर्त(ता.)

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥4-32 ॥

4-32.Thus these different forms of sacrifices (that form the food) are diffused (fill) the mouth of the Brahman (being the master and enjoyer of all Yagnas). Understand that these deeds born of body, speech and mind are all sacrifices. Yati-Dharma is one such. Knowing this, there is no need for you to withdraw from the warfare. Being a Kshatriya stick to your Swadharma (opt not for Yati-dharma) and fight to finish and thus be saved from the shackles of Samsara.

कर्मजान् – मानस – वाचिक-कायिक कर्मजा एव हिते सर्वे ब्रह्मणः – परमात्मनः, 'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च(भा.) परं ब्रह्म याज्यं विष्णुवाक्यमव्ययम्' ।(ता.)

श्रेयान्द्रव्यमयाद्यज्ञा ज्ञानयज्ञः परन्तप ।

सर्वं कर्माऽखिलं पार्थ ज्ञाने परिसमाप्यते ॥4-33 ॥

4-33. O Scorching of foes, Superior is Jnana-Yagna (God is more pleased with him who garners true knowledge of His nature and majesty) compared to Dravya Yagna (Sacrifice of wealth and objects – offered, as oblations).

All karmas (observed in the ordained way) however slight into consummate in knowledge worth-while (attain fruition in the acquisition of real knowledge).

ज्ञाने परिसमाप्यते – ज्ञाने जाते पूयते – फलवद्भवति।(भा.)

खिलं – अल्पं अत्यल्पमपि सर्वं कर्म। (रा.)

तद्विद्विप्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥4-34 ॥

4-34. (Jnana excels Karma, therefore) know this profound truth with prostrations, apt questions and devoted service. The Tatwa-Jnanis (the sages) – (in Arjuna's case Lord Krishna Himself), will impart true learning.

(Arjuna though an Aparoksha Jnani is bewildered as his Jnana is bleared for the time being.)

ज्ञानं – ज्ञानजनक शास्त्रं, उपदेक्ष्यन्ति तेभ्यः ज्ञातव्यम् – (पार्थप्रति कृष्णः स्वयमेव प्रवृत्तत्वात्)।  
तत्त्वदर्शिनः – ज्ञानिनः, प्रणिपातेन – वन्दनेन।

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव।

येन भूतान्यशेषेण द्रक्ष्यस्याऽऽत्मन्यथो मयि ॥4-35 ॥

4-35. Lord Krishna praises the knowledge passed on to Arjuna: Thus enlightened by the Seers of Truth, you will espy the sentient beings in entirety, sheltered in Me, the all-pervading and their regulator within. You will be rid of your delusion and will never land into a like one again.

आत्मनि – सर्वान्तर्यामिणि मयि, मदाधारत्वेन सर्वभूतानि तिष्ठन्तीति द्रक्ष्यसि।(रा.) व्याप्ते मयि, तस्मात्  
व्याप्तत्वादेव (ता.) सर्वं भूतानि अशेषेण – पश्यसि।(रा.)

'Thou shall see all existences without exception in the self and in Me.' (R.)

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥4-36 ॥

4-36. Even though you are a blatant sinner (top-sinner), you will tide them – all sins over with the boat of knowledge.

पापकृत्तमः – अतिशयेन पापकारी चेत्, सन्तरिष्यसि – पापात् अतिक्रान्तो भविष्यसि। ज्ञानप्लवेनैव –  
ज्ञानाख्यानावा।

यथैदांसि समिद्धोऽग्निर्भस्मसात्कुरुतेर्जुन।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥4-37 ॥

4-37. Like the blazing fire turning the timber to ashes, the fire of knowledge incinerates all accumulated actions barring the Prarabdha ones. How commendable is wisdom!
एधांसि – दारुणि, समिद्धः – प्रदीप्तः, अतः प्रशस्तं ज्ञानम्।(रा.)
न हि ज्ञानेन सदृशं पवित्रमिह विद्यते । तत् स्वयं योगसंसिद्धिः कालेनात्मनि विन्दति ॥4-38 ॥
4-38. Nothing in the world is so purifying (as cathartic) as Wisdom. It (clean) washes off all our sins. One who is accomplished in Yoga (the means to acquire it) achieves it (true knowledge) over a long period.
आत्मनि – सर्वत्र व्याप्ते मयि।(रा.) संसिद्धः – योग विषये सम्यक् सिद्धिमान् विन्दति – प्राप्नोति ।
श्रद्धावान् लभते ज्ञानं मत्परः संयतेन्द्रियः । ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥4-39 ॥
4-39. He, who is endowed with faith, is devoted to Me as the Supreme Lord and has subdued his senses, attains Aparoksha- Jnana (direct vision of God) and having gained it, he soon obtains the Supreme objective – Moksha (after the exhaustion of his Prarabdha- Karma).
मत्परः – मदेकनिष्ठः, संयतेन्द्रियः – जितेन्द्रियः, श्रद्धा – आस्तिक्यबुद्धि, परां शान्ति – मोक्षं ।
अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति । नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥4-40 ॥
4-40. He who is bereft of faith, ignorant and ill-informed, (has erroneous knowledge) and lacks conviction in Tatwas (carries doubts), embraces evil (courts hell). For the doubting Tamas, there is neither (the pleasure of) this world nor (the joy of) the other worlds: He forgoes all happiness.
तत्त्वविषयसंशयात्मा विनश्यति – नरकं प्रतिपद्यते। किं बहुना सुखं नास्तीत्यर्थः।(रा.)
योगसंन्यस्तकर्माणं ज्ञानसन्धिन्नसंशयम् । आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥4-41 ॥
4-41. O Dhananjaya, the wise, with their doubts dissolved with knowledge and firm faith in God, dedicate all their actions to the Almighty as his adoration. Such deeds of the devout devotees, no longer enslave (liberate) them.

संन्यस्त – मनोयोगेन समर्पितं(कर्म), आत्मवन्तं – परमात्मभक्तं(ता.), न निबध्नन्ति – मुक्तो भवति।

तस्माद्ज्ञानसम्भूतम् हृत्स्थं ज्ञानासिनाऽऽत्मनः ।

छित्त्वेन संशयं योगमातिष्ठोत्तिष्ठ भारत ॥4-42 ॥

4-42. (The acquisition of the means of knowledge leads to the accomplishment of objectives and failure to achieve it, consigns to eternal hell). So, you dissolve (desiccate) the doubts in your heart born of ignorance as regards the importance of Swadharma with the weapon (sword) of Wisdom, and pursue the means of knowledge (engage in Nishkama-Karma) and be prepared for war (fight forthwith).

योगं – ज्ञानोपायं, अतिष्ठ – आचारः, उत्तिष्ठ – उद्युक्तो भव।(रा.)

Thus concludes the fourth chapter of the Upanishads of the Bhagawadgita called Jnana-Yoga





## अथ पञ्चमोऽध्यायः -5- सन्यास योगः - The Yoga of Renunciation

5-1. Lord Krishna sets forth the details of Sanyasa and Yoga.

**अर्जुन उवाच**

सन्यासं कर्माणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥5-1 ॥

Arjuna asks: (you applaud abandonment of love and anger and then performance of actions too.)

You extol the Yati-dharma (Sanyasa) – renunciation of all actions and the Grahasta Dharma – the Karmayoga (action performed as the worship of God) in succession. One cannot ply both Sanyasa and work (War) (as they conflict). So advise Me decisively, which of the two is distinctive and more blessed. (I will accept without demur)

यदि संन्यासः श्रेयोधिकः तर्हि, संन्यासस्य ईषद्विरोधि युद्धं (भा.)

**श्री भगवानुवाच**

सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसन्यासात्कर्मयोगो विशिष्यते ॥5-2 ॥

5-2. Lord Krishna answers:

Sanyasa is not Yati-Dharma. It is the renunciation of feelings like desire and anger. Karma Yoga is not the Grahasta Dharma (religion of the householder). It is the enactment of action as the adoration of Almighty. Both can be practiced by the same person and together they lead to Perfection. So the question of excellence is of no avail as neither of them can be eschewed (both of them are indispensable). Between the two, Karma Yoga – the performance of work as the worship of Paramatman, excels Karma-Sanyasa – abandonment of actions.

नायं सन्यासो यत्याश्रमः (भा.) सन्यासात् मत्पूजैव गरीयसी। (रा.) निःश्रेयसकरावुभौ उभौ समुच्चितौ।

The ways are not inconsistent. (R) सन्यासः – कामादिवर्जचरूपः कर्मयोगः भगवदर्पणबुद्ध्या कर्मानुष्ठानरूपः।

ज्ञेयः स नित्यसन्यासि यो न द्वेष्टि न कांक्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥5-3 ॥

5-3. O Mighty-armed Arjuna, He who never hates nor hungers nor does his deeds with desire and has tided over the duals, is a true sanyasi. He extricates himself easily from the ties of existence. Hence, take up arms.

द्वेषादिवर्जनमेव सन्न्यासशब्दार्थः (भा.), सुखं – अनायासेन।

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥5-4 ॥

5-4. The indiscreet and the ignorant declare that Jnana and Karmayoga are distinct from one another to be practiced by two different individuals. (They realize not the cause and effect relation that deeds done as the adoration of the Lord lead to Jnana and affirm that Jnanayoga and Karmayoga suit the Sannyasins and the Grahastas respectively and that both cannot be performed by the same person.) The wise pronounce not so. They opine that observance of either of the two, Jnanamarga and Karmamarga (the way of knowledge and the way of actions) as ordained, begets the benefits of both. (Karma-Yoga requires the aid of Jnana for its fulfilment and Jnana-Yoga needs the performance of Nishkama Karma for the full manifestation of bliss in salvation. Both should join hands to reach the destined end.)

साङ्ख्यं – ज्ञानं, योगः – भगवदर्पणबुद्ध्या, कर्मानुष्ठानं, बालाः अविवेकिनः, पृथक् – साध्यसाधनभावहीनौ । एकमपि ज्ञानमार्गं कर्ममार्गं वा सम्यागास्थितः – अनुतिष्ठन्, उभयोः – ज्ञानकर्मणोरुभयोरपि फलं विन्दति – प्राप्नोति।

यत्साङ्ख्येः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥5-5 ॥

5-5. The worlds (Vaikunta and the like) attained by the Jnanins are also acquired by the Karmayogins. The worlds obtained by the Yatis (sannyasins) are also gained by the Grahastas. Both of them attain Brahman. The Jnanis reach Brahman directly while the Karmayogins reach Him through knowledge. Karma and Jnana are inter-related (one contains the other and may bide together.) He who sees their relation and knows their efficacy in yielding like rewards is a Jnani (true seer).

एकं – एकाधिकरणम् – कर्मिण्यपि गृह्णी ज्ञानम्। योगिभिरपि ज्ञानद्वारा ज्ञानफलं प्राप्यते। (भा.) सन्न्यासो हि ज्ञानान्तरङ्गत्वेन उक्तः (भा.) न हि ज्ञानं विना कर्मणः सम्यगनुष्ठानं। ज्ञानमार्गं कर्ममार्गं वा सम्यग् आस्थितः (अनुष्ठितः) उभयोरपि फलं प्राप्नोति।(ता.) तयोः समावेशं यः पश्यति सः पश्यति – ज्ञानी।(रा.)

सन्नस्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥5-6॥

5-6. O mighty-armed, Sanyasa – renunciation of desires and anger etc. is but a part of Karmayoga – (doing work as the worship of God with a mind free of anger and attachment.) Sanyasa alone bereft of Karmayoga lands the Sadhaka into grief. The Sage, with Sanyasa and yoga reaches the Brahman rapidly. If Sanyasa does not contain Karmayoga (doing deeds as the Pooja of the Supreme, not desiring the fruits) it incurs distress and sin (hell) for the dereliction of duties. The little fruits he derives are of no consequence. If the Yati observes Karmayoga too, he reaches the Paramatman soon. (Hence it stands to reason that Karmayoga excels Sanyasa.)

योगविशेषत्वात् सन्न्यासस्य पृथगुक्तिः। (ता.) अल्पत्वात् न फलम्।(रा.) योगाभावे मोक्षादिफलं न भवति।  
(भा.) योगसंन्यासयोः समुच्चितयोरेव निःश्रेयसकरत्वम्। अयोगतः भगवदर्पणबुद्ध्या कर्मानुष्ठानयोगाभावे,  
अचिरेण शीघ्रेण।(रा.)

योगयुक्तो विशुद्धात्म विजितात्मा जितेन्द्रियः ।

सर्वभूतात्म भूतात्मा कुर्वन्नपि न लिप्यते ॥5-7॥

5-7. One who has restrained his mind and subdued his senses, who treats his work as the worship of God and is of an immaculate nature, engaged in contemplation with the awareness that Paramatman is his master and the Lord of the world even when engaged in action, suffers not sin (attains salvation). (Sanyasa wedded to Nishkama Karma yields Supreme reward. Neither salvation nor Aparoksha Jnana can be gained without Nishkama Karma.)

सर्वभूतात्मभूतात्मा – परमेश्वरः (भा.) सर्वस्वामि मम स्वामीतिज्ञानं।(रा.) न लिप्यते – मुक्तो भवति,  
योगयुक्तः – कर्मयोगयुक्तः, विशुद्धात्मा – विशुद्ध-स्वभावः, विजितात्मा -विजितमनस्कः।

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन्गच्छन्स्वपन् श्वसन् ॥5-8॥

प्रलपन्विसृजन् गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥5-9॥

5-8/9. Sanyasa is further explained: The enlightened (knowing truth) one engaged in seeing, hearing, touching, smelling, eating, walking, sleeping,

breathing, speaking, expelling, holding, opening and closing his eye-lids considers that his senses moving towards the sense objects are impelled by God, the sole independent and that he is neither the (independent) doer of deeds nor will he do any more of them on his own. (Sanyasa means surrender of mental resolves.)

सर्व व्यापाराणि ईशप्रेरितानि स एव स्वतन्त्रः न किञ्चित्करोम्यहं इत्यनुसन्धानमेव सन्न्यासस्य योगरूपत्वं।  
(रा.) सङ्कल्पत्यागोऽपि सन्न्यासशब्दार्थः।

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥5-10॥

5-10. He who works without wishing profits and dedicates them to God with a pious feeling that Paramatman engages him in his work (being his worship) for his welfare alone, is not stained by sin like the lotus-leaf un-wetted by water. (He thence garners knowledge and gains liberation.)

ब्रह्मण्याधाय – मम शुभार्थं स्वपूजात्मकानि मया कारितानीत्यनुसन्धाय। न लिप्यते – ज्ञानद्वारा मुक्तो भवति।(रा.)

Ramanujacharya makes Brahman equivalent to Prakrati (R.)

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥5-11॥

5-11. Even the Yogis engage in deeds of the body, mind, intellect and senses, devoid of ego, giving up desire for its gains to ennoble (purify) their minds (for the wake of wisdom that will slay their sins).

केवलैः कामाहं भावहीनैः स्वातन्त्र्याभिमानरहितैः वा, आत्मनो – मनसः, (आत्म) शुद्धये – तत्र ज्ञानोत्पत्त्यर्थं पापालेपायेति वाकर्म कुर्वन्तीत्यर्थः।(रा.)

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

अयुक्तः कामकारेण फले सक्तो निबद्धते ॥5-12॥

5-12. A Yogi who works in a spirit of dedication renouncing the desire of the rewards of his actions enjoys eternal peace and gains emancipation – where he experiences his own innate bliss); while the Ayukta (not a Yogi) doing deeds with an eye on its perishable profits gets enslaved (ever suffers the ills of existence).



नैष्ठिकी – स्वाभाविकी, शान्ति – स्वरूपानन्दाविर्भावलक्षणां मुक्तिं, अयुक्तः योगहीनः, फले – क्षुद्रफले,  
निबध्यते – नितरां संसारं अनुभवति।(रा.)

सर्वकर्माणि मनसा संन्यस्याऽस्ते सुखं वशी ।

नवद्वारे पुरे देहि नैव कुर्वन्नकारयन् ॥5-13 ॥

5-13. The embodied one, who has subdued his senses and resigns his actions to the Supreme with the feeling that God alone, for his good, is getting things done through him as His adoration, and that his ability to act is subject to Him and that neither is he doing things on his own nor can get them done through others independently, resides in comfort in his body of nine gates and is not smeared by his acts.

वशी – जितेन्द्रियः, पुरे – देहे, सुखं – कर्मलेपहीनो वर्तते इत्यर्थः। स्वातन्त्र्येण नैव कुर्वन् न कारयन् च।

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥5-14 ॥

5-14. Jiva though more capable than matter (body), lacks the independent initiative. Neither can he do things on his own nor can he get them done through others independently. Neither can he reap its results thereof. It is entirely the jurisdiction of the Paramatman.

The Supreme Lord neither bestows the independent agency on the Jiva in works nor in the attainment of their fruits. He alone is the independent doer, who moves the Jivas to action gives rise to merit and sin and distributes fruits according to Merits. He never parts with even a fraction of his unqualified independence. In all operations in this world there is ever present the active unseen hand of the Almighty. (Whatever little independence he exercises is his innate Kriya-shakti.)

प्रभुः – (जीवः जडमपेक्ष्य) समर्थः – लोकस्य – जीवस्य – अन्यथा लोकस्य इति विशेषणं व्यर्थम्।  
(स्वभावः – स्वतन्त्रो भगवान् – (स्वं – स्वयमेव भवति – परानपेक्षं तिष्ठति) सर्वदा स्वयमेव प्रवर्तते  
(ता.) कदाऽपि कृत्रापि नान्यस्य स्वातन्त्र्यं ददाति.

नाऽदत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥5-15 ॥

5-15. More competent than matter (body), Jiva on his own earns neither merit nor sin from his good and bad actions. He enjoys no independence

either in doing deeds or in its consequences. Jivas Buddhi is blinded by ignorance. Hence they are bewildered and behold not (know not) the Paramatman who prompts them all.

(Independence is the privilege of the Paramatman alone. As such He is not exposed to the fruits of action. Sin or merit sticks Him not.)

मुह्यन्ति – भगवन्तं न जानन्ति। (रा.)

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ञानं प्रकाशयति तत्परम् ॥5-16 ॥

5-16. The Aparoksha-Jnana of those, whose ignorance is rendered infirm with the knowledge of the scriptures, manifests the majesty of the Paramatman like the splendour of the Sun.

(Jnana is of two types – Swarupa-Jnana and Vrittirupa-Jnana. Swarupa-Jnana (inherent Jnana) is screened by Avidya. Vritti- Jnana is not masked. It can enfeeble ignorance.)

ज्ञानमेव अज्ञाननाशकं प्रथमज्ञानं – परोक्षं (भा.) नाशितं – शिथिलं।

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥5-17 ॥

5-17. (Repeatedly listening and reflecting on the scriptural lore), pinning the mind firmly in the Paramatman alone, regarding Him as the Lord and the main resort, the Wise with their sins washed off with Sakshatkara, attain Salvation – worlds like Vaikunta from where they revert not to Samsara.

तद्बुद्ध्या – हरौ बुद्धिर्येषां ते। तदात्मानः – स एव आत्मा – स्वामी, तन्निष्ठाः – तस्मिन् न चञ्चलाः।  
तत्परायणाः – स एव परमं अयनं येषां ते। अपुनरावृत्तिं – मुक्तिं निर्धूतकल्मषाः – निर्धूतपाप्मानः।

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥5-18 ॥

5-18. The skilled in Shastric lore see the same Paramatman (immanent) in all beings (and things) right from the learned modest Brahmin, the cow, the elephant, the dog to the Pariah – the stepping stone to Sakshatkara.

(They see (know) that all the forms of God (are the same) full of virtues and free from faults even though they inhabit imperfect bodies.)

विषमेष्वपि जीवेषु समो विष्णुः सदैव हि। यत् त्रुणादिकतस्यापि गुणाः पूर्णाः हरेः सदा। (ता.) समं – तारतम्यभावं।(रा.) परमेश्वरस्यरूपाणां सर्वत्र साम्यदर्शनं च अपरोक्षज्ञानसाधनं (भा.) पण्डिताः – परोक्षज्ञानिनः।

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥5-19 ॥

He whose mind is established in this Sameness in all His (God's) forms is redeemed from rebirth in this life alone. 'Sama' is Paramatma. He is flawless in all his forms wherever he is found (This is what 'Sama' means) so these Samadarshins are surely the knowers of Brahman (rest in Brahman).

इह अस्मिन्नेव जन्मनि सर्गः – जन्मादिरूपः संसारः, ब्रह्मणिस्थितः – ब्रह्मज्ञानिन इतियावत् समं वस्तु ब्रह्म, निर्दोषत्वेन च साम्यम्। (रा.)

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥5-20 ॥

5-20. He who is convinced of the independent agency of the Almighty and is free from erroneous understanding (that people are independent doers of deeds) and **remembers** Him incessantly with his mind firmly set on Him (Brahman) shall never exult in happiness nor sink in sorrow.

असम्मूढः – प्रियाप्रियप्रापणे लोकिको जन एव स्वतन्त्र इति मिथ्याज्ञानहीनः ब्रह्मवित् – ब्रह्मैव स्वतन्त्रं इति विद्वान्, ब्रह्मणिस्थितः – नित्यं ब्रह्मस्मृतिमानित्यर्थः।(रा.)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥5-21 ॥

5-21. Lord Krishna further elucidates the excellence of Yoga:

He who (whose senses) remains unaffected by the touch of the sense-objects like the saints and relishes at times his innate Ananda (That conceals itself), with constant contemplation, enjoys his Swarupananda (his inborn bliss) that is ever-lasting.

[When the Virakta with a little Yoga in the form of remembrance of the Almighty tastes Swarupananda (his inherent Ananda) at times, how much will he, who is Merged in Mahayoga (the contemplation of the majesty of Brahma), enjoy the bliss that is imperishable].

ब्रह्मयोगः – ब्रह्मविषयो योगः, अक्षयं – तिरोभावहीनं, कामरहितः आत्मनि – स्वरूपे यत्सुखं विदन्ति स एव ब्रह्मयोग्युक्तात्मा चेति तदैव अभयं सुखं विन्दति. अतः योगस्य आधिक्यं (सन्यासात्)। (भा.)

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥5-22 ॥

5-22. O Son of Kunti, enjoyment accrued from the contact of sense – objects being ephemeral (having an origin and end) land one in distress (sources of sorrow) so the enlightened do not exult in it.

संस्पर्शजा – विषयसम्बन्धसम्भूताः आद्यन्तवन्तः – उत्पत्तिविनाशवत्त्वादि। सन्न्यासार्थं कामभोगं निन्दयति। (भा.)

शक्नोती हैव यः सोढुं प्राक्शरीरविमोक्षणात्।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥5-23 ॥

5-23. He who in this very birth, before his release from the shackles of the body repels (brooks) the forces of desire, anger and other stresses of life and is equipped with Yoga (the means of knowledge) remains contented in life. (This mortal life is most opportune for toning down Karma.)

यथा मानुषे देहे सोढुं सुशकः तथा नान्यत्र इति भावः (भा.)। वेगं – मनसोऽनवस्थानं

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥5-24 ॥

5-24. That Yogi is an Aparoksha Jnani, who experiences the innate Ananda of the Self, (rid of the harm of desire and anger,) the ecstasy of envisionment (in Asamprajnat Samadhi unaware of the external objects) and Samprajnat Samadhi (unaffected even when in their midst) who contemplates on (established) Brahman ceaselessly, reaches the Paramatman bereft of Prakritic (material) body.

आरामः – परदर्शनादिनिमित्तसुखं सुखं – उपद्रवक्षयः अन्तः सुखादिकञ्च ब्रह्मदर्शनात्। ब्रह्मभूतः – ब्रह्मणि भूतः – अन्यथा पुनः ब्रह्म गच्छतीति विरोधात् च।(ता.)

Become divine (R) himself becoming Brahman. (Chin)

अन्तर्ज्योतिः – अन्तरभिव्यक्त भगवत्स्वरूपः, निर्वाणं – प्राकृत शरीर रहितं (ब्रह्म)। (वाणं – शरीरं)

Attains to the beatitude of God. (R) This verse is a tribute to Lord Krishna's terseness in expression.



लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधाऽऽयतात्मानः सर्वभूतहिते रताः ॥5-25॥

5-25. The Sages (Jnanis) with their sins destroyed and with their doubts and dualities (erroneous knowledge) dissolved (rent asunder) with (tatwajnana), with their minds in duress, devoted to the welfare of all beings (attain) envision the almighty (having a body constituted of knowledge and bliss).

ऋषयः – ज्ञानिनः, क्षीणकल्मषाः – निवृत्तपाप्मानं, द्वैधौ – संशयविपर्ययौ, अयतात्मानः – दीर्घमनस्काः – वशीकृतमनस्काः, लभन्ते – (उप) लभन्ते – पश्यन्तीत्यर्थः । (रा.)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥5-26॥

5-26. The Brahma–Jnanis shorn of desire and anger, with earnest efforts, with senses subdued, see the Brahman without (material) form – their guardian and object of knowledge, all around, at all times and in all climes.

ब्रह्मनिर्वाणं – bereft of Prakritic body. अभितः – सर्वतः – सर्वदेशकालेषु – Absolute freedom. (Chid) विदितात्मनां – ब्रह्मज्ञानिनां – Brahmic Bliss (Chin), (रक्षकत्वेन ज्ञानविषयत्वेन वेत्ति) । (रा.) Beatitude of God. (R)

स्पर्शान् कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥5-27॥

यतेन्द्रियमनोवृत्तिर्मुनिर्मोक्षपरायणाः ।

विगतेच्छाभयक्रोधो यः सदा मुक्तः एव सः ॥5-28॥

5-27/28. Kinds of Dhyana are detailed:

The Sage who withdraws his senses from the sense objects, sets his look between the eye-brows holding the Prana and Apana winds in Poise (Kumbhaka), subjugates the senses, mind and intellect and engages in contemplation bent on salvation alone, free from forbidden things allied to fear and rage, is surely a saved soul.

बाह्यान् स्पर्शान् बहिः कृत्वा – श्रोत्रादीनि योगेन नियम्य इत्यर्थः । प्राणापानौ समौ कृत्वा – कुम्भके स्थित्वा इत्यर्थः । (भा.) समौ – समानौ – निर्विकारौ, अभिमानादित्यागेन मुक्तएवेति – गौणप्रयोगः । (रा.)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥5-29॥

5-29. The Jnani meditating on Me, as the enjoyer of sacrifices (like Jyotistoma) and Vows like (Chandrayana), as the Supreme Lord of all the worlds, as the cordial (obligor) of the sentient and the bestower of beatitude, attains Sakshatkara, that leads to liberation.

सुहृदं – उपकारिणम्, शन्ति – शन्ति साधनम्। मुक्तिहेतुमिति ईश्वरविशेषणम्, ज्ञात्वा – ध्यात्वा, ऋच्छति – साक्षात्करोति। ध्यानमुक्त्वा ध्येयमाह।

So concludes the fifth chapter called the Yoga of Renunciation.



## अथ षष्ठोऽध्यायः -6- ध्यान योगः - Yoga of Meditation

Samadhi yoga, an important ingredient of Aparoksha Jnana is put forth:

श्री भगवानुवाच

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्नचाक्रियः ॥6-1 ॥

6-1. Lord Krishna said:

He who discharges his enjoined duties (with detachment) without an eye on fruits, is a Sanyasi and a Yogi too, eligible for Dhyana (Mediation) and not (as the Sankhyas state) he who simply desists from the Avahaniya fire and its like and their concerned rites. He is not at all a Sanyasi or a Yogi who totally gives them up. (For the Yatis too there is the sacrificial fire named Brahman and his sacrifice takes the form of contemplation. Moreover he plants the fire that he worshipped as a householder in his heart during his ordination as a monk but never deserts it.)

ध्यानाधिकारी – (1) अग्निर्ब्रह्मच तत्पूजा क्रिया न्यासाश्रमो स्मृता – (भा.) (2) आत्मसमारोपणात् च (ता.)  
– संन्यासाश्रमस्वीकारकाले पूर्वाश्रमस्वीकृताग्नेरात्मनि समारोपणाच्च सोऽपि संन्यासी योगी च भवति। (रा.)

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

नह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥6-2 ॥

6-2. O Arjuna, what they state as Sanyasa – disowning desire and anger, know it to be Yoga – doing one's assigned duties without fury and longing for its fruits. No one becomes a Yogi without relinquishing the mental resolve to reap the rewards of his deeds. (Neither can they (actions) be a means of knowledge.)

संन्यासोऽपि योगान्तर्भूतः (भा.) योगविशेष एव संन्यासः (ता.) कामसङ्कल्पादि परित्यागे कथं उपायवान् स्यात् (भा.) ज्ञानोपायवान् न भवति। (रा.)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥6-3 ॥

6-3. How long should one do one's ordained duties?

The Paroksha Jnani – one well-versed in the Shastra, still wishing to complete his Jnana-Sadhana, has to engage in Nishkama-Karmas till he attains Aparoksha-Jnana which leads to the bliss (of salvation). (मुक्तिं गत

परमसुखम्) Those who have fulfilled their accomplishments (Sadhanas) and seen God face to face (direct vision) engross themselves in ज्ञानोत्तर-कर्म like contemplation and exhortation for the welling up of their bliss in beatitude (आनन्द अतिशय) OR

For the adept in scriptural lore, aspiring to conclude his attainment – (साधन सम्पूर्ति) service to selves, his superiors, equals and inferiors, is as good as service to the Lord and is essential till Sakshatkara. Even afterwards he has to serve his sottamas (The higher ones in excellence to the exclusion of equals and lower ones) and use his spare hours in Meditation, exposition and adoration, narrating the glories of God that will enhance his Ananda in Moksha.

मुनेः – परोक्षज्ञानिनः, योगं – ज्ञानोपायं, योगारूढ – अपरोक्ष ज्ञानी।(रा.) सम्पूर्णोपायो योगारूढः। (ता.)  
आरुरुक्षोः – उपाय सम्पूर्ति इच्छोः (भा.)

Who desires to attain the state of Samadhi? The means to attain Aparoksha – (BNK).

कारणं – परमसुखकारणं (भा.) शमो – मन्निष्ठता बुद्धिः, कर्म – नानाजन शूश्रूषाख्यकर्म करवन्मि।तेः तस्य प्राण्युपकारेण सन्तुष्टो भवतीश्वरः।(ता.)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।

सर्वसङ्कल्प संन्यासी योगारूढस्तदोच्यते ॥6-4॥

6-4. Traits of Aparoksha Jnani: He can then be styled as an Aparoksha Jnani (mounting the peak of Yoga) when he sheds attachment in all activities considering them as subject to Paramatman and remains far removed from the sense-objects and deeds with ease and comfort.

कर्मानुषङ्गोनाम – सर्वकर्मसु सङ्कल्पसन्न्यास एव अप्रयत्नेन, सर्वसङ्कल्पत्यागोनाम –ममता त्याग एव।(रा.)मदधीनं इदं ज्ञात्वा (भा.)

उद्धरेदात्मनाऽऽत्मानं नाऽत्मानमवसादयेत्।

अत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥6-5॥

6-5. To the Jiva, his mind alone is his relative. His mind is his rival too. So he should exalt himself with the strength of his mind (devotion) and share the bliss of salvation but not let it down and sink in sorrow (perdition).

Or



<p>To the Jiva, God is his kindred. God is his enemy. So the Jiva should enjoy eternal felicity with his favour (Prasada) but never lose his grace and suffer a fall (degradation) in abyss.</p>
<p>मन एव मनुष्याणां कारणं बन्धमोक्षयोः (ब्रह्मवैवर्ते) (भा.) आत्मा मनः, आत्मनः – जीवस्य, आत्मना – मनसा, आत्मानं – जीवं, उद्धरेत् – पुमर्थं भाजनं कुर्यात्। न अवसादयेत् – न क्लेशभाजनं कुर्यात्, आत्मनो – जीवस्य, आत्मैव मनः एव, बन्धुः – उपकारी, भगवद्भ्यानोपयोगी, आत्मना – परमात्मना, तत्प्रसादेन यावत्।</p>
<p><b>बन्धुरात्माऽऽत्मनस्तस्य येनाऽत्मैवाऽत्मना जितः । अनात्मनस्तु शत्रुत्वे वर्तेताऽत्मैव शत्रुवत् ॥ 6-6 ॥</b></p>
<p>6-6. He who subjugates his senses with the strength of his mind and intellect, his mind to him is a friend since it obliges him to contemplate on the Paramatman. He whose senses are unbridled, his mind to him is a foe as it leads him astray. (Highlights the efficacy of mind-conquest in the pathway to God).</p>
<p>OR</p>
<p>He who with devotion wins the favour of Paramatman, to him He is his companion and confers direct vision. He who incurs his displeasure, to him He is inimical and grants not his grace (as he lacks gratitude).</p>
<p>आत्मना – बुद्धेः इत्यत्र बुद्ध्युपलक्षितभक्तेरित्यर्थः । अनात्मनतः – अजित मनस्कस्य</p>
<p><b>जितात्मानः प्रशान्तस्य परमात्मा समाहितः । शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ 6-7 ॥ ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः । युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ 6-8 ॥</b></p>
<p>6-7/8. The rewards reaped by those who master their minds:</p>
<p>The sage (pilgrim of Eternity) who curbs the mind with his intellect, pleases the Paramatman with devotion and stays away from the sense-objects, remains calm and collected in mind and eventually envisions the Almighty.</p>
<p>Such a Yogi who is content with his general knowledge of the Supremacy of God and special knowledge of His majesty, who has vanquished his senses and gained composure of mind, who is unaffected by heat and cold, joy and grief, reverence and disregard like the sky and who equally evaluates a clod</p>

of earth, stone and a chip of gold is regarded as a Yogaruda (an Aparoksha Jnani).

जितात्मानः – वशीकृत मनस्कः, भक्त्या वशीकृत भगवत्स्वरूपस्य प्रशान्तिर्भवति।(रा.) कूटस्थः – निर्विकारः, कूटं – आकाशः, कूटवत् स्थितः। विज्ञानं – विशेषपरिज्ञानं, मुक्तः – योगसम्पूर्णः (भा.) सर्वत्र विष्णोरुत्कर्षज्ञानं ज्ञानमितीर्यते। तद्विशेषपरिज्ञानं विज्ञानमिति गीयते। (ता.)

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥6-9॥

6-09. That Aparoksha Jnani, who obliges unexpectant of a counter favour, who protects cognizing the harm himself, is indifferent to actions fair or foul, does both when inevitable and some unforeseen too and is by nature soft to the virtuous and sinners alike.

OR

That Aparoksha Jnani tops among Yogis, who treats, the friend and the foe, the indifferent and the impartial, the disliked and the kindred, the noble and the sinful all alike, being the Abode of the Almighty, brought into being by Him on the Merits of their past actions.

Sama Buddhi is four fold in intent:

(1) The Paramatman is the same in all his forms, the abode of infinite auspicious attributes untouched by blemishes.

(2) The Swabhava (the tendencies) of the sentient (to hurt or to please) is subject to the Supreme.

(3)The feeling that even though the Jiva-swarupas are varied they are sentient in essence and hence similar: Their Swabhava (own state) – good and bad feelings are not a part and parcel of their Swarupa (nature) but the transformation of अन्तःकरण – the mind (subject to the Paramatman).

(4) And the awareness to treat the noble and ignoble according to their deserts.

योगी युञ्जीत सततमात्मानं रहसि स्थितः।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥6-10॥

6-10: Modus operandi of Samadhi yoga:

<p>The contemplative saint ever remains in seclusion meditating on the Paramatman, far away from the (sinful), with his mind and senses in check, free from forbidden desires, not prone to any one's favour.</p>
<p>आत्मानं – मनः, युञ्जीत – समाधियुक्तं – (भगवन्निष्ठं) कुर्यात्, एकाकी – सङ्गशून्यः, सततं – निरन्तरं, यतचित्तात्मा – यतं-नियमितं मनः देहश्च।</p>
<p>शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥6-11 ॥ तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः । उपविश्याऽसने युञ्ज्याद्योगमात्मविशुद्धये ॥6-12 ॥</p>
<p>6-11/12. Seated on a steady seat in a hallowed site neither too elevated nor low, covered with Kusha-grass, deer (tiger) skin and cloth one above the other (that help to attain serenity of mind), curbing the mind and the senses and placing it (mind) in the Paramatman, one should engage in Samadhi (the yoga of contemplation to attain self-purification and purgation of the impurities of Samsara).</p>
<p>चेलं – वस्त्रं, योगं – समाधियोगं (भा.) अजिनं – व्याघ्रदिचर्म, आत्मनो – मनसो विशुद्धये योगं – ध्यानयोगं, युञ्जीत – कुर्यात्।(रा.)</p>
<p>समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥6-13 ॥ प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः । मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥6-14 ॥</p>
<p>6-13/14. Holding the body, head and neck upright, motionless and steady, gazing with stead-fast eyes at the tip of his nose, not permitting his mind to roam at random, restraining his senses from running towards the sense-objects, free from fear, observing celibacy with rigour, with mind rooted in Me, considering Me (Lord Krishna) as the Sarvottama, he (the Yogi) should engage in (the Yoga of) Meditation (Samadhi).</p>
<p>प्रशान्तात्मा – विषयेषु अप्रवृत्तमनस्कः, मच्चित्तः – मध्यानवान्, परः – सर्वोत्तमः, युक्तः समाधिसम्पन्नः(रा.)</p>

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।

शान्तीं निर्वाणपरमां मत्संस्थामधिगच्छति ॥6-15॥

6-15. समाधेः फलंछ The rewards of Samadhi:

With his mind controlled, the Yogi ever engaged in contemplation, fixing his mind on Me, abides in Me, after the fall (भङ्ग) of his body (लिङ्ग देह) experiencing the bliss of beatitude (not mere Jivan-Mukti but Moksha).

नियतमानसः – यतचित्तः, युञ्जन् – ध्यायन्, आत्मानं – मनः, युक्तं – भगवति युक्तं (कुर्वन्) विर्वाणपरमां – शरीरत्यागोत्तरकालीनां (भा.) मत्संस्थां – स्थितिरूपां, शान्तिं अधिगच्छति – मोक्षं प्राप्नोति न जीवन्मुक्तिमात्रम्।(रा.)

नात्यश्नतस्तु योगोऽस्ति नचैकान्तमनश्नतः ।

नचातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥6-16॥

6-16. Yoga does not suit him who eats excessively or who abstains from it totally or who indulges in sleep inordinately or who keep awake immoderately.

एकान्तं – सर्वथैवाभुञ्जानस्य, स्वप्नशीलस्य – निद्राशीलस्य।

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥6-17॥

6-17. Yoga dispels the sorrows (or Samsara) of one who is well-balanced in food and past-times, Measured in bodily activities during work and conditioned in sleep and waking (Factors conducive to attain Samadhi and to avoid exertion)

युक्तः – योगोपेतः – यावता श्रमादिर्न भवति।(रा.)

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥6-18॥

6-18. He is said to be firmly established in Yoga, when he totally withdraws his mind from the sense-objects and places it in the Paramatman, no more yearning for the tinsels of life.

आत्मनि – भगवति (भा.) विनियतं – विशेषण विषयेभ्यः प्रत्याहृतं। (रा.)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥6-19॥



6-19. The Yogi of a restrained mind contemplating on the Paramatman resembles a lamp in a windless (breezeless) place that does not waver.
नेङ्गते – न चलति, आत्मनो योगं – भगवद्विषय समाधि, युञ्जन्तः – कुर्वतः।(रा.)
यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवाऽत्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥6-20 ॥
6-20. That state – in which the mind of the Yogi curbed with the exercise of yoga, relaxes and retracts from outside operations (does not run after the sense-objects) sees the Paramatman (through the mind) and enjoys the felicity within (in the body).
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् । वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥6-21 ॥
6-21. In which the Yogi experiences absolute happiness born of direct vision, beyond the bounds of normal sense-experience and swerves not from this fostered (fond) form – the Paramatma Tatwa.
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन् स्थितो न दुःखेन गुरुणाऽपि विचाल्यते ॥6-22 ॥
6-22. Attaining which the Yogi looks upon other things (sought) as of little value (does not regard any other object as yielding greater rewards) and rests therein, where even outrageous sorrows shake him not.
तं विद्याद् दुःखसंयोगवियोगं योगसङ्गितम् । स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥6-23 ॥
6-23. such state – is styled as Yoga which is shorn of all pangs and distress (puts an end to sorrows and generates no further grief) and is to be resolutely pursued by all salvation-seekers with detachment.
Verses 20, 21 22 & 23 are to be read together.
(20) 'He beholds the self through the self and rejoices in the self'(R)
निरुद्धं – बाह्यव्यापारहीनं, आत्मना – मनसा, आत्मनि – देहे, आत्मानं – भगवन्तं (भा.) विष्णुं (ता.)
(21) आत्यन्तिकं – अतिशयितं बुद्धिग्राह्यं – अनुभवेन वैधं, वेत्ति – अनुभवति
(23) दुःखसंयोगवियोगं – दुःख संयोगस्य वियोगः, दुःख संयोगेन वियुज्यमानम् वा। वियोगः – ध्वंसः – न केवलं उत्पन्नं दुःखं नाशयति, उत्पत्तिमेव निवारयति, योगः – समाधिः, निर्विण्णचेतसा –

विषयविरक्तमनसा , निश्चयेन योक्तव्यः – अवश्यं कर्तव्य एव मुमुक्षुणा, मुमुक्षोर्ध्यानयोगव्यवच्छेदार्थोऽयं निश्चयशब्दः। (भा.)

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥6-24 ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥6-25 ॥

6-24/25. Abjuring completely all desires (senses-pleasures) born of Sankalpas (mental resolves) subduing all around the entire sense – gamut with the mind alone with intrepidity, he should withdraw his mind slowly with help of his intellect from the outward objects and make it stay and reinforce in God and allow it not to do anything else.

इन्द्रियग्रामं – इन्द्रियसमूहं, समन्ततः – सर्वतः, धृतिगृहीतया – धैर्योपेतया धारणया गृहीतया वशीकृतयेतिवा, आत्मसंस्थं – भगवन्निष्ठं, बुद्धेः करणत्वं मनोनिग्रहे – आत्मरमणेच (भा.)

यतोयतो निश्चरति मनश्चञ्चलमस्थिरम् ।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥6-26 ॥

6-26. Let him retract his mind, fickle and inconstant (by nature) whenever it strays after the sense objects, and make it stay in the Paramatman alone.

यतोयतो – यत्र यत्र, नियम्य – प्रत्याहृत्य, आत्मन्येव – भगवत्येव, वशं – तन्निष्ठमेव नयेत् – कुर्यात्।(रा.)

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥6-27 ॥

6-27. That Yogin, whose mind is cool and composed (not lured by sense-objects) not subject to the actions born of Rajoguna, hence free from the blemishes of desire and anger and is steadily located in the Paramatman, obtains Supreme happiness of (Samadhi Yoga).

शान्तरजसं – विगतरजोगुणं, अतएव अकल्मषं – कामक्रोधादिदोषहीनं, उपैति – प्राप्नोति।(रा.) ब्रह्मभूतं – ब्रह्मणि भूतं (ता.)

एवं युञ्जन् सदाऽऽत्मानं योगी विगतकल्मषः ।

सुखेनब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥6-28 ॥

6-28. The Yogi purged of his impurities (like anger and desire) ever contemplating on the Paramatman basks in extreme bliss born of the direct contact of (Anandamaya) Brahman.
ब्रह्मसंस्पर्श – भगवत्संसर्गाभिव्यक्तं, अत्यन्तं – अतिशयितं, अश्रुते – प्राप्नोति।
Contact with the Eternal (R) – (a fact of experience).
सर्वभूतस्थमात्मानं सर्वभूतानि चाऽत्मनि । ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥6-29 ॥
6-29. That Yogi engaged in contemplation who sees the Paramatman in all sentient beings ranging from Brahma to a blade of grass and considers Him to be the same lordly one in all His varied forms, (really) sees God, (as the controller of all beings).
आत्मानं – परमात्मानां (ब्रह्मादिसर्वप्राणिगतं) – सर्वभूतेषुस्थितं (ता.) समदर्शनः – ऐश्वर्यादिना साम्येन, योगयुक्तात्मा – समाधियुक्तमनस्कः, आत्मनि – परमात्मनि ।(ता.)
यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति । तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥6-30 ॥
6-30. He who sees Me all around as the regulator of all Jivas and everything (Jivas and the Jagat) subservient to Me, ever abides under my constant care as my staunch devotee.
मयि पश्यति – ब्रह्मादिजगत् मदधीनं पश्यति, न प्रणश्यामि – सर्वदा योगक्षेमवःस्यामि । न प्रणश्यति – सदा मद्भक्तो भवति – अचला तस्य भक्तिः स्यात् योगक्षेमं वहाम्यहं गारुडे (भा)
I am not lost to him nor is he lost to Me. (R)
सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः । सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥6-31 ॥
6-31. That Jnanin, who considers Me as the Immanent Lord controlling from within the entire existence and subduing the sentient beings and adores Me with this 'oneness of vision' dwells in Me alone (secures salvation) whether he toes the just or even the unjust track. (His attaining beatitude is beyond doubt. His impious deeds will only affect the increase of ananda in Moksha).
एकत्वमास्थितः – सर्वत्र एक एव ईश्वरः इति स्थितः (भा.) सर्वथा – सर्वप्रकारेण – न्यायेनान्यायेन वा – अन्यायप्रवृत्तावपि ज्ञानिनो मोक्षो नियत एव। सर्वत्र विष्णुरेक इति स्थितः (ता.) आनन्दहास स्वस्त्येवेति ज्ञेयम्।( रा.)

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥6-32॥

6-32. O Arjuna, that Yogi is regarded as the best, who by his own example deems that others too desire delight and deny distress, meaning that he should wish the same happiness for other devotees of God, as he would like to have.

आत्मौपम्येन – स्वसादृश्येन, समं- विष्वन्वर्तिषु स्ववत् स्नेहः कर्तव्यः (ता.) स्ववत् – स्वात्मनीव स्नेहं कुर्वन् श्रेष्ठो मत इति फलितार्थः

In the image of his own self, whether in pleasure or pain (R) 'Half the misery in the world will be over if every man tries to understand that other man's point of view (H.G Wells)

**अर्जुन उवाच**

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।

एतस्याहं न पश्यामि चञ्चलत्वास्थितिं स्थिराम् ॥6-33॥

6-33. Arjuna said:

O Krishna, this Dhyana Yoga expounded by you that brings to the mind the oneness in the Myriad forms of the Lord and similarity of one's pleasure and pains with the other devotees of God, I doubt, the mind famed for being fickle, can contain it firmly, without constant practice and Vairagya.

विनाभ्यासान्न शक्या स्याद्वैराग्याद्वा न संशयः – (व्यासयोगे) (भा.)

चञ्चलम् हि मनः कृष्ण प्रमाथि बलवद् दृढम्।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥6-34॥

6-34. O Krishna, mind is reputed to be (unsteady) restless. It excites the body and the senses. It is difficult to keep it in duress even by the discriminate. The contact with the sense-objects makes it stubborn. As the gale is difficult to be governed, so is the mind knotty (mischievous) to be managed.

बलवत् – विवेकेनापि जेतुं अशक्यं, निग्रहं – निरोधनं, प्रमाथि – प्रमथनशीलं- देहेन्द्रियक्षोभकरं ।(रा.)

**श्री भगवानुवाच**



असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥6-35 ॥

6-35. The Lord speaks:

O mighty armed one, I agree, it is hard (agonizing) to hold the mind, undulating by nature. But, O Kunti's Son, it can be (restrained) with repeated exercise and renunciation.

दुर्निग्रहं – दुःखेन निरोध्यं, गृह्यते – निगृह्यते।

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥6-36 ॥

6-36. I accede, Yoga is unattainable by those, whose minds are unrestrained (though lack of practice and renunciation). But it is feasible to those, whose minds are controlled with enough pains-taking (asceticism) (like an intoxicated elephant toned down being tired).

यथा मत्तमातङ्गः स्वयमेव श्रान्तः सन् शान्तो भवति।(रा.) यततः, यत्नं कुर्वतः

**अर्जुन उवाच**

अयतिः श्रद्धयोपेतो योगाच्छलितमानसः ।

अप्राप्य योग संसिद्धिं कां गतिं कृष्ण गच्छति ॥6-37 ॥

6-37. Arjuna asks:

What is the fate of those, O Krishna, who though endowed with faith, exert not much with means Meet and fail to achieve fulfilment in Yoga owing to unsteady meditation?

अयतिः – अप्रयत्नः (भा.) योगात् – ध्यानरूपोपायात्, उपेतः – युक्तः, योगसंसिद्धिं – ध्यानसम्पूर्ति, ध्यानफलं ज्ञानमिति यावत्।(रा.)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥6-38 ॥

6-38. O Krishna, dislodged from both (forsaking Sakama Karma he forfeits heavenly pleasures. Failing fulfilment in Karma-Yoga he forgoes the felicity in salvation), deprived of a firm basis, perplexed in plodding his path to Brahman, does he like a cloud cleft by the wind be cloaked and consigned by infernal evils? (Of course, he does not perish)

अप्रतिष्ठः – निराश्रयः, ब्रह्मणः पथि – परब्रह्मप्राप्त्युपाये, नश्यति – नरकाद्यनर्थं प्राप्नोति – उत न नश्यति।(रा.) Perish (R ) छिन्नाभ्रमिव – वायुना द्वेषाकृतमेघ इव

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता नह्युपपद्यते ॥6-39 ॥

6-39. You deserved to strip this doubt of mine in entirely. Otherwise, O Krishna, who else can shear it?

**श्री भगवानुवाच**

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥6-40 ॥

6-40. The Lord replies:

O Arjuna, neither adversities nor hell are in store for those who has strayed from the path of Yoga (or contemplation) here or hereafter. O dear one, no one practicing with faith the Yoga of contemplation, even for a while meets with misfortunes.

इहनाशः –तिर्यगादिदुर्गतिप्राप्तिः, परत्र नाशः – नरक प्राप्तिः, कल्याणकृत् – श्रद्धया किञ्चित्कालं ध्यानादिकृत्।

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥6-41 ॥

6-41. He who has moved away from the Yoga of Meditation attains the meritorious worlds (by dint of his erstwhile Punya) and residing there for many summers, is born again in a pious and rich household.

शाश्वतीः समाः – अनेक संवत्सरान् उषित्वा, श्रीमतां – धनिनां।

अथवा योगिनामेव कुले भवति धीमताम् ।

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥6-42 ॥

6-42. Or he may be born in the family of wise Yogins. These said births are scarce indeed (devoutly to be wished in this world).

ईधृशम् जन्म – उक्तं द्विविधं जन्म, दुर्लभतरं – न सुलभसाध्यं – हि प्रसिद्धम्।

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥6-43 ॥

6-43. O Arjuna in these two births, he regains that Yoga of Meditation practiced in his former life and makes intense efforts for its fruition.
बुद्धिसंयोगं – मनोयोगं ध्यानं, संसिद्धौ – ध्यानसम्पूर्तौ।
पूर्वाभ्यासेन तेनैव ह्यियते ह्यवशोऽपि सः । जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥6-44 ॥
6-44. The exercise of Dhyana Yoga in his previous life constrains (compels) him to toe the same line, though now not in tune with it. With sheer intellectual curiosity about Dhyana-Yoga, one can transcend (pass beyond) the Vedic injunctions and attain liberation. (Then is there any doubt that one who practices it for some time gains the meritorious worlds and then Perfection in due course?)
हियते – ध्यानादौ प्रवृत्तिहीनोऽपि पूर्वाभ्यासवशात् ध्यानकर्मणि प्रवर्तते, शब्दब्रह्मातिवर्तते – विधिनिषेधरूपशब्दब्रह्म – विधिनिषेधातीतो भवति।(रा.) परंब्रह्म प्राप्नोति (भा.)।
Vedic Rule (R) by that former practice he is led on in spite of himself (chid).
प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः । अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥6-45 ॥
6-45. The Yogi, contending hard, purified of all impurities, after many many lives attains (Aparoksha) fulfilment and with (added devotion and God's grace) gains salvation – (The Supreme end).
संशुद्धकिल्बिषः – निर्धूतपापः।(रा.) परां गतिं – मोक्षं, संसिद्धः – अपरोक्षज्ञानी (भा.)
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः । कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥6-46 ॥
6-46. The practitioner of Dhyana Yoga excels the anchorites who observe rigorous austerities and the knower of Dhyana-Yoga (not observing it) and also the ones who merely engage in sacrifices and Vedic rituals. So, O Arjuna, better be a Dhyana-Yogi.
योगी – ध्यानं अनुष्ठता।
योगीनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥6-47 ॥

6-47. Among the adorers too, he in my opinion outstrips all who with full faith in Me serves Me as Sarvottama, with stead-fast devotion, undesirous of fruits.

श्रद्धावान् – भक्तिमान्यः सः युक्तः। तथापि भक्तिमत्स्वपि यो मां भजते – सेवेते स युक्ततरः।  
मद्गतान्तःकरणेन फलकामनां विना भजते स युक्ततमः योगिष्वपि।(रा.)

Thus concludes the sixth chapter of Upanishads of the Bhagavad-Gita called the Yoga of Self-restraint (Atma-samyama Yoga).





**अथ सप्तमोऽध्यायः -7- ज्ञान विज्ञान योगः - The Yoga of Knowledge  
common and Supreme**

**श्री भगवानुवाच**

**मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।**

**असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥7-1 ॥**

Sri Bhagawan said:

7-1. O Arjuna, with a mind flowing with love for Me, practicing Dhyana-yoga and Karma-yoga, considering the Paramatman as the independent doer and the prime prop, hearken to Me attentively so that you will know to the best of your ability bereft of all doubts. (Hearing Me you believe implicitly)

श्रुत्वा तत्र निष्ठां कुर्वित्यर्थः ।(रा.), मयि – श्रीकृष्णे, योगं युञ्जन् – द्विरूपं ज्ञानोपायं अनुतिष्ठन्, मदाश्रयाः – मे शरणं – तस्मिन्नेवाहं स्थित इति जानन्।

**ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।**

**यज्ञात्वा नेह भूयोन्यज्ञातव्यमवशिष्यते ॥7-2 ॥**

7-2. I will relate to you in entirety (as much as you are authorised to absorb) the common knowledge of My majesty together with the singular marks of My supremacy among Gods recognising which nothing else remains to be known.

अशेषतः – यावदर्जुनयोग्यं, विज्ञानं – विशेषज्ञानं – माहात्म्यं।

**मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।**

**यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥7-3 ॥**

7-3. Among thousands hardly one struggles for knowledge and accomplishment. Among those meritorious who strive utmost scarcely one among a thousand can achieve it. Among those who succeed, just one among a thousand knows Me as I should be known. (Indeed to know Me truly is a Herculean task.)

तत्त्वतः – यथावत्, सिद्धये – ज्ञानाय, कश्चित् – पुण्यवान् पुरुषः, अतः दौर्लभ्यं ज्ञानस्य (भा.)

**भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।**

**अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥7-4 ॥**

7-4. Primordial matter, in its eight-forms – earth, water, fire, air, ether, mind, intellect and ahankar, is subject to Me. (Including Mahatatwa it is nine-fold)

महतः – अहङ्कार एव अन्तर्भावः (भा.) मे – मदधीना, प्रकृतिरष्टधा भिन्ना – मत्प्रेरिता प्रकृतिः पृथिव्यादिकार्यरूपेणैव भिन्नेत्यर्थः उपलक्षितापेक्षया नवधा।(रा.)

अष्टधा – eight fold division of my Nature. (R)

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥7-5॥

7-5. This is lower (Achit) Prakriti, inclusive of the sentient beings in mundane existence. O mighty armed, stranger than these two, stands Chit-Prakriti. Goddess Mahalakshmi – The Chief Paratatwa, subservient to Me, sustaining the living beings by her presence and upholding the universe with her prowess.

अपरा – अनुत्तमा – जडप्रकृतिः जीवा अपि उपलक्ष्यन्ते, जीवभूतां – जीवानां प्राणधारिणी –(भा.) प्राणधारकत्वेन सदा विद्यमाना, परां – चित्प्रकृतिः महालक्ष्मी (नारदीये) मुक्ता अपि उपलक्ष्यन्ते – सर्वे मे अधीनाः।

Higher Nature which is the soul. (R)

Higher Prakriti that life element. (Chid) (Chin)

एतद्योनीनि भूतानि सर्वाणीत्युपधारय।

अहं कृत्स्नस्यजगतः प्रभवः प्रलयस्तथा ॥7-6॥

7-6. Know all these embodied sentient beings as having their source in the two kinds of Prakriti and Me as the efficient cause of the entire creation and dissolution. The two Prakritis are the Upadana-Karana – tools in my complete control (an emblem of my lordliness) and I use them in the task of creation.

प्रकृतिद्वारा कृत्स्नजगत्कर्ताऽहमेव।(रा.) अचेतना चेतनेति द्विविधा प्रकृतिर्माता। ते उभे विष्णुवशगे जगतः कारणे मते। उपादानं तु जगतः सैव विष्णुबलेरिता। (ता.)

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥7-7॥

7-7. I am the Supreme (the Para-tara) Tatwa with Para and Apra principles being subordinate to Me. There is nothing that surpasses Me. O

<p>Dhananjaya, I am the efficient cause, the Sovereign Tatwa (The source of genesis and destruction of the Universe and its sustenance too). The world is set (inlaid) on Me like a cluster of jewels on a Cord. (Paramatma and Mahalakshmi are the only two that are free from the bonds of Prakriti.)</p>
<p>अहमेव परतरः। मत्तः अन्यत् परतरं न किञ्चिदपि। तन्नत्वावाच्च सरवस्य विष्णुः परतरो मतः। परतरस्तु अहमेव इत्यर्थः। (भा.)</p>
<p>रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः । प्रणव सर्ववेदेषु शब्धः खे पौरुषं नृषु ॥7-8 ॥</p>
<p>7-8. O Arjuna, (listen to the special marks of My majesty.) I am the flavour in water; I am the sound in the sky; I am the prowess among people (as I reside in all these as their regulator); I am the lustre in the Moon and Sun; I am the Omkara – Essence of the Vedas.</p>
<p>(The taste in water is its natural quality.) It is so because of Me. Every object and its attribute is under My control. Hence I bear these names too. I am called Rasa, etc.)</p>
<p>रसादिस्वभावानं साराणां च स्वभावत्वे सारत्वे च विशेषतोऽपि नियामकः (भा.) सोऽप्सु स्थित्वा रसयति रसनामा ततः स्मृतः।(ता.)</p>
<p>पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ । जीवनं सर्व भूतेषु तपश्चास्मि तपस्विषु ॥7-9 ॥</p>
<p>7-9. I am the holy odour in the earth and the warmth in the fire. I am the life in the living and the austerity in the anchorites.</p>
<p>तेजः – देहसामर्त्यं, पुण्योगन्धः – शुभगन्धः – अहमस्मीति सर्वत्रानुषङ्गः।(रा.)</p>
<p>बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् । बुद्धिर्बुद्धिर्मतामस्मि तेजस्तेजस्विनामहम् ॥7-10 ॥</p>
<p>7-10. I am known O Partha, as the eternal, the seed (the cause for the generation – manifestation) of all Jivas – (things). I am the wisdom in the sages and the glory in the glorious.</p>
<p>बीजं – बीजप्रेरकत्वात् बीजनामा।(रा.) व्यञ्जनात् बीजसंज्ञितः (ता.) बुद्धिमतां – ज्ञानिनां ।</p>
<p>बलं बलवतामस्मि कामरागविवर्जितम् । धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥7-11 ॥</p>

7-11. O eminent among Bharata, I am the might, shorn of desire and passions, residing in the Mighty as their regulator (not using it in prohibited contexts). I am Kama (desire) in the Jivas that does not transgress Dharma. (I live in it as its Lord and loved by the noble).

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥7-12॥

7-12. Know that the substances brought forth by (the triple qualities of Prakriti) Sattva, Rajas and Tamas owe their Origin to Me and entirely depend on Me. They ever take refuge in Me, but I never seek their support. (They are in Me and But I am not in them).

भावाः – पदार्था, मत्त एव – उत्पन्नान् न त्वहं तेषु इति – तदाश्रितं जगत्सर्वं नासौ कुत्रचिदाश्रितः (गीताकल्पे) (भा.) तदायत्तमिदं न सः अन्यायत्तः – (ता.), मयि- मदाधारतया, मुदपजीवनेन।

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥7-13॥

7-13. This unwise world stands bewildered with the influence of objects made of the triple qualities and does not make out that I am the imperishable, quite distinct from them. (Transcend the triple qualities) (They misconceived that my 'Aprakritic' form and senses are too constituted of the Trigunas as they do not have requisite means of right cognizance.)

भावैः- पदार्थैः (भा.), न अभिजानाति – विपरीतं च जानाति।(रा.) माया मोहितं (भा.) गुणमय देहादिकं दृष्ट्वा ईश्वरदेहोऽपि तादृशः इति। एभ्यः परं – गुणेभ्यः च परं – त्रैगुण्यवर्जितं, तादात्म्यार्थं मयट्।(रा.)

दैवी ह्येषा गुणमयि मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥7-14॥

7-14. This Divine Maya, Goddess Durga, presiding over Tamas (subject to Me) very dear to Me, perplexes the people with her irresistible power (very hard to tide over). (Hence the persistence of this eternal (inexorable) ignorance.) But those who surrender to Me (Lord Krishna) alone surmount it.

मम – मदीया, मम अतप्रिया, माया – दुर्गा, माया हि एषा मोहिका, महामाया तु वैष्णवी। (भा.) दैवी – मदीयत्वात् – अहं हि देवः, अतिशक्तेः दुरत्यया – विना विष्णुप्रसादतः। (व्यासयोगे) (भा.)

Ramanuja makes out that Maya is that which is capable of producing marvellous effects.



न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥7-15॥

7-15. The sinners, the indiscriminate and hence evil-minded who are Asuric by nature, slaves of the senses being shorn of right knowledge (as per my sweet-will) never reach Me. (It is not that this delusion is irrevocable.)

मायया – हरीच्छया स्वभावेनच, दुष्कृतिनः – पापशीलाः अत एव नराधमाः असुषुरताः – असुराः (भा.)  
मूढाः मिथ्याज्ञानिनः ।(रा.)

चतुर्विधा भजन्ते मां जनाः सृकृतिनोऽर्जुन ।

आर्तो जिज्ञासुरर्थार्थि ज्ञानी च भरतर्षभ ॥7-16॥

7-16. O eminent among the Bharata, the meritorious adore Me, they are of four kinds – The sick and distressed, the seekers of Tatwa-Jnana, those in search of wealth and sage.

जिज्ञासुः- आत्मज्ञानेच्छुः, ज्ञानी – आत्मतत्त्ववित्, आर्तः – रोगाद्युपद्रुतः ।

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥7-17॥

7-17. Of these, the enlightened one (Tatwa-Jnani) is pre-eminent being primarily devoted to Me alone, with his mind ever engaged in My worship. I am exceedingly dear to him and he is close to Me.

एकभक्तिः – एकस्मिन्नेव भक्तिः, मय्येव प्राधान्येन भक्तिः। मय्येव भक्तिर्नान्यत्र एकभक्तिः स उच्चते।  
(गारुडे) (भा. अत्यर्थ – अतिशयितम्।

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवनुत्तमां गतिम् ॥7-18॥

7-18. Distinguished are all these devotees: However, the sage (Tatwa Jnani) only is supremely dear to Me. He is as though My own self, (is conscious of his being and becoming subject to Me and stuffed with divine knowledge, hence he is reckoned as (as if he is) My own self by courtesy.) This is My considered view (Siddhanta). The enlightened one (Tatwa Jnani-cherishing the Supreme end) with his mind placed in Me, attains Me alone (salvation).

ज्ञानी हि आत्मैव – स्वरूपमेव, अतिप्रियत्वात् – मदधीनसत्तादिः इति, ज्ञानवत्त्वात् वा अभेद उपचारः।  
आप्नोति इति आत्मा, मत् प्राप्तिमान् मतं – सिद्धान्तः, आस्थितः – प्राप्तः।(रा.)

The sage is verily Myself. (R)

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥7-19 ॥

7-19. At the end of many lives, the Sadhaka secures correct knowledge that the whole world is subject to the Supreme Vasudeva and that He is all pervasive and entirely full in every sense of the term, and through His grace (alone) he gains emancipation (reaches Him).

Such a magnanimous soul is difficult to Meet with (Salvation is the food of the fortunate few).

Or

Such a Mahatma (Sarvottama: अधिकं चैव सर्वत्वं full of infinite auspicious attributes – Sarva) can never be completely comprehended. (Mahatma and Sarva are near synonyms. They convey God's super excellence – the line is to be construed thus:

सः महात्मा सु दुर्लभः । (1) वासुदेवाधीनसत्तादिमत् इति ज्ञानवान्, सर्व – सम्पूर्ण वस्तुवासुदेव एव इति ज्ञानवान् । (रा.) (2) वासुदेवज्ञानेन मोक्षसत्त्वेपि न तज्ज्ञानिनः सर्वे । अतो न सर्वेषां मोक्ष इति तात्पर्यात् । (रा.)

वासुदेवः सर्व – Vasudeva is the cause of all (Madhwa), वासुदेवः सर्व – Vasudeva is my all (Ramanuja) वासुदेवः सर्व – Vasudeva is (the Supreme) all that it is (R)

वासुदेव सर्व apparently seems to signify (as some stalwarts have asserted authoritatively) that Lord is this evanescent existence. But a closer scrutiny proves that it cuts deeper and signifies the stately glories of God. The surface-Meaning in fact sullies his magnificence. Neither can it be deemed as knowledge – divine, that will make one to submit to this Supreme Power. It is a rich and felicitous expression and yields profound Meanings that highlight the majesty of the creator as the regulator of the cosmos and the मुक्तis, the omnipotent, one without a second.

If the interpretation सर्वत्वमिति पूर्णत्वं points to the Lord teeming with infinite perfections सर्व समाप्नोषि ततोऽसि सर्वम् speaks of the imminence of the infinite. It further connotes his सर्वज्ञत्व the knower of All and सर्वाभिष्टप्रदत्व the fulfiller of our wishes. It drives home that He is the efficient cause of the universe, the master of all he surveys and that the ब्रह्माण्ड exists because of his grace

<p>(यदनुग्रहतः सन्ति) all these attributes in fine declare the Sarvottamatwa of Lord Vishnu.</p>
<p>If वासुदेव is split as (वा+असुदेव) it propounds another vital tenet of Madhwa-Siddhanta.</p>
<p>वा (in case) असुदेवः (Mukhyaprana – Vasudeva) सर्वं foremost उत्तम among the Jivas, full of covetable qualities like knowledge, valour and devotion, the immaculate image of the infinite, इति. The Sadhaka who knows him thus, after varied births बहूनां जन्मानां अन्ते becomes ज्ञानवान् – equipped with the knowledge that Lord Vishnu is unchallenged in excellence समहात्मा attains Me. (मां प्रपद्यते) Such a mighty soul is hard to come across.</p>
<p>‘ज्ञानं स्वभावो जीवानां मायया ह्यभिभूयते’ (Vidhyeshatirtha Swamiji)</p>
<p>कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः । तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥7-20 ॥</p>
<p>7-20. Deprived of true knowledge and entertaining (evil) desires they worship other Gods (unaware of My paramountcy) faithful to their inherent nature, in their traditional ways. (Even if many know Me, they are hardly devoted to Me.) So a Pure Bhagawata is rare to find.</p>
<p>प्रकृत्या – स्वभावेन (भा.) दृढ – अपहत, नियताः – वशीकृताः, अन्य देवतायाजिनोऽन्यदेवता एव प्रपद्यन्ते। शुद्ध भागवतो दुर्लभः। (रा.)</p>
<p>यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति । तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥7-21 ॥ स तया श्रद्धया युक्तस्तस्याराधनमीहते । लभते च ततः कामान्मयैव विहितान् हि तान् ॥7-22 ॥</p>
<p>7-21/22. He (neither My devotee nor despiser or by nature My devotee but misdirected) who wishes to worship other Gods like Shiva and Ganesh with faith and devotion, I reinforce his faith (make it stead-fast) in these deities alone.</p>
<p>Furnished with that faith, he adores the deity and achieves his desires through Me alone, the in-dweller (Antaryami) in the God he worships (others being incapable of granting their cherished goals).</p>

(My devotee gradually with My Grace and the guidance of his Guru propitiates Me and attains the Supreme end.)

यां यां तनुं – ब्रह्मादिरूपां तनुं – न तु रामकृष्णादि रूपां (भा.) अन्तो ब्रह्मादिभक्तानां मद्भक्तानां अनन्तता (नारदीये) मदीतरस्य फलदाने सामर्थ्याभावात्।(रा.) क्रमेणेशानुग्रहप्राप्तगुरुरूपदेशद्वारा विष्णोः आराधनमीहते। ततो मयैव विहितान् मोक्षादिकामान् लभन्ते।(रा.)

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥7-23 ॥

7-23. (Knowing Me as the Supreme) Those little-wits who worship other Gods exclusively receive restricted rewards and go to those Gods only. But those who adore Me as the Sarvottama and then other deities as My retinue bag their blessings and finally reach Me also (attain in-exhaustible fruits).

अल्प मेधसां – अल्पफल एव बुद्धिमत्त्वम्। अतो अनन्तो तेषां मद्भक्तानां फलम् – तस्मात् मदाराधनं प्राधान्येन अन्यदेवताराधनं च परिवारतया कार्यम्।(रा.) पूर्णं वस्तु यतो ह्येको वासुदेवो न चापरः। (ता.)

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः।

परं भावमजानन्तो मामव्ययमनुत्तमम् ॥7-24 ॥

7-24. The ignorant unaware that I am the imperishable and unique, bereft of Prakritic body, conceived Me as having a body constituted of the three Gunas. It is the other Gods who are thus embodied and not Me – the unmanifest. (So their propitiation fetches perishable pleasures while Mine brings in boundless bliss)

Or

The adorers of other deities besides being My admirers, (few of them) are My abhorers too. They belittle Me, the Avyakta (un-manifest by nature) and the Ajneya (never to be entirely known) bethinking Me as a manifest Jiva. They are of Meagre with (Tamoyogya befitting the underworld), unable to understand My unusual (strange) form.

अबुद्धय – अज्ञानिनः, जीवैक्यं मन्यन्ते। अव्यक्तः परमात्मासौ व्यक्तो जीव उदाहृतः। मन्यते यस्तयोरैक्यं स तु यत्थाधरं तमः।(ता.)

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥7-25 ॥



7-25. I remain screened by My inscrutable power and the prowess of Durga (Yoga Maya). So the deluded world fails to recognize Me as beyond birth and death (unborn and the indestructible). (I pity their ignorance.)
आत्मनः प्रवृत्तिं चैव लोकचित्तस्य बन्धनं। स्वसामर्थ्येन देव्या च कुरुते स महेश्वरः(भा.)
वेदाहं समतीतानि वर्तमानानि चाऽर्जुन। भविष्याणि च भूतानि मां तु वेद न कश्चन ॥7-26॥
7-26. I know all the beings in the past, present and future (omniscient) but no one can cognize Me in toto (but only as per capacity with My grace). Their minds are masked by the confusing might of Maya that is under My complete control.
न मां माया बध्नाति।(भा.) यथाऽऽत्मानं हरिर्वेत्ति तथाऽन्येनैव तं विदुः। जानन्ति किञ्चित् क्रमशः रमाद्याः तत्प्रसादतः।(ता.)
इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत। सर्वं भूतानि सम्मोहं सर्गे यान्ति परन्तप ॥7-27॥
7-27. Besides My omnipotence (Icha) and the might of Durgadevi (presiding deity of Primordial matter) O Arjuna, there is the delusion of Dwandwas (duals like pleasure and pain -unable to treat pleasure of the senses as detestable as pain) born of (excess of) desire and hate that buries all beings in Mithya Jnana (misapprehensions) from the beginning of time, O Scorcher of enemies.
Or My Supreme strength is the source of Aikya-jnana (identity). Right from creation, inordinate desire and hate that give rise to the illusion of the pair of opposites (Dwandwas like independence and dependence) make this Mithya Jnana (confusion regarding the exact relation of Jiva and Ishwara) more firm.
(The souls fail to recognize the Almighty as their Master and the Lord of Creation – the Isha-Dasa Bhava.)
द्वन्द्वमोहेन – सुखदुःखादिविषयमोहेन, कारणान्तरं एतत्। सर्गे – सर्वकालं आरभ्यैव शरीरे हि सति इच्छादयः। पूर्वं तु अज्ञानमात्रं। (भा.) जीवेश्वरादिकं द्वन्द्वं – तद्विषयो मोहः – द्वन्द्वमोहः। सम्मोहः तदाग्रहः। (ता.) द्वन्द्वमोहो-मिथ्याज्ञानं। (ता.) विद्याजीवेश्वरैक्यं वा द्वन्द्वमोहो स उच्यते। (अग्नेये) (ता.)

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥7-28 ॥

7-28. The Men of meritorious works, washed of sins and shorn of the duals of delusion, worship Me and unwavering determination. (The ignorant need not be despondent. They may strive for salvation under their wholesome direction.)

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥7-29 ॥

7-29. Those righteous souls who seek shelter in Me and struggle to rid themselves of old-age, death and the desire to enjoy the sense-objects, know the Para Brahman, the Adhyatma (The soul in entirety – His constitution and relation to his Maker) and all Karmas of Lord Narayana (The eight-fold dispenser).

‘नारायणस्तु मोक्षार्थो (भा.) भगवद्भजनमेव ज्ञानद्वारा मायातरणोपायः।(रा.)

सादिभूताधिदैवं मां साधियज्ञं च ये विदुः।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥7-30 ॥

7-30. Those virtuous, who know Me as the Lord of Adi-bhuta (the elements). Adi-daiva (presiding deities) and the Adi-Yagna (Yagnas and Yagas) and **Remember** Me on the verge of death, are the ones who have attained perfection in Yoga. Such devout devotees alone are the knowers of Brahman.

युक्तचेतसः – समाधियुक्तमनस्काः ते एव च विदुः – ‘यमेवैष वृणुते’ इति श्रुतेः (भा.)

**Thus concludes the seventh chapter of the Upanishads of the  
Bhagawad-Gita called ‘Jnana-Vijnana Yoga’**

अथ अष्टमोऽध्यायः -8- अक्षर ब्रह्मयोगः - Akshara Brahma Yoga  
Brahman – the Supreme Akshara

अर्जुन उवाच

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।  
आधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥8-1 ॥

8-1. Arjuna Asks:

O Purushottama, what is the nature of Parabrahman? Which is Adhyatma? What is Karma? Which goes under the title of Adi-bhuta? Who is spoken of as Adi-daiva?

आधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।  
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥8-2 ॥

8-2. O Madhusudana, who is this Adi-Yagna in the embodied being and how? How it is that the subdued minds on the verge of death remember Thee?

श्री भगवानुवाच

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥8-3 ॥

Lord Answers

8-3. That Parabrahman is the Uttama (Supreme) Akshara (free from the four-fold destruction) The adjuncts of the Jiva – the body, mind and the senses that are of help to him are styled as Adhyatma. In the Volume by name Atmadhikara, Jiva is propagated as Swabhava. Jivatma is termed as Swabhava as he is eternal and knows no modification. The Kriya (activities) of the Lord, the Author of the universe of the Sentient and the non-sentient is known as Karma.

अधमंत्वक्षरं या सा प्रकृतिर्जडरूपिका (स्कान्दे) मध्यमाक्षरा चेतनरूपा (लक्ष्मी) परमाक्षरो विष्णुरेव मुख्यतः  
– चतुर्विध नाशरहितत्वात् – अक्षरादपि चोत्तमः। (गीता) अध्यात्म – आत्मनि अधि यत् तत् अध्यात्मं।  
(भा.) आत्मानं जीवं अदिकृत्य यदस्ति- जीवोपकारित्वेन वर्तमानदेहेन्द्रियान्तःकरणरूपं तत् आध्यात्मं।  
स्वभावः – स्वाख्यो भावः इति व्युत्पत्त्या जीवो वा स्वभावः। सर्वदा अस्त्येव एकप्रकारेण इति भावः। भूतानां  
– जीवानां , भावानां - जडपदार्थानाञ्च उद्भवकरेश्वरक्रिया विसर्गः। विशेषेण सर्जनं विसर्गः  
इत्यर्थः।(भा.)

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥8-4॥

O Best of embodied beings (Arjuna), sense-objects (decaying things) that befriend the Jiva are the Adhibhuta. Adhidaivata is Purusha – Sankarshana or Brahmaji, mainly propagated in the Devata Prakarana (section), the presiding deities over all Jivas. I am the Adi-Yagna, abiding in the bodies of all living beings, being the impeller and the enjoyer of all sacrifices.

पुरुषः पुरि शयनात् पुरुषः जीवः सच्च सर्वजीवाभिमानी सङ्कर्षणो ब्रह्मावा।(भा.) अधियज्ञः सर्वयज्ञ भोक्तृत्वात् – प्रवर्तकत्वात्। 'अधियज्ञो अहमेव' -(रा.)। प्राणिनां देहगो विष्णुरधियज्ञ इतीरितः(ता.) क्षरोभावः विनाशीभावः कार्यभूतः पदार्थः ।

Jiva, though Kshara Purusha, is not included in Adi-bhuta (R)

अन्तकाले च मामेव स्मरन्मुक्त्वा कळेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥8-5॥

8-5. He who recollects My name, when he sheds his mortal coil, will abide in Me and beyond doubt attain a state, free from all sorrow and full of extreme bliss.

मद्भावं – मयि सत्तां (भा.) मयि भावं – (ता.) मयि निर्दुःखनिरतिशयानन्दात्मिकां सत्तां याति।(रा.)

He comes to My status (being) (R)

यं यं वाऽपि स्मरन्भावं त्यजत्यन्ते कळेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥8-6॥

8-6. O Son of Kunti, whatever object a dying man thinks of when he deserts his body, he attains that invariably as he happens to dote always on it.

स्मरन् त्यजतीति एककालीनत्व प्रतीतेः। (भा.) नित्यं स्मरतामेव अपरोक्षज्ञानम् जायते। प्रयाण कालेपि च (ता.) भावः – अन्तर्गतं मनः। भावितत्वं – अतिवासितत्वं तद्भाव भावितत्वं – अपरोक्ष ज्ञानं।(रा.)

Ever absorbed in the thought there of (R)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥8-7॥

8-7. Remember Me always and fight. Fix your mind and intellect on Me. You will beyond doubt reach Me alone.



अभ्यासयोगयुक्तेन चेतसाऽनन्यगामिना ।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥8-8 ॥

8-8. O Partha, with persistent practice, with the mind resting in God and not straying after sense-objects, he who contemplates on the Supreme celestial Purusha, reaches Him alone.

सदा तद्भावभावितत्वं स्पष्टयति । दिव्यं – सृष्ट्यादिक्रीडादिगुणयुक्तं पुरुषं – पुरीशयं पूर्णं – च (भा.)  
अनन्यगामिना – अनन्यविषयेण चेतसा । (रा.)

कर्वि पुराणामनुशासितारमणोरणीयांसमनुस्मरेद्यः ।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥8-9 ॥

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥8-10 ॥

8-9/10. He who well remembers Me, the Omniscient, the Eternal the preceptor of the world, subtler than the subtle, radiant like the Sun, the creator and supporter of this universe, incomprehensible in entirety, untouched by Darkness (Tamas) and death (possessing an Aprakritic body), with a steady mind and devotion, when he sheds his body, stilling the vital air between the eye-brows with Yogic strength, attains Me, the Divine Supreme Person.

कर्वि – सर्वज्ञं, धातारं – धारणपोषणकर्तारं (भा.) पुराणं – अनादि, अनुशासितारं – शिक्षकम् । तमसः परस्तात् – अप्राकृत देहः । (ता.) तमसः – प्रकृतेर्मुत्योर्वा – ताभ्यां परस्तात् स्पृष्टत्वेन स्थितं इति शेषः । (रा.)

(Those who have achieved the conquest of the vital air (Vayu-Jaya) attain the Brahman earlier but with greater efforts and beget lesser gains in Mukti, while those who contemplate with knowledge and devotion, reach Him with less exertion and reap laudable rewards too – Sayujjya and other forms of salvation. This is the difference.)

साधकाः द्विविधाः – वायुजयादिप्रधानाः भक्त्यादिप्रधानाश्च ।

Parts of verse 9 & 10 apply to वायुजय प्रधाना and the rest to both (B.N.K.)

युद्धक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सद्ब्रहेण प्रवक्ष्ये ॥8-11 ॥

8-11. I will relate to you in brief that form of Parabrahman pronounced as imperishable by the knowers of Vedas which, sages void of blemishes like desire and hate enter in the end with incessant efforts and to gain which mumukshus (Those who desire moksha) observed celibacy.

परं – स्वरूपं (भा.)ब्रह्मचर्यं – मनआदिनां ब्रह्मणि चरणं (ता.)

सर्वद्वाराणि संयम्य मनो हृदि निरुद्य च ।

मूर्ध्याऽध्यात्मनः प्राणमास्थितो योगधारणम् ॥8-12 ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥8-13 ॥

8-12/13. He who departs from his body, with all his tubular organs (excepting the Sushumna) under control, steadying the mind in the Paramatman (known as 'Hrut') stilling the vital breath in the aperture in the crown of the head (Brahma-randra) through the Sushumna gate-way, deeply engaged in the yoga of contemplation, constantly **Remembering Me**, the Parabrahman known by the sacred syllable Aum, attains the Supreme end.

ओं इति व्याहरन् – उच्चार्य – ब्रह्मरूपं मा अनुस्मरन्। यः – प्रयाति – प्रैति हृदि – हरति जगत् इति ह्रन्नामके नारायणे।(रा.) एकाक्षरवाच्यत्वात् एकाक्षरं परम्ब्रह्म।(ता.)

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥8-14 ॥

8-14. A Sadhaka constantly contemplates on Me alone and perpetually **remembers Me**. Such a Yogi who has this eternal and complete means of knowledge at his disposal readily **remembers Me** at the moment of his death and gains Me in the end, with ease.

नित्ययुक्तस्य – नित्योपायवतः, योगिनः – परिपूर्णयोगस्य (भा.), सुलभः – अन्तकाले स्मृति विषयोभवामि। सुखेन लभ्यः।(रा.)

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाऽप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥8-15 ॥

8.15. After reaching Me, the Jnanis do not revert to samsara, the perishable seat of sorrow because they have attained salvation, the summum-bonum of life.

दुःखालयं – दुःखाश्रयं, अशाश्वतं – अनित्यं, महात्मानः – ज्ञानिनः, संसिद्धिगताः – मोक्षलक्षणां प्राप्ताः।(रा.)

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥8-16 ॥

8-16. These great souls residing in the realms above, beginning with the abode of (four-faced) Brahmaji on the Meru mountain and the Janaloka come back to existence on earth. Those in the worlds above it are not subject to rebirth as they have already attained Me. (Those biding in the worlds below who have not seen Me revert to existence after the exhaustion of their merit.)

महामेरुस्थ ब्रह्मसदनं आरभ्य न पुनरावृत्तिः।(भा.) नियमात् जन्मनोऽभावो मुक्तस्यैव तथापि तु।(ता.)

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥8-17 ॥

8-17. Those who understand the day of Parabrahman (Lord Krishna, the creator etc. is referred to in this context) stretching through thousands of ages – Yugas i.e., two Parardhas and his night equally long-drawn are the real knowers of day and night (Their significance). -

अहं प्रभवं प्रलयस्तथा, सहस्रशब्दः – अनेकवाची नित्यस्यापि हरेः कालो द्विपरार्धात्मकस्त्वयम्। अहश्चासौ निमेषश्चेत्यप्रवृत्योपचर्यते। (ता.) ब्रह्मणः – परब्रह्मणः।(भा.)

अव्यक्ताद्यक्तयः सर्वाः प्रभवन्त्यहरागमे।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसङ्गके ॥8-18 ॥

8-18. At the commencement of creation (day), the manifest existence comes into being from the unmanifest Brahma. At the beginning of his night, during dissolution, it again is drawn back in Avyakta.

अव्यक्तात् – भगवतो, व्यक्तयः, व्यञ्जत इति, सर्वाः – कार्यपदार्थाः, प्रभवन्ति – उत्पद्यन्ते।

भूतग्रामः स एवायं भूत्वाभूत्वा प्रलीयते।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥8-19 ॥

8-19. O Arjuna, the aggregate of being subject to the Paramatman is born again and again and with the onset of night sinks in Him (the infinite) and has its genesis once more with the day-break.

अवशः – भवगद्दशः ।

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ 8-20 ॥

8-20. The unmanifest Bhagawan alone is entirely different and strange compared to the visible Universe, Independent, Supreme and existing from eternity. Though the entire existence is subject to decay, He is ever-enduring (does not perish).

अव्यक्तो भगवान् ।(भा.) अन्यः – विलक्षणः, भावः – स्वतन्त्रः, परः – उत्तमः, सनातनः – अनादिः।

आव्यक्तोऽक्षर इत्युक्तसमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ 8-21 ॥

8-21. Being imperishable, the Shrutis extols the unmanifest Paramatman as Akshara. He is the Supreme goal to be attained, reaching whom there is no return to samsara. This is My transcendent nature.

अव्यक्तं परमं विष्णुं (गारुडे), धाम – स्वरूपं । (भा.)

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ 8-22 ॥

8-22. O Arjuna, this is the Paramount Person, in whom all beings bide and by whom this whole universe is permeated. He can be attained by undivided devotion alone.

अनन्यया – अन्यासाधारणतया भक्त्या युक्तो योगबलेन चैव, 'भक्तिरेव भूयसी' इति श्रुतेः, अतः भक्तेः प्राधान्यं।

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ 8-23 ॥

8-23. O eminent among Bharatas, I will relate to you the details of the two pathways superintended by the presiding deities of time and other divines when the departing Yogis do not revert to samsara and also where they enter into existence again.

कालं – कालाभिमानिदेवता-अन्य देवताश्च।(रा.)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता नाऽयान्ति ब्रह्म ब्रह्मविदो जनाः ॥ 8-24 ॥



8-24. The Brahmajnanis reach Parabrahman en-route Agni, Archi, Abhijitu, Ahah, Pournamasi – the god of Shuklapaksha, Uttarayana, presided over by the respective deities, duly revered by them. They recollect these (routes) when they relinquish their bodies.
ज्योतिः इति अर्चिनामक देवता। पूजितः केशवं ब्रजेत्। (भा.)
<b>धूमो रात्रिस्तथा कृष्णः षणमासा दक्षिणायनम्। तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ 8-25 ॥</b>
8-25. The Karmayogins plod the paths covering Dhuma, Night, Krishnapaksa and Dakshinayana and through Chandraloka and to the heavens and with their Punya (merit) consumed come back to the earth.
<b>शुक्ल कृष्णे गती ह्येते जगतः शाश्वते मते। एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ 8-26 ॥</b>
8-26. These Shukla and Krishna Margas (Ways) stand once for all, earmarked for the Jnana Yogis and Karmayogins respectively, the difference being that the former are released from Samsara while the latter are reborn.
<b>नैते सृती पार्थ जानन्योगी मुह्यति कश्चन। तस्मात्सर्वेषु कालेषु योगोयुक्तो भवार्जुन ॥ 8-27 ॥</b>
8-27. O Arjuna, the Yogi who knows these two ways (sees them on the point of death) will never suffer bewilderment that makes the dying Man oblivious of God. So practice ever, the discipline of (Karma) yoga and do your ordained duties with devotion.
सृती जानन् - मार्गो साक्षात्कुर्वन्, योगयुक्तः - भगवत्ज्ञानभक्तिपूर्वं स्वोचितनिवृत्तकर्मानुष्ठानरूपोपाययुक्तः।(रा.)
<b>वेदेषु यज्ञेषु तपस्सु चैव दानेषु यत्पुण्यफलं प्रदिष्टम्। अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ 8-28 ॥</b>
8-28. The Yogi, having known the nature of Adhyatma, etc. the eight-fold dispensation of the Almighty, garners plenteous fruits. He not only bags those Merits that accrue from the study of Vedas, performance of penance and sacrifices and charities but goes beyond (surpasses) them. He envisions the Infinite Brahman, the two paths (Margas) and attains the Supreme state (Salvation) and the eternal abode of Lord.

प्रदिष्टम् – निर्दिष्टम्, इदं – अध्यत्मादि स्वरूपं – भगवतोऽशेष स्रष्टृत्वं अत्येति – अतिक्रामाति. अतिशय  
फलवान् भवति।(रा.) मार्गो ब्रह्म च यः पश्येत् साक्षादेवापरोक्षतः सर्वपुण्यातिगोऽमुह्यन् –यात्यसौ  
ब्रह्मतत्परं।(ता.)

Thus concludes the eighth chapter of the Upanishads of the Bhagawad Gita  
called the Akshara Brahma Yoga



अथ नवमोऽध्यायः -9- राजविद्याराजगुह्ययोगः

The Supreme Knowledge and the Sovereign Secret

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ञात्वा मोक्ष्यसेऽशुभात् ॥9-1 ॥

The Illustrious Lord Said:

9-1. O Arjuna, free from faults like envy, I will impart to you an imperial secret. It is to be comprehended in special (as it concerns the nature of the Supreme Spirit) knowing which you will be saved from the inauspicious Samsara.

विज्ञान – ज्ञातव्यं विशेषेण ज्ञातव्यसहितम् । (रा.) गुह्यतमं – अतिगोप्यं

'We take Jnana as Meaning Wisdom and Vijnana as detailed knowledge. If the former is Metaphysical Truth, the latter is scientific knowledge.' (R)

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥9-2 ॥

9-2. This knowledge is paramount, the easiest way to secure imperishable fruit (Perfection itself). This is sanctifying and hence secret supreme. It is a means to attain Aparoksha-Jnana (Envisionment) of the Paramatman, the upholder of the universe and the impeller of the Indriyas (senses).

पवित्रं – पवित्र्यहेतुं – अत एवोत्तमं, अवगम्यते – साक्षात्क्रियते, प्रत्यक्षावगमं – (प्रत्यक्षस्य – हरेरवगमं – प्रत्यक्षावगमं ।) सर्वेन्द्रियप्रेरक भगवदपरोक्षज्ञान साधनम् । धर्म्यं – सर्वधारकत्वात् धर्मो भगवान्, अव्ययं – अक्षय मोक्षफलकं, सुसुखं – अत्यन्त सुलभं, कर्तुं – सम्पादयितुं, राज विद्या – प्रधानविद्या ।

प्रत्यक्षावगमं – It is not a matter for argument but is verified by direct experience. (R)

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥9-3 ॥

9-3. O annoyer of enemies, those bereft of belief in this knowledge conceding the supreme ends of life, (concerning the Almighty, the Wielder of this World), attain not Me, but tumble into (tread the track of) mortal existence.

धर्मस्य – भगवद्विषयस्य, अश्रद्धधानाः – पुमर्थहेतुत्वरूपश्रद्धाविहीनाः, निवर्तन्ते – नितरां वर्तन्ते – पतन्ति।(रा.)

'The sovereign knowledge is the identity of Krishna (the incarnate Lord) with Brahman the source of all. The faith demanded is the faith in the reality of saving Wisdom and Man's capacity to attain it.' (R)

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥9-4 ॥

9-4. This whole world comprising of animate and the inanimate is pervaded by Me with My imperceivable form. All beings in Samsara are sheltered in Me, but I seek not their succour (am independent).

ततं – व्याप्तं, मत्स्थानि – मदाधारतयैव सर्वभूतानि, न अवस्थितः – तदाधारतया तदुपजीवनेन न वर्त इति ।

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममाऽत्मा भूतभावनः ॥9-5 ॥

9-5. I do not contain the world as well. Though in Me, the beings do not feel the thrill of my form. My body that is not distinct from Me, the source of their creation and sustenance, is never tainted by their touch. It is a sign of my supreme strength. (Hence the beings are as good as not bidding in Me.)

न च मत्स्थानि – यथा पृथिव्यां स्पृष्ट्वा स्थितानि न तथा मयि (भा.) मम आत्मा - मम देहः एव। तदन्यत्वात्। देहस्य अचेतनत्वाशङ्का निवृत्तये। 'महाविभूते महात्म्यशरीर' - मोक्षधर्मे – (ता.), भूतभावनः – भूतानामुत्पत्तिकर्ता। अहमिव भूतभृत् – भूतस्थश्च न भवति इत्यर्थः, ऐश्वरं – ईश्वरसम्बन्धिनं मे योगं – सामर्थ्यम्।

'The Supreme is the source of all phenomena but is not touched by them. This is the yoga of divine power. The Gita does not deny the world which exists through God.' (R)

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥9-6 ॥

9-6. Understand that all the beings bide in Me with no interaction of our mutual contact like the Glorious (wind) Vayu ever (blowing) in the sky, existing in all space remaining uncontaminated by its contact with substances. (Neither do they infect Me with their imperfections nor do they experience the bliss of my body.)



न अन्योन्यधर्मसङ्क्रान्तिमन्ति।(रा.)

‘God’s utter transcendence, which is later developed by Madhwa comes out here. God so completely transcends the universe that he is separated from all worldly beings and is opposed to it as the “wholly other”. ‘(R)

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।

कल्पक्षये पुनस्थानि कल्पादौ विसृजाम्यहम् ॥9-7॥

9-7. O Son of Kunti, during dissolution all beings including the insentient enter into Prakrati composed of the three constituents – Sattva, Rajas and Tamas, under my command and at the commencement of each creation – Kalpa, I bring them back into existence.

मामिकां - मदधीनां त्रिगुणात्मिका प्रकृतिं यान्ति - तत्र लीयन्ते।(रा.)

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनःपुनः।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥9-8॥

9-8. Using Prakrati under my control as Upadana (raw material), like a strong man using a stick for support through sport., I create again and again, the aggregate of beings and non-beings pendent (dependent) on Prakrati, but subject to My sway.

स्वां - स्वाधीनां, अवष्टभ्य - उपादानतया आश्रित्य, अवशं - मदधीनं, अकारवाच्यब्रह्मरूपमदधीनं कृत्स्नं भूतग्रामं।(रा.), लीलयाैव - यथा कश्चित् समर्थोऽपि पादेन गन्तुं लीलया दण्डं अवष्टभ्य गच्छति।(भा.)

नच मां तानि कर्माणि निबध्नन्ति धनञ्जय।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ 9-9 ॥

9-9. O Conqueror of Wealth: As I am unattached to those works of Mine and unconcerned in working them out (do my deeds with extreme ease), they forge no fetters. (I remain far-removed, unaffected being totally detached.)

न निबध्नन्ति - न कर्मणा वर्धते नो कनीयान्। कुतः कर्मबन्धः।(भा.), उदासीनवत् - न तु उदासीनः, असक्तं - आदरस्य आयासस्य वा अभावात्।(रा.)

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।

हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥9-10॥

9-10. O Son of Kunti, the insentient Prakrati in my power (direction) gives birth to the Brahmanda (Universe) containing the sentient and the insentient beings. Prompted by Me, this existence comes into being again and again.

हेतुना - प्रकृतिहेतुकप्रसवं साक्षात्कुर्वता तत्प्रयोजककर्ता च मयेति। अध्यक्षो - अधिपतिः। सूयते - जनयति, परिवर्तते - पुनः पुनः जायते।

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥9-11 ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।

राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥9-12 ॥

9-11/12. Those ignorant, that are not aware of My real Supreme nature that is ever-full with auspicious attributes and slander (degrade) Me embodied in seeming human form and entertain vain aspirations (never achieve them) and indulge in indiscreet deeds and collect incorrect knowledge, are of a perverted mind and deluded nature, the allies of the Asuras.

मानुषीं तनुं - मूढानां मानुषवत् प्रतीतां तनुं। अवजानन्ति - अवमतया जानन्ति, मूढाः - तामसाः, भूतमहेश्वरं - गुणपरिपूर्णं परममुत्तमं भावं - याथार्थ्यं, मोघाशाः - वृथाशाः, विचेतसः - विरुद्धमनस्काः, प्रकृतिं - स्वभावं, मोहिनीं - बुद्धि भ्रंशकरीम्।

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥9-13 ॥

9-13. O Arjuna, the high-souled ones, endowed with noble natures (eligible for emancipation), understanding Me as the indestructible, the cause of all beings (in existence) serve Me with undivided minds.

अनन्यमनसः - मदेकमनस्काः, अन्यविषयकमनोहीनाः। भजन्ते - सेवन्ते, दैवीं - मुक्तियोग्योत्तमजीवसम्बन्धिनीम्। अव्ययं - चतुर्विधनाशरहितम्, भूतादिं - भूतानां कारणं(रा.)

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥9-14 ॥

9-14. These (sacred souls) bending low with deep devotion always adore Me with great diligence, staunch vows and dedicated minds and invariably sing hymns (Songs of praise).

यतन्तः – मत्पूजादौ यत्नं कुर्वतः, दृढव्रताः – उपवासादिनियमव्रतानि येषां ते, नित्ययुक्ताः – नित्यं मयि मनोयोगवन्तः ।
ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते । एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥9-15 ॥
9-15. Some other pious souls propitiate Me with Jnana Yagna (listen, reflect and exhort) and serve Me as being the same even though bidding in all beings (not having any difference in My forms), entirely strange (distinct from the sentient and the non-sentient), pervasive and possessing multi-forms.
बहुधा – बहवः इत्यर्थः, एकमूर्तिश्चतुर्मूर्तिरथवा पञ्चमूर्तिकः इति। (ता.)
अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् । मन्त्रोऽहमहमेवाऽज्यमहमग्निरहं हुतम् ॥9-16 ॥
9-16. I am the ritual. I am the sacrifice. I am the oblation offered to the ancestors. I am the Medicinal herb, the holy hymn, the ghee, the sacred fire and the hallowed offering. (I am all these as I abide in them as their controller and enjoyer. They are under my complete command.)
(भोक्ता प्रभुरेव च)स्वधा – पितृणां तिलोदकादिदानं क्रतुत्वादिः नियन्तृत्वेन, भोक्तृत्वादिना ध्येया । (Paramatma is the one independent and can never be identified with objects dependent on Him for their very existence – यदनुग्रहतः सन्ति.)
पिताऽहमस्य जगतो माता धाता पितामहः । वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥9-17 ॥
9-17. I am the father of this World, the mother, the nourisher, the Venerable, the prime-person to be known, the Holy of holies, the sacred Syllable OM, the Rig(worthy of being worshipped), the Sama (same in several forms) and the Yajur (person propitiated in all Yagnas) as well.
पितामहः – पूज्यः, वेद्यं – ज्ञेयं, ऋङ्गामा – अर्च्यत्वात्पूज्यत्वात्, सामनामा – सर्वरूपेषु समत्वात्, यजुर्नामा – याज्यत्वात्।
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् । प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥9-18 ॥
9-18. I am the goal (adequately apprehended by the eligibles alone), the Sustainer, the Lord, the Eternal Witness, the (resort) enduring abode, the

Succour (of those who surrender), the Refuge (of the liberated) the Friend (without expecting any counter-favour), the Creator and Destroyer of the Universe, the Main-stay, the Container (holding the Brahmanda in my belly during the deluge) and the imperishable seed (efficient cause of this creation).

गतिः – गम्यते मुमुक्षुभिः, निवासः – आश्रयः संसारभीतस्य। (भा.), निधानम् – नितरां धारकत्वात् (प्रलयकाले), भर्ता – पोषकः, प्रभुः – स्वामी, साक्षी – साक्षात्सर्वमीक्षत इति, शरणं – भीतरक्षकः, स्थानं – सर्वाधारः।

तपाम्यहमहं वर्षं निगृह्णाम्युत् स्सृजामि च।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥9-19॥

9-19. Abiding in the Sun, I create warmth and remaining in the clouds I restrain and release rains. I am immortality (Amrita) defending the beings from death (biding in their bodies and senses) and the Destroyer as well, demolishing them (besides the great deluge). I am Sat and Asat too, regulating Karya and Karana, the seen and the unseen respectively. I stand by-passed by none, brimming with auspicious attributes.

सत् – कार्यं अभिव्यक्ति रूपत्वात् – असत् – कारणं अव्यक्तरूपत्वात् (भा.), सत् – साधुगुणपूर्णत्वात् (ता.), असत् – साधुगुणपूर्णपुरुषान्तरराहित्यात्।(रा.)

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥9-20॥

9-20. The Traividya (well versed in the three Vedas), satisfied with the surface-Meaning of the Vedas drink the (remains of the) Soma-Juice and are washed of sins and worship Me with sacrifices. They appeal (pray) to Me for the attainment of Swarga (secured through merit), arrive there (with My grace) and experience the celestial enjoyments.

(The Traividya are the knower of the three Vedas who are carried away by their apparent interpretations and though they are aware of the paramountcy of the Paramatman, propitiate minor Gods for perishable pleasures and only towards the end pay their homage to Him.) (See Note on **Traividya**)

पूतपापाः – शोधितकल्मषाः, स्वर्गतिं – स्वर्गमार्गं, दिवि – स्वर्गे, अश्नन्ति – भुञ्जते, दिव्यान् – अलौकिकान्।



ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥9-21 ॥

9-21. But having tasted the plentiful heavenly happiness, they revert to mortal existence when their merit is expended. So those who practice the religious rituals prescribed in the three Vedas, pursuing mundane pleasures are tossed to and from earth to heaven. (They never attain emancipation.)

त्रयीधर्म – वेदोक्तं, अनुप्रपन्ना – अनुतिष्ठन्तः, कामकामाः – भोगेच्छवः, विशालं – विपुलं स्वर्गसुखं।  
तथापि मद्भजनमेव अन्यदेवताभजनात् वरं इति (भा.)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥9-22 ॥

9-22. But I bless those Bhaktas, (Bhagwatas) who abandon all longings and adore with ardent devotion and contemplate on Me with great diligence to the exclusion of others deities, with beatitude the cherished consummation (of life) that cuts the chain of existence.

योगक्षेमं – योगस्य क्षेमं। योगस्य क्षेम इति वा। अप्राप्तप्राप्तिर्योगो – मोक्षरूपः। तस्यक्षेमः –अनन्तत्वं  
वहामि – अहमपुनरावृत्तिलक्षणं पुरुषार्थं ददामि इत्यर्थः।(रा.), अनन्यः –अन्यदचिन्तयन्तः, पर्युपासते –  
भक्त्युद्रेकेणोपासते (सेवन्ते), नित्याभियुक्तानां – भगवत्सेवोद्युक्तानां।

'God takes up all the burden and care of his devotees.'

येऽप्यन्यदेवता भक्त्या यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥9-23 ॥

9-23. O Son of Kunti, even the devotees of other Gods who adore them with full faith and dedicate their deeds in the end to Me, worship Me alone, though not in the way stipulated in the scriptures.

(Even though the Sastras prescribe that the devotee should adore Me alone, he propitiates other Gods and even though he surrenders it to Me in the end, it is an infringement of Shastric sanction.)

अविधिपूर्वकं – मद्दुद्देशेनैव कर्तव्येऽपि अन्योद्देशेन कृत्वा ते तत्कर्म अन्ते मयि अर्पयन्ति ।

अहं हि सर्वं यज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥9-24 ॥

9-24. I am indeed the enjoyer and sole master of all sacrifices and those (Traividyas) who cognise Me not thus (correctly), come down (tumble) from heavens to earth again (enter existence).

च्यवन्ति - स्वर्गान्मर्त्यलोकं विशन्ति, तत्वेन - ब्रह्माद्यन्यदेवतानां तु तत्परिवारत्वादिकं न सम्यग्जानन्तीत्यर्थः ।

यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।

भूतेज्या यान्ति भूतानि यान्ति मद्याजिनोऽपि माम् ॥9-25 ॥

9-25. The adorers of the Gods attain the supernal world of Devendra. The worshippers of the ancestors reach the world of the Manes and reside there. The votaries of Bhutas (Yakshas, Gandharvas, Kinnaras, Saptamatri and Rakshasas) get their respective worlds and abide their while fervent devotees of Mine reach Me (get liberated) and remain forever in Vaikunta.

भूतेज्या - भूतेषु सप्तमातृकादिषु ईज्या - पूजा येषां ते ।

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहतमश्रामि प्रयतात्मनः ॥9-26 ॥

9-26. He who is not worldly-minded and with a holy heart offers Me with devotion an unforbidden leaf, as Vishnudasa who offered a Tulasi leaf or as Droupadi who offered to Lord Krishna a Vegetable leaf from the Akshaya Patra or flower (like Gajendra) or fruit (like Sabari) or even water (like Ranti-deva or warm tears born of ripe devotion), I receive it with regard. (Devotion is the prime factor that pleases Me - Money or richness of the offering is not the main consideration.) Hence I am easier to attain compared to other Gods.

पत्रं पुष्पं - अनिषिद्धपत्रादिकं । भक्त्यैवाहं तुष्टो भवामि न द्रव्यादिनेति भावः । प्रयतात्मनः - विषय विरक्तस्य, उपहतं - समर्पितं ।(रा.)

यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥9-27 ॥

9-27. Whatever prescribed deed you do, whatever permissible food you eat, whatever decreed offering you part with to the deserving, whatever ordained austerities you undertake, O Son of Kunti, dedicate it (ज्ञानपूर्वकं कर्म) to Me with

understanding (the Paramatman as the independent doer of every action) and devotion.
यतोऽल्पमपि भक्त्यर्पितं मम प्रीतिकरम्।
'All tasks are sanctified when done with disinterestedness and dedication.'(R)
शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः । संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥9-28 ॥
9-28. If you thus consign to Me all your deeds that concede good or bad fruits, you will be free from their fetters. Engaged in enjoined actions, not eager for their reward, you will be rid of risk (bondage) and reach Me.
संन्यासयोगयुक्तात्मा – फलत्यागकर्मानुष्ठानाभ्यां
समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः । ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥9-29 ॥
9-29. I am the same in all living beings (no whimsical preferences or prejudices). No one is subject to my dislike without hard reasons nor do I love any one unjustified. (My warmth or ill-will is commensurate with their capabilities – (with their devotion and disregard) – nothing less or more. But those who serve Me devotedly, love Me intensely and thus win Me over by their affection, receive My favour accordingly. (I love those who love Me.)
तत्तदीयद्वेषभक्त्यनुसारेण तत्तत्सदृशफलाद् एवाहम्। अतः समोहं। ते मयि – मदधीनाः, मद्वशाः, भजन्ति – सेवन्ते, तेषु चाप्यहं – तेषां वशोऽहम्। ये मयि प्रीत्या वर्तन्ते, तेष्वहं प्रीत्या वर्त इत्यर्थः।
अपि चेत्सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥9-30 ॥
9-30. My real devotee mostly does not indulge in misdeed. Even then, if a deity or sage exceeding his quantum of merit does some depraved deed at God's will and then repents and worships Me as the Supreme, this devotee is to be vouched as virtuous as he has accurate knowledge of the Almighty.
(This verse does not Mean that there is any easy escape from the consequences of our deeds. There are no unforgivable sins. (R.)
अनन्यभाक् – स्वातन्त्र्येण अन्यभजनहीनः, सम्यग्व्यवसितः – सञ्जातसमीचीन-भगवतत्वनिश्चयवान्। 1) न भवत्येव प्रायः मद्भक्तः सुदुराचारः। तथापि बहुपुण्येन यदि कथञ्चित् भवति तर्हि साधुरेव स मन्तव्यः।

(भा.) 2) एतत् च देवांशादिष्वेव विषयेषु भवति इति योजना। (टी) 3) भगवद्भक्तो यः कश्चिद्देवांशः ऋष्यादिः स्वयोग्याधिकपुण्यापगमाय दैवात् अत्यन्तदुराचारोऽपि।(रा.)

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥9-31 ॥

9-31. That devotee being wise, worshipping Me alone, even though he commits crime by chance becomes an upright soul in short time and attains abiding peace (perfection). O Kunti's Son, promise (pledge on solemn oath) that my Bhakta will never perish. (Experience the horrors of hell and the like.) That is the worth and weight of devotion.

एतच्च देवदेवांशऋष्यादिविषयम् ज्ञेयम्। (रा.) न प्रणश्यति – नरकाद्यनर्थं न प्राप्नोति, शान्तिं – मोक्षं, धर्मात्मा – धर्मचित्तो भवति।

Sri Krishna makes his pledge to mankind through Arjuna that He will never falsify the determinations (oaths) of his devotees even though in exigencies he will defy his own decision (resolve), as in Bheeshmacharya's case.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥9-32 ॥

9-32. O Arjuna, Men born as women due to wicked deeds and those of the higher strata like Brahmins born as Vaisyas and Sudras also due to their base acts being sheltered in (devoted to) Me, attain salvation.

पापयोनयः - स्वयमुत्तमवर्णा अपि पापहेतुका योनिः – जन्म येषां ते, सुद्युम्नस्येलात्वमिव मयि भक्तिमन्तो भवेयुः तेऽपि पराङ्गतिं यान्ति।

'The Message of Gita is open to all without distinction of race, sex and caste.'

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥9-33 ॥

9-33. O Arjuna, women, Vaishyas and Sudras and those born in unholy wombs too, under My wings reach Me. If this be so, how much more then the devoted Brahmins, royal sages and meritorious Men will gain Me! So having attained this perishable and care-worn body or this evanescent and unhappy world serve Me in all earnestness.



Men exposed to sin born as women (औपाधिक) can with devotion regain their manhood. Those that are women by nature – स्वभाविक in no case can become Men. But they can attain beatitude with devotion.

‘न स्त्रियो यान्ति पुंस्त्वं तु स्वभावादेव याः स्त्रियः’ ।(रा.), पुण्याः – पुण्यहेतुकाः। ब्राह्मणाः शूद्रादिहीनवर्णा अपि स्वयं यदि पुण्यवशेन ब्राह्मणत्वं प्राप्ताः। लोकं – देहं, भूलोकं वा। भजस्व अविलम्बेन।

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥9-34॥

9-34. Place your mind in Me. Be attached to Me (Lord Krishna). Offer your oblation to Me. Meditate on Me. Consider Me as your cardinal objective, (be solely devoted to Me). Then shall you come to Me alone.

आत्मानं मनो मयि युक्त्वा मत्परायणः सन् मामेव एष्यसि – प्राप्स्यसि।

It is not personal Krishna to whom we have to give ourselves up utterly but to the unborn, beginningless, Eternal who speaks through Krishna. (R)

Thus concludes the ninth chapter of Upanishads of Bhagawadgita called ‘Rajaguhya Yoga’



अथ दशमोऽध्यायः -10- विभूतियोगः  
The Lord's Majesty and Omnipotence

श्री भगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।

यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ 10-1 ॥

10-1. O mighty armed (Arjuna), harken to My weighty words that please you. Wishing your well-being, I will pass then on to you.

प्रीयमाणाय – मद्बचः श्रुत्वा सन्तोषं प्राप्नुवते। (भा.)

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।

अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ 10-2 ॥

10-2. Neither the legion of Gods nor the great sages can Measure my majesty nor do they fully know the genesis of the world. (What if the common folk are not cognizant of it?) I am unborn and the efficient cause of the universe, including the Gods and the celebrated Rishis.

प्रभवं – प्रभावं (मदीयां) महिमानं, मदधीनां जगदुत्पत्ति वा, आदिः – कारणं

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।

असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ 10-3 ॥

10-3. He who knows Me as the unborn, the impeller of all activities, the parent of Mukhyaprana and the mighty master of the world, is alone among Men unbewildered and redeemed of all sins (attains salvation).

अजं – उत्पत्तिहीनं, अनादिं – अनस्यापि आदिः – (ता.) – सर्वचेष्टकं कारणभूतं, अनस्य – मुख्यप्राणस्य कारणं। (रा.) चेश्रयिता आदिश्च सर्वस्य (भा.), असम्मूढः – भ्रान्तिहीनः ।

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।

सुखं दुःखं भवोऽभावो भयं चाऽभयमेव च ॥ 10-4 ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।

भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ 10-5 ॥

10-4/5. Intellect, knowledge, freedom from delusion, pardon, well thought out actions and speech, sense-restraint, faith and at-one-ness in God, pleasure and pain, genesis and sustenance, fear, courage and

<p>harmlessness, equanimity in duals, contentment, penance, charity, fame and infamy – all these varied dispositions (virtues and qualities) found in folk, owe their origin to Me alone.</p>
<p>तुष्टिः – अलम्बुद्धिः, दमः – इन्द्रियनिग्रहः, भावाः – धर्माः, भग्ननिष्ठबुद्धिः – शमः, बुद्धिः कार्याकार्य विनिश्चयः – अन्तःकरणं (ता.), अहिंसा – परप्राणिपीडाऽभावः, अयशः – अपकीर्तिः, असम्मोहः – मिथ्याज्ञानाभावः ।</p>
<p><b>महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।</b> <b>मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ 10-6 ॥</b></p>
<p>10-6. The seven great sages of the outgoing Manvantara and the first four Manus born of the mind of Brahmaji are born of Me (the inward regulator), likewise their lineage (descendants) too.</p>
<p>मरीचिरत्र्यङ्गिरसो पुलस्त्यः पुलहः क्रतुः । वसिष्ठश्च महतेजाः पूर्वे सप्तर्षयः – स्मृता – मोक्षधर्मे स्वयंभुवस्वारोचिषरैवतोत्तमारख्याः प्राथमिकाश्चत्वारः मनवः । (रा.), मद्भावाः – मत्तो भावः (जन्म) येषां ते (भा.) ब्रह्मान्तर्यामिणो मत्तो जनिमन्त इत्यर्थकत्वात् । मनसाः – ब्रह्मणो मनोऽपत्यतयाजाताः । (रा.)</p>
<p><b>एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।</b> <b>सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ 10-7 ॥</b></p>
<p>10-7. He who genuinely knows my majesty and omnipotence, gains beyond doubt the yoga of steady contemplation.</p>
<p>अविकम्पेन – निश्चलेन, विभूतिः – विशिष्टं भवनं, महत्त्वं – विविधभवनं वा, योगः – सामर्थ्यं । (भा.)</p>
<p><b>अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।</b> <b>इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ 10-8 ॥</b></p>
<p>10-8. I the genesis (source) of all. All engage in their respective activities because of Me. (From Me alone dissolution and other dispensations of the universe.) Knowing thus, the wise worship (and contemplate on) Me with devout devotion.</p>
<p>भावसमन्विताः – भक्त्या समुपेताः, भजन्ते – अर्चति ध्यायन्ति च ।</p>
<p><b>मच्चित्ता मद्गतप्राणा भोदयन्तः परस्परम् ।</b> <b>कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ 10-9 ॥</b></p>
<p>10-9. Those Jnanis with their minds implanted in Me, engaging in activities concerning Me, exhorting My glories to their disciples, narrating events</p>

related to Me, are contented and gay and no more crave for sense pleasures.

मद्गतप्राणाः – मद्द्विषयचेष्टाः (भा.), तुष्यन्ति – तृप्ता भवन्ति। विषयेष्वलम्बुद्धिमन्तो भवन्ति।(रा.)

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।

ददामि बद्धियोगं तं येन मामुपयान्ति ते ॥ 10-10 ॥

10-10. On these Jnanis who ever engage their minds in Me love and adore Me, I bestow knowledge – the means of liberation born of direct vision, with which they reach Me in the end.

बुद्धियोगं – ज्ञानरूपं मुक्त्युपायं।(रा.) – concentration of understanding (R)

तेषामेवानुकम्पार्थमहमज्ञानजं तमः।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ 10-11 ॥

10-11. To favour them alone (out of sheer compassion), standing in their minds, I sever the bonds of suffering born of eternal ignorance with the blazing lamp of knowledge and thus enable them to attain Me.

आत्मभावस्थः – तदीय चित्तवृत्तिस्थः सन्।(रा.)

**अर्जुन उवाच**

परं ब्रह्म परं धाम पवित्रं परमं भवान्।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ 10-12 ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ 10-13 ॥

10-12/13. Arjuna prays:

You are spoken of as the Supreme Being, full in every sense of the term, the highest resort, the holiest of all the Rishis, the godly sage Narada, Asit, Devala, Vyasa glorify you as Purusha possessing the six auspicious attributes, not subject to modification, eternal and strange, the pre-eminent God, the unborn, assuming diverse excellent forms. You too declare the same to Me.

पुरुषं – पूर्णषड्गुणं, विभुः – विविधं आसीदिति। (भा.), परं धाम – उत्तमाश्रयः, दिव्यं – लोकविलक्षणम्।

The term vibhuti is not used in this chapter as Aishwarya - Sovereign power (BNK)



सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ 10-14 ॥

10-14. O Keshava I consider all thy glories being narrated to Me as real. O Bhagawan, neither the Gods nor the Demons can comprehend thy omnipotence (exceptional might).

व्यक्तिं – सामर्थ्यातिशयम् ।

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥ 10-15 ॥

10-15. O Purushottama, the source and the regulator of beings, the God of Gods and the lord of the universe, you alone know yourself by your own strength.

भूतभावन – भूतानामुत्पादक, भूतेश – भूतनियामक, आत्मना – स्वसामर्थ्येन ।

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ 10-16 ॥

10-16. You alone can narrate to Me in entirety, the wonders of your divine manifestations, your indwelling forms (that give certain substances the eminence among their own class) and your Avatar rupas like Rama and Krishna with which you remain pervading the universe.

विभूतया – विविधभूतयः (भा.), नानारूपतया रामकृष्णादितया यद्वा येषां विष्णुस्वरूपाणां सन्निधेरन्यवस्तुषु । विशिष्टत्वं स्वजातेः स्याद्विभूत्याख्यानि तानितु । भूतानि – रूपाणि । (रा.)

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ।

केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ 10-17 ॥

10-17. O Krishna of stupendous strength, how can I know Thee, even though I constantly contemplate, if you do not relate to Me in what substances and in what ways you are to be Meditated upon?

भावेषु – पदार्थेषु ।

विस्तरेणाऽत्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ 10-18 ॥

10-18. O Janardhana, narrate to Me elaborately your power and divine forms. The more I listen to your nectarine-words, the more I like to hear (no satiety).

योगं - सामर्थ्यं, अमृतम् - वचोऽमृतम्।

### श्री भगवानुवाच

हन्त ते कथयिष्यामि दिव्या ह्यात्म विभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥10-19॥

10-19. The Lord said:

O best among Kurus, I will depict my splendid forms, not in toto, but only the outstanding among them, as they are infinite.

हन्त - हर्षे।

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥10-20॥

10-20. O conqueror of sleep, I am the Atman, the All-pervasive, abiding in the hearts of all beings. I am the author of their birth, sustenance and death. (The beginning, the middle and the end of all beings).

अहमादिश्च सृष्टिस्थितिलयकर्ता, आत्मा - व्याप्तोऽपि सर्वभूतानां हृदयगुहायां स्थितः ।

The readers should note that Lord's Vibhuti rupas mentioned in the verses to follow are of two kinds Pratyaksha (discernible) – patent ones like Vishnu, Kapila, Rama, Vasudeva and Vyasa and latent (Tirohita – hidden) ones abiding in persons and things like Dhananjaya, Yama, Airavata and Jahnavi to endue them with elevation and excellence in their category.

द्विविधं भगवतो विभूतिरूपं - प्रत्यक्षं तिरोहितं च। प्रत्यक्षं कपिल, विष्णुव्यासरामादि, तिरोहितं - पदार्थेष्वन्यत उत्कर्षप्रदत्वेन सन्निहितम्।(रा.)

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥10-21॥

10-21. Among the twelve Adityas, I am the Aditya named Vishnu. This is my visible Vibhuti Rupa. I am the radiant Ravi, abiding in the Sun, giving him the glory among the crystalline sphere. I move as Marichi in Pravahavayu, enduing him with eminence among the forty-nine Maruts, excluding Ahankarika Vayu. I am Shashi staying in the Moon, making him more conspicuous among the (myriad) stars.

ज्योतिरूपेभ्यो रवेराधिक्यहेतुतया रविनामकः सन् रवौसन्निहितोऽस्मीत्यर्थः।(रा.)

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।

इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥10-22॥

10-22. I stay in Samaveda by that name and give it the greatness among the Vedas excepting Rigveda. I am Vasava, existing in Indra, elevating him among the Gods except Brahma and others (higher in gradation). I am the Manas, living in the Mind, giving it the greater status among the senses. I am the Chetana (the impeller) abiding in a female form in the recollecting power of human beings.

चेतना – स्त्रीरूपेण चेतनायां स्थितत्वात्। चेतना नाम चेतसो व्याप्तिः। बहुस्मरणशक्तिश्च।(रा.)

रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।

वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥10-23॥

10-23. I am Shankara, residing in him by that name, to make him more eminent among the eleven Rudras. I am Vittesha, abiding in Kubera with that appellation raising him among the Yakshas and Rakshasas. I am the Pavaka present in the Vasu named Agni, to give him the pride of place among the eight Vasus. I am the Meru, dwelling in him by that title making it magnificent among the mountains.

In declaring 'रुद्राणां शङ्करश्चास्मि' – that it is He who has endowed excellence to Shankara among the eleven Rudras, Lord Krishna has silenced the Siva-Sarvottama advocators and put his seal of supremacy as the God of Gods. (He abides in him as his regulator.)

शिखरिणां – पर्वतानां मेरु – मा ईरुरिति विभागः। पर्वतानां, ईरुः – प्रेरकः, माशब्दो निषेधार्थः (रा.)

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥10-24॥

10-24. O Arjuna, I am Brihaspati living in him by that name, making him the foremost of family-priests (commissioned to conduct ceremonial rites). I am Skanda, staying in him by that name, raising him to the rank of renowned commander-in-chief. I am Sagara, living in the sea by that name lifting it high among the lakes.

पुरोधसां – पुरोहितानां, सरसां – सरोवराणाम्

महर्षीणां भृगुरहं गिरामस्म्यैकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 10-25 ॥

10-25. I am Bhrgu, bidding in him by that name, to give him the status of Maharishi. I am Akshara, abiding in Omkara by that name, making it supreme among the heap of words. I am the Japayagna residing in it by that name, raising its significance among sacrifices. I am Himalaya, halting in it by that name, highlighting its importance among the immobiles.

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ 10-26 ॥

10-26. I am the Aswattha, abiding in it by this appellation, securing for it the sanctity and status among trees. I am Narada, dwelling in him by this name, making him a Deva rishi of distinction. I am Chitraratha, residing in him by that name, making him a Gandharva of note. I am Kapila, the well-known among the Rishis. It is My patent Vibhuti Rupa.

उच्छैश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ 10-27 ॥

10-27. Know Me as Ucchesravas, residing in it by that name that emerged in the milky ocean, making it the most outstanding among horses. I am the Airavata that arose in the milky ocean, abiding in it by this name, making him the pick among the elephants. I am Naradhiva moving in the Monarchs by this name, making them more exalted among them.

आयुधानामहं वज्रं धेनूनामस्मि कामधुक ।

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ 10-28 ॥

10-28. I am Vajra, valued in it by this name, giving it the vaunt of a formidable missile. I am the Kamadhuk, living in it by this name, lifting it to the status of wish-yielding cow. I am the Kandarpa (procreator) present in Manmatha, by this name, to motivate him. I am Vasuki, inhabiting in it by this name, making it more imposing among the one-hooded serpents.

प्रजन – प्रकृष्टजननकारणमन्मथस्थः । सर्पाणामेकशिरसाम् ।



अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।

पितृणामर्यमा चास्मि यमः संयमतामहम् ॥ 10-29 ॥

10-29. I am Ananta, abiding in Shesha by this name, attributing him the pride of place among many-hooded serpents. I am Varuna, lodging in him by this name, making him the most marked among aquatic creatures. I am the Aryama, active in him under this appellation, giving him the precedence among Pitrus (Manes). I abide as Yama in all those who uphold law and order giving them this power to govern.

नागः – अनन्तनामा शोषगतः संयमतां । नियमनं कुर्वतां ।

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।

मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ 10-30 ॥

10-30. I am Prahlada, present in him by this name, making him pre-eminent among the Daityas (Asuras). I am Kala, the greatest among the binding forces, staying in him by that name, granting him this excellence. I am Mrigendra, living in the lion, making him the Lord of beasts. I am Vainateya, residing in Garuda by this name, making him the most valiant of birds.

कलयतां – बन्धनादि कुर्वतां । (रा.) calculators (R)

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ 10-31 ॥

10-31. I am present in wind and Vayu as Pavana, and make them prominent among the fleet and the purifying forces. I am Lord Rama, the doyen of warriors (weapon-bearers). Rama is my patent vibhuti Rupa. I am Makara moving in the whale by this name making it the most worth-while among the fish. I am Jahnvi, residing in Ganga by this name, making her the most revered among the rivers.

झषाणां – मीनानां

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ 10-32 ॥

10-32. O Arjuna, I am the creator, sustainer and destroyer of the Jivas (of creations, I am the beginning, the end and the middle too). I am Adhyatma-

lore living in it by this name, lending it the prime place among the lores (Vidyas). I am Vada, existing in it by this name bestowing the argumentative ability to expositors.

सृज्यन्त इति सर्गाः – भूतानि – तेषां सृष्टि स्थितिलयहेतुरहमेव । वादनामा वादकथास्थः ।

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ 10-33 ॥

10-33. I am Akshara, abiding in it as 'A' (अ) assigning to it the sublime status among letters. I am the dual (dwandwa) dwelling both within and without it by that name, endowing it with importance among compounds.

अकारनामा अकारस्थः । सामासिकस्य – समास समूहस्य । बहिरन्तर्द्विरूपत्वेन, द्वन्द्वनामा द्वन्द्वसमासस्थः ।

I am Akshaya and Kala (the imperishable and the destroyer), present in the flow of time to punctuate (moderate) it. I am Dhata and Vishwatomukha, being all-pervasive, dwelling in Chaturmukha, facing (with mouths and hands) all directions upholding and sustaining everything.

धाता - धारणपोषणकर्ता, क्षयहीनत्वात् - अक्षयनामा, संहतत्वात् - कालनामा । (रा.), विश्वतोमुखनामा चतुर्मुखस्थः ।

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक् नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ 10-34 ॥

10-34. I am Mrutyu, moving in him by this name, the outright destroyer. I am Udbhava, biding in him by this name, the source of all that are to be. I reside as Kirti, Shree, Vaak, Smriti, Medha, Dhriti and Kshama, in fame, wealth in the words of women, in remembrance, fortitude and forbearance respectively, as their regulator.

भविष्यताम् – उत्पत्त्यमानानां ।

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ 10-35 ॥

10-35. I am Brihat-sama, biding in it by this name, bestowing on it a higher status among the Samas. I am Gayatri, present in the Meter of this name, making it more prominent than other Meters. I am Margashirsha abiding in the month by this name, making it more marked among other months. I am



10-39. To add to it, Arjuna, I make Prakrati pre-eminent by My presence in it, as the source (seed) of all beings. In one word, I am Omnipresent. There is no being mobile or immobile, that can stay on its own (without My support).

अहं सर्वत्र स्थित इत्यर्थः।(रा.), मया विना यद्भूतं स्यात् तन्नास्ति (भा.) बीजं – कारणं।

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ 10-40 ॥

10-40. O Arjuna, endless are my vibhuti forms. I have stated as select few amongst them, as exemplary. To know my Vibhuti rupas in detail, understand an underlying invariable attribute.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा।

तत्तदेवावगच्छ त्वं मम तेजोश सम्भवम् ॥ 10-41 ॥

10-41. Whatever objects excel in its class and are celebrated and powerful, know them all as endowed with a speck (fraction) of my splendour.

विभूतिमत् – स्वजातितः श्रेष्ठ्योपेतं, श्रीमत् – सम्पद्युक्तं, ऊर्जितं – अभिवृद्ध्युपेतं, तेजोशसम्भवं – मम तेजोशेन संयुक्तं भवति।

The likely misunderstanding that all vibhuti Rupas are but an 'Amsha' of the Lord is warded off.

विष्ण्वादीनि तत् स्वरूपाण्येव।अन्यानि तु तेजोयुक्तानि।(भा.)

The forms of Vishnu like Rama and Krishna are the same as the Lord Himself. Others contain a fraction of His magnificence.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ 10-42 ॥

10-42. Or, O Arjuna, what gain is there for you (who are not an ordinary human being) in knowing these Vibhuti Rupas severally in an elaborate manner? (It does not connote that it is fruitless but emphasizes the importance of attributes like omnipresence. It also conveys that a comprehension of these divine qualities is highly rewarding.) it behoves Jnanis like you to know the Immanence of the Infinite (My all-pervasive form – Vishwa-Rupa) that yields precious fruits. I stand permeating the entire universe with a small portion of My grandeur.



‘किं’ इति वक्ष्यमाणप्राधान्यज्ञापनार्थं न तु उक्त विष्कलत्वज्ञापनाय (भा.) किं ज्ञानेन इति वक्ष्यमाणस्य अधिकफलत्वज्ञापकमेव। अन्यया उक्तेरेव वैयर्थ्यात् (ता.), विष्टभ्य – व्याप्य स्थितः, व्याप्तरूपोपासनं संक्षेपेण उक्तं। सर्वांशेन व्याप्तुं जगत्सहस्रमपि नालम् उभयज्ञानमावश्यकम् – महाफलाधिकारित्वात्। उभयं मिलितं चैव ततोप्यधिक शोभनम् (ता.)

(Jnanis like you should contemplate on this all-pervasive form. It is enough if others Meditate on My Vibhuti rupas.)

Thus concludes the tenth chapter of the Upanishads of the Bhagawadgita called the ‘Vibhuti Yoga’.





अथ एकादशोऽध्यायः -11- विश्वरूपदर्शनयोगः The sublime Pisgah-

अर्जुन उवाच

Arjuna entreats:

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥11-1 ॥

11-1. Deprived I am of the delusion of Me and my relations with your exhortation on the Adhyatma Vidhya, the most occult one, to favour Me.

मोहोऽयं – बन्धुस्नेहादिरूपोऽयं, विगतः – अपगतः, संज्ञितं – नामकं ।

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥11-2 ॥

11-2. O Lotus-eyed one, I have heard from you in great detail the origin and disembodiment of the Jivas and your enduring majesty.

भवाप्ययौ – जगतः प्रभवः प्रलयः ।

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥11-3 ॥

11-3. O Purushottama, what you have told is true. I crave to see thy universal form, the abode of lordliness, O Supreme Person.

आत्थ – वदसि, एतद्वचनं सत्यमेव ।

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥11-4 ॥

11-4. O Mighty one, if you deem that I can well-behold thy Vishwa-Rupa, then (be kind to) reveal this imperishable form to Me, O Lord of Yoga.

आत्मानं – स्वरूपं ।

श्री भगवानुवाच

The Lord Assents:

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥11-5 ॥

11-5. O Partha, perceive My varied Aprakritic (Celestial) forms (hundreds and thousands) of diverse shapes and colours hard to count. My one form with its sovereign strength can assume a myriad ones – (अनन्त)
शतशोऽथ सहस्रशः – बहून्, बहुरूपदर्शनोक्तिः। एकस्यैव रूपस्याचिन्त्यशक्त्या विशेषबलेन चानन्तरूपसमुदायात्मकत्वाभिप्रायेणेति ज्ञेयम्।
पश्याऽदित्यान्वसूनुद्रानश्विनौ मरुतस्तथा । बहून्यदृष्टपूर्वाणि पश्याऽश्चर्याणि भारत ॥ 11-6 ॥
11-6. O Bharata, behold the twelve Adityas (Suns), the eight Vasus, the eleven Rudras, the two Aswins and the forty-nine Maruts and many other strange and unique objects never seen before.
इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् । मम देहे गुडाकेश यच्छान्यद् द्रष्टुमिच्छसि ॥ 11-7 ॥
11-7. O Gudakesha, see here now, in My body (Cosmic Form) the entire universe constituted of the sentient and the insentient in one place and what else you yearn to note.
एकस्थं - एकदेशस्थम्
न तु मां शक्यसे द्रष्टुमनेनैव स्व चक्षुषा । दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ 11-8 ॥
11-8. But you cannot see Me with your corporal eyes. I will endow the divine eye to enable you to discern My lordly might.
दिव्यं – अलौकिकं, चक्षुः – दर्शनशक्तिं, ऐश्वरं – ईश्वरसम्बन्धी, योगं – सामर्थ्यं।
<b>सञ्जय उवाच</b>
Sanjaya said
एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः । दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ 11-9 ॥
11-9. O King, Krishna, the Sovereign Lord of Yoga saying thus, manifested his divine and transcendent form.
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् । अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ 11-10 ॥

दिव्यमाल्यांभरधरं दिव्यगन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11-11 ॥

11-10/11. Having myriad mouths and eyes, many many stunning looks (Rupas) innumerable celestial embellishments and uplifted divine missiles beyond Measure and decked in divine robes and garlands and anointed with supernal sandal pastes, the Wonder of Wonders, engaged in sport (lila) unbounded by time and place, with faces on all sides.

अनेकशब्दो – अनन्तवाची (भा.), अनन्तं – देशकालगुणापरिच्छिन्नम् ।

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥ 11-12 ॥

11-12. The resplendence of this Cosmic Form resembles the splendour of a thousand suns rising simultaneously in the sky.

भासः – प्रभायाः, विश्वरूपस्य नान्याऽस्त्युपमेत्यर्थः । (रा.)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ 11-13 ॥

11-13. Arjuna then discerned in the body of the God of Gods, the entire universe with its diverse divisions (Gods, demons and Men) located in one place.

ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ 11-14 ॥

11-14. Then Dhananjaya (Arjuna) stunned and horripilated, bent his head low before the Lord in awe and uttered these words with folded hands in respectful adoration.

**अर्जुन उवाच**

Arjuna spells out his amazement thus:

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माणमीशं कमलासनस्थं ऋषींश्च सर्वानुरगांश्च दिव्यान् ॥ 11-15 ॥

11-15. O God, I behold in Thy body, all the Gods and host of beings, including the four-faced Brahma with Mahadeva seated on his lap, the Rishis and the wonderful serpents.

ब्रह्मणोऽङ्कगतो हरः (पाद्मे)
अनेक बाहूदरवक्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् । नान्तं न मध्यं न पुनस्थवाऽदिं पश्यामि विश्वेश्वर विश्वरूप ॥11-16 ॥
11-16. I see you with countless arms, bellies, faces and eyes, O Lord of the Universe, I note not any beginning, middle or end to thy Cosmic Form.
विश्वरूप – पूर्णरूप।
किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् । पश्यामि त्वां दुर्निरीक्ष्यं समन्तात् दीप्तानलार्कद्युतिमप्रमेयम् ॥ 11-17 ॥
11-17. I behold your form decked with crown, mace and disc, dispersing dazzle in all directions, splendidous like the brightness of the blazing fire and the radiant Sun, impossible to stare, indeed immeasurable (staggering).
दीप्तयोरनलार्कयोः द्युतिरिव – द्युतिः – प्रकाशः, अमितद्युतिमित्यर्थः। (रा.) अप्रमेयं – मितत्वशङ्कांअपाकरोति।
त्वमक्षरं परमं वेदितव्यं त्वमस्यविश्वस्य परं निधानम् । त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥11-18 ॥
11-18. You are indestructible, the paramount object to be known. You are the chief refuge to this universe and the custodian of eternal righteousness, always the same (without modification). I consider you to be the Ancient person.
सनातनः – अनादिनित्यः, परं निधानं – मुख्याश्रयः, शाश्वतधर्मगोप्ता – अनादिपरम्पराप्राप्तधर्मरक्षकः, अव्ययः – हासहीनः।(रा.)
अनादिमध्यान्तमनन्तवीर्यम् अनन्तबाहुं शशिसूर्यनेत्रम् । पश्यामि त्वां दीप्तहुताशवक्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ 11-19 ॥
11-19. I see you as one, having no beginning, middle or end, of infinite might, with innumerable arms, sheltering the Sun and the Moon in your eyes and the glowing sacrificial fire in your mouth, scorching the universe with Thy effulgence.
जन्यजनकभावेन आश्रयाश्रयिभावेन अभेदोक्तिः, अनादिमध्यान्तं - आदिमध्यान्तशून्यं (गुणतः) नान्तं न मध्यं – इत्यत्र देशतः।



द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥11-20॥

11-20. You have pervaded the entire space between the earth and the sky including the quarters. O Magnanimous One, the three worlds are greatly alarmed with your appalling unique form.

अन्तरं – मध्यं, एकेन – एकरूपेण – रूपान्तरैस्तु सर्वा दिशो व्याप्ता इत्यर्थः, प्रव्यथितं – अतिभीतं, रूपमुग्रं – भयङ्करं, भूभारहरणाय प्रवृत्तत्वात् उग्रमिव न तूग्रमेव ।

अमी हि त्वां सुरसङ्घा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिःपुष्कलाभिः ॥ 21

11-21. The host of released gods enter Thee (at will). Some with fright panegyryze Thee with folded hands; Groups of great Sages and released souls salute and sing paeans in praise of Thee. (Praise Thy infinite auspicious qualities.)

पुष्कलाभिः – गुणपूर्णाभिः, सुरसङ्घाः – मुक्तदेववर्गाः, केचित् – अमुक्तानां । (रा.)

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥11-22॥

11-22. The Rudras, the Adityas, the Vasus, the Sadhyas, the Vishwas, the two Aswins, Maruts and the Manes and the multitude of Gandharvas, Yakshas, Rakshasas and Siddhas, flabbergasted stare at Thee.

उष्मपाः – पितरः ।

रूपं महत्ते बहुवक्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

बहूदरं बहुदंष्ट्राकराळं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥11-23॥

11-23. O mighty-armed (Krishna), thy devotees in the worlds are scared to see your formidable universal form - with many mouths, thighs, feet, bellies, grisly and deformed (teeth) tusks. I am too, intimidated.

कराळं – विरूपं । (रा.), लोकाः – भक्तवर्गाः, प्रव्यथितः – भीतः ।

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वाहि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥11-4॥

11-24. When I behold thy flashing form of variegated hues, touching the sky, with many mouths agape, with broad lustrous eyes, I feel excited and (in fear) become enervated and woebegone (forego peace of mind).
व्यात्ताननं – विवृतमुखं, अन्तरात्मा – मनः, शर्म – सुखं।(रा.)
दंष्ट्राकराळानि च ते मुखानि दृष्ट्वैव कालानळसन्निभानि । दिशो न जाने न लभे च शर्म प्रसीद् देवेश जगन्निवास ॥ 11-25 ॥
11-25. When I discern thy mouths with gruesome teeth, flaming like the fire of dissolution, I feel dazed (can hardly distinguish the directions) and discomfited. Favour Me, O Lord of Gods, and the refuge of the world.
जगन्निवास – जगदाधार, सन्निभानि – समप्रभाणि, कालानल – प्रलयकालाग्निः ।
अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः । भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥ 11-26 ॥
वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकराळानि भयानकानि । केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 11-27 ॥
11-26/27. These sons of Dhritarastra, Bhishma, Drona and this Karna along with the multitude of monarchs and the warriors-chiefs in our phalanx are dashing (rushing) into your dreadful mouths, contorted with gruesome tusks. Some are seen crushed and crumpled between your teeth.
चूर्णितैः – शतशः भिन्नैः, सूतपुत्रः – कर्णः, योधमुख्यैः – योधेषु – भट्टेषु प्रधानैः ।
यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति । तथा तवामी नरलोकवीरा विशन्ति वक्राण्यभिविज्वलन्ति ॥ 11-28 ॥
11-28. As the countless swift river-streams hasten towards the sea, so these dauntless (warriors) on earth move hurriedly enter into your flaring mouth.
अभिविज्वलन्ति – दीप्यमानानि ।
यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः । तथैव नाशाय विशन्ति लोकाः तवापि वक्राणि समृद्धवेगाः ॥ 11-29 ॥
11-29. As moths get into the flaming fire recklessly, so these Men briskly rush into thy mouths to embrace their doom.
ज्वलनं – अग्निः ।

लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥11-30॥

11-30. O Vishnu, swallowing all the people on all sides with your burning mouths, you are lapping (licking) them time and again. Your fierce lustre flooding the world puts it (The universe) on fire (consuming it).

लेलिह्यसे – कोपेन जिह्वाग्रेणास्वादयसीवासकृत् स्पृशसि। प्रतपन्ति – उष्णिमानं जनयन्ति।

अख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥11-31॥

11-31. O God of Gods, tell Me who you are of such terrible form? Enlighten Me. Prostrations to Thee. Be pleased, I crave to collect more details about you, O Primal Person, as I know not the way you function.

कः – किंघर्मकः, किमर्थमुग्ररूप इत्यर्थः। (रा.) अज्ञातगुणकर्मविशेषज्ञानार्तं पृच्छामि।

**श्रीभगवानुवाच**

The Lord replied:

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥32॥

11-32. I am full of auspicious attributes (not bounded by space and time), primal and eternal, out to destroy the belligerents on both sides. All these persons stationed in the opposing forces will be smashed (will not last) save you and your brothers.

कालः – पूर्ण सद्गुणैः कलितत्वात् पूर्णसद्गुणोऽस्मीत्यर्थः। प्रवृद्धः – परिपूर्णः अनादिर्वा। अपि – भात्रादीन् ऋते (ता.)। प्रत्यनीकेषु – सेनाद्वये। (रा.) 'Time I am (R)'

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥11-33॥

11-33. Therefore Arjuna, time is opportune. Be a celebrity (stand up and gather repute). Vanquish thy rivals and enjoy the flourishing domain. They are on the verge of death. (I have already sapped their life-essence.) Be simply a figure-head (a nominal instrument) for their death, you ambidextrous Warrior! Standing in you, I will slay them.

सव्यसाची – उभौ मे दक्षिणो पाणी गाण्डीवस्य विकर्षणे । तेन मनुष्येषु सव्यसाचीति मां विदुः (महाभारत), निहताः – निहतप्रायाः सन्निहित मरणाः ।
Every act is a symbol of something, far beyond itself (R).
द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् । मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥ 11-34
11-34. Kill Drona, Bhishma, Jayadratha and Karna and other renowned warriors. Waver not, doubt not thy strength and be disturbed. You can easily do away with them who are already as good as dead (already slain by Me). Fight and you will beyond doubt, conquer your foes in the combat.
सपत्नान् – शत्रून्, माव्यथिष्ठाः । Be not perplexed, agitated.
<b>सञ्जय उवाच</b>
Sanjaya said:
एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी । नमस्कृत्वा भूय एवाऽह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ 11-35 ॥
11-35 Listening to these words of Krishna, Arjuna (wearing the crown) with folded hands, shaking with fear (Quaking) saluted him repeatedly and laid low before him cowed down and spoke to Him (Extolled) in a stuttering (faltering) tone.
वेपमानः- भयकम्पिताङ्गः, भीतभीतः – अत्यन्त भीतः ।
<b>अर्जुन उवाच</b>
Arjuna said:
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च । रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ 11-36 ॥
It is but proper that the world exults in Thy glory, O Hrishikesha, and glees in Thy glamour. The Rakshasas flee in fright in all quarters. The multitude of Siddhas bow to you in deep reverence.
प्रहृष्यते – अनुरज्यते, स्थाने – युक्तं एव (अव्यय) ।(रा.)
कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे । अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ 11-37 ॥



11-37. O Magnanimous one, why should they not revere Thee? You are greater than Brahman, the creator, efficient cause of the whole world. O Infinite, God of Gods, the mainstay of existence, you are Uttama – Akshara (Imperishable) transcending the universe of beings and non-beings.

अनन्त – अन्तश्चून्त्य, जगन्निवास – जगदाश्रय, महच्छब्दोऽत्र पूर्णवाची, सदसत्तत्परं – यत्सदसद्भावाभावात्मकं जगत्तत्परं, तदुक्तममक्षरम् त्वमेवेत्यर्थः।(रा.)

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम्।

वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ 11-38 ॥

11-38. You are the primary (first) God. You are the pristine person. You are the chief bulwark of existence. You are the omniscient and the object to be known by all. You are the resplendent one. O Thou of imperishable (Infinite) form, the entire space (Universe) is permeated by you.

परं धाम – तेजो जातञ्च त्वमेव।

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च।

नमोनमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ 11-39 ॥

11-39. Being of the nature of power and knowledge, you are Vayu. You are Yama being bereft of blemishes. You are Agni, as you propel the universe that cannot function on its own. You are Varuna, as you choose your devotees. You are Shashanka (Moon), the emblem of extreme delight. You are Prajapati, as you sustain the Jivas. You are Prapitamaha (Grand-Sire), as you are the father of Brahmaji, the Creator, and obeisance to you a thousand times. Many more salutations to you.

वायुः बलज्ञान रूपः, प्रजापतिः प्रजापालनात्। यमः दोषोपरतिमान् अग्निः – स्वतो गतिहीनजगन्नेता।  
वरुणः वृणुते भक्तान् इति, शशाङ्कः अतिसुखाङ्कितत्वात्।(रा.) इन्द्रः –परमैश्वर्यात् नानाभिदो हरिः (ता.)

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ 11-40 ॥

11-40. Salutations to Thee in front, Hail to Thee from behind. O you quite full, Obeisance to Thee from all sides. You are of infinite prowess and your might is beyond Measure. You are ubiquitous and as such you are styled as 'Sarva' in Shrutis like “सर्वं खल्विदं ब्रह्म (छान्दोग्य)”

सर्वं – विश्वं, समाप्नोषि – व्याप्नोषि।

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वाऽपि ॥11-41 ॥

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाऽप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥11-42 ॥

11-42. Unware of Thy majesty, taking You as my associate, I have behaved imprudently enough addressing You as Krishna, Yadava, Friend (as an ordinary person) through inadvertence or through sheer affection.

Unknowingly enough, I have indulged in banter, at play or at rest when seated or at Meals. O Immeasurable, I pray in person, condone my rough treat to you, the Supreme, the Independent and All-doer. O Achutha, forgive my unkempt words.

प्रसभं – अबहुमानं, प्रमादात् – पारवश्यात्, प्रणयेन - स्नेहेन, एकः – सर्वोत्तमः, क्षामये – क्षमापये, असत्कृतोऽसि – अवमतोऽसि।(रा.)

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥11-43 ॥

11-43. You are the father of this existence of the animate and the inanimate. You are the Supreme celebrated Preceptor of this world and highly honoured. There is none to vie with Thee. Where can there be one (in the three worlds) to outstrip Thee? Your lordliness is peerless.

अप्रतिमप्रभाव – अनुपमैश्वर्यम् ।

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥11-44 ॥

11-44. Being so majestic, I lay my body low before you, the laudable and with salutations I solicit Thy grace. Pray, put up with my lapses as the father brooks with the foibles of his son, as a friend bears with his friend and as the suitor suffers his sweet heart.

ईड्यं – स्तुत्यं, सोढुं – अपराधं सोढुमर्हसि ।

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास ॥11-45 ॥

11-45. I have exulted in thy All-pervasive form never espied earlier and my mind is shaken with fear. Reveal Thy former pleasing form. O Ruler of Gods, the succour of the world, I crave Thy indulgence.

प्रव्यथितं - प्रचलितम्।

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।  
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ 11-46 ॥

11-46. I have visioned your Omni-form. Now I desire to discern you as usual with the crown on your head, the mace and the disc in your hands. O Omniscient, O thousand-armed one, manifest, thy four-armed form, full of auspicious attributes.

विश्वमूर्ते - गुणपूर्णविग्रहेति, सहस्रबाहो - अनन्तबाहो

**श्री भगवानुवाच**

The Lord consents:

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।  
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ 11-47 ॥

11-47. To favour you, I have manifested by Supreme form, with my omnipotence. It is resplendent, full and unbounded by time and space. It is primordial, never perceived before by others (lower in rank compared to you).

भक्त्यातिशयोत्पादनाय विश्वरूपप्रदर्शनस्य दौर्लभ्यमाह। (रा.) न दृष्टपूर्वं - त्वत्तोऽधमैरदृष्टपूर्वम्।  
आत्मयोगात् - स्वरूपसामर्थ्यात्।

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।  
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ 11-48 ॥

11-48. O Arjuna (valiant among Kurus), no one else in this land of mortals can perceive Me in this Cosmic form either by Vedic studies or ceremonial rites or by indulgence in sacrifices or by practice of rigorous penance (like observance of Chandrayana vows) or by charity, as you have seen.

वेदादिभिरपि त्वदवरेण एवं द्रष्टुमशक्यम्। अन्यथा 'दृष्ट्वाद्भुतं रूपं' इति विरोधः। (ता.) अग्निहोत्रादि क्रियाभिः।

मा ते व्यथा मा च विमूढभावो दृष्ट्वारूपं घोरमीदृङ्ममेदम् ।

व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥11-49॥

11-49. Seeing this cosmic dreadful form of Mine (bent on dissolution), be not afflicted and confused. Away with alarm. With a delightful heart, see that same (former) seemly (winning) form of mine again.

व्यपेतभीः - व्यपगतभयः, तदेवरूपं - पूर्वदृष्टमेव रूपं

**सञ्जय उवाच**

Sanjaya said:

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥11-50॥

11-50. With these words to Arjuna, Vasudeva again manifested his familiar form. The magnanimous person assumed once more his usual pleasing form to pacify and cheer Arjuna in a panic. (Vishwa-Rupa too is, his own form and not constituted of Maya. The words bewilder the Asuras.)

स्वकं रूपं तु भ्रान्तप्रतीत्या । अन्यथा तदपि स्वकमेव । (भा.), अन्यथा द्रष्टुमिच्छामि ते रूपमिति विरुद्धं स्यात् (ता.)

**अर्जुन उवाच**

Arjuna said:

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥11-51॥

11-51. Seeing this seemly pleasing Form of Thine, somewhat similar to human shape, soothed is my mind. O Janardhana, now I am my own self.

मानुषं - किञ्चित् मनुष्यवद् दृश्यमानत्वात् । (ता.), सचेताः - प्रसन्नचित्तः, संवृत्तः - जातोऽस्मि, प्रकृतिं - पूर्वस्वभावं, स्वस्थतां गतः ।

**श्रीभगवानुवाच**

The Lord Said:

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥11-52॥

11-52. You have visioned this Vishwa-Rupa with My grace. The Gods too have seen it. They long to look at it every day. Some espy it with ease. Some have to toil hard to behold this Omni-form.

सुदुर्दर्श - अस्यरूपस्य नित्यं दर्शनकाङ्क्षिणो ये देवाः तेऽपि यहृष्टवन्तस्तदिदं - सुदुर्दर्शम्। केषाञ्चित्सुखेन दर्शनीयम्। केषाञ्चित्सुखेन दुःखेनच दर्शनीयमित्यर्थः। शत्रुवधे निमित्त मात्रत्वज्ञापनाय चैतद्रूपं दर्शितमिति भावः।(रा.)

नाहं वेदैर्न तपसा न दानेन न चेज्यया।

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ 11-53 ॥

11-53. It is not possible to see Me in this (universal) form that you have witnessed now, with Vedic studies or with austerities, gifts and sacrifices.

अतिदुर्लभ दर्शनं।

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 11-54 ॥

11-54. O Arjuna (persecutor of foes), with one-pointed devotion alone, it is possible to know Me truly, envision Me and attain Sayujjya (Salvation) – (Enter Me).

अनन्यया – अन्यासाधारणया असहाययेति वा। प्रवेष्टुं – सायुज्यं प्राप्तुं।(रा.)

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ 11-55 ॥

11-55. Arjuna, Bhakti alone is not enough. To attain Me, My devotee in addition to it, should attend to his assigned work as My worship, must be aware of My ascendancy (Supremacy), be free from the desire of fruits and bear no ill-will to beings.

परमः – मद्दुत्तमता ज्ञानवान्, सङ्गवर्जितः – फलस्नेहहीनः।

**Thus concludes the eleventh chapter of the Upanishads of Bhagawad Gita called the yoga of Viswa Rupa Darshana (Vision of Cosmic form)**



अथ द्वादशोऽध्यायः -12- भक्तियोग

The path of devotion

अर्जुन उवाच

एवं सततयुक्ताये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 12-1 ॥

12-1. Arjuna said:

Of the two, (i) those devotees ever-engaged in Meditation worshipping Thee (as the Supreme) in the way directed by you and heard by Me already and (ii) those who adore Chit-Prakriti (Goddess Mahalakshmi), the presiding deity of Prakrati (Avyakta) designated as the imperishable (Akshara), who is the better knower of the means of Moksha?

सततयुक्ताः - सततं ध्यानकर्मयोगवन्तः, एवं - दृष्टश्रुतरूपं, अव्यक्तं - चित्प्रकृति, योगवित्तमाः - मोक्षोपायज्ञेषु श्रेष्ठाः ।

'Is it Absolute or the Personal God, Brahman or Ishwara that we should worship' (R.)

श्री भगवानुवाच

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 12-2 ॥

12-2. The Lord answers:

Those with their mind firmly fixed in Me, constantly contemplating My excellences, propitiating Me with undeviating devotion are in My opinion the foremost among the seekers of salvation.

श्रद्धया - भक्त्यादिपूर्वकं, युक्ततमाः - मोक्षोपायवत्सु श्रेष्ठाः साधकतमाः (ता.)

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ 12-3 ॥

सन्नियेम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ 12-4 ॥

12-3/4. Those who ardently adore Goddess Mahalakshmi, spoken of as the Eternal, Imperishable, the Indescribable (being so subtle), the Inconceivable (teeming with innumerable attributes), the all-pervasive, the presiding-deity

of Avyakta Akasha (unmanifest sky), the immovable and the unchangeable, with subdued senses and ripe understanding and with earnest interest in every one's weal, regarding that I am the same spotless Supreme Lord residing in all beings, also attain Me alone.

अक्षरमविनाशी, सूक्ष्मत्वात्। अनिर्देश्यं अप्रसिद्धत्वात्। गुणबाहुल्यात् अचिन्त्यम्। कूटस्थं - कूटेऽव्याकृताकाशे अभिमानितया स्थितम्। कदाऽपि स्वपदादभ्रष्टत्वादचलम्। ध्रुवं - निर्विकारम्। सूक्ष्मत्वात् अप्रसिद्धत्वत्, गुणबाहुल्यतस्तथा। अनिर्देश्यौ तथाऽव्यक्तावचिन्त्यौ श्रीश्च माधवः। (नारदीये) (ता.), इन्द्रियग्रामं - इन्द्रिय समुदायं, सन्नियम्य - विषयेभ्य उपसंहृत्य।

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ 12-5 ॥

12-5. As such to attain Goddess Mahalakshmi severally (without being attached to Me) is to walk on the razor-edge (entails great suffering). For the embodied souls, to reach Me through rigorous devotion to Mahalakshmi alone is an up-hill task (involves hard toil and distress).

विष्णुना सहिता ध्याता देवी तुष्टिं परां व्रजेत्। अव्यक्ते - विष्णुं विनाकृतश्रीतत्त्वे आसक्तचित्तानां तेषां क्लेशः अधिकतरः - अत्यन्ताधिकः।

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ 12-6 ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात्।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ 12-7 ॥

12-6/7. O Arjuna:

Whereas those who resign all their works to Me as the sole Independent and Supreme and worship and Mediate on Me wholeheartedly (regarding Mahalakshmi and the minor gods as my retinue) and with their mind truly fixed on Me, receive my grace and I soon redeem them from the (mortal) sea of Samsara.

With the Shruti statement श्रियं वसाना अमृतत्वमायन् - declaring that those who worship goddess Mahalakshmi obtain beatitude and with Sri Krishna exhorting to adore Him in full faith to gain emancipation, Arjuna naturally asks a befitting question 'which is the better of the two avenues open to the aspirants?' Lord Krishna gives a pertinent answer 'know that I am the sole

dispenser of salvation to deserving souls. No other God is authorized to do it. No doubt those who please Mahalakshmi with their devotion will be recommended for release to Me. In view of their dedicated devotion, I will liberate them. Hence, I advise you to adore Me and obtain deliverance. The first course is more arduous and agonizing. Moreover it is elaborate and dilatory. Further, it is more risky as it entails greater sense-restraint. They are the best devotees who adore Me as the Supreme. Sagunopasana alone leads to abiding bliss while worship of the Nirguna Brahman leads to eternal darkness', so comments Sri Sathyadhyanatirtha Swamiji.

Whereas the Adwaitins hold that in these seven verses Arjuna enquires as to which of the two upasanas (1) Sagunoposana (worship of Brahman with attributes) or (2) Nirgunopasana (worship of Brahman without attributes) is upper-most, serving as pathways to God and that Lord Sri Krishna counsels him to choose Sagunoposana being the best, as it suits his status (being Mandadhikari), Nirgunopasana being accessible to a select few and beyond his ken, Dwaitins argue that this so called Nirguna-Brahman who is indescribable, inconceivable, void of all qualities and forms and not founded on valid Pramanas, is as false as shasha-vishana (शशविषाण – hare's comb).

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ 12-8 ॥

12-8. Fasten your mind solely on Me and propitiate Me and in case it is not possible for you, let your intellect bide in Me, (try to know My form and majesty). (After you attain Me, you will stay beyond doubt in Me alone, enjoying abiding bliss untouched by grief.)

ऊर्ध्वं – मत्सम्पत्त्यनन्तरं, निवसिष्यसि – निर्दुःखानन्दानुभवात्मिकां स्थितिं प्राप्स्यसि ।

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छाऽमुं धनञ्जय ॥ 12-9 ॥

12-9. O Conqueror of Wealth, if you are unable to focus with fixity your mind on Me, then covet to know Me by continued practice of Meditation.

आप्तुं - ज्ञातुमिच्छ, समाधातुं – स्थिरं कर्तुम् ।

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ 12-10 ॥

12-10. If you are incompetent of such constant contemplation, then perform all your acts for Me alone to please Me, bearing in mind that it is the best form of service. Doing all your deeds for My sake, you will gain Supreme felicity.

मत्कर्म – मद्दिष्यकर्मानुष्ठानमेव, परं – उत्तमं ।

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ 12-11 ॥

12-11. Even if you cannot conduct all your works in such a spirit of self-denial, learn to dedicate all your deeds to Me. With your mind under complete control, abandon the attainments of your actions.

यतात्मवान् – नियतमनस्कः ।

श्रेयो हि ज्ञानमभ्यासाज्ञानाध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ 12-12 ॥

12-12. Preferable is knowledge compared to ignorant incessant practice. Superior to knowledge is Meditation though maligned with worldly wishes. Reflection that shuns the rewards of actions surpasses the one that is geared to gains. Envisionment (Sakshatkara) excels even correct contemplation. But salvation, the summon-bonum of life, outstrips all (even Aparoksha).

अज्ञानं पूर्वात् अभ्यासात् ध्यानमेव विशिष्यते । ज्ञानमात्रात् सज्ञानं ध्यानं । ध्यानात् कर्मफल त्यागः इति तु स्तुतिः । (भा.) फलत्यागयुक्तं ध्यानं अधिकम् । ज्ञात्वा ध्यानं ततस्तस्मात् तत्फलेच्छा विवर्जितम् । तस्मात् ज्ञानात् भवेत् मुक्तिः त्यागात् ध्यानयुतात् स्फुटम् । शान्तिः – मुक्तिः (ता.)

अद्वेषा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ 12-13 ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ 12-14 ॥

12-13/14. He who bears no malice towards worldly beings, protects others from harm, is Merciful, not arrogating anything independently as his own out

<p>of conceit, free from affection and pedantry, despising grief and earthly pleasures alike being ephemeral, enduring and contented, with senses subdued, engaged in contemplation with stead-fast faith in the true nature of Brahman (supremacy of Lord Vishnu), with his mind and intellect installed in Me, becomes my Bhakta and is beloved of Me.</p>
<p>अद्वेष्य – अप्रियम्कुर्वन्, करुणः – कृपावान्, निर्ममः – ममेदमिति स्वातन्त्र्यबुद्धिहीनः, निरहङ्कार – अविद्यमानात्मगुणाभिमानमोहहीनः, क्षमी – सहिष्णुः, यतात्मा – उपसंहृतचित्तः, दृढनिश्चयः – आप्रामाण्यशङ्काशून्यतत्त्वनिश्चयवान्।</p>
<p>यस्मान्नोद्विजते लोको लोकोन्नोद्विजते च यः । हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥12-15॥</p>
<p>12-15. He who is neither scared of the world (as he holds it subservient to the Lord) nor is he a threat to it, who is devoid of delight and fury, fear and excitement, is dear to Me.</p>
<p>न उद्विजते – न बिभेति, लोकस्य भयहेतु न भवति, अमर्षः – रोषः मुक्तः – हीनः, उद्वेगः – मनःकम्पविशेषः।</p>
<p>अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः । सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥12-16॥</p>
<p>12-16. He who never longs for anything except the love of the Lord, who is holy in body and mind, who is dextrous in doing deeds in adoration of the Almighty, who is passive to favour or harm, who never regrets adverse returns (ingratitude), who abstains from all Avaishnava (unhealthy) activities, who forsakes the agency and the fruits of his actions and surrenders them at the feet of the Lord, is my devotee and him I love.</p>
<p>अनपेक्षः – भगवत्प्रीत्यन्यत्र काप्यपेक्षाहीनः। दक्षः – भगवत्कर्मकरणे पटुः, गतव्यथः – परकृतापकारैः अप्राप्तमनःक्लेशः, सर्वारम्भपरित्यागी – अवैष्णव सर्वारम्भपरित्यागी सर्वारम्भाभिमानत्यागी, सर्वारम्भफलत्यागी भगवति सर्वारम्भ – समर्पणरूपत्यागवान् इति चतुर्थार्थः। (रा.)</p>
<p>यो न हृष्यति न द्वेषति न शोचति न काङ्क्षति । शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥12-17॥</p>
<p>12-17. He who never exults in the attainment of objects nor loathes when he fails to avail them, nor laments over his loss, nor craves for forbidden things,</p>



who eschews everything else except knowledge, Bhakti and Vairagya and loves Me utmost, him I like.

शुभाशुभपरित्यागी – ज्ञानभक्तिवैराग्याद्यन्यशुभत्यागी।(रा.).

समः शत्रौ च मित्रे च तथा मानापमानयोः ।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ 12-18 ॥

तुल्यनिन्दास्तुतिमौनी सन्तुष्टो येनकेनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ 12-19 ॥

12-18/19. He who treats alike companions and adversaries, honour and humiliation, warmth and chill, joy and grief and forgoes the fruits of actions, who responds alike to acclaim and blame, who is tempered in talk (ever in tune with the infinite), grateful (to God) in his getting, who is homeless (though anchored in the abiding abode of the Almighty), who is firm in faith and deep in devotion, is dear to Me.

पूर्व समदःखसुख इति सामान्येनोक्तम्। तद्विशिष्योक्त्या व्यनक्ति। सङ्गविवर्जितः - फलस्रेहहीनः, अनिकेतः - अनियतवासः, स्थिरमतिः - अचञ्चलज्ञानः

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ 12-20 ॥

12-20. Those devotees who with trust, tread his track tutored till now, that has Dharma (Lord Vishnu) as its fulcrum and salvation as the finish (end) and take Me as the Supreme, them I hold in high esteem.

पिण्डीकृत्यउपसंहरति – धर्मो – विष्णुः, तद्विषयं धर्म्यं (भा.) श्रद्धधानाः आस्तिक्यवन्तः।(रा.),धर्मसाधनं धर्म्यं तदेव अमृतसाधनं। अमृतं धर्म्यामृतं।(ता.)

Thus concludes the twelfth chapter of the Upanishads of Bhagawad Gita called  
Bhakti Yoga.

**अथ त्रयोदशोऽध्यायः -13- क्षेत्रक्षेत्रज्ञविभागयोगः - The Yoga of the discrimination of the Kshetra and the Kshetrajna.**

**अर्जुन उवाच**

प्रकृतिं परुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद् वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ \* ॥

[प्रक्षिप्तश्लोक; गीतेय 700]

(According to Bannanje Govindacharya)

Arjuna Asks:

O Keshava I desire to know, Prakrati (matter) and Purusha (soul) Kshetra (body) and Kshetrajna (its knower) Jnana (means of knowledge) and Jneya (The object of knowledge)

पुरुषं – जीवं, ज्ञानं – ज्ञानसाधनम्

**श्री भगवानुवाच**

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्योवेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥13-1 ॥

13-1. Lord Krishna Answers:

O Son of Kunti, this body (constituted of the five elements including Tatwas like Ahankara, the whole world as mentioned below) subject to suffering due to modification and stimulated by the Supreme is Sharira. As the Almighty abides in it, it is called Kshetra. As he fully knows it, (sages) style Him as the Kshetrajna.

क्षेत्रज्ञं चापि मां विद्धि सर्व क्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥13-2 ॥

13-2. O Arjuna, recognize Me (Lord Krishna) alone and not Jiva as the Kshetrajna in all Kshetras. (I know the body in its entirety). This knowledge of Kshetra and Kshetrajna, the path to Perfection is, in my opinion, real knowledge.

तज्ज्ञानं - मम सम्यज्ज्ञानम्, शरीरं – शरच्च तदीरं चेति शरीरमिति – शु हिंसायां इति धातोः । ईरं – प्रेरणं, क्षेत्रं – क्षीयते – स्थीयते अत्र ईश्वरेण, शरीरं – अव्यक्तमहदहङ्कारादिकं भगवदावसथानत्वात् – तद्विदः क्षेत्रविदः, क्षेत्रज्ञः, क्षेत्रविदः, यस्य पृथिवी शरीरं यस्य आपः शरीरं (बृहदारण्यकोपनिषत्) –

(Sathyadhyanatirtha Swamiji) क्षेतज्ञो भगवान् विष्णुः न ह्यन्यः क्षेतमञ्जसा वेत्ति। विलक्षणश्च जीवेभ्यो। एक एवं क्षेत्रज्ञोऽहं सर्वक्षेत्रेषु।(ता.)

तत्क्षेत्रं यच्च यादृक् यद्विकारि यतश्चयत्।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥13-3 ॥

ऋषिभिर्बहुदा गीतं छन्दोभिर्विविधैः पृथक्।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥13-4 ॥

13-3/4. I will chart out concisely the nature and characteristics of this Kshetra, its varied modifications (its material cause) its main motivator (the efficient cause) and His superb majesty.

यत्प्रभावः – सामर्थ्यवान् सोच प्रवर्तकः।

The excellences of this Kshetra have been eulogized by the sanctified sages in diverse ways in different Shrutis and by pithy and pregnant words of the Brahma sutras, conclusive in character and founded on firm reasoning.

Listen to Me and in faith, believe Me.

गीतं – उक्तं हेतुमद्भिः – न्यायोपेतैः, श्रुत्वा निष्ठां कुरु।(रा.)

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥13-5 ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः।

एतत्क्षेत्रं समासेन सविकारमुदाहृतं ॥13-6 ॥

13-5/6. The five great elements and the Tatwas – Mahat-Tatwa, Ahankar, intellect, and un-manifest Prakrati, the five sense objects, the ten sense-organs, the Mind with their presiding deities — the entire Prapancha (not the human body) is counted as Kshetra.

Will, hate, delight and distress, body, pervasive intellect and courage —n these in short are the modifications of Kshetra.

इन्द्रियगोचराः – श्रोत्रादि विषयाः – शब्दाः।(रा.) इच्छादयः – विकाराः (भा.) सङ्घातो –देहः। चेतना – चित्तव्याप्तिः (ता.)

अमानित्व मडंबित्वमहिंसा क्षान्तिरार्जवम्।

आचार्योपासनं शौचं स्वधैर्यमात्मविनिग्रहः ॥13-7 ॥

13-7. The next five verses enumerate the essentials for attaining the real knowledge of Brahman.
Modesty, lack of ostentation, innocuousness, forbearance, straightforwardness, waiting upon the wise, immaculateness in body and mind, firm in faith and self-restraint.
Notes at the end of Verse No.12.
इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च । जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ 13-8 ॥
13-8. Apathy to sense-objects, unassuming in nature, fully aware of the agony and blemishes of birth, death, infirmity and ailments.
असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु । नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ 13-9 ॥ मयि चानन्ययोगेन भक्तिरव्यभिचारिणी । विविक्तदेशसेवित्वमरतिर्जनसंसदी ॥ 13-10 ॥
13-9. Freed from family and filial affiliations (wives, sons and property-homes etc.), disinterested in worldly affairs, equable to episodes coveted or detested.
13-10. Ever attached to Me with unflagging devotion, always alive to my exceeding excellence, residing in a region consecrated and far from the madding crowd.
विविक्तदेशसेवित्वं – जनसम्मर्दहीन, शुद्धस्थानस्थितिः । अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् । एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ 13-11 ॥
13-11. Absorbed in ardent and constant contemplation of the Atman, rigorous study of scriptures for the realisation of the Supreme these (alone) are said to be the means of winning wisdom, while the rest are not to be reckoned as remedies for collecting real knowledge.
अमानित्वं – श्लाघनराहित्यम्, क्षान्तिः – सहिष्णुत्वं, आचार्योपासनं – ज्ञानिनां सेवा आत्मविनिग्रहः – विशेषेण मनसो नियमनम्, अनभिष्वङ्गः – अतिपक्वस्त्रेहाभावः, उपपत्तिः – प्राप्तिः तत्त्वज्ञानार्थदर्शनं – अपरोक्षज्ञानार्थं शास्त्रदर्शनम्। विष्णोः अपरोक्षदर्शनम् (ता.) अध्यात्मज्ञाननित्यत्वं – आत्मानमधिकृत्य

स्थिते ज्ञाने नियतत्वम्। ज्ञानं – ज्ञानसाधनं, असक्तिः – स्नेहाभावः, समचित्तत्वं- हर्षविषादयोरभावः।  
अव्यभिचारिणी – णनन्ययोगेन रमाब्रह्मादिव्यातत्र्यासम्बन्धेन।

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ञात्वाऽमृतमश्नुते।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥13-12 ॥

13-12. I will announce the object of knowledge, knowing which one obtains Moksha. I am (that object of knowledge) the Para-Brahman, the propeller of Kshetra. Being bereft of material body and senses, Merits and actions that have an origin and end (Perishable is my majesty and might. I am entirely strange, neither to be classed in Sat-manifest Prakrati called Kshetra nor in Asat- the unmanifest named अव्यक्त.

अहमेवेति न्क्तव्ये 'अक्षरं ब्रह्म परमं', ब्रह्मव्ययमेवेति सिद्धं इति भावः।(रा.) व्यक्तव्यक्तविलक्षणः – विलक्षणः  
सदसतोः भगवान् विष्णुरव्ययः ॥(ता.)

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।

सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥13-13 ॥

13-13. (1) This Para-Brahman is phenomenal. His pre-eminence can be perceived in all his limbs that have the potency of his legs and feet and the power to perform the functions of the eyes and ears, head and mouth (every limb is so efficacious that it does the work of all limbs). He is immanent in the universe pervading subtle things with his atomic forms and all things with his Omni-form.

अणोरणुतरैः अनन्तरूपैः सर्वत्र स्थित सत् व्याप्तरपेण च सर्वमपि व्याप्य वर्तते ब्रह्मेति भावः।(रा.)

(ii) He has hands and feet in all places, eyes and heads and mouths on all sides and ears everywhere and abides in the cosmos encompassing and pervading all objects from within and without.

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम्।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥13-14 ॥

बहिरन्तश्चभूतानामचरं चरमेव च।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥13-15 ॥

13-14. He kindles all the senses and their associated qualities like shabda, but is himself bereft of these material organs born of Prakrati. He is untainted by Sin or merit and devoid of all Prakritic properties (Satwa, Rajas



and Tamas). He is the sustainer as well as the destroyer of the whole world. He is the enjoyer of all essences and the experiencer of all auspicious attributes like bliss.

सर्वेन्द्रियगुणाशासं – सर्वेन्द्रिय गुणांश्च आभासयति (भा.) सर्वभुक् – सर्वं भुक्तं सर्वसंहर्तुं इति वा, सर्वसारभोक्तु इति वा। असक्तं – निर्लेपम्, गुण भोक्ता – सर्वकल्याणगुणभोक्तु इति।

13-15. He abides in all beings both from within and without. He is uniform in his eminence and strength and inaccessible to the mortal senses. He moves in all clines being immanent. He is both distant and closeby.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ 13-16 ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥ 13-17 ॥

विभक्तमिव – आज्ञानाम् तथा प्रतीतं. भूतभर्तृ – भूतानां धरा.णापोषणकर्तुं ग्रसिष्णु- प्रलये सर्वभक्षकम्, प्रभविष्णु – सृष्टिकाले सर्वोत्पादकं च।(रा.)

13-16. He seems as though separate to the ignorant, though one and the same in all sentient beings, residing in them as their regulator. He is to be understood as the upholder and sustainer of all selves, the devourer of all things during the deluge and as the one who brings into being the entire cosmos at the beginning of creation.

13-17. He dowers dazzle on the sun and other scintillating bodies. He is extolled in the Shrutis as one who excels Prakrati, ignorance and death. He is of the nature of knowledge and its object too. He is the glorious one who knows his greatness himself and is to be gained by the emancipated through envisionment. He habits in the hearts of all.

ज्योतिषा सूर्यादीनामपि तथा प्रतीतं। भूतानां धरणपोषणकर्तुं, ग्रिसिष्णु-प्रलये सर्वभक्षकम्, प्रभाविष्णुः – सृष्टिकाले सरवोत्पादकं च। (रा.)

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ 13-18 ॥

13-18. I have thus sketched concisely the characteristics of Kshetra, the means of acquiring knowledge and the object of knowledge. My devotee,

knowing this, becomes eligible for (Sayujya type of) Emancipation. (Dwells in Me)

मद्भावाय – मयि स्थितये।(रा.) मयि भावाय (ता.) उपपद्यते – योग्यो भवति।

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ 13-19 ॥

13-19. Know that twenty-five Tatwas and Jiva, the two kinds of Prakrati, the insentient and the sentient, the two Purushas — Jiva and Paramatma are (eternal) without a beginning. Modifications like desire and qualities like Satwa owe their origin to Prakrati alone.

तात्पर्ये – प्रकृतिपदेन – चिदचित्प्रकृत्योः, पुरुषपदेन जीवेश्वरयोर्ग्रहणायोभावित्युक्तम्।(रा.) गुणः – सत्त्वादयः। (ता.)

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ 13-20 ॥

13-20. Prakrati is counted as the cause in the creation (formation) of the body and the sense-organs of the self (Jiva) and Purusha (Paramatman) is reckoned as the reason (providing the strength) for the Jivas to experience delight and distress.

कार्य – शरीरं, करारणानि – इन्द्रियाणि, भोगः – अनुभवः।(भा.)

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ 13-21 ॥

13-21. It is well-known that Jiva abiding in the body composed of the natural elements, enjoys weal or woe born of his association with Prakrati. Jiva, immaculate by himself, undergoes the cycle of births in good or evil wombs because of his attachment to the qualities (Satwa, Rajas and Tamas).

पुरुषः – जीवः (भा.) प्रकृतिजान्गुणान् – सुखादीन्।

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ 13-22 ॥

13-22. The triple qualities happen to be mere (material) cause of the body. Its efficient cause is the Paramatman, the Supreme. He is the independent propeller. He is the Kshetrajna, the overlord and the omnipotent (as stated

before). He stays in the body but is entirely separate from it. He is spoken of in the Shrutis as the Witness, the Master, the Sustainer and the Enjoyer of the elixir (good essence) of all deeds. (Paramatman though bides in the body of Jiva, is immune from its impact due to his inherent majesty and independence.)

प्रेरयति इति – अनुमतांता – पोषकः, उपद्रष्टा- सवेभ्य उपरि वर्तमानः, महाशक्तित्वात् – महेश्वरः, भोक्ता – सर्वकर्मफलसारभुक्, परमात्मा – परमचेतनः।(रा.)

य एवं वेत्ति पुरुषं प्रकृतिं च गुणै सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ 13-23 ॥

13-23. He who thus knows through the scriptures the two Purushas and the two forms of Prakrati(Jada and Chetana) with their properties and attains Aparoksha, will never be subject to rebirth even if through negligence strays from the righteous path(is sure to bag beatitude).

सर्वथा वर्तमानोऽपि – प्रमादात् अन्यायप्रव – त्तिमानपि मुक्तो भवतीत्यर्थः द्विविधं पुरुषं चैव प्रकृतिं द्विविधामपि (ता.)

ध्यानेनाऽत्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ 13-24 ॥

13-24. Some Rishis who hear the scriptures ruminate and then contemplate, with their inborn light perceive the Paramatman in their body (heart) through Buddhi. Some others (deities) envision the Almighty both inside and outside even without contemplation through Sankhya-yoga with the enlightenment received through the Vedas. (And their inborn splendour) still others, (kings) like Janaka unable to pursue this Sankhya-yoga, attain Aparoksha through Karma-yoga doing their deeds with a sense of dedication to the divine. (All the three have to undergo the discipline – श्रवण, मनन and निदिध्यासन, the prelude to Aparoksha, earlier or later, according to their status – अवस्थाभेदेन).

कर्मिणामपि श्रुत्वा, ज्ञात्वा, ध्यात्वा दृष्टिः। (भा.) आत्मना – बुद्ध्या, आत्मानं – भगवन्तं, आत्मनि – देहे, केचित्, ऋषयः अन्ये – देवाः, अपरे – क्षत्रियवरा राजानः। अनादियोग्यताभेदात् पुंसां दर्शनसाधनम् (ता.)

अन्ये त्वेवमजानन्तः श्रुत्वाऽनेभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ 13-25 ॥

13-25. Some others (best among Men) who unaware of these modes of Mukti heed from other mouths to the glories of God, and then adore and Meditate, they too (even though lacking in light) listen to the scriptures again and again afterwards and thus traverse (the sea of) Samsara (tide over death).

अन्ये – मनुष्याः उपासते – ध्यायन्ति, मृत्यु – संसार ।

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमं ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ 13-26 ॥

13-26. O Celebrated Bharata, understand that all the beings, animate and inanimate that have come into existence, owe their origin to the union of Chit-Prakrati-Kshetra (Mahalakshmi) and Paramatma – Kshetrajna.

अत्र क्षेत्रं – श्रीः(भा.) चित्प्रकृति ।(रा.) 'ममयोनिर्महद्ब्रह्म तस्मिन् गर्भं ददाम्यहं' । क्षेत्रज्ञः-परमात्मा, सत्त्वं – जीवः (भा.) जीवजातं ।(रा.)

All life is commerce between the Self and the not-self. (R)

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ 13-27 ॥

13-27. He who perceives the same Supreme Paramatman, replete with all auspicious attributes, residing in all beings high and low, untouched by the blemishes of pain and pleasure, birth and death to which they are heir to, sees (understands) Him adequately (correctly).

विनश्यत्सु – सुखदुःखजनिमृत्यादिदोषवत्सु भूतेषु । स पश्यति – स एव यथार्थज्ञानवान् ।(रा.)

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम् ।

न हि नस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥ 13-28 ॥

13-28. He who sees the same Mighty Lord uniform in excellence, as vault of virtues and free from faults in all graded beings, does not slay himself – (descend into the Limbo) but with Mellowed understanding scales the highest heavens (attains emancipation – the cherished end.)

आत्मना – बुद्ध्या, आत्मानं – स्वात्मानं, न हिनस्ति – नरके न पातयति, ततो – ज्ञानात्, परां गतिं – मुक्तिं ।(रा.)

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ 13-29 ॥

13-29. He sees truly who realises (sees) that he can do nothing on his own but ever hangs on the Paramatman (the independent doer or all deeds), who uses Prakrati subject to him, as raw materials.

He will see the Supreme, face to face who apprehends that his actions are oriented by Him, the uncreated creator (Paramatman) alone based on the Merits of his own earlier actions - (thus absolving Him of the blemishes of partiality and cruelty).

आत्मानं – परमात्मानं, प्रकृत्या निमित्तभूतया – ‘न ऋते त्वत् क्रीयते किञ्चनारे। अकर्तारं – कर्तृत्वहीनं, अस्वतन्त्रं, पश्यति – हरिं पश्यति।

‘The true self is not the doer but only the witness. It is the spectator and not the actor.’ (R)

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥ 13-30 ॥

13-30. When he discerns the Jivas as distinct from one another and from the Supreme Divine (Lord Vishnu) and as abiding in Him and born of Him, (then) he attains Brahman.

भूतपृथग्भावं – जीवानां भेदं, एकस्थम्- एकस्मिन् विष्णौ स्थितम्, विस्तारं – उत्पत्तिं – ‘अहं बीजप्रदं पिता’ (भा.) अनु – तारतम्येन प्रश्यति सम्पद्यते – प्राप्नोति।

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ 13-31 ॥

13-31. O Son of Kunti, this Paramatman, free from birth (beginning-less) and bondage of the three Gunas - Satwa, Rajas and Tamas, though biding in perishable bodies is imperishable and unaffected by their imperfections, care, anguish and grief. He is spoken of as doing nothing, as his actions do not aim at gains unlike those of other human beings.

निर्गुणत्वात् – सत्त्वादिगुणहीनत्वात्, शरीरस्थः – जीवः (ता.) न लिप्यते – चिन्ता सन्तापदुःखादिना न सम्बध्यते।

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ 13-32 ॥



13-32. Like the ether pervading all objects, being subtle, remaining unsullied with their Merits and demerits, the Supreme Lord living in the bodies of the high and low is undefiled by their virtues or vices.

सर्वत्र – नीजोच्चादिदेरे स्थितः ।(रा.)

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।  
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ 13-33 ॥

13-33. O Arjuna, as the one sun sheds lustre on this whole universe, so the one Kshetrajna-Paramatman, staying in the sentient and the non-sentient, illumines the entire Kshetra.

क्षेत्री – क्षेत्रस्थः परमात्मा, कृत्स्नं क्षेत्रं – चतनाचेतनरूपं ।

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।  
भूतप्रकृतिमोक्षं च ये विधुर्यान्ति ते परम् ॥ 13-34 ॥

13-34. Those who with the eye of wisdom distinctly discern the difference between Kshetra and Kshetrajna (animate and the inanimate and the Paramatman) and know the Supreme Lord who can set free the Jiva from the fetters of Prakrati along with the means mentioned that lead to it, attain Him (the Supreme Brahman).

ज्ञानचक्षुषा – विवोकदृष्टयो ।

Thus concludes the thirteenth chapter of the Upanishads of Bhagavad Gita called Kshetra Kshetrajna Vibhaga Yoga.



अथ चतुर्दशोऽध्यायः -14- गुणत्रयविभागयोगः - The Yoga of the  
Division of the three Gunas

श्रीभगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ॥

यज् ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ 14-1 ॥

The illustrious lord said:

14-1. I will relate at length to you again another 'lore among lores', the foremost among the fit objects to be known, knowing which all the sages have attained the highest Siddhi (Secured liberation).

इतः- संसारात्, परां सिद्धिं - मोक्षं, गताः - प्राप्ताः, भूयः - पुनः - श्रोतुरादरजननाय, परं - अन्यत्।(रा.)

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रळये न व्यथन्ति च ॥ 14-2 ॥

14-2. Anchored in this sacred knowledge and securing a similar form like Mine, they will be saved from the cycle of birth and death (neither born during creation nor suffer during deluge) – attain salvation.

साधर्म्यं - सारूप्यम्, उपाश्रित्य - सम्पाद्य।

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम् ।

सम्भवः सर्वभूतानां ततो भवति भारत ॥ 14-3 ॥

14-3. O Bharata, Chit-Prakrati is my consort and in her I lay the seed (Jivas composed of the twenty-four Tatwas), the source of all embodied beings.

महद्ब्रह्म - महती चित्प्रकृतिः, योनिः - भार्या, सा लोकसूतिः जगतो बन्धिका च (भा.)

सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ 14-4 ॥

14-4. O valorous Arjuna, goddess Mahalakshmi is the mother-womb (like the earth) and I am the progenitor (Seed-sower) the father of all embodied souls that emerge in all wombs (of Gods, human beings and Tiryak birds).

मूर्तयः - कार्यव्यक्त्या, महद्ब्रह्म - महालक्ष्मीः योनिः क्षेत्ररूपं कारणम्, बीजप्रदः - गर्भाधानकर्तापिति।(रा.)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ 14-5 ॥

14-5. O brave Arjuna, the three qualities born of Achit-Prakriti, Satwa, Rajas and Tamas under the tutelage of Sri, Bhu and Durga respectively fetters the Jiva - the imperishable in dweller in the mortal body (Prakriti Sharira).

सत्वरजस्तमः शशद्धिताः श्रीभूदुर्गाख्याः गुणाः क्रमात् गुणत्रयाभिमानिन्यः। अव्ययं – स्वरूपतो व्ययहीनं, जीवं – जीवजातं।

Gunas are the primary constituents of Nature and are the base of all substances. They are 'The three tendencies of Prakrati or the three strands making up the twisted rope of nature'.

It is difficult to have adequate English equivalents for the three words Satwa, Rajas and Tamas. (R)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ 14-6 ॥

14-6. O Sinless one, among the three qualities, the Satwa (with its guardian goddess Sridevi, one of the three forms of Mahalakshmi) being spotless (pure) is the source of sound knowledge and sturdy health. It fastens the souls of Devas that stick to knowledge and comfort.

प्रकाशकं – तत्त्वज्ञानोत्पादकम्, निर्मलत्वात् अनामयं, देवान्बध्नाति। (रा.)

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम्।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥ 14-7 ॥

14-7. O Son of Kunti, understand that the rajas (under the tutelage of Bhudevi) the root of avidity and attachments, is of an impassioned nature (engaging in delighting-sports like creation). It shackles the souls of Jivas (biding in bodies) with their attractions (craze) for actions.

रागात्मकं – सृष्ट्यादिरञ्जनस्वरूपम् तृष्णा – इदं मे भूयादित्याशा, सङ्गः – वस्तुष्वासक्तिः, देहिनं - मानुषं – जीवं।

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ 14-8 ॥

14-8. O Bharata, know that the quality of Tamas (under the presidency of Durgadevi) is the cause of Nascence (ignorance: the source of erroneous knowledge) and eludes all embodied beings. It ties them that tend towards slight, sloth and sleep.

मोहनं – मिथ्याज्ञानजनकं ।
सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ 14-9 ॥
14-9. Satwa (Sri-Devi) inclines one to happiness, Rajas (Bhu-Devi) to activity, while Tamas (Durga-Devi) obstructs the mind from obtaining correct knowledge and makes one indulge in irreligious acts.
आवृत्य – मनसस्तत्त्वज्ञानशक्तिं प्रतिबध्य, प्रमादे – अधर्मे – अधर्मबुद्ध्यादिरूपे, सञ्जयति – प्रवर्तयति ।
रजस्तमश्चाभिभूय सत्त्वं भवति भारत । रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ 14-10 ॥
14-10. O Bharata, when Satwa is in the ascendant, it asserts over Rajas and Tamas. When Rajas is on the rise, it rules over Satwa and Tamas. Similarly, when Tamas is on the increase, it influences Satwa and Rajas.
अभिभूय – अभिभवशदद्वितकार्यशक्तिप्रतिबन्धो गुणानामेव । देवानां तु औदसीन्यमेव इति ज्ञातव्यम् । (रा.)
सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते । ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥ 14-11 ॥
14-11. It is to be concluded that Satwa is commanding when the gates of the body (eye, ear, etc.) glisten with knowledge and comfort (born of words, etc.)
ज्ञानं – शब्दादिज्ञानात्मकः प्रकाशः ।
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा । रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ 14-12 ॥
14-12. When Rajas reigns it gives rise to greed (for riches), abortive activities, actions aiming at gains, agitation (in the mind) and avarice (to attain ever-more).
अशमः चित्तस्यानुपरतिः प्रवृत्तिरारम्भः – व्यर्थोद्योगः, स्पृहा – अप्राप्ताभिलाषा ।
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च । तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ 14-13 ॥
14-13. O son of Kurus, lack of light (knowledge), inaction, inadvertence betoken the tyranny (dominance) of Tamas.
अप्रकाशः – ज्ञानाभावः, अप्रवृत्तिः – अनुद्यमः, प्रमादः – अनवधानम् ।

यदा सत्त्वे प्रवृद्धे तु प्रळयं याति देहभृत्।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥ 14-14 ॥

14-14. If the embodied soul sheds its mortal coil, when Satwa sways, it again comes to life in a learned and noble lineage – (the knowers of Lord Vishnu).

उत्तमविदां – विष्णुज्ञानिनां – सात्त्विककुले जायते।(रा.)

रजसि प्रळयं गत्वा कर्मसङ्गिषु जायते।

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ 14-15 ॥

14-15. If he expires when Rajas is on the rise, he is reborn among those attached to actions and if he dies when Tamas is dominant he is reborn among the Asuras (evil clans).

मूढयोनिषु – दैत्यानां कुलेषु, कर्मसङ्गिषु – काम्यकर्मिणां कुले।

कर्मणः सुकृतस्याऽऽहुः सात्त्विकं निर्मलम् फलम्।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ 14-16 ॥

14-16. meritorious (Satwik) deeds are said to beget pure and painless benefits, whereas the return of the Rajasic action is remorse (grief mixed with joy) and that of Tamasic is (spiritual) ignorance.

सुकृतस्य – सुष्ठुकृतस्य, निर्मलं – दुःखगन्धहीनं, दुःखं – दुःखमिश्रिसुखं, अज्ञानं – अज्ञानकार्यं।

सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ 14-17 ॥

14-17. Satwa-guna brings worldly and divine knowledge, Rajo-guna makes one hanker after heavenly happiness and Tamo-guna moves him to court carelessness, confusion (delusion) and ignorance.

ज्ञानं - परापरत्वविषयम्, लोभः – स्वर्गादिविषयासक्तिः।(रा.)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥ 14-18 ॥

14-18. Those settled in Satwa go to the higher worlds (like Janaloka) while the Rajasic with an eye on the rewards of their deeds remain in the middle regions (Swarga) and the Tamasic immersed in ignorance tumble in inferno (hell).



स्वस्थाः- सात्विकाः, ऊर्ध्व – जन आदिलोकं, जघन्यगुणस्तमः अधो – निरयं गच्छन्ति।(रा.)

नाऽन्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।

गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधि गच्छति ॥ 14-19 ॥

14-19. When the Jiva sees (understands) that Trigunas alone (no other agent) are the modifying cause and Me (lord Krishna), standing head-and-shoulders above the Trigunas as the Supreme and Independent, he becomes liberated (bides in Me, the vault of virtues).

द्रष्टा – जीवः, परं – स्वतन्त्रं, मद्भावं – मयि भावः मद्भावः – ज्ञानानन्दात्मिकां मयि स्थितिं, अधिगच्छति – प्राप्नोति, एताभ्योऽन्यं परं चैव विष्णुं ज्ञात्वा विमुच्यते (ता.) तदा द्रष्टैव ना - नृशब्दोऽयम्। पुरुषः - अन्यथा पुरुषः।(रा.)

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।

जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ 14-20 ॥

14-20. When the embodied Jiva masters the triple qualities that manifest themselves in the bodies born of them, he is manumitted from birth and death, oldage and misery and attains Mukti (Para-Brahman).

अमृतमश्नुते – परं ब्रह्म प्राप्नोति।(रा.)

**अर्जुन उवाच**

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतांस्त्रीन् गुणानतिवर्तते ॥ 14-21 ॥

Arjuna asks:

14-21. Oh Lord: what are the marks of the one who crosses the three confining qualities? How he conducts in life? How (with what means) does he keep them (the triple qualities) under control (masters them)?

कैः लिङ्गैः- लक्षणैर्युक्तो भवति, किमाचारः – कीदृशाचारवान्, कथं - केनोपायेन ।

**श्रीभगवानुवाच**

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ 14-22 ॥

The illustrious lord answers:

(The following four verses enumerate the excellences of the freed souls)

14-22. O Pandava, he who has traversed the Trigunas does not mostly despise the worldly knowledge (light) born of the Satwa-guna, the industry of the Rajo-guna, and (even) the delusion of Tamo-guna (When they come of their own accord) nor does he desire to have them when they have disappeared. (In case the knowledge concerns the divine, he craves for it but does not invite ignorance).

न द्वेष्टि - प्रायो न द्वेष्टि, न काङ्क्षति - मोहादिसाधुधर्मजातं निवृत्तं न काङ्क्षति ।

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ 14-23 ॥

14-23. He is unshaken by the qualities and remains as though unconcerned in their context (but not totally indifferent - observes only customary Vaishnava rites). He understands clearly that the qualities function at the will of God and not on their own and desists from doing deeds that delight not the Lord (Vishnu).

गुणाः - सत्वादयः - परमेश्वरेच्छया प्रवर्तन्ते - न स्वतन्त्रा इति, अवतिष्ठति - वेत्ति। नेङ्गते- गुणकृतावैष्णवकर्मकरणाय न चेष्टते। उदासीनवदासीनः न तूदासीन एव ।

समदुःखसुख स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ 14-24 ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ 14-25 ॥

14-24/25. He is said to have transcended the Trigunas who has (mostly) the daring to despise the delights (of the senses) too, like distress, who is immutable, (unperturbed by pleasure or pain) with implicit faith in God, who looks upon a lump of earth, stone or gold alike, who deals with the dear and the disliked, praise and blame, honour and dishonour, friends and foes on the same footing (as fit to be discarded) and who abjures all (Avaishnava) actions aiming at gains.

अवैष्णव कर्मारम्भत्यागी, स्वस्थः - निर्विकारः, प्रायेण - विष्णुधर्मादचलः, प्रायः इति सर्वत्र योज्यं। धीरः - धीमान् - विष्णुमहात्म्यज्ञानवान्।

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ 14-26 ॥

14-26. He who ardently worships Me alone with unwavering devotion, goes beyond the fetters forged by Prakrati and its presiding deities (Shri, Bhu and Durga) and reaches Chit-Prakrati-Mahalakshmi and becomes dear to Me with her blessings (Mahalakshmi earns the love of the Lord – though far less in extent compared to her).

समतीत्य – सत्वादिगुणैः तदभिमानिश्रीदेव्यादिभिः कृतबन्धं समतीत्य। ब्रह्मेति प्रकृता महालक्ष्मीः (ता.) ब्रह्मशब्दो अत्र चित्प्रकृतिपरः।(रा.) सा यथा विष्णुप्रिया तथा गुणातीतोऽपि विष्णुप्रियो भवति। (रा.) ब्रह्मवत् – प्रकृतिवत् भगवत् प्रियत्वं। न तु तावत्प्रियत्वं। किन्तु प्रियत्व मात्रं। (ता.) बद्धा वापि तु मुक्ता वा न रमावत् प्रिया हरेः (इति पाद्रे) ब्रह्मणि भूयं – ब्रह्मभूयं (ता.) ब्रह्मणि – चित्प्रकृतौ भूयाय – भावाय – चित्प्रकृतिप्राप्तये, कल्पते – शक्तो भवति (भा.)

He too is fit for becoming Brahman. (R)

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ 14-27 ॥

14-27. I, for certain, am the main-stay of Mahalakshmi, of the eternal and immortal enfranchised souls, of enduring (Nishkama) Dharma and of transcendental 'Bliss in moksha'. So he, who attains Goddess Mahalakshmi who ever abides in Me, gradually reaches Me, through her grace – as good as attains Me.

ब्रह्मणो - महालक्ष्म्याः।(रा.) मायायाः (भा.) शाश्वतस्य - अक्षयफलस्य अव्ययस्यामृतस्य – मुक्तवर्गस्य, धर्मस्य – निष्कामधर्मस्य, एकान्तिकस्य सुखस्य – मोक्षस्य, प्रतिष्ठा – आधारः। गुणातीतः लक्ष्मी समीपं प्राप्य, तदनुगृहीतो हरिं पश्चादाप्नोति। परम्पराद्यो तनायैवमुक्तिरिति ज्ञेयम्। तदनुगृहीतोऽसौ वैष्णवो विष्णुगो भवेत्। यथा द्वारपालमतीत्य राजानं गच्छतीति।(रा.)

'Krishna identifies Himself with the absolute unconditioned Brahman'. (R)

Thus concludes the fourteenth chapter of the Upanishads of the Bhagavad-Gita called 'Prakrati Gunatraya Vibhaga Yoga'.

**अथ पञ्चदशोऽध्यायः-15-पुरुषोत्तमयोगः - The yoga of Supreme self**

**श्री भगवानुवाच**

**ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।**

**छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ 15-1 ॥**

So spoke Lord Krishna:

15-1. The wise state that this world constituted of the twenty-five Tatwas is like a tree in a state of perpetual flux, yet ever-abiding like the constant flow of water, with Lord Narayana, sentient Prakrati and insentient Prakrati as its three supreme roots and the lower gods presiding over the eight Tatwas (the five bhutas, Mahat, Ahankar and Buddhi) form its branches and the Vedas its foliage (being fruit-bearing) he who understands this world-tree is the true knower of the Vedas.

एतेन जगद्वृक्षः काममोक्षरूपाद्विफल इत्युक्तम् । ऊर्ध्वो – विष्णुः (भा.) ऊर्ध्वशब्दः उन्नतवाची । अधः शब्दः नीचवाची । (रा.) छन्दांसि यस्य पर्णानि – फलकारणत्वात् छन्दसां पर्णत्वं (भा.) त्रिमूलो हि जगद्वृक्षो - विष्णुचिदचिदत्रकृतयो वृक्षस्य मूलीनीव मूलानि, वेदवित् – वदार्थज्ञश्च - एकरूपेण न तिष्ठति इति, अश्वत्थ चञ्चलत्वेन तिष्ठतीति अश्वत्थनामकम् ।

**अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।**

**अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ 15-2 ॥**

15-2. The sense-objects (that provide fleeting pleasures) form its soft sprouts. The branches of this tree fed by the Gunas, spread downwards and upwards, linked with the material bodies and Moola-Prakrati respectively. The roots (of the cosmic tree) that deal out fruits according to deserts (karmas) in the world of mortals permeate the branches in their subtle forms.

शाखा – शाखास्थानीयाः महदाद्याः अष्टौ पदार्थाः । गुणप्रवृद्धाः - सत्त्वादिभिः प्रवृद्धाः, प्रसृताः – व्याप्ताः, अनुसन्ततानि – व्याप्तानि, प्रवालाः - पल्लवाः, कर्मानुबन्धीनि - कर्माणि अपेक्ष्य फलदातृत्वात् । (रा.)

'In the very same words in which the Kathopanishad speaks of the reality of the world, the Bhagavad-Gita tells us about its unreality. Here Gita is teaching against or even criticising an Upanishad. According to Gita, the ultimate type of unreality is what is involved in the conception of the Aswattha. The etymological Meaning of Aswattha is that which will not last till tomorrow.' (Dr. Ranade)

'I am the originator of the world tree. With roots above and branches below, this world tree is eternal. It is संसार वृक्ष (Samsara Vriksha).' (R)

Mahabharata compares the cosmic process to a tree that can be cut off by the mighty sword of knowledge. As the tree originates in God, it is said to have its roots 'above', as it extends into the world, its branches are to go downwards. The World is a living organism united with the Supreme.

The picture of the peepal tree unveiled in these three verses serves as a beautiful allegory of the entire spiritual concept (Chin).

The glory of God is described here (in Kathopanishad) as the ground of this entire world. The World is compared to a Fig tree. The Supreme God is the ground. Lakshmi is also conveyed by the word मूल (root). The other deities below the Supreme God are the branches. The World is called tree because the Supreme God has enveloped it. It is Sanatana in the sense, it is ever-continuing.' (K.T.Pandurangi)

न रूपमस्येह तथोपलभ्यते

नान्तो न चाऽदिर्न च सम्प्रतिष्ठः ।

अश्वत्थमेनं सुविरूढमूल-

मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ 15-3 ॥

ततः परं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाऽऽद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ 15-4 ॥

15-3/4. The real nature of this Cosmic Tree is not seen as it is subject to constant change, nor is the Paramatman, its creator and destroyer, permeating it. This deep-rooted, ever-changing (Aswattha) World-tree is to be courageously truncated (clearly understood) by the sword of knowledge coupled with non-attachment, with a distinct discernment of the difference between the Paramatman and Prakrati and the dependence of the latter on the former.

रूपं – यथास्थितं इह लोके, न उपलभ्यते विकारित्वात्। जगतो जन्मसंहारकर्तृत्व हेतुना आद्यन्तपदोक्तो विष्णुः सम्प्रविष्टश्च – जगद् वृक्षमनुप्रविष्टोऽपि नोपलभ्यते, छित्त्वा – ज्ञानरूप छेदनम् तस्य कार्यमिति भावः। मूलभूतो विष्णुः – प्रकृत्यादि - जगतो विलक्षणः ज्ञातव्यः।



Then that Primordial Person, the source of this perennial extensive existence should be sought after, with listening, thinking and Meditation and surrendered to, reaching whom there is no return to samsara – (experience the pangs of birth) again – (attain salvation).

परिमार्गितव्यं - अन्वेषणीयं, श्रवणादिना विषयीकर्तव्यम्। प्रस्तुता - विस्तृता, पुराणि - चिरन्तनी संसारप्रवृत्तिः, न निवर्तन्ति भूयः - गर्भयातनां प्राप्नुवन्ति।

निर्मानमोहा जितसङ्गदोषा

अध्यात्मनित्या विनिवृत्तकामाः ।

द्वन्द्वैर्विमुक्ताः सुखदुःखसङ्गै

र्गच्छन्त्यमूढाः पदमव्ययम् तत् ॥ 15-5 ॥

15-5. Those who are derelict of pride and erroneous knowledge, who have subdued the sin (weakness) of attachment, ever engaged in the contemplation of the divine shorn of the desires of the senses, freed from the dualities like glee and grief, unaffected by Rajas and Tamas, enter (approach) the imperishable Paramatman.

अमूढाः - रजस्तमस्वभावशून्याः, तत्पदं - भगवत्स्वरूपं।

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ 15-6 ॥

15-6. Neither the Sun nor the Moon nor the Fire can illumine my illustrious form. (He is brighter than these). Gaining an access to it (This Supreme form of mine) they never revert to samsara.

धाम - रूपम्

ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ 15-7 ॥

15-7. (i) The beings that habit the bodies of Brahma and others are Anadi (ever-abiding). They are bhinnamshas — quite distinct from Me. (They are so puny (अंश) before the All-puissant, like fire-flies before the flaming sun). Though so small they are slightly similar to Me in some respects (सदृशत्वात्) being of the nature of knowledge and bliss, imperishable and full according to capacity but subject to Me (अधीनत्वात्). These Jivas drift the senses, seated

in Prakrati - (in the body), six in numbers inclusive of the mind, towards the sense objects.
जीवलोके - ब्रह्मादिजीवशरीरे जीवभूतः - जीवरूपो, अंशः - ममैव भिन्नांशः। न तु मत्स्यादिवत् स्वरूपांशः। कर्षति - विषयान् प्रति प्रवर्तयति।(रा.) - किञ्चित् सादृश्यमात्रेण भिन्नोऽपि अंश इवोच्यते (ता.) प्रकृतिस्थानि - प्रकृतिकार्यशरीरस्थानि।
जीवलोके जीवभूतः सनातनः मम अंश एव।
जीवलोके - अनिरुद्धरूपी - Paramatman is too known as Jiva. The very existence of souls on earth and in emancipation even after the manifestation of their real nature (of knowledge and bliss) hands on Him.
(ii) लोक is विष्णुलोक that is लक्ष्मीस्वरूप - Jiva even after attaining salvation, abides in the land of bliss - वैकुण्ठ
जीवभूत - भूत - आश्रित। Being अस्वतन्त्र the Jiva takes refuge in God.
मम अंश इव - अंशाः are of two types - स्वांश and भिन्नांश. Paramatman's Rupas like Matsya and Kurma are स्वांश. They are identical with him in all respects. Jiva is his भिन्नांश. (i) quite distinct from Him and (ii) subservient to Him not only in life but in liberation too, though he is सनातन - ever-enduring like the Almighty and bears some similarity to Him in some respects, being bound by विधि - निषेधाः and subject to his sovereignty. Hence Lord Krishna stresses मम अंश एव to highlight Jiva's dependence on Him. In fact the Muktas never slight themselves for their servitude but boast of being his (व्यक्ताव्यक्तविलक्षणः) - servants and sing His glories even in मोक्ष.
विधिनिषेध पात्रत्वात् सनातन इतीरितः। 2) एतत् सामगायन्नास्ते (Vidhyeshatirtha Swamiji)
शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः। गृहीत्वैतानि संयाति वायुर्गन्धानिवाऽऽशयात् ॥ 15-8 ॥
15-8 The Paramatman bears the Jiva with his six senses in their subtle forms, when he gets into his mortal body and goes out of it to the other worlds, like the wind waiting the fragrance (aroma) in the flowers.
यद्यदा जीवः शरीरमाप्नोति, तदेश्वरः एतानि गृहीत्वा लोकान्तरं संयाति।(भा.)
श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च। अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ 15-9 ॥

15-9. The Paramatman, placing Himself in the sense organs, the ear, eye, skin, tongue, nose and the mind, propels them towards the sense objects like words and sounds and enjoys only the auspicious fruits thereof.

भुङ्क्ते हरिः शुभान् भोगानिन्द्रियेषु व्यवस्थितः।(ता.) विषयान् – शब्दादीन्।(रा.)

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम्।

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ 15-10 ॥

15-10. The ignorant do not behold the Paramatman while biding in the body or during exist or while enjoying the fortunate (select) fruits, whereas the sages see Him with their eye of intelligence.

गुणान्वितं - शुभयुक्तं।

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ 15-11 ॥

15-11. The enlightened who strive hard, see the Supreme staying in them (After they attain Aparoksha-Jnana) but the indiscreet, of impure heart do not espy Him, in spite of their incessant efforts.

योगिनः – ज्ञानं प्राप्य परमात्मानं पश्यन्ति.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ 15-12 ॥

15-12. The splendour in the Sun that illumines (lights up) the entire existence and that in the moon and fire, Mind you (bear in mind) they are Mine - sprung from Me and subject to Me.

तेजः – जगत्प्रकाशनशक्तिः, मामकं – मदीयं, मदीयं इत्यर्थः।(रा.)

‘तमेव भान्तमनुभाति सर्वं’ (काठकोपनिषत्) – ‘अनुकृतेस्तस्य च’ सूत्रात्।(रा.) (1,3,22) नारायणभासा हि सर्वं भाति।

गामविश्य च भूतानि धारयाम्यहमोजसा।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ 15-13 ॥

15-13. Pervading the earth, I sustain all beings with my innate strength. Residing in the moon, of the nature of nectar (nectarine juice, as the regulator) I rear all plants (Medicinal herbs)

ओजसा- स्वशक्त्या, गां - भूर्मि, औषधीः सस्यादीनि, पुष्णामि – वर्धयामि।

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ 15-14 ॥

15-14. In my Vaishwanara (fire of digestion) form, I bide in the bellies of all beings and joined by Prana and Apana (forms of Lord Vayu) I assimilate (digest) the four kinds of food.

प्राणापानाभ्यां – मुख्यप्राणस्वरूपाभ्यां, भक्ष्यभोज्ययलेह्यापेयभेदेन चतुर्विधम्।

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ 15-15 ॥

15-15. I am happily housed in the hearts of all. From Me alone are Recollection, Real (knowledge) and Erroneous knowledge. I am the One, who is primarily propagated by the Vedas. I am the composer of the Vedanta — the Brahma-mimamsa Shastra and indeed the perfect knower of the Vedas.

आपोहनं – विपर्ययः, वेदान्तकृत - व्यासरूपेण ब्रह्मसूत्राणां कर्ता, वेदवित् - तत्त्वतो वेदार्थं ज्ञानवान्।

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 15-16 ॥

15-16. In this Jagat, there are two Purushas, the Kshara (the perishable) and Akshara (the imperishable). All the Jivas from Chaturmukha Brahma downwards subject to decay, constitute the first category. Goddess Mahalakshmi, immutable like the sky that knows no death and decay is the (single person) in the second group. (She is called Purusha as she possesses masculine strength.)

इमौ – प्रमाणप्रमितौ, पुरुषौ – चेतनौ, लोके – ईशितव्यवर्गे, सर्वाणि भूतानि – ब्रह्मादि जीवराशिः । शरीरक्षरणहेतुना क्षर उच्यते। कूटस्थः – कूटमाकाशं तद्वत् स्थितः पुरुषः। अक्षरदेहत्वात् श्रीरक्षर उच्यते।(रा.) पुंवत् शक्तिमती क्वचित् (छान्दोग्य)

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ 15-17 ॥

15-17. (Towering like a Titan) Up above, stands the Paramount Person separate from both, (not one among the two - the Kshara and the Akshara), styled in the Shrutis as the Supreme (Paramatman), pervading the three

(perishable) worlds, (himself being imperishable). He supports and sustains them with his stunning strength.

उत्तमः – क्षराक्षराभ्यां इति अन्यः परमचेतनः – चेतश्चेतनानां (श्वे) ताभ्यां अन्यः – न तु अनयोः एकः – पुरुषोत्तमः, भूः भुवः स्वः विभर्ति – धत्ते धारणपोषणकर्ता अचिन्त्यशक्तित्वात्।(रा.)

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥15-18॥

15-18. As I out-strip Kshara, (subject to destruction) and far excel Akshara, the immutable Mahalakshmi in excellence, I am extolled (famed) as Purushottama (the Supreme being) both in the Vedas (Shrutis) and in collections (books) composed by celebrated sages.

लोके – पौरुषेयग्रन्थे, प्रथितः – प्रसिद्धः, पुरुषोत्तमोऽहमेव इत्यर्थः।(रा.)

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥15-19॥

15-19. He who correctly (free from delusion as narrated in the Vedas) cognizes Me as the Paramount Person, comprehends the import of all scriptures and propitiates Me in all capacities (As Progenitor, Preceptor, Protector and the like, with undivided devotion in all its forms).

एवम् – क्षराक्षरोत्तमत्वेन, सर्ववित् – सर्वशास्त्रार्थ ज्ञानी, सर्वभावेन – सर्वप्रकारेण, असंमूढः – मोहरहितः।(रा.)

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥15-20॥

15-20. O Bharata, this most mysterious science has been taught to you by Me, assimilating which one will be Aparokshajnani and attain the Almighty (secure salvation).

बुद्धिमान् – अपरोक्षज्ञानी, कृतकृत्यः – मुक्तः ।

Verses from 16-20, both inclusive exemplify the essentials of the most occult science, knowing which, one obtains the direct vision of the Purushottama and attains perfections. Lord Narayana is the treasure of infinite auspicious attributes like knowledge and bliss, and is the eight-fold dispenser of the universe. He is the Sarvottama, Supreme among the sentients and the non-sentients and is entirely different from them and totally strange. One who



understands this Supreme secret sees the Paramatman, face to face and is set free from the shackles of Samsara. This is the cream of Gita-Shastra, the very essence of the Vedas and Upanishads. Even Sankaracharya, the founder and propagator of Adwaita firmly asserts:

सर्वोहि गीता शास्त्रार्थोऽस्मिन्नध्याये समासेनोक्तः। न केवलं, सर्वश्च वेदार्थ इह परिसमाप्तो। 'यस्तं वेद स वेदवित्'।

The fifteenth canto is the compendium of the entire Geeta-Shastra. It contains the essence of the whole exhortation(upadesha) of Lord Krishna nay the quintessence of the entire Vedas - Paramatman's paramouncy, his outstanding demarcation from the animate and inanimate world, his Omni-science, standing head and shoulders over his creation with everything under his perfect command and second to none. This understanding alone, according to Sankaracharya paves the path of soul's salvation. So it is agreed that the Paramatman is full of propitious qualities like knowledge and bliss and is totally different from his creation. His knowledge of his fullness and dissimilarity in nature and form, alone leads to his upliftment, this is the hall-mark of Geeta-Sastra and of the entire, Vedic knowledge. The knowledge of the Paramatman, as devoid of auspicious attributes and identical with Jiva is nowhere explicitly expounded and emphasised either in Bhagawadgita or in the Vedas. So it comes to be established that those who seek salvation should know and Meditate on the Para-Brahman as the vault of virtues and entirely distinct from his creation. So exhorts Sri Sri Sathyadhyanatirtha Swamiji.

Thus concludes the fifteenth chapter of the Upanishads of the Bhagawadgita called 'Purushottama Yoga'.

अथ षोडशोऽध्यायः -16- दैवासुरसम्पद्विभाग योगः

The yoga of division between the divine and the  
demonical.

(Having related in the last chapter that the knowledge of the Supreme, the highest Purusha-Purushottama, the efficient cause of existence leads to emancipation, Lord Krishna here explains that the erroneous knowledge ईश्वरोऽहं I am Ishwara and जगन्मिथ्या – the world is unreal, is demonical in nature and leads to eternal damnation.)

The following three verses enumerate the qualities of the Satwik soul (divine nature)

श्रीभगवानुवाच

अभयं सत्त्व संशुद्धिर्ज्ञानयोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ 16-1 ॥

Lord Krishna said:

16-1. Freedom from fear, (neither he fear others nor are others afraid of him), serenity of mind, engaged in the acquisition of Tatwajnana, gifts to worthy recipients, sense-restraints and sacrifice to Gods and Pitrus, study of the Vedas, (and its impact on him)penance and straight-forwardness (devoid of deceit).

आर्जवं – मनोवाक्कर्मस्वैकरूप्यम्। सत्त्व संशुद्धिः चित्त – प्रसादः। स्वाध्यायः – वेदाध्ययनम्।  
ज्ञानयोगव्यवस्थितिः – ज्ञानोपायनिष्ठता।

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम्।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ 16-2 ॥

16-2 Non-violence (harmlessness), telling the Truth, freedom from fury, magnanimity (renunciation), mind tuned to the divine, averse to tale bearing, Mercy towards living beings, turning away from sense-pleasures, not vindictive, ashamed of doing misdeeds, steadfastness.

त्यागः – औदार्यं, शान्तिः – भगवन्तिष्ठता, अपैशुनं – परोपद्रवनिमित्तदोषाणां राजादेरकीर्तनम्। अलोलुप्त्वं – विषयेषु रागाभावः, मार्दवं – अक्रोर्यं।(रा.)

तेजः क्षमा धृति शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥16-3 ॥

16-3. Valour, pardon, courage, purity of body and mind, not prone to mischief and arrogance, these, O Bharata, constitute the characteristics of those born with a divine nature.

नातिमानिता – अहङ्कारराहित्यम्

(These three verses are a handy guide to the gamut of virtues essential to those seekers who Meditate on the ethical plane.)

डम्बो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

आज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥16-4 ॥

16-4. Pedantry (well-aware of his hollowness), hauteur – vanity, unrighteous indignation and hard-heartedness and ignorance, these six qualities are the contents of those born of the satanic (Tamasic) nature.

पारुष्यं – निष्ठुरत्वम्, अभिमानः – प्रमाणातिक्रमः

दैवी सम्पद्धिमोक्षाय निबन्धायाऽऽसुरी मता ।

मा शुचः सम्पदम् दैवीमभिजातोऽसि पाण्डव ॥16-5 ॥

16-5. The divine traits lead to deliverance while the devilish ones (lead) to eternal bondage (hell). Oh Pandava, Bewail not; you are born with an angelic nature.

निबन्धनं - नीचस्थाने तमसि निवासः

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ॥16-6 ॥

16-6. O Partha, the created beings in this world fall into two classes - the divine and the diabolical. I have dealt in detail with the angelic nature already. Now listen to the devilish features.

भूतसर्गौ – प्राणिनां सर्गौ – सृष्टिभूत सर्गौ, प्राणिस्वभावविति वा।(रा.)

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापिचाऽऽचारो न सत्यं तेषु विद्यते ॥16-7 ॥

16-7. Those of an Asuric nature neither engage in actions approved by the Sastra nor do they desist from deeds inhibited by them. They neither

possess purity (of body and mind) and good conduct nor do they speak the truth.

विहिते प्रवृत्तिं निषिद्धे निवृत्तिं न विदुः।(रा.)

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥ 16-8 ॥

16-8. They assert that the universe (being superimposed on Brahman is unreal, bereft of a secure basis and a Supreme Lord. They do not see a casual sequence in its genesis (like beings born of food etc.). Strangely enough, they declare that it is Sadasadvilaksana (neither real nor unreal but different from both) with Kama (ignorance) as its chief cause.

(Sri Sri Sathyadhyanatirtha Swamiji states that this verse refers to those who advocate the world is मिथ्या, सत्य, प्रतिष्ठा and ईश्वर directly denote Lord Vishnu)

अत्रासत्यप्रतिष्ठेश्वरशब्दा विष्णुपराः। अनीश्वरं – स्वामिहीनं, नियन्त्रितं, अपरस्परसम्भूतं – परेभ्यः सम्भवहीनं, जगतः सत्यं, प्रतिष्ठा, ईश्वरश्च विष्णुः। तद्वैपरीत्येनाऽऽहुः। (भा.) अन्यत् - सदसद्विलक्षणम्, मामहैतुकम् – अविद्यापरिणामरूपम्।(रा.)

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ 16-9 ॥

16-9. With firm belief in their (blind) faith, these knaves (wicked souls) with scant wit and savage deeds, come to life as the foes of the world, indeed, for its wreck (ruin).

अहिताः – शत्रवः, नष्टात्मानः दुष्टचित्ताः।(रा.)

काममाश्रित्य द्ष्णं ढम्भमानमदान्विताः।

मोहाद्गृहीत्वासद्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥ 16-10 ॥

16-10. Pursuing unappeasable desires, possessed of pretence, pride, presumptuousness and perverted knowledge, understanding amiss (through delusion) the Shrutis and Smritis undertake profane acts, being prone to petty pleasures.

मोहात् – मिथ्याज्ञानस्वभावात्, असद्राहान् – असदर्थान् ज्ञात्वा अशुचिव्रताः – क्षुद्रभोगाय प्रवर्तन्ते।(रा.)

चिन्तामपरिमेयां च प्रळयान्तामुपाश्रिताः।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ 16-11 ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥ 16-12 ॥

16-11/12. Victims of countless cares till death they are engrossed in earthly enjoyments alone, viewing these as the highest objective of existence (with disbelief in happiness hereafter). Fastened by hundreds (unending chain) of hopes, slaves of passion and fury, they desire to collect wealth in dishonest ways to slake their carnal hunger.

कामोपभोगपरमाः – विषयभोगैकरताः – न अन्यत् आमुष्मिक फलं अस्ति इति निश्चयवन्तः । अन्यायेन - चौर्यादिनाइहन्ते – वाञ्छन्ति । (रा.)

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ 16-13 ॥

16-13. I have acquired this asset today. I shall fulfil this longing tomorrow. This estate belongs to Me already and this in due course, I will command.

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥ 16-14 ॥

16-14. This adversary is annihilated by Me. I shall slaughter others too. I am the Supreme Lord. I am the enjoyer of earthly and heavenly happiness. I am blessed. I am mighty and Merry.

ईश्वरः – परमेश्वरः, सिद्धः- कृतकृत्यः । (रा.)

This is the greatest sin of all, the sin of Lucifer, the claim to be oneself the god-head (R)

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ 16-15 ॥

16-15. I am affluent and of noble decent. I have no compeer. I shall engage in sacrifices and dower gifts. I shall thus exult. So mutter the muddled (bewildered) ones, through ignorance.

आढ्यः - धननिस्सम्पन्नः, अभिजनवान् – कुलीनः । (रा.)

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ 16-16 ॥



16-16. Confused (in mind) being care-laden, caught in the cob-web of delusion, excessively inclined to carnal delights, they descend into the darkest (abysmal) deep (hell).

विभ्रान्ता - विशेषभ्रान्तिमन्तः, प्रसक्ताः - अतितरामासक्ताः

आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते ढम्भेनाविधिपूर्वकम् ॥ 16-17 ॥

16-17. These swollen headed, stern, immodest blinded by riches and ego, engage in sacrifices, defying the established canons, for displaying their pelf and power.

आत्मासम्भाविताः - अत्मनैव - स्वेनैव, सम्भादिताः - बहुमताः - वयं पूज्या इति मन्यमानाः । अत एव स्तब्धाः - अनम्राः, ढम्भेन - स्वमहित्वप्रदर्शननिमित्तेन - न कृतार्थबुद्ध्या, प्रद्विषन्तः - भगवदपलापरूप द्वेषं कुर्वन्तः

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ 16-18 ॥

16-18. Resting in pride, power, impudence, passion and ire, those envious ones abhor Me (flout My supremacy) abiding in them and others.

ईश्वरो यदि सर्वस्य कारकः कारयिता मां । अद्येति वादिनं ब्रूयात् सदाऽधो यास्यसी तु ॥ (सामवेदे यास्कश्रुतिः)

अभ्यसूयकाः - निर्दोषे दोषान् वदन्तः - गुणपूर्णं गुणहीनतां वदन्तः ।

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ 16-19 ॥

16-19. I always hurl such unfortunate, unkind haters, the Mean among Men, in the wheel of existence (samsara) and that too, in evil wombs.

क्रूरान् अत एव अशुभान् अजस्रं - पुनः पुनः, क्षिपामि - स्थापयामि ।

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16-20 ॥

16-20. O son on Kunti, these dupes, tossed in the devilish wombs time and again never approach Me but tumble into the eternal inferno (hell).

मूढाः - तामस स्वभावाः अधमां नित्यनरकलक्षणां गतिं यान्ति । (रा.)

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

काम क्रोधस्तथा लोभस्तस्मादेतत् त्रयं त्यजेत् ॥ 16-21 ॥

16-21. Hence, this triad, passion, anger and avarice that (drive one) to the door to hell and damn the soul, should be eschewed (at all cost).

नाशनं – अनर्थप्रापकं, नरकद्वारं - नरकसाधनं ।(रा.)

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ 16-22 ॥

16-22. O Kunti' s son one who has given up the three gates of hell and observes what is wholesome for his well-being, obtains the worthy objective - moksha.

'We are advised to shake off demoniac nature. The hope of immortality is always there. Even the greatest sinner, if he turns to God can achieve freedom'. (R) – Refer for comments (4-36).

आत्मनः श्रेयः – पुमर्थसाधनमाचरति, पराङ्गति - मोक्षं।(रा.)

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 16-23 ॥

16-23. He who sets aside the sanctions of the scriptures and works at will, will neither attain samsidhi (perfection) nor secure pleasures nor secure the supreme end (salvation).

कामकारतः – स्वेच्छा मात्रेण, सिद्धि – पुमार्थोपायं, न सुखं – सुखं ऐहिकम्

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 16-24 ॥

16-24. So, let the scriptures, that define distinctly the things to be done and to be discarded, steer thee (be thy pole-star). Schooled in (knowing) its dictates, you (deserved to) act on earth accordingly. (If you defy them, you will incur the displeasure of the Lord.)

तदतिक्रमे च दोषः, इह – लोके

Thus concludes the sixteenth chapter of the Upanishad of the Bhagawadgita called 'Daivasura sampad Vibhaga yoga'.

**अथ सप्तदशोऽध्यायः -17- श्रद्धात्रयविभागयोगः - The Yoga of the three-fold credence.**

**अर्जुन उवाच**

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ 17-1 ॥

Arjuna asks:

17-1 What is the status of those who in good faith engage in sacrifices, (not knowing) infringing the Shastric injunctions? Is it Satwik, Rajasic or Tamasic?

वेदेऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् । स्मृतिः वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । भागवते, उत्सृज्य - अज्ञात्वा

**श्री भगवानुवाच**

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ 17-2 ॥

Lord answers:

The inborn faith of the embodied is of three kinds, in consonance with their inherent nature – the Satwik, Rajasic and Tamasic. Listen to Me in trust. I will put them forth precisely for you.

श्रद्धा - आस्तिक्यबुद्धिः श्रुत्वा तत्र निष्ठां कुरु । स्वभावजा - मनोवृत्तिश्रद्धा व्यावृत्तये स्वभावचैवेत्युक्तम् । (रा.)

सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ 17-3 ॥

17-3. Everyone's faith chimes with his innate essence (stuff). This Jiva is the very embodiment of faith. As is his faith, so is his nature.

सर्वस्य - जन्तोः । सत्वानुरूपा - जीवस्वरूपानुरूपा - (सत्त्वं - जीवः क्वचित् प्रोक्तः) श्रद्धामयः - श्रद्धास्वरूपः - तादात्म्यार्थं मयट् ।

'The fruit of worship follows the faith of the doer.' – Bhagawata

Such as are the trend of our desires and the nature of our souls, just such each of us becomes'. Plato (R)

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ 17-4 ॥

17-4. The virtuous (Satwik) adore the divines, the passionate (Rajasic) propitiate the Yakshas and Rakshasas while the Tamasic (stolid) worship (conduct their sacrifices in honour of) ghosts and spirits (all of them ignorant of Shastric injunctions).
शास्त्रविधानमजानन्त इति सर्वत्र ज्ञेयम् । मोक्षः साङ्गल्पिक स्वर्गो भूतादित्वं फलं क्रमात् (महाविष्णु पुराण)
अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
ढम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ 17-5 ॥
कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ 17-6 ॥
17-5/6. Know for certain, the indiscreet, that are proud and arrogant and take to shocking penance prescribed in heterodox Shastras through avarice, (unholy desire) attachment and persistence and belittle the presiding deities of the Tatwas, Mahalakshmi and others and Me, their Moderator(regulator) in the body, to be decidedly demoniacal (destined for Hell).
दुरागमादिना विहितं घोरं – महाकष्टकरं भूतग्रामं – लक्ष्म्यादि शरीरस्थं देवतासमुदायं मां च अन्तर्नियामकत्वेन, कामरागबलान्विताः – इच्छासक्त्याग्रहयुक्ताः, कर्षयन्तः अल्पगुणत्वेन पश्यन्तः, अचेतसः – अविवेकिनः, तमःप्राप्तियोग्याः ।(रा.)
According to Acharya Madhwa, to slight the Supreme person is to diminish his majesty. Such a one is a great sinner - verily Asuric.
आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ 17-7 ॥
17-7. Even the food that is tasty to them is of three types, similarly sacrifices, tapas and benevolence. Heed to these distinctions.
आयुःस्सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराःसात्त्विकप्रियाः ॥ 17-8 ॥
17-8. The Viand that is juicy, fatty, solid and delicious, that fosters longevity, purity, strength, health, happiness and love, caters to the taste of the Virtuous (Satwik).
आहारशुद्धौ सत्वशुद्धिः ।

कद्वाल्लवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥17-9 ॥

17-9. The diet that is pungent, sour, saline, very hot, astringent and irritating that causes suffering, sorrow and disease is relished by the Rajasic (the Passionate).

आमयो - रोगः

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥17-10 ॥

17-10. The dish that is stale, collected after hours of cooking, insipid, fetid, rejected and unhygienic (unholy) is dear (to the tongue) to the Tamasic (Stolid).

अमेध्यं – अपवित्रं पूति – दुर्गन्धम्, पर्युषितं - दिनान्तरितपक्वम् ।

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥17-11 ॥

17-11. The sacrifice that is offered, as ordained in the scriptures without running after rewards, with a resolve that it (sacrifice) should be done as one's duty (to please the Lord), is Satwik.

विधिदृष्टः – विधिज्ञान पूर्वकः, इज्यते - अनुष्ठीयते

अभिसन्दाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥17-12 ॥

17-12. O best among the Bharatas, the Yagna which aims at fruits or is flaunty in nature (to display ones greatness) is regarded as Rajasic.

दम्भार्थ – आत्ममहत्त्वप्रदर्शनार्थ एव ।

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्ष्यते ॥17-13 ॥

17-13. The sacrifice that infringes the Shastric injunctions and is observed without faith (in God), without food and gifts to the Brahmins, without chanting the customary mantras, is termed as Tamasic.

असृष्टान्नं - अन्नदानहीनम्



देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥17-14॥

17-14. Propitiation of Gods, Brahmins, Preceptors and the Pundits, purity, plumpness (honesty), self-restraint (celibacy), and not giving pain to others are taken as the tapas (penance) of the body.

ब्रह्मचर्य – उर्ध्वरेतस्त्वं, शरीरं – शरीरसम्बन्धि

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥17-15॥

17-15. That talk is termed as the Tapas of the Tongue (speech) that does not hurt others, is veracious, agreeable, wholesome and born of ceaseless study (of the Vedas).

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥17-16॥

17-16. Serenity (of mind), softness, silence (restraint), placing the mind in the Paramatman, shorn of sundry desires or styled as the penance of mind.

सौम्यत्वं – अक्रौर्यं, मौनं – मननशीलत्वं, आत्मविनिग्रहः – परमात्मनि मनसो विशिष्यावस्थानम्।  
भावसंशुद्धिः- नानाकामराहित्यम्।(रा.)

श्रद्धया परया तप्तं तपस्तत्रिविधं नरैः।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥17-17॥

17-17. The Tapas observed by the Sadhakas is of three types: (i) That penance, which is practised with implicit faith, without aiming at fruits and with a sense of surrender to the divine, is styled as Satwik.

तप्तं – कृतं तप, युक्तैः – भगवदर्पणादियोगयुक्तैः

सत्कारमानपूजार्थं तपो डम्भेन चैव यत्।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥17-18॥

17-18. (ii) That austerity, which is observed with an eye on respect, acclaim, reverence (worship) and with an air of superiority, is regarded as Rajasic. It is unsteady and un-enduring (yielding perishable fruits).

सत्कारो – आदरः, मनो-वाचा प्रशंसा, पूजा – अर्चनं, चलं – पातभयेन चलनहेतुः अध्रुवं – क्षयिष्णु।(रा.)

मूढग्राहेणाऽत्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ 17-19 ॥

17-19. (iii) That Tapas is termed as Tamasic which pursued with silly persistence is self-agonising or aims at annihilation of others.

मूढग्राहेण - अविवेकदुराग्रहेण।(रा.)

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ 17-20 ॥

17-20. That charity is characterised as Satwik which is proffered with firm faith in God with no pay-back conscience, at the proper place (punyakshetras like Varanasi), during the propitious period (like Chaturmasya) to the proper person - learned and humble devotee of Lord Vishnu.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ 17-21 ॥

17-21. Gifts awarded out of assets amassed through crooked avenues, expecting counter-gifts are reckoned as Rajasic.

परिक्लिष्टं - अन्यायार्जितं द्रव्यम्।

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ 17-22 ॥

17-22. Donations dowered in defiance of the Shastric dictates, in unholy places and at inauspicious hours and to the undeserving with disdain and disrespect are titled as Tamasic.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणस्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ 17-23 ॥

17-23. The three (appellations) Aum, Tat, Sat, Aum, being the Antaryami (The inward Regulator) and the bulwark of the Brahmanda (Universe), Tat being Purna (full) and propagated (mainly) by the Shrutis and Sat, abounding with auspicious attributes and bereft of blemishes, specify the Brahman. By Him were created the Brahmanas (for his worship and for the

welfare of the world), the Vedas (were manifested) and the Sacrifices, in days of yore.

ब्रह्मणा, तेन निर्देशः- निर्दिश्यते अनेन इति, विहिताः – सृष्टाः, पुरा – सृष्टिकाले।

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ 17-24 ॥

17-24. The expounders of the Vedas always open their sacrifices, charity and penance, pronouncing the letter Om, one of the names of Brahman, as stipulated in the scriptures.

उदाहृत्य – ओंकारं उच्चार्य, विधानोक्ताः – विद्युक्ताः

तदित्यनभिसन्धाय फलं यज्ञ तपःक्रियाः।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ 17-25 ॥

17-25. Those desirous of deliverance engage in diverse deeds like sacrifice, beneficence, austerities, to gain the grace of (Tat) - the pervasive Paramatman, without aiming at heavenly happiness.

तदिति ब्रह्मोद्दिश्य यज्ञादेः करणाच्च ब्रह्मणस्तदिति नामेति चोक्तं भवति।(रा.)

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते।

प्रशस्ते कर्मणि तथा सच्छब्धः पार्थ युज्यते ॥ 17-26 ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते।

कर्म चैव तदर्थोयं सदित्येवाभिधीयते ॥ 17-27 ॥

17-26/27. O Partha, the pious are verily conscious, at the commencement of Karmas (like sacrifice) (i) that the Paramatman is praised as 'Sat' – being the vault of virtues. To them it (the word sat) connotes creation, noble nature and auspicious activities.

सद्भावे असत् सत्तारूप प्रजननार्थं, साधुभावे – साधुत्वे – (वे) प्रशस्ते कर्मणि – शुभकर्मणि।(रा.) स्थितिः - निष्ठा – भगवानेभिरवश्यं फलं प्रयच्छतीति बुद्धिः। तदर्थोऽयं - सच्छब्दार्थभगवदर्थोऽयं (रा.)

(ii) Sat to the Satwik further conveys his implicit faith that the Paramatman will decidedly deal out fruits being present in those deeds (Sacrifices, Penance and Charity) that are discharged as one's duties, to please Him (for his sake). Such actions alone to Him (in his eye) are Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ 17-28 ॥

17-28. O Arjuna, the oblations offered, gifts given, penance practiced, though be as ordained in the Shastras are styled as Asat (karmas) if they fall short of firm faith (in God) and fail to cede (yield) the cherished fruits before or after death.

वस्तुतस्तु श्रद्धाभावे शास्त्रानुसारित्वमेव नेति ज्ञेयम्

Thus concludes the seventeenth chapter of Upanishads of Bhagawadgita called Shradha-tray-Vibhaga-yoga.





**अथ अष्टादशोऽध्यायः -1 8- मोक्षसन्न्यासयोगः The yoga of (release)  
(salvation) through renunciation**

**अर्जुन उवाच**

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ 18-1 ॥

Arjuna Said:

18-1. O Strong armed one: O Slayer of Keshi, O Swami of senses, I would like to know the nature of Sanyasa and Tyaga, separately.

पूर्वोक्तं साधनं सर्वं सङ्क्षिप्य उपसंहरति । (भा.) अनुक्तत्रैगुण्यवादी च – अयं अध्यायः । (ता.)

**श्री भगवानुवाच**

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ 18-2 ॥

Lord Said:

18-2. (Sa) Nyasa is renouncing kama-karma, by not desiring their rewards while doing it or by totally refraining from them. Tyaga is not aspiring for the awards of any action. This is how the judicious judge (differentiate).

अनिच्छयाऽकर्मणावापि काम्यकर्मन्यासो न्यासः । फलत्यागस्तु त्यागः । विचक्षणाः – कुशलाः, भगवत्प्रीत्यन्यफलत्यागं त्यागशब्दार्थमाहुः ।

'Jayatirtha clarifies Acharya Madhwa's position by making a clear distinction between two kinds of काम्यकर्मा – वैकल्पिक – (optional) काम्य such as अश्वमेध, where one is at liberty to perform with or without desire to get the gains and नियतकाम्य like the Kariri yagnas performed with desire to get the rains. The performance of the former without desire for fruits or total abstention from them is Sanyasa. Tyaga is not at all wishing for fruits. Sanyasa is not accepting them when they accrue.' (BNK)

त्याज्यं दोषवदीत्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ 18-3 ॥

18-3. Some among the enlightened argue that all desire oriented actions deserve to be eschewed, while others advocate that sacrifice, charity and austerity along with routine and regularly recurring duties are never to be abjured.



दोषवत् – बन्धकदोषयुक्तं काम्यकर्म 1) फलत्यागः न तु स्वरूपत्यागः 2) नित्यनैमित्तिककर्माणि कार्याण्येव।

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ 18-4 ॥

18-4. O best of Bharata, Hearken to my verdict on Tyaga: O valiant among Men, it is three-fold: (a) detachment from the fruits of actions, (b) No attachment to deeds, (c) regarding the Almighty as the independent All-doer, (the individual as His instrument) and abdicating agency in action. It is also said to be of three kinds - Satwik Rajasic and Tamasic.

त्रिविधः 1) त्यागो हि फलत्यागः, कर्मणि ममतात्यागः, भगवति कर्तृत्वानुसन्धानपूर्वकं स्वस्थ कर्तृत्वाभिमानत्याग इति त्रिविधः। 2) वक्ष्यमाणसात्विकादिभेदेनेत्यन्ये।

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत्।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ 18-5 ॥

18-5. Sacrifice, gifts and penance are duties mandatory. They are not be relinquished. These acts sanctify the wise. They bear not bondage. They well up the bliss of the Aparoksha-Jnanins in Moksha.

पावनानि – पावित्र्यकरणानि – अबन्धकानीति यावत्। यद्दामनीषिणां – ज्ञानिनां मुक्तावानन्दातिशयकराणि।

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ 18-6 ॥

18-6. Even these deeds are to be done with detachment and desirelessness for fruits. This is, O Partha, my considered opinion.

स्वोचितं दानं स्वोचितं तपश्च सर्वैः वर्णाश्रमिभिः अन्यैश्च कार्यमेवेत्यर्थः (ता.)

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ 18-7 ॥

18-7. It is not proper to give up one's prescribed duties. Tyaga is repudiation of attachment to work and its rewards. Giving up all actions, unmindful of its niceties is Tamasic in character (leads to hell).

'स्वयज्ञादीन् परित्यज्य निरयं यान्ति असंशयम्'। (ता.) नियतस्य – वर्णाश्रमोचितस्य, नोपपद्यते – युक्तो न भवति, मोहात् – मिथ्याज्ञानाख्यमोहात्।(रा.)

दुःखमित्येव यत्कर्म कायक्लेशभयात्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्याग फलं लभेत् ॥ 18-8 ॥

18-8. To abandon action because it is agonising, apprehensive of the bodily anguish it involves, is Rajasic Tyaga. Forsaking such tasks is to forego the fruit of Tyaga - as good as losing the love of the lord.

कायक्लेशभयात् (त्यागफलं - भगवत्प्रीतिरूपफलं न लभेत्। दुःखन्तु मानसं ज्ञेयं आयासो बाह्य उच्यते। (भा.)

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।

सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ 18-9 ॥

18-9. O Arjuna, that Tyaga is a righteous one, when a deed is done as it can never be dispensed with (ought to be done) being the prescribed duty of one's class and order (else he will incur sin) giving up the desire for gains - heavenly pleasures and free from attachment - the feeling of Me and mine.

कार्यं - अवश्यं कर्तव्यं अन्यथा प्रत्यवायात् इति बुद्ध्या। नियतं - वर्णाश्रमोचितं कर्म, सङ्गं - मदीयमिति स्नेहं, सत्यागः - कर्मानुष्ठानसहितः त्यागः।

न द्वेष्य कुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ 18-10 ॥

18-10. The Sage, saturated with Satwa, delved deep in (higher and lower) led Tatwas, with all doubts (concerning the Lord and the world) dissolved, observing all the ordained duties diligently however distressing and remaining detached to pious past deeds though rewarding and dedicating them with devotion to the Supreme, is regarded as a (Satwik)Tyagi.

अकुशलं - तात्कालिकसुखदं न। किन्तु कायक्लेशदुःखदं कर्म न द्वेष्ये, कुशले - पुर्वाजितपुण्यफले नानुषज्जते - नेच्छति। सत्त्वसमाविष्टः - सम्यक् सत्त्वगुणेन व्याप्तः, मेधावी - भगवत्तत्त्वज्ञानी, त्यागी - भगवति सर्वकर्मसमर्पणवान्।

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिदीयते ॥ 18-11 ॥

18-11. For the embodied being, it is impossible to evade actions or enjoined acts entirely. So he is designated as a Tyagi, who forgoes the fruits of his deeds.

सर्वकर्मपरित्यागो वा विहितकर्मत्यागो वा न त्यागशब्दार्थः । (रा.)

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्।

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥18-12॥

18-12. Those who do not fall in this fold (Tyagis) reap after death tripartite rewards, undesirable like hell or desirable like the heavens or mixed i.e. rebirth. But the Tyagis - Sannyasins in special are not subject to it. To them, knowledge blended with devotion brings in envisionment and its enhanced maturity - the welling of bliss in beatitude (moksha).

तु-शब्देन त्यागिनां ज्ञानभक्त्यादिद्वारा अपरोक्षतो मुक्तावानन्दातिशयफलं भवतीति सूच्यते।(रा.)

पञ्चैतानि महाबाहो कारणानि निबोध मे।

साञ्छे कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥18-13॥

18-13. O valorous one, I will enlighten you (know of Me) with the five contributory factors as enumerated in the Seshwara-Sankya (Param Sankhya) doctrine composed by Lord Narayana in his embodiment as Kapila.

साञ्छे कृतान्ते - ज्ञान सिद्धान्ते (भा.) कपिलाख्यविष्णुकृतसाङ्ख्यनामक - शास्त्रे सर्वकर्मसिद्ध्यर्थं प्रोक्तानि।  
निबोध - बुध्यस्व।

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधाश्च पृथक्केष्टा दैवं चैवात्र पंचमम् ॥18-14॥

18-14. The place of action (earth or the body), the actor, the independent Lord and the dependent Jivas, the instruments (the diverse sense-organs and the means of Yagna (Sruk, Sruva, etc.) and varied bodily and mental (like Meditation) and sacrificial activities constitute the four causes, fate, (adrasta) being the fifth.

कर्ता - विष्णुः।(रा.) अधिष्ठानं - शरीरादि (ता.) पृथग्विधं करणं - सुक्लृवादि हस्तादिक्रिया,  
ध्यानरूपमानसक्रिया।(रा.) दैवं - अदृष्टं (भा.)

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः।

न्यायं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥18-15॥

18-15. All the deeds done by Men with body, speech and mind, either just or unjust are a compound of these five causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्नस पश्यति दुर्मतिः ॥ 18-16 ॥

18-16. With these five causes constituting a deed, he who conceives himself as an independent doer even though helpless by himself (without God's impulsion), is evil minded and immature in intellect shorn of the enlightenment - born of Sastras and will never realise the real nature of Brahman (tatwa-vit).

अकृतबुद्धित्वात् – श्रवणाद्यसंस्कृतबुद्धित्वात्, केवलं – पर-प्रेरणांविना, न पश्यति – तत्त्ववित् न भवति।(रा.)  
does not see truly. (R)

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमांल्लोकान्न हन्ति न निबध्यते ॥ 18-17 ॥

18-17. He who is free from the feeling of independent agency, whose intellect is not infected with desire for gains, neither courts sin nor embraces its evil effects even if he murders these Men, because he knows that he independently slays them not, nor will he suffer any bondage thereto (like Rudra or Yama).

अहङ्कृतो भावः – स्वातन्त्र्याभिमानवान् न लिप्यते – न हनन दोषयुक्तो भवति, न निबध्यते – तत्फलं न आप्नोति, स्वातन्त्र्यमीश्वरे वेत्ति नैवात्मनि कदाचन। हत्वापि ईमान् लोकान् न हन्ति न निबध्यते ॥ (ता.)

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविध कर्मसङ्ग्रहः ॥ 18-18 ॥

18-18. Knowledge (of injunctions) - Jnana volition and effort, the place of action and the objective - knowable (Jneya), the Jiva depending on the omniscient Paramatman - Knower (Jnata) form the three urges that motivate Karma. The causes are summarily categorised to be three (even though they are in fact five). (1) Karana (the instrument), the senses – their seat and providence, (2) Karma (action), diverse activities, (3) Kartu (agent) - the independent and the dependent Agents, God and the Jiva.

पञ्चकारणानां सङ्घेप इति। कर्मचोदना - कर्मसु जीवानां ईश्वरप्रेरणा, कर्मसङ्ग्रहः- कर्मकरणसङ्ग्रहः।(रा.)

ज्ञानं कर्म च कर्ता च त्रिदैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥ 18 -19 ॥

18-19. It is stipulated in the Seshwara-Sankhya doctrine that ज्ञान understanding, कर्म – deeds, and कर्ता - doer are of three kinds depending on the nature of Jivas (Satwik, Rajasic and Tamasic). Harken to them too, as they stand.

गुणसङ्घाने – परमसाङ्घशास्त्रे (भा.) गुणभेदतः- सत्त्वादिगुणभेदतः।

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ 18-20 ॥

18-20. know that knowledge to be Satwik which holds the Supreme Hari, staying in all objects totally distinct from them that are varied and graded, as the one (same) omnipresent, full of virtues and free of faults and beyond destruction even when other things are demolished.

एकं – सर्वैक्यं, भावं – सदाविद्यमानं विष्णुं, अविभक्तं – सर्वत्र स्थितावपि अधिष्ठानभेदनिमित्तभेदहीनं, विभक्तेषु – परस्परं भिन्नेषु तारतम्योपेतेषु, अव्ययं – स्वतोऽधिष्ठानव्ययेन च व्ययहीनं, सर्वत्र निर्दोषाशेषसद्गुणतया ऐक्येन स्थितम्।

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ 18-21 ॥

18-21. Regard that Jnana to be Rajasic which even though resolute in respect of things as being different and graded, is not definite (doubtful) as to the real Nature of Paramatman.

1) सन्दिग्धतया भगवत्स्वरूपविषयकं ज्ञानं राजसम्।(रा.)

2) विष्णोरन्यस्य यथार्थज्ञानं राजसमुच्यते (ता.) तुशब्देन अयमर्थो ग्राह्यः।

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।

अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ 18-22 ॥

18-22. That Jnana is termed as Tamasic, which regards the Jiva to be the same (whole) Brahman, the world as being Brahman, the world as an illusion and knowledge that is not becoming and irrational with reasoning like Sadasadvilaksana, compounded more of ignorance and less of erudition.

कार्यशब्दः जीवपरः। कृत्स्नशब्दः ब्रह्मपरो जगत्परश्च। जीवे ब्रह्माभेदविषयकं यज्ज्ञानं तत्तामसमिति।  
अहैतुकं – युक्तिशून्यं, अतत्त्वार्थवत् सदसद्विलक्षणाद्यविध्यमानाकारकल्पनायुक्तमिति।

That which clings to one single affect as if it were the whole, without concern for the cause, without grasping the real and narrow is Tamasic (R)



नियतं सङ्गरहितमरागद्वेषतः कृतम्।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥18-23॥

18-23. That deed, ordained by his class or order is righteous (Satwik) which is done without attachment and with the awareness that Lord Vishnu is Supreme, dedicating the same to Him (with devotion) deprived of the feeling that it is agreeable to him and derelict of the desire for fame or dislike for disgrace.

नियतं – हरेः सर्वोत्तमत्वज्ञानभक्तिपूर्वकं तदर्पणबुद्ध्या - क्रीयमाणं स्ववर्णाश्रमोचितं हि नियतं। सङ्गरहितं – मदीयता स्नेहहीनं, अफलप्रेप्सुना फलप्राप्ति इच्छाहीनेन।

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥18-24॥

18-24. That karma is considered to be Rajasic which is performed for the heavenly fruits, with the feeling that he is the independent doer and which involves enough exertion.

कामेप्सुना – फलप्राप्तिच्छावता, अहङ्कारेण – कर्तृत्वाभिमानसहितेन बहुलायसङ्केशेन।

अनुबन्धं क्षयं हिंसामनवेक्ष्य च पौरुषम्।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥18-25॥

18-25. That task is Tamasic which appropriates the agency of the Paramatman, is evil in effect and irresponsible in character (as cruelty breeds cruelty), which is injurious to others and inconsiderate of one's ability puffed with hollow pride that he is the independent doer.

अनुबन्धं – कर्मान्तरमेवानुबध्यमानं – without realising that one evil karma leads to another, thus harmful to him.

क्षयं – नाशं, हिंसा – परपीडा, अनवेक्ष्य – अविमृश्य, पौरुषं – कर्मसामर्थ्यं, मोहात् - अहङ्कर्तेति मिथ्याज्ञानात्।

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः।

सिद्धसिद्धोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥18-26॥

18-26. That agent is Satwik, who is devoid of attachment and the desire for the profits of action, shorn of pride that he is the prime agent having the

hardihood to bear the hardships (in doing the work and the ardency in its execution unaffected by success or defeat.

मुक्तसङ्गः - फलस्नेहहीनः, धृतिः - कर्मण्यवर्जनीय दुःखसहनं, उत्साहः- कर्मकातरता, अनहंवादी - आत्मकर्तृत्वाभिमानरहितः सर्वस्य भगवदधीनत्वज्ञानादेव अनहंवादी (ता.) - सिद्धसिध्योर्निर्विकारः - फलस्य सिद्धावसिद्धौ वा हर्षविषादहीनः।(रा.)

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥18-27 ॥

18-27. That agent is regarded as Rajasic who is eager of fame and fruits of actions, grudging in giving, deleterious to others, getting wealth (money) through unfair means, delighted and depressed with fruition or frustration in works.

लुब्धः- कर्मण्यपेक्षित द्रव्यव्ययहीनः, हिंसात्मकः - हिंसास्वभावः। अशुचिः - शुद्धिहीनः द्रव्यादिषु।(राः)

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥18-28 ॥

18-28. That agent is Tamasic, who is bereft of the sense of dedication and the strength of devotion, indiscreet, pretentious, posing himself as the Brahman, perpetrating vile deeds with covert hate, indifferent to action at the appointed time, with aversion to work with little agony, postponing things that need immediate attention and painful to the feelings of others by raking up wrongs committed long ago.

अयुक्तः भगवदर्पणादियोगरहितः, प्राकृतः- प्रकृष्टो अकृतः - विवेक शून्यः, स्तब्धः - आत्मसम्भावनया अनम्रः, शठः - गूढद्वेषेण कर्मकारी, नैष्कृतिको - नीच कर्मकृत, दीर्घसूत्री - परकृतदोषं दीर्घकालकृतमपि अनुचितं यः सूचयति।(रा.)

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविदं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥18-29 ॥

18-29. Hearken now to the triple division of intellect and courage. O Arjuna, caused by the qualities like Satwa differently and completely.

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्विकी ॥18-30 ॥

18-30. That understanding is Satwik which enables one to decipher the Pravrutti Dharma, the seed of Samsara and Nivrutta Dharma, the pathway to

God, correct and erroneous actions that engender dread and daring and the nature of bondage and emancipation.
प्रवृत्ति संसारहेतुं निवृत्ति - मोक्षहेतुं कार्याकार्ये - कर्तव्यमकर्तव्यं - तन्निमित्तभयाभये बन्धमोक्षप्रकारं च।(रा.)
यथा धर्ममधर्मं च कार्यं चाकार्यमेव च । अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥18-31 ॥
18-31. That intellect is Rajasic which sometimes justly and sometimes unjustly judges Dharma and Adharma, the deserving and undeserving acts.
अयथावत् प्रजानाति - नियमेन यथावत् न जानाति (रा.)
अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता । सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥18-32 ॥
18-32. That intellect is Tamasic, which clouded by ignorance, conceives as right that is wrong in an adverse (way-ward) manner far from truth, branding the universe as Mithya (unreal), ephemeral, independent and not subject to the will of God.
तमसावृता - अज्ञानेनावृता ।
धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः । योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥18-33 ॥
18-33. That fortitude (unflagging constancy) is Satwik which endowed with devotion, enables the performance of one's prescribed duties, with mind breath and senses under complete command.
अव्यभिचारिण्या - विहितविषयया, योगेन - भगवद्भक्तियोगेन ।
यया तु धर्मकामार्थान्दृत्या धारयतेर्जुन । प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥18-34 ॥
18-34. That daring is Rajasic, which is desirous of fruits, with the feeling of Me and mine, begetting the objectives of life, Dharma, Artha and Kama - righteousness, riches and happiness keeping the mind, breath and senses under control.
प्रसङ्गेन - प्रकृष्टेन कर्मणि मदीयतास्त्रेहेन ।

यया स्वप्नं भयं शोकं विषादं मदमेव च।

न विमुञ्चन्ति दुर्मेधाः धृतिः स पार्थ तामसी ॥ 18-35 ॥

18-35. O Arjuna, that pluck (courage), is a Tamasic, which is malevolent in nature and is not exempt from inordinate slumber, fear, agony, weakness of mind and insolence and bears malice towards the Paramatman.

दुर्मेधाः - दुष्टबुद्धिः, स्वप्नं - अतीव निद्रां, विषादं - मनोदौर्बल्यं स्वप्नाद्युपलक्षितं सर्वं निषिद्धं भगवद्वेषादि।(रा.)

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ 18-36 ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ 18-37 ॥

18-36/37. O Best of Bharatas, hear from Me the three kinds of happiness wherein a person indulges which with repeated practice, puts an end to his anguish. That happiness bitter like poison in the beginning but sweet like nectar in the end, born of Grace of God and the composure of mind, is said to be Satwik.

दुःखान्तं - दुःखानाशं, निगच्छति - नितरां गच्छति - प्राप्नोति, विषमिव - आयास साध्यत्वात्, आत्मनो - विष्णोः, बुद्धेः - प्रसादात्

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ 18-38 ॥

18-38. That happiness is regarded as Rajasic which is born of the contact of the senses with the sense-objects, though inviting and ambrosial to start with, results in remorse.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ 18-39 ॥

18-39. That happiness born of slumber, sluggishness and carelessness, far removed from righteousness that is deluding both at first and in the finish, is termed as Tamasic.

अनुबन्धे - पृश्वात् विपाक काले, मोहनं - मोहकरं, प्रमादः- अधर्मे बुद्धिः, उत्थितं - उत्पन्नम्।

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ 18-40 ॥

18-40. There is no being either on earth or (among the Gods) in heaven, untouched by the triple qualities born of Prakrati.

सत्त्वं – जीवजातं, सात्विकराजसतामसभेदेन जीवाः त्रिविधाः । सात्विकादयोऽपि प्रत्येकं त्रिविधाः ।

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 18-41 ॥

18-41. O Arjuna, the Karmas too stand distinguished in respect of Brahmins, Kshatriyas, Vaisyas and Sudras in accordance with the qualities like Satwa germane to their nature.

ब्राह्मणेति – त्रैवर्णिकानामिव द्विजन्मत्वं नेति द्योतनाय शूद्राणामिति पृथङ्निर्देशः । स्वभावप्रभवैः- सत्त्वादि गुणैः कर्माणि प्रविभक्तानि ।

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ 18-42 ॥

18-42. Steadfast faith in God, sense control, penance, purity of body and mind, absence of anger, probity in the activities of the body, mind and speech, knowledge, wisdom and piety, are the natural worthy traits of the Brahmanic order.

क्षान्तिः- क्रोधानुत्पत्तिः अर्जवं मनोवाक्कायकर्मणामवैपरीत्यम् । एकरूपेण स्थितिः । (रा.) स्वभावजं - सहजं, ब्राह्मं - ब्राह्मणसम्बन्धीकर्म ।

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ 18-43 ॥

18-43. Freedom from fear, brightness of the body, pluck and proficiency, not showing his back in the battle, dispensing charity to the deserving ones and chastising the culprits are the deeds that are native to the Kshatriya. (some of the duties of the Brahmins are to be observed to some extent by the Kshatriyas and vice-versa.)

शौर्यम् – अभिरुत्वं, तेजः- शरीरगतवर्चो विशेषः, धृतिः – धैर्यं, दाक्ष्यं – पाटवं, ईश्वरभावः - दण्डनादिकर्तृत्वम्, क्षत्रधर्मा अपि विप्रादिषु क्रमादूना ज्ञेयाः ॥ (रा.)



कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ।

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ 18-44 ॥

18-44. Agriculture, cattle-tending, commerce are the duties of a Vaishya germane to his nature. His duty includes less of Brahmanic dispensations compared to a Kshatriya. Service of the people of the first three orders is the function of Shudra, apposite to his nature. His task shares a lesser part of the Brahmanic activities compared to the Vaisya.

अत्रापि वैश्यादिशमादिकं च ग्राह्यम् ।

स्वेस्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।

स्व कर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ 18-45 ॥

18-45. Dedicated to the duties of one's order, performing their assignments as the adoration of the Paramatman, persons attain perfection (Moksha) through knowledge, Harken to Me, know, how these wend their way to eternal bliss.

संसिद्धि – मोक्षं । ज्ञानद्वारा ।

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ 18-46 ॥

18-46. People attain emancipation through the enactment of the duties of their class and order as the Puja of the Almighty, their main motivator pervading the entire cosmos.

प्रवृत्तिः – चेष्टा, अभ्यर्च - शमदमादिपूर्वकं पूजयित्वा, येन – भगवता, सिद्धि – मोक्षं ।

'Work is worship of Supreme and the homage to God'

'The Gita holds that, quality and capacity are the basis of functional division'.

(R)

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाऽप्नोति किल्बिषम् ॥ 18-47 ॥

18-47. Far preferable is one's Dharma, though imperfectly observed than someone else (Dharma) practiced with greater propriety (fitness). One who discharges even defectively the ordained duties of his order solicits (invites) no sin.

किल्बिषं – वैगुण्यकृत दोषं, विगुणः – अङ्गहीनः, वैगुण्यशङ्कया स्वधर्मत्यागो न कार्यः।(रा.)
सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्। सर्वारम्भा हि दोषेण धूमेनाग्निरिवाऽवृताः ॥ 18-48 ॥
18-48. O Arjuna, abandonment of enjoined actions of one's order is not advisable, even though erring, as all actions are far from perfection like fire screened by smoke.
सर्वकर्माणि धूमेनाग्निरावृत इव दोषेणावृता एव।
असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः। नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ 18-49 ॥
18-49. With the mind subdued, not hankering after heavens, no more a slave of the sense objects, one secures salvation (Moksha), a state where all his undesirable actions except the active ones (begun – प्रारब्ध) are annihilated as they are dedicated with devotion to the divine.
सर्वत्रजितात्मा – वशीकृत मनस्कः। नैष्करम्यसिद्धिं – नैष्कर्म्याय – मोक्षाय, सिद्धिं – उपायसिद्धिं, प्रारब्धान्यसर्वानिष्ट कर्मनाशाख्यां सिद्धिं वा। संन्यासेन – काम्य कर्मत्यागेन, सर्वकर्मणां भगवति समर्पणेन वा, अधिगच्छति – प्राप्नोति।
'the state of transcending all work', 'the liberated soul becoming Brahman' (R)
सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे। समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ 18-50 ॥
18-50. Listen to Me in short, O Arjuna, how (the way) those who secure siddhi, the peak of wisdom approach Brahman - (move towards Mahalakshmi, also styled as Brahman) – attain beatitude.
सिद्धिं – नैष्कर्म्यसिद्धिं।(रा.) या सिद्धिः ज्ञानस्य परानिष्ठा (भा.) अपरं ब्रह्म – महालक्ष्मीः।
'He attains the Brahman that Supreme consummation of wisdom'. (R)
बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च। शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ 18-51 ॥ विविक्तसेवी लघ्वाशी यतवाक्कायमानसः। ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ 18-52 ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ 18-53 ॥

18-51/52/53. He is a qualified aspirant to concentrate and place his mind in the Paramatman, who with his intellect detached from the senses, arrests the mind from moving towards the sense-objects, shearing its urge towards them (sense-objects), abjuring love and hate, moving far from the madding crowd, with modicum of food, directing the mind, body and speech towards deserving things, diligent in contemplation of the divine and resorts to renunciation, abandoning the independence in agency and ability, free from pride, impure desires, anger and attachment to property, wife and children, and to (inhibited) actions and calm in mind even when there is cause for anger.

ब्रह्मभूयाय कल्पते – ब्रह्मणिभावः – ब्रह्मभूयं – ब्रह्मणि स्थितिः सर्वदा तन्मनस्कत्वायेत्यर्थः । कल्पते – समर्थो भवति । (रा.)

He becomes worthy of becoming one with Brahman. (R) He is fit for becoming Brahman – (Chid). He is fit to be in Brahman, with the mind centred on Brahman. (BNK)

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ 18-54 ॥

18-54. With the mind fixed on Brahman, the senses, withdrawn on its own, quite serene, he never laments nor longs for (anything.) He treats all Jivas according to their deserts and gains supreme devotion to Me.

- With Supreme devotion to Me, he attains Mahalakshmi (also called as Brahman).

ब्रह्मभूतः – ब्रह्मणि स्थितमस्कः – लक्ष्मीं प्राप्तः । (रा.) तत् प्रसादात् – ब्रह्माख्यया महालक्ष्म्याः (महावाराहे) (ता.)

Having become one with Brahman. (R) Becoming Brahman. (Chin) (Chid)

प्रसन्नात्मा – स्वत एवं विषयेषु अप्रवृत्तमनाः ।

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ 18-55 ॥

18-55. On strength of his devotion, he knows truly, that I am all pervasive (in place, time and qualities) and with this Mellowed understanding he enters (reaches) Me (becomes enfranchised).

यावान् - देशकाल गुणैः व्याप्तः, अभि - स्वयोग्यतया। यश्च - यन्नामा यद्रूपश्चास्मि तादृशं मां, विशते - अनुप्रविष्टो भवति - मुक्तो भवति।(रा.)

सर्वकर्माण्यपि सदा कुर्वाणो मद्द्वपाश्रयः।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 18-56 ॥

18-56. Always doing all his enjoined deeds with a sense of dedication, the Jnanin with my favour gains an immutable and enduring (abode) - or Swarupa - similar to Me (not subject to birth and death).

मद्द्वपाश्रयः - मयि एव सर्वाणि विहितानि कर्माणि समर्पयन्। पदमव्ययम् - शाश्वतं मत् स्वरूपं - आद्यन्तहीनम्।

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ 18-57 ॥

18-57. Renouncing mentally all works to Me, regarding Me as the Supreme and resorting to remedies of knowledge like sense-restraint, set your mind always on Me.

मत्परः - सर्वस्मात् परमः - सर्वोत्तमः, मच्चित्तः मय्येव निरुद्धमनस्क, बुद्धियोगं - प्रत्याहारादिरूपं उपायं आश्रित्य।

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि।

अथ चेत्वमहङ्कारन्न श्रोष्यसि विनङ्घ्रसि ॥ 18-58 ॥

18-58. Pinning your mind on Me, you will traverse all troubles with my grace. If you do not heed Me out of hauteur and refuse to fight, you will forego the main objectives of life (be ruined).

सर्वदुर्गाणि - दुस्तराणि - दुःखेन तर्तव्यानि, कष्टानि। विंक्ष्यसि- पुरुषार्थहीनो भविष्यसि।(रा.) न श्रोष्यसि - श्रुत्वा न करोषि चेत्।

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ 18-59 ॥

18-59. If you resolve to retreat from the battle-front out of pride, it is of no avail. God's will, will prevail and will compel you to combat (fight).

मिथ्यैव – वृथैव , व्यवसायः – निश्चयः, प्रकृति - ईश्वरेच्छा, नियोक्ष्यति – प्रेरयति।(रा.)

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥ 18-60 ॥

18-60. O Arjuna, being bound by Karmas born of your earlier refinements, the duties that you desire not to discharge through delusion (being beguiled), you will do it, beyond doubt being subject to the Will of God, albeit, militating against your decision.

स्वभावजेन – संस्कारस्तज्जातेन, अवशः- भगवदिच्छाधीनः, अ - विष्णु, वशः – अधीनः ।

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ 18-61 ॥

18-61. O Arjuna, the Lord is seated in the hearts of all embodied beings, engaging them at will in different deeds spinning them round as in a whirl-gig.

यन्त्रारूढानि – यन्त्राणि – शरीराणि आरूढानि – तत्रस्थानि मायया - स्वरूपभूतेच्छया भ्रामयन् – नाना कर्मसु प्रवर्तयन् ।

तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ 18-62 ॥

18-62. O Arjuna, resign to that Lord alone all relations – (father, master, guru, etc.) and with his grace you will gain firm faith in Him and attain His abiding abode (Vaikunta).

सर्वभावेन – सर्वप्रकारेण (मतं शरणं याहि)।(रा.) निश्चितार्थः सतु ज्ञेयः यत्रात्मैव परोक्षतः (भा.) परांशान्तिं – बुद्धेः भगवन्निष्ठताम् ।

शाश्वतं स्थानं – (श्रीरिव लोकरूपेण विष्णोस्तिष्ठति) वैकुण्ठादि लोकं ।

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ 18-63 ॥

18-63. I have communicated to you that (weighty) condensed secret (knowledge of one's duties to be discharged with devotion), more mysterious among mysteries so far. Consider it closely and act accordingly (as you choose) – (fail not in faith, and rise to the occasion).



It is something unusual and wondrous in the words of the prophets. Usually they consist of injunctions and inhibitions and there is hardly anything left to the sweet will of the aspirants. To question their words is nothing short of sacrilege. Here is Lord Krishna throwing the gauntlet – यथेच्छसि तथा कुरु ।

A little thought will convince us that Arjuna's choice is Hobson's choice. Hardly can he defy his mandate. In the very next verse, he states that his welfare lies in acting according to His Will.

सर्वगुह्यतमं भूयः शृणुमे परमं वचः ।

इष्टोऽसि मे धृढमिति ततो वक्ष्यामि ते हितम् ॥ 18-64 ॥

18-64. Listen to my advice again, that spells out the Supreme Secret - the topmost Sadhana. In fine, I will state firmly what is favourable to you, as you are my favourite.

सर्वसाधनेषु गोप्यतमं – दृढं – इति निश्चयः ।

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रयोऽसि मे ॥ 18-65 ॥

18-65. Engage your mind in Me. Be my Bhakta (Devotee). Propitiate Me (Sacrifice to Me). Prostrate before Me. You are beloved to Me. With this four-fold Sadhana, truly enough - even I swear you will certainly come to Me.

एष्यसि – अवश्यं मत्प्राप्तिर्भवति, साधन सार चतुष्टयेन, प्रतिजाने - प्रितज्ञां करोमि - नात्रसन्देहः ।

सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ 18-66 ॥

18-66. (1) Give up all Avaishnava dharmas (prescribed Karmas) that gratify minor gods (who cannot grant Moksha). Stick to (abjure not) Vishnu (styled as सर्व) or Bhagawata Dharma – the dharma of your class and order and renounce the rewards (false pride too thereof) and then surrender to Me alone – the Supreme. I will save you from all your sins. Bewail not for the bereavements of Samsara.

(ii) Reach Me, the gods of gods through Mukhya-Prana – Lord Vayu, the Merciful Mediator between the self and the great self - your accredited leader (Jivottama) and my prime-reflection (प्रतीक) and be the recipient of my favour – eternal release.

(iii) Discard all Dharmas - (the Dharma-Dharakas) - the Tatwabhimani gods being aswatantra (dependent on Me) and submit to Me alone, the one without a second because of whom they secure their exalted status but cannot cede salvation - (my exclusive prerogative).

(iv) It is enough if you know and totally resign to Me, the Sarvottama and revere other deities according to their rank regarding them as my retinue. I shall absolve you of all sins and confer absolution. Mourn not over the miseries of existence.

मोक्षदस्तु जनार्दनः। स्वधर्मं मा परित्यज स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमो धर्मः। सर्वं अवैष्णव धर्मान् परित्यज्य, सर्वं धर्मफलानि परित्यज्य - मिथ्याभिमानं च परित्यज्य - एकं - प्रधनां, सर्वोत्तमं।(रा.) शरणं - मन्मनस्त्वादेरेव शरणागतिरूपत्वात्। रक्षतीत्येव विश्वसः तदीयोऽहमिति शरणागतिरेषा मोक्ष फलप्रदा। (महाविष्णु पुराण) मा शुचः - संसारभयाच्छोकं मा कार्षीः। (ii) कं - सुखरूप वायुं मा परित्यज। सा एनान् ब्रह्म गमयति (छन्दोग्य उपनिषद्) (iii) धर्मान् - धर्मधारकान् - देवान् (परित्यज) gods are धारक because of Me। धारकत्वात् धर्मः। मामेकं शरणं ब्रज। मामेकं जानथ, अन्यावाचो विमुञ्चथ, नान्यः पन्था अयनाय विद्यते।

Lord Krishna cautions here that धर्मत्याग does not connote renouncing of all religions but relinquishing the rewards accrued by all Dharmic enactments. He advices him not to be allured by the Avaishnava Dharmas but stick to the Dharma of his class and order and do his duties as enjoined in the Sastras and seek his (Lord Krishna's - the incarnation of Lord Vishnu's) grace in full faith and devout devotion. He further counsels him to come to Him through Lord Vayu (कं - वायुद्वारा) who alone can lead him to the Para-Brahman.

इदं ते नातपस्काय नाभक्ताय कदाचन।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ 18-67 ॥

18-67. It is not advisable to teach Geeta-Shastra to one who is undevout or who is not my votary or who is not dutiful to Me and the last and worst, to one that intensely envies Me. (It is more deleterious in the descending order).

गीताशास्त्रे अनधिकारी - अतपस्काय - तपोहीनाय, अशुश्रूषवे - सेवामकुर्वते, तपः प्रभृति गुणयुक्तः अधिकारी।(रा.)

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ 18-68 ॥

18-68. He who bears devout devotion for Me and tutors this Supreme secret of Geeta-Shastra to My earnest devotees, reaches Me beyond doubt.

गुह्यं – अतिगोप्यं, अभिदास्यति – उपदेक्ष्यति, (रा) एष्यति - प्राप्स्यति।

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ 18-69 ॥

18-69. There is none nearer to Me among Men than he (who advises Geeta-Shastra to my adherents). There was none dearer to Me than him on this earth earlier or shall there any one later.

मनुष्येषु - गीताव्याख्यातुः मनुष्येषु।

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ 18-70 ॥

18-70. One who learns and exhorts this divine (conducive to religious fulfilment) discourse of ours, deserves as much merit as one adoring Me with Jnana-Yagna (intellectual sacrifice). So I consider (opine).

धर्म्यं धर्मसाधनं – धारकत्वात् धर्मो भगवान्, इष्टः – पूजितः, अध्येष्यते च पठिष्यति च।

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभान्लोकान् प्राप्नुयात्पुण्यकर्मणाम् ॥ 18-71 ॥

18-71. One who with absolute belief, bereft of blemishes like envy listens to it (my dialogue), will be liberated and attain the blessed worlds of the fortunate few (meritorious ones). Need it be said then that he who teaches this Sastra will earn more merit!

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥ 18-72 ॥

18-72. O Arjuna, I hope, you have heard my exhortation with enough earnestness. O winner of wealth, your confusion born of your ignorance has come to an end.

कच्चित् – किम् इत्यर्थे अव्ययमेतत्, ज्ञानसम्मोहः – अज्ञानोत्थसम्मोहः ।

**अर्जुन उवाच**

नष्टो मोहः स्मृतिर्लभ्दा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 18-73 ॥

Arjuna replied:

18-73. Dead is my illusion, O Achutha. I have regained my knowledge (that lay covered) through Thy grace. I stand here steady, divorced of doubt. I shall carry out Thy command.

विपरीतज्ञानलक्षणो मोहः- नारायणद्विट् तदनुबन्धिनिग्रहः परमो धर्मः अवश्यं कार्य एव इत्यादि, युद्धे भगवन्तं अनुसरति।

**सञ्जय उवाच**

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ 18-74 ॥

Sanjaya Says:

18-74 Thus did I heed to this amazing (never heard before) and thrilling dialogue between Vasudeva (Lord Krishna) and the high-souled Partha (Arjuna).

अद्भुतं – प्राक् कुत्रापि न श्रुतं, आश्चर्यं - रोमाञ्चकरम्।

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम्।

योगं योगेश्वरात्कृष्णात्साक्षात्कथयथः स्वयम् ॥ 18-75 ॥

18-75. With Lord Vedavyasa's Mercy (favour) have I heard (this Geeta-Shastra containing) the Supreme secret (the guide to achieve life's objectives) right from the mouth of Krishna, the Lord of Yoga.

व्यासप्रसादात् – दिव्यदृष्टिज्ञानात्, स्वयं – स्वयमेव, योगं – पुमर्थोपायं, साक्षात् – अन्याव्यवधानेन।

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम्।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ 18-76 ॥

18-76. O King, I recollect repeatedly this dignified (exquisite) divine dialogue between Lord Krishna and Arjuna and frequently (feel) enraptured.

पुण्यं - पारत्रिकसुखहेत्वदृष्टकरम्।

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन् हृष्यामि च पुनः पुनः ॥ 18-77 ॥

18-77. Oh ruler, I Remember, time and again the fantastic (cosmic) form of Lord Krishna and I rejoice in it often and often.

तात्कालिकं फलमाह.।(रा.)

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥18-78 ॥

18-78. (i) Whenever (in legions where) there is Lord Krishna, the master of means and (accomplished) Arjuna, the ace-archer, there ever abide fortune, victory, wealth and justice. This is my firm faith.

(ii) Wherever there is Bhagawan Krishna – the Lord of Yoga and Partha – the mace-bearer Bheemasena (Madhwacharya too – the third incarnation of Lord Vayu, Hanuman and Bheemasena being the first and second respectively), the privileged practitioner (repeater) of the Pranava Mantra – the sacred syllable Om, there ever abide fortune, victory, wealth and justice. This is my judicious (considered) judgement.

यत्र – सेनायां, योगेश्वरः – सर्वोपायवतां स्वामी, श्रीः – राज्यलक्ष्मी, भूतिः – सम्पत्, ध्रुवा - निश्चला, मतिः – निश्चयः ।

1) भीमसेनः । 1. पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः । 2) पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ।

2) आचार्य मध्वः ।

तृतीयमस्य वृषभस्य दोहसे दशप्रमर्ति जनयन्त योषणः । (बळित्था सूक्तम्) 2. वायोरामवचोनयं प्रथमकं पृक्षो द्वितीयं वपुः. मध्वो यत्तु तृतीयं (मध्ववचनम्)

3) प्रणवो धनुः शरोह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

धनुः - प्रणवः - (ओंकार) 2) धनुः - Energy (R)

(Bheemasena through an excellent archer did not practice it (Archery as it involved the appeasement of the lower Gods for their effective implementation. So he handled his master – missile – the mace alone described by Trivikrama Panditacharya वीर्योद्धार्या गदाघ्र्यां – विभ्रत् भीमो भुजेयोऽभ्युदितदिनकराभाङ्गदाह्य प्रकाण्डे । So Bheemasena is Partha too, the son of Kunti. Madhwacharya likewise the ideal monk famed as Sarvajnacharya is the foremost प्रणवमन्त्रं जपाधिकारी ।

‘Spiritual vision and social service should go together – The double purpose of human life – personal perfection and social efficiency.(R)

**इति श्री महाभारते शतसहस्रायां संहितायां वैयासिक्यां भीष्मपर्वणि श्रीमद्भगवद्गीतासूपनिषत्सु  
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥**

हरिगीतायाः आङ्ग्लभाषानुवादकर्ता पुष्पवह्निनगर (हुब्बळि) निवासी नाडगौडः कुलोत्पन्नः गुरुराजः । अनया अत्यल्पसेवया भारतीरमणमुक्थप्राणान्तर्गतर्मापतिः प्रीयताम् । श्रीकृष्णार्पणमस्तु – मध्वेशार्पणमस्तु



॥ मुख्यप्राण वशे सर्वं स विष्णोर्वशगः सदा ॥

॥ प्रीणयामो वासुदेवं देवता मण्डलाखण्डमण्डानम् ॥

### Vexing Verses –

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । न चैव न भविष्यामः सर्वे वयमतः परम् ॥2-12॥

Lord Krishna declares the eternality of souls in this verse. Atma is everlasting, neither subject to old age and death - Me, you and all these leaders facing us did exist and will remain in future too. The next Verse देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा । तथा देहान्तरप्राप्तिः धीरस्तत्र न मुञ्चति ॥2-13॥ elucidates that the Atman encased in a perishable body has a long history behind and beyond this life. It is accepted that the soul is separate from the body and is born again and again till it is shorn of the ties of existence and stays in Vaikunta. So the Jnanins are no longer deluded.

But a question may arise contextually: Since Jiva happens to be a reflection of the Paramatman, his body may also be an adjunct to the soul like the looking glass which enables us to see our own image in it. In case the mirror gives way, the reflection also recedes. If the body perishes, the soul too will vanish. What will happen then to Lord Krishna's assertion of the immortality of the soul?

We have to know that the Jiva has two Upadhis (adjuncts) one external and another inherent – ब्राह्मोपाधि स्वरूपभूत उपाधि। The mortal coil is the outward (incidental) outfit that wastes away with old age and death while the innate covering constituted of knowledge and bliss – चीदानन्दात्मक knows no decay or death. It is there as long as life lasts quite unlike the muddy vesture of decay. So the Atman is indestructible and eternal.

Then what do we signify when we state that the Jiva is a reflection of the Paramatman? What exactly is the relation between the two? Our reflection can be likened to our own shade, our own photograph. The reflection has a separate existence than our own, possess a similar shape – तत्सदृशत्वात् - and is subject to us – तदधीनत्वात् it moves only if we stir and it will be still if we are silent. Likewise the Atman being the image off the Paramatman, bears his semblance and is his satellite. Without Him, he can do nothing, achieve nothing. Like Him, he too is of the form of knowledge and bliss and is eternal and full as per capacity. In spite of similitudes there are enough broad

<p>divergences. Even though the Atman may be white or brown in colour his shade is invariably swart.</p>
<p>So the Jiva should realise that he is not a perishable insentient body but a perdurable sentient soul, somewhat similar in the form and substance but sustained by the Paramatman. He should be wary enough not to be irresponsible and egoistic. The conception of reflection subsumes all these ideas. It infers the realization of one's celestial auspicious form and a humble prayerful attitude to the all-pervasive Almighty. The original – बिम्ब is to be ornamented if the reflection is to be adorned. Srimad Bhagawata puts this very idea in memorable words:</p>
<p>यद्यज्जनो भगवते विदधीत मानं। तच्चात्मनो प्रतिमुखस्य यथा मुखश्रीः ॥</p>
<p>The Paramatman is to be devotedly reflected upon for the rewards of its image. We engage in our adulation and adoration to our own abasement and abhorrence. The more we meditate on the Supreme Divine, the greater will be his gratification and sooner will he shower his grace on us. Lord Krishna presents the same idea in a different form:</p>
<p>नासतो विद्यते भावो नाभावो विद्यते सतः ।</p>
<p>'The embodied soul has no eternal existence. The unborn soul knows no destruction' just as the बिम्ब – the original (God) is eternal and ancient, so his reflection. The Jiva too is ever lasting.</p>
<p>Dr. BNK Sharma ably points out how Acharya Madhwa's thoughtful and novel interpretation of 'Abhasa (Reflection) makes every Jiva feel truly proud of being a replica of Brahman and eagerly wish to be so – यावदात्मभावित्वेन – as long as the Paramatman lasts. It is an intrinsic and indissoluble relation. It prevents vulgarization of philosophic thought which reduces the personality of the Jivatman to a lifeless reflection by raising the Jiva's status to that of a living self who shines forth by the light of Brahman and bears at the core of his selfhood a human form divine through close kinship with Brahman as तद्गुणसार् – containing the essence of his divine attributes.'</p>
<p>देहिनेस्मिन्यथा देहे कौमारं यौवनं जरा। तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥2-13</p>
<p>The embodied self experiences childhood, youth and age as a matter of course: likewise it bears another body. The wise are not distressed for being deprived of a worn-out physique.</p>

It is not the material body but the self, something different from it, that experiences the states of childhood, adolescence and the geriatric. So there subsists a soul separate from the body. The same self that passes through babyhood, youth and age in the body, gets another vesture after expiry. So the discreet is neither deluded like the Charvaka who persists that there is no Jiva distinct from the body nor is he bereaved for the loss of the effete body as he will be embodied anew.

There are two difficulties to deduce the eternality of the Atman, the first being that there is no Jiva distinct from the body and the second even if he exists, he not enduring. It is maintained that the Atman is born with the body and dies with its decay. If so, how can he be eternal?

The first half of the verse proves the existence of the Atman besides the body who suffers corporal changes from birth to death. Without an experiencer, there can hardly be any experience. Hence it declares the existence of a separate entity - Jiva distinguished from the body, likewise the Atman (Jiva) distinct from the body experiences variations from infancy to infirmity.

Similarly the verse stresses that the Atman who stays in his many embodiments in life after life is the same and hence ever-abiding. So the term – कौमारं यौवनं जरा – denotes the three developments in life after life. Acharya Madhwa's observation – यथा कौमारादि शरीरभेदेपि देही तदीक्षितः सिद्धः। एवं देहान्तरप्राप्तौ अपि – proves the existence of the same Atman in the changing conditions of the body and the same Atman biding in the body in varied births. The new born babe is initially inclined to feed on its mother's bosom. This activity goes to betoken an awareness of this adequate means of appeasing its hunger. This first sucking is a remembrance of its experience in its previous birth. If this be so, it confirms that it had another body than the one it has now. So the Atman is one even if the bodies are different. That he is Anadi beginningless is the import of Acharya's Bhashya.

Acharya Madhwa answers the objection as to why the material body cannot be the resort of Jnana. If corporal body is to be the refuge of knowledge, then even the dead body will have to possess knowledge. If it is further argued that the dead body cannot be the support for Jnana as it is bereft of

breath, than let it have during sleep, but everyone knows the absence of it during sleep when the body is entirely at ease.

अहं मनुष्यः – that I am a Man, is our common experience. Manhood is an attribute of man. The same we call it as 'I' – Meaning the self. Our experience is 'This is my body' and not 'I am the body' - I am different from my body.

To prove that the body is Atman, – अहं मनुष्यः। I am a Man is quoted as an illustration. To disprove it one can as well cite मम देहः, as an example, its usage in daily discourse can be taken only in subsidiary sense – गैणार्थ – like God being called as fire. This is nothing short of a refutation of the – देहात्मवाद – identity of the body with the soul.

We receive knowledge through the same organs like the eye and it is fool-proof if the organs are intact. So the sense-organs are the source of valid knowledge. Likewise the Vedas also impart correct understanding of things unseen and hence are taken as valid testimony. A composition by a human being incorporates his infirmities too and hence imperfect. But Vedas are not of human origin and their veracity can never be challenged. It is futile to insist that there are no such infallible sentences of divine origin – अपौरुषेय वाक्यs one has to accept them to make life worth living.

Dharma and Adharma are unseen. They are beyond the human pale. Yet all philosophers recognize the existence of such invisible things like पाप and पुण्य, स्वर्ग and नरक. It is as good as admitting the testimony of the Vedic texts.

Scriptures are the means to make one understand the things that cannot be known both by perception and logic, प्रत्यक्ष and अनुमान्. The visible things do not require the aid of Shastra for ratification. Shastra enables us to understand the nature and purpose of things unseen like Dharma and Adharma, merit and Sin. So those who deny things beyond the reach of the senses like the materialists are no philosophers at all and they have no privilege to participate in philosophic fare – यश्च तौ नाङ्गीकुरुते नासौ समयी अप्रयोजकत्वात्।

The materialists maintain that प्रत्यक्ष is the only प्रमाण - valid source of knowledge and things like धर्म and अधर्म hardly enter its domain. So their existence cannot be proved with perception. How such unseen objects can be substantiated by the scriptures is an enigma to them. But the tables can

be equally turned against them. How can they prove that there are no invisible things when other philosophers are equally positive about their existence? Mere denial of them on the ground that they are not discernible is not facing the problem four-square. Even the ignorant believe in the existence of पाप् and पुण्य. There is no decided proof to deny them out and out. So they are to be taken as true. When it is so, there must be a valid source for understanding of such super-sensuous objects too. That fountain-head is the Vedas. The reasonings reveal its Veracity – ब्रह्मसूत्र पदैश्चैव विनिश्चितम्. That is how Acharya Madhwa establishes the validity of other two Pramanas – scriptures and logic. To deride them will be nothing short of being dishonest.

After all, what is the benefit that one begets from Atheism that bards existence to things invisible. One may say that it emboldens them to lead a life of licence, rid of religious restraints, which is nothing short of being silly. It is due to the scare of sin and punishment that there prevails in society a sense of morality and a modicum of honesty. In the absence of moral curbs, unimpeded selfishness will not prevent us from perpetrating any object actions. It will lead to anarchy, an anathema to mankind. Neither will its votaries stand to gain by its spread. Even though the degenerate public may remember them for disburdening them from religious rigour what guarantee is there that these beneficiaries will not be the victims of violence like the engineer hoist by his own petard. So the absence of moral restraints and religious awareness will land us in chaos and conflict in lieu of order and understanding. It will shake the solid foundations of society instead of reinforcing with love and goodwill – the hallmarks of religion and faith.

So concludes Anandtirtha: the Apourusheya Vedas have an uninterrupted tradition which the man-made Shastras fail to vouch. There is moreover a consensus among Vedantins that the Vedas are eternal and true for all times. So the wise man with a steady mind – धीरः will be least disillusioned by defective reasonings and deceptive Shastras that identify the perishable body with the imperishable Atman. Acharya Madhwa's enlarged comment on this verse bringing in – वेदापौरुषेयत्व, वेदप्रामाण्य and नास्तिकवाद खण्डन - is neither un-contextual nor an aberration from the Gita text.

**नासतो विद्यते भावो नाभावो विद्यते सतः**



Madhwacharya's comment on this verse elicits two Meanings that are convincing as they are based on right reasoning and approved authorities.

असतः कारणस्य – प्रकृतेः, अभावः प्रागभावः प्रध्वंसश्च, न विद्यते - नास्ति, तथा सतः – ब्रह्मणश्च, अभावः – द्विरूपोऽभावः न विद्यते तथा च ब्रह्मप्रकृती यथाऽनादिनित्ये तथा जीवोऽप्यनादि नित्यः, इति आचार्यव्याख्यायाः तात्पर्यम्॥

As in the case of Primordial matter there is no प्रागभाव – (no existence before creation and – प्रध्वंसाभाव – (no being after destruction) like pot for example, similarly both the non-existences will not be there in case of Brahman. So like Prakrati and Brahman Jiva is also अनादि – eternal (without beginning). Naraharitirtha quotes विष्णुपुराण in this context – प्रकृति पुरुषश्चैव नित्यो कालश्च सत्तमः – This is the purport of Acharya Madhwa's first interpretation given in Geeta Bhashya.

Others annotate thus: असतः अविद्यमान वस्तुनः, भावः – सत्ता, विद्यमानता न विद्यते, सतः – विद्यमानस्य वस्तुनः, अभावः – असत्वम् न विद्यते। The objects that are non existent will never come into existence and the things that exist will never go out of existence – an exposition, neither elegant nor convincing.

Acharya gives his second interpretation in Geeta Tatparya: असतः – दुष्कर्मणः सकाशात् भावः – सुखं, न विद्यते - नास्तिः, सतः – साधुकर्मणः, सकाशात् – अभावः – दुःखं नास्ति। एतच्च युद्धं नारायणद्विट् तदनुबन्धिनिग्रहरूपत्वेन सत्कर्मत्वान्न परलोकदुःखहेतुः प्रत्युत सुखहेतुरेवेति श्रीकृष्णस्याभिप्रायः इति व्याख्यातम्।

'Evil deeds do not engender happiness and good deeds never beget grief.' So this battle ought for the annihilation of the adversaries of Lord Narayana can never breed bereavement, on the contrary, brings weal in its wake, so opines Lord Krishna.

This interpretation is beyond the purview of Lokamanya Tilak's comment who somehow fails to take cognizance of it. Hence he does not approve of Acharya Madhwa's first gloss where he splits the phrase नासतो भावः – न असतो अभावः and expresses his dissent thus: असतः – सतश्च अभावः, निषेध एव यद्यत्र तात्पर्यविषयः, तदा सदसतो अभावो न विद्यते इति एकवारमेव अभवशब्दः प्रयोक्तव्यः। – If the purport is to convey the non-being of matter and Brahman then the sentence should as well be construed to make अभाव common to both in a single phrase सदसतोः। There is no propriety in pulling it into two sentences. Somehow he does not realise that Gita's richness lies in its multiple

Meanings. If the verse would have been सदसतो अभावो न विद्यते as he wills, it will forego its fecundity and the verse will miss its second Meaning.

Others point to another loophole in Madhwacharya's two types of अभाव – प्रागभाव and – प्रध्वंसाभाव – (nonexistence before creation and after extinction) as व्याहत – self-contradictory and quote this comment on Svetashwataara Upanishad – तस्याभिध्यानाद्योजनात्तत्त्वभावात् भूयश्चान्ते विश्वमाया निवृत्तिः – तस्य परमात्मनः अभिध्यानात् – इच्छया, योजना - मनो योजना, तत्वभावा – साक्षात्कारात्, विश्वमाया – प्रकृतिः, निवृत्तिः – ध्वंसः।

With Paramatman's will, the devotee with his mind plunged in Meditation obtains direct-vision that brings in the cessation of Prakrati – It pleads extinction of Prakrati in plain terms. They point out the inconsistency by referring to his comment on – असतः अभावो न विद्यते – that posits the eternality of Prakrati.

Even this defect detected in Acharya's exposition speaks of the ignorance of his Siddhantha. Acharya ratified both the interpretations with valid testimony – द्वे खलु प्रकृती – Prakrati is of two types – दुष्ट प्रकृति – Evil Prakrati which veils the real nature of the soul – जीवस्वरूपाच्छादिका, this alone is – सगुणाच्छादिका. The second is प्रकृति that is अनादिनित्य – Primordial matter that is eternal, being the उपादान कारण – raw material for the creation of the universe unrelated to the liberated soul who has a अप्राकृत शरीर – body constituted of knowledge and bliss चिदानन्दात्मक. With God-vision there is the outright destruction of दुष्ट प्रकृति – that obscures the true nature of the soul by Brahman – सगुणाच्छादिकां हत्वा. The Primordial matter that is अनादि नित्य – which is परमाच्छादिका – that conceals the Paramatman from the self will be driven away – व्याघुट्य and demolished by Brahman. When he is pleased, he grants salvation to the soul.

स्वगुणाच्छादिका तु एका प्रकृती दुष्टे नृषु प्रातिकेस्वि स्थिते परमाच्छादिका परा। स्वगुणाच्छादिका हत्वा परमाच्छादिकां परां। व्याघुट्य मोक्षपदवी ददाति पुरुषोत्तमः ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। निरद्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम  
आत्मवान्॥2.45॥ यावानर्थं उदपाने सर्वतः सम्भूतोदके। तावान् सर्वेषु वेदेषु ब्राह्मणस्य  
विजानतः॥2.46॥

The literal Meaning of निस्त्रैगुण्य is rising beyond the triples of Gunas. The Vedas apparently appear to propagate the attainment of heaven and other divine delights, conceded by the Gunas – Satwa, Rajas and Tamas, as the

only rewards reaped by doing the ordained deeds. So be not bewildered by its surface-Meaning and do not suppose it to be prime purport of the Vedas and pursue not the pleasures born of the three qualities that push one back into Samsara. The Vedas verily praise the Parabrahman and lead us to liberation, by the performance of Nishkama Karmas, that being its main import – प्रधान तात्पर्यं. They really remove the toxin brought into being by the Trigunas – विषं यापयन्ति। The inordinate craze for heaven and earthly enjoyments and indulgence in Yagnas and Yagas – kama karmas that free not one from the fetters of existence. So Arjuna, do not be misled by their apparent Meaning but place your mind in the Paramatman and ever Remember Him. Be immune to the duals like delight and distress. Let thy mind be deflected from the inhibited pleasures and directed towards the infinite, the vault of virtues. Be not geared to impious getting and guarding, the ceaseless slogan of life. The enlightened regards and reveres the Lord as their master and caretaker and serves Him with devotion and dedication and never aspires for identity with Him.

Lord Krishna censures the Vedavaadaratas who are swept away by the seeming sense – रमणीय अर्थ of the Vedas, court celestial pleasure and power and claim that there are no greater gains like salvation – मोक्ष वेदफलं न मन्यन्ते। They are unaware of its underlying import, they are not – त्रैगुण्यविषया मात्र। They primarily profess the paramountcy of the Paramatman – वैदेषु सर्वैरहमेव वेद्यः। The scriptures sing of his myriad majesty through and through – वेदे रामायणे चैव पुराणे भारते तथा आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते। ii) पारोक्षेण प्रायः भगवन्तं वदन्ति। – and proclaim salvation as the highest Purushartha of life. They wholeheartedly recommend, – तमेवैकं जानथ आत्मानं अन्यावाचो विमुञ्चथ – the understanding of the glory of God and condemn the undue emphasis on the performance of sacrifices. The Vedavaadaratas pin their faith on the fleeting fortunes of heaven and indulge in rites and rituals, ignorant of the eternal felicity in Vaikunta. They pluck the flowers for their perfume and forfeit its precious fruits. So Lord Krishna advised Arjuna to abjure the irreverent interpretation of the Vedavaadaratas – निस्त्रैगुण्यो भव – आपाततः प्रतीतारथे भ्रान्ति मा कार्षीः। and to uphold the underlying import of the Vedas and perform his functions undesirous of fruits, as the adoration of the Almighty and aim at the achievement of perfection, the consummation so ardently coveted.

Dr. R D Ranade interprets – त्रैगुण्यविषया as under: He candidly tells that the Meaning of these verses has not been accurately apprehended. Almost every commentator might well regard the Vedas as the final authority. But the Gita exalts mystical experience above the knowledge of the Vedas. We ought to rate the scriptures for what they are worth. They are like a small well in the all-enveloping sea of the Atman. Let us not pride ourselves that we have known the Vedas, which would not help us. The reason why we should rise above the Vedas to the Atman is that the Vedas are permeated by the three Gunas. God alone is above the three qualities – त्रिगुणातीत। Gita therefore teaches us to rise above the Vedas being one of the instances subject to the influence of the Gunas.

मत्स्थानि सर्व भूतानि न चाहं तेष्वस्थितः। न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्॥9,4,and 5॥

### Relation of God and the World.

The Almighty is the sustainer of the entire universe, the main source of its being, becoming and functioning. The more we meditate on his majesty, the greater are our hearts flooded with love and our heads bent in humility and devotion before him. Though he is the bulwark of the world, it matters to him not, nor has he to achieve anything from it. Above all what can the Purana Purushottama with unqualified independence – निरुपचरित स्वातन्त्र्य – gain from his own creation that hangs on his grace for its very existence? He contains the whole world of beings in some corner of his cosmic form – विश्वरूप मत्स्थानि भूतानि – says the verse in the Gita, but he is not dependent on it in any way – न चाहं तेष्वस्थितः। The verse that follows baffle the reader when Lord Krishna declares – न च मत्स्थानि भूतानि – that He does not hold the universe in His cosmic body. It appears apparently inconsistent. He further goes on to state this evident incompatibility as an emblem of his lordliness – पश्य मे योगमैश्वरम्। Some interpret these lines as advocating the unreality of the universe, for when a substance is there and also not there, it is spurious. An imaginary thing though appears to exist is really not there at all. Likewise the supposed Brahmanda that is said to rest in Brahman is not there at all.

A correct assessment of the preceding and following lines impresses us with the impropriety of this interpretation. Moreover the example quoted in the

very next verse substantiates the underlying import of this seeming inconsistency. The wind and the sky though are in close contact with all objects, they are immune to their infection. Their traits touch them not. Likewise the immanent infinite, the तत्, the upholder of the universe, the धारक, its prime-mover – तत्तच्छक्ति प्रबोधकः – suffers no contagion whatsoever even though the entire universe is sheltered in him as he is – असङ्ग – totally unattached. So even though the whole world rests in Him, it is as good as not being in Him as he remains totally unaffected – न लिप्यते like the lotus leaf in water – पद्मपत्रमिवाम्भसि। So the apparent contradiction can be adequately explained.

Even the Advaita commentators agree that the examples adduced by Lord Krishna go to assert that he remains unsullied even though it takes refuge in Him. Moreover the instance of the wind and sky in no way upholds the unreality of universe. No philosopher can conclude that the wind moving in the sky is imaginary like the serpent in the rope. Moreover Lord Krishna maintains this asangatva as a mark of his majesty. In case the Prapancha is false and superimposed on Brahman, how can it proclaim his pre-eminence? The Paramatman contains the universe in his Omni-form uncontaminated by it, hence as good as non-existent and this strangeness is a symbol of His supremacy.

**आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते। योगारूढस्य तस्यैव शमः कारणमुच्यते ॥6.3 ॥**

The Paroksa Jnanin who wishes the consummation – सम्पूर्ति of his means of knowledge – ज्ञानोपाय is busy with work – निष्काम कर्म – without aiming at fruits – फलकामना त्याग and dedicating them to the Almighty – भगवति समर्पण – till he achieves Aparoksha Jnana. After attaining envisionment, he enters into Asamprajnat Samadhi without any effort – प्रयत्नं विना – after (experiencing) the commenced deed that acts as an impediment for its attainment – प्रारब्ध कर्म भोक्तव्य उपरमे, where he is unaware of his environment. He expends his hours in prayers, Meditation and narration of the Majesty of the Master. Deeds done after direct vision are for लोकसङ्ग्रह – invoking the blessings of the Lord for the well-being of the world and instructing the fellow beings for their betterment and for intensifying their bliss in beatitude – आनन्दवृद्धेः कारणम्। It is during असंप्रज्ञात समाधि that the Aparoksha Jnani is not cognizant of the



world outside – बाह्य विषय उपरति but is immersed in contemplation – ध्यानरूप क्रिया। Neither any activities – उचित वर्णाश्रम धर्म – are expected of him, nor does he incur sin from the dereliction of his duties. The Aparoksha Jnani even though there is no mandate – विधि, he engages in actions – ज्ञानोत्तर कर्म for the good of the people and for his – आनन्दउत्कर्ष welling of bliss in Moksha. Shukacharya, Vamadeva and others are outstanding examples of Aparoksha Jnanis who besides Meditation were interested in upliftment of man.

For Sankara there is no ज्ञानोत्तर कर्म। With the accomplishment of Aparoksha, there is a complete cessation of activities – योगारूढस्य सर्व कर्मेभ्यः निवृत्तिः (शम उपशमः – त्यागः) Lord Krishna's statement is a refutation of this view. He recognizes ज्ञानोत्तर कर्म। The Aparoksha Jnani works for the welfare of mankind and for his आनन्द अतिशय – in Mukti. It is only in असम्प्रज्ञात समाधि that karma drops out, the only Kriya being contemplation – ध्यानरूप क्रिया। It is an irony that Sankara who denies ज्ञानोत्तर कर्म extensively toured the continent to disseminate his doctrine, throughout his life. Should one conclude that he was not an Aparoksha jnani? If otherwise it conflicts with his denial of ज्ञानोत्तर कर्म। Lokamanya Tilak too took cudgels against Sankara on this issue.

### व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन। बहुशाखाह्यनन्ताश्च बुद्धयोऽव्ययसायिनाम्।

Some commentators conclude that Gitacharya advocates Adwaita in Gita and in their eyes Lord Krishna is the Ishwara who suffers from Dwaita delusion. To them Jiva and Ishwara are the calves of Kamadhenu known as Maya - मायाघ्यया कामधेनोः वत्सो जीवेश्वरोवुभौ। As such they deduce that Ishwara is subject to illusion. In case Krishna had envisioned निर्गुण ब्रह्म – attributeless Brahman, he would have likewise expressed it in Gita. He would never have minced matters but maintained that the world is a mirage and his is pseudo sovereignty. Krishna being the embodiment of Truth, speaks nothing but the truth. Otherwise his tall promises like – परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्म संस्थापनार्थाय सम्भवामि युगे युगे॥ would be high sounding and hollow. The assertion that he is the one without a second with everything else under his thumb- गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्। प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥ would amount to outright cozenage. To ratify and uphold his ambrosial announcements –

गीतामृतम् महत् – one is compelled to concede that He gives a way to Dwaita concept. How then can he advise Adwaita?

Some vehemently sustain that saved souls have no functions to perform and no need for devotion while Lord Krishna exhorts Arjuna to fight the holy war and worship Him with all heart. With the existence of such conflicting views, the popular statement that different doctrines are the diverse routes that lead to the same destination is deplorable. When Lord Krishna tells Arjuna – व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन – He negates this loose assertion and positively affirms that decisive understanding can be one and only one.

Regarding Karma too, varied views prevail. If some treat it as unreal to be practised by the ignorant, Mimamsakas advise the performance of actions - sacrifices and religious rites for the attainment of happiness in the world beyond, as the highest objective of life. Lord Krishna counsels the ignorant and the enlightened alike, to do their enjoined duties in a spirit of dedication without being desirous of dividends. He further posits that he has put mankind on the proper path ascertained by right reasoning – ब्रह्मसूत्रपदैश्वैव हेतुमद्भिः विनिश्चितैः। Brahmasutras constitute an additional reasoning to the Vedas and Upanishads to ratify the existence of one Supreme God and to belie the complacency of those who carelessly conduct themselves in the blind belief that all paths lead to the same goal. It is not possible that there can be two true diametrically opposed opinions on the same subject. How can one reap like rewards from antithetical approaches? If one can, then he can even secure salvation by moving the wrong way. To treat truth and untruth alike is to soil the sanctity of truth and to negate its supreme value. This will arrest the very quest of truth.

Some plead that truth is many-faced and one may embrace one facet of it while others may uphold its other aspects without demur. Even though opinions appear to be opposed they happen to be the diverse aspects of same object. The varied doctrines that prevail, they say, suit the different natures of human beings and yield salvation like diverse dishes catering to the child and the aged, the sick and the healthy. But how can the proponents of these doctrines profess their tenets alone to be true and conclusive while those of others to be faulty and immature. If contradictory doctrines are defended as true and sound leading to the same destination, how can they

be trusted by sensible people? Is it not similar to two doctors administering adverse drugs for the same ailment and expect the same cure? In this context, Lord Krishna's exhortation, that the path of truth tested by recognised reasoning can be one and single, is healthy and sound. In a similar vein Ishavaasya Upanishad while analysing true and erroneous knowledge विद्या and अविद्या urges one to embrace the correct one.

विद्यां चाविद्यां च यस्तद्वेदोभयं सह । अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

It is preferable to fast than to appease one's appetite by improper ailment. Likewise ignorance is better than erroneous knowledge that is deleterious and deceptive.

Acharya Madhwa's classical exposition of the Vedas and the Upanishads, the Itihasas and Puranas is an unparalleled exemplification of the व्यवसायात्मिका बुद्धि that Lord Krishna talks of, where the entire scriptures aim at expounding one doctrine, wherein every word, every pronouncement points to the pre-eminence of the Paramatman - Lord Vishnu. Jayatirtha, his critic par-excellence brings out the beauty of Acharya Madhwa's master technique of reconciliation, highlighting the underlying oneness of the entire Shastra, brilliantly illustrating how Savakasha (सावकाश) – Shruti statements appearing apparently conflicting contribute to the glory and greatness of the Supreme God.

सर्वाण्यपि हि वेदान्तवाक्यानि असंख्येयकल्याणगुणाकरं सकलदोषगन्धविधूरं परं ब्रह्म प्रतिपादयन्ति । तत्र कानिचित् सर्वज्ञत्व सर्वेश्वरत्व सर्वान्तर्यामित्व सौन्दर्यादि – गुणविशिष्टतया ॥ कानिचित् अपहृतपाप्मत्व निर्दुःखत्व, प्राकृत भौतिक विग्रहरहितत्वादि – दोषाभावविश्टतया । कानिचित् अतिगहनता ज्ञापनाय वाङ्मनसागोचरत्वाकारेण । कानिचित् सर्वपरित्यागेन तस्यैवोपपादनाय अद्वितीयत्वेन । कानिचित् सर्वसत्ताप्रतीतिप्रवृत्ति निमित्तताप्रतिपत्यर्थं सर्वात्मकत्वेन, इत्येवमाद्यनेकप्रकारैः परमपुरुषं बोधयन्ति । (श्रीमच्छ्यायसुधा).

All the Vedic texts without exception declare the transcendent majesty of Brahman, the abode of infinite auspicious attributes bereft of all blemishes. Of these, some depict Him as endowed with qualities like omniscience, overlordship, the indwelling regulatorship, beauty and goodness and the like. Others represent Him as free from foibles like sin, misery and perishable body. Yet others speak of Him as beyond the reach of the mind and speech to drive home that he is never to be completely comprehended even by the enlightened. Others characterise Him as the only one that exists so that we

<p>might seek Him to the exclusion of everything else. Others describe Him as the Self of all so that he might be taken as the main-spring of all existence, consciousness and activity in the universe. Gita likewise sings these glories in enviable simplicity and beauty.</p>
<p>एको देवः सर्व भूतेषु गूढः सर्वव्यापी सर्वपूतान्तरात्मा । कर्माध्यक्षः सर्वलोकाधिवासः साक्षी चेता केवलो निर्गुणश्च ॥ श्वेताश्वतरोपनिषद्</p>
<p><b>Is Brahman bereft of Attributes? – (निर्गुण)</b></p>
<p>Arjuna asks Lord Krishna:</p>
<p>एवं सततयुक्ता ये भक्तास्तां पर्युपासते । ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 12-1 ॥</p>
<p>Is it feasible to attain freedom from existence through a consistent contemplation with deep devotion of अव्यक्त – the Chit-Prakrati (the presiding deity of the primordial matter, Sri Mahalakshmi, the consort of Lord Narayana, both (Lord Narayana and Goddess Mahalakshmi) being eternally free – नित्यमुक्त and व्याप्त - immanent) since the matter is more merciful than the pater, easier and earlier to be pleased. Lord Krishna answers in the negative as it is the Paramatman's prerogative to grant salvation – यमेवैष वृणुते तेन लभ्यः । Moreover Mahalakshmi is enraged if she is contemplated upon to the exclusion of her Lord. Her adherents shall have in addition to meditate on Him to get His grace. So Krishna exhorts Arjuna not to take recourse to this circuitous and arduous route but to reflect on Him as Sarvottama (along with Mahalakshmi his consort).</p>
<p>Chit-Prakrati will be pleased if pondered upon along with her Lord, otherwise there is the fear of foregoing both भूति – fortune and भगवन्त – fate.</p>
<p>क्लेशोऽधिकतरस्तेषां अव्यक्तासक्तचेतसाम् । विष्णुना सहिता ध्याता सा हि तृष्टिं परां व्रजेत् ॥</p>
<p>Some commentators here try to introduce the un-contextual and unwarranted reference to Saguna and Nirguna-Brahman. They split Brahman (the undivided consciousness) into Saguna Brahman possessing eminent qualities like knowledge, desire and action and Nirguna Brahman void of attributes and advocate that Meditation on Nirguna-Brahman leads to Mukti. As this contemplation is an arduous one Lord Krishna according to them counsels Arjuna, a Mandadhikari, to cling to Sagunopasana, the simple way to achieve salvation. It is irrational to attempt a dichotomy of Para Brahman and declare Nirguna-Brahman as the highest reality and derogate Saguna-Brahman as illusory. Nowhere in the scriptures is there any</p>

sanction for this split-Brahman. It is अप्रामाणिक – as it lacks valid support. The same Paramatman is both सगुण and निर्गुण bereft of prakritic attributes of Satwa Rajas and Tamas and endowed with ethereal – अप्राकृत characteristics like सत् चित् and आनन्द. So is the Saguna-Brahman eulogized as the Nirguna-Brahman. How can the Supreme Brahman brook being dissected and deformed? How can the prime-mover and eight-fold dispenser of the universe suffer being stigmatised as unreal and imaginary?

Lord Krishna unequivocally exhorts Arjuna to Meditate on Him in preference to Avyakta.

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते। श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ 12.2 ॥

He straightaway asserts his sovereignty – सर्वोत्तमत्व। in case निर्गुणोपासना would have been the most exalted one, he would not have advised Arjuna that the Saguna Meditation tops the list – युक्ततमा. It is crystal clear that Lord Krishna is not the निर्गुणतत्व but पुरुषोत्तम – the omniscient creator, possessed of infinite enviable characteristics. शङ्कर विजय states – व्यासो नारायण साक्षात्. Besides Lord Krishna certifies that those who contemplate on अव्यक्त ultimately reach Him alone.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते। ते आप्नुवन्ति मामेव।

Above all, how can निर्गुणोपासका attain सगुण Lord Krishna? निर्गुणवाद seeks its fruition not in securing सगुणब्रह्म but in attaining the state of Brahman – ब्रह्मभाव। So a reference here to सगुण and निर्गुणब्रह्मन् is unjustifiable.

We cannot by-pass the consensus among the commentators that Sagunopasana – contemplation of Brahman, as the vault of myriad virtues leads to liberation. This Upasana is the primrose path to reach the Paramatman, the Supreme Lord even though they may dream of the difficult way of निर्गुणोपासना to seek the Nirguna-Brahman. Sankara himself commenting on the last Brahma sutra न च पुनरावर्तते accedes to the accomplishment of perfection by contemplation on the Saguna-Brahman, from where there is no return to samsara. Again in his exposition of the Sutra ततो अस्य बन्ध विर्ययौ he explains that it is with the favour of the Almighty that the Jiva can free himself from the fetters of Samsara. If that is so, any sane man will opt for Sagunopasana, the easiest, the safest and surest way to the haven of bliss - the Supreme Purushartha of life than pursue a fond phantasm as yet unfulfilled. It is noteworthy that even Lord Sankara is



waiting to achieve this consummation so devoutly desired. With such a confusion facing the aspirant for emancipation, why not embrace the regal path that promises to lead to the land of eternal peace and everlasting felicity?

If Kalpataru derided and derogates the Sagunopasakas:

निर्विशेषं परं ब्रह्म साक्षात्कर्तुमनीश्वराः । ये मन्दास्तेऽनुकम्यन्ते सविशेष निरूपणैः ॥

The Shrutis and Smritis categorically calumniate the निर्गुणोपासका

न च रमन्त्यहोऽसदुपासनयाऽऽत्मनः । नाविद्यमानं ब्रुवते ध्यातुं न वैदिकाः । अविद्यमानं ध्यायन्तः सर्वे यान्त्यधरं तमः ॥

And warn that such असदुपासना – unwarranted Upasana, is a passport to perdition. Moreover the claimants themselves cognise the inevitability and weight of – सगुणोपासना ।

वशीकृते मनस्तेषां सगुण ब्रह्मशीलनात् । तदेवाविर्भवेत्तेषामपेतोपाधिकल्पनम् ।

Nirgunopasana can by itself is powerless to lead to Nirguna-Brahman. It is only via Sagunopasana that they hope to reach – निर्गुण ब्रह्मन्. It is neither self-supporting nor certain, whereas Sagunopasana has Lord Krishna's seal and sanction and is beyond doubt efficacious.

अवजानन्ति मां मूढाः मानुषीं तनुमाश्रिताम् । परं भावमजान्तो मम भूतमहेश्वरम्  
॥9-11॥ मोघाशा मोघकर्माणो मोघ ज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं  
श्रिताः ॥19-12॥



## Can the malice of the Lord lead to Mukti

If perfection can be attained by devout devotion to the Lord, some argue that even inveterate hatred can achieve it and they cite the sentence from Bhagawata – द्वेषाच्चैद्यादयो नृपाः – in support of their contention that king Shisupala and others secured salvation with life-long spite for Lord Krishna. Liberation to them is the manifestation of the real nature of the self that is similar to that of God. It is the one-pointed Meditation that enables the self to attain Him. They contend that even abhorrence of Almighty is equally encouraging to avail of his Grace. It is common experience that we dote on the object we love. Likewise, the object of our hate always haunts our mind. For concentration devotion as well as hatred are congenial. Kings like Shisupala and Kamsa centred their thoughts on Lord Krishna and ever engaged in machinations against Him and yet attained manumission. So it is left to the sweet-will of the Sadhaka to pick the path that pleases him, but perfection awaits him either way.

This contention is detrimental to the welfare of the world. An ardent devotee of God acting according to the divine dictates, playing his prescribed part for the well-being of the world can never be a substitute for the God-slanderer infringing the sacred laws and leading an irreligious life. The very conception is revolting. The one-pointed Meditation alone cannot decide both the devotee and despiser as claimants of liberation. It is easier to hate and struggle than to love and surrender as it involves neither renunciation nor penance. Moreover, this simpler way to secure salvation will lead to the ruin of man and the wreck of the world.

We have to bear in mind that it is not mere contemplation alone but constant Meditation on the Supreme Virtues of God that wins salvation. It is ardent devotion that ultimately brings about the manifestation of the blissful nature of his innate self. How can one even dream of such decent Meditation in such a debased soul that ever breeds malice and ill-will for its own Maker? It is devout devotion alone that enables the earnest devotee to ceaselessly contemplate on the Lord. It is the very nature of despise to find out the defects of the enemy. So when he is in search of his defects, how can such absorbing obsession of the enemy be termed as intense Meditation and how

<p>can it lead to the manifestation of his divine nature? That is why Lord Krishna condemns so expressly such evil souls:</p>
<p>अवजानन्ति मां मूढाः मानुषीं तनुमाश्रिताम् । मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः । राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥</p>
<p>Salvation is beyond the reach of such spoiled souls, hat disdain the divine mandates and surrender to their sweet-will. Bhagawadgita explicitly states that devotion and detestation are diametrically opposed to each other. Basically सुजीवास – upright souls but subjected to a curse, like Shisupala and Hiranyakshipu were driven to a deadly dislike and acrid antagonism against the Almighty. The pious nature latent in them became patent. With the Lord in their presence in the end, they earned emancipation. Dedicated devotion is the only path to perfection. This is the heart of Gita. Lord Krishna counsels us to eschew other erroneous paths that seem easily accessible. Then He will look to their welfare – योगक्षेम ।</p>
<p>With such bold assurance from the Almighty himself that instils confidence and courage why should we feel frustrated in the strife of life? We can as well erect our citadel of existence on the firm basis of fervent devotion. The Lord has sworn to safeguard the interests of his esteemed devotees who extol and submit to Him in all humility. In his incarnation as Lord Rama, he promises to protect (grant fearlessness) his Bhaktas who सकृदेव प्रपन्नो यः तवास्मीति याचते । अभयः सर्वभूतेभ्य ददाम्येतद् व्रतं मम ॥ Surrender to Him at least once, with sincerity and faith and with a gracious feeling that he belongs to Him. Again in his incarnation as Lord Krishna, he implants courage and confidence in those who</p>
<p>अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥9-22 ॥</p>
<p>Enter his fold with devotion and dedication and ensures them safety and security. He promises in all earnestness that his devotees will never perish - न मे भक्तः प्रणश्यति ।</p>
<p>In the face of such heartening pledge of the Paramatman, one feels concerned to note the confusion created in the minds of the ignorant and innocent with irreverent and immature thoughts like identify with Brahman, falsity of the world and the temptation to tread anti-devotional tracks. Why doubt and debate the efficacy and excellence of Bhakti-marga preached by Lord Krishna when he proclaims it as the royal-road to eternal release? Why</p>

without rhyme or reason and without reliable authority restrict this route of devotion only to the ignorant and the uninitiated? Is it not really bracing to believe with firm faith in the promises of Purushottama and use every moment of our esteemed life to our greatest good?

It is really Meaningful that Lord Krishna makes Arjuna to disseminate his vow of defending his devotees. It is just to remind us of his rigorous vigilance in the fulfilment of the vows of his Bhaktas, even if he contravenes his own under exceptional circumstances. He will maintain their solemn resolves at any cost. This is why Bhishma Pitamaha on his death-bed hymns the glory of Lord Krishna.

स्वनियममपहाय मत् प्रतिज्ञां । ऋतमधिकर्तुमवपुतो रथस्थः । धृतरथचरणोऽभ्ययोच्चलद्गुः । हरिरिव हन्तुमिमं गतोत्तरीयः ।

How shall I forget the pleasing face of Lord Krishna flooded with loving grace who lifted the radiant discus in violating his vow to make good the oath of his Bhakta, that he will compel Lord Krishna to hold the weapon in the warfare. To fulfil Bhishma's vow, Lord Krishna acted as if hurt and wielded his discus to retaliate, only to vindicate the vow of his adherent. This explanation has its own enchantment.

### कर्मणैव हि संसिद्धिमास्थिता जनकादयः । Can Karma lead to Moksha?

This verse apparently means, by Karma alone king Janaka and others attained the Highest Good and is likely to mislead one to maintain that liberation is possible through Karma only. The Shrutis and Smritis that record the rewards of rites and rituals – नित्य नैमित्तिक कर्म and the varied sacrifices – बहुविध यज्ञा – are loosely labelled as Karma-kanda. Therein one comes across no doubt, some positive pronouncements that give excessive emphasis on action. The Purva-mimamsa school of Philosophy literally accepted these statements and asserted that punctilious performance of rituals and sacrifices could by themselves confer – संसिद्धि – salvation. This is not acceptable to Acharya Madhwa and is now only of antiquarian interest. No activity claims distinction unless accompanied by knowledge and devotion. Satkarmas like sacrifice purify the mind and pave the way to knowledge.

An extract from the Mahabharata is conclusive evidence in this context. Indra the king of Gods approached Chaturmukha-Brahma after the

completion of a hundred अश्वमेध यज्ञ and said 'Neither by karma nor by wealth nor any other means have I found happiness. Please instruct Me therefore the highest truth' – a frank expression of the incompetence of Karma on its own in the accomplishment of eternal felicity. Meritorious deeds are a stepping-stone to the mansion of Moksha. Karma cannot usurp the place of Jnana. Moreover कर्मणैव संसिद्धि – does not preclude the necessity of Upasana – श्रवण, मनन and निदिध्यासन for the attainment of God-vision – the royal road to release. Karma leads to ज्ञान in case of the enlightened souls like Janaka and others.

It is Acharya Madhwa who for the first time assigned due place to Kamyakarma and Nishkama-Karma with their respective Merits, the first leading to celestial enjoyment and reverting to existence after the exhaustion of the accumulated merit – क्षीणे पुण्ये मर्त्यलोकं विशन्ति । and the second to everlasting bliss from where there is no return – न पुनरावर्तते। The conflict between Karma and Jnana has perplexed many philosophers. Acharya Madhwa's interpretation brings home significance by reminding the rich rewards of Karma reaped by the अपरोक्ष ज्ञानि in the welling-up of the spiritual bliss in salvation, undreamt by the ज्ञान कर्मसमुच्छय Vadins.

The Mundaka Shruti – नास्ति अकृतः कृतेन – plainly tells us that salvation cannot be secured by functions alone whose fruits are perishable. It goes to prove that ज्ञान excels कर्म. Karma geared to Jnana grows in weight and adds ardency to Ananda in Moksha – सर्वकर्माखिलं पार्थ ज्ञाने परिसमाप्यते. The Vyasa Smriti too proves its superiority when it states Karma fetters the Jiva while knowledge frees him from bondage – कर्मणा बध्यते जन्तुः तत् ज्ञानात् मुच्यतेऽज्ञसा। The different forms of यज्ञाः that are spread out in the face of Brahman – विततो ब्रह्मणो मुखे are born of कर्म। All such karmas find their fruition in knowledge which again indicate the excellence of Jnana when compared to Karma which is not – ज्ञानपूर्वं कर्म – श्रेयान् द्रव्यमयाद् यज्ञः ज्ञानयज्ञः परन्तप।

Bhagawadgita has given a new orientation to the old theory of karma and further provides a synthesis between Karma and Jnana by divesting it of the element of कर्तृत्वाभिमान – independent agency and फलेच्छा – desire for fruits and investing it with intense devotion to God. It is in tune with the – श्रुति – which declares – श्रद्धयोपनिषदा तदैव वीर्यवत्तरं भवति – those actions alone that are enacted with faith and knowledge (of God) are efficacious. So Karma alone is not



capable of leading to मोक्ष – न च कर्मैव मोक्षसाधनमिति मन्तव्यः। The Vedas categorically declare – नान्यः पन्थाः अयनाय विद्यते। – There is no other way to attain salvation except through Aparoksha-Jnana.

यः शास्त्रविधिमुत्सुज्य वर्तते कामकारतः न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ 16.23 ॥  
तस्माच्चास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ । ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ 16-24 ॥



## The importance of scriptures:

Scriptures occupy a prominent and purposeful place in life. They prescribe a code of life and conduct for the smooth-sailing and safe-landing of the ship of life. They aim to conduct humanity to its cherished goal by the rigorous observance of the ordained duties of one's class and order. The point to the path of perfection and stipulate objects to be sought in all earnestness and things to be shunned at all cost. Lord Krishna stresses the importance of duties as stipulated in the Shastras, because they are authoritative and determined by the recognized canons of interpretation – छन्दोभिः बहुधा गीतं, ब्रह्मसूत्रपदैश्चैव विनिश्चितम्. One dare not transgress them as they are निर्णीत – established on solid and sound testimony.

Acharya Madhwa places Shastras on a high pedestal and recognizes them as an independent and potent form of Upasana – शास्त्राभ्यासस्वरूपिणी। It consists of close study, constant reflection and exposition of scriptures ultimately leading to God-realization. In his Anuvyakhyana he clearly states – सोपासना च द्विविधा शास्त्राभ्यास - स्वरूपिणी। ध्यानरूपा पराचैव – that Upasana is two pronged: the study of the Shastras and contemplation. Shastrabhyasa is counted as an independent Upasana for the concerned Adhikarin as Tikacharya puts it in Srīman Nyayasudha – ध्यानाङ्गत्वेपि स्वतन्त्रोपासनत्वं च अस्ति। because it leads to Aparoksha Jnana – ब्रह्मसाक्षात्कार हेतुत्वात् and finally to liberation. In Mahabharata, Sanjaya declares 'I have realized Janardhana through the Shastras' 'Lord Krishna exhorts Arjuna that he should perform actions with a proper knowledge of the Shastras and not to be misled by the पुष्पितां वाचं – flowery utterances born of its surface-Meaning. His edict is to humbly accept the divine dictates and to ignore things inhibited. The scriptures map out these mandates for the well-being of Man and the welfare of the world.

In this age of science and technology reason reigns Supreme. It is up against ancient traditions and sanctions as old and outdated. But there are certain super-sensuous objects that can neither be seen with our corporal eyes nor can be substantiated on the strength of reason. They are beyond the bounds of human understanding. The nature and excellence of such अतीन्द्रिय objects like God who is अव्यक्त – unmanifest, पाप and पुण्य – merit or

sin, heaven and hell which are not available to प्रत्यक्ष and cannot also be ascertained by Anumana – logic have to be known through the scriptures alone. Where reason fails, faith begins. We have to believe in them without trying to tamper them with our reason that is not recognized as an independent प्रमाण being कर्मचारिणी – that cuts both ways. So Shastras are the only source that unlock the secrets of spiritual wealth. Lord Krishna admonishes those who flout scriptural mandates or take flagrant liberties with them as they will not only forego all earthly enjoyments and divine delights but will never secure salvation. They will either rotate in existence or court eternal damnation. This grave warning should whip us from the slumber of self-complacency and the rule of reason and stimulate us to secure divine grace, with an awareness of individual's limitations. It should close the gates of Agnosticism and open the portals of faith and devotion. The earlier the change in this attitude, the better it will be for the benefit of mankind. This is the regal route for one to march from darkness to light.

अपि चेत्सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः

॥ 9-30 ॥ क्षिप्रं भवति धर्मात्मा ॥9-31 ॥





## Devotion and good conduct

It is not hard to find many who have misused the means of Bhakti to certify their covert misdeeds. They consider that devotion alone is enough in spiritual endeavour and it can cloak all their crimes. Morals, good conduct and modest behaviour are food for their slight and scorn. It is more a pretentious parade of devotion. They presume that devotion alone can lead them to liberation despite their cruel, clandestine activities and cite अपिचेत्सुदुराचारो... साधुरेव स मन्तव्यः। In support of all their moral slips. A casual reading of these lines is likely to mislead one that it is an overt permit for immoral and perverse actions.

These two verses pertain to Gods, Indra and others – देवदेवांशादिषु and Rishis – ऋषिषु like Vishwamitra who pile up Punya – पुण्य beyond their pale – योग्यता and forgo it by unusual moral transgressions as they cannot attain Ananda beyond capacity in मोक्ष. As they are Aparoksha Jnanins and have the right knowledge of Paramatman – सम्यग्ब्यवसिता, they return to their dignified status early – क्षिप्रं भवति धर्मात्मा। Their आनन्द in मोक्ष is क्लृप्त – fixed and invariable and suffers not diminution in spite of their unpardonable trespasses – अपि चेत् स सुदुराचारो। they are not being treated as साधु – righteous. Even then rest of the Aparoksha Jnanins, if they commit महता तु विकर्मणा serious sins, they have to sustain a cut in their increase of bliss in salvation but they will never forgo their fixed Ananda as a consequence. So commendable is the devotee of the Supreme Lord who worships Him alone – भजते मामनन्यभाक्।

Kathopanishad is outspoken on this issue. It unequivocally declares in – नाविरतो दुश्चरितात् ...प्रज्ञानेनैवमाप्नुयात् – that one who is averse to misconduct alone can attain manumission. It is an emphatic assertion of the dire need for discipline and decorum in life and a congenial conjunction of Bhakti and upright conduct – Achara. Moreover one really devout at heart is less disposed to creature-comforts and such a detached soul is naturally disinclined to degenerate deeds. One who is divine-conscious, hardly defies the divine laws that are decreed for the welfare of the world. Bhakti and benevolent conduct beautifully coalesce.

However it is not unlikely to meet many Bhaktas who bear all the external marks of a भक्त in bold relief and yet brazenly indulge in ignoble deeds. Short

of अन्तरङ्ग शुद्धि, they cannot be classed as Bhaktas. They feign faith; display themselves as devotees and in the name of Dharma commit crimes. Their devotion lacks the leaven of love; it is hypocrisy out and out. Acharya Madhwa denounces such dissemblers – डाम्भिकत्वेन सोऽनुमेयः। a true Bhakta is every inch a devotee. His heart and hand pulsate with purity and piety. Such a devotee who is aware of the all-pervasive Paramatman is ever-awake to his duties towards his Maker and never descends to such low depths. In fact good conduct is the natural outcome of devotion and both chiMe well. So stress on Bhakti alone to the slight of sterling conduct is unscientific and aavidic. Commendable character and exemplary conduct count in plumbing the profundity of devotion – आचारः प्रथमो धर्मः। आचारात् धनमक्षय्यं। आचारो ह्यन्त्यलक्षम्॥

In the light of it, Lord Krishna's exhortation is to be incidentally applied to human beings guilty of detestable crimes and moral aberrations to highlight the significance of Bhakti. In case they repent with the dawn of devotion for their reprehensible deeds and conduct themselves in a dignified manner, such contrite should be treated with deserving regard and respect and not derided for their past misdeeds. It is an ardent animation and a chance for change for knaves and truants to turn over a new leaf in life and be respectable and responsible citizens.

Devotion is the lamp of hope for the disillusioned, basically Satwik souls deflected by freak of fortune from the dignified path, to hold their heads high in society. How can such penitents who suck the sweetness of devotion ducks again in the cess-pool of inequity.

So devotion is a potent sole recipe to extirpate the evils like corruption that have come to stay in the social set-up. Rules and regulations of the Government by themselves cannot set the society in order. A change of heart alone will stand in good-stead. For after all, 'law is the child of progress, it can never be its mother' it is only the enlightened minds that make progressive laws. Nobility of character and conduct and a high sense of morality are the basic needs of today in re-building a model social structure. True devotion is the motivating power behind religion and morality. It has to purify to a great extent the polluted minds and put them again on the pathway to God.



## Teasing topics

एक देवता – अनोक देवता वादः । सगुण निर्गुण वादः

Is God with attributes or without attributes? – सगुण निर्गुण वादः

यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।  
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 15-18 ॥

The Hindu Pantheon presents a veritable pandemonium to the bewilderment of its Bhaktas. 'If Hindus Measure thirty crores, their Gods number Thirty-three crores' – So jeer the critics of Hinduism. In this plenty naturally one gets perplexed as to whom to propitiate to pull oneself out of the strife of Samsara. What a paradox indeed! While the Christians and the Muslims can whole-heartedly worship one God and escape the evils of existence, the poor Hindus have to face a galore of Gods! They feel embarrassed and get lost in the maze of names and forms and unfortunately forgo the fruits of fulfilment.

This is Hinduism misconceived. The Hindu scriptures, the Vedas the Upanishads and the Brahma-sutras panegyryze many Gods, but they as well pin-point the Supreme God to be one and unique – यो देवानां नामधा एक एव ।

No doubt different deities like Agni and Varuna are proclaimed as paramount in the Vedas and Puranas but they unequivocally point to the Paramatman propagated under various names as the Supreme power, one without a second, propelling and regulating this Prapancha. The names of these Gods primarily denote Lord Vishnu and only secondarily, the God concerned, excepting a few ones that He has reserved for himself like – आत्मा, हरि, विष्णु, सत्य and Govinda. He has allotted the rest of His names to the remaining Gods. He regulates them as their अन्तर्यामी । so he is the sovereign of all he surveys – तस्मात् सत्यं परमं वदन्ति ।

Statements like – स ब्रह्मा स शिवः सेन्द्रः – नारायणोपनिषद् assert that the same Lord Vishnu is called by these very names, Brahma, Shiva and others. Such Vedic statements that create confusion can be reconciled by a thorough understanding of the one Supreme independent God lording over the universe with a host of dependent deities quite distinctly from Him, entirely subject to his sway.

In Mahabharata, king Janamejaya asks Vaishampayana –

बहवः पुरुषा ब्रह्मन्नुताहो एक एव तु।  
कोह्यन्य पुरुषश्रेष्ठ त्वं भवान् वक्तुमर्हति

A question that teases many Indians and foreigners. Are there a number of Gods or only one? In case there are many, who among them is Supreme and in what way is he so? Vaishampayana replies in unambiguous terms:

नैतदिच्छन्ति पुरुषमेकं कुरुकलोद्वह।  
बहुनां पुरुषाणां हि यथेका योनिरुच्यते।  
तथा तं पुरुषं विश्वमारव्यास्यामि गुणाधिकं ॥

The common folk have no idea of the one Supreme Being among the Purushas and how one omnipresent Purusha who is the source of all existence, surpasses all with his excelling attributes.

The Hindu religion accepts a monotheistic structure with a sovereign King immanent and transcendent at the top with a hierarchical order of lower Gods playing their parts with implicit obedience to Him, thus presenting a cosmic concord. Arjuna describes in a prayerful mood the various Gods chanting glories of Lord Govinda out of reverential fear with clasped hands:

अमी हि त्वां सुरसङ्घा विशन्ति। केचित् भीता प्राञ्जलयो गृणन्ति ॥

In another context, Gita praises the God Supreme as being Vayu, Agni, Yama, Varuna and Indra himself. Those who scoff at the Hindu religion should see that though it honours a host of Gods; it does not fuddle the minds of its followers, since it posits a hierarchy of Gods with a Purushottama at the peak – तत्र तत्र स्थितो विष्णुः तत्तच्छक्ति प्रबोधयन्।

Again we confront a similar babel in the selection of the one chief God. Opinions stand divided in this context too. But Gita unmistakably points out to the pre-eminent Paramatman and thus puts at rest our doubts and distress.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्। देवान् देवयजो यान्ति मद्भक्ता यान्ति माममपि ॥ 7.23 ॥

Clearly indicates that those who serve devotedly Lord Krishna alone attain abiding bliss while others who praise other Gods beget perishable pleasures. Lord Krishna is the Sarvottama, the bestower of salvation मोक्षघाता जनार्दनः। In the XI chapter, Lord Krishna is extolled as Vayu, Agni, and

Varuna being the shelter of the host of Gods which goes to prove beyond suspicion that all these names primarily belong to Him alone. To round up this discussion we designate that highest principle as the Paramatman who is exalted with infinite auspicious attributes and entirely free from faults. अतोऽशेषगुणोन्नद्धं निर्दोषं यावदेव हि, तावदेवेश्वरो नाम – declares Acharya Madhwa in Anuvyakhyana. So the Supreme Lord of the Hindus is one and only one and the other gods share in his administration subject to his will. This परतत्त्व pervades every object in its very shape in an Aprakritic form and propels it to perform its assigned activities. Hence all names and forms primarily belong to it. We can contemplate on God in any form and by any name being fully aware of his Independence and his sovereign attributes like fullness, being the vault of Supreme Virtues and derelict of defects. So the Paramatman is the paramount power, regulating the Jivas and the Gods, transcending the powers of Prakriti, pervading the entire space, abiding in all things in supernal forms under different names. There is no room for confusion or concern in this context. So serving with stead-fast devotion, this Supreme Lord alone, one attains emancipation, the exalted aim of existence.

### Vishwa Rupa:

Is विश्वरूप मायिक? Is god with form or without form साकार् or निराकार्?

**सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥11.11 ॥**

**नान्तं न मध्यं न पुनस्तवार्दिं पश्यामि विश्वेश्वर विश्वरूप ॥11.16 ॥**

**दर्शयामास पार्थाया परमं रूपमैश्वरम् ॥11.9 ॥**

The extraordinary excellences of Paramatman's pervasive form to some seem queer and quixotic. They proclaim that they are unreal and imaginary. But Lord Krishna nowhere in Gita declares that his Vishwa Rupa is visionary. In fact when Arjuna solicits him with servitude, Lord Krishna reveals his Supreme Rupa सुदुर्दर्शम् – unseen by others – अन्येन न दृष्टपूर्वं, unique and flabbergasting – अद्भुतं उग्ररूपं – a mark of his lordliness having the resplendence of a thousand suns (rising simultaneously) that can only be discerned with a celestial eye by the fortunate few devout devotees.

**नाहं वेदार्न तपसा न ज्ञानेन न चेज्यया ॥11.53 ॥**

**शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥**

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ 11.54 ॥

Does it behove lord Krishna सत्य incarnate, to belie his dear disciple standing bewildered – धर्म सम्मूढचेताः and supplicating to him – शिष्यस्तेऽहं शाधिमां त्वां प्रपन्नम्? The Apocalyptic vision – विश्वंभररूप is a verity and lord Krishna's counsel is really reliable. In case God has similar sense organs as the human beings then he is one among them. The विश्वरूप and such other forms glorifying Him as thousand-headed and thousand-eyed – सहस्रशीर्षः सहस्राक्षः are too many mental constructs, far removed from reality. They deride and deny such abnormal delineations in the Vedas and the Upanishads as they are in extreme variance with human shapes. To them, sense-organs connote dirt, impurities and foul smell and then arrive at hasty and erroneous conclusions.

Unlike the corporal characteristics, the Divine form of the Lord and as such, all divine forms including those of the liberated ones, differ in content. They are constituted of knowledge and bliss and full of fragrance. The semblance in outer shape need not delude us to believe similarity in ingredients. For example, a sweet-Meat seller's play things of diverse animal shapes are all sweet, being the products of sugar and are eaten with earnestness. Like the distinction between the real animals and the Sugarine ones of the sweet-Meat vendor is the difference in the material body of the human beings and the supernal form of the Supreme Lord. So acceptance of a celestial Form to God does not derogate his majesty and it is only in this sense that he is said to have myriad shapes of animals and human beings of all sizes, like the dwarf Vamana and Trivikrama who bestrode the entire space with his three huge strides.

We come across in the Vedas and the Upanishads magnificent descriptions of the beautiful forms of god and references too are there where he is praised as the formless – निराकार्. Beauty lies in recognizing both the forms and reconciling the two apparently antithetic, yet authoritative statements. Otherwise the validity of the Apourusheya Vedas goes un-vindicated. The term nirakara is pejorative of prakritic form to the Lord and also posits an Aprakritic-celestial form composed of knowledge and bliss – ज्ञानानन्दात्मक शरीर but does not summarily dismiss form itself.

पश्य मा पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नाना वर्णाकृतीनि च ॥11.5॥

After all Jiva is a reflection – आभास, a प्रतिबिम्ब of the original form – बिम्ब. Paramatma is the बिम्ब to every sentient and insentient and their very being, becoming and functioning depends on Him. If there is no form in the original, His reflection tool will forego it. रूपं रूपं प्रतिरूपं बभूव declares the Upanishad. The moving human forms we see contain in them a similar spiritual form of the Paramatman as long as they subsist. There is similarity in shape आकार साम्य between the बिम्बरूप and its प्रतिबिम्ब, even though in case of reflections it is likely that distorted black reflections may emerge from white beautiful forms. The human and the divine forms differ in quality and the content of knowledge and bliss (that remain unmanifest in the samsara state) eternality and fullness according to their capabilities. The varied permutations and combinations of the subtle atoms assume the myriad form inhabiting the globe with the propelling power of the All-pervasive Lord. So states the Taittareya Upanishad – तत् सृष्ट्वा तदेवानुप्राविशत् तदनुप्रविश्य सत्यत्यच्चाभवत् – like water assuming different shapes according to the sizes of the pots in which it is poured. This mammoth creation too stands as a stately pageant parading its myriad forms sentient and insentient.

So instead of denying form to God, it is better to style Him as सर्वाकार – possessing all the forms seen and unseen. Abiding in all forms though somewhat similar in shape, yet untouched by their content and contortions and distinctly different in substance – ज्ञानानन्दात्मक is the cosmic form of the Lord. This is the विश्वरूप – the Pisgah form that the Paramatman revealed to Partha who was gifted with the heavenly eye as the human eye cannot bear its brilliance. To slight the spiritual forms depicted in the scriptures as deceitful – मायिक is self-contradictory. Many fascinating forms of the lord seen by the Aparoksha Jnanis like Prahlad, Dhruva, Narada and Arjuna and the panegyrics sung by them and the Gods including the four-faced Brahma are all real. On Arjuna's request alone Lord Krishna revealed his Omni-form – पश्य मे योगमैश्वरम् – a sign of his lordliness where he could perceive the pre-eminence of the Paramatman and his difference from the Jivas and the world.



If we understand the import and importance of God's विश्वरूप and plant it in our mind properly, it will arouse God-awareness in us and sow the seeds of righteousness and good conduct. It will instil both admiration भक्ति and apprehension भय for the All-pervading Almighty. It will generate abhorrence for evil inclinations and an adherence to divine dictates. It will enable us to garner the guerdons of a pious life and put us on the path of perfection.

The cosmic vision is a classical illustration in Sanskrit of the sublime in spiritual literature. It is the feeling of grandeurs and magnitude or the moral excellence of an action which takes one aback and awakens a thrill of awe and astonishment. All vastness, power and force give rise to sublime ideas. Magnanimity, heroism or high-virtue are its fertile sources. The Omni-form displays the magnificent abundantly;

**बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ 11.6 ॥**

**इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ॥ 11.6 ॥**

**सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ 11.11 ॥**

Sight of this splendid form takes his soul out of himself. It arouses a thrill of terror and wonder. So was Arjuna – विस्मयाविष्टो हृष्टरोमा धनन्जयः । हृष्यामि च मुहुर्मुहुः । It encompasses the entire space – नभस्पृशं व्यात्ताननं – पश्यामि त्वां सर्वतोऽनन्तरूपम् – नान्तं न मध्यं न पुनस्तर्वादि – पश्यामि विश्वेश्वर विश्वरूपम् । It is magnificent – किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतोदीप्तिमन्तम् । It is an example of what Otto calls as 'Mysterium Tremendum' – a feeling of mystery and terror.

**दृष्ट्वा भयेन च प्रव्यथितं मनो मे । रक्षांसि भूतानि दिशो द्रवन्ति – सगद्गदं भीतभीतः – धृतिं न विन्दामि शमं च विष्णो वक्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि । केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ 11.27 ॥**

What greater moral excellence can we imagine then than that of the Great God Krishna becoming the charioteer of his devotee Arjuna and energising him when he was enfeebled. His exhortation drives away his delusion and doubt. His विश्वरूप convinces him of His Majesty and magnificence. It works its own miracle. This is Arjuna's answer to Lord Krishna's option – यथेच्छसि तथा करु ।

**नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।**

**स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 18.73 ॥**

### Evils of atheism and the need for theism:

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्। (16.8)

एतां दृष्टिमवष्टभ्य नष्टात्मनोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥16.9 ॥

Human nature can either be saintly or wise, unrighteous or wicked. Noble qualities like truth and renunciation make us thrive while ignoble traits like egotism and ignorance debase us. Gita gives a grisly picture of evil, born of demoniac qualities which is as good a depiction of the prevailing social set-up. If to deny the reality of the universe and encourage dereliction of one's enjoined duties is one phase of it, to repudiate the very existence of the Almighty and flagrant transgression of his moral and spiritual codes that promote licence and unbridled sense – enjoyments is another manifestation of it. If the first shakes the very foundation of our social fabric the second is most pernicious to human prosperity. Together they are an open invitation to anarchy and agony.

### Evils of Atheism:

Atheism impedes the progress of the world. It is a canker to its weal. Faith in God can be described as the central sun and the gamut of human virtues resemble the different planets that revolve round it. Those who do not believe in God and unseen things like धर्म and अधर्म belittle noble attributes like truth and renunciation. They throw them to the winds. Nietzsche went to the length of declaring that piety and pity wield no influence on them. They hug even deceit and perfidy if they can push them ahead in material gains and creature comforts.

Men to them are machines, mere breathing automatons. Softer emotions stir them not. Their minds are chilled and their hearts are frozen. They are least susceptible to human values and lack its tender touches. That is why they are prepared to commit heinous crimes without care or caution. The thoughts of the hereafter, the vision of sin and punishment, threaten them not. They have no dread of damnation. Deluded by earthly enjoyments they are driven to do any depraved deeds. This host of the wicked resemble a vehicle without breaks, a horse without a bridle, running in great risk. They

tread the 'primrose path of dalliance' unmoved by qualms of conscience and upright conduct.

It is religion and God-consciousness that can awaken them to the evil consequences of their ignoble acts in the long run and place them on the righteous path by curbing their immodest excesses and with-holding their precipitous fall. Religion and divine awareness are so deeply grounded in human nature that the inner voice never fails to prompt the individual indulging in immoderate deeds. Even an atheist accepts the excellence of character and good conduct and a sense of morality and their effectiveness in maintaining the dignity of the individual. There is an eternal conflict of the Jackyl and Hyde in human hearts, the good always trying to punctuate and conquer evil if possible. The light of conscience is ever alert to alarm us of our failing and the abuse we have to face. But the hard materialist and the atheist stifle the inner voice and slander the moral ideals branding them as a blind belief. They are to them Meaningless misapprehensions and like conceited cocks lead a life of licence that lacks peace and poise.

Acharya Madhwa pictures the dread and debasement of a life of selfishness derelict of noble virtues that Atheism brings in its wake which ultimately leads to their damnation and the devastation of the world they inhabit.

**एतां दृष्टिमवष्टभ्य नष्टात्मनोऽल्पबुद्धयः ।**

**प्रभवन्त्युग्रकर्माणो क्षयाय जगतोऽहिताः ॥ 16-9 ॥**

To beget the blessings of the senses is the hall-mark of the atheist. Enjoyment at all cost is his goal. They indulge in rivalry and cut-throat completion, pile huge wealth and live a life of extravagance. Money-making is their summum bonum of life. They are keen on their standard of life but least care for their standard of living. They are wary of what they have, their belongings, items of luxury but are callously indifferent to what they are. Excellence of character and conduct is conspicuous by its absence and life to them is a feverish race of getting and spending, making ample room for atrocities of all kinds. – ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्। That is how the world-pageant today, rooted in acquisitiveness and arrogance, is racing ahead.

Again it is Religion and God-consciousness that can arrest this impending crisis and save mankind from an ignoble catastrophe. It can alone restrain

our greed and hauteur, anger and hate, the root cause of this malady and repair it by the renaissance of religious fervour and moral earnestness. It is this God-awareness and stead-fast faith in His omnipotence, justice and protection and observance of one's ordained duties that alone can safeguard us from the scare of this onslaught and usher in an era of peace and plenty.

Some vehemently plead that even in nations where Religion and God find no place, there is remarkably discipline and tight administration and a tolerable ethical code and assert that Religion is not indispensable for the maintenance of ethical values. Of course, this cannot be gain-said. Noble character and good conduct, the primordial refinements – संस्कारा happen to be ingrained in human nature from times immemorial. Its stress too differs in different climes, which to some extent is responsible for order and discipline. But Faith in God alone can make it stead-fast and stable. Otherwise evil forces like gross materialism and adverse logic will soil these inherent Samskaras and upset the erstwhile stable set-up. It cannot stay on for long, as the foundations are not firm and its grip lacks grit and will topple down in trying times like castles of sand. That is how civilizations have collapsed in the march of time and now remain only as items of antiquarian interest. Hence Bhagavad-Gita instils in us deep faith for the Supreme Divine and exhorts us to work for world-conservation – लोकसङ्ग्रहः and hands us over to God for safe-custody – योगक्षेमं वहाम्यहम्।

Some others maintain that all will be well with the world even if there is no God-consciousness. It is not unusual to come across an ugly Juxta-position of seeming righteousness and injustice. One meets people who profess religion and faith in God and profane it in practice. How can ethics flourish on such foul soil? The objection is real and worthwhile. But these instances may be treated as exceptions. Such stray examples prove the general rule that God-consciousness and Religion are salutary to the moral and spiritual health of humanity. Affection and pedantry in Religion cannot negate its necessity and efficacy. Those who are really religious are never inclined to misdeeds and but engage in winning tasks. They are homes of piety and purity. Mere belief in God without the sheet-anchor of Faith is responsible for the spread of atheism and misconduct. If devotion and dedication really percolate in the social fabric, it is bound to bring a radical change in life-

structure of the people concerned the prevailing Measured devotion and credence have stemmed the tide of atheism to some extent.

Lord Krishna paints a frightful picture of the degradation and disgrace that awaits the despisers of God who try to disrupt the world-order.

**आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।**

**मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16-20 ॥**

Such malicious souls, the worst of the lot will be hurled in wicked wombs in a series of births. They forever forgo the favour of God and descend into the depths of darkness. On the other hand, the meritorious ones methodically progress on the spiritual path and attain the abiding abode of the Almighty. This is the gaping gulf in the ultimate ends accomplished by the Good and Evil souls in the cycle of existence. This impartial divine dispensation of deterrent punishment for unimpeded Vice and bounteous grace for unmitigated virtue puts a premium on the sordid gains and insatiable greed and schools humanity to observe with diligence the divine code and conduct themselves as good citizens of the kingdom of God.

**What then is the excellence in this Isha-Dasa Bhava?**

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ॥ 11-44 ॥ निमित्तमात्रं भव सव्यसाचिन् ।

The Isha-Bhava involved the recognition and adoration of the one Independent principle, person or power. Everything else in the universe leans on Him – स्वतन्त्रो हि भगवान् विष्णुः परतन्त्रः सर्व एव हि। He is unique and unequalled – न तत्समः कुतोऽधिकः। He is the eight fold dispenser of the universe – सृष्टि, स्थिति, लय, नियमन, ज्ञान, अज्ञान, बन्ध and मोक्ष – Creator, sustainer, destroyer, controller, bestower of ignorance and knowledge, bondage and liberation and the vault of auspicious virtues bereft of all blemishes – अनन्तकल्याणगुणपूर्ण and सर्वदोषगन्धविधूर। He is the inward regulator – अन्तर्यामिन् immanent and transcendent – सर्व समाप्नोषि ततोऽसि सर्वः He is the primordial and ever-abiding person – पुराण पुरुषोत्तम, अव्यय and अज्ञेय – imperishable and never to be entirely known even by his consort Mahalakshmi and Brahma. He is अव्यक्त – always unmanifest but reveals Himself at will – विवृणुते स्वाम्। He is the main motivator of the entire cosmos – न ऋते त्वत्क्रियते किञ्चनारे and the prime subject of the scriptures – वेदैश्च स्रवैः अहमेव वेद्यः। He is the ocean of compassion – दयासागर dealing with Men and matters with perfect justice – नो वैषम्य। He is entirely



strange – विलक्षण neither सत् nor असत् and with his lordliness reconciles all antinomies like सगुण and निर्गुण, साकार and निराकार, सविशेष and निर्विशेष. He works out his multifarious activities with extreme ease - अनायासेन, इच्छा मात्रं प्रभोसृष्टिः। His omnipotence and omniscience are innate and natural too Him निरुपचरित् – परास्य शक्तिः विविदैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च। God is so great and God-hood is so grandiose. The working of his world displays a wonderful discipline and excites awe and admiration. The Vedas sing his sublimity:

**सत्येन वायुरावाति सत्येनादित्यो रोचते दिवि ।  
सत्यं वाचं प्रतिष्ठा सत्ये सर्वं प्रतिष्ठितम् ।  
तस्मात् सत्यं परमं वदन्ति ।**

The Dasa-Bhava is to recognise the dependence of the Jivatman for his very सत्ता, प्रतीति and पृवृत्ति – being, becoming and functioning on the all-powerful Paramatman and realise his littleness in knowledge - अल्पज्ञत्व and power – अल्पशक्तित्व – being subject to जन्म, मृत्यु, जरा व्याधि, भय and आयास – birth and death, old age and disease, fear and fatigue, to be refreshed by the Almighty in deep sleep – सुषुप्ति every day. No doubt he is – प्रतिरूप – like a reflection, resembling Him to some extent in some respects like eternality – नित्यत्व, is his being constituted of knowledge and bliss – ज्ञानानन्दात्मकत्व and in fullness पूर्णत्व according to ability योग्यता। But it is – किञ्चित् सदृशत्व – similarity in some form but not identity – ऐक्य। Even to enjoy his स्वरूपानन्द – his innate bliss in beatitude Jiva has to serve the Supreme ceaselessly over crores of years for the removal of the blinds of ignorance and for getting His grace to step into the promised land where alone his long-cherished dream – let Me ever enjoy without an iota of grief सुखमेव सदास्यात् मनागपि दुःखं मा भूत्। becomes a reality.

So the Paramatman and the Jivatman are poles apart, entirely distinct. Sankara openly declares that the two are विरुद्ध धर्माक्रान्तत्वात् परस्पर विलक्षणौ – Their attributes are so varied and variant that they are a class by themselves. An identity between them is incomprehensible. If so, is it pejorative for the Pratyagatman (Jiva) to propitiate the Paramatman and bend his head in humility – नतः शिरः with folded hands – बद्धाञ्जलिः – to escape from the agony of existence and enjoy ambrosial bliss? On the contrary it is really ennobling to surrender to such a Supreme Person, who is the enviable heap of such exemplary qualities – कल्याणगुणनिधि, appearing in innumerable

forms in sport – लीलामानुष विग्रहः, to appease his adherents. How on earth loves his devotees so profusely? – मम प्राणा हि पाण्डवाः। Who can vouchsafe so daringly? – न मे भक्तः प्रणश्यति। योगक्षेमं वहाम्यहम्। When we take delight in slavishly serving silly persons for paltry ends and petty favours, why should we feel ashamed in dedicating ourselves to the Lord of this creation who has dowered on us this precious human life and provided ample means to attain the prime objectives of life? That is why the Shastras exhort us to be the dutiful denizens of the kingdom of God and submit ourselves to his divine dictates. When we present awards to the good citizens of the state, why not celebrate the saints and servants and sing the glories of these great Messengers of God? In serving the Supreme God and his retinue in all sincerity and devotion lies the glory and achievement of humanity. Hanuman, the – महाभागवत् प्रबर्हः is a glaring example in this context who takes immense pride and pleasure in proclaiming that he is the attendant of Sri Ramachandra – दासोऽहं केसलेन्द्रस्य। In fact that is the slogan of the God-intoxicated – स्वामिन् दासोऽस्मि ते नित्यम्।

Moreover devotion is the sole expedient for the full expression of the स्वरूपानन्द of the soul in salvation. Further it instils in us a sense of reverential fear for the Almighty and acts as a healthy check to deter us from going astray and doing amiss. It shapes us into sincere and law-abiding citizens providing peace and security to the society. Lower values and baser instincts cut their inroads to spoil its sanctity. Devotion to the lord helps us to sculpture our personalities in the best way possible. Such enlightened residents alone are the nation's pride and riches. To look down upon devotion which lifts one from the human to the Divine, is to cramp the pilgrim's progress and to close the golden gates of the haven of happiness.

**चातुर्वर्ण्यः Its effective role in the social set-up:**

**स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।**

**ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।**

**तत्किं क्रमाणि घोरे मां नियोजयसि केशव ॥3-1॥**

When there is the path-way of knowledge preferable to Karma, pursued by sages Sanaka and others, why you engage Me in this dreadful deed –

horrible holocaust, is Arjuna's question to Lord Krishna followed by his fitting reply:
<b>ब्राह्मणक्षत्रियविषां शूद्राणं च परन्तप । कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ 18-41 ॥</b>
The activities of Brahmins, Kshatriyas, Vaishyas and Shudras are distinguished in accordance with the qualities born of their nature.
To every human being are open many walks of life. Hardly can he hug them at random. The paths of life stand diversified to suit different temperaments and divergent capabilities. One has to select that route of life suited to his nature and ability. The sages Shuka and Sanaka and King Janaka aptly enough embraced those lines of action based on their Swadharma. Arjuna belongs to the class of Karmayogins typified by Janaka and others.
Such is his individual nature unlike Shuka and Sanaka who engaged in contemplation – Dhyanyoga. His is the glory of the ace archer out to demolish evil and Adharma and to defend the righteous. Hence Lord Krishna's advice to adhere to his Swadharma, that being his path to perfection – स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः। It is the diligent observance of one's own ordained task with devotion to the Lord that saves one's Soul.
Swadharma is an amalgam of individual Dharma – based on one's disposition and potentiality – स्वभाव and varnashrama dharma – the religion of the caste in which he is born. Just as one should be cautious to choose one's walk of life, one should be equally alert to attend to the duties of his inherited religion and fulfil his social responsibilities as attested in the scriptures.
The Swadharma and Swabhava must answer to each other so that the individual growth will be smooth and spontaneous and the yield expeditious and enough. Arjuna, a Kshatriya, born to rule must not elect Yati-dharma (the way of anchorites) which may in itself be superior to the life of action and shirk his social obligation of maintaining law and order.
<b>श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् । स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ 18-47 ॥</b>
Though he is less capable in observing – कर्मयोग and more proficient in – ध्यानयोग – (a life of contemplation) being an enlightened soul, even then it is

Lord Krishna's mandate, that he should perform his prescribed duties with faith and devotion as it is to his advantage. Moreover he will not incur sin. He clinches his thesis on Karma by counselling him that one should treat the work that belongs to the class of his birth as worship of the Lord and attain the highest perfection through knowledge – सर्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । Therein lies the secret and supremacy of life. On no ground, however grievous, should Swadharma be slurred over – स्वधर्मे निधनं श्रेयः परधर्मो भयावहः । Under not pretext acceptance of Dharma of others than one's own is prudent since it is prohibited as it takes to untoward ends.

What really matters is not the nature of the task he does but the firm faith with which he performs the duties of his Dharma as dictated in the Shastras. The striking episode of the धर्मव्याघ्र – flesh vendor in the Upanishad, sticking to the duties of his own sect as sacred who not only attained salvation but could remind a bloated Brahmin-ascetic of his gross delinquency of duty, is a glowing example in this context. One's वर्णधर्म is born with him, it lays its indelible impress on him. He cannot desert it as he cannot disown his mother, whether she be fair or ugly, healthy or sick. She was ready to receive him before his birth. Likewise our वर्णधर्म is already there to provide an environment to shape our lives. What is of prime importance is the implicit faith and a correct understanding of the efficacy of the social structure created by God for the welfare of mankind.

Though our वर्णाश्रम arrangement appears amiss and unjust, why is it that our enlightened ancestors commended it? How were they justified in perpetuating it? Whether a country can compel its residents to follow certain vocations on some congenial criteria? Votaries of individual liberty think it unjust to constrain the precious right to choose one's livelihood. It is his prerogative. But this unqualified liberty is likely to limit the all-round growth of a nation. The majority is likely to choose only lucrative professions to the neglect of other essential fields of work. Because sugarcane plantation is paying enough is it advisable to use the entire land for its use to the utter disregard of consumable products? On the other hand, the adherents of proper allocations of diverse professions prophesy an all-round development of a country. Healthy restraints alone can build a balanced society. Even this view is not without blemishes. If an adult is compelled to accept certain





Madhwacharya has convincingly highlighted this age-old tested doctrine in Gita Bhashya – स्वविहितवृत्या भक्त्या भगवदाराधनमेव परमोधर्मः – Devotion to the Lord, treating his assignment as homage to Him, constitutes one's highest religion. In Mahabharata a low-born chaste wife, by virtue of the excellence of her character excels a Brahmin who has practiced severe penance. Likewise a Tuladhara, an honest Merchant instructs the sage Jabali. They attained eternal release irrespective of their caste or low birth, as they observed their ordained actions with devotion and dedication. They availed of the same fruits hereinafter too – no पारत्रिकफलवैषम्यं। It is quite likely they may get greater or less gains depending upon the strength of their Sadhanas. The four orders are the four avenues to the Temple of God equally fruitful and efficacious.

So mere worship of the Lord to the neglect of the duties of one's class of birth will not please the Creator, who originated the four-fold classification – चातुर्वर्ण्यं मया सृष्टम् to maintain the social equipoise. Lord Krishna likewise admonishes Arjuna and advises him to follow his Swadharma and to defend his country from the impending crises with devotion and dedication in preference to being a recluse, retiring to the forest for Meditation to avoid slaughter and blood-shed of his kindred and thus silences his doubts. Arjuna being convinced agrees to carry out his fiat and fights to finish.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ 8-73 ॥

What then is the content and intent of Chaturvarnya created by God?

Devotion and execution of one's enjoined tasks vary in intensity and faith from person to person depending on his temperament. This स्वभाव – disposition is inborn and eternal and is not created by God. Naturally enough we notice differences in nature of Jivas ranging from the excellent to the Mediocre and the Mean. Paramatman has created this चातुर्वर्ण्यं to suit the divergent nature of souls in existence. The verse – चातुर्वर्ण्यं मयासृष्टं गुणकर्म विभागशः – apparently means that the four-fold stratification of the society is founded on Merits and deeds. But the context of the discrimination of सकाम and निष्काम bhakti does not favour this interpretation. Hence it does not connote the prevalent caste system. Moreover to treat this classification as

based on qualities and actions is contrary to reality. Virtues like belief in the existence of a Supreme Lord and control of senses are not the exclusive privileges of any one caste. We come across such excellences in individuals belonging to all classes. It is likely that the merits of a Brahmin may be found in a Shudra. So the division of qualities pictured in the Gita and the caste system prevalent in our country are not the same. An attempt to reclassify the society on the Gita criterion of Merits and deeds will be impractical and lead to undesirable friction since there are likely to be changes in the character and conduct of individuals in life's varied contexts. Hence one's merit may be a Measure to mark one's spiritual status but can it form a basis for the structuring of the society as it will invite unhealthy challenges?

Madhwacharya in his Geeta-Tatparya has elucidated the implied Meaning of the verse. The world Chaturvarnya according to him does not connote the prevalent body-based division known as the caste system but the soul-based classification on individual Merits. It signifies the class of eligible noble souls divided into four groups. They are by nature gentle, yet depending on the varied mixture of the Trigunas (Satwa, Rajas and Tamas) stand demarcated into four divisions.

**स्वाभाविको ब्राह्मणादिः शमाद्यैरेव भिद्यते ।**

**योनिभेदकृतो भेदो ज्ञेयः औपाधिकस्त्वयम् ॥**

The groupings of the society into Brahmins, Kshatriyas, Vaishyas and Shudra subsume or uphold a double criterion, one related to birth and descent, a secondary, an artificial and deceitful one – औपाधिक and the other based on Virtues, the primary and the most natural one. It is unjust to judge an individual looking to the class of his birth but will be quite fair to recognize him on merit and conduct.

**अधिकश्चेत् गुणः शूद्रे ब्राह्मणादिः स उच्यते ।**

**ब्राह्मणोऽप्यल्पगुणकः शूद्रः एवेति कीर्तितः ॥**

Even though one is low born, he is to be reckoned as a Brahmin, if he commands a greater number of noble qualities. Similarly one, who is high-born, is to be counted as a Shudra, if he is void of virtues. It is not unusual to meet such individuals in life. Acharya Madhwa's classification of society

based on the excellence of character and conduct corroborates with the lord's enunciation of Chaturvarnya.

**यस्तुशूद्रो शमे सत्ये धर्मे च सततो स्थितः ।**

**तं ब्राह्मणमहं मन्ये वृत्तेन हि भवेत् द्विजः ॥**

A shudra is to be considered as a Brahmin if he commands noble qualities like Truth and faith in God. Brahmanya is to be recognized by the excellences of character and conduct. The context of यक्षप्रश्न in Mahabharata too confirms that refinement in character and deportment are the marks of a Brahmin and not mere decent or birth.

This does not mean that the secondary division based on birth and lineage is to be dispensed with. The body-based classification forms the basis for the observance of the respective religious rites pertaining to those classes as specified in the Shastras. He has to obey the religious code of his class with sincerity and devotion. This bifocal approach helps to maintain the social order by avoiding the inevitable imbalance and is also salutary to the spiritual unfoldment, the target of human endeavour in life. But the body-based division called class or caste should never be the norm for one's eligibility to emancipation which is wholly founded on righteousness and nobility of character. Excellence of character and conduct is to be honoured wherever it is found, irrespective of caste, creed or colour. Gita has expounded this natural four-fold stratification of society on the firm basis of laudable virtues and not on birth or decent. It is well devised division of the world-society on the basis of noble virtues and the class to which one is heir to, both having a specific function of their own and both helping the world-order and individual upliftment, a tonic to civilization and culture alike. This virtue-oriented grouping will eradicate many loopholes inevitable in a society structured on birth and class. It alone can usher in peace and social harmony, the utopia that our philosophers and politicians aim at.

On the subject of Chaturvarnya, it is sagacious to be silent, it is shrewd to slide over but to be candid is to court calumny. It is the Achilles's heel in Indian polity. It is highly sensitive and heavily explosive. The term back-ward and low-born carry with them the leaven of fury and discontent. That is why critics glibly interpret it or fairly rationalize it or are apologetic to avoid

aversion. It may be due to lack of equipment to elicit its deep secret or to solicit the sympathy of social reformers and free-lancers. Bold and wise is he who fathoms the depth of Lord Krishna's declaration and frankly expresses it without fear or favour and vindicates the majesty of the creator of the Cosmos.

Prof. Minor in his exegetical commentary on the Gita is candid in censuring Prof. Telang's contention that there is nothing in the Gita to indicate whether caste was hereditary. Likewise he is up against the advocacy of Dr. Radhakrishnan 'That Lord Krishna is not thinking of hereditary castes determined by psychological characteristics but personality types. The emphasis is on Guna and Karma and not Jati (birth or colour). Caste and sub-caste is opposed to the unity taught by Gita.' He is pertinent in professing that in Gita the 'personality types are inborn and are thus related to hereditary caste. It not only teaches caste by birth but it teaches that their talents are related to birth, to the guna-structures that one has inherited from former lives.' He rides rough over the reformists who are 'Fair neither to the text of Gita nor to its spirit. They merely appear to be conscious efforts to rationalize the teachings of Gita according to the trends of modern thought.'

Chaturvarnya means the system of the four varnas. The distribution of the three Gunas Satwa, Rajas and Tamas among the four varnas in human society within the frame-work of the Rajasa - Satvika complex, is well elucidated by Tikacharya as under.

राजससात्विकेष्वेवायं विभाग इति ज्ञातव्यम्। राजससात्विकेष्वेव, शुद्धसात्विकाः, किञ्चिद्रजोयुक्तसात्विकाः, समरजोयुक्तसात्विकाः, सत्त्वादपि न्यूनतमोयुक्तसात्विका इति वर्णभेदः। Brahmana excelling in Satwa and a good Measure of Rajas, Kshatriya with less of Satwa and more of Rajas, Vaishya with more Rajas, than Tamas and equal Measure of Rajas and Tamas and Sudra with more of Tamas than Rajas and more of Satwa than Tamas. 'These are the four Varnas having their specified socio-religious duties and responsibilities. Brahmins possess mental and moral qualities like truth and righteousness – शमदमादि सम्पत्ति। They are spiritual leaders and save the wielders of power from going astray. Kshatriyas adopt spiritual truths to the execution of action. They maintain law and order and defend the country in cataclysm. Agriculture and trade are the assignments of Vaishya. Paricharya or service of the three classes is the duty of a

Shudra. Likewise Gerard Heard too urges the necessity for 'a quadri-type organization of society,' reminding that 'The Aryan-Sanskrit sociological thought which first defined and named this four-fold structure of society, is as much ours as India's. 'This speaks of the universal appeal of the principle of Chaturvarnya for the effective and wholesome working of the world.'

Society is a functional organization and functions which are essential for the health of society are to be regarded as socially on par with one another. Individuals of varying capacities are bound together in a living organic social system. All Men are not equal in their abilities but they are equally essential in the social set-up and their contributions are of equal value. It makes little difference whether we dig the earth or do business or govern a state or Meditate in a cell. They achieve human fullness, the fruits of wisdom and virtue by attending to their Swadharma dedicating their work to the Supreme as his सेवा – service.

The Lord is said to be the author of Chaturvarnya without personal involvement of feelings or gain and hence his actions do not bind or taint him. Secondly as he is not interested in their consequences personally, he is calm and cool unlike the human beings distracted by anxiety and indecision. His desire like his knowledge is equally chaste.

This subject of Chaturvarnya highlights another aspect of the Majesty of the Lord. As the author of the socio-religious system, he maintains the unity and integrity of the world and the peace and prosperity of man.

### The Traividya त्रैविद्या

**त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते**

**ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥ 9-20 ॥**

**ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।**

**एवं त्रयीधर्ममनुप्रपन्ना गतगतं कामकामा लभन्ते ॥**

The knowers of the three Vedas who drink Soma Rasa and worship the Lord with sacrifices seeking divine delights, enjoy the celestial pleasures and return to the earth after the exhaustion of their merit. Such is the fate of the Traividya – the pleasure-seekers who are tossed from earth to heaven and heaven to earth.



अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥9-22 ॥

ये ऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥9-23 ॥

Those who always think of the Lord alone and no one else, such exclusive devotees – एकान्तभक्ता reach Him and will never return to samsara. Those devotees who worship the lower Gods with devotion and faith and adore Him (Lord Krishna) as the regulator within but un-Methodically, approach their cherished Gods while those who exclusively pay obeisance to Him alone in the prescribed way attain Him in the end.

Lord Krishna candidly states that Moksha is not attainable by those who propitiate him through other gods in the manner of the त्रैविद्या। Yet he bestows benefits according to the extent and footing of their worship. Sri Jayatheertha explains – विष्णुं सामान्यतः सर्वोत्तमं ज्ञात्वा अन्यदेवताः पितृश्च इष्ट्वा अन्ते विष्णोः समर्पणम् – The worship of Supreme Lord through the Medium of their Gods - अन्यदेवतारूपेण भगवद्भजनम् – is the principle of the त्रैविद्या in worship and sacrifices. They recognize the Lord as the Supreme only in a general way unaware of His being the one Real Independent and the enjoyer of all oblations – अहं हि सर्वयज्ञानां भोक्ताच प्रभुरेव च – and dedicate their offerings directly to the lower Gods and Manes and nominally offer to Him towards the end. They do not worship the Lord as the Supreme as laid down in the Sastras. The त्रैविद्याs – do not recognize the Almighty as the sovereign power and hence their reward is restricted and their merit is drained – फलहेतुउपायभेदात् फलभेद इति। It is the Supreme God alone who evaluates all deeds and administers appropriate awards.

The त्रैविद्याs inadequate in enlightenment, pray for ethereal enjoyments. Hence they attain the heavens and return to existence after their merit is expended. The Bhagwatas, wholly devoted to the Lord – अनन्य भक्ता achieve His grace and attain liberation, the ultimate goal of life. The distinction in fruit lies in the modus operandi – the Method of dedication of the Bhagavataas and the Traividyaas even though both are वैष्णवाः and both venerate the Lord. The त्रैविद्याs who profess to follow the वैदिक् religious code miss its true spirit by giving a secondary place to the God of Gods and by assigning an equal or

higher status to the lower gods like Indra and Varuna and thus forfeit the highest fruits of निष्काम कर्म। So their performance of the Vedic rituals is not in consonance with authorized cannons – अवधिपूर्वकम् and hence they are hurled back in the sea of Samsara.

Even the devotees of the other Gods who first adore them with faith and worship the Supreme Lord in the end are defaulters. But the Traividya do not endorse the Majesty of the sovereign Lord and hence avail of scanty and short-lived fruits and fail to reach their cherished end. वेदवादरताः – connotes those knowers of the Vedas who revel in its superficial Meaning. This term exposes their complacent attitude. They are blind to the higher reward of the Vedic deeds. The Vedas to them convey no sublime purpose. They hold that they aim at the attainment of heavenly power and enjoyment. Gitacharya cautions that the Vedas have an esoteric sense though they often seem to stress heavenly rewards alone, linked with the three modes of Prakrati to the average eye. So the correct understanding of त्रैगुण्य विषया वेदाः – will enable to shield oneself from being misled by its apparent Meaning. The वेदवादरताः accept the Vedic expressions in their literal sense and fail to read in between the lines. The Vedas have an underlying Meaning that point to the Supreme Lord himself – सर्वे वेदाः यत्पदमामनन्ति and are not confined to the attainment of heavenly enjoyments alone – भोगैश्वर्यगतिं प्रति।

Words like वाद् and विषय sometimes indicate the mere surface sense. This verse ought not to be construed as censuring the highest Vedic Siddhanta. The Kathopanishad declares that the Vedas proclaim the Paramatman. Harivamsha declares:

**वेदे रामायणे चैव पुराणे भारते तथा ।  
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥**

Sri Vishnu is lauded everywhere. What is narrated in the Vedas is धर्म and what is opposed to them is अधर्म. Yet it should not be supposed that the fruits secured by those who perform काम्य कर्माः are not obtained by the Jnanins who engage only in निष्काम कर्म। Jnanins too avail of the celestial enjoyments of the Kamy-Karmins and the latter is no way superior to the former. The Jnanins secure the higher fruits in addition. One can secure as well the advantage of a well, in the vast expanse of water in the lake.

**यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।**

**तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥2-46 ॥**

Likewise the fruits of Karma are more than comprehended within the higher benefits earned by the अपरोक्षज्ञानी। Brahmana (ब्रह्म अणतीति) is one who has known and reached Brahman.

So the Vedas may apparently appear to indulge in rites and rituals and sacrifices born of the three Gunas – त्रैगुण्यविषया वेदाः propagating heavenly happiness – स्वर्गादिफलक कर्मादिप्रतिपादकाः। it is the delusion born of a cursory reading of the Vedas – अग्निमुग्धो ह वै धूमतान्तः स्वं लोकं न प्रत्यभिजानाति। काम्यकर्म विषयमिति भावः। (तैत्तिरीय ब्राह्मण) – One who enticed by the sacrificial fire and choked by its smoke fails to recognize the Lord labours under an illusion that Vedas urge us to engage in sacrifices for earning the unearthly emoluments. A closer study brings out the concealed Meaning which discloses the true nature and supremacy of the Lord, whose knowledge leads to liberation – नित्य पुमर्थ हेतु भगवत्स्वरूप विषयाः ।

So Arjuna is advised not to be succumb to the popular misapprehensions born of the surface-reading of the Vedas and pursue perishable heavenly pleasures or indulge in inaction but to elicit the closed import of the Vedas and to discharge his enjoined duties without desire for gains, with dedication and devotion, as the adoration of the Almighty as clinched by Raghavendra Yati in his inimitable words: वेदतात्पर्यविषयीभूतार्थं बुद्ध्वा क्षुद्रफलककर्मादिरूपआपाततप्रतीतार्थं भ्रान्तिं मां कार्षीरिति भावः ।

**जीव त्रैविद्यः - is जीव त्रैविध्य rational?**

**त्रिविधा जीवसङ्घास्तु देवमानुष दानवाः**

**तत्र देवा मुक्तियोग्या मानुषेषूत्तमास्तथा ।**

**मध्यमा मानुषा येस्तु सृतियोग्याः सदैव हि**

**अधमा निरयायैव दानवास्तु तमोलयाः । म. ता. निर्णय ॥1.86,87 ॥**

**सत्वानुरूपा सर्वस्य श्रद्धा भवति भारत**

**श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स एव सः ॥17-3 ॥**

The multitude of Jivas stand classified into three groups, gods, Men and demons. The human beings are further divided into best, Medium and lower grades. The gods and the highest among the mankind are eligible for

immortality, the Mediocre ever experience the mundane existence and the Mean (low) are Meet for Hell while the Asuras invariably attain the infernal regions.

These lines chart out the three-fold classification of Jivas and their concerned destinations. Gita corroborates this statement by its positive assertion:

**उर्ध्वं गच्छन्ति सत्वस्था मध्ये तिष्ठन्ति राजसाः**

**जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥14-18 ॥**

The Satwik attain the Janoloka and others, the Rajasic who are engaged in Sakama Karmas attain the swargaloka while Tamasic are condemned to eternal Hell. It upholds that Jivas are of three kinds.

**त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।**

**सात्विकी राजसी चैव तामसी चेति तां श्रुणु ॥17-2 ॥**

Is another example which highlights the three-fold faith of the Jivas born of their inherent dispositions? The श्रद्धा – faith – आस्तिक्य निष्ठा – is innate or inborn and invariable depending on their nature categorised as Satwik, Rajasic and Tamasic.

In an earlier statement Lord Krishna apprises:

**द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ॥16-6 ॥**

There are two types of beings in this world – the divine and the demoniac and the Asuric consist of two categories the Rajasic and the Tamasic. The Satwik (divine nature) Jivas stand divided into three classes: Satwik, Rajasic and the Tamasic. Their innate disposition never suffers any change. Satwik, Rajasic and Tamasic Jivas have ever their own inalienable respective faiths.

**सत्वनुरूपा सर्वस्य श्रद्धा भवति भारत ।**

**श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स एव सः ॥**

The doctrine of three श्रद्धा asserts that they are in accordance with the Satwa of each individual. Many commentators have glibly assumed that this Satwa stands for one the three Gunas or constituents of Jada-Prakrati (as in the Sankhya system) which is far from being tenable. Cosmic life is the co-mingling of all the three Gunas of Prakrati and is not the product of only one of them. If it is of the stuff of Sattva alone, then all created beings would be

of the uniform nature of Sattva and distinction made by Geeta in (14-8) between the three kinds, Satwiks going upwards, the Rajasikas staying in the middle and the Tamasicas moving downwards in the spiritual evolution would be Meaningless.

So the word Sattva must signify some other principle, not partaking of the nature of Jada-Prakrati or its constituents. The commentaries of Sankara and Ramanuja afford no help in unveiling the mystery. Aurobindo calls this satvam the stuff of one's own nature and being. This means that we have to go beyond the Gunas of the Prakrati to identify what this Satwa can be but he does not pursue it further and leaves it vague.

Madhwa as usual takes 'The bull by the horn' (faces the problem four-square). He is forthright in telling us that Sattva signifies the Jiva-Swarupa as such which varies with each Jiva. The use of the term Sattva in the sense of living being – Chetana – is well attested in Sanskrit language and literature. Madhwa's Bhashya renders it as cittam which is more candidly put forth as Jiva-Chaitanya by Tikacharya not to confuse Chitta with the mind-stuff or its modifications. Sankara's equation of Satwa with अन्तःकरण – mind stuff, leaves much to be desired. Prof. Minor tells us that the doctrine of the three-fold Shraddha in Men which is said to be Satvanurupa, Meaning that their faith or spiritual asset is in accord with stuff of their nature. This Satwa cannot Mean Guna-Satwa. He comes closest to Acharya Madhwa who interprets Satwa as the true nature of ones being. Naturally then the Asuric souls are consigned to Hell. Those who are born to a demoniac destiny will not choose to turn to God. The doctrine of three-fold Shraddha or Satwa puts the seal of sanction on the triple classification of Jiva and their destined ends. The Shrutis too, follow suit, they assert the जीव त्रविध्य and point to the preferential treatment.

**श्रुण्वे वीर उग्रमुग्रं दमायन्नन्यन्यमन्यमति नेनीयमानः ।**

**एधामान द्विच्छुभयस्य राजा चोष्कूयते विश इन्द्रो मनुष्यान् ॥**

**परा पूर्वेषां सक्या वृणक्ति वितर्तुराणो अपरेभिरेति ।**

**अनानुभूतीरिव धून्वानः पूर्वीरिन्द्रः शरदस्तर्तीति ॥**

The mighty Lord Sri Hari, suppressing the cruel and the ruthless (Tamasic) demons, condemning them to the eternal deep and leading the Satwik souls



to the blessed worlds (Swethadweep, Anantasana and Vaikunta) and punishing those who try to exceed in merit commensurate with their innate capabilities, rotates the human beings in the wheel of Samsara.

This Lord Vishnu does not accept the amity of the relentless Asuras but speedily welcomes the warmth of the Gods (meritorious) and those human beings unfit in either class, are thrown in the pit of existence years together.

Bhagawadgita describes the horror of the Asuras – नराधमाः the despisers of God who are unaware of his lordliness, that court damnation:

**अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।**

**परं भावमजानन्तो मम भूतमहेश्वरम् ॥9-11 ॥**

**मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ।**

**तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।**

**क्षिपाम्यजस्रमशुभानासुरेष्वेव योनिषु ॥ 16-19 ॥**

**आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।**

**मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ 16-20 ॥**

The deluded despise Me, clad in human body, not knowing my higher nature, as the Lord of existence. These malicious people who hate Me abide in their bodies and those of others, I ceaselessly hurl them in unholy wombs, in birth after birth and consign to the limbo, having no access to Me. So those of the Tamasic nature born of Asuric souls suffer eternal damnation.

This is further ratified by Lord Krishna's four-fold classification of his devotees:

**चतुर्विधा भजन्ते मां जनाः सुकृतिनोर्जुन ।**

**अर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥7-16 ॥**

**बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।**

**वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥7-19 ॥**

The meritorious who serve Me are of four kinds: The man in distress, the seeker of knowledge, the seeker of wealth and the man of wisdom. The Men of wisdom attain Me, after many many births. Rare indeed is the high-souled one शुद्धभागवत who regards the whole universe as being under the complete governance of Vasudeva who is always full – lacks nothing, wants nothing.

<p>Only such Men of wisdom attain Lord Krishna, it is such profound knowledge of the majesty of God that brings in his Prasada which leads to perfection. This divine opulence – दैवी सम्पत् is the privilege of the favoured few.</p>
<p>In the face of these Shrutis and excerpts from Gita and Brahma-sutras, there are no doubt statements to the contrary. तस्य का गतिः?</p>
<p>a) अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः । सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥4-36 ॥</p>
<p>Even the greatest sinner, if he turns to God, can achieve freedom and cross all evil by the raft of knowledge.</p>
<p>b) अपि चेत्सुदुराचारो भजन्ते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥9-30 ॥</p>
<p>Even if a man of most vile conduct worships Me with unstinted devotion, he must be reckoned as righteous for he has rightly resolved. There are no unforgivable sins.</p>
<p>These verses appear to indicate that the sinner's redemption is related to his repentance and leads to a change of heart. The Divine bears the burden and lifts them to the spiritual plane.</p>
<p>c) समोऽहं सर्वं भूतोषु न मे द्वेष्योऽस्ति न प्रियः ।</p>
<p>God has no friends or foes: He is impartial.</p>
<p>d) पण्डिताः समदर्शिनः</p>
<p>e) निरञ्जनः परमं साम्यमुपैति</p>
<p>f) इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।</p>
<p>Ramanuja understands साधर्म्य – as साम्य, Sankara negates समानधर्मता। He takes it as स्वरूपता - मत्स्वरूपमागताः, सर्वभूतहिते रताः – interested in the welfare of all.</p>
<p>These statements of Lord Krishna appear to contradict his foregoing utterances if interpreted literally (If we tear it from its context) and dive not deep. Lord Krishna can never be incongruent in His declarations and deceive his dear disciple. These statements are सावकाश – equivocal and admit of another interpretation to suit the context in keeping with Lord Krishna's doctrine expressed in his निरवकाश utterances that are univocal and explicit in Meaning like ऊर्ध्वं गच्छन्ति सत्वस्थाः – that highlight the veritability and</p>

invariability of जीव त्रैविध्य। The equality here intended is a little likeness and not identity or equality of status which is unimaginable between the Almighty and the little-mighty. This सदृश्य similarity is also in consonance with their capabilities and their accomplishments. समोऽहं सर्वभूतेषु – connotes that God gives fruits commensurate with the devotion of his votaries. He loves his devotee but likes not those who long Him not. सर्व भूतहिते रताः – He is interested in all according to their inclinations and dispenses justice according to their deserts.

The proposition of सर्वमुक्ति – and change of heart in the wicked is alluring enough on the face of it. But it sounds absurd as all human beings do not belong to the eligible category. It contradicts everyday experience too which brings to light different types of Men engaged in different activities deserving diverse fruits. A little deeper, one can feel the difference in their nature (स्वभाव) and capability (योग्यता) that is responsible for the variation in conduct and approach. This स्वभाव and योग्यता are inborn and unchangeable. The leopard cannot change its spots. The human cannot alter the stuff of which he is made of. It is his essence. No persuasion, no miracle effected any change in the attitude of Hiranyakshipu. This is enough evidence for the immutable nature of souls, says Dr. P Nagaraj Rao.

**अनादि योग्यतां चैव कलिवाणीश्वरावधिम् ।**

**को निवारयितुं शक्तः युक्त्यागमबलोद्धताम् ॥ अनुव्याख्यान – thus**

Madhwacharya questions suggesting that the capacities of Jivas vary from the virtues to the wicked and that they are eternal, never liable to undergo any variation under any circumstance. Their साधन – accomplishments too are different and their rewards are in keeping with their excellence or otherwise.

That is why:

**मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।**

**यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ 17-3 ॥**

Why not all try for it and succeed in securing salvation? Among thousands of Men scarcely one strives for perfection and of those who struggle and succeed, hardly one knows Me as I am – यथार्थज्ञानं – Those born from an Asuric end will not choose to turn to God. It is only in case of the enlightened souls who under the power of curse or due to प्रारब्ध कर्म suffer temporary set-

back and then recover and follows the divine path in keeping with their inborn Satwik nature. Their श्रद्धा is always सत्त्वानुरूपा – according to their inherent stuff.

So this tripartite classification of mortals is quite fair and just as it is based on sound reasons and solid authorities. It is ratified by प्रत्यक्ष where human beings vary in nature and differ in potentialities. It is in the fitness of things that they receive preferential treatments. As long as divergencies in innate essence and potentialities do not disappear, the talk of समता and the promise of perfection that no doubt sound sweet, alas, are of no consequence.

This स्वभाव is inborn and eternal and negates all adverse influences. K M Munshi apprises us that Swabhava forms the foundation of individuality but his conception of it is different. It comprises his capacity, temperament and the whole content of the sub-conscious. Individual gifts, heredity, education, all play their part in its make-up. Gita goes still deeper and tells us that the Swabhava of the individual and his innate ability – योग्यता adhere to him. It is not born but is inherent and eternal like the Jiva.

Prometheus: 'What is mine, they cannot take away. What is theirs, let them preserve. This is mine, that is theirs: That is the difference.' It is on this prime foundation principle of potentiality – योग्यता and the inalienability of nature that the principle division of human beings is based. The seeds that are sown determine the type of the tree that is born. They are also of three kinds – good, Medium and low. This is true of everything in existence. As all seeds are not alike so are souls different from each other as there are fundamental variations. Acharya Madhwa puts forth thus:

**अनाद्यनन्तं हि तारतम्यं चिदात्मनाम्।**

**तच्च नैवान्यथा कर्तुं शक्यं केनापि कुत्रचित् ॥**

As we sow we reap: our fruits depend upon our actions. Our actions are the outcome of our inborn dispositions. The gradation in human beings is eternal. No one can change it. Our inclination decides our faith. Our faith is responsible for our performances in life. How many are there who follow Krishna's advice administered to them in Gita through Arjuna, their representative in distress? How many love and approach Him with अनन्यभक्ति? How many hope to secure His grace that alone will confer immortality?

When the state of affairs is such, how can one expect to reach the abode of bliss? It is in vain to insist on equality and salvation – वृथा अयम् आग्रहः । there is no प्रमाण – किं तन्मानम्?

So this triple classification is scientific and based on everyday experience प्रत्यक्ष and corroborated by the Shrutis, Smritis and Bhagawadgita – the Prasthanatrayas. It is not a matter of one's likes and dislikes. Many things there are in this cosmos that we abhor but still they exist, in spite of our non-acceptance. Even in salvation we find variations in Ananda depending upon the intensity of साधन – achievements, even though Jivas enjoy fullness according to their capacities. Otherwise there will be वैयर्थ्य – futility of Upasanas.

This triple classification of Jivas forms the firm basis to highlight the निर्दोषत्व of Brahman and to refute the charges of cruelty and partiality hurled at Him, as one sees some people to be prosperous and others groaning in grief. When God is the propeller of all actions of the Jivas, why is it that He compels some to perform wicked deeds and favour others to function otherwise? If it is neatly established that God dispenses justice according to the deeds of Jivas and He activates them according to their innate dispositions and leads them to their proper ends, His impartiality and equality of treatment comes out in its fullness. The accusations are averted and his supreme majesty – the सर्वोत्तमत्व stands vindicated.

### Adwaita and Bhakti: Can they coalesce?

Adwaita aims at perfect identity with the Almighty. A knowledge of the Supremacy of God and a sense of eternal servitude, the pre-requisites of Bhakti, are inimical to it. A realized soul contemplating on the divine with ripe devotion – पक्वभक्ति is a paradox to the Adwaitins. To escape the anomaly they maintain that Bhakti is essential in the early stage of Meditation and not necessary after Envisionment – साक्षात्कार। Knowledge and Bhakti are incompatible in Adwaita. It disappears at the dawn of knowledge as he becomes Brahman himself. The Dwaita illusion of Isha and Dasa is there no longer. It has ceased to exist once and for all. But the pity of it all is that it is all baseless and not possible to believe.



<p>This summary dismissal of devotion underrates the importance in the divine scheme of things and reduces it to unreality. It becomes a prop only for the ignorant. It is a tragic end to a glorious take off in the spiritual venture. Cessation of contemplation on God, the vault of Supreme virtues vision face to face that cannot but flood the heart with firm faith and flowing love, contravenes the experience of realized souls. This misguided Methodology of divine accomplishment can never take us to the cherished end. Srimad Bhagawata rightly cautions against the demerits of such erroneous Meditation – असदुपासना that leads the aspirant to Self-Extinction – आत्महनः। the non-recognition of the importance of भक्ति and the denial of its co-existence with knowledge after साक्षात्कार is to vilify the Shastras that stress its significance.</p>
<p>Their contention that Bhakti drops out after साक्षात्कार goes against the sacred teachings of Bhagavad-Gita which they recognize as a – प्रमाण ग्रन्थ where it plays a paramount role. Arjuna can attain Lord Krishna only through at-oneness of devotion.</p>
<p><b>भक्त्यात्वनन्यया शक्य अहमेवंविधोऽर्जुन ।</b> <b>ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥11-54 ॥</b></p>
<p>This is the top secret of Lord Krishna's precious counsel to his esteemed disciple during his nervous break-down. He exhorts:</p>
<p><b>मन्मनाभव मद्भक्तो मद्याजी मां नमस्कुरु</b> <b>मामेवैष्यसि सत्यं ते.... ॥8.65 ॥</b></p>
<p>Be devoted to Me, worship Me wholeheartedly. Bow to Me again and again to approach Me. This is the royal road to reach Him, the golden key to the grand glory. But the Advaitin relegates Bhakti to a base level of unreality and relates it to the ignorant and the uninitiated. They have to explain how it does not amount to self-deception, when an aspirant spends his life time in adoring a false illusion with faked devotion for the so called Nirguna Mukti which no one has attained so far, can there be a greater incongruence between the means and the end? If this be so, how can the shrewd take safe shelter under such mock Meditation?</p>
<p>Jnaneshwar 'The Super-Vedantin' and Otto the Austro-German theologian tells us that in भक्ति there is room for Adwaita of a particular type. Otto</p>

analyses भक्ति as an amalgamation of two feelings, a feeling of dependence on God and a feeling of equality with his greatness. When dependence and equality are combined together there is the phenomenon of Adwaita Bhakti. In its experience, the devotee is so merged in God that he becomes one with Him. Above all, Prahlad is adduced as an instance of this Bhakti who experiences this oneness with Purushottama. Is it not preposterous to think of Prahlada, the Supreme Bhakta – भक्तशिरोमणि who advised and defined नवविध भक्ति and नव विध द्वेष to his comrades and could not claim any boon even when persuaded by Lord Narasimha who hearkened to his earnest call and appeared in person to ratify his devotee's conviction – सत्यं विधातुं निजभृत्यभाषितम् – (of His omnipresence) as an exemplar of Adwaita Bhakti? How can Prahlada forget even for a second the Isha-Dasa Bhava and perpetrate the sin of hatred ऐक्यभावं – against the भक्तवत्सलः and दीनबन्धुः। When his heart overwhelmed with love and admiration of God out-poured into a magnificent panegyric of His Glory and greatness, how could he even dream of equality with his a Maker? What will happen to Lord Krishna's declaration that his presence सन्निधानं is greater in Prahlad among the Asuras – असुराणां प्रह्लादोऽस्मि।?

Some Adwaitins plead that devotion need not remind the relation of master and servant – ईशदासभावं and the yawning gulf between the two. They regard devotion as the real knowledge of the soul. True knowledge to them is the understanding of identity of the Atman and the Paramatman. One who has this awareness is the real devotee. So Adwaita and Bhakti need not conflict as it accommodates love to a greater extent. It is common experience that one loves oneself most. When he understands that he is Brahman himself, he will love himself the more. But the problem remains how can the knowledge of identity serve as a substitute if the sense of devotion and obeisance is to stay on? Wherever Bhakti finds a place in Bhagawadgita, a sense of humility and servitude for the Lord is its in-alienable ingredient. Lord Krishna advises Partha an unconditional surrender to Him – मामेकं शरणं ब्रज। Then He will be his full caretaker – योगक्षेमं वहाम्यहं and redeem him from all sins – सर्व पापेभ्यो मोचयिष्यामि and grant him an abiding place in His Vaikunta from where there is no return to existence – यद्गत्वा न निवर्तन्ते। In this promise of safety, security and success, the Isha-Dasa Bhava is unmistakable.

Moreover to love oneself is mere instinct and to worship oneself is irrational. How can such love be labelled as Bhakti that has the touch of the sublime.

To some others the conceptions of Bhakti smells not sweet. To them it breeds inferiority complex. The very felling that Ishwara is the independent Supreme Lord and Jiva is the dependent humble servant generates a sense of inadequacy and leads to self-diminishment. They censure this path of devotion that leads the Indians to slavery and foreign domination. This Isha-Dasa Bhava fails to instil a sense of superiority and excellence. After all they argue, how one can rejoice in a salvation sought which such surrender which is but 'idolized slavery'. This sense of servitude is self-derogatory and a stumbling block to national progress. Swami Vivekananda considered that this dislike for devotion and abject surrender drove some Indians to the Buddhist fold who preferred the destruction of self to perpetual dependence. Even this contention is far from truth as instances like Islam and Christianity are not wanting where devotion dominates and in the very name of Religion they conquered other realms and ruled for centuries. It is a Satan in Milton's paradise lost who declares 'Better to reign in Hell than to serve in Heaven.'

If Plato has centralized all virtues in one principle 'Justice', in Aristotle it is Mean or 'Measure' while in St. Paul it is 'Charity' (Love in Greek) in Spinoza the 'intellectual love of God', in St. Augustine it is 'Faith', Bhagavad-Gita concentrates all virtues, according to Dr. Ranade in 'two principles' love and devotion'. All moral virtues – अद्वेष्टा सर्वभूतानां – (referred to in Chapter 12-13) are 'exfoliations of the cardinal virtue of God-devotion' and – अमानित्वं etc.... constitute knowledge. It tells in the Socratic way that virtue alone constitutes knowledge – एतत् ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा। He explains how in the twelve-pointed verse – गतिर्भर्ता etc... all the moral virtues are but the specifications of the principle of God-devotion. The last element necessary for the success of Upasana is ईश्वर प्रसाद – grace of God which throws open the gates of मुक्ति – the grand finale of spiritual endeavour. How can Adwaita agree?

**Is जीवब्रह्मैक्य the purport of Shastras?**

**Is it vindicated anywhere in Gita**

Refer Note: मध्व-मत is कृष्ण मत.

Refer Notes: ब्राह्मी – स्थितिः, मद्भावः, साधर्म्यं, ब्रह्म – संस्पर्श, ब्रह्मभूत, ब्रह्मभूय, क्षेत्र & क्षेत्रज्ञ, मुक्ति.

### What is the status of Jiva? Is he the doer after all?

ईश्वरो यदि सर्वस्य कारकः कारयति माम्। इत्येवं वादिनं ब्रूयात् सदाऽधो यास्यसीति ह ॥

God's unqualified omnipotence and independence has given rise to some mistaken notions. When God is the All-doer, man though his arch-creation, bears no burden whatsoever for his weal or woe. The Almighty alone is accountable for his distress or delight. So the individual need not indulge in action as this world works at His sweet-will. This Ishwar-vada is ill-conceived and is likely to breed inaction in the Jiva.

Though the Paramatman is the accredited activator in all our deeds, other dependent factors like Prakrati, our desires and tendencies join hands to create an action. So the individual is also answerable for the pleasure or pain born of his action along with the Almighty. The very creation of the universe is based on the desires and tendencies of its inhabitants. Hence it does not behove the human being to shelve his share (responsibility) on God's shoulders and be inert and indifferent. A step further, an argument is advanced that the स्वभाव – the human tendencies and desires are under His complete control and hence the individual is absolved of his involvement in action. The Jiva has to understand that his wishes and inclinations depend on the chain of previous desires and predilections and those (likes and dislikes) in the last analysis are inherent in his natural conscious – अनादि योग्यता and God impels him to act in accordance with it. As a consequence, the ultimate responsibility of his well-being or otherwise rests on the self. The very tendency to hold God as exclusively answerable and to disown the part played by him in life's engagements, is Tamasic in nature. Moreover, it is really strange that this attitude of indifference and inaction is restricted to fields like religion and social work, while he sweats all along for his well-being and success. It is the devil quoting scriptures to cloak his apathy. Madhwacharya condemns this double dealing as indifference to Dharma and social welfare and agility in self-aggrandizement:

ईश्वरो यदि सर्वस्य कारकः कारयति माम्। इत्येवं वादिनं ब्रूयात् सदाऽधो यास्यसीति ह ॥

Those who plead that Paramatman is the All-doer argue: 'Let him activate us in doing all acts. They never progress in life but wend their way to the nether worlds.' Jayatheertha expresses this idea in few telling words:

जूवस्तु अनादिसिद्धया परमेश्वरप्रसादयत्तया सत्तात्रयया क्रियाशक्त्या कर्तेति युक्तः तं प्रति कर्मविधिः। Dr. BNK Sharma elucidates elaborately: A small Measure of such independence of initiative strictly subject to the God's will is freely admitted to the Jiva. He is said to have no independence of initiative only in the sense that such initiative is not self-derived but is dependent on the Lord. This limited agency dowered on the Jiva is decidedly greater when compared to its dire absence in inanimate objects. Jiva has the power to will and act इच्छा शक्ति and क्रिया शक्ति and they are intrinsic to his being like his essence – स्वरूपसत्ता that is implanted in him and guaranteed to him from beginning-less time by Lord's will and Grace. The Karma-Vidhis are applicable to him alone. Otherwise they will be Meaningless.

If पौरुषवाद – the individual as the independent doer, leads to wantonness and abstracts his onward march, the ईश्वरवाद – that God is the independent All-doer, rejecting the role of the individual, hampers his healthy growth. Providence and personal endeavour – प्रार्थना and प्रयत्न – (entreaty and effort) together produce an action. They are the two wheels of progress in life. Paramatman alone will not function if the individual fails to play his part. To quote Mahabharata the wick will not burn without oil. They have to glide in unison for the good of the society. Madhwacharya tells trenchantly that the triad – our own inherent capability, earnest endeavour and the blessings of providence together make us thrive.

Even though Paramatman is the independent Agent, the scriptures assign agency to the individual too – कर्ता शास्त्रार्थवत्वात्। Shastras prescribe the precepts and prohibitions for the Jiva alone and if he does not function according to its formulas, the Vedas will be fruitless. Jiva though dependent directly on Ishwara is yet enclosed by injunctions – विधीस, though impelled to will and act by the Almighty Himself. When the will to do and the effort are there, God furnishes the others factors – अदृष्ट (Adrista) and the tools in this set-up and then the Jiva engages in action. The gain of these actions again await his Grace – दैवं चैवात्रपञ्चमम्।



Moreover though the Jiva has no real agency in his own right he has a Measure of self-supposed 'अभिमानिका' agency engendered by the principle of Ahankara which makes him imagine it (independence of agency) to belong to him in truth. In this way too, he becomes – विधिविषया – subject to the sacred commands. The outcome of every action then as sanctioned by the Shastras is due to the amalgamation of the divine and human agency. So the individual cannot afford to be inert to his assignments but must be assiduous and active. Acharya Madhwa warns that it is only the ignorant that ignore their relative duties at their own risk – अज्ञः प्रत्यक्षं तु अपहायैव दैवं मत्वा कर्तृस्वात्मकर्म प्रजह्यात्। The enlightened ones should realize their dependence on the providence and ever engage in their assigned actions with great ardour and attention.

विद्वान् जीवं विष्णुवशे विदित्वा । करोति कर्तव्यमजस्रमेव (म.ता.नि)

## Winged Words

**कर्म, अकर्म and विकर्म:**

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः॥4-16॥ कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः । अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥4-17॥

Emphasize the utter need for understanding the real nature and characteristics of कर्म, अकर्म, विकर्म in order to perform right karmas. अपरोक्षज्ञान is only possible to those who know and realize the nice distinction between the three concepts. Otherwise one cannot attain salvation without being aware of their subtle difference.

अकर्म is omission of कर्म – कर्माकरणम्। विकर्म is other than both कर्म and अकर्म. It is निषिद्ध कर्म – forbidden or prohibited action including – सकाम कर्म. As they are faulty, being binding in nature it is essential to delve deep into these differences as even the elite are eluded in this context – कवयोऽप्यत्र मोहिताः। So inexplicable is the path of action – गहना कर्मणो गतिः ।

Only those eligible for Aparoksha Jnana are the proper अधिकारीs – eligible for निष्काम कर्म। Actions performed by such ones are true karma. Such a Karma Yogi is Metaphorically depicted as covering the complete compass of Karma and reaping its rewards in entirety – सर्वाकरणात् स एव च कृत्स्नकर्मकृत, कृत्स्नफलत्वात् – गीता भाष्य।

Seeing अकर्म in कर्म and कर्म in अकर्म:

कर्मण्यकर्म यः पश्यदकर्मणि च कर्म यः। स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ॥4-18 ॥

He who sees कर्म in अकर्म and अकर्म in कर्म – being aware of the prime agency of the Paramatman as the independent doer in all states of consciousness and his subsidiary role therein, is verily wise.

This couplet capsulate the quintessence of Karma yoga – ‘To see inaction in action and action in inaction’ seems to be its apparent Meaning. But this simple construction conceals a deeper content. It is common knowledge that when we are engaged in deeds we think ourselves to be the true doers. Even those who know Paramatman is the All-doer are hardly conscious of it, when attending to their assignments. This lack of awareness of the Almighty as the Chief impeller in all actions at all times – नाहं कर्ता – हरिः कर्ता is the root-cause of egoism and insolence. Such actions done with – अहंकृतभाव forge fetters. One should have the firm conviction that the Paramatman is the independent doer and it is only when activated by Him that we engage in our actions. So that such deeds are free from the canker of conceit and fail to fasten us. Such cognizance of dependence on God is seeing action in inaction. It is an admonition that one should apprehend one’s orbit and Paramatman’s unseen hand in every operation. आ means God and कर्म means his handiworks.

Let us realize that in every task, there are two agents Jiva and Paramatma. The latter is the active person providing the necessary intelligence and strength, the independent doer not inviting any assistance. The former is always actuated by the Almighty and plays the second fiddle – विष्णुरेव कर्म नाहंचित्प्रतिबिम्बः किञ्चित् करोमि। It is but natural that the reflection – प्रतिबिम्ब – (Jiva) lacks self-governance. That is how Madhwacharya puts it in precise words in his गीताभाष्य। So bereft of independent imitative, Jiva even when engaged in action is an underling, whereas the independent Paramatma is the virtual doer in every deed. Even in sleep and dreams. He functions as usual and provides the needed relaxation to the Jiva and fulfils his suppressed wishes in variegated dreams when he is indeed inert. Even when he is quiescent, God is up and doing. So seeing action in inaction and vice-versa, highlight the Almighty’s independent uninterrupted activity in every transaction of the Jivatman and likewise the inadequacy and invariable dependence of Jiva on Him in all his doings.

This verse admits of a second interpretation too. Jiva alone is subject to the Shastric injunctions that enjoin and inhibit certain enactments. So he is called कर्म Paramatman is अकर्म – as he transcends all scriptural sanctions – न कर्मणा वर्धते नो कनीयान्। Secondly Jiva is dependent in all his doings on God who is his motivator. Without Him he is no-where. God is the prime-mover as stated in Rigveda – न ऋते त्वत्क्रियते कञ्चनारे। अकर्मणि च कर्म यः। clearly manifests the independence and the propelling power of the Paramatman in all Jivatman's offices. That Jivas should have the ever-awake feeling that they can do nothing on their own but depend on the Paramatman in all their doings is the real import of his important verse.

There are other interpretations by promoters of different doctrines who try to read their own Meanings in it, that on their very face are far-fetched. For example, it is put forth that action or inaction is an illusion. When we are performing an act, the action does not bide in us but when we think we are not doing any work, those action lie with us. So action and inaction are both false. A moving person at a long distance seems to be resting in one place. Similarly even when he is not really moving, he appears to be in action. Such elusive activities are noticeable in us, even when they are unreal. To them, the verse conveys the idea that this whole Karma affair, even though lives with us, is all imaginary.

This version sounds whimsical indeed. Having advised Arjuna till then to follow his Swadharma and fight the battle treating it as divine worship, how can lord Krishna counter his erstwhile exhortation and vilify this real visible world and its activities as only in appearance.

Naturally, the question crops up as to why we should exert so much with such unflinching faith if our functions are fake? Is it not advisable to sit silent with crossed hands like statues cut in alabaster and spare ourselves from this stupid struggle? प्रयोजनं अनुद्धिश्य न मन्दोऽपि प्रवर्तते। It will confuse Arjuna rather than convince and egg him on to instant action. Who can appreciate such way-ward advice from the Almighty to his dear disciple and devotee netted in the midst of two armies alert to exchange arms? Moreover in the very next verse –

**त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः।**

**कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥4-20 ॥**

Lord Krishna affirms adequately that deeds done in a spirit of dedication free from egoism and earthly desires amount to inaction.

Nowhere, Gita records the falsity of the world or the activities in it. On the contrary it goes against the principle of Nishkama-Karmayoga, the burden of Gita. It is stated in unequivocal terms that even the Aparoksha Jnanins engage in action for लोकसङ्ग्रह – world-welfare. Moreover Sri Krishna cites his own example in confirmation of his counsel and directs mankind including the enlightened souls to do the enjoined duties of their class and order – वर्णाश्रम धर्म as the adoration of the Almighty.

**कुर्यात् विद्वान् तथाऽसक्तः ... स्वे स्वे कर्मणि ।**

Even Sankara who defies – ज्ञानोत्तरकर्म accept its necessity in his comment – त्यक्त्वा कर्मफलासङ्गं। When the realized soul is pleased to work for the world-conservation and human upliftment, how can he stigmatize the world he inhabits and the functions he performs as unreal or illusory? So the doctrine that declares the unreality of the world that sustains us and the deeds that are done defies Gitacharya' s advice to Arjuna to cast off cowardice and gird up his loins and to face his kindred without fear or favour, the holy warfare being a homage to the divine. Virtue lies in wiping out the wicked, the despisers of the Divine that being the – श्रेयोमार्ग – the real path of righteousness leading to the promised land.

**सकाम कर्म and निष्काम कर्म or प्रवृत्तकर्म and निवृत्त कर्म**

**अधिष्ठानं तता कर्ता करणं च पृथग्विधम् ।**

**विविधा च पृथक्केष्टा दैवं चैवात्र पञ्चमम् ॥18-14 ॥**

**तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।**

**पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥18-16 ॥**

प्रवृत्त कर्म – Sakama Karmas are acts that are performed with desire for fruits. They are akin to the services of hired sister for the upbringing of a child. They lack the real love that the mother bears towards her own issue even though apparently the functions of both appear to be identical. Whereas the nurse does her duties with an eye on the emoluments the mother's affection bears no tinge of selfishness but has a touch of purity and fondness –

Nishkama Karma. Only such devoted service will be salutary to the well-being of the society where the deed is more significant than the benefit it bears. What one sees around today is its scarcity where services are sold for the recompense they receive with the result that Sakama-Karmas are soiled and defective and deleterious to the social interests.

Is it possible for all to practice Nishkama or Nivrutta Karma – the righteous mode of action? Those who are shorn of attachment and arrogance are its right adherents. The very thinking and feeling that one is the independent doer of a deed is the root cause of Ahankara. We are unaware of the immanent infinite, the real independent activator in every action. We arrogate this independence of the Paramatman in us and deem ourselves to be the real doers. 'We only talk about Dwaita but suffer the infection of Adwaita in our activities' say Pejavar Swamiji. To treat oneself as the independent doer is a type of Adwaita illusion and Adwaita reasoning. Swollen with insolence and undue attachment born of it, we claim our rights to slake our selfish thirst, oblivious of the independent Agency of the Almighty – तत्रैवं सति कर्तारमात्मानं केवलं तु यः। we wrangle amongst ourselves for procuring certain piece of land – for example, under this illusion. This appropriation of God's independence is the main cause of the monstrosity of friction and the deadly animosity prevalent today in the comity of nations that may vote even for a chemical warfare, the hazards of which are very horrid. The realization that God is the mighty master of this universe and we have no right to ruin it but to save it at all cost if we can, alone will force us to work for its well-being, with devotion and dedication to the creator of this beautiful phenomena of existence, with mutual understanding for a peaceful co-existence.

**Five causes contribute to generate an action**

**अधिष्ठानं तदा कर्ता करणं च पृथग्विधम्।**

**विविधाश्च पृथक्क्रेष्टा दैवं चैवात्र पञ्चमम् ॥**

The body, the Jiva and the Indriyas-Sense organs, the varied actions and the Paramatman are the five factors involved in the accomplishment of any action. Ignoring the imported strength and co-operation of these components, one feels as if he alone is the doer of deeds and takes law in



his own hands. For those who know the primary role of the Paramatman and the other factors and realize their humble role and their dependence on their creator, there is hardly any room for conceit. They will never be a prey to pride but will carry out their ordained duties with detachment and total disregard for individual dividends – यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते Non attachment and non-fruit-orientedness form the very foundation of Nishkama Karma. The Almighty seated in the hearts of sentient beings whirls the human beings as in a whirl-gig.

**ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।**

**भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ 18-61 ॥**

He who recognizes the paramountcy of the Paramatman as the master of the universe and the main motive force behind every action will be free from egoism. The supercilious Swetaketu is humbled down with the cogent advice of his father Uddalaka that he is different from the Paramatman. Kenopanishad drives home how the recognition of the little role of the lower gods in the conquest they were celebrating and the indiscreetness of their intoxication brought back their real wisdom. So the realization of our dependence on God and the recognition of His independent agency in actions is the antidote to purge us of pride and self-interest and seek to egg us on to enlightenment through Nishkama-Karma.

**ज्ञानोत्तरकर्म and लोकसङ्ग्रहः**

Place of action in realized souls: When work has lost relevancy with regard to further advancement (in an आरूढ) what motive power can there be for the enlightened spiritual aspirant to engage in actions? Should he give up work completely and engage in contemplation alone?

In reply to this question, Gita strikes an entirely new note, by its supremely wise socialistic note couched in the concept of लोकसङ्ग्रह – the conservation of the social order. It is offered as justification of work in case of all.

**कर्मणैव हि संसिद्धिमास्थिता जनकादयः।**

**लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥ 3-20 ॥**

Men of realization are few and far between. The vast majority of Men are at a level of development in which work alone leads to their salvation. And if the few whom the world worships as the wisest set as example of

wordlessness, the majority too will follow them, considering it to be the true way of Godly-living, the consequences of which are calamitous. Then idleness will pass for godliness and pseudo-spirituality would grow to the detriment of the social well-being. Gita cites the example of the great royal sage Janaka who fulfilled the duties of a king and yet attained perfection. Above all, the example of the Supreme God, the eight-fold dispenser of the universe, cited to impress on all aspirants the Supreme importance of लोकसङ्ग्रहः is 'raised from a social concept to a Law of Divine-life itself, transcending all narrow notions of spiritual growth' – Swami Tapasyananda.

God himself is a perfect Karma-Yogin. The originality of Gita is seen not only in the formulation of the doctrine of Karma-Yoga but also in telling the way in which God works in nature and in history. At every turn, Gita points out the example of God himself as a Karma Yogin – not a quietist sitting idle in a distant heaven but ever-creating, every-protecting and engaged in destroying. If he withdraws even for a moment, the whole structure will crumble down. Moreover he has nothing to gain for himself. Yet he works ceaselessly to set an example for the people to copy.

The word लोकसङ्ग्रह is interpreted as educating the noble (Satwik) souls and engaging them in plying their own professions. Acharya Madhwa in his Brihadaranyaka-Upanishad-Bhashya brings to our notice the word लोक – means happiness of the released souls. So लोकसङ्ग्रहम् contextually conveys the joy of the liberated souls (Vidhyesha Tirtha Swamiji) Keeping in view this ulterior aim, Lord Krishna exhorts – Arjuna to do his enjoined duty - fight the war to finish. So Jnanottara Karma stands justified. If the Jnani himself fails to perform his prescribed functions, then there is the fear of a decrease in his Ananda – आनन्दहास। They instruct the Satwik souls, the highly qualified ones compared to the less enlightened that they will enjoy enhanced Ananda when emancipated. They serve as examples to be emulated.

**नैष्कर्म्यं**

**न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्रुते**

**न च संन्यसनादेव सिद्धिं समधिगच्छति ॥3-4॥**

नैष्कर्म्यं – Inaction, desisting from doing deeds - is what it literally connotes. नैष्कर्म्यसिद्धि is मोक्ष. If emancipation can be gained by inaction, then even trees

and other immobile lives – कर्मानाधिकारि शरीरस्यापि – would easily attain it. Even though काम – desire is the seed of Samsara – संसार बीजं one cannot secure salvation by – कर्मा अकरण – staying away from action. It will never lead to this highest state because we are पुरुषाs embodied beings who cannot be inactive even for a moment and thus pile up Karmas that can never be exhausted in the natural course. It is the fire of knowledge – ज्ञानाग्निः alone that will pulverize it – भस्मसात् कुरुते. It is the grace of God that grants moksha.

Karma binds the beings – कर्मणा बध्यते जन्तुः। The Shruti is likely to mislead if we are satisfied with its surface-Meaning which conveys that all desire – काम impedes the attainment of Mukti. But it is not so. It is काम्यकर्म – that fastens but निष्काम कर्म does not forge bonds. On the contrary, it will lead to liberation if one engages in his enjoined duties, relinquishes the desire for fruits of his actions and renders them to the divine as his adoration. It is not a retarding force – प्रतिबन्धक but it is fulfilling one – पूरक leading to eternal release – मुक्ति साधक.

When inaction cannot confer मोक्ष, it is not advisable to refrain from active work and remain idle. नैष्कर्म्य means मुक्ति. It is हेतुगर्भ – in so far as it suggests the means to secure it. If holding back from action brings liberation, why one should indulge in work at all? The plain truth is that Jnana is born of the purification of the mind and it is Karma that cleanses it. The performance of one's prescribed duties alone will pave the path to perfection. So नैष्कर्म्य सिद्धि is perfection. It is attained by performance of निष्कामकर्माs and dedicating them with full devotion to the divine, which is as good as not doing any action. Such Karmas do not cling to the Jiva – न लिप्यते नरे। It is not कर्मत्याग but फलकामना त्याग – abnegation of the desire for the gains of action – नैष्कर्म्यसिद्धि परमां सन्यासेनाधिगच्छति। (18-49). He does his ordained deeds, as by nature he cannot remain inactive and yet he is free from the fetters of those functions. This is the miracle of Nishkama Karma – Though in it, yet he is clearly out of it, unaffected by it. This is the नैष्कर्म्यसिद्धि। Yoga siddhi, the उपाय सिद्धि that leads to emancipation.

To Dr. Ranade नैष्कर्म्य is going beyond कर्म and it literally means rising superior to Karmas, but it also means rising superior to Dharmas. We may do any Karma whatsoever. If only we resort to God, we shall be free from the effects of our action.

**सर्वकर्माण्यपि सदा कुर्वाणो मद्दयापाश्रयः ।**

**मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ 18-56 ॥**

नैष्कर्मसिद्धिं परमां सन्यासेनाधिगच्छति – the main point according to Sureshwara is to prove the supremacy of ज्ञान. Any man who carries on his Karmas in a spirit of अनासक्ति might be regarded as having reached नैष्कर्म्य – it means rising superior to the modus operandi of karmas and their effects through the principle of non-attachment.

**साङ्ख्यबुद्धि – A proper approach.**

**एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगेत्विमां श्रुणु ।**

**बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ 2-39 ॥**

O Arjuna, I have hitherto imparted the knowledge regarding Sankhya – the nature of Jiva and Ishwara. Hearken hereafter to Yoga – the means to collect this coveted lore. Harnessed to it, you will be free from the fetters of all actions and through Aparoksha attain eternal felicity.

Lord Krishna reminds Arjuna that He has still not schooled him in Sankhya and now he will teach him Yoga, knowing which he will attain salvation. Sankhya-Buddhi has been erroneously interpreted by commentators like Sankara and others to Mean Jiva – the individual Soul on the lines of Sankhya – Purusha of Kapila, neither a कर्ता nor a भोक्ता in life's activities. Yoga to them connotes Pantanjali Yoga.

Sankhya in Geeta signifies the correct knowledge of Jiva and Ishwara and their ideal relation of dependence – तद्दीनत्वात् and slight similarity – तत्सादृशत्वात्, the बिम्ब प्रतिबिम्ब भाव – like the reflection of the Paramatman. Yoga is the means to secure this spotless knowledge to save the soul - the cherished fruit. The scholastic Sankhya of Kapila and the Yoga of Pantanjali are not the ones referred to in Gita as they are unacceptable in Toto by any Shastra. In addition they have been inhibited in Moksha dharma as being inimical to the Vedas.

Further it is supported by logic. The previous sections deal with the knowledge of Jiva in verses – न त्वेवाहं etc., and refer primarily to the Paramatman; hence Jiva and Ishwara both form the subject of discussion.

So, the term Sankhya Buddhi is double-knit. A dual approach is needed to interpret this immaculate Sankhya-Buddhi. In the Gita lay-out, Paramatman

<p>occupies a paramount position. He perfectly controls Prakrati and the Pratyagatman. They exist as long as He wills them to exist – यदनुग्रहतथः सन्ति। No Siddhanta worth the name can displace Him or pull Him from this high pedestal. Neither the Nirishwara Sankhya nor the Seshwara Sankhya where God is mere Anugrahaka are Meant here being avidic but the age-old Sankhya (Vedic) where Purusha and Prakrati take their assigned positions and play their proper parts subject to the Supreme Lord, their protector and prime propeller. It is a travesty of Gita's teachings, if he is thrown out, because Jiva is to attain emancipation through His Grace (Prasada) alone.</p>
<p>So Sankhya refers both to Jiva and Ishwara and their inalienable pious link and yoga indicates the means – the Nishkama Karma-yoga enunciated by Lord Krishna to achieve Sankhya-Buddhi, the instrument to sever the bonds of Samsara and attain Salvation.</p>
<p>The prime purport of all Sastras (inclusive of Gita) is to highlight the pre-eminence of the Paramatman who saves the souls from the sorrows of existence.</p>
<p>शुद्धात्मतत्त्वविज्ञानं साङ्ख्यमित्यभिधीयते। व्यासस्मृति साङ्ख्यं – सम्यक् ख्यातिः – ज्ञानं – योगः - युज्यते अनेन इति – तदुपायः – 'दृष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयोसिद्धये' – भागवते सम्यक् तत्त्वदृशिः साङ्ख्यम्। योगः तत्साधनं स्मृतं। शब्दनिर्णये नेतरो – (not साङ्ख्य of कपिल and yoga of पतञ्जलि) अन्य साङ्ख्योः निषिद्धत्वात् च। अक्षकणादौ च साङ्ख्ययोगौ च हेतुकाः ब्रह्मतर्कं च मीमांसां सेवेत ज्ञान सिद्धये। (नारदीये) बुद्धिः – बुद्ध्यते अनया इति (ता.) जीवेश्वर स्वरूपं साङ्ख्यं इत्यर्थः। शुद्धात्मतत्त्वविज्ञानं can be construed as शुद्धात्मनो तत्त्वविज्ञानं (BNK) अत्र साङ्ख्य शब्दः जीवेश्वरज्ञानपरः न त्वेवाहं इत्यादिना – जीवस्य प्राधान्येन। नत्वेवाहं इत्यादिना तदर्थेन ईश्वरस्य द्वयोरपि प्रकृतत्वात्। योगः – युज्यते (प्राप्यते) फलं अनेन उपायः बुद्धिः – उपायज्ञानार्थं – उभयस्वरूप बोधजनक वाक्यानि। ज्ञानोपाय बुद्ध्यया युक्तः सन्, अनुष्ठान द्वारा, ब्रह्मसाक्षात्कारातिशयं प्राप्य मुक्तो भविष्यसि। (रा.)</p>
<p>'Sankhya in Gita does not Mean the system of philosophy known by that name nor does yoga Mean Pantanjali Yoga, they are not discordant systems. They have the same aim but differ in Methods.'</p>
<p>Buddhi-Yoga is concentration of बुद्धि or mind. Gita asserts the reality of a Supreme Self (R)</p>
<p><b>सत्य and नित्य</b></p>
<p>सत्य is त्रिकाल सर्वदेशीय निषेध अप्रतियोगित्व – existing at all times, in all places.</p>
<p>नित्य – is eternal, abiding in all places. It is not perishable.</p>



It should be borne in mind – that which is नित्य is always सत्य, but that which is सत्य may not be नित्य e.g. - घट, पट प्रपञ्च which may be there somewhere at some time. Though they are not नित्य, they are undoubtedly सत्य. Suppose the father is dead, he cannot be treated as मिथ्या because he is not seen. He lived on earth for some years.

सत् and असत् –

मूर्तं सदिति सम्प्रोक्तं अमूर्तं असदुच्यते। (तत्वोद्योत)

पृथ्वी, अप, तेज – the ingredients of primordial matter that are immobile – मूर्त are instances of सत् while वायु अन्तरिक्ष – examples of अमूर्त – mobile are styled as असत्.

सत् is त्रिकाल सर्वदेशीय निषेध अप्रतियोगि। – existing at all times in all places while असत् connotes – त्रिकाल सर्वदेशीय निषेध प्रतियोगि। – not existing at any time in any place.

### संन्यास and योग

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टी न काङ्क्षति। – He is ever a Sanyasi who neither hates nor loves – काङ्क्षहीनः कर्मफलत्यागी च इति उपलक्ष्यते – He who discards passions and prejudices is taken to have renounced the desire for the profits of actions. Karma yoga is better than giving up रागद्वेष and संन्यास as it leads to मोक्ष via ज्ञान. mere संन्यास – subduing the senses is no recompense for – मोक्ष, the highest objective of life. Karma yoga includes 1) relinquishing the desire for rewards and the feeling of independent agency 2) and resigning the fruits of such karma at the feet of the Lord. The former aspect is Sanyasa. The latter part is Yoga – the positive and more important facet – तयोर्मध्ये योग एव विशिष्टः।

To Dr. Ranade, the word अनासक्ति can be interpreted either as non-attachment or detachment or renunciation. Non-attachment is the negative form of it and detachment is its positive form. To Mahatma Gandhi, renunciation is a matchless remedy consisting in 'desireless action, in dedicating all activities to God and in surrendering oneself body and soul. One who renounces gains a thousand-fold.'

संन्यास and त्याग

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥18-2॥

संन्यासः – फलानिच्छया अकरणेन वा काम्यकर्मणो न्यासः। त्यागः – फल त्याग एव ‘अनिच्छयाऽकर्मणा वाऽपि काम्यकर्मन्यासो न्यासः, फलत्यागस्तु त्यागः’ (प्राचीनशाल श्रुतिः) गी भा.

Sanyasa is giving up all desire-oriented activities - kamyas 1) either by totally abandoning the desire for rewards while doing their works 2) or abstaining from them altogether like Kariri sacrifices - out and out Kamyas. Tyaga is not wishing for fruits whatsoever for any action performed. It differs from Sanyasaa in as much as it does not welcome them even when they pour in.

Jayatirtha throws more light on Acharya Madhwa’s enunciation of the terms संन्यास and त्याग (by making a Meaningful distinction between two kinds of Kamyas) – वैकल्पिक (optional) काम्य – such as Jyotistoma and नियत – (mandatory) kamyas such as Kariri Yagnas that bring in rains. One may perform the Ashwamedha Yagna with or without wishing the gains thereof while the other नियत काम्य type is certainly taken up to fulfil a cherished desire. This distinction in Kamyas makes it clear that all Kamyas need not be totally eschewed. It permits the performance of Nitya and naimittika Karmas that were observed by Jnanis like King Janaka, without hankering for fruits, for purifying their minds – Nishkama Karma in its true spirit. It inhibits involvement in invariable Kamyas and not as Sankara advises – complete abstention from all Kamyas. It is also not in tune with the Shastras.

Sanyasa is not concerned with Yatyashrama in this context – नायं संन्यासो यत्याश्रमः – द्वन्द्वत्यागात्संन्यासात् मत्पूजैव गरीयसी। – and he extols it as the highest way of life – न तस्मादुत्तमो धर्मो लोके कश्चन विद्यते। The turyashrama is so dear to Me – संन्यासे तु तुरीये वै प्रीतिर्मम गरीयसी।

**ब्राह्मी स्थितिः**

**एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति।**

**स्थित्वा स्यामन्तकालेऽपि ब्रह्म निर्वाणमुच्छति ॥2-72 ॥**

O Partha, to preclude prohibited pleasures and to be constantly engaged in contemplation of Paramatman is styled as the Brahmic state. He who attains this state is not perplexed and does not experience the pangs of Samsara – भववेदन अनुभववान् न भवति। and if he maintains the same steadiness during his last moments he realizes the Brahman destitute of prakritic body.

ब्राह्मी स्थिति has been interpreted as identity – attaining oneness with Brahman by many commentators. Dr. Radhakrishnan means by it 'attaining the bliss of God' – life eternal. To Dr. Ranade it speaks of life in God or Brahman. Acharya Madhwa gives the right Meaning as – ब्रह्म विषया स्थितिः – लक्षणम् सर्वकामप्रहाणनित्यभगवदनुस्मृत्यादिरूपब्रह्मज्ञानि लक्षणरूपा स्थितिः। (रा.) – attaining the Supreme state of the knowledge of Brahman. If the – स्थितप्रज्ञ – Aparokshajnani consciously remembers the Paramatman on the verge of death, he reaches Brahman. Such ones alone are released. Even they are reborn to exhaust their Prarabdha Karmas, though Moksha in their case is a certainty – ज्ञानिनां भवत्येव मुक्तिः।

**स्थितप्रज्ञोऽपि यस्तूर्ध्वः प्राप्य रौद्रपदं ततः।**

**सङ्कर्षणो ततो मुक्तिमगाद्विष्णु प्रसादतः ॥ (गारुडे)**

Their minds even though centred on God are deflected at the time of death, by the mysterious power of God विष्णुमाया तदा तेषां मनो बाह्यं करोति हि।

**ब्रह्म निर्वाण मृच्छति**

निर्वाण – प्राकृत शरीरहीनं ब्रह्म, ऋच्छति – प्राप्नोति।

The word Nirvanam means bodiless Brahman – 'कायो वाणं शरीरं इत्यभिधानात्' – Kaya Vana and Sharira are synonyms. It means destitute of material body constituted of the five elements. Brahman is knowledge and bliss – आनन्दं ब्रह्मणः – that is his ऐश्वर्य – majesty.

**देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः।**

**परिपूर्णश्च सर्वत्र तेन नारायणोऽस्म्यहम्। (ब्रह्मवैवर्ते)**

परब्रह्मप्राप्तेरेव मोक्षत्वादिति भावः –। (रा.)

So the liberated soul approaches Brahman of infinite auspicious attributes, free from faults – अनन्तगुणगणं नित्य निरस्ताशेषदोषं च नारायणाख्यं परं ब्रह्मापरोक्षज्ञानी प्राप्नोति। (भा).

निर्वाणं – to Sankara connotes Moksha. To Dr. Ranade it means in this context 'unison', highest bliss. Annihilation of being is what Buddhism aims at.

**अव्यक्तं**

**एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।**

**ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ 12-1 ॥**

**अव्यक्तं प्रकृतिः। प्रधानं प्रकृतिं प्राहुः अविशेषं विशेषवत्।**

## भागवते अक्षरं च तत् – अक्षरात् परतः परः । इति श्रुतेः

अक्षरनामक अव्यक्तं – चित्रकृति – महालक्ष्मीम् the presiding deity of Jada Prakrati.

To Madhwa Chit-Prakrati is Para-Prakrati, the presiding deity – अभिमानी देवता – the Sri Tatwa, Mahalakshmi, who controls the Achit Prakrati, being superior to the Jivas and Jada Prakrati but subject to God, thus highlighting the transcendence of Supreme Lord, मे प्रकृति – signifies the Lord's suzerainty over it.

अव्यक्त refers to Goddess Mahalakshmi. Lord Krishna tells Arjuna that his Upasana is the most upright and fruitful compared to the circuitous and deleterious Upasana of Mahalakshmi.

To Dr. Ranade it makes a distinction between Sagunopasana and Avyakta upasana.

### मद्भाव

बहवो ज्ञान तपसा पूता मद्भावमागताः ॥ 4-10 ॥

Acharya Madhwa likewise explains मद्भावः as मयि भावः, मयि सायुज्यलक्षणं भावं – स्थितिं, आगताः प्राप्ताः इत्यर्थः। with wide knowledge they attain Sayujya state of Mukti.

### साधर्म्यं

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागतः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥14-2 ॥

Anchored in this lore, he secures a similar – form like that of mine.

Sankara interprets साधर्म्यं as स्वरूपता – identity of Name. He does not accept – समान धर्मता – as its Meaning, says Dr. Ranade. Radhakrishnan explains that Sankara means identity of Nature and not equality of attributes. To Radhakrishnan it is not स्वरूपता - identity but समानधर्मता – of like nature. Vallabha too means – समानधर्मता.

Ramanuja understands साधर्म्यं as साम्य – relying on the reference in the Upanishads – निरञ्जनं परमं साम्यमुपैति। He accepts the Dwaita stand of the supremacy of Brahman and the reality of the world, the individuality and eternality of souls, but unfortunately he sounds a discordant note by upholding equality of Ananda of the tiny self with that of the Almighty in Moksha. Really परमं साम्यं – means according to Acharya Madhwa – that the self acquires greater similarity with the Lord in Moksha compared to that in

Samsara. He too becomes निर्दुःख and gains fullness as per capacity and a body constituted of knowledge and bliss. Further it connotes सारूप्य-मुक्ति as explained by Raghavendra Yati – सारूप्यं प्राप्तः – where the liberated soul at will, can assume a form like that of God with four hands, etc.

‘एतत् सामगायत्रास्ते’ – नैर्गुण्यसार मन्त्रेऽत् गुणानुकथने हरेः I bring out the beauty of this line. Even in liberation the distinction of the Jiva and the Paramatman and the servant – master relation (स्वामिभृत्यभाव) are not the concoctions of the mind but entirely true based on solid Pramanas ‘इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागतः। साधर्म्यं in this Gita shloka speaks of some similitude of Jiva with his saviour and not identity as Sankara would have it and that similarity is – सर्गेऽपिनोपजायन्ते प्रलये न व्यथन्ति च। He can never dream of His गुणपूर्णत्व – infinitude and स्वातन्त्र्य or his अचिन्त्याद्भुतशक्ति – as the Sutra जगद्धापावरजं clearly states. He is even there under the complete control of the Almighty.

निर्वेदम्

**तदा गन्ताऽसि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥2-52 ॥**

To Dr. Ranade निर्वेद – connotes apathy or disgust, which turns man’s mind towards God and then he practices the highest kind of yoga. Rhetoricians speak of निर्वेद as स्थायिभाव or शान्तरस। निर्वेद – indifference or disgust is an inevitable essential for man’s search of God. The Upanishads too, he says, support his interpretation – निर्वेदमायान्नात्स्यकृतः कृतेन – Mundaka. Radhakrishnan too translates निर्वेद – as indifference.

Acharya Madhwa interprets निर्वेद, as नितरां लाभं (प्राप्स्यसि) भा। It here signifies complete fulfilment or fruition of knowledge – तस्मात् ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् – is quoted in support.

‘Therefore one who is fit to attain Brahman shall acquire knowledge through Shastra-Shravana. Nirvidhya cannot Mean being do away with शास्त्राभ्यास and मनन. No true ज्ञानि like Shuka would turn away from the recital of the majesty of God. In fact they glory in it. The Aparoksha Jnanins attain Welling of bliss in Moksha with greater upasana.

Hence the verse properly understood conveys to the reader that one will attain complete fulfilment of scriptural knowledge so far gained and contemplated upon and more to be acquired through enlightened upasanas.

माया



**दैवी ह्येषा गुणमयी मम माया दुरत्यया ।**

**मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ 17-14 ॥**

Dr. Ranade tells us that Maya is destroyed by God. Maya is not a separate entity. It is a tool in the hands of God. In the Bhagawadgita, it is principally used in the sense of Power though it does not deny to it a touch of illusion –  
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया (16-61)

To Ramanuja माया is that which is capable of producing marvellous effects. Dr. Radhakrishnan translates it 'Divine Maya (mine) consisting of the Modes is hard to overcome.'

Acharya Madhwa explains that the Lord's Maya is the presiding deity of Satwa, Rajas and Tamo guna. The mighty Maya of Lord Vishnu is differentiated as Sri, Bhu, and Durga. Goddess Durga rules over Tamo guna. Maya possesses immense powers with Lord's Grace, yet immeasurably less compared to His omnipotence and subservient to Him, but insurmountable by countless Brahmans and others without His grace.

**श्रीभूदुर्गेति या भिन्ना महामाया तु वैष्णवी ।**

**तच्छक्त्यनन्ताशहीनाऽथापि तस्याश्रयात् प्रभोः ।**

**अनन्तब्रह्मरुद्रादेर्नास्याः शक्तिकलाऽपि हि ।**

**तेषां दुरत्ययायप्येषा विना विष्णुप्रसादतः ॥**

It also means – ईश्वरेच्छा –The Lord's sweet will.

**ब्रह्मसंस्पर्श, ब्रह्मभूत, ब्रह्मभूयः**

Dr. Ranade analyses the conception of beautification – Doctrine of आनन्द. The first factor is – ब्रह्मसंस्पर्श To Dr. Radhakrishna it means touching God – coming into direct contact and communion with Him. Dr. Ranade follows suit.

Raghavendra Yati explains it – भगवत्संसर्गाभिव्यक्तं अतिशयितं सुखं प्राप्नोति ।

**एवं युञ्जन् सदाऽऽत्मानं योगी विगतकल्पषः ।**

**सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ 5-28 ॥**

The second factor is the identification of the saint and Brahman:

**योऽन्तःसुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।**

**स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ 5-24 ॥**

He thus translates this verse: 'Having enjoyed the highest bliss and having become one with Brahman – ब्रह्मभूत -, the Yogi attains the state of Nirvana – The highest bliss.'

Acharya Madhwa interprets – ब्रह्मभूत as ब्रह्मणि भूतः – अन्यथा पुनः ब्रह्म गच्छतीति विरोधात् – He is in Brahman. He has placed his mind in Brahman. He is subject to Brahman.

The third factor is the identification of the blissful state with Brahman.

**प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।**

**उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ 6-27 ॥**

That the saint is full of joy and has become one with Brahman. The enjoyment of ecstatic bliss inside ourselves is the same thing as becoming one with Brahman.

अहङ्कारं बलंदर्पं... ब्रह्मभूयाय कल्पते.

Acharya Madhwa explains अन्त सुखादिकं च ब्रह्मदर्शनात् – Envisionment is the cause of his innate delight. It does not connote identity with Brahman.

**ब्रह्मभूयः –**

Sankara understands ब्रह्मभूयाय as ब्रह्मभवनाय। Anandagiri explains it as – ब्रह्मणो भवनं – Ramanuja understands it as – आत्मानुभव – Vallabha interprets it – ब्रह्मात्मकस्वरूपे अवस्थानम् – taking his station in the form of Brahman.

Acharya Madhwa interprets it as – ब्रह्मणि भावः – सर्वदा तन्मनस्कता इत्यर्थः – He is fit to be in Brahman, always meditating on Brahman.

**क्षेत्र and क्षेत्रज्ञ**

**इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ॥ 13-1 ॥**

**क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ॥ 13-2 ॥**

The words शरीर and क्षेत्र connote the – महत्, अहङ्कार, बुद्धि, अव्यक्त and other तत्त्वाः – They are शरीर – as they afflict and annihilate the body of Jiva and are propelled by the Paramatman at every instant (श्रु - हिंसायाम्, ईर – प्रेरणे) They are क्षेत्र – as the Paramatman permeates it and abides in it – (ईशावास्यमिदं स क्षीयते – स्थीयते अत्र ईश्वरेण). As these Tatwas indicate His immanence and are subject to His influence, they are considered as his corpus.

**हिंसाहेतुश्च जीवस्य परेण प्रेर्यते च यत्।**

**अव्यक्तादि शरीरं तु तत् क्षेत्रं क्षीयतेऽत्र यत् ॥ भाष्य।**

The entire cosmos is compared to His body. He being its soul – the Word-soul. It is marked by His omnipresence – Every particle pulsating with it. Nothing Moves without his motivation. The world consists of the sentient and non-sentient beings.

**महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च॥13-6॥**

**एतत्क्षेत्रं समासेन सविकारमुदाहृतम्॥13-7॥**

Lord Krishna distinctly declares that he is the knower of this Kshetra – क्षेत्रज्ञं चापि मां विद्धि – He comprehends his creation in its entirety. He is its inward regulator – अन्तर्यामि.

**क्षेत्रज्ञो भगवान् विष्णुः न ह्यन्यः क्षेत्रमञ्जसा । गीता तात्पर्य ।**

**(2) क्षेत्रज्ञः सर्वदर्शी च क्षेत्रज्ञ इति गीयते । गरुड पुराण ।**

He pervades the whole space. He is both immanent and transcendent – अन्तर्बहिश्च सर्वत्र व्याप्य नारायणस्थितः – Srimad Bhagawata proclaims his Omnisience, his क्षेत्रज्ञत्व।

**क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात् स्वयंज्योतिरतः परेशः ।**

**नारायणो भगवान् वासुदेवः स्वमाययाऽऽत्मन्यवधीयमानः ॥**

क्षेत्रज्ञं सर्वं भूतेषु समत्वेन (निर्दोषत्वेन) यजेत् माम्।

Chidbhavananda explains as: प्रकृति and पुरुष are called respectively as क्षेत्र and क्षेत्रज्ञ – the non self and the self. The former is insentient and the latter sentient. The Purusha is called the Jivatman... etc. Acharya Madhwa throws light on the misinterpretation of क्षेत्र – as the human body and its – अभिमानी, अहं – जीव as the क्षेत्रज्ञ and क्षेत्रज्ञं च मां विद्धि – as indicating the identity of the Jivatman with the Paramatman, by pin-pointing that His statement serves the purpose of excluding the Jiva from the sphere of क्षेत्रज्ञ – जीव व्यावृत्तये, otherwise it is superfluous. The very next verse elaborating the nature of क्षेत्र – puts Jiva out of court, even though he possesses some knowledge of क्षेत्र – किञ्चित् ज्ञान।

How can the little knowing and assumptive self अल्पज्ञ understand the क्षेत्र – तत्त्वतः (यथार्थतया) – as it is and be regarded as the All-knowing Brahman – सर्वज्ञ? This poor creature scampers to the doctor time and again, unable to understand his own body, leave aside knowing the Brahmanda. So Acharya Madhwa confirms that the क्षेत्रज्ञ is none other than Lord Narayana, the

wonder of Wonders – व्यक्ताव्यक्त विलक्षण, different from the Jiva, who cognizes the macrocosm in full.

**क्षेत्रज्ञो भगवान विष्णुः न ह्यन्यः क्षेत्रमञ्जसा ।**

**वेत्यसौ भगवान् ज्ञेयो व्यक्ताव्यक्तविलक्षणः**

**क्षरपुरुष, अक्षरपुरुष, उत्तमःपुरुषः**

**उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।**

**यो लोकत्रयमाविश्य विभर्त्यव्यय ईश्वरः ॥ 15-17 ॥**

Puts forth in full the Monistic Theism in Gita, with its doctrine of the – उत्तम पुरुष – the Supreme Principle that pervades and upholds the universe, famed in the Vedas and the world as the Highest Purusha – अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ।

To Acharya Madhwa, the क्षर – are the perishable embodied beings from the four-faced Brahman downwards – क्षर भूतानि ब्रह्मादीनि and the Kutastha, the Immutable Aksara-purusha is the Chit-Prakrati, the intelligent Pradhana, the presiding deity Mahalakshmi, eternal and the imperishable yet subject to the Supreme – पराधीन विशेषावाप्ति – (Metaphysical dependence for all its changing states and functions) and he cites – शार्कराक्षश्रुति – in support of his interpretation – प्रजापतिप्रमुखाः सर्वजीवाः क्षरोऽक्षरः पुरुषो वै प्रधानम् ।

The world of Beings stands classified into three categories – क्षरपुरुष, अक्षर पुरुष and उत्तमपुरुष. All the embodied Sentients, who whirl in the wheel of samsara are – क्षर पुरुषाः. Sri Mahalakshmi, the presiding deity of Primordial matter, the नित्यमुक्त like Paramatman – undergoing no modification like the sky – कूटस्थ – the main participant in the process of God's creation is – अक्षर, कूटस्थोऽक्षर उच्यते। Lording over the क्षर and the अक्षर is the Uttama-Purusha, the Sarvottama. Paramatma and Chit-Prakrati (Sri Mahalakshmi) are the parents of sentient beings. He sustains the three worlds that constitute His family – स त्रैलोक्यकुटुम्ब पालनः परः He alone is responsible for its being, becoming and functioning. Those who accept his sovereignty form a world-fraternity.

Some commentators advocate that क्षर and अक्षर demarcate the non-sentient and the sentient beings – चेतनाचेतनः प्रपञ्चः। but the word – पुरुष – strongly suggests it to be a division of eternal sentient beings, who have perishable bodies and श्रीतत्त्व of अप्राकृत – imperishable form. Paramatman is entirely different from them, head and shoulders above them, commanding an

independent status – the उत्तम पुरुषः, the महान् आत्मा – परम चेतनः who is none other than Lord Krishna, the expounder of the Gita. They further maintain that this Lord Krishna cannot be the – निर्गुण ब्रह्मन् as he is full of meritorious qualities. They regard him as the issue – शिशुः of His Maya. But Gita unequivocally declares उत्तमस्तु पुरुषस्त्वन्यः, the Sarvottamatwa of Brahman – उत्तमस्तु and his identity with Lord Krishna and belies their blurred divisions. This chapter, to Acharya Madhwa, is the heart and Message of Gita, as it unambiguously proclaims the pre-eminence of the Parabrahman, the main tenet of Madhwa Siddhanta – हरिः परतरः, जीवाः भिन्नाः, हेरेरनुचराः। – Sankara too has praised this part as the core and kernel heralding the cardinal Message not only of Gita but of the entire scriptures. It is accepted on all hands that this universe is the kingdom of God and Paramatman is its peerless king and the Jivas have to strive to shape themselves to be the deserving denizens of His domain.

To Dr. Ranade, Gita has used the word – पुरुष in a very loose sense. To call all elemental and animate existence by the name of Purusha is a travesty of words. अक्षर पुरुष – means – कूटस्थ or the self. The two are Purushas by sufferance.

Sankara explains क्षर as – सर्वाणि भूतानि. He regards them as perishable. He understands Jiva by – अक्षर पुरुष – and calls him – कूटस्थ. To Ramanuja, क्षर पुरुष – indicates all things in the universe – आब्रह्मपिपीलिका पर्यन्तम् and – अक्षर पुरुष is चित् or – कूटस्थ. There is a fundamental difference as regards the – कूटस्थ - between Sankara and Ramanuja. To Sankara – कूटस्थ means वञ्चना while to Ramanuja it connotes – स्वेन रूपेण अवस्थितिः – the being who lives in his own form.

Dr. Radhakrishna states that Sankara interprets the mutable as the changing universe, the immutable as the Maya Shakti or the power of the Lord, while Ramanuja takes अक्षर – as the emancipated soul.

To Acharya Madhwa कूटस्थ – is not liable for modification like the sky. निर्विकारअक्षर – is the कूटस्थ and अक्षर is चित्रकृति – Sri Mahalakshmi. Raghavendra Yati further elucidates Acharya's analysis: क्षराणि – शरीर क्षरण हेतुना क्षर उच्यते। सर्वाणिभूतानि – ब्रह्मादि जीवराशिः। कूटस्थः कूट आकाश, तद्वत् स्थितः परुषः अक्षरदेहत्वात्, शीरक्षर उच्यते पुल्लिङ्गेनोच्यते स्त्री च पुंवच्छक्तिमती क्वचित् – छान्दोग्यभाष्योक्तेः।



The countless selves are called as क्षर – because their bodies ware and waste away. Lakshmi Devi is called अक्षर – as she has an imperishable body. छान्दोग्य – Upanishad testifies that in some rare cases a female is addressed as a male – पुरुष because she possesses the power of a male.

**कूटस्थ**

**क्षर सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ 15-16 ॥**

Kutashta is one who remains equally unaffected amidst heat and cold, pleasure and pain and respect and reproof – शीतोष्णादिषु कूटस्थः। He is content with knowledge and wisdom – ज्ञानविज्ञान तृप्तात्मा and has subdued his sense – विजितेन्द्रियः। These constitute the Aparoksha Jnanins – कूटस्थत्व। To Acharya Madhwa कूटस्थ means what remains unchanging or unmodified – निर्विकार – like space or sky – आकाशवत् – कूटस्थो निर्विकारः – कूटवत् स्थित इति व्युत्पत्तेः। कूटं – आकाशः।

To Dr. Radhakrishnan – कूटस्थ – literally means set on a high place, immovable, changeless, firm, steady, tranquil. Dr. Ranade comments that Uddhava-Gita goes to the extent of calling the स्थितप्रज्ञ, कूटस्थ himself. To him, it is a very peculiar and important word. It also means unmoving, like an iron anvil – कूटवत् तिष्ठतीति – in Vedanta Paribhasha. It also means the soul and very peculiarly God in the head – the topmost part of the brain. It is the summit or the peak.

**अश्वत्थ**

**ऊर्ध्वमूलमधशाखमश्वत्थं प्राहुरव्ययम् ॥ 15-1 ॥**

Bhagawadgita has compared the world to a huge tree and depicts Paramatman, Sri Tatwa and Prakrati as its roots – त्रिमूलो हि जगद्भूक्षः। The five elements – पञ्चमहाभूतानि – along with their presiding deities are its twigs and branches – अधश्शाखम्। The sense objects are its tender sprouts – किसलयः and the Vedas represent its leaves – पर्णानि। Like the glitter of the delicate shoots, the sense objects – विषयप्रवालाः always allure us. The enjoyment they provide is ephemeral and petty. Those who pursue such fleeting pleasures forego its rich rewards and resemble those who pick the soft leaves and fail to taste its luscious fruits. The full grown leaves of this – अश्वत्थ – tree are the Vedas – छन्दांसि यस्य पर्णानि that alone can enlighten Jiva and give him the Supreme gain - salvation itself. We cannot expect fruits from dried leaves, likewise no one can anticipate from a barren life (bereft of Vedic lore) the blessings of

ambrosial bliss. That is how Acharya Madhwa interprets this mammoth world-tree, the tree of life that teems with – भोगसामग्री – the multitudinous items of enjoyment and – योगसामग्री means of escape from the monotony of this mundane existence.

This tree of life is simply amazing in size and stature, variety and complexity – बहुचित्रजगत् बहुधाकरणात्। Who can Measure its magnitude or trace its origin? It is only with the sword of knowledge – ज्ञानासिना that one can classify its constituents – Pradhana, Pratyagatman (Jiva) and the Paramatman and correctly comprehends the Paramatma tatwa, the substratum of this stupendous creation according to capacity. A dull-wit lolling in sense pleasures lacks the requisite lore and wastes his valuable life in vain – मोघं पार्थ स जूवति। Divorced from the temptations of the sense objects and endowed with steadfast faith and knowledge one should try to adequately understand the underlying unmanifest Tatwa. It is the untiring search of Paramatman of immeasurably majesty, the formidable base of this – अश्वत्थ – the tree of life that leads to knowledge and direct vision and liberation through His grace.

The conception of the world-tree provides a synthetic view of the world. It is a corporate of three constituents – Jada, Jiva and Jiveshwara. Paramatman is the Supreme Principle, while the next place is conceded to his consort Sri Tatwa heading the sentient beings. Pradhana another eternal principle represents the insentient. Parameshwara creates this cosmos with primordial matter as the raw material, with Mahalakshmi as its presiding deity and enters his creation – अनुप्रवशति and motivates it from within and without.

It is the propitiation of the Purushottama with devout devotion that brings peace and prosperity to the world. It is only when we water the roots and not the twigs and the branches that the tree thrives. Likewise if we adore the minor gods who form the twigs and branches of this Tree of Life to the neglect of Narayana, the prime prop of this Brahmanda, we miss the main objective of life. So homage to Lord Narayana as the Sarvottama along with the lower Gods as his suite satisfies Him. The lower deities and all beings, the twigs and the branches will be cherished if the roots (Trimulas) are properly nourished. It is God's grace that will terminate the trials and

tribulations of existence and conduct the enlightened Jivas to enduring peace.

**यथा हि स्कन्ध शाखानां तरोर्मूलावसेचनम् ।**

**एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥**

This tree of life is अनादि though it is अश्वत्थ – न श्वोऽपि – एक प्रकारेण तिष्ठति इति – (That which will not last till tomorrow) – in perpetual flux. Even though it is अनित्य, it is not असत्य – being – व्यक्तमध्य – manifest in the middle. Even though it is transient it is true. The creation continues uninterrupted like the flow of water, even though the same bout of water may not be there at the same place. In this sense, प्रपञ्च is – प्रवाहतः अनादि। The tree of Life is eternal and everlasting. We have to clearly understand the difference between अनित्य and असत्य। असत्य will never exist like the horn of the hare. The अनित्य – existing even though for some time, is not – असत्य – unreal.

To Dr. Ranade, – अश्वत्थ – conception owes its origin and inspiration to the Kathopanishad:

**ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।**

**तदेवं शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ॥**

He points out a fundamental difference between this idea of – अश्वत्थ - and the one in Bhagawadgita:

**ऊर्ध्वमूलमधःशाखमश्वत्थं ...**

**अश्वत्थमेनं सुविरूढमूलमसङ्गशास्त्रेण दृढेन छित्वा ।...**

It is the business of man to cut the tree of unreality. In fact the – अश्वत्थ – is the tree of unreality and equivalent to Samsara in the Bhagawadgita. On the other hand, to the Kathopanishad, the Aswattha is real and equivalent to Brahman. According to him, 'Gita is reacting against or even criticizing an Upanishad'. The reconciliation of the reality and unreality of the world is achieved, says the Bhagawadgita through the doctrine of ephemerals or evanescence or the doctrine of व्यक्तमध्य – the passing moment which may be regarded either as real or unreal.

**What is अंश?**

**ममैवांशो जीवलोके जीवभूतः सनातनः ॥ 15-7 ॥**

Paramatman is the whole and sole, the sum and substance of the tree of life the जगद्दृक्ष। Its very existence depends upon his grace – यदनुग्रहतया सन्ति। Incredible are his powers and innumerable are his auspicious attributes. This widely spread-out Brahmanda is a small fraction – अंश compared to his infinite expanse – पादोऽस्य विश्वाभूतानि। Likewise the eternal Jiva, the Paragon of Animals and the peak of God's creation is infinitesimal compared to him – 'the ocean of perfection' – ममैवांशः। Jiva is atomic in size – अणु while the Almighty is all-pervasive – सर्वगतः। Jiva is limited in might and knowledge – अल्पज्ञ – while God is Omni-potent and Omniscient – सर्वशक्त – and सर्ववित्। He is – अणोरणीयान् and – महतोमहीयान्। Above all, Paramatman is the only independent principle and everything hangs on Him – स्वतन्त्रो हि भगवान् विष्णुः परतन्त्रो सर्व एव हि। So Jiva is diminutive – अल्प before the boundless Brahman – अनन्त।

Some commentators interpret – अंश as a part or portion of the transcendental Brahman, which is derogatory to his Majesty and fullness. Eg. Dr. Ranade translates – विश्वभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् (10-42) – 'By one part of Me, by only an iota of Me, I have filled the whole universe and stand infinitely outside'. This to him is transcend-immanence. How can Brahman who surpasses Prakrati and is free (from ignorance and illusion) of Prakrati be a part of it? To treat Jiva a part of Brahman is to apportion his fullness and expose Him to human frailties and abjure outright the Paramatma-Tatwa. The word – अंश is used to bring home the fact that Jiva is so puny before the puissant Lord. To give an illustration, it is many times remarked that the wealth one has is just an अंश of what a multi-millionaire commands. It does not in any way suggest that his assets form a part of the rich man's estate. It only connotes that his wealth is negligible. He is nowhere before the affluent one and his possessions are tenuous before his loaded treasure. So अंश in the verse indicates the disparity between Jiva and God and highlights the yawning gulf between the two – जीवानां भिन्नांशत्वम् अपरिपूर्णत्वात्। He is just *like* his reflection: जीव आभास उधिष्टः सदैव परमात्मानः अनुव्याख्यान, अंश stresses his varied relationship – सम्बन्ध – with the Supreme Lord, as father, mother, etc.

Moreover this Jiva has to seek the succour of the Almighty to save himself from the permanent grip of Prakrati beyond his pale. Though the Paramatman is his eternal companion, he remains unmanifest and unknown.

It is only through the discipline of Yoga that the Mellowed minds can gain God-vision. The average individual engrossed in outer activities needs the inward vision – पराक् पश्यन्ति नान्तरात्मन्। It is only the धीर – the enlightened ones who subdue the sway of the senses that can develop this God-consciousness and realize their insignificance before the creator's magnificence. Even though realized souls attain some similarity to some extent with God in form, eternality and fullness, they widely differ in stature and extent and above all they remain dependent and devoted to Him at all times. तदधीनत्वमेवेति किञ्चित्सादृश्यमेव च। अनुव्याख्यान। To conclude, the term अंश signifies that the individual when compared to his Creator is just a speck in the sky, a drop in the sea.

**What is शरणागति – sense of surrender?**

**सर्वोत्तमत्व विज्ञानपूर्वं तत्र मनः सदा । सर्वाधिकप्रेमयुक्तं सर्वस्यात्र समर्पणम् ।  
अखण्डात्रिविधापूजा तद्रत्यैव स्वभावतः । रक्षतीत्येव विश्वसस्तदीयोहऽमिति  
स्मृतिः । शरणागतिरेषा स्याद्विष्णौ मोक्षफलप्रदा ॥ (महाविष्णु पुराण)**

Sharanagati is a comprehensive expression that subsumes the knowledge of the supremacy of the Para Brahman with a mind deeply devoted to Him, with a heart flooded with love, far excelling the fondness for one's favourite persons and things, resigning everything at His lotus-feet without hankering after fruits, as his threefold worship (with body, mind and speech). It should be coupled with a firm belief that Lord Vishnu invariably shields him and an every-awake feeling that he is his humble servant. It is such a sense of surrender that severs the Sadhaka from the sorrows of Samsara and leads him to salvation – the prime Purushartha of life.

**स्थितप्रज्ञ**

A स्थितप्रज्ञ is an अपरोक्ष ज्ञानी। He is free from anger and hate, rests in the Paramatman with great devotion and feels contented with His favour. He is neither afflicted during anguish nor is he eager for enjoyments. He accepts pleasure and pain as the Prasada of the Paramatman without protest. He subdues his senses, straying towards the sense objects. He fixes his mind firmly in the Paramatman, propitiating him as the Purushottama. No doubt he enjoys conditioned pleasures from the sense objects but maintains his mental poise which helps him to achieve constant contemplation and attain



Sakshatkara and Salvation thereafter. So living in the midst of sense-objects he is not lured by them. His serenity of mind is never stirred, in weal or woe. His composure is not deflected by diverse distractions in life. He is void of the vanity of Me and mine and ever engaged in Meditation and eventually attains envisionment. Such a sanity soul is a स्थितप्रज्ञ – who can attain the Brahmic state.

### अपरोक्षज्ञानं

Paramatma is by nature always Avyakta and without Prakritic – भौतिक form. Though invisible, he reveals Himself to upasakas with his mysterious might – नित्यव्यक्तोऽपि भगवानीक्षते निजशक्तिः। to perceive him is the privilege of the favoured few. The two verses:

नाहं वेदैर्न तपसा न दानेन न चेज्यया। शक्यं एवं विधं द्रष्टुं ... ॥

भक्त्या त्वनन्यया शक्यं अहमेवंविधोऽर्जुन। ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप॥ Underline the exceeding excellence of Bhakti that takes to envisionment. It cannot be had by mere Vedic studies, austerities, gifts or by sacrifices, but with unswerving Bhakti alone. It is such एकान्त भक्ताs like Hanuman that can know, see and enter God – attain सायुज्य state.

It is – श्रवण, मनन and निधिध्यासन that increase the intensity of भक्ति and develop aversion to mundane desires वैराग्य and lead to liberation after Aparoksha-Jnana as Srimad Bhagawata puts it.

**पानेन ते देव कथा सुधायाः प्रवृद्धभक्त्या विशदाशयाये।**

**वैराग्यसारं प्रतिलभ्य बोधं यथाञ्जसात्वापुरकुण्ठयधिष्ण्यम्॥**

Vishnutheertha in Bhagawata Saroddhara divides the Bhakti-Yogins in two divisions – द्विविधा हि भक्तियोगिनः (1) श्रवणादिजन्य भक्तिप्रधानाः – those of the contemplative type with pre-eminent devotion who attain Aparoksha with less effort and even though delayed is correct and complete with – सुखविशेष – copious bliss in salvation while the second वायुजन्यप्रधानाः समाधियोगी or हटयोगी – with little devotion but added exertion, achieve Aparoksha but early but is neither सम्यक् – thorough nor intense in Ananda during salvation.

Aparoksha is the penultimate stage on the path of perfection. It defies detailed description. Suffice to say it is a flash-like revelation of the Supreme before the mind's eye of the Sadhaka after a strenuous and sustained साधना (श्रवण, मनन and निधिध्यासन) endeavour with total surrender (to the divine). It is

to seek and see the बिम्ब within oneself आत्मनि एव आत्मानं पश्येत्। आत्मा वा रे दृष्टव्यः श्रोतव्यः मन्तव्यः निधिध्यासितव्यः। Satisfied with the intense Sadhana of the Sadhaka, God chooses to manifest Himself to him – यमेवैश वृणुते तेन लभ्यः It is not something that can be claimed as a matter of right or wrested from God as his due reward for his consecrated services. It is a matter of God's sweet-will who pleased with the devotee's propitiation, reveals Himself – विवृणुते तन् स्वाम्।

Aparoksha is a decisive phase in the spiral of spiritual Sadhana and an assurance that he will attain his destined end sooner or later depending upon the density of his Prarabdha Karma. The Shruti highlights its potential:

**भिद्यते हृदयग्रन्थि छिद्यन्ते सर्व संशयाः ।**

**क्षीयन्ते चास्य कर्माणि यस्मिन् दृष्टे परावरे ॥**

When the devotee sees God face to face, 'the knot of his heart is cut asunder; all his doubts are dispensed with, once for all; the heaps of Karma are destroyed'. He becomes a Jivan-Mukta and lives for the remaining period of his life here on earth for लोकसङ्ग्रह – world solidarity but does not disappear instantly after enlightenment. If God is moved with the ardent spiritual accomplishment of the Bhakta, he will scotch or freeze his प्रारब्ध कर्म in some exceptional cases out of compassion. It is the exercise of his Veto-power – उपमर्द। The Jiva has to linger on in life till the exhaustion of his प्रारब्ध कर्म. It is the लिङ्गदेह भङ्ग that distinguishes the souls in bondage and those liberated.

**ईश्वर प्रसाद – place of PRASADA in spiritual Sadhana**

ईश्वर प्रसाद – occupies a unique place in Acharya Madhwa's philosophy. न हरिं विना – without His grace there is no possibility of मुक्ति – ज्ञानस्वभावतोऽपि स्यान्मुक्तिः कस्यापि हि क्वचित् – for any one even by mistake. The recipients of this favour are the revered few who have envisioned God through intense spiritual Sadhana – श्रवण, मनन and निधिध्यासन – hearing, ruminating and uninterrupted contemplation with अमला भक्ति – pure devotion. God's favour – प्रसाद alone can free them from the fetters of life – अतो यथार्थ बन्धस्य विना विष्णु प्रसादतः अनिवृतेः। जिज्ञासोत्थ ज्ञानजात् तत् प्रसादादेव मुच्यते। It is in direct contravention of Sankara's advocacy of – बन्धमिथ्यात्व and salvation after the attainment of Jnana, giving no place for Prasada in his scheme of salvation.

The path of success is strewn with perils. People who have realized their difference with God are capable of imparting the secret of spiritual life: – प्रोक्ता अन्येनैव सुज्ञानाय प्रेष्ठ – and not by ऐक्यवादिन्ऽ अनन्य प्रोक्ते गतिरत्र नास्ति। They walk on the razor-edge as it were – क्षरस्य धारा निशिता it is only by the will of God that one among the millions is able to attain the highest end – तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति। The inner quality of heart is competent to conquer time and move God to grant Moksha. It is God's सङ्कल्प will (and His सङ्कल्प is always – सत्य सङ्कल्प) that such and such a soul shall be saved at such and such a time. It is then that the – परमाच्छादिका – the obscuring veil that hides Paramatman from the Jiva is removed to enable him to see his Maker. It is then that he enters the Land of Bliss and joins the mystic brotherhood abiding in fullness and peace in Vaikunta. It is an outstanding feature in Madhwa Philosophy where Aparoksha Jnana gets the next (not the first) priority in the achievement of Moksha. No doubt God-vision dispels ignorance – अज्ञान निवृत्ति with the dawn of दिव्य ज्ञान – divine knowledge. It is a passport to Paradise but the date is decreed by the decision of the Supreme Divine.

Prasada is the last item on the agenda of liberation that consummates the spiritual Sadhana. God has to be moved by the साधना of the Sadhaka – मुमुक्षुणा सव्यापारीकरणीयः। in Jayatirtha's words and being pleased He will move the screen with his Grace – व्यापारश्च प्रसन्नतैव (श्रीमन्यायसुधा)

**यथा दृष्ट्या प्रसन्नः सन् राजा बन्धापनोदकृत्।**

**एवं दृष्टः स भगवान् कुर्यात् बन्धविमोक्षणम् ॥**

**यस्य प्रसादात्परमार्तिरूपादस्मात्संसारान्मुच्यते नापरेण।**

Prof. Ranade tries to analyse the power of God's Grace. It gives a peculiar bent and direction to the Sadhakas intellect and will – बुद्धियोग wooing God incessantly for a sufficiently long time, he receives His compassion – अनुकम्पा – कृपाकटाक्षः – that strengthens him to cross the straits of life – मच्चित्तः सर्व दुर्गाणि मत्प्रसादात् तरिष्यसि – and finally crowns his spiritual expedition with ever lasting peace and an enviable seat in Vaikunta – तत्प्रसादात्, परांशान्ति स्थानं प्राप्स्यसि शाश्वतम्। He then holds the Green card – becomes a denizen of the domain of God. It is this प्रसाद that brings the full manifestation – आविर्भाव of his – स्वरूपानन्द and bestows salvation. Dr. B N K Sharma rightly points out that Acharya Madhwa attempts a new and richer synthesis between spiritual

enlightenment – अपरोक्ष ज्ञानं and divine grace – ईश्वर प्रसादः to gain the glory of life's conquest.

The last element necessary for the success of our spiritual Meditation is the Grace of God. The ripe devotion of the devotee moves the Almighty and He being pleased liberates him from the distress of existence and lands him in Vaikunta, where he enjoys eternal felicity.

### Mukti – Liberation

Mukti is the highest objective – पुरुषार्थ – the summum bonum of life to every aspirant. Srimad Bhagawata defines Mukti – हित्वाऽन्यथा रूपं स्वरूपेण व्यवस्थितिः – Liberation lies in shedding all alien appendages and acquiring one's own intrinsic form constituted of consciousness and bliss. The beatitude involves ineffable Ananda that is 'Sui Generis' to the soul, latent in Samsara, becoming patent in liberation. Mukti enfranchises the till-then bonded soul and confers biding bliss and contentment.

To Acharya Madhwa, salvation is two-petalled. Unlike the Adwaitins, it is not merely a negative state of complete cessation of misery – आत्यन्तिक दुःख निवृत्तिः but it is also सुख प्राप्ति – a positive state of unalloyed Ananda. It is a full blossoming of the soul's intrinsic nature स्वरूपानन्द आविर्भावः – manifestation of innate bliss – नैजसुखं। Pleasure and pain are in fact two distinct realities. The Shrutis ever declare the transcendental character of the spiritual felicity – महानन्दं च भोगं च श्रुतयः नियमेन वदन्ति हि। it is सुसुख – सुतरां सुखं – happiness enormous and अव्ययं – imperishable. To the emancipated 'Wishes are horses' and they can ride them comfortably. Vedas declare that their mere will leads to the satisfaction of their spiritual desires – सङ्कल्पमात्रात् सकलोऽपि सस्यात् इत्येव वेदा अपि वेदयन्ति। It involves absolutely no exertion. They can assume any form they fancy out of their शुद्धचित्त – blessed consciousness. This is the beauty and bounty. They can see God face to face time and again in Vaikunta as a matter of course and drink His beauty to their heart's content. They really reap the golden harvest of their spiritual Sadhana and ever bide in the blessed land.

Adwaita on the contrary glories in the identity of the soul with the infinite and the extinction of individuality. Acharya Madhwa and Ramanuja as well affirm that the self retains its individuality and dwells in Vaikunta in the divine

presence and spiritual fellowship. It never sheds its unique self-hood. It is in direct contravention of Dr. Ranade's view in the wake of Jnaneshwar's thesis of asymptotic realization which in his eyes is an original contribution to the philosophy of mysticism. It states that instead of their being a final and perfect identity between the mystic and God, the mystic moves towards God so that he meets him at infinity. There is a just little difference between the mystic and God as between the moon on the 14<sup>th</sup> day of month and the full moon. Even though the devotee may reach unison with God, yet he remains a devotee. The Isha-Dasa Bhava continues till infinity. What if one plainly admits the impossibility of identity as they are – विरुद्ध धर्म आक्रान्ताः – even though there is some similarity in some respects. According to them even Lord Sankara is on the Pathway of Nirguna Sakshatkara. What then of other lower struggling selves? Is it not then a philosopher's dream?

Dr. Radhakrishnan tells in candid words 'We may sink in the bosom of the infinite. There is an enrichment of Personality. It is more life not less – Man becomes his own master-piece.' Sri Aurobindo is equally emphatic. Nowhere in Gita there is any indication for the dissolution of the individual spiritual being. That salvation which consumes the individuality of the Self is really not a rich reward. If मुक्ति were to be bereft of bliss and knowledge that is अनुभवसिद्ध there would be no purpose in its hot pursuit with such austere penance. Who on earth would undergo such misery and privation for a bald freedom with no bold prospects?

Why after all their elaborate painful toil spread over crores of years, if the experiencer, the Atman himself is to disappear? Is not cessation of self-consciousness tantamount to the immolation of individuality? Not even a dullard will embrace this self-denying, inauspicious and unsavoury emancipation! i) – प्रयोजनमनुद्दिश्य नमन्दोपि प्रवर्तते – This is the challenge that they have to face ii) – सुखादि धर्महानौ तु मुक्तेः किं च प्रयोजनम्! सुखहानो हि को मोक्षाय यतेत् पुमान्।

Moreover it will conflict with the निर्णायक ब्रह्मसूत्र that asserts the existence of the Jivatman in the fullness of his capacity experiencing the celestial enjoyments and privileges barring a few exceptional prerogatives of his maker like creation – जगद् व्यापारवर्जम्। The Taittareya Upanishad outright negates the identity or the Merger of the individual in the Absolute and



openly declares that the released soul enjoys the fulfilment of his cherished desires along with Brahman.

Chandhogya Upanishad likewise postulates the separate existence of the Jivatman and vividly catalogues the spiritual recreations of the released souls in Vaikunta – ‘परञ्च्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते – स तत्र पर्येति, जक्षन् क्रीडन् रममाणः’ – approaching the Supreme Lord, he grows in his real self-hood; he saunters, jumps, plays and recreates’.

Each released soul is तृप्त – fully contented with the enjoyment of its own Measured Swarupananda. The disparity in their Sadhana leads to a difference in their attainments. So आनन्द तारतम्यं – gradation in bliss as detailed in तैत्तिरीय उपनिषद् – आनन्द तारतम्य वाक्य सद्भावात्। Here Acharya Madhwa is poles apart from Ramanuja who vehemently upholds the Ananda of released souls being on par that of the Paramatman himself. He interprets the world साधर्म्य – in the Gita verse – इदं साधनमुपाश्रित्य मम साधर्म्यमागताः as साम्यं – equality counting upon the Upanishad passage – निरञ्जनं परमं साम्यमुपैति। Here equality means – संसारापेक्षया अधिक साम्यं – similarity to a greater extent compared to that in samsara, a state destitute of distress, experience of immense joy, eternality bereft of a corporal body but not identity – न तु सर्वथा साम्यम्। Otherwise it leads to a hard contingency of being the consort of Goddess Lakshmi in case of liberated souls – साम्य अङ्गीकारे सर्वमुक्त जीवानां लक्ष्मीपतित्व प्रसङ्गात् which Ramanuja too will detest. Acharya Madhwa sees ‘blasphemy’ in this theory of equality.

Mukti then, is a state of perfect blessedness. Shorn of all disturbing passions and psychological complex, the enfranchised souls live in the land of Highest heaven and lead a blissful life in love and communion with the Lord, It is a land from where there is no return to Samsara – न पुनरावृत्तिः – where all saved souls stay – औपसदवत् – सत्शिष्यवत् – in spiritual fraternity, shorn of लिङ्ग देह – लिङ्गदेह रहित्यात्। It is the virtual realization of the ideal of peaceful co-existence and unending fellowship and unalloyed bliss.

### स्वभाव and स्वधर्मः

If by Swadharma Gita merely meant that the descendants of the Washer man should do nothing but wash clothes for all time and the descendants of the Shoe-makers should do nothing but make shoes, it would not be

scripture with universal Message. So by giving a narrow interpretation of the expression Swadharma, we are doing great injustice to Gita and trying 'to hide it under a bushel' Gita connects – स्वभावः & स्वधर्मः – one's duty with one's nature.

It is one of the remarkable features of Gita that it strikes an extraordinary modern note in its clear and unmistakable recognition of 'the influence of natural dispositions in the individuality of man'. It is only in a scientific age like ours that this emphasis on the part which nature plays in the economy of spiritual life can be appreciated. No wonder that all our old commentaries on Gita have almost neglected this aspect of its teaching. (Acharya Madhwa points out the importance of Swadharma and Swabhava, the criterion for his status in society.) The divine teacher brings to light that Man like all other creatures on earth is a dual being child both of heaven and earth and bases his teaching on this scientific fact. Man belongs to two worlds – The natural world and the spiritual world. Therefore in no scheme of spiritual discipline can the natural disposition of the individual be ignored. Gita repeats this statement in different ways (18-10, 18-48, 3-5 etc.)

All religions except the purely secular and hedonistic ones like the Charvaka are no doubt based on the ascetic principle that the spirit should conquer the flesh. They have to show how large masses of Men can sublimate their natural appetites, inclinations and instincts. Gita's solution of the problem is contained in its doctrine of Swadharma – which ultimately means the law of one's being. It is the line of least resistance. It connotes easy and spontaneity, efficiency and beauty. (Beauty is the inimitable grace which every individual exhibits when he is true to the law of his own being).

Gita is thus in accordance with the educational theories of today in holding that every person's individuality is sacred and precious and all that an educator has to do is to make every child discover his Swadharma and allow him free play to develop. It goes even a step further and says that 'all varied individualities find their fulfilment only in service to God.'

Nature no doubt is our starting point, but God is our goal. All our actions should have one ultimate aim to reach God. Our Swadharma, in short, be moulded and directed by our ideal of Karma-Yoga.

## Part IV – Is Gita outdated?

### Its relevance to the Modern times

Nowhere can one find a similar text in the world's classics that reconciles philosophic principles with life-values in such memorable words. It is a book for every one irrespective of caste and creed, nationality and colour. Its contents are cosmopolitan. It emphasizes according to Dr. Radhakrishnan the root conceptions of religion which are neither ancient nor modern but belong to eternity. The same age-old principles applied in the accents of our own age will be of abiding inspiration and value to humanity. Its eternal freshness lies in its constructive approach to all complex problems in life.

Gita is a 'spiritual lamp-post' that illumines our sacred land. It is a work of imperishable importance to the rest of the world too, as it is – परम विद्या – Supreme knowledge, a systematic spiritual testament. It is a treasure of eternal wisdom with an enduring Message for mankind in all ages and in all climes. Though a faint replica of the Upanishads, it is not a philosophical treatise. Its achievement lies in its practical approach to God by treating his appointed work as his worship. It is a unique scripture that aims both at spiritual enlightenment and social welfare. If – ईश्वरः सर्व भूतानं हृद्देशोऽर्जुन तिष्ठति – contains the germ of fraternity – वसुदैव कुटुम्बकम् and लोकसङ्ग्रहः world-solidarity and peace form the sublime vision of our renowned seers – सर्वेजनाः सुखिनो भवन्तु। if – निर्वैरः सर्वभूतेषु – sows the seed of universal love – ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् – speaks of its cosmopolitan outlook and impartial justice.

Gita is the 'light-house' of our hopes. When frustration states in the face, like Mahatma Gandhi one can find solace in its sublime statements. It has a solution for every challenging problem of modern life. Gita is the 'Universal Mother' and her arms greet those who yearn for her embrace. Disappointment and despair have no place in its enlightened scheme of life. It whips up the human beings from the slumber of sloth and ignorance and invests them with energy and enlightenment.

It enthuses us to be resolute and firm and eggs us on fight out the battle of life with firm faith in God – तस्मात् उत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चय। It teaches us to be नियत मानस – (stead-fast in mind) and grow into a स्थितप्रज्ञ – to be calm and serene, to tussle with the storm and stress of life. With the mind placed in

the Paramatman – मच्चित्तः, one can face and cross the perplexities of life with his favour – सर्वं दुर्गाणि मत्प्रसादात् तरिष्यसि। Even the pessimist philosopher Schopenhauer declared 'the Upanishads have been a solace of my life and Upanishad has been solace of my death.' Likewise Gita too an Upanishad, can carry conviction and comfort to humanity in doubt and despair.

Gitacharya assures his followers that he will – सम्भवामि युगे युगे – embody in every age to defend the virtuous परित्राणाय साधूनां and destroy the vicious – विनाशाय च दुष्कृताम् and establish the Sanatana Dharma – धर्म संस्थापनार्थाय। This is a Message of cheer and confidence to the ailing humanity in this age with high-strung sophisticated society with its 'sick hurry and divided aims' oblivious of the Prime objectives of life. God will stand in good stead and be their custodian – योगक्षेमं वहाम्यहम्। so there is no room for chafe and chagrin. In no case, He will let down his devotees. That is his solemn vow – अर्जुन प्रतिजानीहि न मे भक्तः प्रणश्यति। Those who win him over – यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः – attain all-round prosperity and progress here – तत्र श्रीर्विजयोभूतिः – and abiding peace hereafter – परां शन्तिः। This is His rule of law in regulating the universe.

In the modern context, when (the bulk of) our people are busy in 'निष्काम कर्म' – serve not (inaction) and collect more (indulge in all malpractices possible) and have landed the country in deep distress, Lord Krishna's गीतामृत – nectarine counsel is extremely relevant-nay, a panacea for the prevailing ills, rampant not only in India but all the world over. It is the recipe to save the sick world from the impending debacle. His advice is दुग्धामृत – a veritable tonic to the impoverished world and will make it flow with milk and honey. It will bid good-bye to the tyranny of evil passions that have an untrammelled sway and end the agonies of the war-torn world. It is the only beacon light that will put Man on the right path and pave his way to perfection. This is Bhagwat-Gita's everlasting appeal, irrespective of time and clime, caste and creed.

Lord Krishna provides his गीतामृत in his different incarnations in different ages during cataclysms – when the time is ripe for it, through his devoted disciples. (It is not therefore confined to Dwapara-Yuga and to Arjuna alone but addressed to everyone in the world, in every Yuga. The Lord is a great psycho-therapist and he correctly diagnosed Arjuna's disease and gave him

the needed Gita – Anodyne and warded off the infatuation that had temporarily clouded his mind to spur him to (do his enjoined duty) and willingly fight out the war as the worship of God. It is not merely Krishna-Gita but Bhagwat-Gita and given out to all Bhagwatas. As Lord Vishnu, He rendered this advice in a diversified form (Panchatantra-Agama) to Chaturmukha Brahma, Rudra and others, as Mahidasa to Sage Narada, as Lord Vedavyasa to the five Pandavas and as Lord Krishna in its condensed form to Partha. Being Bhagawad-Gita, the very essence of Pancharatragama, as the very name suggests, it is out to declare the paramountcy of Lord Hari in as plain terms as possible. It trumpets his glories out and out.

Yudhistira solicits Pitamaha Bhishma' s advice as to what the king should do when the whole kingdom has lost its moral stamina and is Dasyu-Bhuta (a prey to robbers) giving birth to despondent ascetics, unscrupulous sensualists, fake spiritualists and cowardly criminals, when the folk totter in their convictions and are neither able to give up the past nor enjoy it with untroubled conscience.

We may all be said to be living in such critical times even today, trying our best to stem the tide of heretic and agnostic speculations and iconoclastic practices. It was a time then as it is now, when all had to combine to keep the 'Yagna-Chakra' on the move. So the Bhagawad-Gita most opportunely calls upon every earnest soul who still retains a modicum of regard and trust in the traditions and the institutions handed down to him from the past, to study the situation well ahead and in complete faith (that the right must prevail in the end) fight it out without hesitation or compunction – युद्यस्व विगतज्वरः।

'Here is a sublime ideal to follow', says C M Padmanabhachar. What is to be abandoned is not activities but anxiety for fruits and the arrogation of the independence of the Almighty in imagining that we are the real agents. What we are asked to do is to surrender ourselves unto his will, dedicate our activities to Him, in short, and realize our dependence on Him out and out. Let us not forge attachments and encourage egotism of 'Me' and 'mine', no matter whether we are bachelors, house-holders or hermits. True renunciation according to Lord Krishna is resigning unto God the rewards of



our actions. Everyone should do duty for duty's sake, should love God for God's sake. The prospect of profit should not activate his actions. All his endeavours should be dedicated to Him in earnest devotion.

This world-classic that gives a saving gospel has another unique aspect to please the people of our age. It is usual that recognized religious and spiritual texts preach doctrines and lay down precepts to be practiced. In Gita too, Lord Krishna maps out the doctrine of Nishkama-Karma as the imperial avenue to attain the ultimate end. He puts forth his preferences and points out their virtues but does not thrust his decisions on his devotees. Unusually enough, he warns them not be victims of blind belief but to attempt a searching scrutiny and then to take to the task dear to their heart. This freedom of thought and action – the hall-mark of modernism antithetic to doctrine are books, is its rare excellence. It is noteworthy that Lord Krishna does not compel Arjuna even though he is so near and dear to Him. प्रियोऽसि मे to accept His counsel, though he prizes it as the Supreme secret – गुह्यतमं most salutary for his spiritual well-being – वक्ष्यामि ते हितम्। In fact, as his revered Guru he would have forced him to follow his teachings with fervour. Nowhere in the annals of religious and spiritual literature do we come across such flattering freedom of choice granted to the faltering human being – विमृश्यैतदशेषेण यथेच्छसि तथा कुरु। our life is a battlefield. It tosses us to and fro (day in and day out) and presents a dismal spectacle on the area of the mind. The Bhagawad-Gita is the recipe to resolve all riddles that the one possibly confronts on the life-front. This is the discernment of discriminating ones. It is never outdated. It is fresh a novel, as things could possibly be and hence so strange. This sublime song is every-green which age cannot wither nor custom can stale and provides a passport to the land of perfection. Unfortunate is the ignorant who ignores this hale and hearty exhortation of Lord Krishna. When the foreigners run furore over it, why should we, its close kindred, foolishly fail to reap this rich harvest?

The younger generations will be worthy citizens of the morrow, they have to inculcate the Gita gospel in their lives. Life around no doubt seems to be affluent and attractive but really is sick-lacking in peace and poise. Life's symphony miserably misses the supernal strain. The moral restraints and the spiritual discipline that are derided, alone can purify and ennoble our

lives and put the country on the path of progress. They will learn to attune themselves with the Almighty in the toil and turmoil of life and discharge their assigned appointments in a disinterested manner. He who toes this track need not necessarily be a sanyasi. Even a house-holder can be a wayfarer on the निवृत्तिमार्ग – route of renunciation and attain abiding bliss – शाश्वतं सुखम्।

This Krishna-Mantra is not imparted to Arjuna alone. It is the Lord's Message to mankind. – 'Shake-off this faint-heartedness – त्यक्त्वा हृदय दौर्बल्यम् – and arise – उत्तिष्ठ' The words of wisdom preach a universal truth applicable to all who are to contend against their six internal enemies काम्, क्रोध, etc. The advice gives the needed fillip to all enfeebled souls and urges them to take up their allotted assignments with daring and dedication. In this one verse says Swami Vivekananda 'The entire Message of Gita lies embedded'. It is the milk – दुग्धं the alchemy – गीतामृतं – administered to the pilgrims of Eternity. It destroys their delusion and despair and enthuses them to engage in their enjoined duties and surrender them to the Supreme. Like Arjuna, our chosen and cherished leader, let every conscientious soul realize the supremacy of Lord Krishna – 'परं ब्रह्म परं धाम पवित्रं परमं भवान्' and in full faith श्रद्धाधाना assimilate his nectarine advice – गुह्याद्गुह्यतरं धर्म्याऽमृतं and with utmost devotion – अनन्य भक्त्या perform the prescribed duties of his class and birth – स्ववर्णोचितं कर्मानुष्ठान and get the glory of being grouped amongst His great devotees – भक्तास्तेऽतीव मे प्रियाः and be saved from the sea of Samsara –समुद्धर्ता संसार सागरात् - and enjoy eternal peace – परां शान्तिं – and enduring bliss – शाश्वतं सुखं। Let us like Sanjaya express our ecstasy and gratitude to Gitacharya for his esteemed exhortation and recall repeatedly – संस्मृत्य संस्मृत्य the pious divine dialogue – पुण्यं संवादमद्भुतं – and rejoice often and often – 'हृष्यामि च मुहुर्मुहुः' – and bend our knees before Him, time and again – नमो नमस्तेऽस्तु सहस्रकृत्वा पुनश्च भूयोऽपि नमो नमस्ते and be blessed – कृतकृत्य like Partha.

## 2. Gita – Its Message to Mankind

**स्वविहितवृत्त्या भक्त्या भगवदाराधनमेव परमोधर्मः ।**

**1 - सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज ।**

**2 - तमेव शरणं गच्छ सर्वभावेन भारत ।**

Sense of surrender is the path-way to the Paramatman. This is the enduring Message of Bhagawad-Geeta to mankind. Lord Krishna, in fine, exhorts

Arjuna – तमेव शरणं गच्छ सर्वभावेन भारत – Take refuge in the Absolute in all intimate relations as analysed ‘in the twelve-pointed verse, one of the finest in spiritual literatures’.
<b>गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।</b> <b>प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥9-18 ॥</b>
It is only with His grace that one gains contentment and gets an abiding abode – तत्प्रसादात्परां शान्तिं स्तानं प्राप्स्यसि शाश्वतम्। Shrutis likewise spread the same Message and further warn that it is futile to search for a substitute – नान्यः पन्था अयनाय विद्यते।
Jiva is bound by Prakrati from times immemorial and is subject to pain and pleasure. He has to surmount its mysterious influence by using the means provided by it. Mere hatred of Prakrati as the seed of sorrow in Samsara or inaction will hasten our ruin. Accepting reality as it is and pursuing the path of duty and discipline, one should bravely swim the sea of life and dare to conquer it at all cost, as Purandaradasa puts it. This venture involves the execution of the enjoined duties of one’s class and birth coupled with renunciation of its rewards. This alone is not sufficient to sever the shackles of Prakrati that is beyond the human pale – मम माया दुरत्यया – it is the grace of God invoked by a protracted hard spiritual discipline that can enable one to tide over the power of Prakrati. So one has to resign to this paramount doer with devotion and dedication to secure eternal release – the cherished consummation. It is God’s अत्यर्थं प्रसाद – that fervent favour for the favourite few, ripe in wisdom and rich in devotion that will manumit them from the manacles of existence and inundate them with the ecstasy of emancipation. In the last analysis, it is the divine will and individual initiative that will dissolve the bonds of Prakriti and bring in eternal bliss. Not a blade of grass moves without God’s motivation. He bestows knowledge on the ignorant, emancipation on the enlightened and ecstasy on the enfranchised.
<b>अज्ञानां ज्ञानदो विष्णुज्ञानिनां मोक्षदश्चसः ।</b> <b>आनन्ददश्च मुक्तानां स एवैको जनार्दनः ॥</b>
How can the paltry strength of the puny self-aspire to reach the saviour without his succour? How can he hope to avail of his aid without right discipline and ardent devotion for Him? How can he foster this fervid love

and devotion without a total surrender to the Para-Brahman - Lord Krishna, his incarnation? Hence Lord Krishna's affectionate advice सर्व धर्मान् परित्यज्य मामेकं शरणं ब्रज। So the self has to submit to the Supreme and abjure all such actions – अवैष्णव धर्म that lack the sacred touch and lead not to the Lord (Vishnu) and perform such actions alone that please Him. So he has to observe his Swadharma and do his deeds with earnest love as His worship and place himself on the path of perfection. This is the import of सर्व धर्म परित्याग। To be more simple, it means not to wish for the fruits of our works – यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते। the secret of renunciation lies in resigning the Meads of our deeds and dedicate them to the God of Gods.

This verse has given rise to strange interpretations. Some take it to mean the abandonment of all actions. The self should conduct himself as the real Brahman. This does not agree with the erstwhile emphasis on action and adoration. The doctrine of identity and the spell of surrender are diametrically opposed. It is also not in tune with the preceding verse which exhorts Arjuna in all earnestness to perform his actions in a spirit of sacrifice with deep devotion and humble prostrations to Him – मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु. Is it not the height of incongruousness to contradict one's own statement in the very next verse and deceive a dear disciple and a dedicated devotee? Even Madhusudhana Sarasvati, the author of अद्वैतसिद्धि abhors this interpretation. Lord Krishna here instructs Arjuna, the highest form of भक्ति that blooms into total surrender. The devotion foliating in all forms of affection is the sole means to save us from life's trials and tribulations. Madhwacharya renders the right advice – कुरु भङ्ग च कर्म निजं नियतं हरिपाद विनम्रधिया सततं – the uninterrupted remembrance of the Lotus-feet of Lord Hari in all humility during the performance of our prescribed functions and enjoyment of their fruits. He squeezes the essence of his considered counsel in succinct words – स्वविहितवृत्या भक्त्या भगवदाराधनमेव परमोधर्मः the enactment of our respective assignments with great devotion, as the adoration of the Almighty alone is the highest Dharma. This is Sovran recipe for eternal release. One cannot achieve one's aim by inaction being afraid of Prakrati or by disregard of one's duties. Neither can he escape from the constraints of Prakrati, if he indulges in selfish desires and worldly gains. So in his own interest, he should engage in his ordained work, with devotion

and detachment as the worship of the lord – स्वकर्मणा तमभ्यर्चं सिद्धिं विन्दति मानवः ।  
then one can march ahead unmindful of life's many risks. One should neither be disinterested in life with its inevitable vicissitudes nor should he plunge head and shoulders in it, the two pernicious attitudes prevailing everywhere. On one side there are the delinquents in duty, the indolent ones while there are others the self-centred, deluded by wealth and power – either a dismissal of duties as illusory or discarding them as leading to bondage or incessant involvement in mundane affairs forgetful of the presence of the unseen hand inimical to the inordinate stress on self in the journey of life. Life is to be lived in a spirit of dedication to the Divine imbued with religion and devotion, doing one's own duties – स्वधर्मं to tide over the Rajasic and Tamasic tendencies and to gain the ultimate goal of life. This happens to be the sublime Message of Gita for the welfare of the world and the weal of Man.

This ambrosial advice administered to Arjuna to animate this shrunken soul removes his delusion and doubts, restores his wisdom and makes him ready for a fight for the righteous cause.

नद्यो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत । स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ – is 'a spontaneous outburst of powerful-feelings' – throbbing with devotion and conviction born of the grace of God.

'The teaching of Gita in short is that starting with our natural endowments, we have to pass through the world doing our ordained duties, including duty to the society in spiritual detachment and reach our Home-God. स्वधर्म, लोकसङ्ग्रह and योग are the three important terms that may be said to sum up the Message of the scriptures. लोकसङ्ग्रह is not mentioned in the Upanishads. So unsympathetic critics have often ignored it and said that social service formed no integral part of our religion. Acharya Madhwa lays stress on this social aspect of our religion – नानाजनस्य शुश्रूषा They forget that service to society is fundamental to the very concept of Hindu-Dharma. Dharma etymologically means that which binds the society together. The Hindu state had for its aim only the maintenance of Dharma at all cost. Again the maintenance of society in Dharma is the very purpose of an Avatar as defined in Bhagavad-Gita.



## परित्राणाय साधूनां विनाशाय च दुष्कृताम्। धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

'The whole object of Gita is to teach Arjuna to respect Swadharma and not run away from it, (and through karma-yoga attain Jnana, Prasada and Moksha). Lastly the master-stroke in the Message is the representation of God himself as a Karma-Yogin who is every-engaged in maintaining law and order in the cosmos of his creation.'

In this age of galloping advance, Madhwacharya's interpretation of Gita is most appropriate. It provides not only the ontological aspects of Vedanta but a practical way of life leading to liberation. Commenting on the verse - सर्वधर्मान् परित्यज्य मामेकं शरणं ब्रज - he quotes विष्णुपुराण। With the knowledge that Lord Vishnu is Supreme and the dearest of all, one should with devotion dedicate everything to him. He should have the firm belief that the Lord protects him - रक्षतीत्येव विश्वासः and the resolute conviction दासोहं - I am your humble servant. This constitutes complete surrender to Lord Vishnu. This kind of Upasana saves him from the sorrows of samsara and lifts him to Land of Felicity - वैकुण्ठ। Gita has shown the means of salvation to those who seek it. It is stated in Gita that there is nothing more sacred than knowledge. But knowledge is not the final means to achieve Mukti. Devotion coupled with knowledge of God is the cardinal means to get his grace. To bask under His favour it inspires us to contemplate on Him and reach Him.

यतोवा इमानि भूतानी जायन्ते येन जातानि जीवन्ति। यत्प्रयन्त्याभिसंविशन्ति तद्विजिज्ञासस्व तद् ब्रह्मेति ॥  
तैत्तरीय उपनिषद् - From whom this universe emanates, by whom it is sustained after coming into existence and in who it is resolved and ultimately in whom it willingly enters. That is Brahman and should be enquired into by the Adhikarin.

In unmistakable terms, Gita uphold perfection as the goal of life, the acme of human achievement and gives a clarion call to accomplish it. Yoga is the means to attain it. Karma yoga, Jnana yoga get their deserved place in Gita. This soul is endowed with Bhakti and Jnana, to serve as its two wings and Karma yoga the tail that keeps the balance. All spiritual disciplines are a part and parcel of these three yoga's and Gita is perfectly balanced in its outlook. It exhorts the aspirant to make the best of the mundane world and to draw

inspiration from the beyond. The mundane and the supra-mundane have to receive the right stress for life's fulfilment. In short, a spiritual man is well-armed for life's battle and well planned for the ultimate conquest.

Bhagawad-Geeta is the Song Eternal. Its Message is not confined to Arjuna alone. Its context and contents relate to Man in the world and provide him with ready solutions for life's recurring problems, directing him to attend to his respective duties in a spirit of devotion and resignation. In the battle of Mahabharata Lord Krishna happens to be the charioteer of Arjuna energizing and enlightening him and egging him on to right action. If Arjuna is Nara, Lord Krishna is Narayana. It is the presence of this precious pair that confers in all certainty conquests, fame and fortune. It is the disunion of the two that disrupts the normal order and yields place to deadly disaster. Today we witness the world pageant frantically racing ahead to a global holocaust that will storm the citadel of civilization built on the sweat of the ages. It is only a reunion of Nara and Narayana and the companionship of Lord Narayana that alone will arrest the demoniac march of the destructive forces and create an atmosphere of *camaraderie* (good will and rapport) and usher in an era of peace, progress and prosperity.

### The Apogee of Gita's Fame

Bhagawad-Geeta, the most popular and the most profound epitome.

विष्णुरुवाच

**गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।**

**गीताज्ञानमुपाश्रित्य त्रीन्लोकान्यालयाम्यहम् ॥**

I stand under the canopy of Gita. Gita is my sacred sanctuary. I govern the worlds with Gita - the Wealth of wisdom, as my guide (hand-maid).

**गीतामे परमा विद्या ब्रह्मरूपा न संशयः ।**

**अर्धमात्राक्षरा नित्या स्वानिर्वाच्यपदत्मिका ॥**

**चिदानन्देन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ।**

**वेदत्रयी परानन्दा तत्वार्थज्ञान संयुता ॥**

Gita is knowledge sublime. It is (another) blessed form of (mine) Brahman. It is absolute, imperishable, everlasting and the cream of my (wholly) incomprehensible state. It contains the distilled essence of the three Vedas.

It bestows exalted bliss. It is the epitome of immaculate lore passed on by Lord Krishna (Himself) to Partha.

फलश्रुति – The Alchemy it envisages

**योऽष्टादशजपो नित्यं नरो निश्चलमानसः ।**

**ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥**

He who chants every day, the eighteen chapters with an established mind attains Aparoksha Jnana and gains Perfection thereafter.

**गीतार्थं ध्यायते नित्यं कृत्वा कर्माणि भूरिशः ।**

**जीवन्मुक्तस्स विज्ञेयो देहान्ते परमं पदम् ॥**

He is to be regarded as 'liberated while living' who ruminates over the import of Gita though involved in uninterrupted duties of his Swadharma and attains beatitude when he sheds his body.

**श्री वाराह पुराणे श्रीगीता माहात्म्यम् ।**

**अम्ब त्वां अनुसन्धामि भगवद्गीते भवद्वेषिणीम् ॥**

O blessed Mother, I contemplate on Thee who sever the chain of Samsara.

It is the Mariner's compass to steer clear of the eddies of existence and attain emancipation.

**॥ श्री कृष्णार्पणमस्तु ॥**

**अक्षयं कर्म यस्मिन् परे स्वर्पितम् । प्रक्षयं यान्ति दुःखानि यन्नामतः ।**

**अक्षरो योऽजरः सर्वदैवामृतः कुक्षिगम् यस्य विश्वं सदा जादिकम् ॥**

**प्रीणयामो वासुदेवम् देवतामण्डलाऽ खण्डमण्डनम् ॥ प्रीणयामो वासुदेवम् ॥**