

Śrīmad Bhagavad Gītā

ŚRĪDHARA SWĀMĪ GLOSS



TRANSLATED BY

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Publisher's Note to the Revised Second Edition

We are glad to place the revised edition of Swami Vireswarananda's English translation of *Srimad Bhagavad Gita* with the gloss (*Tika*) of Sridhira Swami. The previous edition, with its simple and lucid language, was quite well-received by scholars as well as general readers. That edition, however, had only the translation of the gloss. The present edition contains the **original Sanskrit *Tika* in devanagari** script too, fulfilling a long-felt need of all serious students of the *Gita*.

In addition, this edition also provides the references (verse number, chapter and the name of the source book) to the quotations cited in the *Tika*, along with their translations. All references to the *Gita* verses appearing in the *Tika* are also suitably cited. In order to facilitate search, an index to the *Gita* verses and the words appear in the *Gita* verses in Sanskrit has been added at the end.

Bhagavad Gita, has a timeless relevance. Hope the readers will continue to drink deep at this spring of nectar presented through these pages.

Swami Ramakrishnananda Jayanthi

30.07.2008

PREFACE

The Bhagavad-Gita is a most, if not the most, popular Hindu Scripture. It is regarded as one of the three scriptures, the other two being the Upanishads and the Brahma-Sutras. All the great Āchāryas or founders of new sects among the Hindus have written commentaries on these three. Among them the Gita has the largest number of expositions, for a good many of the followers of the different sects have written glosses on the main commentaries of their great Acharyas. It can be stated without any hesitation that there is no other Hindu Scripture which has been so frequently commented upon.

Sridhara Swami, whose commentary we are giving here in English, was born at Balodi in Gujarat, about six centuries ago, and chronologically he comes immediately after Vopadeva, the great grammarian. He was a disciple of Paramananda Puri and his chosen Deity was Nrisimha (the fourth of the ten Incarnations in Hindu mythology). Besides this scholium on the Gitā, Sridhara has written commentaries on the Bhāgavata and the Vishnupurāna, known as, *Bhāvārthadīpikā* and *Ātmaprakāsa* respectively. Sridhara's present commentary on the Gitā is called *Subodhini*. It is, as the name implies, very lucid, and at the same time brief. Though Sridhara belongs to the Advaita School of Sankara, and at the beginning of the commentary says, "After scrutinising according to my light the views of the Commentator (Sankara) and likewise the words of his expounders, yet his leaning towards devotion as opposed to knowledge is so very

marked that the orthodox section at first refused to accept his commentary as authoritative. For a decision, the commentary was placed before the Lord Visweswara (according to some, before the Lord Bindumādhava) in Banaras, and tradition says that the Lord appeared in a dream and gave the verdict thus;

अहं वेद्मि शुको वेत्ति व्यासो वेत्ति न वेत्ति वा ।

श्रीधरः सकलं वेत्ति श्रीनृसिंहप्रसादतः ॥

—“I know the true teaching of the Scriptures, and so does Suka. Vyāsa may or may not know. But Sridhara knows everything through the grace of the Lord Nrisimha.” After that the orthodox section withdrew their objections.

Sridhara's commentary on the Gitā though well known in Sanskrit, is not available in English. We have therefore translated it to make it accessible to the English-knowing public. We have followed the text of the Ānanda Āshrama edition, except in a few places, where the text of other



Key to Transliteration and Pronunciation

| <i>Sounds like</i> | <i>Sounds like</i> |
|----------------------------------|---------------------------|
| अ a-o in son | ठ th-th in ant-hill |
| आ ā-a in master | ड ḍ-d in den |
| इ i-i in if | ढ ḍh-dh in godhood |
| ई ī-ee in feel | ण ṇ-n in under |
| उ u-u in full | त t-French t |
| ऊ ū-oo in boot | थ th-th in thumb |
| ऋ ṛ-somewhat between r and ri | द d-th in then |
| ए e-ay in May | ध dh-theh in breathe here |
| ऐ ai-y in my | न n-n in not |
| ओ o-o in oh | प p-p in pen |
| औ au-ow in now | फ ph-ph in loop-hole |
| क k-k in keen | ब b-b in bag |
| ख kh-ckh in blockhead | भ bh-bh in abhor |
| ग g-g (hard) in go | म m-m in mother |
| घ gh-gh in log-hut | य y-y in yard |
| ङ ṅ-ng in singer | र r-r in run |
| च c-ch in chain | ल l-l in luck |
| छ ch-chh in catch him | व v-v in avert |
| ज j-j in judge | श ś-sh in reich (German) |
| झ jh-dgeh in hedgehog | ष ṣ-sh in show |
| ञ ñ-n (somewhat) as in French | स s-in sun |
| ट ṭ-t in ten | ह h-in hot |
| | · ṁ-m in sum |
| | : ḥ-h in half |

List of Abbreviations

| | | |
|------------------------|---|---|
| अ. पु. | : | अग्निपुराणम् |
| Ag. Pu. | : | Agni Purāṇa |
| आप. सू. | : | आपस्तम्बसूत्रम् |
| Āpa. Sū. | : | Āpastamba Sūtras |
| ईशा. उ. | : | ईशावास्योपनिषत् |
| Īśā. Up. | : | Īśāvāsya Upaniṣad |
| ऋग्वे. | : | ऋग्वेद |
| Rg Ve. | : | Rg Veda |
| कठ. उ. | : | कठोपनिषत् |
| Kaṭh. Up. | : | Kaṭha Upaniṣad |
| कृ. यजु. तैत्ति. आ. | : | कृष्णयजुर्वेदीय तैत्तिरीयारण्यकम् |
| Kṛ. Yaj. Tai. Ār. | : | Kṛṣṇa Yajurvediṃya Taittirīya Āraṇyaka |
| कृ. यजु. तैत्ति. ब्रा. | : | कृष्णयजुर्वेदीय तैत्तिरीय ब्राह्मणम् |
| Kṛ. Yaj. Tai. Br. | : | Kṛṣṇa Yajurvediṃya Taittirīya Brāhmaṇa |
| कौषी. उ. | : | कौषीतक्युपनिषत् |
| Kau. Up. | : | Kauṣītakī Upaniṣad |
| गौत. ध. सू. | : | गौतमधर्मसूत्रम् |
| Gau. Dh. Sū. | : | Gautama Dharma Sūtras |
| छा. उ. | : | छान्दोग्योपनिषत् |
| Ch. Up. | : | Chāndogya Upaniṣad |
| जा. उ. | : | जाबालोपनिषत् |
| Jāb. Up. | : | Jābāla Upaniṣad |

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|--------------|---|------------------------------------|
| तै. उ. | : | तैत्तिरीयोपनिषत् |
| Tai. Up. | : | Taittirīya Upaniṣad |
| तै. सं. | : | तैत्तिरीय संहिता |
| Tai. Saṁ. | : | Taittirīya Saṁhitā |
| नार. प. उ. | : | नारदपरिव्राजकोपनिषत् |
| Nār. Pa. Up. | : | Nārada Parivrājaka Upaniṣad |
| निरुक्त. | : | निरुक्तम् |
| Niru. | : | Nirukta |
| नृ. उ. उ. | : | नृसिंहोत्तरतापनीयोपनिषत् |
| Nṛ. Ut. Up. | : | Nṛsimha Uttaratāpanīya Upaniṣad |
| नृ. पु. | : | नृसिंहपुराणम् |
| Nṛ. Pur. | : | Nṛsimha Purana |
| नैष्क. सि. | : | नैष्कर्म्यसिद्धिः |
| Nai. Si. | : | Naiṣkarmya Siddhi |
| पत. योग. | : | पतञ्जलियोगसूत्रम् |
| Pat. Yoga. | : | Patañjali Yoga Sūtras |
| बृह. उ. | : | बृहदारण्यकोपनिषत् |
| Br. Up. | : | Bṛhadāranyaka Upaniṣad |
| बृह. वा. सा. | : | बृहदारण्यकवार्तिकसारः |
| Br. Vā. Sā. | : | Bṛhadāranyaka Vārtika Sāra |
| ब्रह्म सू. | : | ब्रह्मसूत्रम् |
| Br. Sū. | : | Brahma Sūtras |
| भागवतम् | : | श्रीमद्भागवतम् |
| Bhāgavata | : | Śrīmad Bhāgavata |
| मनु सं. | : | मनुसंहिता |
| Manu Saṁ. | : | Manu Saṁhitā |

| | | |
|------------------------|---|--|
| महा. उ. | : | महानारायणोपनिषत् |
| Mahā. Up. | : | Mahānārāyaṇa Upaniṣad |
| महा. भीष्म. | : | महाभारतम्, भीष्मपर्व |
| Mahā. Bhīṣma. | : | Mahābhārata, Bhīṣmaparva |
| महा. भी. नील. टीका | : | महाभारतम्, भीष्मपर्व, नीलकण्ठ टीका |
| Mahā. Bhī. Nīla. Tikā: | | Mahābhārata, Bhīṣmaparva, Nīlakaṇṭha Tikā |
| महा. शान्ति. | : | महाभारतम्, शान्तिपर्व |
| Mahā. Śānti. | : | Mahābhārata, Śāntiparva |
| मु. उ. | : | मुण्डकोपनिषत् |
| Mu. Up. | : | Muṇḍaka Upaniṣad |
| याज्ञ. | : | याज्ञवल्क्यस्मृतिः |
| Yājñā. | : | Yājñavalkya Smṛti |
| वसि. | : | वसिष्ठस्मृतिः |
| Vasi. | : | Vasiṣṭha Smṛti |
| वि. पु. | : | श्री विष्णुपुराणम् |
| Viṣ. Pu. | : | Śrī Viṣṇu Purāṇa |
| शत. ब्रा. | : | शतपथ ब्राह्मणम् |
| Śat. Br. | : | Śatapatha Brāhmaṇa |
| श्वे. उ. | : | श्वेताश्वतरोपनिषत् |
| Śve. Up. | : | Śvetāśvatara Upaniṣad |
| स. द. सं. चार्वाक. | : | सर्वदर्शनसंग्रहः, चार्वाकदर्शनम् |
| Sar. Dar. Sang. | | Sarva Darśana Sangraha, Cārvaka Darśana |



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THE BHAGAVAD GĪTĀ

ITS SYNTHETIC CHARACTER

The Bhagavad Gītā is now a most, if not the most, popular Hindu scripture. It is regarded as one of the three main scriptures—the prasthāna-trayas, as they are called, the other two being the Upanisads and the Brahma Sūtras. There is no other scripture which has been so frequently commented upon, for it has been a perennial source of spiritual inspiration, and rightly so, for in it we find different systems of philosophy, ethics and religion suited for different temperaments. This universality of the Gītā has, however, puzzled some scholars. In this variety of ideals they find contradictions; for instance, between monism and dualism, knowledge, action and devotion, Sāṃkhya and Vedānta, and even between Personal God and Impersonal God. These themes, they think, are pieced together without much attempt at reconciliation. To explain these contradictions, they assume that there have been interpolations in the Gītā, which must have undergone revision like other parts of the Mahābhārata, of which it forms a part.¹ However plausible these theories may look, we think these critics have missed the master-key which alone would have helped them to open this 'jewel-casket' of Indian culture, viz., the spirit of synthesis.

The Indo-Aryans were never dominated by rigidity of thought at any time in any sphere of their national life. This freedom of thought helped them to evolve a synthetic

1. Winternitz, *HIL*, I. p. 435.

outlook, a spirit of seeing unity behind variety. This synthetic outlook is predominantly noticeable in the field of religion. One of the Vedic seers taught their followers, 'That which exists is One, sages call it by various names.' (Ṛg Ve. 1.164.46; 10.115.5.) The discovery of this great truth has shaped the history of civilization in this country, and sages have reiterated it at different periods in our history, with the result that it has gone deep into the subconscious mind of the nation. The Hindus have therefore accepted different religions, systems of philosophy and spiritual cultures as being suited to different temperaments, and as supplementing one another. In keeping with this spirit is the message of Śrī Kṛṣṇa in the Bhagavad Gītā. He was a great harmonizer of ideals and institutions, and hence he did not reject any of the ideals extant at the time, but gave a proper place to each one of them, inasmuch as they were suited to the spiritual progress of particular people. If man is to progress spiritually, he must have religious ideals suited to him. Forcing him to follow ideals for which he is not fit will only result in harm and spiritual death. Therefore 'the wise man should not unsettle the faith of the ignorant' (3.26,29). 'By whatsoever way men worship Me, even so do I accept them; (for) in all ways, O Pārtha, men walk in My path.' (4.11) Guided by this spirit, the Gītā has beautifully harmonized the various ideals prevalent at the time.

SYNTHESIS OF ACTION AND KNOWLEDGE

The *Bhagavad Gītā* has not much esteem for the reward-seeking religion of Vedic sacrifices. It criticizes (2.42-46) the views of the Mimamsakas, who think that ritualism is the whole of religion and is capable of leading man to *mukti* (liberation). According to the *Gītā*, sacrifices

are merely a means to power and enjoyment and they cause rebirth; by means of them people no doubt get the result coveted, viz. heaven, where they enjoy the pleasures of the gods; but when their merit is exhausted they have to return to this mundane world. Thus, following the injunctions of the Vedas, seeking pleasure and enjoyment, they come and go. The votaries of the various gods go to the gods. It is only the devotees of the supreme Lord that go to Him and attain liberation. Even those who worship the gods as such, in reality worship the one supreme God; yet, as they are not conscious of the fact that these gods are but forms of the one God, who is the enjoyer and Lord of all sacrifices, they return to the mortal world (9.20-25). But if they are conscious of the fact that they are worshipping the one God through the different deities, then these very sacrifices will lead them to liberation. Thus, in keeping with the Upaniṣadic teachings, the *Gītā* declares that it is knowledge alone that leads to liberation, and not mere ritualistic observance. Hence the exhortation to Arjuna to go beyond the *gunas*, i.e., the world which is the sphere of rituals (2.45).

The *Gītā*, however, realizes that for those who are full of desires and want enjoyment, these sacrifices are useful; for such people must have some enjoyment, and have their desires fulfilled to a certain extent, before they can tread the path of desirelessness, which is the goal of spiritual life. It is desire that covers knowledge and it has therefore to be destroyed by controlling its seats—the senses, the mind and the intellect (3.30-41). But this highest ideal cannot be followed by all. Ideals have to vary according to the capacity of the aspirants, so that they may be followed with faith; for that is a surer way to progress than aspiring after a higher ideal prematurely. Confusion of

ideals is detrimental to individual and social welfare. By performing works prescribed by scriptures, though with desire at first, one gradually progresses and finally attains the state of desirelessness. But works prohibited by the scriptures are never helpful and so one should abide by the scriptural ordinances and not be prompted by inordinate desires prohibited by them (16.23-24). Even in enjoyment there should be some discrimination. Otherwise it would bring us down to the level of the brute.

It looks like a paradox to say that sacrifices performed with desire will lead to desirelessness or absolute unselfishness. But then, in all sacrifices, though performed with desire, the performer offers something which he possesses to his chosen deity, who, thus propitiated, bestows on his devotee the desired fruit. Thus man learns to renounce and to be unselfish even through these selfish sacrifices, and gradually, as he progresses, he finds that he is in duty bound to offer to the gods the gifts that are bestowed on him by them, and not do so is sinful. Selfishness slowly recedes to the background, and duty becomes the guiding principle of these sacrifices. The *Gītā* stresses this idea of obligatoriness on the part of the ordinary man to perform sacrifices (3.10-16).

Having stressed the duty aspect in sacrifices, the *Gītā* next amplifies the narrow and restricted meaning of the words 'duty' (*dharma*) and 'sacrifice' (*yajna*) that was current at the time. According to the *Gītā*, duty is not merely ritualistic acts prescribed by the Vedas, but it includes whatever we are obliged to do by birth and status in society (2.31, 33; 18.41-44). In this sense, there can be no definition of duty which will be universally binding on all men and under all circumstances. It would necessarily

vary with persons, and, with the change of circumstances, even for the same person. The only criterion to fix it is to see whether a particular act takes a person Godward or not. If it does, then it is his duty (*dharma*); otherwise it is a sin (*adharma*) for him. Duties are fixed for us by the inner law of our being, by the *samskaras*, or tendencies acquired by us in previous births, with which we are born; and working them out is the only way to proceed Godward. Consequently, there is no unchartered freedom in the choice of our duties, nor can the duty of one be the duty of another endowed differently. Doing duties thus determined by his nature, a man incurs no sin. Though they may be defective, he should not relinquish them; for, after all, any undertaking is attended with evil of some sort or other. Performance of one's duties is the only way to salvation (18.45-48). Similarly, sacrifice does not mean merely ritualistic worship performed by offering material things in the fire, but it includes all kinds of spiritual culture. Thus, acts of charity, giving up of desires, control of the senses and of the breath, muttering of mystic syllables and God's names, are all conceived as sacrifices (4.25-30; 10.25). In fact, according to the *Gītā*, sacrifice includes all acts whatsoever, done unselfishly; for the main idea in a sacrifice is the offering of something in the fire to the deity. So any act done without selfishness can be regarded as an offering, and therefore all such acts are sacrifice. With this changed meaning of the word 'sacrifice', the statement of the Mimamsakas, 'This world is bound by action other than that done for a sacrifice', becomes more significant, for knowledge-sacrifice is superior to material sacrifices (4.33). That is why Śrī Kṛṣṇa repeats this statement (3.9) and asks Arjuna to perform action for the sake of sacrifice alone; for by performing work as sacrifice, one's entire

action melts away (4.23). Sacrifice being understood in this sense, the principle underlying Vedic ritualism is accepted; but a new meaning has been assigned to it, which makes it universally applicable.

Next Śrī Kṛṣṇa takes Arjuna one step higher and says that even this idea of duty is on a lower plane. For duty generally leaves ample scope for our desires and egoism. Arjuna might have fought the battle with the motive of gaining name, fame and a kingdom. Outwardly everyone would have been satisfied that he has done his duty well; still it would not have helped him to progress spiritually and attain liberation, as his selfishness would still have been there—the attachment or desire for the result of the work—and it is this attachment that binds. So the only duty we have is to work in a non-attached way and not to get ourselves identified with the work.

How is non-attachment to be obtained? The *Gītā* prescribes two ways to attain it: the way of knowledge for the meditative type of men and the way of selfless action for men of action (3.3). Śrī Kṛṣṇa is aware of the fight between the adherents of knowledge and the adherents of action, viz., the Kapila Sāṁkhyas and Vedantins ranged against the Mimamsakas. The latter insist that work should be performed, while the former declare that all work should be given up as evil (18.3). The adherents of knowledge say that action belongs to the sphere of ignorance, and that all actions are overlaid with defects as fire by smoke; so it is futile to strive for liberation through action. The way to freedom lies in preventing the mind and the senses from going outward, which is their nature to do, and turning them inward on the Self (Kāth. Up. 4.1). But work distracts and externalizes

our mind and senses; so all work should be renounced. Śrī Kṛṣṇa, however prescribes a middle path. He says that work should not be given up, but should be performed without attachment and desire for their fruit (18.5-6). Renunciation and performance of action both lead to liberation, for they are not different, but one. Of the two, however, performance is superior, because it is easier and therefore suited for the vast majority, while renunciation of action is difficult to attain (5.2-6). Only a few extraordinary souls can follow the way of knowledge. The goal is to attain *naiskarmya*(complete inaction), and it cannot be attained by merely giving up work externally and continuing to think of sense-objects; for such thinking is also action and capable of binding the soul; the reason being that attachment and desire, the main causes of bondage, still linger in the mind. Further it is not possible for the embodied being to give up work completely (3.4-6). So that is not the way Śrī Kṛṣṇa prescribes for Arjuna. He asks him to perform his duties as a soldier, absorbed in *yoga*, (2.48) for that is the secret of work (2.50). *Yoga* is equanimity, indifference to success and failure (2.48), and one attains it when one's mind is free from desire for enjoyment and is firmly established in the Self (2.53). Arjuna is therefore asked to fight with his mind established in the Self, and not to identify himself with his actions, for they are in reality done by the *gunas* of Prakṛti (Nature's constituents), and it is only through delusion that a man identifies himself with them (3.27). He is asked to transcend the *gunas* and hold himself aloof as a witness of the doings of Prakṛti, and not to be attached to them (3.28). When one works with this attitude of mind, there is no consciousness of being a 'doer', and one gets non-attached (13.29). Work then loses its binding effect and

becomes equal to no-work. If a man sees inaction in action (4.18), then even in the midst of intense activity he experiences the eternal calmness of the soul, which is not ruffled, come what may. He is not affected by good and evil, happiness and misery, and in all conditions he remains the same, he becomes a *sthitaprajna*, a man of steady wisdom. The *Gītā* describes at some length (2.55-71) the nature of such a man who has perfected himself by the practice of selfless action. This is the Brāhmic state, or having one's being in Brahman; and, attaining it, one is no longer deluded, but gets merged in Brahman (2.72). The *Gītā* thus asks us to perform our duties disinterestedly, combining the subjective attitude of the man of knowledge with outward action, that is to say, having an attitude of mind towards the performance of duties which is similar to that of a man of self-realization with respect to the normal functions of the body like seeing, hearing, smelling, eating and sleeping (i.e., being free from the idea of agency). Knowledge and action are harmonized thereby, and the statement (5.4) that knowledge (*sāṁkhya*) and action (*yoga*) are not different, but one, is justified by this explanation. The result attained is also identical, for that which is gained by knowledge, viz., everlasting peace (5.29), is also attained by the man of selfless action (5.12). Ritualism as the highest ideal is condemned, but as a stepping-stone to absolute unselfishness, it is worthy to be followed by persons who have desires.

ACTION AND DEVOTION

From the description of selfless action (Karma yoga) given above, we may infer that it is not always necessary for a votary of it to have faith in God. But if he believes in

a personal God, there is an easier method for him to attain non-attachment; by looking upon work as worship of the Lord, and by offering to Him its fruit, he makes his path smooth. Thus there is a much easier path suited to those who possess some faith and devotion. Worshipping Him through one's own duties (18.46), by performing work for the Lord (12.10), and by dedicating it to Him (5.10), one attains liberation. From Him proceeds the activity of all beings (18.46). He is the ultimate source of all power and as such He is the agent; we are but tools in His hand, mere machines. As He directs us, so we do. He is the inner Ruler directing all; failing to see this, we think we are doing all actions and get ourselves bound. Through devotion man ultimately realizes this fact, surrenders himself to the Lord, works out His will and thus becomes absolutely unattached. There is no more compulsion to perform duties; nay, there is no idea even of duty, and the devotee does what is expected of him spontaneously, out of love for God. Arjuna realized all this with the vision of the Lord's cosmic form. He got rid of his delusion, regained memory of his true nature, and surrendered himself to the Lord, saying 'I will carry out your behest' (18.73). Here we have a beautiful synthesis of action and devotion and that in an inseparable manner.

KAPILA SĀMKHYA AND THE BHAGAVAD GĪTĀ

The *Bhagavad Gītā* gives great prominence to the Sāmkhya system and accepts all that is valuable in it. The Sāmkhya philosophers say: Prakṛti is the primordial non-differentiated material substance made up of three constituents—*sattva*, *rajas* and *tamas*. The differentiated universe evolves out of the mingling of these constituents

(*gunas*) in various ways at the beginning of a cycle, and it is merged again in this undifferentiated Prakṛti at the end of a cycle. This cyclic process goes on eternally. Prakṛti is unmanifest (*avyakta*), not perceptible to the senses, while all objects evolved out of it are manifest (*vyakta*) to the senses or the mind. Prakṛti is changefully eternal, while its products are mutable, in the sense that their perceptible form is destroyed in the evolutionary process. Beyond this Prakṛti, separate from it, and of a different nature, is the Puruṣa (soul). While Prakṛti is material and insentient, Puruṣa is sentient and immaterial. Unlike Prakṛti, he is changeless. Prakṛti produces the body and the senses and is responsible for all activity, but the Puruṣa is not a doer. He is indifferent, a mere witness of Nature's activities. Through ignorance, however, the Puruṣa gets identified with Nature and thus experiences pleasure and pain. This union of the Puruṣa and Prakṛti is responsible for this mundane existence. The bondage of the Puruṣa is apparent and not real, and when he realizes that he is separate from Prakṛti, he gets liberated. All this the *Gītā* accepts (7.18-19; 13.19-23,26,28), but it disagrees with Sāṃkhya philosophers when they say that the Puruṣa and Prakṛti are self-existing independent entities, that there are an infinite number of souls, and that there is no God, the creator of the universe. The *Gītā* works out a further synthesis and says that this whole universe is one. It enunciates a third principle: Puruṣottama (the highest Being) or Ívara (God) (15.17-18), Who is beyond both matter and spirit, and Who is the very basis of this universe. This one Being manifests Himself as this universe, both sentient and insentient. He is both the efficient and the material cause of the universe. Thus Prakṛti and Puruṣa are dependent on God. Prakṛti with its

twenty-four categories is lower nature (7.4-5) while the soul, which is a part of Him (15.7), is His higher nature (7.5). As the soul animates the individual body, so God animates the whole universe. There is nothing higher than God. All this visible universe is strung on Him like gems on a string (7.7). Presiding over His Prakṛti, He projects the entire aggregate of beings (9.8,10). Prakṛti is the mother of the universe, and He is the father (14.4). Resorting to His Prakṛti He takes birth, or manifests Himself (4.6). Thus Prakṛti is not an independent entity, but belongs to Him. Though the *Gītā* accepts the multiplicity of individual souls, which are but parts of God, whether real or apparent, it declares there is only one (supreme) Purusa, Who is not only the onlooker, the approver, and supporter of the activity of Prakṛti, but also the great Lord of Prakṛti (13.22). Thus Prakṛti is not an independent entity, but subservient to Him, and it is He Who, through Prakṛti, is the cause of creation, and not Prakṛti independently. This supreme Being is the one Reality to be known, and knowing Him truly one enters into Him (18.55). Liberation is therefore not merely discrimination between Prakṛti and Purusa, but also union with God. Thus a new synthesis between the dualism of Sāṃkhya and the monism of the Upaniṣads is established.

GOD, PERSONAL AND IMPERSONAL

We find in the *Bhagavad Gītā* various descriptions of the ultimate Reality. He is described as having no form or attribute, as having attributes but formless, and again as having both form and attributes—which shows that He is both impersonal and personal and yet beyond both, for we cannot limit Him and say He is this much, since the Infinite can never be an object of finite knowledge. In this

impersonal aspect He is Brahman, the highest imperishable principle (8.3), the unmanifest beyond the other manifest, viz., Prakṛti (8.18,20). This unmanifest, imperishable Brahman is the supreme goal, attaining which one does not return (8.21). This Brahman is neither being nor non-being. Being beyond the range of the senses, It has no phenomenal existence. It is not non-being either, for It makes Itself felt through the functions of the various senses as the driving force behind them. It is bereft of all sense-organs, for otherwise It would be limited like ordinary beings; therefore the attribution of the sense-organs (13.13) to It is only figurative and not real. It is unattached, yet sustains everything as its substratum, being existence itself. It is without attributes, yet the energizer of all attributes. It is far and yet near, as our very soul. It is undivided in beings, yet remains as if divided. All these apparent contradictions (13.12-16) are resolved if we remember that Brahman is both transcendent and immanent. Brahman has become this universe and yet transcends it. When the transcendent Brahman appears as this universe, It becomes subject, as it were, to certain limitations which do not belong to It, but to the phenomenal world; hence this paradoxical description through affirmation and negation. It is the Light of lights and beyond darkness or ignorance (13.17). The sun does not illuminate It, nor the moon, nor the fire (15.6). This Brahman is the one Reality to be known in order to attain immortality (13.12). To those whose ignorance is destroyed, their knowledge manifests It (5.16). In this description of the Impersonal, we have an echo of the Upanisads.

Though the *Gītā* accepts this impersonal aspect of the Godhead, yet it is predominantly theistic in its teachings. It is a peculiarity of the *Gītā* that it always lays stress on the

ideal which is suited to the vast majority of mankind, as against any other, however perfect, which may be suited only for the exceptional few. So in the *Gītā* the personal God is given more prominence than the impersonal. 'Personal' does not mean merely 'having form', it means also the formless aspect with attributes, the *Ívara*, as He is called in the *Gītā*. The term 'personality' refers to a self-conscious being capable of knowing, feeling, willing, loving and satisfying man's longing for a personal relationship. All human qualities are attributed to the divine personality, but they are free from all human limitations. Thus, He not only knows, but he is omniscient. The Impersonal is beyond thought; so when the mind tries to conceive It, it naturally super-imposes some of its own limitations on It, and we have the personal God, the *Ívara*. That is the highest reading of the Impersonal by the finite mind of man. So long as we are limited beings, we have this triple entry—soul, nature and God. It is the Impersonal that appears as all these. But when we attain the superconscious state, where the 'I' ceases to exist, all these three entities vanish, and God is no longer personal. He is experienced as pure Consciousness. Thus, these two—the impersonal and the personal, the absolute and the relative—are but two aspects of the same Godhead. The absolute implies the relative, and *vice versa*. They are not two separate entities, even as fire and its burning capacity are not different, and we cannot think of the one without the other. When we think of God as inactive, He is impersonal and when He is active He is called *Ívara*, the personal God, the creator, preserver and destroyer of the universe, the father, mother, friend, Lord, supporter, abode, refuge and goal (9.17-18). This universe is pervaded by Him in His unmanifest form (9.4). He exists

supporting the whole universe with a portion of Himself (10.42). Thus He is both immanent and transcendent. He is seated in the heart of all beings, controlling them from within (18.61). There is nothing higher than He (7.7). Just as He supports this whole universe as its cause, even so He supports the differentiated things as their very essence. He is thus the moisture in water, lustre in the sun and the moon, heat in the fire, sound in ether, odour in earth etc. All beings are in Him, but He is not in them; nor are the beings really in Him. That is His divine mystery (9.4-5). This mystery of *māyā* veils Him from ordinary mortals, but those who surrender themselves to Him surmount this *māyā*. Those who take refuge in Him and strive for liberation know that supreme Brahman, the Impersonal, through the grace of the Lord (7.14,25,29; 10.10-11). Again, this universe of sentient and insentient beings is the manifest form of the formless *Ívara*, for He has become all this. It is His universal form which was shown to Arjuna, and which only the fortunate few have been able to see through the undivided devotion (11.54). This universe being the manifest form of the Lord, He is immanent in all things, and as such they are symbols of God. In certain things, however, the manifestation of His power is greater, which makes them far superior to other objects of that class. Such extraordinary things are mentioned in chapter ten as *pratīkas* or symbols for meditating on God. From such statements we easily understand that this immanence can be manifest in an extraordinary degree in a human form, which gives us an Incarnation of God. There is no difference between God as unmanifest and God as manifest in such a human form. He takes such human forms and incarnates Himself in this world at critical periods in its history, to destroy the wicked and establish righteousness

(4.6-8). It is very difficult to recognize God when He incarnates Himself in human form, for He behaves so like ordinary mortals that people are deluded into thinking that He is just one of them. 'The ignorant deride Me who have taken a human form, not knowing My higher nature as the great Lord of beings' (9.11). It is only a few great souls that recognize God when He appears in human form, but the vast majority take Him for an ordinary mortal born subject to his own past *karma* (7.24,25). He who truly knows the divine birth and work of an Incarnation attains liberation after death (4.9).

KNOWLEDGE AND DEVOTION

In many places in the *Gītā*, devotion to both the Impersonal and the Personal aspects of God has been prescribed for attaining liberation. In stanzas 2-8 of chapter three, corresponding to these two aspects, two paths, namely, the way of knowledge and the way of devotion, are clearly stated; but a higher place is given to devotion, for the usual reason that it is easier of the two and, therefore, suited to the generality of mankind, while the path of knowledge is difficult and suited only to a very few of exceptional spiritual calibre. In this path of knowledge the aspirant has to realize that the world is illusory and Brahman alone is real. He has to get a firm conviction through reasoning that Brahman is not this universe, nor the mind, nor the intellect nor the senses, neither happiness nor misery, and so on, till by this process he finally comes to the core of things and realizes the Absolute. Merely an intellectual grasp of the illusory nature of the world will not help him; He has to be established in this knowledge even in the midst of the worst possible

calamities. For ordinary mortals, to whom the world of the senses is real, it is very difficult indeed to be established in this knowledge. Hence the Lord dissuades Arjuna from this path and prescribes for him the easier path of devotion to His personal aspect. In this path a man has not to give up his passions, feelings, etc., but has to switch them onto God. Instead of having worldly things for their objects, they are directed solely to God. He merely disconnects them from the worldly objects and connects them with God, and if this is done successfully, he attains liberation. The chief motive in both ideals is to get rid of this little 'I' by merging it in the infinite 'I', the Self, or in the infinite 'Thou', that is, God. The net result is the same—attainment of freedom. 'One worships saying, "I am thyself"', while another saying, "I am Thine"; though there is a slight difference between the two, the ultimate result is the same.'¹ The difference is only in language, but the content of the spiritual languages is the same, namely, elimination of the 'I' and 'mine', which are bondages of the soul. The devotee gets rid of them by constant remembrance of and service to God, and in the highest state of devotion he forgets himself entirely and sees his Beloved everywhere and in everything, even as the man of knowledge, comes to the final conclusion, 'All this indeed is Vāsudeva (the Lord)' (7.19). Again, 'By devotion he knows me truly, how much and what I am' (18.55); that is, he realizes the Lord's impersonal aspect as pure Consciousness. Further, a devotee, through unswerving devotion to the Lord, transcends the *gunas* and becomes fit for merging in Brahman (14.26). In like

1. Tavāsmiṭi bhajaty ekaḥ tvam evāsmiṭi cāparah Iti Kincid viśeṣepi pariṇāmaḥ samo dvayoḥ—Narahari, Bodhasāra, 32. 23.

manner, unswerving devotion is prescribed as a means to knowledge (13.10); and conversely, when a man realizes Brahman, the impersonal aspect of God, he gets devotion to His personal aspect also (18.54). Thus knowledge and devotion get merged in each other.

SYNTHESIS OF THE FOUR YOGAS

Commentators on the *Gītā* often give prominence to one of these four paths taught in the book, viz., action, knowledge, devotion and meditation, and relegate the others to a secondary position, as preparatory disciplines to the one, which they think, is the true way to God-realization. Such a thing, however is not justified by the *Gītā* with its synthetic outlook. According to it, each of these paths is equally efficacious and capable of leading the soul to freedom. 'Some see the Self in the body by the mind through meditation, others by the path of knowledge, and some others by the path of selfless action (13.24).' That this interpretation is correct, is further borne out by the descriptions given in the *Gītā* of men who have attained perfection in each of these paths.¹ These texts show that the various aspirants reach the same state, for similar qualities are manifest in their character. In fact, the *Gītā* clearly states they all reach the Brāhmic state or become one with Brahman—*Brahmabhūta* (2.72, 6.27, 14.26, and 18.53-54).

The *Gītā*, though it recognizes the efficacy of each of these paths to lead the soul to freedom, yet recommends an harmonious combination of all four paths. The

1. For action see *Gītā* 2.55-72; for meditation, 6.7-10, 27-32; for devotion, 12.13-20; for knowledge, 13.7-12, 14.23-25, and 18.50-53.

predominant one gives the name to that particular path, while the other three are combined with it as feeders to strengthen the main spiritual current. Thus, we find the path of selfless action combined in the first place with knowledge; for the aspirant has to perform work externally, having the subjective attitude of the Sāṃkhya internally. He is to work, established in *yoga*, with an even mind, and this equanimity is not possible till one's mind is free from the distractions of the senses and desires. The senses have to be controlled, if one is to practise selfless action efficiently, and this can be attained not by merely abstaining from sense-objects, but by meditation on the Lord (2.61). Thus with action are combined knowledge, meditation and devotion. Similarly, devotion, in its paths, is combined with the other three. The aspirant is to have a knowledge of the nature of *Īśvara* and His glories, for devotion is possible only after that. Then the aspirant is asked to offer all his actions to the Lord (9.27), and also to worship Him through the performance of his duties. His devotion has also to be constant and unswerving; it must be a continuous remembrance of the Lord, which is meditation. So with devotion are combined knowledge, action and meditation. Again, in the path of knowledge, discrimination between the Self and not-Self is the main aim. One has to discriminate and give up the idea that matter is real. The Self alone is real, and all else is illusory. Constantly remembering our true nature is the way to separate the Self from the not-Self. Work also has to be performed and should not be given up, but it should be done without desire for results; for work is purifying and helpful to us to rise from *tamas* to *rajas* and hence to *sattva*, and finally to transcend the *gunas* and become *gunātīta*, when full knowledge dawns. Unswerving devotion to the

Lord is a means to this attainment of knowledge, and has therefore to be adopted. Thus with knowledge are combined meditation, action and devotion, though knowledge is the main note in this symphony. So the *Gītā* views spiritual life as an organic whole, and recommends a harmonious blending of the four *yogas*, which would result in an all-round development of the human personality.

SOCIAL SYNTHESIS

One of the great tasks that Śrī Kṛṣṇa sets himself to was to weld the different races and civilizations in India in his time into an integral society of an all-India character, so that peace and harmony could reign in the land. To bring about this social synthesis, he first held out to them a common ideal. He taught that union with God was the supreme end of life, and that this worldly life was all vanity. 'Having attained this transient joyless world (i.e., human birth) worship Me' (9.33) —that was his behest to Arjuna and through him to all the warring nations of the time. He based the whole social structure on this solid foundation, viz., that the supreme reality and the only thing of value was God. All life, according to him, had a meaning in so far as it culminated in a union with God. This became the dominant note of the whole social fabric, round which Indian society was sought to be organized. The different racial and ethnic groups in the country, Āryan and non-Āryan, with their different traits, were stamped with this fundamental principle of Āryan life; and this helped to integrate them into one society with a common ideal, which became the bond of unity among them. As a corollary to this main principle, he also preached the harmony of religious ideals, showing thereby that various religious

ideals were equally efficacious to lead man to the ultimate goal. In his delineation of the four *yogas*, he enunciated the fundamentals of spiritual life, and thereby made it possible for the Āryan faith to assimilate the alien cultures and religions within its fold. This also helped to bring about a unity amidst diversity, all these ideals being synthesized as parts or facets of an integral whole. Again, God according to the *Gītā*, as we have already seen, is both transcendent and immanent. So in striving to attain union with God, the aspirant is filled with love for His immanent aspect also, and his love, therefore embraces the whole humanity. He is ever engaged in the good of all creatures (5.25; 12.4), and he judges of pleasure and pain of all creatures by the same standard as he applies to himself (6.32). The same God exists equally in all beings, and the aspirant realizing this truth does not injure anybody in any way and thus goes to the Supreme (12.27-28). He breaks through the superficial differences between man and man—racial or other—and reaches his inner essence which is God. The vision was thus directed towards the unity at the back of the inevitable differences between man and man, and in that unity all these differences were eliminated.

A great barrier, however, in the way of attaining this social synthesis was the hereditary caste prevalent at the time among the Āryans, which kept non-Āryan races outside Āryan society. Śrī Kṛṣṇa introduced social liberalism within the Āryan society by changing the basis of this division of society, and made it possible to assimilate non-Āryans to the Āryan social fold. He did not reject the fourfold division of society, but accepted it as God-ordained (4.13), for the destruction of caste would have led to the ruin of the social organization. Any society that is strong and progressive, necessarily welcomes variety into

its structure; for when variations cease to be produced, death results. So Śrī Kṛṣṇa accepted the fourfold division of society, based on the qualities of the individuals and on their fitness to live a particular mode of life suitable to serve society in a particular way. The division was functional, and each individual was expected to do that kind of service to society for which he was best equipped according to his *guna* and *karma*, or his moral, spiritual and intellectual endowments as determined by his previous births and actions (4.13; 8.41). It was a question of service, and not that of rights or privileges which are the bane of all societies. This put the right man in the right place, and there was no waste of energy nor want of efficiency, which would otherwise have resulted from an indiscriminate division of labour. This fourfold division of labour removed competition between individuals in society. The performance of one's duties, if done as worship of the Lord, opened the gates of liberation, which was the goal of life according to the Gītā (18.46). Spiritual progress depended not on the nature of the work performed, but on the attitude of the mind, and the efficiency with which it was performed. The way to freedom was open to all irrespective of the caste to which they belonged, and so far as the attainment of their goal in life was concerned, all were equal and had equal opportunities. The ritualistic Vedic religion was the monopoly of the two higher castes, the Brāhmanas and the Kṣatriyas; the Vaiśyas and Sūdras, and even the Brahmana women, had no access to it, since they lacked the necessary classical study for taking part in it. The simple religion of faith and devotion to the Lord threw open the gates of liberation to every one, and put all, irrespective of their caste, sex and learning, on an equal footing.

Incarnations come not to destroy, but to fulfil, and this statement is particularly true of Śrī Kṛṣṇa. He did not break off from accepted traditions, though he completely changed their significance and bearing. He interpreted old ideals in a new light to make them suitable to the conditions of life in society and to give it a further push towards progress and perfection. Conflicts between ideals were resolved in a new synthesis which made life smooth both for the individual and society as a whole. This is the fundamental note in the message of the *Gītā*—the spirit of harmony, the finding of unity in diversity; and from this point of view all apparent contradictions in it are resolved.



श्रीमद्भगवद्गीता

Śrīmad Bhagavad Gītā

श्रीधरस्वामिकृत 'सुबोधिनी' व्याख्यासंवलिता
The Gloss 'Subodhini' of Śrīdhara Swāmī

प्रथमोऽध्यायः

CHAPTER 1

अर्जुनविषादयोगः

THE DESPONDENCY OF ARJUNA

ॐ नमो भगवते वासुदेवाय

शेषाशेषमुखव्याख्याचातुर्यं त्वेकवक्त्रतः ।

दधानमद्भुतं वन्दे परमानन्दमाधवम् ॥ १ ॥

श्रीमाधवं प्रणम्योमाधवं विश्वेशमादरात् ।

तद्भक्तियन्त्रितः कुर्वे गीताव्याख्यां 'सुबोधिनीम्' ॥ २ ॥

भाष्यकारमतं सम्यक् तद्भ्याख्यातृगिरस्तथा ।

यथामति समालोड्य गीताव्याख्यां समारभे ॥ ३ ॥

गीता व्याख्यायते यस्याः पाठमात्रादयत्नतः ।

सेयं सुबोधिनी टीका सदा ध्येया मनीषिभिः ॥ ४ ॥

1. I bow down to the wonderful Mādhava (Sri Krishna), the embodiment of supreme Bliss, who with one mouth expressed what had been taught with dexterity by Sesha through innumerable mouths.

2. After respectfully bowing down to Vishnu and Shiva, the Lord of the universe, and being guided by devotion to them, I am writing this commentary called Subodhini on the Gītā.

3. After scrutinizing according to my lights the views of the commentator (Sankara), and likewise the words of his expounders, I am beginning this commentary on the Gītā.

4. This gloss called Subodhini, a mere intelligent reading of which elucidates the meaning of the Gītā, should always be meditated upon by the wise.

इह खलु सकललोकहितावतारः सकलवन्दितचरणः परमकारुणिको भगवान् देवकीनन्दनस्तत्त्वज्ञानविजृम्भितशोकमोहविभ्रंशितविवेकतया निज-धर्मत्यागपरधर्माभिसन्धिपरमर्जुनं धर्मज्ञानरहस्योपदेशप्लवेन तस्माच्छोकमोह-सागरादुद्धधार । तमेव भगवदुपदिष्टमर्थं कृष्णद्वैपायनः सप्तभिः श्लोक-शतैरुपनिबबन्ध । तत्र च प्रायशः श्रीकृष्णमुखनिःसृतानेव श्लोकानलिरवत् । कांश्चित्सङ्गतये स्वयं व्यस्यत् । यथोक्तं गीतामाहात्म्ये (४)—‘गीताः सुगीताः कर्तव्याः किमन्यैः शास्त्रविस्तरैः । या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता’ इति । तत्र तावद्धर्मक्षेत्र इत्यादिना ‘विषीदन्निदमब्रवीत्’ (१.२७) इत्यन्तेन ग्रन्थेन श्रीकृष्णार्जुनसम्वादप्रस्तावाय कथा निरूप्यते, ततः परमासमाप्तेस्त-योर्धर्मज्ञानार्थसम्वादः । तत्र धर्मक्षेत्र इत्यनेन श्लोकेन धृतराष्ट्रेण हस्तिना-पुरस्थितं स्वसारथिं समीपस्थं सञ्जयं प्रति कुरुक्षेत्रवृत्तान्ते पृष्ठे सञ्जयो हस्तिनापुरस्थितोऽपि व्यासप्रसादाल्लब्धदिव्यचक्षुः कुरुक्षेत्रवृत्तान्तं साक्षा-त्पश्यन्निव धृतराष्ट्राय निवेदयामास—‘दृष्ट्वा तु पाण्डवानीकम्’ इत्यादिना ।

The extremely gracious Lord, Sri Krishna, the son of Devaki, incarnated Himself in this world for the good of humanity, when His feet were worshipped by all. He rescued Arjuna, who was intent on giving up his own duties (viz., those of a Kshatriya) and taking to those of another (viz., of a Brāhmana), owing to his discrimination being overpowered by grief and infatuation, resulting from ignorance of the Truth, from that ocean of grief and infatuation, with the boat consisting

of teachings on esoteric wisdom relating to duties. That very subject-matter taught by the Lord, Krishna Dvaipāyana (Vyāsa) has treated in seven hundred verses. Therein he has written down mostly the very verses uttered by Sri Krishna, composing (only) a few verses of his own to bring out the connection. As has been stated in the *Greatness of the Gītā* (Gītāmāhatmya 4): 'That Gītā which issued from the lotus-like lips of Padmanābha (Sri Krishna) Himself, must be well assimilated; what is the use of a multiplicity of other Scriptures?'

Here, the passage beginning with, 'Gathered on the holy plain' etc., and ending with, 'Spoke these words in grief' (1.27), is put in a narrative form in order to introduce the dialogue between Sri Krishna and Arjuna. After that till the end (we have) their dialogue bearing on the knowledge of duty. Now, when Dhritarāshtra asked his charioteer, Sanjaya, who was by his side in Hastināpura, as to what happened in Kurukshetra in the verse, 'O Sanjaya, what did my sons' etc., Sanjaya, who had received divine sight, through the grace of Vyāsa, related though residing in Hastināpura, to Dhritarāshtra the events of Kurukshetra as if he directly saw them, in the words: 'Having seen the army of the sons of Pāndu' etc.

धृतराष्ट्र उवाच

1. धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥

Dhritarāshtra said :

Gathered on the holy plain of Kurukshetra, O Sanjaya, what did my sons and the sons of Pāndu, eager to fight, do?

१.१.१. धर्मक्षेत्र इति । भो सञ्जय, धर्मभूमौ कुरुक्षेत्रे मत्पुत्राः पाण्डुपुत्राश्च युयुत्सवो योद्धुमिच्छन्तः समवेता मिलिताः सन्तः किं कृतवन्तः।

1.1.1. *Gathered etc., O Sanjaya, gathered or assembled, on the holy plain of Kurukshetra, what did my sons and the sons of Pāndu, eager to fight, intent on fighting, do?*

सञ्जय उवाच

2. दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥

Sanjaya said:

Having seen the army of the sons of Pāndu arrayed, King Duryodhana then approached the preceptor (Drona), and spoke (these) words:

१.२.१. दृष्ट्वेति । पाण्डवानामनीकं सैन्यं व्यूढं व्यूहरचनया व्यवस्थितं दृष्ट्वा द्रोणाचार्यसमीपं गत्वा राजा दुर्योधनो वक्ष्यमाणं वाक्यमुवाच ॥

1.2.1. *Having seen etc. Having seen the army or forces, of the sons of Pāndu arrayed, situated in battle-array, King Duryodhana approaching the preceptor Drona spoke the following words:*

१.३.०. तदेव वाक्यमाह—पश्यैतामित्यादि नवभिः श्लोकैः ।

3.0. Those very words are being stated in the nine verses beginning with:

3. पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥

Behold, O preceptor, this vast army of the Pāndavas arrayed by the son of Drupada, your gifted disciple.

१.३.१. भो आचार्य, पाण्डवानां विततां चमूं सेनां सप्ताशौहिणीपरिमितां पश्य । द्रुपदपुत्रेण धृष्टद्युम्नेन व्यूढां व्यूहरचनयाऽधिष्ठिताम् ।

1.3.1. *Behold etc. Behold, O preceptor, this vast army of the Pāndavas consisting of seven Akshauhinis,¹ arrayed, disposed in battle-array, by Dhrishtadyumna, the son of Drupada.*

4. अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥

5. धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥

6. युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥

Here are mighty-bowed heroes, equals of Bhima and Arjuna in battle—Yuyudhāna (Sātyaki), and Virāta and Drupada, the mighty warrior.

Dhrishtaketu, Chekitāna, the valiant king of Kāsi, Purujit, Kuntibhoja and that prince amongst men, the king of the Shibis.

Yudhāmanyu the powerful, Uttamaujas the valiant, the son of Subhadrā, and the sons of Draupadi—all mighty warriors (Māharathāh).

१.४.१. अत्र शूरा इति । अत्रास्यां चम्बाम्, इषवो बाणा अस्यन्ते क्षिप्यन्ते एभिरितीष्वासा धनूंषि । महान्त इष्वासा येषां ते तथा । भीमार्जुनौ तावदत्रातिप्रसिद्धौ योद्धारौ । ताभ्यां समाः शूराः शौर्येण क्षात्रधर्मेणोपेताः सन्ति । तानेव नामभिर्निर्दिशति । युयुधानः सात्यकिः ॥

१.५.१. किञ्च— धृष्टकेतुरिति । चेकितानो नाम एको राजा । नरपुङ्गवो नरश्रेष्ठः शैब्यः ॥

1. An Akshauhini consists of 21,870 chariots, as many elephants, three times as many cavalry and five times as many infantry. The total strength of the two armies was eighteen Akshauhinis or about four million men in all.

१.६.१. युधामन्युश्चेति । विक्रान्तो युधामन्युर्नामैकः । सौभद्रोऽभिमन्युः
द्रौपदेयाः द्रौपद्यां पञ्चभ्यो युधिष्ठिरादिभ्यो जाताः प्रतिविन्ध्यादयः पञ्च । महा-
रथादीनां लक्षणम्- 'एको दशसहस्राणि योधयेद्यस्तु धन्विनाम् । शस्त्रशास्त्र-
प्रवीणश्च महारथ इति स्मृतः ॥ अमितान्योधयेद्यस्तु सम्प्रोक्तोऽतिरथस्तु सः । रथी
त्वेकेन यो युद्धयेत्तन्यूनोऽर्धरथो मतः' (महा. भी. नील. टीका २५.६) इति ॥

1.4.1. Here are etc. Here, in this army. Those (instru-
ments) by which arrows (Ishu) are discharged (As) are called
Ishvāsas, i.e. bows; those who wield mighty bows are the
mighty-bowed. Bhima and Arjuna are two exceptionally famous
warriors. There are (other) heroes equal to them (in the army).
These are being mentioned by name: Yuyudhāna, i.e. Sātyaki.

1.5.1. Further, *Dhrishtaketu* etc. A king named
Chekitāna. The king of the Shibis, a prince, best, amongst men.

1.6.1. *Yudhāmanyu* etc. A powerful (warrior) named
Yudhāmanyu. The son of *Subhadrā*, i.e. *Abhimanyu*. The sons of
Draupadi, i.e. the five sons of *Draupadi*, viz., *Prativindhya* and
others born to the five *Pāndava* brothers, *Yudhishtira* etc.
Definition of *Mahāratha* etc.: He who is well-versed in the
science of weapons, and can fight single-handed ten thousand
archers, is considered to be a *Mahāratha*; he who can fight
single-handed innumerable¹ archers is called an *Atiratha*; he
who can fight only one archer is called a *Rathin*; and he who is
less powerful than (even) that is regarded as half-a
Rathin. (Mahā. Bhī. Nīla. Tikā 25.6)

7. अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥

Know also, O best amongst the twice-born (*Brāhmanas*),
those who are distinguished amongst us, the leaders of
my army. I shall name them for your information.

1. But less than ten thousand.

१.७.१. अस्माकमिति । निबोध निबुद्ध्यस्व । नायका नेतारः । संज्ञार्थं सम्यग्ज्ञानार्थमित्यर्थः ॥

1.7.1. Know also etc. Know, learn; leaders, commanders (in our army); for your information or full knowledge.

१.८.०. तानेवाह— भवानिति । द्वाभ्याम् ।

1.8.0. These are being named in the two verses beginning with:

8. भवान्भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥

Yourself, Bhishma, Karna and Kripa, the winner of battles; Asvatthāma, Vikarna and also the son of Somadatta.

१.८.१. भवान्द्रोणः । समितिं सङ्ग्रामं जयतीति तथा । सौमदत्तिः सोमदत्तस्य पुत्रो भूरिश्रवाः ॥

1.8.1. Yourself etc. Yourself, ie., Drona. One who is victorious in battle is called the winner of the battles. The son of Somadatta, Bhurishravas.

9. अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥

And many other heroes as well are there, determined to give up their lives for my sake, wielding various (kinds of) weapons for attack, all dexterous in battle.

१.९.१. अन्ये चेति । मदर्थे त्यक्तजीविताः । मत्प्रयोजनार्थं जीवितं त्यक्तमध्यवसिता इत्यर्थः । नाना अनेकानि शस्त्राणि प्रहरणसाधनानि येषां ते । युद्धे विशारदाः निपुणा इत्यर्थः ॥

1.9.1. And many others etc. Determined to give up their lives for my sake, for attaining my purpose. Those who wield

various weapons for attack, as means of attack. Dexterous, well-skilled, in battle.

१.१०.०. ततः किमित्यत आह—

1.10.0. What then? To answer this the text says:

10. अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥

That army of ours, protected by Bhishma, is insufficient; but this army of theirs, protected by Bhima, is sufficient.

१.१०.१. अपर्याप्तमिति । तत् तथाभूतैर्वीरैर्युक्तमपि भीष्मेणाभिरक्षितमप्यस्माकं बलं सैन्यमपर्याप्तं तैः सह योद्धुमसमर्थं भाति । इदं तु एतेषां पाण्डवानां बलं भीमेनाभिरक्षितं सत् पर्याप्तं समर्थं भाति । भीष्मस्योभयपक्षपातित्वात् अस्मद्बलं पाण्डवसैन्यं प्रत्यसमर्थम् । भीमस्यैकपक्षपातित्वात् एतद्बलम् अस्मद्बलं प्रति समर्थं भाति ॥

1.10.1. *That army etc. That army of ours, our army possessing such great heroes and protected by Bhishma as it is, is insufficient, appears to be incapable of fighting with them. But this army of theirs, of the Pāndavas, being protected by Bhima, is sufficient, appears to be capable, Bhishma being interested in both sides, our army seems to be inferior to the Pāndava forces; but Bhima being interested in one side only, this army of theirs seems to be superior to our forces.*

१.११.०. तस्माद्भवद्विरेवं वर्तितव्यमित्याह—

1.11.0. Therefore you all ought to be stationed thus. It is being stated:

11. अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥

(Therefore) do you all, keeping to your respective stations, at all approaches to the army, protect Bhishma alone on all sides.

१.११.१. अयनेष्विति । अयनेषु व्यूहप्रवेशमार्गेषु यथाभागं विभक्तां स्वां स्वां रणभूमिमपरित्यज्यावस्थिताः सन्तः सर्वे भीष्ममेवाभितो रक्षन्तु यथाऽन्यैर्युध्यमानः पृष्ठतः कैश्चिन्न हन्येत तथा रक्षन्तु । भीष्मबलेनैवास्माकं जीवितमिति भावः ॥

1.11.1. (Therefore) do you all etc. Keeping to your respective positions, not giving up your respective stations in the field, at all approaches to the army, do you all protect Bhishma alone on all sides, protect him in such a way that, while he is fighting with others, nobody can kill him from behind. We live solely on the strength of Bhishma—this is the idea.

१.१२.०. तदेवं बहुमानयुक्तं राज्ञो दुर्योधनस्य वाक्यं श्रुत्वा भीष्मः किं कृत्वांस्तदाह—

1.12.0. Hearing these words of high esteem of King Duryodhana, what did Bhishma do? It is being stated:

12. तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥

Gladdening his (Duryodhana's) heart, the powerful eldest of the Kurus, the grandsire, thundered forth a lion's roar, and blew his conch.

१.१२.१. तस्येति । तस्य राज्ञः हर्षं सञ्जनयन् कुर्वन् पितामहो भीष्म उच्चैर्महान्तं सिंहनादं कृत्वा शङ्खं दध्मौ वादितवान् ॥

1.12.1. Gladdening etc. Gladdening his, the King's heart, the grandsire, Bhishma thundered forth a lion's roar, and blew, sounded, his conch.

१.१३.०. तदेवं सेनापतेर्भीष्मस्य युद्धोत्सवमालक्ष्य सर्वतो युद्धोत्सवः प्रवृत्त इत्याह—

1.13.0. Then, seeing commander Bhishma's eagerness to fight, on all sides there was eagerness for battle. To describe it the text says:

13. ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।

सहस्रैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥

Then, all of a sudden conchs, kettle-drums, trumpets, drums and horns blared forth; that sound was tumultuous.

१.१३.१. तत इति । पणवाः आनकाः गोमुखाश्च वाद्यविशेषाः । सहस्रैव तत्क्षणमेव । अभ्यहन्यन्त वादिताः । स च शङ्खादिशब्दस्तुमुलो महानभवत् ॥

1.13.1. *Then etc. Trumpets, drums and horns—different kinds of musical instruments—blared forth all of a sudden, were sounded at that very moment. And that sound of the conchs etc. was tumultuous, uproarious.*

१.१४.०. ततः पाण्डवसैन्ये प्रवृत्तं युद्धोत्सवमाह— तत इति पञ्चभिः ।

1.14.0. Now the eagerness for battle manifest in the Pāndava army is being related in the five verses beginning with:

14. ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥

Then, seated in a great chariot to which white horses were yoked, Mādhava (Sri Krishna) and Pāndava (Arjuna) blew their celestial conchs.

१.१४.१. ततः कौरवसैन्यवाद्यकोलाहलानन्तरं स्यन्दने रथे स्थितौ सन्तौ कृष्णार्जुनौ दिव्यौ शङ्खौ प्रकर्षेण दध्मतुर्वादयामासतुः ॥

1.14.1. *Then seated etc.* Then, after the tumultuous noise created by the musical instruments of the Kaurava army, Krishna and Arjuna, seated in a chariot, blew their celestial conchs forcibly.

१.१५.०. तदेव विभागेन दर्शयन्नाह—

1.15.0. Now it is being shown who blew which:

15. पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥

Hrishikesa (Krishna) blew the (conch) Panchajanya, Dhananjaya (Arjuna) the Devadatta, and Vrikodara (Bhima) of terrible deeds blew the great conch Paundra.

१.१५.१. पाञ्चजन्यमिति । पाञ्चजन्यादीनि श्रीकृष्णादिशङ्खानां नामानि । भीमं घोरं कर्म यस्य सः । वृकवदुदरं यस्य स वृकोदरो महाशङ्खं पौण्ड्रं दध्माविति ॥ १५ ॥

1.15.1. *Hrishikesa etc. Panchajanya etc.* are the names of the conchs of Sri Krishna and others. *Of terrible deeds*, one whose deeds were terrible; *Vrikodara*, one who had a voracious stomach like a wolf, *blew the mighty conch Paundra*.

16. अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥

King Yudhishtira, the son of Kunti blew the Anantavijaya and Nakula and Sahadeva, the Sughosha and Manipushpaka respectively.

१.१६.१ अनन्तविजयमिति । नकुलः सुघोषं नाम शङ्खं दध्मो । सहदेवो मणिपुष्पकं नाम ॥

1.16.1. King Yudhishtira etc. Nakula blew the conch named Sughosha; Sahadeva, the conch named Manipushpaka.

17. काश्यश्च परमेष्वासः शिखण्डी च महारथः ।

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥

18. द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पुथक्पृथक् ॥

The Mighty-bowed king of Kāsi, the mighty warrior Sikhandi, Dhristadyumna, Virāta, the unconquered Sātyaki, Drupada, the sons of Draupadi, and Subhadra's son of powerful arms, (all), O Lord of the earth, blew their respective conchs on all sides.

१.१७-१८.१. काश्यश्चेति । काश्यः काशीराजः । कथम्भूतः? परमः श्रेष्ठ इष्वासो धनुर्यस्य सः ॥ द्रुपद इति । हे पृथिवीपते ! हे धृतराष्ट्र ! ॥

1.17-18.1. The mighty-bowed etc. Kāśya, the king of Kāsi. How was he? One whose bow was great, or superior. Drupada etc. O Lord of the earth, Dhritarāshtra.

१.१९.०. स च शङ्खानां नादस्त्वदीयानां महाभयं जनयामासेत्याह—

1.19.0. And the noise of these conchs caused great fear to your (Dhritarāshtra's) sons. This is what the text says:

19. स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।

नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥

That great tumult, making the heaven and earth resound, rent the hearts of Dhritarāshtra's sons.

१.१९.१. स घोष इति । धार्तराष्ट्राणां त्वदीयानां हृदयानि विदारितवान् । किं कुर्वन् ? नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् प्रतिध्वनिभिरापूरयन् ॥

1.19.1. *That great etc. It rent the hearts of Dhritarāshtra's i.e., your, sons. How? Making the heaven and earth resound, i.e., filling them with its reverberations.*

१.२०.०. एतस्मिन् समये श्रीकृष्णमर्जुनो विज्ञापयामासेत्याह—

1.20.0. At that moment Arjuna spoke to Sri Krishna.

१.२१.०. अथेति चतुर्भिः ।

1.21.0. This is being related in the four verses beginning with:

20. अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥

21. हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥

22. यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्नणसमुद्यमे ॥

Then the monkey-bannered son of Pāndu, (Arjuna) when he saw the sons of Dhritarāshtra (thus) arrayed, and when missiles were about to be discharged, raised his bow, O king, and said to Hrishikesa (Sri Krishna) the following words:

Arjuna said:

O Achyuta, (Sri Krishna) keep my chariot between the two armies while I see those who are arrayed, seeking battle, and know with whom I shall have to fight in this preparation for combat.

१.२०.१. व्यवस्थितान्युद्धोद्योगेन स्थितान् । कपिध्वजोऽर्जुनः ॥

1.20.1. *Then etc. Arrayed, marshalled. Monkey-bannered, Arjuna.*

१.२१.१. हृषीकेशमिति । तदेव वाक्यमाह—सेनयोरिति ॥

1.21.1. *Said to Hrishikesa etc.* Those very words (of Arjuna) are being given: *O Achyuta etc.*

१.२२.१. यावदेतानिति । ननु त्वं योद्धा न तु युद्धप्रेक्षकस्तत्राह—
कैरिति । कैः सह मया योद्धव्यम् ॥

1.22.1. *While I see etc.* 'But then you are a fighter, and not a witness of the fight (so what is the use of keeping the chariot like that?).' In answer to this the text says: *Know with whom etc. With whom I shall have to fight.*

23. योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥

(And while) I see those who are gathered here ready for fight, desirous of pleasing in battle the evil-minded son of Dhritarāshtra.

१.२३.१. योत्स्यमानानिति । धार्तराष्ट्रस्य दुर्योधनस्य प्रियं कर्तु-
मिच्छन्तो य इह समागताः तान् यावद् द्रक्ष्यामि तावदुभयोः सेनयोर्मध्ये मे
रथं स्थापयेत्यन्वयः ॥

1.23.1. *(And while) I see etc.* Place my chariot between the two armies while I see those who are gathered here, desirous of doing what is agreeable to Duryodhana, the son of Dhritarāshtra—this is the construction.

१.२४.०. ततः किं वृत्तमित्यपेक्षायां—

1.24.0. What happened after that? To answer this the text says:

सञ्जय उवाच

24. एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥

25. भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान्कुरुनिति ॥

Sanjaya said:

O descendant of Bharata (Dhritarāshtra), thus spoken to by Gudākesa (Arjuna), Hrishikesa (Sri Krishna), placing that excellent chariot between the two armies, in front of Bhishma, Drona, and all the kings, said, 'See, O son of Prithā (Arjuna), these assembled Kurus.'

१.२४.१. एवमिति । गुडाका निद्रा तस्या ईशेन जितनिद्रेणार्जुनैवमुक्तः सन्, हे भारत धृतराष्ट्र !, सेनयोर्मध्ये रथानामुत्तमं रथं हृषीकेशः स्थापितवान् ॥

१.२५.१. भीष्मद्रोणेति । भीष्मद्रोणयोर्महीक्षितां राज्ञां च प्रमुखतः सम्मुखे रथं स्थापयित्वा, हे पार्थ !, एतान्कुरुन् पश्येत्युवाच ॥

1.24-25.1 Thus spoken to etc. Being thus spoken to by the master of sleep (Gudākesa, i.e., Arjuna who had controlled sleep,) O descendent of Bharata, Dhritarāshtra, he (Sri Krishna), placing the chariot in front of Bhishma, Drona, and all the kings said, 'See, O son of Prithā, these Kurus.'

१.२६.०. ततः किं प्रवृत्तमित्यत आह । तत्रापश्यदिति सार्धेन—

26.0 What happened after that? To answer this the text says in a verse and a half

26. तत्रापश्यत्स्थितान् पार्थः पितृन्तथ पितामहान् ।
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥
शशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।

There, situated in both the armies, Pārtha (Arjuna) saw fathers, as also grandsires, preceptors, maternal uncles, brothers, sons, grandsons, associates, fathers-in-law, and well-wishers.

१.२६.१. तत्रेति । पितृन्, पितृव्यादीनित्यर्थः । पुत्रान् पौत्रानिति ।
दुर्योधनादीनां ये पुत्राः पौत्राश्च तानित्यर्थः । सखीन् मित्राणि सुहृदः
कृतोपकारांश्चापश्यत् ॥

1.26.1. *There etc. He saw fathers, i.e., uncles; sons and grandsons, that is to say, the sons and grandsons of Duryodhana and others; associates, friends; and well-wishers, those who had done some favour.*

१.२७.०. ततः किं कृतवानित्यत आह—

1.27.0. What did Arjuna do then? In answer to this the text says:

27. तांसमीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

Seeing all these kinsmen gathered together, the son of Kunti,
overcome with great compassion, spoke thus in grief.

१.१७.१. तानिति । आविष्टो व्याप्तः युक्तः । विषीदन्विशेषेण
सीदन्नवसादं ग्लानिं लभमानः ॥

1.27.1. *seeing etc. Overcome, smitten with or possessed of; Vishidat means greatly despondent, or feeling down-hearted.*

१.२८.०. किमब्रवीदित्यपेक्षायामाह—दृष्ट्वेममित्यादि यावदध्याय
समाप्ति—

1.28.0. Anticipating a question, 'What did he (Arjuna) say?' the text describes it from this verse till the end of the chapter:

अर्जुन उवाच

28. दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

Arjuna said :

Seeing these kinsmen, O Krishna, arrayed with a view to
fighting, my limbs fail, and my mouth is parched up.

१.२८.१. हे कृष्ण !, योद्धुमिच्छन्तं पुरतः सम्यगवस्थितमिमं बन्धुजनं
दृष्ट्वा मदीयानि गात्राणि करचरणादीनि सीदन्ति विशीर्यन्ते ।
किञ्च मुखं परि समन्ताच्छुष्यति निर्द्रवीभवति ॥

1.28.1. *O Krishna, seeing these kinsmen well stationed in front, with a view to fighting, my limbs—hands, feet, etc.—fail, give way; moreover, my mouth is parched up completely dried.*

१.२९.०. किञ्च—

1.29.0. Further

29. वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥

गाण्डीवं संसते हस्तात्त्वक्चैव परिदह्यते ।

My body quivers, and there is horripilation; the Gāndiva (Arjuna's bow) slips from my hands, and my skin burns.

१.२९.१. वेपथुश्चेति । वेपथुः कम्पः । रोमहर्षो रोमाञ्चः । संसते निपतति । परिदह्यते सर्वतः सन्तप्यते ॥

1.29.1. *My body quivers etc. Quivers, trembles; horripilation, bristling of the hair; slips, falls down; burns, is scorched all over.*

१.३०.०. अन्यच्च—

1.30.0. Further

30. न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।

I am not able to stand, my mind is reeling, as it were, and I see, O Keshava (Sri Krishna), adverse omens.

१.३०.१. न चेति । विपरीतानि निमित्तान्यनिष्टसूचकानि शकुनानि पश्यामि ॥

1.30.1. *I am not etc. I see adverse omens, i.e., portents which forebode evil.*

१.३१.०. किञ्च—

1.31.0. Moreover

31. न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥
32. न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥
33. येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थितायुद्धे प्राणांस्त्यक्त्वा धनानि च ॥
34. आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः सम्बन्धिनस्तथा ॥

And I see no good from killing kinsmen in battle. I do not desire victory, O Krishna, nor sovereignty, nor pleasures; of what use is sovereignty to us, O Govinda (Sri Krishna), or enjoyments, or life itself?

They for whose sake we desire sovereignty, enjoyments and pleasures, are gathered here for battle, giving up (their) lives and wealth.

Preceptors, fathers, sons, as also grandsires; maternal uncles, fathers-in-law, grandsons, brothers-in-law, and other kinsmen as well.

१.३१.१. न चेति । स्वजनम् आहवे युद्धे हत्वा श्रेयः फलं न पश्यामि । विजयादिकं फलं किं न पश्यसीति चेत्तत्राह—न काङ्क्षे इति ॥

1.31.1. *I see no good etc.* I do not see any good that would result from killing kinsmen in battle. It may be urged: Don't you see that it would lead to victory, and so on? To answer this the text says: *I do not desire etc.*

एतदेव प्रपञ्चयति— किं न इति सार्धाभ्याम् ।

१.३२-३४.१ यदर्थमस्माकं राज्यादिकमपेक्षितं त एते प्राणधनानि त्यक्त्वा त्यागमङ्गीकृत्य युद्धार्थमवस्थिताः । अतः किमस्माकं राज्यादिभिः कृत्यमित्यर्थः ॥

1.32-34.1. This is being expanded in a verse and a half beginning with, *Of what use etc.*, upto end of verse 33. *They for whose sake we desire sovereignty etc. are gathered for fighting, giving up (their) lives and wealth, i.e., undergoing such sacrifice.* Therefore, of what use will sovereignty etc. be to us? This is the meaning.

१.३५.०. ननु यदि कृपया त्वमेतान्न हंसि तर्हि त्वामेते राज्यलोभेन हनिष्यन्त्येव अतस्त्वमेवैतान् हत्वा राज्यं भुङ्क्ष्व, तत्राह— सार्धेन ।

1.35.0. It may be urged: If you do not kill them out of pity, then they out of greed for the kingdom will surely kill you; therefore, you better slay them and enjoy the sovereignty. This the text answers by a verse and half beginning with

35. एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥

I do not like to kill them, O Madhusudana (Sri Krishna), even if they should kill us, no, not even for the sovereignty of the three worlds, much less for that of this earth.

१.३५.१. एतानिति । घ्नतोऽप्यस्मान्घातयतोऽप्येतांस्त्रैलोक्यराज्यस्यापि हेतोस्तत्प्राप्त्यर्थमप्यहं हन्तुं नेच्छामि । किं पुनर्महीमात्रप्राप्त्यर्थमित्यर्थः ॥

1.35.1. *I do not like etc. Even if they should kill us, I do not like to kill them, even for attaining the sovereignty of the three worlds, much less for gaining just this earth.*

१.३६.०. ननु च 'अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः । क्षेत्रदारापहर्ता च षडेते ह्याततायिनः' (वसि. ३.१९) इति स्मरणात् । अग्निदत्वादिभिः षड्भिरपि हेतुभिरते तावदाततायिनः । आततायिनां च वधो युक्त एव । 'आततायिनमायान्तं हन्यादेवाविचारयन् । नाततायिवधे दोषो हन्तुर्भवति कश्चन' (मनु सं. ८.३५०-३५१) इति वचनात्तत्राह सार्धेन—

1.36.0. It may be urged: The Smritis declare: 'Those who commit arson, administer poison, attack with weapons, take

away one's wealth, or lands, or wives—these six classes of persons are aggressors.' (Vasi. 3.19) And these (the Kauravas) are aggressors, having committed all the six offences beginning with arson. The slaying of aggressors is quite justifiable according to the text: 'One should kill without hesitation an aggressor that approaches (with criminal intention); the slayer of an aggressor incurs no sin whatsoever.' (Manu Sam. 8.350-351) This is being answered by a verse and half beginning with the words:

36. निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥

What joy will be ours, O Janārdana (Sri Krishna), by slaying these sons of Dhritarāshtra? Sin alone will overtake us if we kill these aggressors.

१.३६.१. पापमिति । आततायिनमायान्तमित्यादिकमर्थशास्त्रं हि धर्मशास्त्राद्दुर्बलम् । यथोक्तं याज्ञवल्क्येन—'स्मृत्योर्विरोधे न्यायस्तु बलवान् व्यवहारतः । अर्थशास्त्रात्तु बलवद्धर्मशास्त्रमिति स्थितिः' । (याज्ञ. २.२१) ॥ तस्मादाततायिनामप्येतेषामाचार्यादीनां बधेऽस्माकं पापमेव भवेदन्याय्यत्वादधर्मत्वाच्चैतद्धस्य । न चेह सुखं स्यादित्याह— स्वजनं हीति ॥

1.36.1. *Sin alone* etc. The text, 'One should kill' etc. belongs to what is called an Artha Shāstra (a Scripture dealing with wealth) which is less authoritative than Dharma Shāstra (a Scripture dealing with virtue). As it is said by Yājñavalkya: 'When two Smritis differ, the one that is more reasonable is the stronger, according to convention. And a Dharma Shāstra is more powerful than an Artha Shāstra. This is the usage.' (Yājñā.2.21). Therefore, by the slaying of preceptors etc. though they are aggressors, we shall incur sin alone, because such slaying is unwarranted and unrighteous. There can also be no happiness from this. This is being stated: *How can we* etc.

37. तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥

Therefore we ought not to kill these sons of Dhritarāshtra, our kinsmen; how can we indeed be happy, O Mādhava (Sri Krishna), by killing our own people?

१.३७.०. ननु तवैतेषामपि बन्धुवधदोषे समाने सति यथैवैते बन्धुवधदोषमङ्गीकृत्य युद्धे प्रवर्तन्ते तथैव भवानपि प्रवर्ततां किमनेन विषादेनेत्यत आह— द्वाभ्याम्—

1.37.0. It may be urged: The aim of slaying kinsmen is common to both your case and theirs; yet, even as they, accepting such a contingency, are inclined to fight, so you too better engage yourself in battle, what is the use of this despondency? This is being answered by the two verses beginning with:

38. यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥

39. कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥

Although these, with their minds overcome by greed, see no evil in destroying the family or sin in hostility to friends, why should we, O Janārdana, who see the evil resulting from destruction of the family, not learn to desist from this sin?

१.३८-३९.१. यद्यपीति । राज्यलोभेनापहतं भ्रष्टविवेकं चेतो यषां त एते दुर्योधनादयो यद्यपि दोषं न पश्यन्ति तथाप्यस्माभिर्दोषं प्रपश्यद्भि-रस्मात्पापान्निवर्तितुं कथं न ज्ञेयम् । निवृत्तावेव बुद्धिः कर्तव्येत्यर्थः ॥

1.38-39.1. Although etc. Although these, i.e., Duryodhana and others, see no evil, with their minds overcome, deprived of the power of discrimination, by the greed of sovereignty, yet why

should we, who see the evil of it, view its sinfulness, not learn to desist from this sin? That is to say, we should resolve not to do it.

१.४०.०. तमेव दोषं दर्शयति—

1.40.0. That very sin is being shown in the two verses beginning with:

40. कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥

With the destruction of the family the time-honoured family traditions are lost; and when the traditions are lost, unrighteousness overtakes the whole family.

१.४०.१. कुलक्षय इति । सनातनाः परम्पराप्राप्ताः । उतापि कृत्स्नमपि अवशिष्टं कुलमधर्मोऽभिभवति व्याप्नोति ॥

1.40.1. *With etc. Time-honoured, handed down from generation to generation. Unrighteousness overtakes, pervades, the whole of the surviving family.*

१.४१.०. ततश्च—

1.41.0. And from that:

41. अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वाष्ण्येय जायते वर्णसङ्करः ॥

When unrighteousness prevails, O Krishna, the women of the family become corrupt, and when the women are corrupt, O descendant of the Vrishnis (Krishna), there arises a mixture of castes.

१.४१.१. अधर्माभिभवादिति । स्पष्टार्थः ॥ ४० ॥

1.41.1. *When unrighteousness etc.*

१.४२.०. एवं च सति—

1.42.0. When this happens:

42. सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥

The mixture of castes in the family only leads its destroyers to hell; their ancestors fall (from heaven), for they are deprived of the offerings of funeral cakes and drink.

१.४२.१. सङ्कर इति । एषां कुलघ्नानां पितरः पतन्ति । हि यस्माल्लुप्ता पिण्डोदकक्रिया येषां ते ॥

1.42.1. *The mixture etc. Their ancestors, the ancestors of these destroyers of the family, fall (from heaven), for they are deprived of the offerings of funeral cakes and drink.*

१.४३.०. उक्तं दोषमुपसंहरति द्वाभ्याम्—

1.43.0. The sinfulness referred to is being concluded in the two verses beginning with:

43. दोषैरितैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥

From these sins of the destroyers of the family that lead to a mixture of castes, the long-standing traditions of the caste, the family, etc. are destroyed.

१.४३.१. दोषैरिति । उत्साद्यन्ते लुप्यन्ते जातिधर्मा वर्णधर्माः कुलधर्माश्च । चकारादाश्रमधर्मादयोऽपि गृह्यन्ते ।

1.43.1. *From these sins etc. The traditions of the caste or tribe, and the family are destroyed, lost. etc., includes the duties of the various orders of life (Āshrama)¹ and so on.*

44. उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरकेऽनियतं वासो भवतीत्यनुशुश्रुम ॥

1. The four āshramas or orders of life are Brahmacharya or the life of a student, Gārhashtya or the house-holder's life, Vanaprastha or the life of a recluse, and Sannyāsa or the life of complete renunciation.

Persons whose family traditions are destroyed, O Janārdana, are doomed to live perpetually in hell; thus have we heard.

१.४४.१. उत्सन्नेति । उत्सन्नः कुलधर्मा येषां ते तथा तेषाम् । उत्सन्नकुलधर्माणामित्युत्सन्नजातिधर्मादीनामप्युपलक्षणम् । अनुशुश्रुम श्रुतवन्तो वयम् । 'प्रायश्चित्तमकुर्वाणाः पापेषु निरता नराः । अपश्चात्तापिनः कष्टान्निरयान् यान्ति दारुणान्' (याज्ञ. ३.२२१) इत्यादिवचनेभ्यः ॥

1.44.1. *Persons etc. Persons whose family traditions are destroyed. The phrase implies also those whose caste and other traditions are lost. We have heard from such texts as this: 'Those who are addicted to vice and perform no expiation, nor feel repentant for it, go to terrible hells full of misery.'* (Yājñ. 3.221).

१.४५.०. बन्धुवधव्यवसायेन सन्तप्यमान आह—

1.45.0. Arjuna, who was grieved at their determination to kill their kinsmen, said:

45. अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥

Alas, what a heinous sin we are resolved to commit, in that we are ready to kill our kinsmen, out of greed for the joys of sovereignty.

१.४५.१. अहो इति । स्वजनं हन्तुमुद्यता इति । यत एतन्महत्पापं कर्तुमध्यवसायं कृतवन्तो वयम् । अहो बत कष्टमित्यर्थः ॥

1.45.1. *Alas etc. That we are ready to kill our kinsmen—is the heinous sin we are resolved to commit. Alas, what a pity!*

१.४६.०. एवं सन्तप्तः सन्मृत्युमेवाशासान आह—

1.46.0. Grieving thus and welcoming death Arjuna said:

46. यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥

If the sons of Dhritarāshtra with weapons in (their) hands should slay me in battle, while I am unarmed and unresisting, that would be better for me.

१.४६.१. यदीति । अकृतप्रतीकारं तूष्णीमुपविष्टं मां यदि हनिष्यन्ति तर्हि तद्धननं मम क्षेमतरमत्यन्तं हितं भवेत् पापानिष्पत्तेः ॥

1.46.1. *If the sons etc. If they should slay me unresisting, i.e., sitting quiet, then that slaying would be better, extremely good, for me, since it would ward off sin.*

१.४७.०. ततः किं वृत्तमित्यपेक्षायाम्—

1.47.0. Anticipating a question, 'What happened afterwards?' the text says:

सञ्जय उवाच

47. एवमुक्त्वार्जुनः सङ्ख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्रमानसः ॥

Sanjaya said:

Thus speaking, Arjuna sat down on the chariot in (that) battle, casting away (his) bow and arrows, being grief-stricken at heart.

१.४७.१. एवमिति । सङ्ख्ये सङ्ग्रामे । रथोपस्थे रथस्योपरि । उपाविशदुपविवेश शोकेन संविग्रं प्रकम्पितं मानसं चित्तं यस्य सः ॥

1.47.1. *Thus etc. He whose mind was stricken, agitated, with grief, sat down on the chariot in (that) battle.*

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥



द्वितीयोऽध्यायः

CHAPTER 2

साङ्ख्ययोगः

THE WAY OF DISCRIMINATION

२.१.० ततः किं वृत्तमित्यपेक्षायाम्—

What happened afterwards? To answer this the text says:

सञ्जय उवाच

1. तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥

Sanjaya said:

To him thus overcome with pity and grieving, with eyes filled with tears and agitated, Madhusudana spoke these words:

२.१.१. तं तथेति । अश्रुभिः पूर्णं आकुले ईक्षणे यस्य तम् ।
तथोक्तप्रकारेण विषीदन्तं तमर्जुनं प्रति मधुसूदनः इदं वाक्यमुवाच ॥ १ ॥

2.1.1. *To him thus etc. To him whose eyes were filled with tears and agitated (bewildered). To him, to Arjuna, who was grieving thus, as described already, Madhusudana spoke these words.*

२.२.०. तदेव वाक्यमाह—

2.2.0. Those very words are being related:

श्रीभगवानुवाच

2. कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

The Blessed Lord said:

Whence, O Arjuna, has this weakness, not entertained by honourable men (Aryans), nor conducive to (the attainment of) heaven, and leading to ill-fame, come on you at this crisis?

२.२.१. कुत इति । कुतो हेतोः । त्वा इति त्वाम् । विषमे सङ्कटे इदं कश्मलं समुपस्थितमयं मोहः प्राप्तः । यत आर्यैरसेवितम् । अस्वर्ग्यमधर्म्य-मयशस्करं च ।

2.2.1. *Whence etc. Whence, owing to what cause, has this weakness come on you, has this confusion overtaken you, at this crisis, in this strait, because it is not entertained by honourable men, nor it is conducive to (the attainment of) heaven, i.e., it is unrighteous, and productive of disrepute.*

२.३.०. तस्मात्—

2.3.0. Therefore,

3. क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥

Yield not to unmanliness, O Pārtha, it is not worthy of you; shaking off this mean faint-heartedness, arise, O scorcher of foes.

२.३.१. क्लैब्यमिति । हे पार्थ ! क्लैब्यं कातर्यं मा स्म गमः न प्राप्नुहि । यतस्त्वय्येतन्नोपपद्यते योग्यं न भवति । क्षुद्रं तुच्छं हृदयदौर्बल्यं कातर्यं त्यक्त्वा युद्धयोत्तिष्ठ, हे परन्तप ! शत्रुतापन ।

2.3.1. *Yield not etc. O Pārtha, yield not to unmanliness, be not overcome by cowardice; because it is not worthy of you, it does not befit you. Shaking off this mean, contemptible, faint-heartedness, cowardice, arise for battle, O scorcher of foes, O chastiser of foes.*

२.४.०. नाहं कातर्येण युद्धादुपरतोऽस्मि किन्तु युद्धस्यान्याय्यत्वादिति—

2.4.0. I am withdrawing from battle not out of cowardice, but because it is improper—this is expressed by the words:

अर्जुन उवाच

4. कथं भीष्ममहं सङ्ख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥

Arjuna said:

How, O Madhusudana, shall I in battle fight with arrows against Bhishma and Drona, who are worthy of respect, O slayer of enemies?

२.४.१. कथमिति । भीष्मद्रोणौ पूजायामर्हौ योग्यौ तौ प्रति कथमहं योत्स्यामि तत्रापीषुभिः । यत्र वाचापि योत्स्यामीति वक्तुमनुचितं तत्र बाणैः कथं योत्स्यामीत्यर्थः । हे अरिसूदन ! शत्रुनिर्दलन ।

2.4.1. How etc. Bhishma and Drona, both are worthy, deserving, of respect; how shall I fight against them, and that with arrows? When it is wrong to say even in words that I shall fight them, how can I (actually) fight with arrows? This is the idea. O slayer of enemies, O destroyer of enemies (Sri Krishna).

२.५.०. तर्हि तव देहयात्रापि न स्यादिति चेत्तत्राह—

2.5.0. It may be urged: But without killing them even the maintenance of your body will not be possible. This is being answered:

5. गुरूनहत्वा हि महानुभावान्
श्रेयो भोक्तुं भैक्ष्यमपीह लोके।
हत्वासर्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥

Without killing the noble-minded elders, even to live on alms in the world would be much better. But by killing these

elders, I shall be enjoying even here pleasures like wealth and fulfilment of desires, drenched with (their) blood.

२.५.१. गुरुनिति । गुरुन्द्रोणादीनहत्वा परलोकविरुद्धो गुरुवधस्त-
मकृत्वा इह लोके भिक्षान्नमपि भोक्तुं श्रेयः उचितम् । विपक्षे तु नकेवलं परत्र
दुःखम्, इहैव तु नरकदुःखमनुभवेयमित्याह—हत्वेति । गुरुन्हत्वा इहैव तु
रुधिरेण प्रदिग्धान्प्रकर्षेण लिप्तानर्थकामात्मकान्भेगानहं भुञ्जीय अशनीयाम् ।
यद्वा अर्थकामानिति गुरुणां विशेषणम् । अर्थतृष्णाकुलत्वादेते तावद्युद्धान्न
निवर्तेरन् । तस्मादेतद्वधः प्रसज्येतैवेत्यर्थः । तथा च युधिष्ठिरं प्रति
भीष्मेणोक्तम्—‘अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित् । इति सत्यं
महाराज बद्धोऽस्म्यर्थेन कौरवैः’ (महा. भीष्म. ४३.४१)॥ इति ।

2.5.1. *Without killing etc. Without killing the elders like Drona and others, without causing the death of elders that bars one from heaven, it would be much better, it is desirable, to live in this world even on food obtained by begging. Otherwise there will be misery (in store) not only hereafter, but even here I shall be experiencing the misery of hell. This is being stated: By killing etc. But by killing these elders, even here I shall be enjoying pleasures like wealth and fulfilment of desires, drenched, besmeared all over, with blood. Or we may take arthakāmān as qualifying ‘elders.’ These (elders) being overcome by the greed of wealth, are not likely to refrain from war. Therefore one will perforce have to kill them. Bhishma, for instance, said to Yudhishtira: ‘Man is a slave to wealth, but wealth is not so to any one—this is the truth, O Emperor; I am bound by the Kauravas through wealth.’ (Mahā. Bhīṣma. 43.41)*

२.६.०. किञ्च यद्यप्यधर्ममङ्गीकरिष्यामस्तथापि किमस्माकं जयः
पराजयो वा भवेदिति न ज्ञायत इत्याह—

2.6.0. Moreover, even if we should choose unrighteousness, yet we cannot decide whether victory will be better for us or defeat. This is being stated:

6. न चैतद्विद्वाः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।

यानेव हत्वा न जिजीविषामः

तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥

And we do not know which would be the better course for us—whether we should conquer them or they should conquer us. Those very persons, killing whom we should not desire to live, viz., the sons of Dhritarāshtra, are gathered in front.

२.६.१. न चेति । एतद्वयोर्मध्ये नोऽस्माकं कतरत् किं नाम गरीयोऽधिकतरं भवतीति न विद्मः । तदेव द्वयं दर्शयति—यद्वा एतान्वयं जयेम जेष्यामः यदि वा नोऽस्मानेते जयेयुर्जेष्यन्तीति । किं चास्माकं जयोऽपि फलतः पराजय एवेत्याह—यानेव हत्वा जीवितुं नेच्छामस्त एवैते सम्मुखेऽवस्थिताः ॥

2.6.1. *And we do not etc. Between these two, we do not know which would be the better course for us. These two (alternatives) are pointed out: Whether we should conquer them or they should conquer us. Further, even our victory will virtually be a defeat. This is being stated: For those very persons, killing whom we should not desire to live, are gathered in front.*

२.७.०. तस्मात्—

2.7.0. Therefore,

7. कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसम्मूढचेताः ।

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

With my natural traits overcome by (a sense of) helplessness and sin, and my mind perplexed regarding

(my) duty, I ask You—tell me that which is definitely good for me. I am Your disciple; teach me who have taken refuge in You.

२.७.९. कार्पण्येति । कार्पण्यदोषोपहतस्वभावः एतान्हत्वा कथं जीविष्याम इति कार्पण्यं, दोषश्च स्वकुलक्षयकृतः, ताभ्यामुपहतोऽभिभूतः स्वभावः शौर्यादिलक्षणो यस्य सोऽहं त्वां पृच्छामि । तथा धर्मे सम्मूढं चेतो यस्य सः । युद्धं त्यक्त्वा भिक्षाटनमपि क्षत्रियस्य धर्मो वाऽधर्मो वेति सन्दिग्धचित्तः सन्नित्यर्थः । अतो मे यन्निश्चितं श्रेयो युक्तं स्यात्तद् ब्रूहि । किञ्च तेऽहं शिष्यः शासनार्हः । अतस्त्वां प्रपन्नं शरणागतं मां शाधि शिक्षय ॥

2.7.1. *With my natural etc. With my natural traits overcome by (a sense of) helplessness and sin—helplessness expressed by the idea, 'Having killed them how shall we live?' and sin due to the destruction of one's own family; I, whose natural traits such as valour are overcome by these two, ask you. Similarly, one whose mind is perplexed regarding duty, i.e., whose mind has doubts as to whether it is righteous or unrighteous for a Kshatriya to give up war and take to begging even. Therefore tell me that which is definitely good for me, that which I ought to do. Moreover, I am Your disciple, fit to be instructed by You; therefore teach me who have taken refuge in you.*

२.८.०. त्वमेव विचार्य यद्युक्तं तत्कुर्विति चेत्तत्राह—

2.8.0. If it be urged: You better think for yourself and do what is proper. This is being answered:

8. न हि प्रपश्यामि ममापनुद्याद्
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं
सुराणामपि चाधिपत्यम् ॥

I do not indeed see that which would remove this grief of mine that is utterly drying up my senses, even

if I were to attain in this world a kingdom without rivals and prosperous, and even lordship over the gods.

२.८.९. नहीति । इन्द्रियाणामुच्छोषणमतिशोषणकरं मदीयं शोकं यत्कर्मापनुद्यादपनयेत्तदहं न प्रपश्यामि । यद्यपि भूमौ निष्कण्टकं समृद्धं राज्यं प्राप्स्यामि, तथा सुरेन्द्रत्वमपि यदि प्राप्स्यामि एवमभीष्टं तत्सर्वमवाप्यापि शोकापनोदनोपायं न प्रपश्यामीत्यन्वयः ॥

2.8.1. *I do not etc. I do not see that action which would remove this grief of mine that is utterly drying up my senses. Even if I were to attain in this world a kingdom without rivals and prosperous, and likewise attain even lordship over the gods, thus getting everything that is coveted, still I do not see the means overcoming this grief. This is the construction.*

२.९.०. एवमुक्त्वाऽर्जुनः किं कृतवानित्यपेक्षायाम्—

2.9.0. Anticipating a question, 'After speaking thus what did Arjuna do?', the text says:

सञ्जय उवाच

९. एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥

Sanjaya said:

Having thus spoken to Hrishikesa, Gudākesa (Arjuna), the harasser of foes, said to Govinda, 'I shall not fight,' and kept quiet.

२.९.१. एवमिति । स्पष्टार्थः ॥

2.9.1. *Having thus spoken etc. The meaning is clear.*

२.१०.०. ततः किं वृत्तमित्यपेक्षायामाह—

2.10.0. What happened after this? In answer to this it is being stated:

10. तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥

O descendant of (King) Bharata (Dhritarāshtra), to him who was sorrowing between the two armies, Hrishikesa spoke these words, as if smiling.

२.१०.१. तमुवाचेति । प्रहसन्निव प्रसन्नमुखः सन्नित्यर्थः ॥

2.10.1. To him etc. As if smiling, with a beaming countenance.

२.११.०. देहात्मनोरविवेकादस्यैवं शोको भवतीति तद्विवेकप्रदर्शनार्थम्—

2.11.0. Finding that this grief of Arjuna was due to lack of discrimination between the Self and the body, in order to show their distinction—

श्रीभगवानुवाच

11. अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥

The Blessed Lord said:

You have been sorrowing for those who should not be grieved for, and (yet) you are talking learned words. The learned grieve neither for the dead nor for the living.

२.११.१. अशोच्यानिति । शोकस्याविषयभूतानेव बन्धूंस्त्वमन्व-
शोचोऽनुशोचितवानसि 'दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्' (१.२८)
इत्यादिना । तत्र 'कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्' (२.२)
इत्यादिना मया बोधितोऽपि पुनश्च प्रज्ञावतां पण्डितानां वादान् शब्दान् 'कथं
भीष्ममहं सङ्गृह्ये' (२.४) इत्यादीन्केवलं भाषसे नतु पण्डितोऽसि । यतो
(विद्वांसः) गतासून गतप्राणान् बन्धूनगतासूंश्च जीवतोऽपि बन्धुहीना एते कथं
जीविष्यन्तीति नानुशोचन्ति ॥

2.11.1. *You have been sorrowing* etc. 'Seeing these kinsmen, O Krishna, gathered for battle' etc. (1.28)—in these words *you have been sorrowing for those relations* who were not indeed objects of sorrow. And though I instructed you saying, 'Whence has this weakness come on you at this crisis' etc. (2.2), yet *you are again merely talking learned words*, words befitting the wise, such as, 'How shall I in battle fight against Bhishma' etc. (2.4), but (in reality) you are not a wise man. Because *the learned, the wise, grieve neither for the relations that are dead nor for the living ones*, saying, 'How will they live having lost their relations?'

२.१२.०. अशोच्यत्वे हेतुमाह—

2.12.0. The reason for their not being objects of grief is being stated:

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

It is not indeed that I did not exist at any time, nor you, nor these kings; nor that we shall not exist hereafter.

२.१२.१. न त्वेवेति । यथाहं परमेश्वरो जातु कदाचिल्लीलाविग्रह-
स्याविभवि तिरोभावेऽपि नासमिति नैव, अपितु आसमेव अनादित्वात् ।
न च त्वं नासीः नाभूः, अपि त्वासीरेव । इमे च जनाधिपाः नृपाः नासन्निति
न, अपितु आसन्नेव मदंशत्वात्, तथाऽतः परम् इत उपर्यपि न भविष्यामो न
स्थास्याम इति च नैव, अपितु स्थास्यामः । एवं जन्ममरणशून्यत्वादशोच्यत्वं
इत्यर्थः ।

2.12.1. *It is not* etc. Even as *it is not that* I the supreme Lord *did not exist at any time*, even though the body associated with My divine play might come into existence and cease to exist, but I did exist always, being beginningless; *nor that you did not exist, but did exist always, nor that these kings did not exist, but did exist always, being parts of Myself—even so it is*

not that we shall not exist hereafter, but shall certainly exist. That is to say, having neither birth nor death they should not be grieved for.¹

२.१३.०. नन्वीश्वरस्य तव जन्मादिशून्यत्वं सत्यमेव जीवानां तु जन्ममरणे प्रसिद्धे तत्राह—

2.13.0. It may be urged that it is no doubt true that You, the Lord (Ishwara), have no birth etc., but it is well known that the individual souls have birth and death. This is being answered:

13. देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥

Even as the embodied self attains in this body childhood, youth and old age, so does it attain another body; the wise man does not get deluded at this.

२.१३.१. देहिन इति । देहिनो देहाभिमानिनो जीवस्य यथाऽस्मिन् स्थूलदेहे कौमाराद्यवस्था देहनिबन्धना एव नतु स्वतः पूर्वावस्थानाशेषवस्थान्तरोत्पत्तावपि स एवाहमिति प्रत्यभिज्ञानात्तथैवैतद्वेहनाशे देहान्तरप्राप्तिरपि लिङ्गदेहनिबन्धना । नतु तावतात्मनो नाशः । जातमात्रस्य पूर्वसंस्कारेण स्तन्यपानादौ प्रवृत्तिदर्शनात् । अतो धीरः धीमांस्तत्र तयोर्देहनाशोत्पत्त्योर्न मुह्यति आत्मैव मृतो जातश्चेति न मन्यते ।

2.13.1. *Even as etc. Even as the embodied self, i.e., the individual self identified with the body, attains in this gross body various conditions like childhood which are due to that body, and not by itself, for even when a previous state comes to an end and another is attained, there is the recognition, 'I am the same person.'* so on the destruction of this body does the self attain

1. As the self we are eternal in all the three periods of time, viz., past, present and future. Of course the plural 'we' is used with reference, to the bodies which are different; it does not mean that there are more Selves than one. The bodies alone are perishable, but not the inner essence which is the Self.

another body on account of the subtle body only. But the self is not destroyed, for we observe, in one just born, the tendency to suck and so on, owing to past impressions. Therefore *the wise man does not get deluded at this* destruction and origination of the body, does not think that the self is dead and born.

२.१४.०. ननु गतासूनगतासूंश्वाहं न शोचामि किन्तु तद्वियोगादि दुःखभाजं मामेवेति चेत्त्राह—

2.14.0. It may be said: 'I am not grieving for those who are dead or living, but for myself who am miserable on account of their loss and so forth.' This is being answered:

14. मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥

O son of Kunti, sense-contacts (with objects) result in heat and cold, pleasure and pain. They are subject to coming and going and are transient; (therefore), O descendant of Bharata (Arjuna), (just) endure them.

२.१४.१. मात्रास्पर्शा इति । मीयन्ते ज्ञायन्ते विषया आभिरिति मात्रा इन्द्रियवृत्तयः तासां स्पर्शाः विषयैः सम्बन्धाः ते शीतोष्णादिप्रदा भवन्ति । ते त्वागमापायित्वादनित्या अस्थिराः अतस्तांस्तितिक्षस्व सहस्व । यथा जलातपादिसम्पर्कास्तत्कालकृताः स्वभावतः शीतोष्णादि प्रयच्छन्ति, एवमिष्टसंयोगवियोगा अपि सुखदुःखादि प्रयच्छन्ति तेषां चास्थिरत्वात्सहनं तव धीरस्योचितं नतु तन्निमित्तहर्षविषादपारवश्यमित्यर्थः ।

2.14.1. O son of Kunti, etc. Those by which the objects of the senses are perceived are called *mātrā*, i.e., the functions of the senses; their contact, or connection, with the objects produces the sensations of heat, cold, etc. But as they are subject to coming and going, they are transient, fleeting. Therefore endure them, put up with them. Just as contacts occasioned at particular times with rain, sunlight, etc., by their very nature give rise to cold, heat, etc., even so the connection and disconnection with desired objects give rise to pleasure,

pain, etc. And as these are transitory, it is becoming of a wise man like you to endure them, and not to yield to mirth or despondency on account of them.

२.१५.०. तत्प्रतीकारप्रयत्नादपि तत्सहनमेवोचितं महाफलत्वादित्याह—

2.15.0. Rather than try to remedy them, one should just endure them, as this yields a great result. This is being stated:

15. यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥

O best of men, that wise person whom these do not afflict, who is equanimous in pleasure and pain, is fit for immortality.

२.१५.१. यमिति । एते मात्रास्पर्शाः यं पुरुषं न व्यथयन्ति नाभिभवन्ति । समे सुखदुःखे यस्य तम् । स तैरविक्षिप्यमाणो धर्मज्ञानद्वारा अमृतत्वाय मोक्षाय कल्पते योग्यो भवति ॥

2.15.1. O best of men etc. That person whom these sense-contacts do not afflict, overpower, who is equanimous in pleasure and pain, not being perturbed by them, becomes fit for immortality, Liberation, through his spiritual knowledge.

२.१६.०. ननु तथापि शीतोष्णादिकमतिदुःसहं कथं सोढव्यम्, अत्यन्तं तत्सहने च कदाचिदात्मनाशस्यापि सम्भवादित्याशङ्क्य तत्त्वविचारतः सर्वं सोढुं शक्यमित्याशयेनाह—

2.16.0. One may urge: Nevertheless how can heat, cold, etc., that are extremely difficult to bear be endured? Too much endurance of these might sometimes even lead to the destruction of the body. In answer to this, with a view to conveying that it is possible to endure everything through discrimination of the Truth, it is being stated:

16. नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥

The unreal has no existence, and the real has no non-existence; the conclusion about both these has been seen by the knowers of Truth.

२.१६.१. नेति । असतः अनात्मधर्मत्वादविद्यमानस्य शीतोष्णादेरात्मनि भावः सत्ता न विद्यते । तथा सतः सत्स्वभावस्यात्मनोऽभावो विनाशो न विद्यते । एवमुभयोः सदसतोरन्तो निर्णयो दृष्टः । कैः? तत्त्वदर्शिभिर्वस्तुया-
थात्म्यविद्धिः । एवम्भूतविवेकेन सहस्वेत्यर्थः ॥

2.16.1. *The unreal etc. The unreal, such as heat and cold, which, being of the nature of non-Self, have no reality, has no existence in the Self. Similarly, the real, viz., the Self whose nature is 'being', has no non-existence, destruction. Thus the conclusion about both these, viz., the real and the unreal, have been seen. By whom? By the knowers of Truth, i.e., by those who know the true nature of things. Through such discrimination you better endure them—this is the purport.*

२.१७.०. तत्र सत्स्वभावमविनाशिवस्तु सामान्येनोक्तं विशेषतो दर्शयति—

2.17.0. *The imperishable substance whose nature is real, and which has been taught above in a general way, is being specially shown:*

17. अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥

But know that by which all this is pervaded to be imperishable. No one can bring about the destruction of this immutable principle.

२.१७.१. अविनाशीति । येन सर्वमिदमागमापायधर्मकं देहादिकं ततं तत्साक्षित्वेन व्याप्तम् । तत्तु आत्मस्वरूपमविनाशि विनाशशून्यं विद्धि जानीहि । तत्र हेतुमाह—विनाशमिति ॥

2.17.1. *But know etc. But know that reality of the Self by which all this, the body etc., which have a beginning and an end, is pervaded as its witness, to be imperishable, to have no destruction. The reason for this is being stated: No one etc.*

२.१८.०. आगमापायधर्मकं संदर्शयति—

2.18.0. That which is characterized by a beginning and an end is being pointed out to be unreal:

18. अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

These bodies of the eternal, imperishable, immeasurable, embodied self are said to have an end; therefore, fight, O descendant of Bharata.

२.१८.१. अन्तवन्त इति । अन्तो नाशो विद्यते येषां तेऽन्तवन्तः । नित्यस्य सर्वदैकरूपस्य शरीरिणः शरीरवतः । अत एव अनाशिनो विनाशरहितस्याप्रमेयस्यापरिच्छिन्नस्यात्मन इमे सुखदुःखादिधर्मका देहा उक्तास्तत्त्वदर्शिभिः । यस्मादेवमात्मनो न विनाशः न च सुखदुःखादिस्म्बन्धः तस्मान्मोहजं शोकं त्यक्त्वा युध्यस्व । स्वधर्मं मा त्याक्षीदित्यर्थः ॥

2.18.1. *These bodies etc. These bodies, characterized by pleasure, pain, etc., of the embodied self, that is, the self which possesses a body, which (self) is eternal, exists always in the same condition, and consequently imperishable, and which is immeasurable, unlimited, are said to have an end by men of realization. Inasmuch as the self is indestructible and has no connection with pleasure, pain, etc., therefore giving up this grief born of confusion, fight, i.e., don't give up your duty.*

२.१९.०. तदेवं भीष्मादिमृत्युनिमित्तः शोको निवारितः । यच्चात्मनो हन्तृत्वनिमित्तं दुःखमुक्तं 'एतान्न हन्तुमिच्छामि' (१.३५) इत्यादिना तदपितद्वदेव निर्निमित्तमित्याह—

2.19.0. Thus the grief that would arise from the death of Bhishma and others has been negated. As to that which would arise from his being a killer, referred to in, 'I do not like to kill them' etc. (1.35), even that is equally groundless. This is being stated:

19. य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥

He who thinks it (self) to be a slayer and he who thinks it is slain, both are ignorant (of the truth); it (self) neither slays nor is slain.

२.१९.१. य एनमिति । एनमात्मानम् । आत्मनो हननक्रियायां कर्मत्वं कर्तृत्वमपि नास्तीत्यर्थः । तत्र हेतुर्नायमिति ॥

2.19.1. *He who* etc. *It*, i.e., the self. Just as the self is not an object of the act of slaying, even so it is not an agent (of it). The reason for this is : *It neither* etc.

२.२०.०. न हन्यत इत्येतदेव षड्भावविकारशून्यत्वेन द्रढयति—

2.20.0. The idea that the self is not slain is being confirmed by its freedom from all the six changes of being:

20. न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

It (self) is not born and it does not die at any time. And it does not again come into existence by being born. It (self) is birthless, constant, eternal and ancient; it is not slain when the body is slain.

२.२०.१. नेति । न जायत इति जन्मप्रतिषेधः । न म्रियते वेति विनाशप्रतिषेधः । वाशब्दो चार्थे । न चायं भूत्वा उत्पद्य भविता भवति अस्तित्वं भजते । किन्तु प्रागेव स्वतः सद्रूप इति जन्मान्तरास्तित्व-लक्षणद्वितीयविकारप्रतिषेधः तत्रहेतुः—यस्मादजः । यो हि जायते स

जन्मान्तरमस्तित्वं भजते नतु यः स्वयमेवास्ति स भूयोऽप्यन्यदस्तित्वं भजत इत्यर्थः । नित्यः सर्वदैकरूप इति वृद्धिप्रतिषेधः । शाश्वतः शश्वद्भव इत्यपक्षयप्रतिषेधः । पुराण इति विपरिणामप्रतिषेधः । पुरापि नव एव नतु परिणामतो रूपान्तरं प्राप्य नवो भवतीत्यर्थः । यद्वा न भवितेत्यस्यानुषङ्गं कृत्वा भूयोऽधिकं यथा भवति तथा न भवतीति वृद्धिप्रतिषेधः । अजो नित्य इति चोभयवृद्धयभावे हेतुरित्यपौनरुक्त्यम् । 'तदेवं जायते अस्ति वर्धते विपरिणमते अपक्षीयते नश्यति' (निरुक्त. १.१.२) इत्येवं यास्कादिभिर्वेद-वादिभिरुक्ताः षड्भावविकारा निरस्ताः । यदर्थमेते विकारा निरस्तास्तं प्रस्तुतं विनाशाभावमुपसंहरति—'न हन्यते हन्यमाने शरीर' इति ॥

2.20.1. *It is not* etc. By saying *it is not born* (its origination is denied, and by saying *it does not die* (its destruction is denied. The word *vā* occurring twice is used in the sense of 'and'. And *it does not come again into existence by being born*, being originated. But already it is by nature 'being' itself. So the second change, viz., existence through origination, is denied (of it). The reason for this is that *it is birthless*. That which originates, attains existence after birth; but that which already exists by its own nature (i.e., which is pure being itself) cannot again attain a fresh existence. This is the idea. *Constant*, always uniform. This denies growth in it. *Eternal*, everlasting, which denies any decay in it. *Ancient* denies all modifications in it. Even in the past it was new, i.e., it does not become new by attaining another form through modification. Another rendering: Repeating the words *na bhavitā* to supply an ellipsis, the meaning would be: it is not such that it will be in a magnified form, thus denying growth in it. 'Unborn' and 'constant' both give reasons for this denial of an increase in it, and so there is no repetition. Thus the six changes of condition viz., birth, existence, growth, modification, decay and destruction, mentioned by Yāska and other (expounders of the Vedas to be the nature of all things in this world) (Niru. 1.1.2), are denied (of the self). The imperishability of the self, to establish which these six changes were denied in it, and which

is the topic under discussion, is being concluded: *It is not slain when the body is slain.*

२.२१.०. अत एव हन्तृत्वाभावोऽपि पूर्वोक्तः प्रसिद्ध इत्याह—

2.21.0. Therefore the denial of agency in the act of slaying referred to before is established. This is being stated:

21. वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

Whom, O Pārtha, can that person who knows this (self) to be imperishable, constant, birthless and immutable slay or cause to be slain, and how?

२.२१.१. वेदेति । नित्यं वृद्धिशून्यम् अव्ययमपक्षयशून्यम् अजमविनाशिनं च यो वेद स पुरुषः कं हन्ति कथं वा हन्ति एवम्भूतस्य वधे साधनाऽभावात् । तथा स्वयं प्रयोजको भूत्वाऽन्येन कं घातयति । न कश्चिदपि कथञ्चिदपीत्यर्थः । अनेन मय्यपि प्रयोजकत्वाद्दोषदृष्टिं मा कार्षीरित्युक्तं भवति ॥

2.21.1. *Whom etc. Whom can that person who knows this constant, i.e., free from any increase, immutable, i.e., free from decay, birthless and imperishable one slay, and how? For there is no means to slay one who is like this. So also whom can he cause to be slain through another, himself being the instigator? That is, none and by no means. This is the meaning. By this it is also said, 'Do not accuse Me also of instigating (you to kill).'*

२.२२.०. नन्वात्मनोऽविनाशेऽपि तदीयशरीरनाशं पर्यालोच्य शोचामीति चेत्तत्राह—

2.22.0. It may be urged: 'Though the self is not killed, yet reflecting on the destruction of its body I am grieving.' This is being answered:

22. वासांसि जीर्णानि यथा विहाय
 नवानि गृह्णाति नरोऽपराणि ।
 तथा शरीराणि विहाय जीर्णा-
 न्यन्यानि संयाति नवानि देही ॥

Just as a person gives up worn out clothes and puts on other new ones, even so does the embodied self give up decrepit bodies and enter other new ones.

२.२२.१. वासांसीति । कर्मनिबन्धनानां नूतनानां देहानामवश्यम्भावित्वाच्च जीर्णदेहनाशे शोकावकाश इत्यर्थः ॥

2.22.1. *Just as etc.* As new bodies, which are dependent on actions, are sure to follow, there is no room for grief at the destruction of worn out bodies. This is the purport.

२.२३.०. कथं हन्तीत्यनेनोक्तं वधसाधनाभावं दर्शयन्नविनाशित्वमात्मनः स्फुटीकरोति—

2.23.0. The imperishable nature of the self is being made explicit by showing the absence of any means to slay the self, already stated in the words, 'How does he slay' etc.

23. नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

Weapons do not cut it, fire does not burn it, water also does not moisten it, and wind does not dry it.

२.२३.१. नैनमिति । आपो नैनं क्लेदयन्ति मृदूकरणेन शिथिलं न कुर्वन्ति मारुतोऽप्येनं न शोषयति ॥

2.23.1. *Weapons etc.* Water does not moisten it, does not disintegrate it by softening. The wind also does not dry it.

२.२४.०. तत्र हेतूनाह सार्धेन—

2.24.0. The reason for it is being stated in this and the first half of the next verse:

24. अच्छेद्योऽयमदाहोऽयमक्लेद्योऽशोष्य एव च ।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥

This (self) is indeed incapable of being cut, incombustible, incapable of being moistened and of being dried; it is eternal, all pervading, stable, immovable, and primordial.

२.२४.१. अच्छेद्य इति । निरवयवत्वादच्छेद्योऽयमक्लेद्यश्च । अमूर्तत्वात् । अदाहो द्रवत्वाभावादशोष्य इति भावः । इतश्च छेदादियोग्यो न भवति । यतो नित्यः, अविनाशी सर्वगतः सर्वत्र गतः, स्थाणुः स्थिरस्वभावः रूपान्तरापत्तिशून्यः, अचलः पूर्वरूपापरित्यागी, सनातनोऽनादिः ॥

2.24.1. *This (self) is etc.* Being without parts, it is incapable of being cut and moistened. Being formless, it is incombustible. Being free from moisture, it is incapable of being dried. This is the idea. Here is another reason why it is not liable to be cut etc.—because it is eternal, indestructible; all-pervading, existing everywhere; stable, of fixed nature, never attaining any new form; immovable, not giving up its former condition, and primordial, beginningless.

२.२५.०. किञ्च—

2.25.0. Further,

25. अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥

This (self) is said to be unmanifest, unthinkable, and unchangeable; therefore, knowing it to be such, you ought not to grieve.

२.२५.१. अव्यक्त इति । अव्यक्तश्चक्षुराद्यविषयः, अचिन्त्यो मनसोऽप्यविषयः, अविकार्यः कर्मेन्द्रियाणामप्यगोचर इत्यर्थः । उच्यत इति नित्यत्वादावभियुक्तोक्तिं प्रमाणयति । उपसंहरति—तस्मादिति ॥

2.25.1. Unmanifest etc. It is *unmanifest* not an object of the eye and other senses. *Unthinkable*, not an object of the mind either. *Unchangeable*, that is to say, not an object of the organs of action also. The words 'is said to be' adduce authoritative testimony in support of the eternity etc. (stated in the previous verse). It is being concluded: *Therefore* etc.

२.२६.०. तदेवमात्मनो जन्मविनाशाभावान्न शोकः कार्य इत्युक्तम् । इदानीं देहेन सहात्मनो जन्म, तद्विनाशेन च विनाशमङ्गीकृत्यापि शोको न कार्य इत्याह—

2.26.0. Thus it has been stated that because the self has neither birth nor destruction, one should not grieve for it. Now it is being stated that even accepting that the self is born with the body and dies with its death, one should not grieve.

26. अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥

If, however, you think that it (self) is perpetually born and perpetually dies, even then, O mighty-armed one, you ought not to grieve for it.

२.२६.१. अथ चेति । अथ च यद्यप्येनमात्मानं नित्यं सर्वदा तत्तद्देहे जाते जातं मन्यसे, तथा तत्तद्देहे मृते मृतं च मन्यसे पुण्यपापयोस्तत्फल-भूतयोश्च जन्ममरणयोरात्मगामित्वात्, तथापि त्वं शोचितुं नार्हसि ॥

2.26.1. *If* etc. Even if you think that it , the self, is perpetually born, when a particular body is born, and dies, when that particular body meets with destruction, since virtue and sin and their results, birth and death, are attached to the self, even then you ought not to grieve.

२.२७.०. कुत इत्यत आह—

2.27.0. Why? This is being answered:

27. जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

For to one who is born, death is certain, to one who dies, rebirth is certain. Therefore over this inevitable fact you ought not to grieve.

२.२७.१. जातस्येति । हि यस्माज्जातस्य स्वाम्भककर्मक्षये मृत्युर्ध्रुवो निश्चितः । मृतस्य च तत्तद्देहकृतेन कर्मणा जन्मापि ध्रुवमेव । तस्मादेवमपरिहार्येऽर्थेऽवश्यम्भाविनि जन्ममरणलक्षणोऽर्थे त्वं विद्वाज्शोचितुं नार्हसि । योगो न भवसीत्यर्थः ॥

2.27.1. For to one etc. Because to one who is born, death is certain when the actions that originated it get exhausted. Similarly, to one who dies, (re) birth is indeed certain on account of the work done in that body. Therefore over this inevitable fact of birth and death, you, a wise man, ought not to grieve, i.e., you are not meant (for such a conduct).

२.२८.०. किञ्च देहानां च स्वभावं पर्यालोच्य तदुपाधिके आत्मनो जन्ममरणे शोको न कार्य इत्याह—

2.28.0. Moreover, considering the nature of the bodies etc., and the fact that birth and death of the self are due to these adjuncts, one should not grieve at it. So it is being stated:

28. अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।

अव्यक्तनिधनान्येव तत्र का परिदेवना ॥

Beings, O descendant of Bharata, have the Unmanifest as their beginning, are manifest in the middle, and have their dissolution in the Unmanifest itself; so why lament for them?

२.२८.१. अव्यक्तादीनीति । अव्यक्तं प्रधानं तदेवादिः उत्पत्तेः पूर्वरूपं येषां तान्यव्यक्तादीनि भूतानि शरीराणि कारणात्मना स्थितानामेवोत्पत्तेः ।

तथा व्यक्तमभिव्यक्तं मध्यं जन्ममरणान्तरालस्थितिलक्षणं येषाम् । अव्यक्ते निधनं लयो येषां तानीमान्येवम्भूतान्येव । तत्र तेषु का परिदेवना कः शोकनिमित्तो विलापः । प्रतिबुद्धस्य स्वप्नदृष्टवस्तुष्विव शोको न युज्यत इत्यर्थः ॥

2.28.1. *Beings etc. Beings, or bodies, have the Unmanifest, the Pradhāna, as their beginning, the condition in which they exist before origination; for it is only things that exist in their causal form that are manifested. Similarly they are manifest in the middle, the interval between birth and death constituting the state of existence. And they have their dissolution, destruction, in the Unmanifest. They are verily of this nature. Why lament out of grief for them? That is to say, grief is not befitting, as in the case of a man who has woken up and still is grieving for the friends seen in a dream.*

२.२९.०. कुतस्तर्हि विद्वांसोऽपि लोके शोचन्ति? आत्माज्ञाना-
देवेत्याशयेनात्मनो दुर्विज्ञेयतामाह—

2.29.0. Why, then, do even wise men grieve in this world? It is simply due to their ignorance about the self. Having this in mind, the abstruseness of the self is being stated:

29. आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।

आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाप्येनं वेद न चैव कश्चित्॥

One sees this (self) as a wonder, so also another talks of this as a wonder, still another hears of this as a wonder and some other, again, does not know this even after hearing, etc. about it.

२.२९.१. आश्चर्यवदिति । कश्चिदेनमात्मानं शास्त्राचार्योपदेशाभ्यां पश्यन्नाश्चर्यवत्पश्यति । सर्वगतस्य नित्यज्ञानानन्दस्वभावस्यात्मनोऽलौकिकत्वा-
दैन्द्रजालिकवदघटमानं पश्यन्नैव विस्मयेन पश्यति असम्भावनाभि-
भूतत्वात् । तथा आश्चर्यवदेवान्यो वदति च शृणोति चान्यः ।

कश्चित्पुनर्विपरीतभावनाभिभूतः श्रुत्वापि नैव वेद । चशब्दादुक्त्वापि
दृष्ट्वापि न सम्यग्वेदेति द्रष्टव्यम् ॥

2.29.1. *One sees etc.* One realizing this self with the help of the precepts of the Scriptures and the teacher, sees it as a wonder. As the self, which is all-pervading and of the nature of eternal knowledge and bliss, is supernatural, one is bewildered at seeing it, being overcome by its incomprehensibility, like one seeing something impossible like magic. So another talks and hears of this verily as a wonder. Some other again, being overpowered by wrong notions, fails to know this even after hearing etc., shows that even talking about this and seeing this, some do not know it fully.

२.३०.०. तदेवं दुर्बोधमात्मतत्त्वं सङ्क्षेपेणोपदिशन्नशोच्यत्वमुपसंहरति—

2.30.0. Thus in the course of teaching in brief the incomprehensibility of the self, the topic that one should not grieve for it is being concluded:

30. देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।

तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥

This embodied self in everyone's body is eternally indestructible, O descendant of Bharata (Arjuna); therefore, you ought not to grieve for any creature.

२.३०.१. देहीति । स्पष्टम् ॥

2.30.1. *This embodied self etc.* The meaning is quite clear.

२.३१.०. यच्चोक्तमर्जुनेन 'वेपथुश्च शरीरे मे रोमहर्षश्च जायते'
(१.२९) इति तदप्ययुक्तमित्याह—

2.31.0. And what Arjuna said, viz., 'My body quivers and there is horripilation' (1.29), that, too, is unbecoming. This is being stated:

31. स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥

And considering your duty also you ought not to falter, because, there is no greater good-fortune for a Kshatriya than a righteous battle.

२.३१.१. स्वधर्ममिति । आत्मनो नाशाभावादेवैतेषां हननेऽपि विकम्पितुं नार्हसि । स्वधर्ममप्यवेक्ष्य विकम्पितुं नार्हसीति सम्बन्धः । यच्चोक्तं 'न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे' (१.३१) इत्यादि तत्राह-धर्म्यादिति । धर्मादनपेतान्न्याय्याद्युद्धादनयत् ॥

2.31.1. *And considering* etc. Just because there is no death for the self, you should not falter even at slaying these; *and considering your duty also you ought not to falter*—this is the connection. And what was said in, 'I see no good from killing kinsmen in battle' (1.31), is being answered: *Because* etc. *Than a righteous battle*, than a battle that is not divorced from righteousness, i.e., a lawful battle.

२.३२.०. किञ्च महति श्रेयसि स्वयमेवोपगते सति कुतो विकम्पस इत्याह—

2.32.0. Moreover, why should there be any faltering when such a great good fortune has come unsought? This is being stated:

32. यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥

And happy, O Pārtha, are the Kshatriyas who get such a battle, which has come of its own accord, and is an open gateway to heaven.

२.३२.१. यदृच्छयेति । यदृच्छयाऽप्रार्थितमेवोपपन्नं प्राप्तमीदृशं युद्धं सुखिनः सभाग्या एव लभन्ते । यतो निरावरणं स्वर्गद्वारमेवैतत् । यद्वा य

एवंविधं युद्धं लभन्ते त एव सुखिन इत्यर्थः । एतेन 'स्वजनं हि कथं हत्वा सुखिनः स्याम' (१.३७) इति यदुक्तं तन्निरस्तं भवति ॥

2.32.1. *And happy, etc. The happy, or the fortunate, alone get such a battle, which has come of its own accord, unsought, for this is verily an open gateway to heaven. Or (it may mean): Those alone who get such a battle are happy. By this what was said in, 'How can we indeed be happy by killing our own people' (1.37), is refuted.*

२.३३.०. विपक्षे दोषमाह—

2.33.0. *The disadvantage of acting contrary to this is being shown:*

33. अथ चेत्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।

ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥

If, however, you do not fight this righteous battle, then failing in your duty and losing your reputation, you will incur sin.

२.३३.१. अथ चेत्वमिति । स्पष्टम् ॥

2.33.1. *If, however, you etc.*

२.३४.०. किञ्च—

2.34.0. *Further,*

34. अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।

सम्भावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥

Besides, people will talk of your eternal infamy; and for one held in esteem infamy is worse than death.

२.३४.१. अकीर्तिमिति । अव्ययां शाश्वतीम् । सम्भावितस्य बहुमानितस्याकीर्तिर्मरणादतिरिच्यतेऽधिकतरा भवति ॥

2.34.1. *Besides, people etc. Eternal everlasting. For one held in esteem, for an honourable man, infamy is worse than death.*

२.३५.०. किञ्च—

2.35.0. Moreover,

35. भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥

(These) mighty warriors will think that you have retired from battle through fear. Having been highly esteemed by them, you will (now) fall into disgrace.

२.३५.१. भयादिति । येषां बहुगुणत्वेन त्वं पूर्वं सम्मतोऽभूस्त एव भयेन सङ्ग्रामात्त्वां निवृत्तं मन्येरन्, ततश्च पूर्वं बहुमतो भूत्वा लाघवं यास्यसि ॥

2.35.1. (These) mighty etc. those who held you in high esteem before as possessing many good qualities, will (now) think that you have retired from battle through fear. Thereby, having been highly esteemed before, you will (now) fall into disgrace.

२.३६.०. किञ्च—

2.36.0. Further,

36. अवाच्यवादांश्च बहून्वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥

And your enemies will be saying many unmentionable things, decrying your prowess. What can be more painful than that?

२.३६.१. अवाच्येति । अवाच्यान्वादान् वचनानर्हाञ्शब्दांस्तवा-हितास्त्वच्छत्रवो वदिष्यन्ति ॥

2.36.1. And etc. And your enemies will say unmentionable things, i.e., words that are not fit to be uttered.

२.३७.०. यच्चोक्तं 'न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः' (२.६) इति तत्राह—

2.37.0. The statement made before, viz., 'And we do not, know which would be the better course for us—whether we should conquer them or they should conquer us' (2.6), is being answered:

37. हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

Either, killed (in battle), you will attain heaven, or, being victorious, you will enjoy the earth. Therefore arise, O Son of Kunti, resolved to fight.

२.३७.१. हतो वेति । पक्षद्वयेऽपि तव लाभ एवेत्यर्थः ॥

2.37.1. *Either* etc. That is to say, in either case you will only be a gainer.

२.३८.०. यदप्युक्तं 'पापमेवाश्रयेदस्मान्' (१.३६) इति तत्राह—

2.38.0. And what was said in the passage, 'Sin alone will overtake us' etc. (1.36), is being answered:

38. सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥

Regarding pleasure and pain, gain and loss, victory and defeat, as alike, prepare yourself then for battle; you will not thus incur sin.

२.३८.१. सुखदुःखे इति । सुखदुःखे समे कृत्वा, तथा तयोः कारणभूतौ यौ लाभालाभावपि, तयोरपि कारणभूतौ जयाजयावपि समौ कृत्वा । एतेषां समत्वे कारणं हर्षविषादराहित्यम् । युज्यस्व सन्नद्धो भव । सुखाद्यभिलाषं हित्वा स्वधर्मबुद्ध्या युद्धयमानः पापं न प्राप्स्यसीत्यर्थः ॥

2.38.1. *Regarding etc. Regarding as alike pleasure and pain, also their cause, viz., gain and loss, and also the cause of these, viz., victory and defeat. The cause of equanimity with regard to these is freedom from elation and despondency. Prepare yourself, get ready (for battle). Giving up desire for pleasure etc., if you fight from a sense of duty, you will not incur sin (thereby).*

२.३९.०. उपदिष्टं ज्ञानयोगमुपसंहरंस्तत्साधनं कर्मयोगं प्रस्तौति—

2.39.0. The way of knowledge that has been taught is being concluded, and the way of action (Karma-Yoga), which is a means to that, is being introduced:

39. एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥

The (requisite) mental attitude towards the Self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga), being endowed with which (attitude), O Partha, you will get rid of the bondage of actions.

२.३९.१. एषेति । सम्यक् ख्यायते प्रकाशयते वस्तुतत्त्वमनयेति सङ्ख्या सम्यग्ज्ञानं तस्मिन् प्रकाशमानमात्मतत्त्वं साङ्ख्यं तस्मिन् करणीया बुद्धिरेषा त्वाभिहिता । एवमभिहितायामपि साङ्ख्यबुद्धौ त्व चेदात्मतत्त्वमपरोक्षं न भवति तर्ह्यन्तःकरणशुद्धिद्वाराऽऽत्मतत्त्वापरोक्षार्थं कर्मयोगे त्विमां बुद्धिं शृणु । यया बुद्ध्या युक्तः परमेश्वरार्पितकर्मयोगेन शुद्धान्तःकरणः सन् तत्प्रसादप्राप्तापरोक्षज्ञानेन कर्मात्मकं बन्धं प्रकर्षेण हास्यसी त्यक्ष्यसि ॥

2.39.1. *The (requisite) mental etc. That by which the nature of the Reality is described or revealed is Sāṅkhya, i.e., adequate knowledge, and the nature of the Self that is revealed through it is Sāṅkhya; the mental attitude that you have to create with respect to it has just been taught to you. If, in spite of this attitude towards the Self being thus imparted, you do not*

have the intuition of the nature of the Self, then *hear about it*, this attitude, *in respect of the way of action* (Karma-Yoga) for attaining this intuition of the Self through the purification of the mind. *Endowed with which attitude*, you will attain purity of mind through the way of the surrender of actions to the Lord, and *you will completely get rid of the bondage consisting of actions* by means of intuitional knowledge obtained through His grace.

२.४०.०. ननु कृष्यादिवत्कर्मणां कदाचिद्विघ्नबाहुल्येन फले व्यभिचारान्मन्त्राद्यङ्गवैगुण्येन च प्रत्यवायसम्भवात्कुतः कर्मयोगेन कर्मबन्धप्रहाणं तत्राह—

2.40.0. It may be urged: Activities, such as agriculture, sometimes fail to produce results owing to numerous obstacles, and there are chances of incurring sin owing to defects in the utterance of Mantras or other subsidiary parts¹. So how can the bondage of actions be got rid of through Karma-Yoga? This is being answered:

40. नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

In this there is no waste of any undertaking nor chance of incurring sin: even the least bit of this religion saves one from great danger.

२.४०.१. नेहेति । इह निष्कामकर्मयोगोऽभिक्रमस्य प्रारम्भस्य नाशो निष्फलत्वं नास्ति, प्रत्यवायश्च न विद्यते । ईश्वरोद्देशेनैव विघ्नवैगुण्याद्यसम्भवात् । किञ्च अस्य धर्मस्य स्वल्पमप्युपक्रममात्रमपि कृतं महतो भयात्संसारत् त्रायते रक्षति, न तु काम्यकर्मवत्किञ्चिदङ्गवैगुण्यादिना नैष्फल्यमस्येत्यर्थः ॥

1. If in the performance of the rituals prescribed by the Vedas there be such defects as these, then these observances, instead of producing the desired fruit, result in harm to the performer.

2.40.1. *In this etc. In this way of action without desires, there is no waste of any undertaking, action, that has already been begun; nor is there any chance of incurring sin since obstacles, defects, etc., cannot exist on account of everything being done for the sake of the Lord. Moreover, even the least bit, even a beginning merely, of this religion saves one from great danger, viz., the transmigratory existence; and there is no chance of its being wasted like an action done with desire, through defects, etc., in any of its parts. This is the idea.*

२.४१.०. कुत इत्यपेक्षायामुभयोर्वेषम्यमाह—

2.41.0. It may be asked why? Hence the difference between the two (viz., work done with and without desires) is being shown:

41. व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

In this, descendent of Kuru, there is a single one-pointed determination. The thoughts of the irresolute are many-branched and infinite.

२.४१.१. व्यवसायेति । इहेश्वराराधनलक्षणे कर्मयोगे व्यवसायात्मिका परमेश्वरभक्त्यैव ध्रुवं तरिष्यामीति निश्चयात्मिकैवैकनिष्ठैव बुद्धिर्भवति । अव्यवसायिनां तु बहिर्मुखानां कामिनां कामानामानन्त्यादनन्ताः, तत्रापि हि कर्मफलगुणफलादिप्रकारभेदाद्बहुशाखाश्च बुद्धयो भवन्ति । ईश्वराराधनार्थं हि नित्यनैमित्तिकं कर्म किञ्चिद्दङ्गवैगुण्येनापि न नश्यति । यथा शक्नुयात्तथा कुर्यादिति हि तद्विधीयते । न च वैगुण्यम् । ईश्वरोद्देशेनैव वैगुण्योपरमात् । न तु तथा काम्यं कर्म 'अग्निहोत्रं जुहुयात्स्वर्गकामः' 'दध्नेन्द्रियकामो जुहुयात्' अतो महद्वैषम्यमिति भावः ॥

2.41.1. *In this etc. In this Karma-Yoga which is done in adoration of the Lord, there is a single one-pointed determination, a single settled conviction of the kind: I shall certainly be saved just through devotion to the Lord. But in*

the case of the irresolute, i.e., of persons with desire having outgoing tendencies, their thoughts are infinite owing to the infinite number of their desires, and even as that, they are many-branched owing to their varieties like the results of main actions and subsidiary actions. Regular rites (Nitya Karma)¹ and occasional rites (Naimittika Karma)² done in adoration of the Lord are not wasted even if there should be any defect in their accessories; for regarding them it is ordained. 'One should perform according to one's capacity'; and there can be no defect, for it ceases to exist by the very fact that it is done for the sake of the Lord. But work done for the sake of desires is not like that. Hence there is great difference between the two.

२.४२.०. ननु कामिनोऽपि कष्टान् कामान्विहाय व्यवसायात्मिकामेव बुद्धिं किं न कुर्वन्ति तत्राह—

2.42.0. One may question: Why do not even persons with desire give up desires which are difficult to fulfil, and take to this one-pointed determination? This is being answered:

42. यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥

43. कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥

44. भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

1. Nitya Karma or regular rites prescribed by the Vedas, the non-performance of which causes sin or harm, or, according to another view, the performance of which removes sin.

2. Naimittika Karma or occasional rites observed on special occasions, as on the birth of a son. They are also enjoined by the Vedas, and their performance is obligatory for a householder.

42-44. The dull-witted, whose minds are full of desires, who regard heaven as their highest goal, who are enamoured of the panegyric statements in the Vedas and assert that there is nothing else (higher than this), speak familiar flowery words about numerous kinds of rites (prescribed by the Vedas) producing birth, actions, and their results, as the means to enjoyment and power. Those who are attached to enjoyment and power, and whose minds are carried away by these (flowery words) do not attain one-pointed determination leading to concentration on the Lord.

२.४२.१. यामिति । पुष्पितां पुष्पितविषलतावदापातरमणीयां प्रकृष्टां परमार्थफलपरामेव वदन्ति वाचं स्वर्गादिफलश्रुतिं ये तेषां तथा वाचापहृतचेतसां व्यवसायात्मिका बुद्धिः समाधौ न विधीयत इति तृतीयेनान्वयः । किमिति तथा वदन्ति? यतोऽविपश्चितो मूढाः । तत्र हेतुः—वेदे ये वादा अर्थवादाः 'अक्षय्यं ह वै चातुर्मास्ययाजिनः सुकृतं भवति' (शत. ब्रा. २.६.३.१), 'अपाम सोमममृता अभूम' (ऋग्वे. ८.४८.३) इत्याद्यास्तेष्वेव रताः प्रीताः । अत एव अतः परमन्यदीश्वरतत्त्वं नास्तीति वदनशीलाः ॥

अत एव—

२.४३.१. कामात्मान इति । कामात्मानः कामाकुलचिताः । अतः स्वर्ग एव परः पुरुषार्थो येषां ते । जन्म च तत्र कर्माणि च तत्फलानि च प्रददातीति तथा ताम् । भोगैश्वर्ययोगतिं प्राप्तिं प्रति साधनभूता ये क्रियाविशेषास्ते बहुला यस्याः तां प्रवदन्तीत्यनुषङ्गः ॥

ततश्च—

२.४४.१. भोगैश्वर्यप्रसक्तानामिति । भोगैश्वर्ययोः प्रसक्तानामभिनिविष्टानाम् तथा पुष्पितया वाचापहृतमाकृष्टं चेतो येषां तेषां समाधिः चित्तैकाग्र्यं परमेश्वरैकाग्र्याभिमुखत्वं तस्मिन्निश्चयात्मिका बुद्धिर्न विधीयते । कर्मकर्तरिप्रयोगः । नोत्पद्यत इत्यर्थः ॥

2.42.1. The dull-witted etc. The connection is with the stanza after next as follows: One-pointed determination leading to concentration is not attained by those whose mind are carried away by the flowery words—fine words that are appealing for the time being like a poisonous creeper in blossom—of those who refer to the mention of heaven etc., in the Vedas and say that it only sets forth results constituting the highest end of human life (Liberation). Why do they talk like that? Because they are dull-witted, unwise. The reason for their dullness is that they are enamoured of, i.e., are satisfied with, only the panegyric statements in the Vedas, like: 'For everlasting indeed is the merit of those who perform the rite that lasts for four months' (Śat. Br. 2.6;3.1), 'We have drunk the soma juice and have become immortal' (Rg Ve. 8.48.3) etc. Therefore they assert that there is nothing else, no other entity called God higher than that to be attained.

2.43.1. For this very reason they are people whose minds are full of desire, and hence they regard heaven as their highest goal. They speak familiar, flowery words—this is the connection—about numerous kinds of rites producing birth, actions done in them and their results, as the means to enjoyment and power.

2.44.1. And, therefore, Those who are attached to, are intent on, enjoyment and power, and whose minds are carried away, attracted, by these flowery words, do not attain one-pointed determination leading to concentration of the mind, turning it exclusively towards the Lord. 'Vidhiyate' is an instance of reflexive use.

२.४५.०. ननु च यदि स्वर्गादिकं परमं फलं न भवति तर्हि किमिति वेदैस्तत्साधनतया कर्माणि विधीयन्ते तत्राह—

2.45.0. It may be urged: If heaven etc. are not the highest goal, why do the Vedas prescribe rites as means to them? This is being answered:

45. त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥

The Vedas deal with subjects coming under the three Gunas; O Arjuna, be above the three Gunas, free from the dualities, always established in goodness (Sattva), regardless of acquisition or preservation, and self-possessed.

२.४५.१. त्रैगुण्यविषया इति । त्रिगुणात्मकाः सकामा येऽधिकारि-
णस्तद्विषयास्तेषां कर्मफलसम्बन्धप्रतिपादका वेदाः । त्वं तु निस्त्रैगुण्यो
निष्कामो भव । तत्रोपायमाह—निर्द्वन्द्वः सुखदुःखशीतोष्णादियुगुलानि
द्वन्द्वानि तद्रहितो भव । तानि सहस्वेत्यर्थः । कथमित्यत्राह । नित्यसत्त्वस्थः
सन् । धैर्यमवलम्ब्येत्यर्थः । तथा निर्योगक्षेमः । अप्राप्तस्वीकारो योगः,
प्राप्तपरिपालनं क्षेमस्तद्रहितः । आत्मवानप्रमत्तः । नहि द्वन्द्वकुलस्य
योगक्षेमव्यापृतस्य च प्रमादिनस्त्रैगुण्यातिक्रमः सम्भवतीति ॥

2.45.1. *The Vedas deal etc. The Vedas deal with those aspirants who are under the sway of the three Gunas and are full of desire. That is, they relate the connection between rites and their results for such people. But you be above the three Gunas, or free from desires. The way to that is being stated: Be free from the dualities, the pairs of opposites like heat and cold, happiness and misery, that is, endure them. How? This is explained: Being always established in goodness, that is, taking recourse to fortitude: Likewise, regardless of acquisition or preservation: Acquisition (Yoga) is accepting what one has not, and preservation (Kshema) is, protecting what one already possesses; (be) without (any effort for) both. Self-possessed, vigilant. Certainly it is not possible for one who is swayed by the dualities, is busy with acquisition and preservation, and is inadvertent, to transcend the three Gunas.*

२.४६.०. ननु वेदोक्तनानाफलपरित्यागेन निष्कामतयेश्वराराधनविषया व्यवसायात्मिका बुद्धिस्तु कुबुद्धिरेवेत्याशङ्क्याह—

2.46.0. It may be urged that one-pointed determination which seeks to worship the Lord in a disinterested way by giving up the various fruits described in the Vedas, is indeed a pernicious resolve. This is being answered:

46. यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥

All the purpose that small reservoirs serve, is served by a vast lake entirely filled with water. Similarly the purpose that all the Vedas serve is attained by a man of realization.

२.४६.१. यावानिति । उदकं पीयतेऽस्मिन्नित्युदपानं वापीकूपतडागादि तस्मिन्स्वल्पोदके एकत्र कृत्स्नस्यार्थस्याभावात्तत्र तत्र परिभ्रमणेन विभागशो यावान्स्नानपानादिरर्थः प्रयोजनं भवति तावान्सर्वोऽप्यर्थः सर्वतः सम्प्लुतोदके महाहृदे एकत्रैव यथा भवति, एवं यावान्सर्वेषु वेदेषु तत्तत्कर्मफलरूपोऽर्थस्तावान्सर्वोऽपि विजानतो व्यवसायात्मकबुद्धियुक्तस्य ब्राह्मणस्य ब्रह्मनिष्ठस्य भवत्येव ब्रह्मानन्दे क्षुद्रानन्दानामन्तर्भूतत्वात्, 'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति' (बृह. उ. ४.३.३२) इति श्रुतेः । तस्मादियमेव बुद्धिः सुबुद्धिरित्यर्थः ॥

2.46.1. *All the purpose etc.* That from which water is drunk is Udapāna (reservoir), that is, well, tank, etc. As in such small receptacles of water all the needs of a person cannot be satisfied in one place, he has to go round (to different reservoirs) to satisfy all his necessities like bathing and drinking, separately. But just as all these different purposes are served by a vast lake entirely filled with water, even so a man of realization, i.e., one who has one-pointed determination, and is steadfast in Brahman, has indeed all the results of the various rites prescribed throughout the Vedas, for the bliss of Brahman includes all finite joys. As the Sruti says: 'On a fraction of the basis of This (Self) do all other creatures live' (Br. Up. 4.3.32). Therefore this determination alone is the right resolve.

२.४७.०. तर्हि सर्वकर्मफलानि परमेश्वराराधनादेव भविष्यन्तीत्यभि-
सन्धाय मादृशः प्रवर्तेत किं कर्मणेत्याशङ्क्य तद्वारयन्नाह—

2.47.0. It may be urged: Then considering that the results of all actions are attained simply by worshipping the Lord, one should devote oneself to that, (and what is the good of work?). Against this conclusion it is being stated:

47. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥

To work alone you have the right, but never claim its results. Let not the results of actions be your motive, nor be attached to inaction

२.४७.१. कर्मण्येवेति । ते तव तत्त्वज्ञानार्थिनः कर्मण्येवाधिकारः । तत्फलेषु बन्धहेतुष्वधिकारः कामो मास्तु । ननु कर्मणि कृते तत्फलं स्यादेव भोजने कृते तृप्तिवदित्याशङ्क्याह—मा कर्मफलहेतुर्भूः । कर्मफलं प्रवृत्तिहेतुर्यस्य तथाभूतो मा भूः । कामितस्यैव स्वर्गादिर्नियोज्यविशेषणत्वेन फलत्वादकामितं फलं न स्यादिति भावः । अत एव फलं बन्धकं भविष्यतीति भयादकर्मणि कर्माकरणेऽपि तव सङ्गो निष्ठा मास्तु ॥

2.47.1. *To work alone, etc. You, who are an aspirant after the highest knowledge, have the right only to work. Never claim or hanker after, its results, which are the causes of bondage. But, one may urge, an action done is sure to produce results, as eating gives satisfaction. Anticipating this, it is being stated: Let not the results of actions be your motive. Be not one who is actuated by the results of actions. As heaven, etc. result only when desired, being an adjunct of the person who is enjoined (by the Scriptures) to perform rites, what is not desired does not take place. This is the idea. Again, because work binds, be not attached, but not devoted, through fear, to inaction.*

२.४८.०. किं तर्हि?

2.48.0. What then (is to be done)?

48. योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

Established in Yoga, O Dhananjaya (Arjuna), perform actions, giving up attachment, and unconcerned as to success or failure; (this) equanimity is called Yoga.

२.४८.१. योगस्थ इति । योगः परमेश्वरैकपरता तत्र स्थितः कर्माणि कुरु । तथापि सङ्गं कर्तृत्वाभिनिवेशं त्यक्त्वा केवलमीश्वराश्रयेणैव कुरु । तत्फलस्य ज्ञानस्यापि सिद्ध्यसिद्ध्योः हर्षविषादयोः समो भूत्वा केवलमीश्वरार्पणेनैव कुरु । यतः एवंभूतं समत्वमेव योग उच्यते: सद्भिः । चित्तसमाधानरूपत्वात् ॥

2.48.1. *Established in Yoga perform actions. Yoga is exclusive devotion to the Lord; being established therein, perform actions, and that also giving up attachment, consciousness of agency; work depending solely on the Lord, unconcerned as to success or failure, attainment or non-attainment of its result, viz., knowledge; work, as an offering to the Lord alone. For this kind of equanimity alone is called Yoga by the wise, as it consists in concentration of the mind.*

२.४९.०. काम्यं तु कर्मातिनिकृष्टमित्याह—

2.49.0. But work prompted by desire is very inferior. This is being stated:

49. दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥

Far inferior is work (prompted by desire) to work done through wisdom, O Dhananjaya. Take refuge in wisdom; those who are impelled by results are miserable.

२.४९.१. दूरेणेति । बुद्ध्या व्यवसायात्मिकया कृतः कर्मयोगो बुद्धियोगः, बुद्धिसाधन भूतो वा तस्मात्सकाशादन्यत्काम्यं कर्म दूरेणावरम्

अत्यन्तमपकृष्टम् । हि यस्मादेवं तस्माद्बुद्धौ पापनिवृत्तिद्वारा ज्ञाने शरण-
माश्रयं कर्मयोगमन्विच्छानुतिष्ठ । यद्वा बुद्धौ शरणं त्रातारमीश्वरम् अश्रये-
त्यर्थः । फलप्रयोजकहेतवस्तु सकामा नराः कृपणादीनाः । 'यो वा एतदक्षरं
गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः' (बृह. उ. ३.८.१०) इति श्रुतेः ॥

2.49.1. *Far inferior, etc. Work done through wisdom, i.e., Karma-Yoga performed with one-pointed determination, or (it may mean) Karma-Yoga which is the means to wisdom. Compared with this, work promoted by desire is far, extremely, inferior. Because it is so, therefore take refuge in wisdom, knowledge, i.e., perform Karma-Yoga; (or it may mean) take refuge in the Lord, the Saviour who abides in the intellect. But those who are impelled by results, the man of desire, are miserable or wretched. For the Sruti says; 'He, O Gārgī, who departs from this world without knowing this Immutable, is miserable' (Br. Up. 3.8.10).*

२.५०.०. बुद्धियोगयुक्तस्तु श्रेष्ठ इत्याह—

2.50.0. But one who is engaged in action done with wisdom is superior. This is being stated:

50. बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥

Endowed with this wisdom, one gets rid of both good and evil (even) here; therefore take to Yoga; Yoga is the skill in work.

२.५०.१. बुद्धियुक्त इति । सुकृतं स्वर्गादिप्रापकम्, दुष्कृतं निरयादिप्रापकम्, ते उभे इहैव जन्मनि परमेश्वरप्रसादेन जहाति त्यजति । तस्माद्योगाय तदर्थं बुद्ध्यर्थाय कर्मयोगाय युज्यस्व घटस्व । यतः कर्मसु यत्कौशलं बन्धकानामपि तेषामीश्वराराधनेन मोक्षपरत्वसम्पादनचातुर्यं स एव योगः ॥

2.50.1. *Endowed etc. Through the grace of the Lord such a person gets rid of both good and evil work, which lead to heaven and hell respectively, (even) here, in this very life.*

Therefore *take to Yoga*, strive after Karma-Yoga, to attain this end. Because, *Yoga is the skill in work*, is that dexterity in work which turns even actions though they (ordinarily) lead to bondage, into means for Liberation by performing them for the sake of the Lord.

२.५१.०. कर्मणां मोक्षसाधनत्वप्रकारमाह—

2.51.0. How actions turn out to be means to Liberation is being stated:

51. कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥

Endowed with wisdom, giving up the fruit resulting from action, attaining self-realization, and freed from the bondage of birth, verily, they go to that abode which is free from evil.

२.५१.१. कर्मेति । कर्मजं फलं त्यक्त्वा केवलमीश्वराराधनार्थं कर्मकुर्वाणा मनीषिणो ज्ञानिनो भूत्वा जन्मरूपेण बन्धेन विनिर्मुक्ताः सन्तोऽनामयं सर्वोपद्रवरहितं विष्णोः पदं मोक्षार्थं गच्छन्ति ॥

2.51.1. *Endowed etc.* They who giving up the fruit resulting from action, do work merely for the sake of worshipping the Lord, they attaining self-realization, knowledge and being freed from the bondage of birth, go to that abode of Vishnu known as Liberation, which is free from evil, all troubles.

२.५२.०. कदा तत्पदमहं प्राप्स्यामीत्यपेक्षायामाह द्वाभ्याम्—

2.52.0. If it be urged: When shall I attain to that abode?— that is being stated in the two verses:

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

When your understanding will get beyond the maze of delusion, then you will have attained indifference to what is to be heard and what is heard.

२.५२.१. यदेति । मोहो देहादिष्वात्मबुद्धिः तदेव कलिलम् । 'कलिलं गहनं विदुः' इत्यभिधानकोशस्मृतेः । ततश्चायमर्थः—एवं परमेश्वराराधने क्रियमाणे यदा तत्प्रसादेन तव बुद्धिर्देहाभिमानलक्षणं मोहमयं गहनं दुर्गं विशेषेणातिरिष्यति । तदा श्रोतव्यस्य श्रुतस्य चार्थस्य निर्वेदं वैरोग्यं गन्तासि प्राप्स्यसि । तयोरनुपादेयत्वेन जिज्ञासां न करिष्यसीत्यर्थः ॥

2.52.1. *When etc. Identifying oneself with the body etc., is delusion; that itself is the maze, or abyss, for that is the synonym given by dictionaries and lexicons. Therefore the meaning is this: Worshipping the Lord thus, when through His mercy your understanding will completely get beyond this maze of delusion consisting in the identification of the Self with the body, then you will have attained, i.e., you will attain, indifference, dispassion, for things that are to be heard and have been heard. You will cease to inquire about them as they are not worth having. This is the meaning.*

२.५३.०. ततश्च—

2.53.0. Moreover,

53. श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥

When your understanding (now) perplexed by hearing will rest in Samādhi (the Lord), unwavering and steady, then you shall attain Yoga.

२.५३.१. श्रुतीति । श्रुतिभिर्नालौकिकवैदिकार्थश्रवणैर्विप्रतिपन्ना, इतः पूर्वं विक्षिप्ता सती ते तव समाधौ बुद्धिर्यदा स्थास्यति, समाधीयते चित्त-मस्मिन्निति समाधिः परमेश्वरः तस्मिन्निश्चला विक्षेपव्याप्तिविषयान्तरैरनाकृष्टा

अत एवाचला अभ्यासपटुत्वेन तत्रैव स्थिरा च सती तदा योगं योगफलं तत्त्वज्ञानमवाप्स्यसि ॥

2.53.1. *When your etc. When your understanding (now) perplexed by hearing, which till now is distracted by hearing about various objects of enjoyment, scriptural¹ and worldly² will rest in Samādhi, in that in which the mind gets settled, viz., the Lord, unwavering, not attracted by any other object, and therefore steady, i.e., owing to skilful practice remains fixed therein, you shall attain Yoga, that is, the fruit of Yoga, viz., knowledge of the Truth.*

२.५४.०. पूर्वश्लोकोक्तस्यात्मतत्त्वज्ञस्य लक्षणं जिज्ञासुः—

2.54.0. Desirous of knowing the characteristic of the man of self-realization referred to in the previous verse

अर्जुन उवाच

54. स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥

Arjuna said:

What is the definition, O Keshava (Krishna), of a man of steady wisdom, absorbed in contemplation? How does a man of steady wisdom talk, how does he sit and how does he walk?

२.५४.१. स्थितप्रज्ञस्येति । स्वाभाविके समाधौ स्थितस्यात एव स्थिता निश्चला प्रज्ञा बुद्धिर्यस्य तस्य का भाषा? भाष्यतेऽनयेति भाषा । लक्षणमिति यावत् । केन लक्षणेन स्थितप्रज्ञ उच्यत इत्यर्थः । तथा स्थितधीः किं कथं भाषणं, आसनं, व्रजनं च कुर्यादित्यर्थः ॥

2.54.1. *What is etc. What is the definition of a man who by nature rests in contemplation, and, therefore,*

1. Like heaven.

2. Like riches.

whose *wisdom* or understanding is *steady*? That by which a thing is described is a definition, i.e., characteristic. Due to what characteristic in him is he called a man of steady wisdom? This is the meaning. Again, *how does such a man of steady wisdom talk, sit and walk?*

२.५५.०. अत्र च यानि साधकस्य ज्ञानसाधनानि तान्येव स्वाभाविकानि सिद्धस्य लक्षणानि । अतः सिद्धस्य लक्षणानि कथयन्नेवान्तरङ्गाणि ज्ञानसाधनान्याह यावदध्यायसमाप्ति । तत्र प्रथमप्रश्नोत्तरं द्वाभ्याम्—

2.55.0. Now, What are the means to knowledge for an aspirant, are, when they become natural, the very characteristics of one who has reached the goal. Hence, by merely relating the characteristics of a man of realization, the direct means to knowledge are also related thereby, till the end of this chapter. Now, the answer to the first question is being given in the two verses:

श्रीभगवानुवाच

55. प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥

The Lord said:

When a man gives up all desires of the mind, O Pārtha, and himself delights in his Self, then he is said to be a 'man of steady wisdom.'

२.५५.१. प्रजहातीति । मनसि स्थितान् सर्वान् कामान् यदा प्रकर्षेण जहाति । त्यागे हेतुः—आत्मन्येव स्वस्मिन्नेव परमानन्दरूपे आत्मना स्वयमेव तुष्ट इति । आत्मारामः सन् यदा क्षुद्रविषयाभिलाषांस्त्यजति तदा तेन लक्षणेन मुनिः स्थितप्रज्ञ इत्युच्यत इत्यर्थः ॥

2.55.1. *When a man gives up etc. When a man gives up completely all the desires of the mind, which results when he*

himself, of his own accord, delights in his Self whose nature is supreme bliss, when being delighted in (the bliss of) the Self, he gives up all desires for paltry things, then, by that characteristic, a sage is said to be 'a man of wisdom'.

२.५६.०. किञ्च—

2.56.0. Further,

56. दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥

He who is unperturbed in misery and free from desires amidst pleasures, who is devoid of all attachment, fear and anger—that sage is said to be of steady wisdom.

२.५६.१. दुःखेष्विति । दुःखेषु प्राप्तेष्वप्यनुद्विग्नमक्षुभितं मनो यस्य सः । सुखेषु विगता स्पृहा यस्य सः । तत्र हेतुः—वीतापगता रागभयक्रोधा यस्मात् । तत्र रागः प्रीतिः । स मुनिः स्थितधीः स्थितप्रज्ञ इत्युच्यते इत्यर्थः ॥

2.56.1. *He who etc. He who is unperturbed, is not agitated, even getting misery, who is free from desires amidst pleasures, since he is devoid of all attachment, affection, fear and anger—that sage is said to be of steady wisdom.*

२.५७.०. कथं भाषेतेत्यस्योत्तरमाह—

2.57.0. The question, 'How does such a person talk?' is being answered:

57. यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥

He who is free from affection everywhere, and who getting whatever good or evil neither welcomes nor hates them has steady wisdom.

२.५७.१. य इति । यः सर्वत्र पुत्रमित्रादिष्वप्यनभिस्नेहः स्नेहशून्यः । अत एव बाधितानुवृत्त्या तत्तच्छुभमनुकूलं प्राप्य नाभिनन्दति न प्रशंसति । अशुभं प्रतिकूलं प्राप्य न द्वेष्टि न निन्दति किन्तु केवलमुदासीन एव भाषते तस्य प्रज्ञा प्रतिष्ठितेत्यर्थः ॥

2.57.1. *He who etc. He who is free from affection everywhere, even towards friends, sons, etc., and therefore getting, on account of the recurrence of what has been sublated (by knowledge), whatever good, or what is congenial, and evil, or what is uncongenial, neither welcomes, praises, nor hates, criticizes, but talks as one unconcerned, has steady wisdom. This is the meaning.*

२.५८.०. किञ्च—

2.58.0. Further,

58. यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

And when he completely withdraws his senses from the sense-objects, even as a tortoise its limbs, (then) his wisdom is steady.

२.५८.१. यदेति । यदा चायं योगी इन्द्रियार्थेभ्यः शब्दादिभ्यः सकाशादिन्द्रियाणि संहरते प्रत्याहरति । अनायासेन संहारे दृष्टान्तः । अङ्गानि कर्चरणादीनि कूर्मो यथा स्वभावेनैवाकर्षति तद्वत् ॥

2.58.1. *And when etc. When this Yogi withdraws, controls, his senses from sense-objects like sound, (then his wisdom is steady). In this matter of withdrawal (of the senses) without effort, an example is being given: Even as a tortoise withdraws (within itself) its limbs—hands, feet, etc., with ease.*

२.५९.०. ननु नेन्द्रियाणां विषयेष्वप्रवृत्तिः स्थितप्रज्ञस्य लक्षणं भवितुमर्हति, जडानामातुराणामुपवासपराणां च विषयेष्वप्रवृत्तेरविशेषात्तत्राह—

2.59.0. It may be urged: The want of inclination of the senses towards sense-objects cannot be a characteristic mark of a man of steady wisdom, as even lazy, sick, and fasting persons also have no such inclination. This is being answered:

59. विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥

From an abstemious embodied being (man) sense-objects fall off, but not the relish (for them); but even this relish of the man of steady wisdom ceases when that supreme Being is realized.

२.५९.१. विषया इति । इन्द्रियैर्विषयाणामाहरणं ग्रहणमाहारः । निराहारस्येन्द्रियैर्विषयग्रहणमकुर्वतो देहिनो देहाभिमानिनोऽज्ञस्य विषया विनिवर्तन्ते तदनुभवो निवर्तत इत्यर्थः । किन्तु रसो रागोऽभिलाषस्तद्वर्जम् । अभिलाषस्तु न निवर्तत इत्यर्थः । रसोऽपि रागोऽपि परं परमात्मानं दृष्ट्वाऽस्य स्थितप्रज्ञस्य सतो निवर्तते । नश्यतीत्यर्थः । यद्वा निराहारस्योपवासपरस्य विषयाः प्रायशो विनिवर्तन्ते क्षुधासन्तप्तस्य शब्दस्पर्शाद्यपेक्षाभावात् । परन्तु रसवर्जम् । रसापेक्षा तु न निवर्तत इत्यर्थः । शेषं समानम् ॥

2.59.1. *From* etc. Enjoying the objects with the senses is *āhāra*. *From an embodied being*, or one who identifies himself with the body—an ignorant person, who is *abstemious*, who does not enjoy sense-objects with the senses, the *sense-objects fall off*, the experience of the sense-objects ceases, *but not the relish*, attachment or craving (*for them*). That is to say, the craving does not depart. *But even this relish*, craving, of a man of steady wisdom ceases, is destroyed, of itself, when that supreme Self is realized. Or (it may mean): The sense-objects ordinarily fall away from one who is fasting, as one who is afflicted with hunger does not want (to enjoy) sound, touch, etc. (i.e., the sense-objects), but not taste. That is to say, the relish (for food) does not depart. The rest (of the interpretation) is common.

२.६०.०. इन्द्रियसंयमं विना तु स्थितप्रज्ञता न सम्भवति, अतः साधकावस्थायां तत्र महान् प्रयत्नः कर्तव्य इत्याह द्वाभ्याम्—

2.60.0. Since without the control of the senses it is not possible to attain the state of steadiness in wisdom, therefore during the period of spiritual practice (Sādhanā) one should struggle hard for this end. This is being stated in the two verses beginning with:

60. यततो ह्यापि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥

The turbulent senses, O son of Kunti, forcibly lead astray the mind of even the struggling wise person.

२.६०.१. यततो ह्यपीति । यततो मोक्षे प्रयतमानस्यापि विपश्चितो विवेकिनोऽपि मनः इन्द्रियाणि प्रसभं बलाद्धरन्ति । यतः प्रमाथीनि प्रमथनशीलानि प्रक्षोभकराणि ॥

2.60.1. The turbulent etc. The senses forcibly, violently, lead astray the mind of even the wise or discriminative person who is struggling, making an effort, for Liberation, for the senses are turbulent, distracting.

२.६१.०. यस्मादेवं तस्मात्तानीति—

2.61.0. Since it is so, therefore it is being said:

61. तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥

Controlling all these (senses), the self-controlled one should sit meditating on Me. Verily, his wisdom is steady, whose senses are under control.

२.६१.१. तानीति । युक्तो योगो तानीन्द्रियाणि संयम्य मत्परः सन्नासीत् । यस्य वशे वशवर्तीनि । एतेन कथमासीतेति प्रश्नस्य वशी-कृतेन्द्रियः सन्नासीन्निर्व्यापारस्तिष्ठेत् इत्युत्तरमुक्तं भवति ॥

2.61.1. *Controlling etc. Controlling all those senses, the self-controlled one, the Yogi, should sit meditating on Me. By this, the answer to the question, 'How does he sit?' is stated: 'With his senses under control, he sits without activity.'*

२.६२-६३.०. बाह्येन्द्रियसंयमाऽभावे दोषमुक्त्वा मनःसंयमाऽभावे दोषमाह द्वाभ्याम्—

2.62-63.0. Having pointed out the defects in not having the external senses under control, those in not having the mind under control are being shown in the two verses beginning with:

62. ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥

63. क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

For a person thinking of the sense-objects there grows an attachment for them; from attachment arises desire, from desire results anger, from anger results delusion, from delusion results confusion of memory, from confusion of memory results destruction of intelligence and from destruction of intelligence he perishes.

२.६२.१. ध्यायत इति । गुणबुद्ध्या विषयान्ध्यायतः पुरुषस्य तेषु सङ्गः आसक्तिर्भवति । आसक्त्या च तेष्वधिकः कामो भवति । कामाच्च केनचित्प्रतिहतात् क्रोधो भवति ॥

किञ्च—

२.६३.१. क्रोधादिति । क्रोधात्सम्मोहः कार्याकार्यविवेकाभावः । ततः शास्त्राचार्योपदिष्टार्थस्मृतेर्विभ्रमो विचलनम् । ततो बुद्धेश्चेतनायाः विनाशो वृक्षादिष्विवाभिभवः । ततः प्रणश्यति मृततुल्यो भवति ॥

2.62-63.1. *For a person etc. For a person who is given to dreaming about sense-objects considering them agreeable,*

there grows an attachment for them; from attachment there arises a greater desire for them; from desire results anger when anyone stands in the way of realizing it; from anger results delusion, loss of discrimination as to what is not to be done; from that results confusion, lapse, of memory with respect to the teachings of the Scripture and the preceptor. From that results destruction of intelligence, its stupefaction, as in trees etc.; thereupon he perishes, becomes dead, as it were.

२.६४.०. नन्विन्द्रियाणां विषयप्रवणस्वभावानां निरोद्धुमशक्यत्वाद्यं दोषो दुष्परिहार इति स्थितप्रज्ञत्वं कथं स्यादित्याशङ्क्याह द्वाभ्याम्—

2.64.0. It may be urged: Since it is impossible to control the senses, which by nature tend toward their objects, it is difficult to overcome those defects, and so where is the possibility of attaining a 'steady wisdom?' Apprehending such a doubt the text says in the two verses beginning with:

64. रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।

आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥

But that person of controlled self who moves about amidst sense-objects with the senses governed by the self and free from attachment and aversion,—he attains serenity.

२.६४.१. रागेति । रागद्वेषरहितैर्विगतदर्पैरिन्द्रियैर्विषयांश्चरन्नुपभुञ्जा-
नोऽपि प्रसादं शान्तिं प्राप्नोति । रागद्वेषराहित्यमेवाह—आत्मनो मनसो
वश्यैर्विधेयो वशवर्ती आत्मा मनो यस्येति । अनेनैव कथं ब्रजेत भुञ्जीतेत्यस्य
चतुर्थप्रश्नस्य स्वाधीनैरिन्द्रियैर्विषयानधिगच्छतीत्युत्तरमुक्तं भवति ॥

2.64.1. *But that* etc. A person whose senses are free from attachment and aversion, free from excitement, though he moves about amidst sense-objects, experiences sense-objects, yet attains serenity or peace. The freedom from attachment and aversion is being explained: He whose senses are governed by the self, the mind, which (again) is under his control. By this

the fourth question, 'How does he move amidst or experience (sense-objects)?' is answered: He experiences the sense-objects with his senses under control.

२.६५.०. प्रसादे सति किं स्यादित्यत्राह—

2.65.0. What happens when serenity is attained? This is being stated:

65. प्रसादे सर्वदुःखानां हानिरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

When this serenity is attained there results the destruction of all his misery. Verily, the wisdom of the serene-minded one gets steady soon.

२.६५.१. प्रसाद इति । प्रसादे सति सर्वदुःखनाशस्ततश्च प्रसन्नचेतसो बुद्धिः प्रतिष्ठिता भवतीत्यर्थः ॥

2.65.1. *When this etc. When this serenity is attained there results the destruction of all misery. Further, the wisdom of the serene-minded one gets steady.*

२.६६.०. इन्द्रियनिग्रहस्य स्थितप्रज्ञतासाधनत्वं व्यतिरेकमुखेनोपपादयति—

2.66.0. The control of the senses as a means to the attainment of 'a steady wisdom' is being demonstrated in a converse way:

66. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥

For the uncontrolled person there is no knowledge, nor is there meditation for him; and for the unmeditative person there is no peace, and for one bereft of peace how can there be happiness?

२.६६.१. नास्तीति । अयुक्तस्यावशीकृतेन्द्रियस्य नास्ति बुद्धिः शास्त्राचार्योपदेशाभ्यामात्मविषया बुद्धिः प्रज्ञैव नोत्पद्यते, कुतस्तस्याः

प्रतिष्ठावार्ता । कुत इत्यत आह— न चायुक्तस्य भावना ध्यानम् । भावनया हि बुद्धेरात्मनि प्रतिष्ठा भवति । सा चायुक्तस्य यतो नास्ति । न चाभावयतः आत्मध्यानमकुर्वतः शान्तिरात्मनि चित्तोपरतिः । अशान्तस्य कुतः सुखम् । मोक्षानन्द इत्यर्थः ॥

2.66.1. *For the etc. For the uncontrolled person, one who has not got his senses under control, there is no knowledge or wisdom even about the Self derived from the teachings of the Scripture and the preceptor; so its steadiness is out of the question. Why? That is being stated: For the uncontrolled etc. And for the uncontrolled person there is no meditation. By meditation alone the intellect gets established in the Self, and this the uncontrolled person, has not. And for the unmeditative person, one who does not meditate on the Self, there is no peace, resting of the mind in the Self, and for one bereft of peace, how can there be happiness, the bliss of Liberation?*

२.६७.०. नास्ति बुद्धिरयुक्तस्येत्यत्र हेतुमाह—

2.67.0. The reason why an uncontrolled person has no knowledge is being stated:

67. इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥

Whichever of the wandering senses the mind follows, that one carries away his wisdom as the wind a ship on the sea.

२.६७.१. इन्द्रियाणामिति । इन्द्रियाणामवशीकृतानां स्वैरं विषयेषु चरतां मध्ये यदेवैकमिन्द्रियं मनोऽनुविधीयतेऽवशीकृतं सदिन्द्रियेण सह गच्छति, तदेवैकमिन्द्रियमस्य मनसः पुरुषस्य वा प्रज्ञां बुद्धिं हरति विषयविक्षिप्तं करोति, किमुत वक्तव्यं बहूनि प्रज्ञां हरन्तीति । यथा प्रमत्तस्य कर्णधारस्य नावं वायुः समुद्रे सर्वतः परिभ्रामयति तद्वत् ॥

2.67.1. *Whichever etc. Whichever of the uncontrolled senses wandering at will among their objects the mind follows, goes out with it slavishly, that one particular sense by itself*

carries away the wisdom of the mind or of the person, makes the mind or the person restless for the object. So it goes without saying that many of them do carry away the wisdom. As the wind tosses on the sea the ship of a helmsman who is out of his wits, even so (do the senses of an uncontrolled person toss his wisdom).

२.६८.०. इन्द्रियसंयमस्य स्थितप्रज्ञत्वे साधनत्वं लक्षणत्वं चोक्तमुपसंहरति—

2.68.0. The control of the senses which has been related as a means to, and characteristic of, 'a steady wisdom' is being concluded:

68. तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥

Therefore, O mighty-armed one, he whose senses are well controlled from their objects has steady wisdom.

२.६८.१. तस्मादिति । प्रतिष्ठिता भवतीत्यर्थः । लक्षणत्वोपसंहारे तस्य प्रज्ञां प्रतिष्ठिता ज्ञातव्येत्यर्थः । महाबाहो इति सम्बोधयन् वैरिनिग्रहे समर्थस्य तवात्रापि सामर्थ्यं भवेदिति सूचयति ॥

2.68.1. *Therefore* etc. (As concluding the means, the last portion of the verse would mean:) 'attains steady wisdom.' As concluding the characteristic, it would mean: 'should be known to have steady wisdom.' By addressing (Arjuna) as *mighty-armed* it is hinted: 'You who have been able to control the enemy must have that ability here also (i.e., in the control of the senses).'

२.६९.०. ननु च कश्चिदपि प्रसुप्त दर्शनादिव्यापारशून्यः सर्वात्मना निगृहीतेन्द्रियो लोके न दृश्यते अतोऽसम्भावितमिदं लक्षणमित्याशङ्क्याह—

2.69.0. It may be urged: But we do not see any one in this world so perfectly self-controlled as to be like one in deep sleep free from all activities like seeing. Therefore this definition is altogether inapplicable. Apprehending such a doubt the text says:

69. या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

That which to all creatures is night, is where the man of self-control is wide awake, and that in which (all) creatures are wide awake is night to the sage who sees.

२.६९.१. या निशेति । सर्वेषां भूतानां या निशा निशेव निशा आत्मनिष्ठा, आत्माज्ञानध्वान्तावृतमतीनां तस्यां दर्शनादिव्यवहाराभावात् । तस्यामात्मनिष्ठायां संयमी निगृहीतेन्द्रियो जागर्ति प्रतिबुध्यते । यस्यां तु विषयनिष्ठायां भूतानि जाग्रति प्रतिबुध्यन्ते सा आत्मतत्त्वं पश्यतो मुनेर्निशा । तस्यां दर्शनादिव्यापारस्तस्य नास्तीत्यर्थः । एतदुक्तं भवति— यथा दिवान्धानामुलूकादीनां रात्रावेव दर्शनं नतु दिवसे, एवं ब्रह्मज्ञस्योन्मीलिताक्षस्यापि ब्रह्मण्येव दृष्टिर्नतु विषयेषु । अतो नासम्भावितमिदं लक्षणमिति ॥

2.69.1. *That etc. That which to all creatures is night, is night, as it were, viz., self-abstraction, for in that (spiritual sphere) those whose minds are covered by the darkness of ignorance about the Self do not experience anything, is where, in which condition of abiding in the Self, the man of self-control, one who has controlled the senses, is wide awake. But the condition of being engrossed in the sense-objects (material condition) in which all ordinary creatures are wide awake, is night to the sage who sees the Self (only). He does not experience anything in it. This is what is meant: Just as owls etc., which are blind by day see only during the night and not during the day, so also one who has realized Brahman, though his eyes are wide open, sees only Brahman and not the sense-objects. Therefore this definition is not altogether inapplicable.*

२.७०.०. ननु विषयेषु दृष्ट्यभावे कथमसौ तान् भुङ्क्त इत्यपेक्षायामाह—

2.70.0. It may be urged: Since he does not care for sense-objects how does such a person experience them? To answer this the text says:

70. आपूर्यमाणमचलप्रतिष्ठं

समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे

स शान्तिमाप्नोति न कामकामी ॥

He attains peace into whom all sense-objects enter, even as rivers enter an ocean which is unaffected though being ever filled, and not one who is desirous of enjoyments.

२.७०.१. आपूर्यमाणमिति । नानानदीभिरापूर्यमाणमपि अचलप्रतिष्ठम-
नतिक्रान्तमर्यादमेव समुद्रं पुनरप्यन्या आपो यथा प्रविशन्ति, तथा कामा
विषयाः यं मुनिमन्तर्दृष्टिं भोगैरविक्रियमाणमेव प्रारब्धकर्मभिराक्षिप्ताः सन्तः
प्रविशन्ति स शान्तिं कैवल्यं प्राप्नोति, नतु कामकामी भोगकामनाशीलः ॥

2.70.1. *He attains to peace etc. Even as into the ocean which is unaffected, which never transcends its limits though being ever filled by the waters of various rivers, fresh rivers again flow, so also that sage or man of self-introspection into whom all sense-objects enter owing to the influence of Prārabdha Karma¹ without his being affected by the enjoyments,—he attains peace, Liberation, and not one who is desirous of enjoyment.*

२.७१.०. यस्मादेवं तस्मात्—

2.71.0. Since it is so, therefore it is being stated:

71. विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।

निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥

1. Actions which have already begun to bear fruit. That part of the actions done in previous lives which has brought about the present life and which will influence it till death. When one attains knowledge of the Self all actions except these become ineffective and produce no results. But the Prārabdha must run out its course, though it does not affect a realized soul as he is always poised in the Self.

That person who is giving up all sense-objects goes about unattached, devoid of the idea of ownership and free from egoism—he attains peace.

२.७१.१. विहायेति । प्राप्तान्कामान्विहाय त्यक्त्वोपेक्ष्य अप्राप्तेषु च निःस्पृहः यतो निरहङ्कारः अत एव तद्भोगसाधनेषु निर्ममः सन्नन्तर्दृष्टिर्भूत्वा यश्चरति, प्रारब्धवशेन भोगान्भुङ्क्ते, यत्र क्वापि गच्छति वा स शान्तिमाप्नोति ॥

2.71.1. *That person etc. That person who giving up, renouncing or ignoring all sense-objects, that have been attained and not yearning for those that have not been attained, being free from egoism, and consequently devoid of the idea of ownership with respect to the means of enjoying these objects and being introspective, goes about enjoying objects or to different places owing to Prārabdha Karma, he attains peace.*

२.७२.०. उक्तां ज्ञाननिष्ठां स्तुवन्नुपसंहरति—

2.72.0. Extolling the path of knowledge that has been described it is being concluded:

72. एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥

This is the Brāhmi state, O Pārtha (Arjuna), attaining it one is not (again) deluded; one who rests in it even at the time of death, attains Nirvāna in Brahman.

२.७२.१. एषेति । ब्राह्मी स्थितिर्ब्रह्मज्ञाननिष्ठा एषा एवंविधा । एनां परमेश्वराराधनेन विशुद्धान्तकरणः पुमान् प्राप्य न विमुह्यति पुनः संसारमोहं न प्राप्नोति । यतः अन्तकाले मृत्युसमयेऽप्यस्यां क्षणमात्रमपि स्थित्वा ब्रह्मणि निर्वाणं लयमृच्छति प्राप्नोति, किं पुनर्वक्तव्यं बाल्यमारभ्य स्थित्वा प्राप्नोतीति ॥ ७२ ॥

2.72.1. *This etc. The Brāhmi (divine) state, i.e., the path of knowledge about Brahman, is of this kind (as related in earlier verses): Attaining it a person, who has become*

pure-minded by worshipping the Lord *is not deluded*, does no more come under the delusion of transmigration. Since *one who rests in it just for a moment even at the time of death, attains Nirvāna*, dissolution, in Brahman, it is superfluous to say that one who is established in it from boyhood of course attains it.

शोकपङ्कनिमग्नं यः साङ्ख्ययोगोपदेशतः ।

उज्जहारार्जुनं भक्तं स कृष्णः शरणं मम ॥

He who raised His devotee Arjuna, who had fallen into the mire of despondency, by instructing him in the Yoga of wisdom—that Krishna is my refuge.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिन्यां
टीकायां साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥



तृतीयोऽध्यायः

CHAPTER 3

कर्मयोगः

THE WAY OF ACTION

३.१.०. एवं तावत् 'अशोच्यानन्वशोचस्त्वम्' (२.११) इत्यादिना प्रथम मोक्षसाधनत्वेन देहात्मविवेकबुद्धिरुक्ता । तदनन्तरं 'एषा तेऽभिहिता साङ्ग्ये बुद्धिर्योगे त्विमां शृणु' (२.३९) इत्यादिना कर्म चोक्तम् । नच तयोर्गुणप्रधानभावः स्पष्टं दर्शितः । तत्र भगवदुक्तो बुद्धियुक्तस्य स्थितप्रज्ञस्य निष्कामत्वनियतेन्द्रियत्वनिरहङ्कारत्वाद्यभिधानात् 'एषा ब्राह्मी स्थितिः पार्थ' (२.७२) इति सप्रशंसमुपसंहाराच्च बुद्धिकर्मणोर्मध्ये बुद्धेः श्रेष्ठ्यं भगवतोऽभिमतं मन्वानः—

3.1.0. Thus at the very outset in, 'You were sorrowing for those who should not be grieved for' etc. (2.11) and the subsequent verses, a sense of discrimination between the self and the body has been taught as a means to Liberation. After that in, 'The requisite mental attitude towards the self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga)' etc. (2.39) and the subsequent verses, action has been explained. But between them the relation of one being subordinate to the other has not been clearly stated. Now, with respect to 'the man of steady wisdom', endowed with knowledge, (qualities like) non-attachment, self-control, non-egotism being mentioned, and also on account of the laudatory conclusion, 'This is the Brāhmi state, O Pārtha' etc. (2.72), *Arjuna*, who thought that between knowledge and action, the Lord regarded knowledge as superior, said:

अर्जुन उवाच

1. ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥

Arjuna said:

If in Your opinion, O Janārdana, knowledge is superior to action, then why do You, O Keshava, engage me in this terrific action?

३.१.१. ज्यायसी चेदिति । कर्मणः सकाशान्मोक्षान्तरङ्गत्वेन बुद्धिर्ज्यायस्यधिकतरा श्रेष्ठा चेत्तव सम्मता तर्हि किमर्थं 'तस्माद्युद्धयस्व' इति, 'तस्मादुत्तिष्ठ' इति च वारं वारं वदन् घोरे हिंसात्मके कर्मणि मां नियोजयसि प्रवर्तयसि ॥

3.1.1. *If in Your opinion etc. If in your opinion knowledge is superior, greater or more worthy as compared with action, on account of its being a direct means to Liberation, then why do You engage me in, incite me to, this terrific, destructive, action, by repeatedly telling me, 'therefore fight', 'therefore arise?'*

३.२.०. ननु 'धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते' (२.३१) इत्यादिना कर्मणोऽपि श्रेष्ठत्वमुक्तमेवेत्याशङ्क्याह—

3.2.0. But then, the superiority of action also has also been stated in, 'There is no greater good-fortune for a Kshatriya than a righteous war' (2.31) and other verses. Apprehending such a doubt the text says:

2. व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥

By (these) apparently conflicting words You seem to confuse my understanding; tell (me) definitely that one thing by which I can attain final beatitude.

३.२.१. व्यामिश्रेणेति । क्वचित्कर्मप्रशंसा क्वचिज्ज्ञानप्रशंसेत्येवं व्यामिश्रं सन्देहोत्पादकमिव यद्वाक्यं तेन मे बुद्धिं मतिमुभयत्र दोलायितां कुर्वन्मोहयसीव । परमकारुणिकस्य तव मोहकत्वं नास्त्येव, तथापि भ्रान्त्या ममैवं भातीतीवशब्देनोक्तम् । अत उभयोर्मध्ये यद्भद्रं तदेकं निश्चित्य वदेति । यद्वा इदमेव श्रेयःसाधनमिति निश्चित्य येनानुष्ठितेन श्रेयो मोक्षमहमाप्नुयां प्राप्स्यामि, तदेवैकं वदेत्यर्थः ॥

3.2.1. *By (these) apparently etc. By these words which are apparently conflicting, causing doubt, as it were, owing to praise of action in some places and of knowledge in other places, You seem to confuse my understanding, my mind, by making it swing between the two. You, who are very compassionate, can really never be perplexing, yet on account of my ignorance, it so appears to me—this is the force of the word 'seem' (in the text). Therefore between the two, tell (me) definitely that one thing, which is the better; or (it may mean): coming to a definite conclusion like, 'This alone is the means to blessedness', tell me that one thing following which I can attain final beatitude, Liberation.*

३.३.०. अत्रोत्तरम्—

3.3.0. In reply to this the text says:

श्रीभगवानुवाच

3. लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।

ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥

The Blessed Lord said:

O sinless one (Arjuna), a twofold faith has been declared by Me earlier for the human race; the way of knowledge for the Sāṅkhyas, and the way of action for the Yogis.

३.३.१. लोकेऽस्मिन्निति । अयमर्थः—यद्दि मया परस्परनिरपेक्षं मोक्षसाधनत्वेन कर्मज्ञानयोगरूपं निष्ठाद्वयमुक्तं स्यात्तर्हि तयोर्द्वयोर्मध्ये यद्भद्रं

तदेकं वदेति त्वदीयप्रश्नः सङ्गच्छते, न तु मया तथोक्तं किं तु द्वाभ्यामेकैव ब्रह्मनिष्ठोक्ता गुणप्रधानभूतयोस्तयोः स्वातन्त्र्यानुपपत्तेः । एकस्या एव तु प्रकारभेदमात्रमधिकारभेदेनोक्तमिति । अस्मिन् शुद्धाशुद्धान्तःकरणतया द्विविधे लोकेऽधिकारिजने द्वे विधे प्रकारौ यस्याः सा द्विविधा निष्ठा मोक्षपरता पुरा पूर्वाध्याये मया सर्वज्ञेन प्रोक्ता स्पष्टमेवोक्ता । प्रकारद्वयमेव निर्दिशति । साङ्ख्यानानां शुद्धान्तःकरणानां ज्ञानभूमिकामारुढानां ज्ञान-परिपाकार्थं ज्ञानयोगेन ध्यानादिना निष्ठा ब्रह्मपरतोक्ता 'तानिसर्वाणि संयम्य युक्त आसीत् मत्परः' (२.६१) इत्यादिना । साङ्ख्यभूमिकामारुरुक्षूणां त्वन्तःकरणशुद्धिद्वारा तदारोहार्थं तदुपायभूतकर्मयोगाधिकारिणां योगिनां कर्मयोगेन निष्ठोक्ता 'धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते' (२.३१) इत्यादिना । अत एव चित्तशुद्धयशुद्धिरूपावस्थाभेदेनैव द्विविधापि निष्ठोक्ता 'एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु' (२.३९) इति ॥

3.3.1. *O sinless one etc.* This is the purport: Your question, 'between the two tell me that which is better' would have been apt if a twofold discipline as a means to Liberation, viz., the way of action and the way of knowledge, independent of each other had been stated by Me. But I have not stated so. I have taught by both, one single devotion to Brahman; for between two of which one is subordinate to the other, (such) independence is impossible. Different forms only of a single faith suited to different aspirants has been stated. *A twofold faith, i.e., devotion to Liberation which has two forms or aspects has been declared, very clearly taught, by Me, the omniscient one, earlier, in the preceding chapter, for this human race, for two classes of persons or aspirants, viz., those of pure and impure mind. These very stages are being specified: The way of knowledge etc. For the Sāṅkhyas*¹ of purified minds, who have attained the stage of knowledge, for the fulfillment of this knowledge, I have taught a faith, a devotion to Brahman, through the way of knowledge, through contemplation etc., in passages like, 'Controlling all these

1. Sāṅkhyas-men of contemplation

(senses) the self-controlled one sits meditating on Me' (2.61). But for the Yogis¹ who are fit for action as a means to knowledge, and who aspire to the stage of knowledge, I have, for the attainment of that through the purification of the mind, taught the faith through *the way of action*, in passages like, 'There is no greater good fortune for a Kshatriya than a righteous war' (2.31). Therefore in respect of the two states of purity and impurity of the mind alone has the twofold faith been declared in, 'The requisite mental attitude towards the Self has just been taught to you, now hear about it in respect of the way of action (Karma-Yoga)' (2.39).

३.४.०. अतः सम्यक् चित्तशुद्ध्यर्थं ज्ञानोत्पत्तिपर्यन्तं वर्णाश्रमोचितानि कर्माणि कर्तव्यानि । अन्यथा चित्तशुद्ध्यभावेन ज्ञानानुत्पत्तेरित्याह—

3.4.0. Therefore till knowledge results through complete purification of the mind, actions prescribed for the different castes and stages of life (Āshramas) have to be performed. Otherwise, owing to want of purity of mind, knowledge will not result. This is being stated:

4. न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च सन्न्यसनादेव सिद्धिं समधिगच्छति ॥

By not doing work a person does not reach inactivity, nor does he attain perfection by mere renunciation (of action).

३.४.१. न कर्मणामिति । कर्मणामनारम्भादननुष्ठानान्नैष्कर्म्यं ज्ञानं नाश्नुते न प्राप्नोति । ननु च 'एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति' (बृह. उ. ४.४.२२) इति श्रुत्या सन्न्यासस्य मोक्षाङ्गत्वश्रुतेः, सन्न्यासादेव मोक्षो भविष्यतीति किं कर्मभिरित्याशङ्क्योक्तम्—न चेति । न च चित्तशुद्धिं विना कृतात्सन्न्यसनादेव ज्ञानशून्यात्सिद्धिं मोक्षं समधिगच्छति प्राप्नोति ॥

1. Yogis-men of action

3.4.1. *By not doing work etc. By not doing work, by not performing it, a person does not reach, attain, inactivity, i.e., knowledge. But then the Sruti text, 'Desiring this world (the Self) alone the monks (Sannyāsins) renounce' etc. (Br. Up. 4.4.22) declares Sannyāsa as the means to Liberation. Therefore Liberation can result from renunciation alone, so what is the need for action? Apprehending such a doubt the text says: Nor does he etc. Nor does he attain, reach, perfection, Liberation, by mere renunciation (of action) done without purity of mind and unaccompanied by knowledge.*

३.५.०. कर्मणां च सन्न्यासस्तेष्वनासक्तिमात्रं न तु स्वरूपेणाशक्यत्वा-
दित्याह—

3.5.0. Renunciation of action means only being unattached to them, and not actually giving them up, for this is impossible. This is being stated:

5. न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥

Verily, no one ever remains inactive even for a moment; for all are forcibly made to act by the qualities born of Prakriti.

३.५.१. न हीति । जातु कदाचिदपि कस्याञ्चिदवस्थायां क्षणमात्रमपि कश्चिदपि ज्ञानी वाऽज्ञो वाऽकर्मकृत्कर्माण्यकुर्वाणो न तिष्ठति । तत्र हेतुः प्रकृतिजैः स्वभावप्रभवै रागद्वेषादिभिर्गुणैः सर्वोऽपि जनः कर्म कार्यते कर्मणि प्रवर्तते । अवशोऽस्वतन्त्रः सन् ॥

3.5.1. *Verily, no one etc. No one whether wise or ignorant, ever, under any circumstances whatsoever, remains inactive, without doing work, even for a moment. The reason being, that all men are made to act, are engaged in action, forcibly, being compelled, by the qualities like attachment and aversion born of Prakriti, arising out of one's own nature.*

३.६.०. अतोऽज्ञं कर्मत्यागिनं निन्दति—

3.6.0. Therefore the ignorant renouncer of action is being censured:

6. कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥

That fool, who (outwardly) controlling the organs of action keeps dwelling on sense-objects with the mind, is called a hypocrite.

३.६.१. कर्मेन्द्रियाणीति । वाक्पाण्यादीनि कर्मेन्द्रियाण्यपि संयम्य निगुह्य यो मनसा भगवद्ध्यानच्छलेनेन्द्रियार्थान् विषयान् स्मरन्नास्ते अविशुद्धतया मनसा आत्मनि स्थैर्याभावात् स मिथ्याचारः कपटाचारो दाम्भिक उच्यत इत्यर्थः ॥

3.6.1. *That fool etc. Even controlling, restraining, speech, hands and other organs of action, he who under the pretext of meditating on the Lord, keeps dwelling on sense-objects with the mind, for being impure, the mind lacks steadfastness in the Self—he is called a hypocrite, a cheat, an egotistic person. This is the meaning.*

३.७.०. एतद्विपरीतः कर्मकर्ता श्रेष्ठ इत्याह—

3.7.0. The man of action who is entirely opposed to him is superior. This is being stated:

7. यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥

But he, O Arjuna, who controlling the organs by the mind, performs Karma-Yoga with the organs of action, being unattached- he excels.

३.७.१. यस्त्विति । यस्तु ज्ञानेन्द्रियाणि मनसा नियम्य ईश्वरप्रवणानि कृत्वा कर्मेन्द्रियैः कर्मरूपं योगं उपायमारभतेऽनुतिष्ठति असक्तः फलाभिलाषरहितः सन् स विशिष्यते विशिष्टो भवति । चित्तशुद्ध्या ज्ञानवान्भवतीत्यर्थः ॥

3.7.1. *But he, etc. But he who controlling the organs of perception by the mind, i.e., directing them towards God, performs, practices, the Yoga or way, of action (Karma) with the organs of action, being unattached, without desire for the fruit—he excels, becomes distinguished. That is to say, he attains knowledge through purification of the mind.*

३.८.०. यस्मादेवं तस्मात्—

3.8.0. Since it is so, therefore,

8. नियतं कुरु कर्म त्वं कर्म ज्यायो हाकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्धयेदकर्मणः ॥

Perform the prescribed duties; for action is superior to inaction; moreover, if you are inactive, even the maintenance of your body will be impossible.

३.८.१. नियतमिति । नियतं नित्यं सन्ध्योपासनादिकर्म कुरु । हि यस्मादकर्मणः कर्माकरणात्सकाशात्कर्म ज्यायोऽधिकतरम् । अन्यथा अकर्मणः सर्वकर्मशून्यस्य तव शरीरनिर्वाहोऽपि न प्रसिद्धयेन्न भवेत् ॥

3.8.1. *Perform etc. Perform the prescribed duties, i.e., the regular rites, like Sandhyā¹, and meditation. For as compared with inaction, abstention from work, action is superior, higher. Otherwise, if you are inactive, give up all work, even the maintenance of your body will be impossible.*

३.९.०. साङ्ख्यास्तु सर्वमपि कर्म बन्धकत्वान्न कार्यमित्याहुस्तन्नि-
राकुर्वन्नाह—

3.9.0. The Sāṅkhyas say: As all action leads to bondage, it should not be performed. Refuting this it is being stated:

9. यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥

1. Morning, noon and evening prayers of a Brāhmana.

This world is bound by action other than that done for sacrifice; (therefore) perform actions for the sake of that, O son of Kunti (Arjuna), free from attachment.

३.९.९. यज्ञाथादिति । यज्ञोऽत्र विष्णुः । 'यज्ञो वै विष्णुः' (तै. सं. १.७.४४) इति श्रुतेः । तदाराधनार्थात्कर्मणोऽन्यत्र तदेकं विनाऽयं लोकः कर्मबन्धनः कर्मभिर्बध्यते न त्वीश्वराराधनार्थेन कर्मणा । अतस्तदर्थं विष्णुप्रीत्यर्थं मुक्तसङ्गो निष्कामःसन्कर्म सम्यगाचर ॥

3.9.1. *This world etc. Sacrifice here means Vishnu (the Lord) for the Scripture says, 'Sacrifice indeed is Vishnu' (Tai. Sam. 1.7.44). By action other than that done for worshipping Him, except this one (kind of work) this world is bound; but not by action done for worshipping Him. Therefore perform action properly, for the sake of that, for pleasing Vishnu, free from attachment, desire.*

३.१०.०. प्रजापतिवचनादपि कर्मकर्तैव श्रेष्ठ इत्याह चतुर्भिः—

3.10.0. Even according to the words of Prajāpati, one who performs action is greater. This is being stated in the four verses beginning with:

10. सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥

Prajāpati¹, creating of yore, beings who co-exist with a sacrifice, said: 'By this you multiply, let this yield you covetable objects of desire.'

३.१०.१. सहयज्ञा इति । यज्ञेन सह वर्तन्त इति सहयज्ञाः यज्ञाधिकृता ब्राह्मणाद्याः प्रजाः पुरा सर्गादौ सृष्ट्वा ब्रह्मेदमुवाच—अनेन स्वाश्रमोचितधर्मेण यज्ञेन प्रसविष्यध्वं प्रसूयध्वम् । प्रसवो हि वृद्धिः । उत्तरोत्तरामभिवृद्धिं लभध्वमित्यर्थः । तत्र हेतुः—एष यज्ञो वो

1. The Progenitor of all the worlds; one of the deities of the Hindu Trinity who is entrusted with the function of projecting the world.

युष्माकमिष्टकामधुगिष्ठान्कामान्दोग्धीति तथा । अभीष्टभोगप्रदोऽस्त्वित्यर्थः ।
अत्र च यज्ञग्रहणमावश्यककर्मोपलक्षणार्थम् । काम्यकर्मप्रशंसा तु
प्रकरणेऽसङ्गतापि सामान्यतोऽकर्मणः कर्म श्रेष्ठमित्येतदर्थेत्यदोषः ॥

3.10.1. *Prajāpati, etc. Sahayajñāh* means those who co-exist with a sacrifice, i.e., the Brāhmanas and others entitled to perform sacrifices,—creating these beings of yore, at the beginning of creation, *Brahmā (Prajāpati)* said this: 'By this sacrifice you multiply, beget.' 'Begetting' means multiplying. May you attain more and more prosperity, is the purport. The source for this is being stated: *Let this sacrifice yield you covetable objects of desire, i.e., yield you (like a cow) all the desired enjoyments.* Here the word 'sacrifice' stands for all obligatory work. Though the praise of work done with a desire is out of place in this context, yet as it is meant to show that in general, work with desire (even) is better than inertness, it is not objectionable.

३.११.०. कथमिष्टकामदोग्धा यज्ञो भवेदित्यत्राह—

3.11.0. How would the sacrifice yield the desired enjoyments? This is being answered:

11. देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

'By this entertain the gods and let the gods entertain you; entertaining each other you will both attain supreme good.'

३.११.१. देवानिति । अनेन यज्ञेन यूयं देवान्भावयत हविर्भागैः संवर्धयत, तर्पयतेत्यर्थः । ते च देवा वो युष्मान्संवर्धयन्तु वृष्ट्यादिनाऽन्नोत्पत्तिद्वारेण । एवमन्योन्यं संवर्धयन्तो देवाश्च यूयं च परस्परं श्रेयोऽभीष्टमर्थं प्राप्स्यथ ॥

3.11.1. *By this etc. By this sacrifice you entertain the gods, please them by oblations. And let the gods entertain you by producing food through rain etc. Thus entertaining each other, you and the gods will mutually attain supreme good, the desired objects.*

३.१२.०. एतदेव स्पष्टीकुर्वन्कर्मकरणे दोषमाह—

3.12.0. Explaining it further, the defect in not doing work is being stated:

12. इष्टानभोगान्नि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥

'Being entertained by sacrifices the gods will surely bestow on you the desired enjoyments. He who enjoys what is given by them without offering it to them, is indeed a thief.'

३.१२.१. इष्टानिति । यज्ञैर्भाविताः सुपूजिताः सन्तो देवा वृष्ट्या-
दिद्वारेण वः युष्मभ्यं भोगान्दास्यन्ति हि । अतो देवैर्दत्तानन्नादीनेभ्यो देवेभ्यः
पञ्चयज्ञादिभिरदत्त्वा यो भुङ्क्ते स तु स्तेनः चौर एव ज्ञेयः ॥

3.12.1. *Being entertained etc. Being entertained by sacrifices the gods will surely bestow enjoyments on you through rain etc. Therefore he who enjoys food etc. given by the gods without offering it to them through the five daily sacrifices¹ etc., is indeed a thief—should be regarded as such.*

३.१३.०. अतश्च यजन्त एव श्रेष्ठा नेतर इत्याह—

3.13.0. Therefore those who perform sacrifices are alone pre-eminent and not others; this is being stated:

13. यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

1 The five daily sacrifices or acts of piety to be performed by a Brāhmana householder. They are, Brahmayajna or imparting scriptural knowledge to aspirants, Pitriyajna or offering oblations to the manes, Devayajna or sacrificial offerings to gods, Bhutayajna or offerings to all created beings and Nriyajna or entertainment of guests who may seek shelter with a householder.

'The good who partake of the remnants of a sacrifice are freed from all sins; but those sinful persons who cook for their own sake, partake of sin.'

३.१३.१. यज्ञशिष्टाशिन इति । वैश्वदेवादियज्ञावशिष्टं येऽश्नन्ति ते पञ्चसूनादिकृतैः सर्वैः किल्बिषैर्मुच्यन्ते । 'पञ्चसूनाकृतं पापं पञ्चयज्ञैर्व्यपोहति' च । पञ्चसूनाश्च स्मृतावुक्ताः—'कण्डनी पेषणी चुल्ली उदकुम्भी च मार्जनी । पञ्चसूना गृहस्थस्य ताभिः स्वर्गे न विन्दति' (मनु सं. ३.६७)^१ इति । ये त्वात्मनो भोजनार्थमेवान्नं पचन्ति न तु वैश्वदेवाद्यर्थं ते पापा दुराचारा अघमेव भुञ्जते ॥

3.13.1. *The good etc. Those who partake of the remnants of the Vaishwadeva² and other sacrifices are freed from all sins committed through the five destructive agencies etc. These five destructive agencies are mentioned in the Smritis are as follows: 'The mortar and pestle, the grindstone, the fire-place, the water-pot and the broom—these are the fivefold destructive agency of the householder. On account of them he does not attain heaven' (Manu Sañ. 3.67). But those sinful wicked persons who cook for their own consumption and not for the Vaishwadeva sacrifice etc., partake of sin indeed.*

३.१४.०. जगच्चक्रप्रवृत्तिहेतुत्वादपि कर्म कर्तव्यमित्याह त्रिभिः—

3.14.0. Also because work keeps revolving this world cycle, it should be performed. This is being stated in the three verses beginning with:

14. अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवः ।

यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥

Beings are born from food, food is produced from rain, rain comes from a sacrifice, and a sacrifice results from action.

1. मनुस्मृतौ (३.६८) एतदवबोधकश्लोकः ईदृशमस्ति । 'पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः । कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥'

2. A Sacrifice in which oblations are offered daily in the fire to all the gods before one takes his meal.

३.१४.१. अन्नादिति । अन्नाच्छुक्रशोणितरूपेण परिणताद्भूतान्यु-
त्पद्यन्ते । अन्नस्य च सम्भवः पर्जन्याद्वृष्टेः । स च पर्जन्यो यज्ञाद्भवति ।
स च यज्ञः कर्मसमुद्भवः । कर्मणा यजमानादिव्यापारेण सम्यङ् निष्पद्यत
इत्यर्थः । 'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । आदित्याज्जायते
वृष्टिवृष्टेरन्नं ततः प्रजाः' (मनु सं. ३.७६) इति स्मृतेः ॥

3.14.1. *Beings are born etc. Beings are born from food turned into semen, blood etc. And food is produced from rain. That rain again comes from a sacrifice. And that sacrifice results from action, from the efforts of the sacrificer and others* ¹ it is accomplished. This is the meaning. For the Smṛiti also says: 'The oblation offered in the fire reaches the sun in full, from the sun results rain, from rain results food, and from it these beings' (Manu Sm. 3.76).

३.१५.०. तथा—

3.15.0. So also,

15. कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥

* Know that action originates from Brahman (the Veda), and Brahman originates from the Imperishable. Therefore the all-pervading Brahman (Veda) eternally rests in the sacrifice.

३.१५.१. कर्म ब्रह्मोद्भवमिति । तच्च यजमानादिव्यापाररूपं कर्म ब्रह्मोद्भवं
विद्धि, ब्रह्म वेदस्तस्मात्प्रवृत्तं जानीहि । तच्च ब्रह्म वेदाख्यमक्षरात्परब्रह्मणः

1. Viz., priests, etc.

*. This translation of the verse is according to the alternative meaning given by the commentary. This is adopted here as this is more consistent in that the word 'Brahman' throughout the verse is translated as 'Veda', while in the first meaning the word 'Brahman' occurring in the first half of the verse is rendered as 'Veda', and as 'Imperishable Brahman' in the second half of the verse.

समुद्भूतं विद्धि । 'अस्य महतो भूतस्य निःश्वसितमेतद्यदृवेदो यजुर्वेदः सामवेदः' (बृह. उ. २.४.१०) इति श्रुतेः । यत एवमक्षरादेव यज्ञप्रवृत्तेरत्यन्तं तस्याभिप्रेतो यज्ञः अवश्यं वक्तुं सम्मतः । तस्मात्सर्वगतमप्यक्षरं ब्रह्म नित्यं सर्वदा यज्ञे प्रतिष्ठितम्, यज्ञेनोपायभूतेन प्राप्यत इति यज्ञे प्रतिष्ठितमुच्यते । 'उद्यमस्या सदा लक्ष्मीः' इतिवत् । यद्वा यस्माज्जगच्चक्रमूलं कर्म तस्मात्सर्वगतं मन्त्रार्थवादैः सर्वेषु सिद्धार्थप्रतिपादकेषु भूतान्वाख्यानादिषु गतं स्थितमपि वेदाख्यं ब्रह्म सर्वदा यज्ञे तात्पर्यरूपेण प्रतिष्ठितम् । अतो यज्ञादिकर्म कर्तव्यमित्यर्थः ॥

3.15.1. *Know that action originates etc. Know that this action consisting in effort on the part of the sacrificer and others (priests) originates from Brahman. Brahman means the Veda—know that it (action) originates from this (Veda). And know that this Brahman called the Veda originates from the Imperishable, the supreme Brahman. For the Scripture says, 'This Rig Veda, Yajur Veda, Sama Veda, etc., are like the breath of this infinite Reality' (Br. Up. 2.4.10). As this is so, i.e., since the sacrifice proceeds from the Imperishable itself, it can certainly be said to be extremely desired by it. Therefore the Imperishable Brahman, though all-pervading, eternally, always, rests in sacrifice. As It is attained by means of the sacrifice, It is said to rest in sacrifice, even as it is said, 'Prosperity (Lakshmi) always resides in diligence.' Or (it may mean): As action is the basis of the world cycle, therefore Brahman called the Veda, though all-pervading, though, by way of the Mantras (sacred texts) and explanatory sentences (Arthavādas), it runs through all passages that either set forth existing things (connected with some sacrificial performance) or narrate some past occurrence (by way of praise), yet, (the Veda), always rests in the sacrifice¹ as its purport. Therefore action like sacrifices should be performed—this is the drift.*

1. According to Purva-Mimamsakas the entire Veda aims at action consisting of sacrifices, etc., which are enjoined on man in such texts as, 'He who desires heaven should sacrifice.' The Veda according to them, is

३.१६.०. यस्मादेवं परमेश्वरेणैव भूतानां पुरुषार्थसिद्धये कर्मादिचक्रं प्रवर्तितं तस्मात्तदकुर्वतो वृथैव जीविनमित्याह—

3.16.0. Thus as the Lord Himself has set in motion the cycle of action etc., so that beings may realize the sumum bonum of life, therefore the life of one who does not practise it, is in vain. This is being stated:

the whole mass of sentences that are not of human origin. It is fivefold, being divided into (1) Injunctions (Vidhi), which enjoin acts; (2) Sacred texts or sacrificial formulas (Mantras), which recall to memory things connected with some sacrificial performance. Their recital is not for any unseen mystical result, but they are connected with existing things like the deities; (3) Names (Nāmadheya), which define the thing prescribed, e.g. the word 'Udbhid' in, 'He who is desirous of cattle shall sacrifice with 'Udbhid', which defines what exactly is prescribed; (4) Prohibition (Nishedha), which deters one from some forbidden act resulting in harm; and (5) Arthavada or explanatory passages by way of praise or blame, which are complementary to injunctions and prohibitions. It is threefold (1) Gunavāda, (2) Anuvāda, and (3) Bhutārthavāda. Gunavāda generally contradicts ordinary experience, e.g., 'The sacrificial post is verily the sun' where the sun cannot actually be the sacrificial post, and consequently one has to interpret it as a post shining like the sun. Anuvāda conveys sense already known otherwise, e.g., 'Fire is a remedy against cold'; and Bhutārthavāda is a statement which is neither established by other sources nor contradicted by them. It is a statement of fact, e.g., 'Indra raised his thunderbolt against Vritra.'

Now in these fivefold divisions of the Vedas there is no doubt that the injunctions, prohibitions and names have sacrifices as their one aim, as they are directly connected with them. 'The case of the Mantras (sacred texts) and the Arthavāda is rather doubtful, as they are not connected with the acts. But though not directly connected with them, yet they are indirectly connected with them as supplementing them with some necessary information. The commentator leaves out the former three, as their purport is beyond doubt and refers only to the latter two viz., Mantras and Arthavāda, and shows that the purport of the entire Veda is action, like a sacrifice.

16. एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥

He who does not follow here this cycle thus set revolving, who leads a sinful life and delights in the senses, in vain, O Pārtha (Arjuna), does he live.

३.१६.१. एवमिति । परमेश्वरवाक्यभूताद्वेदाख्याद्ब्रह्मणः । पुरुषाणां कर्मणि प्रवृत्तिः, ततः कर्मनिष्पत्तिः, ततः पर्जन्यः, ततोऽन्नम्, ततो भूतानि, भूतानां च पुनस्तथैव कर्मणि प्रवृत्तिरित्येवं प्रवर्तितं चक्रं यो नानुवर्तयति नानुतिष्ठति सोऽघायुः अघं पापरूपमायुर्यस्य सः, यत इन्द्रियैर्विषयेष्वे-
वाऽऽरमति न तु ईश्वराराधनार्थं कर्मणि अतो मोघं व्यर्थं स जीवति ॥

3.16.1. *He who does not etc.* From Brahman called the Veda, which is but the word of the Lord, comes the predilection of men for action, from that the accomplishment of action, from that rain, from rain food, from food beings and again the predilection of (these) beings for action, as before; *he who does not follow*, act in keeping with, *this cycle thus set revolving*, who leads a sinful life, for he rejoices through his senses in the sense-objects alone, and not in action performed for worshipping the Lord; therefore *in vain*, uselessly, *does he live*.

३.१७.०. तदेवं 'न कर्मणामनारम्भान्नैष्कर्म्यम्' (३.४) इत्यादिना अज्ञस्यान्तःकरणशुद्धयर्थं कर्मयोगमुक्त्वा ज्ञानिनः कर्मानुपयोगमाह द्वाभ्याम्—

3.17.0. Having prescribed the way of action for the ignorant for attaining purity of mind, as already described in the text, 'By abstaining from work a person does not reach inaction' etc, (3.4), the uselessness of action for the wise is being declared in the two verses beginning with:

17. यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥

But that person who delights only in the Self, is satisfied with the Self, is contented in the Self alone, has no duties to perform.

३.१७.१. यस्त्विति । आत्मन्येव रतिः प्रीतिर्यस्य । ततश्चात्मन्येव तृप्तः स्वानन्दानुभवेन निर्वृतः । अत एवात्मन्येव सन्तुष्टो भोगापेक्षारहितो यस्तस्य कर्तव्यं नास्ति ॥

3.17.1. *But that person etc. He who delights, is gratified, only in the Self; and hence is satisfied with the Self alone, i.e., is happy experiencing the bliss in himself; hence is contented in the Self alone, is free from the desire for enjoyment, he has no duties to perform.*

३.१८.०. तत्र हेतुमाह—

3.18.0. The reason for this is being stated:

18. नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥

He has nothing to gain by action or (lose) by inaction in this world; nor does he depend on any being for attaining his purpose.

३.१८.१. नैव तस्येति । कृतेन कर्मणा तस्यार्थः पुण्यं नैवास्ति । न चाकृतेन कश्चन कोऽपि प्रत्यवायोऽस्ति । निरहङ्कारत्वेन विधिनिषेधाती-
तत्वात्, तथापि 'तस्मात्तदेषां देवानां न प्रियं यदेतन्मनुष्या विद्युः' (बृह. उ. १.४.१०) इति श्रुतेर्मोक्षे देवकृतविघ्नसम्भवात्तत्परिहारार्थं कर्मभिर्देवाः सेव्या इत्याशङ्क्योक्तं सर्वभूतेषु ब्रह्मादिस्थावरान्तेषु कश्चिदप्यर्थव्यपाश्रयः आश्रय एव व्यपाश्रयः । अर्थे मोक्ष आश्रयणीयोऽस्य नास्तीत्यर्थः । विघ्नाभावस्य श्रुत्यैवोक्तत्वात् । तथा च श्रुतिः—'तस्य ह न देवाश्च नाभूत्या ईशते । आत्मा ह्येषां स भवति' (बृह. उ. १.४.१०) इति । हनेत्यव्ययद्वय-
मप्यर्थे । देवा अपि तस्यात्मतत्त्वज्ञस्याभूत्यै ब्रह्मताप्रतिबन्धनाय नेशते न शक्नुवन्तीति श्रुतेरर्थः । देवकृतास्तु विघ्नाः सम्यग्ज्ञानोत्पत्तेः प्रागेव

‘यदेतद्ब्रह्म मनुष्या विदुस्तदेषां देवानां न प्रियम्’ इति श्रुत्या ब्रह्मज्ञान-
स्यैवाप्रियत्वोक्त्या तत्रैव विघ्नकर्तृत्वस्य सूचितत्वात् ॥

3.18.1. *He has nothing* etc. By work done he does not gain any object, any merit. And by inaction no sin whatsoever accrues to him; for, being without any ego-consciousness, he has transcended all injunctions and prohibitions. Yet, from the Sruti text, ‘Therefore these gods do not like that men attain to knowledge’ (Br. Up. 1.4.10), one finds that there is a chance of the gods putting obstacles in the way of Liberation; so, for preventing such obstacles the gods should be worshipped by ritualistic work. Anticipating such a doubt, the text says: *For attaining his purpose, Liberation, he has not to depend on any being from Brahṃā down to an inanimate object. For, the absence of obstacles the Sruti itself declares: ‘Even the gods are powerless to bring about his failure, for he is the very Self of the gods’* (Br. Up. 1.4.10). The indeclinable *Chana* (in the text quoted) is used in the sense of ‘even’. As regards the man of knowledge, even the gods are powerless, unable, to bring about his failure, to obstruct his attaining to Brahman-hood. This is the meaning of the Sruti text. The obstacles from the gods are possible only before complete knowledge is obtained. As the statement, ‘These gods do not like that man should know this Brahman’ refers only to their not liking man’s attaining the knowledge of Brahman, the creating of obstacles also is indicated only with respect to that (i.e., the gods can create obstacles only before knowledge is attained and not after).

३.१९.०. यस्मादेवम्भूतस्य ज्ञानिन एव कर्मानुपयोगो नान्यस्य तस्मात्त्वं
कर्म कुर्वित्याह—

3.19.0. An action is useless only for such a man of knowledge and not for any other, therefore perform action.

This is being stated:

19. तस्मादसक्तः सततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

Therefore always perform action which has to be done, unattached; verily, man attains the highest by performing action unattached.

३.१९.१. तस्मादिति । असक्तः फलसङ्ग्रहितः सन्कार्यमवश्य-
कर्तव्यतया विहितं नित्यनैमित्तिकं कर्म सम्यगाचर । हि यस्मादसक्तः
कर्माचरन्पुरुषः परं मोक्षं चित्तशुद्धिज्ञानद्वारा प्राप्नोति ॥

3.19.1. *Therefore etc. Perform well, unattached, without attachment for the fruit, action which has to be done, which is prescribed (by Scriptures) and compulsory, actions like regular and occasional rites. For, by performing action unattached, man attains the highest, Liberation, through purification of the mind and knowledge.*

३.२०.०. अत्र सदाचारं प्रमाणयति—

3.20.0. Here the approved usage is being adduced as authority:

20. कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।

लोकसङ्ग्रहमेवापि सम्पश्यन्कर्तुमर्हसि ॥

By action alone Janaka and others realized perfection. Even considering the incentive to people you should perform action

३.२०.१. कर्मणैवेति । कर्मणैव शुद्धसत्त्वाः सन्तः संसिद्धिं सम्यग्ज्ञानं प्राप्ता इत्यर्थः । यद्यपि त्वं सम्यग्ज्ञानिनमेवात्मानं मन्यसे तथापि कर्माचरणं भद्रमेवेत्याह—लोकसङ्ग्रहमिति । लोकस्य सङ्ग्रहः स्वधर्मं प्रवर्तनम् । मया कर्मणि कृते जनः सर्वोऽपि करिष्यति, अन्यथा ज्ञानिदृष्टान्तेनाज्ञः कर्म त्यजन्पतेदित्येवं लोकरक्षणमपि तावत्प्रयोजनं सम्पश्यन्कर्म कर्तुमेवाहसि न तु त्यक्तमित्यर्थः ॥

3.20.1. *By action alone etc. By action alone, being thereby purified in mind, (Janaka and others) realized, attained, perfection, complete knowledge. Even if you should consider yourself as having attained complete knowledge, yet performing*

action is becoming of you. This is being stated: *Even considering etc. Incentive to people, i.e., engaging them in their duties. 'If I perform action, all people will also do it; otherwise, following the example of the man of knowledge, the ignorant, by giving up work, will come to ruin'—even considering thus at least the need of the welfare of the people, you should perform action, and not give it up.*

३.२१.०. कर्मकरणे लोकसङ्ग्रहो यथा स्यात्तथाह—

3.21.0. How the performance of action (by the man of knowledge) will act as an incentive to people is being stated:

21. यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥

Whatever a great man does others also copy; that which he accepts as authority, people only follow.

३.२१.१. यदिति । इतरः प्राकृतो जनोऽपि तत्तदेवाचरति । स श्रेष्ठो जनः कर्मशास्त्रं निवृत्तिशास्त्रं वा यत्प्रमाणं मन्यते तदेव लोकोऽप्यनुसरति ॥

3.21.1. *Whatever etc. Others, i.e., the masses also copy. That Scripture which a great man accepts as authority, be it one dealing with action or with renunciation, people only follow.*

३.२२.०. अत्र चाहमेव दृष्टान्त इत्याह त्रिभिः—

3.22.0. 'In this manner I am myself an example'—this is being stated in the three verses beginning with:

22. न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।

नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥

I have no duty to perform, O Pārtha,¹ (Arjuna) nor is there anything in the three worlds unattained which is to be attained, still I am engaged in action.

1. Son of Prithā or Kunti, i.e., Arjuna.

३.२२.१. न मे पार्थेति । हे पार्थ, मे कर्तव्यं नास्ति । यतस्त्रिष्वपि लोकेष्वनवाप्तमप्राप्तं सदवाप्तव्यं प्राप्यं नास्ति, तथापि कर्मण्यहं वर्त एव । कर्म करोम्येवेत्यर्थः ॥

3.22.1. *I have no duty etc. O Pārtha, I have no duty to perform; for even in the three worlds¹ there is nothing which, being unattained, has to be attained, still I am engaged in action, yet I perform work.*

३.२३.०. अकरणे लोकस्य नाशं दर्शयति—

3.23.0. The text goes to show the ruin of the world in His not performing action.

23. यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

If ever I cease to be vigilantly engaged in action, O Pārtha, (then) people (would) follow My footsteps in everyway.

३.२३.१. यदीति । जातु कदाचिदतन्द्रितोऽनलसः सन्यदि कर्मणि न वर्तेयं कर्म नानुतिष्ठेयं तर्हि ममैव वर्त्म मार्गं मनुष्या अनुवर्तन्ते अनुदूर्तेरन्नित्यर्थः ॥

3.23.1. *If ever etc. If ever at any time I cease to be engaged in action I do not perform work vigilantly with alertness, then people follow, would only follow, My footsteps.*

३.२४.०. ततः किमत आह—

3.24.0. What would happen then? It is being stated:

24. उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥

1. Heaven, earth and the regions in between.

If I cease doing work, these worlds would be ruined, and I should be causing an admixture of castes and destroy these beings.

३.२४.१. उत्सीदेयुरिति । उत्सीदेयुः कर्मलोपेन नश्येयुः । ततश्च यो वर्णसङ्करो भवेत्तस्याप्यहमेव कर्ता स्यां भवेयम् । एवमहमेव प्रजा उपहन्यां मलिनीकुर्याम् ॥

3.24.1. *If I cease etc. Would be ruined, would be destroyed owing to absence of work. And I should be causing an admixture of castes that would result from it. Thus I alone should be destroying, polluting, these beings.*

३.२५.०. तस्मादात्मविदापि लोकसङ्ग्रहार्थं तत्कृपया कर्म कार्य-मित्युपसंहरति—

3.25.0. The topic is being concluded by stating that even the knowers of the self should perform action for the welfare of the world out of pity for it:

25. सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसङ्ग्रहम् ॥

As the ignorant perform action being attached to it, even so, O descendant of Bharata (Arjuna), should the wise perform action unattached, desiring the welfare of the world.

३.२५.१. सक्ता इति । कर्मणि सक्ता अभिनिविष्टाः सन्तोऽज्ञाः यथा कर्म कुर्वन्ति असक्तः सन् विद्वानपि तथैव कुर्यात् लोकसङ्ग्रहं कर्तुमिच्छुः ॥

3.25.1. *As the etc. As the ignorant perform action being attached to it, being engrossed in it (desiring its results), even so, should the wise perform action being unattached, desiring to do good to the world.*

३.२६.०. ननु कृपया तत्त्वज्ञानमेवोपदेष्टुं युक्तं, नेत्याह—

3.26.0. It may be urged: Out of pity, the ignorant should (rather) be instructed in the knowledge of the Self. Not so. This is being stated:

26. न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।

जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥

The wise man should not unsettle the faith of the ignorant who are attached to work. He should make them devoted to all work, performing action himself intently.

३.२६.१. नेति । अज्ञानामत एव कर्मसङ्गिनां कर्मासक्तानामकर्ता-
त्मोपदेशेन बुद्धेर्भेदमन्यथात्वं न जनयेत्कर्मणः सकाशाद्बुद्धिचालनं न कुर्यात्,
अपि तु जोषयेत्सेवयेत्—‘जुषी प्रीतिसेवनयोः’ । अज्ञैः कर्माणि कारये-
दित्यर्थः । कथम्, युक्तोऽवहितो भूत्वा स्वयमाचरन्सन् । बुद्धिचालने कृते
सति कर्मसु श्रद्धानिवृत्तेर्ज्ञानस्य चानुत्पत्तेस्तेषामुभयभ्रंशः स्यादिति भावः ॥

3.26.1. *The wise man should not etc. To the ignorant, who are therefore attached to work one should not unsettle their faith, disturb their minds, i.e., turn their minds away from work, by instructing about the Self being a non-agent; rather he should make them devoted to work, make them perform work. The word Joshayet is from the root jush, which is used in the sense of 'love' and 'to devote oneself to'. This is to say one should make the ignorant work. How? Performing action himself intently, carefully. If the mind is unsettled, then faith in work having ceased and knowledge not arising, they will lose both ways. This is the purport.*

३.२७.०. ननु विदुषापि चेत्कर्म कर्तव्यं तर्हि विद्वद्विदुषोः को विशेष इत्याशङ्क्योभयोविशेषं दर्शयति द्वाभ्याम्—

3.27.0. If the man of knowledge also has to perform action, then wherein is the difference between the ignorant and the

wise? Apprehending such a doubt the difference between the two is being shown in the two verses beginning with:

27. प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥

Actions are done in all cases by the Gunas of Prakriti. He whose mind is deluded through egoism thinks, 'I am the doer.'

३.२७.१. प्रकृतेरिति । प्रकृतेर्गुणैः प्रकृतिकार्यैरिन्द्रियैः सर्वप्रकारेण क्रियमाणानि यानि कर्माणि तान्यहमेव कर्ता करोमीति मन्यते । तत्र हेतुः—अहङ्कारेणोन्द्रियादिष्वात्माध्यासेन विमूढ आत्मा बुद्धिरस्य सः ॥

3.27.1. *Actions are done etc. Actions are done in every way by the Gunas of Prakriti, i.e., by the senses, which are the products of Prakriti; (but) the ignorant person thinks, 'I am the doer, I am doing these actions'. The reason being: He is one whose self, mind, is deluded through egoism, by the superimposition of the Self on the senses.*

३.२८.०. विद्वांस्तु तथा न मन्यत इत्याह—

3.28.0. But the wise does not think so. This is being stated:

28. तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥

But he who knows, O mighty-armed one, the truth as to the differentiation of the senses (Gunas) and their functions (from the Self)—he knowing that the Gunas or senses, rest in the Gunas or sense-objects, is not attached.

३.२८.१. तत्त्ववित्त्विति । नाहं गुणात्मक इति गुणेभ्य आत्मनो विभागः, न मे कर्माणीति कर्मभ्योऽप्यात्मनो विभागस्तयोर्गुणकर्मविभागयोर्यस्तत्त्वं वेत्ति स तु न सज्जते कर्तृत्वाभिनिवेशं न करोति । तत्र हेतुः—गुणा इन्द्रियाणि गुणेषु विषयेषु प्रवर्तन्ते नाहमिति मत्वा ॥

3.28.1. *But he who* etc. 'I am not of the nature of the Gunas or senses'—this is the differentiation between the senses and the Self. 'The actions are not in me'—this is the differentiation between actions and the Self. *He who knows the truth as to this differentiation of the senses (Gunas)¹ and their functions from the Self, is not attached, does not cling to the idea of agency. The reason is that he thinks: The senses rest in the sense objects and not I.*

३.२९.०. 'न बुद्धिभेदं जनयेत्' (३.२६) इत्युक्तमुपसंहरति—

3.29.0. What was said in 'One should not unsettle the mind' etc. (3.26), is being concluded:

29. प्रकृतेर्गुणसम्मूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥

Being deluded by the constituents of Prakriti (Nature), People get attached to the senses and their functions. He who knows everything should not unsettle these people who are dull-witted and imperfect in knowledge.

३.२९.१. प्रकृतेरिति । ये प्रकृतेर्गुणैः सत्त्वादिभिः सम्मूढाः सन्तो गुणेष्विन्द्रियेषु तत्कर्मसु च सज्जन्ते वयं कुर्म इति, तानकृत्स्नविदो मन्दमतीन्कृत्स्नवित्सर्वज्ञो न विचालयेत् बुद्धिभेदं न कुर्यात् ॥

3.29.1. *Being deluded* etc. Those who *being deluded by the constituents of Prakriti, Viz., Sattva* etc., *get attached to the Gunas, i.e., the senses and their functions, thinking, 'We are doing'*. *He who knows everything, who is perfect in knowledge, should not unsettle, disturb the minds of, these people who are dull-witted and imperfect in knowledge.*

1. Gunas literally mean the three constituents of Prakriti or Nature, viz., Sattva, Rajas and Tamas. Here, they refer to the products of these constituents, viz., the senses.

३.३०.०. तदेवं तत्त्वविदापि कर्म कर्तव्यं, त्वं तु नाद्यापि तत्त्ववित्, अतः कर्मैव कुर्वित्याह—

3.30.0. So, even the knowers of Truth should perform action. But you have not as yet realized the Truth; so just perform action—This is being stated:

30. मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥

Renouncing all actions in Me, with your mind resting on the Self, and giving up hope and idea of ownership, fight, being free from fever.

३.३०.१. मयीति । सर्वाणि कर्माणि मयि सन्न्यस्य समर्प्याध्यात्म-चेतसान्तर्याम्यधीनोऽहं करोमीति दृष्ट्या निराशीर्निष्कामोऽत एव मत्फल-साधनं मदर्थमिदं कर्मेत्येवं ममताशून्यश्च भूत्वा विगतज्वरस्त्यक्तशोकश्च भूत्वा युध्यस्व ॥

3.30.1. *Renouncing etc. Renouncing all actions in Me, offering them to Me, with your mind resting on the Self, with the idea, 'I am doing as guided by the Lord, the Internal Ruler within', giving up hope, without any attachment, and therefore being free from all ideas of (meum) ownership like 'This action is for my sake, for accomplishing my purpose,' fight, being free from fever, banishing grief.*

३.३१.०. एवं कर्मानुष्ठाने गुणमाह—

3.31.0. The advantage of thus performing action is being stated:

31. ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥

Those men who ever practise this teaching of Mine with faith and without cavilling, are also freed from actions

३.३१.१. ये मे मतमिति । मद्वाक्ये श्रद्धावन्तः अनसूयन्तः दुःखात्मके कर्मणि प्रवर्तयतीति दोषदृष्टिमकुर्वन्तश्च ये मे मदीयमिदं मतमनुतिष्ठन्ति तेऽपि शनैः कर्मकुर्वाणाः सम्यग्ज्ञानिवत्कर्मभिर्मुच्यन्ते ॥

3.31.1. *Those men etc. Those men with faith in My word and without cavilling, without finding fault with Me, thinking that I am engaging them in work which is painful, practise this teaching of Mine, are also, slowly performing action, freed from actions, like the man of perfect knowledge.*

३.३२.०. विपक्षे दोषमाह—

3.32.0. The defects in a contrary behaviour are being stated:

32. ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।

सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥

But those who carp at this teaching of Mine and do not practise it—know such fools, bereft of all knowledge, to be doomed.

३.३२.१. ये त्विति । ये तु मे मतमीश्वरार्थं कर्म कर्तव्यमित्यनुशासनमभ्यसूयन्तो द्विषन्तो नानुतिष्ठन्तीति तानचेतसो विवेकशून्यानत एव सर्वस्मिन्कर्मणि ब्रह्मविषये च यज्ज्ञानं तत्र विमूढान्नष्टान्विद्धि ॥

3.32.1. *But those who etc. Those who carp at, are inimical to, this teaching of Mine, this command (of Mine) that work should be performed for the sake of the Lord, and do not practise it, know such fools, people wanting in discrimination, and therefore bereft of knowledge with respect to everything, work as well as Brahman, to be doomed.*

३.३३.०. ननु तर्हि महाफलत्वादिन्द्रियाणि निगृह्य निष्कामाः सन्तः सर्वेऽपि स्वधर्ममेव किं नानुतिष्ठन्ति तत्राह—

3.33.0. In that case, as it yields such great results why don't all people perform their duties, restraining the senses and being unattached? This is being answered:

33. सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥

Even a wise man acts according to his own disposition; beings follow (their) nature; what can restraint do?

३.३३.१. सदृशमिति । प्राकृतिः प्राचीनकर्मसंस्काराधीनस्वभावः स्वस्याः स्वकीयायाः प्रकृतेः स्वभावस्य सदृशमनुरूपमेव गुणदोषज्ञानवानपि चेष्टते, किं पुनर्वक्तव्यमज्ञश्चेष्टत इति । तस्माद्भूतानि सर्वेऽपि प्राणिनः प्रकृतिं यान्त्यनुवर्तन्ते । एवं च सति इन्द्रियनिग्रहः किं करिष्यति प्रकृतेर्बलिष्ठत्वादित्यर्थः ॥

3.33.1. *Even a wise etc. Disposition (Prakriti), one's own nature dominated by the Samskāras or impressions of past actions. Even a wise man, aware of good and bad qualities, acts according to, in keeping with, his own disposition or nature. So it goes without saying that the ignorant man acts like that. Therefore, beings, all creatures, conform to, follow, (their) nature. This being so, what can restraint of the senses do, nature being all powerful? This is the meaning.*

३.३४.०. नन्वेवं प्रकृत्यधीनैव चेत्युरुषस्य प्रवृत्तिः तर्हि विधिनिषेध-
वैयर्थ्यं प्राप्तमित्याशङ्क्याह—

3.34.0. If a man's inclination is thus dependent on his nature (Prakriti) alone, then injunctions and prohibitions are useless? Apprehending such a doubt the text says:

34. इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥

In respect of each of the senses, attachments and aversions to objects are fixed. One should not come under their sway, for they are impediments in one's way.

३.३४.१. इन्द्रियस्येति । इन्द्रियस्येन्द्रियस्येति वीप्सया प्रत्येकं सर्वेषामिन्द्रियाणामित्युक्तम् । अर्थे स्वस्वविषयेऽनुकूले रागः प्रतिकूले द्वेषेश्चेत्येवं रागद्वेषौ व्यवस्थिताववश्यं भाविनौ । ततश्च तदनुरूपा प्रवृत्तिरिति भूतानां प्रकृतिः । तथापि तयोर्वशवर्ती न भवेदिति शास्त्रेण नियम्यते । हि यस्मादस्य मुमुक्षोस्तौ परिपन्थिनौ प्रतिपक्षौ । अयं भावः— विषयस्मरणादिना रागद्वेषवुत्पाद्यानवहितं पुरुषमनर्थेऽपि गम्भीरस्रोतः पात इव प्रकृतिर्बलात्प्रवर्तयति । शास्त्रं तु ततः प्रागेव विषयेषु रागद्वेषप्रतिबन्धके परमेश्वरभजनादौ प्रवर्तयति गम्भीरस्रोतः पातात्पूर्वमेव नावमाश्रित इव नानर्थं प्राप्नोति ॥

3.34.1. *In respect of etc.* The repetition of the word 'sense' ('Indriyasya Indriyasya' in the text) suggests that each and every one of the senses is meant. Attachment, when the object is pleasure-giving, and aversion, when it is disagreeable—thus (*in respect of each of the senses*) attachments and aversions to their respective objects are fixed, inevitable. Hence in accordance with them is the inclination; this is the nature (Prakriti) of being. Yet the Scripture prescribes that *one should not come under their sway. For they are impediments, obstacles, to a person who seeks Liberation. This is the purport: By producing attraction and aversion through the remembrance of sense-objects and so forth, Nature forcibly engages the unwary person in evil, like one falling into a deep torrent. But the Scripture engages him beforehand in the worship of the Lord and the like, which resists the attraction and aversion for objects, and he does not come to grief, like one who resorts to a boat before falling into the deep current.*

३.३५.०. तदेवं स्वाभाविकीं पश्चादिसदृशीं प्रकृतिं त्यक्त्वा स्वधर्मे प्रवर्तितव्यमित्युक्तं, तर्हि स्वधर्मस्य युद्धादेर्दुःखरूपस्य यथावत्कर्तुमशक्यत्वात्परधर्मस्य चाहिंसादेः सुकरत्वाद्धर्मत्वाविशेषत्वाच्च तत्र प्रवर्तितुमिच्छन्तं प्रत्याह—

3.35.0. Thus it has been said that a person should engage himself in his duty, giving up his normal nature which is akin to that of animals etc. Hence he might like to take up the duty of another because his own duty—war, for example—is of a harmful nature and difficult to accomplish, while that of the other, such as non-violence, is easy to perform and both are equally duties. To such a person it is being replied:

35. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

Better is one's own duty, though defective, than another's duty well performed. Death in one's own duty is better; the duty of another is fraught with fear.

३.३५.१. श्रेयानिति । किञ्चिदङ्गहीनोऽपि स्वधर्मः श्रेयान्प्रशस्यतरः । स्वनुष्ठितात्सर्वाङ्गसम्पूर्त्या कृतादपि परधर्मात्सकाशात् । तत्र हेतुः—स्वधर्मे युद्धादौ प्रवर्तमानस्य निधनं मरणमपि श्रेष्ठम्, स्वर्गादिप्रापकत्वात् । परधर्मस्तु स्वस्य भयावहः । निषिद्धत्वेन नरकप्रापकत्वात् ॥

3.35.1. *Better etc. Though defective in some respects, one's own duty is better, superior, as compared with another's duty well performed, though accomplished in all its details. The reason thereof being: For one engaged in one's own duty like war etc., even death is better, for it leads to heaven etc. But the duty of another is fraught with fear for oneself for, being prohibited, it leads to hell.*¹

३.३६.०. 'तयोर्न वशमागच्छेत्' (३.३४) इत्युक्तं तदेतदशक्यं मन्वानः—

1. The point is this: Though we may perform another's duty perfectly in all its details from an external point of view, yet the mental outlook necessary for its performance not being there, we would only be leading a hypocritical life, which is very detrimental to the manifestation of the potentialities of the soul.

3.36.0. It was said, 'One should not come under their sway' (3.34). Considering this to be an impossibility,

अर्जुन उवाच

36. अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वाष्ण्येय बलादिव नियोजितः ॥

Arjuna said:

Prompted by what, does a man commit sin, even though unwilling, O Vārshneya (Sri Krishna), being constrained as it were, by force?

३.३६.१. अथ केनेति । वृष्णेर्वशेऽवतीर्णो वाष्ण्येयः । हे वाष्ण्येय ! अनर्थरूपं पापं कर्तुमनिच्छन्नपि केन प्रयुक्तः प्रेरितोऽयं पुरुषः पापं चरति । कामक्रोधौ विवेकबलेन निरुन्धतोऽपि पुरुषस्य पुनः पापे प्रवृत्तिदर्शनादन्योऽपि तयोर्मूलभूतः कश्चित्प्रवर्तको भवेदिति सम्भावनायां प्रश्नः ॥

3.36.1. Prompted by what etc. Vārshneya, he who has been incarnated in the Vrishni race (Sri Krishna). O Vārshneya, prompted, directed, by what does a man commit sin, which is harmful, even though unwilling. Inasmuch as even a person who restrains desire and anger through the strength of discrimination is seen to revert to sinfulness, it strikes me that there must be some other prompter at the root of these two. Hence this question.

३.३७.०. अत्रोत्तरम्—

3.37.0. This is being answered:

श्रीभगवानुवाच

37. काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

The Blessed Lord said:

This is desire, this is anger, born of the constituent (of Prakriti called) Rajas-of inordinate appetite and most sinful. Know it to be an enemy here.

३.३७.१. काम एष इति । यस्त्वया पृष्टो हेतुरेष काम एव । ननु क्रोधोऽपि पूर्वं त्वयोक्तः 'इन्द्रियस्येन्द्रियस्य' (३.३४) इत्यत्र । सत्यम्, नासौ ततः पृथक्, किन्तु क्रोधोऽप्येष एव, काम एव हि केनचित्प्रतिहतः क्रोधात्मना परिणमते । अतः पूर्वं पृथक्त्वेनोक्तोऽपि क्रोधः कामजय एव क्रोधजय इत्यभिप्रायेण कामेनैक कृत्योच्यते । रजोगुणात्समुद्भवतीति तथा । अनेन सत्त्ववृद्ध्या रजसि क्षयं नीते सति कामोऽपि क्षीयत इति सूचितम् । एनं काममिह मोक्षमार्गे वैरिणं विद्धि । अयं च वक्ष्यमाणक्रमेण हन्तव्य एव यतो नासौ दानेन सन्धातुं शक्य इत्याह—महाशनः महदशनं यस्य दुष्पूर इत्यर्थः । न च साम्ना सन्धातुं शक्यः, यतो महापाप्मा अत्युगः ॥

3.37.1. *This is desire etc.* The cause about which you have questioned *is indeed desire*. 'But you have referred to anger also in, "In respect of each of the senses" etc. (3.34)' (interposes Arjuna). True, but this (anger) is not different from that (desire); for anger also is this, because desire, when frustrated by anything, takes the form of anger. Hence, though anger has been referred to separately earlier, yet considering the fact that the conquest of desire leads to the conquest of anger, it is mentioned here as identified with desire. It is *born of the constituent (of Prakriti called) Rajas*. By this it is indicated that when Rajas is destroyed through an increase of Sattva (serenity), desire also is destroyed. *Know it, this desire, to be an enemy here, in the path of Liberation*. This desire has indeed to be killed by the method to be prescribed hereafter, for one cannot appease it through gifts. So it is being stated: *of inordinate appetite, (literally) one whose food is vast, i.e., insatiable*. Nor can it be appeased through peaceful means, for it is *most sinful, very impetuous*.

३.३८.०. कामस्य वैरित्वं दर्शयति—

3.38.0. The inimical nature of desire is being shown:

38. धूमेनाव्रियते वह्निर्यथाऽदर्शो मलेन च ।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥

As fire is enveloped by smoke, as a mirror is covered by dust, as a foetus is enveloped by the amnion, even so is this covered by it.

३.३८.१. धूमेनेति । यथा धूमेन सहजेन वह्निराव्रियत आच्छाद्यते, यथा वाऽऽदर्शो मलेनागन्तुकेन, यथा चोल्बेन गर्भवेष्टनचर्मणा गर्भः सर्वतो निरुद्ध्यावृतः तथा प्रकारत्रयेणापि तेन कामेनावृतमिदम् ॥

3.38.1. As fire etc. As fire is enveloped, covered, by its concomitant smoke; as a mirror is covered by extraneous dust; as a foetus is enveloped by the amnion, or membrane covering the foetus, which seals it completely, even so in all these three ways is this (knowledge) covered by it, by desire.

३.३९.०. इदं शब्दनिर्दिष्टं दर्शयन्वैरित्वं स्फुटयति—

3.39.0. Showing what is referred to by the word 'this' (in the last verse), the inimical nature (of desire) is being made explicit:

39. आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥

O son of Kunti (Arjuna), knowledge is covered by this eternal enemy of the wise in the form of desire, which is like an insatiable fire.

३.३९.१. आवृतमिति । इदं तु विवेकज्ञानमेतेनावृतम्, अज्ञस्य खलु भोगसमये कामः सुखहेतुरेव, परिणामे तु वैरितां प्रपद्यते । ज्ञानिनः पुनस्तत्कालमप्यनर्थानुसन्धानाद् दुःखहेतुरेवेति नित्यवैरिणेत्युक्तम् । किञ्च विषयैः पूर्यमाणोऽपि दुष्पूरोऽपूर्यमाणः शोकसन्तापहेतुत्वादनलतुल्यः । अनेन सर्वान् प्रति नित्यवैरित्वमुक्तम् ॥

3.39.1. *Knowledge is covered etc.* This, the discriminative knowledge, is covered by it (desire). To the ignorant, of course, at the time of enjoyment desire is the cause of pleasure. But the subsequent reaction is inimical. To the wise, on the other hand, who remember harm in it, it is the cause of pain alone even at that time. Therefore it is said to be their *eternal enemy*. Moreover, though supplied with objects of enjoyment, yet *insatiable*; and because it leads to grief and affliction, it *is like fire*. By this, its eternal inimical nature towards all is declared.

३.४०.०. इदानीं तस्याधिष्ठानं कथयन् जयोपायमाह द्वाभ्याम्—

3.40.0. Now, by declaring its seat, the means to conquer it is being stated in the two verses beginning with:

40. इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।

एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥

The senses, the mind, and the intellect are said to be its seat; covering knowledge by these, it deludes the embodied being.

३.४०.१. इन्द्रियाणीति । विषयदर्शनश्रवणादिभिः सङ्कल्पेनाध्यवसायेन च कामस्याविर्भावादिन्द्रियाणि च मनश्च बुद्धिश्चास्याधिष्ठानमुच्यते । एतैरिन्द्रियादिभिर्दर्शनादिव्यापारवद्भिराश्रयभूतैर्विवेकज्ञानमावृत्य देहिनं विमोहयति ॥

3.40.1. *The senses etc.* As desire arises through seeing, hearing, etc., of the sense-objects, through thinking of them, and through a determination regarding them, *the senses, the mind, and the intellect are said to be its seat*. Covering discriminative knowledge by these senses etc., which have the function of seeing etc., and which are its support, *it deludes the embodied being*.

41. तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥

Therefore, controlling the senses at the very outset, O best of the Bharatas (Arjuna), kill this sinful thing which destroys realization and knowledge.

३.४१.१. यस्मादेवं तस्मात्वमिति । आदौ विमोहात्पूर्वमेवेन्द्रियाणि मनोबुद्धिं च नियम्य पापरूपमेवं कामं हि स्फुटं प्रजहि घातय । यद्वा प्रजहि परित्यज । ज्ञानमात्मविषयम्, विज्ञानं शास्त्रीयं तयोर्नाशकम् । यद्वा ज्ञानं शास्त्राचार्योपदेशजम्, विज्ञानं निदिध्यासनजम् । 'तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत' (बृह. उ. ४.४.२१) इति श्रुतेः ॥

3.41.1. *Therefore etc.* As it is so, controlling the senses, the mind and the intellect at the very outset, even before being deluded, kill, destroy,—or (it may mean) give up—this sinful desire completely. Realization (Jnāna), i.e., knowledge of the Self, knowledge (Vijnāna), i.e., scriptural knowledge—that which destroys these two. Or (it may mean): Jnāna, i.e., knowledge resulting from the teachings of the Scripture and the preceptor; Vijnāna, that which results from meditation. For the Scripture says, 'The intelligent aspirant, knowing about this alone, should attain intuitive knowledge' (Br. Up. 4.4.21).

३.४२.०. अथात्र प्रसन्नतया चित्तप्रणिधानेनेन्द्रियाणि नियन्तुं शक्यन्ते तदात्मस्वरूपं देहादिभ्यो विविच्य दर्शयति—

3.42.0. That nature of the Self, concentrating the mind on which it is possible to control the senses, is now being shown, differentiating it from the body:

42. इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥

The senses are said to be superior (to their objects); superior to the senses is the mind; but superior to the mind is the intellect; while that which is superior to the intellect is the Self.

३.४२.१. इन्द्रियाणीति । इन्द्रियाणि देहादिभ्यो ग्राह्येभ्यः पराणि श्रेष्ठान्याहुः । सूक्ष्मत्वात्प्रकाशकत्वाच्च । अत एव तदव्यतिरिक्तत्वमप्यर्थादुक्तं भवति । इन्द्रियेभ्यश्च सङ्कल्पात्मकं मनः परम्, तत्प्रवर्तकत्वात् । मनसस्तु बुद्धिनिश्चयात्मिका परा, निश्चयपूर्वकत्वात्सङ्कल्पस्य । यस्तु बुद्धेः परः तत्साक्षित्वेनावस्थितः सर्वान्तरः स आत्मा 'विमोहयति देहिनम्' (३.४०) इति देहिशब्दोक्त आत्मा स इति परामृश्यते ॥

3.42.1. *The senses etc. The senses are said to be superior to the body, etc., which are cognisable objects, for they (the senses) are subtle and reveal (the objects). Hence their being distinct from the objects is also incidentally stated. The mind, consisting of volition, is superior to the senses, as it directs them; superior to the mind is the intellect, the determinative faculty, for volition is preceded by a decision. While that which is superior to the intellect, residing as the witness thereof and innermost, is the Self. The Self indicated by the word 'the embodied being', (mentioned) in, 'It deludes the embodied being' (3.40), is referred to by the word 'He' in the original.*

३.४३.०. उपसंहरति—

3.43.0. The topic is being concluded:

43. एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

Thus knowing that which is beyond the intellect, and controlling the self (mind) by the self (intellect), kill, O mighty-armed one (Arjuna), the enemy in the form of desire, which is difficult to conquer.

३.४३.१. एवमिति । बुद्धेरेव विषयेन्द्रियादिजन्त्याः कामादिविक्रियाः आत्मा तु निर्विकारस्तत्साक्षीत्येवं बुद्धेः परमात्मानं बुद्ध्वा आत्मना एवम्भूतनिश्चयात्मिकया बुद्ध्यात्मानं मनः संस्तभ्य निश्चलं कृत्वा कामरूपं शत्रुं जहि मारय । दुरासदं दुःखेनासादनीयम् । दुर्विज्ञेयगतिमित्यर्थः ॥

3.43.1. *Thus* etc. Modifications like desire, which are due to the senses and their objects, are only of the intellect, but the Self is changeless, the witness of these changes—*thus knowing the Self which is beyond the intellect, controlling, pacifying the self, the mind, by the self, by the intellect having this kind of conviction, kill, destroy, this enemy in the form of desire. Difficult to conquer, to put down, of incomprehensible activity.*

स्वधर्मेण यमाराध्य भक्त्या मुक्तिमिता बुधाः ।

तं कृष्णं परमानन्दं तोषयेत्सर्वकर्मभिः ॥

Worshipping whom with devotion through the performance of their duties, the wise have attained Liberation, that Krishna, the supreme Bliss, should be propitiated through all acts.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिन्यां

टीकायां कर्मयोगो नाम तृतीयोऽध्यायः ॥



चतुर्थोऽध्यायः

CHAPTER 4

ज्ञानयोगः

THE WAY OF KNOWLEDGE

आविर्भावतिरोभावावाविष्कर्तुं स्वयं हरिः ।

तत्त्वम्पदविवेकार्थं कर्मयोगं प्रशंसति ॥

The Lord Hari Himself praises the way of action (Karma-Yoga) in order to reveal (the true nature of) the manifestation and disappearance (of an Incarnation) and to discriminate between the two entities, 'That' and 'thou' (of the Vedic dictum, 'That thou art').

४.१.०. एवं तावदध्यायद्वयेन कर्मयोगोपायो ज्ञानयोगोपायश्च मोक्षसाधनत्वेनोक्तः । तमेव ब्रह्मार्पणादिगुणविधानेन तत्त्वम्पदार्थविवेकादिना च प्रपञ्चयिष्यन्प्रथमं तावत्परम्पराप्राप्तात्त्वेन स्तुवन् त्रिभिः—

4.1.0. Thus far, in the two (Previous) chapters, the way of knowledge (Jnāna-Yoga) attained through the way of action (Karma-Yoga) has been declared as the means to Liberation. In order to elaborate that very thing through injunctions regarding accessories¹ like, 'Brahman is the ladle' etc.² and through the discrimination of the two entities 'That' and 'thou', *the Blessed Lord*, praising it (this Yoga) at the

1. One of the varieties of injunctions. Verse 24 of this chapter enjoins on one who sacrifices, to sublimate the various paraphernalia of a sacrifice like the ladle, the oblations and fire, with the idea of Brahman, i.e., that all these things are nothing but Brahman. While a sacrifice ordinarily helps one to attain heaven etc., a spiritual sacrifice performed as described above gives a much higher result, as it leads the sacrificer to the realization of Brahman.

2. Verses 24-29 in which various meditations are prescribed.

very outset as traditionally handed down, *said* in the three verses beginning with:

श्रीभगवानुवाच

1. इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥

The Blessed Lord Said:

This eternal Yoga I taught to Vivaswat, Vivaswat taught it to Manu and Manu taught it to Ikshvāku.

४.१.१. इममिति । अव्ययफलत्वादव्ययं इमं योगं पुराहं विवस्वते आदित्याय कथितवान् । स च स्वपुत्राय मनवे श्राद्धदेवाय प्राह । स च मनुः स्वपुत्रायेक्ष्वाकवेऽब्रवीत् ॥

4.1.1. *This etc. This yoga which is eternal, as it yields eternal fruit, I taught of yore to Vivaswat, the Sun. He taught it to his son Manu Shrāddhadeva,¹ and Manu again taught it to his son Ikshvāku.*

2. एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥

This (Yoga), thus traditionally handed down, the royal sages knew. Through the great lapse of time this Yoga is lost in this world, O scorcher of foes.

४.२.१. एवमिति । राजानश्च त ऋषयश्चान्येऽपि राजर्षयो निमिप्रमुखाः स्वपित्रादिभिरिक्ष्वाकुप्रमुखैः प्रोक्तमिमं योगं विदुर्जानन्ति स्म । अद्यतनानामज्ञाने कारणमाह—हे परन्तप शत्रुतापन, स योगः कालवशादिह लोके नष्टो विच्छिन्नः ॥

1. Manu is a title given to the fourteen progenitors or sovereigns of the earth. The first Manu, to whom the code of Manu is ascribed by the orthodox, is the Swayambhuva Manu. Shraddhadeva is the seventh Manu and is regarded as the progenitor of the present race of living beings.

4.2.1. *Royal Sages, i.e., those who are kings as also sages, for example, Nimi, knew this Yoga taught by their ancestors, Ikshvāku and others. The reason why the kings of the day do not know it is being stated: This (Yoga), etc. O scorcher of foes, this Yoga through lapse of time is lost, has become extinct, in this world.*

3. स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

That very ancient Yoga has been taught by Me to you this day, since you are My devotee and friend; for this is a supreme secret.

४.३.१. स एवायमिति । स एवायं योगोऽद्य विच्छिन्ने सम्प्रदाये सति पुनश्च मया ते तुभ्यमुक्तः यतस्त्वं मम भक्तोऽसि सखा चेति । अन्यस्मै मया नोच्यते । हि यस्मादिदमुत्तमं रहस्यम् ॥

4.3.1. *That very etc. That very Yoga, the promulgators of it having become extinct, has been taught by Me to you again this day, since you are My devotee and friend. It is not taught to others by Me, for this is a supreme secret.*

४.४.०. भगवतो विवस्वन्तं प्रति योगोपदेशासम्भवं पश्यन्—

4.4.0. Seeing the impossibility of the Lord's having taught the Yoga to Vivaswat,

अर्जुन उवाच

4. अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥

Arjuna said:

Later is Your birth and Vivaswat's birth earlier; how am I to understand this, that You taught this (to him) at the beginning?

४.४.१. अपरमिति । अपरमर्वाचीनं तव जन्म, परं प्राक्कालीनं विवस्वतो जन्म, तस्मात्तवाधुनिकत्वाच्चिरन्तनाय विवस्वते त्वमादौ योगं प्रोक्तवानित्येतत्कथमहं विजानीयां ज्ञातुं शक्नुयाम् ॥

4.4.1. *Later etc. Later, posterior, is your birth; earlier, prior was Vivaswat's birth. Therefore how am I to understand, how can I possibly know, that you of this age taught this Yoga at the beginning to Vivaswat, who belonged to ancient times?*

४.५.०. इति पृष्टवन्तमर्जुनं रूपान्तरेणोपदिष्टवानित्यभिप्रायेणोत्तरम्—

4.5.0. *To Arjuna, who thus questioned Him, the Blessed Lord, suggesting that He taught (Vivaswat) in a different form (body), said:*

श्रीभगवानुवाच

5. बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥

The Blessed Lord Said:

Many lives have I passed through as also yourself; I know them all, but you do not know them, O scorcher of foes.

४.५.१. बहूनीति । मम बहूनि जन्मानि तव च व्यतीतानि । तानि सर्वाण्यहं वेद जानामि, अलुप्तविद्याशक्तित्वात् । त्वं तुन वेत्थ न जानासि, अविद्यावृतत्वात् ॥

4.5.1. *Many lives etc. Many lives have I, as also yourself passed through. I know them all, through My undecaying power of knowledge. But you do not know them, being enveloped by ignorance.*

४.६.०. नन्वनादेस्तव कुतो जन्म, अविनाशिनश्च कथं पुनः पुनर्जन्म येन बहूनि मे व्यतीतानीत्युच्यते । ईश्वरस्य च तव पुण्यपापविहीनस्य कथं जीववज्जन्मेत्यत आह—

4.6.0. It may be urged: But how can You who are beginningless have a birth? How, again, can (You) the Imperishable have repeated births so as to say, 'Many lives have I passed through' ? And how can You the Lord of the universe, who are free from virtue and sin, be born like the individual soul? To answer this the text says:

6. अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥

Though I am birthless, immutable and the Lord of creatures, yet resorting to My prakriti, I come into being through My own inscrutable power (Māyā).

४.६.१. अजोऽपीति । सत्यमेवं तथाप्यजोऽपि सन्नहं, तथाऽव्यया-
त्माप्यनश्वरस्वभावोऽपिसन्, तथा ईश्वरोऽपि कर्मपारतन्त्र्यरहितोऽपि सन्
स्वमायया सम्भवामि सम्यगप्रच्युतज्ञानबलवीर्यादिशक्त्यैव भवामि ।
ननु तथापि षोडशकलात्मकलिङ्गदेहशून्यस्य तव कुतो जन्मेत्यत उक्तम् ।
स्वां शुद्धसत्त्वात्मिकां प्रकृतिमधिष्ठाय स्वीकृत्य विशुद्धोर्जितसत्तवमूर्त्या
स्वेच्छयावतरामीत्यर्थः ॥

4.6.1. *Though etc.* This is indeed so; yet, *though I am birthless*, likewise though I am *immutable*, of an imperishable nature, and also *the Lord*, not subject to Karma, *I come into being perfectly with undiminished powers like knowledge, strength and prowess, through My own inscrutable power (Māyā)*. It may be urged: Yet, how can You who have not got the subtle body consisting of sixteen parts (Kalās)¹ be born? To answer this

1. The sixteen parts are: The five organs of knowledge, the five organs of action, the five vital forces (Prānas) and the internal organ (Anthakarana or mind). The soul when it leaves a gross body, goes out with this subtle body and is reincarnated in another gross body. This goes on till its Karma is worked out, when this subtle body also is destroyed. So, without a subtle body to reside in, a soul cannot reincarnate itself. Hence the doubt. The Lord, not being subject to Karma, has no subtle body and consequently cannot take up a gross body.

the text says: *Resorting to, adopting, (that aspect of) My own Prakriti which is made of pure Sattva, I incarnate Myself at My own will in a form made of pure and glorious Sattva (stuff).*

४.७.०. कदा सम्भवसीत्यपेक्षायामाह—

4.7.0. Anticipating a question, 'When do You come into being?' the text says:

7. यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

Whenever, O descendant of Bharata, righteousness declines and unrighteousness prevails, I manifest Myself.

४.७.१. यदा यदेति । धर्मस्य ग्लानिर्हानिः अधर्मस्याभ्युत्थान-
माधिक्यम् ॥

4.7.1. *Whenever etc. Righteousness declines, decreases. Unrighteousness prevails, preponderates.*

४.८.०. किमर्थमित्यपेक्षायामाह—

4.8.0. For what purpose (do You come into being)? To answer this the text says:

8. परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

For the protection of the righteous and the destruction of the wicked,—and for the establishment of religion, I come into being from age to age.

४.८.१. परित्राणायेति । साधूनां स्वधर्मवर्तिनां रक्षणाय । दुष्टं कर्म कुर्वन्तीति दुष्कृतस्तेषां वधाय च । एवं धर्मस्य संस्थापनार्थाय साधुरक्षणेन दुष्टवधेन च धर्मं स्थिरीकर्तुं युगे युगे तत्तदवसरे सम्भवामीत्यर्थः । नचैवं दुष्टनिग्रहं कुर्वतोऽपि नैर्घृण्यं शङ्कनीयम् । यथा चाहुः—'लालने ताडने मातुर्नाकारुण्यं यथाऽर्भके । तद्वदेव महेशस्य नियन्तुर्गुणदोषयोः' इति ॥

4.8.1. *For the protection etc. For the protection of the righteous, i.e., those who are engaged in their duties; for the destruction, slaying, of the wicked, i.e., those who commit vile acts; and in this way for the establishment of religion, to make religion invulnerable by the protection of the good and the destruction of the wicked, I come into being from age to age, on particular occasions. But though I am engaged in thus chastising the wicked, do not think I am cruel. As it is said: 'As the mother's chastising a child in bringing it up, is not cruelty towards it, even so is the (action) of the Lord, who is the regulator of good and evil.'*

४.९.०. एवं विधानामीश्वरजन्मकर्मणां ज्ञाने फलमाह—

4.9.0. The result of knowing the birth and work of the Lord which are of this nature is being stated:

9. जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

He who thus knows truly My divine birth and work, is no more born after death; he attains Me, O Arjuna.

४.९.१. जन्मकर्मेति । मे जन्म स्वेच्छाकृतम्, कर्म च धर्मपालनरूपं दिव्यमलौकिकं तत्त्वतः परानुग्रहार्थमेवेति यो वेत्ति स देहाभिमानं त्यक्त्वा पुनर्जन्म नैति न प्राप्नोति किन्तु मामेव प्राप्नोति ॥

4.9.1. *He who etc. He who knows truly, that it is for the good of others alone, My divine, supernatural, birth, which is due to My free will and work, consisting in the protection of religion,—he, giving up attachment for the body, is no more born, does not attain rebirth, but attains Me alone.*

४.१०.०. कथं जन्मकर्मज्ञानेन त्वत्प्राप्तिः स्यादित्यत्राह—

4.10.0. It may be urged: How can one attain You through the knowledge of (Your) birth and work? This is being answered:

10. वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

Free from attachment, fear and anger, with their minds intent on Me, taking refuge in Me, purified by knowledge and penance, many have attained My Being.

४.१०.१. वीतरागेति । अहं शुद्धसत्त्वावतारैर्धर्मपरिपालनं करोमीति मदीयं परमकारुणिकत्वं ज्ञात्वा वीता विगता रागभयक्रोधा येभ्यस्ते विक्षेपाभावात् । मन्मया मदेकचित्ता भूत्वा मामेवोपाश्रिताः सन्तो मत्प्रसादलभ्यं यदात्मज्ञानं च तपश्च तत्परिपाकहेतुः स्वधर्मस्तयोर्द्वन्द्वैकवद्भावः । तेन ज्ञानतपसा पूताः शुद्धा निरस्ताज्ञानतत्कार्यमलाः सन्तो मद्भावं मत्सायुज्यं प्राप्ता बहवः । नत्वधुनैव प्रवृत्तोऽयं मद्भक्तिमार्ग इत्यर्थः । तदेवं 'तान्यहं वेद सर्वाणि' (४.५) इत्यादिना विद्याविद्योपाधिभ्यां तत्त्वम्पदार्थादीश्वरजीवौ प्रदर्शयेश्वरस्य चाविद्याऽभावेन नित्यशुद्धत्वाज्जीवस्य चेश्वरप्रसादलब्धज्ञानेनाज्ञाननिवृत्तेः शुद्धस्य सतश्चिदंशेन तदैक्यमुक्तमिति द्रष्टव्यम् ॥

4.10.1. *Free from etc.* Those who, coming to know of My extreme compassion that I through My incarnations of pure Sattva protect religion, are free from attachment, fear and anger, and who (thus), having no distraction, are intent on Me have their minds fixed on Me, and take refuge in Me alone, being purified, free from the dross of ignorance and its products by knowledge and penance, by the knowledge of the Self and by penance consisting in the performance of one's duty, that develops the knowledge, both of which are attained through My grace—here 'knowledge' and 'penance' form a Dvandva compound used as a singular—many have attained My Being, have been bodily united to My body. That is to say, this path of devotion is not inculcated newly.

In, 'I know them all' (4.5) and the subsequent verses the Lord (Ishwara) and the individual soul (Jiva),

having for their limiting adjuncts knowledge and ignorance respectively standing for the two entities 'That' and 'thou', (of the Vedic dictum 'That thou art'), have been pointed out. And because the Lord, being free from ignorance, is ever pure, and the individual soul is purified by casting off ignorance through knowledge attained by the grace of the Lord, it is understood that the identity of the two entities 'That' and 'thou' spoken of here is only in their aspect of pure Consciousness.¹

४.११.०. ननु तर्हि किं त्वय्यपि वैषम्यमस्ति, यस्मादेवं त्वदेकशरणा-
नामेवात्मभावं ददासि नान्येषां सकामानामित्यत आह—

4.11.0. Then is there partiality in You too, that You thus unite to Yourself those alone who take refuge in You and not others who are possessed of desires? To answer this the text says:

11. ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

By whatsoever way men worship Me, even so do I accept them; for, in all ways, O Pārtha, men walk in My path.

४.११.१. ये यथेति । यथा येन प्रकारेण सकामतया निष्कामतया वा ये मां भजन्ति तानहं तथैव तदपेक्षितफलदानेन भजाम्यनुगृह्णामि, न तु ये सकामा मां विहायेन्द्रादीनेव भजन्ते तानहमुपेक्ष इति मन्तव्यम् । यतः सर्वशः सर्वप्रकारैरिन्द्रादिसेवका अपि ममैव वर्त्म भजनमार्गमनुवर्तन्ते । इन्द्रादिरूपेणापि ममैव सेव्यत्वात् ॥

1. The Ishwara and Jiva as such are not identical, but as Pure Consciousness, bereft of their limiting adjuncts—omniscience and ignorance respectively—they are identical. Otherwise the Jiva is always dependent on the Lord (Ishwara).

4.11.1. *By whatsoever etc. By whatsoever way, method, men worship Me, be it either as possessed of desires or as free from them, even so i.e., by granting that wished for result, do I accept, bless, them. Do not think that I ignore those who, neglecting Me, worship only Indra and other gods. For in all ways, even the worshippers of Indra etc., walk in My path, the path of devotion to Me, alone, for I alone am worshipped even through Indra and other gods.*

४.१२.०. तर्हि मोक्षार्थमेव किमिति सर्वे त्वां भजन्तीत्यत आह—

4.12.0. It may be urged: Then why don't all worship You for attaining Liberation alone? This is being answered:

12. काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥

People seeking the fruit of actions worship the gods in this world; for in this world of men the fruit of action comes quickly.

४.१२.१. काङ्क्षन्त इति । कर्मणां सिद्धिं फलं काङ्क्षन्तः प्रायश इह मनुष्यलोके इन्द्रादिदेवता एव यजन्ते न तु साक्षान्मामेव । हि यस्मात्कर्मजा सिद्धिः कर्मजं फलं शीघ्रं भवति न तु ज्ञानफलं कैवल्यम् । दुष्प्राप्यत्वाज्ज्ञानस्य ॥

4.12.1. *people seeking etc. people seeking the fruit of actions generally worship Indra and other gods alone in this world of mortals, and not Me directly; for the fruit of action comes very soon, and not Liberation, which is the result of knowledge, as knowledge is hard to attain.*

४.१३.०. ननु केचित्सकामतया प्रवर्तन्ते केचिन्निष्कामतयेति कर्मवैचित्र्यम्, तत्कर्मणां च ब्राह्मणादीनामुत्तममध्यमादिवैचित्र्यं कुर्वतस्तव कथं वैषम्यं नास्तीत्याशङ्क्याह—

4.13.0. Some perform action with desires and others without desires; thus there is difference in actions. And

amongst the performers of these actions, the Brāhmanas and others, there are differences like superior, mediocre, etc. How can You who are the creator of (both) these differences be free from partiality? Apprehending such a doubt the text says:

13. चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

The four castes were created by Me according, to differences in aptitudes and actions (of men). Though the author of them, know Me the immutable as non-agent.

४.१३.१. चातुर्वर्ण्यमिति । चत्वारो वर्णा एव चातुर्वर्ण्यम् । स्वार्थे ष्यञ्प्रत्ययः । अयमर्थः—सत्त्वप्रधाना ब्राह्मणास्तेषां च शमदमादीनि कर्माणि, सत्त्वरजःप्रधानाः क्षत्रियास्तेषाञ्च शौर्ययुद्धादीनि कर्माणि, रजस्तमःप्रधाना वैश्यास्तेषां कृषिवाणिज्यादीनि कर्माणि, तमःप्रधानाः शूद्रास्तेषाञ्च त्रैवर्णिकशुश्रूषादिकर्माणीत्येवं गुणानां कर्मणाञ्च विभागैश्चातुर्वर्ण्यं मयैव सृष्टमिति सत्यं, तथाप्येवं तस्य कर्तारमपि फलतोऽकर्तारमेव मां विद्धि । तत्र हेतुः—अव्ययं, आसक्तिराहित्येन नाशरहितम् ॥

4.13.1. *The four castes etc.* The word Chāturvarnyam means the four castes only, the affix 'Syang' denoting an identical meaning. This is the meaning: The Brāhmanas have a preponderance of the Sattva element and their duties are the control of the mind and the external organs etc. The Kshatriyas have Sattva plus a preponderance of Rajas, and their duties are courage, war, etc. The Vaishyas have the Rajas plus a preponderance of Tamas, and their duties are agriculture, trade, etc. The Sudras have a preponderance of Tamas, and their duty consists in service etc. to the other three castes. It is true that *the four castes were created by Me alone according to differences in aptitudes and actions in the above manner. Though I am thus the author of them, yet in actuality know Me as non-agent, the reason being that I am immutable, imperishable, being free from attachment.*

४.१४.०. तदेव दर्शयन्नाह—

4.14.0. That very thing (non-attachment) is being shown:

14. न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

Actions do not touch Me, nor have I any desire for their fruit—he who knows Me thus, is not bound by actions.

४.१४.१. न मामिति । कर्माणि विश्वसृष्ट्यादीन्यपि मां न लिम्पन्ति आसक्तं न कुर्वन्ति । निरहङ्कारत्वात् आप्तकामत्वेन मम कर्मफले स्पृहाभावाच्च । मां न लिम्पन्तीति किं वक्तव्यम्, यतः कर्मफले स्पृहाराहित्येन मां योऽभिजानाति सोऽपि कर्मभिर्न बद्ध्यते । मम निर्लेपत्वे कारणं, निरहङ्कारत्वनिःस्पृहत्वादिकं जानतस्तस्याप्यहङ्कारादिशैथिल्यात् ॥

4.14.1. *Actions etc. Actions like even the protection etc. of the universe do not touch Me, do not make Me attached, for I am free from egoism, and having had all My desires fulfilled, have no desire for the fruit of actions. Where is the need of saying that I am not touched by them when even he who knows Me to be free from the desire for the fruit of actions is not bound by actions, for he who knows that the cause of My being untouched (by action) is the absence of egoism and desires etc., has his egoism etc. also loosened.*

४.१५.०. 'ये यथा मां प्रपद्यन्ते' (४.११) इत्यादिचतुर्भिः श्लोकैः प्रासङ्गिकमीश्वरस्य वैषम्यं परिहृत्य पूर्वोक्तमेव कर्मयोगं प्रपञ्चयितुमनुस्मारयति—

4.15.0. In the four verses beginning with, 'By whatsoever way men worship Me' etc., (4.11) having refuted partiality in God, a topic which was raised by the way, (the Lord), in order to propound the way of action already mentioned, reminds by saying,

15. एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥

Thus knowing, even the ancient seekers of Liberation performed work of yore. Therefore perform work alone done by the ancients.

४.१५.१. एवमिति । अहङ्कारादिराहित्येन कृतं कर्म बन्धकं न भवतीत्येवं ज्ञात्वा पूर्वैर्जनकादिभिरपि मुमुक्षुभिः सत्वशुद्ध्यर्थं पूर्वतरं युगान्तरेष्वपि कृतम् । तस्मात्त्वमपि प्रथमं कर्मैव कुरु ॥

4.15.1. *Thus knowing, etc. Knowing that work done without egotism does not bind, the ancient seekers of Liberation like Janaka performed work of yore even in former ages for the purification of the mind. Therefore you too first perform work alone.*

४.१६.०. तच्च तत्त्वविद्धिः सह विचार्य कर्तव्यं न लोकपरम्परा-
मात्रेणेत्याह—

4.16.0. That (action) also should be performed after discussion with the knowers of Truth and not merely according to the popular view. This is being stated:

16. किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥

Even the wise are deluded as to what is action and what is inaction. I shall expound to you that action knowing which you will be free from all ills.

४.१६.१. किं कर्मेति । किं कर्म कीदृशं कर्मकरणम्; किमकर्म कीदृशं कर्माकरणमित्येतस्मिन्नर्थे विवेकिनोऽपि मोहिताः, यतो यज्ज्ञात्वानुष्ठाय अशुभात्संसारान्मोक्ष्यसे मुक्तो भविष्यसि, तत्कर्माकर्म च तुभ्यमहं प्रवक्ष्यामि शृणु ॥

4.16.1. *Even the wise etc. Even men of discrimination are deluded as to what is action, of what nature is the doing of actions, and what is inaction, of what nature is the non-performance of actions. Therefore I shall expound to you that action and inaction knowing and practising which, you will be free*

from all ills, from this transmigratory existence, i.e., will attain Liberation. Listen.

४.१७.०. ननु लोकप्रसिद्धमेव कर्म देहादिव्यापारात्मकम्, अकर्म च तदव्यापारात्मकम्, अतः कथमुच्यते कवयोऽप्यत्र मोहं प्राप्ता इति तत्राह—

4.17.0. It may be urged: But it is well known that bodily activity and so forth is action, and the absence of that is inaction. Therefore how do You say that even the wise are deluded in this matter? To answer this the text says:

17. कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

There is (something) to know about prescribed action and about action that is prohibited, as also about inaction; the way of action is mysterious.

४.१७.१. कर्मण इति । कर्मणो विहितव्यापारस्यापि तत्त्वं बोद्धव्यमस्ति न तु लोकप्रसिद्धमात्रमेव । अकर्मणोऽव्यापारस्यापि तत्त्वं बोद्धव्यमस्ति । विकर्मणाऽपि निषिद्धस्यापि तत्त्वं बोद्धव्यमस्ति । यतः कर्मणो गतिर्गहना । कर्मण इत्युपलक्षणार्थम् । कर्माकर्मविकर्मणां तत्त्वं दुर्विज्ञेयमित्यर्थः ॥

4.17.1. *There is etc. There is (something) to know about prescribed action the real nature of activities that are enjoined by the Scriptures—action is not merely what is commonly known as such—and about inaction, the true nature of the non-performance of action, as also about action that is prohibited, the true nature of forbidden action; for the way of action is mysterious. Here action implies inaction and prohibited action also. That is to say, the way of action, inaction, and prohibited action is mysterious.*

४.१८.०. तदेवं कर्मादीनां दुर्विज्ञेयत्वं दर्शयन्नाह—

4.18.0. Showing the incomprehensibility of action etc. it is being stated:

18. कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥

He who sees inaction in action and action in inaction is wise amongst men; he is poised and a performer of all actions.

४.१८.१. कर्मण्यकर्मति । परमेश्वराराधनलक्षणे कर्मणि विषये अकर्म कर्मदं न भवतीति यः पश्येत्तस्य ज्ञानहेतुत्वेन बन्धकत्वाभावात्, अकर्मणि च विहिताकरणे कर्म यः पश्येत्तस्य प्रत्यवायापादकत्वेन बन्धहेतुत्वात् । मनुष्येषु कर्मकुर्वाणेषु स बुद्धिमान्व्यवसायात्मकबुद्धिमत्त्वाच्छ्रेष्ठः । तं स्तौति—स युक्तः योगी तेन कर्मणा ज्ञानयोगावाप्तेः स एव कृत्स्नकर्मकर्ता च । सर्वतः सम्प्लुतोदकस्थानीये (२.४६) तस्मिन्कर्मणि सर्वकर्मफलानामन्तर्भूतत्वात् । तदेवमारुरुक्षोः कर्मयोगाधिकारावस्थायां 'न कर्मणामनारम्भात्' (३.४.) इत्यादिनोक्त एव कर्मयोगः स्फुटीकृतः । तत्रपञ्चरूपत्वाच्चास्य प्रकरणस्य न पौनरुक्त्यदोषः । अनेनैव योगारूढावस्थायां 'यस्त्वात्मरतिरेव स्यात्' (३.१७) इत्यादिना यः कर्मानुपयोग उक्तस्तस्याप्यर्थात्प्रपञ्चः कृतो वेदितव्यः । यदा आरुरुक्षोरपि कर्म बन्धकं न भवति तदा आरुरुक्षस्य कुतो बन्धकं स्यादित्यत्रपि श्लोको योज्यते—कर्मणि देहेन्द्रियादिव्यापारे वर्तमानेऽप्यात्मनो देहादिव्यतिरेकानुभवेनाकर्म स्वाभाविकं नैष्कर्म्यमेव यः पश्येत्, तथा कर्मणि च ज्ञानरहिते दुःखबुद्ध्या कर्मणां त्यागे कर्म यः पश्येत्, तस्य प्रतिबन्धकत्वेन मिथ्याचारत्वात् । तदुक्तं 'कर्मिन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्' (३.६) इति य एवम्भूतः स तु सर्वेषु मनुष्येषु बुद्धिमान्पण्डितः । तत्र हेतुः—यतः कृत्स्नानि सर्वाणि यदृच्छ्या प्राप्तान्या-हारादीनि कर्माणि कुर्वन्नपि स युक्त एवाकर्त्रात्मज्ञाने समाधिस्थ एवेत्यर्थः । अनेनैव ज्ञानिनः स्वभावादापन्नं कलञ्जभक्षणादिकं न दोषाय, अज्ञस्य तु रागतः कृतं दोषायेति विकर्मणोऽपि तत्त्वं निरूपितं द्रष्टव्यम् ॥

4.18.1. He who etc. He who sees inaction in action done as worship of the Lord, i.e., who sees that such work is no action, since, leading to knowledge, it has no binding effect, and

he who sees *action in inaction*, in the non-performance of prescribed action, for, resulting in sinfulness, it leads to bondage, he *amongst men* who perform action *is wise*, superior, owing to his having settled conviction. Such a person is being praised: *He is poised*, a Yogi, for that action (done for the Lord) leads to the way of knowledge; *and he alone is a performer of all actions*, for in that action (done for the Lord), which is like a vast expanse of water (referred to in 2.46), the fruit of all other actions is included. Thus is clarified the way of action already spoken of in, 'By not doing work' etc. (3.4), for those desirous of attaining knowledge, but fit (as yet) only for the way of action. As this section elucidates that, it is not a repetition classed as a defect. It should be noted that this very statement also incidentally expounds the redundancy of action after knowledge is attained, as stated in 'But that person who delights only in the Self' etc. (3.17).

The verse can also be interpreted to mean: When action does not bind even one who is (merely) an aspirant after knowledge, then how could it bind one who has attained knowledge? *In action*, even when the body and the senses are active, *he who*, experiencing the Self as different from the body etc., *sees only inaction*, the natural inactivity of the Self; likewise he who sees *action in inaction*, divorced from knowledge, i.e., in actions renounced from a sense of their troublesomeness, for this renunciation is an obstruction to the attainment of knowledge, being hypocritical—as it has been stated in: 'Controlling the organs of action, he who keeps dwelling' etc. (3.6)—he who is like this (i.e., who sees inaction in action etc.) *is wise*, a learned man, *amongst all men*. The reason for this is: Though *a performer of all actions*, like eating, that come of their own accord, *he is indeed poised*, absorbed in Samādhi, owing to his knowledge of the Self as a non-agent. Just on account of this, if a man of knowledge takes meat of an animal killed by a poisoned arrow, which he has got without any effort on his part, he does no wrongful act, but

if an ignorant man does it through desire, it is sinful. It should be noted that by this the nature of prohibited action also is explained.

४.१९.०. 'कर्मण्यकर्म यः पश्येत्' इति श्रुत्यर्थार्थापत्तिभ्यां यदुक्तमर्थद्वयं तदेव स्पष्टयति यस्येत्यादिपञ्चभिः—

4.19.0. The twofold meaning based on scriptural import and presumption (Arthāpatti) respectively in 'He who sees inaction in action' etc, is clarified in the five verses beginning with:

19. यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

He whose actions are all free from the hankering for desires, whose actions have been burnt by the fire of knowledge, him the wise call a sage.

४.१९.१. यस्येति । सम्यगारभ्यन्त इति समारम्भाः कर्माणि । काम्यत इति कामः फलं तत्सङ्कल्पेन वर्जिता यस्य भवन्ति तं पण्डितमाहुः । तत्र हेतुः—यतस्तैः समारम्भैः शुद्धे चित्ते सति जातेन ज्ञानाग्निना दग्धान्यकर्मतां नीतानि कर्माणि यस्य तम् । आरूढावस्थायां तु कामः फलविषयस्तदर्थमिदं कर्म कर्तव्यमिति कर्मविषयः सङ्कल्पश्च ताभ्यां वर्जितः । शेषं स्पष्टम् ॥

4.19.1. *He whose etc.* Those that are well undertaken are called 'Samārambha' i.e., *actions. Desires (Kāma)*, things that are desired, i.e., the results of action. *He whose actions are free from the hankering for these, him they call a sage.* The reason for that is: For his *actions have been burnt*, turned into non-actions, *by the fire of knowledge* that is kindled when the mind is purified by those actions. As applying, however, to one who has attained knowledge, the verse may be interpreted thus: *He whose actions are free from the desire for results, and from the hankering for action, viz., such and such action has to be done for that purpose.* The rest is clear.

४.२०.०. किञ्च—

4.20.0. Further,

20. त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥

Renouncing the attachment for action, and its fruit, ever contented, and without any refuge, he does not do anything, even though engaged in action.

४.२०.१. त्यक्त्वेति । कर्मणि तत्फले चासक्तिं त्यक्त्वा नित्येन निजानन्देन तृप्तः अत एव योगक्षेमार्थमाश्रयणीयरहितः । एवम्भूतो यः स्वाभाविके विहिते च कर्मण्यभितः प्रवृत्तोऽपि किञ्चिदपि नैव करोति तस्य कर्माकर्मातामापद्यत इत्यर्थः ॥

4.20.1. *Renouncing etc. Renouncing, giving up, attachment for action and its fruit, he who is ever contented with his own bliss, and therefore who has nothing to depend on for the purpose of acquisition or preservation—such a person, though well engaged in action, either natural or prescribed, does not do anything, that is to say, his actions are turned into non-actions.*

४.२१.०. किञ्च—

4.21.0. Further,

21. निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

Bereft of desire, controlled in mind and body, with all possessions relinquished and doing merely bodily action, he does not get tainted.

४.२१.१. निराशीरिति । निर्गता आशिषः कामना यस्मात् । यतं नियतं चित्तं आत्मा शरीरं यस्य । त्यक्ताः सर्वे परिग्रहा येन सः । शारीरं शरीरमात्रनिर्वर्त्य कर्तृत्वाभिनिवेशरहितं कर्म कुर्वन्नापि किल्बिषं बन्धनं न

प्राप्नोति । योगारूढपक्षे शरीरनिर्वाहमात्रोपयोगि स्वाभाविकं भिक्षाटनादि कर्म कुर्वन्नपि किल्बिषं विहिताकरणनिमित्तं दोषं न प्राप्नोति ॥

4.21.1. *Bereft etc. Bereft of desire, he from whom all desire is gone, whose mind and self, i.e., the body, are controlled, subdued, any by whom all possessions have been relinquished—such a person though doing merely bodily action, though doing action accomplished merely by this body without the consciousness of agency, does not get tainted, does not get bound. In the case of one who has attained knowledge it would mean: Though performing natural actions like going out for alms, which serve merely to maintain the body, he does not get tainted, does not incur sin by the non-performance of prescribed works.*

४.२२.०. किञ्च—

4.22.0. Further,

22. यदृच्छालाभसन्तुष्टो द्वन्द्वतीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

Contented with what chance brings, transcending the pair of opposites, free from jealousy, and unperturbed in success and failure, he is not bound even though performing actions.

४.२२.१. यदृच्छेति । अप्रार्थितोपस्थितो लाभो यदृच्छालाभः । तेन सन्तुष्टः । द्वन्द्वानि शीतोष्णादीन्यतीतोऽतिक्रान्तः । तत्सहनशील इत्यर्थः । विमत्सरो निर्वैरः । यदृच्छालाभस्यापि सिद्धावसिद्धौ च समो हर्षविषाद-रहितः । य एवम्भूतः स पूर्वोत्तरभूमिकयोर्यथायथं विहितं स्वाभाविकं वा कर्म कृत्वापि न बन्धं प्राप्नोति ॥

4.22.1. *Contented etc. Contented with what chance brings, what comes of it own accord unsought, transcending, going beyond, the pairs of opposites, heat and cold etc; that is to say,*

one who is able to endure them. *Free from jealousy, grudge. Who is unperturbed, free from joy or despondency, in the success or failure of even chance bringing anything (i.e., whether chance brings anything or not.)* Such a person, *even though performing actions, those prescribed by the Scriptures for the first or second stages according as he is an aspirant after knowledge or one who has attained knowledge, or natural actions, is not bound.*

४.२३.०. किञ्च—

4.23.0. Further,

23. गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥

He who is devoid of attachment, free, whose mind is established in knowledge, and who does work as a sacrifice (for the Lord)—his entire action melts away.

४.२३.१. गतसङ्गस्येति । गतसङ्गस्य निष्कामस्य रागादिभिर्मुक्तस्य । ज्ञानेऽवस्थितं चेतो यस्य तस्य यज्ञाय परमेश्वरार्थं कर्माचरतः सतः समग्रं सवासनं कर्म प्रविलीयते अकर्मभावमापद्यते । आरूढयोगपक्षे यज्ञायेति यज्ञसंरक्षणार्थं लोकसङ्ग्रहार्थमेव कर्म कुर्वत इत्यर्थः ॥

4.23.1. *He who etc. He who is devoid of attachment, i.e., who is desireless, free from attraction etc., whose mind is established in knowledge, and who does work as a sacrifice, i.e., for the Lord, his entire action, action together with its (resultant) impressions in the mind, melts away, becomes as good as non-action. In the case of a man who has attained knowledge, the words would mean: who does work for the preservation of sacrifices, i.e., merely as an inducement to people.*

४.२४.०. तदेवं परमेश्वराराधनलक्षणं कर्म ज्ञानहेतुत्वेन बन्धकत्वाभावाद्दकमेव । आरूढावस्थायां त्वकर्त्रात्मज्ञानेन बाधितत्वात्स्वाभावाधिकमपि

कर्मकर्मैवेति 'कर्मण्यकर्म यः पश्येत्' (४.१८) इत्यनेनोक्तः कर्मप्रविलयः प्रपञ्चितः । इदानीं कर्मणि तदङ्गेषु च बुद्धैरनुस्यूतं पश्यतः कर्मप्रविलयमाह—

4.24.0. Thus, work done for worshipping the Lord, since it leads to knowledge, does not bind and so is (as good as) non-action. But in the case of one who has attained knowledge, as action is sublated by the knowledge of the Self as a non-agent, even natural action is indeed non-action. So the dissolution of action mentioned in. 'He who sees inaction in action' etc. (4.18), has been explained. Now is being stated the dissolution of action by seeing Brahman as pervading rituals and their auxiliaries:

24. ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥

The ladle is Brahman, the oblation is Brahman, it is offered by Brahman in the fire, which is Brahman; Brahman alone he attains who sees Brahman in action.

४.२४.१. ब्रह्मार्पणमिति । अपर्यतेऽग्नेनेत्यर्पणं सूवादि तदपि ब्रह्मैव । अपर्यमाणं हविरपि घृतादिकं ब्रह्मैव । ब्रह्मैवाग्निस्तस्मिन् ब्रह्मणा कर्त्रा च हुतं होमः अग्निश्च कर्ता च क्रिया च ब्रह्मैवेत्यर्थः । एवं ब्रह्मण्येव कर्मात्मके समाधिश्चित्तैकाग्र्यं यस्य तेन ब्रह्मैव गन्तव्यं नतु फलान्तरमित्यर्थः ॥

4.24.1. *The ladle is Brahman etc.* That by which libations are made is an Arpana, i.e., a ladle, even that is indeed Brahman. The oblation which is offered, viz, the clarified butter etc., is also verily Brahman. Fire is indeed Brahman and in that the sacrifice is offered by the performer, who is (also) Brahman. That is to say, the fire, the performer (of the sacrifice), and the act (of offering) are indeed Brahman. *He who sees, whose mind is absorbed in this Brahman alone in the form of action, attains Brahman alone and no other result.*

४.२५.०. एतदेव यज्ञत्वेन सम्पादितं सर्वत्र ब्रह्मदर्शनलक्षणं ज्ञानं सर्वयज्ञोपायप्राप्यत्वात्सर्वयज्ञेभ्यः श्रेष्ठमित्येवं स्तोतुं अधिकारिभेदेन ज्ञानो-पायभूतान्बहून्यज्ञानाह अष्टभिः श्लोकैः—

4.25.0. This knowledge consisting in the seeing of Brahman everywhere, accomplished as a sacrifice, being the aim attainable through all sacrifices, this kind of sacrifice is superior to all other sacrifices. In order to praise it thus, the various sacrifices which are means to the attainment of this knowledge are being stated according to differences amongst the aspirants in the eight verses beginning with:

25. दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥

Sacrifices to the gods alone other (Karma-Yogins) resort to. (Still) others offer the sacrifice by way of a sacrifice in the fire of Brahman alone.

४.२५.१. दैवमेवेति । देवा इन्द्रवरुणादय इज्यन्ते यस्मिन् । एव कारेणेन्द्रादिषु ब्रह्मबुद्धिराहित्यं दर्शितम् । तं दैवमेव यज्ञं अपरे कर्मयोगिनः पर्युपासते श्रद्धयाऽनुतिष्ठन्ति । अपरे तु ज्ञानयोगिनो ब्रह्मरूपेऽग्नौ यज्ञेनैवोपायभूतेन ब्रह्मार्पणमित्युक्तप्रकारेण यज्ञमुपजुह्वति । यज्ञादिसर्वकर्माणि प्रविलापयन्तीत्यर्थः । सोऽयं ज्ञानयज्ञः ॥

4.25.1. *Sacrifices* etc. Those sacrifices in which the gods like Indra and Varuna are worshipped are called Daiva-Yajnas. The word 'alone' (in the text) shows that Indra and others are not viewed as Brahman. Those sacrifices to the gods alone others, the Karma-Yogins resort to, perform with great devotion. Others, viz., the Jnāna-Yogins, offer the sacrifice in the fire of Brahman by way of a sacrifice, using it as a means, as described in, 'The ladle is Brahman' etc., i.e., they dissolve all actions like sacrifices (in Brahman). This is the knowledge-sacrifice.

26. श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥

Others offer the ear and other senses as a sacrifice in the fire of self-control; others, again, offer sound and other objects of the senses in the fires of the senses.

४.२६.१. श्रोत्रादीनीति । अन्ये नैष्ठिकब्रह्मचारिणस्तत्तदिन्द्रियसंयम-
रूपेष्वग्निषु श्रोत्रादीनि जुहति प्रविलापयन्ति । इन्द्रियाणि निरुद्धय
संयमप्रधानास्तिष्ठन्तीत्यर्थः । इन्द्रियाण्येवाग्रयस्तेषु शब्दादीनन्ये गृहस्था
जुहति । विषयभोगसमयेप्यनासक्ताः सन्तोऽग्नित्वेन भवितेष्विन्द्रियेषु हविष्ट्वेन
भाविताञ्छब्दादीन्प्रक्षिपन्तीत्यर्थः ॥

4.26.1. *Others etc. Others, viz., the Brahmachārins for life, offer as a sacrifice, dissolve, the ear and other senses in the fire of self-control regarding each particular sense. That is to say, restraining the senses, they predominantly lead a life of self-control. Others again, viz., the householders, offer sound and other objects of the senses as a sacrifice in the fires of the senses, i.e., being unattached even at the time of enjoying the sense-objects, they offer sound and other objects of the senses, imagined as oblations, into the senses, imagined to be the fires.*

27. सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥

Others offer the functions of all the organs and Prānas in the fire of the Yoga of self-control lighted by knowledge.

४.२७.१. सर्वाणीति । अपरे ध्याननिष्ठाः बुद्धीन्द्रियाणां श्रोत्रादीनां
कर्माणि श्रवणदर्शनादीनि । कर्मेन्द्रियाणां वाक्पाण्यादीनां कर्माणि
वचनोपादानादीनि च । प्राणानाञ्च दशानां कर्माणि । प्राणस्य बहिर्गमनम् ।
अपानस्याधो नयनम् । व्यानस्य व्याननयनमाकुञ्चनप्रसारणादि ।
समानस्याशितपीतादीनां सम्यगुन्नयनम् । उदानस्योर्ध्वनयनम् । 'उद्गारे

नाग आख्यातः कूर्म उन्मीलने स्मृतः । कृकरः क्षुतकृज्ज्ञेयो देवदत्तो
विजृम्भणे । न जहाति मृतं चापि सर्वव्यापी धनञ्जयः' इत्येवंरूपाणि
जुहति । क्व आत्मनि संयमो ध्यानैकाग्र्यं स एव योगः स एवाग्निस्तस्मिन्
ज्ञानेन ध्येयविषयेण दीपिते प्रज्वलिते ध्येयं सम्यग्ज्ञात्वा तस्मिन्मनः संयम्य
तानि सर्वाणि कर्माण्युपरमयन्तीत्यर्थः ॥

4.27.1. *Others etc. Others, viz., the meditative, offer (as a sacrifice) the functions like hearing and seeing, of the organs of knowledge, viz., ears, eyes, etc.; the activities like talking, grasping, of the organs of action, viz., the tongue, hands, etc.; and the functions of the ten Prānas or vital forces, viz., exhaling of the Prāna; carrying downwards of the Apāna; contraction and expansion of the Vyāna; assimilation of food, drink, etc., of the Samāna; and leading upward (of the departing soul) of the Udāna. 'Nāga has been spoken of as causing eructation and Kurma as opening the eyelids; Krikara should be known as producing hunger, Devadatta functions in yawning, and Dhananjaya permeates the whole body and does not leave even the dead.'* In what (do they offer or dissolve these functions)? *In the fire of the Yoga of self control: Control or concentration of the mind in the Self is Yoga, and that is the fire; in that fire—lighted, kindled, by the knowledge of the object of meditation (Brahman). That is to say, by knowing the object of meditation (Brahman) fully and concentrating the mind on that, they bring to rest all these functions.*

४.२८.०. किञ्च—

4.28.0. Further,

28. द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥

There are others who sacrifice through gifts, others (again) who sacrifice through penance, and still others who

sacrifice through Yoga; while there are others, aspirants of austere vows, who sacrifice through knowledge from scriptural studies.

४.२८.१. द्रव्येति । द्रव्यदानमेव यज्ञो येषां ते द्रव्ययज्ञाः । कृच्छ्र-चान्द्रायणादितप एव यज्ञो येषां ते तपोयज्ञाः । योगश्चित्तवृत्तिनिरोधलक्षणः समाधिः स एव यज्ञो येषां ते योगयज्ञाः । स्वाध्यायेन वेदेन श्रवणमननादिना यत्तदर्थज्ञानं तदेव यज्ञो येषां ते । अथवा वेदपाठयज्ञास्तदर्थज्ञानयज्ञाश्चेति द्विविधा यतयः प्रयत्नशीलाः । सम्यक् शितं निशितं तीक्ष्णीकृतं व्रतं येषां ते ॥

4.28.1. *There are etc. Others who sacrifice through gifts, whose sacrifice consists in charity; others who sacrifice through penance, whose sacrifice consists in the performance of penances like the Krichchra and Chāndrāyana. Yoga is Samādhī (absorption) consisting in controlling the modifications of the mindstuff. Those who perform this as sacrifice are called Yogayajnas, or those who sacrifice through Yoga. Others who sacrifice through knowledge from scriptural studies, i.e., through a comprehension of the meaning of the Vedas acquired through hearing them and reasoning on them; or it may mean, two kinds of sacrifice, viz., that consisting in the study of the Vedas and that consisting in a comprehension of the meaning of the Vedas. Aspirants, those who preserve. Of austere vows, whose vows are well sharpened or very rigid.*

४.२९.०. किञ्च—

4.29.0. Further,

29. अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥

(Still) others, devoted to the control of the vital force (Prānāyāma), offer as a sacrifice the outgoing breath

(Prāna) in the incoming (Apāna), as also the incoming breath in the outgoing, after restraining the activity of the incoming and the outgoing breath. Others again, who regulate their food, offer as a sacrifice the functions of the senses in the senses.

४.२९.१. अपान इति । अपाने अधोवृत्तौ प्राणमूर्ध्ववृत्तिं पूरणकेश जुहति पूरककाले प्राणमपानेनैकीकुर्वन्ति । तथा कुम्भकेन प्राणापानयो-
रूर्ध्वाधोगती रुद्ध्वा रेचककालेऽपानं प्राणे जुहति । एवं पूरककुम्भकरेचकैः
प्राणायामपरायणा अपरे इत्यर्थः ॥

4.29.1. (Still) others etc. Others offer as a sacrifice in the Apāna or incoming breath, the Prāna or the outgoing breath, through inhaling, i.e., at the time of inhaling they unite the Prāna with the Apāna. Similarly, by Kumbhaka or restraining the activity of the outward and the inward motion of the Prāna and Apāna (respectively), he offers, at the time of exhaling, the incoming breath (Apāna) as a sacrifice in the outgoing breath (Prāna). That is to say, through inhaling, holding the breath and exhaling in the above way, others are devoted to the control of the vital force (Prānāyāma). Further, Others again etc. Others again, practising decrease of their food, imagine as a sacrifice the dissolution of the functions of the senses in their respective senses, as these are naturally getting weakened (for want of food). Or the line, '(Still) others offer as a sacrifice the outgoing breath in the incoming as also incoming breath in the outgoing', may mean: They imagine reciprocally the identity of the entities 'That' and 'thou' (in the Vedic dictum 'Thou art That') through the mystic symbol 'Hamsa', which is manifested in the direct and inverse way as, 'I am He' (Aham sah) and 'He is I' (Sah aham), with each inhaling and exhaling as the breathing process is repeated. As is stated in the Yoga Scriptures: 'The breath is exhaled with (the syllable) "Sah" and inhaled again with the syllable "Ham", and one should meditate at the time thus: "He is verily I" and "I am He".'

Others say that in the verse, 'Restraining the activity of the incoming and the outgoing breath' etc., however, Prānāyāma, the control of breath itself as a sacrifice is referred to. The interpretation of, 'Others, who regulate their food' etc. is as follows: Those *who regulate their food* in accordance with texts such as 'Two parts (of the stomach) should be filled with food, one part with water and the fourth part should be left over for air to move freely,' etc.—they, *restraining the activity of the outgoing and incoming breath* by holding the breath, and being devoted to *the control of the vital force* (prānāyāma), *offer as a sacrifice* the Prānas, viz., the senses, in the Prāna, viz., the vital force. When the breath is held, all the vital forces merge in one (the vital force in the mouth), and they contemplate as a sacrifice this merging of the senses in that vital force. As is stated in the Yoga Scriptures: 'To the extent that the mind becomes steady through constant practice, to that extent do the breath, speech, body, and gaze also become steady.'

४.३०.०. किञ्च—

4.30.0. Now is being stated the result accruing to the knowers of the twelve sacrifices mentioned above:

30. अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥

All these indeed are knowers of the sacrifices, purified of their sins through sacrifices.

४.३०.१. अपर इति । अपरे त्वाहारसङ्कोचमभ्यस्यन्तः स्वयमेव जीर्णमाणेष्विन्द्रियेषु तत्तदिन्द्रियवृत्तिलयं होमं भावयन्तीत्यर्थः । यद्वा— 'अपाने जुह्वति प्राणं प्राणेषुपानं तथा परे' इत्यनेन पूरकरेचकयोरावर्त्यमान-योर्हंसः सोहमित्यनुलोमतः प्रतिलोमतश्चाभिष्यज्यमानेनाजपामन्त्रेण तत्त्वंपदार्थैक्यं व्यतिहारेण भावयन्तीत्यर्थः । तदुक्तं योगशास्त्रे— 'सकारेण बहिर्याति हकारेण विशेत्पुनः । प्राणस्तत्र स एवाहं हंस इत्यनुचिन्तयेत्'

इति । प्राणापानगती रुद्ध्वेत्यनेन तु श्लोकेन प्राणायामयज्ञा अपरैः कथ्यन्ते । अपरे नियताहारा इत्यत्रायमर्थः—‘द्वौ भागो पूरयेदन्नैस्तोयेनैकं प्रपूरयेत् । मारुतस्य प्रचारार्थं चतुर्थमवशेषयेत्’ इत्येवमादिवचनोक्तो नियत आहारो येषां ते कुम्भकेन प्राणापानगती रुद्ध्वा प्राणायामपरायणाः सन्तः प्राणानिन्द्रियाणि प्राणेषु जुहति । कुम्भके हि सर्वे प्राणा एकीभवन्तीति तत्रैव लीयमानेष्विन्द्रियेषु होमं भावयन्तीत्यर्थः । तदुक्तं योगशास्त्रे—‘यथा यथा सदाभ्यासान्मानसः स्थिरता भवेत् । वायुवाक्कायदृष्टीनां स्थिरता च तथा’ इति । तदेवमुक्तानां, द्वादशानां यज्ञविदां फलमाह—सर्व इति । यज्ञान्विन्दन्ति लभन्त इति यज्ञविदः । यज्ञज्ञा इति वा । यज्ञैः क्षपितं नाशितं कल्मषं यैस्ते ॥

4.30.1. *All these etc. Yajnavidāh, that is, those, who have attained or accomplished the sacrifices; or it may mean: Knowers of the sacrifices. Purified of their sins through sacrifices, those who have destroyed their sins through the performance of sacrifices.*

31. यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥

Eating of the ambrosial food after the sacrifice, they attain the eternal Brahman. (Even) this world is not for the non-sacrificing, much less the other, O best of the Kurus (Arjuna).

४.३१.१. यज्ञशिष्टेति । यज्ञान्कृत्वाऽवशिष्टे कालेऽनिषिद्धमन्नमृतरूपं भुञ्जत इति तथा ते सनातनं नित्यं ब्रह्म ज्ञानद्वारेण प्राप्नुवन्ति । तदकरणे दोषमाह—नायं लोक इति । अयमल्पसुखोऽपि मनुष्यलोकोऽयज्ञस्य यज्ञानुष्ठानशून्यस्य नास्ति । कुतोऽन्यः परलोकः । अतो यज्ञाः सर्वथा कर्तव्या इत्यर्थः ॥

4.31.1. *Eating etc. Having performed the sacrifice, those who during the remaining time partake of food which is not prohibited (by the Scriptures) and which, therefore, is of ambrosial nature—they attain through knowledge the eternal,*

everlasting, *Brahman*. The defect in not performing sacrifices is being pointed out: *This world* etc. Even *this mortal world* of little happiness is not for the non-sacrificing, i.e., one who does not perform sacrifices, much less the other, i.e., heaven. That is to say, sacrifices should therefore be performed in all possible ways.

४.३२.०. ज्ञानयज्ञं स्तोतुमुक्तान्यज्ञानुपसंहरति —

4.32.0. In order to praise the knowledge-sacrifice the sacrifices mentioned above are being concluded:

32. एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानिवं ज्ञात्वा विमोक्ष्यसे ॥

Thus various sacrifices are prescribed by the Vedas. Know all these to be born of action; knowing thus you will be free.

४.३२.१. एवमिति । ब्रह्मणो वेदस्य मुखे वितताः । वेदेन साक्षाद्विहिता इत्यर्थः । तथापि तान्सर्वान्वाङ्मनःकायकर्मजनितानात्मस्वरूपसंस्पर्शरहितान्विद्धि जानीहि । आत्मनः कर्मगोचरत्वात् एवं ज्ञात्वा ज्ञाननिष्ठः सन्संसारद्विमुक्तो भविष्यसि ॥

4.32.1. *Thus* etc. *Sacrifices* are propagated, are directly prescribed, by the Vedas. Yet, know all these to be accomplished by the activity of speech, mind, and body and to have no connection whatsoever with the reality of the Self, as the Self is beyond the range of action. *Knowing thus*, being devoted to knowledge, you will be free from the transmigratory existence.

४.३३.०. कर्मयज्ञाज्ज्ञानयज्ञस्तु श्रेष्ठ इत्याह —

4.33.0. That the knowledge-sacrifice is superior to ritualistic sacrifices is being stated:

33. श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

The sacrifice through knowledge is superior to sacrifices performed with materials, O scorcher of foes; all actions in their entirety, O Pārtha, are comprised in knowledge.

४.३३.१. श्रेयानिति । द्रव्यमयादनात्मव्यापारजन्याद्द्वैवादियज्ञाज्ज्ञानयज्ञः श्रेयान् श्रेष्ठः । यद्यपि ज्ञानयज्ञस्यापि मनोव्यापाराधीनत्वमस्त्येव तथाप्यात्मस्वरूपस्य ज्ञानस्य मनःपरिणामेऽभिव्यक्तिमात्रं नतु तज्जन्यत्वमिति द्रव्यमयाद्विशेषः । श्रेष्ठत्वे हेतुः—सर्वं कर्माखिलं फलसहितं ज्ञाने परिसमाप्यते । अन्तर्भवतीत्यर्थः । 'सर्वं तदभिसमेति यत्किञ्चित्प्रजाः साधु कुर्वन्ति' (छा. उ. ४.१.४) इति श्रुतेः ॥

4.33.1. *The sacrifice etc. The sacrifice through knowledge is superior to, higher than, sacrifices performed with materials, i.e., sacrifices to the gods etc. accomplished through the operation of things other than the Self. Though the knowledge-sacrifice also is dependent on the activity of the mind, yet the knowledge that is identical with the Self only manifests itself in the modifications of the mind, and not a product of them; so it differs from the sacrifice performed with materials. The reason for the superiority is being stated: All actions in their entirety, i.e., together with their fruit, are comprised, included, in knowledge. For the Sruti says, 'Whatever good work people do is all comprised in knowledge.'* (Ch. Up. 4.1.4).

४.३४.०. एवम्भूतात्मज्ञाने साधनमाह—

4.34.0. The means to this knowledge of the Self is being stated:

34. तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥

Acquire that through prostration, inquiry and service. The wise who are knowers of the Truth will instruct you in wisdom.

४.३४.१. तद्विद्धीति । तज्ज्ञानं विद्धि प्राप्नुहि । ज्ञानिनां प्रणिपातेन दण्डवन्नमस्कारेण, ततः परिप्रश्नेन कुतोऽयं मम संसारः कथं वा निवर्तत इति प्रश्नेन, सेवया शुश्रूषया च ज्ञानिनः शास्त्रज्ञास्तत्त्वदर्शिनः अपरोक्ष-नुभवसम्पन्नाश्च ते तुभ्यं ज्ञानमुपदेशेन सम्पादयिष्यन्ति ॥

4.34.1. *Acquire that etc. Acquire that, attain that knowledge, through prostration before men of realization like a stick, and then by inquiry, by asking (them) questions like, 'Whence is this relative existence of mine?', 'How can it be ended?', and by service, by personal attendance (on them). The wise, those learned in the Scriptures, knowers of the Truth, those who also have intuitional experience (of the Reality), will help you to attain knowledge through instruction.*

४.३५.०. ज्ञानफलमाह सार्धैस्त्रिभिः—

4.35.0. The fruit of knowledge is being stated:

35. यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥

Acquiring which, O son of Pāndu, you will no more be thus deluded; by which you will see all creatures in yourself and then in Me.

४.३५.१. यज्ज्ञात्वेति । यज्ज्ञानं ज्ञात्वा प्राप्य पुनर्बन्धुवधादिनिमित्तं मोहं न प्राप्स्यसि । तत्र हेतुः—येन ज्ञानेन भूतानि पितृपुत्रादीनि स्वाविद्यार-चितानि स्वात्मन्येवाभेदेन द्रक्ष्यसि । अथो अनन्तरमात्मानं मयि परमात्म-न्यभेदेन द्रक्ष्यसीत्यर्थः ॥

4.35.1. *Acquiring which etc. Acquiring, attaining, which knowledge you will no more get deluded on account of the destruction etc. of relatives and so forth. The reason is being stated: By which knowledge you will see all creatures, fathers and sons, the creations of your own ignorance, in yourself, as identical with you. And then see yourself in Me, the supreme Self, as identical with Me.*

४.३६.०. किञ्च—

4.36.0. Further,

36. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥

Even if you be the worst sinner amongst all sinners,
(yet) you will cross all sin by the boat of knowledge
alone.

४.३६.१. अपि चेदिति । सर्वेभ्यः पापकारिभ्यो यद्यप्यतिशयेन
पापकारी त्वमसि तथापि सर्वं पापसमुद्रं ज्ञानपोतेनैव सम्यगनायासेन
तरिष्यसि ॥

4.36.1. *Even if etc. Even if you be a pre-eminent sinner
amongst all sinners, yet, you will easily cross the ocean of all sin by
the boat of knowledge alone.*

४.३७.०. समुद्रवत्स्थितस्यैव पापस्यातिलङ्घनमात्रं नतु पापस्य नाश
इति भ्रान्तिं दृष्टान्तेन वारयन्नाह—

4.37.0. To remove the misconception (likely to arise
from the previous verse) that sin, remaining as it is like the
ocean is only crossed and not destroyed, another example is
being cited:

37. यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥

Even as a blazing fire burns the fuel to ashes, O Arjuna,
even so the fire of knowledge burns to ashes all
actions.

४.३७.१. यथेति । एधांसि काष्ठानि प्रदीप्तोऽग्निर्यथा भस्मीभावं
नयति तथा आत्मज्ञानरूपोऽग्निः प्रारब्धकर्मव्यतिरिक्तानि सर्वाणि कर्माणि
भस्मीकरोतीत्यर्थः ॥

4.37.1. *Even as etc. Even as a blazing fire burns the fuel, wood, to ashes, even so the fire of Self-knowledge burns to ashes all actions—except the Prārabdha work, that is.*

४.३८.०. तत्र हेतुमाह—

4.38.0. The reason for that is being given:

38. न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥

There is indeed nothing so purifying here as knowledge. One perfected in Yoga attains that automatically in himself in time.

४.३८.१. नहीति । पवित्रं शुद्धिकरं इह तपोयोगादिषु मध्ये ज्ञानतुल्यं नास्त्येव । तर्हि सर्वेऽप्यात्मज्ञानमेव किं नाभ्यस्यन्ति? इत्यत आह— तत्स्वयमिति सार्धेन । तदात्मनि विषये ज्ञानं कालेन महता कर्मयोगेन संसिद्धो योग्यतां प्राप्तः सन्स्वयमेवानायासेन लभते नतु कर्मयोगं विनेत्यर्थः ॥

4.38.1. *There is etc. Here, i.e., amidst penances, Yogas, etc., there is indeed nothing so pure, purifying, as knowledge. Then why don't all strive for Self-knowledge alone? This is being answered in the next one and a half verse: One perfected etc. That knowledge about the Self one attains automatically, with out effort, in time, when through an intense practice of Karma-Yoga he becomes perfected, fit, and not without (the practice of) Karma-Yoga.*

४.३९.०. किञ्च—

4.39.0. Further,

39. श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

The man of faith, zeal, and self-control attains knowledge; having attained knowledge, he immediately attains supreme Peace.

४.३९.१. श्रद्धावानिति । श्रद्धावान् गुरुपदिष्टेऽर्थे आस्तिक्यबुद्धिमान् । तत्परस्तदेकनिष्ठः । संयतेन्द्रियश्च तज्ज्ञानं लभते नान्यः । अतः श्रद्धा-दिसम्पत्त्या ज्ञानलाभात्प्राक्कर्मयोग एव शुद्ध्यर्थमनुष्ठेयः । ज्ञानलाभानन्तरं तु न तस्य किञ्चित्कृत्यमस्तीत्याह—ज्ञानं लब्ध्वा त्वचिरेण परां शान्तिं मोक्षं प्राप्नोति ॥

4.39.1. *The man of faith etc. The man of faith, one who believes in the teaching of the Guru of zeal, who is solely devoted to that (teaching), and of self-control attains that knowledge and none else. Therefore, before one attains knowledge through the acquisition of faith etc., one has to follow the way of action alone for purification; but after knowledge is attained, there is nothing to be performed by him. This is being stated: Having attained knowledge, he immediately attains supreme Peace, Liberation.*

४.४०.०. ज्ञानाधिकारिणमुक्त्वा तद्विपरीतमनधिकारिणमाह—

4.40.0. After describing a fit aspirant for knowledge, the opposite, an unfit aspirant, is being described:

40. अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥

He who is ignorant, wanting in faith, and of a doubting mind is ruined; for the doubting man there is neither this nor the other world, nor happiness.

४.४०.१. अज्ञश्चेति । अज्ञो गुरुपदिष्टार्थानभिज्ञः कथञ्चिज्ज्ञाने जातेऽप्यश्रद्धधानश्च जातायामपि श्रद्धायां ममेदं सिद्ध्येद्वा संशयाक्रान्तचित्तश्च नश्यति स्वार्थाद्भ्रश्यति । एतेषु त्रिष्वपि संशयात्मा सर्वथा नश्यति

यतस्तस्यायं लोको नास्ति, धनार्जनविवाहाद्यसिद्धेः । न च परलोकः, धर्मस्यानिष्पत्तेः । न च सुखं, संशयेनैव भोगस्याप्यसम्भवात् ॥

4.40.1. *He who etc. He who is ignorant, who has not grasped the teaching of the Guru, or, though he may somehow have knowledge (of it), is wanting in faith in it; or, though he may have faith in it, is of a doubting mind, as to whether it would fructify in him or not—such a person is ruined, fails to reach his goal, of these three, again, the doubting man perishes in all respects, for he has neither this world, since acquisition of wealth, marriage, etc. are impossible for him, nor has he the other world, since he has not acquired any merit¹, nor happiness, since owing to his very doubt enjoyment is an impossibility in his case.*

४.४१.०. अध्यायद्वयोक्तां पूर्वापरभूमिकाभेदेन कर्मज्ञानमयीं द्विविधां ब्रह्मनिष्ठामुपसंहरति द्वाभ्याम्—

4.41.0. The twofold devotion to Brahman, viz., through action and knowledge, taught in the (last) two chapters as the earlier and the later stage, is being concluded in the two verses beginning with:

41. योगसन्न्यस्तकर्माणं ज्ञानसञ्छिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥

(But) he who has renounced (the fruit of) actions through Yoga, whose doubts have been destroyed by knowledge, and who is self-possessed, O Dhananjaya (Arjuna), is not bound by actions.

४.४१.१. योगेति । योगेन परमेश्वराराधनरूपेण तस्मिन्सन्न्यस्तानि समर्पितानि कर्माणि येन तं पुरुषं कर्माणि स्वफलैर्न निबध्नन्ति । अतश्च ज्ञानेनाकर्त्रात्मबोधेन संछिन्नः संशयो देहाद्यभिमानलक्षणो यस्य तं

1. As a result of performing his duties.

चात्मवन्तमप्रमादिनं कर्माणि लोकसङ्ग्रहार्थानि स्वाभाविकानि वा न निबध्नन्ति ॥

4.41.1. (But) he who etc. He who has renounced actions, who has offered his actions to the Lord, through Yoga consisting in worship to Him, and therefore whose doubts in the form of ego-consciousness with respect to the body etc. have been destroyed by knowledge, by the consciousness of his being a non-agent, and who is self-possessed, alert, is not bound by actions, whether those done for the inducement of people or natural ones, through their results.

४.४२.०. यस्मादेवम्—

4.42.0. As it is so,

42. तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्चैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥

Therefore, O descendant of Bharata destroying this doubt born of ignorance of the Self and seated in the heart, with the sword of knowledge, take to Yoga and arise.

४.४२.१. तस्मादिति । आत्मनोऽज्ञानेन सम्भूतं हृदि स्थितमेनं संशयं शोकादिनिमित्तं देहात्मविवेकज्ञानखड्गेन छित्त्वा परमात्मज्ञानोपायभूतं कर्मयोगमातिष्ठाश्रय । तत्र च प्रथमं प्रस्तुताय युद्धायोत्तिष्ठ । हे भारत इति क्षत्रियत्वेन युद्धस्य धर्म्यत्वं दर्शितम् ॥

4.42.1. Therefore etc. Destroying this doubt due to grief etc. born of ignorance of the Self and seated in the heart, with the sword of knowledge, i.e., discrimination between the Self and the body, take to, resort to, Karma-Yoga, which is a means to the knowledge of the supreme Self. And, as to that, first of all arise for the battle which has already been introduced. O descendant of Bharata, this form of address shows the righteousness of way (for Arjuna) as being a Kshatriya.

‘ज्ञानासिना संशयं छित्त्वा योगमातिष्ठ’ (४.४२) इति पुनर्योगञ्च कथयसि । न च कर्मसन्न्यासः कर्मयोगश्चैकस्यैकदैव सम्भवतः, विरुद्धस्वरूपत्वात् । तस्मादेतयोर्मध्ये एकस्मिन्ननुष्ठातव्ये सति मम यच्छ्रेयः श्रेष्ठं सुनिश्चितं तदेकं ब्रूहि ॥

5.1.1. *O Krishna etc. You teach renunciation of actions for the man of knowledge in, ‘But that person who delights only in the Self’ etc. (3.17) and ‘All action in their entirety’ etc. (4.33). Again You teach action (Yoga) in ‘Destroying this doubt with the sword of knowledge take to Yoga (action)’ (4.42). It is not possible for the same person to practise simultaneously renunciation of action and its performance, as they are self-contradictory. Therefore, since one of these two is to be practised, tell (me) decisively that one which is good for me.*

५.२.०. अत्रोत्तरम्—

5.2.0. The answer to it is being stated:

श्रीभगवानुवाच

2. सन्न्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसन्न्यासात्कर्मयोगो विशिष्यते ॥

The Blessed Lord said:

Renunciation and the performance of (selfless) action both lead to Liberation; but of the two the performance of (selfless) action is superior to the renunciation of action.

५.२.१. सन्न्यास इति । अयं भावः—नहि वेदान्तवेद्यात्मतत्त्वविदं प्रति कर्मयोगमहं ब्रवीमि, यतः पूर्वोक्तेन सन्न्यासेन विरोधः स्यात् अपितु देहात्माभिमानिनं त्वां बन्धुवधादिनिमित्तशोकमोहादिकृतमेनं संशयं देहात्म-विवेकज्ञानासिना छित्त्वा परमात्मज्ञानोपायभूतं कर्मयोगमातिष्ठेति ब्रवीमि । कर्मयोगेन शुद्धचित्तस्य चात्मतत्त्वज्ञाने जाते सति तत्परिपाकार्थं ज्ञान-निष्ठाङ्गत्वेन सन्न्यासः पूर्वमुक्तः । एवं सत्यङ्गप्रधानयोर्विकल्पायोगात्सन्न्यासः

कर्मयोगश्चेत्येतावुभावपि भूमिकाभेदेन समुच्चितावेव निःश्रेयसं साधयतः तथापि तु तयोर्मध्ये कर्मसन्न्यासात् सकाशात् कर्मयोगो विशिष्यते विशिष्टो भवति ॥

5.2.1. *Renunciation etc.* This is the purport: I do not prescribe the way of action for the knower of the truth of the Self, which is known (only) through the Vedanta (texts), in which case it might contradict the renunciation of action taught earlier (for such a person); but I tell you, who think the body to be the Self, to take to the Yoga of (selfless) action, which is a means to the knowledge of the supreme Self, by destroying this doubt caused by grief and delusion at the prospect of slaying the relations and so forth, with the sword of knowledge consisting in discrimination between the body and the Self. When, however, knowledge is attained by a person who has become pure-minded through the practice of selfless action, for the maturity of that knowledge the renunciation of action has been taught as an accessory to the way of knowledge. Such being the case, since option is not possible between two faiths one of which is subsidiary to the other, the chief one, *both renunciation and the performance of (selfless) action lead to Liberation only when practised by the same person according to the different stages of spiritual unfoldment. But, yet, of the two the performance of (selfless) action is superior to the renunciation of action.*

५.३.०. कुत इत्यपेक्षायां सन्न्यासित्वेन कर्मयोगं स्तुवन् तस्य श्रेष्ठत्वं दर्शयति—

5.3.0. How (is the way of action superior)? To answer this, by praising the Karma-Yogin as a renouncer, his superiority is being shown:

3. ज्ञेयः स नित्यसन्न्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥

He who neither dislikes nor desires should be known as a perpetual renouncer of action; for, O mighty-armed one, one who is free from the dual throng is easily freed from bondage.

५.३.९. ज्ञेय इति । रागद्वेषादिरहित्येन परमेश्वरार्थं कर्माणि योऽनुतिष्ठति स नित्यकर्मानुष्ठानकालेऽपि सन्न्यासीत्येव ज्ञेयः । तत्र हेतुः— निर्द्वन्द्वो रागद्वेषादिद्वन्द्वशून्यो हि शुद्धचित्तो ज्ञानद्वारा सुखमनायासेनैव बन्धात् संसारात्प्रमुच्यते ॥

5.3.1. *He who etc.* He who being free from attachment and aversion etc., performs work for the sake of the Lord, *should be known as a perpetual renouncer of action*, that is, even at the time of performing work he should be regarded as such. The reason is: *For, one who is free from the dual throng, the pairs of opposites like attachment and aversion, being pure-minded, is easily freed from bondage, viz., the worldly existence, through knowledge.*

५.४.०. यस्मादेवमङ्गप्रधानत्वेनोभयोरवस्थाभेदेन क्रमसमुच्चयः, अतो विकल्पमङ्गीकृत्योभयोः कः श्रेष्ठ इति प्रश्नोऽज्ञानिनामेवोचितो न विवेकिना-मित्याह—

5.4.0. As in this way both action and renunciation, one main and the other subsidiary, have to be practised in sequence according to the stage of spiritual development, the question as to which is superior, based on the assumption that the two are prescribed as alternatives, is indeed becoming of the ignorant and not of the discriminating. This is being stated:

4. साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥

The ignorant say that knowledge and (selfless) action are different, (but) not the wise; practising thoroughly even one, a person attains to the fruit of both.

५.४.१. साङ्ख्ययोगाविति । साङ्ख्यशब्देन ज्ञाननिष्ठावाचिना तदङ्गं सन्न्यासं लक्षयति । सन्न्यासकर्मयोगावेकफलौ सन्तौ पृथक्स्वतन्त्राविति बाला अज्ञा एव प्रवदन्ति नतु पण्डिताः । तत्र हेतुः—अनयोरेकमपि सम्यगास्थित आश्रितः सन्नुभयोरपि फलं प्राप्नोति । तथाहि—कर्मयोगं सम्यगनुतिष्ठन् शुद्धचित्तः सन् ज्ञानद्वारा यदुभयोः फलं कैवल्यं तद्विन्दति । सन्न्यासं सम्यगास्थितोऽपि पूर्वमनुष्ठितस्य कर्मयोगस्यापि परम्परया ज्ञानद्वारा यदुभयोः फलं कैवल्यं तद्विन्दतीति न पृथक्फलत्वमनयोऽस्तिरित्यर्थः ॥

5.4.1. *The ignorant etc.* The word 'knowledge', denoting the way of knowledge, here implies renunciation of action, which is an accessory to it. As both (selfless) action and renunciation give rise to the same result, *the ignorant*, the unwise, alone say that they are different, independent of each other, but not the wise. The reason being, *practising*, resorting to, *thoroughly even one*, a person attains to the fruit of both. For instance, practising the way of action well and thus becoming pure-minded, one attains, through knowledge the fruit of both, viz., Liberation. Similarly, being well established in renunciation (of action), one attains Liberation, which is the fruit of both, it being also the indirect fruit of Karma-Yoga, practised earlier. Hence they do not produce separate results. This is the purport.

५.५.०. एतदेव स्फुटयति—

5.5.0. That is being clarified:

5. यत्साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥

That status which is attained by men of knowledge is also attained by men of (selfless) action; he sees (truly) who sees the way of knowledge and that of (selfless) action as one.

५.५.१. यत्साङ्ख्यैरिति । साङ्ख्यैर्ज्ञाननिष्ठैः सन्न्यासिभिर्यत्स्थानं मोक्षार्थं प्रकर्षेण साक्षादवाप्यते । योगैरित्यत्र अर्शादित्वान्मत्वर्थी-योऽचप्रत्ययो द्रष्टव्यः । तेन कर्मयोगिभिरपि तदेव ज्ञानद्वारेण गम्यते अवाप्यत इत्यर्थः । अतः साङ्ख्यं च योगं वैकफलत्वेनैकं यः पश्यति स एव सम्यक्पश्यति ॥

5.5.1. *That status etc. That very status, viz., Liberation, which is attained directly by men of knowledge, by men devoted to the way of renunciation, the Sannyāsins, is also attained by men of (selfless) action, through knowledge. It should be understood that in the word 'Yoga' (in the original text) the suffix ach—as in words of the arsas group—denotes one who has (i.e. practises) Yoga. As the ways of knowledge and action have a common fruit, he who sees them as one, alone sees truly.*

५.६.०. यदि कर्मयोगिनोऽप्यन्ततः सन्न्यासेनैव ज्ञाननिष्ठा तर्ह्यादित एव सन्न्यासः कर्तुं युक्त इति मन्वानं प्रत्याह—

5.6.0. If men of selfless action have finally to attain the stage of knowledge through renunciation of action, then one ought to renounce action from the very beginning. To those who think like this it is said in reply:

6. सन्न्यासस्तु महाबाहो दुःखमामुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥

But renunciation of action. O mighty armed one, is difficult to attain without performance of (selfless) action; the sage devoted to (selfless) action attains Brahman quickly.

५.६.१. सन्न्यास इति । अयोगतः कर्मयोगं विना सन्न्यासः प्राप्तुं दुःखं दुःखहेतुः । अशक्य इत्यर्थः । चित्तशुद्धयभावेन ज्ञाननिष्ठाया असम्भवात् । योगयुक्तस्तु शुद्धचित्ततया मुनिः सन्न्यासी भूत्वाऽचिरेणैव ब्रह्माधिगच्छत्यपरोक्षं जानाति । अतश्चित्तशुद्धेः प्राक्कर्मयोग एव सन्न्यासाद्विशिष्यत इति पूर्वोक्तं सिद्धम् । तदुक्तं वार्तिककृद्भिः—'प्रमादिनो बहिश्चिताः पिशुनाः

कलहोत्सुकाः । सन्न्यासिनोऽपि दृश्यन्ते दैवसन्दूषिताशयाः' (बृह. वा. सा. १.४.११६७) ॥

5.6.1. *But renunciation etc. Renunciation of action is difficult, painful i.e., impossible, to attain without the performance of (selfless) action. For the practice of knowledge is impossible without the Purity of mind. But the sage who is devoted to (selfless) action, being pure-minded, becomes a Sannyāsin and attains, knows intuitively, Brahman quickly. Therefore, before purity of mind is obtained, what has been said before, viz., that the way of selfless action is superior to renunciation of action, holds good. As it has been said by the author of the Varttika: 'One comes across Sannyāsins even, whose minds are externalized and thoughts polluted by fate, and who are careless, malicious and quarrelsome' (Br. Vā. Sā. 1.4.1167).*

५.७.०. कर्मयोगादिक्रमेण ब्रह्माधिगमे सत्यपि तदुपरितनेन कर्मणा बन्धः स्यादेवेत्याशङ्क्याह—

5.7.0. Though through the way of (selfless) action etc., Brahman may have been attained, still work done after that might indeed lead to bondage. Apprehending such a doubt, the text says:

7. योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥

He who is devoted to (selfless) action (Yoga) and pure in mind, whose body and senses are under control, and whose Self has become the Self of all, is not touched even though he may be performing work.

५.७.१. योगयुक्त इति । योगेन युक्तोऽतो विशुद्ध आत्मा चित्तं यस्य अत एव विजित आत्मा शरीरं येन । अत एव विजितानीन्द्रियाणि येन । ततश्च सर्वेषां भूतानामात्मभूत आत्मा यस्य सः । लोकसङ्ग्रहार्थं स्वाभाविकं वा कर्म कुर्वन्नपि न लिप्यते तैर्न बद्धयते ॥

5.7.1. *He who etc., He who is devoted to (selfless) action, and hence who is pure in self or mind, and consequently whose body is under control, and therefore whose senses too are under control, and thus whose Self has become the Self of all—such a person, even though he may be performing work, as an example to others, or just natural work, is not touched, is not bound by it.*

५.८-९.० कर्म कुर्वन्नपि न लिप्यत इत्येतद्विरुद्धमित्याशङ्क्य कर्तृत्वा-
भिमानाभावान्न विरुद्धमित्याह द्वाभ्याम्—

5.8-9.0. Lest the statement, 'Even though performing work, he is not touched,' be considered contradictory, it is being explained in the two verses beginning with:

8. नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।

पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्नश्ननाच्छन्स्वपञ्चसन् ॥

9. प्रलपन्विसृजन्गृह्णन्निषन्निमिषन्नपि ।

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

The man of selfless action, who knows the Truth, thinks, 'I am not doing anything,' even while seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, excreting, grasping and opening and closing of the eyelids, believing that the senses rest in the sense objects.

५.८-९.१. नैवेति । कर्मयोगेन युक्तः क्रमेण तत्त्वविद्भूत्वा दर्शनश्रवणादीनि कुर्वन्नपि इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्बुद्ध्या निश्चित्य किञ्चिदप्यहं न करोमीति मन्येत मन्यते । तत्र दर्शन-श्रवणस्पर्शनावघ्राणाशनानि चक्षुरादिज्ञानेन्द्रियव्यापाराः, गतिः पादयोः, स्वापो बुद्धेः, श्वासः प्राणस्य, प्रलपनं वागिन्द्रियस्य, विसर्गः पायूपस्थयोः, ग्रहणं हस्तयोः, उन्मेषणनिमेषणे कूर्माख्यप्राणस्येति विवेकः । एतानि कर्माणि कुर्वन्नपि अभिमानाभावादब्रह्मविन्न लिप्यते । तथाच पारमर्ष सूत्रं—

‘तदधिगम उत्तरपूर्वाघयोरश्लेषविनाशौ तद्व्यपदेशात्’ (ब्रह्म. सू. ४.१.१३)
इति ॥

5.8-9.1. *The man of (selfless) action etc.*, that as there is no consciousness of being an agent it is not contradictory. *The man of (selfless) action*, becoming gradually a knower of Truth, should think, i.e., thinks, ‘I am not doing anything,’ even while he is seeing, hearing, etc., believing, being firmly convinced, that the senses rest in the sense-objects. Of these, seeing, hearing, touching, smelling and eating are the functions of the organs of knowledge, viz., the eyes etc.; going is the function of the legs; sleeping, of the mind; breathing, of the vital force; speaking, of the organ of speech; excreting, of the organs of excretion and generation; grasping, of the hands; opening and closing of the eyelids, of the vital force called Kurma. This is the distinction. Even performing all these actions, the knower of Brahman, being free from the idea of agency, is not tainted. As the Vedānta-Sūtra says: ‘When That (Brahman) is realized, (there result) the non-clinging and destruction of the subsequent and previous sins respectively, because it is (so) declared (by the Scriptures)’ (Br. Sū. 4.1.13).

५.१०.०. तर्हि यस्य करोमीत्यभिमानोऽस्ति तस्य कर्मलेपो दुर्वारः
अविशुद्धचित्तत्वाच्च सन्न्यासोऽपि नास्तीति महत्सङ्कटमापन्नमित्याशङ्क्याह—

5.10.0. Then he who has the consciousness, ‘I am the doer’ cannot help being tainted by action, and on account of his impure mind there is no renunciation of action also for him; so it is a great fix! Apprehending such a doubt the text says:

10. ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाभ्रसा ॥

He who performs actions dedicating them to the Lord and giving up attachment, is not touched by sin, as a lotus leaf by water.

५.१०.१. ब्रह्मणीति । ब्रह्मण्याधाय परमेश्वरे समर्प्य तत्फले च सङ्गं त्यक्त्वा यः कर्माणि करोति असौ पापेन बन्धहेतुतया पापिष्ठेन पुण्यपापात्मकेन कर्मणा न लिप्यते । यथा पद्मपत्रमम्भसि स्थितमप्यमभसा न लिप्यते तद्वत् ॥

5.10.1. *He who etc. He who performs actions dedicating them to the Lord, offering them to the Lord, and giving up attachment for their fruit, is not touched by sin, by good and evil actions, which on account of their binding nature are most vicious, even as a lotus leaf, though remaining in water, is not wetted by it.*

५.११.०. बन्धकत्वाभावमुक्त्वा मोक्षहेतुत्वं सदाचारेण दर्शयति—

5.11.0. After stating that such selfless actions do not bind, it is now being pointed out through approved usage that they lead to Liberation:

11. कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ॥

Men of selfless action, giving up attachment, perform action through the body, mind, intellect as also the mere senses, for the purification of the mind.

५.११.१. कायेनेति । कायेन स्नानादि, मनसा ध्यानादि, बुद्ध्या तत्त्वनिश्चयादि, केवलैः कर्माभिनिवेशरहितैरिन्द्रियैश्च श्रवणकीर्तनादिलक्षणं कर्मफलसङ्गं त्यक्त्वा चित्तशुद्धये कर्मयोगिनः कर्म कुर्वन्ति ॥

5.11.1. *Men of selfless action, giving up attachment for the fruit of actions, perform action, like bathing through the body (actions like) meditation through the mind, (actions like) ascertainment of the Reality through the intellect, as also (actions like) hearing and narrating (about the Lord) through the mere senses, i.e., through senses bereft of engrossment in action, for the purification of the self or mind.*

५.१२.०. ननु तेनैव कर्मणा कश्चिन्मुच्यते कश्चिद्भव्यत इति व्यवस्था कथमत आह—

5.12.0. How is it determined that by the same actions some people are bound while others are released? To answer this the text says:

12. युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

The harmonised one, giving up the fruit of action, attains the highest peace; the non-harmonised one, working under the sway of desire, is attached to the fruit and gets bound.

५.१२.१. युक्त इति । युक्तः परमेश्वरैकनिष्ठः सन्कर्मणां फलं त्यक्त्वा कर्माणि कुर्वन्नात्यन्तिकीं शान्तिं मोक्षं प्राप्नोति । अयुक्तस्तु बहिर्मुखः कामकारेण कामतः प्रवृत्त्या फले आसक्तो नितरां बन्धं प्राप्नोति ॥

5.12.1. *The harmonized etc. The harmonized one, being devoted solely to the Lord and performing actions giving up their fruit, attains the highest peace, i.e., Liberation. But the non-harmonized or the externalised one, working under the sway of desire, being impelled to act by desire, is attached to the fruit and (so) gets completely bound.*

५.१३.०. एवं तावच्चित्तशुद्धिशून्यस्य सन्न्यासात्कर्मयोगो विशिष्यत इत्येतत्प्रपञ्चितम् । इदानीं शुद्धचित्तस्य सन्न्यासः श्रेष्ठ इत्याह—

5.13.0. Thus it has been expounded so far that for one who is without purity of mind, the way of selfless action is superior to renunciation of action. Now it is being stated that for the pure-minded person renunciation of action is the best:

13. सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥

The self-controlled embodied being, renouncing all actions through his mind, rests at ease in the city of nine gates (the body), neither acting nor causing to act.

५.१३.१. सर्वकर्माणीति । वशी यतचित्तः । सर्वाणि कर्माणि विक्षेपकाणि मनसा विवेकयुक्तेन सन्न्यस्य सुखं यथा भवत्येवं ज्ञाननिष्ठः सन्नास्ते । क्वास्त इत्यत आह—नवद्वारे नेत्रे नासिके कर्णौ मुखञ्चेति सप्त शिरोगतानि अधोगते द्वे पायूपस्थरूपे इत्येवं नव द्वाराणि यस्मिंस्तस्मिन्पुरे पुरवदहम्भावशून्ये देहे देही अवतिष्ठते । अहङ्काराभावादेव स्वयं तेन देहेन नैव कुर्वन्ममकाराभावाच्च न कारयन्नित्यविशुद्धचित्ताद्व्यावृत्तिरुक्ता । अविशुद्धचित्तो हि सन्न्यस्य पुनः करोति कारयाति च । नत्वहं तथा । अतः सुखमास्त इत्यर्थः ॥

5.13.1. *The self-controlled etc. The self controlled, one who has controlled his mind, renouncing through his discriminative mind all actions which distract at, rests at ease, devoted to knowledge. Where does he rest? This is being stated: The embodied being rests in the city of nine gates, in the body, which has got nine gates—seven in head, viz., the two eyes, the two nostrils, the two ears and the mouth, and two in the lower region viz., the organs of excretion and generation—which is like a city, and with which he does not identify himself. Just because of the absence of identification, he neither acts himself through that body nor causes it to act, having no sense of ownership in it. Thus is he differentiated from the impure-minded person. For the latter, even after renouncing, acts and causes (the body) to act; but not so, however, this person. Therefore he rests at ease. This is the idea.*

५.१४.०. ननु 'एष एव साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते एष एवासाधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते' (कौषी. उ. ३.८) इत्यादिश्रुतेः परमेश्वरेणैव शुभाशुभफलेषु कर्मसु कर्तुत्वेन प्रयुज्यमानोऽस्वतन्त्रः पुरुषः कथं तानि कर्माणि त्यजेत् । ईश्वरेणैव

ज्ञानमार्गे प्रयुज्यमानः शुभान्यशुभानि च त्यक्ष्यतीति चेत्, एवं सति वैषम्य-
नैर्घृण्याभ्यां प्रयोजककर्तृत्वादीश्वरस्यापि पुण्यपापसम्बन्धः स्यादित्याशङ्क्याह
द्वाभ्याम्—

5.14.0. But Sruti texts like, 'He makes him whom He wishes to lift up from these worlds, do a good deed, and He makes him whom He wishes to degrade from these worlds, do a bad deed' (Kau. Up. 3.8) show that it is by the Lord that a person is directed as a doer to acts resulting in good and evil. So how can he, being dependent, renounce such actions? If it be said that he would renounce good and evil actions, being directed to the path of knowledge by the Lord Himself, then, on account of partiality and cruelty, even the Lord, who is thus directing, will be subject to good and evil. Apprehending such a doubt the text answers it in the two verses beginning with:

14. न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥

The Lord creates for this world neither agency nor actions nor the union with the fruit of actions; but nature acts.

५.१४.१. न कर्तृत्वमिति । प्रभुरीश्वरः जीवलोकस्य कर्तृत्वादिकं न सृजति किन्तु जीवस्यैव स्वभावोऽविद्यैव कर्तृत्वादिरूपेण प्रवर्तते । अनाद्यविद्याकामवशात्प्रवृत्तिस्वभावं जीवलोकमीश्वरः कर्मसु नियुङ्क्ते न तु स्वयमेव कर्तृत्वादिकमुत्पादयतीत्यर्थः ॥

5.14.1. *The Lord etc. The Lord, God, does not create agency etc., for this world of beings, but it is the individual soul's own nature, viz., ignorance, that acts as agent etc. The Lord engages in action the world of beings naturally disposed to activity through desire arising out of primeval ignorance, but does not Himself create agency etc.*

५.१५.०. यस्मादेवं तस्मात्—

5.15.0. As it is so, therefore the text says:

15. नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

The omnipresent Lord does not accept the sin or virtue of anybody. Knowledge is enveloped by ignorance; because of this beings get deluded.

५.१५.१. नादत्त इति । प्रयोजकोऽपि सन्प्रभुः कस्यचित्पापं सुकृतं च नैवादत्ते न भजते । तत्र हेतुः—विभुः परिपूर्णः । आप्तकाम इत्यर्थः । यदि हि स्वार्थकामनया कारयेत्तर्हि तथा स्यात्, नत्वेतदस्ति । आप्तकामस्यैवाचिन्त्यनिजमायया तत्तत्पूर्वकर्मानुसारेण प्रवर्तकत्वात् । ननु भक्ताननुगृह्णतोऽभक्तान्निगृह्णतश्च वैषम्योपलम्भात्कथमाप्तकामत्वमित्यत आह—अज्ञानेनेति । अज्ञानेन निग्रहोऽपि दण्डरूपोऽनुग्रह एवेत्येवमज्ञानेन सर्वत्र समः परमेश्वर इत्येवम्भूतं ज्ञानमावृतम् । तेन हेतुना जन्तवो जीवा मुह्यन्ति । भगवति वैषम्यं मन्यन्त इत्यर्थः ॥

5.15.1. *The omnipresent Lord etc. The Lord, though He is the prompter, does not accept, partake of, the sin or virtue of anybody. The reason being, He is omnipresent, infinite, i.e., one whose desires are satisfied. If He had directed beings to actions out of selfish desire then He would have acquired sin and virtue. But He does not; for He, with His desires already fulfilled, directs beings according to their previous actions through His inscrutable power called Māyā.*

But as He is seen of favour His devotees and punish non-devotees, there is partiality in Him; so, how can He be one whose desires are fulfilled? To answer this the text says; *Knowledge etc. The knowledge that the Lord is the same to all is enveloped by ignorance, i.e., the failure to know that the Lord's chastisement also is His grace in the form of punishment. Because of this beings get deluded, that is to say, attribute partiality to the Lord.*

५.१६.०. ज्ञानिनस्तु न मुह्यन्तीत्याह—

5.16.0. But men of knowledge do not get deluded. This is being stated:

16. ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥

But those whose ignorance has been destroyed by the knowledge of the Self—their knowledge, like the sun, manifests that highest Being.

५.१६.१. ज्ञानेनेति । आत्मनो भगवतो ज्ञानेन येषां तद्वैषम्योप-
लम्भकज्ञानं नाशितं तज्ज्ञानं तेषामज्ञानं नाशयित्वा तत्परं परिपूर्ण-
मीश्वरस्वरूपं प्रकाशयति । यथा आदित्यस्तमो निरस्य समस्तं वस्तुजातं
प्रकाशयति तद्वत् ॥

5.16.1. *But those etc. But those whose ignorance, which makes them see that partiality, has been destroyed by the knowledge of the Self, of the Lord, their knowledge, destroying their ignorance, manifests that highest Being, manifests the nature of the infinite Lord, even as the sun destroying darkness manifests all things.*

५.१७.०. एवम्भूतेश्वरोपासनाफलमाह—

5.17.0. The result of such worship of the Lord is being stated:

17. तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥

Those who are decided on That, whose mind is set in That, who are devoted to That, and whose last resort is That, attain to non-return, with their sins winnowed off by knowledge.

५.१७.१. तद्बुद्धय इति । तस्मिन्नेव बुद्धिर्निश्चयात्मिका येषाम्,
तस्मिन्नेवात्मा मनो येषाम्, तस्मिन्नेव निष्ठा तात्पर्यं येषाम्, तदेव

परमयनमाश्रयो येषाम्, ततश्च तत्प्रसादलब्धेनात्मज्ञानेन निर्धूतं निरस्तं कल्मषं येषां तेऽपुनरावृत्तिं मुक्तिं यान्ति ॥

5.17.1. *Those who etc. Those who are decided on That alone, i.e., who have a settled conviction about That, whose self or mind, is set in That alone, who are devoted to That alone, whose one aim is That, whose last resort, highest refuge, is That alone, and whose sins have been winnowed off by the knowledge of the Self attained through Its grace, attain to non-return, Liberation.*

५.१८.०. कीदृशास्ते ज्ञानिनो येऽपुनरावृत्तिं गच्छन्तीत्यपेक्षायामाह—

5.18.0. Of what kind are those wise people who attain non-return? It is being stated:

18. विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्रपाके च पण्डिताः समदर्शिनः ॥

The wise look with equal eye on a Brāhmana endowed with learning and humility, a cow, an elephant, a dog and an outcaste.

५.१८.१. विद्याविनयसम्पन्न इति । विषमेष्वपि समं ब्रह्मैव द्रष्टुं शीलं येषां ते पण्डिताः । ज्ञानिन इत्यर्थः । तत्र विद्याविनयाभ्यां युक्ते ब्राह्मणे च शुनो यः पचति तस्मिञ्श्रपाके चेति कर्मणा वैषम्यम् । गवि हस्तिनि शुनि चेति जातितो वैषम्यं दर्शितम् ॥

5.18.1. *The wise etc. Those who habitually see the same principle, Brahman, in things which are dissimilar, are wise men. Of these, the words, a Brāhmana endowed with learning and humility and an outcaste, lit., one who cooks a dog for his meal, show inequality with respect to conduct, and the words, a cow, an elephant, and a dog, show inequality of species.*

५.१९.०. ननु विषमेषु समदर्शनं निषिद्धं कुर्वन्तोऽपि कथं ते पण्डिताः । यथाह गौतमः—‘समासमाभ्यां विषमसमे पूजातः’ (गौत. ध. सू. २.८.१०)

इति । अस्यार्थः—समाय पूजाया विषमे प्रकारे कृते सति, विषमाय च समे प्रकारे कृते सति स पूजक इहलोकात्परलोकाच्च हीयत इति तत्राह—

5.19.0. But those who view equally things that are unequal do what is forbidden (by the Scriptures); so how can they be called wise? For Gautama says: 'By worshipping equals and unequals with difference and equality respectively' etc. (Gau. Dh. Sū. 2.8.10). It means: 'When equals are honoured differently, and non-equals in the same way, the worshipper loses both this world and the next.' In answer to this the text says:

19. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

Even here is the relative existence conquered by them whose mind rests in equality; for Brahman is even and faultless, therefore are they established in Brahman.

५.१९.१. इहैवेति । इहैव जीवद्भिरेव तैः सृज्यत इति सर्गः संसारो जितो निरस्तः । कैः? येषां मनः साम्ये समत्वे स्थितम् । तत्र हेतुः—हि यस्मात् ब्रह्म समं निर्दोषं च तस्मात्ते समदर्शिनो ब्रह्मण्येव स्थिताः । ब्रह्मभावं प्राप्ता इत्यर्थः । गौतमोक्तस्तु दोषो ब्रह्मभावप्राप्तेः पूर्वमेव । पूजात इति पूजकावस्थाश्रवणात् ॥

5.19.1. *Even here etc. Even here, in this very life, is creation, that which is created, i.e., the relative existence, conquered, transcended. By whom? By them whose mind rests in equality. The reason for this is: For Brahman is even and faultless, therefore they who are even-sighted are established in Brahman, have attained Brahmanhood. The demerit pointed out by Gautama is true only before one attains Brahmanhood; for the words, 'By worshipping' refer to the stage of worship (i.e., the person has not attained knowledge as yet).*

५.२०.०. ब्रह्मप्राप्तस्य लक्षणमाह—

5.20.0. The characteristics of one who has attained Brahman are being stated:

20. न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसम्मूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥

The knower of Brahman who is established in Brahman, poised in mind and undeluded, is not elated on getting what is pleasant nor feels worried on getting what is unpleasant.

५.२०.१. नेति । यो ब्रह्मविद्भूत्वा ब्रह्मण्येव स्थितः स प्रियं प्राप्य न प्रहृष्येन्न प्रहृष्यति । अप्रियं च प्राप्य नोद्विजेत् । न विषीदतीत्यर्थः । यतः स्थिरबुद्धिः स्थिरा निश्चला बुद्धिर्यस्य । तत्कृतः यतोऽसम्मूढो निवृत्तमोहः ॥

5.20.1. *The knower etc.* He who becoming a knower of Brahman is established in Brahman, should not be elated, i.e., is not elated on getting what is pleasant, nor should he feel worried, nor does he feel worried on getting what is unpleasant, because he is poised in mind. Whence is this poise? Because he is undeluded, free from delusion.

५.२१.०. मोहनिवृत्त्या बुद्धिस्थैर्यहेतुमाह—

5.21.0. The cause of the mental poise that results from the cessation of delusion is being stated:

21. बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥

He whose mind is unattached to the external objects of the senses attains to the bliss that is in the self; he with his mind identified with Brahman through absorption in It, enjoys undecaying bliss.

५.२१.१. बाह्यस्पर्शेष्विति । इन्द्रियैः स्पृश्यन्त इति स्पर्शा विषयाः बाह्येन्द्रियविषयेष्वसक्तात्मा अनासक्तचित्तः आत्मन्यन्तःकरणे यदुपशमात्मकं

सात्त्विकं सुखं तद्विन्दति लभते । स चोपशमात्मकं सुखं लब्ध्वा
ब्रह्मणि योगेन समाधिना युक्तस्तदैक्यं प्राप्त आत्मा यस्य सोऽक्षयं सुखमश्नुते
प्राप्नोति ॥

5.21.1. *He whose etc.* Those that are touched by the senses are called Sparshā, i.e., the sense-objects. *He whose mind is unattached to the external objects of the senses, attains to that serene bliss which is in the self, i.e., in the internal organ (mind), in the form of self-withdrawal. Having attained this bliss of self-withdrawal, he with his mind identified with Brahman through Yoga or absorption in it, enjoys undecaying bliss.*

५.२२.०. ननु प्रियविषयभोगानामपि निवृत्तेः कथं मोक्षः पुरुषार्थः
स्यात्त्राह—

5.22.0. But since Liberation leads to the cessation of the enjoyment of pleasing objects as well, how can it be a covetable end for man? That is being answered:

22. ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥

Enjoyments born of sense-objects are indeed the sources of misery; they have, O son of Kunti, a beginning and an end; the wise man does not rejoice in them.

५.२२.१. ये हीति । संस्पृश्यन्त इति संस्पर्शा विषयास्तेभ्यो जाता ये भोगाः सुखानि ते हि वर्तमानकालेऽपि स्पर्धासूयादिव्याप्तत्वाद् दुःखस्यैव योनयः कारणभूतास्तथादिमन्तोऽन्तवन्तश्च । अतो विवेकी तेषु न रमते ॥

5.22.1. *Enjoyments etc.* Things that are touched (by the senses) are called Samsparshā, i.e., sense objects; *enjoyments, pleasures, born of sense-objects are indeed the sources of misery even at the time of enjoyment, involving competition, jealousy, etc., and they have a beginning and an end. Therefore the discriminating person does not rejoice in them.*

५.२३.०. तस्मान्मोक्ष एव परः पुरुषार्थस्तस्य च कामक्रोधवेगोऽति-
प्रतिपक्षोऽतस्तत्सहनसमर्थ एव मोक्षभागित्याह—

5.23.0. As Liberation is the highest aim of man, and as the urge of desire and anger is its great enemy, it is only the man who is able to withstand it that attains Liberation. This is being said:

23. शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥

He who is able to withstand the urge arising from passion and anger in this very life, before the fall of the body, is poised and a happy man.¹

५.२३.१. शक्नोतीति । कामात्क्रोधाच्चोद्भवति यो वेगो मनोनेत्रा-
दिक्षोभलक्षणस्तमिहैव तदुद्भवसमय एव यो नरः सोढुं प्रतिरोद्धुं शक्नोति ।
तदपि न क्षणमात्रं किन्तु शरीरविमोक्षणात्प्राक् । यावद्देहपातमित्यर्थः । य
एवम्भूतः स एव युक्तः समाहितः सुखी च भवति नान्यः । यद्वा मरणादूर्ध्वं
विलपन्तीभिर्युवतीभिरालिङ्ग्यमानोऽपि पुत्रदारादिभिर्दह्यमानोऽपि यथा
प्राणशून्यः कामक्रोधवेगं सहते तथा मरणात्प्रागपि जीवन्नेव यः सहते स एव
युक्तः सुखी चेत्यर्थः । तदुक्तं वसिष्ठेन—‘प्राणे गते यथा देहः सुखं दुःखं न
विन्दति । तथा चेतप्राणयुक्तोऽपि स कैवल्यश्रयो भवेत्’ (नार. प. उ.
३.२७) इति ॥

5.23.1. *He who etc. He who is able to withstand, to control, even here, i.e., even when it bubbles up, the urge arising from passion and anger, characterized by the agitation of the mind, the eyes, etc., and that also not for a moment, but till the fall of the body, i.e., till death, such a person alone is poised, concentrated, and happy, and none else. Or it may mean: Just as one bereft of life is able to withstand the urge of passion or anger, though (the body is) embraced by wailing*

1. The second construction given by the commentary is adopted in this version of the text.

young women or burnt by the sons and others after death, even so *he who before death, i.e., even while living, is able to withstand that urge, is alone poised and a happy man.* As has been said by Vashishtha: 'The body, after life has departed from it, does not feel pleasure or pain. If it behaves like that when there is life in it, then it can contribute to Liberation' (Nār. Pa. Up. 3.27).

५.२४.०. न केवलं कामक्रोधवेगसंहरणमात्रेण मोक्षं प्राप्नोति, अपि तु—

5.24.0. One does not attain Liberation merely by subduing the urge of passion and anger; one has other characteristics too:

24. योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

He whose happiness is within, whose rejoicing is within and whose light is within, that Yogi, established in Brahman, attains merrgence in Brahman.

५.२४.१. योऽन्तरिति । अन्तः आत्मन्येव सुखं यस्य न विषयेषु, अन्तरेवारामः क्रीडा यस्य न बहिः, अन्तरेव ज्योतिर्दृष्टिर्यस्य न गीतनृत्यादिषु, स एव ब्रह्मणि भूतः स्थितः सन्ब्रह्मणि निर्वाणं लयमधिगच्छति प्राप्नोति ॥

5.24.1. *He whose etc. He whose happiness is within, in the Self alone and not in the sense-objects, whose rejoicing or sport is within and not outside, and whose light or attention is within, i.e., not directed to music, dance, etc.—such a person alone, getting established in Brahman, attains merrgence or absorption, in Brahman.*

५.२५.०. किञ्च—

5.25.0. Moreover,

25. लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

Sages whose Sins have waned away, whose doubts have been dispelled, who have controlled their mind, and who are devoted to the welfare of all beings, attain absorption in Brahman.

५.२५.१. लभन्त इति । ऋषयः सम्यग्दर्शिनः क्षीणं कल्मषं येषां, छिन्नं द्वैधं संशयो येषां, यतः संयत आत्मा चित्तं येषां, सर्वेषां भूतानां हिते रताः कृपालवस्ते ब्रह्मनिर्वाणं मोक्षं लभन्ते ॥

5.25.1. *Sages etc. Sages, men of true vision, whose sins have waned away, whose doubts have been dispelled, whose self or mind, is controlled, and who are devoted to the welfare of all beings, i.e., compassionate,—they attain absorption in Brahman, i.e., Liberation.*

५.२६.०. किञ्च—

5.26.0. Further,

26. कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥

Sages who are free from passion and anger, who have controlled their mind, and who have realized the Self, attain absorption in Brahman here and hereafter.

५.२६.१. कामक्रोधवियुक्तानामिति । कामक्रोधाभ्यां वियुक्तानां, यतीनां सन्न्यासिनां, संयतचित्तानां ज्ञातात्मतत्त्वानां अभित उभयतो मृतानां जीवतां च न देहान्त एव तेषां ब्रह्मणि लयः, अपि तु जीवतामपि वर्तत इत्यर्थः ॥

5.26.1. *Sages etc., Sages or Sannyāsins, who are free from passion and anger, who have controlled their mind, and who have realized the Self,—attain absorption in Brahman here and hereafter, lit. both ways, i.e., whether living or dead. That is to say, they merge in Brahman not only after death but also while living.*

५.२७-२८.०. 'स योगी ब्रह्मनिर्वाणाम्' (५.२४) इत्यादिषु योगी मोक्षमाप्नोतीत्युक्तं तमेव योगं सङ्क्षेपेण दर्शयन्नाह द्वाभ्याम्—

5.27-28.0. In verses like, 'That Yogi attains mergence in Brahman' etc. (5.24) it has been declared that the Yogi attains Liberation. That Yoga is now described in brief in the two verses beginning with:

27. स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥

28. यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥

Shutting out external sense-objects, fixing the gaze between the eyebrows, controlling the outgoing and incoming breaths that move through the nostrils, with the senses, mind and intellect restrained, and free from desire, fear and anger, the sage who has Liberation as his highest goal is indeed ever free.

५.२७-२८.१. स्पर्शानिति । बाह्या एव स्पर्शा रूपरसादयो विषयाश्चिन्तिताः सन्तोऽन्तः प्रविशन्ति तांस्तच्चिन्तात्यागेन बहिरेव कृत्वा चक्षुश्च भ्रुवोरन्तरे भ्रूमध्य एव कृत्वाऽत्यन्तं नेत्रयोर्निमीलने निद्रया मनो लीयते । उन्मीलनेन च बहिः प्रसरति । तदुभयदोषपरिहारार्थमर्धनिमीलनेन भ्रूमध्ये दृष्टिं निधायेत्यर्थः । उच्छ्वासनिःश्वासरूपेण नासिकयोरभ्यन्तरे च चरन्तौ प्राणापानावूर्ध्वाधोगतिनिरोधेन समौ कृत्वा कुम्भयित्वेत्यर्थः । यद्वा प्राणो यथा बहिर्न निर्याति यथा चापानोऽन्तर्न प्रविशति किन्तु नासामध्य एव द्वावपि यथा चरतः तथा मन्दाभ्यामुच्छ्वासनिःश्वासाभ्यां समौ कृत्वेति ॥

यतेति । अनेनोपायेन यताः संयता इन्द्रियमनोबुद्धयो यस्य, मोक्ष एव परमयत्नं प्राप्यं यस्य, अत एव विगता इच्छाभयक्रोधा यस्य, य एवम्भूतो मुनिः स सदा जीवन्नपि मुक्त एवेत्यर्थः ॥

5.27-28.1. Shutting out etc. External sense-objects, viz., form, taste, etc., enter the mind when one thinks about them. Shutting them out by not thinking about them; fixing the gaze between the eyebrows only. If the eyes are fully closed, then

the mind is lost in sleep, and if they are wide open it goes out (after objects); in order to avoid both these defects, the gaze is fixed between the eyebrows, keeping the eyes half closed; this is the idea. By *controlling* the Prāna and Apāna *that move up and down through the nostrils as the outgoing and incoming breaths, i.e., holding the breath*; or it may mean: Harmonising the Prāna and Apāna by breathing out and in gently so that the Prāna does not go out and the Apāna does not go in, but both move within the nostrils only; he who by this means (control of breath) has his *senses, mind and intellect restrained, who has Liberation alone as his highest goal, and therefore who is free from desire, fear and anger—such a sage is indeed ever free, i.e., free even in this life.*

५.२९.०. नन्वेवमिन्द्रियादिसंयममात्रेण कथं मुक्तः स्यान्न तावन्मात्रेण किन्तु ज्ञानद्वारेणेत्याह—

5.29.0. But how can one attain Liberation merely through the control of the senses etc., in this manner? To show that Liberation is attained not merely by that but through knowledge, the text says:

29. भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥

Knowing Me, the enjoyer of all sacrifices and asceticism, the great Lord of all the worlds and the well-Wisher of all beings, one attains peace.

५.२९.१. भोक्तारमिति । यज्ञानां तपसां च मद्भक्तैः समर्पितानां यदृच्छया भोक्तारं पालकमिति वा । सर्वेषां लोकानां महान्तमीश्वरं सर्वेषां भूतानां सुहृदं निरपेक्षोपकारिणमन्तर्यामिणं मां ज्ञात्वा मत्प्रसादेन शान्तिं मोक्षमृच्छति प्राप्नोति ॥

5.29.1. *Knowing Me etc. knowing Me, the enjoyer or protector, at My free will, of all sacrifices and asceticism offered by My devotees, the great Lord of all the worlds,*

the well-wisher of all beings, i.e., one who does good disinterestedly, or the Inner Ruler, one attains peace, Liberation, through My grace.

विकल्पशङ्कापोहेन येनैवं साङ्ख्ययोगयोः ।

समुच्चयः क्रमेणोक्तः सर्वज्ञं नौमि तं हरिम् ॥

I bow down to that omniscient Hari (Lord) who thus removed the doubt about an option between knowledge and (selfless) action and prescribed their combination in sequence.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां कर्मसन्न्यासयोगो नाम पञ्चमोऽध्यायः ॥



षष्ठोऽध्यायः

CHAPTER 6

अध्यात्मयोगः

THE WAY OF CONTEMPLATION

चित्ते शुद्धेऽपि न ध्यानं विना सन्न्यासमात्रतः ।

मुक्तिः स्यादिति षष्ठेऽस्मिन्ध्यानयोगो वितन्यते ॥

Even though the mind be purified, yet without meditation Liberation cannot result from mere renunciation (action); hence the Yoga of meditation is expounded in this sixth (chapter).

६.१.०. पूर्वाध्यायान्ते सङ्क्षेपेणोक्तं योगं प्रपञ्चयितुं षष्ठाध्यायारम्भः । तत्र तावत् 'सर्वकर्माणि मनसा' (५.१३) इत्यारभ्य सन्न्यासपूर्विकाया ज्ञाननिष्ठायास्तात्पर्येणाभिधानाद्दुःखस्वरूपत्वाच्च कर्मणः सहसा सन्न्यासाति-प्रसङ्गं प्राप्तं वारयितुं सन्न्यासादपि श्रेष्ठत्वेन कर्मयोगं स्तुवन् द्वाभ्याम्—

6.1.0. In order to explain in detail the Yoga referred to in brief at the end of the last chapter, the sixth chapter is begun. As the practice of knowledge preceded by renunciation of action has been depicted there as the main theme in the verses beginning with, 'The self-controlled, embodied being, renouncing all actions through his mind' etc. (5.13), and as performance of work is painful, lest one should commit the mistake of suddenly renouncing action *the Blessed Lord*, in order to prevent such a contingency, *said*, praising the way of action as superior to renunciation, in the two verses beginning with:

श्रीभगवानुवाच

1. अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥

The Blessed Lord said:

He who does the prescribed work without caring for its fruit, is a Sannyāsi as also a Yogi, and not he who is without the (sacred) fire and without action.

६.१.१. अनाश्रित इति । कर्मफलमनाश्रितोऽनपेक्षमाणः अवश्यं कर्तव्यतया विहितं कर्म यः करोति स एव सन्न्यासी योगी च न तु निरग्निः अग्निसाध्येष्टाख्यकर्मत्यागी, न चाक्रियोऽनग्निसाध्यपूतार्ख्य-कर्मत्यागी च ॥

6.1.1. *He who etc. He who does the work prescribed as obligatory, without caring for or desiring its fruit, he is a Sannyāsi as also a Yogi, and not he who is without the (sacred) fire, i. e., who has renounced sacrificial rites called Ishta performed in the (sacred) fire, and without action, i. e., who has given up the philanthropic acts called Purta, performed without the aid of any fire.*

६.२.०. कुत इत्यपेक्षायां कर्मयोगस्यैव सन्न्यासत्वं सम्पादयन्नाह—

6.2.0. Why is he a Sannyāsin and a Yogi? To answer this the text, establishing that Karma-Yoga is the same thing as renunciation (of action and its fruit), says:

2. यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।

न ह्यासन्न्यस्तसङ्कल्पो योगी भवति कश्चन ॥

Know that which is extolled as Sannyāsa, to be Yoga, O Pāndava (Arjuna). Verily, no one becomes a Yogi without renouncing desire for the fruit of action.

६.२.१. यमिति । यं सन्न्यासमिति प्राहुः प्रकर्षेण श्रेष्ठत्वेनाहुः । 'सन्न्यास एवात्यरेचयत्' (कृ. यजु. तैत्ति. आ. १०.६२) इत्यादिश्रुतेः । केवलात्फलसन्न्यसनाद्धेतोः योगमेव तं जानीहि । कुत इत्यपेक्षायाम् इतिशब्दोक्तो हेतुर्योगेऽप्यस्तीत्याह—न हीति । न सन्न्यस्तः फलसङ्कल्पो

येन सः कर्मनिष्ठो ज्ञाननिष्ठो वा कश्चिदपि न हि योगी भवतिः । अतः फल-
सङ्कल्पत्यागसाम्यात्सन्न्यासी च । फलसङ्कल्पत्यागादेव चित्तविक्षेपाभावात्
योगी च भवत्येव स इत्यर्थः ॥

6.2.1. *Know that etc. Know that which is extolled, spoken highly of as Sannyāsa—witness Sruti texts like, 'Sannyāsa alone excels everything' (Kṛ. Yaj. Tai. Ār. 10.62)—to be Yoga itself owing to the mere renunciation of the fruit (of action). Why should it be known as such? Because the reason referred to by the word 'as' (इति) in the verse, is found in (Karma-) Yoga also. So it is said: Verily, no one etc. Verily, no one who has not renounced the desire for the fruit (of action), be he devoted to action or knowledge, becomes a Yogi. Therefore owing to the common factor,¹ viz., the renunciation of the desire for the fruit (of action) he is a Sannyāsin, and just because this very renunciation of the desire for the fruit (of action), removes all mental distractions,² he verily becomes a Yogi also. This is the meaning.*

६.३.०. तर्हि यावज्जीवं कर्मयोग एव प्राप्त इत्याशङ्क्य तस्यावधिमाह—

6.3.0. In that case one will have to practise Karma Yoga all through life? Apprehending such a doubt, the text sets a limit to it:

3. आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥

For the sage who desires to attain to Yoga, action is said to be the means; and for him alone, when he has attained to Yoga, inaction is said to be the means.

1. In Sannyāsa one renounces the-desire for the fruit of action as well as action itself. But in Karma-Yoga one renounces only the desire for the fruit of action. So the renunciation of the desire for the fruit of action is a common factor in both, and by this similarity Yoga is said to be the same as Sannyāsa.

2. According to Patanjali's Yoga system.

६.३.१. आरुरुक्षोरिति । ज्ञानयोगमारोढुं प्राप्नुमिच्छोः पुंसस्तदारोहे कारणं कर्मोच्यते चित्तशुद्धिकरत्वात् । ज्ञानयोगमारूढस्य तु तस्यैव ज्ञाननिष्ठस्य शमः समाधिश्चित्तविक्षेपकर्मोपरमो ज्ञानपरिपाके कारणमुच्यते ॥

6.3.1. *For the sage etc. For the person who desires to attain to the Yoga of Knowledge, action is said to be the means to attain that, because it purifies the mind. But for him alone, when he has attained to the Yoga of knowledge, and is devoted to meditation, inaction, absorption, the cessation of all activity that distracts meditation, is said to be the means for the maturity of knowledge.*

६.४.०. कीदृशोऽसौ योगारूढः यस्य शमः कारणमुच्यते इत्यत्राह—

6.4.0. What is this person like, who has attained to the Yoga (of knowledge)—for whom inaction is prescribed as means? That is being stated:

4. यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसन्न्यासी योगारूढस्तदोच्यते ॥

When one habitually renounces all desires and is no more attached either to sense-objects or to actions, then one is said to have attained to Yoga.

६.४.१. यदा हीति । इन्द्रियार्थेषु इन्द्रियभोग्येषु शब्दादिषु तत्साधनेषु च कर्मसु यदा नानुषज्जते आसक्तिं न करोति । तत्र हेतुः—आसक्तिमूल-भूतान्सर्वान्भोगविषयान्कर्मविषयांश्च सङ्कल्पान्सन्न्यसितुं त्यक्तुं शीलं यस्य सः । तदा योगारूढ उच्यते ॥

6.4.1. *When one etc. When one is no more attached either to sense-objects like sound which are enjoyed by the senses, or to actions which are means to them, the reason for that being that he is one who habitually renounces, gives up, all desires for objects of enjoyment and action, which desires are the root cause of all attachment—then one is said to have attained to Yoga.*

६.५.०. अतो विषयासक्तित्यागे मोक्षं तदासक्तो च बन्धं पर्यालोच्य रागादिस्वभावं त्यजेदित्याह—

6.5.0. Therefore realizing that non-attachment to sense-objects leads to Liberation and attachment to them causes bondage, proneness to attachment etc. has to be renounced. So it is being said:

5. उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

One should raise oneself through the self, and never lower oneself; for the self alone is one's friend and the self alone is one's enemy.

६.५.१. उद्धरेदिति । आत्मना विवेकयुक्तेनात्मानं संसारादुद्धरेत् न त्ववसादयेदधो न नयेत् । हि यस्मादात्मैव मनःसङ्गाद्यपरत आत्मनः स्वस्य बन्धुरूपकारकः, रिपुरपकारकश्च ॥

6.5.1. *One should etc. Through the self endowed with discrimination one should raise oneself from the transmigratory existence, and never lower, debase, oneself; for, the self alone freed from attachments of the mind is one's friend, benefactor, as also one's enemy, malefactor.*

६.६.०. कथम्भूतस्यात्मैव बन्धुः कथम्भूतस्य चात्मैव रिपुरित्यपेक्षायामाह—

6.6.0. To what sort of a person is the self itself a friend and to what sort of a person is the self itself an enemy? To answer this the text says:

6. बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥

To him who has conquered the self (body and senses) by his self, the self is his friend; for the uncontrolled man, however, the self alone is adverse like an enemy.

६.६.१. बन्धुरिति । येनात्मनैवात्मा कार्यकारणसङ्घातरूपो जितो वशीकृतस्तस्य तथाभूतस्यात्मन आत्मैव बन्धुः । अनात्मनोऽजितात्मन-स्त्वात्मैवात्मनः शत्रुत्वे शत्रुवदपकारकारित्वे वर्तेत ॥

6.6.1. *To him etc. To him who has conquered, brought under control, the self, this aggregate of the body and the senses, by his self,—to such a person, verily, the self is his own friend. For the uncontrolled man, however, the self alone is adverse to itself, is harmful, like an enemy.*

६.७.०. जितात्मनः स्वस्मिन्बन्धुत्वं स्फुटयति—

6.7.0. The friendliness of the self-controlled person to himself is elucidated:

7. जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥

The self of one who is self-controlled and serene is alone poised in heat and cold, happiness and misery, as also in honour and dishonour.

६.७.१. जितात्मन इति । जित आत्मा येन तस्य प्रशान्तस्य रागादिरहितस्यैव परं केवलमात्मा शीतोष्णदिषु सत्त्वपि समाहितः स्वात्मनिष्ठो भवति नान्यस्य । यद्वा तस्य हृदि परमात्मा समाहितः स्थितो भवति ॥

6.7.1. *The self etc. The self of one who is self-controlled and serene, free from attachment etc., is alone poised, steadfast in the (real) self, even in the presence of heat and cold etc., and not of any other person; or it may mean: The supreme Self of such a person is (truly) established in his heart.*

६.८.०. योगारूढस्य लक्षणं श्रेष्ठ्यं चोक्तमुपपाद्योपसंहरति—

6.8.0. The characteristics and superiority of one who has attained to Yoga, which have already been mentioned are being concluded after substantiation:

8. ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः ॥

The Yogi whose self is satisfied through knowledge and realization, who is steady and has the senses under control, and to whom a clod of earth, a stone and gold are of equal value, is said to be steadfast.

६.८.९. ज्ञानविज्ञानतृप्तात्मेति । ज्ञानमौपदेशिकं विज्ञानमपरोक्षानु-
भवस्ताभ्यां तृप्तो निराकाङ्क्ष आत्मा चित्तं यस्य । अतः कूटस्थो
निर्विकारः अत एव विजितानीन्द्रियाणि येन, अत एव समानि लोष्टादीनि
यस्य, मृत्पिण्डपाषाणसुवर्णेषु हेयोपादेयबुद्धिशून्यः स युक्तो योगारूढ
इत्युच्यते ॥

6.8.1. *The Yogi etc. Knowledge (Jñāna) is that which is gained from instruction and vijñana is intuitive realization; he whose self, mind, is satisfied, bereft of craving, through these, and therefore who is steady, free from agitation, and consequently who has the senses under control, and therefore to whom a clod of earth and the rest are equal, i.e., who has no idea with respect to a clod of earth, a stone and gold, that they should be rejected or acquired, is said to be steadfast, to have attained to Yoga.*

६.९.०. सुहृन्मित्रादिषु समबुद्धियुक्तस्ततोऽपि श्रेष्ठ इत्याह—

6.9.0. But he who looks equally on a well-wisher, friend, etc., is superior even to him (one who has attained to Yoga). So it is being said:

9. सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥

He excels, who looks equally on a well-wisher, a friend, an enemy, a neutral, an arbiter, a hateful person, a relative and also on the good and the sinful.

६.९.१. सुहृदिति । सुहृत्स्वभावेनैव हिताशंसी, मित्रं स्नेहवशेनो-
पकारकः, अरिघातकः, उदासीनो विवदमानयोरुभयोरप्युपेक्षकः, मध्यस्थो
विवदमानयोरुभयोरपि हिताशंसी, द्वेष्यो द्वेषविषयः, बन्धुः सम्बन्धी, साधवः
सदाचाराः, पापा दुराचाराः, एतेषु समा रागद्वेषादिशून्या बुद्धिर्यस्य
स तु विशिष्टः ॥

6.9.1. *He excels etc. Well-wisher, one who by nature is well-disposed. Friend, one who does good through affection. Enemy, one who does harm. Neutral, one who is indifferent to both the contending parties, Arbiter, one who is a well-wisher of both these parties. A hateful person, an object of aversion. A relative, kinsman. The good, those who are of good behaviour. The sinful, those who are of bad conduct. He who looks equally on these, whose mind is free from attachment or aversion etc., with respect to these, indeed excels.*

६.१०.०. एवं योगारूढस्य लक्षणमुक्त्वेदानीं तस्य साङ्गं योगं विधत्ते
योगीत्यादिना 'स योगी परमो मतः' (६.३२) इत्यन्तेन ग्रन्थेन—

6.10.0. Having thus stated the characteristics of one who has attained to Yoga, the text now goes on to describe the Yoga with its parts with reference to him, in the verses beginning with 'The Yogi' etc., and ending with, 'That Yogi is considered as the best' (6.32):

10. योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

The Yogi, with his mind and self (body) subjugated, free from desire, destitute and living alone in solitude, should constantly concentrate his mind.

६.१०.१. योगीति । योगी योगारूढः आत्मानं मनो युञ्जीत समाहितं
कुर्यात् । सततं निरन्तरं रहस्येकान्ते स्थितः सन्नेकाकी सङ्गशून्यः यतं
संयतं चित्तात्मा देहश्च यस्य, निराशीनिराकाङ्क्षो निराहारो वा; अपरिग्रहः
परिग्रहशून्यश्च ॥

6.10.1. *The Yogi, or one who has attained to Yoga, should constantly, always, concentrate his self or mind, living in solitude, in a sequestered place, alone, free from company, with his mind and self, body, subjugated, free from desire, craving or taking no food, and destitute, free from possessions.*

६.११-१२.०. आसननियमं दर्शयन्नाह द्वाभ्याम्—

6.11-12.0. The rule regarding the seat is being stated in the two verses beginning with:

11. शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥

12. तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥

In a clean spot fixing his seat firm, neither too high nor too low, made of the Kusha grass, skin and cloth one on top of the other—sitting on that, with the activities of the mind and the senses controlled, concentrating his mind, he should practice Yoga for the purification of the mind.

६.११-१२.१. शुचाविति । शुद्धे स्थाने आत्मनः स्वस्यासनं स्थापयित्वा कीदृशम्? स्थिरमचलम् । नातीवोन्नतं न चातिनीचं च । चैलं वस्त्रमजिनं व्याघ्रादिचर्म चैलाजिने कुशेभ्य उत्तरे यस्मिन् । कुशानामुपरि चर्म तदुपरि वस्त्रमास्तीर्येत्यर्थः ॥

तत्रेति । तत्र तस्मिन्नासने उपविश्य एकाग्रं विक्षेपरहितं मनः कृत्वा योगं युञ्ज्यादभ्यसेत् । यताः उपरताश्चित्तस्येन्द्रियाणां च क्रिया यस्य सः आत्मनो मनसो विशुद्धये उपशान्तये ॥

6.11-12.1. *In a clean spot etc. In a clean spot fixing his seat— what kind of seat? Firm, neither too high nor too low, in which seat are spread a cloth and a tiger's or any other skin over*

the Kusha grass—over the Kusha grass the skin and on that a cloth,—sitting on that seat, concentrating his mind, making it free from distractions, he should practise Yoga, with the activities of the mind and the sense controlled for the purification of the self, for attaining tranquility of the mind.

६.१३-१४.०. चित्तैकाग्र्योपयोगिनीं देहादिधारणां दर्शयन्नाह द्वाभ्याम्—

6.13-14.0. The pose of the body etc., that is helpful to concentration of the mind is being described in the two verses beginning with:

13. समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥
14. प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥

Holding the trunk, head and neck erect and steady, becoming firm, fixing the gaze on the tip of his nose and not looking around, tranquil in mind, fearless, practising continence controlling the mind, intent on Me, he should sit absorbed having Me as the supreme goal.

६.१३-१४.१. सममिति । काय इति देहमध्यभागो विवक्षितः । कायश्च शिरश्च ग्रीवा च कायशिरोग्रीवं मूलाधारादारभ्य मूर्धान्तपर्यन्तं सममवक्रमचलं निश्चलं धारयन् स्थिरः । दृढप्रयत्नो भूत्वेत्यर्थः । स्वकीयं नासिकाग्रं सम्प्रेक्षयेति अर्धनिमीलितनेत्र इत्यर्थः । इतस्ततो दिशश्चानवलोकयन्नासीतेत्युत्तरेणान्वयः ॥

प्रशान्तेति । प्रशान्त आत्मा चित्तं यस्य, विगता भीर्भयं यस्य, ब्रह्मचारिव्रते ब्रह्मचर्ये स्थितः सन्मनः संयम्य प्रत्याहृत्य, मय्येव चित्तं यस्य, अहमेव परः पुरुषार्थो यस्य स मत्परः एवं युक्तो भूत्वा आसीत् तिष्ठेत् ॥

6.13-14.1. *Holding* etc. By 'body' is meant the trunk. *Holding the trunk, neck and head, i.e., (the upper part of the body) from the Mulādhāra or sacral plexus to the head, erect, not bent, and steady, motionless, becoming firm, resolute, fixing the gaze on the tip of the nose, i.e., keeping the eyes half open, and not looking around—this is to be construed with 'he should sit' in the next verse (13).*

Tranquil etc. He whose self or *mind is tranquil*, whose fear is gone, observing the vow of Brahmacharya, i.e., *practising continence, controlling, withdrawing, the mind, whose mind is intent on Me alone and to whom I am the supreme Goal—being thus absorbed, he should sit, remain (14).*

६.१५.०. योगाभ्यासफलमाह—

6.15.0. The fruit of Yoga practice is being stated:

15. युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥

Thus constantly concentrating the mind, the Yogi, with his mind controlled, attains the peace culminating in final Beatitude in the form of abiding in Me.

६.१५.१. युञ्जन्नेवमिति । एवमुक्तप्रकारेण सदात्मानं मनो युञ्जन्स-
माहितं कुर्वन्नियतं निरुद्धं मानसं चित्तं यस्य सः । शान्तिं संसारोपरतिं
प्राप्नोति । कथम्भूताम्? निर्वाणं परमं प्राप्यं यस्यां तां मत्संस्थां
मद्गुणेणावस्थितिम् ॥

6.15.1. *Thus* etc. *Thus, in the above mentioned manner, constantly concentrating the self, mind, with his mind controlled, he attains the peace, the cessation of this worldly existence. What kind of peace? The Peace culminating in, the goal of which is, final Beatitude, which consists in abiding in Me.*

६.१६.०. योगाभ्यासनिष्ठस्यांहारादिनियममाह द्वाभ्याम्—

6.16.0. The rules with respect to food etc., to be observed by one practising Yoga are being stated in the two verses beginning with:

16. नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चाति स्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥

Yoga is not attained by one who eats too much or who eats nothing at all, nor by him who sleeps too much or who keeps awake (too much), O Arjuna.

६.१६.१. नेति । अत्यन्तमधिकं भुञ्जानस्य । एकान्तमत्यन्त-
मभुञ्जानस्यापि योगः समाधिर्न भवति । तथाऽतिनिद्राशीलस्यातिजाग्रतश्च
योगो नैवास्ति ॥

6.16.1. *Yoga etc. By him who eats too much or even by him who eats nothing at all, Yoga, perfect concentration of mind, is not attained. So also by him who sleeps too much or by him who keeps awake too much, Yoga is not attained.*

६.१७.०. तर्हि कथम्भूतस्य योगो भवतीत्यत आह—

6.17.0. What kind of a person, then, attains to Yoga? It is being stated:

17. युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥

He who is moderate in food and movements, in his engagement in actions and in sleep and wakefulness, attains to Yoga which destroys misery.

६.१७.१. युक्तेति । युक्तो नियत आहारो विहारश्च गतिर्यस्य,
कर्मसु कार्येषु युक्ता नियतैव चेष्टा यस्य, युक्तौ नियतौ स्वप्नावबोधौ
निद्राजारौ यस्य तस्य दुःखनिवर्तको योगो भवति सिद्ध्यति ॥

6.17.1. *He who etc. Who is moderate, restrained, in food and movements, and whose engagement in actions, in work, is moderate, restrained, and who is moderate in sleep and wakefulness, attains to Yoga which destroy misery.*

६.१८.०. कदा निष्पन्नयोगः पुरुषो भवती? इत्यपेक्षायामाह—

6.18.0. When does a person attain Yoga? To answer this the text says:

18. यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

When the mind, well-controlled, remains fixed in the Self alone, and one is free from craving for all enjoyments, then one is said to have attained Yoga.

६.१८.१. यदेति । विनियतं विशेषेण निरुद्धं सच्चित्तमात्मन्येव यदा निश्चलं तिष्ठति । किञ्च सर्वकामेभ्य ऐहिकामुष्मिकभोगेभ्यो निःस्पृहो विगततृष्णो भवति तदा युक्तः समाहितचित्तः प्राप्तयोग इत्युच्यते ॥

6.18.1. *When etc. When the mind, being well-controlled, remains fixed in the self alone, and when, moreover, one is free from craving, desire, for all enjoyments, here and hereafter, then one is said to have attained Yoga.*

६.१९.०. आत्मैक्याकारतयाऽवस्थितस्य चित्तस्योपमानमाह—

6.19.0. An illustration of the mind resting absorbed in the Self is being given:

19. यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥

Even as a lamp placed in a place free from any breeze does not flicker-this is the simile for a Yogi of controlled mind, practising concentration on the Self.

६.१९.१. यथेति । वातशून्ये देशे स्थितो दीपो यथा नेङ्गते न विचलति सा उपमा दृष्टान्तः । कस्य? आत्मविषयं योगं युञ्जतोऽभ्यसतो योगिनो यतं नियतं चित्तं यस्य तस्य निष्कम्पतया प्रकाशकतया च चित्तं तद्वत्तिष्ठतीत्यर्थः ॥

6.19.1. *Even as etc. Even as a lamp placed in a place free from any breeze does not flicker—this is the simile, example—with respect to whom?—for a Yogi of controlled mind, practising concentration on the self. That is to say, his mind rests steady and bright like that flame.*

६.२०-२३.०. 'यं सन्न्यासमिति प्राहुर्योगं तं विद्धि पाण्डव' (६.२.) इत्यादौ कर्मैव योगशब्देनोक्तं, 'नात्यशनतस्तु योगोऽस्ति' (६.१६) इत्यादौ तु समाधिर्योगशब्देनोक्तः । तत्र मुख्यो योगः कः? इत्यपेक्षायां समाधिमेव स्वरूपतः फलतश्च लक्षयन्स एव मुख्यो योग इत्याह सार्धैस्त्रिभिः—

6.20-23.0. In, 'Know that which is extolled as Sannyāsa, to be Yoga' etc. (6.2), it is action that was meant by the word Yoga; whereas in, 'Yoga is not attained by one who eats too much' etc. (6.16), perfect concentration (Samādhi) was meant by that word. What, then, is the primary meaning of the word Yoga? In answer to such a question, the text, defining perfect concentration both by its characteristic and result, shows that to be the primary meaning of the word 'Yoga' in the three verses and a half beginning with:

20. यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥
21. सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यामतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥
22. यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥

23. तं विद्याद् दुःखसंयोगवियोगं योगसञ्ज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥

That state in which the mind controlled by the practice of concentration gets settled; in which seeing the Self by the (purified) mind one is satisfied with the Self; in which one realizes same absolute, transcendent bliss which is experienced through the intellect; established in which one does not waver from the Truth; attaining which one thinks of no other acquisition as greater than that; and established in which, one is not perturbed even by great pain—that, one should know, is designated as Yoga, untouched by all contact with pain. That Yoga should be practised with conviction and without depression of spirits.

६.२०-२३.१. यत्रेति । यत्र यस्मिन्नवस्थाविशेषे योगाभ्यासेन निरुद्धं चित्तमुपरतं भवतीति योगस्य स्वरूपलक्षणमुक्तम् । तथा च पातञ्जलं सूत्रम् 'योगश्चित्तवृत्तिनिरोधः' (पत. योग. १.२) इति । इष्टप्राप्तिलक्षणेन फलेन तमेव लक्षयति । यत्र च यस्मिन्नवस्थाविशेषे आत्मना शुद्धेन मनसात्मानमेव पश्यति नतु देहादि पश्यंश्चात्मन्येव तुष्यति नतु विषयेषु । यत्रेत्यादीनां यच्छब्दानां 'तं योगसञ्ज्ञितं विद्यात्' इति चतुर्थेनान्वयः ॥

आत्मन्येव तोषे हेतुमाह—

सुखमिति । यत्र यस्मिन्नवस्थाविशेषे यत्तत्किमपि निरतिशयमात्यन्तिकं नित्यं सुखं वेत्ति । ननु तदा विषयेन्द्रियसम्बन्धाभावात्कुतः सुखं स्यात्? तत्राह —अतीन्द्रियं विषयेन्द्रियसम्बन्धातीतम् । केवलं बुद्ध्यैवात्माकार-तया ग्राह्यम् । अत एव च यत्र स्थितः संस्तत्त्वत आत्मस्वरूपान्नैव चलति ॥

अचलत्वमेवोपपादयति—

यमिति । यमात्मसुखरूपलाभं लब्ध्वा ततोऽधिकमपरं लाभं न मन्यते न चिन्तयति तस्यैव निरतिशयसुखत्वात् । यस्मिंश्च स्थितो महतापि शीतोष्णादिदुःखेन न विचाल्यते नाभिभूयते । एतेनानिष्टनिवृत्तिफलेनापि योगलक्षणमुक्तं द्रष्टव्यम् ॥

य एवम्भूतोऽवस्थाविशेषस्तमाह—

तमित्यर्धेन । दुःखशब्देन दुःखमिश्रितत्वाद्वैषयिकं सुखमपि गृह्यते । दुःखस्य संयोगेन स्पर्शमात्रेणापि वियोगो यस्मिंस्तमवस्थाविशेषं योगसञ्ज्ञितं योगशब्दवाच्यं जानीयात् । परमात्मना क्षेत्रज्ञस्य योजनं योगः । यद्वा दुःखसंयोगेन वियोग एव शूरे कातरशब्दवद्विरुद्धलक्षणया योग उच्यते । कर्मणि तु योगशब्दस्तदुपायत्वादौपचारिक एवेति भावः । यस्मादेवं महाफलो योगस्तस्मात्स एव यत्नतोऽभ्यसनीय इत्याह—स इति सार्धेन । स योगो निश्चयेन शास्त्राचार्योपदेशजनितेन योक्तव्योऽभ्यसनीयः । यद्यपि शीघ्रं न सिद्ध्यति तथाप्यनिर्विण्णेन निर्वेदरहितेन चेतसा योक्तव्यः । दुःखबुद्ध्या प्रयत्नशैथिल्यं निर्वेदः ॥

6.20-23.1. *That state etc. That particular state in which the mind controlled by the practice of concentration gets settled (is designated as Yoga). By this the primary characteristic of Yoga is stated. As Patanjali's (Yoga) Sutra defines it: 'Yoga is the control of the modifications of the mind-stuff' (Pat. Yoga. 1.2). The same thing (viz. concentration) is defined also by its result, viz., the attainment of what is desired. In which particular state one sees the Self alone and not the body etc., by the self or purified mind and seeing It one is satisfied with the Self alone and not with the sense-objects. The word 'which', in all these clauses, viz., 'in which', etc., agrees with, 'that, one should know, is designated as Yoga' occurring in the fourth of these verses (20).*

The reason for satisfaction in the Self alone is being stated; *In which etc. In which particular state one realizes some unsurpassed absolute, everlasting, bliss. But at that time there is no contact with sense objects; So how can there be bliss? This is being answered: Transcendent, independent of all contact between the senses and their objects,¹ and which is experienced through the intellect alone that has taken the form of the Self.*

1. This bliss is not a product of the contact of the senses with their objects, and hence it is said to transcend the senses.

And therefore *established in which one does not waver from the Truth, from the reality of the Self* (21).

The non-wavering is being substantiated: *Attaining which etc. Attaining which acquisition, viz., as greater than that, that itself being infinite bliss, and established in which, one is not perturbed, overcome by great pain like heat and cold etc.* It is to be noted that by this result also, viz., the cessation of all untoward things, Yoga is defined (22).

That particular state which is of this nature is named in the half-verse: *That etc.* The word *pain* includes the pleasure derived from sense-objects, since it is mixed with pain. That particular state which is *untouched by all contact, even the least connection, with pain, that, one should know, is called yoga, is the meaning of the word 'Yoga'*. The union of the embodied self with the supreme Self is called Yoga. Or the clause may mean: Yoga may be defined by a negative characteristic as 'the absence of all contact with pain', even as the word 'timid' is used with respect to the brave.¹ But the application of the word 'Yoga' to mean action (in 'Karma-Yoga') is only figurative, it being a means to Yoga—this is the idea. As Yoga yields such a great result, that alone should be practised with diligence. This is being stated in the next verse and a half beginning with: *That Yoga etc. That Yoga should be practised with conviction* resulting from the teachings of the Scriptures and the preceptor. Though it may not fructify soon, yet it should be practised *without depression of spirits*. Lukewarmness in practice due to difficulties is depression (23).

६.२४.०. किञ्च—

6.24.0. Further,

24. सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥

1. 'The brave' means those who are free from all cowardice or timidity.

Having completely renounced all desires born of fancy, controlling well the senses from all sides by the mind alone, (Yoga should be practised).

६.२४.१. सङ्कल्पेति । सङ्कल्पात्प्रभवो येषां तान्योगप्रतिकूला-
न्सर्वान्कामानशेषतः सवासनांस्त्यक्त्वा मनसैव विषयदोषदर्शिना सर्वतः
प्रसरन्तमिन्द्रियसमूहं विशेषेण नियम्य योगो योक्तव्य इति पूर्वणान्वयः ॥

6.24.1. *Having renounced etc. Having renounced all desires which are born of fancy and are obstructions to the attainment of Yoga completely, i.e., together with the (latent) impressions (in the mind), controlling well the senses wandering in all directions by the mind alone, accustomed to see the dark side of sense-objects, 'Yoga should be practised'—this is the construction. The words are supplied from the previous verse.*

६.२५.०. यदि तु प्राक्तनकर्मसंस्कारेण मनो विचलेत्तर्हि धारणया
स्थिरीकुर्यादित्याह—

6.25.0. If the mind should waver owing to the latent impressions of past actions, then it should be made steady by concentration (Dhāranā). Therefore it is being stated:

25. शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

One should withdraw by degrees, establishing the mind in the Self by the intellect regulated by concentration, and should not think of anything else.

६.२५.१. शनैरिति । धृतिर्धारणा तथा गृहीतया वशीकृतया
बुद्ध्यात्मसंस्थमात्मन्येव सम्यक् स्थितं निश्चलं मनः कृत्वोपरमेत् । तच्च
शनैः शनैरभ्यासक्रमेण नतु सहसा । उपरमस्वरूपमाह—न किञ्चिदपि
चिन्तयेत्, निश्चले मनसि स्वयमेव प्रकाशमानपरमानन्दस्वरूपो
भूत्वात्मध्यानादपि निवर्ततेत्यर्थः ॥

6.25.1. *One should etc. By the intellect regulated, controlled, by concentration, establishing the mind completely in the Self, i.e., making it steady in the Self alone, one should withdraw. That also by degrees, by gradual practice and not all on a sudden. The nature of the withdrawal is being stated: He should not think of anything else. Having become one with the supreme Spirit manifesting spontaneously in the tranquil mind. One should desist even from the meditation on the Self.¹ This is the sense.*

६.२६.०. एवमपि रजोगुणवशाद्यदि मनः प्रचलेत्तर्हि पुनः प्रत्याहारेण वशीकुर्यादित्याह—

6.26.0. Even after that has been done, if the mind should waver through the influence of Rajas (activity), then it should be again brought under control through self-withdrawal. So it is being stated:

26. यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥

Wheresoever the restless and unsteady mind wanders, from that very object it should be restrained and brought under the control of the Self alone.

६.२६.१. यत इति । स्वभावतश्चञ्चलं धार्यमाणमप्यस्थिरं मनो यं यं विषयं प्रति निर्गच्छति ततस्ततः प्रत्याहृत्यात्मन्येव स्थिरं कुर्यात् ॥

6.26.1. *Wheresoever etc. After whatever object the unsteady mind, which by nature is restless goes out, although controlled, from that very object it should be withdrawn and steadied in the Self alone.*

1. That is, all mental waves should be avoided, and the mind made absolutely placid. Even the mental state that presents the Self as an object meditated upon and something different from the person meditating, should be avoided.

६.२७.०. एवं प्रत्याहारादिभिः पुनः पुनर्मनो वशीकुर्वन्तं रजोगुणक्षये सति योगसुखं प्राप्नोतीत्याह—

6.27.0. To one who thus again and again brings the mind under control through self-withdrawl etc., the bliss of Yoga comes when the spirit of activity (Rajas) has been exhausted. So it is being stated:

27. प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥

To this Yogin whose activity (Rajas) has subsided, who is of a tranquil mind, sinless and identified with Brahman, comes supreme bliss.

६.२७.१. प्रशान्तमनसमिति । एवमुक्तेन प्रकारेण शान्तं रजो यस्य तम् । अत एव प्रशान्तं मनो यस्य तमेनं निष्कल्मषं ब्रह्मत्वं प्राप्तं योगिनमुत्तमं सुखं समाधिसुखं स्वयमेवोपैति प्राप्नोति ॥

6.27.1. To this Yogin etc. To him whose activity (Rajas) has subsided in the above-mentioned way, and, therefore whose mind is tranquil—to this sinless Yogi who has attained the Brahmanhood, comes of its own accord the supreme bliss, the bliss of perfect absorption (Samādhi).

६.२८.०. ततश्च कृतार्थो भवतीत्याह—

6.28.0. Then he becomes blessed. This is being stated:

28. युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥

The Yogi entirely free from taint, constantly controlling the mind thus, attains easily the infinite bliss of union with Brahman.

६.२८.१. युञ्जन्निति । एवमनेन प्रकारेण सर्वदात्मानं मनो युञ्जन्वशीकुर्वन्विशेषेण सर्वात्मना गतं कल्मषं यस्य स योगी सुखेनानायासेन

ब्रह्मणः संस्पर्शोऽविद्यानिवर्तकः साक्षात्कारस्तदेदात्यन्तं सर्वोत्तमं सुख-
मश्नुते । जीवन्मुक्तो भवतीत्यर्थः ॥

6.28.1. *The Yogi etc. The Yogi, constantly controlling the self, mind, thus, in the above manner, and is entirely, absolutely, free from taint, attains easily, without any effort, union with Brahman, the realization that destroys ignorance, which itself is infinite or supreme bliss. That is to say, he attains 'Liberation even while living.'*

६.२९.०. ब्रह्मसाक्षात्कारमेव दर्शयति—

6.29.0. That realization of Brahman is being described:

29. सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥

The man whose mind is absorbed through Yoga and who sees the same (Brahman) everywhere, sees the Self in all beings and all beings in the Self.

६.२९.१. सर्वभूतस्थमिति । योगेनाभ्यस्यमानेन युक्तात्मा समाहितचित्तः सर्वत्र समं ब्रह्मैव पश्यतीति समदर्शनः । स्वमात्मानमविद्याकृतदेहादिपरिच्छेदशून्यं सर्वभूतेषु ब्रह्मादिस्थावरान्तेष्ववस्थितं पश्यति, तानि चात्मन्यभेदेन पश्यति ॥

6.29.1. *The man etc. The man whose mind is absorbed through Yoga, who is self-composed through the practice of Yoga, and who sees the same Brahman alone every- where, sees his Self bereft of all limitations like the body which are the products of ignorance, existing in all beings, from Brahma down to inanimate objects, And sees these thing in the Self as non-different from it.*

६.३०.०. एवम्भूतात्मज्ञानस्य सर्वभूतात्मतया मदुपासनं मुख्यं कारण-
मित्याह—

6.30.0. Worshipping Me as the Self of all beings is the chief means to realization of the Self. This is being stated:

30. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who sees Me everywhere and sees all things in Me, does not lose sight of Me, nor do I of him.

६.३०.१. य इति । मां परमेश्वरं सर्वत्र भूतमात्रे यः पश्यति, सर्वं च प्राणिमात्रं च मयि यः पश्यति तस्याहं न प्रणश्याम्यदृश्यो न भवामि, स च ममादृश्यो न भवति । प्रत्यक्षो भूत्वा कृपादृष्ट्या तं विलोक्यानुगृह्णामीत्यर्थः ॥

6.30.1. *He who etc. He who sees Me, the supreme Lord, everywhere, in every being, and sees all every being, in Me, does not lose sight of Me, nor do I of him. This is to say, manifesting Myself before him and looking at him graciously I favour him.*

६.३१.०. न चैवम्भूतो विधिकिङ्करः स्यादित्याह—

6.31.0. Such a person (as mentioned in the last verse) is not subject to any (scriptural) injunctions. This is being stated:

31. सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

He who worships Me residing in all beings in a spirit of unity, becomes Yogi and, whatever his mode of life, lives in Me.

६.३१.१. सर्वभूतस्थितमिति । सर्वेषु भूतेषु स्थितं मामभेदमास्थित आश्रितो यो भजति स योगी ज्ञानी सन्सर्वथा कर्मत्यागेनापि वर्तमानो मय्येव वर्तते मुच्यते नतु भ्रश्यतीत्यर्थः ॥

6.31.1. *He who etc. He, who worships Me, who am in all beings, in a spirit of unity, i.e., practising non-difference, becomes a Yogi, a man of realization, and, whatever his mode of life, i.e., even though he should renounce all ritualistic work, lives in Me alone, i.e., liberated and not degraded.*

६.३२.०. एवञ्च मां भजतां योगिनां मध्ये सर्वभूतानुकम्पी श्रेष्ठ इत्याह—

6.32.0. Amongst those Yogis, again, who worship Me thus, he who is compassionate to all beings excels. This is being stated:

32. आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

He who by comparison with himself looks upon the pleasure and pain in all creatures as similar—that Yogi, O Arjuna, is considered the best.

६.३२.१. आत्मौपम्येनेति । आत्मौपम्येन स्वसादृश्येन यथा मम सुखं प्रियं दुःखं चाप्रियं तथान्येषामपीति सर्वत्र समं पश्यन् सुखमेव सर्वेषां यो वाञ्छति नतु कस्यापि दुःखं स योगी श्रेष्ठो ममाभिमत इत्यर्थः ॥

6.32.1. *He who etc. He who by comparison with himself looks upon the pleasure and pain in all creatures as similar, i.e., feels: 'Even as pleasure pleasing to me and pain disagreeable, so are they to others also,' and therefore who wished only pleasure to all creatures and not pain to any being, that Yogi is the best in My opinion.*

६.३३.०. उक्तलक्षणस्य योगस्यासम्भवं मन्वानः—

6.33.0. *Arjuna*, who thought the attainment of such Yoga to be impossible, said:

अर्जुन उवाच

33. योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥

Arjuna said:

For this Yoga that you have described as equanimity, O slayer of Madhu (Sri Krishna), I do not see any permanence, owing to restlessness (of the mind).

६.३३.१. योऽयमिति । साम्येन मनसो लयविक्षेपशून्यतया केवलात्माकारावस्थानेन योऽयं योगस्त्वया प्रोक्त एतस्य योगस्य स्थिरां दीर्घकालं स्थितिं न पश्यामि । मनसश्चञ्चलत्वात् ॥

6.33.1. *For this Yoga etc. For this Yoga that you have described as equanimity, resting of the mind absorbed in the Self, being free from stupor or distraction. I do not see any permanence, continuance for a long time, owing to restlessness of the mind.*

६.३४.०. एतत्स्फुटयति—

6.34.0. This statement is being elucidated further:

34. चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥

For the mind, O Krishna, is restless, turbulent, strong and obstinate; I think it is extremely difficult to control like the wind.

६.३४.१. चञ्चलमिति । चञ्चलं स्वभावेनैव चपलम् । किञ्च प्रमाथि प्रमथनशीलम्, देहेन्द्रियक्षोभकमित्यर्थः । किञ्च बलवद्विचारणापि जेतुमशक्यम् । किञ्च दृढं विषयवासनानुबद्धतया दुर्भेदम् । अतो यथाकाशे दोधूयमानस्य वायोः कुम्भादिषु निरोधनमशक्यं, तथा तस्य मनसोऽपि निग्रहं निरोधं सुदुष्करं सर्वथा कर्तुमशक्यं मन्ये ॥

6.34.1. *For the mind etc. Restless, by nature fickle. Also turbulent, capable of agitating the body and the senses. Moreover, it is strong, hard to control even by discrimination. Further, it is obstinate, i.e., being bounded by attachment for sense-objects, is difficult to pierce through. Therefore, just as it is impossible to confine within a pot, the wind that is blowing hither and thither in space, even so I think it is extremely difficult, altogether impossible to control, restrain, that mind.*

६.३५.०. तदुक्तं चञ्चलत्वादिकमङ्गीकृत्यैव मनोनिग्रहोपायम्—

6.35.0. Accepting what has been said about the restlessness etc., the Blessed Lord said regarding the means of controlling the mind:

श्रीभगवानुवाच

35. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥

The Blessed Lord said:

Undoubtedly, O mighty-armed one (Arjuna), the mind is restless and hard to control; yet by practice and dispassion, O son of Kunti, it is controlled.

६.३५.१. असंशयमिति । चञ्चलत्वादिना मनो निरोद्धुमशक्यमिति यद्वदसि एतन्निःसंशयमेव, तथापि तु विषयाचिन्तनपूर्वकमभ्यासेन परमात्माकारप्रत्ययया वृत्त्या विषयवैतृष्ण्येन च गृह्यते निगृह्यते । अभ्यासेन लयप्रतिबन्धाद्वैराग्येण च विक्षेपप्रतिबन्धादुपरतवृत्तिकं सत्परमात्माकारेण परिणतं तिष्ठतीत्यर्थः । तदुक्तं योगशास्त्रे 'मनसो वृत्तिशून्यस्य ब्रह्माकारतया स्थितिः । या सम्प्रज्ञातनामासौ समाधिरभिधीयते' इति ॥

6.35.1. *Undoubtedly* etc., Your statement that owing to restlessness etc., it is impossible to control the mind, is quite true. *Yet by practice*, by repetition of the mental states in the form of the Self to the exclusion of sense-objects *and by dispassion* for the latter, *it is controlled*, restrained. Being free from the obstacles, stupor and distractions, through constant practice and dispassion respectively, the mind, with the modifications at rest, remains absorbed in the supreme Self (Paramātman). This is the idea. As it is said in the Yoga Scriptures: 'The resting of the mind in the form of Brahman, free from all modifications, is what this called the Asamprajñāta (Nirvikalpa) Samādhi.'

६.३६.०. एतावांस्त्विह निश्चय इत्याह—

6.36.0. But this much is certain in this matter:

36. असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

वश्यात्मना तु यतता शक्योऽवामुमुपायतः ॥

For one whose mind is not controlled, I consider Yoga is hard to attain; but it is attainable by one whose mind is under control and who strives through (the prescribed) means.

६.३६.१. असंयतात्मनेति । उक्तप्रकारेणाभ्यासवैराग्याभ्यामसंयत आत्मा चित्तं यस्य तेन पुरुषेणायं योगो दुष्प्रापः प्राप्नुमशक्यः । अभ्यासवैराग्याभ्यां वश्यो वशवर्ती आत्मा चित्तं यस्य तेन पुरुषेण पुनश्चानेनैवोपायेन प्रयत्नं कुर्वता योगः प्राप्नुं शक्यः ॥

6.36.1. For one etc. For one whose self, mind is not controlled through practice and dispassion as described above, Yoga is hard, impossible, to attain. But Yoga is attainable by one whose self, mind, is under control through practice and dispassion, and who again strives through this very means.

६.३७.०. अभ्यासवैराग्याभावेन कथञ्चिदप्राप्तसम्यग्ज्ञानः किं फलमाप्नोतीति—

6.37.0. What goal does one reach who somehow has failed to attain realization for want of practice and dispassion?

अर्जुन उवाच

37. अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥

Arjuna asked:

He who, though endowed with faith, strives not, and whose mind wanders from Yoga—failing to attain the fruition of Yoga, what goal, O Krishna, does a person attain?

६.३७.१. अयतिरिति । प्रथमं श्रद्धयोपेत एव योगे प्रवृत्तः नतु मिथ्याचारतया । ततः परन्तु अयतिर्न सम्यग्यतते । शिथिलाभ्यास इत्यर्थः । तथा योगाच्चलितं मानसं बिषयप्रवणं चित्तं यस्य । मन्दवैराग्य इत्यर्थः । एवमभ्यासवैराग्यशैथिल्याद्योगस्य संसिद्धिं फलं ज्ञानमप्राप्य कां गतिं प्राप्नोति ॥

6.37.1. *He who etc. He who at the outset takes to Yoga endowed with faith and not hypocritically, but who later strives not, does not put in proper effort, i.e., is slack in practice; and whose mind wanders from Yoga, i.e., is inclined towards sense-objects, in other words, one of indifferent dispassion; thus owing to slackness of practice and dispassion, failing to attain the fruition of Yoga, i.e., knowledge, what goal does he attain?*

६.३८.०. प्रश्नाभिप्रायं विवृणोति—

6.38.0. The import of the question is being elucidated:

38. कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

Does he not, O mighty-armed one, fallen from both and without any support perish like a detached cloud, being deluded in the path of Brahman?

६.३८.१. कच्चिदिति । कर्मणामीश्वरेऽर्पितत्वादननुष्ठानाच्च न तावत्कर्मफलं स्वर्गादिकं प्राप्नोति, योगानिष्पत्तेश्च न मोक्षं प्राप्नोति, एवमुभयस्माद्भ्रष्टोऽप्रतिष्ठो निराश्रयः, अत एव ब्रह्मणः प्राप्त्युपाये पथि मार्गे विमूढः सन्कच्चित्किं न नश्यति किंवा नश्यतीत्यर्थः । नाशे दृष्टान्तः—यथा छिन्नमभ्रं पूर्वस्माद्भ्राद्विश्लिष्टमभ्रान्तरं चाप्राप्तं सन्मध्य एव विलीयते तद्वदित्यर्थः ॥

6.38.1. *Does he not etc. In the first place having offered all work to the Lord, and not having performed any (with the desire for heaven etc.), he does not attain heaven etc., resulting*

from it, and, secondly, not having attained success in Yoga, he does not attain Liberation either. Thus *fallen from both*, he is *without any support*, resort, and therefore *deluded in the path* which leads to the realization of Brahman, *does he not perish* or does he escape death?—this is the idea. An example about destruction is given: Just as a *detached cloud*, being disconnected with a previous mass and not attaining any other, is dissolved in the interval, even so (does he not perish)?

६.३९.०. त्वयैव सर्वज्ञेनायं मम सन्देहो निरसनीयः, त्वतोऽन्यस्त्वेत-
त्सन्देहनिवर्तको नास्तीत्याह—

6.39.0. By You alone, the omniscient One, should this doubt of mine be cleared. There is no one besides You who can solve it. This is being stated:

39. एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥

This doubt of mine, O Krishna, You should dispel in its entirety, for there is none else but You who can remove this doubt.

६.३९.१. एतन्म इति । एतत् एनम् । छेत्ता निवर्तकः । स्पष्टमन्यत् ॥

6.39.1. *This doubt etc. One who can remove, dispel. This—* the neuter form stands for the masculine. The rest is clear.

६.४०.०. अत्रोत्तरम् सार्धेश्चतुर्भिः—

6.40.0. The answer to the above question is given in four and a half verses beginning with:

श्रीभगवानुवाच

40. पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।

न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥

The Blessed Lord said:

Verily neither here nor hereafter, O Pārtha, is there destruction for him; for the doer of good, my child, never comes by evil.

६.४०.१. पार्थेति । इह लोके नाश उभयभ्रंशात्पातित्यम् । अमुत्र परलोके नाशो नरकप्राप्तिः । तदुभयं तस्य नास्त्येव । यतः कल्याण-कृच्छुभकारी कश्चिदपि दुर्गतिं न गच्छति । अयं च शुभकारी श्रद्धया योगे प्रवृत्तत्वात् । तातेति लोकरीत्योपलालयन्सम्बोधयति ॥

6.40.1. *Verily etc. Destruction in this world is the loss of status arising from this fall from both (the goals, viz., heaven and Liberation); destruction hereafter, in the world after death, is the attainment of hell; neither of these ever befalls such a person. For verily the virtuous, the doer of good, never comes by evil, and this one is a doer of good, inasmuch as he has taken to Yoga with faith. He addresses endearingly by the term 'my child' according to popular usage.*

६.४१.०. तर्हि किमसौ प्राप्नोतीत्यपेक्षायामाह—

6.41.0. In that case what goal does he attain? This is being stated:

41. प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥

Having attained the worlds of the righteous and lived there for many, many years, one who has fallen from Yoga is born again in the house of the pure and prosperous.

६.४१.१. प्राप्येति । पुण्यकारिणामश्वमेधादियाजिनां लोकान्प्राप्य तत्र समाः बहून्संवत्सरानुषित्वा वाससुखमनुभूय शुचीनां सदाचाराणां श्रीमतां धनिनां गेहे स योगभ्रष्टो जन्म प्राप्नोति ॥

6.41.1. *Having etc. Having attained the worlds of the righteous, worlds attained by the performers of Ashwamedha*

and other sacrifices, *and lived there, i.e., having experienced the pleasure of living there, for eternal or many, many years, one who has fallen from yoga is born again, attains a birth, in the house of the pure, virtuous, and prosperous, wealthy.*

६.४२.०. अल्पकालाभ्यस्तयोगभ्रंशे गतिरियमुक्ता, चिराभ्यस्तयोगभ्रंशे तु पक्षान्तरमाह—

6.42.0. The goal attained by a Yogi who has fallen after practising Yoga for a short time has been stated. An alternative, however, is being stated in the case of one who falls from Yoga after long practice:

42. अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥

Or he is reborn even in the family of Yogis who are wise; such a birth is rare indeed in this world.

६.४२.१. अथवेति । योगनिष्ठानां धीमतां ज्ञानिनामेव कुले जायते नतु पूर्वोक्तानामनारुढयोगानां कुले जायते । एतज्जन्म स्तौति— ईदृशं यज्जन्म, एतद्धि लोके दुर्लभतरम् मोक्षहेतुत्वात् ॥

6.42.1. *Or he etc. He is reborn even in the family of those devoted to Yoga who are wise, i.e., possess spiritual knowledge, and not in the family of those mentioned above, who have not attained to Yoga. Such a birth is being praised: Such a birth is rare indeed in this world, as it leads to Liberation.*

६.४३.०. ततः किमत आह सार्धेन—

6.43.0. What (happens) then? It is being stated in a verse and a half beginning with:

43. तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥

There he comes in contact with knowledge acquired in the previous birth, and strives harder than before for perfection. O descendant of Kuru (Arjuna).

६.४३.१. तत्रेति । तत्र द्विःप्रकारेऽपि जन्मनि पूर्वदेहे भवं पौर्वदेहिकं तमेव ब्रह्मविषयया बुद्ध्या संयोगं लभते । ततश्च भूयोऽधिकं संसिद्धौ मोक्षे प्रयत्नं करोति ॥

6.43.1. *There etc. There, in both these kinds of birth, he comes in contact with knowledge about Brahman acquired in the previous birth, and strives harder than before for perfection, Liberation.*

६.४४.०. तत्र हेतुः—

6.44.0. The reason (for the statement made) is given:

44. पूर्वाभ्यासेन तेनैव हियते हावशोऽपि सः ।

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥

By that very previous practice he is irresistibly carried away. Even a mere inquirer after Yoga transcends the Vedas.

६.४४.१. पूर्वैति । तेनैव पूर्वदेहकृताभ्यासेनावशोऽपि कुतश्चिदन्त-रायादनिच्छन्नपि संहियते । विषयेभ्यः परावर्त्य ब्रह्मनिष्ठः क्रियते । तदेवं पूर्वाभ्यासवशेन प्रयत्नं कुर्वञ्शनैर्मुच्यत इतीममर्थं कैमुत्यन्यायेन स्फुटयति—जिज्ञासुरिति सार्थेन । योगस्य स्वरूपं जिज्ञासुरेव केवलं नतु प्राप्तयोगः । एवम्भूतो योगे प्रविष्टमात्रोऽपि पापवशाद्योगभ्रष्टोऽपि शब्दब्रह्म वेदमतिवर्तते— वेदोक्तकर्मफलान्यतिक्रामति तेभ्योऽधिकं फलं प्राप्य मुच्यत इत्यर्थः ॥

6.44.1. *By that etc. By that very practice of his previous body he is irresistibly carried away; that is, even though he be unwilling through some obstacle, he is forced to devote himself to Brahman, being turned away from sense-objects.*

Thus struggling under the momentum of his former practice, he gradually attains Liberation.— This Meaning is made explicit *fortiori* in the latter half of this verse and the next one: *Even a mere* etc. *Even a mere inquirer* into the nature of *Yoga*, not one who has attained it—even such a novice in *Yoga*, though fallen from it owing to sin, *transcends the Vedas*, the results of ritualistic work prescribed by the Vedas, that is to say, attains greater results than those and is liberated.

45. प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥

Verily, a Yogi who practises assiduously, being purified of all sins, is perfected through many births, (and) then attains the supreme Goal.

६.४५.१. प्रयत्नादिति । यदैवं मन्दप्रयत्नोऽपि योगी परां गतिं याति तदा यस्तु योगी प्रयत्नादुत्तरोत्तरमधिकं योगे यतमानो यत्नं कुर्वन् योगेनैव संशुद्धकिल्बिषो विधूतपापः सोऽनेकेषु जन्मसूपचितेन योगेन संसिद्धः सम्यग्ज्ञानी भूत्वा ततः श्रेष्ठां गतिं यातीति किं वक्तव्यमित्यर्थः ॥

6.45.1. If a Yogi of even such lukewarm practice attains Liberation, then it goes without saying that a Yogi who practises assiduously, is devoted more and more to Yoga, being purified of, freed from, all sins, through Yoga itself, attains perfection, is perfected, thoroughly illumined, through the accumulated Yoga of many births, (and) then attains the supreme Goal.

६.४६.०. यस्मादेवं तस्मात्—

6.46.0. Since the result of Yoga, is as stated above, therefore,

46. तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।

कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥

The Yogi is regarded as greater than ascetics, greater than even men of knowledge and greater also than those devoted to work; therefore be a Yogi, O Arjuna.

६.४६.१. तपस्विभ्य इति । कृच्छ्रचान्द्रायणादितपोनिष्ठेभ्योऽपि, ज्ञानिभ्यः शास्त्रज्ञानवद्भ्योऽपि, कर्मिभ्य इष्टापूर्तादिकर्मकारिभ्योऽपि योगी श्रेष्ठोऽभिमतः, तस्मात्त्वं योगी भव ॥

6.46.1. *The Yogi, etc. The Yogi is regarded as greater than ascetics, devoted to penances like the Krichchra and Chāndrāyana, greater than even men of knowledge, knowers of the Scriptures¹ and greater also than those devoted to work, who perform rites like Ishta and Pūrta.² Therefore be a Yogi.*

६.४७.०. योगिनामपि यमनियमादिपराणां मध्ये मद्भक्तः श्रेष्ठ इत्याह—

6.47.0. Even among Yogis who are devoted to Yama, Niyama, etc. (i.e., self-control and other steps to Yoga). My devotee is superior. This is being stated:

47. योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥

Of all Yogis even, he who, possessed of faith, worships Me with his mind absorbed in Me, is in My opinion the greatest.

६.४७.१. योगिनामिति । मद्भक्तेन मय्यासक्तेनान्तरात्मना मनसा यो मां परमेश्वरं वासुदेवं श्रद्धायुक्तः सन्भजते स योगयुक्तेषु श्रेष्ठो मम सम्मतः । अतो, मद्भक्तो भवेति भावः ॥

6.47.1. *Of all Yogis, etc. He who, possessed of faith worships Me, the supreme Lord, Vāsudeva, with his inner self or mind*

1. Possessing mere scriptural knowledge and not realization.

2. Ishta means sacrificial rites and Purta includes acts of charity like building rest-houses, digging wells, tanks, etc., for public use, installing temples and giving food in charity.

सप्तमोऽध्यायः

CHAPTER 7

ज्ञानविज्ञानयोगः

THE WAY OF KNOWLEDGE AND REALIZATION

विज्ञेयमात्मनस्तत्त्वं सयोगं समुदाहृतम् ।

भजनीयमथेदानीमैश्वरं रूपमीर्यते ॥

The true nature of the Self that is to be known has been declared together with Yoga. Now is being described the Divine Form that is to be worshipped.

७.१.०. पूर्वाध्यायान्ते 'मद्गतेनान्तरात्मना यो मां भजति स मे युक्ततमो मतः' इत्युक्तं, तत्र कीदृशस्त्वं यस्य भक्तिः कर्तव्या? इत्यपेक्षायां स्वस्वरूपं निरूपयिष्यन्—

7.1.0. At the end of the last chapter it was said, 'Of all yogis even, he who, possessed of faith, worships Me with his mind absorbed in Me, is in My opinion the greatest.' Now, of what nature are You to whom worship is to be made? To answer this possible question *the Blessed Lord* with a view to describing His own nature, *said:*

श्रीभगवानुवाच

1. मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥

The Blessed Lord Said:

Listen how, with the mind intent on Me, taking refuge in Me, and practising Yoga, O Pārtha (Arjuna), you will know Me in full, free from doubt.

७.१.१. मय्यासक्तमाना इति । मयि परमेश्वरे आसक्तमभिनिविष्टं मनो यस्य सः मदाश्रयोऽहमेवाश्रयो यस्यानन्यशरणः सन् योगं युञ्जन्नभ्यसन् असंशयं यथा भवत्येवं मां समग्रं विभूतिबलैश्वर्यादिसहितं यथा येन ज्ञानेन ज्ञास्यसि तदिदं मया वक्ष्यमाणं शृणु ॥ १ ॥

7.1.1. *Listen how etc. He whose mind is intent, engrossed on Me, the Lord; taking refuge in Me, to whom I am the sole refuge, and practising Yoga, listen how, listen to the knowledge—to be presently described—by which, you will know Me in full, i.e., with all My manifestations, might, Lord-ship, etc., free from doubt, so as to leave no room for doubt.*

७.२.०. वक्ष्यमाणं स्तौति—

7.2.0. He praises the knowledge that is going to be taught:

2. ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥

I shall tell you without reserve about this knowledge (Jnāna) together with realization (Vijnāna), knowing which there remains nothing further to be known here.

७.२.१. ज्ञानमिति । ज्ञानं शास्त्रीयं विज्ञानमनुभवस्तत्सहितम् । इदं मद्विषयम् । अशेषतः साकल्येन वक्ष्यामि । यज्ज्ञात्वेह श्रेयो मार्गं वर्तमानस्य पुनरन्यज्ज्ञातव्यमवशिष्टं न भवति । तेनैव कृतार्थो भवतीत्यर्थः ॥

7.2.1. *I shall; etc. I shall tell (you) without reserve, thoroughly, about this Jnāna, knowledge about Myself derivable from the Scriptures, together with Vijnāna, realization, knowing which there remains nothing further to be known here, to be known by one who is treading the path of well-being. That is to say, he becomes blessed by that alone.*

७.३.०. मद्भक्तिं विना तु मज्ज्ञानं दुर्लभमित्याह—

7.3.0. But without devotion to Me, knowledge about Me is impossible. This is being stated:

3. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

Among thousands of men one perchance struggles for perfection; even amongst those that struggle (one perchance becomes perfect), and even amongst those that are perfect, one perchance knows Me in reality.

७.३.१. मनुष्याणामिति । असङ्ख्यातानां जीवानां मध्ये मनुष्य-
व्यतिरिक्तानां श्रेयसि प्रवृत्तिरेव नास्ति, मनुष्याणां तु सहस्रेषु मध्ये कश्चिदेव
प्रकृष्टपुण्यवशात् सिद्धये आत्मज्ञानाय प्रयतते, प्रयत्नं कुर्वतामपि सहस्रेषु
कश्चिदेव प्रकृष्टपुण्यवशादात्मानं वेत्ति । तादृशानां चात्मज्ञानसिद्धानां सहस्रेषु
कश्चिदेव मां परमात्मानं मत्प्रसादेन तत्त्वतो वेत्ति । तदेवमतिदुर्लभमपि मज्जानं
तुभ्यमहं वक्ष्यामीत्यर्थः ॥

7.3.1. *Among, etc.* Amongst the innumerable creatures, excepting men, the rest have no inclination at all for the final Beatitude. But *among thousands of men only one perchance* owing to great merit *struggles for perfection*, for the attainment of Self-Knowledge. *Even amongst thousands that struggle, only one perchance* through great merit (acquired in a previous life) knows the Self. *And even amongst thousands of those that are perfect through the knowledge of the Self, only one perchance* through My grace *knows Me, the supreme Self, in reality.*¹ Thus, though this knowledge about Myself is so very rare, yet I shall tell it to you. This is the idea.

७.४.०. एवं श्रोतारमभिमुखीकृत्येदानीं प्रकृतिद्वारा सृष्ट्यादिकर्तृत्वेने-
श्वरतत्त्वं प्रतिज्ञातं निरूपयिष्यन्परापरभेदेन प्रकृतिद्वयमाह द्वाभ्याम्—

7.4.0. Having thus roused the listener's interest, next, in order to define the nature of Ishwara—the subject,

1. By the yoga delineated in Chapter 6 one gets knowledge of the 'thou' only, of the Vedic dictum, 'Thou art That', and not of the 'That'. This knowledge is, therefore, rather partial. But when one gets full knowledge of the supreme Lord, the Ishwara, the 'That' of the Vedic dictum, then one's knowledge is perfect, and such a person is the most esteemed of Yogis.

introduced—as the author of creation, etc., through His Prakriti, the twofold Prakriti (Nature), differentiated as lower and higher, is being delineated in the two verses beginning with:

4. भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।

अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

Earth, water, fire, air, ether, mind, intellect and egoism—thus is My Prakriti (Nature) divided into eight categories.

७.४.१. भूमिरिति । भूम्यादिशब्दैः पञ्चगन्धादितन्मात्राण्युच्यन्ते । मनःशब्देन तत्कारणभूतोऽहङ्कारः, बुद्धिशब्देन तत्कारणं महत्तत्त्वं, अहङ्कार-शब्देन तत्कारणमविद्येत्येवमष्टधा भिन्ना । यद्वा भूम्यादिशब्दैः पञ्चमहाभूतानि सूक्ष्मैः सहैकीकृत्य गृह्यन्ते । अहङ्कारशब्देनैवाहङ्कारस्तेनैव तत्कार्याणीन्द्रियाण्यपि गृह्यन्ते । बुद्धिरिति महत्तत्त्वं; मनःशब्देन तु मनसैवोन्नेय-मव्यक्तरूपं प्रधानमित्यनेन प्रकारेण मे प्रकृतिर्मायाख्या शक्तिरष्टधा भिन्ना विभागं प्राप्ता । चतुर्विंशतिभेदभिन्नाप्यष्टस्वेवान्यान्तर्भावविवक्षयाष्टधा भिन्नेत्युक्तम् । तथा च वक्ष्यमाणक्षेत्राध्याये इमामेव प्रकृतिं चतुर्विंशतितत्त्वात्मना प्रपञ्चयिष्यति—‘महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च । इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः’ (१३.५) इति ॥

7.4.1. *Earth, etc.* By *earth, etc.*, the five elementary essences—smell, etc.—are meant. By the word *mind* its cause, the Ego, is meant, by *intellect* its cause, the cosmic intelligence (Mahat), and by *egoism* its cause, ignorance (Avidyā). Thus is My Prakriti (Nature) divided into eight categories. Or the verse may mean: By the term *earth, etc.*, the five gross elements together with the (five) subtle ones are meant. By the term *egoism* is meant egoism together with its products, the senses. By *intellect* is meant the cosmic intelligence (Mahat). By the word *mind* is meant the Unmanifest (Pradhāna), whose form is not manifested and which can be inferred only by the mind. Thus, in this manner, is My Prakriti, My power known as Māyā; divided into eight categories, has got eight divisions. Though Prakriti is usually

divided into twenty-four categories, yet, inasmuch as the other sixteen are included in these eight, it is said to be divided into eight categories. So, in the chapter on Kshetra (the body) to be dealt with later on, this very Prakriti will be delineated as consisting of twenty-four categories: 'The five gross elements, egoism, intellect, the Unmanifest, the ten sense-organs and the one mind and the five objects of the senses' etc. (13.5.)

७.५.०. अपरामिमां प्रकृतिमुपसंहरन्परां प्रकृतिमाह—

7.5.0. While concluding the topic of this lower Prakriti, the higher Prakriti is being described:

5. अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

This is My lower Prakriti; different from this, O mighty-armed one, know that higher Prakriti of Mine in the form of the individual soul (Jiva) by which this world is sustained.

७.५.१. अपरेति । अष्टधोक्ता या प्रकृतिरियमपरा निकृष्टा जडत्वात्परार्थत्वाच्च । इतः सकाशात्परां प्रकृष्टामन्यां जीवस्वरूपां मे प्रकृतिं विद्धि जानीहि । परत्वे हेतुः—यया चेतनया क्षेत्रज्ञरूपया स्वकर्मद्वारेणेदं जगद्धार्यते ॥

7.5.1. *This is, etc. This Prakriti that has been taught as eightfold, is lower, or inferior, since it is inert and meant for (the enjoyment of) another. Higher, superior than this know that other Prakriti of Mine in the form of the individual soul (Jiva). The reason for its being higher is given. By which sentient principle the Kshetrajna (the embodied soul), this world is sustained through its own work.*

७.६.०. अनयोः प्रकृतित्वं दर्शयन्स्वस्य तद्द्वारा सृष्ट्यादिकारण-
त्वमाह—

7.6.0. By describing the casual nature of these two (lower and higher Prakritis), His being the cause of the creation, etc., through these Prakritis is being stated:

6. एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥

Know that all beings have these two for their origin; I am the origin of the entire universe as also its destroyer.

७.६.१. एतदिति । एते क्षेत्रक्षेत्रज्ञरूपे प्रकृती योनी कारणभूते येषां तान्येतद्योनीनि स्थावरजङ्गमात्मकानि सर्वाणि भूतानीत्युपधारय बुद्धयस्व । तत्र जडा प्रकृतिर्देहरूपेण परिणमते । चेतना तु मदंशभूता भोक्तृत्वेन देहेषु प्रविश्य स्वकर्मणा तानि धारयति । ते च मदीये प्रकृती मत्तः सम्भूते । अतोऽहमेव कृत्स्नस्य सप्रकृतिकस्य जगतः प्रभवः प्रकर्षेण भवत्यस्मादिति प्रभवः परं (परमम्) कारणमहमित्यर्थः । तथा प्रलीयतेऽनेनेति प्रलयः संहर्ताप्यहमेवेति भावः ॥

7.6.1. *Know that, etc. Know all beings, moving as well as stationary, to be such as have these two Prakritis, viz., Kshetra and Kshetrajna, for their origin, cause. Of these, the inert Prakriti evolves as the body. But the sentient Prakriti, which is a part of Me, enters into all bodies as the experiencer, and sustains them through its works. These two Prakritis of Mine are born of Me. Therefore I am the origin—lit., that from which a thing effectively comes into existence—the ultimate cause, of the entire universe together with primal matter (Prakriti), as also I myself am that by which it is made to dissolve, that is, its destroyer as well.*

७.७.०. यस्मादेवं तस्मात्—

7.7.0. As it is so, therefore,

7. मत्तः परतरं नान्यत् किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥

Higher than Myself there is nothing else, O Dhananjaya (Arjuna). In Me all this is strung like gems in a string.

७.७.१. मत्त इति । मत्तः सकाशात्परतरं श्रेष्ठं जगतः सृष्टिसंहारयोः स्वतन्त्रं कारणं किञ्चिदपि नास्ति । स्थितिहेतुरप्यहमेवेत्याह—मयीति । मयि सर्वमिदं जगत्प्रोतं ग्रथितम्, आश्रितमित्यर्थः । दृष्टान्तः स्पष्टः ॥

7.7.1. *Higher than, etc. Higher than Myself there is nothing else, no independent cause whatsoever of the origin and destruction of the universe. I am also the cause of its sustenance. This is being stated: In Me, etc. In Me all this universe is strung, i. e., rests. The example is clear enough.*

७.८.०. जगतः स्थितिहेतुत्वं प्रपञ्चयति पञ्चभिः—

7.8.0. How He is the cause of the sustenance of the universe is being described in the five verses beginning with:

8. रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥

I am, O son of Kunti, sapidity in water, lustre in the moon and the sun, the syllable Om in all the Vedas, sound in ether and enterprise in man.

७.८.१. रसोऽहमिति । अप्सु रसोऽहम् । रसतन्मात्ररूपया विभूत्या तदाश्रयत्वेनाप्सु स्थितोऽहमित्यर्थः । तथा शशिसूर्ययोः प्रभास्मि चन्द्रेऽर्के च प्रकाशरूपया विभूत्या तदाश्रयत्वेन स्थितोऽहमित्यर्थः । एवमुत्तरत्रापि द्रष्टव्यम् । सर्वेषु वेदेषु वैखरीरूपेषु तन्मूलभूतः प्रणव ओङ्कारोऽस्मि । खे आकाशे शब्द-स्तन्मात्ररूपोऽस्मि । नृषु पुरुषेषु पौरुषमुद्यमोऽस्मि । उद्यमे हि पुरुषास्तिष्ठन्ति ॥

7.8.1. *I am, etc. I am sapidity in water, i. e., I exist in water as its substratum through My manifestation as the essence of sapidity. Likewise, I am lustre in the moon and the sun, i. e., through My manifestation as lustre, I exist in the moon and the sun as their substratum. The other cases that follow are also to be explained in a similar way. In all the Vedas representing articulate*

sound, I am their root, *the syllable Om*. I am the essence of *sound in ether*. In man I am manliness, i.e., *enterprise*. Verily men exist through enterprise.

— ७.९.०. किञ्च—

7.9.0. Further:

9. पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।

जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥

I am pure odour in earth, brightness in fire, life in all beings and austerity in the ascetics.

७.९.१. पुण्य इति । पुण्योऽविकृतो गन्धः । गन्धतन्मात्रं पृथिव्या आश्रयभूतमहमित्यर्थः । यद्वा विभूतिरूपेणाश्रयत्वस्य विवक्षितत्वात्सुरभि-गन्धस्यैवोत्कृष्टतया विभूतित्वात्पुण्यो गन्ध इत्युक्तम् । तथा विभावसावग्नौ यत्तेजः सहजा दीप्तिस्तदहम् । सर्वभूतेषु जीवनं प्राणधारणमायुरहमित्यर्थः । तपस्विषु वानप्रस्थादिषु द्वन्द्वसहनरूपं तपोऽस्मि ॥

7.9.1. *I am, etc. I am pure, unadulterated, odour, the essence of smell, which exists as the substratum of earth. Or it may mean: Since the manifestation of the Lord as the substratum in everything is being inculcated in these texts, and as sweet odour alone through its excellence can be His manifestation, sweet odour is mentioned here. So also I am brightness, the natural glow, in fire. I am life, i.e., the vitality, that which sustains life, in all beings. I am austerity, the capacity to withstand pairs of opposites (like heat and cold) in the ascetics, the hermits and others.*¹

— ७.१०.०. किञ्च—

7.10.0. Further:

10. बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।

बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥

1. 'Others' refers to monks, representing the last of the four stages of life. The hermits come third.

know me, O Pārtha, to be the eternal seed of all beings. I am the intelligence of the intelligent and the prowess of the powerful.

७.१०.१. बीजमिति । सर्वेषां चराचराणां भूतानां बीजं सजातीय-
कार्योत्पादनसामर्थ्यं सनातनं नित्यमुत्तरोत्तरसर्वकार्येष्वनुस्यूतं तदेव
बीजं मद्भिभूतिं विद्धि नतु प्रतिव्यक्तिं विनश्यत् । तथा बुद्धिमतां बुद्धिः
प्रज्ञाहमस्मि । तेजस्विनां प्रगल्भानां तेजः प्रागल्भ्यमहम् ॥

7.10.1. Know me, etc. The eternal seed, the capacity of all beings, moving and stationary, to produce effects of the same species, which continues uninteruptedly in all the successive products—know that seed to be My manifestation, and not one that is destroyed with each individual. So also I am the intelligence, wisdom, of the intelligent. I am the prowess of the powerful, the might of the valorous.

७.११.०. किञ्च—

7.11.0. Further:

11. बलं बलवतां चाहं कामरागविवर्जितम् ।

धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥

I am the strength of the strong, free from passion and attachment, and, O best of the Bharatas (Arjuna), I am that passion in people which is unopposed to one's duty (Dharma).

७.११.१. बलमिति । कामोऽप्राप्ते वस्तुन्यभिलाषो राजसः । रागः
पुनरभिलषितेऽर्थे प्राप्तेऽपि पुनरधिकेऽर्थे चित्तरञ्जनात्मकस्तृष्णाप-
रपर्यायस्तामसस्ताभ्यां विवर्जितं बलवतां बलमहमस्मि । सात्त्विकं
स्वधर्मानुष्ठानसामर्थ्यमहमित्यर्थः । स्वधर्मेणाविरुद्धः स्वदारेषु पुत्रोत्पत्ति-
मात्रोपयोगी कामोऽहम् ॥

7.11.1. I am, etc. Passion is an active (Rājasika) desire for things not attained. Attachment, on the other hand, is a passive

(Tāmasika) colouring of the mind which is synonymous with thirst for more of a desired object even when it has been attained. *I am the strength of the strong bereft of these two (viz., passion and attachment), i.e., I am that serene (Sāttvika) strength which enables one to perform one's duty. I am that passion which is unopposed to one's duty, which is helpful in merely having a son by one's wife.*

७.१२.०. किञ्च—

7.12.0. Further:

12. ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥

All those Sāttvika (serene), Rājasika (active), and Tāmasika (passive) states that are there—know them to be born of Me alone; but I am not in them, (though) they abide in Me.

७.१२.१ ये चेति । ये चान्येऽपि सात्त्विका भावाः शमदमादयः, राजसाश्च हर्षदर्पादयः, तामसाश्च ये शोकमोहादयः प्राणिनां स्वकर्मवशाज्जायन्ते तान्सर्वान्मत्त एव जातानिति विद्धि, मदीयप्रकृतिगुणकार्यत्वात् । एवमपि तेष्वहं न वर्ते । जीववत्तदधीनोऽहं न भवामीत्यर्थः । ते तु मदधीनाः सन्तो मयि वर्तन्त इत्यर्थः ॥

7.12.1. *All those, etc. Even all other Sāttvika states like control of the mind and the body, Rājasika states like pleasure and pride, and Tāmasika states like anguish and delusion, which result from the actions of beings, know all of them to be born of Me alone, since they are products of the Gunas of My Prakriti. Yet I am not in them. I am not subject to them like individual souls. But they, being under my control, abide in Me.*

७.१३.०. एवम् भूतं त्वां परमेश्वरमयं जनः किमिति न जानातीत्यत आह—

7.13.0. Why don't these people know You, the supreme Lord, whose nature is like this? That is being stated:

13. त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

माहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥

13. All this world, deluded by these three states composed of the Gunas, does not know Me, who am beyond these and immutable.

७.१३.१. त्रिभिरिति । त्रिभिस्त्रिविधैरेभिः पूर्वोक्तैः गुणमयैः कामलो-
भादिभिर्गुणमयैर्गुणविकारैर्भावैः स्वभावैर्मोहितमिदं जगत् अतो मां नाभिजा-
नाति । कथम्भूतम्? एभ्यो भावेभ्यः परं एभिरसंस्पृष्टम् एतेषां नियन्तारम् ।
अत एवाव्ययं निर्दिकारमित्यर्थः ॥

7.13.1. *All this world, etc. All this world is deluded by these above-mentioned three kinds of states or dispositions, like passion and avarice, which are composed of the Gunas, which are products of the Gunas. Therefore it (the world) does not know Me— of what nature?—who am beyond, unaffected by, these states, being their ruler, and therefore immutable, i.e., changeless.*

७.१४.०. के तर्हि त्वां जानन्ति? इत्यत आह—

7.14.0. Then who know You? To answer this the text says:

14. दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥

This divine illusion of Mine, constituted of the Gunas, is indeed hard to surmount; those who take refuge in Me alone, get over this illusion.

७.१४.१. दैवी हीति । दैवी अलौकिकी । अत्यद्भुतेत्यर्थः । गुणमयी सत्त्वादिगुणविकारात्मिका मम परमेश्वरस्य शक्तिर्माया दुरत्यया दुस्तरा । हि प्रसिद्धमेतत् । तथापि ये मामेवेत्येवाव्यभिचारिण्या भक्त्या प्रपद्यन्ते भजन्ति ते मायामेतां दुस्तरामपि तरन्ति । ततो मां जानन्तीति भावः ॥

7.14.1. *This divine, etc., This divine supernatural, i.e., extremely wonderful illusion of Mine, power of the supreme*

Lord, *constituted of the Gunas*, consisting of the products of the three Gunas, Sattva, etc., *is hard to surmount indeed, i.e., this is a well-known fact. Yet those who take refuge in, worship, Me alone, through unwavering devotion—this is suggested by the world 'alone'—get over this illusion, although unsurmountable, and then know Me. This is the idea.*

७.१५.०. किमिति तर्हि सर्वे त्वामेव न भजन्ति? तत्राह—

7.15.0. Why then don't all worship You alone? This is being answered:

15. न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।

माययाऽपहतज्ञाना आसुरं भावमाश्रिताः ॥

Wretches among men, the wicked and the ignorant do not take refuge in Me, being deprived of discrimination by Māyā, and betaking themselves to demoniac attitude.

७.१५.१. न मामिति । नरेषु येऽधमास्ते मां न प्रपद्यन्ते न भजन्ति । अधमत्वे हेतुः, मूढा विवेकशून्याः । तत्कृतः? दुष्कृतिनः पापशीलाः । अतो माययापहतं निरस्तं शास्त्राचार्योपदेशाभ्यां जातमपि ज्ञानं येषां ते तथा । अत एव 'दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च' (१६.४) इत्यादिना वक्ष्यमाणमासुरं भावं स्वभावं प्राप्ताः सन्तो न मां भजन्ति ॥

7.15.1. *Wretches, etc. Wretches among men, those who are the worst, do not take refuge in Me, worship Me. The cause of their wretchedness: They are ignorant, bereft of discrimination. Why are they so? Because they are wicked or sinful; therefore who are deprived of their discrimination, though arising from the teaching of the Scripture and the Guru, by Māyā; consequently, betaking themselves to demoniac attitude, which will be described as, 'Ostentation, arrogance, self-conceit, anger, rudeness', etc. (16.4), they do not worship Me.*

७.१६.०. सुकृतिनस्तु मां भजन्ति ते च सुकृततारतम्येन चतुर्विधा इत्याह—

7.16.0. The virtuous, however, worship Me. They are of four kinds according to differences in their virtue. That is being stated:

16. चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥

Four kinds of people who have done virtuous deeds worship Me, O Arjuna—the distressed person, the aspirant after knowledge, the seeker of wealth and the man of knowledge, O best of Bharatas.

७.१६.१. चतुर्विधा इति । पूर्वजन्मसु ये कृतपुण्या जनास्ते मां भजन्ति ते तु चतुर्विधाः । आर्तो रोगाद्यभिभूतः । स यदि पूर्वं कृतपुण्यस्तर्हि मां भजति अन्यथा क्षुद्रदेवताभजनेन संसरति । एवमुत्तरत्रापि द्रष्टव्यम् । जिज्ञासुरात्मज्ञानेच्छुः । अर्थार्थी, अत्र वा परत्र वा भोगसाधनभूतार्थलिप्सुः । ज्ञानी च आत्मवित् ॥

7.16.1. *Four kinds, etc. Those who have done virtuous deeds in their previous lives worship Me, and they are of four kinds. The distressed person, one who is overcome by disease etc. If he has done good deeds in the past (lives), then he worships Me; otherwise he worships minor deities and undergoes transmigration. This should be understood as applying to the other cases also. The aspirant after knowledge, one who is desirous of Self-realization: The seeker of wealth, one who wants to have wealth as a means to enjoyment either here or hereafter. The man of knowledge, one who has realized the Self.*

७.१७.०. एतेषां मध्ये ज्ञानी श्रेष्ठ इत्याह—

7.17.0. Amongst them the man of knowledge is the best. That is being stated:

17. तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥

Of these, the man of knowledge who is constantly in communion and single minded in devotion excels. To the man of knowledge I am very dear indeed, and he is dear to Me.

७.१७.१. तेषामिति । तेषां मध्ये ज्ञानी विशिष्टः । तत्र हेतवः—
नित्ययुक्तः सदा मन्निष्ठः । एकस्मिन्मय्येव भक्तिर्यस्य सः । ज्ञानिनो
देहाद्यभिमानाभावेन चित्तविक्षेपाभावान्नित्ययुक्तत्वमेकान्तभक्तिश्च सम्भवति
नान्यस्य । अत एव हि तस्याहमत्यन्तं प्रियः । स च मम । तस्मादेतैर्नित्य-
युक्तत्वादिभिश्चतुर्भिर्हेतुभिः स उत्तम इत्यर्थः ॥

7.17.1. *Of these, etc. Of these, the man of knowledge excels. The reasons being, he is constantly in communion, devoted to Me; singleminded in devotion, whose devotion is given exclusively to Me. Only to the man of knowledge and to none else is it possible to be constantly in communion and one-pointed in devotion, for he has no mental disturbance, being free from identification with the body, etc. For this very reason I am very dear to him, and he is dear to Me. Hence, on account of these four reasons, viz., constant communion, etc., he is the best. This is the idea.*

७.१८.०. तर्हि किमितरे त्रयस्त्वद्भक्ताः संसरन्ति? न हि न हीत्याह—

7.18.0. Then do the other three types of Your devotees undergo transmigration? No, never. That is being stated:

18. उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥

All of these are indeed noble. but the man of realization I regard as My very Self; for with his mind fixed (on Me), he has taken refuge in Me alone as the highest goal.

७.१८.१. उदारा इति । सर्वेऽप्येत उदारा महन्तो मोक्षभाज एवेत्यर्थः । ज्ञानी पुनरात्मैवेति मे मतं निश्चयः । हि यस्मात् स ज्ञानी युक्तात्मा मदेकचित्तः सन् न विद्यत उत्तमा यस्यास्तामनुत्तमां सर्वोत्तमां गतिं मामेवास्थित आश्रितवान् । मद्ब्यतिरिक्तमन्यत्फलं न मन्यत इत्यर्थः ॥

7.18.1. *All of these are indeed noble, high-souled, and obtain Liberation; but the man of realization is My very Self—this is My definite opinion. For he, the man of realization, having his mind fixed on Me alone, has taken refuge in Me as a goal higher than which there is none other, that is, as the highest goal. That is to say, he does not care for any other result than Me.*

७.१९.०. एवम्भूतो मद्भक्तोऽतिदुर्लभ इत्याह—

7.19.0. Such a devotee of Mine is exceedingly rare. This is being stated:

19. बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

19. At the end of innumerable births, the man of realization takes refuge in Me, knowing that all this is Vāsudeva. Such a saint is exceedingly rare.

७.१९.१. बहूनामिति । बहूनां जन्मनां किञ्चित्किञ्चित्पुण्योपचयेनान्ते चरमे जन्मनि ज्ञानवान् सर्वमिदं चराचरं वासुदेव एवेति सर्वात्मदृष्ट्या मां प्रपद्यते भजति, अतः स महात्माऽपरिच्छिन्नदृष्टिः सुदुर्लभः ॥

7.19.1. *At the end etc. With the accumulation of virtue bit by bit through innumerable births, at the end, in the last or final birth, the man of realization, knowing that all this moveable and immoveable world is Vāsudeva takes refuge in Me, worships Me, as the universal Self. Therefore such a saint of unlimited vision is exceedingly rare.*

७.२०.०. तदेवं कामिनोऽपि सन्तः कामप्राप्तये परमेश्वरं मामेव ये भजन्ति ते कामान्प्राप्य शनैर्मुच्यन्त इत्युक्तम् । ये त्वत्यन्तं राजसास्तामसाश्च कामाभिभूताः क्षुद्रदेवताः सेवन्ते ते संसरन्तीत्याह चतुर्भिः—

7.20.0. Thus it has been stated that even those possessed of desires who worship the Lord for their fulfilment, attain these desires and there after gradually attain Liberation. But those who are extremely active (Rājasika) and inert (Tāmasika), and who,

being thus overpowered by desires, worship minor deities, go from birth to birth. That is being stated in the four verses beginning with:

20. कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥

Deprived of discrimination by particular desires, they worship other deities observing particular rites, being swayed by their own nature.

७.२०.१. कामैरिति । ये तु तैस्तैः पुत्रकीर्तिशत्रुजयादिविषयैः कामैरपहृतविवेकाः सन्तः अन्याः क्षुद्राः भूतप्रेतयक्षादिदेवता भजन्ति । किं कृत्वा? तत्तद्देवताराधने यो यो नियम उपवासादिलक्षणस्तं तं नियमं स्वीकृत्य । तत्रापि स्वकीयया प्रकृत्या पूर्वाभ्यासवासनया नियताः वशीकृताः सन्तः॥

7.20.1. Deprived etc. Deprived of discrimination by particular desires concerning sons, fame, victory over enemies, etc., they worship other minor deities like ghosts, spirits and demigods. Doing what? observing particular rites like fasting connected with the worship of particular deities, and being swayed, controlled, at that by their own nature, inclination resulting from past habit.

७.२१.०. देवताविशेषं भजन्ति तेषां मध्ये—

7.21.0. Amongst those who worship particular deities—

21. यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥

Whatever form a particular devotee wishes to worship with faith—concerning that alone I make his faith unflinching.

७.२१.१. यो यो यामिति । यो यो भक्तः यां यां तनुं देवतारूपां मदीयामेव मूर्तिं श्रद्धयाऽर्चितुमिच्छति प्रवर्तते तस्य तस्य भक्तस्य तत्तन्मूर्तिविषयां तामेव श्रद्धामचलां दृढामहमन्तर्यामी विदधामि करोमि ॥

7.21.1. *whatever form etc. Whatever form, deity, who is but an image of Myself, a particular devotee wishes, proceeds, to worship with faith, concerning that very form I, the Inner Ruler, make his, that devotee's, faith unflinching, firm.*

७.२२.०. ततश्च—

7.22.0. Then—

22. स तथा श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान् हि तान् ॥

Endowed with that faith, he worships that deity, and from him gets his desires, which are indeed granted by Me alone.

७.२२.१. स तयेति । स भक्तस्तया दृढया श्रद्धया तस्यास्त-
नोराराधनमीहते करोति । ततश्च ये स्वसङ्कल्पिताः कामास्तान्कामान् ततो
देवताविशेषाल्लभते, किन्तु मयैव तत्तद्देवतान्तर्यामिणा विहितान्निर्मितान् हि
स्फुटमेतत्तद्देवतानामपि मदधीनत्वान्मम मूर्तित्वाच्चेत्यर्थः ॥

7.22.1. *Endowed etc. he, that devotee, endowed with that unflinching faith, worships that particular deity and from him, from that particular deity, gets his, particular desires, objects coveted by himself, which, however, are obviously granted, bestowed, by Me alone as the Inner Ruler of that deity, inasmuch as those deities are also under My control and are but forms of Mine. This is the idea.*

७.२३.०. तदेवं यद्यपि सर्वा अपि देवता ममैव मूर्तयोऽतस्तदाराधनमपि
वस्तुतो मदाराधनमेव, तत्तत्फलदातापि चाहमेव; तथापि तु साक्षान्मद्भक्तानां
च तेषां च फलवैषम्यं भवतीत्याह—

7.23.0. Thus, though all the gods are but manifestations of Myself, and hence worshipping them is in reality worshipping Me alone, and though it is I who am the bestower of the fruit of that as well, yet there is a difference between them (devotees of other deities) and My direct devotees as regards the fruit attained. This is being stated:

23. अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

But that fruit of these men of little understanding has an end; the worshippers of gods go to the gods, (but) My devotees come to Me.

७.२३.१. अन्तवत्त्विति । अल्पमेधसां परिच्छिन्नदृष्टीनां मया दत्तमपि तत्फलमन्तवत्तु विनाशि भवति । तदेवाह—देवान्यजन्तीति देवयजः ते देवानन्तवतो यान्ति । मद्भक्तास्तु मामनाद्यन्तं परमानन्दं प्राप्नुवन्ति ॥

7.23.1. *But that etc., But that fruit of these men of little understanding, of limited vision, although granted by Me, has an end, is perishable. This is what is being stated: The worshippers of gods go to the gods, who are perishable. But My devotees attain Me, who am supreme Bliss with no beginning or end.*

७.२४.०. ननु च समाने प्रयासे महति च फलविशेषे सति सर्वेऽपि किमिति देवतान्तरं हित्वा त्वामेव न भजन्ति? तत्राह—

7.24.0. But then, if the labour is the same in both (kinds of worship) and yet there is such a vast difference in the result, why don't all worship You alone, giving up other gods? That is being answered:

24. अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।

परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥

Not knowing My immutable, unsurpassed supreme nature, the ignorant regard Me, the unmanifest, as coming into being.

७.२४.१. अव्यक्तमिति । अव्यक्तं प्रपञ्चातीतं मां व्यक्तिं मनुष्य-मत्स्यकूर्मादिभावं प्राप्तमल्पबुद्धयो मन्यन्ते । तत्र हेतुः—मम परं भावं स्वरूपमजानन्तः । कथंभूतम्? अव्ययं नित्यं न विद्यत उत्तमो यस्मात्तं भावम् । अतो जगद्रक्षार्थं लीलयाविष्कृतनानाविशुद्धोर्जितसत्त्वमूर्तिं मां परमेश्वरं च स्वकर्मनिर्मितभौतिकदेहं च देवतान्तरसमं पश्यन्तो मन्दमतयो मां

नातीवाद्वियन्ते प्रत्युत क्षिप्रफलं देवतान्तरमेव भजन्ति ते चोक्तप्रकारेण अन्तवत्फलं प्राप्नुवन्तीत्यर्थः ॥

7.24.1. *Not knowing etc. The ignorant regard Me, the unmanifest, who am beyond this phenomenal universe, as coming into being, as becoming man, fish, tortoise, etc.¹; the reason being, they do not know My supreme nature or reality. Of what kind is it? It is immutable, eternal, and to which nothing is superior, i.e., unsurpassed. Therefore viewing Me, the supreme Lord, who at will assume diverse bodies made of pure and excellent Sattva particles for the protection of the world, as equal to the other gods with material bodies fashioned by their past actions—the dull-witted do not revere Me; rather they worship other gods bestowing quick results and (thereby), obtain perishable results in the manner stated above.*

७.२५.०. तेषां स्वाज्ञाने हेतुमाह—

7.25.0. The cause of their ignorance about Himself is being stated (by the Lord):

25. नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥

I am not manifest to all, being veiled by My mysterious power (Yoga-māyā). This ignorant world does not know Me, the unborn and immutable.

७.२५.१. नाहमिति । सर्वस्य लोकस्य नाहं प्रकाशः प्रकटो न भवामि किन्तु मद्भक्तानामेव । यतो योगमायया समावृतः योगो युक्तिः मदीयः कोप्यचिन्त्यप्रज्ञाविलासः स एव माया अघटमानघटनाचातुर्यं अनया सञ्चन्नः अत एव मत्स्वरूपज्ञाने मूढः सन्नयं लोकः अजमव्ययं च मां न जानाति ॥

1. Refers to the ten Incarnations of the Lord at different times in different forms, viz., fish, tortoise, boar, half-lion halfman, the dwarf, Parashurāma, Rāma, Krishna, Buddha—and kalki, who is yet to come. The last six are in human form.

7.25.1. *I am etc., I am not manifest, visible, to all people, but only to My devotees, for I am veiled by My mysterious power (Yogamāyā). 'Yoga' means bringing about, i.e., some mysterious play of My intelligence; that itself is Māyā (illusion)—the dexterity to make impossible things possible. The ignorant are veiled by that Māyā. Therefore being ignorant about My nature, this world does not know Me, the unborn and immutable.*

७.२६.०. सर्वोत्तमं मत्स्वरूपमजानन्त (७.२४) इत्युक्तम्—तदेव स्वस्य सर्वोत्तमत्वमनावृतज्ञानशक्तित्वेन दर्शयन्नन्येषामज्ञानमेवाह—

7.26.0. It has been said (by the Lord), 'Not knowing My supreme nature, the ignorant' etc. (7.24). By showing that very supreme nature of His as consisting in His omniscience, just the ignorance of others is being stated (by the Lord):

26. वेदाहं समतीतानि वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥

I know, O Arjuna, all beings past, present and future, but nobody knows Me.

७.२६.१. वेदेति । समतीतानि विनष्टानि वर्तमानानि भावीनि च त्रिकालवर्तीनि भूतानि स्थावरजङ्गमानि सर्वाण्यहं वेद जानामि मायाश्रयत्वान्मम तस्याः स्वाश्रयव्यामोहकत्वाभावादिति प्रसिद्धम् । मां तु न कोपि वेत्ति मन्मायामोहितत्वात् । प्रसिद्धं हि लोके मायायाः स्वाश्रयाधी-
नत्वमन्यमोहकत्वं च ॥

7.26.1. *I know, etc. I know all beings immovable and movable of all times—past, those that have perished, present and future, that are yet to come into existence; for as is well known, Māyā rests on Me, and it cannot delude the person on whom it rests. But nobody knows Me, being deluded by My Māyā. It is indeed well known in this world that Māyā is subservient to the person on whom it rests, while it deludes others.*

७.२७.०. तदेवं मायाविषयत्वेन जीवानां परमेश्वराज्ञानमुक्तम् ।
तस्यैवाज्ञानस्य दृढत्वे कारणमाह—

7.27.0. Thus the ignorance of individual souls with respect to the Lord on account of their being subject to Māyā has been stated. The reason for the toughness of that very ignorance is being stated:

27. इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥

All beings, O scorcher of foes, are deluded at birth by that deception due to the pairs of opposites which arises out of desire and aversion, O descendant of Bharata.

७.२७.१. इच्छाद्वेषसमुत्थेनेति । सृज्यत इति सर्गः । सर्गे स्थूलदेहोत्पत्तौ सत्यां तदनुकूल इच्छा तत्प्रतिकूले च द्वेषः ताभ्यां समुत्थः समुद्भूतो यः शीतोष्णसुखदुःखादिद्वन्द्वनिमित्तो मोहो विवेकभ्रंशः तेन सर्वभूतानि सम्मोहमहमेव सुखी दुःखी चेति गाढतरमभिनिवेशं प्राप्नुवन्ति अतस्तानि मज्ज्ञानाभावान्न मां भजन्तीतिभावः ॥

7.27.1. All beings, etc. That which is created is creation (viz., the gross body). At birth, when the gross body comes into existence, by that deception, loss of discrimination, due to the pairs of opposites like heat and cold, happiness and misery, which arises out of desire for what is pleasing to it and aversion for that which is disagreeable, all beings are deluded, i.e., are deeply identified (with the body) feeling, 'I am happy', 'I am miserable'. Therefore, having no knowledge of Me, they do not worship Me. This is the idea.

७.२८.०. कुतस्तर्हि केचन त्वां भजन्तो दृश्यन्ते? तत्राह—

7.28.0. But then, how is it that some people are seen to worship You? That is being answered:

28. येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।

ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥

But those of virtuous actions whose sins have been at an end, are freed from the delusion of the dualities and worship Me with firmness of vow.

७.२८१. येषामिति । येषां तु पुण्याचरणशीलानां सर्वं प्रतिबन्धकं पापमन्तगतं नष्टं ते द्वन्द्वनिमित्तेन मोहेन निर्मुक्ताः दृढव्रता एकान्तिनः सन्तो मां भजन्ते ॥

7.28.1. *But those etc. But those habituated to virtuous actions whose sins, which are obstructions in the way of (realization), have been at an end, destroyed, are freed from the delusion arising out of the dualities, and worship Me with firmness of vow, i.e., being devoted to Me alone.*

७.२९.०. एवं च मां भजन्तस्ते सर्वं विज्ञेयं विज्ञाय कृतार्था भवन्तीत्याह—

7.29.0. Thus worshipping Me, they come to know all that is to be known and are satisfied. That is being stated:

29. जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥

Those who strive for freedom from decay and death, taking refuge in Me, know that Brahman, all about the embodied self and action is its entirety.

७.२९१. जरामरणेति । जरामरणयोर्निरासार्थं मामाश्रित्य ये प्रयतन्ते ते तत्परं ब्रह्म विदुः कृत्स्नमध्यात्मं च विदुः । येन तत्प्राप्तव्यं तं देहादिव्यतिरिक्तं शुद्धमात्मानं च जानन्तीत्यर्थः । तत्साधनीभूतमखिलं सरहस्यं कर्म च जानन्ति ॥

7.29.1. *Those who etc. Those who strive for freedom from, strive to avoid, decay and death, taking refuge in Me, know that supreme Brahman and know all about the embodied self, that pure Self distinct from the body etc., by which that goal (Brahman) is to be attained, and action in its entirety, i.e., together with the esoteric teaching, which is the means to this (realization).*

७.३०.०. न चैवं भूतानां योगभ्रंशशङ्कापीत्याह—

7.30.0. For such people there is no fear of lapse from Yoga also. This is being stated:

30. साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥

Those who know Me together with what concerns beings, the gods and sacrifices—fix their mind (on Me) and know Me even at the time of death.

७.३०.१. साधिभूताधिदैवमिति । अधिभूतादिशब्दानामर्थं भगवा-
नेवानन्तराध्याये व्याख्यास्यति । अधिभूतेनाधिदैवेन च सहाधियज्ञेन च
सहितं ये मां जानन्ति ते युक्तचेतसः मय्यासक्तमनसः प्रयाणकालेऽपि
मरणसमयेऽपि मां विदुर्जानन्ति नतु तदापि व्याकुलीभूय मां विस्मरन्ति ।
अतो मद्भक्तानां न योगभ्रंशशङ्केत्यर्थः ॥

7.30.1. *Those who* etc. The meaning of the terms 'what concerns beings (Adhibhuta) etc.' the Lord Himself will explain in the next chapter. *Those who know Me together with what concerns beings, what concerns the gods (Adhidaiva) and what concerns sacrifices (Adhiyajna), fix their mind on (Me), have their minds intent on Me, and know Me even at the time of passing away, i.e., death.* Even at that moment they do not get perplexed and forget Me. Therefore there is no fear of a lapse from Yoga for My devotees. This is the idea.



कृष्णभक्तैरयत्नेन ब्रह्मज्ञानमवाप्यते ।

इति विज्ञानयोगाख्ये सप्तमे सम्प्रकाशितम् ॥



That the knowledge of Brahman is attained without effort by the devotees of Krishna, is clearly stated in the seventh (chapter) entitled 'The Yoga of Realization'.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

अष्टमोऽध्यायः

CHAPTER 8

महापुरुषयोगः

THE WAY TO THE SUPREME SPIRIT

ब्रह्मकर्माधिभूतादि विदुः कृष्णैकचेतसः ।

इत्युक्तं ब्रह्मकर्मादि स्पष्टमष्टम उच्यते ॥

Those whose mind is fixed on Sri Krishna alone know the Brahman, action, Adhibhuta, etc.—the Brahman, action, etc., mentioned thus (in the last chapter) are clearly explained in the eighth (chapter).

८.१.०. पूर्वाध्यायान्ते भगवतोपक्षिप्तानां ब्रह्माध्यात्मादिसप्तानां पदार्थानां तत्त्वं जिज्ञासुः द्वाभ्याम्—

8.1.0. *Arjuna*, who desired to know the real nature of the seven categories, viz., Brahman, Adhyātma, etc., which were mentioned by the Lord at the end of the last chapter *said* in two verses beginning with:

अर्जुन उवाच

1. किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥

Arjuna said:

What is that Brahman, what is Adhyātma, and what is action, O best of men? What is called Adhibhuta and what is said to be the Adhidaiva?

८.१.१. किं तद्ब्रह्मेति । स्पष्टोऽर्थः ॥

8.1.1. *What is* etc. The meaning (of this verse) is quite clear.

८.२.०. किञ्च—

8.2.0. Further:

2. अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥

Who and how is the Adhiyajna in this body, O slayer of Madhu (Sri Krishna)? And how are You known at the time of death by the self restrained?

८.२.१. अधियज्ञ इति । अत्र देहे यो यज्ञो वर्तते तस्मिन्कोऽधियज्ञः अधिष्ठाता प्रयोजकः फलदाता च क इत्यर्थः । स्वरूपं पृथक् पृष्ट्वा अधिष्ठानप्रकारं पृच्छति—कथं केन प्रकारेणासावस्मिन्देहे स्थितो यज्ञमधितिष्ठतीत्यर्थः । यज्ञग्रहणं सर्वकर्मणामुपलक्षणार्थम् । अन्तकाले च नियतचित्तैः पुरुषैः कथं केनोपायेन ज्ञेयोऽसि ॥

8.2.1. *Who and how etc. Who is the Adhiyajna the presiding deity—the director of action and bestower of its fruit—in the sacrifice that is going on in this body? Having asked separately about the nature (of the Adhiyajna), he now questions about the manner of his dwelling (in this body). How, residing in what manner, in this body does he preside over the sacrifice? The word 'sacrifice' implies all ritualistic actions. And at the time of death how, by what means, are You known by persons who have restrained their minds.*

८.३.०. प्रश्नक्रमेणोत्तरं त्रिभिः—

8.3.0. In answer to the questions, according to their order, the Blessed Lord said in the three verses beginning with:

श्रीभगवानुवाच

3. अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः ॥

The Blessed Lord said:

3. The highest imperishable principle is Brahman. Its existence as the embodied soul is called Adhyātma, and the offering (into the sacrificial fire) which causes the origin and development of beings is called action.

८.३.१. अक्षरमिति । न क्षरति न चलतीत्यक्षरम् । ननु जीवोऽप्य-
क्षरस्तत्राह—परमं यदक्षरं जगतो मूलकारणं तद्ब्रह्म । 'एतद्वै तदक्षरं गार्गी
ब्राह्मणा अभिवदन्ति' (बृह. उ. ३.८.८) इति श्रुतेः । स्वस्यैव ब्रह्मण एवांशतो
जीवरूपेण भवनं स्वभावः स एवात्मानं देहमधिकृत्य भोक्तृत्वेन
वर्तमानोऽध्यात्मशब्देनोच्यत इत्यर्थः । भूतानां जरायुजादीनां भाव उत्पत्तिः
उद्भवश्च उत्कृष्टत्वेन भवनमुद्भवः 'अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिवृष्टेरन्नं ततः प्रजाः' (मनु सं. ३.७६) इत्युक्तक्रमेण
विवृद्धिः तौ भूतभावोद्भवौ करोति यः विसर्गः देवतोद्देशेन द्रव्यत्यागरूपो
यज्ञः । सर्वकर्मणामुपलक्षणमेतत्, स कर्मशब्दवाच्यः ॥

8.3.1. *The highest etc. That which does not decay, which is constant, is the imperishable. The imperishable principle that is the highest, the primal cause of the universe, is Brahman. For the Scripture says: 'O Gārgī, the knowers of Brahman say, this immutable Brahman is that' (Br. Up. 3.8.8). Its, Brahman's own coming into being in part as the individual soul, is called Swabhāva. The same principle existing as the experiencer presiding over the body, is called, i.e., designated by the word, Adhyātma, Origin, birth, of viviparous and other beings, and their development, evolution in a higher form, in the order stated in the text: 'The oblations offered in the fire reaches the sun in full, from the sun results rain, from rain (results) food and from it beings' (Manu Sam 3.76). That offering, or sacrifice consisting in the putting of things into the fire for some deity, which causes the above origin and development (of beings) is called action. This offering includes by implication all (ritualistic) action.*

८.४.०. किञ्च—

8.4.0. Further:

4. अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥

Perishable entities are called Adhibhuta, the cosmic Being is called Adhidaiva, and I Myself am called the Adhiyajna in this body, O best of embodied beings.

८.४.१. अधिभूतमिति । क्षरो विनश्वरो भावो देहादिपदार्थो भूतं प्राणिमात्रमधिकृत्य भवतीत्यधिभूतमुच्यते । पुरुषो वैराजः सूर्यमण्डल-मध्यवर्ती स्वांशभूतसर्वदेवतानामधीपतिरधिदैवतमुच्यते । अधिदैवत-मधिष्ठात्री देवता । 'स वै शरीरी प्रथमः स वै पुरुष उच्यते । आदिकर्ता स भूतानां ब्रह्माग्रे समवर्तत' (बृह. वा. सा. १.२.१४२) इति श्रुतेः । अत्रास्मिन्देहेऽन्तर्यामित्वेन स्थितोऽहमेवाधियज्ञो यज्ञाधिष्ठात्री देवता यज्ञादिकर्मप्रवर्तकस्तत्फलदाता च । कथमित्यस्योत्तरमनेनैवोक्तं द्रष्टव्यम् । अन्तर्यामिणोऽसङ्गत्वादिभिर्गुणैर्जीववैलक्षण्येन देहान्तर्वर्तित्वस्य प्रसिद्ध-त्वात् । तथा च श्रुतिः 'द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति' (मु. उ. ३.१.१.) इति । देहभृतां मध्ये श्रेष्ठ इति सम्बोधयन् त्वमप्येवंभूतमन्तर्यामिणं पराधीनस्वप्रवृत्तिनिवृत्त्यन्वयव्यतिरेकाभ्यां बोद्धुमर्हसीति सूचयति ॥

8.4.1. *Perishable etc. Perishable or destructible, entities, objects like the body, characterise all beings and are therefore called Adhibhuta. The cosmic Being the Virāj, who resides in the centre of the solar orb, the Lord of all deities who are but parts of Him, is called the Adhidaiva. The Scripture says: 'He indeed is the first embodied being and is known as the Purusha; He is the First Cause of all beings and existed even before Brahma' (Br. Vā. Sā. 1.2.142). In this body, I Myself, who abide as the Inner Controller, am the Adhiyajna, the presiding deity of sacrifices etc. and the bestower of their fruit. We should understand that the answer to the question, 'How?' (vide verse 2), is given by this very statement. It is well known that the Inner Controller owing to qualities like non-attachment, is different from the individual soul and*

resides in the body. As the Scripture says: 'Two birds of beautiful plumage, closely united in friendship, reside on the self-same tree. One of them eats the sweet fruit thereof, the other witnesses without eating' (Mu. Up. 3.1.1). By addressing Arjuna as the best of embodied beings, the Lord hints: 'You too can understand such an Inner Controller by the method of agreement and difference, from your actions and inhibitions¹ that are under the control of another.'

८.५.०. प्रयाणकाले च कथं ज्ञेयोऽसीत्यनेन पृष्ठमन्तकालज्ञानोपायं तत्फलं च दर्शयति—

8.5.0. The means to knowledge at the time of death and its result, which were asked in the question, 'And how are You known at the time of death?' are being stated:

5. अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥

He who at the time of death remembers Me alone and passes out, leaving the body, attains My being—there is no doubt about this.

८.५.१. अन्तकाल इति । मामेवोक्तलक्षणमन्तर्यामिरूपं परमेश्वरं स्मरन्देहं त्यक्त्वा यः प्रकर्षेणार्चिरादिमार्गेण याति स मद्भावं मद्रूपतां याति । अत्र च संशयो नास्ति । स्मरणं ज्ञानोपायो मद्भावापत्तिश्च फलमित्यर्थः ॥

8.5.1. *He who etc. He who remembers Me alone, the supreme Lord, who am the Inner Controller as described above, and passes out pre-eminently by the*

1. A free agent is successful in all actions undertaken by him and is able to abstain from all actions he wants to avoid. But no individual soul is free agent. The Lord says that Arjuna can find this out from his own experience. On reflection he will understand that only when the Lord helps him, he can do something or refrain from doing something and in the absence of that help he is powerless. In this way he will understand his subservience to the Inner Controller.

path of light¹ etc. *leaving the body attains My being, identification with Me—there is no doubt about this.* Remembrance is the means to knowledge, and the attainment of My being is the result. This is the idea.

८.६.०. न केवलं मां स्मरन्मद्भावं प्राप्नोतीति नियमः किं तर्हि?—

8.6.0. It is not the rule that remembering Me alone people attain My being. What then is it?

6. यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥

Thinking of whatever object at the time of death a person leaves the body, he attains, O son of Kunti, that very object, being constantly absorbed in its thought.

८.६.१. यं यमिति । यं यं भावं देवतान्तरं वाऽन्यमपि वाऽन्तकाले स्मरन् देहं त्यजति तं तमेव स्मर्यमाणं भावं प्राप्नोति । अन्तकाले भावविशेषस्मरणे हेतुः—सदेति । सर्वदा तस्य भावो भावनानुचिन्तनं तेन भावितो वासितचित्तः ॥

8.6.1. *Thinking etc. Thinking of whatever object, any particular deity or other being, at the time of death a person leaves the body, he attains that very object remembered. The cause of remembering a particular object at the time of death is: Constantly thinking or meditating upon it, with his mind absorbed, steeped, in that.*

८.७.०. यस्मात्पूर्ववासनैवान्तकाले स्मृतिहेतुः, नहि तदा विवशस्य स्मरणोद्यमः सम्भवति—

1. The Scriptures say that the departed soul of the knower of the conditioned Brahman goes to the sphere of Brahmā by the path of the gods, where it is conducted by several deities beginning with the deity identified with light. Vide Chapter 8.23-26 and also Br. Sū. 4.3 1-4; Ch. Up. 5.10.1, Br. Up. 6.2.15, Kau. Up. 1.3 and Mu. Up. 1.2.11.

8.7.0. As it is previous impressions that lead to remembrance at the time of death, and as it is not at all possible for a moribund person to make an effort at remembrance at that time:

7. तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिर्माभैवैष्यस्यसंशयः ॥

Therefore, remember Me at all times and fight; with your mind and intellect devoted to Me, shall attain Me alone—there is no doubt about this.

८.७.१. तस्मादिति । तस्मात्सर्वदा मामनुस्मरानुचिन्तय । सन्ततस्मरणं च चित्तशुद्धिं विना न भवति अतो युद्धय च युद्धयस्व । चित्तशुद्धयर्थं युद्धादिकं स्वधर्मं चानुतिष्ठेत्यर्थः । एवं मय्यर्पितं मनः सङ्कल्पविकल्पात्मकं बुद्धिश्च व्यवसायात्मिका येन त्वया स त्वं मामेव प्राप्स्यसि असंशयः संशयोऽत्र नास्ति ॥

8.7.1. *Therefore, etc. Therefore, always remember, meditate on, Me. And constant remembrance is not possible without purity of mind. Therefore fight, perform your duty like fighting etc. for attaining purity of mind. You who have thus devoted to Me your mind, which is reflective, and intellect, which is determinative, shall attain Me alone—there is no doubt about this.*

८.८.०. सन्ततस्मरणस्य चाभ्यासोऽन्तरङ्गं साधनमिति दर्शयन्नाह—

8.8.0. That practice is the direct means to constant remembrance is being shown by saying:

8. अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥

With a mind that has taken to the way of constant practice and does not stray to anything else, one who thinks of the supreme divine Being, attains Him, O Pārtha.

८.८.१. अभ्यासेति । अभ्यासः सजातीयप्रत्ययप्रवाहः स एव योग उपायस्तेन युक्तैकान्तरेण अत एव नान्यं विषयं गन्तुं शीलं यस्य तेन चेतसा दिव्यं द्योतनात्मकं परमं पुरुषं परमेश्वरमनुचिन्तयन् हे पार्थ, तमेव यातीति ॥

8.8.1. *With a mind etc. Practice means a stream of homogeneous thoughts; that itself is the Yoga or way. With a mind that has taken to that, i.e., is concentrated, and is consequently accustomed not to stray to anything else, one who thinks of the divine, resplendent, supreme Being, the supreme Lord, O Pārtha, attains Him alone.*

८.९-१०.०. पुनरप्यनुचिन्तनीयं पुरुषं विशिनष्टि द्वाभ्याम्—

8.9-10.0. Again the Being to be meditated upon is being specified in the two verses beginning with:

9. कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥
10. प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपैति दिव्यम् ॥

9-10. He who, endowed with devotion, meditates at the time of death with a steady mind, having by the power of Yoga properly fixed the life-breath in between the eyebrows, on the Being who is wise, ancient, the ruler, smaller than the smallest, the sustainer of all, of inconceivable form, resplendent like the sun and beyond ignorance—he attains the shining supreme Being.

८.९.१. कविमिति । कविं सर्वज्ञं सर्वविद्यानिर्मातारं, पुराणमनादि-सिद्धं, अनुशासितारं, नियन्तारं, अणोः सूक्ष्मादप्यणीयांसमतिसूक्ष्मं आकाशकालदिग्भ्योऽप्यतिसूक्ष्मतरं, सर्वस्य धातारं पोषकं अपरिमित-महिमत्वादचिन्त्यरूपं मलीमसयोर्मनोबुद्ध्योरगोचरम् । आदित्यवत्स्वप-रप्रकाशात्मको वर्णः स्वरूपं यस्य तं तमसः प्रकृतेः परस्ताद्द्वर्तमानम् 'वेदा-हमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्' (श्वे. उ. ३.८.) इति श्रुतेः ॥

८.१०.१. प्रयाणकाल इति । सप्रपञ्चप्रकृतिं भित्त्वा यस्तिष्ठति एवम्भूतं पुरुषमन्तकाले भक्तियुक्तो निश्चलेन विक्षेपरहितेन मनसा योऽनुस्मरेत् । मनोनैश्चल्ये हेतुः—योगबलेन सम्यक्सुषुम्नामार्गेण भ्रुवोर्मध्ये प्राणमावेश्येति । स तं परं पुरुषं परमात्मस्वरूपं दिव्यं द्योतनात्मकं प्राप्नोति ॥

8.9-10.1. *He who etc. Wise, omniscient; ancient, existing from eternity; the ruler, the regulator (of the universe); smaller than the smallest, subtler than the subtlest; the sustainer or nourisher of all, being of infinite glory; of inconceivable form, not comprehended by the mind and intellect of the impure; resplendent like the sun, whose nature like the sun, is self-luminous and manifests other things; and who exists beyond ignorance, Prakriti. For the Sruti says: 'I have known that supreme Being, resplendent like the sun, who exists beyond ignorance' (Śve. Up. 3.8). He who, endowed with devotion, meditates with a steady mind at the time of death on such a Being. The reason for the steadiness of the mind is being stated: Having by the power of Yoga (raised) the life-breath properly through the channel of the Sushumnā and fixed it in between the eyebrows, he attains that shining, resplendent, supreme Being.*

८.११.०. केवलादभ्यासयोगादपि प्रणवाधारमभ्यासमन्तरङ्गं विधित्सुः प्रतिजानीते—

8.11.0. The Lord, with a view to instructing that practice based on the syllable 'Om', which is a more direct means than simple practice, proposes:

11. यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥

That imperishable Principle which the knowers of the Vedas describe, into which aspirants bereft of all desires enter, desiring which one lives the abstinent life of a student—that goal I shall tell you in brief.

८.११.१. यदक्षरमिति । यदक्षरं वेदान्तज्ञा वदन्ति 'एतस्य वाक्षरस्य प्रशासने गार्गी सूर्याचन्द्रमसौ विधृतौ तिष्ठतः' (बृह. उ. ३.८.९) इति श्रुतेः । वीतो रागो येभ्यस्ते वीतरागा यतयः प्रयत्नवन्तो यद्विशन्ति । यच्च ज्ञातुमिच्छन्तो गुरुकुले ब्रह्मचर्यं चरन्ति । तत्ते तुभ्यं पदं पद्यते गम्यत इति पदं प्राप्यं सङ्ग्रहेण सङ्क्षेपेण प्रवक्ष्ये तत्प्राप्त्युपायं कथयिष्यामीत्यर्थः ॥

8.11.1. *That etc. That imperishable Principle which adepts in Vedanta describe; for the Scripture says: 'Under the mighty rule of this Imperishable, O Gārgī, the sun and the moon are held in their positions' (Br. Up. 3.8.9). Into which aspirants, those who are striving, bereft of all desires, from whom all desires have been eradicated, enter; and desiring to know which one lives the abstinent life of a student with one's preceptor—that goal (lit. that which is attained) I shall tell you in brief, in sum. That is to say, I shall tell you how to attain it.*

८.१२-१३.०. प्रतिज्ञातमुपायं साङ्गमाह द्वाभ्याम्—

8.12-13.0. The proposed means together with its accessories is being stated in the two verses beginning with:

12. सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥

13. ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥

12 - 13. Controlling all the inlets (organs), confining the mind to the heart, fixing the life-breath in the head, betaking himself to absorption in Yoga, repeating the monosyllable Om, which is Brahman and thinking of Me, he who departs leaving the body, attains the highest Goal.

८.१२.१. सर्वेति । सर्वाणीन्द्रियद्वाराणि संयम्य प्रत्याहृत्य चक्षुरादि-भिर्बाह्यविषयग्रहणमकुर्वन्नित्यर्थः । मनश्च हृदि निरुद्ध्य बाह्यविषयस्मरण-मकुर्वन्नित्यर्थः । मूर्ध्नि भ्रुवोर्मध्ये प्राणमाधाय योगस्य धारणां स्थैर्यमास्थित आश्रितवान्सन् ॥

८.१३.१. ओमिति । ओमित्येकं यदक्षरं तदेव ब्रह्मवाचकत्वाद्वा प्रतिमादिवद्ब्रह्मप्रतीकत्वाद्वा ब्रह्म तद्व्याहरन्नुच्चारयन् तद्वाच्यं च मामनु-स्मरन्नेव देहं त्यजन् यः प्रकर्षेण याति अर्चिरादिमार्गेण स परमां क्लेषां गतिं मद्गतिं याति प्राप्नोति ॥

8.12-13.1. *Controlling etc. Controlling withdrawing, all the inlets of the organs, i.e., not cognizing external objects through the eyes, etc; confining the mind to the heart, i.e., not remembering external objects; fixing the life-breath in the head, between the eyebrows, betaking himself to absorption, steadiness, in Yoga, repeating the monosyllable Om, which is Brahman Itself, since it expresses Brahman, or is a symbol of Brahman like images, etc. and thinking of Me, who am expressed by that (Om)—he who departs well by the path of light¹ etc., leaving the body, attains the highest Goal, i.e., Myself.*

८.१४.०. एवं चान्तकाले धारणया मत्प्राप्तिर्नित्याभ्यासवशत एव भवति नान्यस्येति पूर्वोक्तमेवानुस्मारयति—

8.14.0. *Attaining Me in this manner at the time of death through concentration is possible only if there is daily practice, and for none else—this earlier statement itself is recalled:*

14. अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

14. *To the ever-restrained Yogi who constantly remembers Me every day with his mind on nothing else, O Pārtha, I am easily accessible.*

८.१४.१. अनन्येति । नास्त्यन्यस्मिंश्चेतो यस्य तथाभूतः सन् यो मां सततं निरन्तरं नित्यशः प्रतिदिनं स्मरति तस्य नित्ययुक्तस्य समाहितस्याहं सुखेन लभ्योऽस्मि नान्यस्य ॥

1. Vide 8.25-26, 8.5, foot-note 2.

8.14.1. *To the ever-restrained etc. to the ever-restrained, self-collected, (Yogi), whose mind is on nothing else than Myself and who constantly, continuously, remembers Me every day, I am easily accessible and not to others.*

८.१५.०. यद्यप्येवं त्वं सुलभोऽसि ततः किमत आह—

8.15.0. *Though You are so easy of attainment, what of that? This is being answered:*

15. मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥

The great-souled ones having attained Me, have no more birth, which is the abode of misery and non-eternal, for they have attained the highest perfection.

८.१५.१. मामिति । उक्तलक्षणा महात्मानो मद्भक्ता मां प्राप्य पुनर्दुःखाश्रयमनित्यं च जन्म न प्राप्नुवन्ति । यतस्ते परमां सम्यक्सिद्धिं मोक्षमेव प्राप्ताः, पुनर्जन्मनो दुःखानां चालयं स्थानं ते मामुपेत्य न प्राप्नुवन्तीति वा ॥

8.15.1. *The great-souled ones, etc. The great-souled ones, described above, i.e., My devotees, having attained Me, have no more birth which is the abode of misery and non-eternal. For they have attained the highest perfection, viz., Liberation itself. Or it may mean: Having attained Me, they do not come to the abode or place of rebirth and misery.*

८.१६.०. एतदेव सर्वेष्वपि लोकेषु पुनरावृत्तिं दर्शयन्निर्धारयति—

8.16.0. *This very fact (of non-return after attaining Me) is being confirmed by showing that there is recurrence in all the worlds:*

16. आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

All the worlds, O Arjuna, including the world of Brahmā are subject to recurrence, but after attaining Me there is no rebirth, O son of Kunti.

८.१६.१. आब्रह्मेति । ब्रह्मणो भुवनं वासस्थानं ब्रह्मलोकस्त-
मभिव्याप्य सर्वे लोकाः पुनरावर्तनशीलाः ब्रह्मलोकस्यापि विनाशित्वा-
त्तत्प्राप्तानामनुत्पन्नज्ञानानामवश्यम्भावि पुनर्जन्म । य एवं क्रममुक्तिफला-
भिरुपासनाभिर्ब्रह्मलोकं प्राप्तास्तेषामेव तत्रोत्पन्नज्ञानानां ब्रह्मणा सह मोक्षो
नान्येषाम् । तथा च 'ब्रह्मणा सह ते सर्वे सम्प्राप्ते प्रतिसञ्चरे । परस्यान्ते
कृतात्मानः प्रविशन्ति परं पदम्' ॥ परस्यान्ते ब्रह्मणः परमायुषोऽन्ते
कृतात्मानो ब्रह्मभावापादितमनोवृत्तयः कर्मद्वारेण येषां ब्रह्मलोकप्राप्तिस्तेषां न
मोक्ष इति परिनिष्ठितिः । मामुपेत्य वर्तमानानां तु पुनर्जन्म नास्त्येवेत्यर्थः ॥

8.16.1. *All the worlds, etc.* The world or abode of Brahmā is the Brahmaloaka; all the worlds including the world of Brahmā are subject to recurrence. As even the world of Brahmā is subject to destruction, rebirth is inevitable for those who have gone to that place but have not attained knowledge. Only those who have thus attained the world of Brahmā through meditations for which gradual emancipation is the result, and who have attained knowledge there, attain Liberation along with Brahmā (at the time of the final dissolution) and not others.¹ For those, however, who live after attaining Me, there is certainly no rebirth. This is the idea.

८.१७.०. ननु च 'तपस्विनो दानशीला वीतरागास्तितिक्षवः । त्रिलोक्या उपरिस्थानं लभन्ते शोकवर्जितम्' इत्यादिपुराणवाक्यैस्त्रिलोक्याः सकाशान्महर्लोकदीनामुत्कृष्टत्वं गम्यते, विनाशित्वे च सर्वेषामविशिष्टे कथमसौ विशेषः स्यादित्याशङ्क्य बहुकल्पकालावस्थायित्वनिमित्तोऽसौ विशेष इत्याशयेन

1. Persons who attain Brahmaloaka through sacri fices like Ashwamedha have to return to this mundane world when that world of Brahma is destroyed at the final dissolution. But those who have gone there as a result of meditation and worship of the conditioned Brahman, do not return. They attain self realization there and get merged in the supreme Brahman at the time of dissolution. This is known as gradual Liberation.

स्वमानेन शतवर्षायुषो ब्रह्मणोऽहन्यहनि त्रिलोक्या उत्पत्तिर्निशिनिशि च प्रलयो भवतीति दर्शयिष्यन् ब्रह्मणोऽहोरात्रयोः प्रमाणमाह—

8.17.0. But then, from Purānic statements like: 'The contemplative, the charitable, the dispassionate and the hardy attain an abode higher than the three worlds (viz., earth, heaven and the nether region) that is free from afflictions,' we understand that Maharloka, etc., are superior to the three worlds. But if destruction is the common lot of all the worlds, how can there be that distinction? Anticipating such a question, in order to convey that the difference lies in the fact that Maharloka, etc., last for a long time, while the other three last for a short time, by showing that on each day of Brahmā who lives a hundred years according to his own scale, the three worlds are created, and on each night of his they are dissolved, the Lord states the duration of Brahmā's day and night:

17. सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥

Those who know Brahmā's day that lasts for a thousand Yugas and his night that lasts for a thousand Yugas, are knowers of day and night.

८.१७.१. सहस्रेति । सहस्रं युगानि पर्यन्तोऽवसानं यस्य तद्ब्रह्मणो यदहस्तद्ये विदुः युगसहस्रमन्तो यस्यास्तां रात्रिं च योगबलेन ये विदुस्त एव सर्वज्ञा जना अहोरात्रविदः । येषां तु केवलं चन्द्रार्कगत्यैव ज्ञानं ते तथाहोरात्रविदो न भवन्ति, अल्प दर्शित्वात् । युगशब्देनात्र चतुर्युगमभिप्रेतम् । 'चतुर्युगसहस्रं तु ब्रह्मणो दिनमुच्यते' (वि. पु. ६.३.११) इति विष्णुपुराणोक्तेः । ब्रह्मण इति च महर्लोकादिवासिनामप्युपलक्षणार्थम् । तत्रायं कालगणना-प्रकारः—मनुष्याणां यद्वर्षं तद्वेवानामहोरात्रम् । तादृशैरहोरात्रैः पक्षमासादि-कल्पनया द्वादशभिर्वर्षसहस्रैश्चतुर्युगं भवति । चतुर्युगसहस्रं च ब्रह्मणो दिनम् । तावत्परिमाणैव रात्रिः । तादृशैश्चाहोरात्रैः पक्षमासादिक्रमेण वर्षशतं ब्रह्मणः परमायुरिति ॥

8.17.1. *Those who etc. Those who through their Yoga power know Brahmā's day, that lasts for a thousand Yugas, and who know his night, that lasts for a thousand Yugas—those all-knowing persons alone are knowers of day and night. But those whose knowledge comes only from the motion of the sun and the moon, are not such knowers of day and night, for their vision is limited. By 'Yuga' is here meant a quartet of Yugas. For the Vishnu Purāna says: 'Brahmā's day lasts a thousand quartet of Yugas.'* (Viṣ. Pu. 6.3.11) The word 'Brahmā' in the text includes the inhabitants of Maharloka etc., by implication. Now that is the method of computing time: One year of men is equal to the day and night of the gods. Computing fortnights, months, etc., with such days and nights, one complete quartet of Yuga stands for twelve thousand (such) years. A thousand such Yugas is Brahmā's day, and (his) night also is of equal duration. Computing fortnights, months, etc., with such days and nights, Brahmā's lifetime lasts a hundred (such) years.

८.१८.०. ततः किमत आह—

8.18.0. What follows from it? This is being answered:

18. अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

From the Unmanifest all manifested things are born at the advent of (Brahmā's) day, and at the approach of (his) night they get merged in that very thing called the Unmanifest.

८.१८.१. अव्यक्तादिति । कार्यस्याव्यक्तं रूपं कारणात्मकं तस्मादव्यक्तात्कारणरूपादव्यज्यन्त अभिव्यज्यन्त इति व्यक्तयश्चराचराणि भूतानि प्रादुर्भवन्ति । कदा? अहरागमे ब्रह्मणो दिनस्योपक्रमे । तथा रात्रेरागमे ब्रह्मशयने तस्मिन्नेवाव्यक्तसंज्ञके कारणरूपे प्रलयं यान्ति । यद्वा तेऽहोरात्रविद इत्येतन्न विधीयते किन्तु ते प्रसिद्धा अहोरात्रविदो जना यद्ब्रह्मणोऽहर्विदुस्तयाह आगमे अव्यक्ताद्व्यक्तयः प्रभवन्ति । यां च रात्रिं विदुस्तस्या रात्रेरागमे प्रलीयन्त इति द्वयोरन्वयः ॥

8.18.1. *From the* etc. The unmanifest form of the effect is the cause. Therefore *from the Unmanifest*, which is the cause, *the manifest beings*, the moving and stationary beings, come forth. When? *At the advent of day*, at the dawn of Brahmā's day. Likewise, *at the approach of night in that very thing called the Unmanifest*, the causal substance, *they get merged*. Or the text of the previous verse does not predicate, 'They are knowers of day and night,' but that verse is to be construed with this one as follows: 'That which the well-known knowers of day and night know as Brahmā's day—at the approach of that day the manifest beings come forth from the Unmanifest. That which they know as the night—at the approach of that night they (these beings) get merged.'

८.१९.०. तत्र च कृतनाशाकृताभ्यागमशङ्कां वारयन्वैराग्यार्थं सृष्टि-
प्रलयप्रवाहस्याविच्छेदं दर्शयति—

8.19.0. Refuting the possibility therein of the destruction of what is done and the enjoyment of the result of what is not done, an unbroken succession of creation and dissolution is being shown in order to infuse a spirit of dispassion:

19. भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥

That very multitude of beings, being born again and again, is absorbed at the approach of night, O Pārtha, and at the approach of day is born again in spite of itself.

८.१९.१. भूतेति । भूतानां चराचरप्राणिनां ग्रामः समूहो यः प्रागासीत्स एवायमहरागमे भूत्वा भूत्वा रात्रेरागमे प्रलीयते । प्रलीय पुनरप्यहरागमेऽवशः कर्मादिपरतन्त्रः प्रभवति, नान्य इत्यर्थः ॥

8.19.1. *That very* etc. *That very multitude* or group of beings, moving and stationary creatures, which existed before, and none other, *being born again and again* at the approach of day, *is absorbed again and again at the approach of night*, and *is born again at the approach of day in spite of itself*, being subject to its past actions (Karma), etc.

८.२०.०. लोकानामनित्यत्वं प्रपञ्च्य परमेश्वरस्वरूपस्य नित्यत्वं प्रपञ्चयति द्वाभ्याम्—

8.20.0. After elucidating the impermanence of the worlds, the eternity of the Lord's nature is being elucidated in the two verses beginning with:

20. परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥

Beyond this Unmanifest there is another unmanifest eternal Being that does not perish when all creatures perish.

८.२०.१. पर इति । तस्माच्चराचरकारणभूतादव्यक्तात्परः तस्यापि कारणभूतो योऽन्यस्तद्विलक्षणोऽव्यक्तश्चक्षुराद्यगोचरो भावः सनातनोऽनादिः । स तु सर्वेषु कार्यकारणलक्षणेभु भूतेषु नश्यत्स्वपि न विनश्यति ॥

8.20.1. *Beyond etc. Beyond this Unmanifest, existing as the cause even of this Unmanifest (Prakriti) which is the cause of the moving and unmoving universe, is another unmanifest eternal Being, which is different from the said Unmanifest (Prakriti), and which is beyond the perception of the senses and beginningless, that does not perish even when all creatures, which are but causes and effects, perish.*

८.२१.०. अविनाशे प्रमाणं दर्शयन्नाह—

8.21.0. Giving evidence for its imperishability, the Lord says:

21. अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥

That Unmanifest which is called the Imperishable is said to be the supreme Goal, attaining which they return not; that is My supreme abode (state).

८.२१.१. अव्यक्त इति । यो भावः अव्यक्तोऽतीन्द्रियोऽक्षरः प्रदेशनाशशून्य इति 'तथाऽक्षरात्सम्भवतीह विश्वम्' (मु. उ. १.१.७.)

इत्यादिश्रुतिष्वक्षर इत्युक्तः तं परमां गतिं गम्यं पुरुषार्थमाहुः 'पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः' (कठ. उ. ३.११) इत्यादिश्रुतयः । परम-गतित्वमेवाह—यं प्राप्य पुनर्न निवर्तन्त इति । तच्च ममैव धाम स्वरूपम् । ममैवेत्युपचारे षष्ठी राहोः शिर इतिवत् । अतोऽहमेव परमा गतिरित्यर्थः ॥

8.21.1. *That unmanifest etc.* That Being which is *unmanifest*, beyond sense-perception, and imperishable, i.e., which has neither birth nor destruction, and hence *which is called the Imperishable* in Sruti texts like, 'Similarly from the Imperishable this world comes into being' (Mu. Up. 1.1.7),—*that is said to be the supreme Goal*, the final aim of human life, by scriptural texts like, 'There is nothing higher than the Purusha; He is the limit, He is the supreme goal' (Kaṭh. Up. 3.11). Its being the supreme Goal is stated: *Attaining which they return not. That also is My abode, My natural state.* The sixth case ending in 'My' is used in the sense of identity, as when we say 'Rāhu's head' (Rāhu being nothing but the head). Therefore I am Myself the supreme Goal—is the meaning.

८.२२.०. तत्प्राप्तौ च भक्तिरन्तरङ्गोपाय इत्युक्तमेवाह—

8.22.0. It has already been declared that the direct means to attain Him is devotion. That very thing is reiterated:

22. पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥

That supreme Being, O Pārtha, in whom are all beings and by whom all this is pervaded, is attainable by one-pointed devotion.

८.२२.१. पुरुष इति । स चाहं परः पुरुषोऽनन्यया न विद्यते अन्यः शरणत्वेन यस्यास्तया एकान्तभक्त्यैव लभ्यो नान्यथा । परत्वमेवाह—यस्य कारणभूतस्यान्तर्मध्ये भूतानि स्थितानि । येन च कारणभूतेन सर्वमिदं जगत्ततं व्याप्तम् ॥

8.22.1. *That etc.* And I, *that supreme Being*, am attainable by one-pointed devotion, by devotion which knows no other

refuge than Myself, and not by any other means. His supremeness is being stated: *In whom as the cause are all beings, and by whom as the cause all this is pervaded or permeated.*

८.२३.०. तदेवं परमेश्वरोपासकाः तत्पदं प्राप्य न निवर्तन्ते, अन्ये त्वावर्तन्त इत्युक्तम् । तत्र केन मार्गेण गता नावर्तन्ते, केन वा गताश्चावर्तन्त इत्यपेक्षायामाह—

8.23.0. Thus it has been stated that the worshippers of the Lord, having attained Him, do not return, but others come and go. Now it may be asked, departing by which path do they not rotate and departing by which path do they rotate? This is being answered:

23. यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥

The time at which departing (from hence) the Yogis attain non-return or return—that time, O best of Bharatas, I shall tell you.

८.२३.१. यत्रेति । यत्र यस्मिन्काले प्रयाता योगिनोऽनावृत्तिं यान्ति, यस्मिंश्च काले प्रयाता आवृत्तिं यान्ति, तं कालं वक्ष्यामीत्यन्वयः । अत्र च 'रश्म्यनुसारी' (ब्रह्म. सू. ४.२.१८), 'अतश्चायनेऽपि दक्षिणे' (ब्रह्म. सू. ४.२.२०) इति सूचितन्यायेनोत्तरायणादिकालविशेषस्मरणस्य विवक्षितत्वात्कालशब्देन कालाभिमानिनीभिरातिवाहिकीभिर्देवताभिः प्राप्यो मार्गं उपलक्ष्यते, अतोऽयमर्थः—यस्मिन्कालाभिमानिदेवतोपलक्षिते मार्गे प्रयाता योगिन उपासकाः कर्मिणश्च यथाक्रममनावृत्तिमावृत्तिं च यान्ति तं कालाभिमानि-देवतोपलक्षितं मार्गं कथयिष्यामीति । अग्निज्योतिषोः कालाभिमानित्वाभावेऽपि भूयसामहरादिशब्दोक्तानां कालाभिमानित्वात्तत्साहचर्यादाम्रवणमित्यादिवत्कालशब्देनोपलक्षणमविरुद्धम् ॥

8.23.1. *The time etc. The construction of the verse is as follows: I shall tell you the time when departing the Yogis attain non-return, and the time when departing they return. Here death*

at special times like the six months of the northern course of the sun is not intended according to the reasoning established in the Brahma Sutras: '(The soul of the knower of the conditioned Brahman when he dies) follows the rays (of the sun)' (Br. Sū. 4.2.18); 'And for the same reason (the soul follows the rays) even during the sun's southern course' (Br. Sū. 4.2.20). Therefore, by 'time' is meant the path attained under guidance of deities identified with time (who conduct the soul).¹ Hence the meaning is this: Departing by which path characterised by the presiding deities of *time the Yogis*, the worshippers of the Lord, and the performers of ritualistic work *attain non-return and return* respectively *that path* characterized by the presiding deities of *time I shall tell you*.

Though fire and flame (the first two stages in the path of non-return described in the next verse) have no identification with time, yet, as most of the things denoted by terms like 'day' are deities identified with time, and as these two are mentioned along with them, their inclusion in the path by the word 'time' is not inappropriate, even as we say 'a mango grove', though there may be a few other trees in it.

1. According to these Sutras the knower of Brahman goes to Brahmaloaka at whatever time he may die, be it by day or by night, bright or dark half of the month, the northern or southern passage of the sun. So the reference to time in this verse is not to any particular auspicious time, but to the path of the gods and the path of the manes—or the bright and dark paths—as verse 26 states, along which the knower of the conditioned Brahman and the performer of sacrifices respectively are guided by deities identified with time, viz., the deity of the day, bright half of the month, etc., along the bright path of the gods, and the deity of smoke, of night, etc., along the dark path or the path of the manes. Those knowers of Brahman who go by the former path go to Brahmaloaka and do not return to this world. They live in Brahmaloaka till it is dissolved, when these souls along with Brahma, the ruler of the world, merge in the supreme Brahman. This is what is known as gradual emancipation. But those who go by the other path go to heaven, and there enjoy the fruit of the good deeds, and when they are exhausted, they are reborn in this world, to work out their Karma.

८.२४.०. तत्रानावृत्तिमार्गमाह—

8.24.0. The path of the non-return is being stated:

24. अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

Fire, the flame, the day, the bright half of the month and the six months of the sun's northern course—departing by this path the knowers of Brahman attain Brahman.

८.२४.१. अग्निरिति । अग्निर्ज्योतिःशब्दाभ्यां 'तेऽर्चिषमभिसम्भवन्ति' (छा. उ. ५.१०.१) इति श्रुत्युक्तार्चिरभिमानिनी देवतोपलक्ष्यते । अहरिति दिवसाभिमानिनी । शुक्ल इति शुक्लपक्षाभिमानिनी । उत्तरायणरूपाः षण्मासा इत्युत्तरायणाभिमानिनी । एतच्चान्यासामपि श्रुत्युक्तानां संवत्सरदेव-लोकादिदेवतानामुपलक्षणार्थम् । एवम्भूतो यो मार्गस्तत्र प्रयाता गता भगवदुपासका जनाः ब्रह्म प्राप्नुवन्ति यतस्ते ब्रह्मविदः । तथा च श्रुतिः 'तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्र आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्बुद्ध-ङ्ङेति मासांस्तान् । मासेभ्यः संवत्सरम् संवत्सरादादित्यामादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः' (छा. उ. ५.१०.१-२) । 'स एनान् ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते' (छा. उ. ४.१५.५) ॥ इत्यादि । नहि सद्योमुक्तिभाजां सम्यग्दर्शननिष्ठानां गतिर्वा क्वचिदस्ति 'न तस्य प्राणा उत्क्रामन्ति' (बृह. उ. ४.४.६) इति श्रुतेः ॥

8.24.1. *Fire, the flame, etc.* By the words *fire* and *flame* is indicated the deity identified with flame mentioned in the Sruthi text: '(Those who know this science of the five fires and those who in the forest meditate with faith and penance), reach the deity identified with the flame'. (Ch. Up. 5.10.1). *Day* refers to the deity identified with it; *the bright half of the month* refers to the deity identified with it; *the six months of the sun's northern course* refers to the deity identified with them. These few include by implication other deities like the deities identified with the year, the world of the gods, etc., mentioned in the Scriptures (Ch. Up. 5.10.1-2; 4.15.5). *Departing by this path* which is of

such a nature, the worshippers of the Lord *attain* (the conditioned) *Brahman*, for they are *knowers of Brahman*. As the Scripture says: 'They reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities identified with the six months in which the sun travels northward, from them he reaches the deity identified with the world of the gods', etc. (Br. Up. 4. 4. 6).

८.२५.०. आवृत्तिमार्गमाह—

8.25.0. The path of return is being stated:

25. धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥

Smoke, the night, the dark half of the month, and the six months of the sun's southern passage—departing by this path the Yogi attains the lunar sphere and returns (thence).

८.२५.१. धूम इति । धूमाभिमानिनी देवता । रात्र्यादिशब्दैश्च पूर्ववदेव रात्रिकृष्णपक्षदक्षिणायनरूपषण्मासाभिमानिन्यस्तिस्त्रो देवता उपलक्ष्यन्ते । एताभिर्देवताभिरुपलक्षितो यो मार्गस्तत्र प्रयातः कर्मयोगी चान्द्रमसं ज्योतिस्तदुपलक्षितं स्वर्गलोकं प्राप्य तत्रेष्टापूर्तकर्मफलं भुक्त्वा पुनरावर्तते । अत्रापि श्रुतिः 'ते धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षद्यान् षड्दक्षिणैति मासाग्स्तान्नैते संवत्सरमभिप्राप्नुवन्ति । मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति । तस्मिन्वावत्सम्पातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते' (छा. उ. ५.१०.३-५) इत्यादिः । तदेवं निवृत्तिकर्मसहितोपासनया क्रममुक्तिः, काम्यकर्मभिश्च स्वर्गभोगानन्तरमावृत्तिः निषिद्धकर्मभिस्तु नरकभोगानन्तर-मावृत्तिः, क्षुद्रकर्मणां तु जन्तूनां त्वत्रैव पुनः पुनर्जन्मेति द्रष्टव्यम् ॥ २५ ॥

8.25.1. *Smoke* etc. By *smoke* is meant the deity identified with smoke. By *night*, etc., as before, the three deities identified with the night, the dark half of the month and the six months of the sun's southern passage are meant. The path which is

characterized by these deities—*departing by this path* the man of (ritualistic) action *attains the lunar sphere*, i.e., heaven indicated by this sphere, and there enjoying the result of his virtuous acts, *returns*. On this point also Sruti says: 'They attain the deity identified with smoke', etc. (Ch. Up. 5.10.3-5). Thus through meditation combined with selfless work one attains gradual Liberation, and through actions done with desire (like sacrifices etc.), one returns (to this world) after enjoyment in the heavens. Those, however, who do prohibited actions—they return here after undergoing suffering in hell. While creatures of trifling actions are born again and again here itself.

८.२६.०. उक्तौ मार्गवृत्तिसंहरति—

8.26.0. (The topic of) the two paths mentioned is being concluded:

26. शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥

These two paths of the world, the bright and the dark, are considered to be eternal; by one, one returns not, and by the other, one returns.

८.२६.१. शुक्लेति । शुक्लाऽर्चिरादिगतिः प्रकाशमयत्वात्, कृष्णा धूमादिगतिस्तमोमयत्वात् । एतौ गतौ मार्गौ ज्ञानकर्माविकारिणो जगतः शाश्वतेऽनादी सम्मते, संसारस्यानादित्वात् । तयोरेकया शुक्लया निवृत्तिं मोक्षं याति, अन्यया कृष्णया तु पुनरावर्तते ॥

8.26.1. *These two* etc. *The bright*, the path of the flame, etc., as it is characterized by light. *The dark*, the path of smoke etc., as it is characterized by darkness. *These two paths of the world of men* qualified for knowledge and action (respectively) *are considered to be eternal*, beginningless, as the world is beginningless. Of the two, *by the bright one*, one returns not, one attains cessation (of conditioned existence) or Liberation, *and by the other*, the dark one, one returns.

८.२७.०. मार्गज्ञानफलं दर्शयन् भक्तियोगमुपसंहरति—

8.27.0. By showing the result of knowledge about the (two) paths, the Yoga of devotion is being concluded:

27. नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥

Knowing these paths, O Pārtha, no Yogi is deluded; therefore at all times O Arjuna, be endowed with Yoga.

८.२७.१. नैत इति । एते सृती मार्गौ हे पार्थ, मोक्षसंसारप्रापकौ जानन् कश्चिदपि योगी न मुह्यति । सुखबुद्ध्या स्वर्गादिफलं न कामयते किन्तु परमेश्वरनिष्ठ एव भवतीत्यर्थः । स्पष्टमन्यत् ॥

8.27.1. *Knowing these etc. Knowing these paths, O Pārtha, which lead to Liberation and rebirth (respectively) no Yogi is deluded, i.e., he does not desire results like heaven as something pleasurable but is devoted to the Lord alone.*

८.२८.०. अध्यायार्थमष्टप्रश्नार्थनिर्णयं सफलमुपसंहरति—

8.28.0. The subject matter of the chapter, viz., the ascertainment of the meaning of the eight questions (of Arjuna), is concluded with its fruit:

28. वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥

Whatever good result is declared regarding the Vedas, sacrifices, asceticism and gifts—all that the Yogi who knows the above transcends and attains the primeval supreme Abode.

८.२८.१. वेदेष्विति । वेदेष्वध्ययनादिभिः, यज्ञेष्वनुष्ठानादिभिः, तपःसु कायशोषणादिभिः, दानेषु सत्पात्रार्पणादिभिः, यत्पुण्यफलमुपदिष्टं शास्त्रेषु तत्सर्वमत्येति ततोऽपि श्रेष्ठं योगैश्वर्यं प्राप्नोति । किं कृत्वा?

इदमष्टप्रश्नार्थनिर्णयेनोक्तं तत्त्वं विदित्वा ततश्च योगी ज्ञानी भूत्वा परमुत्कृष्टमाद्यं जगन्मूलभूतस्थानं विष्णोः परमं पदं प्राप्नोति ॥

8.28.1. *Whatever etc. Regarding the Vedas, i.e., from their study, etc., regarding sacrifices, by their performance, etc., regarding asceticism, by emaciating the body, etc., and regarding gifts, by their being offered to worthy persons, etc.—whatever good result is declared by the Scriptures, all that he transcends, i.e., he attains that glory of Yoga which is even superior to it. Doing what (does he attain this)? By knowing the Truth which is expounded by way of answers to these eight questions, and thereby becoming a Yogi or man of knowledge, he attains the supreme primeval Abode, Abode that is the origin of the world, viz., the supreme abode of Vishnu.*

अष्टमेऽष्टविशिष्टेऽष्टसम्पृष्टार्थाष्टनिर्णयैः ।

अक्लिष्टमष्टधाप्राप्तिः स्पष्टिताष्टमवर्त्मना ॥

In this eighth chapter is explicitly declared an easy attainment, by the eighth path, of the desired abode through the ascertainment of the meanings of eight specially desired questions.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां टीकायां महापुरुषयोगो नाम अष्टमोऽध्यायः ॥



नवमोऽध्यायः

CHAPTER 9

राजविद्याराजागुह्ययोगः

THE WAY OF ROYAL KNOWLEDGE AND ROYAL SECRET

परेशः प्राप्यते शुद्धभक्त्येति स्थितमष्टमे ।

नवमे तु तदैश्वर्यमत्याश्चर्यं प्रपश्यते ॥

In the eighth (chapter) it has been established that the Lord is attained by pure devotion. Now in the ninth His most wonderful glory is being delineated.

९.१.०. एवं तावत्सप्तमाष्टमयोः स्वीयं पारमेश्वरं तत्त्वं भक्त्यैव सुलभं नान्यथेत्युक्त्वेदानीमचिन्त्यं स्वकीयमैश्वर्यं भक्तेश्चासाधारणप्रभावं प्रपञ्चयिष्यन्—

9.1.0. Having first taught in the seventh and eighth chapters that His own supreme divine Essence is easily attained through devotion alone and by no other means, now in order to expound His incomprehensible glory and the extraordinary power of devotion:

श्रीभगवानुवाच

1. इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षसेऽशुभात् ॥

The Blessed Lord said:

To you who are not cavilling, I shall teach this most secret knowledge in particular, coupled with realization, knowing which you will be freed from evil.

९.१.१. इदं त्विति । विशेषेण ज्ञायतेऽनेनेति विज्ञानमुपासनं तत्सहितं ज्ञानमीश्वरविषयमिदं तु अनसूयवे पुनः पुनः स्वमाहात्म्यमेवोपदिशतीत्येवं

परमकारुणिके मयि दोषदृष्टिरहिताय ते तुभ्यं वक्ष्यामि । तुशब्दो वैशिष्ट्ये । तदेवाह—गुह्यतममित्यादिना । गुह्यं धर्मज्ञानं, ततो देहादिव्यतिरिक्तात्मज्ञानं गुह्यतरं, ततोऽपि परमात्मज्ञानमतिरहस्यत्वादगुह्यतमम्, यज्ज्ञात्वाऽशुभात्संसारान्मोक्षयसे सद्य एव मुक्तो भविष्यसि ॥

9.1.1. *To you etc., That by which (the Lord) is well comprehended is Vijnāna, i.e., meditation. To you who are not cavilling, that is, who do not find fault with Me, the infinitely merciful one, thinking that I am repeatedly teaching My own greatness, verily I shall teach this knowledge in particular about the Lord, coupled with realization. The words, 'in particular', indicate speciality. This is being explained: Most secret etc. Knowledge about religion is a secret. A greater secret is the knowledge about the (individual) self, which is different from the body, etc. Knowledge about the supreme Self, being a much greater mystery than even that, is the most secret knowledge: knowing which (knowledge) you will be freed, liberated this moment, from evil, from this mundane existence.*

९.२.०. किञ्च—

9.2.0. Further:

2. राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥

This is royal knowledge, the royal secret, supremely holy, directly experienced, righteous, easy to practise and imperishable.

९.२.१. राजविद्येति । इदं ज्ञानं राजविद्या विद्यानां राजा गुह्यानां च राजा विद्यासु गोप्येषु चातिश्रेष्ठमित्यर्थः । राजदन्तादित्वादुपसर्जनस्य परत्वम् । राज्ञां विद्या राज्ञां गुह्यमिति वा उत्तमं पवित्रमत्यन्तपावनमिदम् । प्रत्यक्षावगमं च प्रत्यक्षः स्पष्टोऽवगमोऽवबोधो यस्य तत्प्रत्यक्षावगमं दृष्टफलमित्यर्थः । धर्म्यं च धर्मादनपेतं, सर्वधर्मफलत्वात् । कर्तुं सुसुखं च सुखेन कर्तुं शक्यमित्यर्थः । अव्ययं चाक्षयफलत्वात् ॥

9.2.1. *This is etc. This knowledge is royal knowledge, the king of knowledges, and the royal secret, the king of secrets, i.e., amongst knowledges and secrets this is the best. The secondary words in these compounds are placed at the end, since they belong to the group of words like 'Rājadanta.'*¹ This (knowledge) is *supremely holy, highly sanctifying; directly experienced, i.e., its result is patent; righteous, not deviating from duty, for it includes the fruit of all virtuous acts (prescribed by the Scriptures); easy to practise, possible to perform without effort; and imperishable, for its result is everlasting.*

९.३.०. नन्वेवमस्यातिसुकरत्वे के नाम संसारिणः स्युस्तत्राह—

9.3.0. If this were so easy to obtain, who would be subject to transmigration? It is being answered:

3. अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥

Persons wanting in faith in this teaching, O scorcher of foes, return to the path of this mortal world without attaining Me.

९.३.१. अश्रद्धधाना इति । अस्य भक्तिलक्षणज्ञानसहितस्य धर्मस्येति कर्मणि षष्ठ्यौ । इमं धर्ममश्रद्धधाना आस्तिक्येनास्वीकुर्वन्तः, उपायान्तरेण मत्प्राप्तये कृतप्रयत्ना अपि मामप्राप्य मृत्युयुक्ते संसारवर्त्मनि निमित्ते निवर्तन्ते । मृत्युव्याप्ते संसारमार्गे परिभ्रमन्तीत्यर्थः ॥

9.3.1. *Persons etc. Persons who are wanting in faith in this teaching, who do not accept it with faith, though they may have tried to attain Me by other means—they without attaining Me return to the path of this mortal world, i.e., they go round and round in this world where death stalks freely.*

1. In 'Rājavidyā' and 'Rājaguhyam', as the words Vidyā and Guhyam are secondary in import they ought to come first in the compound; yet they are put last as in the word 'Rājadanta' ('the king of the teeth'), which normally would be 'Dantarāja'

९.४.०. तदेवं वक्तव्यतया प्रस्तुतस्य ज्ञानस्य स्तुत्या श्रोतारमभि-
मुखीकृत्य तदेवज्ञानं कथयति द्वाभ्याम्—

9.4.0. Thus having made the hearer inquisitive by praising the knowledge that has been introduced as the topic, that very knowledge is being expounded in the two verses beginning with:

4. मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।

मत्स्थानि सर्वभूतानि न चाहं तेष्वस्थितः ॥

All this is pervaded by Me of unmanifest form; all beings are in Me but I am not in them.

९.४.१. मयेति । अव्यक्ता अतीन्द्रिया मूर्तिः स्वरूपं यस्य तादृशेन मया कारणभूतेन सर्वमिदं जगत्तत् व्याप्तम् । 'तत्सृष्ट्वा तदेवानुप्राविशत्' (तै. उ. २.६.) इति श्रुतेः । अत एव कारणभूते मयि तिष्ठन्तीति मत्स्थानि सर्वाणि चराचराणि भूतानि । एवमपि घटादिषु स्वकार्येषु मृत्तिकेव तेषु भूतेषु नाहमवस्थित आकाशवदसङ्गत्वात् ॥

9.4.1. *All this etc. All this is pervaded, permeated, by Me, the cause, of unmanifest form, whose nature is beyond sense perception. Witness the Sruti: 'Having projected it, It entered into it' (Tai. Up. 2.6). Therefore all beings are in Me, all beings moving and stationary dwell in Me who am their cause. Though it is so, yet I am not in them as clay is in its effects, the pots, etc.—being unattached like space.*¹

९.५.०. किञ्च—

9.5.0. Further:

5. न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥

1. Though all objects are in space, space is not in any object, being non-attached.

Nor are the beings in Me, behold My divine mystery; (though) the sustainer and the protector of beings, yet, My Self is not in these beings.

९.५.१. न चेति । न च मयि स्थितानि भूतान्यसङ्गत्वादेव मम । ननु तर्हि व्यापकत्वमाश्रयत्वं च पूर्वोक्तं विरुद्धमित्याशङ्क्याह—पश्येति । मे ऐश्वर्यमसाधारणं योगं युक्तिमघटितघटनाचातुर्यमिदं पश्य मदीययोगमाया-वैभवस्यावितर्क्यत्वान्न विरुद्धं किञ्चिदित्यर्थः । अन्यदप्याश्चर्यम्पश्येत्याह—भूतेति । भूतानि बिभर्ति धारयतीति भूतभृत् । भूतानि भावयति पालयतीति भूतभावनः । एवम्भूतोऽपि ममात्मा परं स्वरूपं भूतस्थो न भवति । अयं भावः—यथा जीवो देहं विभ्रत्पालयंश्चाहङ्कारेण तत्संश्लिष्टस्तिष्ठत्येवमहं भूतानि धारयन्पालयन्नपि न तेषु तिष्ठामि, निरहङ्कारत्वादिति ॥

9.5.1. *Nor are etc. Nor are the beings in Me¹ just because of My non-contact. But in that case would not Your pervading all beings and being their support, which have been stated in the previous verse, be contradicted? Anticipating such a doubt, the Lord says: Behold etc. Behold My divine mystery, supernatural (power of) arrangement, the skill to make impossible things possible. That is to say, as the grandeur of My mysterious power is beyond all reasoning, there is no contradiction whatsoever. Behold yet other wonders, He says: (Though) the sustainer etc. Sustainer of beings, one who nourishes or maintains beings. The protector of beings, one who maintains or protects beings. Though My Self, My supreme reality, is such, yet it is not in these beings. This is the idea: Though I am the sustainer and the protector of these beings, yet, being free from ego-consciousness I am not in them, unlike the embodied soul, which, as it sustains and protects the body, gets attached to it by reason of its ego-consciousness*

1. The statement made in the previous verse is contradicted here, and explanation is also given as to how these two contradictory statements are feasible.

९.६.०. असंश्लिष्टयोरप्याधाराधेयभावं दृष्टान्तेनाह—

9.6.0. The relation of supporter and the thing supported even between two objects not in contact with each other is being stated through an example.

6. यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥

As the vast wind blowing everywhere ever abides in space, know, even so do all beings abide in Me.

९.६.१. यथेति । अवकाशं विनाऽवस्थानानुपपत्तेर्नित्यमाकाशस्थितो वायुः सर्वत्रगोऽपि महानपि नाकाशेन संश्लिष्यते निरवयवत्वेन संश्लेषा-योगात्तथा सर्वाणि भूतानि मयि स्थितानीति जानीहि ॥

9.6.1. As etc. Just as the wind, though vast and blowing everywhere, ever abides in space, for without space it is not possible for an object to exist, and yet it is not connected with space, as space has no parts and is therefore incapable of any contact (union) with any object, know, even so do all beings abide in Me.

९.७.०. तदेवमसङ्गस्य योगमायया स्थितिहेतुत्वमुक्तम्, तयैव सृष्टि-प्रलयहेतुत्वं चाह—

9.7.0. Thus it has been stated that the unattached (Lord) is the cause of the sustenance through His mysterious power. That He is also the cause of creation and dissolution through that very mysterious power, is being stated:

7. सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥

At the end of a cycle all beings, O son of Kunti, attain My Prakriti; at the beginning of the (next) cycle I again send them forth.

९.७.९. सर्वेति । कल्पक्षये प्रलयकाले सर्वाणि भूतानि मदीयां प्रकृतिं यान्ति त्रिगुणात्मिकायां मायायां लीयन्ते, पुनः कल्पादौ सृष्टिकाले तानि विसृजामि विशेषेण सृजामि ॥

9.7.1. *At the end etc. At the end of a cycle, at the time of dissolution, all beings attain My Prakriti, get resolved in My Prakriti consisting of the three Gunas. At the beginning of the (next) cycle, at the time of creation, I again send them forth, create them conspicuously.*

९.८.०. नन्वसङ्गो निर्विकारश्च त्वं कथं सृजसीत्यपेक्षायामाह—

9.8.0. How do you, who is non-attached and changeless, create? That is being answered:

8. प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।

भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥

Presiding over My Nature (Prakriti), I again and again send forth this entire aggregate of helpless beings, according to their nature.

९.८.१. प्रकृतिमिति । स्वां स्वीयां स्वाधीनां प्रकृतिमवष्टभ्याधिष्ठाय प्रलये लीनं सन्तं चतुर्विधमिमं कृत्स्नं सर्वं भूतग्रामं कर्मादिपरवशं पुनः पुनर्विविधं सृजामि विशेषेण सृजामीति वा । कथम्? प्रकृतेर्वशात्प्राचीन-कर्मनिमित्ततत्स्वभावबलात् ॥

9.8.1. *Presiding etc. Resting upon, presiding over, My Nature (Prakriti) which is under Me, I again and again send forth diversely this entire fourfold aggregate of beings that remain merged at the time of dissolution and are helpless, dominated by their past actions etc. How do I send them forth? According to their nature, on the strength of their respective natures, the result of their past actions.*

९.९.०. ननु एवं नानाविधानि कर्माणि कुर्वतस्तव जीववद्वन्धः कथं न स्यादित्याशङ्क्याह—

9.9.0. But then, how is it that You who are performing such various actions are not bound by them like the embodied soul? Anticipating such a question the Lord says:

9. न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥

These acts (of creation, etc.) do not bind Me, O Arjuna, who remain unattached to them like one indifferent.

९.९.१. न चेति । तानि सृष्ट्यादीनि कर्माणि मां न निबध्नन्ति । कर्मासक्तिर्हि बन्धहेतुः । सा चाप्तकामत्वान्मम नास्ति । अतः उदासीन-वद्वर्तमानस्य मे बन्धं नापादयन्ति । उदासीनत्वे कर्तृत्वानुपपत्तेः कर्तृत्वे चोदासीनत्वानुपपत्तेरुदासीनवत्स्थितमित्युक्तम् ॥

9.9.1. *These acts etc. These acts of creation etc. do not bind Me. Attachment to actions is the cause of bondage. I have not that attachment, being one whose desires are already fulfilled. Therefore, in the case of Myself, who remain like one indifferent, they do not lead to bondage. Agency is incompatible with indifference and indifference with agency; therefore it is stated, 'like one indifferent.'*

९.१०.०. तदेवोपपादयति—

9.10.0. That is being demonstrated:

10. मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥

Presided over by Me, Prakriti brings forth the world of moving and unmoving things; for this reason, O son of Kunti (Arjuna), the world revolves.

९.१०.१. मयेति । मयाध्यक्षेणाधिष्ठात्रा निमित्तभूतेन प्रकृतिः सचराचरं विश्वं सूयते जनयति । अनेन मदधिष्ठानेन हेतुना इदं जगद्विपरिवर्तते पुनः पुनर्जायते । सन्निधिमात्रेणाधिष्ठातृत्वात्कर्तृत्वमुदासीनत्वं चाविरुद्धमिति भावः ॥

9.10.1. *Presided etc. Presided over by Me, owing to My presiding over, Prakriti brings forth, gives birth to, the world of moving unmoving things. For this reason, owing to My presiding over, this world revolves, is created again and again. As My presiding over consists only in My nearness (to Prakriti), agency and indifference (in Me) are not incompatible. This is the sense.*

९.११.०. नन्वेवम्भूतं परमेश्वरं त्वां किमिति केचिन्नाद्रियन्ते? तत्राह द्वाभ्याम्—

9.11.0. Then why don't some people revere You—such a supreme Ruler? It is being answered by the two verses beginning with:

11. अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥

The ignorant deride Me who have taken a human form, not knowing My higher nature as the great Lord of beings.

९.११.१. अवजानन्तीति । सर्वभूतमहेश्वररूपं मदीयं परं भावं तत्त्वमजानन्तो मूढा मूर्खा मामवजानन्त्यवमन्यन्ते । अवज्ञाने हेतुः, शुद्धसत्त्वमयीमपि तनुं भक्तेच्छावशान्मनुष्याकारामाश्रितवन्तम् ॥

9.11.1. *The ignorant etc. Not knowing My higher nature or essence, as the great Lord of all beings, the ignorant, fools, deride Me, disregard Me. The reason for derision is being stated: Though My form is made of pure Sattva, yet (they disregard Me) because I have taken a human form at the instance of My devotees.¹*

९.१२.०. किञ्च—

9.12.0. Further:

12. मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥

1. Being deluded by this human form people think Me to be an ordinary man and deride Me.

Of vain hopes, of vain efforts, of vain knowledge, thoughtless and taking to the deceptive and demoniac and fiendish nature (they deride Me).

९.१२.१. मोघाशा इति । मत्तोऽन्यद्देवतान्तरं क्षिप्रं फलं दास्यतीत्येवम्भूतामोघा निष्फलैवाशा येषां ते । अत एव मद्भिमुखत्वान्मोघानि व्यर्थानि कर्माणि येषां ते । मोघमेव नानाकुतर्काश्रितं शास्त्रज्ञानं येषां ते । अत एव विचेतसो विक्षिप्तचित्ता : । सर्वत्र हेतुः—राक्षसीं तामसीं हिंसादिप्रचुराम् आसुरीं च राजसीं कामदर्पादिबहुलां मोहिनीं बुद्धिभ्रंशकरीं प्रकृतिं स्वभावं श्रिताः आश्रिताः सन्तो मामवजानन्तीति पूर्वगैवान्वयः ॥

9.12.1. *Of vain hopes , etc. They who are of vain hopes, who entertain futile hope that a god other than Myself would grant results sooner, and therefore, whose efforts owing to their turning away from Me are vain, of no avail; whose knowledge of the Scriptures based on fallacious reasoning is vain; consequently who are thoughtless, whose minds are distracted. The underlying reason for all this is: They take to the deceptive, destructive of discrimination, nature—demoniac or Tāmasika predominating in cruelty etc., and fiendish or Rājasika, predominating in passion, pride, etc.—they deride Me. The verse is to be construed with these words in the previous one.*

९.१३.०. के तर्हि त्वामाराधयन्ति? इत्यत आह—

9.13.0. Then who worship you? It is being stated:

13. महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

But the great-souled ones taking to the divine nature, O Pārtha, worship Me with one-pointed devotion, knowing Me to be the cause of all beings and immutable.

९.१३.१. महात्मनस्त्विति । महात्मानः कामाद्यनभिभूतचित्ताः । यतः 'अभयं सत्त्वसंशुद्धिः' (१६.१) इत्यादिना वक्ष्यमाणां दैवीं प्रकृतिं

स्वभावमाश्रिताः अत एव मद्भयतिरेकेण नास्त्यन्यस्मिन्मनो येषां ते भूतादिं जगत्कारणमव्ययं नित्यं च मां ज्ञात्वा भजन्ति ॥

9.13.1. *But etc. Great-souled ones, those who are not overcome by passion etc., for they take to the divine nature which will be stated later as, 'Fearlessness, purity of heart' etc. (16.1), and therefore whose minds are not devoted to anything else but Me—they, however, knowing me to be the cause of beings, of the universe, and immutable or eternal, worship Me.*

९.१४.०. तेषां भजनप्रकारमाह द्वाभ्याम्—

9.14.0. The different ways of their worship are being stated in the two verses beginning with:

14. सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥

Always praising Me, striving with austere vows, and bowing down to Me with devotion, always steadfast, they worship Me.

९.१४.१. सततमिति । सततं सर्वदा स्तोत्रमन्त्रादिभिः कीर्तयन्तः केचिन्मामुपासते सेवन्ते । दृढानि व्रतानि नियमा येषां ते तादृशाः सन्तो यतन्तश्चेश्वरपूजादिषु इन्द्रियोपसंहारादिषु च प्रयत्नं कुर्वन्तश्च केचिद्भक्त्या नमस्यन्तः प्रणमन्तश्चान्ये नित्ययुक्ता अनवरतमवहिताः सेवन्ते । भक्त्येति नित्ययुक्ता इति च कीर्तनादिष्वपि द्रष्टव्यम् ॥

9.14.1. *Always etc. Some worship, adore, Me by always praising Me with hymns and mystic syllables; some by striving, making efforts for the worship etc. of the Lord and the control of the senses, with austere vows, rigid rules of conduct; some by bowing down, offering salutations, to Me with devotion; others worship Me by being always steadfast, by constant alertness. The epithets 'with devotion' and 'always steadfast' should be taken as qualifying 'praising', 'striving' etc. as well.*

९.१५.०. किञ्च—

९.15.0. Further:

15. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।

एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥

Worshipping through the knowledge-sacrifice others adore Me, either as identical or as separate, or they adore Me, the manifold in different forms.

९.१५.१. ज्ञानेति । वासुदेवः सर्वमित्येवं सर्वात्मत्वदर्शनं ज्ञानं तदेव यज्ञस्तेन ज्ञानयज्ञेन मां यजन्तः पूजयन्तोऽन्येऽप्युपासते । तत्रापि केचिदेकत्वेन एकमेव परंब्रह्मेति परमार्थदर्शनरूपाभेदभावनया, केचित्पृथक्त्वेन, दासोऽहमिति पृथग्भावनया, केचित्तु विश्वतोमुखं सर्वात्मकं मां बहुधा ब्रह्मरुद्रादिरूपेणोपासते ॥

9.15.1. *Worshipping* etc. The realization of Him as the universal Self in the form, 'All this is Vāsudeva', is knowledge; that itself is the sacrifice. *Worshipping through that knowledge-sacrifice others adore Me*. Of these, again, some adore Me as being identical, thinking themselves to be non-separate from Me; some adore Me as being separate, thinking, 'I am His servant'; but some adore Me, the manifold, the universal Self, in different forms, in the form of Brahmā, Rudrā, etc.

९.१६.०. सर्वात्मतां प्रपञ्चयति चतुर्भिः—

9.16.0. His being the universal Self is being declared in the four verses beginning with:

16. अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥

I am Kratu, I am Yajna, I am the oblations to the Manes, I am the product of the annuals, I am the Mantra, I alone am the clarified butter, I am the (sacrificial) fire and the offering in the fire.

९.१६.१. अहमिति । क्रतुः श्रौतोऽग्निष्टोमादिः । यज्ञस्तु स्मार्तः पञ्चमहायज्ञादिः, स्वधा पित्रर्थे श्राद्धादिः, औषधमोषधिप्रभवमन्नं भेषजं वा, मन्त्रो याज्यापुरोनुवाक्यादिः । आज्यं होमादिसाधनम् । अग्निराहवतीयादिः । हुतं होमः एतत्सर्वमहमेव ॥

9.16.1. *I am etc. Kratu, Vedic sacrifice like the Agnishtoma. Yajna, sacrifice prescribed by the Smritis like the five great sacrifices. The oblation to the manes like the Shrāddha (offerings to the departed) ceremony. The product of annuals, food produced from annual plants; or it may mean medicine. The Mantra, mystic words such as those uttered before the performance of the sacrifice and during its performance; the clarified butter—the means to the performance of the sacrifice. Fire, sacrificial fire such as the Āhavaniya etc. The offering in the fire, the ceremony itself. Verily I am all this.*

९.१७.०. किञ्च—

9.17.0. Further:

17. पिताहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक्साम यजुरेव च ॥

I am the father of this world, the mother, the dispenser, the grandsire, that which is to be known, the purifier, the Om and also the Vedas—Rik, Sāman and Yajus.

९.१७.१. पितेति । धाता कर्मफलविधाता, वेद्यं ज्ञेयं वस्तु, पवित्रं शोधकं प्रायश्चित्तात्मकं वा, ओङ्कारः प्रणवः, ऋग्वेदादयो वेदाश्च अहमेव, स्पष्टमन्यत् ॥

9.17.1. *I am etc. I am the dispenser, awarder of the fruits of one's actions. That which is to be known, the object to be realized. The purifier, sanctifier. The Om, the sacred Vedic syllable. And also the Rik and other Vedas. The rest is clear.*

९.१८.०. किञ्च—

9.18.0. Futher:

18. गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥

I am the goal, the sustainer, the Lord, the witness, the abode, the refuge, the friend, the source, the destroyer, the support, the repository and the eternal seed.

९.१८.१. गतिरिति । गम्यत इति गतिः फलम् । भर्ता पोषणकर्ता । प्रभुः नियन्ता । साक्षी शुभाशुभद्रष्टा । निवासः भोगस्थानम्, शरणं रक्षकः, सुहृद्धितकर्ता । प्रकर्षणं भवत्यनेनेति प्रभवः स्रष्टा । प्रलीयतेऽनेनेति प्रलयः संहर्ता । तिष्ठन्त्यस्मिन्निति स्थानमाधारः । निधीयतेऽस्मिन्निति निधानं लयस्थानम् । बीजं कारणं तथाप्यव्ययमविनाशि न्तु व्रीह्यादिबीजवन्नश्वरमित्यर्थः ॥

9.18.1. *I am* etc. That which is attained is *the goal*, the fruit of actions. *The sustainer*, nourisher. *The Lord*, the controller. *The witness*, the observer of good and evil. *The abode*, the place of enjoyment. *The refuge*, the protector. *The friend*, one who does good. *The source*, that from which a thing preeminently comes in to existence, i.e., the creator. The dissolution, that by which a thing meets its dissolution, *the destroyer*. *The support*, that in which a thing rests. *The repository*, that in which a thing remains latent. *Seed*, cause, and that too *eternal*, not destructible like seeds of the rice etc.

९.१९.०. किञ्च—

9.19.0. Further:

19. तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥

I give heat, I restrain and let loose the rain, I am immortality, I am death, I am manifest and unmanifest also, O Arjuna.

९.१९.१. तपामीति । आदित्यात्मना स्थित्वा निदाघसमये तपामि जगतस्तापं करोमि वृष्टिसमये च वर्षमुत्सृजामि विमुञ्चामि । कदाचित्तु वर्षं निगृह्णामि आकर्षामि । अमृतं च जीवनं, मृत्युश्च नाशः, सत् स्थूलं दृश्यम् । असच्च सूक्ष्ममदृश्यम् । एतत्सर्वमहमेवेति मत्वा मामेव बहुधा उपासत इति पूर्वणैवान्वयः ॥

9.19.1. *I give etc. Existing as the sun, during summer I give heat to the world. During the rainy season I let loose, shower, the rain. Sometimes I restrain, withhold, the rain. I am immortality or life, death, destruction, manifest, the gross visible universe, unmanifest, the subtle invisible universe. Knowing that all this is Myself, they worship Me alone in different forms. The connection is with these words in verse 15.*

९.२०.०. तदेवम् 'अवजानन्ति मां मूढा' (९.११) इत्यादिश्लोकद्वयेन क्षिप्रफलाशया देवतान्तरं भजन्तो मां नाद्रियन्त इत्यभक्ता दर्शिताः । 'महात्मानस्तु मां पार्थ' (९.१३) इत्यादिना च भक्ता उक्तास्तत्रैकत्वेन पृथक्त्वेन वा परमेश्वरं श्रीवासुदेवं ये न भजन्ति तेषां जन्ममृत्युप्रवाहो दुर्वार इत्याह द्वाभ्याम्—

9.20.0. In this way it has been shown in the two verses beginning with, 'The ignorant deride Me', etc. (Verse 11), that people who worship other gods with the hope of getting quick results do not regard the Lord, and thereby the non-devotees have been described. And by, 'But the greatsouled ones. O Pārtha', etc. (Verse 13), the Lord's devotees have been described. Now, for those who do not worship the Lord Vāsudeva either as identical with or as separate from themselves a succession of births and deaths is inevitable. This is being stated in the two verses beginning with:

20. त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्द्वि
देवभोगान् ॥

The knowers of the Vedas, purified from sins by drinking the Soma juice and worshipping Me with sacrifices, pray for access to heaven; they having attained the meritorious sphere of Indra, experience in heaven celestial enjoyments of the gods.

९.२०.१. त्रैविद्या मामिति । ऋग्यजुःसामलक्षणास्तिस्रो विद्या येषां ते त्रिविद्याः त्रिविद्या एव त्रैविद्याः । स्वार्थे तद्धितः । तिस्रो विद्या अधीयन्ते जानन्तीति वा त्रैविद्याः । वेदत्रयोक्तकर्मतत्परा इत्यर्थः । वेदत्रयविहितैर्यज्ञैर्मामिष्ट्वा ममैव रूपं देवतान्तरमित्यजानन्तोऽपि वस्तुत इन्द्रादिरूपेण मामेवेष्ट्वा सम्पूज्य यज्ञशेषं सोमं पिबन्तीति सोमपाः तेनैव पूतपापाः शोधितकल्मषाः सन्तः स्वर्गं प्रति गतिं ये प्रार्थयन्ते, ते पुण्यफलरूपं सुरेन्द्रस्य लोकं स्वर्गमासाद्य प्राप्य दिवि स्वर्गे दिव्यानुत्तमान्देवानां भोगानश्नन्ति भुञ्जते ॥

9.20.1. *The knowers etc. Traividyā; The knowers of the three forms of knowledge (the Vedas), viz., Rik, Yajus and Sāman are Trividyā. 'Traividyā' is the same as 'Trividyā', the lengthening of the first vowel introducing no new meaning. Or it may mean: Those who study or know the three forms of knowledge, i.e., those who are devoted to rituals prescribed by the three Vedas. Worshipping Me with sacrifices prescribed by the three Vedas—in reality worshipping Me alone in the form of Indra and other gods, though not knowing that they are but manifestations of Myself, drinking the Soma juice, the remains of the sacrifice, and by that very act being purified from sins, cleansed of all taints, those who pray for access to heaven—they having attained the meritorious—attained as a result of virtuous deeds—sphere of Indra or heaven, experience in heaven, celestial, excellent, enjoyments of the gods.*

९.२१.०. ततश्च—

9.21.0. And then,

21. ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥

Having enjoyed the extensive heavenly sphere, when their virtue is exhausted, they enter the mortal world. Thus those who take refuge in the religion of the Vedas, desirous of enjoyments, go and come.

९.२१.१. ते तं भुक्त्वेति । ते स्वर्गकामास्तं प्रार्थितं स्वर्गलोकं विपुलं तत्सुखं भुक्त्वा भोगप्रापके पुण्ये क्षीणे सति मर्त्यलोकं विशन्ति । पुनरप्येवमेव वेदत्रय्या विहितं धर्ममनुसृताः कामकामा भोगान्कामयमाना गतागतं यातायातं लभन्ते ॥

9.21.1. *Having enjoyed etc. They, those who desire heaven, having enjoyed that extensive heavenly sphere desired by them, i.e., its enjoyments, when their virtue which led to this enjoyment is exhausted, (again) enter the mortal world. Again performing thus, in the self same way, the sacrifices prescribed by the three Vedas and desirous of enjoyments, they go and come.*

९.२२.०. मद्भक्तास्तु मत्प्रसादेन कृतार्था भवन्तीत्याह—

9.22.0. But My devotees become blessed by My grace. This is being stated:

22. अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

Those persons, who think of nothing else and worship Me through meditation—the accession to and the maintenance of the welfare of such ever devout persons I look after.

९.२२.१. अनन्या इति । अनन्याः नास्ति मद्भक्तिरेकेणान्यत्काम्यं भजनीयं देवतान्तरं येषां तथाभूता ये जनाः मां चिन्तयन्तः सेवन्ते, तेषां नित्याभियुक्तानां सर्वदा मदेकनिष्ठानां योगं धनादिलाभं क्षेमं च तत्पालनं, मोक्षाख्यं च तैरप्रार्थितमप्यहमेव वहामि प्रापयामि ॥

9.22.1. *Those persons, etc. Those persons, who think of nothing else, who have no other object of desire than Myself—and worship Me through meditation, the accession to and maintenance of the welfare, the attainment of wealth, etc., and its protection when attained, as also final Liberation, of such ever devout persons, persons who are always exclusively devoted to Me, I Myself look after, see that they get unasked.*

१.२३.०. ननु च त्वद्भ्यतिरेकेण वस्तुतो देवान्तरस्याभावादिन्द्रादि-सेविनोऽपि त्वद्भक्ता एवेति कथं ते गतागतं लभेरंस्तत्राह—

9.23.0. But then, as there is really no other god than Yourself, the worshippers of Indra and the rest are verily Your devotees; so how do they go and come? It is being answered:

23. येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥

Even those devotees of other gods who worship (them) endowed with faith, worship Me alone, O son of Kunti (Arjuna), though in an unauthorized way.

१.२३.१. येऽपीति । श्रद्धयोपेता भक्ताः सन्तो येऽपि जना यज्ञेनान्यदेवता इन्द्रादिरूपा यजन्ते तेऽपि मामेव यजन्तीति सत्यम्, किंत्वविधिपूर्वकं मोक्षप्रापकं विधिं विना यजन्त्यतस्ते पुनरावर्तन्ते ॥

9.23.1. *Even etc It is true that even those people who, endowed with faith, becoming devotees, worship other gods like Indra and others, worship Me alone. But they worship in an unauthorized way, without following the enjoined way for Liberation; therefore they go and come.*

१.२४.०. एतदेव विवृणोति—

9.24.0. That very thing is being explained:

24. अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

I am the enjoyer, and the Lord also, of all sacrifices. But they do not know Me in truth; therefore they fall down.

९.२४.१. अहं हीति । सर्वेषां यज्ञानां तत्तद्देवतारूपेणाहमेव भोक्ता प्रभुश्च स्वामी फलदातापि चाहमेवेत्यर्थः । एवम्भूतं मां ते तत्त्वेन यथावन्नाभिजानन्ति अतश्च्यवन्ति प्रच्यवन्ते पुनरावर्तन्ते । ये तु सर्वदेवतासु मामेवान्तर्यामिणं पश्यन्तो यजन्ति ते तु नावर्तन्ते ॥

9.24.1. *I am etc. I am the enjoyer of all sacrifices in the form of those respective deities, and I Myself am the Lord also of all sacrifices, i.e., the bestower of their fruit. They do not know Me, who am of this nature, in truth, truly. Therefore they fall down, i.e., are reborn.—The verb should be ātmanepadi.—But those who see Me, the Inner Ruler, in all the gods and worship Me, do not come back.*

९.२५.०. तदेवोपपादयति—

9.25.0. That very thing is being demonstrated:

25. यान्ति देवव्रता देवान्पितृन्यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

The worshippers of the gods go to the gods, the worshippers of the manes go to the manes, the worshippers of the spirits go to the spirits, and My worshippers too come to me.

९.२५.१. यान्तीति । देवेष्विन्द्रादिषु व्रतं नियमो येषां ते अन्तवतो देवान् यान्ति अतः पुनरावर्तन्ते । पितृषु व्रतं येषां श्राद्धादिक्रियापराणां ते पितृन् यान्ति । भूतेषु विनायकमातृकादिष्विज्या पूजा येषां ते भूतानि यान्ति । मां यष्टुं शीलं येषां ते मद्याजिनस्ते तु मामेवाक्षयं परमानन्दरूपं नारायणं यान्ति ॥

9.25.1. *The worshippers etc. The worshippers, devotees, of the gods, Indra and others, go to the gods who are limited (beings.) The worshippers of the manes, those who perform the Shrāddha and other rites, go to the manes. The worshippers of the spirits like Vināyaka and the female demigods, go to the spirits. My worshippers, those who are accustomed to worship Me, however, come to Me alone, the embodiment of undecaying supreme bliss, Nārāyana.*

९.२६.०. तदेवं स्वभक्तानामक्षयफलत्वमुक्तम् । अनायासत्वं स्वभक्तेर्द-
र्शयति—

9.26.0. Thus it has been stated that His own devotees attain undecaying fruit. Now is being shown how easy it is to attain devotion to Him:

26. पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥

He who with devotion offers Me a leaf, a flower, a fruit or water, that devout offering of the pure-minded one I accept.

९.२६.१. पत्रमिति । पत्रपुष्पादिमात्रमपि मह्यं भक्त्या प्रीत्या यः प्रयच्छति तस्य प्रयतात्मनः शुद्धचित्तस्य निष्कामभक्तस्य तत्पत्रपुष्पादिकं तेन भक्त्युपहृतं समर्पितमहमश्नामि प्रीत्या गृह्णामि । नहि महाविभूतिपतेः परमेश्वरस्य मम क्षुद्रदेवतानामिव बहुवित्तसाध्ययागादिभिः परितोषः स्यात्, किन्तु भक्तिमात्रेण । अतो भक्तेन समर्पितं यत्किञ्चित्पत्रादिमात्रमपि तदनुग्रहार्थमेवाश्नामीति भावः ॥

9.26.1. *He who etc. He who with devotion, with love, offers Me only a leaf, a flower, etc., that leaf, flower. etc., of that pure-minded one, selfless devotee, offered with devotion, I enjoy, accept with pleasure. Unlike the petty gods, I, the supreme Lord possessing superlative powers, am not pleased by expensive sacrifices, but by devotion alone. Therefore, what little is offered*

by the devotee, be it even a leaf etc., I accept just to favour him. This is the idea.

९.२७.०. न च पत्रपुष्पादिकमपि यज्ञार्थं पशुसोमादिद्रव्यवन्मदर्थमेवो-
द्यमैरापाद्य समर्पणीयम्, किं तर्हि?—

9.27.0. Even this leaf, flower, etc., need not be procured with effort just for My sake, like the (sacrificial) animal, Soma plant and other things collected for a sacrifice, and then offered to Me. What then is to be done? That is being stated:

27. यत्करोषि यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥

Whatever you do, or eat, or sacrifice, or give, whatever austerity you perform, that, O son of Kunti, offer unto Me.

९.२७.१. यदिति । स्वभावतो वा शास्त्रतो वा यत्किञ्चित्कर्म करोषि, तथा यदश्नासि, यज्जुहोषि, यददासि, यत्तपस्यसि तपः करोषि तत्सर्वं मय्यर्पितं यथा भवत्येवं कुरुष्व ॥

9.27.1. *Whatever* etc. *Whatever* action you do, whether natural or prescribed by the Scriptures, likewise whatever you eat, or sacrifice; or give whatever austerity you perform, all that offer unto Me, perform in such a way that it becomes an offering to Me.

९.२८.०. एवञ्च यत्फलं प्राप्स्यसि तच्छृणु—

9.28.0. Listen what fruit you will attain in this way:

28. शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।
सन्न्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥

Thus you will be rid of the bonds of action resulting in good and evil; being free and with your mind endowed with the Yoga of renunciation, you will attain Me.

१.२८.१. शुभाशुभफलैरिति । एवं कुर्वन्कर्मबन्धनैः कर्मनिमित्तै-
रिष्टानिष्टैः फलैर्मुक्तो भविष्यसि । कर्मणां मयि समर्पितत्वेन तव तत्फल-
सम्बन्धानुपपत्तेः । तैश्च विमुक्तः सन् सन्न्यासयोगयुक्तात्मा सन्न्यासः कर्मणां
मदर्पणं स एव योगस्तेन युक्त आत्मा चित्तं यस्य तथाभूतस्त्वं मां प्राप्स्यसि ॥

9.28.1. *Thus etc. Performing work thus, you will be rid of the bonds of action, of good and evil fruits resulting from actions; for all actions being offered to Me, your connection with their fruits is impossible. Being free from them (fruits of actions) and with your mind endowed with the Yoga of renunciation consisting in the offering of all actions to Me, you will attain Me.*

१.२९.०. यदि भक्तेभ्य एव मोक्षं ददासि नाभक्तेभ्यः, तर्हि तथापि किं रागद्वेषादिकृतं वैषम्यमस्ति? नेत्याह—

9.29.0. *If You grant Liberation to Your devotees alone and not to non-devotees, then are You also partial through attachment and aversion? No. That is being stated:*

29. समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

I am the same to all beings; there is no one hateful or dear to Me; but they who worship Me with devotion, are in Me, and I am also in them.

१.२९.१. सम इति । समोऽहं सर्वेष्वपि भूतेषु अतो मे मम प्रियश्च द्वेष्यश्च नास्त्येव । एवं सत्यपि ये मां भजन्ति ते भक्ता मयि वर्तन्ते । अहमपि तेष्वनुग्राहकतया वर्ते । अयं भावः—यथाग्नेः स्वसेवकेष्वेव तमःशीतादिदुःखमपाकुर्वतोऽपि न वैषम्यं, यथा वा कल्पवृक्षस्य, तथैव भक्तपक्षपातिनोऽपि मम नास्त्येव वैषम्यं किन्तुः मद्भक्तेरेवायं महिमेति ॥

9.29.1. *I am etc. I am the same to all beings; therefore verily there is no one hateful or dear to Me. Even though it is so, yet they, those devotees, who worship Me, are in Me. I am also in them as their helper. This is the idea: Even as fire, which destroys*

the misery of darkness, cold, etc., only for those who tend it, is not partial, nor the wishing tree (which grants desired objects only to those who sit under it), so also, though I favour My devotees, there is certainly no partiality in Me; it is but the glory of devotion to Me.

९.३०.०. अपि च मद्भक्तेरवितर्क्यः प्रभाव इति दर्शयन्नाह—

9.30.0. Moreover, the power of devotion to Me is indisputable. Describing it the Lord says:

30. अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥

Even if a very wicked person worships Me to the exclusion of anybody else, he should be regarded as righteous, for he has rightly resolved.

९.३०.१. अपि चेदिति । अत्यन्तं दुराचारोऽपि नरो यदि पृथक्त्वेन देवतान्तरभक्तिमकुर्वन्मामेव परमेश्वरं श्रीनारायणं भजते तर्हि साधुः श्रेष्ठ एव स मन्तव्यः । यतोऽसौ सम्यग्व्यवसितः परमेश्वरभजनेनैव कृतार्थो भविष्यामीति शोभनमध्यवसायं कृतवान् ॥

9.30.1. *Even if etc. Even if a very wicked person worships Me, the blessed Nārāyana, alone, and is not devoted to any other god as different from Me, then he should be regarded as righteous, as the best; for he has rightly resolved, he has made a worthy resolution like, 'I shall be blessed by the worship of the Lord alone.'*

९.३१.०. ननु कथं समीचीनाध्यवसायमात्रेण साधुर्मन्तव्यस्तत्राह—

9.31.0. How could he be regarded as righteous by a mere right resolve? That is being answered:

31. क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥

He soon becomes righteous-minded and attains eternal peace; O Son of Kunti, proclaim (to the world) that My devotee never perishes.

९.३१.१. क्षिप्रमिति । दुराचारोऽपि मां भजञ्छीघ्रं धर्मचित्तो भवति । ततश्च शश्वच्छान्तिं शाश्वतीमुपशान्तिं चित्तोपप्लवोपरमरूपां परमेश्वरनिष्ठां नितरां गच्छतिप्राप्नोति । कुतर्ककर्कशवादिनो नैतन्मन्येरन्निति शङ्काव्याकुलचित्तमर्जुनं प्रोत्साहयति हे कौन्तेय, पटहकाहलादिमहाघोषपूर्वकं विवदमानानां सभां गत्वा बाहुमुत्क्षिप्य निःशङ्कं प्रतिजानीहि प्रतिज्ञां कुरु । कथं मे परमेश्वरस्य भक्तः सुदुराचारोऽपि न प्रणश्यति अपि तु कृतार्थ एव भवतीति । ततश्च ते त्वत्प्रौढिविजृम्भविध्वंसितकुतर्का निःसंशयं त्वामेव गुरुत्वेनाश्रयेरन् ॥

9.31.1. *He soon etc.* Even a wicked person by worshipping Me soon becomes righteous-minded and thereby attains eternal or everlasting peace, i. e., devotion to the supreme Lord, Arjuna, who is agitated by the doubt that people who are sophisticated and sharp-tongued will not accept this (statement of the Lord) is encouraged by the Lord by saying: 'O Arjuna, go to the assembly of the opponents, proclaim unhesitatingly with lusty beat of drums and uplifted hands'—how?—that My, i. e., the Lord's devotee, even if very wicked, never perishes, rather he becomes blessed. Then they, with their sophisms smashed by this display of your boldness, would undoubtedly make you alone as their preceptor.

९.३२.०. आचारभ्रष्टं मद्भक्तिः पवित्रीकरोतीति किमत्र चित्रम्, यतो मद्भक्तिर्दुष्कुलानप्यनधिकारिणोऽपि संसारान्मोचयतीत्याह—

9.32.0. What is there to wonder at that devotion to Me purifies one who is lax in conduct, when it liberates from transmigratory existence even the low-born and unqualified persons. This is being stated:

32. मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

Even they who are of sinful birth, women, Vaishyas, as also Sudras, taking refuge in Me, verily attain the highest goal.

९.३२.९. मां हीति । येऽपि पापयोनयः स्युः निकृष्टजन्मा-
नोऽन्त्यजादयो भवेयुः । येऽपि वैश्याः केवलं कृष्यादिनिरताः, स्त्रियः,
शूद्रादयश्चाध्ययनादिरहिताः, तेऽपि मां व्यपाश्रित्य संसेव्य परां गतिं यान्ति ।
हि निश्चितम् ॥

9.32.1. *Even they etc. Even they who are of sinful birth, of low birth, i.e., the outcastes, etc., and they who are Vaishyas, engaged merely in agriculture, etc., and women, Sudras and the rest, who are devoid of (Vedic) study, etc.—even they, taking refuge in Me, worshipping Me, verily, undoubtedly, attain the highest goal.*

९.३३.०. यदेवं तदा सत्कुलाः सदाचाराश्च मद्भक्ताः परां गतिं
यान्तीति किं वक्तव्यमित्याह—

9.33.0. *When it is so (i.e., when even the low-born, etc., attain Me through devotion), then it goes without saying that those devotees of Mine who are of noble birth and good conduct attain the highest goal. That is being stated:*

33. किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥

Not to mention virtuous Brāhmanas and devoted royal sages. Having attained this ephemeral joyless body, worship Me.

९.३३.१. किमिति । पुण्याः सुकृतिनो ब्राह्मणाः । तथा राजानश्च ते
ऋषयश्च क्षत्रियाः एवम्भूताः परां गतिं यान्तीति किं वक्तव्यमित्यर्थः ।
अतस्त्वमिमं राजर्षिरूपं लोकं देहं प्राप्य लब्ध्वा मां भजस्व । किञ्च,
अनित्यमध्रुवमसुखं सुखरहितं च लोकं देहं प्राप्यानित्यत्वाद्धि-
लम्बमकुर्वन्नसुखत्वाच्च सुखार्थोद्यमं हित्वा मामेव भजस्वेत्यर्थः ॥

9.33.1. *Not to mention* etc. It goes without saying that *virtuous Brāhmanas*, Brāhmanas who have done pious deeds, and likewise Kshatriyas who are sages as well as kings, attain the highest goal. Therefore, having got this body of a royal sage, worship Me. Moreover, *having attained this ephemeral, non-permanent, joyless world or body, worship Me* alone without delay, since the body is ephemeral, and giving up all efforts for happiness, since it is joyless.

९.३४.०. भजनप्रकारं दर्शयन्नुपसंहरति—

9.34.0. By showing the method of worship the Lord concludes the subject:

34. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥

Fix your mind on Me, be My devotee, sacrifice to Me and bow down to Me; thus fixing the mind on Me and having Me for the supreme goal, you will attain Me alone.

९.३४.१. मन्मना इति । मय्येव मनो यस्य स मन्मनास्त्वं भव । तथा मद्भक्तो मत्सेवको भव । मद्याजी मद्यजनशीलो भव । मामेव च नमस्कुरु । एवमेभिः प्रकारैर्मत्परायणः सन्नात्मानं मनो मयि युक्त्वा समाधाय मामेव परमानन्दरूपमेष्यसि प्राप्स्यसि ॥

9.34.1. *Fix* etc. He whose mind is fixed on Me—be such. Likewise, be My devotee, My servant; sacrifice to Me, habitually offer sacrifices to Me; and bow down to Me alone. Thus, by these methods, having Me for the supreme goal, fixing the self or mind on Me, concentrating it on Me, you will attain Me alone, who am supreme bliss.

निजमैश्वर्यमाश्चर्यं भक्तेश्चाद्भुतवैभवम् ।

नवमे राजगुह्यारख्ये कृपयाऽवोचदच्युतः ॥

In this ninth chapter named the royal secret the Lord has spoken out of His grace about His own transcendental glory and the wonderful greatness of devotion.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिन्यां टीकायां राजविद्याराजगुह्ययोगो नाम नवमोऽध्यायः ॥



... your mind on Me, My devotee sacrificed to Me and bow down to Me; thus fixing the mind on Me and having Me for the supreme goal, you will attain Me. ...

दशमोऽध्यायः

CHAPTER 10

विभूतियोगः

MEDITATION ON THE DIVINE GLORIES

उक्ताः सङ्क्षेपतः पूर्वं सप्तमादौ विभूतयः ।

दशमे ता वितन्यन्ते सर्वत्रेश्वरदृष्टये ॥

The glories of the Lord have previously been stated in brief in chapters seven, etc. In the tenth these are being expanded for the vision of God in everything.

१०.१.०. एवं तावत्सप्तमादिभिस्त्रिभिरध्यायैर्भजनीयं परमेश्वररूपं निरूपितम् । तद्विभूतयश्च सप्तमे 'रसोऽहमप्सु कौन्तेय' (७.८) इत्यादिना सङ्क्षेपतो दर्शिताः । अष्टमे च 'किं तद्ब्रह्म किमध्यात्मम्' (८.१) इत्यादिना अर्जुनाय सप्तपदार्था उपन्यस्तास्ताः परमेश्वरस्य विभूतय एव 'साधिभूताधि-
दैवम्' इत्युक्तत्वात् (७.३०) । नवमे च 'अहं क्रतुरहं यज्ञः' (९.१६) इत्यादिना तद्विभूतयो दर्शिताः । अथेदानीं ता एव विभूतीः प्रपञ्चयिष्यन् स्वभक्तेश्चावश्यकरणीयत्वं वर्णयिष्यन्—

10.1.0. Thus in the three chapters, the seventh and the next two, the form of the Lord which is to be worshipped has been determined. And His glories have been briefly stated in the seventh chapter in, 'I am, O son of Kunti, sapidity in waters', etc. (7.8) and the following verses. In the eighth chapter in the verse, 'What is that Brahman, what is Adhyātma', etc. (8.1) and the next one seven entities have been introduced by Arjuna. They are verily glories of the Lord, since it is mentioned, 'Those who know Me together with what concerns beings', etc. (7.30). In the ninth chapter in, 'I am Kratu, I am Yajna', etc. (9.16) and the following verses, His glories have been pointed out. Now in order to delineate those very glories and state that devotion to the Lord must be practised:

श्रीभगवानुवाच

1. भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥

The Blessed Lord said:

Hear again, O Mighty-armed one, My supreme word, which I, wishing your welfare, shall tell you who take delight in it.

१०.१.१. भूय एवेति । महान्तौ युद्धादिस्वधर्मानुष्ठाने महत्परिचर्यायां वा कुशलौ बाहू यस्य हे महाबाहो, भूय एव पुनरपि मे वचः शृणु । कथम्भूतम्? परमं परमार्थनिष्ठं, मद्बचनमृतेनैव प्रीतिं प्राप्नुवते ते तुभ्यं हितकाम्यया हितेच्छया यदहं वक्ष्यामि तत् ॥

10.1.1. *Hear again, etc. O mighty-armed one, one whose hands are mighty, dexterous in the performance of one's duty like fighting, and service to the great, hear again My word. What kind of word? Supreme word, word relating to the supreme Truth, which I, wishing your welfare, shall tell you who take delight in My words as in nectar.*

१०.२.०. उक्तस्यापि पुनर्वचने दुर्ज्ञेयत्वं हेतुमाह—

10.2.0. *Incomprehensibility is being put forward as the reason for repeating what has already been stated:*

2. न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥

Neither the gods nor the great sages know My birth; for I am the cause of the gods and the great sages in all respects.

१०.२.१. न म इति । मे मम प्रकृतं भवं जन्मरहितस्यापि नाना-विभूतिभिराविर्भावं सुरगणा अपि महर्षयो भृग्वादयोऽपि न जानन्ति । तत्र हेतुः—अहं हि देवानां महर्षीणां चादिः कारणम्, सर्वशः सर्वप्रकारैरुत्पादकत्वेन बुद्ध्यादिप्रवर्तकत्वेन च । अतो मदनुग्रहं विना मां केऽपि न जानन्तीत्यर्थः ॥

10.2.1. *Neither etc. Neither the gods nor even the great sages like Bhrgu and others know My excellent birth—My appearance with various glories, though I am birthless. The reason for that is: For I am the beginning or cause of the gods and the great sages in all respects, i.e., as their creator and as the director of their intellect, etc. Therefore without My grace nobody can know Me. This is the sense.*

१०.३.०. एवम्भूतात्मज्ञाने फलमाह—

10.3.0. The result of such self-realization is being stated:

3. यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असम्मूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥

He who knows Me, the birthless and beginningless Lord of creatures, is undeluded among men and is freed from all sins.

१०.३.१. यो मामिति । सर्वकारणत्वादेव न विद्यते आदिः कारणं यस्य तमनादिम् । अत एवाजं जन्मशून्यं लोकानां महेश्वरं च मां यो वेत्ति स मनुष्येष्वसम्मूढः सम्मोहरहितः सन्सर्वपापैः प्रमुच्यते ॥

10.3.1. *He who etc. He who knows Me, the beginningless, who has no beginning or cause, being verily the cause of everything; therefore, birthless, without birth, and the Lord of all creatures, is undeluded, free from delusion, among men and is freed from all sins.*

१०.४-५.०. लोकमहेश्वरतामेव स्फुटयति बुद्धिरिति त्रिभिः—

10.4-5.0. His being the great Lord of all beings is made clear in the three verses beginning with:

4. बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥

5. अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥

4-5 Discrimination, knowledge, non-delusion, forgiveness, truthfulness, self control, tranquility, happiness, misery, existence, non-existence, fear and also fearlessness, non-injury, equanimity, contentment, austerity, charity, fame, ill fame—these different dispositions of beings are indeed born of Me.

१०.४.१. बुद्धिः सारासारविवेकनैपुण्यम्, ज्ञानमात्मविषयम्, असम्मोहो व्याकुलत्वाभावः, क्षमा सहिष्णुत्वम्, सत्यं यथार्थभाषणम्, दमो बाह्येन्द्रियसंयमः, शमोऽन्तःकरणसंयमः, सुखमनुकूलसंवेदनीयम्, दुःखं च तद्विपरीतम्, भव उद्भवः, अभावस्तद्विपरीतः, भयं त्रासः, अभयं तद्विपरीतम्, अस्यश्लोकस्य मत् एव भवन्तीत्युत्तरेणान्वयः ॥

10.4.1. *Discrimination, etc. Discrimination, the skill to differentiate the essential from the worthless; knowledge, about the Self; non-delusion, absence of bewilderment; forgiveness, forbearance; truthfulness, veracity; self-control (Dama), control of the external sense-organs; tranquillity (Shama), control of the internal organ (mind); happiness, the sensation of what is agreeable; misery, its opposite; fear, dread; fearlessness, its opposite; existence, coming into being; non-existence, its opposite. This verse is to be construed with the words 'are indeed born of Me,' in the next verse (4).*

१०.५.१. किञ्च— अहिंसेति । अहिंसा परपीडानिवृत्तिः, समता रागद्वेषादिराहित्यं मित्रामित्रतुल्यता च, तुष्टिर्देवलब्धेन सन्तोषः, तपः शारीरादि वक्ष्यमाणम्, दानं न्यायार्जितधनादेः सत्पात्रेऽर्पणम्, यशः सत्कीर्तिः, अयशोऽपकीर्तिः एते बुद्धिर्ज्ञानमित्यादयस्तद्विपरीताश्चाऽबुद्ध्यादयो नानाविधा भावाः प्राणिनां मत्तः सकाशादेव भवन्ति ॥ ५ ॥

10.5.1. *Further: Non-injury, etc., non-injury, refraining from causing pain to others; equanimity, absence of attachment, aversion, etc.; contentment, satisfaction with what comes by destiny; austerity, of the body, etc. to be described later on; charity, giving away of wealth, etc., earned by honest means*

to a worthy person; fame, reputation; ill-fame, obloquy. These different dispositions of beings, viz., discrimination, knowledge, etc., and their opposites, viz., non-discrimination, etc., are indeed born of Me (5).

१०.६.०. किञ्च—

10.6.0. Further:

6. महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥

The seven great sages, the earlier four, and also the Manus, were born of My mind endowed with My essence—whose progeny are these in the world.

१०.६.१. महर्षय इति । सप्त महर्षयो भृग्वादयः 'सप्त ब्राह्मणा इत्येते पुराणे निश्चयं गताः' (महा. शान्ति. २०८.५) इत्यादि पुराणप्रसिद्धाः । तेभ्योऽपि पूर्वोऽन्ये चत्वारो महर्षयः सनकादयः । तथा मनवः स्वायम्भुवादयः, मद्भावा मदीयो भावः प्रभावो येषु ते हिरण्यगर्भात्मनो ममैव मनसः सङ्कल्पमात्राज्जाताः । प्रभावमेवाह—येषामिति । येषां भृग्वादीनां च सनकादीनां मनूनां चेमा ब्राह्मणाद्या लोके वर्धमाना यथायथं पुत्रपौत्रादिरूपाः शिष्यप्रशिष्यादिरूपाश्च प्रजा जाताः प्रवर्तन्ते ॥

10.6.1. *The seven etc. The seven great sages, Bhrigu and others, well known in the Purānas, as stated in texts like, 'These have been assorted in the Purānas as the seven Brāhmanas' (Mahā. Śānti. 208.5); earlier even than these,—the other four great sages—Sanaka and the rest; and so also the Manus, Swayambhuva and others, endowed with My essence, in whom there existed My power, were born of My mind, were born of Myself alone as Hiranyagarbha by My mere wish. That very power is being stated: whose progeny, etc. Whose, i.e., of Bhrigu and other sages, of Sanaka and the rest, and of the (fourteen) Manus, progeny, these Brāhmanas and others, multiplying in the world as sons, grandsons, etc., or as disciples, grand disciples, etc., as the case may be.*

१०.७.०. यथोक्तविभूत्यादितत्त्वज्ञानस्य फलमाह—

10.7.0. The fruit of a true knowledge of the glories that have been expounded is being stated:

7. एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥

7. He who knows in truth this glory and power of Mine, attains unflinching Yoga; there is no doubt about this.

१०.७.१. एतामिति । एतां भृग्वादिलक्षणां मम विभूतिं, योगं चैश्वर्यलक्षणं तत्त्वतो यो वेत्ति सोऽविकम्पेन निःसंशयेन योगेन सम्यग्दर्शनेन युक्तो भवति । नास्त्यत्र संशयः ॥

10.7.1. *He who etc. He who knows in truth this glory of Mine as Bhṛigu and others and power as lordship, attains unflinching, certain, Yoga, complete realization; there is no doubt about this.*

१०.८.०. यथा च विभूतियोगयोर्ज्ञानेन सम्यग्ज्ञानावामिस्तद्दर्शयति चतुर्भिः—

10.8.0. How through the knowledge of (this) glory and power (of the Lord) complete realization is attained, is being shown in four verses beginning with:

8. अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥

I am the source of all, everything is produced out of Me, knowing thus the wise worship Me with devotion.

१०.८.१. अहमित्यादि । अहं सर्वस्य जनतः प्रभवो भृग्वादिरूप-विभूतिद्वारेणोत्पत्तिहेतुः । मत्त एव चास्य सर्वस्य 'बुद्धिज्ञानमसम्मोहः' इत्यादिसर्वं प्रवर्तत इति, एवं मत्वाऽवबुद्ध्य बुधाः विवेकिनो भावसमन्विताः प्रीतियुक्ता मां भजन्ते ॥

10.8.1. *I am etc. I am the source of all the world through My glories, Bhrgu and others; everything, viz., discrimination, knowledge, non-delusion, etc., of the world is produced out of Me—knowing, realizing, thus the wise, the discriminative, worship Me with devotion, with love.*

१०.९.०. प्रीतिपूर्वकं भजनमेवाह—

10.9.0. That worship with devotion is being described:

9. मच्चित्ता मद्रतप्राणा बोधयन्तः परस्परम् ।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥

With their mind and senses directed to Me, explaining Me to each other, and talking of Me—they are always pleased and happy.

१०.९.१. मच्चित्ता इति । मय्येव चित्तं येषां ते मच्चित्ताः । मामेव गताः प्राप्ता प्राणा इन्द्रियाणि येषां ते मद्रतप्राणाः । मदर्पितजीवना इति वा । एवम्भूतास्ते बुधाः अन्योन्यं मां न्यायोपेतैः श्रुत्यादिप्रमाणैर्बोधयन्तः, बुद्ध्या च मां कथयन्तः सङ्कीर्तयन्तः सन्तो, नित्यं तुष्यन्त्यनुमोदनेन तुष्टिं यान्ति, रमन्ति च निवृत्तिं यान्ति ॥

10.9.1. *With their mind etc. whose mind is on Me alone; whose Prānas or senses are directed to, have attained, Me alone; or Madgataprāna may mean, who have dedicated their life to Me. Such wise people explaining Me to each other through scriptural and other authority backed by reasoning, and after understanding, talking of Me singing My praise, they are always pleased, contented with others' approval, and happy, delighted.*

१०.१०.०. एवम्भूतानां च सम्यग्ज्ञानमहं ददामीत्याह—

10.10.0. And to such persons as these I grant complete realization. That is being stated:

10. तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

To these who are (thus) ever devoted to Me and worship Me with love, I give that Yoga of understanding by which they come unto Me.

१०.१०.१. तेषामिति । एवं सततयुक्तानां मय्यासक्तचित्तानां प्रीतिपूर्वकं भजतां तेषां बुद्धिरूपं योगमुपायं ददामि । तमिति कम्? येनोपायेन ते भक्ता मां प्राप्नुवन्ति ॥

10.10.1. *To these etc. To these who are thus ever devoted, attached, to Me and worship Me with love, I give that Yoga or means of understanding. To what does 'that' refer? To the means by which these devotees of Mine attain Me.*

१०.११.०. बुद्धियोगं दत्त्वा च तस्यानुभवपर्यन्तं तमापाद्याविद्याकृतं संसारं नाशयामीत्याह—

10.11.0. And having given him the Yoga of understanding, I make it last till he attains realization, and destroy his mundane existence that results from ignorance. This is being stated:

11. तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥

Just to bless them, I, residing in their intellect, destroy the darkness born of ignorance by the resplendent light of knowledge.

१०.११.१. तेषामिति । तेषामनुकम्पार्थमनुग्रहार्थमेवाज्ञानाज्जातं तमः संसाराख्यं नाशयामि । कुत्र स्थितः सन् केन वा साधनेन तमो नाशयसि? इत्यत आह—आत्मभावस्थो बुद्धिवृत्तौ स्थितः सन् भास्वता विस्फुरता ज्ञानलक्षणेन दीपेन नाशयामि ॥

10.11.1. *Just to bless etc. Just to bless, favour, them, I destroy the darkness called mundane world, born of ignorance. Remaining where, or by what means do You destroy the darkness? That is being answered: Residing in their self, in the functions of their intellect, and by the resplendent, shining, light of knowledge.*

१०.१२-१३.०. सङ्क्षेपेणोक्ता विभूतीर्विस्तरेण जिज्ञासुर्भगवन्तं
स्तुवन् सप्तभिः—

10.12-13.0. *Arjuna*, wishing to know in detail about the glories of the Lord that have already been stated in brief, *said*, praising the Lord, in seven verses beginning with:

अर्जुन उवाच

12. परं ब्रह्म परं धाम पवित्रं परमं भवान् ।

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥

13. आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥

Arjuna said:

12-13. You are the supreme Brahman, the supreme abode and extremely holy. All sages, the divine sage Nārada, (as also) Asita, Devala and Vyāsa call You the eternal, resplendent Being, the primeval deity, birthless and omnipresent. And You too are telling me so.

१०.१२.१. परं ब्रह्मेति परं ब्रह्म च परं धाम च आश्रयः परमं च पवित्रं भवानेव । कुतः? इत्यत आह—यतः शाश्वतं नित्यं पुरुषं तथा दिव्यं द्योतनात्मकं स्वप्रकाशं च । आदिश्चासौ देवश्च तं देवानामादिभूतमित्यर्थः । तथा अजमजन्मानं विभुं च व्यापकं त्वामेवाहुः ॥

१०.१३.१. के ते? इत्यत आह—आहुरिति । ऋषयः भृगवादयः सर्वे देवर्षिर्नारदः असितश्च देवलश्च व्यासश्च स्वयं त्वमेव च साक्षान्मे मह्यं ब्रवीषि ॥

10.12-13.1. *You are etc. You alone are the supreme Brahman, the supreme abode or refuge, and extremely holy. Why? That is being answered: For they call You the everlasting or eternal Being likewise resplendent, shining and self-effulgent Being; the primeval Deity, i.e., the origin of the gods; likewise they call You alone birthless and omnipresent, all-pervading.*

Who call You so? *All sages, Bhrigu and others, the divine sage Nārada, (as also) Asita, devala and vyāsa. And you too are personally telling me so.*

१०.१४.०. अतो ममेदानीं त्वदैश्वर्येऽसम्भावनानिवृत्तेत्याह—

10.14.0. Therefore my misgivings about Your powers are now gone. That is being stated:

14. सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥

All this and what (else) You say unto me, O Keshava, I regard as true; O Lord, verily, neither the gods nor the demons know Your manifestations.

१०.१४.१. सर्वमिति । एतद्भवानेव परं ब्रह्मेत्यादि सर्वमप्यृतं सत्यं मन्ये । यन्मां प्रति त्वं कथयसि 'न मे विदुः सुसृष्टाः' (१०.२) इत्यादि तदपि सत्यमेव मन्ये इत्याह—न हीति । हे भगवन्, ते तव व्यक्तित्वं देवा न विदुः अस्मदनुग्रहार्थमियमभिव्यक्तिरिति न जानन्ति । दानवाश्चास्मन्निग्रहार्थमिति न विदुरेवेति ॥

10.14.1. *All this etc., All this, that You are the supreme Brahman, etc., I regard as true. And what You say unto me, viz., 'Even the gods do not know My birth', etc., (verse 2), I also regard as true indeed. This is being said: verily, the gods, etc. O Lord, neither the gods know that these manifestations of Yours are for favouring them, nor do the demons know that they are for their punishment.*

१०.१५.०. किं तर्हि?

10.15.0. What then?

15. स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।

भूतभावन भूतेश देवदेव जगत्पते ॥

You alone know Yourself by yourself, O best of persons, O creator of beings, O Lord of beings, O God of gods, O Lord of the universe.

१०.१५.१. स्वयमिति । स्वयमेव त्वमात्मानं वेत्थ जानासि नान्यः । तदप्यात्मना स्वेनैव वेत्थ न साधनान्तरेण । अत्यादरेण बहुधा सम्बोधयति हे पुरुषोत्तम पुरुषेषूत्तम पुरुषोत्तम । पुरुषोत्तमत्वे हेतुर्भाणि विशेषणानि सम्बोधनानि हे भूतभावन भूतोत्पादक ! भूतानामीश नियन्तः ! देवानामादित्यादीनां देव प्रकाशक । जगत्पते विश्वपालक ॥

10.15.1. *You alone etc. You alone know Yourself¹ and not anybody else; that, too, You know by yourself and not by any other means. Out of surpassing reverence Arjuna addresses (the Lord) variously. O best of persons: Furnishing a reason for this are the other vocative epithets—O creator, generator, of beings: O Lord, ruler, of beings: O God of gods, the revealer of (shining) gods such as the sun; O Lord of the universe, protector of the world.*

१०.१६.०. यस्मात्तवाभिव्यक्तिं त्वमेव वेत्सि न देवादयस्तस्मात्—

10.16.0. As You Yourself know Your manifestations, and not the gods or others, therefore,

16. वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥

Verily, You alone can fully tell about Your divine glories, through which pervading all these worlds You exist.

१०.१६.१. वक्तुमर्हसीति । या आत्मनस्तव दिव्या अत्यद्भुता विभूतयस्ताः सर्वा वक्तुं त्वमेवार्हसि योग्यो भवसि । याभिरिति विभूतीनां विशेषणं स्पष्टार्थम् ॥

1. In Your dual aspect, as the Lord possessing unsurpassed powers and glories and also as the unconditioned Self.

10.16.1. *Verily, etc. All those divine, wonderful, glories of Yours, You alone can tell, are fit to tell. Through which etc. qualifies 'glories'; its meaning is clear.*

१०.१७.०. कथनप्रयोजनं दर्शयन्प्रार्थयते द्वाभ्याम्—

10.17.0. Showing the need for telling, he prays in the two verses beginning with:

17. कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥

In what ways always thinking of You, O Yogin, can I know You? In which particular objects are You to be meditated upon by me?

१०.१७.१. कथमिति । हे योगिन् ! कथं कैर्विभूतिभेदैः सदा परिचिन्तयन्नहं त्वां विद्यां जानीयाम् । विभूतिभेदेन चिन्त्योऽपि त्वं केषु केषु पदार्थेषु मया चिन्तनीयोऽसि ॥

10.17.1. *In what ways etc. O Yogin, in what ways, through which particular glories of Yours, always thinking of You, can I know You? Though You are to be meditated upon through Your different glories, in which particular objects, are You to be meditated upon by me?*

१०.१८.०. तदेवं बहिर्मुखेऽपि चित्ते तत्र तत्र विभूतिभेदेन त्वच्चिन्तैव यथा भवेत्तथा विस्तरेण कथयेत्याह—

10.18.0. So tell me in detail (about Your powers and glories) in such a way that even a mind that is not introspective can contemplate You alone in different objects through Your diverse glories. This is being said:

18. विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥

O Janārdana, tell me once more in detail about Your powers and glories; for I am not satiated by listening to Your nectar-like words.

१०.१८.१. विस्तरेणेति । आत्मनस्तव योगं सर्वज्ञत्वसर्वशक्तित्वा-
दिलक्षणं योगैश्वर्यं विभूतिं च विस्तरेण पुनः कथय । हि यस्मात्त्वद्वाक्यम-
मृतरूपं शृण्वतो मम तृप्तिरलम्बुद्धिर्नास्ति ॥

10.18.1. *Tell me, etc. Tell me once more in detail about Your powers, Yogic splendours like omniscience and omnipotence, and glories, for I am not satiated, I do not feel as having heard enough, by listening to Your nectar-like words.*

१०.१९.०. एवं प्रार्थितः सन्—

10.19.0. Being thus prayed to (by Arjuna),

श्रीभगवानुवाच

19. हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥

The Blessed Lord said:

All right, I shall tell you about My principal divine glories,
O best of the Kurus (Arjuna); for there is no end to the
details of My glories.

१०.१९.१. हन्तेति । हन्तेत्यनुकम्पासम्बोधने । दिव्या या मम
विभूतयस्ताः प्राधान्येन ते तुभ्यं कथयिष्यामि । यतोऽवान्तरविभूतिविस्तरस्य
मदीयस्यान्तो नास्त्यतः प्रधानभूताः कतिचिद्वर्णयिष्यामि ॥

10.19.1. *All right, etc. 'All right' (Hanta) is a compassion-
ate term of address. Of My divine glories I shall tell you the
principle ones; since there is no end to the details of My minor
glories, therefore I shall tell (you) a few major ones.*

१०.२०.०. तत्र प्रथममैश्वरं रूपं कथयति—

10.20.0. Now, to begin with, He describes the nature of the
Lord:

20. अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

I am, O Gudākesha, the Self residing in the minds of all creatures; I am the beginning, the middle and also the end of beings.

१०.२०.१. अहमिति । हे गुडाकेश, सर्वेषां भूतानामाशयेष्वन्तःकरणेषु सर्वज्ञत्वादिगुणैर्नियन्तृत्वेनावस्थितः परमात्माहम् । आदिर्जन्म, मध्यं स्थितिः, अन्तः संहारः, सर्वभूतानां जन्मादिहेतुश्चाहमेवेत्यर्थः ॥

10.20.1. *I am, etc. O Gudākesha, I am the supreme Self, residing as the controller endowed with qualities like omniscience in the minds, the internal organs, of all creatures. Beginnings, origin; the middle, continuance; the end, destruction; that is, I alone am the cause of the origin, etc., of all beings.*

१०.२१.०. इदानीं विभूतीः कथयति यावदध्यायसमाप्तिः—

10.21.0. Now from this verse beginning with 'Of the Ādityas' till the end of the chapter. He relates His glories.

21. आदित्यानामहं विष्णुज्योतिषां रविंशुमान् ।

मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥

Of the Ādityas I am Vishnu, of luminaries I am the radiant sun, of the Maruts I am Marichi, and among constellations I am the moon.

१०.२१.१. आदित्यानामित्यादिना । आदित्यानां द्वादशानां मध्ये विष्णुर्वामनोऽहम् । ज्योतिषां प्रकाशानां मध्ये अंशुमान्चिश्चव्यापकरश्मियुक्तो रविः सूर्योऽहम् । मरुतां देवविशेषाणां मध्ये मरीचिर्नामाहमस्मि । यद्वा सप्त मरुद्गणा वायवस्तेषां मध्य इति । ते च आवहः, प्रवहः, विवहः, परावहः, उद्वहः, संवहः, परिवह इति मरुद्गणाः । नक्षत्राणां मध्ये चन्द्रोऽहम् । अत्र च 'आदित्यानामहं विष्णुः' इत्यादिषु प्रायशो निर्धारणे षष्ठी । क्वचिच्च 'भूतानामस्मिचेतना' इत्यादिषु सम्बन्धे षष्ठी । तच्च तत्र तत्रैव दर्शयिष्यामः । विष्णुरित्याद्यवतारेष्वपि प्रभावातिशयमात्रविवक्षया विभूतित्वेन निर्दिश्यते । अतः परं चाध्यायस्य स्पष्टार्थत्वेऽपि क्वचित्किञ्चिद्वाख्यास्यामः ॥

10.21.1. *Of the Ādityas etc., Of the twelve Ādityas I am Vishnu, Vāmana; of luminaries, shining objects, I am the radiant sun that possesses rays pervading the universe; of the Maruts, a particular class of gods, I am the one named Marichi; or it may mean: Of the seven groups of winds, viz., Āvaha, Pravaha, Vivaha, Parāvaha, Udvaha, Samvaha and Parivaha¹, I am Marichi (Āvaha); among constellations I am the moon.* In, 'Of Ādityas I am Vishnu', etc., the sixth case-ending is mostly partitive. In some, however, as 'In beings I am consciousness', the sixth case-ending is possessive. We shall show this while explaining those particular verses. Even with regard to Incarnations like Vishnu, the intention being only to refer to their superlative power, they are mentioned as glories. Though from now on the meaning of the chapter is quite clear, we shall comment briefly here and there.

22. वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥

Of the Vedas I am the Sāma Veda, of the gods I am Indra, of the senses I am the mind, and in beings I am consciousness.

१०.२२.१. वेदानामिति । वासव इन्द्रः । भूतानां सम्बन्धिनी चेतना ज्ञानशक्तिरहमस्मि ॥

10.22.1. *Of the Vedas etc. Vāsava, Indra.* With reference to beings I am consciousness, the faculty of knowledge.

23. रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥

Of the Rudras I am Sankara, of the Yakshas and Rakshasas I am Kubera, of the Vasus I am Fire, and among mountains I am Meru.

1. Names of the seven groups of winds or bands of air of the atmospheric region between earth and heaven.

१०.२३.१. रुद्राणामिति । यक्षरक्षसामिति । राक्षसानामपि क्रूरत्वादि-
साम्याद्यक्षैः सहैकीकृत्य निर्देशः । तेषां मध्ये वित्तेशः कुबेरोऽस्मि ।
पावकोऽग्निः । शिखरिणां शिखरवतामुच्छ्रितानां मध्ये मेरुः ॥

10.23.1. *Of the Rudras etc.* In the phrase, 'of the Yakshas and Rakshasas', Rakshasas are enumerated with the Yakshas, since the two are alike as regards cruelty, etc. Amongst them I am the lord of wealth—Kubera. pāvaka, Fire. Of things possessing peaks—of lofty objects, i.e., of mountatins, I am Meru.

24. पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥

Know that I am Brihaspati, the foremost among priests, O Pārtha; of army leaders I am Skanda, of natural reservoirs I am the ocean.

१०.२४.१. पुरोधसामिति । पुरोधसां मध्ये देवपुरोहितत्वान्मुख्यं
बृहस्पतिं मां विद्धि । सेनानीनां सेनापतीनां मध्ये देवसेनापतिः
स्कन्दोऽहमस्मि । सरसां स्थिरजलाशयानां मध्ये समुद्रोऽस्मि ॥

10.24.1. *Know that etc.* Among priests know that I am Brihaspati the foremost one, he being the priest of the gods; of army leaders, generals, I am Skanda (Kārtikeya), the commander-in-chief of the gods; of stationary reservoirs of water, I am the ocean.

25. महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥

Of the great sages I am Bhrigu, of words I am the monosyllable (Om), of sacrifices I am the Japa sacrifice, of immovable I am the Himālayas.

१०.२५.१. महर्षीणामिति । गिरां वाचां पदात्मिकानां मध्य
एकमक्षरमोङ्काराख्यं पदमस्मि । यज्ञानां श्रौतस्मार्तानां मध्ये जपरूपो
यज्ञोऽहमस्मि ॥

10.25.1. *Of the great etc. of words, speech consisting of words, I am the monosyllable, the word called Om; of sacrifices prescribed by the Sruti and the Smriti I am the Japa¹ sacrifice.*

26. अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥

Of all trees I am the Ashvattha (peepul tree), of divine sages I am Nārada, of Gandharvas I am Chitraratha, and amongst perfect souls I am the saint Kapila.

१०.२६.१. अश्वत्थ इति । देवा एव सन्तो मन्त्रदर्शनेन य ऋषित्वं प्राप्तास्तेषां मध्ये नारदोऽस्मि । सिद्धानामुत्पत्तित एवाधिगतपरमार्थतत्त्वनां मध्ये कपिलाख्यो मुनिरस्मि ॥

10.26.1. *Of all trees etc. Amongst those who, while being gods, have become sages by being seers of Vedic hymns, I am Nārada; amongst perfect souls, amongst those who from their very birth are knowers of Truth, I am the saint called Kapila.*

27. उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥

Of horses know Me to Uchchaihshravas born of (the churning for) nectar, of lordly elephants Airāvata, and amongst men the king.

१०.२७.१. उच्चैःश्रवसमिति । अमृतार्थं क्षीराब्धिमथनादुद्भूत-मुच्चैःश्रवसं नामाश्वं मद्भिभूतिं विद्धि । अमृतोद्भवमित्येतदैरावतेऽपि सम्बध्यते । नराधिपं राजानं मां विद्धि ॥

10.27.1. *Of horses etc. Know that the horse called Uchchaihshravas that arose out of the ocean of milk, when it was churned (by the gods and demons) for obtaining nectar, is*

1. Japa is more or less silent repetition of mystic syllables or names of the Lord.

My glory. The term 'born of (the churning for) nectar' agrees with 'Airāvata' also. Know Me to be the ruler of men, *the king*.

28. आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥

Of weapons I am the thunderbolt, of cows I am the Kāmadhenu, I am the productive passion, and of poisonous serpents I am Vāsuki.

१०.२८.१. आयुधानामिति । आयुधानां मध्ये वज्रम् । कामान्दोग्धीति कामधुक् । प्रजनः प्रजोत्पत्तिहेतुः कन्दर्पः कामोऽस्मि, न केवलं सम्भोगप्रधानः कामो मद्भिभूतिः, अशास्त्रीयत्वात् । सर्पाणां सविषाणां राजा वासुकिरस्मि ॥

10.28.1. *Of weapons etc. Of weapons (I am) the thunderbolt. Kāmadhenu, (Vasishtha's) cow (called Surabhi) yielding all desired objects. I am the productive passion that is meant for the begetting of offspring; but that passion which only seeks enjoyment is not My glory, for it is prohibited by the Scriptures¹. Of poisonous serpents I am their king Vāsuki.*

29. अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥

Among non-poisonous snakes I am Ananta, of aquatic beings I am Varuna, of the manes I am Aryaman, of regulators I am Yama.

१०.२९.१. अनन्त इति । नागानां निर्विषाणां राजा अनन्तः शेषोऽस्मि । यादसां जलचराणां राजा वरुणोऽस्मि । पितृणां राजा अर्यमास्मि । संयमतां नियमनं कुर्वतां मध्ये यमोऽहमस्मि ॥

1. The scripture enjoins on all householders to beget sons so that the departed ancestors may not go without the funeral cakes offered to the manes at the Shrāddha ceremony. So it was a sacred duty on all to keep the line of descent in tact. But sexual enjoyment for its own sake only panders to the senses and is prohibited by the Scriptures.

10.29.1. *Among etc. Among non-poisonous snakes I am their king Ananta or Sesa; of aquatic beings, dwellers in water, I am their king Varuna; of the manes I am their king Aryaman; of regulators, of those who mete out punishment, I am Yama.*

30. प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥

Of demons I am Prahlāda, of reckoners I am time, among beasts I am the lion, and among birds I am Garuda.

१०.३०.१. प्रह्लाद इति । दैत्यानां राजा प्रह्लादोऽस्मि । कलयतां वशीकुर्वतां गणयतां वा मध्ये कालोऽहम् । मृगेन्द्रः सिंहः । पक्षिणां मध्ये वैनतेयो गरुडोऽस्मि ॥

10.30.1. *Of demons, etc. I am Prahlāda¹, the king of the demons; of subduers, or it may mean, of reckoners I am time; the king of beasts or the lion; among birds I am the son of Vinatā or Garuda (the king of birds).*

31. पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥

I am the wind among those who move fast, of wielders of weapons I am Rāma, among fish I am the Makara, of rivers I am the Gangā.

१०.३१.१. पवन इति । पवतां पावयितृणां वेगवतां वा मध्ये वायुरस्मि । शस्त्रभृतां चीराणां मध्ये रामो दाशरथिः । यद्वा परशुरामः । झषाणां मत्स्यानां मध्ये मकरो मत्स्यविशेषोऽहम् । स्रोतसां प्रवाहोदकानां मध्ये भागीरथी ॥

10.31.1. *I am etc. Of purifiers, or according to another interpretation, among those who move fast, I am the wind: of*

1. Prahlada, though born among demons, was a great devotee of the Lord.

wielders of weapons, among heroes, I am Rāma, the son of Dasaratha, or it may refer to Parashurāma; among fish I am that particular species called Makara: of rivers, of running waters, I am the Gangā.

32. सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥

Of creations I am the beginning, the end, as also the middle, O Arjuna; of sciences I am metaphysics, and I am the constructive reasoning of the controversialists.

१०.३२.१. सर्गाणामिति । सृज्यन्त इति सर्गा आकाशादय-
स्तेषामादिरन्तश्च मध्यं चैवाहम् । 'अहमादिश्च मध्यं च' (१०.२०) इत्यत्र
सृष्ट्यादिकर्तृत्वं पारमैश्वर्यमुक्तम् । अत्र तूत्पत्तिस्थितिलया मद्भिभूतित्वेन ध्येया
इत्युच्यत इति विशेषः । अध्यात्मविद्या आत्मविद्या प्रवदतां वादिनां
सम्बन्धिन्यो वादजल्पवितण्डाख्यास्तिस्त्रः कथाः प्रसिद्धास्तासां मध्ये
वादोऽहम् । यत्र द्वाभ्यामपि प्रमाणतस्तर्कतश्च स्वपक्षः स्थाप्यते,
परपक्षश्छलजातिनिग्रहस्थानैर्दूष्यते स जल्पो नाम । यत्र त्वेकः स्वपक्षं
स्थापयत्यन्यस्तु च्छलजातिनिग्रहस्थानैस्तत्पक्षं दूषयति नतु स्वपक्षं
साधयति सा वितण्डा नाम कथा । तत्र जल्पवितण्डे विजिगीषमाणयोर्वादिनोः
शक्तिपरीक्षामात्रफले । वादस्तु वीतरागयोः शिष्याचार्ययोरन्ययोर्वा
तत्त्वनिर्णयफलः । अतोऽसौ श्रेष्ठत्वान्मद्भिभूतिरित्यर्थः ॥

10.32.1. *Of creations etc.* Those that are created are creations, viz., the ether etc.; of these I am the beginning, the end and the middle. In, 'I am the beginning, the middle', etc. (verse 20) the Lord's agency in creation, etc. was stated. Here, however, it is being stated that creation, preservation and destruction are to be meditated upon as the Lord's glories. This is the difference between the two verses. *Metaphysics*, the science of the Self. Three kinds of discussions are well known with respect to controversialists, viz., Vāda, Jalpa and Vitandā. Of these I am Vāda or constructive reasoning. Jalpa is that mode of

debate by which both parties establish their own viewpoint through direct and indirect proofs, and refute the view of the opponent through circumvention (Chhala) and false generalization (Jāti) and by pointing out unfitness (of the opponent) to be argued with (Nigraha-sthāna). But where one party establishes his viewpoint, and the other refutes it through circumvention, false generalization and showing the unfitness of the opponent to be argued with without establishing his own view, that is termed Vitandā. Of these, Jalpa and Vitandā result only in a trial of strength between the opponents who are both desirous of victory. But the result of Vāda is the ascertainment of truth between the teacher and the disciple or between others, both unbiased. This being the best, it is My glory¹. This is the meaning.

33. अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥

Of letters I am the letter A and of compounds I am the Dvandva; I Myself am eternal time, I am the universal dispenser.

१०.३३.१. अक्षरेति । अक्षराणां वर्णानां मध्येऽकारोऽस्मि तस्य सर्ववाङ्मयत्वेन श्रेष्ठत्वात् । तथाच श्रुतिः— 'अकारो वै सर्वा वाक्सैषा स्पर्शोष्मभिव्यज्यमाना बह्वी नानारूपा भवति' इति । सामासिकस्य समासमूहस्य मध्ये द्वन्द्वः रामकृष्णावित्यादिसमासोऽस्मि उभयपदप्रधानत्वेन श्रेष्ठत्वात् । अक्षयः प्रवाहरूपः कालोऽहमेव । 'कालः कलयताम्' (१०.३०) इत्यत्रायुर्गणनात्मकः संवत्सरशताद्यायुः स्वरूपः काल उक्तः । स च तस्मिन्नायुषि क्षीणे सति क्षीयते । अत्र तु प्रवाहात्मकोऽक्षयः काल उच्यत इति विशेषः । कर्मफलविधातृणां मध्ये विश्वतोमुखो धाता सर्वकर्मफलविधाता अहमित्यर्थः ॥

1. Since the best in everything is the Lord's glory.

10.33.1. *Of letters etc. Of letters, the alphabet, I am the letter A for it, representing all speech, is the best. As the Sruti says: 'Verily the letter A is all speech. It is this that takes many and various forms when manifested from different parts of the body (the throat, palate, etc.)'. Of compounds, of the group of compounds, I am the Dvandva compound, e.g., 'Rama-Krishna', for both the terms in it being of equal importance, it is the best. I Myself am eternal, ever flowing, time. In, 'Of reckoners I am time', etc. (Verse 30), the time referred to is the reckoner of life's span, as the hundred years' longevity, etc. (i.e., finite time). That time is exhausted when the duration of life in question is exhausted. But here the ever-flowing, infinite time is referred to. This is the difference¹. Of the dispensers of the fruit of actions I am the universal—lit. with faces everywhere—dispenser, i.e., I am the dispenser of the fruit of all actions.*

34. मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

I am the all-destroying death, the prosperity of potentially prosperous beings, amongst women I am fame, prosperity, speech, memory, intelligence, fortitude and forgiveness.

१०.३४.१. मृत्युरिति । संहारकारिणां मध्ये सर्वहरो मृत्युरहम् । भविष्यतां भाविकल्याणानां प्राणिनामुद्भवोऽभ्युदयोऽहम् । नारीणां स्त्रीणां मध्ये कीर्त्याद्याः सप्त देवतारूपाः स्त्रियोऽहम् । यासामाभासमात्रयोगेन प्राणिनः श्लाघ्या भवन्ति ताः कीर्त्याद्याः स्त्रियो मद्भिभूतयः ॥

10.34.1. *I am etc. Amongst destroyers, I am the all destroying death; of potentially prosperous beings, of those beings who are to be prosperous in future, I am prosperity; amongst women I am the seven goddesses—fame, etc. These women—fame etc.—*

1. i.e., there is no repetition of the same idea, which is a defect in the exposition of a subject.

through whose mere trace people become praise-worthy, are My glories.

35. बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥

Of the Vedic lyrics also I am the Brihat Sāma, of metres I am the Gāyatri, of months I am the Agrahāyana, of seasons I am the spring.

१०.३५.१. बृहत्सामेति । 'त्वामिद्धि हवामहे' (ऋग्वे. ४.७.२७) इत्यस्यामृचि गीयमानं बृहत्साम । तेनचेन्द्रः सर्वेश्वरत्वेन स्तूयत इति श्रौष्ठ्यम् । छन्दोविशिष्टानां मन्त्राणां मध्ये गायत्रीमन्त्रोऽहम् । द्विजत्वापादकत्वेन सोमाहरणेन च श्रेष्ठत्वात् । कुसुमाकरो वसन्तः ॥

10.35.1. *Of the Vedic lyrics etc. The Brihat Sāma, which is sung in the hymn, '(O Indra) we praise you alone', etc. (Rg Ve. 4.7.27). As Indra is praised as the Lord of everything in that hymn, it is the best. Of hymns composed in metres I am the Gāyatri hymn, for it is the best, since it effects Brāhmanahood and is sung at the time of fetching the Soma plant. Of the seasons I am the Flowery season or spring.*

36. द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

Of those who deceive I am gambling, I am the prowess of the powerful, I am victory, I am effort, and I am the goodness of the good.

१०.३६.१. द्यूतमिति । छलयतामन्योन्यवञ्चनपराणां सम्बन्धि द्यूतमस्मि । तेजस्विनां प्रभाववतां तेजः प्रभावोऽस्मि । जेतृणां जयोऽस्मि । व्यवसायिनामुद्यमवतां व्यवसाय उद्यमोऽस्मि । सत्त्ववतां सात्त्विकानां सत्त्वमहम् ॥

10.36.1. *Of those etc. Of, relating to, those who deceive, defraud one another, I am gambling; of the powerful, valorous, I am the prowess; of the victorious, I am victory; Of the enterprising, the energetic, I am effort, enterprise; of the good, the Sāttvika people. I am the goodness.*

37. वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥

Of the Vrishnis I am Vāsudeva, of the Pāndavas I am Dhananjaya (Arjuna), of sages I am Vyāsa, of seers I am the seer Ushanas.

१०.३७.१. वृष्णीनामिति । वासुदेवो योऽहं त्वामुपदिशामि । धनञ्जयस्त्वमेव मद्भिभूतिः । मुनीनां वेदार्थमननशीलानां वेदव्यासोऽहमस्मि । कवीनां क्रान्तदर्शिनां मध्ये उशनानाम कविः शुक्रः ॥

10.37.1. *Of Vrishnis etc. I am Vāsudeva, who am now instructing you; yourself, Dhananjaya, are My glory; of sages, of those who contemplate on the meaning of the Vedas, I am Vedavyāsa (who classified the Vedas); of seers of the omniscient, I am the seer named Ushanas, i.e., Shukra (the preceptor of the Asuras or demons).*

38. दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।

मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥

Of punishers I am the rod, of those desirous of victory I am policy, of secrets also I am silence, I am the knowledge of the wise.

१०.३८.१. दण्ड इति । दमयतां दमनकर्तृणां सम्बन्धी दण्डोऽस्मि येनासंयता अपि संयता भवन्ति स दण्डो मद्भिभूतिः । जेतुमिच्छतां सम्बन्धिनी सामाद्युपायरूपा नीतिरस्मि । गुह्यानां गोप्यानां गोपनहेतुर्मान-मवचनमहमस्मि । नहि तूष्णीं स्थितस्याभिप्रायो ज्ञायते । ज्ञानवतां तत्त्वज्ञानिनां यज्ज्ञानं तदहम् ॥

10.38.1. *Of punishers etc. Of punishers, regarding those that chastise, I am the rod; that rod by which the unruly become controlled is My glory. Of those desirous of victory I am policy consisting of reconciliation¹, etc. Of secrets, with regard to mysteries, I am silence or absence of speech, which keeps a secret. Verily the intention of one who keeps silent is not known. I am the knowledge of the wise, that belongs to men of realization.*

39. यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥

I am also, O Arjuna, that which is the germ of all beings; there is no being, moving or stationary, which can exist without Me.

१०.३९.१. यदिति । यदपि च सर्वभूतानां बीजं प्ररोहकारणं तदहम् । तत्र हेतुः— मया विना यत्स्याद्भवेत् तच्चरमचरं वा भूतं नास्त्येवेति ॥

10.39.1. *I am etc. I am also that which is the germ, the cause of germination (propagation), of all beings. The reason is: There is no being, moving or stationary, which can exist without Me.*

१०.४०.०. प्रकरणार्थमुपसंहरति—

10.40.0. The subject matter of the chapter is being concluded:

40. नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।

एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरौ मया ॥

O tormentor of foes, there is no end to My divine glories; these details of My glories I have only stated in brief.

1. Reconciliation, bribery, dissension and punishment are four methods adopted by kings against enemies.

१०.४०.१. नान्त इति । अनन्तत्वाद्धिभूतीनां ताः साकल्येन वक्तुं न शक्यन्ते । एष तु मया विभूतेर्विस्तर उद्देशतः सङ्क्षेपतः प्रोक्तः ॥

10.40.1. *O tormentor of foes, etc. As My glories are infinite, it is not possible to state them in detail. I have only stated in brief these details of My glories.*

१०.४१.०. पुनश्च साकाङ्क्षं प्रति कथञ्चित्साकल्येन कथयति—

10.41.0. The Lord again says in a somewhat comprehensive way to Arjuna who is still eager to hear:

41. यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥

Whatever thing is glorious, excellent or pre-eminent, verily, know that is born of a portion of My splendour.

१०.४१.१. यद्यदिति । विभूतिमदैश्वर्ययुक्तम् । श्रीमत्सम्पत्तियुक्तम् । उर्जितं केनचित्प्रभावबलादिना गुणेनातिशयितम् । यद्यत्सत्त्वं वस्तुमात्रं तत्तदेव मम तेजसः प्रभावस्यांशेन सम्भूतं जानीहि ॥

10.41.1. *Whatever thing etc. Whatever thing is glorious, powerful, excellent, graceful, or pre-eminent, distinguished by some quality like grandeur or strength—know that that very thing is born of a portion of My splendour or grandeur.*

१०.४२.०. अथवा किमनेन परिच्छिन्नदर्शनेन सर्वत्र मददृष्टिमेव कुर्वित्याह—

10.42.0. But of what avail is this limited vision of Myself? Better see Me in everything. This is being stated:

42. अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

But of what avail is it to you to know all these details; I exist pervading this entire universe by a portion of Myself.

१०.४२.१. अथवेति । बहुना पृथक् पृथग्ज्ञातेन किं तव कार्यम्, यस्मादिदं सर्वं जगदेकांशेनैकदेशमात्रेण विष्टभ्य धृत्वा व्याप्येति वा, अहमेव स्थितः । न मद्भ्यतिरिक्तं किञ्चिदस्ति । 'पादोऽस्य विश्वा भूतानि' (ऋग्वे. १०.९०.३) इति श्रुतेः ॥

10.42.1. *But of what etc. Of what avail is it to you to know all (these details), to know all this separately, when I alone exist, supporting or pervading, this entire universe by a portion, only a fraction, of Myself? There is nothing else besides Me. For the Sruti says: 'All creatures are but a quarter of this Being' (Rg Ve. 10.90. 3).*

इन्द्रियद्वारतश्चित्ते बहिर्धावति सत्यपि ।

ईशदृष्टिविधानाय विभूतीर्दशमेऽब्रवीत् ॥

Even though the mind runs after external objects through the gates of the senses, to enjoin seeing God in everything, the Lord has stated His glories in the tenth chapter.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां

टीकायां विभूतियोगो नाम दशमोऽध्यायः ॥



एकादशोऽध्यायः

CHAPTER 11

विश्वरूपदर्शनयोगः

THE VISION OF THE UNIVERSAL FORM

विभूतिवैभवं प्रोच्य कृपया परया हरिः ।

दिवृक्षोरर्जुनस्याथ विश्वरूपमदर्शयत् ॥

The Lord Hari, having declared out of extreme compassion the greatness of His glory, next showed His universal form to Arjuna, who was eager to see it.

११.१.०. पूर्वाध्यायान्ते 'विष्टभ्याहमिदं कुत्स्नमेकांशेन स्थितो जगत्' इति विश्वात्मकं पारमेश्वरं रूपमुपक्षिप्तं तद्विदृक्षुः पूर्वोक्तमभिनन्दन् चतुर्भिः —

11.1.0. At the end of the last chapter in, 'I exist pervading this entire universe by a portion of Myself,' the universal form of the Lord has been mentioned. *Arjuna*, who desired to see it, applauded what had been spoken before (by the Lord) and *said* in the four verses beginning with:

अर्जुन उवाच

1. मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥

Arjuna said:

By the supreme and secret discourse known as *Adhyātma* that You have delivered for favouring me, this delusion of mine has been destroyed.

११.१.१. मदनुग्रहायेति । ममानुग्रहाय शोकनिवृत्तये परमं परमार्थनिष्ठं गुह्यं गोप्यमप्यध्यात्ममितिसंज्ञितमात्मानात्मविवेकविषयं यत्त्वयोक्तं वचः 'अशोच्यानन्वशोचस्त्वम्' (२.११) इत्यादि षष्ठाध्यायपर्यन्तं यद्वाक्यं तेन

ममायं मोहोऽहं हन्ता एते हन्यन्त इत्यादिलक्षणो भ्रमो विगतो विनष्टः,
आत्मनः कर्तृत्वाद्यभावोक्तेः ॥

11.1.1. *By the supreme etc. By the supreme, devoted to the highest reality, discourse known as Adhyātma, dealing with the discrimination between the Self and the non-Self, which though secret, esoteric, you have delivered for favouring me, for removing my grief—i.e., the talk beginning from, 'You have been sorrowing for those who should not be grieved for', etc. (2.11), and ending with the sixth chapter—this delusion of mine, consisting in erroneous ideas like, 'I am the slayer', 'These are slain', has been removed or destroyed, since the Self has been taught to be a non-agent, etc.*

११.२.०. किञ्च—

11.2.0. Further:

2. भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥

Verily, about the origin and dissolution of beings I have heard from You in detail, as also, O Lotus-eyed one, about Your inexhaustible greatness.

११.२.१. भवाप्ययाविति । भूतानां भवाप्ययौ सृष्टिप्रलयौ त्वत्तः सकाशादेव भवत इति श्रुतौ मया 'अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा' (७.६) इत्यादौ विस्तरशः पुनः पुनः । कमलपत्रे इव सुप्रसन्ने विशाले अक्षिणी यस्य तव हे कमलपत्राक्ष माहात्म्यमपि चाव्ययमक्षयं श्रुतम्, विश्वसृष्ट्यादि कर्तृत्वेऽपि सर्वनियन्तृत्वेऽपि शुभाशुभकर्मकारयितृत्वेऽपि बन्धमोक्षादिविचित्र फलदातृत्वेऽप्यविकारवैषम्यासङ्गौदासीन्यादिलक्षणमपरिमितं महत्त्वं च श्रुतम् । 'अव्यक्तं व्यक्तिमापन्नं मन्यन्ते' (७.२४) 'मया ततमिदं सर्वम्' (९.४) 'न च मां तानि कर्माणि निबध्नन्ति' (११.९) 'समोऽहं सर्वभूतेषु' (९.२९) इत्यादिना । अतस्त्वत्परतन्त्रत्वादपि जीवानामहं कर्तेत्यादिर्मदीयो मोहो विगत इति भावः ॥

11.2.1. *Verily, etc. That the origin and dissolution, creation and destruction, of beings are from You alone, I have heard from You in detail again and again, in verses like, 'I am the origin of the entire universe as also its destroyer', etc. (7.6). O lotus-eyed one, one having large beaming eyes like lotus petals. I have also heard about Your undecaying or inexhaustible greatness. The idea is this: Though You are an agent in the creation, etc., of the universe, the ruler of everything, the prompter of all good and evil actions, and the dispenser of varied results like bondage and Liberation, yet of Your immeasurable greatness consisting in changelessness, impartiality, non-attachment and indifference, etc. I have also heard from statement like: 'The ignorant regard Me, the unmanifest, as coming into being' (7,24); 'All this is pervaded by Me' (9.4); 'These acts (of creation, etc.), do not bind Me (11.9); 'I am the same to all beings', etc. (9.29). Therefore, as the embodied beings are all dependent on You, my delusion of the type, 'I am the doer', has been removed.*

११.३.०. किञ्च—

11.3.0. Further:

3. एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥

What You say about Yourself, O great Lord, is just so; O best of persons, I desire to see Your Divine form.

११.३.१. एवमिति । 'भवाप्ययौ हि भूतानाम्' इत्यादि मया श्रुतम् । यथा चेदानीमात्मानं त्वमात्थ 'विष्टभ्याहमिदं कृत्स्नम्' (१०.४२) इत्येवं कथयसि हे परमेश्वर, एवमेतत् । अत्राप्यविश्वासो मम नास्तीत्यर्थः । तथापि हे पुरुषोत्तम, तवैश्वरं ज्ञानैश्वर्यशक्तिबलवीर्यतेजोभिः सम्पन्नं त्वद्रूपं कौतूहलादहं द्रष्टुमिच्छामि ॥

11.3.1. *What you etc. I have heard before (Your statement), 'I am the origin of the entire universe as also its destroyer'*

(7.6). And what You now say about Yourself, 'I exist pervading this entire universe by a portion of Myself', etc., (10.42) *O great Lord, is just so. That is, about this also I have no doubt. Still, O best of persons, out of curiosity, I desire to see Your Divine form, endowed with knowledge, lordship, power, strength, prowess and splendour.*

११.४.०. न चाहं द्रष्टुमिच्छामीत्येतावतैव त्वया तद्रूपं दर्शयितव्यम् किं तर्हि—

11.4.0. You need not show me that Divine form just because I wish to see it. What, then?

4. मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥

O Lord, if You think that (form of Yours) can be seen by me, then, O Lord of Yogis, show me Your eternal Self.

११.४.१. मन्यस इति । योगिन एव योगास्तेषामीश्वर मयार्जुनेन तद्रूपं द्रष्टुं शक्यमिति यदि मन्यसे ततस्तर्हि तद्रूपवन्तमात्मानमव्ययं नित्यं मम दर्शय ॥

11.4.1. *If You etc. O Lord of Yoga, i.e., of the Yogis, if you think that form of Yours can be seen by me, i.e., by Arjuna, then show (me) Yourself, immutable or eternal that You are, as possessing that form.*

११.५.०. एवं प्रार्थितः सन्नत्यद्भुतं रूपं दर्शयिष्यन्सावधानो भवेत्येवमर्जुनमभिमुखीकरोति चतुर्भिः—

11.5.0. Being thus requested, *the Blessed Lord, proceeding to show His most wonderful form, said to Arjuna in effect, "Be careful!"—in the four verses beginning with:*

श्रीभगवानुवाच

5. पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥

The Blessed Lord said:

See My various divine forms, O Pārtha, of diverse hues and shapes, by the hundreds and thousands.

११.५.१. पश्येति । रूपस्यैकत्वेऽपि नानाविधत्वाद्वर्णाणीति बहुवचनम् । अपरिमितान्यनेकप्रकाराणि दिव्यान्यलौकिकानि मम रूपाणि पश्य । वर्णाः शुक्लकृष्णादयः आकृतयोऽवयवसन्निवेशविशेषाः नाना अनेके वर्णा आकृतयश्च येषां तानि नानावर्णाकृतीनि च ॥

11.5.1. *See My* etc. Though the form is one, yet as it had different varieties, the plural—‘forms’— is used. *See My various*, of different types, *divine*, supernatural, *forms of diverse hues*—white, black, etc.—*and shapes*, particular arrangement of parts, (*by the hundred and thousands*), *infinite in number*.

११.६.०. तान्येवाह—

11.6.0. These (forms) are being enumerated:

6. पश्यादित्यान्वसून् रुद्रानश्चिनौ मरुतस्तथा ।

बहून् दृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥

See the Ādityas, the Vasus, the Rudras, the two Asvins and the Maruts; see many wonderful (forms) never seen before, O descendant of Bharata.

११.६.१. पश्येति । आदित्यादीन्मम देहे पश्य । मरुत एकोनपञ्चाशद्वेवविशेषान् । अदृष्टपूर्वाणि त्वया वान्येन वा पूर्वमदृष्टानि रूपाणि । आश्चर्याण्यत्यद्भुतानि ॥

11.6.1. See etc. See the *Adityas*, etc., in My body. *Maruts*—forty-nine gods of a particular type. Forms never seen before either by you or by others. *Wonderful, marvellous.*

११.७.०. किञ्च—

11.7.0. Further:

7. इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥

7. See this day the entire universe with movable and immovable objects united here in this My body, O Gudākesha (Arjuna), and anything else that you like to see.

११.७.१. इहेति । तत्र तत्र परिभ्रमता वर्षकोटिभिरपि द्रष्टुमशक्यं कृत्स्नमपि चराचरसहितं जगदिहास्मिन्मम देहेऽवयवरूपेणैकत्रैव स्थितम— द्याधुनैव पश्य । यच्चान्यज्जगदाश्रयभूतं कारणस्वरूपं जगतश्चावस्याविशेषादिकं जयपराजयादिकं च यदप्यन्यद्द्रष्टुमिच्छसि तत्सर्वं पश्य ॥

11.7.1. See this day etc. See this day, this very moment, the entire universe with movable and immovable objects united, integrated as different parts, here in this My body, which (universe) it is impossible to see even in tens of millions of years by a person wandering about from place to place; and see also anything else that you like to see, things such as the Cause which is the substratum of the world, particular states of the world, victory and defeat.

११.८.०. यदुक्तमर्जुनेन 'मन्यसे यदि तच्छक्यम्' इति तत्राह—

11.8.0. With respect to what Arjuna said, 'If you think I can see', etc., it is stated:

8. न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

But you will not be able to see Me just with these eyes of yours; I am giving unto you the celestial eye, behold My divine miracle.

११.८.१. न त्विति । अनेनैव तु स्वीयेन चर्मचक्षुषा मां द्रष्टुं न शक्यसे शक्तो न भविष्यसि । अतोऽहं दिव्यमलौकिकं ज्ञानात्मकं चक्षुस्तुभ्यं ददामि । ममैश्वरमसाधारणं योगं युक्तिमघटितघटनासामर्थ्यं पश्य ॥

11.8.1. *But you etc. But you will not be able to see Me just with these physical eyes of yours. Therefore I am giving unto you the celestial eye, supernatural eye of illumination. Behold My divine Yoga or miracle, the marvellous capacity of bringing to pass things that have never taken place.*

११.९.०. एवमुक्त्वा भगवानर्जुनाय रूपं दर्शितवान् । तच्च रूपं दृष्ट्वार्जुनः श्रीकृष्णं विज्ञापितवानितीममर्थं 'एवमुक्त्वा' इत्यादिभिः षड्भिः श्लोकैर्धृतराष्ट्रं प्रति—

11.9.0. *Having spoken thus, the Lord showed His (universal) form to Arjuna. Seeing that form, Arjuna addressed Sri Krishna—this is what Sanjaya said to Dhritarāshtra in the six verses beginning with:*

सञ्जय उवाच

9. एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।

दर्शयामास पार्थार्य परमं रूपमैश्वरम् ॥

Sanjaya said:

O king, having spoken thus, Hari, the great lord of Yoga, next showed to Pārtha the supreme divine form.

११.९.१. एवमिति । हे राजन् धृतराष्ट्र, महांश्वरसौ योगेश्वरश्च हरिः परममैश्वरं रूपं दर्शितवान् ॥

11.9.1. *Having spoken thus, etc. O king Dhritarāshtra, Hari, the great Lord of Yoga showed the supreme divine form.*

११.१०.०. कथम्भूतं तदित्यत आह—

11.10.0. Of what nature was (this form)? That is being stated:

10. अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥

Having many mouths and eyes, and containing many a wonderful sight, with many heavenly ornaments and wielding many heavenly uplifted weapons.

११.१०.१. अनेकेति । अनेकानि वक्त्राणि नयनानि च यस्मिंस्तत् । अनेकानामद्भुतानां दर्शनं यस्मिंस्तत् । अनेकानि दिव्याभरणानि यस्मिंस्तत् । दिव्यान्यनेकानि उद्यतान्यायुधानि च यस्मिंस्तत् ॥

11.10.1. *Having etc. In which there were many mouths and eyes, many a wonder to see, many heavenly ornaments and many heavenly uplifted weapons.*

११.११.०. किञ्च—

11.11.0. Further:

11. दिव्यमाल्याम्बरधरं दिव्य गन्धानुलेपनम् ।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥

Wearing celestial garlands and apparel, anointed with heavenly perfumes, full of wonders, resplendent, infinite and having faces on every side.

११.११.१. दिव्येति । दिव्यानि माल्याम्बराणि च धारयतीति तथा । दिव्यो गन्धो यस्य तादृशमनुलेपनं यस्य तत् । सर्वाश्चर्यमयमनेकाश्चर्यप्रायम् । देवं द्योतनात्मकम् । अनन्तमपरिच्छिन्नम् । विश्वतः सर्वतो मुखानि यस्मिंस्तत् ॥

11.11.1. *Wearing etc. (A form) which was wearing celestial garlands and apparel, anointed with heavenly perfumes, having*

exquisitely scented unctions, *full of wonders*, abounding in many a marvel, *resplendent, self-effulgent, infinite, unlimited*, in which *there were faces everywhere*.

११.१२.०. विश्वरूपदीप्तेर्निरूपमत्वमाह—

11.12.0. The incomparable nature of the effulgence of the divine form is being stated:

12. दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

If the effulgence of a thousand suns were to appear in the skies simultaneously, it might compare somewhat with the splendour of that great form.

११.१२.१. दिवीति । दिव्याकाशे सूर्यसहस्रस्य युगपदुत्थितस्य यदि युगपदुत्थिता भाः प्रभा भवेत् तर्हि सा तदा महात्मनो विश्वरूपस्य भासः प्रभायाः कथञ्चित्सदृशी स्यात्, नान्योपमाऽस्तीत्यर्थः । तथाभूतं रूपं दर्शयामासेति (११.९) पूर्वेणैवान्वयः ॥

11.12.1. *If etc. If the effulgence of a thousand suns, simultaneously risen, were to appear in the skies simultaneously, then it might compare somewhat with the splendour of that great or universal form. That is to say, there is no other parallel, '(Hari) showed' such a '(form) ante (verse 9)—this is the connection of these verses.*

११.१३.०. ततः किं वृत्तमित्यपेक्षायामाह सञ्जयः—

11.13.0. What happened after that? In answer Sanjaya said:

13. तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद्देवदेवस्य शरीरि पाण्डवस्तदा ॥

Then the son of Pāndu saw the entire universe with its manifold divisions united there, in the body of the God of gods.

११.१३.१. तत्रेति । अनेकधा प्रविभक्तं नानाविभागेनावस्थितं कृत्स्नं जगद्देवदेवस्य शरीरे तदवयवत्वेनैकत्रैव पृथक् पृथगवस्थितं तदा पाण्डवोऽर्जुनोऽपश्यत् ॥

11.13.1. *Then etc. Then the son of Pāndu, Arjuna, saw in the body of the God of gods the entire universe with its manifold divisions, which exists in manifold divisions, coordinated in sections as different parts of that one body.*

११.१४.०. एवं दृष्ट्वा किं कृतवानित्यत आह—

11.14.0. *Having seen thus what did Arjuna do? That is being stated:*

14. ततः स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥

Then Dhananjaya, filled with wonder and his hairs standing on end, bowing his head before the Lord said with joined palms.

११.१४.१. तत इति । ततो दर्शनानन्तरं विस्मयेनाविष्टो व्याप्तः सन् हृष्टान्युत्पुलकितानि रोमाणि यस्य स धनञ्जयो देवं तमेव शिरसा प्रणम्य कृताञ्जलिः सम्पुटीकृतहस्तो भूत्वाऽभाषत उक्तवान् ॥

11.14.1. *Then Dhananjaya, etc. Then, after seeing it, struck or filled with wonder, Dhananjaya, whose hairs were standing on end through joy, bowing his head before the same Lord said with joined palms.*

११.१५.०. भाषणमेवाह सप्तदशभिः—

11.15.0. *What he (Arjuna) spoke is stated in these seven-teen verses:*

अर्जुन उवाच

15. पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेषसङ्घान् ।

ब्रह्माण्मीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥

Arjuna said:

In Your body, O Lord, I see the gods, as also all the hosts of various beings, Brahmā, the ruler seated on his lotus-seat, all the heavenly sages and serpents.

११.१५.१. पश्यामीति । हे देव तव देहे देवानादित्यादीन्पश्यामि । तथा सर्वाभूतविशेषाणां जरायुजाण्डजादीनां सङ्घांश्च । तथा दिव्यानृषीन्वसिष्ठादीन्, उरगांश्च तक्षकादीन् । तथा तेषां देवानामीशं स्वामिनं ब्रह्माणं च । कथम्भूतम्? कमलासनस्थं पृथ्वीपद्मकर्णिकायां मेरौ स्थितम् । यद्वा त्वन्नाभिपद्मासनस्थम् ॥

11.15.1. *In Your body, etc. O Lord, in Your body I see the gods, the Ādityas and others, as also all the hosts of various beings, viviparous, oviparous, etc.; as also the heavenly sages, Vasishtha and others, and serpents, Takshaka, etc.; so also the ruler, the lord, of those gods and others, viz., Brahmā—of what description?—Seated on Mount Meru, the pericarp of the earth-lotus; or it may mean, seated on the lotus rising from Your navel.*

११.१६.०. किञ्च—

11.16.0. Further:

16. अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥

I see You with many hands, bellies, mouths and eyes, possessing infinite forms on every side; O Lord of the universe, O You of universal form, I see, however, neither Your end, nor middle nor Your beginning.

११.१६.१. अनेकेति । अनेकानि बाह्वादीनि यस्य तादृशं पश्यामि । अनन्तानि रूपाणि यस्य तं त्वां सर्वतः पश्यामि । तव तु अन्तं मध्यमादिं च न पश्यामि सर्वगतत्वात् ॥

11.16.1. *I see etc. I see You as having many hands, etc.; I see You as possessing infinite forms on every side; but I do not see Your end, middle or beginning, for You are all-pervading.*

११.१७.०. किञ्च—

11.17.0. Further:

17. किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम् ॥

I see You all around with the diadem, mace and disc, a mass of light resplendent on all sides, blinding, with the effulgence of the blazing fire and sun, and immeasurable.

११.१७.१. किरीटिनमिति । किरीटिनं मुकुटवन्तं गदिनं गदावन्तं चक्रिणं चक्रवन्तं च । सर्वतो दीप्तिमन्तं तेजःपुञ्जरूपं च । तथा दुर्निरीक्ष्यं द्रष्टुमशक्यम् । तत्र हेतुः दीप्तयोरनलार्कयोर्द्युतिरिव द्युतिस्तेजो यस्य तम् । अत एवाप्रमेयमेवम्भूत इति निश्चेतुमशक्यं त्वां समन्ततः पश्यामि ॥

11.17.1. *I see etc. I see You all around possessed of the diadem, mace and disc, a mass of light resplendent on all sides, blinding, impossible to see. The reason for this: (I see You as one) whose effulgence or lustre is like that of the blazing fire and sun, and therefore immeasurable, i.e., impossible to decide that You are such and such.*

११.१८.०. यस्मादेवं तवातर्क्यमैश्वर्यं तस्मात्—

11.18.0. Since Your lordly power is thus beyond conception, therefore, it is stated:

18. त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वत धर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥

You are the imperishable, the Supreme, the thing to be known, You are the supreme resting place of this universe, You are undecaying and the preserver of the eternal religion; I regard You as the primeval Being.

११.१८.१. त्वमिति । त्वमेवाक्षरं परमं ब्रह्म । कथम्भूतम्? वेदितव्यं मुमुक्षुभिर्जातव्यम् । त्वमेवास्य विश्वस्य परं निधानं निधीयतेऽस्मिन्निति निधानं

प्रकृष्ट आश्रयः । अत एव त्वमव्ययो नित्यः शाश्वतस्य नित्यस्य धर्मस्य गोप्ता
पालकः सनातनश्चिरन्तनः पुरुषो मे मम मतः सम्मतोऽसि ॥

11.18.1. *You are etc. You alone are the Imperishable, the supreme Brahman—of what nature?—The thing to be known by seekers of Liberation. You alone are the supreme resting place, the refuge par excellence, of this universe; therefore You are undecaying, everlasting, the preserver, protector, of the timeless or eternal religion. I regard You as the primeval, ancient, Being.*

११.१९.०. किञ्च—

11.19.0. Further:

19. अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।

पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥

I see You as one with no beginning, middle, or end, of infinite prowess, with infinite arms, with the sun and moon for Your eyes and the blazing fire in Your mouths, scorching this universe with Your radiance.

११.१९.१. अनादीति । अनादिमध्यान्तमुत्पत्तिस्थितिप्रलयरहितम् । अनन्तवीर्यम्—अनन्तं वीर्यं प्रभावो यस्य तम् । अनन्तबाहुं अनन्ता वीर्यवन्तो बाहवो यस्य तम् । शशिसूर्यो नेत्रे यस्य तादृशं त्वां पश्यामि । तथा दीप्तो हुताशोऽग्निर्वक्त्रेषु यस्य तम् । स्वतेजसा इदं विश्वं तपन्तं सन्तापयन्तं पश्यामि ॥

11.19.1. *I see You etc. I see You as one with no beginning, middle, or end, without birth, continuity, or dissolution, of infinite prowess or power, with infinite powerful arms, and the sun and moon for Your eyes, and also as having the blazing fire in Your mouths, scorching, burning, this universe with Your radiance.*

११.२०.०. किञ्च—

11.20.0. Further:

20. द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥

This space betwixt heaven and earth is pervaded by You only, as also all the quarters; seeing this wonderful terrible form of Yours, the three worlds are extremely afflicted, O great Soul.

११.२०.१. द्यावापृथिव्योरिति । द्यावापृथिव्योरिदमन्तरं हि अन्तरिक्षं त्वयैकेन व्याप्तम् । दिशश्च सर्वा व्याप्ताः । अद्भुतमद्भुतपूर्वं त्वदीयमिदमुग्रं घोरं रूपं दृष्ट्वा लोकत्रयं प्रव्यथितमतिभीतं पश्यामीति पूर्वस्यैवानुषङ्गः ॥

11.20.1. *This space etc. This space betwixt heaven and earth, the sky, is pervaded by You only, as also are all the quarters; seeing this wonderful, not seen before, fierce, terrible, form of Yours, the three worlds are extremely afflicted, very much frightened. The connection is with 'I see' in the preceding verse.*

११.२१.०. किञ्च—

11.21.0. Further:

21. अमी हि त्वां सुरसङ्घा विशन्ति

केचिद्धीताः प्राञ्जलयो गृणन्ति ।

स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥

Verily, these hosts of gods are entering into You, some being frightened are praising You with joined palms, while the bands of great sages and perfected souls, uttering the word 'peace', are praising You with numerous hymns.

११.२१.१. अमी हीति । अमी सुरसङ्घाः भीताः सन्तः त्वां विशन्ति शरणं प्रविशन्ति । तेषां मध्ये केचिदतिभीताः दूरत एव स्थित्वा कृतसम्पुट-करयुगलाः सन्तो गृणन्ति जय जय रक्ष रक्षेति प्रार्थयन्ते । स्पष्टमन्यत् ॥

11.21.1. *Verily, etc. Those hosts of gods being frightened are entering into You, are taking refuge in You. Of these, some being frightened are praising You from a distance with joined palms saying, 'Glory to You, save us, O save us!' The rest is clear.*

११.२२.०. किञ्च—

11.22.0. Further:

22. रुद्रादित्या वसवो ये च साध्याः

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

गन्धर्वयक्षासुरसिद्धसङ्घा

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

The Rudras, the Ādityas, the Vasus and the Sādhyas, the Vishvadevas, the two Asvins, the Maruts, the manes, the Gandharvas, the Yakshas, the Asuras and, bands of Siddhas—all these are verily looking at You aghast.

११.२२.१. रुद्रेति । रुद्राश्चादित्याश्च वसवश्च ये च साध्या नाम देवाः, विश्वेदेवाः, अश्विनौ देवौ, मरुतो मरुद्गणाः, ऊष्माणं पिबन्तीत्यूष्मपाः पितरः । 'ऊष्मभागा हि पितरः' (कृ. यजु. तैत्ति. ब्रा. १.३.१०) इत्यादिश्रुतेः । स्मृतिश्च—'यावदुष्णं भवेदन्नं यावदश्नन्ति वाग्यताः । पितरस्तावदश्नन्ति यावन्नोक्ता हविर्गुणाः'(मनु सं. ३.२३७) इति । गन्धर्वाश्च यक्षाश्चासुराश्च विरोचनादयः सिद्धानां सङ्घाश्च ते सर्व एव हि विस्मिताः सन्तः त्वां वीक्षन्त इत्यन्वयः ॥

11.22.1. *The Rudras, etc. The Rudras, the Adityas, the Vasus, the gods called Sādhyas, the two Asvins, the Maruts and those who imbibe the vapour (of food), i.e., the manes¹,—for the Sruti says, 'The manes take in the vapour (of hot food)', (Kṛ. Yaj. Tai. Br. 1.3.10) and the Smṛiti also says, 'The manes take the food so long as it is hot, (the guests) eat silently, and the food is not praised'² (Manu Saṁ. 3. 237)—the Gandharva, the Yakshas, the Asuras, Virochana and others, and bands of Siddhas—all these are verily looking at You aghast.*

1. lit. those who take hot food and drinks.

2. By the guests, on being asked by the host if it tastes good.

११.२३.०. किञ्च—

11.23.0. Further:

23. रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

O mighty-armed one, seeing Your great form consisting of many mouths and eyes, many arms, thighs and feet, and many bellies, and fearful with many tusks, the worlds are awe-struck, and so am I.

११.२३.१. रूपमिति । हे महाबाहो महदत्यूर्जितं तव रूपं दृष्ट्वा लोकाः सर्वे प्रव्यथिता अतिभीताः । तथाहं च प्रव्यथितोऽस्मि । कीदृशं रूपं दृष्ट्वा? बहूनि वक्त्राणि नेत्राणि च यस्मिंस्तत् । बहवो बाहव ऊरवः पादाश्च यस्मिंस्तत् । बहूनि उदराणि यस्मिंस्तत् । बहुभिर्दंष्ट्राभिः करालं विकृतं, रौद्रमित्यर्थः ॥

11.23.1. O mighty-armed one, etc. Seeing Your great, mighty, form all the worlds are awe-struck, extremely frightened; so also am I awe-struck. Seeing what kind of form? That form, in which there are many mouths and eyes, many arms, thighs and feet, and many bellies, and fearful, distorted, that is to say, fierce, with many tusks.

११.२४.०. न केवलं भीतोऽहमित्येतावदेव अपितु—

11.24.0. It is not that I am merely frightened, but also,

24. नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च
विष्णो ॥

O Vishnu, seeing You touching the sky, blazing, of many hues, with gaping mouths and large fiery eyes, I am frightened at heart, and I feel neither fortitude nor peace.

११.२४.१. नभःस्पृशमिति । नभः स्पृशतीति नभःस्पृक् तम् । अन्तरिक्ष व्यापिनमित्यर्थः । दीप्तं तेजोयुक्तम् । अनेके वर्णा यस्य तमनेकवर्णम् । व्याप्तानि विवृतान्यानानि यस्य तम् । दीप्तानि विशालानि नेत्राणि यस्य तम् । एवम्भूतं त्वां दृष्ट्वा प्रव्यथितोऽन्तरात्मा मनो यस्य सोऽहं धृतिं धैर्यमुपशमं च न लभे ॥

11.24.1. *O Vishnu, etc. Touching the sky, pervading the region between heaven and earth; blazing, glowing; of many hues, multi-coloured; having gaping mouths and many large fiery eyes: Seeing You of this form, I am frightened at heart, and I feel neither fortitude, steadiness, nor peace, equanimity.*

११.२५.०. किञ्च—

11.25.0. Further:

25. दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥

Seeing verily Your mouths fearful with teeth, and blazing like the fire of dissolution, I know not the cardinal points, nor do I find pleasure; O Lord of the gods, O abode of the universe, be merciful.

११.२५.१. दंष्ट्रेति । भो देवेश, तव मुखानि दृष्ट्वा भयावेशेन दिशो न जानामि शर्म सुखं च न लभे । भो जगन्निवास प्रसन्नो भव । कीदृशानि मुखानि? दंष्ट्राभिः करालानि । कालानलः प्रलयाग्निस्तत्सदृशानि ॥

11.25.1. *Seeing etc. O Lord of the gods seeing Your mouths, I, overcome with fear, know not the cardinal points, nor do I find pleasure, happiness. O abode of the universe, be merciful (propitious). What kind of mouths? Fearful with teeth and blazing like the fire of dissolution.*¹

1. That consumes the universe at the end of a cycle.

११.२६-२७.०. यच्चान्यद्द्रष्टुमिच्छसीत्यनेनास्मिन्सङ्ग्रामे (११.७) भाविजयपराजयादिकं च मम देहे पश्येति यद्भवतोक्तं तदिदानीं पश्यन्नाह पञ्चभिः—

11.26-27.0. Seeing now what the Lord had said in, 'And see anything else that you like to see' (Verse 7), meaning, 'See also in My body the coming victory or defeat, etc., in this war.' Arjuna said in the five verses beginning with:

26. अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ॥
27. वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु सन्दृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥

All those sons of Dhritarāshtra along with hosts of kings, Bhishma, Drona, as also that charioteer's son (Karna) together with the principal warriors on our side, are entering in a rush into Your terrible jaws fearful with teeth; some are seen sticking in the interstices of the teeth with their heads smashed.

११.२६.१. अमी चेति । अमी धृतराष्ट्रस्य पुत्रा दुर्योधनादयः सर्वे अवनिपालानां जयद्रथादीनां राज्ञां सङ्घैः सहैव तव वक्त्राणि विशन्तीत्यु-
त्तरेणान्वयः । तथा भीष्मश्च द्रोणश्चासौ सूतपुत्रः कर्णश्च । न केवलं त एव विशन्ति अपितु प्रतियोद्धारो येऽस्मदीया योधमुख्याः शिखण्डीधृष्टद्युम्नादयः तैः सह ॥

११.२७.१. वक्त्राणीति । य एते सर्वे त्वरमाणा धावन्तस्तव दंष्ट्राभिः करालानि वक्त्राणि विशन्ति तेषां मध्ये केचिच्चूर्णीकृतैरुत्तमाङ्गैः शिरोभिरुप-
लक्षिताः दन्तसन्धिषु संश्लिष्टाः सन्दृश्यन्ते ॥

11.26-27.1. All those etc. All those sons of Dhritarāshtra, Duryodhana and others, along verily with hosts of kings, such as Jayadratha—they are to be construed with the words 'are entering into Your jaws' in the next verse. So also Bhishma,

Drona and that charioteer's son, Karna. It is not they alone who are entering, but (they are doing so) together with their opponents, the principal warriors on our side, like Shikhandi and Dhrishtadyumna (26).

All these are entering in a rush, running, into Your terrible jaws, fearful, distorted, with teeth. Of these, some are seen sticking in the interstices of the teeth with their heads smashed (27).

११.२८.०. प्रवेशमेव दृष्टान्तेनाह—

11.28.0. The (heroes') entrance itself (into the Lord's mouth) is being illustrated:

28. यथा नदीनां बहवोऽम्बुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा

विशन्ति वक्त्राण्यभिविज्वलन्ति ॥

As many currents of water from rivers flow towards the sea alone, even so do those heroes in the world of men enter Your mouths, flaming all round.

११.२८.१. यथेति । नदीनामनेकमार्गप्रवृत्तानां बहवोऽम्बूनां वारीणां वेगाः प्रवाहाः समुद्राभिमुखाः सन्तो यथा समुद्रमेव द्रवन्ति प्रविशन्ति तथा अमी ये नरलोकवीरास्तेऽभिविज्वलन्ति सर्वतः प्रदीप्यमानानि तव वक्त्राणि प्रविशन्ति ॥

11.28.1. As etc. As many currents of water from rivers through multiple channels proceed towards the sea and enter into it alone, even so do those heroes in the world of men enter Your mouths, flaming, blazing, all round.

११.२९.०. अवशत्वेन प्रवेशे नदीवेगो दृष्टान्त उक्तः । बुद्धिपूर्वकप्रवेशे दृष्टान्तमाह—

11.29.0. The example of the river has been given with respect to entering out of helplessness into the Lord's mouth. Now an example is given with respect to conscious entering:

29. यथा प्रदीप्तं ज्वलनं पतङ्गाः

विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकाः

तवापि वक्त्राणि समृद्धवेगाः ॥

As moths enter a blazing fire with great speed only to be destroyed, even so are these people also entering into Your mouths with great speed just to be destroyed.

११.२९.१. यथेति । प्रदीप्तं ज्वलनमग्निं पतङ्गाः सूक्ष्मपक्षिविशेषाः बुद्धिपूर्वकं समृद्धवेगो येषां ते यथा नाशाय मरणायैव विशन्ति तथैव लोका एते जना अपि तव मुखानि प्रविशन्ति ॥

11.29.1. As etc. As moths or locusts, with great speed consciously enter a blazing, flaming fire, only to be destroyed, even so are these people also entering into Your mouths.

११.३०.०. ततः किमत आह—

11.30.0. What then? That is being stated:

30. लेलिह्यसे ग्रसमानः समन्तात् लोकान्समग्रान्वदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥

You are licking all these people on all sides while devouring them with Your flaming mouths; filling the entire world with it radiance, Your fierce flow is scorching it, O Vishnu.

११.३०.१. लेलिह्यस इति । ग्रसमानो गिलन् समग्राँल्लोकान्सर्वानेता-न्वीरान् समन्तात्सर्वतो लेलिह्यस अतिशयेन भक्षयसि । कैः ज्वलद्भिर्वदनैः ? किञ्च हे विष्णो, तव भासो दीप्तयस्तेजोभिर्विस्फुरणैः समस्तं जगद्वाप्योग्रा-स्तीव्राः सत्यः प्रतपन्ति सन्तापयन्ति ॥

11.30.1. *You are licking etc. You are licking, eating completely, all these people, heroes, on all sides while devouring, swallowing—with what?—With Your flaming mouths. Further, O Vishnu, Your glow, brilliance filling or pervading, the entire world with its radiance, effulgence, and becoming fierce, is scorching, burning, it.*

११.३१.०. यत एवं तस्मात्—

11.31.0. As it is so, therefore,

31. आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥

Tell me who You are, of ferocious form; salutations to You; O great God, be pleased. I like to know You, the primeval Being; for I do not comprehend Your inclination.

११.३१.१. आख्याहीति । भवानुग्ररूपः क इत्याख्याहि कथय । ते तुभ्यं नमोऽस्तु, हे देववर प्रसीद प्रसन्नो भव । भवन्तमाद्यं पुरुषं विशेषण ज्ञातुमिच्छामि, यतस्तव प्रवृत्तिं चेष्टां किमर्थमेवंप्रवृत्तोऽसीति न जानामि । एवम्भूतस्य तव प्रवृत्तिं वार्तामपि न जानामीति वा ॥

11.31.1. *Tell me etc. Tell me who You are, of ferocious form; salutations to You; O great God, be pleased, gracious. I like to know You, the primeval Being, fully for I do not comprehend Your inclination, attempt, why You are acting thus. Or it may mean: I have not even a scent of You, who are like this.*

११.३२.०. एवं प्रार्थितः सन् त्रिभिः—

11.32.0. Being thus prayed to, the Blessed Lord said in three verses beginning with:

श्रीभगवानुवाच

32. कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

The Blessed Lord said:

I am the terrible Time, the destroyer of people, and am here proceeding to destroy them; even without you, all these warriors in every division shall cease to be.

११.३२.१. कालोऽस्मीति । लोकानां क्षयकर्ता प्रवृद्धोऽत्युग्रः कालोऽस्मि लोकान्प्राणिनः संहर्तुमिह लोके प्रवृत्तोऽस्मि । अतः ऋतेऽपि त्वां, इति त्वां हन्तारं विनापि न भविष्यन्ति न जीविष्यन्ति । यद्यपि त्वया न हन्तव्या एते तथापि मया कालात्मना ग्रस्ताः सन्तो मरिष्यन्त्येव । के ते? प्रत्यनीकेषु अनीकान्यनीकानि प्रति भीष्मद्रोणादीनां सर्वासु सेनासु ये योद्धारोऽवस्थितास्ते सर्वेऽपि ॥

11.32.1. *I am etc. I am the terrible, fierce, Time, the destroyer of people; and am here, in this world, proceeding to destroy them, the people. Even without you, as their slayer, they shall cease to be, to live. Even though they are not to be slain by you, yet, being devoured by Me, as Time, they will surely die. Who are they? All these warriors in every division, in the entire army under Bhishma, Drona and others.*

११.३३.०. यस्मादेवम्—

11.33.0. As it is so,

33. तस्मात्त्वमुत्तिष्ठ यशो लभस्व

जित्वा शत्रून्भुङ्क्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव

निमित्तमात्रं भव सव्यसाचिन् ॥

Therefore arise and attain fame, and conquering your enemies, enjoy a flourishing kingdom. By Me alone have these been killed already. O Savyasāchin (Arjuna), you be merely an instrument.

११.३३.१. तस्मादिति । तस्मात्त्वं युद्धायोत्तिष्ठ । देवैरपि दुर्जया भीष्मद्रोणादयोऽर्जुनेन निर्जिता इत्येवम्भूतं यशो लभस्व प्राप्नुहि । अयत्नेन

शत्रूञ्जित्वा समृद्धं राज्यं भुङ्क्ष्व । एते च तव शत्रवस्त्वदीययुद्धात्पूर्वमेव
मयैव कालात्मना निहतप्रायास्तथापि त्वं निमित्तमात्रं भव । हे सव्यसाचिन्,
सव्येन वामहस्तेन साचितुं शरान्सन्धातुं शीलं यस्येति व्युत्पत्त्या वामेनापि
बाणक्षेपात्सव्यसाचीत्युच्यते ॥

11.33.1. *Therefore etc. Therefore you arise for battle and attain fame that Bhishma, Drona and other, invincible even by the gods, were defeated by Arjuna. Easily conquering your enemies, enjoy a flourishing kingdom. These your enemies have almost been killed by Me, the all-destroying Time, even before your battle has commenced. Still you be merely an instrument, O Savyasāchin—etymologically, one who is accustomed to discharge an arrow with one's left hand. Arjuna is called Savyasāchin, since he could shoot arrows even with his left hand.*

११.३४.०. 'न चैतद्धिक्कः कतरन्नो गरीयः' (२.६) इत्यादिर्या शङ्का
सापि न कार्येत्याह—

11.34.0. Even the doubt expressed in, 'And we do not know which would be the better course for us' etc. (2.6), should not be entertained. This is being stated:

34. द्रोणं च भीष्मं च जयद्रथं च कर्णं

तथान्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठाः

युध्यस्व जेतासि रणे सपत्नान् ॥

Kill Drona, Bhishma, Jayadratha, Karna as also other great warriors, already killed by Me; be not distressed. Fight, you will conquer your enemies in battle.

११.३४.१. द्रोणं चेति । येभ्यस्त्वं शङ्कसे तान्द्रोणादीन्मयैव हतास्त्वं
जहि घातय । मा व्यथिष्ठाः भयं मा कार्षीः, सपत्नान् शत्रून् रणे युद्धे निश्चितं
जेतासि जेष्यसि ॥

11.34.1. *Kill Drona, etc. Kill Drona and others, whom you are afraid of—Who are already killed by Me; be not distressed, be not afraid, you will certainly conquer your adversaries, enemies, in battle.*

११.३५.०. ततो यद्वृत्तं तद्धृतराष्ट्रं प्रति—

11.35.0. What happened after that, Sanjaya related to Dhritarāshtra:

सञ्जय उवाच

35. एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥

Sanjaya said:

Hearing these words of Keshava (Sri Krishna), the trembling Arjuna, saluted with folded palms and said again to Sri Krishna in faltering accents, bowing down and in great fear.

११.३५.१. एतदिति । एतत्पूर्वश्लोकत्रयात्मकं केशवस्य वचनं श्रुत्वा वेपमानः कम्पमानः किरीट्यर्जुनः कृताञ्जलिः सम्पुटीकृतहस्तः कृष्णं नमस्कृत्य पुनरप्याह उक्तवान् । कथमाह? भयहर्षाद्यावेशवशाद्गद्गदेन कण्ठकम्पनेन सह वर्तत इति सगद्गदं यथा भवति तथा । किञ्च भीतादपि भीतः सन्प्रणम्यावनतो भूत्वा ॥

11.35.1. *Hearing these words of Sri Krishna, spoken in the last three verses, the trembling diademed one, Arjuna, saluted with folded palms and said again to Sri Krishna. How did he say? In faltering accents, with his voice choked under the impulse of fear, joy, etc., bowing down and in great fear, being too much frightened.*

११.३६.०. स्थाने इत्येकादशभिरर्जुनस्योक्तिः—

11.36.0. The eleven verses beginning with *It is mete* etc. give Arjuna's words:

अर्जुन उवाच

36. स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसङ्घाः॥

Arjuna said:

36. It is mete, O Hrishikesa (Krishna), that by Your glorification the world gets delighted and attracted (towards You), the demons, getting frightened, run in all directions, and all the hosts of perfected beings bow down to You.

११.३६.१. स्थाने इत्यव्ययं युक्तमित्यस्मिन्नर्थे । हे हृषीकेश, यत एवं त्वमद्भुतप्रभावो भक्तवत्सलश्च अतस्तव प्रकीर्त्या माहात्म्यसङ्कीर्तनेन न केवलमहमेव प्रहृष्यामि किन्तु जगत्सर्वं प्रहृष्यति प्रकर्षेण हर्षं प्राप्नोति एतत्तु स्थाने युक्तमित्यर्थः । तथा जगदनुरज्यते चानुरागं चोपैति इति यत्, तथा रक्षांसि भीतानि सन्ति दिशः प्रति द्रवन्ति पलायन्त इति यत्, सर्वे योगतपोमन्त्रादिसिद्धानां सङ्घा नमस्यन्ति प्रणमन्तीति यत् एतच्च स्थाने युक्तमेव न चित्रमित्यर्थः ॥

11.36.1. *Sthāne* is an indeclinable, meaning, 'It is proper.' O Hrishikesa (Krishna), since You are thus of wonderful prowess and kind to Your devotees, therefore by Your glorification, by singing Your greatness, it is not I alone that get delighted, but the whole world gets delighted, derives great pleasure—this indeed is mete, is but proper. So also that the world gets attracted, is drown (towards You), that the demons, getting frightened, run, flee, in all directions, and that all the hosts of beings perfected by Yoga, austerities, Mantra, etc., bow down to You, offer salutations to You,—all this is proper indeed, i.e., there is nothing surprising in it.

११.३७.०. तत्र हेतुमाह—

11.37.0. The reason for that (which is stated in the last verse) is being given:

37. कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥

And why should they not, O noble soul, salute You the original Agent, who are greater than even Brahmā? O infinite being, O ruler of the gods, O abode of the world, You are the imperishable, the manifest and the unmanifest, and that which is beyond both.

११.३७.१. कस्मादिति । हे महात्मन्, हे अनन्त, हे देवेश, हे जगन्निवास, कस्माद्धेतोस्ते तुभ्यं न नमेरन्नमस्कारं न कुर्युः । कथम्भूताय? ब्रह्मणोऽपि गरीयसे गुरुतराय । आदिकर्त्रे च ब्रह्मणोऽपि जनकाय । किञ्च सत् व्यक्तं असदव्यक्तं च ताभ्यां परं मूलकारणं यदक्षरं ब्रह्म तच्च त्वमेव । एतैर्नवभिर्हेतुस्त्वां सर्वे नमस्यन्तीति न चित्रमित्यर्थः ॥

11.37.1. *And why etc. O noble soul, O ruler of the gods, O abode of the world, why, for what reason, should they not salute You, make obeisance to You?—Of what nature?—You who are the original Agent and greater than even Brahmā, the progenitor even of Brahmā. Further, You are also the Sat or manifest and the Asat or unmanifest and that which is beyond these both, the primeval Cause, the imperishable Brahman. In other words, there is nothing surprising in the fact that on account of these nine reasons all should salute You.*

११.३८.०. किञ्च—

11.38.0. Further:

38. त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥

You are the primeval God, the ancient Being, You are the supreme repository of this universe, You are the knower and the knowable, and the highest abode; O You of infinite form, by you is the universe pervaded.

११.३८.१. त्वमिति । त्वमादिदेवो देवानामादिः । यतः पुराणोऽनादिः पुरुषस्त्वम् । अत एव त्वमस्य विश्वस्य परं निधानं लयस्थानम् । तथा विश्वस्य वेत्ता वेदिता ज्ञाता च त्वम् । यच्च वेद्यं वस्तुजातं परं च धाम वैष्णवं पदं तदपि त्वमेवासि । अतएव हे अनन्तरूप, त्वयैव विश्वमिदं ततं व्याप्तम् । एतैश्च सप्तभिर्हेतुभिस्त्वमेव नमस्कार्य इति भावः ॥

11.38.1. *You are etc. You are the primeval God, the first among the gods. Since you are the ancient, beginningless, Being, therefore you are the supreme repository, place of dissolution, of this universe. Likewise, You are the knower of the universe, and You are everything that is knowable, as also the highest abode, the status of Vishnu. Therefore, O You of infinite form, by You is this universe pervaded. Owing to these seven reasons You alone are worthy of salutation—this is the idea.*

११.३९.०. इतश्च त्वमेव सर्वैर्नमस्कार्यः सर्वदेवात्मकत्वादिति स्तुवन्स्वयमपि नमस्करोति—

11.39.0. For another reason You are worthy of salutation from all, viz., that You are the Self of all the gods—praising the Lord thus, Arjuna also offers his own salutations:

39. वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥

You are the Wind-god, Death, Fire, the Sea-god, the moon, Prajāpati (Brahmā) and also the great-grandsire; salutations, a thousandfold salutation to You; salutations again and again to You, salutations.

११.३९.१. वायुरिति । वाय्वादिरूपस्त्वमिति सर्वदेवतात्मकत्वोप-लक्षणार्थमुक्तम् । प्रजापतिः पितामहस्तस्यापि जनकत्वात्प्रपितामहस्त्वं अतस्ते तुभ्यं सहस्रकृत्वः सहस्रशो नमोऽस्तु । भूयोऽपि पुनरपि सहस्रकृत्वो नमो नम इति भक्तिश्रद्धाभरातिरेकेण नमस्कारेषु तृप्तिमनधिगच्छन्बहुशः प्रणमति ॥

11.39.1. *You are etc. You are the Wind-god etc.*, is stated to imply, 'You are the sum of all the gods', *Prajāpathi*, the grandsire (Brahmā). You being even his progenitor, You are the great grandsire; therefore a thousandfold salutation to You. Again a thousandfold salutation to You. Through excessive devotion, reverence and fear, not feeling satisfied with offering salutation, Arjuna offers salutations many, many times.

११.४०.०. किञ्च—

11.40.0. Further:

40. नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥

O All, salutations to You in front and from behind, salutations to You all round; You are of infinite prowess, of immeasurable valour; You pervade everything, and so You are everything.

११.४०.१. नम इति । हे सर्व सर्वात्मन् सर्वतः सर्वास्वपि दिक्षु तुभ्यं नमोऽस्तु । सर्वात्मकत्वमुपपादयन्नाह—अनन्तं वीर्यं सामर्थ्यं यस्य, तथाप्यमितो विक्रमः पराक्रमो यस्यः सः, एवं भूतस्त्वं सर्वं विश्वं सम्यगन्तर्बहिश्च व्याप्नोषि, सुवर्णमिव कटककुण्डलादि स्वकार्यं व्याप्य वर्तसे ततः सर्वस्वरूपोऽसि ॥

11.40.1. *O All, etc. O All, embodiment of all, salutations to You in all directions.* By way of establishing the Lord's being the embodiment of all, Arjuna states: He whose *prowess, strength, is infinite and likewise whose valour, courage, is immeasurable—You who are like the pervade, exist pervading, everything, the entire universe, both inside and outside, even as gold pervades its effects, bracelets, ear-rings, etc., therefore you are the embodiment of all.*

११.४१-४२.०. इदानीं भगवन्तं क्षमापयति द्वाभ्याम्—

11.41-42.0. Now Arjuna is imploring the Lord for forgiveness in the two verses beginning with:

41. सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि ॥
42. यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥

41-42. Whatever I, not knowing the greatness and this form of Yours, may have said to You importunately, out of ignorance or affection, addressing You as, O Krishna, O Yādava, O friend, regarding You as my friend, and in whatever way you may have been slighted out of fun at sport, in bed, on the seat, or in eating, either alone or in company—all that, O Achyuta, I entreat You, the incomprehensible one, to forgive.

११.४१.१. सखेति । त्वं प्राकृतः सखेत्येवं मत्वा प्रसभं हठेन तिरस्कारेण यदुक्तं तत्क्षामये त्वामित्युत्तरेणान्वयः । किं तत्, हे कृष्ण, हे यादव, हे सखेति च । सन्धिरार्षः । प्रसभोक्तौ हेतुः—तव महिमानमिदं च विश्वरूपमजानता मया प्रमादात्प्रणयेन स्नेहेनापि वा यदुक्तमिति ॥

११.४२.१. किञ्च— यच्चेति । हे अच्युत, यच्च परिहासार्थं क्रीडादिषु तिरस्कृतोऽसि एकः एकलः सखीन्विना रहसि स्थित इत्यर्थः । अथवा तत्समक्षं तेषां परिहसतां स स्वीनां समक्षं पुरतोऽपि तत्सर्वमपराधजातं त्वामप्रमेयमचिन्त्यप्रभावं क्षामये क्षमां कारयामि ॥

11.41-42.1. *Whatever etc. Regarding you as an ordinary friend of mine, whatever I may have said to You importunately, rashly, insultingly, I entreat You to forgive, in the next verse—this is the construction. What is it?—Addressing You as, O Krishna, O Yādava, O friend. The conjunction (Sandhi) in सखेति is a seer's (Ārsha) license¹. The reason for addressing importunately is being stated: Whatever I, not knowing the greatness and this*

1. सखे इति in conjunction ought to be सख इति without a second combination.

universal form of Yours may have said out of ignorance or affection. Further, O Achyuta, in whatever way You may have been slighted out of fun at play etc., alone, i.e., staying in solitude without friends, or in company, in the presence of joking friends, too, all that series of offences I entreat You, the incomprehensible one, i.e., whose glory is inconceivable, to forgive.

११.४३.०. अचिन्त्यप्रभावमेवाह—

11.43.0. His inconceivable glory is being stated:

43. पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिम

प्रभाव ॥

You are the father of this world of moving and unmoving things, adorable and the teacher, greater than any superior, there is none indeed equal to You in all the three worlds, how then could there be one greater than You, O You of unrivalled power?

११.४३.१. पितेति । न विद्यते प्रतिमा उपमा यस्य सोऽप्रतिमः तथाविधः प्रभावो यस्य तव हे अप्रतिमप्रभाव । त्वमस्य चराचरस्य लोकस्य पिता जनकोऽसि । अत एव पूज्यश्च, गुरुश्च, गुरोरपि गरीयान् गुरुतरः । अतो लोकत्रयेऽपि त्वत्सम एव तावदन्यो नास्ति परमेश्वरस्यान्यस्याभावात्, त्वतोऽभ्यधिकः पुनः कुतः स्यात् ॥

11.43.1. You are etc. Unrivalled, which has no comparison; You whose power is of this kind, O You of unrivalled power, You are the father, progenitor, of this universe of moving and unmoving things, therefore adorable and the teacher, greater than any superior. Therefore there is none else indeed even equal to You in all the three worlds, there being none else than the Lord. How then could there be one greater than You?

११.४४.०. यस्मादेवम्—

11.44.0. As it is so,

44. तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥

Therefore prostrating the body and bowing down to You, I entreat You, the adorable Lord, to be gracious; Just as a father forgives his son, a friend his friend, and a lover his (beloved one) to please her, even so You should forgive me, O Lord.

११.४४.१. तस्मादिति । तस्मात्त्वामीशं जगतः स्वामिनमीड्यं स्तुत्यं प्रसादये प्रसादयामि । कथम्? कायं, प्रणिधाय दण्डवन्निपात्य प्रणम्य प्रकर्षेण नत्वा । अतस्त्वं ममापराधं सोढुं क्षन्तुमर्हसि । कस्य क इव? पुत्रस्यापराधं कृपया पिता यथा सहते, सख्युर्मित्रस्यापराधं सखा निरुपाधिबन्धुर्यथा, प्रियश्च प्रियाया अपराधं तत्प्रियार्थं यथा तद्वत् ॥

11.44.1. Therefore etc. Therefore I entreat You, the adorable Lord, the praiseworthy Master of the world. How? Prostrating the body, making it fall flat like a stick, thus completely bowing down to You. Therefore You should forgive me, excuse my offence. As who forgiving whom? Just as a father out of kindness puts up with the offence of his son, as a disinterested friend (forgives) the offence of his friend, and a lover (forgives) the offence of his beloved one, to please her, even so You should forgive me.

११.४५.०. एवं क्षमापयित्वा प्रार्थयते द्वाभ्याम्—

11.45.0. Having craved forgiveness Arjuna now entreats (the Lord) in the two verses beginning with:

45. अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥

O lord, seeing what has never been seen before, I am overjoyed, but my mind is extremely agitated through fear; show me that very (old) form; O God of gods, O abode of the universe, be gracious.

११.४५.१. अदृष्टपूर्वमिति । हे देव, पूर्वमदृष्टं तव रूपं दृष्ट्वा हृषितो हृष्टोऽस्मि । तथा भयेन च मे मनः प्रव्यथितं प्रचलितम् । तस्मान्मम व्यथानिवृत्तये तदेव रूपं दर्शय हे देवेश, हे जगन्निवास, प्रसन्नो भव ॥

11.45.1. *O Lord, etc. O Lord, seeing Your form, which has never been seen before, I am overjoyed; likewise, my mind is extremely agitated, perturbed, through fear. Therefore, in order to remove my agitation show me that very (old) form; O God of gods, O abode of the universe, be gracious.*

११.४६.०. तदेव रूपं विशेषयन्नाह—

11.46.0. That very form is described in detail:

46. किरीटिनं गदिनं चक्रहस्तम् इच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥

I like to see You as before diademed, bearing a mace and disc in Your hands; assume that very form with four arms, O thousand-armed one, O You of universal form.

११.४६.१. किरीटिनमिति । किरीटवन्तं गदावन्तं चक्रहस्तं च त्वां द्रष्टुमिच्छामि पूर्वं यथा दृष्टोऽसि तथैव । अतो हे सहस्रबाहो, हे विश्वमूर्ते, इदं विश्वरूपं संहृत्य तेनैव किरीटादियुक्तेन चतुर्भुजेन रूपेण भवाविर्भव । तदनेन श्रीकृष्णमर्जुनः पूर्वमपि किरीटादियुक्तमेव पश्यतीति गम्यते । यत्तु पूर्वमुक्तं विश्वरूपदर्शने 'किरीटिनं गदिनं चक्रिणं च पश्यामि' (११.१७) इति तद्बहुकिरीटाद्यभिप्रायेण । यद्वा—एतावन्तं कालं यं त्वां किरीटिनं गदिनं चक्रिणं च सुप्रसन्नमपश्यं तमेवेदानीं तेजोराशिं दुर्निरीक्ष्यं पश्यामीत्येवं तत्र बहुवचनव्यक्तिरित्यविरोधः ॥

11.46.1. *I like etc. Just as I used to see You before, diademed, bearing a mace and disc in Your hands, even so do I like to see You (now). Therefore, O thousand-armed one, O You of universal form, withdrawing this universal form, assume, manifest, that very form with four hands, (decked) with diadem etc. From this we understand that Arjuna used to see Sri Krishna even before*

(seeing the universal form) only with diadem etc. What has been said before in connection with the universal form in, 'I see You with diadem, mace, disc,' etc. (Verse 17), is meant to suggest many diadems etc. Or it may mean: What I used to see so long as gracious and with diadem, mace and disc, I now see as a dazzling mass of light. This being the suggestion of the words there, there is no contradiction (between verse 17 and this)¹.

११.४७.०. एवं प्रार्थितः सन् तमाश्वासयन् त्रिभिः—

11.47.0. Being thus entreated, *the Lord* cheering up Arjuna said in the three verses beginning with:

श्रीभगवानुवाच

47. मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥

The Blessed Lord said:

Being pleased, I have shown you, O Arjuna, through My Yoga power, this supreme form of Mine, resplendent, universal, infinite and primeval, which has not been seen before by any one else than you.

११.४७.१. मयेति । हे अर्जुन, किमिति बिभेषि? यतो मया प्रसन्नेन कृपया तवेदं परमुत्तमं रूपं दर्शितम्, आत्मनो ममयोगाद्योगमायासामर्थ्यात्। परत्वमेवाह—तेजोमयं विश्वं विश्वात्मकमनन्तमाद्यं च यन्मम रूपं त्वदन्येन त्वादृशाद्भक्तादन्येन न पूर्वं दृष्टं तत् ॥

11.47.1. *Being pleased, etc. O Arjuna, why are you afraid when being pleased, out of grace, I have shown you this supreme, excellent, form of Mine through My Yoga power, by virtue of My miraculous power (Yogamāyā). Its very excellence is being*

1. If Arjuna used to see Sri Krishna with diadem, etc., then how could he say in verse 17, 'I see you with diadem etc.,' as if he is seeing something new. The commentator here explains this apparent contradiction.

stated: (Which is) *resplendent, universal, infinite and primeval and which has not been seen before by any one else than you, by any one else except a devotee like you.*

११.४८.०. एतद्दर्शनमतिदुर्लभं लब्ध्वा त्वं कृतार्थोऽसीत्याह—

11.48.0. Having seen this vision, which is very rare, you are blessed. This is being stated:

48. न वेदयज्ञाध्ययनैर्न दानैः न च क्रियाभिर्न तपोभिरुग्रैः ।

एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥

Neither by a study of the Vedas and sacrifices, nor by charity, nor by ceremonies, nor by austere penances, can I be seen in this form, in the world of mortals, by any other person than you, O great hero among the Kurus.

११.४८.१. नेति । वेदाध्ययनातिरेकेण यज्ञाध्ययनस्याभावात् यज्ञशब्देन यज्ञविद्याः कल्पसूत्राद्या लक्ष्यन्ते । वेदानां यज्ञविद्यानां चाध्ययनैरित्यर्थः । न च दानैर्न च क्रियाभिरग्निहोत्रादिभिर्न चोग्रैस्तपो-भिश्चान्द्रायणादिभिरेवंरूपोऽहं त्वदन्येन मनुष्यलोके द्रष्टुं शक्यः । अपि तु त्वमेव केवलं मत्प्रसादेन दृष्ट्वा कृतार्थोऽसि ॥

11.48.1. As there is nothing like a study of the sacrifices besides a study of the Vedas, the word 'sacrifices' here stands for books on sacrifices like the Kalpa Sutras. Therefore the text means, *by a study of the Vedas and books on sacrifices. Nor by charity, nor by ceremonies like the Agnihotra¹, nor by austere penances like the Chāndrāyana², can I be seen in this form, in the world of mortals, by any other person than you. It is you alone who have seen it through My grace, and have become blessed.*

११.४९.०. एवमपि चेत्तवेदं घोरं रूपं दृष्ट्वा व्यथा भवति तर्हि तदेव रूपं दर्शयामीत्याह—

1. Daily offering of milk in the sacred fire.

2. Increasing and decreasing the food in the bright and dark half of the month respectively, ranging between fasting and fifteen mouthfuls.

11.49.0. Even after this, if you should be agitated seeing this terrible form, then I shall show that very form. This is being stated:

49. मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥

Be not agitated, or deluded, seeing this terrible form of Mine; free from fear, and with cheerful mind, see again that very form of Mine.

११.४९.१. मा त इति । ईदृगीदृशं मदीयं घोरं रूपं दृष्ट्वा ते व्यथा मास्तु । विमूढभावो विमूढत्वं च मास्तु । व्यपगतभयः प्रीतमनाश्च सन् पुनस्त्वं तदेवेदं मम रूपं प्रकर्षेण पश्य ॥

11.49.1. *Be not etc. Seeing this terrible form of Mine, be not agitated or deluded. Being free from fear and with cheerful mind, see well again that very form of Mine.*

११.५०.०. एवमुक्त्वा प्राक्तनमेव रूपं दर्शितवानिति—

11.50.0. Speaking thus, the Lord showed His former form. So,

सञ्जय उवाच

50. इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥

Sanjaya said:

Speaking thus to Arjuna, Vāsudeva (Krishna) again showed His own form; the great soul again cheered up the frightened (Arjuna), assuming His benign body.

११.५०.१. इतीति । श्रीवासुदेवोऽर्जुनमेवमुक्त्वा यथा पूर्वमासीत्तथैव किरीटादियुक्तं चतुर्भुजं स्वीयं रूपं पुनर्दर्शयामास । एनमर्जुनं भीतमेव प्रसन्नवपुर्भूत्वा पुनरप्याश्वासितवान् । महात्मा विश्वरूपः, कृपालुरिति वा ॥

11.50.1. *Speaking thus etc. Speaking thus to Arjuna, Vāsudeva showed again His own form, i.e., as He used to be*

before, with diadem etc., and with four hands. Thus *assuming His benign body, He again cheered up the frightened Arjuna, Great soul (Mahātma), of universal form, or it may mean, kindhearted.*

११.५१.०. ततो निर्भयः सन्—

11.51.0. Then being free from fear,

अर्जुन उवाच

51. दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥

Arjuna said:

O Janārdana, seeing this benign human form of Yours I have now become self-composed and come to normal state.

११.५१.१. दृष्ट्वेति । सचेताः प्रसन्नचित्त इदानीं संवृत्तो जातोऽस्मि । प्रकृतिं स्वास्थ्यं च प्राप्तोऽस्मि । शेषं स्पष्टम् ॥

11.51.1. O Janārdana, etc. I have now become self-composed, serene. And I have come to normal state, recovered myself. The rest is clear.

११.५२.०. स्वकृतस्यानुग्रहस्यातिदुर्लभत्वं दर्शयन्—

11.52.0. Showing the rarity of the grace that He had bestowed on Arjuna,

श्रीभगवानुवाच

52. सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।

देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥

The Blessed Lord said:

Exceedingly difficult is it to see this form of Mine that you have seen; even the gods are ever eager to see this form.

११.५२.१. सुदुर्दर्शमिति । यन्मम विश्वरूपं त्वं दृष्टवानसि इदं सुदुर्दर्शमित्यन्तं द्रष्टुमशक्यम् । यतो देवा अप्यस्य रूपस्य सर्वदा दर्शनमिच्छन्ति न केवलं पुनरिदं पश्यन्ति ॥

11.52.1. *Exceedingly etc. This universal form of Mine that you have seen is exceedingly difficult, impossible, to see; for even the gods are only ever eager to see this form, but they do not see it.*

११.५३.०. तत्र हेतुः—

11.53.0. The reason for it is:

53. नाहं वेदैर्न तपसा न दानेन न चेज्यया ।

शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥

Neither by the Vedas, nor by austerities, nor by gifts, nor by sacrifices, am I visible in this form, as you have seen Me.

११.५३.१. नाहमिति । स्पष्टार्थः ॥

11.53.1. *Neither etc.* The meaning is clear.

११.५४.०. केनोपायेन तर्हि द्रष्टुं शक्यः? इति तत्राह—

11.54.0. By what means, then, are You visible (like this)? That is being stated:

54. भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥

But by undivided devotion, O Arjuna, can I in this form be known and realized in truth and entered into, O scorcher of foes.

११.५४.१. भक्त्येति । अनन्यया मदेकनिष्ठया भक्त्या त्वेवम्भूतो विश्वरूपोऽहं तत्त्वेन परमार्थतो ज्ञातुं शक्यः शास्त्रतः द्रष्टुं प्रत्यक्षतः प्रवेष्टुं च तादात्म्येन शक्यो नान्यैरुपायैः ॥

11.54.1. *But by etc.* But by undivided, by one pointed, devotion to Me can I of this universal form be known in truth, in reality, through the Scriptures, and realized by direct cognition and entered into attaining identity with Me, and not by any other means.

११.५५.०. अतः सर्वशास्त्रसारं परमं रहस्यं शृण्वित्याह—

11.55.0. Now hear the supreme secret, the essence of all Scriptures. That is stated:

55. मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

He who works for Me, has Me for the supreme goal, is devoted to Me, and non-attached, and bears no hatred towards any creature, he attains to Me, O Pāndava.

११.५५.१. मत्कर्मकृदिति । मदर्थं कर्म करोतीति मत्कर्मकृत्, अहमेव परमः पुरुषार्थो यस्य सः, ममैव भक्तो मामेवाश्रितः, पुत्रादिषु सङ्गवर्जितो निर्वैरश्च सर्वभूतेषु । एम्भूतो यः स मां प्राप्नोति नान्य इति ॥

11.55.1. *He who works etc. He who works for Me, he who has Me for the supreme goal, he who is devoted to Me and non-attached to sons etc., and who bears no hatred towards any creature—such a person as this attains to Me and not any one else.*

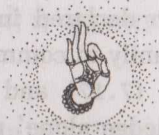
देवैरपि सुदुर्दर्शं तपोज्ञानादिकोटिभिः ।

भक्ताय भगवानेवं विश्वरूपमदर्शयत् ॥

Thus the Lord showed to His devotee the universal form which is very difficult even for the gods to see or with millions of penances and sacrifices.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां

टीकायां विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥



द्वादशोऽध्यायः

CHAPTER 12

भक्तियोगः

THE WAY OF DEVOTION

निर्गुणोपासनस्यैवं सगुणोपासनस्य च ।

श्रेयः कतरदित्येवं निर्णेतुं द्वादशोऽध्यायः ॥

The twelfth chapter sets about to determine which of the two, viz., the worship of the Impersonal or that of the Personal, is superior.

१२.१.०. पूर्वाध्यायान्ते 'मत्कर्मकृन्मत्परमः' इत्येवं भक्तिनिष्ठस्य श्रेष्ठत्वमुक्तम् । 'कौन्तेय प्रतिजानीहि' (९.३१) इत्यादिना तत्र तस्यैव श्रेष्ठत्वं वर्णितम् । तथा 'तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते' (७.१७) इत्यादिना 'सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि' (४.३६) इत्यादिना च ज्ञाननिष्ठस्य श्रेष्ठत्वमुक्तम् । एवमुभयोः श्रेष्ठेऽपि विशेषजिज्ञासया भगवन्तं प्रति—

12.1.0. At the end of the last chapter in, 'He who works for Me, has Me for the supreme goal' etc., the superiority of one who is steadfast in devotion has been declared. Here and there, in verses like, 'O son of Kunti, proclaim (to the world)' etc. (9.31) his (the devotee's) superiority alone has been described. Similarly the superiority of one who is devoted to knowledge has also been declared in, 'Of these, the man of knowledge, who is constantly in communion and single-minded in devotion excels' etc. (7.17) and in, 'You will cross all sin by the boat of knowledge alone' etc. (4.36). Thus though both are good, (yet) in order to know which one is superior, *Arjuna* questioned the Lord thus:

अर्जुन उवाच

1. एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥

Arjuna said:

Between those devotees who worship You being thus ever devoted, and those who worship the Imperishable, the Unmanifest, who are better versed in Yoga?

१२.१.१. एवमिति । एवं सर्वकर्मार्पणादिना सततं युक्तास्त्वन्निष्ठाः सन्तो ये भक्तास्त्वां विश्वरूपं सर्वज्ञं सर्वशक्तिं पर्युपासते ध्यायन्ति, ये चाप्यक्षरं ब्रह्माव्यक्तं निर्विशेषमुपासते तेषामुभयेषां मध्ये अतिशयेन के योगविदः श्रेष्ठा इत्यर्थः ॥

12.1.1. *Between etc. Between those devotees who being thus, by offering You all actions, ever devoted, attached to You, worship, meditate on, You of the universal form, the omniscient and omnipotent one, and those who worship the Imperishable Brahman, the Unmanifest, the Impersonal, who are better versed in Yoga, i.e., who excel?*

१२.२.०. तत्र प्रथमाः श्रेष्ठा इत्युत्तरम्—

12.2.0. *The Blessed Lord said in reply that of the two the first-mentioned ones excel:*

श्रीभगवानुवाच

2. मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥

The Blessed Lord said:

Those who worship Me fixing their mind on Me, ever devoted, and endowed with supreme faith—they I regard as the best Yogins.

१२.२.१. मयीति । मयि परमेश्वरे सर्वज्ञत्वादिगुणविशिष्टे मन आवेश्यैकाग्रं कृत्वा नित्ययुक्ता मदर्थकर्मानुष्ठानादिना मन्निष्ठाः सन्तः श्रेष्ठया श्रद्धया युक्ता ये मामाराधयन्ति ते युक्ततमा मता ममाभिमताः ॥

12.2.1. *Those who etc Those who worship Me fixing, concentrating, their mind on Me, the supreme Lord endowed with omniscience etc., ever devoted, attached to Me by performing work etc., for My sake, and endowed with supreme faith—they I regard as the best Yogins.*

१२.३-४.०. तर्हि इतरे किं न श्रेष्ठा इत्यत आह ये त्विति द्वाभ्याम्—

12.3-4.0. Are not the others then superior? This is being answered in the two verses beginning with:

3. ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥
4. सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

3-4 But they who worship the Imperishable, Indescribable, Unmanifest, All-pervading, Inconceivable, Changeless, Immovable and Eternal, controlling well their senses, even-minded everywhere and devoted to the good of all beings, (also) attain Me alone.

१२.३-४.१. ये त्वक्षरं पर्युपासते ध्यायन्ति तेऽपि मामेव प्राप्नुवन्तीति । द्वयोरन्वयः । अक्षरस्य लक्षणमनिर्देश्यमित्यादि । अनिर्देश्यं शब्देननिर्देश्यमशक्यम् यतोऽव्यक्तं रूपादिहीनम् । सर्वत्रगं सर्वव्यापि । अव्ययत्वादेवाचिन्त्यं, कूटस्थं कूटे मायाप्रपञ्चे अधिष्ठानत्वेन स्थितम् । अचलं वृद्ध्यादिरहितम् अत एव ध्रुवं नित्यम् ॥ स्पष्टमन्यत् ॥

12.3-4.1. *But they etc. But they who worship, meditate on, the Imperishable also attain Me alone—this is the construction of the two verses. The characteristics of the Imperishable are Indescribable etc. Indescribable, which cannot*

be expressed in words, because it is *Unmanifest*, has no form etc.; *All-pervading*, omnipresent; just because It is *Unmanifest*, It is *Inconceivable*; *Changeless*, existing as the substratum of the phenomenal universe; *Immovable*, free from increase etc., and therefore *Eternal*, everlasting. The rest is clear.

१२.५.०. ननु च तेऽपि त्वामेव प्राप्नुवन्ति तर्हीतरेषां युक्ततमत्वं कुतः? इत्यपेक्षायां क्लेशाक्लेशकृतं विशेषमाह त्रिभिः—

12.5.0. If they also attain You alone, then where is the excellence of the former? In reply, the distinction between them, due to one being easy and the other difficult, is being stated in the three verses beginning with:

5. क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥

The trouble of those whose minds are attached to the unmanifest is greater; for the way of the Unmanifest is attained with difficulty by the embodied soul.

१२.५.१. क्लेश इति । अव्यक्ते निर्विशेषे अक्षरे आसक्तं चेतो येषां तेषां क्लेशोऽधिकतरः । हि यस्मादव्यक्तविषया गतिर्निष्ठा देहाभिमानिभिः दुःखं यथाभवत्येवमवाप्यते । देहाभिमानिनां नित्यं प्रत्यक्प्रवणत्वस्य दुर्घटत्वादिति भावः ॥

12.5.1. *The trouble etc., The trouble of those whose minds, are attached to the Unmanifest the Impersonal, Immutable One, is greater, for the way of the Unmanifest, devotion to the Unmanifest, is attained with difficulty by the embodied soul. Because, to those who are identified with the body, devotion to the inner Self is always difficult.*

१२.६-७.०. मद्भक्तानां मत्प्रसादादनायासत एव सिद्धिर्भवतीत्याह ये त्विति द्वाभ्याम्—

12.6-7.0. But My devotees attain realization easily through My grace. This is being stated in the two verses beginning with:

6. ये तु सर्वाणि कर्माणि मयि सन्न्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥

7. तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥

6-7. Those, however, who renouncing all actions in Me, and being attached to Me, worship Me with unswerving devotion through meditation—these people, who have fixed their mind on Me, I quickly redeem from this ocean of transmigratory existence beset with death.

१२.६-७.१. मयि परमेश्वरे सर्वाणि कर्माणि सन्न्यस्य समर्प्य मत्पराभूत्वा मां ध्यायन्तः अनन्येन न विद्यतेऽन्यो भजनीयो यस्मिंस्तेनैव एकान्तभक्तियोगेनोपासत इत्यर्थः ॥ एवं मय्यावेशितं चेतो यैस्तेषां मृत्युयुक्तात्संसारसागरादहं सम्यगुद्धर्ता अचिरेणैव भवामि ॥

12.6-7.1. *Those, etc. Renouncing all actions in Me, offering them to Me, the supreme Lord, being attached to Me, worship Me with unswerving devotion, devotion which has no other object of worship than Myself, i.e., worship Me with whole hearted devotion, through meditation—these people, who have thus fixed their mind on Me, I quickly redeem from this ocean of transmigratory existence beset with death.*

१२.८.०. यस्मादेवं तस्मात्—

12.8.0. Since it is so, therefore,

8. मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥

Fix your mind on Me alone, let your intellect rest in Me, you will live in Me alone hereafter; there is no doubt. (about it).

१२.८.१. मय्येवेति । मय्येव सङ्कल्पविकल्पात्मकं मन आधत्स्व स्थिरीकुरु । बुद्धिमपि अध्यवसायात्मिकां मय्येव निवेशय । एवं

कुर्वन्मत्प्रसादेन लब्धज्ञानः सन्नत ऊर्ध्वं देहान्ते मरणानन्तरं मय्येव निवसिष्यसि निवत्स्यसि मदात्मना वासं करिष्यसि । नात्र संशयः । तथाच श्रुतिः—‘देहान्ते देवस्तारकं परब्रह्म व्याचष्टे’ (जा. उ. १) इति ॥

12.8.1. *Fix your mind etc. Fix, steady, your cogitating mind on Me alone, and also let your intellect, which is determinative, penetrate Me alone. Thus acting, you will attain knowledge through My grace, and you will hereafter, after death, live in Me alone, i. e., exist as one with Me, there is no doubt about it. As the Sruti says, “At death, the Lord instructs about the redeeming supreme Brahman” (Jāb. Up. 1).*

१२.९.०. अत्राशक्तं प्रति सुगमोपायमाह—

12.9.0. To one who is unable to worship like that an easier means is being taught:

9. अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

अभ्यासयोगेन ततो मामिच्छातुं धनञ्जय ॥

If, however, you are not able to fix the mind steadily on Me, then through the Yoga of practice seek to attain Me, O Dhananjaya.

१२.९.१. अथेति । स्थिरं यथाभवत्येवं मयि चित्तं धारयितुं यदि शक्तो न भवसि तर्हि विक्षिप्तं चित्तं पुनः पुनः प्रत्याहृत्य ममानुस्मरणलक्षणो योऽभ्यासयोगस्तेन मां प्राप्नुमिच्छ प्रयत्नं कुरु ॥

12.9.1. *If, etc. If you are not able to fix the mind on Me in such a way that it becomes steady, then bring the distracted mind back again and again and seek to attain Me, strive to attain Me, through the Yoga of practice which consists in remembering Me.*

१२.१०.०. यदि पुनर्नैवं तत्राह—

12.10.0. If further, even this (is not possible), the Lord says—

10. अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥

If you are unable even to practise, then be solely devoted to rites for Me; even by doing rites for My sake, you will attain perfection.

१२.१०.१. अभ्यास इति । अभ्यासेऽपि यद्यशक्तोऽसि तर्हि मत्प्रीत्यर्थानि यानि कर्माण्येकादश्युपवासव्रतचर्यानामसङ्कीर्तनादीनि तदनुष्ठानमेव परमं यस्य तादृशो भव । एवम्भूतानि कर्माण्यपि मदर्थं कुर्वन्मोक्षं प्राप्स्यसि ॥

12.10.1. *If you are etc. If you are unable even to practise constantly, then be solely devoted to rites which are meant to please Me, like fasting on the eleventh day of the moon, observing other vows and singing My name. Even by doing such rites for My sake, You will attain Liberation.*

१२.११.०. अत्यन्तं भगवद्धर्मपरिनिष्ठायामशक्तस्य पक्षान्तरमाह—

12.11.0. To one who is altogether unable to practise rites steadfastly for the Lord, an alternative means is suggested.

11. अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥

If, however, you are unable to do even this, then taking refuge in Me and being self-controlled, renounce the fruit of all actions.

१२.११.१. अथैतदपीति । यद्येतदपि कर्तुमशक्तोऽसि तर्हि मद्योगं मदेकशरणत्वमाश्रितः सन् सर्वेषां दृष्टार्थानामावश्यकानां चाग्निहोत्रादिकर्मणां फलानि नियतचित्तो भूत्वा परित्यज । एतदुक्तं भवति—मया तावदीश्वराज्ञया यथाशक्ति कर्माणि कर्तव्यानि, फलं पुनर्दृष्टमदृष्टं वा परमेश्वराधीनमित्येवं मयि भारमारोप्य फलासक्तिं परित्यज्य वर्तमानो मत्प्रसादेन कृतार्थो भविष्यसीति तात्पर्यम् ॥

12.11.1. *If, however, etc. If however, you are unable to do even this, then taking refuge in Me, surrendering yourself to Me alone, and being self-controlled, renounce the fruit of all actions which have visible results and obligatory rites like the Agnihotra. This is what is meant: 'All I can do is to work under the Lord's command according to my ability, but the results, whether visible or invisible, are in the hands of the Lord'—if you live thus, leaving all responsibility to Me, and renouncing the hankering for results, then you will through My grace attain blessedness.*

१२.१२.०. तमिमं फलत्यागं स्तौति—

12.12.0. This renunciation of the fruit of action is being praised:

12. श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥

Knowledge is superior to (mere) practice, meditation is superior to knowledge, superior to meditation is renunciation of the fruit of action, from renunciation results peace immediately.

१२.१२.१. श्रेयो हीति । सम्यग्ज्ञानरहितादभ्यासाद्युक्तिसहितोपदेशपूर्वकं ज्ञानं श्रेष्ठम् । तस्मादपि तत्पूर्वकं ध्यानं विशिष्टम् । 'ततस्तु तं पश्यति निष्कलं ध्यायमानः' (मु. उ. ३.१.८) इति श्रुतेः । तस्मादप्युक्तलक्षणः कर्मफलत्यागः श्रेष्ठः । तस्मादेवम्भूतात्कर्म फलत्यागात्कर्मसु तत्फलेषु चासक्तिनिवृत्त्या मत्प्रसादेन च समनन्तरमेव संसारशान्तिर्भवति ॥

12.12.1. *Knowledge etc. Knowledge based on teaching coupled with reasoning is superior to mere practice without proper comprehension. Meditation based on knowledge is superior even to that, for Sruti texts say, 'Then through meditation one realizes that absolute' (Mu. Up. 3. 1. 8). Superior to this even is renunciation of the fruit of action already described. From such renunciation of the fruit of action, through the consequent*

non-attachment to work and its fruit, and through My grace, results immediately Liberation from the worldly existence.

१२.१३-१४.०. एवम्भूतस्य भक्तस्य क्षिप्रमेव परमेश्वरप्रसादहेतून्धर्मानाह अद्वेष्टेत्यष्टभिः—

12.13-14.0. The characteristics of such a devotee which lead quickly to divine grace are being stated in the eight verses beginning with:

13. अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहङ्कारः सम दुःखसुखः क्षमी ॥

14. सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पित मनो बुद्धिर्यो मद्भक्तः स मे प्रियः ॥

Non-envious, friendly, and compassionate towards all beings, free from ideas of possession and ego-consciousness, sympathetic in pain and pleasure, forgiving, always contented, contemplative, self-controlled, of firm conviction with his mind and intellect dedicated to Me—such a devotee of Mine is dear to Me.

१२.१३-१४.१.सर्वभूतानां यथायथमद्वेष्टा मैत्रः करुणश्च, उत्तमेषु द्वेषशून्यः, समेषु मित्रतया वर्तत इति मैत्रः, हीनेषु कृपालुरित्यर्थः । निर्ममो निरहङ्कारश्च । कृपालुत्वादेवान्यैः समे दुःखसुखे यस्य सः । क्षमी क्षमावान् ॥ सततं लाभेऽलाभे च सन्तुष्टः प्रसन्नचित्तः योग्यप्रमत्तः । यतात्मा संयतस्वभावः । दृढो मद्भिषयो निश्चयो यस्य मय्यर्पिते मनोबुद्धी येन, एवम्भूतो यो मद्भक्तः स मे प्रियः ॥

12.13-14.1. Non-envious, etc. Non-envious, friendly, and compassionate towards all beings as the case may be, that is to say, bearing no malice towards people who are superior, friendly towards equals, and compassionate towards inferiors, free from ideas of possession and ego-consciousness, sympathetic in, who feels equally, the pain and pleasure of others just because of

compassionateness, *forgiving, always, whether in gain or in its absence contented, cheerful, contemplative (Yogi), vigilant, self-controlled, of restrained nature, whose conviction with respect to Me is firm, and who has dedicated his mind and intellect to Me—such a devotee of Mine is dear to Me.*

१२.१५.०. किञ्च—

12.15.0. Further:

15. यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥

From whom the world gets no trouble, and who gets no trouble from the world, who is free from elation, jealousy, fear and anxiety—he is dear to Me.

१२.१५.१. यस्मादिति । यस्मात्सकाशाल्लोको जनो नोद्विजते भयशङ्कया सङ्क्षोभं न प्राप्नोति, यश्च लोकान्नोद्विजते । यश्च स्वाभाविकैर्हर्षादिभिर्मुक्तः । तत्र हर्षः स्वस्येष्टार्थलाभे उत्साहः । अमर्षः परस्य लाभेऽसहनम् । भयं त्रासः । उद्वेगो भयादिनिमित्तचित्तक्षोभः एतैर्विमुक्तो यो मद्भक्तः स च मे प्रियः ॥

12.15.1. *From whom etc. From whom the world, people, gets no trouble, agitation through apprehension of danger, and who gets no trouble from the world, and who is free from natural elation etc.—of these, elation is joy at attaining what one desires, jealousy is envy at another's gain, fear is terror, and anxiety is ruffling of the mind due to fear etc.—that devotee of Mine who is free from these, is dear to Me.*

१२.१६.०. किञ्च—

12.16.0. Further:

16. अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥

Independent, clean, dexterous, indifferent, untroubled, and discarding all endeavours—such a devotee of Mine is dear to Me.

१२.१६.१. अनपेक्ष इति । अनपेक्षो यदृच्छोपस्थितेऽप्यर्थे निःस्पृहः । शुचिर्बाह्याभ्यन्तरशौचसम्पन्नः । दक्षोऽनलसः । उदासीनः पक्षपातरहितः । गतव्यथ आधिशून्यः । सर्वान्दृष्टादृष्टार्थानारम्भानुद्यमानपरित्यक्तुं शीलं यस्य सः । एवम्भूतः सन् यो मद्भक्तः स मे प्रियः ॥

12.16.1. *Independent etc. independent, indifferent even to objects that have come of themselves; clean, having external and internal purity; dexterous, not lazy; indifferent, not taking sides; untroubled, free from anguish; and discarding, habitually giving up all endeavours, undertakings bearing visible or invisible results—such a devotee of mine is dear to Me.*

१२.१७.०. किञ्च—

12.17.0. Further:

17. यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥

He who neither rejoices nor dislikes nor grieves nor desires, who renounces good and evil, and who is devoted, is dear to Me.

१२.१७.१. यो नेति । प्रियं प्राप्य यो न हृष्यति, अप्रियं प्राप्य यो न द्वेष्टि, इष्टार्थनाशे सति यो न शोचति, अप्राप्तमर्थं यो न काङ्क्षति । शुभाशुभे पुण्यपापे परित्यक्तुं शीलं यस्य सः । एवम्भूतो भूत्वा यो मद्भक्तिमान्समे प्रियः ॥

12.17.1. *He who etc. He who neither rejoices on getting what is pleasing nor dislikes on getting what is unpleasant, who neither grieves on the loss of a desired object, nor desires an object not (yet) attained, who habitually renounces good and evil, merit and demerit, who, being like this, is devoted to Me, is dear to Me.*

१२.१८-१९.०. किञ्च—

12.18-19.0. Further:

18. समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥
19. तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥

Alike to foe and friend, in honour and dishonour, in heat and cold, happiness and misery, free from attachment, alike in praise and censure, reticent, satisfied with anything, without a home, steady in mind—such a devoted person is dear to Me.

१२.१८-१९.१. सम इति । शत्रौ च मित्रे च सम एकरूपः । मानापमानयोरपि तथा सम एव हर्षविषादशून्य इत्यर्थः । शीतोष्णयोः सुखदुःखयोश्च समः । सङ्गविवर्जितः क्रचिदप्यनासक्तः ॥ तुल्ये निन्दास्तुती यस्य, मौनी संयतवाक् । येन केनचिद्यथालब्धेन सन्तुष्टः । अनिकेतो नियतवासशून्यः । स्थिरमतिर्व्यवस्थितचित्तः । एवम्भूतो मद्भक्तिमान् यः स मे प्रियो नरः ॥

12.18-19.1. *Alike to foe etc. Alike, same, to foe and friend; alike even in honour and dishonour, that is, free from joy and sorrow respectively; alike in heat and cold, happiness and misery; free from attachment, not attached to anything; to whom praise and censure are alike; reticent, of controlled speech; satisfied with anything, with whatever is obtained; without a home, having no fixed shelter; steady or sober in mind—such a devoted person is dear to Me.*

१२.२०.०. उक्तं धर्मजातं सफलमुपसंहरति—

12.20.0. The religion taught above together with its fruits is being concluded:

20. ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

Those devotees who practise this nectar-like religion just taught with faith, and with Me as their supreme goal, are extremely dear to Me.

१२.२०.१. ये त्विति । यथोक्तमुक्तप्रकारं धर्म एवामृतममृतत्व-
साधनत्वात् । धर्म्यामृतमिदमिति केचित्पठन्ति । तद्य उपासतेऽनुतिष्ठन्ति
श्रद्धां कुर्वन्तो मत्परमाश्च सन्तो मद्भक्तास्तेऽतीव मे प्रिया इति ॥

12.20.1. Those etc. Those devotees who practise, follow, this religion just taught—nectar-like, because it leads to immortality—with faith, and with Me as their supreme goal, are extremely dear to Me.

दुःखमव्यक्तवर्त्मैतद्बहुविघ्नमतो बुधः ।

सुखं कृष्णपदाम्भोजभक्तिसत्पथमाभजेत् ॥

The way of the Unmanifest is difficult and is attained with many obstacles; therefore the wise man should take to the easier and noble path of devotion to the lotus feet of Sri Krishna.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां भक्तियोगो नाम द्वादशोऽध्यायः ॥



त्रयोदशोऽध्यायः

CHAPTER 13

प्रकृतिपुरुषविवेकयोगः

DISCRIMINATION BETWEEN NATURE AND SOUL

भक्तानामहमुद्धर्ता संसारादित्यवादि यत् ।

त्रयोदशोऽथ तत्सिद्धयै तत्त्वज्ञानमुदीर्यते ॥

It has been stated by the Lord, 'I redeem My devotees from this transmigratory existence' (12.7). Now in this thirteenth chapter the knowledge of the Truth is being declared for the fulfilment of that.

१३.१.०. 'तेषामहं समुद्धर्ता मृत्युसंसारसागरात् । भवामि' (१२.७) इति पूर्वं प्रतिज्ञातं तन्न चात्मज्ञानं विना संसारादुद्धरणं सम्भवतीति तत्त्वज्ञानोपदेशार्थं प्रकृतिपुरुषविवेकाध्याय आरभ्यते । तत्र यत्सप्तमेऽध्याये अपरा परा चेति प्रकृतिद्वयमुक्तं तयोरविवेकाज्जीवभावमापन्नस्य चिदंशस्यायं संसारः । याभ्यां च जीवोपभोगार्थमीश्वरः सृष्ट्यादिषु प्रवर्तते तदेव प्रकृतिद्वयमुक्तं क्षेत्रक्षेत्रज्ञशब्दवाच्यं परस्परं विविक्तं तत्त्वतो निरूपयिष्यन्—

13.1.0. It has been promised by the Lord earlier 'Those people I quickly redeem from this ocean of transmigratory existence beset with death' (12.7) As this redemption out of transmigratory existence is not possible without the knowledge of the Self, in order to inculcate this knowledge of the Truth, this chapter dealing with the discrimination between matter (Prakriti) and spirit (Purusha) is begun. Now it is the want of discrimination between the two Prakritis, the lower and the higher, mentioned in the seventh chapter that leads to this transmigratory existence of a fraction of Pure Consciousness that has assumed the state of an embodied being. And it is these two Prakritis with which the Lord embarks on creation etc., for

the enjoyment of the embodied being. In order to determine the true nature of these very two Prakritis called the Kshetra and Kshetrajna, quite distinct from each other,

श्री भगवानुवाच

1. इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥

The Blessed Lord Said:

This body, O son of Kunti, is called the Kshetra, and that which is conscious of it is called Kshetrajna (embodied self) by those who have knowledge thereof.

१३.१.१. इदमिति । इदं भोगायतनं शरीरं क्षेत्रमित्यभिधीयते संसारस्य प्ररोहभूमित्वात् । एतद्यो वेत्ति अहं ममेति मन्यते तं क्षेत्रज्ञ इति प्राहुः कृषीवलवत्तत्फलभोक्तृत्वात् तद्विदः क्षेत्रक्षेत्रज्ञयोर्विवेकज्ञाः ॥

13.1.1. *This body etc. This body which is the basis of all enjoyment is called the Kshetra (lit. the field), since it is the sprouting ground of transmigratory existence; and that which is conscious of this (Kshetra), which thinks in terms of 'I' and 'mine' in respect of it, is called Kshetrajna (the embodied self) by those who have knowledge thereof, who have discriminative knowledge of the Kshetra and Kshetrajna, since he is the enjoyer of the fruit¹, like the farmer (who reaps the harvest).*

१३.२.०. तदेवं संसारिणः स्वरूपमुक्तम् । इदानीं तस्यैव पारमार्थिक-मसंसारिस्वरूपमाह—

13.2.0. Thus the transmigratory nature of the embodied self has been stated. Now the transcendental non-transmigratory nature of that very self is being stated:

2. क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥

1. The result of his actions done in this body.

And know the Kshetrajna (embodied self) in all the bodies (Kshetras) to be Myself, O descendant of Bharata. The knowledge of the Kshetra and Kshetrajana (i.e., matter and spirit) is, in My opinion, true knowledge.

१३.२.१. क्षेत्रज्ञमिति । तं च क्षेत्रज्ञं संसारिणं जीवं वस्तुतः सर्वक्षेत्रेष्वनुगतं मामेव विद्धि 'तत्त्वमसि' (छा. उ. ६.८.७) इति श्रुत्युपलक्षितेन चिदंशेन मद्रूपस्योक्तत्वात् । आदरार्थमेव तज्ज्ञानं स्तौति—क्षेत्रक्षेत्रज्ञयोर्यदेवं वैलक्षण्येन ज्ञानं तदेव मोक्षहेतुत्वान्मम ज्ञानं मतम् । अन्यत्तु वृथा पाण्डित्यम् । बन्धहेतुत्वादित्यर्थः । तदुक्तं—'तत्कर्म यन्न बन्धाय सा विद्या या विमुक्तये । आयासायापरं कर्म विद्यान्याशिल्पनैपुणम्' (वि. पु. १.१९.४१)॥

13.2.1. *And know etc. And know the Kshetrajna, the embodied self, to be in reality Me alone, who am pervading all bodies, for My nature is referred to be the fraction of Pure Consciousness which is implied by the Sruti text. 'Thou art That.' (Ch. Up. 6.8.7) That knowledge (of the Kshetra and Kshetrajna) is being praised to show its desirability: The knowledge which differentiates the Kshetra (body or matter) from the Kshetrajna (embodied self or spirit) is, in My opinion, true knowledge, for it leads to Liberation. Knowledge other than that is useless learning, since it leads to bondage. So it is said: 'That is real work which does not lead to bondage, and that is true learning which leads to Liberation. Work other than that causes only fatigue, and knowledge other than that gives one mere technical skill' (Viṣ. Pu. 1.19.41).*

१३.३.०. अत्र यद्यपि चतुर्विंशतिभेदैर्भिन्ना प्रकृतिः क्षेत्रमित्यभिप्रेतं तथापि देहरूपेण परिणतायामेव तस्यामहंभावेनाविवेकः स्फुट इति तद्विवेकार्थमिदं शरीरं क्षेत्रमित्याद्युक्तम् । तदेतत्प्रपञ्चयिष्यन्प्रतिजानीते—

13.3.0. Here, though Nature (Prakriti), which is divided into twenty-four categories, is meant by the word 'Kshetra', yet, since the non-discrimination of it as 'I' (ego-consciousness) is

1. See Commentary on 4.10, and foot note on pages 125 and 126.

manifest only in matter evolved as this body, therefore in order to differentiate it, the body is called the Kshetra. To explain it further He proposes:

3. तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥

What that Kshetra is, what it is like, what its modifications are, whence it arises, and what its forms are; and also what the other entity (the Kshetrajna) is, and what its powers are—hear that from Me in brief.

१३.३.१. तत्क्षेत्रमिति । यदुक्तं मया क्षेत्रं तच्च क्षेत्रं, यत्स्वरूपतो जडं दृश्यादिस्वभावं, यादृग्यादृशं चेच्छादिधर्मकं, यद्विकारि यैरिन्द्रियादिविकारैर्युक्तं, यतश्च प्रकृतिपुरुषसंयोगाद्भवति, यदिति यैः स्थावरजङ्गमादिभेदैर्भिन्नमित्यर्थः । स च क्षेत्रज्ञो, यः स्वरूपतो यत्प्रभावश्च अचिन्त्यैश्वर्ययोगेन यैः प्रभावैः सम्पन्नः तत्सर्वं सङ्क्षेपतो मत्तः शृणु ॥

13.3.1. *What etc. What that Kshetra referred to by Me is in itself, i.e., inert, of the nature of an object, and so on; what it is like, i.e. possessed of attributes like desire: what its modifications are, i.e., with what modifications like the senses, it is endowed with; whence it arises, how it arises from the conjunction of Prakriti (matter) and Purusha (spirit), and what its forms are, i.e., how it is differentiated into varieties like sentient and insentient; and also what the other entity, the Kshetrajana, is in reality, and what its powers are, i.e., by virtue of its inconceivable majesty, what powers it is endowed with—hear all that from Me in brief.*

१३.४.०. कैर्विस्तरेणोक्तस्यायं सङ्क्षेपः? इत्यपेक्षायामाह—

13.4.0. Of whose elaborate teachings is this a brief summary? That is being stated:

4. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥

It has been sung differently by the sages (Rishis) and variously in different Vedic hymns, as also in passages indicative and descriptive of Brahman, furnished with reasons and decisive.

१३.४.१. ऋषिभिरिति । ऋषिभिर्वसिष्ठादिभिर्योगशास्त्रेषु ध्यानधाराणादिविषयत्वेन वैरागादिरूपेण बहुधा गीतं निरूपितम् । विविधैर्विचित्रैश्च नित्यनैमित्तिककाम्यविषयैश्छन्दोभिर्वेदेर्नानायजनीयदेवतादिरूपेण बहुधा गीतम् । ब्रह्मणः सूत्रैः पदैश्च, ब्रह्म सूत्र्यते सूच्यते एभिरिति ब्रह्मसूत्राणि 'यतो वा इमानि भूतानि जायन्ते' (तै. उ. ३.१) इत्यादीनि तटस्थलक्षणपराण्युपनिषद्वाक्यानि, तथाच ब्रह्म पद्यते गम्यते साक्षाज्जायत एभिरिति पदानि स्वरूपलक्षणपराणि 'सत्यं ज्ञानमनन्तं ब्रह्म' (तै. उ. २.१) इत्यादीनि तैश्च बहुधा गीतम् । किञ्च हेतुमद्भिः 'सदेव सोम्येदमग्र आसीत्' (छा. उ. ६.२.१) 'कथमसतः सज्जायेत' (छा. उ. ६.२.२) इति, तथा 'को ह्येवान्यात् कः प्राण्यात्, यदेष आकाश आनन्दो न स्यात्, एष ह्येवानन्दयाति' (तै. उ. २.७) इत्यादियुक्तिमद्भिः, अन्यादपानचेष्टां कः कुर्यात् प्राण्यात्प्राणानां व्यापारं को वा कुर्यात् इति श्रुतिपदयोरर्थः । विनिश्चितैरुपक्रमोपसंहारैकवाक्यतया असन्दिग्धार्थप्रतिपादकैरित्यर्थः । तदेवमेतैर्विस्तरणोक्तं दुःसङ्ग्रहं सङ्क्षेपतस्तुभ्यं कथयिष्यामि तच्छृण्वित्यर्थः । यद्वा 'अथातो ब्रह्मजिज्ञासा' (ब्रह्म सू. १.१.१) इत्यादीनि ब्रह्मसूत्राणि गृह्यन्ते, तान्येव ब्रह्म पद्यते निश्चीयत एभिरिति पदानि, तैर्हेतुमद्भिः 'ईक्षतेर्नाशब्दम्' (ब्रह्म सू. १.१.५) 'आनन्दमयोऽभ्यासात्' (ब्रह्म सू. १.१.१२) इत्यादिभिर्युक्तिमद्भिर्विनिश्चितार्थैः । शेषं समानम् ॥

13.4.1. *It has been etc. It has been sung, taught, by sages like Vasishtha in the Yoga Scripture, differently, in various ways as objects of meditation and concentration in the form of the Viraj (cosmic intellect) etc; and which has been sung variously, in the form of various gods to whom sacrifices are to be offered, in different Vedic hymns prescribing daily and occasional rites and those for the attainment of specific desires; as also in passages indicative of Brahman. Upanishadic texts*

like, 'That from which all these beings are born' etc. (Tai. Up. 3.1), which describe Brahman indirectly, and passages *descriptive of Brahman* which help one to attain Brahman directly, i.e., Upanishadic passages like, 'Existence, Knowledge, Infinity is Brahman' (Tai. Up. 2.1), which define Brahman in Its true essence. Further, (they are) *furnished with reasons* like, 'This universe, my child, was Existence alone in the beginning' (Ch. Up. 6.2.1); 'How can Existence come out of non-existence?' (Ch. Up. 6.2.2); 'who would have breathed in and who would have lived had not Bliss existed in this ether (of the heart)? This verily it is that bestows bliss' (Tai. Up. 2.7) The words, 'Anyāt' and 'Prānyāt' of (the last quotation from) the Sruti¹ mean: 'who would have performed the function of the apana and the vital force?' *Decisive*, establishing an indisputable meaning through an identity of the introductory and concluding statements. What has thus been taught elaborately by those texts, and is difficult to summarise, I shall tell you in brief; listen to it—this is the purport.

Or we may take 'Brahma-sutra' to mean the aphorisms beginning with: 'Now therefore an inquiry into Brahman' (Br. Sū. 1.1.1), which are also descriptive of Brahman ('Brahma-pada'), in as much as they ascertain the nature of Brahman. By such aphorisms *furnished with reasons*, as, for example, 'On account of thinking, (Pradhāna) is not (the First Cause); it is not based on the Scriptures' (Br. Sū. 1.1.5); and '(In the passage) "The Self consisting of bliss"' (Br. Sū. 1.1.12), (Brahman is put forward as an independent entity) on account of the repetition of Brahman (as the main topic in that chapter)'—which decide the thing to be known (Brahman). The rest as in the first interpretation.

१३.५-६.०. तत्र क्षेत्रस्वरूपमाह महाभूतानीति द्वाभ्याम्—

13.5-6.0. The nature of the Kshetra is being stated in the two verses beginning with:

1. Translated above as 'breathed in' and 'lived', respectively.

5. महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥
6. इच्छा द्वेषः सुखं दुःखं सङ्घातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥

5-6. The (five) great elements, egoism (Ahankara), the intellect, and the unmanifest, the ten sense-organs and the one (mind) and the five objects of the senses; desire, aversion, happiness, misery, the body, intelligence and patience—thus the Kshetra has been described in brief together with its modifications.

१३.५-६.१. महाभूतानि भूम्यादीनि पञ्च । अहङ्कारस्तत्कारणभूतः । बुद्धिर्विज्ञानात्मकं महत्तत्त्वम् । अव्यक्तं मूलप्रकृतिः । इन्द्रियाणि बाह्यानि दश 'श्रोत्रत्वग्घ्राणदृग्जिह्वावाग्दोर्मेढ्राङ्घ्रपायवः' इति । एकं च मनः । इन्द्रिय-गोचराश्च पञ्चतन्मात्ररूपा एव शब्दादय आकाशादिविशेष-गुणतया व्यक्ताः सन्त इन्द्रियविषयाः पञ्च । तदेवं चतुर्विंशतितत्त्वान्युक्तानि ॥

इच्छादयः प्रसिद्धाः । सङ्घातः शरीरम् । चेतना ज्ञानात्मिका मनोवृत्तिः । धृतिर्धैर्यम् । एत इच्छादयो दृश्यत्वान्नात्मधर्मा अपितु मनोधर्मा एव । अतः क्षेत्रान्तःपातिन एव । उपलक्षणं चैतत्सङ्कल्पादीनाम् । तथाच श्रुतिः— 'कामः सङ्कल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्हीर्षीर्भीरित्येतत्सर्वं मन एव' (बृह. उ. १.५.३) इति । अनेन च यादृगिति प्रतिज्ञाताः क्षेत्रधर्मा दर्शिताः । एतत्क्षेत्रं सविकारमिन्द्रियादिविकारसहितं सङ्क्षेपेण तुभ्यं मयोक्तमिति क्षेत्रोपसंहारः ॥

13.5-6.1. *The (five) etc. The five great elements, earth etc.; egoism (Ahankara), the cause of these (five great elements); the intellect, the great principle (Mahat), which is determinative; the unmanifest, the primordial Nature; the ten external sense-organs, viz., the ears, the skin, the nose, the eyes, the tongue, the organ of speech, the hands, the feet and the organs of excretion and generation and the one, mind; the five objects of the senses, viz., sound etc., which are primarily of the nature of Tanmātras (subtle elements) and are manifest as the special qualities of*

Ākāsa (ether) etc. and thus become the five objects of the senses. Thus the twenty-four categories have been enumerated (5).

Desire etc. are well known; the aggregate, *the body* (which is an aggregate of the elements); *intelligence*, the cognitive function of the mind; *patience*, fortitude. These—desire and the rest—being objects of cognition, are not attributes of the Self (Ātman) but of the mind alone, and hence they come under Kshetra. These (the qualities mentioned here) include (other qualities of the mind) reflection etc., by implication. The Scripture also says: ‘Desire, reflection, doubt, faith, want of faith, patience, impatience, modesty, intelligence and fear—all these are but the mind’ (Br. Up. 1.5.3). By this the qualities of the Kshetra introduced in, ‘What it is like’ (verse 3), are enumerated. Thus the Kshetra together with its modifications such as the senses has been described in brief to you by Me. This concludes the topic of the Kshetra (6).

१३.७-११.०. इदानीमुक्तलक्षणात्क्षेत्राद्विविक्ततया ज्ञेयं शुभं क्षेत्रज्ञं विस्तरणे वर्णयिष्यंस्तज्ज्ञानसाधनान्याह अमानित्वमिति पञ्चभिः—

13.7-11.0. Now, in order to describe at length the pure Kshetrajna, which is the object to be realized, as distinct from the Kshetra described above, the means to its realization are being enumerated in the five verses beginning with:

7. अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥
8. इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधि दुःखदोषानुदर्शनम् ॥
9. असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥
10. मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥

11. अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥

7-11. Humility, unostentatiousness, harmlessness, forbearance, uprightness, service to the Guru, purity, steadiness, self-control, dispassion for sense-objects and absence of egoism, seeing misery and evil in birth, death, old age and sickness, non-attachment and non-identification with son, wife, home, etc., always being even-minded whether good or evil befalls, unswerving devotion to Me through the Yoga of non-separation, resorting to solitude, and aversion for company, always being devoted to spiritual knowledge, perception of the aim of the knowledge of Truth—all this is called knowledge. What is different from this is ignorance.

१३.७.१. अमानित्वं स्वगुणश्लाघाराहित्यम् । अदम्भित्वं दम्भराहित्यम् । अहिंसा परपीडावर्जनम् । क्षान्तिः सहिष्णुत्वम् । आर्जवमवक्रता । आचार्योपासनं सद्गुरुसेवा । शौचं बाह्यमाभ्यन्तरं च । तत्र बाह्यं मृज्जलादिना । आभ्यन्तरं च रागादिमलकालनम् । तथाच स्मृतिः—‘शौचं तु द्विविधं प्रोक्तं बाह्यमाभ्यन्तरं तथा । मृज्जलाभ्यां स्मृतं बाह्यं भावशुद्धिस्तथान्तरम् ॥’ (अ. पु. ३७२.१७-१८) इति । स्थैर्यं सन्मार्गं प्रवृत्तस्य तदेकनिष्ठता । आत्मविनिग्रहः शरीरसंयमः । एतज्ज्ञानमिति प्रोक्तमिति पञ्चमेनान्वयः ॥

किञ्च—

१३.८.१. इन्द्रियार्थेष्विति । जन्मादिषु दुःखदोषयोरनुदर्शनं पुनःपुनरालोचनम् । दुःखरूपस्य दोषस्यानुदर्शनमिति वा । स्पष्टमन्यत् ॥

किञ्च—

१३.९.१. असक्तिरिति । असक्तिः पुत्रादिपदार्थेषु प्रीतित्यागः । अनभिष्वङ्गः पुत्रादीनां सुखे दुःखे चाऽहमेव सुखी दुःखी चेत्यध्यासातिरेकाभावः । इष्टानिष्टयोरुपपत्तिषु प्राप्तिषु नित्यं सर्वदा समुचितत्वम् ॥

किञ्च—

१३.१०.१. मयि चेति । मयि परमेश्वरे अनन्ययोगेन सर्वात्मदृष्ट्या अव्यभिचारिणी एकान्तभक्तिः । विविक्तः शुद्धचित्तप्रसादकरः । तं देशं सेवितुं

शीलं यस्य तस्य भावस्तत्त्वम् । प्राकृतानां जनानां संसदि सभायाम-
रतीरत्यभावः ॥

किञ्च—

१३.११.१. अध्यात्मेति । आत्मानमधिकृत्य वर्तमानं ज्ञानमध्यात्म-
ज्ञानम् तस्मिन्नित्यत्वं नित्यभावः तत्त्वम्पदार्थशुद्धिनिष्ठत्वमित्यर्थः ।
तत्त्वज्ञानस्यार्थः प्रयोजनं मोक्षः तस्य दर्शनं मोक्षस्य सर्वोत्कृष्टता-
लोचनमित्यर्थः । एतदमानित्वमदम्भित्वमित्यादिविंशतिसङ्ख्याकं यदुक्तमे-
तज्ज्ञानमिति प्रोक्तं ज्ञानसाधनत्वात् । अतोऽन्यथाऽस्माद्धिपरीतं मानित्वादि
यदेतदज्ञानमिति प्रोक्तं वसिष्ठादिभिः, ज्ञानविरोधित्वात् । अतः सर्वथा
त्याज्यमित्यर्थः ॥

13.7.1. *Humility, etc. Humility, not boasting of one's virtues; unostentatiousness, absence of vaunting; harmlessness, avoidance of causing pain to others; forbearance, patience; uprightness, straightforwardness; service to the Guru, serving the worthy preceptor; purity both external and internal—external purity with clay, water, etc., and internal purity by removing attachment etc. The Smṛiti also says: 'Purity is described as twofold, external and internal. External purity is said to be attained through clay and water, while internal purity is purification of the mind' (Ag. Pu. 372.17-18). Steadiness, steadfastness in the path of righteousness by one who has taken to it; self-control, control over the body (7).*

Further:

13.8.1. *Dispassion etc. Seeing, repeatedly pondering, misery and evil in birth etc., or the phrase may mean, seeing the evil of misery in birth etc. The rest of verse 8 is clear.*

Further:

13.9.1. *Non-attachment etc. Non-attachment not delighting in sons and other objects; non-identification, not feeling happy or miserable at the happiness or misery of one's son etc. arising through excessive identification; always being even-minded whether evil or good befalls or comes to him (9).*

Further:

13.10.1. *Unswerving etc. Unswerving, unflinching, devotion to Me, the supreme Lord, through the Yoga of non-separation, i.e., by seeing the Self in everything; solitude, a place which is clean and soothing to the mind—habitually dwelling in such places is (resorting to solitude); aversion for company, absence of fondness for gathering of worldly-minded people (10).*

Further:

13.11.1. *Always etc. Spiritual knowledge, knowledge that has for its object the Self—always being devoted to or dwelling on it, i.e., being constantly engaged in realizing the precise significance of (the terms) 'That' and 'Thou' in the Vedic dictum 'Thou art That'; the aim, purpose, of the knowledge of Truth, i.e., Liberation—perception of that, i.e., realizing Liberation to be the highest goal of life; all this, the twenty virtues, viz., humility, unostentatiousness, etc., that have been enumerated, is called knowledge, for they are means to it; what is different from this, contrary to this, viz., pride, etc., is said to be ignorance by Vasishtha and others, for they are antagonistic to knowledge. Therefore they are always to be renounced. This is the idea (11).*

१३.१२.०. एभिः साधनैर्यज्ज्ञेयं तदाह षड्भिः—

13.12.0. That which has to be known by these means (described in the previous verses) is being declared in the six verses beginning with:

12. ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥

I shall tell you that which has to be known, knowing which one attains immortality; it is the beginningless, supreme Brahman, which is said to be neither being nor non-being.

१३.१२.१. ज्ञेयमिति । यज्ज्ञेयं तत्प्रवक्ष्यामि । श्रोतुरादरसिद्धये ज्ञानफलं दर्शयति—यद्वक्ष्यमाणं ज्ञात्वाऽमृतं मोक्षं प्राप्नोति । किं तत्?

अनादिमत् । आदिमन्न भवतीत्यनादिमत् । परं निरतिशयं ब्रह्म । अनादीत्येतावतैव बहुव्रीहिणा अनादित्वे सिद्धेऽपि पुनर्मतुपः प्रयोगश्छान्दसः । यद्वा—अनादीति मत्परमिति च पदद्वयं मम विष्णोः परं निर्विशेषं रूपं ब्रह्मेत्यर्थः । तदेवाह न सत् न चासदुच्यते । विधिमुखेन प्रमाणस्य विषयः सच्छब्देनोच्यते । निषेधस्य विषयस्त्वसच्छब्देनोच्यते । इदं तु तदुभय-विलक्षणं, अविषयत्वादित्यर्थः ॥

13.12.1. *I shall tell etc. I shall tell you that which has to be known. The fruit of this knowledge is being declared in order to make the hearer attentive. Knowing which, presently to be told, one attains immortality, Liberation. What is that? Beginningless, which has no beginning, supreme, unsurpassed, Brahman. Though the same meaning would have been conveyed if the word 'Anādi' alone had been used as a Bahuvrihi compound, yet the addition of the suffix (denoting possession) in 'Anādimat' is a metrical license. Or the two words may be split as, Anādi matparam (instead of Anādimat param), in which case it would mean 'My, i.e., Ishvara's, supreme, attributeless form', Brahman. That is being further expounded: Which is said to be neither being nor non-being. That which is the object of a positive statement is said to be 'being', and that which is the object of a negation is expressed as 'non-being'. But Brahman is different from both these, for It is not an object of knowledge.*

१३.१३.०. नन्वेवं ब्रह्मणः सदसद्विलक्षणत्वे सति 'सर्वं खल्विदं ब्रह्म' (छा. उ. ३.१४.१) 'ब्रह्मैवेदं सर्वम्' (नृ. उ. उ. ७.३) इत्यादिश्रुति-भिर्विरुद्धयेतेत्याशङ्क्य 'पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबल-क्रियाश्च' (श्वे. उ. ६.८) इत्यादिश्रुतिप्रसिद्ध्याऽचिन्त्यशक्त्या सर्वात्मतां तस्य दर्शयन्नाह पञ्चभिः—

13.13.0. But if Brahman is neither being nor non-being, then Sruti texts like, 'All this is indeed Brahman' (Ch. Up. 3. 14. 1); 'All this is nothing but Brahman' (Nṛ. Ut. Up. 7. 3),

will be contradicted. Apprehending such a doubt, the text, showing Brahman's all-pervasiveness (or being the Self of all) through Its incomprehensible power as described in Sruti texts like, 'The supreme power of this Being is said to be manifold, and His knowledge, strength and action are described as inherent in Him' (Śve. Up. 6.8), says in the five verses beginning with:

13. सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥

With hands and feet everywhere, with eyes, heads and faces everywhere, with ears everywhere, It rests pervading every thing in this world.

१३.१३.१. सर्वत इति । सर्वतः सर्वत्र पाणयः पादाश्च यस्य तत्, सर्वतोऽक्षीणि शिरांसि मुखानि च यस्य तत्, सर्वतः श्रुतिमच्छ्रवणेन्द्रियैर्युक्तं सल्लोके सर्वमावृत्य व्याप्य तिष्ठति । सर्वप्राणिप्रवृत्तिभिः पाण्यादिभिरुपाधिभिः सर्वव्यवहारास्पदत्वेन तिष्ठतीत्यर्थः ॥

13.13.1. *With hands etc.* He who has his hands and feet everywhere, who had his eyes, heads and faces everywhere, with organs of hearing everywhere, i.e. having ears everywhere— It rests pervading everything in this world, i.e., It remains as the basis of all activity, through its adjuncts such as the hands belonging to all creatures.

१३.१४.०. किञ्च—

13.14.0. Further:

14. सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥

It is manifest in the functions of the various sense-organs, yet bereft of all sense-organs, unattached, yet sustaining everything, without attributes, yet the protector of the qualities.

१३.१४.१. सर्वेन्द्रियेति । सर्वेषां चक्षुरादीनामिन्द्रियाणां गुणेषु रूपाद्याकारासु वृत्तिषु तत्तदाकारेण भासत इति तथा सर्वाणीन्द्रियाणि गुणांश्च तत्तद्विषयानाभासयतीति वा । सर्वेन्द्रियैर्विवर्जितं च । तथाच श्रुतिः— 'अपाणिपादो जवनोऽग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः' (श्वे. उ. ३.१९) इत्यादि । असक्तं सङ्गशून्यम् । तथापि सर्वं बिभर्तीति सर्वमृत्सर्वस्य आधारभूतम् । तदेव निर्गुणं सत्त्वादिगुणरहितम् । गुणभोक्तृ गुणानां सत्त्वादीनां भोक्तृ च पालकम् ॥

13.14.1. *It is manifest etc. It is manifest in the functions in the form of colour etc., of the various sense-organs, viz., the eyes, etc., as those particular objects; or it may mean: It manifests all the sense-organs together with their functions, viz., their respective objects; and is yet bereft of all sense-organs. As the Scripture says, 'Without hands and feet He moves fast and grasps. He sees without eyes and hears without ears' etc. (Śve. Up. 3. 19). Unattached, devoid of all attachments, yet sustaining or supporting, i.e., the substratum of, everything; That (Knowable) is without attributes, without qualities like Sattva, yet is the protector of the qualities, viz., Sattva etc.*

१३.१५.०. किञ्च—

13.15.0. Further:

15. बहिरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥

It is without and within all beings, It is moving and unmoving, being subtle, It is incomprehensible, It is far, yet near.

१३.१५.१. बहिरिति । भूतानां चराचराणां स्वकार्याणां बहिश्चान्तश्च तदेव सुवर्णमिव कटककुण्डलादीनाम् जलतरङ्गाणामन्तर्बहिश्चजलमिव । अचरं स्थावरं चरं जङ्गमं भूतजातं तदेव कारणात्मकत्वात्कार्यस्य । एवमपिसूक्ष्मत्वादद्रूपादिहीनत्वात्तदविज्ञेयमिदं तदिति स्पष्टज्ञानार्हं भवति । अत एवाविदुषां योजनलक्षान्तरितमिव दूरस्थं च । सविकारायाः प्रकृतेः परत्वात् ।

विदुषां पुनः प्रत्यगात्मत्वादन्तिके च तन्नित्यं सन्निहितम् तथाच मन्त्रः—
‘तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य
बाह्यतः’ (ईशा. उ. ५) इति । एजति चलति, नैजति न चलति, तद् उ
अन्तिके इति च्छेदः ॥

13.15.1. *It is without etc. It alone is without and within all beings, moving or stationary, that are Its own products, even as gold is in bracelets and earrings, or water is within and without the waves. It alone is all beings, moving and unmoving, animate and inanimate, for the effect is but the cause in another form. Even so, being subtle, having no form etc. It is incomprehensible, is not capable of being definitely known as, ‘It is this.’. Therefore to the ignorant it is far, as though hundreds of thousands of miles away, being beyond Nature (Prakriti) that is subject to change. To the wise again, It is near, ever close by, being his very soul. As the Scripture says, ‘It moves and it moves not; It is far and again near. It is within all this, and again It is outside of all this’ (Īśā. Up. 5). Ejati moves; Naijati moves not. Tadvantike should be disjoined as Tat u and antike.*

१३.१६.०. किञ्च—

13.16.0. Further:

16. अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥

It is undivided in beings and yet remains as if divided; that Knowable is the sustainer of beings as also the destroyer and creator.

१३.१६.१. अविभक्तमिति । भूतेषु स्थावरजङ्गमात्मकेषु अविभक्तं कारणात्मना अभिन्नं, कार्यात्मना विभक्तं भिन्नमिवावस्थितं च । तत्पूर्वोक्तं ज्ञेयम् । भूतानां भर्तृ च पोषकंस्थितिकाले । प्रलयकाले च ग्रसिष्णु ग्रसनशीलम् । सृष्टिकाले च प्रभविष्णु नानाकार्यात्मना प्रभवनशीलम् ॥

13.16.1. *It is undivided etc. In beings, animate and inanimate, It is undivided, not separate, as the cause, and yet as effect It remains as if divided or manifold. That knowable mentioned above, is the sustainer, nourisher, of beings during the existence of the world. At the time of dissolution, It is the destroyer, i.e., It consumes everything, and at the time of creation, It is the creator, appearing as various effects.*

१३.१७.०. किञ्च—

13.17.0. Further:

17. ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्टितम् ॥

It is the Light of lights and is said to be beyond all darkness, It is knowledge, the knowable and accessible through knowledge, and is implanted in the heart of all beings.

१३.१७.१. ज्योतिषामिति । ज्योतिषां चन्द्रादित्यादीनामपि तज्ज्योतिः प्रकाशकं तत् । 'येन सूर्यस्तपति तेजसेद्धः' (कृ. यजु. तैत्ति. ब्रा. ३.१२.९) 'न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति' (कठ. उ. ५.१५) इत्यादिश्रुतेः । अतएव तमसोऽज्ञानात्परं तेनासंपृष्टमुच्यते 'आदित्यवर्णं तमसः परस्तात्' (श्वे. उ. ३.८) इत्यादिश्रुतेः । ज्ञानं तदेव बुद्धिवृत्तव-भिव्यक्तम् । तदेव रूपाद्याकारेण ज्ञेयं च, ज्ञानेन गम्यं च 'अमानित्वमद-म्भित्वम्' इत्यादिलक्षणेन पूर्वोक्तेन ज्ञानसाधनेन प्राप्यमित्यर्थः । ज्ञानगम्यं विशिनष्टि सर्वस्य प्राणिमात्रस्य हृदि विष्टितं विशेषेणाप्रच्युतस्वरूपेण नियन्तृतया स्थितम् । धिष्टितमिति पाठोऽधिष्ठाय स्थितमित्यर्थः ॥

13.17.1. *It is the light of lights, illuminer of even the sun, the moon, etc. As the Srtui says, 'Kindled by which Light the sun shines' (Kṛ. Yaj. Tai. Br. 3.12.9), 'There the sun shines not, nor the moon, nor the stars, nor these lightnings, and much less this fire. He shining, everything shines after Him; by His light all this universe is lighted' (Kaṭh. Up. 5.15) and so on. Therefore It is*

said to be beyond all darkness, untouched by ignorance. As the Sruti says, '(He shines) with the brilliance of the sun, beyond darkness' (Śve. Up. 3.8), etc. *It is knowledge* which is manifest in the functions of the intellect. It is also *the knowable* in the form of colour etc., and *accessible*, attainable, *through knowledge*, i.e., through the means to knowledge enumerated earlier, viz., 'humility, unostentatiousness' etc. 'Accessible through Knowledge' is being elucidated: *Is implanted*, i.e., resides in Its unflinching essence as the Ruler in the heart of all beings.

१३.१८.०. उक्तं क्षेत्रादिकमधिकारिफलसहितमुपसंहरति—

13.18.0. The topic under discussion, viz., the Kshetra etc., together with a description of one qualified for this (knowledge) and the fruit (of this knowledge) is being concluded:

18. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥

Thus the Kshetra, knowledge and the Knowable have been stated in brief. Knowing this, My devotee becomes fit to attain My being.

१३.१८.१. इतीति । इत्येवं क्षेत्रं महाभूतादिधृत्यन्तं (१३.५-६) तथा ज्ञानं च अमानित्वादितत्त्वज्ञानार्थदर्शनान्तं ज्ञेयं (१३.७-११) च 'अनादिमत्परं ब्रह्म' इत्यादि 'विष्ठितम्' (१३.१२-१७) इत्यन्तम् । वसिष्ठादिभिर्विस्तरेणोक्तं सर्वमपि मया सङ्क्षेपेणोक्तम् । एतच्च पूर्वाध्यायोक्त-लक्षणो मद्भक्तो विज्ञाय मद्भावाय ब्रह्मत्वायोपपद्यते योग्यो भवति ॥

13.18.1. Thus etc. Thus what has been taught in detail by Vasishtha and others, viz., the Kshetra consisting of the items beginning with, 'The great elements' and ending with 'patience' (verses 5-6) knowledge consisting of items beginning with 'humility' and ending with 'perception of the aim of the knowledge of Truth' (verses 7-11) and the knowable, described in the verses beginning with, 'It is the beginningless, supreme

Brahman', and ending with 'implanted in the heart of all beings' (12-17) have all been stated in brief by Me. Knowing this, My devotee, described in the last chapter, becomes fit, worthy, to attain My being, i.e., Brahmanhood.

१३.१९.०. तदेवं 'तत्क्षेत्रं यच्च यादृक्च' इत्येतावत्प्रपञ्चितम् । इदानीं तु 'यद्विकारि यतश्च यत् । स च यो यत्प्रभावश्च' इत्येतत्पूर्वं प्रतिज्ञातमेव प्रकृतिपुरुषयोः संसारहेतुत्वकथनेन प्रपञ्चयति पञ्चभिः —

13.19.0. Thus the Kshetra, what it is and what it is like, have been described up to this. Now, by stating Prakriti and Purusha to be the cause of transmigratory existence, what has already been introduced, viz., 'What its modifications are, whence it arises, what its forms are, and also what the other entity (the Kshetrajna) is, and what its powers are,' is being declared in the five verses beginning with:

19. प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसम्भवान् ॥

Know both Prakriti and Purusha to be beginningless and know the evolutes and the Gunas as born of Prakriti (Nature).

१३.१९.१. प्रकृतिमिति । तत्र प्रकृतिपुरुषयोरदिमत्त्वे तयोरपि प्रकृत्यन्तरेण भाव्यमित्यनवस्थापत्तिः स्यात् । अतस्तावुभावनादी विद्धि । अनादेरीश्वरस्य शक्तित्वात्प्रकृतिरनादिः । पुरुषोऽपि तदंशत्वाद्नादिरेव । अत्र च परमेश्वरस्य तच्छक्तीनां चानादित्वं नित्यत्वं च श्रीमच्छङ्ख-रभगवद्भाष्यकृद्भिरतिप्रबन्धेनोपपादितमिति नास्माभिः प्रयतन्ते । विकाराश्च देहेन्द्रियादीन्, गुणांश्च गुणपरिणामान्सुखदुःखमोहादीन्प्रकृतेः सम्भवान्सम्भूतान्विद्धि ॥

13.19.1. know etc. If Prakriti and Purusha should have a beginning, then we have to accept another Prakriti as their cause, which will lead us to a *regressus in infinitum*. Therefore know both to be beginningless. Prakriti, being the power

of the Lord (Ishvara) who is without a beginning, is beginningless. *Purusha*, too, being a part of the Lord, is of course beginningless.

As the great commentator Sankarāchārya has established by his elaborate composition the beginninglessness and eternity of the Lord (Ishvara) and His powers, we refrain from dilating on them. *Know the evolutes, viz., the body, senses, etc. and the Gunas, the modifications of the Gunas like happiness, misery and delusion, as born of Prakriti.*

१३.२०.०. विकाराणां प्रकृतिसम्भवत्वं दर्शयन्पुरुषस्य संसारहेतुत्वं दर्शयति—

13.20.0. Having shown that the evolutes are born of Prakriti, the Lord is now showing that the Purusha is the cause of transmigratory existence:

20. कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥

With respect to the production of the effect (body) and the causes (the senses), Prakriti is said to be the cause, while with respect to the experience of happiness and misery, the Purusha is said to be the cause.

१३.२०.१. कार्यकारणेति । कार्यं शरीरम् कारणानि सुखदुः-
खादिसाधनानीन्द्रियाणि तेषां कर्तृत्वे तदाकारपरिणामे प्रकृतिर्हेतुरुच्यते
कपिलादिभिः । पुरुषो जीवस्तत्कृतसुखदुःखानां भोक्तृत्वे हेतुरुच्यते । अयं
भावः—यद्यप्यचेतनायाः प्रकृतेः स्वतः कर्तृत्वं न सम्भवति तथा
पुरुषस्याप्यविकारिणो भोक्तृत्वं न सम्भवति, तथापि कर्तृत्वं नाम
क्रियानिर्वर्तकत्वम् । तच्चचेतनस्यापि चेतनादृष्टवशात्सम्भवति । यथा
वह्नेरुर्ध्वज्वलनम्, वायोस्तिर्यग्गमनम्, वत्सादृष्टवशात्स्तन्य पयसः
क्षरणमित्यादि । अतः पुरुषसन्निधानात्प्रकृतेः कर्तृत्वमुच्यते । भोक्तृत्वं च
सुखदुःखसंवेदनम् । तच्चेतनधर्म एवेति प्रकृतिसन्निधानात् पुरुषस्य
भोक्तृत्वमुच्यते इति ॥

13.20.1. *With respect to etc. Effect, the body; the causes, the means to the experience of happiness and misery, viz., the senses—with respect to the production of these, i.e., their modification in those forms, Prakriti is said to be the cause by Kapila and others. Purusha, the embodied soul, is said to be the cause with respect to the experience of happiness and misery which are of its own making. This is the idea: Though the inert Prakriti cannot by itself be the cause, nor can the Purusha, who is changeless, be an experiencer, yet agency (here) means merely the accomplishment of an act. Such a thing is possible for an inert entity through the Adrishta (the resultant of past work) of a sentient principle, even as fire burns upwards, the wind blows obliquely, the milk in the udder streams forth owing to the Adrishta of the calf, and so on. Therefore Prakriti's agency is said to be due to the Proximity of the Purusha. Experience is the cognition of happiness and misery. That being the quality of only a sentient being, the experience of the Purusha is said to be due to the proximity of the Prakriti.*

१३.२१.०. तथाप्यविकारिणो जन्मरहितस्य भोक्तृत्वं कथम्? इत्यत आह—

13.21.0. Even then how can the changeless and birthless Purusha be an experiencer? This is being answered:

21. पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

For the Purusha residing in Prakriti experiences the Gunas born of Prakriti. The cause of its birth from good and evil sources is its attachment to the Gunas (senses).

१३.२१.१. पुरुष इति । हि यस्मात्प्रकृतिस्थः तत्कार्यदेहे तादात्म्येन स्थितः पुरुषः अतस्तज्जनितान्सुखादीन्भुङ्क्ते । अस्य च परुषस्य सतीषु देवादियोनिषु, असतीषु तिर्यगादियोनिषु यानि यानि जन्मानि तेषु गुणसङ्गः गुणैः शुभाशुभकर्मकारिभिरिन्द्रियैः सङ्गः कारणमित्यर्थः ॥

13.21.1. *For the Purusha etc. For the Purusha residing in Prakriti, i.e., its effect, the body, as identified with it, experiences happiness etc., produced by the body. The cause of its, the Purusha's birth from good sources like those of the gods and evil sources like those of animals etc. is its attachment to the Gunas, the senses, which perform good and evil acts.*

१३.२२.०. तदनेन प्रकारेण प्रकृत्यविवेकात्पुरुषस्य संसारो न्तु स्वरूपत इत्याशयेन तस्य स्वरूपमाह—

13.22.0. Thus the transmigratory existence of the Purusha is due to want of discrimination with respect to Prakriti, and not by itself. To bring this out the essential nature of the Purusha is being set forth:

22. उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥

The supreme Purusha in this body is called the Onlooker, the Permitter, the Nourisher, the Protector, the great Lord, and also the supreme Self.

१३.२२.१. उपद्रष्टेति । अस्मिन्प्रकृतिकार्ये देहे च वर्तमानोऽपि पुरुषः परो भिन्न एव न तद्गुणैर्युज्यत इत्यर्थः । तत्र हेतवः— यस्मादुपद्रष्टा पृथग्भूत एव समीपे स्थित्वा द्रष्टा साक्षीत्यर्थः । तथाऽनुमन्ता अनुमोदितेव सन्निधिमात्रेणानुग्राहकः । 'साक्षी चेता केवलो निर्गुणश्च' (श्वे. उ. ६.११) इत्यादिश्रुतेः । तथा ऐश्वरेण रूपेण भर्ता विधारक इति चोक्तः, भोक्ता पालक इति च, महान्श्रासावीश्वरश्च ब्रह्मादीनामधिपतिरिति च परमात्मान्तर्यामीति चोक्तः श्रुत्या । तथाच श्रुतिः—'एष भूताधिपतिः' (बृह. उ. ४.४.२२) 'एष लोकेश्वर एष लोकपालः' (कौषी. उ. ३.८) इत्यादिः ॥

— 13.22.1. *The supreme Purusha etc. Though the Purusha resides in this body, which is a product of Prakriti, yet it is supreme, quite different from it that is to say, it is not associated with its qualities. The reasons are: Because it is called the Onlooker,*

being a distinct entity, it only watches as a bystander, i.e., a Witness; similarly *the Permitter*, it helps by the mere presence like one who approves. The Sruti also describes it as, 'The witness, the Pure consciousness, absolute and devoid of attributes' (Śve. Up. 6.11). So also, as God it is called *the Nourisher*, sustainer, and *the Protector*, preserver, *the great Lord*, the ruler even of Brahmā and others, and is also called by the Sruti *the supreme Self*, the Inner Ruler. As the Sruti says, 'It is the ruler of all beings (Br. Up. 4. 4. 22), It is the lord of all beings, It is the protector of all beings' (Kau. Up. 3.8).

१३.२३.०. एवं प्रकृतिपुरुषविवेकज्ञानिनं स्तौति—

13.23.0. He who is able to discriminate thus between the Prakriti and the Purusha is being praised:

23. य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥

He who thus knows the Purusha and the Prakriti together with the Gunas is not born again, whatever his mode of life.

१३.२३.१. य एवमिति । एवमुपद्रष्टृत्वादिरूपेण पुरुषं यो वेत्ति । प्रकृतिं च गुणैः सुखदुःखादिपरिणामैः सहितां यो वेत्ति स पुरुषः सर्वथा विधिमतिलङ्घ्येह वर्तमानोऽपि पुनर्नाभिजायते मुच्यत एवेत्यर्थः ॥

13.23.1. *He who etc. He who thus knows the Purusha as an onlooker etc. and the Prakriti together with the Gunas, with the modifications like happiness and misery—such a person, whatever his mode of life, i.e., even though he may live disregarding all scriptural injunctions, is not born again, i.e., certainly gets liberated.*

१३.२४.०. एवम्भूतविविक्तात्मज्ञाने साधनविकल्पानाह द्वाभ्याम्—

13.24.0. With respect to this kind of discriminative knowledge of the Self, alternative paths are being declared in the two verses beginning with:

24. ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।

अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥

Some see the Self in the Self by the self through meditation, others by (the path of) knowledge, some others by Yoga and (still) others by the path of action.

१३.२४.१. ध्यानेनेति । ध्यानेन आत्माकारप्रत्ययावृत्त्या आत्मनि देहे आत्मना मनसा एनमात्मानं केचित्पश्यन्ति । अन्ये तु साङ्ख्येन प्रकृति-पुरुषवैलक्षण्यालोचनेन, योगेनाष्टाङ्गेनापरे, अपरे च कर्मयोगेन पश्यन्तीति सर्वत्रानुषङ्गः । एतेषां च ध्यानादीनां यथायोग्यं क्रमसमुच्चये सत्यपि तत्तन्निष्ठाभेदाभिप्रायेण विकल्पोक्तिः ॥

13.24.1. *Some see etc. Some see the Self in the self or body by the self or mind, through meditation, by a repetition of mental states in the form of the Self. Others see (the Self) by knowledge, by thinking of the difference between the Prakriti and the Purusha, some other by Yoga (as taught by Patanjali) which has eight steps, and (still) others by the path of selfless action (Karma-Yoga). The verb 'see' is understood in all cases. Though meditation etc. are fit to be practised in sequence, yet from the standpoint of differences in allegiance, they are spoken of as alternative paths (to the realization of the Self).*

१३.२५.०. अतिमन्दाधिकारिणां निस्तारोपायमाह—

13.25.0. The means to deliverance for very dull-witted aspirants is being taught:

25. अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥

Others (again), not knowing thus worship by hearing from others; verily, they also, being devoted to hearing, go beyond death.

१३.२५.१. अन्य इति । अन्ये तु साङ्ख्ययोगादिमार्गेणैवम्भूत-
मुपद्रष्टृत्वादिलक्षणमात्मानं साक्षात्कर्तुमजानन्तोऽन्येभ्य आचार्येभ्य उपदेशेन
श्रुत्वा उपासते ध्यायन्ति । ते च श्रद्धयोपदेशश्रवणपरायणाः सन्तो मृत्युं
संसारं शनैरतितरन्त्येव ॥

13.25.1. *Others etc. Others again, not knowing how to realize the Self which is an onlooker and so on, by the path of knowledge, Yoga, etc., worship, meditate, by hearing from others, viz., the preceptors, through instructions. They also, being devoted with faith to hearing the instructions, slowly go beyond death, this transmigratory existence.*

१३.२६.०. तत्र कर्मयोगस्य तृतीयचतुर्थपञ्चमेषु प्रपञ्चितत्वात्, ध्यानस्य
योगस्य च षष्ठाष्टमयोः प्रपञ्चितत्वात् ध्यानादेश्च साङ्ख्यविविक्तात्मविषय-
त्वात्साङ्ख्यमेव प्रपञ्चयन्नाह यावदध्यायसमाप्ति—

13.26.0. Inasmuch as the path of selfless action has been taught in chapters three to five, and Yoga and meditation in chapters six and eight, and as meditation is concerning the Self that is discriminated by (the path of) knowledge, therefore knowledge alone is being declared from *whatever* etc., up to the end of the chapter.

26. यावत्सञ्जायते किञ्चित् सत्त्वं स्थावरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

Whatever being is born, moving or unmoving (animate or inanimate), know that, O best of Bharatas, to come from the mixing of the Kshetra and the Kshetrajna.

१३.२६.१. यावदित्यादि । यावत्किञ्चिद्वस्तुमात्रं सत्त्वमुत्पद्यते तत्सर्वं
क्षेत्रक्षेत्रज्ञयोर्योगात्, अविवेककृतात्तादात्म्याध्यासाद् भवतीति जानिहि ॥

13.26.1. *Whatever being or thing is born, know all that to come from the mixing, mutual superimposition of identity, of the Kshetra and the Kshetrajna, due to want of discrimination between them.*

१३.२७.०. अविवेककृतं संसारोद्भवमुक्त्वा तन्निवृत्तये विविक्तात्मविषयं सम्यग्दर्शनमाह—

13.27.0. Having declared the transmigratory existence which arises due to want of discrimination, now is being taught the realization of the Self as discriminated from Prakriti for the cessation of this transmigratory existence:

27. समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥

He who sees the supreme Lord abiding equally in all beings, the imperishable amidst the perishable—he sees indeed.

१३.२७.१. सममिति । स्थावरजङ्गमात्मकेषु भूतेषु निर्विशेष सद्रूपेण समं यथा भवत्येवं तिष्ठन्तं परमात्मानं यः पश्यति अत एव तेषु विनश्यत्स्वप्यविनश्यन्तं यः पश्यति स एव सम्यक्पश्यति नान्यः ॥

13.27.1. *He who* etc. *He who sees the supreme Lord abiding equally as mere Existence, without attributes, in all beings, animate and inanimate, and therefore who realizes that even when these beings perish He does not perish—he alone sees rightly and none else.*

१३.२८.०. कुतः? इत्यत आह—

13.28.0. Why (is he said to see rightly)? This is being explained:

28. समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम् ।

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥

For, seeing the Lord abiding equally everywhere, he does not injure the Self by the self; therefore he attains the supreme goal.

१३.२८.१. सममिति । सर्वत्र भूतमात्रे समं सम्यगप्रच्युतरूपेणावस्थितं परमात्मानं पश्यन् हि यस्मादात्मना स्वेनैवात्मानं न हिनस्ति

अविद्यया सच्चिदानन्दरूपमात्मानं तिरस्कृत्य न विनाशयति । ततश्च परां गतिं मोक्षं प्राप्नोति । यस्त्वेवं न पश्यति स हि देहात्मदर्शी देहेन सहात्मानं हिनस्ति । तथाच श्रुतिः—‘असुर्या नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः’ (ईशा. उ. ३) इति ॥

13.28.1. *For, seeing etc. For, seeing, because he sees, the Lord equally abiding, truly in His unflinching essence, everywhere, in all beings, he does not injure the Self by the self, does not deny through ignorance the Self, whose nature is Existence, Knowledge and Bliss and thus kill it; and therefore he attains the supreme goal, i.e., Liberation. But he who does not see like this, is indeed one who looks upon the body as the Self, and along with the body kills the Self. As the Sruti says, “Those, verily, are worlds of the Asuras, which are covered by blinding darkness, and to these worlds go, after death, those who destroy their Self” (Īśā. Up. 3).*

१३.२९.०. ननु शुभाशुभकर्मकर्तृत्वेन वैषम्ये दृश्यमाने कथमात्मनः समत्वम्? इत्याशङ्क्याह—

13.29.0. But then, as differences are seen (in the Self) as the doer of good and evil actions, how can the Self be alike? Anticipating such a doubt the text says:

29. प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।

यः पश्यति तथात्मानमकर्तारं स पश्यति ॥

He who sees that actions are in every way performed only by Prakriti, and likewise (sees) the Self as the non-doer, (alone) sees (in truth).

१३.२९.१. प्रकृत्यैवेति । प्रकृत्यैव देहेन्द्रियाकारेण परिणतया सर्वशः सर्वैः प्रकारैः क्रियमाणानि कर्माणि यः पश्यति तथात्मानं चाकर्तारं देहाभिमानैवात्मनः कर्तृत्वं न स्वतः इत्येवं यः पश्यति स एव सम्यक्पश्यति नान्य इत्यर्थः ॥

13.29.1. *He who etc. He who sees that actions are in every way, in all respects, performed only by Prakriti, transformed as the body and the sense-organs, and likewise sees the Self as the non-doer, sees that the agency attributed to the Self is only due to Its identification with the body and not in Itself—alone sees in truth and none else.*

१३.३०.०. इदानीं तु भूतानां प्रकृतितावन्मात्रत्वेनाभेदाद्भूतभेदकृत-मप्यात्मनो भेदमपश्यन् ब्रह्मत्वमुपैतीत्याह—

13.30.0. Since all beings are nothing but Prakriti (Nature), they are not different from one another; therefore he who sees no difference in the Self because of the differentiation due to beings, attains Brahmanhood. This is being said:

30. यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म सम्पद्यते तदा ॥

When one sees the diversity of beings as abiding in the one (Prakriti) and their emanation from that one alone, then one becomes Brahman.

१३.३०.१. यदेति । यदा भूतानां स्थावरजङ्गमानां पृथग्भावं भेदं पृथक्त्वं एकस्थं एकस्यामेवेश्वरशक्तिरूपायां प्रकृतौ स्थितं प्रलयेऽनुपश्य-त्यालोचयति । तत एव च तस्या एव प्रकृतेः सकाशाद्भूतानां विस्तारं सृष्टिसमयेऽनुपश्यति तदा प्रकृतितावन्मात्रत्वेन भूतानामप्यभेदं पश्यन्परिपूर्णं ब्रह्म सम्पद्यते । ब्रह्मैव भवतीत्यर्थः ॥

13.30.1. *When etc. When one sees, perceives, the diversity, separateness, of beings, animate and inanimate, as abiding in the one only, the Prakriti, which is but the power of the Lord, at the time of dissolution (Pralaya), and who sees their emanation from that one Prakriti alone, at the time of creation, then, seeing the oneness of beings also on account of their being nothing but Prakriti, he turns out to be, becomes, the all-pervading Brahman indeed.*

१३.३१.०. तथापि परमेश्वरस्य संसारावस्थायां देहसम्बन्धनिमित्तैः कर्मभिस्तत्फलैश्च सुखदुःखादिभिर्वेषम्यं दुष्परिहरमिति कुतः समदर्शनम्? तत्राह—

13.31.0. Even then differentiation in the Self is inevitable owing to actions and their results, viz., happiness, misery, etc., arising from Its connection with the body during Its transmigratory existence (i.e., as an embodied being); so how can there be sameness? That is being answered:

31. अनादित्वान्निर्गुणत्वात् परमात्मायमव्ययः ।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥

This supreme Self, being without a beginning and devoid of attributes, is immutable. Though residing in the body, O son of Kunti, It neither acts nor is It attached.

१३.३१.१. अनादित्वादिति । यदुत्पत्तिमत्तदेव हि व्येति विनाशमेति । यच्च गुणवद्वस्तु तस्य गुणनाशे व्ययो भवति । अयं तु परमात्मा अनादिर्निर्गुणश्चातोऽव्ययः । अविकारीत्यर्थः । तस्माच्छरीरे स्थितोऽपि किञ्चिन्न करोति न च कर्मफलैर्लिप्यते इति ॥

13.31.1. *This supreme etc.* What is created, alone changes or is destroyed. And a thing that has attributes is destroyed when those attributes are gone. But *this supreme Self is without a beginning and devoid of attributes, hence immutable, changeless; therefore though residing in the body It neither acts, does anything, nor is It attached to the fruit of actions.*

१३.३२.०. तत्र दृष्टान्तमाह—

13.32.0. An example is being given:

32. यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥

Just as the all-pervading ether, being subtle, is not contaminated, so is the Self located in every body not contaminated.

१३.३२.१. यथेति । यथा सर्वत्र पङ्कादिष्वपि स्थितमाकाशं सौक्ष्म्यादसङ्गत्वात्पङ्कादिभिर्नोपलिप्यते तथा सर्वत्र उत्तमे मध्यमेऽधमे वा देहेऽवस्थितोऽप्यात्मा नोपलिप्यते दैहिकैर्गुणदोषैर्न युज्यत इत्यर्थः ॥

13.32.1. *Just as etc. Just as the ether, which exists everywhere, even in mire etc., being subtle, being untouched, is not contaminated by mire etc., so is the Self, though abiding in every body, superior, mediocre or inferior, not contaminated, not connected with the merits or defects of the body.*

१३.३३.०. असङ्गत्वान्नेपो नास्तीत्याकाशदृष्टान्तेनोक्तम्, प्रकाशकत्वाच्च प्रकाशयधर्मेन युज्यत इति रविदृष्टान्तेनाह—

13.33.0. By the example of the ether it has been shown that the Self is not contaminated, being unattached. Now by the example of the sun it is being shown that the Self, since it illumines all bodies, is not contaminated by the properties of the objects illumined.

33. यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥

Even as the one sun illumines the whole world, even so, O descendant of Bharata, does the embodied soul illumine all bodies.

१३.३३.१. यथेति । स्पष्टार्थः ॥

13.33.1. The rest is clear.

१३.३४.०. अध्यायार्थमुपसंहरति—

13.34.0. The import of the chapter is being concluded:

34. क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥

Those who thus perceive with the eye of knowledge the difference between the Kshetra and the Kshetrajna, as also (the means of) freedom from the cause of beings (Nature)—attain the Supreme.

१३.३४.१. क्षेत्रक्षेत्रज्ञयोरिति । एवमुक्तप्रकारेण क्षेत्रक्षेत्रज्ञयोरन्तरं भेदं विवेकज्ञानलक्षणेन चक्षुषा ये विदुः । तथा चेयमुक्ता भूतानां प्रकृतिस्तस्याः सकाशान्मोक्ष मोक्षोपायं ध्यानादिकं च ये विदुस्ते परं पदं यान्ति ॥

13.34.1. *Those who etc. Those who thus, in the manner stated, perceive with the eye of discriminative knowledge the difference, distinction, between the Kshetra and the Kshetrajana, as also those who know freedom, i.e., the means of freedom, viz., meditation, etc., from the said Nature, the cause of all beings, attain the supreme state.*

विविक्तौ येन तत्त्वेन मिश्रौ प्रकृतिपूरुषौ ।

तं वन्दे परमानन्दं नन्दनन्दनमीश्वरम् ॥

I bow to the son of Nanda (Sri Krishna), the Lord, who is of the nature of supreme Bliss, and by whom the Prakriti and the Purusha, which are (generally) mixed up, have been accurately distinguished.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां प्रकृतिपुरुषविवेकयोगो नाम त्रयोदशोऽध्यायः ॥



चतुर्दशोऽध्यायः

CHAPTER 14

गुणत्रयविभागयोगः

THE SEPARATION OF THE THREE GUNAS

पुं प्रकृत्योः स्वतन्त्रत्वं वारयन् गुणसङ्गतः ।

प्राह संसारवैचित्र्यं विस्तरेण चतुर्दशे ॥

Refuting the independence of Prakriti and Purusha, in the fourteenth chapter is described at length the manifold phenomenal existence of the soul arising out of the association with the Gunas.

१४.१.०. 'यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम् । क्षेत्रक्षेत्रज्ञ-संयोगात्तद्विद्धि भरतर्षभ' (१३.२६) इत्युक्तम् । स च क्षेत्रक्षेत्रज्ञयोः संयोगो निरीश्वरसाङ्ख्यानामिव न स्वातन्त्र्येण किं त्वीश्वरेच्छयैवेति कथनपूर्वकं 'कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु' (१३.२१) इत्यनेनोक्तं सत्त्वादिगुण-कृतं संसारवैचित्र्यं प्रपञ्चयिष्यन्नेवम्भूतं वक्ष्यमाणमर्थं स्तौति द्वाभ्याम्—

14.1.0. It has been told in the last chapter, 'Whatever being is born, animate and inanimate, know that, O Best of Bharatas, to come from the mixing of the Kshetra and the Kshetrajna' (13.26). By declaring that this union of the Kshetra and Kshetrajna does not take place independently, as held by the Sāṅkhyas, who do not posit an Ishvara (Lord), but solely through the will of the supreme Lord, in order to delineate the manifoldness of the world on account of the Gunas, Sattva, etc., as stated in, 'The cause of its birth from good and evil sources is its attachment to the Gunas' (13.21), the Lord (first) praises¹ the subject-matter, to the above effect, that is going to be told in the two verses beginning with:

1. In order to make Arjuna attentive.

श्रीभगवानुवाच

1. परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥

The Blessed Lord Said:

I shall tell you again the supreme knowledge—the best of all knowledges, knowing which all the sages have attained supreme felicity from hence.

१४.१.१. परं भूय इति । परं परमार्थनिष्ठं, ज्ञायतेऽनेनेति ज्ञानमुपदेशं भूयोऽपि तुभ्यं प्रकर्षेण वक्ष्यामि । कथम्भूतम्? ज्ञानानां तपःकर्मादि-विषयाणां मध्ये उत्तमम्, मोक्षहेतुत्वात् । तदेवाह—यज्ज्ञात्वा प्राप्य मुनयो मननशीलाः सर्वे इतो देहबन्धनात्परां सिद्धिं मोक्षं गताः प्राप्ताः ॥

14.1.1. *I shall tell you etc. Supreme, devoted to the ultimate goal; knowledge, that by which a thing is known, i.e., teaching; I shall tell you that again in detail. What kind of knowledge? The best of all knowledges devoted to penance, rituals, etc., for this leads to Liberation. That is being told: Knowing, attaining, which (knowledge) all the sages, those devoted to contemplation, have gone to, attained, supreme felicity, Liberation, from hence, from the bondage of the body.*

१४.२.०. किञ्च—

14.2.0. Further:

2. इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

By resorting to this knowledge they, having attained to My nature, are not reborn even at the time of creation nor are they distressed at the time of dissolution.

१४.२.१. इदमिति । इदं वक्ष्यमाणं ज्ञानमुपाश्रित्य इदं ज्ञानसाधन-मनुष्ठाय मम साधर्म्यं मद्रूपत्वं प्राप्ताः सन्तः सर्गेऽपि ब्रह्मादिषूत्पद्यमानेष्वपि

नोत्पद्यन्ते । तथा प्रलयेऽपि न व्यथन्ति प्रलयदुःखानि नानुभवन्ति ।
पुनर्नवर्तन्त इत्यर्थः ॥

14.2.1. *By resorting etc. By resorting to this knowledge, by practising this means to knowledge that is going to be stated, they, having attained to My nature, attained identity with Me, are not reborn even at the time of creation, even when Brahmā and others are created; so also at the time of dissolution they are not distressed, they do not suffer the pangs of dissolution. That is to say, they do not undergo transmigration any more.*

१४.३.०. तदेवं प्रशंसया श्रोतारमभिमुखीकृत्य परमेश्वराधीनयोः प्रकृतिपुरुषयोः सर्वभूतोत्पत्तिं प्रति हेतुत्वं नतु स्वतन्त्रयोरितीमं विवक्षितमर्थं कथयति—

14.3.0. Thus making the listener attentive to what is going to be taught by praising it, the Lord declares the import of the teaching, viz., that the emergence of all beings from Prakriti and Purusha is subservient to the Lord and not independent of Him.

3. मम योनिर्महद्ब्रह्म तस्मिन्नर्भं दधाम्यहम् ।
सम्भवः सर्वभूतानां ततो भवति भारत ॥

The great Nature is My womb; in that I place the germ, and from that, O descendant of Bharata, is the origin of all beings.

१४.३.१. ममेति । देशतः कालतश्चानवच्छिन्नत्वान्महत्, बृंहणत्वा-
त्स्वकार्याणां वृद्धिहेतुत्वाद्वा ब्रह्म, प्रकृतिरित्यर्थः । तन्महद्ब्रह्म मम परमेश्वरस्य योनिर्गर्भाधानस्थानम् । तस्मिन्नहं गर्भं जगद्विस्तारहेतुं चिदाभासं दधामि निक्षिपामि । प्रलये मयि लीनं सन्तमविद्याकामकर्मानुशयवन्तं क्षेत्रज्ञं सृष्टिसमये भोग्येन क्षेत्रेण संयोजयामित्यर्थः । ततो गर्भाधानात्सर्वभूतानां ब्रह्मादीनां सम्भव उत्पत्तिर्भवति ॥

14.3.1. *The great Nature etc. Great, because it is not limited by time and space, (Brahmā)¹, literally, the cause of the*

1. Derived from a root meaning 'to expand'.

expansion (evolution) of its effects, i.e., *Nature* (Prakriti). That *great Nature is My womb*, which I, the supreme Lord, impregnate. *In that I place the germ*, infuse the reflection of My intelligence, which is the cause of the evolution of the cosmos. At the time of creation I unite with a body suitable for enjoyment of the Kshetrajna, who during the period of dissolution was resolved in Me, endowed with the impressions of ignorance (nescience), desire and action. *And from that impregnation is the origin, creation, of all beings, Brahmā and others.*

१४.४.०. न केवलं सृष्ट्युपक्रम एव मदधिष्ठिताभ्यां प्रकृतिपुरुषाभ्यामयं भूतोत्पत्तिप्रकारः अपितु सर्वदैवेत्याह—

14.4.0. It is not merely at the starting of creation that all beings are produced from Prakriti and Purusha presided over by Me, but it is the case always. This is being stated:

4. सर्वयोनिषु कौन्तेय मूर्तयः सम्भवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥

Whatever forms, O son of Kunti, are born in different wombs, of them the great Nature is the womb, and I am the seed-giving father.

१४.४.१. सर्वयोनिष्विति । सर्वासु योनिषु मनुष्यादियोनिषु या मूर्तयः स्थावरजङ्गमात्मिका उत्पद्यन्ते तासां मूर्तीनां महद्ब्रह्म प्रकृतिः योनिर्मातृस्थानीया । अहं च बीजप्रदः गर्भाधानादिकर्ता पिता ॥

14.4.1. *Whatever forms, etc. Whatever forms, animate and inanimate, that are born in different wombs, human and so forth, of them the great Brahmā, Nature is the womb, is the matrix, and I am the seed-giving, generating, father.*

१४.५.०. तदेवं परमेश्वराधीनाभ्यां प्रकृतिपुरुषाभ्यां सर्वभूतोत्पत्तिं निरूप्य इदानीं प्रकृतिसंयोगेन पुरुषस्य संसारं प्रपञ्चयति चतुर्दशभिः—

14.5.0. Having thus declared that the origin of all beings is from Prakriti and Purusha, which are subservient to God, the

Lord, now elaborates the mundane existence of the Purusha due to its conjunction with Prakriti in the fourteen verses beginning with:

5. सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

Sattva, Rajas and Tamas—these Gunas, O mighty-armed one, that are born of Nature (Prakriti), bind fast the immutable, embodied being in this body.

१४.५.१. सत्त्वमित्यादि । सत्त्वं रजस्तम इत्येवंसंज्ञकास्त्रयो गुणाः प्रकृतिसम्भवाः प्रकृतितः सम्भव उद्भवो येषां ते तथोक्ताः गुणसाम्यं प्रकृतिस्तस्याः सकाशात्पृथक्त्वेनाभिव्यक्ताः सन्तः प्रकृतिकार्ये देहे तादात्म्येन स्थितं देहिनं चिदंशं वस्तुतोऽव्ययं निर्विकारमेव सन्तं निबध्नन्ति स्वकार्यैः सुखदुःखमोहादिभिः संयोजयन्तीत्यर्थः ॥

14.5.1. *Sattva, etc. These three Gunas called Sattva, Rajas, and Tamas are born of Nature (Prakriti), have their source in Prakriti. The state of equilibrium of these Gunas is Prakriti. Being manifest from that as different, (the Gunas) bind fast, that is, connect with their effects, viz., happiness, misery, delusion, etc., in this body, which is a product of Prakriti, the embodied being, that portion of Pure Consciousness which has identified itself with the body, but which in reality is immutable, changeless.*

१४.६.०. तत्र सत्त्वस्य लक्षणं बन्धकत्वप्रकारं चाह—

14.6.0. Of these the characteristics of Sattva and the manner in which it binds are being stated:

6. तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

Of these, Sattva on account of its stainlessness is luminous and free from evil; it binds (the embodied self) by

attachment to happiness and by attachment to knowledge,
O sinless one (Arjuna).

१४.६.१. तत्रेति । तत्र तेषां गुणानां मध्ये सत्त्वं निर्मलत्वात्स्वच्छत्वात्
स्फटिकमणिरिव प्रकाशकं भास्वरमनामयं च निरुपद्रवं शान्तमित्यर्थः । अतः
शान्तत्वात्स्वकार्येण सुखेन यः सङ्गस्तेन बध्नाति । प्रकाशकत्वाच्च स्वकार्येण
ज्ञानेन यः सङ्गस्तेन च बध्नाति हे अनघ निष्पाप । अहं सुखी ज्ञानी चेति
मनोधर्मास्तदभिमानिनि क्षेत्रज्ञे संयोजयतीत्यर्थः ॥

14.6.1. *Of these, etc. Of these Gunas, Sattva on account of its stainlessness, transparency, is luminous, bright like a crystal, and free from evil, troubles, i.e., is serene. Hence, being serene, it binds by attachment to its product, happiness, and being luminous it binds by attachment to its product, knowledge, O sinless one. That is to say, it connects the mental states like, 'I am happy', 'I am wise', with the Kshetrajna (soul), which identifies itself with these states.*

१४.७.०. रजसो लक्षणं बन्धकत्वं चाह—

14.7.0. The characteristic of Rajas and its binding nature are being stated:

7. रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

Know Rajas to be of the nature of passion, the source of desire and attachment; O son of Kunti, it binds fast the embodied self by attachment to action.

१४.७.१. रजो रागेति । रजः संज्ञकं गुणं रागात्मकमनुरञ्जनरूपं
विद्धि । अत एव तृष्णासङ्गसमुद्भवम् । तृष्णा अप्राप्तेऽर्थेऽभिलाषः, सङ्गः
प्राप्तेऽर्थे प्रीतिः, विशेषेणासक्तिस्तयोस्तृष्णासङ्गयोः समुद्भवो यस्मात्तद्रजो
देहिनं दृष्टादृष्टार्थेषु कर्मसु सङ्गेनासक्त्यां नितरां बध्नाति । तृष्णासङ्गाभ्यां
हि कर्मस्वासक्तिर्भवति ॥

14.7.1. *Know Rajas etc. Know the Guna called Rajas, to be of the nature of passion, of the nature of gratification (fondness); therefore (it is) the source of desire and attachment. Desire is hankering for things not attained, and attachment is love or great fondness for things already attained; hence Rajas is that from which desire and attachment arise. It binds fast by attachment to action for visible and invisible ends. Verily from desire and attachment comes attachment to action.*

१४.८.०. तमसो लक्षणं बन्धकत्वं चाह—

14.8.0. The characteristic to Tamas and its binding nature are being stated:

8. तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

But know Tamas to be born of ignorance and deluding all embodied beings; it binds fast, O descendant of Bharata, through inadvertence, laziness and sleep.

१४.८.१. तम इति । तमस्तु अज्ञानाज्जातं आवरणशक्तिप्रधाना-
त्प्रकृत्यंशादुद्भूतं विद्धीत्यर्थः । अतः सर्वेषां देहिनां मोहनं भ्रान्तिजनकं,
अत एव प्रमादेनालस्येन निद्रया च तत्तमो देहिनं निबध्नाति । तत्र
प्रमादोऽनवधानम् । आलस्यमनुद्यमः । निद्रा चित्तस्यावसादो लयः ॥

14.8.1. *But know etc. But know Tamas to be born of ignorance, from that portion of Prakriti which has the power of concealment (of the real nature of things), and therefore deluding, confounding, all embodied beings. Hence that Tamas binds fast the embodied being through inadvertence, laziness and sleep. Inadvertence, negligence; laziness want of effort; sleep, the dissolution (inaction) of the mind through fatigue.*

१४.९.०. सत्त्वादीनामेवंस्वकार्यकरणे सामर्थ्यातिशयमाह—

14.9.0. The preponderating power of Sattva, etc., to produce their respective effects is being shown:

9. सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥

Sattva binds (one) to happiness, Rajas, O descendant of Bharata, (binds one) to work, while Tamas by covering knowledge binds (one) to inadvertence, etc.

१४.९.१. सत्त्वमिति । सत्त्वं सुखे सञ्जयति संश्लेषयति दुःखशोकादिकारणे सत्यपि सुखाभिमुखमेव देहिनं करोतीत्यर्थः । एवं सुखादिकारणे सत्यपि रजः कर्मण्येव सञ्जयति । तमस्तु महत्सङ्गेनोत्पद्यमानमपि ज्ञानमावृत्याच्छाद्य प्रमादे सञ्जयति महद्भिरुपदिश्यमानस्यार्थस्यानवधाने योजयति । उत अपि आलस्यादावपि संयोजयतीत्यर्थः ॥

14.9.1. *Sattva etc. Sattva binds, attaches, (one) to happiness, i.e., it inclines the embodied being to happiness even though the causes for misery and sorrow are there. Similarly, though there are reasons for happiness etc., Rajas (binds one) to work; while Tamas binds (one) to inadvertence, by covering knowledge, though it may have arisen from the company of the great, i.e., it binds one to the neglect of the teachings of the great ones. The word Uta means 'and so forth', indicating that Tamas binds one to laziness etc., also.*

१४.१०.०. तत्र हेतुमाह—

14.10.0. The reason for that is being stated:

10. रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥

Sattva manifests, O descendant of Bharata, overpowering Rajas and Tamas; Rajas (manifests) overpowering Sattva and Tamas and likewise Tamas (manifests) overpowering Sattva and Rajas.

१४.१०.१. रज इति । रजस्तमश्चेति गुणद्वयमभिभूय तिरस्कृत्य सत्त्वं भवत्यदृष्टवशादुद्भवति । ततः स्वकार्ये सुखे ज्ञानादौ संयोजयतीत्यर्थः । एवं

रजोऽपि सत्त्वं तमश्चेति गुणद्वयमभिभूयोद्भवति । ततः स्वकार्ये तृष्णाकर्मादौ संयोजयति । एवं तमोऽपि सत्त्वं रजश्चाभिभूयोद्भवति । ततश्च स्वकार्ये प्रमादालस्यादौ संयोजयतीत्यर्थः ॥

14.10.1. *Sattva* etc. *Sattva* manifests, originates, through the resultant of past work (*Adrishta*) (of the soul), overpowering, the two Gunas, *Rajas* and *Tamas*. Then it binds (the embodied self) to its effects, happiness, knowledge, etc. So also *Rajas* manifests overpowering the two Gunas *Sattva* and *Tamas* and then binds (the soul) to its effects, desire, activity, etc. So also *Tamas* manifests overpowering *Sattva* and *Rajas* and then binds (the soul) to its effects, inadvertence, laziness, etc. This is the idea.

१४.११.०. इदानीं सत्त्वादीनां वृद्धानां लिङ्गान्याह त्रिभिः—

14.11.0. Now the characteristics of developed *Sattva* etc. are being described in the three verses beginning with:

11. सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥

When through all the sense-openings in this body the light of knowledge radiates, then indeed one should know that *Sattva* predominates.

१४.११.१. सर्वद्वारेष्विति । अस्मिन्नात्मनो भोगायतने देहे सर्वेष्वपि द्वारेषु श्रोत्रादिषु यदा शब्दादिज्ञानात्मकः प्रकाश उपजायते उत्पद्यते तदा अनेन प्रकाश लिङ्गेन सत्त्वं विवृद्धं विद्याजानीयात् । उतशब्दात्सुखादि-लिङ्गेनापि जानीयादित्युक्तम् ॥

14.11.1. *When through* etc. *When through all the sense-openings, viz., the ears etc., in this body, the seat of experience for the soul, the light of knowledge concerning sound, etc., radiates, manifests, then by this characteristic, viz., the light, one should know, understand, that Sattva predominates.* The word *Uta* ('so forth') suggests that one should know it through signs such as happiness as well.

१४.१२.०. किञ्च—

14.12.0. Further:

12. लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥

Greed, activity, undertaking of works, restlessness, desire—these prevail, O best of the Bharatas, when Rajas predominates.

१४.१२.१. लोभ इति । लोभो धनाद्यागमे बहुधा जायमानेऽपि पुनःपुनर्वर्धमानोऽभिलाषः । प्रवृत्तिर्नित्यं कुर्वद्रूपता । कर्मणामारम्भो गृहादिनिर्माणोद्यमः । अशम इदं कृत्वा इदं करिष्यामीत्यादिसङ्कल्प-विकल्पानुपरमः । स्पृहा उच्चावचेषु दृष्टमात्रेषु वस्तुष्वितस्ततो जिघृक्षा । रजसि प्रवृद्धे सति एतानि लिङ्गानि जायन्ते । एतैर्लिङ्गै रजोगुणस्य वृद्धिं विद्यादित्यर्थः ॥

14.12.1. *Greed, etc. Greed, the ever-increasing desire for wealth etc., already acquired in various ways; activity is engaging oneself always in work; undertaking of works, the effort to construct houses etc.; restlessness, constant cogitation of the kind, 'After doing this I will do that'; desire, longing to possess good or bad things from all sides the moment they are seen. When Rajas predominates these characteristics prevail. That is to say, by these characteristics one should know the predominance of Rajas.*

१४.१३.०. किञ्च—

14.13.0. Further:

13. अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥

Darkness, inactivity, inadvertence, as also delusion—these prevail, O descendant of Kuru (Arjuna), when Tamas predominates.

१४.१३.१. अप्रकाश इति । अप्रकाशो विवेकभ्रंशः । अप्रवृत्तिरनुद्यमः । प्रमादः कर्तव्यार्थानुसन्धानराहित्यम् । मोहो मिथ्याभिनिवेशः । तमसि प्रवृद्धे एतानि लिङ्गानि जायन्ते । एतैस्तमसो वृद्धिं जानीयादित्यर्थः ॥

14.13.1. *Darkness, etc. Darkness, want of discrimination; inactivity, absence of effort; inadvertence, not remembering one's duty; delusion, erroneous resolve. When Tamas Predominates these characteristics prevail, O descendant of Kuru. From these one should know the predominance of Tamas.*

१४.१४.०. मरणसमय एव वृद्धानां सत्त्वादीनां फलविशेषमाह द्वाभ्याम्—
14.14.0. The result of the predominance of Sattva etc., at the time of death in particular is being stated in the two verses beginning with:

14. यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान्प्रतिपद्यते ॥

If the embodied self meets with death when Sattva is predominant, then it attains the pure spheres of the worshippers of the highest deities.

१४.१४.१. यदेति । सत्त्वे प्रवृद्धे सति यदा जीवो मृत्युं प्राप्नोति तदा उत्तमान् हिरण्यगर्भादीन्विदन्ति उपासत इत्युत्तमविदस्तेषां ये अमलाः प्रकाशमया लोकाः सुखोपभोगस्थानविशेषास्तान्प्रतिपद्यते प्राप्नोति ॥

14.14.1. *If the embodied self etc. If the embodied self meets with death when Sattva is predominant, then it attains the pure, luminous, spheres, particular places of enjoyment, of the worshippers of the highest deities such as the Hiranyagarbha.*

१४.१५.०. किञ्च—

14.15.0. Further:

15. रजसि प्रलयं गत्वा कर्मसङ्घिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥

If it meets with death when Rajas is predominant, then it is born amongst those who are attached to work; likewise if it meets with death when Tamas is predominant, then it is born in the wombs of irrational species.

१४.१५.१. रजसीति । रजसि प्रवृद्धे सति मृत्युं प्राप्य कर्मासक्तेषु मनुष्येषु जायते । तथा तमसि प्रवृद्धे सति प्रलीनो मृतो मूढयोनिषु पश्वदिषु जायते ॥

14.15.1. *If it meets etc. Meeting with death when Rajas is predominant, it is born amongst men attached to work; likewise if it meets with death when Tamas is predominant, then it is born in the wombs of irrational species like the animals.*

१४.१६.०. इदानीं सत्त्वादीनां स्वानुरूपकर्मद्वारेण विचित्रफल-हेतुत्वमाह—

14.16.0. How Sattva etc., through their characteristic actions produce varied results, is now being stated:

16. कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥

The result of virtuous actions is said to be Sāttvika and pure, the result of Rajas is pain, while ignorance is the result of Tamas.

१४.१६.१. कर्मण इति । सुकृतस्य सात्त्विककर्मणः सात्त्विकं सत्त्वप्रधानं निर्मलं प्रकाशबहुलं सुखं फलमाहुः कपिलादयः । रजस इति राजसस्य कर्मण इत्यर्थः । कर्मफलकथनस्य प्रकृतत्वात्तस्य दुःखं फलमाहुः । तमस इति तामसस्य कर्मण इत्यर्थः । तस्याज्ञानं मूढत्वं फलमाहुः सात्त्विकादिकर्मलक्षणं च 'नियतं सङ्गरहितं' इत्यादिनाऽष्टादशे (१८.२३) वक्ष्यति ॥

14.16.1. *The result etc. The result of virtuous, Sāttvika, actions is said by Kapila and others to be happiness which is Sāttvika, i.e., predominating in Sattva, and pure, highly luminous.*

By *Rajas* is meant *Rājasika* action, as this section treats of the results of actions. *The result of that is said to be pain.* By *Tamas* is meant *Tāmasika* action. *Ignorance, stupidity, is said to be the result of that.* The characteristics of *Sāttvika* and other actions will be described in the eighteenth chapter (from verse 23 onwards) as, 'An action that is ordained and done without attachment' etc.

१४.१७.०. तत्रैव हेतुमाह—

14.17.0. The reason for this variety of results is being stated:—

17. सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

From *Sattva* results knowledge, from *Rajas* only greed, and from *Tamas* nothing but inadvertence, delusion and ignorance.

१४.१७.१. सत्त्वादिति । सत्त्वाज्ज्ञानं सञ्जायते । अतः सात्त्विकस्य कर्मणः प्रकाशबहुलं सुखं फलं भवति । रजसोलोभो जायते । तस्य च दुःखहेतुत्वात् तत्पूर्वकस्य कर्मणो दुःखं फलं भवति । तमसस्तु प्रमाद-मोहाज्ञानानि भवन्ति । ततस्तामसस्य कर्मणोऽज्ञानप्रापकं फलं भवतीति युक्तमेवेत्यर्थः ॥

14.17.1. *From Sattva* etc. *From Sattva* results knowledge. Therefore the result of *Sāttvika* action is happiness, which is highly luminous. *From Rajas* results greed: that (greed) being the cause of pain, the result of greedy action is pain. *From Tamas* result *inadvertence, delusion and ignorance*; therefore it is but mete that the result to *Tāmasika* action should be ignorance. This is the idea.

१४.१८.०. इदानीं सत्त्वादिवृत्तिशीलानां फलभेदमाह—

14.18.0. Now the different results attained by those who follow the course of *Sattva* etc. are being stated:

18. ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

Those who abide in Sattva go upwards (to higher spheres), the Rājasika dwell in the middle (spheres), and the Tāmasika, dwelling in the functions of the lowest Guna, go downwards (to lower spheres.)

१४.१८.१. ऊर्ध्वमिति । सत्त्वस्थाः सत्त्ववृत्तिप्रधाना ऊर्ध्वं गच्छन्ति । सत्त्वोत्कर्षतारतम्यादुत्तरोत्तरशतगुणानन्दान्मनुष्यगन्धर्वपितृदेवादिलोकान् सत्यलोकपर्यन्तान्प्राप्नुवन्तीत्यर्थः । राजसास्तु तृष्णाद्याकुला मध्ये तिष्ठन्ति मनुष्यलोक एवोत्पद्यन्ते । जघन्योऽतिनिष्ठस्तमोगुणस्तस्य वृत्तिः प्रमादमोहादिस्तत्र स्थिता अधो गच्छन्ति तमोवृत्तितारतम्यात्तामिस्रादिषु निरयेषूपद्यन्ते ॥

14.18.1. *Those who etc. Those who abide in Sattva, in the function of the Sattva, i.e., who are predominantly Sāttvika by nature, go upwards, attain according to differences in the degree of Sattva, spheres like the world of men, of Gandharvas, of the manes, and of gods—up to the Satyaloka (the world of Brahmā), where the happiness in each succeeding sphere is a hundred times that of the preceding one. The Rājasika, on the other hand, being overwhelmed by desire etc., dwell in the middle, are born only in the world of men. Those dwelling in the functions of the lowest Guna, Tamas, viz., inadvertence, delusion, etc., go downwards, are born in hells like Tamisra according to the degree of their Tāmasika functions.*

१४.१९.०. तदेवं प्रकृतिगुणसङ्गकृतं संसारं सप्रपञ्चमुक्त्वा इदानीं-द्विवेकतो मोक्षं दर्शयति—

14.19.0. Having thus described the mundane world with its manifoldness, which results from the conjunction with the Gunas of Prakriti, the Lord now points out how Liberation comes through discriminating it:

19. नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥

When the seer beholds no (active) agent other than Gunas, and knows that which is beyond the Gunas, he attains My being.

१४.१९.१. नान्यमिति । यदा तु द्रष्टा विवेकी भूत्वा बुद्ध्यद्याद्याकार-परिणतेभ्यो गुणेभ्योऽन्यं कर्तारं नानुपश्यति—अपि तु गुणा एव कर्माणि कुर्वन्तीति पश्यति गुणेभ्यश्च परं व्यतिरिक्तं तत्साक्षिणमात्मानं वेत्ति स तु मद्भावं ब्रह्मत्वमधिगच्छति प्राप्नोति ॥

14.19.1. *When the seer etc. When the seer, becoming discriminative, beholds no agent other than the Gunas, which have transformed themselves into the intellect etc., rather realizes that the Gunas alone are performing actions, and know that Self which is beyond the Gunas, different from them and their witness, he indeed attains My being, i.e., Brahmanness.*

१४.२०.०. ततश्च गुणकृतसर्वानर्थनिवृत्त्या कृतार्थो भवतीत्याह—

14.20.0. Then by the cessation of all evils that result from the Gunas, he becomes blessed. That is being stated:

20. गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥

Having transcended these three Gunas, which are the cause of this body, the embodied self, bereft of birth, death, old age and misery, attains immortality.

१४.२०.१. गुणानिति । देहाद्याकारसमुद्भवः परिणामो येषां ते देहसमुद्भवाः तानेतांस्त्रीनपि गुणानतीत्यातिक्रम्य तत्कृतैर्जन्मादिभिर्विमुक्तः सन्नमृतमश्नुते ब्रह्मानन्दं प्राप्नोति ॥

14.20.1. *Having transcended etc. Having transcended, gone beyond, all the three Gunas, which are the causes of this body, which have transformed themselves into the form of this body, and bereft*

of birth, etc., which results from that, (the embodied self) attains immortality, the bliss of Brahman.

१४.२१.०. गुणानेतानतीत्यामृतमश्नुत इत्येतच्छ्रुत्वा, गुणातीतस्य लक्षणमाचारं गुणात्ययोपायं च सम्यग्बुभुत्सुः—

14.21.0. Hearing that one who transcends these Gunas attains immortality, *Arjuna*, with a view to fully knowing the characteristics and conduct of such a person, as also the means to go beyond these Gunas said:

अर्जुन उवाच

21. कैर्लिङ्गैस्त्रीन्गुणानेतानतीतो भवति प्रभो ।

किमाचारः कथं चैतान्स्त्रीन्गुणानतिवर्तते ॥

Arjuna said:

By what characteristics, O Lord, is one who has transcended these three Gunas known? What is his conduct, and how does he transcend these three Gunas?

१४.२१.१. कैर्लिङ्गैरिति । हे प्रभो, कैर्लिङ्गैः कीदृशैरात्मन्युत्प-
न्नैश्चिह्नैर्गुणातीतो देही भवतीति लक्षणप्रश्नः । क आचारो यस्येति किमाचारः
कथं वर्तत इत्यर्थः । कथं च केनोपायेनैतांस्त्रीनपि गुणानतीत्य वर्तते
तत्कथयेति ॥

14.21.1. *By what etc. O Lord, by what characteristics, by what marks manifest in him, is the embodied self who has transcended these Gunas known? This is the question with regard to characteristics. What is his conduct, that is to say, how does he live? And how, by what means, does he transcend, happen to go beyond, these three Gunas? Please tell me these.*

१४.२२.०. 'स्थित प्रज्ञस्य का भाषा' (२.५४) इत्यादिना द्वितीयाध्याये पृष्ठमपि दत्तोत्तरमपि पुनर्विशेषबुभुत्सया पृच्छतीति ज्ञात्वा प्रकारान्तरेण तस्य लक्षणादिकं श्रीभगवानुवाच 'प्रकाशं च' इत्यातिषड्भिः । तत्रैकेन लक्षणम्—

14.22.0. Though in the second chapter (verse 54) the question, 'What is the definition of a man of steady wisdom?' etc., was put and answered, yet understanding that Arjuna was asking again to know further details, *the Blessed Lord said*, described the characteristics etc. of such a person in another way, in the six verses beginning with:

श्रीभगवानुवाच

22. प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥

The Blessed Lord said:

He who does not hate when the light (of knowledge), activity and delusion arise, O son of Pāndu, nor desires them when they cease:

१४.२२.१. प्रकाशं चेति । प्रकाशं च 'सर्वद्वारेषु देहेऽस्मिन्' (१४.११) इति पूर्वोक्तं सत्त्वकार्यम्, प्रवृत्तिं च रजःकार्यम्, मोहं च तमःकार्यम् । उपलक्षणमेतत् । सत्त्वादीनां सर्वाण्यपि कार्याणि यथायथं सम्प्रवृत्तानि स्वतः प्राप्तानि सन्ति दुःखबुद्ध्या यो न द्वेष्टि निवृत्तानि च सन्ति सुखबुद्ध्या न काङ्क्षति गुणातीतः स उच्यते इति चतुर्थेनान्वयः (१४.२५) ॥

14.22.1. *He who does not etc.* Of these, through one verse He states the characteristics, *He who etc.* *Light (of knowledge)*, the result of Sattva, as stated before in, 'When through all the sense-openings in the body the light of knowledge radiates,' etc., (verse 11); *activity*, the result of Rajas; and *delusion*, the result of Tamas. Here only the typical characteristics of the three Gunas are referred to. As a matter of fact, when all the activities of Sattva etc., as stated before, *arise*, present themselves, as the case may be, *he who does not hate them*, because he finds them painful, *nor desire them when they cease*, because he finds them pleasing, 'he is said to have transcended

the Gunas'—the construction is with the fourth succeeding verse (verse 25).

१४.२३.०. तदेवं स्वसंवेद्यं तस्य लक्षणमुक्त्वा परसंवेद्यं तस्य लक्षणं वक्तुं किमाचार इति द्वितीयप्रश्नस्योत्तरमाह त्रिभिः—

14.23.0. Thus having given those characteristics of such a person that can be known only by him, now in order to state those characteristics that can be known by others, the answer to the second question, viz., 'What is his conduct?' is being stated in the three verses beginning with:

23. उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥

He who rests like one indifferent and is not disturbed by the Gunas, who, realizing that the Gunas alone function, is steady and does not waver;

१४.२३.१. उदासीनवदिति । उदासीनवत्साक्षितया आसीनः स्थितः सन् गुणैर्गुणकार्यैः सुखदुःखादिभिर्यो न विचाल्यते स्वरूपात् प्रच्याव्यते अपितु गुणा एव स्वकार्येषु वर्तन्ते, एतैर्मम सम्बन्ध एव नास्तीति विवेकज्ञानेन यस्तूष्णीमवतिष्ठति । परस्मैपदमार्षम् । नेङ्गते चलति ॥

14.23.1. *He who rests etc. He who rests, abides, like one indifferent, like a witness, and is not disturbed, is unshaken from his real nature, by the Gunas, by the effects of the Gunas, viz., happiness, misery, etc., may, who, realizing that the Gunas alone are abiding in their effects, and who, through the discriminative knowledge, 'I have no connection whatsoever with these,' is steady and does not waver, does not move. The use of the suffix ti instead of te in the verb is license allowed to seers.*

१४.२४.०. अपि च—

14.24.0. Further:

24. समदुःखसुखः स्वस्थः समलोष्टाश्मकाश्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥

Alike in pleasure and pain, Self-abiding, regarding a clod of earth, a stone and gold as of equal worth, the same towards agreeable and disagreeable objects, calm, and the same to praise and blame bestowed on him;

१४.२४.१. समेति । समे सुखदुःखे यस्य । यतः स्वस्थः स्वरूप एव स्थितः अत एव समानि लोष्टाश्मकाश्चनानि यस्य, तुल्ये प्रियाप्रिये सुखदुःखहेतुभूते यस्य, धीरो धीमान्, तुल्या निन्दा च आत्मसंस्तुतिश्च यस्य सः ॥

14.24.1. Alike etc. To whom pleasure and pain are alike, because he is Self abiding, abides in his real nature; consequently to whom a clod of earth, a stone and gold are of equal worth, and to whom agreeable and disagreeable objects, which are the cause of pleasure and pain, are the same, calm, of steady intellect, and to whom praise and blame bestowed on him are the same.

१४.२५.०. अपि च—

14.25.0. Further:

25. मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥

The same in honour and dishonour, the same towards friend and foe, habituated to renounce all actions—such a person is said to have transcended the Gunas.

१४.२५.१. मानापमानयोरिति । मानेऽपमाने च तुल्यः, मित्रपक्षेऽरिपक्षे च तुल्यः, सर्वान्दृष्टादृष्टार्थानारम्भानुद्यमान्परित्यक्तुं शीलं यस्य स एवम्भूताचारयुक्तो गुणातीत उच्यते ॥

14.25.1. The same etc. The same in honour and dishonour, the same towards friend and foe, who is habituated to renounce all

actions, undertakings producing visible or invisible results—such a person, one of such conduct, is said to have transcended the Gunas.

१४.२६.०. कथं चैतांस्त्रीन्गुणानतिवर्तत इत्यस्य प्रश्नस्योत्तरमाह—

14.26.0. Now the question, 'How does he transcend the Gunas?' is being answered:

26. मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।

स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥

He who serves Me alone through the unswerving Yoga of devotion, transcends these Gunas and becomes fit for the state of Brahman.

१४.२६.१. मां चेति । चशब्दोऽवधारणार्थः । मामेव परमेश्वरं श्रीनारायणमव्यभिचारेणैकान्तभक्तियोगेन यः सेवते स एतान्गुणान्समतीत्य सम्यगतिक्रम्य ब्रह्मभूयाय ब्रह्मभावाय मोक्षाय कल्पते योग्यो भवति ॥

14.26.1. *He who* etc. The word *cha* (and) is for the sake of emphasis. *He who serves Me alone, the supreme Lord. Nārāyana, through the unswerving, exclusive, Yoga of devotion, transcends, rises well above, the Gunas and becomes fit for, worthy of, the state of Brahman, Liberation.*

१४.२७.०. तत्र हेतुमाह—

14.27.0. The reason for that is being stated:

27. ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥

For I am the embodiment of Brahman, of immutable immortality, of the eternal religion and of absolute bliss.

१४.२७.१. ब्रह्मणो हीति । हि यस्माद् ब्रह्मणोऽहं प्रतिष्ठा प्रतिमा, घनीभूतं ब्रह्मैवाहम् । यथा घनीभूतः प्रकाश एव सूर्यमण्डलं तद्वदेवेत्यर्थः । यथाऽव्ययस्य नित्यस्यामृतस्य मोक्षस्य च, नित्यमुक्तत्वात् । तथा

तत्साधनस्य शाश्वतस्य च धर्मस्य, शुद्धसत्त्वात्मकत्वात् । तथा
ऐकान्तिकस्याखण्डितस्य सुखस्य च प्रतिष्ठाऽहं, परमानन्दैकरूपत्वात् ।
अतो मत्सेविनो मद्भावस्यावश्यंभावित्वाद्युक्तमेवोक्तं ब्रह्मभूयाय कल्पत इति ॥

14.27.1. *For I am etc. For I am the embodiment, image, of Brahman—I am but Brahman concentrated, even as the solar orb is concentrated light; likewise, of immutable, eternal, immortality, Liberation, being ever free; likewise, of the eternal religion, which is the means to this Liberation, for I am pure Sattva; likewise, I am the embodiment of absolute, undivided, bliss, for I am of the nature of supreme bliss. As My worshippers would inevitably attain My nature, it has been rightly said that they become fit for the state of Brahman.*

कृष्णाधीनगुणासङ्गप्रसञ्जितभवाम्बुधिम् ।
सुखं तरति तद्भक्त इत्यभाणि चतुर्दशे ॥

That the ocean of relative existence, which results from the attachment to the Gunas, which are subservient to the Lord Sri Krishna, is easily crossed by His devotees, is declared by the Lord in this fourteenth chapter.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां
टीकायां गुणत्रयविभागयोगो नाम चतुर्दशोऽध्यायः ॥



पञ्चदशोऽध्यायः

CHAPTER 15

पुरुषोत्तमयोगः

THE WAY TO THE SUPREME PERSON

वैराग्येण विना ज्ञानं न च भक्तिरतः स्फुटम् ।

वैराग्योपस्कृतं ज्ञानमीशः पञ्चदशोऽदिशत् ॥

Without dispassion there can be neither devotion nor knowledge. Therefore the Lord teaches clearly in the fifteenth chapter knowledge together with dispassion.

१५.१.०. पूर्वाध्यायान्ते 'मां च योऽव्यभिचारेण भक्तियोगेन सेवते' (१४.२६) इत्यादिना परमेश्वरमेकान्तभक्त्या भजतस्तत्प्रसादलब्धज्ञानेन ब्रह्मभावो भवतीत्युक्तम्, न चैकान्तभक्तिर्ज्ञानं वाऽविरक्तस्य सम्भवतीति वैराग्यपूर्वकं ज्ञानमुपदेष्टुकामः प्रथमं तावत्सार्धश्लोकाभ्यां संसारस्वरूपं वृक्षरूपकालङ्कारेण वर्णयन्—

15.1.0. At the end of the last chapter it has been stated in the (two) verses beginning with, 'And he who serves Me through the unswerving Yoga of devotion' (14.26), that one who worships the Lord with unflinching devotion, attains oneness with Brahman by knowledge obtained through His grace. But as it is not possible for one bereft of dispassion to attain either unflinching devotion or knowledge, *the Blessed Lord*, in order to expound knowledge together with dispassion, first described the nature of this mundane existence through the metaphor of a tree and *said* in a verse and a half beginning with:

श्रीभगवानुवाच

1. ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।

छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥

The Blessed Lord Said:

They speak of the immutable Ashvattha tree with its root above and branches below, whose leaves are the Vedas; he who knows it is a knower of the Vedas.

१५.१.१. ऊर्ध्वमूलमिति । ऊर्ध्वमुत्तरः क्षराक्षराभ्यामुत्कृष्टः पुरुषोत्तमो मूलं यस्य तम् । अध इति ततोऽर्वाचीनाः कार्योपाधयो हिरण्यगर्भादयो गृह्यन्ते । ते तु शाखा इव शाखा यस्य तम् । विनश्वरत्वेन श्वः प्रभातपर्यन्तमपि न स्थास्यतीति विश्वासानर्हत्वादश्वत्थं प्राहुः । प्रवाहरूपेणाविच्छेदादव्ययं च प्राहुः । 'ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः' (कठ. उ. ६.१) इत्याद्याः श्रुतयः । छन्दांसि वेदाः यस्य पर्णानि धर्माधर्मप्रतिपादनद्वारेण छायास्थानीयैः कर्मफलैः संसारवृक्षस्य सर्वजीवाश्रयणीयत्वापादनात्पर्ण-स्थानीया वेदाः । यस्तमेवम्भूतमश्वत्थं वेद स एव वेदार्थवित् । संसारवृक्षस्य मूलमीश्वरः श्रीनारायणः ब्रह्मादयस्तदंशाः शाखास्थानीयाः । स च संसारवृक्षो विनश्वरः प्रवाहरूपेण नित्यश्च । वेदोक्तैः कर्मभिः सेव्यतामापादि-तश्चेत्येतावानेव हि वेदार्थः अत एव विद्वान्वेदविदिति स्तूयते ॥

15.1.1. *They speak etc. With its root above, whose root (source), the supreme Person, superior to things perishable and the imperishable soul, is beyond. Below: By this are meant entities that come into existence later than the Ishvara (the Lord) and have for their limiting adjuncts the effects, i.e., Hiranyagarbha and other beings. These are branches as it were (of this tree). Being perishable, there is no surety that it will last till the morrow, and hence they speak of it as the Ashvattha¹. They also speak of it as immutable, because it is everlasting as a continuous stream (though ever changing). The Sruti also says: 'This is the ancient Ashvattha tree whose root is above and branches (spread) below' etc. (Kāth. Up. 6.1). Whose leaves are the Vedas, i.e., by propounding what is good and bad, the Vedas establish that the mundane tree gives shelter to all beings through the fruit of*

1. 'Svas'—tomorrow. That which lasts till tomorrow is 'Shvattha'. So Ashvattha means that which will not last till tomorrow, i.e., perishable.

their work, which can be compared to the shade of leaves; hence the Vedas are the leaves as it were of this tree. *He who knows the Ashvattha tree of this kind is a knower of teachings of the Vedas.* The source of the mundane tree is the Lord (Ishvara) Nārāyana. Brahmā and others, who are parts of Him, stand for the branches. That mundane tree is perishable, and yet eternal like an ever-flowing stream. It becomes the resort of people through actions prescribed by the Vedas. This much is the purport of the Vedas, and therefore a man of knowledge is praised as the knower of the Vedas.

१५.२.०. किञ्च—

15.2.0. Further:

2. अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥

Its branches, nurtured by the Gunas, spread below and above, its shoots are the sense-objects, and its rootlings are stretched below, producing actions in the world of men.

१५.२.१. अधश्चेति । हिरण्यगर्भादयः कार्योपाधयो जीवाः शाखास्थानीयत्वेनोक्ताः तेषु च ये दुष्कृतिनस्तेऽधः पश्वादियोनिषु प्रसृताः विस्तरं गताः । सुकृतिनश्चोर्ध्वं देवादियोनिषु प्रसृतास्तस्य संसारवृक्षस्य शाखाः । किञ्च गुणैः सत्त्वादिवृत्तिभिर्जलसेचनैरिव यथायथं प्रवृद्धाः वृद्धिं प्राप्ताः । किञ्च विषया रूपादयः प्रवालाः पल्लवस्थानीया यासां ताः प्रशाखास्थानीयाभिरिन्द्रियवृत्तिभिः संयुक्तत्वात् । किञ्च अधश्च चशब्दादूर्ध्वं च मूलानि अनुसन्ततानि विरुद्धानि मुख्यं मूलं ईश्वर एक एव । इमानि त्ववान्तरमूलानि तत्तद्भोगवासनालक्षणानि । तेषां कार्यमाह—मनुष्यलोके कर्मानुबन्धीनि कर्म एवानुबन्धि अनन्तरभावि येषां तानि । ऊर्ध्वाधोलोकेषु यदुपभुक्तं तत्तद्भोगवासनाभिर्हि कर्मक्षये मनुष्यलोकं प्राप्तानां तत्तदनुरूपेषु कर्मसु प्रवृत्तिर्भवति । एतस्मिन्नेव हि कर्माधिकारो नान्येषु लोकेषु । ततो मनुष्यलोके इत्युक्तम् ॥

15.2.1. *Its branches, etc.* Hiranyagarbha and other beings, having for their limiting adjuncts the effects, have been spoken of as the branches of this tree. Of these, those who are evil-doers spread below, (taking birth) among animals etc., and the virtuous spread above, taking birth among the gods etc. These constitute the *branches* of the mundane tree. Further, they are *nurtured by the Gunas, i.e.,* being watered as it were by the functions Sattva etc., they develop according to fitness. Further: In which tree the *shoots, leaves, are the sense-objects, viz.,* colour etc., for they are connected with the functions of the senses, which stand for the tips of the branches. *And its rootings are stretched, spread out, below—*and from the word 'cha', above as well. The tap root is the Lord alone; while these others are rootlings representing subtle impressions of particular enjoyments. Their effect is being stated: *Producing actions, i.e.,* which result in actions later on, *in the world of men.* When (past) actions are exhausted, and people are born once more in the world of men on account of the impressions of what has been enjoyed in the worlds above and below, they have an inclination for actions in keeping with these impressions. The fitness to perform action is limited to this world alone, and so it is said, 'in the world of men'¹.

१५.३-४.०. किञ्च—

15.3-4.0. Further:

3. न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥
4. ततः पदं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥

1. This world is called the Karmabhumi, or the place for action, and the results of good and evil actions performed here, men reap in heaven or hell. After exhausting by enjoyment or suffering the fruit of such actions, souls are again embodied as human beings.

3-4. Its form as such is not experienced here, nor its end nor its beginning nor its continuity. Having severed this deep-rooted Ashvattha tree with the strong weapon of non-attachment, one should next seek that goal reaching which they do not return, saying, 'I seek refuge in that primordial Purusha from whom this eternal process has sprung.'

१५.३.१. न रूपमस्यति । इह संसारे स्थितैः प्राणिभिरस्य संसारवृक्षस्य तथोर्ध्वमूलत्वादिप्रकारेण रूपं नोपलभ्यते । न चान्तोऽवसानं अपर्यन्तत्वात् । न चादिरनादित्वात् । न च सम्प्रतिष्ठा स्थितिः कथं तिष्ठतीति न चोपलभ्यते । यस्मादेवम्भूतत्वादयं संसारवृक्षो दुरुच्छेद्योऽनर्थकरश्च तस्मादेनं दृढेन वैराग्येण शस्त्रेण छित्त्वा तत्त्वज्ञाने यतेतेत्याह— अश्वत्थमेनमिति सार्धेन । एनमश्वत्थं सुविरूढमूलमत्यन्तबद्धमूलं सन्तमसङ्गः सङ्गरहित्यं अहम्ममतात्यागस्तेन दृढेन शस्त्रेण सम्यग्विचारवता छित्त्वा पृथक्कृत्य ॥

१५.४.१. तत इति । ततस्तस्य मूलभूतं तत्पदं वस्तु वैष्णवं पदं परिमार्गितव्यमन्वेष्टव्यम्, कीदृशम्? यस्मिन्गता यत्पदं प्राप्ताः सन्तो भूयो न निवर्तन्ति, नावर्तन्त इत्यर्थः । अन्वेषणप्रकारमेवाह—यत एषा पुराणी चिरन्तनी संसारप्रवृत्तिः प्रसृता विस्तृता तमेव चाद्यं पुरुषं प्रपद्ये शरणं ब्रजामीत्येवमेकान्तभक्त्यान्वेष्टव्यमित्यर्थः ॥

15.3-4.1. *Its form etc.* The form as such of this mundane tree, i.e., as having its root above etc., is not experienced here, by beings inhabiting this relative world (Samsāra); nor its end, its limit, it being unlimited; nor its beginning, since it is beginningless; nor its continuity, its existence—it is not known how it exists. Since this tree of the world, being such, is hard to uproot and also the cause of all suffering, therefore having severed this tree with the strong weapon of dispassion one should strive for realization. This is being stated: *Having severed etc.* Having severed, cut into two, this deep rooted, firmly fixed, Ashvattha tree with the strong, fully discriminative, weapon

of non-attachment, which consists in the giving up of all ideas of 'me' and 'mine', one should next seek that goal the entity called Vishnu, which is the source of this tree. What kind of goal is it? Reaching, attaining, which they do not return, are not reborn. The way of seeking this goal is being stated: I worship, seek refuge in that primordial Purusha from whom this eternal process, this ever-flowing stream of the world phenomena, has sprung. That is to say, one should seek it with such one-pointed devotion.

१५.५.०. तत्प्राप्तौ साधनान्तराणि दर्शयन्नाह—

15.5.0. Describing other means for attaining that goal the text says:

5. निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥

Free from pride and delusion, overcoming the evil of attachment, ever devoted to spiritual pursuits, rid of desires and the dual throng named pleasure and pain, the wise go to that immutable goal.

१५.५.१. निमनिति । निर्गतौ मानमोहावहङ्कारमिथ्याभिनिवेशौ येभ्यस्ते । जितः पुत्रादिसङ्गरूपो दोषो यैस्ते । अध्यात्मे आत्मज्ञाने नित्याः परिनिष्ठिताः । विशेषेण निवृत्तः कामो येभ्यस्ते । सुखदुःखहेतुत्वात् सुखदुःखसञ्ज्ञानि शीतोष्णादीनि द्वन्द्वानि तैर्विमुक्ताः । अत एवामूढाः निवृत्ताविद्याः सन्तस्तदव्ययं पदं वैष्णवं गच्छन्ति ॥

15.5.1. Free from etc. From whom pride and delusion, egoism and false identifications have departed; by whom the evil of attachment to sons etc., has been overcome; who are ever devoted to spiritual pursuits, the knowledge of the Self; from whom desires have completely receded; rid of the dual throng named pleasure and pain, freed from the pairs of opposites such as heat and cold designated as pleasure and pain, because they are

the cause of them, and therefore being wise, i. e., bereft of ignorance, they go to that immutable goal, the state of Vishnu.

१५.६.०. तदेव गन्तव्यं पदं विशिनष्टि—

15.6.0. That very goal is being described:

6. न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

The sun does not illumine it, nor the moon nor the fire;
That is My supreme state reaching which they do not
return.

१५.६.१. न तदिति । यत्पदं सूर्यादयो न प्रकाशयन्ति । यत्प्राप्य न
निवर्तन्ते योगिनः, तद्धाम स्वरूपं परमं मम । सूर्यादिप्रकाशाविषयत्वेन
जडत्वशीतोष्णादिदोषप्रसङ्गो निरस्तः ॥

15.6.1. *The sun etc. That state the sun etc., do not illumine. Attaining which the Yogis do not return, that is My supreme state or nature. As it is not an object revealed by the sun etc., the possibility of defects like materiality, heat and cold in it are refuted.*

१५.७.०. ननु च त्वदीयं धाम प्राप्ताः सन्तो यदि न निवर्तन्ते तर्हि
'सति सम्पद्य न विदुः सति सम्पद्यामहे' (छा. उ. ६.९.२) इत्यादिश्रुतेः
सुषुम्निप्रलयसमये त्वत्प्राप्तिः सर्वेषामस्तीति को नाम संसारी स्यात्?
इत्याशङ्क्य संसारिणं दर्शयति पञ्चभिः—

15.7.0. If attaining Your abode they do not return, then as every one attains You at the time of dissolution (Pralaya) and deep sleep (Sushupti) according to the Sruti, 'When they have become merged in the True (Sat), they know not that they are merged in the True' (Ch. Up. 6.9.2), who then will be a Samsārin (transmigrating soul)? Apprehending such a question, the text describes the Samsārin in the five verses beginning with:

7. ममैवांशो जीवलोके जीवभूतः सनातनः ।

मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥

Verily, A part of Myself, having become this eternal embodied soul, draws to this world of beings the senses with the mind and the sixth, which rest in Nature (Prakriti).

१५.७.१. ममेति । ममैवांशो योऽयमविद्यया जीवभूतः सनातनः सर्वदा संसारित्वेन प्रसिद्धः, असौ सुषुप्तिप्रलययोः प्रकृतौ लीनतया स्थितानि मनः षष्ठं येषां तानीन्द्रियाणि पुनर्जीवलोके संसारे भोगार्थमाकर्षति । एतच्च कर्मेन्द्रियाणां प्राणस्य चोपलक्षणार्थम् । अयं भावः—सत्यं सुषुप्तिप्रलययोरपि मदंशत्वात्सर्वस्यापि जीवमात्रस्य मयि लयादस्त्येव मत्प्राप्तिः, तथाप्य-विद्ययावृतस्य सानुशयस्य सप्रकृतिके मयि लयो न तु शुद्धे । तदुक्तं— 'अव्यक्तादव्यक्तयः सर्वाः प्रभवन्ति' (८.१८) इत्यादिना । अतश्च पुनः संसाराय निर्गच्छन्नविद्वान् प्रकृतौ लीनतया स्थितानि स्वोपाधिभूतानीन्द्रियाण्याकर्षति । विदुषां तु शुद्धस्वरूपप्राप्तेर्नावृत्तिरिति ॥

15.7.1. Verily, a part etc. He who, although being but a part of Myself, has on account of ignorance become the eternal embodied soul that is always well known as the Samsārin, again draws to this world of beings, to the mundane existence, for the purpose of enjoying or suffering, the senses with the mind as the sixth, from Nature, in which they merged at the time of deep sleep and dissolution. These imply also the organs of action and the vital force. This is the idea: It is true that in deep sleep and in dissolution every individual soul, being a part of Myself and getting merged in Me, attains Me; yet, as covered with ignorance and carrying the impressions of his past work, it gets merged in Me as endowed with My Prakriti and not in My Pure Being. As it has been said, 'From the unmanifest all manifested beings are born' etc. (8.18). Therefore going forth again to the relative world, the ignorant person draws out to the

senses, his limiting adjuncts, which remained merged in Nature. But for men of realization, who have attained My Pure Being, there is no return.

१५.८.०. तान्याकृष्य किं करोति? इत्यत्राह—

15.8.0. Drawing them (the senses) what does he do? That is being stated:

8. शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।

गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥

When the master (soul) acquires a body, he takes these (the six referred to above) from the one he leaves, even as the breeze carries odours from their seats, and attains (the new body).

१५.८.१. शरीरमिति । यद्यदा शरीरान्तरं कर्मवशादवाप्नोति, यतश्च शरीरादुत्क्रामति ईश्वरो देहादीनां स्वामी तदा पूर्वस्माच्छरीरादेतानि गृहीत्वा तच्छरीरान्तरं सम्यग्याति । शरीरे सत्येवेन्द्रियग्रहणे दृष्टान्तः—आशयात्स्व-स्थानात्कुसुमादेः सकाशाद्गन्धान्गन्धवतः सूक्ष्मानंशान्गृहीत्वा यथा वायुर्गच्छति तद्वत् ॥

15.8.1. *When the master etc. When owing to the result of his actions the master, the owner of the body etc., acquires a fresh body, he takes these from the one he leaves, i.e., the previous body, and effectively attains another body. That whenever a body is taken the senses also come in, is shown by an example: Even as the breeze carries odours, blows taking with it the fine particles having odours, from their seats, viz., flowers etc., even so (the soul carries with it the senses, etc., i.e., the subtle body).*

१५.९.०. तान्येवेन्द्रियाणि दर्शयन्त्यदर्थं गृहीत्वा गच्छति तदाह—

15.9.0. Enumerating those senses, the purpose for which the soul takes them is being stated:

9. श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥

Presiding over the ears, the eyes, the organs of touch, taste and smell, and also the mind, he enjoys the sense-objects.

१५.९.१. श्रोत्रमिति । श्रोत्रादीनि बाह्येन्द्रियाणि मनश्चान्तःकरणमधिष्ठायान्श्रित्य शब्दादीन्विषयानयं जीव उपभुङ्क्ते ॥

15.9.1. *Presiding over etc. Presiding over, resorting to, the external sense-organs, viz., the ears, etc., and the mind, the internal organ, he, the individual soul, enjoys the sense-objects, sound and the rest.*

१५.१०.०. ननु च कार्यकारणसङ्घातव्यतिरेकेणैवम्भूतमात्मानं सर्वेऽपि किं न पश्यन्ति? तत्राह—

15.10.0. Do not all see such a self as different from the body and organs? It is being answered:

10. उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥

The deluded do not see him departing (from this body) or residing (in it) or experiencing (objects), being associated with the senses; but they who have the eye of knowledge see him.

१५.१०.१. उत्क्रामन्तमिति । उत्क्रामन्तं देहाद्देहान्तरं गच्छन्तम् । तस्मिन्नेव देहे स्थितं वा विषयान्भुञ्जानं वा गुणान्वितमिन्द्रियादियुक्तं जीवं विमूढा नानुपश्यन्ति नावलोकयन्ति । ज्ञानमेव चक्षुर्येषां ते विवेकिनः पश्यन्ति ॥

15.10.1. *The deluded etc. The deluded do not see, perceive the individual soul departing, going from one body to another, or residing in that body or experiencing (enjoying) the sense-objects, being associated with the Gunas, being endowed with the senses. They whose knowledge is their eye, i.e., the discriminative, see him.*

१५.११.०. दुर्ज्ञेयश्चायं यतो विवेकिष्वपि केचिदेव पश्यन्ति केचिन्न पश्यन्तीत्याह—

15.11.0. It is very hard to know him, as even among those who are discriminative, only some see him while others do not. This is being stated:

11. यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।

यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥

The Yogis who strive see him seated in themselves, but those who are not self-controlled, being thoughtless, do not see him in spite of striving.

१५.११.१. यतन्त इति । यतन्तः ध्यानादिभिः प्रयतमाना योगिनः केचिदेनमात्मानं आत्मनि देहेऽवस्थितं विविक्तं पश्यन्ति । शास्त्राभ्यासादिभिः प्रयत्नं कुर्वाणा अपि अकृतात्मानोऽविशुद्धचित्ताः अत एवाचेतसो मन्दमतय एनं न पश्यन्ति ॥

15.11.1. *The Yogis etc. Some Yogis who strive, struggle through meditation etc., see him, the self, seated in themselves, within their body, as different from it. Those who are not self-controlled, not pure in mind, and therefore who are thoughtless, dull-witted, do not see him, in spite of striving by the study of the Scriptures and so forth.*

१५.१२.०. तदेवं 'न तद्भासयते सूर्यः' इत्यादिना पारमेश्वरं परं धामोक्तं, तत्प्राप्तानां चापुनरावृत्तिरुक्ता । तत्र च संसारिणोऽभावमाशङ्क्य संसारिस्वरूपं देहादिव्यतिरिक्तं दर्शितम् । इदानीं तदेव पारमेश्वरं रूपमनन्तशक्तित्वेन निरूपयति चतुर्भिः—

15.12.0. Thus, in the verse, 'The sun does not illumine it,' etc., (verse 6) the supreme state of the Lord has been described, as also the non-return of those who attain it. Again anticipating the doubt that there will be no transmigrating soul (Samsārin), the nature of the individual soul as distinct from

the body etc., has also been shown. Now that very nature of the Lord is being described as omnipotent in the four verses beginning with:

12. यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

The light in the sun which illumines the world and that in the moon and the fire—know that light to be Mine.

१५.१२.१. यदादित्यगतमिति । आदित्यादिषु स्थितं यदनेकप्रकारं तेजो विश्वं प्रकाशयति तत्सर्वं तेजो मदीयमेव जानीहि ॥

15.12.1. *The light etc. The various kinds of light existing in the sun etc., which illumines the world—know all that light to be Mine alone.*

१५.१३.०. किञ्च—

15.13.0. Further:

13. गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

Entering the earth with My energy I support the beings; and I nourish all the herbs, becoming the watery moon.

१५.१३.१. गामाविश्येति । गां पृथ्वीमोजसा बलेनाधिष्ठाय अहमेव चराचराणि भूतानि धारयामि । अहमेव रसमयः सोमो भूत्वा व्रीह्याद्यौषधीः सर्वाः संवर्धयामि ॥

15.13.1. *Entering etc. Entering the earth with My energy, presiding over it by My prowess, I support the moving and un-moving beings. I myself becoming the watery moon, develop all the herbs such as rice.*

१५.१४.०. किञ्च—

15.14.0. Further:

14. अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥

Residing in the bodies of beings as the digestive fire (Vaishvānara), and united with Prāna and Apāna (breaths), I digest the four kinds of food.

१५.१४.१. अहमिति । वैश्वानरो जाठरो भूत्वा प्राणिनां देहस्यान्तः प्रविश्य प्राणापानाभ्यां तदुद्दीपकाभ्यां सहितः प्राणिभिर्भुक्तं भक्ष्यं भोज्यं लेह्यं चोष्यं चेति चतुर्विधमन्नं पचामि । तत्र यद्वन्तैरवखण्ड्यावखण्ड्य भक्ष्यतेऽपूपादि तद्भक्ष्यम् । यत्तु केवलं जिह्वया विलोड्य निगीर्यते पायसादि तद्भोज्यम् । यत्तु जिह्वायां निक्षिप्य रसास्वादेन क्रमशो निगीर्यते द्रवीभूतं गुडादि तल्लेह्यम् । यत्तु दंष्ट्रादिभिर्निष्पीड्य रसांशं निगीर्यावशिष्टं त्यज्यत इक्षुदण्डादि तच्चोष्यमिति भेदः ॥

15.14.1. *Residing etc. Becoming the digestive fire and entering the bodies of beings, I with the outgoing (Prāna) and incoming breaths (Apāna), which excite this fire, digest the four kinds of food, eaten by beings, viz., what is chewed, mulled, licked and sucked. Of these, the first is that which is eaten by cutting into pieces with the teeth; for instance, a cake; the next is that which is only swallowed after mulling with the tongue; for instance, porridge; the third is that which is only taken by placing on the tongue so as to enjoy its taste; for example, molasses; and the last is that which is pressed between the teeth etc., and only the juice of it is taken, rejecting the rest; for instance, sugarcane. This is the difference among these.*

१५.१५.०. किञ्च—

15.15.0. Further:

15. सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥

I am seated in the heart of all beings; from Me are memory and knowledge as also their loss. I alone am to be known through all the Vedas, I am the originator of the Vedāntic tradition, and I am also the knower of the Vedas.

१५.१५.१. सर्वस्येति । सर्वस्य प्राणिजातस्य हृदि सम्यगन्त-
र्यामिरूपेण प्रविष्टोऽहम् । अतश्च मत् एव हेतोः प्राणिमात्रस्य
पूर्वानुभूतार्थविषया स्मृतिर्भवति । ज्ञानं च विषयेन्द्रियसम्प्रयोगजं भवति ।
अपोहनं च तयोः प्रमोषो भवति । वेदैश्च सर्वैस्तत्तद्देवतादिरूपेणाहमेव वेद्यः ।
वेदान्तकृत्तत्सम्प्रदायप्रवर्तकश्च ज्ञानदो गुरुरहमित्यर्थः । वेदविदेव च
वेदार्थविदहमेव ॥

15.15.1. *I am seated etc. I have effectively entered the heart of all beings as the Inner Ruler. Hence from Me as the cause arises the memory concerning objects experienced before of every being, and knowledge due to the contact of the senses with their objects; as also their loss, removal. I alone am to be known in the form of the various gods, through all the Vedas, I am the originator of the Vedāntic tradition, i.e., enlightening teacher promulgating it through a succession of disciples, and also the knower of the meaning of the Vedas.*

१५.१६.०. इदानीं 'तद्धाम परमं मम' (१५.६) इति यदुक्तं तत्स्वकीयं सर्वोत्तमत्वं दर्शयति त्रिभिः—

15.16.0. Now, what has been referred to in the text, 'That is My supreme state' (verse 6). that supreme nature of His is being shown in the three verses beginning with:

16. द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥

There are two beings (Purushas) in this world—perishable and imperishable; the perishable one is all these creatures, and the immutable is called the imperishable.

१५.१६.१. द्वाविमाविति । क्षरश्चाक्षरश्चेति द्वाविमौ पुरुषौ लोके प्रसिद्धौ । तावेवाह । तत्र क्षरः पुरुषो नाम सर्वाणि भूतानि ब्रह्मादिस्थान्तरान्तानि शरीराणि । अविवेकिलोकस्य शरीरेष्वेव पुरुषत्वप्रसिद्धेः । कूटः शिलाराशिः पर्वत इव देहेषु नश्यत्स्वपि निर्विकारतया तिष्ठतीति कूटस्थश्चेतनो भोक्ता । स तु अक्षरः पुरुष इत्युच्यते विवेकिभिः ॥

15.16.1. *There are etc. There are two beings, perishable and imperishable, which are well known in this world. They are being stated: Of these, the being called perishable is all these creatures, consists of bodies beginning with that of Brahmā down to immovable things, for the ignorant commonly use the word 'person' with respect to bodies only. The immutable, that which stands firm like a rock without any change when the bodies perish, i.e., the conscious principle (soul) that is the experience; he is said to be the imperishable being by the discriminative.*

१५.१७.०. यदर्थमेतौ लक्षितौ तमाह—

15.17.0. The purpose for which the two (persons) were described is being stated:

17. उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥

Different from these is the supreme Being known as the supreme Self (Paramātman) the immutable Lord, who having entered the three worlds sustains them.

१५.१७.१. उत्तम इति । एताभ्यां क्षराक्षराभ्यामन्यो विलक्षणस्तूतमः पुरुषः । वैलक्षण्यमेवाह—परमश्चसावात्मेति चोदाहृत उक्तः श्रुतिभिः । आत्मत्वेन क्षरादचेतनाद्विलक्षणः परमत्वेनाक्षराच्चेतनाद्भोक्तुर्विलक्षण इत्यर्थः । परमात्मत्वमेव दर्शयति—यो लोकत्रयमिति । य ईश्वर ईशानशीलः अव्ययश्च निर्विकार एव सन् लोकत्रयं कृत्स्नमाविश्य बिभर्ति पालयति ॥

15.17.1. *Different etc. Different from, other than, these, the perishable and imperishable beings, is the supreme Being.*

The difference is being pointed out: He is *known as*, described by Sruti texts as, *Parama* or *supreme* and also *Ātman* or *Self*. As the *Self* He is different from the inert perishable being, and being *supreme*, He is different from the imperishable being, the conscious principle (the individual soul) that is the experiencer. His being the *supreme Self* is pointed out: *The immutable Lord* etc. *The Lord*, the *Ruler*, who is *immutable*, *changeless* all the while, and *who having entered the three worlds*, i.e., the whole universe, *sustains, maintains, them*.

१५.१८.०. एवम्भूतं पुरुषोत्तमत्वमात्मनो नामनिर्वचनेन दर्शयति—

15.18.0. That He is the supreme Being of the nature described above, the Lord is showing from the derivation of His name:

18. यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥

Since I am beyond the perishable and even excel the imperishable, therefore I am well known in this world and in the Vedas as the supreme Being (Purushottama).

१५.१८.१. यस्मादिति । यस्मात्क्षरं जडवर्गमतिक्रान्तोऽहं नित्य-मुक्तत्वात् । अक्षराच्चेतनवर्गादप्युत्तमश्च नियन्तृत्वात् । अतो लोके वेदे च पुरुषोत्तमः इति प्रथितः प्रख्यातोऽस्मि । तथाच श्रुतिः—‘स योऽयमात्मा’ ‘सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः’ (बृह. उ. ४.४.२२) ‘सर्वमिदं प्रशास्ति’ (बृह. उ. ५.६.१) इत्यादिः ॥

15.18.1. *Since I am* etc. *Since I am beyond the perishable*, i.e., the entire group of inert things, being eternally free, and even excel the imperishable, the entire group of conscious beings, being their *Ruler*, therefore in this world and in the Vedas, I am well known, celebrated, as the *supreme Being (Purushottama)*. The Scripture also says, ‘This *Ātman* is the controller of everyone, the lord of all, the ruler of all (Br. Up. 4. 4. 22) and governs all this’ (Br. Up. 5. 6. 1).

१५.१९.०. एवम्भूतेश्वरस्याज्ञातुः फलमाह—

15.19.0. The result according to a knower of such a Lord is being stated:

19. यो मामेवमसम्मूढो जानाति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥

19. He who, being thus undeluded, knows Me, the supreme Being, worships Me in all respects, O descendant of Bharata, and becomes all-knowing.

१५.१९.१. यो मामिति । एवमुक्तप्रकारेणासम्मूढो निश्चितमतिः सन् यो मां पुरुषोत्तमं जानाति स सर्वभावेन सर्वप्रकारेण मामेव भजति ततः सर्ववित् सर्वज्ञो भवति ॥

15.19.1. *He who, etc. He who, being thus, in the above mentioned manner, undeluded, of fixed conviction, knows Me, the supreme Being, worships Me alone in all respects, in all ways, and thereby becomes all-knowing.*

१५.२०.०. अध्यायार्थमुपसंहरति—

15.20.0. The subject-matter of the chapter is being concluded:

20. इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥

Thus this most secret doctrine has been expounded by Me, O sinless one. Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata.

१५.२०.१. इतीति । इत्यनेन सङ्क्षेपप्रकारेण गुह्यतमं अतिरहस्यं सम्पूर्णं शास्त्रमेव मयोक्तं न पुनर्विंशतिश्लोकमध्यायमात्रं हे अनघ व्यसनशून्य । अत एतन्मदुक्तं शास्त्रं बुद्ध्वा बुद्धिमान् सम्यग्ज्ञानी स्यात् कृतकृत्यश्च स्याद्योऽपि कोऽपि,—हे भारत, त्वं कृतकृत्योऽसीति किं वक्तव्यमिति भावः ॥

15.20.1. Thus etc. Thus, in this brief way, this most secret, esoteric, doctrine had been expanded by Me in full, and not merely a chapter of twenty verses, O sinless one, one free from vice. Hence, knowing this doctrine taught by Me, any and every one becomes wise, truly enlightened, and accomplished are his duties. Therefore it goes without saying, O descendant of Bharata, that your duties are accomplished (having known the secret doctrine).

संसारशाखिनं छित्त्वा स्पष्टं पञ्चदशे प्रभुः।

पुरुषोत्तमयोगाख्ये परं पदमुपादिशत् ॥

Having cut as under the mundane tree, the Lord has in this fifteenth chapter called 'the way to the supreme Spirit', clearly taught the supreme state.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां

टीकायां पुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥



षोडशोऽध्यायः

CHAPTER 16

दैवासुरसम्पद्धिभागयोगः

THE DISTINCTION BETWEEN DIVINE
AND DEMONIC ATTRIBUTES

आसुरीं सम्पदं त्यक्त्वा दैवीमेवाश्रिता नराः ।

मुच्यन्त इति निर्णेतुं तद्विवेकोऽथ षोडशे ॥

In order to determine that persons who renounce demoniac wealth and take only to divine wealth are freed, these two (kinds of wealth) are distinguished in the sixteenth chapter.

१६.१.०. पूर्वाध्यायान्ते 'एतद् बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत' इत्युक्तम् । तत्र क एतत्तत्त्वं बुद्ध्यते को वा न बुद्ध्यत इत्यपेक्षायां तत्त्वज्ञानेऽधिकारिणोऽनधिकारिणश्च विवेकार्थं षोडशोऽध्यायारम्भः । निरूपिते हि कार्यार्थेऽधिकारिजिज्ञासा भवति । तदुक्तं भट्टैः—'भारो यो येन वोढव्यः स प्रागान्दोलितो यदा । तदा कस्तस्य वोढेति शक्यं कर्तुं निरूपणम्' इति । तत्राधिकारिविशेषणभूतां दैवीं सम्पदमाह त्रिभिः—

16.1.0. At the end of the last chapter it was said, 'Knowing this, one becomes wise, and accomplished are all his duties, O descendant of Bharata.' Now, who knows this Truth, and who does not? As an answer to this, the sixteenth chapter is begun to distinguish between a fit and an unfit aspirant after true knowledge. It is only when the object to be accomplished has been determined that the inquiry about a fit aspirant arises. As Kumarila Bhatta has said: 'Only when a load that is to be carried by somebody has been weighed, can one fix who is to carry it.' Now the divine wealth that characterizes a fit aspirant is being stated in the three verses beginning with:

श्रीभगवानुवाच

1. अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥

The Blessed Lord Said:

Fearlessness, purity of heart, steadfastness in the Yoga of knowledge, charity, self-control, sacrifice, study of the Vedas, austerity, uprightness.

१६.१.१. अभयमिति । अभयं भयाभावः । सत्त्वस्य चित्तस्य संशुद्धिः सुप्रसन्नता । ज्ञानयोगे आत्मज्ञानोपाये व्यवस्थितिः परिनिष्ठा । दानं स्वभोज्यस्यान्नादेर्यथोचितं संविभागः । दमो बाह्येन्द्रियसंयमः । यज्ञो यथाधिकारं दर्शपूर्णमासादिः । स्वाध्यायो ब्रह्मयज्ञादिर्जपयज्ञो वा, तप उत्तराध्याये वक्ष्यमाणं शरीरादि । आर्जवमवक्रता ॥

16.1.1. *Fearlessness, etc. Fearlessness, absence of fear; purity of heart, perfect serenity of the mind; steadfastness in the Yoga of knowledge, steady devotion to the means for attaining Self-knowledge; charity, a proper apportionment of one's food; self-control, control of the external organs; sacrifice, performing rituals like Darshapurnamāsa according to one's fitness; study of the Vedas (Swādhyāya), teaching and reciting the Vedas, or it may mean repetition of holy names; austerity, that pertaining to the body etc., to be described in the next chapter; uprightness, straight-forwardness;*

१६.२.०. किञ्च—

16.2.0. Further:

2. अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥

Non-injury, truthfulness, absence of anger, self-sacrifice, tranquillity, freedom from slander, kindness to beings, non-covetousness, gentleness, modesty, absence of fickleness.

१६.२.१. अहिंसेति । अहिंसा परपीडावर्जनम् । सत्यं यथार्थभाषणम्, अक्रोधस्ताडितस्यापि चित्ते क्षोभानुत्पत्तिः । त्याग औदार्यम् । शान्ति-श्चित्तोपरतिः । पैशुनं परोक्षे परदोषप्रकाशनम् तद्वर्जनमपैशुनम् । भूतेषु दानेषु दया । अलोलुप्त्वं लोभाभावः । अवर्णलोप आर्षः । मार्दवं मृदुत्वमक्रूरता । ह्रीः अकार्यप्रवृत्तौ लोकलज्जा । अचापलं व्यर्थक्रियाराहित्यम् ॥

16.2.1. *Non-injury, etc. Non-injury, abstaining from hurting others; truthfulness, speaking of things as they have been perceived; absence of anger, absence of agitation in the mind even when beaten; self sacrifice, generosity; tranquility, self-collectedness of the mind; freedom from slander, avoiding backbiting; kindness to beings, to the distressed; non-covetousness: the elision of the final a from the word 'alolupa' in the text is a license allowed to sages; gentleness, meekness, not being cruel; modesty, feeling shy to commit a wrong; absence of fickleness, avoidance of useless activity;*

१६.३.०. किञ्च—

16.3.0. Further:

3. तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of conceit,—these belong to one born for divine wealth, O descendant of Bharata.

१६.३.१. तेज इति । तेजः प्रागल्भ्यं, क्षमा परिभवादिषूतपद्यमानेषु क्रोधप्रतिबन्धः । धृतिर्दुःखादिभिरवसीदतश्चित्तस्य स्थिरीकरणम् । शौचं बाह्याभ्यन्तरशुद्धिः । अद्रोहो जिघांसारहित्यम् । अतिमानिता आत्मन्यति-पूज्यत्वाभिमानस्तदभावो नातिमानिता । एतान्यभयादीनि षड्विंशति-लक्षणानि दैवीं सम्पदमभिजातस्य भवन्ति । देवयोग्यां सात्त्विकीं सम्पदम-भिलक्ष्य तदाभिमुख्येन जातस्य भाविकल्याणस्य पुंसो भवन्तीत्यर्थः ॥

16.3.1. *Boldness, etc. Boldness, courage; forgiveness, not getting angry in humiliation etc.; fortitude, steadying the mind when drooping under pain etc.; purity, external and internal cleanliness; absence of conceit, not thinking too much of oneself. These twenty-six characteristics beginning with fearlessness belong to one born for divine wealth. That is to say, they are found in one who is born to attain Sāttvika wealth befitting a god, i.e., one for whom well-being is in store.*

१६.४.०. आसुरीं सम्पदमाह—

16.4.0. The demoniac wealth is being stated:

4. दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥

Ostentation, arrogance, self-conceit, anger, rudeness, and ignorance belong, O Pārtha, to one who is born for demoniac wealth.

१६.४.१. दम्भ इति । दम्भो धर्मध्वजित्वम् । दर्पो धनविद्यादिनिमित्तश्चित्तस्योत्सेकः । अभिमानो व्याख्यातः । क्रोधः प्रसिद्धः । पारुष्यं निष्ठुरत्वम् । अज्ञानमविवेकः । आसुरीमित्युपलक्षणम् । असुराणां राक्षसानां च या सम्पत् तामासुरीमभिलक्ष्य जातस्यैतानि दम्भादीनि भवन्तीत्यर्थः ॥

16.4.1. *Ostentation, etc. Ostentation, sanctimoniousness; arrogance, pride due to wealth, learning, etc.; self-conceit, already explained; anger, well known; rudeness, harshness; ignorance, want of discrimination. Demoniac implies fiendish also. These qualities, ostentation, etc., are found in one who is born to attain demoniac wealth—the attributes of demons and fiends.*

१६.५.०. एतयोः सम्पदोः कार्यं दर्शयन्नाह—

16.5.0. Showing the result of these two kinds of wealth the text says:

5. दैवी सम्पद्धिमोक्षाय निबन्धायासुरी मता ।

मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥

Divine wealth is deemed to lead to Liberation and the demoniac to bondage. Grieve not, O son of Pāndu, you are born for divine wealth.

१६.५.१. दैवी सम्पदिति । दैवी या सम्पत्तया युक्तो मयोक्ते तत्त्वज्ञानेऽधिकारी । आसुर्या सम्पदा युक्तस्तु नित्यं संसारीत्यर्थः । एतच्छ्रुत्वा किमहमत्राधिकारी न वेति सन्देहव्याकुलचित्तमर्जुनमाश्वासयति—हे पाण्डव मा शुचः शोकं मा कार्षीः, यतस्त्वं दैवीं सम्पदमभिजातोऽसि ॥

16.5.1. *Divine* etc. He who is endowed with *divine wealth* is fit for attaining the knowledge that I have expounded. But one endowed with *demoniac wealth* is ever bound. The Lord cheers up Arjuna who was perturbed on hearing this, doubting whether he was a fit aspirant or not: *O son of pāndu, grieve not, do not be sorrowing, for you are born for divine wealth.*

१६.६.०. आसुरीसम्पत्सर्वात्मना वर्जयितव्येत्येतदर्थमासुरीं सम्पदं प्रपञ्चयितुमाह—

16.6.0. In order to inculcate that the demoniac wealth should always be avoided, the text expounds it:

6. द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥

There are two types of beings created in this world—the divine and the demoniac. The divine type has been described at length; (now) hear from Me, O Pārtha, of the demoniac.

१६.६.१. द्वाविति । द्वौ द्विप्रकारौ भूतानां सर्गौ मे मद्बचनाच्छृणु । आसुरराक्षसप्रकृत्योरेकीकरणेन द्वावित्युक्तम् । अतो 'राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः' (९.१२) इत्यादिना नवमाध्यायोक्तप्रकृतित्रैविध्येना—विरोधः । स्पष्टमन्यत् ॥

16.6.1. *There are two etc.* Two, i.e., two types, of creation of beings. Hear from Me, from My words. Combining the demonic and fiendish natures into one, it is stated that there are two types. Therefore there is no contradiction with the threefold nature described in the ninth chapter in the words, 'Taking to the descriptive, demonic and fiendish nature' (9.12).

१६.७.०. आसुरीं विस्तरतो निरूपयति द्वादशभिः—

16.7.0. The demonic nature is being described at length in the twelve verses beginning with:

7. प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥

Persons of a demonic nature do not know what to do and what to refrain from; they have neither purity nor good conduct nor truth.

१६.७.१. प्रवृत्तिं चेत्यादि । धर्मे प्रवृत्तिं अधर्मान्निवृत्तिं च आसुरस्वभावा जना न जानन्ति । अतः शौचमाचारः सत्यं च तेषु नास्त्येव ॥

16.7.1. *Persons etc.* Persons of a demonic nature do not know how to perform right conduct or to refrain from wrong conduct. Therefore, verily, they have neither purity nor good conduct nor truth.

१६.८.०. ननु वेदोक्तयोर्धर्मधर्मयोः प्रवृत्तिं निवृत्तिं च कथं न विदुः? कुतो वा धर्माधर्मयोरनङ्गीकारे जगतः सुखदुःखादिव्यवस्था स्यात्? कथं वा शौचाचारादिविषयामीश्वराज्ञामतिवर्तेरन्? ईश्वरानङ्गीकारे च कुतो जगदुत्पत्तिः स्यात्? अत आह—

16.8.0. It may be urged: How is it they do not know how to perform acts declared by the Vedas as right conduct or to refrain from what has been declared by them as wrongful conduct? How, again, can there be any explanation for happiness and misery in this world without the acceptance of right and wrong conduct? And how can they transgress the Lord's command

with respect to purity, good conduct, etc.? Also unless God is accepted, whence can the world originate? All this is being answered:

8. असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम् ॥

They describe the world as being without a truth, without a basis, without a God and brought about by mutual union—as nothing but originating in lust.

१६.८.१. असत्यमिति । नास्ति सत्यं वेदपुराणादिप्रमाणं यस्मिं-
स्तादृशं जगदाहुः । वेदादीनां प्रामाण्यं न मन्यन्त इत्यर्थः । तदुक्तम्—‘त्रयो
वेदस्य कर्तारो मुनिभण्डनिशाचराः’ (स. द. सं. चार्वाक. २५) इत्यादि । अत
एव नास्ति धर्माधर्मरूपा प्रतिष्ठा व्यवस्थाहेतुर्यस्य तत् । स्वाभाविकं
जगद्वैचित्र्यमाहुरित्यर्थः । अत एव नास्तीश्वरः कर्ता व्यवस्थापकश्च यस्य
तादृशं जगदाहुः । तर्हि कुतोऽस्य जगत उत्पत्तिं वदन्ति? इत्यत आह—
अपरस्परसम्भूतमिति । अपरश्च परश्चेत्यपरस्परं अपरस्परतोऽन्योन्यतः
स्त्रीपुरुषमिथुनात्सम्भूतं जगत् किमन्यत्कारणमस्य, नास्त्यन्यत्किञ्चित्, किन्तु
कामहैतुकम्, स्त्रीपुरुषयोः काम एव प्रवाहरूपेण हेतुरस्येत्याहुरित्यर्थः ॥

16.8.1. *They describe etc. They describe the world as being without a truth, without any authority like the Vedas and Purānas, i. e., they do not accept the authority of the Vedas etc. As it is said (by them). ‘Cheats, hypocrites and fiends—these three classes are the authors of the Vedas,’ etc. (Sar. Dar. Sang. Cār. Dar. 25). Hence without any moral basis in the shape of right and wrong. They regard the manifoldness in this world as natural (spontaneous). Therefore without a God, as the maker and dispenser. Then from whence do they say the world has originated? This is being answered: Brought about etc. (The world is) brought about by mutual union, of man and woman. What else can be the cause of this? Nothing but merely originating in lust, i. e., they say that only the passion between the sexes as a continuous stream is the cause of this world.*

१६.९.०. किञ्च—

16.9.0. Further:

9. एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥

Holding this view, these ruined souls of small intellects and of fierce deeds, are born for the destruction of the world as its enemies.

१६.९.१. एतामिति । एतां लोकायतिकानां दृष्टिं दर्शनमाश्रित्य नष्टात्मानो मलिनचिन्ताः सन्तोऽल्पबुद्धयो दृष्टार्थमात्रमतयः अत एव उग्रं हिंस्रं कर्म येषां तेऽहिताः वैरिणो भूत्वा, जगतः क्षयाय प्रभवन्ति उद्भवन्तीत्यर्थः ॥

16.9.1. *Holding etc. Holding this view of the materialists, these ruined souls, i.e., of impure mind, of small intellects, accepting only what is perceived by the senses, and who are therefore of fierce, cruel, deeds, are born for the destruction of the world as its enemies.*

१६.१०.०. अपि च—

16.10.0. Further:

10. काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।

मोहाद्गृहीत्वाऽसद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥

Resorting to insatiable desires, full of hypocrisy, pride and arrogance, they of impure vows act holding false views through delusion.

१६.१०.१. काममिति । दुष्पूरं पूरयितुमशक्यं काममाश्रित्य दम्भादिभिर्युक्ताः सन्तः क्षुद्रदेवताराधनादौ प्रवर्तन्ते । कथम्? असद्ग्राहान् गृहीत्वाऽनेन मन्त्रेणैतां देवतामाराध्य महानिधीन्साधयिष्याम इत्यादि-दुराग्रहान्मोहमात्रेण स्वीकृत्य प्रवर्तन्ते । अशुचिव्रताः अशुचीनि मद्यमांसादि-विषयाणि व्रतानि येषां ते ॥

16.10.1. *Resorting to etc. Resorting to desires impossible to fulfil, and possessed of hypocrisy etc., they act, take to the worship of minor deities, and so on. How? (By) holding to false views, holding merely through delusion to foolish obstinacies like, 'By worshipping such and such a deity with such and such a mystic syllable I shall attain immense wealth.' Of impure vows, those who observe vows with impure things like liquor and flesh.*

१६.११.०. किञ्च—

16.11.0. Further:

11. चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥

Beset with immense cares ending only with death, regarding gratification of sensual enjoyment as their highest aim, and convinced that this is all;

१६.११.१. चिन्तामिति । प्रलयो मरणमेवान्तो यस्यास्ताम् । अपरिमेयां परिमातुमशक्यां चिन्तामाश्रिताः नित्यं चिन्तापरायणा इत्यर्थः । कामोपभोग एव परमो येषां ते । एतावदिति कामोपभोग एव परमः पुरुषार्थो नान्यदस्तीति कृतनिश्चयाः अर्थसञ्चयानीहन्त इत्युत्तरेणान्वयः । तथाच बार्हस्पत्यं सूत्रम्—'काम एवैकः पुरुषार्थः' इति, 'चैतन्यविशिष्टः काय पुरुषः' इति च ॥

16.11.1. *Beset etc. Beset with immense, innumerable, cares which end only with death, i.e., always worried with cares; to whom gratification of sensual enjoyment is the highest aim; convinced that this is all, that this gratification of the sensual enjoyment is the highest aim; convinced that this is all, that this gratification of the sensual enjoyment is the highest aim of human life and that there is nothing else, they 'strive to collect hoards of wealth' in the next verse—this is the construction. As Brihaspati's Aphorisms say: 'Sensual enjoyment is the only end of man', 'The body endowed with consciousness is the Self.'*

१६.१२.०. अत एव—

16.12.0. And therefore (they are):

12. आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

इहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान् ॥

Bound by a hundred ties of expectation and given to lust and anger, they strive to collect by foul means hoards of wealth for sense gratification.

१६.१२.१. आशेति । आशा एव पाशास्तेषां शतानि तैर्बद्धा इतस्तत आकृष्यमाणाः, कामक्रोधौ परमयनमाश्रयो येषां ते, कामभोगार्थमन्यायेन चौर्यादिनाऽर्थानां सञ्चयान् राशीनीहन्ते इच्छन्ति ॥

16.12.1. *Bound etc. Expectation itself is the tie; bound, drawn hither and thither, by a hundred such ties; whose supreme resort is lust and anger—they strive, desire, to collect by foul means, by theft etc., hoards, heaps, of wealth for sense gratification.*

१६.१३.०. तेषां मनोराज्यं कथयन्नरकप्राप्तिमाह चतुर्भिः—

16.13.0. By describing their fanciful kingdom, their attainment of hell is being described in the four verses beginning with:

13. इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

‘This has been gained today by me; this desire I shall obtain; this wealth is mine, and this other too will be mine.

१६.१३.१. इदमद्येति । प्राप्स्ये प्राप्स्यामि । मनोरथं मनसः प्रियम् । शेषं स्पष्टम् । एषां च त्रयाणां श्लोकानाम् ‘इत्यज्ञानविमोहिताः’ (१६.१५) सन्तो नरके पतन्तीति (१६.१६) चतुर्थेनान्वयः ॥

16.13.1. *This etc. Desire, what is agreeable to the mind, I shall obtain. The rest is clear. This and the next two verses are to be construed as follows: ‘Thus deluded by ignorance’ (verse 15), ‘They fall into hell’—in the sixteenth verse.*

१६.१४.०. किञ्च—

16.14.0. Further:

14. असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ॥

‘That enemy has been slain by me, and others too I will slay. I am the Lord, I am full of enjoyments, I am successful, powerful and happy.

१६.१४.१. असाविति । सिद्धः कृतकृत्यः । स्पष्टमन्यत् ॥

16.14.1. *That etc. I am successful, I have accomplished my purpose. The rest is clear.*

१६.१५.०. किञ्च—

16.15.0. Further:

15. आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।

यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥

‘I am rich and of noble birth; who else is equal to me? I will sacrifice, I will make gifts, I will rejoice.’ Thus deluded by ignorance,

१६.१५.१. आढ्य इति । आढ्यो धनादिसम्पन्नः । अभिजनवान् कुलीनः । यक्ष्ये यागाद्यनुष्ठानेनापि दीक्षितान्तरेभ्यः सकाशान्महतीं प्रतिष्ठां प्राप्स्यामि । दास्यामि स्तावकेभ्यः । मोदिष्ये हर्षं प्राप्स्यामीत्येवमज्ञानेन विमोहिताः मिथ्याभिनिवेशं प्रापिताः ॥

16.15.1. *I am rich etc. I am rich, endowed with wealth etc.; of noble birth, aristocratic; I will sacrifice, i.e., by performing sacrifices etc., also I shall attain a greater name than other sacrificers; I will make gifts to flatterers; I will rejoice, enjoy myself. Thus deluded, made to entertain false notions, by ignorance.*

१६.१६.०. एवम्भूता यत्प्राप्नुवन्ति तच्छृणु—

16.16.0. Listen what such people attain to:

16. अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

Perplexed by many a fancy, entangled in the net of delusion, and addicted to the gratification of desires, they fall into foul hell.

१६.१६.१. अनेकेति । अनेकेषु मनोरथेषु प्रवृत्तं चित्तमनेकचित्तं तेन विभ्रान्ताः विक्षिप्ताः तेनैव मोहमयेन जालेन समावृताः मत्स्या इव सूत्रमयेन जालेन यन्त्रिताः । एवं कामभोगेषु प्रसक्ता अभिनिविष्टाः सन्तोऽशुचौ कश्मले नरके पतन्ति ॥

16.16.1. *Perplexed etc. Perplexed, distracted, by many a fancy, lit., by a mind entertaining many fancies; entangled thereby in the net of delusion, even as fish are fettered by a net made of strings; thus addicted to, engrossed in, the gratification of desires, they fall into foul loathsome, hell.*

१६.१७.०. यक्ष्य इति च यस्तेषां मनोरथ उक्तः स केवलं दम्भाहङ्कारादिप्रधान एव न तु सात्त्विक इत्यभिप्रायेणाह द्वाभ्याम्—

16.17.0. Their fancy, 'I shall sacrifice,' that has already been referred to, is only dominated by ostentation and conceit, and not at all inspired by pure motives. This idea is being elaborated in the two verses beginning with:

17. आत्मसम्भाविताः स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥

Self-esteemed, arrogant, filled with vanity and haughtiness due to wealth, they ostentatiously perform sacrifices in name, disregarding prescribed methods.

१६.१७.१. आत्मसम्भाविता इति । आत्मनैव सम्भाविताः पूज्यतां नीताः नतु साधुभिः कैश्चित् । अत एव स्तब्धा अनम्राः, धनेन यो मानो मदश्च ताभ्यामन्विताः सन्तस्ते नाममात्रेण ये यज्ञास्ते नामयज्ञाः । यद्वा 'दीक्षितः

सोमयाजी' इत्येवमादिना नाममात्रप्रसिद्धये ये यज्ञास्तैर्यजन्ते । कथम्? दम्भेन नतु श्रद्धया अविधिपूर्वकं च यथा भवति तथा ॥

16.17.1. *Self-esteemed, etc. Self-esteemed, glorified by themselves and not by good people; therefore who are arrogant, not humble; filled with vanity and haughtiness due to wealth, they perform sacrifices which are so only in name; or it may mean; they perform sacrifices which are meant only to gain a name such as, 'He is a sacrificer', 'He is a Soma sacrificer.' In what way do they perform these sacrifices? They perform them ostentatiously and not with devotion, and disregarding prescribed methods.*

१६.१८.०. अविधिपूर्वकत्वमेव प्रपञ्चयति—

16.18.0. That disregard of prescribed methods is being described:

18. अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

Possessed of self-conceit, power, insolence, lust and anger, these cavilling people perform sacrifices, hating Me (residing) in their own bodies and in those of others.

१६.१८.१. अहङ्कारमिति । अहङ्कारादिसंश्रिताः सन्त आत्मपरदेहेषु स्वदेहेषु परदेहेषु च चिदंशेन स्थितं मां प्रद्विषन्तो यजन्ते । दम्भयज्ञेषु श्रद्धया अभावादात्मनो वृथैव पीडा भवति । तथा पश्वादीनामपि अविधिना हिंसायां चैतन्यद्रोहमात्रमेवावशिष्यत इति प्रद्विषन्त इत्युक्तम् । अभ्यसूयकाः सन्मार्गवर्तिनां गुणेषु दोषारोपकाः ॥

16.18.1. *Possessed of self-conceit, etc. Being possessed of self-conceit etc., these cavilling people, people who cast aspersions on the virtues of the righteous, perform sacrifices hating Me who reside in their own bodies and in those of others as the Inner Self. Sacrifices performed just for show result in mere trouble to oneself, since they are lacking in faith. Similarly, when animals too are sacrificed without due regard for*

the injunctions, it merely results in injury to the Conscious Principle (manifesting through all beings). Hence it is said. 'hating Me.'

१६.१९.०. तेषां च कदाचिदप्यासुरस्वभावप्रच्युतिर्न भवतीत्याह
द्वाभ्याम्—

16.19.0. They never deviate from their demoniac nature. This is being stated in the two verses beginning with:

19. तानहं द्विषतः क्रूरान्संसारेषु
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥

These cruel haters, the most degraded of men, I hurl perpetually among demoniacal species in the transmigratory worlds.

१६.१९.१. तानिति । तानहं मां द्विषतः । क्रूरान् संसारेषु जन्म-
मृत्युमार्गेषु, तत्रापि आसुरीष्वेवातिक्रूरासु व्याघ्रादियोनिषु अजस्रमनवरतं
क्षिपामि, तेषां पापकर्मणां तादृशं फलं ददामीत्यर्थः ॥

16.19.1. *These cruel etc. These haters of Me, who are cruel, I hurl perpetually, always, in the transmigratory worlds, in the cycle of births and deaths and even there, among demoniacal species, i.e., in the bodies of cruel animals like the tiger, i.e. I give unto these sinners such fruit.*

१६.२०.०. ते च—

16.20.0. And they:

20. आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥

Obtaining demoniac bodies, and deluded birth after birth, far from attaining Me, O son of Kunti, they fall into still lower conditions.

१६.२०.१. आसुरीमिति । मामप्राप्यैवेत्येवकारेण मत्प्राप्तिशङ्का कुतस्तेषाम् । मत्प्राप्त्युपायं सन्मार्गमप्यप्राप्य ततोऽप्यधमां कृमिकीटादियोनिं गतिं च यान्तीत्युक्तम् । शेषं स्पष्टम् ॥

16.20.1. *Obtaining etc. Far from attaining Me: The word एव (verily) suggests that far from attaining Me, they do not attain even the path of righteousness that leads to Me, but fall into still lower conditions like the bodies of worms and insects.*

१६.२१.०. उक्तानामासुरदोषाणां मध्ये सकलदोषमूलभूतं दोषत्रयं सर्वथा वर्जनीयमित्याह—

16.21.0. Of the demoniac vices described above, three that are the basis of all the rest should be shunned by all means. This is being stated:

21. त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥

There are three types of gates to hell destructive of the self—lust, anger and greed; therefore these three should be shunned.

१६.२१.१. त्रिविधमिति । कामः कोधो लोभ इदं त्रिविधं नरकस्य द्वारम् । अत एवात्मनो नाशनं नीचयोनिप्रापकम् । तस्मादेतत्त्रयं सर्वात्मना त्यजेत् ॥

16.21.1. *There are etc. Lust, anger and greed—these are the three types of gates to hell; hence they are destructive of the self i.e., leading to lower births. Therefore these three should be shunned by all means.*

१६.२२.०. त्यागे च विशिष्टफलमाह—

16.22.0. The special result of renouncing these three is being stated:

22. एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥

The man who has got rid of these three gates to darkness, O son of Kunti, practises what is good for himself, and thus goes to the supreme Goal.

१६.२२.१. एतैरिति । तमसो नरकस्य द्वारभूरेतैस्त्रिभिः कामादि-
भिर्विमुक्तो नर आत्मनः श्रेयःसाधनं तपोयोगादि कर्माचरति । ततश्च मोक्षं
प्राप्नोति ॥

16.22.1. *The man etc. The man who has got rid of these three, viz, lust etc, which are the gates to darkness, hell, practises austerities, Yoga, etc, which are good for himself and thereby attains Liberation.*

१६.२३.०. कामादित्यागश्च स्वधर्माचरणं विना न भवतीत्याह—

16.23.0. The renunciation of lust etc. is not possible without the performance of one's duties. This is being stated:

23. यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

He who, setting aside the ordinances of the Scriptures, acts under the impulse of desire, attains neither perfection nor happiness nor the supreme Goal.

१६.२३.१. य इति । शास्त्रविधिं वेदविहितं धर्ममुत्सृज्य यः
कामकारतो यथेच्छं वर्तते स सिद्धिं तत्त्वज्ञानं न प्राप्नोति । न च सुखमुपशमं
न च परां गतिं मुक्तिं प्राप्नोति ॥

16.23.1. *He who, etc. He who, setting aside the ordinances of the Scriptures, the religious rites prescribed by the Vedas, acts under the impulse of desire, acts as he likes, attains neither perfection, knowledge of the Truth, nor happiness, tranquillity nor the supreme Goal, Liberation.*

१६.२४.०. फलितमाह—

16.24.0. The conclusion reached is being stated:

24. तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

So let the Scriptures be your authority in ascertaining what ought to be done and what ought not to be done. Having known what has been prescribed by the Scriptures, you should act in this matter.

१६.२४.१. तस्मादिति । इदं कार्यमिदमकार्यमित्यस्यां व्यवस्थायां ते तव शास्त्रं श्रुतिस्मृतिपुराणादिकमेव प्रमाणम् । अतः शास्त्रविधानोक्तं कर्म ज्ञात्वा इह कर्माधिकारे वर्तमानो यथाधिकारं कर्म कर्तुमर्हसि । तन्मूलत्वात्सत्त्वशुद्धिसम्यग्ज्ञानमुक्तीनामित्यर्थः ॥

16.24.1. *So let etc. 'This ought to be done, and this ought not to be done'—in ascertaining this, the Scriptures, viz., Sruti, Smriti and the Puranas, are your sole authority. Therefore, having known the work prescribed by the Scriptures, you should do work according to your fitness, in this matter, in this sphere of work, to which you belong; for, purification of the mind, perfect knowledge and Liberation spring from that.*

देवदैतेयसम्पत्तिसंविभागेन षोडशे ।

तत्त्वज्ञानेऽधिकारस्तु सात्त्विकस्येति दर्शितम् ॥

By differentiating between the divine and the demoniac wealth, it is shown in the sixteenth chapter that the pure-souled alone are fit for the knowledge of Truth.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिन्यां
टीकायां दैवासुरसम्पत्तिभागयोगो नाम षोडशोऽध्यायः ॥



सप्तदशोऽध्यायः

CHAPTER 17

श्रद्धात्रयविभागयोगः

THE SEPARATION OF THE THREE KINDS OF FAITH

उक्ताधिकारहेतूनां श्रद्धा मुख्या तु सात्त्विकी ।

इति सप्तदशे गौणश्रद्धाभेदस्त्रिधोच्यते ॥

Among the causes described above leading to the fitness for true knowledge, the Sāttvika faith is the foremost. Therefore in the seventeenth chapter the threefold secondary differentiation of faith is being stated.

१७.१.०. पूर्वाध्यायान्ते 'यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः । न स सिद्धिमवाप्नोति' (१६.२३) इत्यनेन शास्त्रोक्तविधिमुत्सृज्य कामकारेण वर्तमानस्य ज्ञानेऽधिकारो नास्तीत्युक्तम् तत्र शास्त्रविधिमुत्सृज्य कामकारं विना श्रद्धया वर्तमानानां किमधिकारोऽस्ति नास्ति वेति बुभुत्सया—

17.1.0. At the end of the last chapter it was said: 'He who, setting aside the ordinance of the Scriptures, acts under the impulse of desire, attains neither perfection' etc. (16.23). By this (statement) it has been declared that he who sets aside the ordinances of the Scriptures and acts under the impulse of desire is not fit for knowledge. Now, with a view to knowing whether one who sets aside the ordinances of the Scriptures, but acts with faith and not under the impulse of desire, is fit for knowledge or not,

अर्जुन उवाच

1. ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥

Arjuna Said:

Those who setting aside the ordinances of the Scriptures perform sacrifices with faith (Shraddhā)—What is their status, O Krishna? Is it Sattva, or Rajas, or Tamas?

१७.१.१. य इति । अत्र शास्त्रविधिमुत्सृज्य यजन्ते इत्यनेन शास्त्रार्थं बुद्ध्वा तमुल्लङ्घ्य वर्तमाना न गृह्यन्ते तेषां श्रद्धया यजनानुपपत्तेः आस्तिक्यबुद्धिर्हि श्रद्धा । न चासौ शास्त्रज्ञानवतां शास्त्रविरुद्धेऽर्थे सम्भवति । तानेवाधिकृत्य 'त्रिविधा भवति श्रद्धा', 'यजन्ते सात्त्विका देवान्' इत्याद्युत्तरानुपपत्तेश्च । अतो नात्र शास्त्रातिलङ्घिनो गृह्यन्ते । अपितु क्लेशबुद्ध्या आलस्याद्वा शास्त्रार्थज्ञाने प्रयत्नमकृत्वा केवलमाचारपरम्परावशेन श्रद्धया क्वचिद्देवताराधनादौ प्रवर्तमाना गृह्यन्ते । अतोऽयमर्थः—ये शास्त्रविधिमुत्सृज्य दुःखबुद्ध्या आलस्याद्वा अनादृत्य केवलमाचारप्रामाण्येन श्रद्धयान्विताः सन्तो यजन्ते तेषां तु का निष्ठा का स्थितिः क आश्रयः? तामेव विशेषेण पृच्छति—किं सत्त्वं आहो किं वा रजः अथवा तम इति । तेषां तादृशी देवपूजादिप्रवृत्तिः किं सत्त्वसंश्रिता रजःसंश्रिता वा तमःसंश्रिता वेत्यर्थः । श्रद्धायाः सात्त्विकत्वात् क्लेशबुद्ध्या आलस्येन च शास्त्रानादरस्य च राजसत्तामसत्वात्त्रेधा सन्देहः । यदि सत्त्वभावसंश्रितास्तर्हि तेषामपि सात्त्विकत्वाद्यथोक्तात्मज्ञानेऽधिकारः स्यात्, अन्यथा नेति प्रश्नतात्पर्यार्थः ॥

17.1.1. *Those who* etc. Here the words, '(Those who) setting aside the ordinances of the Scriptures perform sacrifices,' do not mean those who in spite of knowing the meaning of the Scriptures transgress them, for such people cannot be said to sacrifice with faith. Faith is belief in sacred tradition, and this, to one who has knowledge of the Scriptures, is not possible with regard to things that are contrary to them. Moreover, with respect to such people, the reply, 'Threefold is that faith; 'Sāttvika (men) worship the gods (Devas),' etc., will not be compatible. Therefore the transgressors of the Scriptures are not meant here, but only those who, without striving to know the injunctions of the Scriptures either from a sense of trouble or from sheer laziness, just follow tradition and occasionally worship some

deity with faith. Therefore this is the meaning: *Those who setting aside the ordinances of the Scriptures, being indifferent to them either because they consider them to be troublesome or out of sheer laziness, and following the authority of mere tradition, perform sacrifices with faith—what is their status, resort? This is being inquired into in detail: Is it Sattva, or Rajas, or Tamas? That is to say, is such desire of theirs to worship deities etc., based on Sattva, or Rajas, or Tamas? The doubt is threefold, because faith is Sāttvika, while indifference to the Scriptures from a sense of trouble or sheer laziness is Rājasika and Tāmasika respectively. If it is based on Sattva, then even these people, being Sāttvika, are entitled to the knowledge of the Self that has been described; otherwise not. This is the idea behind this question.*

१७.२.०. अत्रोत्तरम्—

17.2.0. In reply,

श्रीभगवानुवाच

2. त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥

The Blessed Lord Said:

Threefold is that natural faith of embodied beings—
Sāttvika, Rājasika or Tāmasika. Hear about it.

१७.२.१. त्रिविधेति । अयमर्थः—शास्त्रतत्त्वज्ञानतः प्रवर्तमानानां परमेश्वर-पूजाविषया सात्त्विकी एकविधैव श्रद्धा । लोकाचारमात्रेण तु प्रवर्तमानानां देहिनां या श्रद्धा सा तु सात्त्विकी राजसी तामसी चेति त्रिविधा भवति । तत्र हेतुः— स्वभावजा, स्वभावः पूर्वजन्मसंस्कारस्तस्माज्जाता स्वभावजा । स्वभावमन्यथा कर्तुं समर्थं हि शास्त्रोक्तं विवेकज्ञानं तत्तु तेषां नास्ति । अतः केवलं पूर्वस्वभावेनैव भवतीति श्रद्धा त्रिविधा भवति तामिमां त्रिविधां शृणु । तदुक्तम् 'व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन' (२.४१) इत्यादिना ॥

17.2.1. Threefold etc. This is the meaning: The faith in the worship of the Lord of those who act with the knowledge of Scriptural injunctions is of one kind alone, viz., Sāttvika. But that

faith of embodied beings who act only according to popular usage is threefold, viz., Sāttvika, Rājasika and Tāmasika. The reason being: It is natural, resulting from their nature, i.e., the impressions left in their minds in previous lives (Samskāras). Only discriminative knowledge taught by the Scriptures is able to change nature. But this they have not. Therefore their faith arises only out of their former nature, and is of three kinds. Hear about it, this threefold faith. As it has been said, 'In this, O descendant of Kuru, there is a single one-pointed determination' etc. (2.41).

१७.३.०. ननु च श्रद्धा सात्त्विक्येव सत्त्वकार्यत्वेन त्वयैव भगवता उद्धवं प्रति निर्दिष्टत्वात्। यथोक्तम्—'शमो दमस्तितिक्षेज्या तपः सत्यं दया स्मृतिः। तुष्टिस्त्यागोऽस्पृहा श्रद्धा ह्रीर्दयादिः स्वनिर्वृतिः' (भागवतम् ११.२५.२)। इत्येताः सत्त्वस्य वृत्तयः इति। अतः कथं तस्यासन्नैर्विध्यमुच्यते? सत्यम्, तथापि रजस्तमोयुक्तपुरुषाश्रयत्वेन रजस्तमोमिश्रत्वेन सत्त्वस्य त्रैविध्याच्छ्रद्धाया अपि त्रैविध्यं घटत इत्याह—

17.3.0. But faith is Sāttvika alone, for You Yourself have declared it to be a product of Sattva to Uddhava. As has been stated: 'Control of the mind and the senses, fortitude, discrimination, devotion to duty, truthfulness, compassion, circumspection, contentment, generosity, dispassion, faith, shame, charity and the like, and taking pleasure in the Self' (Bhāgavata 11.25.2)—these are the modifications of Sattva.

Therefore how can faith be said to be threefold? True; yet, being inherent in a person who is Rājasika and Tāmasika, and being thus mixed up with Rajas and Tamas, Sattva becomes threefold, and therefore faith also can be threefold. That is being stated.

3. सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥

The faith of each person is according to his stuff, O descendant of Bharata. A man is made up of his faith: he verily is what his faith is.

१७.३.१. सत्त्वानुरूपेति । सत्त्वानुरूपा सत्त्वतारतम्यानुसारिणी सर्वस्य विवेकिनोऽविवेकिनो वा लोकस्य श्रद्धा भवति । तस्मादयं पुरुषः लौकिकः श्रद्धामयः श्रद्धाविकारः त्रिविधया श्रद्धया विक्रियत इत्यर्थः । तदेवाह—यो यच्छ्रद्धः, यादृशी श्रद्धा यस्य स एव सः, तादृश्या श्रद्धया युक्त एव सः । यः पूर्वं सत्त्वोत्कर्षेण सात्त्विकश्रद्धया युक्तः पुरुषः स पुनस्तादृशसत्त्वसंस्कारेण सात्त्विकश्रद्धया युक्त एव भवति । यस्तु रजस उत्कर्षेण राजसश्रद्धायुक्तः पुनस्तादृश एव भवति । यस्तु तमस उत्कर्षेण तामसश्रद्धया युक्तः स पुनस्तादृश एव भवतीति लोकाचारमात्रेण प्रवर्तमानेष्वेवं सात्त्विकराजस-तामसश्रद्धाव्यवस्था । शास्त्रजनितविवेकज्ञानयुक्तानां तु स्वभावविजयेन सात्त्विक्येकैव श्रद्धेति प्रकरणार्थः ॥

17.3.1. *The faith etc. The faith of a person, wise or ignorant, is according to his stuff, quality of his mind. Therefore the worldly man is made up of, a product of, his faith, i.e., is affected by the three kinds of faith. This is being stated: He verily is what his faith is, i.e., one is endowed with faith in accordance with his (past) faith. In other words, a person who owing to preponderance of Sattva was endowed with Sāttvika faith formerly, is on account of this inherent tendency (Samskāra) endowed again with Sāttvika faith; one who was endowed with Rājasika faith through preponderance of Rajas, again becomes of a like nature; and one who was endowed with Tāmasika faith owing to preponderance of Tamas, again becomes of a like nature. This division of Sāttvika, Rājasika and Tāmasika faith is only with respect to persons who act only according to popular usage. But with respect to those who are endowed with discriminative knowledge resulting from the Scriptures, because they conquer their nature, their faith is Sāttvika alone. This is the purport of this section.*

१७.४.०. सात्त्विकादिभेदमेव कार्यभेदेन प्रपञ्चयति—

17.4.0. The (threefold) division of Sāttvika and the rest is being delineated through differences in actions:

4. यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥

The Sāttvika worship the gods, the Rājasika (worship) the Yakshas and Rākshasas, while others, the Tāmasika men, worship spirits and goblins.

१७.४.१. यजन्त इति । सात्त्विका जनाः सत्त्वप्रकृतीन्देवानेव यजन्ते पूजयन्ति । राजसास्तु रजःप्रकृतीन्यक्षान्राक्षसांश्च यजन्ते । एतेभ्योऽन्ये तु विलक्षणास्तामसा जनास्तामसानेव प्रेतान्भूतगणांश्च यजन्ते । सत्त्वादिप्रकृतीनां तत्तद्देवतानां तु पूजारुचिभिस्तत्तत्पूजकानां सात्त्विकत्वादि ज्ञातव्यमित्यर्थः ॥

17.4.1. *The Sāttvika etc. The Sāttvika men worship the gods alone, who are of a Sāttvika nature. The Rājasika worship the Yakshas and Rākshasas, who are of a Rājasika nature. While others, those different from these two, viz., the Tāmasika men, worship only spirits and goblins. That is to say, by the inclination to worship particular deities of Sāttvika and other natures, the nature of their worshippers also as being Sāttvika etc., is to be known.*

१७.५-६.०. राजसतामसेषु पुनर्विशेषान्तरमाह द्वाभ्याम् —

17.5-6.0. Further distinctions regarding the Rājasika and Tāmasika groups are being stated in the two verses beginning with:

5. अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥

6. कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥

5-6. Those men who practise severe austerities not enjoined by the Scriptures, being given to ostentation and self-conceit, possessed of desire, attachment and pertinacity, and senseless, torture the elements in the body, as also Me residing within it—know them to be of demoniac resolves.

१७.५.१. अशास्त्रविहितमिति । शास्त्रविधिमजानन्तोऽपि केचित्प्राचीनपुण्यसंस्कारेणोत्तमाः सात्त्विका एव भवन्ति । केचित्तु मध्यमा राजसा

भवन्ति । अधमास्तु तामसा भवन्ति । ये पुनरत्यन्तं मन्दभाग्याः गतानुगत्या पाखण्डसङ्गेन च तदाचारानुवर्तिनः सन्तः अशास्त्रविहितं घोरं भयङ्करं तपस्तप्यन्ते कुर्वन्ति । तत्र हेतवः—दम्भाहङ्काराभ्यां संयुक्ताः । तथा कामोऽभिलाषः, राग आसक्तिः, बलमाग्रहः । एतैरन्विताः सन्तः । तानासुर-निश्चयान्विद्धीत्युत्तरेणान्वयः ॥

किञ्च—

१७.६.१. कर्शयन्त इति । शरीरस्थं प्रारम्भकत्वेन देहे स्थितं भूतानां पृथिव्यादीनां ग्रामं समूहं कर्शयन्तः वृथैवोपवासादिभिः कृशं कुर्वन्तोऽचेत-सोऽविवेकिनः मां च अन्तर्यामितया अन्तःशरीरस्थं देहमध्ये स्थितं मदाज्ञालङ्घनेनैव कर्शयतः सन्त एव ये तपश्चरन्ति तानासुरनिश्चयान्-नासुरोऽतिक्रूरो निश्चयो येषां तान् विद्धि ॥

17.5.1. *Those men etc.* Some, even without knowing about the injunctions of the Scriptures, are only of a Sāttvika nature on account of former good tendencies (Samskāras); others, the mediocre ones, are Rājasika by nature; and the lowest are Tāmasika by nature. *Those*, however, who are extremely unfortunate, and *who* follow custom and the practices of the heretic owing to their keeping company with such people, *practise severe, terrible to beings, austerities*—the reasons for which are: *being given to ostentation and self-conceit, likewise possessed of desire, cravings, attachment, clinging, and pertinacity, foolhardiness*—‘know them to be of demoniac resolves.’ This is the connection with the next verse (5).

Further:

17.6.1. *Senseless, etc.* who, being *senseless, non-discriminative, torture, cause to wither by useless fasts etc., the elements, earth, etc., existing in the body as being its material cause, as also Me residing within it as the Inner Ruler, by transgressing My commands*—those who practise austerities like this, *know them to be of demoniac, extremely cruel, resolves.*

१७.७.०. आहारादिभेदादपि सात्त्विकादिभेदं दर्शयितुमाह त्रयोदशभिः—
 17.7.0. To show the distinction about (people being) Sāttvika etc., even from the differences in food etc., the Lord says in the thirteen verses beginning with:

7. आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
 यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥

The food also liked by each is threefold, as also sacrifice, austerity and gift. Listen about these distinctions among them.

१७.७.१. आहारस्त्वित्यादि । सर्वस्यापि जनस्य य आहारोऽन्नादिः स तु यथायथं त्रिविधः प्रियो भवति । तथा यज्ञतपोदानानि च त्रिविधानि भवन्ति तेषां च वक्ष्यमाणमिमं भेदं शृणु । एतच्च राजसतामसाहारयज्ञादिपरित्यागेन सात्त्विकाहारयज्ञादिसेवया सत्त्ववृद्धौ यत्नः कर्तव्य इत्येतदर्थं कथ्यते ॥

17.7.1. *The food etc. The food, cooked rice, etc., that is liked by each person is threefold according to his type; similarly sacrifice, austerity and gift are also threefold. Listen about these distinctions among them that is going to be stated. This is being declared in order that people may give up Rājasika and Tāmasika food, sacrifice, etc., and strive to increase their Sattva by resorting to Sāttvika food, sacrifice, etc.*

१७.८.०. तत्राहारत्रैविध्यमाह त्रिभिः—
 17.8.0. Of these, the threefold food is being described in the three verses beginning with:

8. आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।
 रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥

The foods that augment life, energy, strength, health, happiness and joy, and which are savoury, oleaginous, nourishing and agreeable, are liked by the Sāttvika.

१७.८.१. आयुरिति । आयुर्जीवितम् । सत्त्वमुत्साहः । बलं शक्तिः । आरोग्य रोगराहित्यम् ॥ सुखं चित्तप्रसादः । प्रीतिरभिरुचिः । आयुरादीनां

विवर्धनाः विशेषेण वृद्धिकराः । ते च रस्याः रसवन्तः, स्निग्धाः स्नेहयुक्ताः, स्थिरा देहे सारांशेन चिरकालावस्थायिनो, हृद्या दृष्टमात्रा एव हृदयङ्गमाः । एवम्भूता आहारा भक्ष्यभोज्यादयः सात्त्विकप्रियाः ॥

17.8.1. *The foods etc. life, longevity; energy, vivacity; strength, vigour; health, freedom from sickness; happiness, serenity of the mind; joy, relish. The foods that augment, particularly increase, life etc., and which are savoury, juicy, oleaginous, fatty, nourishing, which as serum remain long in the body, and agreeable, relished at sight—foods masticated, sucked, etc., which are of this kind are liked by the Sāttvika.*

१७.९.०. तथा—

17.9.0. Likewise:

9. कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

The foods that are very bitter, sour, saltish, hot, pungent, dry and burning are liked by the Rājasika and are productive of pain, grief and disease.

१७.९.१. कट्विति । अतिशब्दः कट्वादिषु सप्तस्वपि सम्बद्धयते । अतिकटुर्निम्बादिः । अत्यम्लोऽतिलवणोत्युष्णश्च प्रसिद्धः, अतितीक्ष्णो मरीचादिः, अतिरूक्षः कङ्गुकोद्रवादिः, अतिविदाही सर्षपादिः, अतिकट्वादय आहारा राजसस्येष्टाः प्रियाः । दुःखं तात्कालिकं हृदयसन्तापादिः शोकः पश्चाद्भाविदौर्मनस्यम् । आमयो रोगः । एतान् प्रददति प्रयच्छन्तीति तथा ॥

17.9.1. *The foods etc. The word very applies to all the seven kinds, bitter and so on. Very bitter like the 'Nimba' fruit. Very sour, very saltish and very hot are well known; very pungent like pepper; very dry, grains like Kangu and Kodrava; very burning like mustard. Foods that are very bitter etc., are liked by the Rājasika. Pain causing distress at the time (of eating), grief, subsequent depression of spirits, disease, sickness. The above foods are productive of these.*

१७.१०.०. तथा—

17.10.0. Likewise:

10. यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

The food that is pretty cold, worthless, putrid, stale, partly eaten and impure is liked by the Tamasika.

१७.१०.१. यातयाममिति । यातो यामः प्रहरो यस्य पक्वस्योदना-
देस्तद्यातयामम् । शैत्यावस्थां प्राप्तमित्यर्थः । गतरसं निष्पीडितसारम्, पूति
दुर्गन्धं, पर्युषितं दिनान्तरपक्वम्, उच्छिष्टमन्यभुक्तावशिष्टम्, अमेध्यमभक्ष्यं
कलज्जादि एवम्भूतं भोजनं भोज्यं तामसस्य प्रियम् ॥

17.10.1. *The food etc. 'Yātayāma', food cooked three hours before, i. e., which has become pretty cold; worthless, from which the essence has been pressed out; putrid, foul-smelling; stale, cooked the day before; partly eaten, what is left after eating by somebody; and impure, forbidden food, like the meat of an animal killed with a poisoned arrow. Such food is liked by the Tāmasika.*

१७.११.०. यज्ञोऽपि त्रिविधः तत्र सात्त्विकं यज्ञमाह त्रिभिः—

17.11.0. Sacrifice, too, is threefold. Of these the Sāttvika sacrifice is being stated:

11. अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥

That sacrifice which is performed according to scriptural injunctions by men desiring no fruit and with their mind fixed on it for its own sake is Sāttvika.

१७.११.१. अफलाकाङ्क्षिभिरिति । फलाकाङ्क्षारहितैः पुरुषैर्विधिना
दृष्टः आवश्यकतया विहितो यो यज्ञ इज्यतेऽनुष्ठीयते स सात्त्विको यज्ञः ।
कथमिज्यते यष्टव्यमेवेति यज्ञानुष्ठानमेव कार्यं नान्यत्फलं साधनीयमित्येवं
मनः समाधायैकाग्रं कृत्वेत्यर्थः ॥

17.11.1. *That sacrifice etc. That sacrifice which is performed, offered, according to scriptural injunctions, as being enjoined by the Scriptures as compulsory, by men who have no desire for its fruit, is Sāttvika. How is it performed? With their mind fixed, i.e., concentrated, on it, with the idea that it must be performed for its own sake, as a sacrifice, and not for gaining any other fruit.*

१७.१२.०. राजसं यज्ञमाह—

17.12.0. The Rājasika sacrifice is being stated:

12. अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥

But know that sacrifice to be Rājasika, O best of the Bharatas, which is performed aiming at its fruit, as also for ostentation.

१७.१२.१. अभिसन्धायेति । फलमभिसन्धायोद्विश्य तु यदिज्यते यज्ञः क्रियेते, दम्भार्थं च स्वमहत्त्वख्यापनार्थं तं यज्ञं राजसं विद्धि ॥

17.12.1. *But know etc. But know that sacrifice to be Rājasika which is performed, undertaken, aiming at, caring for, its fruit, as also for ostentation, for parading one's greatness.*

१७.१३.०. तामसं यज्ञमाह—

17.13.0. The Tāmasika sacrifice is being stated:

13. विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥

The sacrifice which is contrary to ordinance, in which no food is distributed, which is devoid of Mantras, gifts to the priests and faith, is said to be Tāmasika.

१७.१३.१. विधिहीनमिति । विधिहीनं शास्त्रोक्तविधिशून्यम् । असृष्टान्नं ब्राह्मणादिभ्यो न सृष्टं न निष्पादितमन्नं यस्मिंस्तम् । मन्त्रैर्हीनं यथोक्त-दक्षिणारहितं च श्रद्धाशून्यं यज्ञं तामसं परिचक्षते कथयन्ति शिष्टाः ॥

17.13.1. *The sacrifice etc. The sacrifice which is contrary to ordinance, in which the scriptural injunctions are not observed; in which no food is distributed, offered to Brāhmanas and others; which is devoid of Mantras, the prescribed gifts to the priests and faith, is said to be Tāmasika by the cultured.*

१७.१४.०. तपसः सात्त्विकादिभेदं दर्शयितुं प्रथमं तावच्छरीरादिभेदेन तस्य त्रैविध्यमाह त्रिभिः—

17.14.0. To show the Sāttvika and other varieties of austerity, its threefold division with respect to the body etc., is stated first in the three verses beginning with:

14. देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

Worship of the gods, the twice-born, the preceptor and the wise, purity, straightforwardness, continence and non injury, are said to be physical austerity.

१७.१४.१. देवद्विजेति । प्राज्ञा गुरुव्यतिरिक्ता अन्येऽपि तत्त्वविदः । देवब्राह्मणादिपूजनं शौचादिकं शारीरं शरीरनिर्वर्त्य तप उच्यते ॥

17.14.1. *Worship of the gods, etc. The wise, knowers of Truth as well those other than one's preceptor (spiritual guide); the worship of the gods, the Brāhmanas (the twice-born) etc., and purity and the rest, are said to be physical austerity, i.e., austerity which is performed by the body.*

१७.१५.०. वाचिकं तप आह—

17.15.0. Verbal austerity is being stated:

15. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥

Speech that causes no worry and is also truthful, agreeable and beneficial, as also study of the Vedas, are said to be verbal austerity.

१७.१५.१. अनुद्वेगेति । उद्वेगं भयं न करोतीत्यनुद्वेगकरं वाक्यं, सत्यं च श्रोतुः प्रियं च हितं च परिणामे सुखकरं स्वाध्यायाभ्यसनं वेदाभ्यासश्च वाङ्मयं वाचानिर्वर्त्य तपः ॥

17.15.1. *Speech etc., Speech that causes no worry, fear and is also truthful and agreeable to hear and beneficial, i.e. resulting in good, as also study of the Vedas, are said to be verbal austerity, i.e., austerity performed through speech.*

१७.१६.०. मानसं तप आह—

17.16.0. Mental austerity is being stated:

16. मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥

Serenity of mind, kindness, silence, self-control and purity of heart, are said to be mental austerity.

१७.१६.१. मनःप्रसाद इति । मनसः प्रसादः स्वस्थता । सौम्य-त्वमकूरता । मौनं मुनेर्भावः मननमित्यर्थः । आत्मनो मनसो विनिग्रहः विषयेभ्यः प्रत्याहारः । भावसंशुद्धिर्व्यवहारे मायाराहित्यमित्येतन्मानसं तपः ॥

17.16.1. *Serenity etc. Serenity, composure of the mind; kindness, freedom from harshness; silence, lit., the condition of the Muni, i.e., practice of meditation; self-control, withdrawing the mind from sense-objects, purity of heart, absence of deceit in conduct, are said to be mental austerity.*

१७.१७.०. तदेवं शरीरवाङ्मनोभिर्निर्वर्त्य त्रिविधं तपो दर्शितम् । तस्य त्रिविधस्यापि तपसः सात्त्विकादिभेदेन त्रैविध्यमाह त्रिभिः—

17.17.0. Thus the threefold austerity performed through the body, speech and mind has been shown. The three divisions of this threefold austerity into Sāttvika etc., are being described:

17. श्रद्धया परया तप्तं तपस्तत्रिविधं नैः ।

अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥

This threefold austerity practised with great faith by men who desire no fruit and are steadfast, is said to be Sāttvika.

१७.१७.१. श्रद्धयेति । त्रिविधमपि तपः परया श्रेष्ठया श्रद्धया फलाकाङ्क्षाशून्यैर्युक्तैरेकाग्रचित्तैर्नरैस्तप्तं तत्सात्त्विकं कथयन्ति ॥

17.17.1. *This threefold etc. This threefold austerity practised with great, supreme, faith by men who desire no fruit and are steadfast concentrated in mind, is said to be Sāttvika.*

१७.१८.०. राजसं तप आह—

17.18.0. The Rājasika austerity is being stated:

18. सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।

क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥

That austerity which is practised to gain respect, honour and adoration, and that with ostentation, and which is transitory and unstable, is here said to be Rājasika.

१७.१८.१. सत्कार इति । सत्कारः साधुकारः साधुरयमिति तापस इत्यादि वाक्पूजा । मानः प्रत्युत्थानाभिवादनादिः दैहिकी पूजा अर्थलाभादिः । एतदर्थं दम्भेन च यत्तपः क्रियते अत एव चलं अनियतम् अध्रुवं च क्षणिकं यदेवम्भूतं तपस्तदिह राजसं प्रोक्तम् ॥

17.18.1. *That austerity etc. Respect, verbal worship through words such as, 'He is good', 'He is a man of great austerities'; honour, physical worship by acts such as rising up and salutation; adoration, gaining wealth etc. That austerity which is practised for this purpose, and that with ostentation, and which is therefore transitory, not constant, and unstable, fleeting, is here said to be Rājasika.*

१७.१९.०. तामसं तप आह—

17.19.0. The Tāmasika austerity is being stated:

19. मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ।

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥

That austerity which is practised out of a foolish notion, with self-torture, or for the purpose of ruining another, is called Tāmasika.

१७.१९.१. मूढेति । मूढग्राहेणाविवेककृतेन दुराग्रहेणात्मनः पीडया यत्तपः क्रियते परस्योत्सादनार्थं वाऽन्यस्य विनाशार्थमभिचाररूपं तत्तामस-मुदाहृतं कथितम् ॥

17.19.1. *That austerity etc. That austerity which is practised out of a foolish notion, practised through fool-hardiness due to non-discrimination, with self-torture, or for the purpose of ruining, destroying, another, like black magic, is called, said to be, Tāmasika.*

१७.२०.०. पूर्वं प्रतिज्ञातमेव दानस्य त्रैविध्यमाह—

17.20.0. The threefold division of gifts introduced earlier is being stated:

20. दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

To give is a duty—a gift given with this idea to one who will do no service in return, in a fit place and time and to a worthy person, is known to be Sāttvika.

१७.२०.१. दातव्यमिति । दातव्यमित्येवं निश्चयेन यद्दानं दीयते अनुपकारिणे प्रत्युपकारासमर्थाय । देशे कुरुक्षेत्रादौ, काले ग्रहणादौ, पात्रे चेति देशकालादिसाहचर्यात्सप्तमी प्रयुक्ता । पात्रभूताय तपःश्रुतादिसम्पन्नाय ब्राह्मणायेत्यर्थः । यद्वा पात्र इति चतुर्थ्येवैषा । पात्रे इति तृजन्तम् । रक्षकायेत्यर्थः । स हि सर्वस्मादापद्गणाद्दातारं पातीति, यदेवम्भूतं दानं तत्सात्त्विकम् ॥

17.20.1. *To give etc. To give is a duty—a gift given with this conviction to one who will do no service in return, who can give no return, in a fit place, like (the holy) Kurukshetra and fit time as during an eclipse (considered auspicious for a gift) and to a worthy*

person—the seventh case-ending is used instead of the fourth, being grouped with 'time' and 'place', which have got the seventh case-ending—that is to say, to a Brāhmana endowed with austerities and scriptural learning; or the word '*pātre*', may be taken as having the fourth case ending, meaning, 'to a protector' (from the root *pā*); for a Brāhmana protects the giver from all dangers—such a gift is *Sāttvika*.

१७.२१.०. राजसं दानमाह—

17.21.0. The Rājasika gift is being described:

21. यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥

That gift, however, which is given with a view to receiving in return, or looking for its fruit, or grudgingly, is said to be Rājasika.

१७.२१.१. यत्चित्ति । कालान्तरेऽयं मां प्रत्युपकारं करिष्यती-
त्येवमर्थम्, फलं वा स्वर्गादिकमुद्दिश्य, यत्पुनर्दानं दीयते परिक्लिष्टं
चित्तक्लेशयुक्तं यथा भवत्येवम्भूतं तद्दानं राजसमुदाहृतं कथितम् ॥

17.21.1. *That gift, etc. That gift, however, which is given with a view to receiving in return with the expectation that the person would in time return the service, or looking for its fruit, i.e., with the object of attaining heaven etc. or grudgingly, with reluctance, is said to be Rājasika.*

१७.२२.०. तामसं दानमाह—

17.22.0. The Tāmasika gift is being stated:

22. अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

The gift that is given at the wrong place and time and to unworthy persons, without regard and disdainfully, is said to be Tāmasika.

१७.२२.१. अदेशेति । अदेशे अशुचिस्थाने, अकाले अशौचसमये, अपात्रेभ्यो विटनटनर्तकादिभ्यो यद्दानं दीयते । देशकालपात्रसम्पत्तावपि असत्कृतं पादप्रक्षालनादिसत्कारशून्यम्, अवज्ञातं तिरस्कारयुक्तम् । एवम्भूतं दानं तामसमुदाहृतम् ॥

17.22.1. *The gift etc. The gift that is given at the wrong, unholy, place, at the wrong time, during defilement, and to unworthy persons, such as rogues, (and vulgar) actors and dancers; or even where the conditions regarding the proper time, place and person are fulfilled, which is given without regard, without hospitable reception like washing the feet, or disdainfully, contemptuously—such a gift is said to be Tāmasika.*

१७.२३.०. ननु चैवं विचार्यमाणे सर्वमपि यज्ञतपोदानादि राजसता-मसप्रायमेवेति व्यर्थं यज्ञादिप्रयास इत्याशङ्क्य तथाविधस्यापि सात्त्विक-त्वापादनप्रकारं दर्शयितुमाह—

17.23.0. But then, considered in this light, all the sacrifices, austerities and gifts would mostly be Rājasika or Tāmasika; so all efforts at performing sacrifice etc., would be useless. Apprehending such a doubt, the Lord, in order to show a means by which even such sacrifices etc., can be turned into Sāttvika, says:

23. ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥

‘Om Tat Sat’—this is considered to be the threefold designation of Brahman. By that were fashioned, of old the Brāhmanas, the Vedas and sacrifices.

१७.२३.१. ओमिति । ॐ तत्सदित्येवं त्रिविधो ब्रह्मणः परमात्मनो निर्देशो नाम व्यपदेशः स्मृतः शिष्टैः । तत्र तावत् ‘ओमिति त्रिवृद्ब्रह्म’ (तै. उ. १.८.१) इत्यादिश्रुतिप्रसिद्धेरोमिति ब्रह्मणो नाम, जगत्कारणत्वेनाति-प्रसिद्धत्वात्, अविदुषां परोक्षत्वाच्च । तच्छब्दोऽपि ब्रह्मणो नाम । परमार्थसत्त्व-

साधुत्वप्रशस्तत्वादिभिः सच्छब्दो ब्रह्मणो नाम 'सदेव सोम्येदमग्र आसीत्' (छा. उ. ६.२.१) इत्यादिश्रुतेः । अयं त्रिविधोऽपि नामनिर्देशो विगुणमपि सगुणीकर्तुं समर्थ इत्याशयेन स्तौति । तेन त्रिविधेन ब्रह्मणो निर्देशेन ब्राह्मणाश्च वेदाश्च यज्ञाश्च पूर्वं सृष्ट्यादौ विहिताः विधात्रा निर्मिताः सगुणीकृता वा । यद्वा यस्यायं त्रिविधो निर्देशस्तेन परमात्मना ब्राह्मणादयः पवित्रतमाः सृष्टाः तस्मात्तस्यायं त्रिविधो निर्देशोऽतिप्रशस्त इत्यर्थः ॥

17.23.1. 'Om Tat Sat' etc. 'Om Tat Sat'—this is considered by the cultured to be the threefold designation by name of Brahman, the supreme Self. Of these, being well known through Sruti texts like, 'Om is Brahman' (Tai. Up. 1.8.1). Om is the name of Brahman. Being well-known as the cause of the world, and not being cognized by the ignorant, 'Tat' also is the name of Brahman. The word 'Sat' also is the name of Brahman, for it denotes absolutely reality, goodness and auspiciousness (Ch. Up. 6.2.1). These three designations (of Brahman) are praised with a view to showing that all of them are capable of rectifying a defective rite (by merely being pronounced). By that threefold designation of Brahman were fashioned, created, or the word may mean, perfected by the Lord, of old, at the beginning of creation, the Brahmanas, the Vedas and sacrifices. Or the sentence may mean: The supreme Lord to whom this threefold designation is applied, created the Brāhmanas etc., as holiest. Therefore this three-fold designation of Brahman is exceedingly praiseworthy. This is the idea.

१७.२४.०. इदानीं प्रत्येकमोङ्कारादीनां प्राशस्त्यं दर्शयिष्यन्मोङ्कारस्य तदेवाह—

17.24.0. Now in order to show the auspiciousness of every one of these three 'Om' etc., that of the 'Om' is being stated first.

24. तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥

Therefore the acts of sacrifice, gift and austerity enjoined by the ordinance, on the part of the followers of the Vedas, by uttering the word 'Om', are always begun well.

१७.२४.१. तस्मादिति । यस्मादेवं ब्रह्मणो निर्देशः प्रशस्तस्तस्मा-
दोमित्युदाहृत्य उच्चार्य कृता वेदवादिनां यज्ञाद्याः शास्त्रोक्ताः क्रियाः सततं
सर्वदा अङ्गवैकल्येऽपि प्रकर्षेण वर्तन्ते । सगुणा भवन्तीत्यर्थः ॥

17.24.1. *Therefore etc., Since this designation of Brahman is auspicious, therefore the acts of sacrifices etc., enjoined by the ordinance, on the part of the followers of the Vedas, done by uttering the word 'Om', are always begun well, i.e., although they may be defective, they are made efficacious.*

१७.२५.०. द्वितीयं नाम प्रस्तौति—

17.25.0. The second name is being praised:

25. तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥

Uttering 'Tat', the various acts of sacrifice, austerity and charity are performed by the seekers of Liberation without aiming at their fruit.

१७.२५.१. तदिति । तदित्युदाहृत्येति पूर्वस्यानुषङ्गः । तदित्युदाहृत्य
शुद्धचित्तैर्मोक्षकाङ्क्षिभिः पुरुषैः फलाभिसन्धिमकृत्वा यज्ञाद्याः क्रियाः
क्रियन्ते । अतश्चित्तशोधनद्वारेण फलसङ्कल्पत्याजनेन मुमुक्षुत्वसम्पादक-
त्वात्तच्छब्दनिर्देशः । प्रशस्त इत्यर्थः ॥

17.25.1. *Uttering 'Tat' etc. Uttering—this word is to be repeated from the previous verse—'Tat' the acts of sacrifice etc., are performed by the pure-minded seekers of Liberation without aiming at their fruit. Therefore designation by the word 'Tat' is auspicious, because, through the purification of the mind and the consequent renunciation of the desire for fruit, it creates the desire for Liberation. This is the idea.*

१७.२६.०. सच्छब्दस्य प्राशस्त्यमाह द्वाभ्याम्—

17.26.0. The auspiciousness of the word 'Sat' is being stated in the two verses beginning with:

26. सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥

'Sat' is used to denote existence and goodness; so also, O Pārtha, the word 'Sat' is used for any auspicious act.

१७.२६.१. सद्भाव इति । सद्भावे अस्तित्वे देवदत्तस्य पुत्रादिकम-
स्तीत्यस्मिन्नर्थे, साधुभावे च साधुत्वे देवदत्तस्य पुत्रादिश्रेष्ठमित्यस्मिन्नर्थे,
सदित्येतत्पदं प्रयुज्यते प्रशस्ते माङ्गलिके विवाहादिकर्मणि च सदित् कर्मणि
सच्छब्दो युज्यते प्रयुज्यते सङ्गच्छत इति वा ॥

17.26.1. 'Sat' etc. The word 'Sat' is used to denote existence, meaning, for instance, 'Devadatta has sons etc.', and goodness, excellence, meaning, for example, 'Devadatta's sons are excellent.' So also the word 'Sat' is used, or is apt, for any auspicious, sacramental, act like marriage, (as when we say), 'This act is auspicious (Sat).'

१७.२७.०. किञ्च—

17.27.0. Further:

27 यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥

Steadiness in sacrifice, austerity and gift is also called 'Sat'; as also work even done indirectly for the sake of the Lord is verily called 'Sat'.

१७.२७.१. यज्ञ इति । यज्ञादिषु च स्थितिस्तात्पर्येणावस्थानं तदपि
सदित्युच्यते । यस्य चेदं नामत्रयं स एव परमात्मा अर्थः फलं यस्य तत्तदर्थं
कर्म पूजोपहारगृहाङ्गणपरिमार्जनोपलेपरङ्गमाङ्गलिकादिक्रियास्तत्सिद्धये
यदन्यत्कर्म क्रियते उद्यानशालिक्षेत्रधनार्जनादिविषयं तत्कर्म तदर्थीयम् ।

तच्चातिव्यवहितमपि सदित्येवाभिधीयते । यस्मादेवमतिप्रशस्तमेतन्नामत्रयं तस्मादेतत्सर्वकर्मसाद्गुण्यार्थं कीर्तयेदिति तात्पर्यार्थः । अत्र चार्थवादानुपपत्त्या विधिः कल्पते 'विधेयं स्तूयते वस्तु' इति न्यायात् । अपरे तु 'प्रवर्तन्ते विधानोक्ताः' 'क्रियन्ते मोक्षकाङ्क्षिभिः' (१७.२४-२५) इत्यादि वर्तमानोपदेशः 'समिधो यजति' (तै. सं. २.६.१) इत्यादिवद्विधितया परिणमनीय इत्याहुः । तत्तु 'सद्भावे साधुभावे च' (१७.२६) इत्यदिषु प्राप्तार्थत्वान्न सङ्गच्छत इति पूर्वोक्तक्रमेण विधिकल्पनैव ज्यायसी ॥

17.27.1. *Steadiness* etc. *Steadiness*, absorption, in sacrifices etc., is also called 'Sat'. Activity that has for its aim the supreme Self whose names are these three, like the collection of offerings for worship, cleaning of the temple and its courtyard, anointing, painting, and making flower garlands, is work for the sake of the Lord; other activity to accomplish these, like the laying out of gardens and agricultural fields and acquiring wealth, is work done indirectly for the sake of the Lord. The latter even though so indirect, is verily called 'Sat'. Thus, since these three names are exceedingly auspicious, therefore they should be uttered for perfecting all actions. This is the sense. As a mere laudatory statement does not fit in here, it is to be taken as an injunction, according to the maxim, 'It is (only) an injunction that is praised.' Some (commentators) say that the present tense used in 'Acts enjoined by the ordinance are begun well' etc., and 'Acts are performed by the seekers of Liberation' etc., (verses 24 and 25), is to be converted into the injunctive form, as in the case of the text: 'He sacrifices to the (deities called) Samidhs.' (Tai. Saṁ. 2.6.1) This, however, does not fit in with, 'Sat is used to denote existence and goodness,' etc. (Verse 26), for there it is already a known fact (and requires no injunction). Therefore it is better to assume an injunction, as stated above.

१७.२८.०. इदानीं सर्वकर्मसु श्रद्धयैव प्रवृत्त्यर्थमश्रद्धाकृतं सर्वं निन्दति—

17.28.0. Now, as an incentive to all action being undertaken with faith, everything done without faith is being condemned:

28. अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।

असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥

Offering oblations, making gifts, austerities practised, or anything else done—without faith, are called 'Asat' O Pārtha; they fructify neither hereafter nor here.

१७.२८.१. अश्रद्धयेति । अश्रद्धया हुतं हवनं, दत्तं दानं, तप्तं निर्वर्तितं तपः । यच्चान्यदपि कृतं कर्म तत्सर्वमसदित्युच्यते । यतस्तत्प्रेत्य लोकान्तरे न फलति विगुणत्वात् । नो इह न चास्मिँल्लोके फलति, अयशस्करत्वात् ॥

17.28.1. *Offering oblations. etc. Offering oblations, making gifts, austerities practised, gone through, or anything else done—without faith, are called 'Asat'. For they fructify neither hereafter, in the next world (i.e., after death), being defective, nor here, in this world, since they bring ill-repute.*

रजस्तमोमयीं त्यक्त्वा श्रद्धां सत्त्वमयीं श्रितः ।

तत्त्वज्ञानेऽधिकारी स्यादिति सप्तदशे स्थितम् ॥

One who renounces Rājasika and Tāmasika faith and takes recourse to Sāttvika faith, is fit for realization of the Truth—this is established in the seventeenth chapter.

इति श्रीमद्भगवद्गीतायाः श्रीधरस्वामिविरचितायां सुबोधिण्यां

टीकायां श्रद्धान्नयविभागयोगो नाम सप्तदशोऽध्यायः ॥



अष्टादशोऽध्यायः

CHAPTER 18

सन्न्यासयोगः

THE WAY OF RENUNCIATION

न्यासत्यागविभागेन सर्वगीतार्थसङ्ग्रहम् ।

स्पष्टमष्टादशे प्राह परमार्थविनिर्णये ॥

In order to decide the final goal, the essence of the whole Gita is taught clearly in the eighteenth chapter by distinguishing between renunciation and relinquishment.

१८.१.०. अत्र च 'सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी' (५.१३) । 'सन्न्यासयोगयुक्तात्मा' (९.२८) इत्यादिषु कर्मसन्न्यास उपदिष्टः । तथा 'त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः' (४.२०) । 'सर्वकर्म-फलत्यागं ततः कुरु यतात्मवान्' (१२. ११) इत्यादिषु च फलमात्रत्यागेन कर्मानुष्ठानमुपदिष्टम् । न च परस्परं विरुद्धं सर्वज्ञः परमकारुणिको भगवानुपदिशेत् । अतः कर्मसन्न्यासस्य तदनुष्ठानस्य चाविरोधप्रकारं बुभुत्सुः—

18.1.0. In the foregoing pages, complete renunciation of action has been taught in texts like, 'Renouncing all actions through his mind, he rests at ease' etc. (5.13), and 'With your mind endowed with the Yoga of renunciation' etc. (9.28). Likewise, the performance of action, renouncing merely its fruit, has been taught in texts like, 'Renouncing the attachment for action and its fruit, ever contented, and without any refuge' etc. (4.20), and 'Being self-controlled, renounce the fruit of all actions' (12.11). And the infinitely merciful and omniscient Lord cannot teach self-contradictory things. Therefore *Arjuna*, who was eager to know the way to reconcile these two, viz., the renunciation of work and its performance, said:

अर्जुन उवाच

1. सन्न्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥

Arjuna Said:

I desire to know distinctly the true nature of renunciation (Sannyāsa), O Hrishikesa, as also of relinquishment (Tyāga), O mighty-armed One, O slayer of Keshin.

१८.१.१. सन्न्यासस्येति । भो हृषीकेश सर्वेन्द्रियनियामक, हे केशिनिषूदन केशिनाम्नो हि महतो हयाकृतेर्देत्यस्य युद्धे मुखं व्यादाय भक्षयितुमागच्छतोऽत्यन्तं व्यात्ते मुखे वामबाहुं प्रवेश्य तत्क्षणमेव विवृद्धेन तेनैव बाहुना कर्कटिकाफलवत्तं विदार्य निषूदितवान् । अत एव हे महाबाहो, इति सम्बोधनम् । सन्न्यासस्य त्यागस्य च तत्त्वं पृथग्विवेकेन वेदितुमिच्छामि ॥

18.1.1. *I desire etc. O Hrishikesha, controller of all the senses, O slayer of keshin. A great demon called Keshin, with the form of a horse, came with a gaping mouth to devour Sri Krishna in a fight. Sri Krishna thrust His left hand into that terribly gaping mouth and then enlarging it, He killed the demon through that alone then and there, splitting him like a cucumber; hence the term of address, O might-armed One. I desire to know distinctly, as distinguished from each other, the true nature of renunciation (Sannyāsa) and relinquishment.*

१८.२.०. तत्रोत्तरम्—

18.2.0. In reply,

श्रीभगवानुवाच

2. काम्यानां कर्मणां न्यासं सन्न्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

The Blessed Lord said:

Sages understand the renouncing of actions that fulfil desires as renunciation (Sannyāsa), and the learned declare the abandoning of the fruit of all actions as relinquishment (Tyāga).

१८.२.१. काम्यानामिति । 'पुत्रकामो यजेत' (आप. सू. ३.९.४) 'स्वर्गकामो यजेत' (आप. सू. १९.१०.१४) इत्येवमादिकामोपबन्धेन विहितानां काम्यानां कर्मणां न्यासं परित्यागं सन्न्यासं कवयो विदुः सम्यक्फलैः सह सर्वकर्मणामपि न्यासं सन्न्यासं पण्डिता विदुः जानन्तीत्यर्थः । सर्वेषां काम्यानां नित्यनैमित्तिकानां च कर्मणां फलमात्रत्यागं प्राहुस्त्यागं विचक्षणा निपुणाः नतु स्वरूपतः कर्मत्यागम् । ननु नित्यनैमित्तिकानां फलाश्रवणादविद्यमानस्य फलस्य कथं त्यागः स्यात् । नहि वन्ध्यायाः पुत्रत्यागः सम्भवति । उच्यते-यद्यपि 'स्वर्गकामः' 'पशुकामः' इत्यादिवत् 'अहरहः सन्ध्यामुपासीत' 'यावज्जीवमग्निहोत्रं जुहोति' इत्यादिषु फलविशेषो न श्रूयते तथाप्यपुरुषार्थे व्यापारे प्रेक्षावन्तं प्रवर्तयितुमशक्नुवन् विधिः 'विश्वजिता यजेत' इत्यादिष्विव सामान्यतः किमपि फलमाक्षिपत्येव, न चातीव गुरुमतः श्रद्धया स्वसिद्धिरेव विधेः प्रयोजनमिति मन्तव्यम्, पुरुषप्रवृत्त्यनुपपत्तेर्दुष्परिहरत्वात् । श्रूयते च नित्यादिष्वपि फलम्- 'सर्व एते पुण्यलोका भवन्ति' (छा. उ. २.२३.१) इति, 'कर्मणा पितृलोकः' (बृह. उ. १.५.१६) इति, 'धर्मेण पापमपनुदति' (महा. उ. २२.१) इत्येवमादिषु । तस्माद्युक्तमुक्तं 'सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः' इति । ननु फलत्यागेन पुनरपि निष्फलेषु कर्मस्वप्रवृत्तिरेव स्यात्तन्न, सर्वेषामपि कर्मणां संयोगपृथक्त्वेन विविदिषार्थतया विनियोगात् । तथाच श्रुतिः- 'तमेतमात्मानं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन' (बृह. उ. ४.४.२२) इति । अतः प्रतिपदोक्तं सर्वं फलं बन्धकत्वेन त्यक्त्वा विविदिषार्थं सर्वकर्मानुष्ठानं घटत एव । विविदिषा च नित्यानित्यवस्तुविवेकेन निवृत्तदेहा-भिमानतया बुद्धेः प्रत्यक्प्रवणता तावत्पर्यन्तं च सत्त्वशुद्धयर्थं ज्ञानाविरुद्धं यथोचितमावश्यकं कर्म कुर्वतस्तत्फलत्याग एव कर्मत्यागो नाम न स्वरूपेण । तथाच श्रुतिः- 'कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः' (ईशा. उ. २) इति ।

ततः परं तु सर्वकर्मनिवृत्तिः स्वत एव भवति । तदुक्तं नैष्कर्म्यसिद्धौ-
 'प्रत्यक्प्रवणता बुद्धेः कर्माण्युत्पाद्य शुद्धितः । कृतार्थान्यस्तमायान्ति
 प्रावृडन्ते घना इव' (नैष्क. सि. १.४९) इति । उक्तं च भगवता-
 'यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्टस्तस्य कार्यं
 न विद्यते' (३.१७) इति । वसिष्ठेन चोक्तम्-'न कर्माणि त्यजेद्योगी
 कर्मभिस्त्यज्यते ह्यसौ । कर्मणो मूलभूतस्य सङ्कल्पस्यैव नाशनः' इति ।
 ज्ञाननिष्ठाविक्षेपकत्वमालक्ष्य त्यजेद्वा । तदुक्तं श्रीभगवता भागवते—
 'तावत्कर्माणि कुर्वीत न निर्विद्येत यावता । मत्कथाश्रवणादौ वा श्रद्धा यावन्न
 जायते' (भागवतम् ११.२०.९) । 'ज्ञाननिष्ठो विस्तो वा मद्भक्तो वानपेक्षकः ।
 सलिङ्गानाश्रमांस्त्यक्त्वा चरेदविधिगोचरः' (भागवतम् ११.१८.२८)
 इत्यादि । अलमतिप्रसङ्गेन । प्रकृतमनुसरामः ॥

18.2.1. *Sages etc. Sages understand, know, the renouncing, giving up, of actions that fulfil desires, actions which are prescribed for the fulfilment of desires by texts such as, 'One who desires a son should sacrifice' (Āpa. Sū. 3.9.4), 'One who desires heaven should sacrifice' (Āpa. Sū. 19.10.14), as renunciation (Sannyāsa), i.e., they consider the renouncing of all actions as well as their fruit to be that. The learned, the proficient, declare the abandoning of the fruit only of all actions that fulfil desires, as also of regular and occasional rites (prescribed by the Scriptures), as relinquishment (Tyāga), and not the actual renouncing of the actions themselves. It may be urged: Since no fruit is declared for the regular and occasional rites, how can there be the abandoning of their fruit which does not exist, even as a barren woman cannot give up her son? The answer is: Though no particular fruit is declared for injunctions like, 'One should perform the Sandhyā ceremony daily', and 'One should perform the Agnihotra all through life', as in the case of injunctions like, 'One who desires heaven should sacrifice', and 'One who desires cattle should sacrifice', yet as an injunction cannot prompt a discerning person to an act which serves no purpose of man, some fruit or other in general is taken for granted here, as in the case of injunctions like, 'One should*

perform the Vishvajit sacrifice', (where, though no fruit is declared, yet heaven is taken to be the fruit). It is not proper to think, in too much deference to Prabhākara's view, that the injunction is self-sufficient and requires no fruit, for the difficulty of explaining how men may be inclined to acâtion in the absence of any fruit, cannot be got over. Moreover, the Sruti declares fruit even for regular rites etc., in texts like, 'All these attain the world of the blessed' (Ch. Up. 2.23.1), 'The world of the Manes (is attained) through rites' (Br. Up. 1.5.16), and 'By the performance of rites one gets absolved from sins' (Mahā. Up. 22.1). Therefore it has been aptly said, 'The learned declare the abandoning of the fruit of all actions as relinquishment (Tyāga).'

But then, it may be urged, from the relinquishment of fruit there would again be no inclination to action that bears no fruit. The answer is, it is not so, for all actions, according to the rule of 'severalty of injunctions' are meant to produce a desire for realization. The Scripture also says, 'The Brāhmanas seek to know the Self through the study of the Vedas, sacrifices, charity and austerities consisting in a dispassionate enjoyment of sense objects' (Br. Up. 4.4.22). Hence, renouncing all the fruits declared severally for each action, inasmuch as they lead to bondage, it is possible to perform all work for getting the desire for realization. Desire for realization means the inward inclination of the intellect (i.e., introspection) through the cessation of one's identification with the body, resulting from the discrimination between the real and the unreal. The due performance by one till then, for the purification of the mind, of prescribed work which is not antagonistic to knowledge, giving up its fruit, is relinquishment of work, and not the actual giving up of work itself. The Sruti also says, 'By performing work alone one should desire to live here a hundred years' (Īśā. Up. 2). But after that the cessation of all work comes about spontaneously. This is said in the *Naishkarmyasiddhi*: 'All works, creating the inward inclination of the intellect through its purification, disappear like the autumnal clouds, having fulfilled their purpose' (Nai. Si. 1.49). The Lord

has also said, 'But the person who delights only in the Self, is satisfied with the Self, is contented in the Self alone, has no duties to perform' (3.17). It is also said by the sage Vasishtha: 'The Yogi need not renounce work, but work gives him up, for the root of all work, viz., desire, is destroyed in him.' Or he may renounce work, finding it disturbing to the practice of contemplation. As it is said by the Lord in the *Bhāgavata*: 'One should perform work until one has got disgusted with it, or until one has developed a veneration for listening to tales about Me and that kind of thing' (Bhāgavata 11.20.9); 'He who, averse to the objective world, is devoted to knowledge, or not caring even for Liberation, is devoted to Me, should move about regardless of the orders of life with their respective insignia; he should be above the ties of formality' (Bhāgavata 11.18.28), etc. Enough of digression; let us come back to the subject.

१८.३.०. अविदुषः फलत्यागमात्रमेव त्यागशब्दार्थो न कर्मत्याग इत्येतदेवमतान्तरनिरासेन दृढीकर्तुं मतभेदं दर्शयति—

18.3.0. For the ignorant, the giving up of the fruit (of work) alone is what is meant by relinquishment (Tyāga), and not the renunciation of work itself. It is to establish this firmly by refuting the opposite view that a difference of views (on the subject) is being stated:

3. त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥

Some philosophers declare that all action should be relinquished as being evil, while others say that the work in the form of sacrifice, gift and austerity should not be relinquished.

१८.३.१. त्याज्यमिति । दोषवद्विसादिदोषत्वेन बन्धकमिति हेतोः सर्वमपि कर्मत्याज्यमित्येके साङ्ख्याः प्राहुर्मनीषिण इत्यस्यायं भावः— 'न हिंस्यात्सर्वा भूतानि' इति निषेधः पुरुषस्यानर्थहेतुर्हिंसेत्याह ।

‘अग्नीषोमीयं पशुमालभेत’ इत्यादिप्राकरणिको विधिस्तु हिंसायाः क्रतूपकार-
कत्वमाह । अतो भिन्नविषयत्वेन सामान्यविशेषन्यायागोचरत्वाद्बाध्य-
बाधकता नास्ति । द्रव्यसाध्येषु च सर्वेष्वपि कर्मसु हिंसादेः सम्भवात्सर्वमपि
कर्म त्याज्यमेवेति । तदुक्तम्—‘दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः’
इति । अस्यार्थः उपायो ज्योतिष्टोमादिः सोऽपि दृष्टोपायवद्गुरुपाठादनुश्रूयत
इत्यनुश्रवो वेदस्तद्बोधितः तत्राविशुद्धिर्हिंसा तया क्षयो विनाशः
अग्निहोत्रज्योतिष्टोमादिजन्यस्वर्गेषु तारतम्यं च वर्तते । परोत्कर्षस्तु
सर्वान्दुःखीकरोति । अपरे तु मीमांसका यज्ञादिकं कर्म न त्याज्यमिति प्राहुः ।
अयं भावः—क्रत्वर्थापि सतीयं हिंसा पुरुषेणैव कर्तव्या । सा चान्योद्देशेनापि
कृता पुरुषस्य प्रत्यवायहेतुरेव । तथाहि विधिर्विधेयस्य तदुद्देशेनानुष्ठानं
विधत्ते तादर्थ्यलक्षणत्वाच्छेषत्वस्य । नत्वेवं निषेधस्य तादर्थ्यमपेक्षते,
प्राप्तिमात्रोपेक्षितत्वात् । अन्यथाऽज्ञानप्रमादादिकृते दोषाभावप्रसङ्गात् ।
तदेवं समानविषयत्वेन सामान्यशास्त्रस्य विशेषेण बाधान्नास्ति दोषवत्त्वमतो
नित्यं यज्ञादिकर्म न त्याज्यमिति । अनेन विधिनिषेधयोः समानबलता वार्यते
सामान्यविशेषन्यायं सम्पादयितुम् ॥

18.3.1. *Some philosophers etc. Some, the Sāṅkhya, philosophers declare that all action should be relinquished as being evil, because being contaminated by evil such as killing, it produces bondage. This is the idea: The prohibition, ‘One should not kill any being,’ declares that killing causes evil to a person. Again, injunctions like, ‘One should sacrifice an animal to the Fire and Moon,’ mentioned in the section dealing with the sacrifice, speak of killing as contributing to a sacrifice. As the two injunctions deal with separate matters, they do not come under the rule guiding a general and a particular injunction and as such, one does not annul the other. And as in all (ritualistic) work accomplished by material things there is the possibility of causing injury etc., all work should indeed be relinquished. As it has been said: ‘The means prescribed by the Vedas, like the temporal one, is ineffectual (for attaining a final release from mundane existence), for it is impure, perishable and results in unequal rewards.’ It*

means: That which is heard from the Guru is *Anusrava*, i.e., the Vedas, and what is declared by it is *Anusravika*. The means such as the Jyotishtoma sacrifice, prescribed by the Vedas (to get over evil), is like the temporal means—it is attended with impurity, i.e., killing, and is likewise destructible. Moreover, there is difference in the resulting heaven attained by Agnihotra, Jyotishtoma, etc., and another's superiority makes one miserable.

While others, the Mimāmsakas say that work such as sacrifice should not be relinquished. This is the idea: Thought this killing is done for the accomplishment of the sacrifice, yet it has to be committed by a person (the sacrificer). That killing, though done for some other purpose, is yet the cause of sin to the person. An injunction enjoins the performance of that which is prescribed, for a particular aim (viz., the benefit of the person for whom it is prescribed), for a subsidiary only subserves the purpose of the main sacrifice. But a prohibition does not similarly require that the act prohibited must subserve the purpose of something else, but only the possibility of that act being committed. For otherwise acts done through ignorance or inadvertence will cease to be sinful. Therefore, both these injunction dealing with the same thing (viz., killing), the general injunction is cancelled by the particular one, and for that reason there is no sin in killing as prescribed by the Scripture. Therefore regular rites like sacrifice should not be relinquished. This refutes the equal force of the injunction and prohibition so as to establish the rule of the general and the particular.¹

1. According to Purva Mimāmsā, when two injunctions contradict each other, the particular one is stronger than the general and therefore annuls it. The Sāṅkhyas, who accept this rule of interpreting the Vedic texts, say that the two injunctions referred to in the commentary, viz., 'One should not kill any being' and 'One should sacrifice an animal to the Fire and the Moon', do not refer to the same subject-matter. The former refers to killing, while the latter refers to the accomplishment of the sacrifice, but does not say that no sin results from such killing. Hence there being no contradiction between the two, no relation of a general

१८.४.०. एवं मतभेदमुपन्यस्य स्वमतं कथयितुमाह—

18.4.0. Thus stating these two different views, in order to declare His own view, the Lord says:

4. निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥

Hear from Me the final truth about this relinquishment, O best of the Bharatas; for relinquishment is truly declared to be of three kinds, O best of men.

१८.४.१. निश्चयमिति । तत्रैवं विप्रतिपन्ने त्यागे निश्चयं मे वचनाच्छृणु । त्यागस्य लोकप्रसिद्धत्वात्किमत्र श्रोतव्यमिति मावमंस्था इत्याह—हे पुरुषव्याघ्र, पुरुषश्रेष्ठ, त्यागोऽयं दुर्बोधः । हि यस्मादयं कर्मत्यागस्तत्त्व-विद्विस्तामसादिभेदेन त्रिविधः सम्यग्विवेकेन प्रकीर्तितः । त्रैविध्यं च 'नियतस्य तु सन्न्यासः कर्मणः' (१८.७...) इत्यादिना वक्ष्यति ॥

and particular injunction can be established between the two, by which, according to the rule of interpreting the Vedic texts, the former can be annulled by the latter. So, according to them, while a person gets the benefits of the sacrifice, he incurs the sin of killing also with it. As more or less in all Vedic rites there is sacrifice of animals, they are all impure, and so do not help one to get beyond evil. Moreover, the result, viz., heaven attained by such sacrifice is not eternal, but temporary, for one has to return to this world after enjoyment in heaven, and there is also a difference in the result, leading to a difference in the status of people in heaven, which would lead to jealousy and hatred as in this world. So all ritualistic work should be abandoned.

The Mimamsakas however, establish this relation of a general and a particular injunction between the two, and say that the particular injunction prescribing the killing of animals annuls the general one, about non-killing, and therefore interpret the general one thus: The injunction, 'One should not kill any being', is applicable to all cases except where the Scripture enjoins killing. So killing enjoined in the Scripture, as in a sacrifice, is not sinful. Therefore sacrifices are not impure and should not be abandoned. The Sāṅkhya view is thus refuted by the Mimamsakas.

18.4.1. *Hear from Me etc. About this relinquishment, about which there are such conflicting views, hear the final truth from My words. Do not disregard (this), thinking what is there to hear (in this matter), since relinquishment is well known? This is being stated: O tiger among men, O best of men, this relinquishment is difficult to understand, for this relinquishment of action is truly, discriminatingly, declared by knowers of truth to be of three kinds, being differentiated as Tāmasika etc. The three kinds will be declared in, 'But the renunciation of obligatory work is not proper' etc. (verse 7 et seq.).*

१८.५.०. प्रथमं तावन्निश्चयमाह द्वाभ्याम्—

18.5.0. At first the final truth is being stated in the two verses beginning with:

5. यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥

Work in the form of sacrifice, gift and austerity should not be relinquished, but should indeed be performed; (for) sacrifice, gift and austerity are sanctifying to the wise.

१८.५.१. यज्ञदानेति । मनीषिणां विवेकिनां पावनानि चित्तशुद्धिकराणि ॥

18.5.1. *Work etc. To the wise, the discriminative, (they are) sanctifying, i.e., leading to the purification of the mind.*

१८.६.०. येन प्रकारेण कृतान्येतानि पावनानि भवन्ति तं प्रकारं दर्शयन्नाह—

18.6.0. The way these (sacrifices etc.) are to be performed to be purifying is being stated:

6. एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥

But even these activities should be performed giving up attachment and fruit—this is My decided and best view.

१८.६.१. एतानीति । यानि यज्ञादिकर्माणि मया पावनानीत्युक्तं एतान्येव कर्तव्यानि । कथम्? सङ्गं कर्तृत्वाभिनिवेशं त्यक्त्वा केवलमीश्वरा-
राधनतया कर्तव्यानीति फलानि च त्यक्त्वा कर्तव्यानीति च निश्चितं मे मम
मतम् । अत एवोक्तम् ॥

18.6.1. *But even etc. These activities, sacrifices etc., which I have said to be purifying, should indeed be performed. How? They should be performed giving up attachment, giving up the idea of being a doer and merely as acts of worship to the Lord, and also giving up (the desire for) fruit, this is My decided view and therefore the best.*

१८.७.०. प्रतिज्ञातं त्यागस्य त्रैविध्यमिदानीं दर्शयति त्रिभिः—

18.7.0. The three kinds of relinquishment introduced earlier are being shown in the three verses beginning with:

7. नियतस्य तु सन्न्यासः कर्मणो नोपपद्यते ।

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥

But the renunciation of obligatory work is not proper; abandonment of such work from delusion is declared to be Tāmasika.

१८.७.१. नियतस्येति । काम्यस्य कर्मणो बन्धकत्वात्सन्न्यासो युक्तः ।
नियतस्य तु नित्यस्य पुनः कर्मणः सन्न्यासस्त्यागो नोपपद्यते, सत्त्वशुद्धिद्वारा
मोक्षहेतुत्वात् । अतस्तस्य परित्यागः उपादेयेऽपि त्याज्यमित्येवं
लक्षणान्मोहादेव भवेत् । स च मोहस्य तामसत्वात्तामसः परिकीर्तितः ॥

18.7.1. *But etc. The renunciation of action prompted by desire is proper, since it leads to bondage. But the renunciation, giving up, of obligatory work, regular rites, is not proper, since it leads to liberation through purification of the mind. Therefore the abandonment of such work, arises from delusion—of the form that it should be abandoned, although it is prescribed. That delusion being Tāmasika, it is declared to be Tāmasika.*

१८.८.०. राजसं त्यागमाह—

18.8.0. The Rājāsika relinquishment is being stated:

8. दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥

If from fear of bodily trouble, one relinquishes action because it is irksome, thus performing a Rājāsika relinquishment, one certainly does not obtain the fruit of relinquishment.

१८.८.१. दुःखमिति । यः कर्ताऽऽत्मबोधं विना केवलं दुःखमित्येवं ज्ञात्वा शरीरायासभयान्नित्यं कर्म त्यजेदिति यत्तादृशस्त्यागो राजसः, दुःखस्य राजसत्वात् । अतस्तं राजसं त्यागं कृत्वा राजसः पुरुषस्त्यागस्य फलं ज्ञाननिष्ठालक्षणं नैव लभत इत्यर्थः ॥

18.8.1. *If from etc.* Without the knowledge, 'I am not a doer', *if from fear of bodily trouble one relinquishes* regular rites, considering only that they are *irksome*, such relinquishment is Rājāsika, for pain is Rājāsika. *Performing such a Rājāsika relinquishment*, a Rājāsika person *certainly does not obtain the fruit of relinquishment, viz., steadfastness to knowledge.*

१८.९.०. सात्त्विकं त्यागमाह—

18.9.0. Sāttvika relinquishment is being stated:

9. कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

When obligatory work is performed, O Arjuna, only because it ought to be done, giving up attachment for it and its fruit—that relinquishment is regarded as Sāttvika.

१८.९.१. कार्यमिति । कार्यमित्येवं बुद्ध्वा नियतमवश्यकर्तव्यतया विहितं कर्म सङ्गं फलं च त्यक्त्वा क्रियत इति यत् तादृशस्त्यागः सात्त्विको मतः ॥

18.9.1. *When etc. When obligatory work, work which is prescribed as compulsory, is performed with the knowledge that it ought to be done, giving up attachment for it and its fruit—that relinquishment is regarded as Sāttvika.*

१८.१०.०. एवम्भूतसात्त्विकत्यागपरिनिष्ठितस्य लक्षणमाह—

18.10.0. The characteristic of a person well established in such Sāttvika relinquishment is being stated:

10. न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥

The relinquisher endued with Sattva and a steady understanding, having his doubts resolved, neither hates disagreeable work nor is attached to agreeable work.

१८.१०.१. न द्वेष्टीति । सत्त्वसमाविष्टः सत्त्वेन संव्याप्तः सात्त्विकत्यागी अकुशलं दुःखावहं शिशिरे प्रातःस्नानादिकं कर्म न द्वेष्टि । कुशले च सुखकरे कर्मणि निदाघे मध्याह्नस्नानादौ नानुषज्जते प्रीतिं न करोति । तत्र हेतुः—मेधावी स्थिरबुद्धिः । यत्र परपरिभवादि महदपि दुःखं सह्यते स्वर्गादिसुखं च त्यज्यते तत्र कियदेतत्तात्कालिकं सुखं दुःखं चेत्येवमनुसन्धानवानित्यर्थः । अत एव छिन्नः संशयो मिथ्याज्ञानं दैहिकं सुखदुःखयोरुपादित्सापरिजिहीर्षालक्षणं यस्य सः ॥

18.10.1. *The relinquisher etc. The relinquisher endued with Sattva, permeated with Sattva, i.e., a Sāttvika relinquisher, neither hates disagreeable work, work which is painful, like taking an early morning bath in the winter, nor is attached to, relishes, agreeable work, work that gives pleasure, like bathing in the noon in summer, the reason being: he is a wise man, a man of steady understanding, that is to say, one who discriminates as follows: 'In a state when even a great pain like humiliation by others is endured, and the pleasure of heaven etc., is renounced, what is this temporary pleasure and pain?' Therefore whose doubts, wrong*

knowledge of the nature of a desire to welcome bodily pleasure and avoid bodily pain are *resolved*.

१८.११.०. नन्वेवम्भूतात्कर्मफलत्यागाद्वरं सर्वकर्मत्यागस्तथा सति कर्मविक्षेपाभावेन ज्ञाननिष्ठा सुखं सम्पद्यते तत्राह—

18.11.0. It may be urged that better than relinquishment of the fruit of action is the renunciation of all action, for then there being no distraction from work, one attains the joy of steadfastness in knowledge. This is being answered:

11. न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

Action cannot be entirely relinquished by an embodied being. He who relinquishes the fruit of action, is called a relinquisher.

१८.११.१. नहीति । देहभृता देहात्माभिमानवता निःशेषेण सर्वाणि कर्माणि त्यक्तुं नहि शक्यम् । तदुक्तम्—‘न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्’ (३.५) इत्यादिना । तस्माद्यस्तु कर्माणि कुर्वन्नेव कर्मफलत्यागी स एव मुख्यस्त्यागीत्यभिधीयते ॥

18.11.1. *Action etc. Action cannot be entirely relinquished by an embodied being, by one who identifies himself with the body. As it has been said: ‘Verily, no one ever remains inactive even for a moment,’ etc. (3.5). Therefore, he who, while performing action, relinquishes the fruit of action is called a real relinquisher.*

१८.१२.०. एवम्भूतस्य कर्मफलत्यागस्य फलमाह—

18.12.0. The result of such relinquishment of the fruit of action is being stated:

12. अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।

भवत्यत्यागिनां प्रेत्य न तु सन्न्यासिनां क्वचित् ॥

The threefold fruit of action—disagreeable, agreeable and mixed—accrues to non-relinquishers after death, but never to relinquishers.

१८.१२.१. अनिष्टमिति । अनिष्टं नारकित्वं, इष्टं देवत्वं, मिश्रं मनुष्यत्वं, एवं त्रिविधं पापस्य पुण्यस्य चोभयमिश्रस्य च कर्मणो यत्फलं प्रसिद्धं तत्सर्वमत्यागिनां सकामानामेव प्रेत्य परत्र भवति, तेषां त्रिविधकर्मसम्भवात् । नतु सन्न्यासिनां क्वचिदपि भवति । सन्न्यासिशब्देनात्र फलत्याग-साम्यात्प्रकृताः कर्मफलत्यागिनोऽपि गृह्यन्ते । 'अनाश्रितः कर्मफलं कार्यं कर्म करोति यः । स सन्न्यासी च योगी च' (६.१) इत्येवमादौ च कर्मफलत्यागिषु सन्न्यासिशब्दप्रयोगदर्शनात् । तेषां सात्त्विकानां पापासम्भवात् ईश्वरार्पणेन च पुण्यफलस्य त्यक्तत्वात्, त्रिविधमपि कर्मफलं न भवतीत्यर्थः ॥

18.12.1. *The threefold etc. Disagreeable, birth in hell, agreeable, birth as god, and mixed, birth as man—this three fold fruit of action that is either sinful, virtuous or mixed respectively, which is well known, accrues only to non-relinquishers, i.e., those who are full of desire, after death, in the next world, for the performance of these three kinds of work is possible for them, but never to relinquishers (Sannyāsins).* By the word 'Sannyāsīn' even the relinquishers of the fruit of action, who are being discussed, are meant, because this giving up of the fruit of action is a common factor (between them and the real Sannyāsins, who renounce work as well as its fruit), and also because this word 'Sannyāsīn' has been used to denote the relinquisher of the fruit of action in texts like, 'He who does the prescribed work without caring for the fruit, is a Sannyāsīn as also a Yogi' etc. (6.1). The idea is that in the case of these Sāttvita persons, sinful conduct being impossible, and the fruit of virtuous action having been given up as offering to the Lord, none of the threefold fruits of action accrues to them.

१८.१३.०. ननु कर्म कुर्वतः कर्मफलं कथं न भवेदित्याशङ्क्य सङ्गत्या-गिनो निरहङ्कारस्य सतः कर्मफलेन लेपो नास्तीत्युपपादयितुमाह पञ्चभिः—

18.13.0. But how is it possible that for a person doing work no fruit would result? Apprehending such a doubt, the Lord, in order to show that for one who has given up attachment and is free from ego-consciousness there is no connection with the fruit of work, says in the five verses beginning with:

13. पञ्चैतानि महाबाहो कारणानि निबोध मे ।

साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥

Learn from Me, O mighty-armed one, these five causes for the accomplishment of all work, as declared in the wisdom which is the end of all action.

१८.१३.१. पञ्चैतानीति । सर्वकर्मणां सिद्धये निष्पत्तये इमानि वक्ष्यमाणानि पञ्च कारणानि मे वचनाग्निबोध जानीहि । आत्मनः कर्तृत्वाभिमाननिवृत्त्यर्थमवश्यमेतानि ज्ञातव्यानीत्येवं तेषां स्तुत्यर्थमाह—साङ्ख्य इति । सम्यक् ख्यायते ज्ञायते परमात्माऽनेनेति साङ्ख्यं तत्त्वज्ञानं तस्मिन्, कृतं कर्म तस्यान्तः समाप्तिरस्मिन्निति कृतान्तस्तस्मिन्वेदान्तसिद्धान्त इत्यर्थः । यद्वा सङ्ख्यायन्ते गण्यन्ते तत्त्वानि यस्मिन्निति साङ्ख्यं, कृतः अन्तो निर्णयो यस्मिन्निति कृतान्तं साङ्ख्यशास्त्रमेव तस्मिन् प्रोक्तानि । अतः सम्यङ्निबोधेत्यर्थः ॥

18.13.1. *Learn etc. Learn from Me, know from My words, the five causes that are going to be stated, for the accomplishment, production, of all work. For the cessation of the idea of a doer with respect to the Self, it is necessary to know these, and so to praise them the Lord says: As declared etc. That by which the supreme Self is thoroughly known is Sāṅkhya (wisdom) or knowledge of the Truth, which is also the end, termination, of what is done, or action; that is to say, the final conclusions of the Vedānta; as declared therein. Or it may mean: That in which the (twenty-four) categories are enumerated is Sāṅkhya, and that in which the end or conclusion is reached is Kritanta, i.e., the Sāṅkhya philosophy itself; (the causes) as declared in this. Therefore know them well.*

१८.१४.०. तान्येवाह—

18.14.0. These are being enumerated:

14. अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥

The seat of action and likewise the agent, the various senses, the different and manifold efforts—the presiding divinity being the fifth of these.

१८.१४.१. अधिष्ठानमिति । अधिष्ठानं शरीरं, कर्ता चिज्जडग्रन्थिरहङ्कारः, पृथग्विधमनेकप्रकारं, करणं चक्षुःश्रोत्रादि, विविधाश्च कार्यतः स्वरूपतश्च पृथग्भूताश्चेष्टाः प्राणापानादीनां व्यापाराः । अत्र चैतेष्वेव पञ्चमं दैवं च कारणं चक्षुराद्यनुग्राहकमादित्यादिसर्वप्रेरकोऽन्तर्यामी वा ॥

18.14.1. *The seat etc. The seat of action, the body; the agent, the union of spirit and matter, i.e., egoism; the various different, senses like the eyes and ears; the efforts, the activities of the inhaled and exhaled breath etc., which are different in function and manifold in nature. Among these, the presiding divinity, the sun and other gods presiding over the (functions of the) eyes etc., or the Inner Ruler who is the director of everything, being the fifth cause.*

१८.१५.०. एतेषामेव सर्वकर्महेतुत्वमाह—

18.15.0. That these alone are the causes of all actions is being stated:

15. शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥

Whatever action a man performs by his body, speech and mind, whether proper or the reverse, has these five as its causes.

१८.१५.१. शरीरेति । यथोक्तैः पञ्चभिः प्रारभ्यमाणं कर्म त्रिष्वेवान्तर्भाव्यशरीरवाङ्मनोभिरित्युक्तं शरीरं वाचिकं मानसं च त्रिविधं

कर्मेति प्रसिद्धेः शरीरादिभिर्यद्यत्कर्म धर्म्यं वाऽधर्म्यं वा करोति नरस्तस्य सर्वस्य कर्मण एते पञ्च हेतवः ॥

18.15.1. *Whatever* etc. Including all actions done by the five causes enumerated, in three kinds (those done by the body, speech and mind), it is said, *by his body, speech and mind*; for it is well known that all actions are either physical, vocal or mental. *Whatever action a man performs by his body etc., whether virtuous or sinful, has these five as the causes of it all.*

१८.१६.०. ततः किम्? अत आह—

18.16.0. What then? It is being stated:

16. तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥

Such being the case, he who owing to his unrefined understanding looks upon the Absolute Self as the agent, is foolish, and does not see.

१८.१६.१. तत्रेति । तत्र सर्वस्मिन्कर्मणि एते पञ्च हेतव इत्येवं सति केवलं निरुपाधिकमसङ्गमात्मानं तु यः कर्तारं पश्यति शास्त्राचार्योपदेशत्यागेनासंस्कृतबुद्धित्वाद्दुर्मतिरसौ सम्यङ् न पश्यति ॥

18.16.1. *Such being* etc. *Such being the case*, because these five are the causes of all actions, *he who looks upon the Absolute, i. e., free from all limiting adjuncts, non-attached Self as the agent, owing to his understanding being unrefined by the teachings of the Scriptures and the perceptor, is foolish, and does not see truly.*

१८.१७.०. कस्तर्हि सुमतिर्यस्य कर्मलेपो नास्तीत्युक्तमित्यपेक्षायामाह—

18.17.0. Who then is the wise person who was said to be not tainted by action? Such a possible question is being answered:

17. यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥

He who is free from the notion of 'I' (egoism), and whose understanding is not trammelled, though he kills these beings does not really kill, nor is he bound.

१८.१७.१. यस्येति । अहमिति कृतोऽहं कर्तव्यवम्भूतो भावोऽभिप्रायो यस्य नास्ति । यद्वा अहङ्कृतोऽहङ्कारस्य भावः स्वभावः कर्तृत्वाभिनिवेशो यस्य नास्ति । शरीरादीनामेव कर्मकर्तृत्वालोचनादित्यर्थः । अत एव यस्य बुद्धिर्न लिप्यते इष्टानिष्टबुद्ध्या कर्मसु न सज्जते स एवम्भूतो देहादिव्य-तिरिक्तात्मदर्शी इमाल्लोकान्सर्वानपि प्राणिनो लोकदृष्ट्या हत्वापि विविक्तया स्वदृष्ट्या न हन्ति । न च तत्फलैर्निबध्यते बन्धनं न प्राप्नोति । किं पुनः सत्वशुद्धिद्वारा परोक्षज्ञानोत्पत्तिहेतुभिः कर्मभिस्तस्य बन्धशङ्केत्यर्थः । तदुक्तम्—'ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः । लिप्यते न स पापेन' (५.१०) इति ॥

18.17.1. *He who etc. He who is free from the notion of 'I', i.e., is free from the idea. 'I am the doer.'* Or it may mean: Free from the notion of egoism which regards the Self as the agent, on account of the discrimination that it is the body etc., that are the agents of actions. Therefore *whose understanding is not trammelled*, not attached to work considering it as agreeable or disagreeable. Such a person who has realized the Self, which is different from the body etc., *though in the eyes of the world he kills these beings*, all creatures, yet in his own detached vision *does not really kill, nor is he bound* by its fruit. That is to say, where, then, is the possibility of his being bound by actions that are intended to be a means to intuitive realization through purification of the mind? As it has been said: 'He who performs actions dedicating them to the Lord and giving up attachment, is not touched by sin' etc. (5.10).

१८.१८.०. 'हत्वापि न हन्ति न निबद्धयते' इत्येतदेवोपपादयितुं कर्मचोदनायाः कर्माश्रयस्य च कर्मफलादीनां च त्रिगुणात्मकत्वात्त्रिगुण-स्यात्मनस्तत्सम्बन्धो नास्तीत्यभिप्रायेण कर्मचोदनां कर्माश्रयं चाह—

18.18.0. It is to establish the point, 'Though he kills, he really does not kill, nor is he bound,' that the impulse and the basis of action are being described so as to show that the Self, which is without qualities, has no connection with the cause, the basis and the fruit of action, which are all made up of the three Gunas:

18. ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।

करणं कर्म कर्तेति त्रिविधः कर्मसङ्ग्रहः ॥

Knowledge, the knowable and the knower form the threefold impulse to action. The instrument, the object and the agent form the threefold basis of action.

१८.१८.१. ज्ञानमिति—ज्ञानमिष्टसाधनमेतदिति बोधः । ज्ञेयमिष्ट-साधनं कर्म । परिज्ञाता एवम्भूतज्ञानाश्रयः । एवं त्रिविधाकर्मचोदना चोद्यते प्रवर्त्यते येनेति चोदना । ज्ञानादित्रितयं कर्मप्रवृत्तिहेतुरित्यर्थः । यद्वा चोदनेतिविधिरुच्यते । तदुक्तं भट्टैः— 'चोदना चोपदेशश्च विधिश्चैकार्थवाचिनः' इति । ततश्चायमर्थः— उक्तलक्षणं त्रिगुणात्मकं ज्ञानादित्रयमवलम्ब्य कर्मविधिः प्रवर्तत इति । तदुक्तम्— 'त्रैगुण्यविषया वेदाः' (२.४५) इति । तथाच करणं साधकतमम् । कर्म च कर्तुरीप्सिततमम् । कर्ता क्रियानिर्वर्तकः । कर्म सङ्गृह्यतेऽस्मिन्निति कर्मसङ्ग्रहः । करणादित्रिविधं कारकं क्रियाश्रया इत्यर्थः । सम्प्रदानादिकारकत्रयं तु परम्परया क्रियानिर्वर्तकमेव केवलं न तु साक्षात्क्रियाया आश्रयः । अतः करणादित्रितयमेव क्रियाश्रय इत्युक्तम् ॥

18.18.1. Knowledge etc. Knowledge, the understanding that this is a means to obtain the desired object; the knowable, the work that achieves what is desired; the knower, the person having such knowledge—thus threefold is the impulse to action, i.e., that by which action is prompted. That is to say, these three, viz.,

knowledge etc., are the incentives to action. Or *Chodanā* (incentive) may mean scriptural injunction. As Kumarila Bhatta has said: Direction (*Chodanā*): prescription and injunction are synonymous. In that case the meaning of the sentence would be: All injunctions with respect to work take effect depending on the threefold cause, viz., knowledge etc., which are made up of the three Gunas. As has been said: 'The Vedas deal with subjects coming under the three Gunas' etc. (2.45). And likewise: *The instrument*, the best means for effecting knowledge (viz., the sense-organs); *the object*, what is most desired; and *the agent*, he who performs the action; *karma Sangraha* means that which epitomises action; in other words, the three factors of work, viz., instrument etc., form the basis of action. The other three factors, viz., the person for whom something is done and so forth, merely help to bring about an action indirectly, and are not the basis of action directly. Hence the triad consisting of the instrument etc., are alone called the heads of action.

१८.१९.०. ततः किम्? अत आह—

18.19.0. What follows from it? It is being stated:

19. ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।

प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तान्यपि ॥

Knowledge, action and agent are declared in the science of the Gunas to be of three kinds only, according to the distinction of the Gunas; of them also hear duly.

१८.१९.१. ज्ञानमिति । गुणाः सम्यक्कार्यभेदेन ख्यायन्ते प्रतिपाद्यन्तेऽस्मिन्निति गुणसङ्ख्यानां साङ्ख्यशास्त्रं तस्मिन् ज्ञानं कर्म च क्रिया कर्ता च प्रत्येक सत्त्वादिगुणभेदेन त्रिधैवोच्यते । तान्यपि ज्ञानादीनि वक्ष्यमाणानि यथावच्छृणु । त्रिधैवेत्येवकारो गुणत्रयोपाधिव्यतिरेकेणात्मनः स्वतःकर्तृत्वादिप्रतिषेधार्थः । चतुर्दशोऽध्याये 'तत्र सत्त्वं निर्मलत्वात्' (१४.६) इत्यादिना गुणानां बन्धकत्वप्रकारो निरूपितः । सप्तदशोऽध्याये

‘यजन्ते सात्त्विका देवान्’ (१७.४) इत्यादिना गुणकृतत्रिविधस्वभाव-
निरूपणेन रजस्तमःस्वभावं परित्यज्य सात्त्विकाहारादिसेवया सात्त्विक-
स्वभावः सम्पादनीय इत्युक्तम् । इह तु क्रियाकारकफलादीनामात्मसम्बन्धो
नास्तीति दर्शयितुं सर्वेषां त्रिगुणात्मकत्वमुच्यत इति विशेषो ज्ञातव्यः ॥

18.19.1. *knowledge etc.* In the science of the Gunas, that in which the Gunas are described or propounded thoroughly according to their effects, i.e., in the Sāṅkhya Philosophy, *knowledge, action and agent are declared to be of three kinds only, according to the distinction of each in respect of the Gunas such as Sattva. Of them also, viz., knowledge etc., which are going to be described, hear duly.* In ‘three kinds only’, the word ‘only’ is for negating all activity etc., in the Self independent of it adjuncts consisting of the Gunas.

In the fourteenth chapter, how the Gunas bind has been described in texts like, ‘Of these Sattva from its stainlessness’ etc. (verse 6). In the seventeenth chapter, in texts like, ‘The Sāttvika men worship the gods’ etc. (verse 4), describing the threefold nature that results from the Gunas, it has been declared that one should strive for Sāttvika nature by discarding Rājasika and Tāmasika natures and by taking Sāttvika food etc. Here, however, in order to show that action, its factors and its fruit have no connection with the Self, all these are stated to be made up of the Gunas. This, we should note is the difference.

१८.२०.०. तत्र ज्ञानस्य सात्त्विकादित्रैविध्यमाह त्रिभिः—

18.20.0. Of these, the threefold nature of knowledge as Sāttvika etc., is being stated in the three verses beginning with:

20. सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥

The knowledge by which one sees the one undivided, imperishable substance in all beings which are divided, should be known to be Sāttvika.

१८.२०.१. सर्वभूतेष्विति । सर्वेषु भूतेषु ब्रह्मादिस्थावरान्तेषु विभक्तेषु परस्परं व्यावृत्तेषु अविभक्तमनुस्यूतं एकमव्ययं निर्विकारं भावं परमात्मतत्त्वं येन ज्ञानेनेक्षते आलोचयति तज्ज्ञानं सात्त्विकं विद्धि ॥

18.20.1. *The knowledge etc. The knowledge by which one sees in all beings, from Brahmā down to immoving objects, which are divided, distinguished from one another, the one undivided underlying, imperishable, changeless, substance, viz., the supreme Self, should be known to be Sāttvika.*

१८.२१.०. राजसं ज्ञानमाह—

18.21.0. The Rājasika knowledge is being stated:

21. पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥

But the knowledge by which one sees as distinct, in all beings, different entities of various kinds, should be known to be Rājasika.

१८.२१.१. पृथक्त्वेनेति । पृथक्त्वेन तु यज्ज्ञानमित्यस्यैव विवरणं सर्वेषु भूतेषु देहेषु नानाभावान्वस्तुत एवानेकान्क्षेत्रज्ञान्पृथग्विधान्सुखी दुःखीत्यादिरूपेण विलक्षणान् येन ज्ञानेन वेत्ति तज्ज्ञानं राजसं विद्धि ॥

18.21.1. *But etc. But the knowledge by which one sees as distinct—this clause is elaborated in the rest of the verse—in all beings, or bodies, really different entities, or souls, of various kinds, diversely conditioned by pleasure, pain, etc., should be known to be Rājasika.*

१८.२२.०. तामसं ज्ञानमाह—

18.22.0. Tāmasika knowledge is being stated:

22. यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥

Whilst that knowledge which is confined to a single product as if it were the whole, which is irrational, not founded upon truth, and trivial, is declared to be Tāmasika.

१८.२२.१. यत्त्विति । एकस्मिन्कार्ये देहे प्रतिमादौ वा कृत्स्नवत्परिपूर्णवत्सक्तमेतावानेवात्मा ईश्वरो वेत्यभिनिवेशोक्तम्, अहैतुकं निरुपपत्तिकम्, अतत्त्वार्थवत्परमार्थावलम्बनशून्यम् । अत एवाल्यं तुच्छम् । अल्पविषयत्वादल्पफलत्वाच्च । यदेवम्भूतं ज्ञानं तत्तामसमुदाहृतम् ॥

18.22.1. *Whilst etc. knowledge which is attached to a single product, the body or an image, for instance, as if it were the whole, the all, believing that this much is the Self or the Lord, which is irrational, not based on reason, not founded upon truth without any support in reality, and therefore petty, trivial, because it concerns very limited things and produces meagre results—knowledge that is of this kind is declared to be Tāmasika.*

१८.२३.०. इदानीं त्रिविधं कर्माह त्रिभिः—

18.23.0. Now the threefold action is being described in the three verses beginning with:

23. नियतं सङ्गरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

An action that is ordained, performed without attachment, free from attraction or repulsion, by one not coveting its fruit, is declared to be Sāttvika.

१८.२३.१. नियतमिति । नियतं नित्यतया विहितं, सङ्गरहितमभिनिवेशशून्यं, अरागद्वेषतः पुत्रादिप्रीत्या वा शत्रुद्वेषेण वा यत्कृतं न भवति, फलं प्राप्तुमिच्छतीति फलप्रेप्सुस्तद्विलक्षणेन निष्कामेण कर्त्रा यत्कृतं कर्म तत्सात्त्विकमुच्यते ॥

18.23.1. *An action etc. An action that is ordained, prescribed as a regular rite, performed without attachment, without hankering; free from attraction or repulsion, which is not done out*

of love for one's son etc., or hatred towards one's enemy; *by one not coveting its fruit, i.e., a disinterested agent, as opposed to one who desires its fruit, is declared to be Sāttvika.*

१८.२४.०. राजसं कर्माह—

18.24.0. Rājasika action is being described:

24. यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।

क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥

But an action that is done by a person seeking desire or possessed of conceit, and that with much trouble, is declared to be Rājasika.

१८.२४.१. यत्त्विति । यत्तु कर्म कामेप्सुना फलं प्राप्तुमिच्छता साहङ्कारेण वा मत्समः कोऽन्यः श्रोत्रियोऽस्तीत्येवं निरुदाहङ्कारयुक्तेन च क्रियते यच्च पुनर्बहुलायासमतिक्लेशयुक्तं तत्कर्म राजसमुदाहृतम् ॥

18.24.1. *But an action etc. But an action that is done by a person seeking desire, craving fruit, or possessed of conceit, deep-rooted egotism of the kind, 'who else is such a Vedic scholar as myself?' and which, again, is done, with much trouble, with great strain, is declared to be Rājasika.*

१८.२५.०. तामसं कर्माह—

18.25.0. Tāmasika action is being described:

25. अनुबन्धं क्षयं हिंसांमनवेक्ष्य च पौरुषम् ।

मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥

That action which is undertaken through delusion, without regard to consequence, loss, hurtfulness and capacity, is declared to be Tāmasika.

१८.२५.१. अनुबन्धमिति । अनुबद्धयत इत्यनुबन्धः पश्चाद्भाविशु-भाशुभम्, क्षयं वित्तव्ययं, हिंसां परपीडां च, पौरुषं स्वसामर्थ्यं वा, अनपेक्ष्य अपर्यालोच्य केवलं मोहादेव यत्कर्मारभ्यते तत्तामसमुच्यते ॥

18.25.1. *That action etc. That action which is undertaken through mere delusion, without regard to, without considering, consequence, lit., that which follows, i.e., the good or evil that would come in its wake; loss, expenditure of wealth; hurtfulness, injury to others; and capacity, one's own strength, is declared to be Tāmasika.*

१८.२६.०. कर्तारं त्रिविधमाह त्रिभिः—

18.26.0. The threefold agent is being stated in the three verses beginning with:

26. मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।

सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

An agent who is free from attachment, non-egoistic, endowed with fortitude and enthusiasm, and unaffected by success or failure, is called Sāttvita.

१८.२६.१. मुक्तसङ्ग इति । मुक्तसङ्गस्त्यक्ताभिनिवेशः, अनहंवादी गर्वोक्तिरहितः, धृतिर्धैर्यम्, उत्साह उद्यमः, ताभ्यां समन्वितः संयुक्तः, आरब्धस्य कर्मणः सिद्धावसिद्धौ च निर्विकारो हर्षविषादशून्यः । एवम्भूतः कर्ता सात्त्विक उच्यते ॥

18.26.1. *An agent etc. Free from attachment, ardent longing; non-egoistic, not given to boasting; fortitude, steadiness; enthusiasm, zeal; endowed with, possessed of these, and unaffected, i.e., free from joy and despondency at the success or failure of a work that was undertaken—such an agent is called Sāttvika.*

१८.२७.०. राजसं कर्तारिमाह—

18.27.0. The Rājasika agent is being described:

27. रागीकर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥

An agent who is interested, desirous of the fruit of action, greedy, malevolent, unclean and subject to elation and dejection, is declared to be Rājasika.

१८.२७.१. रागीति । रागी पुत्रादिषु प्रीतिमान्, कर्मफलप्रेप्सुः कर्म-फलकामी, लुब्धः परस्वाभिलाषी, हिंसात्मको मारकस्वभावः, अशुचिर्विहितशौचशून्यः, लाभालाभयोर्हर्षशोकाभ्यामन्वितः कर्ता राजसः परिकीर्तितः ॥

18.27.1. *An agent etc. Interested, affectionate to sons etc.; desirous of, longing for, the fruit of action; greedy, covetous of another's property; malevolent, inclined to killing; unclean, not observing the prescribed cleanliness; subject to elation and dejection at gain or loss—such an agent is declared to be Rājasika.*

१८.२८.०. तामसं कर्तास्माह—

18.28.0. The Tāmasika agent is being described:

28. अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥

An agent who is unsteady, vulgar, arrogant, deceptive, overbearing, indolent, despondent and procrastinating is said to be Tāmasika.

१८.२८.१. अयुक्त इति । अयुक्तोऽनवहितः, प्राकृतो विवेकशून्यः, स्तब्धोऽनम्रः, शठः शक्तिगूहनकारी, नैष्कृतिकः परावमानी, अलसोऽनुद्यमशीलः, विषादो शोकशीलः, यदद्य वा श्वो वा कार्यं तन्मासेनापि न सम्पादयति यः स दीर्घसूत्री । एवम्भूतः कर्तातामस उच्यते । कर्तृत्रैविध्येनैव ज्ञातुरपि त्रैविध्यमुक्तं भवति । कर्मत्रैविध्येन च ज्ञेयस्यापित्रैविध्यमुक्तं वेदितव्यम् । बुद्धेस्त्रैविध्येन करणस्याप्युक्तं भविष्यति ॥

18.28.1. *An agent etc. Unsteady, careless; vulgar, wanting in discrimination; arrogant, not humble; deceptive, concealing one's strength; overbearing, insulting others; indolent, wanting in effort; despondent, sorrowing; procrastinating, not accomplishing*

even in a month what ought to be done that very day or the day after—such an agent is said to be *Tāmasika*. It should be noted that by the description of the threefold agent the threefold knower also is described, and by the description of the threefold action the threefold knowable also is described. By the description of the threefold understanding the threefold instrument will also be described.

१८.२९.०. इदानीं बुद्धेर्धृतेश्चापि त्रैविध्यं प्रतिजानीते—

18.29.0. Now is being introduced the threefold distinction of the understanding and tenacity:

29. बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।

प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥

Listen now to the threefold variety, according to the Gunas, of the understanding and tenacity, as I declare them exhaustively and severally, O Dhananjaya.

१८.२९.१. बुद्धेरिति । स्पष्टार्थः ॥

18.29.1. Listen etc. The meaning is clear.

१८.३०.०. तत्र बुद्धेस्त्रैविध्यमाह त्रिभिः—

18.30.0. Of these the threefold understanding is being stated in the three verses beginning with:

30. प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।

बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

That understanding which knows inclination and abstention, what ought to be done and what ought not to be done, fear and absence of fear, and bondage and Liberation, is *Sāttvika*, O Pārtha.

१८.३०.१. प्रवृत्तिं चेति । प्रवृत्तिं च धर्मे, निवृत्तिं चाधर्मे । यस्मिन् देशे काले च यत्कार्यमकार्यं च भयाभये कार्याकार्यनिमित्तावर्थानर्थौ । कथं बन्धः

कथं वा मोक्ष इति या बुद्धिरन्तःकरणं वेत्ति सा सात्त्विकी । यया पुमान् वेत्तीति वक्तव्ये करणे कर्तृत्वोपचारः काष्ठानि पचन्तीतिवत् ॥

18.30.1. *That understanding etc. Inclination to righteous action; abstention from unrighteous action; what ought to be done and what ought not to be done at a particular place or time; fear and absence of fear, good and evil arising from what ought and ought not to be done respectively, and the way to bondage and Liberation—that understanding, inner-organ (mind), which knows this, is Sāttvika, ‘That understanding by which a person knows’ etc.—should have been the correct expression, but here the agency is attributed to the instrument, just as we say, ‘The fuel is cooking.’*

१८.३१.०. राजसीं बुद्धिमाह—

18.31.0. Rājasika understanding is being stated:

31. यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।

अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥

That understanding by which one knows incorrectly righteousness and unrighteousness, and what ought to be done and what ought not to be done, is Rājasika, O Pārtha.

१८.३१.१. ययेति । अयथावत् सन्देहास्पदत्वेनेत्यर्थः । स्पष्टमन्यत् ॥

18.31.1. *That etc. Knows incorrectly, so as to cause doubt. The rest is clear.*

१८.३२.०. तामसीं बुद्धिमाह—

18.32.0. The Tāmasika understanding is being described:

32. अधर्मं धर्ममिति या मन्यते तमसावृता ।

सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥

That understanding which, enveloped in ignorance, regards unrighteousness as righteousness and all things in an inverted way, is Tāmasika, O Pārtha.

१८.३२.१. अधर्ममिति । विपरीतग्राहिणी बुद्धिस्तामसीत्यर्थः । बुद्धिरन्तःकरणं पूर्वोक्तम् । ज्ञानं तु तद्वृत्तिः, धृतिरपि तद्वृत्तिरेव । यद्वा अन्तःकरणस्य धर्मिणो बुद्धिरप्यध्यवसायलक्षणा वृत्तिरेव । इच्छाद्वेषादीनां तद्वृत्तीनां बहुत्वेऽपि धर्माधर्मभयाभयसाधनत्वेन प्राधान्यादेतासां त्रैविध्यमुक्तम् । उपलक्षणं चैतदन्यासाम् ॥

18.32.1. *That understanding etc.* That is to say, the understanding that grasps things in an inverted way is Tāmasika. *Understanding*, the inner organ (mind) already referred to. Knowledge is a function of that. Fortitude also is a function of it. Or it may mean: Understanding also is a determinative function of the entity that is the inner-organ. Though the inner-organ has many functions like desire and aversion, yet as understanding, tenacity and happiness, which lead to righteousness and unrighteousness, fear and absence of fear, are the chief ones, their threefold nature is stated. These are suggestive of the rest.

१८.३३.०. इदानीं धृतेस्त्रैविध्यमाह त्रिभिः—

18.33.0. Now the threefold tenacity is being described in the three verses beginning with:

33. धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।

योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

That tenacity, unswerving through Yoga, by which one controls the functions of the mind, the breaths (Prānas) and the senses, is Sāttvika, O Pārtha.

१८.३३.१. धृत्येति । योगेन चित्तैकाग्र्येण हेतुनाऽव्यभिचारिण्या विषयान्तरमधारयन्त्या यया धृत्या मनसः प्राणस्येन्द्रियाणां च क्रिया धारयते नियच्छति सा धृतिः सात्त्विकी ॥

18.33.1. *That tenacity etc.* *That tenacity, which is unswerving, which does not think of anything else, through Yoga or the concentration of the mind, by which one controls, regulates, the functions of the mind, the breaths and the senses, is Sāttvika.*

१८.३४.०. राजसीं धृतिमाह—

18.34.0. The Rājasika tenacity is being described:

34. यया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥

But the tenacity by which one holds fast to duty, pleasure and wealth, desiring their fruit because of attachment, is Rājasika, O Pārtha.

१८.३४.१. यया त्विति । यया धृत्या धर्मार्थकामान्प्राधान्येन धारयते न विमुञ्चति तत्प्रसङ्गेन फलाकाङ्क्षी च भवति सा राजसी धृतिः ॥

18.34.1. *But etc. The tenacity by which one holds fast primarily to duty, pleasure and wealth, does not give them up, and because of attachment to them becomes desirous of their fruit, is Rājasika.*

१८.३५.०. तामसीं धृतिमाह—

18.35.0. The Tāmasika tenacity is being described:

35. यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥

The tenacity by which a stupid person does not give up sleep, fear, grief, depression and pride, is Tāmasika, O Pārtha.

१८.३५.१. ययेति । दुष्टा अविवेकबहुला मेधा यस्य स दुर्मेधाः पुरुषः यया धृत्या स्वप्नादीन्न विमुञ्चति पुनःपुनरावर्तयति, स्वप्नोऽत्र निद्रा, सा धृतिस्तामसी ॥

18.35.1. *The tenacity etc. The tenacity by which a stupid person, a person whose intellect is wanting in discrimination, does not give up sleep etc.—Svapna (primarily meaning dream) here means sleep—but indulges in them again and again, is Tāmasika.*

१८.३६-३७.०. सुखस्य त्रैविध्यं प्रतिजानीते अर्धेन—

18.36-37.0. The threefold happiness is being introduced in half a verse:

36. सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥

37. यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥

36-37. Now hear from Me, O Prince among the Bharatas, of the threefold happiness: The happiness which one relishes through practice, in which one comes to the end of all pain, and which is like poison at first, but like nectar at the end, is declared to be Sāttvika, born of the serenity of the understanding that concerns itself with the Self.

१८.३६.१. सुखमिति । स्पष्टार्थः । तत्र सात्त्विकं सुखमाह-
अभ्यासादिति सार्धेन । यत्र यस्मिन्सुखे अभ्यासादतिपरिचयाद्रमते नतु
विषयसुख इव सहसा रतिं प्राप्नोति । यस्मिन् रममाणश्च दुःखस्यान्तमवसानं
नितरां गच्छति प्राप्नोति ॥

१८.३७.१. कीदृशं तत्? यत्तदिति । यत्तत्किमपि अग्रे प्रथमं विषमिव
मनःसंयमाधीनत्वाद् दुःखावहमिव भवति । परिणामे त्वमृतसदृशम् ।
आत्मविषया बुद्धिरात्मबुद्धिस्तस्याः प्रसादेन रजस्तमोमलत्यागेन
स्वच्छतयावस्थानं ततो जातं यत्सुखं तत्सात्त्विकं प्रोक्तं योगिभिः ॥

18.36-37.1. Now hear etc. The meaning is clear. Of these, the Sāttvika happiness is being stated in a verse and a half beginning with: *The happiness etc. The happiness which one relishes through practice, by familiarity, and not suddenly like sense pleasure, and rejoicing in which one comes to, reaches, the end, cessation, of all pains. Of what kind is it? Which is etc.,—Something which at first, at the beginning, is like poison, seems to be painful, being dependent on the control of the mind, but at the end is like nectar. Ātmabuddhi—the understanding that*

concerns itself with the Self; serenity of that, that is, its resting as transparent by the giving up of the impurities, Rajas and Tamas; the happiness that results from this is called *Sāttvika* by the Yogis.

१८.३८.०. राजसं सुखमाह—

18.38.0. The Rājasika happiness is being described:

38. विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।

परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥

The happiness that arises from a contact between the objects and the senses, which is like nectar at the beginning, but like poison at the end, is said to be Rājasika.

१८.३८.१. विषयेन्द्रियेति । विषयाणामिन्द्रियाणां च संयोगाद्यत्त-
त्प्रसिद्धं स्त्रीसङ्गादि सुखममृतमुपमा यस्य तादृशं भवत्यग्रे प्रथमं परिणामे तु
विषतुल्यमिहामुत्र च दुःखहेतुत्वात्तत्सुखं राजसं स्मृतम् ॥

18.38.1. *The happiness etc, The well known happiness that arises from a contact between the objects and the senses, for example, enjoyment, which is like, comparable to, nectar at the beginning, at first, but like poison at the end, because it causes pain both here and hereafter, is said to be Rājasika.*

१८.३९.०. तामसं सुखमाह—

18.39.0. The Tāmasika happiness is being described:

39. यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥

That happiness which is self-delusive both at the beginning and at the end, and which arises from sleep, lassitude and inadvertence, is said to be Tāmasika.

१८.३९.१. यदिति । अग्रे प्रथमक्षणेऽनुबन्धे च पश्चादपि यत्सुखमात्मनो
मोहकस्मृत्तदेवाह-निद्रा चालस्यं च प्रमादश्च कर्तव्यार्थाविधानराहित्येन
मनोराज्यमेतेभ्य उत्तिष्ठति यत्सुखं तत्तामसमुदाहृतम् ॥

18.39.1. *That etc. That happiness which at the beginning, at the first moment, and also at the end, subsequently, is self-delusive—that is being explained—which arises from sleep, lassitude and inadvertence, i.e., fantasy, to the neglect of the duty at hand, is said to be Tāmasika.*

१८.४०.०. अनुक्तमपि सङ्गृह्णन्प्रकरणार्थमुपसंहरति—

18.40.0. Summing up even what has not been specifically mentioned, the subject-matter of the section is being concluded:

40. न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥

There is no being on earth or again in heaven among the gods, that is free from these three Gunas born of Nature.

१८.४०.१. न तदस्तीति । एभिः प्रकृतिसम्भवैः सत्त्वादिभिस्त्रिभिर्गुणैर्मुक्तं हीनं सत्त्वं प्राणिजातमन्यद्वा यत्स्यात्तत्पृथिव्यां मनुष्यलोकादिषु दिवि देवेषु च क्वापि नास्तीत्यर्थः ॥

18.40.1. *There is etc. There is no being, no creature or anything else, on earth among men etc., or in heaven among the gods, that is free from, devoid of these three Gunas, Sattva etc., born of Nature. That is to say, nowhere does such a being exist.*

१८.४१.०. ननु च यद्येवं सर्वमपि क्रियाकारकफलादिकं प्राणिजातं च त्रिगुणात्मकमेव कथं तर्ह्यस्य मोक्ष इत्यपेक्षायां स्वस्वाधिकारविहितैः कर्मभिः परमेश्वराराधनात्तत्प्रसादलब्धज्ञानेनेत्येवं सर्वगीतार्थसारं सङ्गृह्य प्रदर्शयितुं प्रकरणान्तरमारभते यावदध्यायसमाप्तिः—

18.41.0. But if everything, such as action, agent and fruit (of action), as also all beings are made up of the three Gunas, then how can there be Liberation for beings? In answer to such a question, in order to show in a nutshell the purport of the whole Gītā, viz., that beings can attain Liberation by knowledge attained through the grace of the Lord by worshipping Him

through the performance of the duties prescribed according to individual fitness, the Lord begins a new topic from this verse, 'The duties' etc. till the end of the chapter:

41. ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥

The duties of the Brāhmanas, Kshatriyas and Vaishyas, as also of the Sudras, are clearly divided, O scorcher of foes, according to the dispositions born of their own nature.

१८.४१.१. ब्राह्मणेत्यादि । हे परन्तप शत्रुतापन ब्राह्मणानां क्षत्रियाणां विशां च शूद्राणां च कर्माणि प्रविभक्तानि प्रकर्षेण विभागतो विहितानि । शूद्राणां स्वभावात्पृथक्करणं द्विजत्वाभावेन वैलक्षण्यात् । विभागोपलक्षणमाह— स्वभावः सात्त्विकादिः प्रभवति प्रादुर्भवति येभ्यस्तैर्गुणैरुपलक्षणभूतैः । यद्वा स्वभावः पूर्वजन्मसंस्कारस्तस्मात्प्रादुर्भूतैरित्यर्थः । तत्र सत्त्वप्रधाना ब्राह्मणाः । सत्त्वोपसर्जनरजःप्रधानाः क्षत्रियाः । तमोपसर्जनरजःप्रधाना वैश्याः । रजोपसर्जनतमःप्रधानाः शूद्राः ॥

18.41.1. *The duties etc. O scorcher, scourge of foes, the duties of the Brāhmanas, Kshatriyas and Vaishyas, as also of the Sudras, are clearly divided, are prescribed with sharp distinction. The Sudras are mentioned separately from the compound, since they are distinct (from the other three) by not being twice born. The typical characteristics for this division (of duties) are being stated: According to the Gunas (Sattva etc.), serving as typical characteristics, which give rise to the Sāttvika and other natures (Svabhāva). Or it may mean: Arising from the tendencies acquired in their past births (Svabhāva). Of these, the Brāhmanas have a predominance of Sattva; the Kshatriyas, of Rajas mixed with some Sattva; the Vaishyas, of Rajas mixed with some Tamas; and the Sudras, of Tamas mixed with some Rajas.*

१८.४२.०. तत्र ब्राह्मणस्य स्वाभाविकानि कर्माण्याह—

18.42.0. Of these, the natural duties of a Brāhmana are being stated:

42. शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥

Serenity, self-control, austerity, purity, forbearance, and also uprightness, knowledge, realization and faith, are the duties of a Brāhmaṇa born of his nature.

१८.४२.१. शम इति । शमश्चित्तोपरमः । दमो बाह्येन्द्रियोपरमः । तपः पूर्वोक्तं शारीरादि । शौचं बाह्याभ्यन्तरम्, क्षान्तिः क्षमा, आर्जवमवक्रता, ज्ञानं शास्त्रीयम्, विज्ञानमनुभवः, आस्तिक्यमस्तिपरलोक इति निश्चयः । एतच्छमादिब्राह्मणस्य स्वभावाज्जातं कर्म ॥

18.42.1. *Serenity* etc. *Serenity*, control of the mind; *self-control*, control of the external senses; *austerity* of the body etc., mentioned earlier; *purity*— external and internal; *forbearance*, forgiveness; *uprightness*, straightforwardness; *knowledge*, scriptural; *realization*, direct intuition; *faith*, the conviction that there exists a next world—these, the control of the mind etc., are the duties of a Brāhmaṇa born of his nature.

१८.४३.०. क्षत्रियस्य स्वाभाविकानि कर्माण्याह—

18.43.0. The natural duties of a Kshatriya are being stated:

43. शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥

Heroism, boldness, firmness, dexterity, not fleeing from the battle, generosity and lordliness, are the duties of a Kshatriya born of his nature.

१८.४३.१. शौर्यमिति । शौर्यं पराक्रमः । तेजः प्रागल्भ्यम् । धृतिर्धैर्यम् । दाक्ष्यं कौशलम् । युद्धे चाप्यपलायनमपराङ्मुखता । दानमौदार्यम् । ईश्वरभावो नियमनशक्तिः । एतत्क्षत्रियस्य स्वभावजं कर्म ॥

18.43.1. *Heroism* etc. *Heroism*, valour; *boldness*, spiritedness; *firmness*, steadiness; *dexterity*, skilfulness; *not fleeing from the battle*, not turning away (from the enemy),

generosity, liberality; lordliness, leadership—these are the duties of a Kshatriya born of his nature.

१८.४४.०. वैश्यशूद्रयोः कर्माह—

18.44.0. The duties of a Vaishya and a Sudra are being stated:

44. कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥

Agriculture, cattle-rearing and trade are the duties of a Vaishya born of his nature; and work of the nature of service is the duty of a Sudra born of his nature.

१८.४४.१. कृषीति । कृषिः कर्षणम्, गाः रक्षतीति गोरक्षस्तस्य भावो गौरक्ष्यं पाशुपाल्यमित्यर्थः । वाणिज्यं क्रयविक्रयादि । एतद्वैश्यस्य स्वभावजं कर्म । त्रैवर्णिकपरिचर्यात्मकं शूद्रस्यापि स्वभावजं कर्म ॥

18.44.1. *Agriculture etc. Agriculture, cultivation; one who raises cattle is a cattle raiser; the calling of such a person, i.e., cattle-rearing; trade, buying, selling, etc—these are the duties of a Vaishya born of his nature. Work of the nature of service to the other three castes is also the duty of a Sudra born of his nature.*

१८.४५.०. एवम्भूतस्य ब्राह्मणादिकर्मणो ज्ञानहेतुत्वमाह—

18.45.0. How such duties of the Brāhmana and others lead to knowledge is being stated:

45. स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥

Devoted to his own duty, a man attains perfection. Listen how one engaged in one's own duty attains perfection.

१८.४५.१. स्वे स्व इति । स्वस्वाधिकारविहिते कर्मण्यभिरतः परिनिष्ठितो नरः संसिद्धिं ज्ञानयोग्यतां लभते । कर्मणां ज्ञानप्राप्तिप्रकारमाह—

स्वकर्मेति सार्धेन । स्वकर्मपरिनिष्ठितो यथा येन प्रकारेण तत्त्वज्ञानं लभते तं प्रकारं शृणु ॥

18.45.1. *Devoted etc. Devoted to, heartily engaged in, duty according to his own qualifications, a man attains perfection, fitness for knowledge. How duties lead to knowledge is being stated in a verse and a half: Listen etc. Listen how, by what method, one sincerely engaged in one's own duty attains knowledge of the Truth.*

१८.४६.०. तमेवाह—

18.46.0. That method is being described:

46. यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

From whom proceeds the activity of all beings, and by whom all this is pervaded—worshipping Him through his own duty a man attains perfection.

१८.४६.१. यत इति । यतोऽन्तर्यामिणः परमेश्वराद्भूतानां प्राणिनां प्रवृत्तिश्चेष्टा भवति । येन च कारणात्मना सर्वमिदं विश्वं ततं व्याप्तं तमीश्वरं स्वकर्मणाऽभ्यर्च्य पूजयित्वा सिद्धिं लभते मनुष्यः ॥

18.46.1. *From whom etc. From whom, the Lord, the Inner Ruler, proceeds the activity, effort, of all beings or creatures, and by whom as the cause all this universe is permeated, pervaded—worshipping that Ishvara (Lord) through his own duty a man attains perfection.*

१८.४७.०. स्वकर्मणेति विशेषणस्य फलमाह—

18.47.0. The result of the qualifying phrase, 'through one's own duty' is being stated:

47. श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥

Better is one's own duty, though defective, than the duty of another, well performed. Doing the duty ordained by one's own nature, one incurs no sin.

१८.४७.१. श्रेयानिति । विगुणोऽपि स्वधर्मः सम्यगनुष्ठितादपि परधर्माच्छ्रेयाञ्छ्रेष्ठः । न च बन्धुवधादियुक्ताद्युद्धादेः स्वधर्माद्विक्षाटना-दिपरधर्मः श्रेष्ठ इति मन्तव्यम् । यतः स्वभावेन पूर्वोक्तेन नियतं नियमेनोक्तं कर्म कुर्वन्किल्बिषं नाप्नोति ॥

18.47.1. *Better etc. Though defective, one's own duty is better than, superior to, the duty of another well performed. You must not think that living on alms etc., which is the duty of another (a Brāhmana), is superior to your own duty of fighting etc., though attended with the killing of relatives and so forth. For doing the duty ordained, prescribed, by one's own nature as declared earlier, one incurs no sin.*

१८.४८.०. यदि पुनः साङ्ख्यदृष्ट्या स्वधर्मे हिंसाक्षणं दोषं मत्वा परधर्मं श्रेष्ठं मन्यसे तर्हि सदोषत्वं परधर्मेऽपि तुल्यमित्याशयेनाह—

18.48.0. If, however, according to the Sāṅkhya viewpoint, you think the duty of another to be superior, considering the evil of killing etc., in your own duty, then you should know that the duty of another is also equally attended with evil. Having this in view the Lord says:

48. सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥

One should not, O son of Kunti, relinquish the duty to which one is born, although it may be attended with evil; for all undertakings are covered by defect, as fire by smoke.

१८.४८.१. सहजमिति । सहजं स्वभावविहितं कर्म सदोषमपि न त्यजेत् । हि यस्मात् सर्वेऽप्यारम्भा दृष्टादृष्टार्थानि सर्वाण्यपि कर्माणि दोषेण केनचिदावृताः व्याप्ता एव । यथा सहजेन धूमेनाग्निरावृतस्तद्वत् । अतो-

यथाग्नेर्धूमरूपं दोषमपाकृत्य प्रताप एव तमःशीतादिनिवृत्तये सेव्यते तथा कर्मणोऽपि दोषांशविहाय गुणांश एव सत्त्वशुद्धये सेव्यत इत्यर्थः ॥

18.48.1. *One should not etc. One should not relinquish the duty to which one is born, which is ordained by one's nature, although it may be attended with evil; for all undertakings, all actions, yielding visible or invisible results, are indeed covered by some defect or other, even as fire is enveloped by its concomitant smoke. Hence, just as discarding the evil—smoke—the heat of the fire is used to remove darkness, cold, etc., even so rejecting the evil part in work, the good part alone is accepted for the purification of the mind. This is the sense.*

१८.४९.०. ननु कथं कर्मणि क्रियमाणे दोषांशप्रहाणेन गुणांश एव सम्पत्स्यते? इत्यपेक्षायामाह—

18.49.0. Anticipating the question, 'How can one in doing work get only the good out of it, rejecting its evil part?'—the Lord says:

49. असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥

He, whose understanding is unattached everywhere, whose mind is conquered, who is bereft of desires, attains by renunciation that supreme state of freedom from action.

१८.४९.१. असक्तेति । असक्ता सङ्गशून्या बुद्धिर्यस्य, जितात्मा निरहङ्कारः, विगतस्पृहा विगता स्पृहा फलविषयेच्छा यस्मात्स एवम्भूतेन 'स त्यागः सात्त्विको मतः' (१८.९) इत्येवं पूर्वोक्तेन कर्मासक्तिरत्फल-योस्त्यागलक्षणेन सन्न्यासेन नैष्कर्म्यसिद्धिं सर्वकर्मनिवृत्तिलक्षणां सत्त्वशुद्धि-मधिगच्छति । यद्यपि सङ्गफलयोस्त्यागेन कर्मानुष्ठानमपि नैष्कर्म्यमेव, कर्तृत्वाभिनिवेशाभावात्, तदुक्तम्—'नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्' (५.८) इत्यादिश्लोकचतुष्टयेन, तथाप्यनेनोक्तलक्षणेन सन्न्यासेन

परमां नैष्कर्म्यसिद्धिं 'सर्वकर्माणि मनसा सन्न्यस्यास्ते सुखं वशी' (५.१३)
इत्येवंलक्षणां पारमहंस्यापरपर्यायां प्राप्नोति ॥

18.49.1. *He whose etc. He, whose understanding is unattached, devoid of attachment, whose mind is conquered, i.e., who is free from egotism, who is bereft of desires, from whom desires for results have gone—that person by such renunciation, consisting in the giving up of attachment for work as also for its fruit, as has been referred to earlier in, 'That relinquishment is considered to be Sāttvika' (verse 9), attains that state of freedom from action, purity of mind, in the form of the cessation of all activity. Though the performance of work giving up attachment and fruit is also no activity, since there is no idea of a doer, for it is stated in the four verses beginning with, 'The man of (selfless) action, who knows the Truth, thinks, I am not doing anything' etc. (5.8), yet, by this renunciation described above, he attains the supreme state of freedom from action of the kind described in, 'The self-controlled embodied being, renouncing all actions through his mind' etc. (5.13), which is another name for the state of the highest Sannyāsin, the Paramahansa.*

१८.५०.०. एवम्भूतस्य परमहंसस्य ज्ञाननिष्ठया ब्रह्मभावप्रकारमाह षड्भिः—

18.50.0. The manner in which such a Paramahansa attains Brahmanhood through steadfastness in knowledge, is being stated in the six verses beginning with:

50. सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥

Learn from Me in brief, O son of Kunti, how reaching (such) perfection he attains Brahman, which is the supreme consummation of knowledge.

१८.५०.१. सिद्धिं प्राप्त इति । नैष्कर्म्यसिद्धिं प्राप्तः सन् यथा येन प्रकारेण ब्रह्म प्राप्नोति तथा तं प्रकारं सङ्क्षेपेणैव मे वचनान्निबोध ॥

18.50.1. *Learn from Me etc. How, reaching the perfection of freedom from action, he attains Brahman, learn that manner from My words just in brief.*

१८.५१.०. तदेवाह—

18.51.0. That is being stated:

51. बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥

Endued with a pure understanding, controlling the mind with tenacity, relinquishing sense-objects such as sound, and laying aside likes and dislikes.

१८.५१.१. बुद्ध्येति । उक्तेन प्रकारेण विशुद्ध्या पूर्वोक्त्या सात्त्विक्या बुद्ध्या युक्तः, धृत्या सात्त्विक्या आत्मानं कार्यकारणसङ्घातं तामेव बुद्धिं नियम्य निश्चलां कृत्वा, शब्दादीन्विषयांस्त्यक्त्वा तद्विषयौ रागद्वेषौ च व्युदस्य । 'बुद्ध्या विशुद्ध्या युक्तः' इत्यादीनां 'ब्रह्मभूयाय कल्पते' इति तृतीयेनान्वयः॥

18.51.1. *Endued etc. Endued with a pure understanding, with the Sāttvika understanding, already referred to, purified in the manner described above, controlling the mind, making that very understanding steady, with Sāttvika tenacity, relinquishing sense-objects such as sound, and laying aside likes and dislikes with respect to them—these words are to be construed with, 'He is fit for becoming Brahman in the third verse (of this quarter).*

१८.५२.०. किञ्च—

18.52.0. Further,

52. विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥

Resorting to a sequestered place, eating little, controlled in speech, body and mind, always devoted to the Yoga of contemplation, cultivating dispassion.

१८.५२.१. विविकेति । विविक्तसेवी शुद्धदेशावस्थायी, लघ्वाशी मितभोजी । एतैरुपायैर्यतवाक्कायमानसः संयतवाग्देहचित्तो भूत्वा नित्यं सर्वदा ध्यानेन यो योगो ब्रह्मसंस्पर्शस्तत्परः सन्, ध्यानाद्यविच्छेदार्थं पुनः पुनर्दृढं वैराग्यं सम्यगुपाश्रितो भूत्वा ॥

18.52.1. *Resorting etc. Resorting to a sequestered place residing in a pure place, eating little, moderately, and by these means controlled in speech, body and mind, i.e., having speech, body and mind under restraint, always devoted to that Yoga, union with brahman, which comes of contemplation, cultivating again and again firm dispassion for keeping the contemplation etc., unbroken.*

१८.५३.०. किञ्च—

18.53.0. Further,

53. अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥

Forsaking egotism, power, arrogance, desire, anger and superfluous things, free from the notion of 'mine' and tranquil, he is fit for becoming Brahman.

१८.५३.१. अहङ्कारमिति । ततश्च विरक्तोऽहमित्याद्यहङ्कारं, बलं दुराग्रहं, दर्पं योगबलादुन्मार्गप्रवृत्तिलक्षणम्, प्रारब्धवशात्प्राप्यमाणेष्वपि विषयेषु कामं, क्रोधं परिग्रहं च विमुच्य विशेषेण त्यक्त्वा, बलादापन्नेषु निर्ममः सन्, शान्तः परामुपशान्तिं प्राप्तो ब्रह्मभूयाय ब्रह्माहमिति नैश्चल्येनावस्थानाय कल्पते योग्यो भवति ॥

18.53.1. *Forsaking etc. Forsaking egotism of the form, 'I am free from worldly attachment'; power, foolhardiness; arrogance, the inclination to go astray from a sense of spiritual strength; forsaking, giving up completely, desire, for objects of enjoyment, even though attained through Prārabdha, anger and superfluous things, free from the notion of 'mine' with regard to objects of enjoyment that have come to him in spite of himself, and tranquil*

i.e., having attained supreme peace, *is fit for becoming Brahman, fit to remain steady in the idea, 'I am Brahman,'*

१८.५४.०. ब्रह्माहमित्येवं नैश्चल्येनावस्थानस्य फलमाह—

18.54.0. The result of remaining steady in the idea 'I am Brahman,' is being stated:

54. ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।

समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥

Becoming Brahman and tranquil-minded, he neither grieves nor desires; alike to all beings, he attains supreme devotion to Me.

१८.५४.१. ब्रह्मभूत इति । ब्रह्मभूतो ब्रह्मण्यवस्थितः प्रसन्नचित्तो नष्टं न शोचति । न चाऽप्राप्तं काङ्क्षति देहाद्यभिमानाभावात् । अत एव सर्वेष्वपि भूतेषु समः सन् रागद्वेषादिकृतविक्षेपाभावात्सर्वभूतेषु मद्भावनालक्षणां परां मद्भक्तिं लभते ॥

18.54.1. *Becoming Brahman etc. Becoming Brahman, i.e., remains in Brahman (consciousness), and tranquil-minded, he neither grieves for what is lost nor desires what is not attained, for he does not identify himself with the body etc. Therefore being alike to all beings, owing to the absence of distractions arising out of desire and aversion, he attains supreme devotion to Me which consists in looking upon all beings as Myself.*

१८.५५.०. ततश्च—

18.55.0. Then,

55. भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

By devotion he knows Me truly, how much and what I am. Then, having known Me truly, he forthwith enters into Me.

१८.५५.१. भक्त्या मामिति । तया च परया भक्त्या तत्त्वतो मामभिजानाति । कथंभूतम्? यावान् सर्वव्यापी यश्चास्मि सच्चिदानन्द-घनस्तथाभूतम् । ततश्च मामेवं तत्त्वतो ज्ञात्वा तदनन्तरं तस्य ज्ञानस्याप्युपरमे सति मां विशते । परमानन्दरूपो भवतीत्यर्थः ॥

18.55.1. *By devotion etc. By that supreme devotion he knows Me truly: As of what nature? How much, i.e., all pervading, and what, i.e., Existence, Knowledge, Bliss Absolute, I am. Then, having known Me truly, after that when his knowledge, too, is at rest, he enters into Me, that is to say, he becomes one with supreme Bliss.*

१८.५६.०. स्वकर्मभिः परमेश्वराराधनादुक्तं मोक्षप्रकारमुपसंहरति—

18.56.0. The manner referred to above, in which Liberation results from the worship of the Lord through one's duties is being concluded:

56. सर्वकर्माण्यपि सदा कुर्वाणो मद्भ्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥

Even performing all works always, taking refuge in Me, he attains through My grace the eternal and immutable state.

१८.५६.१. सर्वकर्माणीति । सर्वकर्माणि नित्यनैमित्तिकानि काम्यानि च कर्माणि पूर्वोक्तक्रमेण मद्भ्यपाश्रयः सन् कुर्वाणोऽहमेव व्यपाश्रय आश्रयणीयो न तु स्वर्गादिफलं यस्य सः मत्प्रसादाच्छाश्वतमनादिं, अव्ययं नित्यं सर्वोत्कृष्टं वैष्णवं पदं प्राप्नोति ॥

18.56.1. *Even performing etc. Performing all works, regular and occasional rites, as also actions performed with desire, in the way described above, taking refuge in Me, having Me as the sole resort and not results like heaven, he attains through My grace, the eternal, beginningless, immutable everlasting supreme state of Vishnu.*

१८.५७.०. यस्मादेवं तस्मात्—

18.57.0. Since it is so, therefore,

57. चेतसा सर्वकर्माणि मयि सन्न्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥

Resigning mentally all actions to Me, regarding Me as the supreme goal, and resorting to Yoga through the intellect, ever fix your mind on Me.

१८.५७.१. चेतसेति । सर्वकर्माणि चेतसा मयि सन्न्यस्य समर्प्य मत्परः अहमेव परः प्राप्यः पुरुषार्थो यस्य सः । व्यवसायात्मिकया बुद्ध्या योगमाश्रित्य सततं कर्मानुष्ठानकालेऽपि 'ब्रह्मार्पणं ब्रह्म हविः' (४.२४) इति न्यायेन मय्येव चित्तं यस्य तथा भूतो भव ॥

18.57.1. *Resigning etc. Resigning, offering, mentally all actions to Me, regarding Me as the supreme goal, the highest end of life to be attained, resorting to Yoga through the intellect, whose nature is determination, ever, i.e., even while performing work, fix your mind on Me alone in the manner stated in: 'The ladle is Brahman, the oblation is Brahman' etc. (4.24).*

१८.५८.०. ततो यद्भविष्यति तच्छृणु—

18.58.0. Hear what will follow from that:

58. मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥

Fixing your mind on Me, you will overcome all difficulties through My grace. But if from self-conceit you do not listen to Me, you will perish.

१८.५८.१. मच्चित्त इति । मच्चित्तः सन् मत्प्रसादात्सर्वाण्यपि दुर्गाणि दुस्तराणि सांसारिकाणि दुःखानि तरिष्यसि । विपक्षे दोषमाह—अथ चेद्यदि पुनस्त्वमहङ्काराज्जातृत्वाभिमानान्मदुक्तमेतन्न श्रोष्यसि तर्हि विनङ्क्ष्यसि पुरुषार्थाद्भ्रश्यसि ॥

18.58.1. *Fixing etc. Fixing your mind on Me, you will through My grace overcome all difficulties whatsoever, all wordly troubles difficult to get over. The evil that would result from a contrary behaviour is being stated: But if, on the contrary, from self-conceit, from the notion that you are wise, you do not listen to what I have said, then you will perish, fail to attain the goal of life.*

१८.५९.०. कामं विनङ्क्ष्यामि नतु बन्धुभिर्युद्धं करिष्यामीति चेत्त्राह—

18.59.0. 'I would rather die, but I will not fight with my relations'—in answer to such a position the Lord says:

59. यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥

That, indulging in self-conceit, you think, 'I will not fight'—vain is this resolve of yours. Your nature will compel you (to fight).

१८.५९.१. यदिति । मदुक्तमनादृत्य केवलमहङ्कारमवलम्ब्य युद्धं न करिष्यामीति त्वं यन्मन्यसेऽध्यवस्यसि एष तेऽध्यवसायो मिथ्यैव, अस्वतन्त्रत्वात्तव । तदेवाह—प्रकृतिस्त्वां रजोगुणरूपेण परिणता सती नियोक्ष्यति युद्धे प्रवर्तयिष्यत्येव ॥

18.59.1. *That, indulging etc. Disregarding what I have said, and indulging merely in self-conceit, that you think, resolve, 'I will not fight'—vain is this resolve of yours, for you are not a free agent. That is being stated: your nature, evolving as Rajas, will compel you, undoubtedly engage you in battle.*

१८.६०.०. किञ्च—

18.60.0. Further,

60. स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥

O son of Kunti, what you out of delusion do not wish to do, you shall do in spite of yourself, fettered by your own duty born of your nature.

१८.६०.१. स्वभावेति । स्वभावः क्षत्रियत्वे हेतुः पूर्वकर्मसंस्कार-स्तस्माज्जातेन स्वकीयेन कर्मणा शौर्यादिना पूर्वोक्तेन निबद्धो यन्त्रितस्तव्यं मोहाद्यत्कर्म युद्धलक्षणं कर्तुं नेच्छसि, अवशोऽपि तत्कर्म करिष्यस्येव ॥

18.60.1. *O son of kunti, etc. Your nature, the tendencies of past life that are the cause of your birth as a Kshatriya; duty born of this, viz., valour etc., already enumerated—fettered, constrained, by this that you are, what, viz., work, you out of delusion do not wish to do shall surely do in spite of yourself.*

१८.६१.०. तदेवं श्लोकद्वयेन साङ्ख्यादिमतेन प्रकृतिपारतन्त्र्यं स्वभावपारतन्त्र्यं कर्मपारतन्त्र्यं चोक्तम् । इदानीं स्वमतमाह द्वाभ्याम्—

18.61.0. Thus in the two (preceding) verses the subservience of all the beings to Prakriti, to one's own nature and to duty has been stated according to the views of the Sāṅkhyas etc. Now the Lord declares His own view in the two verses beginning with:

61. ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥

In the heart of all beings, O Arjuna, resides the Lord, whirling all of them by His Māyā as if they were mounted on a machine.

१८.६१.१. ईश्वर इति । सर्वभूतानां हृदयमध्ये ईश्वरोऽन्तर्यामी तिष्ठति । किं कुर्वन्? सर्वाणि भूतानि मायया निजशक्त्या भ्रामयन् तत्कर्मसु प्रवर्तयन् यथा दारुयन्त्रमारूढानि कृत्रिमाणि भूतानि सूत्रधारो लोके भ्रामयति तद्वदित्यर्थः । यद्वा यन्त्राणि शरीराणि आरूढानि भूतानि देहाभिमानिनो जीवान् भ्रामयन्नित्यर्थः । तथाच श्वेताश्वतराणां मन्त्रः— 'एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता

केवलो निर्गुणश्च' (श्वे. उ. ६.११) इति । अन्तर्यामिब्राह्मणं च 'य आत्मनि तिष्ठन्नात्मानमन्तरो यमयति यमात्मा न वेद यस्यात्मा शरीरं एष त आत्मान्तर्याम्यमृतः' (बृह. उ. ३.७) इत्यादि ॥

18.61.1. *In the heart etc. Within the heart of all beings resides the Lord, the Inner Ruler. Doing what? Whirling, engaging in their particular duties, all beings by His own power called Māyā even as in the world the stage-manager makes all artificial beings (dolls) fixed on a wooden machine move about. Or it may be interpreted thus: Whirling all beings mounted on machines, bodies, i.e., the individual souls that identify themselves with their bodies. As the Svetāshvatara Upanishad says, 'God, who is one only, is hidden in all beings. He is all-pervading, and is the Inner Self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the Gunas' (Śve. Up. 6.11); and the section dealing with the Internal Ruler in the Brihadāranyaka Upanishad also says: 'He who inhabits the self but is within it, whom the self does not know, whose body is the self and who controls the self from within, is the Internal Ruler, your own immortal Self,' (Br. Up. 3.7) etc.*

62. तमेव शरणं गच्छ सर्वभावेन भारत ।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Take refuge in Him alone with all your heart, O descendent of Bharata (Arjuna); by His grace you shall attain supreme peace and the eternal abode.

१८.६२.१. तमिति । यस्मादेवं सर्वे जीवाः परमेश्वरपरतन्त्रास्तस्मादहङ्कारं परित्यज्य सर्वभावेन सर्वात्मना तमीश्वरमेव शरणं गच्छ । ततस्तस्यैव प्रसादात्परामुत्कृष्टामुपशान्तिं स्थानं च पारमेश्वरं शाश्वतं नित्यं प्राप्स्यसि ॥

18.62.1. *Take refuge etc. Since all individual souls are thus dependent on the Lord, therefore giving up self-conceit, take*

refuge in Him, the Lord, along with all your heart, with your whole soul. Then it is by His grace that you shall attain supreme peace as also the eternal, everlasting, abode of the Lord.

१८.६३.०. सर्वगीतार्थमुपसंहरन्नाह—

18.63.0. Concluding the teaching of the whole Gītā the Lord says:

63. इति ते ज्ञानमाख्यातं गुह्याद्गुहातरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

Thus has knowledge more secret than all secrets been declared to you by Me; reflect on it fully and act as you like

१८.६३.१. इतीति । इति अनेन प्रकारेण ते तुभ्यं सर्वज्ञेन परमकारुणिकेन मया ज्ञानमाख्यातमुपदिष्टम् । कथंभूतम्? गुह्याद्गोप्या-द्रहस्यमन्त्रयोगादिज्ञानादपि गुह्यतरं एतन्मयोपदिष्टं गीताशास्त्रमशेषतो विमृश्य पर्यालोच्य पश्चाद्यथेच्छसि तथा कुरु । एतस्मिन्पर्यालोचिते सति तव मोहो निवर्तिष्यत इति भावः ॥

18.63.1. Thus etc. Thus, in this way, has knowledge been declared, taught, by Me who am omniscient and extremely gracious. What kind of knowledge? More secret than all secrets like the esoteric knowledge about mystic syllables (Mantras) and Yoga. Reflect on, consider fully, it, the Gītā Scripture that has been taught by Me, and then act as you like. The idea being, if you reflect on it, then your delusion will be removed.

१८.६४.०. अतिगम्भीरं गीताशास्त्रमशेषतः पर्यालोचयितुमशक्नुवतः कृपया स्वयमेव तस्य सारं सङ्गृह्य कथयति त्रिभिः—

18.64.0. For those who are unable to reflect on the very profound teaching of the Gītā in its entirety, the Lord graciously tells the essence of it in the three verses beginning with:

64. सर्वगुहातमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥

Hear again My supreme word, the most secret of all. Because you are dearly beloved of Me, therefore I shall tell you what is good for you.

१८.६४.१. सर्वगुह्यतममिति । सर्वेभ्योऽपि गुह्येभ्यो गुह्यतमं मे वचः तत्रतत्रोक्तमपि भूयः पुनरपि वक्ष्यमाणं शृणु । पुनःपुनः कथने हेतुमाह—दृढमत्यन्तं मे मम त्वमिष्टः प्रियोऽसीति मत्वा तत एव हेतोस्ते हितं वक्ष्यामि । यद्वा त्वं ममेष्टोऽसि मया वक्ष्यमाणं च दृढं सर्वप्रमाणोपेतमिति निश्चित्य ततस्ते वक्ष्यामीत्यर्थः । दृढमतिरिति केचित्पठन्ति ॥

18.64.1. *Hear again* etc. Though My teachings, the most secret of all secrets, have been declared from place to place, yet *hear again* what I am going to say. The reason for declaring it again and again is being stated: Considering the fact that *you are dearly, very much, beloved of Me*. For that very reason *I shall tell you what is good for you*. Or it may mean: *Because I have come to the conclusion that you are beloved of Me, and what I am going to tell you is unassailable, or supported by all proofs, therefore I shall tell you*. Some read 'Dridhamati' (of firm resolve) instead of 'Dridhamiti.'

१८.६५.०. तदेवाह—

18.65.0. That is being stated:

65. मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

Fix your mind on Me, be devoted to Me, worship Me, and bow down to Me; then you shall come to Me. Truly do I promise to you, for you are dear to Me.

१८.६५.१. मन्मना इति । मन्मना भव, मच्चित्तो भव, ममैव भक्तो भव, मद्याजी मद्यजनशीलो भव, मामेव नमस्कुरु । एवं वर्तमानस्त्वं मत्प्रसादा—ल्लब्धज्ञानेन मामेवैष्यसि प्राप्स्यसि । अत्र च संशयं मा कार्षीः । त्वं हि मे प्रियोऽसि । अतः सत्यं यथाभवत्येवं तुभ्यमहं प्रतिजाने प्रतिज्ञां करोमि ॥

18.65.1. *Fix etc. Fix your mind on Me, remember Me, be devoted to Me alone, habitually worship Me, and bow down to Me alone. Living thus, you shall come to Me through knowledge attained through My grace. And do not entertain any doubt about this, for you are dear to Me; therefore do I promise to you, give you My word, truly.*

१८.६६.०. ततोऽपि गुह्यतममाह—

18.66.0. More secret than even what has been stated is being declared:

66. सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Giving up all duties, take refuge in Me alone. I will liberate you from all sins, do not grieve.

१८.६६.१. सर्वेति । मद्भक्त्यैव सर्वं भविष्यतीति दृढविश्वासेन विधिकैङ्कर्यं त्यक्त्वा मदेकशरणो भव । एवं वर्तमानः कर्मत्यागनिमित्तं पापं स्यादिति मा शुचः शोकं मा कार्षीः । यतस्त्वा त्वां मदेकशरणं सर्वपापेभ्योऽहं मोक्षयिष्यामि ॥

18.66.1. *Giving up etc. With the firm conviction that everything will come through devotion to Me, giving up the slavery to injunctions, take refuge in Me alone. Do not grieve that by living like that you will incur sin for abjuring your duties, for I will liberate you, whose sole refuge is Myself from all sins.*

१८.६७.०. एवं गीतार्थतत्त्वमुपदिश्य तत्सम्प्रदायप्रवर्तने नियममाह—

18.67.0. Having thus taught the essence of the teaching of the Gītā the Lord is now stating the rule as to the handing down of the instruction:

67. इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

Never should this be declared by you to one who is devoid of austerities, or who is not a devotee, nor to one who does not wish to hear it, nor one who cavils at Me.

१८.६७.१. इदमिति । इदं गीतार्थतत्त्वं ते त्वयाऽतपस्काय स्वधर्मा-
नुष्ठानहीनाय न वाच्यम् । न चाभक्ताय गुरावीश्वरे च भक्तिशून्याय कदाचिदपि
न वाच्यम्, न चाशुश्रूषवे श्रोतुमनिच्छते परिचर्यामकुर्वते वाच्यम्, मां परमेश्वरं
योऽभ्यसूयति मनुष्यदृष्ट्या दोषारोपेण निन्दति तस्मै च न वाच्यम् ॥

18.67.1. *Never etc. This doctrine of the Gitā should never be declared by you to one who is devoid of austerities, who does not perform his duties, or to one who is not a devotee, who is devoid of devotion to the preceptor and the Lord, nor to one who does not do service; or it may mean, to one who does not wish to hear; nor should it be told to one who cavils at Me, the Lord, i.e., to one who, thinking Me to be an ordinary mortal, speaks ill of Me by imputing faults to Me.*

१८.६८.०. एतैर्दोषैर्विरहितेभ्यो मद्भक्तेभ्यो गीताशास्त्रोपदेष्टुः फलमाह—

18.68.0. The result of teaching the Gita to My devotees who are free from the defects mentioned (above) is being stated:

68. य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥

He who will impart this profound secret to My devotees, has supreme devotion to Me, and being free from doubt comes to Me alone.

१८.६८.१. य इति । मद्भक्तेष्वभिधास्यति मद्भक्तेभ्यो यो वक्ष्यति स मयि परां भक्तिं करोति । ततो निःसंशयः सन् मामेव प्राप्नोतीत्यर्थः ॥

18.68.1. *He who etc. He who will impart this to My devotees, has supreme devotion to Me, and being thereby free from doubt attains Me alone.*

१८.६९.०. किञ्च—

18.69.0. Further,

69. न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥

There is none among men who does dearer service to Me than he, nor will there be any; and there is none on earth dearer to Me than he.

१८.६९.१. न चेति । तस्मान्मद्भक्तेभ्यो गीताशास्त्रव्याख्यातुः सकाशादन्यो मनुष्येषु मध्ये कश्चिदपि मम प्रियकृत्तमोऽत्यन्तं परितोषकर्ता नास्ति । नच कालान्तरे भविता भविष्यति । ममापि तस्मादन्यः प्रियतरोऽधुना भुवि तावन्नास्ति । नच कालान्तरेऽपि भविष्यतीत्यर्थः ॥

18.69.1. *There is etc. There is none. Whatsoever, among men who does dearer service, anything more pleasing, to Me than he who explains the Gītā scripture to My devotees, nor will there be any in future; and there is none who is dearer to Me also than he; and the sense is, nor will there be any in future.*

१८.७०.०. पठतः फलमाह—

18.70.0. The fruit that comes to one who studies the Gītā is being stated:

70. अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥

And he who will study this sacred dialogue between us, will be sacrificing to Me through the knowledge sacrifice; this is My opinion.

१८.७०.१. अध्येष्यत इति । आवयोः कृष्णार्जुनयोः इमं धर्म्यं धर्मादनपेतं संवादं योऽध्येष्यते जपरूपेण पठिष्यति तेन पुंसा सर्वयज्ञेभ्यः श्रेष्ठेन ज्ञानयज्ञेनाहमिष्टः स्यां भवेयमिति मतिः । यदप्यसौ गीतार्थमबुद्ध्यमान एव केवलं जपति तथापि मम तच्छृण्वतो मामेवासौ प्रकाशयतीति बुद्धिर्भवति । यथा लोके यदृच्छयापि कश्चित्कदाचित्कस्यचिन्नाम गृह्णाति तदासौ मामेवायमाह्वयतीति मत्वा तत्पार्श्वमागच्छति, तथाहमपि तस्य

सन्निहितो भवेयम् । अत एव अजामिलक्षत्रबन्धुप्रमुखानां कथञ्चिन्नामोच्चारणमात्रेण प्रसन्नोऽस्मि, तथैवास्यापि प्रसन्नो भवेयमित्यर्थः ॥

18.70.1. *And he etc. And he who will study, repeat like Japa, this sacred, righteous, dialogue between us, Sri Krishna and Arjuna, will be sacrificing to Me through the Knowledge-sacrifice, which is the best of all sacrifices; this is My opinion. Even though he simply repeats the Gitā without understanding its meaning, yet, hearing it, I shall know that he is revealing Me alone. Just as in the world when anyone casually utters the name of some one at anytime, the latter thinks that it is he who is called and comes to that person, even so would I approach that man (who reads the Gitā). Hence I am pleased by the mere utterance of My name by persons like Ajāmila and Kshatrbandhu. So also shall I be pleased with him (who thus reads the Gitā).*

१८.७१.०. अन्यस्य जपतो योऽन्यः कश्चिच्छृणोति तस्यापि फलमाह—

18.71.0. The fruit that comes even to one who hears while another is reading (the Gitā) is being stated:

71. श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम् ॥

A person who merely hears (the Gitā) with devotion and without cavilling shall be freed and attain the blessed spheres attained by men of righteous deeds.

१८.७१.१. श्रद्धावानिति । यो नरः श्रद्धायुक्तः केवलं शृणुयादपि श्रद्धावानपि कश्चित्किमर्थमुच्चैर्जपति अबद्धं जपतीति वा दोषदृष्टिं करोति । तद्व्यावृत्त्यर्थमाह—अनसूयश्च असूयारहितो यः शृणुयात्सोऽपि सर्वैः पापैर्मुक्तः सन् अश्वमेधादिपुण्यकृताँल्लोकान् प्राप्नुयात् ॥

18.71.1. *Even etc. A person who merely hears with devotion—even one who hears with devotion may captiously think, 'Why is he reading so loudly and without restraint?'; in*

order to exclude such a person the Lord says—and who hears without cavilling, shall also be freed from all sins, and attain the spheres attained by men of righteous deeds like the horse sacrifice.

१८.७२.०. सम्यग्बोधानुत्पत्तौ पुनरुपदेक्ष्यामीत्याशयेनाह—

18.72.0. 'If complete knowledge has not dawned, I shall teach you again'—with this intention the Lord asks:

72. कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।

कच्चिदज्ञानसम्मोहः प्रनष्टस्ते धनञ्जय ॥

Have you listened to it, O Pārtha, with undivided attention? Has your delusion due to ignorance been destroyed, O Dhananjaya?

१८.७२.१. कच्चिदिति । कच्चिदिति प्रश्नार्थे । अज्ञानसम्मोहः तत्त्वाज्ञानकृतो विपर्ययः स्पष्टमन्यत् ॥

18.72.1. *Have you* etc. 'Whether' is interrogative. *Delusion due to ignorance, wrong notion arising out of ignorance of the Truth.* The rest is clear.

१८.७३.०. कृतार्थः सन्—

18.73.0. Being blessed,

अर्जुन उवाच

73. नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

Arjuna said:

My delusion is destroyed, and I have gained my memory, through Your grace, O Achyuta. I stand; free from doubt I will carry out Your behest.

१८.७३.१. नष्ट इति । आत्मविषयो मोहो नष्टः । यतोऽयमहमस्मीति स्वरूपानुसन्धानरूपा स्मृतिस्त्वत्प्रसादान्मया लब्धा । अतः स्थितोऽस्मि

युद्धायोपस्थितोऽस्मि । गतो धर्मविषयः सन्देहो यस्य सोऽहं तवाज्ञां करिष्ये इति ॥

18.73.1. *My delusion etc. (My) delusion about the Self is destroyed, for I have gained my memory, consisting in the realization of one's nature as, 'I am this', through your grace. Therefore I stand, arise for battle. I, who am free from doubt about my duties will carry out Your command.*

१८.७४.०. तदेवं धृतराष्ट्रं प्रति श्रीकृष्णार्जुनसंवादं कथयित्वा प्रस्तुतां कथामनुसन्दधानः—

18.74.0. Thus having narrated to Dhritarāshtra the dialogue between Sri Krishna and Arjuna, *Sanjaya*, resuming the thread of the narrative, *said*:

सज्जय उवाच

74. इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥

Sanjaya said:

Thus have I heard this wonderful dialogue between Vasudeva and the high-souled Pārtha, that causes my hair to stand on end.

१८.७४.१. इतीति । रोमहर्षणं रोमाञ्चकरं संवादमश्रौषं श्रुतवानहम् । स्पष्टमन्यत् ॥

18.74.1. *Thus etc. I have heard the dialogue that causes my hair to stand on end, causes horripilation.*

१८.७५.०. आत्मनस्तच्छ्रवणे सम्भावनामाह—

18.75.0. He describes the possibility of his hearing that dialogue:

75. व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ॥

75. Through the grace of Vyasa I have heard this supreme and secret Yoga direct from Sri Krishna, the Lord of Yoga, as He declared it Himself.

१८.७५.१. व्यासप्रसादादिति । भगवता व्यासेन दिव्यं चक्षुःश्रोत्रादि मह्यं दत्तम् । अतो व्यासस्य प्रसादादेतदहं श्रुतवानस्मि । किं तदित्यपेक्षायामाह-परं योगम् । परत्वमाविष्करोति योगेश्वराच्छ्रीकृष्णा-त्स्वयमेव साक्षात्कथयतः श्रुतवानिति ॥

18.75.1. *Through etc.* Bhagavān Vyasa gave me divine eyes, ears, etc. Therefore *through the grace of Vyasa I have heard this.* What was it? This is being stated: *Supreme Yoga.* The supreme-ness is being revealed: I have heard it *direct from Sri Krishna, the Lord of Yoga, as He declared it Himself.*

१८.७६.०. किञ्च—

18.76.0. Further,

76. राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥

O king, recalling often this wonderful and sacred dialogue between Keshava and Arjuna, I rejoice again and again.

१८.७६.१. राजन्निति । हृष्यामि रोमाञ्चितो भवामि हर्षं प्राप्नोमीति वा । स्पष्टमन्यत् ॥

18.76.1. *O king etc.* I rejoice, I get horripilation; or it may mean, I find joy. The rest is clear.

१८.७७.०. किञ्च—

18.77.0. Further,

77. तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥

And as I repeatedly recall that most wonderful form of Hari, great is my wonder, O king, and I rejoice again and again.

१८.७७.१. तच्चेति । तदिति विश्वरूपं निर्दिशति । स्पष्टमन्यत् ॥

18.77.1. *And etc. That* refers to the cosmic form. The rest is clear.

१८.७८.०. अतस्त्वं पुत्राणां राज्यादिशङ्कां परित्यजेत्याशयेनाह—

18.78.0. With the intention of telling (Dhritarāshtra), 'Therefore better give up the hope of your sons' getting the kingdom etc.', Sanjaya says:

78. यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

Where there is Sri Krishna, the Lord of Yoga, and where there is Pārtha, the wielder of the bow, there are sure fortune, victory, prosperity and statesmanship. Such is my conviction.

१८.७८.१. यत्रेति । यत्र येषां पाण्डवानां पक्षे योगेश्वरः श्रीकृष्णो वर्तते, यत्र च पार्थो गाण्डीवधनुर्धरः तत्रैव श्रीः राज्यलक्ष्मीः, तत्रैव च भूतिरुत्तरोत्तराभिवृद्धिश्च, तत्रैव नीतिर्नयोऽपि ध्रुवा निश्चितेति सर्वत्र सम्बद्ध्यते । इति मम मतिर्निश्चयः । अत इदानीमपि तावत्सपुत्रस्त्वं श्रीकृष्णं शरणमुपेत्य पाण्डवान् प्रसाद्य सर्वस्वं च तेभ्यो निवेद्य पुत्रप्राणरक्षणं कुर्विति भावः ॥

18.78.1. *Where etc. Where, on which side, there is Sri Krishna, the Lord of Yoga, and where there is Partha, the wielder of the bow, there itself is fortune, sovereign power, there itself is victory, there itself is prosperity, ever increasing opulence, and there itself is statesmanship. 'Sure' qualifies all these (four) terms. Such is my opinion, conviction. Therefore, even now, with your sons, take refuge in Sri Krishna, satisfy the Pāndavas and offer everything to them, and thus save your sons— this is the idea.*

भगवद्भक्तियुक्तस्य तत्प्रसादात्मबोधतः ।

सुखं बन्धविमुक्तिः स्यादिति गीतार्थसङ्ग्रहः ॥ १ ॥

तथाहि 'पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया' (८.२२), 'भक्त्या त्वनन्ययाशक्य अहमेवंविधोऽर्जुन' (११.५४) इत्यादौ भगवद्भक्तेर्मोक्षं प्रति साधकतमत्वश्रवणात्तदेकान्तभक्तिरेव तत्प्रसादोत्थज्ञानवान्तरव्यापारमात्रयुक्ता मोक्षहेतुरिति स्फुटं प्रतीयते । ज्ञानस्य च भक्त्यवान्तरव्यापारत्वमेव युक्तम् । 'तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् । ददामि बुद्धियोगं तं येन मामुपयान्ति ते' (१०.१०), 'मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते' (१३.१८) । इत्यादिवचनात्तत्त्वज्ञानमेव भक्तिरिति युक्तम् । 'समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम्' (१८.५४) । 'भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः' (१८.५५) इत्यादौ भेदेननिर्देशात् । न चैवं सति 'तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय' (श्वे. उ. ३.८; ६.१५) इत्यादिश्रुतिविरोधः शङ्कनीयः, भक्त्यवान्तरव्यापारत्वाज्ज्ञानस्य । न हि काष्ठैः पचतीत्युक्ते ज्वालानामसाधनत्वमुक्तं भवति । किञ्च 'यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः' (श्वे. उ. ६.२३) 'देहान्ते देवः परं ब्रह्म तारकं व्याचष्टे' (नृ. पु. १.७) 'यमेवैष वृणुते तेन लभ्यः' (कठ. उ. ५.२३) इत्यादि श्रुतिस्मृतिपुराणवचनान्येवं सति समञ्जसानि भवन्ति तस्माद्भगवद्भक्तिरेव मोक्षहेतुरिति सिद्धम् ॥

He who is devoted to the Lord easily attains freedom from bondage by means of the knowledge of the Self attained through His grace—this is the essence of the Teaching of the Gītā. For instance, since in texts like, 'That supreme Being, O Pārtha, is attainable by one-pointed devotion' (8.22), 'But by undivided devotion, O Arjuna, can I in this form be known' etc. (11.54), the devotion to the Lord is declared to be the most potent means to Liberation, it is clear that one-pointed devotion alone, coupled with the knowledge of the Self—which serves merely as an intermediate operation of it—which is attained through His grace, is the means to Liberation. And the knowledge of the Self can reasonably be only an intermediate operation, as is evident

from texts like, 'To those who are thus ever devoted to Me and worship Me with love, I give that Yoga of understanding by which they come unto Me' (10.10); 'Knowing thus, My devotee becomes fit to attain My being' (13.18). It cannot be said with reason that knowledge itself is devotion, for the two have been shown to be distinct in texts like, 'Alike to all beings, he attains supreme devotion to Me' (18.54); 'By devotion he knows Me truly, how much and what I am' etc. (18.55). Nor is there any apprehension of a contradiction with Sruti texts like, 'Knowing Him alone one goes beyond death, there is no other way to go by' (Śve. Up. 3.8; 6.15), for knowledge is an intermediate operation of devotion. From the statement, 'one is cooking with fuel,' it does not follow that flames are not a means. It is only thus that Sruti, Smriti and Puranic texts like, 'For the great soul who has supreme devotion to the deity and to an equal extent for the preceptor, do these truths shine forth when taught' (Śve. Up. 6.23) 'At death the Lord instructs about the redeeming supreme Brahman' (Nṛ. Pur. 1.7); 'By whomsoever the Self chooses is It attained' (Kāth. Up. 5.23), are harmonized. Therefore it is established that devotion to the Lord alone is the means to Liberation.

तेनैव दत्तया मत्या तद्गीताविवृतिः कृता ।

स एव परमानन्दस्तया प्रीणातु माधवः ॥ १ ॥

परमानन्दपादाब्जरजःश्रीधारिणाऽधुना ।

श्रीधरस्वामियतिना कृता गीता सुबोधिनी ॥ २ ॥

स्वप्रागल्भ्यबलाद्विलोड्य भगवद्गीतां तदन्तर्गतं

तत्त्वं पेप्सुरुपैति किं गुरुकृपापीयूषदृष्टिं विना ॥

अम्बु स्वाञ्जलिना निरस्य जलधेरादित्सुरन्तर्मणी-

नावर्तेषु न किं निमज्जति जनः सत्कर्णधारं विना ॥ ३ ॥

With the understanding granted by Him alone has this gloss on His Gītā been composed. May that Mādhava, the supreme

Bliss, be pleased with this. This commentary on the Gītā called 'Subodhini' is just completed by the monk, Sridhara Swami, who has put on the glory that is bestowed by the dust of the lotus feet of the supreme blessed Lord.

Does a person who desires to attain the Truths inculcated in the Bhagavad-Gītā by stirring it on the strength of his own proficiency, realize them without the gracious nectarean look of the Guru? Does not a person who desires to get the jewels that lie at the bottom of the ocean by bailing out the water with the hollow of his hands, get drowned in the eddies, unless he is helped by an able helmsman?

इति श्रीमन्महाभारते शतसाहस्र्यां संहितायां वैयासिक्यां भीष्मपर्वणि
श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
योगशास्त्रे श्रीकृष्णार्जुनसंवादे योगशास्त्रनिर्णयसन्न्यासादितत्त्वनिर्णये
श्रीधरस्वामिविरचितायां सुबोधिण्यां टीकायां सन्न्यासयोगो
नामाष्टादशोऽध्यायः ॥



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| कृषिगौरक्षयवाणिज्यम् | 18 | 44 | ज्यायसी चेत्कर्मणस्ते | 3 | 1 |
| कैर्लिङ्गैस्त्रीन्गुणानेतान् | 14 | 21 | ज्योतिषामपि तज्ज्योतिः | 13 | 17 |
| क्रोधाद्भवति संमोहः | 2 | 63 | त | | |
| क्लेशोऽधिकतरस्तेषाम् | 12 | 5 | तच्च संस्मृत्य संस्मृत्य | 18 | 77 |
| क्लैर्ब्यं मा स्म गमः पार्थ | 2 | 3 | ततः पदं तत्परिमार्गितव्यम् | 15 | 4 |
| क्षिप्रं भवति धर्मात्मा | 9 | 31 | | | |

| श्लोकप्रतीकानि | अ० | श्र्ले० |
|-----------------------------|----|---------|
| ततः शङ्खाश्च भेर्यश्च | 1 | 13 |
| ततः श्रेतैर्हयैर्युक्ते | 1 | 14 |
| ततः स विस्मयाविष्टो | 11 | 14 |
| तत्त्ववित्तु महाबाहो | 3 | 28 |
| तत्र तं बुद्धिसंयोगम् | 6 | 43 |
| तत्र सत्त्वं निर्मलत्वात् | 14 | 6 |
| तत्रापश्यत्स्थितान्पार्थः | 1 | 26 |
| तत्रैकस्थं जगत्कृत्स्नम् | 11 | 13 |
| तत्रैकाग्रं मनः कृत्वा | 6 | 12 |
| तत्रैवं सति कर्तारम् | 18 | 16 |
| तत्क्षेत्रं यच्च यादृक्च | 13 | 3 |
| तदित्यनभिसंधाय | 17 | 25 |
| तद्बुद्धयस्तदात्मानः | 5 | 17 |
| तद्विद्धि प्रणिपातेन | 4 | 34 |
| तपस्विभ्योऽधिको योगी | 6 | 46 |
| तपाम्यहमहं वर्षम् | 9 | 19 |
| तमस्त्वज्ञानजं विद्धि | 14 | 8 |
| तमुवाच हृषीकेशः | 2 | 10 |
| तमेव शरणं गच्छ | 18 | 62 |
| तस्माच्छास्त्रं प्रमाणं ते | 16 | 24 |
| तस्मात्प्रणम्य प्रणिधाय | 11 | 44 |
| तस्मात्त्वमिन्द्रियाण्यदादौ | 3 | 41 |
| तस्मात्त्वमुत्तिष्ठ | 11 | 33 |
| तस्मात्सर्वेषु कालेषु | 8 | 7 |
| तस्मादसक्तः सततम् | 3 | 19 |
| तस्मादज्ञानसंभूतम् | 4 | 42 |
| तस्मादोमित्युदाहृत्य | 17 | 24 |
| तस्माद्यस्य महाबाहो | 2 | 68 |
| तस्मान्नार्हा वयं हन्तुम् | 1 | 37 |
| तस्य संजनयन् हर्षम् | 1 | 12 |
| तं विद्याद्दुःखसंयोगम् | 6 | 23 |
| तं तथा कृपयाऽऽविष्टम् | 2 | 1 |
| तानहं द्विषतः क्रूरान् | 16 | 19 |
| तानि सर्वाणि संयम्य | 2 | 61 |

| श्लोकप्रतीकानि | अ० | श्र्ले० |
|----------------------------|----|---------|
| तुल्यनिन्दास्तुतिर्मीनी | 12 | 19 |
| तेजः क्षमा धृतिः | 16 | 3 |
| ते तं भुक्त्वा स्वर्गलोकम् | 9 | 21 |
| तेषामहं समुद्धर्ता | 12 | 7 |
| तेषामेवानुकम्पार्थम् | 10 | 11 |
| तेषां सततयुक्तानाम् | 10 | 10 |
| तेषां ज्ञानी नित्ययुक्तः | 7 | 17 |
| त्यक्त्वा कर्मफलासङ्गम् | 4 | 20 |
| त्याज्यं दोषवदित्येके | 18 | 3 |
| त्रिभिर्गुणमयैर्भावैः | 7 | 13 |
| त्रिविधा भवति श्रद्धा | 17 | 2 |
| त्रिविधं नरकस्येदम् | 16 | 21 |
| त्रैगुण्यविषया वेदाः | 2 | 45 |
| त्रैविद्या मां सोमपाः | 9 | 20 |
| त्वमक्षरं परमं वेदितव्यम् | 11 | 18 |
| त्वमादिदेवः पुरुषः | 11 | 38 |

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|--------------------------|----|----|
| दण्डो दमयतामस्मि | 10 | 38 |
| दम्भो दर्पोऽभिमानश्च | 16 | 4 |
| दंष्ट्राकरालानि च ते | 11 | 25 |
| दातव्यमिति यद्दानम् | 17 | 20 |
| दिवि सूर्यसहस्रस्य | 11 | 12 |
| दिव्यमाल्याम्बरधरम् | 11 | 11 |
| दुःखमित्येव यत्कर्म | 18 | 8 |
| दुःखेष्वनुद्विग्नमनाः | 2 | 56 |
| दूरेण हारं कर्म | 2 | 49 |
| दृष्ट्वा तु पाण्डवानीकम् | 1 | 2 |
| दृष्ट्वेदं मानुषं रूपम् | 11 | 51 |
| देवद्विजगुरुप्राज्ञ | 17 | 14 |
| देवान् भावयतानेन | 3 | 11 |
| देही नित्यमवधोऽयम् | 2 | 30 |
| देहिनोऽस्मिन्थथा देहे | 2 | 13 |
| दैवमेवापरे यज्ञम् | 4 | 25 |
| दैवी होषा गुणमयी | 7 | 14 |

| श्लोकप्रतीकानि | अ० | श्रले० | श्लोकप्रतीकानि | अ० | श्रले० |
|---------------------------|----|--------|--------------------------|----|--------|
| भोक्तारं यज्ञतपसाम् | 5 | 29 | मूढग्राहेणाऽऽत्मनो यत् | 17 | 19 |
| भोगैश्वर्यप्रसक्तनाम् | 2 | 44 | मृत्युः सर्वहरश्चाहम् | 10 | 34 |
| म | | | य | | |
| मच्चित्तः सर्वदुर्गाणि | 18 | 58 | य इमं परमं गुह्यम् | 18 | 68 |
| मच्चित्ता मद्गतप्राणाः | 10 | 9 | य एनं वेत्ति हन्तारम् | 2 | 19 |
| मत्कर्मकृन्मत्परमो | 11 | 55 | य एवं वेत्ति पुरुषम् | 13 | 23 |
| मत्तः परतरं नान्यत् | 7 | 7 | यच्चापि सर्वभूतानाम् | 10 | 39 |
| मदनुग्रहाय परमम् | 11 | 1 | यच्चावहासार्थम् | 11 | 42 |
| मनःप्रसादः सौम्यत्वम् | 17 | 16 | यजन्ते सात्त्विका देवान् | 17 | 4 |
| मनुष्याणां सहस्रेषु | 7 | 3 | यज्ञो दानं तपः कर्म | 18 | 5 |
| मन्मना युक्तवैवम् | 9 | 34 | यज्ञशिष्टामृतभुजो | 4 | 31 |
| मन्मनासत्यम् | 18 | 65 | यज्ञशिष्टाशिनः सन्तो | 3 | 13 |
| मन्यसे यदि तच्छक्यम् | 11 | 4 | यज्ञार्थात्कर्मणोऽन्यत्र | 3 | 9 |
| मम योनिर्महद्ब्रह्म | 14 | 3 | यज्ञे तपसि दाने च | 17 | 27 |
| ममैवांशो जीवलोके | 15 | 7 | यज्ज्ञात्वा न पुनर्मोहम् | 4 | 35 |
| मया ततमिदं सर्वम् | 9 | 4 | यततो ह्यपि कौन्तेय | 2 | 60 |
| मयाऽध्यक्षेण प्रकृतिः | 9 | 10 | यतन्तो योगिनश्चैनम् | 15 | 11 |
| मया प्रसन्नेन | 11 | 47 | यतः प्रवृत्तिर्भूतानाम् | 18 | 46 |
| मयि चानन्ययोगेन | 13 | 10 | यतेन्द्रियमनोबुद्धिः | 5 | 28 |
| मयि सर्वाणि कर्माणि | 3 | 30 | यतो यतो निश्चरति | 6 | 26 |
| मय्यावेश्य मनो ये माम् | 12 | 2 | यत्करोषि यदश्नासि | 9 | 27 |
| मय्यासक्तमनाः पार्थ | 7 | 1 | यत्तदग्रे विषमिव | 18 | 37 |
| मय्येव मन आधत्स्व | 12 | 8 | यत्तु कामेप्सुना कर्म | 18 | 24 |
| महर्षयः सप्त पूर्वे | 10 | 6 | यत्तु कृत्स्नवदेकस्मिन् | 18 | 22 |
| महर्षीणां भृगुरहम् | 10 | 25 | यत्तु प्रत्युपकारार्थम् | 17 | 21 |
| महात्मानस्तु मां पार्थ | 9 | 13 | यत्र काले त्वनावृत्तिम् | 8 | 23 |
| महाभूतान्यहंकारो | 13 | 5 | यत्र योगेश्वरः कृष्णो | 18 | 78 |
| मा ते व्यथा मा च | 11 | 49 | यत्रोपरमते चित्तम् | 6 | 20 |
| मात्रास्पर्शास्तु कौन्तेय | 2 | 14 | यत्सांख्यैः प्राप्यते | 5 | 5 |
| मानापमानयोस्तुलयः | 14 | 25 | यथाऽऽकाशस्थितो नित्यम् | 9 | 6 |
| मामुपेत्य पुनर्जन्म | 8 | 15 | यथा दीपो निवातस्थो | 6 | 19 |
| मां च योऽव्यभिचारेण | 14 | 26 | यथा नदीनां बहवो | 11 | 28 |
| मां हि पार्थ व्यपाश्रित्य | 9 | 32 | यथा प्रकाशयत्येकः | 13 | 33 |
| मुक्तसङ्गोऽनहंवादी | 18 | 26 | | | |

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|--------------------------|----|--------|----------------------------|----|--------|
| यथा प्रदीपं ज्वलनम् | 11 | 29 | यः सर्वत्रानभिस्नेहः | 2 | 57 |
| यथा सर्वगतं सौक्ष्म्यात् | 13 | 32 | यातयामं गतरसम् | 17 | 10 |
| यथैधांसि समिद्धोऽग्निः | 4 | 37 | या निशा सर्वभूतानाम् | 2 | 69 |
| यदग्रे चानुबन्धे च | 18 | 39 | यान्ति देवव्रता देवान् | 9 | 25 |
| यदहंकारमाश्रित्य | 18 | 59 | यामिमां पुष्पितां वाचम् | 2 | 42 |
| यदक्षरं वेदविदो | 8 | 11 | यावत्संजायते किञ्चित् | 13 | 26 |
| यदा ते मोहकलिलम् | 2 | 52 | यावदेतान्निरीक्षेऽहम् | 1 | 22 |
| यदादित्यगतं तेजो | 15 | 12 | यावानर्थ उदपाने | 2 | 46 |
| यदा भूतपृथग्भावम् | 13 | 30 | युक्तः कर्मफलं त्यक्त्वा | 5 | 12 |
| यदा यदा हि धर्मस्य | 4 | 7 | युक्ताहारविहारस्य | 6 | 17 |
| यदा विनियतं चित्तम् | 6 | 18 | युञ्जन्नेवं ... नियतमानसः | 6 | 15 |
| यदा सत्त्वे प्रवृद्धे तु | 14 | 14 | युञ्जन्नेवं ... विगतकल्मषः | 6 | 28 |
| यदा संहरते चायम् | 2 | 58 | युधामन्युश्च विक्रान्तः | 1 | 6 |
| यदा हि नेन्द्रियार्थेषु | 6 | 4 | ये चैव सात्त्विका भावाः | 7 | 12 |
| यदि मामप्रतीकारम् | 1 | 46 | ये तु धर्म्यामृतमिदम् | 12 | 20 |
| यदि ह्यहं न वर्तेयम् | 3 | 23 | ये तु सर्वाणि कर्माणि | 12 | 6 |
| यदृच्छया चोपपन्नम् | 2 | 32 | ये त्वक्षरमनिर्देश्यम् | 12 | 3 |
| यदृच्छालाभसंतुष्टो | 4 | 22 | ये त्वेतदभ्यसूयन्तो | 3 | 32 |
| यद्यदाचरति श्रेष्ठः | 3 | 21 | येऽप्यन्यदेवताभक्ताः | 9 | 23 |
| यद्यद्विभूतिमत्सत्त्वम् | 10 | 41 | ये मे मतमिदं नित्यम् | 3 | 31 |
| यद्यप्येते न पश्यन्ति | 1 | 38 | ये यथा मां प्रपद्यन्ते | 4 | 11 |
| यया तु धर्मकामार्थान् | 18 | 34 | ये शास्त्रविधिमुत्सुज्य | 17 | 1 |
| यया धर्ममधर्मं च | 18 | 31 | येषामर्थे काङ्क्षितं नो | 1 | 33 |
| यया स्वप्नं भयं शोकम् | 18 | 35 | येषां त्वन्तगतं पापम् | 7 | 28 |
| यस्त्वात्मरतिरेव स्यात् | 3 | 17 | ये हि संस्पर्शजा भोगाः | 5 | 22 |
| यस्त्विन्द्रियाणि मनसा | 3 | 7 | योगयुक्तो विशुद्धात्मा | 5 | 7 |
| यस्मात्क्षरमतीतोऽहम् | 15 | 18 | योगसंन्यस्तकर्माणम् | 4 | 41 |
| यस्मान्नोद्विजते लोको | 12 | 15 | योगस्थः कुरु कर्माणि | 2 | 48 |
| यस्य नाहंकृतो भावो | 18 | 17 | योगिनामपि सर्वेषाम् | 6 | 47 |
| यस्य सर्वे समारम्भाः | 4 | 19 | योगी युञ्जीत सततम् | 6 | 10 |
| यं यं वाऽपि स्मरन् भावम् | 8 | 6 | योत्ययमानानवेक्षेऽहम् | 1 | 23 |
| यं लब्ध्वा चापरं लाभम् | 6 | 22 | यो न हृष्यति न द्वेष्टि | 12 | 17 |
| यं संन्यासमिति प्राहुः | 6 | 2 | योऽन्तःसुखोऽन्तरारामः | 5 | 24 |
| यं हि न व्यथयन्त्येते | 2 | 15 | यो मामजमनादिं च | 10 | 3 |
| यः शास्त्रविधिमुत्सृज्य | 16 | 23 | | | |

| श्लोकप्रतीकानि | अ० | श्रले० | श्लोकप्रतीकानि | अ० | श्रले० |
|----------------------------|----|--------|--------------------------------|----|--------|
| यो मामेवमसंमूढो | 15 | 19 | वीतरागभयक्रोधाः | 4 | 10 |
| यो मां पश्यति सर्वत्र | 6 | 30 | वृष्णीनां वासुदेवोऽस्मि | 10 | 37 |
| यो यो यां यां तनुं भक्तः | 7 | 21 | वेदानां सामवेदोऽस्मि | 10 | 22 |
| योऽयं योगस्त्वया प्रोक्तः | 6 | 33 | वेदाविनाशिनं नित्यम् | 2 | 21 |
| र | | | वेदाहं समतीतानि | 7 | 26 |
| रजस्तमश्चाभिभूय | 14 | 10 | वेदेषु यज्ञेषु तपःसु | 8 | 28 |
| रजसि प्रलयं गत्वा | 14 | 15 | व्यवसायात्मिका बुद्धिः | 2 | 41 |
| रजो रागात्मकं विद्धि | 14 | 7 | व्यामिश्रेणोव वाक्येन | 3 | 2 |
| रसोऽहमप्सु कौन्तेय | 7 | 8 | व्यासप्रसादाच्छ्रुत्वान् | 18 | 75 |
| रागद्वेषवियुक्तैस्तु | 2 | 64 | श | | |
| रागी कर्मफलप्रेप्सुः | 18 | 27 | शक्नोतीहैव यः सोढुम् | 5 | 23 |
| राजनसंस्मृत्य संस्मृत्य | 18 | 76 | शनैः शनैरुपरमेत् | 6 | 25 |
| राजविद्या राजगुह्यम् | 9 | 2 | शमो दमस्तपः शौचम् | 18 | 42 |
| रुद्राणां शंकरश्चास्मि | 10 | 23 | शरीरं यदवाप्नोति | 15 | 8 |
| रुद्रादित्या वसवो ये च | 11 | 22 | शरीरवाङ्मनोभिर्यत् | 18 | 15 |
| रूपं महते बहुवक्त्रनेत्रम् | 11 | 23 | शुक्लकृष्णे गती ह्येते | 8 | 26 |
| ल | | | शुचौ देशे प्रतिष्ठाप्य | 6 | 11 |
| लभन्ते ब्रह्म निर्वाणम् | 5 | 25 | शुभाशुभफलैरेवम् | 9 | 28 |
| लेलिह्यसे ग्रसमानः | 11 | 30 | शौर्यं तेजोधृतिर्दाक्ष्यम् | 18 | 43 |
| लोकेऽस्मिन् द्विविधा | 3 | 3 | श्रद्धया परया तप्तम् | 17 | 17 |
| लोभः प्रवृत्तिरारम्भः | 14 | 12 | श्रद्धावाननसूयश्च | 18 | 71 |
| व | | | श्रद्धावाँल्लभते ज्ञानम् | 4 | 39 |
| वक्तुमहंस्यशेषेण | 10 | 16 | श्रुतिविप्रतिपन्ना ते | 2 | 53 |
| वक्त्राणि ते त्वरमाणा | 11 | 27 | श्रेयान् द्रव्यमयाद्यज्ञात् | 4 | 33 |
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ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

By whatsoever way men worship Me,
even so do I accept them; for, in all ways,
O Pârtha, men walk in My path.



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