THE GĪTĀBHĀSYA
OF
RĀMĀNUJA

Translated into English
by
M R SAMPATKUMARAN, MA

ARYA INDOLOGICAL RESEARCH INSTITUTE
D SOMANI MEMORIAL BUILDING
FE PARADE, BOMBAY-400 005

1985
THE GĪTĀBHĀṢYA
OF
RĀMĀNUJA

Translated Into English
By
M. R. SAMPATKUMARAN, M.A.
THE GĪTABHĀŚYA
OF
RĀMĀNUJA

Translated into English
by
M R SAMPATKUMARAN, MA

ANANTHACHARYA INDOLOGICAL RESEARCH INSTITUTE
G. D. SOMANI MEMORIAL BUILDING
CUFFE PARADE, BOMBAY-400 005

1985

Price: Rs. 60
THE BOOK IS
PUBLISHED WITH THE FINANCIAL ASSISTANCE
OF
TIRUMALA TIRUPATI DEVASTHANAMS
under their Scheme
"AID TO PUBLISH RELIGIOUS BOOKS"

PRINTED AT HOE & CO., MADRAS-600 100
Dedicated to

SRI S. K. SOMANI

In grateful appreciation of the continued assistance, co-operation and inspiration
FORWARD

The work of reprinting Gitābhāṣya by Prof. M R. Sampat-kumaran was undertaken sometime in September, 1981. Prof. Sampatkumaran who was in our midst then agreed very kindly, to allow us to reprint this book. Unfortunately, immediately after finalizing about the reprinting, he left this mundane world for his heavenly abode. As we place this edition in the hands of readers, we feel grateful to God for enabling us to fulfill the late Prof. Sampatkumaran’s wish.

We place on record our sincere thanks to Tirumala Tirupati Devasthanams and also the Sundaram Charities for their fine gesture in extending the necessary financial assistance, without which, we would not have been in a position to bring out this edition.

The diacritical marks in this books are a carry over from the earlier edition. No attempt was made to rewrite the Sanskrit words and names uniformly as internationally accepted diacritical marks.

We also express our thanks to the staff members of the Ananthacharya Indological Research Institute for their assistance and Dr. Mrs. Chapekhar for going through the proofs very carefully.

Our sincere thanks to M/s. Hoe & Co, Madras, which has neatly printed the work.

K. K. A. VENKATACHARI

29th March, 1985

(Founder Director)
PREFACE

The story of how I came to undertake this translation of Śri Rāmānuja’s Gitābhāṣya into English goes back more than a score of years. In 1948 or so, my good friend, Śri M. B. Narasimha Iyengar of Bangalore, informed me that a publisher was interested in bringing out an English translation of the Rāmānuja-bhāṣya on the Gitā. We knew of course that no such translation was then available in print. A. Govindacharya’s rendering, published towards the end of the last century, had been long out of print. The translation by G. G. Narasimhaacharya had appeared serially in the philosophical journal, The Brahmavadin, to which he was a frequent contributor. But it had never been brought out in book-form.

I suggested to my friend that he bring to the notice of the publisher the latter work, which had impressed me in some instalments I had seen as having been written with clarity and some elegance. This was done, and the publisher expressed the intention to take up its printing soon. I undertook to secure the translation and to edit it with a few footnotes and an introduction, indulging on Śri Narasimha Iyengar’s scholarship all the while.

The late Śri R. A. Srirangarajan, a cousin of G. G. Narasimhaacharya, gave me an incomplete interleaved copy of the extracts of the translation collected from the issues of the Brahmavadin. I started editing according to plan. But soon afterwards the publisher lost interest in the book, and I laid aside the work.

Many years later, an opportunity came to me to study the Gitābhāṣya with the Tātparyachandrakā of Śri Vedānta Deśika under Śri Karappangādu Veṅkatāchārya Svāmin who was kind enough to take pains to explain to me the subtleties and nuances of the issues discussed. It then struck me that a fresh translation of the Gitābhāṣya, closely following the Chandrakā, might serve a real need. This work is the result. I cannot say how far I have succeeded in my objective. All that I can claim is that I have attempted, to the best of my ability, to perform the task. The translation endeavours to be as clear as possible, without straying far from the original.
I have ventured also to draw attention in a number of places to the interpretations given by other leading commentators in the belief that these might clarify Śrī Rāmānuja's own exposition and help to place it in its historical setting. The listing of variant readings and the transcribing of additional ślokas accepted by certain commentators may also contribute to this. The translation of the Gītārthasaṅgraha given as an appendix will demonstrate how closely that work has been followed in the bhāṣya. The footnotes are mostly inspired by the Chandrakātha, though a few deal with points not raised in it.

The table of transliteration shows how Sanskrit words have been printed in the Roman script. The word, 'karma', has been given in the familiar form of 'karma' throughout. The terms, 'Atman' and 'Brahman', are used to mean the Universal Self at some place and the individual self at others. The distinction is indicated by translating them as 'Self' and 'self' respectively.

It remains for me only to thank all those who have helped me in this arduous undertaking. It was the work of Śrī G G Narasimha-chārya, who was at one time closely associated with Śrīmāna Gopāla and who also happened to be my mother's cousin, that started me. Śrī Kārappanāgādu Venkāṭāchārya Śrīvāsa placed all the resources of his wide erudition at my disposal. A grant from the Ministry of Education, Government of India, will help me to defray a considerable part of the cost of printing. Śrī M C Krishnan was diligent in seeing the work through the press. Śrī R C Srinivasaraghavan helped me to prepare the indexes and the Errata. My colleagues in the trust in memory of my father were kind enough to agree to this work being published in its name. To all these I am indebted in various ways, and I gladly offer them my thanks.

June, 1939

—M R S
# CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Forward</td>
<td>vii</td>
</tr>
<tr>
<td>Preface</td>
<td>ix</td>
</tr>
<tr>
<td>Introduction</td>
<td>xni</td>
</tr>
<tr>
<td>Chapter I</td>
<td>1</td>
</tr>
<tr>
<td>Chapter II</td>
<td>15</td>
</tr>
<tr>
<td>Chapter III</td>
<td>65</td>
</tr>
<tr>
<td>Chapter IV</td>
<td>100</td>
</tr>
<tr>
<td>Chapter V</td>
<td>129</td>
</tr>
<tr>
<td>Chapter VI</td>
<td>148</td>
</tr>
<tr>
<td>Chapter VII</td>
<td>175</td>
</tr>
<tr>
<td>Chapter VIII</td>
<td>201</td>
</tr>
<tr>
<td>Chapter IX</td>
<td>223</td>
</tr>
<tr>
<td>Chapter X</td>
<td>250</td>
</tr>
<tr>
<td>Chapter XI</td>
<td>276</td>
</tr>
<tr>
<td>Chapter XII</td>
<td>306</td>
</tr>
<tr>
<td>Chapter XIII</td>
<td>319</td>
</tr>
<tr>
<td>Chapter XIV</td>
<td>358</td>
</tr>
<tr>
<td>Chapter XV</td>
<td>377</td>
</tr>
<tr>
<td>Chapter XVI</td>
<td>395</td>
</tr>
<tr>
<td>Chapter XVII</td>
<td>410</td>
</tr>
<tr>
<td>Chapter XVIII</td>
<td>427</td>
</tr>
<tr>
<td>The Gitārthasangraha</td>
<td>483</td>
</tr>
<tr>
<td>Abbreviations Used</td>
<td>493</td>
</tr>
<tr>
<td>Index of Quotations</td>
<td>495</td>
</tr>
<tr>
<td>Glossarial Index</td>
<td>501</td>
</tr>
<tr>
<td>Table of Transliteration</td>
<td>512</td>
</tr>
<tr>
<td>Untraced Quotations</td>
<td>512</td>
</tr>
<tr>
<td>Index of Stanzas</td>
<td>513</td>
</tr>
<tr>
<td>Variant Readings</td>
<td>525</td>
</tr>
</tbody>
</table>
INTRODUCTION

Śrī Rāmānuja is believed to have written nine works. These are (i) Vedārtha-saṅgraha, a concise statement of the philosophical doctrines of the Vedas, with special reference to important passages in the Upaṇiṣads; (ii) Vedānta-sūtra, a very brief commentary on the Vedānta-Sūtras; (iii) Vedānta-dīpa ('lamp of the Vedānta'); a longer commentary, but still brief, on the Vedānta-Sūtras; (iv) Śribhāṣya ('the beautiful commentary'), a fairly comprehensive commentary on the Vedānta-Sūtras which systematically refutes all schools of thought, heterodox as well as orthodox, other than Viṣṇu-śāstra, and forms the locus classicus on this particular branch of Vedānta; (v) Śarana-gaḍa, a prayer in poetic prose, based on unbounded faith in the Lord’s grace and describing complete surrender to His will; (vi) Śri-rāma-gaḍa, another prayer in poetic prose, describing the famous shrine at Sriranga and the gracious presence of the Lord there as an icon; (vii) Śri-sankuṭha-gaḍa, yet another prose poem, describing the glories of Heaven and the beatitude of salvation, (viii) Gita-bhāṣya, a commentary on the Bhagavad-gītā; and (ix) Nyāya, a manual of everyday worship and devotion.

The order of composition of these works is not known. But one or two facts concerning this matter stand out distinctly. Śrī Rāmānuja specifically refers to the Vedārtha-saṅgraha more than once in the course of the Śribhāṣya. That makes the latter work posterior in point of time to the former. And what is more important for us here, we find that the greater part of the commentary on the Gītā (xii. 2), identical with a passage in the Śribhāṣya (I. i. 1) It is of some interest to see whether we can get a hint as to which is the earlier of the two

Our impression is that the passage which forms an integral part of a complicated series of arguments in the Śribhāṣya is likely to have been taken over from there to the Gītā-bhāṣya. The discussion about the true purport of several Śrut passages while not entirely out of place in the commentary on the Gītā, is certainly more relevant to the context in the Śribhāṣya, where the significance of the famous Chāndogya text, ‘Tat tvam as’ (That thou art), is under consideration. Moreover, two minor considerations seem to bear this out. Towards the end of the argument and before depreciating the length of the discussion, the Śribhāṣya uses an analogy from the commandments
relating to new and full moon sacrifices from the karmakānda of the Vedas. This might well have been omitted in the commentary on the Gitā as being too technical. Secondly, it is significant that one passage from a later chapter of the Gitā which is quoted in the passage has its purport explained. This may be quite essential in a discussion of the Brahma-sūtras, but it is unnecessary in a commentary on the Gitā where the stanza will be explained in due course. This appears to be almost the only place in the Gitā where a stanza from a later chapter is explained in advance.

Dr. J. A. van Buiten in his Introduction to his Rāmānuja on the 'Bhagavadgitā' has arrived at the same conclusion, arguing on different grounds. He points out that, while quoting the Vedānta- sūtras in the commentary on the Gitā, Śrī Rāmānuja seldom seeks to define or establish their purport. “It is a priori improbable that Rāmānuja would have referred to the Sūtras in corroboration of his Gitā interpretations, if he had had no reason to consider these vital texts to be sufficiently known to his fellow-philosophers, only after composing the bhāṣya on the Sūtras he could refrain, as he does from commenting in detail on the Sūtras to which he refers.” This is supported by “the amplified interpretations of the Gitā-bhāṣya where the interpretations of the Śrībhāṣya are enlarged upon, the implicit references to the Śrībhāṣya when Sūtras are quoted in direct corroboration of his Gitā commentary, and the a priori probability that the Śrībhāṣya as anepochmaking commentary on a vital Vedānta text, preceded the Gitā-bhāṣya in which moreover the most important viśiṣṭādvaita views, set forth in the Śrībhāṣya, are taken for granted.”

II

To Śrī Rāmānuja, as to other great acāryas, the Gitā is an authoritative scripture, laying down tenets of faith and teaching ways of life and realisation. He interprets it of course from the standpoint of the philosophy of Viśiṣṭādvaita, the non-dualism whose Supreme Principle is endowed with modes and attributes. The Lord, the individual selves and inert matter constitute a kind of complex, organic trine unity. Both individual souls and matter are the body of the Lord, who is the soul of all. Roughly, Viśiṣṭādvaita may be said to accept the position set out in the well-known couplet of Pope:

All are but parts of one Tremendous Whole,
Whose body Nature is and God the soul.
Such being the case, the world is real and experience is not illusory. The Lord is free of the slightest trace of evil and is full of auspicious qualities like love, glory, power, beauty, etc. The sorrows and sufferings of the individual souls in the world are due to their own past *karmas*. Salvation is the state of freedom from all association with matter. It is a beatific state in which the soul enjoys unalloyed and never-ending happiness in the presence of the Lord, acquiring many of His divine qualities like omniscience, etc.

The means of salvation, as taught in Śri Rāmānuja's commentaries on the *Vedānta-sūtras* and the *Gītā*, is primarily *bhakti* or loving devotion. *Propatti* or self-surrender is also hinted at, and what this has meant for the later development of *Vaiṣṇavādvaśita*, we shall see presently.

This system of thought came down to Śri Rāmānuja from hoary tradition. In the *Śrībhāṣya* and *Vedārtha-saṅgraha*, he refers to earlier thinkers of his school like Bodhāyana, Śaṅkara, Dvārakādīja and others. More particularly, he learnt his lessons in philosophy and religion from the disciples of Śri Yāmuna, who in turn had been inspired by the disciples of his grandfather, Nāthamuni.

So far as the commentary on the *Gītā* is concerned, Śri Rāmānuja is indebted to Śri Yāmuna's *Gītartha-saṅgraha*, which is given in an appendix to this volume. This is a short metrical treatise in 32 stanzas which analyses the *Gītā* chapter by chapter as well in groups of six chapters and as a whole. Śri Vedānta Deśākṣa in his commentary on the *Saṅgraha* declares that Śri Yāmuna was taught by Rāmānuja, his grandfather's views on the *Gītā*. In view of the detailed analysis offered in the *Saṅgraha* which presupposes a settled interpretation of every stanza of the *Gītā*, this seems plausible. Moreover, Nāthamuni was, according to tradition, an adept in *yoga*; and both the *Śrībhāṣya* and the commentary on the *Gītā* treat the discipline of devotion as essentially a kind of *yoga*. It is to be noted that, according to the same tradition, the secret of his *yoga* could not be taught to his grandson through a muschance.

Śri Rāmānuja takes up the scheme of the *Saṅgraha* and fills up the outline with competent consistency. His commentary starts with a stanza praising Śri Yāmuna, and he proceeds to quote extensively the stanzas, words and phrases of the authoritative summary. There is nothing in his commentary which departs from the *Saṅgraha*, so far as can be seen. Any speculation that he varies the emphasis
here and there must remain pure guessing and nothing more. No doubt, some of the stanzas of the Saṅgraha may seem obscure without the basis of Śrī Rāmānuja's commentary and the explanations of Śrī Vedānta Deśika in the Gitārīka-saṅgraha-rākṣa. The latter is based on Śrī Rāmānuja's commentary and to some extent on oral tradition.

The Saṅgraha on which Śrī Rāmānuja's commentary is based puts forward views differing from many extant interpretations of the Gitā. Śrī Śaṅkara himself refers to many commentaries explaining the sacred text word by word and sentence by sentence and examining critically its import. In particular, the views of a Vṛttakāra on the Gitā he controverts here and there Śrī Vedānta Deśika refers by name to Piśācha, Rantideva, Gupta, Śaṅkara, Yādavaprākāśa, Bhāskara, Nārāyaṇārya and Yajñavāman as authors of commentaries on the Gitā. Evidently, Śrī Rāmānuja's work had to make its way among these. But he has chosen to be expository rather than polemical in his bhasya, and that means that he has not referred to the views of previous writers except by implication. Śrī Yāmuna is the only writer whose views on the Gitā are specifically quoted by Śrī Rāmānuja.

III

Writers on Viṣṇu-śaṅkara often try to review philosophical systems by an analysis of five topics, artha-pañcaka. These are the nature of God, the nature of the individual soul, the state of final emancipation and beatitude, that which prevents the souls from attaining this and the proper way of attainment and realisation. The teachings of the Gitā, as understood by Śrī Rāmānuja, are now briefly summed up under each of these heads.

According to Śrī Rāmānuja, the Gitā teaches a loving, personal God, full of all kinds of auspicious attributes. Unlike the Upaniṣada, some important texts of which have been understood by Śrī Śaṅkara as declaring the Brahma to be without attributes, the Gitā hardly refers to an Absolute standing outside the sphere of all relations. One argument advanced by the followers of Viṣṇu-śaṅkara is that God is spoken of in the Gitā in all the seven or eight cases known to Sanskrit grammar. Here are a few examples of the nominative, accusative and other cases in order. The Lord, dwelling in the heart, causes each being, mounted on the machine of the body, to move through the workings of the guṇas of the prakṛti (XVIII. 61). To
cross beyond the māyā, one has to seek Him as refuge (VII. 14); when liberated from the bonds of karma, one attains Him (IX 28). By Him the world is pervaded (IX 4). Because Arjuna is dear to Kṛṣṇa, the latter speaks for His good (XVIII 65) There is none higher than Him (VII 7) Many births of His has passed away, all of which He knows (IV 5). One will live in Him alone, if one's attention is fixed on Him and one's will directed to Him (XII 8). These statements illustrating a somewhat scholastic argument are taken to indicate that God, according to the Gītā, is involved in all kinds of intimate relations with the world.

The central teaching of the Gītā about God, according to Śrī Rāmānuja, is that He is the soul of the universe "I am the self, O Arjuna (Guḍḍakēsa)," says Śrī Kṛṣṇa, "seated at the hearts of all creatures" (X 20) Earlier (VII 7), He has declared that the whole universe is strung on Him like gems in a necklace. This is made very clear by the statement that He has two prakṛti, a higher and a lower. The latter consists of the material universe, while the souls which sustain the material universe, constitute the higher prakṛti of the Lord (VII. 4-5). Further support to this characteristic viśvarūpa conception of the unity of the universe is found in Arjuna's description of the universal form of the Lord in XI 40. "You pervade all, therefore You are all."

In his commentary, Śrī Rāmānuja is never tried of calling attention to the auspicious qualities of the Lord. His beauty and His grace, His love and His mercy are stressed again and again. Commenting on the statement in VII. 18 that the man of wisdom among the four types of devotees is, in the Lord's own opinion. His soul, Śrī Rāmānuja explains that this means that the Lord cannot sustain Himself without such a devotee. Since what sustains one is one's soul, the devotee is the soul of the Lord. Differing from other commentators, he interprets X 10 in such a way as to bring out the affection with which the Lord bestows devotion on those who worship Him with a view to attain constant union with Him. Thus, Śrī Rāmānuja's commentary is throughout rich with the suggestion that the Lord is continually striving to win the struggling souls to salvation.

The stress laid on the Lord as the antaryāmin or internal controller of all is, in Viṣṇuvaṃśa, the basis for a wise tolerance in religion and philosophy. In his commentaries on VII 21 and IX 23 and 25, Śrī Rāmānuja points out that the worship of every god or ghost or
goblin is ultimately the worship of the one God and that all modes of worship ultimately reach unto Him.

That the Lord has a form of His own is one of the important tenets of Vaiśeṣika. Śrī Rāmānuja has frequently found occasion to describe aspects of this form in the course of his commentary. Of the form in the supreme heaven, there are hints in phrases like āditya-varṇān tamasah parastāt, HIm who is of sunlike lustre and beyond darkness (VIII.9) The universal form described in Chapter XI is regarded as one peculiar to the Lord. A human form is associated with Him in His incarnation as Śrī Kṛṣṇa, though it is described in the commentary on XI 50 as endowed with four arms. We have to presume that, in spite of this indication, fools mistook Him to be a mere man (IX.11) The noteworthy feature about the forms assumed in incarnations is that they do not in any way detract from the greatness and glory of the Lord. They are, however, indicative at the same time of His abounding grace. In his introduction to the Gitā and again in his comments on IV. 8-9, Śrī Rāmānuja makes it clear that the Lord incarnates particularly with a view to show Himself to His devotees and also to win new devotees, if possible, by revealing His ravishing form and winsome qualities. The measureless charity which lies behind this divine mission can be understood in a way, if we reflect on the manner in which, for instance, the Lord whose unique and ineffable form is beyond mortal vision, made Himself visible to the eyes of all as a man among men in His incarnation as Kṛṣṇa. Not only this He showed Himself publicly as the mental charioteer of Arjuna! Śrī Rāmānuja is profoundly moved by the contemplation of this manifestation of divine grace.

The individuals souls, according to Śrī Rāmānuja, are real and many. He argues that this is supported by the stanza with which, in his view, the teaching of the Gitā opens—II.12. There Śrī Kṛṣṇa refers to ‘I’, ‘you’, ‘these’ and ‘all of us’. Were it the Lord’s intention to teach unqualified mōra, it is argued. He would not have set about teaching an illusion to Arjuna. The plural is similarly used when talking of those who have attained final emancipation. For example, in XIV.2 we have “Those who resorting to this knowledge attain the possession of qualities that characterise Me, are not born even at the time of creation, nor hurt at the time of dissolution”. Another instance is XV.4, where it is declared that those who are constant in the contemplation of the self go to that
immutable destination. The argument may appear too slender
to bear the weight of a conclusive inference about the status of the
individual self. But it helps, along with other arguments of more
importance. Moreover, Śrī Rāmānuja was under an obligation to
reply to Śrī Śankara’s explanation that the use of the plural in II. 12
is “with reference to distinction among bodies” and “not because
of the opinion that the Self is more than one”.

Each individual self is regarded by Śrī Rāmānuja as an atomic
quantum of knowledge and consciousness. This is dharmabhūta-
jñāna, consciousness as a substance. Consciousness also functions
as an attribute of the soul, as dharmabhūta-jñāna, and in this role
it is liable to expansion and contraction. The awareness of the soul
increases or decreases according to the predominant quality of the
matter with which it is in contact, and this in turn is largely the fruit
of past karmas. This is indicated in the comments on various verses,
particularly V 16 and those in Chapter XIV.

The soul stands in a relation of superiority to the prakṛti of
material Nature, and of inferiority to the Lord. It is described in
VII. 5 as the higher prakṛti of the Lord, by which the lower prakṛti
of matter is sustained. Śrī Rāmānuja misses no occasion to point
out that, just as the body obeys the soul, so both souls and matter
obey the Lord. It is an amśa or part of the Lord in the sense that
it is His inseparable attribute and an attribute is part of the qualified
whole.

The soul is generally described to be of the nature of knowledge
and bliss. Śrī Rāmānuja has no quarrel with this position, but he
would go deeper into the matter and find the essential nature of the
soul in its āyatra, its independent existence for the sake and delight
of the Lord. Describing the man of wisdom among the four types
of devotees mentioned in VII. 16, he writes that this devotee knows
the nature of the self to be such as to have its sole delight in subservience
to the Lord, as stated in the teaching that it forms the higher prakṛti
of the Lord (VII. 5). Or, explaining brahma-bhūta in XVIII 54, he
observes that it refers to one to whom the realisation has come that
the soul has for its essential nature complete subservience to the
Lord and for its form unlimited knowledge.

In the state of sāṁsāra, the soul does not realise its essential
nature. Its attributive knowledge (dharmabhūta-jñāna) is shrunk,
on account of the effects of karma. The bondage of karma, conceived
of as without a known beginning, is capable of being brought to an end through various methods prescribed in the śāstras.

When this happens, the soul attains emancipation. In the state of salvation, it enjoys limitless knowledge and bliss. Śri Rāmānuja, however, makes it clear that the soul does not merge into or become one with the Lord in this state of ultimate freedom. In XIV. 2, Śri Kṛṣṇa describes the emancipated souls as having attained community of characteristics with Himself. This bears a close resemblance to the teaching of Mundaka Upaniṣad (III. 1 3) that the freed soul, devoid of all stain, attains the state of highest similarity or equality with the Lord. Śri Rāmānuja quotes this scriptural text in the commentary on VI. 30 and other places. In view of the stress laid on the essential nature of the soul being one of subservience to the Lord, it may be gathered that even bliss in the state of salvation connotes little more than service to the Lord.

IV

Just as different schools of thought in India have entertained different views about the sumnum bonum, similarly they have looked to varied disciplines for its attainment. The Gītā is largely concerned with these. Śri Rāmānuja seeks to show in his commentary here as in that on the Brahma-sūtras, that bhakti-yoga, the discipline of devotion to God, is the way of salvation. Under II. 10, it is declared that the entire teachings of Śri Kṛṣṇa from II. 12 to XVIII. 66 are meant to establish the truth about the individual soul and the Lord and the way of realising it through the path of devotion, as supplemented by those of works and knowledge. The introduction to Chapter III tries to show that Śri Kṛṣṇa's main purpose is to teach, as the means of attaining the Lord, the way of devotion, which is variously described as knowing, worshipping and meditating. It is extolled in many places in the text as well as in the commentary in various ways—for instance, under IX. 1–2, XI 54, XII. 2, 6–7 and 20 and XVIII. 65. It is described as loving and uninterrupted meditation on God and service to Him in many ways under IX. 34 and XVIII. 65. Worship is defined in both these places as paripūrṇa-śeṣa-vṛti, the activity arising from complete dependence.

It may be added that Śri Rāmānuja has included worship in temples as part of the way of devotion taught by Śri Kṛṣṇa. Vide comments under IX. 34 and XII. 19. The offerings of leaves, flowers and water mentioned in IX. 26 suggest this mode of worship.
INTRODUCTION

The way of devotion taught in the Gītā is regarded as a late stage in spiritual progress. The aspirant is required to start with the *karma-yoga* described in Chapter II. This may be briefly described as the performance of the obligatory and occasional rites prescribed in the śāstras for various nāmas and ātmas with the knowledge derived from the śāstras that the self is different from the body. The fruits of the works are to be given up. Even rituals intended for the satisfaction of desires are to be undertaken according to one's resources but the fruits are to be given up and the rites performed for the sake of salvation. A course of *karma-yoga* of this kind is potent in destroying the effects of the sins that obstruct one in pursuing the way of knowledge or jñāna-yoga. The objective of the latter is to realise the nature of the individual self as made up of knowledge and bliss. This requires constant reflection over the essential nature of the self which can be understood only when it is contemplated as it will be in a state of separation from the body.

Constant contemplation of this kind leads to the state of steady wisdom described in Chapter II. Four stages in the progress of the sage are set out in II. 55–8. The Tātparyāchandrika sums up the description of the accomplished jñāna-yogin as one whose delight is in self-realisation, who speaks only about the self, whose sitting intended only for meditation and who moves about only in order to observe self-realisation.

In the concluding stanza of the second chapter, what is called *brahmi sthiti* is mentioned. Śrī Rāmānuja explains: "This state of performing work unattached which is based on the knowledge of the eternal self and which aims at the (state of) steady understanding, is the *brahmi* state which brings about the attainment of the brahman (i.e., the self)." All this brings out the Saṅgraha’s definition of jñāna-yoga as "the abudance (through ceaseless meditation) in the pure self by those who have controlled their minds." (23)

It is to be noted that the performance of prescribed rituals and duties is not to be given up, except during periods of mystical rapture known by the name of *samādhi*. Even when the realisation has been attained and the gain in spiritual insight, one is burdened to carry on the performance of duties. This will prevent a relapse.

In Chapters III to V, a different type of *karma-yoga* is taught. It is capable of leading to self-realisation directly and without the intervention of jñāna-yoga. It involves a fuller knowledge of the
nature of the soul and includes the practice of meditation on the self not being the agent of actions. Here too we have the performance of duties without the desire for the fruits thereof. The difference between jñāna-yoga and this kind of karma-yoga which includes within itself a knowledge of the self appears to be that in the former the performance of works is minimal and meditation is started too soon and without proper training.

In Śrī Rāmānuja’s view, the Gśā teaches this karma-yoga for all and issues warnings about the dangers and pitfalls of jñāna-yoga. Even those who may feel qualified for the practice of jñāna-yoga should practise karma-yoga in order that they may not set a wrong example before the people (IV. 20-21). No less than 13 varieties of this karma-yoga are taught, according to Śrī Rāmānuja, in IV 25-29. It is worthy of note that those aspirants who are called yoga-yajñāḥ (IV 28) are described as resorting to sacred rivers and tanks and holy places. This bears a close relationship to the gloss on ‘net-karma’ in XII 10 that it refers to the construction and maintenance of and service and worship in temples.

The discipline of concentrated meditation actually leading to self-realisation is described at some length in Chapter VI. It resembles the astānga-yoga of Patañjali, but is at the same time slightly different in some details therefrom. Four stages of final realisation are described in verses 29-32 of that chapter, according to Śrī Rāmānuja. These are: (i) the realisation that all souls are similar to one another on account of their being of the nature of knowledge; (ii) the realisation that the individual souls, when purified of the effects of both virtuous and sinful actions, attain many of the attributes of the Lord and reveal His powers and glories; (iii) the realisation even outside the trance of samādhi that all individual souls are similar to one another in being the inseparable modes of the Lord, and (iv) the realisation that all souls are similar in having nothing to do with relationships based on the bodies they dwell in. It is to be noted that the karma-yoga, starting with a theoretical knowledge of the self, progresses to direct experience of the nature of the self.

Two paths, it is suggested, open out before those who succeed in self-realisation. They may desire to realise God and attain to eternal union with Him. Or they may consider as their summum bonum a state of the soul in which it is freed of all association with the prakṛti and reveals in its innate knowledge and bliss. This latter
goal is known as kṣaṭya (‘aloneness’) in Viṣṇu-Śāstra. It has to be carefully distinguished from the kṣaṭya which is the final state of release of the Śāktyakṣa, and that which constitutes the mokṣa of the Advaita.

In the school of Vedānta represented by Śri Rāmānuja kṣaṭya is a kind of mokṣa, in that there is no return to samsāra for a soul attaining it. The difference between the mokṣa characterised by full experience of God and kṣaṭya is succinctly set down in his commentary on the Gītā under VIII 22 and in the Śrībhāṣya (IV 3 14). In the case of mokṣa the primary experience is about God who has the soul; for His attribute in the case of kṣaṭya, the experience is about the individual soul, though God comes into the picture secondarily as the soul of the soul. There is difference of opinion between the two sects into which the followers of Śri Rāmānuja are divided, about whether or not the state of kṣaṭya is final, though both agree that it is inferior to the full experience of God in the freedom of mokṣa. Those who follow the lead of Śri Lokācārya take the view that kṣaṭya cannot lead to anything else. Śri Vedānta Deśika, on the other hand, argues that kṣaṭya is a halfway house to salvation, whence progress to the highest mokṣa is possible and indeed inevitable.

The self-realisation of those who desire eternal union with God necessarily leads them to the discipline known as bhakti-yoga or the way of devotion. If the true nature of the soul is bhaṭtvā, existence dependent on God, then surely devotion to God will spring up. And devotion will lead to ceaseless meditation on Him.

In the introduction to Chapter VII, bhakti is summed up as a mode of worship which consists of unceasing and loving remembrance of God. He equates it with the saving knowledge which, according to many passages in the Upaniṣads, enfranchises the soul from samsāra. This is one of the central doctrines of Viṣṇu-Śāstra, and the exposition here may be compared to that in the reply given to the small objection (Laghu-pārvapaksha) at the outset of the Śrībhāṣya. The point is that mere knowledge of the scriptures cannot lead to final release. Devotion, meditation and worship are essential.

In the last stanza of Chapter IX, Śri Kṛṣṇa teaches “Be one whose mind is placed on Me. Be My devotee. Be My worshipper. Prostrate before Me.” This is repeated in XVIII 65: God is to
be thought of as the Ruler of rulers, the opposite of everything that is evil and the sole seat of auspiciousness. His enchanting form and His mercy, parental solitude and magnanimity as well as majesty are to be thought about. Meditation on the Lord has to be with devotion. God must be felt as exceedingly dear. In this spirit, worship also has to be conducted. "Worship, indeed, means the course of conduct of one who is completely subservient. Worship is well known to consist of presenting all objects of enjoyment, such as those offered in ceremonial acts of homage (like lights and incense), those which come into close contact with the body (such as sandal paste and garlands of flowers) and those meant to be eaten. What is said amounts to this. Become one whose mind is placed on Me in such a manner that you will get engaged in My worship brought about by love the excellence of which is unbounded and which springs from an experience of Myself." In addition, one has also to bow down in exceeding humility towards the Lord. The Sāngraha sums up bhakti-yoga as 'abundance in such things as one-pointed devotion to the Supreme Being.'

It is further pointed out there that the man of wisdom among the devotees has no joy and sorrow other than union with and separation from the Lord. He feels that he has gained himself only through meditation on the Lord, vision of Him through such meditation, teaching about Him, bowing down before Him, praying His auspicious qualities and reciting His names. The activities of his senses, will, intellect and vital energies are concentrated on Him. He should perform all things from his own duties to the practice of devotion promised solely by the love of God. God must be regarded as the only means for salvation, and not anything else.

Bhakti-yoga, as described above, cannot be practised all at once. Śrī Kṛṣṇa hints at stages in the development of bhakti in the Gitā, and these hints are explained by Śrī Rāmānuja. A vague feeling of reverence or friendliness towards God may be called bhakti; so too, the ardour of the devotee to whom separation from God for even a moment is unbearable. Śrī Kṛṣṇa refers to the initial state of devotion as well as its culmination. In XI. 54 He declares that only through exclusive devotion it is possible to know, see and enter into Him. It is obvious that the devotion required for knowing, seeing and entering into Him cannot all be of the same stage. In XVIII (54-55), again, such stages are referred to.
Tradition has defined at least three such stages in the progress of bhakti. Elsewhere—in Śri Rāmānuja's prose hymns—these are called para-bhakti, para jñāna and para-bhakti. Under XI, 53-54 T.C. explains that devotion in the initial stage is a merely favourable disposition towards God, it has its roots in the effects of good deeds done in earlier births, it arises from conversation with the good and pious, and it is helpful in giving one knowledge of God as taught in the Śāstras. Then comes an intense desire to see God; para-bhakti. Where this is found is the means for a direct vision of God. After the vision arises the ardour for the complete experience of God in all its fulness which marks para-bhakti. Thus it is this para-bhakti which constitutes the immediate means for final release.

In the Śrībhāṣya, bhakti-yoga is associated with various forms of meditation on the Brahmān known as the brahma-vidyās. These are not specifically referred to by Śri KṛṣṇaŚri Rāmānuja shows (under VIII, 3 and 21) that the seeker after kavālya practises the vidyā of the five fires. It is to be presumed that any other brahma-vidyā may be practised by the bhakti-yogin seeking the salvation of God-attainment. The Gītā is content to point out, like S.B. (III, 3, 44), that Nārāyana is the object of meditation in all the vidyās.

Bhakti in forms which cannot be included in the bhakti-yoga associated with the vidyās, is also mentioned by Śri Kṛṣṇa. In XII, 10, according to Śri Rāmānuja, there is a reference to the construction of temples, their maintenance, worshipping the Lord there, uttering His names and such other things, all carried out with love. This is suggested to be the sprout of bhakti. Again, in XI, 24, it is declared that those who find refuge in Śri Kṛṣṇa, whatever their caste or sex, even though they may be of sinful birth, will reach the supreme goal. It is obvious that the bhakti taught here is open to all without reference to caste or sex. Similarly, in XVIII, 44-45, the Śūdra is assured of supreme beatitude, even like members of the other three castes. It is clear that a kind of bhakti—not to speak of propatti—is open to him.

V

An essential preliminary to the practice of bhakti-yoga is self-realisation. In the commentary on XVIII, 66, it is suggested that countless sins of commission and omission stand in the way of our
taking up bhakti-yoga, the grand way of salvation. The practice of karma-yoga and perhaps also jñana-yoga till the attainment of self-realisation will mean the wiping away of these sins. They may also be wiped away wholly or in part by the performance of expiatory rites.

Prapatti or complete reliance on God's grace and self-surrender to Him is pointed out as a substitute for these expiatory rites in this context. Here, as under the Vedānta-sūtras (particularly under III 2 34), Śrī Rāmānuja hints at a teaching, implicit in most of his writings and made explicit in his Śaranāgati-gadya. The later history of Visistadvata shows emphasis on prapatti to the exclusion not merely of karma and jñana, but also of bhakti. It is of some interest to enquire why Śrī Rāmānuja chose in what may be called official and canonical works to teach bhakti, while practising prapatti and celebrating it lyrically.

Prapatti as a way of salvation relies purely on God's grace. After all, every path to final beatitude derives its value ultimately from God's approval. His grace therefore can work outside the limits of the way of works or that of knowledge or that of devotion. Only those are saved really on whom the saving grace of God falls, though redemption often is traced to some prescribed way of salvation or other.

There is scriptural authority available for prapatti as for other paths. A passage found both in the Katha and Mundaka Upaniṣads declares that God reveals Himself only to those whom He chooses. In the Śvetāsvatara Upaniṣad, Revelation teaches by example: "Being desirous of winning salvation, I seek refuge." What is briefly taught in texts like these is elaborated in the epics and the purānas. In the Rāmāyana, the episode of Rama's acceptance of Vibhishana is taken to be one such elaboration. The Gitā of course is taken to teach it in XVIII 66. The Tamil mystics known as the āśhāvreśvās, whose poems have been raised to a position of authority and described as the Tamil Veda, have also taught prapatti. They have clearly referred to the Gitā as recommending prapatti (as in Tiruvāymozhi VII. 5. 10). Śrī Yāmuna, who was the acknowledged preceptor of Visistadvata, before the rise of Śrī Rāmānuja, has also taught prapatti in his well-known devotional poem, Stotra-ratna.

Śrī Rāmānuja thus had a long tradition behind him in his teaching about prapatti. The difference of one putting forward a new teaching
need not have affected him in this case. That still he should have stressed bhakti rather than prapatti in his commentaries on the Vedānta-Sūtras and the Gītā may perhaps be accounted for by the audience to whom these works were addressed. Śrī Rāmānuja's polemical works on the Vedānta were probably intended to persuade to his way of thinking those wedded to the ways of jñāna, jñāna-karma-samuccaya and karma. If they could be converted to faith in bhakti, Śrī Rāmānuja's purpose would be nearly achieved. And he might have felt that bhakti, linked or identified with the upāsanā of the Upaniṣads, was nearer their way of thinking than prapatti.

The claim of the Gītā to teach the way of redemption to all, irrespective of caste or sex, also strengthens the case for prapatti being regarded as the essence of Śrī Kṛṣṇa's instruction. The traditional bhakti-yoga is allowed only to those entitled to study the Veda. The Gītā specifically reaches out to those lacking qualifications prescribed for bhakti-yoga. As we have seen Śrī Kṛṣṇa also teaches a bhakti different from bhakti-yoga, and it may be closely related to prapatti.

Śrī Rāmānuja's commentary on the Gītā and the Vedānta-Sūtras do not contradict the stress laid on prapatti. In the Śrībhāṣya (III 2 34), he writes that "it is appropriate for the Supreme Person who is the object of attainment, to be Himself the means of attaining Him" and that "the scripture declares that none else can be the means (of attaining Him than He Himself)." The idea of the Lord being the means is mentioned in the Gītā more than once. The Saṅgraha also concludes with the recommendation that the Lord must be seen to be the means.

Be that as it may, prapatti has always been the orthodox doctrine among the followers of Śrī Rāmānuja. And the Gītā is generally interpreted by them as teaching prapatti. It is pointed out that Arjuna seeks protection through prapatti, when at the commencement of the Gītā, he entreats Śrī Kṛṣṇa to teach him (II 3). Śrī Kṛṣṇa Himself refers to prapatti off and on in the course of His teachings. For example, He declares that those alone can cross māyā who have resorted to prapatti (VII 14). Again, prapatti is also taught in XV. 4 and XVIII. 62. And finally, it is claimed, the teaching of prapatti is specially given in XVIII. 66. After noting Arjuna's overwhelming diffidence in the face of the difficulties presented by the paths of karma, jñāna and bhakti, Śrī Kṛṣṇa advises him not to lose heart,
but to surrender himself entirely to divine grace. In this way, the \textit{Gitā} is regarded as saying its last words commanding \textit{prapatti}.

VI

The method adopted by Śrī Rāmānuja is based on certain assumptions common to Indian teachers expounding sacred works. They believe that the revealed scriptures are self-consistent. Any apparent contradictions or inconsistencies can be reconciled by one who diligently seeks for principles of harmony and consistency. It is further assumed that the \textit{Gitā} as a work of secondary authority reinforces and elaborates the teachings of the \textit{Upaniṣads}. Śrī Rāmānuja’s method of dealing with the \textit{śruti} texts and their parallels in the \textit{Gitā} is found well illustrated under XIII. 2 A \textit{Śvet. Up} text provides the authority for the plurality of selves. Śrī Rāmānuja finds it taught in II 12. Similarly, X. 20 is supported by the famous \textit{Antaryāma-brāhmaṇa} of the \textit{Brāh. Up}. The \textit{vaikuṇṭha Purāṇa} is an important \textit{smṛti} on which Śrī Rāmānuja frequently relies to support or clarify the teachings of the \textit{Gitā}.

Śrī Rāmānuja assumes not merely harmony between the \textit{Gitā} and the \textit{Upaniṣads}; he also finds the \textit{Gitā} itself coherent and cogent. Modern scholarship delights in finding anomalies and contradictions in ancient works. It is a large assumption that the writers of the past were incapable of writing consistently. This assumption is frequently made with reference to the \textit{Gitā} by those who have no patience to study the work in the light of its own synthesis and unity. Śrī Rāmānuja gives an effective demonstration of interpreting the \textit{Gitā} in the light of the \textit{Gitā} itself.

He remembers that the \textit{Gitā} is a dialogue between a sincere teacher and an eager and questioning student. The progress of thought therein is determined by the method of question and answer. The answer again has to expound fundamental principles and demonstrate their application. This means that frequently we shall meet with brief statements followed by detailed expositions or long discourses ending in summary conclusions. Once this natural technique of oral teaching is seen to underlie the \textit{Gitā}, its obscurities and inconsistencies can be resolved by references to other places earlier or later in the text. As Professor M. Rangācharya points out, “The fact that the conversational method adopted in the \textit{Gitā} necessitates the development of its theme in a manner markedly different from
what is in vogue in modern essays and dissertations does not imply that the Gitā is verbose, disconnected, illogical or incoherent”.

In illustration of Śrī Rāmānuja’s method of explaining the Gitā in the light of its use of the technique of oral teaching, let us take a few passages where the explanations given may appear strange or far-fetched to those not familiar with the context. In II 17, it is taught “None can bring about the destruction of this (self) which is indestructible”. What is summarily mentioned as ‘none’ here is described in detail a few verses later “Weapons do not cut this (self). fire does not burn it and water does not wet it nor does the wind dry (it)” (23) Keeping this clarification in mind, Śrī Rāmānuja explains ‘none’ in verse 17 as ‘destroying agents like weapons, water, air, fire etc’ To take another instance In II 47, Arjuna is told “Do not become the cause of work and (its) fruits” This is interpreted to mean that Arjuna is asked to meditate on his not being the agent and not having any right to the fruits. The commentary here is based on what is taught in the Gitā later on in III. 27, 28 and 30 and XVIII. 14–15

As another example, we may take up IV 17, where the expressions, ‘akarma’ and ‘vakarma’, occur. These are explained respectively as knowledge of the self and varied action. The authority for this interpretation is seen in the immediately succeeding verses, where we find expounded the role played by the knowledge of the self in karma-yoga in ascending order of clarity. The Tātparya-chandrika explains by way of introduction to IV 21 that the proposition set out in stanza 18 is explained in the next sloka, elaborated in 20 and critically examined in 21–23. A similar kind of elaboration may be seen in the way in which the jñāna among the bhaktas is praised in VII 17–19

The identification with kāma of that which is called superior to buddha in III 42 has been criticized as far-fetched. But if the context is looked into, the reasonableness of Śrī Rāmānuja’s view becomes immediately apparent. Stanzas 39 to 41 deal with kāma. There is nothing to indicate that a new topic is introduced in stanza 42. Again, stanza 43 mentions kāma. By all canons of interpretation the pronoun, ‘sah’, in 42 can only refer to kāma. Moreover, it is not as if Śrī Rāmānuja had been actuated by some special perversity. Jayatirtha in his gloss on Śrī Madhva’s commentary refers to Bhāskara having adopted this view. It may be presumed that Bhāskara might
have followed some earlier writers. So the identification of 'sah' with 'kāma' seems to be hallowed by tradition as well as demanded by the context. It may also be noted that the splitting up of 'anādumatparam' in XII 12 as 'anāde' and 'matparam' is at least older than Śrī Śankara, as he tries to controvert it.

Arjuna's questions and statements are also used by Śrī Rāmānuja to clarify the purport of Śrī Kṛṣṇa's teaching. At the outset of Chapter IV, it may appear that Śrī Kṛṣṇa's teaching about divine incarnations does not arise naturally as an answer to Arjuna's questions. But questions can be understood in the light of the answers given to them, provided the person who answers is reasonably intelligent and the person asking the questions is satisfied. That is how Śrī Rāmānuja takes Arjuna's question to refer to the ontological status of the incarnation. Similarly in Chapter XVII, Arjuna's question has to be understood in the light of Śrī Kṛṣṇa's answer.

Though Arjuna's mistaken notions have to be corrected, he sometimes partly and sometimes wholly right. Even as Śrī Kṛṣṇa does not hesitate to correct Arjuna when he is wrong, He accepts his views when they agree with His own and are right. In VI 34, for example, Arjuna definitely declares that the yoga under discussion is concerned with sāmya (or equality)—equality, that is, between the selves and the Brahman and among the selves, "I consider all this to be true, O Keśava, which You tell me," he asserts in X 14. Seeing the universal form of the Lord, he affirms "You pervade all and therefore You are all" (XI 40).

Śrī Rāmānuja's endeavour to understand the Gītā in the light of its own structure has been briefly indicated. It may be added that he has taken considerable pains to indicate the course of development of the discussion, pointing out carefully the transitions from stanza to stanza and from topic to topic.

In addition to the Śruti and the Smṛti, Śrī Rāmānuja makes use of the Vedānta-Sūtras also in interpreting the Gītā. It is his view that Śrī Kṛṣṇa refers to the Sūtras in XIII. 4. Leaving aside the problem posed by possible references to the Gītā in the Sūtras, we may note that Śrī Rāmānuja finds nothing but harmony between the teachings of Śrī Kṛṣṇa and those of the Sūtras. Of course, while covering much common ground, each of them has special fields of its own. For instance, the theory of divine incarnations gets adequate treatment only in the Gītā. Image-worship finds some
support in the *Gītā*. Various problems concerning the relations between the self and the world and those dealing with the *Brahman* as the cause of the world are examples of topics treated at length in the *Śrībhāṣya*.

It is possible that the tradition which Śrī Rāmānuja tried to serve in writing his commentary on the *Gītā* was influenced also by the hymns of the āzhvārs. In *Ācārya-hṛdaya* ('The Heart of the Master'), a work of the Southern School which seeks to penetrate into the depths of the mysticism of sātakopa, noted among the āzhvārs for the range and intensity of his experience of God, an interesting parallelism is shown between his Tiruṟṟōmōzh and the *Gītā* Śrī Rāmānuja's description of the essential nature of the self as ṭeṣātva rests no doubt on notable brūts texts like those of the *Antaryām-brāhmaṇa* but the stress laid on it may owe something to a famous passage in Tiruṟṟōmōzh (VIII 8 2) It is also possible that the distinction between kasyalya and the salvation of God-attainment may have been clarified for Śrī Rāmānuja by the Tamil mystics. The reduction of the four classes of devotees to three may also have been in part inspired or supported by the works of the āzhvārs.

VI

The spirit in which Śrī Rāmānuja seeks to expound the *Gītā* is far removed from that of polemics of controversy. It is only in two specific passages—under II 12 and XIII 2—that Śrī Rāmānuja enters into a debate with the *Advaitins* and the followers of Bhaṭkara and Yaḍava-prakāśa. Except for these digressions, his commentary proceeds throughout to explain the teachings of Śrī Kṛṣṇa in such a way as to inspire selflessness, service to fellow-men and devotion to God. His own character stands revealed as a mystic, a devotee of God and a preceptor eager and competent to transform disciples by his teaching.

There is an old Sanskrit verse which sums up what a bhāṣya is expected to achieve, and Śrī Rāmānuja's bhāṣya may be credited with having fulfilled these objectives. Said to be quoted by Bharata, the author of a brief commentary on *Līṅgādisangraha*, it runs as follows:

*Sūtrārtha varṣyate yatra vakyaḥ sūtrāṇukāribhuh*  
Svapadāṁ cha varṣyante Bhāṣyam bhāṣyavṛtto viduh.

The definition is primarily concerned with commentaries on sūtras but it can apply also to those on works consisting of stanzas. The point is that the bhāṣya must explain the purport of the original
work in sentences that follow the words of the original: it should also explain further its own words, whenever necessary. No one who goes through Śri Rāmānuja’s commentary on the Gītā will fail to notice that it seeks to explain practically every word of every stanza and that this is attempted so as to be in consonance with the stanza as a whole and with the context in which the stanza occurs.

VII

The merits of Śri Rāmānuja’s commentary are obvious. It is clear, cogent, consistent and coherent. It seeks to understand every stanza in the light of the Gītā as a whole. Its defect from the point of view of philological or historical scholarship is that it looks upon the Gītā as a living scripture offering guidance and instruction to the sincere seeker in all ages. That this conviction is not fanciful is proved by the way in which eminent Indians even in the twentieth century have turned to the Gītā for enlightenment and inspiration. Even outside India, choice spirits like Emerson and Thoreau have made this approach to the Gītā. Warren Hastings predicted, when founding the British empire in India, that the Gītā would outlast that empire, and the continued interest in the Gītā today in India shows him to have been a true prophet. So long as the Gītā is able to serve this purpose, studies like those of Śri Rāmānuja furnish valuable insights to the student who seeks for inspiration as well as information.

VIII

The Tātparyachandrika of Śri Vedānta Deśika (1268–1368) is invaluable for a study of the Rāmānuja-bhāṣya on the Gītā. It brings out the full force of the bhāṣya, sentence by sentence and often word by word. Clear and lucid in style, except where some technical discussions become inevitable, it elucidates the comments of the bhāṣya. The implications are made explicit. Often it is pointed out why Śri Rāmānuja differs from some other commentator or commentators on a particular point or issue. Variant readings are also noticed. Additional verses commented on by Yādāvaprabha or Nārāyana are also given. Occasionally, there are long passages devoted to logical debate with other schools of thought or with the point of view represented by Śri Lokāchārya. On the whole, however, the Tātparyachandrika is elucidatory and not polemical. It reflects and reveals the spirit of Śri Rāmānuja’s teachings as handed down in unbroken oral tradition. It is as indispensable for the study of the Gītābhāṣya as the Sruaparakāśikā of Sūdārśana is for the understanding of the Śrībhāṣya.

—M. R S
CHAPTER I

I bow to that well-known Yāmunāchārya—i all of whose sins without exception were destroyed by meditation over his lotuslike feet, and who was (thus) led (even) to realise the state of being spiritually alive.

The Lord of Lakshmi, the opposite of everything that is evil and the sole seat of all auspiciousness who is (as described above) distinguished from all things other than Him who is infinite, and is solely of the nature of knowledge as bliss who is the vast ocean of countless auspicious qualities, each unbounded and unsurpassed, such as knowledge, strength, sovereignty, valour, power and glory that are of His own nature whose divine form is the treasure-house

1 The word, 'nirūta', meaning 'substantiality' or 'reality', has been rendered as 'the state of being spiritually alive.' Compare Tatt Upi (II 6 1) “Whoever knows the Brahman as non existent, he becomes non existent indeed. Whoever knows the Brahman as existent him, therefore, they know as existing” (T 1')

2 Sri or Lakshmi is the goddess of fortune, beauty and mercy, and as the wife of the Lord she is the Divine Mother. Later, her characteristics are described. She is the mediatress whose grace helps to win salvation for the individual soul from the Lord. Opinions differ among the followers of Sri Ramanuja as to her status and essential nature. But they agree that Narayana, as shown by His relationship to her, is distinguished from all minor gods.

3 The six qualities mentioned here are regarded as primary, V P (VI 5 79) mentions them as implied by the Lord being called 'Bhagavat.' T 1' explains them thus. Knowledge means the direct perception of all things at all times, strength giving support to all things thus seen, through sovereignty they are ruled even as they are being supported, valour is tireless energy, power is the ability to do impossible things and glory is seen in there being no need for any assistance from anyone or anything.

B G—1
of infinite qualities, agreeable to and worthy of Him and each unsurpassed, such as brilliancy, grace, fragrancer, tenderness, beauty and youthfulness, which are unchangeable, unthinkable, supernatural, miraculous, everlasting and faultless who is adorned with countless divine ornaments of various kinds, appropriate to Him, variegated, infinitely wonderful, eternal and free from imperfections who possesses countless divine weapons which are worthy of Him, are of unthinkable prowess and are eternal, faultless and unsurpassably auspicious who is the beloved consort of Lakshmi the multitude of whose unlimited, unsurpassed and innumerable auspicious qualities such as sovereignty and graciousness and whose nature, form and (its) excellences and whose glory are dear to and worthy of Him and are eternal and faultless the pair of whose feet is inessantly extolled by countless eternally free souls—whose nature, existence and activity in all their varieties depend on His will, whose essential characteristic is sole delight in complete subservience (to the Lord), who are eternal (i.e., ever manifest in their essential nature), who are faultless, and who possess multitudes of infinite qualities such as unsurpassed knowledge, devotional activity and supreme power etc. whose essential nature and characteristics cannot be measured by speech and mind whose abode is the Supreme Heaven—which abounds in many kinds such variegated, of innumerable objects of enjoyment as well as the means and places of enjoyment, all appropriate to Him, which is full of infinite wonder, which is full of measureless transcendent glory, and which is of infinite extent and is eternal, faultless and immutable whose sport it is to create, sustain and dissolve the whole universe completely filled with diverse, wonderful and countless objects of enjoyment and orders of beings that enjoy (them) who is the Supreme Brahman, the Highest Person and Nārāyana.

(He), after having created the entire universe, beginning with Brahmā (the four-faced creator) and ending with immovable objects,

4 Individual souls are of three kinds—those involved in samsara, those emancipated therefrom and those who have never been subject to bondage. These last are the eternally free souls, who serve the Lord in the Highest Heaven. T C quotes about them S V (III 18 2 4).

5 The three names of the Lord are from the scriptures. The first two of them are found also in B G (X 12, XV 18). The purport of the three words is that the Lord being the same as all things (Brahman) and also being different from all things (Purusottama) becomes appropriate through His being (Nārāyana) the Internal Ruler of all." (T C)
while remaining in His own form, was inaccessible through meditation, worship and such other (devotional) acts, to the gods headed by Brahmā (the four-faced creator) and to men—being the vast ocean of boundless mercy, affability, affection and generosity, He made His own form in conformity with the nature of the configuration of each one of the several species of beings, without giving up His own essential nature—and thus descending again and again into each one of (thou) regions, and being worshipped by (the respective beings of) each one of them, He bestowed upon them fruits known as righteousness, wealth, enjoyments and the salvation of soul-emancipation conformably to the wish of each

And under the pretext of removing the burden of the earth, (but really) for the purpose of becoming the object of refuge even to (unworthy) people like us, He descended to the earth and made Himself visible to the eyes of all men—having done such divine acts as ravished the minds and eyes of all men (both) high and low (i.e., the sanctu and the vulgar) having killed Pūtana, Śakata, the twin arjuna trees, Arista, Pralamba, Dhemuka, Kāliya, Keśin, Kuvalayapida, Cānūra, Mustika, Tosala, Kamsa and such others—having refreshed the entire universe with the nectar of His looks and words, pregnant with boundless compassion, friendliness and love—having made Akrūra, the garland-maker (mālākūra) and such others—the greatest of the godly through the manifestation of (His) surpassing beauty, affability and such other qualities?

Under the pretext of encouraging the son of Pandu to fight, He promulgated the way of realising God through love (bhakti-yoga), which is fostered by (the ways of) knowledge and works (namely, jñāna-yoga and karma-yoga), which has Himself for its object and which is declared in the Vedānta as the means for the attainment of the emancipation of the soul, the highest of human ends.

With this in view, when that war between the sons of Pāṇdu and the descendants of Kuru commenced, He, the gracious Lord, the Supreme Person, the Master of all the gods, (Him) who assumed

6 For these adventures of Śrī Kṛṣṇa's boyhood, vide V P (1) and B P (x) Brief notes are given in the Index

7 Incarnation is primarily for this beneficent purpose Vide commentary on B G (IV 8)
a mortal form for helping the world (to salvation), who is over-powered by His affection for those who seek refuge with Him, made Pṛthā's son (Arjuna) the knight in the chariot and Himself the charioteer, as witnessed by the whole world.

Even though knowing the matters to be thus, Dhitarāstra, who was blind in every way, wished to learn of the victory of Suyodhana (more familiarly known as Duryodhana) and asked of Sañjaya (as follows)


dhitarāstru uchāṣ—

धर्मवेश्ये कुर्ष्येन सम्बेता युज्ञनव ।
मामका. पाण्डवाग्रेव किमकुर्वेत संजय ॥ १ ॥

sambhay uchāṣ—

दृष्ट्वा तु पाण्डवानीक ह्यूढ हृदोषन्नतस्तदा ।
आचार्यमुपस्तवम् राजा वचनम्बवीत् ॥ २ ॥

पर्येता पाण्डुपुन्यानामाचार्य महती चमूम् ।
ह्यूढा हृदपुष्पेश तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेन्द्रवासा भीमार्जुनसमा युधि ।
युधाधानो विराट्श्र दुपदभ महारथ ॥ ४ ॥

धृष्टके तु श्रेष्ठिनां काशिराजां वीर्यवान् ।
पुरुषिकुट्कितभोजां शेषब्रह्म नरपुण्डर ॥ ५ ॥

युधामन्युभ विकान्त उसमोजाः वैर्यवान् ।
सोभद्रो दौर्यदेयाः सर्व एव महारथा ॥ ६ ॥

अस्मातु विस्फुटो ये तत्तिबोध द्विजोत्तम ।
नायका मम सैन्यस्य सज्जार्थ तान्त्र ब्रजोभि मे ॥ ७ ॥

8 The phrase is from V.P (V 30 80)
भवान्भीष्माभ्यां कर्षणां कृपां समिलितज्जययः।
अन्वयतामहा विकर्षणां सोमदत्तस्यायचे च। ५।।
अन्ये च तुहें शूरा मदयं त्यक्तज्जितात।
नानाशरणप्रहराणास्वयं युद्धविवशारदा। ६।।
अपर्यात तदस्मात् बल भीष्माभिरक्षितम्।
पर्यात तिवंदमेतेषा बल भीमाभिरक्षितम्। ७।।
अवनेषु च सर्वेषु यथाभागमवस्थित।
भीष्ममेवाभिरक्षणतुः भक्तेऽस्य एव हि। ८।।
ततो सजनयत् हस्तं कुशङ्गु पितामहः।
सिद्धानाद विनानाच्छेश शास्त्रं दध्मो व्रतापवान्। ९।।
तत् शास्त्राः भेयेऽश्च पण्वानकणमोक्षः।
सहितेवामक्षत्वं स शब्दस्तुमुखोऽभवत्। १०।।
तत् अंतस्यमुःस्ते महति ययद्यन्नेव भियतो।
मायेव पाण्डवश्रेष्ठो दिवयो शास्त्री प्रदातमु। ११।।
पाण्डवकत्वा हृदोऽवेदत धनरङ्गय।
पीण्डः दध्मो महाशारः भीमकर्मो वृकोदर। १२।।
अन्तविजय राजा कुन्तीपुत्रो युधिष्ठिर।
नकुल सहदेवश्च मुखोमणिपुष्पको। १३।।
काष्ठश्रेष्ठ परमेश्वराः शिखरणी च महारथः।
घृष्टरुमज्जो विराटः सात्यकिञ्चापराजित। १४।।
हुपदे हृदेश्याश्च सर्वं पृथिविपाप्ते।
सौभद्रश्च महाबाहुः शास्त्रानु दध्मो पृथक पृथक। १५।।
स घोषो धारताराष्ट्राणा हृदयानि व्यदार्यत।
नभश्रेष्ठ पृथिवी चैव नुमुलो व्युनादयत्। १६।।
DHRTARÅSTRÄ SAID:

1 My people and also the sons of Pându, who had gathered together on the holy field of Kurukṣetra with the wish to fight (among themselves)—what did they do, O Sañjaya?

SAñJAYA SAID

2 Moved by the sight of the army of the Pândavas in battle-array, King Duryodhana approached his preceptor (Drona) and said (these) words

3 "See, O master, this great army of the Pândavas, arranged for battle by your intelligent disciple, the son of Drupada

4 Here are men of valour, skilful in welding the bow and equal to Bhīma and Arjuna in battle—Yuddhåhåna, Viråta and Drupada the master of the great chariot."

5 Dhristahketu, Cekitåña and the valourous King of Kåśi, Puruñj, Kuntibhaña and Śahya the best of men

6 And the mighty Yuddhåmanya, the manly Uttamayuṣas, (Abhimanyu) the son of Subhadrā, and the sons of Draupadī—all of them masters of the great chariot

7 O best among Brahmans, learn also of those who are distinguished among us and are the commanders of my army. I shall mention them to you by name by way of enumeration

8 Yourself, Bhīma, Karna, the war-winning Kṛpa Aśvatthåman, Vikarna, as also the son of Somadatta

9 And many other heroes who have offered their lives for my sake, who have various kinds of arms for close fighting and missiles, and who are all competent in the art of war

9 Dhrtarastra blindly hoped for his son’s victory. Sañjaya’s direct reply to his hopes is given in XVIII, 78

10 The ‘tu’ in I 2 implies a change of mood on the part of Duryodhana after seeing the opposite army in battle array (T C)

11 ‘The master of the great chariot’ or the mahāratha is one defined as a knight who from a great chariot in the battle field can successfully attack 10,000 archers on foot
10 Still, inadequate is our army protected (i.e., led) by Bhīṣma. But this army of theirs, protected (i.e., led) by Bhīṣma, is adequate.

11. Therefore, do you all guard Bhīṣma only, staying in your respective positions in all the lines.

12 Then the valiant grandfather, the respected elder among the Kurus, made loudly the lion’s roar and blew his conch in order to bring about joy in him (i.e., Duryodhana).

13 Thereupon, suddenly conchs, kettledrums, small drums, large drums and trumpets were sounded. That noise became an uproar.

14 Then, remaining in a mighty chariot to which white horses were harnessed, Śrī Kṛṣṇa (Mādhava) and Arjuna (the son of Pāṇḍu) blew their divine conchs.

15 Śrī Kṛṣṇa (Hṛṣīkeśa) blew (His conch) Pāṇḍava, Arjuna (or Dhanānjanaya, his) Devadatta, and Bhīṣma of fearful deeds the great conch, Paundra.

16 King Yudhishthira, the son of Kunti (blew his conch) Aumanta-vyaya, and Nakula and Sahadeva (their conchs) Sughoṣa and Mamipras-pala (respectively).

17 And the King of Kuśā the great archer, Śikhandin the master of the great chariot, Dhrstadyumna, Virūḍha, and ŚāΗyaki who could never be defeated.

18 Drupada, the sons of Draupadi, and (Abhimanyu) Subhadrā’s son of mighty arms—blew, O king, (their) conchs severally.

19 That tumultuous sound tore asunder the hearts of Dhrṣṭarāṣṭra’s sons (only), while making the earth and the heavens resound.

12 Some render ‘aparyāptam’ and ‘paryāptam’ as unlimited and limited. This would make out Duryodhana to be full of self-confidence. The interchange of ‘Bhīṣma’ and ‘Bhīṣma’ in the two lines of the stanza is a not generally accepted version, intended to bring out the same view, while taking the two words as ‘in adequate’ and ‘adequate’. T c supports at length Śrī Rāmānuja’s view about Duryodhana’s state of mind by a detailed study of the context.
"Duryodhana, after personally surveying the army of the Pandavas, protected (i.e., led) by Bhima, and his own army, protected (i.e., led) by Bhishma, informed his preceptor (Drona) of the adequacy of his (Bhima's) army for conquering his (i.e. Duryodhana's) and the inadequacy of his own army for victory against them, and became despondent within himself. Seeing his grief, and in order to bring about joy in him, Bhishma engaged himself in making the lion's roar and the blowing of (his) conch. And by means of (other) conchs and kettle-drums, (he) raised an uproar which challenged victory. Then, hearing that uproar, both (Śrī Kṛṣṇa) the Lord of all the gods, who was (then acting as) the charioteer of Arjuna, and (Arjuna) the son of Pāṇdu, who was the knighth within the chariot, blew, from within the mighty chariot which could be a fit instrument for the conquest of the three worlds, their divine conchs, the illustrious Pañcajanya and Devadatta making the three worlds tremble. Then Yudhisṭhira, Bhima and others blew their own conch-shells severely. Thus, (terrible) uproar tore asunder the heart of your sons, headed by Duryodhana. The sons of Dhrītarāṣṭra thought, 'The army of the Kurus is even now lost.' Thus spoke Saṅjaya to Dhṛtarāṣṭra who longed for their victory.

अष्ट व्यवस्थितां दृष्टवा धार्तराष्ट्रानकपिष्क्ष्यां।
प्रवृत्ते शरस्त्रपतेः घनुरहस्यम पाण्डव ॥ २० ॥
हृदशीले तदा वाक्यमिदमाह महोपते ।

अरुण उवाच—

सेनयोग्योमयें रथ स्थाप्य मेधयुत ॥ २१ ॥
यावदेतान् निरोक्षेषु योद्धकामानवस्थितान्।
कैमंया सह योद्धवस्थितं रणसमुद्रे ॥ २२ ॥
योत्स्मानानवेषकेषु य एतेऽज समागता ।
धार्तराष्ट्रस्य हुष्टुकृष्येऽवियत्वीयन ॥ २३ ॥

13 'Saṅjaya' in 12 is taken as 'to bring about', not as 'bringing about'. Vide Pañca (III 2 123).
14 The rending of the heart of Duryodhana is seen in the collapse of his confidence (T 'C')
Verse 25] Ramanuja-Bhashya

सच्चाय उवाच—
एवमुत्तो हृष्यकेशो गुडाकेरेन भारत ।
सेनयोहमयोमर्म्ये स्वापयित्वा रघोतमम् ॥ २४ ॥
भीष्मद्वयं प्रमुखत्तवेशा च महीतिताम् ।
उवाच पार्थ पश्येतान् समवेतान्तु भूनिनिति ॥ २५ ॥

20 Then he (Arjuna) of the monkey-flag,15 seeing the sons of Dhṛtarāśtra drawn up for battle, and taking up his bow, as the (preliminary) clashing of weapons began

21 Said these words, O King, to Śrī Krṣṇa (Hṛṣikeśa)

ARJUNA SAID

Station my chariot, O Krṣṇa (Achyuta) between the two armies

22 As long as I need to observe accurately these men, arranged for battle and eager to fight, and (find out) by whose side I must fight in this enterprise of war

23 I shall observe those who are offering battle those have come here to please in battle the wicked son of Dhṛtarāśtra

SAṢJAYA SAID

24 O Dhṛtarāśtra (descendant of Bharata), thus addressed by Arjuna (Gudalakṛṣṇa), Śrī Krṣṇa (Hṛṣikeśa) stationed the excellent chariot between the two armies

25 While Bhīṣma, Drona and others and all the kings (gathered there) were looking on, and said 'O Arjuna (Pārtha)! see these Kurus assembled here'

Ho (Saṣjaya) went on to say (to Dhṛtarāśtra) "Then, seeing the sons of Dhṛtarāśtra, ready and eager for battle, Arjuna (the son of Pāṇḍu), who had as his flag (Hanumat) the monkey who had

15 Hanumat, famous in Ram, granting a boon to Bhima, agrees to take the place of a flag on Arjuna's chariot (M B III 153) His appearance in the role frightens the opposite side (Ibid VI 19)
burnt Lankā, urged (Śri Kṛṣṇa who is) the Treasure-house of knowledge, power, strength, sovereignty, valour and glory,\textsuperscript{16} whose sport it is to create, sustain and dissolve the universe at His own will, who is the Lord of the senses, who is engaged in controlling in all ways the internal and external organs of all men, high and low, who, overpowered by His love for His dependants, is engaged in driving his (Arjuna's) chariot—(Him Arjuna urged) saying, 'Station my chariot in a place affording a view of them, in order that I may see those who wish to fight (me) as they actually are.' Thus, urged by him (Arjuna), He (Śri Kṛṣṇa) did at once as He had been urged to do, while Bhīma, Drona and others and all the kings were looking on. Such is the victorious position of our party.\textsuperscript{17}

\textsuperscript{16} Achyuta in I 21, meaning 'one from whose essential nature (as perfection) there can be no falling away' is thus explained (T C)

\textsuperscript{17} Saṅjaya is ironical
न काक्षे विजय क्रुड़ न च राज्य सुखाधि च ।
कि नो राज्येन गोविन्द कि भोगार्जैवितेन दा ॥ ३२ ॥
वेषार्थ काविष्ट नो राज्य भोगा सुखाधि च ।
त इमे्जस्यता युथे प्राणस्थक्त्वा धनाधि च ॥ ३३ ॥
आचार्यां पिताः पुनःस्तर्थे च पितामहः ।
मातुलास्वपुरा पौशा स्यालासबन्धनस्तथा ॥ ३४ ॥
एतात्र हनुमित्यांभ अतोपिप मधुसूदन ।
अष्टी जौलेक्षराज्यस्य हेतुको कि नु महिभ्रेत ॥ ३५ ॥
निहृत्य धार्तराष्ट्रैश का प्रीति स्याफ्जनादेन ।
पापमेवायेदस्मान्त्वेतानात्तात्यत ॥ ३६ ॥
तसमाणहि वय हनु धार्तराष्ट्रास्वात्ववन ।
स्वजन हि कथ हल्वा मुखिन स्याम माधव ॥ ३७ ॥
इति पवित्रिति दोभोपहलततस ।
कुलक्षयक्त दोष मित्रद्रोहेच पातकम् ॥ ३८ ॥
कथ न जेयमस्माभि पापादमाशिवितम् ।
कुलक्षयक्त दोष प्रपश्यन्तैरजनादेन ॥ ३९ ॥
कुलक्षे प्रणस्थन्ति कुष्ठमार्च सनातना ।
धम्म नरेक एन प्रदत्नमद्यमाशिबायतु ॥ ४० ॥
वधमाशिबायतक्षण प्रदुष्यन्ति कुलस्वय ।
स्त्रीषु पुष्टासु वाणिज्य जायते वर्णस्वर ॥ ४१ ॥
सद्भन नरकायैव कुलाण्ना कुलस्य च
पत्तिति पितरं होया कुर्पिष्ठोदकक्षित ॥ ४२ ॥
दोषिरैतै कुलाण्ना वर्णस्वरकारक ।
उत्साशने जातिष्ठिम् कुलधर्मांश्र्य शाश्वतः ॥ ४३ ॥
26 Then, Arjuna saw standing there fathers, grandfathers, preceptors, maternal uncles, brothers, sons, grandsons and also friends

27 Fathers-in-law and intimate friends in both the armies. Seeing all (his) kinsmen thus drawn up for battle, (Arjuna) that son of Kunti

28 Was overwhelmed by supreme compassion and spoke grieved, as follows

ARJUNA SAID

Seeing these kinsmen, who have come here, eager for war

29 My limbs give away, my mouth dries up, my body trembles, and the hairs stand on end

30 (The bow) Gandiva slips away from my hand, and even my skin burns everywhere. I am unable to remain in any position, and my mind seems to whirl

31 I see evil omens also, O Kṛṣṇa (Keśava), and do not foresee any good to follow killing my own people in battle

32 I do not wish for victory, O Kṛṣṇa! nor for the kingdom, nor for pleasures. Of what use to us, O Kṛṣṇa (Govinda), is a kingdom, of what use are enjoyments or even life (itself)?
33 Those for whose sake the kingdom, enjoyments and pleasures are desired by us, they themselves are arrayed for battle, giving up (i.e., risking) their lives and wealth.

34 Preceptors, fathers, sons and similarly also grandfathers, maternal uncles, fathers-in-law and also other kinsmen.

35 These I do not wish to kill, though assaulted, O Kṛṣṇa (Madhusūdana), even for the kingship of the three worlds. How much less for the sake of the earth?

36 What joy will come to us, O Kṛṣṇa (Janārādana), by killing the sons of Dṛḍhāstra? Only sin will come to us by killing these felons. ¹⁸

37 Therefore, it is not meet for us to slay the sons of Dṛḍhāstra with their kinsmen. How, indeed, after killing our own people, can we become full of joy, O Kṛṣṇa (Mādhava)?

38 If these men whose minds are overwhelmed by greed, do not see the evil brought about by the destruction of the family and sin in treachery towards friends,

39 Should it not be known, O Kṛṣṇa (Janārādana), by us who see well the evil brought about by the destruction of the family, how to recoil from this sin?

40 If the family is destroyed, the eternal family virtues perish. When righteousness is lost, unrighteousness indeed conquers the whole family.

41 As a result of being dominated by unrighteousness, family women get defiled. And when women are defiled, O Kṛṣṇa (Vārṣneya), the mixing up of castes will come about.

42 In regard to the destroyers of the family and the family (ruined by them), the mixing up (of castes) makes for hell. The manes of their ancestors will, indeed, fall, deprived of the ceremonial offerings of food and water.

¹⁸ 'Āśāyinah', translated as 'felons', refers to persons guilty of six kinds of crimes—arson, poisoning, murder by offensive weapons, robbery with violence, forcible seizure of lands and kidnapping of married women. To kill them is no crime, nor sin according to the Sūtras. (Duryodhana and his brothers and friends were guilty of all the six kinds of crime.)
43 Caste-duties and eternal family-virtues will be destroyed by these sons of the family-destroyers, which create the confusion of castes.

44 We hear, O Kṛṣṇa (Janārdana), that residence in hell becomes permanent for these men, whose family-virtues have been destroyed.

45 Alas, which, we are resolved on committing a great sin, since, out of greed for the kingdom and (its) pleasures, we have set out to kill our own kinsmen.

46 If the sons of Dīrghatātra, with weapons in their hands, kill me, who am unarmed and have no desire to hit back, that would be far better for me.

Sañjaya said:

17 In the midst of (preparations for) war, thus saying, Arjuna, with his mind agitated by grief, threw down his bow, along with the arrows, and sank down on the floor of the chariot.

(Sañjaya continued ) 'But he, Arjuna (Pārtha), is highminded, extremely compassionate, wide-ranging and unshaken in his family affections and highly righteous. In spite of the fact that he, along with his brothers, was very often (sought to be) trapped by the burning of the lac-house and such other cruel murderous devices, when he saw you (the Dīrghatātra's) men who were about to be killed by him, with the aid of the Supreme Person Himself, he felt thoroughly prostrated in the whole body on account of affection for his kindred, his supreme compassion and fear of (failure to discriminate between) righteousness and unrighteousness and saying, 'I shall not fight at all, with his mind distracted by sorrow at the idea of losing his kindred, he throw down his bow along with the arrows and sat down on the floor of the chariot.'

19 Arjuna's reluctance to fight against men kinsmen only in name shows him to be highminded. His compassion is seen in his unwillingness to hurt even enemies. His regard for the moral law and fear of sin indicate his righteousness (T C).

20 Among the attempts made by Duryodhana to trap and kill the Pāṇḍavas, one was to decoy them into a house made of inflammable lac which was later set on fire. But they managed to escape (MB I 154-163).

21 Like one bent on prayopavēsa, sitting down in expectation of death, adds the T C.
CHAPTER II

Sanjaya said—

1. To him who was thus overwhelmed by compassion, whose eyes were full of tears and troubled, and who was despondent, Sri Krsna (Madhuvanada) spoke these words.

THE LORD SAID

2. Whence has this unworthy weakness, O Arjuna come to you in this trying situation—a weakness which is loved by the ignoble, which bars the attainment of Svarga and which brings about disgrace?

3. Do not get into unmanly weakness, O Arjuna (son of Prtha)!

As the son of Prtha (Arjuna) sat thus, the Lord objected reproachfully, “Whence has come this grief inopportune?” And He said (to him) “Rise to fight, giving up completely this grief, which has come in a trying situation, which is courted by the unwise, which is a hindrance to the attainment of (a happy state in) the other world, which is productive of disgrace, which is extremely base and which is caused by weakness of heart.”
The son of Prthū (Arjuna), being agitated by love, pity and fear of sin in what is righteous, and not knowing that what the Lord said was most beneficial, spoke again as follows.

अरुण उचाच—
कथ भीममहाः सल्ये द्रोण ज मधुसूदन ।
इशुभिः प्रतियोत्सामिः पूजाहारिवसुदन ॥ ४ ॥
गुरूनहत्वा हि महातत्तावान्तः भेयो भोमः मेशमपीह लोके ।
हर्वाय्यामामास्तु गुरूनिहृद्व मुन्तजीय भोगात् शाकरप्रदिल्लात् ॥ ५ ॥

ARJUNA SAID

4 O Krsna (Madhusūdana), how can I, in battle, fight with arrows against Bhīṣma and Drona, who deserve to be honoured, O destroyer of enemies?

5 For I was good to live through begging in this world without slaying (these) highly esteemed elders. But, after killing these teachers who love enjoyments, I shall have to enjoy here alone (their very) enjoyments stained with (their) blood.

How shall I kill Bhīṣma, Drona and such other elders who deserve to be greatly respected by me? Even more so, how, after killing these who are very much attached to enjoyments, shall I enjoy the very same enjoyments now being enjoyed by them, sprinkling them with their blood (as with sauce) and seated in their very seats?

न चतुर्द्विश कतर्सो गरीयो यह जयें यदि वा नो जयेयु ।
यानेव हर्वा न जिज्ञेषिणायास्तविनिर्तयात प्रमुखे धार्तराष्ट्रा ॥ ६ ॥
कार्याय्योपकारतामवाप्सर्वाय पृथ्वियामित्वा धर्मसमूहकेता ।
यद्यपि स्वाभिस्विन्त ब्रह्म्ह तत्थे स्वाभिस्वेष शाचि मा त्वा प्रपत्रम् ॥
न फ्रह प्रपत्रामित्वा ममापात्तावाच्योक्तिर्स्यास्यामित्वा मित्रामाम ।
अजाय्य सूमाबन्धकृत्त राज्यं सुराणामित्वा चालिपत्यम् ॥ ७ ॥

22 Sri Rāmānuja explains pradīgha in 5 by upasccana which refers to sprinkling and also suggests upasccana or sauce. One of the meanings of pradīgha also is sauce.
6 We do not know which is better for us, in case we win or in case they conquer us. Those very sons of Dhrūtrāstra after killing whom we shall not wish to live, stand firm before us.

7 With (my) courage fatally hurt by the fault of weakness of spirit, and bewildered (as to my duty), I ask you. Tell me conclusively that which will be good (for me to do). I am your disciple: teach me who have taken refuge with you.

8 Indeed, I do not see what (joy) can remove this sorrow which is drying up (my) senses, even after I get on the earth a prosperous kingdom free from enemies and also sovereignty over the gods.

If (I am told), “The sons of Dhrūtrāstra will forcibly kill you all who, after starting the war, have given up its active pursuit,” be it so. It seems to me that even to be killed by these, who do not know what is righteous and what is unrighteous, is better for us than an unrighteous victory obtained by killing them.

After saying so, he (Arjuna) approached the feet of the Lord very much depressed in spirit and with the request, “Tell me, You discip[le who has sought refuge with You, what is ascertained (by You) to be good for me.”

सन्जय उवाच—
एवमुक्तव भुविकेश गुडाकेश परत्तप ।
न योत्स्यामीति गोविन्दमुक्तव तृणी ब्रह्म हि ॥ ९ ॥

SANJAYA SAID

9 Having thus spoken to Śrī Kṛṣṇa (Hṛṣikeśa), Arjuna (Gudakesa)—the subduer of enemies, said (again to Śrī Kṛṣṇa (Govinda) “I will not fight”, and, strangely enough became silent.

Thus, for the sake of Pārtha (Arjuna), whose natural character (of being brave) had been impaired by the oncoming of love and pity.

23 Scāddhāva (lit. character or one's nature) is rendered here as 'courage' in accordance with the context.

24 Arjuna indicates his preference, but seeks confirmation of his choice.
in an inopportune situation, who thought war to be unrighteous even though it was the highest duty of the Kṣatriyas, and who sought refuge (with Śrī Kṛṣṇa) to know what (his) right duty was, the introduction to the science pertaining to the self was taught (in his) made) by the Lord, the Supreme Person, holding that his (Arjuna’s) delusion would not be brought to an end except through the knowledge of the real nature of the self and through the knowledge that (fighting in) war, when free from attachment to results, is the means for the realisation of the self. It has been said (by Śrī Yāmunāchārṣya) “The introduction to the Vāstra was made for sake of Paṭtha (Arjuna), who had sought refuge (with Śrī Kṛṣna for instruction) and who, out of love and pity in an inopportune situation, had become troubled with the notion that what was righteous was unrighteous” (G S 5)²⁵

In his lines

10 Then O Dharmaśtra (descendant of Bhāratu), Śrī Kṛṣṇa (Hṛṣikeya) said these words, as if smilingly to him (Arjuna), who was desponding between the two armies.

The Supreme Person addressed the following words, as if smilingly,²⁶ looking at Paṭtha (Arjuna), who was thus overpowered by sorrow arising from ignorance about the real nature of the body and the soul, who was (nevertheless) speaking about duty which is based on knowledge of the soul as distinct from the body, who (in this manner) was possessed of contradictory qualities, and who suddenly became inactive between the two armies that were preparing to fight. The meaning is that He (Śrī Kṛṣṇa), as if He spoke in jest, addressed

²⁵ There is a variant reading ‘bhāya’ for ‘dhyāyā’ in ‘dharma-dharma-dhyāyakulam’ in G S (5). Both readings are used by Śrī Rāmānuja—‘bhāya’ towards the end of Chapter 1 and ‘dhyāyā’ here. The teaching ‘for the sake of Arjuna’ really means that Arjuna was a mere pretext for the Lord to teach the whole world.

²⁶ Smiling, because the teaching is child’s play to the Lord, or because He brought about the agitation in the mind of Arjuna to provide a pretext for teaching the world, or because Arjuna’s philosophic doubts and essential ignorance provided a ridiculous contrast. The smiling leads to the sarcasm in II 11
(to Arjuna) the words beginning with, "It is not at all that I once did not exist." (11.12), and ending with "I shall free you from all sins, do not grieve" (XVIII.66)—(words) which included in their scope the essential nature of the self and the Supreme Self, as also the ways (yogas) of works (karma), knowledge (jñāna) and devotion (bhakti) which constitute the means for their realisation.

शोभनान्वायन—

अशोच्यान्वनशोभन्त्र प्रजावातादाश्च भाष्ये ।
गतासुनगतासुरूणां नानुशोभितं पञ्चत्त ॥ ११ ॥

THE LORD SAID

11 You grieve for those who do not deserve to be sorrowed for, and also speak arguments apparently wise. The wise do not feel sorry for the unmammate (bodies) or for those from whom the principle of life cannot depart (i.e., the souls).

You are sorrowing for those who do not deserve to be sorrowed for. And you also speak arguments based on wisdom about the nature of body and of the self, such as the following: "The names of the ancestors of these will indeed fall, deprived of the ceremonial offerings of food and water." (I.42) For those who possess the knowledge of the nature of the body and of the self, there is here no cause for grief.

With regard to the unmammate (lit. those whose lives are gone) and those from whom the principle of life cannot depart, that is, (with regard to both) bodies and souls, those who know the truth concerning their natures, do not feel sorry.

Hence there is observable in you this contradiction—the feeling of sorrow at the thought, "I shall kill these," and the talk about what is righteous and what is unrighteous, which is the result of a knowledge of the self as distinct from the body. You do not, therefore, know the nature of the body, nor the self which is distinct from it and eternal, nor the duties like war etc., which form the (natural) means for its

27 Śrī Śaṅkara regards II.11 as starting the sāstraic teaching. Śrī Rāmānuja's view is that II.11 is intended to arrest attention by sarcasm, so as to prepare the way for the teaching to be begun in II.12.
(the self’s) realisation And this war, when (waged) without any selfish desire for fruits, forms a means for the realisation of the true nature of the self

The purport (of the teaching) is this The self, indeed, is not dependent on birth for its existence, nor on death for its destruction, as there is neither birth nor death in its case. It is not therefore an object to be sorrowed for. But the body is sentient, and by nature subject to change; its association with birth and destruction is natural, hence it is, too, not an object to be sorrowed for.

Hear then first about the character of the souls

न लब्धाय जातु नास न त्य नेमे जनाधिपा ।
n चैव न अविव्याम सबैं वयमत्त परस्तु !२॥

12 It is not at all that once I did not exist, nor (that) you, nor (that) all these kings (did not exist at any time). And surely it is not that all of us shall not be existing hereafter.

I, who am, as you know, the Lord of all, in beginningless time prior to this present, did not cease to exist; that is, did certainly exist. It is not that these souls (lit. knowers in the bodies) like you, who are all subject to (My) control, did not exist, that is, (they) did certainly exist. It is not that “all of us,” that is, I and you; hereafter, that is, after the present time, shall not be existing we shall (all) be certainly existing. Even as there is no doubt in regard to the fact that I, the Supreme Self and the Lord of all, am eternal, in the same manner, you (i.e., you, Arjuna and these) who are (all) embodied individual souls, are also to be deemed eternal.

Thus it is seen that the Lord Himself declares that the distinction of the souls from the Lord as well as from one another, is the highest.

28 ‘Galāsān’ and ‘agatūsān’ are usually rendered as ‘those who are dead’ and ‘those who are alive’. The souls being immortal, there is no need for grief in regard to either. Śrī Rāmānuja’s interpretation links up this verse closely with the forthcoming teaching, differentiating the body from the soul

29 ‘As you know’ is the force of ‘tīvat’ in the bhāṣya (T. O.)

30 ‘Vayam’ (all of us) is taken to be ‘I and you’, in accordance with Panini (1.2.72) etc.
truth. For, at the time of teaching to one who is bewildered by ignorance—with a view to remove that bewilderment—when teaching that the fundamental reality is eternal, there is the distinct mention of "I", "you", "these", "all" and "we".

As regards the doctrine (of Bhāskara) that the distinctions are due to limiting conditions, specific reference to distinctions is indeed improper at the time of teaching the truth, for (according to this doctrine) distinctions among the selves are unreal

In the text, "The eternal among those who are eternal, the intelligent among those who are intelligent, He who, though One, fulfils the desires of the many" (Svet Up VI 13), the scripture also declares that the distinctions taught by the Lord are natural. The meaning (of the text quoted above) is that He who is the one (supremely) eternal, intelligent being among many eternal, intelligent beings, fulfils their desires.

But, as regards the doctrine (of the Advaitins) that the appearance of distinction arises from ignorance, it may be pointed out that it is not proper for the Supreme Person whose vision is of the highest reality and in regard to whom ignorance with its effects has vanished by reason of the apprehension of the essential nature of the Self as undifferentiated, unchangeable, eternal and of the nature of consciousness—(it is not proper for Him) to see distinctions based on ignorance and to carry on such activities as instruction based thereon.

If it is argued that this perception of distinctions on the part of the Supreme Person, who has attained the knowledge of non-dualism, is of the nature of the continued appearance of what has been destroyed, like the configuration of a burnt piece of cloth and such other things,

31 Cf Śrī Sankara. "The plural is used with reference to the distinction among bodies, not because of the opinion that the Self is more than one"

32 In Bhāskara's view, the limiting conditions which account for the Brahmā being the world are real. Nevertheless, the distinctions created by these limiting conditions are unreal. For example, a single face or a single moon, when reflected in gems, swords, rivers etc, appears to be many, but is not so. Similarly, in regard to the ether of space, though differentiated by pots, water-jars, etc, which are real, there is no division or differentiation except that due to mere contact with the pots, etc. Hence the differentiation of the all pervading and indivisible Brahmā into individual selves by real internal organs of sense, etc, is unreal. (T. C.)
and that it cannot produce bondage, the reply is that it does not hold good. The perception of water in a mirage and such other perceptions are undoubtedly a persistent continuance of what has been sublated but they cannot be the cause of activities like fetching water (from the mirage) etc. So also here the knowledge of distinctions, which has been sublated by the knowledge of non-dualism, cannot be the cause of instruction and such other activities, though it may continue to persist. For there is the conviction that it is a subject of an unreal nature.

Moreover, it is not possible to say of the Lord (Iśvara) that He was ignorant in the past and that there is a persistent flow of that (ignorance) which has been sublated by means of His becoming the possessor of the knowledge of truth obtained from the śāstras. For this is opposed to (the teachings of both) the Śruti and the Smṛti, which are to the following effect — "He who knows all and understands all" (Mund Up I 2 9), "His supreme power is indeed revealed as varied and natural and as consisting of knowledge, strength and activity" (Śvet Up VI 7), and "O Arjuna, I know all beings, —those that passed away, those that live and those that will come to live but no one knows Me" (VII 26).

Moreover, if the perception of distinctions continues, while there is the conviction that the essential nature of the Self is to be (one and one only) without a second — to whom then, it should be asked, do the Supreme Person and the line of successive teachers to the present day teach this knowledge of the (one and only) Self without a second, which is in accordance with their conviction?

33 A piece of burnt cloth may preserve the illusion of continuing to exist undamaged but it cannot function really as a piece of cloth. This example is cited here not to be applied to the case in hand, namely, the continued effects of non-dualistic belief on one who has achieved the vision of non-dualism. The example of mirage however shows that the continued perception of a sublated illusion cannot lead to action in conformity with the illusion. So, too, one who has achieved the vision of non-dualism cannot engage in the activity of teaching, which requires wholehearted belief in dualism.

34 (i) It cannot be that the Lord’s knowledge of non-dualism is not immediate and direct. He cannot be regarded as having derived this knowledge from texts like, ‘That thou art’ (Chand Up VI 8, 7) (ii) The Mūndaka text quoted in the context is not tautological, if we understand it to state that the Lord knows all things in all their modes and in the full depth and range of their denotation and connotation.
If it be urged that (the teaching is) for Arjuna and others who are perceived like reflections, it is not appropriate. No man who is not insane, knowing, while the reflections of himself in gems, swords, mirrors etc. are seen, that they are not different from himself, teaches them anything. It is not possible for these even to speak of a persistent flow of that (illusion) which has been sublated. For by the opposing knowledge of the (one and only) Self without a second, the beginningless (entity),\(^{35}\) which is the cause of the knowledge of things other than the Self, is destroyed.

But, in the case of the cognition of two moons (as a result of some eye diseases), the persistent flow of what is sublated is proper, as the disease like tāmra or any such thing is real and is not destroyed by the knowledge that there is only one moon. But though persistently continuing, it is not productive of any thing (by way of result or activity) on account of its being set aside by very strong authority.\(^{36}\)

But, here (in the case of Śrī Kṛṣṇa teaching Arjuna), because, the knowledge of distinction with its object as well as its cause not being real, the knowledge of things as real is destroyed, by no means can there arise the persistent flow of that (knowledge of distinctions which has been sublated).

Therefore, if there is the knowledge of ultimate truth in the case of the Lord of all and the line of successive teachers to the present day, then there cannot be the perception of distinctions and the consequent teaching and such other activities (by them). If there is no (such knowledge of ultimate truth), ignorance which is the cause of this (absence of knowledge) prevails, and hence teaching is still more impossible on account of (then being in) the state of ignorant persons.

Moreover, as the Brahmān’s ignorance with its effects is altogether destroyed by means solely of the preceptor’s knowledge of the (one and only) Self without a second, the teaching to a disciple is useless.

---

35 T. C. notes a variant reading for ‘anādī’ translated as ‘the beginningless (entity)’. This is ‘ajñānādī’, or ‘ignorance and such other things (as the illusion of difference)’.

36 The point here is that the cause of the knowledge of the two moons namely, tāmra, is not affected by the knowledge which sublates it— the knowledge that there is only one moon. The case is different with the knowledge of non-dualism, which destroys not merely the knowledge of dualism but also its beginningless cause.
the preceptor as well as his knowledge is said to be imagined, then the disciple and his knowledge are also imagined. Therefore this (knowledge of the disciple) cannot be the remover (of ignorance)\(^{37}\). If the argument is put forward that this (knowledge of the disciple), even though imagined, is a remover (of ignorance), because it is opposed to the earlier (false knowledge), this (argument) is equally applicable to the knowledge of the preceptor. Hence it itself (i.e., the knowledge of the disciple) can be a remover (of ignorance)\(^{38}\). Thus there arises, indeed, a want of significance to the teaching.

Suffice it with so much refutation of incorrect doctrines.

रेहोरसितम् यथा वेदेः कौमार योजन जरा ।
तथा रेहान्त्वर्त्राध्यात्मिकरस्त्र न मुहति ॥ १३ ॥

13 Just as there are for the embodied soul childhood, youth and senility in the body, similarly there is (also) the attainment of another body (after death). One who is brave does not get perplexed at it.

\(^{37}\) T C points out that the argument is here directed against the school of Advaitins who locate avidya in the Brahman. (They are dealt with at some length under S B II, 1-15.) Some of them hold the view that the Brahman associated with avidya becomes a single jiva that the other jivas are the products of his illusion, being like persons seen in a dream, and that on his awakening to true knowledge, the universe ceases to be, like the dream world. Four alternatives now present themselves in the context of Sri Krsna teaching Arjuna. The teacher may be either this jiva or one ‘seen’ by him; the same is the case with the disciple also. If Sri Krsna is that single jiva, on becoming enlightened, He could not teach. But if He is an imagined jiva, then His knowledge cannot bring the universe to an end, even as the knowledge of a person seen in a dream cannot stop the dream. But His knowledge may well help some one else to acquire enlightenment. If it is argued that teaching is possible this way, the answer is that, there being nothing to indicate that Arjuna is the single jiva, he too is only an imagined self. Both the teacher and the disciple being imagined, there is no point in teaching or being taught.

\(^{38}\) There seems to be here a reference to the apachchadanyaya of P M (VI 5 49-55). The injunction imposing a penance for an earlier disconnection between the officiating priests connected together in a chain in the Pratissavama sacrifice is stultified by that in regard to a later disconnection. In the same way, the scriptural texts denying attributes to the Brahman are of greater authority than those affirming attributes. It may be said that Arjuna’s later knowledge, derived from the teaching of Sri Krsna, can remove his earlier ignorance. The answer is that Arjuna’s ignorance, being later than the teacher’s knowledge, may as well controvert that knowledge. (T C)
Because of the conviction that the soul is enduring one does not regret that the soul is lost, when an embodied soul dwelling in a body gives up the state of childhood and attains youth and other states; similarly, indeed, the wise man, knowing the soul to be enduring, does not grieve, when there is (for the soul) the attainment of another body from (this) body. Hence, as the souls are eternal, the souls are not (fit) objects for grief.

This much is what ought to be done here. The eternal souls, on account of their being subject to beginningless karma, become endowed with bodies suitable to their respective karmas. In order to get rid of (the) bondage (of karma), they perform, with the aid of these same bodies, and without attachment to results, war and such other duties and rites as are prescribed in the sāstras and are appropriate to one's caste. (Even to such ascendants for emancipation) contacts of sense-objects with the senses (in the course of the performance of their duties) become the bestowers of pleasure and pain, arising from cold, heat and such other experiences, as they are unavoidable. But these (pleasurable and other sensations) are to be borne calmly till the duties enjoined in the sāstras are accomplished. (Śiśu Kṛṣṇa) explains this matter immediately afterwards.

मात्रास्पर्शस्तु कौतेय शीतोष्णसुखुष्णु सदा
आगमायापिनोंिनित्यास्तास्तितिकिर्क्तभारत || १४ ||

11 Contacts with the material objects of the senses, O Arjuna (Kaunteya), are the producers of cold and heat, and pleasure and pain (therefrom). They are transient, subject to coming and going. Endure them patiently, O Arjuna (Bhārata)!

As sound, touch, form, taste and smell, along with their substrata are the products of tanmātras (or subtle elements), they are called (here) mātrās. Contact with these through the ear and other senses gives rise to (the feelings of) pleasure and pain in the form of (the sensations of) heat, cold, softness, hardness etc. The expression, 'cold and heat', is illustrative (and intended to signify also other sensations like those felt when struck by weapons). Endure these with fortitude till the completion of war and such other works prescribed in the sāstras.

The term 'mātra' in 'matrasparśah' has been interpreted in various ways—the senses (Śrī Śankara), the objects of the senses (Śrī Madhva), and the 'qualities' known as sūtta, rajus and tamas belonging to matter.
And as these are characterised by ‘coming and going’, they are fit to be borne patiently by the brave. They are also ‘transient’ when the karma which is the cause of bondage is destroyed, they cease to be characterised even by coming and going

(Sri Krishna) now explains for what purpose the forbearance of these is necessary

य हि न अध्ययन्येते पुरुष भुवयति
सम्पद्यभुसुख धीर सोज्ञेत्रत्वाय कल्पते II 15

15 That steadfast man, O Arjuna (best of men), whom these (contacts) do not harass, and to whom pain and pleasure are the same, he qualifies for immortality

That man endowed with steadfastness, who looks upon unavoidable pain as like unto pleasure, and who performs without attachment to results war and such other works suited to his caste, as a means for the attainment of immortality him the fall of weapons and such other soft or harsh contacts which are involved in this (performance of war and other works) do not harass. The meaning is that he alone attains immortality, and not a person like you who cannot bear hardship. As the souls are immortal, what has to be done here extends so far (i.e. to endurance only and not to grief). This is the gift

The immortality of the souls and the natural destructibility of bodies, which were pointed out as opposed to any justification for (Arjuna’s) sorrow in the words, “The wise do not feel sorry for the manmade (bodies) or for those from whom the principle of life cannot depart (i.e., the souls)” (II-11)—these it is which Sri Krishna begins to elucidate (next)

नासतो विचित्रं भावो नामहावो विचित्रं सत ।
उपयोरपि देखो नात्सत्सत्वान्योस्तत्ववद्विविभिः II 16

16 To that which is not, there is no existence to that which is, there is no non-existence. The (true) conclusion about both these is discerned by the seers of the truth

40 The description as 'transient' (anutyah) is intended to allay the doubt that there may be a never ending stream of 'coming and going'

41 The image of irony behind the address as 'O best of men' (purusaradvha) is here brought out
Verse 16] Ramanuja-Bhashya

'To that which is not' (i.e., is not enduringly existent), namely, the body, there is no existence. 'To that which is' (i.e., is enduringly existent), namely, the self, there is no non-existence. The (true) conclusion about both these, the body and the self, which are perceived (by us), is discerned in accordance with experience by the seers of the truth. As the investigation has here reached a definitive conclusion, the final determination (of the investigation) is here pointed out by the word, 'conclusion' ('anta'). The meaning is that the definitive conclusion has been reached that non-existence alone is the real nature of the body, which is non-intelligent matter, and that existence alone is the real nature of the intelligent soul.

Non-existence is indeed the character of destructibility, and existence is the character of indestructibility. As the Venerable Parasara has said, "Therefore, O Brahmin, there does not exist, other than intelligence, any group of things anywhere and at any time. Thus it has been taught to you by me what is real existence and how intelligence is real and all else is unreal" (VP 11, 12, 43, 45). "The highest reality is regarded as indestructible by the wise. There is no doubt that what is obtained through destructible substances is also destructible" (Ibid 11 14, 24), and "That thing which even by a change in time does not come to possess a different designation brought about by modification and such other changes in form as it, O king, anything (obtainable in the visible universe)?" (Ibid 11, 13, 100).

To the same effect here also it is said 'These bodies (are said to) have an end' (II 18), and "Know however that to be impishamble" (II 17). It is seen (from the foregoing) that this alone (i.e., the destructibility of the body and the indestructibility of the soul) is the cause for the designations of 'existence' and 'non-existence'. In this context, as there is no relevance for the doctrine...

42 Cf Śri Sankara "All is the Brahman, Tat is His name, the quality of being Tat is Tat. It is the truth about the Brahman; those who can see this (truth) are the seers of truth."

43 Śri Rāmānuja presently quotes VP to sustain his interpretation of 'sat' and 'asat'.

44 VP illustrates the description of the self and inertent matter by such terms as 'nimita' and 'asnimita', 'satya' and 'asatya', etc. In the last verse quoted, the question asked is rhetorical, the sense being that there is no such thing among the visible entities.
holding that effects are present (in the cause), this stanza has no reference to it.

What is to be taught to one who (like Arjuna) is perplexed about knowledge of the true nature of the body and of the soul, in order to destroy this perplexity, is discrimination in the natures of the two as characterised by destructibility and indestructibility. This (teaching) is introduced by the words, "For the inanimate (bodies) or for those from whom the principle of life cannot depart (i.e., the souls)" (II 11). It is again this (teaching about the destructibility of bodies and the indestructibility of the self) which is made clear immediately by the words, "Know however that to be imperishable" (II 17) and "These bodies are said to have an end." (II 18) The meaning is therefore as explained above.

(Sri Krsna) now teaches how the indestructibility of the self is to be understood.

अविनाशितु तद्वस्त्रः येन सृतमिद तत्तरः।
विनाशमयस्यस्य न कःथः करतुमहैति II 17 II

17 Know however that to be imperishable by which all this (material universe) is pervaded. None can bring about the destruction of this, which is indestructible

Know that—the principle of the self—to be imperishable by which principle of the self which is sentient, the whole of this insentient principle (of matter) is pervaded, that is, penetrated.

45 This doctrine, common to the Sankhya and some schools of the Vedanta and known as the sat karya roda, holds that something cannot come out of nothing Sankhya-karika (17) of Isvarakrsna, as translated by Dr Jha, thus states it: "The effect is an entity (i) because a non-entity can never be brought into existence, (ii) because of a (determinate) relation of the cause (with the effect), (iii) because everything cannot be possible (by any and every means), (iv) because a competent (cause) can do (only) that for which it is competent, and (v) lastly, because the effect is non different from the cause." Vachaepati Miira quotes this verse of the Gita in support in his commentary thereon. Though Sri Ramakrsna accepts the sat karya roda, he holds that there is no reference to it here. For, as T.C. points out, it will be absurd to try to establish the immortality of the souls from the unproven assumption of the immortality of all things.
Verse 18]

The self is surpassingly subtle on account of its pervasiveness, and is (hence) incapable of destruction. Therefore, no substance other than itself can bring about destruction (to it), because such (other) substance is capable of being penetrated by it (the self) and hence is gossamer than it. For destroying agents like weapons, water, air, fire etc. penetrate the things to be destroyed (by them) and disintegrate them. Even hammers and similar instruments generate air currents by violent contact and through them cause destruction. The principle of the self (which is impenetrable) is therefore indestructible.

(Sri Krishna) now states that, on the other hand, destructibility is alone the characteristic of bodies.

अस्त्तवत इमे वेदः नियस्योकास्सरोरिण ।
अनाविन्नोपमेयस्य तस्माक्षुद्धस्य भारत ॥ १५ ॥

18 These bodies of the possessor of the body (i.e., the soul), who is eternal, indestructible and incapable of being the object of knowledge, are said to have an end. Therefore, O Arjuna (Bhārata)!

‘Deha’ means ‘to grow.’ Hence these dehas (bodies) are things which are marked by growth. They have an end, that is, they have the attribute of perishability. For pors and such other things which have the characteristic of growth are seen to have an end. The bodies of the embodied soul are made of the combinations of elements of matter for the purpose of experiencing the effects of karma, as stated in scriptural texts like “Auspiciousness (in embodiment) is to be attained through the auspicious (actions)” (Bṛh. UP IV 4 5), and (these bodies) are perishable at the termination of karma.

But the self is indestructible. Why? Because it is incapable of being the object of knowledge. Surely, the self is not to be seen as the object of knowledge, but only as the knower. It will be taught so (later in the Gītā) “Those who know it (i.e., the self) speak of him who knows this (body) as the kṣetrajña (the knower of the field)” (XIIII 1)

46 Cf Śrī Śankara “Nothing, not even the Lord has the power to destroy the Self.”
47 ‘These bodies’ refer to all bodies other than that of the speaker. His body is divine and not subject to karma. (T. C.)
And the self is not discerned as (made up of) many (parts) or as subject to growth. Because in the experience, "I am the knower", throughout the body, only some one other than the body is understood as possessing one invariable form as the knower. Moreover, difference in the configuration of the knower is not seen in different places as in the case of the body and such objects.

Therefore the self is eternal, because it is not subject to growth on account of having a single (invariable) form (not made up of the elements), because it is of the nature of the knower, and because it has the character of being the pervader. The body, on the contrary, is perishable because it is subject to growth, because it is intended for the experience of the fruits of karma by the embodied soul, because it is multiform, and because it is of the character of being the pervaded.

"Hence", for the reason that the body is by nature perishable and the soul is by nature eternal, both are not objects fit to be sorrowed over. Therefore, bearing with fortitude the unavoidable descent of weapons and such other harsh contacts, received by you as well as by others, begin for the sake of attaining immortality the action known as war without being attached to fruits.

उभो तः न विज्ञातीतो नाय हन्ति न हृद्यते ॥ १९ ॥

19 He who in regard to this (soul), looks upon (something or other) as the cause of slaying, and he who believes this (soul) to be slain (by some cause or other) both these do not know (the truth). Neither does such (cause) slay (the soul), nor is such (soul) slain.

In regard to 'this' self whose nature has been described above, he who looks upon something or other as the 'slayer', that is, as the cause of slaying, and he who believes 'this' (self) to be the slain

48 There are here four syllogisms about the self, and four about the body. The self is eternal, (i) because it is not compounded of material elements, (ii) because it has no parts, (iii) because it is the knower and enjoyer of the fruits of karma, and (iv) because it is the pervader. The body is mortal, (v) because it is compounded of material elements, (vi) because it has many parts, (vii) because it is intended for the enjoyment of the fruits of karma (by the self), and (viii) because it is subject to pervasion. Possible objections to these syllogisms are examined and refuted at some length by Trist."
through some reason or other—both these do not know (the truth). As it (i.e., the self) is eternal for the reasons mentioned, this (i.e., the self or any weapon) cannot be the cause of killing. For the same reason ‘this’ (self) cannot be slain.

The verbal root, ‘jata’ (to slay), though it has the self for its object, (in this verse) indicates causing the separation of the body (from the self). Scriptural injunctions like “You shall not cause injury to beings” and “The Brahmun shall not be killed” relate to unauthorized acts causing the separation of a body (from a soul).

न जायते प्रत्यते वा कदचिद्भाय भूत्वा भविता वा न भूय।
अजो नित्या शाश्वतोऽयं पुराणो न हृयते हृयमाते गरोऽरे। (II 20)

20 Neither is this (self) ever born, nor does (it) ever die. It cannot be that it (i.e., this self), having been in existence (in the past), will not be in existence again (in the future). This (self), which is unborn, eternal, constant and ancient (as well as new), is not slain when the body is slain.

It is (now) pointed out that, as the self is eternal for the reasons mentioned, and hence free from evolutionary changes, all the attributes of the sentient body (like birth, death, etc.), do not exist (for it). There, as the statement, “Neither this (self) is ever born, nor does (it ever) die”, is in the present tense, (it is meant that) the birth and death, which are being experienced by all in all bodies, do not occur to the soul. “It cannot be that this (self) having been brought into existence (in the past) will not be in existence again (in the future).” That is, this (self), having come into existence at the beginning of a kalpa, will not cease to be at the end of the kalpa. The meaning is

49 This differs only slightly from Kejha Up (II 19) which may be rendered thus: “If one thinks to kill, considering one to be the killer, and if one, being killed, thinks that one is killed, both these do not know (the truth). He (i.e., individual self) is not the killer, nor is he killed.” Sri Ramanuja does not regard B G (II 18) as exactly identical in purport. The context here demands that the teaching is about a self being slain by weapons and such causes. Among such causes, another self has also to be included. Sri Sankara takes anantāram as a him who is the agent of the act of killing. T C explains at length the reasons behind Sri Ramanuja’s view. Compare also S B (II 3 33).
that birth at the beginning of a *kālpa* in bodies such as those of Prajapatis and others and death (therein) at the end of the *kālpa*, as made out from the scripture, do not at all concern the self.  

Therefore, the soul, which is in all bodies, is unborn, and hence eternal. It is constant, not involved, like matter, in indistinct mutations incessantly taking place (even in *pralaya*). It is (again) *purāṇa* (ancient). This means that, though of the past, it is ever new and capable of being experienced always as surprisingly new.

Therefore, when the body is slain, the soul is not slain.

वेदाविनाशिन नित्य य एतमजमवयम्।  
कथ स पुरुष पार्थ क घातयति हृति कम् ॥ २१ ॥

21 *He who knows this (self) to be indestructible, unborn, immutable and (hence) eternal* in what manner and whom, O Arjuna (Pārtha), does he cause to be killed, and whom does he kill?

He who knows the self to be eternal, on account of its being indestructible, unborn and incapable of undergoing changes—how can that person cause any self whatever among the selves existing in the bodies of gods, men, animals and immovable things to be killed? And whom again does he kill? That is, how does he destroy, and how does he become the instigator of such (killing)?

50 *B G* (II 20) has a parallel in Kaṭh. *Up* (II 18) which may be rendered thus: "The (potentially) omniscient one (i.e., the individual self) is neither born nor does (it) die. It is not (produced) from something, and it did not become something. It is unborn, immortal, eternal (without having an origin) and ancient. It is not killed when the body is killed." Here also Śrī Rāmānuja interprets the *Gīta* verse so as to suit the context, making it refute the view that the individual selves perish in the dissolution of the universe and that the immortality attributed to them only refers to their comparative longevity. "A *kālpa* is a period of time equal to 4,320 million solar years. It is a day of the creating Brahmā, and his night is also of equal duration. At the beginning of each *kālpa*, the creation of the world is said to begin, and at the end of each *kālpa* happens the destruction of the whole world." (S B, Vol 1, p 211) For *Prajāpati*, see Glossary.

51 The second line is a conclusion based on the first line. The word "*aśvata*", rendered as "constant", is interpreted by contrast with the changefulness of *prakṛti* or matter even in the state of dissolution. Even when the souls are promiscuously mixed up with matter in *pralaya*, they are not involved in the changes going on in matter.
Hence the purport is that the feeling of sorrow, "I cause the destruction of these selves, I kill (these)", has its roots solely in ignorance about the true nature of the self.

Let it be conceded that what is done (by way of killing) is only the separation of bodies from eternal selves. Even so, when bodies which are the means for the experience of pleasant enjoyments perish, (it may be argued) there still exists cause for sorrow in separation from these (bodies). To this He (Śrī Kṛṣṇa) replies here

वासासि जीवाणि यथा विद्याय नवानि गृहानि नरोपराणि।
तथा शरीराणि विद्याय जीवाणि स्थानि नवानि देभी || 22 ||

22 As a man discards worn-out clothes and puts on others that are new, similarly the self (lit. the owner of the body), discarding worn-out bodies, gets into others that are new.

The taking up of a body more auspicious than the one given up in respect of those who give up their bodies in a righteous war is evident from the śāstras. Hence there is to be seen here only a cause for joy, as in the case of those who discard worn-out clothes and put on others which are new and auspicious.

Once again He (Śrī Kṛṣṇa) points out for the sake of easy comprehension the indestructibility of the self, which has been taught earlier in the statement, "Know however that to be imperishable by which all this (material universe) is pervaded" (II 17), and confirms (it)

नैन दक्षिणति शास्त्राणि नैनं दहति पावकः।
न चैन कलेदयन्त्यापो न शोषयति मात्ति: || २३ ॥

अश्चैश्चोष्मदाहोष्ममवैराज्यमएव च।
नित्यस्तेव घातकदृष्ट मन्तनः || २४ ॥

23 Weapons do not cut this (self). fire does not burn it and water does not wet it, nor does the wind dry (it).

24 It is incapable of being cut, it is incapable of being burnt, incapable of being wetted and indeed incapable of being dried. It is eternal present everywhere, fixed, free from movement, and perennial.

B.G — 2
Weapons, fire, water and air are not able to effect cutting, burning, wetting and drying as against the self. Because, the nature of the self being to pervade all elements (i.e., the material constituents of the universe), it is present everywhere because of its being subtler than all the elements, it is incapable of being pervaded by them, and because also cutting, burning, wetting and drying are all operations which can be carried out (only) by that which is pervaded (and is hence subtler than the pervader). Therefore, the 'self' is eternal. "It is fixed, free from motion, and perennial." That is, by nature it is unchanging, unshakable and unborn (lit. ancient).

अव्ययतोयमविचित्रयोयमविकारोयमसुच्यते ।
तस्मादेव बिदित्वैन नानुशोचितुमहसि ॥ २५ ॥

25 This (self) is said to be non-manifest, inconceivable, and immovable. Hence after knowing it to be such, it does not become you to feel sorry.

This self is not made manifest by those means of knowledge by which material objects, capable of being cut and undergoing similar operations, are made manifest; hence it is non-manifest. And it is inconceivable, being different in kind from what is capable of undergoing cutting and similar operations. As it is different in kind from all material objects, it cannot be thought of as possessing the essential quality of any of them. Hence it is immovable, absolutely incapable of modifications.

Therefore, after knowing this self to be possessed of the above-mentioned attributes, it does not become you to feel sorry for its sake.

52 What is stated under II 18 is recalled here. The subtler alone can destroy the grosser.

53 The immortality of the self is indicated by the self being unlike any mortal thing. Though it is known through perception in the mind, it is unlike all other perceived objects. This unlikeness, 

T'C points out, is dissimilar from the unlikeness which certain logical reasoners find between the seeds in the granary and the seeds sown in the field. Hence, inferences put forward by Buddhists to the effect that the self is momentary because whatever is existent is momentary are rejected. The self is eternal and unchangeable, (1) because there is nothing to contradict what has been taught so far, or (2) because there is nothing to prove that it is changeable, as in the case of the nature of God and unlike in the case of the pot, or (3) because nothing can be taken to be of that kind for which there is no proof, even as what is blue cannot be taken to be yellow. The immoeditability of the self is absolute and valid at all times.
Verse 27  

Ramanuja-Bhashya  

अथ जैन नित्यजात निव वा मन्यसे मृतम्।  
तथापि ल्व महावाहो नौव शोचितमृहसि ॥ २६ ॥

26 Or if you consider this (self) as being, indeed, ever born and as ever undergoing death, even then, O mighty-armed (Arjuna), it does not become you to feel sorry in this way.

Or, if you consider this self to be, indeed, the body, which is ever being born and ever undergoing death—for nothing other than the body possesses the characteristics mentioned above—even then it does not become you to feel very sorry. For birth and death are unavoidable by the body, whose nature is mutability.

जातस्य हि ध्रुवो मृत्युध्रुव जन्म मृतस्य च।  
तस्माद्धिरहित्येन न ल्व शोचितमृहसि ॥ २७ ॥

27 For death is, indeed, certain to that which is born, and also birth is certain to that which has met with death. Therefore, it does not become you to feel sorry in relation to a thing which is unavoidable.

To whatever is produced, destruction is certain, that is, is seen to be unavoidable. Similarly, unavoidable also is birth to whatever has perished. How, it may be asked, is this to be accepted by the understanding—that there is birth to that which has perished? For birth can be perceived only in relation to that which is existent, and cannot be perceived in relation to that which is non-existent. (The answer is this) Birth, death and such other phenomena are merely particular states of a real substance.

Now, thread and such other things do really exist. When subject to particular arrangements, they are called clothes etc. What amounts to this is understood even by those who uphold the doctrine that

54 The reference is to the Nāyārīka doctrine of asatkīrya vīda, which holds that the effect is altogether new and something different from the cause. T C points out that the holder of this doctrine is here described as feeling a contradiction between what he perceives and what he has to argue as his doctrine. Two questions are posed against him: Is there anything which can be perceived as made up of several parts, apart from those parts? (That is, is there a whole apart from the parts of which it is composed?) Or is the whole to be a construct of the mind? Sri Bāmānāja replies to both these by considering the case of the threads and the cloth which they make up. The cloth is not seen apart from the threads, indeed, a sufficiently long single thread, as T C states, can make a piece of cloth. It is not proper to postulate a separate substance, apart from the threads, as cloth, when the threads are seen to form the cloth after undergoing some operations. New states can arise for a substance, but not a new substance as a result of causal operations.
the effect is a non-entity (before the operation of the cause). There (in the above example), no other new substance over and above the particular configuration of threads is perceived. It is not proper to assume the existence of a new substance, since, in consequence of the process of manufacture (to which the threads are subjected), only the attainment of a new name and a special function are observed and nothing more.

Thus, origination, destruction etc. are particular states of an existent substance. In regard to a substance which has entered into the state known as origination, the passage to another condition opposed to it is called destruction. To an evolving substance, a succession of evolutionary states is unavoidable, as the state of being a (mud) lump, that of being a pot, that of being a potsherd, that of being powder and such other states are (unavoidable) in the case of the same substance, clay. Therein (i.e., among such mutations) destruction is the attainment of a succeeding (new) state by a substance which exists in a preceding state. And this itself is birth to it (the substance) in that (new) state.

The successive flow of mutations called birth and destruction being unavoidable in this manner to an evolving substance, it is not proper for you to sorrow thereat.

He (Śrī Kṛṣṇa now) says that even the slight sorrow arising from seeing an existent substance pass from a previously existing condition to another which is opposed to it, is not justified in regard to human and such other bodies (lit. beings).

अव्यक्तादिनि भूतानि व्यक्तमिथानि भारत ॥
अव्यक्तिनिधनायथे तत्र का परिदेवना ॥ ॥

28. (All) beings (in the universe), O Arjuna (Bhārata)! have an unknown beginning, a known middle and certainly an unknown end. Why should there be any sorrow in relation to them?

Men and such other beings (i.e., human and other bodies) exist as substances that are of unknown previous states, of known middle states in the form of men and such other beings, and of unknown future states: and as such they always obey their own nature.15 There is therefore no cause for sorrow in relation to them.

55 The nature that all beings (i.e., bodies) follow is that of mutability. T. C. elaborately discusses many alternatives and shows that Arjuna ought not to feel sorry, even from the standpoint of the materialist.
After thus pointing out that even according to the view which identifies the body with the soul, there is no cause for sorrow, He (Śrī Kṛṣṇa) declares that with reference to the self, which is distinct from the body and is of a wonderful nature, one who has seen or one who has heard or one who has described (it) or one with determinate knowledge (about it) based even on the testimony of hearsay is hardly to be found

आशयवस्त्रयति कक्षदेनमाशयवह्वदति तथैव चाय।
आशयवचैनमयः भूयोति भुतायामेव वेद न चैव कक्षित्त।

29 A certain person sees this (soul) as full of wonder. In the same manner another also speaks of it as full of wonder. Again, another hears of it as full of wonder. And even after hearing of it, none indeed knows it.

Among the countless creatures (of the universe), someone, through great penance, gets rid of sins and augments his store of religious merit and then he sees this (self), which is endowed with the characteristics mentioned before and which remains seeming marvellous by being different in kind from all things other than itself. Someone of the above kind speaks (of it) to another. In this manner, indeed, someone hears of it. And even after hearing of it, none knows it in truth as it really exists. The word, ‘and’ (cha), implies that even in respect of the seer, the speaker and the hearer, it is difficult to find vision according to truth, speech according to truth and hearing according to truth.

तेन नित्यमवध्योषादेहे साबृष्य भारत।
तस्माततविंचियति न त्व शोचितमहसि।

30 In the body of everyone, O Arjuna (Bhārata), the embodied self is always indestructible. Therefore, it is not proper for you to feel sorry for all beings.

56 This verse recalls Katha Upanishad (II 7) “He (the Supreme Self) who is not heard of even by many and whom those who have heard (about Him) do not know—wonderful is one who speaks (about Him), skilful is he who attains (Him), wonderful is he who knows Him, having been taught by a skilful preceptor.” But the differentiation of the self from others being the topic in the context, Śrī Rāmānuja interprets in this way. Śrī Śankara has an alternative interpretation also— he who sees, hears about or speaks about the self is wonderful.
In the body of everyone of the embodied beings such as the gods, etc., this embodied self must be considered to be eternally indestructible. Therefore, all beings, from the gods to the immovable things, even though they possess different forms, are all uniform and eternal in their essential nature, on account of the characteristic described before. The inequality and perishability pertain only to the body. Therefore, it is not proper for you to feel sorry in relation to all beings from the gods downwards, and not merely in relation to Bhishma and such others. 57

31 Again, seeing also (the nature of) your own duty, it does not become you to falter. To a Ksatriya, indeed, there is nothing more auspicious than a righteous war.

Moreover, in regard to this war which has commenced, even though there is in it the slaying of life, it is not proper for you to falter, seeing your own duty (therein) as in the agnisomnya and other sacrifices. To a Ksatriya indeed there is nothing more auspicious than a righteous war, (that is, a war) begun in a just cause. It will indeed, be declared (later in the Gita): “Valour, glory, fortitude, skill as also not running away in battle, munificence and masterfulness—this is the function of the Ksatriya arising from his innate disposition”. (XVIII 43)

In the Agnisomnya and such other sacrifices, no injury is done to the animal sacrificed, because the Sruti declares that the giving up (by the sacrificial victim) of an inferior type of body such as that of the goat etc. precedes the attainment of an auspicious body and of Svarga and such other happy results. The teaching of the Sruti about

57 (i) The embodied selves are seen to be distinct not merely in respect of their bodies, but also in respect of the joy or misery which are felt by them and which appertain to the selves. Nevertheless the distinctions in regard to joy, misery, etc., are based on the association of the selves with the bodies. The selves are referred to as gods, men, or animals, because the bodies of gods, men etc. cannot exist apart from the selves. Hence it follows that all selves are equal and similar. (ii) With this verse ends the teaching intended to remove the misplaced pity and sorrow of Arjuna. The next four verses seek to resolve his doubts on what his duty is and what is sin. (T. C.)
sacrificial killing is. "(O sacrificial victim) by this (death as a sacrificial victim), you never die at all, you are not killed) You will go through blissful paths to the gods, where the virtuous only reach and not the sinful. And there, may Savitri (the sun-god) establish you!" (Tatt Br III 7.3)

Similarly, the attainment of more auspicious bodies by those who die here in (this) war has been declared in (the verse beginning with) "As a man discards worn-out clothes and puts on others that are new" (II 22). Hence, just as lancing and such other operations of a surgeon are for (the protection of) a suffering patient, the killing (of the sacrificial victim) in Agniṣomīya and such other sacrifices is only for its protection. 58

यदृच्छया चोपपति स्वांद्वारसमपावृत्तम् ।
सुखिन. क्षत्रियाः पार्थ जमने युद्धमीद्रशम् ॥ ३२ ॥

32 O Arjuna (Pārtha,) only fortunate Ksatriyas meet with such a war as this, which has accidentally arisen and is an open doorway of entrance into Heaven.

It is only the fortunate Ksatriyas, that is, those with a store of religious merit, who meet with such a war as this, which has come unsought, which is the means for the attainment of unsurpassed bliss and which is unobstructed. 59

अथ चेत्तवमिम धर्मं स्माय न करिष्यति ।
तत्त स्वर्गम कीर्ति च हित्वा पापमवाप्यसि ॥ ३३ ॥

33 If then you will not fight this war which is (your) duty, you will be giving up your duty and honour and then will acquire sin.

58 The injury done to the sacrificial victim does not cause sin. This analogy is given in order to convince Arjuna of the righteous duty of war even though it involves killing. Several theories about sacrificial killing are discussed in S B (III 1 27) Śrī Rāmānuja's view is that sacrificial killing is no injury at all, as it leads the soul of the victim to blissful worlds. Similarly, if Arjuna kills anyone in the war, the soul of the killed person will go to Svarga hence Arjuna's killing anyone in war is no sin.

59 The doors of Heaven being kept open indicates that the passage to Heaven is unobstructed. Sukhīnah (lit the happy ones) are taken to be the fortunate ones, and their luck consists in the opportunity that comes to them, such luck is due to the accumulated store of the effects of good actions.
If, out of delusion, you will not fight this war, which has started and which forms the legitimate duty of a Kṣatriya (like you), then owing to your not performing the duty that has been begun, you will forfeit the unsurpassed bliss which is the fruit (of the performance) of your duty and the unsurpassed glory arising from victory, and will acquire unsurpassed sin.

अकृति चापि भूतानि कःधिविभ्यति तेज्ययाम् ।
सम्भावितस्य चाकृति: मरणादितिरिच्छ्यते || 34 ॥

Moreover, even all beings will speak of your everlasting disgrace and to a man of honour, disgrace is worse than death.

To you there will be not merely the loss of unsurpassed happiness and glory, but also all beings, the competent and even the incompetent, will speak of your everlasting disgrace, extending over all times and places by saying "When the battle began, Arjuna (Pārtha) ran away". Suppose it were asked what if it be so? To a man who is honoured by all for courage, heroic prowess, valour and such other virtues, the disgrace arising from (the attribution to him of) the reverse of these (qualities) would be worse than (lit. surpass) death. That is for you death itself would become preferable to this kind of disgrace.

To the question (of Arjuna), "How could disgrace fall on me, who am heroic, but have retired from the battle only out of mercy and love for my relatives?"—He (Śrī Kṛṣṇa) here replies.

यथार्थ्यानतुपर्त मन्यन्ते त्वा महार्या ।
येषा च त्वा बहुमती सूत्वा यात्सिः ताधवस्म् || 35 ॥

35 The warriors of the great chariot will think of you as having withdrawn through fear from the battle to whom you will (hereafter) appear unworthy, having been (hitherto) highly thought of.

60. (i) 'Dharma' is taken as 'dharma' or duty (ii) The kīrti (or 'honour') which is given up is taken to be that to be won by victory in this war. Śrī Śaṅkara finds there a reference to the glory won in the past by such deeds as the fight with Śiva.

61. The verse has both 'cha' and 'aps', two words meaning 'and' or 'also'. Śrī Rāmānuja therefore takes 'aps' in the sense of 'even' and applies it to 'beings' thus we get the reference to the competent and the incompetent. Again, death is preferable to dishonour according to the Kṣatriya code. Moreover, while death in war makes for heaven, disgrace leads to hell. (P C)
To whom, that is, to Karna, Duryodhana and such other (well known) warriors of the great chariot, having been hitherto highly thought of, to the effect that you were a heroic enemy—(to them) now, when the battle has actually begun, by refraining from engaging (in it), you will become contemptible and (in their opinion) easily capturable. These warriors of the great chariot will think of you as having kept back from the battle through fear. For keeping back from battle does not happen in the case of brave enemies through affection and such other feelings towards kinsmen, but only through fear of foes.

अवच्छयावादास्र बूहुं वदिष्यति तत्वाहिता ।
निन्दन्तस्तव सामवत्यती ततो दुःखतर नु किम् ॥ ३६ ॥

36 Slighting your skill (in war), your enemies will also speak many unspeakable slanders. Is there, indeed, anything more painful than this?

Moreover, your enemies, the sons of Dhrtarashtra, will speak (about you) many slanders unutterable about heroic warriors, slighting your ability thus: "In the presence of us, who are heroes, how can thus Arjuna (Partha) stand even for a moment? His (boasted) skill (in war) is, indeed, elsewhere than in our presence." Is there anything more painful to you than this? Even death is preferable to hearing slanders of this kind—so you yourself will come to think.

He (Śrī Kṛṣṇa) next says that, to a brave warrior, both the enemies being killed by him and himself being killed by the enemies are conducive to happiness.

हतो वा प्राप्त्वसि स्वर्गं जित्वा वा भोक्ष्यते महीम् ।
तत्स्मादुत्तर्तह कौलेय युद्धाय कृतविभय ॥ ३७ ॥

37 If killed (in battle) you will attain Heaven or having won, you will rule over the earth. Therefore, arise, O Arjuna (son of Kuntī), making up your mind firmly for war.

In a just war, if (you are) killed by enemies, you will thereby surely attain supreme (heavenly) bliss. Or, killing the enemies, you will enjoy unobstructed sovereignty.

As the duty known as war, when accomplished without attachment to the fruits, becomes the means for the attainment of supreme (heavenly) bliss, you will attain, indeed, thus supreme (heavenly) bliss. Therefore, arise, being convinced that engage in war is the means for
attaining the highest object of human pursuit known as salvation. This alone is proper for you, the son of Kunti. Such is the purport.

He (Sri Krsna next) explains the course of conduct to be pursued in war by one who is desirous of attaining salvation.

38 Therefore, making pleasure and pain, gain and loss, and victory and defeat seem the same, prepare yourself for the battle. By doing so, you will not know misery (lit. sin).

Thus, after knowing the self to be eternal, distinct from the body and thoroughly untouched by the (common) characteristics of all bodies, keeping the mind unaffected by the pleasure and pain arising from the unavoidable fall of weapons and the like in war, as well as by gain and loss of wealth and by victory and defeat, being free from attachment to Svarga and such other fruits, and holding it merely to be what ought to be done, begin the battle. Doing thus, you will incur no sin, you will not be involved in the sin, that is, the circuit of birth and death which is misery. The meaning is that you will be freed from the bondage of Samsara.

Thus, after teaching the knowledge of the real nature of the self, He (Sri Krsna) begins to teach Karma Yoga (or the discipline of works), which, when preceded by it (i.e., knowledge of the nature of the self), forms the means for salvation.

39 This, which has been said to you so far, is the attitude of the mind in regard to (attaining knowledge of) the self. Listen to this (other attitude) in regard to Yoga, by adopting which you will cast away the bondage of Karma.

62. 'Papa' generally means sin. In this verse, it is rendered as the misery which is Samsara, because (i) it cannot be the sin feared by Arjuna in killing teachers and others as that doubt has been cleared, (ii) it cannot be sin committed in the past, as the future is referred to, and (iii) it cannot be the later sin of a man practicing Bhakti-Yoga, as that discipline is not now being taught to Arjuna. It can only be the effects of Pujya and PAPA which obstruct the attainment of salvation (T. C.)

63 The attainment of salvation takes place in due course. Refraining from sinful deeds leads to distaste for Samsara, this leads in turn to refraining from activities which tend to continue the bondage, and so on.
Verse 40] RAMANUJA-BHASHYA 43

'Sankhyā' means the intellect. The principle of the self which is ascertainable by the sankhyā or the intellect is 'sānkhyam'. As the principle of the self has to be known, whatever attitude of mind has to be taught for obtaining knowledge concerning it, even that (attitude) has been taught to you in the passage beginning from "It is not at all that I did not exist" (II 12) and ending with "Therefore, it is not proper for you to feel sorry for all beings." (II 30)

Whatever disposition of mind has to be spoken of in regard to the performance of works, which, preceded by a knowledge of the self, forms the means for the attainment of salvation, that (disposition of mind), indeed, is here signified by the word, 'yoga'. It will, indeed, be said later on, "For inferior, indeed, is work to the attitude of mind." (II 49) Whatever attitude of mind has to be spoken of in regard to this yoga, listen to it being said now. By practically adopting that attitude of mind, you will get rid of the bondage of karma. The bondage caused by karma is the bondage of karma and hence it means samsāra (the cycle of births and deaths).

He (Śrī Kṛṣṇa) explains the greatness of work associated with the attitude of mind to be explained.

नेप्तामकमनावसोसतित प्रत्यवायो न विख्यते ।
स्वत्त्वप्रभायम धर्मस्य जायते महतो भयात्॥ ४० ॥

40 Here there is no loss of the initial effort, nor is there any sin (even if there be a break or cessation in the undertaking). Even a little of this moral discipline affords protection against (the) great terror (of samsāra).

Here, in karma-yoga (the discipline of works), there is no loss of the initial effort. 'Abhāskrama' means initial effort. "Loss" means loss of capacity to accomplish the results (sought). Even if it is begun and remains uncompleted, being interrupted in the middle, it does not remain without fruits. There does not arise any sin even if what is begun (by way of karma-yoga) is interrupted (in the middle).

64 What is taught may be taken to be the disposition of mind needed for practical accomplishment as distinguished from that necessary for intellectual comprehension. Alternatively it may be that which gives rise to knowledge of the modes of practice. Thus the karma-yoga taught here has its roots in association with a particular attitude of mind. (T C)
Even a small part of this moral discipline known as *karma-yoga* affords protection against great terror, the terror namely of *samsāra*.

The same meaning is fully explained later thus “Neither here nor there, O Arjuna (Pārtha) is there destruction for him” (VI 40) But the other Vedic and secular (works which are the) means (for attaining fruits), when interrupted (in the middle), not only fail to give results, but also lead to evil effects 65

He (Śri Kṛṣṇa now) distinguishes the attitude of mind relating to work which has become the means for the accomplishment of salvation from the disposition of mind relating to (religious) works intended to gain desired objects

**प्रवेदकार्थिकां बुढ़ेरेकेह कुरुनन्दन।**
**बुढ़ेश्वला हनुमान्यं बुढ़योऽयुसार्यिनाम्** II 41 II

**41** That disposition of mind which is here characterised by determination is single, O Arjuna (Kurunandana)! The dispositions of those who are wanting in determination have many branches and are without end.

Here, in every rite which is in conformity with the śāstras, the disposition of mind characterised by determination is single. The disposition of mind characterised by determination is the disposition of mind relating to the work which ought to be performed by one who is desirous of salvation. 'Vyāvasāya' means determined conviction and this disposition of mind arises out of determined conviction, arrived at earlier, about the true nature of the self.

But the disposition of mind relating to the performance of rituals intended to gain desired objects, is characterised by want of determination. For only so much knowledge as that the self exists distinct from the body is necessary to qualify for performing rituals leading to the attainment of particular objects of desire, but not any determined conviction about the true nature of the self. (This is so) because, even if there is no determined conviction about the real nature of the

65 Even the obligatory (*nitiya*) and occasional (*navamśīkha*) rites, when discontinued in the middle, cause sin. A little irregularity or incompleteness in performance brought about by illness, weakness, etc., may alone be tolerated. With regard to *kāmya* rites, intended for the accomplishment of desires, the slightest irregularity will lead not merely to deprivation of fruits, but also to sin. Worldly activities also, when discontinued, bring about evil effects.
self, there can arise yearning for Svarga and such other objectives, the adoption of the means for their attainment and the enjoyment of those fruits and because (on account of this) there is no contradiction (of the teachings of the Śāstras).

This same disposition of mind characterised by determination is single on account of its being concerned with the accomplishment of a single fruit. For to one who is desirous of salvation all rituals are enjoined only for the attainment of the single fruit of salvation. Therefore, since the purpose aimed at by the Śāstras (for such a person) is one only, the disposition of the mind in regard to all rituals cannot but be single.

The meaning is that this is to be understood in the same manner as in the following (instance). The group of six sacrifices, beginning with the Agneya with all their elements and subordinate parts, (though enjoined to be performed in separate passages), serves a single purpose of the Śāstras, on account of their being the means for the accomplishment of a single fruit and in consequence the disposition of mind with reference to these is one and the same.

But the dispositions of those who are wanting in determination (i.e., the conviction that all works done without desire for fruit help in the attainment of salvation) and are engaged in the performance of rituals for the accomplishment of such fruits as Svarga, sons, cattle, food etc., are without end, on account of (the number of) fruits being without end and even there they have many branches. In rituals like the Darśa-purnamāsa (or the new moon and full moon sacrifices collectively), even though they are each prescribed for the attainment of a single fruit, there arises to these the character of having many branches, on account of distinctions about secondary fruits, as evidenced in (intercessions for blessings such as,) “He desire long life” (?). Hence the dispositions of those who are wanting in determination, have many branches and are without end.

66 The reference is to six sacrifices known as the Agneya, the Agnisomiya, the two Aindrās, the Aindragnā and the Upāniku. They are enjoined in six different commandments in the Vedas. It is laid down in Taitt Sam (II 2 5) that it is obligatory on the part of one desirous of Svarga to perform them all. The six sacrifices become reduced to two groups when they are referred to merely as full-moon and new-moon sacrifices (Ibid. I 6 9 1-2) They become further reduced to one composite ritual from the point of view of a person, desirous of obtaining the fruit accruing from their performance. (Cf. Kal Śr S. IV. 3. 47).
This is what is said: Whatever fruits, primary and secondary, are laid down in the scriptures in relation to obligatory and occasional rites, they should all be given up, and with salvation as the only fruit (in view), all rites should be performed as having (this) common purpose in the āstras. Also, among rites intended for the fulfillment of objects of desire, those which are suited to one's caste and stage in life (or ābrama) should be performed to the extent of one's capacity, after giving up their several fruits and treating them as the means for the attainment of salvation and, in consequence, as of the same nature as obligatory and occasional rites.

Then He condemns those who perform religious rites intended for the attainment of special objects of desire.

यामीमा पुष्पिता वाच प्रवदन्त्यविपप्तिः ।
वेदवादरता पार्थ नायदस्तीति वादिन् ॥ ४२ ॥

कामात्मानः स्वांपरा जन्मकर्मफलप्रवादम् ।
क्रियाविशेषवहुः भोगेश्वर्यगति प्रति ॥ ४३ ॥

भोगेश्वर्यप्रस्ताता तयाःपप्रृतन्तवेदताम् ।
व्यवसायात्मिकसा बुद्धे समाधो न विभीते ॥ ४४ ॥

42-44. The unwise who take delight in discussions bearing on (the rituals of) the Vedas, and say that there exists nothing else, whose minds are given to worldly desires and who aspire for Svarga—(It is) thus, O Arjuna (Pārtha)! who speak a flowery language, which is productive of the fruit of rebirth and works suitability thereto, which abounds in (prescription of) varied rites and which tends towards the acquisition of enjoyments and lordly power. In respect of these whose mind is deluded by this (flowery language) and who are very much attached to enjoyments and lordly power, an attitude marked by determination cannot arise in their mind.

The unwise, whose knowledge is trifling, speak, as tending towards the acquisition of enjoyments and lordly power, this language, which is flowery, that is, having its flowers as its only fruits and seeming attractive at first sight. They take delight in discussions bearing on (the rituals of) the Vedas, that is, they are attached to discussions about Svarga and such other fruits in the Vedas. They say that there exists
nothing else. That is, on account of exceeding attachment to these (fruits), they say that there exists no fruit superior to Swarga or any similar objective. Their minds are given to worldly desires, their minds are intensely attached to the attainment of worldly desires. They aspire for Swarga, that is, look upon Swarga as their supreme objective. They speak this flowery language, which, at the close of the fruition of Swarga and such other results, is productive of the fruits known as rebirth and duties suitable thereto, which abounds in (prescriptions of) varied rites, that is, which, being devoid of the knowledge of the ultimate truth, is full of various kinds of rituals and which tends towards the acquisition of enjoyments and lordly power. Such is the connected purport.

In respect of these who are very much attached to enjoyments and lordly power and whose knowledge is carried away by that (flowery) language bearing on enjoyments and lordly power, the aforesaid attitude marked by determination is not brought about, that is, is not produced in the samādhi of mind. Samādhi is that in which knowledge of the self arises, namely, the mind (or the faculty of attention). The meaning is that, in the mind of these persons, there can never arise a disposition, holding (all) religious rites to be the means for salvation and based on determined conviction about the real nature of the self. Hence no attachment should be formed by one who is desirous of salvation to rituals intended for the attainment of objects of desire.

It may be asked why the Vedas, which, being more full of affection than thousands of fathers and mothers, are engaged in redeeming selves, should teach in this manner rites whose fruits are trifling and

67 The reading favoured by T C, 'punarjanmakarmākhyaphalapradam', has been rendered here. It is supported by the scriptural and Śāstra teaching that the work and duties of reborn souls are determined by karma. Vide Gauḍapadā's Sûtras (XI 31) and Ap D S (II 1, 2, 3). See also S B (III 1 8). An alternate reading, noticed by T C, 'janmakhyanamākhyaphalapradam', agrees with Śrī Sāṅkara's interpretation.

68 (1) The complicated sentence in the two stanzas has been reasonably construed. (ii) 'Floury speech' has been well explained by Prof M Rangacharya as "such language as at first sight seems to be beautiful and true, but is, on further examination, seen to be disappointing" (L G I, p 121). T C distinguishes it from the discussions on the Vedas other than standing for secular accounts of the fruits of rituals or as indicating the mandates in the Vedas. (iii) Immediately below, it is declared that there should be no attachment to Kāmaya rites. What is prohibited is their performance with attachment to fruits.
which are productive of re-births, and how what is taught in the Vedas can be declared as deserving of being abandoned. To these questions He (Srī Kṛṣṇa) then replies

चेतुन्यविषया वेदा निस्त्रृगुणयो मवाजुन।
निभात्तृ नित्यसत्त्वस्य नियोऽवग्रेहं आत्मवान। ॥ ४५ ॥

45 The Vedas have for their subject the three gunas. O Arjuna, be free from the three gunas, free from the pairs of opposites, steadily fixed always in (pure) sattva, indifferent alike to fresh acquisitions and the safeguarding of what has been acquired, and marked by self-control.

The expression, 'trangūnyam' stands for the three gunas—sattva, rajas and tamas (taken collectively). Here by the word, 'trangūnyam', are indicated the persons in whom sattva, rajas and tamas are preponderant. The Vedas are concerned with these (persons). On account of their exceeding affection, the Vedas teach what is good to those in whom tamas preponderates, to those in whom rajas preponderates and to those in whom sattva preponderates. Had they (i.e., the Vedas) not taught those (in whom tamas or rajas preponderates) the attainment of Svarga and such other fruits suitably to the gunas (preponderant in them), then, those persons, being averse to salvation, the fruit of sattva, on account of the preponderance of rajas and tamas (in them), and not knowing the means for the accomplishment of the results desired by them, would be overcome by their attachment to worldly desires, and having become involved with what should not be resorted to under the delusion of such things being worthy of acceptance, they would get lost. Hence the Vedas have for their subject the three gunas.

But do you become free from the three gunas. Now you have the sattva preponderant in you. That alone do you develop. The meaning is, "Do not become subjected to the preponderance of the three gunas in their state of intermixture. do not foster such preponderance." 71

69. Of Srī Śāṅkara's view that 'trangūnyam' means 'samsāra'.

70. But for the Vedas providing for the fulfilment of the desires of all kinds of people, false and heretical religions will flourish (T C)

71. What is stated amounts to this "Give up food and such other things that tend to cause the preponderance of rajas and tamas" (T C.)
Verse 46] RAMANUJA-BHASHYA

(Being) free from the pairs of opposites—rud, that is, of all the characteristics pertaining to worldly life (samsāra) (be) steadily fixed always in sattva that is, become established in sattva, developed in a state of purity and freed from the mixture of the (other) two gunas. If it be asked how (this is to be done), be indifferent alike to fresh acquisitions and the safeguarding of what have been acquired. That is, give up the acquisition of objects which are external to the means for the realization of the self in its true nature and the safeguarding of such objects already acquired. And then be marked by self-control that is, become an ardent seeker after the essential nature of the self. Yogn is the acquisition of what is not obtained, and āhuma the safeguarding of what has already been acquired.

In regard to you conducting yourself in this manner, the preponderating influence of rays and tamas will be destroyed, and sattva will increase.

यावानयं उदयाने सर्वं सप्तुतोदके ।
तावान् सर्वेण्व वेदेषु ब्राह्मणस्य विज्ञानं ॥ ४६ ॥

46 As much use as there is (to a thirsty person) in a reservoir, which is filled with water everywhere, (so much only is the use) in all the Vedas to a learned aspirant after salvation.

All that is taught in the Vedas is not fit to be utilised by all persons. Just as, in regard to a reservoir of water which has been constructed for fulfilling all kinds of purposes and is filled with water everywhere, whatever use, that is, whatever advantage there is to a thirsty person, only to that extent will it be used by him and not all (of it)—in that manner, whatever in all the Vedas constitutes the means for salvation to a discerning Brahmana, that is, to one who is well versed in the Vedas and is desirous of salvation, that same alone is to be taken by him and nothing else.

Next He (Śri Kṛṣṇa) points out that this much alone is required by a person who is desirous of salvation and is well established in sattva.

72 Śri Śankara understands the term, 'Brahmana' to mean an ascetic, while Śri Madhva takes it to mean one who has direct vision of the Brahman. Both take the stanza to mean that the fruits of rituals are included in those of knowledge.
47 To work alone is your right and never to the fruits (thereof). Do not become (i.e., do not regard yourself as) the cause of work and (its) fruit, nor have attachment to inaction.

In regard to obligatory, occasional and desire-winning rites which are (all) taught in the Vedas as associated with some specific fruit or other, to the (performance of such) rite alone there is the right for you who are established in sattva and are desirous of salvation. But never is there any right to the fruits which are known to be associated with such (rites). Because that which is associated with fruits is of the form of bondage, and because that (rite) which is done merely for its own sake and is of the form of My worship becomes the means for salvation, do not become the cause of (both) work and (its) fruit.

Even in respect of the rite performed by you, it is necessary to meditate on you, who are established in pure sattva and are desirous of salvation, not being the agent. Similarly, it is necessary to meditate upon your not being the cause even of the appeasing of hunger and such other results (of worldly works helpful for the performance of enjoined religious rites). Later on, it will be taught that both these (i.e., the agency of action and the bringing about of fruits) ought to be considered as belonging either to the gunas or to Me who am the Lord of all. Do work, thinking thus.  

To inaction, that is, to refraining from performing (obligatory duty), as when the declaration was made by you, “I will not fight,” let there be no attachment in you. The purport is let there be attachment in you only to war and such other duties in the manner pointed out above.

Thus alone He (Śrī Kṛṣṇa) makes clear.

48 Fixed in yoga, giving up attachment, do every work, O Aryuna (Dhanaiṣṭhaya) Being the same in relation to success and failure (therein) (do such work). (Such) evenness is said to be yoga.
Giving up attachment to the kingdom, relatives etc., and fixed in yoga, engage in war and such other activities. Do these, becoming equal-minded in regard to the success and failure arising from the victory etc., which are in them. This equal-mindedness in regard to success and failure is what is indicated here by the word, 'yoga,' in (the phrase) "fixed in yoga." Yoga is the calm equanimity of mind which is of the form of evenness in success and failure.

He (Śrī Kṛṣṇa) now teaches for what purpose this is mentioned again and again.

49 For (other) work is far inferior to (the work carried out with the appropriate) mental disposition (described above), O Arjuna (Dhānañjaya)! In the mind (i.e., mental disposition), seek refuge (while doing work) Those whose motives (for work) are the results, are pitiable.

All other work is far inferior to the work associated with whatever disposition of mind consists in giving up the principal fruit and maintaining evenness in regard to success and failure about the secondary fruits. Between these two kinds of work, great is the disparity which is of the form of (the) superiority (of one) and (the) inferiority (of the other). The work associated with the disposition of mind mentioned above removes all miseries arising from the state of samsāra, and leads (one) to salvation, which has the character of being the highest object of human pursuit. Other (work) leads (one) to samsāra whose nature is endless misery.

Therefore, while work is being done, seek refuge in the aforesaid (disposition of) mind. 'Refuge' (śarana) means place of asylum. The meaning is remain in that (attitude of) mind alone.

---

74 The meaning of 'yoga' is here based on the use of the term in Yoga S (1.2) and similar usage (T C).

75 Karma yoga removes all the miseries of samsāra without exception, while political policy, medicine, sacrifice, etc., alleviate only particular miseries to a limited extent (T C).

76 The word, 'śarana,' may mean, according to 1h S (XXVI. 34), means, or 'home,' or 'protector.'
"Those, whose motives (for work) are the results are pitiable.”
That is, those who do work with attachment to fruits etc., are pitiable, they are sure to be bound in samsāra.

बुद्धियुक्तो जहातीह उभे सुकलकुक्ले ।
तस्माथोगय युक्तस्ते योगं कर्मेषु कौशल्यम् ॥ ५० ॥

50 He who has (this) disposition of mind gives up here (while practising what has been taught) the results of both good and evil deeds. Hence link yourself up with the (required) disposition (yoga). This disposition (yoga) means skill in (performing) works.

He who, united with the appropriate mental disposition, performs works, gives up (in due course) the results of both good and bad deeds, which have accumulated from time without beginning, are endless and form the cause of bondage. Therefore, link yourself up with the aforesaid disposition of mind.

The (above said) disposition (of mind) is skill in (performing) works (which produce bondage) (in such a way as to win salvation). While works are being done, this disposition of mind indicates skill, great ability. The meaning is that it can be attained only through great ability.

कर्मेषु बुद्धियुक्ता हि फल त्यत्त्वा मनोविधिः ।
जन्मवन्धविनिपुरस्ता पद गण्धर्वयनामयम् ॥ ५१ ॥

51 The wise, who have the (appropriate) mental disposition, do, indeed, give up the fruits born of work. Then they are freed of the bondage of birth and go to the place where there is no suffering.

Those who have the (appropriate) mental disposition, perform work, giving up the fruits born of work. On account of this, they are completely freed from the bondage of birth and go to the place where there is no suffering. The meaning of ‘indeed’ (ḥi) is that this (teaching) is well known in all the Upaniṣads.

77 ‘Anavyum padam’ rendered as ‘the place where there is no suffering’ may mean, according to T.C. ‘a particular place (namely, the Highest Heaven), or the essential nature of the Supreme Soul which is the highest object of attainment, or the essential nature of the individual self understood as under the control of the Brahman.’ Sri Śaṅkara takes the phrase to mean Vishnu’s supreme abode which is known as moksha and is devoid of all calamities.
Verse 53]

RAMANUJA-BHASHYA

52 When your intelligence gets beyond the turbid mass of delusion, then you will feel disgust for what is to be heard as well as for what has been (already) heard.

When the intelligence of yourself who are engaged in work in the aforesaid manner and are purified from sins through such conduct, gets beyond the turbid mass of delusion—the dense impurity of sin which is of the nature of delusion and which is the cause of attachment to very insignificant fruits—then, towards fruits and such other things which have been heard from Us as worthy of rejection as well as towards what is to be heard (of similar things), you of your own accord will surely feel disgust, that is, will feel (disgust) at once. 78

He (Śrī Kṛṣṇa now) teaches the fruit known as self-realisation (yoga) and forming the goal of the performance of duty, which is taught in the passage beginning with “Listen to this (other attitude) in regard to karma-yoga” (II 39), which is based on knowledge about the real nature of the self and is refined by a particular attitude of mind.

53 When your intelligence, well convinced by hearing (from Me) and firmly fixed, stands unshaken in concentrated attention (samañādhi), then you will attain the vision of the self (yoga).

‘Sruti’ (here) means ‘hearing’ (and not the Vedas) When your intelligence, which, by hearing (the truth) from us, has become

78 The original has the expression, ‘gaṇātha’, which Śrī Rāmānuja glosses as ‘gaṃvyāsa’, ‘Gaṇātha’, it is pointed out by T. C. , should not be split up into ‘ganta’ (goer) and ‘aṇa’ (you are). As it has to govern the noun, ‘nirvedam’, in the accusative case, the ‘aṇa’ suffix could not have been used. The indication of future makes the ‘aṇa’ suffix inappropriate. Hence the nominal form ‘gaṇātha’ from the verb ‘gaṃ’ could not have been constructed in the only two possible ways. Taken as a single word, gaṇātha is second person singular of the periphrastic future, which is used to represent actions in the distant future. But here only the simple future is intended, and no time lag is suggested between crossing the delusion and feeling disgust. Hence Śrī Rāmānuja’s gloss makes ‘gaṇātha’, equivalent to ‘gaṃvyāsa’, second person singular of the simple future.
greatly convinced, which has for its object the eternal, unsurpassed and subtle principle of the self belonging to a species different from all others, and which of itself is firmly fixed, that is, invariable in form—

(when your intelligence which is of this kind) stands unshaken in attentive concentration, purified by the performance of work without attachment, then you will attain to yoga, which is the direct perception of the self.

What is said amounts to this Karma-yoga, which is preceded by a knowledge of the real nature of the self, based on the Sāstras leads to a firm devotion to knowledge known as the state of steady understanding and the state of steady understanding, which is in the form of devotion to knowledge, brings about the vision of the self known as yoga.

Having been taught thus, Arjuna (Partha) questions about the nature of the steady understanding which forms the means for the accomplishment of yoga and which is attainable by means of karma-yoga characterised by work without attachment, and also about the mode of conduct of the man of steady understanding.

अर्जुन उवाच—
स्थितप्रज्ञाय का भाषा समाधिस्थत्य केषव।
स्थितधी कि प्रभापेत किमातीत ब्रजेत किम्॥ ॥

ARJUNA SAID

54 What, O Kṛṣṇa (Keśava), is the language about him who is of steady understanding and is established in control over his mind? What will he of steady understanding speak? How will he sit (i.e., meditate), and how will he move (and do things)?

What is the speech about the man of steady understanding who is established in control over his mind? What is the descriptive phrase? The meaning is of what kind is his nature? How does the man of steady understanding speak etc?

79 First, the knowledge of truth gained from the Sāstras then meditation in the form of a succession of memories, then and through it direct vision. Such are the stages of jñāna (T C).

80 T C points out that all the three modes of action through speech, body and mind must be deemed to be comprised in the three questions asked about the speaking, sitting and moving of the man of steady understanding. Speaking is action through speech, going action through the body. ‘Sitting’ therefore should mean action through the mind, that is, meditation while sitting.
The particular way of behaviour (of the man of steady understanding) is described, because through a description of (his) particular way of behaviour, his essential nature also gets described.

THE LORD SAID

55 When one completely gives up all the desires which have affected his mind, O Arjuna (Pārtha), and becomes pleased in himself with himself then he is said to be of steady understanding.

When one becomes pleased in himself with himself, that is, with his mind resting solely on the self within himself and in consequence of this pleasure gives up entirely all the other desires which have affected his mind then he is spoken of as a man of steady understanding. This is the climax of firm devotion to knowledge (i.e., pīṭhā-yoga).

Then, the state next below that of one established in knowledge and not far separated from it, is spoken of.

56 He whose mind is not distressed amidst painful experiences, who is free of the desire to enjoy pleasures and who is devoid of longing, fear and anger—he is called a sage of steady understanding.

Even when there are causes for grief like separation from beloved persons, his mind is not distressed he is not afflicted by misery. He is free of the desire to enjoy pleasures that is, even though the objects of his desire are near at hand, he has no desire (for them). He is devoid of longing, fear and anger. Longing is the desire for things not yet attained he is devoid of this. Fear is the misery arising from

---

81 Sri Rāmānuja takes verses 55–58 as describing in descending order four stages in the development of the sage of steady wisdom. T. C. connects these with the stages of the inferior varāgya or non-attachment known to the practice of yoga, according to Patanjali Yoga S (1:15) defines the inferior non-attachment as that of a person who has turned away from things seen (i.e., objects of sense) and things revealed (such as śāra-pa and other fruits of religious rites). It is called va śāra, the conquering. This is the highest stage of the inferior varāgya. (The earlier stages are taken to be implied in this aphorism.)
the perception of causes which will bring about separation from what is beloved or meeting with what is undesirable: he is free of this. Anger is an agitated state of one’s mind which is productive of misery, and which is directed against another sentient being who has been instrumental in bringing about separation from what is beloved or meeting with what is undesirable—he (i.e., the sage of steady understanding) is free from this.

A sage of this description, who is given to constant meditation on the self, is said to be of steady understanding.

Then the next stage below (this) is mentioned:

यस्तवाण्वितंमिच्छततःतत्तत्ता शुभाश्चरम्
नामिन्त्यति न देविति तत्स्य प्रजा प्रतिभिता II \(\frac{1}{2} \) II

57. He who has no affection (for what is pleasing) everywhere, and who, whatever he may come by, good or evil, feels neither delight nor aversion: his understanding is well established.

He who everywhere has no affection for what is pleasing, that is, who is indifferent (towards them), and who, coming by good and evil in the form of union with and separation from pleasing objects (respectively) is devoid of delight (at the former) and aversion (from the latter)—he also is of steady understanding.

He (Sri Kṛṣṇa now) mentions the next lower state:

यदा सहते चाय कूमांज्ञानीव स्वर्ण.
इन्द्रियाणिप्रयायायं स्वतं प्रजा प्रतिभिता II \(\frac{1}{2} \) II

58. When he withdraws the senses everywhere from the objects of the senses, even as a tortoise withdraws its (protruding) limbs, then his understanding is firmly established.

82. This state is known as ekendriya, concerned with (the disciplining of) a single organ of sense, namely, the internal sense or the faculty of attention. Other senses having been subdued, the internal impression left by previous experiences is still able to produce in the mind faint longing or regret. Thus, says T C, desire and aversion still remain like fire hidden by ashes. Some writers on the practice of yoga view this state as concerned with the efforts to control desire for honour, aversion towards dishonour and such other ‘mental passions.’

83. What is described here corresponds to the cyatraṇa stage, where undestroyed desires are differentiated from destroyed desires. The former are discerned when one rejoices in their accidental fulfilment or gets vexed at any hindrances thereto. This leads to efforts towards their eradication.
He who withdraws well the senses everywhere from the objects of the senses, just when the senses attempt to contact the objects of the senses—in the way in which a tortoise (withdraws its protruding) limbs—and fixes his mind on the self, he too is of steady understanding.

Thus (these) four kinds of devotion to knowledge are to be understood as (so many stages), each succeeding stage giving rise to the stage mentioned previous to it. Now He (Śrī Kṛṣṇa) speaks of the difficulty of attaining firm devotion to knowledge and of the means of attaining it.

The objects of the senses, save only for the relish, turn away from an embodied being who has no food (for the senses). But even the relish goes away on perceiving what is supreme (beyond them).

The sense-objects constitute the food of the senses. From an embodied being who has no food, that is, from one who has withdrawn his senses from sense-objects, (these) sense-objects, being turned away from him, go away, save for the relish (for them). ‘Relsih’ (rasa) means longing. The meaning is that longing for sense-objects does not go away. But even this longing goes away, on perceiving the essential nature of the self, which is supreme beyond the objects of the senses, being productive of greater happiness.

Even in the case of the wise man who strives (to control them), the senses prove rebellious, and carry away the mind forcibly.

The initial stage, yatamāna, is one of effort at turning the senses inwards.

The four stages set out above also answer the four questions asked by Arjuna about the sage of steady understanding. He is such that his sole delight is in self-realisation, he speaks only about the self, his sitting is intended only for meditation on the self, and if he moves about, that also is only to subservise self-realisation (T, C)
Save through beholding the self, the longing for sense-objects does not go away. When the longing for sense-objects does not go away (and continues to remain), the senses even of the wise man who strives (to control them), prove rebellious, that is, (too) violent (to be controlled), and carry away the mind after overcoming it by force.

Thus, the conquest of the senses is dependent on the seeing of the self, and the seeing of the self is dependent on the conquest of the senses. Hence firm devotion to knowledge is difficult to obtain.

61 *After subduing them all, he should be in meditation, holding Me as supreme. His knowledge is well established, whose senses are in subjection.*

With a view to avoiding all this (difficulty of reciprocal dependence between the conquest of the senses and the vision of the self), he has to subdue the senses, which are difficult to conquer on account of (their) attachment to sense-objects. Then, having fixed the mind in Me, who am holy and auspicious and the only object fit for meditation, he should remain calm and collected. When the mind has Me for its subject, then such a mind, purified by the burning away of all impurities and free of all attachment to the objects of the senses, brings the senses under its own control. Then the mind, keeping the senses under its control, will be able to see the self. What has been taught in (the passage), "In the manner in which fire united with the wind burns with flashing flames a forest of dry trees, the All-Pervading Lord (Vishnu), enshrined in the hearts of the yogins, (burns away) all sins" (VP VI 7 74), the same He (Śrī Kṛṣṇa) teaches here (by declaring) "His knowledge is well established whose senses are under subjection." 187

---

86 The term, 'yuddhānana', here applied to the Lord is taken to qualify His divine form as seen by Arjuna before him. The ideas connoted are such auspiciousness as destroys sins and fitness for being an object of meditation. Compare also the commentary under X 10.

87 The various circle of sense control leading to vision of the self and such vision being needed for sense-control is broken by the teaching that meditation on God destroys sins and promotes sense control.
He (Śrī Kṛṣṇa now) says “One who strives to conquer the senses, relying on the weight of his own exertions and without fixing his mind on Me in this manner, becomes lost.”

63 To the man who keeps on meditating on sense-objects there arises abundantly attachment to them. From attachment desire is born, and from desire springs anger all around.

63 From anger comes great confusion (about right and wrong) and from (this) great confusion loss of memory. From loss of memory (there arises) the destruction of (the right disposition of) the mind and from the destruction of (the right disposition of) the mind, he is lost.

In the case of one, indeed, whose attachment to sense-objects is rooted out and whose mind is not fixed in Me, even though he remains in (some sort of) control over the senses, meditation on sense-objects is unavoidable by reason of the unconscious subtle impressions of sins (from times) without beginning. Attachment again develops fully in “the man who keeps on meditating over sense-objects.”

“From attachment desire is born.” What is known as desire (kāma) is, indeed, nothing other than a developed state of attachment (sanga). That state, after reaching which it is not possible for a man to remain without enjoying sense-objects, is known as desire. “From desire springs anger all around.” When a desire exists but its object is not near, a feeling against persons near-by to the effect, “By these our desire is hindered,” is anger.

“From anger comes great confusion.” The great confusion is want of discrimination as regards what ought to be done and what ought not to be done. Under its influence, one does everything. Thence there arises loss of memory, when an attempt is begun to subjugate the senses and do similar things. “From loss of memory (there arises) the destruction of (the right disposition of) the mind.” That is, there will be destruction of whatever effort has been made to win the...
knowledge of the self. From the destruction of (the right disposition of) the mind, he becomes immersed again in samsāra and is lost.

64 But he who experiences (with indifference) the sense-objects with the help of senses which are free from desire and aversion and are under his own control, has an obedient self, and attains tranquility.

Having fixed, in the manner already described, the mind in Me, who am holy and auspicious and the only object fit for meditation, and am the Lord of all, he who experiences, that is, views with indifference, the sense-objects with the help of senses which are free from desire and aversion on account of all his impurities having been completely burnt out, and which are under his control—(such a person) has an obedient self, that is, a disciplined mind. He attains tranquility. The meaning is that his mind (antahkarana) will be freed from impurities.

65 On the rise of tranquility, the loss comes to him of all miseries. For in these cases of the person with the tranquil mind, the right disposition soon gets well established.

When the mind of this man becomes tranquil, the loss comes (to him) of all miseries arising from contact with prakṛita (or matter). For in the case of the man whose mind is tranquil, that is, is free from the blemishes which are opposed to the vision of the self, the right disposition of mind, which has the pure self for its subject, gets established even at that very moment. Therefore, when the mind is tranquil, the loss of all miseries certainly takes place.

88 (i) We have here, as Professor Rangacharya puts it, 'a consecutive and consistent psychological chain, in which every link is complete and in perfect position' (L G I, p 156). (ii) 'Pravasyati' (he perishes) in verse 63 has been rendered as 'he is lost'. As T. C. points out, this means, when applied to the immortal soul, failure to realise its essential nature on account of its being confounded with the body. Hence further sojourn in samsāra is meant.

89 The attainment of tranquility by the mind leads to the vision of the self. In this way the final result is the loss of all miseries.
Verse 68] RAMANUJA-BHASHYA 61

नास्ति बुद्धिर्युक्त्स्य न चायुक्तः भावना
न चाभावयत शास्तिरशास्त्य कुत् सुखम् II 66 II

66 There is no right disposition to him who is not united (with Me in meditation), nor is there any conception (of the self) in the case of him who is not united (with the right disposition) And to him who does not reflect (on the self), there is no tranquillity Whence will there be happiness for him who is not tranquil?

In the case of him whose mind is not dedicated to Me and who is engaged in controlling the senses through his own exertion, the right disposition about the pure self is never established And it is in consequence of this that there does not arise in him (who lacks the right disposition) the conception of this (self) And to him who does not reflect on the pure self, there is the desire for sense-objects (and) tranquillity does not come Where will come the attainment of eternal and unsurpassed happiness to him who is not tranquil and is addicted to the desire for sense-objects?

Hsa (Srī Kṛṣṇa) again refers to the tragic fate of one who does not practise the restraint of the senses in the manner described above.

इन्द्रियाणि हि चर्ता यत्मनोज्जुविधीयते ।
तदस्य हर्ति प्रजा वायुनचिमानामसि II 67 II

67 For that mind, which is made to follow the experiencing senses carries away his understanding as the wind (carries away) a ship in water

That mind, which is made by a man to obey, that is, to go after the senses which keep on experiencing, that is, tend to remain in contact with sense-objects—such a mind carries away the understanding devoted to the pure self The meaning is that it makes it (the understanding) devoted to sense-objects (The understanding is carried away) in the manner in which a contrary wind forcibly carries away a ship which is being driven in water

तस्मात्स्य महावाहे निगृहीतानि सवैव ।
इन्द्रियाणिन्द्रियायस्यस्य प्रजा प्रतिविध्यता II 68 II

68 Therefore, O mighty-armed (Arjuna), his understanding is well established whose senses are in every way withheld from sense-objects
Therefore, he whose mind is fixed in the manner above described on Me, who am holy and auspicious and the only object fit for meditation—(he) whose sense are in every way withheld from sense-objects—in his mind alone the (right) understanding becomes well established (Sri Krsna now) describes the state of excellence attained by one whose senses are thus kept under control and whose mind is tranquil.  

या निशा स्वर्गनात्मकता तस्या जागति सयमि।
यस्या जागति भूतानि सा निशा पञ्चतो मुने॥६९॥

69 One who is self-controlled is awake during what is night to all (other) beings. To the sage who sees (the self), that is night during which all (other) beings keep awake.

Whatever understanding, having the self for its subject, is night to all beings, that is, is obscure like night—in respect of that understanding having the self for its subject, he is awake who controls the senses and has a tranquil mind. The meaning is that he keeps seeing the self. In respect of whatever understanding having sound and other sense-objects for its subject, all beings are awake, that is, are actively cognisant—that understanding having sound and other objects of sense for its subject is dark like night to the sage who sees the self.

आयुर्वर्माणमचलप्रतिलथ समुद्रमाप प्रविश्वल्लि यद्वत्।
तद्वितक्षे य प्रविश्वल्लि सवं स शाल्लिमान्योति न कामकामी॥७०॥

70. He attains to peace into whom all desires enter, as the waters enter into the ocean, which is (ever) being, filled and (yet) remains unaltered and within its bounds but not he who craves after objects of desire.

90 In verses 69-71, the results of the four stages of juana yoga, outlined in verses 55-58, are described. T C suggests that the first two verses here are concerned with the effects of the rajahra and the ekendrya stages, while the third verse refers to the yatamra in ‘vahaya kramin’ (giving up desires) and to the vyadra stage in ‘nasop sha’ (he who is without attachment or desire). Alternatively the four stages may be regarded as having been dealt with in the first two verses, the third being a summing up.

91 The ultimate stage of juana-yoga where the overwhelming interest in the nature of the self prevents the mind from taking note of anything else, appears to be indicated here. T C points out that ‘samayama’ is not used here in the technical sense of comprising together dharana (stilling of the mind), dhyana (contemplation) and samadhi (profound meditation) of Patañjali’s yoga of eight stages. It merely refers to achieved self-control leading to success in juana yoga.
The waters of rivers enter into the ocean which is becoming full by itself and is of the same (unchanging) form. The ocean shows no difference whether the waters enter or not. Even so that self-controlled sage whom all objects of desire, that is, objects of sense like sound, enter—within the range of whose senses they pass—he attains to peace. The meaning is that he alone attains to peace, who, solely on account of the contentment arising from seeing his own self, feels no agitation both when objects of sense like sound come within the range of his senses and when they do not. But not he who craves after objects of desire—whoever is agitated by sound and other sense-objects, he never, indeed, (even in the absence of such sense-objects) attains to peace.

71 The man, who, having given up all objects of desire, lives without attachment, the sense of possession and the sense of egoistic self-importance—he attains to peace.

Objects of desire (kāmāḥ) are what are desired, that is, sound and other sense-objects. The man, who, having given up all sense-objects such as sound etc. and being without attachment thereafter, without the sense of mineness thereto and without the love, as for the self, in regard to the body which is not the self, leads his life—he, after seeing the self, attains to peace.

72 This is the (brāhma) state, O Arjuna (Pārtha), leading to the attaining of the self. After attaining this, one does not fall into delusion. By remaining in this state even at the closing time of life, one gains the blissful self.

92 This state, slightly below that described in the previous stanza, is one where the mind takes note of the objects of the senses without being disturbed by them.

93 The reference here is to one who has not yet secured the vision of the self, but is striving for it.
This state of performing work unattached, which is based on the knowledge of the eternal self and which aims at the (state of) steady understanding, is the brāhma state which brings about the attainment of the brahman (i.e., the self). After attaining such a state of performing work, one does not fall into delusion, that is, does not again enter the cycle of births and deaths. Reaching this state even during the last years of life, one gains the blissful brahman, that is, attains the brahman who is full of bliss. The meaning is that he attains the self who is the seat solely of bliss.

Thus, in the second chapter (of the Gītā), are taught that attitude of mind in regard to (the attainment of) the sāṅkhya (or the soul), having the eternal self for its subject, and based on it, the disposition of mind which forms the means for achieving the yoga of steady understanding and which has for its subject karma-yoga consisting of doing work without attachment—(taught) in order to remove the delusion of one (i.e., Arjuna) who did not know the real nature of the self and the fact that the work known as war is a means for the attainment of that (self), who was deluded by regarding the body to be the self, and who, on account of this delusion, retired from fighting.

This has been taught (in the following verse by Śrī Yāmuna-acharya) "The dispositions of mind in regard to the sāṅkhya (or the self) and yoga (or practical work), which comprehend within their scope (respectively) (knowledge of) the eternal self and the performance of work without attachment, and which have for their objective (the state of) steady understanding, were taught in the second (chapter) for the purpose of removing his (i.e., Arjuna’s) delusion." (G S 6)

94 The word, 'brahman', is used in the Gītā in the three senses of the Supreme Self, the individual self and the world of matter. Here 'brahma' is taken to relate to the individual self. What is specifically taught is the achievement of self-realisation through jīvana-yoga, which self-realisation will lead in due course to God-realisation.

95 Śrī Yāmuna's analysis of the second chapter is that Arjuna's delusion is here sought to be removed by teaching the way to self-realisation through jīvana-yoga. The practice of jīvana-yoga requires the earlier practice of karma-yoga based on an appreciation of the teachings of the scriptures on the nature of the self. Śrī Rāmānuja's interpretation of the chapter follows closely this scheme.
CHAPTER III

What has been taught is to be understood in this manner. In order to speak about bhakti (or meditation with love) which is unswerving and unceasing, which is expressible by knowledge (veda), worship (upasana), meditation (dhyana) and such other terms, and which forms the means for the attainment of the Highest Person (Puruṣottama), who is the Supreme Brahma, and is described in the Vedanta, on account of (His) being the goal of all persons seeking mokṣa, as being free from the least trace of all blemishes like ignorance and endowed with a multitude of innumerable auspicious qualities, unbounded and unsurpassed, — (in order to teach such bhakti) the realisation of the real nature of the seeking self has been taught (in the second chapter), which (realisation) forms a part of it (i.e., bhakti), as stated in the teaching of Prājñāpati, beginning with ‘He who is the self is devoid of sin etc’ (Chānd. Up. VIII 7.1) and other texts, and which is accomplishable by pārāsyoga brought about by (the performance of) work without attachment to (its) fruits, after (acquiring) a knowledge of its (i.e., the self’s) being eternal 96

In the teaching of Prājñāpati, indeed, the realisation of the essential nature of the seeking self is on account of its being subordinate to the knowledge of the Supreme Brahma, expressed in the teaching with reference to the Dharma (or the Brahma as the ether of space within the heart) has been spoken about thus ‘He who, after learning about the self, meditates on him’ (Ibid.) Then the nature of the individual self as transcending the states of wakefulness and deep sleep and as being incorporeal, is taught then it is concluded with a mention of the fruits of the Dharma-vidyā thus “In this very manner, this same individual self (or samprasāda), rising up from this body, attains the Supreme Light and becomes manifest in this true nature” (Chānd. Up. VIII 12.2) 97

96 The reference here is to the Chāndogya Upanishad (VIII 7-12), where Prājñāpati teaches in several stages the persistently questioning Indra the essential nature of the individual self. Śrī Rāmagūṇa sums up this teaching and points out that it is subordinate to the Dharma vidyā (or meditation as a means of salvation on the Brahma as the ether of space within the cavity of the heart) taught a little earlier in the Upanishad. See the Dukhāntiśāstra of the Śrībhadrakāla (I 3, 13-22) for a fuller discussion. See Note 501 in S B, Vol 11

97 The term, ‘samprasāda’, literally means that which is pure and serene, but is used in the Upanishad to signify the individual self. See Note 501 in S B, Vol 11

BG - 3
Elsewhere, too, in passages beginning with, "The wise man gives up joy and sorrow after knowing God through that knowledge (of the self) which is derived from yogic self-concentration" (Kāṭh Upanishad II. 12), the knowledge of the individual soul is laid down as essential by (the words), 'through knowledge derived from yogic self-concentration', on account of (its) being accessory to the knowledge of the Supreme Brahmā enjoined in (the words), 'after knowing God'. The essential nature of the individual soul is then investigated in such other passages as "Neither the individual soul is born, nor does he die" (Ibid II 18)

Then, beginning with (the statement), "He is subtler than the most subtle" (Ibid II. 20), by means of such passages as "The wise man, after knowing Him to be the Self who is great and omnipresent, does not grieve" (Ibid II. 22) and "This Self cannot be gained by reflection on Vedic teaching (pravachana), nor by steady meditation (medhā), nor by largely hearing (the scriptures) Whomsoever this (Self) chooses, by him alone is He reached. To him this Self reveals His own form" (Ibid II 23), the nature of the Supreme Self, His worship and the nature of that worship as of the form of loving devotion are all expounded. (The whole teaching) is concluded with (mention of) the fruits of the science of the Supreme Brahmā by (the passage)—"But that man who has discriminative knowledge for his charioteer, and the mind (or the internal organ of attention) for his reins; he reaches the other end of the road (on which he is journeying), and that is the supreme abode of Vishnu" (Ibid III 9).

Hereafter, in the next four chapters (of the Gītā), this realisation of the individual self by the seeker (after God), along with the means of accomplishing the same, is fully explained.

98 This passage has been interpreted in the Śrībhāṣṭiṣṭya and other works as enjoining bhakti, because of its dismissal of mere sravaṇa, manana (pravachana) and nidāhāyāsana (medhā) as of no use (T C).

99 The passage in the Kāṭh Upanishad starts with a mention of the knowledge of God and ends with a statement of the fruits of such knowledge. The mention therein of the realisation of the self without any separate results of its own makes it an essential pre-requisite of God-realisation. This same teaching is elaborated in this context in the Gītā, where the words of the Kāṭh Upanishad are reproduced with some additions and omissions. Here, too, then the knowledge of the self is taught similarly (T C).
Verse 2 | RAMANUJA-BHASHYA

अबुंध उवाच—

व्यास्की वैतकर्मणस्ते मता बुद्धिर्जन्तावैन।
तत्क कर्मणि घोरे मा नियोजयसि केशव॥१॥

ARJUNA SAID

1 If it is your opinion, O Kṛṣṇa (Janārdana), that mental disposition is superior to action, why do You urge me to (this) fearful (indulgence in) action, O Kṛṣṇa (Keśava)?

"If it is your opinion¹⁰⁰ that mental disposition, indeed, is superior to action, what for, then, do You urge me to fearful (indulgence in) action?" What is said here amounts to this. "Steadfast practice of meditation (or jñāna) is alone the means for seeing the self, but the practice of karma is preparatory to it. And it was taught that this practice of meditation which constitutes the means for seeing the self could be brought about by the cessation of activities in regard to sound and other objects of the senses by all the senses and the mind.¹⁰¹ If therefore what is desired to be achieved is the seeing of the self which is brought about by the cessation of the activities of the senses, I should be directed to engage myself solely in the practice of meditation (or jñānamamāsu) which is preceded by the giving up of all karma.¹⁰² For what purpose then do You urge me to fearful (indulgence in) action, which consists of the activities of all the senses and is a hindrance to the seeing of the self?"

व्यामिश्रिष्णव वाक्येन बुद्धि मोहसीव मे।
तदेक वद निश्चित्व ब्रह्म श्रेयोद्धुमान्याय्॥२॥

2 It seems as if, by deliberately confused language, You bewildered my intellect. Tell me the one (course of action) by which I may make certain (what is to be done) and attain bliss

100 Arjuna seems to be referring to II. 40
101 The reference is to the teaching about the sthitaprajña in Chapter II. (T C)
102 All karma would include even dispassionate action (T C)
"Therefore it appears (to me) as if You bewildered me by means of confused language. For in regard to steadfast practice of meditation which constitutes the means for seeing the self and is of the nature of cessation from the activities of all the senses, the sentence 'Work which is of a contrary nature to it (is) the means (therefore) do that alone', is contrary and confused. Therefore tell me a sentence enjoining one thing only which is unconfused by nature and by which sentence I may become certain of the course to follow and attain bliss.'

The Lord said:

'In this world two forms of discipline have been mentioned by Me (to exist for men)—by japa-yoga for the Sānkhyas and by karma-yoga for the Yogins, O sinless one!

What has been previously said (by Me) is not rightly understood by you. In this world which is full of persons with varying qualifications, two forms of discipline relating to knowledge (in meditation) and action have indeed, been taught by Me neither in accordance with the qualifications (of these persons) and without at all giving rise to any confusion. It is not that all men in the world in whom the desire for salvation has sprung up, become competent at once to practise japa-yoga. But one who, by means of work without desire for fruits and performed under the form of worshipping the Highest Person (Paramapuruṣa), becomes completely rid of his internal impurities and keeps his senses unagitated (he alone) becomes qualified for the discipline of knowledge.

103 Śri Rāmānuja wishes to make it clear that Arjuna is not so much charging Śri Krauṣṇa with confusing him, as blaming his own folly for getting confused.

104 The confusion and contrariety may be made clear by two questions which Arjuna may be supposed to have in his mind: (i) How can work which is the opposite of meditation be helpful to it? (ii) How can it be obligatory on the part of one desirous of meditation to do something opposed to it? Śri Śaṅkara traces Arjuna's perplexity to his inability to choose between japa and karma. In this view, Arjuna asks Śri Krauṣṇa to tell him which he has to follow.
That all works are of the form of worshipping the Supreme Person will be taught (later in the Gītā) as “He from whom arise the activities of all beings and by whom all this is pervaded—by worshipping Him by his own duty, man attains to perfection” (XVIII 46) Here also the performance of work without attachment to the fruits (thereof) is enjoined by the verses beginning with “To work alone is your right” (II 47) And then, for one whose intellect is redeemed by this from the delusion which is of the form of the active agitation of the senses, jñāna-yoga is spoken of (as suitable) by the teaching “When one completely gives up all the desires” (II 55) etc.

Therefore, to the Sānkhyās alone is taught the steadfast discipline by means of jñāna-yoga, but to the Yogins (that) by means of karma-yoga “Sānkhyā” means (a disposition of) the mind and those who are associated with it are the “Sāṅkhya”. Those who are united with an intellect having only the self for its subject (of thought) are the Sāṅkhya. The Yogins are those who are not fit for this, but are qualified only for karma-yoga. And therefore nothing whatever contradictory and confused, is taught when it is said that for those who are possessed of intellects which are agitated by the objects of the senses there is right to karma-yoga while to those who e minds are not (so) agitated there is a right to jñāna-yoga.

It is taught (in the ensuing stanza) that (even) when the desire for salvation arises in any worldly-minded person, jñāna-yoga is not easy to practice immediately.

न कर्मणामान्तरम्भानात्मकम्य पुर्योदकस्ते ।
न च सत्यसनादेव सिद्ध समविदाच्यति ॥ 6 ॥

4 A man does not attain to (lit experience) a state transcending karma-yoga by not undertaking (the performance of) works nor does he attain success merely by (the) giving up (of works already begun).

Not by merely not undertaking (the performance of) the works prescribed in the sāstras, does a man attain the state transcending karma-yoga, that is, the discipline of knowledge nor by the giving up of works105 prescribed by the sāstras and (already) begun by him.

105 The purport of the teaching here is that success in jñāna yoga can come only by practising it properly. It cannot be attained either by not undertaking karma-yoga at all or by giving it up after it is begun. Note that “warskarmya” is not taken to mean a state of inaction.
For success is assured (only) to work (performed) without attachment to fruits and in the form of worshipping the Supreme Person (Paramapurusha). Hence without it (i.e., such performance which is in the position of the cause) one does not attain that (success which is the effect). By those who have not worshipped God (Govinda)\textsuperscript{106} by works (performed) without attachment to fruits and whose endless accumulations of sins proceeding from time without beginning have not been destroyed—(by such persons) the discipline of (meditation on) the self, which has to be preceded by the attainment of a state in which the senses are free from agitation, is difficult to acquire\textsuperscript{107}.

This alone He (the Lord) establishes (in the next stanza)

\begin{center}
न हि कङ्गित्क्षणमविता जातु तिष्ठत्यकर्मेकुःत्।
कार्यं ह्यवश कर्म सर्व प्रकृतिपैिपुप्तं ॥ ५ ॥
\end{center}

5 For none whatever remains at any time without doing work even for a moment. Everyone, even against his will, is made to do work by the gunas born of prakriti.

For no person whatever living in this world ever remains without doing work. Every person, even though he may have resolved, 'I will not do anything', 'is made to do work', that is, is impelled to do work suited to him\textsuperscript{108} by the gunas born of prakriti—by sativa, rajas and tamas which have developed conformably to his ancient karma. Therefore, jñāna-yoga is to be acquired by means of a purified internal organ (antahkarana), after having destroyed the ancient accumulation of sins by the karma-yoga of the aforesaid description and having brought sativa and other gunas under control.

\textsuperscript{106} T C notices here an echo from the line, 'Anārādhyagovindā ye narā dukkhadāhgaṇaḥ,' which may be translated as 'Those men who have not worshipped Govinda and who are destined to misery.' This quotation does not appear to have been traced.

\textsuperscript{107} The purport of the teaching here is that the performance of work without attachment to fruits is the first step in a series whose end-result is the practice of jñāna-yoga. The other intervening steps in order are the Lord getting pleased, the destruction of sins, the purification of the mind, the cessation of desire and hatred, the senses being at peace and their turning inward (T C).

\textsuperscript{108} The suitability or fitness is with regard to the gunas of prakriti dominating an individual and the work he is impelled to do. That the persons in the world are of varied qualifications has been made clear under III 3.
He (Śri Kṛṣṇa) declares that one who undertakes jñāna-yoga in any other way (i.e., without doing karma-yoga) is a hypocrite.

6 He who, having restrained the organs of action, remains thinking in his mind over the objects of the senses, is befooled in mind and is spoken of as a hypocrite (lit. one of false conduct).

He whose internal and external organs of sense are unconquered, on account of his sins not having been destroyed, who has undertaken to gain knowledge of the self, whose mind is turned away from the self on account of (its) being addicted to the objects of the senses, and who remains thinking only about the objects of the senses—(he) is spoken of as a hypocrite because he acts differently, having willed differently. The meaning is that, (while) busily engaged in gaining knowledge of the self, he becomes perverted and lost.

7 But he, who, having subdued his senses by the mind, Arjuna, begins to practise karma-yoga through the organs of action and who is free from attachment (to the fruits of his work), is higher in worth.

Therefore, he who, with the help of a mind striving to see the self, directs his senses to work which is laid down in the śāstras and is of the same kind in its scope as what has been practised earlier, and who then begins to practise karma-yoga after giving up attachment and with the help of these senses which are prone to action—he, on account of there being no likelihood of his meeting with mishaps, excels the man following the discipline of jñāna.

8. Do you perform work as something necessary and unavoidable. Work, indeed, is superior to what is other than work (i.e., meditation or

109 Note that 'cāmādhūrīmaḥ' has been rendered as 'befooled in mind' and is explained as 'whose mind is turned away from the self'. He gets lost as explained in II 62-3.
**jñāna-yoga** Even the subsistence of the body would become unsuccessful with you remaining without doing work

'Necessary and unavoidable' (ṣṭyatam) means 'invariably concomitant' (vyūṣṭam). For work is invariably concomitant with that which has contact with prakṛti (i.e., with the self).

The possession of this contact with prakṛti is the result of unconscious subtle impressions (vāsanā) existing from time immemorial. Do work, because of work being easy to do and being unlikely to cause mishaps on account of its being necessary and unavoidable.

Work is superior to what is other than work, that is, even to the discipline of jñāna. Because of (the teaching), "A man (does not) experience a state transcending karma-yoga" ([I][11]) as the beginning (of this context), the discipline of jñāna alone is spoken of by the expression, 'what is other than work' (a-karma). Even in the case of one qualified for the discipline of jñāna the discipline of karma, indeed is better, because the discipline of jñāna is difficult to perform and liable to mishap on account of its not having been previously practised and its not being necessary and unavoidable. Meditation on the self not being an agent, (to be carried out) while work is being performed and with the help of the (previously acquired) knowledge of the true nature of the self, will be mentioned immediately. Therefore, the meaning is that for the reason that knowledge of the self is included in karma-yoga, that (karma-yoga) indeed is superior.

The declaration about the superiority of work to the discipline of jñāna holds good even when there is qualification for the discipline of jñāna. If you, giving up all work, qualify yourself for the discipline of jñāna, alone, then, for you, who are without action and following the discipline of jñāna, even the sustenance of the body as is conductive to the discipline of jñāna will not be successfully accomplished. The support of the body has necessarily to be carried out until the means (for the realisation of the self and then of the Brahman) are fully gone through. ‘Great sacrifices’ and such other things should be performed with the help of lawfully acquired wealth and the sustenance of the body should be carried out solely by eating their remains. This

---

110 That is, invariably concomitant with the embodied self in the sense explained above.

111 These are the pāṇḍava maha-yājas, enjoined as a daily ritual. Vīśeṣa Glossary
may be made out from scriptural texts like "When the food is pure, the mind (or sattva, the internal organ) is pure when the mind is pure, then remembrance (i.e., loving meditation) is firm" (Chā Uṣ Up VII. 26 2) (Śrī Kṛṣṇa) will (hereafter) teach "But the wicked who cook only for their own sake eat sin" (III. 13)

Hence even the sustenance of the body will not be achieved in the case of one who follows, indeed, the discipline of jñāna, and does not do work (Thus) karma-yoga is superior to jñāna-yoga even in the case of one who is fit for the discipline of jñāna, because obligatory and occasional rites like the ‘great sacrifices’ have to be necessarily carried out even by one who follows the discipline of jñāna and who has to keep on (lit. keeps on) sustaining his body until the means (for the realisation of the self) are fully gone through, because investigation of the true nature of the self is included in karma-yoga on account of (there being in it) meditation on the self not being the agent, and because also for one having contact with the prakṛti (i.e., an embodied soul in the circuit of samsāra) karma-yoga is easy to do and free from liability to mūṣpās. Therefore, do you perform karma-yoga only. This is the purport.

If it is argued that (any) action like the earning of wealth involves ‘I-ness’, ‘mine-ness’, and such other feelings eguitive of all the senses, and that to this person (even if he is an aspirant for salvation) there will arise the bondage brought on by the subtle impressions of karma, He (Śrī Kṛṣṇa) here says

यज्ञार्थक्षरोपणोऽयत्र लोकोऽयत्य कर्मवर्धन ।
तद्यथ कर्म कृत्यात् मुक्तस्मस्माचारः ॥ ९, ११॥

112 The obligatory and occasional rites are the nitya karmas and the namsutika karmas Vide Glossary.

113 This verse is interpreted as asking Arjuna to practise karma yoga for three reasons (i) Karma (prescribed duty and ritual) is invariably concomitant with the physical embodiment and hence easier to practise than meditation on the self (ii) The discipline of works, by reason of its including within itself the bearing in mind of the idea that the self is not the agent, while work is being carried out, is superior to the discipline of meditation on the nature of the self (iii) Life cannot be lived without work and ritual.

114 ‘You’ here may mean one fit for jñāna yoga or one not fit therefor In the former case, the advice is to do karma-yoga as it is superior to jñāna-yoga In the latter case, resort to karma-yoga becomes inevitable (T C)
9 This world (of embodied souls in the circuit of saṁśāra) is subject to the bondage of karma (in every work) except in the case of work done for the purpose of sacrifice. O Arjuna (son of Kunti), perform work for this purpose, free from attachment.

This world becomes subject to the bondage of karma (through subtle impressions), when work—other than the acquisition of wealth etc. for the sake of sacrifices and other works prescribed in the śāstras—is performed, serving selfish purposes. Therefore, for the purpose of sacrifice, do you perform works like the acquisition of wealth. There, whatever attachment exists because of its being the means for accomplishing selfish purposes, become free from that attachment and carry out that (work). When work is thus done for the purpose of sacrifices and other works (prescribed by the śāstras), by one free from attachment, the Supreme Person (Prañamāpuruṣa), pleased by sacrifices and such other works, bestows on him the undisturbed vision of the self, after eradicating the subtle impressions of karma of that person which have continued from time immemorial.

He (Śri Kṛṣṇa) speaks of the necessity for sustaining the body solely by means of the remains of sacrifices in the case of those who are devoted to all (the approved) ends of human life, and the fault of those who sustain the body by things other than the remains of sacrifices.

सह यस्मः प्रजा. सृष्ट्वा पुरोवाच प्रजापति. ।
अनेन प्रसविष्यते बोधिस्वष्टकामः ॥ १० ॥

10 In the beginning the Lord of all created beings, having created the creatures along with the sacrifices, said. "By this (sacrifice), may you prosper be this your cow of plenty for (your) desires." 115

115 T C here raises the question whether any work can be done without hoping for results. The answer given is that work can be its own end when it is regarded as worship of the Lord, even as attending to a friend's comforts is an end by itself. Compare V 29, where the Lord describes Himself as the friend of all creatures.

116. Śri Rāmānuja reads 'saka yāṇiḥ'. But Śri Sankara has 'sahayāṇiḥ', and this is said to be the reading of Yādavaprakāśa also. T C points out that the latter reading is not generally favoured.
As there is the scriptural text beginning with “The Lord of the whole creation” \(^{117}\) (\(M \text{ Nār} \text{ XI. 3}\)), the word, ‘Prājāpati’, freed from all limitations, (i.e., in its widest connotation) denotes Nārāyaṇa who is the Lord of all beings, the creator of all, the soul of all and the supreme, abode. In the beginning, at the time of creation, He, the Lord, the Lord of all created beings, beheld all beings, helpless on account of contact proceeding from time immemorial with non-intelligent matter excluded from the distinctions of name and form, dissolved within Himself, unfit to realise the objects of human pursuit and almost manmate. He, the supremely merciful, through a desire to redeem them, placed them in the state of creation (i.e. created them) along with the sacrifices\(^{118}\) with a view to the performance (by them) of the sacrifices in the form of His worship (And He) said thus ‘By this sacrifice, may you multiply that is, effect your increase and prosperity. Let this sacrifice yield you the desire called moksha which is the highest end of life as also other desires which are in conformity with it.’ \(^{119}\)

\( \text{How is this?} ^{2120} \)

\\text{Devānta Bhāvyatātāne te Deva Bhāvyatānu v.}

\text{Parāpar Bhāvyatā śreyo Parāparāstān \( \text{II 11} \) \( \text{II} \) }

\(^{117}\) ‘\text{Pām viśeṣasya’ is here equated to ‘Prājāpati.’ In \(M \text{ Nār} \text{ (I 1)}\) and \text{Chānd Up (VIII 14 1)}, ‘Prājāpati’, is regarded as meaning the Supreme Self. All the four epithets that follow are taken from \text{Upaniṣadādhi texts ‘Bhāra-}

\(^{2120}\) \text{vēṣvara’ occurs in \text{Brh Up (IV 4 22)} and \text{Mād Up (6). ‘Viśvaśaṃ Viśvāram’ may be found in \text{Svet Up (IV 14) M Nār (XI 3) haś viśvātmanāṃ pariśvānāt}}

\(^{118}\) \text{T C cites texts from the \text{Puruṣa-śūkta (RV X 90) to show that the creatures are created along with the sacrifices. This may be taken to indicate the idea that religion is as old as man}}

\(^{119}\) \text{In the metaphor, the sacrifice is the cow of plenty, the desires fulfilled thereby are her milk. From God, the giver of all fruits, those required are taken by the sacrifice and conveyed to the sacrificer. In other words, the Lord, when worshipped through sacrifices, gives the desired fruits to the sacrificers (T C).}

\(^{120}\) \text{This question is really four-in-one (i) How can there be ‘increase’ for the (immutable) self? (ii) How can a sacrifice, done at a particular time bring about a result at a later date? (iii) How can sacrifices, described in the scriptures as the means for the attainment of \text{Svarga}, etc., become the means for mokṣa, which can be attained only by true knowledge? (iv) How can ritual which makes for bondage, lead to mokṣa? Or how can the satisfaction of various worldly desires be in harmony with the quest for mokṣa? (T C)}
11 By this, propitiate the gods, and may those gods nourish you (in return) Thus, supporting each other, may you obtain the highest good.

By this, by that (sacrifice) which constitutes worship of the gods, propitiate the gods who constitute My body and have Me as their Self. For He (Śrī Kṛṣṇa) will say (later) "For I am the enjoyer as also the lord of sacrifices." (BG 1X 24) May these gods, propitiated by sacrifices and having Me as their Self, nourish you (in return) with food, drink and such other things which are needed for carrying out their worship. Thus, supporting each other, may you obtain the highest good called mokṣa.

इष्टन् भोगानं हि वो देवा दास्यन्ते यज्ञायिता ।
तैः तत्तत्रात्मकर्यायं यो भृक्ते स्तने एव स ॥ १२ ॥

12 For the gods, propitiated by means of the sacrifice, will give you the enjoyments desired (by you). He who enjoys what are given by them without offering unto them in return is undoubtedly a thief.

"Propitiated by means of the sacrifice," that is, worshipped through the sacrifice, the gods, who have Me for their Self, "will give you the enjoyments desired (by you)." Whatever enjoyments are desired by men intent on achieving mokṣa, which is distinguished as the highest object of human pursuit, all those enjoyments, the gods, previously propitiated by one sacrifice after another, bestow on them. That is, whatever is needed for more and more worship, all those enjoyments they bestow on you. Whoever enjoys the enjoyments given (to him) by them (i.e., the gods) for the purpose of propitiating them without offering unto them in return, he is undoubtedly a thief. 'Theft' means, indeed, the entertainment of the idea of one's own property in regard to a thing which is another's and is intended solely for the use of that other, and the appropriation of the same for one's own self. The purport is that there arises to such a person not

121. Compare the famous verse in MB (V 42 35) "He who understands differently (i.e., as independent) the soul which exists in a different way (i.e., as utterly dependent on God)—what sin remains uncommitted by that thief who steals away the soul?" It is also pointed out that the verb 'dāsyate', being in the ātmasneṣa form or that form which implies an action belonging or reverting to oneself, must here refer only to such giving as is intended for the giver's benefit.
merely unfitness for the supreme object of human pursuit, but also the attainment of hell

He (Śrī Kṛṣṇa) elaborates the same

\[ \text{Verse 15] Ramanuja-Bhashya} \]

...  

13 The good, who eat the remains of sacrifices, are freed from all sins, but the wicked who cook only for their own sakes, eat sin.

Those who acquire (food) materials solely for the sake of worshipping the Supreme Person (Paramapuruṣa) abiding as the Self of Indra and others, and who, after cooking them and worshipping by means of them the Supreme Person, thus situated, effect their bodily sustenance by eating the remains thereof—they alone are freed from all sins which have been acquired from time without beginning and which are inimical to the beholding of the self. But those who receive for selfish use the things that are given to them by the Supreme Person abiding as the Self of Indra and others for the sake of worshipping Him, and cook and eat them, they are evil-minded, and eat only sin. Sin is here mentioned because sin is the accruing result. (These latter), turning away from the realisation of the self, cook only for the attainment of hell.

He (Śrī Kṛṣṇa) again points out that, according to the view of the world and the view of the śāstras, everything has its source in the sacrifice, and speaks of the necessity for the performance of the sacrifice as well as of the evil in not performing the same

\[ \text{Verse 15] Ramanuja-Bhashya} \]

...  

122 The sins here referred to are all those obstructive of the successful pursuit of jāhāna yoga which is the means. The end is the attainment of God, and this can be brought about only by the eradication of sins opposed, to the attainment of the end through the practice of bhakti yoga. Śrī Sankara understands by 'all sins' those involving injury to life such as those committed at the paścā-sūnah or through negligence or in other ways.
14 From food all creatures (i.e., bodies) have their being from rain is the production of food from the sacrifice there arises rain and the sacrifice is what is born out of action.

15 Know that action springs from the brahman (or the physical body). The brahman proceeds from the imperishable (self). Therefore, the brahman which is everywhere is established in the sacrifice.

16 He who does not move in conformity with the wheel thus set in motion here, (he), living the life of sin and revelling in the senses, lives in vain, O son of Prithā (Arjuna)!

"From food all creatures have their being and from rain is the production of food"—this is what can be seen by all people. And that from the sacrifice there arises rain is to be understood from the tāstras, from such texts as "Oblations properly thrown into fire, reach the sun, and from the sun arises rain" (Manu III 76). And the sacrifice is what is born out of action in the form of the gathering of materials and such other occupations of an active agent. And action (in its turn) springs from the brahman.

Here what is indicated by the word, ‘brahman,’ is the physical body which is made up of modifications of the prakṛti. For the prakṛti is indicated by the word, ‘brahman,’ in the scriptural text "From Him is born this brahman, as also the world of matter and soul (anna) characterised by name and form" (Mund Up I 1.9) Here (in the Gītā) also it will be said "The womb (of the universe) is that great brahman of Man transformed into a body, it is taught that action (karma) is a product of the physical body which is of the nature of a modification of the prakṛti.

"The brahman proceeds from the imperishable." Here what is denoted by the word, ‘imperishable’ (or ‘aksara’), is the individual soul. The body, which is occupied by a soul gratified by food and drink, is capable of action hence the body which forms the

123. The original for ‘rain’ here is ‘paryaya.’ This is the name of a rain-god. But the word also stands for rain-bearing clouds and rain itself.
instrument of action is what proceeds from the imperishable\textsuperscript{124}. Therefore, the \textit{brahman} which is everywhere, that is, the body which is with (everyone of) all kinds of persons with different qualifications, is ever established in the sacrifice the meaning is that it has its roots in the sacrifice.

Thus is set in motion by the Supreme Person (\textit{Paramapuruṣa}) this wheel—from food (come) the bodies which are endowed with souls and which are indicated by the term, ‘creatures’, from rain food from the sacrifice rain and the sacrifice from action which forms the function of an agent and action from the body endowed with the soul and again this body endowed with the soul from food. Thus we have (a series) which seems to revolve like a wheel through the mutual relations of cause and effect\textsuperscript{125}.

\textsuperscript{124} We can easily follow the cycle thus far—creatures from food, food from rain, rain from sacrifices, sacrifices from action, and action from the body. But the production of the body from the individual soul needs some explanation, and this is suggested here. In order to do work, the body requires to be animated by a soul. In this sense the soul is the ‘producer’ of the body. And as the soul is gratified by food and drink while animating a body it may in a sense be supposed that its capacity to animate a body arises from food. Alternatively, action arises from the soul animated body such body, in turn, arises from food. ‘Bodies animated by souls’ are meant by ‘creatures’ (\textit{bhūtān}) in III. 14 above (T. C.)

\textsuperscript{125} The cycle of causes and effects or the ‘wheel’ does not seem to be complete on a cursory study of these verses. Indeed Professor Edgerton definitely states that rigorous logical sequence cannot be found among the members of the cycle. But our great \textit{achāryas} have tried to indicate how the cycle may be completed.

Sri Rāmānuja, as may be seen above and in the preceding note, solves the difficulty by interpreting ‘\textit{brahman}’ as the \textit{prakṛti}, ‘\textit{ākāśa}’ as the individual soul animating a body, and ‘\textit{bhūtā}’ as embodied souls.

Sri Śaṅkara takes ‘\textit{brahman}’ to be the \textit{Vedas}, ‘\textit{ākāra}’ as the Supreme \textit{Brahman}, ‘\textit{yajñā}’ as ‘\textit{apāra}’ and ‘\textit{karman}’ as the sacrificial ritual. His followers would complete the cycle this way: Creatures study the \textit{Vedas} springing from the Supreme \textit{Brahman}, and perform sacrifices revealed by them, thereby the gods become pleased, rain results, food grows, more creatures get born, in turn they study the \textit{Vedas} and perform sacrifices, and so forth.

Sri Madhva interprets ‘\textit{brahman}’ as the Supreme Lord and ‘\textit{ākāra}’ as the \textit{Vedas}. He would complete the cycle by pointing out that the \textit{Vedas} are made manifest by creatures. The \textit{Vedas} are the cause of the Lord in the sense that they reveal Him to us. The cycle would thus be: Creatures manifest the \textit{Vedas}, the \textit{Vedas} reveal the \textit{Brahman}, the \textit{Brahman} inspires the performance of duties, the latter lead to sacrifices, the sacrifices produce rain, rain produces food from food creatures are born.
He who is engaged in attaining any object in this world—be he one qualified for karma-yoga or one qualified for jñāna-yoga—if he does not move in conformity with this, that is, does not keep in motion (the above-mentioned wheel of causes and effects)—he, through not effecting bodily sustenance by means of the remains of sacrifices, lives in sin. He whose life is wholly given to the pursuit of sin, or is matured in sin, or is of both these kinds, lives the life of sin. Therefore, indeed, does he become a reveller in the senses, not a reveller in the self. The senses, indeed, become his pleasure-gardens. As one whose mind and body are not nourished by the remains of sacrifices, his rajas and tamas are thereby made preponderant, being turned away from the vision of the self, he becomes solely delighted in the enjoysments of the senses. Hence, even though (such a person) strives after jñāna-yoga and such other practices, since his endeavour is a fruitless one “he lives in vain, O son of Pṛthū.”

He (Śri Kṛṣṇa) says that there is no need for the performance of the (five) ‘great sacrifices’ and such other rites, consistently with caste and order of life, only in the case of the person whose seeing of the self does not depend upon any means even as in the case of one who is emancipated 128

17 But the man whose enjoyment is, indeed, in the self, who is satisfied with the self, and who is delighted only with the self,—for him nothing remains to be accomplished.

18 No objective whatever is to be gained for him by what is done, nor any by what is not done here in this world. Nor for him is there anything to be attained as an objective among all things existing.

128 Śrī Śankara makes verses 17–19 applicable to the samnyāsins. But Śrī Rāmānuja regards them as referring to one who has succeeded in self realisation through the grace of God and without going through karma yoga or jñāna yoga.
19. Therefore, perform always without attachment the work that ought to be done. For the man who performs work without attachment attains to the supreme

But he is not in need of the means of jñāna-yoga and karma-yoga, who by himself finds enjoyment in the self, that is, is disposed to strive after the realization of the self, who is satisfied by the self alone and not by food, drink, etc. which are distinct from the self, who is delighted with the self alone and not by pleasure-gardens, garlands, sandal paste, vocal and instrumental music and dance and such other things,127 and to whom the self alone is sustenance, nourishment, enjoyment and all such things— for him nothing remains to be done for seeing the self, because of his always seeing by himself the essential nature of the self.

Therefore, indeed, there is for him 'no objective', that is no kind of benefit from 'what is done' for seeing the self, that is, from the means for this (self-realization). Nor is there any harm from 'what is not done', that is, (not practising) the means for seeing the self, because his seeing the self does not depend on any of the means. To this person who is averse to all material things, which are distinct from the self, there is nothing acceptable as an objective to be gained among such (material) elements as the other etc., with their products, all which elements form particular modifications of the prakṛti.128 This is because the adoption of the means is only for bringing about aversion to these. He is indeed emancipated.

Because not pursuing the means for seeing the self is only for that person whose seeing of the self is not dependent on any means and because karma-yoga certainly is better in bringing about the vision of the self even to one who is engaged in some means (for seeing the self), on account of its being easy to do, its freedom from hability.

127 Three terms, 'rasa', 'treṣṭi' and 'tushti', are used in verse 17 to describe the relationship between the person described there and his self. 'Rasa' is taken to mean a more favourable disposition, 'treṣṭi' is such liking as is due to a thing which offers nourishment and 'tushti' the liking for an object of enjoyment.

128 Cf Śrī Śaṅkara "He has no object whatever to gain for which he should depend on any particular being (from Brahma the creator to immovable objects). If that were the case, action for that purpose might have to be done". Note also that Śrī Rāmānuja renders 'bhūtasya' as among the evolutes of the prakṛti."
to interruption, and meditation on the true nature of the self being included in it, and on account of the fact that in the case of one pursuing jñāna-yoga also the performance of work is necessary in a small measure:—therefore always perform work until the self is attained, holding that it (i.e., the work) has to be performed without attachment. The man who performs work, looking upon himself as not being the agent, as set out in (the words) ‘without attachment’ and ‘that ought to be done’,—(such a man) attains to the supreme by means of karma-yoga. The meaning is that he attains the self.

20. Solely by means of karma-yoga, indeed, Janaka and such others attained to perfection.

Because karma-yoga is preferable in securing the vision of the self—even in the case of one who is fit for jñāna-yoga, therefore indeed did royal sages like Janaka and others, who were foremost among the wise, attained to perfection solely by means of karma-yoga. That is, they (thus) realised the self.

Thus, after having first stated that for an aspirant for mokṣa who is qualified for karma-yoga, karma-yoga alone is what should be followed, on account of (his) unfitness for jñāna-yoga, it was (then) pointed out with reasons that even to one qualified for jñāna-yoga, karma-yoga indeed is better than jñāna-yoga. Now (in verses 20-26) it is said that karma-yoga is in every way what ought to be performed by one who is distinguished for wisdom.

129 T C notes that the point here is that karma-yoga, as taught now, can lead to self-realisation without the need for jñāna-yoga.

130 The word, ‘supreme’, means the self who is superior to the prakṛti and who is an object of attainment, as the context here relates to the self as distinguished from the body (T C).

131 ‘Śrīstā' has here been translated as ‘wisdom’. It really connotes wisdom manifesting itself in disciplined conduct. Śrīstā and śakta (whose quality it is) frequently occur in the commentary in the verses that follow and have been translated as ‘wisdom’ and ‘the wise man’. They are from the root, ‘śā', to order, train, instruct. The īśā here is also the īśā of verses 25 and 26, and the īśā of verse 21.
20 It becomes you to work having regard at least to the guidance and protection of the world.

21 Whatever a distinguished man does, that alone other men (also do). To whatever extent he does (that), the world follows it.

At least having regard to the guidance and protection of the world, it becomes you to perform work alone. Whatever ‘a distinguished man’, that is, one who is well known for his knowledge of all the śāstras and for his (strict) observance (of all their injunctions), does—that alone others who do not know the entire truth do. In respect of any rite which is being done, to whatever extent, that is, with whatever of its details and auxiliaries a distinguished man does (it), with the same details and auxiliaries alone the people who do not know the truth in its entirety, do it. Hence, for the protection of the world, all the work that is suitable to one’s caste and order of life should be always performed by a distinguished man who is well known for his wisdom. Otherwise, the sin produced from running the world will bring him down even from jñāna-yoga.

न मे पार्षदत्त कर्तव्य त्रिपु लोकेषु किचन ।
नानवातमवातव्य वर्ते एवं च कर्मणि ॥ २२ ॥

22 For me, O son of Prthū (Arjuna), there is nothing whatever in the three worlds that ought to be done, there is nothing unobtainable that ought to be obtained. Yet I remain engaged in work.

For Me, who am the Lord of all, who have (all) desires accomplished, who am omniscient, whose will is (unfailingy) true and who, at My own pleasure, choose to remain in the three worlds in the forms of gods, men and such other beings, there is nothing whatever that ought to be done. Whence (it follows that) there is (for Me) nothing.

132 (1) ‘Pramāṇa’ in verse 21 is taken in the sense of ‘extent’, and hence we get the idea of details and auxiliaries in regard to rituals and religious duties. Śrī Saṅkara and Śrī Madhva take ‘yat-pramāṇam kurute’ to mean ‘whatever he holds as authoritative’. T C notes that Yaḍavaprakāśa’s gloss for ‘yat-pramāṇam’ as ‘yatābhāvān’ (= e., in accordance with fact or with authoritative prescription) has the same force as Śrī Rāmānuja’s. (11) for the division of the āsūtras into those who know the whole truth and those who do not know it, see verse 29 below.
unobtained', that is, to be obtained by means of work. Yet for the protection of the world, I remain engaged in work alone. 133

यदि भस्म न वर्त्तमा जातु कर्मेणयतन्निष्ठतः ।
मम वर्त्तमानुवत्तते मनुष्या: पार्थ सर्वेः॥ २३॥
उत्सीद्युपरि मोक्षा न कुमारी कर्म च चेदहुः ।
सज्ज्वरस्य च कर्त्ता स्मामुपह्यामामि प्रजा॥ २४॥

23 For, if at any time, I do not keep Myself engaged in work without indifference, men will follow My path, O son of Pithā (Arjuna), in every respect.

24 These men will go to ruin if I do not do work. I shall (then) be the maker of confusion and shall destroy these people.

If I, the Lord of all, whose will is (unfailingly) true, and whose sport is the creation, sustentation and dissolution of the universe carried out by My will, even though I am born at My pleasure as a mortal man to help the world, 134 if I have descended among men in the house of Vasudeva who is the foremost among wise men, do not keep Myself engaged without indifference at all times in work appropriate to that family then, the wise men who do not know everything (in the śāstras) will follow this path of Mine who am the son of Vasudeva the foremost among the wise men thinking that in every way this alone is the righteous course. And they will attain hell, not having won the self through failure to perform what ought to be done and also through the sin arising from (such) non-performance of duty.

If I do not do the work appropriate to (My) family, in that way alone all the wise men, determining their duties by depending on My practice, will go to ruin simply from not doing (their duties). That is, they will become lost. And I shall become the maker of confusion to all wise men by failure to protect the code of conduct prescribed in the śāstras. For this very reason I shall be destroying all these people. 135 Even so, if you, being Arjuna, the son of Pāndu,

133 T C cites V P (VI 7 71–2) as an interesting parallel passage.
134. An echo of V P (V 30 80) See Note 8 above on p 4.
135 Failure to perform the rituals and duties proper to one's caste and stage of life causes spiritual damage through the intermediate state of confusion of duties. A Kṣatriya giving up fighting in war, which is what a Brahmin's duty is, offers an illustration of such confusion. From such confusion follows disqualification for the performance of enjoined duties and rituals. This constitutes the spiritual damage (T C).
the younger brother of Yudhisthira and the leader of the wise claim the privilege of following āṇāya-yoga, then wise aspirants for molga, who do not know everything and follow your practice, not knowing their own qualifications and not exerting themselves, according to their fitness, to practice devotion to karma, will be ruined. Therefore, work alone should be done by one who is worthy of being distinguished as wise.

तत्ता. कर्मविद्वासो यथा कुर्विन्ति भारत।
कुर्विद्विण्ड्रास्तथाज्ञाताकामिकोपलोकस्मिः॥ २५ ॥
न बुद्धिमेव जनयेद्वजाना कर्मसद्धृष्टान्नाः।
जोषंभवत् कर्माणि विद्वान् युक्तस्माचरत् ॥ २६ ॥

25 In the manner in which unlearned men do work with attachment to work, O Bhārata (Arjuna), in the same manner should be learned man who is desirous of promoting the welfare of the world, do work without attachment.

36 He (i.e., the learned man) should not cause distraction of mind to the ignorant who are attached to work, but, performing (work) with devotion, should inspire love (in them) for all kinds of work.

The unlearned are those who do not know the entire truth about the self (They) have ‘attachment to work’ that is, they are unavoidably connected with work. On account of their not completely knowing the self, they are not qualified for āṇāya-yoga which is of the form of its practice (i.e., putting into practice complete knowledge about the self) They are (however) qualified for karma-yoga. In the manner in which they practise karma-yoga for the sake of seeing the self, in the same way one who is renowned as wise, who is unattached

136 T C here anticipates and argues against a modern view that the Gita teaches the gospel of the pursuit of worldly or secular activity. The unlearned men of verse 26 are not the worldly-minded, and the work to which they are attached is not secular activity. Were it so, the wise would be called upon to indulge in secular activities giving up religious duties and works. This goes against the entire trend of the teaching so far. Moreover, the context here is concerned with the nature of the self and the means for self realisation. It is pointed out therefore that the unlearned are those having imperfect knowledge of the self, and the work to which they are attached is enjoined duty and rite.
to work on account of fully knowing the self, and who for the protection of the people wishes by his own behaviour to determine the virtuous code of conduct for the wise—(such a person) should practise only karma-yoga, even though qualified for jhāna-yoga.

Do not cause distraction of mind to ignorant aspirants after mokṣa to the effect (i.e., by making them believe) that there is a means for securing the vision of the self other than karma-yoga. They are unable to practise jhāna-yoga because of (their) incomplete knowledge about the self. They are attached to action. And they are qualified for karma-yoga on account of their being settled only in work by the subtle impressions of beginningless karma.

What then (follows from all this)? Even though one is qualified for jhāna-yoga by reason of full knowledge about the self, one should do work, holding the view that, as stated previously, karma-yoga alone, independently of jhāna-yoga, is the means for seeing the self, and should stimulate love for all kinds of work among those who do not know the entire truth about the self.

He (Śri Kṛṣṇa) teaches (in verse 27-30) the manner in which the self is to be thought of as not being an agent, as a required element of karma-yoga, after pointing out the distinction between the wise and the unwise among those practising karma-yoga:

प्रहते: त्रिवणाागमि गुणे कर्मचिन सवेश.

वहस्तुरविसृक्षात्मात्मा कर्ताधृतिमिति मन्यते

तत्त्वविश्रुत महाभाषो गुयकर्मविभागयोः.

गुया गुणेषु वर्तवत्त इति मत्वा न सज्जते

27 Actions are being done in every way by the guṇas of the prakṛti. He whose nature is led astray by egotism thinks, “I am the agent.”

137 ‘Loka-sangraha’ is uniting the world into a single group bent on following one’s conduct, such uniting being intended for the welfare of the world. ‘The subtle impressions of beginningless karma’ may be explained as the particular impressions left by virtuous and sinful actions leading on to the performance of further virtuous and sinful actions in later births. Or they are the impressions left from experiences in earlier bodies and capable of causing the recollection that starts later bodies to action. ‘Buddha-bhedā’ is radically changing the attitude of mind (T. C.)
28. But O mighty-armed (Arjuna), he who knows the truth about the distinctions in regard to the gunas and in regard to the actions (done by them) does not become attached, thinking that the gunas are operating in relation to (their) products.

With reference to actions which are being done by sattva and other gunas of the prakṛti, in accordance with their own nature, he whose nature is led astray by egotism thinks, “I am the agent.” He whose self is led astray by ahaṅkāra is (here spoken of as) ‘ahaṅkāra-vimūḍhātman.’ Obviously, ‘ahaṅkāra’ is the feeling of “I” in regard to the prakṛti which is not the thing denoted by “I.” The meaning is that he who is ignorant of the real nature of the self on account of this (ahaṅkāra), thinks with reference to actions done by the gunas, “I am the doer (of them)”

He who knows the truth about the distinctions in regard to the gunas and (their) actions, that is, about the distinctions among sattva and other gunas and the distinctions among their respective actions—he, thinking that sattva and other gunas are operating in relation to their own active modes, that is, their own products, is not attached to the actions of the gunas with the feeling, “I am the doer”

प्रकृतेः गुणस्मृत्तक्षणले गुणकमसु ।
तान्कृत्वेविदो मन्दान्त् कर्मयिन्ते विचालयेत् ॥ २९ ॥

29 Those who are led astray by the gunas of prakṛti get attached to the actions done by the gunas. He who knows the whole (truth) should not cause those dull persons who do not know the whole to move away (from karma-yoga)

138 Ahaṅkāra here indicates dehatma-bhrama, mistaking the body for the soul (T C)

139 Śrī Śaṅkara and Śrī Madhva take the first ‘gunas’ to mean the senses and the second ‘gunas’ to be the objects of sense

140 The argument here is that all action is to be traced to embodied souls. The bodies really do the work. Their power to work is due to the gunas of the prakṛti operating in them. Each body has some guna dominant, and it works largely according to the impulses given by that dominant guna. Particular kinds of activities are due to particular gunas. The guna of the work is determined by the composition of gunas in the body which does the work. That is why Arjuna is advised to regard all work as merely gunas operating in relation to their products. (See L G, I pp 241–48).
Those who do not know the whole truth are those who are striving to see the self and are led astray about the nature of the self as it is by the *guṇas* of the prakṛti on account of their contact with the prakṛti. They become attached to the actions done by the *guṇas*—that is, only to religious rites (constituting *karma-yoga*) and not to the real nature of the self which is different from it (i.e., the prakṛti). Therefore, for the reason that they are not able to practice *jñāna-yoga*, their qualification is only for *karma-yoga*. One who knows the whole truth should not, by himself remaining engaged in *jñāna-yoga*, cause such men who are dull-witted and who do not know the whole to move away. Those dull men who follow the practices of a great man, when they see him risen above *karma-yoga*, will have their minds led away from *karma-yoga*. Therefore, the great man, while himself staying in *karma-yoga*, should, through his knowledge of the true nature of the self, meditate on the self not being the agent, and by showing that *karma-yoga* by itself is an independent means for seeing the self, satisfy those who do not know the whole (truth). This is the meaning.

The superiority of this (*karma-yoga*), indeed, over *jñāna-yoga* even for those who are qualified for *jñāna-yoga* has already been stated. Hence one who is renowned should follow this (*karma-yoga*) alone with a view to protect the people.

The method of performing duties and rituals after ascribing agency to the *guṇas* by ascertaining the essential characteristics of the self as distinct from the prakṛti is (thus) taught.\(^{141}\) Contemplation of agency in regard to the *guṇas* is this (i.e., is to be understood thus). The agency of the self does not arise from the essential nature of the self, but is consequent upon its contact with the *guṇas*.\(^{142}\) Hence by discriminating between what is acquired (by means of this contact) and not acquired (in the absence of such contact), it has to be concluded that (this agency) is due to the *guṇas*.

Now is taught the necessity for the performance of work, after ascribing the agency due to the *guṇas*, to the Supreme Person who

\(^{141}\) Its value lies in helping one to distinguish the body from the soul. But it is only a halfway house to seeing God as the agent of all actions as taught in the next verse.

\(^{142}\) The agency here discussed is that which lies behind the creation of *pāpa* and *puṣya* in the state of *samāra*. The inherent agency of the soul remains even in the state of *mokṣa*. See *SB* (II.3.33)
constitutes the Soul of all, by showing that the character of the individual selves, on account of their constituting the body of the Supreme Person, is that of subservience to Him.

मयि सर्वीणि कर्मीणि सत्स्याध्यात्मज्वेत्तसा ।
निराशीनिम्नी मूलवा युध्यस्त विगतज्जवर ॥ ३० ॥

30 Making over all actions to Me with a mind devoted to the self, free from desire and selfishness, fight without (the) fever (of desire and anxiety)

Perform all prescribed duties such as war, free from desire and selfishness and without (the) fever (of desire and anxiety), making over, with a mind devoted to the self, all actions to Me, who am the Lord of all and form the inner soul of all beings. "Adhyātmachetvā is that mind which is (fixed in) the self. The meaning (of by a mind devoted to the self) is by means of the knowledge relating to the essential nature of the self is determined in hundreds of Veda texts."

That this self is to be set into activity by the Supreme Person,143 that it constitutes His body, and that the Supreme Person is the impeller are taught by śruti texts like the following "He who has entered within, is the ruler of all things that are born and is the self of all" (Taitt. Ār III 21), "He who has entered made and is the doer" (Ibud III 23), and "He who, dwelling in the self, is within the self, whom the self does not know, whose body is the self and who controls the self from within, He is Your Internal Ruler and Immortal Self" (Mādh. Brh. Up III 7 22)

(To the same effect) there are also smṛti texts like "Him who is the ruler of all" (Manu XII 122) (Here also in the Gītā) He (Sri Kṛṣṇa later on) will say "And I am seated in the hearts of all,

143 The Lord, through the guṇas, causes the activities of the self in the state of sāṁśīra. Under S B (II 3 40-41), an attempt is made to reconcile the reality of moral choice with the Brahmān being the cause of all things. The analogy of a common fund belonging to two persons is used "it is not possible for one of them to make it the property of a stranger without the consent of other". Still, "because the consent of the other is brought about by him alone, the fruit thereof accords to him only." The commandments of the śrauta are held to be meaningful because the Lord requires initiative on the part of the self. On the question whether the Lord is neutral in regard to the initial effort of the self in regard to any action, there is controversy between the Southern and Northern Schools of Śrī Rāmānuja’s followers.
from Me come memory, knowledge and the faculty of reason" (XV. 15); "The Lord dwells, O Arjuna, in the region of the heart of all beings, causing all the beings that are mounted on the machine (of the body) to revolve (i.e., to work) by means of the prakṛti (which is under His control and in accordance with its guṇas)" (XVIII. 61) Therefore, make over to Me, who am the Supreme Person, all activities, regarding them as being done by Me, by meditating on the self as being of such a nature as to be set into activity by Me only, on account of its being My body And perform them, looking upon them merely as services to Me Becoming free from desire in regard to their fruits and hence free from selfish attachment to the activity therein, perform actions like fighting in the war without the fever (of anxiety)

Constantly bear in mind that the Supreme Person who is the Lord of all and for whose gratification all things exist, gets His own actions done, of His own free will, for the sole purpose of pleasing Himself, by His own means and with the individual self owned by Him as the agent Become free from selfish attachment to the actions Become free also from the mental fever arising from such thoughts as "How will it be with me with an ancient endless accumulation of sins, originating from time without beginning?" Follow karma-yoga comfortably, thinking that the Supreme Person Himself, propitiated by actions (performed in this manner) will release (you) from bondage

His lordship over all and proprietorship over all things are established by Śruti texts like "Him who is the supremely great lord of lords, Him who is the God of gods" (Śvet Up VI 2), "The owner of the universe" (Tatt Nār XI. 3), "The owner of owners" (Śvet Up

144. The all-powerful Lord can Himself do all things desired He makes the selves agents to make meaningful moral choice and enjoyment of fruits by them (T C)

145. In Viṣṇukīrti literature God in His relations with the world is described as śeṣa. All things in the universe, animate as well as inanimate, are conceived as standing in the relation of śeṣa to Him. Śrī Rāmānuja says in his Vedānta-sūtrādhyāya: "All eternal and non-eternal things which are made up of intelligent and non-intelligent things have an essential nature which consists always in being acceptable through the desire to uphold the excellence of the Lord, and so all things are subordinate (śeṣa) to the Lord, and the Lord of all is their principal (śeṣa)" (Translation by M B Varadaraja Iyengar, Brhadāraṇyaka, XVII 156-7)
Lordship is the character of being the ruler. Proprietorship is the character of being the owner.

He (Śrī Kṛṣṇa) says (here) that this (teaching about the karma-yoga independent of jñāna-yoga) indeed is the meaning which actually forms the essential element of the Upaniṣads:

1. Those men who always practice this teaching of Mine, (even) those who possess faith (in it) and those who do not cavil (at it)—even they are set free from the bondage of karma (lit. from karma) 146

Those men, who, being qualified to follow the śāstras, convince themselves in regard to this teaching of Mine, “Such is alone the meaning of śāstras”, and act accordingly, those who become endowed with faith in this meaning of the śāstras even though they do not follow it in practice, and those who, even though lacking faith, do not cavil (at it), saying that the meaning of the śāstras cannot arise in this way which means that they do not find fault with this interpretation of the śāstras which possesses very great merit—all these men are set free from all the karmas which have come from beginningless time and are the causes of bondage.

On account of the word, ‘apī’ (‘even ’), in ‘te’ pi karmaūbhīḥ” (‘even they from karmas’), these men (described above) are divided (into three classes) 147. The meaning is that those who, even though not practising (the teaching) now, have faith in this meaning of śāstras and (those who similarly) do not cavil at it, will be rid of (their) sins by their faith and freedom from ill-will (respectively). Soon, they will practise this very meaning of the śāstras and be liberated.

He (Śrī Kṛṣṇa here) speaks of the evil befalling those who do not practise this teaching of the Upaniṣads which is approved of by the Lord, those who do not place faith (in it), and those who cavil (at it).

146 Śrī Madhva understands ‘karmabhiḥ’ as ‘by karmas done without desire for fruits’.
147 Śrī Śāṅkara and Śrī Madhva take the whole stanza to refer only to one class of persons.
32 But those who do not practise this teaching of Mine (and) those who carp at it—know them to be seriously deluded in relation to all kinds of knowledge, destitute of reason and lost

But those who do not follow this teaching of Mine to the effect that the substance known as the self in its entirety has Me for its support, is completely subservient to Me and is to be set in activity solely by Me, i.e., those who do not perform all actions meditating in this manner those who do not have faith (in this teaching) \(^{148}\) and those who keep on carping—know them to be highly deluded in all kinds of knowledge and in consequence wholly lost and destitute of reason. For the function of reason is the determination of the real nature of things. Because of its absence, they (i.e., the people mentioned above) are destitute of reason, (and hence) perverted in knowledge and highly deluded in all ways.

Thus it has been taught to this effect. To one having contact with the prakriti agency accrues from the preponderance of (one or other) of its gunas. And this (agency) is dependent on the Supreme Person. Thinking thus, karma-yoga alone should be practised both by the person who is fit for karma-yoga and by him who is fit for jñāna-yoga. (This has to be done) because karma-yoga is easy to practise, free from the liability to interruption, and not dependent on anything else on account of its including the knowledge of the self within itself and because the other (i.e., jñāna-yoga) is difficult to do, beset with possibilities of mistakes and is dependent on action for the sake of sustaining the body and such other (necessary) purposes. And for a person who is distinguished, this (karma-yoga) especially is what ought to be practised.

Hereafter, in the remaining portion of this chapter, the habit of jñāna-yoga to mistakes, on account of its difficulty of performance, is taught.

\(^{148}\) This verse is taken to describe those who are the opposites of the persons described in verse 31. Hence those lacking faith are also mentioned in the commentary.
Verse 34] RAMANUJA-BHASHYA

33 Even the man of knowledge acts in conformity with his own nature. All beings follow (the bent of their own) nature. What will restraint do?

Even the man who has the knowledge that the śāstras teach that the nature of the self, which is distinct from the prakṛti as endowed with such qualities (as have already been mentioned) and that it, indeed, has to be always meditated upon (even such a person) acts only with respect to material objects in conformity with his own nature, that is, with the old subtle impressions (accompanying his soul from birth to birth). How is this? "All beings follow (the bent of their own) nature." Creatures placed in contact with non-intelligent matter follow only (their inherent tendencies in the form of) subtle impressions which have continued to act from beginningless time. What will restraints imposed by the śāstras do to these beings who follow (the tendencies of their) subtle impressions?

He (Śri Kṛṣṇa) then) explains the process of becoming the follower of (one's own) nature.

34 For every sense, attachment and aversion towards the object of the sense are well fixed. Let not anyone come under the power of those two, for they are his foes.

An unavoidable attachment has been established for the organs of sense like the ear towards their objects like sound, and for organs of action like that of speech towards their objects like speech (This liking is) in the form of a desire to enjoy these objects—a desire which is produced by ancient subtle impressions. And when their enjoyment is obstructed, an unavoidable aversion is established.

149 The knowledge mentioned cannot be secular knowledge, nor knowledge arising from direct vision of the self. Hence it has to be understood as such knowledge as is needed to make one undertake jñāna yoga (T C).

150 Of Śrī Śankara "What will restraint do—by Me or by anyone else?"
Thus these two bring under their control the man who strives towards jhāna-yoga and who has subdued all his senses (forcibly and for the time being) and violently direct him towards their own (i.e., of the sense organs) activities. And then this person, losing interest in the experience of the self, becomes completely lost. Let not one, by undertaking jhāna-yoga, come under the power of attachment and aversion, and perish. These two—attachment and aversion—are, indeed, his invincible enemies and prevent the practice of jhāna. 151

श्रेयान्तः स्वास्थ्यम् विगुणः परस्मात् स्वनुभिष्टतः।
स्वास्थ्यभिन्न शेषः परस्मार्मभयावहः॥ ३५ ॥

35 Better is one’s own duty (of karma-yoga), though defective (in performance), than another’s duty (of jhāna-yoga) carried out in all its details. Better is death in one’s own duty. Another’s duty brings on fear.

Therefore, karma-yoga, which, on account of its being easy to do, constitutes one’s own duty, and which, though defective, 152 is free from the liability to interruption, is better than jhāna-yoga, which, though carried out in all its details, that is, practised for a short time, constitutes another’s duty on account of its being difficult to do for one having contact with the prakṛti and is liable to interruption 153. For a person who remains in karma-yoga, which has become his duty on account of its fitness to be practised by him, even death without success in one birth is to be preferred. For there will come to him in the next birth at least the undisturbed (and complete) performance of karma-yoga on account of the destruction of interruptions 154. Jhāna-yoga is fraught with fear on account of its liability to interruption to anyone in contact with the prakṛti, having become another’s duty by reason of its being incapable of easy attainment by himself.

151 Sri Śaṅkara picturesquely compares attachment and aversion to highway robbers on one’s path to salvation.

152 That is, performed defectively. All the essential features of karma-yoga may not have been gone through fully. (T C)

153 Since Arjuna thinks of giving up war as his own duty, it is enough to point out to him that war is duty. Well performed para-dharma and ill-performed saa-dharma can mean only jhāna-yoga and karma-yoga in the context. (T C)

154 In karma-yoga the senses are presented with experiences of the type they are accustomed to. Therefore there cannot be a complete break. See also II. 40 and VI. 40 about the successful completion of karma-yoga in future births. (T C)
ARJUNA SAID

36 But impelled by what, O Vārṣṇeya (Krṣṇa)! does this person (undertaking jñāna-yoga), commit sin, though unwilling, as if incited (to it) by force?  

Impelled by what does the man who is striving towards jñāna-yoga commit sin in the form of enjoying the objects of the senses, as if incited (thereto) by force, even though he is unwilling by himself to enjoy the objects of the senses?

ARJUNA SAID

37 This (cause of sin) is the great devourer, desire, born from the guna called rajas. This itself is anger, the great sinner. Know this (desire) to be the enemy here.

The highly devouring desire has its origin in the guna (called) rajas, which is produced by ancient, subtle impressions, and which has for its objects sound and other such things (i.e., objects of the senses). (It) is the enemy to him who is placed in contact with the prakṛti, made up of the gunas functioning by way of rise and subsidence and who has undertaken to strive towards the attainment of jñāna (It) drags him into the objects of the senses. It is this (desire) alone which, when obstructed in its course, develops into anger towards those persons who form the cause of (such) obstruction. It is a great sinner, and (it) prompts him into doing injury to others and such other acts.

155. T C notices and rejects a reading of Yādavaprakāśa for the second line: “Aneśchamān pū balādādyeceru nyogastah”  

156 The subtle impressions from previous actions influence a person through desire and will. But why should one be forced to act against his conscious resolves, as if he were an inanimate thing driven by wind or water?
Know this which is born of the guna (called) rajas to be the natural foe of jhāna-yoga.

38 As a flame is covered over by smoke, and a mirror by dirt, as a foetus (in the womb) is enveloped by a bag, so by this (desire) this world (of embodied beings) is enveloped.

As a fire is covered by smoke, as a mirror by dirt, and as a foetus is enveloped by a bag, so by this desire this collection of beings is enveloped.

(Sri Kṛṣṇa then) teaches the manner of the envelopment.

Avaśyakam nityamānānāṁ nityāṁ vākṣyārirānām

Kāmāśaṇeena vāmānānī타ya dṛḍhārānaśāneṇām

39 The knowledge (of the self) of the sentient is enveloped by this eternal enemy, O Arjuna (son of Kuntī), which is in the form of desire, is difficult to gratify and is insatiable.

The knowledge having the self for its subject of this embodied person whose nature is knowledge, is concealed by this eternal enemy which is in the form of desire, which produces infatuation for sense-objects which “is difficult to gratify”, that is, has for its objects things unworthy of attainment, and is insatiable, that is, free from the sense of being completely satisfied (under any circumstances).

Here (Sri Kṛṣṇa) explains with the help of what instruments this desire rules over the self.

Indriyāni mānāḥ budhirśāyaṇānmasya

Eśānāmoharṣya yjanāśvaṁ dehiṁśa

157 (i) Watered with rajas, the seeds of subtle impressions left by the experience of the objects of the senses sprout into desire and anger. (ii) Though desire belongs to the self and rajas to the body, contact with the prakṛti dominated by rajas causes the rise of desire in the self, seven as contact with heat causes a boil to rise in the hand (T C).

158 The three similes are intended respectively to indicate that desire is born along with every creature by the force of beginningless avidyā, that it returns again and again even after being sent away, and that it cannot be got rid of by one’s own effort (T C).
40. The senses, the manas and the intellect are declared to be its instruments of governance. By these it leads astray the embodied soul after concealing his knowledge.

The senses, the manas and the intellect are its instruments of governance, because by means of these this desire rules over the self. Through these senses, the manas and the intellect, which have become the instruments of governance for desire and which are devoted to sense-objects, (this desire), after concealing knowledge, leads astray the embodied self who is in contact with the prakriti. The meaning is that it deludes (the self) in various ways, makes (the embodied self) disinclined for knowledge of the self, but intent upon the enjoyment of the sense-objects.

तस्मात्विशिष्टियः प्राप्तं होनं सत्यमिष्टानानान्तः \( \text{II 41 II} \)

41. Therefore, O best of the Bharatas, (Arjuna), kill this sinful thing that destroys (both) the knowledge (of the self) and\(^{139}\) the discrimination (relating thereto), after restraining the senses at the (very) beginning.

For whatever reason,\(^{160}\) in the case of a person who is engaged in jñāna-yoga, which is of the form of giving up the activities of all the senses, this enemy in the form of desire brings about aversion to the self by creating liking for the objects of the senses—for that same reason, you, who are devoted to the activities of the senses, on account of being in contact with the prakriti, should, 'at the beginning', that is, at the very beginning of the practice of the means for the attainment of mokṣa, restrain the senses in karma-yoga, which is adapted to the activities of the senses. And then you should kill, that is, destroy this sinful enemy, which is in the form of desire and which is the destroyer of knowledge and discrimination, that is, of knowledge relating to the real nature of the self and of the discrimination relating thereto.

\(^{139}\) Vijnāna may mean such knowledge of particulars about the ātman as help to distinguish it from other things—knowledge of its being the knower, the experiencer, the doer, etc. (\(T\ C\))

\(^{160}\) That is, because of the difficulty of the performance of Jñāna yoga. (\(T\ C\))

B.G –4
He (Śri Kṛṣṇa then) speaks of that which is the most important among the enemies of knowledge

इत्यायाणि पराप्राप्तिनिवेद्याम् पर मनः

मनस्तु परा बुद्धिवो बुद्धः परस्तु सः।

42 The senses are supreme, they say The manas is greater than the senses The intellect is greater than the manas But what is greater than the intellect is that (desire)

The senses are mentioned as the most important in opposition to knowledge, because when the senses are busy with their objects, knowledge relating to the self does not make headway. The manas is greater than the senses. Even though the senses are withdrawn (from their objects), if the manas is devoted to sense-objects, knowledge of the self cannot arise. The intellect (buddha) is greater than even the manas. When the manas is averse to any other activity, (that is, is indifferently interested in the senses) if there is a perverted decision, (then also) knowledge cannot arise. Even though all these up to the intellect are withdrawn from activity, still, if desire which is synonymous with will, and which has its origin in rajas, is functioning—by itself it obstructs the knowledge of the self by causing the senses etc. to work in its direction. This is thus taught here "But what is greater than the intellect is that." The meaning is that what is greater than the intellect—it is desire. 161

161 (i) Śri Śaṅkara takes the self to be that which is above the intellect. Śri Madhva says definitely that the Supreme Self is meant and draws attention to the parallel with Kāth Upaniṣad I. 10-11. “The objects of the senses are, indeed, superior to the senses, and the manas is superior to the objects of the senses, and the faculty of intellecution (buddha) is superior to the manas, the great self is superior to the faculty of intellecution, the body (āmrakta) is superior to the great thing (self), the (Supreme) Person (purusa) is superior to the body, there is nothing superior to the Supreme Person, that is the highest limit, that is the highest goal.” (This passage is critically explained in ŚB I 4 1-6). TC points out that the two passages are not on all fours. The context here envisages the enemies of the self in ascending order of importance, and the self itself cannot be its most formidable enemy. Indeed, immediately preceding this passage, desire (kāma) has been designated as such enemy. Jayatirtha’s gloss on Madhva’s commentary refers to Bhāskara also having taken desire as that which is superior to the intellect. In another view referred to by TC it is identified with the ahankara. (ii) TC explains how the buddha can influence an indifferent manas and turn it to sense experience. Sleep, indolence, etc., can make the mind take less than an active interest in the experience of the senses. The buddha can turn this interest active, when prompted by étam and helped by rajas. The desire for the vision of the self comes more rarely and is weaker than the desire for the experience of the senses.
Verse 43

43 Thus, knowing that which is greater than the intellect and establishing the manas with the help of the intellect (in karma-yoga), O mighty armed (Arjuna), kill this enemy which is in the form of desire and is difficult to be reached.

Thus, knowing desire, which is greater than the intellect, to be the enemy opposed to jñāna-yoga and fixing the manas (or ātman) in karma-yoga with the help of the intellect (or ātman), kill, that is, destroy this enemy which is in the form of desire and is difficult to be reached.

162 Śrī Madhva also takes the same view as Śrī Rāmānuja in regard to the two senses in which the word, ‘ātman’, is used in verse 43. Śrī Saṅkara interprets the verse as teaching that the self is to be fixed in the self.
CHAPTER IV

In the third chapter, it has been shown with reasons that for an aspirant after moksha who is in contact with the prakrti, karma-yoga alone is what ought to be practised by him, on account of his having no qualification for jnana-yoga at once and even in the case of one who is qualified for jnana-yoga, the practice of karma-yoga alone, preceded by meditation on (the self) not being the agent (of any action) is better. It has also been taught that especially in the case of a person who is distinguished for his wisdom, karma-yoga, indeed, is what ought to be practised by him.

Now in the fourth (chapter) the necessity for the practice of this very karma-yoga is further confirmed on account of its having been taught at the very commencement of the age of (the present) Manu (i.e., Manvantara) for the uplift of the whole world. And then in consequence of knowledge (of the self) being included under it, its having the form of jnana-yoga is demonstrated. Thereafter, the nature of karma-yoga, its varieties, and the importance of the element of knowledge in it are taught. Also the truth about the incarnations of the Lord is incidentally stated.

श्रीमानवानुषाच—

इमं विवस्तते योग प्रोक्तवान्हमव्ययम्।
विवस्तान्तमनवे प्राह सन्तुरिक्षतवाकवेजवीत्॥१॥

163 A day of Brahmā the creator is called a kalpa and is equal to 4,320 million years. This is divided into 14 equal periods, each presided over by a Manu. The present Manu is the seventh in the kalpa and is known as Vivasvata. He is a son of the sun god.

164. It may be seen that Sri Ramanuja makes it deal with six topics instead of four, as in G S (8) “Incidentally, there is mention of His own nature (then) in regard to karma (i.e., karma yoga) (its) being other than karma (i.e., of the nature of jnana), its varieties and the importance of (the element of) jnana (in karma yoga) are taught in the fourth chapter.” The additional two topics mentioned by Sri Ramanuja are confirming that karma yoga ought to be done and the nature of karma yoga. The former merely clarifies the context in which the teaching about the nature of the Lord is given. The varieties of karma-yoga cannot be taught without its essential nature being described.
Verse 3]

रमानुज़-भाष्या

एव परम्पराप्राप्तिम राज्यंत्यं बिन्दुः ।
स कालेनेह महता योगो नष्टं परम्परा ॥ २ ॥
स एवंय मया तेज्य योग प्रोक्त पुरातनः ।
मक्तोज्यि मे सल्ला शेति रहस्य हृदतुल्लमम् ॥ ३ ॥

THE LORD SAID

1 This imperishable yoga I had explained well to Vivasvat (the sun-god) Vivasvat taught it to (his son) Manu, and Manu declared (it) to (his son) Iksvaku.

2 Royal sages came to know of this (karma-yoga) thus handed down from generation to generation O destroyer of foes (Arjuna), that yoga was lost on account of the lapse of a long period of time.

3 It is this same yoga which has now been taught to you by Me, as you are devoted to Me and are also friend. For it is indeed the highest mystery.

That yoga which has been taught to you, it should not be regarded as having been taught now merely in order to create enthusiasm for war. I Myself had taught this yoga to Vivasvat at the beginning of (the present) Manu’s age for the uplift of the whole world as (an element in) the means for the attainment of moksha which constitutes the highest end of human life. Vivasvat (taught it) to Manu, and Manu to Ikśvaku. This yoga, thus handed down by tradition from one generation to another, the royal sages of old [165] knew. On account of the lapse of a long time, and because of the dulness of the intellect of those who learned (it) listened to it from time to time, it almost became lost. It is the same ancient yoga, with its essential character unaltered, which has been taught by Me to you, who, out of friendship and exceeding love and devotion, have sought refuge with Me alone. The meaning is that it (this karma-yoga) has been taught in extenso with all its details. Since it is the most secret knowledge taught in the Vedanta, it cannot be understood or explained by anyone other than Myself.

[165] Such as Aśvapati, Ambarisa and Janaka. (T. C.)
In this context (of confirming the teaching of karma-yoga), in order to know the truth about the Lord’s incarnation, as it actually was, Arjuna said:

अर्जुन उवाच—

अपरं सत्तो जन्म पर जन्म विबस्त्रत् ।
कथमेत्स्वाजानीया तवमादी प्रोक्तवानिति ॥ ॥

ARJUNA SAID

4 Your birth was recent, the birth of Vivasvat ancient. How then am I to understand that You taught this in the beginning?

According to the reckoning of time, Your birth was indeed recent, contemporaneous with our births. And the birth of Vivasvat was, according to the reckoning of time, ancient, reckoned as (taking place) before twenty-eight cycles of four yugas each. How can I understand as true that You taught in the beginning, (a statement) which is inconceivable?

It may be argued that there is no inconsistency here because it was possible (for Śrī Kṛṣṇa) to have taught (Vivasvat) in a former birth, and also because to great men, memory of what was done in former births is quite proper.

It is not that this person (i.e., Arjuna) does not know the son of Vasudeva who is the speaker (before him) as the Lord of all. For he (i.e., Arjuna) says later on “You are the Supreme Brahma, the Supreme Light and the Supreme Purifier. All the rṣis proclaim You as the eternal, divine Purusā, the Primal God, the unborn and the all-pervading. So also declare the divine sages Nārada, Asita, Devala and Vyāsa. You Yourself also tell me so.” (X 12-13)

It (i.e., the same truth about Śrī Kṛṣṇa) was also often heard (by Arjuna) from Bhīma and others during the rājasūya sacrifice of

166. A cycle of four yugas is equal to 4,320,000 years. About 71 of them are found in every Manu’s epoch. In that of the present Manu 28 such cycles have elapsed.
Yudhishthira and on similar occasions in sentences like this: "Krṣṇa alone is (the cause of) the origin and dissolution of all beings (and worlds). For this universe, containing things both animate and inanimate, was brought into existence and exists for the sake of Krṣṇa" (MB II 41.23). "For the sake of Krṣṇa" means that the entire universe is subservient to and derives its sustenance from Krṣṇa and exists for His glory.

It may be said here (by way of reply as follows) Pārtha (i.e., Arjuna) certainly knows this son of Vasudeva as the Divine Lord. But this is his intention, when, even though knowing (Him), he questions as if he did not know (Him). Is the birth of the Lord of all, who is the opposite of all that is evil and the sole seat of auspicious qualities, who is omniscient, whose will is unfailingly true and all of whose desires are fulfilled (is the birth of such a being) so as to be (i.e., to seem) of the same kind as that of the gods, men and others who are subject to the influence of karma, false like the illusions of magic and such other phenomena, or is it real? In case of (His) birth being real, what is the manner of the birth? Of what is (His) body made? What is the cause of the birth? When is the birth? For what purpose is the birth? The significance of Arjuna's question is to be understood (in this way) from the way in which it is answered (by Śrī Krṣṇa).

The Lord said

5. Many births of Mine have passed away, Arjuna, as well as (many of) yours. I know them all, but you know them not, O slayer of foes.

167 The rājasuya is a great sacrifice which can be performed only by an emperor. Arjuna's oldest brother, Yudhishthira, performed it after the subjugation of all other kings. The quoted verse is taken from the speech of Bhīma recommending the first honours to Krṣṇa.

168 Śrī Krṣṇa's answers indicate, because of His omniscience, the true significance of Arjuna's question. The assumptions behind the question are bristled at in the description of Śrī Krṣṇa here as the Lord of all, the opposite of all that is evil, etc. These are set out in the form of some syllogisms by the T C. The Lord cannot really have any birth or body, because He is not subject to karma, because there is no other Lord to command Him, because His knowledge is not limited, because His will cannot be obstructed, and because He has no unsatisfied desires. From these arise the doubt that the Lord's incarnate form may be illusory.
By this, the reality of the (Lord's) birth is taught, through the statement, "Many births of Mine have passed away", and because also of the mention by way of illustration of "as well as (many of) yours."

The manner of the (divine) incarnation, the reality of (His) body and the cause of (His) birth are (then) spoken of.

अजौठपि सत्यव्यात्मा मूलानामीत्तरोपिय सन् ।
प्रकृति स्वामिविष्ठाय समतामयातमाया ॥ ६ ॥

6. Though I am unborn and inexhaustible in My own nature, though I am the Lord of all beings, yet abiding in My own nature, I am born of My own free will. ¹⁶⁹

Abiding in My own nature, I am born by My own free will, without in the least giving up any of the special qualities of the Supreme Ruler such as not being born, imperishability, being the Lord of all etc. 'Prakṛti' means (one's own) natural disposition Abiding in My own natural disposition, with My own form only, I am born by My own free will. This is the meaning.

His peculiar nature, indeed, becomes evident from the following and other similar scriptural texts: "Him of sun-like lustre beyond master" (Svet Up III 8), "Him who dwells far away from matter" (Tatt Sam II 2 12 5), "This golden Person within the sun" (Chānd Up I 6 6), "Within it (i.e. the ethereal space of the heart) there is the Person mind-made (i.e. capable of being grasped solely by the purified mind), immortal, golden" (Tatt Up I 6 1), "All avatars were born out of the lightnings-like person" (Tatt Nār I 8), "He who has light for His form, who wills the truth, who is the self of the ether, who is.

¹⁶⁹ Śrī Śankara renders 'prakṛti' as "the Māyā of Viṣṇu, made up of the three energies, sāttva, rajas and tamas, to which this whole universe is subject and by which deluded the whole world knows not Viṣṇudeva, its own Self". He further explains "I am born through my own māyā, I have a body, and a birth, but not in reality unlike other people" (A Mahādeva Śāstry's translation). Anandagiri appears to explain "My birth is not real as it may appear to the ignorant world" T C sums up Śrī Śankara as taking 'prakṛti' to mean that which is made up of the three guṇas and 'māyā' to indicate unreality.

¹⁷⁰ 'Prakṛti' is glossed as 'svabhāva' which is explained by T C as form or body.
all actions, is all desires, is all sweetness, is all taste. (Bṛh Up. III 14 2) 

"(whose form is like that of an allflower"

(Translated from Sanskrit)

"Ātmā-māyā" means "by the māyā which belongs to My own self." Here the word, 'māyā', is synonymous with 'knowledge' as stated in (the Vedic lexicon) "Māyā is wisdom, knowledge." So also there is the usage of authoritative writers, as in "He ever knows the good and evil of beings by his māyā (wisdom)"). Hence, "by My own knowledge" has the meaning "by My will". Therefore, without giving up all those characteristic attributes which pertain to Lord of all, such as being devoid of sins and such other traits which include within themselves all auspicious qualities, and making My own form of similar configuration with those of gods, men, etc., I am born in the form of gods etc. This śruti text, "He who is not subject to birth is born in various forms" (Taitt Ār. III 12 7), teaches the same thing. The purport is that, without making His birth similar to that of other beings, He is born in the form of gods etc. by His own free will in the manner described.

Thus there is no inconsistency between what has been already taught (in the Gitā) and what will be taught hereafter, as may be made out from the statements "Many births of Mine have passed away, O Arjuna, as well as (many of) yours. I know them all" (IV 5), "I then create Myself" (IV 7), and "He who thus knows truly My divine birth and work" (IV 9).

यदा यदा हि धर्मस्य भवनिर्विवति भारत | अर्जुनसमस्मिरस्तु सूर्यविहसि II 8 11

7 For whenever there is decline of dharma, and rise of adharma, O Bhārata (Arjuna), then I create Myself.

There is no restriction as to the time of Our birth. For whenever there is decline of dharma, of that which ought to be done, as determined by the arrangement of the four castes and four stages of life,

171 This passage is explained at length in Śrībhāṣya (I 2 2)

172 Nirukta (III 9) enumerates māyā and vayunam among the equivalents of prajñā

173 ‘Māyā’ cannot mean nescience here because birth here is not an illusory appearance. He who is seized by Māyā cannot be omniscient, and creation cannot be spoken of what is unreal, moreover, what is born of the three guṇas cannot be divine. (P 6)
and taught in the Vedas, and whenever there is the rise of its opposite, adharma, then I Myself by My own will and in the manner described, create Myself

He (Śri Kṛṣṇa) mentions the purpose of (His) birth

परिश्रामण साधुना विनाशाय च दुष्कलाम् ।
थर्मसस्त्यापनार्थाय सर्ववासि युगो युगे ॥ २॥

8 For the protection of the good, and also for the destruction of the evil-doers, for the firm establishment of dharma, I am born from age to age

The good are those who are devoted to dharma, as defined above. They are the foremost among the Vaisnavas, and are bent on taking refuge with Me. While My name, work and form lie beyond the range of speech and mind, they do not gain support, sustenance etc for themselves without seeing Me, and consider even a moment of time (spent away from Me) as a thousand kalpas. As they will become weak and unnerved in every limb (on account of separation from Me) I am born from age to age in the forms of gods, men etc, for protecting them by giving them opportunities of seeing, talking about and doing similar things in regard to My body and My activities (I am born also for the destruction of those who are the opposite of these) and for the firm establishment, when in decline, of the Vedic dharma, which is of the nature of worship of Myself, by showing My form which is adorable. The meaning is that there is no specific restriction of (the purport of) 'yugas' to Kṛta, Tretā, etc

जन्म कर्म से मेव दिव्रमेव यो वेति तत्वतः ।
र्यक्ता देह पुनर्जन्म नैति मामेति सोपुर्जून ॥ ९ ॥

9 He who really knows thus My divine birth and work does not obtain rebirth after giving up the body. He reaches Me, O Arjuna!

174. The 'good' here are not novices in the path of devotion. Nor are they yogins in the penultimate stage of yoga when vision is about to be but has not yet been attained. They seem to be those whose vision is interrupted, who suffer from something like 'the dark night of the soul'.

175. Commenting on this verse in the Śrīdāsya (I. 1 21), Śrī Rāmānuja observes: 'Indeed, the good (here) are the worshippers. The principal object of accomplishment is nothing other than their protection. But the destruction of evil-doers is of secondary importance, because that is possible (to Him) even by merely willing it'.

176 The special purpose of incarnation is fostering devotion to the Lord by His showing His adorable form (T C)
He who knows really the life and work of Myself to be intended solely for protecting the good and making them take refuge in Me, and to be divine, i.e., supernatural, and peculiarly Mine, (of Myself) who am free from the Birth which is due to karma and is characterised by contact with the prakṛti made of the undesirable three gunas, and who am endowed with all auspicious qualities such as lordship over all, omniscience, capacity to will the truth etc—such a person (who knows really My life and work), after giving up the present body, does not get rebirth, but obtains Me only. Through knowledge of the truth about My divine birth and work, all the sins that stand in the way of his resorting to Me are destroyed. In this birth alone, he takes refuge in Me in the manner already stated, and having Me only as the object of affection and thinking only of Me, obtains Me alone.  

He (Śrī Kṛṣṇa) says (again) the same thing

वीररागभयकृष्ण मन्यय शापपाशिता. ।
बहुवो ज्ञानतपसा पूरता मद्दार्बवाता: ॥ १० ॥

10 Freed from desire, fear and anger, absorbed in Me, many, purified by the austerity of knowledge, have obtained My state.

Purified by the austerity called the knowledge of the truth relating to My life and work, many have become thus (i.e., as described in the stanza above). To the same effect is the āvīsa. "The dhīras know well the cause of His birth." (Tattt Ār III 13) ‘The dhīras’ are those who are the foremost among the wise thus they know the manner of His birth. Such is the meaning.

177 The knowledge relating to divine incarnation, when combined with loving meditation on God, helps in winning salvation quickly. One who practises meditation without such knowledge will have to wait till all the births required by his prarabdha-karma are undergone.

178 This verse has to be understood in the light of the commentary on the previous verse. Hence ‘man mayāḥ’ has to be taken as those who think primarily of the Lord. T C points out that the mayā affix here signifies abundance (Śrī Śankara interprets the word as referring to the knowers of the Brahman who realise the identity between themselves and the Lord). ‘Madhava’ has to be understood as the enfranchised condition of the soul, in which many characteristics of the Lord such as freedom from sin are obtained. Compare XIV 2

179 T C notices a reading, ‘dhimālām agreyāra eva’ (instead of ‘evam’). It would mean that none but the foremost among the wise could understand the mystery of the divine incarnation.
11 Whoever take refuge in Me howsoever, even so do I favour them. O Arjuna (Pārtha)! men experience My form in all ways.

Not merely do I bestow protection on those who wish to seek refuge in Me by incarnating in the forms of gods, men etc. But also, whoever, desirous of taking refuge in Me, 'howsoever', in whatever manner, concerning of Me in accordance with their own desires, take refuge in Me, that is, resort to Me, I render them favour 'even so', that is, in the manner desired by them. (The meaning is that) I show Myself (to them) Why say more here? All men are desirous of following Me. They keep on experiencing, with their own eyes and other organs of sense in all ways, that is, in every manner desired by them, My form (vartma), that is, all My essential character, even though it is beyond the range of speech and thought of the yogins.¹⁸⁰

Now, after finishing the topic (relating to divine incarnation), incidentally brought up (by Arjuna's question in IV 4)¹⁸¹ and in order to teach the manner in which there arises to karma-yoga the form of jñāna. He (Śrī Kṛṣṇa) proceeds to speak of the difficulty of finding persons who are qualified for such a kind of karma-yoga.

¹⁸⁰ The second line of IV. 11 is identical with the second line of III. 23. There it has been rendered as 'men will follow My path, O son of Pithā (Arjuna), in every respect.' The context there makes clear that the reference is to the course of conduct of Śrī Kṛṣṇa as an example to others. Here, however, Śrī Rāmānuja feels the context to be different. The bhājana of worshippers by the Lord mentioned in the first line can only be His graciously making it easy for them to see Him in the circumstances. Therefore, 'vartma' in the second line cannot mean 'path' or even 'course of conduct.' Figuratively it has to refer to 'svabhāva,' which includes here the Lord's own distinctive form, His activities, His easy accessibility, etc. The experiencing of the form of the Lord in various ways refers not merely to different types of relationship with His incarnation as Śrī Kṛṣṇa. It comprehends also the worship of God in images. His transcendent form becomes perceptible there for the benefit of His worshippers (T C). Śrī Sankara takes the stanza to teach that the Lord bestows His grace on men by granting them the things they desire, in accordance with the ways by which and the motives with which they seek Him. Ānandagīra explains that, whether it be for selfish ends or for emancipation, every one follows the path of the Lord—the path of karma or that of jñāna.

¹⁸¹ T C explains at length how the doubts behind Arjuna’s question in IV 4 have been met. The Lord takes up the body in incarnation, not out of compulsion, but because of His own desire and as sport. It is supernatural and free from the blemishes of matter. The purpose of incarnation is 'to protect' the good and protection involves showing them His form. All this has scriptural sanction. On the basis of the foregoing, the syllogisms given in Note 168 can be shown to be fallacious.
12 They sacrifice here to the gods, wishing to get the fruits of their religious rites. For in this world of men, success soon ensues from religious rites.

All men indeed, desiring the fruition of their religious rites, sacrifice, to, that is, worship Indra and other gods only. But no one, giving up attachment to fruits worship Me, who am the soul of Indra and of other gods, and the enjoyer of all sacrifices. Why is this so? Because in this world of men there arise very soon from the performance of religious rites such fruits as sons, cattle, food etc. The phrase, "the world of men", is intended to be indicative of Svarga and other such worlds also. All worldly men lack discrimination, because their endless accumulations of sins, accruing from beginningless time, are not exhausted. They expect quick results and perform only those rituals which consist of the worship of Indra and other gods for the sake of sons, cattle, food and such things and for the sake of Svarga and such (worlds of enjoyment). But none with his heart distressed with the circuit of births and deaths and aspiring for final release undertakes karma-yoga of the kind already described which constitutes worship offered to Me.

He (Sri Krsna then) mentions the cause which leads to the destruction of the sins hindering the undertaking of karma-yoga in the manner described.

13 The system of four castes was created by Me according to the divisions of gunas and activities (in consonance therewith). Know Me to be its maker and also to be one who is not its maker and is immutable.

182 If most men hanker after trivial objectives to be obtained from the worship of minor deities, that is because of their temperament and work, as determined by their previous karma. One gets qualified for karma yoga on understanding this, and also that even the fruit of the worship of minor deities is given by God Himself through them. (T 2)
The whole universe beginning with Brahma (the four-faced creator) and ending with a clump of grass, with the system of four castes as a principal feature, was created by Me, divided according to the division of sattva and other gunas and according to activities like self-control in accordance therewith. The mention of 'creation' is for purposes of illustration. (It is intended also to indicate that the universe) is protected by Me alone and is destroyed by Me alone. Know Me to be the agent of the manifold activity of creation and other similar activities (i.e., protection and destruction) and at the same time one who is not the maker thereof.

He (Śī Kṛṣṇa then) proceeds to point out here how this is so.

न मा कर्माणि लिम्ब्जितं न मे कर्मकल्याणः स्युः

इति मा योगिज्ञानाति कर्मिं स वध्यते || १४ ||

14 Works do not cling to Me: in Me there is no desire for the fruits of works, whoever makes Me out to be such, he is not bound by karma.

These acts of differentiated creation etc do not cling to Me: that is, are not connected with Me. The meaning is that the varieties in the forms of gods, men etc are not due to Me, but to the particular karmas, in the form of merit and dement, of those who are created. Because of this, I am not the author of differentiated creation etc through discrimination of what has been acquired from what has not been acquired. And because the created souls (i.e., the souls in the state of creation) are endowed with organs and bodies by creation, and experience, in conformity with their own karmas arising from attachment to fruits and such other causes, all enjoyments made

183. The four castes are conceived of as being differentiated by differences in the proportions of the gunas of the prākriti. These in turn lead to different kinds of work for the different castes, as enumerated later in Chapter XVIII. The division into castes is illustrative of inequalities in creation, and to answer the charge of partiality and cruelty against God, the basis of unequal creation is here set out (T. C.)

184. The reference is to the discriminatory judgment of God as seen in the apportionment in creation of happiness and misery as following from virtue and sin. But as God has no partiality, He is not the real cause of the differences (T. C.)
available by creation, therefore for them alone there is desire for the fruits of creation and other acts, and for the fruits of their karmas. For Me, there is no (such) desire.

To the same effect says the author of the (Vedânta) Sûtras: "There is no partiality or mercilessness (in the Brahman) because it (i.e., creation) is dependent (for its inequalities on the karmas of the souls)" (II 1 34). So also the venerable Parâśara (says) "He (i.e., the Brahman) is only the instrumental (or unimportant) cause of those to be created in the act of creation, in respect of which the principal causes are the various powers (i.e., karmas) belonging to those to be created. Leaving aside the merely unimportant cause, it (i.e., the thing to be created) does not require the help of any thing else (to get into the state of creation). A (created) thing reaches its appropriate condition (in creation), O (Maitreya, the) best of ascetics, through its own potentiality." (VP I 4 51-52) This Supreme Person is merely a (nominal) cause in respect of the creation of those who are to be created, that is, the souls in the bodies of gods etc. The principal cause for the differentiation into gods etc. is the former in the form of the previous karmas of the souls of those to be created. Hence, leaving aside what is merely the unimportant cause, that is, leaving aside the Supreme Person as the maker of creation, the thing which is the knower of the body (i.e., the soul) does not need anything else for differentiation into the conditions of gods etc. For it (i.e., the soul) is led to take the forms of gods etc. by the force of the long-continuing karma with which it is associated. Such is the purport.

He who knows Me thus to be the maker of creation etc., and at the same time one who is not their maker, that is, one who is free from the desire for the fruits of creation and similar activities, such a person is not bound by, that is, is freed from the ancient karmas which hinder the practice of karma-yoga and give rise to attachment to fruits etc. Such is the meaning.

185 The word 'Sakti' has for one of its meanings karma in VP (VI 7 61) (T.C.)

186 Under S.B (II. 1 34) these verses from the VP are quoted. There the Śruti-prakâsha explains that the Brahman is the unimportant cause in the sense that He is the general cause. The particular causes for the inequalities in creation are the karmas of individual souls. The analogy is given of water helping different seeds to grow into different plants.
15 Knowing (Me), in this manner, even ancient aspirants after deliverance did work. Therefore, do you perform work alone, which was done by the ancients of old.

Work of the kind described above was done even by ancient aspirants after deliverance who had become free from sins after knowing Me in this manner. Therefore, do you, after having your sins removed by knowledge about Me in the manner staled above, perform the work, which was done by the ancients, that is, by Vivasvat, Manu and others, which is very old, that is, which belongs to former times and was taught by Me even then, and whose form is to be hereafter described (by Me).

He (Śrī Kṛṣṇa now) speaks of the difficulty of knowing the karma which is to be taught hereafter.

कि कर्म किमकरङ्गित कर्योप्ययात्रा मोहिता ।
ततो कर्म प्रवक्ष्याति यज्ञात्वा मोक्षसेषयुक्तात् ॥ १६ ॥

16 Even the sages get bewildered in the matter of determining what action is and what non-action is. I shall teach you that (kind of) action by knowing which you will be freed from evil.

What is the nature of the action which should be performed by the seeker after mokṣa? And what is non-action (akarma)? Knowledge about the truth of the self of the agent of the action is spoken of as non-action. The sages, that is, even the learned scholars, are bewildered about, that is, do not truly know, both these—what is the nature of the work that is to be performed, and what is the nature of the knowledge in it. Whatever action has in this manner knowledge included in it, I shall teach you that Knowing, that is, performing it,

187 'Paurarām' is interpreted not as an adverb, but as an adjective of karma and hence Śrī Kṛṣṇa indicates that His teaching belongs to an immemorial tradition (T C).

188. Bewildered, that is, through studying different views in the śastras Bewilderment includes lack of knowledge as well as mistaken views. (T C)
you will be freed from evil, that is, from the bonds of samsāra. Knowledge about the work to be done results in its performance.

He (Śrī Kṛṣṇa) here teaches whence the difficulty (arises) of understanding this (karma or action)

कर्मणौ च बोध्य बोध्य च विकर्मणः।
अकर्मणः बोध्य गहना कर्मणा गति ॥ १७ ॥

17 For there is in action an element which has to be understood, as also an element to be known in varied action. And there is what ought to be known in non-action. Inexplicable is the way of action.

There is an element which ought to be known in action which constitutes the means for the attainment of mokṣa. So also in varied action (vikarma). That action is varied action which has attained diversity by (getting divided into) the obligatory, occasional and optional kinds and by (assuming) the forms of gathering the materials requisite therefore and such activities. In non-action, that is, in knowledge also there is what ought to be known. Hence inexplicable, difficult to know, is the way of action of the seeker after mokṣa.

What ought to be known with reference to varied action is that the diversity created by distinctions of fruits in respect of obligatory occasional and optional rituals, gathering materials for them and similar activities, should be given up, and the sāstras regarded as having a singleness of purpose in aiming at the sole fruit of mokṣa. Since this (teaching) has been given in connection with the statement, “That disposition of mind which is characterised by determination is single” (II 41), it has not been explained here at length.

He (Śrī Kṛṣṇa now) mentions what ought to be known in respect of action and non-action.

कर्मण्यकर्म य पश्येदकर्मणि च कर्म यः।
स बुद्धिमात्रमनुपेयं स युक्त कृत्सनकर्मकृत्त॥ १८॥

189 Śrī Śaṅkara and Śrī Madhva interpret ‘vikarma’ as forbidden action and ‘akarma’ as inaction. This interpretation is criticised by T C as being in conflict with the concluding statement in the verse that the way of karma is mysterious.
18. He who can see non-action in action and also action in non-action, he is wise among men. He is worthy and has fulfilled all work.

Here, by the, word "non-action", the knowledge of the self which is different from action and which is the subject under discussion, is meant. What is stated by saying, "he who can see knowledge of the self even while work is being done," and "he who can see action while engaging in non-action, that is, the knowledge of the self"? What is taught there is (that they mean respectively) "he who can see, through the constant meditation on the truth about the self, the work itself that is being done to be of the form of knowledge", and "he who can see this knowledge, on account of its being included in <i>karma-yoga</i>, to be of the form of <i>karma</i>". Both these (i.e., action being qualified by knowledge and knowledge being qualified by action) are brought about by meditation, while work is done, on the true nature of the self who has become the agent (of the work). Thus, he who can see the action which contains within itself the constant meditation on the reality of the self, he is wise, that is, he knows the entire meaning of the <i>sāstras</i>. Among men, he is worthy, that is, fit to attain <i>mokṣa</i>. And he alone has carried out all work, that is, fulfilled the entire purpose of the <i>sāstras</i>.

He (Śrī Kṛṣṇa) here explains how the form of knowledge is attained by work which is actually being done.

19 He all of whose undertakings are free from desire (for fruits) and a delusive identification (of the body with the self), whose karma has been burnt up by the fire of knowledge, him the wise describe as a rational and discriminating sage.

190 In a long commentary on this verse, Śrī Śaṅkara says that seeing non-action (or rather inaction) in action means the realisation that action belongs to the body and not to the Supreme <i>Ajñāna</i>. Seeing action in non-action means the realisation that non-action, like action, is attributed falsely to the Supreme Self, when one feels happy at the cessation of the activities of the body or the mind. According to Śrī Madhva, this verse teaches that the Lord is the real agent of all actions attributed to the individual self. And even when the individual self is inactive as during sleep, the Lord is incessantly carrying on His activities.
In respect of an aspirant after mokṣa, all undertakings of actions in the form of obligatory, occasional and optional rites, accomplished through the gathering of the materials therefore and such other secular pursuits, are free from desire in the sense that they are free from attachment to results. They are also free from a delusive identification. That conception of the mind which looks upon one's self as the same as the prakṛti and its guṇas is a delusive identification. (Actions free therefrom) are free from it by being constantly associated with meditation on the real nature of the self as different from the prakṛti. Those who know the truth call him (i.e. the aspirant after mokṣa) who does work in this way and whose previous karmas have become burnt up by the fire of that knowledge which is about the real nature of the self and which is included in action, a rational and discriminating sage. Thus the character of having the form of knowledge arises to action.

त्यक्तवा कर्मफलासक्षः नित्यात्मको निराध्ययः
कर्मायथर्मवृत्तरोपि नैव किरित्करोति स. II 20 I

30. Even though intensely engaged in action, he does nothing at all, who, renouncing attachment to the fruits of action, is contented with the eternal (self) and is without a sense of dependence (on anything else)

Whoever carries out actions, renouncing attachment to the fruits of actions and contented with the eternal, that is, contented with his own self, and without a sense of dependence, that is, free from the sense of dependence on the impermanent prakṛti such a person, even though engaged whole-heartedly in work, does no work at all. The meaning is that he is engaged in the practice of knowledge under the pretext of work.

Again, the character of karma as having the form of knowledge is examined.

191 Śrī Śaṅkara interprets kāma-saṅkalpa-varṣaḥ as those free from desires and the acts of volition they gave rise to. T.C explains the meaning of 'saṅkalpa' as 'Sarṣa' indicates identification, 'kalpa' is delusive knowledge.

192 This means that karma-yoga is directing the activities of the senses on to things favourable for the realisation of the knowledge of the self (T.C.)
21 Free of desire, with intellect and manas under control (yata-chittātmā) and having given up all possession, one does not incur sin by doing bodily work.

"Free of desire" means having no attachment to the fruits (of action) "Yatachittātmā" is one whose intellect and manas are under control. One who has given up all possessions is one who, because of his having the self as his sole aim, is free from the sense of ownership in regard to the prakṛti and anything derived from the prakṛti. One (who is characterised by these qualities and) who performs mere bodily work alone,\(^{193}\) as long as he lives, does not incur sin, that is, does not get entangled in saṃśāra. The meaning is that he sees the self by pure karma-yoga of this kind without the intervention of the discipline of knowledge (or jñāna-yoga).

यृष्णादातभस्तुतो इन्द्रातीतो विमत्सर ।
समस्सस्स्न्वसिद्धी च कृत्वानि न निभध्यते ॥ २२ ॥

22 Being satisfied with whatever is obtained by chance rising above the pairs of opposites free from hostile feelings towards others, remaining the same in success and failure, he is not bound even after having done (work)

Being satisfied with whatever is obtained by chance (i.e., without deliberate effort) for sustaining the body; rising above the pairs of opposites, that is, bearing with the unavoidable cold and heat and similar things (i.e., similar pairs of opposites) until the means (of karma-yoga) is gone through completely, free from hostile feelings, that is, being devoid of hostile feelings towards others by looking at his own karma as the cause of the occurrence of what is disliked, remaining the same in success and failure, that is remaining in the same state of mind with reference to success like triumph in war and such

193. That is, work which embodied persons cannot easily give up, or work which is connected with the body in the sense that it is free from such psychological accompaniments as desire for fruits, or work which is required for the sustenance of the body (T. G.)
things and failures (therein), one is not bound, that is, does not get into saṃśāra, even after having done work (i.e., karma-yoga) only and even without the discipline of knowledge.  

गतसाधक्य मुक्तस्य ज्ञात्य सम्बन्धनिष्ठत्वेतस्।
यज्ञायाचरत कर्म समप्र विद्वियते॥ २३॥

23 In the case of one whose attachments are gone, who is liberated (from all idea of owning property), whose mind is established in knowledge (relating to the self) and who works for the sake of the sacrifice, his karma is wholly destroyed.

In the case of a man whose attachment to all other objects is gone by reason of his mind being established in the knowledge of the self, who is hence freed from all (sense of owning) possessions and who is engaged in the fulfilment of sacrifices and other works as described earlier—his old karma, which forms the cause of (his) bondage is wholly destroyed, that is, perishes without leaving any trace.

Hitherto the character of karma (i.e., action or ritual) as having the form of knowledge has been taught as arising from constant meditation on the nature of the self as distinct from the prakṛti. But now He (i.e., Śrī Kṛṣṇa) teaches that all action, together with its requisites, has the form of knowledge on account of constant meditation (by the agent) on the Supreme Person who is the Supreme Brahman as being its soul.

बह्मार्पण बह्म हृित्स्वामानी बह्माणा द्वात्।
बह्मवेत गतस्य बह्मकर्मसमास्तिना॥ २४॥

24 By the Brahman is the oblation of the Brahman which has the Brahman for its instrument offered into the fire of the Brahman. By him who meditates on the Brahman as (the soul of) work, the Brahman alone is to be obtained.

194. The discipline of knowledge is that described in Chapter II which is independent and has to be preceded by karma-yoga. (T.C.)

195 Śrī Śaṅkara understands by 'mukta' one who is freed from the dualism of dharma and adharma.

196 Śrī Śaṅkara interprets "perishes with its fruits" 'Agra' is taken to mean 'fruits or results'.
What has been spoken of as 'Brahmārpanam' (rendered as 'which has the Brahman for its instrument') forms an adjective to the oblation 'Arpana' means that by which an offering is given, such as the ladle etc. It is the Brahman because of its being the effect of the Brahman. 'Brahmārpanam' is that oblation of which the instrument is the Brahman. The Brahman is the oblation. The oblation of which the instrument is the Brahman also forms by itself the Brahman. It is offered by the Brahman as the agent into the fire of the Brahman, that is, into the fire which is the Brahman. He is Brahma-karma-samādhi who meditates in this way on all work as being made up of the Brahman on account of its having the Brahman for its soul. By him who meditates on the Brahman as (the soul of work), the Brahman alone is to be attained. That is, the true nature of the individual self, which is the Brahman on account of its having the Brahman for its self, is to be realised.

All work that is being done by the aspirant for mokṣa is of the form of knowledge, because it is associated with meditation on its having the Supreme Brahman for its soul. It is direct means for seeing the self, and not through the interposition of the discipline of knowledge. Such is the meaning.

He (i.e., Śrī Kṛṣṇa), after explaining how karma has the form of knowledge, proceeds to speak of the varieties of karma-yoga

देवनेत्रापरे यज्ञ योगिनः परुषपालते
व्रह्मानापरे यज्ञ यज्ञनेत्रोपजुष्टिः ॥ २५ ॥

25 Some yogins resort only to the sacrifice relating to the gods. Others offer sacrifice into the fire of the Brahman by means only of (the usual paraphernalia of) the sacrifice.

Some karma-yogins resort to the sacrifice relating to the gods, that is, the sacrifice which is of the form of worshipping the gods. The meaning is that they may show firm devotion there alone. Others offer sacrifice into the fire of the Brahman by means only of the sacrifice.

197. This is here taken as a single compound word. Śri Saṅkara regards 'Brahma' and 'arpana' as two words in apposition, meaning that the Brahman is the ladle. The whole verse is interpreted in the sense that things other than the Brahman are unreal.

198. This is so because the Brahman is the material cause of the universe.
Verse 27] RAMANUJA-BHASHYA

Here the word, 'sacrifice', is used in the senses of the oblation (which in the accusative case) and of the lade and other means required for performing a sacrifice (when in the instrumental case). In accordance with the maxim, "The oblation of the Brahma has the Brahma for its instrument" (IV 24), these are devoted to the sacrifice and to the offering of oblations into the sacred fire.

36. Others offer as oblations the ear and other senses in the fire of self-restraint. Yet others offer as oblations the objects of the senses like sound etc. into the fires of the senses.

Others strive towards the restraint of the senses like the ear etc. Other yogas strive to prevent the addition of the senses to sound and such other objects of the senses.

27. Others offer as oblation all the activities of the senses and the activity of the vital breaths into the fire of the yoga of the restraint of the mind, which is kindled by knowledge.

Others offer as oblations all the activities of the senses and the activities of the vital breaths (pranás) into the fire of the yoga of the

199. Śrī Śaṅkara interprets the first line of the verse as referring to those who follow the pravṛtti-dharma and the second line as referring to those who follow the svayam-dharma. In the latter case the sacrifice is metaphorical, and refers really to the realisation of the identity of the individual self, here referred to as jīva, with the Supreme Iśvara.

200. The restraint of the senses, T C explains, is keeping them away from their objects. The offering of the objects of the senses as oblations into the fires of the senses is to make them disregard their objects as of little importance even when they are near. This amounts practically to making the senses abstain completely from contact with forbidden objects and free from undue attachment to those not opposed to the practice of righteousness. Compare Prof M Banga-obharyā. ‘To make the sensations become extinct in the senses themselves, so as not to allow the mind to be touched and tempted by them into the longing love of pleasure and the hateful abhorrence of pain is the main aim of this discipline of self-control’ (L G I, p 411).
restraint of the mind which is kindled by knowledge. The meaning is that they strive to prevent the mind from getting addicted to the activities of the senses and the vital breaths.

28 Self-controlled and of accomplished vows, there are those who perform the sacrifice of material objects, those who perform the sacrifice of austerity, similarly others who perform the sacrifice of union (with sacred places and shrines), those who perform the sacrifice of studying the scriptures and those who perform the sacrifice of knowledge (of the meaning of the scriptures).

Some karma-yogins are performers of the sacrifice of material objects. Some engage themselves in worshipping the gods after earning material objects justly. Some engage themselves in making gifts, some in sacrifices, some in making oblations into the sacred fire. All these are performers of the sacrifice of material objects. Some perform the sacrifice of austerity. They devote themselves to krochra, cândrâyana,202 fasts and similar things. Others perform the sacrifice of union. They devote themselves to reaching sacred waters and sacred places. Here the word ‘yoga’, as the context is about the divisions of the discipline of karma, relates to it.203 Some others are devoted to the repeated study of the scriptures. Some others are devoted to learning their meaning. They are (all) yatayah, devoted to the practice of self-restraint, and of accomplished vows, that is, men of firm resolve.

201 Here the kindling knowledge” is meditation on the true nature of the self (T C). In this stanza, the reference is to control of the mind, which may retain a longing for the pleasures of the senses even when one is trying to get over them. Cf III 42

202 The penance of krochra involves regulated fasting. Cândrâyana requires a gradual diminution of food during the waning moon and similarly gradual increase in food during the waxing moon.

203 According to G S (23), karma yoga includes resorting to austerities, sacred waters, gifts and sacrifices.
29-30 Others of regulated diet are devoted to the control of breath. They (i.e., some of them) sacrifice the ingoing breath in (the fire of) the outgoing breath. Similarly, others sacrifice the outgoing breath in the ingoing breath. Some others, obstructing the course of both inhalation and exhalation, sacrifice the ingoing breaths in the ingoing breaths.

Other karma-yogins are devoted to the practices of restraining the breath. And these (practices) are of three kinds on account of the distinctions based on inhalation, exhalation and stopping the breath. Inhalation is referred to by the statement that some sacrifice the ingoing breath in the outgoing breath. Exhalation is referred to by the statement that (some sacrifice) the outgoing breath in the ingoing breath. Stopping of breath is referred to by the statement that some, obstructing the course of both inhalation and exhalation, sacrifice the ingoing breaths in the ingoing breaths. The clause 'of regulated diet', applies to all the three kinds of persons devoted to the control of breath.

परर्ये यज्ञविदो यज्ञसिद्धक्षेत्रम् ॥ ३० ॥

30 All these are knowers of sacrifices. Their sins are destroyed by sacrifices.

यज्ञविष्णुमृतभुजो यात्ति व्रह्य सनातनम् ॥

31 They eat the ambrosia which consists of the remnants of sacrifices and reach the eternal Brahman.

All these are engaged in performing what is to their liking among the various types of karma-yoga from the sacrifice of material objects.

204 Puraka (inhalation) is a yogic exercise in which the lungs are filled with as much air as possible by a prolonged act of inspiration. Recaka (exhalation) is another exercise in which the lungs are emptied of as much air as possible by a prolonged act of expiration. Kumbhaka (stopping of breath) is the retention of breath as long as possible after performing successively a recaka and a puraka. It may be noted that Sri Madhva is of opinion that only kumbhaka is taught here, recaka and puraka being accessories thereto. Sri Sankara thinks that by the sacrifice of the prana in the pranae the control of each of the five vital airs is meant. Sri Madhva interprets this as the mortification of the pranae and through them of the senses, by fasting and regulated diet.
to the control of the breath. They are knowers of, that is, are devoted to sacrifices consisting of obligatory and occasional rites preceded by (the performance of) the (five) 'great sacrifices' as taught in "Having created the creatures along with the sacrifices" (III 10) Because of this only, their sins are destroyed. Carrying on the sustenance of their bodies only through the ambrosia of the remains of sacrifices and engaged in the practice of karma-yoga, they go to the eternal Brahman.

31  This world is not for him who offers no sacrifices, O best of the Kurus (Arjuna)! How can the other (world) (be for him)?

For him who offers no sacrifices', that is, for him who does not perform the obligatory and occasional rites, preceded by the performance of the (five) 'great sacrifices' etc.—(for such a person) this world is not that is, this material world is not. The objective of human pursuit which is connected with the material world and is known by the names of virtue, wealth and desire, is not successfully attained (by him). How then can the objective of human pursuit which is known as mokṣa and which is other than this, be attained successfully? As mokṣa has been mentioned as the supreme objective of human pursuit, human objectives different from it are designated as 'this world'. That is, indeed, the material world (because such objectives can be attained only by the embodied self in this world)

32  Thus, various kinds of sacrifices have been spread out as the means for (the attainment of) the brahman. Know all of them as based on (daily) rituals. Knowing thus, you will become liberated.

Thus, indeed, many kinds of karma-yoga are spread out as the means for the attainment of the brahman. That is, they stand as

205. Going to the eternal Brahman means here the same thing as under verse 34, where it has been explained as realizing the true nature of the individual self which is the Brahman in the sense that it has the Brahman for its self. Sri Saṅkara says that those referred to in this verse must be understood as reaching the Brahman not immediately, but in course of time.
the means for the realisation of the true nature of the individual self. Know all these \textit{karma-yogas}, which have been previously defined and previously classified, as based on rituals. That is, know them as based on the obligatory and occasional rites which are practised day by day. Knowing thus, performing the rituals in the manner mentioned, you will become liberated.

It has been stated that ritual, on account of the inclusion of knowledge in it, is of the form of knowledge. He (Śrī Kṛṣṇa) now proceeds to speak of the primacy of the element of knowledge in such ritual which includes knowledge within itself.

\begin{verse}
\textit{वेषयान्त् द्वितीयमयादिनां ज्ञानयशः पर्यतः ।
सर्व कर्महितं पार्थ ज्ञाने परिसमाप्त्ये} \textit{॥ ३३ ॥}
\end{verse}

33. The sacrifice of knowledge is superior, O slayer of foes, to the sacrifice of material objects. Every rite, as also the totality (of other means), culminates in knowledge, O Arjuna (Pārtha).

In \textit{karma} (i.e., \textit{karma-yoga}), which has a dual aspect, the element consisting of knowledge is superior to the element consisting of material objects. The culmination of all ritual and of everything other than it which is acceptable (i.e., of other means of knowledge) is in knowledge. This (knowledge) alone which constitutes the objective of attainment by all the means is pursued as being comprehended in \textit{karma-yoga}. And this (knowledge), indeed, being practised, reaches in due course the condition of the (ultimate) goal.

\begin{verse}
\textit{तद्विद्ध व्रत्यापः परिप्रथ्ये सेवया ।
उपदेश्यति से ज्ञान ज्ञानिनित्रतिवर्धिनः} \textit{॥ ३४ ॥}
\end{verse}

34. \textit{Learn this} (knowledge) by prostration, by extensive questioning and by service. The wise who see the truth will teach you knowledge.

---

206. \textit{T C} quotes a lexicon as authority for taking '\textit{mukha}’ in the verse to stand for ‘the means’. The \textit{brahma} here is the individual self. Śrī Śaṅkara and Śrī Madhva understand by it the Vedas and the Supreme Self respectively.

207. The two terms, '\textit{sarvaḥ}’ and '\textit{ākhyāḥ}' in the verse mean ‘all’ they are taken to stand for all types of \textit{karma-yoga} and all other means to knowledge of the self.

208. That is, it leads to the vision of the self (\textit{T. C}). Śrī Madhva comments that culmination in knowledge is leading to knowledge as the fruit. Śrī Śaṅkara takes knowledge to be the means to emancipation.
This (knowledge) is the knowledge relating to the self, which has been taught by Me in the verses beginning with "Know however that to be imperishable" (II 17) and ending with "This which has been said to you so far" (II 39). Therefore, engaged in works suitable thereto, and in proportion to (your) progress (towards fitness to receive it), you will learn from wise men from time to time (this knowledge) which will become of clear form through (your) prostrating to, extensively questioning and serving (such wise teachers). The wise are those who have had direct vision of the essential nature of the self. Being honoured by you through prostration etc., and discerning the purpose which you, with the desire to become acquainted with (this) knowledge, have in questioning all round the subject, they will teach you (this) knowledge.

He (Śrī Kṛṣṇa now) speaks of the characteristic of the knowledge about the nature of the self when it has the form of direct vision.

व्यज्ञात्वा न पुनर्मोहेऽव यास्यस्य पाण्डवः

वेन भूतान्त्यों च श्रीस्यात्मन्यो मयः ॥ ३५ ॥

Knowing which, O son of Pāṇḍu (Arjuna), you will not fall again into delusion in this way and by which you will see all beings without exception in your self and then in Me.

Knowing which knowledge, you will not in this manner again fall into the delusion which consists in mistaking the body and such other objects for the self and which is the basis of selfish attachment etc. created thereby. By means of it, you will see in your self alone all embodied selves (bhūtān) who are connected with such forms as those of gods, men etc., because between you and other beings there is equality when dissociated from the prakṛti, on account of (your self and all other selves) being solely of the form of knowledge. He (Śrī Kṛṣṇa) will later on teach that the essential nature of the self, free from the evil of the contact with the prakṛti, is everywhere similar. Thus "For the brahman (or the individual self), when unsullied (or free of contact with the prakṛti), is the same everywhere.

209 Fitness to realise the nature of the self grows with the destruction of obstructive sins through the practice of karma yoga, and as this fitness grows, one should seek and benefit from the help of teachers who have had the vision of the self. (T C)
Therefore, they abide in the brahma (i.e., realise its sameness everywhere)" (V 19) And then you will see all beings without exception in Me, because of the similarity of the thing, the self, everywhere in its pure state, with My nature. For He (Sri Krsna) will say later on "Those who have resorted to this knowledge and attained the same qualities which characterise Me" (XIV 2). Accordingly, the similarity of the self as a thing, when divested of name and form, with the nature of the Supremer may be made out from suta texts like "Then the man of wisdom, shaking off merit (punya) and demerit (papad), and being untainted (by contact with the prakrti), attains the highest degree of equality (i.e., similarity with the Brahman)" (Mund Up. III 1 3). Hence, all selves, when free of association with the prakrti, are similar to one another and similar to the Lord of all 210

अपि चेदसिर पावेय सवैं सत्यम पापकलम. 
सत्व शान्तप्लवेनेव वृजिन सतसिरृष्टिः ॥ ३६ ॥

36 Even if you are the greatest sinner among all those who are sinful, you will completely cross over all sin solely with the help of the boat of knowledge

Even if you are the greatest sinner among all those who are sinful, you will completely cross over the sea which is in the form of all sins previously accumulated, solely with the help of the boat consisting of the knowledge relating to the self

यथेत्रासि समिदानामस्मससतस्ताकुस्तेष्वजुर्जुन ।
शान्तिमि सर्वंकर्मीणि भर्मसातकुस्ते तथा ॥ ३७ ॥

37 As a well kindled fire reduces faggots to ashes, the fire of knowledge reduces all karma to ashes

The fire which is in the form of the knowledge relating to the real nature of the self reduces to ashes the collection of endless karmas

210 This is in reply to Sri Saikara's comment that Arjuna is taught in this verse to see the identity between the ksetrajña (the individual self) and lóvāra (the Lord), as established in the Upanisads
accumulated from time without beginning, just as a fire which is well stirred up (reduces to ashes) a collection of firewood 211

न हि ज्ञानेन सदृश पवित्रसिद्ध विखते ।
तत्स्वयं योगसिद्ध कालेनात्मनि विन्दति ॥ ॥ 38 ॥

38 For there is no purifier here equal to knowledge. He who has attained success in karma-yoga finds it (i.e., such knowledge) of his own accord in himself in course of time

The meaning is that the knowledge of the self destroys all sin, because here, in this world, there is no other thing which is equal to the knowledge of the self as a purifier, as making for purity 212. One who has succeeded in karma-yoga, which is of the form of knowledge and which is practised day by day in the way taught, in course of time, of his own accord attains it—that is, knowledge of that kind—in himself.

II. (Śrī Kṛṣṇa) explains the same very clearly thus:

अद्वातान् लभते ज्ञान तत्परस्परस्वतेतिनियः ।
ज्ञान लक्ष्यम् परा शास्त्रिमचिरेशार्मिक्षति ॥ ॥ 39 ॥

39 He who has ardour, who is devoted to it and who has subdued his senses, obtains knowledge. Not long after getting this knowledge, he attains supreme peace.

In this way, after getting knowledge from instruction, he becomes full of ardour in increasing the knowledge taught. He becomes devoted to it, that is, his mind is fixed there alone. His senses are so controlled as to be kept away from anything other than it. In a short time, he obtains the knowledge which has reached the state of maturity described above. Not long after getting such a kind of knowledge, he attains supreme peace. That is, he obtains supreme bliss 213.

211. The comparison of accumulated karmas to a sea to be crossed by the boat of knowledge shows their infinite extent and their duration from time immemorial. But as crossing the sea is no guarantee against future lapses, there is the comparison with firewood. Karma can no longer act after being reduced to ashes.

212. That is, among things other than knowledge of the Lord. (T. C.)

213. T. C. compares II 70-72. The supreme peace or supreme bliss mentioned here is that which arises from self-realisation, and not the bliss or peace of final emancipation.
Verse 41] Ramanuja-Bhashya 127

बलत्रांत्रार्थैरभिन्नार्थैर्यायविनियमिति।
नामं लोकोष्टतं न परो न सुखं संसारात्मलं।

40 He who is of a doubting self (i.e., mind), being ignorant and lacking ardour, perishes. For him who has a doubting self, there is neither this world, nor the next, nor happiness.

He who is ignorant, that is, devoid of the knowledge thus received through instruction who has no ardour for the means for developing the knowledge taught, that is, who does not make efforts to progress quickly (in such knowledge) and who, in regard to the knowledge imparted to him, has a doubting self, that is, a doubting mind—such a man perishes, that is, is lost. To him who has doubting mind about this knowledge concerning the real nature of the self which has been taught, even this material world does not exist, nor the next world. The meaning is that the ends of human life consisting of virtue, wealth and desire, are not attained. How then can mokṣa (be attained)? For in respect of all the ends of human life, their nature is such that they can be successfully attained only by the rites prescribed in the āstras and the success arising from the rites prescribed in the āstras follows from the certain conviction that the self is distinct from the body. Hence sharing in (even) a bit of happiness does not fall to the lot of the man who has a doubting mind about the self.

योगस्यस्तब्यस्त समविशिष्टवस्त्रचारणम्।
आत्मविवेकं न किमाणि निवसन्तः घनन्ध्य।

41 Karmas do not bind, O Arjuna (Dhananjaya), one who has given up action through yoga, whose doubts are cut away by knowledge and who is of a firm mind.

Countless karmas of the past which form the cause of bondage, do not bind him, who has, through the yoga as taught above,²¹⁴ given up work,²¹⁵ that is, whose work has assumed the form of knowledge who has cut away all doubts in regard to the self by the knowledge of the self as taught above and who is of a firm mind, that is, is attentive, with the mind fixed firmly on the purport of what has been taught.

²¹⁴ There reference is to the teaching in IV 18 (T C)
²¹⁵ Giving up action here means giving up agency, etc., and not complete renunciation of action (T. C) The latter meaning is given by Śrī Śaṅkara
42 Therefore, cutting off with the sword of the knowledge relating to the self, this doubt, which is caused by ignorance and is established in the heart, practise (karma-yoga), O Arjuna (Bhārata), and rise up.

Therefore, after cutting off, by the sword of the knowledge of the self as taught by Me, the doubt about the self which is born of beginningless ignorance and is established in the heart, practise the karma-yoga taught by Me. For that purpose, rise up, O Bhārata. Such is the meaning.
CHAPTER V

In the fourth chapter, the various kinds of karma-yoga as arising from its having the form of knowledge and the primacy of the element of knowledge (therein) have been taught. In the third (chapter) itself it has been taught that even for one who is qualified for jñāna-yoga, karma-yoga is more valuable, as it has within itself knowledge of the self, is free from the liability to interruption, is easy to do and is independent (of other things). Now (in the present chapter), it is shown \(^{216}\) that karma-yoga is quicker (in securing results) than the discipline of jñāna as a means for the realisation of the self. Then is taught the manner of meditating (on the self) as not being an agent, which is included in karma-yoga. This knowledge \(^{217}\) which has its roots in (i.e. arises from or is caused by) that karma-yoga is then investigated.

अर्जुन उबाच—

मन्याम कर्मणा कृपण पुनर्योग च शससि।

यज्ञय गौयोरंक तनेऽग्रहि सुनिधित्वम्।

अर्जुना साह

1 You praise, O Kṛṣṇa the giving up of works and again (the) yoga (of works). Of these, tell me which one is well ascertained to be preferable.

"You praise the giving up of works, that is, jñāna-yoga, and again, karma-yoga." This is what is said. In the second chapter, You have shown that karma-yoga alone should be first practised by the aspirant after mokṣa and that the vision of the self should be effected by means of jñāna-yoga by one whose mind has its impurities rubbed off by karma-yoga. Again, in the third and fourth (chapters), You praise the discipline of karma to the effect that the discipline of karma is better (than jñāna-yoga) even for one who has reached the stage of being qualified for jñāna-yoga, and that as a means for the attainment of the self, it is independent of the discipline of jñāna.

\(^{216}\) This summary of Chapter V is based on G S (9)

\(^{217}\) The knowledge referred to here is that arising in the matured state of karma-yoga

BG - 5
There, of these two, jñāna-yoga and karma-yoga, tell me which alone is well ascertained to be preferable, that is, pre-eminent by reason of ease (in practice) and quickness (in bringing about results in the matter of serving as the means for the realisation of the self).

भीमवान्‌
संन्यास: कर्मयोगाः निष्ठायसयस्करावुभि।
तयोतु कर्मसंन्यासात् कर्मयोगो विशिष्यते॥ २ ॥

THE LORD SAID

3 Both renunciation (of works) and karma-yoga bring about the highest good. But, of these two, karma-yoga excels the renunciation of works.

Even to one who has the capacity for jñāna-yoga, (both) renunciation, that is, jñāna-yoga, and karma-yoga are independent (of each other), and bring about the highest good. But of these two, karma-yoga excels the renunciation of works, that is, jñāna-yoga.

He (Śrī Kṛṣṇa) here explains whence this is so.

शेषस्स नित्यसंन्यासी यो न दु:स न काह्सि॥
निर्भवो हि महाबाहो सुखं बलात्प्रमुच्यते॥ ३ ॥

3 He who neither hates nor desires and is free from (the influence of) the pairs of opposites is to be understood as ever given to renunciation (of works). Hence, O mighty-armed (Arjuna)! he is easily liberated from bondage.

That karma-yogin who is satisfied with the experience of the self which is included in it (karma-yoga), who desires nothing different therefrom, who therefore hates nothing at all, and who, solely on account of this, is capable of enduring patiently the pairs of opposites, he should

218 ‘crevas’ is glossed as ‘śreṣṭhaḥ’ in order to show that it is not an adverb and that it does not mean prosperity or beatitude.

219. Śrī Śaṅkara understands the question here to be from one who regards it his duty to pursue either jñāna or karma, since both cannot be pursued together and there is no injunction to adopt them at different times.

220. The commentary makes it clear that the नित्य-संन्यास of this verse should not be taken to be a jñāna-yoga. Śrī Śaṅkara’s view is not different.
be regarded as ever given to renunciation, that is, ever devoted to the
discipline of knowledge. He is therefore easily liberated from bondage
on account of his being devoted to *karma-yoga* which is easy to do

The independence of *jñāna-yoga* and *karma-yoga* from each other
in the matter of serving as means for the realisation of the self, He
 (*Śri Kṛṣṇa now*) sets out

साक्ष्ययोगी पृथ्वबाला प्रबद्धति न पण्डिता:  
एकत्रयास्पिष्टस्मृयुगोदयोविन्दते फलम् ॥ ४ ॥

1 (Ignotant) children declare that Sāṅkhya (or *karma-yoga*) and
*Yoga* or (*jñāna-yoga*)\(^{221}\) are different, but not those possessed of true
wisdom. He who adopts well even one (of them) obtains the fruit of both

Those who declare *jñāna-yoga* and *karma-yoga* are different on
account of difference in results—they are children, that is, persons with
imperfect knowledge. They are not those possessed of true wisdom
they do not know the whole truth. The meaning is that they are not
possessed of true wisdom who say that *karma-yoga* brings about
only *jñāna-yoga*, that *jñāna-yoga* alone brings about the vision of the
self and that the two are thus different on account of difference in their
fruits. As both have only the vision of the self as the fruit, one who
adopts well only one of them, on account of both having the same
fruit, obtains that fruit only

He (Śri Kṛṣṇa) further explains the same

यथास्य: प्राप्तेष्या श्चान तद्यथरिपि गम्यते ।
एक साक्ष्य च योग च य: परयति स परयति ॥ ५ ॥

5 *That goal which is attained by the Sāṅkhya*,\(^{222}\) the same is attained
the Yogins also. He who sees the Sāṅkhya and the Yoga to be one, he
(indeed) sees (truly).

\(^{221}\) As in III 3, the Sāṅkhya and the Yogins are understood to be those
following *jñāna-yoga* and *karma-yoga* respectively. Śri Śaṅkara glosses 'Sāṅkhya'
as *sāṅgya* with *jñāna* and 'Yoga' as *karma-yoga* with equanimity of mind
and other means to *jñāna*.

\(^{222}\) T C notes a reading for the first half of the first line of Yudavaprakāśa
*Sāṅkhyaḥ paśyanām*. 
The fruit in the form of the vision of the self which is obtained by the Sāṅkhya, that is, those devoted to the discipline of knowledge, the same (fruit) is obtained also by those who are devoted to karma-yoga. The meaning is that he alone is possessed of true wisdom who sees the Sāṅkhya and the Yoga as one on account of their having the same fruit, that is, (sees them) as admitting the choice of either (of them).

He (Śrī Kṛṣṇa) points out the extent of the difference between them.

सन्यासस्तु महाबाहो दुःखाप्योगतः ।
योगयुतो मुनिब्राह्मण नविरेणापिताः ॥ ६ ॥

6 Renunciation, however, O mighty-armed (Arjuna), is hard to attain without (the adoption of) Yoga. The meditating sage who has adopted Yoga attains the brahman without delay.

Renunciation, that is, jñāna-yoga, cannot however, be attained without yoga, that is, without karma-yoga. He who has adopted yoga, that is, one who has taken to karma-yoga and who is by himself a sage, that is, given to meditation on the self after going through karma-yoga with ease, attains the brahman, that is, realises the self, without delay, that is, in a very short time. But one adopting jñāna-yoga goes through jñāna-yoga with great difficulty. The meaning is that, because it (i.e., jñāna-yoga) is difficult to do, he attains the self after a long time.

योगयुतो विखुशात्म विजितत्त्वा जितेन्द्रीयः ।
सवेयेत्समयत्वात्त्मा कुर्वेश्वरी न लिप्यते ॥ ७ ॥

7 He who is devoted to yoga, who is pure of self, who has his self completely under control, who has overcome the senses and whose self has become the self of all beings, — even while being engaged in action, he is not soiled.

223 The goal being the same, both the karma-yoga and the jñāna-yoga are alternative means therefor. But there is difference between them in regard to ease of performance, quickness in reaching the goal and the suitability of particular individuals therefor (T O).

224. The use of ‘duḥkhaḥ’ (rendered as ‘hard’) in neuter may be justified on the analogy of a similar use of ‘-akṣam’ in śaktunāyakāḥ pātunāḥ vātāḥ in Kṛṣṇa (VI. 28. 8) (T O).

225 Śrī Śaṅkara understands by ‘brahman’ here ‘sannyāsa’.
But he who is devoted to \textit{karma-yoga} remains engaged in the performance of work which is pure (being free from \textit{rajases} and \textit{tamas}) which is prescribed by the \textit{śāstras}, and which is of the form of the worship of the Supreme Person. By this (means), he becomes purified in mind. He has his self completely under control, that is, he has his mind easily subdued on account of his mind being occupied with the work which he has practised.\textsuperscript{226} Hence he has overcome the senses.

His self has become the self of all embodied beings: that is, on account of his being devoted to meditation on the real nature of the self, who is the agent, his self has become the self of all embodied beings like the gods etc. For to one who meditates on the real nature of the self, the self is of the same form in himself and in the gods and such others. The differences among the gods and others cannot be in respect of the form of the self, as these (differences) are based on particular modifications of the \textit{prakṛti} (i.e., on their bodies). Presently, He (Śrī Kṛṣṇa) will teach: “For the \textit{brahman} (or the individual self), when unsullied or free of contact with the \textit{prakṛti} is the same everywhere.” (V 19), which is to the effect that, when separate from the \textit{prakṛti}, it (i.e., the self) is of the same form everywhere in the bodies of the gods etc., on account of its being solely of the form of knowledge. One who has become thus, even while being engaged in action, is not soiled by regarding what is other than the self as the self; he is not at all connected therewith. Hence he attains the self without any delay. Such is the meaning.

As \textit{karma-yoga} is alone better on account of its being easy to do and of its quickness in securing fruits, therefore listen to its requisite:

\begin{verbatim}
नैव किष्किष्करोमाटिः युक्तो भन्येत तन्वावितः ।
पश्चायृण्येक्षु रम्याः जिध्रासिन्यं गच्छनु स्वपःक्षसनु ॥५॥
प्रलयन्त विसुर्वनु गृहन्नुनिमष्टिशिष्टश्रिषपि ॥
इन्द्रयाणिदिन्यायश्चौ वर्त्तत इति यार्यन् ॥९॥
\end{verbatim}

8 The knower of (the) truth (about the self) who is devoted to yoga should think, “I do not know anything at all,” even though he is seeing, hearing, touching, smelling, eating, moving, smelling, breathing.

\textsuperscript{226} Śrī Sankara glosses ‘\textit{prātama}’ as ‘\textit{prātadha}’, one who has conquered his body.
9. **Talking, discharging, receiving, opening the eyes, or closing the eyes—bearing in mind that the senses operate of themselves in relation to the objects of the senses.**

Thus, he who knows the truth about the self should bear in mind, that is, constantly remember that the ear and other organs of sense, the organ of speech and other organs of action and the vital breaths operate of themselves in relation to their own objects. He should think, "I do nothing." The meaning is that he should think, "To me who am solely of the nature of knowledge, this kind of agency which has been brought about by association with the senses and the vital breaths as a result of karma, has not arisen on account of my essential nature."  

श्रृण्यापाण्य कर्माणि सज्ज स्यक्तव्य करोति य: ।  
लिप्यते न स पापेन पश्चिमसाध्याय्यः ॥ १० ॥

10 **Whoever, having made over (all) works unto the brahman (or the prakṛti) and having given up (all) attachment, performs work, he is not stained by sin, (even) as the lotus leaf is not (wetted) by water.**

Here by the word, ‘brahman’, the prakṛti is mentioned. For later on He (Śrī Kṛṣṇa) will say: "The womb (from which the universe is born) is that great brahman of Mine" (XIV 3). While the prakṛti remains in the form of the senses, since the senses are particular modifications of the prakṛti, whoever, as taught in the passage beginning with "Even though he is seeing, hearing..." (V 8), makes over (all) work to the brahman (or the prakṛti), gives up attachment and engaged himself in (varied) activities, thinking, "I do nothing at all"—such a person, even though he remains in contact with the prakṛti, is not stained by the sin which is the cause of bondage and which is of the form of considering the prakṛti (or the body) as the self... As

---

227. Seing, hearing, touching, smelling and eating are activities of the organs of sense. Moving, talking, discharging and receiving are the activities of the organs of action. Sleeping, breathing, opening the eyes and closing them are activities of the vital breaths (T C).

228. This has to be distinguished from Śrī Śaṅkara’s view that true knowledge as in the case of the man who seeks for water in a mirage, leads to cessation from action.

229. Śrī Śaṅkara glosses ‘Brahman’ as the Lord.
a lotus leaf by water" the meaning is that he is not stained (by karma) even as the lotus leaf, though in contact with water, is not stained (or wetted by water).230

11 To attain the purification of the self, the yogins, giving up attachment, perform work by means of the body, by means of the mind, by means of the intellect, as also by means of the senses merely

Giving up attachment to Svarga and such other fruits, the yogins perform such work as can be carried out by the body, the mind, the intellect and the senses, to attain the purification of the self, that is, for destroying the bondage of karma which has been acquired of old and which has affected the self (i.e., stood in the way of the realisation of its true nature). Such is the meaning

12 He who is devoted (to the quest for self-realisation) gives up the fruits of works and attains enduring peace. One who is not (so) devoted gets attached to the fruits (of works), being impelled by desire, and becomes subject to bondage

He who is devoted (or yukta) is one who is free from longing towards fruits other than (the realisation of) the self and is exclusively devoted to the self. Giving up the fruits of works and performing works only with a view to purify the self, he attains enduring peace that is, he attains the bliss which is of the form of the experience of the self and is lasting231 One who is not (so) devoted has longing for fruits other

230 This verse is intended to answer the following doubts (1) whether there is no sin in doing actions with desire for fruits and with the feeling that one is not doing anything, (ii) whether there is any use, if one is really the agent, in ascribing the agency to limiting conditions; and (iii) whether contact with the prakṛtis will not lead one to mistake the body for the soul, even when meditating thus (T. C.).

231 Śrī Śankara understands by 'naispṛkṣa jñāti' the peace of mokṣa, which arises out of devoted discipline progressing through the stages of purity of mind, attainment of knowledge, renunciation of all works and devotion to knowledge.
than the self. He is disinclined to the vision of the self. Being impelled by desire, he becomes attached to the fruits (of work) and performs works and gets bound for ever by karmas. That is, thus he is perpetually in the cycle of births and deaths.

Therefore, what is said is that, devoid of attachment to fruits and attributing works to the prakāṛts which has evolved into the form of the senses, one should perform works only for the sake of freedom from bondage of the self.

Then, the making over of the agency to the prakāṛts which has evolved into the form of the body is taught.

सर्वकारण न नसा सन्यस्तस्ते मुख वशी ।
नवदारे पुरे हें हैं तैय कुर्वा नारायण ॥ १३ ॥

13. The embodied self, making over by means of the mind all works to the city of nine gateways and being master of itself, dwells at ease neither doing any thing at all, nor causing (the body) to work.

The embodied self makes over all works to the city of nine gateways with the help of the mind which has judged that the agency of the self in respect of works is due to association with the body as a result of ancient karmas and not to its own nature. Being master of itself, it dwells at ease, neither performing action which has its basis in the body, nor causing the body to work.

He (Sri Krishna) proceeds to speak of the natural state of the self as it is actually in itself.

न कर्मणि न काल्याणि लोकस्य सृजति प्रभु ॥
न कर्मफलसयोग स्वमास्तु प्रवर्तते ॥ १४ ॥

14. The master (soul), in relation to the world (of embodied beings), does not give rise to agency, nor to actions, nor to union with the fruits of action. But only the innate tendency operates.

232 This city is the human body, the nine gateways being the eyes, the ears, the nostrils, the mouth and the organs of excretion. Kauh Up (V 1) makes the gateways eleven—probably adding the fontanelle and the navel. T C thus makes clear the figure. The city is the body, the senses are the citizens, the Lord is its ruler and the individual self is a servant of the Lord.
In respect of this world (of embodied beings) which exists in association with the *prakṛti* in the forms of gods, animals, men and immovable things, the master self who is not subject to *karma* and is established in his own essential nature, does not give rise to, that is, does not produce the agency individual to gods and such other beings, their varied and peculiar activities and their union with fruits in the form of (being born as) gods etc., as a result of these different activities. Who then (gives rise to them)? "But only the innate tendency operates." The innate tendency is the subtle impressions arising from (association with) the *prakṛti*. The meaning is that all this agency and such other things do not arise from the intrinsic nature of the self but are produced by the subtle impressions created by mistaking as the self those (forms of the *prakṛti* like the gods etc.), on account of contact with the *prakṛti* in the forms of gods and other beings—contact which has arisen from the flow of previous *karmas*, continuing from time without beginning.

नादते कस्यचित्तमपि चैव सुकुत्व विसुः ।
अज्ञानेनावृत्तमात्र तेन मुहम्मति ज्ञानवः ॥ १५ ॥

15 *He* (i.e., the master soul) who is not limited to any particular locality of space, does not take away the sin of any one, nor even the good fortune. Knowledge is enveloped by that which is opposed to knowledge. Living beings are deluded by this (enemy of knowledge).

He (the master self) is not limited to any particular locality of space. He is not to be met somewhere only. The bodies of the gods etc. do not constitute his particular region. Hence he is not the kinsman of any one, nor the enemy of any one. For this reason, he does not take away, that is, does not remove the evil, that is, the sorrow of any one such as his son who is regarded with affection on account of his being related to him. Nor does he take away, that is, remove the good fortune, that is, the happiness of any one who is regarded mimically.

233 This is intended to rebut the interpretation that *ṣṛṣṭau* here means *gives up* (*T C.*).

234 *Vābhu*, which generally means *all-pervading*, is thus explained here.

235 *Adatté* has been rendered as *takes away* and not *sense*. 
All this is produced by unconscious subtle impressions. In the case of one whose essential nature is such, how do these prevented subtle impressions arise? "Knowledge is enveloped by that which is opposed to knowledge." His knowledge is enveloped, that is, contracted by a series of previous karmas which are opposed to knowledge—contracted so that he might become fit to experience their own results. By this karma, which is in the form of a veil over knowledge, union with the bodies of the gods etc. and the delusion which is in the form of mistaking such bodies for the self are produced. In consequence there will arise the unconscious subtle impression of such misapprehensions of the self and the unconscious subtle impression in favour of activities suitable thereto, from these subtle impressions (arise) misapprehension of the self in what is its opposite and the undertaking of works.

He (Śri Kṛṣṇa) now proceeds to bring together in their proper temporal sequence what has been taught before in "You will completely cross over all sin solely with the help of the best of knowledge" (IV. 36), "The fire of knowledge reduces all karma to ashes in the same way" (IV. 37), and "For there is no purifier equal to knowledge" (IV. 38). 236

शातनु तुर्वमाने वेष्यं नामितमातमनः।
लेशार्माश्यामर्ग्मणं प्रकाशयति तत्त्वर्मः II १६ II

16. In respect of those in whom this enemy of knowledge has been destroyed by the knowledge of the self, that knowledge, in their case, is supreme237 and illuminates like the sun.

While all the selves are thus situated, in the case of those selves by whose knowledge, which has the characteristics already mentioned, which arises from the teaching about the real nature of the self, which has the self for its object, which is capable of becoming better and

236. Thus far, the varieties of the meditation on the self not being the agent, mentioned in Chapter III, have been described. Now the particular kind of knowledge referred to in Chapter IV is investigated (T C)

237. "Parash", rendered "supreme", is taken as an adjective qualifying "knowledge". Śrī Saṅkara, however, takes it as a noun in the objective case, meaning "supreme reality". This Supreme Reality is conceived as shining in knowledge.
better by daily practice and whose purity cannot be excelled, this enemy of knowledge which conceals this knowledge and which is in the form of the accumulation of countless karmas flowing from time immemorial, is destroyed— in the case of these (souls), this knowledge which belongs to their essential nature, which is unlimited and uncontracted, illuminates everything as it is in itself.

The plurality of the self on its essential nature is made out from the description of those whose ignorance is lost, as many, in the expression, “in respect of those” What has been understood from the statement, “It is not at all that once I did not exist” (II. 12), at the commencement (of the teaching of Śri Kṛṣṇa), is stated here with greater clarity. This plurality, moreover, is not due to limiting conditions (imposed on a single universal Self) For there cannot be the slightest trace of limitation in respect of those whose ignorance has been destroyed Knowledge is taught to be an attribute inseparable from the essential nature of the self, because of the difference (between the self and knowledge) pointed out in the statement, “Knowledge, in their case, (illuminates) like the sun.” Moreover, by the example of the sun, the position of the knowers and knowledge as similar to that of light and the luminous object is indicated. Therefore, indeed, the contraction of knowledge by karma in the state of saṁsāra and (its) expansion in the state of mokṣa is proper and appropriate.

तद्वृद्धस्वतेऽस्मानस्तत्तिःप्रत्ययाः:

गण्धर्म्युपरावृत्ति शान्तिनिशृङ्गत्कल्पः:

17 Those whose intellects seek it, whose minds think about it, who undergo discipline for its sake and who hold it as their supreme objective, have their suns completely washed away by knowledge and attain that state (of the self) wherefrom there is no coming back again 241

238 The reference is to the systems of Śrī Śaṅkara and Śrī Bhāskara

239 This is to stress the point that the self even in the pure state is a knower and not mere knowledge (T. C.).

240 Śrī Rāmānuja holds that the self, while being knowledge as substance, has also attributive knowledge. Hence the analogy with the sun which is light as substance and also has light as its attribute. See S B I, pp 65-77, and S B III, pp 116-129.

241 The various stages in the progress of the experience of the true nature of the self are here indicated (T. C.)
Those whose intellects seek it are those who are resolved on securing a vision of the self in that way. Those whose minds think about it are those whose minds have the self for their objects. Those who undergo the discipline for it are those who are devoted to practices for its attainment. Those who hold it as their supreme objective are those who regard it alone as their highest goal. (Such persons), having their previous sins completely washed away by knowledge practised in this way, attain the self as described and as in the state wherefrom there is no coming back again.

The self which is in a state from which no return is possible, that self is said to be one wherefrom there is no coming back again.

The meaning is that they attain the self which abides in its own nature.

विद्याविनयसप्तब्रह्माणे गावृहस्तिनि ।
शुनि चैव भपाके च परिष्ठिता। समर्थिन || १८ ॥

18. The wise see alike in regard to one well endowed with learning and humility, a Brāhmaṇa, a cow, an elephant, a dog and a dog-eater (or an outcaste).

The wise are those who know the real nature of the self. They see alike everywhere in regard to souls which are perceived to be extremely different in form (from one another)—such as one who is well endowed with learning and humility, a mere Brāhmaṇa, a cow, an elephant, a dog and a dog-eater and similar beings, because they (all) have the sole form of knowledge. The meaning is that the difference of forms is due to the prakṛti and not to the self, and that they see the self as similar everywhere on account of its having the sole form of knowledge.

इहूँ तैवितस्स्तां षेषं सामये स्थितं मनः।
निर्दोष हि सम भ्रम तस्माद्वा भ्राह्मणे ते स्थिता || १९ ॥

242 Śrī Rāmānuja takes 'apurāṇarūpī' as descriptive of the self as realised, while Śrī Saṅkara understands thereby cessation of further contact with bodies as what is attained by the ascetics described in this verse.

243 Śrī Saṅkara takes 'vidyāmamāyasaṃpāda' as an adjective qualifying 'Brāhmaṇa'. But here it is taken as an independent nominal phrase by itself. T. C. points out that the others referred to have no qualifying adjectives, and as the cow and the elephant and the dog and the dog-eater seem to constitute two pairs, the man of learning and humility and the Brāhmaṇa must form another
19 Even now creation is conquered by those whose mind is established in equality. For the brahman (or the individual self), when unsullied (or free of contact with the prakrti), is the same everywhere. Therefore, they abide in the brahman (i.e., realise its sameness everywhere).

By those whose mind is established in equality in respect of all selves in the manner described—by them, even now, even at the stage of practising the means, creation is conquered, that is, samsāra is overcome. For, when unsullied, the brahman is the same everywhere. For, indeed, the thing, self, when in a state of freedom from the impurities arising from contact with the prakrti, is the same everywhere as the brahman. If they are established in the equality of all selves, they indeed abide in the brahman. And abudence in the brahman is certainly the conquest of samsāra. The morning is that those who meditate on the equality of all selves, on account of their having the sole form of knowledge, are, indeed, emancipated (from samsāra).

The manner of life by observing which the ripening of knowledge in the form of equality of vision comes to one practising karma-yoga—that manner of life Ha (Śrī Kṛṣṇa) teaches here.

न प्रह्विष्येतप्रमण्य नोजिजल्प्रणय चाप्रियः
स्थिरबुद्धिसरसो श्रद्धविश्वाहणि स्थित || २० ||

30 He who, having learnt about the brahman (or the individual self), is seeking to abide (is abiding) in the brahman, whose mind is on that (self) which is enduring and who is free from the delusion of identity (with the body)—he should not feel elated on obtaining what is pleasant, nor feel distressed on obtaining what is unpleasant.

Whatever becomes pleasant to one remaining in whatever body and staying in any condition on account of the subtle impressions of previous karmas, and whatever becomes unpleasant—after obtaining these two, one should not feel elated and distressed (respectively) How (is this to be achieved)? One must have the mind on that which is enduring. He whose mind is on the enduring self is one whose

244 They have almost attained salvation, and the vision of equality gives them a bliss only a little less than the supreme beatitude.

245 The individual self is called the brahman here, as in its pure state it is similar to the Supreme Brahm.
mind is on that which is enduring. One must (also) be free from the delusion of identity. The delusion of identity is the delusion of identifying the enduring self with the impermanent body. One free from it (is here spoken of). And how can (all) this be? He, having learnt about the brahman (or the individual self) is abiding in the brahman. That is, having become a knower of the brahman through instruction (from wise seers), he remains constantly engaged in practices directed towards (attaining) the brahman.

What is said is this, One should learn the truth about the self from the teaching of those who know the truth. Striving for realising the same, he gives up esteeming the body as the self and becomes established in the agreeable experience of the vision of the enduring self. Let him not feel elation and distress on meeting with the pleasant and the unpleasant which arise (from the prakrti and are impermanent.

बाह्यस्वेवत्तत्त्वम् विद्वैतात्मिनि यस्युक्तम्।
स ब्रह्मयोगुत्तत्त्वम् सुखमश्वयमस्नुते॥ २१ ॥

21 He whose mind is not bound by affection to external contacts and finds happiness in the self—(he) has his mind devoted to the attainment of the brahman and enjoys undecaying bliss.

He who finds, that is, obtains happiness only in the self within, his mind not being bound by affection in the manner already stated to external contacts, that is, to experiences of objects other than the self—such a person gives up repeated contemplation of the prakrti (i.e., of the agreeableness of sense-objects); has his mind devoted to the attainment of the brahman, that is, has his mind constantly engaged in (contemplation of) the brahman, and attains the undecaying bliss which is of the form of the experience of the brahman.

He (Śrī Kṛṣṇa) proceeds to speak of the pleasure arising from the prakrti as well worthy of rejection.

246. Śrī Śaṅkara glosses "śūra-buddhi" as one whose mind is free from doubt.

247. The sukkha of the first line has to be distinguished from that of the second line. The former refers to the happiness arising from knowledge derived from instruction. It constitutes the beginning of an unending bliss which is mentioned later on and which arises after the experience of the direct vision of the self (T. C.).
22. For those pleasures which result from contacts (with external objects), they are certainly the sources of pain. They have a beginning and an end, O Aryuna (Kaunteya)! The wise man does not find joy in them.

Those pleasures which result from the contacts of the sense-objects with the senses, they are sources of pain, that is, have pain as their result. They have a beginning and an end; that is, they are indeed perceived to remain only for a brief while. One who knows their real nature does not find joy in them.

23. He who is able, even here, before he is liberated from the body, to withstand the strong impulse springing from desire and anger, he is the fit man (for seeing the self), he is the happy man.

He who is able to withstand, that is, to check the strong impulse springing from desire and anger through his love of the experience of the self, (he who is able to do this) before he is liberated from the body, even here, that is, even during the stage of practising the means—he is the fit man, one suited for the experience of the self. He alone, during the time that succeeds his liberation from the body, becomes solely immersed in the bliss of the experience of the self.

24. He whose happiness is solely within, who has his place of pleasure solely within, and who has similarly all his illumination within—he is the yogin, who, having become the brahman, attains the bliss of the brahman.

248. The wise man (buddha) mentioned here is compared by T. C. with one possessed of the five forms of external contentment relating to abstinence from objects of sense, as described in the Sāṅkhya Kārtpa, 50. He sees five kinds of evil in the enjoyments of sense-objects, connected with the way in which they are won, protected, and enjoyed, their tendency to waste and the injuries caused to others in all this.
He who, giving up all the experiences of the external objects, is happy within, that is, has his sole happiness in the experience of the self, who has his place of pleasure (ārāma) within, that is, whose sole pleasure-garden is the self, and in respect of whom the self by its own qualities develops and sustains happiness—he who is of this description and who accordingly has his illumination within, that is, who lives, having his knowledge centred solely on the self he, the yogin, who has become the brahman, attains the bliss of the brahman, that is, the bliss of the experience of the self.

25 The sages who are freed from dualism, whose minds are well directed, and who are devoted to the welfare of all beings, become cleansed of all sins and obtain the bliss of the brahman.

The sages are the seers who are intent on the vision of the self. In their case dualism is destroyed; that is, they are freed from pairs of opposites like cold and heat, etc. They have their minds well directed; that is, their minds are established in the self. They are devoted to the welfare of all beings; that is, they are intent on things which contribute to the welfare of all beings, as if in their own case those who are like this have all sins opposed to the attainment of the self destroyed, and obtain the bliss of the brahman.

---

249. Sri Sankara glosses ‘ārāma’ as ‘krūḍā’, sport.

250. The essential qualities of the self like freedom from sin, knowledge and bliss stimulate discussions and writings which give happiness like sport (T C).

251. "Becoming the brahman" here refers to freedom from the delusion of identifying the self with the body and the realization of the true nature of the self in the fullness of its knowledge and other qualities.

252. T C contrasts another commentary which glosses ‘nirvāna’ as ‘śānti’, or peace.

253. To the yogin mentioned in this verse, the self is the object of enjoyment, the place of enjoyment and the auxiliary instruments of enjoyment (T C).

254. Sri Sankara glosses ‘dvādha’ as ‘doubt’ and Sri Madhva as ‘doubt or misapprehension’.

255. The details of the moral and spiritual exercises for attaining success in the vision of equality have been unfolded in successive stages from V 20 onwards. In this verse, the heart of the matter—devotion to the welfare of all beings—is expounded (T C).
Verse 28] Ramanuja-Bhashya

He (Śrī Kṛṣṇa) now teaches that for those having the character mentioned above, the brahman is easy of attainment:

कामकोषिविदुतकाना यतीन्य यतंतेसाम्
अभितो ब्रह्मनिक्षेप वर्तते विजितायनाम् ॥ २६ ॥

26 To those who are free from desire and anger, who are striving (for self-realisation), who are regulated in thought and who have attained self-conquest, the bliss of the brahman is close at hand on all sides.

To those who are free from desire and anger, who are striving, that is, given over to the practice of self-restraint, who are regulated in thought, that is, whose minds are under control, and who have attained self-conquest, that is, whose minds are completely conquered—to such the bliss of the brahman is close at hand on all sides. The meaning is that to persons of this kind, the bliss of the brahman is already in hand.

He (Śrī Kṛṣṇa) concludes the discussion of the karma-yoga, already described, as culminating in the practice of mental concentration which has for its object (the realisation of) the self.

स्वरूपम् कृत्वा विद्यते विद्यते विद्यते विद्यते
प्राणपानी समी कृत्वा नासामस्वतंतरसारिणी ॥ २७ ॥

यतेन्दियमनोद्वितिपतिंतमांकरण ॥
विगतेन्द्रङ्गाभयकोषो यस्सदा मुक्त एव स ॥ २८ ॥

256 Those who do not agree that there is a recapitulation here of the teachings of V 20-25 adopt the reading, 'vidyatmanam' for 'vidyutmanam' (T C). Śrī Sankara adopts it.

257 T C points out that the freedom from anger and desire and the striving refer to verses 20-21, the regulation of thought to verse 24, and the attainment of self-conquest to verse 22. Thus 'vidyutmanam' is understood in its etymological sense, so as to hark back to earlier teachings, but Śrī Sankara understands by the term ascetics.

258 This indicates the promise of quick attainment. Śrī Sankara, however, interprets 'abhitah' as 'both when alive and dead'.
27. Keeping out all external contacts, directing the eyes to the middle point between the eyebrows, equalising (the duration of) the incoming breath and the outgoing breath passing through the nostrils.

28. Whichever meditating sage has his senses, faculty of attention and intellect under control, is devoted to mokṣa as his highest object of attainment and has got rid of desire, fear and anger—he certainly is a liberated person at all times.

Keeping out all contacts with external objects, that is, preventing the outward activities of the senses, seated with an erect body in a seat fit for the practice of meditation and mental concentration (yoga), fixing the eyes on the midpoint between the eyebrows, that is, at the root of the nose, equalising the incoming breath and the outgoing breath, that is, making the exhalations and the inhalations move equally; making the senses, the faculty of attention and the intellect not susceptible to engage in any pursuit other than the vision of the self; in consequence, being rid of desire, fear and anger; devoted to mokṣa as his highest object of attainment, that is, having mokṣa as his sole objective,—the sage, that is, one who is intent on the vision of his self (and who is of this description), he, indeed, is a liberated person at all times. The meaning is that he is, indeed, a liberated person even in the stage of practising the means, as he would be in the stage of attainment.

He (Śri Kṛṣṇa) (now) teaches how the karma-yoga described is easy to practise—(the karma-yoga) which has the concentrated meditation (yoga) as its crown and of which the obligatory and occasional rites are essential elements.

259. There seems to be little difference between the yoga of meditation and mental concentration taught in these two stanzas and elsewhere in the Gītā and the yoga of eight stages taught by Patañjali. Professor Rangacharya states: "Indeed, dhyāna-yoga in the Bhagavadgītā means the same thing as the asanā-yoga." (L. C., I., p 534)

260. Neither inhaling deeply, nor exhaling so (T. C.). Śri Madhva thinks that the practice of retention of breath or kumbhaka is referred to.

261. Keeping out contacts with objects of the senses leads to the control of the senses, the means and the intellect, so that they do not stray away from the quest for self-realisation (T. C.).

262. He is almost an emancipated soul, because his attempts will not prove futile.
39 Knowing Me as the enjoyer of all sacrifices and austerities, as the Great Lord of all the worlds, and the friend of all beings, he attains peace. Knowing Me as the enjoyer of all sacrifices and austerities, as the Great Lord of all the worlds and as the friend of all beings, he attains peace,\footnote{33} that is, attains happiness even while performing \textit{karma-yoga}. ‘Him who is the Great Lord of all the worlds’ means ‘Him who is the Lord of all the lords of the worlds’. For it is said in the \textit{Sruti}: ‘Him who is the Highest Lord, being the greatest of all the lords’ (\textit{Svet Up VI 7}). Knowing Me as the Great Lord of all the worlds and as the friend of all and regarding \textit{karma-yoga} as of the nature of My worship, he becomes engaged in it happily. Such is the meaning. All (creatures),\footnote{34} indeed, strive to please a friend.

\footnote{33}{Śri Śaṅkara here takes ‘āśūtī’ as referring to the peace of mokṣa which comes from the cessation of saṅkṣāra.}

\footnote{34}{‘All’ here means not merely those following the \textit{Śrāvaka}, but also the mass of men and even animals (\textit{T. C}).}
CHAPTER VI

THE LORD SAID

1 He who, not depending on the fruits of works, performs works, (regarding such performance) as an end in itself, is a sannyasin and a yogin—but not one who has no sacrificial fire, nor one who does not perform (prescribed) duties.

What has been taught so far is karma-yoga with all its essentials and auxiliaries. Now the process of the yoga which is of the nature of the vision of the self and which can be attained by means of jñāna-yoga and karma-yoga is discussed. There it is sought to establish firmly the character of karma-yoga as a self-sufficient way (for the realisation of the self), for this purpose, karma-yoga is referred to again as being of the form of knowledge and as having for its crown the vision of yoga.\[265\]

He who, without depending upon such fruits of works as Śvarga, performs works, thinking, “The carrying out of works alone is the purpose (kārya)\[266\] Works by themselves are an end to me, because of their constituting the worship of the Supreme Person who is our loving friend in every way.\[267\] There is nothing (ulterior) to be attained by means of these (works)” — (he who performs works thus) he is a sannyasin, that is, one intent on jñāna-yoga, and also a yogin, that is, one intent on karma-yoga. The meaning is that he is devoted to both these, which constitute the means for achieving the yoga which is of the nature of the vision of the self.

---

265 The summary of Chapter VI given here is based on G S 10. In the opening verse here, the first line refers again to karma-yoga as of the form of knowledge, while the second shows karma-yoga to be self-sufficient.

266 ‘Karyam’ is thus interpreted. Śrī Śaṅkara takes it to mean what is laid down in the Āstras as obligatory.

267 Veda V. 29.
"But not one who has no sacrificial fire, nor one who does not perform (prescribed) duties." That is, not one who has not taken up the performance of ordained works like sacrifices etc., nor one who is devoted to mere knowledge. The purport is that for such a person there is only the discipline of knowledge, while for one intent on karma-yoga there are both (knowledge and works).

He (Śrī Kṛṣṇa) teaches (now) that there is also (an element of) knowledge in the karma-yoga with the characteristics already described.

य सम्पास्याष्टिर्न िश्रण्योग स्त्रियोऽधिक पायव ।

न हस्यन्त्यसन्हुःक्ष्यो मणी भविर्खमयि ॥ २ ॥

2 That which they call sannyāsa (or renunciation), O Arjuna (Pāṇḍava), understand that to be (karma-yoga) For (among those practising various forms of karma-yoga), no one whose delusive identification (of the body with the self) is not given up, becomes a yogin.

Understand that to be karma-yoga only which they describe as sannyāsa, that is, as jñāna-yoga, as the knowledge of the true nature of the self. He (Śrī Kṛṣṇa) explains this by the statement, "For no one whose delusive identification is not given up becomes a yogin."

One whose delusive identification is given up is one by whom the identification of the self in the prakṛti, which is different from the self, is given up, is utterly rejected, by means of the investigation of the true nature of the self. One who is not like this is one whose delusive identification is not given up. For one who is not of this kind cannot become a karma-yogin among the karma-yogins mentioned. For it has already been stated "He all of whose undertakings are free from desire (for fruits) and a delusive identification (of the body with the self)"

(IV. 19)

268 Śrī Śaṅkara thinks that the karma is here praised as having the worth of both the sannyāsin (who has no sacred fires) and the yogin (who has no duties) Śrī Rāmānuja perhaps equates the sannyāsin with the man without sacrificial fires and the man without duties with one practising mere jñāna-yoga. Alternatively, the mere jñāna yogin may be indicated as one devoid of sacred fires and ordained works.

269 The word, 'sānkalpa', which ordinarily means 'desire' is thus explained. Vide Note 191 under IV 19. Śrī Śaṅkara takes 'sānkalpa' to mean 'attachment' and explains it as 'attachment to fruits'.
He (Sri Kṛṣṇa) (now) teaches that karma-yoga alone achieves yoga (or the vision of the self) without mishance

अर्थात्कर्मेऽनुगोक कर्म कारणयुक्ते ।
योगान्वित तस्वेव शमः कारणयुक्ते ॥ ॥

3. In the case of the sage who desires to ascend to yoga, work is said to be the means. In the case of the same person, tranquillity is said to be the means after he has ascended to yoga.

In the case of an aspirant after mokṣa who desires to attain yoga, that is, the vision of the self, only karma-yoga is declared to be the means. In the case of the same person when he has ascended to yoga, that is, when he is settled in yoga, tranquillity, that is, cessation from works, is said to be the means. The meaning is that works ought to be performed till the attainment of mokṣa in the form of the vision of the self.

He (Sri Kṛṣṇa) now proceeds to say when he (i.e., such a sage) becomes settled in yoga:

यथा हि नेत्रवा राजो न कर्मस्वतः पुरुषाः ।
सर्वसंयत्सत्त्र सुन्दरके योगान्वितेऽध्येयः ॥ ॥

4. For when one has no lingering attachment for the objects of the senses, nor for activities (connected with them), then, indeed, has he renounced all desires and is described as one who has ascended to yoga.

When this yoga, on account of his disposition being such as to have only the experience of the self, has no lingering attachment, that is, is not capable of attachment to sense-objects, that is, material things other than the self, and activities connected with them, then, indeed,

270. The interpretation that the sage here mentioned is the ascetic and the śrama (or tranquillity) is asceticism is not accepted (T C).

271. The vision of the self, which is almost equal to mokṣa, is here called mokṣa by courtesy (T C).

272. Sri Śaṅkara understands by kāryas works ordained by the scripture as obligatory, optional, occasional and forbidden. Sri Rāmānuja takes them to be activities meant for the realisation of the experiences of the sense-objects. T. C points out that this would include all activities—those enjoined, those forbidden, and those belonging to neither of those categories.
he has renounced all desires and is described as having ascended to yoga. Therefore, to one who wishes to ascend to yoga, he being (then) susceptible to the experience of the objects of the senses, krama-yoga which consists in the practice of non-attachment to these objects, becomes the sole cause for success in yoga. Hence one who desires to ascend to yoga should perform krama-yoga which consists in the practice of non-attachment to sense-objects.

He (Sri Krsna further) explains the same

उद्धेरेदातमत्तत्वमां नात्मानमवसादवेत् ।
आत्मवेत बन्धुरामीव रिपुरास्मनः ॥ ५ ॥

5 One should uplift the self by means of the mind and should not cause the self to sink down. For the mind alone is the friend of the self and the mind alone is the enemy of the self.

By means of the atman, that is, by means of the mind—a mind which has no lingering attachment for sense-objects—one should uplift the self. One should not cause the self to sink down by means of a mind which is of the opposite kind (i.e., a mind which has lingering attachment). For the atman alone, that is, the mind alone, is the friend of the self, and it alone is the enemy of the self.

बन्धुरामाः पञ्चमनस्तथ्य वेनास्मैवात्मना जितः ।
अनात्मनस्तु कष्टुपुर्वे वर्ततात्मेव शानुष्ठ ॥ ६ ॥

6 The mind is the friend of him by whom by himself the mind itself has been conquered. But for him whose mind is not (under) his (control), the mind, like an enemy, remains in a state of enmity.

By whichever man, by himself, his mind is conquered from sense-objects, that mind is his friend. In relation to one whose mind is not his, that is, in relation to one whose mind is unconquered, his own mind, indeed, like an enemy, remains in a state of enmity. The

273. Sava-sankalpa-sannyasi is glossed by Sri Sankara as one who has renounced all things which impel desires for objects in this world and the next.

274. T. C explains that the figure is of the self struggling in the sea of sahsra. The mind can either lift up the self and save it, or make it sink down into ruin.

275. The atman which is conquered is, according to Sri Sankara, the karya karana-saṅkhīra, the aggregate of the bodhicitta or mind.
meaning is that it works against (the attainment of) supreme bliss for himself. It has been so stated by the venerable Parāśara also. "The mind alone is the cause of bondage and emancipation. The mind which is attached to sense-objects makes for bondage, and the mind devoid of (attachment to) sense-objects, makes for emancipation" (VP VI 7.28)

The state suitable for commencing (the) yoga (of meditation and mental concentration for attaining the vision of the self) is (now) mentioned

जितात्मन प्राणात्मस्य परमात्मा समाहितः।
शीतोष्णसुखदुःखदु तथा मानावमानयोः। ७ ॥

7 In the case of him whose mind is conquered and who is very calm, the soul is well collected in heat and cold and happiness and misery, as also in honour and dishonour

In heat and cold and happiness and misery, and in honour and dishonour, greatly is the soul composed, that is, (it is) exceedingly well collected (so as to be fit for meditation), in the case of him whose ātmā is conquered, that is, whose mind is conquered, whose mind is free from agitation and who is very calm (having his senses under control) 276

It is the individual soul (pratyagātmān) which is here called the supreme soul (paramātmān), because only it (i.e., the individual soul) is required by the context, and because even in regard to it there is the state of being the supreme soul relatively to earlier states successively. Alternatively, the construing may be as follows: 'Ātmā param samāhittah'. (The soul is exceedingly well collected). 277

शान्तविज्ञानुपत्तत्सा कृत्स्वहो विजितेन्द्र्यः।
युक्त इत्युच्चते योशी समलोप्ताशकाचनः। ८ ॥

276. Śri Śaṅkara takes the second line of the verse to be a separate sentence and supplies 'samaḥ' to complete the sense.

277. (i) The second alternative, suggesting that the self becomes the subject of clear meditation, is preferred by T. C. (ii) Jayatirītha who has written explanatory notes on Śrī Madhva’s commentary, notices a reading of Bhāskara in the first line: ‘Parātmānau samā matāḥ’
8 The yogin whose mind is satisfied with positive knowledge (of the self) and knowledge of distinction (of the self from other things), who is established in the self in its pure state, whose senses are conquered, and to whom a clod of earth, a stone and gold are equal (in value)—he is spoken of as fit for yoga.

That karma-yogin whose mind is satisfied with positive knowledge and knowledge of distinction, that is, whose mind is satisfied with (positive) knowledge about the true nature of the self and with knowledge of distinction about (its) nature being distinct from that of the prakṛti who is established in the self in its pure form, that is, who is established in the self which is of the form of knowledge common to all and continuing through all states like those of the god etc. whose senses are conquered thereby indeed and to whom a clod of earth, a stone and gold are equal, that is, who finds equal use in a clod of earth, a stone and gold on account of his lacking the feeling about particular material things that they are enjoyable, because of his devotion to the true nature of the self as distinct from the prakṛti—here (such a karma-yogin) is spoken of as being fit for yoga, that is, fit for the practice of yoga which is of the form of the vision of the self.

Moreover

सुदृढ्यमाङ्गांदानीनमध्यस्थेय्यववच्यः   1
माध्यविषो च पापेऽ समवुद्विविषिद्यते  11 9 11

9 He who is equal-minded towards well-wishers, friends, foes, those who are indifferent, neutrals, haterworthy persons, and relatives, and even towards the good and the sinful—he excels (in fitness for the practice of yoga).

Well-wishers are those who wish well to one, irrespective of differences in age. Friends are well-wishers of the same age (as one is). Foes are those who wish evil (to one) on account of some particular

278 ‘Juñña’ is explained by Śrī Śaṅkara as knowledge as taught by the āśtras and ‘vyākhyā’ as its realisation in experience. Śrī Madhva explains ‘vyākhyā’ as special kinds of knowledge or as direct vision of the Lord.

279 Śrī Śaṅkara takes ‘kūṭastha’ to mean ‘one who is unshakable’, while Śrī Madhva glosses it as ‘one free from change’ or ‘one like the center of space’. Śrī Rāmānuja’s interpretation is justified by T. C. whether ‘kūta’ means an anvil, a peak, the position of the founder of a family or uniformity.
cause. Indifferent persons are free from the both the feelings (of friendship and hostility) on account of absence of causes for both. Those who are even congenitally free of both (these feelings) are neutrals. Hateworthy persons are those that wish evil (to one) even from birth. Relatives are wellwishers even from birth. The good are men devoted to virtue. The sinful are devoted to sin. On account of the self being the sole objective (of yoga) and on account of there being no help and no opposition (therefor) from wellwishers, friends, etc, he who is equal-minded towards them excels\textsuperscript{280} in the matter of fitness for the practice of yoga.

\begin{align*}
\text{योगी युज्जित सततमालात् रहसि स्थितः} & ।
\text{एकाकी यत्विन्त्तात्मा निराशीर्यपिरिश:} & । १० ॥
\end{align*}

10. The yogin should constantly apply his mind to (the practice of) yoga, staying in a solitary spot all alone, having discursive thinking under control, free from desire and without the sense of possession

The yogin who is thus devoted to \textit{karma-yoga} should constantly, that is, day after day at the time of the practice of \textit{yoga}, apply his mind to the practice of \textit{yoga}, that is, make himself intensely absorbed in seeing his self. Such is the meaning. He must stay in a spot which is solitary, that is, devoid of people and free from noise. And even there, he must be all alone, that is, must not have a second person (as his companion)\textsuperscript{281}

He must have under his control his \textit{ātman} as \textit{chitta}, that is, he must have his discursive thinking under control\textsuperscript{282}. He must be free from desire, that is, he must not depend on anything whatever other than the self and be without the sense of possession, that is, without the feeling of 'mine-ness' in regard to anything other than it (the self).

\textsuperscript{280} Sri Śaṅkara mentions a reading '\textit{vamuccheye} ' for '\textit{vasto yaye}'. T C. rejects the alternative version for the reason that the context can be only about an advanced stage in fitness for \textit{yoga}, when the vision of the self is imminent and even instruction from the good is not needed.

\textsuperscript{281} Sri Śaṅkara points out that the epithets '\textit{ekāli}' and '\textit{vakas etātab}' indicate the renunciation of the ascetic.\textsuperscript{282} In '\textit{yamathaśtvā}', '\textit{ātman}' is the mind, and '\textit{chitta}' refers to its thinking activity or to the mind as the thinking principle of consciousness (T C.).
Verse 14] Ramanuja-Bhashya 155

11 Having established for himself, in a place which is pure, a firm seat, neither too high nor too low and well spread over with cloth, deer-skin and kusa grass.

12 There, he should sit on the seat, making his faculty of attention one-pointed and keeping under control the activities of the mind and the senses, and carry on (the practice of) yoga for the purification of the self.

In a place which is pure— in a place which has never been impure, which is not managed nor owned by impure persons and which has no contact with impure things—having established a seat which is of wood or similar material, which is neither too high nor too low, and which is, well spread over by cloth, deer-skin and kusa grass,283 and seated in it which is conducive to calmness of mind and which is provided with a back-rest, keeping the faculty of attention one-pointed on yoga (or the vision of the self),284 and keeping under control in all ways the activities of the mind and the senses285—he should practise yoga, that is, strive for the vision of the self for the purification of the self, that is, for eliminating its bondage.

283 Another reading of the commentary mentions those in the reverse order—'spread over by kusa grass, deer-skin and cloth'. T C refers to a view that the order is indeterminate. Sri Sankara says that the proper order is the reverse of what is given in the stanzas.

284. For 'yogashāyana', there is another reading, 'ayākulaśāyana' (T C)

285. The view that yogas is the complete cessation of all the activities of the mind without exception is here refuted (T. C.).
13 Keeping the body, head and neck erect, unshakable and firm, steadily looking at the tip of the nose, without casting glances in all directions:

14. Exceedingly calm and happy in mind, rid of fear, observing the vow of celibacy, keeping his mind well under control, meditating on Me—he must be attentive in yoga, holding Me to be supreme.

Keeping the body, head and neck erect and unshakable, and (keeping them), on account of having a back-rest, firm, without casting glances in all directions but steadily looking at the tip of the nose, exceedingly calm in mind, that is, with the mind extremely happy, rid of fear, observing the vow of celibacy, keeping the mind well under control, making the mind dwell on Me; he must be a yuktā, that is, attentive (in yoga), holding Me to be supreme, that is, he should remain thinking about Me only.

युग्मन्तनेत् सदासत्तमाने योगी नियतमानस
शान्ति निर्विभाग्यन्ति मतस्थायधिगच्छति

15 The yogin, by thus constantly applying his mind (to meditation on Me), with his mind well controlled, attains to the peace, which is the supreme height of bliss and is enduringly established in Me.

He (the yogin), by thus constantly applying his ātman, that is, mind, on Me who am the Supreme Brahman, the Supreme Person (Puruṣottama) and the holy and auspicious object of meditation for

286 Śrī Śaṅkara reads ‘sthraṭ’ for ‘sthram’

287 T C quote with approval Śrī Śaṅkara’s suggestion that ‘as it were’ should be understood after ‘looking steadily at’. What is meant is that the eyes should be merely focused on the tip of the nose while the mind is concentrated on the self. ‘The tip of the nose’ here contrasts with ‘the midpoint of the eyebrows’ in Vi. 27. T C is of the view that in both the places only the tip of the nose is meant.

288 Śrī Śaṅkara interprets ‘brahmaçāris-prato’ as the dedicated life of the student in the first stage of life—doing service to his preceptor, eating food obtained by begging, etc.

289 The two expressions, ‘marcata’ and ‘māl-para’ may be distinguished as respectively beginning the meditation on the Lord and thinking of none else but Him. Alternatively, the former may refer to the Lord being enjoyable to the mind, and the latter to His being regarded as high and holy.
the mind,²⁹⁰ with his mind well controlled, that is, with his mind steady on account of his becoming purified in mind through contact with Me, attains to the peace which is enduringly established in Me and which is the supreme height of bliss. That is, he attains to the peace which is the highest limit of bliss²⁹¹ and which is nis-maññhā, is established enduringly in Me.

He (Śri Kiṣaṇa), after thus having taught that the mind should stay in the Lord, who is the holy and auspicious object of meditation, so as to bring about purification of the mind, proceeds to speak of other requisites of yoga for the person who undertakes the yoga of the self,

नात्यस्यस्य योगोत्सत्त न चैकाशमन्नग्नत।
न चालिस्वनशीलस्य जाग्रतो नैव चािजुन ॥ १६ ॥
युक्ताहारविद्यारस्य युक्तेष्टस्य कर्मसु।
युक्तवनावोष्टस्य योगो भवति दुःखहा ॥ १७ ॥

16 Yoga is not (possible) to the person, O Arjuna, who eats too much nor to him who does not eat at all, and (it is) not (possible) to him who sleeps too much, nor surely to him who is (ever) wakeful.

17 Yoga becomes the destroyer of misery to him who has proper food and recreation, who is properly active in his actions, and who has proper (periods of) sleep and wakefulness.

Eating too much and not at all eating are both opposed to yoga. So also, too much recreation and no recreation at all, and too much of sleep and (too much of) wakefulness. So, too, are too much exertion and no exertion at all. Yoga, which destroys all misery, that is, removes bondage, becomes a success to him who is moderate in eating and recreation, moderate in exertion, and moderate in sleep and waking.

यदा विनियत चिलमातमयेववावतिभिः।
निलपप्पुस्यस्यकामेन्यो गुस्य इत्युच्यते तदा ॥ १८ ॥

²⁹⁰ See Note 86

²⁹¹ Śrī Sankara takes vyādha-paraṇa as a bahuvrīha compound meaning 'whose culmination is mola', while Śrī Madhva glosses it as 'belonging to a time posterior to death'.
18. When the well-restrained mind abides in the self alone, then, free of all longing for all objects of desire, he is said to be fit for yoga.

When the mind which is hunting after useful objects abides in the self alone, that is, is well established (there), that is, on account of finding in the self alone an unsurpassed objective it abides there alone steadily, without movement—then, being free of longing for all objects of desire, one is spoken of as a yukta. He is said to be fit for yoga.

19 The way in which a lamp in a windless place does not shake—that has been considered (by accomplished yogins) to be similar to (the way of functioning of) the self of the yogin who has his mind under control and who is engaged in yoga (or the vision of the self).

As the lamp in a windless place does not shake, does not move, but remains steady with its shining light—this is the samitude for the essential nature of the self of the yogin who has his mind under control, who has stopped all other kinds of mental activities and who is engaged in the vision (yoga) relating to the self. The meaning is that the self remains with its steadily shining light of knowledge, on account of the mind being free from all other kinds of activities, like a lamp, which, being kept in a place sheltered from winds, has an unshaking flame.

Jn2 The self, while being knowledge as substance, has also knowledge as an attribute. It is dharma-bhūta-jīvā (‘consciousness characterised by the characteristic of awareness’), and its light of knowledge is dharma-bhūta-jīvā (‘the characteristic of awareness’). Prof M Rangacharya points out that "the steady, unquestioning one-pointedness of the flame is intended to indicate that in the condition of internal yogic concentration, there is no movement of the mind at all, and that, nevertheless, it is not all darkness within, but is on the contrary concentrated light." He adds, "The self-luminosity of consciousness and its self-awareness become intensified by this process of concentration..." (L G. I., p. 589).
20. Where the mind, restrained by the practice of yoga, is greatly delighted, and where seeing the atman by the atman one is gratified by the atman solely.

21. Where one knows what that intense joy is which is beyond the senses and (yet) is comprehensible by the intellect, and staying wherein one indeed does not move from that state.

22. That on gaining which one does not consider any other gain superior thereto and being established in which one is not disturbed even by great misery.

23. Let him understand that state of separation from (all) association with pain to be what is denoted by yoga. This yoga must be practised with determination and with a mind free of despondency.

Where, in yoga, the mind which is restrained everywhere by reason of its practising yoga, is greatly delighted, that is, is delighted at this (experience) being surpassing happiness and where, in yoga seeing the self (atman) by the mind (atman) one is gratified solely by the self, 293 feeling the need for nothing else and where, in yoga, one knows, that is, experiences what that intense joy 294 is which is beyond the senses and which can be understood only by an intellect thinking on the self and remaining fixed wherein, in (that) yoga, one does not move from that state, that is, that condition (of yoga) on account of excess of joy (therein) having gained which yoga, he longs for it alone when he rests from the yoga and does not value any other gain and abiding in which yoga, even when resting (from it), one is not disturbed even by great misery such as (is caused by) the death of a son endowed with good qualities; let him understand that separation from (all) association with pain—which constitutes the opposite of association with

293. Sīr Madhva explains "seeing the Lord in the body with the help of the mind."

pain—to be what is denoted by the word, 'yoga'. This yoga should be practised with a mind free of despondency, with a mind elated, through the conviction (even) at the initial stage that yoga is of this nature.

24. Giving up without exception all desires born of volition controlling well by the manas the group of senses on all sides.

25. In gradual stages one should stop (thinking of things other than the self) with the aid of the intellect that is grasped by firm resolution; and then one should not think of anything else, having caused the manas to remain firmly fixed on the self.

There are two kinds of objects of desire—those born of contact (between the senses and their objects) like heat, cold etc., and those born of volition, like sons, lands etc. Of these those born of volition are by their own nature such as can be given up. Giving up all these by means of the mind by meditating on their lack of connection (with the self) giving up, in respect of the unavoidable (desires) born of contact, the feelings of pleasure and pain on their account restraining the entire group of the senses on all sides, that is, from (contact with) all objects of senses and stopping thinking of all objects other than the self in gradual stages with the aid of the intellect grasped by firm resolve, that is, possessed of discrimination—one must not think of anything, after making the manas firmly fixed on the self.

295 Other than the ātman, whether friendly, unfriendly or indifferent (T. C.)

36 Wherever the mind, which is (by nature) wavering and (hence) unsteady (in the self), moves out, he should everywhere there restrain it and bring it under control (so as to remain within) the self alone.
Whethersoever the mind, which because of its having a waverer nature is unsteady in the self, moves out in consequence of its proneness to have contact with sense-objects, he should, everywhere there, restraining the mind with effort, bring it under control so as to remain within the self alone by reflecting over the pre-eminent happiness (therefrom)

प्रशाल्तमस्त्रूण योगिन सुस्मृतमम् ।
उपायत शान्तरजस श्रायुतस्मक्षलयमम् ॥ २७ ॥

27 For there comes supreme happiness to this yogin whose mind has been made extremely calm, who is (hence) free of sin, to whom (thereby) rajas is allayed, and who has (thus) become the brahman

Supreme happiness which is of the nature of the experience of the self comes to this yogin whose mind has been made extremely calm, that is, whose mind does not move from the self, whose mind is well placed in the self, all of whose sins without exception are burnt up in consequence thereof only, whose rajas thereby alone is allayed, that is, in whom the quality of rajas is annihilated, and who has therefore become the brahman, that is, who remains steadily in his own essential nature. ‘Ht” (rendered as ‘for’) is used to indicate a casual connection. The meaning is “because of the essential nature of the self having the form of supreme happiness”

एव गुणजन सदार्थमान योगी विगतकल्पः ।
सुस्तेन ब्रह्मस्यमयमयं सुखमनुष्टे ॥ २८ ॥

28 Thus, applying himself to the yoga of the self and freed of sins, the yogin enjoys at all times easily the limitless bliss of contact with the brahman

298 The epithets of the yogin in the stanza are re arranged so as to form a chain of causes and effects. To become the brahman here, as in V 24, is to realise the essential nature of the self. As T C puts it, the brahma-bhūta is to be differentiated from one who is not free from the qualities of what is not the brahman, that is, not free from the state of misery caused by such things as the delusion of mistaking the body for the self. Śrī Śankara glosses “brahma-bhūta” as “jīva-mukta.” Śrī Madhva must be deemed to understand the expression as in V 24—“brahma-bhūta,” which in turn is “to be devoted to the Lord as described in V 17.”

B.G. —6
Thu, in the manner stated above, applying himself to the yoga of the self and solely by that means becoming freed of all previous sins, he enjoys at all times easily, that is, without effort, the limitless, that is, unmeasured bliss of contact with the brahman, having the form of the experience of the brahman (or the self).

Then the developed state of yoga is taught to have four stages

सर्वभूतस्वभावात्मानं सर्वभूतात्मा विनाशी
ईश्वरे योगुकलेऽ सर्ववृत्त समवर्धनः || २९ ||

29. He whose mind is engaged in yoga (or vision of the self) has equality of vision everywhere; he sees his self as existing in all beings (i.e., selves) and all beings (i.e., selves) in his self.

Because there is similarity between his self and other beings (i.e., selves), when they are in a state of separation from the prakṛti, on account of (all of them) having only nature of knowledge, and because the inequality among them rests on the prakṛti, one whose mind is engaged in yoga has equality of vision everywhere, in respect of all selves as separated from the prakṛti, on account of their having the nature only of knowledge he sees his self as existing in all beings (or selves) and all beings (or selves) in his self.

The meaning is that he sees his self as similar in form to every being (or self) and all beings (or selves) as similar in form to his self. It is taught that when one self is seen, all things which are selves become seen, on account of all things which are selves being similar to it (i.e., the self which is seen). This is supported by the statement, “He has equality of vision everywhere,” the repetition of the same in “This yoga as (the vision of) equality, which has been taught by

297. Śrī Śaṅkara and Śrī Madhva read the first two words of the stanza in a different order.

298. The four stages are steps in the realisation of the essential similarity or equality of all selves—(i) because they are all of the nature of knowledge, (ii) because when freed from karma they have the highest similarity with the Lord, (iii) because in their essential nature their knowledge is unlimited like that of the Lord, and (iv) because they are all equally unconnected with the joys and sorrows arising from embodiments.
Verse 30] Ramanuja-Bhashya

You” (VI. 33), and the statement, “For that which, when unsullied (or free of contact with the prakrti), everywhere is the brahman” (V. 19) 299

यो मा पश्यति सर्वे मा सर्वं च मयि पश्यति ।
तस्याह े प्रणययामि स च मे न पश्यति ॥ ३० ॥

30 He who sees Me in all (selves) and sees all (selves) in Me –to him I am not lost, nor is he lost to Me.

He who, having reached a more developed stage of yoga and realised (intellectually) similarity of nature with Me, sees similarity to Myself in all things which are selves, when they are free of punya and pada and when they remain in their own essential nature, as declared in (the Śruti text), “Being untainted, he (i.e., the wise see) attains the highest degree of equality (with the Brahman)” (Mund. Up. III. 13), and sees Me in all things which are selves and sees all things that are selves in Me; that is, on seeing one of them (i.e., the selves), sees another also to be thus, on account of their similarity to one another—to such a person, who sees the nature of his own self, I do not become lost because of the state of similarity to him; that is, I do not attain the state of being invisible (to him). He (i.e., that yoga), seeing his own self as similar to Me, always remains within sight to Me also when I am seeing Myself, because of similarity with Me 300.

299 Śrī Śaṅkara understands the teaching here to be about the Brahman being the sole reality. Śrī Madhva takes the ‘ātman’ to be the Lord here. According to Śrī Rāmānuja, the sama darśana or equality of vision mentioned in the second line of the stanzas is explained in the first line in terms of seeing all selves in one’s self and one’s self in all selves. When of two similar things it is said that each is seen in the other, it is their similarity which is meant. The context, and earlier and later statements also indicate only equality among the selves.

300 It is only in the state of final release that the self attains the highest degree of similarity with the Lord. But the yoga, who knows this from the Śruti, sees in his version the self, when freed from karma, as like unto the Lord and the Lord as like unto the self. The experience of the Lord as similar to the self is never lost to him, even as the special regard of the Lord never fails him. (The verb, ‘vas’, is used here in sense of getting out of sight or becoming invisible, which is also one of its recognised meanings.) Śrī Madhva takes the Lord not being lost to the yoga as His continuing to be responsible for his welfare and progress, his not being lost to the Lord means that he becomes the devotee of the Lord.
31 That yogin, who, being established in oneness, worships Me as existing in all beings—he lives in Me, although (he may be) living in all manner of ways

He who being established in the state of yoga in oneness (with Me) on account of (his self) being solely of the form of uncontracted knowledge, worships Me firmly by giving up differences based on the prakṛti—that yogin, even while risen (from yogic meditation), in whatever manner he may live, lives in Me—sees Me only—when seeing his own self and all beings (or selves) It is meant that he sees similarity to Myself in his own self and in all beings (or selves). 301

He (Śri Kṛṣṇa) now proceeds to speak of the highest stage even beyond this.

32 He who, on account of the similarity everywhere of the selves, sees the happiness, or, it may be, the misery, as the same everywhere—that yogin, O Arjuna, is regarded as the highest

He who—on account of the similarity between his own self and other selves, arising from their being solely of the form of uncontracted knowledge—sees the happiness in the form of the sons etc., which exists everywhere in his own case and in that of others, and the misery in the form of the death of those (sons) and similar things (existing everywhere in his own case and in that of others), as being the same on account of equality in lack of relationship—that is, he who sees such things as the birth and death of his own sons as being equal to such

301. Here are taught contemplation on the similarity (between his selves and other selves and between his self and the Lord) arising from (all of them) being of the form of uncontracted knowledge, when (the selves are) free of the ignorance of karma, and also by the force of the tendency generated by it, the continuance of such contemplation with ease and naturalness even when risen from meditation. The oneness mentioned is the giving up of the differences of the extent of knowledge based on association with particular bodies as a result of karma. Oneness also results from the selves being the inseparable attributes of the Lord (T. C.)
things as the birth and death of the sons of others—

That yoga is regarded as the highest

He is regarded as having reached the utmost limit of

(33) This Yoga as (the vision of) equality (among the selves and

between the selves and the Brahman), which has been taught by You, O

Krṣṇa (Madhusūdana)—I do not see (the possibility of) its steady con-

tinuance because of (the) fickleness (of the mind)

That yoga which has been taught by You as the vision of equality

everywhere among all the selves which till now have been (always)

experienced as fundamentally different (as if in kind) by reason of the
differences among men, gods etc., and also of the differences between
the individual selves and the Lord, (a vision of equality) which arises
from their similarity to one another on account of their being solely of
the form of knowledge and of their similarity to the Lord on account
of their freedom (in essence) from bondage to karma—

I do not see (the possibility of) steady continuance on

account of the fickleness of the mind

302 T C suggests that the highest stage of yoga is marked by the absence

of grief even when the cause for it exists in an intensive form. This equanimity

is brought about by pondering over the fact that variations in grief and joy

in the world are due to variations in karma. T C also refers to a school of thought

which regards verses 29 and 30 as enjoining meditation and 31 and 32 as describing

two stages in the result attained thereby

303 T C notices a reading which adds a ’cha’ after ’i vara sāmyena’.

This would mean that similarity to the Lord arises also on account of being solely

of the form of knowledge
For, indeed, the mind which by itself is fickle even in regard to objects incessantly cherished (lit. practised) by it and which cannot be firmly established by a person in any one place, agitates that person violently and wanders away elsewhere stubbornly. In respect of this mind, which is by nature fickle even towards objects cherished by it, I consider that its subjugation with a view to establishing it in the self which is of a character totally opposite to it, is very difficult like (the subjugation) of a strong contrary wind with such things as fans. What is meant is that the means for the subjugation of the mind should be described

शीवगातावन्यः—
\[\text{अतःशय महाबाहो मनो दुर्निशह चलस्} \]
\[\text{अमृतसेतु कौम्भय वैराग्येण च गृह्यते} \]
\[\text{अस्यतात्त्वना योगो दुःस्राप इति में मम} \]
\[\text{वस्यात्त्वना तु यत्तता सक्योज्वातुमुपायत} \]

THE LORD SAID

35. Surely, O mighty-armed (Arjuna), the mind is hard to restrain and fickle. But, O son of Kunti, it is brought under control by repeated practice and by freedom from attachment due to desire

36. It is My opinion that yoga is difficult to be attained by a person of uncontrolled mind; it can, however, be attained through (suitable) means by him who strives for it and has a controllable mind.

There is no doubt that the mind is certainly hard to restrain because of its fickle nature. But still it can be overpowered with difficulty by the favourable disposition generated towards the self by repeated contemplation of (its) being a mind of auspicious qualities and by freedom from desire brought on by discerning the possession of a host of evil qualities in what is other than the self. Yoga is indeed difficult to be attained even with the use of great force by one of uncontrolled ātman, that is, by one whose mind is unconquered. But this same yoga can be attained through suitable means by one who is striving

304. The auspicious qualities include, according to T C, being eternal self-luminousness, bliss, freedom from control by karma, purity and the like
and whose  

Then, Arjuna asks (questions) in order to hear about the greatness, as it really is, of yoga—(a greatness) which has already been heard by him at the beginning in the statement, “Here there is no loss of the initial effort” (II 40) There indeed the greatness of karma-yoga was taught as inclusive of the knowledge of the self within it and as having yoga (or the vision of the self) for its culmination 305 And this is really the greatness of yoga itself

अर्जुन उवाच—

अयतिसन्धयोपेतो योगाच्छलितमानसः
वप्राप्य योगसतिः का गत्ति कृष्ण गच्छति ॥ ३७ ॥
कच्चहिन्दरभविभिष्टिस्ववाभ्यमिव नस्यति
अप्रतिष्ठो महाबाहो विसूभो ब्रह्मणः पवित्र ॥ ३८ ॥
एते मे सत्य कृष्ण चच्चेनुमहंस्यशेषः
तवद्य सत्यव्यस्य चछेति न ज्ञापिते ॥ ३९ ॥

37 O Kṛṣṇa, without attaining success in yoga what position does he reach—he who is possessed of faith, (but) is devoid of diligent exertion and has (in consequence) his mind drifting from yoga?

38 Without any firm stand (in worship and ritual for selfish ends), bewildered on the way leading to the brahman (or the self), and (thus) fallen from both (supports), does he not become annihilated, O mighty-armed, like a (piece of) broken cloud?

39 It is proper that You should cut off this doubt of mine 306 completely  Surely, other than You, there can in reason be no remover of this doubt

305 Though II 40 has primary reference to a variety of karma yoga which does not have the knowledge of the self included within it and which requires to pass through jñāna-yoga before reaching the yoga of the self, there is no doubt that its culmination is the yoga of the self. Moreover, what is said in II 40 can be applied to the karma-yoga taught in Chapters III to V also

306. Śrī Śaṅkara reads ‘eitā’ for ‘eitāḥ’
What position does he reach, who has undertaken yoga with faith, but who through insufficiency in diligent exertion in the form of steadfast practice, does not attain success in yoga and who has his mind drifting from yoga? Does he not get annihilated even as a small fragment of cloud broken off earlier from an extensive cloud, becomes annihilated in between without reaching another extensive cloud?

How is there falling off from both (supports)? He has no firm stand (and) is bewildered on the way leading to the self. He is without any firm stand on the sense that karma (or ritual and worship) which by itself constitutes the means for such things as Swarga, does not offer a firm basis to stand upon for a person who is free of attachment to fruits for it (i.e., karma) is the means for bringing about its own fruits (which he does not want). On the way to the self on which he has already started, he is bewildered, he has (through the rise in him of ignorance) strayed from that way. Does he then really get annihilated by his falling off from both supports, or does he not get annihilated? It is proper that You should cut it off completely, that is, (cut off completely) this doubt. Surely, there can in reason be no remover of this doubt, other than Yourself, who by Yourself always perceive directly all things simultaneously.

श्रीमदभागवतानुवाद—
पार्थ नैवेद्य नामुक्र विनाशस्तत्व विभक्ते ।
न हि कल्याणंकृतकशिक्षुदुर्गतित तत्त गच्छति ॥ ४० ॥

307 Ritual and worship, carried on for selfish purposes, help one to achieve them. But the yoga aiming at self-realisation performs them, giving up their fruits, while expending the same effort on them as one who seeks their results. If he fails in yoga, is he not worse off than the man who does not try yoga? This is Arjuna's doubt. Sri Sankara thinks that the question here refers to one who has fallen from both karma yoga and the path of yoga. The Dvasta view appears to be that he is one who loses both Swarga and moksha.

308 Phrases are here echoed from the opening verse of Nathamuni's Nyaya-tattva, 'Yo vetti vugapat sarvam pratyaksena sada svatah, Tato prapamya Harim stotram Nyayatattvam prachaksamah.' This may be rendered as 'We shall expound the stotra known as Nyaya tattva, after bowing to the Lord (Hari), who knows by Himself at all times through direct perception all things simultaneously.' T C points out that the knowledge of the Lord is here differentiated from that of others in that it is not dependent on senses and such instruments, not dim and mediate like inference, not needing growth and development, not confined to a few things and not limited to certain times only.
THE LORD SAID

40 Ruin will not befall him either here (in this world) or there (in the next), O Pārtha (Arjuna)! For no one who does what is good, dear boy, will (ever) come to a sad fate.

Either here or there ruin will not befall one who had begun yoga with faith and has then fallen away from it. The meaning is that there is no ruin either in the form of failure to attain what is desired or in the form of pratyāyāna which is the attainment of what is undesired—in the experience of enjoyments in the material world of Svarga and the like, and in the experience of the self. Hence none who performs yoga which has the character of being surpassingly good, can meet with a sad fate in the threefold division of time (i.e., the past, the present or the future).

He (Śrī Kṛṣṇa) explains (here) how this will happen.

प्रायः पुष्पक्षुता लोकानुपितवा शास्त्रतीत्तमा
शुचीना भीमता गेहे योगः भवोपभिज्ञायते ॥ ४१ ॥

41 He that has fallen off from yoga is born again in a house of the pure and prosperous, after attaining the worlds of those who do meritorious deeds and living there for long-continued years.

Through the desire for whatever kinds of enjoyments this man had fallen off from yoga, he enjoys, by the greatness of his yoga alone, those kinds of highly auspicious enjoyments after attaining the worlds of those who do meritorious deeds, and dwelling there for long-continued years, that is, till his thirst for such enjoyments ends. Then, free of thirst for this enjoyment, the man who has fallen off at the initial stage of yoga is born, through the greatness of yoga, in the family of those who are pure and prosperous, that is, of those who are fit to undertake yoga.

अवब हृत्यविनामेव कुले महति भीमताम्
एतं त्र दुर्लभतर लोके जन्म यदीदशम् ॥ ४२ ॥

309 Life for these in worlds of enjoyment will come to an end, not through exhaustion of puṣṭya, but through the extinction of desire. The purity of the families in which they are reborn helps them spiritually in the practice of yoga, while prosperity helps them materially.
42 Or else (he will be born) in a great family of yogins having wisdom. That birth which is of this kind, that is, indeed, very difficult to obtain in this world.

If one who is ripe in yoga wavers from it, he will be born in a family of yogins having wisdom,\textsuperscript{310} that is, of those who perform yoga and are themselves capable of giving instruction in yoga. Thus, these two kinds of births—in the family of those who are fit to practise yoga and in that of yogins—are difficult to get for ordinary men (who are interested only in the body and the material world) in the world. This (i.e., such a birth) indeed is achieved by the greatness of yoga.

43 There he recovers the association of that disposition of mind belonging to his previous embodiment and then, O Arjuna (Kuru-
thandana), (he) endeavours again for complete success in yoga.

44 For, even though lacking in self-control, he is carried away by the force of that same practice (of yoga) which he had before. Even he who is merely desirous of knowing (the nature of) yoga, transcends the verbal brahman.

There, in that birth (in the family either of those fit for yoga or of those practising and teaching yoga), he recovers the association of the very same disposition of mind in regard to yoga which he had in a previous embodiment. Then he endeavours again for complete success (in yoga), like one who has slept and awakened. He so endeavours as not to be overcome by obstacles. This man who has fallen off from yoga, even though lacking in self-control, is carried away towards yoga alone by the force of that same practice which he had before, that is, by the earlier practice relating to yoga. The meaning is that this greatness of yoga is well known.\textsuperscript{311}

\textsuperscript{310} Śrī Śaṅkara describes the yogins mentioned in this stanza as poor in worldly possessions. Birth in their family is more difficult of attainment than birth in a family of prosperous yogins.

\textsuperscript{311} As in the cases of Ādi Bharata, Vidura and Bhīma (T. C.).
Even he who has not engaged himself in yoga, but has merely been desirous of knowing (the nature of) yoga, and then has had his mind straying away, gets once again the same desire to know (yoga) he then performs (the) yoga of which the initial step is taken with karma-yoga and (he), thereafter, transcends the verbal brahman.

The verbal brahman (or the big thing which is describable by words) is the brahman which is capable of being spoken of by the words ‘gods’, ‘men’, ‘earth’, ‘sky’, ‘svarga’ etc.—namely, the prakrti. The meaning is that, becoming free from the bondage of the prakrti, he attains the self which is incapable of being spoken of by the words, ‘gods’, ‘men’, etc, and which is the seat exclusively of knowledge and bliss.

प्रयत्नायायंतमानस्तु योगी समुदुहितविविषः ।
अनेकज्ञसमिद्धतो यत्त्व परा गतिम् ॥ ४५ ॥

45. But, because of this, the yogin who puts forth effort with deliberate endeavour (to restrain the senses), becomes fully free from sins, and getting well accomplished (for yoga) in the course of many births, goes to the supreme goal.

As the greatness of yoga is such, therefore the yogin who puts forth effort with deliberate endeavour (to restrain the senses) becomes fully free from sins through the accumulations of religious merit gathered in many births, and having become one who is well accomplished (for yoga) reaches certainly in the end the supreme goal (of the vision of the self), even though he has wavered.

He (i.e., Śrī Kṛṣṇa) speaks of the superiority of the yogin in regard to all (others), on account of his being devoted to that object of human pursuit which excels (all others).

312. ‘Śabda-brahman’, regarded as ‘the brahman which consists of words’, is understood by Śrī Saṅkara as ‘the fruit of the observance of works prescribed in the Vedas’, and by Jayatirtha, annotating Śrī Madhva’s commentary on the Ātīṣṇā, as ‘the mandates and prohibitions enjoined by the Vedas’. T C thus sets out the points in favour of Śrī Rāmānuja’s interpretation. ‘Śabda-brahman’ cannot mean the Supreme Brahmaṇa, nor the self nor the Vedas because of its being transcended. Nor can it mean the rituals of the Vedas or their fruit, as this involves a secondary sense of the word, ‘brahman’, which has to be further extended figuratively. Nor again is it the mere knowledge arising from words. Moreover, ‘brahman’ is often used in the sense of ‘prakṛti’, and the prakṛti can be transcended.
46 The yogin is superior to the performers of austere penances, and is considered to be superior even to those who possess (much) knowledge. The yogin is superior to the performers of religious rites also. Therefore, O Arjuna, do you become a yogin.

Whatever object of human pursuit is accomplished by mere austere penances, whatever by kinds of knowledge different from the knowledge of the self, and whatever by mere religious rites like the horse-sacrifice—by yoga being the means for a human objective higher than these, the yogin is superior to those who (merely) perform austere penances, to the men who possess (mere) knowledge and to the performers of (mere) religious rites. Therefore, O Arjuna, do you become a yogin.

Thus has been described the vision of the self which has been taught in the teaching of Prajñāpati, and which constitutes a part of the supreme science (of the Brahman). Then He (Sri Kṛṣṇa) praises that supreme science.

47 He who, with his inner self directed to Me, has ardour and worships Me—he is deemed by Me the most accomplished, as compared with the yogins and also with all (others).

'Yoginām' in the genitive case has to be taken with the sense of the ablative. In the verses starting with 'His self as existing in all beings' (VI 29), four kinds of yogins have been described. In

313 The yoga has also to go through austeritys, possess knowledge and carry out religious rites. So he is differentiated from those who are content with mere austeritys, with mere knowledge or with mere rituals (T C).

314. See Note 96

315. The Lord is here conceived as having, out of His abounding grace, pointed out, on His own initiative, to Arjuna that there is a yoga superior to the yoga of self-realisation. A parallel often cited is the similar favour shown to Nārada by Sanāt Kumāra in Čhāṇḍ Up (VII 1) Vide the Śrībhāṣya (I. iii. 7) and the Śrudeṣṭrād śū thereon.
the case of the yogin who is intended to be referred to later, the use of the genitive for particularising one out of many is not applicable, on account of his not being included among them. In ‘api sarveṣāṁ’, the performers of austerer penances and others (enumerated in the previous stanza) are denoted by the word, ‘sarva’ (all). There, too, in accordance with the principle set forth, the sense of the ablative case is to be understood. The yogin who is intended to be spoken of is the most accomplished as compared with the yogins and also with (others)³¹⁶. The meaning is that, in point of inferiority, as compared to him, there are no differences (of grade or quality) among the performers of austerer penances and others (mentioned in the previous stanza) and among the yogins just as there are no differences (worth noting) among (individual) mustard seeds when compared with Mount Meru. Even though among the mustard seeds there exists the condition of being smaller or bigger in relation to one another, still, when compared with Meru, the description as being small and insignificant applies to all of them.

He is considered by Me to be the most accomplished who, with his inner self, that is, his mind, directed to Me, on account of his having, through My being exceedingly dear, a nature which cannot be sustained by anything else, who has ardour, that is, makes haste in applying himself to attaining Me on account of his being unable to endure being apart from Me even for a moment, because of My being very dear to him and who worships Me—worships, that is to say, serves with devotion, meditates on Me³¹⁷.

(Me) whose sport it is to create, sustain and dissolve the whole universe, which is completely filled with diverse and countless objects of enjoyment, orders of beings that enjoy, means of enjoyment and places of enjoyment who, untouched by all blemishes without exception, am the treasurehouse of countless multitudes of auspicious qualities, each unbounded and unsurpassed, such as knowledge, strength,

³¹⁶ Śri Śaṅkara explains that the Lord esteems the yogin devoted to Vasudeva more highly than those devoted to Rudra, the sun god and other such deities. Śri Madhva quotes a Garuda Purāṇa verse almost to this effect. Jayatirtha suggests two classes of superior yogins—those who meditate on the Lord and those who meditate on Him with their moods exclusively directed to Him.

³¹⁷ T C quotes the Nyāyaśāstra “Śeṣā bhaktarupāsth”.
sovereignty, valour, power and glory. whose divine form is the
treasure-house of infinite qualities agreeable to and worthy of Me and
each unsurpassed, such as brilliancy, grace, fragrance, tender softness
and youthfulness which are unchangeable (lit. of one form), unthink-
able, supernatural, miraculous, everlasting and faultless whose
essential nature and characteristics cannot be measured by speech
and mind: who am the great shoreless ocean of each of mercy,
condescension, motherly solciitude and magnanimity who am the
refuge of all beings without exception, the distinctions among them
remaining unconsidered who am the remover of the afflictions of
those who bow down (to Me) who am the great ocean solely of
motherly affection for all who take refuge with Me who have made
Myself capable of being seen by the eyes of all men who (still) have
not given up My essential nature who have descended in the house of
Vasudeva who (even in the state of incarnation) have made the entire
world shine with (My) unbounded and unsurpassed glory and who
have gratified and satisfied the entire universe with My own
loveliness.

The meaning is that I, who by Myself alone perceive directly
everything at all times as it is, consider him to be better than all
(others mentioned earlier)

318 See Note 3
319. Fātāśya is mentioned again separately on account of its importance
among the Lord’s qualities.
320 Gāthṣeva-carphatī (II. 70), where the Lord’s loveliness, resembling that
of countless full moons, is described as gratifying the universe, is echoed here
CHAPTER VII

In order to teach that which forms the means for the attainment of Narayana, who is the Lord of Sri, who forms the supreme goal of attainment, who is the Supreme Brahman, who is faultless, who is the sole cause of the entire universe, who is omniscient, who has become everything, who wills the truth, and whose domain is vast, (in order to teach that which forms the means of attainment), namely, His worship—the vision of the real nature of the individual self of the aspirant, which constitutes an element of that worship and which is accomplishable by the practice of karma-yoga preceded by knowledge of the self, has been taught in the first group of six chapters.

Now in the middle group of six chapters, the nature of the Supreme Person who constitutes the Supreme Brahman, as also His worship which can be denoted by the word, 'bhakti' (love and devotion) is expounded. The same teaching will be summed up later on in the verses beginning with "Man attains perfection by worshipping by his own duty Him from whom is the activity of all beings and by whom all this is pervaded" (XVIII. 46) and ending with "Having given up (egotism), the strength of internal impressions, pride, desire, anger, and possession of property), and being free from the sense of possession and tranquil (in the experience of the self) (and practising meditation), one becomes fitted for the state of the brahman (or the self in its pure state) Having realised the state of the brahman and being tranquil in spirit, he neither grieves nor desires. The same to all beings, he attains supreme devotion for Me" (XVIII 53-54).

It is however established in the texts of the Vedanta that only the worship which has taken the form of devotion forms the means for attaining the Supreme Being. What has been taught as knowledge (vedana) in "Knowing Him alone, one reaches the state transcending death" (Svet Up III 8), "He who thus knows Him becomes immortal here" (Tattat Aran III 12 7), and similar (sruti)

321. By being the Internal Controller of everything and having everything for His body. See XI. 40.
322. Vide G S 2
323 The argument that follows is set out at greater length in the Srihshuta (I. 1 1). Vide S B. (I. pp. 14-24)
texts has the same meaning as (what is taught in) texts like, "Verily, my dear one, the Self has to be seen has to be meditated upon steadily" (Brh Up II 4 5), 324 "Let him worship the Self alone as the object to be attained" (Brh Up. I 4 15); "When the mind is pure, then remembrance (i.e., loving meditation) is firm, when (such memory is obtained, there is the loosening of all knots" (Ch Up VII. 26 2), and "When He is seen to whom all others are inferior, the knot of the heart is broken, doubts are all shattered, and all his (seer's) karmas perish" Mund Up II 2 3)

Because of this, 325 it may be made out that it (knowledge) is of the form of a succession of memories, has a character similar to that of direct perception, and can be denoted by the words, 'meditation' (dhyāna) and, worship (upāsana)

Again, it is indeed decisively determined that what is denoted by the word, 'worship', is really the succession of memories which forms the cause of being chosen by the Supreme Self and which itself is inexpressibly dear on account of the object of remembrance being inexpressibly dear. This is made out from the qualification (given to the succession of memories) by (the text), "This Self cannot be gained by (reflection which results in) teaching the Vedas, nor by steady meditation, nor by largely 'hearing' the scriptures He whom this (Self) chooses, by him He can be gained, and to him this

324 In this scriptural text, the omitted phrases are "has to be heard, (Srotasya), has to be reflected upon (manasayā)" Only the portion dealing with the injunction is quoted 'hearing' and 'reflection' arise from causes other than a scriptural injunction—the former from the felt need to ascertain clearly the purport of the Veda by one who has learnt it and found it helpful in attaining desired objectives, and the latter from the wish to think over and retain firmly in the mind what has been taught 'Seeing' and 'steady meditation' do not constitute two commandments. Both the Chāndogya and Mundaka texts quoted affirm the loosening or breaking of knots—one as a consequence of meditation and the other as a result of seeing. Thus it can be made out that the enjoined meditation is to be intensified so as to attain similarity with direct perception

325 T C notes four steps here in Śri Rāmānuja's reasoning, two explicit and two implicit. (i) Worship (upāsanā) is the means for salvation, not mere knowledge (ii) The worship must have attained the form of devotion (iii) Such worship is the sole means, and not along with works, which are merely helpful to it (iv) The worship must have for its object the Supreme Being. The last two steps are implied
Self reveals His form" (Kath. Up. II 23, Mund. Up III 2 3) It is this (succession of memories) which is called devotion (or bhakti), as may be made out from passages like "Continuous meditation attended with love is termed devotion (or bhakti)" (Lauugottara Purana)

Hence (i.e., the knowledge which secures liberation being of the form of loving devotion), identity of meaning becomes firmly established between these two (texts): "He who thus knows Him becomes immortal here There is no other path for the attainment of final release" (Tattv Âr III 12 7), and "Not through the Vedas, nor through the practice of austerities, nor through the giving of gifts, nor through the performance of sacrifices, is it possible for Me to be seen as you have seen Me But through exclusive devotion, O Arjuna it is possible really to know, see and enter into Me who am like this, O harasser of foes" (XI 53 54)

Here (in the middle group of six chapters), in the seventh chapter, are taught the real nature of the Supreme Person who is worthy of being worshipped, its obscuration (for worshippers) by (the veil of) the prakrti, taking trustful refuge in the Lord for its removal, the various types of worshippers and the special excellence (among them) of (the type represented by) the man of wisdom

326 The text quoted denies God-attainment to one who goes through mere ‘hearing’, mere reflection and mere meditation. Loving meditation is easily seen to be implied. There is difference of opinion among the followers of Sri Ramanuja as to whether God chooses only those who love Him or makes His chosen ones love Him. In the latter case, the succession of loving memories is the cause of being chosen in the sense that it is evidence of the choice having been made. T C takes the former view.

327 The Lord, that is, knowledge of Him, is enjoined as the means of emancipation in Tattv Âr, while loving devotion is so enjoined in B C. The two texts are seen to be in harmony when the knowledge enjoined is taken to be of the form of loving devotion.

328 Vide G S 11
1 With your mind attached to Me, having Me for your support and practising (My) yoga, how you will come to know Me fully and without any doubts, listen to that, O Arjuna (Pārtha)!

With the mind attached to Me on account of its being turned towards Me, that is, with the mind very firmly bound to Me on account of its being of such a nature as to break, as a result of My being the object of exceeding love, even at the very moment when there is separation from My essential nature, qualities, action and glory, having Me for support, that is, on account of his self being of such a nature as, without Me, to break (and thus) having Me for support, depending solely on Me practising My yoga, that is, being engaged in yoga—which you will come to know, that is, by such knowledge as is (to be) taught how you will come to know Me, who am become the object of yoga, without any doubts, having no doubts at all, and fully, in entirety—listen to that knowledge with an attentive mind.

2 I will speak to you fully of this knowledge along with information which makes it distinctive—(knowledge) knowing which, there remains no other thing here (in regard to Myself) that deserves to be known.

I will speak to you fully of this knowledge having Me for its object, along with information which makes it distinctive. The information which makes (this knowledge) distinctive (or vyādha) is knowledge having for its object (My) distinctive form. How I am different from the collection of all things, animate as well as inanimate, other than Myself on account of My being opposed to all that is evil and endowed with the infinitely great glory of countless...

339. There seem to be two readings for the original of what has been translated as ‘nature’—‘svabhāvā’ and ‘svarūpā’.

330 Vyādha is taken to be differentiating knowledge, that is, knowledge of the characteristics which differentiate the Lord from all other things whatever. It is not nādīṣṭhāna or steady meditation which in Advaita is subordinate to the saving knowledge of oneness between the self and the Absolute. Śrī Śaṅkara glosses vyādha as ‘knowledge combined with one’s own experience’.
multitudes of unbounded, unsurpassed, auspicious qualities of all kinds,—along with the knowledge about this differentiation, I will speak about the knowledge having My essential nature as its object. Why say much? (I will teach you) that knowledge after knowing which no other thing remains to be known again in regard to Myself.

He (Sri Kṛṣṇa now) says that this knowledge which is to be taught, is such as is difficult to be obtained.

मुख्याणा सहलेषु कल्पितति सिद्धे ।
यत्तामपि सिद्धाना कल्पिन्या वेति तत्त्वेऽ II 3 II

3 Among thousands of men, some one (only) endeavours till the attainment of success (in yoga). And even among those who strive till the attainment of success (in yoga), some one (only) knows Me (and among those who know Me some one only knows Me) in reality.

Men’ (in this context) means those who are qualified for observing the injunctions of the ‘śāstras’. Among thousands of them only some one endeavours till the attainment of success (in yoga). Among thousands who endeavour till the attainment of success (in yoga), some one only, knowing Me, endeavours with a view to gain success from Me. Among thousands of those who know Me, only some one knows Me in reality, as I am. The purport is that none whatever (knows Me thus). For He (Sri Kṛṣṇa) will later on say, “This high-souled man is very rarely to be found” (VII 19) and “But Me none knows” (VII 26).

भृगुरापोजलो वायुः क मनो बुद्धिन्वेच तः
वाहुक्षुर इति ये मिश्रा प्रक्तिरिवष्ट्वा II 4 II

4 Earth, water, fire, ether, manas, buddhi (or the principle called mahat) and also abhimāra (or the principle of egoity)—this prakṛti, thus divided into eight (principles), is Mine.

331 Sri Sāṅkara understands all who strive for mokṣa to be siddhas, those who have attained perfection.

332. The purport is that only a very few know Him thus.
Know that the prakṛti (or material cause)\textsuperscript{333} of this universe which exists in the form of varied and limitless objects of enjoyment, means of enjoyment and places of enjoyment, and which is divided eightfold in the forms of earth, water, fire, air, ether and such other things\textsuperscript{334} having smell and other characteristic attributes, in the forms of manas and such other organs of sense, and in the forms of the principles, mahat and ahamkāra\textsuperscript{335}—(know that this prakṛti) belongs to Me.

अपरेयमित्तव्या प्रकृति विद्धि मे पराम्

जीवमुत्ता महाबाहो यथेद चार्यते जगत्

5 This is (My) lower (prakṛti) But know, O mighty-armed (Arjuna), that which is other than this (lower one), which is life-constituting, and by which this universe is sustained, to be the higher prakṛti belonging to Me.

This is My lower prakṛti But know the prakṛti of Mine which is different from this, that is, whose nature makes it of a different kind altogether from this manmattā (lower) prakṛti, forming the object of enjoyment to animate beings which endowed with life,\textsuperscript{336} which is higher, that is, is pre-eminent (relatively to the lower prakṛti) as its (i.e., the lower prakṛti’s) enjoyer which is of the form of the individual self (know this as the higher prakṛti of Mine) by which the whole of this non-intelligent (material) universe is sustained.

\textsuperscript{333} ‘Prakṛti’ here may mean the material cause of the things in the world, or the primordial prakṛti whose evolutes are the eight things mentioned (T C)

\textsuperscript{334} The mention of ‘and such other things’ after ‘other’ is a reference to the tan mātrās (T C) Sri Śaṅkara understands the eight forms of the prakṛti to be the five tan mātrās, ahamkāra which is the cause of manas and is referred to as manas, mahat which is the cause of ahamkāra and is referred to as buddhi and avyaktā which is the primordial cause and referred to as ahamkāra

\textsuperscript{335} In this Śāṅkhyān chain of the evolution of the universe, mahat is that evolved condition of matter in which it is first made manifest and able to produce the material things making up the universe Ahamkāra in which the tendency for individualisation in matter appears for the first time, evolves from mahat

\textsuperscript{336} Sri Madhva takes the higher prakṛti to be Śrī who is of the form of consciousness.
Verse 6] Ramanuja-Bhashya

6. Bear in mind that all beings have these for the source of their birth. I am the (place of) origin as well as the (place of) dissolution of the whole universe.

Bear in mind that all beings, who have as their source of birth these two prakritis of Mine, having the combined forms of the intelligent soul and non-intelligent matter, who range from Brahma (the four-faced creator) to a clump of grass, who exist in gradations of high and low, and in whom the intelligent soul and the non-intelligent matter are mixed together (know them all) to be Mine. Because they have the source of birth in My two prakritis, therefore, indeed they are Mine. That being so, bear in mind that because the entire universe has its source of birth in the two prakritis, because these two indeed have their source of birth in Me, and belong to Me, therefore I only am the (place of) origin of the entire universe, that I alone am the (place of) dissolution, and that I alone am its proprietor.

It is established in the Srotas and Smritis that these two prakritis and purusha (matter and soul) which constitute the aggregate of (all) the intelligent and non-intelligent beings, have the Supreme Person for their source. For to this effect are the following Srotas and Smritis texts and many others of the same kind: “The principle of the mahaḥ is absorbed into the avyakta, the avyakta is absorbed into the akṣara. The akṣara is absorbed into the tamas. And the tamas becomes one with the Supreme Lord.” (Sub Up II) 337 “O sage, separate from the

337: This text describes the several stages of involution leading to pralaya or the dissolution of the universe. The following note from the translation of the Śrībhakṣya by Prof M. Rangacharya and M. B. Varadaraja Iyengar (Vol. 1, Note 185, p. 172) clearly explains the passage: “Four different (ultimate) states of the prakṛti or Nature are mentioned in Sub Up II. In its primary undifferentiated state, it is called the Avibhakta tamas in its first differentiated state, it is called the Vibhakta tamas. In its next state, it is called the ākṣaras in which even the qualities of sattva, rajas and tamas are not seen to be differentiated, and in which it is also said to be promiscuously mixed up with the individual self, in its last stage, it is called the Avyakta in which the differentiation of the three gunas begins to take place.” The Tamas mentioned above in the passage from the Sub Up is conceived to be the Vibhakta-tamas. It is absorbed in the Adbhakta-tamas, which is here identified with the Supreme Lord, because it forms His body. For mahaḥ and akṣara, see Note 335.
form of Viṣṇu, the Supreme Lord, (even in the state of prakāśa) are the two forms, pradhāna and puruṣa (primordial matter and soul)” (V.P.I 2.24) and “The prakāśa which has been spoken of by me as having a nature both manifest and unmanifest, and the puruṣa (or the self) are both of them absorbed into the Supreme Self And the Supreme Self is the support of all, and is the Supreme Lord He is sung under the name of Viṣṇu in the Vedas and in the Vedānta” (V.P.VI 4.39 & 40)

मत परतर नाम्यतृ किंविददति धन्यः

7 (Thus), other than Myself, there is nothing whatever which is higher, O Arjuna (Dhananjaya)

In the manner in which I am the highest on account of being the cause and the proprietor, as the cause of both the prakāśa which are the causes of everything and as the proprietor of even the intelligent soul which is the proprietor of all sentient things—in the same way I am the supreme through the possession of knowledge, power, strength and such other qualities. There is, indeed, none other than Me, none different from Me and possessed of knowledge, strength and other qualities who is superior

मय सर्वं विद्या प्रति सुन्दे मणिवण्ण इव ॥ ७ ॥

7. Like collections of gems on a string, the whole of this (universe) is strung on Me.

The aggregate of all the intelligent and non-intelligent things which form My body both in their causal state and in their state as effect, are like collections of gems on a string, strung on Me who remain as their Self. that is, they find their rest and support (in Me) 338

And it is established that the universe and the Brahman exist in the relationship of the body and the soul in the Antaryāmi-brāhmaṇa

338 The simile of the thread makes clear how One is the support of all things, how He penetrates them all and remains hidden, and how He is free from dependence on the prakāśa and other things which are all dependent on Him. The expression, ‘are strung’, is interpreted in the sense of finding rest and support in order to prevent any misunderstanding to the effect that, as in the case of the thread, so also in the case of the Lord, there is no external pervasion. (T. C.)
Verse 11] Ramanuja-Bhashya 183

(s.e., Brāh Up III 7) and similar śrutis texts, like "He whose body is the earth" (Brāh Up III 7 3), "He whose body is the self" (Mādh Brāh Up III 7 22), and "He is the inner soul of all beings. He is devoted of evil. He is the Lord in the Highest Heaven. He is the one Nārāyaṇa" (Sub Up VII) 339

Therefore, as everything forms the body of the Supreme Person and is only a mode of the Supreme Person who is its Self, therefore the Supreme Person alone exists as having all things as modes. Hence, by all words His denotation alone is effected He (Śri Kṛṣṇa) here teaches this by equating Him with such and such (things)

रसोऽहमसु कौतेय प्रभावमिथ्याशकिसूर्ययोः।
प्रणवस्ववेदेऽस्म शब्दः से पौरुष नृषु।” ॥ ९ ॥

पुष्यो गच्छ पुष्यित्या च तेजस्वर्णिम विभासोः।
जीवन सर्वभूतेऽषु तपस्वर्णिम स्तपतिक्षु।” ॥ ९ ॥

वीज या सर्वभूताना विष्णु पार्थ सतातनम्।
बुधसूदद्रमतात्मसिं तेजस्तेजस्विनामहम्।” ॥ १० ॥

बल बलबता चाहु कामतात्मविविजैतम्।
धमाविहतो भूतेऽपुरुष कामोक्तिम्ब भरतर्थम्।” ॥ ११ ॥

8 I am the savour in the waters, O Arjuna (Kaunye) I am the luminosity in the sun and the moon, the praṇava (or the syllable Om) in all the Vedas, sound in the ether of space and manliness in men

9 I am the fragrant smell in the (element) earth and the heat in the fire I am the life-giving principle in all beings and the austerity in those who practise austerities

10 Know Me, O Arjuna (Pārtha), as the everlasting seed of all beings I am the intelligence of the intelligent and the heroism of the heroic

11 In relation to those who are possessed of strength, I (am) (their) strength as dissociated from desire and attachment. And in all beings I am, O Arjuna (Bharatarṣabha), that kind of desire which is not opposed to righteousness

339 The Sub Up text refers to Nārāyaṇa and also indicates the Lord's freedom from imperfection in spite of being the inner soul of all. See Up III. 9 may be among the other texts indicated.
All these distinctive things are born from Me alone. They are dependent on Me and as being My body, they are existent in Me alone. Therefore, I alone exist having them for My modes.

मे वै तात्त्विका मावा राजस्तात्त्वाच सः ।
मस्त एवेि तात्त्विक्ष्ि नवहे तेषु ते मयिः ॥ १२ ॥

12. Those things which are sattvika, those which are rajasa and those which are tamasa, understand them to have proceeded from Me. But I am not in them, they are in Me.

Why, indeed, should this be stated with the help of particular examples? Whatever things exist in the world as sattvika, rajasa or tamasa things and in the form of bodies, senses, objects of enjoyment and their several causes, understand them all to have proceeded from Me alone, and that they abide in Me alone on account of being My body. But I am not in them. That is, I do not at all at any time depend for My existence on them. Elsewhere (that is, in the case of other beings), though the body depends for its existence on the self, still there is help for the existence of the self by the body to Me, however, there is no help at all of that kind by them. The meaning is that mere sport is the purpose (served by them in relation to Me).

340 The 'grammatical equations' given in these verses are explained on the basis that the denotation of words denoting modes extends to the possessors of the modes. For instance, savour is a distinguishing attribute and mode of water. Therefore, it denotes water. Again, water is a part of material Nature which forms the body, and hence is a mode, of God. Therefore, the denotation of savour extends further to God Himself. The significance of these equations is that God is believed to operate in relation to these various qualities and things and persons in a way in which none else can operate.

Sri Sankara explains all the equations on the analogy of the statement that the universe is strung on the Lord like gems on a string. On the Lord as savour water is strung. Sri Madhva explains that the Lord determines the essence and nature of the savour in the water.

In a general sense, the statements of identity seem to indicate that the value, worth and distinctive existence of everything are due to the Lord.

341. The locative (in 'They are in Me') indicates that He, besides being the cause of all, has them dependent on Him as constituting His body. This includes His control over all things due to the relationship established by His being equated to them (T C).
13 The whole of this world is deluded by these three kinds of existent things characterized by the gunas (of sattva, rajas and tamas), and does not recognize Me as the Unchangeable (Being) who is above them.

Now, in this manner, the whole universe which consists of animate and mammate things, and which belongs to Me, proceeds from time to time from Me only and is (in due course) absorbed in Me. It abides in Me alone. It forms My body and has Me for its Self. Thus, both in the causal state and in the condition as effect, it is I who have all things for My modes on account of all things constituting My body. Therefore, I alone with all the modes am superior (to all other things) by being the cause (of all things), by being the proprietor, and by reason of a multitude of countless auspicious qualities like knowledge etc. Other than Myself there is none superior by reason of any crowding together of auspicious qualities.

Being thus, I am superior to the three kinds of things made up of the qualities as sattvika, rajas and tamasa—superior through My uncommon auspicious qualities having for their modes the enjoyableness of the various things (animate and mammate, natural and supernatural). I am the highest, and unchangeable, that is, ever the same in form. Even though I am so, this world (of experiencing selves) which is in the form of gods, animals, men and mammate

342 What is other than the Lord is mixed up with misery, liable to destruction and capable of being surpassed. In contrast, He (in His nature and form) is the opposite of all that is evil, is unsurpassed bliss, and is eternal. By being the cause He is the father and desirous of promoting the welfare of all, being the proprietor, He regards the redemption of those who are His property as a gain unto Himself, being omniscient and omnipotent. He depends on none for attaining what is desirable or keeping out what is undesirable (T'C).

343 The enjoyableness of all things is included in the Lord as the depression made by a hoof is included in the sea. The Lord is supreme by reason of the multitude of His qualities like knowledge and power, by reason of the supernatural elements and qualities making up His form which are different from the mundane counterparts and by reason of the mundane sound and such things denoting the Lord ultimately and hence capable of being regarded as almost supernatural. In each case, the enjoyableness becomes boundless and unsurpassed to Him (T'C).
things, is deluded by those same three kinds of things which are made of the guṇas, are inferior, perish in a moment and are in the form of bodies, senses and objects of enjoyment in accordance with previous karmas—(this world) does not know Me to be so

He (Sri Kṛṣṇa) here answers the question "How does the entire set of experiencers (i.e., the selves) consider as enjoyable things which are exceedingly inferior, made up of the guṇas and impermanent, while You exist—You who are in Yourself unbounded excellence in bliss, who are eternal, of one unchangeable form and the highest by reason of those (qualities) which have for modes the enjoyableness of wordly objects?"


devī ḍhāṣa guṇamayī sma māya durtyāya ∥

14 For this māyā of Mine made of the three guṇas, for purposes of play, is difficult to get over

This māyā of Mine is made up of the guṇas, that is, is made up of sattva, rajas and tamas. Because it is dāvi, made by Me the player (deva-rāja).\textsuperscript{344} That is, while engaged in sport—therefore, it is duratyāvā.\textsuperscript{345} Hard to get over by all

This can be denoted by the word, , māyā , like the magic weapons of Asuras and Rākṣasas, on account of (its) having the power of producing wonderful results. As for example, in passages like the following "Then, the excellent discus, Sudarṣāna, directed by the Lord to his (i.e., Prahlāda’s) protection, appeared garlanded in fire. The thousand māyās (or wonderfully created weapons) of Śambhara were destroyed, one after another by that quickly moving (discus), protecting the body of the body " (V P I 19 19-20)\textsuperscript{346}

\textsuperscript{344} ' Dāvi ' is here derived from the root, ‘ div ’, to play, through ‘ deva ‘ taken as ‘ one who plays ‘

\textsuperscript{345} ' Duratyāvā ' has to be explained because it may also mean ‘ difficult to destroy ' (T C ‘)

\textsuperscript{346} The reference is to Prahlāda, the pious boy, whose impious father, Hiranyakasipu, tried to kill him for being devoted to God. Once Hiranyakasipu sent Śambhara to kill Prahlāda with his māyās or wonderful weapons. The Lord’s divine discus destroyed the weapons of Śambhara. Later, Hiranyakasipu himself was killed by the Lord, incarnating as Narasimha or the man-mon
Hence the word, ‘māyā’ does not indicate the meaning of illusion. Even in the case of magicians (indrayādas) and others, there is the use of the word, ‘māyāvīn’ one who possesses māyā, because, with the help of certain incantations, herbs etc., there is produced real knowledge only, though it has for its object an unreal thing. Accordingly, there ‘māyā’ is merely the incantations, herbs etc. Because the meaning of a word should be one only, harmonising with usage in all contexts, the use of the word, ‘māyā’, there in respect of unreal, things is, as in the statement, “The cots shrink,” figurative, having reference to the knowledge of the effects of māyā.

This māyā of the Lord which is essentially real and which is made up of the gunas, is alone taught in passages like “Understand then māyā to be the prakṛti and the Possessor of the māyā to be the Great Lord” (Svet Up IV 10). Its function is to hide the essential nature of the Lord and to create the state of mind that its own essential nature is enjoyable. Hence, the entire universe, deluded by the māyā (or the prakṛti) belonging to the Lord, does not understand the Lord to be of the nature of bliss unbounded in excellence.

He (Śrī Kṛṣṇa) points out the way to get free of the māyā

मामेव ये प्रपन्ते मायामिता तरति ते ॥ १४ ॥

Those who take refuge with Me entirely, they cross beyond this māyā

Those who take refuge with Me alone—(Me) who will the truth, who have the highest mercy, and who am the refuge of all beings without exception and without regard to their particular qualities,

347 The point here is that ‘māyā’ never means illusion. The māyās of Śambhara, destroyed by the divine discus, could not have been illusions. Those who practise indrayāda or illusionist magic create real knowledge in the minds of the spectators, even though the object of the knowledge is unreal. T C refers to the minor expedients of political policy known as indrayāda and māyā. Of these two artifices, māyā transforms a thing into something different from what it is, while indrayāda makes a thing appear different. Here, too, ‘māyā’ means something real. In consonance with the usage in all other contexts, we must hold that the magician is called the possessor of māyā because of the incantations and herbs he uses. They are māyās, real things having the power of producing wonderful effects. If we take māyā to mean illusion in this case, we cannot account for its use to denote the real weapons of Śambhara and others.
they cross over this māyā of Mine, which is made up of the gunas. The meaning is: “They worship Me alone, giving up the māyā.”

Hence (Śrī Kṛṣṇa) here explains why all men do not take refuge in the Lord, so as to be led on to the worship of the Lord

न मा बुक्तिनो मूदा प्रपशन्ते नराधमा।
माययाःप्यहतकान आपर भावाःशिता॥ १५ ॥

15 Fools, the worst of men, those persons whose knowledge is removed by māyā and those who are subject to a demogoccal nature—all these evil-doers do not seek refuge in Me.

Evil-doers, that is, men who commit sins, do not seek refuge in Me. They are of four kinds, according to differences in their evil deeds—fools, the worst of men, those persons whose knowledge has been removed by māyā and those who are subject to a demogoccal nature. Fools are those who have perverted knowledge; they consider the self which, in the manner stated earlier, finds its sole delight in dependence on the Lord, and (also similarly) the whole class of enjoyable objects as their property. The worst of men are those who are incapable of being devoted to Me, although My essential nature is known in general terms (to them). Those persons whose knowledge is removed by māyā are those in whose case knowledge already existed about Me and about My glory is removed by deceitful arguments making it out to be inconsistent and impossible they are so called. (Then there are) those who are subject to a demogoccal nature. They in whose case knowledge about My self and My glory, gained thoroughly, gives rise only to hatred towards Me—they are subject to a demogoccal nature. (Among these four classes) those who come (to be mentioned) later and later are more and more sinful (i.e., they are mentioned in the ascending order of sinfulness).

348 The prapattis mentioned here is an element of upāsanā (T C).

349 Four kinds of evil-doers are to be understood here, on analogy with the four kinds of devotees mentioned in the next verse (T C). Śrī Śaṅkara and Śrī Madhva do not adopt this classification.

350 The greater the knowledge, the greater the sinfulness (T C).
16 Four kinds of men of good karma become devoted to Me, O Arjuna—the man in affliction, the man who wishes to procure knowledge, the man who is desirous of acquiring wealth and the man of wisdom, O Arjuna (Bharadariabha).

Men of good karma, that is, men who have a store of meritorious karma, after taking refuge in Me (to overcome the prakṛti), worship Me alone. They too are of four kinds in accordance with differences in their good deeds. They are higher and higher in an ascending order by reason of the (relative) greatness of their good deeds and the differences in their knowledge (i.e., in the desires prompting them).

The afflicted man is one who has no honourable position, dispossessed of wealth, he desires to attain it again. He who is desirous of acquiring wealth is one who longs for wealth, not having attained it before. Between these two (the afflicted man and the seeker for wealth) the difference is only nominal the differentiating qualification (which ranks both of them in a single class) is one only (in regard to them both) as it relates to the wealth (they seek). The man who wishes to procure knowledge is one who desires to realise the real nature of the self, in a state of separation from the prakṛti. He is described as one who wishes to procure knowledge, because knowledge alone is his essential nature. And the man of wisdom is he who knows that it is the essential nature of the self to find joy solely in dependence on the Lord, as taught in the passage beginning with “But know that which is other than this (lower one) to be the higher prakṛti belonging to Me” (VII 5). Without concluding (his quest) at the self by itself in a state of separation from the prakṛti and desiring to attain the Lord, he deems the Lord alone as the highest object of attainment.

351 The four classes of devotees are reduced to three, presumably because there can only be three supreme goals, corresponding to the three ultimate principles of the universe—ākṣa (matter), chit (the individual soul) and Isvara (the Lord).

352. The knowledge sought by the jñā deus may be taken to be the self which is a mass of knowledge, or, as the T C puts it, the experience of the self in its pure state.
17 Among them, the man of wisdom, being always attached (to Me) and also single-minded in (his) devotion, is the best. For I am inexpressibly dear to the man of wisdom and he too is dear to Me.

Among them, the man of wisdom is the best. Why? (Because) he is always attached (to Me) and is single-minded in (his) devotion For to the man of wisdom, to whom I am the sole object of attainment, connection with (i.e., meditation on) Me is eternal. But to others, meditation on Me is only until the attainment of their desires. So also, for the man of wisdom, there is devotion to Me only. But in the case of others, there is devotion to the subject of their desire and to Me as the means of attainment therefore. Therefore, he alone (i.e., the man of wisdom) is the best.

Further, I am indeed inexpressibly dear to the man of wisdom. Here (in 'ātyārtha') the word, 'ārtha', denotes what can be expressed. The meaning is that even I, who am omniscient and omnipotent, cannot express how I am dear to the sage, because there is no measure of 'thus much' to being dear. As has been said in the case of Prahlāda, the most pre-eminent among the men of wisdom, "But he with his mind absorbed in Kṛṣṇa, while being bitten by great serpents, did not know his body, feeling only the rapture of remembering Him" (V P 1 17 39)—in the same way he too is dear to Me.

उदारास्त्रवं एवेते शानी त्वात्प्रेमी मे मतम्।
आस्तिकतस्ति हि युक्तस्मा मामेवात्मिकम् गतिम्॥ १५॥

353. Prahlāda was sought to be killed by his father with the help of poisonous snakes. As Śrī Kṛṣṇa belongs to a much later period than Prahlāda, the 'Kṛṣṇa' in whom his mind is absorbed must be God in a general sense. A suggested etymological meaning for 'Kṛṣṇa' in the M B (V 69 5) is 'he who brings joy to dwellers on earth.'

354. It has been suggested here that the Lord's love for the man of wisdom is inexpressible, even as his love for the Lord is. But why does the Lord fail to mention this explicitly? One view referred to by T C is that the Lord feels that He is after all only reciprocating the love of the devotee. Some teachers have put forward the view that the Lord's love, with His infinite capacity for loving, must be far greater than that of the man of wisdom.
18. All these are indeed noble, but My conviction is that the man of wisdom is (My) Self. For with dedicated self, he is devoted exclusively to Me as the highest goal.

In that they worship Me alone, all these indeed are noble, that is, magnanimous. For those who receive from Me anything however trifling, to Me, they are the donors of everything that they possess. But My conviction is that the man of wisdom is (My) very self. I regard Myself as depending on him for My support and sustenance. Why is it so? Because this man holds Me to be the highest goal, finding it impossible to support himself without Me, therefore it is not possible for Me also to maintain Myself without him. Thus he is indeed Myself.

बहुना जन्मतामते ज्ञातवाः प्रपक्षये ।
वासुदेवस्स्वर्गमिति स महात्मा सुदुरंभ ॥ १९ ॥

19 At the conclusion of many births the man of wisdom resorts to Me, holding that Vāsudeva is everything. This high-souled man is very hard to find.

This is the fruit of auspicious births reckoned by no small number—namely, taking refuge with Me, after acquiring knowledge of the real nature of the self as finding its sole joy in dependence on Me. Moreover, at the conclusion of, that is, after the completion of many births, that is, auspicious births, one becomes possessed of the knowledge, "I have my sole joy in being dependent on Vāsudeva. I am such that my essential nature, continuance and activities are under His control. He is superior (to all others) by reason of His countless multitudes of auspicious qualities." Then, he takes refuge with Me, that is, he meditates on Me, holding, "Vāsudeva alone is my highest

355 T. C. notes a reading, 'matsi' for 'matam', in the first line of VII 18.
356 T. C. points out that as there cannot possibly be identity between the Lord and the man of wisdom the statement of identity has to be construed as an expression of the intense love felt by the Lord for this devotee. The Lord is deemed as saying, "Whatever the Vedānta may hold, it is My settled conviction that the man of wisdom is My very self." Only persons whose hearts beat in unison can understand the Lord's conviction. Thus, while all the other classes of devotees merely contribute to the glory of the Lord, the man of wisdom sustains Him in His essential nature.
goal and also the means (for its attainment). And whatever else remains as (mere) desire in the mind, He alone is all that to me.” This high-souled man, that is, high-minded man, is hard to find. It is very hard, indeed, to discover him in this world.

Only thus is the meaning of the declaration that Vasudeva is all, on account of this topic having been begun with the statements. “For I am inexpressibly dear to the man of wisdom” (VII 17), and “For with dedicated self, he is devoted exclusively to Me as the highest goal” (VII 18). And the man (referred to here as) possessed of knowledge is indeed of the characteristics given here, because of his having the qualities of the man of wisdom described earlier.

For it has been taught that the two prakrtis, the animate and the inanimate, have their sole delight in dependence on the Supreme Person in the verses beginning with “Earth, water,” (VII 4) and ending with “Abhanka prákṛta, thus prakṛta, thus divided into eight (principles), is Mine. This is (My) lower (prakṛta). But know that which is other than this (lower one), and which is life-constituting, to be the higher prakṛti belonging to Me.” (VII 4-5). In the passage beginning from “I am the (place of) origin as well as the (place of) dissolution of the whole universe” (Thus), other than Myself, there is nothing whatever which is higher. O Arjuna (Dharmapraya)” (VII 6-7), and ending with “Those things which are tātāvāla, those which are rājaśa and those which are támasa, understand them to have proceeded from Me. But I am not in them; they are in Me” (VII 12), it has been taught that the two prakrtis both in their causal state and in their state as effect are such that their essential nature, continued existence and activities are under the control of the Supreme Person and that the Supreme Person is superior to everything because of all His modes. Hence he alone (who holds Vasudeva to be everything) is here mentioned as the man of wisdom

357 Sri Sankara explains that Vasudeva is the Self of all. The Devavas interpret the statement of identity to mean that “Vasudeva is the cause of the existence, etc., of everything.” or, taking ‘sāmya’ to mean ‘perfect,’ “Vasudeva is the absolutely Perfect Being.” (See S Subba Rau’s English rendering of the Gita according to Sri Madhava.) T C points out that the equation of all things with Vasudeva cannot rest on substitution (as when a pillar mistaken in the dark for a thief is later discovered to be only a pillar), superimposition or absolute identity. Moreover, the context suggests something other than the view that Vasudeva is all things because He has all things for His body.
He (Sri Kṛṣṇa) proceeds to explain the difficulty of finding this man of wisdom

कामैत्यैस्मृत्तज्ञाना. प्रपञ्चन्तर्गतिवेतः।
त तं नियममार्थाय प्रकृत्या निवर्तान्त्यया॥ २०॥

30 Bound down by their own nature, such as have their knowledge stolen away by various desires, resort to other gods, adopting the several religious disciplines (required)

All worldly men, indeed, are bound down, that is, are eternally linked with their own nature, with the subtle impressions (of their previous karmas) relating to things constituted of the gupas. Their knowledge about My essential nature is stolen away by various kāmas, that is, objects of desire, which are in accordance with the subtle impressions of the karmas (of these persons) and which are made of the gupas. For the sake of fulfilling these various kinds of desires, they resort to, that is, seek and worship other gods, who are different from Me, such as Indra and others, by themselves, adopting the several disciplines (required), that is practising the several rites which are specially required for the propagation of these particular gods.

यो यो या या ततु प्रकः श्रद्धार्थितेविद्विधाय।
तत्स्य तद्याच्छला गद्धा तामेव विद्यायाह।॥ २१॥

21 Whosoever devotee desires to worship with faith whatever manifestation (of Mine)—in relation to every such devotee, I make that same faith of his unshakable and firm.

These gods also are My manifestations, as taught in Śruti texts like “He who, dwelling in the sun, whom the sun does not know, whose body is the sun” (Brāh. Upan. III. 7. 9) Whichever devotee desires to worship with faith whatever manifestation of Mine, such as the sun, even though not knowing (these gods) to be My manifestations, I consider this faith to relate to My manifestations, even

288. This refutes the view that the desires mentioned here refer to those of the first three classes of devotees (T. C.).

299. T. C. says that this is different from the view that there is only one Self and that gods like the sun have no separate individual selves, but are like the incarnations of the one Lord.

B.G.—7
though he is ignorant of it, and make that same faith of his unshakable and firm, that is, free from interruptions.

त तथा श्रद्धा युक्तत्त्वाराधनमिहते ।

समते न तत् कामानु मयेश्व बिहितानां हि तान् ॥ २२ ॥

22. In association with that faith, he attempts the worship of that (manifestation) and thence obtains the objects of (his) desire, they are in fact bestowed by Me alone.

He, in association with that uninterrupted faith, attempts (i.e., performs) the worship of Indra and other gods. Thence, that is, from the worship of Indra and other gods who are My manifestations, he obtains indeed the objects of desire covered by him, which are bestowed by Me alone. Even though he does not know at the time of worship that gods like Indra, who are objects of worship, are only My manifestations and that worshipping them is My worship—still, because this worship is in truth My worship, I alone bestow what is desired for by the worshiper. 360

अन्तःक्रतु फल तेषा तदृश्वरयत्मेष्यस्माः ।

देवान्देवयजो यात्नि मातुर्ला यात्नि मातोपि ॥ २३ ॥

23. However, in relation to such (persons) whose intelligence is directed towards the mean (goals and results), this fruit (of their worship) happens to be finite. The worshippers of the gods go to the gods, and those who are devoted to Me come even unto Me.

In the case of those men whose intelligence is directed towards the mean, that is, whose powers of comprehension are slight and who worship only Indra and other such gods, this fruit of their worship

360. 'Tasyakrodhanam,' may be split up as (i) 'tasya uddhaham' or (ii) 'tasyak rodhanam.' In the former case, 'tasya,' the genitive singular of the third personal pronoun, is in the masculine gender. It cannot refer to 'tatu' or 'deva,' both of which are feminine. 'Dera' may be understood as the equivalent of these, and the pronoun can refer to it. In the latter case, the pronoun is feminine, but the word following it is rarely used. Sri Sankara explains 'tasya devadhananubh uddhaham.' But no grammatical notes are given. In the second line of the verse, combining 'aham' into the single word, 'aham,' though possible, is disapproved of by Sri Sankara.
is mean and also finite. Why? The worshippers of the gods go to the gods—because their worshippers go to the gods like Indra and Indra and others are indeed of finite enjoyments, and they live only for a specified length of time. Therefore those who attain equality of enjoyments with them slip down along with them (when their worlds are involved in dissolution), but My devotees, knowing that these works of theirs are of the nature of My worship and giving up attachment to finite results, attain Me, having for their sole purpose pleasing Me. That is, they do not return again (to the circuit of births and deaths). For He (Śri Kṛṣṇa) teaches later “But, after attaining Me, O Kaunteya, there is no rebirth” (VIII 16).

He (Śri Kṛṣṇa now) proceeds to state “But others (i.e., those who worship other gods) make useless even My incarnations among men and other beings, taken so that I may be the refuge of all.”

अब्धल व्यक्तिमाप्नर मन्यते मामबुद्धिः

पर भावम्जानन्तो ममाव्ययमनुतमम् ॥ २४ ॥

24 Not knowing My transcendent state, which is imperishable and unsurpassed, those who are wanting in intelligence think of Me as an unmanifest thing (i.e., individual self) which has obtained a manifest form (in a human embodiment).

Persons wanting in intelligence do not know My transcendent state which is imperishable and unsurpassed, that is, they do not know that I who am worshipped by all rites, who am the lord of all, and whose essential nature and attributes are not capable of definition by speech and mind, have incarnated as the son of Vasudeva without giving up My true character, by reason of the highest mercy and maternal solicitude for those that resort to Me and so that I may be the refuge of all. They regard Me as being like a prince of this world,

361 Śrī Śaṅkara appears to take the first line as consisting of two sentences.

362 ‘नायुज्यम’ is sometimes used in the sense of ‘union so as to become one’ or ‘absorption’. Here it is explained by T C as ‘having equality of enjoyments’ it may mean also ‘having equality of attributes’.

363 T C quotes Nārāyaṇa ārya to the effect that even those devotees of the Lord who desire from Him other things than mālā will progress spiritually and in due course attain final emancipation.”
who was, prior to the present time, unmanifest and who, having now attained a particular birth by the force of karma, has obtained, that is, come to have a manifest form. Hence they do not resort to Me, nor do they worship Me by suitable rites.

He (Śri Krśna) states why He is not made known thus.

नाहूं प्रकाशस्वर्ण्य योगमायासमावृतः।

मूर्दोक्ष्य नामिजानाति लोको मासजस्वयम्॥ २५ ॥

25 Hidden by the prakṛti (māyā) characterised by association (with various configurations), I am not clearly evident to all This foolish world does not know Me, who am unborn and the imperishable (in the human form)

Hidden by the prakṛti called yoga (‘association’), being in the form of human and such other configurations which are all peculiar to individual selves, I am not clearly evident to all This foolish world, by seeing in Me merely the human or other configuration (without seeing My transcendence), does not understand that I whose deeds excel those of Vāyu and (even) Indra, whose radiant splendour is greater than that of the sun and fire, who though being observed am yet unborn and imperishable, who am the only cause of the entire universe, and who am the Lord of all—(that I) have assumed (a form similar to) the human form so that I may become the refuge of all ॥ ॥

बेदाहू समसतीतानि बर्तमानानि बार्तुन ।

विविधाणि च भूतानि मात हूँ बेद न कदन ॥ २६ ॥

364. Resorting to the Lord here means worshipping Him after taking refuge in Him as described earlier (T. C.).

365. ‘Yoga-māyā’ is taken to be descriptive of the prakṛti. It is pointed out by T. C. that the word, ‘yoga’, being generally used in the sense of relation or association, here stands for that which is associated (in various configurations with the selves). ‘Māyā’ means that which is capable of bringing about wonderful effects, namely, the prakṛti. Thus, we get the sense of the prakṛti as associated with the selves in various configurations. This association with the prakṛti hides the Lord from the selves. In consequence of this, when the Lord incarnates to provide an opportunity for all to resort to Him, most people mistake Him to be a mere human being and no more.
26. **I know those beings that have passed away, (those) that are in existence now, and also (those) that will come into existence in future: but Me, no one knows.**

I know, that is, I understand all beings—those that have passed away, those that are in existence at present and those that will come into existence in future. But Me, no one knows. The meaning is that among the beings living in the threefold divisions of time (e.g., the past, the present and the future) that are thought over by Me,—among these—no one is known who understands Me to be of this kind and to be Vāsudeva incarnating in order to be an object of refuge to all, and thereafter resorts to Me only. Therefore, the man of wisdom is indeed extremely difficult to find.

So also (it is said)

इन्होंनें वसुदेव मोहिन भारत।
सर्वमृताति समोहं संग याति परतत। ॥ 27 ॥

27 **O fœ-fatiguing Aryuna (Parantapa Bhārata), through the delusion of the pairs (of opposites) arising from desire and aversion, all beings get into delusion (even) at birth.**

All beings at birth, even at the very moment they are brought into existence, get into delusion through the delusion (i.e., the agency causing delusion) which is described as heat and cold and other similar pairs of opposites, and which arises from desire and aversion.

**This is what is said.** Among the pairs of opposites like pleasure and pain, in regard to whatever thing made of the guṇas, desire and aversion were practised in a series of previous births, that same thing described as the pairs of opposites, on account of its subtle impressions, comes into existence as being the object of desire and aversion, and causes delusion to all beings again at the very moment of their birth. By that delusion, (i.e., delusive force) they get into delusion. They come to be such as have by nature desire and aversion.

366. Sri Saṅkara understands the dosa (pair of opposites) mentioned in the stanzas to be none other than desire and aversion.
aversion in regard to these. Their nature is not such as to feel happiness and misery (respectively) at union with or separation from Me. The man of wisdom, however, is one whose nature is to feel happiness and misery solely on account of union with or separation from Me. No being whatever is (i.e. few beings are) born with such a nature.

वेषां त्वन्तां घात पाप जनाना पुष्पकमर्भाम ||
तै छन्दोऽनिरुक्ता भजते मा दृष्टः || २८ ||

28. But the men of good deeds whose sins have come to an end—they, however, freed from the delusion of the pairs (of opposites), worship Me with enduring devotion.

But (there are a few) such men, whose sin—which forms the cause of desire and aversion toward the pairs of opposites made up of the gunas, which hinders the disposition directed towards Me and which has continued from beginningless time—has come to an end, that is, has become reduced through the accumulation of superior spiritual merit in a number of births. Taking refuge in Me, and freed from the delusion made up of the gunas, they worship Me alone by force of the previously described gradations in good deeds, with enduring devotion, that is, with steady resolution, for the sake of freedom from old age and death (i.e., the state of lāṅkāya), for supreme enjoyments and for attaining Me.

He (Śrī Kṛṣṇa) here mentions what special things ought to be known and what ought to be acquired by those three types of worshippers of the Lord.

जयामरणमोक्षाय मामात्मित्वत्त यति ये ||
तै ब्रह्म तदहतु हस्तनमद्यांत्र्य कर्म वाकिलम् || २९ ||

367 The delusion is regarding as enjoyable that which is not worthy of enjoyment and as hateful that which does not deserve to be hated (T.C.)

368 See the commentary on VII 16.

369 The primary meaning of 'vastu' is concerned with the determination of the mind (T.C.).
39. Those who resort to Me and endeavour for liberation from old age and death (i.e., the state of kavalya)—they know that brahman (or the self), all about what is connected with the self and the whole of karma (or activities leading to rebirth).

Those who resort to Me and endeavour for (the attainment of) liberation from old age and death, that is, for the vision of the real nature of the self in a state of separation from the prakriti—they know that brahman (or the self) They also know all about what dwells with the self. They further know the whole of karma (of activities leading to rebirth.)

30 And those (others) who know Me as being associated with the superior maternal things and as associated with that which is superior to the gods, and (those who know Me) as associated with the essence of the sacrifice, they, too, with their minds engaged in contemplation, know Me even at the time of death

Here persons whose qualifications are different from those already mentioned are to be understood on account of the mention again of the word, “those” (ye). Even though the statement, “those—seekers after wealth—who know Me as being associated with the superior maternal things and with that which is superior to the gods (i.e., the self in its state of enjoyment of supreme lordship)”, resembles a repetitive reference to something mentioned elsewhere, it is really of the nature of a decisive injunction because of its purport not being known otherwise. Hence, and similarly the statement about knowing Me as being in association with the essence of the sacrifice is also laid down as an injunction for all the three kinds of differently qualified devotees without any distinction, because of the nature of the subject-matter (i.e., the sacrifice). For in the case of all these kinds (of devotees), the performance of the (five) great sacrifices and such other rites in the form of daily and occasional rituals cannot be dispensed with. They also know Me even at the time of death in such manner as is in accord with their objectives.

370 Tad-brahma, adhyātma and karma are explained in the commentary on VIII. 8
Since there is the word, "too" (oka), in "they too", those who have been mentioned before as endeavouring for liberation from old age and death are also to be understood, along with others (mentioned now) as knowing (Me) at the time of death. By this it may be taken to be stated that even the men of wisdom know Me as being in association with the essence of the sacrifice because of the nature of the subject-matter (i.e., the sacrifice) they (also) know Me even at the time of death in such manner as is in accord with their objective. 371

371. Stanza 30 is taken to refer to others than those mentioned in stanza 29. The seekers after wealth are first mentioned, and then what is required of all the three classes of devotees is laid down. Adhibhātā and adhiṣṭhā are explained under VIII. 4. Meditation at the time of death is discussed in VIII 5–6 and later passages also.
CHAPTER VIII

अर्जुन उपाध—

किं तद्वस्तुः किमभ्यांस किं कर्म पुस्तोतम ।
अशिष्टे च किं प्रोक्तम् अशिष्टे च किसुष्मयोः ॥ १ ॥
अशिष्टे: कर्म कोज्य वेदेऽवस्मत्सः वर्षुर्रुपः ।
प्रवाणकाले च कर्म श्रीयोिसि नियतास्मिनः ॥ २ ॥

ARJUNA SAID:

1 O Kṛṣṇa (Puruṣottama), what is the brahman? What is it that
dwells within the self? What is karma? What have been described as the
superior material things? Who is said to be superior to the gods?

2 O Kṛṣṇa (Madhusūdana), how and who is the essence of the
sacrifice here in this body? And how are You to be known by men of
meditating minds at the time of death?

In the seventh chapter, He (Śri Kṛṣṇa) taught how that Supreme
Brahman who is Vāsudeva, is the object of worship, how He is the ruler
and the proprietor of all things, animate and inanimate, how He is
the cause (of all things), how He is the support (of all things), how He is
denotable by all words on account of His having all things for His
body and of His having all things as His modes, how He is the con-
troller of all and how He alone is supreme (over all) by reason of His
multitudes of auspicious qualities (He also taught) how He is hidden
and obscured by the things constituted of sattva, rajas and tamaś, which
exist as bodies and senses and as objects of enjoyment and which owe
their existence to the stream of sinful actions flowing from time without
beginning (He also showed) how this (obscuration) can be removed
by taking refuge with the Lord, which is brought about by the results
of very pre-eminent good deeds. Then, after teaching the differences
among the worshippers due to differences in the results desired by them
caused by gradations in their good deeds and having reference to wealth,
knowledge of the true nature of the self and the attainment of the
Lord (as objectives); the superiority of one who seeks to attain the Lord
by reason of his being inexpressibly dear to the Supreme Pers
account of his being always attached (to the Lord) and being single-minded in (his) devotion; and the difficulty of finding such a devotee—
(after teaching all these), He (Śrī Kṛṣṇa) touched upon the differences among the things that ought to be known and the things that ought to be followed by these three classes (of devotees) 372

Now in the eighth chapter, He (Śrī Kṛṣṇa) describes in detail the different things to be known and followed already referred to

How are that brahman, that which dwells with the self, and karma to be spoken of (these) which have been mentioned as what ought to be known by those who, taking refuge with the Lord, endeavour for liberation from old age and death? What are the (superior) material objects and the person superior to the gods who should be known by the seekers of wealth? Who is to be known by all the three classes (of devotees) and denoted by the word ‘adhyayāna’ (‘that which is connected with the sacrifice’)? And how does the state of being adhyayāna come to him? At the time of death, how are You to be known by these three classes (of devotees) who are self-controlled?

श्रीमचालन—
बलर ब्रह्म परमं स्वभावोध्यात्ममुच्यते।
सूतभावोद्ववकरो विस्मयं कर्मसंस्कृतः। ॥ ३ ॥

THE LORD SAID.

3 The brahman is the supreme, indestructible (self) One's own (material) nature is spoken of as that which dwells with the self. The outgrowing creative force which causes the rise of material entities is known as karma. 373


373. This and the next stanza are interpreted in fundamentally different ways by Śrī Saṅkara and Śrī Madhva. The former takes the Brahman to be the Supreme Self, the adhyātma to be the empirical individual self karma as the sacrificial act, the adhāśāyā as all perishable things, the adhāśāyas as Hīranya-garbhā, the Universal Spirit and the adhyātma as the Lord. Śrī Madhva takes them in order to be the Lord's all-pervading form, the body, etc., given to the self, the grand work of creation, the decaying things like the body, etc., Brahmā the creator who is the foremost among the selves and the Lord Himself.
That which is supreme and indestructible has been designated as "that brahman." The akṣara is that which does not get destroyed and is of the form of the aggregate of all the individual souls. To this effect are the following and similar sūta texts, "The aryakta is absorbed (back) into the akṣara, the akṣara is absorbed (back) into the tamaś." (Sub Up II). The supreme akṣara is the essential nature of the self, free from association with the prakṛti.

One's own (material) nature is that which is spoken of as (adhyātma) dwelling with the self. One's own (material) nature is the prakṛti. It is that which does not constitute the self, but which is attached to the self, and which consists of the subtle elements, the subtle impressions etc. It has been taught as essential to be known in the vidyā of the five fires. Both these (the akṣara and the adhyātma) are to be known by the aspirants after mokṣa—(the one) as what ought to be attained and (the other) as what ought to be given up.

The outgoing creative force which causes the rise of material entities is known as karma. By material entity is meant the human or any similar entity. That outgoing creative force which causes their rise and which has been described in the scriptural text, "The waters

374 C explains in two ways how the Subāla text quoted is an authority for describing the individual self as the akṣara. The aryakta may be regarded as getting into contact with the aggregate of individual selves. This is the figurative laya of the aryakta into the akṣara. Alternatively, the akṣara may be regarded as a state—as explained in Note 337 under VII. 6—where primordial matter is mixed up promiscuously with the selves. In either case, this state gets its name, 'akṣara', by reason of the association with the individual selves.

375 The science of the five mystic fires, taught in Chānd Up I, explains how the self acquires a new body. Pravahana traces the course of the soul from the time it ascends to the heavenly world after death in a mortal body. It takes with it the sense organs and the material elements in a subtle state. In the heavenly world, it gets from them a suitable body to enjoy the experiences there. On its good karma getting exhausted, the heavenly body dissolves. The soul then enters a raincloud, comes down to the earth during rains, gets united with foodplants, enters a man's body through food, gets united with his semen, enters a woman's womb and there gets another human body. The cycle may then repeat itself. At every stage, the subtle elements, here called 'the waters', undergo accordant transformations.” (S B III, Note 1050, p. 192.) These stages in the progress of the soul are metaphorically described as oblations in the five fires of the heavenly world, raincloud, earth, man and woman. The practice of this vidyā is held to lead to kṣaṇalya.

376 The seekers of kṣaṇalya are here referred to as aspirants after mokṣa.
sacrificed in the fifth oblation become those who are called *purusas*” (Odhd. Up. V. 9.1), as acting through contact with women—that (creative force) is here called *karma*. And all this (*karma*) with things connected therewith (as causes and effects) should be regarded by the aspirants after *mokṣa* as terrifying and deserving to be avoided. The necessity for avoiding (it) will also be taught immediately hereafter in the statement, “Those who wish for it lead a celibate life” (VIII. 11)

अभिमूल करो भावः पुरुषार्गिथिद्रवलम्
अभिमूलोऽङ्गोऽब्ज् ऐश्वे देहृता वर ॥ ४ ॥

4. The superior material entities (adhibhūta) are perishable things
And what is superior to the gods (adhidharmam) is the *purusa* (the individual soul) O best of embodied beings, I am Myself here in this body the essence of the sacrifice (adhyayāṇa)

The superior material entities which have been enjoined as necessary to be known by the seekers after power and prosperity are perishable things They remain in the ether (of space) and other elements as their particular evolutes and have perishability for their nature They consist of sound, touch etc, with what supports them (namely, the elements), but are different (from the sound etc of ordinary experience) Sound, taste, touch, form and smell, which are different (in a superior way), along with what supports them, are to be attained by the seekers after power and prosperity and should be meditated on by them

The *purusa* is the one superior to the gods The *purusa* is indicated by the expression, ‘adhidharmam’ The *purusa* remains superior to the gods remains, that is, superior to all the gods like Indra, Prajāpati and others, and is the enjoyer of sound etc, which are different from (and superior to) the multitudes of enjoyment of Indra, Prajāpati and such gods And that state of being the enjoyer is to be meditated upon by the seekers after prosperity and power as the goal to be reached.

377. The waters in the fifth oblation stand for all the subtle elements which accompany the soul from body. See Note 375.

378. The outgoing creative force called *karma* is here deemed to be the seminal discharge in sexual intercourse.
Verse 6] RAMANUJA-BHASAYA 205

I am Myself the essence of the sacrifice. I alone am indicated by the expression, 'adhyayita'. 'Adhyayita' means one who is the object of worship through sacrifices. Here, in Indra and others who constitute My body, I remain as their Self, and I alone am the object of worship through sacrifices. In this way, this (adhyayita) is to be meditated on by the three classes of qualified aspirants at the time of the performance of the daily and occasional rites like the (five) great sacrifices.

अन्तकाले च मामेव स्मरन्तुस्मा कलेवरस्।
यः प्रयत्नः स मद्याधाय याति नास्त्यज सत्यः। 11 5

5. And he who, at the time of the end (of his life), remembering Me exclusively, gives up the body and departs (from life)—he attains My condition. in respect of this, there is no doubt.

This is also common to all the three (classes of devotees). And he who at the time of the end (of his life), thinking on Me alone, gives up the body and departs from life—he attains to My state. That is, he attains to that which is My state, (My) nature. The meaning is that in whatever manner he meditates on Me, then (at the time of death), he becomes of similar form—in the same way in which Adi-Bharata and others became of similar form to those of the species of animals remembered (by them) then (at the time of death).

He (Śrī Kṛṣṇa) here clearly points out that it is the nature of one's last thought to bring about the attainment by the meditator of similarity of form with its own subject.

य य वाचिपि स्मरन्भाव त्यजत्यते कलेवरस्।
त तत्मेवैति कौलेय सवा तद्भवभावितं ॥ ६ ॥

379. Arjuna's question in VIII 2 is "How and who is the essence of the sacrifice here in this body?" T C suggests that 'here' may mean 'in respect of Indra or any such god known from the scriptures'. 'In this' may refer to such a god who is visible to Arjuna. Or 'here' may refer to the sacrifice itself. The 'how' of Arjuna's question is answered by the Lord being the object of worship through sacrifices.

380. The story of this Bharata is told in the purāṇas. See, e.g., Bhāgavata (V. 7-16). It is said that, though a sage, he became attached to a deer to such an extent that he died thinking of the animal. In his next birth, he was born a deer.
6. Remembering whatsoever attributes one gives up the body at the end (of one's life), those very same attributes one attains, O Arjuna (son of Kunti), he having constantly meditated upon them

At the end, at the time of the end of life, remembering whatsoever attributes one gives up the body, he attains those very same attributes after death. \(^{381}\) And the last thought arises only in respect of a subject previously meditated upon

\[\text{तस्मातसबृह दानेशु मामनुस्मर युध्य च।} \]
\[\text{मयेनिकत्यनोजुऽ साम्येवध्यसंगमं।} \]

7 Therefore, remember Me continuously at all times and fight (in the war) With (your) attention and intellect dedicated to Me, you will come to (attain) Me surely (There is) no doubt (about this)

Because the last thought arises only about a matter previously experienced, therefore at all times, till you departure (from life), day after day, remember Me continuously. And perform war and such other duties which would give rise to (My) remembrance day after day, which are linked with (one's) caste and stage of life, which are enjoined by the Sūtras and the Smṛtis, and which consist of obligatory and occasional rites. Thus, by this means, having dedicated your manas and intellect to Me, and remembering Me exclusively at the time of death, you will attain Me, as qualified by the attributes desired by you. (There is) no doubt about this. \(^{384}\)

After having taught thus in general terms that the attainment of one's goal is dependent on (one's) last thought, He (Śrī Kṛṣṇa) begins to teach the different kinds of meditation to be followed by the three classes (of devotees) for the sake of securing it (i.e., the appropriate

---

\(^{381}\) Śrī Śaṅkara renders "remembering whatsoever god " Bhāra" is taken by T' C to be 'śraddhā', which is here translated as 'attributes'. 'Attributes' imply the substratum thereof.

\(^{382}\) The means may be mānasa-maṇḍala and the fruits thereof the dedication of the manas and intellect to the Lord (T' C')

\(^{383}\) Dedication of the manas is continuous remembering, that of the intellect finding that the Lord will give the desired fruits (T' C')

\(^{384}\) 'śraddhā', in the verse may be an attribute of Arjuna, he being described as free of doubts. Alternatively it may mean ' (There is) no doubt '.
last thought). Among these, He (first) speaks about the manner of meditation of the seekers after enjoyment and power and the nature of their last thought in accordance with their meditation

अम्यासयोग्युस्ते चेतसा नान्यगामिना ।
परम पुरुष दिब्यं याति पार्थातुचित्तयत् ॥ ५ ॥

8 With a mind which is characterised by repeated practice and yogic meditation and which does not move towards any other thing, thinking afterwards (at the time of death) of the Supreme Divine Person, one attains (Me)

Thinking of Me, the Supreme Divine Person, in the manner to be described hereafter, at the time of death, with a mind which is characterised by repeated practice and yogic meditation, and which does not move towards anything else, one reaches Me alone that is, becomes similar in form to Me by virtue of the attribute of enjoyment and power, like, Adi-Bharata who attained the state of a deer (after thinking about it at the time of death)

Abhyāsa (repeated practice of concentration) means being often and often in touch mentally with the object of worship at all times which do not hinder obligatory and occasional rites But yoga is the meditation in the manner described, practised daily at the time of yoga

कौँ पुराणनुवाचासितारम् अणोर्णीयायांसमनुस्मरेऽः ।
सर्वत्स्य धातारमवित्त्वयूप्यम् आदिद्विष्वर तमसः प्रस्तात्वः ॥ ९ ॥
प्रयाणकाले मनसाज्जलेन मस्त्या मुर्को योगज्ञलेन चैव ।
भृंबोर्मच्छे प्राणामवेश्य सम्यक् स्त त पुरुषमुपेतति दिस्यम् ॥१०॥

9—10 He who meditates on the Great Seer, the Anciant, the Ruler, the Creator of all, who is smaller than an atom, whose nature is inconceivable, who has the lustre of the sun and who is beyond the tamas—he who meditates at the time of death being possessed of devotion (to God) and

225 In verses 9 and 10 T C points out that Sri Rāmānuja, for this reason differs from Sri Sankara's interpretation of 'devam' as 'existent in the orb of the sun'
by virtue of the strength derived from yoga, with an unshaking mind, having well fixed the vital principle of life between the eyebrows, attains that same Divine Supreme Person. 386

He who fixes his vital principle of life (in the space) between the eyebrows at the time of death with a mind unshaking on account of its having ascended to fullness of development through the force of yoga which is associated with devotion practised day by day—(and who meditates) on the Great Sage, that is, the omniscient the Ancient, who exists from the distant past the Ruler, who controls and governs the universe who is smaller than the atom, that is, subtler than the individual soul who is the dhātu 387 of all, that is, who is the Creator of all: whose nature is inconceivable, that is, whose nature is radically different from that of all others: who has the lustre of the sun and who is beyond the tamaṣ (or matter in its sublimest state), 388 that is, whose form is supernatural, peculiar to Himself and divine—he who meditates on Him, the Divine Person conceived in this manner, there between the eyebrows, 389 he reaches Him alone. The meaning is that he reaches His condition, becomes equal to Him in power and enjoyment. 390

Then He (Śri Kṛṣṇa) speaks of the manner of meditation of the seekers after kaivalya (the final state of self-sufficient self-realisation without God-realisation)

यदवर्ते वेदविद्यो बदति विशालति यशतयो कीर्तरागः।
यविद्यान्तो श्राहपुर चरित्त तते पद संप्रभुण्य प्रक्ष्ये ॥ ११ ॥

386 This form is based on many Śruti texts.
387 The distributor of karma-phala, according to Śri Śaṅkara, the sustainer and the nourisher, according to Śri Madhva.
388 Tamaṣ is here taken to mean the primordial state of undifferentiated matter from which the evolution of the universe starts. Hence to be beyond tamaṣ is to be transcendent. Śri Madhva, who glosses tamaṣ as arupakta, interprets similarly. But Śri Śaṅkara renders tamaṣ as the darkness of delusion characterised by non-science and adhyātma-varga as shining like the sun with the light of eternal intelligence.
389 This has to be compared with the aśīkṣya mentioned in VI. 13.
390 The omniscience and other qualities of the Lord here are to be meditated upon as helpful in securing for the meditator power and enjoyment, and not as characterising the Lord as the goal to be attained. Moreover, this form described for meditation during the last minutes is also the form to be meditated on earlier (T. C).
11. I shall briefly declare to you that goal (of thought), which the knowers of the Vedas speak of as Indestructible, which self-controlled sages devoid of passion enter and wishing to know which they lead the life of celibacy.\textsuperscript{391}

I shall briefly declare to you that goal (of thought) which the knowers of the Vedas describe as indestructible, that is, possessed of qualities like not being gross that indestructible (goal of thought) which the self-controlled sages devoid of passion enter that indestructible (goal of thought) wishing to attain which men live the life of celibacy.\textsuperscript{392}

'Pada' (here) means that which is attained by the mind (or the goal of thought). The meaning is I shall briefly speak of the way in which that nature of Me which is indestructible and which is to be known in the whole of the Vedānta is to be meditated on.\textsuperscript{393}

12 Whoever, controlling all (his) doorways (of knowledge), confining the mind in the heart, fixing his vital principle of life in the head, engages himself in yogic concentration

13. (And) uttering (to himself) the monosyllable 'Om', which is (denotative of) the Brahman, and (thus), remembering Me continuously—whichever gives up the body and departs (from life) in this manner, he reaches the supreme goal

Restraining all the senses like the ear etc. which form the doorways of knowledge, that is, turning them away from their activities, confining the mind in Me who am indestructible and seated in the lotus of the

\textsuperscript{391} This verse resembles Kaiś Up \textsuperscript{2} II, 14 about the prapada.

\textsuperscript{392} T. C explains brāhmaṇya as continence, while Śrī Sāṅkara renders it as studying under a gurū. For the qualities of not being gross, etc, see Brāh. Up (III. 5. 6).

\textsuperscript{393} The Lord as atiṣṭha is worshipped in order that the self as atiṣṭha may be attained (T. C.)
heart: engaging in the concentration of the mind (dharana)\textsuperscript{394} which is known as yoga, that is, remaining fixed (in yogic concentration) Me alone.

Uttering the monosyllable, 'Om,' which is the Brahman, which is denotative of Me: \textsuperscript{395} remembering Me continuously who am (thus) denoted (by 'Om') and fixing his vital principle of life in the head—whoever gives up the body and departs (from life), he reaches the supreme goal. The meaning is that he attains the self which is separated from the prakrti, which is of similar form to Myself, and from which there is no return. Later on, He (Śrī Kṛṣṇa) will teach “They call that the supreme goal, which is not destroyed when all material things perish, which is unmanifest and indestructible” (VIII 23–21)

Thus the method of meditation on the Lord by the aspirant after prosperity and power and by the aspirant after kavālya has been taught to be in accordance with their several goals. Now He (Śrī Kṛṣṇa) speaks of the method of the meditation of the Lord by the man of wisdom\textsuperscript{396} and the manner of attainment

\textsuperscript{394} Here dhārana means yoga and not the particular stage of meditation described in Patañjali's Yoga sūtras.

\textsuperscript{395} The mystic significance of the sacred syllable, ‘OM’, is explained in several Upaniṣads, particularly Taṇḍārīyopanishad (1.8) and Māndākūyopanishad. (IV, 23–29) Prof M Rangacharya observes “From Upaniṣad sources it is possible to gather that the syllable, OM, originally conveyed in all probability the same meaning as the English word ‘yes’, that it was used later on as a solemn sacrificial formula importing permission to do the various acts to be done in the sacrifice, and that still later on it was largely utilised as an aid to yogic meditation leading to self-realisation and God-realisation. Thus there came into existence a sacred halo of tradition round the oṃkāra, and in the literature of the Vedāṇa it is made to signify the highest harmonisation and unity which are predictable about God, and in this way the puṇya came to denote God Himself. It is further an interesting feature about the syllable, Oṃ, that, according to the rules of Sanskrit grammar, it may be seen to be the result of the fusion of the three primary phonetic elements, a, u and m, and this fact has been taken advantage of to make the puṇya symbolic of all varieties of unity in trinity. Moreover, a, u, and m, of which Oṃ is made up, are taken to denote the beginning, middle and end of all speech, as they happen to be the typical vowels that are produced at the beginning, middle and end of the mouth, looked on as the organ which is responsible for the articulation of all sounds. In consequence of this way of looking at the oṃkāra, it has come to signify all the Vedas and the whole of the revealed scripture of the Hindus.” (L. G. II, p. 31.)

\textsuperscript{396} Described in VII 17–18
Verse 15] RAMANUJA-BHASHYA 211

अनन्येदास्तत्त यो मा स्मरति नित्यश ।
तस्याः सुलभं पारं नित्ययुक्तस्य योगिनं ॥ १४ ॥

14 I am easy of attainment O Arjuna (Pārtha), to that yogin who is ever united with Me, whose mind is not in anything else and who remembers Me continuously at all times.

I am easy to attain by that yogin who is ever united with Me, that is, who desires eternal union with Me who remembers Me, having nothing else in mind, continuously, that is, (without interruption) from the time the work (of meditation) was started, and satatam, at all times who on account of My being exceedingly dear to him, is unable to obtain support and sustenance for himself without remembering Me, and indulges in memories (of Myself) which are exceedingly dear. I alone am the object of attainment (to such a yogin), not a state of Myself like that of sovereign power and enjoyment. And I am very easily attained (by him).

Unable to put up with his separation (from Myself), I Myself want him. The meaning is that I Myself give him that progress in his worship which is required for attaining Me, the destruction of all obstacles thereto and the condition of My being extremely dear to him etc.

It is revealed in the sruti “He whom this (self) chooses, by him He can be gained” (Mund Up III 2 3 & Kath, Up II 22). And He (Śrī Kṛṣṇa) will also teach “To them who wish to be constantly united (to Me) and who worship Me, I give with love that particular mental condition by which they attain to Me. Out of mercy to those very persons, I who am seated in their mental structure (as the object of thought), destroy the darkness born of ignorance by means of the shining light of knowledge” (X 10-11).

Hence, in the remaining portion of this chapter, He (Śrī Kṛṣṇa) teaches that the men of wisdom and the aspirants after kaivalya do not return (to re-birth), while the seekers after sovereign power and enjoyment do so return.

मामुपेत्य पुनर्जन्म दुःखालयमशास्थ्रतम् ।
नामुवन्ति महात्मान संसर्गविपर्यायं गतां ॥ १५ ॥
15. Having come to Me, great souls do not obtain (again) the life of rebirth which is unenduring and is the abode of misery. They have gained the supreme object of attainment.

Having come to Me, they do not obtain again birth, which is the abode of misery and is unenduring. Because, possessing knowledge of My nature as it really is, unable to obtain sustenance and support for themselves without Me on account of My being exceedingly dear to them; having their minds deeply attached to Me, and depending completely on Me, these great souls, that is, men of noble minds, worship Me and attain Me as the highest object of attainment.

He (Śri Kṛṣṇa) next teaches the cause for the return to birth of those who have attained the objective of sovereign power and enjoyment and of the non-return to birth of those who have attained the Lord.

अष्टःसंवक्षीर्यं, पुनरार्जुन aprājan
मात्रेत्र तु कौलेय पुनर्जन्म न विष्णु || १६ ||

16. All the worlds, from the world of Brahmā, are such as to give rise to re-birth, O Arjuna. But after attaining Me, O Arjuna (Kaunteya), there is no re-birth.

The worlds from the world of Brahmā, which (all) lie within the universe (lit. the mundane egg of Brahmā) and which are the seats of enjoyment and sovereign power, are such as to give rise to rebirth. That is, they undergo destruction. Hence destruction cannot be avoided by those who have attained the objective of enjoyment and sovereign power on account of the destruction of the places which can be attained by them. There is no rebirth, however, to those who have attained Me, who am omniscient, who will the truth, whose sport is the creation, preservation and destruction of the entire universe, who am compassionate in the highest degree, and who am always of the same form; for there is no possibility of destruction (in their case).

397. Śri Madhva says that there is no return to birth in the worlds beginning from the palace of Brahmā on Mt. Meru. Śri Rāmānuja here refers to the occasional as well as the universal dissolution. In the former case, the world of Brahmā is not affected; in the latter, it also suffers dissolution.
He (Śri Kṛṣṇa) now speaks of the time-scheme determined by the will of the Supreme Person, in regard to the birth and destruction of the worlds up to the world of Brahmā and of those who are within them

सहस्रयुगमहत्तमहृदयृत्वमुक्तानो विनुः ।
रात्रेण युगसहस्त्रानं तेज्होरात्रातिविदो जना ॥ १७ ॥
अपधकालाधिकर्ष्यस्वः प्रभवत्यह्रागेमे ।
राज्ञागमे प्रलीयन्ते सवैवाधिकर्ष्यस्वः ॥ १८ ॥
भूतप्राप्तस्य सवाय भूतामूल्यम प्रलीयते ।
राज्ञागमेववशः पार्थ प्रभवत्यह्रागमे ॥ १९ ॥

17 Those who know (My scheme) about day and night, understand that the day of Brahmā is what ends with (a period of) a thousand yugas, and that (his) night ends with a thousand yugas.

18 All the manifested things arise out of the non-manifest at the approach of the day (of Brahmā), and at the approach of (his) night they are absorbed (back) into that same thing which is called the non-manifest.

19 This same collection of (produced) beings, having been born again and again, is, at the approach of the night (of Brahmā), O Arjuna (Pārtha), irresistibly absorbed. It (again) rises up at the coming of the day (of Brahmā).

These men who know the scheme of day and night as determined by My will in regard to all beings, starting with man and ending with the four-faced (Creator)—they know that what constitutes the day of the four-faced (Creator) is a period ending with thousand intervals of four yugas, and that (his) night is also of like form.

There (in that scheme), at the time of the approach of the day of Brahmā, the manifested things which are within the universe of the three worlds and consist of bodies, senses, objects of enjoyment and places of enjoyment, rise forth from the non-manifest, which is in the condition of the body of the four-faced (Creator). At the time of the approach of the night (of Brahmā), they are absorbed into that same particular condition of the non-manifest which constitutes the body of the four-faced (Creator).
This same collection of (embodied) beings, which is subject to
dissolution at the approach of the night. Once again, at the time
of the approach of the day, it rises forth. Similarly, at the end of
the thousand yugas which comes at the conclusion of the hundred
years (of Brahmā's life), it is in Me that the worlds up to the world
of Brahmā and Brahmā himself are absorbed, according to the order
whose beginning is described in the scriptural text, "The earth is
absorbed (back) into the waters, the waters are absorbed (back) into
light" (Sub. Up II), and up to the end (of the series of involutionary
states ending with absorptions into) the anuyakta, the aksara and
tamas. And because the association with origination and destruction
is unavoidable for everything other than Myself, on account of birth
from Me and absorption into Me according to a time-scheme, therefore
the return to birth cannot be averted in the case of those who have
attained the objective of enjoyment and sovereign power. But for those
who have attained Me, there is no possibility of return again (to
samsāra).

308 Immense periods of time known as yugas and kalpas figure largely
in ancient Hindu speculations about the creation and dissolution of the universe.
The four yugas mentioned in the commentary are known respectively as Krita,
Tretā, Dvāpara and Kali, lasting respectively for 1,728,000, 1,296,000, 864,000
and 432,000 years. All the four together aggregate to 4,320,000 years. A
thousand such periods constitute a day of Brahmā, and a similar period consti-
tutes his night. At the beginning of a day of Brahmā there is creation, and
at the end of such a day, there is a naimittika pralaya, an occasional dissolution.
It is stated that this dissolution affects only eleven out of the fourteen worlds
all the seven nether worlds, the earth, the Bhūvarloka, the Svargaloka and the
Maharākṣa. The worlds named Jana, Tapas and Satya, are unaffected by it.
The last named of these is the special world of the four faced Brahmā, the Creator.
During the naimittika pralaya, the dissolved worlds enter into the body of
Brahmā, and they become manifest again in varied individuality at the next
dawn of the day of Brahmā. One day and one night of Brahmā constitute his
diurnal period. A year of Brahmā contains 360 such periods. And Brahmā
has a life of 100 such years. Taking into account the junction periods at the
beginning and end of each yuga, manvantara and kalpa, it has been calculated
that Brahmā's life extends to 311,040,000,000,000 solar years.

At the end of a Brahmā's life-period, a grand dissolution takes place
in the universe, and even the elements are resolved into subtler states. Finally,
the whole universe with all its souls is absorbed into the Lord, and remains
indistinguishable from Him, till another Brahmā is created.

As creation and dissolution are believed to be without beginning and
without end, a series of Brahmās are postulated, one succeeding another.

309 For anuyakta, aksara and tamas, see Note 337 on p. 201
Then He (Śri Kṛṣṇa) teaches that there is no rebirth even for those who have attained kaivalya

परस्तस्मातु भावोऽन्योऽपि भविष्यत्तस्मातसत्तनात।
यस्स सर्वेणूः सूतेणूः नस्यत्तुः न विनस्यति॥ २०॥
अन्योऽपि इत्युक्तस्मातुः परमा गतिम्।
य प्राप्य न निवर्तते तद्राम परम मम॥ २१॥

20 There is, however, another non-manifest entity higher than this non-manifest—(an entity) which is eternal and is not destroyed when all elements are destroyed.

21 This has been described as non-manifest and indestructible. Thus, they say, is the supreme goal. This is My supreme dwelling place (which I control from within and) reaching which souls do not return (to birth).

Higher, that is, superior as an object of human pursuit, to this non-manifest entity, which is of the form of the intimate prakṛti, there is another thing, which is of a different kind from this (prakṛti) on account of its being solely of the form of knowledge, and which (also) is non-manifest. It is non-manifest, because it cannot be made clear by any means of knowledge. The meaning is that its nature is unique and that it can be known fully only by itself. It is eternal, that is, everlasting, because it is incapable of birth and destruction. In passages like “Those, however, who meditate on the indestructible, the indescribable, the non-manifest (self)” (XII,3) and “That which is like something uniform and homogeneous—(namely, the emancipated self)—is called the indestructible” (XV 16), that entity has been described as non-manifest and indestructible, which, when all material entities like the other and other elements with their causes and their effects, are destroyed, is not destroyed, even though it is found with every one of them.

The knowers of the Vedas speak of it as the supreme goal. The meaning is that this is the indestructible thing, which has been indicated by the expression, “supreme goal”; in “Whoever gives up the body and departs (from life in this manner), he reaches the supreme goal”.

400 The point is that the self can be known only in vague and general terms by the various means of knowledge like inference, revelation, etc (T C).
(VIII. 13), and which is the self existing in its essential state, devoid of contact with the prakṛti. This (self) which exists thus in its essential nature and attaining which they do not return—this is My supreme dwelling place, that is, the highest object of My rule 401. The non-intelligent prakṛti is one object of (My) rule. The intelligent prakṛti, which is mixed up with this (non-intelligent prakṛti), is the second object of (My) rule. The essential nature of the emancipated self which exists in its essential nature, devoid of contact with non-intelligent matter, is the highest object of (My) rule. Such is the meaning. This is also characterised by non-return (to birth).

Alternatively, the word, 'धार्मिक', may express 'light'. And light is here meant to stand for knowledge. The essential nature of the emancipated self, on account of its being of the form of unbounded knowledge, is the supreme light, when compared to the self which is in contact with the prakṛti and which is of the form of limited knowledge.

He (Śrī Kṛṣṇa) now teaches that the object of attainment for the man of wisdom is, however, quite different from this.

पुष्कस्त परः पार्थ मक्तपा लम्बस्तवल्लभयाः
यत्मान्तंस्थानं सूचिनि वेन सर्वविद्यतीतम ॥ २२ ॥

22. But that Supreme Person, O Arjuna (Pārtha) ¹, in whom exist all beings and by whom the whole of this universe is pervaded, is to be attained by loving devotion exclusively directed (to Him).

That Supreme Person who has been described in such passages as, "(Thus), other than Myself, there is nothing whatever which is higher, O Arjuna (Dhanakījaya). The whole of this (universe) is strung on Me like collections of gems on a string" (VII. 7), and "Me as the Unchangeable (Being) who is above them" (VII. 13), in whom exist all beings and by whom the whole of this universe is pervaded, is to be attained by loving devotion exclusively directed (to Him) as stated in "(I am easy of attainment, O Pārtha, to that yogin) whose mind at all times is not in anything else" (VIII. 14).

401. If 'धार्मिक' is taken as 'dwelling place', it follows that, according to Bhā. Up. (III. 7), the self and all other things in the universe are places dwelt in as well as ruled by the Brahmāna (T. C.).
Then He (Śrī Kṛṣṇa) teaches the path which is described by epithets beginning with light and which is common to the knower of the true nature of the self and to him who is devoted to the Supreme Person. In the scriptures, the path described by epithets beginning with light is mentioned as common to both these. It is characterised by non-return to birth. Accordingly, in regard to one travelling through the path described by the epithets beginning with light, as set out in passages in the science of the five fires like the following "Those who know it (i.e., the essential nature of the individual self) thus (i.e., as set out in the vidyā of the five fires) and those who in the forest worship with faith Tapas (or the Brahman) go to (the deity ruling over) rays of light, and from (the deity ruling over the) rays of light to (the deity of the day)" (Ch. Up. V 10 1)—(in regard to such a self), attainment of the Supreme Brahman and non-return (to saṁśāra) are declared in the scripture thus "He (the supernatural person of the lightning) leads them to the Brahman. Those who are led by this path do not get into this human whirlpool" (Ibid. IV 15 6)

"Those who know it thus" is a scriptural text defining the goal this is not indeed with reference to the attainment of the self as part of the science of the Brahman, which is taught in the teaching of Prajāpati and other such contexts. For there will then be no significance to the separate text referring to the science of the Supreme Brahman, "Those who in the forest worship with faith Tapas (or the Brahman)" (Ibid. V 10 1)

And in the science of five fires it is declared "In this manner, indeed, the waters sacrificed in the fifth oblation become those who are called puruṣas" (Ch. Up. V 9 1), and "Those with (a balance of) good karmas those with (a balance of) bad karmas" (Ibid. V. 10 7)

402. See note under verse 26. This is a path leading the self to a state of final release

403. For the teaching of Prajāpati, see the introduction to Chapter III, and Note 90. The point here is, as T. C. puts it, that in Sāṅkhyā Up. (V 10 1) and similar texts, meditation on the self and meditation on the Brahman are mentioned as separate and equal. If the former were merely an element of the latter, this would be inappropriate. So the meditation on the self mentioned here is different from that taught in Prajāpati's discourse and similar contexts.

404. Only part of the text is quoted. It declares that those returning to the world with a balance of good karmas attain births in noble human families, while those who return with a balance of bad karmas attain births as degraded beings or as animals.
It is to be understood that it is taught here that the state of existence as men and other beings which has its roots in good and evil deeds refers only to the waters alone which are mixed with other elements and that to the self there is only contact with them. Thus the distinction between the intelligent soul and non-intelligent matter is set out. Then through the statements, "Those who know it thus" (Ibid. V 10.1) "They reach the light" (Ibid.), and "They do not return again to this human cycle" (Ibid. IV 15.6), it is taught that those who know thus about the distinct intelligent and non-intelligent things—(the one) as deserving rejection and (the other) as being a goal to be realised—(they) travel along the path described by epithets beginning with light and do not return (to samsāra). Because there is the text, "He (the supernatural person of the lightning) leads them to the Brahman" (Ibid. which declares that the Brahman is attained by both the knower of the real nature of the self and the devotees of the Supreme Person, and because of the principle that what is attained (through worship) should be in accordance with the worship (because of these reasons) the entity, self, in a state of separation from mammate matter, should be continuously meditated upon as having its sole delight in complete subservience to the Brahman through its having the Brahman as its self. And the (self's) quality of finding sole delight in complete subservience to the Supreme Being is established from Śrut texts like "He who dwelling within the self, whose body is the self" (Mādh Bh Up III 7 22).

405 See Notes 375 and 377

406 This is the lat. kṛita nyāya, which may be roughly rendered as the principle of results according to worship Śrī Rāmānuja explains it thus in S B (IV iii 14) "Just as one worships, so will one attain

407 The seeker of kārulga meditates on his self as having the Brahman for its soul, while the man of wisdom, truly devoted to God, meditates on the Brahman as having his self for its attribute. Accordingly, in kārulga there is realisation of the self as having the Brahman for its soul, while mokṣa consists in the realisation of the Brahman, characterised by his soul as attribute. In the former case, the Brahman as an attribute is of secondary importance, while in the latter case the Brahman is primary in the realisation. Opinion is sharply at variance between the two schools into which the followers of Śrī Rāmānuja are divided about kārulga. The 'southern' school, led by Śrī Lokācārya and Śrī Varāvara Muni, takes the view that kārulga is everlasting, being a kind of inferior mokṣa. The 'northern' school, under the leadership of Śrī Vedānta Deśika, maintains that kārulga is impermanent and leads to mokṣa after a time. The T. C. has a long, polemical passage upholding this latter view.
23 O Arjuna, I shall declare to you the path (1st time), following which (after departing from this life) the yogins attain the state of not returning and also (the path following which) they attain the state of returning.

24 Light in the form of fire, the day, the bright (fortnight preceding the full moon), the six months of the (sun's) northern progress—departing therein (i.e., in the path characterised by them) men who know the Brahman go to the Brahman.

Here the word, 'time', has the implied meaning of a path, because the path (mentioned here) has numerous deities starting with day and ending with the year, who preside over (particular periods of) time. The meaning is, "I shall tell you the path(s) by departing in which path(s) yogins attain the state of not returning and the doers of good deeds attain the state of returning (to saṁsāra)" 408 By the statement, "Light in the form of fire, the day, the bright fortnight and the six months of the northern progress" (the deity preceding over) the year and others (connected with the path) are also clearly indicated.

दूसरा रात्रिस्थाया कृण यद्यमाना दक्षिणायनम्।
तत्र चान्द्रयस स्वयंवर्ती प्राप्त निवर्तते॥ २४॥

25 Smoke, night, similarly the dark (fortnight of the waning moon), and the six months of the (sun's) southern progress—(departing in) the path characterised by these, the yogin attains the light of the moon and comes back.

408 In the stanza, the term, 'yogins', includes both those who attain final emancipation and those who return to saṁsāra. Hence the doers of good deeds are mentioned in the commentary. As regards the path beginning with light, see Note on stanza 26.
This also is indicative of the world of the manes and such other stages in the path described by epithets beginning with smoke. Here the word, 'yogin', relates to one who is connected with good deeds.

शुक्लकृष्णे गती होते जगतशाश्वते मते ।
एकया यात्यनान्वतिमन्यासुवर्तते पुनः ॥ २६ ॥

26. Indeed, these two paths, the bright and the dark, for the world (of departing selves), are deemed to be eternal. By the one, one attains the state of not returning by the other, one comes back again.

The bright path is that described by epithets beginning with light. And the dark path is that described by epithets beginning with smoke. By the bright path, one attains the state of not returning. But by the dark path, one comes back again.

409 The devayāna, the path of the gods, is described in the Vedas and Upanishads as the path by which departing souls travel to attain the heaven of their salvation. The Chândogya text (V 10 1) quoted in the commentary to verse 22 above, describes the path in some detail. Light is first reached on this path by the departing soul. The day, the fullness of the waxing moon, the six months of the northern progress of the sun, the year, the sun, the moon and lighting are further stages in the journey. The person of the lighting who is supramundane, then leads the soul to the Brahma.

The pitr-yāna or the path of the manes is taken by those souls which are to be reborn. They first reach smoke, and thence they pass on to light, the fullness of the waning moon and the six months of the southern progress of the sun. They do not reach the year, or the stages subsequent thereto mentioned in connection with the deva-yāna. But from the months they proceed to the world of the manes, the skyey expanse and the moon.

As verses 24 and 25 are meant to describe the paths by which emancipated and bound souls depart, it is pointed out that ‘time’ there has the implied meaning of ‘path’. The several stages in these paths are taken to be preceded over by deities connected with particular periods of time. See S B (IV 3.1–6)

Originally regarded as the paths by which souls dying at propitious and unpropitious times travelled the deva-yāna and pitr-yāna appear later to have come to stand for two different ideals of ethics, one leading through disinterested deeds to salvation, and the other, through interested good works, to recurring births. “It is to be noted,” says Prof. M. Nagacharya, “that we have to recognise here the superposition of a well-known Vedantic teaching on the old tradition of the deva-yāna and the pitr-yāna.” (L G II. p. 165).

For an interesting theory about the two paths, see B. G Tilak’s The Arctic Home in the Vedas.
paths, the bright and the dark, are deemed eternal in relation to the men of wisdom as well as to various kinds of doers of good deeds: as may be made out from the texts, "Those who know it (i.e., the individual self) thus and those who worship in the forest Tapas (or the Brahman) with faith, they go to (the deity ruling over) light" (Ch. Up 10 1), and "Then, those who, remaining in the village, perform Vedic and secular works of a meritorious nature and the giving of gifts, they go to (the deity presiding over) smoke" (Ibid. V 10.3)

नैते सृष्टी पार्थे जान्त्यो योगी मुक्ति कामना।
तत्सत्त्वबंधु कारेशु योगमुक्तो भवाज्ञेन ॥ २७ ॥

27 On knowing these two paths, O Arjuna (Pārtha), no yogin becomes deluded by doubt. Therefore, O Arjuna, all times, be engaged in (yoga or) meditation (on the path)

On knowing these paths, no yogin (or man of wisdom) whatever becomes deluded by doubt at the time of departure from life. But on the other hand, he goes by his own path, the path of the gods. Therefore, become engaged every day in the yoga called thinking over the path described by epithets beginning with light.

Then He (Śrī Kṛṣṇa) speaks about the result of knowing the purpose of the śāstras, as taught in the two chapters (i.e., this and the preceding chapters)

बेदेः वर्गेः तपस्या चैव दानान्तुपुष्पकत्रिपितम्।
अर्म्येति तत्सत्त्विनित्वं विदित्वा योगी पर सत्यामुपैति चाश म् ॥ २८ ॥

28 (That) fruit which is taught (to arise) in relation to meritorious deeds—(such as) the (study of the) Vedas, (the performance of) sacrifices and (the practice of) austerities and (the giving of) gifts,—the yogin, on knowing this (teaching), transcends all that. And he goes to the supreme, primordial abode.

410 The 'therefore' refers back to the knowledge of the paths. Hence it is out of place here to enjoin regular yoga. So 'yoga' here relates only to mere 'āsāna' or meditation. And that meditation has to be of the form of reflection on the path under reference (T. C.)
Whatever fruit has been indicated in relation to all meritorious deeds like the repeated recitation of the Ṛg, Yajur, Sāma and Atharva Vedas, sacrifices, austerities and making of gifts,—one transcends all that by knowing this, that is, the greatness of the Lord as taught in the two chapters (this and the preceding). By the exceeding joy derived from the knowledge of this, he considers all that (fruit) worthless as straw. Being a yogin, that is, becoming a man of wisdom, he attains the supreme, primordial, that is, unoriginated abide attainable by such a man of wisdom.

411 Of Śrī Śaṅkara on ‘adyam’ (or ‘primordial’) “the Brahman which is the cause existing from the beginning”
CHAPTER IX

I shall teach you— you who are without envy— this most secret knowledge which is known as worship and which is in the form of loving devotion, together with its practical application, that is, along with knowledge of the particulars connected with worship.

Particulars connected with the differences among various types of worshippers have been explained. Now the nature of the worship in the form of loving devotion is taught after an examination of the greatness of the Supreme Person who is the object of worship and the high worth of the men of wisdom (who worship Him with loving devotion).

I shall teach you— you who are without envy— this most secret knowledge which is known as worship and which is in the form of loving devotion, together with its practical application, that is, along with knowledge of the particulars connected with worship. The meaning is “To you, who, hearing of the greatness which relates to Me, which is different in kind from all others (i.e., other instances of greatness) and is unlimited in its attributes, will believe that it can be only thus, I shall teach that knowledge, on knowing which, up to its practical application, you will be freed of all that is inauspicious and stands in the way of (your) attaining Me.”

3 This is a royal science, a royal mystery, the most purifying. Its subject can be directly perceived. It is accordant with dharma, very easy to be worked out in practice and inexhaustible.

412 Vide G. S. 13
413 Arjuna is not envious of the Lord's greatness. See T. C. under X 1
(This is) a royal science, the king among sciences: a royal mystery, the king among mysteries. Alternatively, the 'royal science' may stand for 'the science of kings.' And kings indeed are those who have wide-ranging and profound minds. The meaning is that this is the science for those of great minds. And this is indeed their secret, because those of great minds alone are skilled in preserving secrets. It is the most purifying in the sense that it removes all the sins which stand in the way of attaining Me.

Its subject can be directly perceived \(^{414}\) 'Aragama' is that which is understood, the subject of knowledge. That knowledge whose subject is realisation which has become direct perception—that (knowledge) is such that its subject can be directly perceived. The meaning is, 'I, when worshipped by worship in the form of loving devotion, attain even the state of being directly perceived by the worshipper.'

Even so, it is accordant with virtue, that is, not separated from virtue. The characteristic of virtue (dharma) is that of being the means for final beatitude. The meaning is that though it is of itself of the nature of supreme bliss on account of its being capable of bringing about even then the vision of Myself, yet it is the means for fully and perfectly attaining Me, which attainment is unsurpassed and final beatitude.

Because of this, indeed, it is very easy to do, carried out with great ease, it is to be performed because of its being exceedingly dear. It is inexhaustible, exempt from decay. It does not waste away, even after bringing about the attainment of Myself. The meaning is that with reference to one who carries out this kind of worship, even though the giving away of Myself (to him) is done, it appears to Me that nothing has been done by Me at all to him.

अभिघाषानः पुर्वा धर्मसात्य परतपः
अभ्राथ्य मा निवर्तने मृत्युससारवर्धमानिः \(\text{III. 3}\)

414. 'Aragama' being masculine, 'pratyakṣadgaṇamam' in neuter can only be a bahuvrihi compound qualifying 'jñanam'; hence 'aragama' in the compound word cannot mean knowledge, but only its content (T. C.) Sri Madhva takes the expression to stand for the means of knowing the lord, who is the Internal Ruler of every sense (or atsa)
3. Persons who have no faith in this dharma, O Arjuna (Parantapa), persist, without attaining Me, in living on in the mortal path of samsāra

Persons remaining without faith even after having reached the stage suitable for the practice of this dharma, which is called worship, which is of the form of being surpassingly dear on account of its having for its object Myself who am surpassingly dear, which is the means for the attainment of Myself constituting final beatitude and which is inexhaustible—they do not have the eagerness resulting from confidence (in the dharma) Without attaining Me, they go on living and living in the path of samsāra whose nature is death. The meaning is O, what a wonderful thing this is!

Lusted then (to a description) about the greatness surpassing all thought of Myself, who am the object of attainment

मयातत्स्मिदसर्वंजगद्ध्वप्ता।
मल्लभानि।सर्वभूतानिनाभाद्वेणवस्थत।॥४॥

नचमल्लभानिभूतानिपद्यभेयोगस्मिर्मम्।
भुवमुनी।चभूतत्स्यदमात्माभुतभावना॥५॥

4 The whole of this universe is pervaded by Me whose nature (lit. form) is not manifest. All beings abide in Me, and I do not remain in them.

5 Again, these do not abide in Me. Look at My divine innate qualities. I am the upholder of all beings and yet I do not abide in the beings. My will keeps beings in existence.

All this universe in its entirety, consisting of animate and inanimate things, is pervaded by Me, the Internal Ruler, whose mūrti (lit. form) is not manifest, that is, whose essential nature is not made known. The meaning is that all this is pervaded by Me as the pro-

415. The path of samsāra is mortal because it obstructs and harasses the self, or because death is experienced in it (T. C.)

416. The power of evil karma is so wonderfully great (T. C.)

417. So far the greatness of the means of attainment has been taught. Now it is stressed by a description of the greatness of the object of attainment (T. C.)
priest or in order to sustain and rule this universe. Thus, in the Antar-
yāmi Brāhmaṇa (i.e., Brh. Up. III. 7), in the texts, "He who remains in the earth ... whom the earth does not know" (Brh. Up. III. 7.3) and "He who remains in the individual self ... whom the self does not know" (Mādh. Brh. Up. III. 7.22), the pervasion here, there and everywhere by the Internal Ruler, who is not seen by the entire group of animate and inanimate things, is declared. Hence all beings abide in Me: that is, all beings are in Me who am the Internal Ruler. In the same Brāhmaṇa, by the texts, "He whose body is the earth who controls the earth from within" (Brh. Up. III. 7.3) and "He whose body is the self He who controls the self from within." (Mādh. Brh. Up. III. 7.22), it is taught that (in regard to all things) existence and regulation (of their activities) are dependent on Him, as it has been shown that they are subject to His control on account of being His body. so also His proprietorship over all things is taught.

But I do not abide in them. That is, I am not, however, dependent on them for My existence. From them, there is no help for My existence. Again, (these) beings do not abide in Me. My being their support does not resemble that of pots and similar things in relation to water etc. (contained in them). How (are they supported)? By My will. Look at My divine innate qualities.418 That is, see My wonderful divine innate qualities, which are unique to Me and which cannot be found anywhere elsewhere. What are these innate qualities (yoga)? "I am the upholder of all beings, and I do not abide in the beings. My will keeps beings in existence." That is, I am the supporter of all beings, and yet there is no help to Me whatever from them. My will alone keeps all beings in existence. It is My will which is mental that is responsible for the existence and is the sustainer and controller of (all) beings.419

418. 'Yoga' may be interpreted as 'will' on the basis of its meaning as 'thought' or 'meditation', which may be regarded as functioning in the form of will in this context. Alternatively, in the sense of 'that which is associated', it can refer to the innate qualities of the Lord (T. C).

419. Cf. Sri Śaṅkara's interpretation that the Lord speaks of 'My ātman' there only in the manner of the world, after differentiating the body and super-imposing egoity thereon. "Śrīdhara sums up the meaning thus: The ātma or the embodied Self, bearing the body and maintaining it, remains clinging to akṣara-dravid or egoism. I, though maintaining and bearing all beings, do not remain in them, as I am free from akṣara." (Mahadeva Sastrī.)
He (Śri Kṛṣṇa) gives an example to illustrate that all these beings have their existence and activity dependent on His own will.

ятиस्मकाश्चितः नित्य वायुस्वर्णाणि महान्।
तथा सर्वां भूतात्म मस्वातीसुप्रवाहय II 6 II

6 In the manner in which (under My direction and control) the air, which is of great power, remains always in the ether and moves everywhere, bear in mind that all beings abide in Me in the same manner.

Bear in mind that in the manner in which, in the ether of space, which offers no support, the air which is of great power remains and moves everywhere, and that this air, which is without support, is necessarily to be regarded as being dependent on Me for its existence and comprehended as being supported by Me alone—(bear in mind) that in this very manner all things remain in Me, who am not seen by them, and that they are supported by Me alone.430

Accordingly, the knowers of the Vedas have said. “The coming forth of clouds, the retreat of the ocean (from the shores), the phases of the moon, the agitated movements of the air, the play of lightning, the movement of the sun, (all these) varied and wonderful manifestations of power sprung from Viṣṇu” (1) The meaning is that they are the great miracles which are peculiar only to Viṣṇu. The Śrutis also teach to the same effect as in the following and other texts “ Indeed, under the supreme command of this Indestructible One, O Gārgi, the sun and the moon stand well supported” (Bṛh Up III.3.9): and “Through fear of Him, the wind blows; from that fear the sun rises through fear of Him Agni and Indra (perform their respective duties)” (Tatt Up II 8.1)

It has been stated that the existence and activity of all beings arise from the will of the Lord who is independent of all others. He (Śri Kṛṣṇa now) teaches that the production and destruction of all beings also arise from His will only

430 Śri Saṅkara interprets that all beings rest in the Brahma without contact, even as the air rests in the ether of space. The point, in Śri Madhava’s view, is that there is no transference of properties between the ether and the air or between the Lord and the things abiding in Him. T C. points out that Śri Rāmānuja’s commentary takes into account the context which has reference to the Lord’s control and supervision over all things.
7. At the conclusion of the kalpa, O Arjuna (Kaunteya), all beings (are caused to) get into My Prakṛti: I again create them at the commencement of the kalpa.

All things, consisting of the animate as well as the inanimate, at the end of the period of a four-faced (Brahmā), according to My will, get into the prakṛti, which is Mine that is, which forms My body, which is described by the word, 'tamas', and which is incapable of division into name and form. I again create the very same (i.e., similar) beings at the beginning of the (next) kalpa.

Accordingly, Manu says "This (universe) was in the condition of tamas. After thinking and willing (that He would become manifest), He (with the desire of creating various kinds of creatures) out of His body ..." (Manu, I. 5-8) 421 The Śrutis also teach the same in texts like "He whose body is the avyākta" (Sup Up VII), and "The avyākta is absorbed back into the akṣara, the akṣara is absorbed back into the tamas" (Ibid. II), and in "There was tamas, intelligence was in the beginning concealed by tamas" (Taitt Br II 89)

421. Manu, Sub Up. and Taitt Br are quoted to show that at the time of the great dissolution matter in its subtlest state and the individual selves are mixed up in the avyākta which forms the body of the Lord. Manu and Gītā may be regarded as elaborations of the teaching of the Śrut text quoted. The passage from Manu is here given in full so that the purport can be clearly understood. "This (universe) was in the condition of tamas, incapable of direct perception, devoid of characteristics, insubstantial and altogether incapable of differentiated knowledge, as if it were in a condition of dreamless sleep. Then the Self-existent Divine Lord, being possessed of that splendour which consists of the knowledge of His will operating on the great external elements, being unmoved, became manifest as the dispeller of darkness. After thinking and willing (so the effect that He would becomemanifest), He, with the desire of creating various kinds of creatures from His body, created the waters alone at first and therein put His seed. That (seed) became a golden egg, in brilliance equal to the sun; in that (egg) He Himself was born as Brahma the progenitor of the whole world." (Manu, I. 5-6.)
8. Utilising the prakṛti which is My own, I again and again create this entire body of beings which is helpless on account of subjection to the prakṛti.

Utilising, that is, causing an eightfold evolution of My prakṛti, which is capable of varied evolution, again and again, at appropriate times, I create this entire body of beings, which consists of gods, animals, men and inanimate beings and is thus of four kinds, and which is helpless on account of subjection to the prakṛti that is made of the gunas, that belongs to Me and that is deluding.

If it be so, it may be said that such things as inequalities in creation (in preservation, in destruction and in showing favour and disfavour) affect the Lord by causing the attribution to Him of pitilessness and similar qualities, this is here answered

9 But these actions (of Mine), O Arjuna (Dhananāyaka), do not bind Me, who am unattached to those actions, being seated still like one who is indifferent

But actions like that of unequal creation do not bind Me. In Me they do not lead to pitilessness and similar qualities, because the impress of the previous acts of the knowers of the bodies (i.e., the souls) are the exclusive causes for their existence in unequal states like those of gods and other beings. I am, however, unattached to the inequality therein. I am seated still, like one indifferent thereto.

Accordingly, the author of the (Vedānta-) Sūtras says "There is no partiality or mercilessness (in Him), because it (i.e., creation) is dependent on karma) The scripture says accordingly" (VS II 1.34), and "If it be said that there is no karma (or results of works before

422 Sri Sākara thinks that this verse answers the possible objection that the Lord may be associated with the dharma and the adharma which cause unequal creation.

423. The operations over the prakṛti constitute saṃśīpa-vṛtti, the creation of the totality of the material things in the universe. The māyavṛtti, which is helpless, can only be the aggregate of the selves. Making them embodied is saṃśīpa-vṛtti.
creation), because (of the declaration in the scriptures) of the non-
distinction (between the individual selves and the Brahman prior to
creation), it is replied that it is not right to say so, because they (i.e.
both the selves and karma) are beginningless 

(Flad II 1 35) 434

मयाः प्रकृति सूयते सच्चारांस्मि।
हेतुनाणेन कौन्तेय जगद्धि परिवत्तते ॥ १० ॥

10 With Me as the witnessing overlord, the prakṛti gives birth
to the world with (all its) movable and immovable beings. Indeed, for this
reason it is, O Arjuna (Kaunteya), that the world goes on undergoing its
transformations

Therefore (i.e., because creation and dissolution proceed according
to My will), My prakṛiti, when looked at (i.e., when made the subject
of a resolve)435 by Me whose will is unfailingly true and who am the
witnessing overlord, brings to birth the world with all moving and
non-moving beings, in accordance with the karmas of individual souls.
For this reason, namely, My looking at (in willing in regard to) (the
prakṛiti) in accordance with the karmas of individual souls, the world
goes on undergoing transformations. Herein see the lordly mutable
qualities belonging to Me, the son of Vasudeva, such as My sovereignty
willing the truth, and being free from cruelty and similar defects.
Accordingly, the Śrutī declares "The possessor of māyā (i.e., the
Lord) creates this universe out of this (i.e., prakṛiti in its subtle state).
In it (i.e., the world) another being (i.e., the individual soul) is bound
down by māyā. Understand then māyā to be the prakṛiti and the
possessor of māyā to be the Great Lord." (Śrut I p. IV 9-10)

अवज्ञानलि भा मूढा मानुषी तनुमाथितिम्।
पर भावमज्ञानलि मम भूतमहेष्वरम् ॥ ११ ॥

11 Foolish persons despise Me who have assumed the human
embodiment, not knowing My supreme state of existence as the great Lord
of all beings

424 The Lord is not the instigator of the actions whose results lead to
inequality in creation, nor a beneficiary therefrom. The karmas persist even
during pralaya and lead to the inequalities in the next creation. See also Note 186

425 Cf. Śri Śankara who renders "adhyaksena" as "by the Immutable
Self whose essential nature is mere seeing."
In this manner, those who have become foolish by the evil actions done by them despise Me, who am the great lord of all beings, the knower of all things, who wills the truth, who is the sole cause of the entire universe and who have assumed a body like unto the human, out of exceeding mercy with a view to make it easy for all to resort (to Me) They think of Me as similar to ordinary human beings. The meaning is that they show disrespect towards Me, not knowing the supreme state of existence belonging to Me, on which rest (My) infinite mercy, magnanimity, condescension and motherly solicitude and which is manifested (even) in (My) resorting to the human form, and thinking of Me as being of the same nature as others, on account merely of My having assumed the human form.

मोधाशा मोषकमर्षणो मोघजाना विचेत्तस ||
राक्षीमाशुरी चैव प्रकृति मोहिनी धिठता || १२ ||

12 Those who are dependent on the prakṛti, which is deluding and of the nature of Rāksasas and Asuras are persons whose hopes are vain, whose actions are vain, whose knowledge is vain and who are ignorant (of truth)

Those who are dependent on the deluding prakṛti, which is of the nature of the Rāksasas and the Asuras and which hides the supreme compassion and similar qualities of My supreme state in My human form—they are persons whose hopes are vain, that is, whose hopes are frustrated, who have no fruits for their hopes whose actions are vain, whose endeavours are futile Their knowledge is vain their knowledge is barren of result because of their knowledge being

---

426 T C' points that the meaning of Bhūta mahāeva is brought out by the omniscience and other qualities of the Lord subsequently mentioned Śrī Madhva explains "Him who is existent, great and sovereign"

427 T C' likens the difference between the Lord’s incarnate form and the human body to that between two pots, one of gold and the other of burnt clay The Lord assumes the form without giving up His transcendence, of which indeed the incarnation is a feature

428 T C' appears to say that the nature of the Rāksasas is characterised by tamaḥ and that of the Asuras by rajas A contrary view is also known Śrī Śankara observes that those who are of the nature of the Rāksasas and Asuras adopt as their rule of conduct the maxims ‘Cut, break, drink, eat and rob the properties of others’
pervasive in relation to all things, moving and unmoving, belonging to Me. They are ignorant (lit. mindless), because in this way everywhere they are destitute of knowledge of the truth. The meaning is that whatever they desire to do in respect of Me, looking upon Me who am the Lord of all, as similar to (i.e., of the same nature as) others, and for whatever purposes they make their endeavours, all this becomes futile.

महात्मानस्तु मा पार्थ देवी प्रकृतिमाधिनीता ।
भजन्त्यन्त्यन्त्यमनसो जात्वा सूतादिश्वयम् ॥ १३ ॥

13 But, O Arjuna (Pārtha) those who are associated with the prakṛti which is divine, are great-souled they understand Me to be the indestructible source of all beings, and then become so devoted to Me as to have (their) mind bestowed on none else.

Those who by (the effect of) the numerous virtuous actions done by them, have sought refuge in Me, thereby having all the bonds of sin annihilated, and are in association with the prakṛti which is divine, are great souls. Understanding Me to be the indestructible source of all beings, that is, as One whose name, work and essential nature are beyond the range of mind and speech and who has incarnated as a man⁴²⁹ out of supreme compassion with a view to ensure the protection of the good, they become devoted to Me, having their minds bestowed on none else. On account of Myself being exceedingly dear to them, they are unable, without worshipping Me, to find sustenance for the mind, the self and the external organs of sense, and they become devoted to Me having (such) worship of Myself as their sole object.

सत्तत कौरवश्वतो मा यत्नं दृढवता ।
नमस्यन्त्यं मा भक्तं नित्ययुक्तं उपासते ॥ १४ ॥

14 Those (who wish to be) in constant union (with Me), worship Me, out of devotion, always singing My praises, putting forth endeavours (to serve Me) with firm resolution, and bowing to Me in reverence.

⁴²⁹ Both the transcendent greatness and easy accessibility of the Lord are known to these devotees who have no selfish purposes to achieve from their worship (T. C.)
Those in union (with Me), that is, those who desire eternal union (with Me) and who are resolved on service to Me with all their heart and soul, worship Me always. On account of My being exceedingly dear to them they are unable to find sustenance for their souls even for the atomic fraction of a moment without singing My praises, putting forth endeavours (to serve Me) and bowing (to Me) in reverence. Remembering My names which are expressive of particular qualities of Mine, they always utter Nārāyaṇa, Kṛṣṇa, and Vāsudeva, and such other names, with every part of their bodies thrilled and their voices made low and indistinct with joy. In the very same manner, (i.e., with devotion at all times) they put forth endeavours (to serve Me), in works done for My sake, such as worship, and in other activities helpful to them, such as the making of temples and gardens (attached thereto). The eight organs, the manas, the buddhi, the ahankāra, the two feet, the two hands and the head, having been made to bend down by the weight of loving devotion, they prostrate themselves on the very earth like a stick (falling down), not caring for dust, wet mud, small stones, and similar things therem.
intelligent and manifold things in a gross state, differentiated variously into names and forms" Only He alone then remains with the variegated world consisting of gods, animals, men and manifold things. By meditating on Me in this manner, they worship Me.431 Accordingly, He (Śrī Kṛṣṇa) proceeds to state "I alone exist, having the universe for My body"

अहः कलुरह यज र्वभांकृतमपः 
मन्त्रोपवणेवाज्ञ्महमप्रिह्य हुतम् || ७. ६ ||

16 I am the fire-sacrifice I am the (daily) sacrifice I am the offering to the manes I am the herb (or grains) (offered as oblation) I am the sacred hymn I am Myself the ghee I am the fire and I am (the rite of) the burnt offering 432

I am the fire-sacrifice that is, I am Jyotistoma and similar Vedic sacrifices I alone am the great sacrifice (which is fivefold and has to be carried out daily). It is I who am the svadāh oblation which nourishes the class of the manes I am the herb, that is, I am the oblation I alone am the sacred hymn I alone am the ghee This is only for the purpose of illustration. The meaning is "And I alone am the oblation consisting of the soma creeper and similar things I am the āhāraniya433 and similar fires. And it is I who am the ritual of offering oblations into the fire

पितामहयज्ञाति माता धाता पितामहि 
वेद पवित्रमोद्भूतः कृतसाम यजुरवेच || ७. ७ ||

431 The point here is that the one Lord has the variegated world as His body. Those who are perfect in their worship—pūrnopāsakas—meditate on Him as being thus (T C). In Śrī Śaṅkara’s view three types of worshippers are here described—those who realise that the Supreme Brahma is one only, those who hold that the Lord exists as the sun, the moon, etc., and those who regard Him as multiformal

432 Śrī Śaṅkara interprets kriyā as the rite based on the Śruti, yajña as the rite based on the Smṛti, svadāh as either the offering to the manes or food in general, and aṣṭādha as either food in general or medicine. Śrī Madhva differentiates yajña, the sacrifice in general, from kriyā, a particular sacrifice like agnipātoma. T C refers to another attempt to differentiate these two as relating respectively to physical and mental worship

433 The āhāraniya is the eastern of the three fires at a sacrifice
17 I am the father, mother, creator and grandfather of this universe (I am) the purifying object of knowledge, (I am) the syllable, 'Om', and also the Rgveda, the Sānveda and the Yajurveda.

In respect of this universe which consists of movable and immovable things, it is I alone who am everywhere acting as father, mother, creator and grandfather. Here the word, 'dhātṛ' (creator), stands for that particular soul who brings about (and benefits from) the birth (of beings) and is different from the father and the mother. Whosoever is the object to be known from the Vedas and is purifying, I alone am that. It is I who am the pranava (the syllable 'Om'), which brings about the knowledge and constitutes the seed of the Vedas. Again, it is I alone who am the Veda, consisting of the Rk, Sāma and Yaja.

434 This may refer to such a person as the maternal grandfather who brought his daughter in and was responsible for the birth of his grandson.

435 Sūrī Śankara glosses 'gat' as karma phala, the fruits of karma, while Śrī Madhva interprets it as the goal to be reached by aspirants after salvation. Śrī Rāmānuja's interpretation would make it stand for worlds like Svarga, the earth, etc., or the objects of enjoyment therein, says T.C.

436 Sūrī Śankara renders 'nirguna' as He in whom all creatures live.

437 Sūrī Śankara seems to read 'prabhavah pralayasathānam' in the second line of the verse.
That which is preserved is the nidaña. The meaning is "What is originated and dissolved is I Myself." The indestructible seed is that cause everywhere which remains unexhausted. I alone am that

Tapasyahamyah vashu nipaḥḥamiyaḥprameṣṭaḥ

Amūta chāv mūryuṣa sadasvāhkasūn

I. 19

I send out heat. I withhold and let out rain. I alone am that which is opposed to death and (I am) that which causes death. O Arjuna, (I am) that which exists and also that which does not exist.

It is I who, in the forms of fire, the sun, etc. send out heat. It is I who withhold rain at the commencement of summer. In the same way, it is I who let out rain during the rainy season. I alone am that which is opposed to death and am also death. I alone am that by which the world lives and that by which it dies. Why say more (about this)? It is I who am both that which exists and that which does not exist. That which exists is what is in existence at the present time. That which does not exist is what has already taken place and what has not yet taken place. The meaning is that, on account of (all) intelligent and non-intelligent things existing in all states being My body, I alone am existent, having all things for My modes. In this way, they too worship Me, continuously meditating, through the realization of (My) oneness, that because of the entire universe as differentiated into names and form, marked by diversity in various ways, being My body, I alone exist having them for My modes.

438 T C explains that nidaña is here understood as that which experiences origin and dissolution in the seat of origin and dissolution. Sri Madhva understands by the term He in whom the universe is deposited by maya at the time of dissolution. Sri Sankara takes it to mean a treasure intended for the use of creatures in future.

439 Sri Madhva says that sat is kurya, effect, and that asat is kairana, or cause. Sri Sankara explains that sat stands for that by relationship with which another thing exists. What is contrary thereto is asat.

440 T C refers to a school of thought which interprets verses 16 to 19 as teaching how the Lord is connected with the sacrifice, the people, the Vedas, the self and the gods.

441 i.e., those who worship by jaana-yaśya as stated in IX. 15.

442 The oneness here referred to is that of unity qualified by attributes, and not that indicated by the state of dissolution where there is no differentiation by names and forms.
Thus, after having expounded the mode of life of the great-minded sages, whose enjoyments consist only of the experience of the Lord, and in order to demonstrate their greatness, He (Sri Krsna) proceeds to state the mode of life of the ignorant who seek after objects of desire

Thus, after having expounded the mode of life of the great-minded sages, whose enjoyments consist only of the experience of the Lord, and in order to demonstrate their greatness, He (Sri Krsna) proceeds to state the mode of life of the ignorant who seek after objects of desire.

20 Those who follow (merely) the three Vedas, who drink the soma (juice) and who are purified of (their) sins, worship Me by means of sacrifices and pray for being allowed to go to Svarga. After going to the happy world of the chief of the gods, they enjoy in the celestial regions the celestial enjoyments of the gods.

21 After enjoying the extensive world of Svarga, they enter again the world of the mortals, on whose merit disappearing through decrease, In this manner the followers of the religious teachings of the three Vedas, who are desirous of attaining objects of desire, gain (only) the going and the coming.

The triple science is made up of three sciences consisting of (the Vedas known as) the Rg-Yajur and Sama. Those who follow the triple science are those who are devoted merely to the triple science, but they are not devoted to the Vedanta (or Tattvavanta). The great souls, indeed, who are devoted to the Vedanta, know Me in the manner described earlier to be the only object to be known from all the Vedas. Holding Me to be the only object of attainment, they worship Me exclusively through repeating My name and similar actions, induced by exceedingly devotion to Me, and also through the sacrifice of knowledge.

But the followers of the triple science drink the soma juice, constituting the consecrated remains of sacrifices in honour merely of Indra and other gods by themselves, as taught in the Vedas. Purified of sins, that is, purified from the sins that stand in the way of the attainment of Svarga, they, by means of sacrifices in which Indra and others by themselves are regarded as the gods (to be propitiated), really worship Me in their forms. But they do not know that I exist.
in that way, and they pray for being allowed to go to Svarga. After going to the world of the chief of the gods, which is happy, not associated with misery, they enjoy everywhere there the celestial enjoyments of the gods. After enjoying that extensive world of Svarga, they enter again the world of the mortals, on their merit, which forms the cause of that experience (of Svarga), disappearing through decrease. In this way, those who are devoid of the knowledge established in Vedāṇīya and are desirous of attaining Svarga and similar objects of desire, follow the teaching of three Vedas by itself and gain (only) the going and the coming. The meaning is that, after enjoying the trifling and evanescent Svarga and such other objects of desire they return again and again (to birth).

He (Śrī Kṛṣṇa now) proceeds to point out that because the great souls, engaging in meditation on Me than which nothing is dearer, attain Me whose bliss is boundless and unsurpassed, and do not return, therefore are they distinguished.

�नन्याश्रिष्टितयन्तो मा ये जना परंप्रायस्ते ।
तेषा नित्याभिषिक्ताना योगक्षेत्रम वहायमयेऽह ॥ २२ ॥

22 Those people, who, not being (mindful) of anything else, think (of Me) and worship Me well—the prosperity and welfare of those who are (desirous of being) ever united (with Me) I look after and carry on.

Those great-souled men who, not being (mindful) of anything else,that is, having no other objective, have meditation on Me as their sole objective, on account of their inability to sustain themselves without meditation on Me, who go on thinking (only) about Me, and who worship Me well as endowed with all auspicious qualities and associated with all the objects and attributes of sovereignty, that is, worship Me without any deficiency—in respect of these who are ever united with Me, that is, who desire eternal union with Me, I look after.

443 Śrī Śaṅkara understands by ‘puṣya’ the fruit of virtuous actions (puṣya phala) T C explains the term to indicate freedom from the misery caused by sins and removable by the effect of meritorious actions, or the state of abundant happiness to be gained by such actions.

444 ‘Ananyāḥ’ is taken by Śrī Madhva to refer to those who think of nothing other than the Lord and by Śrī Śaṅkara to mean those who have realised that they are one with the Lord.
and carry on (their) prosperity in the form of attainment of Myself and welfare in the form of a state from which there is no return (to saṃśāra)

ये त्वन्यदेवतामक्ता यजन्ते श्रद्धायार्थिता ।
तेऽपि मामेव कौन्ते यजन्त्यविविधपूर्वकम् ॥ २३ ॥

23. Those, however, who, being devoted to other gods and being (also) possessed of faith, worship them, they, too, without following the ordered rule worship Me alone. O Arjuna (Kaunteya)

Those, however, who are devoted to Indra and other gods, who follow the more teachings of the three Vedas, who are possessed of faith and who worship Indra and other gods - they, too, worship Me in truth in accordance with the principle enunciated that everything, on account of being My body, has Me for its soul, and because words like Indra etc. denote Me. But they worship Me without following the ordered rule. They do not worship in accordance with the relationship of Indra and other gods as objects of worship in rites, as laid down by Vedāntic texts like “When in (i.e. in the Supreme Self) the catur-ḥotṛ sacrifices attain their fulfilment through the gods” (Tatt. Ar. III. 11). For all the Vedāntic texts enjoin only that the Supreme Person is to be really worshipped, when they lay down that Indra and other gods are to be worshipped as constituting the body of the Supreme Person. (In the Vedāntic text quoted above) the meaning is that the catur-ḥotṛ sacrifice is the aquahotra, the full moon and the new moon sacrifices and other rituals, them, in the Supreme Self, while He remains as the Self through Indra and other gods who constitute His body, attain their fulfilment that is, attain this state of fulfilment, that these rites are the worship of Indra and other gods.

445. Prosperity (yoga) is the gain of such good things as have not been acquired previously ‘kṛma’ here rendered as ‘welfare’ is the safeguarding of the good that has been gained.

446. In ‘a vidhi pūrekaḥ’, ‘a vidhi’ is taken by Śri Śankara to mean ‘a jñāna.’ T. C. observes that vidhi here relates to the knowledge enjoined that the Lord is the Self of the gods who are worshipped in the sacrifices.

447. For rituals, fulfilment through the gods is to become the means of their worship (T. C.)
Hence the followers of the three Vedas do not know that these rites constitute the worship of the Supreme Person and that He alone is to be worshipped. And they become the enjoyers of limited fruits and are liable to slip down. He (Sri Krsna) declares thus:

अह हि सांवयजाना भोगता च प्रभुरेव च।
न तु मामिन्यजानिन्ति तल्लेवातेस्वार्थंति ते ॥ २४ ॥

24 Indeed, I am the enjoyer and (am) also the lord, in fact, of all sacrifices. But they do not recognise Me, (as I am) in reality, and therefore they slip down.

"And also the lord in fact." The meaning is that I alone am the giver of fruits everywhere (in respect of all sacrifices).

He (Sri Krsna now) proceeds to say: "What a great wonder is this, that, of those engaged in one and the same ritual, by reason merely of difference in intention, some become entitled to very trifling fruits and are liable to slip down, while others become entitled to the fruits in the form of the attainment of the Supreme Person, which is bliss of limitless excellence."

यान्ति देवत्रता देवान् पितुयान्यन्ति पितुस्त्रता।
भूतानि यान्ति भूतेज्या यान्ति मद्याजनोप्य माम् ॥ २५ ॥

25 Those making vows in honour of the gods go to the gods. Those making vows in honour of the manes, go to the manes. The worshippers of evil spirits go to the evil spirits. And My worshippers also come to Me.

The word, 'vrata', (meaning the taking of vows) signifies will or intention (sankalpa). Those making vows in honour of the gods, that is, those who have taken the resolve to worship Indra and other gods to the effect, "Let us worship Indra and other gods through rites like the new moon and full moon sacrifices"—they go to Indra and other gods. Those who have taken the resolve to worship the manes to the effect, "Let us worship the manes by sacrifices in honour of the manes and in other ways"—they go to the manes. Those who have taken the resolve to worship evil spirits to the effect, "Let us worship the
Vāksas, Rāksasas, Piśācas and similar evil spirits"—they go to the evil spirits.

But those who, with those same rituals of worship, worship Me, resolving, "Let us worship the Lord Vāsudeva, who is the Supreme Self and who has for His body the gods, the manes and the evil spirits"—they are My worshippers and they go to Me only. 449

Those who worship the gods and such others, attain the gods and such others, and after experiencing finite enjoyment along with them get destroyed with them at the time of their destruction. But My worshippers attain Me, whom I am without beginning and destruction, who am omniscient and whose will is unfailingly true, who am the great ocean of multitudes of unnumerable auspicious qualities of unbounded excellence and whose bliss is of unbounded excellence, and (they) do not return (to saṁśāra). Such is the meaning.

He (Sri Kṛṣṇa now) proceeds to say, "There is also this distinctive excellence in regard to My worshippers."

पञ्च पुष्प फल तोय यो मे भक्त्या प्रयज्ज्वति।
तद्ध भक्तुपहतमस्मानि प्रयतत्तम || २६ ||

26. Whoever offers to Me with loving devotion a leaf, a flower, a fruit (or) water I enjoy this offering made with devotion by him who is pure-minded.

Whoever offers to Me with loving devotion a leaf, or a flower, or a fruit or water which can be easily obtained that is, whoever gives Me a leaf or some similar thing, unable, on account of My being exceedingly dear to Him, to sustain himself without giving it, and holding such giving to be His sole purpose that (offering), offered with such a kind of loving devotion, of the pure-minded person, 450 whose mind has attained purity in the form of having such an offering as its sole purpose, I enjoy it as if I was attaining a desired object lying far beyond the range of My hopes—even though I, who am the Lord of

449 'Vrata' or 'resolve' is mentioned in the first line and 'jīvā' and 'yaśasa', both meaning 'worship' in the second. The bhāṣya here brings the ideas together throughout the verse.

450 'Prayata', though often meaning 'self-controlled' has also the sense of purity. Here purity signifies single mindedness.
all, whose sport is the maintenance, sustentation and dissolution of the universe, whose desires are all fulfilled, whose will is unfailingly true and who have innumerable multitudes of auspicious qualities of unlimited excellence, (even though I am all this and) remain in My own natural bliss which is of unlimited excellence. Accordingly, it has been declared in (the) Mokṣa-dharma (section of the Mahābhārata): “Whatever rites are performed by those whose intellects are concentrated in exclusive devotion, all these the Lord Himself receives on His head.” (M B XII 353 64) 451

He (Śrī Kṛṣṇa) now says: “For whatever reason there is this distinctive excellence, which is beyond the range of speech and mind, for the great-minded man of wisdom, for that same reason do you also become a man of wisdom with yourself and all that belongs to it bent by the weight of devotion as described earlier, and always engaged in the uttering of My names, service, worship, and prostration (to Me) and similar things, carry out your secular work and religious rites, obligatory and occasional, in this way”

yat karōpi yadānāsī yajñauḥśoṣi dandaśī yat
yatapāśī kośṭeṣāḥ tatkṛṣṇo maddānām ॥ २७ ॥

27. Whatever you do, whatever you eat, whatever fire-offering you offer, whatever you give (in charity), whatever austere penance you practise make over (all) that I Arjuna (Kauṭūmya), as an offering to Me 453

Whatever secular work promoting the maintenance of the body you do, whatever you eat in order to support the body, whatever religious rites, obligatory and occasional, like fire-offerings, the giving of gifts in charity and austere penances you perform, make over all this as an offering to Me. That which is offered is arpaṇa. Do all actions,

451 The previous verse refers to the karya and karma offered according to rules—that is, the offerings of those who worship with desire for fruits—as remaining at the feet of the Lord. But the offerings of the disinterested devotees are reserved on His head.

452 See page 257.

453 T C states that this stanza with the verbs changed from the second to the first person and addressed to the Lord, is used by some devotees. It would run thus

Yat karom vadāśāmī yaj yuhomādadāmī yat
Yat tapasāmī Bhagavan tat karom tva-arpaṇam
secular as well as religious, in such a way that the roles of being the
door enjoyer (of fruits) and object of worship (therein) are made over
to Me

This is what is said: Gods and similar beings who are known as
objects of worship in sacrifices, gifts and similar observances, and you,
the performer and enjoyer (of the fruits) of ritual, belong to Me and
have (your and their) essential nature, continued existence and activity
dependent on Me. Only to Me, therefore who am the supreme owner
and the supreme agent, offer everything yourself as the agent,
 enjoyer (of fruits) and worshipper all the host of gods who are the
objects of worship and the entire art of rites which are worship. Moved
by indescribable devotion, meditate on finding your sole delight in
subservience to and dependence on Me, on account of your being subject
to My control and of the same (subservience and dependence) being
implied in the nature of those who are the objects of worship, etc

शुभायुभक्षकैरैव मोक्ष्यसे कर्मंवन्धने ।
सन्यासयोगयुक्तत्वा विमुक्तो मामपैप्यसि ॥ २८ ॥

28 In this manner, being in possession of a mind which is imbued
with the discipline of renunciation, you will become free from the bonds
of karma, yielding auspicious as well as inauspicious fruits. Liberated
(therefrom), you will come to Me.

In this manner, being in possession of a mind which is imbued
with the discipline (yoga) called 'sannyāsa' (renunciation), that is,
holding yourself to be one whose sole delight is in subservience to and
dependence on Me and in being subject to My control, and all work
to be My worship, and carrying out secular work and religious ritual
(with this conviction), you will become free from the countless bonds,
which are called old karmas which yield auspicious as well as inaus-

454 T (t) says that all actions prompted by whatever cause human
nature, desires or religious commandments are comprehended here, and illus-
trations given of actions from such different causes.

455 The Lord is the supreme agent because the power of the individual
self to be the agent is derived from Him, and because also no activity of the
individual self can proceed without His consent. See S B (11.3 40-41)

456 'Sannyasa' here does not mean jñāna yoga and 'yoga' does not mean
carma-yoga
pecious fruits and which hinder (your) attainment of Myself. Liberated from them, it is to Me only you will come.

Hear about this supreme nature of Mine, which transcends the world.

समोजः स्वर्मीतेषु न मे हेम्यौजिति न प्रियः ।
ये भजन्ति तु मा भक्त्या मधि ते तेषु चाप्यहस् ॥ २९ ॥

29 I am the same in relation to all beings. To Me there is none deserving of hatred and none deserving of love. But those that resort to Me with loving devotion-they are in Me and I also am in them.

In relation to all beings who exist as gods, animals, men and immovable things; and who remain differentiated as extremely high or low with reference to gains, essential nature and knowledge, I remain the same in respect of being one with whom they may seek protection. In regard to seeking protection (with Me), none is to Me deserving of hatred on the ground that he is inferior with reference to birth, form, essential nature, knowledge or any such thing. None is to be rejected as causing displeasure. Similarly, there is none to Me deserving of love in regard to seeking protection (with Me) on the ground of having the qualities of one who may be thus described: 'This person is highly superior with reference to birth, etc., on account of being cherished exceedingly as an object of protection.' That is, no person is accepted (for protection) on such grounds.

But those who worship Me, having My worship as their sole objective, on account of their nobility through My being excessively

457 Śrī Śankara says that the person following the discipline described here is liberated from bonds even while alive and attains the Lord after death.

458 T.C. suggests that the emphasis indicated by 'atra' (rendered as 'only') in 'to Me only' means that salvation is attained quickly by one who, along with the practice of bhakti yoga, makes over all work to the Lord, as taught in verse 27. Compare Note 177.

459 Śrī Śankara illustrates the impartiality of the Lord by the example of the fire which warms all who approach it. Anandagiri explains that just as the sun's light, though pervading everywhere, is reflected well only from a clean mirror, the Lord is present particularly only in those from whose minds devotion has removed all dirt.
Verse 30] Ramanuja-Bhashya 245

dear to them, to sustain themselves without My worship whether they are high or low, according to birth, etc.—they remain with Me at ease as if they were of qualities equal to Mine. I also remain with them, as if with My superiors.

अपि चेत्तुदुराचारो भजते मामन्यभाक्।

साधुरेव स मन्तःव्यस्त्यस्यविस्तितो हि स। ॥ ३० ॥

30 If a man even of exceedingly wicked conduct worships Me, resorting to none else, he must be esteemed (and honoured) as indeed righteous. For he is rightly resolved.

Even though one violets (the rules regarding) whatever conduct is to be adopted and whatever is to be rejected by those born everywhere in a particular caste, if he worships Me in the manner described above, resolving to none else, that is, having (My) worship as the sole purpose, then he is certainly righteous. He is certainly pre-eminent among the worshippers of Visnu. He must be esteemed, that is, highly honoured. The meaning is that he is equal to those (men of wisdom) mentioned earlier.

How is this? Because he is rightly resolved that is, because his resolve is exceedingly proper. By him is this resolve made which is difficult to attain by all (others)—namely, “The Lord who constitutes the only cause of the entire universe, is the Supreme Brahman, is Narayana, is the lord of (all) movable and immovable things, is our master, is my preceptor, and is my friend (He) is to me the supreme object of enjoyment.” Its effect, namely, constant worship which has no other purpose, is to be found in him. Hence (he is) indeed righteous and is to be highly honoured. When this resolve and the worship which is its effect and which has been described earlier, is carried out, he is not merely to be treated without disrespect on the ground that his transgression from the code of conduct is a slight deficiency, but he is also to be honoured highly. Such is the meaning.

460 The reference evidently is to verses 14 and 15. Note that ' cet ' is tacked on to ' bhayate ' and not to ' sudurācāra '.

461 These qualities of the Lord indicate His transcendent greatness. His intimate relations to the worshipper and His being the way and the goal.
If it be said that violation of the code of conduct will completely prevent the streaming forth of more and more fresh acts of worship, as declared in śruti texts like "One who has not ceased from evil conduct, is not tranquilled, is not undistracted, and also not calmed in mind (through self-restraint), cannot attain Him through knowledge" (Katha Up II 24),462 He (Śrī Kṛṣṇa) replies

क्षिप्र मवति धर्मविमय शभ्रवति निगतिति।
कौतेय प्रतिज्ञानहि न मे भक्त प्रणयति॥ 31 ॥

Soon he becomes one whose mind is devoted to the dharma (of worship) and attains to enduring peace O Arjuna (Kauṭeyya), give the assurance (on My behalf) that My devotee is never ruined.

He soon becomes one whose mind is devoted to the dharma (of worship), the qualities of rajas and tamas in him being completely pulled up from the roots by his having shaken off all sons through the worship of Myself without any ulterior object, brought about by My being dear to him. That is, soon indeed he becomes one whose mind is exclusively concerned with My worship with all its auxiliaries and with all hindrances removed. For it is worship of this kind which was indicated by the word, ‘dharma’, at the beginning (of this chapter) in the statement, “in this dharma, O Arjuna (Parantaṇa)” (IX 3)

He attains enduring peace that is, he attains to permanent abstinence from conduct opposed to the attainment of Myself—a state of abstinence from which there will be no backsliding.

O Kauṭeyya (Arjuna), do you yourself give the assurance in this manner.463 One who has taken the first steps in devotion to Me, even though he is tangled with conduct which is opposed (therefore) is not ruined. But, on the other hand, in virtue of the greatness of his devotion to Me, he destroys the entire host of hindrances. Attaining a permanent state of freedom for hindrances, very soon he becomes a man whose devotion is full and perfect.

462 The quoted text not merely denies the attainment of the Lord to one of evil conduct, but also the rise of knowledge in him (T C)

463 T C points out that the affirmation gains an added emphasis in that Śri Kṛṣṇa, instead of making it Himself, asks Arjuna to do so
32 For, finding refuge in Me, O Arjuna, even those who may be of sinful birth, women, Vaiśyas and similarly Śūdras, even they reach the supreme goal.

33 How much more (easily) then the Brahmans and the royal sages who are of meritorious birth and who are My devotees! Having come into this world, which is transient and unhappy, do you worship Me.

Women, Vaiśyas and Śūdras, even those who are of sinful birth, reach the supreme goal, finding refuge in Me. How much more (easily) the Brahmans and the royal sages who are of meritorious birth (i.e. free from obstructing sins) and who practise well devotion to Me! Hence do you, who are a royal sage and who, having come into this world which is transient and unhappy on account of its being smitten by the threefold miseries of life, continue to live (there)—(do you) worship Me.

He (Śrī Kṛṣṇa) describes the nature of devotion to God (bhakti).

34 Be one whose mind is placed on Me. Be My devotee. Be My worshipper. Prostrate before Me. Having engaged your mind in this manner and holding Me as the supreme goal, it is to Me only you will come.

Be one whose mind is placed on Me. That is, have your mind fixed well on Me without any interruption like a stream of oil—on Me, who am the Ruler of all rulers, the opposite of everything that

464 The bhakti taught here is open to all without distinction of caste or sex.

465 The three kinds of miseries are ādhyātmika (those due to one's self like fever, anger, etc.), ādhipadusya (those which are due to the gods like lightning, etc.) and ādhibhautika (those due to elemental spirits).
is evil and the sole seat of suspiciousness, who am omniscient, whose will is unfailingly true, who am the only cause of the entire universe, who am the Supreme Brahmā, who am the Supreme Person,—(on Me) who have long, shining eyes like a lotus petal, who am like a transparent blue cloud, whose dazzling lustre is like that of a thousand suns risen at the same time, who am the great ocean of the nectar of beauty, who have four noble and strong arms, who am dressed in brilliant yellow (silk), who am adorned with a bright crown, earrings designed in the forms of sea-monsters, necklaces, bracelets on the arms and bangles at the wrist, who am the ocean of boundless mercy, affability, beauty, sweetness, majesty, magnanimity and maternal solicitude, who am the refuge of all without exception and without regard to their particular qualities, and who am the master of all.

This same devotion to God, He (Śrī Kṛṣṇa) again makes clear (thu-). (Be) My devotee. The meaning is, "Be one whose mind is placed on Me by meditating on Me as exceedingly dear." Again, He makes (thu-) clear Be My worshipper. That is, become engaged in My worship, which is brought about by your experience of Me which is dear and excellent beyond limits. Worship, indeed, means the course of conduct of one who is completely subservient. Worship is well known to consist of presenting all objects of enjoyment such as those offered in ceremonial acts of homage (aupacārya) (like lights and incense), those which come into close contact with the body (sūnaparśīla) (such as sandal paste and garlands of flowers), and those meant to be eaten (abhyaśā kartika). 466 What is said amounts to this: Become one whose mind is placed on Me in such a way that you will get engaged in My worship, brought about by love whose excellence is unbounded and which springs from an experience of Myself.

He (Śrī Kṛṣṇa) explains the same once again. Prostrate before Me. Do not be content merely with all the services of one who is completely subservient (to Me)—services which are indescribably dear and inspired by an experience of Myself which is beloved and of which the excellence is unbounded be resolved (further) to bow down in exceeding humility towards Me who am the Internal Self.

466 The reference here is to rituals described in the Pāñcarātra texts (T C)
"Holding Me as the supreme goal", one to whom I alone am the supreme destination holds Me as the supreme goal. The meaning is that he is absolutely dependent on Me, as it is impossible for him to get sustenance for himself without Me. Having trained the mind in this manner and holding Me as the supreme goal, you will thus, through love, of which the excellence is unbounded, attain a mind which is well adapted to experiencing Me, and then come to Me alone. The word, 'ādina', here indeed refers to the mind.

The meaning is that, holding Me as the supreme goal you will come to Me alone, after having, through a mind of this kind (which is filled with unsurpassed love), meditated on Me, experienced Me, worshipped Me, and bowed down to Me in reverence.

Therefore, in this way you will engage yourself, for the sake of pleasing Me, in secular activities like those needed as the means for bodily sustenance, and religious activities like the obligatory and occasional rites, considering them to have been prompted by Me and finding sole delight in complete subservience to and absolute dependence on Me. You will always be lovingly engrossed in uttering My names, making efforts to serve Me, prostrating to Me, and similar activities. You will meditate on the whole universe as being under My governance and having subservience to Me as its sole delight. Meditating on the multitudes of My qualities which are exceedingly dear (to you), and offering (Me) every day this worship, as defined, you will attain Me alone.

467 This is the state immediately preceding the salvation of soul emancipation and God attainment (T C).

468 The meditation, worship and prostration mentioned in this verse are carried out with the love and devotion brought out by 'mad bhakta'. T C explains that the experience of God here implies that meditation, etc., are enjoyable because of their being carried out with love.

469 The worship is of the nature of unsurpassed love, leading up to the state where the worshipper is solely dependent on the Lord for sustenance and support, which in turn prompts such activities as prostration as ends in themselves and without any ulterior purpose (T C).
CHAPTER X

The discipline of devotion with its accessories has been taught Now, in order to generate devotion and to develop it, the view is explained at length that the multitudes of the auspicious qualities of the Lord, such as unobstructed sovereignty, are infinite, and that the entire universe works under His prompting, on account of its being His body and having Him for its self 470

श्रीमण्डलश्रवण—

सूर्य एवं महाधारो श्रूणु मे परम वच ।

वत्तेषु प्रीयमाणाय वक्त्यामि हितकाम्यम् ॥ १ ॥

THE LORD SAID

1 Yet again, O mighty-armed (Arjuna), listen (attentively) to My exceedingly valuable words, which, out of a desire for your welfare, I shall speak to you who love Me

Listen with an attentive mind to these words which I shall speak (words) which are exceedingly valuable and which are again concerned with an amplified description of My greatness

न मे विदुर्स्तुरगणः प्रभव न महर्षय ।

अहमादिहि देवाना महर्षीणा च सर्वंश ॥ २ ॥

2 Not the multitudes of the gods, nor the great sages know My lordly power. Indeed, I am in every way the source of the gods and the great sages

The multitudes of the gods and the great sages, even though they can see things beyond the range of the senses and have greater knowledge (than ordinary men), do not know My special excellence (prabhava), 471 that is, My greatness. They do not understand My

470 Vide G S 14

471 Śrī Śaṅkara gives the alternative meaning of ' origin' also. Śrī Madhva gives as an alternative interpretation, "the creation of the world by Me".
name, activity, essential nature, qualities, etc. As I am the source in every way of these gods and great sages, that is, as I am the source of their nature and of their knowledge, power, etc., and as the knowledge given to them by Me, in accordance with the effects of the meritorious deeds that form the cause of their being gods, divine sages, etc., is limited, therefore they are of limited knowledge and do not understand My essential nature and characteristics as they are.

In regard to this, He (Sri Krsna now) proceeds to enjoin the knowledge about His real nature, surpassing the thought of the gods and others, which is the means for liberation from the sins obstructing the rise of devotion.

यो मायजनानि च वेति लोकमहेघरम्।
असमूढस्स मत्येंषु सवंपां प्रमुख्यते II 3 II

3 He who among men is not deluded and who knows Me to be birthless, without beginning and the great lord of the world, he is released from all sins.

One who is not born is birthless. By this (word) is indicated the state of being different in kind both from manmait matter, which is a substance subject to modifications, and the self which is in samâra and associated with it. For to the self in samâra, birth is association with manmait matter brought about by karma. By this expression, “without beginning” (anâdîm), 472 is denoted the state of being different in kind from the emancipated soul, which is without birth and with a beginning. For, in regard to the emancipated soul, the state of being without birth has a beginning. In its case, an association (with matter) which is worthy of being given up, existed previously, therefore it has fitness for this (association). 473 So, by this description as “without beginning”, the state of being wholly opposed to it (i.e., such association), on account of (His) unfitness therefore

472 Sri Sankara explains that, since the Lord is the origin of the gods and the sages, He Himself has no origin. Sri Madhva takes ‘anâdî’ to mean “He who prompts all to work and who is the source of all.”

473 Fitness is defined by T. Corssen as that which brings about an affect in the presence of the complex of causes and which does not bring it about in their absence. Karma and ignorance are the causes making for the association of the soul with matter. In their absence, the soul is free.
is spoken of (here), as well as by Śruti texts like "Him who is without taint" (Śvet Up VI 19). 474

He who is undeluded among men knows Me—who, on account of My nature being totally opposed to association with what is worthy of being given up (i.e., matter), am incapable of such association—to be the great lord of the world, that is, the lord even of the lords of the worlds. Delusion is the erroneous knowledge of making Me one (with others) as being of the same kind as others. Being without this (delusion) is to remain undeluded. He (who is free of this) is released from all sins, which obstruct the rise of devotion to Me.

What is said amounts to this In this world, the king of men is of the same species as other men. He has attained ruler-jup over them on account of some (good) karma. Similar is the case with even the lord of the gods. Even so the lord of the egg-shaped universe (i.e., Brahma the creator) belongs to the same species as others who are in samsāra, because he too is included within the threefold classification (of beings) based on conceptual tendencies, 475 and because of the Śruti text, “He who creates Brahma” (Śvet Up VI 18) (which shows Brahma to be a created creature). The same is also the case with some others who have attained such superhuman powers as that of becoming at will small like an atom. 476

474 As this untaint-ness is predicated at all times, it differentiates the Lord from the freed soul (T. C.)

475 In V P (VI 7), three kinds of innate conceptual tendencies are mentioned. Everything in the universe is affected by one or more of them. Karma bhavanā, Brahma bhavanā, and Udbhaya bhavanā are the three tendencies. Yoga pratīti takes them to be the practice of karma-yoga, meditation on the self and both together. According to Śridhara, the conceptions are (i) karma bhavanā, the notion that one does the work, (ii) Brahma bhavanā, the notion that one becomes the Brahmā, and (iii) udbhaya-bhavanā, the double conception that one does the work and becomes the Brahmā. The creator, Brahma, suffers from udbhaya bhavanā. Sananda and others like him are subject to Brahma bhavanā. All the gods, men, animals, plants, etc., are under the influence of karma bhavanā.

476 This is one among the eight supernatural powers attainable through the practice of yoga and other means. Often, they are called the asa-siddhas. They consist of (i) arman, becoming very minute at will, (ii) mahman, becoming very big at will, (iii) lāghman, becoming very light at will, (iv) garmman becoming very heavy at will, (v) priṣṭiṇ, obtaining everything or reaching any desired place at will, (vi) prākṣamya, irresistible force of will, (vii) īśvara, exercising supremacy and command, and (viii) vastra, attracting and subduing others.
He, who, devoid of the delusion of considering (Me) as of the same nature as others, knows Me as different in kind from animate matter in its states as cause and as effect, from the self whether bound or free, and (in fact) from everything because of its being liable to (My) control, on account of My being opposed to all that is evil and being the sole seat of countless auspicious qualities of limitless excellence, and on account also of My character of being exclusively concerned with controlling (all), 477—(he who knows Me thus) he is released from all sins (opposed to the rise of devotion).

He (Śrī Kṛṣṇa), after thus expounding the destruction, through meditation on His nature, of all sins opposing the rise of devotion, and the rise of devotion, by implication, from the destruction of the opposing (sins), proceeds to speak about the way in which devotion increases through meditation on His sovereign power and on the elaboration in detail of the multitudes of His auspicious qualities.

बुद्धिज्ञानसमौहो श्रमा सत्य दमशाम ।
मुत दुःख भोजेनान्तो भय चासयमेव च || ॥ ॥

अहिसा समता तुष्टिस्पति दान यशोधर ।
भवति भावा भूताना मत्त एव प्रूप्तिविधा || ॥ ॥

4 Intelligence, discriminative knowledge, freedom from illusion, forbearance, truthfulness, restraint of the senses, internal self-control, pleasure, misery, exaltation, depression, fear and similarly freedom from fear.

5 Refraining from injuring others, the attitude of equality, joyous goodwill, practice of austerities, philanthropy, fame, bad reputation—these various mental states of beings arise from Me alone.

Intelligence is the power of the mind to investigate and ascertain: Discriminatory knowledge is the settled conviction about the difference between the (two) substances, animate matter and the individual self. Freedom from illusion is refraining from perceiving the mother-of-pearl and such other things, which are different in kind from silver.

477 T C points out that the expression, 'lokaṁahaṁ cara', is here explained—'loka' by all things, animate and inanimate, 'mahat' by His being opposed to evil and possessing auspicious qualities and šrava by His control over all.
and such other objects previously noticed, to be of the same kind (as the silver, etc., previously perceived) 478 Forbearance is the state of being undisturbed in mind, even when there is cause for disturbance of the mind. Truthfulness is speech which has for its subject things as they are actually seen, and which is meant for the welfare of all beings. Here the functioning of the mind which is in accordance with this, is meant, because the context deals with the functioning of the mind. Restraint of the senses is the withholding of the external organs (of sense) from objects producing evil. Self-control is the check exercised on the organ of internal perception (or mind) in the same manner. 479 Pleasure is the experience of what is favourable and agreeable to one's self. The experience of what is unpleasant and adverse is misery. Exaltation is an exultant state, the exultant state of the mind caused by agreeable experiences. The hopelessness of mind, arising out of disagreeable experiences, is depression. 480 The miserable feeling which arises from perceiving the source of a future misery constitutes fear. Freedom from such a feeling is fearlessness.

Refusing from injuring others is not to become the cause of misery to others. The attitude of equality is being equable in mind in relation to one's self, friends and enemies, 481 and in relation to both what is good and what is disastrous (as affecting them). The natural disposition which feels happy at all the selves when they are seen, is joyous goodwill. 482 The practice of austerities is the disciplining of the body through reducing the enjoyment, as prescribed by the sūtras. Philanthropy is the presenting of the objects of one's enjoyment.

478 There is illusion when the mother of pearl is mistaken for silver. This illustrates the rise of illusion by the superimposition of the memory of a thing formerly seen on a thing now perceived.

479 Śrī Rāmaṇuja's explanations of sama and dama do not differ from those of Śrī Śaṅkara. Śrī Madhva quotes the Bhagavata to show that dama is restraint of the senses and sama contemplation of the Lord.

480 Bhāta, according to Śrī Śaṅkara, is birth, and abhāta its opposite. T C refers to a commentator who takes bhāta to mean bhāyaśī (excellence) and bhāta to mean 'opinion' or 'intention.'

481 As T C points out, Śrī Rāmaṇuja here has in mind the description of the Viśnu bhāta (the devotee of the Lord) in V P (III 7 26) as sama mātrā-dama-sahrd-vapaka pāka (even minded with reference to the sides of one's friends and enemies).

482 Śrī Śaṅkara and Śrī Madhva interpret tusa as contentment.
to another. Fame is the reputation arising from the possession of good qualities. Bad reputation is the reputation arising from the lack of good qualities. The peculiar functionings of the mind which are in consonance with fame and had reputation must be understood here, because it (i.e., the functioning of the mind) is the subject-matter of the context. It is the same in the case of the practice of austerities and philanthropy.

These and such other mental states of all beings—those activities of the mind giving rise to energetic work and renunciation—are from Me alone. That is, they are such as rest on My will.

He (Sri Krsna now) states, “Those also who carry out the creation and maintenance of all beings have their activities resting on My will.”

### Verse 6

**Mahābhārata A 1 292.15**

Māṇava maṇasi jāta yeṣa loka śma praṇa II 6 II

6 The seven great rśis of yore and similarly the four Manuśas, who were all caused to be born from the mind, whose descendants these people in the world are, have their mental states from Me.

The seven great rśis of yore, that is those seven great rśis Bhṛgu and others who were born from the mind of Brahmā in the age of the past Manu, for carrying on perpetual creation and those four Manus, the Śāvārṇikas, who were established for carrying on

483 Both Śrī Rāmānuja and Śrī Śaṅkara refer to the great rśis headed by Bhṛgu. The Īmpīs or āstīs entrusted with the work of creation are evidently meant. In **Māṇav I 34**, ten such are said to have been created by Śvāyambhūva Manu-Marica, Atri, Angiras, Pulastya, Pulaha, Kratu, Pracetā, Vasistha, Bhṛgu and Nārada. The **Veda purāṇa** (1 7 4) mentions nine in the following order: Bhṛgu, Pulastya, Pulaha Kratu, Angiras, Marici Dakṣa, Atri and Vasistha. Often the number of the mahārṣis is limited to seven Śrī Madhva takes those to be Marici, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha.

484 Śrī Śaṅkara says that the four Manus are the Śāvarṇas. The Śāvarṇikas or the Śāvarṇas are evidently the four Manus bearing the names of Brahma Śāvarṇa, Rudra-sāvarṇa, Dharma-sāvarṇa and Dakṣa-sāvarṇa. Apparently they are mentioned, as they are the children of Śāvarṇa, a daughter of Dakṣa. Such is the suggestion of T. C. Śrī Madhva takes the view that the reference is to Śvāyambhūva, Rucṣa, Raivata and Utama.
perpetual maintenance—in the world composed of whose descendants all these people are born, and who become the begetters and protectors of children every moment from the time of pralaya—these, Bhīṣma and others and the Manus, have their mental dispositions from Me.

They whose mental disposition is indeed My mental disposition—they have their mental dispositions from Me. The meaning is that they are of the same views as Myself, that is, they obey My will.

एवा विभूति योग च मम यो वेति तत्त्वतः ।
सोदिकम्प्येन योगेन युज्यते नत्र तथायः ॥ ७ ॥

7 Whoever knows truly this sovereign power and association (with auspicious qualities) which characterise Me, he becomes united with the unshakable discipline (of bhakti). (There need be) no doubt about this.

Sovereign power is the state of being the supreme lord He who knows truly this sovereign power (vibhūti) which is in the form of everything having its origin, maintenance and activity dependent on Me, and also that association (yoga) of Mine (with auspicious qualities) which is in the form of auspicious qualities opposed to what is evil—He becomes united with the discipline of bhakti which is unshakable, incapable of being shaken in the slightest. (There need be) no doubt about this. The purport is “You (Arjuna) will yourself see that the knowledge relating to My sovereign power and to My auspicious qualities will develop the discipline of devotion.”

He (Śrī Krāṇa) shows how the growth of devotion is of the form of the matured state of the knowledge of His sovereign power (as seen in wise men of devotion).

अहं सर्वस्य प्रमोदो मतस्सवः प्रवत्तते ।
इति मतवा भजते मा बुषा भावसमविता ॥ ८ ॥

485 There are alternative readings, ‘ṣṭupāṭikā’ and ‘piṣṭikā’ for ‘ṣṭupāṭakā’ and ‘piṣṭakā’. The words are in feminine gender and refer to ‘prayāh’. These readings, as T C points out, will make the creatures the begetters and protectors of progeny, starting with the end of pralaya.

486 Śrī Rāmānuja glosses ‘a-vikampyaṇa’ as ‘a prakampyaṇa’. T C explains that this means that the yoga is not merely free of trembling by itself, but incapable of being shaken by any external force. Śrī Śaṅkara reads ‘a-vikampyaṇa’.
8 I am the source of everything. Everything proceeds from Me—thinking thus, the men of wisdom worship Me, with the (appropriate) mental state (of devotion).

I am the source, that is, the cause of the production of everything, that is, of the universe of various kinds of animate and inanimate things. Thinking of the natural unimpeded sovereignty of Mine as arising from the fact that everything proceeds from Me alone and of (My) being endowed with a multitude of auspicious qualities like condescension, beauty, parental affection and the like, the men of wisdom, that is, those who have (right) knowledge, with the (appropriate) mental state (of devotion) worship Me, who am endowed with all auspicious qualities. 487 Bhāva in a particular state of mind. The meaning is that they worship Me, becoming full of eager desire for Me.

How?

मन्निज्ञता मद्गतष्ट्रणा बोधयत्ति परस्परम् ।
कषपयत्त्रष्म मा नित्य तुष्पर्वि च रमति च ॥ ९ ॥

9 With their minds concentrated on Me, with their life placed in Me, instructing one another and ever speaking about Me, they feel at all times satisfaction and delight.

With their minds concentrated on Me, that is, with their minds fixed well in Me, with their prānas placed in Me, that is, with their life placed in Me, which means that they are unable to sustain themselves without Me, they instruct one another about those qualities of Mine which have been experienced by each one of them and speak about My divine and delightful deeds. 488 They feel satisfaction and delight at all times those who speak are satisfied at their speech which has no ulterior purpose (and is an end in itself), and those who listen, by hearing of it, which is so dear that love for it cannot be surpassed and is boundless, feel delighted.

487. The Lord's auspicious qualities are implied in this verse—those helpful to the creation of the world and those helpful in fostering and rewarding devotion.

488. Sri Sankara suggests an alternative explanation for prānas as the senses.

489. 'Bodhayaniś' refers to instruction in what is unknown and 'kathasvaniś' to describing what has happened (T.C.)

BG — 9
10 To them who are constantly united (with Me) and who worship Me, I give with love that particular mental condition by which they attain to Me

To those who are constantly united (with Me), that is, who desire constant union with Me, and who are worshipping Me, I give with love 490 that same mental condition (of bhakti) which has reached a ripened stage of development and by which they attain to Me

Moreover

Moreover

11 Out of mercy to those very persons, I who am seated in their mental structure (as the object of thought) destroy the darkness born of ignorance by means of the shining light of knowledge

In order to show favour to them alone, I, who am seated in their mental structure, that is, established in their mental state as the object of thought, and making manifest the host of My auspicious qualities, by means of the shining light called knowledge relating to Me, destroy the darkness, which is opposed to knowledge, which is born of ignorance in the form of old karma and which consists of addiction to objects other than Myself and previously experienced 491

Having thus heard of the Lord’s association with a host of auspicious qualities, and the extensiveness of His sovereign power (an association and an extensiveness) which are different from all

490 ‘Priyapūrvakam’ is applied to worship by Śrī Saṅkara. To those who worship the Lord with love, He gives the buddhi-yoga.

491. In this and the preceding verses the following stages in the development of bhakti seem to be suggested, knowledge of the Lord’s auspicious qualities destroys the sins hindering the rise of bhakti, then bhakti rises, it leads to knowledge of His sovereign power, this destroys the sins obstructing the development of bhakti, then bhakti develops. T. C. suggests that the Lord’s grace intervenes at this stage and leads to direct vision and attainment. The Southern School would start the entire process with the Lord’s grace.
others, which are unique to the Lord, and which produce unsurpassed joy in those who hear about them—Arjuna wished to hear the amplified details about them and said

अर्जुन उवाच—
पर श्रव्य पर धाम पवित्र परम भवान्।
पुरुष शास्त्रत दिव्यमाधिवेदनमज विभुद्। १२॥
आहुत्वस्मृत्यस्तवेऽदविनारदस्तथा।
असितो देवलो व्यासस्वय चैव श्रवीषे मे॥ १३॥

ARJUNA SAID

12-13 You are He who is the Supreme Brahman, the Supreme Light, and the Supreme Purifier. All the sages speak of You as the eternal, divine Purusa, the Primal Creator, the Unborn and the All-pervading. So also (declare) the divine sage Narada, Aniranta, Purusottama and Vyasa. You Yourself also tell me (so).

You are indeed He whom the Vedas proclaim to be the Supreme Brahman, the Supreme Light, the Supreme Purifier. Thus (the Srutis declare) “From whom all these beings are born, by whom, when born, they are all preserved and into which they go when they perish—desire to know That well That is the Brahman” (Tatt Up III 1 1), “He who knows the Brahman attains the Highest” (Ibid II 1 1), and “He who knows that Supreme Brahman becomes indeed (like unto) the Brahman” (Mund Up III 2 9).

So also (He is) the Supreme Light (as declared in the Upanisads). The word, ‘dhaman’, here denotes ‘light’. He is the Supreme Light, as declared in “Now that Light which shines beyond this Highest Heaven” (Ch Up. III 13 7). “Having attained the Supreme Light, he (the released soul) appears in his own form.”

492. The sentence, part of which has been quoted above from the Chândogya Upanisad, runs thus in full “Now that Light which shines beyond the Supreme Heaven, beyond all things in the universe, beyond the universe, in the highest world transcending which there are no other worlds—it is indeed that same Light which is inside this Person.” The meaning of this passage is discussed in Sri Madhya, I. 1 25, where it is established that the Light referred to therein is the Supreme Brahman.
Similarly, He is also the Supreme Purifier, He who is supreme in freeing from sins, One who prevents all sins from tainting the meditator and is also their destroyer (as shown by the following Śruti texts) "Just as water does not cling to the lotus leaf, so also, in the case of a person who knows thus, sinful deeds do not cling to him" (Ch Up IV 14 3), "Therefore, just as the fibre of the /śīkā/ reed, when thrown into the fire, is burnt up, so also all his sins are indeed burnt up" (Ibid V 24 3), and "Nārāyaṇa is the Supreme Brahman, Nārāyaṇa is the Supreme Entity, Nārāyaṇa is the Supreme Light, Nārāyaṇa is the Supreme Self" (M Nār XI 3)

And all the sages who know the truth about what is the higher principle and what is the lower (in the universe), speak of You alone as the eternal divine Puruṣa, the Primal Creator, the Unborn and the All-pervading. Similarly also the divine sage Nārada, Asita, Devāla and Vyāsa (declare) "The sages who know the Vedas and those men who know about the Self declare the great-minded Kṛṣṇa to be the eternal dharma. Of all purifiers, Govinda is indeed said to be the supreme purifier. He is the most propitious among the propitious and the most auspicious among the auspicious. The lotus-eyed God of gods, the Eternal One remains as the three worlds. . . Hari, the Lord whose essential nature is beyond thought, remains thus Madhusudana (Śrī Kṛṣṇa) is there (i.e., in Dwāraka) alone.”

493. The complete sentence, part of which has been quoted here, runs thus ‘The gods worship Him, indeed, below whom the year revolves with (its) days, who is the Light of lights, who is Life and who is beyond (temporal) mortality”

494. The reference first is to the sins arising through inadvertence of one who is a student of the science of the Brahman. See Śrībhāgavata IV 1 13 And by ‘pāpaṃ karma’ is to be understood all effects of actions, good or bad, which stand in the way of salvation. The saṃcita-karma, that is, the accumulated karma of the past which has not yet begun to function as prārthita, is next referred to. The performance of prārthita, making sacrificial offerings to the five prāyaṣc, with a full knowledge that the Vaiśvānara (the sacrificial fire) is a manifestation of the Supreme Self is praised in the Upaniṣad as leading to this result vide Śrībhāgavata, I. 2 32

495. ‘Ādeśava’ is explained by T. C. as ‘He who is the cause and to whom the process of the universe is mere play’.

496. The context in the epic is where Dhaumya instructs the Pāṇḍava princes in exile about various places of pilgrimage.
(M B III. 86 26–28), 497 “This Nārāyaṇa, the lord of Śri, whose mansion is the milky ocean, has indeed come to the city of Madhurā, leaving His serpent bed 498 Where Madhusūdana is, there is the sacred Dvārāvatī! He is the Lord Himself, the Primeval One and indeed the eternal dharma” (Ibid 24–25)

So also (it is said) “O son of Kunti, where Nārāyaṇa, the Lord, the Supreme Self, the Eternal One, is, there the entire universe is to be found There, too, are the sacred waters and the holy shrines That is sacred, that is the Supreme Brahman, that is the place of the sacred waters, that is the penance-grove There dwell the divine sages, the siddhas and all those who are rich in austerities where the Primal Creator, the Great Yogi, Madhusūdana remains It is the most sacred among the sacred For you, let there be no doubt at all about this” (M B III 88 22–28, 30–31) 499

“Kṛṣṇa is Himself indeed (the cause of) the origin and dissolution of all beings (and worlds) For this universe, containing things animate and inanimate, was brought into existence and exists for the sake of Kṛṣṇa” (M B II 41 23) 500

And You Yourself say (so) (in the course of Your teaching) commencing with, “Earth, water, fire, ether, manas, buddhi (or maha) and also ahankāra (or the principle of egoity)—this prakṛti, thus divided into eight principles, is Mine” (VII 4), and ending with “I am the source of everything everything proceeds from Me” (X 8)

सर्वंतरं जन्य यत्रा वदसि केशाब ।
न हि ते भगवन् व्याक्ति विदुरुद्वा न दानवा ॥ १४ ॥

14 I consider all this to be true, O Kṛṣṇa (Kekava), which You tell Me Indeed, neither the gods nor the demons understand, O Lord, (the manner of) Your manifestation

497 ‘Eternal dharma’ is the means for attaining the eternal and unsurpassed fruit of salvation
498 This verse is attributed by Dhaumya to Nārada (Ibid, verse 22).
499 This is how Dhaumya praises the shrine of Badarkāśrama on the Himalayas to Yudhūṣṭhira.
500. See Note 167.
All this I consider, therefore, to be a statement of things as they actually are, and not having for its purpose anything like a panegyric—all this which you tell Me about Your sovereign power and infinity of auspicious qualities, which are unique, of which the excellence is unbounded and which arise from Your essential nature. Hence, O Lord, O treasury of unsurpassed knowledge, power, strength, sovereignty, valour and glory neither the gods nor the demons, who are (both) possessed (only) of limited knowledge, understand Your manifestation, the manner in which You manifest Yourself.

स्वयमेवात्मनाःप्राप्तम् वेत्य तव पुरुषोत्तमः
भूतजातव भूतेश देवदेव जगतः ॥ १५ ॥

15 O Supreme Person, O Creator of beings, O Lord of beings, O God of gods, O Ruler of the universe! You Yourself know Yourself through Yourself.

O Supreme Person, through Yourself (without the help of any one else) You Yourself know Yourself that is, through Your own knowledge O Creator of beings, that is, O Begetter of all beings! O Lord of beings, that is, O Governor of all beings! O God of gods, that is, O Supreme God even of the gods. Just as the gods remain surpassing men, animals, birds, reptiles and such other beings in beauty, gracious condescension and other similar multitudes of auspicious qualities, O You who in the same way surpass all these gods in all these qualities! O Ruler of the universe, O Master and Owner of the universe!

वत्सुप्रह्लादवेण दिव्यां ह्यात्मविभूतियः
यान्त्रिकमितिमिलोकानिमस्त्व भवाय तिथिबिस ॥ १६ ॥

16 'The manifestations of Your will to rule which are indeed divine—be pleased to speak (about these) by which manifestations of the will to rule You stand pervading these worlds.'

Whatever manifestations of the will to rule are divine, unique to Yourself—about all of them without exception it is right that You Yourself should speak: The meaning is, "Do You Yourself make

501. 'Devadeva' is explained with a phrase from Śvet. Up. (VI. 7)
(them) clearly understood." Associated with these countless vibhūtis, these instances of manifestation of the will to rule,\textsuperscript{502} You stand pervading all these worlds as (their) controller

17 Practising (the) yoga (of devotion) and engaged constantly in meditation, how shall I know You? O Lord! in what varied dispositions of the mind are You to be meditated upon by me?

Practising yoga,\textsuperscript{503} that is, following the discipline of devotion, and engaged constantly in meditating with devotion on You, that is, having started to meditate (on You)—how shall I know You, the object of meditation, as fully possessed of a multitude of suspicious qualities like sovereign power? And in what varied mental dispositions,\textsuperscript{504} which have not yet been mentioned and which are different from intelligence, discriminatory knowledge and other mental dispositions mentioned previously (in X 4–5), are You to be meditated upon by me in (Your) capacity as controller?

18 Tell me again in detail, O Kṛṣṇa (Janārdana), about Your association (with suspicious qualities) and sovereign power. For there is no satiety for me, listening to this nectar

Tell (me) again in detail about Your association with such suspicious qualities like being the creator, etc., and (Your) vibhūti, the will to rule, which have been briefly stated in "I am the source of everything everything proceeds from Me" (X 8) For there is no satiety to me, listening to the nectar of Your glory. The purport

\textsuperscript{502} Śrī Saṅkara renders 'vibhūtibhūs' as 'mahādīnya-natarak', 'by means of multitudinous glories'. Śrī Madhva understands by vibhūtisvarāh varied kinds of glory

\textsuperscript{503} Śrī Saṅkara reads 'Yopa' for Śrī Rāmānuja's 'Yopa'. The former being in the vocative case will apply to Śrī Kṛṣṇa, while the latter in the nominative case is descriptive of Arjuna.

\textsuperscript{504} 'Bhūṇa' is taken by Śrī Saṅkara to mean 'in things', 'vastuśevā'
is, "My lack of contentment (e. g., ardour to know more of this delightful teaching) is certainly known to You."

THE LORD SAID

19 Right gladly will I tell you, O Arjuna (Kuruôrestha), the auspicious objects of My will to rule, taking into consideration their importance. There is no end to an extensive description of the objects of My will to rule.

O best of Kurus, I will tell you of the auspicious objects of My will to rule, taking into consideration their importance. By the word, 'prâdhânya' (importance), eminence is intended to be indicated. For it will be stated, "(Know) Me as the chief among family priests" (X 24). I shall speak of some of the objects of My rule which are eminent in the world. It is not possible to speak of or listen to (them) in detail, because of their being endless. The quality of being a vibhûtis is the same as being under control. 505 because of the expository statement, "Whoever knows truly this sovereign power and association (with auspicious qualities) which characterise Me" (X 7), after stating that various kinds of mental dispositions like intelligence, etc., of all beings arise only from Me.

Accordingly, it has been stated, there 506 that being the creator, etc., is indicated by the word, 'yoga', and that being their impeller is indicated by the word, 'vibhûtis'. Again (it has been taught) "I am the source of everything. Everything proceeds from Me—

505. T C points out that earlier (in X 16, 18) 'vibhûtis' has been understood as 'nayamana', the will to rule. Here it refers to objects over which rule is exercised. The slight difference in the senses in which the word is taken in Arjuna's question and Sri Krsna's answer should not cause any difficulty.

506. In the commentary on X 7, yoga has been defined as the quality "which is in the form of auspicious traits opposed to all that is evil." The commentary on the next verse illustrates this multitude of auspicious qualities as "condescension, beauty, parental affection and the like." Being the protector, creator and destroyer is included in these auspicious qualities.
thinking thus, the men of wisdom worship Me, with the (appropriate) mental state (of devotion)” (X 8)

He (Śrī Kṛṣṇa) clearly declares in regard to this that the governance of all beings through impelling (their activities) is by remaining their Self and that being the creator, protector and destroyer of everything is indicated by the word, ‘yoga’

अहमार्तमा गुड़केश सर्वभूतात्मायस्य।
अहमादिज्ञ मध्य च भूतानामत्त एव च॥ २० ॥

20 I am the Self, O Arjuna (Gudākeśa), seated in the hearts of all embodied beings. And, I indeed, am the beginning, the middle and the end of embodied beings.

I remain as the Self in the ātaya, the heart, of all beings who constitute My body. The Self, indeed, is in every way the supporter and controller of and the recipient of service from the body. To this effect, He (Śrī Kṛṣṇa) will teach “And I am seated in the hearts of all. From Me come memory, knowledge, and the faculty of reason” (XV 15) and “The Lord dwells, O Arjuna! in region of the heart of all beings, causing all beings that are mounted on the machine (of the body) to revolve (i.e., to work) by means of the prakṛti (or māyā) which is under His control and in accordance with its gunas” (XVIII 61)

The Vedas also declare “He who, dwelling in all embodied beings, is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, is your Internal Ruler and Immortal Self” (Bṛh Up III 7 21) and “He who, dwelling in the self, is within the self, whom the self does not know whose body the self is, and who controls the self from without, He is your Internal Ruler and Immortal Self” (Mādh Bṛh Up III 7 22) 507 Thus I remain as the Self of all beings and am their beginning.

507. The sense in which all things animate and inanimate are conceived of as the body of the Lord is defined under S B. (II 1 9) “That substance which, in regard to all things as can be accomplished by it, is completely (and always) capable of being controlled and supported by an intelligent soul and which has its essential nature solely subservient unto the glory of that (individual soul)—that (substance) is the body of that (intelligent soul)” See S B II. Note 739 for an explanation of this definition.
middle and end That is, I am the cause of their origin, maintenance and dissolution 508

He (Śrī Kṛṣṇa) shows that the Lord remaining the Self in all things which form the objects over which His will to rule is exercised is the reason for indicating Him by grammatical equations with the several words about them. Then He points out particular objects subject to His will to rule, on the basis of the grammatical equation 509. For, the Lord being the Self, all words find their final meaning in Him alone. In the same way in which words like ‘god’, ‘man’, ‘bird’, ‘tree’, etc., referring to bodies, find their final meaning in the respective selves of these, similarly the Lord being the Self of each one of them is itself the basis for grammatical equations with the words about them. At the end of the discussion on the vibhūtas, He (Śrī Kṛṣṇa), by means of a statement about all things being incapable of existing without Him, will teach this “There is nothing whatever, movable or immovable, which can exist without Me” (X 39). That the impossibility of independent existence arise from being subject to control, has been taught in the beginning in “Everything proceeds from Me” (X 8).

21 I am Viṣṇu among the Adityas, the radiant sun among shining heavenly bodies Among the Maruts I am Marica. In regard to asterisms I am the moon (who is their lord).

508 The first line briefly declares the Lord’s vibhūta, while the second line refers to His yuga (T C).

509 The Sanskrit expression, ‘āmānātadakaravaya’, has been rendered as ‘grammatical equation’. It is a kind of statement of identity in a sentence between the objects denoted by words in the same grammatical case. Kātyāyaṇa, in his commentary on Patañjali’s Mahābhāṣya, under Pāñca (I 2. 42), defines it thus: When many words having a variety of significations are used so as to import only one thing, there is a grammatical equation. In the verses that follow we have Śrī Kṛṣṇa identifying Himself with a number of persons and things. there is thus a series of grammatical equations. The basis for these equations, it is pointed out here, is that the Brahma is the Self of all things. T. C explains that in verse 20 we have an indication that all grammatical equations between the Brahma and anything else, both those already stated and those to be given presently, rest on the nexus of cause and effect or the relationship of soul and body.
Among the Ādityas, who are reckoned as twelve in number, I am the twelfth Āditya, named Viṣṇu, who is the most important. Among shining heavenly bodies, that is, among the light-giving objects in the world, I am the sun, that is, the class of Ādityas. I am that Marici who is the most eminent among the Marutās. In regard to asterisms, I am the moon. The use of the genitive case here is not to specify (one out of a group), but in the same way as in the statement, "I am consciousness in (all) beings." (X 22) I am that moon who is the lord of the asterisms.

22 I am the Śāma-Veda among the Vedas. I am Indra (Vāsava) among the gods. Among organs of sense, I am the manas. I am consciousness in (all) beings.

Among the Vedas, that is, among the Rg., Yajur, Śāma and Atharvāna, I am that Śāma-Veda which is pre-eminent. Among the gods I am Indra. Among the eleven organs of the sense, I am the organ of sense known as manas, which is the most important. Among beings, that is, among those possessed of consciousness, I am that consciousness. Here, too, is (i.e., the genitive case) is not being used for specifying (one out of a class).

23 Among the Rudras, I am Śānkara, and (I am Kubera) the lord of wealth in relation to the Yaksas and the Rākṣasas. I am the

510. "The twelve Ādityas are called Dhātṛ, Aryaman, Mitra, Varuṇa, Indra, Vivasvat, Pūṣan, Parjanya, Amāśa, Bhaga, Tvāṣṭṛ, and Viṣṇu. The Purāṇas make them the twelve suns shining during the twelve months of the year, one for each month... In the Mahābhārata and in a wide range of our sacred literature, Viṣṇu is regarded as the chief among the Ādityas." (L G II., pp 276-7)

511 The genitive can also indicate mere relationship of some kind. The moon, not being included among asterisms, is here regarded as their lord.

512. That is, the five organs of sense, the five organs of action and manas (or the faculty of attention).
god of fire among the Vasus, and among mountains with (beautiful) peaks, I am Meru.

Among the eleven Rudras, I am Śaṅkara. In relation to the Yakṣas and the Rākṣasas, I am (Kubera) the son of Viśravas.613 I am the god of fire among the eight Vasus Among those with peaks, that is, among those mountains which shine with (beautiful) peaks, I am Meru.

24 And know Me, O Arjuna (Pārtha), to be Bṛhaspati, the chief among family priests Among leaders of armies, I am Skanda I am the sea among reservoirs of water.

I am that Bṛhaspati who is the chief among family priests Among leaders of armies, commander-in-chief, I am Skanda Among reservoirs of water, I am the sea.

25 Among the great sages, I am Bhrigu Among words, I am the single syllable (Om) I am the ṛāpa-offering among offerings Among immovable objects, I am the Himalaya (mountain).

I am Bhrigu among great sages like Marici and others Words are sounds conveying meaning Among such (words), I am the single syllable, pranava (or Om) I am the offering of muttered prayer (ṛāpa)614 which is the highest among offerings I am the Himalaya (mountain) among mere mountains.

613 Both Rākṣasas and Yakṣas are said to be descended from Pulastya or, according to another account, from Khaśā. Kubera is regarded as the lord of both, though he is a Yakṣa.

614. “Briefly, ṛāpa is silent meditation: we perform a ṛāpa, when, muttering inaudibly, we go through a formula known as a mantra. In this process, the mind is concentrated on the object of meditation. .” (L. C. II, p. 281).
26 Among trees of all kinds I am the āsvattha (tree) I am Nārada among the divine sages Among Gandharvas, I am Chitraratha, and among the Siddhas, I am the sage Kapila

Among trees, I am the āsvattha, which is worthy of worship Among the divine sages, I am Nārada

उष्णेश्वरसमध्याना विद्वत मायूतोढ़वतम् ।
ऐरावत गजेन्द्राणानारणा च नराधिपम् ॥ २७ ॥

वायुवानास्मि वस्म धनुनामित्स कामयुक्तः ।
प्रजनामास्तिस कुलद्व सर्पामुतिर्वासुकिः ॥ २८ ॥

वार्तामास्तिस नागाणा वर्णो यादसामहतः ।
पितृवार्तायस्मा चारित्म यमस्यमाताहम् ॥ २९ ॥

27 Among horses, know Me to be Uccanāravas, brought forth through (the churning of the ocean of milk) nectar Among the great elephants, (know Me to be) Asrāvata, and among men (know Me to be) the king

28 Among weapons I am the Vajra (of Indra) Among cows I am Kāmadhuk (the wish-yielding cow) I am Kandarpa, the progenitor, and among snakes I am Vāsuki

29 And among (many-headed) serpents I am Ananta Among aquatic creatures I am Varuna I am Aryamā among the manes and Yama among those who restrain and control

Kāmadhuk is the divine cow (of Indra) I am the god of love who is the cause of birth Sarpas are single-headed (snakes), while nāgas are many-headed (snakes) Creatures living in water are known as 'yūdāmes' Among them, I am Varuna. I am Yama, the son of the sun-god, among those who punish

515. That is, sages who are also gods and to whom the mantras of the Vedas have been revealed (Sri Saṅkara).
And among the descendants of Diti, I am Prahlāda. I am Death (Kāla) among those who count. And I am the lion among beasts and (Garuḍa) the son of Vinata among birds.

Among those who count with the desire to cause evil, I am Death.

Among moving things, I am Rāma among those who bear weapons. Among fishes, I am (the sea-monster) makara. Among flowing streams, I am the Gangā (Jānnavī).

Among moving things, that is, among things whose nature is moving about, I am the wind. I am Rāma among those who bear weapons. Here the attribute of bearing weapons is the vibhūti (or that which is subject to control), as no other meaning is possible. Āditya and others, being individual souls, constitute attributes of the Lord, who stands as their Self on account of their constituting His body; thus they stand in the position of the attribute of bearing weapons.

Yama mentioned in verse 29 is the god of death. Apparently some more in his establishment whose duty it is to calculate the date of death of everyone is meant here.

By ’Rāma’ is meant the incarnation of the Lord as the son of Daśaratha. As He is the Lord Himself, He cannot be the member of a class. Hence the commentary here suggests that ‘I am Rāma among those who bear weapons’ means nothing more than ‘I am Rāma who bears weapons’. To show that the principle involved in this statement is not different from that in other statements in this chapter, it is pointed that just as an attribute is mentioned here, even so the individual selves mentioned earlier are attributes.
38. In relation to creatures I am the beginning and the end, and also the middle. O Arjuna Among sciences, I am the science relating to the soul. 518 In relation to those who argue and discuss, I am fair discussion.

Those that are created are creatures. Their beginning is their cause. The meaning is that, in relation to all living beings, which are being created at all times, I alone am the creator in the case of everyone of them. Similarly, I alone am the end, that is, the destroyer in the case of everyone of those who are being destroyed at all times. Similarly, in the case of the middle, that is, protection. The meaning is that I alone am the protector of those who are being protected at all times.

Among those who indulge in one-sided arguments (jalpa), destructive criticism (vastudā) and other modes of discussion, I am fair discussion which endeavours to determine the truth.

अष्टराणामकारोपितम् द्वन्द्वसामासिकस्य च।
अहमेवाशय काल घातास्य विश्वतोमुखः। ॥ ३३ ॥

33 I am the letter a among the letters of the alphabet and the dvandva compound in relation to compound words collectively I am Myself endless time I am the creator with faces in all directions.

Among letters, I am the letter a, which is the basis of all letters as established in the Vedic text, "The letter a, indeed, is all speech." (Ast Ar III 2 3) 519 'Sāmāsika' is the entire collection of compound words. In it, I am the dvandva compound, for it is pre-eminent (among various types of compound words), on account of the meanings of both (its component) words being important. 520

518 That is, the individual self as well as the Supreme Self (T C).
519. The quoted text goes on "It is this which, becoming manifest through plosives and spirants, grows abundant and takes many forms."
520. "If the first element in a compound word is more important, then we have the anusayithā. If the second is more important, then we have the tat-parupa compound. If both the elements are unimportant and derive their meaning from a word not in the compound, then we have the bahu-vrtha. Finally, in the dvandva, each word is equally important. It is for this reason that it is considered the most worthy among the compounds." (L G II, p 289). The dvandva compound unites two words which, if uncompounded, would be in the same case and connected by the conjunction, 'and'.
THE BHAGAVAD-GITA

I am Myself inexhaustible time, which is made up of (temporal units like) kālā, mukhā, etc. I am the fourfaced Hiranyakarsha, who is the creator of everything.

34 I am also Death (Mṛtyu) that seizes all and the birth of things that are to be born. Among women I am Kīrti, Śrī, Vāk, Smṛti, Medhā, Dhṛti and Kṣamā.

I am also Death which seizes the life of everyone. In relation to those who are to be born, I am the activity called birth. I am Śrī. I am also Kīrti. I am Vāk too. And I am Smṛti. I am also Medhā. And I am Dhṛti. And I am Kṣamā.

35 I am the Brāhmaṇa among the Śāman hymns and the Gāyatrī among Vedāc metres. I am Mārgāśīra among months and the flowery spring among seasons.

Of the Śāman hymns, I am the Brāhmaṇa. Of metres I am the Gāyatrī. Kusumākara (the flowery season) is the spring.

36 In relation to the (transactions of) the deceitful, I am gambling. I am the splendour of the splendid. I am (the) victory (of the victorious). I am (the) industry (of the industrious). I am the mental vigour of those possessed of mental vigour.

531. An echo from V P (IV. 1. 84).

532. Śrī Saṅkara renders śādār as the distributor of the fruits of karma.

533. A munition of Yama, charged with the task of taking away the lives of all, is referred to as Mṛtyu (T. C.).

534. These are regarded as the powers of the Lord, the goddesses presiding over prosperity, fame, eloquence, memory, intelligence, endurance and forgiveness (T. C.).
In relation to those that practise fraud, among all (their) transactions which are the grounds of fraud, I am gambling, such as is characterised by dice-play, etc. I am the victory of the victorious. I am the industry of the industrious. The mental vigour of those possessed of mental vigour is high-mindedness.

37 In relation to the Vṛṣṇis I am Vāsudeva among the Pāṇḍavas, (I am) Arjuna (Dhanañjaya) I am also Vyāsa among the meditative sages. I am the seer Śukra among the wise seers.

The subject of control here is the attribute of being the son of Vasudeva, because no other meaning is at all possible. Among Pāṇḍavas I am Dhanañjaya, that is, Arjuna. The meditative sages (muniś) are those who perceive the truth about things through meditation. Among them I am Vyāsa. The seers are those who are wise and learned.

38 I am the punishment of those that punish. Of those that seek victory I am policy. I am also silence in relation to (the means for protecting) secrets. I am the wisdom of those who are wise.

I am the punishment of those who impose punishment in case of transgression of law. In relation to those that seek victory, I am the policy which forms the means for achieving victory. Among the methods of protection relating to secrets, I am silence. I am the wisdom of those who are wise.

525 The importance of gambling is due to its capacity to seize the entire wealth of a person easily and without transgressing dharma (T C).

526 The ājñā mentioned here relates to the supreme end of life, as in V. P. (VI. 5. 87) (T C).
39. I am also that which is the seed of all beings, O Arjuna. There is nothing, movable or immovable, that can exist without Me.

That which in relation to all beings, existent in all states, forms the seed, whether perceived or unperceived (and inferred), of every one of their states, I alone am that. A class of beings which can exist without My remaining as the Self—it does not exist. In the statement here, "There is nothing, movable and immovable, that can exist without Me," what is sought to be taught is the abidance by the Lord as the Self, as stated at the outset in, "I am the Self, O Arjuna (Gujākeśa), seated in the hearts of all embodied beings" (X 20) The meaning is that the entire aggregate of beings in all states are united with Me, who constitute their Self. By this He (Śrī Kṛṣṇa) makes it clear that the basis of indication by every grammatical equation here is the abidance of the Lord as the Self.

नान्तरोपति मम दिव्यान्ता बिशुमस्तीता परस्तप ।
एष तूर्तेण गृहीतो बिशुलेखविस्तरो मया ॥ ४० ॥

40. There is no end, O Arjuna (Parantapa), to the wonderful objects of My will to rule. Here the extent of the manifestation of the will (of Myself) to rule has been declared only in part by Me.

There is no end to the wonderful, that is, auspicious objects of My will to rule. But this extent of the manifestation of the will (of Myself) to rule has been stated by Me in brief by means of a few characteristic instances.

यस्यद्वृत्तिमत्स्तवं श्रीमद्भुजितमेव वा ।
तत्तदेवावगच्छ तव मम तेजोविशारदम् ॥ ४१ ॥

41. Whatever being is possessed of lordly power, or of splendour, or is energetic in noble endeavours, understand that to be sprung from a fraction of My irresistible power.

Whatever host of beings is possessed of lordly power, that is, has persons and thongs to rule over, is possessed of splendour, that is,
has radiant beauty or is rich in gold and grains, is energetic, that is, is engaged in auspicious undertakings—understand every such being to be sprung from a fraction of My irresistible power. Irresistible power (tejas) is the ability to overcome enemies. The meaning is that it has for its source a part of the power of subduing and ruling, which belongs to Me who have inconceivable power.

अयथा बहुतेतन कि शानने तवाल्पुरु ।  
विख्यातभिमिद कृत्यमेकाष्णेन सिपतो जगत् ॥ ४२ ॥

42 But what is the use to you from this extensive knowledge, O Arjuna? I stand controlling and regulating all this universe with but a fraction (of My power)

What use is there from this extensive knowledge\(^{328}\) which is being taught? I stand with the ten-thousandth part of a ten-thousandth part of My power (to rule), regulating and controlling all this universe, consisting of intelligent souls and non-intelligent matter, both in the condition of effect and in the condition of cause, both when gross and when subtle—(regulating and controlling this universe) in such a way that it does not transgress My will in preserving its essential nature, in continued existence and in varied activities. As declared by the venerable Parāśara "On a fraction of the ten-thousandth part of a ten-thousandth part of whom this energy, which is the universe, rests" (V P I 9 53)

\(^{328}\) Sri Śankara reads 'jñātana' (by that which is known) for 'jñānena'.
CHAPTER XI

Thus, for the sake of bringing about the birth of the discipline of devotion and its development, the Lord's being the Self of all beings, as well as the host of His auspicious qualities which make (Him) distinct from all others, which are of His own nature and which are unique to the Lord, has been taught and thence, indeed, the entire aggregate of things (in the universe), consisting of intelligent souls and non-intelligent matter, which are distinct from Him, have their nature, continued existence and activities dependent on Him because of being His body.  

Having heard from the Lord of this (wonderful) nature which had been described and which is unique to the Lord, and of the whole universe as having its nature, existence and activity dependent on Him, and concluding that they are certainly so, Arjuna became desirous of seeing with his eyes the Lord as being thus, and spoke (to Him) Later, through the grace of the Lord, he will see (Him) exactly as described. For it will be said later "(Arjuna saw the supreme sovereign form of the Lord) which was full of all wonders, with faces in all directions and there remaining in a particular place, the whole universe divided in various ways" (XI 11, 13)

अर्जुन उवाच—

मदनुप्रहय परम गुह्मयार्यमससिस्रतम् ।
यत्वयोक्त वजस्तेन मोहोख्य विगतो मम || १ ||

ARJUNA SAID

1 That speech which is (i.e., teaches) the greatest secret, which is known to be concerned with the individual self and which has been spoken by you out of favour to me—by that, this delusion of mine has been removed completely.

For the sake only of showing favour to me, who have been deluded by the delusion of misunderstanding the body to be the self,

529 Vide G S (14).

530 The teaching of the Gītā should not be understood to be merely for the sake of prodding Arjuna into taking part in the war (T C).
whatever speech which is the greatest secret, the highest mystery, which is known to be concerned with the self, that is, which is fit or proper to be said about the self, and which, commencing from “It is not at all that once I did not exist” (II 12) and ending with “Therefore, O Arjuna, do you become a yogin” (VI 46), has been spoken by You—by that (speech) this delusion of mine about the self is completely removed, that is, cast out far away.

And likewise

भवायथो हि भूताना बुद्धो विस्तारसो मया ।
त्वत कमलपत्राक्ष माहातम्ययमि चाब्ययम् ॥ २ ॥

2 O Kṛṣṇa (Kamalapatrākṣa), the birth and dissolution of all beings as proceeding from You have been heard verily by me in detail, as also Your unlimited greatness.

Similarly, in the chapters starting from the seventh and ending with the tenth, the birth and dissolution, that is, the origination and the death of all beings other than You as proceeding from You, the Supreme Self, have been heard verily by me in detail. Your unlimited greatness, which is indestructible, that is, eternal, O lotus-eyed, has also been heard as consisting of (You) being the master for whose gratification all animate and inanimate things exist, being supreme on account of a host of auspicious qualities like knowledge, strength, etc., and being the supporter of all things, and of You alone being the impeller of all activities like thinking, blinking, etc. Here the word, ‘hi’ (‘verily’), is for indicating the desire to see (the lordly glory) which will be spoken about.

एवमेत्यायांतर्य तवमात्मान परमेश्वर ।
इष्टमिच्छामि ते रूपमेश्वर पुष्पोतम ॥ ३ ॥

3 O Highest Lord, as You have spoken about Yourself, so it is I wish, O Best of Persons, to see Your sovereign form.

531 In Chapter IX, bhakti-yoga has been called a royal mystery. The knowledge relating to the self is an essential element in the discipline of devotion. So what applies to the latter is here attributed to the former also (T C).

532. Śrī Śaṅkara construes teṣām ārūdhaṃ, “heard from You.”
O Highest Lord, it is determined that this is so, even as You have spoken about, that is, proclaimed Yourself to be O Best of Persons! O ocean of maternal solicitude for those depending upon You! 533 I wish to see, that is, to see with my eyes, 534 Your sovereign form, which is unique to You, and which is manifest in Your being the ruler, being the protector, being the creator, being the destroyer and being the support of all, in being a mine of auspicious qualities, in being supreme and in being different in nature from all others.

मन्यते यदि तत्काश्य मया इश्वरमिति प्रभो |
योगेश्वर ततो मे त्व दर्शायात्मानमव्ययम् ॥ ४ ॥

4 If You think, O Lord, that it can be seen by me, then, O Lord of (auspicious) endowments, (please) show Yourself completely to me.

If You think that this form of Yours, which is the creator of all, the ruler of all and the support of all, can be seen by me, then, O Lord of auspicious endowments—'Yoga' is association with knowledge and such other auspicious qualities 535 for it is said later on “See My sovereign yoga” (8)—O treasurehouse of knowledge, strength, sovereignty, valour, power and glory which are inconceivable in respect of anyone other than Yourself, show Yourself to me fully. ‘Avayam’ (‘completely’) is an adverb 536 The meaning is, “Show everything about Yourself to me.”

Thus, entreated by Arjuna (Pārtha), who was full of eagerness to know and whose voice was faltering with you, the Lord said

शीर्षगतािवबच—
पक्षम मे पार्थ रूपाणि शातशोक षड्कृम्भः ।

नानाविधानि दिष्यानि नानावण्डितीलि च ॥ ५ ॥

533. The vocative in the first line refers to the transcendent greatness of the Lord, that in the second line to His easy accessibility.

534. Seeing the Lord with the eyes—ṣaṭpatikāra—here refers not merely to ocular perception, but to direct realisation (T C)

535. Śrī Saṅkara understands by ‘yogeśvara’ ‘lord of the yogas’

536. ‘Avayam’ is taken as ‘eternal’ by Śrī Saṅkara: it is made to qualify
5. See My forms, O Arjuna (Partha), in (their) hundreds and (their) thousands, various, divine and of different colours and shapes

See My forms which form the support for all things. Hence, in (their) thousands and in (their) hundreds they are various, that is, possessed of varied attributes. They are divine, that is, supernatural. They are of different shapes and colours. They are of various colours like white, black, etc. and they are of various configurations. See (them all)

पर्यावरणात्यात्मका पहाविद्यात्यात्मका महत्वस्थ
ब्रह्मूपदशपुरवाण सत्याभासवाण भारत ॥ ६ ॥

6. See the Ādityas, the Vasus, the Rudras, the two Āsūns and so, too, the Maruts. See, O Arjuna, many marvels unseen before

See in My one form the twelve Ādityas, the eight Vasus, the eleven Rudras, the two Āsūns and the forty-nine Maruts. This (reference to particular gods) is illustrative (and for the purpose of indicating all others like them). See all those things which have been seen in this world directly and those seen from the kāstras, and also others which have not been seen before in all the worlds and in all the kāstras, and which are many marvels

इहैकहस्य जगत्कल्तन पर्यावार सच्चावर्तः
मम देवे गुढाकेश वच्चायुध द्राक्षिशिशिः ॥ ७ ॥

7. See now, O Arjuna (Gudākēsa), the whole universe with all that lives and moves and the things that do not live and move brought together here in one place in My body, and (see also) whatever else you wish to see

Here, in this one body of Mine, and even there, remaining in one place, that is, brought together in one part (thereof), see the

537. Though hundreds and thousands of forms have been mentioned in the previous stanzas, only one is to be specially shown to Arjuna and this is referred to (T. C.)

538. "There are many particulars capable of direct realisation in the reality beyond the senses which is learnt about in a general way from the āstras." (T. C.)
whole universe with all that lives and moves and the things that do not live and move. Whatever else you wish to see, \( ^{539} \) that too see in one part of one body alone

\[ \text{न तु मा शक्यसे कष्टमनेरैव स्वच्छुषा।} \]
\[ \text{दिश्य ददामि ते चस्तु, पश्य मे योगमृधरम्} \]

8 But you will not be able to see \( Mē \) (in this form) with only this eye of your own I (therefore) give you a divine eye See My sovereign endowments (with its help)

I shall make you see the whole universe in one part of My body
But, with this eye of yours, which can perceive (only) such finite objects as lie within its limited range, and is material, you will not be able to see Me who am of a nature distinct from all others and illimitable I give you a divine, that is, a supernatural eye, which is the means for seeing Me. See the sovereign endowments of Mine see My unique endowment The meaning is, "See My association with infinite knowledge and such other (auspicious) qualities and My association with infinite manifestations of sovereign power"

\[ \text{सन्जय उवाच—} \]
\[ \text{एक्षुक्त्वा ततो राजन् महायोगीशरी हरि।} \]
\[ \text{दर्श्यामात पार्थों परम पृपमृधरम्} \]

SANJAYA SAID

9 Having spoken thus, O King, \( Śrī Kṛṣṇa \) (Hari), the master of great qualities, then showed to \( Ārjuna \) (Pārtha) the supreme sovereign form:

Having spoken thus, the Lord (Hari) who is the master of great qualities, that is, the master of highly wonderful qualities with which He is associated, who is \( Nārāyaṇa \), the Supreme \( Bṛahman \), who was the son of \( Ārjuna \)'s maternal uncle and who was engaged in working as a charioteer, showed that supreme sovereign form. \( ^{540} \) which is

---

539. Such as whether \( Ārjuna \)'s side will win or lose (Śrī Śaṅkara)

540. ' Form ' has to be taken to mean (i) the Self of the Lord with associated things like individual selves, matter, His own body and His qualities, or (ii) a form which manifests all these, or (iii) all the attributes of the Lord collectively (\( T. C \) )
exclusively His own, on which is dependent the varied and manifold universe in all its entirety and which is as the ruler of the universe, to Arjuna (Pārtha), the son of Pṛthā, His paternal aunt.  

And this form was like this

अनेककवचनययनमनेकाद्यमुतदविश्वम्।
अनेकदिव्याभरणं दिव्यानेकोघंतायुष्मम्।||१०||
दिव्यमाल्याब्दतरं दिव्यगन्धानुलेपनम्।
सर्वाध्यंमयं देवमाणं विख्यतोमुखम्।||११||

10 Having many mouths and eyes, many wonderful aspects, many divine ornaments, and many divine weapons held erect.

11 Wearing divine garlands and apparel, anointed with celestial perfumes, full of all wonders, resplendent, infinite and with faces in all directions.

'Deva' means 'resplendent'.

(The form is) infinite in the sense that it is incapable of being limited by place and time on account of its forming the support of the entire universe and persisting throughout triple time (i.e., the past, the present and the future). 'Viśvatomukham' means 'with faces in all directions' (The form has) divine apparel, perfumes, garlands, ornaments and weapons suitable to it.

He (Śrī Kṛṣṇa) further explains that same resplendence which has been indicated by the word, 'deva'.

दिवि सूर्यसहस्त्रयं भवेद्युगपुत्तितता।
यदि मात्स्यादेव सा स्याध्यायत्स्तर्य महातमन्।||१२||

12 If the splendour of a thousand suns were to rise up, all at once, in the heavens, it would be (somewhat) like the splendour of that Mighty One.

541 Arjuna's mother, Pṛthā, was the sister of Śrī Kṛṣṇa's father, Vasudeva. See M B (1. 68 129).

542 The form is full of wonders because the categories of the universe are all wonders and are dependent on Him (T C).
This is for the purpose of showing that His splendour is infinite. The meaning is that it (i.e., the form) is of the nature of undiminishning light

तत्र कस्य जगात्कस्य प्रविष्टमत्तमनेकथा \nअपस्यद्वेददेवस्य शारीरे पाण्डवस्तवः || १३ ||

13 In the body of the God of gods, Arjuna (Pāṇḍava) then saw there remaining in a particular place the whole universe divided in various ways

There, in the supernatural body of the God of gods, which is infinite in length and extent, which has countless stomachs, faces and eyes, the splendour of whose light is beyond measure, which has countless divine weapons, which has countless divine ornaments suitable to itself, is wearing divine garlands and apparel, is anointed with celestial perfumes, and is full of all wonders—in that body the son of Pāṇḍu (Arjuna), with the eyes obtained through the grace of the Lord and suitable for seeing Him, saw the whole universe consisting of the prakṛtis and the selves, remaining in one place, that is, in one (small) portion, (he saw it as) divided in various ways, differentiated into the varied and amazing classes of enjoyers with Brahmā at the head and including the gods, animals, men, immovable things and the like, and the places of enjoyments, such as the earth, the mid-world above, Svarga, Pātāla, Atala, Vitala, Sutala, and such other worlds, and also enjoyments and instruments of enjoyment (he saw thus the whole universe) as described in such passages as those beginning with, "I am the source of everything, everything proceeds from Me" (X 8), "Right gladly will I tell you the auspicious objects of My will to rule" (X 19), "I am the Self, O Gudākeśa, seated in the hearts of all embodied beings" (X 20), and "I am Viṣṇu among the Ādityas." (X. 21), and ending with "There is nothing, movable or unmovable, that can exist without Me" (X. 39.), and "I stand controlling and regulating all this universe with but a fraction (of My power)" (X 42)

तत्त्वस्य बिस्मयाविटो हृद्यरोमो भनवः ||
प्रणाम्य शिरसा देवं कृताम्भजलस्वायत इ || १४ ||
14. Then he, Arjuna (Dhanaśīyaya), overcome by wonder, and with hair standing on end, bowed his head (lit. with his head) before the Lord, and with folded hands, thus spoke.

Then Arjuna (Dhanaśīyaya), having seen the Lord, who constitutes the support of the highly wonderful universe in its entirety with but a part of His own body, who causes all things to act and who has a host of auspicious qualities like the most wonderful and infinite knowledge, became overcome by wonder. With hair standing on end, he bowed down his head, (falling down on the ground) like a stick, and with folded hands, thus spoke.

पञ्चामी देवास्तव देव देहे सृवास्तवा पूणतिविभेशवस्थानम्।
व्रह्माणमीश कामलासनस्वरूपवमुर्दीश सर्वावृद्धाश्र दिव्यान्॥ १५॥

ARJUNA SAID

15 I see, O Lord, in Your body all the gods, as well as all the groups of various beings, Brahmā (the creator), Śiva who is in Brahmā, the sages and the snakes of flaming lustré.

O Lord! I see in Your body all the gods, as well as all the groups of various kinds of living beings similarly Brahma of four faces who rules over the egg-shaped universe so too Śiva (Īśa) who is kamalāśanastha, who is in Brahmā whose seat is the lotus, that is, Śiva who loyally accepts the opinion of Brahmā so also all the seers of whom the divine sages are the foremost and the snakes of flaming luster like Vāsuki, Taksaka and others.

अनेकबाहुदरवात्रचन्द्र पञ्चामी त्वम सृवास्तवो जन्तुतपमू।
नान्त्य न मध्य न पुनस्तवादि पञ्चामी विशेषवार विश्वरुपू॥ १६॥

16. Everywhere I see You of boundless form, with many arms, stomachs, mouths, and eyes. O Lord of the universe, with the universe for Your form, I do not see Your end, nor Your middle, nor yet Your beginning.

543 The last word in the stanza is read by Śrī Śaṅkara as ‘deyān’ and by Śrī Rāmadūja as ‘diptān’.

544. Kamalāśanasthakam is explained by Śrī Śaṅkara as Brahmā, seated on Māt. Meru, which forms as it were the seed-vessel for the lotus of the earth. ‘Īśam’ is taken as descriptive of Brahmā who is the ruler of the creatures created by him.
I see You everywhere—\(^{545}\) (You) who are of boundless form and who have many arms, stomachs, mouths and eyes. O Lord of the universe, with the universe for Your form, that is, O Ruler of the universe, having as Your body the universe, because You are infinite, therefore I do not see Your end, nor your middle, nor yet your beginning

किरीटिन गंदिन चक्रिण व तेजोराशि सत्यो दीपितमलम् ।
पश्यामि त्वां दुर्निरीश समन्ताद्वीपतानलाक्षुतिमायेयम् ॥ १७ ॥

17 I see You with a crown, a mace, and a discus, a mass of light, resplendent everywhere, difficult to look at anywhere, effulgent like the brightness of the blazing fire and the sun, and indefinable and immeasurable.

I see You who are a mass of light, resplendent everywhere, difficult to look at anywhere, effulgent like the brightness of the blazing fire and the sun, (You) who are indefinable and immeasurable, wearing a crown, carrying a mace and holding a discus\(^{546}\)

त्वमक्श्य परस्वेदित्वमस्य विभव्य पर निघनाम् ॥
त्वमिवयशस्तरात्मनं गोप्ता सनातनस्वपुर्भो मतो मे ॥ १८ ॥

18 You are the Indestructible, the Supreme One, He who is to be known You are the supreme abode of this universe You are inexhaustible, the protector of perpetual dharma My conviction is that You are the External Purusa

The Supreme Indestructible Entity pointed out as that which ought to be known in such Upaniṣadic texts, as "Two sciences are to be known" (Mund. Up I 1 4)\(^{547}\) is You alone The supreme abode of this universe, that is, what constitutes the supreme support

\(^{545}\) 'Sarvatah' is connected by Śrī Śaṅkara with 'acantarūpam'.

\(^{546}\) The crown, the mace and the discus help Arjuna to identify the Lord even in this strange form unseen before (T C)

\(^{547}\) The passage quoted runs thus "He (the preceptor) said to him (i.e., Śaṁkara) · "(It is) That (Brahman for attaining) which those who know the Veda say that there are, in fact, two sciences to be known, namely, the undesirably higher one and similarly, the lower (one). Of these the lower comprises the Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda, phonetics, the code of liturgy, grammar, etymology, prosody and astronomy. And that is the higher (knowledge) by which that Indestructible Being is known (directly)" (Mund. Up. I. 1. 4–5)
of this universe is You alone You are inexhaustible, that is, not liable to decline. Of whatever nature, quality or dominion You are, You remain always with that same form The protector of perpetual dharma, that is, he who protects the eternal dharma of the (eternal) Veda with the help of incarnations like this, is You alone My conviction is that You are the Eternal Purusa You have been regarded,\textsuperscript{548} that is, known by me as the Eternal Purusa described in such texts as "I know this great Purusa" (Tattw Ar III 12 7) and "(That Divine) Person who is the highest" (Mund Up III 2 8) The meaning is "You, who are the ornament (lit tilaka) of Yadu's race, have been cognised through direct perception by me now as of this nature\textsuperscript{549}

अनातिदम्यातमन्त्रवीर्यमन्त्रवान् शशिसङ्गर्यनातम्
पश्यामि त्वां दीपाभिमुखावतक्ष्व स्वतेजसा विन्यमिती तपताम् \textsuperscript{19} \textsuperscript{11}

19 I see You beginningless, middleless and endless, of infinite valour, having countless arms, with eyes like the sun and the moon, with mouths like blazing fire, and oppressing this universe with Your glory

I see You beginningless, middleless, and endless, that is, without beginning, middle or end of infinite valour, that is, of valour the excellence of which cannot be surpassed Here the word, 'valour' (vīrya), is for the purpose of illustration The meaning is "(You) who are the treasurehouse of knowledge, strength, sovereignty, valour, power and glory the excellence of which cannot be surpassed" (I see You) having countless arms, that is, having arms too numerous to be counted This too is for the purpose of illustration (The meaning is) (You) having an infinite number of arms, stomachs, feet, mouths, etc (I see You) with eyes like the moon and the sun,\textsuperscript{550} that is, with all eyes moonlike and sunlike, being associated with grace and punishing prowess The grace is towards those devoted to You, such as the gods, who perform obeisance and similar acts The punishing prowess is towards Asuras, Rākṣasas and others who are

\textsuperscript{548} 'Matalā' in the verse does not express mere opinion or belief in this context it is ascertained knowledge

\textsuperscript{549} In this verse, 'You' refers to the form of Kṛṣṇa seen in the past by Arjuna with his physical eyes the description applies to the form now being seen with divine eyes (T, C)

\textsuperscript{550} Śrī-Cāmpaka renders "with the sun and the moon as eyes".
the opposite to these (i.e., the gods, etc.) For it will be taught later as follows: "The demons flee in terror in all directions, and all the hosts of the Siddhas bow down (to You)" (XI. 36) (I see You) with mouths like blazing fire,551 that is, with mouths suitable for destroying (all things) and looking like the terribly blazing fire at the time of the dissolution of the universe. (I see You) oppressing this universe with Your glory. Glory (tejas) is the power to overcome enemies. (The meaning is) I see You oppressing this universe by Your own glory.

The purport is "I see You with my eyes as in the teaching given—as the creator of everything, as one who forms the support of everything, as the ruler of everything, as the destroyer of everything, as the ocean, of knowledge and similar infinite (auspicious) qualities, as without a beginning, a middle and an end, and as having a divine body of this kind"

In one divine body, how can there be many stomachs, etc? This is possible in the following manner: From a single lip of infinite extent, stomachs and other organs described rise upwards. The divine feet and similar organs as described (emerge) downwards. Hence there is no contradiction in speaking of a pair of eyes in each face.

He (Arjuna) says (here) "On seeing You to be thus, the gods, others like them and I myself have become greatly agitated (and alarmed)."

Verse 20

For this interspace between heaven and earth, and all the quarters are pervaded by You alone. Seeing this wonderful and terrible form of Yours, the three worlds have become greatly agitated (and alarmed), O High-souled One.

The word, 'heaven', and the word, 'earth', are intended to point out all the upper and nether worlds. The antara between heaven and earth is the space (between them) in which space stand.

551. "With the blazing fire as the mouth", according to Sri Sankara.
all the worlds All this space and all the quarters are pervaded by You alone

Seeing this wonderful and terrible form of Yours, the form which is infinite in length and extent, extremely wonderful and extremely terrible, the three worlds are in a state of great agitation That is among those who have come with a desire to see the battle, such as the gods, the manes, the Siddhas, the Gandharvas, the Yaksas and the Rakṣasas, all the three ‘worlds’ (i.e., groups), consisting of those that are unfavourable, those that are favourable and those that are neutral, are extremely agitated, that is, extremely frightened “O High-souled One” means “O Being the working of whose mind cannot be defined”

To these also, as to Arjuna, the divine eye, which forms the means for directly seeing the form that is the support of the universe, was given by the Lord If it be asked for what purpose, this was done, (the answer is that) it was for the sake of showing all His sovereignty to Arjuna Hence it is said here “Seeing this wonderful and terrible form of Yours, the three worlds are extremely agitated, O High-souled One”

अमि हि त्वा गुरुभक्षण केविद्रोता प्राणजलयो गृहीत | 
स्वस्तीतयुक्तवा महाविशिष्ठभक्षणा स्तुवाति त्वा स्तुनिमि पुष्कलामि. ॥

21 These hosts of gods indeed enter You Some in fear praise You with folded hands And the hosts of great sages and Siddhas, saying “Hail to you”, extol You with perfect eulogies

These hosts of gods, who are exalted, seeing You as the support of the universe, become pleased in mind and enter Your vicinity Among them alone, some in fear at seeing Your extremely terrible and extremely wonderful form, speak, that is, pronounce sentences which are in the form of praise in proportion to their knowledge

552. The unfathomed mind of the Lord is as much a cause of fear as His terrible form (T. C.)

553. The desire to see the universal form of the Lord can come to the gods as to Arjuna the auspicious karmas of many may ripen for fruition simultaneously to bring about a glimpse of the universal form on the part of all of them, even as such fruition happens in the case of those contemporaneous with an incarnation of the Lord. the display of fear by the high as well as the low is helpful in the present context in demonstrating the unimpeded sovereignty of the Lord. All these explain the gift of the divine eye to so many (T. C.).
Others—hosts of great sages and hosts of Siddhas who know the truth about what is high and what is low—saying, “Hail to You”, extol (You) with eulogies which are perfect, that is, fit and proper for the Lord.

22 The Rudras and the Adityas, the Vasus, and those who are Sādhyas, the Viśvás, the Aevins, the Maruts and the manes, and hosts of Gandharvas, Yakṣas, Asuras and Siddhas are all looking at You amazed.

Uṣmapas are the manes, for the Śruti declares “The manes are indeed the receivers of the hot portions of the offerings” (Tratt Br. I 3 10) All these, overwhelmed by wonder, see You

23 Seeing Your mighty form with many mouths and eyes, with many arms, thighs and feet, with many stomachs and fierce with many large teeth, (all the denizens of) all the worlds, O mighty-armed, are extremely agitated, so am I.

Seeing this form of Yours, which is such as described and which is a highly terrifying figure on account of (its) many large teeth, (all the denizens of) all the worlds without exception, who have been described above and are of three kinds, as consisting of those who are favourable, those who are unfavourable and those who are neutral, and I also have become extremely agitated.

24 For seeing You, O Viṣṇu, touching the Highest Heaven, shining, of many colours, with gaping mouths and with large blazing eyes, I am extremely agitated in my inmost soul and do not find support, nor peace.
The word, ‘nabhas’ (‘heaven’ or ‘sky’), denotes the Highest Heaven (Parvama-vyoman), which is beyond the prakṛti of the three guṇas, as established by Śrut texts like the following: “That (Bṛhat-
man) is in the imperishable Highest Heaven” (M När 1 2) “Hum who is of sun-like lustre and is beyond tamaś” (Taitt Ar III 12 9), “Hum who dwells beyond this world (rajasa)” (Taitt Sam II 2 12 5) and “He who presides over this in the Highest Heaven” (R 1 X 129 7). This is because the statement, that the form touches Heaven, indicates that it is the support of everything, of the principle of the prakṛti with its modifications and of the individual self in all states, and also because it has already been stated “For the inter-
space between heaven and earth is pervaded” (XI 20). Seeing You who are shining and of many colours, whose mouths are gaping, whose large eyes are blazing I am extremely agitated in my unmost soul, that is I have become extremely alarmed in mind I do not find support that is I do not get (i.e. feel) support for the body I do not find peace of the mind and the senses. O Visnu, that is, O Pervader, seeing You pervading everything, infinite in magnitude, extremely wonderful and extremely terrible, I find my limbs loose and weak and my senses muffled. Such is the meaning

रस्त्रकारालानि च ते मुखानि द्वादेव कालान्तरस्त्रविभानि ।
दििशों न जापे न लभे च राम प्रसाद देवेश जगशिवासः ॥ २५ ॥

25 Seeing Your mouths fierce with fangs, and resembling the fire of cosmic destruction I cannot recognise the (various) directions and I feel no comfort. Be gracious O Lord of the gods, O home of the universe.

After seeing Your mouths which are highly dreadful and which like the cosmic conflagration at the end of (the appropriate number of) yugas are engaged in the destruction of everything, I cannot recognise the directions of space and I feel no comfort. O home of all the worlds! O Lord of the gods, that is, O great lord of even lords like Bṛhā! be gracious to me The meaning is “Act in such a way that I may attain (again) my normal state.”

The charioteer of Arjuna (Śri Kṛṣṇa), having thus shown that all the worlds depend on Him for their existence and activities, proceeded to show to the son of Pṛtha (Arjuna) that what was desired by Him and would (presently) be done by Himself was the removal

B G—10
of the burden of the earth by the laughter of all those, who were partial manifestations of Aśura and who, remaining in the deceptive form of kings, were followers of Dhrītarāṣṭra and had also infiltrated among the followers of Yudhishthira. And that son of Pṛithū (Arjuna), after directly seeing the full glory of the Lord as comprised in His being the creator, etc., saw by the eye obtained through His grace the destruction of the followers of Dhrītarāṣṭra and others in that Lord Himself, who is the Self of all, even though it (the destruction) had not yet taken place. And he said this.

अभी सर्व धृतराष्ट्रस्य पुत्रस्वनें हृदाविनिपायतेषु
भीष्मो द्रोणसुतुपुत्रत्वापि सहासस्वदीयेऽर्थं गोधमुखे ॥ २६ ॥
विश्वामिन ते त्वरमाणा विशाल्य दश्तकराजानि भयानकानि ॥ वेविधब्रह्म दशनाळरेषु सहृयते चृणीतिन्तमानिः ॥ २७ ॥

26 All these sons of Dhrītarāṣṭra, with all the bands of kings, Bhīṣma, Drona as also the son of the charioteer (Karna) along with many even of our important warriors.

27 Enter speedily into Your mouths, fierce with songs and fearful. Some, with their heads ground to powder are seen sticking in the inter-spaces between the teeth.

All these sons of Dhrītarāṣṭra headed by Durvūdhra Bhīṣma, Drona, and Karna the son of the charioteer together with all the bands of kings belonging to their side and also with even some of the important warriors on our side, are hastening on, and to their destruction, they enter Your mouth fierce with songs and fearful. There some are seen sticking in the inter-spaces between the teeth with their heads ground to powder. 556

यथा नादिना बहुवाक्वुबेरात्स्मुद्वेदवामिगुला ववलित ॥
तथा तवानि नरलोकविरा विशाल्य ववत्रायंविविजवलित ॥ २८ ॥

555 Śrī Sankara reads Amoca team for Amos sarva. This would necessitate a verb for the verse, and ēsanti from the next verse is taken for the purpose.

556 T C gives four verses after this as having been commented on by Viṣṇupadrakaśas. It is also stated that of these three are in Nārāyaṇa's text of the Gītā and have been commented on by him. But these are not included in the text of the three great Ācāryas, Śankara, Rāmānuja and Madhva.
28 As the many swift currents of rivers flow towards the sea alone, so these heroes of the world of men enter Your flaming mouths.

29 As moths with accelerated velocity enter a blazing fire to their destruction, so too do (these) men enter Your mouths with accelerated velocity, to their destruction.

These hosts of kings hasten on and enter, to their own destruction, Your fiercely blazing mouths even as the many swift currents of rivers enter the sea and moths enter a blazing fire.

30 Swallowing all these men all around with Your fiery mouths, You are licking over and over again Your lips. O Vāsudeva Your fierce rays, filling the whole universe with (their) splendour are burning it.

Swallowing all these hosts of kings with Your fiery mouths, You lick, that is lick up over and over again. Your lips and other places in the mouths wet with their blood on account of the force of Your anger. Your very fierce bhasaka, that is, rays, by (their) splendour, that is by their own bright glow fill the whole world and burn it.

आस्यायि मं को भवानृपभो नमोऽतु ते दंडवर प्रसीद ।
बिज्ञातुमिलल्यामि भवल्माय नह ज्ञातानि तव प्रकृति ॥ ३१ ॥

31 Tell me who You are who are possessed of a fierce form. Salutation to You. O best of gods. Be kind. I wish to know You, the Primeval One. I do not understand Your activity.

This very terrible form has been shown by You when revealing Your unimpeded sovereignty. You having been requested by me, I, in order to see directly Your unimpeded sovereignty, thus " (Please)
show Yourself completely to me." (XI 4) I wish to know You, that is, to know who You are possessed of this very terrible form, what You have undertaken to do. I do not understand the activity You have in view. Please tell me this. Salutation to You, best of gods! Be kind! That is, salutation to You, Lord of all. Please explain for doing what and for which purpose this form of the destroyer has been shown, and assume a calm and agreeable form.

The Lord acting as the charoteen of Pārtha (Arjuna), having been asked, "What is Your intention in manifesting a terrible form by You, when showing Your universal sovereignty out of excessive love to one who has sought refuge with You?" thus spoke about His intention. The manifestation by Me of a terrible form is to bring home to the mind (of Arjuna) that I Myself have embarked upon the destruction of the entire band of kings, headed by the son of Dhṛtarāṣṭra even without any effort on the part of Arjuna (Pārtha). And this bringing home to the mind (of Arjuna) is to make Arjuna (Pārtha) (to fight).

श्रीमद्बालावच—
कालोत्सर्सिं लोकशक्तिप्रवृद्धो लोकानां समातुमिह प्रवृत्त ।
क्षतोपित त्बा न भविष्यन्ति सवं ब्रजवसिथता प्रस्थनीकर्षपु योधा ॥ ३२ ॥

THE LORD SAID

32 I am the reckoner, Time, causing the destruction of the world. Fully developed, I am here engaged in directly destroying men. Even without you, all these the warriors who remain in the enemy forces, shall cease to be.

Kāla (time) is the reckoner, that which reckons (kalayati). Reckoning the end of life of all those under the leadership of the

559 According to Sri Madhva, Arjuna asks Sri Krishna who He is with a view to learn about His other and unknown attributes. T C refers to a peculiar explanation advanced by some to the effect that Arjuna is wondering whether some demon has superimposed his own form on Sri Krishna.

560 T C points out that the grammatical equation here is based on the etymological derivation of kāla, as in the case of the word, 'ākāra', dealt with in S B (1 1 23). According to Sri Madhva, 'kāla' indicates several attributes of the Lord and describes Him as binding or destroying or enlightening the world, or as abounding in excellence.
sons of Dhṛtarāṣṭra, I am bringing about their destruction. Fully
developed with a terrible form, I am here engaged in directly destroying
(samāhārūtum) the bands of kings. Hence, by means solely of My
will and even without you that is even without any effort of yours
(all) these, the warriors who remain under the leadership of the sons
of Dhṛtarāṣṭra in the enemy forces opposed to you, they shall cease
to be, that is, shall perish.

तस्मात्स्वर्गमुद्रितं यशो लभस्व जित्वा शंकू सुविध्य राज्य समुद्धर्
मधैश्वे निश्चीता पूष्केव निमित्तमात्र भव सत्यसाविनि। ३३ ॥

33 Therefore, do you get up. Win fame. Conquering your
enemies, enjoy a prosperous kingdom. All these indeed have been killed
by Me already. Be merely an instrument O Arjuna (Savyasačīn)
(for their destruction).

Therefore, do you get up for fighting against them. Conquering
these enemies, win fame, and enjoy a prosperous kingdom, (won and
governed) in accordance with righteousness. All these transgressors
have been already, indeed, killed by Me alone, that is, they have
been assigned to destruction. But be merely an instrument in
killing them. That is in respect of those who are being killed by
Me, take the place of such things as weapons, O Savyasačīn! The
root, ‘shack’ (or ‘sach’), means ‘bringing together’. A savyasačīn
is one who is capable of bringing together the arrow (and the bow)
on the left, that is, one who can bring together the arrow (and the
bow) by means even of his left hand. The meaning is that he is
capable of fighting with both hands.

द्रोणं च भीमं च जयद्रथं च
कर्णं तथाज्ञानापि योग्मुख्यान्।

महा हतास्व जशी मा व्यक्षता
युध्यस्व जेतासिस रणे परवताय। ३४ ॥

34 Do you slay Drona and Bhīma and Jayadratha and Karna
and likewise other heroic warriors, who have been killed by Me. Grieve
not! You will be victorious over the enemies in the war.

561 This means that the Lord has resolved upon their destruction (T. C.).
Do you slay (yati) Draupā, Bhīma, Karṇa and others, who have been assigned to destruction by Me alone, for having committed transgressions.642 Grieve not, thinking, "How shall I kill these elders, kṣitam and such others, devoted to enjoyments?" Do not grieve in relation to them through fearing righteousness to be unrighteousness, out of love for kṣitam or out of pity. Because men who have committed these transgressions have been assigned to destruction by Me alone. Therefore fight without any doubt. In the battle, you will overcome will at once conquer653 the enemies. There is not the slightest trace of vilence in killing them. The meaning is that only victory will be won.

समस्य उवाच—
एतत्तः त्वा वचन केशवस्य क्ता कृत्य विलित्वप्रमाणः किरोदी।
नमस्कृत्वा भूय एवाह कृण सप्तद्वद्व भीतभीत प्रणयः ॥ ३५ ॥

SANJAYA SAID

35 Hearing this speech of Śrī Kṛṣṇa (Keśava), Arjuna (Kṛhit) prostrated himself and overcome by great fear, he bowed down again, and with folded hands and trembling, he spoke to Śrī Kṛṣṇa in a faltering voice.

Hearing this speech of Śrī Kṛṣṇa (Keśava), who is the ocean of affection for those who seek refuge with Him, Arjuna prostrated himself before Him. Overcome by great fear, he again bowed down before Him. With folded hands and trembling Kṛhit644 (Arjuna) said (as follows) in a faltering voice.

अर्जुन उवाच—
स्थाने हृषीकेश तव प्रकाश्यं जगत्तप्रवृत्तयुनर्ज्ञते च।
रक्षासि भीतानि दिशो द्रव्यति सवः नमस्कृति च सिद्धस्वता ॥ ३६ ॥

642 Jayadratha and Karṇa had approved of Duryodhana's crimes against the Pāṇḍavas. In addition to this, Jayadratha had also on one occasion attempted to kidnap Draupā. These two were thus transgressors. As regards Bhīma and Draupā, Śrī Kṛṣṇa took the view that they were accountable for failure to restrain Duryodhana. Vide M B (V 113 35).

653 'Jetu' is glossed as 'jeeyam'. Compare Note 78.

654. The crowned head of Arjuna realises the purpose of crowning when it prostrates itself before the feet of the Lord (T C). Kṛiṣa means one wearing a crown.

294 THE BHAGAVAD-GITA [Chap. XI
35 O Kṛṣṇa (Hṛṣikeśa), very properly does the world rejoice at and fall into love with the praise of Yourself (very properly too) terrified Rākṣasas flee in all directions and all the hosts of Siddhas bow down (to You).

Very properly (sthāne), that is, it is but right that the world, consisting of all the gods, Gandharvas, Siddhas, Yaksas, Kannarās, Kaṁpuruṣas and others who had come (to the battlefield) with the desire to see the fight, after seeing You as the Lord of all through Your grace, should all rejoice at the praise of Yourself and fall in love with it (it is but right) that, after seeing You, the Rākṣasas should get frightened and flee in all directions and that all the hosts of Siddhas, that is, hosts of friendly beings like the Siddhas, should bow down (to You). The relationship with what has been stated earlier is that all this is proper.

Ho (Śrī Kṛṣṇa) further explains how all this is, indeed, proper.

36 And why should they not, O high-souled one! bow down to You who are great, and are the first being and the creator even of Brahmā (the four-faced creator)?

O high-souled one! for what reason should Brahmā and others not bow down to You, who are great and are the first (being) and the cause even of Brahmā, that is, of Hiranyagarbha the creator?

37 O Boundless One, Lord of the gods, O You who have the universe for Your dwelling place! You are the indestructible individual self, (matter which is both) the existent and the non-existent, and that (emancipated self) which is above these.

585 T. C. points out that this verse is used as a mantra in Vivasvat-pañjara and other slotras.

586 ‘Paḥrayate’ refers to the gladness arising from such things as the arrival of a beloved guest, while ‘anārayate’ suggests love as of children towards their parents (T C).
38. You are the First God and the Ancient Purusa. You are the highest support of this universe

O Boundless One, O Lord of the gods, O You who have the universe for Your dwelling place! You are the akṣara, that which does not perish is the akṣara, that is, the ultimate principle of the individual self. For the individual self does not perish, as may be made out from the following and other Śruti texts: “The intelligent self is not born, nor does it die.” (Kaṭha Upaniṣad 11.18)

You alone are both the existent and the non-existent. The ultimate principle of matter (the prakṛti), in its states as effect and as cause, is denoted by the words, ‘sat’ (that which is) and ‘asat’ (that which is not). You are both the state as effect (of the prakṛti) which is denoted by the word ‘sat’ on account of its being capable of division into names and forms, and also the causal state (of the prakṛti), which is denoted by the word ‘asat’, on account of its being incapable of such division. What is above them, what is above that prakṛti and the individual self in association with the prakṛti, and is other than them, namely the category of the emancipated soul. You alone are that also.

Therefore, You are the First God, the Ancient Purusa. You are the highest support of the universe. Because the universe rests in You, therefore You are the highest support of the universe. The meaning is that You alone constitute the highest support to the universe, which constitutes Your body on account of Your being Its Self.

वेदांतिसि वेद च पर ज धाम त्यया तत् विश्वमन्तरापम् ॥ ३८ ॥

38 You are the knower, the object of knowledge and the supreme goal. O Lord of infinite forms, this universe is persuaded by You.

All the knowers and all the objects of knowledge in the universe are You alone. The meaning is You alone, who thus remain the

567 Śrī Śaṅkara takes ‘sat’ and ‘asat’ to be the concept of existence and non-existence which seek to limit the unconditioned Absolute.

568 “Where the universe rests during the great dissolution and similar conditions”, according to Śrī Śaṅkara T. C. refers to an interpretation of ‘nityānāma’ as ‘avayaṭā’
Self of all, are the supreme ādīmam or goal, that is, the place of attainment. By You, O being of infinite forms, the universe is pervaded. By You the universe, the world consisting of intelligent souls and non-intelligent matter, is tattvam pervaded.

He (Arjuna) says: "Therefore, You alone are denoted by words like Vāyu."

वायुमोहोपविन्दुशः शक्तिः प्रजापिततः प्रयोगः

39. You are Vāyu, Yamā, Agni, Varuna, the moon, Prayāpati and the great-grandfather.

You alone are the great-grandfather of all and also the grandfather, etc. The Prayāpati (such as Dakṣa) are the fathers of all created beings. Brahmā (Hṛnanyagarbha), the father of the Prayāpati, is the grandfather of all created beings. You, being the father even of Brahmā, are the great-grandfather of created beings. The meaning is that, on account of being the Self of the grandfather and others, You alone are denoted by the several words about them.

नमो नमस्तेष्वतु सहस्कठव पुनाभ्स्वयोगिपि नमो नमस्ते ॥ ३९ ॥

नम पुरुस्तादश प्रकाशस्ते नमस्तु ते सर्वत्र एव सर्व ॥

39 Salutations salutations to You a thousand times, and yet again and again salutation salutation to You.

40 Salutations to You in front and from behind. Salutations to You from all sides, O You who are all things.

Arjuna seeing the Lord in an extremely wonderful form, and with his eyes widely open (like a blossomed flower) from joy and bowing down in great awe, prostrated on all sides.

अनन्तविश्वामितिव्यक्तस्व सर्व समास्त्रीशिल ततोज्जि सर्व ॥ ४० ॥

40 O Being of infinite power, You are of unmeasured heroism. You pervade all, and therefore You are all.

569 The identification of the Lord with Vāyu, Yamā, etc., recalls R. V. (I 164 46), P. Var. (I 7) and such scriptural texts (T. C.)

570 The universal form of the Lord indicates both His transcendence and easy accessibility. The former frightens while the latter gladdens Arjuna (T. C.)
O being of infinite power, being whose power cannot be measured, You are of measureless heroism. You pervade everything by being the Self; hence, You are all. The meaning is that You alone are denoted by every word. For You have everything for Your mode, on account of all the host of intelligent and non-intelligent things being Your modes by reason of their constituting Your body. In the passages, "O being of infinite forms, by You the universe is pervaded" (XI 38) and "You pervade all things therefore You are all" (XI 40) it has been stated very clearly that pervasion by being the Self is the only reason for the statement of identity with all things by way of grammatical equations, as in the passages, "You are the indestructible (individual self), (matter which is both) the existent and the non-existent" (XI 37) and "You are Vāyu, Yama, Agni" (XI 39)

41 Not knowing this greatness of Yours, and either through want of consideration or through affection looking upon You as a friend, whatever has been said by me rudely such as (addressing You as) "O Kṛṣṇa, O Yādava, O friend."

42 And whatever disrespect has been shown to You in fun, while playing, reclining, sitting together or dining, whether alone or in the presence of (companions)—for all these, O being from whom there can be no fall, I crave pardon of You who are immeasurable.

Your greatness is such that it consists of infinite power, unmeasured heroism being the Inner Self of all, being the creator and similar glories by me who did not know this, thinking of You as a friend, whether out of want of consideration, that is, out of delusion,

571 Sri Śaṅkara takes 'anantavirāyādusṛṣṭram' as one word. He renders 'vrīṣṇi' as 'vāṃśikṛṣṭha' (capacity), distinguishing it from 'usṛṣṭram', which is glossed as 'parākrama' (valor)

572. There are two readings, taserind and taserama. Both are referred to by Śri Śaṅkara, Śri Rāmānuja reads taserama, and Śri Śaṅkara taserama.
or through affection, that is, through long acquaintance, whatever had been said rudely, that is, without showing proper deference, such as (addressing You as) "O Kṛṣṇa, O Yādava. O friend"; and whatever disrespect had been shown in fun to You, who are worthy of being honoured at all times, whatever disrespect had been shown to You, while playing, reclining, sitting or dining together, whether alone or in the presence of (companions)—for all these, I crave pardon of You who are immeasurable

43 You are the father of this world of moving and unmoving beings. You are its teacher and the most worthy of honour (therein) Thence can there be another greater in the three worlds, O being of unsurpassed glory?

O being of unsurpassed glory! You are the father of this world of all moving and unmoving beings. You are also the teacher of this world. Therefore, You are the most worthy of honour in this world of moving and unmoving beings. Thence can there be another greater even in all the three worlds? No other is equal to You by virtue of even any (single) quality like compassion. Thence can there be one greater?

44 Therefore, bowing down, prostrating the body, I beg pardon of You, the praiseworthy Lord. It is proper, O Lord, that You, who are dear to me, should bear with me who am dear (to You), as a father with (his) son and as a friend with (his) friend

573 'Eka' is understood by Śrī Madhva as an epithet of Śrī Kṛṣṇa, meaning 'the only doer.' Jayatirtha's gloss explains that 'e' stands for 'eka' in the sense of 'one' and 'ka' for 'doer.'

574 'Priyāḥ priyāyārāśi' is construed by Śrī Rāmānuja as priyāḥ priyāyā arhas and by Śrī Śankara as priyāḥ priyāyā arhas. In the latter case, Śrī Kṛṣṇa is entreated to forgive Arjuna as a lover forgives his beloved. Both constructions are not free from grammatical difficulty.
Because You are the father of all, the most worthy of respect, the preceptor and greater than all (others) by virtue of qualities like compassion, therefore, bowing down and prostrating the body, I beg pardon of You, who are the praiseworthy Lord. As a father and a friend show grace respectively to a son even though he has committed an offence, and to a friend, when entertained with prostration, even so it is proper that You, who are supremely compassionate and dear to me, should bear with me, who am dear to You in respect of everything.

अब्रजस्तूर्तं हुष्टितोऽसि दुःखवा भयेन च प्रव्यतित मनो मे।
तदेव मे दर्शय देव रूप प्रतीप देवेश जगतिवाम || 64 ||

I am delighted, having seen what was unseen before at the
same time my mind is greatly troubled with fear. Show me, O Lord,
only that (pleasing) form of Yours. Be kind, O Lord of the gods. O
You in whom the universe resides!

Having seen Your form, unseen before, extremely wonderful
and extremely fierce, I am delighted, that is pleased. At the same
time my mind is greatly troubled with fear. Hence show me only
that very gracious form of Yours. Be pleased, O Lord of the gods,
O You in whom the universe resides. Show favour to me, O You
who are the Lord even of the gods headed by Brahmā and who are
the support of the entire universe!

किरितिन गदिन चन्द्रस्तमिच्छामि त्वा इत्वमहुः तथे व।
तेनेव रुपेण चतुर्मुखेन सहकलाहो सति विरुपूर्वः || 46 ||

I wish to see You even thus, wearing a crown, holding a mace
and with the discus in hand. O thousand-armed, O You having the
universe as Your body! become again of that very same four-handed form.

I wish to see You even thus, that is, as before, wearing a crown,
holding a mace and with the discus in hand. Hence be possessed
of that very same four-handed form which was shown before. O
thousand-armed, O You having the universe for Your body! The

575 The vocatives in the verse recall verse 13 above and See t'p (VI 7)
(T. C.)
meaning is, "Do You, who are now seen with a form having a thousand arms and having the universe as body, become possessed of that same form (previously shown)"

THE LORD SAID

47 By Me pleased (with You), this supreme form of Mine, made of dazzling light, universal, infinite, primal, and not seen before by anyone other than you, has been shown to you through My associated qualities O Arjuna!

The form of Mine, which is made of dazzling light, that is, is a mass of dazzling light which is universal, that is, which forms the Self of the universe which is infinite, that is, has no end and this is illustrative and means having no beginning, middle, and end which is primal, that is, which forms the origin of all beings other than Myself and which has not been seen before by anyone other than you this same (form) is now shown to you who are My devotee, by Me who am pleased, through My associated qualities, that is, through the quality of willing the truth which is associated with Me

He (Sri Krishna) then states "It is impossible that I can be seen as I am by all means other than exclusive devotion"

48 Not by (study of) the Vedas, (by) the sacrifices, or (by) recitals of the sacred scriptures, not by gifts, not by rituals nor by fierce austerities can I be seen as of this form in the world of men by anyone other than yourself, O Arjuna (Kurupraiva)!

I, of this form, that is, as I am in reality, cannot be seen through such means merely as (study of) the Vedas, (performance of) sacrifices
etc., by any one who is without exclusive devotion and who is other than yourself who are full of devotion to Me.

मा ते व्यषा मा ज विसुद्भावो दृष्ट्वा रूप धोरस्वीदालिम्बदाद्।

व्यपेतभी प्रतिभना पुनर्यस्त तदेव मे रूपदिद् प्राप्य ॥ ४९ ॥

49 For you, let there be no fear nor the state of stupor caused by seeing this form of Mine, terrible like this. Rid of fear and pleased in mind, see again here that very same form of Mine.

Whatever fear and whatever state of stupor have arisen in you, on account of seeing such a fierce form as this, let both of these cease to be. I shall show you that same benign form with which you have been familiar in the past. See then here this form of Mine, which is that alone.

सन्धिय उवाच—

इत्यज्ञेन वासुदेवस्तथोबस्त्र व्यकर रूप दर्श्यायमास भूय।

आभासतर्यायमास च प्रतिभनान्मृतस्सम्मियवपप्पिन्त्यात्मां ॥ ५० ॥

SANJAYA SAID

50 Having spoken thus to Arjuna, Sri Arjuna (Vasudeva) showed again His own form. And He, the Great-souled One resuming again a benign form, comforted him who was terrified.

The Lord as the son of Vasudeva, having spoken thus to the son of Pāṇḍu, again showed the four-handed form which was His own (in His present incarnation). And the Great-souled One, He who wills the truth, comforted him who was terrified at seeing an unfamiliar form by becoming again of the familiar benign form. To this Lord of all, the Supreme Person, the Supreme Brahma, who has assumed the mortal (human) form for helping the world (to salvation) and has become the son of Vasudeva, the four-handed form alone is His own (in His present incarnation). As a result of the entreaty of Vasudeva, who was frightened of Kamese two hands.

576 By 'Veda' is meant listening to the exposition of the meaning of the scriptures, while 'adyayana' is reciting the sacred texts. 'Kryā' here mean rituals other than yajas (T. C.)
were withdrawn till the killing of Kamsa, and later revealed again for this was prayed for “You are born, O Lord, O God of gods. Withdraw this form bearing the conch, the discus and the mace, out of kindness Withdraw, O Self of all, this form with four hands”\textsuperscript{577} (V. P V 3 10 and 12) Even to Śiśupāla, who hated Him, only this form with four hands of the son of Vāsudeva was the object of incessant contemplation, as stated in (that form) with four long, well-grown arms and bearing the conch, the discus and the mace” (V P IV 15 13)\textsuperscript{578} Hence it is stated here by Arjuna (Pārtha) “of the same four-handed form” (XI. 46)

अजुनं उवाच—

दृष्ट्वंद्र मानुष रूप तव सौम्य जनार्दनं ।

इदातामस्मि सब्ज्यस्थिता प्रकृति गतं ॥ ५१ ॥

ARJUNA SAID

51 Seeing this human and benign form of Yours, O Kṛṣṇa (Janārdana), I have (as it were) got back my consciousness now and have come to my normal state

Seeing this form of Yours, which is very benign, which is human in configuration, which is exclusively Yours and which is endowed with grace, tender softness, beauty and such other qualities, the excellence of each of which is unbounded, I have now (as it were) got back my consciousness, and I have come to my natural state

श्रीमद्वानुवाच—

सुदर्शनमिद रूप दृष्टवानसि यन्म ।

देवा अपयस्य रूपस्य नित्य दर्शनकार्क्षिण ॥ ५२ ॥

THE LORD SAID

52 This form of Mine, which you have seen, is very difficult to get a sight of even the gods are ever eager to see this form

577 In V 3 10, the prayer is to Vāsudeva, in V. 3. 12 by Devaki. Śri Kṛṣṇa was born with four hands, dressed, bejewelled and armed. In response to the prayer of His parents, He became like a normal human child

578 Later in the verse, it is stated that at all times Śiśupāla could not think of anything other than this form of the Lord
This form of Mine which you have seen, and which has been engaged in ruling everything, which has been the support of all and which constitutes the origin of all, it is very difficult to catch sight of; that is, it cannot be seen by anyone at all. Even the gods are ever eager to see this form but they have not seen it. He (Sri Krsna) explains why this is so.

नाह वेदैन्त तपस्या न दानेन नवेशया।
शक्य एवंविषो ददेघः दृष्टवान्वति मा यथा॥ ५३ ॥
भक्त्या तनन्याया शक्य अहंविषोऽदृष्टुं।
शारु ददेघः च तत्वेन प्रेहस्तु च परत्य॥ ५४॥

53 Not through the Vedas, nor through the practice of austerities, nor through the giving of gifts, nor through the performance of sacrifices is it possible for Me to be seen as you have seen Me.

54 But through exclusive devotion, O fopura it is possible really to know to see and to enter into Me, who am like this O harasser of foes!

Through the Vedas which have become the objects of teaching exposition, study, hearing, and meditation with muttered prayers (japa) and through sacrifices, the giving of gifts, making sacrificial offerings and religious austerities, carried out by themselves without devotion to Me, it is not possible to see Me as I am in reality. But through exclusive devotion, it is possible to know Me accurately by means of the śāstras, to see Me directly according to the truth and to enter into Me fully. Accordingly, there is the Śruti text

579 Nor will they see it, adds Śri Sankara

580 Learning the Vedas, reflection on their purport and steady meditation on the Lord as taught therein cannot by themselves enable one to gain the Lord, if one is without loving devotion. Sacrifices, gifts and penance are helpful in taking one to the path of loving devotion and making him progress there.

581 āraṇyaka is thus rendered by Śri Rāmānuja. Śri Sankara glosses it as ‘pranāgpapakāra’ as characterised by the universal form.

582 Exclusive devotion that is, devotion having no other object in view, is here declared to be the means for knowing, seeing and entering into the Lord. It points out that the devotion needed at each of the three stages is different. At first there is a devotion which arises from the effects of virtuous actions in earlier births and from conversation with the devout. This is helpful in bringing about knowledge as taught in the śāstras. Direct vision of the Lord is brought about by devotion marked by an intense desire to see the Lord. The highest devotion, arising after such a vision and full of ardour for a complete experience of the Lord, leads to entering into the Lord, the perfect experience of final release.
"This Self is not reached by reflection, nor by steady meditation nor by extensive hearing (of the scriptures) Whomsoever He (the Self) chooses, by him alone is He reached. To him alone this Self reveals His own form." (Kath Up 11 23 and Mund Up III 2 3) 

55 He who does work for Me, who holds Me to be supreme who is devoted to Me who is free from attachment and who is devoid of hatred in relation to all beings- he O Arjuna (Pándara) attains Me.

He who carries out all works like the study of the Vedas as forms of worshipping Me— he is one who does work for Me. He who holds Me to be supreme is one to whom I alone am the supreme object of all undertakings. He who by being extremely devoted to Me is unable to obtain sustenance for himself without reciting My names, praising Me, meditating on Me, worshipping Me, prostrating (himself) before Me and (doing) other similar actions and who does them constantly holding Me as the sole objective (āh) is My devotee. He who is free from attachment is one who on account of Myself only being dear to him, is unable to endure attachment to any other object. He who is devoid of hatred in relation to all beings is one who on account of there being no cause for hatred in all beings is devoid of hatred in relation to them, because his nature is such as to have pleasure or pain solely by reason of union with or separation from Me, because he thinks of his own sufferings as caused by his transgressions and because he looks on all beings as subject to the Supreme Person.

He who has become like this comes to Me. That is, attains Me as I remain in reality. The meaning is that he is free from the least trace of the fault of ignorance and of all other faults without exception, he becomes one whose experience is exclusively about Me.

583 In S B (I, p 18) Śrī Rāmānuja thus comments on this text "For it is indeed the dearest one that becomes worthy to be chosen. To whomsoever He is unsurpassingly dear, he alone is the dearest to Him.

584 T Č points out that this stanza describes the state of devotion leading to entry into the Lord, as stated in verse 54. According to Śrī Sāṅkara, this verse gives what forms the essence of the Gītā and leads to supreme bliss.

585 By 'ignorance' is meant 'ignorance, mistaken knowledge and such things as the effects of karmas which cause these' (T Č).

586 This experience is that of the released self in mokṣa.
CHAPTER XII

To Arjuna, who wished to see directly the unobstructed sovereign glory of the Lord, Nārāyana, who is the Supreme Brahman and who constitutes the final goal to those who practise the discipline of devotion, His own sovereign glory, as it is in reality, was shown by the Lord, who willed the truth, and who is an ocean of qualities like compassion, generosity, affability and others each of them being unbounded in excellence. It has also been taught that real knowledge, vision, and attainment of the Lord can be obtained only by one-pointed and uninterrupted devotion.

After this are explained how the worship of the Lord in the form of devotion on account of the speed with which this own objective is accomplished and from the extreme facility with which it can be followed is superior to meditation on the self which constitutes the means for the attainment of the self. The means of worshipping the Lord—the practice of meditation on the self for one who is not capable of this (worship of the Lord) and the requirements therefore (i.e., for meditation on the self) (167)

The superiority of the worship of the Lord on account of the superiority of the object of worship who constitutes the goal of realisation, has indeed been taught in 'He who with his inner self directed to Me, has ardour and worships Me—he is deemed by Me the most accomplished as compared with the yogins and also with all others' (VI 47)

अर्जुन उवाच—

एव सतत्युक्ता ये सत्कास्तव पर्यंपासते |
ये चाप्यश्चार्मण्यक्त तेषा के योगविनया || 9 ||

ARJUNA SAID

1 Those devotees who (desirous of being) ever united (with You), worship You in this manner, and those who meditate on the indestructible and unmanifested (self)—of these, who are the best knowers of the way to realisation?

587 Vrde G S, (16). The criterion for the superiority of bhakti-yoga, as taught in VI 47, is different.
Those devotees who, in this manner, that is, in the manner taught
in such passages as "He who does work for Me" (XI 55) and (desirous
of being) ever united with (You), that is, holding none other than
You, the Lord, as the supreme object of attainment, worship You
fully—(You) who are an ocean of endless qualities like grace, affability,
comprehension, the ability to will the truth and others, and who are
endowed with all sovereign power and those who meditate on the
indestructible, that is the essential nature of the individual self
and what is the same, the unmanifested, that is that thing whose
nature does not become clearly manifest to the eyes and such other
organs of external perception —of these two, who are the best knowers
of the way to realisation? The meaning is, "Who reach sooner
their own goal?" For He (Śrī Kṛṣṇa) makes clear later in the
statement, "I become before long, O Pārtha" (XII 7), that knowing
best the way to realisation is with reference to the speed (of attain-
ment). 588

Śrīmadbāṣṭīya

मय्याविंशति मनो ये मा निजयुक्ताः उपासते ।
अभ्यास्य पर्यापेताः मे युक्तमा ममा ब्रम्हतः ॥ २ ॥

THE LORD SAID

2. Those who (desirous of being) ever united (with Me) and endowed
with supreme faith, worship Me, fixing their minds on Me (as the goal
of attainment)—these are considered by Me the best among all striving
for realisation.

They are considered by Me to be the best among all striving
for realisation who, fixing their minds on Me, on account of My being
exceedingly dear to them, being endowed with supreme faith and
being ever united (with Me) that is being desirous of eternal union

588 According to Śrī Śaṅkara, the two classes of devotees dealt with here
are those who meditate on evam puruṣa and those who seek to realise the Nitya
Brahman the Absolute without attributes Śrī Madhva understands by the
akṣara and the avyakta Śrī the divine consort of the Lord and the deity presiding
over matter.

589 In VI 47 the supremacy of the worship of the Lord is demonstrated
on the ground of the supremacy of the object of worship. Here the difference
between the quest for God realisation and the quest for self realisation as regards
rapidity of attainment is raised.
with Me worship Me The meaning is that those who worship Me fixing on Me a mind having for the subject of its thoughts the supreme goal to be attained they attain Me easily and before long

3 But those who meditate on the indestructible (self) which is incapable of verbal definition, unmanifested present everywhere un

4 Having subdued well all their senses and looking alike on all, they, intent on the welfare of all beings, attain Me alone

5 The difficulty is greater for those whose minds are attached to the unmanifested. For the path relating to the unmanifested is reached with difficulty by those who are embossed

Those who, having subdued well all the senses—that is, having restrained well the eyes and all other organs of sense from their functions, looking alike on all things, that is, on account of the selves being solely of the nature of knowledge looking alike on all selves present everywhere in the bodies of gods and other beings who are different from one another in form and in consequence thereof intent on the welfare of all beings that is free from seeking pleasure in harm befalling all beings the pleasure in such harm to all beings being indeed due to the selves being mistaken for the varied forms of gods and other beings they who in this manner meditate on the indestructible, that is, on the nature of the individual self which is incapable of verbal definition in the sense that by reason of its being (in its essential nature) other than the body it cannot be defined by such words as 'god', etc., which because of this indeed is not

390 Such words may denote the self meditately through the body, but the self, free of contact with the prakriti and revealed in its essential nature, cannot be so denoted as distinct from matter (T U)
clearly manifest to the eyes and other such organs, which is present everywhere and unthinkable, that is, though existing everywhere, namely, in the bodies of gods and others incapable of being conceived by everyone of those forms, on account of its belonging to a different category of things altogether, which is therefore common, common to all things, the meaning being that it is not connected with any of the forms peculiar to gods and others, which is immovable in the sense that on account of its being not subject to modifications it does not deviate from its own particular form, and which is hence firmly enduring, that is, is eternal.

They who meditate on the indestructible self in this manner, they too attain Me alone. The meaning is that even they assuredly realise the self as free from subject to birth and death and similar in form to Me. Hereafter He (Śrī Kṛṣṇa) will refer to “those who have attained the same qualities that characterise Me” (XIV 2). The Śruti also teaches, “(The wise man) being untainted attains the highest degree of equality (with the Brahman)” (Mund U 1 1 3).

Accordingly, He (Śrī Kṛṣṇa) will speak of the Supreme Brahman being different from the freed soul, which is incapable of mutation and is denoted by the word, ‘indestructible’ (or akṣara), in “That which is like something uniform and homogeneous—(namely the emancipated self) is called the indestructible. The Highest Person is other (than the destructible and indestructible soul)” (XV 16 7). But, in the teaching concerning the akṣara given in “And that is the higher (science) by which that Akṣara is known” (Mund U 1 1 5), what is indicated by the word, ‘Akṣara’, is the Supreme Brahman Himself, because of His being the source of all created beings and possessing such other characteristics.

591 The self is common in the sense that it is capable of entering into all kinds of bodies one after another. Śri Śaṅkara takes kulaśṭha, to mean ‘seated in māyā’ or ‘remaining unchanging like a heap’. Śri Madhva renders the word as ‘presiding over space’.

592 Even though they seek something other than Myself (i.e., the state of kaukalya)

593 Vide note 547, and S B (I 1 22-24), where Mund U 1 (1) is discussed. The Akṣara mentioned in 1 1 5 is described as the source of the universe in 1 1 7-8 “Just as the spider sends out and withdraws its thread just as herbs spring out of the earth, just as the hair on the head and the body grow from a living person, even so this universe springs out of the Akṣara. The Brahman grows by tapas. Material elements (guna) are born out of Him from material elements are born life, mind, embodied souls, various worlds and the immortality arising from ritualistic works”.
The trouble is the greater for those whose minds are attached to the unmanifested. The path leading to the unmanifested is the functioning of the mind with the unmanifested as its object. It is attained with difficulty by embodied beings, who have the erroneous view that the body is the self. For embodied beings look upon the body alone as the self.

He (Śrī Kṛṣṇa) now teaches very clearly how the worshippers of the Lord are the best knowers of the way to realisation.

ये तु सर्वाति कर्माति मय मन्यस्य मत्तरा ।
अन्तन्येनेव योगेन मा ध्यायन्त उपासते॥ ६ ॥

तेषामह समुद्रत्वा मृत्युसारसारसागरात्
भावः न च विरासारः महावैशिष्टः भेजसाम्॥ ७ ॥

6. But those who, making over all actions to Me and holding Me as the supreme (goal), worship Me, meditating on Me with exclusive devotion.

7. Of those whose minds are fixed in Me I become before long the redeemer from the fatal sea of recurring births and deaths.

But those who, with a mind fixed on the Supreme Self and holding Me to be supreme, that is, having Me for their sole object of attainment, make over to Me all their works, consisting of secular actions, such as eating which are intended for supporting the body and contribute to the maintenance of bodily life, and Vedic rites like sacrifices, gifts, fire-offerings, austerities, etc., along with their essential foundations and their purposes, and worship Me, meditating on Me with exclusive devotion that is, with devotion having no other object to serve, the meaning being that they worship Me, carrying on meditation, worship, prostration, praising (Me), uttering (My) names and similar acts of devotion which are by themselves extremely dear to them and are equal to the object of attainment of these (devotees)—to them, I become before long the redeemer from the sea called samsāra which, by reason of its being opposed to the attainment of Myself, is fatal.

594. 'Sa kārangas' is explained by T. C. as 'sandhyāram' 'along with the twilight prayers.' These foundational rituals qualify one for the performance of other rituals.
8 Fix your attention on Me alone direct your will to Me Thereafter, you will live in Me alone (About this) there is no doubt

Fix your attention on Me alone, because of My being the unsurpassed goal of human endeavour, being easy to attain and being attainable without delay, that is, fix your attention in profound contemplation on Me alone. Direct your will to Me that is, make up your mind that I alone am the supreme object of attainment. Thereafter, you will live in Me alone. The meaning is that you will live in Me only, after fixing your attention on Me, preceded by a conviction that I alone am the supreme object of attainment.

9 If now you are unable to fix your mind on Me in profound contemplation, then seek (1st wish) to attain Me, O Arjuna (Dhananjaya), by the practice of repetition

If now, at once you are unable to fix steadily your mind on Me in profound contemplation, then seek to attain Me by the practice of repetition. That is, seek to attain Me, after getting, through the repeated practice of remembrance, full of exceeding love, concentration of mind steadily on Me, who am the ocean of innumerable qualities arising from My own nature, like beauty, affability, friendliness, parental affection, compassion, sweetness, majesty, magnanimity, heroism, valour, overwhelming might, omniscience, the ability to satisfy all desires, the capacity to will the truth, sovereignty over all, the quality of being the cause of all, etc., each of which is of unbounded excellence, and who am opposed to all that is evil.

595 Sri Sankara takes 'atu urdhvam' to mean 'after death.'

596 T C explains this as meaning either that the aspirant will feel almost like a realized self or that he will be free from fear of failure in his efforts, etc.

597 'Abhyasa yoga' is the yoga which consists of repeatedly seeking to keep the mind fixed on the Lord (T C)

598 The reference to the Lord being the cause of all evokes wonder as well as final affection (T C)
10 If you are unequal even to repetition, then become intent on doing works for Me. Even doing works for My sake, you will attain success.

If then you are unequal even to repetition of remembrance in the above manner, become intent on doing works for Me. My works are such activities as building temples, making gardens (therefor), placing lights (therem), sweeping, sprinkling water over and plastering the (floor), gathering flowers (for decorating My images), undertaking My worship, uttering My names, circumambulating (My temples), prancing (Me), prostrating (before Me), etc. Perform these, as they are extremely dear. Even doing works for Me, finding them to be extremely dear, you will, without delay, get your mind steadily fixed in Me, after practising repetition, and will attain success in the form of attaining Me

अबेलब्ध्वशक्तीदि कुण्डः मधुगमयिति
सर्वायामूलयाग तत् कृष्ण यमामानत्

11 If you are unable to do even this, depending on the discipline (of devotion) leading to Me, then, with a controlled self, give up the fruits of all actions.

If you are unable to do even this, depending on the discipline leading to Me, if you are, that is, unable to do even works for My sake which constitute the sprout of the discipline of devotion after taking up the discipline of devotion in which I am made the sole object of love by meditation on My qualities—then, taking up the discipline for the attainment of the indestructible self which is taught in the group of the first six chapters (of the Gita), which consists of meditation on the essential nature of the self and which gives rise to devotion to the Lord and as the means therefor, give up the fruits of all works. 599

599 Performing the Lord's works is the 'sprout' of bhakti-yoga. That being found impossible, the aspirant is advised to take up karma-yoga which is the 'sprout' of the yogas of self-realisation (T. C.). This latter yoga can lead to the disciplines of both the karmas and the bhakti-yogas.
For the state of mind which holds Me, on account of My being exceedingly dear, as the only object of attainment arises only in one all of whose sins have been destroyed without exception. One with a controlled self is one whose mind is well subdued. When the individual self is directly seen as of the nature of being solely dependent on Me, after all that veil it, like ignorance (or the delusion of mistaking the body for the self) have been removed by meditation on the self, brought to success with the help of works performed without attachment to fruits and as worship of Myself, then supreme devotion to Me will arise by itself.

Accordingly, He (Śri Kṛṣṇa) will teach in the passage commencing from "Man attains perfection by worshipping Him by his own duty" and ending with "Having given up (egotism, etc.) and being free from the sense of possess on and tranquil one becomes fitted for the state of the brahman (or the self in its pure state) Having realised the state of the brahman, and being tranquil in spirit, he neither grieves nor desires. The same to all beings he attains supreme devotion for Me" (XVIII 46–54).

शब्दो हि ज्ञानमयासाध्यानानान्तर्भाविनिप्ते

व्यानात्कर्मपरायणस्तु ज्ञानस्तिर्नन्तरस्य ॥ १२ ॥

12 For knowledge (of the self) is better than the repeated practice (of remembrance of the Lord). Meditation is esteemed higher than (this) knowledge and giving up the fruits of all works than meditation. From (that) giving up (of the fruits of works) peace soon (results).

Knowledge of the self in direct realisation, resulting from meditation on the essential nature of the indestructible (self), indeed, excels, in bringing about the welfare of the self, the practice of remembrance (of the Lord) which is difficult on account of its lack of exceeding love (for Him). Meditation on the self, indeed, in bringing about the welfare of the self, excels such knowledge of the self in direct realisation as is imperfect. Works, indeed, forming the means therefor and performed with remuneration of the fruits excel such meditation when it is imperfect.

600 Śrī Śaṅkara says that here we have a compliment paid to the remuneration of the fruits of all actions with a view to stimulate people to adopt it. Through this compliment, kārma-yoga is really recommended. Śrī Madhva also takes the view that the praise of sarva-kārma-phala-tīkā is merely complimentary. What is really sought to be conveyed is that meditation, united with remuneration, is better than mere meditation.
The peace of mind from the destruction of sins will come only after the performance of works without desire for fruits. When the mind is tranquil, meditation on the self is accomplished. From meditation arises knowledge of that (self) in direct realisation. From that knowledge in direct realisation arises supreme devotion. In this manner only the discipline intended for the realisation of the self is good for one who is incapable of the practice of loving devotion (to the Lord). And to one who is practising the discipline for the attainment of the self and whose mind is not tranquil, devotion to works, without desire for fruits and including in it knowledge of the self, is good for attaining success in the discipline (for the realisation of the self). Such is the meaning.

He (Śrī Kṛṣṇa) describes the qualities to be acquired by one devoted to the discipline of performing works, without attachment to the fruits.

अन्त्य्या सर्वभूतानाम् मैत्र्य करण एव च ।
निरस्र्या निरस्र्यासस्मदु खसुख क्षमो ॥ १३ ॥
सन्तुष्टस्तत्त्योंी यतास्मा दुष्टिनिश्चय ।
मयापितमनोबुध्याहौ मद्युत्तकस्ते प्रिय ॥ १४ ॥

13 He who has no hatred in relation to all beings, who is friendly and merciful (towards them) who is free from the sense of possession and egotism, to whom pain and pleasure are alike who is patient.

14 Who is contented, who is always given over to meditation, who has a controlled self, who has firm convictions, whose attention and intelligence are dedicated to Me - that devotee of Mine who is like this, is dear to Me.

601 The several steps enumerated are in order the performance of works without desire for fruits, tranquility, meditation on the self, self realisation and devotion to the Lord.

602 According to Śrī Śaṅkara, in the verse 13-20 we have a description of the multitude of duties which lead the meditators on the Nitya-Brahman directly to immortality. T C makes it clear that the repeated reference to 'that devotee of Mine who is like this' in verses 13-19 must be deemed to refer to the element of devotion in karma-yoga. Śrī Madhva thinks that verses 13-20 describe the follower of bhakti-yoga.
That devotee of Mine who is like this, who worships Me in this way through karma-yoga, he is dear to Me. He has no hatred in relation to all beings, that is, he is free from hatred even in relation to those who hate him and those who hurt him. He thinks, "These beings hate me and hurt me, prompted by the Lord in accordance with my own transgressions." He is friendly, showing a friendly disposition to all beings, even to those who hate him and hurt him. He shows mercy to them when they are suffering. He is free from the sense of possession that is, he is free from the sense of possession with reference to his body, his senses, and all things connected with them. He is free from egotism, devoid of the wrong notion that the body is the self. Hence pain and pleasure are alike to him. He is free from the exaltation and depression arising from the pain and pleasure which come from his volitional activities. He is patient not being affected even by these two (i.e., pleasure and pain) produced by the contacts (of sense-objects), which are unavoidable.

He is content that is, content with whatever thing needed for the maintenance of the body is received by him by chance. He is always given over to meditation, always intent on reflecting about the self as distinct from and freed of contact with the prakritis. He has a controlled self, the working of his mind is regulated. He has firm convictions that is, he has firm convictions about the teachings given in the science dealing with the self. His attention

003 The bhakti included in karma yoga is what it mentioned here and in succeeding verses (T C)

004. Sri Sankara renders 'nirahanka' as "free from the notion of 'I'." This is in accordance with his philosophical position that the individuality of the individual self is due to the limitation imposed by the principle of abhanka on the one and only principle of undifferentiated consciousness. Sri Ramanuja's view is that the notion of individuality in the individual self persists even in the state of final release, and that abhanka merely leads to the confounding of the body with the self. Both the positions are set out in 8 B (1 1 1)

005 The pain and pleasure mentioned here arise from egotism and the sense of possession (T C)

006 The phrases used here recall IV 12 and look forward to XI 19

007 The meditation here mentioned is not formal yoga, but the reflections leading to it (T C)

008 Freedom from thinking over things which are not the self is implied here (T C)
and intelligence are dedicated to Me. That is, his attention and intelligence are dedicated to Me in the faith, “The Lord, Vasudeva Himself, is worshipped through works carried out without desire for fruit. And (so) worshipped, He will bring about for me direct vision (of the self).”

15. He from whom the world is not afflicted and who does not afflict the people, who is free from joy and jealousy, fear and disgust—he, too, is dear to Me.

That person who is devoted to the discipline of works and through whom the world is not afflicted—the meaning being that he does not do any work at all causing affliction to the world— who does not get afflicted by the world as a cause, that is, in relation to whom the whole world does not do any work causing affliction through the conviction of his being free from enmity toward the world and who therefore is free from joy toward someone, jealousy toward someone, fear toward someone and disgust toward someone—even he who is like this is dear to Me.

16. That devotee of Mine who has no desires, who is pure, skilled, indifferent and free from distress and who gives up all undertakings—he is dear to Me.

He who has no desires, that is, who has no desires with reference to everything other than the self—who is pure, that is, whose body has been nourished by things enjoined (as fit for the purpose) in the śāstras who is skilled, that is, who is competent in doing actions enjoined by the śāstras who is indifferent everywhere (i.e., about other things) who is free from distress at the sufferings from heat, cold, contact with rough things and such other experiences which

609. The faculty of attention is dedicated to the Lord when attention is directed to Him as the object of worship that of intelligence, when there is the conviction that He is the giver of all fruits (T C)

610. What is enjoined on the karma yoga is that he must behave in such a way the whole world is convinced that he means no harm to it (T C)

611. One who fits the description given in verse 15 is dear to the Lord, even though he lacks the qualifications set out in verses 13 and 14 (T C)
cannot be avoided in the course of carrying out works enjoined by the śāstras who gives up all undertakings, that is, who gives up all undertakings which consist of actions other than those enjoined in the śāstras—he who is such a devotee of Mine, he is dear to me

Yo n 드ृष्टि n द्रेष्टि n शोचि n कार्षिकि ।

शून्याकुसुमरियांगी भतिमान् यस्से मे प्रिय II १७ ॥

17 He who full of devotion (for Me), feels neither joy nor aversion, neither grieves nor desires, and who gives up both what is meritorious and what is sinful— he is dear to Me.

He who does not feel joy, that is, that karma-yoga, who getting all those things which are the cause of joy in men does not feel joy who feels no aversion that is, does not hate, after getting anything which is not liked who, after experiencing that which is the cause of grief in men like the loss of wife, son, wealth etc., does not grieve who does not desire for anything of that kind, not already obtained by him (the loss of which will cause grief) and who gives up both what is meritorious and what is sinful, that is who because even with reference to punya there is no difference in being the cause of bondage like sin gives up both (punya and sin) 612 he who is like this and full of devotion (for Me), he is dear to Me.

समस्ताः च मित्रं च तथा मानावराणायो ।

शीतोष्णसुखु लघु समस्ताः विवर्जित II १८ ॥

नुन्यन्तिद्वस्तुतिमौनी सतुशो येनकेनचित् ।

अनिकेतिस्थितरस्तिभितिनाम् प्रियो नार II १९ ॥

18 He who is alike to foe and friend, as also to honour and dishonour, who is alike in cold and heat and pleasure and pain who is free from all attachments.

19 To whom censure and praise are equal who is silent (when praised or blamed) content with anything whatever, who has no home, and who is of a steady mind and devoted to Me— he is dear to Me 613

612 T C quotes Ch Up (VIII 4 1) “To one who attains the Bridge (or the Brahman) there is no old age, no death, no grief, no meritorious deed, no sinful deed all sins turn away from him. Even meritorious or virtuous deeds are called ‘sin’ here because they produce, when performed with a view to ensure happiness here or to win Samaṇa effects which hinder salvation.

613 T C states that, according to Yādavapraṅkaśa, verses 18 and 19 refer to the ascetic
By the passage beginning with, "He who has no hatred in relation to all beings" (XII 13), has been taught freedom from hatred and other such feelings towards foes, friends, etc. Here it is taught that the possession of evenness of mind, even when they (i.e., such persons) are near, is far superior to that (i.e., the qualities taught above). One who has no home is one who is free from attachment to home and such other things because of his being of a steady mind in relation to the self. On account of this, he is alike even in honour and dishonour. He who is like this and is full of devotion (for Me), he is dear to Me.

He (Sri Kṛṣṇa) sums up in accordance with the beginning (of this chapter), demonstrating the superiority of one devoted to the discipline of devotion to this devotee of the self. 614

ये तु धम्म्यमुत्तमद्वशोक पर्यःपास्ते ।
भद्राना मत्वत्तम सत्कारते जीव मे प्रिय। ॥ २० ॥

30 But those devotees who adopt this nectar of virtuous conduct as taught above, who are full of faith and who hold Me as the highest they are exceedingly dear to Me.

But those who adopt the discipline of devotion, 615 which is the nectar in accord with virtuous conduct, that is which is in accord with virtuous conduct and is nectar, and which, though the means, is equal to the object of attainment (in being desirable)—(adopt it) as taught above, that is, in the manner stated in the passage beginning with, "Those who fixing their minds on Me (XII 2).—these devotees are exceedingly dear to Me.

614 At the beginning of this Chapter one who meditates on the self with a view to attain krama has been taught to be inferior to the follower of bhakti yoga. Then the attributes of one meditating on the self as a part of karma-yoga have been described. Now the Chapter concludes with praise of the follower of bhakti yoga.

615. Sri Rāmānuja takes the person referred to in verse 20 as the follower of karma yoga described in verses 13-19. This view allows full force being given to the disjunctive particle, ‘तः’, in the verse. It stresses also the distinction between the devotees of this verse who are exceedingly dear to the Lord, and the devotee of verses 13-19 who is merely dear. Sri Śṅkara and Sri Madhva regard verses 13-20 as dealing with a single subject.
CHAPTER XIII

In the first group of six chapters has been taught the realisation of the real nature of the individual self by the seeker as forming an essential ingredient in the worship of Vasudeva, the Lord who is the Supreme Brahman and is the supreme object of attainment, and as capable of being accomplished by the two disciplines known as jñāna-yoga and karma-yoga. And in the middle (group of six chapters) the discipline of the yoga of one-pointed and uninterrupted devotion, attained as a result of the knowledge of the true nature of the Lord, who constitutes the highest goal, and of His glory, has been taught. It has also been pointed out secondarily that for those who long for pre-eminent sovereign power and for those who long merely for the state of self-sufficient isolation (kṣatra) of the self, the discipline of devotion (bhakti-yoga) is the means of attaining their several objectives.

Now, in the next group of six chapters the real nature of the prakṛti, of the self, of the universe which consists of these in combination, and of the Lord, the essential character of the disciplines of karma, jñāna, and bhakti and the methods of adopting them—all of which have been taught in the (first) two groups of six chapters—are thoroughly examined. In regard to this (third group of six chapters), in the thirteenth (chapter), the attributes of the body and self, a thorough examination of the real nature of the body, the means for attaining the self freed of the body, the investigation of the real nature of the self in a state of separation, the cause for the association of such a self with manifest matter, and the method of reflecting over the distinction (between the body and the self) are all dealt with.

वीमगायतुवाच—

दद शरीर कौन्तेय क्षेत्रमित्यमिघियते ।
एतद्वो वेनसि त प्राहु क्षेत्रम् इति तदब्द ॥ ११॥

616 Vide G S 2.
617 The thorough examination of visesha consists in clearing all doubts about earlier teachings, by making clear what has been implied, enunciating what has not been stated and supplying what is needful for completion of the sense (T. C).
618 Sri Ramanuja's introductory remarks are based on G S 2-4, 27 and 17.
THE LORD SAID

1 This body, O Arjuna (Krūntėya) is called the kṣetra (i.e., the field). Those who know this (self) speak of him who knows it as the kṣetrajña (the knower of the field).

This body, which is cognised along with the experiencing self by means of grammatical equations like 'I am a god', 'I am a man', 'I am fat', and 'I am lean', is described by those who know the true nature of the body as the field for the experience of the experiencing self who is a different thing (from the body). Those who know this, that is, those who know the true nature of the self, designate as the kṣetrajña (or the knower of the field) him who knows it (i.e., body), both organ by organ and as an aggregate, in such a way as to enable him to claim, 'I know this', and who, because of his being the knower, is an entity different from this (body) which is the object to be known.

It is true that at the time of apprehending objects like the pot which are different from the body, the cogniser apprehends the knowing self through a grammatical equation with the body to the effect, 'I who am a god, or I who am a man know such things as the pot.' But, because at the time of experiencing the body he experiences even the body as an object of knowledge, like the pot and other things, thus, 'I know this (body)'—the body also, on account of its being the object of knowledge, is a different thing from the knowing self. Hence, the kṣetrajña who is the knower is other than the body which is an object of knowledge, like such objects as the pot.

But the cognition by a grammatical equation is explained by the body being really incapable of existing separate from him (the knower of the body), for the reason that the body has the primary character of being an attribute of the self like 'ox-ness' and other (generic) attributes. Therein, because the distinctive form of the knower (or the individual self) is not within the scope of the eyes.

619 Śrī Śaṅkara says that the body is called the kṣetra, because (i) it is protected from injury, (ii) it is destructible, (iii) it is liable to decay and (iv) the fruits of karma are reaped in it as in a field. The Deutens derive the meaning of 'kṣetra' from the Lord dwelling in it.

620 This uncommonness of form consists of the soul having such attributes as being eternal, subtle and of the nature of knowledge (T C)
and such other organs of sense and because he can be the object of perception (only) to the mind refined by yoga, fools see the knower only as of the form of the prakṛti on account of the mere presence of the prakṛti (in union with him). Hence He (Śri Kṛṣṇa) will teach later on in the Gītā 'The deluded do not see that (self) which is associated with the guṇas, whether it is going out or staying or experiencing. But those who have the eye of wisdom, see” (XV 10)

केत्रयं जापि मा विद्धि सर्वक्षेपेनुभारत।
केत्रस्यन्योज्ज्ञनं यत्तज्ञान शतम मम ॥ २ ॥

2 And know, O Arjuna (Bhārata)! the kṣetraṇa within all bodies also to be Myself. That knowledge which is of the body and the knower of the body is, in My view, (the highest) knowledge.

Know as Myself the kṣetraṇa also who is of the sole form of the knower in all bodies like those of gods and men. That is, know him as having Me for his Self. By the word ‘also’ (api) in “And the kṣetraṇa also,” it is made out by implication that it has been taught, “know the kṣetra (or the body) also to be Myself.”

Just as the body, by reason of its having primarily the character of an attribute of the kṣetraṇa, cannot exist independently of it, and hence can be denoted only through a grammatical equation with it, know that likewise both the kṣetra and the kṣetraṇa, by reason of their having primarily the character of My attributes, cannot exist independently of Me and therefore can be denoted only by means of a grammatical equation with Me.

The Śruti texts declare that the kṣetra, which is an aggregate of the earth and other elements, and also the kṣetraṇa have the

621 This is in reply to a possible objection, which may be set out thus: When a white ox is cognised, there is cognition of something qualified by whiteness and oxness. But when one cognises oneself as a man, the cognition is not of the form that he is something qualified by the attribute of the human body. On the other hand, the cognition, ‘I am a man’, has reference only to a mass of matter qualified by the attributes of human-nature. The human body, so cognised, is not perceived to be the attribute of anything else (T C).

622 Śri Śaṅkara writes: “He who is the laksatraṇa in all the lakstras and who is differentiated by the many limiting conditions in the form of lakstras from Brahmā down to a clump of grass—know Him to be (really) free of the differentiation caused by all the limiting conditions and beyond the range of the ideas conveyed by such words as ‘existent’ and ‘non-existent’. Such is the purport.”

BG — 11
Lord for their Self, on account of their being fundamentally of the essential nature of the Lord’s body in such passages as that beginning from, “He who dwelling in the earth is within the earth, whom the earth does not know, whose body the earth is and who rules the earth from within, He is your Internal Ruler and Immortal Self” (Brh. Up. III. 7. 3), and ending with, “He who dwelling in the individual self is within the self, whom the self does not know, whose body the self is, and who rules the self from within, He is your Internal Ruler and Immortal Self” (Mādh. Brh. Up. III. 7. 22) It is this abidance of the Lord as the Self of all knowers of bodies by reason of His being their internal controller, which is the cause of His being denoted by grammatical equations with them.

While teaching earlier and later to the effect, “I am the Self. O Guḍākeśa! seated in the hearts of all beings” (X. 20), “There is nothing, movable or immovable that can exist without Me” (X. 39), and “I stand regulating and controlling all this universe with but a fraction (of My power)” (X. 42.)—in the middle He denotes (Himself) by grammatical equations in “I am Viṣṇu among the Ādityas” (X. 21), and similar statements. 623

That knowledge relating to discrimination between the body and the knower of the body and relating to both of them having Me as their Self, which has been taught—in My view, that alone is knowledge worthy of being acquired.

Some say: 624 “By the grammatical equation, ‘Know also the knower of the body to be Myself,’ oneness (between the individual self and the Supreme Self) is to be understood Hence it is to be granted (even by you) that only for the Lord who is Existence, through ignorance, the state of the ksetrajña (i.e., the individual soul) arises as it were (and not in real truth). This teaching of oneness is for removing that (ignorance). By this teaching of the Lord, who is most worthy of confidence, the delusion of being the ksetrajña comes to an end, just as by means of the teaching of one who is worthy of confidence, which is to the effect, ‘This is a rope, and not a serpent,’ there is cessation of the delusion of (cognizing a rope as) a serpent.”

623. Thus these grammatical equations are shown to be based on the fact that the Lord abides as the Self in all. See Notes 307 and 509.

624. The Ādavas and the followers of the schools of Bhākara and Yādavaprakāśa are meant.
They are to be questioned thus: “Is this Teacher, the Lord, Vāsudeva, the Supreme Ruler, one whose ignorance has come to an end on account of the direct perception of the real nature of the Self? Or is He not so?”

If He is one whose ignorance has not come to an end, because of His not having had a direct perception of the Self, then merely because of His being ignorant, there can be no teaching (by Him) in regard to the knowledge of the Self. For it has been declared (earlier in the Gītā) “The wise who see the truth (i.e., have had direct vision of the self) will teach you knowledge” (IV 34). Therefore, arguments of this kind are to be disregarded as having been set up to the delusion of the world by ignorant men, who have not taken unto consideration the opposition (to their teachings) from the Vedas, the Sūtras, the Itihāsas, the Purāṇas, logic, and their own words.

625 The truth here is this: Some scriptural passages, such as the following among others, speak of the distinction in nature between

626 From here the rest of the commentary on this verse is practically identical with a passage in the section dealing with Neeruttanopapaṭti in the Mahānādhiśekara of the Jyāṣūdhekarāṇa of the Śrībhāṣya. See S. B. I., pp. 198–209. T C here explains how this section of the commentary effectively answers the following important criticisms against Viśṣudhvastu: (i) The absolute distinction between the Brahmaṇ and the world contradicts (a) the scriptural teaching that the causal Brahmaṇ attains name and form in its state as effect, (b) the declaration that by knowing Him all things become known, (c) the grammatical equations between the world and the Brahmaṇ, (d) Brahmaṇ being the material cause of the world, and (e) the effect always being a modification of the cause. (ii) There are difficulties in looking upon the creation of the world as having been carried out by the Lord, the selves and the prakṛtis either separately or together (iii) The immutability of the Brahmaṇ and His possession at all times of auspicious attributes go against some texts. (iv) A logical principle is contradicted when it is not conceded that the attributes of the Brahmaṇ are declared only to be negated later. (v) There is self-contradiction in the view that the Brahmaṇ is at the same time distinct from all things and is their Self.
the non-intelligent thing (or matter), the intelligent thing (or the individual self) and the Supreme Brahman as consisting in their possessing (respectively) the character of being the object of enjoyment, the character of being the enjoyer and the character of being the Supreme Ruler:—"Out of this prakṛti (or maternal Nature), he who is the Possessor of māya (i.e., the Lord) creates this world, wherein another (i.e., the individual self) is bound down by māya,"

(Svet. Up. IV. 9), "Understand then māya to be the prakṛti and the Possessor of māya to be the Great Lord" (Ibid IV 10), "The destructible is the prakṛti; the immortal and the indestructible is the hāra (i.e., the individual self); and the Lord alone rules over the destructible entity (or the prakṛti) and the individual self" (Ibid I. 10)—Here by the expression, "The immortal and the indestructible is the hāra," the enjoyer (or the individual self) is pointed out, he is (called) 'hāra' because the individual self utilises the prakṛti as an object of his own enjoyment.⁶²⁷

(Again,) "He is the cause, He is the Lord of (the individual self who is) the lord of the senses, He has no progenitor and no superior" (Ibid VI 9); "He is the Lord of the prakṛti and the individual self, and is the regulator of the qualities⁶²⁸ of the prakṛti" (Ibid VI 16), "Him who is the Lord of the universe, the ruler over the individual selves, the eternal, the auspicious and the inexhaustible" (M Nār XI. 3); "The two unborn, the Knower (or the Lord) and the ignorant (or the individual self), are the sovereign and the subject" (Svet Up I 9), "The Eternal among those who are eternal, the Intelligent One among those who are not! i.e., the One who grants the desires of the many" (Ibid VI 13 and Kath Up V 13), "Knowing the enjoyer (or the individual self), the object of enjoyment (or the prakṛti) and the Impeller (or the Lord) (Svet Up I 12), "Regarding the individual self and the Impeller to be different, and being therefore blessed by Him, he attains immortality" (Ibid I 6), "One of the two eats the sweet pippala fruit, while the other shines in splendour without eating at all" (Ibid IV 6 and Mund Up III 1.1);⁶²⁹

⁶²⁷ The conventional meaning of 'hāra' is 'Śiva.' Here the etymological meaning is required to suit the context.

⁶²⁸ Sattva, rajas and tamas are meant.

⁶²⁹ The self and the Lord in a single body are figured as two birds on a single tree. Of these, the self eats the pippala, which is the fruit of his karma. The Lord remains free and resplendent.
(Again,) "There is one unborn female being (ājā) who is red, white and black and who produces numerous offspring of the same kind as herself, there is another unborn being, male (āja), who loves her and is close to her, there is yet another male unborn being (āja), who, after having enjoyed her, gives her up" (Ibid IV. 5), 630 "The cow (i.e., the prakṛti) has no beginning and end, is the mother and source of all beings (i.e., is the author of general creation and of secondary creation)" (Chū Uṣp 5), and "On the same tree, the individual self sits immersed in grief, and being ignorant and powerless, he grieves. When he sees another, the Lord, to be fully satisfied, then he (also), relieved from grief, attains His glory" (Śvet Uṣp IV 7).

Here also (in the Gītā) there are the following passages to the same effect "This prakṛti, thus divided into eight principles consisting of the añākārā (and others), is Mine" (VII 4), "This is My lower prakṛti. But know, O mighty-armed (Arjuna), that which is other than this (lower one), which is life-constituting to be the higher prakṛti belonging to Me" (VII 5), "At the conclusion of a kalpa (which brings the life of a Brahmā to an end), all beings, O Kaunyeya, (are caused to) get into My prakṛti. I again create them at the commencement of the (first) kalpa (of the next Brahmā). Utilising the prakṛti which is My own, I again and again create this entire body of beings which is helpless on account of submission to the prakṛti" (IX 72), "With Me as the witnessing overlord, the prakṛti gives birth to the world with (all its) movable and immovable beings. Indeed, for this reason it is, O Kaunyeya, that the world goes on undergoing its transformations" (IX 10), "Understand also that the prakṛti and the individual self are, indeed—even both of them—without beginning" (XIII 19), "The womb (from which the universe is born) is the great brahman (or prakṛti) of Mine. I impregnate it. And from it, O Bhārata, is the birth of all beings" (XIV. 3). The meaning (of the last-quoted verse) is this "That great brahman of Mine which is the source of this world and is called the prakṛti and which is a non-intelligent entity representing the elements in a subtle state—in it I place the embryo known as the intelligent thing. From thence, that is, from the connection between the intelligent and non-intelligent things which is caused by Me, there results the origin of all these beings that begin with the gods.

630. The female is the prakṛti; her lover is the individual self who is bound in asmassaṅga, the other male being the released self.
and end with immovable things and that are all thus mixed up with what is non-intelligent (i.e., matter).” In the śrutis also the subtle base of the material elements is denoted as the brähmanas thus: “From Him proceeds the undifferentiated creation (brähmanas), as also the world of matter and soul (swasas) characterised by name and form” (Mūḍh. Up. I. 1.9)

Similarly, several (other) scriptural passages declare that the Highest Person forms the Self of all, and that the intelligent and non-intelligent things have no separate existence from Him, because those intelligent and non-intelligent things, which exist in the form of the enjoyer and the thing enjoyed and which exist in all conditions, constitute the body of the Highest Person, and are, in consequence, subject to His control. These begin with: “He who, dwelling in the earth, is within the earth, whom the earth does not know, whose body is the earth, and who internally rules the earth—(He is your Internal Ruler and Immortal Self)” and conclude with, “He who, dwelling in the self, is within the self, whom the self does not know, whose body is the self and who internally rules the self, He is your Internal Ruler and Immortal Self” (Mādh. Brh. Up. III 7 3-22)

To the same effect is the passage beginning with, “He who is moving within the earth, whose body is the earth, whom the earth does not know He who is moving within the mṛtyu (or the prakṛta), whose body is the mṛtyu, whom the mṛtyu does not know. He is the Internal Self of all beings. He is devoid of sins, He is the Divine Lord, He is the one Nārāyaṇa” (Sub Up. VII. 1) Here the word, ‘mṛtyu’ (or ‘death’), means that subtle non-intelligent thing which is expressed by the word, ‘tamas’, because in this very Upaniṣad it is stated, “The arthyāta is absorbed into the akṣora, and the akṣora is absorbed into the tamas” (Ibid. II),231 and because it is stated also (elsewhere) “He who has entered within, is the ruler of things that are born and is the Self of all” (Tatt. Ār. III 21).

Thus, the Highest Person Himself who, by having the intelligent and non-intelligent things existing in all conditions as His body, owns them as His modes, exists in the form of the world in its condition as cause as well as in its condition as effect. Accordingly, with the object of making this very thing known, some scriptural passages

631. See Note 237.
say that the world in its condition as cause and also in its condition as effect is He Himself. They are those which begin with, "Existence alone, my dear child, this was in the beginning, one only without a second. It thought, ‘May I become manifold and be born’ It created tejas’” (Ch Up VI 2.1.3), and (end with), “All these things which are born, my dear one, have their origin in the Sat (i.e., the Existent One), have their abode in the Sat and are established in the Sat. All this has That (Brahman) for its Self. That (Brahman) is existence. He is the Self. That you are, O Śvetaketu” (Ch Up. VI 8 4, 6-7). To the same effect is the following (scriptural passage) beginning with, ‘He willed, ‘May I become manifold and be born.’ He performed tapas. Having performed tapas, He created all this,” and concludes with, “While being the unchangeable individual self (satya) and the changeable matter (anvita), He has remained true to His own nature” (Tatt Up II 6 1).

The distinction in nature that exists between the intelligent and non-intelligent things (on the one hand) and the Highest Person (on the other hand), and which is learnt from other scriptural passages as well, is brought to mind here also (i.e., in the following passage). “Entering into these three ‘deities’ (i.e., the elements of tejas, water and earth) as the individual self which is Myself (quashed by it as body), I evolve the differentiations of name and form.” (Ch. Up VI 3 2), and also in the passage “Having created that, He entered into the same (world). Having entered into that (world), He became the sat and the tyat. He became the intelligent thing and the non-intelligent thing. While thus being the unchangeable individual self and the changeable matter, He has remained true to His own nature” (Tatt. Up II 6 1).

The idea that the individual self has the Brahman for its Self, as made out from the expression, “Entering as this individual self, which is Myself” (Ch Up VI. 3 2)—that is understood to be dependent upon the relation of soul and body (existing between the Brahman and the individual self); because that expression has to import the

632 Here the performance of tapas or austerities merely means ‘meditating’ or ‘thinking’.
633 The reference is to the elements of tejas, water and earth, as presided over by minor deities or the Supreme Person. This Chāndogya text states the resolve of the Lord to differentiate. See S.B. (II. I. 5 and II. 4. 17)
same meaning as this passage "Having entered into that (world), He became the sat and the tyat" 634. He became the intelligent thing and the non-intelligent thing" (Tatt Up II 6 1). That differentiation of names and forms which is exactly of this very kind is mentioned here also "Indeed, this was then undifferentiated. It has now been differentiated by means of names and forms" (Bṛh Up I 4 7).

Thus He who exists in the condition of effect, who exists in the condition of cause, and who owns the intelligent things and the non-intelligent things in their gross and subtle states as His body—He is the Highest Person alone. Therefore, for the reason that the effect is nothing other than the cause (modified), and that, in consequence, the effect becomes known when the cause is known, the desired knowledge of all things as resulting from the knowledge of one thing is possible and very appropriate. In the passage, "Entering into these three deities as the individual self, which is Myself (qualified by it as body), I evolve the differentiations of name and form" (Ch Up VI 3 2), all the non-intelligent things are referred to by the expression, "the three deities" 635 and then the differentiation of names and forms is said to result from the fact of the individual selves, which have him for their Self, entering into those things.

Thus all significant words signify only that Highest Self who is associated with the individual selves and non-intelligent matter. Therefore, the equating of the word which denotes an effect with the word which denotes the Highest Self in the condition of cause, has a real and natural significance. Thus that Brahmāṇ, who owns the intelligent and non-intelligent things in their gross and subtle states as His modes—(He) is Himself the effect and the cause, and accordingly the world has the Brahmāṇ for its material cause. The Brahmāṇ Himself forms the material cause of the world for the reason that the Brahmāṇ who owns the intelligent things and the non-intelligent things in their subtle state as His body, constitutes the cause (of all), nevertheless, by virtue of the material cause (of the world), being a composite thing (made up of the individual selves), the prakṛti and

634 ‘Sat’ here means the individual self as it is not capable of undergoing transformations ‘tyat’ refers to the prakṛti which goes through transformations.

635 Though mention is made only of the three elements of tejas, water and earth, they are taken to be illustrative of all matter.
the Brahman), the absence of mixing up of the natures of the Brahman and of the intelligent as well as of the non-intelligent things is perfectly possible and appropriate.

Thus, for instance, although a variegated woven cloth has for its material cause a mixture of white, black and red threads, the association of whiteness and the qualities of other such colours is to be found confined only to the region where a particular kind of thread exists, and accordingly, in the condition of effect also, there is no fusion of the colours in all the parts (of the cloth). Similarly, although the world has for its material cause the mixture of the intelligent thing, the non-intelligent thing and the Lord, nevertheless, in its condition as an effect also, there is no fusion of the characteristics of the enjoyer, of the thing enjoyed and of the controller, etc. These threads which are capable of existing independently, when they are occasionally brought together by the will of man, acquire the character of a cause and (also) the character of an effect. But here (i.e., in the case of the world) there is this much peculiarity, namely, that the intelligent and the non-intelligent things existing in all conditions acquire their character of being things, only because they form the modes of the Highest Person through constituting His body, and that therefore the Highest Person who has those things as His modes is always denoted by all words. The existence of distinctions in nature and the fact that there is no mixing up are both alike here (i.e., in the case of the production of the world) as well as there (i.e., in the case of the production of the variegated cloth).

This being the case, although the Supreme Brahman enters into the production of an effect, there being no transformation of His own nature, the immodiability (of the Supreme Brahman) is well established. The condition of an effect is also very appropriate (in relation to the Brahman), for the reason that He is the Self of the intelligent and the non-intelligent things in their gross state when they are differentiated by the divisions of names and forms. Indeed, to become an effect is nothing other than passing into another condition.

636 That is, as the texts declaring the Brahman to be immodifiable relate to His essential nature, and those describing Him as the material cause or the effect refer to Him as qualified by the attributes of individual selves and matter.

637 The Brahman is the effect in the sense that He sustains and controls matter and the individual selves in the state of effect.
The scriptural statements declaring absence of attributes (in the Brahmaṇ) are also appropriate, because the Supreme Person is not in association with evil qualities. This scriptural passage which, in the portion—"He (i.e., the Self) is devoid of sins, free from death, free from sorrow, free from hunger, free from thirst"—negatives all evil qualities (in relation to the Brahmaṇ), and then lays down (His) auspicious qualities thus: "He (the Self) desires the truth and wills the truth" (Ch Up VIII 15),—(this scriptural passage) alone settles that the negation of qualities which is declared elsewhere in the scriptures and is understood to be applicable in a general sense, relates (only) to evil qualities.

The statement that the Brahmaṇ possesses the nature of intelligence is quite appropriate, because it amounts to saying that the true nature of the Brahmaṇ who is omniscient and omnipotent, who is opposed to all that is evil, and who is the mine of all auspicious qualities, is capable of being described only as intelligence, and that He has the nature of intelligence for the reason that He possesses self-luminousness. The following scriptural passages, along with others—"He who understands all and who knows all" (Mund Up I 1 9), "His supreme power is revealed, indeed, as varied and natural and as consisting of knowledge, strength and action" (Svet Up VI 8), and "My dear one, by what means has one to know the knower?" (Brh Up II 4 14)—teach that the Brahmaṇ is the knower, and this passage—"(The Brahmaṇ) is Existence, Knowledge (and Infinity)" (Tatt Up II 11), and others (teach that the Brahmaṇ) has the essential nature of intelligence, because He can be described only as intelligence, and because also He is self-luminous.

In the passages—"He willed, 'May I become many'" (Tatt Up II 6 1), "It thought, 'May I become many'" (Ch Up IV 2 3), and "It is differentiated by means of names and forms" (Brh Up I 4 7)—(it is declared) that the Brahmaṇ Himself exists, of His own free will, in various modes by reason of His possessing the wonderful unchangeable things and changeable things as His body, and that, in consequence, it is false to hold what is opposed to this, to the effect that there is manifoldness of things not having the Brahmaṇ for their Self.638

638 The manifoldness which is denied is that which fails to recognize that at the same time the universe is one with the Brahmaṇ in that it has Him for its Self. See S B (1 4 19–22) for a discussion of the Brh Up. texts
Therefore it is this (unreal manifoldness of things) that is negativized in the following and other passages. “He who sees this world as though it were manifold (or varied) obtains death from death (i.e., passes from one embodiment to another in saṃsāra). There is nothing here that is many and varied” (Brāh Up VI. 4 19 and Kaṭh Up IV 10). “But where there is duality (or the sense of being independent of the Brahman) as it were, there one sees another. But where to one all this becomes the Self there by what (independent organ) can one (independently) see what (independent thing)?” Who shall know which by what?” (Brāh Up II 4 14 and IV 5 15). On the contrary, it is not also that manifold modality of the Brahman which is due to His assumption of various names and forms, which is established in scriptural passages such as, “May I become manifold and be born” (Tatt Up. II 6 1 and Ch Up VI 2 3), and in others, and which (again) is due to His own free will—that is not this modality that is negativized. This (manifold modality) is proved to be existent in the commencement of even that passage which negativizes (manifoldness) by saying, “But where to one all this becomes the Self (there who shall see whom by what and who shall know which by what)?” (Brāh Up II 4 14 and IV. 5 15), and (it is also established to be existent) by means of the following and other passages. “He who knows all things to be apart from Him, him will all things abandon.” (Ibid II 4 6 and IV 5 7), “That which is this Rg-Veda in the breath of Him, that is, of this Great Being.” (Ibid Up II 4 10).

Thus there is no contradiction whatsoever in relation to all these scriptural passages which speak of such distinctions as exist between the intelligible thing (or the individual self), the non-intelligible thing (or the prakṛti) and the Lord, and (there is no contradiction also) in regard to those scriptural passages which

---

639 Disparagement of the knowledge of anything as dissociated from the Brahman is made here. See S B (I 4 19).

640 Under S B (I. 4. 19) it is explained that in this passage the Brahman’s attribute of being the cause of the world is declared.

641. Distinction in ēkānās and ekaḥ śāntas may be taken to relate to those connected with the dharma and the dharmas possessed by such dharma. That is, distinctions in essential nature and in the attributes possessed are meant. In regard to each of the Lord, the individual self and matter, the attributes (dharmas) are different, and the essential nature of the possessor of the attributes (dharmas) is different.
speak of the relation of cause and effect (as existing between the Brahman and the universe) and (also in regard to those which speak) of the identity of the effect with the cause. The relation of body and soul exists at all times between the intelligent thing and the non-intelligent thing (on the one hand) and the Supreme Self (on the other) This is made out by means of the scriptural passages which declare that those things which form the body (of the Lord), acquire, when in the condition of cause, that subtle state which is incapable of being differentiated by means of names and forms, and acquire (again), when in the condition of effect, such a gross state as is capable of that (differentiation by names and forms).

Therefore, there is seen to be no room whatsoever for maintaining the view (of the Advaita) which imposes ignorance on the Brahman, and the view (of Bhāskara) which brings about distinctions in the Brahman Himself by means of limiting conditions, and all those other views (such as those of Yadavaprakāśa and others) which are based on fallacious reasoning and are contradictory to (the teaching of) all the scriptures. Thus, let this overlong discussion come to an end.

तत्सेष यज्ञ यात्रक्त्व यदिकारिय यत्तम यत् ।
स च यो यतःम्मात्मा तत्तमासेन मे भृतु ॥ ३ ॥

3 What this kṣetra is, what it is like, what modifications it is liable to, from what cause (i.e., for what purpose) (it has sprung up) and (of) what (nature) it is who he (the self) is, and of what powers— hear this briefly from Me.

What this kṣetra is, that is, of what substance, what it is like, that is, of what it is the substratum, what modifications it is liable to, that is, what its modifications are; from what cause (it has sprung up), the meaning being for what purpose it has been produced, and what that is, of what nature it is. who he is, that is, who the kṣetrajña is, of what nature he is, of what powers, that is, what his powers are—all this, briefly, that is, in a concise form, hear from Me.

642. The senses and other things are later pointed out to have the kṣetra as their substratum. See under verse 5.

643. The purpose is in the mind of the Lord (T C)
Verse 4]

RAMANUJA-BHASHYA

३३३

ऋषिनिर्वहिता गीत ऋदीर्मिविवे पृष्ट

व्रह्मसुतपदेश्वर हेतुमद्विविविनिमित्ये: ॥ ॥

1 Which has been declared (lit sung) variously by the sages, by the Vedas, varied (in modes of teaching) and differentiating (among the things taught), and likewise (dealt with) in the reasoned and conclusive words which constitute the Brahma-sūtras

It is this truth about the ākṣara and the ākṣetrapāna that has been declared (lit sung) variously, that is, in manifold ways by Parāśara and other sages. For instance, "I, you and so also others, O King, are borne (as by a flood) by material elements (taking the form of bodies) Fallen into the flowing stream of the guṇas, even the collection of material elements (i.e., the body) moves (and acts in various ways). These guṇas, the sattva and others, O ruler of the earth, are under the influence of karma. Karma is accumulated by nescience (which mistakes what is not the self for the self), and thus (karma) is in all creatures without exception. The self is pure, indestructible, immutably calm, devoid of the guṇas and is higher than the prakṛti" (VP II 13 69-71) 644

Similarly, "Because the body which is characterized by the head, the hands, and such other organs, is distinct from the puruṣa (or the individual self), which of these, O King, am I to designate by this name of 'I'?" (Ibid. II 13 89). And also, "Are you this head, or (are you) indeed the chest, or similarly your stomach? Or are you indeed the feet and other limbs, or is (all this yours), O King? You remain distinct from the parts of your body, O King. Become intelligent, O King, and consider, 'Who am I?'" (Ibid., II 13 102-3) 647

They declare that the two entities (the individual self and the prakṛti), which are thus distinct, have Vāsudeva for their Self. 'The senses, the faculty of attention, the faculty of intellection,

644 The sage, Bharata, known as Jada (the dull or the inert), is once forced to carry with others the palanquin of a king. He walks too slowly for others. The king asks him whether, in spite of his studdy appearance, he is tired. The sage replies that he is not studdy and that there is no reason for getting tired, as he is not really carrying the palanquin. How this can be is explained in the passage quoted above.

645 The VP text generally reads 'grīvā' (or 'neck ') in the place of 'uṛṣa' (or 'chest ') in verse 102.
vigour, splendour, strength, courage,—these, as well as the kṣetra and the kṣetrajña, they (i.e., the śāstras) say, have Vasudeva for their Self" (M.B XIII 149 113)

By the Vedas, varied and differentiating, that is, by the Vedas known as the Rk, Yajus, Sāman and Atharvan, varied in their modes (of teaching), the nature of the body and that of the self have been declared so as to differentiate (them from one another). In the following passage, the nature of the body is thus set out “From that same Self, indeed, the ether of space was produced, from the ether, air, from air, fire, from fire, water, from water, the earth, and from the earth, plants; from plants, food, (and) from food, the puruṣa. This same puruṣa, indeed, is made up of the essence of food” (Tatt Up II 1 2). Afterwards that which is inner than this (body) and which is made up of the prāna (or the vital breath which maintains life), and that which is inner even than this and which is made up of the mind are spoken of. And then the nature of the kṣetrajña is set out in the passage “Different from and inner than this which has been mentioned before and which is made up of the mind is that (individual self) which is made up of understanding, (it too is) the Self” (Ibid II 4 2). Finally, in the passage, “Different from and inner than this which is made up of the understanding is that which has an abundance of bliss, the (Supreme) Self” (Ibid II 5 2). Is described the Highest Self having an abundance of bliss, as constituting the Inner Self even of the kṣetrajña (or the individual self) Similarly, in the Rg, Sāma, and Atharvano Vedas also here and there the separate and independent existence of the kṣetra and the kṣetrajña and their having the Brahman for their Self are clearly declared.

Likewise in the words which constitute the Brahma-sūtras, in the words which are known as aphorisms treating of the Brahman, that is, in the Śārīraka-sūtras (or The Aphorisms on the Embodied),

646. The word, ‘puruṣa’, usually standing for ‘the self’, here means ‘the body of the embodied person’

647. This Upāṇiṣad context is discussed at length in S B (I 13-18) The Self from which the ether of space is produced is declared successively to be the Internal Ruler of the body, of the vital breath maintaining life, of the mind and of the individual self, and is finally identified as the Brahman having an abundance of bliss

648. T. C. utt airs as examples Kauś. Up (III. 9), Čā Up (III. 14 4), Mund Up (II. 1 2) and Svet. Up (I 9 and VI. 9).
which are marked by reasoning and which are decisive, which are associated with logic and which end in settled conclusions.  

In the sūtras beginning with, “The spatial ether is not (created), because there are no scriptural declarations to that effect” (Ved Sūt II. 3. 1),  

the determination of the attribute (of being impermanent) which belongs to the kṣetra is stated. In the sūtras beginning with, “The individual self has no origination because there are scriptural statements to that effect and because also that it is eternal is made out from them (i.e., the scriptures)” (Ibid., II. 3. 18), the determination is made of the true nature of the kṣetrajña. That it has the Lord for its Self because of its being under the control of the Lord is taught in the sūtra “That (i.e., the power being the agent possessed by the individual self) is, however, from the Supreme Being, because the scripture says so” (Ibid. II. 3. 40)

The purport (of this stanza) is Hear about the real nature of the kṣetra and the kṣetrajña, which, has been declared in manifold ways and which is being stated by Me concisely and very clearly

महासूतायत्वखलारो बुद्धिर्मयलक्ष्यमेव च।
इन्द्रियाणि दशकं च पञ्च वेदिद्रयोचरः ॥ ५ ॥

इच्छा इंप्रस्मुख दुःख सङ्कुचात्मकं भूतं ॥
एतत् क्षेत्र समालेन सविकारमुदातरम् ॥ ६ ॥

5. The great elements, the ahankāra, the buddhi, the anyaktas, ten senses and the one, the five objects of the senses

6. Desire, aversion, pleasure, pain – thus, in brief, this kṣetra, which is a combination (of the elements) and which forms the support of the consciousness (or the intelligent self), has been described with its modifications

The great elements, the ahankāra, the buddhi, and the anyaktas are substances that produce the kṣetra. The great elements are the

649 Śrī Śaṅkara renders ‘Brahma sūtras’ as ‘sentences indicative of the Brahman’ and cites Brāhma Up. (I. 4. 7) in illustration

650 This aphorism sets out a view which is to be refuted. The accepted conclusion is that the ether of space is created. The other aphorisms referred to here are II. 3 2–8, 10–12.
earth, water, fire, air and the other of space. The *akaṅkṣa* is (here) the bhūtādi. 651

The *buddhi* is the (principle called) *mahāt*. The *avyakta* is the *prakṛti*. The ten senses and the one and the five objects of the senses are principles finding their support in the *kṣetra*. The ear, skin, eye, tongue and nose are the five organs of perception. The instrument of speech, hands, feet, the organ of excretion and the organ of reproduction are the five organs of action. These (senses and organs of action) are ten. The organ of internal perception (i.e., the *manas*) is one more. The objects of the senses are five—sound, touch, form, taste and smell. 652

Desire, aversion, pleasure and pain, being the effects of the *kṣetra*, are spoken of as the modifications of the *kṣetra*. Even though desire, aversion, pleasure and pain constitute attributes of the self, yet in regard to the self they result from its association with the *kṣetra*, they are thus the effects of the *kṣetra* and hence are said to be the modifications of the *kṣetra*. He (Śrī Kaṇṭha) will teach that they are the attributes of the *puruṣa* thus, "In relation to the experience of pleasure and pain, the soul (*puruṣa*) is said to be the cause." (XIII 20)

As regards the combination (of elements) which forms the support of the consciousness, 653 the term "ādhyāt", means "support." 654

651 The *akaṅkṣa* is of three kinds, *vaṅkṣa*, *taṃṣa* and *bhūtādi*. The first of these is *sattva* and gives rise to the *sattva* organs. The *bhūtādi*, which is *tamas* is the source of the *tanmātras*. The *taṃṣa* which helps the other two varieties is *rajas*

652 The chain of evolution of the material universe is thus set out in *sakṣīkṣa* and accepted by the Vedānta. From the *avyakta* *prakṛti* or *pradhāna* which is matter in its primordial, unevolved form arise in order the *mahāt* or *buddhi* (or "the great principle" in which matter may be regarded as being first manifested), the *akaṅkṣa* (in which the tendency for individualisation may be regarded as first appearing), the *tanmātras* (or the subtle and rudimentary elements) characterised by *sabda*, sound, *śaśāṇa*, touch, *rūpa*, colour, *rasa*, taste and *gandha*, smell, the grosser elements of *ākāsa*, the ether of space, *rāja* air, *tejas*, light and heat, *ap*, water, and *prithi*, the earth, the *manas* or mind, the senses of *srotra*, hearing, *tattvā*, or contact, *calesa*, sight, *rasa*, taste, and *gāṇana*, smell, and the organs of speaking, sensing (and working), walking, excretion and reproduction. All these are included in the *Leśtra*.

653 Śrī Śaṅkara constructs *cetanādhyāt* as two distinct words, *chetana* (consciousness) and *ādhyāt* (fortitude). As this consciousness is a mere semblance of the one undifferentiated consciousness which is the "*man*", it belongs to the province of the *kṣetra*, the not self.

654. In the sense of being the basis for the enjoyment of pleasure and pain by the soul. The formation, *ādhyāt*, is justified in *T G* on the basis of *Pañcā* 111 3 9, as derived from the root *ādhr*. 
The combination of material elements has been produced as the support of the soul that experiences pleasure and pain and obtains (worldly) enjoyments, and the bliss of final beatitude. It is made of substances beginning from the (primordial) padma and ending with the earth, it forms the support for the senses, it is possessed of the modifications of desire, aversion, pleasure and pain, it consists of a compound of elements, and it serves as the support for the experience of pleasure and pain by the intelligent self. This is what is spoken of as the ksetra. This ksetra has been described in brief, that is, succinctly with its modifications, that is, with its produced effects.

Now those qualities, which, among the produced effects of the ksetra, are worthy of being acquired on account of their being the means for obtaining the knowledge of the self, are declared:

अमानित्वमद्भिन्नमहिः क्षतिरान्त्वम्
आचार्यापासन सौच स्यौष्मत्तमविनिग्रहः

7 Freedom from arrogance, not being given to vain glorious display, freedom from the tendency to injure, forbearance, rectitude, service of a preceptor, purity, firmness, self-restraint.

Freedom from arrogance is being free of disrespect towards those who are eminent. The practice of virtue for the sake of gaining fame as a virtuous person is vain glorious display. Freedom from it is not being given over to vain glorious display. Freedom from the tendency to injure is refraining from injuring others through speech, mind and body. Forbearance is the quality in one, even when injured by others, of maintaining the mind unchanged towards them. Rectitude is having one and the same attitude towards others in speech, mind and body. Service of a preceptor is being absorbed in prostrating, putting questions, performing service and such other acts of devotion in respect of the preceptor who teaches the knowledge of the self. Purity is the fitness of the mind, speech and body, as laid down in the śāstras, for the knowledge of the self and its attainment. Firmness is having unwavering faith in the teaching of the śāstras concerning the self. Self-restraint is the turning away of attention from (all) objects that are different in essential nature from the self.

665. 'Ātma-vanugraha' is taken by Śrī Śaṅkara as the regulation of the body and the senses.
8. Absence of desire in relation to the objects of the senses, and also freedom from egotism, the repeated perception of evil in birth, death, old age, illness and suffering

Absence of desire in relation to the objects of the senses is fear of all objects other than the self by continuously bearing in mind that they are associated with evil. Freedom from egotism is being free of the mistaken regard as the self for the body which is other than the self. This is intended to be illustrative. Freedom from such feeling of ownership as its proper in regard to things belonging to oneself, in respect of things which do not belong to one, is also intended to be indicated. The repeated perception of evil in birth, death, old age, illness and suffering is continuous reflection on the impossibility of avoiding the evil of birth, death, old age, illness and suffering, while possessing a body.

9. Freedom from attachment, absence of intense affection for son, wife, home and the like, constant equanimity of mind in the occurrences of both desired and undesired things.

Freedom from attachment is having no attachment towards (one's) possessions other than the self. Absence of intense affection for son, wife, home and the like is the state of being free of any regard for these beyond their due as being helpful towards the fulfilment of duties mentioned by the śāstras. Constant equanimity of mind in respect of the occurrences of both desired and undesired things is the state of being (free of joy or grief in regard to sudden happenings arising from (the efforts to achieve the satisfaction of) desire.

656 Or the evil of the suffering arising from birth, death, old age and disease
10. Devotion to Me with undeviating attention and associated with no other object, resorting to lonely places, distaste for (the company of) crowds

Firm devotion, associated exclusively with one object towards Me, who am the Lord of all, residing in places devoid of men and having no liking for crowds. 657

अच्छायामान्यत्वृ तत्त्वात्त्वार्थवित्तम्
एत्त्वानमिति प्रोक्तमान्य यदतोज्यथा ॥ ११ ॥

11 Constant meditation on the knowledge relating to the self, reflection in order to attain knowledge of the truth,—all this is declared to be the means for knowledge. What is otherwise than this is ignorance.

‘Adhyātmajāna’ is knowledge relating to the self; steady adherence to this reflection in order to attain knowledge of the truth, that is, to be always absorbed in that reflection which has for its object the knowledge of the truth. 658 Knowledge is this by which the self is known (i.e., realised); the meaning is that it is the means for the knowledge of the self. To the self in association with the kṣetra (body), it is only the group of qualities mentioned above, beginning with freedom from arrogance, which is helpful for the realisation of the knowledge of the self. All the products of the kṣetra, which are other than this, constitute ignorance, because they are against the knowledge of the self.

Now, the essential nature of the kṣetra-pāra (the individual self), who has been referred to in his character as the knower in the statement, “Him who knows it (i.e., the body)” (XIII 2), is thoroughly examined.

श्रेय व्यत्ताववर्षिम यज्ञालवास्मात्मनुते
वनादि मत्तर ब्रह्म न सत्तासाध्यायेते ॥ १२ ॥

657. That is, crowds of rude, uncultured and undisciplined persons (Sri Śaṅkara)
658. The last word of the first line of the verse is read as ‘śivatmam’ by Sri Rāmānuja and as ‘darknam’ by Śri Śaṅkara
13 I shall (now) speak of that which is the thing to be known and by knowing which one attains the immortal (self)—the beginningless brahman to which I am superior and which can be said to be neither existent nor non-existent.

I shall speak of that essential nature of the individual self which is to be known, that is attained through freedom from arrogance and such other means, and by knowing which one realises the self as immortal, as free from birth, old age, death and such other material attributes.

‘Anādi’ is that which has no beginning. Now, for this individual self, indeed, there is no origination. And for this reason, indeed there is no end. To this effect, the Śruti declares “The intelligent (self) is not born, nor does it die” (Kath Up II 18) ‘Maṭpara’ is what has Me for its superior. Indeed, it has been said (earlier in the Gītā) “But know that which is other than this (lower one) and which is life-constituting to be the higher prakṛti belonging to Me” (VII 5). For by reason of its being the body of the Lord, the essential nature of the self finds its joy only in complete dependence on the Lord. So, the Śruti declares “He who, dwelling in the self, is within the self, whom the self does not know, whose body is the self and who controls the self from within” (Mādh Bṛh Up III 7 22). Similarly, there are also such passages as the following “He is the cause, He is the Lord of what is the lord of the senses (i.e., of the individual self) He has no progenitor and no superior” (Śvet Up VI 9), and “He is the Lord of the prakṛti and of the individual selves and the regulator of qualities” (Ibid, VI 16).

659 Sri Sankara and Sri Madhva take the pujaṃ to be the Supreme Brahma.

660 ‘Anādimatparambrahma’ in the second line of the verse is split by Sri Sankara as ‘anādimat’ and ‘param brahma’, and by Sri Rāmānuja as ‘anādi’ and ‘maṭparam brahma’. Sri Sankara also notices the latter way of splitting up. Apparently, it was adopted by some school of Bṛhadāraṇyaka thinkers. For, according to Sri Sankara, they interpreted ‘that which is without beginning and of which I am the Supreme Energy named Vāsudeva’ He points out the inconsistency in these thinkers, who denied attributes to the Brahman, postulating a supreme energy for Him. Sri Rāmānuja constructs anādi and maṭparam without involving himself in such a contradiction because, in his view, the Brahman is full of every kind of auspicious attributes. Sri Madhva prefers anādimat and param brahma, rendering ‘anādimat’ as ‘being devoid of a body which is a thing having a beginning’.
The brahman is that which is associated with the quality of (infinite) extensiveness; that is, it is a thing different from such things as the body, and free by itself of being conditioned by the body and such other things as this, it means the principle (of the individual self) which cognizes the jñāna. For it is revealed in the Śruti: "He (i.e., the atomic individual self) too becomes fit for infinity" (Svet Up V 9). Its being conditioned by the body is brought about by its karma. This infinity is only in regard to one emancipated from the bonds of karma.

The word, 'brahman', is applied to the (pure) individual self also in the following passages (of the Gītā): "He, rising above these gunas, becomes fit for the state of brahman (or the self in its essential purity)" (XIV 26), "For I am the basic support of the brahman who is indestructible and immortal" (XIV 27) and "Having realized the state of the brahman, and being tranquil in spirit, he neither grieves nor desires. The same to all beings, he attains supreme devotion for Me" (XVIII 54).

This (brahman) is said to be neither existent nor non-existent. By the words, 'existent' and 'non-existent', the essential nature of the self cannot be denoted, because of its being without the two states comprising effect and cause. However, it is said to be existent, while in the state of effect, because of its possessing names and forms like those of the gods etc. Being incapable of (having these) names and forms while in the condition of cause, it is stated to be non-existent. Accordingly, we have Śruti texts like the following: "Non-existent, indeed, was this (Brahman) in the beginning, from it the existent was born" (Tattt Up II 7 1), and "Indeed, this was then undifferentiated. It has now been differentiated by names and forms" (Brh Up I 4 7). The association of the self with the two states of effect and cause, however, is brought about by its being wrapped around by the ignorance consisting of karma, it is not brought about by its essential nature. Because of this, the essential nature of the self is not described by the words, 'existent' and 'non-existent'. If it is said that, in the text, "Non-existent, indeed, This was in the beginning" (Tattt Up II 7 1), the Supreme Brahman in the causal state is spoken of—none the less, the Supreme Brahman, while in the condition of cause, has for his body the intelligent and non-intelligent.

661. Śri Śaṅkara understands by this that the Supreme Brahman is beyond the range of all affirmative and negative propositions.
things in a subtle state, incapable of being differentiated by names and forms; hence the nature of the body and of the individual self in the causal state can also be denoted by the word, 'non-existent.' But, this state of the individual self is brought about by *karma.* Thus the essential nature (of the self) in its purity cannot be indicated by the words, 'existent' and 'non-existent.'

13. This (brahman) is possessed everywhere of hands and feet, has everywhere, eyes, heads and mouths, and is possessed everywhere of ears. It stands enveloping everything in the world.

This (brahman) is possessed everywhere of hands and feet, that is, it is in the essential nature of the self in its purity to be capable of performing everywhere the work of hands and feet. Thus, too, it has everywhere eyes, heads and mouths and in every where possessed of ears that is, it performs everywhere the work of eyes and such other organs. The scripture declares "He is without hands and feet, but He moves quickly and seizes (things) without eyes He sees, without ears He hears" (Śvet Up III 19) thus, the Supreme Brahman, even though He is without hands and feet, is said to do everywhere the work of hands, feet and such other organs. With reference to the individual self also, in its state of purity, it is indeed determined in the scriptures that it has the capacity of performing the work of hands, feet and such other organs everywhere, because of its attaining equality with Him (i.e., the Supreme Brahman).

The scripture, indeed, states "Thus, the wise seer, shakujna on merit and demerit, and being untainted, attains the highest degree of equality (with the Brahman)" (Mund Up III 1 3) He (Śrī Kṛṣṇa) will also teach later on "Those

662 The terms, 'existent' and 'non-existent,' are used with reference to the Brahman in the conditions of effect and cause, meditately through the selves and matter which suffer these conditions. So they may be used of the selves also. But as these are brought about in the selves through *karma* and do not appertain to their essential nature the two terms should not properly be used of them (T C.)

663. T. C. refers to an unacceptable view to the effect that this verse teaches the association of the Lord, who is the Self of the universe, with the hands and other organs taken up by the selves through *karma* and those taken up by Himself out of His own free will.
who have resorted to this knowledge and attained the same qualities which characterise Me” (XIV 2)

It stands enveloping everything in this world that is, whatever totality of things there may be in the world, it (i.e., the self) remains pervading all this. The meaning is that its essential nature in its purity, being free of the limitation of space and other such limitations, reaches everywhere.

शर्मद्विगुणामास शर्मद्विगुणाविविधात् ।
असभ संवस्तुष्णव निरुप गुणभोक्तः ॥ १४ ॥

14 Shining with the functions of all the senses, but devoid of all the senses, unattached and yet supporting all, devoid of the gunas (of the prakriti) and yet the enjoyer of the gunas

Shining with the functions of all the senses that is, that of which the shining is through the functions of all the senses is that which is shining with the functions of all the senses. The gunas of the senses are the functions of the senses. The meaning is that it (i.e., the self) is capable of cognising objects even through the functions of the senses. Yet it is by nature devoid of all the senses. The meaning is that, without the functions of the senses at all, of its own accord, cognises everything. It is unattached, that is, by nature free from attachment to the bodies of gods and of others (with which it may get associated) yet supporting all, that is, capable of maintaining all bodies, such as those of the gods. For there are such scriptural texts as “He is one, is threefold.” (Ch Up VII 26 2) It is devoid of the gunas, that is, by nature free from sattra and other gunas, and

664 Though the individual self is atomic, it pervades the universe through its dharmabhāvānā. See S B (IV. 4 15)

665 T C contrasts this with Śrī Śankara’s view that the prakṛtim or the Supreme Brahmā is to be regarded as if busy with the functions of the senses, and with the view of another commentator that the nature of the prakṛtim becomes manifest through the activities of the senses.

666 The self, in its pure state, is omniscient, even in the absence of the senses. But it has then the potential capacity to cognise with the help of the senses also (T C)

667 The individual self becomes threefold, etc., only with the help of the bodies it assumes. This is implied by way of reply to the view that the supporter of all is the substratum on which all erroneous notions are superimposed (T C)
yet (it is) the enjoyer of the gunas, that is, it has the potential capacity to enjoy sattva and other gunas

बेहिर्त्तः शून्यानामस्य चर्येव ।
शून्यात्वालक्षणमेव दूरस्य चालितके च तत्तव ॥ १४ ॥

15. Within and without (all) embodiments, unmoving and also moving, it is not distinctly knowable on account of its subtlety. It stands far away and (is) also very near.

Leaving the elements, like the earth and others, it (i.e., the self) remains outside (them), have no body. It also remains within them while engaged in activities undertaken in fulfilment of its own own desires and (that there are such activities is) established in scriptural passages like the following “Eating, playing and enjoying either in the company of women or with vehicles” (Ch Up VIII 12 3). It is unmoving and also moving, that is, it is by nature unmoving, but while in the state of being embodied, it is moving. On account of (its) subtlety it is not distinctly knowable. This principle of the self which is thus possessed of all powers and is omniscient, is not distinctly knowable, because of its extreme subtlety, as different from the body, although it remains within the body, by those in samsāra. It stands far away and is also near. To men, who do not have freedom from arrogance and the other qualities mentioned above, and whose qualities are the opposite of these, it is very far away, even though it remains in one’s own body. Similarly, to those having freedom from arrogance and such other qualities, that same (self) is very near.

अविभक्त ४ शून्तेषु विमंतकभिम ५ स्पर्शतः ।
शून्तभर्तू ५ तत्स्यं प्रसिद्धू प्रमविभिन्दू ५ ॥ १५ ॥

16. Moreover, undivided and yet remaining as though it were divided among beings, this (self) is to be known as the supporter of elements, that which consumes (them) and that which causes (the) production (of young ones).

668 This refers to the released self who is described thus “He moves about (in the Highest Heaven), eating, playing, and enjoying in the company of women or with vehicles or in the company of relatives.” For such purposes, the released self assumes bodies.

669 Even to the yogins the realisation of the self is not as clear and full as to the muktas (T. C.)
The substance known as the self is found everywhere in the bodies of gods, men and others: it is undivided, because, in being the knower, it has the same form (everywhere) \(^{670}\). Yet, so far as the ignorant are concerned, it remains as though it were divided by such forms as those of the gods thus: "This is a god, (this is) a man."

It has indeed been stated at the beginning (of this chapter) in the verse, "him who knows this" (XIII. 1), that, though the self is thought of by means of a grammatical equation with the body in such expressions as "I am a god, I am a man", yet, because of its being the knower, it can be known as an entity distinct from the body. Now He (Śrī Kṛṣṇa) says that it can be known (as distinct from the body) in other ways also—as the supporter of the elements and so on.

That which is the supporter of the earth and other elements combined in the form of the body, that (self) is to be known as an entity distinct from the elements to be supported by it. The meaning is that it can be (thus) known as a distinct entity. Similarly, it is that which consumes, that is, the consumer of such products of the physical elements as food. It can be known as an entity distinct from the elements consumed by it, because of its being the consumer.

It is also that which produces, that is, the cause of production. It is the cause of the production (unto semen and embryo) of the food and other things consumed and changed into other forms (like blood and such things). The meaning is that it can be known as an entity distinct from these.

As eating, producing and such activities are not seen in a dead body, it is a settled conclusion that the body which is a combination of elements cannot be the cause of consuming (food), producing (young ones) and supporting (the elements) \(^{671}\).

\[\text{ज्योतिषामपि तत्ज्योतिस्तमस परमुच्यते।}\
\text{शान शेय शानमध्य हुदि सबस्य विभज्ञतम्।} ॥ १७ ॥\]

\(^{670}\) The one Brahma, like the ether of space, is undivided in various bodies (Śrī Śankara)

\(^{671}\) Śrī Śankara takes this verse to refer to the creation—which is a false appearance like the illusion of a snake in a rope—maintenance and dissolution of the universe.
17. This (self), the light even of light-giving objects, is said to be other than matter. It is to be known as knowledge. It is to be attained through (the means of) knowledge. It is present with a special relationship in the hearts of all.

This (self) alone is the light, the illuminer even of light-giving objects like the sun, the lamp, the gem, etc. What causes the lamp, the sun, and such other things to shine is only knowledge which is the effulgent light of the self. But the lamp and such other (light-giving) things merely bring about the destruction of the universal darkness that stands in the way of the contact between the sense (of vision) and its objects. To this extent alone is their illuminating power.

It is said to be other than matter (or tamas). The word, ‘tamas’, describes the prakṛti in its subtle state. The meaning is that it (the self) is said to be other than (or superior to) the prakṛti. Hence it is to be known as knowledge, that is, to be known as being solely of the form of knowledge. This (self) is also to be attained through (the means of) knowledge. The meaning is that it is to be attained by the means of knowledge, such as freedom from arrogance already described. It is present with a special relationship in the hearts of all that is, it is particularly placed, present in the hearts of all beings like men and others.

18. Thus the kṣetra (i.e., the body) has been briefly described as also knowledge and the object of knowledge. Knowing well this, My devotee becomes fit to attain to My state.

672 This is sambhava, the darkness which would prevail universally in the absence of light. Darkness is the absence of light. The theory of visual perception here implied is this: In the presence of light, a kind of aura called ākāra travels from the eye to the object seen. When the ākāra meets the object, there is contact (samādhaya) between the organ of sense and its object and perception results.

673 The presence of the self in the heart as the experiencer is the special relationship: or it is present itself in the heart, while it pervades the rest of the body through its attribute of knowledge (T. O.).
Thus, by the passage beginning with “The great elements, the ksetra” (XIII. 5) and ending with “which is a combination (of the elements) and which forms the support of the consciousness” (XIII. 6), the principle of the ksetra has been briefly described. By the passage beginning with “Freedom from arrogance” (XIII. 7) and ending with “reflection in order to attain knowledge of truth” (XIII. 11), the knowledge, which is the means for attaining the principle of the self which has to be known, has been taught. And by the passage beginning with “the beginningless brahman to which I am superior” (XIII. 12) and ending with “is present with a special relationship in the hearts of all” (XIII. 17), the real nature of the ksetra (the individual self) which is the object of knowledge has been briefly described.

My devotee, knowing well this, that is, the nature of the ksetra, the nature of the means for realising the essential nature of the self apart from the ksetra, and the nature of the ksetra, becomes fit to attain to My state. That which is My state is (My) own nature, that is, not being subject to the round of births and deaths. The meaning is that he becomes fit to attain the state free from the round of births and deaths.

Then, the beginninglessness of the association between the prakrti and the self which are of radically different natures, the difference in the functions of these two when in association with each other, and the cause of this association are stated.

प्रकृति पुरुष चैव विद्विधानी उभाषिते ।
विकाराय गुणांशेष विद्ध प्रकृतिसंश्रवन्ति || १९ ॥

19 Know that the prakrti and the self are both without beginning and know that the modifications (such as desire and aversion) and the qualities (such as freedom from arrogance) are born of the prakrti.

Know that both the prakrti and the self are in constant association with each other and are beginningless.

674 Sri Sankara observes that so far—in the thirteenth chapter—the entire teaching of the Vedas and that of the Uddhava have been briefly taught.

675. The intention here is to point out that in the conditions set out one becomes qualified in the sense of having the fitness produced by ‘knowledge’ (T. C.)

676. Sri Sankara refers to and refutes an interpretation of smâdi as na udi (not existent at the beginning, that is, having a beginning).
aversion and such other modifications (vākaras), which constitute the cause of bondage, and freedom from arrogance and such other qualities (guṇas) which constitute the cause of salvation, are all born from the prakṛti. This prakṛti, active from time without beginning, having evolved into the form of the body and being in association with the self, becomes the cause of the bondage (of the self) through its own modifications such as desir e and aversion. The same prakṛti, through its own modifications, like freedom from arrogance and such others, becomes the cause of the salvation (of the self). Such is the purport

कार्यकारणकृत्तेः हेतुः प्रकृतिरञ्ज्यते ।
पुरवस्मुखुखाञ्च भोक्तृत्तेः हेतुरञ्ज्यते || ॥ २० ॥

20 The prakṛti is said to be responsible for agency in relation to the body (kārya) and the sense-organs (kāraṇa). The self is said to be responsible for the experiencing of pleasure and pain.

The kārya (or the effect) is the body. The kāraṇas are the sense organs of perception and action, along with the internal organ of perception. In their being performers of work, the prakṛti, ruled over by the self, is alone responsible. The meaning is that (their) activities, which are the means of experience, have their basis in the prakṛti, which has evolved into the form of the body ruled over by the self. In regard to the self, there is only the state of being the ruler. With reference to this, the aphorisms, "The agent of actions is (the individual self) because the scripture has to be purposive" (Ved Sūt II 3. 33), and others have been taught. The agency of the self is really its being responsible for the activity of the will in ruling over the body. The self, while in association with the prakṛti, is responsible for

677 Śrī Śaṅkara reads kārya kāraṇa karitrā, though he also notes kāraṇa as a variant reading. Kārya, in his view, is the body. The kāraṇas are the ten sense-organs, manas, buddhi and abhāsā. The alternative reading also may support this interpretation. Or it may mean that the kārya refers to the sixteen principles which are modifications, namely, the ten sense-organs, manas and the five objects of sense. The kāraṇas would be the seven principles each of which is a modification of its predecessor and gets modified into its successor—mahāt, abhāsā and the five tattvādhas. These are called prakṛti-vikṛta. T. C. also notices another interpretation that the kārya is the five elements and tattvādhas, and the kāraṇa, the ten senses, the manas, the buddhi and the abhāsā. (Both the words, 'kārya', and 'kāraṇa', may be taken to mean the senses.)
the experience of pleasure and pain. The meaning is that it is the
seat of the experience of pleasure and pain.

Thus the distinction in the functions of the prakṛti and of the
self, when in mutual association, has been stated\(678\). He (Śrī Kṛṣṇa
now) proceeds to state that the self is the cause of the experience of
pleasure and pain arising from sense-objects, even though, by itself, its
experience of itself is nothing but joy.

रुष्य: प्रकृतिस्य हि भुक्ते प्रकृतिप्रिया गुणान् ।

31. Indeed, the self, seated in the prakṛti, experiences (the effects of)
the qualities born of the prakṛti.

The word, ‘guna’ (quality), stands figuratively for its effects.
The self, whose experience of itself, by itself, consists solely of happiness,
enjoys, that is, experiences, when seated in the prakṛti, that is, when
in association with the prakṛti, the qualities born of the prakṛti, that
is, the pleasure and pain and other things, which are the effects of
sattva and other gunas and which have for their special cause \(678\) association
with the prakṛti.

Śrī Kṛṣṇa then speaks of the cause of (the self’s) association
with the prakṛti.

कारण गुणसङ्कृत्य सदद्योनिजन्म्यः ॥ २१ ॥

21. The cause for its births in good and evil bodies is its attachment
to the gunas (of the prakṛti).

This self, placed successively in the bodies of different beings like
the gods, men etc., which are in the form of modifications of the prakṛti,
becomes attached to such things as pleasures and pains,\(679\) arising from

678 Our actions are physical and determined by physiological needs. But
that which experiences pleasure and pain cannot be the prakṛti, which is \(pada\)
or inert. Experience has no meaning except in relation to one who is conscious
of it. The power to enjoy and experience belongs to the soul, while the raw
matter of experience owes its origin to the association of the body with the soul.\(\text{L G III, p 39}\). The self prompts and experiences, the body works.

679 T. C. explains attachment to pains as arising from the false notion that
they are pleasures.
the active and other qualities associated with each one of these bodies, and hence engages itself in works of virtue (purusa) and sin (pepa) which constitute the means for these (pleasures etc.). Then, for the purpose of experiencing the results of virtue and sin arising from these (acts), it is born again in good (sat) or evil (asat) bodies.680 Then it begins activities and thereby is born again. As long as it does not develop freedom from arrogance and such other qualities which are the means of realizing the self, so long it remains in samsara. Therefore, this has been said that its attachment to the gunas (of the prakrti) is the cause of its births in good and evil bodies.

उपद्याजुगतां च भरती भोक्ता महेश्वरः ।
परमात्मेति चापुरुषो बहुत्सिद्धिन्न पुरुषे परः ॥ २२ ॥

22 The self in this body is one who looks on and approves, is the supporter and the enjoyer, and is spoken of as the great lord and likewise the self that is supreme (in relation to the body).

This self (purusa), who abides in this body, is one who looks on and approves in relation to the body through the functioning of the will and such other faculties in a manner appropriate to the activities of the body.681 Similarly, it is the supporter of the body. Likewise, it is the experiencer of the pleasure and pain arising from the activities of the body.

Thus, by ruling over the body, by supporting the body and by having the body completely dependent, it becomes the great lord in relation to the body, the senses and the mind. Accordingly, He (Sri Krsna) will also declare “Whatever body the ruler (i.e., the self) acquires and from whatever body it departs, it goes on its way, taking these (sense-organs), as the wind (moves along), taking away odours from their place” (XV 8).

In the body, it should also be spoken of as the supreme self in relation to the body, the senses and the mind. The word, ‘self’ (aham), will be used hereafter in the sense of the body and of the

680 See Ch. Up (V 10 7) (T C)
681. Upadusady: is one who observes (and impels) some one else to work, himself unengaged in work. Assamyat: is one who permits activity after it has begun (T C)
mind: “Some see the self within the body by means of the mind through meditation’’ (XIII. 24) From the word, ‘likewise’ (aps), it is to be made out that it has also been described as the great lord (in relation to the body). The self that is supreme has been described in passages beginning with “the beginningless (one), to whom I am superior’’ (XIII. 12). This self which has (in its pure state) unlimited power and knowledge, becomes the great lord only with reference to the body and the supreme self only with reference to the body, on account of its attachment to the gunas arising out of immemorial association with the prakṛti.

23 He who knows the self to be thus and the prakṛti along with the gunas (to be as described) is never born again, howsoever he may be placed

He who knows, that is, knows truly and with discrimination, the self to be thus, as having the character described above, and likewise the prakṛti to be of the character described above, together with the gunas like sattva whose character will be later dealt with, is never born again, does not become fit for association with the prakṛti again, howsoever he may be placed, that is, in whatever extremely painful manner he lives in the bodies of gods, men, etc. The meaning is that at the time of dissolution of that body (in which he is now living), he attains the self having unlimited knowledge as its distinguishing characteristic and devoid of sins.

24 Through meditation by the mind, some see the self within the body, others by the yoga called Śāṅkhyā, and yet others by karma-yoga

Some whose mental concentration is perfected see the self (ātmānam) abiding in the body (ātmānaḥ) by means of the mind (ātmānaḥ) through meditation that is, concentration of the

Some Śāṅkara reads ‘remain’ for ‘i.

In this and the next verse several stages in the knowledge of the self are described, starting with the highest
mind. Others to whom concentration of the mind remains unaccomplished make the mind fit for concentration by means of the yoga called Sānkhya, that is, by the discipline of knowledge, and then see the self (through concentrated meditation) Yet others—those who are not qualified for the discipline of knowledge, those who are qualified for it but are intent on an easier way, and those who are distinguished persons—all these after making the mind acquire fitness for concentration by means of the karma-yoga which includes within itself knowledge (of the self), see the self

अर्थे त्वेषम्ज्ञानत श्रुतान्वेयम्य उपासते।
तेषपि चातितरत्ने व मृत्यु श्रुतिपरायणा।।

35 But some others, not knowing thus, hear from others and meditate. They also cross beyond death. So too, those who are devoted to hearing (the true teaching)

But others, that is, those who are not qualified for karma-yoga and other means for seeing the self, hear from others who are possessed of knowledge and seers of truth, and meditate (on the self) with the help of karma-yoga and similar means. They too cross beyond death. Those who are devoted to hearing are those who are devoted only to hearing. Even they, devoted to hearing and (thereby) freed of sins, duly begin the practice of karma-yoga and other such means and (in due course) certainly cross beyond death. By the word, 'too' (api) difference in stages is to be understood (among the various types of persons striving to see the self).

Then, in order to explain how to meditate on the discrimination of the self associated with the prakṛti (from that prakṛti), He (Śrī Kṛṣṇa) says that all beings, moving and unmoving, are sprung from the association between the intelligent (self) and non-intelligent (matter)

684 Śri Sankara understands by 'Sānkhya' the discrimination of the īṣana from the guṇas, while Śri Madhva takes it mean the nature of the Lord, as revealed in the Vedas.

685 Compare III. 20.

686. Only one class of aspirants is referred to in this verse, according to Śri Sankara.
Whenever any creature is born, whether it is animat or inanimate, know that this (birth), in each case, is on account of the association of the kṣetra (the body) and the kṣetrajña (the self), O Aryuna (Bharatarnabha).

To whatever extent creatures are born, consisting of those which are animat and those which are inanimate, they are born only from the mutual association between the kṣetra and kṣetrajña. The meaning is that they are born only from (this) association and not from (their) separation from each other.

Who so sees the supreme ruler abiding in all embodiments to be (of) the same (nature), nor being destroyed in destructible things, he sees (the self as it is).

Who so sees the self, in all embodiments which consist in what is different (namely, the body) being in association with what is different (namely, the self), as different from the varied forms of gods and others as remaining in each of these in the capacity of the supreme ruler in relation to the body, the senses and the mind, as being of the same nature (in all of them) on account of being the knower, and as not being destroyed, on account of being of a nature incapable of destruction, when those bodies perish—he sees, that is, he sees the self as it really is. The intention is to teach that the who sees even the self as being of varied forms on account of the varied forms of gods and others and as associated with birth, death and such other conditions, is indeed endlessly involved in the cycle of births and deaths.

687. Śrī Sāṅkara says that the relationship between the kṣetra and the kṣetrajña is governed by adhyāsa (or superimposition giving rise to erroneous knowledge).

BG – 12
28. For, seeing the ruler (i.e., the self) abiding (and exercising authority) everywhere (in all bodies), he does not harm the self by his mind and thereupon reaches the highest goal.

The self abides everywhere, in the bodies of gods and others, as the ruler by reason of its being the support and the controller, in virtue of its being the proprietor in every case. He who sees the self as devoid of the varied forms of gods and others and as being of the sole form of knowledge, by himself (ātmānā), that is, by his mind, he does not harm. 688 that is, he protects his own self, frees it from samsāra. Thereupon, that is, in consequence of this vision of the sameness of the form (of the self) everywhere as the knower, he reaches the highest goal. He reaches that which is supreme and is to be attained, that is, the self as it really is. If he sees the self as varied everywhere on account of its being in association with the forms of gods and others, he harms the self, that is, throws it into the middle of the sea of samsāra.

प्रकृत्वेऽ जः कर्मकृप्त नियमांकाति सर्वेऽः

य: पश्यति तथात्तत्त्वानमकर्तार स पश्यति || २९ ||

29 He who sees actions universally as being done by the prakṛti alone and the self similarly as not the agent, sees (the self as it is).

He who sees all actions as done by the prakṛti, in the manner explained in the statement, "The prakṛti is said to be responsible for agency in relation to the body and the sense-organs" (XIII-20), who sees accordingly that the self, being of the form of knowledge, 689 is not the agent, and who sees that its association with the prakṛti, its ruling over the same and its experience of the pleasure and pain resulting from this are all brought about by ignorance in the form of karma—he sees indeed the self as it really is.

688. ‘Na āsmanasya’ is interpreted by Śrī Śaṅkara as ‘does not kill’. He explains that the ignorant man regards his body as his āsma and by continuing in samsāra goes on killing one āsma after another. Even the Supreme Āsma is killed as it were by āsvinged while ignorance lasts.

689 T C notices another reading, ‘jñānādārash’, for ‘jñānākarash’ in the Śāṅkya text.
30 When one understands the independent individuality of embodied beings as rooted in one basis, as also their evolution from it alone, then he attains the brahman (or the self in its purity)

When one sees that, while all embodied beings, like gods and others, are constituted of the two principles of the prakṛtis and the self, their independent individuality as divine, human, short, long, and so on, is rooted in one basis—is rooted in the prakṛtis and not in the self⁶⁹⁰—and when he sees their evolution into sons, grandsons and such other different beings in succession, as from it alone,⁶⁹¹ that is, from the prakṛtis only, then alone he attains the brahman. The meaning is that he attains the self as free from limitations and as solely of the form of knowledge

31 This supreme self, though remaining in the body, is immutable on account of its being without beginning; and neither acts, nor gets stained, O Arjuna (Kaunteya), in virtue of its being free from the gunas

This supreme self has been described as having an essential nature distinct from that of the body. Though remaining in the body, it is immutable, that is, devoid of liability to decay, by reason of its being beginningless, that is, such as cannot have begun (to live at any particular moment). On account of its being without the gunas, that is, being devoid of the sattva and other gunas of the prakṛtis, it does not act, nor does it get stained that is, it does not get stained by the qualities of the body.

Granted that the self, by reason of its being free from the gunas, does not act but how is it that it is not stained when it is eternally

⁶⁹⁰. According to Śrī Sāṅkara the basis is the one and only Self

⁶⁹¹. For all this evolution, the presence of the self is needed. But it is not required that the self should be liable to the changes undergone by the vehicle of its experience (T. C.).
associated with the qualities of the body? In reply, He (Śrī Kṛṣṇa) here says:

यथा सर्वगत सौक्याशकाय नोपलिप्यते।
सर्वत्राविस्तरतो वेदेऽ तथासर्वमा नोपलिप्यते। II 32 II

32. As the all-pervading ether is not tainted by reason of its subtlety, even so the self, though stationed in the body everywhere, is not tainted

As the ether, though all-pervading, that is, in contact with all things, is not tainted by the qualities of all (these) things by reason of its subtlety, even so the self, though stationed in the body, everywhere, that is, in gods, men etc., is not tainted by reason of its exceeding subtlety,993 by the qualities of all these bodies

यथा प्रकाशयत्येक कृत्त्वा लोकस्मिन रवि।
क्षेत्रं क्षेत्री तथा कृत्त्वा प्रकाशयति भारत। II 33 II

33. As a single sun lights up all this world, even so the lord of the body (kṣetra) lights up all the body, O Arjuna (Bhārata)!

As a single sun,994 by his radiance, lights up all this world, even so the lord of the body lights up, by his own knowledge, the entire body, both inside and outside and from the soles of the feet to the head, making out, “This body of mine is of this kind.” Hence the meaning is that this self, whose characteristics have been thus described, is altogether distinct, because of its being the knower, from this body which constitutes the object to be known, even as the sun which lights up (the world) from the world which is lighted up

क्षेत्रक्षेत्रं वोरेवमन्तः शान्तिक्षणा।
सृष्टिन्द्रक्षितमोक्ष च ये विश्वास्त्ति ते परम्। II 34 II

34. Those who thus know, with the aid of the eye of knowledge, the difference between the body and the knower of the body, as also the means

692 The self is subtler than the ether and even its ultimate source, the primordial prāṇa.

693. According to Śrī Sāṅkara, the simile of the sun in this verse shows that there is only one kṣetra for all bodies and that He remains uncontaminated.
of release from the prākṛti in the form of material elements (constituting the body)—they reach the highest

Those who know thus, in the manner described, the difference (antarāṇam), that is, the distinction between the body and the knower of the body, with the help of the eye known as that knowledge which deals with what discriminates and (know) also the way of release from the prākṛti in the form of material elements (constituting the body)—they attain the highest, that is, the self completely freed from bondage

'Mokṣa' is that by means of which release is effected. The meaning is that it is the means of release such as freedom from arrogance and other qualities already described. Those who, through the knowledge already taught relating to the distinction between the body and the self, understand the distinction between them, and then, after learning that freedom from arrogance and such other qualities constitute the means of release from the prākṛti which has evolved into the material elements (constituting the body), put (the qualities) into practice—they, completely freed of bondage, attain the self characterised by unlimited knowledge and abiding in its own form

694. What has been taught so far is the eye of knowledge, because it leads to the direct realisation of the self, even as the eye is an instrument of direct perception (T C)

695. 'Bhūta-prāṇītis-mokṣam' can be understood, according to T C, as release from the prākṛti made up of bhūtas or elements, or as the release of the individual selves (bhūtas) from the prākṛti. Śrī Śaṅkara renders it as deliverance from the sāyuktas which is characterised by necessity and is the cause of all beings. In Śrī Madhva's view, it is the means of deliverance from the elements and from the prākṛti
CHAPTER XIV

In the thirteenth (chapter) it has been stated that one is released from bondage with the help of freedom from arrogance and other qualities helped by devotion to the Lord, after learning the truth about the nature of the prakrti and the self which are associated with each other. There in the passage, “The cause of its birth in good and evil bodies is its attachment to the guenas” (XIII 21) it has been stated that the cause of bondage is attachment to happiness and such other things which are modifications (i.e. results) of the sattva and other guenas (of the prakrti) continuing in succession from the past. Now in this chapter is described the manner in which the guenas form the cause of bondage and the manner in which the guenas can be stopped (from influencing the self).

श्रीणवाणसार—

पर भूमि प्रवस्थायम प्रजाताः प्रजानुवसम् ।

यज्ञात्मा मुनयस्तम् परा तिर्थंभितो गता ॥ १ ॥

THE LORD SAID

1 I shall teach again another kind of knowledge, it is the best of all kinds of knowledge, and knowing it all the sages have attained a state of perfection transcending this world.

I shall teach again another kind of knowledge which is different from what has been taught earlier, in which are nevertheless...

696 Vide G S 18 Two further points are mentioned there—the agency of the guenas and Lord being the ultimate cause for the attainment of the three goals of supramundane glory, self-abidance and God-attainment. Of these the first has already been taught earlier, and the second comes in only for incidental treatment in the chapter. That is why, T C suggests, they are not included in the very brief outline of the chapter here given by Śrī Rāmānuja.

697 Śrī Śaṅkara interprets ‘pāras’ as dealing with the Supreme Being. T. C. points out that what is taught is an expansion of earlier teaching. So in one sense it is different, while in another it is a repetition of what has already been taught.
included the prakrti and the self, and which is about the sattva and other gunas. And this knowledge is the best of all kinds of knowledge relating to the prakrti and the self, knowing which knowledge, all the sages, that is, those excelling in meditation thereon, have attained a state of perfection transcending this world, the world of samadhi, and which is of the form of attainment of the essential nature of the self in its state of purity.

He (Śrī Kṛṣṇa) further describes this knowledge with reference to its fruits

इद शारणमुपाधित्व मम साधव्यमागताः ॥
सर्गाःपि नोपजायते प्रलये न व्यर्थिति ॥ २ ॥

3 Those who, resorting to this knowledge, attain to the possession of qualities that characterise Me, are not born even at the time of creation nor hurt at the time of dissolution

Those who, resorting to this knowledge which will be described hereafter, attain to the possession of qualities that characterise Me, that is, attain similarity with Me, are not born even at the time of creation. That is, they do not become the object of the act of creation. And they are not hurt at the time of dissolution, that is, do not become subject to the act of destruction of the universe.

Now He (Śrī Kṛṣṇa), in order to teach the way in which the gunas of the prakrti form the cause of bondage, states that the entire totality of embodied creatures being born from the association of the prakṛti and the self, as set out in the statement, "Whenever any (creature) is born" (XIII 26), is brought about by the Lord Himself

मम योनिन्द्रह्वमहात सत्मिन् गर्भ दषाम्यहस्तः ॥
सत्यमवत्मयुताना ततो भवति भारत ॥ ३ ॥

698. 'Sādharanya' is rendered by Śrī Śaṅkara as identity and not as community of characteristics. He says that the Gītā does not anywhere countenance any difference between the kṣetrajña and Īśvara.
3. The womb (from which the universe is born) is the great brahman
(or the prakṛti) which belongs to Me. In it I cast the seed. The birth
of all embodied beings, O Arjuna (Bhārata), proceeds from that (asso-
ciation).

That great brahman which forms the womb (for the whole universe
to come out from) and which belongs to Me—in it I cast the seed.
Here the non-intelligent prakṛti, described in the passage, “Earth,
water, fire, ether, manas, buddhi (or the principle called mahaś), and
also ahaṅkāra (or the principle of egoity)—this prakṛti, thus divided
into eight principles,” (VII 4-5), is called the great brahman
because of its being the cause of modifications like the mahaś, the
ahaṅkāra and others. In the Vedas also, here and there, even the
prakṛti is denoted as ‘brahman’, as in “He who understands all (in
essence) and knows all (in their modes and manifestations) and whose
austerity consists of knowledge (i.e., the effort of thinking and willing)—
from Him proceeds this brahman (or undifferentiated creation), as also
ananda (or the world or matter and selves) characterised by name and
form” (Mund. Up I 1 9.)

That higher prakṛti consisting of the multitude of intelligent
selves, which have been described in the passage, “But know that
which is other than this lower one and which is life-constituting to
be the higher prakṛti belonging to Me” (VII 5)—that (higher prakṛti)
is here indicated by the word, ‘garbha’ (foetus or that which impreg-
nates), as being the seed of all that lives. In that great brahman
which is non-intelligent and which forms the womb, I cast the seed,
consisting of the multitude of (all) selves. The meaning is that, with
the non-intelligent prakṛti which consists of the multitude of
different kinds of experiencers. From that, out of that union between
the two prakṛtis, which is brought about by My will, arises
the birth of all embodied beings, from Brahman to a clump of
grass.

699 Śrī Śaṅkara and Śrī Madhva also take ‘mahaś brahmana’ here to mean
the prakṛti. T C points out that the use of the word, ‘brahman’, in this sense
is justified because of the prakṛti being infinite as well as the material cause of
the universe.

700 ‘Garbha’ is explained by Śrī Śaṅkara as the seed for the birth of
Hiranyagarbha.
He (Śrī Kṛṣṇa) proceeds to say: "The union of the intelligent and non-intelligent prakṛti in the condition of effect also is brought about only by Myself."

सर्वयोगिता कौलेय सुर्ययस्मातः याः ।
तात्त्वः श्रद्धा महाचंद्रितर्घः श्रीजयस्वः पिता ॥ ७ ॥

4. In all species (of creatures), O Arjuna (Kaunteya), whatever living forms spring up, the prakṛti is their great womb and I am the seed-giving father.

In all species of creatures, such as those of the gods, the Gandharvas, the Yakṣas, the Rākṣasas, men, domestic animals, wild beasts, birds, reptiles, and others, whatever living forms of the respective creatures are produced, that is, are born, the brahma is the great womb (from which they have issued forth), that is, the cause. The meaning is that the prakṛti, whose first stage (in evolution) is the mahat and whose last stage is the five elements, and with which the multitude of intelligent selves has been united by Me, is the cause. I am the seed-giving father. The meaning is that I am the agent for uniting the multitude of intelligent selves in accordance with their respective karmas, with each of these (types of bodies)

He (Śrī Kṛṣṇa) now teaches the cause of the birth again and again, as gods and others, of those, who in this manner were born at the beginning of creation in the species of gods and others by reason of association with the prakṛti on account of ancient karmas.

सत्य राजस्तम्भ इति गुणः प्रकृतिसमवः ।
निर्बंधनतिः महाबाहो देशे देहनमद्भयस् ॥ ५ ॥

5 Sattva, rajas and tamas are the gunas which spring from the prakṛti. They bind in the body, O mighty-armed (Arjuna), the body-owning self, which (in essence) is immutable.

Sattva, rajas and tamas are the three gunas of the prakṛti arising from its essential nature and are particular manifestations of its.

701. Stanza 3 sets out the control exercised by the Lord over creation after great dissolutions and occasional, partial dissolutions. Now the creative activity going on every day and every moment in the Universe is shown as taking place in accordance with the will of the Lord (T. C.).
They are to be ascertained only through such (of their) effects as (mental) illumination. They are not apparent in the causal state, but are apparent in the modifications beginning with the \textit{prakriti} beginning with the \textit{makāra} and ending with the elements, which is immutable, that is, which is not in itself liable for association with the \textit{gunas}; and which resides in the body. The meaning is that they bind it through the adventitious condition of its residing in the body.

He (Śrī Kṛṣṇa) speaks of the distinguishing characteristics of the \textit{sattva}, the \textit{rajās} and the \textit{tamas} and their modes of binding (the self)

\begin{quote}
\textit{तत् सत्य निर्मलत्वास्त्राकाशकलमनामम्}

\textit{सुखत्सङ्गेन विद्याति ज्ञानसङ्गेन धान्यः} II 6 II
\end{quote}

6 Of these the \textit{sattva} which is illuminating and not unwholesome, because of its freedom from impurity, binds, O unless one, through attachment to happiness and attachment to knowledge.

702. \textit{Sattva}, \textit{rajās} and \textit{tamas} are conceived in the Śaṅkhya and the Vedānta as respectively the constituent elements and attributes of the \textit{prakriti} or material Nature. \textit{Sattva} makes for a steady and balanced condition of matter \textit{Rajās} stimulates energetic and constructive activity. \textit{Tamas} is responsible for inertia and disintegration. It is thought that the universe has evolved from undifferentiated primordial matter through the interplay of the \textit{gunas}. Owing to a belief in a close correspondence between physical constitution and moral temperament, it is also thought that the three \textit{gunas} stand for distinctive moral attributes. And it is these moral traits that Śrī Kṛṣṇa now proceeds to discuss. Thus, though the \textit{gunas} are material, they have psychological and moral aspects and effects. To quote Professor M. Rangacharya: “In Sanskrit metaphysics, the concept of matter is given a more extended significance than is warranted by our common usage. It is held that the field of matter includes much that we are apt to look on as psychological. In fact, experience in this world is conceived to be due largely to the association of the soul with matter, and hence much of our thinking and feeling in this life is held to be material.” (\textit{L G III}, p 100)

According to Śrī Śaṅkara, \textit{sattva}, \textit{rajās} and \textit{tamas} are called \textit{gunas}, not because they are qualities or attributes, but because the Śaṅkhyaists have chosen that particular word as a technical term to indicate them. He also adds that the individual self is seemingly bound by these \textit{gunas}, and that on this basis the one \textit{ātman} is said to be bound.

703 T. C. points out that this is in reply to Śrī Śaṅkara’s view that the \textit{gunas} merely seem to bind. The immutability of the self here has special reference to its being free from loss of knowledge on account of its association with the \textit{prakriti}.
Of these, that is, of the sattva, the rajas and the tamas, the essential nature of the sattva is such (as follows). Because of its freedom from impurity, it is illuminating. Freedom from impurity is the state of being free of qualities which stand in the way of illumination and happiness. Therefore, the meaning is that it forms the cause of illumination and happiness on account of its nature being directed solely to the production of illumination and happiness. Illumination is knowledge of truth about a thing. Not being unwholesome where the effect known as disease is not present, that is not unwholesome. The meaning is that it is the cause of the state of being free from disease.

This guna, known as the sattva, binds this self through attachment to happiness and attachment to knowledge. And when attachment to knowledge and happiness arises, one engages oneself in secular and scriptural expedients therefor. As a result of this, one is born in such bodies as form the means for experiencing their fruits. In this way, the sattva binds the self by means of attachment to happiness and knowledge. What is said amounts to this that the sattva is that by which there is the production of knowledge and happiness as well as the production again of attachment thereto.

रजो रागात्मक बिज्ज्ञात्मक तृणात्मकम्
तत्त्ववज्ञानिः कौन्तेय कर्मसंन्याने देहिनम् ॥ ७ ॥

7 Know, O Arjuna (Krānteya), the rajas to be of the nature of sexual desire and the source of sensuality and attachment. It binds the embodied self by attachment to work.

704. The nature of the sattva is to produce illumination, and hence the sattva is the cause of illumination. T.C. suggests that, when erroneous knowledge is produced by the rajas or the tamas, the real basis of such knowledge is produced by the sattva in subordinate association with either of them.

705 Compare Ṣvarakṛṣṇa’s description in the Sātvatīśāstra (13): “Sattva is light, illuminating and desirable.”

706 ‘Secular’ (lokākāś) may mean what is enjoined in the Śaurīs or what is prohibited in the scriptures.

707. The happiness mentioned here is that which results from the acquisition of knowledge.

708. Śrī Śaṅkara explains that the sattva, by leading to knowledge and happiness, makes one think that one is happy or has knowledge. This is the superimposition on the self of an experience belonging to the world of entities, and it gives rise to attachment, which in turn makes for further births in adverse
The rajas is of the nature of sexual desire, that is, it forms the cause of sexual desire. Sexual desire (rājas) is the eager longing between a man and a woman for each other. It (i.e., the rajas) is the source of sensuality and attachment, that is, is the place of origin of sensuality and attachment. The meaning is that it forms the cause of sensuality and attachment. Sensuality (tyāga) is the longing for all objects of senses such as sound. Attachment (saṅga) is the longing for constant association with those connected with one, like sons and friends.  

Accordingly, it (i.e., the rajas) binds the embodied self by means of the production of an eager longing for karmas, that is, for activity. For whatever activities are undertaken by the embodied self out of eager longing for those activities, they become the cause— as they are of the nature of spiritual merit and sin (i.e., punya and pāpa)—for birth in bodies that form the means for experiencing their results. Hence the rajas binds the embodied self by means of attachment to work. What is said amounts to this that, because of this (i.e., because of sexual desire and such other things leading ultimately to bondage), the rajas is, in this way (i.e., so as to distinguish it from the sattva and the tamas), the cause of sexual desire, sensuality and attachment (to friends and relatives), and the cause of attachment to work (and thereby of bondage for the self).

8 But know the tamas to be caused by ignorance and to cause delusion to all embodied selves. It binds, O Arjuna (Bhārata), by heedlessness, sloth and sleep.

By 'ignorance' (ajñāna) is here indicated what is other than knowledge (jñāna). Knowledge is understanding the truth about

---

709 Śrī Śankara splits up ‘śṛṇḍānaś’ into śṛṇā, desire for what one does not have, and śṛṇāga, loving contact with what one has.

710 Ṣivarakṣaṇa describes the rajas as stimulating and active. Vide the note under previous verse.

711. The rajas, explains T. C., concentrates attention on the activity which is the means for the attainment of happiness rather than on the objective of happiness itself. Thus it induces a great deal of activity for attaining a little happiness.
a thing. What is other than this is knowledge contrary thereto. And the \textit{tamas} is born from knowledge relating to what is the opposite of the truth about a thing. It causes delusion to all embodied selves. Delusion is perverse knowledge. The meaning is that it (i.e., the \textit{tamas}) is the cause of perverse knowledge. It, that is, the \textit{tamas}, because of its being the cause of heedlessness, sloth and sleep, by means of them, binds the embodied self.

Heedlessness is the lack of attention which gives rise to doing what is other than the work that should be done. Sloth is the tendency not to engage in actions, it is even stupor. Sleep is the cessation of the activity of all the senses of a person by reason of exhaustion from the outgoing activity of the senses. In regard to this (sleep), the dream state is the cessation of the outgoing activity of the external sense organs, while deep, dreamless sleep is the cessation of the activity of even the internal organ of sense.

He (Sri Krishna) describes the most important among those which constitute the means of bondage by the \textit{sattva} and other \textit{gunas}.

सत्व सुखे सजयति रज कर्मणि भारत \\
ज्ञानमावृत्य तु तमः प्रमादे सजयत्युत ॥ ९ ॥

9 The \textit{sattva} causes attachment to happiness, O Arjuna (Bhārata), (and) the \textit{rajās} to action. But the \textit{tamas}, screening off knowledge, causes attachment, indeed, to heedlessness.

The \textit{sattva} has attachment to happiness for its main effect, the \textit{rajās} has for its main effect attachment to work. But the \textit{tamas}, screening off the knowledge of the truth about things, and being the cause of perverse knowledge, has for its main effect attachment to activities which are the very reverse of that which should be done.

712. Delusion (or \textit{mokha}) is to be understood as erroneous knowledge relating to the essential nature of a thing. Under XVIII. 32, \textit{T. C} explains the difference between the kinds of erroneous knowledge brought about by the \textit{rajās} and the \textit{tamas}.

713. In the \textit{Śāhāyakārīśa} (13) it is declared that the \textit{tamas} is heavy and screening.

714 Sri Śaṅkara takes ‘\textit{pramāda}’ to mean failure to perform duties.
It may be asked thus. The sattva and the other guṇas arise from the essential nature of the ṛākṣā which has evolved into the form of the body. On account of their arising from the essential nature (of the ṛākṣā), they are present at all times (in every embodiment). How then can they cause effects which are contrary to one another? To this, He (Śrī Kṛṣṇa) answers:

रजस्तम्भामेयथ सत्य महति भारत।
रजस्ताव तमस्तम्भ सत्मस्तम्भं रजस्तथा॥१०॥

10 Subduing the rajas and the tamas, the sattva becomes preponderant, O Arjuna (Pārtha)! And (subduing) the rajas and the sattva, the tamas becomes preponderant. And likewise, (subduing) the tamas and the sattva, the rajas becomes preponderant.

Even though the three (guṇas) consisting of the sattva and the others, arise from the essential nature of the self when in association with the ṛākṣā, yet, on account of the power of old karmā and on account of the differences in the food constituting nourishment to the body, the sattva and the other guṇas remain in states of mutual dominance and subserviance. Sometimes the sattva remains preponderant, subduing the rajas and the tamas. Similarly, the rajas sometimes (remains predominant), subduing the tamas and the sattva. And sometimes the tamas (remains predominant), subduing the rajas and the sattva.

And He (Śrī Kṛṣṇa) teaches that thus (i.e., the predominance of one or other guṇa) is to be made out from the perception of the effects (of such predominance).

सर्वंद्वारेऽवेदेष्टस्मिन् प्रकाश उपजायते॥
शान यदा तथा विभाति विवृढं सत्मस्यिुत॥११॥

11 When in all the gateways (of perception), knowledge rises in regard to illumination (of the real nature of things), then one should know that in this body the sattva has increased abundantly.

715. The guṇas, being qualities of the ṛākṣā, are in apraksād-saddha relation with it: the ṛākṣā in the form of the body is in turn in such relationship with the self. In this way, the sattva and other guṇas may be linked up with the essential nature of the self.
When in all the gateways, that is, in the organs of perception like the eyes and others, knowledge arises in regard to illumination about the truth about things, then in that body one should know that the rajas has well increased.

रोषः प्रवृत्तिरारम्भः कर्मणामामस्सूहः ।
रजस्येवतानि जायते विवृढ़े मरत्वम् ॥ १२ ॥

Covetousness, (purposeless) activity, undertaking of work, lack of repose, longing—these arise, O Arjuna (Bharatarṣabha), when the rajas has increased abundantly.

Covetousness is the disposition to refuse to part with one’s own property. ‘Activity’ (here) means ‘the tendency to be active even without aiming at any purpose’. Undertaking of works refers to the undertaking of works which constitute the means for bringing about (desired) results. Lack of repose is the senses never ceasing to be active. Longing is desire for the objects of the senses. These arise when the rajas has well increased. The meaning is that whenever covetousness and such qualities are present, then one should know that the rajas has well increased.

अप्रकाशोपवृत्तिः प्रमाणे मोहे एव ॥
तमस्येतानि जायते विवृढे कुरुन्दन ॥ १३ ॥

Want of illumination, inactivity, heedlessness, and even delusion also—these arise, O Arjuna (Kurumāṇḍana), when the tamas has abundantly increased.

Want of illumination is the absence of the rise of knowledge. Inactivity is stupor. Heedlessness is the carelessness which results in doing what should not be done. Delusion is perversive knowledge. These arise when the tamas has well increased. One should know with the help of these that the tamas has well increased.

716. Śrī Rāmānuja splits up ‘prabhāś upajāyate’ in the verse into ‘prabhāśa upajāyate’, while Śrī Saṅkara has ‘prabhāsq upajāyate’, taking ‘prabhāśa’ to be in the nominative case and in apposition with ‘jñānam’ in the second line.

717. ‘Aprokāsha’ is want of knowledge in general: a particular case of such lack when knowledge is badly needed is ‘pramāṇa’. This stanza refers back to stanza 8 (T C).
14 However, if the embodied self meets with dissolution when the sattva is dominant, then it reaches the stainless groups of those who know the highest

When the sattva has become dominant, then while the sattva continues to be dominant, if the embodied self meets with dissolution, that is, with death, it reaches the stainless lokas of those who know the highest. That is, it attains the groups of those who know the truth about the self and who are free from ignorance. What is said amounts to this. One who has died when the sattva is dominant is born in the families of those who know the self and becomes qualified for performing those auspicious works which are the means for attaining the knowledge of the truth about the self.

15 Meeting with dissolution during (the dominance of) the rajas, one is born among those attached to work.

Meeting with death when the rajas is dominant, one is born in the families of those who perform work for the sake of its fruits. The meaning is that, being born in such families, he becomes qualified for the performance of works which are the means for achieving Sama and such other fruits.

16. Likewise, one who has met with dissolution during (the dominance of) the tamas, is born in the wombs of creatures deficient in intelligence.

Likewise, one who has died when the tamas is dominant is born in the wombs of creatures deficient in intelligence, that is, in the wombs of dogs, pigs etc. The meaning is that he is born as one unfit for striving for all the ends of human life.

718. Sri Sankara interprets “attains the worlds of those who know the mahat and other principles”.

रजसि प्रलय गत्वा कर्मसिंहि जायते।
15. Meeting with dissolution during (the dominance of) the rajas, one is born among those attached to work.

तथा प्रलीतस्तमसि मूडयोनिषु जायते॥ १६॥
16 The fruit, they say, of action which is excellent, is pure and of the nature of the sattva. But the fruit of the rajas is misery, and the fruit of the tamas is ignorance.

Thus, the fruit of work which is excellent, that is, free from attachment to results and is of the form of My worship, and which is performed by one who, after having met with death during the dominance of the sattva, is born again in the family of those who know the self, is that which is produced by even more sattva than this, and it becomes pure, that is, free from even the slightest trace of misery. So say those who know the evolution of the sattva-guna.

But the fruit of the rajas which has increased at the time of death is for the most part the misery pertaining to the state of samsāra (such misery) consisting of the series made up of birth in a family, attached to works which are the means for (desired) results, the undertaking of works aiming at the results (thereof), birth again, increase of the rajas, and the undertaking of works aiming at the results (thereof). So say those who know the truth about this guna.

Ignorance is the fruit of the tamas. That is, the fruit of the tamas, which has thus increased at the time of death, is a series of states of ignorance.

He (Śrī Kṛṣṇa) proceeds to answer the question, “What are the fruits like purity etc., produced from the sattva and other gunas increased from that (i.e., their initial state)?”

17 From the sattva, knowledge is born, and covetousness, indeed, from the rajas. Heedlessness and delusion spring from the tamas, as also, indeed, ignorance.

From the extra sattva generated through the series (of experiences mentioned) in this manner, the knowledge which is in the form of the direct realisation of the self arises. From the rajas similarly increased,
there springs covetousness for Svarga and such other fruits. From the
tamas similarly increased, there is heedlessness, that is, indulgence in
evil deeds through heedlessness; and then from this, delusion, that is,
knowledge which is the opposite (of truth), and thence still more addi-
tional tamas, and thence again ignorance, that is, absence of knowl-
edge.

उच्च गण्यति सञ्चयन सद्य तिष्ठति राजसा।
जष्ठयुगुणवृत्तिः स्मो गण्यति तामसा: ॥ १८ ॥

18 Those who remain in the sattva go up, those characterised by the
rajas stay in the middle, and those characterised by the tamas, adhering
to the activities of this vilest quality, go down.

Those who remain in the sattva go up thus, in the manner described
above, that is, they attain freedom step by step from the bords of
samādhi. As the rajas is productive of covetousness for Svarga and
such other fruits, those characterised by the rajas carry out works which
are the means for achieving such fruits; they when experience those
fruits they are again born (in this world) and carry out the very same
works. Thus, they stay in the middle. This (series of experiences)
is indeed misery for the most part, as it is marked by recurring
births.

Those characterised by the tamas adhere to the activities of the
vilest quality. That is, they adhere to the qualities of the tamoguna,
which become increasingly vile. The meaning is that they attain (in
order) the lowest condition (among human beings), then the state of
animals, then birth as worms, insects etc., then the state of immovable
things, and even there the state of shrubs and creepers, and finally
the states of stones, dried up wood, clod, straw and such things.

He (Śrī Kṛṣṇa) now speaks about the way in which those in
whom the sattva has increased in a series of stages through particular
kind of food and particular good deeds done without desire for fruits
go upward by transcending the guṇas.

नात्य गुणेभ्यं कर्तारं यदा सप्ताङ्गस्बस्यति।
गुणस्यभ्रम परं बेरि मद्याय सोषिषिध्यति॥ १९ ॥

719. In 'japhahya-guna-vidh-atih', Śrī Saṅkara reads 'vrtha' for 'vrtha'.
19. When the man of true vision perceives no agent of action other than the guṇas and also knows what is other than the guṇas, then he attains to My state

When this man of true vision, after completely subduing the rajas and the tamas and abiding in the increased sattva through the use of sūlụka food and the performance of actions which do not aim at fruits and are of the form of worship of the Lord, sees no other agent of action than the guṇas, that is, perceives that the guṇas alone are the agents in all activities natural to them—when he also knows what is other than the guṇas, knows what is other than the guṇas who are agents, namely, the self which is other and not an agent—then he attains to My state, that is, attains to that state (of being sinless, all-knowing and so on) which is Mine.

What is said amounts to this. The self which is by itself pure in nature, acquires agency in respect of various actions through association with the guṇas, arising from the continued flow of previous karmas. When one sees the self thus, that the self by itself is no agent and is made up only of unlimited knowledge, then he attains to My state.

It has been stated that one attains to the state of the Lord by seeing the self as a non-doer and as other than the guṇas which are the agents. Now He (Śrī Kṛṣṇa) describes of what kind this state of the Lord is.

गुणानेततततततित्त्र तीन बहो वेहसमुज्ज्वलनि ।
जन्ममृत्युज्ञराजो बौद्धव्युज्ज्वलनमनुः ॥ २० ॥

30. Transcending these three guṇas which are manifest in the body, the embodied self, freed from birth, death, sensility and sorrow, enjoys that which is immortal.

This embodied soul, transcending these three guṇas, the sattva and others, which are manifest in the body, that is, manifest in the prakṛti that has evolved into the form of the body, sees the self as different from them and as of the form solely of knowledge. Freed

720. Śrī Saṅkara interprets, 'which form the seed for the production of the body'.
from birth, death, senility and sorrow, it enjoys that which is immortal, namely, the self. This is My state. Such is the meaning.

Arjuna now spoke, asking about the manner of conduct indicative of the essential nature of one who has transcended the gunas and about the way (lit. cause) leading to such transcendence.

अर्जुन उवाच—

कैलासेष्टिष्ठगुणानेतानवलीभो मवति प्रसो ।
किमाशर कथं जैतांस्त्रीणु गुणानवलितेते || २१ ॥

ARJUNA SAID

21. By what marks, O Lord does the man who has transcended their three gunas become (characterised)? Of what nature is his conduct? And how does he transcend these three gunas?

By what marks, that is, distinctive qualities, does the man who has transcended these three gunas, the sattva and others, become characterised? Of what nature is his conduct? That is, with what kind of conduct is he associated? The meaning is of what kind is the conduct which serves as an indicative mark for understanding his essential nature? How, by what expedient, does he transcend the three gunas, the sattva and others?

श्रीभगवानवाच—

प्रकाश च प्रकृति च मोहस्येव म परापव ।
न दैवित संप्रपत्तिनि न निष्वत्तानि काह्सति || २२ ॥

THE LORD SAID

22. He (who has transcended the gunas) does not O Arjuna (Pândava) have illumination, activity and even delusion when they are present, nor longs for (them) when they are absent.

He who does not hate the effects of the sattva, the rajas and the tamas, known as illumination, activity and delusion, when function-

721 That is, the sorrow caused by birth, death and old age, or birth, death, old age and the sorrow that they cause (T. C.).

722 'Locus' here is to be understood as internal qualities, and not external marks like dress, etc. Cf. Kańśa (VI. 66) (T. C.)
ing in regard to things other than the self which are undesirable, nor desires the same things when they have stopped functioning in regard to things other than the self which are desirable.

उदासीनवचारीनो भुर्गीयो न विचारते।
गुणा वर्तता सदाचर्यो योजितिष्ठति नेल्परे॥ २३ ॥

23 He (is said to have transcended the gunas) who remains like one who is indifferent and is not moved by the gunas, who, thinking that the gunas indeed function (in producing their effects), stands firm and does not act (according to their promptings).

He who remains like one indifferent, that is, through satisfaction in the vision of the self as distinct from the gunas, remains like one indifferent in regard to other things and is not moved by the gunas mediat ely through hatred and longing: who, realising that the gunas are active in producing their own effects like illumination etc., remains still and who does not act, that is, does not exert himself in accordance with the effects of the gunas.

723. Things other than the self may be desirable or undesirable. Now, there is hatred in regard to what is undesirable and the means therefore, while there is longing for what is desirable and the means therefore. The reference here is to one who does not hate the effects of the gunas when they serve as the means for undesirable experiences, nor long for them when, after serving as the means for desirable experiences, they cease to be present. (T C)

724. ‘Avasthitatī’ is in paramasāpada, though it should be in ātmanepada. Sri Saṅkara thinks that the lapse from grammar has been caused by metrical necessities. He also gives an alternative reading, ‘avasthitati’, which is grammatically correct.
25. Who is the same in honour and dishonour: who is equal in regard to the sides of friends and foes: who has given up all undertakings—such a person is said to have transcended the gunas.

He who is the same in grief and joy, that is, whose mental disposition is the same towards grief and joy: who abides in himself, the meaning being, who abides in his own self on account of his own self being the sole object of his love, and whose mental disposition is the same towards joys and sorrows like those from the birth, death, etc. of sons and such others who are all distinct from it (i.e., the self), to whom, certainly because of this, a clod of earth, a stone and gold are the same: who in consequence of this alone holds as equal the pleasant and the unpleasant, that is, who regards alike the objects of liking and dislike, who is intelligent, that is, skilful in discriminating between the prakrta and the self: who therefore indeed regards alike blame and praise of himself, that is, who is equal-minded towards praise and blame, arising from the good and the bad qualities of human and such other states of existence, regarded as pertaining to the self, by bearing in mind their lack of connection with himself:

Who is equal-minded towards the honour and dishonour arising from it (i.e., such misapprehension of the body as the self) and towards the sides of friends and enemies arising therefrom, on account of the absence of any connection between these and himself, and who has accordingly given up all undertakings arising from his embodied existence—he who is like this, he is said to have transcended the gunas.

He (Śrī Kṛṣṇa) mentions the principal cause in such transcendency:

मा च योज्याभिचारण भक्तियोगेन सेवते ।
स गुणान्त समस्तीत्येतान् ब्रह्मचुरुवाच कस्यते ॥ २६ ॥

26 And he who serves Me with the discipline of devotion which is unwavering, transcends these gunas and becomes fitted for the state of the brahman (or the self in its purity).

725 The point here is that devotion to the essential nature of the self makes for many kinds of 'equal-mindedness' (T. C.).

726 Both Śrī Sāṅkara and Śrī Rāmānuja understand 'ātiva' here in the sense of 'one who is intelligent'.
Transcendence over the guṇas is not effected by mere meditation on the distinction between the prakṛti and the self as taught in such passages as "When the man of true vision perceives no agent of action other than the guṇas" (XIV 19). For it is liable to be obstructed by unconscious subtle impressions, which are hostile thereto and which have continued from time without beginning. He who with the discipline of devotion which is unwavering, that is, is directed to a single object, serves Me, whose will is unfailingly true, who am supremely compassionate, who am an ocean of parental love for those that seek refuge—such a person transcends the sattva and other guṇas which are difficult to transcend. He becomes fit for brahmabhūya, the state of the brahman. That is, he becomes qualified for (realising) the condition of the brahman. The meaning is that he attains the immortal and immutable self as it is in itself.

श्रीमोक्षे प्रतिप्रभुहृद्यमुत्स्मात्मन्यस्य च ।
शाश्वतस्य च धर्मस्य सुखवेकालिकस्य च || २७ ||

27 For I am the basic support of the individual self which (in its pure state) is immortal and immutable, as also of everlasting power and glory (or dharma), and of perfect bliss.

The word, 'āt' (rendered as 'for'), is indicative of cause. Because I, when served by the discipline of devotion which is unwavering, am the basic support of the individual self which is immortal and immutable, as also everlasting dharma, that is, of superb power and glory, and also of perfect bliss, that is to say, of the bliss which can be attained by the man of wisdom described in such passages as "Hold-

727 For Śrī Śaṅkara this is the state of mokṣa when the individual self is realised to be identical with the Brahma. Śrī Madhva takes it to be a state where the individual self will be as dear to the Lord as the prakṛti (or Lakṣmi).

728 'Pratipāda' in the verse may mean a support which also controls, or it may stand for the ultimate cause where all enquiry about the means for realising the self in its essential nature finds its rest (T C).

729 'Brahman', according to Śrī Śaṅkara, is the Absolute who is 'in' the individual self. Or the identity between the Absolute and the Lord may be suggested here, as there exists between them only the distinction between energy and its possessor. The unconditioned Brahma may be regarded as the support of the conditioned Brahma. Śrī Madhva renders 'brahman' as 'māya', that is, the prakṛti or Lakṣmi.
ing that Vásudeva is everything' " (VII 19)—(because of all this one who serves Me with the discipline of devotion transcends the guṇas)

Though the phrase, 'everlasting dharma', is denotative of that (conduct or activity) which leads to attainment, yet because what follows and what precedes (it) are indicative of goals of attainment, this (phrase), too, being placed among them, denotes an attainable goal.

What is said amounts to this. Earlier, in the passage beginning with, "For this māya of Mine made of the three guṇas for purposes of play, is difficult to transcend. Those who seek refuge with Me entirely (—they cross beyond this māya) " (VII 14) it has been taught that seeking refuge with the Lord is the only means for the transcendence over the guṇas and the attainment therefrom of kāṣṭhāya, supramundane glory and union with the Lord. Therefore, the sole means for transcendence over the guṇas and for the condition of the brahma (attainable) therefrom is seeking refuge with the Lord with singleness of purpose. 730

730 Precepts, as a part of bhāṣya, is taught here
CHAPTER XV

In the chapter relating to the kṣetra (i.e., the XIII chapter), it has been stated, after a thorough examination of the nature of the prakṛti and of the self, that the association of the self which is exceedingly pure and constituted solely of unlimited knowledge, with the prakṛti, which has evolved into the forms of goods etc., causes the flow of attachment to the guṇas of the prakṛti and is without beginning. In the next chapter, it was stated that the association of the self with the prakṛti in its two states as effect and cause has for its roots attachment to the guṇas and is brought about by the Lord Himself. Then the ways of attachment to the guṇas were described in detail. Finally, it was taught that the realisation of the true nature of the self preceded by the removal of attachment to the guṇas, has its roots in devotion to the Lord.

Now (in the present chapter) He (Śri Kṛṣṇa) proceeds to speak about the adorable Lord exercising sovereign control over the destructible and the indestructible entities consisting of the bound and the free (souls) and to teach that the Lord is the Supreme Person, as, by reason of supreme greatness because of His being the opposite of all that is evil and His remaining as the sole seat of auspicious qualities. He is of a different kind from both the destructible and indestructible kinds of souls which form the subjects of His sovereign control. 731

There, in order to speak of that object of (His) sovereign rule which is known as the indestructible (ātma), and the bondage of which has been cut off by the weapon in the form of non-attachment, the Lord describes the image of an alvaśtha tree to represent the particular modification of non-intelligent matter which has spread itself in the form of the bondage to be cut off.

भीमशालुक्य—

उच्चेदलक्षणसासुप्रस्थत प्राहुरव्ययम् ।
खवास्व यस्य पर्यन्ति यस्तं वेद स वेदवित् ॥ ४ ॥

731. Vide G. S. 19.
THE LORD SAID:

1 They (i.e., the Vedas) speak of an indestructible avatitha tree which has its roots upwards and branches downwards and whose leaves are the Vedas. He who knows it knows the Vedas.

The avatitha tree which is called samaśāra, which has its roots upwards and branches downwards and which is indestructible—the Vedas speak of it) in such passages as the following: “This avatitha tree which has its roots upwards and branches downwards is eternal” (Kath. Up VI 1), and “He who knows now the tree which has its roots upwards and branches downwards” (Tatt. Ar I. 11. 5). It has its roots upwards because it has its source in the four faced (Brahma) who is placed above the seven worlds. It has branches downwards because it ends with those dwelling on the earth and consisting of all men, domestic animals, wild beasts, worms, insects, birds and immovable things. It is indestructible, because it cannot be cut, being of the nature of a flowing stream—prior to the rise of the correct knowledge which gives rise to non-attachment.

Of which avatitha tree, they declare the Vedas to be the leaves. The Vedas are the leaves because this tree of samaśāra grows with the help of rites for the fulfilment of desires such as are taught in passages of the Vedas like “He who desires wealth should sacrifice a white (animal) to Vāyu” (Tatt Sam. II 1 1) and “Let him who wants to have children offer a sacrifice with eleven cups (of rice-cakes) to Indra and Agni” (Ibid II 2. 1). The tree indeed grows with the help of the leaves.

He who knows the avatitha of such a description knows the Vedas. The Vedas indeed describes the means for cutting off this tree of samaśāra. He (who knows this tree) is spoken of as the knower of the Vedas.

732 The unquoted second line completes the sentence thus “—that man will never believe, I shall be killed by Death”.

733. Śrī Śankara takes ‘śrādas’ to be the Brahma possessing the un-manifested power of vāyu. It means ‘Vāyu’ to Śrī Madhva.

734. The makar, the abhātaka and the samaśāras are like its branches below, say Śrī Śankara.

735. As in II 42, here too by the Vedas is meant the ritualistic portion dealing with rites for the fulfilment of desires.

736 Śrī Śankara cites a passage from the Nārāsīhākapuruśa (16), describing a similar tree. Compare also M. B. (XIV. 25).
because knowledge about the essential nature of the tree to be cut off is helpful to knowledge about the means of cutting (the tree).

अष्टोऽष्ठम् प्रसूतात्तत्वन्य गुणम् गुणवत्ता विषयस्वाभाषा: ।
अष्टोऽष्ठम् मूलान्यपुस्ततात्तानि कमानुविन्नीनि मनुष्यस्वाभाषा:। ॥ २ ॥

3 Above and below are spread the branches nourished by the gunas (of the prakṛtis) and with sense-objects for their tender shoots, and downward indeed to mankind extend the roots that consist of the effects of action which bind.

Moreover, other downward branches of that tree having men and such other embodied beings as branches are produced by the effects of the respective actions of each of these beings and again become spread out above as Gandharvas, Yakṣas, the gods and such others. These are nourished by the gunas, that is, nourished by the sattva and other gunas. They have the sense-objects for their tender shoots, that is, have for their sprouts sound and other objects of the senses.\(^{737}\)

He (Śrī Kṛṣṇa) explains how this is so. The (secondary) roots\(^{738}\) of this tree which has its (principal) roots in the world of Brahmā and its crest in men, extend down below, that is, in the world which is mankind. And they are the effects of actions which cause bondage. The meaning is that the effects of actions which cause bondage become roots in the world which is mankind. For by the effects of actions performed in the human condition there come into existence men, beasts and other beings down below, and gods and others up above.

न रूपस्येवह तथोपस्यं नात्तेन न चाविन्तिः च सप्रतिष्ठता ।

3. Its form is not here comprehended in this manner, nor its end, nor yet its beginning, nor again its support.

This form of this tree in the way in which it has been described— as having its roots above because of the four-faced Brahmā being its

\(^{737}\) In the previous verse, nammittaka-ṛṣṭati has been described now nāgī-ṛṣṭati is dealt with in this stanza (T C).

\(^{738}\) These have been compared to “the dependent roots” of the banyan tree, “growing from the branches and spreading down to the ground” (L. G III, p 107). See also T C.
source, as having its branches below because of men being its crest through uninterrupted descent thereto and as also having its branches extend upward and downward by means of the actions performed in the human condition and constituting roots-(this form of this tree) is not comprehended to be so by those in samādhi. Only this much is comprehended: "I am a man, the son of Devadatta, the father of Yajñadatta and possessing property in accordance therewith." Similarly, the end of the tree, that is, its destruction, is not comprehended as being caused by non-attachment to the enjoyable things (lit. enjoyments) consisting of the guṇas. It is not comprehended that similarly attachment to the guṇas is alone the origin of this (tree) It is also not comprehended that the support of this tree is the ignorance which is of the form of esteeming as the self what is not the self. Ignorance alone is the support of this tree, because in it alone it (i.e., the tree) rests.

3 Having cut down this asvattha tree which has well grown roots of various kinds, by means of the strong weapon of non-attachment.

4 In consequence thereof, that destination has to be sought for wherefrom those who go (there) do not again return.

Having cut down this (tree) which is as described above, which has well grown roots of various kinds, that is, the roots of which are strong and various, by means of the strong weapon called non-attachment to the enjoyable things made up of the guṇas, and derived from right knowledge—in consequence thereof, because there is no attachment to sense-objects, that destination wherefrom those who go

739 The idea is that such men are devoid of the knowledge needed for salvation (T C).

740 Śri Sankara takes ‘sampratigāna’ to mean the intermediate state between origin and destruction T C criticizes an interpretation of the word as standing for the Parasravism here The followers of Śri Madhva read ‘sampratigāna’.

741 The support of the tree is the place where the roots rest. The roots have been identified with karmas, which arises from ignorance, which in turn is due to egoism (T C)
(there) do not return again has to be sought, that is, looked for so that it may be discovered.

Ho (Śrī Kṛṣṇa) now teaches how attachment to enjoyable things made of the guṇas and the perverse knowledge which is its cause come to an end.

तभेव चाव पुरुष प्रपोधत प्रवृति प्रस्तुता पुराणी ॥ ॥

4 One should seek refuge with that Primal Person from whom this ancient process (of attachment to the guṇas) emanated.

In order that ignorance and such other things (like delusion and attachment) may come to an end, one should seek refuge (prapadyet) with that Primal Person alone. That is, one should seek refuge (prapadyeta) with Him who is primal, that is, who is the beginning of all things, as described in the following and other passages. “With Me as the witnessing overlord, the prakṛti gives birth to the world with (all its) movable and immovable beings” (IX 10), “I am the source of everything: everything proceeds from Me” (X 8), and “(Thus) other than Myself, there is nothing whatever which is higher, O Arjuna (Dhananiṣaya)” (VII 7) and from whom, the Creator of all, has emanated this ancient process, continuing from the distant past, of attachment to the enjoyable things made up of the guṇas. This has indeed been stated by Me even earlier. “For this māyā of Mine, made of the (three) guṇas for purposes of play, is difficult to get over. Those who take refuge with Me entirely, they cross beyond this māyā” (VII 14).

Or the reading is ‘prapadyeyataḥ pravṛttiḥ’ (for ‘prapadyeyataḥ pravṛttiḥ’) Having taken refuge with (prapadya),

742 The verse has ‘nīvarantai’, the verb being conjugated in parasmaiṣtada. As this is grammatically incorrect, Śrī Rāmānuja glosses the word by giving its correct dīmanśapada form, ‘nīvarante’.

743 The irregular parasmaiṣtada form, ‘prapadyet’, in the verse is rendered in the commentary by the correct dīmanśapada form.

744 According to Śrī Śaṅkara, this process resembles the creation of illusions by a magician.

745 Śrī Rāmānuja reads ‘prapadyeṣṭaḥ’ and also gives the alternative, which he seems to prefer, of ‘prapadyeyataḥ’, analysed into ‘prapadya yeṣṭaḥ’. Śrī Śaṅkara and Śrī Madhva adopt the latter reading, which they split up into ‘prapadya yeṣṭaḥ’. Śrī Śaṅkara explains that the goal has to be sought for by the aspirant thus: “I seek refuge with the Primal Person”. ‘Prapadyeṣṭaḥ’ is thus taken to be in the indicative first person singular, of which it is the regular form. Śrī Madhva says that ‘prapadyeṣṭaḥ’ should be regarded as an irregular form of the potential third person singular, ‘prapadyetaḥ’. 
that is, sought protection from, the Primal Person, the activity has proceeded, which forms the means for this (syntah), that is, for all such purposes as putting an end to ignorance, and which is ancient, continuing from the distant past.

The activity of those who in the distant past yearned for salvation is ancient. The meaning is “Those in the distant past who yearned for salvation became, indeed, released from all bondage only after seeking protection from Me alone.”

निर्मानमोहा जिततस्यौषधा अध्याययतिया विनिबृश्कामाः
इन्द्रियनुशभस्तुसुखुपुजस्वाच्छस्यस्महः: पदमयव तत् ॥ ५ ॥

5 Those who are free from the delusion of wrong notions (about the self), by whom the evil of attachment has been subdued, who are constant in (the contemplation of) the self, who have turned away from (worldly) desires, and who are free of (the influence of) the pairs of opposites known as pleasures and pains, and who are not beguiled into error (regarding the essential nature of the self), go to that immutable destination.

Those who, after having sought refuge with Me in this manner, are free from the delusion of wrong notions about the self, that is, are free from the delusion in the form of misinterpreting what is not the self as the self—by whom the evil of attachment has been subdued, that is, by whom the evil known as attachment to the enjoyable things made of the guṇas has been subdued—who are constant in the self, that is, wholly engaged in the knowledge of the self, that knowledge being adhyātma which is in regard to the self who have turned away from (all) desires other than this (desire for knowledge of the self) who are free of (the influence of) the pairs of opposites known as pleasures and pains and who are not beguiled into error, that is, who know the natures of the self and the not-self—go to that

746. The tradition of prapatya from the distant past is here mentioned by the Lord (T. C.).

747 Śrī Sāndara renders “free from māṣa (pride) and moha (delusion).”

748. The reference is to things having the essential nature of being agreeable and others having the essential nature of being disagreeable. Freedom from their influence, for the striving aspirant, is putting up with them. When success is to him, he is free of all pain.
immutable destination. They attain, as it really exists, the self which is essentially of the form of unlimited knowledge. The meaning is: For those who seek refuge with Me, all activities (mentioned above) become easy to do and culminate in success exclusively through My grace.

न तद्दृशते सूय्यों न सशास्त्रों न पाषाकः ।
यद्गत्वा न निषेत्तेः ताधाः परम सम ।२। ६। ॥

6. That, after attaining which they do not return (to the world of samsāra), is the supreme light (or the individual self in its pristine purity, and glory), belonging to (and ruled by) Me the sun does not illuminate it nor the moon, nor fire.

The sun does not cause that light which is the self to shine, nor the moon, nor fire. For knowledge is alone what causes everything to shine (and become revealed). External lights, however, are helpful through destroying the darkness which prevents the contact between the sense (of vision) and the sense-objects. But, of this (i.e., the internal light which is the self), yoga (or concentrated meditation) is the revealer. Beginningless karma is the hindrance thereto. It has been taught that its end is through non-attachment and other qualities which have their roots in self-surrender to the Lord. That after attaining which they do not return, is the supreme dāhman, that is, the supreme light. It is Mine; it belongs to Me. The meaning is that it forms a part (as an inseparable attribute) of Myself, being what is owned by Me. Its supremacy is by reason of its being the illuminator of even the sun and such other luminous bodies. The sun and such other luminous bodies, indeed, are not illuminators of the light which is knowledge (i.e., the self). Knowledge alone is the illuminator of all things.

मैथैवासो जीवसोके जीवभूतस्तसनातमः ।
मनवक्ष्यानिन्दियाणि प्रकुल्लितस्मानि कर्षितं ॥ ७॥

749. The self and the Lord are fundamentally distinct from one another. But, as the thing owned and the owner, they become a composite and qualified unity. In this unity, the self which is the qualifying attribute is separately designated as a part with reference to the principal object qualified (or the Lord) (T. O.). Compare S. B. (II. 3. 45), where it is shown that the self is an anāt (or part) of the Lord in the sense of its being a mode which cannot exist apart from the possessor of the mode.
7. Even while being an eternal part of Myself, it becomes the bound self in the world of (cyclic) life and draws to itself the senses of which the mind is the sixth and which are seated in the prakṛti.

That (entity) whose essential nature has been described thus (i.e., the individual self), even while being a certain eternal part of Myself, becomes the bound individual self and remains in the world of (cyclic) life, having been encompassed by ignorance in the form of karmas whose beginning is unknown. It draws to itself the senses, of which the mind is the sixth, and which are seated in the bodies that are of gods, men and other such beings, and are particular modifications of the prakṛti. Something else (i.e., another part of Myself) abides in its own essential nature, freed of this ignorance, by the way already taught. But that which has become the bound individual self has its power and knowledge extremely diminished. Being the ruler over the senses of which the mind is the sixth and which are in bodies that are particular modifications of the prakṛti and are acquired through karma, it (i.e., the self) draws them hither and thither according to its karma.

750. Śri Śankara says that the individual self is a fraction or part of the Supreme Self in the manner in which the reflected image of the sun in water is a part of the sun or the space within a jar is part of the universal ether of space. That is, the individual self is only imagined to be part of the Supreme Self. The realistic view is that the souls are called andas because of their bearing some reduced samādhi to the Lord.

751. 'Jñāna' is taken by Śri Madhva to mean the Lord.

752. Vide S.B. III 1 1-3, where it is taught that the self, when leaving a body, takes with it the elements in a subtle state and the senses resting in them, and that these produce its next body. Under the last of these aphorisms, Brū Up (IV. 4 2) and this verse from the Gītā are quoted.
as the wind (moves along, taking) the perfumes from their place
The meaning is that in the manner in which the wind takes perfumes
along with subtle parts from flower-garlands, sandal, musk and other
sweet-smelling substances from their place, that is, from their abodes,
and moves on elsewhere—in that way.

In regard to what indeed these organs of sense are, He (Śrī Kṛṣṇa)
says

अयों च चक्षुस्पर्शं च रसं ध्राः प्राणमेवः च ।
अविभाज्य मनः माय विषयानुपसेष्टे ॥ ९ ॥

9 Presiding over the ear, the eye, the sense of touch, the tongue,
and the nose, as also the mind, it enjoys the objects of the senses

Presiding over these organs of sense, of which the mind is the
sixth, that is, rendering them fit to function in regard to their several
objects, it is addicted to (upāseravat), that is, enjoys (upabhūkte)
those objects of senses like sound and others

उत्क्रमान्तं स्थित वाष्पिभूप्ज्ञानं वा गुणाविविभ ।
विषयवेद्यानुपस्यन्ति पश्चाति जानविधेयः ॥ १० ॥

10 The deluded do not perceive it (i.e., the self), when in association
with the guṇas, whether it is departing or staying or experiencing. They
see who have the eye of (discriminatory) knowledge.

The deluded never see\(^{732}\) it (i.e., the individual self) as distinct from
the human and other bodies that are particular modifications of the
prakṛti and as solely of the nature of knowledge—(it, the individual
self) which is in this way associated with the guṇas, that is, connected
with the bodies which are human or other, being particular modifi-
cations of the prakṛti, whether it (the self) is departing from a
particular body, staying in a particular body, or experiencing the
objects of the senses which are made of the guṇas. The deluded are
those who wrongly regard the human and other bodies as the self.
But those who have the eye of knowledge possess the knowledge about

\(^{732}\) Śri Saṅkara says that these words indicate the Lord's pity for the
miserable state of the deluded.

B.G.—13
the discrimination between the body and the self. They see this self as possessing a form distinct (from that of the body) in all conditions whatever.

यतन्तो योगिनांश्रेण परम्यात्मन्यवस्थितम् ।
यतन्त्रोपकङ्कातामानो नैन परम्येतस्तः ॥ १९ ॥

11. Those who strive as yogins see it abiding in themselves But, strive as they may, those with undisciplined minds, and destitute of intelligence, do not see it.

The yogins who strive in regard to karma-yoga and such other ways of realisation, after surrendering themselves to Me, have their internal organ of perception cleared of all stains thereby, they see with the eye called yoga this (self) as abiding in its own form as separate from the body, even though abiding in themselves, that is, in the body. But those of undisciplined minds, that is, those by whom there has been no self-surrender to Me, whose minds are therefore uncultivated, and who are destitute of intelligence, devoid of an intelligence capable of seeing the self—they see it not, strive as they may.

Thus, it has been taught that the self, both in the emancipated condition and in the condition of bondage, is owned and ruled over by the Lord—the self who is the light of knowledge and the illuminator of even luminous bodies like the sun, the moon and fire that illumine by helping the senses through destroying the universal darkness which hinders contact of the senses with their objects. So it has been stated: "That is the supreme light belonging to (and ruled over by) Me. Even while being an eternal part of Myself, it becomes the bound individual self in the world of (cyclic) life" (XV 6 7) He (Śrī Kṛṣṇa) now teaches that even the light of the sun and other luminous bodies, which constitutes a particular modification of the prakṛti, is owned and ruled over by the Lord.

733. 'Ātmā' has been explained by Śrī Rāmānuja as 'ātive' (in the body). Śrī Śankara glosses: 'ātmāṃ buddhau' (in their intellects).

734. Failure to seek refuge with the Lord constitutes the indiscipline of these minds (T. C.).

735 See Note 672
Verse 14]

Ramanuja-Bhashya

Verse 12

That light, which, being in the sun, illuminates the whole world, that in the moon and that in life, understand that light to belong to Me.

That light of these, the sun and other luminous bodies, which illuminates the whole world, that light is Mine own. Understand that it has been granted to them by Me who have been worshipped by every one of them.

He (Sri Krishna) also declares “The power to support, which the earth that supports embodied beings has, belongs to Me.”

Verse 13

Entering the earth, I support all embodied beings by My power. I nourish all plants, having become the moon, full of nectar.

Entering the earth I support all embodied beings by My power, that is, by My energy which cannot be obstructed. Similarly, having become the moon, full of the essence of nectar, I nourish all plants.

Verse 14

Having become the fire of digestion, I am associated with the bodies of (all) living creatures: united with the ingoing and outgoing breaths, I cause the digestion of the four kinds of food.

Becoming the rātriṇa, that is, the fire of digestion, I am associated with the bodies of all living beings. United with the

756 Śri Śaṅkara suggests that this is the light of consciousness and that it is present in the sun and other luminous bodies in a noteworthy form, on account of the presence therein of a large measure of sattva.

757 The term literally means that which is common to all men. It usually refers to Agni and is particularly used of the fire of digestion, as in “the esāṃśaṇa fire is that by which the food eaten is digested” (Bṛh. Up. V. 9 1). T. C. quotes a stanza from a medical treatise which says that the digestive fire digests food in association with the prāṇa, oṣadhi and ānāsā.
different functions of the ingoing breath (prāna) and the outgoing breath (apana), I cause the digestion of the four kinds of food eaten by them—consisting of what is masticated, sucked, licked and swallowed.

The moon and the fire of digestion which are owned and ruled over by the Supreme Person have been described here by means of grammatical equations with Him in the statements, “I, having become the moon”, and “Having become the fire of digestion”. He (Śrī Kṛṣṇa) now gives the reason for describing these two (i.e., the moon and the fire of digestion), as well as the entire host of embodied beings, by means of grammatical equations with the Supreme Person.

रसस्य बाहुः हृदि सब्रिजिष्ठो मनः स्वतिसांतमपोहन च।
वेदेऽश सर्वरहस्येऽवेदो वेदान्तायुः देवविदेव चाहम्। ॥ १५ ॥

15 And I am well established in the hearts of all From Me (come) memory, knowledge and their loss also I alone am to be known from all the Vedas. I bring into being the results of (the rituals of) the Vedas, and I alone am the knower of the Vedas

Exercising control over everything by My will, I am well established as the Self in the hearts—that is, in the region where arises the knowledge which is at the root of all activity and cessation from activity—of the entire host of embodied beings, as of these two, the moon and the fire of digestion.

Accordingly, the scriptures declare in the following and other similar passages “He who has entered within, is the ruler of all things that are born, and is the Self of all” (Taitt Ar 111. 21), ‘He who, dwelling in the earth... He who, dwelling in the self, is within the self... who controls (the self from within)” (Mādh Bhā. Up III. 7. 3, 23); “The end pointing downwards, the heart is in the form of the calyx of a lotus” (M. Nrṣr. XI. 7); and “Now (there is) that

758 The vital air is supposed to have a fivefold activity in the body. The prāna maintains life, while the apāna, the pārāṇa, the samāna and the udāna promote excretion, circulation, digestion and respiration respectively.
small lotus-like home (i.e., the heart) which is in this city of the Brahmans (i.e., the body)" (Chānd. Up VIII. 1. 1).759

There are also the following and other Sūtra passages: "Vishnu is the ruler of the entire universe, He who is the universe" (V.P I. 17. 20): "Him who is the ruler of all, who is infinitely small among those who are infinitely small" (Manu XII. 122)760 and "The controller, the punishing judge, the king, He who is within your heart" (Ibid., VII. 92).761

On account of this (i.e., because of the Lord being the Self in the heart), the memory of all springs from Me alone. Memory is knowledge which arises from experience and the impressions thereof, and which has for its contents what has been experienced formerly. Knowledge is the positive conclusion about a thing with the help of the senses, inference, the scriptures and the practice of concentrated meditation. This also is from Me. So too is apanaha. "Apanaha" means the removal of knowledge.762 'Apanaha' may also mean 'āhāna'. 'Obana' is 'āha' (or 'reasoning'). Oka is indeed that knowledge which helps the means of knowledge, which arises from the definition of the collection of causes and other such things, and which relates to the conditions suitable for

759 The purport of the quoted texts is to describe the Lord as having entered into all things and being their Self in order to exercise control over them (T.C.). The Mātrī, passage goes on to declare that the Supreme Self is seated in a flame of fire in the cavity of the heart and thereby sustains and controls all the activities of life. In the Chānd. Up., we read immediately afterwards that inside the lotus-like house there is the dākārākāra or the 'little ether'. This is then described as the Self who is devoid of sin, free from old age, death, sorrow, hunger, and thirst, whose desires become true and whose will is unfailingly realised.

760. The second line of the verse runs thus: "whose luster is golden, who is to be known by the mind in a state of sleeplike trance (without the aid of the five senses), let Him be known to you as the Supreme Person".

761. The stanza continues: "if you have no quarrel with Him, you need not go to Kuruksetra or the Ganga (to get rid of your sins).' Vasav半小时 has been taken to refer to the Lord in His aspect as the punishing judge. Śrī Rāmānuja reads 'rājā' (rendered as 'king'), but the text of Mānu generally reads 'dēva'.

762. According to Śrī Śankara, the virtuous, on account of their good deeds, are blessed with knowledge and memory. The wicked, through their sins, suffer from the loss of these.
the rise of knowledge to the effect that a certain piece of knowledge is fit to arise in a particular way. This āsā is also from Me

I alone am to be known from all the Vedas. Because of this, namely, that by reason of My being the Internal Ruler of Agni, the moon, Vāyu, the sun, Indra and other gods they have Me for their Self, hence even when they (the Vedas) are devoted to teaching about them (i.e., the gods), I alone am to be known from all the Vedas—just as the individual self alone is to be known from words like 'gods', 'men' etc.

I bring into being the results of the Vedas. 'Vedānta' means the end, that is, the results, of Vedic texts (i.e., of the rituals prescribed in them), like "Offer sacrifices to Indra" and "Offer sacrifices to Varuṇa". For all Vedas culminate in the (prescribed) results He who brings into being the end is the maker of the results. The meaning is "I alone am the giver of the results spoken about in the Vedas." This has been already taught in the passage commencing from, "Whichever devotee desires to worship with faith whatever manifestation (of Mine)", and (stating), "And thence obtains the objects of his desire, they are in fact bestowed by Me alone" (VII 22) and also "Indeed, I am the enjoyer and (am) also the lord, in fact, of all sacrifices" (IX 24)

I alone am the knower of the Vedas. That is, the knower of the Vedas is also none other than Myself. I alone know the Vedas as speaking about Me in this manner. What is sought to be conveyed is that he who expresses the meaning of the Vedas in a different manner from this is not a knower of the Vedas

763. The word, 'pramāṇa', appears to be used in two senses in this sentence as 'correct knowledge' and as 'the instrument of knowledge'. T.C. explains 'āśa' as reasoning helpful to accurate knowledge (pramāṇa yāsā), which is meant by the word, 'yāsā'. This is thus illustrated it is about the fitness of accurate knowledge of form in this way, that accurate visual knowledge is fit to arise in respect of the possessor of form, form, their fitness to be found together in the same place and other such matters connected with the eye (as an instrument of knowledge).

764. 'Vedāntaś PAY', according to Śrī Śaṅkara, means the maker of the tradition in regard to the teaching of Vedānta, while Śrī Madhva suggests that the reference is to Vyāsa.

765. These texts might have been quoted from Sat Br (V 1 6, II 3 37) T.C. explains that they refer to all texts prescribing sacrifices to Indra and Varuṇa, such as Taṣṭ. Saṁhit (II. 5 4 1, II 3 13).
Hence, hear from Me alone the truth that constitutes the essence of all the Vedas.

16 There are two kinds of souls (mentioned) in the scriptures, the destructible and the indestructible. The destructible class consists of all beings. The indestructible class is described as uniform and homogeneous.

These two kinds of souls are well known in the scriptures as the destructible and the indestructible. Of them, the class of souls indicated by the word, 'destructible', consists of all beings that are associated with the non-intelligent pratyā of a changeable nature, from Brahmā to a clump of grass, who can be denoted by the expression, 'individual self' (jīva). Here the word, 'puruṣa', is used in the singular (as indicative of a class) by reason of the single adventitious condition of association with non-intelligent matter.

That which is uniform and homogeneous is indicated by the expression, 'the indestructible'. This is the free soul, which is free from association with non-intelligent matter and which remains in its own nature. And it is described as uniform and homogeneous (kiṣāṭaka), because, in the absence of association with non-intelligent matter, it cannot become exclusively related to particular modifications of non-intelligent matter like the bodies of Brahmā etc. Here again description in the singular (as indicative of a class) is determined by the single adventitious condition of dissociation from non-intelligent matter. It is not that before this, in the course of beginningless time, only one soul became free. As it has been declared, "Many, purified by the austerity of knowledge, have obtained My state" (IV 10) and, "They are not born even at the time of creation, nor hurt at the time of dissolution." (XIV 2.)

Sri Saṅkara understands two kinds of entities by the two puruṣas. One consists of all beings and is hence destructible. The other is the Śaṅkara of the Lord which is eternal. This is described as the kiṣāṭaka puruṣa, because it is unchangeable, or because it is full of deceptive power of illusion. Sri Madhva understands by the bhaṇḍa puruṣa all embodied souls and by the akṣara puruṣa matter or prakṛti, that is, Laksāṇa.
17. The Highest Person is other than these. He is described as the Supreme Self (in the Scriptures)—He who, having entered the three worlds, supports them as the Immutable One and the Lord.

But the Highest Person is other than the bound and freed selves denoted by the words, 'destructible' and 'indestructible.' That is He constitutes an entirely different entity. He is described in all the Śrutis texts as the Supreme Self. From the description as the Supreme Self alone, it may be made out that the Highest Person is indeed an entity different from the bound and freed souls. How? He who, having entered the three worlds, supports (them) Loka (the world) is what is perceived. A triad of worlds refers to three perceivable things. He who enters, as the Self, (this) triad, which can be made out from the authority of the scriptures to consist of non-intelligent matter, the intelligent soul in association with it, and the free soul, and supports (them)—He constitutes an entity different from it (i.e., the group of three) which has to be persuaded and supported by Him.

For this reason also He is an entity different from the three worlds mentioned above—because He is the Immutable One and the Lord. He whose nature is immutable, is certainly an entity different from non-intelligent matter whose essential nature is change, from the intelligent soul, which follows it (in being changeable) on account of association with it; and from the free soul which formerly, on account of fitness for association with non-intelligent matter, was in association therewith. Likewise, the Lord of these 'three worlds' is an entity different from that which has to be ruled.

767. The three worlds of bhūloha, bhūvarloha and survarloha, according to Śri Śankara. T. C. explains how the etymological meaning of 'loka' is needed here in view of the context requiring that the oneness of the Highest Person is to be made out from His entering the three worlds.

768. The āsteva here has also to be taken as the āsena (T. C.).
18. Because I transcend the destructible (purusa) and am also higher than the indestructible (purusa), therefore I am celebrated as the Highest Person both in the Smritis and in the Vedas.

Because I transcend the destructible purusa (or the bound soul) by the aforesaid characteristics, and because I am higher, for reasons already stated, than the indestructible purusa or the freed soul, therefore I am celebrated as the Highest Person in both the Smritis and the Vedas. The Smritis is here spoken of as 'loka'; 769 because it looks at the meaning of the Vedas. The meaning is (that I am thus known) in the Shruti and in the Smritis.

In the Shruti, we have passages like "Having reached the Supreme Light, it (the individual soul) becomes manifest in its own nature. He (the Supreme Light who is attained) is the Highest Person" (Ch Up VIII 12 2 3) 770. In the Smritis, we have passages like the following (statement of Akrūra) "(I go to) Him (Śri Kṛṣṇa) who is indeed the incarnation of a portion of Viṣṇu, the Highest Person who has no beginning, middle nor end, and who is without birth" (VP V 17 33) 771.

शो मायेवमस्मूद्रो जानाति पुरुषोत्तमम्।
स सर्वविद्याजिति मा सर्वभावेन भारतः।। १९ ॥

19 Whichever, being free from delusion, understands Me thus to be the Highest Person, he knows all and (thereby) worships Me, O Aryan (Bhūrata), in every way.

Whoever, being free from delusion, 772 understands the Highest Person as Myself thus, in the manner already stated, that is, under-

769. Loka is glossed by Śrī Śaṅkara as 'in the world'. A dominant interpretation is 'in the works written by holy men in the world.' T C points out that, in juxtaposition with the Veda, loka 'indicates the Smritis.'

770 Vide Śrī-Śaṅkara (IV 4 1-2) for an explanation of this passage.

771 T C has a note on the word, 'Purupatīkam', being yasyarūḍha: it stands for the Lord through the joint efforts of etymology and convention. The etymological derivation presents some grammatical difficulty, which is solved by holding 'attīm' to be a relative term, which can be used in relation with the ablative, genitive or locative plural of 'purusa'.

772. The delusion here referred to is that of confounding as one entities which are separate (T. C.).
stands Me to be of a different kind from the destructible and the indestructible ātman, on account of My being immutable in My essential nature and on account of My being endowed with the power to pervade, support and rule and such other faculties—he knows all. That is, he knows all that has to be known as the means for attaining Me. He worships Me in every way. That is, whatever ways of worshipping Me have been indicated as the means for attaining Me, he worships Me by all these measures of worship. Whatever love is evoked in Me by all kinds of acts of knowing having Me for their object, and whatever love is evoked by all modes of worship having Me for their object, both these kinds of love arise in Me by this act of knowing (Me as the Highest Person).

In conclusion, He (Śrī Kṛṣṇa) praises this knowledge of the nature of the Highest Person:

इति गुर्गतमं शास्त्रविद्युत्तमं मयाज्ञात
एतद्वृत्तं बुधिमान्यार्तकृत्याम् भारत ॥ २० ॥

30. Thus, O sinless one, has this most secret teaching been taught by Me. Knowing thus, O Arjuna (Bhārata), one may become possessed of intelligence and a man of fulfilled duties.

Thus, this teaching (in Chapter XV) which is the most secret of all the secrets, and which describes My nature as the Highest Person, has been taught to you by Me, considering you to be the fittest to receive it on account of your being sinless. By knowing this, one may become possessed of intelligence and a man of fulfilled duties. The meaning is that whatever disposition of mind is desirable for a person who wishes to attain Me, all that disposition becomes acquired by him and that whatever has to be done by him all that gets done.

By this stanza, it is stated that the knowledge relating to the Highest Person, which arises from religious teaching (or śāstra) and which has been mentioned immediately before, does all this but not that in the form of direct vision.

773. The word, ‘āsya’, denoting here action or things (needed for action) extends its meaning so far as to indicate a particular mode (of worship) (2, 3).

774. Śrī Šankara takes the view that the teaching of the Gītā is given in brief in this chapter, where indeed the teaching of all the Vedas is concluded.

775. The followers of Śrī Rāmānuja rank Puraṇottama-vidyā among the various ways of attaining salvation.
CHAPTER XVI

In the last three chapters were described the real nature of the prakṛti and the self, when separated from each other and when in association with each other attachment to the guṇas and what is contrary thereto (i.e., transcendence of the guṇas), which are the causes (in the reverse order) of their separation and association, the prakṛti and the self in all their modes of existence being under the control of the Lord, and the real nature, as the Highest Person, of the Lord, who has objects to control by reason of His being an entity different from the non-intelligent thing (i.e., the prakṛti) and the intelligent thing (i.e., the soul) in both the conditions of bondage and freedom, all of which are under His control, on account of His being immutable and His pervading, supporting and ruling all things.

Afterwards, the Lord spoke about the division into the divine creation and the demoniacal creation, as relating respectively to those obedient to the śāstras and those of an opposite disposition, with the purpose of teaching obedience to the śāstras for firmly establishing all the teachings previously given. 776

रीतिवालोकोष—

अभय सत्वसमुहः ज्ञानोपन्यासविषयः ।
दान दम्मो यज्ञम् स्वाभाविकता बार्जनम् ॥ १ ॥

अहिः सत्यमन्त्रोऽवस्थाग्निश्चातिरपेशुनम् ।

daya भूलेख्षोऽवलोकत् मार्गव होर्षापतम् ॥ २ ॥

तेजः श्रमा पृतिस्ववृत्तिकोऽहो नातिमानिता ।

सब्धति सपद देवीमिविजाति भारत ॥ ३ ॥

THE LORD SAID.

I Fearlessness, the utmost purity of mind, firm application to meditation on knowledge (of the self), giving gifts, restraint of the mind, worship, study of the Vedas, practice of austerities, uprightness.

776. This follows G. S. 20, except in omitting reference to conduct, which may however be taken to be included in "all the teachings".
2. Freedom from inflicting injury, truthfulness, freedom from anger, renunciation, tranquility, freedom from columnnaising, compassion to all beings, freedom from desire (for sense-enjoyments), gentleness, the sense of shame, freedom from fickle desire:

3. Invincible power, forgiveness, fortitude, cleanliness, freedom from spite, absence of improper pride—these, O Arjuna (Bhārata), are he who is born for the divine wealth.

Fear is the painful feeling born of the perception of the cause leading to (future) pain in the form of either dissociation from what is desired or attaining what is undesired freedom from this is fearlessness. The utmost purity of mind is the state in which the sattva, that is, the internal organ of perception,\(^{777}\) is free from contact with rajas and tamas. Firm application to meditation on knowledge is steady abundance in distinguishing the essential nature of the self in separation from the prakṛti.\(^{778}\) Giving gifts is the giving away of honestly won wealth to the deserving. Restraint of the mind (dama) is the steady practice of withdrawing the mind from being directed to the sense-objects. Worship (yajña) is the performance of the five great sacrifices and other rituals in the form of the worship of the Lord and without attachment to fruits. Study of the Vedas is steadily engaging in study of the Vedas with the conviction that all the Vedas teach about the Lord with all those (i.e., the gods) controlled by Him and about the methods of worshipping Him. The practice of austerities is the performance of expiatory rites, the observance of the chāṇḍráyana penance, fasting on the twelfth day of the lunar fortnight,\(^{779}\) and doing such other

777. T. C explains that the internal organ of perception which forms the support of sattva, is here called ‘sattva’. Śrī Śaṅkara also equates sattva with the antai karuna.

778. ‘Jñāṇayoga’ is not here understood as the discipline of knowledge. T. C. suggests that it refers only to such knowledge derived from the āśīras as is essential for the practice of the disciplines of jñāna, karma and dharma. Or it may merely mean meditation which renders clear the knowledge derived from the āśīras. Śrī Śaṅkara splits ‘jñāṇayoga’ into ‘jñāna’ and ‘yoga’, explaining the former as knowledge learnt from the scriptures and preceptors, and the latter as the realisation thereof through conquest of the senses and the practice of concentration.

779. Fasting is usually observed only on the eleventh day of the lunar fortnight (chāḍēṣṭi). T. C. suggests that the reference is to the fast on the chāḍēṣṭi day which is an essential preliminary to the dinner on the next day; or it may refer to some penance to be carried out on the twelfth day.
things which confer fitness for doing works pleasing to the Lord. Uprightness is the quality of having the activities of the mind, speech and action directed to one and the same thing in regard to others.

Freedom from inflicting injury (ahimsa) is abstinence from hurting others. Truthfulness is speaking what is helpful to beings and is at the same time consonant with things as they are actually perceived. Freedom from anger is being free of the agitation of the mind the result of which is hurting others. Renunciation is the giving up of those belongings which work against the welfare of the self. Tranquillity (sauti) is the constant practice of restraining the senses from devoted attachment to the sense-objects. Freedom from calumniating is refraining from publishing statements bringing about disaster to others. Compassion (dasya) to beings is not being able to remain unmoved by the sufferings of all beings. *Aloputram* is *aloluptram*. Or the reading is *alolutwam*. The meaning is being free from desire for sense-enjoyments. Gentleness is freedom from stiffness (in behaviour). The meaning is that it is fitness for the company of good people. The sense of shame is the feeling of shame in doing what ought not to be done. Freedom from fickle desire (acápalam) is being unmoved in the presence of desirable objects.

Invincible power (tejas) is the quality of not being overcome by wicked persons. Forgiveness is, even while undergoing suffering caused by others, freedom from agitation towards others on account of that (suffering). Fortitude (dhris) is the determination even amidst great danger that what ought to be done should be done. Cleanliness (touca) is the fitness, as described in the scriptures, of the body and the mind for doing what is proper. Freedom from spite (adraha) is not putting (unwholesome) restraint on others, that is, freedom from hindering the actions of others according to their desires. As regards absence of improper pride, pride in a wrong place is improper pride, freedom from it is meant here.

---

780. If the root is 'lop', 'lalupa' can be derived from its intensive form, whence 'a-lalupa-ram'. From the root, 'La', we can similarly get 'alolutram', meaning freedom from destructive tendencies (T O )

781. Sri Sankara renders 'acápalam' as refraining from moving hands, legs, etc., aimlessly.

782. Literally, external and internal organs.
These qualities are his who is born for the divine wealth. Wealth which is connected with the gods is divine. The gods are those who are intent on obedience to the commands of the Lord. Their wealth is meant here. It is none other than obedience to the commands of the Lord. The meaning is that these are his who is born for this (obedience), that is, born with a disposition inclined therefor, born for carrying it out.

दभ्रो दपोतिमानम् कोष. पाहयमेव च।
अस्मान बािभजातत्स्य पार्श्य सपदमातुरीम् ॥ ४ ॥

Pomp, (perverse) arrogance, self-conceit and anger, similarly rudeness as well as ignorance (belong) to him O Arjuna (Pārtha), who is born for the demoniacal wealth.

Pomp is the practice of righteousness for advertising the possession of righteousness (by one's self). Perverse arrogance is the elation which arises from the enjoyment of sense-objects and which destroys the discrimination between what ought to be done and what ought not to be done. Self-conceit is a high opinion of oneself not in accordance with one's education and birth. Anger is the mental agitation which results in injury to others. Rudeness is the disposition which causes grief to the good. Ignorance is lack of discrimination between the higher and lower principles, and between what ought to be done and what ought not to be done.

These qualities are his who is born for the demoniacal wealth. The demons (asuras) are those intent on disobedience to the commands of the Lord.

वैजी सपदिमोक्षाय निबन्ध्यायासुरी मता।

5. The wealth of the gods is deemed to be (the means) for emancipation, that of the demons for inevitable bondage.

The wealth which is divine, that is, which is of the form of obedience to My commands is for emancipation, for bringing about deliverance from bondage. The meaning is that it works, step by step.

783. Sri Sankara picturesquely explains dānābha, flaunting the banner of righteousness.
step, for the attainment of Myself. The wealth which is demoniacal, that is, which is of the form of violating My commands, is for bondage. The meaning is that it works for bringing about a serious fall.

To Arjuna who, on hearing this, became exceedingly startled on account of his character remaining undermined, He (Sri Krsna) said

\[
\text{मा शुचस्सपद्} \text{ देवीमरिजातोंति} \text{ पाण्डव} 11 5 11
\]

5. Do not grieve, O Arjuna (Pândava). You are born for the divine wealth.

"Do not indulge in grief. Certainly, you are born for the divine wealth, O son of Pându." The purport is that this is so because you are the son of Pându, who was pre-eminent among the righteous.

\[
\text{द्री भूतस्वरी लोकेषस्मि} \text{ देव आसुर एव} \text{ च} ।
\text{देवो विस्तरवेन प्रोक्त आसुर पार्थ} \text{ मे भृगु} 11 6 11
\]

6. There are two types of creation of embodied beings in this world—the divine and also the demoniacal. The divine has been described at length. Hear (now) from Me, O Arjuna (Pártka) about the demoniacal (type of creation).

In this world of the effects of karma, there are two types of creation of the embodied beings who perform (good and bad) deeds—namely, the divine and the demoniacal. Creation means production. The meaning is that through the influence of previous karma in the form of the effects of good and sinful deeds, embodied beings are born, divided (into two classes) even at the time of their birth, for the purpose of acting in accordance with the commands, of the Lord or acting contrary thereto. Of these, the divine creation has been described at length. That is, for the purpose of acting in conformity with whatever mode of conduct the creation of the gods, that is, of those intent on obeying My commands, takes place. That mode of conduct, which consists of karma-yoga, jñāna-yoga, and bhakti-yoga, has been described at length. For following whatever code of conduct the birth of the demons takes place, that code of conduct hear of Me, that is, hear from Me.

\[\text{784. Of Sri Sáṅkara who renders 'sarṣa' as 'that which is created.'}\]
7. Demoniacal men understand neither the path of activity in religion, nor that of renunciation. Nor is cleanliness found in them, nor even regulated observance, nor truthfulness.

The demoniacal men do not understand, do not know at all, the path of activity in religion and that of renunciation, that is, the religious observance prescribed in the Vedas as the means for worldly prosperity and that as the means for salvation. Cleanliness is the fitness, as enjoined in the śāstras, for performing the rites prescribed in the Vedas. That cleanliness, whether external or internal, is not found among the demoniacal. Nor even regulated observance. Even that regulated observance, consisting of twilight prayers and such other rites, by means of which this internal and external cleanliness is produced, even that regulated observance is not found among them.

For it has been declared: "He who does not perform the twilight prayers, is always unclean and is unfit for doing all religious rites." (Manu, II, 103) Similarly, truthfulness is also not found among them. That is, speaking what is beneficial to beings and is in accordance with knowledge is not found among them.

Moreover

असत्यमप्रतिष्ठते जगदाहुरनीश्चरसम्।
अपरस्यसंस्कृते किमन्त्वत्कामहेतुकम्॥५॥

8. They say: "The universe is unreal, without any foundation and without the Lord. What other thing, indeed, can be brought into existence without the mutual union (of the sexes)? It has sexual desire for its cause."

(They say that the universe is) unreal. That is, they do not say that this universe, by reason of its being the effect of the Brahmān,

735 Sri Sankara explains prarūti as what ought to be done to achieve the desirable ends of human life and suũta as abstinence from activity leading to evil results.

736 According to Sri Sankara, the demoniacal men say that the world is unreal even as they themselves are almost unreal. Sri Rāmānuja thinks that there is here a reference to philosophical schools which do not accept the Brahmān as the basis of the world — schools like those of Kapila, Prabhākara, Kumārila, the Jainas, the Baudhās and the Āryāvākas.
who is denotable by the word 'reality' (satya).\(^{787}\) has the Brahman for its Self (They say) that it is without any foundation.\(^{788}\) That is, they do not say that it has the Brahman for its foundation. The earth, indeed, which is supported by the Brahman as Ananta, bears all the worlds. Accordingly, it has been declared "This earth, supported on the head by that great serpent (Ananta), bears the garland of worlds with the gods and men therein." (V. P. II 5.27) (They say) that it is without the Lord. That is, they do not say that this (universe) is ruled by Me, who am the Lord of all and the Supreme Brahman and who will the truth. It has already been stated "I am the source of everything, everything proceeds from Me." (X. 8)

And they also say thus "What other thing can indeed be brought into existence without mutual union?"\(^{789}\) That is, men, beasts and other creatures are known to be born through the mutual union of the male and the female. What else is known which is not of such a description? The meaning is that nothing at all (of this kind) is known. Hence it is to be concluded that this universe in its entirety has sexual desire for its cause.

एता दृष्टिमबन्धम नष्टात्समासंभोजपुदयः

प्रसवन्त्युपस्थिताः: क्षयाय जगतोऽशुमा ॥ २ ॥

9. Maintaining this view, these insuperably\(^{790}\) men of lost souls mean intelligence and fiercely harmful deeds, are born to bring about destruction to the world.

Maintaining, that is, following this view, these men of lost souls, by whom the self is not perceived as distinct from the body, who

787 Vide Ch Up (VIII 3 4–5)

788 According to Sri Sankara, what is denied is that the universe rests on the foundation of dharma and adharma

789 T C notices a reading 'akṣiṣṭaḥ' for 'kusmanda'. Sri Sankara renders the last question thus "What else can be the cause (of the universe other than lust)". Subba Rao explains that Sri Madhava's view is the reference here is to the philosophy that the world is not produced by things mutually related as cause and effect, that it is quite a different thing, being neither real nor unreal, and that it is caused by kāma in the sense that it has its roots in newsvince which is the cause of kāma

790 Sri Sankara reads 'aktivāh' (enemies) for 'aśabhāh' here. T C explains the insuperiousness of these men as infecting with evil even those in contact with them.
are of mean intelligence and lacking in the discrimination that the self is to be known as distinct from the body on account of its being the knower in the body, which is an object of knowledge like pots and such objects, and who are of fiercely harmful deeds, that is, who cause harm to all—(such men) are born to bring about destruction to the world.\[91\]

\begin{verse}
काममाफः सुङ्गुर दस्मभावानवातिता
सोहादृशीत्वाचार्द्धाम्पर्यत्तेनेतुष्किता
\end{verse}

10 Entertaining insatiable desires, keeping through delusion unjustly acquired wealth and adopting unholy vows, they act, full of pomp, pride and arrogance.

Entertaining desires which are insatiable, that is, which relate to objects difficult to get, keeping, through delusion, that is, through ignorance and in the hope that such desires can be satisfied, ill-gotten possessions, that is, wealth unjustly acquired, and adopting unholy vows, that is, committed to vows not laid down in the śāstras these act, full of pomp, pride and arrogance.

\begin{verse}
चिन्तामपरिमेयो च प्रलयात्तामुपाधिता
कामोपोऽर्गदर्मा एताबदिति निष्किता
\end{verse}

11. Indulging in immeasurable worries extending to the dissolution of the world, holding the satisfaction of sensual desires as the highest (ideal) and assured that this is all:

Those who are about to die now or tomorrow indulge in worries which are unlimited, that is, indefinable, and which extend to the dissolution of the world,\[92\] that is, which relate to objects (the means for the realisation thereof) requiring to be striven for till the time of the total dissolution of the material universe. Similarly, they hold the satisfaction of sensual desires as the highest (ideal), that is, they regard nothing else that sensual enjoyments as the highest object of human pursuit. They feel assured that this is all that is, they have

791. Śri Sāṅkara glosses 'मनुष्य-प्रलयः' as 'मनुष्य-स्वर्गयोगः', insupportable resolves.

792. 'प्रलयाभिन्न' is rendered by Śri Sāṅkara as 'lasting till death'.
gained the conviction that there is no object of human pursuit greater than this

आषपायशतं बद्ध: कामकोषपरायणा।
ईहस्ते कामभोगार्यमन्यायेनायकसंयान। ॥ १२ ॥

12 Bound by hundreds of ties of hope, wholly given over to desire and anger, they strive for heaps of wealth through unjust means for the gratification of sensual desires.

They are bound by hundreds of ties of hope, that is, bound by hundreds of ties called ‘hope’. They are wholly given over to desire and anger; that is, they are devoted solely to desire and anger. In order to gratify sensual desires they strive for heaps of wealth through unjust means.

इदमश्च मया लक्षण्मव प्राप्ये मनोरथम्।
इदमस्तोदमस्पि मे भविष्यति पुर्णानम्। ॥ १३ ॥

13 "This has now been gained by me, that wish I will (hereafter) fulfil. This wealth is mine, and that also shall again become (mine)."

This—that is, wife, sons, and every other thing—has been gained by me solely through my skill, and not through destiny and such other (unperceivable) causes. This wish I will myself fulfil and not with the help of destiny and such things. This wealth, gained through my skill, is with me. And this also shall again become mine solely through my skill.

असि मया हतशोहुः नन्दे बापरानपि।

14 "This enemy has been killed by me. Others too I shall kill.

This enemy has been killed by me who am endowed with strength. Other enemies, also, I who am heroic and of unfailing valour, shall kill. Of what use here is the help of destiny, which has been invented by those of dull minds and the weak?

783. 'Manorataniḥ' is rendered by Sri Sakhara as 'Manastistukoraniḥ', that which causes joy to the mind.
Likewise, too:

ईश्वरोत्सवं भोगि सिद्धों बलवान् सुखी ॥ १४ ॥

14 I am the lord, I am the enjoyer, I am endowed with extraordinary powers, I have strength, I have happiness"

I am the lord that is, I am absolutely independent, and I am also the controller of others I am the enjoyer that is, I am the enjoyer of my own accord, and not with the help of destiny or any such thing I am endowed with extraordinary powers that is, I am of my own accord endowed with extraordinary powers, and not on account of a certain destiny or such other cause Similarly, I have strength by myself, and have happiness by myself

आइपोज्यवनसिद्धि कोन्याटिन सदृशी मया ।

यहै दास्य यमुदिव्य इत्यक्षतविमोहिता ॥ १५ ॥

15 "I am rich and nobly born Who else is there equal to me? I will perform sacrifices, I will make gifts, I will be happy"—thus (they think) deluded by ignorance

"And I am by myself rich And in this world who else is there equal to me, winning every kind of glory with his own skill I myself will perform sacrifices, I will make gifts, and I will be happy" Thus they think, deluded by ignorance, that is, deluded by the ignorant belief that they can by themselves offer sacrifices, gifts and such other things, without needing the grace of the Lord

बनेकवििवशाला मोहजाउसमावृता: ।

प्रसता: कामसेनेपु पति नरकेश्वरी ॥ १६ ॥

16 Bewildered by numerous thoughts, surrounded by a network of delusion, addicted to sensual enjoyments, they fall down into impure hell.

794. Like unusual wisdom, etc Or 'siddha' may mean one who has attained his desires (T C.)

795. Their interest in religious works such as sacrifices is due to the desire to show themselves off as pious and to win honour (T C.).
Supposing that it is possible to do, by themselves, all things without the aid of destiny, the Lord and such other necessary factors needed for producing results, they are bewildered by numerous thoughts to the effect, "Thus may I do, and this I may do, and another thing I may do." In this manner, they are surrounded by a network of delusion. Greatly addicted to sensual enjoyments, they die in the middle (of their attempts to satisfy their desires) and fall into impure hell.

17 Self-concerted, complacently inactive, full of the intoxication of wealth and pride, they worship ostentatiously by means of what have the name of sacrifices, in a way not in accord with the commands of the śāstras.

They are honoured only by themselves the meaning is that they honour themselves by themselves. They are complacently inactive deeming themselves perfect, they do nothing whatsoever. How (is this so)? They are full of the intoxication of wealth and pride full, that is, of the intoxication caused by wealth and the pride from learning and noble birth. They worship by means of what have the name of sacrifices. That is, by means of sacrifices having as their objective the name (of sacrifices), having for their sole purpose getting known as performers of sacrifices.

These, too, they perform for the purpose of ostentation, with a view to become famous as being performers of sacrifices and in a manner not in accord with the commands of the śāstras that is, at variance with sacred commandments.

He (Śrī Kṛṣṇa) proceeds to state that they offer sacrifices, having also become of the following description.

796. 'Nāma-piyaṁ', according to Śrī Saṅkara, means 'through sacrifices which are so only in name'. T. C. refers either to this, in its own words, or quotes some similar explanation to the effect: 'Yajñā-sīmakehā-mākriteh, na in ca evaśeṣaṁ yajñāṁ' (This is not a sacrifice really; it has merely the name of a sacrifice).

797. This may be taken to mean that they perform sacrifices neither in the manner of those seeking salvation nor in that of those desiring worldly prosperity.
18 Given over to egotism, strength, self-conceit, desire and anger, these envious men hate Me in their own and others’ bodies.

They are given over to the egotism which is in this form, “Without the help of anyone else, I myself do all things” similarly, to their strength, which is thus regarded, “My strength is itself equal to doing all things” and hence to self-conceit which amounts to thinking, “There is none like me” to desire which consists in thinking, “Everything gets done by means of the mere desire of myself, who am of this description” and to anger, to the effect, “Those who do towards me what I do not like, all these I will kill.” Thus, given over to these, they become envious of Me, the Supreme Person, dwelling in their own bodies and in the bodies of others and causing all beings to act and they hate Me. The meaning is, “By perverse arguments, they attribute flaws to My position, and being unable to endure Me, they perform all rituals like sacrifices and others, given over to egotism and such other qualities.”

19 These haters, cruel, the worst of men and unholy, I throw continually into the cycles of birth and death, into none other than demoniacal wombs.

Those who hate Me in this way, I throw them, the cruel ones who are the worst of men and unholy, into the cycles of birth and death, that is, old age, death etc., coming one after another and occurring again and again, and even there into none other than demoniacal wombs. That is, I throw them into those embodiments only which

798 Śri Śaṅkara says that they are envious of the qualities of the righteous T C explains that the functioning of the Lord to promote true welfare causes envy

799 This is intended to remind us of XV. 15 (T C)

800 T C suggests that the four adjectives in this verse indicate the four types of evil-doers described in VIII. 15.

801 In the wombs of cruel creatures like tigers, lions, etc. (Śri Śaṅkara)
are opposed to being friendly towards Me. The meaning is that I alone
link them to cruel minds which are the cause of their activities leading
to the attainment by each of them of his particular embodiment.

शासुरी योनिमाप्ना मूढा जन्मजास्मिन्
मायप्रायेव कौश्येन ततो यात्स्थाप्नं गतिम्॥ २०॥

20 Fallen into demoniacal wombs, deluded in birth after birth
and without attaining (knowledge about) Me at all, O Arjuna (Kaunteya),
they go from there to the lowest state.

They attain births which are against friendliness towards Me.
And they get deluded repeatedly in birth after birth. That is, they
get perverse knowledge about Me. Without attaining Me at all, that
is, without attaining the knowledge that Vasudeva, the Lord, remains
as the ruler of all. Thus they go from there, from that birth, only to the
lowest state.

Hs (Sri Krsna) proceeds to describe the root-cause of the per
dition of the soul which is meant by the demoniacal nature.

निविध नरश्येद् द्वार नाशनमात्मन्
काम कौश्यतः चोभत्समाधित्रय त्येत्॥ २१॥

21 Desire, anger and greed constitute the triple gateway to the hell
which is ruinous to the self. Therefore, one should give up these three.

This is the threefold gateway of this hell, which is in the form of
a demoniacal nature, and it is ruinous to the self. It is constituted of
desire, anger and greed. The nature of these has, indeed, been explain-
ed earlier. 'Gateway' here means the path, the cause. Therefore,
one must give up these three. Hence, that is, because they are the
cause for (falling into) an extremely terrible hell, one must completely
give up this group of three, consisting of desire, anger and greed.

802 As there can be no possibility of the demoniacal persons attaining
the Lord, what is here denied is their knowledge of even the elementary fact of
the Lord's existence, as taught in the scriptures (T.C.).

803 This consists in utter failure to realise the true nature of the soul as
it is (T.C.)

804. This hell is made up of misery and delusion (Sri Sankara). T.C. points
out that the demoniacal nature is a hell more terrible than the hells where through
suffering sins are expected for this hell causes the accumulation of sins.
22 One who has escaped from these three ways to darkness works, O Arjuna (Kaunteya) for the good of the self and thence reaches the supreme goal.

One who has escaped from these, that is, from desire, anger and greed, which are the ways to darkness and the causes of perverse knowledge about Myself, works for the good of the self. Having gained knowledge about Myself, he strives to be friendly towards Me. Thence (i.e., from striving for the good of the self), he reaches the supreme goal which is none other than Myself.

He (Śrī Kaṁśha) teaches us that the chief cause leading to this hell is the disregard of the kāstras.

23 Whoever, disdainning the commands of the scriptures, leads his life according to his desires—he does not attain fulfilment, nor happiness, nor the supreme goal.

The scriptures (kāstra) stand for the Vedas. 'Vādas is a mandate. He who disdain My commandment known as the Vedas and leads a life according to his desires, that is, follows the path which is in accordance with his own desires, does not attain fulfilment. That is, he does not attain any fulfilment relating to the hereafter. Nor does he attain the slightest happiness, nor the supreme goal. The meaning is: how can he attain the supreme goal?

805 'Śuddha' is glossed by Śrī Sāṅkhara as 'purupārtha-yogottā', fitness for attaining any of the fundamental aims of life. T C explains that it may mean success in pursuing the means for paradisaical happiness or the enjoyment of such happiness along with the gods.
24 Therefore, the scripture is your authority in determining what ought to be done and what ought not to be done. Knowing the work enjoined in the ordinances of the scriptures, it behoves you to do it here (in this state of bondage to karma).

Therefore, the scripture is the only authority for you in determining what ought to be done and what ought not to be done, in establishing the distinction between what is to be adopted and what is to be given up. You should know, that is, understand as it is without excess or diminution, the basic reality and the work enjoined in the ordinances of the ṛāstras—the Supreme Reality known as the Highest Person taught by the Vedas, as supplemented by such authorities as the Dharma-ṛāstras, the Itihāsas and the Purāṇas (including the accepted code of conduct), and the work taught by them as constituting the means for attaining Him and as being pleasing to Him. It behoves you then to perform it; that is, it behoves you (always) to follow it alone.

306 By 'adoption' is meant acceptance by the mind as laid down in the ṛāstras.
CHAPTER XVII

It has been taught through the description of the division (of creation) in to (that of) the gods and (of) the demons that the knowledge of the Reality to be attained and the knowledge of the means of attaining it have their roots only in the Vedas. Now (in this chapter) it is taught how whatever is not ordained by the āstras is fruitless because of its being demoniacal, how what is ordained in the āstras is of three kinds according to the gunas, and how that which is established in the āstras is to be defined. 807

In this matter, Arjuna does not understand the fruitlessness of what is not enjoined in the āstras. 808 So he questions with a wish to know the different kinds of fruits arising from the sattva and other gunas in respect of sacrifices and other religious rites, which are not prescribed in the sātras, but are (performed) with faith.

अजुन उक्षाय—
ये शास्त्रविषिषुत्सृष्य यज्ञते भ्रूयास्तिता ।
तेयां निधा तु का कृष्ण सत्वमाहो रजस्तम ॥ १ ॥

ARJUNA SAID

I But what is that, O Kṛṣṇa, in which they remain—those who disregarding the commands of the scriptures, worship with faith? Is it sattva, rajas, or tamas?

Those who worship with faith, disregarding the commands of the scriptures—what is that in which they remain? Is it sattva? Or is

807. Vide G. S. 21

808 Here and under the next verse T C clearly explains the purport of Arjuna’s question. Religious rituals not ordained in the scriptures are seen to be performed with faith by intelligent men. When not intended for worldly welfare, they must have supernatural effects. As contrasted with scripturally sanctioned rites, they may have less lasting or less valuable fruits. Because of the association with faith, such rituals tend to be sattvika because they are non-scriptural, they may be tāmasa. On account of the mixture of both these tendencies, they may be rājasa.

809 Śrī Śaṅkara thinks that the question refers to those who, from observing the conduct of wise persons, resort to worship with faith, though ignorant of the injunctions of the āstras regarding such worship. It cannot, he says, refer to those who, while knowing the āstras, disdain their injunctions, for such persons cannot be said to possess faith. Śrī Madhva thinks that the question relates to those who disregard the injunctions of the scriptures through ignorance.
it is that in which one remains Sattva and other qualities alone are mentioned here as 'rupa'. The meaning is, do they remain in sattva or in rajas or in tamas?

Questions having been put to Him in this manner, the Lord, keeping in His mind the fruitlessness of faith in what is not ordained in the śāstras and of worship and other rites actuated thereby, and with a view to show that the triple division according to the gunas pertains only to sacrifices and other rituals prescribed in the śāstras, teaches here that faith in what is ordained in the śāstras is of three kinds.

THE LORD SAID

2 The faith of (all) embodied beings is of three kinds. It arises from their natural dispositions. It is characterised by sattva, by rajas and by tamas. Hear about it.

The faith of all embodied beings is of three kinds. And it arises from their natural dispositions. Svabhāva (the natural disposition) is the condition (or attribute) peculiar to one's own nature. It is the peculiar individual taste (ṛuc) due to the unconscious subtle impressions of the past (i.e., of earlier births). Wherever there is taste, there faith is born. For faith is ardour in respect of the means with the conviction that this (expedient) can bring about one's desired object. Unconscious subtle impressions (vāsanā), taste (ṛuc) and faith ( śraddhā) are the attributes of the self arising from its association with the gunas. The sattva and other gunas, which are the attributes of the body, the senses, the internal organ of perception and sense-objects, generate these attributes of the self (namely), vāsanā and others, (these

810 What has been taught in XVI 23 is reiterated. Arjuna has not forgotten the teaching. He may take it to mean that the results of rituals not enjoined by the śāstras are inferior.

811 Śri Śāṅkara defines svabhāva as the impression of good and other kinds of action, done in past births, which becomes manifest at the time of death. T C says that 'svabhāva' here means a characteristic attribute, hence its identification with ṛuc, which leads to śraddhā.
gūnas) can be known only through their results. The meaning is that they (i.e., rājas, ruc and ātātade) arise from experience with the body and other organs united with sattva and other gūnas.

And therefore this faith is of three kinds as characterised by sattva, by rājas and by tāmasa. Hear about this faith. The meaning is, of whatever nature is this faith, hear about that nature.

सत्तवानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रामयोपयो पुर्णो यो वषयोद्भि एव स. ॥ ३ ॥

3. The faith of everyone, O Arjuna (Bharata) is in consonance with his internal organ of perception. Every (lit this) person is made up of faith. Of whatever faith he is, that indeed is he.

'Sattva' (here) means the internal organ of perception. The faith of every person is in consonance with his internal organ of perception. The meaning is that with whatever gūna his internal organ of perception is associated, faith arises having that for its object. The word, 'sattva', is intended to suggest the body, the senses and other things already mentioned. Every (lit this) person is made up of faith, that is, is a modification of faith. Of whatever faith a man is, that is, with whatever faith a person is endowed, that indeed is he that is; he is a modification of faith of that kind. What is said is that the attainment of the fruits is principally dependent on faith, because if one is associated with faith about a virtuous action, he becomes united with the fruits of (such) virtuous action.

He (Śrī Kṛṣṇa) further explains the same thing.

यज्ञते सास्तिका देवान्तः यथरक्षाति राजसा ॥
प्रेतान्तः सूचितगणाधिकै यज्ञते तामसा जना: ॥ ४ ॥

812 While the self is pure in its essential nature, these are the particular modifications of its attributive knowledge caused by the association, arising from ātātade, with the sūtra made up of the gūnas (T. C.)

813. The rājas creates ruc and makes the sattva or some such gūna predominant. What that ruc has for its object, that also will be the object of the ātātade.

814. This is said to avoid conflict with what has been said in the previous verse about ātātade being avadheya.

815. That is, the dependence of different types of results on different type's of faith.
4. Those who are characterized by the sattva-guna worship the gods. Those who are characterized by the rajo-guna worship the Yaksas and the Rakshasas. And other men who are characterized by the tamo-guna worship the dead and the hosts of spirits.

Those who are full of the sattva-guna and are associated with the faith characterized by the sattva-guna, worship the gods (without desire for fruits and with the conviction that the Lord is the Internal Controller of the gods). What is said is that the faith in the worship of the gods, which is productive of pre-eminent joy unmixed with pain, is what is derived from the sattva-guna. Those characterized by the rajo-guna worship the Yaksas and the Rakshasas. And other men characterized by the tamo-guna worship the dead and the hosts of spirits.\[816\]

The meaning is that the faith derived from the rajo-guna gives rise only to slight happiness mingled with pain, while the faith derived from tamas is productive of very slight happiness and is almost pain.\[817\]

Thus, there is distinction among the results, as arising from the gunas, only in the case of sacrifices and other rites which are prescribed in the śastras and performed with faith. There is not even the slightest jot of happiness in penances,\[818\] sacrifices and such other works which are not prescribed in the śastras, as being opposed to My commandments. On the other hand, there can only be disaster from them. Making clear this, felt in His heart, He (Śri Kṛṣṇa) says:

अवशास्त्रविहित चोर तपस्ते ये तपो जना ।
दम्भाहुस्कारस्युता कामरागबलान्तिका इ ॥ ॥

कर्ळ्यवत्तकर्कीरस्य भूलप्रामाण्येचतु ।
मा चेवानुशाश्वरस्य तत्विद्यपुरोपनिशयानः ॥ ॥

5. Those men who perform terrible penances not ordained by the śastras, who are full of vanity and pride and are impelled by desire, attachment, and vigour (associated with these).

816 The dvitiya-prasaśas, according to Śri Śaṅkara, are the ‘seven mothers’ and others according to T.C., the retnue of Rudra.

817. The results of worship consist of intimate union with or residence in the worlds of the objects of worship (T.C.)

818. Another reading, dātātpraksprabhitrasyu, requires the addition of ‘gifts’ before ‘penances’.
6. Who lack the power of thinking and who starve the collection of
elements in their bodies and Me also dwelling within the body—know these
to have a form faith which is demoniacal

Those men who perform penances not ordained by the śāstras, even
though these (penances) are very terrible—This is illustrative and
intended to indicate other practices of a similar kind. Those who
perform sacrifices and other rituals, not ordained by the śāstras and
requiring much effort, are full of vanity and pride and are impelled
by desire, attachment and vigour (associated therewith)—they starve
the collection of elements including the earth in their bodies. They
also starve the individual soul which forms apart of Myself and
dwells within the body.

Those who perform penances and carry out sacrifices and other
rites in this way—know them to have a faith which is demoniacal.
The faith of the demons is demoniacal faith. And the demons are
indeed those who work against My commands. In the passage, "They
fall down into impure hell" (XVI 16), it has already been stated that
because of their working against My commands, there is not for them
association even with the slightest amount of joy, but that they fall
into a multitude of evils.

He (Śri Kṛṣṇa) then elaborates the distinctions arising from the
gunas in the case of sacrifices and other rituals prescribed in the
śāstras—which indeed is the matter under discussion now. And there
the three kinds of food are first described, because the increase of the
sattva or of other gunas has its roots in food. The Śrutas, indeed,
declare thus: "The mind, my dear child, consists of food." (Ch Up
VI. 5 4) 820 and "When the food is pure, the mind becomes pure"
(Ibid VII 26 2).

819 According to Śri Saṅkara, starving the Lord is failure to carry out
His commands. Believing the Lord is starving Him, says Śri Madhva. T C
explains that the delimiting attribute, ' anna āsārasūthā', when considered
along with such passages as VIII 2 and XV 7, indicates that only the individual
self is referred to as ' Myself

820 ‘ Food ’ (annā) has the sense of the element of earth. A subtle modifi-
cation of this element in the food eaten is believed to nourish or strengthen the
mind
7 The food dear to all is also of three kinds, so too (are) sacrifice, penance and charity. Hear about this distinction among them.

Even the food dear to the entire host of (all) beings is of three kinds, on account of its link with the three gunas consisting of the sattva and others. So too, indeed, sacrifice is also of three kinds. Likewise penance and charity (are of three kinds). Hear about this distinction among them. That is, hear about this distinction, which is to be (lit. being) stated about these foods, sacrifices, penances and gifts, based on the differences arising from the sattva and other gunas.

आयुस्त्रवबलारोपयसुलक्षीतिविवर्तना ।
रस्या स्तिथाया स्वर्या हुए आहारस्तास्तिकयिया ॥ ११ ॥

8 The foods that promote longevity, mental vigour, energy, health, pleasure and happiness and that are full of (more) juices, are rich in fats, have enduring effects and are agreeable, are dear to men characterized by the sattva guna.

To one associated with the sattva guna, foods full of the quality of the sattva become dear. And foods full of the quality of the sattva promote mental vigour. 'Sattva' (after 'āyuś') is the internal organ of sense. Knowledge, which is a product of the internal organ of sense, is here (indirectly) referred to by the word, 'sattva.' For the sattva (guna) is the cause of the growth of knowledge, as stated in "From the sattva, knowledge is born" (XIV 17) Even the food which is full of the quality of the sattva, is the cause of the growth of knowledge. Similarly, they (i.e., foods full of the quality of the sattva) promote energy and health; they also promote pleasure and happiness. During the time of digestion, they, by themselves, promote happiness through the performance of actions productive of happiness. They are full of juices, that is, full of sweet juices. They are rich in fats, full of oil. They are enduring, that is, they give rise to enduring effects. They

821 Each guna, through experiences characterized by it, gives rise to a rasa that in turn creates a taste for what is similar or concordant. In this way, foods of a particular kind are dear to persons characterized by a particular guna (T C).

822 T C quotes texts from works on the śāurveda system of medicine to show that things having sweet taste are the most nourishing and healthy. Energy is explained as the strengthening of the vital force and the digestive system, while the state of health is one of the humours in equilibrium. Such foods give rise to enduring effects in the form of tissues in the body and of health and strength.
are agreeable; they constitute particular instances of what is delightful. Foods of this kind, which are full of the quality of sattva, are dear to the person characterised by the sattva guna.

9. The foods which are bitter, sour, (very) salty, very hot, (very) pungent, astringent and inflaming, are dear to one characterised by the rajoguna because they produce pain, grief and disease.

Those (foods) which are bitter, sour, salty, very hot, (very) pungent, astringent and inflaming, are those which have the taste of bitterness and the taste of sourness, which are excessively salty very hot and very pungent, and which are astringent and inflaming. Very pungent things are those which are difficult to use on account of being very cold, very hot etc. Those which are astringent cause drying up and emaciation. Those which are inflaming cause burning. Foods of this kind are dear to one characterised by the rajoguna because they are of the nature of rajas, they promote pain, grief and disease, and also promote (a further increase of) rajas.

10. That food which is not fresh, which has lost its taste, is putrid and stale, which is of the leavings and unholy, is dear to one characterised by the tamoguna.

‘Yādagūmānt’ (which has been rendered as ‘not fresh’ and which literally means ‘that which has stood over for three hours’) means that which has been kept for a long time. That which

823. There is another reading ‘romasīya-rasābh’ (of beautiful forms) for ‘romasīya-rasābh’ adopted for the translation.

824. Sri Sankara would apply the adverb ‘very’ to all the qualities enumerated.

825. ‘Yādagūmānt’ is rendered by Sri Sankara as ‘half cooked’ to avoid indicating the same lack of flavour which is expressed by ‘gutarasam’. T. C. explains that ‘stale’ means also the best element in a thing and that ‘yāda-

yīmānt’ may mean something which has lost its vital qualities.
has lost its taste is that which has given up its natural taste. 'Pūtra' (rendered as 'putrad') means having a bad smell. What is stated is that which has attained a different taste through the passage of time. What is of the leavings is that which has been left after eating by those who are other than preceptors and similar persons. That which is unholy is that which is unfit for sacrifice. The meaning is that it does not form the remains of a sacrifice.

Food of this kind which is full of the quality of tamaś, is dear to one characterised by the tamaśguna. That which is eaten, namely, food alone is "bhojanam." And it promotes the (further) growth of tamaś. Therefore, only food characterised by the sattvaguna should be eaten by those who wish for their welfare in order that there may be increase of the sattvaguna (in them).

अफलाकाक्षितबिच्छिन्नो बिषिद्दृष्टो य इष्टते ।
यष्टम्‌येति मनस्समाधाय स सात्त्विक II ११ II

11 That sacrifice (or worship) is characterised by the sattva-guna which is performed by those who have no desire for fruits, with their minds convinced that it assuredly should be performed as laid down in the sāstras.

That sacrifice is characterised by the quality of sattva, which is performed by persons who have no desire for fruits, with their minds convinced that it should assuredly be performed, that is, that it should be performed for its own sake as worship of the Lord and as enjoined in (scriptural) mandates (vadhūryāpā), that is, as found in the śāstras associated with hymns, materials and rituals.

अभिमिलय तु फल दम्भार्यमपि चेव य ।
इष्टते भरतप्रेष्ट त यज्ञ विद्ध राजसम् II १२ II

12 Know, O Arjuna (Bharataśṛṇa), the sacrifice to be characterised by rajas which is performed in expectation of fruits and for the sake of ostentation.

826. The others include the father, the elder brother, and the husband in the case of the wife. According to the southern school, devotees of God are also to be included. This view is attacked in a long note by the T C.

B.G.—14
That sacrifice which is performed by those who entertain expectations of fruits, which is full of ostentation and which has fame for its objective—know that sacrifice to be characterised by the quality of rajas.

विषिद्धिनमः सृष्टान्म रत्निद्धिनमदक्षिणयाः।
श्रद्धा विरहित यज्ञ तामस परिचय से। १३ ॥

13. The sacrifice which is without authorisation, which makes use of materials not sanctioned by the śāstras, which is performed without chanting holy hymns and without giving away gifts, and which is not actuated by faith—(such a sacrifice), they say, is characterised by the tamaguna.

They declare that sacrifice to be characterised by tamaguna, which is without authorisation, without the (approving) words of Brāhmaṇas, the meaning being that it is without the injunction, “Perform the sacrifice”, from Brāhmaṇas who are learned and of good conduct— which is asṛptaṇa,\(^\text{827}\) that is, which uses materials (or wealth) not prescribed in the śāstras in which holy hymns are not chanted which is without distribution of gifts and which is not actuated by faith.

Then, in order to describe the threefold division of austerities, based on the guṇaś, He (Śrī Kṛṣṇa) here mentions the varieties in the nature thereof, as a result of their being carried out by the body, the speech or the mind.

देवहिंजुभाग्यास्तुपूजन सौचमार्गीयम्।
ब्रह्मचर्याभिषेका च शारीर तप उपच्यते। १४ ॥

14. Honouring the gods, the twice-born, the elders and persons of great wisdom, (ensuring) purity, rectitude, continence, abstention from inflicting injury (on others)—these are said to constitute the austerity of the body.

\(^{827}\) T. C. explains that the reference is to the performance of sacrifices with the help of wealth from sources not authorised by the śāstras. That which has been created for the purposes of sacrifice is asṛpta what is not asṛpta is aṣṛpta. It may be added that ‘aṣṛptaṇa’ literally means ‘in which food is not distributed’. This is the meaning which Śrī Śaṅkara adopts.
The honouring of the gods, the twice-born, the elders and persons of great wisdom; purity, that is, such acts as bathing in sacred waters; rectitude, that is, bodily action in conformity with (the impulse of) the mind; continence, that is, being free from such activities as looking at women regarding them as objects of enjoyment; abstention from inflicting injury; that is, not affecting living beings—all this is said to constitute the austerity of the body.

अनुष्ठाकर्तं वाक्य सत्य प्रयत्नितं च यत्।
स्वाध्यायायायायसं चैव बाङ्गमय तप उच्चते॥ १५॥

15 The speech which is not distressing and which is truthful, agreeable and beneficial, and also the recitation of the Vedas (by way of prayer) are said to be the austerity of speech.

The speech which is not distressing to others and which is truthful, agreeable and beneficial, and the recitation of the scriptures (by way of prayer)—(all) this is said to be the austerity of speech.

मनःप्रसादसत्तमतः मौनमात्मविनिवृत्तः।
भावसहुंदित्येतत्तपो मानसमुच्छते॥ १६॥

16 Calmness of mind, benignity, silence, self-restraint and purity of heart—(all) this is spoken of as the austerity of mind.

Calmness of mind, that is, freedom of the mind from anger and other disturbing feelings; benignity, that is, the mind being devoted to the welfare of enemies; silence, that is, restraining by the mind the tendency to indulge in speech; self-restraint (ātma-śrāvaka), that is, fixing the activity of the mind on the object of meditation; purity of heart, that is, being free of thinking about subjects other than the self—all this is the austerity of mind.

शब्दया परया तत्त तपस्तत्वित्विवं नरः।
अवभूक्तिकिरिमयुर्वेशालिकं परिषम्वते॥ १७॥

838. 'Purity' here, being included in austerities, can mean only acts tending to bring about purity (T. C.).
839. By 'śāntihastabhavam' is meant 'japa-japaḥ' (T. C.).
830. Sri Madhva renders 'maṇḍukha' as 'the practice of meditation'.
That threefold austerity performed with perfect faith by men who do not desire any fruits and who are devoted, is said to be characterized by the quality of sattva.

That threefold austerity which is performed with perfect faith by means of the body, speech and mind by men who do not desire any fruits and who are devoted, that is are constantly engaged in thinking that this is worship of the Supreme Person—this is said to be characterized by the quality of sattva.

And that austerity is here called rājasa which is performed with ostentation for the sake of winning respect, praise and adoration. It is unsteady and unenduring.

Esteem by the mind is respect (satkāra). Commendation by speech is praise. Adoration consists of such physical acts as bowing down in prostration. That austerity which is performed with expectation of fruits for the purpose of winning respect and such other things and is for the sake of ostentation, that (austerity) is here said to be characterized by the quality of rajas. It is unsteady and unenduring, because of its being impermanent as being the means for fruits like Svarga. Unsteadiness is being the cause of swerving (from a steady condition) through the fear of falling. Being unenduring is the tendency to decline and waste away.

That austerity which is performed out of foolish obstinacy with pain to oneself or for the purpose of destroying an enemy is said to be characterized by the quality of tamas.

Foolish persons are those who lack the power of discrimination. That austerity which is performed out of foolish obstinacy, that is,

T. C. refers to and refuses the interpretation of 'calam' as 'transient' and 'adohermu' as 'unsteady and interrupted by impediments'. The correct distinction is that while the latter shows the fruits to be transient, the former indicates that even while they last, they are uncertain.
from the (indiscriminate) stubborn resolve formed by foolish persons, with pain to oneself, without estimating such things as one's capacity (and the directions of the śāstras), or that which is performed for the sake of destroying an enemy—that is declared to be characterised by the quality of tāmas

राजमय्मिति यद्यन दीपोत्सुप्पकारिषे ।
देशे काले च पाने च तद्यन सातिक स्मृतम् ॥ २० ॥

20 That gift is said to be sāttvika which is given to one who has not helped, in the faith that it is one's duty to give, and which is given at a proper place and a proper time and to a worthy person.

That gift which is given without expectation of fruits and in the faith that it is one's duty to give at the proper time and place to a fit person, and to one who has not helped—that gift is said to be characterised by the quality of sattva

यत्तु प्रसुप्पकारिषे फलमुहिषय वा पुनः ।
दीयते च परिबिष्ट तद्यनस्मृताहतम् ॥ २१ ॥

21 But that which is given in return for help received or in expectation of a future gain, for the sake of fruits thereof and unwillingly, is said to be characterised by the quality of rajas.

That gift which is given unwillingly, that is, so as to be made up of what is not suspicious, which has a covert glance at help received and to be received, and which is for the sake of fruits, that is said to be characterised by the quality of rajas

अदेशकाले यद्यनमपात्रेययश्च दीयते ।
अस्मिन्तमकाले तद्यनस्मृताहतम् ॥ २२ ॥

22 That gift which is given at improper place and time to undeserving persons, without honour and deservedly, is declared to be characterised by the quality of tāmas.

632 When the donor is reluctant to give, he may keep the valuable elements in the gift himself and give away only what is insuspicions. Moreover, lack of unselfish and faith in the practice of charity spoils its religious value (T C)
That gift which is given to undeserving persons at improper place and time, without honour, that is, without showing such marks of honour as washing the feet, and dextrously, that is, with a feeling of scorn and without a show of civility—that is declared to be characterised by the quality of *tasma*

Thus, the classification, based on the distinctions of *gunas*, of sacrifices, austerities and gifts prescribed in the *Vedas*, has been taught. Now the definition of the same *Vedic* sacrifices and such other things is taught through their association with the *prana*va (or the syllable, 'Oma') and as capable of being indicated by the words, 'tata' and 'sata'...

अः तस्तविविव निर्यंतो श्रावणस्तिविव स्मरति
व्राह्यानस्तेन बेवान्त्य यताच्च विहिता. पृष्ठ ॥ २३ ॥

23 The threefold expression, 'Oma tata sata', is regarded as (the characterisation) of the *brahman*. As associated with it, the *Brāhmānas*, the *Vedas*, and the sacrifices were made.

This threefold expression, that is, the phrase, 'Oma tata sata' is regarded as of the *brahman*, that is, it becomes connected with the *brahman*. Here the *brahman* is the *Veda*. By the word ('brahman' denoting secondarily the) 'Veda', the ritual prescribed in the *Veda* is spoken of. What is prescribed in the *Vedas* consists of sacrifices and similar rituals. Rituals like sacrifices etc become connected with the expression, 'Oma tata sata'. The connection of the word, 'Oma', is on account of its being used at the commencement of the recitation of the sacred hymns as an essential part of the ritual prescribed in the *Vedas*. The connection of the words, 'tata' and 'sata', is due to their indicating the character (of the rituals) as worthy of honour. The *Brāhmānas* who are associated with this threefold...

833 This ancient formula probably means literally, "Yes, It exists" (L. G 111). The commentators point out that all the three words in it severally denote the *Brahman*. For example, see *Kāś. Up.* (II 15) *Ch. Up.* (VI 8 6), and *Maha. N.* (XV 2). *Śrī Śaṅkara* says that this threefold designation of the *Brahman*, when uttered, purifies sacrifices, austerities, gifts, etc. *Śrī Madhva* says that the three names of the *Brahman* herein constitute an *arthavāda*, which is mentioned to show that sacrifices, austerities and the giving of gifts have necessarily to be performed.

834 *Śrī Madhva* explains 'tata' as "by the *Brahman". *Śrī Śaṅkara* attributes the creation of the *Brāhmānas*, etc., to the threefold designation itself and explains that this is said by way of praise of the designation.
expression, that is, the three castes who are connected with the Vedas (or the brahman), as also the Vedas and the sacrifices (gifts and austerities) were made of old. The meaning is that they were created by Me in the past.

The way in which the words, ‘Om tat sat’, are connected (with Vedic rituals) is described. He (Śri Kṛṣṇa) first speaks about the manner of association with the word, ‘Om’.

तत्समाधिमित्युदाहिस्य यज्ञान्तप्रकिष्टा ॥
प्रवत्तने बिष्णुनिनियतं क्रष्णवाचिनाम् ॥ २४ ॥

Therefore, acts of worship, charity and penance enjoined in (scriptural) injunctions are always begun, after uttering, ‘Om’, by those who discuss the brahman.

Therefore, the acts of worship, charity and penance of those who discuss the brahman, that is, those who expound the Veda, namely, those belonging to the first three castes—rituals which are given in injunctions, given, that is, in the commandments of the Vedas, are always, at all times, begun, after uttering ‘Om’ at the beginning. The Vedas are begun after uttering (the word) ‘Om’.

Thus, the connection of the word, ‘Om’, with the Vedas and the rites prescribed in the Vedas, such as the sacrifices has been set out. The connection of the word, ‘Om’, with the three castes, denoted by the word, ‘Brähmana’, on account of the Vedas which are connected with the word, ‘Om’, being memorised (by them) and the rites like sacrifices etc which are connected therewith, being performed (by them), has also been described.

He (Śri Kṛṣṇa) then speaks about the manner in which these (i.e., the Vedas, the rituals and the performers) are connected with the word, ‘tat’.

तद्भवनिविषयं फल यज्ञातप्रकिष्टा ॥
दानक्रियाया विविधा: किष्ठले भोजकाखिचिमि. ॥ २५ ॥

835. Because of the relation established between the Vedas and the sacrifices, sacrifices, etc., by the Creator (T C.).

836 T C quotes Menea (II 76) as indicating the usage in this matter.
26. Acts of sacrifice and austerity as well as various acts of giving are done without desiring fruits by the seekers of final release, after uttering ‘tat’

Those acts of the study of the Vedas, sacrifices, austerities and giving away gifts, which are done without desire for fruits by those of the first three castes who seek final release are denoted by the word, ‘tat’, which refers to the Brahman, on account of their being the means for the attainment of the Brahman. For it is well known that the word, ‘tat’, is one that refers to the Brahman, as may be, indeed, made out from the following “(He is) sah, vah, kah, kam-yat, tat, padam anuttamam” (M B XIII 254 93). Thus, the connection of ‘tat’ has been stated to be based on the fact that the study of the Vedas, sacrifices and similar works are to be indicated by the word, ‘tat’, when they become the means of attaining final release. The connection with the word, ‘tat’ of the three (higher) castes also arises solely because of their following the study of the Vedas and other works in the manner described.

Then, in order to teach the manner in which the word ‘sat’ is linked with these, He (Śrī Kṛṣṇa) describes the way in which the word, ‘sat’, is derived in the world.

सत्यायं साधुमायेच सतर्थत्वार्थप्रयुज्यते ।
प्रवर्ते कर्मणि तथा सचिवोऽवर्य युज्यते || २६ ||

26. This (word) ‘sat’ is used in the sense of existence and goodness likewise the word, ‘sat’ O Aryuna (Pārtha), is employed with reference to any action deserving of praise.

837 These are names of the Lord given in the ‘Prayer of a thousand names’, occurring in the Mahābhārata. Parāśara Bhatta, a beloved disciple of Śrī Rāmānuja, thus explains them in his commentary on it “Sat, He, who gives to these (devoted) from their childhood knowledge about Himself through the same acquired by such knowledge amongst all sat, He in whom all things dwell and who dwells in all things, sat, He who shines even when dwelling amid dirty things; ksat, He, who is sought after by all unconditionally in order to attain their desires; yat, He who strives for their protection; sat, He who increases knowledge and devotion to Himself, and padam anuttamam, He who is their supreme object of attainment.”
Both in the usage of the world and in the Vedas, this word, 'sat', is used in respect of all things to indicate सद्भावना, existence, and सदभावना, auspiciousness. Likewise, in respect of a wordly action which is deserving of praise, that is, suspicious, and which is performed by someone, the word ‘sat’, is used, that is, applied to indicate "This is a good action."

यज्ञ तपसि दाने च स्थितिसन्दिति चोथ्योते ।
कर्म च चेति तत्त्वाय विद्येबाधिष्ठिते च ॥ २७ ॥

27 Steadfastness (of the three higher castes) in sacrifices, austerities and the giving of gifts is also spoken of as ‘sat’ and even rituals for their purposes is called only ‘sat’.

Therefore, steadfastness of the three (higher) castes who follow the Vedas in sacrifices, austerities and the giving of gifts is called sat, it being auspicious. Even rituals for their purposes, that is, the sacrifices, gifts and similar works performed for the sake of the three (higher) castes are also called ‘sat’ only.

Therefore the Vedas, the rituals prescribed in the Vedas and the three castes denoted by the word, ‘Brāhmaṇa’ on account of their having been defined through their being connected with the expression, ‘Om tat sat’, are to the known as distinct and different from what are not the Vedas and what are not prescribed in the Vedas.

अष्ट्रवीय हुत दत्त तपस्तत्व हृत च यत् ।
असदिश्यते पार्थ न च तत्स्याय नो हि हु ॥ २८ ॥

28 Whatever is offered as oblaton (in sacrifices), whatever is given as gift, whatever austerities are practiced, and whatever action is performed; without faith, that, O Arjuna, is called ‘asat’ (i.e., bad or unreal). It is of no use here or hereafter.

838 The means for realising objectives other than final emancipation are indicated by the word, ‘sat’ (T. C.) Kāma-karma seem to be meant here.
839. ‘Tatārthiyam’ is explained by Śrī Sāṅkara as ‘for the purpose of sacrifices, austerities and gifts’, or alternatively as ‘for the sake of the Lord’.
Oblations offered in fire and such other rites, when performed without faith, are called 'asat' (i.e., bad or unreal), though they have been ordained by the scriptures. Why so? Because it (i.e., such a rite) is of no use here or hereafter, that is, it conduces neither to final release nor to results useful for worldly life.

840. Asat is the opposite of sat. It means non-existence, lack of significance, badness, etc.

841. What is in accordance with the śāstras but evokes no faith, or what evokes faith but is not in accordance with the śāstras should not be performed, as it can never bring about desired results either here or hereafter. Only that which is prescribed in the scriptures and which is purified by faith should be done. Such is the essence of this chapter (T. C.).
CHAPTER XVIII

By the preceding two chapters it has been pointed out that only the sacrifices, austerities, gifts and such other works enjoined in the Vedas serve as the means for attaining worldly prosperity and the highest good of final release, and nothing else. That the common feature of all Vedic works is their connection with the syllable Oṃ that among them the distinction between the means for salvation and the means for worldly prosperity is due to their being indicated respectively by the words, ‘tat’ and ‘satt’ that the works which are the means for salvation are sacrifices and other such works done without hankering after results that taking up the performances of these (in this manner) is prompted by the dominance of the sattva and that the dominance of the sattva is effected by using food characterised by the quality of sattva.

Then (in the 18th chapter) these are expounded—the identity between tyāga and samyādā, both of which have been pointed out as the means for final release. The nature of tyāga ascribing the agency of all actions to the Lord, who is the ruler of all the acceptability of the sattva guṇa being indispensable, as made out through a description of the effects of the sattva, the rajas and the tamaś the way in which the Supreme Person is attained through works proper to one's own caste and forming the worship of the Supreme Person and the discipline of devotion which is the essential purport of the entire sacred work, the Gītā.

Out of all this, Arjuna first questions with a view to determine whether tyāga and samyādā are distinct or identical and to determine what their nature is.

अर्जुन उपाध

सत्यास्य स्महाबाहो तस्यसम्बन्धाम् बेदिततमः।
त्यागस्य च हृदीकेश पृथ्वीसिद्धिवृद्धिः॥ १ ॥

842 Vide G S 22, where, however, there is no reference to the first two topics cited here, which may be regarded as being included in the attribution of agency to the Lord. Śrī Śaṅkara, in his introductory comments on this chapter, says that it summarises the teaching of the entire Gītā-Utāra and declares the purport of the Vedas, and that all that has been taught in earlier chapters may be made out here. According to Śrī Madhva, this chapter summarises all the teaching about mādhyama (i.e., the means for the attainment of right knowledge).
ARJUNA SAID:

1 I wish to know the truth about sannyāsa, O mighty-armed Kṛṣṇa (Hṛṣīkesh), and also about tyāga separately, O destroyer of Keli!

Both tyāga and sannyāsa have indeed been enjoined as the means for final release in such passages as: “Not by rituals, not through (begetting) children, not by wealth, but solely through tyāga do some attain immortality. Having well ascertained views (on the Highest Reality, the highest objective of human effort and the means thereof), through a detailed knowledge of the Vedānta, and becoming purified in mind through the discipline of sannyāsa, these persons who have self-control, at the time of dissolution from their last bodies, (attain the Lord) who is higher than the freed soul and become emancipated from all bonds” (M. Nār. X. 5-6).

I wish to know severally the truth, that is, the real nature of this tyāga and sannyāsa. The intention here is this: Do the two words, ‘sannyāsa’ and ‘tyāga’, have different meanings, or are they of the same meaning? In case they have different meanings, then I wish to know their true nature as being separate (from each other). If, indeed they are of the same meaning, its true nature should be explained.

Then, in order to show conclusively that the nature of these two is one only and that it is such and such, the Lord spoke, pointing out the disagreements among some reasoners.

THE LORD SAID

2 The enlightened understand sannyāsa to be the giving up of works intended for the satisfaction of worldly desires. The wise describe tyāga as the giving up of the fruits of all works.

843. The conclusion arrived at here is from reasoning, which is needed only where there is some ambiguity, and the ambiguity in the present context arises from the disagreements among those who reason about the matter (T. C.).
Some scholars understand by *sannyāsa* the complete giving up of the works intended for the satisfaction of desires. Some other wise men say that the meaning of the word, ‘*tyāga*’, in the scriptural passages dealing with final emancipation, is nothing other than the giving up of the fruits of all works, whether obligatory, occasional or intended for the satisfaction of desires. Here by referring to the controversy whether the *tyāga* taught in the *bāstras* relates to the works themselves intended for the satisfaction of desires or to the fruits of all works, He (Śrī Kṛṣṇa) has used in one place the word, ‘*sannyāsa*’, and elsewhere the word, ‘*tyāga*’. From this it is learnt that the synonymity of the words, *tyāga* and ‘*sannyāsa*’, has been accepted (by Him).

Similarly, the decisive statement is about the word, ‘*tyāga*’ alone in the declaration “In regard to that (much-debated) *tyāga* hear from Me the established conclusion, O Arjuna (Bharatasañcīnī)’ (XVIII 4). It is also shown that they are synonymous with each other in the passages “But the renunciation (*sannyāsa*) of works which are invariably concomitant (with one’s caste and stage in life) is not proper. Their abandonment (tyāga) through delusion is declared to be of the quality of *tamas*” (XVIII 7), and “In regard to those who have not renounced (or *atyāgins*), the fruit of works, after their performance (lit. after death), is threefold—undesirable, desirable and mixed, but never is there (any such fruits) to those who have renounced (*sannyāsins*)” (XVIII 12). It is conclusively established (by the Lord) that the oneness of meaning of these two (words) necessarily follows from these.

844 *T. C* sums up the arguments for giving up *kāmya-karmas* thus: Failure to perform them does not give rise to sin, nor disqualify one from other rituals. They do not lead to final release, nor do they form an element in bhākta-yoga (Śrī Madhva thinks that the giving up of these *karmas* may mean giving them up altogether, or giving up their fruits).

845 Those who advocate the giving up of the fruits of all works, including *kāmya-karmas*, believe that the only objection to their performance is that their fruits hinder salvation. But they should be performed with a view only to please the Lord. In Brāhma Up (III 8 10), it is taught that all rituals give rise to evanescent or permanent results according as they are performed with or without meditation on the Lord (*T. C*) Śrī Sāṅkara thinks that the reference is to the giving up of the fruits of other rituals than those intended for the satisfaction of desires, which are not to be done at all.
3. Some sages declare that (all) works are to be given up as being full of evil, and others that the works of sacrifices, giving of gifts and austerities should not be given up.

Some wise men, that is, the followers of Kapila\textsuperscript{846} and those followers of the Vedas who accept his opinions, declare that all works, including sacrifices and similar rites, should be given up by one aspiring after salvation, as they (i.e., the rites) being full of desire and similar evils, tend to bind. Other learned men declare that works like sacrifices etc. should not be given up.

निःशय अृष्णु मे तत्र त्यागे भरतकसम ||

त्यागो हि पुश्यवार्ध विविष्यस्मप्रकृतित || ॥ ॥

1. In regard to that (much-debated) \textit{tyāga}, hear from Me the established conclusion, O Arjuna (Bharata-sattama)! \textit{Tyāga}, indeed, O Arjuna, (Puruṣa-tyāgha), has been described to be of three kinds.

In regard to that thing about which there are such conflicting views from disputants, namely, \textit{tyāga}, hear from Me the established conclusion \textit{Tyāga} has, indeed, been described by Me with respect to works which are sanctioned by the scriptures and are being performed, to be of three kinds\textsuperscript{847}—as relating to the fruits, as relating to the works themselves and as relating to the agency in the statement, “Making over all actions to Me with a mind devoted to the self, free from desire and selfishness, fight without (the) fever (of desire and anxiety)” (III 30). The giving up of fruits consists in taking the view, “Sacrifice and such other fruits, resulting from works, do not belong to me.” \textit{Tyāga} as relating to the works (themselves) is the complete giving up of the sense of possession in works, which consists in the belief, “These works are mine, because they are the means for the fruits which are

\textsuperscript{846} Kapila is the founder of the Sāṅkhya system of philosophy in which it is held that hurting and killing animals in sacrifices make sacrifices evil. Sri Sāṅkara also thinks that there is a reference here to the Sāṅkhya system. He goes on, however, to insist that the discussion here relates only to those to whom the performance of \textit{ārthas} is obligatory and not to the \textit{sāṃśaya-s}. According to Sri Madhva, the reference here is to the giving up of the fruits of works and not to the giving up of works themselves. Hence these “wise men” do not essentially differ from the Lord’s teachings.

\textsuperscript{847} Sri Sāṅkara takes this to refer to the threefold division according to the \textit{gupta}.
Verse 6

Ramanuja-Bhashya

(to be) mine. VII-96

Tyāga as relating to agency is the giving up of the agency of oneself by attributing the agency to the Lord of all.

5 The works of sacrifice, giving of gifts, and austerities must not be given up but all this must needs be performed.

The works of sacrifice, giving of gifts, austerities and the like which have been enjoined in the Vedas should never be given up by one who aspires for final release, but should be done day after day till death.

Why?

यञ्जो दान तपःस्य यावनां नन्मिषिणम् II ५ ॥

5 Sacrifices, giving of gifts, aserterities and other such works are the means for purification to the wise.

Works such as sacrifices, giving of gifts and austerities are connected with the castes and orders of life and are the means for purification to the wise, that is, to those given over to meditation. Meditation is worship. The meaning is that to the aspirants after final release who perform such worship throughout their lives, they (i.e., the sacrifices, etc.) are destroyers of the ancient karmas which obstruct the consummation of such worship.

एतानयपि तु कर्मसङ्कुच्य त्वक्षत्वा फलानि च I
कर्तव्यानोति मे पार्थ निन्मित्त महतुसतमम II ६ ॥

6 It is My decided and excellent opinion that even these works must be done, O Aryuna (Pārtha), giving up selfish attachment and the fruits thereof.

848 The attitude of the aspirant for salvation should be that the Lord impels him to perform works as the means to please Him and for His sake only (T C’).

849 This is in contrast with Śrī Saṅkara’s view that works should be performed only till the desire to know the Brahma arises and that they should be given up thereafter. Śrī Madhva agrees that works are necessary even for austerities; their yajñas is the wisdom-sacrifice, their dvīna the giving of knowledge and the assurance of freedom from fear, and their tapas purity and continence.
Because sacrifices, giving of gifts, austerities and the like are the means for purification to the wise, therefore it is My decided and excellent opinion that even these works of sacrifice, giving of gifts, austerities and the like, which are of the form of My worship, should be carried out, like worship, day by day till one's death, giving up selfish attachment, that is, the sense of possession in the works, and the fruits thereof, for the purpose of consummating the worship by one who aspires after salvation.

नियतत्स्य तु सत्यासं कर्मणो नोपपदते ।
मोहत्त्स्य परित्यागस्तामस परिकीतित II 7 II

7 But the renunciation (sannyāsa) of works which are invariably comonstant (with one's caste and stage in life) is not proper. Their abandonment through delusion is declared to be of the quality of tāmas.

The renunciation (sannyāsa) of works which are invariably comonstant (with one's caste and stage in life) and which consist of the daily and occasional rites like the (five) great sacrifices, is not proper. For (otherwise) even the substance of the body would not be possible, as stated already. "Even the substance of the body would become unsuccessful, with you remaining without doing any work" (III 8).

And the substance of the body, when carried out by eating the remains of sacrifices, gives rise to correct knowledge. Otherwise, as already pointed out in the statement, "But the wicked eat sin" (III 13), the satisfaction of the appetite by eating food which is not of the remains of the sacrifice and (hence) consists of sin, tends only to produce perverse knowledge in the mind. For, as taught in the Śruti text, "The mind, indeed, my dear child, consists of food" (Cf. Up VI 5 4), the mind is nourished by (subtle modifications of) food. Also, in the passage, "When the food is pure, the mind is pure; when the mind is pure, then remembrance (i.e., loving meditation) is firm and when (such) memory is obtained, there is the complete loosening of all knots" (Ibid VII 26 2), it is revealed by the Śruti that knowledge which is of the form of the direct vision of the Brahman, is dependent on purity of food. Therefore, as the (five) great sacrifices and such other daily and occasional rites are required to be performed till one's death solely.

Sūt. Sri Sanātana explains that this verse applies only to those aspirants for mokṣa who have not yet risen to wisdom.
for the sake of the knowledge of the *Brahman*, the renunciation of those is not proper. Thus, the giving up of the works, which cause the rise of knowledge, under the delusion that they tend to bondage is declared to be characterised by the quality of *tamas*.

Renunciation which is of the quality of *tamas* has its roots in the *tamas*. Such renunciation has its roots in the *tamas*, because it has its roots in the ignorance which is the effect of the *tamas*. For the *tamas* is at the root of ignorance. It has indeed been stated here: "Helplessness and delusion spring from the *tamas*, as also ignorance." (XIV 17) But ignorance is perverse knowledge, which is opposed to (correct) knowledge. Accordingly it will be stated: "That judgement (of) Arjuna (Pārtha), which, enveloped in the *tamas*, regards what is contrary to dharma as dharma and all things as the opposite of what they are, that is of the quality of *tamas". (XVIII 32) The meaning therefore is that the renunciation of daily and occasional rites and other works has, indeed its roots in perverse knowledge.

8 He who renounces works as troublesome out of fear of physical strain performs renunciation characterised by the rājas and does not at all attain the fruit of renunciation.

Even though works form the mediate means for final release, yet they cause depression of the mind, because they can be performed only by gathering materials which is troublesome and because they produce physical strain on account of their requiring much exertion. He who, fearing this, comes to the conclusion that the discipline of knowledge alone should be attempted for success in *yoga* and gives up rites like the great sacrifices appropriate to his order in life he performs renunciation whose root is in the rājas. And because this does not represent the purport of the *sūtras* as it ought to be, he cannot

851. In the commentary on XIV 17, Śrī Rāmānuja explained moka as *asparśa-jñāna* and *ajñāna* as the absence of *pāna*. Here, after citing that verse, *ajñāna* is glossed as 'asparśa-jñāna'. T C would reconcile this by suggesting that in the absence of *pāna*, wrong action can only be the outcome of perverse knowledge.

852. Absence of depression of mind is one of the seven qualities helpful in producing devotion to God. See S B (1, pp 20-21)
obtain the fruit of renunciation in the form of the birth of knowledge (in him). For it will be said later on to this effect. "The judgement by which one understands otherwise than accurately, O Arjuna (Pārtha) is characterised by the rejas." (XVIII 31) For works are not the cause of purity of mind in a concrete, visible way, but through the grace of God.

कार्यमित्वेष प्रत्येक्षे नियत क्रियेः पञ्जुः।
सज्ज्व त्वक्त्व फल सौभ झ स यागससाजीवको मनः: ।१९।

9 When works that are invariably concomitant (with one's caste and stage in life) are performed, with the feeling that they ought to be carried out and giving up attachment and the fruits also, that renunciation is deemed to be characterised by the quality of sattva.

When works like daily and occasional rites and the (five) great sacrifices, which are enjoined in the scriptures according to one's caste and stage of life, are performed with the conviction that, on account of their being the worship of Myself, they ought to be performed, they being an end in themselves, and giving up the sense of possession in the works and the fruits, that renunciation is deemed to be characterised by the quality of sattva. It has its roots in the sattva. The meaning is that it has its roots in the knowledge of the purport of the śāstras as it really is.

For in the passage, "From the sattva knowledge is born" (XIV 17), it has been taught that the sattva produces knowledge of things as they really are. And it will be stated (further on) "That judgement, O Arjuna (Pārtha) which discerns (the works prescribed for) the active life and (for) the life of renunciation, what ought to be done (in connection therewith) and what ought not to be done, what causes fear and what assures freedom from fear, and what is bondage (in saṁsāra) and what is deliverance (therefrom)—that (judgement) is characterised by the quality of sattva." (XVIII 31)

853 T. C refers to the passage from Dramida quoted under S B (II 2 3) "The established law of the śāstras is that they (the people) desire to please the Self by means of works with the desire to be given the fruits thereof, and He, being pleased (with them), is (alone) capable of giving the fruits."

854 T C explains that the essential feature of svābhāva tyāga is the giving up of the sense of agency. Śrī Śaṅkara points out that here there is the giving up of the fruits of works, while the rūjasa and tāmasa varieties of tyāga relate to the abandonment of works. Abandonment or renunciation is the common feature in all the three.
Verse 10]  

10 One who has renounced, being imbued with the sattva, having wisdom and with doubts cut off, neither hates auspicious works, nor becomes attached to those that are auspicious.

One who is thus imbued with the sattva, who has wisdom, that is, has knowledge of the ultimate reality as it really is, who, because of this, indeed, has his doubts cut off, and who has given up attachment to works and (their) fruits (such a person) neither hates auspicious works, nor becomes attached to auspicious works. Auspicious works are productive of undesirable results and auspicious works have for their fruits desirable fruits in the form of Svarga, sons, cows, food etc.

In respect of these two (types of works) which are being performed he entertains neither love nor hatred, because of his being free of the sense of possession because of his having given up all fruits other than the Brahman and because of his having given up the sense of agency. Here sinful works that lead to undesirable results, are regarded as arising through inadvertence. For it has been revealed in the scriptures that failure to turn away from evil conduct is opposed to the birth of knowledge. "But one who has not ceased from evil conduct, is not tranquillised, is not distracted, is not content in mind also, will not attain Him by knowledge." (Kath Upanishad 11.24) Therefore, the renunciation which is in accordance with the sūtras is the giving up of the sense of agency, attachment and fruits in regard to the works and not the giving up of the works themselves.

He (Śrī Kṛṣṇa) speaks about this.

न हि देहसूता शक्य त्यत्तु कर्ममयोयेत ।
यत्तु कर्मकल्याणी स त्यत्त्वत्त्ववैविषयः ॥ ११ ॥

855 A chain of causes and effects is suggested in the order in which the descriptive epithets in the verse are explained in the commentary (T C)

856 T C explains that this means he considers these works as if they were performed by others for themselves.

857 The sattva-samānyam comes to perform akṣara-karma only through inadvertence. According to Śrī Śankara, kṣaya-karma is auspicious and nitya-karma auspicious.
11 For it is not possible for one who is embodied to give up works altogether. But he who has renounced the fruits of works, is said to have renounced

For it is not possible for one who is embodied, that is, one who is maintaining a body, to give up works altogether, because of eating, drinking and such other acts required for sustaining the body and others connected therewith being unavoidable. And for their sake the performance of the (five) great sacrifices and such other religious rites is also unavoidable. He who has renounced the fruits in regard to the (five) great sacrifices and such other works, he alone is described to be one who has renounced in passages of the śāstras like the following: "Solely through renunciation do some attain immortality." (M Nār X 5)

The reference to one who renounces the fruits of works is illustrative. It must be taken to refer to one who has renounced the fruits, agency and attachment to works, as the discussion of the topic has been begun with the statement, "(Tyāga) has been described to be of three kinds." (XVIII 4)

It may, however, be argued that the aṅgikātra, the full moon and new moon sacrifices the jyotishaṇa and such other works, as also the (five) great sacrifices and similar rites are enjoined by the śāstras, only on account of their being connected with fruits like Svarga. Indeed, even the mandate in regard to the daily and occasional rites is laid down on account of their being connected with fruits, as in the following and similar passages: "The world of Prapātoṣī (like Bhṛgu) is attained by householders." (VP I 6 37) Therefore, in the performance of works which are made out only as having the nature of being the means for their fruits, connection with agreeable and disagreeable fruits is unavoidable even to one who does not desire the

858 Śrī Śaṅkara interprets 'dēkha-bhīr' as one who confounds the body with the self and argues that the wise seer can give up all karmas without exception.

859. This verse is quoted from a context where the various worlds attained by those who discharge well the duties suited to their castes and orders of life are detailed. In S B, under III 4 19, some verses of this passage are quoted to show that "those who are devoid of devotion to the Brahmāna and merely perform their duties according to the stages of life attain auspicious worlds, while among these one who is devoted to the Brahmāna becomes the enjoyer of immortality."
fruits, just as in the case of sowing the seed and such other (workly) activities. Therefore, (it is concluded that) works should not be performed by one aspiring for final release, on account of their having fruits opposed to final release.

He (Śrī Krāma) replies to such arguments.

अनिष्टसम्बन्ध मिथ्या व विषव कर्मण कमरुप ।
भवत्स्यायानित्र प्रेतय न तु सत्यातिना क्षयित ॥ १२ ॥

12 In regard to those who have not renounced (or atyaqna), the fruits of works, after their performance (lit after death), are threefold undesirable, desirable and mixed but never (are there any such fruits) to those who have renounced.

What is undesirable is hell and such other fruits. What is desirable is Svarga and such other fruits. When combined with what is undesirable, sons, cows, food and such other fruits (which may by themselves seem desirable) are mixed.

To those who have not renounced that is, to those who are without the renunciation of the agency, sense of possession and fruits, threefold are these fruits of work after death. The meaning of ‘after death’ (pretya) may be taken to ‘be in the time which is posterior to the performance of works’. But never to those who have renounced that, is, to those who have renounced the sense of agency etc., never are there any fruits opposed to final release.

What is said amounts to this. Though the agnihotra, the (five) great sacrifices and similarities are indeed obligatory, still as in the case of the difference in their applications in regard to their suitability (for performance) throughout life and their suitability (for performance) for winning the objects of desire, there is also difference in application in regard to their suitability (for performance) for final release. Thus (the objection) is overcome. And their application for final release may be seen in passages like ‘The Brāhmanas desire to know Him.

360. According to Śrī Saṅkaras, birth as a god, as an animal or in hell, and as a human being constitute respectively the desirable, undesirable and mixed fruits of works.
who has been mentioned above, by sacrifices, by giving gifts and by
austerities associated with fasting' (Bṛh Up IV. 4. 22). 861

Thus, sannyāsa is the renunciation of such things as agency, as
shown in the śāstras, in respect of works that are being performed. This
alone has been spoken of as śādga.

He (Śri Kṛṣṇa) now teaches the method of realising that one
is not an agent, by ascribing all agency to the Lord, who is the Supreme
Person and the Internal Ruler. It is only from this that there arises
the giving up of the sense of possession even in regard to results and
works. For the Supreme Person, it is well known, takes up all activities
having His sport as the only purpose, 862 through the individual self
which belongs to Him and with the help of organs, bodies, and life
sustaining forces which also belong to Him. 863 Accordingly, even the
satisfaction of hunger and such other results belonging to the indi-
vidual self and the actions which form the means therefor, are the
Supreme Person's only.

पञ्चतानि महावाहो कारणानि निवोष मे |
सात्भे कुताल्ले प्रत्यतानि सिद्धे सप्तकमंजाम् ॥ १३ ॥

13 Learn from Me, O mighty-armed (Arjuna), these five causes
which are held in the reasoned conclusions (of the Vedas) to be responsible
for producing all works

'Saṁkhyā' is the reasoning faculty. In the demonstrated con-
cclusions arising from the functioning of reasoning (saṁkhyā kṛtānta), 864

861 It is accepted that rituals like the agnikotra may be performed with
a double purpose. They are daily duties and also the means for winning Svarga.
Similarly these can be performed by those seeking final release as both the duties
of their stages of life and as auxiliary means for final release. See S R
(iii. 4 33-35).

862 T C. refers to another reading, 'āstā pravrajyana' for the purpose
of sport, etc.

863. Just as a bird in a cage is fed and kept happy for the satisfaction of
the king whose pet it is, men satisfy their hunger only for the pleasure of the
Lord for whose benefit alone they live and labour (T C)

864. T C explains that the phrase ultimately means that portion of the
Vedas embodying such conclusions. 'Saṁkhyā kṛtānta' is interpreted by Śrī
Sāṅkara as in the Vedas in which all things to be known are enumerated
(saṁkhyāvanam) and all actions (karma) find their cessation (anta). Śrī Madhva
takes it to mean 'in the jñāna-siddhānta', in the states which is intended for
giving rise to true knowledge.
that is, in the conclusions arrived at after deliberation by an intelligence working, in harmony with the Vedas, on the nature of things as they are, these five causes are held to be responsible for the siddhis, that is, the production of all works. Learn them from Me. That is, ascertain them from Me.

An intelligence working in harmony with the Vedas, concludes indeed that the Supreme Self, who has for His instruments the body, the senses, the life-sustaining forces and the individual self, is alone the agent of all actions, as declared in the following and other Śruti texts: "He who, dwelling in the self, is within the self, whom the self does not know, whose body is the self, who rules the self from within, He is your Self, the Inner Ruler immortal" (Mādh. Brh. Up. III 7 22), and "He who has entered within, is the ruler of all things that are born and is the Self of all" (Tatt. Ar. III 31).

He (Śrī Kṛṣṇa) now mentions here that (conclusion of the Śruti texts)

अछिस्तान तथा कल्ल करण च पृष्ठविभम्।
निविष्ट च पृष्ठवकेष्टा देव वैवान प्रधमम्।
शारीरवा० ब्रमनोमित्यक्षम प्रारम्भे नर।
न्याय्य वा विपरीत्वा वा पर्चिते तत्स्य हृदहर।। १४ ||

14 The seat of action as also the agent and organs of many kinds, the manifold and distinctively functioning vital aises (lit distinct activities) and also Providence forming the fifth of these.

15 Whatever, work a man starts to do with body, speech, and mind, whether it is right or wrong, these five are six causes.

These five are the causes in respect of every work done by the body, speech or mind, whether it is right, that is, in accordance with the śāstras, or wrong, that is, forbidden. The seat of action

845. According to Śrī Saṅkara, adhisthānam is the body, karanaṁ stands for the ten senses with names and buddhi, the agent is the individual self, the activities of the vital aises are the ātma,śakti, and the sun god and other deities who help the senses like that of vision are meant by 'dharma.' Śrī Madhva says that the agent is Viṣṇu or the soul dependent on Him. 'Čhetā' stands for the activities of hands, etc. Dharma is destiny if Viṣṇu is the agent and Viṣṇu if the individual self is the agent.
(adhishthānam) is the body. The body, which is made of a combination of the 'great elements', is called the seat, because it is presided over by the individual self.

And the agent is the individual self. That this individual self is the knower and the agent is taught in the Vedānta-Sūtras, in the following aphorisms: "It (i.e., the individual self) is the knower itself, because of them (i.e., because of there being scriptural statements to that effect)" (II 3 19) and "The agent of actions is (the individual self), because the scriptural injunctions have to be purposive" (II 3 33).

The organs of many kinds are the five organs of action like that of speech, hands, feet etc., along with the mind. They are of many kinds, that is, they have different functions in the carrying out of work. And as regards the manifold and distinctive activities, it may be noted that the five fold vital air is meant by the expression, 'activity' (okeṣāḥ), which directly denotes its functions. Distinctive are the activities, various are the functions of this vital air, which supports the body and the senses, which is divided into different things like the āpana, the apāna and others and which is fivefold.

Providence forms the fifth of these. The meaning is this: Of these, which form the collection of causes for work, Providence is the fifth. That is, the Supreme Self, who is the internal ruler, is the principal cause in the carrying out of work.

It has been declared already: "And I am well established in the hearts of all. From Me (come) memory, knowledge, and their loss also". (XV 15) And He (Śrī Kṛṣṇa) will say later on: "The Lord dwells 0) Arjuna, in the region of heart of all beings, causing all beings who are mounted on the machine (of the body) to revolve (i.e., to work) by means of the prakṛti (or māyā) (which is under His control and in accordance with its guṇas)" (XVIII. 61). That the agency of the individual self is dependent on the Supreme Self is also taught in the

866 T C explains that the self has to be the knower—and not mere knowledge—if he is to be the agent. Since this context deals with action, only the organs of action are mentioned here as the self's instruments. The mind is also included, as its willing is needed for action to take place.

867 As activity cannot be the cause of activity, 'okeṣāḥ' has to be understood in a secondary sense as the vital airs which impel movements of various kinds in the body. The different functions of the five vital airs are listed in Note 758 under XV. 14.
following aphorism (of the Vedānta Sūtras): “That (i.e., the power of being the agent possessed by the individual self) is, however, from the Supreme Being because the scripture says so” (II 3 40).

The question may be raised that, if the agency of the individual self is dependent on the Supreme Self, then the śāstras, relating to mandates and prohibitions become purposeless, as the individual self becomes incapable of being made subject to mandates in regard to any work. This question is satisfactorily answered by the author of the Vedānta Sūtras himself (in the aphorism), “But He requires the efforts made (by the individual self) for the reason among others that the mandates and prohibitions (in the śāstras) should not become purposeless” (II 3 41).

What is said amounts to this: By means of the senses, the body and such other things given by the Supreme Self, having Him for their support and deriving their power from Him, the individual self, who finds his support in Him and derives his power from Him, undertakes, of his own free will, the effort, which is of the form of directing the senses and other things, for the purpose of performing work. The individual self himself of his own free will is indeed the cause of work, because the Supreme Self, remaining within him, causes him (who has made the effort) to act by granting His permission. As in the case of the activities which have for their object such things as the shifting of very heavy stones, trees and similar things that can be brought about (only) by many persons, the condition of being the cause may belong to many, as also that of being subject to positive and negative commandments.

तथैव सति कर्तारमात्मान केवल तु म ।
पवयत्वक्षतुद्वित्वान्न स पवयति दुर्मलि’ II १६ II

868 The other reasons are that there may be scope for the Lord to show His grace and scope also to indicate His disapproval.

869 The reality of moral choice is affirmed on the basis of the initial effort of the individual self being entirely free, the Lord remaining neutral. Later efforts are ascribed to by Him, so that they may be carried into effect. In details regarding this, differences of opinion have arisen between the southern and northern schools among the followers of Śrī Rāmānuja. The latter does not accept the Lord’s neutrality during the initial effort. He being the common cause of all actions and the selves the particular causes. See S. P. on S. B (II 3 41), Vācya Varada’s Tattvasastra (46), and Vedānta Deśika’s Advaitapañcasācharā (236-243), as also the T. C. here.
16 Such being the case, in regard to it (i.e., action), he who sees the self alone and none else as the agent, that man of a perverse mind does not see, because of his having an undisciplined understanding.

While the agency of the individual self requires the previous assent of the Supreme Self, he who sees, in regard to it, that is, in respect of work, the individual self alone and none else as the agent, that man of a wicked mind, that is, of a perverse mind, does not see, that is, does not see the agent as he really is, because of his having an undisciplined understanding, that is, an understanding to which the nature of things as they are has not been made known.

यस्य नात्स्यतो भावे भूड्रिव्ययम्न न लिप्यते।
हस्तवापि स इम्मलोकाल्प हृद्वि न निवध्यते॥ १७॥

17 He who has no feeling of egotism and whose understanding is not tainted (by attachment)—even though he kills all these men, he kills not, nor is bound (by the consequences of the action).

He who has no feelings of egotism, that is, the attitude of whose mind about agency, as a result of meditation of the agency of the Supreme Person, does not proceed from self-esteem, the meaning being that the idea, "I alone do", does not exist for him; and whose understanding is not tainted, that is, whose understanding has arrived at the conclusion, 'As there is no agency for me in respect of this work, its fruit is not connected with me, nor does the work belong to me' such a man, even though he kills in battle all these men, that is, not merely Bhishma and other such (venerated elders) (but all others also), does not kill them. Hence he is not bound by this work known as fighting in war. The meaning is that he does not experience the consequences of this work.

870. Sri Sankara takes 'ātmanārtham keśalath' as referring to the pure state of the Self and sets out his view that the Self can never be the agent either by itself or in combination with others. Sri Madhva glosses 'keśalath' as 'apāriyath' or devoid of action (unless impelled by the Lord).

871 Sri Sankara argues that the Self, having no agency in regard to the act of killing, cannot become connected with the evil consequences of the killing. The wise, who know this, give up all actions. This, in his view, sums up the teaching of the Gita and is the essence of the purport of all the Vedas.
He (Sri Kṛṣṇa) proceeds to describe the manner in which work is impelled, elaborating the differences created in work by the sattva and other guṇas with a view to teach the desirability of the sattva, because all this meditation on one's self not being the agent and such other things leads only to the increase of the sattva guṇa.

18 Knowledge, the object of knowledge and the knowing subject these form the triple incitement to action. Threesome is action in concise description as the instrument, the action and the agent. Knowledge (here) is the knowledge about the work that ought to be done. And the object of knowledge is the work that ought to be done. The knower is he who understands it. In this way, triple is the incitement to action. The meaning is that the mandate relating to rites like the yajñavedicā are associated with knowledge, the object of knowledge and the knower. Therein, the work which constitutes the object of knowledge is concisely described as threesome, as the instrument, the action and the agent. The instrument consists of the materials and other things which constitute the means. The action is the sacrifice etc. The agent is one who performs the action.

19 Knowledge, action and the agent—in the context which enumerates the (effects of the) guṇas, each of these is said to be of three kinds according to the differences of the guṇas. Hear about them also as they are.

In the context which enumerates the guṇas, ⁸⁷⁴ that is, in recounting the effects of the guṇas, knowledge about the work that ought

---

⁸⁷２ The analysis of action described hereunder is only for the purpose of elaborating the divisions of things relating thereto, according to the guṇas (T. C.)

⁸⁷³ Sri Śaṅkara distinctly says that the Śāhīśhva system of Kapila is meant here, and that it is acceptable with reference to the subject under discussion. Sri Madhva glosses, 'in the context of describing the guṇas': but according to the explanation given by Jayatīrtha, this has to be understood as a reference to Kapila's Śāhīśhva system.
to be done, the work that is being done, and the performer of that work are stated to be of three kinds, according to the differences based on the sattva and other gunas. Hear about these also as they are. That is, hear about these, knowledge and the other things, which are differentiated according to the gunas.

20. Know that knowledge to be characterised by the quality of sattva by which one sees the same indestructible entity as undivided in all embodied beings that are divided.

By that knowledge by which one sees the same entity 874 in all embodied beings who are qualified to perform religious rites and who are divided in the forms of the Brāhmaṇas, Kṣatriyas, students, householders etc., and even among them (sees it) as undivided, that is, as something devoid of distinctions in respect of the self in its form as knowledge, 875 among all embodied beings in the forms of Brāhmaṇas and others, possessed of the distinctions of being white, long etc., as indestructible, that is, as indestructible even in the bodies of Brāhmaṇas and others that are of a perishable nature, as immutable and as unfit for association with the fruits and such other things (sees the self in this manner) at the time of being qualified for works 876—know that knowledge to be characterised by the quality of sattva.

31 But that knowledge which knows through differentiation in all embodied beings various entities of different kinds, know that knowledge to be characterised by the quality of rajas.

874. Śri Śaṅkara says that this is the one and only Self of nondualism (God (Viṣṇu) is the one thing to be known mentioned in this verse, according to Śri Madhva.

875. The point here is that all individual selves, being of the form of knowledge, are similar to one another. The single entity refers to the class of selves.

876. That is, at the time of taking up the performance of works.
That knowledge which knows, at the time of being qualified for works even the entities known as the selves in all embodied beings, (in Brāhmaṇas and others, as varied through differentiation in the forms of Brāhmaṇas and others, and as being of different kinds, on account of the distinctions of being white, long and so on, \(^{877}\) and as fit to be associated with the fruits and other things related to works—know that knowledge to be characterised by the quality of rajas \(^{878}\).

\[
\text{वत् कृत्कावेकसिन् कायं सत्तमहेतुकम्}
\]

\[
\text{अत्त्त्वार्थवर्द्ध च तत्त्वार्थमुदाहरम्} \quad 22 \]

22 But that (knowledge) is declared to be characterised by the tāmas which is attached unreasonably to a single (finite) work as if it were all, which is concerned with what is not the true significance of things and which is insignificant.

But that knowledge which is attached to a single work, \(^{879}\) as if it were a repository of all fruits, and unreasonably, \(^{880}\) that is, having as a matter of fact no cause for such attachment, in view of its not being a repository of all fruits (which is attached to) a single (finite) work which has to be done which is in the form of the worship of ghosts or evil spirits, which yields very insignificant fruits, which is concerned with what is not the true significance of things, that is, which is concerned with a wrong view about things, on account of associating the self with differentiation, as previously, which (not merely) yields poor results, (but) is (also) by itself insignificant on account of having ghosts, evil spirits and such others as objects of worship—that knowledge is declared to be characterised by the tāmas

---

877. There are three expressions indicating plurality in this verse—‘prthakṣaṇa’, ‘māna’ and ‘prthakṣakṛtka’. T C explains that they refer respectively to distinctions of class, those of the substantive which here is the self and those of attributes. The selves are many, the bodies in which they dwell are divisible according to castes or orders of life, and can also be differentiated according as they are fair or dark, tall or short, and so on.

878. Śrī Śaṅkara thinks that dualistic systems are condemned in this verse and the next.

879. Śrī Śaṅkara takes ‘kāraṇa’ in the verse to stand for a body or an idol. He sees here a reference to the creeds of Jains and others who look upon the soul as of the size of the body, and of gross idolaters and fetish worshippers to whom God is no more than a stone or a piece of wood.

880. T. C. refers to a reading ‘ahātuścāna’ for ‘ahātuścāna’ in the verse.
After having, in this manner, spoken about the triple division, according to the guṇas, of the knowledge about the work to be performed, viewed in relation to its aspect\textsuperscript{381} consisting of the person qualified for work at the time of having the qualification for the work, He (Śri Kṛṣṇa) proceeds to speak about the triple division, according to the guṇas, of the work that has to be carried out.

23. That work is said to be characterised by the sattva which is obligatory, devoid of attachment and is carried out without desire or aversion by one who does not long for its fruits.

That which is obligatory, that is, is appropriate to one's caste and stage of life is devoid of attachment, that is, is devoid of attachment such as that of agency and is carried out without desire or aversion, that is, is not performed through desire for fame and aversion from ill fame, or, in other words, is performed without ostentation and is performed by one who does not long for its fruits, that is, by one who does not aim at obtaining the fruits and is actuated by the conviction that it ought to be done—that (work) is said to be characterised by the sattva.

24. That work is said to be characterised by the rajas which is done with a great deal of exertion by one who longs for a desired object and has egoism.

But whatever, that is, whatever work is done by one longing for a desired object, that is, by one who longs for the fruits of his work, and who has egoism, that is, has the mistaken idea of being the agent—'vā' is used here in the sense of 'and' ( conj)—and with a great deal of exertion, that is characterised by the rajas. The mean-

\textsuperscript{381} When work is looked upon as a substantive with attributes, the performer of the work becomes an attribute of the work. The division of the work made in the three previous stanzas refers to the ways in which the performers of work are regarded by various kinds of agents with varied kinds of knowledge.
25 That action is said to be characterised by the tamas which is begun through delusion, without regard to consequences, loss, injury (to others) and one's own competence.

The consequences refer to the pain which follows from the work done. Loss is the destruction of wealth while the work is being carried out. Injury is the affliction caused to living creatures in it. Competence is the ability to finish the work. Whatever work is begun without regard to, that is, without taking into consideration all these, from delusion, that is, from ignorance about the agency of the Supreme Person—that (work) is said to be characterised by the tamas.

26 That agent is said to be of the quality of sattva, who is free from attachment, who is not given to speaking about himself, who is endowed with a firm resolve and enthusiasm, and who is not moved by success and failure.

One who is free from attachment is one who has no attachment to fruits. He is not given to speaking about himself, that is, he is devoid of the mistaken feeling of being the agent. He is endowed with a firm resolve and enthusiasm. Firm resolve is enduring, in respect of a work that has been begun, the pain which cannot be avoided till the work is completed. Enthusiasm is the possession of a zealous mind.

One who is endowed with these, and who is not moved by success and failure, that is, whose mind is not agitated by success.

882. Śri Sāṅkara reads ‘anapakṣya’, while Śrī Rāmānuja has ‘anuṣṭāpa
883. Because he is prompted to act only through the authority of the āśtavaś (Śri Sāṅkara).
or failure in war and such other works, and in such activities that are instrumental thereto as the gathering of materials and so on.

रागि कर्मफलप्रेयुः सुभासीतकुशुचि।
हर्षशोकान्वित कर्ता राजस परिकीरितः। ॥ २७ ॥

27 That agent is declared to be characterised by the rajas, who is swayed by desire, who yearns for the results of his works, who is covetous, who causes harm (to others), who is impure and who is subject to joy and sorrow.

The agent who is swayed by desire, that is, is in quest of fame who longs for the fruits of work, that is, who seeks for the fruits of work, who is covetous, that is, is devoid of the tendency to spend the wealth requisite for the work who causes harm, that is, who afflicts others and causes work to be done by them who is impure, that is, is devoid of the purity needed for the work and who is subject to joy and sorrow, that is, who in war and such other works becomes filled with joy and sorrow on account of success and failure in respect of victory and such other results—such an agent is declared to be characterised by the rajas.

अपुरुष प्रात्युत सत्मम्चस्मे नेवतिलिप्लस।
विषादी दीर्घसूची च कर्ता तामस उपज्यते। ॥ २८ ॥

28 The agent who is unfit (for religious works), unrefined, indifferent, depraved, dishonest, indisposed to exertion, dejected, and given over to long meditation (of evil deeds) is said to be characterised by the tamas.

The agent who is unfit, that is, who is unfit for works enjoined by the śāstras, and is engaged in perverse works, who is unrefined, that is, is not educated in the śāstras, who is indifferent, that is, not inclined to take up the performance of works, who is depraved, that is, whose taste is for black magic and such unholy rites; who is dishonest, that is, is full of treachery, who is indisposed to exertion, that is, is tardy in carrying out even works already undertaken, who

384 The purity which makes one fit to be seen or touched cannot, by itself merely, constitute fitness for the performance of religious works (T C.)
is dejected, that is, of a tendency to be very depressed, and who is given over to long meditation, that is, who, while engaged in black magic and such other acts, is given over to long continued thoughts of bringing about harm to others—the agent who is of this kind is characterised by the tamas.

Thus, the threefold division, based on the guṇas, has been described in respect of the knowledge relating to the work that ought to be performed, of the work that ought to be performed and of the agent. Now He (Śrī Kṛṣṇa) proceeds to speak about the threefold division, based on the guṇas, of the judgement, which is of the form of settled conclusions with regard to all the ultimate principles and all the ends of human life, and that of the will.

बुद्धिमंद वृत्तमेव गुणातिपविवध भूषण ।
प्रत्ययानियोपेण पृथक्षेव घनघजय ॥ २९ ॥

29 Listen (now). O Arjuna (Dhārāṇya), to the threefold classification, according to the guṇas, of the judgement and the will, which is being described completely and distinctly.

Judgement is knowledge which is in the form of settled conclusions, based on discrimination. The will is the determination to adhere to a work undertaken, even if obstacles arise. Listen (now) to the threefold classification, based on the rāta and other guṇas, of these two, which is being described distinctly and truly.

885 'Depression' is here expressed by Śrī Rāmānuja, using the term, 'acāsaḍa'. This recalls the definition of 'acāsaḍa' by the Vākyakāra, quoted in the Laghuvandhāṇa section of S B (I 1 1), in the context where steady meditation is shown to be the outcome of discrimination and six other qualities, one of which is acāsaḍa. The Vākyakāra says: "Acāsaḍa is the listlessness of the mind, due to the melancholy which is born out of the untimeliness of time and place, and the recollection of sorrowful things, etc." 886 'Dirgha-sātra' is generally understood as one who takes a long time to do a work. Probably, the word literally means 'one who has, or rather spins, a long yarn'. T C justifies Śrī Rāmānuja’s interpretation by deriving the word from the root, 'sātra', in the sense of 'to think or meditate'. Śrī Madhva gives as explanation which comes very near to this. He says that a dirgha-sātra is one who goes on indicating for a long time and unnecessarily the faults of others. The usual meaning of a procrastinator is given by Śrī Śaṅkara.

887 This is how buddha is distinguished from jāna as knowledge of a determinative kind which arises from the study of the Āstāras prior to the time of performance of works and which forms the cause for the knowledge (and mental attitude) at the time of performance. Śrī Śaṅkara, however, takes jāna as a function (Vṛti) of buddha.
30 That judgement, O Arjuna (Pārtha) which discerns (the work prescribed for) the active life and (for) the life of renunciation, what ought to be done (in connection therewith) and what ought not to be done, what causes fear and what assures freedom from fear, and what is bondage (in samsāra) and what is deliverance (therefrom)—that (judgement) is characterised by the sattva

By the active life is meant the ritual and conduct which constitute the means for worldly prosperity. By the life of renunciation is meant that which constitutes the means for final release. That judgement which discerns both these as they are, which knows what ought to be done and what ought not to be done, that is, (knows) in respect of persons of all castes, who are devoted to one or other of the duties of active life and of the life of renunciation, having regard to particular places, times and circumstances, “This is what ought to be done and this is what ought not to be done”, (which knows) fear, that is, the transgression of the śāstras as the cause of fear, and obedience to them as the cause of freedom from fear and which knows bondage and deliverance, that is, the true nature of samsāra and the true nature of getting out therefrom—that judgement (which comprehends all these) is characterised by the sattva.

Yaya dharmadharmam c karyam cha karyastemat c ।
Achyāanyakātaṁ bhūdṛṣṭaṁ pārśvam rajasi ॥ 39 ॥

31 That judgement by which one understands otherwise than accurately duty and that which is the antithesis of duty, and also what ought to be done and what ought not to be done, is characterised by the rajas, O Arjuna (Pārtha).

That judgement by which one does not understand accurately the two kinds of duties previously mentioned and what is contrary

888 ' Bhaya' is here understood as that which causes fear and ' abhaya' as that which assures freedom from fear. To the knowing of truth only the Lord can be the source of both fear and freedom from fear. Hence the explanation that fear is caused by violation of His commandments and freedom from fear assured by obeying them (T. C.).

889 ' Dharmam' is here taken as the means for securing steady adherence to the active life or the life of renunciation (T. C.)
verse 33 | ramanuja-bhashya

32 That judgement, O Arjuna (Pārtha), which, enveloped in the tāmas, regards what is contrary to duty as duty and all things as the opposite of what they are, that is of the quality of tāmas.

But the judgement which is of the quality of tāmas, being enveloped in the tāmas, regards all things as the opposite of what they are. The meaning is that it regards what is contrary to duty as duty and duty as the opposite of duty, the thing which is existing as non-existent and the non-existing thing as existent, the higher principle as the lower and the lower principle as the higher, and thus everything as the opposite of what it is.

33 That will by which one maintains unswerving (from their objectives) the work of the mind, the physiological work of life and the work of the senses, that have been prompted by (i.e., so as to subserve) devotion (to the Lord)—that will, O Arjuna (Pārtha), is of the quality of sattva.

That will, by which, prompted by devotion, one maintains unswerving the work of the mind, the physiological work of life and the work of the senses (is said to be of the quality of sattva). Devotion (yoga) is the worship of the Lord which forms the means for the attainment of final release. The meaning is that the will by which,

---

890 While the rājas judgement misapprehends attributes, the tāmas judgement mistakes the very ground in which the attributes inher. An example of rājas judgement is to regard a white cow as yellow. When the mother-of-pearl is mistaken as silver, we have a case of tāmas judgement (7 C).

891 The will is defined by T C. as a particular manifestation of the buddha, as revealed in firmness of resolution, etc. Sri Sākāra considers it to be a particular function of buddha.
through devotion which has become an end, one maintains unswerving the activities of the mind and others that have been begun in order to attain devotion and that constitute the means therefor, is characterised by the sattva.

यया तु बर्मकामार्गानु धृत्या धारयते ज्ञूनः ।
प्रसज्जन फलाकाक्षी धृतित्सा पार्थ राजसी ॥ ३४ ॥

34 But that will, O Arjuna (Pārtha), with which one who longs for fruits through intense attachment adheres to righteousness, the satisfaction of desires and the pursuit of wealth—that will is of the quality of rajas.

That will by which a person who longs for fruits through intense attachment adheres to righteousness, the satisfaction of desires and the pursuit of wealth is of the quality of rajas. By the expression, ‘dharmaśraksāma’ (righteousness, objects of desire and wealth), the work of the mind, the physiological work of life and the work of the senses which constitute the means therefor, are indicated. Even in regard to (the expression), ‘one who longs for fruits’, by the word, ‘fruits’ (therein), nothing other than righteousness, objects of desire and wealth are meant to be spoken about, as he is of the quality of rajas.

Hence what is said amounts to this: The will by which one sustains the activities of the mind and other such things, with a view to pursue righteousness, the satisfaction of desires and wealth, is of the quality of rajas.

यया स्वजनं यय शोक विषाद मद्येव च ।
न वियुक्तिः कुरुस्वा धृतित्सा पार्थ तामसी ॥ ३५ ॥

35 that same desire, which is to be acted upon. There is not one of the qualities of the mind which is not included in the statement. The quality of the mind is indicated, and the meaning of that statement is: The desire by which the mind is sustained, and the satisfaction of the desires, and the pursuit of wealth, is of the quality of rajas.
35 The will by which one of perverse mind refuses to give up sleep, (what causes) fear, (what brings on) grief, (what gives rise to) dejection, and the intoxication of passion, is characterised, O Arjuna (Pārtha), by the quality of tamas.

The will by which one of perverse mind refuses to give up, that is holds fast to mokṣa or sleep, and the intoxication of passion, that is the intoxication produced by the enjoyment of sense objects, or, in other words, (holds fast to) the work of the mind, the physiological work of life and other such activities directed towards sleep and the intoxication of passion—that will is characterised by the tamas. And the words, 'fear', 'grief' and 'dejection', relate to the objects causing fear, grief and such other feelings. That will by which one sustains the work of the mind, the physiological work of life and such other activities which constitute the means for these (i.e., fear, grief and dejection), is characterised by the tamas.

36 Now hear from Me, O Arjuna (Bharatārṇabha), about the triple (classification of) pleasure.

Now (when the time has come for enquiry about differences in the objectives to be attached), hear about the pleasure in relation to which the knowledge, action, agent etc already mentioned are all subservient, and which is of three kinds according to the guṇas.

36 That (pleasure) in which one comes to enjoy through practice and in which one reaches the end of pain.

That pleasure (is of the quality of sattva) in which one, through practice extending over a long period, gradually comes to attain a joy to which there is no superior and reaches the end of pain, that is, reaches the end of all misery born of saṃsāra.

He (Śri Kṛṣṇa further) describes the same (well-known pleasure):

37
37 Which is like poison at the beginning and is comparable to nectar at the culmination and which arises from the tranquil state of the mind concentrating on the self—that pleasure is said to be characterised by the nattwa.

That pleasure, which at the beginning, at the time of starting yoga, is like poison, that is, seems like pain on account of its requiring great efforts for its attainment, and also on account of the nature (of the self) in separation (from the prakṛtis) never having been experienced which at the culmination, that is, at the time of yielding results, when, by the strength of practice, there is the manifestation of the essential nature (of the self) in separation, becomes like nectar—that (pleasure) is born of the tranquil state of mind concentrating on the self.

The intellect having the self for its subject is ātmabuddha. Its tranquil state (prasadā) is its being withdrawn from all other subjects. The pleasure which is born of the experience of the self in its distinct nature with the help of an intellect withdrawn from all other subjects becomes like nectar. That pleasure is said to be characterised by the nattva.

विषयेन्द्रियसंयोगात्तदा व्युत्तरचन्द्रमु ।
परिणामे विषामिव तत्सुक राजस स्मृतम् ॥ ३७ ॥

38. That which at the beginning is like nectar on account of the union of the sense-objects with the senses and which at the culmination is like poison, that pleasure is said to be of the quality of rajas.

That which at the beginning, that is, at the time of experience, becomes like nectar on account of the union of the sense-objects with the senses, and at the culmination, at the time of yielding results when the causes such as hunger which make the sense-objects yield pleasure, are no longer present, becomes like poison that has been.

895 This pleasure is like nectar because it saves one (in due course) from the recurring cycle of birth, old age and death, and because it is so enjoyable that it cannot be given up (T C) Sri Sāṅkara explains that this pleasure may be taken as arising from the purity of one’s buddha, or from the tranquillity of a mind having the Self for its subject or support.

896 T C quotes V P (I 17 60, 68) to show that specific conditions are required for sense-objects yielding pleasure—for example, the presence of thirst or hunger for getting pleasure from water or food, of cold weather for getting pleasure from a fire and so on.
drunk for the reason that this pleasure leads to hell and such other miseries—that pleasure is said to be characterised by the *rojas*.

यदद्वे चानुजनवे सुख मोहनमात्सन।
निरोधासुप्रमाधोत्यं तत्तामसमुदाहरसम्यः ॥ ३९ ॥

39 That pleasure which at the beginning and in its consequences causes delusion to oneself and which springs out of sleep, sloth and heedlessness—that is declared to be characterised by the *tamas*.

That pleasure which, at the beginning and in its consequences, that is, at the time of experience and when yielding fruits, is deluding, that is, becomes the cause of delusion to oneself—that pleasure is of the quality of *tamas*.) Delusion here means the absence of knowledge of things as they are.

This pleasure springs out of sleep, sloth and heedlessness. It is caused by sleep, sloth and heedlessness. It is well known that such states as sleep are the causes of delusion even at the time of experience. That sleep is the cause of delusion is clearly seen. Sloth is sluggishness in the activity of the senses. When the activity of the senses is sluggish, faintness and narrowness of knowledge certainly result. Because heedlessness is lack of attention to what ought to be done, even here there are faintness and narrowness of knowledge. And therefore these two also are such as to cause delusion. ३९ ॥

This pleasure (described above) is declared to be of quality of *tamas*.

Therefore what is said amounts to this. The *sattva* alone, overcoming the *rojas* the *tamas*, should be preferred by one who seeks final release.

न तदस्ति पृथिव्या वा दिव्य देवेषु वा पुनः
सत्त्व प्रकृतिसंयुक्त यदेविस्त्यात्तिरिक्षगुण्णः ॥ ४० ॥

40 There is no creature born on the earth nor among the gods in heaven which is free from these three gunas born of the *prakṛti*.

३९७ Faintness or dullness of knowledge leads ultimately to absolute ignorance (*T C*)
There is no sattva, that is, no creature born, which is free of these three gunas of the prakṛti, either among men and others on the earth or among the gods in heaven, that is, among all that are in association with the prakṛti from Brahmā (the creator) down to immovable things.

It has been taught that the tyāga which has been described as constituting the means for the attainment of final release in passages (of the Śruti) like "Solely through tyāga do some of them attain immortality" (M Nār X 21), is not other than what is meant by the word, 'sannyāsa' and that it has its roots in the giving up of agency in works actually being performed, and that the giving up of the fruits and of (the sense of possessiveness in) works and the giving up of agency are to be practised through attributing the agency (of all actions) to the Supreme Person. As all these are the effects of the increase of the sattva-guna, the differences of the effects of the sattva, the rajas and the tamas have been described at length in order to teach that the sattva is worthy of being acquired.

Now He (Śri Kṛṣṇa) proceeds to speak about the nature of the works that ought to be done, along with the avocations, as differentiated by the differences due to the sattva and other gunas arising from the previous karmas of the Brahmans and others qualified for their performance, in order to show that such works (when characterised by the threefold renunciation and) when performed as the means for the attainment of final release, are of the form of worship of the Supreme Person and that the fruit of the works thus carried out is known as attaining Him.

ब्राह्मणक्षत्रियविभागं शूद्राणां च परमप ।

कर्मणि प्रविष्टस्ताति स्वभावप्रथमस्यापुरुषः ॥ ४१ ॥

41 The duties of the Brahmans, Kṣatriyas and Vaiśyas, as also of the Śudras, are divided, O Arjuna (Parantapa), in accordance with the gunas arising (as dominents) from their innate dispositions.

The dispositions belonging peculiarly to the Brahmans, Kṣatriyas and Vaiśyas are their innate dispositions. The meaning is that their old karmas constitute the causes for their being born as Brahmans.

828. 'Sattva' is rendered by Śri Rāmānuja as 'prāṇa-jīvān' which may be taken as 'creature born' or as 'species or class of creatures' (T C)
and others. The sativa and other gunas arise (as dominant) from those (old karmas). The sativa guna arises (as dominant) from the innate disposition of the Brahmin, having become exalted through prevailing over the rajas and the tamas. The rajo-guna arises (as dominant) from the innate disposition of the Ksatriya, having become exalted by prevailing over the sativa and the tamas. That which arises (as dominant) from the innate disposition of the Vaishya is the tamoguna, having become greatly exalted by prevailing over the sativa and the rajas.

The duties assigned to them, along with these gunas arising (as dominant) from the innate disposition, are taught by the shastras as (thus) apportioned. For the shastras teach that the Brahmins and others are of such and such qualities, that these are their duties and these their avocations (dividing duties and avocations in this manner).

शक्यो दमस्तपपर्णेच शार्मिरावर्ज्जमेव च।
ज्ञान विज्ञानभक्तिकाय ब्राह्मण कर्म स्वभावमेव क।

43 Control of the senses, control of the mind, austerities, purity, forbearance as also rectitude, knowledge (of what is higher and lower), comprehension of particulars (about the extraordinary qualities of the Lord), faith (in God and religion)—all this is the duty of the Brahmin derived from his innate disposition. Sama in controlling the external organs of sense Dama in controlling the mind (antahkarana) Tapas (austerities) is disciplining the body by way of restricting enjoyments as taught in the shastras. Purity is fitness for carrying out the rituals enjoined by the shastras. Forbearance is the freedom of the mind from agitation of one who is being injured by others. Rectitude is the manifestation towards others.

899 Sri Sankara interprets 'avabhigam.Soundavah' in three ways (I) by those, born of the priests which is the avadhana of Isvara', (ii) by those from which are born the innate dispositions, and (iii) by those born of the innate impressions of the actions of previous births seeking to manifest themselves.'

900 'Karman' here stands for the duties and rituals appropriate to one's caste and stage of life.
of such external behaviour as is in consonance with one's own mind. Knowledge is the knowledge about the real nature of the superior principle and the inferior principles. Vyākhyā is knowledge relating to the distinctive attributes which belong uniquely to the Supreme Reality. Faith (āstikya) is the firm conviction in the truth of all things taught in the Vedas. The meaning is that it cannot be shaken by any reason whatever.

Āstikya is firm conviction in this truth which is to the following effect. The Lord Vasudeva who is the Highest Person is denoted by the expression, 'Supreme Brahman'. He is free of the slightest trace of all defects. He has innumerable hosts of auspicious qualities, such as knowledge, strength and others, the excellence of which is limitless and which arise from His own nature. He is that which is to be known from the entire Vedas and the Vedānta. He alone is the only cause of the universe. He constitutes the support to the entire universe. He alone causes the activity of all things. And all the works enjoined in the Vedas constitute His worship. When worshipped through different works (that are appropriate and suitable) He bestows the results known as righteousness, wealth, fulfilment of desires and final release.

This has been, indeed, declared in the following passages. "I alone am to be known from all the Vedas" (XV 15), "I am the source of everything, everything proceeds from Me" (X 8), "Knowing Me as the enjoyer of all sacrifices and austerities, he attains peace" (V 29), "(Thus) other than Myself, there is nothing else whatever which is higher, O Arjuna (Dhanas̄iyāya)" (VII 7), "Man attains perfection by worshipping by his own duty. Him from whom is the activity of all beings and by whom all things are pervaded" (XVIII 48), and "He who knows Me to be birthless, without beginning and the great lord of the world" (X 3).

All this is the duty of the Brahmān arising from his innate disposition.

शौर्यं तेजः पृतिद्विभ युद्ध चाप्यपूर्णम् ।
दानमोऽभिवस्त्रा शाच कर्म स्वभावसम् ॥ ५३ ॥

901 There appears to be a reading, 'brahma-karma', but it is adopted neither by Śrī Śaṅkara nor by Śrī Rāmānuja both of whom read 'brahmāni karma'.

901
43. Heroism, immobility, resolution, skill as also dauntlessness even in battle, generosity, and masterfulness—this is the duty of the Ksatriya arising from his innate disposition.

Heroism (daurya) is the capacity to get into a battle without feeling any fear. Immobility (tejas) is the ability to remain undefeated by enemies. Resolution (dhritya) is the ability, in respect of a work that has been started, to complete it, in spite of obstacles coming up. Skill (dakṣyam) is the ability to carry out all works. Dauntlessness even in battle is not retiring (from battle) even when one's death is felt to be inevitable. Generosity is the giving away of one's own wealth till it becomes wholly the property of others. Masterfulness is the ability to rule all men other than oneself.

This is the duty of the Ksatriya arising from his own innate disposition.

कृषिगोर्ष्यवाणिज्य वैश्य कर्म स्वाभावज्ञः

44. Farming, cattle-breeding, and trade comprise the duty of the Vaiśya arising from his innate disposition.

Farming is ploughing (the land) with a view to produce crops. The meaning of cattle-breeding is looking after kine. Trade is the activity which leads to the amassing of wealth and which consists of buying and selling.

This is the duty of the Vaiśya arising from his innate disposition.

परिवार्यस्मक कर्म शूद्रस्यापि स्वाभावज्ञः

44. But the duty of the Śūdra arising from his innate disposition is essentially of the nature of service.

The duty of the Śūdra, arising from his innate disposition, consists of service to the three previous castes.

902 Śri Rāmānuja reads 'go-rakṣya', while Śri Śaṅkara has 'go-rakṣya'. They both mean much the same.

903 This refers to caste duty only. Bhakti and propasts are open to him as to men of other castes, as taught in IX 32 and elsewhere. But T C considers caste duty as primary—anything else should be done without hindering it.
All this has been said as illustrative of sacrifices and such other works which are enjoined in the āstinas and which ought to be done, along with the avocations of the four castes. Sacrifices and such other works are, indeed, common to the (first) three castes. Control of the senses and such other duties are common to those who, among the (first) three castes, seek for final release.

Considering that control of the senses, control of the mind and such other duties can be easily carried out by the Brahmin, as the dominance of the āstinas (in him) is derived from his innate disposition, control of the senses and such other duties have been stated to be his duty arising from his innate disposition. Having regard, however, to the fact that control of the senses, control of the mind and such other duties can be carried out only with difficulty by the Kṣatriyas and the Vaiśyas, because of the rojas and the tamas being respectively dominant naturally (in them), these have not been described as their duty.

But the vocation of a Brahmin is officiating in sacrifices, teaching the Vedas and receiving gifts. That of the Kṣatriya is the protection and administration of the state and that of the Vaiśya is farming and other things as mentioned earlier. But the duty, as well as the profession of the Śūdra, is service to the three previous castes.

स्वेच्छे कर्मण्यसिरसःसिद्धः समस्ते नरः
स्वकर्मसिद्धवः यथा विन्यति तत्षुः ॥ ४५ ॥

45 Man attains supreme beatitude when each person is devoted to his duty. Hear (now) how one who is devoted to his own duty attains beatitude.

When each person is devoted to his duty in the manner set out earlier, man attains supreme beatitude, that is, the attainment of the supreme state of final release. How he who is devoted to his duty attains beatitude, that is, reaches the supreme state of final release, hear about it.

यत: प्रवृतिसूचिताना वेन सत्यमिद तत्तथः
स्वकर्मणा तमस्मयप्य सिद्ध विन्यति मानवः ॥ ४६ ॥

904 Sri Shankara takes sarvesāddha to mean fitness for the discipline of pāṇis.
46. Man attains perfection by worshipping by his own duty Him
from whom is the activity of all things (animate and inanimate) and by
whom all this is pervaded.

By worshipping Him from whom is all such activity as birth
of all things (animate and inanimate) and by whom all this is pervaded,
that is, (by worshipping) Myself who remain in Indra and other gods
as the Internal Ruler, man attains perfection which consists in the
attainment of Myself through My grace.

It has been stated earlier that everything springs from Me and
that all this is pervaded by Me, in passages like the following
"I am the (place of) origin as well as the (place of) dissolution of the
whole universe" (VII 6), "Thus other than Myself, there is nothing
whatever which is higher, O Arjuna (Dhanañjaya)" (VII 7), "The
whole of this universe is pervaded by Me whose nature (lit form) is
not manifest" (IX 4), "With Me as the witnessing overlord, the
prakṛti gives birth to the universe with (all its) movable and immovable
beings" (IX 10), and "I am the source of everything, everything
proceeds from Me" (X 8).

47. The discipline (namely, karma-yoga) which is proper to one
(in the embodied state), (even) when defective (in performance), is better
(for one) than the discipline (namely, jñāna-yoga) which belongs to another,
(even) performed well (occasionally).

The discipline which is proper to one, that is, the discipline
which is suitable for adoption by oneself with one’s own effort only,
consists in worshipping Myself, having given up agency and such
other things as taught. For the discipline known as karma-yoga,

903 These passages teach such truths about the Lord as that He is the
cause of all things, is superior to them, pervades them and controls them.

906 ‘Svadharma’ here cannot refer to the duties of castes and stages of
life, praise of these is redundant. Nor is it relevant to take it to mean the
duties prescribed in the Vedas, as contrasted with those of other religions. Nor
can it refer to Arjuna’s duty of war, as contrasted with his desire to adopt the
life of a mendicant ascetic. This has been dealt with already. Thus it can refer
only to karma-yoga as contrasted with jñāna yoga (T C).
which consists in the activities of the sense-organs, is easy to carry out by a person who is in association with the prakrti. Therefore the discipline known as karma-yoga, though defective in performance, is better (for one) than the discipline which is suitable to another, that is, than the jñāna-yoga which is the discipline proper for a person who is adept in conquering the sense-organs, which is liable to mischance because of its consisting of control over all the sense-organs and which is well performed (only) occasionally.

He (Śri Kṛṣṇa) explains the same

स्वभाविनितं कर्म कुर्वन्ति नाप्नोति किलिक्षमेः ॥ ४७ ॥

47 One who carries out the discipline which is determined by his own nature does not incur evil.

Because (the discipline of) karma, on account of its consisting of the activities of the sense-organs is, for one who is associated with the prakrti, determined by his nature, he carrying it out does not incur evil, that is, (does not get involved in) samsāra. This is because (the discipline of) karma is not liable to mischance. But, because jñāna-yoga is liable to mischance on account of its requiring the control of all sense-organs for being carried out, one devoted to it may certainly incur evil from a mishap. Therefore He (Śri Kṛṣṇa) brings back to mind what has been taught in the third chapter—that karma-yoga is superior (to jñāna-yoga).

सहज कर्मौ कौशङ्तस सदोपयपि न स्वजेतु ॥

सबर्मि हि दोषेण भूमेनाप्लिरिवासुता ॥ ४८ ॥

48 O Arjuna (Kaunteya), (the discipline of) works, being in consonance with nature, should not be given up, even if attended with imperfections (in the form of requiring great efforts). For all undertakings (whether they relate to karma-yoga or jñāna-yoga) are enveloped by imperfections (in the form of requiring painful effort) as fire by smoke.

Therefore, one should not give up works, which, because of their being in consonance with nature are easy to perform and not liable to mischance, even though they may be attended with imperfections.
that is, with painful effort. The meaning is that even one who is fit for jhāna-yoga should perform only karma-yoga. All undertakings that is, the undertakings of works and the undertakings of (the discipline of) jhāna, are indeed enveloped by imperfections, by painful effort, as fire by smoke. But there is this difference that while karma-yoga is easy to do and free from the liability to miscarriage, jhāna-yoga is the opposite of this.

असत्कुलद्विस्सवर्तं जितात्मा विगतत्सृष्टः।

नेत्रकम्यसत्त्र दर्मा सन्यासनानिधिपल्लित। ४९ ॥

One whose mind is without attachment everywhere, who has conquered his mind and who is free from longing (after a sense of agency and such other things), attains through (the threefold) renunciation, success in (realising) the state of being free from all activity (of the sense-organs) (during meditation on the self).

One whose mind is without attachment everywhere, that is, in regard to fruits and such other things, who is self-controlled, that is, has conquered his mind— who, by thinking over the agency of the Supreme Person, is free from longing in regard to the sense of agency of the self, and who is thus associated with the sannyāsa which has been conclusively shown to be identical with tīkṣaṇa—such a person, performing works, attains success in (realising) the state of being free from all activity. The meaning is that he attains supreme steadiness in meditation which is the fruit of even jhāna-yoga; he gains the attainment of the yoga of meditation (dhyāna-yoga) which consists of the cessation of the activity of the sense-organs and which is to be described hereafter.

907 Śrī Śaṅkara, while reaffirming the monist position that works are impossible to renounce only by the person who lacks right knowledge, also points out that the followers of Kapāla cannot find support in this verse. Śrī Madhva, according to S Subba Rao, takes the view that another's duty, though it may seem to lead more certainly to the highest good, should not be preferred, and one's own duty given up because it cannot be performed well. T T refers to an attempt to regard this verse as supporting the Śaṅkha view about works.

908. This is success in yoga, according to Śrī Madhva. Śrī Śaṅkara explains it as a state resulting from the knowledge of the Self as actionless and it immediately precedes emancipation.
50 How one who has attained success (in meditation) attains the brahman (or the self), who is the supreme goal of knowledge (realised in meditation)—listen to that in brief from Me, O Arjuna (Kausalya).

One who has attained success is one who has attained success in meditation brought about by the karma-yoga practised day after day till death. How, that is, living in what manner, he attains the brahman, listen to that in brief from Me. It is that same brahman who is described as one who is the supreme goal of knowledge. The meaning is that he (the self) is the supreme culmination of knowledge which consists of meditation, (its) supreme goal.

51 He who is endowed with a pure mind, who controls the mind by the will, renouncing sound and other objects of sense, casting aside desire and aversion.

52 Who resorts to solitude, who eats lightly, who has his speech, body and mind well under control, who is ever engaged in the yoga of meditation, who holds fast to detachment.

53 Giving up egoism, violence, pride, desire, anger and property, who is free from the sense of possessiveness and tranquil—he is fit for the state of the brahman.

909 The meaning of 'brahman' here is made clear in the commentary under verse 53 and 54. It is taken to stand for the self as it is in its essential nature. Sri Saikara understands it to refer to the Supreme Brahma. He enters into some discussion to show how the Brahma is the culmination of knowledge. Sri Madhava's view, as given by S. Subba Rao, is that the brahman here is Sri, who presides over the purusha.
He who is endowed with a pure mind, that is, with a mind concerned with the principle of the self as it is in reality, who controls the mind by the will, that is, who makes the mind fit for meditation by making it turn away from the objects of the senses, renouncing sound and other objects of sense, that is, keeping (them) away, and casting aside desire and aversion caused by them, who resorts to solitude, that is, who remains in a lonely place free from all obstacles to meditation, who eats lightly, that is, who is free from eating too much and fasting, who has his speech, body and mind well under restraint, that is, who has the activities of the body, speech and mind turned towards meditation, who is ever engaged in the yoga of meditation, that is, who, having become like this, is engaged in the yoga of meditation, day after day till death, who holds fast to detachment that is, who is fostering the feeling of lack of attachment to everything by thinking upon the imperfections of all things other than the entity which is being meditated upon, giving up egotism or esteeming what is other than the self as the self strength or the strength of impressed tendencies which cause the increase of such (egotism) and the pride, passion, anger and possession of property based on such (strength of impressed tendencies), who is free from the sense of possessiveness, that is, who, in regard to things that do not belong to oneself, is free of the notion that they belong to oneself, who is tranquil, that is, has for his sole delight the experience of the self— he who has become thus and carries on the yoga of meditation becomes fit for brahma-bhava, that is, for the state of the brahman. The meaning is that, released from all bonds, he experiences the self as it is in reality.
54 He who has realised the state of the brahman and who is tranquil in spirit, neither grieves nor desires. The same to all beings, he attains eminent devotion for Me.

He who has realised the state of the brahman, that is, he to whom the essential nature of the self has become manifest as consisting of infinite knowledge and as having the sole character of being absolutely dependent on and subservient to Me—for has not absolute dependence on and subservience to Myself been declared in “But know that which is other than this (lower prakṛti) to be the higher prakṛti belonging to Me,” (VII 5)—who is tranquil in spirit, that is, whose essential nature is not soiled by various sufferings, the effect of karma and such other things,914 (such a person) does not grieve about any particular beings other than Myself, nor desires915 anything whatever. On the contrary, however, in indifference he is the same to all beings other than Myself,916 and looking upon all the multitudes of things (in the universe) as (worthless) like straw, he attains eminent devotion for Me. That is, he attains eminent devotion917 which is of the form of an experience dear beyond description, towards Myself who am the Lord of all, to whom the creation, protection and dissolution of the entire universe is sport, who am free of the slightest trace of all that is evil, who am the sole ground of innumerable hosts of auspicious qualities, the excellence of which is unbounded, who am the sea of nectar of beauty, who am always in association with Lakṣmi, whose eyes are lotus-like and who am his (i.e., the aspirant’s) own Lord.

He (Śrī Kuṇa) states the results of this (devotion).

अन्तरा मायमित्रानाति यात्रायंभासिं तत्त्वत।
यतो मा तत्त्वतो जात्वा विशते तदनन्तरम् ॥ ॥

914 Śrī Rāmānuja appears to have here in mind yogasūtras (124), where klesa, karma, āpās and āpās are mentioned. These denote respectively the five causes of misery (i.e., ignorance, egotism, desire, aversion and strong passion), the effects of previous deeds in the form of spiritual merit and sin, the ripened results of previous actions like longevity and enjoyments, and impressions carried down from previous births.

915 Śrī Śāṅkara notices a reading, ‘kṛṣṇa,’ for ‘śrīkṛṣṇa.’

916 He will look upon their joys and sufferings as his own, according to Śrī Śāṅkara.

917 Śrī Śāṅkara explains para bhakti as devotion having the characteristic of knowledge. In Śrī Rāmānuja, it is the first rung of a ladder, as shown under the next verse.
55 By (this) devotion be understands Me, who I am and how great
Knowing Me truly, he through it (i.e. devotion) enters into Me thereafter

Through devotion of the kind described, he perceives well and
truly Myself who have been already described—who I am in essential
nature and having regard to My attributes, and how great I am in
My qualities and sovereign glory Knowing Me truly thereafter.
that is, after getting knowledge of the truth, through it, that is, through
devotion, he enters into Me that is, completely enters into Me (so
as to redound to My glory). The meaning is that he attains Me
through the devotion the excellence of which is without limits
and which arises in time subsequent to the direct vision of the essential
nature, attributes, auspicious qualities and sovereign glory (of My
self), as they are in reality.

Only that devotion which has been pointed out as the cause of
attainment is here denoted by 'through it' for it alone has been
stated to be the actual cause of entrance in the passage, "But through
exclusive devotion, it is possible (really to know, to see and to enter
into Me)" (XI 54)

In this manner, the culminating stage has been described in
the development of the performance of obligatory and occasional
works which are suitable to one's caste and stage of life, the results

918 'Svarupa' denotes the dharma and 'arubhava' the distinctive attributes.
Another view is that the former stands for the distinctive attributes, while
the latter refers to the quality of easy accessibility (T.C.)

919 The devotion which leads to the knowledge mentioned and that which
is responsible for 'entrance' into the Lord represent earlier and later stages
in the development of bhakti (T.C.)

920 'Vistara' is glossed as 'pravritti'. Thus, as T.C. points out, hints
that the regular form of the verb is parasmaipada and at the same time reminds
us of XI 54. According to Śrī Śankara there is no essential difference between
knowing the Brahman and entering into Him. He argues that the performance
of works can never lead to this consummation.

921 In other works, Śrī Rāmānuja speaks of para-bhakti (eminent devotion),
para-jñāna (eminent knowledge) and para-parama-bhakti (supreme devotion) as three
successive stages in the development of devotion to God. The first stage leads
to knowledge of the Lord by way of direct vision, which in turn makes it impossible
for the devotee to endure further separation from the Lord. This is the highest
stage of devotion, after reaching which salvation is imminent.

922 The development extends up to the para-bhakti, para-jñāna and
para-parama-bhakti mentioned in verses 54–55 (T.C.)
of which have been given up and which are of the form of worship of the Supreme Person. He (Śrī Kṛṣṇa) now says that the culminating stage is the same even for works enjoined for the satisfaction of desires, provided they are carried out in the very same manner as already taught.

सर्वकर्माणि सदा कुर्वाणो मह्यपापयः ।
मकर्तादावस्थापनोति शाश्वत पदमह्ययम् ॥ ५६ ॥

56 One to whom I am the refuge and who performs at all times works even of all kinds, attains through My grace the eternal immutable goal.

One to whom I am the refuge, that is one who has made over to Me agency and such other things, and who performs not merely obligatory and occasional works but all works, even those enjoined for the satisfaction of desires, (he) attains through My grace the eternal goal which is immutable. That is, which is perfect. "Pada" means that which is attained. The meaning is that he attains Me (as taught in the previous verse).

Because this is so (i.e., the means for the attainment of the highest end of man), therefore (it is now enjoined).

चेतसा सर्वकर्माणि मयं सत्यस्य मत्यर ।
बुद्धियोगंमुपासित्वं मर्मितसस्ततः भव ॥ ५७ ॥

57 Making over all works to Me with your mind (absorbed in the self regarded as subservient to Me), holding Me to be the Supreme Being (and the supreme goal), and seeking a state of mind conducive to union (with Me), concentrate your mind on Me always.

"With your mind" means "with a mind which regards the self as belonging to Me and as ruled by Me." For it has been stated, "Making over all actions to Me, with a mind devoted to the self" (III 30). Making over (thus) to Me all works along with the agent.

923 Even prohibited actions, according to Śrī Śaṅkara. He explains that, in order to extol Śrī Kṛṣṇa, it is, stated here that the performance of even prohibited actions is no bar to its bringing about fitness for the discipline of knowledge.
(thereof) and the objects of worship (therein), holding Me to be the Supreme Being, that is, constantly thinking that I alone am to be attained as the goal, doing works and seeking only this state of mind which is conducive to union (with Me) — concentrate your mind on Me always.

मन्त्यमस्त्वपर्याय्यं मात्रसाधारणिश्चि
अयो ज्ञात्वमहकाराण भोजयति विनाशयति || ५५ ||

58 With your mind concentrated on Me, you will overcome all difficulties through My grace. If, however, out of egotism, you will not listen (to My words), you will be destroyed.

With your mind concentrated on Me in this manner, performing all works, you will overcome all difficulties in śamādhi only through My grace. If, however, out of egotism, that is, out of the feeling, “Only I know everything concerning what ought to be done and what ought not to be done,” you will not listen to (i.e., follow) what has been stated by Me, you will be destroyed, that is, you will get lost. Indeed, other than Myself, there is none who knows what ought to be done and what ought not be done by all kinds of creatures and who is the ruler (giving them laws to obey).

यदहृद्यारामाधिष्ठय न योत्त्व इति मन्यसे।
भिभृष्ण्य व्यवसायस्ते प्रकृतितस्त्र नियोजयति || ५९ ||

59 If, swayed by egotism, you think, “I will not fight”, that determination of yours is futile. Nature will invite you (to fight).

If, swayed by egotism, that is, by a false sense of independence in claiming to know what is beneficial and what is not beneficial to oneself, and disregarding My commandments, you think, “I will not fight”, then this determination of yours based on your sense

924 Śrī Śaṅkara reads ‘apārāja’ in the place of Śrī Rāmānuja’s ‘upārāja’.
925 The expression, ‘buddha-yoga’, here recalls the attitudes peculiar to the seeker of salvation, in regard to agency of works, their fruits, etc (T C).
926 See Note 88. As this is not meant to be a curse, it is pointed out that the stress is on the value of the Lord’s teaching (T C).
of independence will prove futile. For Nature will incite you to war. That is, Nature (i.e., your innate disposition) will incite you who are ignorant and who are uneasy about My independence.

He (Śrī Kṛṣṇa) explains this further

स्वभाविक कौन्तेय निविद्यत्वे कर्मणा ।
कर्मु नेप्न्धित योभोहकारिणप्रववशोषपि तत् ॥ ६ ।० ॥

60 Bound by the duty arising from your innate disposition and having indeed no self-control, you will, O Arjuna (Kaunteya), do that which, out of ignorance, you desire not to do.

The duty, indeed, of the Kṣatriya, arising from his innate disposition, is heroism. Bound by your own duty namely, heroism, arising from your innate disposition and on account of it alone losing self-control, you yourself, stupefied by the taunts of enemies, will carry on the fight—which (fighting), now, out of moha that is, ignorance, you do not desire (to carry on).

All the hosts of embodied beings have indeed been ordained by Me to follow (the promptings of) the prakṛti in accordance with their previous karmas. Hear about it:

इश्बरस्वरूपमेन शुद्धिभूमि तिलकति ।
भयमयस्वरूपस्य यन्त्रास्त्रास्तिः मायया ॥ ६ ।१ ॥

61 The Lord dwells, O Arjuna, in the region of heart of all embodied creatures, revolving all embodied creatures, mounted on the machine (of the body) by means of the prakṛti.

The Lord, Vāsudeva, who is engaged in ruling over all, dwells in the region of the heart, in the region where arises knowledge on which depend all action and cessation from action. Doing what

927 Aṣṭāṅga svabhāva, according to Śrī Śaṅkara T C points out that though 'prakṛti' in this stanza strictly means 'matter that has evolved into the form of the body' (of Arjuna), it is referred to as 'svabhāva' in the next, and 'svabhāva' has been explained under verse 41.

928 Śrī Śaṅkara would supply 'i.e.' ('as it were') after 'yeśtvadivaḥ' ('mounted on a machine') He explains that the illusive power of māyā prompts all creatures to act as if they were wooden dolls placed on mechanical contrivances. Probably he is thinking of puppets.
by what means, does He stand? He is revolving all embodied creatures mounted on the machine, by means of the mâyā 229 The meaning is that He dwells, causing all embodied creatures, mounted on the machine—which has been made by Himself and none other, which is in the (evolved) condition of the body and the senses, and which is called the prakṛti—to act according to the guṇas by means of the mâyā which is made up of the sattva and the other guṇas and which is His own 229

Previously, indeed, this has been taught in “And I am well established in the hearts of all From Me (come) memory, knowledge and their loss also” (XV 15), and also in “Everything proceeds from Me” (X 8) And there are also passages of the scriptures such as “He who dwelling in the self” (Mādh-Bṛh Up III 7 22)

He (Śrī Kṛṣṇa) speaks about the means of escape from this mâyā

दत्तेव शरण गच्छ सर्वभावेन भारत ।
तत्रसादात्परा शान्ति स्थान प्राप्तिसि शाश्वतम् ॥ ६२ ॥

62 See refuge with Him alone, O Arjuna (Bhāratu), with all your heart Through His grace, you will obtain supreme peace and the eternal abode

From whom it is such (that this mâyā cannot be conquered by one's own unaided efforts, therefore with Him alone who rules over all, who through parental solicitude for one depending on Him has become your charioteer, and who commands you, “Act in this manner” —seek refuge with all your heart, that is, with all your thought and feeling That is, follow Him 230 with all your heart and soul

929 Vide commentary under VII 14 for the meaning of ‘mâyā’ The point that is made here is that the actions of embodied souls, associated with bodies made of the prakṛti are in the first instance determined by the guṇa of prakṛti dominant for the time being in accordance with the visceral and race accruing from past karma The law of karma is regulated by God, and our power to act also comes ultimately from Him For the comparison of the body soul relationship to that between a machine and its motive force, see Kṛṣṇa 1 p (III 3) and Śrīv Up (I 6)

930 Though men are prompted to act by the mâyā they are free agents still, as they can overcome the mâyā by seeking the Lord as sarāṇa, the protector or the means (for overcoming the mâyā) through His protection So ‘sarāṇaḥga’ here means ‘following what has been taught’
Even otherwise, carrying on fighting in war and such other things cannot be avoided by you who are ignorant and moved to act by His wishes. If that happens, you will get lost. Therefore, carry on fighting and do such other things in the way which has been taught by Him. Such is the meaning.

Acting thus, you will obtain supreme peace, that is, the destruction of all bonds, and the eternal abode which (abode) has been described by the following and hundreds of other scriptural texts: “That highest seat of Viṣṇu which the eternally free souls always see” (RV I 23. 20 & Tatt. Sām I 3 6), “They, full of devotion, reach this Heaven where remain the shining eternally free souls from the immemorial past” (Tatt. Ār III 12), “Where remain the ancient sages, the first-born” (Tatt. Sām IV 7 13 1), “The supreme seat (of the Lord) is placed above Paradise in the heart of the Highest Heaven” (M Nār. X 21), “He who is in the Highest Heaven and presides over this” (RV X 129 7 & Tatt. Br II 7), “Now that Light which shines beyond this Highest Heaven” (Ch Up II 13 7), and “He reaches the end of the road, the highest seat of Viṣṇu” (Kath. Up III 7)

इति ते ज्ञानमाप्यत् गुहाद्वृक्षतत्त्वया ।
विपृङ्ख्यैवत्सक्षेष यशेष्यसि तथा कुरु ॥ ६३ ॥

63 Thus have you been taught by Me the knowledge more mysterious than any mystery. After considering this fully, do that which you wish to do.

Thus, in this way, have you been taught everything to be learnt by those aspiring for salvation and more mysterious than all mysteries—that which related to kārma-yoga, that which relates to jhāna-yoga and that which relates to bhākṣi-yoga. After considering this fully, in whatever manner you wish (to act) according to your qualification, act accordingly. The meaning is “Practice according to your wish kārma-yoga, jhāna-yoga or bhākṣi-yoga.”

सर्वगुर्गुर्गुर्र मूर्त्तगूर्णु मे परम वच ।
इंद्रोदित्सि बुद्धिमित्तं ततो बक्ष्यामि ते हितम् ॥ ६४ ॥

931 ‘Do as you wish’ does not mean ‘Fight or not, as you please’. For Śrī Kṛṣṇa has taught that duties cannot be given up and that Arjuna, even if he tries, cannot stay away from fighting.
Verse 64

Listen again to My supreme words, the most secret of all. As you are very dear to Me, I am speaking for your good.

It has indeed been stated earlier that because of the supernormality of bhakti-yoga it is the most secret among all mysteries, in such passages as "I shall teach you who are without envy this most secret knowledge" (1X 1). Listen again to My supreme words relating to it (i.e., bhakti-yoga). Because you are very dear, therefore I shall speak for your good.

932 Secular sciences are not mysteries, the karma-kanda is a mystery of the first order, more mysterious than this are the disciplines suitable to a seeker of salvation. Even among these, as the next stanza shows, bhakti-yoga is the greatest mystery (T C).

933 "Hatsāh" is taken by Śri Śaṅkara to mean the supreme means for the attainment of (monastic) knowledge.

934 Another reading of the ṛṣaṣṭra text is 'vedaśaṁśadhyāyopāsanaṁ sahasra-saṁśayaṁ'. If 'vedaśaṁ' becomes part of the compound word, the substantive which the latter qualifies has to be understood, as 'ṣaṁśadhyāyopāsanaṁ', being in neuter gender, has to be a bhedavāda compound. T C suggests that the word to be understood should mean something like 'ṣaṁśaṁdvēpa'.

935 For a detailed discussion of the nature of vedas, see the Laghuśaṅkhyā section under S. B (1111).
Be My devotee. The meaning is as one to whom I am inexpressibly dear, hold Me in continuous remembrance which is surpassingly dear, on account of My being inexpressibly dear to you. Be My worshipper. Here too, "Be My devotee", continues to have application. ‘Yajasa’ is worship (and not the performance of particular sacrifices). Be absorbed in worshiping Me who am inexpressibly dear to you. Worship is the behaviour proper to complete subservience to and absolute dependence (on the Lord).

Prostrate before Me. Prostration is bowing down in submission (with the mind as well as with the body). The meaning is "Be very humble and submissive before Me with inexpressible love."

Being thus, you will straightaway attain Me. I solemnly assure you that this is true. That is, I give you the solemn assurance. It is not intended merely to rouse your interest. For you are dear to Me. It has already been declared, "For I am inexpressibly dear to the man of wisdom and he too is dear to Me." (VII 17) In regard to him whose love for Me is very great, My love for him also becomes very great. Therefore, unable to bear separation from him, I cause him to attain Me. Hence what has been solemnly assured to the effect, "You will straightaway attain Me", is true indeed.

सर्वप्रथमप्रस्तुतियांभास्मक्यारणम्
अहं त्वा सर्वभास्मयो मोक्षविष्ण्यम्या मा शुचि॥ ६६॥

66 Completely renouncing all dharmas, seek Me alone as refuge. I will release you from all sins. Do not grieve.

Renouncing all dharmas which consist of karma-yoga, jñāna-yoga and bhakti-yoga, which constitute the means for the highest good (of salvation), and which are being performed with great love as My worship according to qualification—(renouncing them all) with the complete renunciation of the sense of agency, possessiveness in works, fruits and such other things, in the manner taught (having done so), continuously think of Me as the agent, the object of worship, the goal.

936 This verse differs from IX. 34 in the second line only. As Prof N. Rangacharyar has put it, the stanza "differs from that of the ninth chapter is shifting the emphasis from the love of devotees to God to the love of God for the devotee."

(L & III, p. 352)
of attainment and the means. It is this that has been firmly established as the renunciation, in accordance with the śāstras, of all dharma, in the passage at the beginning of this chapter which commences from "In regard to that (much-debated) tyāga, hear from Me the established conclusion, O Arjuna (Bharatarṣabha)! Tyāga, indeed, O Arjuna (Puruṣa-vyāghra), has been described to be of three kinds" (XVIII 4), and ends with "(When works are performed ) giving up attachment and the fruits also, that renunciation is deemed to be characterized by the quality of sattva. For it is not possible for one who is embodied to give up works altogether. But he who has renounced the fruits of works, is said to have renounced" (XVIII 9, 11) 338

I will release you from all sins. That is, I will release you from all sins which stand in the way of the attainment of Myself, and which consist of countless acts of doing what ought not to be done and omissions to do what ought to be done, piled up from time without beginning. Do not grieve. That is, indulge not in grief.

An alternative explanation is also possible. The Lord spoke (this), driving away the grief of Arjuna who felt dejected, thinking that bhakti-yoga can be practised successfully only by a person to whom the Lord is inexpressibly dear and who is free from all sins, that the

937 When carrying out a religious act, the ignorant person looks upon himself as the agent, a divine entity as the object of worship, Ścrops or some other thing as the fruits and the ritual as the means. But Arjuna is called upon to look upon God the Internal Ruler of the self as the agent, God the Internal Ruler of the gods as the object of worship, God the immediate and ultimate object of attainment and God as the means, the giver of fruits (T. C.)

938. ‘Dharma’ here is taken to stand for the three disciplines of krama, jñāna and bhakti, as it can denote the means for steady adherence or dhīnaddhāna. Of Note 889 Sri Śankara regards this stanza as teaching the right vision which is the culmination of the discipline of krama and which involves the giving up of all works. Giving up dharmas includes the giving up of adharma also. The refuge-seeking that is taught should rest on the realization that the self is the Brahman. Sri Madhva says that the renunciation of dharmas is the renunciation of fruits. Otherwise, he asks, how can there be any commandment to fight? He also quotes XVIII 11

939. T. C. explains that Arjuna’s grief now cannot be that of the first chapter or of the sixteenth. Nor can it arise out of ignorance or lack of clear knowledge of the Lord’s teachings or doubts about the fruits or a feeling of unfitness to practise bhakti-yoga. It may, however, arise out of contemplation of the prospect of expiating the sins opposed to the starting of bhakti-yoga or of the delay involved therein. In this view, it is possible to understand the stanza, giving its primary meaning to renunciation.
suns standing in its way were countless, that the works for expiating them, when carried out in limited time, could not help in crossing over them: and that hence he (Aryuna) was unfit for starting bhakta-yoga (So the Lord said). “Completely renouncing all dharmas, seek Me alone as refuge.”

Completely renouncing all religious works (dharmas), which are correlated to the innumerable suns of varied kinds, gathered from time immemorial and opposed to the starting of bhakta-yoga, which are expiations for every one of them, which consist of the krṣhna, caṇḍrāyaṇa, kuśmāṇḍa, vaśāṇara, vṛḍhāpats, pavanapī, trivi, agnītoma and others, which are of varied kinds, and which are difficult to be carried out by you living in limited time in order to succeed in starting bhakta-yoga, surrender, finding refuge with Me alone, who am supremely merciful, who am the refuge of all persons without taking into consideration the differences among them (relating to such things as birth, education and so on), and who am the sea of parental solicitude for those dependent on Me.

I shall release you from all suns the nature of which has been described and which are opposed to the commencement of (the discipline of) devotion. Do not grieve.

इद ते नातपस्ताय नामत्ताय कवाचम् ।
न चायुष्मांवेच्च वाष्प न च मां योगस्यवृयति ॥ ६७ ॥

67 Never should this be told by you to one who has not practised austerities, nor to one who is not a devotee, nor to one who has no desire to listen and learn, and nor certainly to him who shows envy and malice towards Me.

This most secret śāstra has been taught to you by Me. It should not be taught by you to one without penances, that is, to one who has not practised austerities. Never should this be told to one who is not a devotee of yourself the teacher and Myself. The meaning is that it should not be taught by you to one who, though a performer of penances, is not a devotee. Nor to one who has no desire to listen and learn. That is, it should not be taught to one who, though a devotee...

940. Both the interpretations explain this famous stanzas as concerned with bhakta-yoga. For the view regarding it as teaching presents, see Introduction.
has no desire to listen and learn. Nor to one who shows envy and
malice towards Me it should not be taught to him who, when My
essential nature, My sovereign glories and My qualities are described,
imputes evil. The mention (of the envious person) in a different
grammatical case (namely, the nominative, while the rest have been
referred to in the dative) is in order to teach that he deserves most of
all to be avoided

य हि परम स्वरुप मदुसूदनेषविषाण्यति।
भक्ति मयि परा कृत्वा मामेवैष्णव्यस्तं भवेत् ॥ ६८ ॥

68 He who expounds this highest mystery to My devotees, will
acquire great devotion towards Me and attain Me only. No doubt (about
this)

Whoever expounds, that is, teaches, explains and comments on,
this highest mystery to My devotees—he, acquiring supreme de-
voition towards Me, will attain Me only. No doubt about this

न च तत्सतान्नुभेपु कल्पिमि सः प्रियस्ततम ।
मावता न च मे तत्सतात्व प्रियतरो मुखि ॥ ६९ ॥

69 Nor is there anyone among men who excels him in doing what is
pleasing to Me. Nor will there be another on earth dearer to Me than he

Among men, before this (time), there was no other man excelling
him in doing what was pleasing to Me. Hereafter, too there will not
be (another such). The reference at first to those who are unfit (to
hear the teachings of the Gītā) is intended to teach that expounding
to them is even more displeasing (to the Lord) than not expounding
to those who are fit

अष्टेष्यते स य हि धर्म्य सवादमाधवोऽः
शास्त्रयज्ञन तेनाःस्रिपुस्तस्यायमिति मे भति ॥ ७० ॥

70 It is My conviction that I shall have been worshipped through
the sacrifice of knowledge by him who will study this dialogue between
us which is in harmony with righteousness

941 Devotion is the only qualification for listening to the exposition of
the Gītā (F. C.).
He who will study this dialogue between us which is in harmony with righteousness, by him I shall have been worshipped through the sacrifice of knowledge. Such is My conviction. The meaning is that sacrifice of knowledge which is mentioned in this (work). I shall have been worshipped through it.

श्रीभगवानसमुदायः सृणुयादि यो नरः ।
सोऽधि मुखशुभ्रालोकावर्त्यायात्मणयवर्मणाम् II 71 II

71 And the man who listens to it with faith and without envy, even he, released (from sins opposed to devotion), will reach the auspicious hosts of those who have performed virtuous deeds.

The man who, with faith and without envy, merely listens (to the teaching of the Gītā by a qualified preceptor), even he, merely through such listening, gets released from all sins opposed to devotion (to the Lord) he will reach the lokaṇas, that is, the hosts of My devotees who have performed virtuous deeds.

कष्टिदेत्रक्षत पार्यं त्वयंकारणे वेतसा ।
एकोऽधिकत्रसयमोऽहं प्रनस्तंते धनरुजय II 72 II

72 Has this been heard by you, O Arjuna (Pārtha), with a one-pointed mind? Has your delusion, born of ignorance, been destroyed?

O Arjuna (Pārtha), has this, which has been taught by Me, been heard by you with an attentive mind? Has your delusion, born of ignorance, been destroyed—that ignorance, deluded by which you said, 'I shall not fight!'

942. The reference here, says T C, is to the sacrifice of knowledge mentioned in IX. 15, and not to that in IV. 33. This is evidently because the latter refers only to the element of knowledge in karma-yoga. Śri Śaṅkara explains that āhāra-yoga is the best, being mental worship, among ṛddhas (ceremonial worship), ṛṣyeśu, uḍǎḍcum (muttering prayers audibly) and mānaśa (mental worship). This is also accepted by T C.

943. Listening implies listening to a preceptor and thus precludes unsystematic study by one's own unaided efforts. The fruits of such listening are not the celestial worlds like Svarga, which too are almost like Hell in keeping one away from final release, but contact with a group of devotees who will inculcate devotion and lead one to salvation (T C). Śri Śaṅkara thinks that 'lokaś' here refer to the worlds won by those performing auspicious and such other rituals.
ARJUNA SAID

73 Through Your grace, gone is my delusion and (accurate) knowledge obtained. Rid of doubts— I stand (restored to my normal state) I will act according to Your word

Delusion is perverse knowledge. Through Your grace that (delusion) of mine is gone. Smṛti is the knowledge of the nature of things as it is, that has been obtained.

The delusion which consists in mistaking as the self the prakṛti which is other than the self, that which consists in looking on the sum of things—made up of the animate and inanimate and, on account of being the body of the Supreme Person, having Him for its Self—as not having Him for its Self, and that which consists in the view that the works obligatory and occasional, tend to bind, when, being the worship of the Supreme Person, they form the means for attaining Him—all (this delusion) is gone.

The knowledge of the self as having for its sole defining attribute. the character of being the knower, thus being different from the prakṛti and devoid of its qualities and having for its essential nature utter subservience to and complete dependence on the Supreme Person and subjection to His rule, the knowledge of the truth about the Supreme Person who is denotable by the expression, ‘Supreme Brahman’, who is the great ocean of all auspicious qualities such as knowledge, strength, sovereignty, valour, power and glory, each of limitless excellence and natural (to Him), whose essential nature consists solely of auspiciousness, who is opposed to all that is evil without exception, and to whom the rise, protection and dissolution of the entire universe are sport, and the knowledge that You are Vāsudeva, the Supreme Person, He who is to be known from the Vedānta, and who can be attained only by the worship of the Supreme Person which has taken the form of

944 ‘Smṛti’ here means knowledge and not memory, because this teaching has not been heard before by Arjuna. The use of the word in this sense is not unknown. See M Nyāya (X 3) (T C) Sri Sankara renders the word here as ‘memory of the true nature of the Self’
devotion, which can be brought into being by restraint of the senses and control of the mind, the giving up of forbidden actions and the performance of occasional and obligatory rituals having the sole objective of the satisfaction of the Supreme Person, which is to be intensified day by day and which rests on the discriminatory knowledge of the higher and lower principles as being really of this kind and on its practical application—(all this) has been gained.

And therefore, I stand easy in mind (restored to my normal state), with doubts dispelled and freed of all dejection having its roots in the perverse knowledge fostered by (misplaced) mercy and affection for relatives. Even now I shall carry out Your words about fighting and such other things having to be done necessarily. The meaning is that I shall perform fighting and such other things, in the manner taught.

To Dhārtarāṣṭra who had asked (in I 1) what his sons and the Pāṇḍavas would be doing in the war.

संजय उच्चारः

इस्यहूं वायुदेवस्व पार्थस्य च महात्मा ।
सिद्धानिमिरोपुष्मद्वृत्त रोमहर्षणम् ॥ ७४ ॥

SANJAYA SAID

74 Thus have I heard this wonderful and thrilling dialogue between Śrī Kṛṣṇa (Vāsudeva) and the high-minded Arjuna (Pārtha).

Thus, in this way, did I hear, that is, have I been hearing, this wonderful and thrilling dialogue, even as it was spoken, between Vāsudeva, the son of Vasudeva, and His paternal aunt’s son, Arjuna (Pārtha), who is a mahātman, that is, high-minded, and who has sought refuge with the pair of His feet.

व्यासप्रसादायम्पर्तवानेवतुगुरुतम परस्य ।
योग योगेन्द्रसत्वाशास्त्रात्मकत्वपत्वम् ॥ ७५ ॥

75 By the favour of Vyāsa have I heard directly this supreme secret known as yoga, from Śrī Kṛṣṇa, the Lord in association (with auspicious qualities) teaching (it) in person.

945. The other things include all things up to bhakti-yoga (P C.)
By the favour of Vyāsa, by the grace of Vyāsa through getting supernatural eyes and ears, I have heard this supreme secret called yoga, from Śrī Kṛṣṇa the Lord in association (with auspicious qualities), that is, the Lord who is the treasure-house of knowledge, strength, sovereignty, valour, power and glory. Himself teaching in person

राजन् सम्मृत्य सम्मृत्य सवादिकममद्भुतम्
केशवासुन्यो पुष्प हृद्यामि च मुहुःधुः॥ ७६ ॥

76 O King, remembering over and over again this wonderful and holy dialogue between Śrī Kṛṣṇa (Keśava) and Arjuna, I rejoice again and again.

Remembering this holy and wonderful dialogue between Śrī Kṛṣṇa (Keśava) and Arjuna which was directly heard (by me) I rejoice again and again.

तत्त्व सम्मृत्य सम्मृत्य श्रुतयद्भुत हरे
विषयो मे महान् राजन् हृद्यामि च मुहुःधुः॥ ७७ ॥

77 And remembering again and again that most marvellous (universal) form of Śrī Kṛṣṇa (Hari), great is my amazement O King and I rejoice and again and again.

Great amazement arises in me, who am in joy, remembering over and over again the most marvellous sovereign form (i.e., avatāraya) of the Lord (Hari) which was shown to Arjuna and which was directly seen by me. And I rejoice again and again.

Of what use is much talk about this?

यत् योगेन्द्र. कृष्णो यत्र पाधो चनुवहेर
tतत्र श्रीविजयो भूतिकाल नीतिमितिमयम्। ७८ ॥

946 The reference here is to the gift of supernormal vision conferred on Sañjaya by Vyāsa in order that he might be able to describe accurately the progress of war to the blind Dūrārakṣa (M. B. VI. 2).

947 Because it leads to yoga, says Śrī Sañkara.

948. For ‘yoga’ in the sense of association with auspicious qualities, see X. 7 above.

949. As it destroys sin even when merely heard (Śrī Sañkara)

B.G.—16
78. Wherever there is Śrī Kṛṣṇa, who rules over integrations (of all things with their qualities), and Arjuna, wielding his bow, there, it is my conviction, are present enduring prosperity, victory, ever-increasing wealth, and righteous statesmanship.

Wherever there is Śrī Kṛṣṇa the son of Vasudeva, who is yogaśvara, that is, who rules over all those integrations which integrations with their qualities are of all things, animate and inanimate, remaining high and low (in varied conditions); and on whose will are dependent the differences in regard to the essential nature, continued existence and varied activities of all things other than Himself and wherever there is Arjuna (Pārtha)—who is His paternal aunts' son and who has found refuge at His two feet—wielding the bow, there, it is my conviction, are present prosperity, victory, ever-increasing wealth and righteous statesmanship, (all) enduring. Such is the meaning. 250

250 (i) This stanza tells Dhiṛtarāṣṭra as plainly as courtesy permits that his sons' defeat is certain. Note that Arjuna has now taken up the bow which he threw away in I. 47. (ii) 'Dīrveva' is regarded as qualifying only 'mita' by Śri Śaṅkara.
Appendix

श्रीमद्भागवतमुदये नम

THE GITĀRTHASAṆGRAHA

of

Śrī Yāmunāchārya

स्वपन्न्यानवैराज्यसाध्यमवस्येकोबर

नारायण पर ब्रज गीतासारे समीतिः ॥ १ ॥

1 In the authoritative religious treatise known as the Gītā, Nārāyana who is the Supreme Brahma is declared as attainable only through the help of devotion, which is to be developed by the performance of one's duties and rituals, knowledge (of the true nature of the Lord and the self) and lack of attachment (to all things other than the Lord).

Here Śrī Yāmuna sums up the teachings of the Gītā, Śrī Rāmānuja elaborates the implications of this stanza in the introduction to his commentary on the Gītā, See pages 1-4 above.

शानकर्मीतिके निपदे योगलये सुस्पष्टे ॥

आत्मानुग्रहितिपुष्पं पूर्ववर्षेके सोविते ॥ २ ॥

2 In the first group of six chapters are enjoined, for the sake of success in realising the experience of the self, the disciplines of karma and jñāna, which have the vision of the self for their objective and which are well refined.

The view here is set forth that the experience of the self may be gained either by karma-yoga, followed by jñāna-yoga, as taught in Chapter II, or by karma-yoga, containing within itself an element of jñāna-yoga, as taught in Chapters III to VI. The refinement refers to the feelings of dependence on God, lack of attachments to fruits other than attaining Him and such others.

मध्यें मनवत्स्वयात्मावात्माविविविद्ये ॥

शानकर्मीतिकीवल्ल्यं मतियोगः प्रकीर्तिः ॥ ३ ॥
3 In the middle group (of six chapters) is well expounded the discipline of devotion which requires (the performance of) works with (the) knowledge (of the self), for the sake of success in the perfect experience of the entity known as the Lord as He is in reality (i.e., as He is in His own distinctive form and attributes)

See the introduction to Chapter VII (p. 175)

प्रधानपुरुषवृत्तिसूचकवेचनम् ।
कर्मशैवतितिरित्याविषय पूजाेंशयोण्योऽत्मितोऽदिति ॥ ४ ॥

4 What is stated in the last (group of six chapters) is the distinction among matter in its primordial state, the self, matter in its evolved states and the Lord of all, as well as such things as (the discipline of) works, (the discipline of) knowledge (relating to the self) and (the discipline of) devotion, (all these being dealt with) by way of supplementing and completing that which has been taught earlier

See the introduction to Chapter XIII (p. 319)

अस्यानसेवकुश्यशर्मषंसंधिसिद्धाकृतम् ।
पार्थ प्रपाप्युद्दिष्य शास्त्रावतरण कृतम् ॥ ५ ॥

5 The introduction to the āṣāstra was made for the sake of Pārtha (Arjuna), who had sought refuge (with Śrī Kṛṣṇa for instruction), and who, out of love and pity in an impertunate situation, had become troubled with the notion that what was righteous was unrighteous

See p. 18 as also Note 25 therein

नित्यात्मासंभूमेदारोचर साध्ययोगी ।
द्वितीये स्वपनतीलक्ष प्रीतका तथ्योद्हाश्चत्ये ॥ ६ ॥

6 The dispositions of mind in regard to the self and works, which comprehend within their scope (respective) (knowledge of) the eternal self and the performance of works without attachment, and which have for their objective the state of steady understanding, are taught in the second (chapter) for the purpose of removing his (Arjuna’s) delusion

See p. 64 and Note 95 therein  See also p. 53

The teaching of the second chapter is understood as requiring the practice of karma-yuga based on some knowledge of the nature of
the self in order to achieve jñāna-yoga, which in turn leads to the vision of the self

असक्त्या लोकरक्षाये गुणेश्वारोप्य कर्त्तव्यम् ।
सर्वेष्रे व न्यस्योत्ता तृतीये कर्मकार्यंता ॥ ७ ॥

7 In the third (chapter) is taught the necessity for the performance of works, through non-attachment (to results other than the pleasure and satisfaction of the Lord, attributing the agency to the gunas (of the prakṛti) and placing (it) in the Lord of all

It is to be noted that Śrī Rāmānuja does not understand ‘cā’ in the stanza in the sense of a disjunctive particle. Introducing II 30, he writes. “Now is taught the necessity for the performance of work, after ascribing the agency due to the gunas to the Supreme Person who constitutes the Soul of all, by showing that the character of the individual selves, on account of their constituting the body of the Supreme Person, is that of subservience to Him” (p 98) He holds that the Lord, through the gunas, causes the activities of the self in samsāra

प्रसंज्ञात्वस्वाभावायोक्ति कर्मणोपकर्मंतत्वम् ।
वेदा ज्ञात्य महामयं चतुर्थायाय उच्यते ॥ ८ ॥

8 Incidentally, there is mention of His own nature, (then) in regard to karma (i.e., karma-yoga), (its) being other than karma (i.e., as of the nature of jñāna), its varieties and the importance of (the element of) jñāna (in karma-yoga) are taught in the fourth chapter

See Note 164 on p 100

कर्मणोपकर्मं सोक्यं शीघ्रं काश्चन तद्भिषा ।
ब्रह्मानन्दप्रकारं पञ्चमायाय उच्यते ॥ ९ ॥

9 In the fifth chapter are taught the case of karma-yoga, (its) quickness (in yielding results), some of its elements and the ways in which the knowledge of the brahman (i.e., the self) may be achieved

‘Viddhiḥ’ refers to ‘elements’, such as the manner of meditating on the self as not an agent. The brahman is the self in its pure state of similarity with the Supreme Brahma. The jñāna relating to the self is that which culminates in a realisation of the equality of all selves (Rakṣa). See the introduction to Chapter V (p 128)
10. The process of practising the yoga of meditation and mental concentration, the four varieties of (successful) yogins, the means for (success in the practice of) yoga, (the certainty of) success in yoga and the supremacy of the yoga relating to Himself are taught in the sixth (chapter).

The means for success in yoga are such things as practice and dispassion 'Yogasiddhi' refers to such statements as are found in verses 40-45, assuring success even to those who give up yoga without completing it. (Rākal)

11 In the seventh (chapter) are taught the truth about Himself, His obstruction by the prakṛti, trustful refuge in God as the means for clearing this obscuration, the varieties of devotees and the superiority of the man of wisdom among them.

See the introductions to Chapters VII and VIII, page 175 and 201.

12 The varieties relating to the things that are to be known and those that have to be adopted (severally) by the seekers after supramundane sovereignty, the true nature of the indestructible (self in its pure state), and the feet of God are mentioned in the eighth (chapter).

'Asvarya' stands for power and enjoyment exceeding that of Indra, Brahmā and others. The things that are to be known are mentioned in verses 3 to 5. The things to be adopted are the meditation on the Lord, deathbed meditation, and meditation on the path of the soul after death these have to be in accordance with the objectives of the different classes of devotees.
13. In the ninth (chapter) are well expounded His own (unique) greatness, (Him) undiminished divinity in (Him) incarnations as man, the high worth of great souls (who seek only God-attainment) and the discipline which consists of devotion (to God).

See the introduction to Chapter IX, p 223

स्वकल्याणगुणान्त्वुक्त्सन्वाहात्मति...।
भक्तस्पततिविक्षण्या विश्वीणं वशमोमिता ॥ १४ ॥

14 What is dealt with extensively in the tenth (chapter), in order to instil and develop devotion (to the Lord), is the knowledge relating to His own auspicious qualities being infinite and all things being under His control.

See the introductions to Chapters X and XI, p 250 and p 276

एकादशे स्वाभास्ततासाकारावलोकनम्।
दत्तमुक्त विदिसाप्तोथ्योख्योकायता तथा ॥ १५ ॥

15 In the eleventh (chapter) the eye which can see a direct vision of Him as He is in Himself is given (to Arjuna) and accordingly, it is taught that the only means of knowing and attaining (Him) is devotion.

See the introduction to Chapter XII, p 306 'Avalokanam' is explained by the Rakṣa 'as the instrument of seeing', that is, the divine eye mentioned in stanza 8 'Uktam' in the second line is the usual South Indian reading, and it presents some difficulties. Perhaps it needs to be amended to 'uktā' Bhakti is stated to be the means for knowledge and attainment, it is implied that it is also the means for direct vision, as taught in XI 54

मतेभवेकस्यमप्रायोगिकसत्त्वयास्तित्वनिष्ठता ।
तत्रकारायस्ततिविवेचनं द्वारा उपयोगे ॥ १६ ॥

16 The superiority of devotion, the means for its adoption, the practice of meditation on the self by one proving unequal (to devotion), the details regarding the qualities to be acquired by him and the exceeding love (of the Lord) for the devotee are taught in the twelfth (chapter).

See the introduction to Chapter XII, p. 306
देहस्वरूपमात्मानित्सुन्तुरत्मविशोधनम्
बन्धुहोतुविवेकान् त्रयोदश उद्धर्यते || १७ ||

17 The essential nature of the body, the means for self realisation
examination of the nature of the self, the cause of bondage and discrimi-
natory knowledge (relating to the self and the body) are (all) expounded in
the thirteenth (chapter)

See the introduction to Chapter XIII, p 319

गुणबन्धविषा तेषा कर्तुं-व तस्विरत्तं
गतिर्यशुमूलत्व चतुर्दश उद्धर्यते || १८ ||

18 In the fourteenth (chapter) are expounded the various ways in
which the gunas (of the prakriti) bind (the self), their responsibility
for all activities, escape from them and Himself being the foundation for
all the three goals (of supramundane sovereignty the self in its pure state
and God-attainment)

See the introductions to Chapters XIV and XV, p 358 und
p 377

अचिन्तियाभिशूद्धान्त चेतनात्मकृषोत्तम
व्याप्तनाभूर्णपालायाद्य पञ्चदशस्विदि || १९ ||

19 The Highest Person is declared in the fifteenth (chapter) to be
other than the self when in its state of pristine purity and when in asso-
ciation with the prakriti, because of His pervading, sustaining and ruling
over (them)

See the introduction to Chapter XV, p 377

देवासुरविभागोत्सवूरविका शास्त्रस्तरता
सत्वानुपालिनविश्वासनेम्ने धीरश उच्चते || २० ||

30 With the object of firmly establishing the discriminatory know-
ledge relating to truth and to conduct, submission to the śāstras is taught
in the sixteenth (chapter) after making known the distinction between the
divine and demonsocal (creations)

See the introduction to Chapter XVI, p 395
21 All that is not ordained by the śāstras is demonic; what is enjoined in the śāstras is varied, according to the gunas, and the characterisation of what is established in the śāstras is threefold (as being connected with the three words, ‘Om tat sat’) (all) this is dealt with in the seventeenth (chapter).

See the introduction to Chapter XVII, p 410

22 In the last (chapter) are taught the state of mind attributing the agency (of one’s actions) to the Lord, the desirability of adopting the satra-guna, the culminating result of the performance of one’s duties (being God-attainment) and the essence of the śāstras (namely, bhakti-yoga).

See the introduction to Chapter XVIII, p 427

In the ten verses that remain, Śri Yāmuna deals with the characteristics of the three yogas, their interrelations and such miscellaneous matters. He concludes with again drawing attention to the essence of the śāstras.

23 Karma-yoga is resorting to penance, sacred rivers, almsgiving, performance of sacrifices and such other things. Jhāna-yoga is the abidance (through ceaseless meditation) in the pure self by those who have controlled their minds.

24 Bhakti-yoga is abidance in such things as meditation with one-pointed devotion to the Supreme Being.

The one-pointed devotion extends up to exclusion of devotion to all the other (minor) gods. (Rākṣā)
24 There is association with one another, so far as the three yogas are concerned

नित्यनैतिकानां च पराराष्ट्रनापिणाम्।
आत्मापालस्वयोऽस्येते योग्यार्थः साधकः॥ २५ ॥

25 There is also association of these three (yogas) with obligatory and occasional works, taking the form of the worship of the Supreme Being. All these (yogas) serve as the means for the vision of the self through yoga.

In any one of the three yogas the elements of the other two are present. For instance, in karma-yoga, meditation on the self and loving devotion to God are included, its name derives from the pre-dominant component. The Rakṣa cites the example of a mixture of milk and sugar, which can be called syrup or milk according as the one or the other is the principal ingredient.

The yoga by which the direct vision of the self is gained is one-pointed concentration of the mind. This vision is mentioned in connection with the devotee also, because devotion has several stages. No doubt, there are some who practise bhakti-yoga after gaining a vision of the self. But others have devotion which manifests itself in such forms as praising the Lord, hearing His glories and bowing down before Him in temples. These have yet to gain the vision of the self.

निरस्तनिललाम्भ दृष्ट्वात्मान परामृगम्।
प्रतिनिय परा भक्ति तत्यथाप्रौढः तत्पदम्॥ २६ ॥

26 One whose ignorance has been completely removed, after seeing the self directly as subservient to the Supreme Being, gets eminent devotion (through His grace) and attains His feet.

The three yogas bring about, through the vision of the self, the supreme devotion which is the direct means for the attainment of God. See XVIII 51-56. The Rakṣa explains that para-bhakta (eminent devotion) gets transformed into para-ma-bhakta (supreme devotion) and then secures God-attainment. ‘Tat-padam’, rendered as ‘His feet’, may also mean ‘His Heaven’ or ‘His essential nature’.
37 Bhakti-yoga is the means for all-comprehending sovereignty, if one desires it. If one desires the self, all these three yogas serve as the means for attaining its experience in self-sufficient isolation.

The different results of the discipline of devotion according to the objectives of the different classes of devotees, mentioned in Chapter VII, are here pointed out. Note that the paths of karma and jñāna can lead to the attainment of kāraṇya, but God-attainment is possible only through bhakti-yoga.

एकान्त्य भगवत्येषा समानसचिकारिणाम्
यातान्त्रिकः परार्थः वैद्वेद्यायत्तमतमस्तु

28 Exclusiveness in regard to the Lord (as the object of worship) is common to all these qualified aspirants. But if one desires (the attainment of) the Supreme Being till (such) attainment (without longing for other things), he will enjoy (Him) without end.

The distinction of the devotee who has no objective other than God is mentioned here. By way of giving further particulars about such a devotee, Śrī Yāmuna shows in the concluding four stanzas that the Gītā is essentially an authoritative religious treatise teaching the way to salvation.

ञ्जानी तु परमेकात्ती तदायत्तमाश्रीवन
tattṣaṣṭ्यपवियोगोमुखुक्तःसत्तदेवस्य

29 The man of wisdom (among the devotees) is indeed foremost among those exclusively devoted (to the Lord). The life of his self is dependent on Him. He has no joy and sorrow other than union with and separation from Him. His thought rests in Him alone.

The union and separation mentioned respectively refer to engaging in worship, meditation and such other activities enjoined by the scriptures, and being not so engaged.

शास्त्रव्यायायोगोपियस्वनस्तुतिकतिः
सम्बाल्या तदन्तंवर्गमनोबुद्धितिर्मितः

30
30 He feels that he has gained his self (only) through meditation on the Lord, direct vision (of Him through such meditation), teaching (about Him), bowing down (before Him in temples etc.), praising (His auspicious qualities) and reciting (His) names. The activities of his senses, will, intellect and vital energies are concentrated on Him.

'Yoga' may also mean pilgrimage to holy places or worship of the Lord, 'Ukts' is literally 'speech', but rendered as 'teaching'. 'Manobuddhi' may also be taken as the mind functioning as the will. The devotee becomes labdhātmā, one who gains his self, in the sense that otherwise he considers himself lost (Rāksā).

निजकर्मिदिभक्त्यत्तुः पुराणायित्वकारित।
उपायता परिश्रयं यथेवेदेवं तामभि। ॥ ३१ ॥

31 He should perform all things from his own duties to the practice of devotion, getting them done solely through love (for God). Giving up (the view of finding in them) the character of being the means (for final release), he must place it (i.e., being the means) in God, and be rid of all fear.

The duties enjoined by the śāstras are carried out by him out of love and devotion, and not because they have been enjoined in commandments. The Rāksā points out that God is called 'deva' here in order to remind us about S'vet Up (VI 18) where prapatti is taught.

Placing 'upāyati' in the Lord can be taken to indicate prapatti also.

एकान्तायत्तद्यैकरस्त्वस्वदानात्मायानात्।
तत्त्वात्मानात्त्वं साध्वात्मिति गीतार्थसंह्यः ॥ ३२ ॥

32. He finds his sole delight in exclusive and never-ending service (to God). He attains His feet. This authoritative religious work is concerned principally with such a devotee (and his goal of final release). Such is a summary of the purport of the Gitā.

The Rāksā explains that Śri Yāmuna must be here regarded as claiming that the summary given above has the authority of both truth and tradition behind it. For he himself was taught the Gitā by Rāmānuja, obeying the behests of Nāthamuni.
ABBREVIATIONS USED

Ah S — Ahrubuvya Sanhita
At Ár — Aitareya Aranyakya
Áp D S — Apastamba-Dharma-Sutra
B G — Bhagavadgita
B P — Bhavaprakasika of Rangaramanuja
Brah Up — Brihadaranyaka Upanisad,
Chand Up — Chandogya Upanisad,
Ch Up — Chandogya Upanisad
Cú Up — Cukika Upanisad
Gaut D S — Gautama-Dharma-Sutras
G S — Gitartha-sangraha of Yamanacharya
Kath Up — Kathopanisad
Kät Sr S — Katyayana Srauta Sutras
Kaus Up — Kausitaki Upanisad.
L.G — 'Lectures on the Bhagavadgita' by Prof M Rangacharya
    (in 3 volumes)
M B — Mahabharta
Mādh Brah Up — Brihadaranyaka Upanisad Mādhyananda recension
Mahā N — Mahanarayana Upanisad (Taittiriya)
M Nār — Mahanarayana Up (Taittiriya)
Mann — Manu-Smrti
Mund Up — Mundaka Upanisad
Pārī — Astadhyayi of Pārī
P M — Purva-Miamsa Sutras of Jaimini
Rāmā — Rāmāyana of Vālmiki
RV — Rigveda Samhitā
Sat Br — Satapatha Brähmana
SB — Śrībhāsya of Rāmānuja (Page references are to the English
    translation by M Rangacharya and M. B. Varadaraja
    Iyengar in 3 volumes)
S.P.—Srutaprakāśikā of Sudarśana
Sub. Up.—Subāla Upaniṣad.
S.V.—Śāma-veda.
Śvet Up.—Śvetāvatara Upaniṣad
Taitt Ār.—Tattiriya Āraṇyaka
Taitt Br.—Taittiriya Brāhmaṇa
Taitt Nār.—Mahānārāyaṇa Up (Tattiriya)
Taitt Sam.—Tattiriya Samhitā
Taitt. Up.—Tattiriya Upaniṣad
T. C.—Tātparyayachandrika of Vedānta Deśika
V. P.—Viṣṇu Purāṇa
Yog Sūt.—Yugasūtras of Patañjali

The names of other works from which quotations appear are given in full. These comprise Ādhibhūta-parāvali of Vedānta Deśika, B. G. Tilak's The Arctic Home in the Vedas, Garuda Purāṇa, Tattvasāra of Vātsyāya Varada, Nārasimhapurāṇa, Nighantu, Nirukta of Yāksa, Nyāyatattva of Nāthaśāmi, The Brahmanādana (a periodical), Bhāgavata Purāṇa, Mahābhūtyopanisad, Lāngottara Purāṇa, Viṣṇupāñjara, Vedārtha-sāṅgraha, Sāttvata Samhitā, śāṅkha Kārikās of Īśvarakṛṣṇa, and Vedānta Sūtras.
GLOSSARIAL INDEX

OF

SANSKRIT WORDS AND PROPER NAMES

(Arranged according to the Sanskrit Alphabet)

N.B.—Only words requiring explanation are listed

n=note

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akrūra</td>
<td>a close relative of Śrī Kṛṣṇa, and His devotee, 3</td>
</tr>
<tr>
<td>agnīsuras</td>
<td>those from whom the principle of life cannot depart, that is, the souls</td>
</tr>
<tr>
<td>Agnīhotra</td>
<td>an obligation to Agni, chiefly of milk, oil and sour gruel, 239, 436, 437</td>
</tr>
<tr>
<td>Agnejömiśya</td>
<td>a sacrifice in honour of Agni and Soma</td>
</tr>
<tr>
<td>Agnejōmisôma</td>
<td>a protracted sacrifice extending over several days in the spring and forming part of Jyotisōma, 224</td>
</tr>
<tr>
<td>Aṅgiras</td>
<td>a celebrated sage to whom some hymns of the Rgveda are ascribed, He is one of the seven rṣis and a Prajāpati, 255</td>
</tr>
<tr>
<td>Atala</td>
<td>a world beneath the earth, 282</td>
</tr>
<tr>
<td>aśvatas</td>
<td>beyond expression, 190</td>
</tr>
<tr>
<td>Atri</td>
<td>a great sage and the author of a number of Vedic hymns: He is identified with one of the stars in the Great Bear, 255</td>
</tr>
<tr>
<td>Atharva veda</td>
<td>the fourth Veda, so called because it is attributed to Atharvan, 384 n.</td>
</tr>
<tr>
<td>Ādīśā</td>
<td>the school of monistic Vedānta, of which Śaṅkarāchārya is the greatest</td>
</tr>
<tr>
<td>Ādīśās</td>
<td>followers of Ādīśā, paścim. aśvatas: a remote effect of a religious rite, 79.</td>
</tr>
<tr>
<td>Ānantaśravīya</td>
<td>'endlessly victorious,' name of Yudhīśthira's couch, 7.</td>
</tr>
<tr>
<td>ānana</td>
<td>that which is eaten, food, 78.</td>
</tr>
<tr>
<td>ānāsārasa</td>
<td>continuous remembrance, 206 n</td>
</tr>
<tr>
<td>Ānanta</td>
<td>a celebrated thousand-headed serpent who is regarded as the emblem of infinity or endless time. He forms the couch of Viṣṇu. Sometimes he is represented as bearing the universe on one of his heads, 289, 401</td>
</tr>
<tr>
<td>ānapekṣya</td>
<td>without relying on, irrespective of, 447 n.</td>
</tr>
<tr>
<td>ānantarāparī</td>
<td>of boundless form, 284 n</td>
</tr>
<tr>
<td>ārtha</td>
<td>falsehood, that which is not permanent, hence changeable matter, 327</td>
</tr>
<tr>
<td>āsrama</td>
<td>one who permits, 350 n</td>
</tr>
<tr>
<td>āsrama</td>
<td>dwelling within body, 414 n.</td>
</tr>
<tr>
<td>Ātīkōṣa</td>
<td>moyojana, though unwilling, as if incited after forcibly beaten, 95 n.</td>
</tr>
<tr>
<td>āpātrīya</td>
<td>having recourse to, 489 n.</td>
</tr>
<tr>
<td>āpamārtavya</td>
<td>the state from which there is no return, 140 n.</td>
</tr>
<tr>
<td>aprīkṣatādikā</td>
<td>wherein, of two things, there can be no separate existence for either. The term is usually applied to an inseparable attribute, 386 n.</td>
</tr>
<tr>
<td>Ākṣīrṇaya</td>
<td>son of Arjuna and a famous hero in the war fought at Kurukṣetra. He is led into a trap and slain treacherously in battle, 7.</td>
</tr>
</tbody>
</table>
Amberdas a king of the solar race, famous as a devotee of Viṣṇu, 101 n
Arīsa a demon who mingled among Kṛṣṇa's herd in the form of a bull. He was killed by Kṛṣṇa. See V P (V 14), 3.
Arya the third among the Pāṇḍya princes. The God is taught him by Kṛṣṇa, passim
Arjuna two trees which grew side by side near the mansion of Kṛṣṇa. The child Kṛṣṇa brought them down by dragging between them a mortar to which he was tied. Two demigods, Maṅgriva and Nalakūbara, emerged from them. They had been cursed to become trees (Bhāgavata, X 10)
Aryamā the chief of the manes, 249
Arthavāda explanatory remarks on the meaning of Vedic hymns and the purposes of rites, comprising eulogies, allegories, fables, etc., 482 n
Ānī the father of Hemā. These (enter) You, 290 n
Ānaśīrva all these, 290 n
Āṃbāvajrāṭa streams of water, 291 n
Āṃbāvajrāḥ streams of water, 291 n
Āṁsa that which is not real or substantial, 27 n
Āṇḍā nascence, 24 n
Āṇḍāsthāsāsthra undisturbed and one-pointed, 155 n
Āṇḍāsthāsthra not swerving, 492 n
Āṇḍāsthāsthra an indeclinable compound word, 281 n
Ārāuka the holy fig tree, 289, 375, 380.
Ārṣāṅkha the son of Droṇa, and the last commander-in-chief of Duryodhana's army, 5, 6
Āśkapati an ancient exemplar among kings in spiritual practices. He is mentioned in CA. Up. In M B, one king of the name is the father of Śāṅkara, who fights the god of death for the soul of her husband, 101 n
Āṣīta an ancient sage, sometimes spoken of as the father of Devala, to whom some Vedic hymns are attributed, 103
Āṣṭāṅgahṛdaya concentrated meditation in eight stages, taught in Patañjali's famous aphorisms, 146 n
Āṣuras demons, those of an evil disposition, 166, 281-31 n
Āśvasta two gods who are physicians, 279, 288
Āṣṭā the Lord, in the sense of one who is luminous to Himself and causes other things to shine, 292 n
Āṅgula one among the full moon and new moon sacrifices; it is in honour of Agni to whom offerings are made in 8 clay cups, 45 n
Āḍāryas preceptors, particularly those like Śrī Rāmānuja and Śrī Śaṅkara, 79 n
Āṅgalepada the word to oneself, that form of the verb which implies an action belonging or referring to oneself, 76 n, 373 n, 381 n
Ādi Bharata the first Bharata, a king three of whose incarnations are described in the Purāṇas. In the first he is called Ādi Bharata and in the third the inert or Jaḍa Bharata, birth as a deer intervened between these two.The spiritual progress made by austerity and meditation in the first birth is remembered during the second and helps further progress in the third, 205, 333 n
Ānandagāra a scholar on Śrī Śaṅkara's works, passim
Āyurveda the science of longevity, that is, the medical science which is included among sacred studies, 415 n
Āyūraśva: one of the four religiously sanctioned stages of life—those of the student, the householder, the wandering hermit and the ascetic, 46
Āyudha a son of Vāravasā Manu and the first king of the solar dynasty at Ayodhya, 101
Indra, the chief of the minor gods

Uccaceras lit that which neighs aloud, Indra's horse, 269

Utamausva a famous archer hailing from Pāñchāla, 6

Uṣāṇa lit a full-moon sacrifice in honour of Agni and Soma and consisting in the offering of ghee, 45 n

Uṣāṇa worship of the Lord, particularly through loving meditation, 65, 176 n, 188 n, 473

Uṣānapāṇi lit those who imbibe the steam of hot food, the manes, 268

Uṣṣalas lit that which is situated high above, 378 n

Kṛṣṇa the founder of the Vaiśeṣika system, 483 n

Kānda the god of love, 269

Kapila a great Sūdra, 269 the founder of the Śākhya system, 400 n, 430 n, 443 n

Kama, a one whose eyes are like the petals of a lotus, i.e., Kṛṣṇa, Kāraṇa an elder brother of Yudhishthira, disowned by his mother, brought up by a charioteer and patronised by Duryodhana, he is famous for his munificence and his skill as an archer 6, 41, 290

Karma-kārta the ritualistic portion of the Vedas, 473 n

Karma phala the fruits of rituals, or the impressed tendencies derived from activities in previous births, 208 n, 235 n

Karmin one engaged in Karma

Kāśa a measure of time equal to 510 twinklings of the eye, 292 n

Kāla the name of the fourth or iron age among the four yugas, 214 n

Kauya an offering or oblation to the manes, 242 n

Kāmeśa the tyrant uncle whom Kṛṣṇa killed, 3, 302

Kākṣapata desires, 408 n

Kāmaka-karma rites intended for the satisfaction of desires, 429 n, 435 n

Kāliya a poisonous snake driven out of the Yamunā by Kṛṣṇa, 3

Kāsi one of the holiest of Indian cities, it is on the Ganges in modern Uttar Pradesh its king is one of the leaders of the Pāṇḍava army, 6, 7

Kāmpurāṇas mythological beings, half human and half animal, supposed to be the attendants of Kubera, 285

Kāmaras demigods, half human and half horse, believed to be skilled in music, 295

Kuntīkoja the adoptive father of Kunti, 7

Kuntī the mother of Arjuna, passim

Kṛṣṇa the founder of the Vaiśeṣika system, 483 n

Kānda the god of love, 269

Kapila a great Sūdra, 269 the founder of the Śākhya system, 400 n, 430 n, 443 n

Kama, a one whose eyes are like the petals of a lotus, i.e., Kṛṣṇa, Kāraṇa an elder brother of Yudhishthira, disowned by his mother, brought up by a charioteer and patronised by Duryodhana, he is famous for his munificence and his skill as an archer 6, 41, 290

Karma-kārta the ritualistic portion of the Vedas, 473 n

Karma phala the fruits of rituals, or the impressed tendencies derived from activities in previous births, 208 n, 235 n

Karmin one engaged in Karma

Kāśa a measure of time equal to 510 twinklings of the eye, 292 n

Kāla the name of the fourth or iron age among the four yugas, 214 n

Kauya an offering or oblation to the manes, 242 n

Kāmeśa the tyrant uncle whom Kṛṣṇa killed, 3, 302

Kākṣapata desires, 408 n

Kāmaka-karma rites intended for the satisfaction of desires, 429 n, 435 n

Kāliya a poisonous snake driven out of the Yamunā by Kṛṣṇa, 3

Kāsi one of the holiest of Indian cities, it is on the Ganges in modern Uttar Pradesh its king is one of the leaders of the Pāṇḍava army, 6, 7

Kāmpurāṇas mythological beings, half human and half animal, supposed to be the attendants of Kubera, 285

Kāmaras demigods, half human and half horse, believed to be skilled in music, 295

Kuntīkoja the adoptive father of Kunti, 7

Kuntī the mother of Arjuna, passim
Kubera: the god of wealth, 268.

Kumbhirach. a great authority on the
Purana Mimamsa, 400 n.

Kuru: an ancestor of the Pāṇḍavas and
their cousins, pāsanam.

Kuruṇḍa the holy plains on which
the Bharata war was fought. It is
100 miles north of Delhi, near Panipat,
the scene of many other decisive
battles in Indian history It derives
its name from Kuru, 6, 389 n.

Kusalayāpida a terrible elephant of
Kamsa, it was killed by Kṛṣṇa, 3
kāśmīrā an expiatory ceremony,
476

Kṛṣṇa the first of the four yāgas, the
golden age, 106, 214 n.

Kṛṣṇa a brother in law of Droṇa and a
preceptor of the Pāṇḍavas and their
cousins in archery, 6

Kṛṣṇa an epithet of Kṛṣṇa, meaning
one with glorious hair or the lord of
Brahma and Śiva, pāsanam.

Kṣiti a demon and follower of Kamsa
who appeared before Kṛṣṇa in the
form of a wild horse and was killed by
Him, 3, 428

kṣṇa a final release in the form of
experience of the self in self-sufficient
isolation, 199, 203 n.

Kṣitijaya Arjuna as the son of Kuntī,
pāsanam.

Kṣitik a daughter of Dakṣa, one of the
wives of Kāśyapa and the mother
of Yaksas and Rākṣasas, 268 n.

Gandharvas demigods believed to be
experts in music, 269, 277.

Garuda a mythical bird supposed to be
the vehicle of Viṣṇu, 270

Gataves: the bow of Arjuna, 12

Gāyatri: a Vedic metre, famous on
account of a well known prayer
composed in it, 272.

Gāyatrī: a lady who participates in philo-
osophical discussions in Brāhma Upaniṣad,
277.

Gṛähita a name of Arjuna: literally,
it means one who has conquered
sleep or has a profusion of hair, pāsanam.
gṛahita: the three "qualities" of the
prakṛti, namely, the satya, the rajas
and the tamas, pāsanam.

Gowinda: a name of Kṛṣṇa, literally it
means the finder or protector of cows,
pāsanam.

Gautama a wrestler of Kamsa he was
killed by Kṛṣṇa, 3
cāndrāyuṇa an expiatory ceremony,
see 120 n.

Gautama: materialists, 400 n

cattārya one-pointedness of the mind,
475 n.

Cevātana an army chief on the Pāṇḍava
side he belonged to the Vṛṣṇi clan
of Kṛṣṇa, 6
cet if, 243 n.

Jana the fifth of the seven upper
worlds, where the sons of Brahma
and deified mortals reside, 214 n.

Janaśa a famous king of Mithilā who
figures in the Upaniṣads as interested
in the problems of religion and philo-
osophy, 82, 101 n

yamādhyāya-karma-phala-pradāvi: giving
the results of karma known as birth,
47 n.

Jasīrāṇa a name of Kṛṣṇa it means
the destroyer, pāsanam

yātra: meditation accompanied by
the inaudible muttering of a prayer-
formula and regarded as an act of
worship, 419 n.

Jagadārtha: the author of a subcom-
mentary on Śrī Madhava's commentary
on the Gītā, pāsanam.

Jagadārtha: the husband of Duryod-
hana's sister, Dushalā: he played a
leading part in the treacherous killing
of Abhimanyu and was killed by
Arjuna, 304 n.
Jāhāni, daughter of Jahn. The word stands for the Gangā, as she was swallowed by the sage Jahn and then let out through his ears, 270

yudhāya one who seeks knowledge, 189 n.

Jyotāśāstrāṇa the first section of the Vedānta-Sūtras, dealing with the desire to know (the Brahmana), 383 n.

jīva the individual self, 24 n.

jñānābhiṣka one who, according to the teachings of Śrī Śaṅkara, has realized non duality and become emancipated even while being alive, 181 n.

ṣeṣa 2nd person singular of the pers. phrastic future of ‘ṣe’, to conquer, 294 n.

ṣeṣa 2nd person singular of the simple future of ‘ṣe’, to conquer, 294 n.

Jains followers of Jina Vardhamāna, a contemporary of the Buddha, in religion and philosophy, 400 n.

Jyotistoma a soma sacrifice, 234, 438, 443.

jñānāśrayam of the form of what is known, 354 n.

jñāna-ṛṣya the sacrifice of knowledge, 236 n.

jñeyam that which is to be known, 340 n, 343 n.

śāstra a class of compounds in which the last member is important and preserves its original character while being qualified by the first member, the word, itself meaning ‘his servant’ being an example, 271 n.

śrama body, form, manifestation, 194 n.

śāṇadāsya the subtle bases of the physical elements, 25, 180 n., 336 n.

śrāma, śaṁcāra that quality of the prakṛti which makes matter dull and inert, pāvam.

śrāvaṇamānaḥ his worship, 194 n.

śrāvaṇeśvarāntāḥ Śrāvaṇaṇāyaḥ the worship of that form of the deity, 194 n.

śrāvaṇaṇāyaḥ her worship, 194 n.

Tālāṣṭra a mythological snare, 283.

trīṣṇa a disease of the eye in which objects appear double or multiple, 23, 28 n.

tuka a mark on the forehead between the eyebrows made with coloured earths, sandal paste or unguents as an ornament and a sign of auspiciousness, 286.

tristarpāṇi an expiatory ceremony, 476.

trāya the instrumental singular of the third personal pronoun, tāya, in mas. line or neuter, meaning ’by or with it or him’, 422 n.

tāya a variety of the ashakār, 388 n.

tyāg undifferentiated primary matter which is capable of undergoing transformations at all times, 328.

Tretā the second of the four yugas, the silver age, 106, 214 n.
particles of matter, with fundamental differences among the different categories and among members of each category, passim.

Dhananjaya Arjuna as the conqueror of wealth, passim

Dharma-kśtras authoritative works dealing with duties and rituals, 409

Dhītarāṣṭra uncle of the Pāṇḍavas and the father of Duryodhana, passim

Dhruvaka King of Chedi and son of Śidupala, his sister married Nakula, 6

Dhvajadruma brother of Draupadi and the commander-in-chief of the Pāṇḍava army, 7

Dhuṣala a demon killed by Kṛṣṇa, 3

Dharmarāja preceptor of the Pāṇḍavas, 261 n

Nakula the fourth of the Pāṇḍava brothers, 7

Nārāyana the grandfather of Śrī Yāmuna and the first modern teacher of Vaiśṇavism, 108 n

Nārada a divine sage, 102, 172 n, 255 n, 259, 260, 269

Nārāyaṇa a name of God, passim

Nārāyaṇāya a commentator on the Gītā, 195 n, 290 n

Nāmājā twinklings of the eye, regarded as units of time, 104

Nārāyanaopadīta 'the inconsistancy in relation to the remover (of anxiety)' one of the seven objections to Advaita formulated by Śrī Rāmānuja under S. B (1 1 1), 323 n

Nāyikās relating to the Nyāya system of philosophy, 35 n

Paścima-yajñā five great sacrifices or important acts of worship in Māra (III. 69-71), they are described as connected severally with the Vedas, the gods, the manes, men and all created beings, 72 n

Paścimānātha the five things in a house by which animal life may be accidentally destroyed—the fire-place, the slab on which condiments are ground, the broom, the pestle and mortar and the water-pot, 77 n

Patañjala the founder of the Yoga system and the author of the Yogasūtras, passim, author of an extensive commentary on Pāṇini, 266 n

Para-dharma the duty of another, 94 n

Pārśānga the tormentor of enemies, Arjuna is sometimes addressed thus, passim

Paravamāśika word to, or for another', a form of the verb used with reference to actions for the benefit of others than the agent, 373 n, 381 n, 467 n

Pārīṇāma samā matri an equal mind in regard to other souls, 162 n

Pārśākara author of V. P., and father of Vyāsa, passim

Pārśākara Bhata author of a commentary on "The Prayer of a Thousand Names," 424 n

Pavitra an expiatory ceremony, 476

Paṇḍājanāma Name of Kṛṣṇa's conch 7, 8

Paṇḍavas a system of Vaiṣṇava worship and philosophy, 248 n

Paṭṭaṇa the nethermost of the seven nether worlds, 282

Paṇḍu father of Arjuna and brother of Dhītarāṣṭra, 3, 4, 6, 7, 8, 9, 84

Pārīśa Arjuna as the son of Pṛthā, passim

Puruṣāsā works of legendary history and cosmological speculation they are said to deal with five topics—evolution of primordial matter, creation of form, possessing conscious and unconscious beings, the genealogy of the gods, etc., the periods of time called māyāṇeṣu and the history of dynasties of kings 32, 323
GLOSSARIAL INDEX

Buddhās Buddhisate, 400 n
brahmācārya vrata the vow of celibacy, 186 n
Bharata the emperor from whom Pāṇḍu and Dhṛtarāṣtra were descended, 9, 97 (Ja ṣa) see Ādi Bharata, 333 n.
Bharataśatru Arjuna as the best of the descendants of Bharata, 429, 430
Bharataropaka the bull among the descendent of Bharata, that is, Arjuna, 183, 189, 393, 367, 475
Bhārata Arjuna as a descendant of Bharata, 18, 25, 29, 36, 37, 85
BhārataŠregga the best among the descendants of Bharata, 417
bhāṣya the commentary (of Śrī Rāmānuja on the Gītā), 20 n, 241 n, 473 n
Bhāskara a philosopher who held that the Brahman is both different and non different from the individual self, passim
Bhima the second among the Pāṇḍava brothers, 7, 9 n
Bhūṣṇa grand uncle of Arjuna and Duryodhana and commander in chief of Duryodhana's army, passim
bhūvaraka the second of the seven upper worlds, 214 n, 392 n
bhūtamaheva-ra God as the great lord of all beings, 355 n
bhūloka the earth, 392 n
Bhrīgū one of the ten proṣāpatis created by the first Manu, one of the seven great sages, 255, 268, 436
Bheddbheda a system of philosophy wherein the Brahman is held to be both different and non different from the individual self, 340 n

Bṛhatās a famous song of the Bṛhma-sastra in the bṛhati metre See Teṣṭi Sāṅgh (VII 1 1 4) about its greatness, 272
Bṛharpitā the preceptor and priest of the gods, 268
Bṛdhayana those who teach, 257 n

Bhūvarīkha an attributive compound, in which the last member loses its independence as well as its original grammatical character and serves only to qualify another, the word itself, meaning possessing much rice, providing an example, 187 n, 224 n, 271 n, 473 n
Bṛhadārāma a shrine on the Himalayas sacred to Nārāyaṇa, 261 n
Bṛdhāya-yoga association with a state or disposition of mind, or a state of mind conducive to union with the Lord, 268 n, 409

Mahāra a kind of sea monster, 270
Mahīṣaśaṭi Sahadeva's conch, 7
Madhura a city near modern Delhi where Kṛṣṇa was born, 261
Madhūnāḍa Kṛṣṇa as an incarnation of the Lord who slew the demon, Madhu, passim.
Madhva the great exponent of the Devata school of Vedanta, passim
manasa reflection over the teaching heard (on the Lord and the self) with a view to fix it in the mind, 66 n.
manas the mind, particularly the faculty of attention, 97, 98, 267, 336, 439 n.
manas pratyendriya kriyā the activities of the mind, the vital airs and the senses, 452 n.
Manu one of the fourteen progenitors of living beings and rulers of the universe during a kalpa, passim the seventh Manu who is the son of the sun-god and reigning at the present time, 100, 101
mantra a formula sacred to God in a particular form or to any god, a prayer or hymn addressed to a deity and revealed to a seer, 268 n.
man maṇḍūkya those whose thoughts are largely concerned with Maṇḍūkya, 107 n.
manvantara a Manu's period, equal to the fourteenth part of a kalpa, 100, 214 n.
Marīcī aprayapati and a great sage 285 n., 268, the chief of the gods called Marīcī and 266
Maruta gods of winds and storms, 260, 279.
Mahārāja the fourth of the seven upper worlds, 214 n.
mahārājas great sages, 255 n.
Mahābhārata, 'the great conclusion,' which establishes Ṛṣis and ējāñçaya after meeting the objections of Advaita in SB (I.1.1), 323 n.
mātrāpatī contacts with the mātrās, 25 n.
Mādhava Kṛṣṇa as the descendent or Madhu or as the Lord of Mā (or Lakshmi), 7, 13.
Mārgaśīra that which is connected with the constellation Mārgaśīra or the Orion; the month (December-January) during which the full moon takes place in the constellation Mārgaśīra, 272
mālākāra lit maker of garlands a garland-marker for Kamsa and a devotee of Kṛṣṇa, 3.
maṁkā one who is liberated, 117 n.
one who has attained salvation, 344 n.
mukha The usual meaning is 'mouth' here used in the sense of the means, 123 n.
Mūṣika one of Kamsa's wrestlers killed by Kṛṣṇa, 3
mukūra a measure of time equal to a thirtieth part of a day or 48 minutes, 272
Mṛtyu the god of death or a muniof his 272, 272 n. the prokrta, 326
Mṛdhā lit intelligence the goddess presiding over intelligence, regarded as a consort of God, 272 steady meditation, 65.
Mṛṣu a mythical golden mountain, 192, 173 n., 212 n., 288, 283 n.
Mātrṛya the disciple to whom Parāśara expounds V P, 111
mokṣa final release or salvation of the individual self, passim
Mokṣa-dharma a section of M B (XI), dealing with the means for attaining final release, 242

layurveda the second of the four Vedas 222, 235, 237, 267, 284 n.
layadatta a name used to indicate any person, 380
vatiṣyam of those who are striving, of those who are ascetics, 145 n.
yat tat that which, 159 n.
yatāra where, 159 n.
ypatera Śāṅkhyā pāyṣuś even that which the Śāṅkhyas see, 131 n.
Yādava Kṛṣṇa as a descendant of Yadu, 288, 289
Yādavoprabhā a philosopher who holds the soul to be both different and non-different from the Brahma, passim.
yugas. epochs of the world, consisting of the Krita, the Treta, the Devyuga and the Kali, aggregating in all to 4,320,000 years, passim

Yuddhamana: a Pandhala chief in the Pandava army, 6

Yudhishthira: the eldest brother of Arjuna, 7, 8, 85

Yuyudhana: otherwise known as Salyakri, a friend and kinsman of Krsna and a leader of the Pandava army, 6.

Yogam as compared with those who practice yoga, 172

yogashtagram: one pointed on the vision of the self, 155 n

Kabani sheetha: staying in a solitary spot, 154 n

rayas, rayoguna: that 'quality' of the prakriti which marks its highly active condition full of aggressive energy, passim

Rakshasas: demons, evil spirits, 186, 231, 231 n, 241

rajas: characterised by the rayas, 316 n

rajasuya: a great sacrifice, performed at the coronation of an emperor, by himself and his tributary kings, 103 n

Rama: an incarnation of God. His exploits are celebrated in Ramayana, 270

Rudra Siva: the destroyer in the Hindu Trinity, 173 n, s the eleven forms of Siva, 268, 279

Rudra Savarna: the twelfth Manu, 255 n

Ravata: the fifth Manu, 255 n

Rcep: the second Manu, 255 n

Laghundidha: the 'small conclusion' in which Sri Ramanuja establishes that bhakti is the means to final release in SB (I:1:4), 449 n, 473 n

Lanka: the capital of the island kingdom of Ravana which was set ablaze by Hanuman, as described in Ramayana (V), 10.
Vedana a step brother of Dhrtarashtra, 170 n
Vedatu form of meditation, with devotion, on the Brahman, 203, 217.
Vedā-vastra-sampatram one well-endowed with learning and humility, 146 n
Vedvan one who has knowledge, 82 n
Veda what is enjoined, scriptural man date, 239 n, 408
Venas the mother of Gardens, 270
Vndyavas (Janada, the son of Śiva, as the remover of obstacles), 240 n
Vamuchyate gets liberated, 154 n
Vinata king of Matsya (in modern Rajasthan in and around Jaipur), his daughter married Abhimanyu, 6, 7
Venā enters, 487 n
Venānī 3rd person indicative plural of iva, to enter, 289 n
Vedādvaitam the school of Vedanta expounded by Śri Rāmānuja see.
Introduction, 90 n
Vedvyāsa excels, 154 n
Vēryāvas the son of Pulastya and the father of Kubera and Rāvaṇa, the Rākṣasa king of Lanka, 268
Vimāṇiya the form (of the Lord) as the universe, 307 n
Vēvas a group of 10 (or 12) gods, who are specially worshipped at rituals making offerings to the manes, 288
Vēvāmrtya vyākhyāna Him who is the creator of the universe, 75 n
Vēvāmrtya-padyam Him who is the soul of all and the supreme abode, 75 n
Vṛṣṇa lit He who pervades (everything), a name of God, 52 n, 58, 104 n, 266
Vṛṣṇacitta the author of a commentary on V P, 252 n
Vṛṣṇa the descendants of Vṛṣṇi, who was himself a descendant of Yadu. Kṛṣṇa belonged to this clan, 273
Vṛṣṇa, 370 n
Vedānta lit., the end or the aim of the Vedas, the philosophical part of the scriptural texts, or individual texts thereof, passim
Vedānta Debaka (1268-1369) a great teacher of Vedānta; he is the leader of the Northern School among the followers of Śri Rāmānuja and the author of many works including T C
218 n, 441 n
Vedārtha a variety of ahākāra 336 n
Vaiśya the caste of farmers and merchants, passim
Vaiṣṇavas the worshippers of Viṣṇu 106
Vārana the fire of digestion, an expiatory rite, 387 n
Vaiśāps a an expiatory rite
Vyasas a great sage, reputed to be the editor of the Vedas, the author of M B, the Vedānta-Sūtras, etc., passim
Śakta literally, a cart, a demon who came in the form of a cart to kill the infant Kṛṣṇa and was broken into bits by Him, 3
Vākṣyam capable of being done, 132 n
Vākṣyam ādhibhūth The breezes can be drunk with the help of joined hands, 132 n
Śaṅkarā an epithet of Śiva, 268
Vāma control of the mind, 254 n
Vāma control of the senses 457 (Śri Rāmānuja appears to think that vāma and doma can be interchangeably used)
Śaṁbara an Asura follower of Hiranya kaśipu, the father of Prahlāda, 186 n, 187 n
Śaṁbara-sūtras the Vedānta-Sūtras, 334
Śaṁbara-sūtras authoritative religious works, passim
Śaṁkhaṇa a son of Drupada, born a girl, he later underwent a change of sex, 7
Śiva the Divine Destroyer, regarded as one of the three members of the Hindu Trinity, the sect of Śaṁcara consider Śiva to be God, while Vaiṣṇavas
accord that honour to Visuš, 40 n., 283, 324 n
Śrūpaśa King of Chedrā, a kinsman and
enemy of Kṛṣṇa, 303
Sūkra the preceptor of the Aurasas, 273
Sāhyā a leader of the Pandava army, 6
Sāmaka a sage who figures in Mund
Up., 284 n
śrūpāśa hearing (the exposition of the
scriptures), 66 n
Śri See Note 2, 1 173 n, 180 n, 261,
272, 307, 464 n,
Śrihāra a commentator on B P the
Gīthā and other works from the point
of view of A德州, 296 n., 292 n
Śrutis the revealed Vedas, passim
Śṛṣṭa a distinguished man, 82
Śvetaketu a young student to whom is
taught the famous teaching, “That
thou art “, in Chānd Up., 327
śrūpaśyā those that have entered,
380 n
śaritā the cycle of repeated births and
deaths, passim
Sa-kṣetra along with those (rituals)
which confer fitness, 310 n
Sāyaya Dīrgharāstra’s charioteer,
friend and counsellor, passim
śa-kṛṣṇa vyāda the theory that the
effect is existent (in the cause), 28 n
śatā that quality of the prakṛti which
marks balanced motion and a calm
mind receptive of knowledge, passim
śatā śamāśāta one who is imbued
with the śatā, 435 n
Śaṅga the highest of the seven upper
worlds, Brahmā the Creator is said to
reside there, 214 n
Savaṇkumāra one of the four meal born
sons of Brahmā the Creator, 172 n
Sesama a mind born son of Brahmā,
252 n
śamah equal, equable, the same,
162
śāra-karma-phala-yāga renunciation of
the fruits of all works, 313 n
Saraṇa everywhere, 284 n
Saraṇa the lord of all beings, 75 n
śaṣṭayāṇāṁḥ them who have sacrifice
associated with them, 74 n
śaḥ śaṣṭayāṇāṁḥ along with sacrifices
74 n
Śāyana See Yuyudhāna, 7
Śāhāya a class of gods, sometimes said
to belong to the Bhūvarloka, 288
Śāma, Śāma vedā the third vedā consis-
ting of hymns meant to be sung
particularly at sacrifices where the juice
of the soma plant is used, passim
śāvarnas ikas epithets of certain Manu
from the eighth, probably based on
Śāvarṇa being the mother of the eighth Manu or of all of them, 295
śuddhas successful yogins, 289 , a class of
semidivine beings with wonderful
powers, 261, 286-88, 295
Śuguna pleasant sounding Nakula’s
conch, 7
Śutala one of the nether worlds,
282
Śudarśana the discus of Visuš, 186
śudurśchāraḥ one of exceedingly wicked
conduct, 245 n
Śubhādārā sister of Kṛṣṇa and wife of
Arjuna, 6, 7
Śvā varuṇaḥ service is devotion,
worship, 173 n
Śimadatta a leader of Duryodhana’s
army, 6
Śkanda the son of Śiva and the genera
lissimo of the gods, 268
śtuṣṭa-prayoga one who is of steady
understanding, 67 n
śāhram firm (neuter), —ah, firm (mascu
line), 156 n
Śrīini sacred texts other than the
Vedas and of secondary authority,
passim
śrīna-samāśāna a succession of memo-
ries, continued remembrance, 473 n
śadharma one’s own duty or discipline,
94 n., 461 n
Śrūga a celestial world of enjoyments
ruled by Indra, passim
Harī a name of God, and hence of Kṛṣṇa, 188 n, 260, 280, 481.
ḥarya an offering or oblation to the gods as distinguished from one to the manes, 242 n
Hitāṁ that which is conducive to one’s welfare, 473 n
ḥitaṁ (acc. pl.) things conducive to one’s good, 194 n
ḥitaṁ indeed, them, 194 n
Hitikṣa Kṛṣṇa as the lord of the senses or as one full of bliss, sovereignty and energy, passim
ḥṛṣyaṁ rejoices, 486 n

Hanumāṇa minister to Sugrīva, the king of monkeys in Rām, searching for Sītā the wife of Rāma, abducted by Rāvaṇa, he enters Lankā, where he seize an opportunity to set it ablaze, he acts as the flag on Arjuna’s chariot, 9, 9 n

śvarūpa the world of the gods, 392 n
Śvāyambhūva ‘the offspring of the Self Existent’, an epithet of the first Manu who was the first man created by Brahmā the Creator, 285 n
<table>
<thead>
<tr>
<th>The Stanza</th>
<th>Chap No</th>
<th>Verse No</th>
<th>Page No</th>
<th>The Stanza</th>
<th>Chap No</th>
<th>Verse No</th>
<th>Page No</th>
</tr>
</thead>
<tbody>
<tr>
<td>अकौति चापि</td>
<td>2</td>
<td>34</td>
<td>40</td>
<td>अध्यामचास्मान</td>
<td>13</td>
<td>11</td>
<td>339</td>
</tr>
<tr>
<td>अक्षर ब्रह्म</td>
<td>8</td>
<td>3</td>
<td>202</td>
<td>अध्येय्यंकृति च</td>
<td>13</td>
<td>70</td>
<td>177</td>
</tr>
<tr>
<td>अक्षराणामका</td>
<td>10</td>
<td>33</td>
<td>271</td>
<td>अनन्तविश्वय</td>
<td>1</td>
<td>16</td>
<td>5</td>
</tr>
<tr>
<td>अप्रिन्यापि</td>
<td>8</td>
<td>24</td>
<td>219</td>
<td>अनन्ताध्यास्मिः</td>
<td>0</td>
<td>29</td>
<td>269</td>
</tr>
<tr>
<td>अन्ध्यधोध्यमम</td>
<td>2</td>
<td>21</td>
<td>33</td>
<td>अनन्तदेहेता</td>
<td>8</td>
<td>14</td>
<td>211</td>
</tr>
<tr>
<td>अन्धस्तिपि</td>
<td>4</td>
<td>6</td>
<td>104</td>
<td>अन्धप्रविष्टि</td>
<td>9</td>
<td>22</td>
<td>238</td>
</tr>
<tr>
<td>अन्धश्राब्धत्र</td>
<td>1</td>
<td>40</td>
<td>127</td>
<td>अन्धप्रक्ष्णि</td>
<td>12</td>
<td>16</td>
<td>316</td>
</tr>
<tr>
<td>अर्थ शूरा</td>
<td>1</td>
<td>1</td>
<td>4</td>
<td>अन्धाविश्वासः</td>
<td>13</td>
<td>31</td>
<td>355</td>
</tr>
<tr>
<td>अर्थ केन</td>
<td>3</td>
<td>36</td>
<td>95</td>
<td>अन्धाविश्वासः</td>
<td>11</td>
<td>19</td>
<td>285</td>
</tr>
<tr>
<td>अर्थ चित्र</td>
<td>12</td>
<td>9</td>
<td>311</td>
<td>अन्धाविश्वासः</td>
<td>6</td>
<td>1</td>
<td>148</td>
</tr>
<tr>
<td>अर्थ चेत्तविमम</td>
<td>2</td>
<td>33</td>
<td>39</td>
<td>अन्धाविश्वासः</td>
<td>18</td>
<td>12</td>
<td>437</td>
</tr>
<tr>
<td>अर्थ चरित</td>
<td>2</td>
<td>26</td>
<td>35</td>
<td>अन्धाविश्वासः</td>
<td>17</td>
<td>15</td>
<td>419</td>
</tr>
<tr>
<td>अर्थव बहुता</td>
<td>10</td>
<td>42</td>
<td>275</td>
<td>अन्धाविश्वासः</td>
<td>18</td>
<td>25</td>
<td>447</td>
</tr>
<tr>
<td>अर्थव योगिनामाः</td>
<td>6</td>
<td>42</td>
<td>169</td>
<td>अन्धाविश्वासः</td>
<td>16</td>
<td>16</td>
<td>404</td>
</tr>
<tr>
<td>अर्थ ध्यविचयता</td>
<td>1</td>
<td>20</td>
<td>8</td>
<td>अन्धाविश्वासः</td>
<td>11</td>
<td>16</td>
<td>281</td>
</tr>
<tr>
<td>अर्थतद्यप्य</td>
<td>12</td>
<td>11</td>
<td>312</td>
<td>अन्धाविश्वासः</td>
<td>11</td>
<td>10</td>
<td>281</td>
</tr>
<tr>
<td>अर्थरसपूपेः</td>
<td>11</td>
<td>45</td>
<td>300</td>
<td>अन्धाविश्वासः</td>
<td>8</td>
<td>5</td>
<td>205</td>
</tr>
<tr>
<td>अर्थसंदेश कड़ेः</td>
<td>17</td>
<td>22</td>
<td>121</td>
<td>अन्धाविश्वासः</td>
<td>7</td>
<td>23</td>
<td>194</td>
</tr>
<tr>
<td>अर्थसंदेश सवर</td>
<td>12</td>
<td>13</td>
<td>314</td>
<td>अन्धाविश्वासः</td>
<td>2</td>
<td>18</td>
<td>29</td>
</tr>
<tr>
<td>अर्थसम धर्ममिति</td>
<td>18</td>
<td>32</td>
<td>451</td>
<td>अन्धाविश्वासः</td>
<td>3</td>
<td>14</td>
<td>77</td>
</tr>
<tr>
<td>अर्थसंभवताः</td>
<td>1</td>
<td>41</td>
<td>11</td>
<td>अन्धाविश्वासः</td>
<td>1</td>
<td>9</td>
<td>5</td>
</tr>
<tr>
<td>अर्थजोव्यमचाः</td>
<td>15</td>
<td>2</td>
<td>379</td>
<td>अन्धाविश्वासः</td>
<td>13</td>
<td>25</td>
<td>352</td>
</tr>
<tr>
<td>अर्थ्यसूत्र त्तरो</td>
<td>8</td>
<td>4</td>
<td>204</td>
<td>अपर भवतो</td>
<td>4</td>
<td>4</td>
<td>102</td>
</tr>
<tr>
<td>अर्थ्यसूत्र कष्ट</td>
<td>8</td>
<td>2</td>
<td>201</td>
<td>अपर नियता</td>
<td>4</td>
<td>30</td>
<td>121</td>
</tr>
<tr>
<td>अर्थ्यसूत्र तथा</td>
<td>18</td>
<td>14</td>
<td>439</td>
<td>अपर नियता</td>
<td>7</td>
<td>5</td>
<td>180</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
<td>---------------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>अपराजित</td>
<td>1</td>
<td>10</td>
<td>5</td>
<td>अश्वत्थकस्वर्ण</td>
<td>10</td>
<td>26</td>
<td>269</td>
</tr>
<tr>
<td>अपाने जुझित</td>
<td>4</td>
<td>29</td>
<td>120</td>
<td>असयतात्मना</td>
<td>6</td>
<td>36</td>
<td>166</td>
</tr>
<tr>
<td>अपि चेतसुयुरा</td>
<td>9</td>
<td>30</td>
<td>245</td>
<td>असाय</td>
<td>6</td>
<td>35</td>
<td>166</td>
</tr>
<tr>
<td>अपिचेदसि</td>
<td>4</td>
<td>36</td>
<td>125</td>
<td>असत्वुष्टि</td>
<td>18</td>
<td>49</td>
<td>463</td>
</tr>
<tr>
<td>अप्रकाशो</td>
<td>14</td>
<td>13</td>
<td>367</td>
<td>असतित्तर्भि</td>
<td>13</td>
<td>9</td>
<td>338</td>
</tr>
<tr>
<td>अफळाकाङ्क्षिभि</td>
<td>17</td>
<td>11</td>
<td>417</td>
<td>असत्यमप्रतिष्ठि</td>
<td>16</td>
<td>8</td>
<td>400</td>
</tr>
<tr>
<td>अभय सत्य</td>
<td>16</td>
<td>1</td>
<td>395</td>
<td>असो मया</td>
<td>16</td>
<td>14</td>
<td>403</td>
</tr>
<tr>
<td>अभिमसायाय</td>
<td>17</td>
<td>12</td>
<td>417</td>
<td>अस्माके तु</td>
<td>1</td>
<td>7</td>
<td>4</td>
</tr>
<tr>
<td>अम्मायसयोग</td>
<td>8</td>
<td>8</td>
<td>207</td>
<td>अहुकार बल</td>
<td>16</td>
<td>18</td>
<td>406</td>
</tr>
<tr>
<td>अम्मातुपप्य</td>
<td>12</td>
<td>10</td>
<td>312</td>
<td>अहुद्वार बल</td>
<td>18</td>
<td>53</td>
<td>464</td>
</tr>
<tr>
<td>अमानित्व</td>
<td>13</td>
<td>7</td>
<td>337</td>
<td>अहृ अतुरुह</td>
<td>9</td>
<td>16</td>
<td>234</td>
</tr>
<tr>
<td>अभो सवङ्ग</td>
<td>11</td>
<td>26</td>
<td>290</td>
<td>अहृ सवङ्ग ग्राहे</td>
<td>15</td>
<td>14</td>
<td>387</td>
</tr>
<tr>
<td>अभो हि त्वा</td>
<td>11</td>
<td>21</td>
<td>287</td>
<td>अहृ सवङ्गस्य</td>
<td>10</td>
<td>8</td>
<td>256</td>
</tr>
<tr>
<td>अयगित</td>
<td>6</td>
<td>37</td>
<td>167</td>
<td>अहृ हि सर्व</td>
<td>9</td>
<td>24</td>
<td>240</td>
</tr>
<tr>
<td>अयसुभु च</td>
<td>1</td>
<td>11</td>
<td>5</td>
<td>अहृमात्मा</td>
<td>10</td>
<td>20</td>
<td>265</td>
</tr>
<tr>
<td>अयुक्त प्राकृत</td>
<td>18</td>
<td>28</td>
<td>448</td>
<td>अहिः सत्य</td>
<td>16</td>
<td>2</td>
<td>395</td>
</tr>
<tr>
<td>अवजानन्ति</td>
<td>9</td>
<td>11</td>
<td>230</td>
<td>अहिः समता</td>
<td>10</td>
<td>5</td>
<td>253</td>
</tr>
<tr>
<td>अवाज्यादान्ति</td>
<td>2</td>
<td>36</td>
<td>41</td>
<td>अहो बल</td>
<td>1</td>
<td>45</td>
<td>12</td>
</tr>
<tr>
<td>अविनाशित तु</td>
<td>2</td>
<td>17</td>
<td>28</td>
<td>अवाज्यादान्ति मे</td>
<td>11</td>
<td>31</td>
<td>291</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>13</td>
<td>16</td>
<td>344</td>
<td>अवाज्यादान्ति पितर</td>
<td>1</td>
<td>34</td>
<td>11</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>7</td>
<td>24</td>
<td>195</td>
<td>अवाज्यादान्ति पितर</td>
<td>16</td>
<td>15</td>
<td>404</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>2</td>
<td>28</td>
<td>36</td>
<td>अवाज्यादान्ति पितर</td>
<td>16</td>
<td>17</td>
<td>405</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>8</td>
<td>18</td>
<td>213</td>
<td>अवाज्यादान्ति पितर</td>
<td>6</td>
<td>32</td>
<td>164</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>8</td>
<td>21</td>
<td>215</td>
<td>अविनाशिन तु</td>
<td>10</td>
<td>21</td>
<td>266</td>
</tr>
<tr>
<td>अविनाशिन तु</td>
<td>2</td>
<td>25</td>
<td>34</td>
<td>अविनाशिन तु</td>
<td>2</td>
<td>70</td>
<td>62</td>
</tr>
<tr>
<td>अशांतश्रविहित</td>
<td>17</td>
<td>5</td>
<td>413</td>
<td>अशांतश्रविहित</td>
<td>8</td>
<td>16</td>
<td>212</td>
</tr>
<tr>
<td>अशशंयान्तिक्षि</td>
<td>2</td>
<td>11</td>
<td>19</td>
<td>अशशंयान्तिक्षि</td>
<td>17</td>
<td>8</td>
<td>415</td>
</tr>
<tr>
<td>अशष्टिन्द्रहि</td>
<td>9</td>
<td>3</td>
<td>224</td>
<td>अशष्टिन्द्रहि</td>
<td>10</td>
<td>28</td>
<td>269</td>
</tr>
<tr>
<td>अशष्टिन्द्रहि</td>
<td>17</td>
<td>28</td>
<td>425</td>
<td>अशष्टिन्द्रहि</td>
<td>6</td>
<td>3</td>
<td>150</td>
</tr>
</tbody>
</table>
The Stanzas

<table>
<thead>
<tr>
<th>Chap No</th>
<th>Verse No</th>
<th>Page No</th>
<th>The Stanzas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>44</td>
<td>12</td>
<td>उत्तम कुमारी</td>
</tr>
<tr>
<td>2</td>
<td>29</td>
<td>37</td>
<td>उल्लेखयुगिमे</td>
</tr>
<tr>
<td>3</td>
<td>24</td>
<td>84</td>
<td>उदारास्त्रव एक्ते</td>
</tr>
<tr>
<td>4</td>
<td>18</td>
<td>190</td>
<td>उदासीनवदलािो</td>
</tr>
<tr>
<td>5</td>
<td>23</td>
<td>373</td>
<td>उदरेदारमा</td>
</tr>
<tr>
<td>6</td>
<td>5</td>
<td>151</td>
<td>उथमुलभ्य</td>
</tr>
<tr>
<td>7</td>
<td>22</td>
<td>350</td>
<td>उपद्रष्टानुभुता</td>
</tr>
<tr>
<td>8</td>
<td>14</td>
<td>370</td>
<td>उध्रव कामक्याऱि</td>
</tr>
<tr>
<td>9</td>
<td>1</td>
<td>377</td>
<td>उध्रवमूलभ्य</td>
</tr>
<tr>
<td>10</td>
<td>4</td>
<td>333</td>
<td>उध्रविभिन्नपा</td>
</tr>
<tr>
<td>11</td>
<td>15</td>
<td>351</td>
<td>उध्रित ते जानमं</td>
</tr>
<tr>
<td>12</td>
<td>6</td>
<td>161</td>
<td>उध्रित वाचन</td>
</tr>
<tr>
<td>13</td>
<td>7</td>
<td>181</td>
<td>उध्रित वैभविनि</td>
</tr>
<tr>
<td>14</td>
<td>6</td>
<td>167</td>
<td>उध्रित में शाश्व</td>
</tr>
<tr>
<td>15</td>
<td>9</td>
<td>401</td>
<td>उध्रित तु ते गुरु</td>
</tr>
<tr>
<td>16</td>
<td>10</td>
<td>256</td>
<td>उध्रित विभूति</td>
</tr>
<tr>
<td>17</td>
<td>11</td>
<td>11</td>
<td>उध्रित वर्त्ति</td>
</tr>
<tr>
<td>Chay. No</td>
<td>Verse No</td>
<td>Page No</td>
<td>Chay. No</td>
</tr>
<tr>
<td>---------</td>
<td>---------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>एषा तेजाभिहिता</td>
<td>2</td>
<td>39</td>
<td>42</td>
</tr>
<tr>
<td>एषा ब्रह्मनुस्विति</td>
<td>2</td>
<td>172</td>
<td>63</td>
</tr>
<tr>
<td>ओमित्वेकाश्रये</td>
<td>3</td>
<td>18</td>
<td>209</td>
</tr>
<tr>
<td>ओ तत्तदिति</td>
<td>4</td>
<td>172</td>
<td>422</td>
</tr>
<tr>
<td>कार्यांधरजन्तुत्तन्तु</td>
<td>4</td>
<td>172</td>
<td>478</td>
</tr>
<tr>
<td>कार्यांधरोभय</td>
<td>5</td>
<td>38</td>
<td>167</td>
</tr>
<tr>
<td>कार्यान्त्व</td>
<td>6</td>
<td>9</td>
<td>416</td>
</tr>
<tr>
<td>कार्य न ज्ञेय</td>
<td>7</td>
<td>39</td>
<td>11</td>
</tr>
<tr>
<td>कार्य भीष्ममहेष</td>
<td>8</td>
<td>4</td>
<td>16</td>
</tr>
<tr>
<td>कार्य विजयाभ</td>
<td>9</td>
<td>17</td>
<td>263</td>
</tr>
<tr>
<td>कार्मेज बुध्युबटाश</td>
<td>10</td>
<td>51</td>
<td>52</td>
</tr>
<tr>
<td>कार्मेंसुक्रुत</td>
<td>11</td>
<td>16</td>
<td>369</td>
</tr>
<tr>
<td>कार्मेनेन हि</td>
<td>12</td>
<td>20</td>
<td>82</td>
</tr>
<tr>
<td>कार्मेन प्रापि</td>
<td>13</td>
<td>17</td>
<td>113</td>
</tr>
<tr>
<td>कार्मेयकर्म</td>
<td>14</td>
<td>18</td>
<td>113</td>
</tr>
<tr>
<td>कार्मेयावाधिः</td>
<td>15</td>
<td>47</td>
<td>50</td>
</tr>
<tr>
<td>कार्म ब्रह्मोज्जव</td>
<td>16</td>
<td>15</td>
<td>77</td>
</tr>
<tr>
<td>कार्मनिबन्धाणिः</td>
<td>17</td>
<td>6</td>
<td>413</td>
</tr>
<tr>
<td>कर्षयिण्त</td>
<td>18</td>
<td>8</td>
<td>207</td>
</tr>
<tr>
<td>कर्षिषु पुरणमनु</td>
<td>19</td>
<td>137</td>
<td>295</td>
</tr>
<tr>
<td>कस्माच्छ</td>
<td>20</td>
<td>12</td>
<td>109</td>
</tr>
<tr>
<td>कामक्षन्त</td>
<td>21</td>
<td>37</td>
<td>95</td>
</tr>
<tr>
<td>काम एव</td>
<td>22</td>
<td>26</td>
<td>145</td>
</tr>
<tr>
<td>कामकामावी</td>
<td>23</td>
<td>10</td>
<td>402</td>
</tr>
<tr>
<td>कामामास्क्षर</td>
<td>24</td>
<td>43</td>
<td>46</td>
</tr>
<tr>
<td>कामास्त्रम</td>
<td>25</td>
<td>20</td>
<td>193</td>
</tr>
<tr>
<td>कामास्त्राति</td>
<td>26</td>
<td>2</td>
<td>428</td>
</tr>
<tr>
<td>कामास्त्राति</td>
<td>27</td>
<td>11</td>
<td>135</td>
</tr>
<tr>
<td>कामास्त्राति</td>
<td>28</td>
<td>14</td>
<td>109</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>चिन्तामपरिमेया</td>
<td>16</td>
<td>11</td>
<td>402</td>
</tr>
<tr>
<td>चेतसासर्वेष</td>
<td>18</td>
<td>57</td>
<td>468</td>
</tr>
<tr>
<td>जनम कर्ममच</td>
<td>4</td>
<td>9</td>
<td>106</td>
</tr>
<tr>
<td>जरायमरणमो</td>
<td>7</td>
<td>29</td>
<td>198</td>
</tr>
<tr>
<td>जातपथ हि</td>
<td>2</td>
<td>27</td>
<td>35</td>
</tr>
<tr>
<td>जितास्यमः</td>
<td>6</td>
<td>7</td>
<td>152</td>
</tr>
<tr>
<td>ज्ञान कर्ममच</td>
<td>18</td>
<td>19</td>
<td>443</td>
</tr>
<tr>
<td>ज्ञान ज्ञेय</td>
<td>18</td>
<td>18</td>
<td>443</td>
</tr>
<tr>
<td>ज्ञान तेजः</td>
<td>7</td>
<td>2</td>
<td>178</td>
</tr>
<tr>
<td>ज्ञानयजनेन</td>
<td>9</td>
<td>15</td>
<td>233</td>
</tr>
<tr>
<td>ज्ञानविज्ञान</td>
<td>6</td>
<td>8</td>
<td>152</td>
</tr>
<tr>
<td>ज्ञानन तु</td>
<td>5</td>
<td>16</td>
<td>138</td>
</tr>
<tr>
<td>जेय यत्तप्रव</td>
<td>13</td>
<td>12</td>
<td>339</td>
</tr>
<tr>
<td>जेयसस</td>
<td>5</td>
<td>3</td>
<td>130</td>
</tr>
<tr>
<td>ज्यायस्वी</td>
<td>3</td>
<td>1</td>
<td>67</td>
</tr>
<tr>
<td>ज्योतिषामपि</td>
<td>13</td>
<td>17</td>
<td>345</td>
</tr>
<tr>
<td>त तथा क्रयाया</td>
<td>2</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>त विचारदुधसे</td>
<td>6</td>
<td>23</td>
<td>159</td>
</tr>
<tr>
<td>तन्न रस्तृत्य</td>
<td>18</td>
<td>77</td>
<td>481</td>
</tr>
<tr>
<td>तत पद</td>
<td>15</td>
<td>4</td>
<td>380</td>
</tr>
<tr>
<td>तत श्वामयु</td>
<td>1</td>
<td>13</td>
<td>5</td>
</tr>
<tr>
<td>तत्त्वस अर्जु</td>
<td>1</td>
<td>14</td>
<td>5</td>
</tr>
<tr>
<td>तत्त्वस विस्म</td>
<td>11</td>
<td>14</td>
<td>282</td>
</tr>
<tr>
<td>तत्त्वस विद्वा</td>
<td>13</td>
<td>3</td>
<td>332</td>
</tr>
<tr>
<td>तत्त्वविवश्रेण</td>
<td>3</td>
<td>28</td>
<td>86</td>
</tr>
<tr>
<td>तत्त्व दुर्वसार्यसंग</td>
<td>6</td>
<td>43</td>
<td>170</td>
</tr>
<tr>
<td>तत्त्वस सवेः</td>
<td>14</td>
<td>6</td>
<td>362</td>
</tr>
<tr>
<td>तत्त्वस पश्चात्र</td>
<td>1</td>
<td>26</td>
<td>10</td>
</tr>
<tr>
<td>तत्त्वस शा समु</td>
<td>11</td>
<td>13</td>
<td>282</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>तेषामेवानु</td>
<td>10</td>
<td>11</td>
<td>258</td>
</tr>
<tr>
<td>त्यक्तवा कर्म</td>
<td>4</td>
<td>20</td>
<td>115</td>
</tr>
<tr>
<td>त्याग्य दोष</td>
<td>18</td>
<td>3</td>
<td>429</td>
</tr>
<tr>
<td>त्रिसिर्गुणमय</td>
<td>7</td>
<td>13</td>
<td>185</td>
</tr>
<tr>
<td>त्रिभिष नरक</td>
<td>16</td>
<td>21</td>
<td>407</td>
</tr>
<tr>
<td>त्रिभिषा भव</td>
<td>17</td>
<td>2</td>
<td>411</td>
</tr>
<tr>
<td>नैगुण्यविषया</td>
<td>2</td>
<td>47</td>
<td>48</td>
</tr>
<tr>
<td>नैविद्य मा</td>
<td>9</td>
<td>20</td>
<td>237</td>
</tr>
<tr>
<td>द्वमष्ण</td>
<td>11</td>
<td>18</td>
<td>284</td>
</tr>
<tr>
<td>द्वमादिर्देव</td>
<td>11</td>
<td>38</td>
<td>295</td>
</tr>
<tr>
<td>दस्त्राकराला</td>
<td>11</td>
<td>25</td>
<td>289</td>
</tr>
<tr>
<td>दशों दय</td>
<td>10</td>
<td>38</td>
<td>273</td>
</tr>
<tr>
<td>दम्मो दस्म</td>
<td>16</td>
<td>1</td>
<td>398</td>
</tr>
<tr>
<td>दात्वयमिति</td>
<td>17</td>
<td>20</td>
<td>421</td>
</tr>
<tr>
<td>दिव मूर्य</td>
<td>11</td>
<td>12</td>
<td>281</td>
</tr>
<tr>
<td>दिव्यानाय</td>
<td>11</td>
<td>11</td>
<td>281</td>
</tr>
<tr>
<td>दु खमिदेव</td>
<td>18</td>
<td>8</td>
<td>433</td>
</tr>
<tr>
<td>दु लेज्वसुदिप्प्र</td>
<td>2</td>
<td>36</td>
<td>55</td>
</tr>
<tr>
<td>दूरे धावर कर्म</td>
<td>2</td>
<td>49</td>
<td>51</td>
</tr>
<tr>
<td>दपदो द्रो</td>
<td>1</td>
<td>18</td>
<td>5</td>
</tr>
<tr>
<td>द्रूप वा तु पाङ्ग</td>
<td>1</td>
<td>2</td>
<td>4</td>
</tr>
<tr>
<td>दृष्ट्वेद भानुष</td>
<td>11</td>
<td>51</td>
<td>303</td>
</tr>
<tr>
<td>दृष्ट्वेम स्वजन</td>
<td>1</td>
<td>28</td>
<td>10</td>
</tr>
<tr>
<td>देविन्द्रज</td>
<td>17</td>
<td>14</td>
<td>418</td>
</tr>
<tr>
<td>देवान् भावय</td>
<td>3</td>
<td>11</td>
<td>75</td>
</tr>
<tr>
<td>देवहितनिपिनः</td>
<td>2</td>
<td>13</td>
<td>24</td>
</tr>
<tr>
<td>देवी नित्य</td>
<td>2</td>
<td>30</td>
<td>37</td>
</tr>
<tr>
<td>देवमेवापरे यज</td>
<td>4</td>
<td>25</td>
<td>118</td>
</tr>
<tr>
<td>देवी सप्तिमो</td>
<td>16</td>
<td>5</td>
<td>398</td>
</tr>
<tr>
<td>The Stanzas</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>------------</td>
<td>---------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>न बुधिमेवद</td>
<td>3</td>
<td>26</td>
<td>85</td>
</tr>
<tr>
<td>नभस्त्रण</td>
<td>11</td>
<td>24</td>
<td>288</td>
</tr>
<tr>
<td>न मुर्गस्त</td>
<td>11</td>
<td>40</td>
<td>297</td>
</tr>
<tr>
<td>न मा कर्मचित</td>
<td>4</td>
<td>14</td>
<td>110</td>
</tr>
<tr>
<td>न मा दुष्कृतिनो</td>
<td>7</td>
<td>15</td>
<td>188</td>
</tr>
<tr>
<td>न मे पार्थकित</td>
<td>3</td>
<td>22</td>
<td>83</td>
</tr>
<tr>
<td>न मे विदु</td>
<td>10</td>
<td>2</td>
<td>250</td>
</tr>
<tr>
<td>न रूपस्थयेह</td>
<td>15</td>
<td>3</td>
<td>379</td>
</tr>
<tr>
<td>न वेदयज</td>
<td>11</td>
<td>48</td>
<td>301</td>
</tr>
<tr>
<td>नष्टो मोह</td>
<td>18</td>
<td>73</td>
<td>479</td>
</tr>
<tr>
<td>न दिः किमविव</td>
<td>3</td>
<td>5</td>
<td>70</td>
</tr>
<tr>
<td>न दिः सादनेन</td>
<td>4</td>
<td>38</td>
<td>126</td>
</tr>
<tr>
<td>न दिः देहगुम्त</td>
<td>18</td>
<td>11</td>
<td>435</td>
</tr>
<tr>
<td>न दिः प्रपष्याम</td>
<td>2</td>
<td>8</td>
<td>16</td>
</tr>
<tr>
<td>नात्यनन्तस्तु</td>
<td>6</td>
<td>16</td>
<td>157</td>
</tr>
<tr>
<td>नाद्वनृति कर्मचित</td>
<td>5</td>
<td>15</td>
<td>137</td>
</tr>
<tr>
<td>नान्तोसति</td>
<td>10</td>
<td>40</td>
<td>274</td>
</tr>
<tr>
<td>नान्य गुणेश्य</td>
<td>14</td>
<td>19</td>
<td>370</td>
</tr>
<tr>
<td>नासितो विद्यते</td>
<td>2</td>
<td>16</td>
<td>26</td>
</tr>
<tr>
<td>नासित्वुङ्गि</td>
<td>2</td>
<td>66</td>
<td>61</td>
</tr>
<tr>
<td>नाह प्रकाश</td>
<td>7</td>
<td>25</td>
<td>196</td>
</tr>
<tr>
<td>नाह वेदनेन</td>
<td>11</td>
<td>53</td>
<td>304</td>
</tr>
<tr>
<td>निमित्तानि</td>
<td>1</td>
<td>31</td>
<td>10</td>
</tr>
<tr>
<td>नियत कुङ्कि</td>
<td>3</td>
<td>8</td>
<td>71</td>
</tr>
<tr>
<td>नियत संक्ष</td>
<td>18</td>
<td>23</td>
<td>446</td>
</tr>
<tr>
<td>नियतस्य तु</td>
<td>18</td>
<td>7</td>
<td>432</td>
</tr>
<tr>
<td>निरार्धितत</td>
<td>4</td>
<td>21</td>
<td>116</td>
</tr>
<tr>
<td>निर्मातिमोहो</td>
<td>15</td>
<td>5</td>
<td>382</td>
</tr>
<tr>
<td>निर्मिति भृष्णू</td>
<td>18</td>
<td>4</td>
<td>430</td>
</tr>
</tbody>
</table>

B.G.—17
<table>
<thead>
<tr>
<th>The Stanza</th>
<th>Chap No</th>
<th>Verse No</th>
<th>Page No</th>
<th>The Stanza</th>
<th>Chap No</th>
<th>Verse No</th>
<th>Page No</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रहृति स्वा</td>
<td>9</td>
<td>8</td>
<td>228</td>
<td>प्रहृति स्वा</td>
<td>18</td>
<td>54</td>
<td>465</td>
</tr>
<tr>
<td>प्रहृते. कियमा</td>
<td>3</td>
<td>27</td>
<td>86</td>
<td>प्रहृते. कियमा</td>
<td>4</td>
<td>24</td>
<td>117</td>
</tr>
<tr>
<td>प्रक्षेपण</td>
<td>3</td>
<td>29</td>
<td>87</td>
<td>प्रक्षेपण</td>
<td>18</td>
<td>41</td>
<td>456</td>
</tr>
<tr>
<td>प्रगृह्यव्य</td>
<td>13</td>
<td>29</td>
<td>354</td>
<td>प्रगृह्यव्य</td>
<td>11</td>
<td>54</td>
<td>304</td>
</tr>
<tr>
<td>प्रज्ञातिः</td>
<td>2</td>
<td>55</td>
<td>55</td>
<td>प्रज्ञातिः</td>
<td>18</td>
<td>55</td>
<td>466</td>
</tr>
<tr>
<td>प्रयोलाष्ट</td>
<td>6</td>
<td>45</td>
<td>171</td>
<td>प्रयोलाष्ट</td>
<td>2</td>
<td>35</td>
<td>40</td>
</tr>
<tr>
<td>प्रयाणकाले</td>
<td>8</td>
<td>10</td>
<td>207</td>
<td>प्रयाणकाले</td>
<td>1</td>
<td>8</td>
<td>5</td>
</tr>
<tr>
<td>प्रलयपिन्वत</td>
<td>5</td>
<td>9</td>
<td>133</td>
<td>प्रलयपिन्वत</td>
<td>11</td>
<td>2</td>
<td>277</td>
</tr>
<tr>
<td>प्रवृत्ति च</td>
<td>16</td>
<td>7</td>
<td>400</td>
<td>प्रवृत्ति च</td>
<td>1</td>
<td>25</td>
<td>9</td>
</tr>
<tr>
<td>प्रवृत्ति च</td>
<td>18</td>
<td>30</td>
<td>450</td>
<td>प्रवृत्ति च</td>
<td>8</td>
<td>19</td>
<td>213</td>
</tr>
<tr>
<td>प्रशान्तमनस</td>
<td>6</td>
<td>27</td>
<td>161</td>
<td>प्रशान्तमनस</td>
<td>7</td>
<td>4</td>
<td>179</td>
</tr>
<tr>
<td>प्रशान्तात्मा</td>
<td>6</td>
<td>14</td>
<td>155</td>
<td>प्रशान्तात्मा</td>
<td>10</td>
<td>1</td>
<td>255</td>
</tr>
<tr>
<td>प्रलस्वेर</td>
<td>2</td>
<td>65</td>
<td>60</td>
<td>प्रलस्वेर</td>
<td>5</td>
<td>29</td>
<td>147</td>
</tr>
<tr>
<td>प्रहादाचास्य</td>
<td>10</td>
<td>30</td>
<td>270</td>
<td>प्रहादाचास्य</td>
<td>2</td>
<td>44</td>
<td>46</td>
</tr>
<tr>
<td>प्राय पृष्ट</td>
<td>6</td>
<td>41</td>
<td>169</td>
<td>प्राय पृष्ट</td>
<td>18</td>
<td>58</td>
<td>469</td>
</tr>
<tr>
<td>बन्धुपुथ्रा</td>
<td>6</td>
<td>6</td>
<td>151</td>
<td>बन्धुपुथ्रा</td>
<td>10</td>
<td>9</td>
<td>257</td>
</tr>
<tr>
<td>बल बल</td>
<td>7</td>
<td>11</td>
<td>183</td>
<td>बल बल</td>
<td>11</td>
<td>55</td>
<td>305</td>
</tr>
<tr>
<td>बहिर्वल</td>
<td>13</td>
<td>15</td>
<td>344</td>
<td>बहिर्वल</td>
<td>7</td>
<td>7</td>
<td>182</td>
</tr>
<tr>
<td>बहुतवर</td>
<td>7</td>
<td>19</td>
<td>191</td>
<td>बहुतवर</td>
<td>11</td>
<td>1</td>
<td>276</td>
</tr>
<tr>
<td>बहुनि मे</td>
<td>4</td>
<td>5</td>
<td>103</td>
<td>बहुनि मे</td>
<td>17</td>
<td>16</td>
<td>419</td>
</tr>
<tr>
<td>बाहुस्वर</td>
<td>5</td>
<td>21</td>
<td>142</td>
<td>बाहुस्वर</td>
<td>18</td>
<td>65</td>
<td>473</td>
</tr>
<tr>
<td>बीज गा</td>
<td>7</td>
<td>10</td>
<td>183</td>
<td>बीज गा</td>
<td>9</td>
<td>34</td>
<td>247</td>
</tr>
<tr>
<td>बुध्युक्तो</td>
<td>2</td>
<td>50</td>
<td>52</td>
<td>बुध्युक्तो</td>
<td>18</td>
<td>31</td>
<td>359</td>
</tr>
<tr>
<td>बुध्यावन</td>
<td>10</td>
<td>4</td>
<td>253</td>
<td>बुध्यावन</td>
<td>11</td>
<td>4</td>
<td>278</td>
</tr>
<tr>
<td>बुध्रेंद्रद</td>
<td>18</td>
<td>29</td>
<td>449</td>
<td>बुध्रेंद्रद</td>
<td>14</td>
<td>3</td>
<td>359</td>
</tr>
<tr>
<td>बुधचला बिशुषुपथा</td>
<td>18</td>
<td>51</td>
<td>464</td>
<td>बुधचला बिशुषुपथा</td>
<td>15</td>
<td>7</td>
<td>383</td>
</tr>
<tr>
<td>बुधताम</td>
<td>10</td>
<td>35</td>
<td>272</td>
<td>बुधताम</td>
<td>9</td>
<td>4</td>
<td>225</td>
</tr>
<tr>
<td>बुधपरेहि</td>
<td>14</td>
<td>27</td>
<td>375</td>
<td>बुधपरेहि</td>
<td>9</td>
<td>10</td>
<td>230</td>
</tr>
<tr>
<td>बुधायाध्याय</td>
<td>5</td>
<td>10</td>
<td>134</td>
<td>बुधायाध्याय</td>
<td>11</td>
<td>47</td>
<td>301</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>------------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
<td>------------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>मध्य चाणय</td>
<td>13</td>
<td>10</td>
<td>338</td>
<td>यजो दान तप</td>
<td>18</td>
<td>5</td>
<td>431</td>
</tr>
<tr>
<td>मध्य सर्वाणि</td>
<td>3</td>
<td>30</td>
<td>89</td>
<td>यजशिष्टास्त्रूत</td>
<td>4</td>
<td>31</td>
<td>121</td>
</tr>
<tr>
<td>मध्यबेश्य</td>
<td>12</td>
<td>2</td>
<td>307</td>
<td>यजशिष्टाशिणि</td>
<td>3</td>
<td>13</td>
<td>77</td>
</tr>
<tr>
<td>मध्यास्तत्तमना</td>
<td>7</td>
<td>1</td>
<td>177</td>
<td>यजशात्वा न</td>
<td>4</td>
<td>35</td>
<td>124</td>
</tr>
<tr>
<td>मध्येव मन</td>
<td>12</td>
<td>8</td>
<td>311</td>
<td>यजार्थकर्म</td>
<td>3</td>
<td>9</td>
<td>73</td>
</tr>
<tr>
<td>महांष्यं</td>
<td>10</td>
<td>6</td>
<td>255</td>
<td>यजस्त पापसि</td>
<td>17</td>
<td>27</td>
<td>425</td>
</tr>
<tr>
<td>महार्ष्यं</td>
<td>10</td>
<td>25</td>
<td>268</td>
<td>यत्र प्रवृति</td>
<td>18</td>
<td>46</td>
<td>460</td>
</tr>
<tr>
<td>महात्मानस्तु</td>
<td>9</td>
<td>13</td>
<td>232</td>
<td>यतितो झापि</td>
<td>2</td>
<td>60</td>
<td>57</td>
</tr>
<tr>
<td>महाभुतानि</td>
<td>13</td>
<td>5</td>
<td>335</td>
<td>यतितो योगिन</td>
<td>15</td>
<td>11</td>
<td>386</td>
</tr>
<tr>
<td>मा च यो</td>
<td>14</td>
<td>26</td>
<td>374</td>
<td>यतेन्द्रियमनो</td>
<td>5</td>
<td>28</td>
<td>145</td>
</tr>
<tr>
<td>मा हि पार्थं</td>
<td>9</td>
<td>32</td>
<td>247</td>
<td>यती यतो</td>
<td>6</td>
<td>26</td>
<td>100</td>
</tr>
<tr>
<td>मा ते व्यथा मा</td>
<td>11</td>
<td>49</td>
<td>502</td>
<td>यत्करोगि</td>
<td>9</td>
<td>27</td>
<td>242</td>
</tr>
<tr>
<td>मार्शस्यांस्तु</td>
<td>2</td>
<td>11</td>
<td>25</td>
<td>यतंद्रेष्य विप</td>
<td>18</td>
<td>37</td>
<td>153</td>
</tr>
<tr>
<td>मार्वावामानयो</td>
<td>11</td>
<td>25</td>
<td>373</td>
<td>यत्र कामेस्युता</td>
<td>18</td>
<td>24</td>
<td>446</td>
</tr>
<tr>
<td>मासुपेत्य</td>
<td>8</td>
<td>15</td>
<td>211</td>
<td>यत्र कृत्तन</td>
<td>18</td>
<td>22</td>
<td>445</td>
</tr>
<tr>
<td>मुखसञ्ज्ञो</td>
<td>18</td>
<td>26</td>
<td>447</td>
<td>यत्र प्रत्युप</td>
<td>17</td>
<td>27</td>
<td>419</td>
</tr>
<tr>
<td>मुखप्राहस्तू</td>
<td>17</td>
<td>19</td>
<td>420</td>
<td>यत्र कालि</td>
<td>3</td>
<td>23</td>
<td>219</td>
</tr>
<tr>
<td>मृघुस्वेबरं</td>
<td>10</td>
<td>34</td>
<td>272</td>
<td>यत्र योगेश्वर</td>
<td>18</td>
<td>78</td>
<td>481</td>
</tr>
<tr>
<td>मोघाशा</td>
<td>9</td>
<td>12</td>
<td>231</td>
<td>यत्रापरमेन</td>
<td>6</td>
<td>20</td>
<td>158</td>
</tr>
<tr>
<td>य इद परम</td>
<td>18</td>
<td>68</td>
<td>477</td>
<td>यत्मान्यि</td>
<td>5</td>
<td>5</td>
<td>131</td>
</tr>
<tr>
<td>य एन वेति</td>
<td>2</td>
<td>19</td>
<td>30</td>
<td>यस्ताकारास्थितम्रो 9</td>
<td>6</td>
<td>227</td>
<td></td>
</tr>
<tr>
<td>य एन वेति</td>
<td>13</td>
<td>23</td>
<td>351</td>
<td>यथा दीपो</td>
<td>6</td>
<td>19</td>
<td>158</td>
</tr>
<tr>
<td>य वाजिपि</td>
<td>8</td>
<td>6</td>
<td>205</td>
<td>यथा नदिना</td>
<td>11</td>
<td>20</td>
<td>290</td>
</tr>
<tr>
<td>य वस्य  वि</td>
<td>6</td>
<td>22</td>
<td>159</td>
<td>यथा प्रकाश</td>
<td>13</td>
<td>33</td>
<td>356</td>
</tr>
<tr>
<td>य सत्यमि</td>
<td>6</td>
<td>2</td>
<td>149</td>
<td>यथा प्रदीपत्य</td>
<td>11</td>
<td>29</td>
<td>291</td>
</tr>
<tr>
<td>य हि न व्यथय</td>
<td>2</td>
<td>15</td>
<td>26</td>
<td>यथा सम्भगत</td>
<td>13</td>
<td>32</td>
<td>356</td>
</tr>
<tr>
<td>यज्ञोपहारास्तूम्</td>
<td>11</td>
<td>42</td>
<td>298</td>
<td>यथे बाहसि</td>
<td>4</td>
<td>37</td>
<td>125</td>
</tr>
<tr>
<td>यज्ञापि सर्वे</td>
<td>10</td>
<td>39</td>
<td>273</td>
<td>यदकार वेद</td>
<td>8</td>
<td>11</td>
<td>208</td>
</tr>
<tr>
<td>यज्ञस्ते सत्त्विका</td>
<td>17</td>
<td>4</td>
<td>412</td>
<td>यदग्ये</td>
<td>18</td>
<td>39</td>
<td>475</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
<td>------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>यदा ते मोह</td>
<td>15</td>
<td>12</td>
<td>387</td>
<td>यामिमा पुष्पिता</td>
<td>2</td>
<td>42</td>
<td>46</td>
</tr>
<tr>
<td>यदादित्यगत</td>
<td>13</td>
<td>30</td>
<td>355</td>
<td>यावत्सजायते</td>
<td>13</td>
<td>26</td>
<td>353</td>
</tr>
<tr>
<td>यदा शूष्णथ</td>
<td>4</td>
<td>7</td>
<td>105</td>
<td>यावदेतान्</td>
<td>1</td>
<td>22</td>
<td>8</td>
</tr>
<tr>
<td>यदा विनियत</td>
<td>6</td>
<td>18</td>
<td>157</td>
<td>यावानर्थ उद</td>
<td>2</td>
<td>46</td>
<td>49</td>
</tr>
<tr>
<td>यदा सहरते</td>
<td>2</td>
<td>58</td>
<td>56</td>
<td>युक्त कर्मफल</td>
<td>5</td>
<td>12</td>
<td>135</td>
</tr>
<tr>
<td>यदा सत्वे</td>
<td>14</td>
<td>14</td>
<td>368</td>
<td>युक्ताहार</td>
<td>6</td>
<td>17</td>
<td>157</td>
</tr>
<tr>
<td>यदा हि नेत्रिया</td>
<td>6</td>
<td>4</td>
<td>150</td>
<td>युज्ञनेव</td>
<td>6</td>
<td>15</td>
<td>156</td>
</tr>
<tr>
<td>यदि मामप्रति</td>
<td>1</td>
<td>46</td>
<td>12</td>
<td>युज्ञनेव</td>
<td>1</td>
<td>6</td>
<td>4</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>3</td>
<td>23</td>
<td>84</td>
<td>ये चेत सातिष्वका</td>
<td>7</td>
<td>12</td>
<td>184</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>2</td>
<td>32</td>
<td>39</td>
<td>ये तु धर्मम्</td>
<td>12</td>
<td>20</td>
<td>318</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>4</td>
<td>22</td>
<td>116</td>
<td>ये तु सर्वाणि</td>
<td>12</td>
<td>6</td>
<td>310</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>3</td>
<td>21</td>
<td>82</td>
<td>ये त्वभर</td>
<td>12</td>
<td>3</td>
<td>308</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>10</td>
<td>11</td>
<td>274</td>
<td>ये त्वन्यदेवता</td>
<td>9</td>
<td>23</td>
<td>239</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>1</td>
<td>38</td>
<td>11</td>
<td>ये त्वेतदिस्य</td>
<td>3</td>
<td>32</td>
<td>92</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>18</td>
<td>59</td>
<td>469</td>
<td>ये मे मत</td>
<td>3</td>
<td>31</td>
<td>91</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>18</td>
<td>34</td>
<td>452</td>
<td>ये यथा मा</td>
<td>4</td>
<td>11</td>
<td>108</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>18</td>
<td>31</td>
<td>450</td>
<td>ये शास्त्रविध</td>
<td>17</td>
<td>1</td>
<td>410</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>18</td>
<td>35</td>
<td>452</td>
<td>ये शास्त्रविध</td>
<td>7</td>
<td>28</td>
<td>198</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>16</td>
<td>23</td>
<td>408</td>
<td>येष्मा पुष्णि</td>
<td>1</td>
<td>33</td>
<td>11</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>15</td>
<td>18</td>
<td>392</td>
<td>योमा नोझ्यस्त</td>
<td>4</td>
<td>41</td>
<td>127</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>12</td>
<td>15</td>
<td>316</td>
<td>योमा कुलम</td>
<td>2</td>
<td>48</td>
<td>50</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>18</td>
<td>17</td>
<td>442</td>
<td>योगामोगिः</td>
<td>6</td>
<td>47</td>
<td>172</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>4</td>
<td>19</td>
<td>114</td>
<td>योगी युज्ञीत</td>
<td>6</td>
<td>10</td>
<td>154</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>2</td>
<td>57</td>
<td>56</td>
<td>योत्समानान्</td>
<td>1</td>
<td>23</td>
<td>8</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>17</td>
<td>10</td>
<td>416</td>
<td>यो न हुष्पति</td>
<td>12</td>
<td>17</td>
<td>317</td>
</tr>
<tr>
<td>यदि हि लक्ष्य</td>
<td>2</td>
<td>69</td>
<td>62</td>
<td>योज्लस्युक्तो</td>
<td>5</td>
<td>24</td>
<td>143</td>
</tr>
<tr>
<td>यो मा प्रविस्तति</td>
<td>Chap No 6</td>
<td>Verse No 30</td>
<td>Page No 163</td>
<td>विस्तरणात्मनो</td>
<td>Chap No 10</td>
<td>Verse No 18</td>
<td>Page No 263</td>
</tr>
<tr>
<td>यो मामज</td>
<td>Chap No 10</td>
<td>Verse No 3</td>
<td>Page No 251</td>
<td>विहाय कामानुः य</td>
<td>Chap No 2</td>
<td>Verse No 71</td>
<td>Page No 83</td>
</tr>
<tr>
<td>यो मामेव</td>
<td>Chap No 15</td>
<td>Verse No 19</td>
<td>Page No 393</td>
<td>बोतरागभय</td>
<td>Chap No 4</td>
<td>Verse No 10</td>
<td>Page No 107</td>
</tr>
<tr>
<td>यो योग्य योग</td>
<td>Chap No 6</td>
<td>Verse No 33</td>
<td>Page No 165</td>
<td>वणौना</td>
<td>Chap No 10</td>
<td>Verse No 37</td>
<td>Page No 273</td>
</tr>
<tr>
<td>यो यो या या</td>
<td>Chap No 7</td>
<td>Verse No 21</td>
<td>Page No 193</td>
<td>वेदाना</td>
<td>Chap No 10</td>
<td>Verse No 22</td>
<td>Page No 267</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 14</td>
<td>Verse No 15</td>
<td>Page No 368</td>
<td>वेदाविनायिन</td>
<td>Chap No 2</td>
<td>Verse No 21</td>
<td>Page No 42</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 14</td>
<td>Verse No 10</td>
<td>Page No 366</td>
<td>वेदाह सन्तश</td>
<td>Chap No 7</td>
<td>Verse No 26</td>
<td>Page No 196</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 14</td>
<td>Verse No 7</td>
<td>Page No 363</td>
<td>वेदेषु यज्ञशु तमस्मु</td>
<td>Chap No 8</td>
<td>Verse No 28</td>
<td>Page No 221</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 7</td>
<td>Verse No 8</td>
<td>Page No 183</td>
<td>विषवसायस्तिवा</td>
<td>Chap No 2</td>
<td>Verse No 41</td>
<td>Page No 41</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 2</td>
<td>Verse No 64</td>
<td>Page No 60</td>
<td>व्यासिश्रेष्ठेव</td>
<td>Chap No 3</td>
<td>Verse No 2</td>
<td>Page No 67</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 18</td>
<td>Verse No 27</td>
<td>Page No 448</td>
<td>व्याम्प्रमादायं</td>
<td>Chap No 18</td>
<td>Verse No 75</td>
<td>Page No 480</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 18</td>
<td>Verse No 76</td>
<td>Page No 481</td>
<td>शर्योतिस्वी</td>
<td>Chap No 5</td>
<td>Verse No 23</td>
<td>Page No 143</td>
</tr>
<tr>
<td>रज्जिस प्रलय</td>
<td>Chap No 9</td>
<td>Verse No 2</td>
<td>Page No 223</td>
<td>शनेश्वराने</td>
<td>Chap No 6</td>
<td>Verse No 25</td>
<td>Page No 160</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 10</td>
<td>Verse No 23</td>
<td>Page No 267</td>
<td>शमो हमस्तप</td>
<td>Chap No 18</td>
<td>Verse No 42</td>
<td>Page No 157</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 22</td>
<td>Page No 288</td>
<td>शरीर यद्वात्स्रीः</td>
<td>Chap No 15</td>
<td>Verse No 8</td>
<td>Page No 384</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 23</td>
<td>Page No 288</td>
<td>शरीरवामस्तो</td>
<td>Chap No 18</td>
<td>Verse No 15</td>
<td>Page No 439</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 5</td>
<td>Page No 25</td>
<td>शुक्लाण्यन्नाः</td>
<td>Chap No 8</td>
<td>Verse No 26</td>
<td>Page No 220</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 11</td>
<td>Page No 291</td>
<td>शुचियंदेव</td>
<td>Chap No 6</td>
<td>Verse No 11</td>
<td>Page No 155</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 3</td>
<td>Verse No 3</td>
<td>Page No 68</td>
<td>शुभागुमफळे</td>
<td>Chap No 9</td>
<td>Verse No 28</td>
<td>Page No 243</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 14</td>
<td>Verse No 12</td>
<td>Page No 367</td>
<td>शौष्ठवे नेत्रो</td>
<td>Chap No 18</td>
<td>Verse No 43</td>
<td>Page No 458</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 10</td>
<td>Verse No 16</td>
<td>Page No 262</td>
<td>अश्वङ्गऽपरः</td>
<td>Chap No 17</td>
<td>Verse No 17</td>
<td>Page No 419</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 27</td>
<td>Page No 290</td>
<td>अश्वङ्गऽपरः लभते</td>
<td>Chap No 4</td>
<td>Verse No 39</td>
<td>Page No 126</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 11</td>
<td>Verse No 39</td>
<td>Page No 297</td>
<td>अश्वङ्गऽपरः</td>
<td>Chap No 13</td>
<td>Verse No 71</td>
<td>Page No 478</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 2</td>
<td>Verse No 22</td>
<td>Page No 33</td>
<td>अनवेशक्षणस्य</td>
<td>Chap No 2</td>
<td>Verse No 53</td>
<td>Page No 53</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 5</td>
<td>Verse No 18</td>
<td>Page No 140</td>
<td>अन्नवस्त्रपित्तमनि</td>
<td>Chap No 4</td>
<td>Verse No 33</td>
<td>Page No 123</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 17</td>
<td>Verse No 13</td>
<td>Page No 418</td>
<td>अन्नवस्त्रपित्तमनि</td>
<td>Chap No 3</td>
<td>Verse No 35</td>
<td>Page No 94</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 18</td>
<td>Verse No 85</td>
<td>Page No 464</td>
<td>अन्नवस्त्रपित्तमनि</td>
<td>Chap No 18</td>
<td>Verse No 47</td>
<td>Page No 461</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 2</td>
<td>Verse No 59</td>
<td>Page No 77</td>
<td>अन्बोध्या गिन जनं</td>
<td>Chap No 12</td>
<td>Verse No 12</td>
<td>Page No 313</td>
</tr>
<tr>
<td>रुग्मा शब्दुर</td>
<td>Chap No 18</td>
<td>Verse No 38</td>
<td>Page No 454</td>
<td>अन्बोध्या चक्ष</td>
<td>Chap No 15</td>
<td>Verse No 9</td>
<td>Page No 385</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>------------</td>
<td>---------</td>
<td>----------</td>
<td>--------</td>
<td>------------</td>
<td>---------</td>
<td>----------</td>
<td>--------</td>
</tr>
<tr>
<td>श्रीवद्वीनिन्द्रियाः</td>
<td>4</td>
<td>26</td>
<td>119</td>
<td>सर्गाणाः</td>
<td>10</td>
<td>32</td>
<td>270</td>
</tr>
<tr>
<td>श्रधुरघुघुच्छद्वद्व</td>
<td>1</td>
<td>27</td>
<td>10</td>
<td>सर्वकप्राणिः मनसा</td>
<td>5</td>
<td>13</td>
<td>136</td>
</tr>
<tr>
<td>स एवाय</td>
<td>4</td>
<td>3</td>
<td>101</td>
<td>सर्वकप्राणिः पियपि</td>
<td>18</td>
<td>56</td>
<td>468</td>
</tr>
<tr>
<td>सद्दृश्यो नरकायेिव</td>
<td>1</td>
<td>42</td>
<td>11</td>
<td>सर्वगुप्ततम</td>
<td>18</td>
<td>64</td>
<td>472</td>
</tr>
<tr>
<td>सद्दृश्यार्बायान्</td>
<td>6</td>
<td>24</td>
<td>160</td>
<td>सर्वत पाणि</td>
<td>13</td>
<td>13</td>
<td>342</td>
</tr>
<tr>
<td>समुपन्तसततत</td>
<td>12</td>
<td>14</td>
<td>314</td>
<td>सर्वढाराणि</td>
<td>8</td>
<td>12</td>
<td>209</td>
</tr>
<tr>
<td>समिन्यम्येनिन्त्रिय</td>
<td>12</td>
<td>4</td>
<td>308</td>
<td>सर्वढारेषु देहस</td>
<td>14</td>
<td>11</td>
<td>366</td>
</tr>
<tr>
<td>सम्यास कर्मणि</td>
<td>5</td>
<td>1</td>
<td>129</td>
<td>सर्वधमानि</td>
<td>18</td>
<td>66</td>
<td>474</td>
</tr>
<tr>
<td>सम्यास कर्मणि 5</td>
<td>2</td>
<td>130</td>
<td></td>
<td>सर्वमुृतत्थधातमात्माः</td>
<td>6</td>
<td>29</td>
<td>162</td>
</tr>
<tr>
<td>सम्यासस्तु 5</td>
<td>6</td>
<td>132</td>
<td></td>
<td>सर्वमुृतस्तियत यो</td>
<td>6</td>
<td>31</td>
<td>164</td>
</tr>
<tr>
<td>सम्यासस्य महा 18</td>
<td>1</td>
<td>427</td>
<td></td>
<td>सर्वमृततानि</td>
<td>9</td>
<td>7</td>
<td>228</td>
</tr>
<tr>
<td>सप्तः कर्मणि 3</td>
<td>25</td>
<td>85</td>
<td></td>
<td>सर्वमृतेषु</td>
<td>18</td>
<td>20</td>
<td>444</td>
</tr>
<tr>
<td>सपेति मत्वा 11</td>
<td>41</td>
<td>298</td>
<td></td>
<td>सर्वतृप्तकुः</td>
<td>10</td>
<td>14</td>
<td>261</td>
</tr>
<tr>
<td>स घोषो 1</td>
<td>19</td>
<td>5</td>
<td></td>
<td>सर्वविनिन्त्रिः</td>
<td>14</td>
<td>4</td>
<td>361</td>
</tr>
<tr>
<td>मतत्त कीर्तियतो 9</td>
<td>14</td>
<td>232</td>
<td></td>
<td>सर्वस्य चाह</td>
<td>15</td>
<td>15</td>
<td>388</td>
</tr>
<tr>
<td>सं तथा श्रढ्या 7</td>
<td>22</td>
<td>194</td>
<td></td>
<td>सर्वनिनिन्त्रियकर्माः</td>
<td>4</td>
<td>27</td>
<td>119</td>
</tr>
<tr>
<td>सकारामान 17</td>
<td>18</td>
<td>420</td>
<td></td>
<td>सर्वनिनिनियगुण</td>
<td>13</td>
<td>14</td>
<td>343</td>
</tr>
<tr>
<td>सत्त्व रजस्ततम 14</td>
<td>5</td>
<td>361</td>
<td></td>
<td>सहज कर्म</td>
<td>18</td>
<td>48</td>
<td>462</td>
</tr>
<tr>
<td>सत्त्व मुक्ते 14</td>
<td>9</td>
<td>365</td>
<td></td>
<td>सह यज्ञे प्रजा</td>
<td>3</td>
<td>10</td>
<td>74</td>
</tr>
<tr>
<td>सत्त्वासाराज्येते 14</td>
<td>17</td>
<td>369</td>
<td></td>
<td>सहस्रयुग</td>
<td>8</td>
<td>17</td>
<td>213</td>
</tr>
<tr>
<td>सत्त्वानुरूपा 17</td>
<td>3</td>
<td>412</td>
<td></td>
<td>साध्यमृताधि</td>
<td>7</td>
<td>30</td>
<td>199</td>
</tr>
<tr>
<td>सद्र्श चेप्पते 3</td>
<td>33</td>
<td>93</td>
<td></td>
<td>साध्योको</td>
<td>5</td>
<td>4</td>
<td>131</td>
</tr>
<tr>
<td>सद्दृश्ये साध्यभावे 17</td>
<td>26</td>
<td>424</td>
<td></td>
<td>सिद्ध प्राप्तो</td>
<td>18</td>
<td>70</td>
<td>464</td>
</tr>
<tr>
<td>सम कायाःधरो 6</td>
<td>13</td>
<td>155</td>
<td></td>
<td>सीदत्तं रूम</td>
<td>1</td>
<td>29</td>
<td>10</td>
</tr>
<tr>
<td>सम परांतः हि 13</td>
<td>28</td>
<td>353</td>
<td></td>
<td>सुख तिवदानी</td>
<td>18</td>
<td>36</td>
<td>453</td>
</tr>
<tr>
<td>सम सर्वेषु 13</td>
<td>27</td>
<td>353</td>
<td></td>
<td>सुखदुः ये समे</td>
<td>2</td>
<td>38</td>
<td>42</td>
</tr>
<tr>
<td>समुद समुदः 14</td>
<td>24</td>
<td>373</td>
<td></td>
<td>सुभाषमयान्तिक</td>
<td>6</td>
<td>21</td>
<td>158</td>
</tr>
<tr>
<td>समसाधन च 12</td>
<td>18</td>
<td>317</td>
<td></td>
<td>सुभूतेषुमिद</td>
<td>11</td>
<td>52</td>
<td>303</td>
</tr>
<tr>
<td>समस्मद्घ सर्वभृतेषु 9</td>
<td>29</td>
<td>244</td>
<td></td>
<td>सुभूतिमन्त्राः</td>
<td>6</td>
<td>9</td>
<td>153</td>
</tr>
<tr>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
<td>The Stanza</td>
<td>Chap No</td>
<td>Verse No</td>
<td>Page No</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
<td>-----------------</td>
<td>---------</td>
<td>----------</td>
<td>---------</td>
</tr>
<tr>
<td>स्थाने हृषीकेश</td>
<td>11</td>
<td>36</td>
<td>294</td>
<td>स्वयमेवात्मना</td>
<td>10</td>
<td>15</td>
<td>262</td>
</tr>
<tr>
<td>स्थित्तप्रशस्त्य</td>
<td>2</td>
<td>54</td>
<td>54</td>
<td>स्वे स्वे कर्मणि</td>
<td>18</td>
<td>45</td>
<td>460</td>
</tr>
<tr>
<td>स्पर्शात्सृ गृहा</td>
<td>5</td>
<td>27</td>
<td>145</td>
<td>हन्त ते</td>
<td>10</td>
<td>19</td>
<td>264</td>
</tr>
<tr>
<td>स्वधर्ममंपि</td>
<td>2</td>
<td>31</td>
<td>38</td>
<td>हतो वा प्रा</td>
<td>2</td>
<td>37</td>
<td>41</td>
</tr>
<tr>
<td>स्वभावजेन</td>
<td>18</td>
<td>60</td>
<td>470</td>
<td>हृषीकेश तदा</td>
<td>1</td>
<td>21</td>
<td>8</td>
</tr>
</tbody>
</table>
VARIANT READINGS

In the footnotes a few variant readings of the text of the Gītā have been noticed. It will be quoted that the readings of Śrī Rāmānuja and Śrī Śaṅkara differ occasionally. The readings adopted by Śrī Madhva are given in the Kumbakonam edition of the M. B edited by T. R. Krīshnachārīya. T. C notices many variations in the text, particularly those adopted by Yādavaprakāśa. It also quotes a few additional stanzas accepted by this teacher.

The following sections are listed for facility of reference.

Chapter I
8. 'Saumadattī' (M)
10. See Note 12 and a detailed discussion in T C
18. 'śankham' (M)
19. '(a)pyanunādava'(R, ac to T C)
30. 'sravate' (M)

Chapter II
5. 'chārīma' (R variant in some mss)
33. 'Imam' and 'dhamyam' are transposed in some mss of R
38. 'Nīva' (M)

Chapter III
10. 'Sahavajjāh' (S, Y and M)
36. See Note 155

Between 37 and 38 T C under XI 26-7 gives five stanzas as accepted by the followers of Y.

"Arjuna uvāca

1. Bhavitvesa kathāṁ Krṣna kathāṁ caraṁ vyavādhaṁ
Kimātmakāh kimāchārastanman ārakṣava prayatnāh

Bhagavānuvāca

2. Esā suksamah paraśatruḥ dehnām nindriyaścena
Sukham tatra ivāsino mohayan Pārtha tiṣṭhati
3 Kāṃskrodhamayo ghorasstambhaharṣasamudbhavah
Ahaṅkāro 'bhimanātmanā dustarāḥ pāpakarmabhūḥ.

4 Harṣamasva nivartvaisa ṭokamasya dadāti ca
Bhayam āsya karotyesa mohayānścha mūhurmuḥuh

5 Sa esa kalusah ksudraścḥhidrāpeksi Dhanañjaya
Rajahpravartito mohānmānasānāmupadraṇah "

T. C. comments that God alone knows whether these stanzas
form part of the Gītā. But they have not been accepted by previous
commentators and are unknown in the texts used for learning the
verses.

Chapter IV
39 ' Matparah ' (M)

Chapter V
5 See Note 222
21 ' Yatsukhah ' (S & M)
26 See Note 256

Chapter VI
7 ' Paṟaṁmaṇu sannā mataḥ ' for ' Paramātmā sannahātah ' (Bhāskara)
9 See Note 280
11 ' Chelājna ' (M)
13 See Note 286
21 See Note 294
28 ' Yuṇjannevam ' (Ś)
41 ' Puravakṛttānlōkān ' (M)

Chapter VII
18 See Note 355

Chapter VIII
16 ' Abrahmabhavanāt ' (Y)

Chapter IX
18 See Note 437
Chapter X:
7 'avikampena' (Ś & M)
17 'Yogin' (Ś & M)
42 'jñātena' (Ś & M)

Chapter XI
8 'Śakyasa' (M).
15 Does R read 'dipān'?
26 'Amit cha tvām' (Ś)
28 After 27, Y reads the following 1 stanzas, according to T C

1 Nānārūpar puruṣair vadhyanāṃ viśanti te vakram aham
Yaudhisthirā Dhārtarāstrāḥ ca yodhi āśatraḥ kṛttā
vividhaśasva eva

2 Divvām karmāni tavādhutāni pūrvāṁ pūrve'pi savas
stuvanti
Nānyo'asti kartā jagatastvameko dhātā vidhāta ca
vibhur bhavaśca

3 Tavādhutāṁ kum nu bhaved aśakvam kum vā śakvam
paratah kṛtyaṁsvye
Karīnā lokasya yatā svayam vibhū dvattaṁ savam
tvayi savam tvameva

4 Atyavādhutāṁ karma na duṣkaram te karvoumānam
na ca vidyate te
Na te guṇānāṁ paruṁyam asti na tejasa nāpi balasya
nardhdeḥ

Nārāyaṇaśya is also said to read 2-4

38 After the first line of this stanza, 2 lines are read by Y
Anādīmāṁ apratīmaprabhāvassarve śva. asarva mahāvi-
bhūtiḥ
Na hu tvadanyāḥ kaśchudastha deva lokastraye drāvate-
entyaśakmā

41 'tavedam' (Ś)

Chapter XIII
1. The following is added as Stanza 1 in M B (Kumārakom edition).
'Arjuna uvāca'

Prakṛtiḥ puruṣāḥ caiva kṣetraḥ kṣetrajjām eva ca,

Etad veditum icchāmi jñānam jñeyam ca Kṛṣṇa

3 'yataśca tat' (T C, under XVIII 66)
4 'vinnātām' (M)
11. 'darśanam' (Ś)
17 'dūṣitam' (M B variant)
20 'Karaṇa' (Ś)
23 'enam' (M)

Chapter XIV

12 'labbhavṛttit' (T C under XVIII 66)
18 'vṛttā' (Ś)

Chapter XV

3 'sampraviṣṭaḥ' (M)
4 See Note 745

Chapter XVI

2 'alolutvam' (M B),
8. 'aksīcīt' (See T C), 'haitukam' (M B & variant of Ś)
9 'aḥtāḥ' (Ś)

Chapter XVII

27 'tadartho'yaṃ' (M).

Chapter XVIII

14 'vividhāśca' (Ś)
22 'aḥtukam' (M B)
25 'aṇaṁpeksya' (Ś)
42. 'brahma' (M B)
54 'ḥrṣyatō' (noticed by Ś)
57 'aṇārītā' (Ś)
78 'yogijāvarāḥ' (M)

Note — In most cases where R reads differently from Ś, M seems to agree with Ś, as M B. prints the Ś-text without noting any variant. In a few cases, as in regard to XVIII. 14 and 57, R and M agree.