BHAGAVAD GITĀ
BHĀSHYAM
भगवदगीताभाष्यम्
Commentary on Bhagavad Gitā
By
Shree Gopālānand Swâmi

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BHAGAVAD GITÂ BHÂSHYAM
भगवद्गीताभाष्यम्

Commentary on Bhagavad Gitâ By
Shri Gopâlânand Swâmi
(With Sanskrit Text and English Translation)

With Blessings of
H. H. 1008 Âchârya Shri Kaushlendraprasâtjî Mahârâj

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Contents

Blessings of Mahant Swâmi ........................................... 4
Analysis I .............................................................. 7
Analysis II ............................................................ 15
Analysis III ........................................................... 17
Analysis IV ............................................................ 19
Life of Sadguru Swâmi Shree Gopâlânanda Muni ............ 20
List of Abbreviations.................................................. 23
Summary of Gitâ Chapters............................................. 24
Gitâ Bhâshya of Sadguru Shree Gopâlânanda Muni .......... 33
Chapter 1 - Lamenting the Consequence of War ............ 35
Chapter 2 - The Yoga of Knowledge .............................. 68
Chapter 3 - The Yoga of Action .................................... 143
Chapter 4 - The Yoga of Renunciation of Action in Knowledge ... 196
Chapter 5 - Yoga of True Renunciation ......................... 242
Chapter 6 - Yoga of Meditation ................................... 274
Chapter 7 - Yoga of Knowledge and Realization ............. 320
Chapter 8 - The Yoga of the Imperishable Brahma .......... 352
Chapter 9 - Confidential Knowledge of the Ultimate Truth ... 385
Chapter 10 - The Yoga of Divine Manifestations ............. 421
Chapter 11 - The Vision of the Universal Form ............... 455
Chapter 12 - The Yoga of Devotion .............................. 505
Chapter 13 - Differentiation Between the Known and the Knower . 522
Chapter 14 - The Three Qualities of Material Nature ........ 559
Chapter 15 - Realization of the Ultimate Truth ............... 586
Chapter 16 - The Divine and Demonic Natures ............... 613
Chapter 17 - The Three Divisions of Faith ..................... 636
Chapter 18 - Final Revelation of the Ultimate Truth ........... 661
Glossary ..................................................................... 737
Index of Sanskrit Verses ............................................. 749
In the Shikshâpatri, Lord Shree Swâminârâyana has acknowledged and accepted eight sacred scriptures as authoritative, and has ordered His followers to strictly adhere to them.

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

The essence of all the Vedas have been brought together in it. It has been composed in such a simple and beautiful manner that even after a small amount of study a person may grasp the basic principles. But its true purport are so deep, so secret and so profound that even a lifetime of continuous study and contemplation would not be enough to reach its actual depth. Everyday new emotions, new feelings and new insights keep arising from within the Gitâ, and as a result it remains ever fresh and attractive. If a person, endowed with faith and devotion, were to contemplate upon it with a focused mind, the supreme secrets contained in each and every word would be revealed directly. The manner in which Bhagavân’s various virtues, splendor, essential truths, mysteries, modes of worship, as well as the description of Karma (action) and Gnyâna (knowledge) have all been revealed in this scripture, is rarely found in any other. The Bhagavad Gitâ is one incomparable and matchless holy scripture in which there is not a single word which is devoid of true teaching. There is not a single word in the Gitâ which could be called baseless, disagreeable or not illuminating. Whatever has been stated in it is the utmost truth. To think of the possibility of there being anything disagreeable, baseless or false in the words of Bhagavân, who is the manifestation of truth itself, would be disrespectful to His utterances.
The Gitâ is merged with every Shâstra. It would not be an exag-
geration to call it the treasure-house of all the Shâstras. If one acquires
the knowledge of the Gitâ comprehensively, one would automatically get
the true knowledge of all the Shâstras for which there would be no need
to make a separate effort.

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

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

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

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

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

Jay Shree Swâminârâyana
Mahant Sadguru Purâni Swâmi Dharmanandan Dâsji
Shree Swâminârâyana Mandir, Bhuj
The Significance of the Gitâ

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

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

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

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

Believing that everything belongs to Bhagavân, viewing success and failure with equanimity, abandoning attachment and expectation of fruits, performing all ordained duties and actions according to the commands of Bhagavân (B.G. 2.47-51) or endowed with faith and devotion,
taking complete refuge in Bhagavân with one’s mind, speech and body, and then meditating upon the form of Bhagavân together with His names, virtues, and powers (B.G. 6.47) is ‘Yoganishthâ’ (being established in Karma Yoga). This has been referred to variously by Bhagavân as Smatva Yoga (the Yoga of equanimity), Buddhi Yoga (the Yoga of wisdom), Tadartha Karma (Karma Yoga oriented to attain the same), Madartha Karma (Karma Yoga for attaining Bhagavân), Sâttvika Tyâg (the pure sacrifice), etc.

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

**Devotion in the Gitâ**

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

At some places, injunctions have been given to perform Karma (actions) alone. But in these instances also, we should establish the intimate connection with Bhakti by logical inferences from other places. Bhagavân’s command to Arjuna to go to a master and learn knowledge from him, as given in chapter 4, verse 34, was only to remind Arjuna about the existence of such a traditional system and also to suitably caution him. In truth the intention of Bhagavân was not to send Arjuna to some Gnyâni, nor did Arjuna go anywhere and acquire any knowledge. Also, examination of the Gitâ from start to end reveals that Sharanâgati (the concept of taking total refuge in Bhagavân) is the Gitâ’s final conclusion. Although the teaching in the Gitâ begins with the words ‘ashochyân
‘you grieve over those who should not be grieved for’) (B.G. 2.11), this deliberate commencement of Bhagavân’s speech lies in Arjuna’s own prior utterance ‘kārpanyadoshopahatsvabhâvaha’ (‘my fighting spirit is marred due to the taint of faint heartedness…’) (B.G. 2.7). The sentiment of Sharanâgati is made clear by the word ‘Prapannam’ therein. Therefore, on the basis of Sharanâgati alone, Bhagavân has summed up the conclusion of His teachings with the words ‘sarva dharmân parityajya’ (‘completely relinquishing all Dharmas onto Me…’) (B.G. 18.66).

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

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

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

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

Just as the essence of Bhakti and Gnyâna have been revealed in the Gitâ so eloquently, so has the essence of Karma been revealed comprehensively. Verses 39 to 53 of chapter 2; verses 4 to 35 of chapter 3; verses 13 to 32 of chapter 4 and verses 2 to 7 of chapter 5, elaborate upon Karma. Amongst these chapters, especially in verse 47 of chapter 2 and verses 16 to 18 of chapter 4, the secrets of Karma have been dis-
cussed clearly. Apart from this, there are references to Karma in other chapters as well. It is obvious from this that the Gitâ does not contain the description of devotion alone, but with the combination of knowledge and action have been comprehensively and authoritatively explained therein.

**Recognition of the Gunas**

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

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

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

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

**Commentaries on the Gita**

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

*The Gnyâna Yoga of Shree Shankarâchârya*

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

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

The Bhakti Yoga of Shree Râmânujâchârya

Shree Râmânujâchârya is the proponent of Vishishtâdvaita. So what is Vishishtâdvaita? Shree Râmânujâchârya says that Shree Shankarâchârya’s ‘Advaitavâd’ (doctrine of Advaita) does not conform
to the Sutras and is also not conducive to the good of the world and mankind. In other words, the Advaita doctrine, according to Shree Râmânujâchârya, is not valid. The Jiva (Ātmâ), Ishvara (Parabrahma), and Jagat (the Universe) do not comprise of just one single reality, rather they are three separate truths.

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

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

Then what is the nature of the relationship between Ishvara and the Jiva? Just as the Jiva looks over the body and controls it; in the same manner, Ishvara looks over the Jiva and controls it. The Paramātmā is present within the Ātmā. From this point of view, Ishvara is endowed with Chit-Achit in a single entity. That is to say the Jiva and the Jagat are regarded as forming the body of Ishvara. Shree Râmânujâchârya’s con-
tention is that the well defined and well established principle topic of the Gitâ is Bhakti, and not Karma. Ishvara’s compassion towards the Jiva can only arise from the feelings of Bhakti. Karma acts as a support. That is why it is said – ‘ishvarah sarvabhotanam hriddeshe’rjuna tishthati; bhramayan sarvabhotani yantrarudhani mayayâ.’ (‘In the heart of all beings, O Arjuna, resides the Lord, causing them to revolve according to their Karma, mounted on a wheel as it were, by His power of Maya.’) (B.G. 18.61). Seated in the hearts of all beings, Ishvra guides and impels them. For this reason it is stated – ‘madhyaji mam namaskuru’ (‘Worship Me and be humble towards Me.’) (B.G. 18.65). It is also stated – ‘sarvadharmãn parityajya mâmekam sharanam vraja’ (‘Relinquishing all Dharmas, take refuge in Me alone.’) (B.G. 18.66).

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

**Shree Madhvâchârya**

Shree Madhvâchârya’s advent was after that of Shree Râmânujâchârya. He wrote two texts called the ‘Gitâ Bhâshya’ and the ‘Gitâ Tâtparya’. With regard to Vishishtadvaita, his contention was that to consider Ishvara and the Jiva as mutually different and therefore it is proper and right to consider them both as completely different. Further, he propounded a third doctrine which is called ‘Dvaita Sampradâya’ (tradition of duality). Where there is Dvaita (duality) there is Bhakti, because adoration and worship can only be there between two entities. Shree Madhvâchârya has also acknowledged that the main topic of the Gitâ is ‘Bhaktiyoga’. He holds that the Gitâ certainly expounds Karma, but that is only a means and not that which is to be attained.
Shree Gopâlânanda Swâmi was the foremost disciple of Lord Shree Swâminârâyanâ. He was proficient in the scriptures and Yoga. He has expounded and established the ‘Vishishtâdvaita’ doctrine in his Gitâ Bhâshya. Just as Shree Râmânujâchârya has accepted that Jiva, Ishvara and Jagat (Universe) are different and eternal, Shree Hari has accepted the same tenet as per His statement, ‘matam vishistâdvaitam me’ which Shree Gopâlânanda Swâmi has explained in his Gitâ Bhâshya. Therefore, the chief topic of the Gitâ is Bhakti Yoga alone. For this reason, in the Vachanâmrut, on the basis of the authority of the Gitâ, Shree Hari has often proved that though Ishvara, Jiva and Jagat have separate existence, the Jiva and the Jagat are dependent upon and subject to Ishvara and constitute the body of Ishvara. The main teaching of the Gitâ is that while following this doctrine, one should accept that devotion to Ishvara is the means for Moksha.

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

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Analysis II

Special features of the Gitâ Bhâshya

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

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

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

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

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

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

7. Shree Gopâlânanda Muni has given different versions of the Gitâ, these below are accepted universally –
(i). In B.G. 2.9, the adjective ‘Parantapa’ is taken in the vocative case addressed to Dhritarāshtra, while all others have interpreted it as ‘Parantapah’ in the nominative case qualifying Arjuna.

(ii). In 3.10 ‘saha-yagnyaih’ instead of ‘saha-yagnya’

(iii). In 18.18 ‘karma-nodana’ instead of ‘karma-codana’

(iv). In 18.64 ‘dridha-matih’ instead of ‘dridham-iti’

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

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

10. In the verse 17.2, the author has mentioned four-fold ‘Shraddhā’ and ‘Gnyāna’, along with three-fold ‘Shraddhā’ according to Gunas like ‘Sāttvika’, etc., which are stated in the Gitā. The forth he has mentioned as ‘Nirguna Shraddhā’ and ‘Nirguna Gnyāna’ i.e. ‘above the Gunas’, giving reference and citations from Shreemad Bhāgavata.

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

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

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

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

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

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

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

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

Dr. S. M. Ayacit
Analysis IV

Historical Background of Gitâ Bhâshya

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

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

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

Life of Sadaguru Swâmi Shree Gopâlânanda Muni

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

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

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

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

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

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

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

Installation of Hanumânjî at Sârangapur

Sârangapur is a village in the district of Kâthiâvâd. There lived a devotee called Vâghâ Khâchar. He had a son named Jivâ Khâchar. Jivâ and other devotees requested Swâmîjî to install an idol of Lord Hanumânjî in the village. Swâmîjî arranged for a temple to be built and he himself carried out the ceremony of installing the Hanumânjî idol in the newly
constructed temple. Swâmiji constantly gazed at the idol of Hanumânji and utilized his Yogic powers to invite Hanumanji to reside in the murti. The power and presence of Hanumânji is experienced by thousands of people, even today.

**Other Works**

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

1. Dharmadeva Pujâvidhi
2. Bhaktidevi Pujâvidhi
3. Vishnuyâga Paddhathi
4. Vivekadip
5. Bhaktisiddhi
6. Bhâgavata Ekâdashaskandhni Shree Krishna Abhiprâya Bodhini Tikâ
7. Bhâgavata Dvitiyaskandha Vyâkhyâ Shukabhiprâyabodhini
8. Bhâgavata Dasamaskandha Vyâkhyâ Nigudhârth Prakâshikâ
9. Brahmasutra Dipikâ
10. Haribhakta Nâmaratnâvali
11. Vedastutivyâkhyâ Shrityârtha Dipikâ
12. Vedastuti Tikâ-Anvayârtha Prakâshikâ
13. Purânukta Shrikrishnapujâ
14. Hanumânpujâ Vidhi

**Passing Away of Swâmiji**

Due to constant requests from loving devotees of a village called Umreth, Swâmiji had traveled a long distance to reach there and bless the villagers. However, few days later he became ill and quickly returned to Vadtâl. He was preparing to leave his mortal body in the presence of holy saints and devotees. He meditated and connected himself with Shree
Hari. The surrounding people also started praying. Bhagavân Swâminârâyana appeared in front of Swâmiji who was surrounded by a huge crowd of followers. Shreeji Mahârâj immediately welcomed Swâmiji and led him into His divine vehicle and embraced him and proceeded to Aksharadhâma. Shree Gopâlânanda Swâmi lived for 71 years, 2 months and 17 days during which he led countless number of devotees towards God.

Dr. Swâmi Satyaprasâd Dâsji  
(Vidyâ Varithi,Vedântâchârya)  
Bhuj-Kutch

List of Abbreviations

<table>
<thead>
<tr>
<th>Sutra/Upnishad</th>
<th>Abbreviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahma Sutra</td>
<td>Br. Su.</td>
</tr>
<tr>
<td>Bhagavad Gitâ</td>
<td>B.G.</td>
</tr>
<tr>
<td>Chândogya Upanishad</td>
<td>Ch. Up.</td>
</tr>
<tr>
<td>Isâ Upanishad</td>
<td>Is. Up.</td>
</tr>
<tr>
<td>Mahâbhârata</td>
<td>Maha. Bh.</td>
</tr>
<tr>
<td>Taiuttiriya Âranyaka</td>
<td>Tai.A.</td>
</tr>
</tbody>
</table>
Summary of Gitâ Chapters

Chapter 1 - Vishâda Yoga
(Lamenting the Consequence of War)

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

Chapter 2 - Sânkhya Yoga
(The Yoga of Knowledge)

In chapter two Arjuna accepts the position as a disciple of Lord Krishna and having surrendered completely to Him requested the Lord to instruct him how to dispel his lamentation and grief. To dispel his ignorance and perplexity, Lord started with an introduction explaining the eternity of the soul. In various types of expressions after concluding the immortality of the soul, He reconciled him by explaining the normality of death and birth to become ready for the war. Lord also emphasized with reason not to grieve for any beings as that was not in his control. He made vivid the theory of duty. There are only a few fortunate Kshatriyas who, due to their previous meritorious deeds, have the privilege of going to battle and being worthy of heaven. He also made clear the significance of this battle to be fought. Seeing a little determination returning within Arjuna, Lord strengthens that determination by explaining the Karma Yoga and a technique to be observed while performing action. The technique is nothing else but giving up the results to the Lord. Renunciation of the fruit of
actions to the almighty is considered as a path of achieving his abode, i.e. Moksha. When Arjuna enquired about the definition of Sthitapragna, Lord Krishna explains its various stages. Further, Lord extended this chapter to control one’s mind to win over the expectation of pleasure from external objects. Thus attaining peace and ridding of the feelings of I-ness and my-ness is stressed. This stage is named as Bhrahmi by attaining which one will not become confused or perplexed. Thus this chapter is entitled ‘The Yoga of Knowledge’.

Chapter 3 - Karma Yoga
(The Eternal Duties of a Human Being)

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

Chapter 4 - Gnyâna-Karma-Sannyâs Yoga
(The Yoga of Renunciation of Action in Knowledge)

In chapter four, Lord Krishna reveals how in Karma Yoga the knowledge of action is received by succeeding disciples, and also narrates the reason and nature of His descent into this material world. Here He explains His own characteristics, the paths of action and knowledge as well as the wisdom regarding the supreme knowledge which results at the culmination of the two aspects, viz., the aspect of work and the aspect of knowledge. Thus this chapter is entitled ‘The Yoga of Renunciation of Action in Knowledge’.
Chapter 5 - Sannyâs Yoga

(Yoga of True Renunciation)

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

Chapter 6 - Dhyâna Yoga

(Yoga of Meditation)

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

**Chapter 7 - Gnyâna-Vignyâna Yoga**

*(Yoga of Knowledge and Realization)*

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

**Chapter 8 - Akshara Brahma Yoga**

*(The Yoga of the Imperishable Brahma)*

In chapter eight after explaining the terms Adhibhuta, Adhidaiva and Adhiyagna, Lord Krishna emphasizes the science of Yoga. Revealing that one attains whatever one remembers at the end of one’s life, Lord emphasizes the significance of His thought at the time of death. Hence every one is ordered to be with His thoughts always. It is also revealed
that by constant meditation on Paramapurusha without deviation, one can remember Him at the end of his life. All worlds, including the world of Brahmâ, are subject to destruction. But for those who have attained Him will not ever be subjected to rebirth. Also He gives information on the creation of the material worlds as well as establishing a distinction between them and the spiritual world. Here He explains the light and dark paths. One who crosses the light path attains the eternal world, and the other path leads to this mundane world again.

**Chapter 9 - Râja-Vidyâ-Guhya Yoga**

**(Confidential Knowledge of the Ultimate Truth)**

In chapter nine Lord Krishna reveals the sovereign science (Râja Vidyâ) and the sovereign secret (Râja Guhya). He explains how the entire material existence is created, pervaded, maintained and annihilated by His external energy, and how all beings come and go under His supervision. All beings, sentient and insentient, at the end of the Kalpa, become His Prakriti (part of His body). He will make them manifest again at the beginning of the new Kalpa. The actions of creation, etc., will not bind Him as He remains neutral. When He stays as a controller, the matter (Prakriti) produces this world of movable and immovable things. By this means the universe revolves. But the ignorant, not knowing His incomparable state as the Lord of the universe, conceive Him as a normal human being when He incarnates in the human form. But the great one understands Him as the prime reason of this whole universe as they have the vision of divinity. They always chant His names and meditate upon Him. Lord also reveals His universal form by declaring Himself as being prevalent in several forms such as sacrifice, Svadhâ (which pleases the manes), oblation, mantra, fire, father, mother, supporter, purifier, Pranava, all the Vedas, goal, controller, witness, and the abode. He is the one who provides the heat to the sun and holds back the rains. Those who meditate on Him, desiring no other fruits, and yearning for eternal union with Him, are released from Samsâra and attain eternal bliss. The subject matters covered subsequently are primarily concerned with devotional service, and the Lord Himself orders in the final verse to fix one’s mind on Him, to be humble towards Him, regard Him as the highest goal and to fix the mind in
Chapter 10 – Vibhuti Yoga
(The Yoga of Divine Manifestations)

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

Chapter 11 - Vishvarupa-Darshana Yoga
(The Vision of the Universal Form)

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

Chapter 12 - Bhakti Yoga
(The Yoga of Devotion)

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

**Chapter 13 - Kshetra-Kshetragnya Vibhâga Yoga**

*(The Individual and the Ultimate Consciousness)*

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

**Chapter 14 - Gunatraya-Vibhâga Yoga**

*(The Three Qualities of Material Nature)*

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

Chapter 15 - Purushottama Yoga
(Realization of the Ultimate Truth)

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

Chapter 16 - Daivasura-Sampad-Vibhâga Yoga
(The Divine and Demoniac Natures)

In chapter sixteen Lord Krishna describes in detail the divine properties and conducts and actions which are righteous in nature and conducive to divinity. Some of the divine qualities mentioned are fearlessness, mental purity, remaining steady, etc. These are the qualities of those born to carry out the commands of the Lord. Also He delineates the devilish properties and ill conducts which are unrighteous in nature. The qualities of those born to break the commands of the Lord are mentioned as ostentation, arrogance, self conceit, anger, harshness, etc. The differentiation among the qualities of the divine and the evil is prescribed only to be in the control of Shâstras, and to preserve the detailed knowledge of the truth and means to be practiced. In conclusion, Lord Krishna says, ‘He
who, throwing overboard My commands in the form of the Vedas and
does not tread the path which pleases Me, attains neither happiness nor
success here, nor the highest goal (Moksha) hereafter.’ Thus this chapter
is entitled ‘The Divine and the Demonic Natures’.

**Chapter 17 - Shraddhâtraya-Vibhâga Yoga**

*(The Three Divisions of Faith)*

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

**Chapter 18 - Moksha-Upadesha Yoga**

*(Final Revelation of the Ultimate Truth)*

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

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

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

Meditating upon Shree Sahajânanda Swâmi, I, Shree
Gopâlânanda, attempt to explain the teachings of Bhagavân, for the satisfaction of saints. || 3 ||

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

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

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

The three paths are dependent on each other. One of these paths
may be given prominence and should be duly followed according to one’s own nature. || 7 ||

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

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

Chapter 1
Vishâda Yoga
Lamenting the Consequence of War

With reference to the enquiry of King Janamejaya with Muni Vaishampâyana about the great Mahâbhârat war between Kauravas and Pândavas, Vaishampâyana narrated it to him. In that narration, the dialogue between Dhritarâshtra and Sanjaya, which begins with the words ‘Dhritarâshtra said…’ is being presented.
**STANZA 1**

*Dhritarâshtra uvâch:*

dharmakshetre kuru kshetre samavetâ yuyutsavah;
mâmakhâ pândavâshchaiva kim akurvata sanjaya.

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

*Commentary*

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

Jâbâl Shruti runs as, ‘This Kurukshetra is a place of worship of gods for all beings, it is the abode of Brahma.’ (Jâbâl Upanishad, 1.1). Similarly in Shatapath it is said, ‘Kurukshetra is a place of worship of gods.’ *Samavetâh* - Gathered together, *mâmakhâ* - my sons, this word shows attachment, *pândavâh* - sons of Pându; hatred is indicated by this word, *kim akurvata* - what did they do?
STANZA 2

Sanjaya uvâch:

dhrishtvâ tu pândavânîkam vyudham duryodhanastadâ;
âchâryam upasangamyā râjâ vachanam abravit.

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

Commentary

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

STANZA 3

pashyaitâm pânduputránâm âchârya mahatîm chamum;
vyudhâm drupadaputra na tava shishyena dhimatâ.

Translation- O Master, see this mighty army of the sons of Pându
arranged in a car-shape by your intelligent disciple, the son of Drupada, standing fearlessly, disregarding the great warriors like you. || 3 ||

Commentary

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

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

STANZAS 4-6

atra shurā maheshvāsaḥ bhimārjunasamā yudhi; yuyudhāno virātashcha drupadashcha mahārathah. dhrishtaketush chekitānah kāshirājashcha viryavān; purujit kuntibhojashcha shaibyashcha narapungavah. yudhāmanyushcha vikrānta uttamaujāšcha viryavān; saubhadro draupadeyāśchā sarva eva mahārathāḥ.

Translation - Here are the great warriors who hold the heaviest bows and are equal to Bhima and Arjuna, like Yuyudhāna, Virāта and
Drupada the mighty chariot-warriors.

Dhrishtaketu, Chekitāna and the brave king of Kāshi; Purujit, Kuntibhoj and Saibya, heroes among men; the mighty Yudhāmanyu, the strong Uttamaujā, and Abhimanyu - the son of Subhadrā and the sons of Draupadi, all are great Mahārathis (mighty chariot-warriors).|| 4-6||

Commentary

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

Atra - In this army, maheshvāsahā - who hold heaviest bows, yudhi - in the battle, bhimārjunasamāh - brave warriors equal to Bhima and Arjuna are over there. Their names are Yudhāmanyu, Sātyaki, Virāt and Drupad. They are indicated by the adjective mahārath.

Dhrishtaketu, chekitān, and kāshirāj, these three are kings. The adjective used for them is viryavān - valorous. The adjective for purujit, kuntibhoj and saibya, is narapungavah - heroes among men.

Yudhāmanyuhu - Yudhāmanyu is a king. Uttamaujā is another king. Or the adjectives Narapungavah, etc., can be appropriately used for the kings referred to above. Saubhadrah - The son of Subhadrā, i.e. Abhimanyu; draupadeyāh - the five sons namely Prativindhya and others born of Draupadi and the Pândavs. The word ‘cha’ suggest other kings like Pandya, etc. All of them are mahārathis, no one is inferior.
The special qualities of a Mahârathi are told thus - One who can fight alone against ten thousand bowmen, and who is not only an expert in weaponry but also in the war-techniques, is hailed as a Mâhârathi. One who can single-handedly fight against countless warriors is called Atirathi. One who fights against a single warrior is called a Rathi. Inferior to a Rathi is known as Ardharathi.

STANZA 7

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

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

Commentary

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

First he announces the names of distinguished leaders from both sides in the next stanza ‘Bhavân…etc.’
STANZA 8

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

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

Commentary

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

STANZA 9

anye cha bahavah shurâ madarthe tyaktajivitâh;
nânâshastrapraharanâh sarve yuddhavishâradâh.

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

Commentary

There are many other valiant warriors namely Shalya, Kritavarma,
who are determined to give up their life for my sake, nânâshastrapraharanâh - who hold different types of weapons for fighting, sarve yuddhavishâradâh - all of them are experts in the art of battle. || 9 ||

STANZA 10

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

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

Commentary

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

Eteshâm - This army of my enemy’s, protected by Bhima, paryâptam - seems to be competent. Due to Bhishma’s favourableness towards both parties, our army does not seem to be able to conquer the enemy’s army. The purport is that because of Bhima’s single-minded support to his own side, his army is more competent. || 10 ||
In the next stanza, ‘Ayaneshu cha...etc.,’ he instructs the warriors about their particular duties.

**STANZA 11**

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

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

**Commentary**

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

**STANZA 12**

*tasya sanjanayan harsham kuruvriddah pitâmahah; simhanâdam vinadyocchâi shankham dadhmau pratâpavân.*

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

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

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

STANZA 13

tatah shankhâshcha bheryashcha panavânakagomukhâh;
sahasâivâbhyahanyanta sa shabdastumulo’bhavat.

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

Commentary

Tatah - After that act of Bhishma, the son of Gangâ and the com-
mander of the army, panavâh, ânakah, gomukhâscha - special musical
war instruments, sahasâ - instantly abhyahanyanta - were sounded.
Then, seated in a mighty chariot yoked with white horses, Vâsudeva and Arjuna blew their divine conches. Shree Krishna blew the Pânchajanya and Arjuna blew his conch called Devdatt. Bhima, the doer of terrific deeds, in whose stomach there is a fire named Vrik,
blew his great conch named Paundram.

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

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

**Commentary**

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

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

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

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

Ishâvah means arrows. Ishvâsah means through which arrows are shot, i.e. bow. Combining the two words leads to paramesvasah –
one who holds the best bow.  **Kâshyah** - king of Kâshi, **cha** – and, **shikhandi** - the mighty chariot-warrior, **aparâjitah** - unconquerable, as he cannot be defeated by anyone.  Or **chaparâjitah** – one who looks splendid with a bow and arrow.  Râjitam means shining - can be taken as a compound word like Chapa + Râjitam. || 14-17||

**STANZA 18**

drupado draupadeyâshchasa sarvashah prithivipate;

saubhadrashchamahâbhâahuşhankhân dadhmuh prithak prithak.

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

**Commentary**

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

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

**STANZA 19**

sa ghosho dhârtarâshtrânâm hridayâni vyadârayat;

nabhashchaprithivim chaiva tumulo vyanunâdayan.
That tumultuous sound of conches resounded through the heaven and the earth and it shattered the hearts of the sons of Dhritarāshtra. || 19 ||

Commentary

Sagāsho - That uproar, dhārtarāshtrānām - of the inmates of Dhritarāshtra (yours) hridayāni - minds, vyadārayat - rent; caused to raise fear in their hearts. This is the purport.

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

Then Sanjaya speaks about Arjuna’s activity in the battlefield, ‘Atha…etc.’

STanzas 20-21

atha vyavasthitān dvīrunitvā dhārtarāshtrān kapiḥdvajah;
pravritte shastrasampāte dhanurudyamya pāṇḍavah.
hrishikesham tadā vākyamidamāha mahipate;
seyor ubhayormadhye ratham sthāpayā me’chṣyuta.

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

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

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

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

STANZA 22

*yâvad etān nirikshe’ham yoddhukāmān avasthitān;
kair mayā saha yoddhavyam asmin ranasamudyame.*

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

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

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

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

STANZA 23

yotsyamânân aveks’ham ya ete’tra samâgatâh;
dhârtarâshtrasya durbuddher yuddhe priyachikirshavah.

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

Commentary

Durbuddheh dhârtarâshtrasya - Of the wicked minded Duryodhana, yuddhe priyachikirshavah - who are eager to fight to please him, and not to remove his wicked thoughts, ye - those kings who are gathered here.
After that Sanjaya spoke to Dhritarâshtra, ‘Evam…etc.’

STANZAS 24-25

Sanjaya uvâch:

evamukto hrishikesho gudâkeshena bhârata;

senayor ubhayormadhye sthâpayitvâ rathottamam.

bhishmadronapramukhatah sarveshâm cha mahikshitâm;

uvâcha pârtha pashyaitân samavetân kurun iti.

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

_Commentary_

_He bhârata_— Born in the Bharata dynasty, O Dhritarâshtra!

_Gudâkeshena evam uktah_— Thus said by Arjuna who has conquered his sleep, _hrishikesah_— the controller of the senses of all men, i.e. Krishna, _ubhayoh senayormadhye_— between the two armies, _bhishma-dronapramukhatah_— in front of leaders like Bhishma, Drona, etc., _sarveshâm_
he mahikshitam - and in front of all of the kings, rulers of land, rathottamam sthâpayitvâ - placing the best of chariots offered by the Lord of Fire, Lord Shree Krishna said, he pârth - O Arjuna, samavetân - who are gathered, etân kurun pashya - see these Kauravs. || 24-25 ||

STANZA 26
tatrapashyat sthitân pârthah pitrin atha pitâmahân;
âchâryân mâtulân bhrâtrun putrân pautrân sakhimstathâ.

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

Commentary

Tatra - There in both the armies, sthitân - standing, pârthah apashyat - Arjuna saw. Such is the syntax. The following refers to the warriors prepared to fight in the enemy’s army. Pitrin - Elders, pitrivyan - paternal uncles, Bhurishravah and others, pitâmahân - Bhishma, Somadatta and others, âchâryân - teachers Drona, Kripâ and others, mâtulân - maternal uncles like Shalya, Shakuni, etc., bhrâtrun - brothers like Duryodhana and others, putrân - sons like Lakshman and others, pautrân - grandsons, sakhin - friends like Ashvatthâmâ, Jayadratha and others of his age. || 26 ||
STANZA 27

shvashurān suhridashchaiva senayorubhayorapi;  
tān samikshya sa kaunteyah sarvān bandhun avasthitān;  
krīpayā parayā’vishto vishidannidam abravit.

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

Commentary

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

Sah - Kunti’s son Arjuna, sarvān bandhun avasthitān samikshya - seeing them all, relatives, friends, etc., ready to fight with each other and parayā kripayā avishtah - overwhelmed with deep compassion, idam vākyam abravit - said these words. || 27 ||

Beginning from the stanza ‘Drishtvemam…’ (28), Arjuna’s speech continues up to ‘Yadi mama…’ (45).
Arjuna uvâch:

drishtvemam svajanam krishna yuyutsum samupasthitam;

sidanti mama gâtrâni mukham cha parishushyati.

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

Commentary

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

STANZA 29

vepathushcha sharire me romahrashashcha jâyate;
gândivam sramsate hastât tvak chaiva paridahyate;

na cha shaknomyavasthâtum bhramatvâ cha me manah.

Translation- My body is trembling, hairs stand on end, Gândiva slips from my hand, my skin is afire, I cannot stand steadily, my mind wanders as it were unsteady. || 29 ||
Me sharire vepathushcha - And my body trembles,
romaharshah cha jàyate - and my hair stands on end, hastât gàndivam sramsrate - Gàndiva is slipping down from my hands,
tvak cha - and my skin, paridahyate - is burning intensely.
Aham cha na saknomi avasthàtum - I am not able to stand steadily, me manas cha bhramatìva - my mind is whirling, unsteady as it were. || 29 ||

STANZA 30
nimitàni cha pashyàmi viparitàni keshava;
na cha shreyo’nupashyàmi hatvà svajanam àhave.

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

Commentary

Kincha - Moreover, nimitàni - omens, viparitàni - suggesting inauspicious results, pashyàmi - I see, he keshav - O Krishna, àhave - in the battle, svajanam hatvà - having killed my kinsmen, anu - after, shreyah - the auspicious results in this and in the next world, subham - good consequences, na pashyàmi - I do not see. || 30 ||
STANZA 31

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

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

Commentary

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

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

He elaborates further what was said before in two and half stanzas beginning with ‘Yeshâm…etc.’
STANZA 32

yeshâm arthe kângkshitam no râjyam bhogâh sukhâni cha;
ta ime’vasthitâ yuddhe prânâmstyaaktivâ dhanâni cha.

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

*Commentary*

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

STANZA 33

âchâryâh pitarah putrâstathaiva cha pitâmahâh;
mâtulâh shvashurâh paustrâh shyâlâh sambandhinâs tathâ.

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

*Commentary*

Arjuna speaks about the warriors of the opposite side. Teachers
and others. The meaning of the words teacher, father, uncle, sons, etc., are clear. || 33 ||

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

STANZA 34

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

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

Commentary

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

Nu - From a different perspective, kim punah - what to say of, mahikrite - for the sake of a worldly kingdom? Shall I kill them only for getting sovereignty of the earth? The meaning is, ‘I won’t kill.’ || 34 ||
STANZA 35

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

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

Commentary

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

STANZA 36

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

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

Tasmât - Because of the occurrence of sin due to killing our relatives, as told in Dharmashâstras (code of righteousness), svabândhayân dhârta-râshtrân hantum nârâh - it is not right on our part to slay our relatives, the Kauravs. He mâd hva - O Krishna! Svajanam hatvâ vayam katham sukhina syâma - How will we be happy by killing our relatives? ‘Hi’ means definitely we will not be. || 36||

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

STANZAS 37-38

yadyapyete na pashyanti lobhopahatachetasah;
kulakshayakritam dosham mitradrohe cha pâtakam.

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

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

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

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

He elaborates on this evilness in the next stanza ‘Kula…etc.’

STANZA 39

kulakshaye pranashyanti kuladharmâh sanâtanâh;
dharme nashte kule kritnam adharmo’bhibhavatyuta.

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

Commentary

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

**STANZA 40**

adharma$bhibhavat$ krishna pradushyanti kula$triyah$;  
strishu dushtasu vârshneya jâyate varnasankarah.

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

*Commentary*

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

What will happen then? To this, he says ‘Sankarah…etc.’
STANZA 41

sankaro narakâyaiva kulaghnânâm kulasya cha;
patanti pitaro hyeshâm luptapindodakakriyâh.

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

Commentary

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

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

STANZA 42

doshair etaih kulaghnânâm varnasankarakârakah;
utsâdyante jâtidharmâh kuladharmâshcha shâshvatâh.
Translation- Due to confusion of castes, caused by the sins of clan-destroyers, ancient traditions of the clan and also class and their family virtues will be destroyed. || 42 ||

Commentary

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

STANZA 43

utsannakuladharmânâm manushyânâm janârdana; narake’niyatam vâso bhavatityanushushruma.

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

Commentary

He janârdana - O Krishna! Utsanna-kula-dharmânâm - Of those men whose family tradition of religious practices is destroyed, because of the absence of anyone to perform rites to remove their state of phantom-ness, narake niyatam - forever in hell, vâso bhavati - is their accommodation. Thus we have anushushruma - heard the words of
Smrutis from the mouths of our preceptors, but it is not a spec of our imagination. Similarly there is one Smruti which says men who are engaged in sinful acts and do not observe rituals of atonement, and those who do not repent for their misdeeds, always go to hell, which is utterly painful. || 43 ||

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

STANZA 44

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

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

Commentary

Râjya-sukh-lobhena - Due to greed for the pleasures of a kingdom, svajanam hantum udyatâh - we are prepared to kill masses of our own people, tadetat mahat-pâpam vayam kartum vyavasitâh - this act of great sin that we have undertaken, aho bata - alas! What a great sin we have resolved to commit. It will bring much sorrow. This is the meaning. || 44 ||
‘It is better to die than to kill kinsmen’, says Arjuna in the next stanza ‘Yadi…etc.’

**STANZA 45**

yadi mâm apratikâram ahastram shastrapânayah; dhârtarâshtrâh rane hanyus tanme kshemataram bhavet.

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

*Commentary*

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

Thus describing Arjuna’s dejection, Sanjaya again says, ‘Evamuktvâ…etc.’

**STANZA 46**

*Sanjaya uvâch:*

evamuktvâ’rjunah sankhye rathopastha upâvishat; vishrijya sasharam châpam shokasamvignamânasah.
Translation - Sanjaya said: Speaking thus in the battlefield, Arjuna, his mind overwhelmed with grief, cast aside his bow and arrows and sat down in the chariot. || 46 ||

Commentary

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

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

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Chapter 2
Sânkhya Yoga
The Yoga of Knowledge

STANZA 1
Sanjaya uvâcha:

tam tathâ kripayâvishtam ashrupurnâkulekshanam;
vishidantam idam vâkyam uvâcha madhusudanah.

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

Commentary

Once again Sanjaya said, krupayâvishtam - overcome by pity, to him, whose eyes were filled with tears, tathâ - in the aforesaid manner, lamenting, tam - to him (Arjuna), madhusudanah – Krishna, idam vâkyam uvâch - said thus, the sentence that follows. || 1 ||
STANZA 2

Shree Bhagavân uvâcha:

kutastvâ kashmalam idam vishame samupasthitam;
anâryajushtam asvargyam akirtikaram arjuna.

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

Commentary

He arjuna - O Arjuna! Idam - This despondency in the guise of Dharma, kashmalam - confusion, vishame - in this trying situation, tvâ - to you, who is wise, kutah - for what reason, samupasthitam - has it come about? Nanu - Indeed, if it has occurred to you on account of the discriminative thought about Dharma and Adharma, to this the Lord says, anâryajushtam - which can come to an ignoble or ignorant man, hence it is harmful to the objectives of life here as well as hereafter. This leads to asvargyam - obstructive in the attainment of heavenly happiness, as well as being anti-heavenly, and akirtikaram - cause of infamy in this world and the next. || 2 ||
STANZA 3

klaibyam mâisma gamah pârthapârtha naitat tvayyupapadyate;
kshudram hridaya daurbalyam tyaktvottishtha parantapa.

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

Commentary

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

STANZA 4

Arjuna uvâcha:
kathambhishmamahamsankhyedronamcha madhusudana;
ishubhihpratityotsyâmipujârâhâvarisudana.

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

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

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

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

He madhusudana - O Shree Krishna! Aham bhishmam dronam cha katham pratiyotsyâmi - how can I confront Bhishma who is my grandfather, and Drona who is my teacher, sankhye - in war, ishubhih - with arrows, pratiyotsyâmi - how can I attack? I can not.

He arisudana - O Shree Krishna, the vanquisher of enemies, yatstau pujârhaun - as they are worthy of adoration with flowers, etc. || 4 ||
Then thinking, ‘Compared to killing elders for kingdom and thereby incurring sin, I prefer to beg,’ he further continues, ‘Gurun…etc.’

**STANZA 5**

\[
gurun ahatvā hi mahānubhāvān
shreyo bhoktum bhaikshyam apiha loke;
hatvārthakāmāṃstu gurun ihaiv
bhunjiya bhogān rudhirapradigdhān.
\]

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

**Commentary**

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

In my opinion the kingdom earned by destroying them is not beneficial. Ārthakāmāṇ gurun hatvā - By killing masters attached to enjoyments, rudhira-pradigdhān - those enjoyments which are stained by their blood, aham iha - with myself enjoying the pleasures enjoyed by them in the same place as they had been, kathamiti sheshah - ‘how should I?’ – This is to be added. Bhunjiya - How should I consume? It
is not proper that I should enjoy the same. || 5 ||

Again, having realized the magnanimity of Lord’s statement, he entertains doubt about his own thought and says, ‘\textit{Na}...etc.’

\textbf{STANZA 6}

\texttt{na chaitad vidmah kataran no gariyo}
\texttt{yadvâ jayema yadi vâ no jayeyuh;}
\texttt{yân eva hatvâ na jijivishâmas}
\texttt{te’vasthitâh pramukhe dhârtarâshtrâh}

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

\textit{Commentary}

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

In fact, our victory over them amounts to our own death, thus (he) says in the line. \textit{Yâneva hatvâ na jijivishâmah} - By killing whom we do
not wish to live, te eva dhârtarâshtrâh - those sons of Dhritarâshtra, yoddhum pramukhe avasthitâh - standing face to face to fight. || 6 ||

STANZA 7

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

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

Commentary

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

Aham tvâm pricchâmi - Hence I would ask You, who are the ocean of affection and grace to those who have taken Your shelter, ato me yat - as to which line of action a person like me (who seeks Your
safety) should take for one’s good, tell me conclusively, \( \text{và nishchitya bruhi} \) - or direct me precisely.

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

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

**STANZA 8**

\( \text{na hi prapashyâmi mamâpanudyâd} \)
\( \text{yacchokam ucchoshanam indriyânâm;} \)
\( \text{avâpya bhumâvasapatnam riddham} \)
\( \text{râjyam surânâm api châdhipatyam.} \)

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

**Commentary**

\( \text{Bhumau} \) - On this earth, \( \text{asapatnam} \) - without enemy, \( \text{riddham} \) - prosperous, \( \text{avâpya râjyam} \) - gaining the kingdom, \( \text{cha param surânâm} \)
adhipatyam api - and then the kingdom of gods, (there is no use of a kingdom or even the place of Indra without my kinsmen). Indriyânām-ucchoshanam - The grief that withers my senses, yad-apanudyāt – that would mitigate it, tadaham na prapashyāmi - I do not see, hi - definitely. || 8 ||

STANZA 9
Sanjaya uvācha:
evam uktvā hrishikesham gudākeshah parantapah;
na yotsya iti govindam uktvā tushnim babhuva ha.

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

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

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

STANZA 10

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

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

Commentary

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

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

STANZA 11

Shree Bhagavân uvâcha: ashochyân anvashochastvam pragnyâvâdâmshcha bhâshase; gatâsun agatâsumshcha nânushochanti panditâh
Translation- Your grief is for those who do not deserve to be sorrowed for, as they are attached to the physical body. Your argument is based on the same thoughts. Wise men do not lament over those who have lost their lives (bodies) and those still alive, because the body is perishable and the Self is imperishable. Therefore, this deemed lamentation of yours is meaningless.

Commentary

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

Pragnyâvâdâmshcha bhâshase - Yet you speak words of wisdom resorting to the intellects of those who are body-minded. Your arguments are, “Having noticed my kiths and kinsmen in the battle field, eager to fight…” and “Oh! What a sin we are determined to commit…” Your arguments arise from this kind of intellect. This logic does not befit you, who already knows My viewpoint of reducing the burden (of sinners) on Mother Earth. This is the gist of Krishna’s words.
Like wise, the panditah - wise men, do not lament over those gatâsun - kinsmen who have lost their lives and, agatâsun - those who are still living but who are afflicted by the grief of bereavement.

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

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

STANZA 12

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

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

Commentary

Aham tu jâtu - In the remote primordial times, na eva na âsam - not that I was not there (eternal existence of Himself has been stressed).
Hence it can never be that I, the Lord of the perishable and imperishable, and the doer of the cosmic creation, was not there before creation. I am ever present (to indicate this). Na tvam jātu - It is not that you were not there, before the creation of the world, neme janādhipah - nor these kings were not before creation.

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

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

Just as My manifestation at present is for the protection of saints, so also it would be in the future as well. In fact in My case, whoever happens to be the cause of cosmic dissolution, and who is liberated yet
voluntarily enters into mundane incarnation, even in the state of dissolution, there is no possibility of non-existence. In the same manner, in your case, as well as in the case of these kings; while they indulge in flux on account of their repeated embodiments, according to their committed actions, their non-existence even at the stage of cosmic dissolution is not tenable; since their muddy precipitation of a continued prime-action has not disappeared and hence as a result it exists for the future potential existence in the seed-form.

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

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

Instructing about the changing nature of the body and trans-mi-
gratory nature of the embodied Selves, indicated by their joining another body, Lord Krishna speaks about disillusioned state of a Gnyâni (a wise person) in the stanza ‘Dehinah... etc.’

**STANZA 13**

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

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

*Commentary*

**Dehinah** - For the embodied Self, i.e. Kshetragnya (the knower of the body), *asmin dehe* - in the gross body given by God suited to his Karma, *yathâ kaumâram* – like the stage of childhood, *yauvanam* - youth, *jarâ* - old age. These three stages come naturally, in the same way, *dehântara prâpti* - passing on to another body is natural. *Tatra* - In regard to passing onto another body, *dhirah na muhyati* - a wise man is not deluded due to his strength of Self knowledge. A courageous man does not grieve thinking that ‘I will die’ because he knows that there is no death for the Âtmâ (Self). It is to be understood that an illustration of one embodied Self, is applicable to all. || 13 ||
Well, those Kshetragnyas in their essential nature are indestructible, but while fighting, war pains are ought to be there due to the strokes of weapons. But this is a Shâstra assigned work for Kshatriyas, etc. If this is the case, the answer is given in the stanza ‘Mâtrâsparshâh…etc.’

**STANZA 14**

mâtrâsparshâstu kaunteya shitoshnasukhaduhkhadâh;
âgamâpâyino’nityâs tâmstitikshasva bhârata.

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

_Commentary_

_He kaunteya_- O Arjuna, the son of Kunti, _shitoshna-sukhaduhkhadâh_- those sense-object contacts which, as a result, yield happiness or unhappiness, while receiving agreeable or disagreeable objects, like cold and heat, etc., _âgamâpâyinah_- they come and go, are of transitory nature, hence _anityah_- temporary, _mâtrâ-sparshâh_- Mâtrâ - (sense) objects like sound agreeable or disagreeable, etc., Sparshâh - (their) contact with senses. _He bhârata_- O Arjuna, _tân titikshasva_- endure them coming in the form of cold and heat, hard and soft, etc., with courage, and without attachment to fruits till the act assigned by the Shâstras,
like war, etc., comes to an end. Withstand them and their means. || 14 ||

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

**STANZA 15**

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yam hi na vyathayantyete purusham purusharshabha;
samaduhkha sukham dhiram so’mrutatvâya kalpate.
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**Translation** - O Arjuna! That courageous man who is not disturbed by the sense-objects, and to whom pain and pleasure are equal, he is called steadfast, he becomes eligible to attain liberation. || 15 ||

**Commentary**

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

The Lord indicates that (the faculty of) discrimination between real and unreal is a means to forbearance in ‘Na…etc.’
STANZA 16

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

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

Commentary

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

The Lord, ascertaining the essential nature of the Kshetragnya, teaches in the following nine stanzas.
STANZA 17

avînâshi tu tad viddhi yena sarvam idam tatam;
vinîsham avyayasyâsyâna kashchit kartum arhati.

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

Commentary

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

Now the Lord describes the eternal nature of the Self and perishable nature of the bodies with the words ‘Antavanta…etc.’
STANZA 18

antavanta ime dehā nityasyoktāh sharirinah;
anāśino’prameyasya tasmād yudhyasva bhārata.

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

Commentary

Anāshinah - Of that which is unfit for destruction, prameyasya - that which is unfit for comprehension through instruments like the eye, etc., nityasya - of the (eternal), sharirinah - that is, of the embodied Self, which is permanent and different in each body, ime - these, cognizable with the aid of eyes, etc., dehāh - bodies, for which destruction is certain, those are called anta-vanta - finite. He bhārata - O Arjuna!

Tasmāt - For that reason, i.e. because of the perishable and imperishable natures of the body and of the Self, yudhyasva - ‘do fight’ and ‘do not lament’ is the essence of His advice.

STANZA 19

ya enam vetti hantāram yashchainam manyate hatam;
ubhau tau na vijānito nāyam hanti na hanyate.

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

**Commentary**

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

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

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

**STANZA 20**

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

Commentary

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

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

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

He confirms the aforesaid point in the next stanza.

**STANZA 21**

vedâvinâshinam nityam ya enam ajam avyayam;

katham sa purushah pârtha kam ghâtayati hanti kam.

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

**Commentary**

*Yah* - He who, *ajam* - (knows this Self) to be unborn and *avyayam* – not liable to decay, thus, *avinâshinam nityam enam veda* - he who knows this Self to be indestructible and eternal, *sah purushah* - that person, *he pârtha* - O Arjuna, how does he kill the Self, which exists in the body of a god or a man? He does not kill. And how does he cause to kill anybody? He does not do so.
In the case of the Self, indicated by the above-said characteristics, there is no possibility of this doer-ship independently or causatively in regard to the act of killing. || 21 ||

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

STANZA 22

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

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

*Commentary*

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

For a Kshatriya, member of the warrior class, while remaining steadfast in the duty laid down by the Shâstras, such as battle, etc., if he happens to cast off his body, attainment of a suitable (fair) body is assured
by the Shâstras. So, in leaving the body, there is reason to rejoice; hence
grief should not be entertained as has been previously mentioned. || 22||

The Lord confirms the aforesaid imperishability of the Self, men-
tioning its other characteristics in the stanza ‘Nainam…etc.’

STANZA 23

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

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

Commentary

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

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

STANZA 24

acchedyo’yam adâhya’yam akledyo’shoshya eva cha;
nityah sarvagatah sthânur achalo’yam sanâtanah.
Translation - Since it cannot be cut, it cannot be burnt, it cannot be wetted and it cannot be dried, it is eternal, present everywhere, of steady nature, immovable and extant from the beginning of time. || 24 ||

Commentary

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

STANZA 25

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

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

Commentary

Avyaktah - Unmanifest, it is not an object of direct perception for the senses like the eyes, etc., like an object that could be shown and
cut. It is said that this Self is of this kind. _Ayam-achintyah_ - It is inconceivable, unthinkable by inner organs, like objects susceptible to be cut, etc. But according to Lord Shree Krishna, the Self can be perceived by them, as the motivator of the body, the senses and organs, being _avikâryah_ - unchanging, incapable of modifications. The verb ‘Iti Uchyate’, meaning ‘is said to be’, is to be connected with each of the above adjectives. _Tasmât enam evam viditvâ_ - Therefore, knowing it (the Self) thus, it is not befitting for you to grieve. || 25 ||

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

**STANZA 26**

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

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

_Commentary_

_Atha - _From another point of view, _api - _and, if you cannot understand the nature of the Âtmâ as I have explained, which is rather hard
The Lord affirms the same point in ‘Jâtasya…’

STANZA 27

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

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

Commentary

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

Nityajâtam - With the birth of the body, nityam - definitely it is born, sharire mrite nityam mritam - at the death of the body Âtmâ definitely dies, manyase - if you assume this, tathâpi he mahâbâho - then also, O Arjuna, O best among the men, (this address is satirical) tvam evam - saying this, ‘how can I kill Bhishma in the battle, etc.,’ you should not lament. || 26||
Thus talking about creation, etc. that is inevitable for all beings right from the gods to the insentient, to remove Arjuna’s sorrow, the Lord says, ‘Avyaktâdini...etc.’

STANZA 28

avyaktâdini bhutâni vyaktamadhyâni bhârata;
avyakta nidhanânyeva tatra kâ paridevanâ.

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

Commentary

He bhârata – O Arjuna! Avyaktâdini - Avyakta - unmanifest, Âdih - prior state; who are not manifest in prior state, vyakta-madhyâni - Vyaktam – manifest, Madhyam - who are clearly manifest in the middle state (between birth and death), avyakta nidhanânyeva - Avyakta - unmanifest, not seen, nidhana - end, beings who are not seen after death, bhutâni - all types of beings, gods, men, etc., tatra - for them having such character, kâ paridevanâ? - why are you mourning? (Why do you become sad and talk in this way?) Hence, there is no reason to lament at all. || 28 ||
The Lord says that there are very few people who see, speak, and listen to the true nature of the Âtmâ, though they are able to discriminate between body and Âtmâ, in ‘Âscharyavat…etc.’

STANZA 29

âscharyavat pashyati kashchid enam
âscharyavad vadati tathaiva chânyah;
âscharyavacchainam anyah shrinoti
shrutvâpyenam veda na chaiva kashchit.

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

*Commentary*

Among the persons who can discriminate between body and Âtmâ by means of knowledge acquired from the studies of spiritual teachings as guided by their preceptor, having appropriate knowledge of the individual Self and Me (the Supreme Self), kashchit - some rare person who has become expert in visualizing the Âtmâ, having highest merit to his credit, abide by My commands, âscharyavat pashyati - perceives the Âtmâ, possessed of the above mentioned character, which is full of wonder, (prakriti-janya-vastu-bhinnataya - very distinct to all kinds of prod-
Tathaiva cha anyah vadati - In the same way some seer of the Âtmâ speaks of it to another in the manner he has experienced it, anyascha āshcharyavat enam shrinoti - and whose actions which are averse to listening to the knowledge of the Âtmâ are destroyed, hears about this wonderful Âtmâ as it is, kashchit - some, whose actions which are averse to listening to the knowledge of the Âtmâ are not destroyed, do not understand it, though he has heard about it. Therefore, the seer, the speaker and the listener of this Âtmâ in the true sense are very few. || 29 ||

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

**STANZA 30**

dehi nityam avadhyo’yam dehe sarvasya bhârata;
tasmât sarvâni bhutâni na tvam shoĉhitum arhaSi.

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

*Commentary*

Sarvasya - Right from Brahmâ to gross objects, who hold the body, (the author explains here that the singular form is used to denote the entire species), dehe ayam - this embodied Self, nityam - definitely,
avadyah - should be understood as indestructible, tasmâd-hetoh - therefore, for this reason, sarvâni - all, bhutâni - the entire class of sentient individual Selves having insentient bodies, tvam na shochitum arhasi - it is not proper (for you) to mourn for them. Having the insentient bodies as their attributes, which are perishable by nature, and themselves having imperishable nature, to mourn for both of them is a sign of ignorance. (It is the purport) || 30 ||

Dismissing Arjuna’s words expressing infirmity that ‘my body is shaking, etc.,’ the Lord says by the stanza ‘Svadharmam…etc.’

STANZA 31

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

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

Commentary

Chakârah samucchaye – ‘Ca’ here means ‘and’. By that, along with the explanation of the perishable and imperishable nature of the body and Âtmâ respectively, and the appropriateness of fighting the battle as an
assigned duty (of a Kshatriya) these two are said here.

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

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

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

STANZA 32

yadricchâya chopapannam svargadvâram apâvritam;
sukhinah kshatriyâh pârtha labhante yuddham idrisham.
Translation - O Arjuna, only the fortunate, meritorious Kshatriyas have a chance to fight a war like this, coming of its own accord; it is an open gate to heaven. || 32 ||

Commentary

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

STANZA 33

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

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

Commentary

Atha tvam imam dharmyam sangrâmam na karishyasi chet - If you do not fight this duty-bound righteous war, tatah - not performing your duty, svadharma - your obligatory duty, kirtim - and fame as a brave man, hitvâ pâpam eva avâpsyasi - forfeiting which, you will
incur sin, natvânyat - nothing else. || 33||

Moreover ‘Akirtim…etc.’

STANZA 34

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

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

_Commentary_

_Bhutânyapi_ - Men and others also, _te_ - your, _avyayâm_ - for all time, _akirtim cha_ - and infamy; ‘Arjuna ran away from the battle though a brave man,’ in this way people will ridicule you. Therefore, _sambhâvitasya_ - for the honoured one who is famous as a Mahârathi, _akirtih_ - defame, _maranât atirichyate_ - is more than death. The meaning is that death is better than defame. || 34||

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

STANZA 35

bhayâd ranâd uparatam mamsyante tvâm mahârathâh;
yeshâm cha tvam bahumato bhutvâ yâsyasi lâghavam.
Translation- The great warriors will think that you have fled from the battle in fear, once honoured by them as a heroic enemy. Now you will become an object of contempt for them. || 35 ||

Commentary

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

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

STANZA 36

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

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

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

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

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

STANZA 37

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

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

If you are killed by enemies in this righteous war following My order, you will attain heaven, as you fought on My command, (‘Vâ’ is used to put forth another argument.) 

Athavâ shatrun jîtvâ - Or conquering the enemies, mahim - sovereign kingdom of the earth, bhokshyase - you will enjoy. (Therefore, in view of this double benefit), he kaunteya - O Arjuna, yuddhâya - determined to fight the war, uttistha - stand up, make up your mind. || 37 ||

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

STANZA 38

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

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

Commentary

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

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

**STANZA 39**

eshâ te’bhihitâ sânkhye buddhir yoge tvimâm shrinu;

buddhyâ yukto yayâ pârtha karma bandham prahâsyasi.

**Translation** - This, which has been taught to you, is the wisdom concerning Sâmkhya, by which the Self is known. O Arjuna! Now listen to this other discipline in regard to Yoga, the path of action, by following
which you will get rid of the bond of Karma. || 39 ||

**Commentary**

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

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

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

**STANZA 40**

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

**Translation**- There is no loss of effort in the work here in Karma Yoga, even if the work started thus remains incomplete, being interrupted
in the middle; it does not go off without fruit nor does it do any harm, even though a little of this discipline (Karma Yoga) affords protection against the great fear of Samsâra. || 40 ||

Commentary

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

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

The people who perform works as per the Shâstra have two types of mental disposition - to act with desire for fruit and to perform acts without any desire. In this regard, to make known the supremacy of Karma Yoga, the Lord points out the difference between the two in the stanza ‘Vyavasâyâtmikâ…etc.’
STANZA 41

vyavasâyâtmikâ buddhir ekeha kurunandana;
bahushâkhâ hyanantâshcha buddhayo’vyavasâyinâm.

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

Commentary

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

He kurunandana - O Arjuna! Avyavasâyinam hi - Of those possessed of bodily ego, having desires (and due to that ) having no resolute understanding regarding the true nature of the Self, buddhayah hi
anantah - their thoughts are endless, bahu-shakhâh cha - and having many branches, which are of the form of desires for obtaining various objects, because those are helpful to obtain desired fruits of various kinds like heaven, progeny, cattle, kingdom, etc. || 41 ||

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

STANZA 42-43

yâm imâm pushpitâm vâcham pravadantyavipashchitah;
vedavâdaratâh pârtha nânyad astiti vådinaḥ.
kâmâtmânah svargaparâ janmakarmaphalapradâm;
kriyâvisheshbahunâm bhogaishvaryagatim prati.

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

Commentary

He pârtha - O Arjuna, avipaschitah - those ignorant with little knowledge, veda-vâda-ratâh - who take interest in the words of the Vedas describing fruits (of the rituals, etc.) such as heaven, etc., ratâh -
Ata eva - Hence, na-anyad-asti-iti-vâdinah - those who argue that there is no other happiness like the bliss of Paramatmâ or Âtmâ, higher than the happiness enjoyed in heaven, ata eva - hence, kâmâtmânah - whose minds are fully attached to sense-objects, ata eva - because of that, svargaparâh - for whom the attainment of heaven is the highest goal.

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

STANZA 44

bhogaishvarya prasaktânâm tayâpahritachetasât; vyavasâyâtmikâ buddhih samâdhau na vidhiyate.

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

Commentary

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

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

Indeed, why do the benevolent Vedas, which are engaged in showering happiness on the souls (Selves), tell about such Karmas, which yield worldly fruits, which lead to birth and death? To this question the Lord answers in the stanza ‘Traigunya…etc.’
STANZA 45

traigunyavishayâ vedâ nistraigunyo bhavârjuna;
nirdvandvo nityasatvastho niryogakshema âtmavân.

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

Commentary

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

He arjuna - O Arjuna, as you are an aspirant, bhava - be, nistraigunyah - Traigunya means the group of three qualities, Tamas,
Rajas and impure Sattva - from whom these qualities have disappeared. Or, one who has transcended the three qualities is ‘Nistraigunyah’. (Here the author explains this compound word as Tatpurusha as per the aphorism “Nih…” This is an ablative case used because of the prefix ‘Nih’ meaning ‘from whom’.

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

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

Or else niryogakshema means being indifferent to fresh acquisitions and the safe guarding of what has been acquired except the means of attainment of the Self and Supreme Self. Being so, âtmavân bhava - do
attain the Self, aspire for the Self and the Supreme Self. ‘I am Âtmâ, not the body’ - have this sort of faith; and that ‘I am the servant of the Supreme Self, He is my Master, worthy of worship. I am His disciple, I am fit to remain under His orders.’ Be possessed of that honorable feeling that is - Paramâtmâbhimânah; be endowed with that. || 45 ||

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

STANZA 46

yâvânarthâ udapâne sarvatah samplutodake; 
tâvân sarveshu vedeshu brâhmanasya vignyânatah.

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

Commentary

Jalâbhilâshukasya - For a thirsty man or who needs water, yathâ – like, sarvatah samplutodake - from a big reservoir full of water all around, udapâne cha - from which water is drawn for drinking, etc., or a small storage of water like a stepped well or well, from that also; (the connection is of adjective and the object qualified by that), yâvân arthah - as much water is required, tâvân - only that amount of water is
taken, not the entire well. **Tathā vignyānatah** - Similary is the case of a wise Brāhman. Here Vignyānatah means in the case of one who has proper grasp of the nature of the individual and Supreme Self. **Brāhman** means one who is an aspirant of Brahma, the Supreme Lord, i.e. the seeker of emancipation; for him, **sarveshu vedeshu** - from all Vedas instructing about the modes of worship addressed to various deities for people desirous of attaining four-fold goals (Dharma - righteousness, Artha - material prosperity, Kāma - mundane pleasure and Moksha - liberation), **tāvān arthah** - only that much is to be accepted, that which is useful to attain immortality, not going after attainment of heaven, etc. ||46||

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

**STANZA 47**

karmanyevādhikāraste mā phaleshu kadāchāna;  
mā karmaphalahetur bhur mā te sango’stvakarmani.

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

**Commentary**

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

\textbf{STANZA 48}

\textit{yogasthah kuru karmâni sangam tyaktvâ dhananjaya;}
\textit{siddhyasiddhyoh samo bhutvâ samatvam yoga uchyate.}

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

\textit{Commentary}

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

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

STANZA 49

durena hyavaram karma buddhiyogâd dhananjaya;
buddhau sharanamanviccha kripanâh phalahetavah.

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

Commentary

He dhananjaya - O Arjuna! Buddhiyogât - Buddhyâ - By the
knowledge of being connected with the Self and the Supreme Self and by equanimity; as said, that Karma Yoga is Buddhi Yoga, than that, karma - the acts like Agnihotra, etc., tainted by desire, durena - by far, avaram - is much inferior. In short, it means that in the quantum of difference between these two, regarding excellence and inferiority is of high magnitude.

**Atah buddhau** - Therefore, seek refuge in knowledge inherent in Karma Yoga, **sharanam anviccha** - seek refuge or shelter. In other words, remain in that attitude of knowledge alone. **Phalahetavah** - Those who generate fruit from their action, such human beings are kripanâh - pitiable. Those who do their acts with attachment to fruit would become prey to instability of embodiments. || 49||

Again the Lord asserts the same point in the verse beginning with the word ‘Buddhi...etc.’

**STANZA 50**

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

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

*Commentary*

Iha - In this life span, buddhiyuktah - endowed with knowledge being incorporated in Karma Yoga, sukrita-dushkrite - good acts and
evil acts, which are the root cause of birth and death, and which are stuck to the Kshetragnya, i.e. the embodied Self from ancient times, **ubhe jahâti** - discard both. **Tasmât** - Therefore, **yogâya** - in Karma Yoga, that is said above with the application of Buddhi Yoga (mental disposition), **yujyasva** - be dedicated to that.

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

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

**STANZA 51**

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

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

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

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

**STANZA 52**

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

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

*Commentary*

**Te** - Your; if you act in the aforesaid manner and thereby purifying your mind,** buddhih yadâ** - when your intellect,** moha-kalilam** - Mohah -
pervasive knowledge in which the sense of me and mine about the body and bodily relations is prevalent; that (delusion) is due to absence of Self-knowledge, sa eva kalilam - that is indeed impurity, vyatitarishyati - transcends fully, tadâ shrotavyasya shrutasya cha - then, (Shrotavya and Shrutsa means - that to be heard and that which is heard) the fruit along with the means, nirvedam – dispassion, gantâsi - (you) will obtain, by attainment of dispassion, Self-knowledge as it exists. As per the teaching of the Smrti verse - “Knowledge arises from virtue; detachment arises out of knowledge; from detachment, arises highest knowledge which reveals the supreme truth.” || 52 ||

STANZA 53

shrutivipratipannâ te yadâ sthâsyati nishchalâ;
smâdhâvachalâ buddhistadâ yogam avâpsyasi.

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

Commentary

Shruti-vipratipannâ - Shrutsa - By listening to the advice from Me about the acts suitable to your status and stage in life, i.e. Brahmacharya, Grihastha, etc., adjusted to worship of Me as the means of liberation, and about the nature of the Self and the Supreme Self, Vipratipannâ - having their appropriate knowledge, ata eva - and there-
fore, achalâ - becoming steady, not affected by any untoward place, situation, time, etc., te buddhih - your knowledge, wisdom, yadâ sthâsyati nishchalâ - will stay unshaken, samâdhau - in the purified mind, by doing work dispassionately, and in the form of My worship, tadâ yogam avâpsyasi - you will be able to realize the Âtmâ.

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

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

STANZA 54

Arjuna uvâcha:

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

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

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

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

STANZA 55

Shree Bhagavân uvâcha:

prajahâti yadâ kâmân sarvân pârtha manogatân; àtmanyevâtmanâ tushtah sthitapragnyastodchyate.

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

Commentary

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

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

STANZA 56

duhkheshvanudvignamanâh sukhesu vigatasprihah;
vitarâgabhayakrodhah sthitadhir munir uchyate.

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

Commentary

Duhkheshu - In hardships (of three kinds), caused by the mind and the like (Adhyâtmika, Adhibhautika and Adhidaivika) when such pains
befall, *anudvignamanâh* - whose mind is not perturbed, *sukheshu* - in pleasurable events arising from wife, son, money, food, drink, etc., *vigatasprihah* - free from desire to enjoy those pleasures, therefore, *vitarâga-bhaya-krodha* - a person from whom passion, fear and wrath have departed, *etadrisho munih* - one who is absorbed in contemplation, such a person is a Muni, *sah sthitadhhih* - he is called Sthitapragnya, person with steady intellect. || 56 ||

Thereafter, Lord explains steady wisdom, in the stanza ‘Yah…etc.’

**STANZA 57**

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

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

**Commentary**

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

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* BHAGAVAD GÎTÂ BHÂSHYAM  
Cha. 2
ever comes to him. **Tasya** - Of that person, **pragnyâ** - intellect, **pratishtitâ** - attains stability. He is also a person with steady understanding. || 57 ||

The Lord cites another kind of Sthitapragnya in the stanza ‘Yadâ…etc.’

**STANZA 58**

\[\text{yadâ samharate châyam kurmo’ngâniva sarvashah;}\]
\[\text{indriyânindriyârthebhyas tasya pragnyâ pratishtitâ.}\]

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

**Commentary**

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

Thus having completed the exposition of the distinct characteristics of Sthitapragnya and thereby satisfactorily answering the questions posed by Arjuna, the Lord tells about the paucity of occurrence of
Sthitapragnya, and instructs the mode of attainment of steady understanding in the stanza ‘Vishayâ…etc.’

STANZA 59

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

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

Commentary

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

What else? Without Self-visualization, conquest over the senses along with complete reversal of attachment for sense-pleasures, would
not take place. In regards to this the Lord says in the stanza ‘Yatatah…etc.’

STANZA 60

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

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

Commentary

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

Indeed, such sense-control is dependent on Self-realization, and Self-realization is dependant on sense-control. Thus due to the fallacy of inter-dependence, doubt arises whether the state of Sthitapragnya is possible to achieve. In order to remove that doubt, the Lord says in the stanza ‘Tani…etc.’
STANZA 61

tâni sarvâni samyamya yuktah āsita matparah;
vashe hi yasyendriyâni tasya pragnyâ pratishthitâ.

Translation- Such a person, who, having controlled all the senses and with his mind set on Me, attentive in My remembrance, follows the Yoga of My devotion. Whose senses are brought under subjugation, his wisdom is known to be well established. || 61 ||

Commentary

Matparah - Such a person whose only means (and end also) is through Me alone, tâni sarvâni - all those sense-organs, samyamya - having totally controlled and having engaged them in the Yoga of regulating actions in dedication to Me, yuktah san - being attentive in My remembrance having controlled the mind, āsita - one should stay on, yasya indriyâni - the senses of a person practicing thus, vashe hi - will certainly be subjugated and become free from sensuality. Then his wisdom becomes well settled. The word ‘Hi’ is assertive.

The overall purport is - by such austere practice of God-persuasion, initially, there develops detachment from sense-pleasures, thereby state of Sthitapragnya arises, and thereafter Self-vision occurs.

It is said in the first Skandha of Shreemad Bhâgavata Purâna that, ‘Constant remembrance of Krishna’s lotus feet destroys all evil tenden-
cies in the mind and establishes one in tranquility. It brings about the purification of one’s entire being, and generates love and knowledge of the Supreme Self, accompanied with experience and renunciation.’ || 61 ||

One who strives to conquer the senses with his own strength, without being fully dedicated to Me, will fall from the path of Yoga, which serves as a means to liberation. Hence, the Lord says in the stanza ‘Dhyâyato…etc.’

STANZA 62-63

dhyâyato vishayân pumsah sangas teshupajâyate;
sangât sanjâyate kâmah kâmât krodho’dbhijâyate.
krodhâd bhavati sammohah sammohât smriti vibhramah;
smitibhramshâd buddhinâsho buddhinâshât pranashyati.

Translation- To a man, dwelling in his mind on the objects of the senses, attachment to them is developed; from attachment arises desire, from desire arises anger, from anger there comes bewilderment or delusion, from delusion arises loss of memory, from loss of memory comes the destruction of power of discrimination and with the destruction of discrimination, man perishes. || 62-63 ||

Commentary

For a person who is striving to conquer the senses without having
devotion to Me, unavoidably remembers sense-objects due to his desires from time immemorial.

Vishayân - Objects like sound, touch, etc., dhyâyatah pumsah - for a man thinking upon, teshu - for those objects, sangah – attachment, upajâyate - arises, sangât kâmâh sanjâyate - from attachment arises desire, desire is the developed form of attachment. Kâma means without a particular object of enjoyment, a person is not able to sustain himself, that state is called ‘Kâma’. Kâmât krodho’bhijâyate - Through desire arises anger; when Kâma is aroused and not satiated (when the expected object is not obtainable) anger grows.

Krodhât summohah - From anger comes loss of discrimination (between what should be and should not be done), i.e. confusion takes place, sammohât smriti-vibhramah - and out of confusion loss of memory, i.e. he forgets his control over the senses he had attained for liberation, vibhromo - confusion arises. Smriti-bhramsât buddhinâshah - Through loss of memory, destruction of discrimination between Self and non-Self arises, buddhinâshât pranashyati - by loss of ability to discriminate a person perishes. This implies that he falls from the path of Yoga leading to liberation and instead submerges in Samsâra, which is described as hell.

It is said in the tenth chapter of the Bhâgavata Purâna - ‘O lotus-
eyed Lord! Those who flatter themselves thinking they have achieved liberation, but whose devotion unto You has disappeared and have no regard for You, and consequently their feelings have been polluted, such people climb with infinite difficulty only to suffer a great fall when almost they were within the reach of the goal (salvation) since they did not cherish Your feet.’ (10.2.32) || 62-63 ||

The intellect of a person, who abides by the means taught in stanza 61 (‘Tâni sarvâni…etc.’) becomes stabilised and thereafter he experiences Self-bliss. Thus the Lord says in the verse ‘Râgadvesha…etc.’

STANZA 64-65

râgadvesha viyuktaistu vishayânindriyaishcharan;
âtmaâvashyair vidheyâtmâ prasâdamadhigacchati.

prasâde sarvaduhkhânâm hânir asyopajâyate;
prasannachetaso hyâshu buddhih paryavatisîhate.

Translation- One, who behaves with the senses free from attachment and with an aversion to the objects, enjoying only those items needful for livelihood, attains tranquility. When the mind becomes tranquil, all sorrows and pain come to an end. With the heart thus purified, his stabilised intellect soon experiences Self-bliss. || 64-65 ||

Commentary

Vidheyâtmâ - Vidhiyate means to tame or bring under control.
A person whose mind is subdued by practicing the aforesaid means. 

Atmâ – Self, i.e. mind, ata eva rågadvësha viyuktaih - while experiencing charming and non-charming sense-objects without love and hatred, atma-vashyaih indriyaih - with senses unstained and controlled, vishayân - enjoying only those items necessary for the subsistence of one’s livelihood and agreeable to self duties, desires like sounds, etc.

The word ‘tu’ is used in the sense of Api – ‘also’. Charan-api - Even while enjoying, prasâdam - contentment, of inner core, i.e. heart. By remembrance of My life and deeds, Prasannatâm means purity i.e. eligibility of realisation of genuine selfhood. (This is the purport). Adhigacchati - obtains.

In the first chapter of Shreemad Bhâgavata it is said that, “That much enjoyment of Kâma is legitimate which is required to sustain life. No indulgence in sensual pleasures is the purport of Kâma. That much Karma should be done by which life is sustained; and one should engage himself to know the truth.”(1.2.10)

Besides, prasâde - when tranquility of heart has taken place, asya - in respect of this person, sarva duhkhânâm - of all the sorrows like Adhyâtmika, etc., hânih - end (of all pains), upajâyate - takes place. How does this emerge? Prasannachetasâh - Of that person whose heart is purified, buddhih - equipoised intellect, âshu - soon, âtmasvarupe - ‘in the Self’ is to be supplied, paryavatishthate - means having retracted
from material sense-objects, experiences Self-bliss. ||64-65||

‘There is no sentimentality, etc. in a person bereft of devotion unto Me’, to elaborate this point the Lord says in the stanza ‘Nāsti buddhi…etc.’

STANZA 66

nāsti buddhir ayuktasya na chāyuktasya bhāvanā;
na chābhāvayatāh shāntir ashāntasya kutah sukham.

Translation- One who has not conquered his mind by remembering and contemplating on My life and works, and tries to control it on his own, does not get steady intellect or the right disposition of mind, in the absence of thoughts related to Me. In this state he will fall prey to desires for sense-objects and will not receive peace. For such a person, how is everlasting happiness possible? ||66||

Commentary

Ayuktasya - Of one whose mind is not brought under control, subdued by remembrance of My life and deeds, i.e. one who has proceeded to captivate his senses on his own accord, buddhi - knowledge in the form of steady wisdom, nāsti - it is not at all possible, at any time whatsoever; because of that, ayuktasya tasya mayi paramātmani na bhāvanā - his tendency will not be towards Me, i.e. he will not have affectionate sentiments towards Me, the Supreme Self, along with mental
stability, \textit{abhāvayatah cha} - and in absence of such sentiment arising in him, \textit{na shāntih} - he will not get peace, i.e. the pacification of the pain arising from the craving for sensual pleasures. \textit{Ashāntashya kutah} - For such a person lacking peace of mind (because of) having desire for sense-objects, how can there be, \textit{sukham} -imperishable happiness? \textit{|| 66||}

The Lord explains the loss of knowledge, in the case of a person proceeding inadvertently to subdue sense-organs, in the stanza ‘\textit{Indriyānām...etc}’

\textbf{STANZA 67}

\textit{indriyānām hi charatām yanmano’nuvidhiyate; tadasya harati pragnyām vāyur nāvam ivāmbhasi.}

\textit{Translation} - When the mind of a person follows the senses experiencing their objects, this mind of his carries away with it his intellect, just as the wind carries away a boat on the water, and distracts the intellect from the stabilised thought of the Supreme Self. \textit{|| 67||}

\textit{Commentary}

\textbf{Charatām indriyānām} - While senses are going forth to their objects, \textit{yanmano’nuvidhiyate} - whose mind follows them, one who allows the mind to go after the senses, \textit{tanmanah} - that mind, \textit{asya} - of the person, \textit{pragnyām harati} - hijacks his intellect, \textit{iva} - just like, \textit{vāyuh ambhasi (jale) gachchati nāvam harati} - wind hijacks a boat in water. (Vāyu - reverse wind, in this context, which drags astray the boat floating in the water.)
Pragnyāṃ harati - The purport is that the mind diverts the intellect, which is stabilised in meditation of the Supreme Self, towards the enjoyment of sense-pleasures, and as a result, it is doomed, hi - definitely.

Again, the Lord reiterates on the equipoise of intellect through the conquest of sense-organs in the stanza ‘Tasmāt...etc.’

STANZA 68

tasmād yasya mahābāho nigrihitāni sarvashah;
indriyānindriyārthebhyās tasya pragnyā pratishthitā.

Translation- Therefore, O mighty armed Arjuna, his understanding is well established whose senses are kept under control in everyway; and hence whose senses are restrained from going after their objects. || 68 ||

Commentary

Tasmāt - By the reason of detraction of intellectual equipoise by mind involved in sense-experience, he mahābāho - O mighty-armed one (Arjuna), yasya pumsah - of that person, indriyān - senses are, sarvashah – completely, indriyārthebhyās - from all objects of senses (sounds and other objects of perception), nigrihitān - kept under one’s sway after retracting those, tasya pragnyā – his discrimination, pratishthitā - is to be understood to be firmly set. || 68 ||

The Lord further tells about the state of one who has realised the Self, in the verse beginning with the words ‘Yā nishā...etc.’
STANZA 69

yânishâ sarvabhutânâm tasyâm jâgarti samyami;
yasyâm jâgrati bhutâni sâ nishâ pashyato muneh.

Translation - One who has controlled the senses and has intellect which perceives the Self, he is awake in that state which is (like) night for all beings (who are unaware of the Self). When all beings are awake (in the enjoyment of worldly matters), that is night for the sage who sees (experiences the Self).

Commentary

Yâ-pragnyâ - Such discrimination which is of the nature of dexterity in Self-knowledge, sarva-bhutânâm - of all beings who are devoid of Self-knowledge, nishâ - night, discrimination being devoid of Self-knowledge (whose intellect is un-enlightened), tasyâm - in that Self-enlightened intellect, samyami - of controlled Hrishika, i.e. through senses he is tranquil at heart, jâgarti - he is awake in beholding, visualising the Self.

Yasyâm - In the intellect which is attached to the objects such as sounds, etc., bhutâni - all beings, jâgrati - are awake, sâ - that which is particularly attentive to be skilled in worldly affairs, that Pragnya, i.e. intellect, pasyatah muneh - for a Muni or seer, thinker of the Self, nishâ - is night as it were; like the night, this discrimination, dexterous in worldly affairs is absent in him. (It is the meaning.)
Thus, one who has reached the state of equipoise of intellect (stability), is not defeated by desires. For this, the Lord says in the stanza, ‘Âpuryamânam…etc.’

**STANZA 70**

âpuryamânam achalapratishtham
samudram âpah pravishanti yadvat;
tadvat kâmâ yam pravishanti sarve
sa shântim âpnoti na kâmakâmi.

*Translation*- As the water of rivers enter the full and undisturbed sea, likewise he, in whom all enjoyments enter and merge themselves, attains peace; and not he, who craves after objects of desire. || 70 ||

*Commentary*

Âpah - Water of rivers, etc., yadvat - as in the case (of the ocean), âpuryamânam - filled by itself or by its own waters all over in its place, achala-pratishtham - which is stable in one’s place, samudram - to ocean, pravishanti - they enter. In fact, by incoming waters from rivers, etc. or in case of their waters not coming, the sea does not overflow or become deficient, tadvat - like that, sarve kâmâh - Kâmâh means those which are desired with eagerness, like sounds, etc., yam pravishanti - enters whom, sah - that seer who is the perceiver of the Self, shântim - happiness, bliss alone, âpnoti - experiences. But na kâmakâmi - not...
one who is aspirant of objects of craze. The substance of this suggests that one should remain unperturbed in the events of obtaining or not obtaining objects of desire. || 70 ||

Now the Lord explains the main cause of mental solitude in the verse ‘Vihâya… etc.’

STANZA 71

vihâya kâmân yah sarvân pumâ_shcharati nihsprihah;
 nirmamo nirahankârah sa shântim adhigacchati.

Translation- That person, having abandoned all desires and having no sense of ‘I’ and ‘mine’, lives without attachment to the sense-objects or to the body, moves about seeking nothing, it is he who attains peace. || 71 ||

Commentary

Yah pumân - That person, sarvân kâmâh vihâya - having abandoned all desires and who has become nirmama - without the sense of mine in respect of all objects offering bodily comforts, nirahankârah - free from sense of ego about the body, which is non-Self, ata eva nihsprihah - because of that only, desireless, being so, loke charati - moves in the world, sah shântim adhigacchati - such a person attains peace. || 71 ||
Now the Lord concludes with the praise of that state, which is attainable by the knowledge of the Self and by performance of detached action to be done in the form of worship of the Lord (elaborated in the second chapter), who is the granter of liberation, by the verse beginning with ‘Eshâ…etc.’

STANZA 72

eshâ brâhmi sthitih pârtha nainâm prâpya vimuhyati;
sthitvâsyâmantakâle’pi brahmanirvânamricchati.

_Translation-_ O Arjuna! This is the state of stable wisdom, which leads to the attainment of Self and the Supreme Self. After having obtained it, infatuation in mundane pleasures does not affect one. Having continued to stay on in this state, even at the end of life, one attains the state of Brâhmic bliss. || 72 ||

_Commentary_

_He pârtha_ - O Arjuna! _Brâhmi_ - Which leads to highest Brahma, _eshâ sthitih_ - the state in the form of stable mind, marked by that which is firmly located in the Veda-ordained actions, linked with attainment of the Self and the Supreme Self. (‘Told by Me’ is to be supplied.) To which ever person, _enâm_ - this state is told by Me, _prâpya na vimuhyati_ - having obtained, does not get disturbed, i.e. he does not get affected by
infatuation in mundane pleasures. More so, *asyâm sthitau* - in such a state, having continued to stay on, *antakâle api* - even till the end of life, i.e. in old age, *brahma-nirvâna* - bliss of Brahma, *ricchati* - attains. Also, one may attain this state from childhood, by virtue of prior refinement in earlier birth, and continue till old age. What is there to be said in that respect! (This is the purport.) || 72 ||

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

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Chapter 3
Karma Yoga
The Yoga of Action

Thus in the second chapter, when Arjuna, who was unaware of the fact that the act of fighting the war was his duty as a Kshatriya; and that this is achieved with proper knowledge of the nature of the Self, as it becomes the means to attain the Self and the Supreme Self; and again who was deluded by the thought of the body as the Self; and due to that delusion, who was about to desist from the battle; to remove his delusion, the Sānkhya thought in the form of knowledge of the indestructible nature of the Self, along with the knowledge of Karma Yoga, i.e. unmotivated action performed as devotional service to the Lord and that being the means for understanding the Self and the Supreme Self - (all these points) were taught. In addition, the various characteristics of a man of firm wisdom, that is ‘Sthitapragnya’, were described at length.

In this third chapter, Karma Yoga, which is the means to the attainment of the true nature of the Self; which is conducive to the single minded devotion to the Lord; which is in the form of performing actions without attachment to their fruits and which is performed with the knowledge of the Self and the Supreme Self, is taught.
Not understanding properly Sāṅkhya Yoga (the path of knowledge) and Karma Yoga (the path of action), Arjuna again asks in the stanza ‘Jyâyasi…etc.’

**STANZA 1**

_Arjuna uvâcha:

jyâyasi chet karmanaste matâ buddhir janârdana;

tat kim karmani ghore mâm niyojayasi keshava.

_Translation-_ Arjuna said: O Janârdana! If You consider that adherence to knowledge (in the form of restraint of senses as the means of liberation), is superior to action, then O Keshava! Why do you engage me in this terrible act of war? || 1 ||

_Commentary_

_He janârdana_ - O Janârdana, addressed thus to invoke Him, who is requested by the devotees to bestow Darshana of His beautiful divine form full of unlimited and unsurpassed bliss. _Karmanah_ - Than work like war, etc., (which has begun now), _buddhih_ - firm adherence to knowledge in the form of restraint of all organs, _jyâyasi_ - is superior among the means of Moksha, i.e. liberation, _te_ - by You, _matâ chet_ - if it is considered, _tat_ - then, _ghore_ - fierce (act) having so many blemishes, _karmâni_ - in acts like war, etc., _mâm kimartham niyojayasi?_ - ‘Come on’, ‘So fight’, etc. – in this way, why do You urge me? || 1 ||
STANZA 2

vyâmishreneva vâkyena buddhim mohayasi me;
tadekam vada nishchitya yena shreyo’ham âpnuyâm.

Translation- You are confusing my mind with statements that seem to contradict with each other, as You are at times praising the path of action, and at other times You are praising the path of knowledge. So, please tell me decisively which path will lead me to attain liberation. || 2 ||

Commentary

Kincha - Moreover, vyâmishreneva - by apparently conflicting, vâkyena – statements, sometimes You are praising the path of action, and at other times You are praising the path of knowledge. By such complex statements creating doubt, me – my, buddhim mohayasiiva - You are, I feel, confusing my mind.

The path of knowledge is in the form of renouncing all activities of sense-organs, whereas the path of action is opposite to that. Of these two, which are the means to liberation, yena - by which one, aham - I, svasya shreyo - (my highest good) liberation, prâpnuyâm - I shall be able to attain. So please tell me firmly which one is the means of liberation, whether it is the path of knowledge or path of action? || 2 ||
lokeśmin dvividhā nisṭhā purā proktā mayānagha;
gnyānayogena sāṅkhyaṅām karmayogena yoginām.

Translation - The Lord said: O sinless one (Arjuna), I have told you before that there are two forms of disciplines for people of different capacities. Sāṅkhya Yoga for those who are on the path of knowledge, and Karma Yoga for those who are on the path of action.

Commentary

He anagha - O sinless one. Purā - Previously, in the last chapter, mayā - by Me, asmin loke - in this world of human beings having different capabilities (with varying qualifications) due to pure or impure state of mind, dvividhā - two-fold ways, in the form of the path of knowledge and that of action, nisṭhā - adherence to one of them as told (by Me) before, according to the capability of a person, as described in the following stanzas - ‘To act is your duty, do not claim for the results…etc.’ (2.47) and ‘When one shuns the desires…etc.’ (2.55).

The Lord explains the same point thus - Sāṅkhyaṅām - By which the Self is properly known means Sāṅkhya, the same also means knowledge; of those who have that knowledge. (This term Sāṅkhyaṅām, ‘of those who possess knowledge’ used as a noun is explained as per gram-
metrical aphorisms: ‘Gânârthe Kaidhânâd Kah’ and ‘Pragnyâdidhyascha’, etc. as derived from root ‘Samyak+Khya’ meaning to make knower, ‘Arsha Adhibhyojiti Matvarthiyac Pratyayah’)

Sthitapragnyânâm - Of those whose mind is not attracted to sensual objects, who have renounced the results of action, gnyânayogena - Gnyânam means the knowledge of the Self only and not of any other object, for which austerities - like contemplation on the Self, control of senses, etc. are practiced. That is Yoga itself, i.e. the means of visualising the ‘Self’, which is characterised by firm adherence to, i.e. nishthâ - has been expressed earlier (by Me).

Yoginâm - Of spiritual seekers who are not able to restrain the senses, so who may follow the path of action; mode of their activity is told (by Me) by the word karmayogena - for them, practice of action without attachment and with constant awareness of the true nature of the Self - that state of action is described by the word Karma Yoga. Thus, I have clearly explained everything and My speech is not confusing or contradictory.

By following the path of action in the form of practice of works without attachment, comes purification of Sattva - i.e. mind, through that, the state of firm intellect is achieved, that is Sânkhya Yoga. Such mental disposition results in Yoga of Self realization. (This is the purport.) || 3 ||

The state of firm knowledge is not obtained by renouncing the
work prescribed by the Shâstras, thus He says, by ‘Na…etc.’

STANZA 4

na karmanâm anârambhân naishkarmyam purusho’shnute;
na cha sannyasanâd eva siddhim samadhigacchati.

Translation- No man, by not undertaking works, attains freedom from action, i.e. the state of knowledge; nor does he reach perfection merely by renouncing works. || 4 ||

Commentary

Purushah - A man, karmanâm - works to be performed daily or occasionally as advised by scriptures or Smritis (Dharmashâstra, etc), anârambhât - abstaining from (that), naishkarmyam - freedom from (fruit resulting from) action; the state of knowledge, which is devoid of all acts (it is the meaning), na ashnute - does not attain. The word ‘cha’ means that state of freedom from activity cannot be attained by any other way.

The person whose mind is engrossed in activities of senses, in his case, sannyasanâd api - even after renunciation, i.e. even after discontinuation of the acts that are undertaken; that man does not attain the state of knowledge, which is the result of the work done as per Shâstras without expectation of fruits, which is helpful in the performance of devotion to Me, siddhim - state of knowledge which is in the form of constant remembrance (of Me), na samadhi-gacchati - does not attain.
Yadvâ - Or else, sannyasanâd api - even after renunciation, i.e. accepting a mendicant’s life, siddhim - the state of knowledge which an ascetic attains. Remaining (‘siddhim samadhigacchati…etc.) should be understood as above. || 4 ||

The same point is explained here by- ‘Na hi…etc.’

**STANZA 5**

na hi kashchit kshanamapi jâtu tishthatyakarmakrit;
kâryate hyavashah karma sarvah prakritijair gunaih.

*Translation*- In this world none whoever lives, remains without doing work even for a moment, at any time. Due to inherent qualities coming from the impressions of past works, all beings tend to act according to those qualities born of nature, in spite of their will. || 5 ||

*Commentary*

Kaschit - Any one whoever lives in this world, jâtu - none, at any time, akarmakrit - without performing action, kshanam api - even for a moment, na tishthati - does not rest, hi – surely, prakritijair - born of primordial nature, gunaih - by qualities like Sattva, etc (coming in accordance with his past deeds), sarvah - all men, everyone, avashah - (he is compelled) to do work suitable to his inborn nature, in spite of himself; in this manner kâryate - is made to do. Qualities (of Prakriti) instigate work done by all men, suitable to them.
Then by performing work with non-attachment as told before, by annulling the sins accumulated from the remote past, by getting hold on Sattva and other qualities, with a purified mind, the Yoga of knowledge can be attained. || 5 ||

One who is not eligible to contemplate on the Self, desists from work as prescribed by the scriptures, then he is said to be of false, insincere behaviour. So says the Lord in the verse – ‘Karmendriyâni…etc.’

STANZA 6

karmendriyâni samyamya ya âste manasâ smaran;
indriyârthân vimudhâtma mithyâchârah sa uchyate.

Translation- He, who having restrained the organs of action (outwardly), and keeps thinking in his mind over the objects of senses, is a man of deluded intellect and a hypocrite. || 6 ||

Commentary

Vimudhâtma - Self-deluded, one whose mind is impure because of evils of passion and anger born of past wrong doings, karmendriyâni - physical organs - speech, hands, feet, etc., samyamya - restraining from their respective activities, manasâ - by mind, tainted by the passion for objects, indriyârthân - the sense-objects like sound, etc., which are heard or seen before, smaran - thinking over, âste - dwells; and who neither thinks of the Self nor of the Supreme Self, sah mithyâchârah - that man,
whose behaviour is deceitful, hypocritical, **uchyate** - he is said to be a man of that sort. || 6 ||

Now the Lord speaks about the eminence of a man performing Shâstra-prescribed works, without attachment to results in the stanza ‘Yastu...etc.’

**STANZA 7**

>yastvindriyâni manasâ niyamyârabhate’rjuna; karmendriyaih karmayogam asaktah sa vishishyate.

**Translation**- O Arjuna, he who restrains the senses by mind, not interested in any other thing except the Self, undertakes work prescribed by the Shâstras, free from attachment. Thus following Karma Yoga, observing self-duties through the organs of action for My sake, he is higher in merit. || 7 ||

**Commentary**

**He arjuna** - O Arjuna! **Yah tu manasâ** - On the other hand one who, with the mind having power of discrimination gained by the company of pious men and by the study of scriptures, engaged in doing Shâstra-prescribed self-duties and devotional services to Me, **indriyâni** - all of the organs, **niyamya** - having restrained, **asaktah** - being disinterested in other things except those useful for attainment of the Self and the Supreme Self, **karmendriyaih** - by the organs which are prone to action,
karmayogam - performs work for My worship, without expecting fruits, ārabhate - does. (The Lord will teach further in the verse (18.46), ‘Svakarmana tamabhayarchya siddhim vindati mânavah…etc.’ By worshiping Him, through his duty, man reaches perfection.’) Sa vishishyate - That man who undertakes work as per his aptitude, not committing any mistakes (being controlled), by virtue of that, he is higher in merit than one who follows the path of knowledge. || 7 ||

STANZA 8

niyatam kuru karma tvam karma jyâyo hyakarmanah;
sharirayâtrâpi cha te na prasiddhyedakarmanah.

Translation- Perform your Shâstra-assigned duty, which is suitable to your status and stage in life. For action is superior to inaction. Even sustenance of the body will not be possible for you by desisting from action. || 8 ||

Commentary

Further more, niyatam karma kuru - do regular assigned duties suitable to your aptitude, as per your position in the four-fold social order, and stage in life, hi - because akarmanah - than non-performance of work, i.e. inaction, karma - performance of work, jyâyah - is superior, and commendable.

Or else akarmanah - than inaction, means Gnyana-nishthâyâh -
(than) adhering to the discipline of knowledge, in the form of abstinence from all activities of the organs; for one who is eligible to Karma Yoga; as it is difficult to cope with. Due to it being unsuitable for his nature; in case of such a person (path of) work is better than that of knowledge.

Even for a person qualified for the path of knowledge, possessed of Sattva quality, i.e. purity of spirit, performance of Karma being naturally agreeable and befitting to his Sattvika quality, to do Shâstra-approved work is superior.

Cha - And again, akarmanah te - for you who is inactive, sharira-yâtrâ-api - even livelihood, na prasidhayet - will not be possible, i.e. without accepting pure food which is the remnant of a sacrifice, maintenance of life (necessary for attaining the knowledge of the Self and Supreme Self) will not be possible. ‘Jivasya Tattvajignyâshâ…’ (Human life is given for the enquiry of the truth, the real Self)’as it is said in Shreemad Bhâgavata. (1.2.10) || 8 ||

Indeed it is from Rishabhadeva’s saying that, ‘So long as his mind will be inclined only towards actions, for selfish attainment (and not for spiritual enquiry), for him who is given to such selfish action, embodiments are caused again and again.’ (Shreemad Bhâgavata 5.5.5). Also there is a Smriti, ‘A being is bound by his deeds.’

Then if it is said that even the Shâstra-approved works can lead to bondage to birth and death and hence they are bondage itself, to re-
move this doubt, Lord says ‘Yagnyârthât…etc.’

STANZA 9

yagnyârthât karmano’nyatra loko’yam karmabandhanah;
tadartham karma kaunteya muktasangah samâchara.

Translation- O Arjuna! This world is subject to the bondage of work which is not performed as sacrifice, i.e. done with the purpose of My worship. Therefore perform work, being free from attachment, for that purpose. || 9 ||

Commentary

Yagnyârthât karmanah - Than the actions done with non-attachment by a spiritual seeker in My worship, anyatra - in other works done for sustenance of body, and for whoever related to the body, ayam lokah karmabandhanah - this world is held in the bondage of work, (becomes like that.)

Or alternatively, yagnyârthât - (as it is said) ‘Sacrifice is Lord Vishnu Himself’, according to the Shruti ‘Yagnyo vai vishnuh…etc.’ (Taittiriya Sam. 1.7.4). So the meaning is – ‘The deeds done in His worship’. Anyatra - In other deeds, for the people who undertake other deeds, this world will bring bondage on account of those deeds, na tu - but not the deeds done in worship of the Supreme Person, i.e. Me. Tatah he kaunteya - Therefore O Arjuna, tadartham - to appease the Lord,
mukta sangah - being un-attached, karma samâchara - perform actions useful for Yoga and religious studies, and devotional acts like listening and narrating the life and deeds of the Lord whole heartedly.

Rushabhadeva has also said - ‘By dedication of works to Me, hearing the recitals of My divine actions everyday, contact with great devotees, having Me as their object of adoration, singing about My excellences…’ (Shreemad Bhâgavata 5.5.11). || 9 ||

The Lord points out that sacrifices like Vishnuyâga, etc. are ought to be done by all men. If these are not done, it will be a sin. The next four stanzas elaborates upon this, ‘Sahayagyâh…etc.’

STANZA 10

sahayagyâh prajâh srishtvâ purovâcha prajâpatih;
anena prasavishyadhvam esha vo’stvishtakâmadhuk.

Translation- In the beginning of creation, the Lord of all beings, Brahmâ, creating mankind along with the sacrifices, said – ‘By this Yagnya, you shall prosper. Let this be the cow fulfilling all your desires’. || 10 ||

Commentary

Prajâpatih - Brahmâ, purâ - at the beginning of creation, saha yagnyaïh - along with deeds like sacrifice in the name of Vishnu, i.e. Vishnu Yâga, Gnyânayagnya (discourses in spiritual knowledge), etc. That should be undertaken by people of work-oriented attitude and of ascetic
attitude also. Prajâh srishtvâ - Having created men like householders, ascetics and others, like Daksha, Nârada, etc., uvâcha - (Brahmâ) declared the Vedas, inspired by Me; Vedas, which instruct about the performance of (religious and other) works in the right way, for the people of different castes and stages.

With the same meaning, it is said in the Shruti, ‘Who created Brahmâ in the beginning and imparted Vedas to Him,’ (Sveta. Up. 6.18), and in the Smriti, ‘Who illumined the mind of Brahmâ with the Vedic revelation, whose wisdom is the wonder of even the greatest of sages.’ (Shreemad Bhâgavata 1.1.1).

Now what did Brahmâ impart through the Vedas? Lord Himself reiterates the meaning disclosed by the Vedas, by such words as follows - Anena - With this, i.e. by performing regular duties according to your caste and stage, along with the various sacrifices (like Vishnu Yâga, etc), prasavishyadhvam - bring forth (the grammatical aspect of this term is explained thus - ‘Lot prayoge’pi vyat�yayo bahulam’- the sense ‘lot’, i.e. imperative future tense, is used here to avoid many expected forms. Following this rule of ‘lrt’). Prasavah - multiplication/growth, the meaning is prosper yourself with these means of attainment of Dharma, Artha, Kàma and Moksha (the four Purushârthas or the goals of life).

The same thing is said here - Eshah - These religious practices and Yagnyas, vah - your, ishta-kâmadhuk - Ishtân Kâmân - enjoyments
that you seek, i.e. four-fold goals of life, Dogdhi - let this yield.

The same meaning is expressed in the Skanda Purâna, ‘The divine master of Prajâpatis said to his off-springs that you should worship gods and manes with sacrifices with their respective offerings, so that they will fulfill your wants. Those who will not worship thus will go to hell. This is the law ordained by Lord Nârâyana, hence all of you perform the rites prescribed for worship of gods and manes.’ || 10 ||

STANZA 11

\[
\text{devân bhâvayatânena te devâ bhâvayantu vah;} \\
\text{parasparam bhâvayantah shreyah param avâpsyatha.}
\]

Translation- By this sacrifice, may you worship gods such as Indra and others and may these gods nourish you, and grant you whatever you want. Thus, supporting each other, may you obtain the highest good. || 11 ||

Commentary

Anena - By performing the sacrifice along with the observance of self duties prescribed for different castes and stages of life, devân - the group of Indra and other gods, yuyam bhâvayata - you shall worship. Here is a Shruti in this context - ‘Gods worshipped the Lord of Sacrifice (Yagnya) by doing sacrifice; those were the first rules of behaviour’. Te
devah - The gods propitiated by sacrifices and performance of your daily rites, vah - to you worshippers, bhâvayantu - they will grant you your wishes. (This is the meaning.) Evam parasparam bhâvayantah - In this way, supporting each other, all of you from gods to men, i.e. my offspring in aforesaid manner, param - the highest, shreyah - good, avâpsyatha - will be attained.

By worshipping Indra and other gods, men will receive the reward such as ample food, etc., in this world and also in the other world like heavenly happiness, etc. The adored gods, i.e. Indra and others will be pleased.

The gods like Rudra, Indra, Agni (Fire), Nârada, Sanaka and others will get the desired happiness and bliss of liberation by worshipping ‘Chaturvyuha’, group of four forms of Nârâyana namely, Vâsudeva, Sankarshana, Pradyumna, and Aniruddha. In this respect, here is an authority - ‘Though you, the self-luminous and self-conscious One, be without limbs and sense-organs, thou art the power that supports the sense faculties of all beings. Dominated by thy Mâyâ, all the gods and Prajâpatis offer tribute to thee as the subordinate kings do to their sovereign supreme ruler; and in turn, they subsist on what men offer them as sacrificial offering. Out of fear of thee, all the Gods perform their appointed tasks. (Shreemad Bhâgavata 10.87.28). || 11 ||
STANZA 12

ishtân bhogân hi vo devâ dâsyante yagnyabhâvitâh; 
tair dattân apradâyaibhyo yo bhungkte stena eva sah.

Translation- Gods thus propitiated by sacrifice will bestow to you enjoyments desired by you, i.e. for men desiring fulfillment of three Purusharthas (goals) and also for those who aspire for liberation. One who enjoys what is given by them, without offering them anything in return, is verily a thief. || 12||

Commentary

Yagnyabhâvitâh - Worshipped by sacrifice, devâh - Indra and other gods thus propitiated accordingly, vah - (your) of men desirous of three goals of life and of those who seek liberation, ishtân - desired, bhogân - enjoyments in this world and in the other world, dâsyante hi - will bestow, shower, tair dattân - distributed by them, those objects of enjoyments granted by them for the purpose of worshipping them, ebhyah - to those gods, apradâya - without offering (in return), yo bhungkte - one who consumes, stena eva sah - he is but a thief; means he will fall in hell like a cheater. || 12||

In this way by reiterating Brahmâ’s words, Lord Himself specifically explains it further in the stanza, ‘Yagnya…etc.’
STANZA 13

yagnyashishtâshinah santo muchyante sarva kilbishaïh;
bhunjate te tvagham pâpâ ye pachantyâtma kâranât.

_Translation_- Pious men who nourish their body by eating the remnants of sacrifice (which is actually offered to Me) are released from all sins. But those sinful ones who prepare only for their own sake (and not for the sake of sacrifice), eat (earn) sin only; their acts resulting in sin. || 13 ||

_Commentary_

_Yagnya-shishtâshinah_ - Yagnyasya Shishtam - The remains of the food, etc., offered in sacrifice, i.e. to Me - the Yagnya incarnate, Ásinah - those who eat (who take the remains of food offered in sacrifice), _va_ - or also those who eat food left over after offering it in the (daily) five great sacrifices, etc., _santah_ - holy men, _sarva-kilbishaïh muchyante_ - they become free from all sins obstructing true knowledge of the Self and the Supreme Self.

One who nourishes his body on the remnants of food offerings in sacrifice, his spirit becomes pure; thence by such purified spirit he attains steady memory in the true nature of the Self and the Supreme Self. This is the purport.

According to a Shruti it is said, ‘By eating pure food, nature be-
Ye narâh âtmakâranât pachanti - Men who cook food for feeding themselves only and not for the sake of sacrifice, te pâpah - those sinful men, agham - sin, bunjate - eat; means, such behaviour resulting in sin, is itself a sin. This is the meaning. || 13 ||

Describing the movement of the wheel of creation, the Lord speaks about the blemish of not performing sacrifices in the next three stanzas beginning with ‘Annât...etc.’

**STANZA 14**

annâd bhavanti bhutâni parjanyâd anna sambhavah;  
yagnyâd bhavati parjanyo yagnyah karma samudbhavah.

*Translation* - From food, all creatures (their bodies) are born, food is produced by rain, and rain comes from sacrifice. Sacrifice is what is born out of activities, in the form of collecting materials, etc., (by the agent). || 14 ||

*Commentary*

Annât - From food which turns into semen and blood after it is consumed, bhutâni - living beings, their bodies, bhavanti - come into existence, parjanyât - from rain, pouring of clouds, anna-sambhavah - food is produced, yagnyât parjanyah bhavati - from sacrifice comes rain. In addition here is a supporting Smriti - ‘The offering given in the
sacred fire goes to the Sun, from the Sun comes the rain, from rain the food grows, and from food all beings are born.’ (Manu 3.76) **Yagnyah karmasamudbhavah** - Sacrifice is born of a person’s Karma, i.e. efforts for collecting the necessary materials, etc. || 14||

In the same way explanation is given for ‘Karma…etc.’

**STANZA 15**

**karma brahmodbhavam viddhi brahmâkshara samudbhavam;  
tasmât sarvagatam brahma nityam yagnye pratishthitam.**

*Translation*- Know that Karma (action) springs from Brahma, i.e. the Vedas, Brahma comes from the imperishable (Akshara), means from Nârâyana Himself. Thus the Vedas, which comprehend all, are ever established in sacrifice (in the nature of Karma). || 15||

*Commentary*

**Karma brahmodbhavam** - Activity springs from Brahma, i.e. from the Vedas, **viddhi** - know thus, **brahma** - Veda, **akshara-samudbhavam** - Vedas are born from Akshara, i.e. Nârâyana, i.e. Myself. For ‘Nârâyana is said by the word Akshara’ - thus runs the Shruti. ‘Under the command of this Akshara, the imperishable One, O Gargi, the sun and the moon exist apart.’ (Br. Up. 3.8.9). Thus is the authority for the origin of the Vedas in the Shruti. ‘It is that exhalation of that Great Spirit which are these Rigveda, Yajurveda, Sâmaveda and Atharvaveda.’
Because Vedas are born from Nârâyana, **brahma sarvagatam** - Brahma, given the name Veda, is all pervading. It is present in the worship of all gods as the worship of all gods is performed according to the Vedas. **Ato nityam yagnye pratishthitam** - Yagnye - In the rituals of sacrifice, Nityam - always, Pratishthitam - established (in the sacrifice); the meaning is sacrifice should be performed in accordance to the Vedas alone.

Here Shreemat Lakshamanâchâryacharanâh (Shreemad Râmânujâchârya) has explained the meaning of Brahma, etc. in different ways. Here the term Brahma connotes the physical body produced by the impact of Prakriti; so the action born from Brahma means the action produced by the physical body, which is of the nature of modifications of Prakriti. Here the word ‘Akshara’ in ‘Brahmâkshara Samudbhavam’ denotes Jivâtmâ, the individual Self, satisfied by food and drink is able to perform action on the base of the Akshara, i.e. the individual Self. Thus the body, as an instrument of action, is born of Akshara So the all-pervading Brahma, **nityam yagnye pratishthitam** - always resides in sacrifice. This means, it (the body, the basis of Karma) has its root in sacrifice. || 15 ||

**STANZA 16**

**evam pravartitam chakram nânuvartayatiha yah;**

**aghâyr indriyârâmo mogham pârtha sa jivati.**

**Translation** - He who does not follow the circular activity of the wheel of creation, thus set in motion in this world, O Arjuna, lives a life of
In this way, **pravartitam idam chakram** - this wheel (of creation) set in motion by Brahmâ, as guided by Me, means actions prescribed by the Vedas, from that Karma, i.e. action in the form of sacrifice; from sacrifice comes rain, then from rain food is produced, and from food body is generated; there after action as per Vedas, and there after sacrifice, etc. (In this manner there is a sequence which revolves like a wheel).

According to the view of Râmânujâchârya, from food the body is formed which is inhabited by the Self, food comes from rain, the rain from the sacrifice, sacrifice from the actions done by a person as per Vedas, and the actions again from the body endowed with the Self, and again this body from the food, etc.

**Iha** - In this world, he who is engaged in the attainment of the four-fold goals, **yah** - either devoted to the path of action or to the path of knowledge, **tat nanuvartayati** - he who does not keep (this wheel) in motion, **he pârtha** - O Arjuna, **sah aghâyuh** - living in sin, **indriyârâmah** - being under the sway of senses, **mogham** - lives in vain. In other words that person’s life is worthless, not having obtained his four-fold ends of life. || 16 ||

In case of a person who has obtained the bliss of the Lord as the result of his virtuous deeds in the past life, and has the vision of the Âtmâ
(Self) and the Supreme Self, without practicing Shāstra approved means, and who is liberated like Jada-Bharata, there is no need for him to perform the works like great sacrifices, etc., prescribed by the Vedas. Thus He says in the stanza ‘Yastu...etc.’

STANZA 17

yastvātmaratir eva syād ātmatriptashcha mānavah;
ātmanyeva cha santushtas tasya kāryam na vidyate.

Translation- The person whose delight is only in the Self and the Supreme Self and who is satisfied only with the Self fully, and who is content with the Self, for him (there is no obligatory duty) it is not necessary to perform the regular rites, etc., which are prescribed for the knowledge of the Self (for him nothing remains to be accomplished). || 17 ||

Commentary

Ātmaratih – Ātmani - In the Self and the Supreme Self, Rati - who has inborn love, natural affection, ata eva - hence, ātmatriptah - fully satisfied with the Self and Supreme Self, and not by any other object like food items, etc., ātmanyeva santushtah - who has attained the bliss of the Self and the Supreme Self, and is not interested in other things such as singing, playing musical instruments, etc. He who is such a type of person, tasya kāryam - for him (there is no need) to do anything for the realisation of the Self and Supreme Self, na vidyate - is not required. The purport is that because in the case of a liberated person, vision of the
Self and the Supreme Self does not depend on any external means. || 17||

The same thing is said in the stanza ‘Naiva…etc.’

STANZA 18

naiva tasya kritenârtho nâkriteneha kashchana;
na châsya sarvabhuteshu kashchidartha vyapâshrayah.

Translation—For him who is liberated, there is no purpose for practicing means (like Yoga, etc.). For him there is no loss by not doing such exercises, and he has no dependence on others belonging to Prakriti, in any way. || 18||

Commentary

Tasya - For the liberated person, kritena - by practicing means for the vision of the Self, arthah - there is no purpose, akritena - by performing actions that are not for the vision of the Self, iha - in this world, kashchana anarthah - no obstruction or evil occurs, because of having the vision of the Self. (But why? ‘Ca’ - the word is used to tell the cause.)

Yasmât - Since, asya - whose delight is in the Self only, he who is naturally turned away from worldly objects, sarvabhuteshu - in all worldly creatures, or in all modifications of Prakriti, (elements) like earth, water, etc., kashchit artha vyapâshrayah - there is no purpose for him to be served by these. || 18||

In this way, only in the case of one who has gained experience of
the Self, in spite of not doing efforts for the pursuit of the means for the vision of the Self; who has attained the highest dispassion; for him inaction in regard to the spiritual exercise has been achieved.

Now, for one who has commenced on the way of Self-realisation, even though he himself is worthy to follow the path of knowledge, for him, Karma Yoga is advised because of its easiness, it being agreeable to ones nature, the aspect of Self-consciousness being an integral part of it and it is necessary to sustain the body. Karma Yoga, path of action, is the best for the pursuit of having the Self-vision, thus (He) says in the following stanza, ‘Tasmâd…etc.’

**STANZA 19**

\[\text{tasmâd asaktah satatam kâryam karma samâchara;}\]
\[\text{asakto hyâcharan karma param âpnoti purushah.}\]

*Translation*—Therefore, always do work that ought to be done without attachment. A man doing work without attachment will definitely attain the Self and the Supreme Self, i.e. Me. || 19||

*Commentary*

*Yasmâd evam tasmât* - Because it is so, therefore *asaktah* - in performing acts, being unattached to the sense of doer-ship, *kâryam* - that which should be done as per one’s own caste and stage, *karma* - the work, like war, (or) offering oblations in the sacred fire, study of religious
texts, etc., without expectation of fruits, and always abandoning what is prohibited, satatam - always, samâchara - (you) do act accordingly. Asaktah – One doing the Shâstra-approved deeds, without attachment, in the form of My worship, âcharan - while doing, param âpnoti - attains the highest form of the Self or Supreme Self, hi - certainly. || 19||

STANZA 20
karmanaiva hi samsiddhim âsthitâ janakâdayah; lokasangraham evâpi sampashyan kartum arhasi.

Translation- Indeed by following the path of action alone, royal sages like Janaka and others attained perfection. You should act recognising its necessity for the welfare and guidance of the people. || 20||

Commentary
Janakâdayah - Royal sages like Janaka, prominent among the knowledgeable ones, karmanaiva - by the path of action only, samsiddhim - the state of perfection in the form of experience of the Self and the Supreme Self, âsthitâh - attained, reached. In this way telling about the attainment of liberation by the path of action, He declares that even a person who is eligible to follow the path of knowledge, should do the Shâstra-ordained works; in view of lokasangraham - Lokânâm Sangraham - to initiate people to observe their own duties (it is the meaning).
The meaning is, ‘In this way if the works are done by myself, people will follow it.’ (With this attitude) Sampashyan - Recognising its necessity you should be aware in regard to your duty. The purport is, by following the path of action only, you can perceive the true nature of the Self, which is attainable by your own efforts. || 20 ||

The following stanza explains the same thought, ‘Yadyad…etc.’

STANZA 21

yadyadâcharati shresthas tattadevetaro janah;
sa yat pramânam kurute lokas tad anuvartate.

Translation- Whatever a distinguished man does, other men do the same. Also the standard he sets, common people follow. || 21 ||

Commentary

Sresthah - An eminent one, famous for his learning in all Vedas, and Smritis and for strict observance of code of conduct advised therein, yadyat - what so ever work, may it be approved by the holy Shâstras or be against it, âcharati - performs, itarah janah - other people who have incomplete knowledge (of the Shâstras), tat tat eva - that only, sah - that, the above said learned man, yat - whatever, righteous or unrighteous Shâstra, pramânam kurute - regards as authority, lokâh - all those man who have incomplete knowledge (of scriptures), tad anuvartate - follow, they consider those texts as authority. Therefore, the eminent, lead-
ing citizens such as kings, etc., should perform works befitting to them as prescribed by righteous Shâstras, for the protection of the ignorant people. The implied meaning is - *Itaratah* - Otherwise, difficulties caused by ignorant people’s behaviour, which may be in conflict to righteous Shâstras, will pull down that great man from the attainment of four-fold goals of life. || 21 ||

He explains the same fact by His own example in the stanza ‘Na me…etc.’

**STANZA 22**

\[
na\ me\ pârthâsti\ kartavyam\ trishu\ lokeshu\ kinchana;\\n\begin{align*}
nânavâptam\ avâptavyam\ varta\ eva\ cha\ karmani.\\
\end{align*}
\]

*Translation* - For Me, O Arjuna, there is nothing in all three worlds that ought to be done, nor is there anything not acquired that is to be acquired; yet I continue to work. || 22 ||

*Commentary*

*He pârtha* - O Arjuna! *Me* - For me, Myself, who has become the object of the eyes of gods, human beings, etc., (taking a form visible to the gods and men) who destroys the sins of devotees surrendered to Me, done by them in many previous births, Lord of all, the omniscient, the self-fulfilled, incarnated to redeem many souls; *me* - for Me, *trishu lokeshu* - in
the three worlds, **kinchana** - anything, **kartavyam nāsti** - there is nothing that ought to be done, **anavâptam** - anything that is not acquired, **avâptavyam** - and nothing is to be gained, by doing work, **varte karmanyeva** - yet, I do perform Shāstra-approved work. ||22||

STANZA 23

**yadi hyaham na varteyam jâtu karmanyatandritah;**
**mama vartmânuvartante manushyâh pârtha sarvashah.**

Translation- O Arjuna, if I, at any time, did not continue to work unwearied, people would follow My path, in every respect. ||23||

Commentary

Hi - Again, **yadi aham** - if I, the creator, etc., of the world, truth-willed, incarnated for the good of the universe in the family of Vasudeva, who is famous for His religious inclination, **atandritah** - unwearied, unmistakably, being like that, **karmani** - in the work suitable to a Kshatriya, jâtu - at any time, **na varteyam** - do not continue to work, **he pârtha** - O Arjuna, **sarvashah** - all, **manushyâh** - men of less knowledge, **mama** - of Mine, being the son born in religious Sauri - Surasena’s family, **vartma** - the path, **anuvartante** - would follow (with an understanding that, ‘whatever the son of virtuous Vasudeva does, is the real Dharma’). ||23||

Then what will happen? To this He says, ‘Utsideyuh…etc.’
STANZA 24

utra utra ime lokâ na kuryâm karma chedaham;
sankarasya cha kartâ syâm upahanyâm imâh prajâh.

Translation—If I do not follow the path of action people, following My example, would be ruined. Then, O Arjuna, I will be causing chaos in life and thereby ruining all these people. || 24 ||

Commentary

Aham – I, karma - the path of action, chet - if, na kuryâm - would not follow, but go only by the path of knowledge, tadâ ime lokâh - then those who are eligible to follow the path of action, who are followers of virtuous person like Me; owing to not performing actions, utsideyuh - would be ruined. Thus they will fall from the path of emancipation. (This is the meaning.) So for those who follow the path of action, sankarasya - of chaos, confusion of religious order, of unrighteousness, kartâ syâma - I would become, and imâh prajâh - all these people, upahanyâm - I would be destroying.

As you are also a leading person amongst householders, if you do not follow the path of action, then those ignorant people following you, interested in the path of liberation would get lost because of not following the path of action. Hence the knowledgeable persons, who hold the prominent position in society, should follow the path of action. (This is the
To strengthen the same, He says, ‘Saktâh…etc.’

STANZA 25

saktâh karmanyavidvâmso yathâ kurvanti bhârata; kuryâd vidvâmstathâ saktash chikirshur lokasangraham.

_Translation_— O Arjuna! Just as ignorant men act attached to their work, in the same manner, the learned should work without attachment to promote the welfare of people. || 25||

_Commentary_

_He bhârata_— O Arjuna! _Avidvâmsah_— The ignorant, who do not have complete knowledge of the Self, _karmâni saktaḥ_— attached to action, those who are conscious of Self-doer-ship and are particular about it; _yathâ karmâni kurvanti_— in the manner they do work, _tathâ_— that way, _lokasangraham_— to bring people together on the path of welfare, _chikirshuh_— one wishing to do so, _vidvân_— a learned man, one who knows the proper means to attain the Self and the Supreme Self, _asaktah_— unattached to the desire for fruit, free from the feeling of doer-ship, i.e. I-ness and my-ness; _karma kuryât_— should perform the deeds.

One who is well known for his learning in Shâstras and for his firm adherence to righteous code therein, though he is himself qualified for the path of knowledge, should perform works with non-attachment to the
fruit and without the sense of doer-ship, i.e. I-ness, and my-ness.

By his own example, he should enlighten the people who are eligible for the path of action, but who are unaware about the way of doing Shâstra-prescribed works unattached and according to their status and stage in life. That path of action is the means of liberation. || 25 ||

The Lord speaks about one more aspect of Lokasangraha, i.e. bringing people together on the righteous path, in the stanza, ‘Na buddhibhedam…etc.’

STANZA 26

na buddhibhedam janayed agnyânâm karmasanginâm;
joshayet sarvakarmâni vidvân yuktah samâcharan.

Translation- He, that enlightened man, by performing work with devotion, should inspire love for work in those ignorant people who are attached to work, and he should not desire to unsettle their minds. || 26 ||

Commentary

Yuktah - The person who is steady in visualising the Self and the Supreme Self, vidvân - being the knower of the way of execution of the path of knowledge as the means of liberation, in the form of renunciation of the activities of sense-organs, sarvakarmâni - Sarvâni - all, daily and occasional deeds; thus being engaged in doing those for My sake, agnyânâm - of the ignorant regarding the means of liberation, ata eva -
owing to that, karmasanginâm - who are strongly attached to the feeling of doer-ship, i.e. I-ness and my-ness and attachment to fruits of deeds; meaning that those who are involved in doing works because of their past impressions of beginningless desires.

Janânâm - Of (the ignorant) people, buddhi-bhedam - misunderstanding that besides Karma Yoga, i.e. the practice of detached action as a means of liberation, there is another means for the same, in the form of renunciation of the activities of senses, i.e. path of knowledge, na janayet - should not create, in the sense, ‘it should not be done’. But joshayet - should generate liking in their mind for doing work without attachment. || 26 ||

Now He focuses on the difference in the Shâstra-approved actions done by a knowledgeable person and by an ignorant one in the following four stanzas beginning with the word ‘Prakriteh…etc.’

**STANZA 27**

prakriteh kriyamânâni gunaih karmâni sarvashah;
ahamkâravimudhâtmâ kartâham iti manyate.

*Translation*- Actions are performed in every way by the Gunas of Prakriti. In respect of such actions done by the Gunas, he whose intellect is deluded by egoism thinks, ‘I am the doer’. || 27 ||
Commentary

Prakriteh-gunaih - Caused by the qualities of Prakriti like Sattva, etc., sarvashah - in all works; men of different classes like that of Brâhman, etc., while doing, karmâni - works agreeable to their qualitative nature like Sattva, etc., act with the thought that ‘I am the doer’ of these acts. Ahankâra-vimudhâtmâ - Thus deluded by the sense of ego, in the body of a Brâhman, etc., endowed with particular qualities of Prakriti such as Sattva, etc., and possessed of that kind of ego in the form of ‘I am a Brâhman’, ‘I am a Kshatriya’, etc., vimudhah - having that particular illusion, âtmâ - who is the knower of the body or intellect. Thus is the belief of deluded people, but not of those who know the real nature of the Self, void of qualities of Prakriti. || 27 ||

After speaking about egoistic attitude of an ignorant man in doing work, He now speaks about the non-egoistic attitude of a knowledgeable person, in the stanza, ‘Tattvavid…etc.’

STANZA 28

tattvavittu mahâbâho gunakarmavibhâgayoh;
gunâ guneshu vartanta iti matvâ na sajjate.

Translation- O mighty armed Arjuna, he who knows the truth about the division of the Gunas and actions does not become attached. He is not egoistic about the deeds done by Prakriti-gunas, thinking that Gunas operate on their products. || 28 ||
Commentary

He mahâbâho - O mighty armed Arjuna! Guna-karma-vibhâgayoh - Gunah - The three qualities like Sattva characterised by purity, light and knowledge; Râjasa by activity and desire, Tamasa by infatuation, karmâni - and actions according to those qualities of Sattva having Sama, Dama, etc., i.e. restrain of mind and organs, etc.; that of Râjasa - valour, strength etc., ubhayeshâm vibhâgayoh - in the division of qualities and in the division of their actions in the said manner. (This is the meaning.)

Tattvavit - Knower of the truth, gunâh – Sattva, etc., having special characteristics like light, knowledge, etc., guneshu - in the Sâttvika, Râjasika, Tâmasika acts as per qualities, vartante - operate, iti matvâ - thus knowing, na sajjate - (the knower of the truth) is not attached; he does not think that ‘I am the doer of actions that are done by the qualities’, in other words, he is not egoistic about the deeds done by the qualities. || 28 ||

Common people are attached to activities, being possessed of ego of their caste, etc., which have originated from their Gunas, i.e. qualities like Râjas, etc. A wise man should motivate them towards the means of liberation according to their natural tendencies. He should not detract their minds from that path. Thus says the Lord in the stanza, ‘Prakriteh…etc.’
prakriter gunasammudhâh sajjante gunakarmasu;
tân akritsnavido mandân kritsnavin na vichâlayet.

Translation- Those who do not know the whole truth and are
deluded by the Gunâs, are attached to the functions of the Gunâs and their
short-lived fruits. The wise one, the knower of the whole truth, should not
unsettle their minds from work. || 29 ||

Commentary

Prakriteh guna-sammudhâh - Mâyâyâh Gunaih - By the Gunas of Mâyâ, i.e. by impure Sattva, etc., sammudhah - (who are) confused
regarding discrimination between the Self and non-Self; in short, ‘under-
standing their nature in the wrong way’. Guna-karmasu - In the func-
tions of the Gunas in daily or occasional works, yielding heaven, progeny,
cattle, kingdom, etc., sajjante - (they are) adhered to the ego of caste,
etc., akritsnavidah - having imperfect knowledge, tân mandân - to
those ignorant attached to short-lived fruits, kritsna-vit - the knower of
the whole truth about the Supreme entity (Self) having sentient and insen-
tient matter as His attributes and of the secret of action, (of that sort), na
vichâlayet - should not divert from practice of action, but should teach
them the way of action without attachment to the results. || 29 ||

Thus after speaking on the activities of Gunas in case of a knowl-
edgeable person and of an ignorant person, done with sense of non-doer-ship and doer-ship respectively, now (He) speaks about renouncing doer-ship, sense of ownership and attachment to fruits, by surrendering all actions to God Himself, in the stanza ‘Mayi...etc.’

**STANZA 30**

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mayi sarvâni karmâni sannyasyâdhyâtmachetasâ;
nirâshir nirmamo bhutvâ yudhyasva vigatajvarah.
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**Translation:** Having true knowledge of the Supreme Self, with the mind focused on Me and free from desire and self interest, and dedicating all your works to Me, fight, becoming free from mental anxiety. || 30 ||

**Commentary**

**Adhyâtma-chetasâ** - Âtmani - In Me, i.e. in the Supreme Self, it is Adhyâtma (the author explains this word as ‘Avyayibhâva Samâsa (compound)’ as per grammatical rule in the Sutras ‘Avyayam Vibhakti’ and ‘Anasche’ti tacha’nastaddhite’ - because of this (Sutra) there is the absence of ‘ti’. Adhyâtma cha tacchto Gnyânam cha - i.e. knowledge. Thus the compound word “Adhyâtmachetasâ” is split which means with knowledge of the Supreme Self.) **Tena** - Having true knowledge of My form, nature, qualities and incarnations, i.e. one endowed with that knowledge regarding Me, being so (should be added). **Mayi** - In Me, who is exces-
sively merciful, bestower of uncountable, multiple fruits to the devotees, being pleased with whatever they offer like food, drink, etc., and coming from Aksharadhâma, born on this earth to accept the worship of all beings, sarvâni karmâni - activities of all organs, sannyasya - renouncing (in Me) by speech narrating My names and divine qualities, by eyes seeing My form, by feet going to the temple for My Darshana, by skin experiencing My touch, in this way behaving like king Ambarisha, performing all actions in worship of Me; as it is said in Shreemad Bhâgavata - “Indeed, with mind at the lotus feet of Krishna, the speech engaged in narrating the excellences of Vaikuntha…” Such was his behaviour.

Nirâsih - Desireless, not interested in worldly things and also in the bliss of liberation, except Me. Nirmamah - (Having no self-interest) ‘I am doing all work just as per the command of God, there is nothing to be done by me(for my own sake)’, thus having no attachment to action. Ata eva - Because of that, vigata-jvarah - here the word Jvara (fever) is used in the sense of ‘remorse causing sorrow’ (mental fever in the form of sorrow.) Whose fever (anxiety or sorrow) has completely gone, (becoming like that) as I have said earlier, i.e. by doing deeds without the sense of ego along with the knowledge of pure Self, whose sorrow of killing relatives has been dispelled. You, becoming like that, yudhyasva - fight. || 30||

The Lord tells the great result of doing work as mentioned earlier, in the stanza ‘Ye me…etc.’
STANZA 31

ye me matam idam nityam anutishthanti mânavâh;
shraddhâvanto’nasuyanto muchyante te’pi karmabhih.

Translation- Those men having faith, ever abide by this teaching of Mine, and those who do not act upon it but still believe and do not cavil at it, are freed from the bondage of Karma. || 31 ||

Commentary

Ye mânavâh - Those men, me - My, who the Shruti and Smriti describe as - ‘Yasmât Ksharamatito’hama Ksharâdapi Cottamah’(Since I am higher than the perishable and the imperishable); ‘Nirastasâmyâtisayena Râdhasâ Svadhâmâni Brahmâni Ramsyate Namah’ (Bow to Him, who, by unparalleled and unsurpassed splendor resides delighted in His own abode); ‘Na Vâsudevât Paramamasti Daivatam’ (There is no deity above Vâsudeva); ‘Na Tatsamaschâbhyaadhikascha Drishyate’ (Nothing equal or higher to Him is seen); ‘Aksharâtparatah Parah’ (Higher than and beyond imperishable); ‘Purushânna Param Kinchit’ (There is none superior to Purusha); ‘Aksharamantaro Yamayati’ (He, who controls Akshara from within); ‘Tamishvarânâm Paramam Maheshvaram’ (To Him, who is the greatest among the gods), etc.

Idam – It is said in the previous stanza, ‘Mayi Sarvani’, nityam - means always or the truth narrated by the eternal Vedas, coming through
the ancient tradition, **me matam** – My teaching, the way which is agreeable to Me, **tatprati-anutisthanti** - knowing this teaching of Mine (who) always follows it, **te** - they, **karmabhiih** - from deeds (auspicious or inauspicious) accumulated from time immemorial which are adverse to their good, **muchyante** - are freed from. **Shraddhâvantah** - (Those having faith) who do not know, nor practice this teaching of Mine, (but) exert themselves for understanding and practicing it promptly, **anasuyantah** - those who do not cavil at it, and those who do not follow it whole-heartedly with faith but do not find blemishes within it, minding worth of this doctrine, appreciate its merit, **te’pi** - both of them are also, freed from the bondage of action.

In other words, those who attempt to follow it unhesitatingly with faith and those who do not find faults within it, by that (merit) both are cleansed of their evil. Immediately practicing this lesson, they will be released soon. || 31 ||

The Lord condemns those having no faith, who do not follow but cavil at His teachings, in the stanza ‘**Ye tu**…etc.’

**STANZA 32**

**ye tvetadabhyasuyanto nânutishthanti me matam; sarvagnyānavimudhāṁstānviddhi nashtānachetasah.**

**Translation**- Those who do not follow My teaching and criticises it, know them to be extremely deluded in all respects and wicked minded,
Ye - Those who, me - Mine, who is the motivator and governor of insentient and sentient and the liberated ones, etad (arâdhana-rupam) matam na anu-tisthanti - this teaching of Mine in the form of (work as) worship (to Me), na anutisthanti - who do not follow this teaching, abhyasuyantah - they who put blemishes on this teaching of great merit, and those having no faith in this, and who do not even accept the good quality of it, tân - to them, of these three types.

Sarvagnyâna-vimudhân - Having wrong conceptions regarding all that is righteous or unrighteous, just or unjust, what ought to be done and what ought not to be done, and also about the knowledge of the Self, God, Prakriti, Purusha, Time, Brahma and Supreme Brahma, vimudhân - who are deluded in all these respects knowing everything in the wrong way or completely ignorant, ata eva achetasah - hence wicked minded, on account of that, nashtân - fallen from four goals of life, lost this way, viddhi - know. It is to be understood that even if having good qualities they should be considered as the residents of hell like Kumbhipâka, etc. || 32 ||

If that is the case, then why does everyone not come forward to follow the path of knowledge or path of devotion by controlling the senses? To this doubt (He) says in the stanza ‘Sadrisham…etc.’

and to have fallen from the path of liberation. || 32 ||

Commentary
STANZA 33

sadrisham cheshtate svasyâh prakriter gnyânavân api;  
prakritim yânti bhutâni nigrahaḥ kim karishyati.

*Translation* - Even a wise man knowing the difference between the body and the Self, acts according to his own nature. So, all beings follow their own nature, to them what shall the restraints (recommended by Shântras) do? || 33 ||

*Commentary*

_Yarhi –* Eventhough, *gnyânavân api* - knowing the nature of the individual Self, which is full of bliss and which is essentially different from all objects born of Prakriti; and higher than that (Self), the nature of the Supreme Self full of unbound, unsurpassable joy (bliss), *svasyah prakriteh* - according to one’s own tendency resulting from the impressions of the past deeds, in the form of merit, sins, knowledge, desire, etc., *sadrisham* - befitting, *cheshtate* - acts accordingly (in various purposes), *bhutâni* - all beings, *prakritim yânti* - work according to their own nature, in short, behave. *Nigrahaḥ* - (To those people) the rules enjoined by the Shântras, *kim karishyati* - what will they do? The purport is that people who are under control of Prakriti, will not go beyond their original nature and exert themselves to follow the dictates of the Shântras. || 33 ||

Now the Lord explains the use of Shâstra-advised restraints for
all beings for subjugation of natural tendencies in the following two stanzas beginning with the word ‘Indriyasya…etc.’

STANZA 34

indriyasyendriyasyârthe râgadveshau vyavasthitau;
tayorna vashamâgacchet tau hyasya paripanthinau.

Translation - Each sense has fixed attachment and aversion for its corresponding objects. But no one should come under their sway, for they are his foes. || 34 ||

Commentary

Indriyasya - Of the group of sensory organs like the ears, etc., and the group of motor organs like speech, etc., indriyasyarthe - number of objects of those respective senses like sound, etc., and the objects of motor organs like speech, etc., râga-dveshau - Râgah - attachment to the objects of one’s own liking originated from the impressions of past deeds, dveshah - aversion towards the objects which one hates due to the impressions of previous deeds. That liking and hate are naturally situated, fixed. Nevertheless tayoh vasam jano nâgacchet - one should not go under their sway, hi - for, asya - one who is struggling for the highest aim - follower of the path of action and (also) of the path of knowledge, tau - these two - attachment and aversion, paripanthinau - are enemies, difficult to conquer. They destroy the spiritual seeker’s efforts
for practicing contemplation on the Self and the Supreme Self. (This is the purport.) || 34 ||

STANZA 35

shreyân svadharmo vigunah paradharmât svanushthitât;
svadharme nidhanam shreyah paradharmo bhayâvahah.

Translation - Better is one’s own duty, though of less merit, than the duty of another well performed. Admirable is to die whilst performing one’s duty, for another’s duty is fraught with fear. || 35 ||

Commentary

Svanushthitât - Well executed, para-dharmât - (than the duty of another), parasya - of the other one, like that of the Brâhman, dharmât - than duty (natural to his tendency) which consists mainly of non-violence, etc., vigunah - devoid of merit like non-violence, svadharmah - one’s own duty, i.e. Kshatriya’s duty, shreyân - is preferable, better, svadharme - in one’s own duty, i.e. in act of righteous war for a Kshatriya, nidhanam shreyah - death is better which leads to heaven, paradharmah - duty of another, such as for a man having a Kshatriya nature a duty of a Brâhman bound by non-violence, etc., bhayâvahah - is fraught with fear, being difficult to attain.

Yadvâ - Or (the other version in the context of Gnyâna Yoga and
Arjuna asks the cause of fall of a man who is striving on the path of knowledge in the stanza ‘Atha kena…etc.’
Arjuna uvâcha:

atha kena prayukto’yam pápam charati purushah;
anicchann api vârshneya balâd iva niyojitah.

Translation - Arjuna said: O Krishna, impelled by what, does a man (who is practicing Gnyâna Yoga) commit sin, even against his own will, as if constrained by force? || 36||

Commentary

Arjuna said - He vârshneya - O Krishna, born in Vrishni family. Ayam - This person who is trying to control the senses for success on the path of knowledge, purushah - spiritual aspirant, anicchann-api - (even against his own will) though not interested in enjoyment of the sense-objects, balât - by force, niyojitah iva - as it were, a servant constrained by a king, kena prayuktah - impelled by what, pápam - the sinful act, charati - does he do? || 36||

Answering this question, the Lord speaks in the stanza ‘Kâma…etc.’
kāma esha krodha esha rajoguna samudbhavah; mahâshano mahâpâpma viddhyenam iha vairinam.

Translation- It is desire, it is anger, born from the quality of Rajas, which is a great devourer and most wicked. Know this to be the foe on the spiritual path. || 37 ||

Commentary

Rajoguna-samudbhavah - Produced by Rajoguna, i.e. by the quality of Rajas, (when Sattva grows, quality of Rajas decreases, as Rajas decreases, desires retreat - this is the purport) mahâshanah - all consuming, MahatAsanam - (highly craving) as though consuming liquor in the form of the objects, means it is insatiable, mahâpâpma - most wicked, esha - this, born of the past desires, kâmah - desire for the objects like sound, etc., when obstructed, esha eva krodah - this develops in the form of anger, as it is seen, iha - in practicing means to liberation, enam - to this desire, vairinam - as enemy, viddhi - know. || 37 ||

The Lord describes that same enmity (of desire, etc.), by giving illustrations in the stanza ‘Dhumena…etc.’

STANZA 38

dhumenâvriyate vahnir yathâdarsho malena cha; yatholbenâvrito garbhas tathâ tenedam âvritam.
Translation- Just as fire is covered by smoke, a mirror by dust, and an embryo by a membrane, so is this world enveloped by desire. || 38 ||

Commentary

Dhumena - by smoke, as vahnih avriyate - fire is naturally enveloped, malena âdarshah cha - and as a mirror by dust which comes from outside, yathâ garbhah ulbena - as an embryo is covered by a membrane, âvritah - enveloped wholly, tathâ - as told by these three examples, tena - by that desire, idam - this world of embodied beings, âvritam - is held under. || 38 ||

‘Desire indeed is that which covers knowledge,’ thus (He) says in the stanza ‘Âvritam…etc.’

STANZA 39

âvritam gnyânam etena gnyânino nityavairinâ; kâmarupena kaunteya dushpurenaânalena cha.

Translation- O Arjuna, the knowledge of the intelligent Self is enveloped by this constant enemy in the form of desire which is like an insatiable fire. || 39 ||

Commentary

He kaunteya - O Arjuna! Dushpurena - It is impossible to satiate desires by consumption of objects as said in ‘Na jâtu kâmah kâmânâm upabhogena shâmyati’ (desire is never satiated by the enjoy-
ment of the sense-objects), **analena cha** - and like fire causing sorrow and anguish, **kâmarupena** - in the form of desire for enjoyment, **nitya vairinâ** - a constant enemy causing fall from the path of liberation, **etena** - by this desire, **gnyâninah** - of the knowledgeable person, **gnyânam** - knowledge in the form of devotion and remembrance, for attainment of the Self and the Supreme Self, **âvritam** - is covered. || 39 ||

The Lord now speaks about the seat of desire in the stanza ‘Indriyâni’…etc.

**STANZA 40**

**indriyâni mano buddhir asyâdhishthânam uchyate;**

**etair vimohayatyesha gnyânam âvritya dehinam.**

**Translation** - The senses, mind and intellect are said to be the base from where the desire governs. Through these, it overpowers the intellect of the embodied Self, causing it to be deluded. || 40 ||

**Commentary**

**Asya** - Of this desire, **indriyâni** - the senses, **manah** - mind and **buddhih** - intellect, **adhishtânam** - seat, **uchyate** - are said to be, **eshah** - this desire, **etaih** - by these instruments, i.e. senses, etc., tending towards (their) objects, **gnyânam** - the knowledge of the Self and the Supreme Self and of devotion in the form of remembrance which is the means to attain it, **âvritya** - by veiling, **dehinam** - of the embodied Self
(Kshetragnya, i.e. the knower of the field), striving for liberation, 
**mohayati** - deludes, produces wrong conceptions, by distracting from the knowledge in the form of memory of (awareness about) the Âtmâ as referred to above. On the contrary, it (the desire) produces memory of sense-objects. || 40||

**STANZA 41**

tasmât tvam indriyânyâdau niyamya bharatarshabha; pâpmânām prajahi hyenam gnyâna vignyâna nâshanam.

*Translation*- Therefore, O Arjuna, restraining the senses in the very beginning, kill this sinful enemy (desire) which destroys the knowledge and experience of the Self. || 41||

*Commentary*

**Yasmât** - As it creates infatuation (for senses objects), **tasmât** - therefore, **tvam** - you, doing activities agreeable to your tendencies and class, **âdau** - first, at the beginning of the exercise for liberation, **indriyâni** - (employing) the senses, on the path of action, which is suitable to their activities, **niyamyâ** - having controlled, **he bharatarshabha** - O Arjuna, eminent in the family of Bharatas, **gnyâna-vignyâna-nâshanam** - Gnyânam - the knowledge acquired from the teachings of scriptures and from preceptors, which is indirect, not actually experienced, Vignyân - as a result of that, direct, immediate experience of the Self, Nâshanam -
destroying both of them, **ata eva** - because of that, **pâpmânâm** - formidable, very fierce, **enam** - this desire, an enemy, which deviates from the path of liberation, **prajahi** – slay, **hi** - definitely. || 41 ||

The Lord speaks about the great strength of desire and the means to conquer it in the following two stanzas.

**STANZA 42-43**

indriyâni parânyâhur indriyebhyah param manah;
manasastu parâ buddhir yo buddheh paratastu sah.

**Translation**- The senses are higher than the body; the mind is greater than the senses; intellect is greater than the mind; and desire is greater than the intellect.

Thus, knowing the desire to be greater than the intellect, and controlling the mind with the help of the intellect, O Arjuna, kill this enemy in the form of desire which is difficult to overcome. || 42-43 ||

**Commentary**

**Indriyâni** - Senses which are the seat of desire, like ears, etc., (are higher) than the body composed of the (five) great elements, **parâni âhuh** - are said to be higher, as the body is under the control of senses.
Even if the body becomes weak, the desire exists in the senses.

**Indriyebhyah param manah** – The mind is a higher seat of desire than the senses, because the senses are under the control of the mind. Even if desire, etc., retires from the senses, it may arise in the mind.

**Manasastu parâ buddhi** – The intellect is a higher seat of desire than the mind, because the mind is under the hold of the intellect; even if desire retires from the mind, it remains in the intellect in the form of attachment.

**Yastu buddheh paratah parah** - Due to the intellect being under the hold of desire, the desire is greater, because of its subtleness. Desire remains in a subtle form in the Self. Desire distorts the knowledge gained from the spiritual master and the Shâstras.

In addition (this can be explained in another way) - at the time of dissolution after the destruction of the intellect, etc., the desire for objects do remain in the casual form in the individual Self, i.e. the Kshetragnya. In the state of dissolution, the Selves stay without the aid of organs like intellect, senses, etc., (but) having the desire in the form of subtle impressions and attachment to the objects. When the creation evolves, the Selves are born with senses and bodies. At that time, the unavoidable desires arise in their intellect, senses, etc., in the gross form. Therefore Kâma (desire) is said to be higher than the intellect.
Evam - In this manner, buddhvâ - having known the desire to be higher than the intellect, the destroyer of knowledge (and discrimination thereto) and the experience of the Self, (know it) as the greatest enemy. With the knowledge of My divine greatness, with devotion (to Me) and by seeing faults in worldly objects, âtmanâ - by the intellect, âtmânam - mind, (establishing it) in the path of devotion with observance of self-duties in the form of My worship, or in the path of action, sansthabhya – establishing, he mahâbâho - O Arjuna, enam - this, in the form of Kâma, durâsadam - hard to conquer, very difficult to trace, means its approaches are difficult to understand, shatrum jahi - kill this enemy. || 42-43 ||

Thus ends the third chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 4

Gnyâna-Karma-Sannyâs Yoga

The Yoga of Renunciation of Action in Knowledge

Thus, in the third chapter, the Lord has advised that for an aspirant wishing to tread the path of liberation, but being under the hold of Prakriti in the form of the impressions of his ancient Karma and therefore not qualified for the path of knowledge (which involves abstinence from activities of senses), and at the same time not being qualified for single minded devotion to Shree Nârâyana Muni (which involves dedicating all actions of the senses to Him, all at once), should practice Karma Yoga, i.e. path of action (preceded by contemplation on the indwelling Self and Supreme Self, without expecting fruits of his actions.)

Even for one who is qualified for the path of knowledge, it is told by the Lord that it is proper to practice the path of action, assigning doership to the Gunas (three modes of nature). He has also mentioned that a person known for his eminence should practice the path of action for the good of the people who follow him.

Now, in the fourth chapter, to motivate Arjuna’s mind to follow the path of action, which is told by Krishna Himself, He tells the story of Yoga which the Lord (Himself) instructed to Manu and others. In relation to that the following topics are discussed - the story of His incarnations;
the importance of His births and activities; the nature of those who are detached from action having knowledge; the unstained character of the Self; the nature of action, inaction and prohibited action; different forms of sacrifices; the importance of sacrifice in the form of knowledge - Gnyâna Yagnya; the ways of acquiring knowledge; the unfettered state of those engaged in Gnyâna Yagnya.

In the following three stanzas beginning with the word ‘Imam…etc’, the Lord confirms the need to follow the path of action already referred to.

STANZA 1

_Shree Bhagavân uvâcha:_

imam vivasvate yogam proktavân aham avyayam;

vivasvân manave prâha manur ikshvâkave’bravit.

_Translation-_ The Lord said: I narrated this eternal Yoga, i.e. the path of action to Vivasvân (the Sun god). Vivasvân taught this to his son Manu and Manu taught it to his son Ikshvâku. || 1 ||

_Commentary_

_Aham_ - I, _avyayam_ - imperishable, _imam yogam_ - this path of action in the form of offering all actions to Me, _vivasvate_ - to Sun, _proktavân_ - (I) had told, _vivasvân manave_ - Vivasvân narrated it to his son, i.e. Manu named Srâddhadeva, _manuh ikshvâkave_ - and
Srâddhadeva told it to his son named Ikshvâku. || 1 ||

**STANZA 2**

evam paramparâ prâptam imam râjarshayo viduh;
sa kâleneha mahatâ yogoy nashtah parantapa.

*Translation*- Thus handed down in succession, the Karma Yoga was known to the royal sages. O Arjuna, with the passing of time this message of Yoga was lost on account of weak intellectual capacity of listeners. || 2 ||

*Commentary*

Evam - As told, *paramparâ prâptam* - came traditionally, handed down from generation to generation, *imam yogam* - this Yoga, *râjarshayah* - many royal sages, *viduh* - knew. Then how come the present kings do not know? To this possible question (He) says - *He parantapa* - Fearful to enemies, O Arjuna! That Yoga was lost to this world through a long lapse of time. In other words it was lost on account of the low intellectual ability of listeners. || 2 ||

**STANZA 3**

sa evâyam mayâ te’dya yogah proktah purâtanah;
bhakto’si me sakhâ cheti rahasyam hyetad uttamam.
Translation- It is this ancient Yoga which is now taught to you by Me, as you are My devotee and friend. Indeed, this supreme knowledge is the very essence of the Vedas. || 3 ||

Commentary

Sa eva ayam - It is the same ancient Yoga, te - to you, mayâ - by Me, adya - now, proktah - told in detail. If you doubt - ‘What is the purpose in telling me this Yoga?’ To this I say, (because) - me bhakto’si - you are devoted to Me, me sakha cha asi - and you are My friend, hi - indeed, etat - this form of Yoga, uttamam - supreme, rahasyam - the secret knowledge told by Me in the Vedas, nobody is able to know or explain it except Myself. || 3 ||

Being doubtful about the statement of the Lord that, ‘It was the Sun-god to whom I taught…’, as this event is of a remote past according to the reckoning of time, Arjuna asks in the stanza, ‘Aparam…etc.’

STANZA 4

Arjuna uvâcha:
aparam bhavato janma param janma vivasvatah;
katham etadvîjâniyâm tvam âdau proktavân iti.

Translation- Arjuna said: Your birth is recent, near to my birth
period, Vivasvân was born long ago; how then am I to understand that you imparted this Yoga to the Sun god in the beginning? || 4 ||

Commentary

Bhavatah - Your, janma - birth, aparam - was indeed later, contemporaneous with my birth. Vivasvatah - Of the Sun, janma - birth from Kashyapa and Aditi, param - according to the calculation of time, in remote antiquity, before many Yugas (the Sun was born), âdau - at an earlier time, tvam - You, who are in the present times, suryâya - to the Sun, proktavân - taught, iti - this speech of Yours that refers to the remote past, aham katham vijâniyâm? - how can I understand, in what manner should I know? || 4 ||

In response to this question of Arjuna, the Lord speaks about His incarnations in the stanza, ‘Bahuni . . . etc.’

STANZA 5

Shree Bhagavân uvâcha:

bahuni me vyatitâni janmâni tava chârjuna;
tânyaham veda sarvâni na tvam vettha parantapa.

Translation- O Arjuna, many of My births have passed as well as yours. I know them all, but you do not know them, O Parantapa (slayer of foes). || 5 ||
He arjuna - O Arjuna! Me bahuni janmâni vyatitâni - Many births of Mine have (already) taken place, tava cha - and your births also, bahuni - many have passed. He parantapa - O Arjuna! All those births, aham veda - I know, tvam tu tâni na vettha - you do not know of My births nor of yours.

By this stanza the Lord has explained the reality of His incarnations. He has also explained His eternal knowledge (uninterrupted cognitive power). Here are the statements in support of this - ‘Yo veti yugapatsarvam…’ (He who naturally knows everything directly and simultaneously.) ‘Svato’nyasmât cha’ (Whose knowledge is not at all lost by lapse of time, dissolution, creation, etc., nor by itself, by any other reason, or by the qualities (modes of Prakriti.)) (Shreemad Bhâgavata 10.84.32) || 5 ||

Indeed, in relation to the narration of Lord’s births, perhaps this doubt may be raised that by the reason of being possessed of the body made of the five elements, the Lord is subjected to the influence of Karma and would also come under the influence of other factors. Such discrepancy arises. To remove these doubts (He) explains in the stanza, ‘Aja…etc.’
STANZA 6

ajo’pi sannavyayâtmâ bhutânâm ishvaro’pi san;
prakritim svâm adhishthâya sambhavâmyâtma mamâyayâ.

Translation - Though I am unborn and inexhaustible in My own nature; though I am the Lord of all living beings, I come into being by resorting to My own nature (My power of becoming) through My Mâyâ (My free will).

Commentary

Ajo’pi san - Though being birthless, tathâ avyayâtmâ - being imperishable in form, tathâ bhutânâm-ishvaro’pi san - as well as being controller of, aksharapurushas, i.e. imperishable Selves, also of the beings.

Ishvarah - means being the controller and self-willed, without forsaking any of My special Lordly powers like birthlessness, imperishability, rulership over all, self-dependency, all pervading nature, etc.

Svâm Prakritim - My own natural qualities, limitless in excellences like knowledge, power, wealth, vigour, energy, courage, luster, unbound compassion, politeness, affection, generosity, etc. Having such extraordinary essential qualities. Adhisthâya - Resorting to, âtma- mâyayâ - by My own will, sambhavâmi - I come into form.

Resorting to My above said extraordinary qualities natural to Me,
I manifest Myself by My own accord amongst gods, men, etc. I take up a beautiful and divine form similar to them which does not constitute of Mâyâ, which is distinct from and the controller of the perishable and the imperishable.

By this stanza, different modes of incarnations of the Lord; His form being beyond the hold of Prakriti; the purpose of His birth, etc., have been explained.

According to His Holiness Râmânujâchârya, here the word ‘Mâyâ’ is synonymous with knowledge or resolve or will. In other texts the alternative meaning Kripâ (favour), etc., is given. Here are the authoritative statements for the incarnations of the Lord - ‘The unborn is born in different forms’, ‘Intelligent people know the mode of His birth’, ‘That wonderful child with lotus-like eyes having four hands’, ‘While the father was observing, He became a normal child’, ‘He is indeed the ancient Purusha’, ‘To manifest the truth which is difficult to understand, He, who has taken the form’, ‘You are indeed that Vishnu, the lamp of spirituality’, ‘The birth of the unborn is to guide the people, to destroy misconduct, the deeds of the non-doer are to attract the people’, ‘Indeed who else is able to hold the body which is beyond the qualities, and work with non attachment’, etc. All these are statements from the Shruti, Smritis, Purânas, etc.

The authoritative statements supporting the fact that the Lord’s divine forms are untouched by Prakriti are - ‘Since long before I am here’,
That is the enormity of that Purusha’, ‘First of all the Self was present in the form of a person’, ‘He is the great person having the colour of the sun, beyond darkness’, ‘The person looks golden, having golden mustaches, golden hair, from top to toe He is golden’, ‘He alone stays in heaven, by Him alone all is pervaded’, ‘Who is true-willed, pure like the sky, doer of all deeds, fulfilled with all desires, consisting of all fragrances and tastes’, ‘The form of that person is golden colour like a magnificent garment embedded with pearls’, ‘The body of the Supreme Self is free from the combination of elements, i.e. divine, not mundane’, ‘Vâsudeva is the Supreme Self, residing in the vast imperishable abode’, ‘In the beginning there was only one without another, beyond the qualities, having the divine form’, ‘The intelligent ones see that unique, imperceptible, white form, surrounded by cluster of flames’, ‘(He) saw Krishna dazzling like millions of suns in the summer; a small boy having two hands holding a flute in His hand’, ‘In the luster, like thousands of suns rising together, (He) saw Vâsudeva of a pleasant, white, brilliant, divine form’, etc. All these statements are from Shruti, Smriti and Purânas.

Statements supporting His cause for taking births are - ‘I will be born as the son of Devaki, O auspicious lady’, ‘I was born as your son, known as Prashnigarbha’, ‘I will manifest Myself in partial incarnation’, ‘I have given Myself to you thus that incarnation is named Datta’, etc. These sentences are extracted from the Shreemad Bhâgavata. Through all of
these statements it is propounded that the only cause for Lord’s births is His own will. || 6 ||

To the doubt as to when the Lord takes birth the Lord answers in the stanza, ‘Yadâ…etc.’

STANZA 7

yadâ yadâ hi dharmasya glânir bhavati bhârata;
abhyutthânam adharmasya tadâtmânam srijâmyaham.

Translation- O Arjuna, whenever there is decline of Dharma and the rise of Adharma, I incarnate Myself. || 7 ||

Commentary

He bhârata - O Arjuna, yadâ yadâ - (whenever) at that time, dharmasya - of righteousness such as non-stealing, non-violence, etc., and of single-minded devotion to Me, glânih - decline, fall, bhavati – there is, furthermore adharmasya - of the misconduct (sinful acts) prohibited by the Shâstras such as keeping illicit contact with another’s wife, drinking of liquor, violence, etc., abhyutthânam - rise, loke iti sheshah - in this world (should be added), tadâ tadâ hi - at that time, aham - I, âtmânam srijâmi - I am born, it means, I manifest Myself in the form of a god, or a man, etc., becoming visible to the eyes of all by My own will. This stanza indicates the time of the incarnation of the Lord. || 7 ||
Indeed, for what purpose He takes birth is explained in the stanza ‘Pari…etc.’

STANZA 8

paritrânâya sâdhunâm vinâshâya cha dushkritâm;
dharma samsthâpanârthâya sambhavâmi yuge yuge.

_Translation_- For the protection of the good and for the destruction of evildoers, and also for the establishment of Dharma, I incarnate Myself from age to age. || 8 ||

_Commentary_

_Sâdhunâm_- Of those who wish to see Me, those who are unable to sustain their body due to the pain of separation from Me and who can barely keep alive by remembering My divine deeds and chanting My name, who totally adhere to Me, _paritrânâya_- to protect, by offering them the vision of My form, My works, etc., _dushkritâm_- of the wicked men who behave against the said conduct, and who are, by nature, full of lust, anger, etc., _vinâshâya_- for the destruction.

_Dharma-sanstha-pañârtha-yâ_- Dharmasya - of righteousness, in the form of My worship as guided by Shâstras, Sthâpanâya - for establishing by way of teaching as well as practicing. By taking up a form which is all compassionate, _yuge yuge_- from age to age, _sambhavâmi_- I manifest Myself.
Now the Lord speaks about the importance of the knowledge of His birth and deeds in the stanza ‘Janma...etc.’

STANZA 9

janma karma cha me divyam evam yo vetti tattvatah;
tyaktva deham punarjanma naiti mâmeti so’rjuna.

Translation- He who rightly knows the secret of My birth and actions, on leaving the mortal body, is not reborn, but comes to Me, O Arjuna. || 9 ||

Commentary

Me - Myself, who is endowed fully, with multitude of divine qualities, who is devoid of birth, unlike ordinary beings whose birth is caused by Karma which is the product of the three Guntas (qualities of Prakriti).

Janma karma cha - My birth, which is for the protection of the righteous, and My divine works, divyam - divine, devoid of an iota of qualities of Prakriti, which certainly serves as a means to the liberation of the listeners, yah tattvato vetti - who knows in truth, the secret of My life and work, he arjuna - O Arjuna, sah - that person, deham - present body, tyaktva - after leaving, punarjanma na eti - does not get rebirth, kintu - but, mâmeva eti - (he) comes to Me alone. || 9 ||
STANZA 10

vitarâgabhayakrodha manmayâ mâm upâshritâh;
bahavo gnyâna tapasâ putâ madbhâvam âgatâh.

Translation- Many, purified by penance in the form of knowledge of My divine form, becoming absorbed in Me through single-minded devotion, becoming free from desire, fear, and anger, and taking refuge in Me, have attained My state. || 10||

Commentary

Vita-râga-bhaya-krodhâh - Râgah - love for objects other than Me, Bhayam - fear of death and Krodho - anger; by knowledge of My divine birth and deeds, Vitah - from whom attachment, etc., have disappeared. Ata eva - Therefore, manmayâh - absorbed in Me, for whom I am the only object of love, ata eva - therefore, mâm upâshritâh - who seek shelter in Me alone, gnyâna-tapasâ - gnyânam - the knowledge of greatness of My form, tapas cha - and practice of the righteous code as said by Me, these two (knowledge of My divine excellence and penance) mean the same thing, tena putâh - the saints who have become purified by that, whose trace of impurity caused by nescience is also dispelled completely, bahavo - many, madbhâvam-âgatâh - Madbhâvah - My essential nature, i.e. imperishability, Âgatâh - have reached that state. Thus runs the Shruti, ‘Then the wise reaches that spotless, highest equality, by cleansing out their merits and sins…etc.’ || 10 ||
The Lord explains the gain of different fruits of His worship as per the different desires of the devotees in the stanza, ‘Ye yathâ…etc.’

STANZA 11

ye yathâ mâm prapadyante tâmstathaiva bhajâmyaham;
mama vartmânuvartante manushyâh pârtha sarvashah.

Translation- O Arjuna! In whatever manner people worship Me, I favour them accordingly. Ultimately all follow My way. || 11 ||

Commentary

Ye – Those four types of people - wise, seekers of knowledge, distressed and desirers of wealth, yathâ - in whichever manner, with or without desire, mâm - to Me, bestower of fruits of all deeds and controller of all, prapadyante - resort (to Me), tân - to them, who are as said before, aham - I, tathaiva - in the same manner, giving desired fruits according to their worship, bhajâmi - bless, do favour; means I do not give in the opposite way.

What more needs to be said? He partha - O Arjuna, sarvashah - all men, mâm - to Me, highly compassionate as I am, mama vartma, the way of the Vedas; as Myself, being compassionate towards beings, have taught in the form of worship of other deities as per eligibility of worshippers, anuvartante - follow, tân api tathaiva bhajâmi - means, I give fruits as per their expectations. || 11 ||
The Lord indicates the same in the stanza ‘Kângkshantah…etc.’

STANZA 12

kângkshantah karmanâm siddhim yajanta iha devatâh;
kshipram hi mânushe loke siddhir bhavati karmajâ.

Translation- Those who perform worship and sacrifice to the gods with desire of fruits, success born of such religious acts ensues quickly to them in this world. || 12 ||

Commentary

Karmanâm - Of the act of worship of gods like Indra, etc., as per directed by the Vedas, siddhim - the fruits like heaven, progeny, cattle, food, etc., kângkshantah - men being desirous of, iha - in the world of human beings, devatâh yajante - perform worship of gods like Indra, etc., teshâm iha amutra cha - to those men, in this world and in the other world, karmajâ - produced by their own deeds, siddhih - worldly results, kshipram - are quickly gained. Therefore, possibly people do not worship Me directly.

It means, without performing works as per directed by the Vedas, and without unswerving devotion (to Me) who am the inner substance of all, the controller of all, the giver of results of all deeds; men will not be able to attain My imperishable abode and My bliss. || 12 ||
chāturvarnyam mayā srishtam gunakarma vibhāgashah;
tasya kartāram api mām viddhyakartāram avyayam.

Translation- The system of four classes was created by Me according to the divisions of qualities of Prakriti and duties. Though I am their creator, know Me to be the non-doer and immutable. || 13 ||

Commentary

Mayā - By Me, guna-karma-vibhāgashah - Gunāḥ - qualities like Sattva, etc., and according to those natural qualities, Karmāṇi - acts like observing tranquility, self restraint, etc., (assigned to a Brāhman), valour, courage, etc., (assigned to a Kshatriya), farming, trade, etc., (assigned to a Vaishya) and service, etc., (assigned to a Shudra); by division of these both (qualities and acts), chāturvarnyam - four-fold order of class (caste). This meaning is suggested by the compound word ‘chāturvarnya’ as per the grammatical rule “Tadhitārthe”. Srishtam - Ever since, from the beginning of the creation of the world. By the word ‘creation’, protection, etc., is to be understood, tasya - of the world full of varieties, created according to the divisions of qualities and work, kartāram api- also
being the creator of bodies, etc., as per good or bad deeds of the soul (Kshetragnyas), **akartāram eva mām viddhi** - understand Me as truly non-doer (non-agent).

How is that? **Avyayam** - (Myself) being immutable in every way, and imperishable, because of being void of mutations produced by the sense of doer-ship of the acts like that of the diverse creation, differentiated according to the divisions of qualities like Sattva, etc., and the assigned duties according to those qualities and class, **viddhi** - know this fact (it is the relation). || 13 ||

The Lord explains that very doer-ship and non-doer-ship in detail, in the stanza ‘Na…etc.’

**STANZA 14**

na mām karmāṇī limpanti na me karmaphale sprihā;  
itī mām yo’bhijāṇāti karmabhir na sa badhyate.

*Translation*- Works do not contaminate Me. In Me there is no desire for the fruits of actions. He who knows Me thus is also not bound by actions. || 14 ||

*Commentary*

**Karmāṇī** - My works like creating worlds of varied nature, etc., **mām na limpanti** - do not bind, touch or defile Me. The meaning is ‘they (works) do not cling to Me by the sense of doer-ship’. Gods, human-
beings, etc., good and bad (high and low) entities, etc., are not created by Me, **kintu** - (however) they are done by the difference of good and bad deeds of beings, (not due to Me.) **Kincha** - Moreover, I do not have desire for results of deeds. For different bodily enjoyments (fruits), good or bad, experienced by Kshetragnyas, they themselves are mainly responsible. For giving the results of their deeds through creation, sustenance and destruction, I, who am indifferent, have relative doer-ship only. (This is the purport.)

Also Sutrakåra has said - ‘Vaishamyanairghrinye na, sàpekshatvât’, (Brahmasutra - 2.1.34). The meaning of this Sutra is - “In this world created by the Lord giving proportionate or disproportionate bodies, etc., as the seat of enjoyment, Vaishamyam - difference, inequality making the world unhappy for souls, Nairghrinyam - and cruelty, these two - inequality and cruelty - in this world are not of the Lord, because of them being relative to merits and vices done by the souls.”

Shruti speaks in the same way - ‘The doer of good becomes good; the doer of evil deeds becomes a sinner’.

In this regard what sage Parâshara has said is explained by Shreemad Râmânujâchârya as follows - ‘In the world of beings, He, the Lord is only the operative cause. That, from which the creative forces spring, constitutes the material cause (Pradhâna) in the form of the old deeds of the Selves. Leaving aside the operative cause, the being that
becomes embodied in the form of god or any other one, does not require the help of any other thing whatsoever. A thing is led into the condition in which it is, O best of ascetics, only by his own potentiality, by power of his own Karma'. (Vishnu Purâna - 1.4.51-52)

As it is already said, in respect of creation, etc., Myself, being an agent and still a non-agent, and having no desire for result of works like creation, etc., one who knows Me thus, sah - He (that person), karmabhih - by the past good or evil deeds which obstruct the path to obtain Me, by causing attachment to fruits, na badhyate - is not bound, is released. That is the meaning. || 14 ||

STANZA 15

evatn gnyâtvâ kritam karma purvair api mumukshubhih;
kuru karmaiva tasmât tvam purvaih purvataram kritam.

Translation- Knowing thus, even ancient spiritual seekers did work. Therefore, you too do work as the ancients did in the olden times. || 15 ||

Commentary

Evam - In this way, knowing My pure, stainless character, the work was done also by the sinless seekers of olden times like Vivasvat, Shrâddhadeva and others. Tasmât - Therefore, knowing this kind of essential nature of Mine, work was done by the ancients as per My teach-
ing in the olden times, tvam api karma kuru - in the same way you also perform action, follow the path of action without attachment to fruits and with devotion towards Me. || 15 ||

To explain the nature of action as said before (He) says ‘Kim karma… etc.’

STANZA 16

kim karma kim akarmeti kavayo’pyatra mohitâh;
tat te karma pravakshyâmi yajgnyâtvâ mokshyase’shubhât.

Translation- What is action and what is non-action? In respect of these questions even the wise are puzzled. Therefore I shall teach you the truth about action, knowing which you will be freed from impure bondage. || 16 ||

Karma - What kind of work should spiritual seekers do? Akarma - What is non-action in the form of knowledge? Here the word Karma should be understood as the work done as directed by the Shâstras, without attachment to results, and along with worship of the Lord. By the word Akarma, i.e. non-action, appropriate knowledge of the true nature of the Self who performs acts and of the Supreme Self for whom the acts of worship is done, is said. Atra - In respect of the nature of Karma and Akarma, kavayo’pi - even men having discriminative ability, mohitâh - (are puzzled) do not truly know, tat - that action, associated with knowl-
edge. Te - To you, pravakshyâmi - I am going to tell, yad gnyâtvâ - knowing which, ashubhât - from ignorance which causes bondage, mokshyase - you will be released. || 16 ||

Lord denotes the obscuring nature of action and the knowledge inherent therein in the stanza ‘Karmanah…etc.’

STANZA 17

karmano hyapi boddhavyam boddhavyam cha vikarmanah;
akarmanashcha boddhavyam gahanâ karmano gatih.

Translation- Indeed you ought to know about Karma (deeds which lead you to liberation.) Likewise you ought to know about Vikarma (deeds prescribed by the Vedas). You also ought to know about Akarma (non-action in the form of knowledge of the Self and the Supreme Self.) Thus the course of work is hard to understand. || 17 ||

Commentary

Karmanah - The truth about deeds, which are the means to liberation, (those ought to be done), boddhavyam - is to be understood. Vikarmanah - Acts becoming of varied nature because of different forms of rites prescribed by the Vedas yielding different results; and on account of the need to collect material required for those rites. So that which becomes a thing of varied nature is mentioned by the word ‘Vikarma’. It
should be understood in this way as work comprising of manifold activity. **Akarmanah cha** - By non-action the knowledge of the Self and Supreme Self is to be understood. In this way, the nature of three-fold Karma is **gahana** - obscuring, means the truth about it is difficult to understand.

Relinquishing diversity in the acts prescribed by the Vedas in the form of daily rites, occasional rites, etc., caused by various results attached to particular acts, all deeds should be done concentrating on only one fruit, i.e. attainment of liberation in the form of favour of God. This meaning should be understood by the word ‘Vikarma’, as it is said (by the Lord Himself) “The resolute intellect is only one.” || 17 ||

Now the Lord advises about what should be understood by action and non-action, in the stanza **‘Karmâni…etc.’**

**STANZA 18**

\[
\text{karmanyakarma yah pashyed akarmani cha karma yah;}
\]
\[
\text{sa buddhimân manushyeshu sa yuktaḥ kṛtaṁkarmākṛt.}
\]

**Translation**- While following the path of action, he who sees non-action in action and also action in non-action is wise among men. He is worthy and doer of all auspicious deeds. || 18 ||
Commentary

Karmani - In the path of action which is undertaken only to gain the favour of the Lord, 

yah pashyey akarma - he who perceives knowledge which is the means to visualise the Self. Akarmani - In knowledge, 
karma sthitam yah pashyey - he who perceives action, in non-action, i.e. Yoga of knowledge which is the means of visualising the Self, 

karma yah pashyey - he who perceives action that ought to be done as per class and stage of life, and for sustenance of the body. The intended meaning is even in the state of matured Gnyâna Yoga brought about by the practice of visualising the Self, one who recognises that there is (remains) Karma in the from of listening to and singing glories of the Lord, 

manushyeshu sah buddhimâñ - he is the wise among men, knower of the truth of all Shâstras, 
sah yuktah - he is devoted to knowledge, 

sa eva kritsna-karmakrit - he alone is the doer of all auspicious deeds. || 18 ||

Here the Lord advises the importance of knowledge, which is part of the path of action in the stanza ‘Yasya…etc.’

STANZA 19

yasya sarve samârambhâh kâmasankalpa varjitâh; 
gnyânâgni dagdhakarmânam tam âhuh panditam budhâh.

Translation- He, whose all undertakings are free from desire
and delusive identification of the body with the Self, and whose actions are burnt up in the fire of knowledge; the wise describe him as a man of discrimination (of knowledge). || 19 ||

Commentary

Yasya - Of the person who follows the path of action, sarve samârambhah - all undertakings, i.e. righteous deeds, kâmasankalpavarjitâh - Kâmah - attachment to fruits, Sankalpah - mental identification of the Self (Kshetragnya) with the body and Gunas, i.e. qualities (of Prakriti) like Sattva, Varjitâh - being devoid of desire and sentiment of Self-body identification, on account of constant attention to the essential nature of the Self, which is quite distinct from Prakriti. Therefore gnyânagni-dagdha karmânânam - whose actions are burnt out in the fire (in the form) of knowledge of the true nature of the Self, tam - to him, who follows the path of action, expert in performing obligatory acts, budhâh - wise, panditam âhuhu - is described as a man of discrimination. || 19 ||

The Lord explains further the same point in the stanza ‘Tyaktvâ…etc.’

STANZA 20

tyaktvâ karmaphalâsangam nityatripto nirâshrayah;
karmanyabhâpapravbritto’pi naiva kinchit karotî sah.
Having renounced attachment to fruits of actions, being ever content with the eternal Self and having none to be dependent upon, such a person, even though engaged in works, really does not act at all. || 20 ||

Commentary

Karma-phalâsangam - Attachment to fruits of good deeds, tyaktvâ - having renounced, nityatriptah - who is ever content in eternal, imperishable happiness, nirâshrayah - whose mind is not interested in worldly, perishable objects, or worldly matters, sah karmani abhipravritto’pi kinchit naiva karoti - he is really inactive even while doing the deeds. || 20 ||

STANZA 21

nirâshir yatachittâtmâ tyaktasarvaparigrahah; shâriram kevalam karma kurvannâpnoti kilbisham.

Translation- One who is free from desire of fruits, with his intellect and mind under control, having renounced the sense of possession in all worldly objects, he, even while doing bodily work, does not incur sin. || 21 ||

Commentary

Nirâshih - Expectations of fruits from which have departed, yatachittâtmâ - Yatam - brought under control, Chittam - mind and Âtmâ -
intellect, (the person by whom mind and intellect are brought under control), tyakta-sarva-parigrah - the person who has renounced all belongings, for the sake of the bliss of the Supreme Self; means - renounced the sense of possession for worldly objects, kevalam shâriram karma - acts useful for livelihood only, kurvân - while doing, kilbismam na âpnoti - means does not incur sin at all. || 21 ||

STANZA 22

yadricchâ-lâbhasantushto dvandvâtito vimatsarah;
samah siddhâvasiddhau cha kritvâpi na nibadhyate.

Translation- Being satisfied with whatever may have been gained by chance, remaining beyond the dualities like sadness-happiness, etc., while doing Shàstric work helpful to liberation, free from ill-will towards others, who remains even-minded in success and failure, though he acts, he is not bound by the fruits of work. || 22 ||

Commentary

Yadricchâ-lâbha-santushtah - Yadruccha-lâbha - The gain which is unsought for, i.e. such as food, etc., chance may bring, satisfied by that, dvandvâtitah - Dvandva - dualities like cold and hot, experienced while doing work as per religious duties and practicing means like restrain of mind and senses, etc., leading to liberation, Atitah - remains beyond, enduring those dualities (it is the meaning), vimatsarah - who is free from
hostile feelings, with discretion that - ‘the sorrow caused by other people is due to my own destiny alone’ having no enmity to others (It is the meaning.)

Siddhâ-vasiddhau cha samah - Siddhau-asiddhau - success or failure in the form of victory or defeat in war-like acts (this is the meaning), samah - means unmoved, even-minded, who is void of joy and sorrow in regard to the work undertaken, may it be accomplished fully or remained incomplete or gone in the opposite way; being thus. Krutva api na nibadhyate - Even while doing work guided by the Śāstras as per class or stage of life, (he) is not bound by their different types of fruits. It means those fruits do not affect that person. || 22 ||

STANZA 23

\[ \text{gatasangasya muktasya gnyânâvasthitachetasah;} \]
\[ \text{yagnyâyâcharatah karma samagram praviliyate.} \]

Translation- In the case of one whose mind is established in the knowledge of the Supreme Self and thereby who is free from attachment to worldly objects and who only works for the sake of sacrifice or for the sake of Lord Vishnu, his Karma is entirely dissolved. || 23 ||

Commentary

Gnyânâvasthita-chetasah - Whose mind is established in the knowledge of Supreme Self, because of that, gatasangasya - whose attachment to the objects other than the Self and the Supreme Self is
ended, and hence, **muktasya** - who is free (from the bondage), from all that which is fit to be abandoned, i.e. he is free from all evils.  

**Yagnyāya** - For the sake of sacrifice, etc., or for the sake of the Lord, means in the name of Vishnu, denoted by the word ‘Yagnya’, **karma** - action, **ācharatah** - while doing, **samagram** - his whole Karma with impressions of past deeds and desires which cause bondage, **praviliyate** - dissolves away.  

The thought ‘Karma taking form of knowledge’ is specified as ‘performing acts in view of (aiming at) the Brahma (alone)’, in the stanza ‘Brahmārpanam...etc.’

**STANZA 24**

*brahmārpanam brahmahavirbrahmāgnau brahmanā hutam; brahmaiva tena gantavyam brahmakarmasamādhinā.*

*Translation*- The instrument used for offering oblations is Brahma, the oblation is Brahma and the oblation is offered in the fire of Brahma by Brahma. Brahma alone is to be reached by him who meditates on Him in all his works.  

**Commentary**

**Yadarpanam** - The means (utensils) of sacrifice like sacrificial spoons, etc., **havih** - that which is offered, oblations, **agnau** - in sacrificial fire, **yena (brahmanā)** - by whom it is offered, the agent; all that is Brahma itself.  He, who will perform acts with this feeling, who is en-
dowed with the facility of seeing Brahma in every act, is ‘\textit{brahma-karma-samâdhi}, tena gantavyam’ - his destination is Brahma alone, not this world again, where the bound persons go.

Some others say - \textit{Yadarpanam} - The (instruments like) spoons, etc., \textit{yat cha} - offerings such as clarified butter, etc., and the fire in which the oblations are offered, all this belongs to Brahma. The Hotâ (priest) is also Brahma, so I also belong to him. Therefore by Me, i.e. through My body, Brahma itself is doing the sacrifice.

So one who thinks that whatever is offered or sacrificed is offered by Brahma alone, He is \textit{brahma-karma-samâdhi}. He is certain that this action belongs to Brahma only, not to me; who is thus firmly settled in the thought of Brahma, for that person Brahma is the goal to be reached by him. \| 24 \|

In this way by explaining Brahmakarmasamâdhi, He now speaks of different types of sacrifices in the next eight stanzas beginning with ‘\textit{Daivam}…etc.’

\textbf{STANZA 25}

\begin{align*}
\text{daivam evâpare yagnyam yoginah paryupâsate;} \\
\text{brahmâgnâvapare yagnyam yagnyenaivopajuhvati. }
\end{align*}

\textit{Translation} - Some followers of the path of action resort only to the sacrifice relating to gods. Others offer sacrifice into the fire of Brahma
Apare yoginah - Some followers of the path of action, daivam yagnyam eva - sacrifice related to worship of gods like Indra, Varuna, Soma, etc., paryupâsate - do perform; they are interested in that only, (it is the purport). Apare - Other Yogis, brahmâgnau - in the fire in the form of Supreme Brahma, yagnyam - the fruit of sacrifice, yagnyena - by the sacrifice in the form of knowledge of Supreme Brahma, upajuhvati - offer the fruits of all sacrifices to Lord Shree Hari by knowledge.

Yadvâ – In other words, that which is produced after oblations, are offered to the sacred fire, that entire act of sacrifice mentally identifying it with Brahma, in the form of fire. The purport is that the sacrifice done in the spirit of offering everything to Brahma is more meritorious than other deeds. || 25||

STANZA 26

shrotrâdinindriyânyanye samyamâgnishu juhvati;
shabdâdin vishayânanya indriyâgnishu juhvati.

Translation- Other Yogis offer as oblations the senses, like hearing, etc., in the fire of restraint. Yet others offer oblations in the form of the sense-objects, like sound, etc., into the fire of senses. || 26||
Commentary

**Anye yoginah** - Other Yogis, **samyamâgnishu srotrâdini-indriyâni juhvati** - offer hearing and other senses as oblation in the fire of restraint, it means they restrain the organs. **Anye’pi yoginah** - Other Yogis also, **shabdâdin** - offer the sense-objects like speech, etc., in the form of extolling My divine qualities; the taste of objects, i.e. of eatables in the form of remnants that are offered to Me, in the fire of organs, which means they engage their senses only in activities related to the Lord (Me), like listening to My divine qualities, etc. || 26 ||

**STANZA 27**

sarvânindriya karmâni prânakarmâni châpare; àtmasamyamayogâgnau juhvati gnyânadipite.

*Translation*- Others sacrifice all the regular activities of the senses and of vital breath in the fire of Yoga, i.e. restraint of the mind, the fire that is kindled by knowledge. || 27 ||

*Commentary*

**Apare** - Other (Yogis), firm in meditation, **gnyânadipite** - kindled by knowledge, **âtma-samyama-yogâgnau** - into the fire of Yoga in the form of restraint of the mind. Here Âtmanah means of the mind; Samyamah means control in the Self, that itself is the Yoga, that is the fire; in that fire.

**Sarvâni-indriya-karmâni** - All functions of the senses like ear, tongue, etc., such as listening, talking, etc., **prân-karmâni cha juhvati** -
and they offer activities of the vital breath means they control the breath, and in the process all organs are engaged in meditation (of the Self). || 27 ||

STANZA 28

dravyayagnyās tapoyagnyā yogayagnyāstathāpare;
svādhyāyagnyāna yagnyāshcha yatayah samshitavratāḥ.

Translation- Some of these Yogis, self controlled and of firm resolve, perform sacrifice by offering material objects, by offering hard austerities, by practicing eight-fold Yoga, by offering their scriptural study and knowledge. || 28 ||

Commentary

Dravyayagnyāḥ - For whom offering wealth to deserving persons is a sacrifice, tapoyagnyāḥ - Tapah - austerities; for whom observance of austerities like Kruchchra, Chandrâyana, etc., is a sacrifice, yogayagnyāḥ - for whom the practice of eight-phased Yoga is a sacrifice, tathā apare - and other Yogis, this word is to be connected to each type of Yogis, such as ‘Tathāpare Yogayagnyāḥ’, etc.

Svadhyāya gnyāna yagnyāḥ cha - Svadhyāya - Reciting, learning, teaching Vedic and religious texts, Lord’s eulogies, prose and poetic compositions narrated in texts like Purānas, etc., gnyānam - understanding their meaning, (in this way) for whom these two are sacrifices. (Here two types of sacrifices namely the recital of Shruti and Smriti passages, and to understand their meaning, are told.)
Yatayah - All these Yogis striving hard for their good, samshita-vratah - whose resolutions are strong and sharp, in that manner. || 28 ||

STANZA 29

apâne juhvati prânam prâne’pânam tathâ’pare; 
prânâpâna gati ruddhvâ prânâyâmaparâyanâh.

Translation - Others, of restricted diet, sacrifice the inward breath in the fire of the outward breath. Similarly some sacrifice the outward breath in the fire of the inward breath. Some, by stopping the flow of both the inward and the outward breaths, sacrifice the inward and the outward breaths. Thus they are intent on breath control as a means of their desired goal. || 29 ||

Commentary

Tathâ-апare - Similarly others, apâne - in Apâna, i.e. outward breath; moving in the lower region of the body, juhvati - sacrifice, prânam - inward breath, moving in the upper part, by a method called Puraka; and again they sacrifice apânam - outward breath, prâne - in Prâna i.e. inward breath, by an activity named Recaka which is controlled by exhalation.

Punah te cha - And again they, prânâpânagati ruddhvâ - stopping or establishing the routine movement of inhalation and exhalation moving upwards and downwards by the effort of controlling the breath by ‘Kumbhaka’, i.e. not allowing the breath either to go up or down, they
bring the Prâna and Apâna under control. How do they do this? 

Prânâyama-parâyanâh - Properly controlling the incoming and outgoing activity of breath, controlling the breath by doing Puraka, Kumbhaka and Recaka, that being the best means to attain the desired goal.

Here the word Niyatâhârah - ‘who have restricted intake’ is to be taken from the next stanza. || 29 ||

STANZA 30

apare niyatâhârâh prânân prâneshu juhvati; sarve’pyete yagnyavido yagnyakshapita kalmashâh.

Translation- There are also others, of restricted diet, who are devoted to controlling the breath by ‘Kumbhaka’ i.e. restraining (stopping) inward and outward going breaths, and in doing so sacrifice the unified vital energy of all senses. All these Yogis understand the meaning of sacrificial worship and have their sins consumed away by such sacrifices. || 30 ||

Commentary

Niyatâhârah - Niyatah - strictly regulated, Âhârah - by whom intake of food and respective objects of the senses like sound (of hearing sense), prâneshu - in breath where all of the breaths (five main and five allied breaths) are brought in one posture by Kumbhaka, prânân - (senses) by restricting (withdrawing the sense-energy) (or turning) the senses in-
ward, juhvati - sacrifice, means (they) join, unite them with the breath.

As it is said in the Yoga Shâstra - ‘As the mind remains steady by constant practice, then breathe slowly, speech, body, and sight become steady’.

Yagnya-kshapita-kalmashâh - Whose sins are eradicated by sacrifice, ete sarve’pi yagnyavidah - they are all knowers of the meaning, the secret of the sacrifice. || 30 ||

Lord, praising those who perform sacrifice and condemning non-doers of sacrifice, says in the stanza ‘Yagnya…etc.’

STANZA 31

yagnyashishtâmritabhujo yânti brahma sanâtanam;
nâyam loko’styayagnyasya kuto’nyah kurusattama.

Translation - Those who consume nectar in the form of remains of sacrifices attain the eternal Brahma. To the non-performer of sacrifices, there is no happiness in this world, then, best of the Kuru princes, O Arjuna, how will he receive happiness in the other world? || 31 ||

Commentary

Yagnya-shishtâmrita-bhujah - Shishtam - Remaining substance, Yagnya - of the sacrifice which has been performed, At Eva Amrutam - (by virtue of that) the food, etc., which has become nectar-like, who eat, perceiving it as Brahma, respectfully, as it is said, “Annam brahmeti vyajanat” - know that ‘The food is Brahma’, being so; yânti brahma
bhagavad gita bhâshyam

STANZA 32

Evam bahuvidhâ yagnyâ vitatâ brahmano mukhe;
karmajân viddhi tân sarvân evam gnyâtvâ vimokshyase.

Translation- Thus different types of sacrifices have originated through the Vedas. Know all of them to be originated from actions. Knowing thus, you shall be free from the bondage of action.

Commentary

Evam - Thus, bahuvidhâ yagnyâ - various types of sacrifices, like penance, study of scriptures, etc., as said before, brahmano mukhe - from the mouth of Brahmâ, vitatâh - have been spread out, expressed; means Brahmâ, who was inspired by Nârâyana, spoke (of the sacrifices) while uttering the Vedas. Tân sarvân yagnyân karmajân - All of those sacrifices are produced from the activities done by a person, viddhi - understand. Thus, knowing the nature of sacrifice as said before which are the means of self-liberation, (and then) by performing those, you will be liberated; will be free from the bondage of action.
The Lord explains the superiority of sacrifice of knowledge in the stanza ‘Shreyân…etc.’

**STANZA 33**

shreyân dravyamayâdyagnyâj gnyânayagnyah parantapa; sarvam karmâkhilam pârtha gnyâne parisamâpyate.

*Translation* - O Arjuna, slayer of foes, the sacrifice of knowledge is superior to the sacrifice of material objects. O Arjuna, the fruit of works such as heaven, etc., culminates in knowledge. || 33 ||

*Commentary*

He parantapa - O Arjuna, *dravyamayât* - than the sacrifices in which plenty of material is required such as clarified butter, sacred wood pieces, etc., *gnyâna-yagnyah* - Gnyânam - knowledge acquired through listening, meditating and understanding the distinct nature of the Self, the gods like Brahmâ, Brahma (Akshara) and the Supreme Brahma by their different characteristics, is sacrifice itself, shreyân - is superior.

He pârtha - O Arjuna, the son of Prithâ, *sarvam* - entire, *karma akhilam* - all mundane fruits like heaven, etc., produced from action, *gnyâne* - in the knowledge of Supreme Person, giver of the highest bliss, *parisamâpyate* - culminates to the end. || 33 ||

To the question ‘how can my knowledge be of that kind?’ He says in the stanza ‘Tadviddhi…etc.’
STANZA 34

tadviddhi pranipâtena pariprashnena sevayâ;
upadekshyanti te gnyânam gnyâninas tattvadarshinah.

Translation- Learn this wisdom by prostrating, extensive questioning and serving the masters who have realised the truth. The wise, who have realized the truth, will instruct you in that knowledge. || 34 ||

Commentary

Pranipâtena - Bowing down by prostrating (in a manner a stick falls to the ground), then sevayâ - by serving as it be agreeable (to the Guru), when favourable hour comes, when they are pleased with you, pariprashnena - by asking a range of questions with a desire to know the true nature of the Self, viddhi - understand that spiritual knowledge. Tattva-darshinah te gnyâninah - They, the knowers, who have realised the truth, te - to you, gnyânam upadekshyanti - will deliver the knowledge.

In the Skanda Purâna, the nature of knowledge is told thus - ‘The knowledge of the characteristics of each entity is explained separately, namely Kshetra (body), Kshetragnya (the knower of body), Pradhâna (Prakriti and Pradhân Purusha), Mâyâ (nescience), Kâla (Time), Shakti (potency), Akshar (the imperishable) and Paramâtma (Supreme Self), is called the knowledge’. || 34 ||
Lord specifies that knowledge in the stanza ‘Yaj…etc.’

**STANZA 35**

\[
yaj gnyâtvâ na punarmoham evam yâsyasi pândava; 
\]

\[
yena bhutânyasheshena drakshyasyâtmanyatho mayi.
\]

*Translation*- O Arjuna, by grasping the real knowledge you will not be deluded again in this way. Through that knowledge you will see all the beings in your Self and then in Me. || 35 ||

*Commentary*

He pândava - O Arjuna, *yagnyâtvâ* - *yat gnyânam* - the real knowledge of the distinct characteristics of the controller and the controlled, dependent and independent, the Supreme Person and the entities other than Him, *viditvâ* - knowing all these, *punah* - again, *evam* – in this way of mistaking the body and anything related to the body for the Self, me and mine respectively, *moham* - delusion in the form of misunderstanding the nature of the Self, *na yâsyasi* - you will not fall into, *yena* - by the knowledge of the Self, god, Prakriti, Purusha, Time, Brahma and Supreme Brahma, *âtmanī* - in the imperishable Brahma which is in every being, *bhutâni* - all beings from Brahmā to gross objects, residing in, *sthitâni drakshyasi* – means that you will perceive all these beings as sustained by the imperishable Brahma.
Atho - And then, mayi - in Me, who is the Supreme Brahma, beyond the imperishable; you will see everything including the imperishable Brahma, held by Me. You will see that the whole creation, together with the imperishable Brahma, is supported by Me, as I am the controller of all and the Self of all. (This is the meaning.)

For the existence of all in the imperishable Brahma, here is an authoritative statement from the Shreemad Bhâgavata – ‘Multitude of various kinds of universes are seen existing in that what is called Akshara Brahma.’ The proof that the Lord, the master of all, resides in every thing, including Akshara, is given by such statements as - ‘All this is woven in Me, like beads in a string.’(B.G. 7.7) || 35||

STANZA 36

api chedasi pâpebhyah sarvebhyaḥ pâpakrittamah;
sarvam gnyânaplavenaiva vrijinam santarishyasi.

Translation- O Arjuna! Even if you are the most sinful of all sinners, you will cross over all your past and present sins solely with the boat of knowledge. || 36||

Commentary

Sarvebhyaḥ pâpebhyah pâpakrittamah - You may be the most sinful of all sinners, tathapi - even then, gnyâna-plavenaiva - by the
boat of knowledge, taught by Me, sarvam - all that is of present and past, vrijinam - ocean (accumulated) of sins, santarishyasi - will completely cross over, effortlessly. (This is the meaning). || 36 ||

To the doubt that ‘you have only talked about crossing the ocean of sin and not about the destruction of sins’, giving an illustration to remove it, the Lord says ‘Yathâ…etc.’

STANZA 37

yathaidhâmsi samiddho’gnir bhasmasât kurute’rjuna;
gnyânâñghî sarvakarmâni bhasmasât kurute tathâ.

Translation- O Arjuna, just as a well kindled fire burns out fuel, so does the fire of knowledge burn all Karma to ashes. || 37 ||

Commentary

He arjuna - O Arjuna, samiddhah - well kindled, agnih – fire, edhânsi - fuel, yathâ bhasmasât kurute - turns to ashes, tathâ - similarly, gnyânâñghî - the fire of knowledge of the real nature of Self and Supreme Self, sarva-karmâni - all, present and past, auspicious and inauspicious actions, performed by oneself (Kshetragnya), except the works that have effected the present body and experiences related to it, bhasmasât kurute - burns to ashes. || 37 ||
STANZA 38

na hi gnyâñena sadrisham pavitram iha vidyate;
tat svayam yogasamsiddhah kâlenâtmani vindati.

Translation - In this universe there is no other purifier like knowledge. He who has attained success in the path of action finds it in himself of his own accord in the course of time. || 38 ||

Commentary

Iha - In this universe, gnyâñena sadrisham - equal to, compared to knowledge, pavitram - purifier of the soul, na vidyate - there is no other means.

‘Indeed when will one get this kind of knowledge?’ To this question, the Lord answers - Yoga-samsiddhah - Yogena - By practicing the Yoga of action with non-attachment, in the form of My worship, Samsiddhah - the person who acquires that ability (who attains success), kâlena - in short time, spent in the company of pious men intently devoted to the Lord, tat - that knowledge, âtmani - in the Self, svayam vindati - finds it on his own accord. || 38 ||

Elucidating the same point, the Lord says in the stanza ‘Shraddhâvân…etc.’

STANZA 39

shraddhâvân labhate gnyâñam tatparah samyatendriyah;
gnyâñam labdhvâ parâm shântim achirenâdhibhacchati.
Translation - The person with faith, being vigilant and with his senses controlled attains knowledge. Having obtained the knowledge, soon he attains supreme peace.

Commentary

Tatparah - For whom knowledge is the highest thing to be obtained, therefore, shraddhâvân - he who promptly endeavours with faith to acquire the knowledge told by the wise who are endowed with the qualities described in sacred Shâstras. Therefore, samyatendriyah - who has checked his senses from objects other than that (knowledge), the person who has become like this, gnyânam labhate - he attains the knowledge as said before. Gnyânam labdhvâ - Having attained the knowledge, achirena - within a short period, param - supreme, in the form of the experience of the Self and the Supreme Self, shântim - peace in the form of unlimited, unsurpassed bliss, adhigacchati - obtains.

Lord says that only the person having qualities as told earlier, obtains the bliss of the Self and Supreme Self and none other can have it, in the stanza ‘Agnya…etc.’

STANZA 40

agnyashchâshraddhadhânashcha samshayâtmâ vinashyati;
nâyam loko’sti na paro na sukham samshayâtmanah.

Translation - He, who is ignorant, faithless and doubtful per-
ishes. For the doubting one there is neither this world nor the next. Nor is there happiness. || 40 ||

Commentary

Agnyah - One who is ignorant (about the true nature of the Self, etc.), ashraddadhânah-cha - even having knowledge, he who does not strive promptly to practice it with faith, samshayâtmâ ca - Samshayah - doubting - whether this knowledge of mine will be effective or not, Âtmani - is in whose mind, such a person, vinasyati - will fall from the path of liberation. The term ‘Vinasyati’ relates to each term (Agnyah, Ashraddhadhânah, Samshayâtmâ). Among these three, one who entertains doubt in his mind as described, becomes ruined by all means. In this sense it is said - samshayâtmanah nayam lokah - for him there is no success in this world of human beings, because he is fallen from the path, na paralokah ca - nor attainment of other worlds like Svarga, Vaikuntha, etc., on account of not having virtue, knowledge, detachment, etc., means the man of unsteady mind and full of doubts certainly does not get happiness either way (here or hereafter).

The Lord says that there remains no bondage of Karma for him who works adhering to the attitude of non-action in action in above said manner in the stanza ‘Yoga…etc.’

STANZA 41

yogasannyasta karmânam gnyânasamcchinnasamshayam; 
âtmavantam na karmâni nibadhhnanti dhananjaya.
Translation- A person who has renounced action through Karma Yoga, whose doubts are removed on account of knowledge, and who is therefore settled in the thought of the Self and the Supreme Self, O Arjuna, actions do not bind him. || 41 ||

Commentary

Yoga-sannyasta-karmânam - Yogena - By practice of Yoga of action; accompanied by knowledge, who has renounced works, i.e. results of works, i.e. perceiving non-action in action, etc. To him, gnyâna-samcchinna-samshayam - whose doubts are destroyed by the knowledge obtained in the company of saints, as told before, ata eva âtma-vântam - hence, to that person who is steady in the Self and the Supreme Self, he dhananjaya - O Arjuna, karmâni na nibadhnanti - the actions, present and past, which are the cause of bondage, do not bind, do not bring about bondage. || 41 ||

STANZA 42

tasmâd agnyânasambhutam hrittstham gnyânâsinâtmanah; cchittvainam samshayam yogam âtishtottistha bhârata.

Translation- Therefore, slay the doubts in the heart, born of ignorance, with the sword of knowledge and resort to the path of action. O Arjuna, rise up to wage the battle. || 42 ||
Commentary

Yasmât - As it is thus, tasmâd-hetoh - therefore, on that account, agnyâna-sambhutam - Agnyânena - by the beginning-less ignorance which is the cause of the ignorance about real nature of Karma, Sambhutam - resulted from or born of, hrit-stham - lodged in (your) heart, i.e. in the mind, enam - (this doubt) caused by the thought of the act of killing relatives and the sorrow thereof, âtmanah - of one’s (your) own, samsayam - doubt, gnyânâsinâ - with the sword of knowledge told by Me instructing the proper nature of action, cchitvâ - cutting asunder (into separate parts), yogam - (follow) the path of action suitable to your own nature as per code of conduct prescribed for a Kshatriya, i.e. Karma Yoga, âtishtha - resort to, uttishtha - be ready to fight the war which is about to commence.

By calling (him) Bhûrata, the Lord has denoted Arjuna’s duty to fight the war as per his Kshatriya status. || 42 ||

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

Thus in the fourth chapter, the following topics had been discussed - The duty of a person who performs works without attachment as guided by Shâstras and as devotional service to the Lord; the attainment of knowledge to those whose mind is purified by rendering services to saintly men; and the superiority of knowledge to Karma.

Now, in this fifth chapter, the following subjects will be discussed - Superiority of Karma Yoga (because of its effortlessness owing to its suitability to one’s own nature) to Gnyâna Yoga (as it is hard to follow on account of its unfavorableness to one’s tendencies); similarity of the fruit of Sânkhya (Gnyâna) Yoga and Karma Yoga; for a Yogi, absence of the sense of doer-ship, and of possession and non-attachment to fruit in the work undertaken, is taught. Finally, the distinctive characteristics of the knower of the Self, and calmness in all respects coming from the knowledge of Supreme Self are extolled.
Now the Karma Yoga taught in the third chapter and the aspect of non-doer-ship in the acts are explained clearly in this fifth chapter.

Between the path of action and that of knowledge, as taught by the Lord, not knowing which one is to be followed by him, Arjuna asks in the stanza ‘Sannyâsam…etc.’

**STANZA 1**

*Arjuna uvâcha:*

`sannyâsam karmanâm krishna punar yogam cha shamsasi; yacchreya etayorekam tanme bruhi sunishchitam.*

*Translation*- Arjuna said: O Krishna, You praise renunciation of actions (Sânkhya Yoga of knowledge) and again praise Karma Yoga. Tell me precisely, which of these two is superior and leads to the ultimate good. || 1 ||

*Commentary*

**He krishna** - O Krishna (who takes away three kinds of sorrows of the devotees), **karmânâm** - of the works prescribed by Shâstras, **sannyâsam** - renunciation; by statements like - ‘Who is satisfied in the Self (Ātmâ), nothing remains to be accomplished.’ ‘O Arjuna, sacrifice of
knowledge is superior to material sacrifice.’ ‘All Karma ends in knowledge.’ 

Shamsasi - You advise renunciation of action for a spiritual seeker, yogam cha - and again (Yoga), by assertions like ‘Cutting off this doubt, resort firmly to Yoga, and rise up, O Arjuna!’ You advise (to practice) Yoga of action.

Between these two, the Yoga of knowledge in the form of renunciation of action, and Karma Yoga in the form of doing work, which are opposite to each other, and because of they being so, it is not possible to act upon both at the same time for a single person, without difficulty. 

Etayoh yad ekam shreyah - Which one of these two is easier to practice and leads to the ultimate good? Tat me bruhi sunishchitam - Convey to me decidedly which is conducive to liberation. || 1 ||

STANZA 2

Shree Bhagavan uvâcha:
sannyâsah karmayogashcha nihshreyasakarâ vubhau;
tayostu karmasannyâsât karmayogo vishishyte.

Translation- The Lord said: Renunciation of actions (Yoga of knowledge) and Karma Yoga (path of action), both bring about the highest good. But, of the two, Karma Yoga excels the renunciation of action. |2|

Commentary

Sannyâsah - The Yoga of knowledge characterised by renuncia-
tion of actions of senses, **karmayogah cha** – and the Yoga of action, in the form of doing duties as per one’s own class and stage in life, which is free from blemishes of attachment to fruit of action and of sense of doership. For the seekers of liberation, according to their competence, both these (paths) lead to the highest good, **tayoh** - between (the path of) renunciation and of action. **Karmasannyâsât** - Than the path of knowledge (of renunciation), it being unfavorable to one’s own nature and difficult to practice, **karmayogo vishishyate** - Yoga of action is superior, being easier to practice and being agreeable to one’s own nature. || 2 ||

‘Why it is so?’ Thus asked, the Lord says in the stanza, ‘Gnyeyah…etc.’

**STANZAS 3**

_gnyeyah sa nityasannyâsi yo na dveshti na kângkshati; nirdvandvo hi mahâbâho sukham bandhât pramuchyate._

**Translation**- The Karma Yogi, who neither likes nor dislikes and who is free from the pairs of opposites like happiness and sorrow, is to be understood as a constant renouncer. He is verily set free from the bondage of birth and death. || 3 ||

**Commentary**

**Yah** - A person practicing Karma Yoga, who is contented by the remembrance of the Self and the Supreme Self while doing devotional
service to Hari, na kângkshati - does not long for other desirable objects, like good food, etc., na dveshti - does not hate anything, whatever dry, tasteless food or rough clothes, etc., he receives as per his own luck. That satisfies him, which is sufficient for sustenance of the body.

Ata eva nirdvandvah - On account of that, he who is free from the pairs of opposites like happiness and sorrow, etc., sah - that person, even though he is a householder, nitya-sannyâsi gnyeyah - should always be known as a renunciate ever devoted to Gnyana Yoga. He mahâbâho - O mighty armed Arjuna, sa hi - truly that person alone, practicing Karma Yoga, which is agreeable to his nature and easy to practice, bandhât - from the bondage of birth and death (transmigration), sukham - easily, as it be, pramuchyate - is freed. (This is the meaning.) || 3 ||

Now the Lord speaks about equality of fruit of the practice of Sânkhya (way of knowledge) and Yoga (of Karma) in the stanza ‘Sânkhyayogau…etc.’

STANZA 4
sânkhyayogau prithagbâlâh pravadanti na panditâh;
ekam apyâsthitah samyag ubhayor vindate phalam.

Translation- Those who are not learned declare Sânkhya (Gnyâna Yoga) and Yoga (Karma Yoga) as being distinct, but not the learned.
He who adopts well, either one of them, obtains the fruit of both. || 4||

_Sâńkhya_ - Yoga of knowledge, by which Brahma (Supreme Being), qualified by inanimate matter and the animate (Jivas, i.e. individual Selves), is known. _Yoga_ - Karma Yoga, _tau_ - these two - Sâńkhya and Yoga. Here the word Sâńkhya denotes knowledge. To these both, _bâlâh_ - ignorant about their true nature, _pruthak_ - giving different results, _pravadanti_ - speak of, _na panditâh_ - the learned, having knowledge of their true nature, do not say so.

By practicing unattached action, knowledge of the Self and the Supreme Self is obtained, and thence by the true knowledge of the Self and the Supreme Self, stable memory of the Self and the Supreme Self is obtained. Thus, having known their similar results, the learned men do not speak of them as bringing separate results. _Udbhayoh_ - Between these two, which are the means of liberation, _ekam pratyapi_ - either the path of knowledge or the path of action, _samyak_ - practiced in proper manner, _âsthitah_ - (who) is firmly set, _ubhayoh phalam vindate_ - (he) attains the fruit of both the disciplines. (This is the meaning.) || 4 ||

The Lord again explains the same thought in the stanza ‘Yad…etc.’

**STANZA 5**

_yatsânkhyaih prâpyate sthânam tad yogair api gamyate; ekam sânkhyam cha yogam cha yah pashyati sa pashyati._
Translation- That state, which is attained by Sânkhyas (those devoted to knowledge), is also attained by Yogis (Karma Yogis). He, who sees Sânkhya (knowledge in the form of renunciation of activities) and Yoga (Karma Yoga) to be one, as they yield the same result, indeed sees the truth. || 5 ||

Commentary

Sânkhyaih - Those having knowledge, by them; who are devoted to knowledge, and who are dispassionate (renouncers), yat sthānam prāpyate - that which state is attained by them, tat - that same state, yogaih - by Yogis, who are devoted to Yoga are the Yogâh. (Word Yogâh is explained here by the grammatical aphorism, ‘Arsha Âdibhyo’ - the termination ‘ach’ added to the word turns it to imposessive sense, i.e. who possesses or practices Yoga), taîh yogaih - also by those who follow Karma Yoga, as defined above, that state is attained. Hence, sânkhyam - knowledge in the form of renunciation of activities of the senses, yogam cha - and Karma Yoga which is agreeable to the activities of the senses and practiced with the constant thought of the Self, and the Supreme Self, and in the form of worship of the Lord; these two (disciplines) being different (from each other), ekam - are one and the same, in respect of the result, yah pashyati sah (eva) pashyati, na anyah - he who perceives thus, alone perceives truly and none else. || 5 ||

‘Without Karma Yoga, renunciation is difficult to attain,’ thus teaches the Lord in the stanza ‘Sanyâsa…etc.’
STANZA 6

sanyâsastu mahâbâho duhkham âptuma yogatah;
yogayukto munir brahma na chirenaâdhigacchati.

Translation- O mighty armed Arjuna! Indeed, renunciation is hard to attain without following (Karma) Yoga. The contemplating sage who follows Yoga attains Brahma (the Self or Âtmâ) in a very short time. || 6 ||

Commentary

He mahâbâho - O mighty armed Arjuna, ayogatah - without (practicing) Karma Yoga, means without non-performance of unattached work, sanyâsah tu - Yoga of knowledge, by those possessed of past desires, âptuma - to attain, duhkham - hard to, or impossible to attain even by great effort, yoga-yuktah - one who practices detached action, munih - the sage, who always engages himself in meditation on the pure form of the Self, distinct from the three bodies (gross, subtle, and casual), brahma - pure form of Kshetragnya (the Self, knower of the body), na chirena adhigacchati - attains in no time.

The implied meaning is that from the beginning, following the path of action, thence becoming pure at heart by association with saints acquiring Yoga of knowledge, the Yogi visualises the pure form of Kshetragnya, i.e. Self, (realises the pure Âtmâ) in a short time. Thus, what was said before, that Karma Yoga is superior to Gnyana Yoga, is explained here clearly. || 6 ||
He affirms the same thought by the stanza ‘Yogayuktah...etc.’

**STANZA 7**

yogayuktah vishuddhâtmâ vijitâtmâ jitendriyah; sarvabhutâtmaṁabhutâtmâ kurvannapi na lipyate.

*Translation*- He, who is devoted to the Yoga of action, whose mind has become pure, and owing to that who has subdued his mind and conquered his senses, and whose Self has become the Self in all beings, even while he is doing work, he is not tainted. || 7 ||

*Commentary*

Yoga-yuktah - Devoted to the path of action in the form of worship of Narayana, *ata eva vishuddhâtmā* - because of that whose mind is purified, *ata eva vijitâtmā* - because of that who has controlled his mind (Âtmā) by performing all acts in the form of devotional service to the Lord, hence, *jitendriyah* - who has conquered his senses on account of having conquered the mind, and owing to that, *sarva-bhutâtmaṁ-bhutâtmā* - Sarva Bhutânam - of all (beings) Kshetragnyas (Selves), Âtmâ - the in-dwelling Akshara Brahma, *tad-bhutah* - united with that, similar to. Whose Kshetragnya (Self) is (equal to) Âtmâ (Self of all, i.e. Akshara Brahma). The meaning is that out of dispassion, one who has obtained oneness with Akshara (imperishable) Brahma, *kurvân api* - while
doing work for the well-being of the people, *na lipyate* - is not tainted. He is not bound by the sense of doer-ship or owner-ship, or attachment to the result of the work.  || 7 ||

Now the Lord describes that quality of untaintedness in the following two stanzas, ‘*Naiva…etc.*’ and ‘*Pralapan…etc.*’

**STANZA 8-9**

*naiva kinchit karomiti yukto manyeta tattvavit;*
*pashyan shrinvan sprishan jighran nashnan gacchan svapan shvasan.*

*pralapanvisrijan grihnan nunmishan nimishannapi;*
*indriyânindriyârtheshu vartanta iti dhârayan.*

*Translation*—The person, knowing the true nature of the Self and devoted to Yoga, should think ‘I do not do anything at all’, even though he is seeing, hearing, touching, smelling, eating, moving, sleeping, breathing, speaking, discharging, grasping, opening and closing his eyes, etc. He should always bear in mind that the senses operate among sense-objects, and not himself.  || 8-9 ||

*Commentary*

*Yukta*- The Yogi who is engaged in visualising the pure form of
the Self which is very distinct from the three bodies (gross, subtle and casual), three states of consciousness and three qualities, tatvatīt - Tatvam Vetti Iti – one who knows the true nature of the Self as full of excessive knowledge and bliss, and not in any other way. Such a person, pashyaṇ - while looking at an object with the eyes, shrinvaṇ - hearing sound with the ears, spriṣhaṇ - touching its object with the skin, jighraṇ - smelling odour with the nose, aṣhaṇ - tasting flavour with the tongue, gacchaṇ - walking on the floor with the legs, svaṇ - sleeping, shvaṣaṇ - breathing, inhaling and exhaling the vital breath, pralāpaṇ - while speaking, viṣrījaṇ - discharging urine and excreta, grihaṇ - receiving, taking unmishaṇ - nimishaṇ - api - even while opening and closing the eyes, etc., indriyaṇi - sense-organs like eyes and motor organs such as speech, etc., and the vital airs, indriyaṝsthau - in their respective objects, vartaṇe - act, operate, iti dhārayaṇ - thus bearing in mind, aham kinchita naiva karomi iti manyeta - should think that I am not doing anything at all, because of his being free from the sense of doer-ship.

The implied meaning is that, perceiving the Self as being beyond the three qualities of Prakriti and of a blissful nature, he does not get mentally attached to the objects he receives, knowing them to be of a fleeting nature and full of sorrows. || 8-9 ||

The Lord explains the taintless character (of the Self) in another way in the stanza ‘Brahmaṇi…etc.’
STANZA 10

brahmanyâdhâya karmâni sangam tyaktvâ karoti yah;
lipyate na sa pâpena padmapatram ivâmbhasâ.

Translation- One who performs work, by abandoning attachment and dedicating it to Brahma, is not affected by evil, as a lotus leaf is not affected by water. || 10 ||

Commentary

Yah - The Yogi, karmâni - who does works enjoined by the Shâstras, brahmani - in Lord Nârâyana,âdhâya - offering, dedicating, sangam tyaktvâ - abandoning the ego of doer-ship and attachment to the result (of the work), acts upon the functions of the senses as per his self-duties, sah - he, ambhasâ - by water in which it resides, or by water sprinkled on it, padma-patram iva - like a lotus leaf, pâpena - by sin, causing bondage, originated from the blemish of ego caused by body-Self identification, na lipyate - is not affected. || 10 ||

STANZA 11

kâyena manasâ buddhyâ kevalair indriyair api;
yoginah karma kurvanti sangam tyaktvât mashauddhaye.

Translation- Yogis, renouncing attachment and the sense of doer-ship, perform works with the body, mind, intellect and the senses, for the purification of the Self. || 11 ||
**Commentary**

_Yoginah_ - Yogis, who are desirous of the realization of the Self and the Supreme Self, _kāyena_ - by body, _manasā_ - by mind and _buddhyā_ - by the intellect, _kevalaih indriyaih api_ - even by senses like the ears, speech, etc., _ātma-suddhaye_ - for the purification of the Self, like becoming desireless, etc., _sangam tyaktvā_ - having abandoned the sense of doer-ship and attachment to the fruit of acts like heavenly happiness, _karma kurvanti_ - perform only such works, which appease the Lord. || 11 ||

Now the Lord speaks about the bondage and liberation in case of those who are attached to results (of action) and for those who are dispassionate (about the results), in the stanza ‘_Yuktah…etc._’

**STANZA 12**

_yuktah karmaphalam tyaktvā shāntim âpnoti naisthikim; ayuktah kāmakārena phale sakto nibadhyate._

_Translation-_ A discriminating Yogi, abandoning the fruits of action, attains lasting happiness. One having no discrimination and who is attached to the fruits of actions, being impelled by desire, is bound. || 12 ||

**Commentary**

_Yuktah_ - (A Yogi) having discrimination, _karma-phalam tyaktvā_ - renouncing the fruits of actions, _naisthikim_ - becoming steady in the
memory of the Self and the Supreme Self by practice of detached Karma, that form of shântim - happiness, peace, prâpnoti - he attains.

Ayukthah - One having no discrimination, kâmakârena - propelled by desire, phale saktah - being desirous of the fruits of actions like heaven, etc., nibadhyate - is entangled. In other words bondage and liberation is caused by attachment and non-attachment to the fruits of actions. || 12 ||

On account of impressions of past desires, a person who is fit to practice Karma Yoga, for him Karma Yoga in which knowledge is the main feature, is superior, as it is favorable to Gnyâna Yoga. That having been taught in the beginning, Gnyâna Yoga will now be told for a Yogi, impurities of whose heart are wiped off by holy association and by doing Shâstra-prescribed works in the form of Karma Yoga, in the stanza ‘Sarva…etc.’

STANZA 13

sarvakarmâni manasâ sannysâyasté sukham vashi;
navadvâre pure dehi naiva kurvan na kârayan.

Translation - The embodied Self, mentally resigning all actions as belonging to the city of nine gates (i.e. the body) and becoming self-controlled, rests happily, neither himself acting nor causing others to act. || 13 ||
Commentary

Vashi – One who has conquered his mind and senses by keeping holy company and by observing self-duties prescribed by noble Shâstras with non-attachment, manasâ - with mind endowed with discrimination between real and unreal, sarva karmâni - all acts which keep the mind and senses occupied, which cause distraction, and which are adverse to the discipline of knowledge, sannyasya - abandoning entirely, giving up, doing so, sukhâm - at ease, happily, nava-dvâre - having nine gates like eyes, nose, etc., pure - in the city-like body, thereupon, like a resident of the city in a solitary place having no sense of belonging, (unaware of anything else), âste - sits practicing the means of knowledge, dehi - embodied person, born even in the family of a Brâhman, etc., having no sense of ego about it, na kurvan - not doing the normal works of a householder, naiva kârayan - also not causing others to do. || 13 ||

Now the Lord speaks about the natural sinlessness of one devoted to knowledge, in the stanza ‘Na kartrutva…etc.’

STANZA 14

na kartritvam na karmâni lokasya srijati prabhuh;
na karmaphala samyogam svabhâvas tu pravartate.

Translation- A competent Yogi does not create agency or actions or union with the fruits of actions while acting in relation to the world of beings. It is only the natural tendencies generated by three qualities that
Commentary

**Prabhum** - A competent Yogi, engaged in keeping all his senses in performing their rightful duties, abandoning bodily ego and settled in the state of the Ātmā (Self), **lokasya** - of the world of beings, in the form of gods, men, trees, etc., which functions in relation to the primordial nature (Prakriti) constituted by three qualities, **kartritvam na srijati** - does not create agency (doer-ship) by itself, which is born of their (special) category like god, man, etc., and which proceeds (further) in identifying Ātmā (Self) with the body, with the sense of doer-ship (agency) in their respective acts.

**Tasya karmâni cha** - And respective acts, of that (world of beings) which are performed with the sense of their categorical peculiarities, like gods, etc., and with the sense of attachment to their relations (and belongings), **na srijati** - does not create, which means he does those acts without attachment, **na karmaphala-samyogam** - and the connection with the Prakriti-originated fruit, resulting from acts done in the scope of three qualities, **svasmin utpâdayati** - (one) does not bring about, in his own Self.

**Nanu** – Indeed then, how does Karma develop for the sustenance of his body without the sense of doer-ship (agency)? To this the Lord answers - **Svabhâvah** - Natural tendency resulting in the form of
the body and senses, from the past deeds, pravartate - it works according to the deeds commenced to give fruits, but himself being Kshetragnya, void of qualities, he does not become attached to their doer-ship, etc., which is born of Prakriti formed of (three) Gunas. This means he is not connected with doer-ship, etc., rooted in the irregular behaviour of the qualities. This is in agreement to the following (extracted from the Shreemad Bhâgvata 5.1.16) - ‘Even a liberated man has to undergo the result of Karma that has become operative, and for this he has to continue his bodily existence without any sense of ego undergoing enjoyment and suffering just as he undergoes a dream. But impressions and qualities causing future births do not accrue to him.’ || 14 ||

STANZA 15

nâdatte kasyachit pâpam na chaiva sukritam vibhuh;
agnyânênavritam gnyânam tena muhyanti jantavah.

_Translation_- Being completely detached and fully content and settled in his own Self, he accepts neither sin nor merit of any. But the knowledge of the Âtmà is enveloped by ignorance and thereby worldly beings are deluded. || 15 ||

_Commentary_

_Vibhuh_ - Being free from the sense of mine in the worldly ob-
jects, one who is fulfilled in his own Self, *kasya chit* - of anybody, be it relations such as sons, etc., or of the same caste, or of the body including the senses, *pâpam* - sin, or miseries resulting from it, *na âdatte* – does not accept, *sukritam cha* - and also auspicious deed, or happiness resulting from it, *nâdatte* - does not accept, having no sense of myness in them (i.e. relatives, body, senses, etc.) The good or bad deeds done by them (he does not accept) or he does not consider happiness or sorrow brought by them as his own.

If that is so, why are all men not aware of their Âtmâ, which is void of the three qualities and which is blissful by nature? To this doubt, the Lord says - *Agnyânena-âvrutam-gnyânam* - Knowledge is enveloped by ignorance. Due to that, by doing good or bad deeds, possessed of the sense of ‘me and mine’ in the worldly objects, *jantavah* - creatures (who are created, born again and again) caught in the transmigratory change, *muhyanti* - are deluded and think contrary. || 15 ||

To consolidate what had been taught in the previous verses that ‘you will completely cross over the sea of all your sins with the boat of knowledge’ (4.36), ‘the fire of knowledge reduces all Karmas to ashes in the same way’ (4.37) and ‘for there is no purifier here equal to knowledge’ (4.38), the Lord says in the stanza - ‘*Gnyânena…etc.*’
STANZA 16

\[ \text{gnyânena tu tad agnyânam yeshâm nâshitam âtmanah;} \]
\[ \text{teshâm âdityavaj gnyânam prakâshayati tatparam.} \]

\textit{Translation}- For them, whose ignorance is destroyed by the knowledge of the Self and the Supreme Self, that knowledge shines like the sun. \( \| 16 \| \)

\textit{Commentary}

\textit{Âtmanah gnyânena} - By knowledge of their own Self as Brahma itself, \textit{yeshâm} - whose, \textit{tat agnyânam} - that (beginningless) ignorance, which envelops (knowledge), \textit{nâshitam} - has been destroyed, \textit{teshâm tu} - but for those, \textit{tat-param} - that (knowledge) in which both the Self and the Supreme Self are (considered to be) the higher objectives; verily that knowledge, \textit{âditya-vat prakâshayati} - like the sun, dispelling darkness, lights up all things. In the same way, knowledge, destroying ignorance, reveals the true nature of the Âtmâ. (This is the meaning). \( \| 16 \| \)

Now He relates the resulting fruit of such knowledge in the stanza ‘\text{\textit{Tad buddhayah…etc.’}’

STANZA 17

\[ \text{tadbuddhayas tadâtmânas tannishthâs tatparâyanâh;} \]
\[ \text{gacchantyapunarâvrittim gnyâna nirdhuta kalmashâh.} \]

\textit{Translation}- Those whose intellect is set on it (the Self), whose
mind thinks about it, who are alert in practicing means for it, for whom, it is the highest goal, (they) having their impurities completely cleansed by knowledge, go whence there is no return. || 17 ||

**Commentary**

Tad-buddhayah - Whose intellect is resolutely set in that, tadâtmânah - whose mind thinks about it, tannishthâh - alert in the practice of (means of) knowledge of that, tat-parâyanah - that knowledge is the only highest goal of whom, gnyâna nirdhuta kalmashâh – Gnyânena - by knowledge produced by the teaching of the Self-realised preceptors, and developed by practice and thence experienced, Nirdhuta - uprooted, completely washed away, Kalmashâm - of whose inauspicious deeds in the form of gross and subtle desires actuated from beginningless time, producing the chain of birth and death-like (unfavorable) modes, (cleansed away) becoming like that; many such liberated (souls), apunarâvruttim - that state from which there is no return attained by Yogis who do not come back; that Akshara Brahma itself, gacchanti - they attain. || 17 ||

The way of seeing with an equal eye everywhere in case of the above-said men of knowledge pursuing Gnyâna Yoga, is told in the stanza ‘Vidya…etc.’
STANZA 18

tidyâvinaya sampanne brâhmane gavi hastini;
shuni chaiva shvapâke cha panditâh samadarshinah.

Translation- The wise see, with an equal eye, a person endowed with learning and humility, a Brâhman, a cow, an elephant, a dog and a dog-eater (an out-caste).

Commentary

Vidyâ-vinaya-sampanne - In a person endowed with learning and humility, brâhmane – in a person belonging to the Brâhman class, gavi - in a cow, hastini - in an elephant, suni cha - and in a dog, shvapâke cha - (and in a dog-eater) in an out-caste, panditâh - knowers of the true nature of the Kshetragnya (Self), even those looking (dissimilar) of high and low status due to their past deeds, good or bad, samadarshinah - (look with an equal eye) Samâni - in such Kshetragnyas, having the same form of knowledge in their pure nature, and by the reason of their characters (described as) ‘It cannot be cut’, etc., (B.G.2.24) they (Panditâh - the knowers of the Self) perceive them as similar to each other (as said thus).

High and low state is only of bodies, not of the Selves (Kshetragnyas). But respect or consideration should be given to them, (being in high or low position because of their bodily state) according to the rule of religious code. (This is the implied meaning.)
With the same meaning, the following are words from religious texts, ‘By adoring those who are not worthy of adoration; and by not respecting those who are worthy of respect, a man incurs sin equal to killing a man, perpetually.’ || 18||

STANZA 19

ihaiva tairjitah sargo yeshâm sâmye sthitam manah; nirdosham hi samam brahma tasmâd brahmani te sthitâh.

Translation- Even here, while practicing spiritual discipline, Samsâra is overcome by those whose mind rests in equality, for the Brahma (the Kshetragnya - pure Self), who is untouched by the evils of three qualities of Prakriti, is same everywhere. Therefore they abide in Brahma. || 19||

Commentary

Yeshâm manah - Whose mind, sâmye sthitam - is established in quality in regard to the Kshetragnyas, i.e. Selves in the aforesaid manner, taih - by them, ihaiva - (here itself), while practicing spiritual disciplines, sargah - Sarga means the process of creation - Samsâra - the world, jitah - is conquered, hi - because of that, nirdosham - free from overpowering impurities of (caused by) the three qualities, samam - being equal in nature to each other in the form of Kshetragnya, brahma - that which is called Brahma, tasmât - therefore, those who are estab-
lished in the equality of Kshetragnyas, are to be understood as abiding in Brahma, means those who observe sameness in the Kshetragnyas, who are pure in form and distinct from products of Prakriti and by their characteristics like non-cleavability, etc., (they) are freed from the bondage of Samsâra - worldly tie.  || 19 ||

A person devoted to knowledge abiding in the above-said state, maturing in the course of time remains equal while experiencing pleasant or unpleasant things, thus explains the Lord in the stanza ‘Na…etc.’

**STANZA 20**

na prahrishyet priyam prâpya nodvijet prâpya châpriyam; sthirabuddhir asammudho brahmavid brahmani sthitah.

*Translation*—He who knows Brahma (the Self) in the aforesaid manner and whose intellect is firmly set in that Brahma by regular practice, and therefore who has become free from the delusive identity of the imperishable, pure Brahma with the perishable body, neither becomes elated on gaining pleasant things, nor feels distressed on meeting with unpleasant things.  || 20 ||

*Commentary*

**Brahmavit** - The aforesaid knower of the Brahma, *priyam prâpya* - having obtained (any) agreeable and desirable object for himself (to his mind) by his luck (effect of his past Karma), *na prahrishyet* - does not
rejoice, *apriyam cha prâpya* - and having obtained that which is unpleasant to his mind, *nodvijet* - does not become perturbed. Why is it so? To this He says, *brahmani sthitah iti* - practicing Yoga for attainment of Brahma. Why is it so? - To this He says, *sthira-buddhih* - whose intellect is firm in the pure form of the Kshetragnya, i.e. Self. Why is it so? To this He says, *asammudhah* - who has not become deluded by identifying pure and imperishable Kshetragnya with the perishable body, *brahma-vit* - knower of the Brahma of this kind, does not rejoice or grieve. (This is the meaning). || 20 ||

Again He characterises the same person (Brahmavit) in the stanza ‘Bâhya…etc.’

**STANZA 21**

*bâhyasparsheshvásaktâtmâ vindatyâtmanī yat sukham; sa brahma yoga yuktātmā sukham akshayam ashnute.*

*Translation* - He, whose mind is detached from the external sense-objects, enjoys happiness in his own Self. He who has his mind engaged in the contemplation of Brahma, experiences undecaying bliss resulting from the experience of Brahma. || 21 ||

*Commentary*

*Yat* - That person, who *bâhya-sparsheshu* - in the experience of external sense-objects other than the Self, *asaktâtmâ* - having no mental attachment, *âtmanī eva sukham vindati* - finds happiness in the
Self alone. Sah - He, brahma-yoga-yuktâtmâ - having engaged his mind in the contemplation of the Brahma, akshayam sukham ashnute - having abandoned worldly happiness, experiences bliss resulting from the experience of Brahma. || 21 ||

The Lord explains the cause of unhappiness in worldly enjoyment in the stanza ‘Ye hi… etc.’

STANZA 22

ye hi samsparshajâ bhogâ duhkhayonaya eva te; 
âdyantavantah kaunteya na teshu ramate budhah.

*Translation*- Those pleasures, which result from the contact of sense-objects with the senses, are source of pain. They have a beginning and an end; they are of a momentary nature. O Arjuna! A wise man having discrimination does not indulge in them. || 22 ||

*Commentary*

Samsparshajâ - Resulting from the contact of senses with their (respective) objects, ye bhogâ - whichever enjoyments, te - they are invariably accompanied by love and hatred, duhkha-yonayah eva - (are) the sources of pain alone, becoming cause of sorrow because of having blemishes like rivalry, envy, etc., here in this world and in the other world also. Moreover, they are not lasting, kintu âdyantavantah cha - but they are of momentary nature because of having a beginning and an end; and because of their momentary character, they are as good as non-exis-
tent, hi - hence, kaunteya - O Arjuna, budhah - a wise man having discrimination between the good and the bad, teshu na ramate - does not indulge in them. || 22 ||

The Lord speaks of one who is eligible to experience bliss of Brahma in the stanza ‘Shaknoti…etc.’

STANZA 23

shaknotihaiya yah sodhum prâk sharira vimokshanât;
kâmakrodhodbhavam vegam sa yuktah sa sukhi narah.

Translation- He, who is able to resist the impulse generated by desire and anger, even in this life before the fall of the body, is a Yogi, fit to practice the means of liberation; he is the happy man. || 23 ||

Commentary

Sharira-vimokshanât prâk - Before the fall of the body, means until death, yah - who, ihaiva - even here, even during the state when he is practicing disciplines with desire for release, kâma-krodhodbhavam - born of desire and anger, vegam - impulse that is very difficult to resist, sodhum - to bring under control, shaknoti - is able, sah-yuktah - he alone is fit to practice the means of liberation, sah eva narah sukhi bhavati - that man alone is happy. He experiences (the bliss of) Brahma before the fall of his body. (This is the meaning). || 23 ||
STANZA 24

yo’ntah sukho’ntrarârâmas tathântarjyotir eva yah;
sa yogi brahma nirvânam brahmabhuto’dhigacchati.

Translation- He, whose happiness is in the Âtmâ (the Self), who relaxes in the contemplation of the (same) indwelling Self, and who is illumined within (by the light of the Self), becoming one with the pure Self, attains the bliss of Brahma. || 24 ||

Commentary

Yo’ntah-sukhah - Whose happiness rests in the Âtmâ (Self) alone, and not in worldly objects like sound, etc., antarârâmah cha - contemplation on the indwelling Self is relaxing for whom, and not in the external means of bodily happiness, tathâ antar-jyotih eva cha - and meditating in his heart on the object (the Self or Shree Bhagvân) who has become enlightened, illumined; the Yogi who has become like this, brahmabhutah - becoming pure Self, brahma nirvânam-adhi-gacchati - experiences bliss of the Brahma. || 24 ||

STANZA 25

labhante brahma nirvânam rishayah kshinakalmashâh;
chinnadvaidhâ yatâtmânah sarvabhutahite ratâh.

Translation- The sages, whose sins are destroyed, who are free from the pairs of opposites, whose minds are well subdued and who are
intent on the welfare of all beings, attain the bliss of Brahma. || 25 ||

Commentary

‘Kimcha’ - Moreover, chinna-dvaidha - by whom dualities like hot and cold are annulled, ata eva – therefore, yatātmānah - whose minds are well subdued, and because of that sarva-bhuta-hite-ratāh - who are intently engaged in the good of all beings, and hence, whose sins, which are obstructive in the attainment of the Self, are destroyed; who have become like that, rushayah - the sages who have realised the Self, they, brahma-nirvānam labhante - attain the bliss of Brahma. || 25 ||

For Yogis of this stature, experience of Brahma is easy to attain. Thus the Lord says in the stanza ‘Kâma…etc.’

STANZA 26

kāmakrodhaviyuktānāṁ yatīnāṁ yatachetaṁ; abhito brahma nirvānam vartate viditātmanāṁ.

Translation- Those who are free from passion and anger, have subdued their mind, have realised the true nature of the Self and who are constantly striving, for them the beatitude of Brahma is close at hand. ||26||

Commentary

Kâma-krodha-viyuktānām - For those who are free from passion and anger, yatha-chetasam - who have controlled their mind, for
them, **viditâtmanâm** - of those who have known the Self, **yatinâm** - of the self-controlled ascetics, **brahma-nirvânam** - experience of the bliss of Brahma, **abhitah** - on all sides, **vartate** - for such people the beatitude of Brahma is close at hand for all time. (This is the implied meaning). || 26 ||

Now He teaches the mode of contemplation for Yogis in the following two stanzas ‘**Sparshân…etc.’**

**STANZA 27-28**

\[
\text{sparshân kritvā bahir bâhyâmschakshus chaivântare bhruvoh;} \\
\text{prânâpânau samau kritvā nâtâbhyantara chârinau.} \\
\text{yatendriya manobuddhir munir mokshaparâyanah;} \\
\text{vigatecchâbhaya krodho yah sadâ mukta eva sah.}
\]

**Translation** - Shutting off outward contacts, fixing the gaze between the eyebrows, equalising inward and outward breaths moving in the nostrils (Prâna) and under the navel region (Apâna); the Sage who has controlled his senses, mind and intellect, who is intent on release as his final goal, freed from desire, fear and anger, is indeed liberated forever. || 27-28 ||

**Commentary**

**Bâhyân** - Outward, **sparshân** - objects like sound, etc., **bahihi** **krîtvā** - stopping the outward functioning of the senses, sitting in a pos-
ture fit for meditation, **chakshuh cha bhruvoh-antare eva (kritvå)** - fixing the gaze between the eyebrows at the root of the nose (where the eyebrows meet), **nâsâbhyanantarâ-chârînau** - Prana and Apana moving in both nostrils and then under the navel (moving upwards and downwards, i.e. exhalant and inhalant breath) **samau kritvå** - making them move equally, as per Yoga Shâstra.

**Yata-indriya-mana-buddhih** - By means of the above said Yoga, who has controlled his senses, mind and intellect, **moksha-parâyanah** - for whom liberation is his highest goal, therefore, **vigatacchâ-bhaya-krodhah** - one whose desire, fear and anger have disappeared, Iccha - desire for objects except the realisation of the Self and the Supreme Self, Bhayam - fear of unfavorable circumstances emerging in the future, Krodhah Cha - and anger against one obstructing enjoyment of one’s own desired object, **munih** - sage of this kind, **sah sadâ muktah eva** - even in the stage of practicing discipline, he should be known as released, forever. ||27-28||

All these four kinds of men (spiritual aspirants) - one devoted to Sânkhya (knowledge), to Yoga (Karma Yoga), one who has obtained the state of pure Kshetragnya (Self) and he who has attained Akshara Brahma, attain to the final beatitude only through the worship of the Lord. Thus He says in the stanza ‘**Bhoktâram…etc.’**
bhoktâram yagnyatapasâm sarvaloka maheshvaram;
suhridam sarvabhutânâm gnyâtvâ mâm shântim ricchati.

Translation- Knowing Me as the enjoyer of all the sacrifices and austerities, as the Supreme Lord of all the worlds and as the friend of every being, he attains the infinite peace in Me. || 29 ||

Commentary

Bhoktâram yagnya-tapasâm - As the enjoyer of the sacrifices and austerities, sarva-loka-maheshvaram - the Supreme Lord of all the worlds and of the lords of the worlds (guardian deities of the worlds). A Shruti, with the same meaning, is thus - ‘To Him who is the Supreme mighty Lord of lords’ (Sve-Up. 6.7), sarva-bhutânâm suhridam - giving happiness like a friend, to all beings, evam bhutam mâm gnyâtvâ - knowing Me thus, those following Sânkhya Yoga and all others, shântim - bliss. Much greater is the happiness experienced in the pure Kshetragnya than the enjoyments experienced in the sense-objects. Greater than that is the happiness experienced in the Akshara Brahma, and far greater than that is the infinite happiness in Me, ricchati - that he attains.
Thus ends the fifth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Dhyâna Yoga

Yoga of Meditation

In the fifth chapter, Karma Yoga, as a method of liberation appropriate for one who is possessed of beginningless impressions of past desires, was discussed. For one whose impurities are cleansed by Karma Yoga, associated with knowledge as its integral part, way of Gnyana Yoga is also prescribed. It is said that both these Yogas lead to the attainment of the pure form of Kshetragnya, i.e. individual Self and the imperishable (Akshara) Brahma, respectively. Then it is taught that for those who have become one with pure Kshetragnya, and who have realised the Akshara Brahma, true knowledge of the Supreme Self alone can bestow ultimate peace.

Now in this sixth chapter the following topics are dealt with. The unity of Karma Yoga and Gnyana Yoga; contemplation on Brahma in the form of pure Self, for one who is settled in the practice of Gnyana Yoga; and thereafter contemplation on the Supreme Self is commended as the highest goal.
Explaining the unity of Gnyâna Yoga and Karma Yoga, the Lord says in the following two stanzas ‘Anâshritah…etc.’

STANZA 1-2

Shree Bhagavân uvâcha:

anâshritah karmaphalam kâryam karma karoti yah;

sa sannyâsi cha yogi cha na niragnirna châkriyah.

yam sannyâsamiti prâhuryogam tam viddhi pândava;

na hyasannyastasankalpo yogi bhavati kashchana.

Translation- The Lord said: The person who conducts duties assigned to him as per his status and stage, without expectation of fruit, is called a Sannyâsi, a Yogi. But not one who does not maintain sacrificial fire and who has given up the prescribed duties.

O Arjuna, that which they call Sannyâsa, know that to be Karma Yoga itself. For among those practicing Karma Yoga, no one whose false identification of the body with the Self is not abandoned, becomes a true Karma Yogi. || 1-2 ||

Commentary

Yah - Who is an ascetic or a householder, karma-phalam - fruit
of one’s own work done according to one’s own stage in life that could be attained in the form of heaven or Satyaloka, etc. Proof of this is extracted from the Skanda Purâna - ‘A bachelor or an ascetic who follows his own religious duties goes to Brahmaloka, the Vânaprasth (a retired person living in the forest) achieves the realm of Rishis (the sages) and a householder attains heaven.’

Anâshritah - A person becoming free from desires, kâryam karma karoti - performs work which is told to be obligatory for one’s own Âshrama, i.e. stage in life, sah - he (is), sannyâsi - the (real) ascetic, yogi cha - and one devoted to Yoga. Yah tu niragnih - One who is a non worshipper of the sacred fire, or who has left performing rites related to fire-worship, or who has not taken the vow of the same, yascha akiyiyah - and who has given up the works prescribed by the Shâstras; such a person is not a sannyâsi - an ascetic in the real sense, he is a Sannyâsi by stage only (only by name).

Here, some others explain it another way - Na niragnih - He, who does not remain without performing rites like agnihotra - worship of sacred fire, na cha akiyiyah - nor does he devote himself to knowledge alone; but he suitably acts upon both the means. (He correlates both means in his acts.) (This is the meaning).

Now the Lord describes Gnyâna Yoga as form of Karma Yoga in which knowledge is the main feature in the stanza - ‘Yam...etc.’

Yam - To that Gnyana Yoga, sannyâsam - asceticism or renun-
association, *iti prâhuh* - they call, who are the knowers of the correct meaning of Karma Yoga and Gnyâna Yoga, *tam* - to that path of knowledge, *yogam* - as the path of action, Karma Yoga itself, *viddhi* - know, means you understand that type of Gnyâna Yoga becomes Karma Yoga itself.

Now He explains the same idea. **He Pândava** – O Arjuna, *asannyasta-sankalpah* - the person who has not abandoned the thoughts of the world; Sankalpa means to act identifying Âtmâ with the body and the (three) qualities like Sattva, etc., one who has not abandoned the sense of ego by the practice of contemplation on the real nature of the Âtmâ, (i.e. who is possessed of body-ego-sense). **Evam-bhutah kashchana** - Someone who is of this kind, *yogi na bhavati* - cannot become a Karma Yogi, *hi* - certainly. Therefore one being endowed with knowledge of the true nature of the Self, and who has given up Sankalpa entirely, such a Karma Yogi should indeed be known as Gnyâna Yogi. (This is the meaning.) || 1-2 ||

‘If the (practice of) routine Karma Yoga assigned to a householder is enough to attain liberation, then what is the purpose of the teachings of the Shâstras? Is it also renunciation and restraints like Sama, etc., as principle means for Gnyâna Yoga?’ To remove this doubt the Lord teaches in the stanza ‘Ârurukshor…etc.’
STANZA 3

ârurukshor muneryogam karma kâranamuchyate;  
yogârudhasya tasyaiva shamah kâranamuchyate.

_Translation-_ For a sage who aspires to attain Yoga of Self-realisation, to begin with, path of action is the means; thereby when he has advanced in that path, Shama (withdrawal from actions) is said to be the means for attaining perfection. || 3 ||

_Commentary_

_Yogam_ - Meditation on Brahma (i.e. on the pure form of the Self), _ârurukshor muneh_ - of the sage who aspires to ascend, _tat prâptau kâranam_ - the principle means to attain it, _âdau karma_ - in the initial stage, practice of the Shâstra ordained acts, _uchyate_ - is said to be; _yogârudhasya_ - thereupon, when the mind is purified by the disinterested action and by association of saintly men, _yogam_ - Yoga of knowledge resulting in the vision of Brahma, i.e. pure Self, for the sage who has thus ascended, _shamah_ - (tranquility) in the form of renunciation of acts causing distraction in the contemplation of the Brahma, _kâranam uchyate_ - is finally said to be the cause that enhances the practice of meditation on the Brahma. Here is an authoritative statement in support of this claim - ‘Sama (restraint of mind) and non-violence are the sacred laws prescribed for an ascetic; penance and contemplation are for a Vânaprastha (a retired person living in the forest); protection of all beings and performance of sacrifices are for a householder; and finally, serving
the preceptor is for the Dvija (twice born person of the three castes).

The implication is that for the seeker of salvation who is possessed of past desires, Karma Yoga is taught initially. Thereby when the mind is purified Gnyâna Yoga, in the form renunciation of actions (adverse to Self-realization), is told by which Brahma Samâdhi is attained. || 3 ||

Again, He characterises the word ‘Yogârudha’, one who is stabilised in Yoga, in the stanza ‘Yadâ…etc.’

STANZA 4

\[ \text{yadâ hi nendriyârtheshu na karmasvanushajjate;} \]
\[ \text{sa yogârudha iti uchyate.} \]

Translation- The person who has no lingering attachment to sense-objects and also to the ways and means to acquire those objects; who thus renounces all desires and thoughts regarding them is said to be ascended to Yoga; in other words, established in Samâdhi. || 4 ||

Commentary

That sage, \text{yadâ} - when, \text{indriyârtheshu na anu-sajjate} - does not get attached to the sense-objects, \text{karmashu cha} - and nor to the actions useful to procure those objects like speech, etc., \text{tadâ hi} - only then, \text{sa yogârudha iti uchyate} - He is said to be ascended to Yoga, settled in Samadhi. || 4 ||
Now the Lord indicates friendly and inimical (hostile) character of
the mind in the perseverance of Yoga, in the stanza ‘Uddharet...etc.’

STANZA 5

uddharedåtmânåtmânam nâtmanam avasâdayet;
atmaiva hyåtmano bandhuråtmaiva ripuråtmanah.

Translation- One should raise the Self with the help of the mind and not allow the Self to sink, for the mind alone is the friend and foe of the Self. || 5 ||

Commentary

Âtmanâ - By the mind, which is free from attachment for sense-objects; or a mind having discrimination between good and bad, åtmânam - the Self, the knower of the field, merged in the ocean of the worldly life, uddharet - should raise from transmigration, åtmânam na avasâdayet - a man should not sink himself in the ocean of transmigration by adverse (negative) thoughts, hi - whereby, åtmânah - of oneself, åtmâ eva - subjugated mind itself, bandhuh - is benevolent like a friend, åtmânah - of oneself, åtmâ eva - uncontrolled mind alone, ripuh - is an enemy, the cause for one to fall in hell. || 5 ||

The Lord again explains the same fact in the stanza ‘Bandhuh...etc.’
STANZA 6

bandhurâtmâ’tmanastasya yenâtmaivâtmanâ jitah;
anâtmanastu shatrutve vartetâtmaiva shatruvat.

Translation- For the person by whom the mind has been conquered, the mind is a friend; but for him, whose mind is not conquered, the mind remains hostile like an enemy. || 6||

Commentary

Yena - By whom, âtmanâ - by discriminative thought, âtmâ - the mind, jitah - conquered, withdrawn from the sense-objects, tasya eva - of his alone, âtma - mind, âtmanah - of the Self, bandhuh - giver of happiness here and hereafter. Anâtmanah - For the man whose mind is not conquered, âtmâ eva - that mind alone, svasya shatruvat varteta - will behave like an enemy, and will become hostile. For this, here are the authoritative words of Parâshara - ‘Mind alone is the cause of bondage and liberation of men; when it is attached to the sense-objects it causes binding and when it is free from attachment of the sense-objects it gives salvation.’ || 6||

STANZA 7

jitâtmanah prashântasya paramâtmâ samâhitah;
shitoshna sukha duhkhesu tathâ mânâpamânayoh.
Translation- In the case of one whose mind is subdued and who is free from agitation of disturbing dualities of heat and cold, happiness and sorrow, honor and dishonor; one who is unattached to worldly objects, his mind is adequately composed in contemplation of the imperishable Brahma. || 7 ||

Commentary

Shitoshna-sukha-duhkhesu - In relation to heat and cold, happiness and sorrow, causing pleasure and pain (confusion), tathâ mâna-apamânayoh - in honor and dishonor, causing pleasure and confusion, in both of these, jitâtmanah - who has conquered the mind, whose mind is free from pleasure and dejection (of this kind), ata eva - because of that, prashântasya - of the person who is very calm, who is devoid of attachment to worldly objects, âtmâ - (his) mind, param prati - in the imperishable Brahma, samâhitah - is well settled.

Or - ‘In his heart’ should be added. Paramâtma - Brahma, samâhitah - is well composed; it can be easily attained in a short period of time through meditation.

Or - Prashântasya - In the heart of a calm and pure Kshetragnya (Self), paramâtma - the Supreme Person, samâhitah asti - is obtained soon by him who is possessed of the above said qualities. (This is the implied meaning). || 7 ||

Now the Lord again characterises ‘Yogarudha’ in the stanza ‘Gnyâna…etc.’
STANZA 8

gnyâna vignyâna triptâtmâ kutastho vijitendriyah;
yuktah ityuchyate yogi samaloshtâshmakânchanah.

*Translation*- The Yogi whose mind is content with the knowledge of the true nature of the Self, acquired from the Shâstras as well as its actual experience, who is established in pure Self, who has conquered the senses, and to whom a clod of earth, stone or gold seem alike, he is invariably spoken of as an accomplished Yogi. || 8 ||

*Commentary*

Gnyâna-vignyâna-triptâtmâ - Gnyânam - knowledge acquired through the study of Shâstras about the true nature of Brahma, as well as Vignyânam - its actual experience, Tâbhyâm Triptah - contented by that (knowledge and experience) means, whose mind is disinterested in the perishable objects, *ata eva kutasthah* - therefore unchanged, unmoved, *ata eva sama-losththa-asma-kâncchanah* - to whom a clod of earth, stone or even a piece of gold are equal; such a person; implies that the Yogi looks upon them with an equal eye, due to his devotion to Brahma which is very distinct from the variety of products of Prakriti; not intent on deriving pleasure from those objects. For him earth, stone or gold are of equal value; such type of Yogi is referred to as *yuktah* - Yogârudhah - established in Yoga. || 8 ||
suhrinmitrâry udâsina madhyastha dveshya bandhushu;
sâdhushvapi cha pâpeshu samabuddhirvishishyate.

Translation- He who regards well-wishers, friends, foes, the indifferent, the neutral, the hateful, the relative, the good, and even the sinful, with an equal eye, excels. || 9||

Commentary

Suhrid - A well-wisher by nature, mitram - friend, well wisher of equal age, arih - who has become hostile for some reason, udasinah - who is indifferent, madhyasthah - (neutral) who discerns and speaks what is just and what is not, dveshyah - a born ill-wisher, bandhu - relative, who is a born well-wisher; with those well-wishers, etc., (and) sâdhushu - the good devoted to virtue, pâpeshu cha - and the sinful, samabudhih - looking at them with an equal eye, because of the contemplation on the Brahma, i.e. the Self being his only goal, there being no purpose that could be served by those persons nor any reason for enmity with them; vishishyate - means he excels among the meditators. || 9||

Speaking about the qualities of one who is eligible for Yoga, and who has climbed the heights of Yoga, the Lord specifically teaches the way of meditation for one who wishes to advance in practice of Yoga, in the stanza ‘Yogi…etc.’
STANZA 10

\[\text{yogi yunjita satatamâtmânam raharsi sthitah;}\]
\[\text{ekâki yatachittâtmâ nirâshirparigrahah.}\]

*Translation* - The Yogi should constantly engage his mind in meditation on the Self, in a solitary place, undisturbed, all alone, with a controlled mind and body, free from desires and sense of possession. || 10||

*Commentary*

Yogi - Desirous of practicing Yoga, *rahasi-stitah san* - remaining in a solitary place devoid of things that cause distraction in meditation, *satatam* - constantly, *âtmânam* - the mind, *dhyeye yunjita* - should concentrate on the object of meditation. How? *Ekâki* - All alone, avoiding people which create disturbance in meditation, *yatachittâtmâ* - with a controlled mind and body, *nirashih* - having no sense of possession in regards to any other object. One, having acquired these merits and particular features, should practice Yoga steadily in a connected manner. || 10||

The Lord now teaches the supplementaries like Âsana (seating posture), etc., in the stanza ‘Shuchau…etc.’

STANZA 11

*shuchau deshe pratishthâpya sthiramâsanamâtmanah;*
*nâtyucchritam nâtinicham chailâjinakushottaram.*
Having established for himself a firm seat, in a clean place, which is neither too high nor too low and covered by a cloth, with deer skin and Kusha grass one over the other.

Commentary

Shuchau - Pure and clean, not managed or owned by wicked men, unpolluted by impure items, naturally pure or consecrated, deshe - place, atmanah - of oneself, asanam pratisthapya - having established a seat. Of what sort? Sthiram - Firm, natyucchritam - neither too high, na ati nicham - nor too low, chailajina-kushottaram - Chailam - cloth, Ajinam - deer-skin and Kusha - type of grass; placing them on top of each other - means higher in quality; deer-skin is superior to cloth, higher than that are Kushas.

‘After making the seat firm indicated by these special aspects’ - this is the connection (to the next stanza).

STANZA 12

tatraikagram manah kritvå yatachittendriyakriyah;
upavishyasane yunjyadyogamåtmavishuddhayे.

Translation- There, sitting on the seat, with single pointed attention, holding the activities of mind and senses in check, he should practice Yoga for purification of the Self.
Commentary

Tatra âsane upavishya - Sitting on that seat, ekâgram manah kritvâ - with single pointed, undistracted mind, yata-chitta-indriya-kriyah - Yatah - (bringing the activities of mind and the senses under control) by whom the activities of mind and senses are brought under control and turned back, (being like that) âtmanavishuddhaye - for purification of oneself, Âtmanah - of one’s own Self, Vishuddhaye - for becoming worthy of highest devotion to the Supreme Being, yogam yunjyât - should practice Yoga. || 12 ||

Now He speaks about the bodily posture useful for meditation in the stanza ‘Samam…etc.’

STANZA 13

samam kâyashirogrivam dhârayannachalam sthirah;
samprekshya nâsikâgram svam dishashchânavalokayan.

Translation- Holding the trunk, head and neck erect, motionless and steady, fixing the gaze on the tip of the nose and not looking in any direction, (he should sit in Yoga). || 13 ||

Commentary

A Yogi, kâya-shiro-grivam - by the word Kâya, the middle part of the body, i.e. the trunk, should be known. The trunk, the head and the
neck - these three together, (or in other words) from the Mulâdhâra (from the lower end of the spinal cord) to the top of the head - in that way, **samam** - erect, unbent, **achalam** – motionless, **dhârayan** - holding, **sthirah** - thus becoming steady, **svam** - of oneself, **nâsâgram** - tip of the nose, **samprekshya** - (gazing at) means keeping eyes half-shut, **dishashcha anavalokayan** - not looking in any direction, here or there, **âsita** - he should sit - this verb should be taken from the next stanza or should be connected with the previous one, i.e. ‘**yogam yunjyât**’ - should practice Yoga. || 13 ||

Now He indicates the main aspect helpful (for Yoga) by ‘Prashântâtmâ…etc.’

**STANZA 14**

prashântâtmâ vigatabhir brahmachârivrate sthitah;
manah sanyamya macchitto yuksa âsita matparah.

*Translation* - Serene and fearless, firm in the vow of celibacy, holding the mind in check and concentrating the thought on Me, a Yogi should sit attentively in Yoga, and intent on Me. || 14 ||

*Commentary*

**Brahmachârivrate** - Remaining firm in the vow of celibacy, **matparah** - with Myself being the supreme goal to be obtained, greater than the disciplines of Sânkhyâ Yoga, etc., **ata eva mat-chittah** - having con-
viction and faith that ‘by means of Karma Yoga, Gnyâna Yoga (Sânkhya) and devotional services I will become flawless and of the nature of Brahma and thence reach the Supreme Person’. Whose mind is concentrated on Me, *ata eva vigatabhih* - therefore whose mind is free from the fear of time (death), *ata eva prashântâtmâ* - therefore of serene mind, *manah sanyamya* - his mind held in Me, the Supreme Being, *yukta âsita* - sit attentively in Yoga. || 14||

Now the Lord explains the results of Yoga in the stanza ‘Yunjan…etc.’

**STANZA 15**

*yunjannevam sadâ’tmânam yogi niyatamânasah; shântim nirvânaparamâm matsamsthâmadhigacchati.*

**Translation** - Ever engaging his mind in this way, the Yogi with his mind under control, and steadily concentrated on Me, attains that transcendental state of highest bliss that abides in Me. || 15||

**Commentary**

**Yogi** - Person desirous of pursuing Yoga, *evam* - as said before, *sadâ* - always, *âtmânam yunjan* - keeping his mind in Me (the Supreme Being) steadily, *niyata-mânasah* - becoming possessed of controlled mind by meditation on Me, *nirvâna-paramâm* - in which highest bliss (is experienced). (In this compound word Nirvâna-paramâm, the term Parama is placed after Nirvâna, following the example of the compound word
'Raja-danta’), mat sansthâm - abiding in me, shântim - peace, the transcendental state called ‘Sampragnyâta Samadhî’ - in the form of deep concentration of the mind, adhigacchati - he attains. || 15||

Now the Lord advises that a controlled diet is conducive to Yoga in the stanza ‘Nâ…etc.’

STANZA 16

nâtyashnatastu yogo’sti nachaikântamanashnatah;
na châtisvapnashilasya jâgrato naiva chârjuna.

Translation- Yoga is not possible for one who over-eats, nor for one who never eats; not for one, O Arjuna, who sleeps too much, nor for one who stays awake for too long. || 16||

Commentary

Atyashnatah - For one who over-eats, ekântam anasnatah - for one who does not eat at all, atisvapnashilasya - for one who sleeps too much, atyantam jâgratah cha - for one who is wakeful always, yogo naiva asti - Yoga - concentration of mind is not at all possible. || 16||

Then, who will succeed in Yoga? To this, the Lord says in the stanza ‘Yukta…etc.’

STANZA 17

yuktâhâravihârasya yuktacheshtasya karmasu;
yuktasvapnâvabodhasya yogo bhavati duhkkhahå.
Translation- Yoga becomes the destroyer of sorrows for him who is moderate in eating and recreation, temperate in actions and who is regular in sleep and wakefulness. || 17 ||

Commentary

Yuktâhâra-vihârasya - Who is regular in eating and recreation (such as walking, etc.) as per rules of the Shâstras, karmasu yukta-cheshtasya - whose activities are temperate, yukta-svapna-avabodhasya - who is temperate in sleep and wakefulness. For the person who is moderate with such controlled habits, yogo duhkhaḥ bhavati - Yoga becomes the destroyer of sorrows such as birth, death, etc.

With regards to the measure of food intake it is explained thus - ‘Half of the stomach should be filled with food; one-forth with water and one-forth should remain empty. One who practices Yoga should take food regulated in this manner’. Such rules prescribed by Yoga Shâstras regarding intake of food should be observed. || 17 ||

When does one become an accomplished Yogi? To this, the Lord says in the stanza ‘Yadâ…etc.’

STANZA 18

yadâ viniyatam chittamâtmanyâvâvatishtate; nihsprihah sarvakâmehyo yukta ityuchyate tadâ.
Translation- When the subdued mind rests only in the Self, it will become free from yearning for objects of desire. Then one is said to be established in Yoga. || 18||

Commentary

Viniyatam chittam - Perfectly controlled mind, ātmanī eva avatishtathē - steadily rests in the Self alone, sarva-kāmebhyah-nisprīhah - on account of the experience of the Self-bliss, and by perceiving defects in worldly objects, whose yearning for objects (of desire) has disappeared; becoming like that, yuktah - has climbed the heights of Yoga. || 18||

Here, the Lord illustrates steadiness of the mind of an accomplished Yogi, by way of a simile, in the stanza ‘Yathā…etc.’

STANZA 19

yathā dipo nivātasthō nengate sopamā smrītā; yogino yatachittasya yunjato yogamātmanah.

Translation- ‘A lamp does not flicker in a windless place’ - this is the representation used to illustrate the steadiness of the mind of a Yogi practicing Yoga of concentration on the Self. || 19||

Commentary

Nivātasthah - Placed in a windless location, dipo yathā
nengate - as the lamp does not flicker, yatachittasya - of the person with a controlled mind, yogam yunjatah - practicing Yoga for Self realisation, yoginah - of the Yogi, atmanah - of the mind, sa upamâ - that is the simile of the lamp; means the Yogi’s mind remains steady like a lamp in a windless place. Or yoginah - of the Self, i.e. Kshetragnya, sopamâ - whose state is illustrated by simile of a lamp; means the Kshetragnya who has become free from the disturbance of desires, remains steady like a lamp in a windless place. || 19 ||

The Lord characterises Yoga in the following four stanzas.

STANZA 20

yatroparamate chittam niruddham yogasevayâ;
yatra chaivâtmanâ’tmânam pashyannâtmani tushyati.

Translation- When the mind, disciplined and purified by the practice of Yoga, experiences the transcendental state of pure Self, and perceives the indwelling Supreme Self, he becomes delighted in reaching the highest bliss. || 20 ||

Commentary

Yoga-sevayâ - By practice of Yoga wherein activities of the mind are restrained, as mentioned by Patanjali - ‘Yoga means control or modification of the mind’, niruddham - subdued, chittam - mind, yatra - in that state, uparamate - rejoices in the practice of Yoga; thinking that this
is the highest state of happiness, **yattra cha** - and wherein that transcen-
dental state of Yoga, **âtmanâ** - by mind, purified by practice of Yoga, **âtmani** - in the pure Kshetragnya, (**sthitam** – placed), **âtmana Parmâtmânam, eva pashyan san** - perceiving the indwelling Supreme Self, **tushyati** - is delighted; but does not become delighted in pleasures related to gods, etc.

Similarly there is a Shruti - ‘Wise men who perceive Him, the One who fulfils the desires of many, residing in their own heart, only they enjoy everlasting peace’. ‘Know that state called Yoga’ - this is a link with the fourth stanza (stanz 23).

**STANZA 21**

\[
\text{sukhamâtyantikam yattad buddhi grâhyamatindriyam;}
\text{vetti yatra na chaivâyam sthitashchalati tattvatah.}
\]

**Translation**- When the Yogi experiences the infinite bliss which can be grasped only by the intellect but is beyond the grasp of the senses, and which rests in the Self and the Supreme Self, then becoming steadfast, it is he who never deters from the bliss of the Supreme Self; know that this state is termed as Yoga. || 21||

**Commentary**

‘**Kim cha**’ – Moreover, **atindriyam** - beyond the grasp of the senses, **ata eva buddhi-grâhyam** - therefore which can be grasped only
by the intellect, **yad âtyantitkam** - that which is infinite, **sukham asti** - bliss of the Self and the Supreme Self is there, **tat sukham** - that bliss, **yattra** - exists in Yoga only (Yogi), **vetti** - (this way) Yogi knows, actually experiences, **cha yatra stitah ayam** - and wherein he is established, that Yogi, **tattvatah na chalati** - never moves from that state of the extreme bliss of Supreme Self. Here Tattva means the Supreme Self. This is to be known by the name of Yoga. || 21 ||

**STANZA 22**

**yam labdhvâ châparam lâbham manyate nâdhikam tatah;**

**yasmin sthito na duhkhena gurunâpi vichâlyate.**

**Translation**- On attaining Yoga, one does not consider any other gain superior to that. Established within it, the Yogi is not moved even by heavy sorrow. || 22 ||

**Commentary**

**Yam** - Which, **yogam cha labdhvâ** - and having obtained that Yoga; the Yogi, **tatah** - than that Yoga, **aparam lâbham** - any other gain, **adhikam** - greater, **na manyate** - does not consider; **yasmin yoge cha sthito** - established in which, the Yogi, **gurunâ api dukhena** - even by heaviest of sorrows like hunger and thirst, hot and cold, etc., **na vichâlyate** - is not disturbed; this means, for such a Yogi established in Yoga, even the greatest calamity bringing sorrow, does not move him from Yoga. || 22 ||
STANZA 23

tam vidyād duḥkhasamyogaviyogam yogasamgnyitam;
sa nishchayena yoṅktavyo yogo’ṅirvinna chetasm.

Translation—Know this deliverance from association with misery, to be Yoga. This Yoga should be practiced with determination, and with a mind free from despondency. || 23 ||

Commentary

Duhkha-samyoga-viyoga - Duhkhanam - Of various worldly tribulations, Samyoga- unavoidable contact, and its Viyogam - means (causing) disconnection (from miseries), of that kind mentioned above, yoga-samgnyitam - is called by the word Yoga, vidyāt - should be understood. Sah - That Yoga, characterised by the above features; in the initial stage, nishchayena - with determination, abiding firmly by the teachings of the preceptor, yoṅktavyah - should be practiced. Even if it is not mastered immediately, anirvinna chetasa - with mind free from despondency, should be practiced, despite, nirveda - lack of enthusiasm due to the thought of difficulties (in following Yoga). || 23 ||

The Lord again teaches the mode of practice of Yoga, preceded by abandonment of desires causing distraction in Yoga, in the stanza ‘Sankalpa…etc.’
STANZA 24

sankalpaprabhavân kâmân styaktvâ sarvân asheshatah;
manasaivendriyagrâmam viniyamya samantatah.

Translation- Completely renouncing all desires arising from Sankalpa (thoughts of the world) and with the help of a discerning mind, controlling all senses from all sides, (this Yoga should be practiced resolutely). || 24 ||

Commentary

Sankalpa-prabhavân - Which are born of Sankalpa (worldly thought), sarvân kâmân - all desires, asheshatah tyaktvâ - uprooting those by dispassion, entirely (in that manner), manasâ - by discriminative mind, indriya-grâmam - group of senses, wandering here and there on its own will, samantatah - from all sides, viniyamya - controlling them from their objects, (the verb ‘Yoktavyah’, meaning ‘should be practiced’, is to be taken from the previous stanza). || 24 ||

‘Whenever the mind gets distracted due to habits developed in the past, then one should bring it under control by the strength of intellect educated by firm resolution,’ says the Lord in the stanza ‘Shanaih…etc.’

STANZA 25

shanaih shanairuparamed buddhyâ dhritigrihitayâ;
âtmasamstham manah kritvâ na kinchidapi chintayet.
Translation- Gradually, a Yogi should withdraw his mind from objects other than the Self with the help of a resolute intellect, and having fixed it on the Self, should not think of anything else. \( \| 25 \| \)

Commentary

Dhriti-grihitayā - Dhriti - Firm resolution, Tena Grihitayā - by that (resolutely) brought under control, buddhyā - by that intellect, shanaih - gradually, little by little, from the thought of objects other than the object of contemplation, uparamet - should withdraw, ātmasamstham manah kritvā - having fixed the mind in the Self, na kinchid api chintayet - should not think of anything else except the Self. \( \| 25 \| \)

Now the Lord suggests the way to overcome the fickleness of the mind in the stanza ‘Yata…etc.’

STANZA 26

yato yato nishcharati manashchanchalamasthiram;
\[ \text{tatastato niyamaitad ātmanyeva vasham nayet.} \]

Translation- Wherever the fickle and unsteady mind wanders, he should draw it back from those objects by finding faults with them, and fix it on the Self or the Supreme Self. \( \| 26 \| \)

Commentary

Chanchalam manah - The mind, unsteady due to its fickle na-
tecture, yato yato nishcharati - wherever it wanders away from the object of contemplation, tatah tatah - from those (objects), seeing faults in them, etat manah - this mind, niyamya - drawing back, âtmani eva - in one’s own Self, i.e. Kshetragnya or in the Supreme Self, vasham nayet - should be stabilised. || 26 ||

‘Practicing this way, a Yogi enjoys the highest bliss of Yoga’, says the Lord in the stanza ‘Prashânta…etc.’

STANZA 27

prashântamanasam hyenam yoginam sukhamuttamam;
upaiti shântarajasam brahmabhutamakalmasham.

Translation- Supreme happiness comes to a Yogi whose quality of Rajas (generating passion and activity), is at rest, thereupon resulting in the mind to become steady and calm, and hence inherent sins are burnt out whereby a state similar to Akshara Brahma is reached. || 27 ||

Commentary

Shânta-rajasam - By practicing in this manner, whose quality of Rajas is subdued, therefore prashânta-manasam - whose mind has become steady on the object of contemplation, akalmasham - whose sins are burnt out, brahma-bhutam - by practice of meditation, who has become similar to Akshara Brahma - the imperishable Brahma, enam yoginam - to a Yogi of that stature, uttamam sukham - the highest
happiness that could be obtained by Yoga, in the form of experience of the bliss of Brahma, **upaiti** - comes; means a Yogi endowed with the above-said distinctive qualities, attains the bliss of the experience of Brahma. || 27 ||

Again the Lord explains the same idea in the stanza ‘**Yunjan…etc.**’

**STANZA 28**

yunjannevam sadâ’tmânam yogi vigatakalmashah; sukhena brahmasamsparsham atyantam sukham ashnute.

**Translation**- Constantly engaging his mind in this way, the Yogi, freed from impurities, easily attains the supreme bliss that comes from the realisation of Brahma. || 28 ||

**Commentary**

**Evam** - As said before, âtmânam - the mind, **yunjan** - keeping steady in the object of meditation (Self), by that, **vigata-kalmashah** - freed from impurities, sins of past and present, completely, that Yogi, **brahma-samsparsham** - in the form of realisation of Brahma, **atyantam** - limitless, **sukham** - happiness, **sukhena** - easily, **sadâ ashnute** - enjoys always. || 28 ||

Now, the Lord speaks of the different states of a matured Yogi, in the stanza ‘**Sarva…etc.**’
STANZA 29

sarvabhutasthamâtmânam sarvabhutâni châtmani;
ikshate yogayuktâtmâ sarvatra samadarshanah.

Translation- He, whose mind is fixed in visualising the Self (Brahma) through Yoga, views everything evenly. He sees his Self as abiding in all beings, and all beings in his Self. || 29 ||

Commentary

Yoga-yuktâtmâ - Whose mind is firmly fixed in Yoga (Samâdhi), means he who is firmly adhering to the Self that is in the form of Brahma. A Yogi who has become thus, sarvatra - everywhere, in all beings embodied as well-formed or ill-formed according to their good or bad deeds, sama-darshinah - who holds sameness of vision in all individual selves, which are equal and similar in their (original) nature and form, though they look quite different (from each other) and varied (in character) possessed of their Prakriti - born bodies (inequalities pertain only to Prakriti); being like that, âtmânam - his own Self, sarva bhutasatham - residing in all beings, same in the original form, ikshate - perceives, âtmani - and in his own Self, sarvabhutâni - he perceives all beings alike. Here is a statement from the Shruti in the same sense - ‘One who sees all beings in his own Self and himself in all beings, does not dislike anybody.’ || 29 ||

Speaking about the state of a Yogi who has obtained oneness with the Akshara Brahma, He now explains the state of a person who is...
STANZA 30

yo mâm pashyati sarvatra sarvam cha mayi pashyati;
tasyâham na pranashyâmi sa cha me na pranashyati.

Translation- For a Yogi who sees Me in everything, and everything in Me, to him, I am not lost, nor is he lost to Me. || 30 ||

Commentary

Yah - A Yogi who has attained Samadhi in the form of the Supreme Person, sarvatra - everywhere, i.e. in all Kshetragnyas (Selves), wise or ignorant, and also in Prakriti (primordial nature) and its products (in the form of multitude of universes), mâm - Vâsudeva, pashyati - perceives Me, Vâsudeva, residing as their indwelling controller, by his inner eye, he directly sees Me alone, and none else. In support of this, the authoritative statements are as follows - ‘This entire universe is pervaded by Me, in an unmanifest form’. (B.G. 9.4)

‘He who dwells in Akshara (the imperishable), who is within the Akshara, whom the Akshara does not know, whose body is the Akshara, who controls the Akshara from within’. (Subala Up. 7.10)

‘He who dwells in Âtmâ, who is within the Âtmâ, whom the Âtmâ does not know, whose body is the Âtmâ, who controls the Âtmâ from
within; He is your Âtmâ, the inner ruler, the immortal.

‘He who dwells in all beings, who is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, He is your Âtmâ, the inner ruler, the immortal’. (Brahad. Up. 3.7.15)

It means, the Yogi sees all sentient and insentient worlds in Me, the Supreme Person, i.e. everything is sustained by My Yogic prowess. Here is an authoritative statement in this sense - ‘…and yet, beings do not abide in Me. Behold My divine Yoga.’ (B.G. 9.5) That the Lord will speak later.

_Tasya_ - For that Yogi, perceiving Me, possessed of the most beautiful and enchanting form, _aham na pranashyâmi_ - I am not lost to him, means I am not invisible to him, I am always immediate to him, _sa cha me na pranashyati_ - he is not lost to Me, means I will see him with compassion, always being present Myself directly to him. || 30 ||

Now He speaks about the devotee of the Lord who has reached the higher stage of maturity than that of the above said Yogi, in the stanza ‘Sarva-bhuta…etc.’

**STANZA 31**

sarvabhutasthitam yo mâm bhajatyekatvamâsthitah;
sarvathâ vartamâno’pi sa yogi mayi vartate.

Cha. 6 BHAGAVAD Gîtâ BHÂSHYAM 303
Translation - The Yogi who, fixed in oneness, worships Me in any way as dwelling in all beings, that Yogi, living in this world, truly lives in Me.

Commentary

Ekatvam - The Yogi who has realised Me in person, thinks of oneness in all My incarnations, Myself being the original cause of them, asthitah - fixed (in Me), yah - who, sarva-bhutasmitam mām - to Me the son of Vasudeva, abiding in all beings as their inner controller, sarvathā - in all kinds of feelings in relation to son, friend, husband, favourite deity, desired object, mother, father, etc., bhajati - worships, sa yogi - that Yogi, though living in this world agitated by joys and sorrows, resides only in Me, who lives in Aksharadhāma - the imperishable abode, which is beyond Prakṛti.

Between these two types of devotees mentioned above, one who is compassionate towards all beings, is superior. Thus says the Lord in the stanza ‘Ātmaupamyena…etc.’

STANZA 32

ātmaupamyena sarvatra samam pashyati yo’jrjuna; sukhām vā yadi vā duhkham sa yogi paramo mātah.

Translation - O Arjuna, he who sees all beings alike, on the analogy of his own Self, in regards to pleasure or pain; that Yogi is deemed superior.
Commentary

Yo - That devotee of Mine, ãtmaupamyena - equal to himself, sukham yadi vâ duhkham - may be in happiness or sorrow, sarvatra - in case of all beings, samam pashyati - sees with an equal eye, means with understanding that ‘As I like happiness and dislike unhappiness, others also feel the same way’. He behaves in such a manner that he receives happiness, but would not incur pain upon anybody, sa (dayaluh) yogi paramah - that compassionate Yogi is superior, matah - in My opinion. (This is the meaning). || 32 ||

Believing that the above-said Yoga is difficult to practice, Arjuna asks in the stanza ‘Yo’yam…etc.’

STANZA 33

Arjuna uvâcha:

yo’yam yogastvayâ proktah sâmyena madhusudana;
etasyâham na pashyâmi chanchalatvât sthitim sthirâm.

Translation- Arjuna said: This Yoga of equality characterised by the stability of mind, which has been taught by You, O Krsna, I do not see that I can remain steady in this state because of the fickleness of the mind. || 33 ||
He madhusudana - O slayer of Demon Madhu, sâmyena - by equality, in success and failure; honor and dishonor; in prince and pauper; attractive and detestable objects, yo’yam yogah - this Yoga, state of Samâdhi characterised by the control of the modes of mind on the object of contemplation, tvayâ proktah - taught by you, etasya - of this Yoga, mayi sthiram sthitim na pashyâmi - I do not see how this Yoga can be established in me (my mind) for a long time, steadily. Why? Manasah chanchalatvât - because of the fickleness of the mind. || 33 ||

Arjuna describes fickleness of mind in the stanza ‘Chanchalam…etc.’

STANZA 34

chanchalam hi manah krishna pramâthi balavad dridham;
tasyâham nigraham manye vâyoriva sudushkaram.

Translation- O Krishna, the mind is indeed fickle, turbulent and powerful. I think that the restraint of it is as difficult as that of the wind. || 34 ||

Commentary

He krishna - O Krishna, chanchalam - unsteady by nature, pramâthi cha - and turbulent, tormenting the body and the senses, means it causes to disturb them, balavat cha - and strong, it is impossible to control, even for the knowers of the Shâstras, by reasoning, dridham cha
- and stubborn, hard to conquer on account of its attachment to sense-objects; mind is of this nature, therefore **nigraham** - to control and concentrate the mind possessed of the said traits, on the object of contemplation, **vâyoh nigraham iva** - just like the act of locking together the wind in a place, **sudushkaram manye** - I think it is very difficult, not possible at all to conquer the mind, **hi** - certainly. Arjuna means to say that, since mind-control is so difficult, please tell me the means for its restraint. || 34 ||

The Lord speaks of the means to control the mind of this sort in the stanza ‘**Asamshayam…etc.’**

**STANZA 35**

**Shree Bhagavân uvâcha:**

**asamshayam mahâbâho mano durnigraham chalam;**
**abhyaśena tu kaunteya vairâgyena cha grihyate.**

**Translation**- The Lord said: O mighty armed Arjuna, the mind is fickle and hard to subdue, no doubt; however, O son of Kunti, by constant practice and dispassion in worldly objects, it can be brought under control. || 35 ||

**Commentary**

**He mahâbâho** - O Arjuna, **manah chalam** - mind is unsteady because of its indecisive nature as you have said, **durnigraham** - is very difficult, almost impossible to control, **asamshayam** - no doubt; **tathâpi**
he kaunteya - even then O Arjuna, abhyâsena - by repeated practice of methods of Yoga, keeping company of the saints, following the righteous path, having knowledge of the glory of the Lord, etc.; acquiring such merits, vairâgyena cha - and by seeing faults in worldly objects, becoming dispassionate about them, mano grihyate - the mind can be held under control.

The purport is that by constant practice and renunciation, the mind, becoming free from lurk or agitation, rests in the object of meditation - the form of the Lord. It is said (while meditating) ‘If the mind lurks the Yogi should call it back again and again, if it goes astray, he should calm it down again; if it is full of emotions (impure) he should examine it (finding facts) and when equipoise of mind is achieved, it should not be allowed to move.’ || 35 ||

Now the same thought is clearly explained in the stanza ‘Asamyata…etc.’

STANZA 36

asamyatâtmanâ yogo dushprâpa iti me matih; vashyâtmanâ tu yatatâ shakyo’vâptumâpâyatah.

Translation- In My opinion, Yoga is difficult to attain for one whose mind is not restrained. However, he, who strives for it and has a subdued mind, can attain it through the right means. || 36||
Asamyatâtmanâ - For the person whose mind (Âtmâ) is not subdued by regular practice and dispassion, yogah dushprâpa - it is impossible to attain Yoga in spite of great efforts, iti me matih - it is My firm conviction, upâyatah - with the help of right means like constant practice, renunciation, yatatâ - exerting himself, vashyâtmanâ - by a Yogi who has conquered his mind, yogo‘vâptum shakyah - Yoga can be attained.

Then Arjuna desirous to know the greatness of this kind of Yoga enquires further in the stanza ‘Ayati...etc.’

STANZA 37

Arjuna uvâcha:
ayatih shraddhayopeto yogâcchalitamânasah;
aprâpya yogasamsiddhim kâm gatim krishna gacchati.

Translation- Arjuna said: O Krishna, if a person, who is possessed of faith, but being slack in practice of Yoga his mind drifts from Yoga, fails to attain perfection, what becomes of him? || 37 ||

Commentary

Shraddhayâ - With the faith that ‘by Yoga alone, I will attain liberation,’ he has commenced on the path of Yoga, ayatih - slackened in
efforts while practicing Yoga, *yogât-chalita-mânasah* - whose mind has drifted away, due to looseness of practice and due to attachment to worldly objects, from the practice of Yoga, *yoga-samsiddhim* - success in Yoga up to the attainment of its results, *aprâpya* - having failed to achieve, O Krishna, *kâm* - which, *gatim prâpnoti* - end does he meet with? || 37 ||

Arjuna elaborates the same question in stanza ‘Kacchit…etc.’

**STANZA 38**

*kacchinnobhayavibhrashtash cchinnâbhramiva nashyati; apratistho mahâbâho vimudho brahmanah pathi.*

**Translation** - Gone astray both ways - from the path (of rituals) leading to heaven, and from the path of liberation, (not following both properly); because of that, having no place or support in heaven, nor on the path of God-realisation, thus being confused, does he not perish like a torn cloud? || 38 ||

**Commentary**

*Udbhaya-vibhrashta* - Gone astray from both - heaven and from the path leading to liberation, because of pursuit of wrong means; in the sense, due to sluggishness in practicing the means to liberation, fallen from heaven and from the path of liberation, *cchinnâbhram iva kacchit na nashyati* - the word Kacchit is used in the sense of doubt; does he get
lost like a piece of cloud torn by wind from a large cloud, and not reaching it (again)? Or, will he not perish? Arjuna refers to that failure of such a person, on both sides. **He mahâbâho** - O Krishna, **apratishthah** - not having material gains like heaven, i.e. having no place (support) in heaven, **brahmanah pathi** - nor on the path leading to (as a means to) the realisation of Hari, **mudhah** - thus being confused.

Now he asks for a solution to dispel his doubt in the stanza ‘Etat…etc.’

**STANZA 39**

etanme samshayam krishna cchettumarhasyasheshatah; tvadanyah samshayasyâsya cchettâ na hyupapadyate.

Translation- O Krishna, You should remove this doubt of mine altogether, for there is no other remover of this doubt, than You. || 39||

Commentary

**He krishna** - O Krishna, **me** - my, **etat** - this, **samshayam** - doubt, **asheshatah** - completely, **cchettum** - to dispel, **tvam arhasi** - You are the proper person, **tvat** - than Your esteemed Self, omniscient as You are, **anyah** - any other, **asya samshayasya cchettâ** - remover of this doubt, **na upapadyate** - is not found. || 39||
Eliminating Arjuna’s doubt, the Lord says in the stanza ‘Pârtha…etc.’

STANZA 40

_Shree Bhagavân uvâcha:_

pârtha naiveha nâmutra vinâshas tasya vidyate;
nahi kalyânakrit kashchid durgatim tâta gacchati.

_Translation-_ O Arjuna, neither in this world nor in the next, will there be destruction for him who has commenced on the path of Yoga with faith and then fallen from it. For, no one who strives for spiritual goal will ever meet with ill fate. || 40 ||

_Commentary_

_He pârtha -_ O Arjuna, _tasya -_ for him who has fallen from Yoga, _iha vinâshah naiva vidyate -_ there is no destruction in this world, _nâmutra -_ in the next world also, he does not fall in hell, _hi -_ because, _kalyânakrit -_ any one who is the doer of the good which is the means to attain liberation, _durgatim na gacchati -_ never comes to an evil end, _he tâta -_ O My dear, this casual word is used to address Arjuna which indicates His affection towards him. || 40 ||

‘Well then, where does he go?’ To this doubt the Lord says in the stanza ‘Prâpya…etc.’
prâpya punyakritâm lokânushitvâ shâshvatih samâh;
shuchinâm shrimatâm gehe yogabhrashto’bhijâyate.

Translation- A Yogi, having wandered away from Yoga, obtains the higher worlds attained by doers of meritorious deeds, and having resided there for many years, he is born in a pure and prosperous family. || 41 ||

Commentary

Punya-kritâm - (Punyakridbhih) - By doers of meritorious deeds like Soma Yâga, etc., prâpyân lokân prâpya - obtaining worlds (enjoyments) gained by them, tatra shâshvatih samâh - there, for many long years, ushitvâ - having stayed, means having relished those desired enjoyments, because of which the Yogi had slipped from Yoga, shuchinâm - of men of pious behaviour, shrimatâm - prosperous, who are competent in practicing Yoga, gehe - in the family of, yoga-bhrashtah-abhijâyate - he who has swerved from Yoga, is born again. || 41 ||

After speaking about the course of events in the case of a Yogi, practicing Yoga and slipped from it, now the Lord explains the condition of a Yogi fallen from the path of Yoga at an advanced stage, in the stanza ‘Athavâ…etc.’
YOGAGHARĀNHĀNAŚUḌUḌJANANĀNA-YOGA-RUDHĀYĀNA-YOGINĀ-CH-KULĒ-ĪḌUḌĀ-ḌĪVIVIY-VAJNAM, TADETATUKLOKĒ—ARŚMINA-MARJYLOKĒ, DURLĀHATARH-MHI—AVITASAYDURŚPADMē. || 42 ||
TADANTARĀ-ČEŚTITATRAH—TATRETI. ।
TATRA TAN BUDHIVIYOGANG-LĀBHTE PŪRṆVĀ-BHĪHĪKAM. ।
YATA IllegalArgumentException BHŪYAY—SĀŚĪDHI-ṆUṆṆDANĀ. || 43 ||
TATRA ṬHĪVIVIY-JÅMDHYAYAY, TAM—PŪRṆVĀ-BHĪHĪKAM, PRAṆ-GHADHĀBHŌTAM ĀNA BUDHIVIYOGANG—ĀTTĀMPRAMATPAṍPAKAVIYĀKE-YUKTĀ-DHIŚAMMĀṆḌHAM, YOGAPRĀŚHRI-ĀLĀBHTE-PRĀNĀTAYAY. HÉ

STANZA 42

athavā yogināmeva kule bhavati dhimatām;
etaddhi durlabhataram loke janma yadidrisham.

Translation- Or, he is born in the family of wise, accomplished Yogis; but such a birth in this world is far rare to obtain. || 42 ||

Commentary

Athavā—Or, in another way, if a person who is advanced on the path of Yoga falls from it, yoginām— from men practicing Yoga, dhimatām - of wise, teaching Yoga, kule ēva — in such a family only, bhavati — is born. These two kinds of births— in the family of pious, righteous men fit to practice Yoga, and of the family of accomplished Yogis, tat etat loke — that, in this world, durlabhataram hi — is actually very rare and difficult to find. || 42 ||

‘What then, after having attained such a birth?’ To this the Lord says in the stanza ‘Tatra…etc.’

STANZA 43

tatra tam buddhisamyogam labhate paurvadehikam;
yatate cha tato bhuyah samsiddhau kurunandana.

Translation- There he regains memory of the knowledge acquired in his former body, and from there he strives harder for perfection in Yoga. || 43 ||
Commentary

Tatra - In these two types of births, tam - to that, paurva-dehikam - which he had practiced in his past birth, buddhi-samyogam - relation with the intellect endowed with discrimination, which is conducive to the attainment of the Self and Supreme Self, that Yogi lapsed from Yoga (Yoga-bhrastho), labhate - regains, he kurunandana - O Arjuna, tatah - from there, after obtaining this kind of birth, by the instance ‘as though awakened from sleep’, bhuyah - again, samsiddhau - for the perfection of Yoga, yatate cha - he strives again, so as not to be defeated again by impediments. (This is the meaning.) || 43 ||

He tells the reason for the above-said event in the stanza ‘Purva…etc.’

STANZA 44

purvâbhyâsena tenaiva hriyate hyavasho’pi sah;
jignyâsurapi yogasya shabdabrahmâtvartate.

Translation - By virtue of the practice of Yoga in previous lives, that Yogi, distracted from Yoga, though being under the sway of his senses, is drawn by force, towards practice of Yoga. Even in the case of one enquiring about Yoga, he transcends the fruit of actions laid down by Vedas. || 44 ||
Commentary

Tena purvâbhysena - By that practice of Yoga done in the past (life), sah - the Yogi fallen from Yoga, avasho’pi - though being under the sway of body and bodily events, yoga-sâdhane eva hriyate - (he) is drawn towards practice of Yoga. Thus Yoga, practiced in the former life, draws him by force towards the means of liberation, this is the greatness (power) of Yoga. (This is the meaning.)

Yogam jignyâsu api - Even a person who is not engaged in the practice of Yoga, but has been (only) desirous of knowing it, sabda-brahma - Veda, ativartate - he transcends the fruits of acts prescribed by the Vedas; means by following the disciplines like Karma Yoga, etc., giving higher results than those of Vedic acts, becoming a perfect Yogi, he attains single-minded devotion. || 44 ||

Again the Lord denotes the same thing in the stanza ‘Prayatnât…etc.’

STANZA 45

prayatnâdyatamânastu yogi samshuddhakilbishah;
anekajanmasamsiddhas tato yâti parâm gatim.

Translation - But the Yogi, striving earnestly, cleansed of all his sins, and perfected through many births, reaches the supreme state. || 45 ||
Prayatnât - Prayatnam Ālambya - One who puts forth efforts in practice of Yoga, yatamânah - strives hard, ata eva - because of that, samshuddha-kilbishah - cleansed of all evils that obstruct Yoga, ata eva - because of that, anekajanma-samsiddhah - becoming expert in course of many (past) births, samsiddha - perfected in Yoga, tatah - thus reaching perfection, yogi - the Yogi, parâm - the highest state in the form of intent devotion to the Lord, yâti - obtains thus. || 45 ||

The Lord now speaks of the superiority of the said Yogi to all others who do auspicious, meritorious deeds in the stanza ‘Tapasvibhyah…etc.’

STANZA 46

tapasvibhyo’dhiko yogi gnyânibhuyo’pi mato’dhikah;
karmibhyashchâdhiko yogi tasmâd yogi bhavârjuna.

*Translation* - The Yogi is greater than the austere, greater than the learned and greater than performers of auspicious deeds. Therefore, O Arjuna, you should endeavor to become a Yogi. || 46 ||

*Commentary*

Tapasvibhyah - Than those observing vows like Kricchra, Chândrâyana, etc., uktah yogi - the aforesaid Yogi, adhikah matah - is considered superior, gnyânibhuyo’pi - even than those well versed in sacred lore, so’dhiko matah - he is known as superior, karmibhyah cha -
and also than those who perform the sacred duties in accordance with their status and stage like that of Ashvamedha sacrifice, etc., that Yogi is superior, tasmât he arjuna - hence, O Arjuna, tvam yogi bhava - you should endeavour to become a Yogi. || 46||

Indeed, so far You have mentioned various kinds of Yogis. Among these, which Yogi do You specifically speak of? Answering to this doubt the Lord says in the stanza ‘Yoginâm…etc.’

STANZA 47

yoginâmapi sarveshâm madgatenântarâtmanâ;
shraddhâvân bhajate yo mâm sa me yuktatamo matah.

Translation- Amongst all Yogis, the Yogi who faithfully worships Me with his Self fixed in Me, is, in My opinion, far superior. || 47||

Commentary

Yo yogi - That Yogi, madgatenâ mâm - to Me, Vâsudeva, superior to the perishable and imperishable, gatena - attaining; unable to bear himself without My remembrance even for a moment, antarâtmanâ - with his mind, which is the support of all inner and outer attitudes, shraddhâvân - who has faith, who strives rapidly to attain Me due to his intent love for Me (unable to bear separation from Me), even for a moment, mâm - to Me; the originator of all incarnations, the master of imperishable Brahma, the Supreme Person, incarnated in the house of Vasudeva,
who has become visible to the eyes of all men, without abandoning His own essential nature; who is the ocean of affection for those who have taken shelter through Him; who is the reliever of the distress of the suppliants, the son of Devaki, bhajate - serves, worships. The word yoginām - which is in genitive case, is to be taken in the sense of ablative, that Yogi, who is very distinct in nature from all other Yogis, such as those who are fixed in pure asceticism, those who have attained to pure form of Kshetragnya (Self) and those who are settled in imperishable Brahma.

Me - By Me, who is omniscient, sa yuktatamah matah - he is looked upon as the most supreme; he should be known as incomparably the highest one; similar to a huge mountain which stands in comparison with mustard seeds which are too small, and the difference between their shape with each other is insignificant. || 47 ||

Thus ends the sixth chapter of the commentary on Shreemad Bhagavad Gitā composed by the great spiritual master Shree Gopālānanda Muni, the principle disciple of Bhagavān Sahajānanda Swāmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 7

Gnyâna-Vignyâna Yoga

Yoga of Knowledge and Realization

‘In this entire universe, created and controlled by the Lord of Mâyâ; there are innumerable objects. For the ones who are dispassionate towards those objects and who are fixed in the Âtmâ, the compassionate glances of the adorabe Lord are always delightful. I contemplate upon that Nârâyan, the son of Dharmadev, who is ever present in His abode, and served by those released souls.’

In the sixth chapter it was discussed that by practice of said disciplines and by ‘Sampragnyâta Samâdhi’ (meditation on the Self), one who has attained the pure form of the Kshetragnya, or one who has attained union with the imperishable Brahma, should worship the Supreme Person. The possible course of events in subsequent births in the case of a Yogabhrashta (fallen Yogi) was described. It was also said that among all Yogis, the Yogi intently devoted to Lord VÂsudeva, is the greatest.

In the first hexad (first six chapters) the following topics are dealt with - by practice of Karma Yoga supported by knowledge, and by Sânkhya Yoga, having Gnyâna Yoga as its prominent feature as well as by
devotion in the form of worship and service (to the Lord), identifying the Kshetragnya (the Pure Self) with the imperishable Brahma (Akshara Brahma), - thus becoming one with the imperishable Brahma, one should dedicate himself to the intent devotion of the Supreme Person, the controller of all.

Now in the seventh chapter, the following points are elaborated - knowledge of the superhuman prowess of the Lord; rarity of men having it; Lord’s divine manifestations; how a person (Self) bound by Mâyâ becomes liberated; people positively inclined to the Lord and those who are of the opposite nature; supremacy of the devotee endowed with knowledge; eternal nature of the fruit of devotion to the Lord; decaying nature of the fruit of worship of other deities; Lord’s devotees attaining Him; how worshippers of other deities reach their abodes; Lord’s manifestation in human form being unknowable to those other than His devotees.

Now, in the beginning, describing His real nature, Lord Shree Krishna says in the stanza ‘Mayi…etc.’

**STANZA 1**

*Shree Bhagavân uvâcha:*

\[
\text{mayyâsaktamanâh pârtha yogam yunjanmadâshrayah; asamshayam samagram mâm yathâ gnyâsyasi tacchринu.}
\]
Translation- The Lord said: O Arjuna, with your mind fully devoted and attached to Me, having Me as your only support and practicing Yoga, listen to this knowledge as to how you will be able to know Me completely and without any doubt. || 1 ||

Commentary

Mayyâsatka-manâh – Mayi - in Me, the Lord of entire universe, āsaktam - attached, whose mind is full of unlimited and unsurpassed love, ata eva madâshrayah - therefore, for whom I am the only asylum, such a person; because of his deep mental attachment towards Me, he is unable to live without listening to and singing narrations of My life, actions and qualities, without remembering Me, and seeing Me. (This is the meaning). You, being thus, yogam yunjan - following My Yoga, engaged in thought of Me, (who am the object of meditation); samagram - to Me, fully, mâm - Me, along with My divine incarnations, and with multitude of My auspicious qualities, asamshayam - without doubt, tatha gnyâsyasi - you will come to know completely, as per My teachings, tat gnyânam - that knowledge, he pârtha - O Arjuna, tacchrinu - listen with a fully concentrated mind. || 1 ||

In the stanza ‘Gnyânam…etc’, He speaks on the same matter.
STANZA 2

gnyânam te’ham savignyânam idam vakshyâmyasheshatah; yajgnyâtvâ neha bhuyo’nayaj gnyâtavyamavashishyate.

Translation- I shall teach you in full this knowledge of My essential being along with knowledge of all My aspects which distinguish Me from all other entities; knowing which nothing else remains to be known. || 2 ||

Commentary

Idam - This, which is being said, savignyânam - with all My distinguishing aspects, te - to you, gnyânam - knowledge of My essential nature, asheshatah - with all aspects, aham vakshyâmi - I will tell you; the knowledge of My essential nature along with the knowledge of My transcendental nature, by which I stand unparalleled in excellence, distinguished from all other entities - sentient and insentient, devoid of all their blemishes; endowed with multitude of countless auspicious attributes beyond all limitations and unsurpassed, together with innumerable great felicities. Besides the knowledge of this unique nature of Mine, I shall tell you the knowledge of My form. (This is the meaning.) Kim bahuktyâ? What more shall I say? Yat gnyâtvâ - Having learnt that knowledge, iha - about My nature and My form, bhuyah - nothing more remains to be understood, na avashishyate - does not remain. (This is the meaning). || 2 ||
The Lord declares that such knowledge of His essential being is difficult to attain, in the stanza ‘Manushyânâm...etc.’

**STANZA 3**

manushyânâm sahasreshu kashchidyatati siddhaye;
yatatâmapi siddhânâm kashchinmâm vetti tattvatah.

*Translation*—Among thousands, some strive for perfection. Among such seekers having attained perfection, only the few know Me in truth. || 3 ||

*Commentary*

It is to be understood in the light of the above-said teaching that, manushyânâm sahasreshu—among all men born in the human race, any one having studied the Shâstras, (having acquired authority on it by observing the injunctions of those Shâstras), is hardly one amongst thousands. Kashchit—Hardly some among thousands of such men, siddhaye—for liberation, yatati—strives, yatatâm-api—it is to be understood from the above-said fact that rarely some get success among such seekers of liberation. Siddhânâm—From the thousands of such accomplished persons there is rarely one who knows Me, tattvatah—My essential form, characteristics, qualities, glory, etc., kashchit vetti—rarely some know. Therefore the knowledge of My real nature is also very rare, difficult to obtain. The meaning is that the Gnyâni devotee who knows Me truly is very rare. || 3 ||
The Lord, speaking about His magnificence, first describes His two fold Prakriti in the following two stanzas beginning with ‘Bhumi…etc.’

**STANZA 4-5**

*bhumirâpo’nalo vâyuh kham mano buddhireva cha; ahampâra itiyam me bhinnâ prakritirashtadhâ. aparéyamitastvanyâm prakritim viddhi me parâm; jivabhutâm mahâbâho yayedam dhâryate jagat.*

*Translation-* Earth, water, fire, air, ether, intellect, mind and ego-sense, thus is My Prakriti divided eight-fold. This is My lower Prakriti, O Arjuna. Know that My higher nature is another, in the form of the individual Self, by which this universe is sustained. || 4-5 ||

*Commentary*

**Ashtadhâ** - The eight fold Prakriti formed of the five great elements namely earth, etc., along with all the sense-organs including mind, together with that belonging in the Mahad category, i.e. Buddhi and Ahankâra (ego-sense); with these eight varieties of substances, *iyam* - this Prakriti, the material cause of the world evolved in the form of enjoyable objects and the means of enjoyment; constituted of three qualities, called Mâyâ, *bhinnâ* - becoming divided as manifested in diversified forms, *sâ me viddhi* - know that to be Mine.

**Iyam** - This Prakriti as it is told, *sâ aparâ* - is lower, secondary,
because of its grossness (being inanimate). Itah tu - Than this aforesaid Prakriti, which is the abode of the Selves bound in Samsâra, and which is constituted of three qualities, anyam - the other, different from that Prakriti, in nature and form, jivabhutam - which is in the form of the individual Self (Purusha), me param prakritim viddhi - understand that to be My higher Prakriti. He mahâbâho - O Arjuna, yayâ - by that Prakriti of Mine in the form of, purusha - individual Self, idam jagat - this world evolved into gods, human beings, animals and immovable objects, dhâryate - is sustained. || 4-5 ||

The Lord declares, ‘I am the prime cause of Prakriti and Purusha, which are the cause of the world’, in the stanza ‘Etad…etc.’

STANZA 6

etadyonini bhutâni sarvânityupadhâraya;
aham kritsnasya jagatah prabhavah pralayastathâ.

Translation- Know that all beings are born of My dual nature, which is the cause of this world. As both Prakritis are Mine, I am the prime source of the creation and dissolution of the universe. || 6 ||

Commentary

Etad-yonini - Etau - these two, Prakriti and Purusha, Yoni - are the cause of all those, from Brahmâ to inanimate matter; all sentient and insentient, high or low (those having highest quality of sense and those
having lowest quality of sense), iti upadhâraya - know thus. The pur-
port is that you should understand that Prakriti and Purusha, who are in
subtle state at the time of dissolution and manifest in gross form in the state
of creation, are from Me, i.e. they rest in Me, they are Mine only, ata eva
kritsnasya jagatah - hence of the entire universe evolved from the two-
fold Prakriti, which includes all, from Brahmâ to immovable things, aham
prabhavah - means, I am the prime cause. (The derivation of the word
Prabhava is that from which comes into existence.) Tathâ aham pralayah
- Similarly I am the dissolution, (according to the derivation ‘because of
whom this comes to an end’), the meaning is ‘I am the destructor of all’.
For this, the authority from Vishnu Purân is explained thus – ‘The Prakriti
that is described by Me is as follows - which is manifest and un-manifest,
and also Purusha, both merge into the Supreme Self. The Supreme Self is
the support of all, the highest Lord.’ || 6 ||

The Lord says that ‘I am the highest One’, in the stanza
‘Matta…etc.’

STANZA 7

mattah parataram nânyat kinchidasti dhananjayaya;
mayi sarvamidam protam sutre maniganâ iva.

Translation- There is nothing higher than Me, O Arjuna. This
Commentary

He dhananjaya - O Arjuna, mattah - other than Me, who is the promoter of Prakriti and Purusha - the sources of the world? Parataram anyat-kinchit-api nāsti - Nobody or nothing is higher. I am the highest of all due to exhibiting multitude of qualities like omniscience, veracity of decision, etc., as well as being the cause of all causes. The meaning is, nobody is higher than Me. Idam - This, sarvam jagat - visible world of multitude of sentient and insentient beings, is My body itself, mayi sutre maniganâ iva - it is strung on Me as rows of gems on a single thread, Myself being residing in all, the Self of all.

‘Whose body is all beings’, ‘Whose body is Prakriti’, ‘Whose body is the Earth’, ‘Whose body is Ātmâ’, ‘Whose body is Akshara’, ‘This is the inner Self of all beings, the divine God, Nârâyana alone, without evil’, etc., are the words from Sritis (Antaryâmi Brahma of Bruhad Up. 3.7.3) wherein all-pervading character of the Supreme Self having all forms is described as His body. || 7 ||

All sentient and insentient objects, being the body of the Supreme Self, and He (i.e. Me) being the inner Self of all, all words denote Me, the Supreme Self. To explain this, the Lord speaks about His divine manifestations (Vibhuti) in the following four stanzas.
STANZA 8

raso’hamapsu kaunteya prabhâsmi shashisuryayoh;
pranavah sarvavedeshu shabdah khe paurusham nrishu.

Translation- O Arjuna, I am the taste in the waters, I am the effulgence of the moon and the sun, I am the Om, the sacred syllable, in all the Vedas, I am the sound in space and the manliness in men. || 8 ||

Commentary

He kaunteya - O Arjuna, apsu rasah - the sweet taste in the waters, that is My divine mode, shashi-suryayoh prabhâ - the effulgence of the Moon and the Sun, ahamasmi - it is My divine mode; sarvavedeshu - in all of the Vedas, pranavah - Om, the sacred syllable ahamasmi - I am, it is My divine mode; khe - in the sky (ether), shabdah - the sound, I am, in the form of the sound, which is My divine mode, nrishu - among men, paurusham - manliness, firm resolution - that is also Me - My divine manifestation. In this way, this should be known in the next stanzas.

STANZA 9-10

punyo gandhah prithivyām cha tejaschāsmai vibhāvasau;
jivanam sarvabhuteshu tapashchāsmai tapasvishu.

bijam mām sarvabhutānām viddhi pārtha sanātanam;
buddhir buddhimatāmasmi tejastejasvināmaham.
Translation- I am the pure smell in the earth and the splendor in the fire, the life principle in all beings and the austerity in the ascetics. Also know Me, O Arjuna, as the primeval seed of all beings; I am the discriminative intellect in the men of wisdom, the brilliance in the intrepid. || 9-10 ||

Commentary

Prithivyām punyah gandhah aham asmi - The auspicious smell in the earth, I am, vibhāvasau - in the fire, tejah - the natural effulgence, that is Me, sarva-bhuteshu jivanam - means that the life principle in the form of sustenance, that is Me, tapasvishu - in those who are ever engaged in penance, yattapah - the strength (resolution) to observe self duties as prescribed by the Shāstras, that strength is Me.

Bijam - The seed, the cause, sarva-bhutānām sanātanam - the imperishable primeval (seed) of all beings, viddhi - understand, (here, He does not mean Vibhuti.) He pārtha - O Arjuna, buddhimatām - in the intellectuals, buddhih - the wisdom, i.e. Pragnyā, the power of discrimination between the real and unreal, know that is Me, tejasvinām - in matured persons, tejah - ‘Prāgalbhya’ means confidence, the power to defeat others and undefeatable by others, that is also Me. || 9-10 ||

STANZA 11-12

balam balavatām chāham kāmarāgavivarjitam;
dharmāviruddho bhuteshu kāmo’smi bharatarshabha.
TRANSLATION - In those who possess the mental and physical strength, devoid of desire and attachment, O Arjuna, that strength is Me. In all beings, I am the desire that is not opposed to law (Dharma). Whatever entities are of Sattvika, Rajasika and Tamasika nature, they have come into existence from Me alone. But I am not in them, they are in Me. || 11-12 ||

Commentary

Balavatâm - In the strong, kâma-râga-vivarjitam - Kâma is that which is desired, i.e. the sense-objects such as sound, speech, etc., attachment to those, means Râgah - love, desire and attachment, Vivarjitam - void of them, balam - strength, mental and physical, that is Me.

He bharatarshabha - O Arjuna, bhuteshu - in beings, i.e. in men, dharma-aviruddhah - unopposed to righteousness, i.e. Shâstra approved duties, according to one’s class and stage, i.e. excluding the unrighteous ways, kâmah - desire, for objects like eatables, drinks, etc., or even the desire to obtain Me, that is also Me.

Sâtvikâh bhâvah - Those presiding deities of organs of knowledge and of action, born of Vaikârika Ahankâra (the Sattvika aspect of the category of ego, born of Mahat principle) - which is the basic mode of the original Prakriti in the process of creation. Râjasah - Born of Taijasa
Ahankâra, i.e. from the active aspect of ego are evolved in the organs of knowledge and action, etc. Tâmasah - From the Tâmasa (inert) aspect of ego, are born the Tanmâtras - the subtle form of the properties of five great elements, from which the gross elements are produced - all these entities in the world are from Me.

Yadvâ - Or, know that entities like deities, humans, etc., of Sâtvika, Râjasika, etc., nature have come into existence from Me alone.

Te bhâvâh mayi - The meaning is that all those entities like Sâtvika, etc., (as they come from Me) because they constitute My body, are under My hold. Aham tu teshu na - I do not depend for My existence on them at any time (I never come under their influence). As, all other selves have some purpose to be served by their bodies which are under their control, in that way I have no purpose that could be served by those sentient and insentient entities which form My body, but their existence is subject to only My will. (This is the meaning). ||11-12||

‘If this is so, how is it that people do not know you, the Supreme Lord of the creation as you are?’ To this doubt, the Lord answers in the stanza ‘Tribhiih…etc.’

STANZA 13

tribhirgunamayaṁ bhāvai rebhīṁ sarvam idam jagat;
mohitam nabhijānāti mām ebyah paramavyayam.
Translation- The whole world is deluded by these three-fold modes originating from the three Gunas, and it fails to recognize Me, as I am the immutable and beyond Prakriti. || 13 ||

Commentary

Ebhih (purvoktaïh-gunamayaih) tribhih bhâvaih - By these three types of entities (objects) in the form of the above-explained modifications of the three Gunas like Sattva, etc., mohitam - deluded, sarvam idam jagat - all beings existing in different forms like gods, men, etc., ebhyyah - than these modes of Sattva, etc., param - My highest, extraordinary, very distinct qualities beyond Prakriti, My special divine abode untouched by Prakriti, My attendants; (Pârshadas) having divine forms beyond Prakriti, which are far superior in every respect, avyayam - imperishable, devoid of qualities of Prakriti, mâm - Me, the highest person, nâbhhijânâtî - do not understand. || 13 ||

How then can this illusory Mâyâ be removed, of the people who are deluded by the extremely degraded and unsteady impulses of qualities of Prakriti? To this doubt, the Lord says ‘Daivi…etc.’

STANZA 14

daivi hyeshâ gunamayi mama mâyâ duratyayâ;
mâmeva ye prapadyante mâyâmetâm taranti te.
Translation- Indeed this divine Mâyâ, having three qualities, is very difficult to cross. But those who surrender themselves to Me alone pass beyond this Mâyâ. || 14 ||

Commentary

Eshâ - This, causing transmigration, gunamayi - having three qualities - Sattva, Raja, Tama, daivi - (divine) created playfully by Me, for the attainment of all Purushârthas like Dharma etc., for the people endowed with consumable objects, the means of consumption, i.e. body, etc., have been created by Me.

Ata eva - Therefore, mama mâyâ - belonging to Me, who is the cause of the whole world, omniscient, omnipotent, the Supreme Person, (this) Mâyâ in the form of power, which runs the activities like creation of the world, etc., ata eva duratyayâ - therefore, which is not possible to cross for all men by any means, other than by totally surrendering unto Me. The purport is Maya is difficult to cross-over.

Tato - For that reason, ye mâm - those who surrender unto Me, the Supreme Person alone, who is without blemishes, full of unlimited bliss, the ocean of all auspicious qualities, the eternal, the controller of all, having a constant form, who has become an object of eyes of all men, who is subjugated by affection for the devotees, shelter of all men, the guardian of all those who come under refuge, (and) immensely compas-
sionate, **te** - those who have surrendered to Me alone, **guna**Mayim mâyâm taranti - the meaning is their Mâyâ (delusion) can be overcome by My worship only. || 14 ||

‘If so, then why do not all humans surrender onto you?’ To this doubt, the Lord explains in the stanza ‘Na mâm…etc.’

**STANZA 15**

na mâm dushkritino mudhâh prapadyante narâdhamâh;

mâyayâpahritagnyânâ âsuram bhâvamâshritâh.

**Translation** - The evil-doers, the foolish, men of lowest character, those who are deprived of knowledge by delusive Maya, and those who are dominated by demoniac nature - all these do not seek refuge in Me. || 15 ||

**Commentary**

**Dushkritinah** - There are four types of evil-doers according to the degree of their evil deeds, **mâm na prapadyante** - do not surrender to Me. (This is the meaning). Those four types are explained here. Firstly the fools are those with misconceived knowledge and as a result are bound in an unhappy Samsâra expecting happiness from it.

Second category includes men of lowest character. Despite knowing the worthlessness of the products of three qualities they resort to cor-
rupt Shâstras and wicked men. They disrespect Me, the Lord. Engaged in doing reprehensible acts for their own liberation, they do not worship the Lord. They are the lowest of men on account of not performing worship. Thereby noble men slander them harshly.

The third category is mâyayâpahrita-gnyânah - those whose knowledge is robbed away by Mâyâ; by deceitful reasoning whose knowledge about Myself, My glories, is deprived of; hearing from some speaker about My divine prowess and My superiority, they speak about it in a perverse, often distorted way. (This is the meaning).

The fourth category is asuram bhâvam âshritah - those of demoniac nature, i.e. those who have positive knowledge of My essential nature and My supreme felicities, but are inimical towards Me. These four should be known as sinners of higher degree in successive order. || 15 ||

Now the Lord speaks about four types of people who are eligible to surrender to Him in the stanza ‘Chaturvidhâh . . . etc.’

STANZA 16

chaturvidhâ bhajante mâm janâh sukritino’rjuna; 
ârto jignyâsurarthaṁ gnyâni cha bharatarshabha.

Translation- Foremost among the Bharatas, O Arjuna! Four kinds of men of righteous deeds worship Me. The man in distress, the seeker of
wealth, the seeker of knowledge and the man of knowledge. || 16 ||

**Commentary**

**He arjuna** - O Arjuna! There are four types of well doers according to the degree of their merit, respectively, who *mâm bhajante* - worship Me. *Tân âha* - They are as follows; the first one is *ârtah* - who has lost his position and wealth and desires to regain them. The second is *arthârthi* - one who is desirous of wealth which he does not have; as both of them seek wealth, they are of the same category. The third one is *jignyâsu* - one who wishes to have knowledge and experience of the true nature of the pure Kshetragnya, free from the qualities of Prakriti. Or so to say, one aspiring for the experience of the imperishable Brahma, which is beyond Prakriti, having no parts (indivisible) and all-pervading; means, desirous to obtain that realisation.

The fourth one is *gnyâni* - who clearly knows the nature and distinction between the two types of Kshetragnya (all-knowing and little-knowing); the Prakriti and its products; Kåla and the imperishable Brahma; and the Supreme Person, who is all together different from all these entities, of very distinct character due to His being opposite to all that is fit to be abandoned. In whom all auspiciousness is centered, who pervades all sentient and insentient in all states, and controls them; thus he knows the nature of that final cause of all, the best of all, the Supreme Person.
Therefore, that man of knowledge wishes to attain the Supreme Person, thinking that the Lord who is the controller of even imperishable Brahma, who is boundless in excellence of bliss, with His multitude of divine virtues and who is the highest of all, possessed of the most auspicious, beautiful form, He alone is the highest aim to reach. || 16 ||

Among all these devotees, Gnyâni is the best, thus He declares in the stanza ‘Teshâm…etc.

STANZA 17

teshâm gnyâni nityayukta eka bhaktirvishishyate;
priyo hi gnyânino’tyarthamaham sa cha mama priyah.

Translation- Among all these, the man of knowledge, being always attached to Me and devoted to the only One, is the foremost; for I am exceedingly dear to that man of knowledge and he too is dear to Me. || 17 ||

Commentary

Teshâm - Among these four, i.e. ārta, etc., gnyâni vishishyate - man of knowledge is the foremost. Lord explains the reason for his greatness as ekabhaktih - his unswerving devotion unto Me alone, i.e. whose object of love is ‘Me alone.’ Other three types of devotees have greater love for their desired objects; their love for Me is only a means for obtain-
ing those objects (it is the purport). Therefore Gnyâni who aspires to unite with Me, nityayuktah - full of love for Me, is always attached to Me, he is always with Me; while other worshippers are devoted to Me only up to the fulfillment of their expectations. Because of his single-pointed constant devotion and ever being related to Me, the Gnyâni devotee should be understood as the best among all. Moreover, gnyâninah - for the knowledgeable, ham - I am, atyartham - extremely, priyah - dear. I am the most lovable of all lovable objects for him, hi - definitely. And in the same way sa cha mama priyah - he is the dearest to Me. || 17 ||

STANZA 18

udârâh sarva evaite gnyâni tvâtmaiva me matam; āsthitah sa hi yuktâtmã mâmevânuttamâm gatim.

Translation- All these worshippers are indeed noble, but I deem the man of knowledge to be My very Self, as I am alone the object of exclusive love for him. He is the one whose mind is intently attached only to Me, there is no other goal for him but Me. || 18 ||

Commentary

All of these My worshippers, udârâh - are large hearted, noble, gnyâni tvâtmaiva me - Gnyâni - the man of knowledge indeed is My very Self - he adheres to Me, me matam - such is My belief, etena - by
this, Lord’s extreme love for worshippers is expressed, hi - since, sah - that Gnyâni, yuktâtmâ - whose mind is intently attached to Me, who can not support himself for a moment without Me (it is the meaning). Ato’nuttamâm - Hence, that which has no other greater goal than itself is Me.

Now the Lord says that, ‘Such kind of devotee of Mine is very rare in this world,’ in the stanza ‘Bahunâm...etc.’

STANZA 19

bahunâm janmanâmante gnyânavânâmâm prapadyate;
vâsudevah sarvamiti sa mahâtmâ sudurlabhah.

Translation- After passing through many births, the man of knowledge resorts to Me, realising ‘Vâsudeva is the one and all’. Such great souls are very rare. || 19||

Commentary

Bahunâm - Many of, janmanâm ante - after passing through virtuous (pure) births avasâne - at the end, sarvam - whatever is attainable in this world, the means to attain it, whatever is to be thought of, to be known, to be seen, to be heard, to be meditated upon, in all that, is my Vâsudeva - the Supreme Person; He alone exists. (The Gnyâni-devotee thinks thus.) Gnyânavân - One who firmly believes thus, mâm prapadyate - who worships Me, sa mahâtmâ - that great-minded, high-
souled person, who has that profound vision, **ata eva sudurlabhhah sah** - therefore he is a very rare person.

That wise Gnyâni-devotee, who is described in the following words (by the Lord Himself) - ‘Rarely someone knows Me truly’, ‘And one who serves and worships Me with unadulterated devotion’, ‘Among them the Gnyâni is the supreme who is ever-joined with Me, with single-minded devotion’ - should be known as this one.

The Lord explains the rarity (of such a person of knowledge) already said, in the stanza ‘Kâmaih...etc.’

**STANZA 20**

\[
\begin{align*}
kâmaistaistairhritagnyânâh prapadyante’nyadevatâh; 
tam tam niyamamâsthâya prakrityâ niyatâh svayâ.
\end{align*}
\]

**Translation** - Bound by their own nature and deprived of knowledge on account of various desires, other men resort to other gods, observing various disciplines. || 20 ||

**Commentary**

**Svayâ** - By their own, **prakrutyâ** - inherent nature, constituted of the three qualities in the form of impressions of beginning-less past desires, **niyatâh** - ever joined with, **taistaih** - agreeable to their own nature, **kâmaih** - by desires for gaining heaven, kingdom, wealth, etc., **hritagnyânâh** - Hritam - deprived of, **gnyânam** - whose knowledge of
My essential nature is robbed away, those men who are of that kind, anya devatāḥ - the deities other than Me, like Indra, etc., tam tam niyamam - observing disciplines of their worship, vows, etc., for the gain of various desires, āsthāya - taking shelter, prapadyante - worship.

STANZA 21-22

yo yo yām yām tanum bhaktah shraddhayārchitum icchanti; tasya tasyaḥchalām shraddhāṁ tāmeva vidadhāmyaham.

sa tayā shraddhayā yuktastasyārādhanamihate; labhate cha tatah kāmān mayaiva vihitān hi tān.

Translation- Whichever devotee seeks to worship whatever deity (form) with faith, I make that same faith steadfast in his heart. Possessed of that faith, he worships that divine form and thence obtains his desired objects, bestowed in reality by Me alone.

Commentary

Yo yo bhaktah - Whichever devotee of those respective deities, shraddhayā - promptly with faith, yām yām tanum - whichever deity that be, who is the part of My body, architum-icchanti - seeks to worship, tasya tasya - of the worshipper who worships the deities who constitute My body, though not knowing Me, who am his chosen-deity’s indwelling Self, tam eva shraddhām - I bestow upon him the same
Shraddhā, *achalam* - steady, *aham vidadhāmi* - I make that faith firm in that respective deity in whom I reside, warding off difficulties.

*Sah* - The devotee of the deities like Indra, etc., *taya shraddhayā yuktah* - endowed with that faith, *tasyāh* - of that deity, *rādhanam ihate* - worships, or does service, (The author explains the word Rādhanam - though the word is without a prefix, Rādhayati is to be used in the sense of Upāsanā, worship; ‘Â’ should be used as its prefix, so it makes Ārādhanaṃ), word ‘Cha’ suggests ‘after that’, means after worship, *tatah* - from the worship of those respective deities, *tān kāmān* - his desired objects like heaven, kingdom, wealth, etc., *labhate* - gets, *hi* - certainly. How does he attain those? *Maiyeva vihitān* - Verily dispensed by Me alone, granted, created by Me whose being is the indwelling Self of all, bestower of the fruits of actions undertaken by each one, individually. || 22 ||

All of those gods form My body, they are under My control, have attained position and enjoyment from Me alone, therefore their worship is My worship. I reside in them as their Self; not knowing this, those who worship them, only get limited fruit, thus says the Lord in the stanza ‘Antavad…etc.’

**STANZA 23**

*antavattu phalam teshām tadbhavatyalpamedhasām; devān devayajo yānti madbhaktā yānti māmapi.*
Translation- However the fruit gained by men of little understanding is perishable. Those worshippers of the gods attain the gods, while My devotees will attain Me. ||23||

Commentary

Alpamedhasâm - Having small intellect due to attraction for perishable enjoyments that can be obtained from the gods, teshâm - of the worshippers of gods like Indra, etc., antavat yat - they get the fruit which is perishable, and in the form of the product of qualities of Prakriti; that much (they get). Devayajah - The worshippers of gods like Brahmâ, Indra, etc., devân - (go) to gods like Brahmâ, Indra and others residing in heaven, antavanta eva yânti - get the enjoyments with them, and perish along with them (as their life is also limited). (This is the purport). Madbhaktâ api mâm - My devotees come to Me, who am the destroyer even of time, (I am beyond the limits of time) residing in the eternal abode of everlasting happiness, served by infinite Akshara Purushas, having a divine form, controller of all, the Supreme Person, yânti - attains Me, enjoys with Me. (This is the meaning). ||23||

‘Some ignorant men do not understand Me as having incarnated in human form for the welfare of all people,’ thus says the Lord in the stanza ‘Avyakta…etc.’
STANZA 24

avyaktam vyaktimâpannam manyante mâmabuddhayah;
param bhâvamajânanto mamâvyayamanuttamam.

Translation- Those ignorant men not knowing My transcendental nature as non-decaying and unsurpassed, think of Me as one who was unmanifest before and has now become manifest. || 24 ||

Commentary

Mama - My, anuttamam - supreme, avyayam - non-decaying, param bhâvam - transcendental nature, who is propitiated by all auspicious deeds, Myself, the Lord of Lords, without leaving My essential nature I have incarnated in the family of Yadus, to bless those who are attached to Me with single pointed devotion, and bestow My vision and to re-establish Dharma, ajânatah - not knowing, abuddhayah - ignorant, having no thought of their own good, avyaktam - one who was unmanifested before, vyaktim-âpannam - has now taken birth, incarnated as human being like other men, as per his Karma, manyante - they regard Me as similar to an ordinary man. The purport is that because of this they do not worship Me. || 24 ||

The Lord explains the reason why they do not understand in the stanza ‘Nâham…etc.’
STANZA 25

nâham prakâshah sarvasya yogamâyåsamâvritah;
mudho’yam nâbhijânâti loko mâmajamavyayam.

_Translation-_ Veiled by My Yogamâyâ, I am not revealed to all. This deluded world does not recognise Me as the unborn and immutable. || 25 ||

_Commentary_

_Yoga-mâyâ-samâvritah_- Yoga means the act to be born in the human like form, _saiva mâyâ_- (that indeed is) the miraculous power, _tayâ samâvritah_- concealed by it, I incarnated in human form by means of My miraculous supernatural Yogamâyâ, _ato’ham sarvasya lokasya na prakâshah_- therefore I am not manifest to all. It means, I present Myself only before My devotees who understand My glory.

He explains further that _mudhah_- deluded, people having the wrong perception, looking at My human-like form, who am _ajam_- unborn, My form having no modifications of Prakriti like birth, etc., and which normally is under the hold of Karma, _avyayam_- the immutable, having divine form, the prime cause of innumerable universes, controller of all, incarnated in the form of a human being to do good to innumerable people and to establish single-pointed Dharma on this earth, _mâm purushottamam na-abhijânâti_- though the world fails to recognise Me, the Supreme Being. || 25 ||
Depicting His omniscience, the Lord speaks about people’s ignorance in the stanza ‘Veda…etc.’

**STANZA 26**

vedâham samatitâni vartamânâni chârjuna;
bhavishyâni cha bhutani mâm tu veda na kashchana.

*Translation*—O Arjuna, I know all beings in the past, present and those to come in the future. But no one knows Me. || 26 ||

*Commentary*

*He arjuna*—O Arjuna! *Samatitâni*—Those passed away long ago, *vartamânâni cha*—and presently existing, *bhavishyâni cha*—and those to come in the future, thus all beings, movable and immovable entities created in three phases of time (past-present-future), *aham veda*—I know. *Mâm*—Me, the omniscient Supreme Person, *tu kaschana na veda*—no one knows. The purport is that I do not know of anyone born in any of the tenses (past-present-future) who, after having known Me truthfully, worships Me single-mindedly, where I have incarnated in order to reestablish single-pointed devotion for the welfare of men. Therefore a Gnyâni is very rare. || 26 ||

He denotes the same in the stanza ‘Icchâ…etc.’

**STANZA 27**

icchâdveshasamutthena dvandvamohena bhârata;
sarvabhutâni sammoham sarge yânti parantapa.
Translation - O Arjuna, by the delusion of the pairs of opposites arising from desires and aversion, all beings are deluded at the time of birth. || 27||

Commentary

He bhârata - O Arjuna, icchâ-dvesha-samutthena - the desire for worldly objects and in the same way hate for them, tâbhyâm samutthena - arising from them, dvandva-mohena - by the delusion of the pairs of opposites like happiness-sorrow, coming from prior birth, sarva-bhutâni - all beings, punah sarge - Sarga means the process of creation wherein the creation of the gross body takes place, in that, sammohanam - Moham - delusive involvement in the body and the objects related to the body, in the form of ‘me and mine’, deep attachment, yânti - attain. He parantapa - O Arjuna! Therefore nobody indeed knows Me. (This is the purport).

‘How is it that some of them worship you?’ The Lord replies in this stanza ‘Yeshâm…etc.’

STANZA 28

yeshâm tvantagatam pâpam janânâm punyakarmanâm;
	te dvandvamohanirmuktâ bhajante mâm dridhavratâḥ.

Translation - But the performers of virtuous deeds, whose sins
have come to an end, become freed from the delusion caused by dualities. They worship Me with firm resolve. || 28 ||

**Commentary**

**Punyakarmanâm** - Punyam - merit; whose works are auspicious in the form of contact with saints, studying noble texts, devotion to Hari, practicing true Dharma; the people who are of this sort, pâpam - inauspicious deeds which are antagonistic to My worship, antagatam - has come to an end, atah te dvandva-moha-nirmuktah - therefore they are freed from indiscrimination caused by dualities, dridha-vratâh - whose resolve is firm, mâm bhajante - worship Me. || 28 ||

The Lord speaks about the special aspects that are to be known and ought to be attained by the three types of worshippers, in the stanza ‘Jarâ...etc.’

**STANZA 29**

jarâmaranamokshâya mâmâshritya yatanti ye;  
te brahma tadviduh kritsnam adhyâtmam karma châkhilam.

**Translation** - Those who resort to Me and strive for liberation from old age and death, know that Brahma (or the Self) and all that which is related to the nature of the Self and the entire field of Karma. || 29 ||

**Commentary**

Mâm - To Me, the Lord, bestowing fulfillment of the four goals of
life, āshritya - taking shelter, who aspires for liberation, jarâ-marana-mokshâya - to expel the evil of old age and death, or to get liberated from old age and death, or to attain the state of (imperishable) Brahma, yatanti - strive, to worship Me, te tad brahma viduh - those worshippers know that Brahma (or the Self), kritsnam adhyâtman cha - and all about the nature of the Self, akhilam karma cha - and the entire field of Karma (action), te viduh - they know. || 29 ||

STANZA 30

sâdhibhutâdhidaivam mâm sâdhiyagnyam cha ye viduh;
prayânakâle’pi cha mâm te vidur yuktachetasah.

Translation- And those who know Me as coupled with Adhibhuta, Adhidaiva and Adhiyagnya, with their minds fixed on their goal, remember Me even at the time of death. || 30 ||

Commentary

Here by the word ‘ye’, (taken from the previous stanza) should be understood as those other than those who seek Kaivalya, i.e. those who seek wealth. Ye aisvaryârthinah - Those who aspire for wealth, sâdhibuta-adhidaivam - with Adhibhuta, with Adhidaiva, (they) mam viduh - know Me, trayo’pi bhaktâh - all these three types of devotees who aspire for Kaivalya, wealth and liberation, mâm sâdhiyagnyam viduh - know Me with Adhiyagnya. How? Because these three kinds of devo-
tees of Mine ought not to give up the routine performance of daily and occasional sacrifices. **Yukta-chetasah** - Whose mind is oriented in their own aim, **te trayah** - those three, **prayânkâle’pi** - even at the time of death, according to their own goal, know (Me) the Supreme Person as Brahma, Adhidaivam and their controller, **viduh** - means knowing thus they attain Me. || 30 ||

**Thus ends the seventh chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.**
Chapter 8

Akshara Brahma Yoga

The Yoga of the Imperishable Brahma

In the seventh chapter, the knowledge of Lord’s glory; four types of devotees; eternal happiness of Lord’s devotees; the perishable enjoyments obtained by worshippers of gods like Brahmâ, Indra, etc.; rarity of a Gnyâni devotee; and the different aspects of the other three types of devotees, were discussed.

Now in this eighth chapter the following topics are discussed - The forms of the Lord attainable by the three types of devotees; the methods to be followed in attaining those forms; difference in matters to be known by them; and their paths.

In order to understand the knowledge revealed by the Lord, Arjuna asks in the stanza ‘Kim…etc.’

STANZA 1-2

\[ \text{Arjuna uvâcha:} \]

kim tadbrahma kim adhyâtmam kim karma purushottama; adhibhutam cha kim proktam adhidaivam kimuchyate.
Translation - Arjuna says: O Krishna! What is that Brahma? What is Adhyâtmam? What is Karma? What is said to be Adhibhutam? O Krishna! Who is Adhyânya in this body and how is he so? And how are you to be known at the time of death by the self-controlled. || 1-2 ||

Commentary

He purushottama - O Krishna! The Brahma, which you said is an objective that ought to be known by the person aspiring for Kaivalya, i.e. liberation, tat kim - what is that? Adhyâtmam cha kim - And what is Adhyâtmam? Karma cha kim - And what is Karma? Adhibhutam cha kim - And what is Adhibhuta, that which has been told by you, to be known by the person desirous of wealth. Adhidaivam cha kim - And what is Adhidaiva? Please tell me again.

He madhusudana - O Krishna! That which should be known by the three types of worshippers, as told by you, adhyânyah - the governing deity of the sacrifice denoted by the word Adhyânyah, atra dehe ko bhavati - who is he in the body? In other words, how should he be known in this body? Niyatâtmabhih - By those three types of wor-
shippers of controlled mind, prayânakale cha - at the time of death, katham tvam gnyeyah asi – how are you to be known? || 1-2 ||

Answering these questions raised by Arjuna, the Lord says in the stanza ‘Aksharam…etc.’

STANZA 3

Shree Bhagavân uvâcha:

aksharam brahma paramam svabhâvo’dhyâtmasamvichyate;
bhutabhâvodbhavakaro visargah karmasamagneyitah.

Translation- The Lord said: Brahma is the Supreme and imperishable Self. The nature (Svabhâva) of the Self is called Adhyâtma. Karma is the creative force that causes to create material entities with their distinct qualities. || 3 ||

Commentary

Paramam - Higher than Prakriti and Purusha, aksharam - the abode of Purushottama called ‘Chidâkâsha’, brahma uchyate - named ‘Brahma’ or (Akshara) means the pure nature of the Kshetragnya - devoid of Prakriti, paramam - Akshara Brahma which is higher than the Kshetragnya bound by Samsâra, is known by the word ‘Brahma’. Svabhâva - is Prakriti, material nature, adhyâtma - that which dwells with the Kshetragnya, means which attaches itself to the soul in the form of subtle elements called Karana-sharira (‘causal body’). Or Adhyâtma
is said to be the subtle impressions of past desires for sense-objects, attached to the Kshetragnya. Brahma and Adhyâtma should be known by the spiritual seekers as the former to be attained and the later to be relinquished.

Bhuta-bhâvodbhava-karah - Bhuta-bhâvah - existence of beings in the form of gods, humans, etc., with their attributes, Tesham Udbhava-karah - creative force which causes to bring them forth, visargah - is named as Karma, which means the act of offering substances in the name of deities, etc. The purport is that a spiritual aspirant should feel disgusted knowing Karma as the cause of uncountable miseries like birth, death, etc. || 3 ||

STANZA 4

adhibhutam ksharo bhâvah purushashchâdhidaivatam;
adhiyâgnyo’ham evâtra dehe dehabhritâm vara.

*Translation*- Adhibhuta is the perishable matter. Adhidaivata is Purush (Vairâja). I am the Adhiyâgnya in this body, O best among men. ||4||

*Commentary*

Adhibhutam - That which is related to the five elements, like ether, etc., it is ksharo bhâvah - perishable matter, which becomes modified in the form of objects of enjoyment, instruments of enjoyment and place of enjoyment. These are fit to be contemplated upon by the seeker of
prosperity, as their objective.

Purushah cha adhidaivatam - Purusha, who resides in the deities, is the Adhidaivata - who is mentioned as the governing person (Purusha) superior to the gods like Brahmâ, Indra and others. He should be known as ‘Vairâja’ or Pradhân Purusha, by those desirous of wealth, for attainment of similar status as Him. (This is the purport.) He dehabhritâm vara - O best among the embodied ones, O Arjuna, dehe - in My body which is adorable as declared by the Vedas, atra - in the band of deities like Brahmâ, Indra and others, I dwell as their controlling Self. I am the adhiyagnya - related to sacrifice, the presiding deity to be worshipped. It means that the three types of worshippers should be aware of the fact that I am the indwelling controller of the deities worshipped, while performing the five great sacrifices and other rites. || 4 ||

Now, in the stanza ‘Antakâle…etc.,’ the Lord answers the 7th question, i.e. ‘How are you to be known by men of controlled Self, at the time of death?’

STANZA 5

antakâle cha mâmeva smaran muktvâ kalevaram;
yah prayâti sa madbhâvam yâti nâstyatra samshayah.

Translation- At the time of death one who gives up the body and departs remembering Me alone, attains My state; in this there is no doubt. || 5 ||
Antakâle cha - And at the time of the last breath, mâm eva - I alone, i.e. Lord Vasudeva, smaran - while thinking upon, kalevaram - the body, muktvâ - leaving, yah prayâti - who departs, sah - he, in the group of three types of devotees namely, one who desires wealth, one who aspires for liberation and the Gnyani devotee, mad-bhâvam yâti - he attains to My state, My nature with attributes or without attributes, and beyond these, My higher state, (according to his own aspirations) atra samshayah nasti - there is no doubt in this matter.

The meaning is that one who is desirous of prosperity knows Brahma - the Supreme Being with attributes, having human form and extraordinary divine prowess; he identifies Me with that image and remembering Me thus (at the time of death) attains Me in the form of divine Person with attributes, having celestial enjoyments.

One who aspires for emancipation knows Brahma - the ultimate reality - as beyond worldly qualities, having no limbs (no form), (but) only in the form of a brilliant lustrous glow, and knows Me to be that formless glow. Remembering Me that way, he obtains that form.

The Gnyani devotee - the wise one who knows Me as the controller of the Brahma with attributes and without attributes residing in the imperishable abode (Aksharadhâma), the Supreme Person served by innumerable devout souls, who have obtained the state of Brahma, he, that realised-devotee thinks of Me, remembers Me that way (at the time of
Men attain that state on which they constantly contemplate, thus says the Lord in the stanza ‘Yam yam…etc.’

**STANZA 6**

**Translation** - O Arjuna, remembering whatever thought one abandons the body at the end, that is what he attains, being ever absorbed in that thought.

**Commentary**

**He kaunteya** - O Arjuna, yah janah - that man who, ante - at the hour of death, yam yam bhâvam api - whatsoever entity be it god, human being, etc., smaran - remembering, kalevaram - body, tyajati - leaves, sah - he, sadâ - always, before death, tadbhâva- bhâvitah - being absorbed in the thought of that object, the person attains to the same entity; like Bharata, who received the body of a deer, having being ever engrossed in the thought of the deer alone. Here cha - means undoubtedly. The purport is the memory of that same object will arise at the hour of death, which has been continuously ruminated upon previously.
tasmât sarveshu kâleshu mâmanusmara yudhya cha;
mayyarpitamanobuddhir mâmevaishyasyasamshayam.

Translation- Therefore, at all times remember Me and fight. With your mind and intellect set upon Me, you shall surely come to Me. || 7||

Commentary

Yasmât evam - Because of this fact, tasmâd - therefore, for that purpose, sarveshu kâleshu - at all times, mâm - Me, the Purushottama, the controller of Saguna (with attributes) and Nirguna (attribute-less) Brahma, anusmara - remember, yudhya cha - fight the battle, mayi - in Me, Purushottama, arpita-mano-buddhih - by whom the mind and the intellect is surrendered, means always thinking about Me, by intellect adhering to Me, who is the highest of all; surrender unto Me with such a dedicated mind and intellect; being like that, mâm eva - to Me alone, eshyasi - you will reach, asamshayam - there is no doubt about it. || 7||

Thus for the three types of persons who aspire for prosperity, etc., revealing the constant memory of one’s own cherished object; because of which that same object is remembered at the time of death, and having spoken about the attainment of that very object by virtue of having the last-moment-memory; now the Lord teaches the different ways of
worship for attainment of one’s own objective. In this respect, the Lord
teaches the mode of worship that generates the memory (of the desired
object) at the end of life for the devotees who seek wealth, in the stanza
‘Abhyása… etc.’

STANZA 8

abhyásayogayuktena chetasā nānyagāminā;
paramam purusham divyam yāti pārthānuchintayan.

Translation- Contemplating on the divine Supreme Person with
a mind which is trained through regular meditation and so is unwavering,
one reaches Me, O Pārtha! || 8 ||

Commentary

He partha - O Arjuna, abhyása yoga yukena – Abhyásah - 
continued practice which is followed daily as listening, speaking about the
glory of God; Yoga - meditation, practicing both of these, ata eva - therefore,
nānya gāminā - (mind) which does not tend to move towards anything else,
chetasā - by such mind, paramam - higher than the gods like
Brahmā, Indra, etc., divyam - divinely lustrous, purusham - Brahma
with attributes in the form of (divine) Person, that is Me, anuchintayan -
meditating upon, yāti - the seeker of wealth reaches Him. || 8 ||

He explains the same point again in the following two stanzas -
‘Kavim… etc.’
STANZA 9-10

kavim purânanamanushâsitâram,
anoraniyâmsam anusmaredyah;
sarvasya dhâtâram achintyarupam,
âdityavarnam tamasah parastât.
prayânakâle manasâchalena,
 bhaktyâ yukto yogabalena chaiva;
bhruvormadhye prânamâveshya samyak,
sa tam param purusham upaiti divyam.

Translation- He who at the time of death, contemplates on the omniscient, the ancient, the ruler of all, subtler than the subtle, the sustainer of the universe, one of an inconceivable form, luminous like the sun, and beyond the darkness of Mâyâ – with devotion and an unswerving mind by the power of Yoga, and holding the life breath firmly between the eye-brows - he reaches verily that Supreme divine Person. || 9-10 ||

Commentary

Kavim - Omniscient, purânam - ancient, anushâsitaram - the ruler of the universe, anoh - than the subtle, atom-like (individual) Self, aniyâmsam - subtler, sarvasya - of all, from Brahmâ to any insentient object, dhâtâram - supporter, achintya-rupam - whose nature is inconceivable to all men, aditya-varnam - effulgent like the sun, tamasah -
than Prakriti (Tamas) called Pradhâna or primordial matter, parastât param - higher, the presiding being (person) of the Pradhâna, i.e. Prakriti, or else, tamasah - than the, avidya - ignorance or illusion, parastât-param – highest, the Vairâja Purusha named Ishvara - Lord of the world, who is beyond Avidya (Tamas).

Bhaktyâ yuktah achalena manasâ - With unswerving devotion in the heart. ‘Who will contemplate’ these words are to be linked with next stanza.

Prayâna kâle - At the time of passing away of the vital breath and yogabalena - by virtue of the practice of meditation on the Lord done previously, bhruvoh - between the eyebrows, samyak prânam - the life-breath firmly, aveshya - held, sah - that (devoted) seeker of prosperity, divyam - divinely lustrous, param - superior to Brahmâ and others, tam purusham upaiti - reaches that Person, and enjoys the pleasures similar to Him - is to be understood. || 9-10 ||

Now to extol the Akshara, the goal of devotees aspiring for Kaivalya, the Lord speaks about the mode of meditation for them in the stanza ‘Yad…etc.’

**STANZA 11**

yadaksharam vedavido vadanti, vishanti yadyatayo vitarâgâh;
yadicchanto brahmacharyam charanti,
tatte padam samgrahena pravakshye.
Translation- I shall tell you briefly that goal which the knowers of the Vedas call Akshara; those ascetics, free from passion, enter; and desiring which they practice the vow of celibacy. || 11 ||

Commentary

Vedavidah - Knowers of the Vedas, yad - that lustrous and homogeneous (free from separate parts) Brahma, aksharam - the undecaying, vadanti - call as Akshara, vitarāgāh - from whom the attachment for objects has disappeared, those yatayah - ascetics observing restrain, etc., yad aksharam vishanti - enter that Akshara, yad icchantah - who desiring to obtain which, (Rishayah - the seekers of truth), brahmacharyam - firm vow of eight fold celibacy, charanti - practice, tad aksharam padam - that abode of Mine, the Brahma which is the goal, that is sought by the seekers of Kaivalya, sangrahena - briefly, pravakshye - I shall briefly tell you the manner of attaining it. (This is the meaning). || 11 ||

Now the Lord explains the way of attainment of that goal in the following two stanzas ‘Sarva…etc’ and ‘Om…etc.’

STANZA 12-13

sarvadvārāni samyamya mano hridaya nirudhya cha;
murdhnyādhyātmanah prānamāsthito yogadhāranām.
omityekâksharam brahma vyâharan mâmanusmaran;
yah prayâti tyajan deham sa yâti paramâm gatim.

Translation- Controlling all the gateways of the senses, confining the mind in the heart, fixing the life breath within the head, remaining steady by way of Yoga, and uttering the monosyllable Om representing Brahma, thus remembering Me constantly, he who so departs from the body in this manner, that devotee attains the supreme goal, Akshara Brahma, which is the state of pure form of the Self. || 12-13 ||

Commentary

Sarva - Sarvâni - all, dvârâni - gateways (of cognition, i.e. the senses), like ears, etc., samyamyâ - withdrawing them from their natural function, hridi - (in the heart) in Me who is known as Akshara Brahma seated within the lotus of the heart, mano nirudhya - the mind having confined, yogadhâranâm - Yogic concentration called Dhâranâ, âsthitah - established in, means abiding in Me alone in a steady manner.

Om iti ekaksharam - Ekavarnam - the single syllable ‘Om’, Brahma – Pranava, i.e. syllable Om, which denotes Parabrahma, i.e. Me, vyâharan - while uttering, Me, who is expressed by the syllable Om, anu-smaran - thinking of Me constantly, âtmanah - of oneself, prânam - vital breath, murdhni - between the eye-brows, âdhâya - having fixed firmly, deham - the body, tyajan - leaving, yah prayâti - who departs, sah - that seeker of Kaivalya, Paramâm - Superior (state)
than that of qualified Brahma in the form of Purusha, \textit{gatim} - that state which is to be attained, the Brahma devoid of qualities and limbs (form), \textit{yâti} - attains, \textit{yad vâ} - or else, \textit{sah kaivalyârthi} - that seeker of liberation, \textit{yâti} - attains, \textit{paramâm gatim} - that highest state, which is devoid of qualities of Prakriti, which is similar to Akshara Brahma and not subjected to rebirth; that pure form of the Self.

‘This is not destroyed when all entities are destroyed; this has been called unmanifest (Avyakta) and imperishable (Akshara). This, they say, is the highest goal’ -Thus is described in the subsequent verses (8.20, 8.21).

After explaining the modes of contemplation on the Lord to be practiced by the aspirant after prosperity and also of Kaivalya, i.e. pure form of the Self; void of the qualities of Prakriti; according to their goal, the Lord now teaches the way of meditation to be practiced by the Gnyani-devotee, and the mode of his particular attainment, in the stanza ‘Ananya…etc.’

\textbf{STANZA 14}

\begin{quote}
\textit{ananyachetâh satatam yo mâm smarati nityashah;

tasyâham sulabhah pârtha nityayuktasya yoginah.}
\end{quote}

\textit{Translation}- O Arjuna, I am easily accessible to that Yogi who is ever attached to Me, whose mind is focused nowhere but on Me and who always remembers Me continuosly.  \textit{|| 14 ||}
Commentary

Satatam - Always, ananya-chetâh - with mind not thinking of anything else but Me, means whose mind is not attracted to the thought of Brahma with attributes, nor of the Brahma without attributes, i.e. the formless glow; but Me alone (being like that), who am the controller of the Brahma with attributes (Saguna) and without attributes (Nirguna), ever residing in the divine abode Aksharadha mâma, having the divine form agreeable to and worthy of Me, which is not conceivable, astonishing, flawless, who is the ocean of limitless brilliance, beauty, fragrance, tenderness, grace, youthfulness, having divine limbs, always being the object of adoration for devotees and the liberated souls who have obtained the state of Brahma; and who has become the visible object for the sight of all; who incarnates himself to release countless beings, that Purushottama. Nityasah - At all times, daily, smarati - remembers, the meaning is that that devotee cannot live for a moment without My memory, without having My vision, due to his intense love for Me.

He pârtha - O Arjuna! Nitya-yuktasya - Who is constantly united with Me, tasya yoginah - to that Yogi, Gnyâni-devotee, i.e. who has advanced on the path of knowledge, aham sulabhah - I am easily accessible (to him). I also cannot bare Myself without him, so ahameva tam vrinomi - I choose him; means on account of the flawlessness of his devotion which is devoid of any adverse qualities and fit to attain Me, and his intense love for Me, I give Myself to him. Here are the words from the
Shruti and Smriti supporting this - ‘That person alone attains Him whom He chooses’. (Mun.Up.3.2.3)

‘To those who are ceaselessly united with Me and who worship Me with deep love, I grant them that Yoga of wisdom by which they come to Me;’ ‘Out of compassion for them alone, dwelling in their hearts, I dispel the darkness born out of ignorance, by the shining lamp of wisdom;’ etc. (B.G.10.10, 11) || 14 ||

Now He tells about the reward gained by the intent devotees of the Lord, the controller of all, in the stanza ‘Mâm…etc.’

STANZA 15

mâmupetya punarjanma duhkhâlayamashâshvatam;
nâpnuvanti mahâtmânah samsiddhim paramâm gatâh.

*Translation*- Great souls who have attained perfection, having come to Me, the Supreme Person dwelling in Aksharadhâma, are no more subjected to rebirth, which is the abode of sorrow and transient by nature. || 15 ||

*Commentary*

Mâm - To Me, the *purushottama* - the Supreme Person, the controller of Saguna and Nirgun Brahma, *upetya* - having attained Me through exclusive love, *paramam* - the highest state in the form of service unto Me, who am dwelling in Aksharadhâma, having divine limbs (form), *samsiddhim* - perfection, *gatah* - having reached, *ye mahâtmânah* -
those high minded souls, means those having adequate knowledge of My essential nature, **te punar-bhuyah** - rebirth, **dukhkhalayam** - abode of all kinds of sorrows, **ashashvatam** - transient, **janma** - birth, **napnaprianti** - they are no more subjected to.

In case of **kaivalyarthins** - the seekers of emancipation, they are also not subjected to rebirth, as they are merged in the brilliance of Akshara. This is to be understood in this connection.

Here are some authoritative statements in support of the fact that those who attain the Lord, live with Him in Aksharadhama - ‘The Vedas are established in the imperishable Supreme (Param) space (vyoman) where all the gods dwell.’ (Sveta.Up.4.8)

In Skanda Purâna, Skanda says - ‘O Sage, he saw huge, infinitely divine luster, brilliant white glow, like scores of suns rising all at once; it was pervading all the quarters and intermediate quarters up into the sky and downwards, that Akshara Brahma described as Sat-chit-ananda, i.e. truth-consciousness-bliss. The Satvatas (intent devotees) call it as Brahmapura, the abode of the Lord; there he saw Lord Krishna - Nârâyana in Nirguna (attribute-less) state, whom some name as Paramâtma, some as Parambrahma, and others as the Supreme Brahma and some others as Lord Vishnu and Parameshvara - the highest Lord.'
‘(There, in that imperishable, everlasting effulgence) he saw the Lord with Râdhâ in the midst of the divine maids headed by Jayâ, Sushilâ, Lalitâ and others, and worshipped by Ramâ, Bhâmâ, Kalindi, Jâmbavati and other queens. He is surrounded by His divine associates like Nanda and Sunanda, of variegated colors, looking like ruby, gold, white-glow; holding discus, mace, conch and lotus in their hands; and devotedly adored by number of devotees, headed by Shreedama and others having two arms in human form and in cowherd-attire, etc.’

In case of the seekers of emancipation, they do not visualize that Lord, but they see only the glow of light - here is a confirmation from Skanda Purâna - ‘Those who are initiated in the worship of Krishna and are graced by Him, see Him in the divine brilliance, and others visualize only the divine light and not Him, O sage!’

Also an authoritative statement supporting the point of Hari residing in the glow of Akshara, from Brahma-Vaivarta Purâna - ‘While meditating and extolling Him, the deities saw before them, a brilliant glow of light, and in the midst of that glow they visualized the most beauteous form, shining in lustrous blue, like a rainy cloud, with a smiling face, enchanting and most delightful form, attracting the minds of (beings) in the three worlds.’ || 15 ||
Now the Lord speaks about the return to Samsâra for the one aspiring for prosperity, and non-return for the intent devotee, mentioning the reason for the same in the stanza ‘Âbrahma…etc.’

**STANZA 16**

abhramabhuvanâllokâh punarâvartino’rjuna; mâmupetya tu kaunteya punarjanma na vidyate.

**Translation** - All worlds, upto and including that of Brahmâ, are subject to return, O Arjuna, but on reaching Me, there is no rebirth. || 16||

**Commentary**

He arjuna - O Arjuna! Bhuvana means Loka, where beings live; different planes of existence, known as various Lokas - worlds. Âbrahma bhuvanât - Upto the abode of Brahmâ, including that Loka (of Brahmâ), lokâh - planes or spheres, punarâvartinah - are subject to return.

Those Lokas aspired for by prosperity - seekers like Vairâja Loka including its presiding deity Vairâja Purusha, and the Loka of Pradhana (Prakriti) and Purusha, i.e. mutable and immutable entities, are destructible. In this regard here are the authoritative statements from Shreemad Bhâgavata and Skanda Purâna - ‘Those who contemplate on the highest (Brahma) which is without attributes, live (stay in subtlest form meditating) until the end, dissolution of Brahmâ’s tenure of two Parârdhas. Along with Brahmâ, Yogis who have attained Brahmaloka through self-control,
concentration and spiritual practices (however without attaining full enlightenment), also enter into the timeless Supreme Person, now their self-centered individuality is completely dissolved through devotion and knowledge.’

‘As there is a trace of ego-sense, a feeling of agency in separation from the Lord - in spite of all works having been done without attachment, even Brahmâ, the creator of all, along with the Rishis, the great Yogis, Kumâras, Siddhas and other associates of his, in his creative activity after becoming one with Prakriti in abeyance, will come again, come in manifestation when Time, the power of the Lord, gives rise to agitation and combination of the Gunas of Prakriti at the beginning of the new Kalpa.’ (Shreemad Bhâgavata 3.32.18, 10, 12, 13, 14).

‘When Vairâja (Virât Purusha) wishes to enter His own highest attribute-less form, He, assuming a terrific destructive form, withdraws his all-inclusive universal body. At that time, three-fold Ahamkâra dissolves into Mahat, and then Mahat into Pradhana (Prakriti), and that again in Purusha, and Purusha in (My) original Prakriti (power of Mâyâ).’

He kaunteya - O Arjuna, mâm - to Me, the Lord, upetya - having reached, punar-bhâvah - rebirth, for those, na vidyate - there is no (rebirth). || 16 ||

Next the Lord speaks of the return (to the worldly life of aspirants of prosperity) in detail, in the following three stanzas ‘Sahasra…etc.’
sahasrayugaparyantam aharyad brahmano viduh; 
râtrim yugasahasrântâm te’horâtravido janâh.

Translation- Those who know that the day of Brahmå lasts one 
thousand cycles of four Yugas and that his night lasts another thousand 
cycles of four Yugas, they are said to be knowers of day and night of 
Brahmå. || 17||

Commentary

Brahmano - Of Vairåja Purusha (Brahmå), sahasra-yugaparyantam - Sahasram Yugåni - one thousand cycles of four Yugas, up to 
this span of time is yad ahhah - the day; (and) upto the end of one thou-
sand cycles of four Yugas is Râtrim - night, viduh - who know, they are the ahoråtra-vidah - knowers of the day and night of Brahmå with at-
tributes (Vairåja Purusha).

In the light of the above calculation of time of the day and night of 
Brahmå, such thirty days, (and nights together,) makes his one month; of 
such twelve months make his one year and such hundred years makes 
two Parårdhas (bright and dark). At the end of these two Parårdhas, the 
dissolution of Vairåja (Brahmå and his Loka) occurs - by giving account 
of day and night of Brahmå, unimaginably extensive span of his life is
STANZA 18-19

avyaktâdvyaktayah sarvâh prabhavantyaharâgame;
râtryâgame praliyante tatraivâvyaktasamgnyake.
bhutagrâmah sa evâyam bhutvâ bhutvâ praliyate;
râtryâgame’vashah pârtha prabhavatyaharâgame.

Translation - At the coming of the cosmic day of Brahmâ, all the
dissolved into the same subtle body of
embodied entities come forth from the Avyakta (the unmanifest), and at
Brahmâ, also known as Avyakta.

O Arjuna, this same multitude of beings comes forth again and
again and is dissolved (under compulsion) at the coming of the cosmic
night, and rises again at the commencement of the cosmic day. || 18-19 ||

Commentary

Aharâgame - In the beginning of the day of Vairâja Purusha
(Brahmâ), avyaktât - from the unmanifest, from the subtle body of
Brahmâ, which exists persistently (throughout the different formations and
change of Prakriti) like a thread (Sutra), sarvah - all, existing in the three
worlds, vyaktayah - entities, moving and non-moving, along with the
seat (body) and the objects of enjoyment, prabhavanti - come into form,
and at the coming of his night, Avyakta-sangnyake - means, into the same Brahma’s body, which persists in all entities like a thread, praliyante - are dissolved.

He pártha - O Arjuna, sa eva ayam bhutagrâmah - that very multitude of beings, of the sentient and insentient character, existing before, bhutvâ bhutvâ - coming into existence again and again at each coming day of Brahmâ dissolves at the coming of his night. Further again aharâgame - at the coming of the day, avasah - being under the hold of Ishvara, the Lord, who gives fruit of each one’s deeds, prabhavati - comes forth. Through this course of cosmic day (and night of Brahmâ), at the end of hundred years, all worlds with their guardian deities, except My abode, are destroyed. Therefore, (in this process) with those worlds, birth and death of the seekers of prosperity take place. It is said thus. || 18-19 ||

Now the Lord teaches that there is no return (to the world of repeated birth and death) for those who are the seekers of salvation, by stanza ‘Para…etc.’

STANZA 20

parastasmât tu bhâvo’nyo’vyakto’vyaktâtsanâtanah;
yah sa sarveshu bhuteshu nashyatsu na vinashyati.

Translation- Far beyond this unmanifest, i.e. the subtle Prakriti,
there is yet another unmanifest being, which is eternal and which is not destroyed when all entities including Brahmā are destroyed. || 20 ||

**Commentary**

_Tasmāt_ - Different from, and other than the unmanifest (subtle) Prakṛti, constituted by three qualities, _parah_ - superior than the qualified beings, _avyaktaḥ_ - very subtle, _yah sanātanah_ - that which is eternal, _bhāvah_ - entity, _sah_ - that (supreme entity), _sarveshu bhuteshu nashyatsu na vinashyati_ - is not destroyed (in the process of destruction) even when all entities right from Brahmā to insentient things are destroyed. || 20 ||

The Lord speaks of the same thought in the stanza ‘_Avyakta_…etc.‘

**STANZA 21**

_avyakto’kshara ityuktastamāhuh paramām gatim;_  
_yam prāpya na nivartante taddhāma paramam mama._

_Translation-_ The same unmanifest, which has been spoken of as the imperishable (Akṣhara), is called the supreme goal; that again is My supreme abode, attaining which the Selves do not return to this mortal world. || 21 ||

**Commentary**

_Avyaktaḥ_ - Who is not perceived (is not possible to perceive) directly by physical instruments (senses) - that is Avyakta, _akṣharah_ - the imperishable, because of its eternally unchanging nature in all three times
(past, present and future) who is said to be Akshara. **Veda-vidah** - Knowers of the sacred scriptures like the Vedas, **tam paramam gatim âhuh** - regard it as the highest goal. Seekers of emancipation, **yam aksharam prâpya na nivartante** - attaining to which Akshara, do not return (to the worldly existence), that Akshara Brahma is the highest, supreme abode of Mine, where I reside, continuously worshipped by the devotees who have become Brahma.  || 21  ||

The Lord now speaks about the One (Supreme Person) who is very distinct from the Brahma denoted by the word Akshara, and attainment of which is the final goal of the Gnyâni-devotee, and who is declared thus by the ancient scriptures, by the stanza ‘**Purusha…etc.**’

**STANZA 22**

**purushah sa parah pârtha bhaktyâ labhya tamanyayâ;**

**yasyântahsthâni bhutâni yena sarvamidam tatam.**

**Translation** - That Supreme Person, in whom all beings dwell, and who pervades all, is to be attained, O Arjuna, by unswerving devotion unto Him alone.  || 22  ||

**Commentary**

**Yasya** - (In whom) Mine, who is denoted by the Shrutis and Smritis as, ‘Higher than Akshara’, ‘Nobody is higher than Me’, ‘Since I am beyond Kshara (perishable world) and also beyond Akshara (the im-
perishable), etc., antahsthâni bhutâni bhavanti - in whom all beings reside, under whose shelter, all beings are, yena - by whom (by Me), the Purushottama, sarvam tatam - all this is pervaded by My inner power, He pârtha - O Arjuna, sah parah - that highest, purushah - I, the Lord in the form of Purusha, ananyayâ - by that undivided Bhakti, marked by love, in which there is no other object, labhyah - is to be obtained.

Equal is the achievement of Akshara in the case of a Gnyâni and the seeker of emancipation, but there is this much difference between them as follows. In the case of a Gnyani-devotee, he attains Parabrahma - the Supreme Person, residing in the effulgent Akshara Brahma, in the form of a teenager, having beautiful divine limbs, at all times served by his divine attendees. However for one who is desirous of Kaivalya, merging and becoming one with the effulgent Akshara Brahma, is the final stage. || 22 ||

The Lord now shows two progressive paths - one which leads to the abode of non-return, for those who are intently devoted to Him and who are striving for Akshara (i.e. Kaivalyarthin); and the other which leads to the event of return to the worldly life, in the following four stanzas - 'Yatra…etc.'

STANZA 23

yatra kâle tvanâvrittim âvrittim chaiva yoginah;
prayâtâ yânti tam kâlam vakshyâmi bharatarshabhah.
**Translation**—Now I declare to you, O best of Bharatas, the time (the path) of departing in which Yogis do not return, and also the time of departing in which they do return. || 23 ||

**Commentary**

Here the word ‘Kala’ is used to denote the path, leading to the abode of the presiding deity of Time. **Yatra-kâle** - On the path, which is marked by the presence of the deities of divisions of time, **prayâtâh** - are departed, **yoginah** - Yogis, devoted to the Lord and devoted to Akshara, **anâvrittim** - from there, there is no return, **yatra-kâle cha** - and by which path, **prayatah** - departed, **yoginah** - Yogis desirous of prosperity, worshippers and doers of auspicious acts, **âvrittim yânti** - (have to) return, **He bharatarshabha** - O best of the Bharatas, Arjuna, **tam kâlam** - that path indicated by the deity presiding Time, **vaksyâmî** - I shall tell you. || 23 ||

Now the Lord speaks about the progressive path, leading to the event of non-return, in the stanza ‘Agnih…etc.’

**STANZA 24**

agnijyotirahah shuklah shanmâsâ uttarâyanam;
tatra prayâtât gacchanti brahma brahmavidō janâh.

**Translation**—The knowers of Brahma, who take the path of light in the form of fire, the day, the bright fortnight and the six months of the
Commentary

Agnir-jyotih - By these words the deity presiding over light in the form of fire is to be known as it is said in the Shrutis, ‘They go to the plane of effulgence (Archis)’. By the word âhah - deity of the day, by shukla - deity of the bright fortnight of the month, uttarâyanam - deity of the six months of the northern course of the sun, and such other deities told by the Sritis are stationed on the path of light on which, prayâtah - departed, brahmvidah - knowers of Brahma (pure Self) and Supreme Brahma, brahma - Akshara Brahma and the Supreme Brahma, gacchanti - reach, means they both do not return. || 24 ||

Now He speaks about the path leading to return (to the mortal world) in the stanza ‘Dhuma…etc.’

STANZA 25

dhumo râtristathâ krishnah shanmâsâ dakshinâyanam;
tatra chândramasam jyotir yogi prâpya nivartate.

Translation- The Yegis, which take the path of smoke, night, the dark fortnight, and the six months of the southern course of the sun, reach the lunar light and return to this mortal world. || 25 ||

Commentary

By the term dhuma - the deity of smoke is denoted, as it is told
by the Sritis, ‘They go to the smoky plane’, râtriḥ - the deity of night, krishnah - deity of the dark fortnight of the month, dakshinâyanam - deity of the six months of the southern course of the sun, and such other deities told by the Sritis are stationed on that path of smoke from which, prayâtah yogi - departed Yogi, possessed of desires, chandramasam jyotih - to the heavens illumined by the light of the moon, or marked by the light of the moon, prâpya nivartate - after reaching come back (to worldly life). || 25 ||

Now the Lord concludes the description of the said two-fold path, in the stanza ‘Shuklakrishna…etc.’

STANZA 26

shuklakrishne gati hyete jagatah shâshvate mate;
ekayâ yâtyanâvrittim anyayâ’vartate punah.

Translation- These two paths of the world, the bright and the dark, are considered to be eternal. Proceeding by the former, a man goes to the plane of no return, while proceeding by the other, he returns again. || 26 ||

Commentary

Shukla-krishna - Bright and dark (in this word the use of masculine gender is Ârsha - form used by the ancient Rishis). Shukla - Being all-effulgent, it is called the path of light - Archirâdigati, krishna - shady,
due to having scanty light, it is said Dhumadigati - smoky path. These kind of two paths - one for the men of merit who are intent devotees of the Lord and those devoted to Akshara Brahma, and the other path for doers of auspicious acts desiring prosperity.

Jagatah - Of the world, shâshvate - eternal, mate - are considered, hi – verily. Because of beginning-less-ness of the world, ekaya - by one of these two - by the path of light (Shuklagati), anâvrittim - state of non-return, yati - reaches, anyayâ - by the other, i.e. by the dark path, punah âvartate - returns back to the worldly flux.

In the Sritis, the bright and dark paths are described as, ‘Those who know this and those who worship with faith, observe austerities in the forest, etc., they go to the light. There that divine Person takes them to Brahma; this is the path of divinities, the path of Brahma; those who proceed on this path do not return to this mortal world.’ (Chândogya Up. 5.10.1).

‘But those who remain in their own village (place), perform Vedic and secular acts of meritorious nature and the giving of gifts - they go to the deity presiding over smoke.’ (Chândogya Up. 5.10.3) || 26 ||

Denoting the result of the knowledge of these two paths, the Lord speaks in the stanza ‘Naite…etc.’
STANZA 27

naite sriti pârtha jânan yogi muhyati kashchana;
tasmât sarveshu kâleshu yogayukto bhavârjuna.

**Translation**—No Yogi who knows these two paths is ever de-
luded. Therefore, O Arjuna, be steadfast at all times in Yoga. || 27||

**Commentary**

He pârtha - O Arjuna, ete sriti - these two paths - path of return
and path of non-return, jânan - knowing, being enlightened, kashchana -
any, yogi - devoted to Yoga, i.e. worshipper of Brahma, na muhyati - is
not confused or deluded on the path of spiritual discipline. Tasmat -
Therefore, O Arjuna, sarveshu kâleshu - at all times, yoga-yuktah -
steadfast in Yoga or Yoga of devotion, tvam bhava - be. || 27||

Now praising the devotee, earnestly attached to the knowledge
of the greatness of the divine excellences of the Lord, as narrated in these
two chapters, the Lord says in the stanza ‘Vedeshu…etc.’

STANZA 28

vedeshu yagnyeshu tapahsu chaiva,
dâneshu yat punyaphalam pradishtam
atyeti tatsarvam idam vidîtvâ,
yogi param sthânamupaiti châdyam.
Translation - The Yogi, knowing this teaching of Mine, transcends whatever fruit of merit is ascribed for the study of Vedas, for the performance of sacrifices, for the practice of austerities and giving of gifts, and he reaches the supreme, primal abode. || 28 ||

Commentary

Vedeshu - In studying and teaching the text of Vedas, namely Rug, Yajus, Sâma and Atharva, yagnyeshu - in performance of sacrifices like Ashvamedha, tapahsu cha - in austerities like, Kricchra, Chândrâyan, dâneshu - in charities like giving eight great gifts; for observing all these properly, yat punyah phalam pradishtam - whatever rewards of above said merits are ascribed (in the scriptures), tat sarvam - all that fruit, idam - this, means My greatness, who is present here, as taught in these two chapters (7 and 8), viditvâ - by knowing, yogi - the wise devotee, atyeti - transcends, means knowing that the happiness experienced in Me is immensely high, he regards all other pleasures as negligible as straw.

The term cha is used in the sense of proximity, i.e. immediately after, âdyam - primeval, existing from eternity, param - supreme, sthânam - Brahma, My abode where I dwell with My single-minded devotees, upaiti - reaches. || 28 ||
Thus ends the eighth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 9
Râja-Vidyâ-Guhya Yoga
Confidential Knowledge of the Ultimate Truth

Thus in the eighth chapter the characteristics of what is to be known and what is to be obtained by those who aspire for prosperity, Akshara and Purushottama, the Supreme Being, are explained; and also their respective paths (after death).

Now in the ninth chapter the Yoga of single-pointed devotion is expounded preceded by the narration of the glory of the Lord.

In the beginning, to alert the listeners about the subject, He declares thus in the stanza ‘Idam…etc.’

STANZA 1
Shree Bhagavân uvâcha:

idam tu te guhyatamam pravakshyâmyanasuyave;
gnyânam vignyânasahitam yajgnyâtvâ mokshyase’shubhât.

Translation- The Lord said: I shall reveal to you, who does not
caval, this secret knowledge along with special knowledge, knowing which you would be freed from evil. || 1 ||

**Commentary**

_Idam_ - This which is being told, _tu_ - is used to show distinctness (of this knowledge), _guhyatamam_ - (firstly) the (knowledge of the) worship of the gods like Brahmâ is a secret (guhya), the worship of Akshara Brahma is an even higher secret, and the highest secret is _gnyânam_ - knowledge by which My essential nature is understood, i.e. the mode of My worship. How is that so? Well, _vignyâna sahitam_ - with all distinct features (related to Me) and with knowledge of My eminence, greatness, means devotion unto Me with knowledge of My glories etc., _anasuyave_ - void of fault finding attitude, (who does not cavil) towards Me, where I am preaching My own greatness; who is highly compassionate, _te_ - to yo, _pravaksyâmi_ - I shall declare, _yad gnyânam_ - by knowing that mode of worship, _ashubhât_ - inauspicious, wrong acts, causing obstruction on the way to attain Me, _mokshyase_ - you will be freed. || 1 ||

**STANZA 2**

_râjavidyâ râjaguhyam pavitramidmuttamam;
pratyakshâvagam dharmyam susukham kartumavyayam._

_Translation_ - This knowledge in the form of My worship is the sovereign secret. It is the crown of all the learnings, the supreme purifier. It is in accord with Dharma, giving infinite happiness and hence it is a
pleasure to practice, it is realised by direct experience and is imperishable, i.e. ever abiding. || 2 ||

**Commentary**

**Idam (upāsanam -)** This knowledge in the form of worship, rājanītyā - developed by sages having a broad and profound minds; Rāja-vidyā means crown of all the learning, or (the other meaning is) king of all learning is Rāja-vidyā, rājaguhyam - king of the secrets means Rājaguhyam (the author has noted in this respect that the word Rāja suggests the highest degree, so occupies the first position in these compound words as it is referred to in the word ‘Rāja-danta’, etc). The meaning is this learning skill is highest of all the learning and secrets. **Uttamam pavitram -** It is the highest purifier, pratyakshaṁavagamam - Pratyaksha means (that which is) directly perceivable by senses, of that knowledge; the meaning is ‘I am the one who, when worshipped by means of knowledge, can become perceivable to the worshipper, immediately’, dharmaṁ-dharmaih - (which is in accordance with Dharma) by all the religious conduct in the form of action and inaction, i.e. renunciation which is offered to the Lord, prāpyam - the best fruit of all deeds, susukham kartum - (which is) able to bestow thorough infinite happiness (which abides in Me), avyayam - imperishable, the meaning is that it does not perish even after having obtained Me through it. My worship has these characteristics (denoted as above). || 2 ||
Why do all people not follow such type of worship? To this doubt, the Lord answers in the stanza ‘Ashraddhadhânâ…etc.’

STANZA 3

ashraddhadhânâh purushâ dharmasyâsya parantapa;
aprâpya mâm nivartante mrityusamsâravartmani.

Translation- O Arjuna, people having no faith in this Dharma, without attaining Me, revolve in the path of this world fraught by death. ||3||

Commentary

He parantapa - O Arjuna, asya dharmasya - of this religion in the form of devotion, which is the means to obtain Me, who is the form of highest good, ashraddhadhânâ - persons who are void of faith though having a body fit to attain it.

Nanu - Indeed, (the author explains the grammatical form in possessive case in regard to the term Dharmasya) it is rare to use possessive case for the object by ‘Krudyoge’, etc., such a possessive case could be used in the objective sense only to communicate relation, as used in ‘Mâshânâm-ashniyât’.

Mâm - to Me, Vâsudeva, aprâpya - by not attaining, mrityusamsâra vartmani nivartante - wander in the forest of this worldly life stricken by death (it is the meaning). ||3||
Now the Lord reveals His glory in the next seven stanzas.

### STANZA 4

&\textit{may\textbar{\textbar} tatamidam sarvam jagadavyaktamurtin\bar{\bar};

\textit{matsth\bar{\bar}ni sarvabhut\bar{\bar}ni na ch\bar{\bar}ham teshvavasthitah.}

\textit{Translation}- The entire universe is pervaded by Me in an unmanifest form. All beings abide in Me, but I do not abide in them. \| 4 \|

\textit{Commentary}

\textit{Avyakta-murtin\bar{\bar}} - Avyakta means that which cannot be perceived by the senses; by Me, in the form of inner substance, pervading the entire world, which is understood by the word Kshara and Akshara, (perishable and imperishable), \textit{tatam} - (the meaning is) (entire world) is pervaded by Me, to hold, to sustain and to control it, as being its inner substance. Similarly it is said in the Shruti, ‘Who dwells in the earth, which is the inner core of the earth, whose body is this earth’. (Br.Up.3.7.3) ‘Who dwells in all beings, who is the inner substance of all beings, whom all beings do not know, whose body is all beings, who controls all beings from within,’ ‘Who lives in the Âtmâ, the Self whose body is the Âtmâ.’ (Br.Up.3.7.22). One who is described thus in the ‘Antaryâmi Brâhmâna’ (of Br.Up.) ‘Whose body is Akshara, who controls Akshara from within.’ ‘Whose body is the Earth, who controls the Earth from within.’ ‘Whose
body is the Ātmā, who controls the Ātmā from within.” Thus is described in Subālopanishad. Atah - On account of that, sarvabhutâni - all beings - perishable and imperishable, mat-sthâni - abide in Me, who is the inner substance of all, sthitâni - sheltered only in Me. The existence of the body indeed depends on one who holds and controls it.

Aham cha - And I, the highest of all, the Supreme Being, teshu - in them, multitude of all sentient and insentient beings, na avasthitah - I do not abide in them, I do not depend on them, not controlled by them who are the constituents of My body (they form My body) - the perishable and imperishable (beings). As the ordinary souls have some purpose that is to be accomplished through their bodies, there is no purpose for Me to be served by them. (This is the import). || 4 ||

The Lord reiterates the same in the stanza ‘Na cha…etc.’

STANZA 5

na cha matsthâni bhutâni pashya me yogamaishvaram;
bhutabhrinna ca bhutastho mamâtmâ bhutabhâvanah.

Translation- And yet these beings do not abide in Me. Behold the wonderful power of My divine Yoga. I am the upholder of all beings and yet I do not abide in them. My will sustains all beings. || 5 ||

Commentary

The word ‘cha’ denotes difference. Bhutâni - These beings,
sentient and insentient, **na mat-sthâni** - do not abide in Me, like water in a bowl, etc., **na cha bhutasthah** - nor do I abide in beings like water in the bowl; even then **bhutabhrit** - I sustain the beings, **mama-atma bhutabhâvanah** - My Ætma, i.e. My will, holds the beings, in other words sustains, nurtures the beings. **Pasya** - Look, behold, **me yogamaishvaram** - My divine Yoga-power. || 5 ||

Lord illustrates the fact of His being the sustainer of beings in the stanza ‘Yathâ…etc.’

**STANZA 6**

yathâkâshasthito nityam vâyuh sarvatrago mahân;

tathâ sarvâni bhutâni matsthânityupadhâraya.

**Translation** - In the manner the powerful element air moves everywhere and remains always in the sky untouched, know too that similarly all the beings abide in Me. || 6 ||

**Commentary**

**Sarvatragah** - Which goes all over, **mahân vâyuh** - the powerful wind (air) which is moving by nature, **nityam** - always, **yathâ âkâshasthitah** - in the unsupported sky (ether) having no contact (with anything) by itself, **tathâ sarvâni mat-sthâni bhavanti** - similarly the beings stay in Me, who is unsupported and untouched, having no contact with them, **iti upadhâraya** - know thus.
Or the Lord, by these illustrations, establishes the fact that the Supreme Self is the only support of the entire universe by ‘Yathâ…etc. The air moving everywhere in the unsupported sky, is being supported by the Lord of all, the Supreme Being, by His own power. Similarly know that all beings are sustained by the power of My will. This way the extraordinary power of My divine Yoga should be known. (This is the purport). As the knowers of the Vedas have said, ‘The origin of the clouds, the waters of the ocean remaining within bounds, the flash of lightning and the movements of the sun, all these are marvelous manifestations of the power (Mâyâ) of Vishnu.’ || 6 ||

‘The sustenance of all beings is achieved by the power of the will of God’, saying thus in three stanzas, the Lord now speaks about the creation and destruction of all occurs by that power alone, in the next two stanzas beginning with ‘Sarva…etc.’

STANZA 7

sarvabhutâni kaunteya prakritim yânti mâmikâm;
kalpakshaye punastâni kalpâdau visrijâmyaham.

Translation- O Arjuna, at the time of dissolution, all beings merge into My Prakriti. At the time of creation, I again send these forth into existence. || 7 ||
Commentary

He kaunteya - O Arjuna, kaalpa-kshaye - at the end of the Kalpa, i.e. at the time of final dissolution, sarvabhuțatiṇī - all beings, sentient and insentient, with (five) great elements including Pradhâna (Prakriti), Purusha, mâmikam - My, prakritim - Mahâ-mâyâ - designated as Tamah, (wherein nothing can be differentiated by name and form), yânti - enter into, merge in that (Mâyâ-Tamah), kalpâdau - in the beginning of the Kalpa (at the time of creation), punah - again, (all) those, aham - I the omniscient, omnipotent God, visrijâmi - send forth (the very same beings).  Manu declares accordingly -‘This universe became Tamas.’  ‘He produced it out of his own body.’ (Manu 1.5.8) The Shruti also declares, ‘The Avyakta merges into Akshara, the Akshara merges into Tamas, and Tamas becomes one with the Supreme God.’ (Sub.Up.) Also, ‘There was only Tamas, this whole universe was, before creation, concealed by Tâmas.’ (Rk Samhita 8-7-17-3 or Tai.Bra. 1.8.9)

And again from Skanda Purâna - ‘The three phased Ahankâra merges into Mahat, and that merges into Pradhâna, i.e. Prakriti, and that Prakriti in Purusha and that Purusha into the original Prakriti, i.e. Mahâ Maya. || 7 ||
STANZA 8

prakritim svâmavashtabhya visrijâmi punah punah;
bhutagrâmamimam kritsnamavasham prakritervashât.

Translation- Operating the Prakriti, which is under My control, I send forth again and again all these multitudes of beings, which are helpless under the sway of Prakriti.

Commentary

Svâm - My own, by the nature of red, white, black, i.e. Rajas, Satva, Tama, prakritim – Mâyâ; having animated My Prakriti, I divide it into eight-fold through Akshara Purusha, imam - this, merged and remained in Prakriti, prakriteh vashât - because of being under the sway of Prakriti, i.e. the original Mâyâ, avasham - helpless, kritsnam bhutagrâمام - all, these multitude of beings, including Pradhâna, i.e. Prakriti, Purusha, etc., punah punah visrijâmi - time and again, I send forth at the beginning of creation.

With the same meaning Skanda Purâna declares, ‘Taking (adopting) that power of Time, Lord Vâsudeva, through His form of Akshara Purusha, wishing to create this universe, as soon as the power Mâyâ was looked upon, it became agitated, and O sage, from that original Mâyâ, i.e. Mula-Prakriti, innumerable multitudes of Pradhâna, i.e. Prakritis and Purushas came into existence. And by the will of all powerful Lord Hari those countless Purushas were connected with those countless Prakritis.’
Indeed, if it is so, while doing this act of creation of the world of gods, human beings, etc., of different nature full of inequality, you may seem to be partial and cruel, - to this doubt, the Lord answers in the stanza ‘Na cha…etc.’

STANZA 9

na cha mâm tâni karmâni nibadhnanti dhananjaya;
udâsinavadâsinam asaktam teshu karmasu.

Translation- O Arjuna, these actions do not bind Me as I remain unattached to them; like one unconcerned. || 9 ||

Commentary

He dhananjaya - O Arjuna, tâni karmâni - these acts like creating an unequal world, etc., mâm na nibadhnanti - do not bind Me, the Supreme Lord, means they do not cause to bind Me by accusations of cruelty, etc. Why? Teshu karmasu - (Because) in those acts like creation of unequal entities, asaktam - remaining detached, udâsinavad asinam - sitting as one neutral, unconcerned as it were, apart from it. Hence, I am not the cause for inequality, kintu - but pervious actions of those Kshetragnyas (Selves) are responsible for the creation of their well-formed or ill-formed bodies. Accordingly, the author of the Vedânta Sutras says, ‘Inequality and cruelty are not on My part, because it is so on account of Karma, so the scriptures declare.’ (Br.Su. 2.1.34) ‘If it be said that there is no Karma on account of non-distinction, it is replied that it is not proper to say so, because it is beginning-less.’ (Br.Su. 2.1.35) || 9 ||
Lord repeats the same in the stanza ‘Mayâ…etc.’

STANZA 10

mayâ’dhyakshena prakritih suyate sacharâcharam;  
hetunâ’nena kaunteya jagadviparivartate.

Translation- O Arjuna, under My supervision, Prakriti produces this world of movable and immovable beings. Because of My will this Samsâra revolves round and round. ||10||

Commentary

He kaunteya - O Arjuna, mayâ - by Me, the doer, adhyakshena - making Purusha, who presides over Prakriti, as My instrument, I look at My Prakriti, My Mâyâ. With a will to create in accordance with the Karma of Kshetragnyyas (individual Selves), sacharâcharam suyate - produces the universe of the moving and the non-moving (sentient and insentient) beings with their distinct characteristics - good or bad; anena hetunâ - because of this, namely My glance at Prakriti through Purusha in conformity with Karma of Kshetragnyyas, jagat - world of sentient and insentient beings, viparivartate - revolves with entities of good and bad qualities. Hence, there comes no blemish of mercilessness, etc., onto Me. Thus My extraordinary lordly power should be known (It is the import).

In the same sense, Shruts and Smritis say, ‘The possessor of
Mâyâ (the Lord) projects this universe out of this. The other (individual Self) is confined by Mâyâ as a separate entity, as it were. ‘One should know Mâyâ to be the Prakriti and the possessor of Maya to be Maheshvara (the mighty Lord). (Sve.Up. 4. 9, 10). ‘The all-potent Lord places the semen (the seed) through the Purusha, i.e. the Self.’ || 10||

‘How do people not know you, having such a divine excellence?’

Lord answers to this doubt in the following two stanzas ‘Avajānanti...etc.’

STANZA 11-12

avajānanti mām mudhāh mānushim tanumāshritam;
param bhāvamajānanto mama bhutamaheshvaram.
moghāshā moghakarmāno moghagnyānā vichetasah;
rākshasimāsurim chaiva prakritim mohinim shrītāh.

Translation- Fools disrespect Me, embodied in a human body, unaware of My supreme state as the only controller of all beings.

Their desires are futile, their acts are fruitless and their knowledge is in vain. With their mind agitated, they resort to the delusive nature of demons and monsters. || 11-12||

Commentary

Bhuta-maheshvaram - Bhutānām - means of the multitude of sentient and insentient beings, mahesvaram - the great Lord, the only
controller of all beings, **mānushim tanum-āshritam** - who has adopted a human-like body, out of great compassion to liberate all men, **mām** - to Me Purushottama, the Supreme Being, **mudhah** - people who are confused about Me by My appearance and behaviour like a (common) man. **Mama** - My, **param** - the highest **bhāvam** - nature, as said-above characterised by omniscience, veracity of decision, etc., **ajānantah** - ignorant (this is the meaning), un-enlightened men, **avajānanti** - knowing (Me) as similar to a worldly man, disrespect Me.

Again He explains the reason for the disrespect shown by them in the stanza ‘**Moghāshā…etc.’**

**Rāksashim** - Tāmasim - Tāmasa-tendency causing erroneous understanding, i.e. delusion, indulgence in wrong ways, etc., consisting more of violence, **āsurim** - like that of demons and creating enmity towards Me, **prakritim** - who bear this type of nature, **mām avajānanti** - (disregard Me) should be taken here from the previous stanza. Now the Lord declares that those who disrespect Him, whatever they do, become false, go in vain. How are they? **Moghāshā** - Moghā means futile (with no result), **āshā** - desires, whose desires are fruitless, **moghakarmānah** - because of turning away from Me, their deeds are useless, their auspicious deeds also become fruitless, **moghagnyānāh** - those whose knowledge is useless because of wrong thinking, though having studied the Shāstras well, **ata eva** - therefore, **vichetasaḥ** - as their intelligence is
marred by false hypothesis in regard to the knowledge of the Self and the Supreme Self, their minds are bewildered. || 11-12 ||

‘Then who worships you?’ To this question Lord answers in the stanza ‘Mahâtmânah…etc.’

STANZA 13

mahâtmânastu mâm pârtha daivim prakritimâshritâh;
bhajantyananyamanaso gnyâtvâ bhutâdimavyayam.

*Translation*—However, O Arjuna, the great-souled ones, who are possessed of divine nature, knowing Me to be the immutable source of all beings, worship Me with an unwavering mind. || 13 ||

*Commentary*

He pârtha - O Arjuna, daivim - of divinities, of men abounding in Sattva quality, to that, prakritim - nature, âshritâh - possessed of, ye mahâtmânah - those great-souled, having deep, profound and extended minds, te tu bhutâdim - they (on the other hand) the source of all beings, avyayam - the imperishable, the immutable, mâm - Me, the Lord born in the family of Vâsudeva, for the protection of the good, out of great compassion, gnyâtvâ - having known thus ananya-manasah - with none else in mind, except Me, being so, bhajanti - worship, means without worshipping Me they are unable to support themselves. || 13 ||

Again Lord speaks about them - in the stanza ‘Satatam…etc.’
STANZA 14

satatam kirtayanto mâm yatantashcha dridhavratâh;
namasyantashcha mâm bhaktyâ nityayuktâ upâsate.

Translation- Always chanting My names, constantly striving for controlled senses, and steadfast in their resolution, they worship Me, bowing down to Me frequently in loving devotion. || 14 ||

Commentary

Dridha-vratâh - Whose resolves are firm, ata eva - because of that, yatantashcha - striving for sense-control, mâm - to Me, the Supreme Being, satatam - always, constantly, kirtayantah - chanting My names and praises, namasyantah - bowing down before Me (again and again), nitya-yuktâh - always abiding by these ways of devotion. Or always attached to Me. The meaning is that they cannot remain even for a moment without being engaged in the nine-fold devotion to Me, like listening and singing glories of the Lord, etc. Bhaktyâ - With love accompanied with understanding of My glories, mâm - Me, the son of Devaki, the Lord Purushottama, upâsate - worship. || 14 ||

Thus describing the mode of worship with devotion, the Lord now talks about some special modes practiced by worshippers, in the stanza ‘Gnyâna…etc.’
STANZA 15

gnyâñâyagnyena châpyanye yajanto mâmupâsate; ekatvena prithaktvena bahudhâ vishvatomukham.

Translation- And others, the devotees who follow the path of knowledge, worship Me with sacrifice of knowledge (pervading character of God), as one, in manifold ways (in the body of Gods, animals, human beings, plants etc), whose face is at each and every direction. || 15 ||

Commentary

Anye - Others, the devotees who follow the path of knowledge, gnyâna-yagnyena - Gnyâna - knowing the Lord to be pervading in the sentient and insentient as ‘one’ (Anvaya) and separate (Vyatireka), this itself is sacrifice (Yagnya), by that, api - (still others) the word denotes - other than those who worship the Lord through ‘singing the glories’, etc., mâm-upâsate - worship Me. Again the same is said specifically. Prithaktvena - (Through diversity) with all movable and immovable entities constituting My body, being in different forms and (of different tendencies), behaving in various ways, vishvato-mukham - Vishvatah means everywhere, on all sides, Mukha - means face, i.e. the all-faced, or multi-formed, mâm - to Me, upâsate - worship, ekatvena - as one; Ekatva - the meaning of this word is explained by Shreemad Râmânujâchârya, as follows -
Lord Vâsudeva alone, having the body comprising of animate and inanimate entities in an extremely subtle form (in the state of cosmic dissolution) incapable of distinctness by name and form, resolves, by His unfailing true will-power - “May I become embodied in the gross animate and inanimate entities, distinguished variously by name and form.” He alone then abides, with the variegated cosmos as his body, comprising of gods, animals, men and immovable objects.’ In this way contemplate on Me, is Ekatvena Upāsanam.

In the same way to denote that, ‘All the entities comprise My body only,’ the Lord elaborates in the following four stanzas.

STANZA 16-19

aham kraturaham yagnyah svadhâ’hamahamaushadham;
mantro’hamahamevâjyam ahamagniraham hutam.
pitâhamasya jagato mâtâ dhâtâ pitâmahah;
vedyam pavitramonkâra riksâma yajureva cha.
gatirbhartâ prabhuh sâkshi nivâsah sharanam suhrit;
prabhavah pralayah sthânam nidhânam bijamavyayam.
tapâmyahamaham varsham nigarhnâmyutshrijâmi cha;
amritam chaiva mrityushcha sadasacchâhâmarjuna.
Translation- I am the Vedic rite, I am the sacrifice, I am the offering to the manes, I am the medicinal plant, I am the sacred Mantras (hymn), I am Myself the clarified butter, I am the sacred fire and I am the act of offering oblation.

I am the father, mother, sustainer and grandfather of the universe, I am the object to be known, I am the purifier, I am the syllable Om and I am the Rigveda, Yajurveda, Sâmaveda and Atharvaveda.

I am the goal, the supporter, the controller, the witness, the refuge, the friend, the creator, the destroyer, the preserver, and the imperishable seed.

I give heat, I withhold and send forth rain, I am immortality as well as death, O Arjuna, I am the state of the cause and also the effect of the world. || 16-19||

Commentary

Kratuh aham - I am the Srauta, i.e. Veda prescribed sacrifices like Agnishtoma, etc., aham yagnyah - I am the sacrifice like five (great) sacrifices, enjoined in the Smritis (religious code), svadhâ aham - I am the food offered to the manes (Pitris), aushadham aham - I am the food produced from medicinal plants (herbs), or Aushadham - medicine,
mantrah aham-eva - I am verily the sacred Mantras, aham ajyam - I Myself am the substances like ghee (clarified butter) that is offered in sacrifice, etc., agnih aham - I am the sacred fire by the name Ahavaniya, etc., hutam aham - I am the act of sacrificing oblations into the fire.

Asya jagatah pitâ - I am the father and creator of the body comprising all sentient and insentient entities in the world, mâtâ - mother, pitâmahah - grandfather, dhâtâ - the creator, Lord Brahmâ, vedyam - this should be known, pavitram - purifier, yajuh eva cha - I am the sacred syllable ‘Om’ and the four Vedas namely Ruk, Yajus and Sama including Atharva-veda (by the term ca).

Gatih - That which is reached, the abode like Brahma-loka, etc., (the goal), bhartâ - the supporter, prabhuh - the controller, shâaksi - the witness of the righteous and unrighteous deeds, nivâsah - abode where one dwells in as a house, vâsa - the residing place, sharanam - (the refuge) wherein the sorrow is reduced, one who wards off all disturbances of those who take His refuge, suhrit - friend, benevolent by nature, prabhavah - the creator of the universe, i.e. Aniruddha (among the four Vyuhas), pralayah - destroyer, Sankarshana, sthânam - sustainer, Pradyumna, nidhânam - the (final abode) Prakriti, wherein the entire world of entities enters at the time of dissolution, avyayam - the imperishable, bijam - the seed, the cause in the form of Akshara Purusha who presides
Aham (savitri rupena) tapâmi - I give out heat in this world (in the form of the Sun), aham varsham utsrijâmi - I send forth the rain in the form of Indra, I pour down rain on the earth, aham nigrihnâmi - I am the form of the Sun, draw up water from the earth during summer, amritam cha - and I am the substance of life for gods and human beings, mrityuh cha - and the God of Death, He arjuna - O Arjuna! What else should I say? Sat - That what is in the state of effect, i.e. what is manifest, asat cha – and that what is in the state of cause, i.e. un-manifest; all the sentient and insentient, all these, entirely I am alone. || 16-19 ||

In this way, after narrating the various forms of worship adopted by devotees, in order to show their greatness, the Lord now describes the condition of ignorant men who yearn for happiness enjoyed in heaven, in the following two stanzas.

**STANZA 20-21**

traividyâ mâm somapâh putapâpâ,
yagnyairishtvâ svargatim prârthayante.
te punyamâsâdya surendraloka
mashnanti divyân divi devabhogân.
te tam bhuktvâ svargalokam vishâlam,
kshine punye martyalokam vishanti.
Translation- Those who perform acts recommended by the three Vedas, and have been cleansed of sins by drinking Soma juice, worshipping Me through sacrifices, pray for the passage to heaven. Reaching the realm of the lord of the gods (Indra), they enjoy in heaven celestial pleasures of the gods.

Having enjoyed the vast world of heaven, they return to the world of the mortals when their merits are exhausted. Thus, those who follow the Vedic rituals motivated by desires come and go. ||20-21||

Commentary

Traividyah - Those who are well versed in the three Vedas namely Ruk, Yajus, and Sâmaveda, those who hanker after the fruit of acts (rites) as laid down by the three Vedas, puta-pâpah - Putâni - who have cleansed off, Pâpâni - their sins, who have eliminated their sins, which are adverse to the attainment of heaven, by performing Veda-ordained acts - regular and occasional, soma-pâh - drinking Soma juice, that is the remainder of sacrifice, who are devoted to sacrifice, yagnyaih mâm - by worshipping the Lord in the form of Indra, etc., pray for heaven. Punyam - Merit in the form of the fruit of auspicious deeds, surendra-lokam - the realm of the king of gods, i.e. Indraloka, asâdyâ - attaining to, divi - in the heaven, divyân-deva-bhogân – divine pleasures in the realm of gods, superior to humanly pleasures, asnânti - enjoy.
Those who are attached to heavenly enjoyments, *tam vishâlam svarga-lokam* - that extensive world of heaven, attained by merit (auspicious deeds), *bhuktvâ* - having enjoyed the pleasures therein, *punye* - auspicious deeds, i.e. merit leading to heaven, *kshine* - when they are exhausted, *bhuyo martya-lokam vishanti* - return to the world of mortals again, *trayi-dharmam anuprapannâh* - thus who follow the rituals recommended by the three Vedas, *kâma-kâmah* - desiring heavenly pleasures, *evam gatâgatam labhante* - they receive transitory happiness that comes and goes. But those who are intently devoted to Me, having attained My endless happiness with Me, residing in Brahmapura, rejoice forever. This is their superiority. || 21 ||

Now He declares the superiority of those who worship Him with undivided mind in the stanza ‘*Ananya…etc.’*

**STANZA 22**

*ananyâshchintayanto mâm ye janâh paryupâsate; teshâm nityâbhiyuktânâm yogakshemam vahâmyaham.*

_Translation-_ There are those who, excluding all other things, think of Me and worship Me in every way, thus aspiring for constant union with Me. Their Yoga (union with Me) and Kshema (liberation from Samsara) are taken care of by Me. || 22||

_Commentary_

_Ananyah_ - Those who have no purpose in life other than My
worship, who are unable to sustain themselves without adoring Me, *ata eva* - because of that, *mām chintayantah* - always contemplating on Me, being so, *ye janāh paryupāsate* - who offer devotional service to Me in every way, I who am the ocean of multitude of all auspicious qualities like omniscience, having true will, compassion, etc., (it is the meaning) *nityabhīyuktānām* - those who are ever united with Me, *teshām* - of those great souls, *yogakshemam* - Yoga - union with Me, Kshemam - warding off impediments in that (union), *aham vahāmi* - I make it secure.

Or, *nityabhīyuktānām* - of those aspiring for eternal union with Me, *yogakshemam* - Yoga and Kshemam, taken together, Yogam - union with Me, and Kshemam - liberation in the form of non-return to the mortal world, *aham vahāmi* - I arrange all this. || 22 ||

‘You give imperishable happiness and liberation in the form of non return to this world to your devotees, then how do the devotees of gods like Indra, etc., who form your body, get transitory happiness and how do they return to the mortal world?’ To this doubt Lord answers in the following three stanzas.

**STANZA 23**

*ye’pyanyadevatā bhaktā yajante shraddhayā’nvitâḥ; te’pi māmeva kaunteya yajantyavidhipurvakam.*

**Translation**- O Arjuna, even those who devoutly worship other divinities like Indra, etc., with faith in their hearts, actually worship Me
alone, though not according to the procedure of Shâstras. || 23 ||

Commentary

Shraddhayâ-anvitâh - Those possessed of deep faith and promptness, ye - who, anya-devatâbhaktâh api - devotees of other divinities like Indra and others, yagnyâdibih tân yajante - worship them through sacrifices, etc., te api - they too, He Kaunteya - O Arjuna, mâmeva yajanti - truly worship Me alone, because those divinities too, like Indra and others, constitute My body, but avidhipurvam yajanti - that which is done without understanding the proper procedure, or undertaken in a way not sanctioned by the Shâstras. Shree Krishna is the inner controller of all gods like Indra, therefore they are the components of His body, and He is the one who dwells as their Self. Therefore any act of such worship should be done, understanding that their worship is actually His worship. This is the proper procedure. But they do not worship with this knowledge. The purport is that they return to Samsâra, and their happiness is perishable. || 23 ||

The Lord explains the same issue in the stanza ‘Aham…etc.’

STANZA 24-25

aham hi sarvayagnyânâm bhoktâ cha prabhureva cha;
na tu mâmabhijânanti tattvenâtashchayavanti te.

yânti devavratâ devân pitrin yânti pitrivratâh;
bhutâni yânti bhutejyâ yânti madyâjino’pi mâm.
Translation - I am indeed the enjoyer and the Lord of all sacrifices. But they do not recognise Me in reality; therefore they fall.

Those who take vows to worship the gods go to the gods, those who follow vows in honor of the manes go to the manes, those who worship Bhutas go to the Bhutas, and My worshippers come to Me. || 24-25 ||

Commentary

Sarva-yagnyanam - of all Shrauta (Veda prescribed) and Smârta, (enjoined by religious texts) sacrifices, bhoktâ - (the enjoyer) I, Lord Vâsudeva alone, who accepts (the offerings in the sacrifice), as the indwelling Self of the respective divinities, hi - definitely, prabhuh cha - and I am the bestower of fruit, (evam-bhutam) mâm - Me, being of this kind, te - those devotees of the Gods like Indra and others, tatvena - in true sense, na tu abhijânanti - do not know, atah-chyavanti - there they fall from the heaven (are subjected to rebirth). || 24 ||

Again he explains the same in the stanza Yânti...etc.

Ye deva-vratâh - Those who have taken a vow to perform worship of the divinities like Indra or others, devân - to gods like Indra whose life is limited, yânti - go, pitri-vratâh - those who keep vows to worship in the name of manes like Aryamâ, Agni, etc., yânti - reach, pitrin - the manes who are perishable, yânti - reach, bhutejyâh - those who worship spirits like Bhairava, Kushmânda, Vetâla, Mâtruka, etc., bhutâni yânti -
reach those spirits like Bhairava etc., madyâjinah - those who worship Me, api mâm - also Me, the Supreme Being, who is beginning-less, eternal, yânti - attain. || 25 ||

The Lord speaks about the simplicity of His worship for His devotees in the stanza ‘Patram…etc.’

STANZA 26

patram pushpam phalam toyam yo me bhaktyâ prayacchati; tadaham bhaktyupahritamashnâmi prayatâtmanah.

Translation- Whoever offers Me a leaf, a flower, a fruit or some water with true love, I accept what has been thus offered with intent devotion by him who is pure of heart. || 26 ||

Commentary

Yah - My devotee having one pointed devotion, without having any other purpose, patram - the leaf of Tulsi (Basil), etc., pushpam - flower, and phalam - fruit, and toyam - water; these examples or any other similar offering, me - to Me, the master having infinite great felicities (great happiness), the Supreme Being, bhaktyâ - with great love, prayacchati - offer. Here the singular form of the word ‘Patrâdi’ is used to understand the ‘bare minimum quantity’ of it. Prayatâtmanah - Of that person whose mind is pure, tat - that leaf, flower, etc., bhaktyâ - out of much love, upahritam - is given by him, aham - even though being
unreachable to speech and mind, because of love towards My devotees, 
asnâmi - I eat in his presence.

While the minor gods are appeased by sacrifices, etc., performed with the aid of wealth, it is not the case with Me, the Lord, who has unlimited opulence. But I become pleased only by devotion. Therefore anything offered to Me by My intent devotee, like even a leaf, etc., I eat it. (This is the purport). As it is said in Mokshadharma, (Mahâbhârata, Shântiparva 340.64) ‘Whatever acts are performed by those whose intellects are concentrated in single-pointed devotion, the Lord Himself accepts all those on His head.’ || 26 ||

So, perform all acts with unswerving devotion with the intention of offering it to Me, thus says the Lord in the stanza ‘Yad…etc.’

STANZA 27

yatkaroshi yadashnâsi yajjuhoshi dadâsi yat;
yattapasyasi kaunteya tatkurushva madarpanam.

Translation- Whatever you do, whatever you eat, whatever you offer in the holy fire, whatever you give away, whichever austerity you practice, O Arjuna, do all that as an offering to Me. || 27 ||

Commentary

Yat karoshi - Whatever work (agreed by the Shâstras) you do
for sustenance of the body, \textit{yat-ashnâsi} - whatever you eat to maintain the body, \textit{yat-juhoshi} - whatever you offer in the holy fire, \textit{yat-dadâsi} - whatever you donate to a deserving person, \textit{yat-tapasyasi} - whichever penance you observe like vow of Ekadashi, etc., \textit{madarpanam} - all that offered to Me, \textit{mayi} - unto Me, i.e. the sole support of the entire world, the omnipotent, the Lord of all lords, the son of Vâsudeva, Purushottama; (the devotee) who offers thus, \textit{kurushva} - you do the same. The meaning is ‘the works you need to do for livelihood and also those prescribed by Shâstras like Homa - offering oblations in the sacred fire, do all that to please Me.’ \textbf{|| 27 ||}

Lord now declares the result of doing everything as an offering to Him in the stanza ‘Shubhâshubha…etc.’

\textbf{STANZA 28}

\textit{shubhâshubhaphalairevam mokshyase karmabandhanaih; sannyâsayogayuktâtmâ vimukto mâmupaishyasi.}

\textit{Translation} - Thus with your mind established in the Yoga of renunciation, you will be freed from the bonds of Karma which yield auspicious or inauspicious results. Being liberated from them you will come to Me. \textbf{|| 28 ||}
Commentary

Evam sannyâsa yoga-yuktâtmâ - This way, offering (all) acts as mentioned above, to Me, is Sannyâsa, i.e. renunciation, that itself is Yoga, conjoined with that Yoga, âtmâ - mind, yasya - whose, (that person), sah tvam - that is you (yourself), shubha-ashubha-phalaih - those acts, results of which are auspicious as well as inauspicious, virtuous or vicious.

Karma-bandhanaih – Karmâni - uncountable past deeds, tânyeva bandhanâni - (those deeds) obstructing the way of union with Me, taih kartribhi - from those deeds, mokshyase - you will be freed, taih-vimuktah san - being freed from them, mâm - to Me, the Lord, (the abode of) unlimited and, unsurpassed bliss, upaishyasi - you will reach. || 28 ||

Nanu - ‘Indeed, you confer freedom from the bondage of Karma to only your devotees and not to others, then how can there be impartiality on your part, you being the benevolent friend of all and the Lord of all?’ To this charge I say in the stanza ‘Samo’ham…etc.’

STANZA 29

samo’ham sarvabhuteshu na me dveshyo’sti na priyah;
ye bhajanti tu mâm bhaktyâ mayi te teshu châpyaham.

Translation- In all beings I am the same. To Me nobody is an
object of hate, nor an object of love. Those who worship Me with loving contemplation abide in Me, I in them. || 29||

Commentary

Sarva-bhuteshu - In all beings perceived as gods, human beings, etc., displaying high and low positions and capacities, aham samah - I am equal as a basic refuge; so, any one born in a lower class (by birth), me - to Me, dveshyah na asti - is not hateful; in the same way, any one having a high status by birth is, me priyah na asti - not dear to Me; then if asked, why do you not favour all? To this question He says, teshu - among those people, ye – who, tu mâm - but to Me, bhaktyâ - by loving contemplation, bhajanti - worship, te mayi - they always abide in Me, as I am unlimited and unsurpassed bliss itself, (this is the meaning) teshu cha aham api - and I am also visible, present to them. || 29||

Even if a man of lower quality, having attachment to sense objects, having no steadiness of mind, corrupt, etc., worships Me (devotedly), he is the best, says the Lord in the stanza ‘Api…etc.’

STANZA 30

api chet sudurâchâro bhajate mâmananyabhâk;
sâdhureva sa mantavyah samyagvyavasito hi sah.

Translation- If even a sinful man worships Me with undivided devotion, he should be regarded as good, for he has rightly resolved. || 30||
Commentary

Su-durâcharo’pi - Sutaram - means most, whose behaviour is most corrupt, maybe of the lowest quality (low born) even, ananya-bhâk - one who does not desire for any other object and worships no other God than Me, being so, mâm bhajate chet - if he ever worships Me thus, sah - he, sâdhuh - highly righteous, eminent, eva mantavyah - should be considered as good, and not reprehensible. If asked why so, He says, sah samyag-vyavasito hi - he has rightly resolved that, ‘The sustainer, the controller of all, Lord Purushottama, the Supreme Being alone is the object of my worship, my Master, my dearest friend, my highest goal’- thus having resolved in good mind. || 30 ||

Nanu – Indeed, if now it be said that transgression of rules will hamper further flow of worship, He has declared in the Shruti passages such as, ‘One who has not ceased from ill-behaviour, is not tranquil, is not composed and also not calm in mind, cannot obtain Him through intelligence.’ (Katha Up. 1.2.24) To this the Lord replies in the stanza ‘Kshipram…etc.’

STANZA 31

kshipram bhavati dharmâtmâ shashvacchântim nigacchati;
kaunteya pratijânihi na me bhaktah pranashyati.

Translation - Soon, even a corrupt man through the correct resolve, becomes righteous and attains eternal peace. O Arjuna, at this
moment you can be affirmed that My devotee never perishes. || 31 ||

**Commentary**

**Duracharo’pi** - Even a corrupt man, by that (right) resolve of his, becoming cleansed of all sins, *kshipram* - soon, *dharmâtmâ bhavati* - becomes righteous, his mind settled in righteous ways; becomes like that, *shâsvat shântim* - everlasting peace, *nigacchati* - obtains.

**He kaunteya** - O Arjuna, *pratijânihi* - know (it) for certain, you are affirmed and declare in this regard that *me bhaktâh na pranashyati* - My devotee never perishes. || 31 ||

**STANZA32**

*mâm hi pârtha vyapâshritya ye’pi syuh pâpayonayah; striyo vaishyâstathâ shudrâste’pi yânti parâm gatim.*

**Translation** - By taking refuge in Me, O Arjuna, even low-born men, women, Vaishyas, and Shudras, attain the highest state. || 32 ||

**Commentary**

STANZA 33

kim punarbrâhmanâh punyâ bhaktâ râjarshayastathâ;
anityamasukham lokam imam prâpya bhajasva mâm.

Translation- So what of the Brahmans and the royal sages who are pure and My devotees! Having come into this transient world full of sorrows, worship Me sincerely. || 33 ||

Commentary

Ye bhaktâh – Those who are My devotees, punyâh - pure, brâhmanâh - Brâhmans, tathâ ye râjarshayah - and kings who are Rushis (royal sages), te parâm gatim yânti - they go to the highest abode (state), in their respect what more can be said? (Tasmât) anityam - transient, asukham - full of agonies, imam mânusham lokam prâpya - having come to this mortal world, you the royal-sage, svadharme vartamânah san - sincerely performing your own duty, mâm - to Purushottama, the son of Vâsudeva, bhajasva - serve, worship.

Lord now teaches the mode of worship in the stanza ‘Manmanâ…etc.’

STANZA 34

manmanâ bhava madbhakto madyâji mâm namaskuru;
mâmevaishyasi yuktvaivamâtmânam matparâyanah.
Translation- Set your mind on Me, be My devotee, be My worshipper, pay obeisance to Me. Having engaged your mind in this manner, by fixing your mind on My form as Purushottama, you will surely come to Me. || 34 ||

Commentary

Manmanâh - Whose mind is attached to nothing else but Me, the Lord of all, the only cause of innumerable universes, the bestower of good alone to uncountable people, the true-willed, omniscient, controller of all, the Supreme Brahma, Purushottama - the Supreme Being, looking like a pure rainy cloud, having large eyes like a clean fresh lotus petal, the ocean of nectarine beauty, having well-built long arms, wearing tender beautiful clothes, wearing a crown studded with several gems, ornamented with necklaces, pearl garlands, golden anklets, wrist-bands, etc., ornamented with all jewellery, ocean of variety of qualities like tremendous generosity, beauty, bearing serene-looks, parental-love, etc., the son of Vâsudeva who is the idol of virtue. Be My devotee of this nature.

Mad-bhakto - Be devoted to Me, not to the other deities, mad-yâji - be My worshipper, (Myself) who resides as the inner controller of gods like Brahmâ, etc. Mâm namaskuru - Pay humble salute to Me by fully prostrating with eight limbs of the body touching the floor. Thus get closely related to Me in every way, as in the said manner, âtmânam - your mind, mat-svarupe yuktâ - by focusing (the mind) on My form,
mâmeva - to Me alone, the Purushottama adored by devotees, uncountable number of liberated Akshara Purushas, eshyasi - will reach. || 34 ||

Thus ends the ninth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 10
Vibhuti Yoga

The Yoga of Divine Manifestations

In the ninth chapter, undivided devotion of the highest Lord and His unique supremacy (divineness) was described. Now in the tenth chapter, His unique supremacy and multitude of manifestations is expounded in order to induce and nourish undivided devotion, in the stanza ‘Bhuya…etc’

STANZA 1

Shree Bhagavân uvâcha:

bhuya eva mahâbâho shrinu me paramam vachah;
yatte’ham priyamânâya vakshyâmi hitakâmyayâ.

Translation- The Lord said: O Arjuna, listen again to My supreme speech, which, out of desire for your good, I shall speak to you and you will be delighted by hearing it. || 1 ||

Commentary

He mahâbâho - O powerful warrior! O Arjuna! Priyamânâya - Who will be delighted by hearing the descriptions of undivided devotion
to Me and My unique divine wealth, te - to you, hitakâmyayâ - wishing for your good in this and in the next world, paramam - highest because it induces and increases devotion to Me, yad-vachah - that speech, bhuyah - again, vakshyâmi - which I shall tell, shrinu - listen to it attentively.

The Lord explains the same in the stanza ‘Na…etc.’

**STANZA 2**

na me viduh suraganâh prabhavam na maharshayah;
ahamâdirhi devânâm maharshinâm cha sarvashah.

*Translation*- Neither the hosts of gods, nor the great sages know My power. Indeed I am in all respects, the origin of the gods and the great sages. || 2 ||

*Commentary*

Suraganâh - The hosts of gods, maharshayah cha - great seers possessed of knowledge, me - Mine, prabhavam - magnitude, na viduh - do not know the extent of My constitution, nature, qualities, etc. Why? To this He says, sarvashah devânâm maharshinâm cha - of all gods and great sages, âdih - the first cause, aham - I am, hi - indeed. They are subject to their own actions, and only of limited knowledge. It means, therefore they do not know My real nature.

The Lord now proceeds to explain the knowledge related to His
real nature which is beyond the grasp of the mind, and which is the means for release from the evil that stands in the way of the rise and development of devotion unto Me, in the stanza ‘Yah…etc.’

STANZA 3

yo mâmajamanâdim cha vetti lokamaheshvaram;
asammudhah sa martyeshu sarvapâpaih pramuchyate.

Translation - He who knows Me as unborn and without a beginning and the great Lord of the worlds - he, among the mortals, is not deluded, and is released from every sin. || 3 ||

Commentary

Ajam - The unborn, not born like other beings bound by Karma (action), but who has taken birth on this earth by His own free will, out of supreme compassion, for the good of innumerable people; to Him, anâdim-cha - and who has no beginning or cause; cause of all (being so), loka-maheshvaram - the great Lord of the worlds, lokânâm - of the Kshetragnyyas (Selves) of little knowledge, as well as of Selves who are liberated, and of the guardian deities of the worlds, and their abodes. By these three adjectives, He has denoted His unique state distinct from the insentient matter which is subject to modification, and from the (sentient) Selves, bound and involved in that matter, and from the liberated Selves
and the Nitya Muktaś (who are ever out of reach of Prakriti), yo mâm vetti - who knows Me thus, sah - that person, martyeshu - among the mortals, asammudha - being devoid of wrong understanding about My nature, sarva-pâpaih - from all sins obscuring rise and growth of devotion to Me, pramuchyate - he becomes free from all evils adverse to devotion. || 3 ||

The Lord states that He is the original cause of all faculties like intellect, etc., in the next two stanzas ‘Buddhih...etc.’

STANZA 4-5

buddhir gnyânamasammohah kshamâ satyam damah shamah;
sukham duhkham bhavo’bhâvo bhayam châbhayameva cha.

ahimsâ samatâ tushtistapo dânam yasho’yashah;
bhavanti bhâvâ bhutânâm matta eva prithagvidhâh.

Translation- Intelligence, discriminatory knowledge, non-delusion, forbearance, truthfulness, restraint of the senses, mind-control, pleasure, misery, creation, destruction, fear and fearlessness; non-violence, equality, contentment, penance, charity, fame, defame - these different qualities of beings arise from Me alone. || 4-5 ||

Commentary

Buddhih - Discrimination between proper and improper acts,
The Lord says, ‘All the agents of the creation and maintenance of the entire sentient and insentient (world) are dependent on Me,’ in the stanza ‘Maharshaya…etc.’
STANZA 6

maharshayah sapta purve chatvâro manavastathâ;  
madbhâvâ mânasâ jâtâ yeshâm loka imâh prajâh.

Translation- The seven great seers as well as the four ancient Manus, empowered by Me, were born through Brahma’s mind. All these creatures of the world have descended from them. || 6 ||

Commentary

Purve - In the last Manvantara age, ye sapta maharshayah - the seven sages (Saptarshis), Bhrigu, etc., the progenitors of the process of the world, manasah - born from the mind of Brahmâ who is dependent on My will, tathâ chatvâro manavah - and similarly the four Manus, Svayambhuva and others, promoters of the perpetual sustenance of the world, both of them, madbhâvah - whose Bhava - birth or influence comes from Me, meaning thereby ‘whose birth depends on Me’ or ‘whose power depends on Me’, yeshâm loke imâh prajâh - from whom, these subjects, in the form of sons and grandsons, etc., and in the form of disciple to disciple are being born continuously. || 6 ||

STANZA 7

etâm vibhutim yogam cha mama yo vetti tattvatah;  
so’vikampena yogena yujyate nâtra samshayah.

Translation- He who knows in truth this super-natural manifes-
tation and multitude of auspicious qualities of Mine becomes united with
the unshakable Yoga of devotion. There is no doubt about this. || 7 ||

Commentary

Etām mama vibhutim - This glory of Mine (super-natural manifesta-
tion) indicated by the creation and sustenance of the entire creation
depending on My will, yogam cha - and also Yoga - flawlessness and the
state of multitude of auspicious qualities being ever present in Me, tattvatah
- truly as they are, yo vetti - who knows, so’vikampena - firmly,
unshakably, yogena - by Yoga of devotion, yujyate - getting united, atra
na samshayah - there is no doubt. The meaning in these words of Mine
are in the knowledge of My glory and of My innumerable flawless divine
qualities which will augment one’s devotion to Me. || 7 ||

Now the Lord proceeds to explain that the knowledge of manifesta-
tion of His sovereign power indicated by Him being the only cause of
all and the promoter of all, brings about devotion and its augment, in the
stanza ‘Aham…etc.’

STANZA 8

aham sarvasya prabhavo mattah sarvam pravartate;
iti matvā bhajante mām budhā bhāvasamanvitāh.
Translation- I am the origin of all; everything proceeds from Me; thinking thus discriminating men of knowledge, with loving devotion, worships Me. || 8 ||

Commentary

Sarvasya - Of the entire world, prabhavah - origin, the cause, aham - I, mattah - from Me, by My will alone the entire universe proceeds in the state of living, iti - this is My peculiar natural, self-dependent supremacy, and Me being endowed with auspicious qualities like knowledge, power, etc., matvā - thinking of, budhāh - wise, highly discriminative, bhāva-samanvitāh - with a loving disposition of mind, being so, mām - to Me, endowed with hosts of divine qualities like, serenity, softness, exquisite beauty, sweetness, etc., bhajante - worship. || 8 ||

Now the Lord describes the mode of worship with feeling of intense love, in the stanza ‘Macchitāḥ…etc.’

STANZA 9

macchittā madgataprānā bodhayantah parasparam;

kathayantashcha mām nityam tushyanti cha ramanti cha.

Translation- With their mind fixed on Me, with their Prānas (senses) centered on Me, enlightening one another and speaking of Me, My devotees ever remain contented by enjoying the bliss in Me. || 9 ||
Commentary

Macchitâh - Mayi - In Me, the Lord of all, the boundless and unsurpassed happiness incarnate; whose mind is clung to Me means who are dispassionate elsewhere, mad-gata-prânâh - whose Prânâ - senses are centered on Me, the meaning is that they are unable to sustain themselves (stay in their body) without Me, parasparam bodhayantah - enlightening one another about My attributes, omniscience, power, parental affection, etc., learnt in the association of saintly men, nityam - always, mâm kathayantah cha - and narrating My divine and adorable life and deeds, tushyanti cha - and full of joy, remain contented, ramanti cha - they enjoy by clapping hands in singing My praise composed in prose or poetry in Sanskrit or in their local dialect. || 9 ||

STANZA 10

teshâm satatayuktânâm bhajatâm pritipurvakam;
dadâmi buddhiyogam tam yena mâmupayânti te.

Translation- To those who are ceaselessly united with Me, and who worships Me with intense love, I lovingly grant that Buddhi Yoga by which they become closely connected to Me. || 10 ||

Commentary

Evam pritipurvakam bhajatâm - Those who worship Me with intense love thus, satata-yuktânâm - who yearns for ceaseless union
with Me, teshâm - to those devotees endowed with aforesaid qualities, tam - that, buddhi-yogam - Yoga of knowledge (of My essential nature, My form, divine attributes and My super-natural glories) as described in stanza ‘kaschit-mâm vetti’ some rare one (devoting himself exclusively to Me, knows Me, in reality), aham dadâmi - I grant, yena - by which, buddhi-yoga - knowledge, te - those devotees, mâm - to Me, who am limitless, unsurpassed bliss itself, the Supreme Being - Shree Krishna, upayânti - come close to Me, serve Me. || 10 ||

The Lord declares that, ‘I destroy the entire mass of evils born of ignorance (in their hearts)’ in the stanza ‘Teshâm…etc.’

STANZA 11

teshâm evânukampârtham aham agnyânajam tamah;
nâshayâmyâtambahâvastho gnyânadipena bhâsvatâ.

Translation- Out of compassion for them alone, I, abiding as the brilliant lamp of knowledge in their minds, dispel the darkness born out of ignorance. ||11 ||

Commentary

Tesham - Of those aforesaid devotees of Mine, alone anukampârtham - (out of compassion) to bless them, agnyânajam - originated from ignorance - emerging from heaps of accumulated inauspi-
cious deeds of the past, impeding knowledge, *tamah* - delusion in the form of darkness causing evils like greed, desire or passion, wrath, pride, etc., *aham nâshayâmi* - I destroy. If asked how, to this, He says - *âtma-bhâvasthah* - Âtmâ - their mind, its *bhâva* - (mental) activity, *sthah* - abiding in, *bhâsvatâ* - luminous, *gnyâna-dipena* - by lamp in the form of knowledge, *nâshayâmi* - I dispel, as it is said, ‘As the blazing flames of fire rising upwards, accompanied by wind, burn out the room (completely), so Lord Vishnu abiding in the mind of a Yogi, burns out all blemishes.’ || 11 ||

Arjuna, desirous of knowing the glories and hosts of auspicious attributes of the Lord in detail, which were spoken of in brief earlier, extolling Shree Krishna, says in the following seven stanzas beginning with ‘Param brahma…etc.’

**STANZA 12-13**

*Arjuna uvâcha:*

param brahma param dhâma pavitram paramam bhavân;
purusham shâshvatam divyam âdidevamajam vibhum.

âhustvâm rishayah sarve devarshirnâradastathâ;
asito devalo vyâsah svayam chaiva bravishi me.

*Translation* - Arjuna said: You are the Supreme Brahma, the high-
est abode, and the supreme sanctifier. All the seers proclaim You as the eternal divine Purusha, the primal Lord, the unborn and all-pervading. All the divine sages Nârada, Asita, Devala and Vyâsa, describe You in the same way. Likewise You also proclaim this to me. ||12-13||

Commentary

Param Brahma - the Supreme Brahma, the highest abode, the support of everything, the greatest purifier, that which the Shruts and Smritis proclaim, ‘You alone are all this’. And again the Shruts and Smritis declare, ‘Nârâyana is the highest Brahma; Nârâyana is the Supreme truth; ‘of all sanctifiers the most sanctifying, most auspicious of all auspicious’, ‘the support of the Self, support of all,’ etc. Purusham shâshvatam (nityam) divyam ajam âdidevam vibhum - The eternal, constant, divine, unborn person, the primal Lord, and all pervading - (these adjectives are to be taken with the following words of the next stanza, tvam eva sarve rishayah âhuh - all the seers proclaim you.

Who are they? Devarshi Nâradah tathâ Asitah Devalah Vyâsah - The divine sage Nârada and also the great sages Asita, Deval, Vyâsa, etc., svayam cha eva bravishi - and You also proclaim this to me. These are their assertive statements - ‘This is the glorious Nârâyana dweller of the milky ocean, who has come to the city of Mathura leaving His serpent bed. This is the holy Dwârkâ city where (Shree Krishna) the
killer of Madhu (demon) resides. He is the Lord Himself, the ancient One and the Eternal Dharma. (Mahâ. Bh. Van. 88.24.25)

Those who are conversant with the Vedas and those who know the Self, declare the great minded Krishna to be the eternal Dharma (embodied), of all sanctifiers Govinda is the most sanctifying, of all auspicious He is the most auspicious, He abides in the three worlds, the eternal God of gods, Vishnu, the lotus-eyed, the unthinkable, the slayer of Madhu is where Lord Nârâyana, the Supreme Self is located, O Arjuna! There the entire universe, also holy places and temples are to be found. That is sacred, that is the great Brahma, that is the holy place, that is the grove of penance. There the divine sages, all Siddhas, and all those rich in penance, where the primal God, the great Yogi - Madhusudana dwells. That is the most sacred of sacred. Be assured of this truth. Krishna alone is the origin and dissolution of all beings. ‘From Krishna, this universe, consisting of movables and immovables, has come into existence,’ such are the other sayings of the sages. And also the statements of Shree Krishna Himself like, ‘There is nothing higher than Me, O Arjuna! I am the origin of all; everything proceeds from Me.’ ||12-13||

STANZA 14

carvametadritam manye yanmâm vadası keshava;
na hi te bhagavan vyaktim vidurdevâ na dānavâh.
Translation- O Krishna, I consider all this that You tell me as true. Indeed neither gods nor demons know of Your manifestations. || 14 ||

Commentary

O Keshava - O Krishna, yan-mâm vadasi - whatever you said to me, sarvam etadritam manye - all that I believe to be true because of you being possessed of attributes like (being my) relative, friend, teacher, and the refuge, etc. I take it all as the truth. (This is the meaning). He bhagavan - The Lord of all, te - Your, vyaktim - manifestation as a divine person, devâh - gods, who possess limited knowledge, na viduh hi - verily do not know; they are not aware that to favour them only, the Lord has taken birth (on the earth), na dånavâh - also the demons do not know your manifestation; they do not understand that this manifestation is for their chastisement. || 14 ||

STANZA 15

svayamevâtmanâtmânam vettha tvam purushottama;
bumabhâvana bhutesha devadeva jagatpate.

Translation- O Supreme Person, O creator of beings, O Lord
of beings, O God of gods, O protector of the world, You Yourself know Yourself as you are, by Yourself. || 15 ||

**Commentary**

He purushottama - O Supreme Person, âtmânam - in reality, as You are, svayameva - âtmanâ - Yourself by virtue of Your knowledge, tvam vettha - You know, he bhutabhâvana - O creator of beings, He bhutesha - O Lord, controller of beings, He deva deva - O God of gods, adored by gods. As gods are superior to men in form, nature and qualities, like that, you are the supreme to all of them in every respect, He jagatpate - O protector of the world. || 15 ||

**STANZA 16-18**

vaktum arhasyasheshena divyâ hyâtmavibhutayah;
yâbhir vibhutibhir lokânimâmstvam vyâpya tishthasi.
katham vidyâmaham yogimstvâm sadâ parichintayan;
keshu keshu cha bhâveshu chintyo’si bhagavanmayâ.

vistarenâtmano yogam vibhutim cha janârdana;
bhuyah kathaya triptirhi shrinvato nâsti me’mritam.
Translation- You ought to describe Your divine manifestations in their entirety, by means of which You abide pervading all these worlds.

O Yogi, how shall I know You by ever contemplating upon You? In what different modes are You to be meditated upon by me?

O Janârdana, tell me again in full about your divine attributes and glories, for there is no satisfaction for me in listening to your nectar-like speech. || 16-18 ||

Commentary

Divyah - Splendid, famous (as they are), ātmano vibhutayah - Your glories manifested for the sustenance, nourishment, control and protection of all, with their distinct magnificence, asheshena - all those, entirely, without reserve, vaktum arhasi - should tell, yâbhih vibhutibhih imân lokân vyâpya tisthasi - by which you stand pervading all these worlds.

‘What is the purpose for you to know the Vibhutis?’ To this doubt Arjuna replies in the stanza ‘Katham…etc.’ He yogin! - O Yogi! Possessing Yoga - Mâyâ - divine power of Yoga, (to address such a person the vocative case is used), katham - how, in what forms, sadâ - constantly, aham tvam parichintayan – should I meditate on You, vidyam - may I know, He bhagavan - Bhagavân is the one who possess Bhaga
(divine glories). (To address such one). The etymological meaning of the word Bhaga is given in the Vâyu Purâna, ‘Bhaga is defined as enlightenment and dynamism; the connotation of the word Bhaga is the six-fold (qualities) - entire glory, righteousness, success, wealth, knowledge, and dispassion’. Lord Parâshara has also said, ‘The connotation of the word Bhaga is knowledge, power, strength, glory, prowess, and brilliance in all their completeness and without any negative qualities. O Maitreya!’ Thus the word Bhagavân is a ‘powerful one’. Keshu keshu cha bhaveshu - And in what different modes, mayâ-tvam nityam chintyah asi – are You to be constantly contemplated upon by me.

He janârdana - O Krishna, He who enters, pervades, resides in the Selves of people (Janâ), or Janâ Ardayanti - whom people (Janâh) pray for their desired fruits is called Janârdana, to invoke Him, âtmanah - of yourself, yogam - the glory of Yoga characterised by omniscience, veracity of decision, omnipotence, being agent of everything, vibhutim cha - and divine manifestation, vistarena - in detail, bhuyah - again, kathaya – speak. If asked why? The answer is, hi - because, tvad vâkyam - Your speech, shrinvato me - while I listen there is no satisfaction as for one drinking nectar, there is no feeling of satiety. || 16-18 ||

Thus asked by Arjuna, the Lord said ‘Hanta…etc.’
STANZA 19

Shree Bhagavân uvâcha:

hanta te kathayishyâmi divyâ hyâtmavibhutayah;
prâdhânyatah kurushreshtha nâstyanto vistarasya me.

Translation - The Lord said: ‘I shall tell you of My divine manifestations (Vibhutis) those that are prominent among these. O Arjuna, there is no end to their extent. || 19 ||

Commentary

Hanta - A participle indicating favor, he kurushreshtha - O Arjuna, the best of the Kurus, divyâ - divine, luminous, i.e. known in the world, yâ âtmavibhutayah - Vibhuti (divine powers), the manifestations of My glory, te kathayishyâmi - I shall tell those to you, prâdhânyatah - those that are prominent; in order of prominence, (if this is the doubt) He replies, vistarasya Me - (of Mine) manifested exclusively with innumerable particulars, antah nasti - there is no end to their number, hi - definitely. || 19 ||

Describing the details of the divine forms in the remaining part of the chapter, He firstly describes His sovereignty indicated by being the Self of all, and the origin of all, etc., in the stanza, ‘Aham…etc.’

STANZA 20

ahamâtmâ gudâkesha sarvabhutâshayasthitah
ahamâdishcha madhyam cha bhutânâmanta eva cha.
Translation- O Arjuna, I am the Self, residing in the hearts of all embodied beings. Also I am the beginning, the middle, and also the end of all the embodied beings. || 20||

Commentary

He gudâkesha - O Arjuna, the conqueror of sleep, sarva-bhutâsaya-sthitah - residing in the region of the âsaye - means in the heart, sthitah - indwelling, âtmâ - Self, the holder of the body. Being so I am the holder and controller. With the same meaning is a Shruti as follows, ‘He who is dwelling in all beings is within all beings.’ (Brihad Up. 3.7.15). Aham âdih ca bhutânâm - I am the origin, the producer of all beings, Aniruddha and Brahmâ, madhyam ca - the middle state, of sustenance, I am, anta eva ca - and the end, doer of that (destruction). || 20||

STANZA 21-22

âdityânâmaham vishnur jyotishâm ravi râvishumân;
marichîrmatûrâsmaśi nakshatrânâmaham shashi.
vedânâm sâmavedo’msmi devânâm asmi vâsavah;
indriyânâm manashchâsmi bhutânâmasmi chetanâ.

Translation- I am Vishnu among the Âdityas; of the luminaries I am the radiant sun; among the Maruts I am Marici; among the constellations I am the moon; I am the Sâmaveda among the four Vedas, among the gods I am Indra; among the sense-organs I am the mind, and I am the life-force (consciousness) of all beings. || 21-22||
Commentary

Âdityânâm - Among the twelve Âdityas, vishnu - (I am) Aditya by name of Vishnu, jyotisam - among the luminous bodies, I am the amshumân - radiant, ravih - sun, marutâm - among the winds, marichih - (wind) named Marichi, I am; nakshatrânâm - of the group of constellations, shashi - the moon, the nurturer of herbs, that I am. This is a reference in common predicament on the basis of relation of body and its holder (the Self); the purpose is to indicate that all these are His divine manifestations.

Vedânâm - Of the four Vedas, sâma-vedah - I am the Veda called Sama which is largely in melody, as it is superior, devânâm madhye - of the gods, I am vâsava - Indra, indriyânâm - of all the sense-organs, manah cha asmi - I am the mind, bhutânâm - of all beings, that which is the life-force I am. Ahamasmi – Grammatically the genitive case is being used here for the words Âditya, etc., in the sense of specification; however in rare sentences like ‘bhutânâm asmi chetana’, the genitive case is in the sense of general relation. || 21-22 ||

STANZA 23-24

rudrânâm shankarashchâsmi vittesho yaksharakshasâm;
vasunâm pâvakashchâsmi meruh shikharinâmaham.
purodhasâm cha mukhyam mâm viddhipårtha brihaspatim;
senâninâmaham skandah sarasâmasmi sâgarah.
Translation- I am Shankara among the Rudras; the Lord of wealth among the Yakshas and Rakshasas; I am the God of fire among the Vasus; I am Meru among the mountains with beautiful peaks; know Me, O Pârtha, to be chief Brihaspati among family priests. I am Skanda among the commanders-in-chief; I am the ocean among the reservoirs of water. || 23-24 ||

Commentary

Moreover, rudrânâm - of the eleven Rudras, shankarah - I am Shankara, yaksha-rakshasâm - of Yakshas and Rakshasas, vitteshah - the deity of wealth, Vaishravana (Kubera), I am, vasunâm - of the eight Vasus, pâvakah - (God of fire) Vasu I am, shikharinâm - of great mountains rich in beauty of their crests, meruh - I am Meru.

O Pârtha, purodhasâm - of all the preceptors, know Me to be Brihaspati, i.e. My (divine) form, as he is the preceptor of gods, the foremost among the Angirasas; senâninâm - of the army chiefs, Skanda, the leader of the army of gods, I am; sarasam - among the great reservoirs of waters, sâgarah - ocean, I am. || 23-24 ||

STANZA 25-26

maharshinâm bhriguraham girâmasmyekamaksharam;
yagnyânâm japayagyo’smi sthâvarânâm himâlayah.
ashvatthah saravrikshânâm devarshinâm cha nâradah;  
gandharvânâm chitrarathah siddhânâm kapilo munih.

_translation_- Of the great sages I am Bhrigu; among words I am the syllable ‘Om’; of the sacrifices I am Japa-sacrifice; I am the Himalayas among the immovable objects. I am the banyan tree among the trees, I am Nârada among the divine sages, Chitraratha among the Gandharvas, and sage Kapila among those who have attained perfection. || 25-26||

 Commentary

Moreover, _maharshinâm_ - of the great seers like Marichi and others I am Bhrigu; _girâm_ - of words, _ekam-aksharam_ - one syllable ‘Om’ I am, this is the eternal name denoting Me, _yagnyânâm_ - of all sacrifices, _japayagnyah_ - sacrifice of repetition of My mantras, I am, _stâvarânâm_ - among all those immovables, I am the Himalayas; it is said before that I am Meru among the mountains, but here it is said, ‘I am the Himalayas among the immovable entities’; due to the difference between descriptions ‘immovable’ and ‘having peaks’ there is no fault (in saying so).

_Sarva-vrikshânâm_ - Of all trees, I am the banyan tree; _devarshinâm_ - of the divine sages; those gods who have attained the sagely status being visionaries of Mantras; of them I am Nârada - My
STANZA 27-28

ucchāihrāvasaṁasahvānām viddhi māmamrītodbhavam;
airāvatam gajendrānām narānām cha narādhipam.
āyudhānāmahām vajram dhenunāmasmi kāmadhuk;
prajanānashchāsmi kandarpah sarpānāmasmi vāsukih.

Translation- Know that of horses, I am Ucchāihrāva, risen from the ocean with the nectar; among the great elephants, know Me to be Airāvata; among men I am the king; I am the thunderbolt (of Indra) among weapons, of the cows I am the wish-fulfilling ‘Kāmadhuk’ cow, I am Kandarpa the cause of progeny, and Vāsuki among serpents. || 27-28 ||

Commentary

Ashvānām – Among horses, amritodbhavam - whose birth coincided with nectar at the time of the churning of the milky ocean, uccāihrāivasam - horse by that name; mām - My, vibhuti - (divine) form, viddhi - know, gajendrānām - among lordly elephants;
amritodbhavam airâvatam mâm – I am Airâvata which arose with the nectar, vibhutim viddhi – know My splendor; narânâm - among men, narâdhipam - king, the protector of people, mâm viddhi - know Me.

And also, Âyudhânâm - Of weapons, vajram - the thunderbolt, the weapon of Indra, I am; dhenunâm - of cows, kâmadhuk - the divine cow coming out from the churning of the ocean, (I am), prajanah - who generates progeny; kandarpah - I am Kandarpa, not merely the sexual sport, but is My divine form; sarpânâm - among serpents having a single hood, vâsuki - I am Vâsuki.

STANZA 29-30

anantashchâlsi nágânâm varuno yâdasâmaham;
prahlâdâdhashchâlsi dalityânâm kâlah kalatâmaham;
mrigânâm cha mrigendro’ham vainateyashcha pakshinâm.

Translation- I am Ananta among the multi-hooded serpents; I am Varuna among the aquatics; I am Aryamâ among the manes; Yama among the subduers; I am Prahlâda among the descendants of Diti (the Daityas); I am God of death among the reckoners; I am the lion among the beasts, and among the birds I am the eagle, son of Vinatâ.
Commentary

Nâgânâm – Among the multi-hooded serpents, ananta – I am Ananta, yâdasâm - of aquatic creatures, I am their Lord Varuna; pitrinâm – of deities named Pitris, I am their Lord Aryamâ; samyamataâm – of those who restrain and control, I am their Lord Yama, daityânâm – of those born in the family of Diti, prahlâdah - Prahlada, My devotee, who gives extreme delight, I am; kalayatâm – of those who reckon, i.e. of those who capture (beings), I am time; mrigânâm – of the wild animals, mrigendrah – I am the lion; pakshinâm – of birds, vainateyah - I am Garuda, the son of Vinata.

STANZA 31-32

pavanah pavatâmasmi râmah shastrabhritâmaham;
jhashânâm makarashcâsmi srotasâmasmî jâhnavî.
sargânâmâdirantashcha madhyam chaivâham arjuna;
adhyâtmavidyâ vidyânâm vâdah pravadatâmaham.

Translation- Of the sanctifiers I am the wind; of those who bear weapons I am Râma; I am a crocodile among the fishes; I am Gangâ among the rivers. OArjuna! In relation to creatures I am the beginning, the end, and the middle. Of sciences, I am the science of the Self; and I am the fair reasoning of those who argue. || 31-32||
Commentary

**Pavatâm** - Of sanctifiers, **pavanâh** – I am the wind; **shastrabhritâm** - of holders of weapons, **râmah** - son of Dasharatha, not merely a form but My great incarnation; **jhashânâm** - of the fishes, **makara** – I am the crocodile; **srotasâm** - of rivers, that which flow, **jâhnavi** – I am Bhâgirathi, i.e. Gangâ.

**He arjuna** - O Arjuna, **sargânâm** - of creatures that undergo creation; their **âdih** - cause, I am in every stage of creation, I am the one who causes it and who destructs it and sustains that what is created. There are those who are creators, of them, i.e. of those created, **antashcha** - those who are destroyers; **madhyam** – I am all the sustainers which sustain, meaning I am alone their impeller, **vidyânâm** - of all knowledge which are means to welfare, **adhyâtmavidyâ** – I am the knowledge of the highest principle Brahma; **pravadatâm** - of disputants, **vâdah** – I am the right type of reasoning, being superior to Jalpa (wrangling) and Vitandâ (fallacious speech). || 31-32 ||

**STANZA 33-34**

aksharânâmakâro’smi dvandvah sâmâsikasya cha; ahamevâkshayah kâlo dhâtâham vishvatomukhah.
I am the alphabet ‘a’ among letters and I am Dvandva (copulative compound) among compounds (grammatical). I alone am the indestructible time; I am the creator of all; I am death who carries away everything; I am the origin of the things yet to be born, I am fame, glory, speech, memory, intellect, courage, forgiveness, among the feminines.

Translation - I am the alphabet ‘a’ among letters and I am Dvandva (copulative compound) among compounds (grammatical). I alone am the indestructible time; I am the creator of all; I am death who carries away everything; I am the origin of the things yet to be born, I am fame, glory, speech, memory, intellect, courage, forgiveness, among the feminines.

Commentary

Aksharânâm - Of syllables, akârosmi - I am the letter ‘a’, being superior to all others; thus the Veda says, ‘The letter ‘a’ indeed is all speech.’ Sâmâsikasya - Of (grammatical) compounds, dvandvah - the compound called copulative, I am; the copulative compound is the superior, because both of its constituent words are considered to be equally important. The indeclinable, the adjectival, and the appositional compounds are inferior to copulative compound in the sense that importance is given to only one constituent; be it first or second in word in the compound, or some other word denoting different objects. Akshayah - Inexhaustible, kâlah - the deity presiding over time, I am; but in the (previous) sentence ‘kâlah kalayatâtma’ (stanza 30), time was referred to as that which is counted in years. Vishvatomukhah - The seer of all,
bhâshyam

448

BHAGAVAD Gîtâ BHÂSHYAM

Cha. 10

Bhrdhâtâ - the one who allots the fruits of good and bad actions, I am.

Sarvaharah - The destroyer of all, the death, I am;

Bhavishyatâm - of those that will be born, Udbhâvah - origin and welfare, I am Nârinâm - of feminine class; the seven female deities fame, etc., and also others, e.g., Murti (form), etc., I am. Those (deities) like fame, etc., people become praise-worthy; being related to them. They are My divine forms. (This is the purport).

STANZA 35-36

Brihatsâma tathâ sâmânâm gâyatri cchandasâtâmaham;
Mâsânâm mârgashirsho’hamritunâm kusumâkarah.

Dyutam cchalayatâmasmi tejastajjasvinâtâmaham;
Jayo’smi vyavasâyo’smi sattvam sattvavatânmaham.

Translation - I am Brihatsâma among the Sâman hymns; I am Gâyatri among the Vedic meters; I am Mârgashirsa among months; I am spring, the season of all fragrant flowers, of the seasons; I am the game of dice among the deceitful; I am the luster of the lustrous; I am victory of the victorious; I am effort of those who make an effort; I am the Sattva quality resulting in righteousness, knowledge, and renunciation, etc., of the virtuous. || 35-36 ||

Commentary

Sâmânâm - Of the Sâmans, I am Brihatsâma; similarly,
cchandasâm - among the meters of Riks, etc, I am called Gâyatri,  
mâsânâm - of the twelve months I am the month called Mârgashirsa,  
which is the cause of happiness of all due to the full new vegetations, etc.,  
and being free from cold and the hot sun, ritunam - of the six seasons,  
kusumâkarah - I am the spring season (Vasant), the beautiful and the  
prominent one, the treasure of all fragrant flowers.

Cchalayatam - Of those who are fraudulent with one another,  
dyutam - the act called gambling, I am, i.e. it is My divine form,  
tejasvinâm - of the lustrous, tejah - the luster characterised by undaunted  
spirit, again it is I; jayah - (victory), indicating superiority of the victorious  
in comparison with the defeated. (Udyamartanâm) vyavasâyah - The  
effort which produces definite result of the industrious, I am, or,  
vyavasâya - resolve of the resolute regarding any particular, I am.  
Sattvavatâm - Of virtuous people, sattvam – I am the effect of the  
Sattva quality, viz. piety, knowledge, dispassion, prosperity, etc. || 35-36||

STANZA 37-38

vrishninâm vâsudevo’smi pândavânâm dhananjayah;  
muninâm apyâhâm vyâsah kavinâmushanâ kavih.  
dando damayatâmasmi nitirasmi jighatâm;  
maunam chaîvâsmi guhyânâm gnyânâm gnyânâvatâmaham.
Translation- Of the Vrishni clan I am Vâsudeva; of the Pândavas I am Arjuna; I am Vyâsa among the contemplative sages; of the seers I am Ushanâ (Shukrâchârya); I am the power of punishment of those who punish; I am the policy of those who seek victory; of secrets I am the silence; I am wisdom of the wise. || 37-38 ||

Commentary

Vrusninâm - Among the Yâdavas, Vâsudeva - I am the Supreme Person manifested as the son of Vâsudeva, as it is said, ‘One who knows Me to be the Supreme Person without delusion.’ Pândavânâm - Of the sons of Pându, dhananjayah – Arjuna, famous as the incarnation of Nara, i.e. yourself, I am; muninâm - among sages devoted to contemplation on the principle of the Self and the Supreme Self; vyâsah - (I am) the son of Parâshara, the editor of the Vedas and composer of the epics; kavinâm - of the intelligent people, kavih - endowed with intellect, ushanâ - Shukrâchârya, I am.

Damayatâm - Of punishers (in case of transgression of the law), dandah - subduing power, I am; jigishatâm - of those desirous of victory, nitih - the policy which is instrumental to victory, I am; guhyánâm - of the secrets to be preserved, maunam- silence, the means to preserve, I am; gnyânavatâm - of those conversant with the principles of soul, god, Mâyâ, Brahma and Parabrahama, gnyânam - I am the understanding of things in true sense.
STANZA 39

yachchâpi sarvabhutânâm bijam tadahamarjuna;
na tadasti vinâ yatsyânmayâ bhutam charâcharam.

Translation- O Arjuna, I am that which is the seed of all beings, there are no movable or immovable things that can exist without Me. || 39 ||

Commentary

He arjuna - O Arjuna, what more shall I say? Sarvabhutânâm - Of all beings from Brahmâ down to immovable things, bijam - whatever seed may be (manifest or non-manifest) even that I am; charâcharam bhutam - whatever entities that exist, movable or immovable, mayâ vinâ yatsyât - whatever there may be, without Me, tat na (asti) - that absolutely does not exist; similarly Shruti says, ‘He who dwells in all beings, remaining as the inner core of all, whom all the beings do not know, whose body all the beings are, who controls all the beings from within, that is your Self, the inner ruler, the immortal.’ || 39 ||

The Lord says while concluding the description of the divine forms in the following stanzas ‘Na antah…etc.’

STANZA 40

nânto’sti mama divyânâm vibhutínâm parantapa;
esha tuddeshah prokto vibhutervistarō mayâ.
Translation- O Arjuna! There is no end to My divine manifestations. The extent of such manifestations has been thus described by Me only briefly. || 40 ||

Commentary

He paramtapa - O Arjuna, the torturer of enemies, mama divyânâm vibhutinâm antah nasti - there is no end to My divine forms. Esha vibhuteh vistarastu mayâ uddeshatah – I have briefly described the extent of My divine glory. || 40 ||

STANZA 41

yad yad vibhutimat sattvam shrimadurjitameva vâ;
tattadevâvagaccha tvam mama tejom’shhasambhavam.

Translation- Whatever being that is endowed with power, glory or prosperity, know that to be coming from a fraction of My power. || 41 ||

Commentary

Vibhutimat - Endowed with power to protect, control, etc.; shrimat - beautiful, or rich in wealth, food, etc.; urjitam - possessed of influence, power, etc., superior in the world; sattvam - the being; yad yad eva asti - whatever exists, tat-tad eva - that verily; mama - of Myself shining with the glory of all (good) qualities; tejom’
shasambhavam - Tejah - ability to overpower with (one’s) capacity and glory, etc., Tasya Amshena - by a portion of that, Samyuktah-sambhavo Yasya - who is born with such power, Tathâbhutam - such a being avagaccha - know. || 41 ||

STANZA 42

athavâ bahunaitena kim gnyâtena tavârjuna;
vishtabhyyâhamidam kritsnamekâmshena sthito jagat.

Translation- But what use is it to you to know all this to this extent? O Arjuna, I stand sustaining this whole universe with a fraction of My (Yogic) power. || 42 ||

Commentary

He arjuna - O Arjuna, etena bahunâ gnyâtena - but what will you do by knowing My divine forms to this extent? Idam – This, the visible immovable and movable, jagat - world, invisible world of Brahmâ, etc., to that world which is gross in the form of effect and subtle in the form of cause, ekanshena - as a fraction of ten thousandth of a ten thousandth part of My qualities and wealth. Avashtabhya ahmeva sthitah - I sustain firmly by My imperishable Self. Thus runs the saying of Parâshara, ‘On a fraction of ten thousandth part of a ten thousandth part of whom this energy, which is the universe, rests.’ Similar is the saying of Bhâgavata,
‘The Purusha (the Self) abides in the bodies created by the Karmas (deeds) performed by himself without his spiritual nature being effaced by anything from within or without in the midst of the cause and effect relationship. He is described as a ‘part’ (Amsha) of Thee, and Thou as the ‘Whole’ endowed with infinite puissance and excellences.’ (Sk. 10.87.20). One more statement from Bhâgavata is, ‘The Purusha is the beginning-less Âtmâ. He is not constituted of the Gunas of Prakriti (universal nature), but is distinct and superior to Prakriti. While he reveals everything in its distinctiveness, He Himself is self-revealing, requiring no other revealer. He has brought the forces of evolution together and set them in motion.’ (Sk. 3.26.3) || 42 ||

Thus ends the tenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 11

Vishvarupa-Darshana Yoga

The Vision of the Universal Form

In the last chapter the divine manifestations of the Lord possessed of sovereignty, and the controller of all, was narrated.

Now in this chapter it is described that the Lord showed His cosmic form to Arjuna who was desirous to have its vision.

Listening to the description of the Lord’s inconceivable supreme glory, Arjuna, wishing to visualise it, asks in the following four stanzas.

STANZA 1

Arjuna uvācha:

madanugrahāya paramam guhyamadhyatmasamgnyitam;
yattvayoktam vachastena moho’yam vigato mama.

Translation—Arjuna said: In order to bless me, my delusion has been dispelled by that speech of Yours, which is said to be a supreme secret concerning the individual Self. || 1 ||
Commentary

He bhaktavatsala - O devotee-loving Lord! Mad-anugrahâya - Out of kindness to me, to show favour to me who was deluded by bodily-ego, (misconception that the body is the Self), to remove it, paramam - supreme, guhyam - secret (knowledge), adhyâtma sangnyitam vachah - that what is said by the word ‘Adyâtma’ concerning discrimination between Self and (non-self) body, yat tvayâ uktam - that which has been spoken by You, tena - by that speech of Yours, beginning from the stanza ‘Ashocchyânanvashochastvam…etc.’ (2.11) up to the end of the sixth chapter, mama ayam mohah - this delusion, i.e. misconception of mine in the shape of identification of the body with the Self, vigatah - has entirely disappeared. || 1 ||

Having accepted the words spoken by the Lord beginning from the 7th up to the end of the 10th chapter, Arjuna speaks in the stanza ‘Bhavâpyâyau…etc.’

STANZA 2

bhavâpyayau hi bhutânâm shrutau vistarasho mayâ;
tvattah kamalapatrâksha mâhâtmyamapi châvyayam.

Translation- I have heard detailed accounts of the creation and destruction of all beings as issuing from You, O lotus-eyed Lord, and also about your immutable sovereign power. || 2 ||
Commentary

Bhutânam - Of the beings, tvattah - from you, the Supreme Lord, bhâv-apyayau - creation and dissolution, vistarashah - in detail, mayâ shrutau - I have heard, hi - definitely. He kamalapatrâksha - O Lord, whose eyes are very beautiful like the lotus petal, long and reddish at the corners; to invoke Him. Tava iti sheshah – ‘Tava’ (Your) should be added, avyayam - permanent greatness which has been described as ‘No body is greater than Me,’ ‘Me, who is the great God of beings, by not knowing My status which is beyond all,’ ‘One who knows Me, the unborn and without beginning, the greatest Lord of the worlds,’ ‘I am the origin of all, from Me everything proceeds,’ etc. || 2 ||

STANZA 3-4

 evametadyathâttha tvamâtmânam parameshvara;
drashtumicchâmi te rupamaishvaram purushottama.
manyase yadi tacchakyam mayâ drashtumiti prabho;
yogeshvara tato me tvam darshayâtmânamavyayam.

Translation- O Supreme Lord, even though You are as You have described Yourself, I wish to see that Lordly form of yours, O Supreme Person.

O Lord, If You think that it can be seen by me, then, O Lord of Yogis, please reveal Yourself to me with your vast divine glory. || 3-4 ||
He parameshvara - O highest Lord, âtmânâm - Yourself as (being) the ruler, creator, guardian, destroyer, controller, antagonistic to all that is evil, the ocean of countless auspicious qualities, and superior to all, yathâ tvam-âttha - as You have described, etat - it, evam - is certainly so. The meaning is, ‘I trust in whatever You have spoken.’ He purushottama - O Supreme Person, te - your, aisvaram - that form with multi dimensional divine wealth, the form that has great astonishing qualities, drashtum icchâmi - I wish to see.

‘If it is possible for me to see, then show me.’ Requesting thus, Arjuna speaks in the stanza ‘Manyase…etc.’

He prabho - O Lord, He yogeshvara - O Lord ofYoga, Yogah means Yogic wealth; those who possess Yogic powers are Yogah, yogânâm ishvarah - the Lord ofYogis, to address Him, tat - that your form with complete wealth, mayâ draught sakyam iti manyase - if you think that I may see it, tatâh - then, avyayam âtmânâm - that imperishable form ofYours as the ruler, creator, the destructor, the supporter of all, (that divine lordly form), me tvam darshaya - please show me. || 3-4 ||

Thus listening to the request from Arjuna, the Lord willingly showed that divine form, and narrated the following four stanzas.
STANZA 5

Shree Bhagavân uvâcha:

pashya me pârtha rupâni shatasho’tha sahasrashah;
nânâvidhâni divyâni nânâvarnâkritini cha.

Translation- The Lord said: O Arjuna, behold My hundreds and thousands of divine multi faceted forms of varied colors and shapes. ||5||

Commentary

Atha - When requested thus by Arjuna, he pârtha - O Arjuna! Shatashah sahasrashah cha - hundreds of, thousands of, nânâvidhâni - which include different types of forms of multi facets, nânâ varnâkritini cha - Varnâh - of various colors, white, red, yellow, black, etc., i.e. those having different types of colours and forms like tall, short, strong, weak (thin), etc., divyâni - divine, me rupâni - My forms, pashya - behold. ||5||

STANZA 6-7

pashyâdityân vasun rudrân ashvinau marutastathâ;
bahunyadrishtapurvâni pashyâshcharyâni bhârata.

ihaikastham jagatkritsnam pashyâdya sacharâcharam;
mama dehe gudâkesha yachchânyad drashtumicchasi.

Translation- O Arjuna, see in My form, the Âdityas, Vasus, Rudras, Ashvins, Maruts and many marvels never seen before.

O Arjuna, the whole universe with immovable and movable enti-
ties, centered in this body of Mine; and whatever else you desire to view, that also you will see. || 6-7||

Commentary

Mama dehe - In My single body, âdityân - twelve suns, vasun - eight gods of Vasu category, rudrân - eleven Rudra Gods, ashvinau - twin gods called Ashvinikumâra, tathâ marutah cha - and the forty nine gods of Marut category, pasya – behold, is to be taken with each term, he bhârata - O Arjuna, adrishta-purvâni - never seen by you before, bahuni-âscharyâni - various marvels, pashya - see.

He gudâkesha - O Arjuna! Sa-characharam - With the immovable and movable (world), iha - in this body of Mine, ekastham - centered in one, kritsnam - whole, jagat - universe, adya - just now, tvam pashya - you see, yat cha anyat - victory, defeat, etc., drashtum icchasi - you wish to see, tad api pashya - that also you will see. || 6-7||

To the utterance of Arjuna, ‘Can I can see that form?’ The Lord said ‘na tu…etc.’

STANZA 8

na tu mâm shakyase drashtum anenaiva svachakshushâ; 
divyam dadâmi te chakshuh pashya me yogamaishvaram. 

Translation- But you will not be able to see Me with your own eye, I will give you a divine eye. Behold My supreme Yogic powers. || 8||
Commentary

Anena tu - But, by this physical, sva-chakshushâ - eyes of yours, mâm - to Me, the divine, the supernatural, drashtum na shakyase - you will not be able to see, atah - therefore, te - to you, divyam chakshuh - divine eye, aham dadâmi - I give. By that divine eye, me - My, yogam - countless auspicious qualities that are ever-present in Me, aishvaram - the divine wealth with innumerable mighty glorious forms, pashya - see. || 8 ||

Sanjaya describes this incident to Dhritarâshtra in the stanza ‘evam…etc.’

STANZA 9
Sanjaya uvâcha:

evamuktvâ tato râjan mahâyogeshvaro harih;
darshayâmâsa pârthâya paramam rupamaishvaram.

Translation- Sanjaya said: O King, having spoken thus, Lord Hari, the master of great Yogis, then revealed to Arjuna the supreme lordly form. || 9 ||

Commentary

He râjan - O King Dhritarâshtra! Evam uktvâ - Having spoken thus, tato - then, mahâyogeshvarah - the Lord, the master of the Yogis who possess great Yogic powers, harih - Shree Krishna, who removes
the ordinary vision,

\[ \text{parthāya} \] - to Arjuna, the son of Prithā, \[ \text{paramam} \] - the supreme, \[ \text{aishvaram} \] - the form with innumerable great and wonderful manifestations, \[ \text{rupam darshayāmāsa} \] - showed His own form. || 9 ||

‘How is that form?’ To this, it is said in the stanza ‘Aneka...etc.’

**STANZA 10**

\[ \text{anekavaktra nayanam anekādbhuta darshanam;} \]
\[ \text{anekadivyābharanam divyānekodyatāyudham.} \]

*Translation*- Having many mouths and eyes, with many wondrous aspects, decked with many divine ornaments and carrying scores of divine weapons. || 10 ||

*Commentary*

\[ \text{Aneka-vaktra-nayanam} \] - Innumerable mouths and eyes are wherein, \[ \text{aneka-ādbhuta-darshanam} \] - in which many strange, astonishing things are seen, \[ \text{aneka divyābharanam} \] - wherein many divine, extra-ordinary ornaments are seen, \[ \text{divya-aneka-udyata-āyudham} \] - with many divine, unearthly weapons held erect, in that. || 10 ||

‘Again, how was that form?’ It is said in the stanza ‘Divya...etc.’

**STANZA 11**

\[ \text{divyamālyāmbaradharam divyagandhānulepanam;} \]
\[ \text{sarvāścharyamayam devam anantam vishvatomukham.} \]
Translation- Wearing divine garlands and raiment, besmeared with divine perfumes, full of all marvels, lustrous, boundless and having faces in all directions. || 11 ||

Commentary

Divya-mâlyâmbara-dharam - Divyâni - divine, Mâlyâni - flowers woven into a garland, Ambarâni - wearing different (divine) raiment, divya-gandhânulepanam - Divya - means celestial, smelling with divine fragrance, of sandal paste, etc., that form of His, sarva-âshcharyamayam - full of all wonderers, devam - shining, anantam - endless, boundless, vishvatomukham - having faces in all directions. This kind of form the Lord showed to Arjuna, (thus is the connection with previous stanza). || 11||

He (Sanjaya) narrates that divine form with an impossible example, in the stanza ‘Divi…etc.’

STANZA 12

divi suryasahasrasya bhavedyugapadutthitâ; yadi bhâh sadrishi sā syâdbhâsastasya mahâtmanah.

Translation - If the splendor of thousands of suns rising at once in the sky, that splendor may be like the splendor of the mighty Lord. || 12||

Commentary

Divi - In the sky, surya-sasrasya - Suryânâm - of the suns,
Sahasram - in thousands, means of multitude of uncountable suns, *yugapad-utthita* - rose all at once, *yadi* - if the splendor of a thousand suns rose all at once, *bhâh* - splendor, *tasya mahâtmanah* - of that mighty form of the great Lord, *bhâsah* - splendor, *sadrishi syat* - may slightly be similar to that. || 12 ||

STANZA 13

tatraikastham jagatkritsnam pravibhaktamanekadhâ; apashyaddevadevasya sharire pândavastadâ.

*Translation* - There, in that divine body of the God of gods, Arjuna beheld the whole universe with its many-fold divisions, residing in that single spot. || 13 ||

*Commentary*

*Tatra* - There, in that form having characteristics of so many mouths, eyes, etc., as said before, *deva-devasya* - Devânâm - for gods such as Brahmâ, etc., and for uncountable liberated souls, *ishah* - who is the object of worship, *sharire* - in that divine form, *anekadhâ pravibhakta* - divided into manifold forms like multitude of enjoyers, i.e. Selves, the places of enjoyment, and the means of enjoyment, *kritsnam* - entire, with Prakriti and Purushas, etc., *jagat* - the universe including immovable and movable entities, *ekastham* - abiding in one
place, pandava - Arjuna, having divine vision given by Shree Krishna, tada apashyat - saw, at that time. || 13 ||

‘On viewing that divine form, what did Arjuna do?’ To this (his reaction) is explained in the stanza ‘Tatah...etc.’

STANZA 14

tatah sa vismayâvishto hrishtaromâ dhananjayah; pranamyâ shirasâ devam kritânjalirabhâshata.

Translation- Then, overcome with amazement and his hairs standing erect, Arjuna, bowing his head before the Lord and with his hands folded, spoke to the Lord. || 14 ||

Commentary

Tato - Then, having seen the universal form, vismayâvishtah - being overcome with amazement at the sight of the marvelous form, hrishtaromâ - with hairs standing erect, sah - he, i.e. dhananjaya - Arjuna, devam - to the Lord, the only support of the entire universe, the promoter of all, the ocean of all auspicious attributes like infinite knowledge, strength and supremacy, shirasâ pranamyâ - bowing his head before Him, kritânjalih - with folded hands, abhâshata - spoke. || 14 ||

Arjuna, speaks in the following seventeen stanzas beginning with the ‘Pasyâmi...etc.’
STANZA 15

Arjuna uvâcha:

pashyâmi devâmstava deva dehe,
sarvâmstathâ bhutavisheshasanghân;
brahmânamisham kamalâsanastha-
mrishimshcha sarvânuragâmshcha divyân.

Translation- Arjuna said: I behold, O Lord, in Your body, all the gods and the hosts of diverse beings, celestial seers, celestial snakes, and the lotus seated Brahmâ, Rudra and others. || 15 ||

Commentary

He deva - O Lord! Tava dehe - In Your body, devân - all gods, Indra, etc., tathâ sarvân bhuta-vishesha-sanghân - all diverse classes of living beings, Jarâyuja (born from the womb), etc., divyân rishin - the celestial sages like Bhrigu, Vasishtha, etc., urgân - the great snakes like Takshaka, kamalâsanastham - seated in the middle-stalk of the lotus-like earth, i.e. seated on the Meru mountain, or Brahmâ, sitting on a lotus, stemmed from Your navel, cha isham - and Rudra, aham pashyâmi - I see. The term ‘Pashyâmi’- I see, is to be added to each sentence. || 15 ||
STANZA 16

anekabâhuðudaravaktranetram,
pashyâmi tvâm sarvato’nantarupam;
nântam na madhyam na punastavâdim,
pashyâmi vishveshvara vishvarupa.

Translation - I see You all over, O Lord of the universe, O universal form, having many arms, stomachs, mouths and eyes. Having such an infinite form, I see no end, no middle nor the beginning too, of You. || 16||

Commentary

He vishveshvara - O Lord of the universe, vishvarupa – O You of universal form, aneka-bâhu-udar-vaktra-netram - having manifold arms, stomachs, mouths, eyes, ananta-rupam - which has no end, rupam - having such a form, tvâm sarvatah pashyâmi - I behold You all over, anantatvât - on account of your infinite nature, tava - your, antam na - no end, madhyam cha - and no middle, punah tava - again your, âdim cha na - and no beginning too, pashyami - I see. || 16||

In the stanza ‘Kiritinam…etc.’ Arjuna specifically describes that form again. This is to say, after seeing the universal form, he speaks about the form of Lord Purushottama in the midst of the brilliance of Brahma.
STANZA 17

kiritinam gadinam chakrinam cha,  
tejorâshim sarvato diptimantam;  
pashyâmi tvâm durnirikshyam samantâd,  
diptânalârkadyutimaprameyam.

_Translation_- I behold You as a mass of light, magnificent all over, with a crown, holding a mace and disc, with immeasurable blazing light like burning fire and the sun, and hard to look at. || 17||

_Commentary_

Sarvatah - On all sides, diptimantam - Dipti - light, to Him whose form is bright, ata eva samantât sarvato diptânalârkadyutim - therefore whose luster is bright like crores of fire and suns, to Him, ata eva aprameyam - therefore immeasurable, tejo râshim - dazzling glow of light of Brahma (Brahm-jyoti), aham pashyâmi - I see, cha punah - and therein, kiritinam - wearing a crown on the head, gadinam - holding mace in one hand, chakrinam - holding disc in another hand; these two adjectives suggest that the Lord appears in the effulgence of imperishable Brahma with only two arms.

(Kaivalyarthibhih)durnirikshyam - hard to see for the seekers of Kaivalya, i.e. formless Brahma, in such a manner, tvam pashyâmi - I behold you. As it is said in the 10th Skandh of Shreemad Bhâgavata, ‘The sages shaking off the hold of Prakriti (Gunas), experience with concentrated mind the Brahma, the absolute Truth, infinite consciousness, the
eternal Being, the pure light of Self-consciousness (Brahmajyoti) that illuminates everything.’ ‘(Nanda and others) were astonished to find Krishna being extolled by the Vedas themselves.’ (10.28.15 - 17)

And in Harivamsa - ‘After that he saw that glittering light in the space (and), the form of Purusha pervading all of the worlds,’ and there in the same passage Lord’s words said to Arjuna, ‘You are seeing the intense divine light of Brahma, O Arjuna, that is My eternal luster. I am that Purusha, the ultimate, highest Brahma that pervades the world. He Bhārata! Know that pervading luster is Mine only,’ etc. ||17||

STANZA 18

tvamaksharam paramam veditavyam,
tvamasya vishvasya param nidhānam;
tvamavyayah shāshvatadharmagoptâ,
sanâtanastvam purusho mato me.

Translation- You are the Supreme, imperishable One, who is to be known, to be realised. You are the supreme abode of this universe, I know You are the absolute, the protector of eternal Dharma of intent devotion, the Supreme Person who is everlasting. ||18||

Commentary

Veditavyam - To be realised by Your intent devotees, paramam - means the Supreme One, aksharam - imperishable Brahma is indicated by the word ‘Akshara’; higher than that Akshara, as it is said in Shruts, ‘Higher and beyond Akshara’, that Lord Purushottam, You are alone,
asya - of this world which I see now here, param - supreme, nîdhânam - means in which something is protected, You are the foundation, the base, vishvâsyâ - of the universe, shâshvata-dharma-goptâ - You are the protector of the eternal, ancient law laid down by the Vedas, i.e. of Dharma of single-pointed devotion to the Lord, avyâyâh - imperishable, sanâtanâh - eternal, yah Purushah - that divine Person, Purusha who is praised by Vedas in the passages, ‘Who attains that divine Supreme Being,’ ‘There is nothing beyond and higher than the Purusha, that is the highest, supreme destination,’ ‘I know this great Purusha,’ etc., parama-Purushah tvam eva - You alone are the divine Person as described by the Vedas, (I behold), iti me matah - I understand that You are (the highest Purusha) born as the son of Vasudeva. || 18 ||

Again, having seen the universal form of the Lord, he (Arjuna) says to Him, ‘Anâdi…etc.’

**STANZA 19**

Anâdimadhyântamanantaviryam,  
anantabâhum shâshisuryanetram;  
pashyâmi tvâm diptahutâshavaktram,  
svatejasâ vishvamidam tapantam.  

**Translation** - I behold You as without beginning, middle and end, endowed with auspicious qualities like infinite valor, etc., having endless number of arms, having the moon and the sun for your eyes, mouths emitting burning fire, and You are warming the whole universe with Your radiance. || 19 ||
Commentary

Anâdi-madhya antam - Without beginning, middle and end, ananta-virya - here the word ‘Virya’ (valour) implies other qualities (narrated before), who possesses infinite qualities like Virya, etc., ananta-bâhum - who has uncountable arms, this suggests innumerable mouths etc., also, shashi-surya-netram - who has eyes like the moon and the sun, two on each face, giving peace and heat to the people, causing happiness to the gods and distress to the demons, dipta-hutâsha-vaktram - Diptah - burning, Hutâshah - fire; who has blazing fire in His mouth (or mouths), sva-tejasâ idam vishvam tapantam - warming the universe with Your own radiance, tvâm pashyâmi - thus I see You. || 19 ||

STANZA 20

dyâvâprithivyoridamantaram hi,
vyâptam tvayaikena dishashcha sarvâh;
drishtvâ’dbhutam rupamugram tavedam,
lokatrayam pravyathitam mahâtman.

Translation- Indeed, You alone have pervaded the inter-space between heaven and the earth and all the quarters. Seeing this marvelous and terrible form of yours, O Mahâtman, the three worlds are greatly overwhelmed with fear. || 20 ||

Commentary

Dyâvâ prithivyoh - Of the heaven and the earth, idama-antarma - this middle space, ekenâ tvaya vyaptam - is pervaded by You
alone, sarvåh dishåh cha - pervaded all over the ten quarters, hi - by You alone, he mahåtman - O great souled One! Adbhutam - Which was never seen before, ugram - terrible, tava idam rupam drishtvå - having seen such a form of Yours, loka-trayam - the people living in the three worlds, pravyathitam - are greatly overwhelmed with fear. (This is the purport). || 20 ||

STANZA 21

ami hi tvåm surasanghåh vishånti,
kechid bhitåh prånjalayo grinanti;
svastityuktåv maharshisiddhasanghåh,
stuvanti tvåm stutibhih pushkalåbbhih.

Translation- Verily, these hosts of gods enter into You, some frightened but with folded hands praise You. The bands of great sages and Siddhas, praise You with rich eulogies uttering words of ‘Hail’. || 21 ||

Commentary

Ami sura-sanghåh - These hosts of gods, tvåm vishånti - move towards You, with their eyes wide open with love, beholding You as the Supreme One. Among them, kechid bhitåh - some frightened, standing at distance, prånjalayah - with folded hands, grinanti - sing praises, maharshi-siddha-sanghåh-chå - and the hosts of great sages and Siddhas, Sanghåh means hosts of saints who know the nature of the Lord, svasti-itå - uttering ‘hail’, pushkalåbbhih stuvanti - praise with many eulogies. || 21 ||
STANZA 22

rudrâdityâ vasavo ye cha sâdhyâ,
vishve’shvinau marutashchoshmapâshcha;
gandharvayakshâsurasiddhasanghâ,
vikshante tvâm vismitâshchaiva sarve.

Translation - The divinities like Rudras, Âdityas, Vasus, Sâdhyas, Vishvedevas, the two Ashvins, Maruts, manes, the groups of Gandharvas, Yakshas, demons and Siddhas - all look upon You in amazement. || 22 ||

Commentary

The divinities, viz. Rudras, Âdityas, Vasus and those known as Sâdhyas, Vishve - the gods called Vishve, Ashvinau - the twin gods called by such name, and Marutah - the group of Maruts, Ushmapâh - those who drink hot portion of the offerings, called Ushmapâh - the gods known as Pitris, i.e. manes, Gandharva-yaksha-asura-siddha-sanghâ - the groups of Gandharvas, Yakshas, Asuras, and Siddhas, they all, with amazement, tvam vikshante - are looking at You. || 22 ||

STANZA 23

rupam mahat te bahuvaktranetram,
mahâbâho bahubâhurupâdam;
bahudaram bahudamshâkarâlam,
drishtvâ lokâh pravyathitâstathâ’ham.
Translation- O Mighty Armed! Seeing Your huge form having many mouths, eyes, arms, thighs, feet and looking fierce with many teeth, the world and I too have become panic stricken. || 23 ||

Commentary

Moreover, he mahâbâho - O mighty armed! Bahu-vaktra-netram - having numerous mouths and eyes, bahu-bâhu-uru-pâdam - having many more arms, thighs and feet, bahudaram - in which there are many stomachs, bahu-damshtrâ-karâlam - looking fierce with many more teeth, such form, mahat rupam drishtvâ - seeing that huge form of Yours, lokâh - people of three types - Your devotees, non-devotees, and all others, pravyathitâh - are frightened, tathâ aham - and I am also struck by terror. || 23 ||

He again expresses his panic-stricken state in the stanza ‘Nabhahsprisham…etc.’

STANZA 24

nabhahsprisham diptamanekavarnam,
yâttânanam diptavishâlanetram;

Número de identificador: 474
Commentary

Nabhah-sprisham - that touching the sky, who also pervades extremely high, diptam - blazing with light, aneka-varnam - Aneka means many, in whose form varied colours like white, black, yellow, etc., (are seen), vyāttānanam - with mouth widely opened, dipta-vishāla-netram - large resplendent eyes, tvām drishtvā - beholding You, he vishno! O all pervading! Pravyathitā-antarātmā - My mind is stricken with fear, dhritim - courage, shamam cha - and peace, na vindāmi -I do not understand. ||24||

STANZA 25

damshtrākarālāni cha te mukhāni,
drishtvaiva kālānasannibhāni;
disho na jáne na labhe cha sharma,
prasida devesha jagannivāsa.

Translation- O Lord of gods, on seeing Your mouths with fearful teeth, and looking like the consuming fire of cosmic destruction, I do not recognise the divisions of quarters, nor do I find comfort. O You, pervading the universe, may You be pleased. ||25||

Commentary

Jagannivāsa - Addressing Him who resides in the world as an indwelling Self, kālānasayasa-sannibhāni - like the fire of final destruction, damshtrākarālāni cha - and by the terrible contorted teeth causing fear, te mukhāni drishtva eva - by seeing Your mouths, dishah - divi-
sions of quarters, na jâne - I do not understand, sharma - I do not feel happy, or at ease, Bho Devesha - O Lord of gods! Prasida - May You be pleased. || 25 ||

‘If you want to see more, see it in My form,’ as it was said by Lord Shree Krishna, viewing that, Arjuna says in the following five stanzas.

STANZA 26

ami cha tvâm dhritarâshtrasya putrâh,  
sarve sahaivaśvanipâlasanghaih;  
bhishmo dronah sutaputrastathâ’sau,  
sahâsmadiyairapi yodhamukhyaih.

Translation- These sons of Dhritarashtra, together with hosts of kings, Bhishma, Drona, Karna, and the leading warriors of our side are rushing towards You. || 26 ||

Commentary

Avani-pâla-sanghaih - The group of kings like Jayadratha and others, sarve ami dhritarâshtrasya putrâh - with them all sons of Dhritarashtra, asmadiyaih-api - along with the warriors on our side like Shikhandi, Dhrishtadyumna, etc.; Bhishma, Drona, tathâ asau sutaputra - this son of Suta as well, i.e. Karna; all are rushing hurriedly towards You. (This is to be connected with words - ‘all are entering in your mouth’ in the next stanza). || 26 ||
STANZA 27

vaktriṇi te tvaramānā vishanti,
damshtrākarālāni bhayānakāṇi;
kechidvilagnā dashanāntareshu,
sandrishyante churnitairuttamāṅgiḥ.

Translation- Rushing to those fearful and awesome mouths having large teeth, some caught between the teeth are seen with their heads crushed. || 27 ||

Commentary

Vaktriṇa- Mouths; how are these mouths? Damshtrā-karālāni bhayānakāṇi - terrifying on account of large and dreadful teeth, kechit dashanāntareshu - between the gaps of those awesome teeth, vilagnāḥ - caught, churnitah - cut into pieces, uttamāṅgiḥ - their heads, mayā sandrishyante - are seen by me. || 27 ||

He illustrates the way they enter into the Lord’s mouth in the stanza ‘Yatha...etc.’

STANZA 28

yathā nadināṁ bahavo’mbuvegāṁ,
samudramevābhimukhāṁ dravanti;
tathā tavāmī nara-loka-viṁśaṁ,
vishanti vaktrāṇya-viṁśaṁ.
Translation - As many swift currents of rivers rush towards the sea, so do these heroes of the world comprising of men enter Your flaming mouths. ||28||

Commentary

Nadinâm - Of the rivers like Gangâ, Yamunâ, etc., bahavo - many, ambuvegâh - streams of water, abhimukhâh - flowing towards the ocean, yathâ samudram-eva dravanti - as they enter the ocean alone, tathâ ami - in the same way those standing in both armies, naralokavirâh - heroes of the world of men, abhivijvalanti - blazing on all sides, tava vaktrani - Your mouths, vishanti - enter into; another reading is abhito jvalanti - flaming on all sides (which is of the same meaning). ||28||

In the above stanza, giving instances of those entering unknowingly, he now illustrates those entering knowingly, in the next stanza ‘Yathâ…etc.’

STANZA 29

yathâ pradiptam jvalanam patangâ,
vishanti nâshâya samriddhavegâh;
tathaiva nâshâya vishanti lokâs,
tavâpi vaktrâni samriddhavegâh.

Translation - As moths rush swiftly into the blazing fire to their destruction, so do these men swiftly enter Your mouths to perish. ||29||
Pradiptam jvalanam - Into the blazing flames of fire, patangâh - moths, samriddha-vegâh - rush swiftly, as though they, nâshâya vishanti - enter into death knowingly, tathâ eva lokâh - so do these men like Duryodhana, etc., samriddha-vegâh- being in high speed, tava vaktrâni - Your mouths, nâshâya vishanti - rush to meet their destruction. || 29 ||

STANZA 30

lelihyase grasamânah samantâl, lokân samagrân vadanair jvaladbhih; tejobhirâpurya jagatsamagram, bhâsastavogrâh pratapanti vishno.

Translation- Swallowing all these men from all sides, with Your fiery mouths, You lick them up. O Lord Vishnu, Your radiant rays, filling the entire universe, burns it all. || 30 ||

Commentary

Moreover, samgrân lokân - all these men and warriors who are entering fast, jvaladdbhih - by flaming, vadanaïh - mouths, sarvato grasmânah - devouring on all sides, lelihyase - You lick them up, he vishno - O Lord Vishnu, tava-ugrâh - your fierce, bhâsah - rays, tejobhih - with their radiance, samagram jagat - whole world, i.e. universe, apurya - by pervading it, pratapanti - scorch it. || 30 ||
WHO ARE YOU, HAVING THIS TERRIBLE FORM, FOR WHAT PURPOSE HAVE YOU ASSUMED SUCH FORM?, ASKS ARJUNA IN THE STANZA ‘ÂKHYÂHI…’

STANZA 31

âkhyâhi me ko bhavânugrarupo,
naîmo’stu te devavara prasida;
vignyâtum icchamâ dvävantamâdyam,
na hi prajânâmi tava pravrittim.

Translation- Tell me who you are, having this most fierce form! Salutation to you, O Supreme God. Be gracious, I wish to know you, the primal being. I do not understand the purpose of such activity of yours. ||31||

Commentary

Ugra-rupah - With this terrible form, ko bhavân - who are you? Ādyam - The primal being, vignyâtum icchami - I desire to know, bhavantam - you, na prajânâmi - I do not understand, imâm cha tava pravrittim - the purpose of your activity, why are you doing the things you are doing, I do not understand. Hi - Indeed, me âkhyâhi - please tell me, namo’stu te - my obeisance to you, he deva-vara - O Supreme God, prasida - please be gracious. ||31||

Thus requested by Arjuna, the Lord Himself explained why He has manifested Himself in such a way, in the following three stanzas ‘Kâla…etc.’
Shree Bhagavân uvâcha:

kâlo’smi lokakshayakrit pravriddho,
lokân samâhartumiha pravrittah;
rite’pi tvâm na bhavishyanti sarve,
ye avasthitâh pratyanikeshu yodhâh.

Translation- The Lord said: I am the Time, destroyer of the worlds, highly developed in this terrible form. Here I am active to destroy. Even without you, none of the warriors arrayed in the hostile army shall survive. || 32 ||

Commentary

Lokânâm kshayakrit - Destroyer of the worlds, pravriddhah - developed in a terrible form, kâlah asmi - I am the Time. Lokan - Unrighteous people who have become burden to the Earth, samâhartum - to destroy, iha - here, on the Earth, pravritto’smi - with this intention I have begun to act. Atah - So, pratyanikeshu - Pratyanikâni - armies hostile to each other, in those, i.e. in the army of Bhishma, Drona, Jayadrath, etc., ye avasthitâh yodhâh - those warriors who are arrayed here, tvâm-rite - without your effort, na bhavishyanti - they will not remain, will not survive, yadvâ - all except you, who is going to destroy them, they will not live, will not survive. || 32 ||
STANZA 33

tasmât tvam uttishtha yasho labhasva,
jitvâ shatrun bhungkshva râjyam samriddham;
mayaiwaite nihatâh purvameva,
nimittamâtram bhava savyasâchin.

Translation - Therefore, arise and win the fame, conquering the enemies, enjoy a prosperous kingdom. They have been already slain by Me. So Arjuna, you great bowman, be just an instrument. || 33 ||

Commentary

Yasmâd - On account of My determination alone, without your activity, all these will die, tasmât tvam - (such being the case) so you, uttishtha - rise, come on to fight. Yasho labhasva - win the fame that ‘Bhishma, etc., (who are un-conquerable even for Indra, etc.) are slain by Arjuna in the battle,’ jitvâ shatrun - conquering the enemies, samriddha râjyam bhungkshva - enjoy a prosperous kingdom. Ete - These your enemies, purvam eva - even before your battle, mayâ eva - by Me in the form of Time, nihatâh - are as good as killed, he savyasâchin - O Arjuna, you great bowman, atah tvam nimittamâtram bhava - therefore you need only to be an instrument. || 33 ||

Again the same fact is explained in detail in the stanza ‘Dronam…etc.’

STANZA 34

dronam cha bhishmam cha jayadratham cha
karnam tathâ’nyânapi yodhavirân;
mayâ hatâmstvam jahi mā vyathisthâ
yudhyasva jetâsi rane sapatnân.

Translation- Slay Drona, Bhishma, Jayadratha, Karna and the other heroic warriors too, who have been already killed by Me. Do not feel distressed, therefore fight, you will surely conquer the enemies. || 34 ||

Commentary

Drona, Bhishma, Jayadratha and Karna, anyân api - as well as other, yodhavirân - mighty warriors, mayâ hatân - who have been killed by Me, tvam jahi - you slay. Mā vyathisthâh - Do not be distressed with fear that ‘how it would be possible for me of little strength, to kill the great, powerful Bhishma, Drona and others,’ rane - in the battle, sapatnân - enemies, jetâsi - you will win. || 34 ||

Sanjaya, reporting this event to Dhritarâshtra, the son of Ambikâ, speaks in the stanza ‘Etad…etc.’

STANZA 35

Sanjaya uvâcha:
etacchru%C3%BAtvâ vachanam keshavasya,
kritânjalirvepamânah kiriti;
namaskr%C3%A6vâ bhuya evâha krishnam,
sagadgadam bhitabhitah pranamya.

Translation- Having heard this speech of Krishna, Arjuna, trembling with awe, bowed to Him, and with folded palms, again bowing, seized by fear, spoke to Krishna in a faltering voice. || 35 ||
Commentary

Keshavasya - Of the almighty Lord Keshava, etat - this, what is said in the last stanza, vachanam shrutvâ - having heard the speech, kritânjalih - with folded palms, kirîti - Arjuna, wearing the crown gifted by Indra, vepamânah - trembling, krishnam namaskritvâ - bowing to Krishna, bhîtbhîtah - overcome by fear, pranamyâ - bowing down, bhuyah - again, sagagdâdam - in faltering accent, krishnam-âha - said to Krishna. || 35 ||

In next ten stanzas from ‘Sthane…etc.,’ Arjuna speaks by praising the Lord.

STANZA 36

Arjuna uvâcha:

sthâne hṛishikesa tava prakirtyâ,
  jagat prahrishyatyanurajyate cha;
  rakshâmsi bhitāni disho dravanti,
    sarve namasyanti cha siddhasanghâh.

Translation - O Krishna, by Your praises, it is but proper, the world attains intense happiness and the devotees rejoice at the praise of Yourself. Very rightly too, the demons flee in fear on all sides and all the hosts of Siddhas bow before You. || 36 ||

Commentary

Sthane - This indeclinable means - Arjuna said, ‘It is but proper’.
He hrishikesha - O Shree Krishna! Tava - Of Your wonderous form, prakirtyā - by singing glories, jagat - the world of gods, human-beings, etc., prahrishyati - intensely rejoices, and rightly it is that Your devotees sing Your glories, anurajyate cha - love You more and more, rakshānsi - demons, bhitāni dravanti - flee in fear, disho - on all directions; that is also befitting to Your glory, sarve siddha-sanghāh - all the hosts of Siddhas, Siddhānām - means of those who have obtained Yogic power, Sanghāh - hosts, namasyanti - bow before you; it is also quite proper. || 36 ||

To express ‘how all this is right,’ he says in the stanza ‘Kasmāt…etc.’

**STANZA 37**

kasmāchcha te na nameran mahātman,
gariyase brahmano’pyādikartre;
ananta devesha jagannivāsa,
tvamaksharam sadasattatparam yat.

*Translation*- O Great Being, why should they not salute You? You are higher than Akshara Brahma and the prime source. O infinite One, O Lord of gods, O support of the world, You are Akshara Purushottama, the Sat and the Asat, and which is beyond both. || 37 ||

*Commentary*

He ananta - O Ananta, to whose attributes and prowess there is
no limit, to address Him. He devesha - O Lord of gods. He jagannivâsa - the abode of the worlds, or who dwells in the entire world. Brahmano’pi gariyase - Who is greater than the imperishable Brahma, to Him, adi-kartre - You are the prime source of all, kasmât cha te na nameran - how and why should they not bow before You; pay obeisance to You, those aforesaid gods and Siddhas, etc.

Moreover, he mahâtman - O Great Soul, sad-asat - Sat - gross manifestation upto Vairâja, Asat - the subtle imperishable Brahma, tat param - higher than Sat and Asat, yad-aksharam - Akshara means which does not perish, i.e. You are the nature of Purushottama. The meaning is, ‘as You are endowed with the attributes as said above, what is strange in it, that all beings bow before You. || 37||

STANZA 38

tvamâdidevah purushah purâna-, stvamasya vishvasya param nidhânam; vettâsi vedyam cha param cha dhâma, tvayâ tatam vishvamanantarupa.

Translation- You are the Primal God and ancient Purusha. You are the supreme support of the world. You are the knower and that which should be known. You are the supreme abode. O Lord of infinite forms, this universe is pervaded by You. || 38||
Commentary

Âdidevah - The prime cause of gods such as Brahmâ, Shiva, etc., (in this compound word Âdidevah, the term ‘Deva’ is placed after Âdi, following the example of compound Râjadantâ), purânah - ancient, purushah - who is present before (creation) as Shruti declares, ‘I have been here for eternity, that is the faculty of being Purusha.’ You are the great Purusha called Vâsudeva, who is described by the Vedas.

Asya vishvasya param nidhânam - Nidhânam - in which something is placed, protected, the best support. The meaning is You are the best support dwelling in the inner core of the world which is Your body itself. Vettâ - Knower of the true nature of the Self, god (Shiva), Brahmâ and others, vedyam cha - and the object to be known by all Vedas and auspicious scriptures, param dhâma cha - You are the final abode which is to be obtained by all. He anantarupa - To address Him who has many forms such as Vâyu, etc. Tvayâ - By You, the Self of all, vishvam - the world, diverse with sentients and insentients, tatam - is pervaded. || 38 ||

Now he says, ‘abiding as an indwelling Self of all movable and immovable forms You alone are denoted by all names such as Vâyu, etc.’

STANZA 39

vâyuryamo’gnirvarunah shashânkah,
prajâpatistvam prapitâmahashcha;
namo namaste’stu sahasrakritvah,
punashcha bhuyo’pi namo namaste.
Translation - You are Vâyu, Yama, Agni, Varuna, Shashânka, Prajâpati and the great grandfather; salutation to You a thousand times, I bow again and again, before You. || 39||

Commentary

Vayuh - (You are) the wind, yama - the God of death, agnih - fire, varunah - the God of waters, shashânkah - the moon having the sign of a deer, prajâpatih cha - and Brahmâ, the grandfather of all, prapatâmaha - and as the father of Brahmâ You are the great grandfather, Vairâja Purusha, tvam (asi) - You are. The meaning is, You, being the indwelling Self of all the Selves like the Gods Vâyu, etc., occupying a particular body (Kshetra), You alone are denoted by the several terms by which these beings are known, as well. Ataha sahasrakritvah - So, thousand times, te - to You, namo namo’stu - I salute, again and again, bhuyah - once again, I pay repeated obeisance to You. || 39||

STANZA 40

namah purastâdatha prishthataste,
namo’stu te sarvata eva sarva;
anantaviryâmitavikramastvam,
sarvam samâpnoshi tato’si sarvah.

Translation - Salutions to You from the front and from behind. Salutions to You from all sides, O You the All, You are the one who pos-
sess infinite prowess and measure-less energy, You pervade all beings, therefore You are all. || 40 ||

Commentary

And again, he sarva - O the inner-Self of all sentient and insen-
tient entities! Purastât - in front of, te - to You, namah - I pay obei-
sance, prishthatah te namha - bowing to You from behind, atha sarvatah -
on all sides I pay my obeisance to You, anantavirya-amitavikramah -
here the word Virya suggests qualities like courage, valour, knowledge,
power, etc., Ananta means who has infinite power (Virya), Amita - im-
measurable, Vikramah - heroic action; who possesses such strength, He is of this kind (possessed of great power and heroic action), and He is with these attributes, with such a form, tvam - You, sarvam - the entire world mixed with movable, immovable entities, samâpnoshi - You fully pervade it being their inner substance, tatah - for this reason, sarvah - You are the one spoken of by terms Brahmâ, Indra, etc., for they both sentient as well as nonsentient constitute Your body, and as such are just Your modes. ‘Therefore You alone have them all as Your modes are signified by all terms standing for them.’ (This is the meaning). Thus Shree Râmânujâchârya has commented upon the term Sarvah. || 40 ||

Thus praising the Lord, he apologises Him for any disrespect shown on account of his close relationship in the following two stanzas.
stanza 41-42

sakheti matvâ prasabham yaduktam,
he krishna he yâdava he sakheti;
ajânatâ mahimânâm tavedam,
mayâ pramâdât pranayena vâpi.
yachchâvahâsârtham asatkrito’si,
vihârashayyâsanabhojaneshu;
eko’thavâpyachyuta tatsamaksham
tatkshâmaye tvâmaham aprameyam.

translation - Unaware of this majesty of Yours, either out of negligence or love, considering You to be a friend, I will have addressed You like ‘He Krishna’, ‘He Yâdava’, ‘O friend.’ Thus whatever was said by me with disrespect; and whatever dishonor was shown by me, O Achyuta, while wandering, playing, sleeping, or eating together, sitting by Your side; either alone or even in the presence of others, for all that misconduct, I beg You to forgive me, O You, who are incomprehensible. ||41-42||

Commentary

Sakhâ iti matva - Considering that You are my friend, tava mahimânâm - Your greatness as controller of all, idam - this majesty of Yours seen by my own eyes, ajânatâ - due to my ignorance, pramâdât - through negligence, pranayena - or even out of love (I called You) ‘He Krishna, He Yâdava, He Sakhâ, etc.’ (Here in Sakheti = Sakhe Iti - conjugation is Ârsha, i.e. used by sages) Yat prasabham uktam - Thus
whatever has been said as a joke, or in an insulting manner, \textit{tat tvam kshāmaye} - please forgive me for all that (rude behaviour), it should be connected with the fourth line of stanza 42.

\textbf{He achyuta} - O Krishna, \textit{yat avahasārtham} - jokingly, by comments, \textit{tvam-asat-kritah} - You were insulted, \textit{vihāra-sayyâ-āsana-bhojaneshu cha tvam asatkro’si} - while playing (if I have insulted You), \textit{sayyâyâm} - sleeping on the same bed, \textit{āsane} - while sitting together, \textit{bhojane} - eating from the same plate, I disregarded You, the meaning is I treated You with disrespect, \textit{ekah athavā tat samaksham} - while alone or in presence of others, disrespect was shown, that bundle of misconduct, \textit{aprameyam} - to You whose greatness is incomprehensible and unlimited, I apologise. \| 42 \|

Arjuna speaks about the same unimaginable, infinite glory of the Lord, in the stanza ‘Pitâ…etc.’

\textbf{STANZA 43}

\textit{pitâsi lokasya charâcharasya, tvamasya pujyashcha gururgariyân;}  
\textit{na tvatsamo’styabhyadhikah kuto’nyo, lokatraye’pyapratimaprabhâva.}

\textit{Translation} - You are the father of this world of immovable and movable entities. You are the teacher and most worthy of adoration for the people. There is none equal to You. How can there be another greater than You in all the three worlds? OYou of matchless might. \| 43 \|
Asya charâcharasya - Of the world of immovable and movable entities, pitâ asi - You are the father, the creator, ata eva lokasya pujyah - so You are worthy of adoration by the world, guruh - You are the teacher, giving good advice, ato gariyân - among all and from all point of view You are the greatest, ato lokatraye’pi - so even in the three worlds; first is the prime abode, i.e. Brahma-pur, which is the abode of uncountable liberated Selves; the second Loka is the Mahâdâkâsha, the abode of innumerable crores of Pradhâns (Prakriti), Purushas and Vairâja Purushas; the third one is the multitude of Lokas (worlds) in this Brahmânda (universe). In these three worlds as well, tvat samah - comparable, equal to You in form, nature, qualities, prowess, etc., na asti - nobody is there; on account of absence of any other controller, originator, promoter of all, the greatest God, kuto anyah - how could there be any other, abhyadhikah - greater than You? Ato he apratima-prabhâvah - With whom no body stands in comparison, such quality is addressed to Him.

STANZA 44

tasmâtpranamya pranidhâya kâyam, prasâdaye tvâmamishamidyam; piteva putrasya sakheva sakhyuh, priyah priyâyârhasi deva deva sodhum.
Translation - Therefore, O Lord, saluting and prostrating my body in whole hearted obeisance, I beg Your mercy, O adorable Lord, it is appropriate for You to bear with me as a father does with his son, as a friend does with a friend, and as a husband does with his loving wife.

Commentary

Tasmâd - As You are greater in all respect, kâyam pranidhâya - by prostrating my body on the earth, pranamya - bowing in total surrender, isham - Lord of all, idyam - worthy of praise, tvâm-aham prasâdaye - I beg You, hence may You kindly tolerate my heaps of misbehavior. He gives examples of tolerance in faults, piteva putrasya - like a father bearing insults from the son, sakhâ iva sakhyuh - like a friend bears the insult from a friend, priyâyah priyah – like a husband bears an insult from a devoted wife. Similarly, he deva - O God, sodhum arhasi - You are fit to bear my mistakes (it is to be connected like this). The euphonic combination is Ârsha in the term Priyâyah-arhasi; and the term ‘Iva’, i.e. ‘like’ is also absent.

Arjuna, thus begging for pardon for his misbehaviour, again prays to Him in the following two stanzas.

STANZA 45

adrishtapurvam hrishito’smi drishtvâ, bhayena cha pravyathitam mano me; tadeva me darshaya deva rupam, prasida devesha jagannivâsa.
Translation- O Lord, having seen Your never seen before form, I am thrilled. However my mind stricken with fear, O Lord of the gods, be gracious and show me that (usual) form of Yours, O abode of the universe. || 45||

Commentary

He deva - O Lord, adrishta-purvam - Your wondrous, horrifying form which was never seen before, drishtvâ - having seen it, hrishito’smi - I am thrilled. However, bhayena cha pravyathitam manah me - my mind is stricken with fear, ato he jagannivâsa - therefore, O abode of the world, tadeva - that very form, me darshaya - please show me that very form of Yours as my friend; do favour me by showing that (old) form of Yours as my friend, prasid - be gracious, he devesha - (addressed to the Lord), O You, the Lord of divinities who are endowed with attributes belonging to Prakriti (like Indra, etc.) and those endowed with supernatural attributes (like Vairâj Purusha). || 45||

Arjuna speaks about the same familiar form in stanza ‘Kiritinam…etc.’

STANZA 46

kiritinam gadinam chakraham hastam,
icchâmi tvâm drashtumaham tathaiva;
tenaiva rupena chaturbhujena,
sahasrabâho bhava vishvamurte.
Translation- I wish to see You as before, with a crown and holding a mace and discus in Your hands, O Lord with thousand arms, O Lord of universal form. Assume again that same four armed form.

Commentary

Kiritinam - Wearing a crown on Your head, gadinam - holding a mace, chakrahastam - holding a disc in one hand, tvâm - Your form, tathaiva - which I have seen before, in the same way, drashtum aham icchāmi - I wish to see, he sahasrabāho - O You the thousand armed, he vishvamurte - O Lord of universal form, chaturbhujena - O You, the master of the four armed attendants like Nand, Sunand, etc. If this term is split like - Chaturbhujānām + Inha, (Inha means master, Swāmi) this would imply that Arjuna is saying, ‘Become visible in that old form having two arms which I have seen before.’ By the two adjectives, i.e. ‘Gadinam’ and ‘Chakrahastam’, Lord’s two armed form is suggested.

Objectively speaking, the description with the word ‘Chaturbhujena’ ending in an instrumental case is delightful; meaning ‘having four arms,’ as this form was seen by Arjuna previously. Shree Hari has clearly said so in the Vachanāmrīt (in the 18th Vachanāmrīta of Loyā chapter) and in the 126th Tarang of Sudhāsindhu. || 46 ||

The Lord, appeased by Arjuna’s humble speech, says in the following three stanzas.
STANZA 47

Shree Bhagavân uvâcha:

mayâ prasannena tavârjunedam,
rupam param darshitamâtmayogât;
tejomayam vishvamanantamâdyam,
yanme tvadanyena na drishtapurvam.

Translation- The Lord said: By My grace, O Arjuna, I have shown you through My own power of Yoga, this supreme, effulgent, primal and infinite cosmic form, which was never seen before by anyone else than you. || 47 ||

Commentary

He Arjuna! Tejomayam - Abounding in effulgence, vishvam - in the form of the universe, anantam - infinite, this adjective is indicative of the beginning and the middle, means without beginning, middle and end, âdyam - the primal cause of all, tvad anyena - by anyone else besides a friend like you, na drishtapurvam - not seen before, yanme rupam - this supreme form of Mine, prasannena mayâ - (exhibited by Me) being pleased (with you), âtma-yogât - by My power of Yoga of the nature of truth-willed-ness, etc., tava darshitam - is shown to you. || 47 ||

‘It is difficult, and very rare to have this kind of vision of My form,’ thus the Lord speaks in ‘Na...etc.’
STANZA 48

na vedayagnyâdhyayanairna dânaír,
na cha kriyâbhirna tapobhirugraiḥ;
evam rupah shakya aham nriloke,
drashtum tvadanyena karupravira.

Translation- Neither through the study of the Vedas, nor by sacrifices, nor by giving gifts, nor by rituals, nor by hard austerities, can I be seen in the form like this, by anyone else than you, O Arjuna, in the world of mortals. || 48 ||

Commentary

Bhoj kurupravira - O Arjuna, the foremost among Kurus, nriloke tvat-anyen - in this mortal world none else who is void of devotion, except one like you, veda-yagnya-adhyanaíh - by virtue of knowledge of the Vedas and the lore of Yagnya, i.e. sacrifice, like Kalpa Sutras, etc; here by word Yagnya - knowledge of the procedure of sacrifice and all related branches that are useful for Yagnya, should be known. Learning or studies (Adhyayan) implies knowing by heart the text (Vedas and others) as well as the knowledge of the meaning; (by all these), evam rupah aham - this form of Mine, drashtum na shakyah - this from is not possible to visualize, tatha - also, dânaíh - by giving gifts of gold, etc, it is not possible to see this form of Mine. Kintu - But, because of My grace, you are able to have this kind of vision. (This is the meaning). Here
Sakhyah + Aham - the absence of Sandhi (euphonic combination) is Ārsha, i.e. used by sages. In this stanza by a single na - not possible; negation was obvious but its use with every term is to show firm negation. Na cha kriyabhih - And not by rituals; here, by cha - and - other means that are not mentioned, are to be assumed. || 48 ||

‘If you are disturbed by the sight of My cosmic form, now see My previous form,’ thus the Lord assures in the stanza ‘Ma...etc.’

**STANZA 49**

må te vyathâ må cha vimudhabhâvo,
drushtvâ rupam ghoramidringmamedam;
vypetabhih pritamanâh punastvam,
tadeva me rupamidam prapashya.

**Translation** - Seeing such a dreadful from of Mine as this, do not be afraid or be perplexed; be free from fear and be pleased, behold once again that same (familiar) form of Mine. || 49 ||

**Commentary**

Idrig-ghoram - Such a dreadful form having innumerable arms, etc, mama idam rupam drishtva - having seen this form of Mine, te vyatha ma (bhavatu) - may you not be disturbed, te vimudha bhâvah cha - and nor your mind be perplexed, vyapetabhih - being free from fear, pritamanah - be pleased and composed, punah tadeva me idam - again the same, this prior form of Mine, tvam prapasya - you behold.
Having spoken thus, Shree Krishna showed His earlier form (to Arjuna). Sanjaya conveys this to Dhritarashtra in ‘Iti…etc.’

**STANZA 50**

*Sanjaya uvācha:*

\[\text{ityarjunam vāsudevastathoktvā, svakam rupam darshayāmāsa bhuyah;}\]
\[\text{āśhvāsayāmāsa cha bhitamenam, bhutvā punah saumyavapurmahātmā.}\]

*Translation*- Sanjaya said: Having spoken thus to Arjuna, Shree Krishna once more revealed to him His own (usual) form. And He, the Mighty Being, assuming again His gentle form, assured him who had been struck with fear. || 50||

*Commentary*

Vāsudevah Arjunam prati - iti evam uktvā - Having spoken thus to Arjuna, Shree Krishna, the son of Vasudeva, tathā eva svakam rupam - then the same form of Himself, looking beautiful with a crown, arm-ornaments, ear-ornaments, mace, disc and the Shreevatsa mark on the chest, Kaustubha gem, floral garland, yellow silken wear, etc., bhuyah darshayāmāsa - revealed once more, mahātmā - the store house of auspicious qualities like being of true resolve, compassion, omniscience, the sovereignty over all, etc., punah saumya-vapuh - manifesting His gentle form again, bhitam enam - to him, Arjuna who was frightened, by
the sight of the horrifying form, āśhvāsayāmāsa - assured him. || 50 ||

Thus assured, Arjuna being pacified, said to Lord Shree Krishna in ‘Drishtvā…etc.’

**STANZA 51**

_Arjuna uvācha:_

drishtvedam mānusham rupam tava saumyam janārdana;
idānimasi samvṛttah sачetāh prakṛtim gatah.

_Translation-_ O Krishna, having beheld this gentle human form of Yours, I have now become composed in mind and have regained my normal state. || 51 ||

_Commentary_

_He janārdana -_ O Krishna! Saumyam - The gentle form, only the sight of which brings peace to His devotees, mānusham - assuming the human-like form for the good of numerous people, tav idam rupam drishtvā - thus seeing this form of yours, idānim - now, sачetāh - composed in mind, samvṛttah - I have become, prakṛtim gatah - I have regained my normal state. || 51 ||

Hearing these words of Arjuna, the Lord said in the stanza ‘Sudurdarsham…etc.’
STANZA 52

Shree Bhagavân uvâcha:

sudurdarshamidam rupam drishtavânasi yanmama;
devâ apyasya rupasya nityam darshanakângkshinah.

Translation- The Lord said: It is very difficult to get sight of this form of Mine which you have seen. Even the gods ever long to behold this form. || 52 ||

Commentary

Mama idam - This form of Mine as a controller, ruler of all, creator of all, destructor of all, yad rupam drishtavân asi -that form of Mine which you have seen, sudurdarsham - is not possible for anybody than you to see, therefore devâ api - even the gods, asya rupasya - of this cosmic form, nityam - always, darshana kângkshinah - long to behold, tathâpi - however, due to being devotion-less, they will never have the vision to see this type of My from. (This is the meaning). || 52 ||

‘Why it is so?’ To this question the Lord says in the stanza ‘Nâham…etc.’

STANZA 53

nâham vedairna tapasâ na dânena na chejyayâ;
shakya evamvidho drashtum drishtavânasi mâm yathâ.
Translation - Not by the Vedas, nor by austerities, nor by gifts, nor by sacrifice, can I be seen in such a form as you have seen Me.

Commentary

Yathā tvam mām drishtvan asi - As you have seen Me, evam vidhah - this view of, aham - Mine (such surprising sort of My form), vedaih - by study of the Vedas, drashtum na shakyah - is not possible to visualise, tapasā na - not by penance, dānena cha na - not by hosts of gifts, na cha ijjayāḥ - nor by sacrificial worship, a person can see Me. The meaning of this stanza is already said in ‘Na-veda-yagnya-adhyāyanaih’ (48). It is repeated to stress the very rarity of the sight of His cosmic form.

In that case, ‘How and in which way will others have the vision of this (unique) form of Yours?’ To this question the Lord answers in the stanza ‘Bhaktyā…etc.’

STANZA 54

bhaktyā tvananyayā shakyaṁ aham evamvidho’ṛjuna;
gnyātum drashtum cha tattvena praveshtum cha parantapa.

Translation - By single minded devotion alone, O Arjuna, it is possible to know truly, to see and to enter into Me, who I am in this form, O (Parantapa) harasser of foes.

Commentary

He arjuna - O Arjuna! He parantapa - ‘Parantapa’ is ad-
dressed to him who destroys the inner enemies like lust, rage, greed, egoism, which disturbs a person. Ananyayâ - By exclusive devotion to Me, bhaktyâ-tu - by deep love indeed, evam vidhah aham - I, who am of this form, tattvena - in the true sense, gnyâtum - could be realised, drashtum - could be seen, praveshtum cha shakhyah - and could be entered into, and not by any other means.

The Shruti also says, ‘This Ātmâ (Paramātmā) cannot be obtained by any spiritual lectures, neither by intellect, nor by listening. Whomsoever He chooses, by him alone is He obtained. To such a one He reveals His own form.’ (Kath. Up. 2.23) Svâm Tanum - His own form, Vivrinute - reveals. Absence of Sandhi between ‘Shakhyah + Aham’ is Ārsha (used by sages). || 54 ||

The Lord said, ‘Now you may listen to the essence of Vedânta, i.e. the Upanishads, which is the last word in spiritual science,’ in the stanza ‘Matkarmakrit…etc.’

STANZA 55

matkarmakrinmatparamo madbhaktah sangavarjithah;
nirvairah sarvabhuteshu yah sa mâmeti pândava.

Translation- Whosoever does work for My sake; for whom I am the highest goal and who is devoted to Me, has no attachment, and who is free from malice, towards all beings, he reaches Me, O Arjuna! || 55 ||
Commentary

Mat-karma-krit - (He who is said to be) doing My work, means he who does all works like study of scriptures, etc., only for My sake, matparamah - he, for whom I am the only supreme goal to be attained, sanga-varjita - he, who is unattached to everything except Myself and My intent devotion, sarva-bhuteshu nirvairah - without enmity towards any beings, yo madbhaktah - who is devoted to Me in this manner, he pândava - O Arjuna, mâm eti - he comes to Me. || 55 ||

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

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Chapter 12

Bhakti Yoga

The Yoga of Devotion

Lord Hari displayed His universal form as well as His divine form having two hands holding a mace and a disc standing in the midst of attribute-less (form-less) glow of light of the (Akshara) imperishable Brahma.

Now in this 12th chapter the character of the worshippers of Akshara Brahma and of the worshippers of the Supreme Brahma, and the superiority of the worshippers of Supreme Brahma, is described.

Arjuna asks the Lord who is better between those two types of devotees?, in the stanza 'Evam...etc.'

STANZA 1

Arjuna uvâcha:

evam satatayuktâ ye bhaktâstvâm paryupâsate;
ye châpyaksharamavyaktam teshâm ke yogavittamâh.
Translation- Arjuna said: Those devotees who, ever steadfast, thus worship You, and also those who worship the imperishable, unmanifested Akshara Brahma; which of them are greater versed in Yoga? || 1 ||

Commentary

Evam - In this way, as described before, i.e. ‘Doing all his works in My name, looking upon Me as the highest goal, etc.,’ (11.55), satatayuktâh - ever absorbed in the thought of Your divine nature and form, ye bhaktâh - those devotees, tvâm - to You the adorable Lord, who is an ocean of attributes like – beauty, affability, parental love, of true resolve, etc., paryupâsate - adore You whole heartedly, ye cha - and (on the other hand) those, avyaktam - that which is un-manifest (invisible) to the normal senses like eyes, etc., aksharam - formless (having no limbs, etc.) the imperishable Brahma, paryupâsate – worship, api - alone, teshâm ke yoga-vittamâh - of these who are well versed in Yoga? Who are the better ones? (This is the meaning.) || 1 ||

Thus asked by Arjuna, the Lord said in ‘Mayi…etc.’

STANZA 2

Shree Bhagavân uvâcha:

mayyâveshya mano ye mām nityayuktā upâsate;
shraddhayâ parayopetâste me yuktatamā matâh.
Translation- The Lord said: Those who focus their minds on Me, endowed with supreme faith, ever desirous of constant union with Me, and worship Me, I consider them to be the best of the Yogis. || 2 ||

Commentary

Mayi - In Me, Lord Purushottama - the Supreme Being Himself, manah aveshya - focusing their mind on Me as one exceedingly dear to them, parayâ shraddhayâ - with utmost faith, upetâh - endowed with, nitya-yuktah - (who are integrated with Me) ever-desirous of constant union with Me, (being so) ye - those who, mâm upâsate - worship Me, who am extremely and unbound bliss, te yuktatamah - they are the highest (among the Yogis), me matah - in My opinion. || 2 ||

In the following three stanzas the Lord describes the nature of Akshara and those devoted to Akshara, and the difficulty encountered in attaining that goal, the imperishable Brahma.

STANZA 3-5

ye tvaksharamanirdeshyamavyaktam paryupâsate;
sarvatragamachintyam cha kutasthamachalam dhruvam.
samniyamyendriyagrâmam sarvatra samabuddhayah;
te prâpnuvanti mâmeva sarvabhûtahite ratâh.
klesho’dhikatarasteshâm avyaktâsaktachetasâm;
avyaktâ hi gatirdukhâ devahdhirâpyate.
Translation- But those who are devoted to Akshara, the indefinable, the invisible, beyond the reach of the senses, the all-pervading, unchangeable, immovable, unthinkable, and constant.

Having subdued all the senses, being even-minded towards all and therefore are engaged in the welfare of all beings, they reach My Akshara form which is the abode of Mine.

They, whose minds are attached to the unmanifest Akshara, have to face much more difficulty; for the goal and the way to the unmanifest is hard to reach by embodied beings. || 3-5 ||

Commentary

Ye tu – However, those men who, aksharam paryupāsate - worship Akshara, the imperishable. What is that Akshara? To this He says, avyaktam - imperceptible by nature through the ordinary senses, because of that anirdeshyam - it cannot be defined or denoted or compared to any similar object born of Prakriti; by that reason achintyam - unthinkable, unconceivable by ordinary means of knowledge (mind), sarvatragam - pervaded everywhere, kutastham - unchangeable, achalam - steady, dhruvam - eternal, aksharam paryupāsate - they worship Akshara of such character.

Te - The worshippers of Akshara, the imperishable Brahma, mām prâpnuvanti - reach Akshara Brahma, My abode. How are they? Indriya-grâmam - Set of all their senses, sanniyamya - sitting in a pos-
having subdued; hence sarvatra-sama-buddhayah - who are possessed of the intellect which looks upon all beings having different forms like gods, etc., as equal by virtue of their knowledge of the sameness of the Selves which are of the nature of permanent (Ghâna) pure consciousness, sarva-bhuta-hite ratâh - engaged in the welfare of all beings, being so, those devoted to Akshara, mâm eva yânti - come to Me alone. Akshara is My abode itself, by the term ‘Mam’ that abode of Mine is to be understood.

He shows the difficulty experienced by them (by those devoted to Akshara) in the stanza ‘Kleshah…etc.’

Avyaktâsakta-chetasâm - For those who are specially attached to (who meditate on) the unmanifest, imperishable which is imperceptible to the senses, tesham - for those worshippers of Akshara, adhikatarah - there is much more, kleshah - difficulty in attaining Akshara. If asked why so? To that it is said, hi - since, avyakta - which cannot be grasped by the senses, being un-manifest, gatih - the state of knowledge (concentration) of mind and intellect in the Akshara, dehavadbhih - by the embodied beings, duhkham avâpyate - as it becomes hard to reach. || 3-5 ||

‘I am easily attainable for My worshippers,’ thus says the Lord in the following two stanzas ‘Ye tu…etc.’

STANZA 6-7

ye tu sarvâni karmâni mayi sannyasya matparâh; ananyenaiva yogena mâm dhyâyanta upâsate.
teshāmaham samuddhātā mrityusamsārasāgarat; bhavāmi nachirāt pārtha mayyāvēshītachetastām.

**Translation** - For those who dedicate all their actions to Me, hold Me as their supreme goal, being intent on My worship, meditating on Me with exclusive devotion, of those whose minds are thus fixed on Me, O Arjuna, soon I become their savior from the ocean of mortal life. || 6-7 ||

**Commentary**

The word *tu* is to show the difference to the above said devotees of Akshara. *Ye* - Those men, *mayi* - in Me, the Supreme Person, Purushottama Himself, said as, ‘Yasmāt KsharamAtitoham AksharatApi Cottamah’ - ‘Because I transcend the perishable person and am also higher than the imperishable Person (individual Selves),’ *sārvāṇi karmāṇi sannyasya* - who, having dedicated all their actions, *mat-parah* - for whom I am the object of intense love, I, the controller of all, the Almighty Lord Purushottama; means who are verily attached to Me *dhyāyantah* - contemplating on My life, divine deeds and My excellences, (being so) *ananyena* - (by exclusive devotion) in which state there is no support other than Me or no other object of worship except Me; by that kind of devotion, i.e. Bhakti-yogena - by that Yoga of devotion, *mām* - Me the Lord, the treasure of essence of all grace, beauty, full of bliss, incarnated in this form, having two arms, the Purushottama, *upāsate* - adores. || 6 ||

Showing the superiority of His devotees among all Yogis the Lord speaks in the stanza ‘Teshām…etc.’
Bhoh pârtha - O Arjuna! Mayi - In Me, the Purushottama, as described before, avesita-chetasam - whose mind is entered (focused) in Me fully, mrityu-samsâra-sâgarât - from this ocean of mortal life, na chirât - soon, in a short time, aham samuddhartâ bhavâmi - I become their savior. || 7||

‘As I deliver My single-minded devotees swiftly, you too should be devoted to Me alone,’ thus teaches the Lord in ‘Mayyeva…etc.’

STANZA 8

mayyeva mana âdhaterva mayi buddhim niveshaya;

nivasishyasv mayyeva ata urdhvam na samshayah.

Translation- Focus your mind on Me alone, let your intellect enter in Me. Then you will live in Me alone; there is no doubt. || 8 ||

Commentary

Manah - Your mind, wandering in other objects, mayi eva âdhaterva - keep it steady on Me, buddhim mayi niveshaya - let your consciousness enter into Me, be resolved with intellect (thought) that Shree Krishna alone is my Guru, my choicest deity, the one God for me and the highest object to be attained by me. He is all in all for me. (This is the meaning.) Atah urdhvam - After fixing your mind and intellect in this way on Me, mayi eva nivasishyasv - you will live in Me alone, na samshayah - there is no doubt about that. || 8 ||

The Lord speaks about the easier way of controlling the fickle-
ness of mind in the stanza ‘Atha…etc.’

**STANZA 9**

**atha chittam samâdhitum na shaknoshi mayi sthiram;**

**abhyaśayogena tato māmicchāptum dhananjaya.**

_Translation_- If you cannot steadily fix your mind on Me, O Arjuna, then seek to attain Me through the Yoga of repeated practice. || 9 ||

_Commentary_

_He dhananjaya - O Arjuna, atha - for, mayi chittam - your mind on Me, sthiram samâdhâtum - to keep steadily fixed, as it should be, na shaknoshi - if you are not able, chet tatah - if it is so, then, abhyaśa-yogena - Abhyaśa - repeated practice of the acts like listening, chanting, singing and remembering My life, deeds and divine qualities; that is the Yoga itself, by that, mām āptum iccha - seek to attain Me. Obtaining stability of mind and intellect by these means, you will live in Me (steadily). (This is the purport). || 9||

‘If you are unable to practice this method, I will suggest another method,’ says the Lord in ‘Abhyaśe…etc.’

**STANZA 10**

**abhyaśe’pyasamartho’si matkarmaparamo bhava;**

**madarthamapi karmâni kurvansiddhimavâpsyasi.**
Translation - If you are incapable of even this practice of Abhyâsa Yoga, devote yourself to do My work. For even working this way for My sake, you will attain perfection. || 10 ||

Commentary

Abhyâse - The Yoga of practicing by aforesaid ways, tvam asamartho’si - even if you are incapable, then, matkarma-paramo bhava - devote yourself to do works for My sake; by such devotional acts in which construction of My temples, laying out temple gardens, collecting flowers, (assisting in) worship, sweeping, sprinkling water, plastering the floor, etc., are the main services. Madartham - Doing this service for My pleasure, becoming versed in Abhyâsa Yoga, (repeated practice of devotional ways) and then attaining steadiness of mind and intellect, siddhim api - state of stable memory in Me, also, avâpsyasi - you will achieve.

Thus it is said in Shreemad Bhâgavata, ‘Even though Karma is the cause of bondage for man preoccupied with it (through the generation of new tendencies), the same Karma, when dedicated to the Lord, becomes a potent power to destroy all tendencies and takes him towards God. (SK. 1.5.34)

One more means is taught for one who is unable to do service for the sake of the Lord in the stanza ‘Atha...etc.’
athaitadapyashakto’si kartum madyogamâshritah;
sarvakarmaphalatyâgam tatah kuru yatâtmavân.

Translation - If you are unable to do even this, i.e. taking refuge in My Yoga (doing work for My sake) then, with your mind controlled, renounce the fruits of all actions. || 11 ||

Commentary

Atha - Another way, mad yogam - of taking refuge in Yoga of My devotion, being so, etad api ashaktah - if you are incapable thus to do works for My sake, tatah - then, yatâtmavân - with the mind subdued, being so, sarvakarmaphalatyâgam - renounce the fruits of every action in the manner said earlier, i.e. ‘Karmanyevâdhikâraste mâ phaleshu kadâchana’- ‘You have the right to perform the service, but not to the fruits.’ (2.47). Fruits of all deeds done in accordance with your status and stage, kuru - do renounce those upon the Lord.

Thus by performance, without attachment to the fruits, arriving at the state of a stable intellect, and thence attaining to the nature of Brahma in the form of pure Kshetragnya (individual Self), you will achieve the highest devotion towards Me. (This is the purport.)

Also in the eighteenth chapter of this Gitâ, beginning with the stanza, ‘Svakarmanâ tam-abhyarchya siddhim vindati mânavah,’ (18.46) up to the stanza, ‘Brahmabhutah…mad-bhaktim labhate parâm,’ (18.54) the
Commending the practice of performing actions without attachment to the fruit, the Lord says in the stanza ‘Shreyah…etc.

STANZA 12

shreyo hi gnyânamabhyâsât gnyânâddhyânam vishishyate;
dhyânât karmaphalatyaâgas tyâgâcchântir anantaram.

Translation- Knowledge of the true nature of the Self is certainly better than repeated practice; meditation on the Self is better than mere knowledge of the Self; renunciation of fruits of action is superior to meditation. From such renunciation, peace ensues. || 12 ||

Commentary

Abhyâsât - Practice of remembering, chanting, etc., and doing service such as aiding in the construction of My temples, maintenance of temple gardens, etc., than all this, gnyânam - knowledge of the true nature of the Self, shreyo hi - is certainly better, gnyânât - than (mere) knowledge without direct visualisation of the Self, dhyânam - contemplation on the Self which is the means to the attainment of the Self, (is superior) dhyânât - than the imperfect contemplation on the Self, karma-phala-tyâgah - abandoning the fruits of services, i.e. duties arising from one’s status and stage, vishishyate - is superior. Tyâgat anantaram - Thereafter, by the performance of service without attachment to the fruits, associated with the knowledge of the Self, shânti - peace is attained.
With that peace of mind, meditation on the Self will be possible, and through
that meditation will occur direct visualisation of the Self; as a result the
highest devotion will be obtained. So, for one who is unable to follow
thus, renunciation of the fruit of the works is better (in the beginning).
(This is the purport). || 12 ||

Now the Lord teaches the distinctive marks of an enlightened
Gnyani devotee in the following eight stanzas.

STANZA 13-14

advēṣṭaṁ sarvabhūtāṁ maitraṁ karunāṁ eva cha;
nirmamō nirahankāraṁ samaduhkhasuhkāṁ kshamī.
santushtah satatam yogī yatātmā dridhanishcayaḥ;
mayyarpitamanobuddhyo madbhaktah sa me priyah.

*Translation*- He who hates nothing, who is friendly and com-
passionate to all, free from the feelings of ‘I’ and ‘mine’, to whom pain
and pleasure are equal, who is enduring; he who is content, ever meditating
on the Self, with his mind subdued, having a firm conviction, who has dedi-
cated his mind and intellect to Me, such a devotee is dear to Me. || 13-14||

*Commentary*

*Advesṭa* - He who never hates anything, *maitraḥ cha* - who is
friendly and *karunāḥ* - compassionate; with regard to those of higher quality
(or rank), he is not hateful (envious), with equals he is friendly and with those of a lower standard, compassionate; (of this type) nirmamah - free from the feeling of mine in the body and bodily relations, nirahankârah - without ego-sense in the body, sama-duhkha-sukhah - while meeting with pleasure and pain without delight and distress, (even minded), kshami - enduring in case of wrongs done by others to him, forgiving.

Santushtah - Satisfied with whatever God’s will may bring him for the sustenance of his body, satatam - always, yogi - associated with the thought of pure Kshetragnya (the Self), distinct from the three bodies (gross, subtle, casual), yatâtmâ - with his mind subdued, dridhanishchayah - having firm conviction in the teaching of Bhagavata Dharma, ata eva - hence mayyarpita-mano-buddhih - who has dedicated his mind and reason to Me, as it is said, ‘Mayyeva mana adhatsva mayi buddhim niveshaya’ - ‘Focus your mind on Me alone, and letting your intellect (consciousness) enter in Me’ (12.8). Yo mad-bhaktah sa me priyah - that devotee of Mine, acting in this manner, is dear to Me. || 14||

STANZA 15-16

yasmânnodvijate loko lokânndovijate cha yah;
harshâmarshabhayodvegairmukto yah sa cha me priyah.
anapekshah shuchirdaksha udâsino gatvâyathah;
sarvârâmbhâparityâgi yo madbhaktah sa me priyah.
Translation- He from whom the world is not frightened, and who is not frightened by the world, who is free from joy, envy, fear and anxiety, he is dear to Me.

He who is free from desire, who is pure, adept, indifferent, free from agony, and who has renounced all undertakings, he is dear to Me. || 15-16 ||

Commentary

Yasmât loko - From whom the people, the world, na udvijate - is not agitated or frightened. Why? He does not do anything causing fear to others, and also yah cha lokât na udvijate - he who is not agitated by this world, harsha-amarsha-bhaya-udvegaih - Harshah - pleasure on having an object of liking, Amarshah - envious of others receiving cherished objects, Bhayam - fear and Udvega - mental agitation, yah muktah - who is free from these, sa cha me priyah - he is dear to Me.

Anapekshah - Desireless even in regard to whatever has come by chance, suchih - who is pure internally and externally, daksha - prompt (adept) pursuing what is truly good for him, udâsinah - who is indifferent to worldly objects, gata-vyathah - who is free from mental agony, sarvârambha-parityâgi - who has renounced all undertakings except those related to devotional service unto Me, yo mad-bhaktah sa me priyah - the devotee endowed with these virtues is dear to Me. || 15-16 ||
यो न हृद्यति न द्वेष्टि न शोचति न काङ्क्षति।
शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
किञ्च य इति। यो न हृद्यति - प्राकृतं प्रियं वस्तु प्राप्य न हर्ष्य प्राप्तोति। न द्वेष्टि-असमीचीनवक्षरादि प्राप्य न द्वेषं करोति। न शोचति-प्रियपुनःवितारितादि नासंतग न शोंक करोति। न काङ्क्षति-सत्सुवःबलवत्वस्वहृद्याभ्यां विना अन्यद्वस्तु नाभिवच्चति। शुभाशुभपरित्यागी-बन्धनेहोत्वः पुनःपापे परित्यक्तुं शीलं यस्य। एवम्भूतो यो भक्तिमान्, स मे प्रियः ॥ १७ ॥
सम्: शत्रू च मित्रे च तथा मानामयाः।
शतीतोऽप्यासुखः:खेषु सम: सक्कविवर्जतः ॥
तुल्यनिन्दास्तुतिमानी सन्तुष्ये येन केनचित्。
अनिवेश: स्थिरतत्त्वभक्तिमाः मे प्रियो नरः ॥ १८-१९ ॥

**STANZA 17**

yona hrishyati na dveshti na sochati na kângkshati;
shubhâshubhaparityâgi bhaktimân yah sa me priyah.

*Translation*- He who neither rejoices nor hates, nor grieves, nor desires, who renounces good and evil, who is full of devotion to Me, is dear to Me. || 17 ||

*Commentary*

**Yo na hrishyati** - He who does not rejoice on obtaining desirable things such as a son, wealth, etc., **na dveshti** - does not become angry on attaining measly clothes, etc., **na sochati** - does not grieve on the loss of a beloved son or fortune, etc., **na kângkshati** - he does not desire for anything except the holy association and the form of the Lord, **shubhaashubha-parityagi** - he who renounces both merit and demerit (good and evil) causing bondage, **yah bhaktimân** - and devoted to Me, is dear to Me. || 17 ||

**STANZA 18-19**

samah shatrau cha mitre cha tathâ mânâpamânayoh;
shitoshnasukhaduhkheshu samah sangavivarjitah.
tulyanindâstutirmauni santushto yena kenachit
aniketah sthiramatir bhaktimân me priyo narah.
Translation- He who is same to foe and friend, in honor and dishonor, who is alike to cold and heat, pleasure and pain, and who is free from all attachments; to whom criticism and praise are equal, of controlled speech (silent), content with anything he receives, who has no permanent residence, whose mind is firmly set on Me and who is thus devoted to Me - such a man is dear to Me.

Commentary

Shatru mitre cha samah - Who has the same feeling to foe and friend, tathâ mâna-apamanayoh - as well as same in honor and dishonor, (devoid of delight and dejection), shita-ushna-sukha-duhkheshu - indifferent to heat and cold, happiness and sorrow, sanga-vivarjitah - who is unattached to everything except Me and My devotees.

Further more what is he like? Tulya-nindâ-stutih - to whom criticism and praise are equal, mauni - (quiet) of controlled speech, yena-kenachit - anything like food or cloth, etc., agreeable or disagreeable, gained by chance, santushtah - content, aniketah - homeless, sthira-matih - of intellect firmly devoted to his own duty, Self-knowledge, dispassion, having knowledge of the divine glory of the Lord; that devotee, full of love for Me, is dear to Me.

Concluding in this way the description of Bhâgavata Dharma, the Lord speaks in the stanza ‘Ye tu…etc.’
STANZA 20

ye tu dharmyāmritam idam yathoktam paryupāsate;
shraddhadhānah matparamā bhaktāste’tiva me priyāh.

Translation- And those who follow this nectar-like wisdom of virtue as taught above, who are full of faith and who are exceptional devotees of Mine, they are exceedingly dear to Me. || 20 ||

Commentary

Idam dharmyāmritam - This nectar of wisdom not deviated from virtue, yathoktam - as declared (above), paryupāsate - who ever follows, practices, shraddhadhānah - possessed of faith in it, te matparamah - elevated excellent devotees of Mine, te me ativa priyah - they are most dear to Me, and are the object of My pleasure. || 20 ||

Thus ends the twelfth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 13

Kshetra-Kshetragnaya Vibhâga Yoga

Differentiation Between the Known and the Knower

I surrender myself to Lord Krishna, the charming one, the water of whose feet purifies the entire world down to the lowest man, the sight of whom carries us across the great ocean of worldly life, and the mere utterance of whose name brings about the destruction of sins.

In this middle hexad, the knowledge of the greatness of the Lord, who is served by resolute devotees, and the nature of utmost devotion has been described. The different methods of worship along with the different aims of those trying for wealth, liberation, and the single minded devotion to the Lord, have also been described.

In the 12th chapter, the superiority of the devotee of Purushottama (Supreme Person) over the loyal devotee worshiping the formless Brahma (Akshar) has been described. The speedy attainment of their goal (Hari); the means of single minded devotion; the weakness and hazards experienced by the devotee of Akshara (imperishable) Brahma; the nature of the imperishable Brahma to be attained by him; and the complete religious duties producing Lord’s favour are described.
Now through this final group of six chapters, the same content as told in the first two hexads, is expanded for a clearer understanding. In the 13th chapter, definitions of Kshetra and Kshetragnya, of knowledge and the object of knowledge, and of Prakriti and the Self (Purusha), are proclaimed.

Now, the Lord, distinguishing the nature of Kshetra and Kshetragnya, proceeds by saying ‘Idam…etc.’

STANZA 1

Shree Bhagavân uvâcha:

idam shariram kaunteya kshetramityabhidhiyate;
etadyo vetti tam prâhuh kshetragnya iti tadvidah.

Translation- The Lord said: O Arjuna, this body is called the field, Kshetra. He who knows it is called the field-knower (Kshetragnya), by those who distinctly know the Self. || 1 ||

Commentary

He kaunteya - O son of Kunti! Idam shariram - This body, existing in several forms like that of god, man, etc., which is known by the individual Self, as identified (with the body) as ‘I am god’, ‘I am a man’, and which is actually different from the Self, kshetram iti abhidhiyate -
is called Kshetra, yah - the Self as different from the Kshetra (or body),
etat - this body with various limbs, vetti - knows it with this kind of belief
that, ‘I am pained in my hand’, ‘I feel comfort in my head’, tam - that Self
(Jivâtmâ) which is different from the body, the object of knowledge, (and)
itsel, the knower, tad vidah - those who know the true nature of Kshetra
and Kshetragnya, call him Kshetragnya.

Yathâ - Just as one who knows about a tree, flower, etc., realises
that ‘I know this’ and therefore that thing is different from himself, the
knower, and thus knows himself as the knower and different from the
known, i.e. tree, flower, etc. Similarly when he knows or says, ‘this body
of mine is lean,’ etc., he knows himself to be the knower and different
from the body, the known. This means that the Self is quite different from
the object of knowledge, i.e. the body. Tad vidah - Those who are
experts in this knowledge, prâhuh - describe the distinction between
Kshetra and Kshetragnya. (This is the import). || 1 ||

Having described the body as Kshetra and the Self as Kshetragnya,
He now describes all the sentients and insentients as Kshetra and, with
reference to Himself, the highest Supreme Self as Kshetragnya in the stanza
‘Kshetragnya…etc.’
STANZA 2

kshetragnyam chaîpi mâm viddhi sarvakshetreshu bhârata;  
kshetrakshetragnyayor gnyânam yattat gnyânam matam mama.

Translation—And know Me also as the Field-Knower in all fields,  
O Arjuna. The knowledge of the field and its knower is, in My view, the  
true knowledge.  || 2 ||

Commentary

He bhârat - O Arjuna! Mâm sarva-kshetreshu  
kshetragnyam viddhi - I alone reside as an indwelling Self in all those  
Kshetras, i.e. bodies and the knowers of the body, which stand as body  
(Kshetra) in relation to Me, therefore know Me as Kshetragnya in all  
Kshetras.

In the same way, in Antaryâmi-Brâhmaṇa (of Brdh Up.), the  
Lord, being the Self of all, is referred to as, ‘One who dwells in the  
earth,’ etc.’ (3.7.3)

Or, know Me to be one and the same Kshetragnya in all Kshetras,  
i.e. bodies. Or, in all Kshetras, means in every Kshetra; and know Me to  
be the Kshetragnya.

As a matter of fact, whoever is called a Kshetragnya (individual  
Self) is not independent, but is dependent on Me. Tam kshetragnyam
mâm viddhi - So, know Myself as Kshetragnya. The knowledge of Kshetra and Kshetragnya as it is said, is (the real) knowledge, in My view. The meaning is that what is contrary to this is ignorance. || 2 ||

Now, the Lord declares the description of the nature of the Kshetra, in the form of the body of the individual Self, and the individual Self in the stanza ‘Tat…etc.’

STANZA 3

tat kshetram yaccha yâdrik cha yadvikâri yatashcha yat;
sa cha yo yatprabhâvashcha tatsamâsena me shrinu.

Translation- Listen briefly from Me about what the field is, what it is like, what its modifications are, what purpose it serves, by what modifications it is differentiated; and who is the Self and what are its powers. || 3 ||

Commentary

Tat - This body, i.e. the Kshetra as mentioned before, yat cha - is of what nature, yâdruk cha - is of what qualities (nature), yad vikâri - having which modifications, effects, yatas cha - for what purpose it has come into being, yat - which is differentiated, by which modifications like movable and immovable, sa cha - that Kshetragnya mentioned as (one) who knows, yah - of what nature, yat prabhâvah - endowed
with which powers, tat - all that, samâsena - briefly, me - from Me, shrunu - listen. || 3 ||

By whom has the nature of Kshetra and Kshetragnya been explained in detail, which here it is described briefly? To this doubt He says in the stanza ‘Rishibhih…etc.’

STANZA 4

rishibhirbahudhâ gitam cchandobhirvividhaih prithak;
brahmasutrapadaishchaiva hetumadbhirvinishchitaih.

Translation - It has been sung by seers in various ways, in various distinctive hymns, and also in well-reasoned and conclusive words of the Brahma Sutras. || 4 ||

Commentary

Rishibih - Described by sages like Parâshar, bahudhâ gitam - sung diversely, in varied meters, of the nature of the Kshetra and Kshetragnya. There are (corroborating) statements to this effect - ‘O King! You, others and myself are composed of the (five) elements. This class of all beings are also influenced by the stream of the (three) qualities. O King! Those qualities, i.e. Sattva, etc., are influenced by action (Karma). That action accumulated by nescience (ignorance) influences the condi-
tion of all beings. The Self (however) is pure, indestructible, calm, devoid of qualities and different from Prakriti (matter’). (Vishnu Purân, 2.13.69-71)

Similarly, ‘As the body, characterised by head, hands, etc., is different from Purush, O King, which of these can I choose by the word ‘I’.’ Further, ‘Are you this head? Or the belly? But that also belongs to you. O King, are you the feet, etc., or do they belong to you? You stand distinct from all these constituents. O King, wisely think over the matter of ‘who I am?” (Vishnu Purân 1.13.102-3)

More over the Kshetra and Kshetragnya are stated as (mutually) different, and their Self is Vâsudeva. The great sages say thus, ‘The organs, mind, intellect, courage, prowess, power, valour and also the Kshetra, and the Kshetragnya are said to have Vâsudeva for their Self’.

**Vividhaih Chandobhiih** - By various hymns in the Vedas namely, Rug, Yajus, Sâma, and Atharva, the nature of Kshetra and Kshetragnya, **pruthak gitam** - has been sung (described) as different.

In Yajurveda it is stated, ‘From this Self, firstly space (ether) arose; from the ether, air; from air, fire; from fire, water; from water, the earth; from the earth, herbs; from the herbs, food; from food, the Purusha (the body of Purusha). The same person verily consists of the essence of the food.’ (Tai. Up 2.1.2). Afterwards that which is inner than this (body) and which consists of Prana (or the vital breath) and that which is inner than this (Prana) and which consists of mind are described.
Thus having described the nature of Kshetra, the nature of Kshetragnya is stated in the passages - ‘Verily, other than, and within that one that consists of the mind, that (the individual Self) consists of understanding (intellect).’ (Ibid. 2.4.2) Later, the Supreme Brahma that consists of bliss is stated as the inner Self of the Kshetragnya. ‘Verily, other than and within, that one consisting of understanding, is the Supreme Self that consists of bliss.’ (Ibid. 1.5.2)

Evam - Thus the Riga, Sâma, and Atharva clearly describe the distinct nature of the body and the Self, and their inner Self as the highest Brahma. Hetumadbhih - With words in the ablative case denoting causality, i.e. with arguments or by reasoning, vinishchitaih - characterised by (reasoning) decision and conclusion in regard to the three principles (body, Self and the highest Brahma), brahma sutra padaih - means the statements of Shrutis denoting the highest principle as Brahma attributed by sentient and non-sentient, by those aphorisms (Sutra) and words (Pada) therein collected in sequence. The nature of Kshetra and Kshetragnya and them being constituents of the highest Brahma, has been variously described. Beginning with the Sutra- ‘Na viyad ashrute’ - ‘Not ether, on account of absence of the Shruti,’ (Br. Su. 2.3.1) upto ‘Charâchara vyapâsrayastu syâd vyapadesho bhâktah tadbhâvabhâvitvâ’ - ‘The event of birth and death of the entities is in relation to movable and immovable bodies and secondary in relation to the Self; by the reason of the birth and the death being of the body.’ (Br.
Thus the nature of Kshetra has been decided. And then by the Sutras, ‘Nātmā shruter nitya tvāccha tābhyaḥ.’ - ‘The Self, not (having birth and death) on account of the Shruti and on account of the eternity (which is made out) from them.’ (Br. Su. 2.3.17), ‘Gnyota eva.’ - ‘Because the Self is eternal - unborn and self luminous, he is the knower.’ (Br. Su. 2.3.18), etc., and by such other Sutras, the nature of the Kshetragnya is determined. By the Sutra, ‘Parāt tu tat shruteḥ’ - ‘But from the Supreme, this being declared by Shruti.’ (Br. Su. 2.3.40) it is stated that the Lord, being the promoter of these both (Kshetra and Kshetragnya), He constitutes their Self and they are under His control. Thus in diverse ways the truth of the nature of the Kshetra and the Kshetragnya is described. He means to say, ‘Listen to this as I clearly and briefly describe it’. || 4 ||

Then the nature of the Kshetra is determined in the following two stanzas, ‘Mahābhubāni…etc.’

**STANZA 5-6**

mahābhubānyahankāro buddhiravyaktameva cha;
indriyāni dashaikam cha pancha chendriyagocharāh.
icchā dvēshā sukham duhkham sanghātashchetaṇā dhrithih;
etat kshetram samāsena savikāramudāhritam.
Translation - The (five) great elements, the ego (Ahankâr), intellect (Buddhi), the unmanifest elemental matter, the ten organs, one mind, five objects of the senses, desire, hatred, pleasure, pain, a total of five elements constituting to the holder of the Self. Thus the Kshetra has been briefly described along with its modifications.

Commentary

Mahâbhutâni - Five elements, i.e. earth, etc., ahankârah - the cause of their manifestation, buddhih - is the principle of Mahat, the cause of Ahankâra, avyaktam – Prakriti, primordial matter called Pradhâna; these are the initial substances, indriyâni - ten outer organs, and ekam - one, the mind, indriya-gocharâh - means the five objects of the senses, i.e. sound, etc., fit to be received by the organs; these are related to Kshetra. The word Eva is used just for filling the metrical gap.

Icchâ - Desire for the (fulfillment of) four-fold aims of life, dvesha - hatred, sukham - pleasure, duhkham - pain, the meanings are clear. These four arising from the body are called bodily modifications. Although these four, desire, hatred, etc., are qualities of Kshetragnya, still, the Kshetragnya being associated with the body, are said to have originated from the body. So they are said to reside in the body in the form of bodily functions. Here the Lord says that they are also the quality of Purusha (Kshetragnya), with the words, ‘The Self (Purusha) is said to be the cause of experience of pleasure and pain.’
Having described the nature of the Kshetra, the Lord now explains the qualities to be adopted as instrumental for the attainment of the pure Kshetragnya, the imperishable Brahma, and the Supreme Being (Lord) in the following five stanzas beginning from, ‘Amânitvam…etc.’

**STANZA 7-9**

amânitvam adambhitvam ahimsâ kshântirârjavam;
âchâryopâsanam shaucham sthairyamâtmavinigrahah.
indriyârtheshu vairâgyamanahankâra eva cha;
janmamrityujarâvyâdhi duhkhadoshânu darshanam.
asaktiranabhishvangah putradâragrihâdishu;
nityam cha samachittatvam ishtânishtopapattishu.

**Sanghâtah** – A total of five elements, chetanâ-dhritih - the support or resort of the conscious Self, the total of five elements is the habitat of the Self, experiencing pleasure and pain and achieving the four aims of life; (in short) the body is a collection of many elements, which is instrumental in enjoying pleasure, pain, etc., on the part of the Kshetragnya, includes (all) the elements from the unmanifest Prakriti and ending with earth and other sense-objects along with senses, and is the cause of modifications like desire, hatred, pleasure, pain, etc. Savikâram - Along with its modifications, all that has been told as Kshetra, samâsena - in short, udâhritam - is described. || 5-6 ||
Translation- Absence of pride and hypocrisy, non-violence, forgiveness, straight forwardness, service of the teacher, purity, firmness, self-control; aversion to sense-objects, absence of ego, (constant) reflection on the evil of birth, death, old age, disease and sorrow; non-attachment, absence of self-identification with son, wife, home, etc., constant balance of mind in both favourable and unfavourable occurrences. || 7-9 ||

Commentary

Amânitvam - Humility, absence of pride in the presence of great personages, adambhitvam - Dambha - observance of religious practices and devotion for fame, absence of that, i.e. religious practices and devotion for liberation only, ahimsâ - not inflicting pain to beings by mind, speech and body, kshântih - forgiveness to others’ faults, ârjavam - absence of dishonesty, âchâryopâsanam - service to teacher who imparts knowledge, and to please him by prostrations with enquiry and performing service, saucham - purity, both outward and inward, (as instructed by the Smritis), ‘By soil and water external purity is achieved and internal purity by purity of thought,’ sthairyam - firmness in practicing the means to liberation; âtma-vinigrahah - control of the Self, i.e. mind, restraint from objects forbidden by scriptures; this is to be connected with ‘this is called knowledge’ in the fifth stanza.

Indriyâstheshu - In ordinary sensual enjoyment, vairâgyam -
absence of attachment, finding faults in sensual pleasure, **anahankârah** - absence of egotism, means freedom from misconception that the Self is the body made of five elements; **janma-mrityu-jarâ-vyâdhi-duhkha-doshânudarshanam** - repeated attention to bodily defects, which are birth, death, aging, disease, pain, etc., found in an ordinary body.

**Asaktih** - Not thinking about heaven-like results of religious acts performed according to the Shâstras, **putra-dâra-grihâdishu anabhishvangah** - behaving unemotionally so there should not be any bondage to oneself, **ishtânishta-upapattishu** - in favourable and unfavourable events, **nityam** - always, **samachittatvam** - a state of even mindness, having no pleasure or grief. || 7-9 ||

**STANZA 10-11**

mayi chânanyayogena bhaktiravyabhichârini;  
viviktadesha sevitvam aratir janasamsadi.  
adhyâtma gnyâna nityatvam tattva gnyânârtha darshanam;  
etajgnyânamiti proktam agnyânam yadato’nyathâ.

**Translation**- Unflinching devotion to Me with exclusive mental attention, living in secluded places, dislike for crowds of people; persistent contemplation on the knowledge pertaining to the Self, reflection for the attainment of knowledge of the truth, this is declared to be knowledge; whatever is contrary to this is ignorance. || 10-11 ||
Commentary

Mayi - In Me, the Supreme Being (Purushottam), endowed with all wealth and having host of auspicious qualities, ananya-yogena - directed to a single end (i.e. Me); avyabhichârini - unwavering, i.e. firm bhaktih - devotion, vivikta-desha-sevitvam - habitual residence in solitary places, janasamsadi - in a crowd of ordinary people, excluding devout followers of Hari, aratih - displeasure.

Adhyâtma-gnyana-nityatvam - Being intent in the knowledge of all that which is related to the Self, tattva-gnyânârtha-darshanam - Tattvagnyânasya - of the knowledge of the truth, Arthah - purpose, viz, purification of the Kshetragnya, Tasya Darshanam - attention to that, etat - this collection of methods, viz, Amânitva, etc., gnyânam - is the means of knowing the reality about the Self, Akshara Brahma and the Supreme Being that is Me; the means of knowing these three, ataḥ - than the group of qualities like Amânitva, etc., (mentioned before), anyathâ - whatever contrary to it, yat - the function of the Kshetra like pride, hypocrisy, etc., tat - that is ignorance, iti proktam - thus it is told by great sages. The purport is, it is to be absolutely discarded as obstructing the knowledge of the Self. || 10-11 ||

The worshipper of Akshara, for release from worldly bondage, and My devotee, for attainment of highest devotion to Me, after attaining
the nature of the pure Self, then sameness of character with Akshara - both of them should know the real nature of Akshara, experiencing which the nature of Kshetragnya would be known. With this thought, the Lord says, ‘Gnyeyam…etc.’

STANZA 12

**Gnyeyam yattat pravakshyāmi yajgnyātvā’ mritamashnute; anādimatparam brahma na sattannāsaduchyate.**

*Translation-* I shall speak to you about that which is to be known, knowing which one attains immortality. That beginningless Supreme Brahma is said to be neither existing, in the form of effect (manifest) nor non-existent, in the form of cause (unmanifest). || 12 ||

*Commentary*

**Gnyeyam** - Fit to be known by means of virtues like Amānitva, etc., *yat* - the Brahma called Akshara Purusha, the controller of individual Self and Ishvara (i.e. god), *tat pravakshyāmi* - I shall tell (about) it, *yat gnyātvā* - knowing, directly experiencing that, *amritam* - immortality, being the state devoid of pain caused by modifications like old-age, death, etc., *ashnute* – attains. How is it? *Anādi* - That which has no beginning or origin, the word Âdi here also suggests death, so it means there is no destruction of this Akshara; to this effect, the Shruti says, ‘The knower is not born nor does he die.’ In Bhāgavata also it is said, ‘The Self is
beginningless Purusha, without attributes, different and superior to Prakriti. **Mat-param** - I am Superior than which. So say Vedas and Smritis, viz, ‘Supreme Being is superior to Akshara,’ and ‘Higher in relation even to Akshara,’ (Bhâgavata 3.26.3) and such other statements are there. **Brahma** – Akshara, with the quality of greatness; **sat** - being of gross elements in the form of effects (manifest); **nochyate** - is not described as such, **asat** - (and also) of the form of Prakriti, viz, the principles of ego and Mahat, the cause of beings (unmanifest), **na uchyate** - is not described as such. || 12 ||

**STANZA 13**

**sarvatah pânipâdam tat sarvato’kshishiromukham; sarvatah shrutimalloke sarvamâvritya tishthati.**

**Translation**- It has hands and feet everywhere, eyes, heads, and faces are everywhere, ears everywhere; it exists pervading all things. ||13||

**Commentary**

How is it? It is said in ‘Sarvtah…etc.’ **Sarvatah pâni-pâdam** - Having hands and feet on all sides, i.e. it does the functions of hands and feet everywhere while remaining at one place; **sarvatah-akshi-shiromukham** - which has eyes, heads, and faces on all sides, i.e. it sees on all sides while remaining at one place, and shows its form endowed
with head, face and (other) limbs to its devotees, sarvatah shrutimat - which has Shrutis, i.e. ears, on all sides, i.e. while remaining at one place, it hears all the words uttered by all at all places.

That Akshara Brahma encouraged by Me, the Supreme Being, residing, i.e. existing in its inner core, sarvam âvritya tisthati - remains pervading by its sentient power all the entities, animate and inanimate, existing in the world created by Prakriti (primordial matter). To this effect are the statements in the Vedas and Smritis - ‘Oh! Having entered these three deities in the form of living Self (individual Self) which is My Self, I reveal name and form.’ (Ch. Up. 6.3.2) and ‘He controls the Akshara internally.’

And also here (in the Gitâ), ‘Know My superior nature other than this, O great warrior, in the form of Self, by which the world holds on.’ In the third Skandha of the Shreemad Bhâgavata it is said, ‘That powerful spirit holds the power being his own Self.’ And in Skanda Purâna also, ‘Vâsudeva, with His Akshara form using his force of Time, anticipated with a desire to create. At that time that Prakriti was disturbed.’ There are also other such statements. || 13 ||

STANZA 14
sarvendriyagunâbhâsam sarvendriyavivarjitam;
asaktam sarvabhricchaiva nirgunam gunabhoktru cha.
Translation- Perceiving all sense-objects, though not having organs of sense; though unattached, it is the sustainer of all; devoid of all qualities (Gunas), yet experiencing the qualities. || 14 ||

Commentary

Sarvendriya-gunâbhâsam - Which illuminates all beings, their organs, and qualities, sarvendriya-vivarjitam - (yet) devoid of all ordinary organs. There is, however, no contradiction in assuming a supernature (divine) body. Asaktam - Devoid of a liking elsewhere except the form of Mine, i.e. of the Supreme Being, and sarvabhrit - which maintains all immovables and moveables; nirgunam - devoid of Sattva and other qualities, gunabhoktri cha - and protector of the deities of (those) qualities. || 14 ||

Moreover, how is it so? To this He says ‘Bahihi…etc.’

STANZA 15

bahirantashcha bhutânâm acharam charameva cha;
sukshmatvât tadavignyeyam durastham chântike cha tat.

Translation- It is without and within all beings, it is both inanimate and animate, due to its subtlety it is not comprehensible; it stands far away and yet it is very near. || 15 ||
bhutânam - Of inmovables and movables, bahihi antashcha - it exists within and also without, i.e. free from barriers. So says the Shruti, ‘The Purusha (Self) abides in the bodies created by the Karmas performed by himself, without his spiritual nature being effaced by anything within or without in the midst of the cause-effect relationship. He is described as a ‘part’ (Ansha) of Thee, and Thou as the Whole, endowed with infinite excellences.’ (Shreemad Bhâgvata 10.87.20). A charam - Standing everywhere, pervading all without having limbs, in the form of the abode of Myself, charam - standing in My service in the form of a Purusha (Self), durastham - existing far away for those who lack the means like Amânitvam, etc., tad - that, antike cha - that Akshara is experienced as near by those who are endowed with Amanitva and other means. Sukshmatvât - Because of its subtlety, tad - that, Akshara, avignyeyam - is impossible to comprehend even for the knowers of the Shâstras.

STANZA 16

avibhaktam cha bhuteshu vibhaktamiva cha sthitam;
bhutabhartru cha tajgnyeyam grasishnu prabhavishnu cha.

Translation - Undivided, and yet it resides in the beings as if divided, that Akshara is to be known as the sustainer of beings, destroyer, and creator also (of all). || 16 ||
Avibhaktam - Devoid of sections, bhuteshu - among beings, immovables and movable, vibhaktam iva - residing as though divided into more or less extent for allocating fruits to them as per their (good or bad) actions. Bhuta bhartru - Sustainer of immovables and movable. Tat - That Akshara should be known as distinct from the beings, prabhavishnu cha - cause of production of the immovables and movable at the time of creation, grasishnu - devouring the immovables and movable at the time of delusion, i.e. bringing about their destruction. || 16||

How again is it? To this He says, ‘Jyotishâm…etc.’

STANZA 17

jyotishâmapi tajjyotistamasah paramuchyate;
gnyânam gnyeyam gnyânagamyam hriday sarvasyâ vişhthitam.

Translation - The light of all lights, it is said to be beyond darkness (Tamas, i.e. Prakriti). It is knowledge, the object of knowledge, and to be attained by knowledge. It is present in the hearts of all. || 17||

Commentary

Jyotishâm - Even of the sun, moon, fire, gems, etc., tat jyotih - illuminator, tamasah - Tamas (darkness), i.e. Prakriti, the primordial matter which is the soil of innumerable crores of universes, param uchyate - is said to be the controller of Prakriti, gnyânam - of the form of knowledge, gnyeyam - worth knowing, gnyâna-gamyam - attainable by knowl-
edge, i.e. number of means like Amâñitvam (modesty), etc., sarvasya hridi adhisthitam - stands as controller in the hearts of all. || 17 ||

Now He says by way of concluding the discussion of Kshetra, Kshetragnya, knowledge and the object of knowledge, ‘Iti kshetram…etc.’

STANZA 18

iti kshetram tathâ gnyânam gnyeyam choktam samâsatah;
madbhakta etadvignyâya madbhâvâyopapadyate.

Translation- Thus the Kshetra, knowledge and the object of knowledge have been briefly described. Knowing this, My devotee becomes qualified for attaining a state similar to Me.|| 18 ||

Commentary

Iti – This, i.e. as described in ‘Mahâ-bhutani-ahankarah…etc.’ (5th stanza), kshetram- the nature of Kshetra, tathâ gnyânam - the combined means like Amânitvam, etc., gnyeyam - fit for knowing by individuals, i.e. Akshara Brahma, for attaining freedom from Prakriti and for supreme devotion to the highest Lord. Mayâ uktam - As I have said, samâsatah - in brief, madbhakta - the devout follower of Me, the Supreme Being, etat - this, Kshetra, Kshetragnya, knowledge and the object of knowledge, vignyâya - after having known the Kshetra as fit for giving up, gnyeyam cha - and having known the nature of the Akshara
(Brahma), madbhbâvâya - Mama Bhâvah, i.e. My nature, similar to that, upapadyate - becomes eligible for the delight of My service.

The earlier Âchâryas (commentators) explain ‘Gnyeyam…etc.,’ (stanza 12) as dealing with the pure nature of the Self. || 18 ||

Now, He describes total difference of nature and form of Prakriti and Purusha, their beginningless relationship, cause of that relation and difference in their function, in ‘Prakritim…etc.’

STANZA 19

prakritim purusham chaiva viddhyânâdi ubhâvapi;
vikârâmshcha gunâmshchaiva viddhi prakritisambhavân.

Translation- Know that Prakriti and Purusha are both without beginning, and know that all modifications and the attributes are born of Prakriti. || 19 ||

Commentary

Prakritim - Avidyâ - ignorance, Purusham - the Self, ubhau api - both are, anâdi - know them as associated from beginningless time. In this regard there are verifications, such as ‘O Brahma! Prakriti does not leave the Purusha at any time, because they seem to be mutually inter-dependent and eternally connected.’ (Shreemad Bhâgavata, 3.27.17); also in the eighth Skandha, ‘Men whose knowledge of the Âtmâ has been
effaced by beginningless nescience (ignorance), and who, as a consequence, are subject to intense suffering in Samsara.' And also, 'Its confinement by ignorance is beginningless and released by knowledge.' (Shreemad Bhâgavata, 11.11.4), and such other statements.

Vikârämshcha - The modifications like desire, hatred, etc., being the causes of confinement, gunâmshcha - attributes like Amânitva, etc., being the means of liberation, both being prakritisambhavân - born of Prakriti, taking the form of the body, viddhi - know.

The Self who is connected with Prakriti from time immemorial becomes free from bonds of Prakriti by Amânitva and other qualities while that very Prakriti causes confinement by desire, hatred, etc. This is the purport.

Or, prakritim - Mâyâ, purusham - the Lord, the master of Pradhâna (Prakriti), ubhau api - both, viddhi anâdi - know them to be beginningless, i.e. having no beginning or origin. The supporting statements are thus. ‘The origin of the unborn Prakriti and Self is not possible,’ (Shreemad Bhâgavata, 10.87.31) ‘Know that Mâyâ is matter and the great Lord to be the master of Mâyâ.’ (Sve. Up 4.10), vikârâmshcha - the sixteen modifications like mind, etc., gunân - Sattva, etc., prakriti-sambhavân viddhi - know them to be born of Prakriti only. || 19 ||

Now He declares the separate functions of the two, i.e. Prakriti (Kshetra) and the Kshetragnya tied to it in ‘Kârya...etc.’
**STANZA 20**

kāryakārana-kartritve hetuh prakritiruchyate;
purushah sukhaduhkhānām bhoktritve heturuchyate.

_Translation-_ The Prakriti is said to be the cause in the production of the effect (body) and the instruments (organs - Karana) and the Self is said to be the cause of experiencing pleasure and pain.  || 20  ||

_Commentary_

Kāryakārana-kartritve - Kāryam - (the effect) the body, Kāranāni - the means, i.e. instruments of sensual enjoyment, i.e. the senses along with the mind; in regard to their agency, prakritī - the ignorance of the individual Self in the form of beginningless inclination (to pleasure), hetu - the cause, uchyate - is described, means to say that Prakriti resorting to Purusha, causes good or bad actions in accordance with the eight aspects like time, space, actions, attachment, etc., purushah - the Self who knows little is said to be the cause of the enjoyment of pleasure, pain, happiness and grief; that is to say that one who experiences pleasure and pain born of actions done by the organs and the body, is the individual Self alone.  || 20  ||

**STANZA 21**

purushah prakritistho hi bhungkte prakritijān gunān;
 kāranam gunasango’sya sadasadyoni janmasu.
Translation—The Self, seated in Prakriti, enjoys the modes of qualities born of Prakriti; his attachment to the Gunas is the cause of his birth in good or evil wombs. || 21 ||

Commentary

Purushah - Refers to Kshetragnya, prakritisthah - being joined to Prakriti, prakritijân - (being) the effects of Sattva and other qualities born of Prakriti, gunân - pleasure, pain, etc., bhungkte hi - really enjoys. The word Guna here is figuratively used for products of Prakriti, i.e. material objects. (Now) He refers to the cause of relationship of the Self with Prakriti. Asya - Of Kshetragnya, gunasangah - attachment to sense-objects, like sound, etc., sad-asad-yoni-janmasu kâranam - is the cause of births in proper, i.e. in gods, men, etc., and in improper, i.e. in lower animals - whatever species they are. He means to say that being in whatever birth, the Self (Jiva) does whatever auspicious or inauspicious deeds with a desire to get objects (of his choice) with extreme attachment, and attains births accordingly. || 21 ||

Having described the Purusha as knowing little and conjoined to Prakriti, He now describes the Purusha called god, the lord of Prakriti, in ‘Upadrashtâ…etc.’

STANZA 22

upadrashtânunmantâ cha bhartâ bhoktâ maheshvarah;
paramâtmeta châpyuko dehe’smin purushah parah.
Translation - The Self dwelling in this body is called the witness, the sanctioning authority, sustainer, experiencer, the great lord, and also the Supreme Self.

Commentary

Upadrashtâ - The witness to actions of all the individual Selves from Brahmâ down to the grass-blades, anumantâ cha - and their knower, i.e. omniscient, bhartâ - one who supports all immovables and movables, bhoktâ - one who experiences the objects of senses like sound which is enjoyable by gods like Brahmâ, Indra, etc., maheshvarah - the Lord who is great and He who is Lord of lords like Brahmâ, etc., asmin dehe - in the extended body of Virât, parah, purushah, standing as Vairâja Purusha, superior to Purusha bound by Prakriti, as described before, the Lord, the controller of Prakriti. He (Vairâj Purusha) is also said to be the Supreme Self. He is said to be the incarnation of the Supreme Self. The authority for this is ‘The (omnipotent and omniscient) Lord assumed the cosmic form (Virat) formed of the creative principles like Mahat (the cosmic mind), etc.’ (Shreemad Bhâgavata, 1.3.1) || 22 ||

Now He praises the person who knows the true nature and form of the two entities, Prakriti and Purusha, in ‘Yah…etc.’

STANZA 23

ya evam vetti purusham prakritim cha gunaih saha;
sarvathâ vartamâno’pi na sa bhuyo’bhijâyate.
Translation- One who knows this, the Self and the Prakriti with the (three) qualities (and their modifications) is not born again, may he be engaged in activities what so ever. || 23 ||

Commentary

Yah - That person, evam - in the manner as I described, Dvividham - two fold, purusham - the Self, (and the great Lord of the Supreme Self), gunaih saha - with desire, hatred, etc., and Amânitva, modesty, etc., and Sattva, etc., prakritim cha vetti - (and also) knows the two fold Prakriti, sarvatha - in this world, in any of the bodies of Brâhman, warrior, merchant, servant, obtained as a result of his former actions, living in whatever manner, bhuyah - again, na abhijâyate - is not born in this mortal world being connected to Prakriti, i.e. he attains to a pure Kshetragnya level called Brahma, free from Prakriti. || 23 ||

He describes people who practice different means for the attainment of the Self in ‘Dhyânena…etc.’

STANZA 24

dhyânenâtmani pashyanti kechidâtmânamâtmanâ;
anye sânkhyena yogena karmayogena châpare.

Translation- Some behold the (Supreme) Self by meditation in their own Self by the mind, others by resorting to Sânkhya Yoga, and still others through the path of action. || 24 ||
Commentary

Kechit - Who are perfect in the Yoga of Self, âtmani - in the body, dhyânena - with the aid of meditation, âtmanâ - mentally, âtmânam - pure Kshetragnya free from Prakriti, pashyanti - perceive directly. Or, kechit - some wise devotees, âtmani - in their own Kshetragnya (Self), dhyânena âtmanâ - by mind engaged in meditation, âtmânam pashyanti - (perceive) Me, the Supreme Self, anye - others, whose Yoga has not matured, sânkhyena - by the study of knowledge, i.e. by making the mind fit for realising the Self; by that (mind), see the Self in themselves. Tathâ - And, anye - those others who are inclined to see it, yogena - by the practice of eight-fold Yoga, making the mind fit to see it, see the Self in themselves. Apare - Still others, who are desirous of liberation but being unfit for the study of knowledge (Sânkhya) etc., which are the means of visualising it, and interested in adopting simple methods of liberation, karmayogena cha - by performing duties with detachment along with internal knowledge, making the mind desireless, perceive the Self in themselves. || 24 ||

Now He describes people engaged in very simple means of liberation in ‘Anye tu…etc.’

STANZA 25
anye tvevamajânantah shrutvânyebhya upâsate;
te’pi châtitarantyeva mrityum shrutiparâyanâh.
Translation- However, some others who do not know thus, having heard from others take to worship accordingly. They too, having faith in what they hear, transcend death. || 25 ||

Commentary

Anye tu - But others who are engaged in much easier means of liberation, evam - in the same way, those who do not know the means of liberation as said before, anyebhyah - from others who know the means of liberation, shrutvâ - by listening, by the way directed by others, upâsate - worship. Thus those who are shruti-parâyanâh - intent on it (having faith in what they have heard), te’pi - they too, becoming purified in the course of the study, mrityum atitaranti eva - pass beyond death. || 25 ||

Now He tells about the specific origin of immovables and movables in ‘Yavad…etc.’

STANZA 26

yâvat sanjâyate kinchit sattvam sthâvarajangamam; kshetrakshetragnyasamyogât tadviddhi bharatarshabha.

Translation- O Arjuna, the best of Bharatas! Know that whatever being, inanimate or animate, is born, it is through the union of Kshetra and Kshetragnya. || 26 ||

Commentary

He bharatarshabha - O the best of Bharatas, yâvat kincit - whatever it be, sthâvara-jangamam - immovable and movable, sattvam
After having told the origin of all the objects, immovable and movable, through the union of Kshetra and Kshetragnya, He reveals the knowledge of Himself, the inner controller residing in it, in ‘Samam…etc.’

STANZA 27

samam sarveshu bhuteshu tishthantam parameshvaram;
vinashyatsvavinashyantam yah pashyati sa pashyati.

Translation- He, who sees the Supreme Lord dwelling alike in all bodies and never perishing when they perish, he sees indeed. ||27||

Commentary

Sarveshu bhuteshu - In all the immovable and movable beings, formed of union of Kshetra and Kshetragnya, samam tishthantam – existing alike, parameshvaram - the controller of sentient and insentient, vinashyatsu - in gross bodies (Kshetreshu) being destroyed, avinashyantam - the imperishable Self and the inner controller, i.e. Myself, yah pashyati sa (eva) pashyati - he perceives Me, the Supreme Lord, as I am truly present. He means to say that others have no inner vision. ||27||

How is it that others have no inner vision? To this, He says in ‘Samam…etc.’
STANZA 28

samam pashyam hi sarvatra samavasthitamishvaram;
na hinastyâtmanâ’tmânam tato yâti parâm gatim.

Translation- Seeing the Lord residing alike in all, he does not do any harm to the Self (himself), by the Self (mind) and thus reaches the supreme state. || 28 ||

Commentary

Sarvatra - In all immovables and movables, samavasthitam - duly seated as the inner controller, ishvaram - the Lord, Myself, the giver of fruits of actions to the Kshetragnya, âtmanâ - mentally, pashyam - seeing, na hinasti - does not kill anyone’s Self, i.e. body, under His fear, tatah - thus by the practice of non-violence along with knowledge of My nature, parâm gatim yâti - attains the highest state, hi - definitely.

Or, hi - because, sarvatra samavasthitam ishvaram mâm yah samam pashyam - he who sees Me, the Lord, abiding alike everywhere, âtmanâ - mentally, âtmânam - himself, na hinasti - does not injure, (but) rescues himself from the ocean of worldly affairs, tatah - by seeing everywhere the indwelling controller, parâm gatim yâti - attains the state of pure Kshetragnya. Others however do not get to that state, means they do not have the inner vision. || 28||
Now He describes the nature of the Self as not doing anything in ‘Sarvasah…etc.’

STANZA 29

prakrityaiva cha karmâni kriyamânanî sarvashah;
yah pashyati tathâ’tmânânam akartâram sa pashyati.

Translation- And he who sees that all actions are being done in every way by Prakriti alone, and that the Self is not the doer, truly sees. || 29||

Commentary

Sarvashah karmâni - All the actions, in the manner told in ‘Kâryakârana…etc.’ (stanza 20), prakrityaiva kriyamânâni - being done by Prakriti only, thus who ever sees, tatha âtmânam cha akartâram pashyati - and also sees that the Self, being of the nature of knowledge, is a non-doer, sah pashyati - he sees (truly) the nature of pure Kshetragnya, i.e. properly observes. || 29||

Now He says that the differences like gods, men, etc., have come from Prakriti, (and) they do not belong to the Kshetragnya, in ‘Yad…etc.’

STANZA 30

yadâ bhutaprithagbhâvam ekastham anupashyati;
tata eva cha vistâram brahma sampadyate tadâ.
Translation - When he perceives the diverse modes of existence of all beings as centered in one (Prakriti) and as also their expansion from it alone, then he attains to Brahma. || 30 ||

Commentary

Bhuta prithag bhāvam - Diversified modes of all beings like divinities, humans, animals; short and tall, thin or plum stature, etc., in the classes mixed with consciousness and matter (Prakriti), ekastham - rooted in one Prakriti, yadā – when, anupashyati - he perceives that the differences do not exist in the Selves, having the same nature - equal to each other in the form of knowledge. Tatāh eva - From that Prakriti - matter itself modified in five elements, vistāram cha - the expansion of different modes like Brāhma, warrior, merchant, servant, son, grandson, cow, buffalo, etc., yada pashyati - when he sees (thus), tatāh eva brahma sampadyate - attains to the state of Brahma. || 30 ||

Further, he lays down in the following two stanzas the constant state of non-attachment of Himself, i.e. the Supreme Self, and the individual Self in ‘Anāditvān…etc.’

STANZA 31

anāditvān nirgunatvāt paramātmāyam avyayah;
sharirastho’pi kaunteya na karoti na lipyate.

Translation - O son of Kunti! Being without a beginning and
without any Gunas, this imperishable Supreme Self, though dwelling in the
tbody, neither acts nor does it become tainted. || 31 ||

Commentary

He kaunteya - O son of Kunti! Anâditvât - Due to being
beginningless, (and) nirgunatvât - being without Sattva and other quali-
ties, avyayah - the indestructible, paramâtma - the Supreme Self, the
highest Lord, sharirastho'pi - even though dwelling in the sentient and
insentient bodies, as inner controller, does not act, nor gets contaminated.

Similarly, anâditvât avyayah - this Self being beginningless, is
indestructible sharirastho'pi - though dwelling in one’s body. Having got
knowledge, becoming free from Gunas or qualities, does not act - does not act with attachment to fruits, (and) hence is not contaminated. || 31 ||

He gives an example illustrating His freedom from Gunas in
‘Yatha…etc.’

STANZA 32

yathâ sarvagatam saukshmyâdâkâsham nopalipyate;
sarvatrâvasthito dehe tathâtma nopalipyate.

Translation- As the all pervading space, i.e. Ākâsha, is not con-
taminated due to it being subtle, so the Self, residing in the body every-
where, is not contaminated. || 32||
Commentary

Saukshmyât - Due to subtleness, sarvagatam - pervaded everywhere, âkâsha - the space, yathâ nopalipyate - just as it does not get contaminated, i.e. is not tainted by their respective natures, tathâ - in that way, sarva dehe - in all His bodies, sentient and insentient, sthitah - residing in, âtmâ - the Supreme Self, na lipyate - does not get contaminated with their natures.

In the perspective of the Jiva it runs as - The âtmâ - the Self, because of his subtlety, while existing in the bodies of gods, manes, or men, it is not tainted by their respective natures. In regard to a wise man (who knows the true nature of the Self) he is not tainted by his acts. || 32 ||

He gives the instance of the sun for the Kshetragnya, the illuminator, and Kshetra that is to be illumined, in ‘Yathâ…etc.’

STANZA 33

yathâ prakâshhayatyekah kritsnam lokamimam ravih;
kshetram kshetri tathâ kritsnam prakâshayati bhârata.

Translation- O Bhârata! As the one sun alone illuminates this whole world, so the one Self (Kshetragnya) illuminates the whole body (Kshetra). || 33 ||
Commentary

He bhârata - O Bhârata! Eko ravih - The one sun, kritsnam - entire, imam lokam yathâ prakâshayati - as it illumines this whole world, tathâ - so does, kshetri - the possessor of the Kshetra (individual body) and the universe. The Kshetragnya is two-fold - the individual Self knowing little, and the omniscient Vairâja. Kritsnam kshetram - All the body from top to toe, and all the body of the universe with the fourteen worlds, (the Self) illumines by his own knowledge.

As the sun, the illuminator of the world, is different from the illuminated world, so is the little knowing individual Self different from the body; and similarly the knower Vairâja, being omniscient, is separate and different from the universe. Similarly I, the Supreme Lord, the inner controller of the sentient and insentient bodies, am quite different from them in form, nature, etc. || 33 ||

Now, He concludes the chapter by saying, ‘Kshetra kshetragnyayoh…etc.’

STANZA 34

kshetrakshetragnyayorevamantaram gnyâncchakshusha bhutprakritimoksha cha ye viduryânti te param

Translation- Those who, by the eye of knowledge, thus per-
ceive the difference between the field (Kshetra) and its knower (Kshetragnya), and also the means of liberation from the manifested Prakriti, they attain the supreme state. || 34 ||

Commentary

Evam - In the manner I have stated, kshetra-kshetragnyayoh antaram - the difference between Kshetra and Kshetragnya, gnyâna-chakshushâ - by knowledge, by distinguishing their different natures, (that itself being as it were) the eye, ye viduh - those who know, bhuta-prakriti-moksham - the liberation of all beings from Prakriti, moksha - is that by which one is liberated, i.e. the total of the means of liberation, e.g. Amânîtvâ, etc. Those who know thus, te param yanti - they attain the supreme state. Knowing the means of liberation and the distinction between Kshetra and Kshetragnya in the said manner, those who apply the means, they reach Me, the Supreme Self. (That is the purport). || 34 ||

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

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Chapter 14
Gunatraya-Vibhâga Yoga
The Three Qualities of Material Nature

Previously in the 13th chapter, the following points were treated -
The two-fold nature of Prakriti developed in the form of Kshetra; the
two-fold nature of Purusha, the spirit, existing as Kshetragnya; the nature
of Akshara, the imperishable, propounded as the object of knowledge;
the nature of Supreme Brahma, prevailing as their indwelling Self and
controller; collection of means for Its attainment; and the cause of bond-
age of the Jiva.

Now, in this 14th chapter, He deals with the different nature of the
three qualities which are the cause of bondage of the Self, described in the
thirteenth chapter, and the means of liberation from those.

Eulogizing the knowledge to be described hereafter, He says,
‘Param…etc.’

STANZA 1
Shree Bhagavân uvâcha:
param bhuyah pravakshyâmi gnyânânâm gnyânamuttamam;
yajgnyâtvâ munayah sarve parâm siddhîmito gatâh.
Translation- The Lord said: I shall describe once more the best knowledge of all forms of knowledges, knowing which all sages have attained the state of perfection. || 1 ||

Commentary

Param gnyânânâm - Different from what has already been told, in the midst of the teachings about the Self and the non-self, uttamam - supreme knowledge, bhuyah prvakshyâmi - I shall tell again, yat gnyâtvâ - knowing which knowledge, sarve munayah - all the sages, itah - from the cycle of birth and death, parâm - supreme, siddhim - perfection, consisting of attainment of the pure form of Kshetragnya, i.e. the state of non-return (to birth), gatâh - have reached. || 1 ||

He says that the status of an associate of Mine, i.e. Hari, is superior even to liberation in the form of non-return, which is attained through this knowledge in ‘Idam…etc.’

STANZA 2

idam gnyânam upâshritya mama sâdharmyam âgatâh;
   sarge’pi nopajâyante pralaye na vyathanti cha.

Translation- Those who have attained communion with Me on resorting to this knowledge, are not born during creation, nor do they suffer at the time of dissolution. || 2 ||
Commentary

Idam Gnyânam - Knowledge that is being told, upâshritya - having taken resort to, and after that attaining the form of Brahma, mama - My, of the Supreme Being, the Supreme Akshara Purusha, sâdharmyam - the quality of being of the same nature, it being useful for My service, i.e. being My companion, like Nanda, Sunanda and others, that is the state (called) Sâdharmyam; and being admitted for doing service like Râdhâ, Laksmi, etc., sarge’pi nopajâyante - they are not born at the time of creation, pralaye na vyathanti cha - and are not distressed at the time of dissolution, i.e. they are saved from revolving in the cycle of birth and death.

In this stanza, plurality of the liberated souls as said above is mentioned and by that it is said that difference between liberated Selves and the Lord and the mutual difference between liberated souls, is proved once and for all and that difference is therefore to be understood as real.

Some say that the difference between the Lord and the individual Selves is conditional (superimposed). In their opinion, the difference is false and because of that the reference to the difference which mentions the plurality of liberated souls does not fit well. However Brahma-sutrakâra also states the (essential) difference between them, viz, ‘Both speak of its
distinct nature,’ ‘The two souls entered into the cave, as it is shown.’
(1.2.11). ‘Due to a reference to the act and its doer.’ (1.2.4). Shruti statements are also there, e.g., ‘The Purusha sitting on the same tree, being immersed as it were, is in grief by feeling of incapability. When he sees the other, the adored Lord and His glory, he becomes griefless. When the seer sees the Purusha the Lord, the creator, of golden hue, and the source of Brahma (Pradhân), then the illumined one becomes pure and completely shakes off merit and sin, and attains to (Its) supreme equality.’ (Mun. 3.1.3,4).

Also, ‘He who dwells in the Âtmâ, i.e. Self, whom the Âtmâ does not know, whose body is the Âtmâ (Self), who controls the Self inwardly, he is your Âtmâ, the inner ruler, and immortal.’ (Brh. Up. 5.7.15). Similarly here also (in the Gitâ itself), ‘In fact, there was not a time when I was not, or when you and these kings were not.’ (2.12). ‘This is divine Mâyâ constituted of Gunas, which is difficult to cross; those who surrender to Me, only they cross it.’ (7.14). ‘Out of the Siddhas who are striving (their best), only someone (rarely) knows Me in reality.’ (7.3)

In the Skanda Purâna also, ‘The bodies of individual Selves and the Lord are called Ksetra, constituted of the principles of Mahat, etc., and their knowers are called Kshetragnyas. The knowledge of Ksetras, Kshetragnyas, Pradhâna Purusha, the power of Time, Mâyâ, Akshar and
the Supreme Self, with their respective characteristics is said to be (real) knowledge.'

‘Resorting to that power of Time, Vâsudeva, in the form of Akshara, glances with a desire to create. Only then that Mâyâ gets disturbed, O sage! The categories of Pradhâna and Purusha are born from her. By the will of the Lord, Purushas are joined with Pradhânas.’

Now, in order to describe the bond created by qualities for all the Kshetragnyas, He speaks about the origin of their bodies from the connection with Prakriti constituted of qualities in ‘Mama…etc.’

STANZA 3

mama yonirmahadbrahma tasmin garbham dadhâmyaham;
sambhavah sarvabhutânâm tato bhavati bhârata.

Translation- My womb is the great Brahma, i.e. Prakriti. In that I place the seed of life. O best of Bharatas! The birth of all beings follow from it. || 3 ||

Commentary

He bhârata! - O the descendant of Bharata! Yonih - The place of origin of the bodies of Kshetragnyas which are eternal, mahad-brahma - the great Prakriti, great due to being the place of origin of the great (deities) like Brahmâ, etc., and Brahma - Prakriti is said to be Brahma extended, being the basic cause of development (Vrudhi) extension of My undertakings, mama - means Mine. The word Brahma denotes matter -
Prakriti. Even in the Shruti like, ‘Whose penance is in the form of knowledge whence this (matter) called Brahma, name, form and food is produced.’ Tasmin- In that Mahat Brahma’, garbham - the womb in the form of Purusha’s sight, it being the cause of the production of gross bodies of eternal Kshetragnyas possessing unrevealed causal bodies residing there. Aham dadhāmi - I hold, tatah - after seeing (on the part of the Kshetragnyas), sarva-bhutānām - of the Mahat and other principles, and all the beings, from Brahmā down to the lowest immovables, sambhavah - birth, bhavati - takes place. || 3 ||

After stating that at the time of creation Prakriti is the place of origin of all, He adds that it is Prakriti that becomes the place of origin in the manifested state also, in ‘Sarva…etc.’

STANZA 4

sarvayonishu kaunteya murtayah sambhavanti yâh;
tâsâm brahma mahadyonir aham bijapradah pitâ.

Translation- Of all the forms that are produced in different wombs, primordial matter (the Mahad Brahma) is the mother, and I am the father sowing the seed, O son of Kunti! || 4 ||

Commentary

He kaunteya - O son of Kunti! Sarva-yonishu - in all the wombs such as those of gods, demons, men, animals, birds, etc., yâ murtayah - whatever forms of Kshetragnyas, sambhavanti - are gener-
One who provides the seed, i.e. the Self, according to their actions,

pitâ - I am their father; He means to say that I am the Akshara Purusha, who manages to place - to join the Selves with particular wombs according to their actions. || 4 ||

Now in the following fourteen stanzas He declares the cause of births of individual Selves joined to Prakriti such as gods, beasts, etc., according to their past actions in those respective forms, over and over again.

STANZA 5

sattvam rajastama iti gunâh prakriti sambhavâh;
nibadhnanti mahâbâho dehe dehinam avyayam.

Translation- Sattva, Rajas and Tamas are the qualities born of Prakriti, O great warrior, they bind the immutable Self in the body. || 5 ||

Commentary

He mahâbâho - O great warrior! Prakriti-sambhavâh - Born of Prakriti, i.e. the products of matter. sattvam, rajas, tama iti (trayo) gunâh - these three qualities (named here), dehe - residing in the body uniformly present, avyayam - indestructible, dehinam - to the Kshetragnya, Self, by their own products, nibadhnanti - bind, produce the cause of births, in gods, men and others. || 5 ||
Out of these three, He describes the nature of Sattva, and its manner of binding the Kshetragnyas thereby, in ‘Tatra…etc.’

STANZA 6

tatra sattvam nirmalatvât prakâshakam anâmayam;
sukhasangena badhnâti gnyânasangena chânagha.

Translation- Of these, the Sattva, being immaculate, is the illuminator and flawless. It binds, O sinless Arjuna, by attachment to happiness and knowledge. || 6 ||

Commentary

Tatra - Among the three qualities, sattvam - the Sattva, nirmalatvât - due to its clarity like a crystal jewel, prakâshakam - is that which illuminates things as they are, of that sort, i.e. it produces knowledge, anâmayam - devoid of mental defects, being such, he anagha - O sinless, Dehinam - to the Kshetragnya, sukhasangena - by attachment to happiness, gnyânasangena cha - and with attachment to knowledge, badhnâti - binds, means it serves as the foundation for birth of the individual in the form of gods, men, etc., fit for (enjoyment of) happiness and knowledge. || 6 ||

Now, He states the nature of Rajas and its manner of binding the individual thereby in ‘Rajas…etc.’
STANZA 7
rajo râgâtmakam viddhi trishnâsangasamudbhavam;
tannibadhnâti kaunteya karmasangena dehinam.

Translation- O son of Kunti! Know that Rajas is of the nature of passion and born of desire and attachment. It binds the embodied Self through attachment to works. || 7 ||

Commentary
Râgâtmakam - Raga is love, whereby a person feels interested in the sense-objects, that love (attachment) is its (Âtmâ’s) nature, i.e. it causes mutual love between man and woman, trishnâ-sanga-samudbhavam - Trishnâ - desire for objects like sound, etc., Sangah - and inordinate interest in meeting one’s own favourite people, from which is the samudbhavah- origin, rajah tvam viddhi - know Rajas of this nature.

O son of Kunti! That Rajas, dehinam - to the Kshetragnya, karma-sangena - by attachment to performance of good or bad deeds, badhnâti - binds, produces the cause of birth among the Rajas-affected beings.

He describes the nature of Tamas and its manner of binding the individual thereby, in ‘Tamas tu…etc.’

STANZA 8
tamastvagnyânajam viddhi mohanam sarvadehinâm;
pramâdâlasyanidrâbhis tannibadhnâti bhârata.
Translation: O son of Bharata! Know that Tamas, the deluder of all embodied Selves, is born of ignorance (false knowledge). It binds (the individual) with negligence, laziness and sleep. || 8 ||

Commentary

Agnyânajam - Agnyânam - that which is different from knowledge, i.e. knowing things in their real nature; absence of such knowledge is ignorance, born of that, viddhi - know thou, sarva dehinâm - of all the Kshetragnyas, mohanam - the producer of Moha, opposite of knowledge. Know it of this sort, O son of Bharata! Tat - That (Tamas), pramâda-âlasya- nidrâbhih - Pramâdah - negligence (error), that causes tendency to act contrary to one’s own duty, Âlasyam - tendency to avoid any undertaking, and Nidrâ - sleep; by these (three), (Tam)dehinam - to that embodied Self, nibadhnâti - binds, produces the cause of birth of the embodied beings in the forms of beasts, serpents, etc., characterised by extreme darkness. || 8 ||

He declares the power of the three qualities, in ‘Sattvam…etc.’

STANZA 9

sattvam sukhe sanjayati rajah karmani bhârata;
gnyânamâvritya tu tamah pramâde sanjayatyuta.

Translation: O son of Bharata! Sattva generates attachment to happiness, Rajas to action, but Tamas, clouding the knowledge, incites attachment to negligence. || 9 ||
O son of Bharata!  Sattvam - The quality of Sattva, sukhē sanjayati - makes the individual attached to pleasure, rajah - the quality of Rajas, karmani sanjayati - makes him attached to action, tamas tu - but the quality of Tamas, gnyānam - understanding of the real import of an object, āvṛitya - veiling, pramāde - makes people attached to activities opposite to their duty. Uta is used to show dejection; meaning, thereby ‘Tamas’ creates attachment to a perverse tendency in an individual. || 9 ||

He states the manner of their mutual overpowering by ‘Rajah…etc.’

STANZA 10

rajastamashchābhibhuya sattvam bhavati bhārata;
rajah sattvam tamashchaiva tamah sattvam rajastathā.

Translation- O son of Bharata! The quality of Sattva prevails over Rajas and Tamas, Rajas prevails over Sattva and Tamas, and Tamas prevails over Sattva and Rajas. || 10 ||

Commentary

O son of Bharata! Rajas-tamas-cha - These two qualities, abhibhuya - overpowering; by resorting to means like pure diet, study of noble scriptures, company of virtuous people, peacefulness, restraint, etc. (Kshetragnyeshu) sattvam bhavati - cause growth of Sattva in Kshetragnya, i.e. Self; sattvam tamaschaiva abhibhuya - defeating
these two qualities by consuming a diet encouraging Rajas, by keeping company of persons given in to an ordinary life, and of Shåstras causing attachment to the fruits of actions, *rajah eva bhavati* - there predominates Rajas, i.e. growth of Rajas in individuals, *tatha* - similarly, *sattvam rajas abhibhuya* - overpowering these two qualities by resorting to negligence, sloth and sleep and diet leading to the growth of Tamas, and serving persons given in to Tamas, and scriptures leading to darkness, and worshipping Tåmsic deities, (all these) ensues the growth of Tamas in individuals. || 10 ||

To the query, ‘How should I know the growth of Sattva, Rajas and Tamas in an individual?’ He replies by ‘*Saradvâreshu…etc.*’

**STANZA 11**

*saradvâreshu dehe’smin prakâsha upajâyate;*  
gnyânam yadâ tadâ vidyâd vivriddham sattvamityuta.

**Translation** - When in this body, Prakash and knowledge emerge from all gateways (i.e. the senses) then one should understand that Sattva is developed. || 11 ||

**Commentary**

*Asmin dehe* - In this body, i.e. in the place where individual Selves reside, *sarva dvâreshu* - in all the openings of senses like the ears, etc., *yadâ prakâshah upajâyate* - knowledge of sense-objects as they are, arises, *yadâ gnyânam cha* - and when the true knowledge of Kshetra
and Kshetragnya is revealed in the mind, \textit{tadâ} - then, \textit{uta} - (this word) is used to express joy, \textit{sattvam vivriddham} - has attained growth, \textit{iti (bhavân) vidyât} - you should know. || 11 ||

After describing growth of Sattva, He describes growth of Rajas by ‘Lobha…etc.’

\begin{center}{\textbf{STANZA 12}}\end{center}

\begin{flushleft}
\textit{lobhah pravrittir ārambhah karmanâm ashamah sprihâ; rajasyetâni jáyante vivriddhe bharatarshabha.} \\
\textit{Translation} - O chief of Bharatas! Greed, activity, undertaking of activities, restlessness, and desires make their appearance in the preponderance of Rajas. || 12 ||
\end{flushleft}

\begin{center}{\textbf{Commentary}}\end{center}

O Best of Bharatas! \textbf{Lobhah} - Greed, absence of tendency to give things like money, clothing, etc., having encountered good eligible persons, \textit{pravrittih} - disposition to be active even without any motive, \textit{karmanâm ārambhah} - efforts to perform acts for purpose of getting heaven, sons, cattle, etc., \textit{ashamah} - absence of peace in organs and the mind, \textit{sprihâ} - desire for variety of objects, \textit{etâni rajasi vivriddhe (sati) jáyante} - these arise in the growth of Rajas, that is to say the growth of Rajas should be known from the appearance of greed, etc. || 12 ||

Having stated the growth of Rajas, He states the growth of Tamas by ‘\textit{Aprakâshah…etc.’}
STANZA 13

aprakâsho’pravrittishcha pramâdo moha eva cha;
tamasyetâni jâyante vivriddhe kurunandana.

Translation- O son of Kuru! Obtuseness, inactivity, negligence, and delusion, appear with the growth of Tamas. || 13 ||

Commentary

Aprakâshah - Gloom, loss of discernment, apravrittih cha - and inactivity, i.e. absence of effort, pramâdah - doing something other than one’s own duty, mohah cha - and wrong knowledge, etâni tamasi vivriddhe (sati) jâyante eva - these appear with the growth of Tamas, that is to say growth of Tamas is to be known by traits like obtuseness, etc. || 13 ||

Now, He states the difference in results during the growth of Sattva, etc., at the time of death, in the following two stanzas.

STANZA 14

yadâ sattve pravriddhe tu pralayam yâti dehabhrit;
tadottamavidâm lokân amalân pratipadyate.

Translation- When a person dies in the growth of Sattva, he goes to the pure worlds gained by men of perfect knowledge. || 14||
Dehabhrit - An embodied one, an individual, *sattve pravriddhe* - when the Sattva quality is prevalent, *yadā pralayam yāti* - if he meets death, *tadā tu* - then only, *uttamavidām* - of those who possess knowledge of the Self and the Supreme Self, *amalān* - devoid of defects caused by the effects of Rajas and Tamas, *lokān* - to the realms like Satyaloka and other residences of men of knowledge, *pratipadyate* – goes. He means to say that if a man dies during the prevalence of Sattva, and having reached the planes of residents of those who know the Self and Supreme Self, he takes to the means of attaining the Self and the Supreme Self. || 14||

STANZA 15

*rajasi pralayam gatvā karmasangishu jāyate; tathā pralinastamasi mudhayonishu jāyate.*

*Translation* - Dying when Rajas is prevalent, one is born among those who are attached to action. Likewise, dying in the ascendency of Tamas, one is born in the wombs of foolish creatures. || 15 ||

*Commentary*

Dehabhrut - Embodied person, *rajasi pravriddhe* - when Rajas has grown, *pralayam gatvā* - meets death, *karma-sangishu jāyate* - is born among gods and men attached to sacrificial and other activities,
due to attachment to ordinary fruits.  Tathâ - Likewise, **tamasi pravriddhe sati pralinah** - if he dies when Tamas has grown, **mudha-yonishu jâyate** - is born among the Mlecchas (barbarians), Chandâlas, serpents, goblins, evil spirits, etc. That is to say he becomes devoid of all purposes of life. || 15 ||

He now shows the different results of actions effected by the three qualities by ‘**Karmanah**…etc.’

**STANZA 16**

**karmanah sukritasyâhuh sâttvikam nirmalam phalam;**  
**rajasastu phalam duhkham agnyânam tamasah phalam.**

*Translation*- They say that the result of an action under Sattva is good and faultless, while the result of Rajas is grief, and that of Tamas is ignorance. || 16 ||

*Commentary*

**Sukritasya karmanah** - Of actions done under Sattva, like sacrifices, penance, donations etc., performed without attachment to fruit, **sâttvikam** - effected through Sattva, i.e. predominantly through Sattva, **nirmalam** - clean result due to more knowledge and enlightenment, **âhuh** - so say the sages who know the qualities and their fruits; **rajasah tu** - but of an action under Rajas done with attachment to fruits, **phalam duhkham** - is said to be mostly troublesome, i.e. resulting in envy, pride, competition, jealousy, birth, death, etc., **tamasah** - of actions under Tamas per-
formed with error and confusion. agnyânam phalam âhuh - the result is said to produce ignorance, i.e. greater darkness. || 16 ||

He recounts the effects of Sattva, etc., again in ‘Sattvât…etc.’

STANZA 17

sattvât sanjâyate gnyânam rajaso lobha eva cha;
pramâdamohau tamaso bhavato’gnyânameva cha.

_Translation-_ Knowledge arises from Sattva; only greed from Rajas; while negligence, delusion, and also ignorance appear from Tamas. || 17 ||

_Commentary_

_Sattvât_ - From the quality of Sattva which has grown, _gnyânam sanjâyate_ - true understanding of the individual and Supreme Self arises, _rajasah_ - from the quality of Rajas which has grown, _lobhah cha_ - extra attachment to results like heaven, etc., _tamasah_ - from the quality of Tamas which has grown, _pramâda-mohau bhavatah_ - there appears negligence and delusion, and ignorance is already there; Pramâdah - inattentiveness and therefore inclination to evil deeds, and from thence, Mohah - wrong knowledge, and from that, still more darkness and ignorance only. || 17 ||

STANZA 18

urdhvam gacchanti sattva-sthā madhye tis’thanti rājasāh;
jaghanyagunavrittisthā adho gacchanti tāmasāh.
Translation- Those who abide in Sattva rise to higher regions; those who abide in Rajas stay in the middle; and those who abide in Tamas, go to the lower regions. || 18 ||

Commentary

Sattvasthâh - People under the influence of Sattva, urdhvam gacchanti - attain high progress; those who are under but a little of Sattva among other classes, become of a pure Brâhman nature by unattached action and attachment to knowledge, and thence (also) become sages by pursuing Sattva, and even attain the status of Paramahamsa by further developing Sattva, and thence are liberated.

Râjasâh - People under the (influence of) the quality of Rajas, madhye tishthanti - stay in the middle, i.e. by performing actions out of attachment to results go to heaven, and having enjoyed the result of those actions, enter again the mortal world, and go to heaven again by doing actions out of attachment to fruit, again return to the mortal world; means they repeatedly return and thus remain in the middle region only.

Jaghanya-guna-vrittisthâh - Jaghanyasya - being of the inferior quality of Tamas, that comes as the lowest, compared to Sattva and Rajas, vrittayah - tendencies like negligence, delusion, etc., those who remain there, tâmsâh adhah gacchanti - such low-quality people go down to the under-worlds. He means to say that Brâhmans and others who are under the influence of Tamas, i.e. of low-quality mood, taking to more and more lower moods, enter in that order of Shudras, Antyajas, Chandâlas,
He now declares liberation by way of knowledge which transcends the qualities, in the following two stanzas, ‘Nânyam…etc.’

STANZA 19

nânyam gunebhyah kartâram yadâ drashtânupashyati;
gunebhyashcha param vetti madbhâvam so’dhigacchati.

Translation- When the observer does not see any agent other than the (three) qualities, and knows that what transcends the qualities, he will attain to My state. || 19 ||

Commentary

Drashtâ- The seer of qualities, kshetragnya - the individual Self, by resorting to the quality of pure Sattva, gunebhyah - from the Gunas, Sattva, etc., anyam kartâram yadâ nà anupashyati - does not see any other agent causing to produce the moods, modes of (those) qualities, but sees those qualities of Sattva, etc., themselves, by their respective actions bring about the moods like enlightenment, greed, negligence, etc., respectively; and the individual Self (being) pure, by resorting to Sattva ever increasingly, subsequently sees the agency of qualities, gunebhyah - from Sattva, etc., undertaking their respective functions of knowledge, etc., param vetti - knows the other, i.e. pure Self who is the non-doer, then sah - he, mad bhâvam adhigacchati - attains My imperishable nature, i.e. becomes Brahma. || 19 ||
STANZA 20

gunânetânatitya trin dehi dehasamudbhavân;
jannamrityuwarzâduhkhair vimukto’mrítamashnute.

*Translation*—Having transcended these three qualities produced from the body, the embodied Self, becoming free from birth, death, old age, and sorrow, enjoys immortality. ||20||

*Commentary*

Deha-samudbhavân - Whose emergence is in the body, i.e. in the organs and mind, gunân - those three qualities, of the nature of Mâyâ, called Sattva, Rajas and Tamas, dehi - the embodied Self who worships Me, atitya - by crossing, i.e. seeing his own pure nature, freed from pains of birth, death, old age, etc., effected by qualities, amritam - immortality, liberation, asnute - attains. ||20||

Now, Arjuna asking Lord Krishna about the characteristics of one who has crossed the qualities, his behaviour, and the reason behind his transcending the qualities, speaks in ‘Kaih…etc.’

STANZA 21

Arjuna uvâcha:

kairlingais trin gunânetân atito bhavati prabhô;
kimâchârah katham chaitâm strin gunân ativartate.

*Translation*—Arjuna said: O Lord! By what marks is a man,
who has transcended these qualities, characterised? What is his behaviour? And how does he cross these three qualities? || 21 ||

Commentary

**He prabho** - O Lord!  **Etân** - These Sattva and others, trin gunân atitah - having crossed three qualities, kaih lingaih bhavati - becomes characterised by which marks? i.e. what is his nature? **Kim âchârah** - what is his practice, how does he behave? **Etân trin gunân katham ativartate?** - By which means does he transcend the qualities? || 21 ||

Replying to the question asked by Arjuna, the Lord says, in stanza ‘Prakâsham…etc.’

**STANZA 22**

**Shree Bhagavân uvâcha:**

prakâsham cha pravrittim cha mohameva cha pândava;
na dveshti sampravrittâni na nivrittâni kângkshati.

**Translation**- The Lord said: O son of Pându! He who does not feel aversion to light, nor to activity, nor to delusion when these (Gunas) spring up; he does not long for them when they cease. || 22 ||

Commentary

**He pândava** - O son of Pându! When the unfavourable worldly
objects, other than individual and Supreme Self, sampravrittâni - spring up, prakâsham cha pravrittim cha moham cha - like illumination, activity and delusion; these are for example only, i.e. when all effects of Sattva, etc. (spring up), yo na dveshti - one who does not hate; and when favourable material objects except individual and Supreme Self, nivrittâni - are no more, i.e. when all the effects of Sattva, etc., like illumination disappear, na kângkshati - does not desire; ‘he is said to have risen above the Gunas,’ that is (the remainder of the sentence) to be connected with the line in stanza 25. || 22 ||

‘How does he do that?’ To this, He says in ‘Udâsinvat…etc.’

STANZA 23

udâsinavadâsino gunairyo na vichâlyate;
gunâ vartanta ityeva yo’vatishthati nengate.

Translation- He who sits like one unconcerned, is not moved by the qualities, knowing that, ‘It is the qualities that work,’ and remains unshaken (from that state). || 23 ||

Commentary

Udâsinavat - Like an ordinary, unconcerned person, he is indifferent to the qualities and their effects, âsinah - he who sits satisfied by realising his own Self as the seer (Sâkshi- witness) of the functions of
Gunas, the qualities, yah - Purushah, such a person, gunaih - by qualities like Sattva, etc., na vichâlyate - is not swerved, i.e. the qualities do not deviate him by their functions. Gunâh - Qualities like Sattva, etc., vartante - work in their effects like knowledge etc., iti - knowing thus, he stays looking at his own Self, nengate - does not act in response to qualities and their workings. He is called one who is beyond the qualities. || 23 ||

Having explained the nature of a Gunâtita person, He now describes his behaviour in the following two stanzas.

**STANZA 24-25**

samaduhkhasukhah svasthah samaloshtâshmakânchanah;  
tulyapriyâpriyoh dhiras tulyanindâtma samstutih.  
mânâpamânayostulyas tulyo mitrâripakshayoh;  
sarvârambhaparityâgi gunâtitah sa uchyate.

_Translation_- One who takes sorrow and joy alike, is firm in the Self, regards a chunk of earth, a stone and a piece of gold as equal, receives both pleasant and unpleasant experiences without any difference, is steady (self-possessed), and to whom criticism and praise are the same; who is unchanged in honor and dishonor, is equal to both friend and foe, and has renounced all undertakings, he is said to be beyond the qualities. || 24-25 ||
Commentary

Sama-dukhha-sukkhah - To whom pain and pleasure are alike, svasthah - abiding in his own Self, i.e. being thus he is equal in mind upon receiving and not receiving objects related to the body, on account of being devoid of ego for his body. And therefore, sama-loshtâ-asma-kânchanah - to whom chunk of earth, stone and gold are the same. Loshtha is a piece of dust. And therefore, tulya priya-apriyah - all material objects which cause pleasure and pain, favourable and unfavourable, are equal to him, dhirah - expert in distinguishing the Self and the non-self, and therefore, tulya nindâ âtmâ-samstutih - to whom Nindâ – criticism, and Âtmanah Samstutih - his own praise, are equal.

Mânâ apamânayoh-tulyah - Whose mind is same in honour and dishonor, mitra- aripakshayoh tulyah - balanced in both the friend’s and foe’s sides, sarvârambha-parityâgi - who, by nature is inclined to give up efforts, all the undertakings to get material objects. Whoever is of such behaviour, gunâtitah sa ucchyate - is called a Gunâtita (beyond the qualities). || 24–25 ||

He proclaims the prime objective in achieving the state of a Gunâtita in ‘Mâm…etc.’
māṃ cha yo’vyabhichāreṇa bhaktiyogena sevate;
sa guṇān samatityaitān brahmabhuyāya kalpate.

Translation - He who, with unswerving Yoga of devotion, serves Me, he, crossing beyond the Gunas, becomes fit for the state of Brahma. || 26||

Commentary

Yah - He who, avyabhichāreṇa - by unswerving, i.e. steady, bhaktiyogena - by Yoga of devotion, māṃ cha sevate - worships Me, the quality-less Nārāyaṇa; ‘cha’ - is used to show emphasis. So say the Shruti and Smriti - ‘The witness, the conscious, the absolute and the one without qualities.’ (Sve. Up. 6.11). ‘All qualities serve Me, the quality-less and Who depends on nothing else.’ (Shreemad Bhāgavata, 11.13.40). In the Vishnu Purāṇa also, ‘Sattva and other qualities which belong to Prakriti do not reside in the Lord.’ Also such other statements are there.

Sah - He, etān guṇān samatitya - completely removing these Sattva and other qualities, difficult to give up, brahma bhuyāya kalpate - becomes eligible for the state of Brahma, i.e. becomes equal to Akshara Brahma. So it has been said here (in Gitā) also, ‘This divine Māyā consisting of qualities, is My illusion, difficult to give up; however, those who
resort to Me, cross this Mâyâ'. (7.14). Without the extreme, one pointed devotion to Nârâyana, transcendence over qualities can never be possible, this is the view of Lord Krishna. || 26 ||

‘But, how is it that transcending the Gunas is only possible through extreme devotion to You, and not by any other means?’ To this He replies in ‘Brahmanah…etc.’

STANZA 27

brahmano hi pratishthā’ham amritasyāvyayasya cha; shāshvatasya cha dharmasya sukhasyaikântikasya cha.

Translation- For, I am the seat of Brahma, the immortal and immutable, and of eternal Dharma and also of extreme bliss. || 27 ||

Commentary

Pratishthā - Where one gets established, i.e. the resort, the support, hi - for, avyayasya brahmanah pratishthā’ham - I am the support of Akshara Brahma, amritasya cha - and the resort of liberation (immortality). That is to say the liberation is obtained from Me alone, shāshvatasya dharmasya - of the eternal single-pointed Dharma. Pratishthā - I am the resort. From Me alone (Dharma - religious tradition) proceeds, i.e. it exists in Me alone. Ekântikasya sukhasya pratishthā’ham - I am the support of the highest bliss to be obtained by extreme virtue, i.e. I am alone its provider. The purport is that by extreme
devotion to Me alone transcendence over qualities, the attainment of Self, 
the attainment of Brahma, and attainment of My extreme happiness, are 
there, but not by other means. || 27 ||

Thus ends the fourteenth chapter of the commentary on
Shreemad Bhagavad Gitâ composed by the great spiritual master
Shree Gopâlânanda Muni, the principle disciple of Bhagavân
Sahajânanda Swâmi, who is conceivable through highest spiri-
tual wisdom and who is the object of adoration through intent
devotion.
Chapter 15

Purushottama Yoga

Realization of the Ultimate Truth

Thus in the 14th chapter, the nature and the modes of the Gunas, viz, Sattva, Rajas and Tamas have been described and also the means to eradicate them.

In this fifteenth chapter the supremacy of the highest Lord, who is the Master of the imperishable abode, and who is the highest, very distinct in nature, in form, etc., from the two-fold Purushas (bound and free Selves) having a perishable and imperishable character; and who is the object of worship of all, and who is the unlimited, unsurpassed bliss itself, is being narrated.

Now in the beginning, narrating the universe, which is in the shape of the modifications of Prakriti, and which causes bondage to the Selves, by way of metaphor of a tree, the Lord says to Arjuna in ‘Urdvamulam…etc.’
STANZA 1

Shree Bhagavân uvâcha:

urdhvamulam adhahshâkham ashvattham prâhuravyayam;
echandâmsi yasya parnâni yastam veda sa vedavit.

Translation - The Lord said: They speak of an immutable Ashvattha tree with its roots above and branches below. Vedas are its leaves. He who knows it knows the Vedas. || 1 ||

Commentary

Urdhva-mulam - To that (tree) which has its roots above, located in Brahma-Loka; (the root) in the form Vairaja Purusha who is associated with Prakriti - constituted of three Gunas, adhah shâkham - from that grown below, like branches, consisting of the lotus-seated Brahmâ and the sages like Marichi, Kardam and others born of Him, and the five great elements like earth, etc., (to that tree which is) avyayam - eternal, a ceaseless stream-process of creation (and destruction from beginning-less time), ashvattham prâhuh - they speak of the tree of the universe. These are the words of Vedas (describing it in the same way) - ‘With roots above and branches below, this Ashvattha tree is eternal.’ (Kath. Up. 3.2.1). Smritis also speak of it as follows - ‘The eternal tree of the universe has sprung from the unmanifest root; it rises high due to His bless-
ings; it consists largely of the trunk of the intellect, the hollows of the
sense-organs, the varied twigs of great elements, its leaves are sense-
objects. Its glorious flowers are full of righteous, as well as unrighteous
deeds. Fruits born by this tree are pleasures and pains. All beings de-
pend on this tree of universe. Having cut it and split it with the supreme
sword of knowledge, and attaining the state of the (pure) Self, none re-
turns from there’. (Asav. Parvan, Maha. Bh. 35.20-22; 47.12-15, etc.)

Yasya - Of that tree of the universe, chandânsi - the (hymns of)
Vedas are like parnâni - the leaves, just as leaves grant happiness by
giving shade, the Vedas bring happiness imparting knowledge (instruc-
tions) for the fulfilment (of objects of human life) like Dharma - the reli-
gious code that instructs the righteous ways to earn wealth (Artha) and
pleasures of life (Kâma), yah - he who, tam veda - knows that tree thus,
sah vedvit - he is the knower of the meaning of the Vedas. || 1 ||

Again He narrates the same tree in ‘Adhashcha…etc.’

STANZA 2

adhashchodhvam prashritâstasya shâkhâh,
gunapraavriddhâ vishayapraavâlâh;
adhashcha mulânyanusantatâni,
karmânubandhini manushyaloke.

Translation- Its branches extend both above and below, nour-
ished by the Gunas. Their shoots are sense-objects, and their sec-
ondary roots extend downwards resulting in acts which bind in the
Adhah tasya - Below that tree of universe, shâkhâh - branches, consisting of human beings, animals, etc., urdhvam cha - and upwards consisting of gods, Gandharvas, etc., prashritah - are spread. How are they spread? Guna-pravriddha - As by sprinkling water, branches of the tree grow, like that, Gunaih - by the modes of Gunas, Pravriddha - they are nourished, vishaya-pravâlâh - enjoyments of the sense-objects are like the tender shoots by which those branches are spread, augmented (thus is to be linked), adhah - downwards, manushyaloke cha - and in the world of human beings, anusantatani - are extended, karmânubandhini - bound to the deeds of righteous and unrighteous nature which cause birth as a result; of this kind means depending on Karma, mulâni - these are also the secondary roots, of this tree of the universe. The purport is by the acts done in a human-body one attains the life of men, animals, etc., down below, and of divinities, gandharvas, etc., up above. || 2 ||

People engaged in worldly life do not know the nature of this tree of the transmigratory life, which has its roots upward and branches downward, which has secondary roots in the form of Karma performed in a human body. It is narrated in half of the stanza ‘Na rupam…etc.’
STANZA 3-4

na rupamasyeha tathopalabhyate,
nânto na châdirna cha sampratisththâ;
ashvatthamenam suvirudhamulam,
asangashastrena dridhena cchittvâ.
tatah padam tat parimârgitâvyam,
yasmin gatâ na nivartanti bhuyah;
tameva châdyam purusham prapadye,
yatah pravritthih prashritâ purâni.

Translation- Its form as such is not perceived here, nor its beginning, nor its end, nor its support. Having cut off this firm rooted Ashvattha tree with the strong axe of detachment; then, one should seek for that goal, attaining which, they return no more. One should seek refuge with that Primal Person from whom streamed forth this ancient activity. || 3-4 ||

Commentary

Asya - Of this tree in the form of the world, rupam - the form, such as a tree, iha - by the people engaged in worldly affairs, na upalabhyate - is not perceived, tathâ - and also, âdih - the beginning of it, na upalabhyate - the meaning is people do not understand that it is born due to the association of Avidya which is beginningless. Tathâ asya sampratisththâ - Sampratisththâ - support, in which it is rooted firmly - the meaning is its base is misapprehension of Âtmâ as the body. That base is
also not known. **Suvirudhamulam** - This Ashvattha tree of Samsara with firm roots, **dridhena** - strong, undefeated by adversity of place and time, **asanga-shastrena** – Asanga - detachment, Shastrena - by such sharpened weapon, **cchittvā** - by uprooting, cutting it completely.

**Tatah** - Then, after cutting the tree of Samsara, **tat** - that well known, **padam** - goal, the destination to be reached by one, **parimârgitâvyam** - is to be sought. That destination is described as **yasmin gatâh** - those who have reached that destination, **bhuyo na nivartanti** - they do not return again. Lord speaks about the mode of seeking it. **Yato** - From which, **purâni** - ancient, **pravrittih** - tendency to worldly activity, or activity to seek liberation, **prashritâ** - has streamed forth, **tam eva cha adyam purusham prapadye** - I seek refuge in that Primal Person. In this way one should seek Him with single-pointed devotion. || 3-4 ||

The Lord describes the course of activity by which salvation (Moksha) is to be attained in the stanza ‘**Nirmân...**’

**STANZA 5**

nirmânamohâ jitasangadoshâ,  
adhyâtmanityâ vinivrittakâmâh;  
dvandvairvimuktâh sukhaduhkhasamgnyair  
gacchantyamudhâh padamavyayam tat.

*Translation* - Those who are free from pride and delusion of
perverse notions (about the Self), who have conquered the evil of attachment, ever absorbed in the thought of the Self, turned away from desires, and liberated from dualities called pleasure and pain, the undeluded attain that imperishable abode. || 5 ||

Commentary

Nirmâna mohâh - Mânah - pride, Mohah - delusion; free from pride and delusion, or those from whom pride and delusion, i.e. perverse notions have disappeared, jita-sanga-doshâh - those by whom the evil of attachment to the sense-objects is overcome, adhyâtma-nityâh - constantly absorbed in the thought of the Âtmâ, vinivîrta-kâmâh - those from whom Kâma, the desire to enjoy the sense-objects, is eradicated, dvandvaih - from the dualities like sense of cold, hot, etc., sukhâ-duhkha-samgnyaih - as these dualities bring about happiness and sorrow, they are called happiness and sorrow, vinuktâh - free from such feelings. (Ata eva - Due to that) amudhâh - who are ever dexterous in discrimination between real and unreal, those, tat - that, of that Primal Person, i.e. My, avyayam - imperishable, padam - the abode called Brahmâpurâna, gacchanti - reach. The following Shruti passages also declare, ‘The wise seers always visualise that highest abode of Vishnu,’ ‘The one who is omniscient, knower of all, whose glory is spread here on the earth. That Âtmâ resides in the divine Brahmâpurâna, in that celestial space,’ ‘This is the real Brahmâpurâna,’ etc. || 5 ||
Praising that same abode the Lord says by ‘Na…etc.’

**STANZA 6**

na tadbhâsayate suryo na shashângko na pâvakah;  
yadgatvâ na nivartante taddhâma paramam mama.

*Translation*- The sun does not illuminate it, neither does the moon, nor does the fire. That is the supreme abode of Mine, once reaching it they do not return anymore. || 6 ||

*Commentary*

*Suryah* - The sun, *tat padam na bhâsayate* - does not illuminate that abode (the Brahmapura), *na shashângkah* - nor the moon, *na pâvakah cha* -nor the fire; the verb, ‘illuminates’ is to be applied to both, *yad gatvâ* - having obtained that state, *na nivartante* - they do not return again, *tat paramam* - that, highest of all the worlds, *mama dhâma* - is My abode, Myself residing there along with My intent devotees. As it is said in the Shrutis and Smritis - ‘There, where the sun and the moon are not illuminated by their own lustre, nor the winds move, nor the deities enter, (where) that (great) God, the creator, who nourishes all beings, Himself, (with His prowess), shines clear, free from Rajas, by His (own) sport activity,’ ‘The Vedas are established in the imperishable, Supreme space where all the gods dwell,’ ‘Tamâhâpo…’ – meaning is ‘He said this is the Loka, the region full of nectar-like water that I enjoy. It is for you
also this Loka (abode) full of celestial nectar that can be enjoyed.

In Mokshadharma Parva (of Mahâbhârata) Bhishma teaches Yudhishthira – ‘You are born from a portion of Dharma. By nature you strictly adhere to Dharma. O you sinless one, listen to my words based on Dharma, attentively. These abodes of the higher gods which are of varied shapes and colours, and giving fruits (enjoyments) of various kinds; also having celestial cars which move as per wish, large assembly halls and pleasure gardens for amusements of different kinds, golden hued beautiful damsels. These are the abodes of the guardian deities of the four quarters, the deities being Shukra, Brihaspati, Maruts, Vishvedevas, Sâdhyas, Ashvins, Rudra, Aditya, Vasus and other heavenly bodies also. O son, these are as good as hell compared to the abode of the Lord, which is free from fear, from cause (and effect phenomenon) and it is not surrounded by afflictions. It is free from two-fold, three-fold and eight-fold (Prakriti).

There Kala (Time) melts away. Kala has no power there. He is the Master of Kala and of heaven. The Self, freed from bondage, does not grieve on reaching there. Such is that supreme abode; and those others, are hell only. All these are said to be hells, as described thus. Compared to this supreme abode they are called hells.’

Also it is narrated in Shreemad Bhâgavata that, ‘Thinking thus the
worshipful Lord revealed to the Gopas His transcendental realm, which is beyond the darkness of Mâyâ, is of absolute truth, infinite consciousness, and which the sages, of concentrated mind, experience having become free from the qualities. Nanda and others, who were saturated with bliss by the experience, were astonished to find Krishna there, being extolled by the Vedas themselves.'

‘Mâyâ…’ - meaning is, ‘That which is known as Brahma, that abode of the Lord the Supreme Person, from where Mâyâ, feeling shy turns back.’

‘Taduhah…’ - meaning is, ‘They say that this is what is called Akshara Brahma, the original cause of all causes, that is the abode of the great, mighty Purusha, Vishnu, Himself.’

‘Madbhaktah…’ - meaning is, ‘My devotee of firm resolve, becoming enlightened of truth by My abundant grace reaches straight away to his final beatitude, his original state, named ‘Kaivalya’, that resort of Mine, seeing with his own eyes, becoming doubtless, reaching which a Yogi shaking off his subtle body, does not return (to this mortal world).’ || 6 ||

Thus describing Aksharadhama, His abode, i.e. Purushottam’s abode, He now speaks about the beginningless Kshetragnya, that which is free from Avidyâ (nescience) and that which is entangled in Avidyâ, in the following five stanzas.
STANZA 7

mamaivâmsho jivaloke jivabhutah sanâtanah;
manah shashthânindriyâni prakritisthânî karshati.

Translation- A segment of Myself, the eternal Self, becoming bound in this world, attracts the senses in which the sixth is the mind, and which abide in Prakriti. || 7 ||

Commentary

Jivaloke - In the universe, i.e. in the world of individual Selves, sanâtanah - the everlasting, jivabhutah - Kshetragnya called Jiva, the individual Self, manah shashthânî – (of those senses) the mind is the sixth, prakriti-sthânî - Prakritau - in the nature, consisting of beginningless desires for sense-objects, such indriyânî - sense organs like eyes, etc., karshati - attracted by the habit of enjoying their objects, sa mama eva - he, (the Self) is part of Me, the Supreme Self. The Self, by virtue of his worship to Me, getting partial power of Myself in the form of conquest over desires for worldly objects and thus becoming as good as liberated - that Self is referred to by the word ‘Mama amshah’, because it is not befitting for the Supreme Lord having imperishable, permanent nature, to be divided into parts (like that of the Self).

The idea of the divisions of the Self is not tenable because of its
nature of Acchedya (uncleavable), etc., then how is it possible in regard to the Supreme Lord who has an infallible and imperishable nature? Therefore the word Amsha, ‘a part’, is thus explained properly. || 7 ||

After speaking about the Kshetragnyas essentially liberated, He now speaks about bound Kshetragnyas in the stanza, ‘Shariram...etc.’

**STANZA 8**

shariram yadavâpnoti yacchâpyutkrâmatishvarah;
grihitvaitâni samyâti vâyurgandhânivâshayât.

_Translation_- The bound Self, which acquires whatever body and from whatever body he departs, goes on his way, taking these senses as the wind carries scents from its source. || 8 ||

_Commentary_

Ishvarah - The bound Self who is competent of earning Dharma (virtue), Artha (wealth) and Kâma (pleasures), yat shariram - the body like that of a god, man, etc., avâpnoti - acquires, impelled by the Lord, the viewer, the witness of the Karma, yat cha - and whichever body, utkrâmati - goes at the time of death. At the time of gaining a (fresh) body and at the time of leaving it, (the Jiva) taking along with it the subtle elements and (the subtle) senses, samyâti - comes and goes. It is illustrated thus - as the wind taking away scents from their places such as flowers, etc. The word ‘Api’ shows the difference between the bound
Self and the freed one, mentioned earlier. \| 8 \|

STANZA 9

shrotoram chakshuh sparshanam cha rasanam ghrânameva cha;
adhishtâya manashchâyam vishayânupasevate.

Translation- Resorting to the ear, the eye, the skin, the tongue and the nose, as well as the mind, the Jiva experiences objects. \| 9 \|

Commentary

Shrotram - The ear, organ of hearing, chakshuh - the eye organ, sparshanam - sense of touch, rasanam - tongue, ghrânam - nose, manah cha - by the word Manah, the mind, the inner organ (constituted of intellect, ego, etc) is to be understood. By the word ‘Cha’ - and, the organ of smell, the organs of action and vital breath are also to be understood. Etâni adhishtâya - resorting to these, ayam - this, the individual Self, vishayân - objects like sound, touch, form, smell, etc., upasevate - experiences. \| 9 \|

Who sees such an Âtmâ and who does not? To this the Lord speaks in the stanza ‘Utkrâmantam…etc.’

STANZA 10

utkrâmantam sthitam vâpi bhunjânam vâ gunânvitatam;
vimudhâ nânupashyanti pashyanti gnyânachakshushah.
Translation - The deluded do not perceive this Self, connected with the Gunas, either when it is departing from or dwelling in the body, or enjoying the objects of the senses. Only those who possess the eye of knowledge see it. || 10||

Commentary

Utkramantam - While departing from the body at the time of death, sthitam - living in the body while it is alive, vâ bhunjânam - or while enjoying the sense-objects, vâ api gunânvitam - while conjoined with the Gunas like Sattva, etc. Or splitting these terms in the other way, it can be taken as, a-gunânvitam - because of not having any relation to the Gunas like Sattva being in the state of liberation. Any of these two types of individual Selves - bound and liberated, vimudhâh - those who are deluded due to the feeling of ‘body is the Âtmâ’, te na anupashyanti - they do not see, they only see the body, ye gnyânachakshusah - those who possess the eye of knowledge itself, who are experts in discriminating the body from the Self, they see it (this Self) as it is, in truth. Term ‘Enam’ - ‘this’ - is to be taken from the following stanza. || 10||

STANZA 11

yatanto yoginashchainam pashyantyâtmanyavasthitam;
yatanto'pyakritâtmâno nainam pashyantyachetasah.
Translation- Striving Yogis are able to perceive this Self, seated in their body; however, though striving hard, those who have not purified their minds and are ignorant of the real nature of the Self, do not perceive it. || 11 ||

Commentary

Yatantah - Striving with the help of the means like humility, yoginah - such Yogis alone, âtmani – in the body, avasthitam enam - the individual Self dwelling in its own essential qualities and quite different in nature from the body, pashyanti – see, cha is used to affirm this fact, yatanto’pi - though striving hard, practising the means like listening to spiritual discourses, meditation, etc., akritâtmanâh - those who, through observing means like modesty, etc., have not purified, âtmâ - their mind, such Yogis, ata eva achetasah - therefore, devoid of knowledge of the Self in its real nature, enam na pashyanti - do not perceive the Âtmâ as it should be. || 11 ||

Thus after speaking of two types of individual Selves, He now declares that whatever divine qualities in whatever measure, are found, all those belong to Him, in the following four stanzas.

STANZA 12

yadâdityagatam tejo jagad bhâsayate’khilam;
ycchandramasi yacchâgnau tattejo viddhi mâmakam.
Translation- The light in the sun that illuminates the entire world and that which shines in the moon, and that too in the fire, know that light to be Mine. || 12 ||

Commentary

Yad - That, âditya-gatam tejah - brilliance, power of illuminating, found in the sun akhilam jagat bhâsayate - which illuminates the whole world, chandramasi - light that exists in the moon, agnau - the light that exists in the fire, viddhi - understand that, tat tejah - all that light, mâmakam - to be Mine. || 12 ||

STANZA 13

gâm âvishya cha bhutâni dhârayâmyaham ojasâ;
pushnâmi chaushadhih sarvâh somo bhutvâ rasâtmakah.

Translation- And entering the earth, I uphold all creatures by My power, and becoming the moon whose essential nature is nectar, I nourish all the plants. || 13 ||

Aham - I, gâm âvishya - entering into the earth, ojasâ - by My vital power, bhutâni - movable and immovable entities, dhârayâmi - I uphold them, support them. The power to uphold the creatures, inherent in the earth is Mine. Rasâtmakah – full of juice of the nature of nectar, whose nature is nectar, somo bhutvâ – becoming the moon, sarvah aushadhih - all kinds of plants and herbs like rice, etc., aham pushnâmi -
I nourish; the faculty of nourishing the plants in the moon, all is Mine. || 13||

STANZA 14

aham vaishvânam bhutvâ prâninâm dehamâshritah;
prâna-apâna samâyuktah pachâmyannam chaturvidham.

Translation- Taking the form of the digestive fire in the body of all living beings, and united with ingoing and outgoing breaths, I digest the four kinds of food. || 14||

Commentary

Aham - I, vaishvânam bhutvâ - becoming the digestive fire in the stomach, prâninâm - of all living beings, deham âshritah - dwelling in the body, prâna-apâna-samâyuktah - inward and outward breaths which activate and enhance digestion, in union with them, eaten by them, chaturvidham annam - four kinds of food, to be chewed, sucked, licked and drunk, pachâmi - I digest. He means to say the digestive power to consume four kinds of food, latent in the fire functioning in the stomach, is Mine. || 14||

STANZA 15

sarvasya châham hridi sannivishto,
mattah smritir gnyânam apohanam cha;
vedaischa sarvairahameva vedyo,
vedântakrid vedavid eva châham.
Translation- And I am seated in the hearts of all. From Me are memory, knowledge and forgetfulness. Indeed, I alone am to be known from all the Vedas. I am the originator of Vedânta, and the knower of the Vedas too. || 15 ||

Commentary

Sarvasya - Of all, each and every class, right from Brahmâ to immovable objects, hridi - in the heart, the place where knowledge of worldly activities springs, aham sannivishtah - the meaning is - I have entered in those, as indwelling power to control all as per their deeds. Thus the Shruti declares in the following passages - ‘Entering within, He is the ruler of all things and the Self of all,’ (Tai. Ar. 3), ‘He who dwells in all beings’, ‘He who controls all beings from within.’ (Brhd. Up. 5.7.15).

Ata eva - Therefore, mattah smritih - from Me springs the memory of the things experienced before, in all beings, gnyânam cha - and knowledge, that comes through the contact of the senses with their objects, apohanam - Apa-uhanam - (here Uhanam could mean Uhah, i.e. conjectural knowledge) the ability to logically argue (considering pros and cons), Apohanam - being void of that. Or, apohanam - loss of memory and knowledge, that is also because of Me. Vedaih –By the four Vedas, viz, Rigveda, etc., sarvaih cha - through all the scriptures such as Purâna, Itihâsa, etc., aham eva vedyah - I am the only (object) worth knowing.
The meaning is as the Vedas, Puranas and Itihasas, which are bent on speaking of the divinities like Rudra, Ganapati, Vāyu, Surya, Agni, Indra, Soma, etc., and I being their promoter, their inner Self, the Supreme Self, and as they are a part of My body, it is to be understood that I am the ultimate object to be known by means of these scriptures. *Vedânta-krit* - Vedânâm Antah - the ending or conclusive part of the Vedas, the Upanishadas, initiator of those (Krit). The meaning is - I am the knowledge that is taught by the Upanishadas, *ata eva veda-vit cha* - so I am the knower of the meaning of Vedas, too. || 15 ||

So far having described the nature of the universe (creation) by the metaphor of an Ashvattha tree; the supreme abode which is to be attained by the spiritual aspirant by cutting down that tree; the characteristics of the bound Self and the liberated Self; and the all pervading power of Himself, the Lord now declares His own sovereignty as the Supreme Person in the following three stanzas.

**STANZA 16**

*dvâvimau purushau loke ksharashchâkshara eva cha; ksharah sarvâni bhutâni kutastho’kshara uchyate.*

*Translation* - In the world, there are two kinds of Purushas (Selves) – the perishable (Kshara) and imperishable (Akshara). All beings (the bound Selves) are said to be Kshara, and the unchanging (Kutastha) Purushas (liberated Selves) are said to be Akshara. || 16 ||
Commentary

Imau dvau - These two, purushau - Purushas called, ksharah cha aksharah - Kshara and Akshar, are well known, loke - in the world, their different natures are described by Kshara, etc. Sarvâni bhutâni - All sentient entities, associated with the products of Prakriti (like intellect, senses, etc.), bound since time immemorial, bound by beginningless nescience, and tied to their auspicious and inauspicious deeds, ksharah – since not attaining his true Self the one who perishes (in other words one who loses) the senses, the body and the place of fruition (where he enjoys or suffers the sense objects) gained by his past good or bad deeds, iti uchyate - spoken of thus by men devoted to the knowledge of Kshara and Akshara. Here the term Kshara, used in a singular term is to be taken in the sense of the whole class of Kshara Purushas.

Similarly it is stated in Shreemad Bhâgavata, ‘Men, whose knowledge of the Self has been effaced by the beginningless nescience and who, as a consequence, are subject to intense suffering in Samsâra,’ and ‘Because of this nescience there is a beginningless bondage to the Self, and because of Vidyâ, true knowledge, it is otherwise (i.e. there is no bondage).’ And in the Pancharâtra it is said, ‘For the Purusha entangled by the beginningless Avidya.’ In the Brihat Brahma Samhitâ it is said, ‘The Self is encircled by Mâyâ. He gets liberated by the grace of Hari alone; there is no doubt about it.’

Kutasthah - Kutah - pile of stones, which stands like a moun-
tain, means who remains unmoved in his own nature; congregation of such liberated Selves. The word Akshara is also designated to the abode of the Lord called Brahma.

(Then again) Aksharah means the assemblage of Akshara Purushas, Na Ksharati - who do not fall from the place, the body, the senses which are free from the effects of Prakriti, the Gunas (i.e. which are divine) gained by the worship of the Lord. Here also singular form - Akshara - is used for the whole class.

Authentication for Akshara Purushas having a form are the following statements - ‘He who rejoices with My devotees, is all in all for Me,’ ‘That is the supreme status of Vishnu, the wise seers always visualize,’ ‘The Vedas are established in the imperishable supreme space where all the gods dwell,’ ‘When the Gunas disappear, one gains the Brahma-body,’ and so forth. The Smritis also say, ‘He enters into the God-given body.’

Statements from Shreemad Bhâgavata are - ‘When that divine body of Suddha-sattva, fit for the service of the Lord, was generated in me, my body of the gross material elements fell dead on the exhaustion of that quantum of my Karma, responsible for that embodiment.’ (SK. 1.6.29). ‘There even Mâyâ, the Lord’s delusive power, does not operate; and there resides the Lord’s attendants whom both the divinities and Asuras worship alike. All the denizens of that realm are blue in colour,
radiant, endowed with eyes like lotus petals, dressed in yellow robes, extremely attractive and handsome”. (SK. 2.9.10). ‘They saw the Lord of lords of the world served by His attendants, headed by Nanda, Sunanda and others.’ (SK 10. 89. 57).

It is affirmed by the passages of Skanda Purâna also - ‘Those who have attained the state of (Akshar) Brahma and become free from old age and death, by intent worship of Vishnu in the last Kalpa, and who are known as Akshara Purushas, are residing here in the abode of Svetadvipa to serve Vâsudeva. They were seen thus by the divine-sage Nârada. At the time of dissolution they will resort to Aksharadhâma again and stay there self-dependent, free from the fear of time and Mâyâ, in that supernatural, unagitated, motionless state, smelling of aroma. This way whoever resides in the abode of Akshara Brahma, constituted of Sat (eternal), Chit (consciouness) and Ânanda (bliss), they are of the form of consciousness, they are liberated; and not others. At the time of creation they, being independent, are not born due to the influence of time, and at the time of dissolution they do not die in the same way as others.’ ‘Attended by His associates like Nanda, Sunanda, etc., with their hands gleaming with a disc, lotus, mace and conch, and attended by many others having two arms dressed as cowherds, and bowing with great devotion.’

Here also - ‘Resorting to this knowledge they have attained the same nature as Mine. They are not born at the time of creation nor are
distressed in dissolution.’ (B.G. 14.2). ‘Many, purified by penance in the form of knowledge of My divine form…have attained My state.’ (B.G. 4.10). || 16 ||

Now He declares Himself as the highest Supreme Person, distinct from these perishable and imperishable beings by ‘Uttamah…etc.’

STANZA 17

\[
\text{uttamah purushastvanyah param\textasciitilde{am}tmetyud\textasciitilde{ah}ritah;} \\
\text{yo lokatrayam\textasciitilde{a}vishya bibhartayyyaya ishvarah.}
\]

*Translation*- There is the Supreme Person distinct from these. He is named as the Supreme Self (Param\textasciitilde{am}t\textsc{m}a). He, the Immutable One and the Lord of all, entering the three worlds, upholds them. || 17||

*Commentary*

Yah - He who is, *anyah* - other, very distinct from the two kinds of Purushas termed as Kshara and Akshara, in nature, form, etc. The term *tu* is used in the sense of Cha - and; *yah cha* - and who is, *param\textasciitilde{am}t\textsc{m}a iti ud\textasciitilde{ah}ritah* - named as the Supreme Self. He is also referred to as Param\textasciitilde{am}t\textsc{m}a in the Shrutis and Smritis as follows – ‘He is also denoted by the words ‘Braham’, ‘Param\textasciitilde{am}t\textsc{m}a’ and ‘Bhagav\textsc{a}n’. ‘Parm\textasciitilde{am}t\textsc{m}a is the support of all.’ Thus He is said by the word Param\textasciitilde{am}t\textsc{m}a in the Shrutis and Smritis.

Yah cha - And He who, *loka-trayam* - the three worlds; first is
the world of liberated Selves dwelling in Brahmapura, the second is the world of Pradhâna and Purusha, and the third is the world produced by Pradhân Purush containing the Selves, avisya - entering into these three worlds as the indwelling Self, bibharti - upholds, supports (them), avyayah - immutable, ishvarah - the controller of all, sah uttamah purushah - that is the Supreme Person, that is I. Shruti also declares - ‘He is the Supreme Self, the Lord of all, the controller of all, King of all who rules the whole universe.’ (Brhd. Up. 6.4.22). || 17 ||

Now He outlines His supremacy giving reason for the same by ‘Yasmât…etc.’

**STANZA 18**

**Translation**- Because I transcend the perishable (the bound Self) and am also higher than the imperishable persons (the liberated Selves) therefore, I am celebrated as the Supreme Person in the Vedas and the Smritis. || 18 ||

**Commentary**

**Yasmât** - Since, ksharam - perishable, the class of conscient beings, bound by Karmas and attached to the perishable matter, atitah - stand transcending, far beyond; so it is, aksharad api - also higher than
the whole class of Akshara Purushas (the liberated Selves) who are higher than the bound, cha uttamaḥ - I am the highest in nature, form, etc., atah - because of being higher than Kshara and Akshara, lokē - in the Smritis, i.e. in the traditional (religious) code, vede cha - and in the Shrutas, i.e. Vedas, purushottama iti prathitah - celebrated as the Supreme Person. For instance here is a statement from the Shruti - ‘Reaching the supreme light, the Self (Jivātmā) appears in its own pure nature; He is the Supreme Person.’ (Cha. Up. 8.12.3). In the Smritis – ‘The Jivātmā is said to be a portion of the unborn Vishnu who is without beginning, middle and an end.’ (V.P. 5.17.33) ‘May the holy feet of Purushottama enhance our happiness.’ || 18 ||

One becomes knower of all by knowing Me, thus says the Lord in ‘Yah…etc.’

STANZA 19

yo māmevam asammudho jānāti purushottamam; sa sarvavidbhajati mām sarvabhaveṇa bhārata.

Translation- He who, undeluded, knows Me as the Supreme Self, knows all, O Arjuna, and worships Me in every way. || 19 ||

Commentary

Yah - He who, asammudhah - becoming free from delusion by
having aforesaid discrimination, **mam** - to Me, **evam** - in this manner, the son of Vâsudeva who is the idol of virtue itself, the Purushottama, the Supreme Person, **jânâti** – knows, **he bhârata** - O Arjuna, **sah** - he, **sarva-bhâvena** - in all modes of relations and sentiments like - ‘Shree Krishna alone is my favourite deity, Guru, my bosom friend, my master, etc.,’ **mâm bhajati** - worships Me, **sah sarva-vit** - everything is known to him.

Concluding the knowledge of the Supreme Person the Lord teaches in ‘**Iti**...etc.’

**STANZA 20**

**iti guhyatamam shâstram idamuktam mayâ’nagha;**
**etadbuddhvâ buddhimân syât kritakrityashcha bhârata.**

**Translation** - Thus, O sinless one, this most mysterious teaching has been imparted by Me. By grasping this, a man will become truly wise and will be one who has accomplished his duty. || 20||

**Commentary**

**He anagha** - O sinless one; becoming sinless by grasping the knowledge of the nature of the Supreme Person, O Bhârata (Arjuna), **iti** - in the aforesaid manner, **idam guhyatamam** - this most mysterious, most secret, **shâstram** - teaching; the Shâstra of the knowledge of the
Thus ends the fifteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 16

Daivasura-Sampad-Vibhâga Yoga

The Divine and Demonic Natures

In the previous 15th chapter the following subjects were dealt with - The form of the universal-tree and the means to cut it; the abode of the Lord that is to be attained by the virtuous men endowed with the means of liberation; nature of the bound and liberated persons; the supremacy of Lord Purushottama and the nature of His power as an indwelling controller and illuminator of all; and again the characteristics of Purushottama the Supreme Person, along with the description of Kshara (the perishable) and Akshara (the imperishable); and finally the most mysterious nature of the Shâstra describing the Supreme Person.

‘The celebrated Lord Shree Nârâyanmuni, the son of Bhakti, who is beyond Kshara and Akshara Purushas, the possessor of well known auspicious qualities, the most merciful Lord, may He allow me to be in His service at all time.’

In this 16th chapter the different characteristics of persons having divine qualities and demoniac qualities are revealed.
Firstly the Lord speaks about the divine qualities in the following three stanzas.

**STANZA 1**

_Shrée Bhagavân uvâcha:_

abhayam sattvasamshuddhih gnyânamyogavavyavasthitih;
dânam damashcha yagnyashcha svâdhyâyastapa ârjavam.

**Translation**—The Lord said: Fearlessness, purity of mind, understanding and constant adherence to the contemplation on the true nature of the Self and the Supreme Self, charity, control of the senses, performance of worship, study of the Shâstras (i.e. Vedas), austerity and uprightness. || 1 ||

**Commentary**

Abhayam—Fearlessness, Bhayam— is the pain arising from the sight (becoming aware) of the entity that brings about the loss of object favourable to oneself. Abhayam is absence of such fear, _sattva-samshuddhih_—complete purification of mind (Sattva), i.e. becoming free from Rajas and Tamas tendencies like desire, anger, etc., _gnyâna-yogavavyavasthitih_—Gnyâna—understanding of the true nature of the Self and the Supreme Self through the study of noble Shâstras. Yoga—contemplation on the Self and the Supreme Self with a concentrated mind, _vyavasthitih_—is constant adherence to it, _dânam_—charity, giving away one’s own wealth earned by rightful means, to deserving ones,
control of outer organs from their objects, yagnyah cha – performing worship of Lord Vishnu, i.e. Me, svādhyāyah – study; reciting and teaching the Shāstras that teach single minded devotion to Me, tapah - and austerities - is to minimize the enjoyments allowed by one’s own Dharma, ārjvam - gentleness of nature (uprightness). || 1 ||

STANZA 2

ahimsā satyamakrodhas tyāgah shāntirapaishunam;
dayā bhuteshvaloluptvam mārdavam hrirachāpalam.

Translation- Non-violence (in thought, word and deed), truthfulness, absence of anger, renunciation, tranquility, non-slandering, compassion to all beings, freedom from desire, gentleness, sense of shame, and freedom from fickleness. || 2 ||

Commentary

And again, ahimsā - non-violence is abstaining from inflicting injury to others, by mind, body (deed) and speech, satya - speaking the truth, without entertaining malice towards oneself or others, akrodhah - an absence of anger even hurt by vilification, tyāgah - renunciation, abandoning of things causing bondage to oneself, shanty - tranquility, abstinence of mind from sense-objects, apaishunam – Paishuna - malicious gossip, to reveal a secret of a person in the presence of elders, which may cause harm to him, absence of such act, bhuteshu dayā - compassion to all beings, to do good to beings to the extent that may not cause bondage
tejah kshamâ dhritih shauchamadroho nâtimânitâ;

bhavanti sampadam daivim abhijâtasya bhârata.

Translation- Heroic spirit, forgiveness, fortitude, purity of mind and body, freedom from hatred and overpride – these, O Arjuna, belong to him who is born with divine attributes. || 3 ||

Commentary

Moreover, tejah - heroic luster, spirit that cannot be overpowered by the wicked, kshamâ – forgiveness, tolerating the wrong done by others to oneself, dhritih – fortitude, not to fail to do one’s regular duties even in the most difficult times, saucham - purity, it is of two-fold - inner and external. Firstly external purity – keeping the body clean by washing it with soil and water, and avoiding liquor, meat and consumption of prohibited foods and beverages. Secondly internal purity - being free from the blemish of resentment against one who hates oneself, that mental state, adroh - not to inflict pain to creatures, na atimânita – being free from
considering oneself very superior. O Arjuna, these are the virtues that are found in one who is born with divine attributes. **Daivim sampadam** - Divine - that belongs to divinities or Devas - i.e. those who follow, who abide by the commands of the Lord; so these are the attributes of those who are devoted to carry out the commands of the Lord - that is the excellence. The meaning is that these are the endowments of those, **abhijātasya** - who is born with such tendencies and who seek to promote those. || 3 ||

Defining divine excellences that are to be adopted; He now speaks about the demoniac attributes in ‘**Dambhah…etc.**’

**STANZA 4**

dambho darpo’bhimānashcha krodhah pārṣuyameva cha;
agnyānam chābhijātasya pārtha sampadamāsurim.

*Translation* - Hypocrisy, arrogance, self-conceit, wrath, rudeness and ignorance - these, O Arjuna, belong to him who is born with demoniac attributes. || 4 ||

*Commentary*

**Dambhah** - Hypocrisy or pomposity, the practice of Dharma for earning reputation in society, and not for the attainment of the higher world, **darpah** – arrogance, elation caused by ego of education (learning), riches and high birth and the consequent inability to discriminate be-
between what ought to be done and what ought not to be done, **abhimânah** – self-conceit, i.e. egotism firmly set in the body composed of five elements, **krodhah** – wrath, perverse mode of mind that causes deformation of face, eyes, eye-brows, etc., which creates fear in others, **pârushya** - rudeness in speech causing grief to the good, **agnyânam cha** - absence of discrimination between what ought to be done and what ought not to be done. O Arjuna, these are the attributes found in one born with demoniac tendencies, **âsurim sampadam** - **Surâh** - gods who work under the command of the Lord, opposite to that, i.e. whose ways are antagonistic to Lord’s commands; those are their initial properties of the nature of transgression of Lord’s commands. **Tam abhijâtasya** - Of one who has inherited such tendencies and who is born to promote those wrong ways, such are his vicious qualities. || 4 ||

Now He points out good and evil of these two types of attributes in ‘**Daivi...etc.**’

**STANZA 5**

daivi sampadvimokshâya nibandhâyâsuri matâ;  
mâ shuchah sampadam daivim abhijâto’si pândava.  

**Translation**- The divine attributes are deemed to lead to liberation, while the demoniac to bondage. O Arjuna, do not grieve, you are born with divine attributes. || 5 ||
Commentary

**Daivi** - The divine, **sampat** - host of gifts or attributes, **vimokshâya** - is conducive to release from the bondage of transmigratory life, **mata** - is deemed, supposed, **âsuri sampat** - the attributes of the nature that works against My commands, **nibandhâya** - host of attributes which lead to cause bondage, i.e. repeated transmigrations; thus it has been recognised accordingly.

To Arjuna, who, on hearing these words of the Lord, becoming unnerved and diffident about the type of his own attributes, the Lord assures him and said, **he pândava** - O Arjuna, son of righteous Pându, **mâ shuchah** - do not grieve, **daivim sampadam abhijâtah asi** - you are born with and have inherited divine attributes. || 5 ||

There are many categories of beings in the world; among those, the two types are described here in ‘Dvau…etc.’

**STANZA 6**

dvau bhutasargau loke’smin daiva âsura eva cha;
daivo vistarashah proktah âsaram pårtha me shrinu.

**Translation** - There are two types of beings in this world - the divine and the demoniac. The divine has been described at length. Now hear from Me, O Arjuna the demoniac. || 6 ||
Commentary

Asmin loke - In this world, dvau - only two types, bhuta-sargau - breeds of human beings born according to their good or evil deeds. Among them the first is daiva - who belong to the divine category; by their good deeds they are devoted to work commanded of them by the Lord; and secondly the category of asura - of demoniac nature, those who indulge in activities antagonistic to Lord’s injunctions, due to their (past) evil deeds. The divine category of beings, having divine attributes, has been described at length in the last chapter. He pârtha - O Arjuna, me shrinu - now hear from Me, āsuram - pertaining to the category of Asuras is Āsuram.

He describes the demoniac category of beings in the following fourteen stanzas by ‘Pravrittim…etc.’

STANZA 7

pravrittim cha nivrittim cha janâ na vidurāsurâh;
na shaucham nāpi châchâro na satyam teshu vidyate.

Translation- The demoniac men know neither action nor renunciation. Cleanliness is not in them, nor right conduct, nor truth. || 7 ||

Commentary

Āsurâh janâh - Men endowed with demoniac qualities, pravrittim - the means to be practiced for the fulfillment of three goals of life (Dharma, Artha, Kama, i.e. virtue, wealth, worldly satisfaction),
nivrittim cha - and renunciation, i.e. the discipline to be practiced for Moksha, i.e. liberation, na viduh - they do not know, so, teshu na shaucham - cleanliness, two-fold purity, i.e. the external and the internal is not found in them, satyam cha na vidyate - and also no truth in speech, speech which is without malice to oneself or others, is found in them. || 7 ||

The Lord mentions the dogmas of the Asura order here in the stanza ‘Asatyam…etc.’

STANZA 8

asatyamapratishtham te jagadâhuranishvaram;
aparasparasambhutam kimanyat kâmahaitukam.

Translation- Men possessed of demoniac nature say - this world is without truth, without any foundation and without a Lord, it is brought forth by mutual union of male and female and hence having its root in lust, what else can be there? || 8 ||

Commentary

Jagat - The universe made by God which is of transitory nature,(but) remains in a subtle form even in final dissolution. Thus that which is real, te – they, the Asuras, say it is asatyam - unreal, non-existent, like horns on a rabbit or a flower in the sky (an utter impossibility), and apratistham - without any foundation. It is not that the world has its support in the Lord of all, the support of all. Nor is it sustained or maintained by God-made dictates based on the rule of righteousness and
unrighteousness, âhuh - thus they say. Nanu - Well then, what do they say? From whom or what has this world originated? To this it is said, aparastarasambhutam - do they exist of anything (being) in this world, seen or found born without mutual union of male and female? Not at all. Hence, kâma-haitukam - it is born of lust, Kama - sexual intercourse between man and woman, Haitukam - is the only cause. Thus they contend the origin of the world. || 8 ||

STANZA 9

etâm drishtimavashtabhya nashtâtmano’lpabuddhayah;
prabhavantyugrakarmânah kshayâya jagato’hitâh.

Translation- Holding this view, these men of base intellect with their mind lost, being inimical to the people, do cruel deeds for the destruction of the world. || 9 ||

Commentary

Etam - This, resorting to these aforesaid principles, (and because of that) nashtâtmanah - whose mind is drifted (lost) from the path that leads to the attainment of Me, (and because of that) alpa-buddhayah - whose intellect is base, of low grade, having no discrimination between virtue and vice, Self and non-self, on account of that ugra-karmânah – those whose acts are cruel, means fiercely violent causing harassment to
the people, hence ahitâh - inimical, hostile towards all, jagatah - of the masses, kshayâya prabhavanti - they work for the destruction of the world. || 9 ||

STANZA 10

kâmamâshritya dushpuram dambhamânamadânvîtâh;
mohâdgrihitvâsadgrâhân pravartante’shuchivratâh.

Translation- Indulging in insatiable desires, full of ostentation, pride and arrogance, through perverse understanding they engage themselves in inauspicious resolves. || 10 ||

Commentary

Dushpuram - That which is very hard to satiate, even by taking great pains, kâmam âshritya - indulging in such desires for worldly objects, dambha-mâna-madânvîtah - full of ostentation, pride and arrogance; and hence, ashuchi-vratâh - habituated to impure resolves like eating meat and drinking wine offered to Tâmsic gods and goddesses, remaining without bathing, etc., being so, mohât - due to perverse understanding, asad-grâhân- holding false (inauspicious) convictions like, ‘By bringing under control so-and-so form of deity, by such and such chanting of Mantra, we will obtain our desired objects,’ thus they are mostly engaged in the worship of Râjas and Tâmas deities. || 10 ||
Again He characterises those Asuras in ‘Chintâm…etc.’

STANZA 11

chintâmaparimeyâm cha pralayântâmupâshritâh;
kâmopabhogaparamâ etavadi nishcitâh.

Translation- Engrossed in endless speculations till their dissolution (death), they are intent on the enjoyment of objects of desire as their highest aim; convinced that this is the highest limit of happiness. || 11 ||

Commentary

Aparimeyâm - Immeasurable, on account of unlimited subjects, pralayântâm - of which dissolution (death) is the only end, i.e. persisting lifelong up to the end of life, chintâm - speculations about ways of collecting fortune and protecting it for oneself, upâshritâh- with this course of action, they live; ‘Cha’ - ‘and’ in the first line suggests that they are not only ‘Ashuchi-vratah’ - of vicious resolves in the previous stanza, but also engrossed in such manoeuvres. Thus, it is to be taken collectively. Kâmopabhoga-paramâh - for whom enjoyment of sense-objects is the highest goal in life; those etâvat iti nishcitâh - who are convinced of this much alone; there is no other higher happiness than sensual enjoyment. || 11 ||
STANZA 12

âshâpâshashatairbaddhâh kâmakrodhaparâyanâh;
ihante kâmabhogârtham anyâyenârthasanchayân.

Translation- Bound by hundreds of fetters of hopes, given over to desire and anger, they strive to gather wealth through immoral means for gratification of their desired objects. || 12||

Commentary

Again, how are these Asuras? Âshâ-pâsha-shataih - Fetters in the form of hundreds of hopes. Âshâ - hopes for objects which are by no means obtainable, or for incredible objects of unthinkable means; those very hopes are like fetters; by multitude of those, baddhâh - bound, pulled hither and thither, kâma-krodha-parâyanâh - those, who are given in to desire and anger, relying totally on desire (lust) and anger as their best measures (course of action), kâma-bhogârtham - for enjoyment of desired objects, anyâyena – unjustly, through base acts like theft, etc., artha-sanchayân - collecting significant wealth, ihante - they strive, means they exert to collect, and accumulate significant wealth. || 12||

Their aspirations are recounted in the following three stanzas.

STANZA 13-15

idamadya mayâ labdham imam prâpsyê manoratham;
idamastidamapi me bhavishyati punardhanam.
Translation - ‘This, I have gained today; I shall fulfill that wish soon. This I own as mine and this wealth, again, shall be mine.

‘This enemy is slain by me, and others also I shall slay. I am the lord, I am the enjoyer, I am successful, I have strength, and I have happiness.

‘I am wealthy and high-born, who else is equal to me? I shall sacrifice, I shall give alms, I shall rejoice.’ Thus they think, deluded by ignorance. || 13-15 ||

Commentary

Idam - These things like son, etc., by these means I have gained now; imam manoratham - this pleasurable object I shall obtain at the earliest, idam asti - this thing is in my house, idam api me dhanam - this abundance of wealth too shall be mine.

Thus, displaying their greed and narrating their intentions, He describes their wrath in detail by ‘Asau…etc.’

Asau shatruh mayâ hatah - This enemy has been slain by me, powerful as I am, aparân api - other enemies also, valiant as I am.
hanishye - I shall slay, ishvarah aham - I am the ruler, the lord of all, I am free (to act on my own will), aham bhogi - I am the enjoyer, by my own might and not by destiny, etc., as it is imagined by fools, siddho’ham - I have accomplished my resolves by my own will, balavân - I am strong, sukhi -(and) happy by myself.

Âdhyah - ‘I am wealthy by my own capabilities, abhijanavân asmi - I am born in a high status family, I do favour many people, mayâ sadrishah - equal to me, in this world, ko’nyo’sti - is there anyone who has earned so much prosperity by his own power? There is no one to be found, aham yakshye - I shall perform sacrifice, dásyâmi- I shall give gifts, modishye - I shall rejoice by my own strength, iti agnyâna-vimohitâh - Agnyânena by ignorance, thus having lost (all powers of) discrimination as said above; Vimohitâh - deluded in various ways, they act. ‘Without God’s favour, we are able to accomplish everything,’ thus the Asuras think. || 15 ||

Thus, deluded by innumerable desires, the Asuras fall into hell; so He says in ‘Aneka…etc.’

STANZA 16
anekachittavibhrântâh mohajâlasamâvritâh;
prasaktâh kâmabhogeshu patanti narake’shuchau.

Translation- Bewildered by many thoughts, ensnared by the
net of delusion, addicted to sensual enjoyments they fall into a foul Naraka. || 16 ||

Commentary

Aneka-chitta-vibhrântâh - The mind (Chitta) which has become active (engrossed) in many desires is called ‘Aneka-chittam.’ Here, following the example of the compound word ‘Shâka-Pârthivah’, which means ‘Shâka-(Priya)-Pârthivah’, the ending term of the former component is omitted. (In this case, ‘Aneka-(Manoratha)-Chittam’, the term Manoratha (desires) is omitted.) Ten Vibhrântah - because of that, distracted (scattered-minded). Moha-jâla-samâvritâh - ensnared by the net (Jâla) of above said delusion; thus entangled like a fish caught in the net, kâmabhogeshu prasaktâh - being very much addicted to sensual enjoyments, ashuchau - foul, full of faeces, urine, pus, etc., narake patanti- fall to hell such as the Vaitarani. || 16||

Those Asuras perform all sacred deeds like sacrifice, giving gifts, etc., for winning fame in society but not for their own salvation, thus is said in the next two stanzas.

STANZA 17

âtmasambhâvitâh stabdhâ dhanamânamadânvitâh;
yajante nâmâyagnyaiste dambhenâvidhipurvâkam.

Translation- Self-esteemed, haughty, intoxicated by wealth and
pride, they hypocritically worship through nominal sacrifices to show off only, without following the sacred rules. || 17 ||

Commentary

Ātma-sambhāvitāḥ - Self-exalted, or self-esteemed, their greatness is self-established, and not by noble persons, ata eva stabdhāḥ - because of that, (behaving) immodestly in the presence of wise (elderly) people, dhana-māna-madānvitāḥ - intoxication that comes from riches and pride, possessed of that, they, dambhena - hypocritically, and not with faith, avidhi-purvakam - not in accordance with the proper rules of the Shāstras, of that sort, nāma-yagnyaiḥ - by offering nominal worship, or to show off, to publicise their name affixed with a title such as ‘Somayājī Dixit’ (performer of the great Soma Yāga), yajante - they perform sacrifices in the name of deities agreeable to them and who are similar to their nature. || 17 ||

STANZA 18

ahankāram balam darpam kāmam krodham cha samshritāḥ;
māmātmaparadeheshu pradvishanto’bhyasuyakāḥ.

Translation- Influenced by egoism, power, pride, desire and wrath, those malicious men hate Me, dwelling in their own bodies as well as in those of others. || 18 ||
Ahankâram - Egoism, for example, ‘Without taking help of anyone, I alone will do everything single handedly,’ ego of this kind, tathâ - like wise, balam - power, ‘In performing all works I am perfectly capable,’ this kind of complex is power, and also darpam - pride, being so powerful, ‘Is there anybody like me? Nobody,’ pride of this form; as well as kâmam - desire, followed by krodham - wrath, consisting in thinking, ‘I shall slay those who are my foes.’ Cha - ‘And’ - suggests other great evils like envy consisting of intolerance to other’s virtues. samshritâh - relying on, âtma-para-dehesu - abiding in their own body and in those of others as an indwelling Self, mâm pradvishantah - they hate Me, Svadehe - in their own body (in themselves), not having faith. Thus, exerting in vain without gain of any fruit, paradehesu - and in regard to others, by killing animals in sacrifice, they hate Me. Abhyasuyakah - Those malicious men finding faults with My works done for the welfare of the world, ‘They offer nominal worship or worship for the sake of name’ - thus it should be connected with the predicate yajante in the previous stanza. || 18 ||

‘I never destroy their Asura-demoniac character,’ thus the Lord declares in the next two stanzas.
STANZA 19-20

tânaham dvishatah krurân samsâreshu narâdhamân;
khshipâmyajasram ashubhân âsurishveva yonishu.
âsurim yonimâpannâ mudhâ janmani janmani;
mâmaprâpyaiva kaunteya tato yântyadhamâm gatim.

Translation- Those haters, cruel, the vilest and the most inauspicious of men, I hurl them into the cycle of births and deaths, into the wombs of demons.

Fallen into demoniac wombs life after life, these deluded men, not attaining Me, O Arjuna, further sink down to the lowest level. || 19-20 ||

Commentary

Dvishatah - Those who hate Me and all other beings, because of that, krurân - they are cruel, and committed to violence, ashubhân - conducting inauspicious deeds; because of that, narâdhamân - the vilest of mankind, the most contemptible, who are the adversaries of the tradition I have promulgated; to those Asuras - the demons, samsâreshu - into the cycle of transmigratory life consisting of the chain of birth and death, âsurishu eva yonishu - and there also, particularly in the demoniac type like servants of the god of death, Brahma-râkshasa, Kushmânda, Bhairava, Bhuta-preta (evil spirits) or in the womb of beasts like snake,
lion, etc., _ajasram_ - again and again, _aham eva_ - Me, Myself the Lord, the bestower of fruits of all deeds, _kshipâmi_ - I hurl them. (This is the meaning). || 19 ||

Âsurim yonim âpannâh - Born in a demoniac womb, _janmani_ _janmani_ - birth after birth, _mudhâh_ - deluded, on account of excess of Tâmas quality, those, _he kaunteya_ - O Arjuna, _mâm-aprâpya_ - because of lacking in knowledge about Me, failing to reach Me, thence, being born every time through wombs predominantly which are dark, from that birth, _adhamam gatim eva yânti_ - verily, they go, sink down to the lowest level, of the form of insects, worms, etc. || 20 ||

The Lord proceeds to explain the three-fold evil which constitute the very root of demoniac tendencies, which is to be abandoned, in ‘Trividham...etc.’

**STANZA 21**

_trividham narakasyedam dvâram nâshanamâtmanah;_ kâmah krodhastathâ lobhas tasmâdetat trayam tyajet.

_Translation_- Desire, wrath and greed - this is the triple gateway to hell, destructive of the Self. Therefore one should abandon these three. || 21 ||

_Commentary_

_Yasmât_ - Since, _kâmah_ - desire, _krodhah_ - wrath; here wrath is to be taken along with egoism; this being the prime cause of demoniac nature; _tathâ_ – likewise, _lobhah_ - greed, avarice; thus this is _trividham_ - divided into three, the triad, _idam_ - this, _narakasya_ - of the hell in the
form of Âsuric properties, dvâram - the gateway, the cause leading to hell, âtmanah nâshanam - destructive of the Self, that which brings down one to the lowest birth. Tasmât etat trayam tyajet – therefore a man should abandon these three. In other texts, some more causes of demoniac nature that are to be abandoned are mentioned - ‘Desire, greed, anger, pride, company of people fond of worldly objects, crave for tasty delicacies - these are the six gateways of hell; so these should also be rejected vigilantly.’ ||21||

Increasing benefits are gained in keeping away from these sources of demoniac vices, thus it is told in ‘Etaih…etc.’

STANZA 22

etairvimuktah kaunteya tamodvâraistribhirnarah;
âcharatyâtmanah shreyas tato yâti parâm gatim.

Translation- Released from these three doors of darkness, O Arjuna, man works for his own good; and thereby attains the highest goal. ||22||

Commentary

He kaunteya - O Arjuna, etaih - from these three, desire, etc., tamo-dvâraih - which are the gateways of darksome demoniac traits, of the nature of ignorance, which lead to hell, vimuktaḥ - released from them, narah - man, âtmanah - one’s own, shreyah - path, means of liberation, âcharati - pursues, works; tatah - thence, practicing the means to liberation, param gatim - he reaches the highest goal, i.e. Me. ||22||

There is no hope of good for the people without following the
duties ordained by the Shāstras, thus teaches the Lord in ‘Yah…etc.’

STANZA 23

yah shāstravidhimutshrijya vartate kāmakāratah;
na sa siddhimavāpnoti na sukham na parām gatim.

Translation- He who, abandoning the injunctions of the Shāstras, acts under the influence of desire, etc., neither attains perfection, nor pleasure, nor the supreme state. || 23 ||

Commentary

Yah - One who, shāstra-vidhim - Shāstra – scriptures, that which teaches virtue, knowledge, dispassion and devotion; (Tasya) vidhim - to act according to the injunctions set forth by those Shāstras, utshrijya - abandoning, kāma-kāratah vartate - who acts according to his own wishes, siddhim - success, perfection in his efforts for virtue, knowledge and dispassion, sah na avāpnoti - he does not attain, sukham - happiness, of this world or the next, he does not get, nor parām gatim - the supreme state, i.e. Myself. || 23 ||

Now He proclaims the guiding authority in regard to the duties to be followed by ‘Tasmat…etc.’

STANZA 24

tasmât shāstram pramānam te kāryākāryavyavasthitau;
gnyātvā shāstravidhānoṃtāṃ karma kartumihārhasi.
Translation- Therefore, Scriptures alone is your guide in determining what should be done and what should not be done. Knowing the work enjoined in the injunctions of the Shâstra, you should perform it, here. || 24 ||

Commentary

Kârya-akârya-vyavasthitau - In determining what should be done and what should not be done, te - for you, yasmât- as it is so, shâstram - the noble scriptures, pramânam - is authority, tasmât- so, shâstra-vidhânoktam - what is enjoined in the injunctions of the Shâstra, karma gnyâtvâ - knowing the duty, iha - here, belonging to and doing duties of the warrior class, karma kartum arhasi - it is proper to perform work befitting your position. || 24 ||

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

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Chapter 17

Shraddhâtraya-Vibhâga Yoga

The Three Divisions of Faith

In the last 16th chapter, the division of divine and demoniac attributes has been explained; and also the suppositions of demoniac nature, together with the cause which gives rise to such demoniac tendencies in men; and their further course, i.e. their destiny, have been proclaimed. Thereafter the attainment of the highest happiness for those who follow the Shâstra-prescribed practices (Dharma), has been pronounced.

In this 17th chapter, three-fold character of faith in relation to the three qualities in respect to sacrifice (worship), penance and charity are explained.

Arjuna, desirous to know about the position or basis of those who worship with faith, but without observing the injunctions of the Shâstras, asks in ‘Ye…etc.’
Arjuna uvâcha:

ye shâstravidhimutsrijya yajante shraddhayânvitâh;
teshâm nishthâ tu kâ krishna sattvamâho rajastamah.

*Translation*- Arjuna said: O Krishna, what is the status or base of those who leave aside the injunctions of the Shâstras, yet worship with faith. Is it Sattva, Rajas or Tamas?

*Commentary*

*He krishna* - O Lord Krishna, the Supreme Brahma. Shruti signifies the word ‘Krishna’ in the sense of Parabrahma, as follows - word ‘Krishi’ denotes ‘Bhu’, i.e. earth or base and ‘Na’ denotes ‘Nirvriti’, i.e. ‘highest bliss’. The conjunction of these two words generates the meaning - ‘The Supreme Brahma Krishna’; the Supreme Brahma being the base or origin of supreme bliss. His nature of conferring supreme joy has been said.

*Shâstra-vidhim-utsrijya* - Laying aside (or ignoring) the injunctions of the Shâstras, *ye shraddhayâ anvitâh* - those who are endowed with faith, *yajante* - perform worship, etc., of God, *teshâm nishthâ kâ* - what is their position or basis, *aho* - whether it is, *sattvam* - based in Sattva, *rajah* - based in Rajas, *Tamah* - or based in Tamas? Nistha means ‘Sthiti’ - state (in which they abide or stand) whether they stand in Sattva, Rajas or Tamas quality? (This is what it means.) Please reply to this query of mine.
In this stanza by the words ‘ye shâstra-vidhim-utsrijya yajante’- Those men who knowingly transgress injunctions of the Shâstras, are not to be reckoned, as it is not keeping with the expression ‘endowed with faith.’

Ye tu - But those who, because they find understanding of the Shâstras inconvenient, or because of their limited intelligence, without exerting for understanding the injunctions of the Shâstras, they worship the deities with faith, resorting to the traditional ways of performance. Such persons are to be understood in this way. || 1 ||

Replying to Arjuna’s question the Lord said in ‘Trividadâ…etc.’

STANZA 2

Shree Bhagavân uvâcha:

trividhâ bhavati shraddhâ dehinâm sâ svabhâvajâ;
 sâttviki râjasi chaiva tâmasi cheti tâm shrinu.

Translation- The Lord said: Three-fold is the faith of embodied beings born of their own nature. It may be Sâttvika, Râjasika or Tâmasika. Listen about it now, from Me. || 2 ||

Commentary

Dehinâm - Of the embodied Selves, svabhâvajâ - inherent, born of past impressions, which are the results of past desires, yâ shraddhâ -
that faith, urge (to act upon) with faith, **sâ trividhâ bhavati** - it is three-fold. The three-fold nature is told thus - It is Sâttvika, Râjasika and Tâmasika. **Tâm** – The three-fold faith, **shrinu** - listen from Me. In the eleventh Skandha of the Shreemad Bhâgavata the nature of Shraddhâ is proclaimed as, ‘Faith in spirituality is Sâttvika; faith in action is Râjasika; and faith in unrighteousness is Tâmasika. But faith in My service is not based on the Gunas of Prakriti.’ (11.25.27) || 2 ||

Consistent with these three types of faith, man is also of three types, and that faith is befitting to his mental disposition thus it is said in ‘Sattva…etc.’

**STANZA 3**

*sattvânurupâ sarvasya shraddhâ bhavati bhârata; shraddhâmayo’yam purusho yo yacchradhah sa eva sah.*

*Translation* - O Arjuna, the faith of everyone is in accordance with his mental constitution. Man consists of faith, whatever the nature of his faith is, he is verily that. || 3 ||

*Commentary*

*He bhârata* - O Arjuna, **sarvasya** - of every one, **sattvânurupâ** - Sattvasya - of the inner organs (mental bearing) possessed of Sattva, Rajas and Tamas, **Anurupâ** - in conformity with its quality; **shraddhâ**
The faith is, atah - so, ayam purushah shraddhâmayah - a man also possessed of faith (that type of faith), atah yah purushah - hence, whichever man, yat shraddhâh - whatever nature of his faith is, Sâttvika, Râjasika or Tâmasika, sa eva sah - he is verily that and he behaves according to his faith only. || 3 ||

The Lord clearly explains the same subject in ‘Yajante…etc.’

STANZA 4

yajante sâttvikâ devân yaksharakshâmsi râjasâh; pretân bhutaganâmshchânye yajante tâmasâ janâh.

Translation- Men of Sâttvika disposition (faith) offer worship to gods, those of Râjasika temperament worship Yakshas and Râkshasas, and others of Tâmasika faith worship the spirits of the dead and groups of ghosts. || 4 ||

Commentary

Sâttvikâh - Men possessed of Sâttvika faith, in whom Sattva quality predominates; devân - gods of Sâttvika nature who bestow Sâttvika happiness, yajante – worship, râjasâh - men dominated by Rajas quality, endowed with Rajasa faith, yaksha-rakshâmsi yajante - worship Yakshas (type of demi gods) like Kubera, etc., and demons like Nirriti, etc., anye - others than those, i.e. tâmasâh - men possessed of Tamas faith, possessing Tamas quality, pretân - spirits that are of the
Among these the Lord speaks about those having more of Rajas and Tamasa quality, in the following two stanzas.

**STANZA 5-6**

ashāstravihitam ghoram tapyante ye tapo janâh;
dambhâhamkârasamyuktâh kâmarâgabalânvitâh.

karshayantah sharirastham bhutagrâmamachetasah;
mâm chaivântahsharirastham tânviddhyâsuranishchayân.

**Translation**- Those men possessed of hypocrisy and egoism, practice fierce penance unordained by the Shâstras, overpowered by desires, passion and stubbornness.

These senseless men torturing the group of elements in their bodies, and Me also who dwells within the body, know them to be of demoniac resolve. ||5-6||

**Commentary**

Dambha-ahankâra-samuktâh - Possessed of hypocrisy and egoism, as explained before, kâma-râga-balânvitâh - Kâma is desire for fruit, Râga is mutual attachment (attraction) to each other, in man and woman, Balam - stubbornness; having that type of nature, thus those who are endowed with more of Tamas quality. Ashâstra-vihitam - Not en-
joined by the Shâstric injunctions (without observing injunctions of Shâstras),

ghoram - terrible, fierce, causing fear to the people,
tapah - penance,
tapyante - perform.

Again, how are they? Achetsah - Senseless, devoid of discrimination,
sharirstham - residing in the body as the formative,
bhutagrâmam - group of elements, like earth, etc.,
karshayantah - enfeebling themselves, i.e. the body, etc., by austerities, which yield no fruit because of non-observance of the injunctions of Shâstras, antah-sharirastham – (to Him, i.e. Me) who dwells in the Self, that Self being His body; (as it is said) that means residing as an inner controller of the Kshetragnya (Self), Myself being such, the inner Self, karshayantah mâm - torturing Me, by transgressing My commands; those who are of this type, tân - to those, ásura-nischayân - of demoniac resolves, i.e. whose resolve is fierce and causing distress to the people; being so, viddhi - know. || 5-6 ||

Now the Lord describes three types of diet, etc., in the following sixteen stanzas.

STANZA 7

âhârastvapi sarvasya trividho bhavati priyah;
yagnyastapastathâ dânam teshâm bhedamimam shrinu.

Translation- Even the food which is pleasing to all, is of three kinds, and likewise sacrifice, austerity and charity too are of three kinds.
Sarvasya api - Of all men, āhârah - food, trividhah priyah bhavati – there are three types which are pleasing as they are endowed with three types of qualities, i.e. Sattva, etc., tathâ yagnyah trividhah - similarly, sacrifices also are of three kinds, tapah cha dânam cha - so too are austerities and charities. Teshâm imam bhedam - This distinction of those food, etc., with their special aspects, being described by Me, separately, shrinu - hear from Me. || 7 ||

Among these, firstly, He describes three kinds of food in the following three stanzas.

STANZA 8

āyuh sattvabalârogya sukha priti vivardhanâh;
rasyâh snigdhâh sthirâ hridyâ āhârah sâttvikapriyâh.

Translation- Foods which promote longevity, intelligence, strength, health, placidity of mind (happiness), (taste) relish, and those that are sweet, oily, substantial and agreeable to heart, are dear to men of Sattvik temperament. || 8 ||

Commentary

Āyuh-sattva-bala-ārogya-sukha-priti-vivardhanâh - Āyuh –
Now foods agreeable to Rajas type of men are told in, ‘Katu…etc.’

**STANZA 9**

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katvamalavanâtyushna tikshna ruksha vidâhinah;
âhârâh râjasasyeshtâ duhkhashokâmayapradâh.
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**Translation**- Foods that are excessively bitter, sour, very salty, hot, pungent, harsh, dry, i.e. without oil, causing burning sensation, are all dear to men of Râjasika nature. They produce pain, sorrow and disease. || 9 ||

**Commentary**

**Katu-amla-lavanâ-ati-ushna-tikshna-ruksha-vidâhinah** - Here the term ‘Ati’ meaning ‘excessively’ is to be applied to each of the seven terms as follows – Ati-katu - excessively bitter like Nimba (fruit, leaves, etc.), Ati-amla - too sour, Ati-lavanah - very salty, Ati-ushnah -
very hot, it is known to all, Ati-tikshnah - very pungent like mirch, Ati-ruksha - dry, without oil, produced from Kanguk, etc., Ati-vidâhi - causing burning sensation like black and other type of mustard, etc. These items which are bitter, etc., duhkha-shoka-amaya-pradâh - producing pain, sorrow and disease; Dukkha - pain caused by immediate burning sensation in the heart, Shokah - mental disturbance that arises after taking food, Amayah - disease, they pradah - produce; through causing disorder in the essential ingredients of the body, âhârâh - foods of such kind, râjasasya - are of the man characterised by Rajas quality, ishtâh - are dear. ‘They cause to increase more Rajas’ - this is to be added. || 9 ||

Now He speaks about Tamas food in ‘Yâtayâmam…etc.’

STANZA 10

yâtayâmam gatarasam puti paryushitam cha yat; ucchishtamapi châmedhyam bhojanam tâmasapriyam.

Translation- That food which is stale, tasteless, putrid, decayed, left-overs, impure is dear to a man of Tamas nature. || 10||

Commentary

Yâta-yâma - Stale, cooked food left for long hours, like boiled rice, soup, etc., gata-rasam - which has lost its taste, puti - putrid, foul-smelling because of laps of time, paryushitam - kept overnight after cooking, decayed; here by the term ‘Cha’ - ‘and’ the following items are to be included - ganja, bhang, opium seeds of Tamala and Dhattura,
ucchishtam – food that has been left half eaten by others, except that of Sâttvika gods, Guru, etc. Here by the term ‘Api’, whatever improper or unwholesome there is according to Ayurveda is to be included, amedhayam - impure, that which is not fit for offering in sacrifice or worship, bhojanam - whatever food stuff of such kind, tâmasa-priyam - that is dear to a man dominated by Tamas quality. || 10 ||

Now He speaks about three types of sacrifice.

STANZA 11

aphalâkângkshibhiryagnyo vidhidrishto ya ijyate; yashtavyameveti manah samâdhâya sa sâttvikah.

*Translation* - The sacrifice which is offered, as prescribed by the scriptural injunctions, by men who seek no fruit and having a conviction that it should be performed purely as a worship to the Lord, thus being steady in mind, is Sattvik in character. || 11 ||

*Commentary*

Aphalâkângkshibih - By those desiring no fruit, i.e. who seek no reward, vidhi-drishtah - as enjoined in the injunctions of the Shâstras, means with chanting of hymns, using proper materials, etc., yashtavyam eva iti - ‘the sacrifice ought to be performed by me, purely as a worship to the Lord, and not for gain of any fruit on my part’ - with this kind of conviction, manah samâdhâya - being steady in mind, yah yagnyah ijjate - which sacrifice is performed, sah - that, sâttvikah - is endowed
with Sattva quality. || 11 ||

After explaining Sâttvika sacrifice He specifies the Rajas type in ‘Abhisandhâya…etc.

STANZA 12

abhisandhâya tu phalam dambhârthamapi chaiva yat;
iyyate bharatashreshtha tam yagnyam viddhi râjasam.

Translation- But that sacrifice which is offered with desire for its fruits, and for ostentation, know that, O eminent among Bharatas, to be a Râjasika sacrifice. || 12 ||

Commentary

Tu - The term ‘Tu’ shows difference of kind from the above said (Sâttvika) one, phalam-abhisandhâya - with fruit as its aim, dambhârtham api – and to publicise their superiority only, yat - which sacrifice, iyyate - is performed by the sacrifice priest, he bharatashreshtha - O eminent of Bharatas, tam yagnyam râjasam viddhi - know that sacrifice to be Rajas. || 12 ||

Now He speaks about sacrifice of Tamas character in ‘Vidhihinam…etc.’

STANZA 13

vidhihinam asrishtannam mantrahinam adakshinam;
shraddhâviraahitam yagnyam tâmasam parichakshate.
Translation- That sacrifice which is bereft of scriptural injunctions, in which food is not offered to deserving persons, which is performed without sacred chants, without giving gifts and without faith, is said to be tamasik. || 13 ||

Commentary

Vidhi-hinam - Without following injunctions enjoined by Shâstras, means not abiding by the rules laid down by authoritative respectable people, who are very merciful, learned and devoted to virtuous Shâstras, asrishtânnam - in which no food is offered to deserving persons, mantra-hinam - without sacred chants, adakshinam - bereft of gifts or without giving priestly fees prescribed by the Shâstras. Sraddha virhitam - devoid of faith, (eatadrsam) yagnyam - sacrifice of this kind, tamasam - is characterised by a tamas quality, parichaksate - as mentioned by the knowers of the sacrificial procedure. || 13 ||

In order to instruct about the various kinds of austerities, the Lord first explains their three categories like bodily, etc., in the following three stanzas.

STANZA 14

devadvijaguruprâgnya pujanam shauchamârjavam; 
brahmacharyamahimsâ cha shâriram tapa uchyate.

Translation- Worship of gods, Brâhmans, preceptor and saintly
persons, purity, natural uprightness, continence and non violence – these are said to be austerity of the body. || 14 ||

Commentary

Deva - Gods as Vishnu and others, dvijah - Brâhmans, guruh - preceptor imparting knowledge of virtue (Dharma), prâgnyâh - knowers of the true nature of the Lord, the enlightened ones; and saintly persons, pujuanam - the worship of those, shaucham - purity, two-fold - external and internal, ârjavam - natural uprightness, simplicity, brahmacharyam - continence, abstaining from copulation prohibited by Shâstras, ahimsâ - non-violence, i.e. not to cause distress to any embodied beings, even in sacrifice; - that which is marked by these signs, shâriram tapa uchyate - is said to be penance related to the body or that which is to be performed by means of the body. || 14 ||

Thus describing bodily austerity, now He proceeds to explain austerity of speech.

STANZA 15

anudvegakaram vâkyam satyam priyahitam cha yat; svâdhyâyâbhyasanam chaiva vângmayam tapa uchyate.

Translation- Speech that causes no displeasure to others, that which is truthful, agreeable and beneficial, and the study of the Shâstras, is called the austerity of speech. || 15 ||
Commentary

Anudvega-karam - On hearing which others do not feel hurt or displeased, satyam - truthful, which does not cause harm to others or to oneself, priya - pleasing to listeners, hitam cha - and beneficial, vâkyam - speech, yat - and which involves svâdhyâya-abhyâsanam cha - study of righteous scriptures, i.e. Shâstras, tat – that, vângmayam tapa (eva) uchyate – is said to be verbal austerity, i.e. which is practiced by speech. || 15 ||

Now the austerity of mind is described in ‘Manah…etc.’

STANZA 16

manahprasâdah saumyatvam maunamâtmavinigrahah;
bhâvasamshuddhirityetat tapo mânasamuchyate.

Translation- Placidity of mind, gentleness, silence, purity in thought - these are called austerity of the mind. || 16 ||

Commentary

Manah-prasâdah - Purity of mind, absence of ills like desire, wrath, avarice, etc., saumyatvam - gentleness, benevolence, being without cruelty as it is said - ‘Akrura is one who is soft-natured,’ maunam - silence that belongs to a Muni, means habit of contemplation, âtmâvinigrahah - control of mind (Âtmâ), withdrawal of mind from vile subjects, bhâva-samsuddhih - extreme emotional purity, calmness that remains undisturbed by any other matter; means absence of thought about
subjects other than that of Self and the Supreme Self, *iti etat* - thus it is explained as above.

*Mânasam* - Pertaining to the mind, i.e. that can be practised and accomplished by means of the mind, *tapa uchyate* - is said to be the austerity of mind.

By statements like these, the importance of mental penance is suggested - ‘Tapa is superior even to sacrifice, thus it is noted in the Shruti.’

‘Concentration of mind and control of senses is the highest Tapa.’ || 16||

Different types of Tapa are told in another way in the following three stanzas.

**STANZA 17**

*shraddhayâ parayâ taptam tapastattrividham naraïh;
aphalâkângkshibhiryuktaih sâttvikam parichakshate.*

*Translation* - This three-fold austerity (of body, mind and speech) practised with supreme faith by men who desire no fruit and are devoted to Me, is known as Sâttvika austerity. || 17||

*Commentary*

*Aphalâkângkshibhi* - By those who are devoid of desire for rewards, *yuktaïh* - integrated in, absorbed in My worship, *naraïh* - by men, *parayâ shraddhayâ* - with supreme faith, *taptam* - practised, *yat trividham tapah* - that three-fold austerity, differentiated in three kinds,
as bodily, etc., tapah - austerity, tat - it, sâttvikam parichakshate - is said as Sâttvika, by knowers of the variety of Tapas.

Now Rajas Tapa is described in ‘Satkâra...etc.’

STANZA 18

satkâramânânapujârtham tapo dambhena chaiva yat;
kriyate tadiha proktam râjasam chalamadhruvam.

Translation- That austerity, practised ostentatiously for the sake of gaining respect, recognition and reverence is here said to be Rajas. It is unsteady and temporary. || 18 ||

Commentary

Satkâra-mâna-pujârtham- Satkâra - recognition, appreciation by others, respect, Mâna - respect shown by pleasing words, Pujâ - reverence shown by offering gifts like money, etc., Etadartham - to win all this, dambhena eva cha - and ostentatiously only, yat tapah - which penance is practiced, chalam - hence, giving unsteady results, adhruvam - short-lived, tat - that, tapah - penance, iha - in this world, râjasam proktam - is said to be Râjasa. || 18 ||

Now He describes Tamas Tapa in ‘Mudha...etc.’

STANZA 19

mudhagrâhenâtmano yat pidayâ kriyate tapah;
parasyotsâdanârtham và tattâmasamudâhritam.

Translation- Penance that is performed through deluded con-
Mudha-grâhena - Mudhah - deluded, those who lack discrimination, i.e. correct understanding of the advice of the Shâstras, their grâha - obstinacy, by that, ātmanah - of oneself, pidayâ - by torture, regardless of one’s own capacity, means by taking great pains, yat tapah kriyate - which penance is preformed; or, parasya - to others, utsâdanârtham - with intention to cause injury (or destruction), yat tapah kriyate - which penance is performed, tat tâmasam udâhritam - that is said to be Tâmasa. || 19 ||

Now He describes three-fold charity in the following three stanzas.

STANZA 20

dâtavyamiti yaddânam diyate’nupakârine;
deshe kâle cha pâtre cha taddânâm sâttvikam smritam.

Translation- A Sâttvika gift is one made at the proper place and time with the sense of duty to a deserving person, without hope of anything in return. || 20 ||

Commentary

Deshe - At the proper place, i.e. at holy places of pilgrimage like Dvarikâ, Kurukshetra, etc., kâle cha - at the auspicious time, i.e. during hours of solar or lunar eclipse, etc., pâtre cha - to the deserving person, i.e. saintly person, endowed with character indicated by the virtuous
Shâstras, mayâ dâtavyam - with the sense of duty as ‘it is right for me to give this for the pleasure of God,’ anupakârine - who makes no return; to the worthy person yat dânam - that gift in the form of clothes, food, wealth, etc., diyate - is given, tat sâttvikam dânam smritam - that gift has been pronounced as Sâttvika. Here the term ‘Pâtre’ in the locative case is used to mean the sense of the dative case i.e. to indicate the receptacle of the gift. || 20 ||

Now the nature of Rajas gift is mentioned in ‘Yad…etc.’

STANZA 21

yattu pratyupakârârtham phalamuddishya vå punah;
diyate cha pariklishtam taddânam râjasam smritam.

Translation- But that which is given with expectation of a gift in return, or with an eye on future, or given grudgingly, is called Râjas gift.| 21 |

Commentary

Pratyupakârârtham - With expectation of a return, it is made with a thought that, ‘in due course this man will do a good return to me,’ athavâ phalam uddishya - or with an eye on the future reward of the gift, like heaven, son, cattle, etc., pariklishtam - with bitterness of mind, unwillingly as it be, yat punah dânam diyate - but that again the gift of the sort of money, etc., is made tat dânam tu râjasam udâhritam - that gift is called Râjasika. || 21 ||
Now He describes Tamas gift in ‘Adesha…etc.

STANZA 22

Adesha-kâle yaddânamapâtrebhyashcha diyate;
asatkritamavagnyâtam tattâmasamudâhritam.

Translation- That gift which is given at the wrong place and at the wrong time, to unworthy recipients, without due respect and with contempt, is called the gift of Tâmas nature. || 22||

Commentary

Adesha-kâle – At the wrong place and time, Adeshe - at impure, unholy place, Akâle – untimely, i.e. like in the period of Sutaka, etc., apâtrebhyah – the gift that is given to unworthy men, asat-kritam - without due respect, i.e. even it is given to a right person at the right time and place, it is without offering flowers, sandal paste, etc., i.e. without the usual practice of reverence, or without feeling of love, avagnyâtam – gift given in a disdainful spirit, tat dânam - that gift, tâmasam udâhritam - is said to be of Tamas nature. || 22||

Now extolling the three auspicious words ‘Om Tat Sat’ which designate the Lord Himself and which are associated with every Vedic rite, like sacrifice, gift making, etc., He declares in ‘Om…etc.’
STANZA 23

om tattsaditi nirdesho brahmanas trividhah smritah;
brâhmanâstena vedâshcha yagnyâshcha vihitâh purâ.

Translation- Brahma is denoted by this three-fold expression – Om, Tat, Sat. Associated with these, the Brâhmans, the Vedas, and the sacrifices were ordained in the past. || 23 ||

Commentary

Om tat sat iti evam rupah - In the form of these words, trividhah – three-fold, brahmanah - of the Supreme Brahma, i.e. Mine, constituting My own nature - in the form of the Vedas, nirdeshah - by which the Brahma, i.e. Veda is denoted; means the term that illustrates the Vedas, smritah - is thus proclaimed by the knowers of the Vedas. The purport is that the works ordained by the Vedas like sacrifice, etc., performed by uttering these words - ‘Om Tat Sat’ - become auspicious, praise worthy (and flawless), tena - with this three-fold expression, brâhmanâh - the Brâhmans, this term implies men of three castes; thus the men of three classes like Brâhmans, etc., who perform works prescribed by the Vedas, are said, vedâh - the four Vedas, Rik and others, which instruct about acts like sacrifices, gifts, etc., yagnyâh - acts like sacrifice, austerity, gifts, etc., purâ - in the beginning of creation, (mayâ) vihitâh - these three were created by Me. || 23 ||

Among these (three) He extols the word Aum in ‘Tasmat…etc.’
STANZA 24

tasmâdomityudâhritya yagnyadânanatapahkriyâh;
pravartante vidhânoktâh satatam brahmavâdinâm.

Translation- Therefore, acts of sacrifice, gifts and austerities, enjoined by the Vedas are invariably commenced with the utterance of Om at the beginning, by the expounders of the Vedas (or by those belonging to the first three classes). || 24 ||

Commentary

As it is so, tasmât - therefore, ‘aum’ iti udâhritya - uttering the syllable Aum, Brahma-vâdinam - by these expounders of the Vedas, vidhânoktâh - rituals enjoined in the Vedas, yagnya-dâna-tapah-kriyâh - acts like sacrifice, etc., satatam pravartante - are always commenced. || 24 ||

Now He praises the word Tat in ‘Tat…etc.’

STANZA 25

tadityanabhisandhâya phalam yagnyatapah kriyâh;
dânakriyâshcha vividhâh kriyante mokshakângkshibbih.

Translation- Various acts of sacrifice, of penance, and of giving gifts, are performed without aiming at any reward by those who seek liberation, after uttering ‘Tat’. || 25 ||
Commentary

Here the term Udâhritya - ‘by uttering’, is to be taken from the previous stanza. **Tad iti udâhritya** - After uttering the word Tat, **phalam anabhisandhâya** - without aiming at result, **vividhâh** – various, **yagnya-tapah-kriyâh, dâna-kriyâh cha** - acts of sacrifice, penance, and of giving gifts, **moksha-kangkshibhîh** - by men of three classes like Brâhmans, etc., seeking liberation, **kriyante** - are performed, i.e. all those acts are performed connected with the word Tat signifying Supreme Brahma, by those who aspire for liberation; since these acts constitute the means for the attainment of the Supreme Brahma. || 25 ||

Now He praises the word ‘Sat’in the following two stanzas.

**STANZA 26**

sadbhâve sâdhubhâve cha sadityetatprayujyate;
prashaste karmani tathâ sacchabdah pârtha yujyate.

Translation- This term ‘Sat’ is used in the sense of existence and goodness, O Arjuna. And also in the common usage the word ‘Sat’ is applied to any auspicious undertaking. || 26 ||

Commentary

Sad-bhâve - (This term Sat is used) in the sense of existence, **sâdhu-bhâve cha** - and (in the sense of goodness) in the context with saintly persons and noble acts also, **sat iti prayujyate** - this word Sat is applied, **he pârtha** - O Arjuna. **Tathâ prashaste karmani** -And also in regard to (any) auspicious worldly undertaking, ‘idam sat karma iti’ - this is ‘Sat’, i.e. a good act, this way, **sat sabdah yujyate** - word Sat is used by the knowers of the Shâstras. || 26 ||
STANZA 27

yagnye tapasi dâne cha sthitih saditi chochyate;
   karma chaiva tadarthiyam sadityevâbhidhiyate.

Translation - Devotion to performing sacrifice, penance and charity is called Sat, and also whatever activities are performed to accomplish these auspicious acts are also said by the word Sat. || 27 ||

Commentary

Yagnye tapasi dâne cha - In these three, ya sthitih - that devotion, steadfastness (in practising these) on the part of men of three classes, i.e. Brâhmans and others, that also being auspicious, sat iti uchyate - is said to be ‘Sat’. Here by the term ‘Cha’ - ‘and’ - those three acts designated by word Yagnya, etc., are also said to be ‘Sat’. Tadarthiyam karma cha - Whatever activity is done to actuate the desirable acts such as sacrifice, penance, charity, etc., tad api - that also, sat iti eva abhidhiyate - is called Sat. Hence all such acts like sacrifice, etc., should be performed with this thought and the word ‘Sat’.

Now the Lord condemns that work which is done without faith, in ‘Ashraddhaya…etc.’

STANZA 28

ashraddhayâ hutam dattam tapastaptam kritam cha yat;
   asadityuchyate pârtha na cha tatpretya no iha.

Translation - Whatever oblation is offered in the sacred fire, given as gift, whatever austerity is practised and whatever deed is performed
without faith, O Arjuna, it is all said to be Asat - naught; it is fruitless here and hereafter. || 28 ||

**Commentary**

Ashraddhayâ - Without faith, yad hutam - that what is offered as oblation in the sacred fire, ashraddhayâ yat dattam - what is given in gift in the form of food, clothes, etc., to Brâhmans and others, without faith, yat tapah taptam - that austerity which is practiced without faith, kritam cha yat - and whatever act (even good) other than these is performed without faith, he pârtha - O Arjuna, tat asat iti uchyate - all that is called ‘Asat’ - naught; tat cha iha - and that, in this world yields no fruit, pretya - and after death also it does not produce any fruit. || 28 ||

Thus ends the seventeenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopâlânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
Chapter 18

Moksha-Upadesha Yoga

Final Revelation of the Ultimate Truth

In the last 17\textsuperscript{th} chapter, the inherent qualities of persons having three types of faith, the three kinds of food, three types of sacrifices, austerity and gifts have been described.

In this 18\textsuperscript{th} chapter the following topics are discussed - Identity of Tyāga and Sannyāsa (renunciation and relinquishment), the three-fold nature of Tyāga on the basis of three Gunas, the three-fold nature of knowledge, action, understanding, resolve and pleasure in relation to the three qualities like Sattva, the different duties ascribed to the four Varnas (classes), viz, Brāhmans, etc., the highest devotion to the Lord, along with its means (like knowledge), and the nature of total surrender to the Lord.

Arjuna, desirous to know the nature of renunciation and relinquishment, asks in the stanza ‘Sannyâsasya…etc.’
STANZA 1
Arjuna uvâcha:
sannyâsasya mahâbâho tattvamicchâmi veditum;
tyâgasya cha hrishikesha prithak keshinishudana.

Translation- Arjuna said - O mighty armed Krishna, O slayer of the demon Keshi, I wish to know the true nature of renunciation (Sannyâsa) and relinquishment (Tyâga), separately, O Hrishikesha! || 1 ||

Commentary
He mahâbâho - Whose arms are mighty, who possesses long arms, generous in fulfilling the wishes of His devotees, he hrishikesha - O controller of the senses of all Selves, he keshinishudana - O slayer of the demon Keshi, O Krishna! Sannyâsasya tattvam - The true nature of Sannyâsa, veditum icchâmi - I wish to know, tyâgasya cha prithak - and the truth about Tyâga, separately. || 1 ||

STANZA 2
Shree Bhagavân uvâcha:
kâmyânâm karmanâm nyâsam sannyâsam kavyoviduh;
sarvakarmaphalatyâgam prâhustyâgam vichakshanâh.

Translation- The Lord said - Some who are wise identify Sannyâsa as giving up of all works prompted by desire. Some learned men declare Tyâga to be the abandonment of desire for fruits of all works. || 2 ||
Commentary

Kavayah - Some learned men, kâmyânâm - of works performed with desire for heaven, progeny, etc., such works prescribed by the Vedas in a way such as, ‘One who is desirous of a son should perform sacrifice,’ ‘One who is desirous of heaven should perform sacrifice,’ nyâsams - giving up of such act by itself, sannyâsams viduh - they understand it as Sannyâsa. Vichakshanâh - Some persons of great intellect, sarvakarma-phala-tyâgam - Sarveshâm - of all obligatory and occasional duties as well as desire-promoted works, phala-tyâgam - relinquishment of desire for fruit (of those acts), tyâgam prâhuh - they declare it as Tyâga, but not giving up work itself. || 2 ||

Showing a difference of opinion about the meaning of Tyâga, the Lord says ‘Tyâjyam…etc.’

STANZA 3

tyâjyam doshavadityeke karma prâhurmanishinah;
yagnyadânatapah karma na tyâjyamiti châpare.

Translation - Some sages declare that works which contain evil should be given up, and some wise men say that works such as sacrifice, gift-giving and penance should not be abandoned. || 3 ||

Commentary

Eke manishinah - Some sages, dosha-vat - such sacrifices which contain evil of violence, etc., karma - such acts, tyâjyam iti prâhuh -
are worth giving up, thus they say; or doshat iva - is evil itself, cha
apare - and other sages, yagnya-dâna-tapah - sacrifice, giving of gifts, penance, karma - such works should be done and should not be aban-
doned; so they say. || 3 ||

The Lord gives a decision regarding Tyâga in the stanza ‘Nischayam…etc.’

STANZA 4

nischchayam shrinu me tatra tyâge bharatasattama;
tyâgo hi purushavyâghra trividhah samprakirtitah.

Translation- Regarding Tyâga, O Arjuna, hear from Me the fi-
nal truth. O Arjuna, Tyâga (abandonment) of Karma is declared to be of three-kinds. || 4 ||

Commentary

He bharata-sattama- O Arjuna, foremost among the Bharatas, tatra - about Tyâga referred to above, me - being told by Me, nischchayam shrinu - listen to the decision. He purusha-vyâghra - O
tiger among men, Arjuna, tyâgah - the relinquishment of Karma, trividhah -
as three-fold, samprakirtitah - is properly described, hi - for certain. || 4 ||

In the beginning the Lord speaks about Tyâga in the following two
stanzas.
yagnyadáнатapah karma na tyâjyam kâryameva tat;
yagnyo dânam tapashchaiva pávanâni manishinâm.
etânyapi tu karmâni sangam tyaktvâ phalâni cha;
kartavyâniti me pârtha nishchitam matamuttamam.

STANZA 5-6

yagnyadânatapah karma na tyâjyam kâryameva tat;
yagnyo dânam tapashchaiva pávanâni manishinâm.
etânyapi tu karmâni sangam tyaktvâ phalâni cha;
kartavyâniti me pârtha nishchitam matamuttamam.

Translation- Auspicious works such as sacrifice, offering donations and penance should be performed, but not relinquished. For sacrifice, gift giving and austerities are the means of purification for the wise.

O Arjuna, this is My decided and supreme verdict that such works like sacrifice, etc., should be done by a spiritual seeker without attachment and hope for reward. || 5-6 ||

Commentary

Yagnya dânam tapah cha - The good deeds like sacrifice, giving-gifts and penance, kâryameva - is worth performing, tat - the work, like sacrifice, etc., should not be abandoned, here cha - means yasmat - because - sacrifice, gift-giving, penance etc., are auspicious works, manishinâm - for the persons who tend to control their mind, pávanâni eva - these are indeed the means to the purification of the mind (internal organ).

The word tu - is used to remove the doubt of whether the works
like sacrifice etc., should be done or not. **Etâni api** - But works like sacrifice, etc., **sangam** - sense of ‘mine’, attachment to work, **phalâni cha** - and fruits like heaven, progeny, etc., **tyaktvâ** - relinquishing, **kartavyâni** - such works should be done daily by the aspirants of liberation throughout their life to please the Lord. **He pârtha** - O Arjuna, **iti** - in this way, **me nishchitam** - I have said decidedly, **matam** - it is My final view, firm verdict, **uttamam** - the supreme one. The Shruti declares the same - ‘One should aspire to live hundred years of life doing works in this world,’ etc. (Is. Up. 1) || 5-6 ||

Now the Lord explains the three types of Tyâga in the following three stanzas.

**STANZA 7**

niyatasya tu sannyâsah karmano nopapadyate;
mothâttasya parityâgas tâmasah parikirtitah.

**Translation** - But the renunciation of obligatory acts is not proper. Abandonment of these through delusion is declared to be Tâmasika.

**Commentary**

**Niyatasya karmanah tu** - But, of the obligatory acts which are prescribed as duty, which are of the nature of My worship, such as daily and occasional, **sannyâsah** - renunciation, as it is declared before by such statements -‘By not doing work, sustenance of the body would not be possible.’ (3.8) ‘Pious men who eat the remnants of sacrifice are freed
from all sins. But the sinful ones who cook for their own sake, earn only sin,’ (3.13) na upapadyate - is not proper, mohât - through delusion, wrong understanding, tasya karmanah - of the duty assigned (by the Shâstras) as per class and stage, parityâgah - renunciation, sah tyâgah - that abandonment tâmasah parikirtitah - is named as Tâmasika, being dominated by Tâmasa quality (i.e. darkness or perversion). It leads to a lower status. || 7 ||

Now Rajas Tyâga is spoken of in ‘Duhkham…etc.’

STANZA 8

duhkhamityeva yat karma kâyakleshabhayât tyajet;
sa kritvâ râjasam tyâgam naiva tyâgaphalam labhet.

Translation- Any one who gives up work, thinking such acts to be troublesome, and out of fear of bodily strain, performs a Râjasika form of abandonment, he won’t get the fruit of such renunciation. || 8 ||

Commentary

Duhkam iti - Thinking that it will be troublesome to oneself on account of those requiring exertion for collecting money (or material) and observing restraints, kâya-klesha-bhayât - exercising fear of bodily strains, i.e. physical discomfort, yat karma - that auspicious work which is prescribed by the Shâstras according to one’s own class and station (Âshrama) like sacrifice, austerity and gift. Yah narah – One who, tyajet - will renounce, that renouncing of his, is Râjasika form of renunciation.
Sah – He, tam râjasam tyâgam kritvâ - practising such type of Râjas renunciation, tyâga phalam naiva labhet - cannot win the fruit of renunciation of the nature of stableness in knowledge. || 8 ||

Now He describes Sâttvika renunciation in ‘Kâryam…etc.’

STANZA 9

kâryamityeva yatkarma niyatam kriyate’rjuna;
sangam tyaktvâ phalam chaiva sa tyâgah Sâttvikao matah.

_Translation-_ O Arjuna, when work is performed with the thought that it ought to be done, renouncing attachment to it and also attachment to fruit, such abandonment is regarded as Sâttvika. || 9 ||

_Commentary_

_He arjuna_ – O Arjuna, _niyatam iti_ - understanding that the work ordained as essential duty, ought to be done, _sangam_ - attachment to the work, _phalam cha_ - and to its fruit like heaven, son, etc., _tyaktvâ eva_ - renouncing for certain, _yat karma kriyate_ - what work is performed by men, _sah tyâgah_ - such abandonment, _sâttvikah matah_ - is regarded as Sâttvika, it is rooted in Sattva quality, it leads to liberation. || 9 ||

Now He describes the nature of the renouncer endowed with Sattva quality in ‘Na…etc.’

STANZA 10

na dveshtyakushalam karma kushale nânushajjate;
tyâgi sattvasamâvishto medhâvi echinnasamshayah.
That renouncer seeking liberation, who is established in quality of Sattva, endowed with right knowledge, whose doubts are dispelled - such a person hates not disagreeable acts nor clings to agreeable ones.

The Lord emphasises on obligatory nature of performance of acts befitting to one’s own class and station (Asharam) in ‘Na hi…etc.’

STANZA 11

It is impossible for a man possessing a body to abandon actions entirely. But he who gives up fruits of works, is called a man of renunciation.
Dehabhritâ - By one constituted of the body and the senses, 
asheśhatah - entirely, totally, 
tyaktum - to abandon, 
karmāni - actions 
that are required for the sustenance and nourishment of the body, like 
eating, drinking, etc., as it was taught before ‘No man can, even for a 
moment, rest without doing work,’ (3.5) 
hi - since, 
na shakyam - it is not possible, so, 
yah tu karma-phala tyāgi - he who renounces the fruits of 
good works like sacrifice, penance and charity, being done for My plea-
sure only; who is disposed to abandon fruit other than that, 
sah tyāgi iti abhidhiyate - he is said to be a Tyāgi - the renouncer. || 11 ||

Now the Lord teaches about the result of renouncing attachment 
to the fruit of work in ‘Anishtam…etc.’

STANZA 12

anishtamishtam mishram cha trividham karmanah phalam; 
bhavatyatyāgināṃ pretya na tu sannyāsinām kvachit.

Translation- The fruit of work is three-fold - disagreeable, agree-
able and mixed. It accrues after death to those who have not renounced, 
but to those who have renounced, none whatsoever. || 12 ||

Commentary

Karmanah - Of the deeds; auspicious, inauspicious and mixed 
with auspicious and inauspicious, (resulting in) anishtam - undesirable, 
like leading to ‘Naraka’ - hell, ishtam - agreeable, like taking to heaven,
etc., mishram cha - mixed with agreeable and disagreeable, making way to the middle region. Three types of fruits of this sort, atyāginam - only for men who are attached to the fruit of action, pretya - after death, bhavatī - comes to.

Sannyāsināṁ tu - But for those who renounce the fruit of action, kvachit - not anywhere, here or hereafter, these three kinds of fruits na bhavatī - are not accrued. Here, by using the term ‘Sannyāsināṁ’ in the place of ‘Tyāgināṁ’, similarity in meaning implied. It is also said before in ‘Anāshritah…etc.’ - ‘He who performs work that ought to be done without seeking their fruits is a Sannyāsi and a Yogi, etc.’ (6.1) || 12 ||

To remove the ego of doership of the work by the individual Self, the Lord has stated five causes accomplishing the work in the following three stanzas.

STANZA 13

panchaitāni mahābāho kāranāni nibodha me;
sānkhye kritānte proktāni siddhayā sarvakarmanāṁ.

Translation- O mighty armed Arjuna! Learn from Me, these five causes for the accomplishment of all acts, as described in the Sānkhyā system of philosophy. || 13 ||

Commentary

He mahābāho! - O mighty armed one! Sarva-karmanāṁ siddhayā - For the accomplishment of all works, krita-ante - Kritam -
work that is done, Antah - end or determination, sânkhye - (the science) in which correct knowledge of the Supreme Brahma is obtained; that itself is Sânkhyam, in that philosophy or science giving knowledge about the Supreme Self, proktâni - are taught; pancha kâranâni - five causes, me - these that are being told by Me, nibodha - learn from My speech. || 13 ||

‘What are those five?’ Answering this, He explains.

STANZA 14

adhishthânam tathâ kartâ karanam cha prithagvidham;
vidivhâshcha prithakcheshtâ daivam chaivâtra panchamam.

Translation - The seat of action and likewise the agent, the various kinds of organs, the different and distinctive functions of vital air and also the fifth among these, the divinity, are the factors operating towards the accomplishment of action. || 14 ||

Commentary

Adhissthânam - In which the individual Self is seated, i.e. the body constituted of the group of (five) great elements like earth, etc., tathâ kartâ - and the agent - Kshetragnya or the individual Self; the fact that the individual Self is the knower and the agent is established in the Vyâsasutra, i.e. Brahmasutra, by such statements - ‘For this reason (the individual Self) is the knower,’ (2.3.18) ‘The agent on account of the scripture having such purport,’ (2.3.33) ‘As (the individual Self) is desig-
nated as the doer - agent of the act.’ (1.2.4) Prithag-vidham - Of different kinds, karnam cha - and organs, a set of organs including the mind, vividhâh cha prithak cheshtâh - and the different and distinctive functions of vital air, divided into modes like Prâna and Apâna, which supports the body and the organs. Atra - Among these group of activities and the set of organs (including the mind), daivam - (divinity) the Supreme Brahma - Myself, the inner ruler of all, panchamam - is the fifth cause in the completion of the work. || 14 ||

The Lord clearly exhibits their basic role in the accomplishment of all works in ‘Sharira…etc.

STANZA 15

shariravângmanobhiryat karma prârabhate narah;
nyâyyam vâ viparitam vâ panchaite tasya hetavah.

Translation- For whatever action a man undertakes by his body, speech (organs) and mind, whether right or wrong, these five are its causes. || 15 ||

Commentary

Narah - An embodied person, sharira-vâng-manobhih - by body, speech and other organs together with mind, nyâyyam - may it be right, i.e. without breach of the proposed law, viparitam vâ - or against the law, yat karma prârabhate - whatever action he undertakes; the second term vâ - ‘or’ is in the sense of ‘and’, tasya - and of that action
also, ete – these, body, etc., are the panch hetavah - five causes. Among these Sharira - the body being the seat (base) of the individual Self, is the (prime) cause of the action. The Jivâtmâ, himself being the agent or the doer of the action, is the cause; and the group of organs together with the mind, is the cause of action as a set of instruments, and the vital air is the promoting cause for the various functions or activities (of these instruments). Among these the set of causes accomplishing the act, daivam - the Supreme Brahma, i.e. Myself, dwelling in all as an inner ruler, controlling the other four causes, the body, etc., is the fifth cause. The supporting Shruti statements are - ‘He who dwells in the Self,’ ‘He who dwells in the eye.’ (Brh. Up. 3.7.22). || 15 ||

One who, not knowing these five causes and the role of each as a cause in accomplishment of any act, as explained above, thinks of himself as the only cause, he is ignorant and of perverse understanding, thus He says in ‘Tatra…etc.’

STANZA 16

tatraivam sati kartâram âtmânam kevalam tu yah;
pashyatyakritabuddhitvân na sa pashyati durmatih.

Translation- This being the case in respect of all actions, he who sees the Self as the only cause, on account of his uncultivated intellect, is of a wicked mind and does not see as it is. || 16 ||
Commentary

Tatra - In all works, there are five causes, including the seat, i.e. body, etc., evam sati - such being the case, kevalam âtmânam - the single Self, i.e. the individual Self as the only cause, kartâram yah pashyati - who perceives as the doer, sah durmati - he is of perverse intellect, akrita-buddhitvât – because of his intellect is not cultivated by learning under virtuous teachers endowed with marks of saintly persons mentioned in the noble Shâstras, these five causes, which accomplish the work, na sah pashyati - he does not understand properly, as it is. (This is the meaning). || 16 ||

Thus teaching the five causes of work, He now illustrates the aloofness of a seeker in doing work in ‘Yasya…etc.’

STANZA 17

yasya nâhankrito bhâvo buddhiryasya na lipyate; hatvâpi sa imâmillokân na hanti na nibadhyate.

Translation- He who is free from the sense of doership, and so whose understanding is not tainted, does not really slay, even having slaughtered all these men; nor is he bound by that act. || 17 ||

Commentary

Yasya - He whose, of the salvation-seeker, na-ahankritah bhâvah - mind is free from the sense of doership; himself being free from the sense of doership, his understanding is not tainted by the feeling of
‘mine’ nor by the desire for fruit of the work, sah – he, imân lokân - these men, standing ready to fight the battle, Bhishma, Duryodhana, etc., hatvâ api - though he slays, na hanta - does not really slay; and thence, na nibadhyate – he is not bound by that act of killing the men of the royal family in the battle. These words are specifically meant for Arjuna. || 17 ||

Now, in this context, explaining the desirability of Sattva quality, the Lord describes the three-fold character of activity (like sacrifice) and the base of the activity in ‘Gnyânam…etc.’

STANZA 18

gnyânam gnyeyam parignyâtâ trividhâ karmachodanâ;
karanam karma karteti trividhah karmasangrahah.

Translation- Knowledge, the object of knowledge, and the knower, these three motivate the action. The means, the activity and the agent are the three-fold constituents of action. || 18 ||

Commentary

Gnyânam - Knowledge of the mode of act that ought to be performed as a duty; gnyeyam - the object of knowledge, i.e. the actual work that is to be done, parignyâtâ - the knower of that act, trividha – in which there are three kinds of factors, means these three are the constituents, karma-nodana - the injunction (Vidih) that motivates to do the acts is the combination of these three – knowledge, the object of knowledge and the knower. Karanam - The instruments used in sacrifice, i.e.
collection of various items, *karma* - the act such as sacrifice, etc., *kartâ cha* - and the agent i.e. the performer; *tividhah karma-sangrahah* - these three constitute the *Karma* - the act. || 18 ||

Now He shows the three-fold character of knowledge etc., according to the difference of Gunas, such as Sâttvika, etc., in ‘Gnyânam…etc.’

**STANZA 19**

*gnyânam karma cha kartâ cha tridhâiva gunabhêdatah; prochyate gunasankhyânena yathâvacchrinu tânêyapi.*

*Translation*- Knowledge, action and the agent, each are declared to be of three kinds in the science of Gunas, according to the difference in the Gunas. Hear from Me about them as they are. || 19 ||

*Commentary*

*Gnyânam* - Knowledge of work that is to be done, *karma* - the act to be performed, *kartâ* - performer of the act like sacrifice, etc., *guna-samkhyânena* - Gunâh - the three qualities namely Sattva, Rajas and Tamas, Samkhyânam - is that in which (science or philosophy) the Gunas are described or propounded thoroughly according to their effects; that is the science that deals with the works (effect) of the Gunas is Samkhyânam, in that, *guna-bhedatah prochyate* - are declared according to the differences of the Gunas such as Sattva, etc., *tridhâ eva* - also in three categories. *Tânê api yathâvat shrinu* - Listen about them, as they are,
Among these, firstly the knowledge differentiated according to the Gunas such as Sâttvika etc., is stated in the following three stanzas.

**STANZA 20**

sarvabhuteshu yenaikam bhâvamavyayamikshate;
avibhaktam vibhakteshu tajgnyânam viddhi sâttvikam.

**Translation**—The knowledge by which one sees the one undivided and equally present immutable Self in all beings which are divided, know that knowledge to be Sâttvika.

**Commentary**

Sarva-bhuteshu vibhakteshu - Among beings (men) divided into classes as - Brâhmans, Kshatriyas, Vaishyas and others, being in the different stations of life such as bachelor, householder, hermit, etc., with their distinguishing duties ordained by the Shâstras; yena - by which knowledge, ekam - alike and uniform, of the nature of pure knowledge, avibhaktam - undivided by the difference of class like Brâhman, etc., avyayam - undecaying, immutable, even residing in bodies of men like Brâhman, etc., which are perishable, decaying by nature; unaffiliated by the modes (of Prakriti), of such character, of the bhâvam - the Self, (the existence); at the beginning of (any) undertaking, ikshate - perceives, tajgnyânam - that knowledge, sâttvikam viddhi - know that understanding to be Sâttvika. Thus it is said in the 11th Skandha of Shreemad Bhâgavata - ‘The knowledge of the Âtmâ as unconnected with the body,
is an expression of Sattva. The acceptance of it as tenenting a body is an expression of Rajas. The knowledge of the body itself as the Âtmâ, which is the characteristic of children and ignorant people, is the effect of Tamas. The consciousness that grasps Me, is above the three Gunas.’ (11.25.24)

Now He speaks about the Rajas type of knowledge in ‘Prithaktvena…etc.’

STANZA 21

prithaktvena tu yajgnyânam nânâbhâvân prithagvidhân;
vetti sarveshu bhuteshu tajgnyânam viddhi râjasam.

Translation- But that knowledge which sees in all beings, the Selves of diverse nature on account of them being in different stations and stage of life, know that knowledge to be Râjasika. || 21 ||

Commentary

The word tu - but, shows difference from the aforesaid Sâttvika knowledge. Sarveshu bhuteshu – In beings like Brâhmans, etc., who are eligible to perform their assigned duties, bhâvân - the Selves called Jivâtmâ, prithagvidhân - of diverse nature, nânâ (Bhâvân) - which are subject to the sense of doership, ownership (sense of mine) and attachment to fruit of action; at the time of work, yat gnyânam vetti - by which knowledge one sees, tat gnyânam râjasam viddhi - know that knowledge to be Râjasika. || 21 ||

Now the Tâmasa knowledge is described in ‘Yad…etc.’
STANZA 22

yattu kṛtsnavadēkasmin kārye saktamahaitukam;
atattvārthavadālpam cha tattāmasamudāhritam.

Translation - But that knowledge is declared to be Tāmasa, which clings to a single act as if it were the whole, which is not founded on reason, but based on false views and is trivial. || 22 ||

Commentary

Tu - But, here also the word ‘Tu’ shows difference from the Ra-
jas knowledge, ekasmin kārye - in the single act which is being per-
formed, like worship of Bhairava, Yaksha, ghosts, or evil spirits, yielding lowest kind of fruit, kṛtsnavat saktam - clings to it as if it were the whole, as it would yield all fruits, ahaitukam - having no understanding of one’s own desired object, irrational, atattvārthavat - untrue, based on false view of things, alpam cha - and insignificant, because of worship of Tamas (ignoble) deities, tat - that knowledge, tāmasam-udāhritam - is said to be Tamasa. || 22 ||

Now the Lord explains the three-fold nature of Karma according to the division of Gunas, in the following three stanzas.

STANZA 23

niyatam sangarahitam arāgadveshatah kritam;
aphalaprepsunā karma yattat sāttvikamuchyate.
Translation- That obligatory act, done without attachment, desire or aversion, by one who seeks no fruit, is said to be Sâttvika.

Commentary

Niyatam - Obligatory, because of it being assigned according to one’s class and stage in life, to be performed regularly, sanga-rahitam - not accompanied by or without attachment, i.e. without sense of doership or sense of mine, aphala-prepsunâ - performed by a person having no desire; arâga-dveshatah - Râgah - desire to win fame, Dveshah - aversion to infamy, being free from both, yat karma kritam - work which is performed, tat - that work, sâttvikam uchayate - is said to be Sâttvika. In the 11th Skandha of Shreemad Bhâgavata, division of Karma is declared thus, ‘One’s own legitimate and ordained duties performed as offering unto Me, or without any desire, is influenced by Sattva. Actions done with desire for fruits of the work are influenced by Rajas, and those involving cruelty and other expressions of brutishness are influenced by Tamas.’ (11.25.23) || 23 ||

Now Rajasa Karma is described in ‘Yat tu…etc.’

STANZA 24

yattu kâmepsunâ karma sâhankârena vâ punah;
  kriyate bahulâyåsåm tadråjasamudåhritam.

Translation- That action, however, is declared to be Râjasika,
which is performed with great effort, by one who is desirous of fruit, and with a strong sense of doership. || 24 ||

Commentary

The word tu - but, implies difference from that of Sâttvika act. Karma - Work like sacrifice, etc., punah - (again) that which is not obligatory, kâmepsunâ - by one desirous of fruit, sâhankârena vâ - Vâ – ‘and’, with strong feeling of doership, i.e. attachment to agency, bahulâyâsam - for which great deal of effort is needed, he undertakes such work; tat râjasam karma udâhritam - that work is declared as Râjasika. || 24 ||

Now Tamas act is described in ‘Anubandham…etc.’

STANZA 25

anubandham kshayam himsâm anavekshya cha paurusham;
mohâdârabhyate karma yattat tâmasamuchyate.

Translation - That action which is undertaken through delusion, without regard to consequence, loss, injury, and one’s own capacity, is declared to be Tâmasika. || 25 ||

Commentary

Anubandham - Consequence, the result good or bad that follows the action, kshayam - loss of wealth, etc., himsâm - injury - pain caused to the beings, paurusham cha - and one’s own capacity, anavekshya - without consideration (of these), mohât - through wrong
understanding, delusion, yat karma ārabhyate – that work which is commenced, tat tāmasam uchyate - it is called Tāmasika. || 25 ||

Now the three-fold agent is being stated according to division of Gunas in the following three stanzas.

STANZA 26

muktasango’nahamvâdi dhrityutsâhasamanvitah;
siddhyasiddhyor nirvikârah kartâ sâttvika uchyate.

Translation- That agent is said to be Sâttvika who is free from attachment, who does not speak much of himself, who is endued with steadiness and zeal and is unaffected by success and failure. || 26 ||

Commentary

Mukta-sangah - Free from attachment to fruit, anaham-vâdi - unboastful, or devoid of self-praise, dhriti-utsâha-samanvitah – Dhriti - steadiness, not to give up work even if difficulty is encountered in the middle, Utsâhah – firm intellect on such a resolution that, ‘I shall certainly complete this work,’ samanvitah - endued with both these, siddhi-asiddhyoh nirvikârah - in acts like war or performance of sacrifice, and also in an endeavour to collect the necessary means, i.e. materials for the work on hand, he who is unaffected by joy or sorrow resulting from success or failure, sah sâttvikah kartâ uchyate - by Me he is said to be a Sâttvika agent.

In the 11th Skandha of Shreemad Bhâgavata, different kinds of
agents are thus described - ‘The man devoid of attachment for works is under the influence of Sattva; the one blinded by attachment of Rajas; and the one under delusion of Tamasa. But devotees surrendered to Me are above all the three Gunas.’ (11.25.26) ||26||

Now the Râjasika agent is being described in ‘Râgi…etc.’

**STANZA 27**

râgi karmaphalaprepsur lubdho himsâtmako’shuchih;  
harsshokânvitah kartâ râjasah parikirtitah.

**Translation**- That doer who is full of attachment, seeks the fruits of his work and who is greedy, oppressive, impure and who is subject to elation and dejection, is declared to be Râjasika. ||27||

**Commentary**

Râgi - He who is full of attachment for a wife, son, wealth, etc., karma-phala-prepsuh - who seeks the fruit of his actions, lubdha - greedy, and one who does not spend the wealth required for the act undertaken, himsâtmakah - who is oppressive by nature, tends to cause harm to others while performing acts like sacrifice, etc., ashuchih - unclean, who lacks purity while performing Shâstra-ordained acts, harsha-shoka-anvitetah - subject to elation at gain and dejection at loss in the works undertaken such as war, sacrifice, etc., kartâ râjasah pari-kirtitah – the agent is declared to be Râjasika. ||27||
Now He speaks of Tamas agent in ‘Ayuktah…etc.’

STANZA 28

ayuktah prâkritah stabdhah shatho naishkritiko’lasah;
vishâdi dirghasutri cha kartâ tâmasa uchyate.

_Translation_- That doer is said to be Tâmasa who is negligent, foolish, arrogant, depraved, deceptive, indolent, despondent and procrastinating. || 28 ||

_Commentary_

_Ayuktah_- Negligent in performing works assigned by the Shâstras because of being engaged in activity contrary to the prescribed law, _prâkritah_- foolish on account of lacking discrimination that comes from the knowledge of the Shâstras, _stabdhah_- immodest even before preceptors, gods, etc., _shathah_- depraved, having the taste for black magic, etc., _naishkritikah_- treacherous, dishonest to the people, _alasah_- indolent, not inclined to carry out actions undertaken, _vishâdi_- being discontented all the time, given to excessive despondency, or pessimistic in outlook, _dirgha-sutri_- procrastinating, one who delays taking up an urgent work to be performed that very day or the next day, even after a month or two have passed, thus habitually tardy. One who is of such character, _tâmasa kartâ_- Tâmasa agent, _uchyate_- is said to be. || 28 ||
terms of the Gunas in the following seven stanzas.

STANZA 29

buddherbhedam dhriteshchaiva gunastrividham shrinu;
prochyamânamasheshena prithaktvena dhananjaya.

Translation—Hear now, O Arjuna, the three-fold division of understanding (reason) and fortitude, according to the Gunas, as I declare them separately and fully. || 29 ||

Commentary

He dhananjaya—O Arjuna, buddheh - of the knowledge in the form of discriminative determination, dhriteh cha - and of the resolution to hold on to up to the end of the work that has been undertaken with perseverance even against obstacles, prithaktven - severally, mayâ prochyamânam - being proclaimed by Me, gunatah eva - according to the Gunas such as Sâttvika, etc., trividham bhedam - three-fold division, asheshena – fully, shrinu - be attentive to listen. || 29 ||

In the beginning He describes the three-fold nature of Buddhi, i.e. understanding on the basis of division of Sâttvika, etc., in Pravrittim…etc.’

STANZA 30

pravrittim cha nivrittim cha karyâkârye bhayâbhaye;
bandhannoksham cha yâ vetti buddhih sâ pârtha sâttviki.
Translation - That understanding (Buddhi), O Arjuna, which knows correctly the paths of activity and renunciation, what ought to be done and what ought not to be done, fear and fearlessness, bondage and liberation - that (Buddhi) is Sâttvika, O Arjuna. || 30 ||

Commentary

He pârtha - O Arjuna, pravrittim - activity is practice, which is the means of prosperity and fulfillment of desires, nivrittim cha - and the practice of renunciation, which is the means to release, kârya-akârye - in regard to what ought to be done and what ought not to be done by people belonging to different classes and stages in life, and at a particular time and place, bhaya-abhaye - Bhayam – fear rising on account of transgression of the injunctions of the Shâstras, Abhayam – fearlessness due to the observance of Shâstras; both these, (and) bandham - bondage in the form of Samsara; and moksham - in the form of deliverance from the bondage, yâ buddhih vetti - the intellect (understanding) which knows, sâ sâttiviki buddhih - that is the Sâttvika understanding. Here the expression ‘Yâ Vetti’ (‘that which knows’) is used in the place of ‘Yayâ Vetti’ (‘by means of which a person knows’), i.e. the agency is attributed to the instrument (nominative case is used instead of instrumental case) in the secondary sense; just as instead of - ‘cooks by means of fuel’ it is said, ‘fuel is cooking.’ || 30 ||

Now the Râjasika understanding is being stated in ‘Yayâ…etc.’
STANZA 31

yayā dharmaṁadharmam cha kāryam chākāryameva cha;
ayathāvat prajānāti buddhiḥ sā pārtha rājasi.

Translation - That understanding (intellect) by which man does not perceive correctly Dharma and Adharma, what ought to be done and what ought not to be done, O Arjuna, should be known as Rājasika. || 31 ||

Commentary

A person yayā - by which understanding, dharmaḥ - two fold Dharma (of activity and renunciation) that has been mentioned in the previous stanza, adharmam cha - and behaviour opposite to it, kāryam - what ought to be done and akāryam - what ought not to be done, for men belonging to different classes, stations and stages, i.e. childhood, etc., in accordance with time and place; ayathāvat eva prajānāti - does not know correctly, as it is. He pārtha - O Arjuna, sā buddhiḥ rājasi - that understanding is known as Rājasika. Here also the agency is attributed to the instrument by using the instrumental case; the same follows in the stanzas ahead. || 31 ||

Now Tāmasi Buddhi is being described in ‘Adharmam…etc.

STANZA 32

adharmam dharmamiti yā manyate tamasāvritāḥ;
sarvārthān viparitāṃscha buddhiḥ sā pārtha tāmasi.

Translation - That understanding which is enveloped in ignorance, regards unrighteousness as righteousness, and construes all things in a
bhagavad-gita-bhashyam 689

sakalajeyarthaas, viparitataneva manyate. ch shabdasedharaane. atha dharma, dharma cha dharmaa, sannt chaasantaam, asannt ch sanntam, idam sarve viparitam janatitvam. he paurth! sa buddhi:, tamasi jeyaa! 32 |

atha guṇatattvabhyan dṛṣṭii vadati - dṛṣṭpyeti |

dhṛtya yaya dharayate mana:praṇeṇḍriyakriyā: |
yogena-vyabhichāriṇyā dṛṣṭī: sa pārth! sañcchikii 33 |

atha bhūṣā - māditarvidg moderncchārahitaya, vishayantrānyatvyayantrvyay.: |
yaya dhṛtya jone mana:praṇeṇḍriyakriyā: - manau: praṇāśeṇḍriyaāṇā chaḥṣuṣācikaraṇānaṁ
do.

perverse way, is Tāmasika, O Arjuna. || 32 ||

Commentary

Tāmasa - The understanding which is enveloped by Tamasa quality, i.e. darkness or ignorance, regards adharmam - unrighteousness to be dharma - righteousness, and sarvam - all things that are to be known, viparitān - in a perverted way, here the word cha is used to stress the point, which means it understands everything in an opposite way. It perceives unrighteousness as a righteousness and righteousness as unrighteousness, a holy person as unholy and an unholy person as holy. He pārtha - O Arjuna, sā buddhi - that understanding should be known as Tāmasika. || 32 ||

Now the three-fold Dhriti (fortitude, resolve) in accordance with the Gunas is explained in 'Dhṛityā…etc.'

STANZA 33
dhṛityā yayā dhārayate manah prānendriyakriyāḥ; yogenāvyabhichārīṇyā dhṛitiḥ sā pārthā sāttviki.

Translation- O Arjuna, that unswerving resolve by which man controls through Yoga, the activity of mind, vital force and the senses, is the Sāttvika resolve. || 33 ||

Commentary

Avyabhichārīṇyā - Unswerving, which bears in mind no other subject except Me, yayā dhṛityā - by which resolve, a man, manah prāna-indriya-kriyāḥ - activities of the mind, vital force and of the senses,
like eyes, etc., yogen - by the Yoga of devotion, for the sake of devotion to Me, dhârayate - controls, maintains in the path of My worship, he pârtha - O Arjuna, sâ sâttviki dhrîtih - know that it is Sâttvika resolve. || 33 ||

After describing Sâttvika resolve, He now explains the Râjasika resolve in ‘Yayâ…etc.’

STANZA 34

yayâ tu dharmakâmârthân dhrityâ dhârayate’rjuna;
prasangena phalâkângkshi dhrîtih sâ pârtha râjasi.

Translation- O Arjuna, that resolve is Râjasika, by which a man who is desirous of fruits of action, and longs for them with intense attachment, holds fast to duty, wealth and worldly enjoyments. || 34 ||

Commentary

The term tu suggests difference of Râjasika Dhriti from the Sâttvika one. He arjuna - O Arjuna, yayâ tu dhrityâ - but by which resolve, phalâkângkshi - man who seeks fruits of his action, dharma-artha-kâmân - his assigned duty, wealth and pleasure, prasangena - due to intense attachment, dhârayate - holds fast (activity of mind, vital force, etc.) Even having knowledge of Dharma - duties being the means for attainment of liberation, he does not abandon attachment to desire - motivated acts, pleasure, wealth, etc. He pârtha - O Arjuna, sâ râjasi dhriti - know that resolve as Râjasika. || 34 ||

Now the Tâmasi resolve is described in ‘Yayâ…etc.’
STANZA 35

yayā svapnam bhayam shokam vishādam madameva cha;
na vimunchati durmedhā dhritih sā pārtha tāmasi.

Translation - That Dhriti, by which a foolish person does not give up sleep, fear, grief, depression and insolence, O Arjuna, is of the nature of Tamasa. || 35 ||

Commentary

Dur-medhā - Whose intellect is wicked, full of stupidity, a man who is of that sort, yayā dhṛityā - by which resolve, svapnam - sleep, bhayam - act that causes fear, shokam - grief caused by the loss of wealth, son, etc., vishādam - depression, madam cha - and insolence coming from pride of learning, wealth, high birth, etc., na eva vimunchati - does not give up, but always clings to them, sā tāmasi dhirti - it should be known as Tāmasika resolve. || 35 ||

Now the Lord explains the three kinds of happiness in accordance with Gunas in the following four stanzas.

STANZA 36-37

sukham tvidānim trividham shrinu me bharatarshabha;
abhyaśādramate yatra duhkhântam cha nigacchati.
yattadagre vishamiva parināme’mrītopamam;
tatsukham sāttvikam proktam ātmabuddhiprasādajam.
Translation- Now hear from Me, O Arjuna, the three-fold division of happiness. That in which a man rejoices by long and steady practice, and in which he comes to the end of all pain; that which is like poison at first but like nectar at the end, born of the serenity of understanding that is determined (fixed) in the Âtmâ, is declared to be Sâttvika happiness.

Commentary

He bharatarshabha - O Arjuna, idânim - now, me - what I am going to tell, trividham sukham - three-fold division of happiness or pleasure, tvam shrinu - listen. Among these, firstly He narrates Sâttvika pleasure by ‘Abhyâsât…etc.’ Yatra - In which happiness, abhyâsât - by long practise, long association, yo ramate - who rejoices, sah duhkhântam cha nigacchati - and whereby definitely reaches the end of sorrow, i.e. the afflictions like birth, death and other sufferings of worldly life.

Yat sukham - That which pleasure, agre - in the beginning, at the time of practice of meditation, is difficult to attain, because of the natural inclination of the mind and senses to their objects, and because of the inner Self is not experienced, visham iva - is like poison, it seems to be painful, parinâme - by virtue of a long and steady practice of meditation with control of mind and senses; when it is mature, at the end, yatsukham - which happiness, amritopamam - tastes like nectar, âtma-buddhi-
prasâda-jam - which is determined (fixed in) about the Âtmâ, - that is Âtma-nischaya; that intellect which is thus determined is Âtma-buddhih. Here the last term (nischaya) of the first component of the compound word is omitted, following the example – ‘Shâka-Pârthivah’, prasâdah - clarity or serenity that comes through the disappearance of the impurities of Rajas and Tamasas qualities, and thence resulting from that, tat sukham sâttvikam proktam - that happiness is said to be Sâttvika. In the 11th Skandha of Shreemad Bhâgavata, division of happiness is described as, ‘The happiness born of contemplation on the Self is of Sâttvika nature; that born of the sense-object contact is of Râjasa and that which springs from delusion due to practices like drinking and from pitiable state of dependence on others, is of Tâmasa nature. But the happiness generated by devotion to Me is above the Gunas.’ (11.25.29) || 37 ||

Now Râjasa happiness is being described in ‘Vishaya…etc.’

STANZA 38

vishayendriyasamyogâd yattadagre’mrîtopamam;
parinâme vishamiva tatsuksam râjasam smritam.

Translation- That happiness which arises from the contact of senses with their objects, which appears like nectar at first but is like poison in the end, is said to be Râjasika. || 38 ||

Commentary

Vishaya-indriya-samyogât - Which arises from the contact of
senses with their objects, **yat sukham** - that happiness, **tad agre** - in the beginning, i.e. at the time of experience or enjoyment, **amritopamam** - seems like nectar, **parinâme** - but at the end, the sensual pleasure being of the character of impiety (lack of power), becomes the cause of hellish misery (Naraka), **visham iva** - becomes like poison, **tat sukham** - that happiness, **râjasam smritam** - is said to be Râjasika by the knowers of the bliss of the Self.

Now Tâmasa happiness is described in ‘Yad…etc.

**STANZA 39**

**yadagre chânubandhe cha sukham mohanamâtmanah;**

nîdrâlasyapramâdottham tattâmasamudâhritam.

*Translation* - That happiness, which at the beginning and at the end causes delusion to the Self, through sleep, sloth and error - is declared to be Tâmasika.

*Commentary*

**Agre** - In the beginning, at the time of experience **anuabandhe cha** - subsequently, at the end, **âtmanah** - for the Self, **mohanam** - causing delusion, i.e. contrary understanding, it is thus, **nîdrâ** - sleep, **âlasya** - sloth in the activity of the organs, **pramâdotham** - and errors, negligence in observing one’s own duty, arising from these, **yat sukham** - which happiness, **tat** - that, **tâmasam udâhritam** - is called Tâmasa happiness by knowers of spiritual happiness.
As it is so, the effects of Rajas and Tamas cause misery, as said above. By overcoming or subduing Rajas and Tamas, pure Sattva, should be allowed to develop, which brings about bliss of Brahma - this is the teaching of all Shàstras. In the passage of Shreemad Bhâgavata it is explained, ‘Earth, wood, smoke and fire are products of one and the same substance and are progressively closer to Vedic sacrifices for their performance, the fire being the immediate condition required for their performance. So also Rajas is closer to the attainment of Brahma than Tamas, and Sattva is closer than Rajas. For, it is Sattva that reveals Brahma.’ (1.2.24)

Now concluding the current theme the Lord said ‘Na…etc.

STANZA 40

na tadasti prithivyām vā divi deveshu vā punah;
sattvam prakritijairmuktam yadebhīh syāt tribhirgunaih.

Translation- There is no creature, either on earth or among the gods in heaven, that is free from these three Gunas born of Prakriti. || 40||

Commentary

Prithivyām - On earth, all beings like humans, etc., living on the earth consisting of seven Lokas (regions) including Pâtāl - the lower region, (and) divi - in heaven up to Brahmaloka, deveshu va - and among the divinities like Brahmā, Indra, etc., residing there, ebhih - by these qualities Sattva, etc., prakritijaih - born of Prakriti, tribhi gunaih muktam - free from these three qualities, yat sattvam - whatever crea-
In the previous hexad, for men of four classes, Brâhmans, etc., possessed of qualities such as Sattva, etc., works, as per their Gunas, were told as obligatory for the attainment of liberation. Performance of those works divided according to their Gunas, should serve as a means to His worship. With this implication the Lord says in ‘Brâhman…etc.’

**STANZA 41**

brâhmanakshatriyavishâm shudrânâm cha parantapa;
karmâni pravibhaktâni svabhâvaprabhavairgunaih.

*Translation*- The duties of Brâhmans, Kshatriyas, Vaishyas and the Shudras, are clearly divided, O Arjuna, according to Gunas born of their nature. ||41||

*Commentary*

**He parantapa** - O scorcher of foes, of the Brâhmans, Kshatriyas and Vaishyas, who are allotted with their own duties, *tatha cha* - and also, *shudrânâm* - of the Shudras, *karmâni* - works, *svabhâva-prabhavaih* - according to their own tendencies, i.e. their past Karma which is responsible for their birth as a Brâhman, etc., (and) born of that past Karma, *gunaih* - the Gunas as Sattva, etc., *pravibhaktâni* - are clearly divided as declared by the Shâstras according to their Gunas. Here Brâhmans, etc., men of the first three classes are spoken of together
because they are ‘twice born’ (as they are consecrated by the thread ceremony and thereby become) qualified to perform Vaidik rites, like the study of the Vedas, etc., equally. || 41 ||

First of all, the duties of a Brâhman, according to his nature, dominated by Sattva, are spoken of in ‘Shama…etc.’

STANZA 42

shamo damastapah shaucham kshântirârjavameva cha;
gnyânam vignyânam âstikyam brahmakarma svabhâvajam.

Translation- Control of the senses and the mind, austerity, purity, forbearance, uprightness, knowledge, realisation, and faith - all these constitute the duties of a Brâhman, arising from his inherent nature. || 42 ||

Commentary

Samah - Control of mind (inner organ), damah - control of the sense-organs, tapah - austerity, as mentioned before, shaucham - twofold purity, external and internal, kshântih - forgiveness, ârjavam - uprightness, or straightforwardness, gnyânam - knowledge or understanding that comes from the Shâstras, vignyânam - direct experience, âstikyam - faith or firm conviction that Lord Purushottam, the Supreme Person, who is propounded in all the Vedas, is the prime cause of the entire creation. He alone is to be adored by the Selves bound by beginningless Avidyâ (ignorance), for their release. By His worship alone, men can achieve success in attaining the four goals of life. Etat
svabhâvajam - This alone is in accordance to his own Sâttvika nature, 
Brahmakarma - work of one who belongs to the Brâhman class.

In Skanda Purâna, the Dharmas and means of livelihood for Brâhmans are spoken of as follows - ‘Restrain of mind and senses, forbearance, purity, faith (in the Lord and the Vedas) devotion to the Lord, austerity, knowledge and experience (realisation) are the duties (Dharmas) of a Brâhman, born of his nature; (and) his livelihood is said to be teaching, performing sacrificial rites (for others) and acceptance of gifts, pure, untouched by guile. Amongst these means, the last one - acceptance of gift - is advised only to be exercised in difficult times. If any eminent Brâhman finds flaw (not suitable to his own nature) in performing rites for others and teaching, for him other four means are prescribed - Collecting food grains which have fallen, scattered in farms or bazaar, etc.; or by begging every day (Bhikshâ); or accepting whatever is received by chance without begging; or by farming. Of these four, the earlier to each in order is said to be for the good; thus it should be known by eminent Brâhmans.’ ||42||

Now the duties of a Kshatriya in accordance with his nature are stated in ‘Shauryam…etc.’

STANZA 43

shauryam tejo dhritirdâkshyam yuddhe châpyapalâyanam;
dânamishvarabâvâshcha kshâtram karmasvabhâvajam.


Translation- Valour, invincibility, steadiness, adroitness, non-fleeing in battle, generosity and lordliness, are the duties of a Kshatriya, inherited by his nature. ||43||

Commentary

Shauryam - Valour, fearlessness in the battle, tejah - invincibility, capacity to remain undefeated by others, of this kind, dritih - steadiness is the capacity to complete righteous work that has been started, despite of obstacles, dâkshyam – adroitness, dexterity in executing work in its entirety, yuddhe cha api apalâyanam - not fleeing from the battle though one is convinced that it will result in death, to stand steady, dânam – generosity, parting with one’s own possessions to deserving persons, ishvara-bhâvah cha - lordliness is the capacity to govern people, etat - this, which is svabhâvajam - agreeable to his inherent nature, kshâtram - pertaining to the Kshatriya class, karma - this is the duty.

In Skanda Purana, duties and means of livelihood for Kshatriyas are declared thus - ‘Valour, courage, generosity, power, undaunted spirit, giving shelter to others, protection of cows, Brâhmans and saints, sacrifice, worship - these are declared as the natural duties of a Kshatriya. Kshatriyas should live on the power of his weapon, by always protecting the law (Dharma). A king should carry out his duties by collecting taxes, etc., from his subjects, except Brâhmans, and keeping all citizens which
Now the duties of Vaishyas and Shudras are stated according to the their nature in ‘Krishi...etc.’

STANZA 44

krishigaurakshyavâñijyam vaishyakarma svabhâvajam;
paricharyâtmakam karma shudrasyâpi svabhâvajam.

Translation- Agriculture, cattle-rearing and trade are the duties of a Vaishya, born of his nature; and work in the form of service is the duty of a Shudra, born of his nature. ||44||

Commentary

Krishi-gaurakshya-vânijyam - Krishi – Agriculture, ploughing of the land for production of food grains, Gaurakshyam – rearing of cows and other animals, Vânijyam - trade in the form of purchase and sale of goods for growth of wealth - all these together, and lending money also, is to be included in these works, (etat) svabhâvajam vaishya-karma - these are the works allotted to a Vaishya - i.e. a trader; which are agreeable to his nature.

Paricharyâtmakam - Of the nature of giving services to the people belonging to the other three classes, shudrasya api svabhâvajam karma - is the work that pertains to Shudras. It is derived from their nature.
Also in Skanda Purâna, the duties and the ways to earn a living for Vaishyas and Shudras, are declared as – ‘Faith, tendency to give gifts, serving Brâhmans and saintly persons; discontent in respect of collecting wealth; and industriousness, are the tendencies of a Vaishya. The Vaishya’s livelihood is said to be agriculture, trade, cattle-rearing and lending money; and in adverse conditions he may sustain himself by means recommended for Shudras.

‘Shudra’s duty is distinctly intimated thus - he should serve the men of the three classes (called twice-born) and the gods and cows, without deceit; - these are the special duties of a Shudra mentioned in the Shâstras, O great Muni. A Shudra should subsist on the money he earns by serving the classes of twice born. He may sustain on manual work or skilled labour. Men belonging to all four classes should always be associated with good, holy persons, but never with unholy company; since holy association leads to liberation, while unholy association leads to hell. || 44||

Well, by performing the duties prescribed for Brâhmans, etc., what will be the result? To this He says, ‘Sve sve…etc.’

STANZA 45–46

sve sve karmanyabhiratah samsiddhim labhate narah;
svakarmaniratah siddhim yathâ vindati tacchinu.
yatah pravrittirbhutânâm yena sarvamidam tatam;
svakarmanâ tamabhyarchya siddhim vindati mânavah.
Translation- Man achieves perfection through devotion to his allotted duty. Listen, how one engaged in one’s own duty, achieves perfection.

He, from whom the origin and activity of all beings proceed and by whom all this is pervaded; by worshipping Him, with his own duty, man reaches perfection. || 45-46 ||

Commentary

Sve sve - Assigned according to his own class, karmâni abhiratah - who is devotedly engaged in his duty, samsiddhim - perfection, i.e. competence to devote or adhere to the path of knowledge of the Self and the Supreme Self, labhate - he attains. How does he attain that devotion to knowledge? To this, it is said in one and a half stanzas, ‘Svakarma…etc.’ Svā- karma-niratah - He who is devotedly engaged in performing his duty, i.e. the men belonging to the four classes, yatha – the manner in how, siddhim – perfection, i.e. devotion to knowledge, vindati - obtains, tat shrinu - listen to that.

Yatah - From whom, from Me, the Supreme God, bhutânâm - of all creatures, pravrittih - origination and activity, yena - by whom, i.e. by the Supreme Self, i.e. Me, who resides as an inner ruler in the hearts of all the living beings, including Akshara, etc., idam (cha) - and the whole class of gross matter such as earth, etc., tatam - is pervaded, sva- karmanâ - by performing one’s own duty as mentioned before, tam - to
Him, the Supreme God, i.e. Me, abhyarchya - adoring, worshipping, mânavah - a man, siddhim - devotion to the knowledge of the Self and the Supreme Self, vindati - attains. ||45-46||

This being the case, Karma Yoga should be practiced, thus the Lord instructs in ‘Shreyân…etc.’

STANZA 47

shreyânsvadharma vigunah paradharmât svanushthitât;
svabhâvaniyatam karma kurvannâpnoti kilbisham.

Translation- Better is one’s own duty, though of less merit, than the duty of another well performed. As performing the duty ordained by one’s own nature, one incurs no sin. ||47||

Commentary

For a man born with desires coming from his past Karma, it being difficult, para dharmât - Parasya - of another, i.e. of the man of controlled mind and senses, dharmât - than the duty, namely devotion to the path of knowledge, su-anushthitât api - perhaps, performed in a better way, though it is higher in quality because it is not involved in sense-activity, vigunah - defective, void of the merit of the nature of inactivity (control) of the sense-organs, sva-dharma - one’s own Dharma, i.e. Karma Yoga - the path of action, by the reason of it being easy to follow, and natural to oneself, shreyân - it is better, as knowledge is included in it.
Or else, su-anushthitât - which is easily practised, para-dharmât - duty of another, i.e. of a Brâhman, mainly consisting of Sama, i.e. a quality of mind-control, vigunah - defective, which is void of the merit of Sama, etc., sva-dharmah - the duty of a Kshatriya, shreyân - is better.

Hence, svabhâva-niyatam - the work or duty that is agreeable to one’s own nature, as said before, performed for pleasing Me, a man does not incur kilbisham - any sin of the nature of violence committed in acts like war, etc. ||47||

Now, the duty of oneself, may it be a little defective, should not be abandoned – thus it is said in ‘Sahajam…etc.’

STANZA 48

sahajam karma kaunteya sadoshamapi na tyajet;
sarvârambhâ hi doshena dhumenâgnirîvâvritâh.

Translation- O Arjuna, one should not abandon one’s duty, even though it may be tainted with flaw; for all undertakings are enveloped by some defect, as fire by smoke. ||48||

Commentary

He kaunteya - O Arjuna, sahajam - that has come naturally, according to the division of classes like Brâhmans, etc., and Âshrama, i.e. stage in life like Brahmacharya (continence or studentship), etc., karma sadosham api - may it be imperfect, na tyajet - one should not abandon, hi -since, sarvârambhâh - all undertakings, doshena - by some
little flaw, *dhumena agnihi iva âvritah* - are enveloped, like fire by smoke.

Or it can be said that Karma Yoga is certainly better than Gnyâna Yoga as a way of knowledge (renunciation); so, one aspiring for liberation should not abandon the path of action; the embodied Self has attained this duty which is *sahajam* - born with this body constituted of the three qualities, so it is easy to perform, and whether it contains imperfections or it is painful, it should not be given up. *Sarvârambhâh* - All undertakings, may they be in Karma Yoga or Gnyâna Yoga, are enveloped by imperfections, like fire by smoke. In following the discipline of Gnyana Yoga, much effort and perseverance is needed. || 48 ||

The Lord declares the result of unmotivated (Nishkâma) Karma Yoga in ‘*Asakta…etc.*’

**STANZA 49**

*asaktabuddhih sarvatra jîtâtmâ vigatasprihah;*  
*naishkarmyasiddhim paramâm sannyâsenâdhigacchati.*

*Translation*- He whose understanding is unattached to all objects, whose mind is subdued, who is bereft of desire, transcending all activities, by renunciation he attains the supreme perfection. || 49 ||

*Commentary*

*Sarvatra* - In all objects like son, wealth, etc., except the Self and the Supreme Self, *asakta-buddhih* - he, whose understanding is unattached, such a person; and because of that, *jîtâtmâ* -whose mind is
bhagavad gitâ bhâshyam

subjugated, sannyâsena - by renunciation which is another name of the word Tyâga, paramâm – supreme, siddhim - perfection, fruit of naishkarmya - freedom from action, i.e. devotion to knowledge, in the form of contemplation on Me, i.e. the Supreme God, adhigacchati - he attains.

The Lord now states the fruit of remembrance in the form of meditation or contemplation in ‘Siddhim...etc.’

STANZA 50

siddhim prâpto yathâ brahma tathâpnote nibodha me;

samâsenaiva kaunteya nishthâ gnyânasya yâ parâ.

Translation- Learn from Me in brief, O Arjuna, how, one who has attained perfection in meditation also attains the state of Brahma, which is the supreme consummation of knowledge. || 50 ||

Commentary

Siddhim prâptah - One who has obtained the state of perfect Yoga of contemplation, as a fruit of unmotivated Karma Yoga practiced daily, yathâ - in the manner he attains Brahma, tathâ – in that way (which will be described ahead), samâsena - in brief, me nibodha - understand from My speech, he kaunteya - O Arjuna, tadeva brahma - that very Brahma, gnyânasya - of knowledge in the form of (constant) remembrance, yâ parâ nishthâ - is the supreme state. || 50 ||
Now in the following three stanzas the Lord instructs about the means to the attainment of Brahma.

STANZA 51-53

buddhyâ vishuddhayâ yukto dhrityâtmânam niyamya cha;
shabdâdin vishayântyaktvâ râgadvâsetu vyudasya cha.

viviktasevi lâghvâshi yatavâkkâyamânasah;
dhyânayogaparo nityam vairâgyam samupâshritah.

ahankâram balam darpam kâmam krodham parigraham;
vimuchya nirmamah shânto brahmabhûya kalpate.

Translation- Endued with purified understanding, subduing the mind by steadiness, relinquishing sense-objects such as sound, and casting aside love and hate;

Resorting to a solitary place, eating little, controlled in speech, body and mind, ever devoted to the Yoga of contemplation and taking refuge in dispassion;

Forsaking egoism, power, pride, sensuality, wrath, luxuries, free from sense of ‘mine’, passion, and tranquil - he becomes worthy for the state of Brahma. || 51-53 ||

Commentary

Vishuddhayâ buddhyâ - By pure understanding capable of ex-
experiencing the Self, **yuktah** - always associated with that, **dhrityā** - by firmness, **ātmānam** - the mind, **niyamyā** – subduing, **shabdādīn vishayān** - five sense-objects like sound, touch, form, taste and smell, **tyaktvā** - relinquishing, **cha** – and, **rāga-dveshau** - love and hate in regard to the worldly objects of likes and dislikes, **vyudasya** - casting aside; ‘he attains the state of Brahma.’ - this is to be connected which is the last phrase of the 53rd stanza.

**Vivikta-sevi** - He who tends to resort to a solitary place which is not visited by people, **laghvāshi**– he who usually eats little, moderate - not eating much, nor fasting too; and that which is pure, i.e. sanctified, **yata-vāk-kāya-mānasah** - he, having his speech, body and mind under control, and because of that **nityam dhyāna-yoga-parah** - ever (till the end of life) engaged in the Yoga of meditation, **vairāgyam** - dispassion in everything other than the Self and the Supreme Self, **samupashritah** - who has resorted to, ‘he attains the state of Brahma.’ - thus it is to be connected with the predicate in the next stanza.

**Ahankāram** – Egoism, bodily ego, **balam** - power, stubborn-ness in the unreal (in the things that are unimportant), **krodham** - pride, **kāmam** - desire for sense-objects, **krodham** - wrath, **parigraham** - collecting extra means for bodily comfort, **vimuchya** - forsaking (all these) **nirmamah** - with no feeling of ‘mine’ in this world, **shāntah** - tranquil, he
who finds peace solely in experiencing the Self. A person endowed with these characteristics, brahmabhuyāya kalpate - obtains the form of the Self, i.e. of pure Kshetragnya; i.e. he is fit for becoming Brahma. || 51-53 ||

Thus having realised the state of Brahma he attains intent, single-pointed devotion to Me - declares the Lord in ‘Brahmabhutah…etc.’

STANZA 54

brahmabhutah prasannātmā na shochati na kāṅgkshati;  
samah sarveshu bhuteshu madbhaktim labhate parâm.

Translation - Established in identity with Brahma and tranquil, the Yogi neither grieves nor craves. Regarding all beings alike, he attains supreme devotion to Me. || 54 ||

Commentary

Brahma-bhutah - Having attained the state similar to Akshara, atah - hence, prasannātmā - fully joyful – one who has become cheerful in mind on account of being free from afflictions caused by the body and bodily relations, na shochati na kāṅgkshati - he does not grieve or crave for any other thing except Myself or My intent devotees, atah - so, sarveshu bhuteshu samah - treating all beings equally, being disinterested and not caring for anything, meaning that he regards all entities quite worthless other than Me and My devotees. Thus the Yogi being established in identity with Brahma, param - the supreme, single-pointed, above
all other means practiced to propitiate Me, mad-bhaktim - devotion to Me, the Lord of all, the prime cause of all, the ocean of affection for devotees, who is devoid of the slightest trace of evil, who is the ocean of countless hosts of auspicious attributes which stand par excellence and unlimited, who is the sea of elixir of beauty, whose luster is like a new rainy blue cloud, having eyes stealing the beauty of fresh (red) lotus, object of worship for all, the law (Dharma) incarnate, the son of Vâsudeva; labhate - he attains the state of absorption in loving contemplation on Me. || 54 ||

STANZA 55

bhaktyā māmabhijānāti yāvānyashchāsmi tattvatah;
tato mām tattvato gnyātvā vishate tadanantaram.

Translation- Through that supreme devotion the Yogi comes to know Me fully who, and what I am, the greatness of My form and essence, in reality; then having known Me truly, he forthwith enters into Me.. || 55 ||

Commentary

Yāvān asmi - The extent of My nature (essence) and form, yah - that I am the Supreme Person, the controller of the perishable and imperishable, fully saturated with truth, knowledge (consciousness) and bliss; (tam) mām bhaktyā - by constant loving contemplation on Me of such attributes; that Yogi, tattvatah - as I am in reality, abhijānāti - he comes to know, tattvatah - as I truly am in form, essence, attributes and glory, mām gnyātvā - understanding Me, tadanantaram - having known Me
thus, **tatah eva** - through that devotion itself, **mâm vishate** - means he experiences Me, as I am the infinite and unsurpassed bliss itself. As it is said in this Gitâ itself - ‘But by single-minded devotion, O Arjuna, it is possible to truly know, to see and to enter into Me, in this form, O harasser of foes.’ (11.54) || 55 ||

**STANZA 56**

sarvakarmânâyapi sadâ kurvâno madvyapâshrayah;
matprasâdâdavâpnoti shâshvatam padamavyayam.

*Translation*- One, taking refuge in Me and performing all works constantly, by My grace, attains the eternal and immutable realm. || 56 ||

*Commentary*

Kinch - Moreover, **sarva-karmâni** - all works (duties) that are to be performed by each according to his class and stage in life, **sadâ** - always, **kurvânah** - a person performing works in the spirit of desirelessness, **mad-vyapâshrayah** - for whom Myself, the Lord, the Supreme Person Vâsudeva, is the only refuge; meaning being thus under My shelter alone, he performs all works inspired by devotion to Me; such a person **mat-prasâdât** - earning My grace, **shâshvatam padam** - the eternal immutable realm of Mine called ‘Akshara’, **âpnoti** - attains. || 56 ||

**STANZA 57**

chetasâ sarvakarmâni mayi sannyasya matparah;
buddhiyogam upâshritya macchittah satatam bhava.
Translation- Surrendering all acts to Me, thinking of Me as the highest goal, and resorting to Buddhi Yoga, focus your thought ever on Me. || 57 ||

Commentary

Since it is so, chetasā - by understanding of true knowledge of My character, sarva-karmāṇi - all works to be performed according to one’s class, mai sanyasya - offering unto Me desirelessly.

Or in another way - sarvāṇi karmāṇi - all sense-activities, mai -surrendering unto Me, the idol of the Lord, son of Vasudeva (the incarnation of Dharma), who has manifested Himself coming from Brahma-pura, to accept (receive) devotional service, adoration by all men. The devotee offers services to Me in the following manner - singing praises of My glory with his mouth (speech); visualising My form with his eyes; coming to have My Darshan by foot; experiencing My touch with his skin, etc. Thus offering service to Me or worshipping Me in every way.

Mat-parah - For whom I am the only end, the highest fruit (of all his activities), becoming like that, buddhi-yogam upāshritya - resorting to Yoga (Karma Yoga) associated with knowledge, satatam - all the time, mat-chittah - whose mind is attached to Me, the son of Vasudeva, bhava - you should also become like that. || 57 ||

What is the result of surrendering my mind unto You? To this, the
Lord says in, ‘Macchittah…etc.’

**STANZA 58**

macchittah sarvadurgâni matprâsâdât tarishyasi;
atha chet tvam ahankârân na shroshyasi vinangkshyasi.

*Translation*- Fixing your mind on Me, you will, by My grace, overcome all difficulties. If, however, out of self-conceit you do not heed Me, you will perish. ||58||

*Commentary*

*Mat-chittah* - You, whose mind is fixed on Me, *mat-prâsâdât* - by My grace, who is the Lord of all; thus fixing your mind on Me, you experience My bliss, *sarva-durgâni* - all miseries arising out of worldly existence which are difficult to cross, *tarishyasi* - you will cross over.

*Atha* - On the other hand, *chet* - if, *tvam* - you, *ahankârân* - out of self-conceit, i.e. out of the feeling that, ‘I know well what is to be done and what is not to be done,’ *mad-vachanam na shroshyasi* - you do not heed to My words, then, *vinangkshyasi* - you will perish, fail to attain all the goals of life. ||58||

If you mean to say, ‘Let me perish, but I shall not slay my kith and kins,’ to this, I say ‘Yad…etc.’
If, in such self-conceit, you think, 'I will not fight,' that resolve of yours is in vain. Nature will compel you.

Under the influence of self-conceit, i.e. out of the feeling, 'I know well what is to be done and what is not to be done,' if you resolve so, this resolve of yours is no doubt false, as you are not independent. Why so? Your tendency as a warrior possessed of Rajasa quality, it will forcibly drag you, and compel you to fight the battle.

Again the same statement is elaborated in 'Your tendency as a warrior possessed of Rajasa quality, it will forcibly drag you, and compel you to fight the battle.'
Commentary

He kaunteya - O Arjuna, svabhâvajena - nature or disposition, which is produced by impressions of past Karma, svena karmanâ - by your own duty of warrior nature, like valor, etc., nibaddhah - bound as though fettered or constrained in this manner, hence, avashah - helplessly, having no control, finding yourself unable to stand the contempt shown by the enemies, you yourself, karishyasi - will carry out, tat - that act of fighting, yat karma - that act which at the moment you do not wish to undertake, mohât - out of delusion, under the influence of wrong understanding. By these two stanzas, it is suggested that man is constrained by his own nature. || 60 ||

Now, is it that the innate tendency (Svabhâva) impels all, on its own, independently? Raising such doubt and again expelling it, the Lord declares that I, the inner ruler of all, am the impeller, who allows the beings to follow their innate tendency as per their past deeds, in ‘Ishvara…etc.’

STANZA 61

ishvarah sarvabhumah hriddeshe’ jrjuna tishthati;  
 bhrâmayan sarvabhumâni yantrârûdhâni mâyâyâ.

Translation- In the heart of all beings, O Arjuna, resides the Lord, causing them to revolve according to their Karma, mounted on a wheel as it were, by His power of Maya. || 61 ||
He arjuna – O Arjuna, ishvarah - the controller of all, sarva-bhutânām - of every being, hriddeshe - in the heart, i.e. in the region where the intellect, which is the means to accomplish Dharma, Artha, Kâma and Moksha, tishthati - resides, abides as an inner controller of all. If asked what He does whilst residing, it is said, yantra-ârudhâni - being mounted on a wooden wheel-like body, which is created by God according to the aggregate of Karmas of previous lives, sarva-bhutânâi – all the Kshetragnyas, mâyayâ - by Prakriti constituted of Gunas as Sattva, etc., resulting from past Karmas, (which has begun to yield fruit,) bhrâmayan - revolving according to their own Karma, tishthati – ‘He resides’ - is to be connected.

Or the illustration ‘yantrârudhâni - can be explained in the following way - Yantra - wooden puppet, Rudhani - means tied to threads and made to move by one who holds the threads; in the same manner, the Lord of all beings, which move through His Maya according to the Karmas of each one, resides in the heart of all beings. As it is said in this Gitâ, ‘And I am seated in the hearts of all. From Me, are memory, knowledge and their reverse also.’ (15.15) The Shrutis also say, ‘He who dwells in all beings, who is within all beings, whom all beings do not know, whose body all beings are, who controls all beings from within, He is your Âtmâ, the Inner Ruler, the Immortal.’ (Brh. Up. 5.7.19) ‘He who dwells in the
Âtmâ, who is within the Âtmâ, whom the Âtmâ does not know, He who controls the Âtmâ from within, He is the inner Ruler.’ || 61 ||

To take refuge in the Lord Himself, is the only way to get rid of Mâyâ, thus He states in ‘Tam…etc.’

**STANZA 62**

tameva sharanam gaccha sarvabhâvena bhârata;  
tatprasâdâtparâm shântim sthânam prâpsyasi shâshvatam.

*Translation* - Seek refuge in Him alone, O Arjuna, with the whole of your being. By His grace you will attain supreme peace and the eternal abode. || 62 ||

*Commentary*

He bhârata - O Arjuna, such being the case, sarva-bhâvena - with all your heart, thinking that the Lord alone is my Guru, friend, brother, father, mother, etc., tam eva - to that Supreme Lord, Myself, sharanam - who protects from all adversities, gaccha - follow Me alone, then, tat-prasâdât - by His grace, Parameshvara’s grace, My grace, param shântim - supreme peace, that comes after release from all bondage of Prakriti, the bliss that is experienced in Me, (and) shâshvatam – eternal, sthânam - abode, prâpsyasi - you will attain. As it is said by the Shrutis and Smritis - ‘This is the real, imperishable Brahmapur. The aspirant knows of the Supreme Brahmadhâma.’ ‘That supreme place of Vishnu
which the sages see.’ (Rigveda 1.2.6.5) ‘Attaining which they never return to this world, that is My Supreme abode.’ (15.7) ‘That is the Supreme abode of Lord Vishnu the Supreme Person, the great one.’ || 62 ||

Concluding the aforesaid subject, He says in ‘Iti…etc.’

STANZA 63

iti te gnyānamākhyātām guhyād guhyataram mayā;
vimrishyaitadasheshena yathecchasi tathā kuru.

Translation- This knowledge, the highest secret of secrets has been declared to you, by Me. Reflecting on it fully act as you like. || 63 ||

Commentary

Iti - As it is said above, te - to you, My bosom friend, My intent devotee, My confidant, mayā - by Me, who loves His devotee, who knows the true nature of everything, (and) who is very compassionate, guhyāt guhyataram - the highest secret of all secrets, like the sacred chant, the special knowledge of the procedure or technique of worship of a particular deity, etat gnyānam - this knowledge of Karma Yoga, Gnyāna Yoga, and Bhakti Yoga along with the knowledge of My divine glory and the knowledge of the true nature of the individual Self, âkhyātam - I have declared, asheshena - fully, vimrishya - reflecting on it, according to your own ability, and then yathā icchasi - as you like, tathā kuru - act according to your duty and not against it. (This is the meaning). || 63 ||
Again teaching the supreme secret, He says in ‘Sarva…etc.’

STANZA 64

sarvaguhyatamam bhuyah shrinu me paramam vachah;
ishto’si me dridhamati tato vakshyâmi te hitam.

Translation- Hear again, My supreme word, the most secret of all. As you are extremely dear to Me, I shall tell you what is good for you. || 64 ||

Commentary

Sarva-guhyatamam - The highest secret of all (secrets) among Gnyâna Yoga, Karma Yoga and Bhakti Yoga, that which is to be guarded as the most secret, paramam - that which positively affirms the intent one-pointed Bhakti Yoga - the best of all, me - My, vachah - words, bhuyah - that I am going to tell you again, shrinu - hear; tvam - you are, dridha-matih - one whose mind is attached to Me firmly, ata eva - because of that, me ishtah asi - you are dear to Me, tatah - therefore, te hitam - that what will cause supreme good for you, vakshyâmi - I shall speak.

If ‘dridham-iti’ reading is taken, it will mean - as you are very dear to Me, so, ‘Dridham’ - having considered all the facts, tatah - then I shall advice you whatever is good for you - this way it should be joined. || 64 ||
The same is repeated in ‘Manmanâ…etc.’

STANZA 65

manmanâ bhava madbhakto madyâji mâm namaskuru;
 mâmevaishyasi satyam te pratijâne priyo’si me.

Translation- Fix your mind on Me, be devoted to Me, worship Me, prostrate before Me. You shall come to Me alone. I promise you truly, for you are dear to Me. ||65||

Commentary

Man-manâh bhava - Become such, whose mind is saturated with utmost love to Me, remembering Me with a continuous unbroken flow of memory, where I am the controller of Kshara and Akshara, manifested to make Myself visible to the eyes of human beings and to emancipate innumerable men, the son of Vasudeva who is Dharma-personified, having a luster of fresh rainy clouds, mad-bhaktah - become My devotee with undivided mind, serve Me, mad-yâji - become one who always worships Me, performs various sacrifices in My name, or with whatever material available, worship Me all the time, mâm namaskuru - prostrate before Me, meaning bow down to Me in all humility with body, mind and speech. Here, worshipping, bowing, etc., includes other aspects of Bhagavata tradition. As it is said, in Shreemad Bhâgavata, ‘Hearing about Vishnu, singing about Him, remembering Him, serving Him, worshipping
Him, saluting Him, being His servant, His comrade and surrendering oneself and everything that is one’s own, to Him - these are the nine aspects of Bhakti or love for God. If man could be trained to practise devotion characterised by these nine features, then I would consider it the highest education he could have.’ (Sk. 7.5.23.24)

Thus, given to love unto Me, all the time worshipping, bowing to Me - this way practicing devotional means taught by Bhagavata Dharma, mâm eva eshyasi - you will attain Me alone, who is the ocean of bliss unsurpassed and unlimited. Te satyam - It will come true in your case, about this pratijâne - I promise you. Do not take it as merely verbal. For, priyah asi me - you are dear to Me.

In this Gitâ it is said, ‘For I am very dear to the man of knowledge and he too is dear to Me.’ (7.17) || 65 ||

STANZA 66

sarvadharmân parityajya mâmekam sharanam vraja;
aham tvâ sarvapâpebhyo mokshayishyâmi mâ shuchah.

Translation- Giving up all duties, take refuge in Me alone. I will liberate you from all sins; do not grieve. || 66 ||

Commentary

Moreover, sarva-dharmân - all duties or injunctions that are ordained by the Shâstras as a means to the final beatitude, parityajya -
giving up, mâm ekam sharanam vraja- take refuge in Me alone. Aham - I, the Lord of all, sarva-pâpebhyah - from all innumerable sins that are accumulated since beginningless time, of the nature of acts not done that should have been done, and done that should not have been done, tvam mokshayishyâmi - I will release you, mâ shuchah - do not grieve. || 66||

Now after ensuring Arjuna understands about the one who is qualified for the knowledge that has been taught so far, here He speaks about those who are not fit for this knowledge, in ‘Idam…etc.’

STANZA 67

idam te nâtapaskâya nâbhaktâya kadâchana; na châshushrushave vâchyam na cha mâm yo’bhyasuyati.

Translation- Never should this Shâstra be declared by you to one who is not austere, to one who is not a devotee, to one who does not wish to hear it, and nor to him who slanders Me. || 67||

Commentary

Idam - This doctrine taught by Me, atapaskâya - to a person who has not conquered his senses, te - by you, kadâchana na vâchyam - never should be told, abhaktâya - one who is not devoted to Me (the object of adoration) and you (who teaches); though he may have practised penance, this should not be imparted to him, ashushrushave - who does not worship or who does not wish to hear, to him this should never
be instructed, **yah mâm abhyasuyati** - one who slanders Me, who, on hearing from someone about My form, My prowess, My attributes, speaks ill of Me, with such a man, this knowledge should never be shared. || 67 ||

The Lord declares the result of teaching this knowledge to a worthy person in ‘**Yah…etc.’**

**STANZA 68**

 ya idam paramam guhyam madbhakteshvabhidhâsyati;  
 bhaktim mayi parâm kritvâ mâmevaishyatyasamshayah.

 *Translation*- He who will impart this profound secret to My devotees, shall come to Me, acquiring supreme devotion towards Me. There is no doubt about it. || 68 ||

*Commentary*

**Yah** - A person, who possesses knowledge taught by Me, **paramam** - supreme, **guhyam** - secret, **idam** - this doctrine proclaimed by Me, **mad-bhakteshu** - to those who are devoted to Me, **abhidhâsyati** - will impart to the devotees, **sah mai** - that person in Me, the Supreme Lord Purushottam, **param bhaktim kritva** - practising intent devotion, **mâm eshyati**- will come to Me, who is the Lord, the unbound and unsurpassed bliss, **asamshayah** - there is no doubt about this. || 68 ||

**STANZA 69**

 na cha tasmânmanushyeshu kashchinme priyakrittamah;  
 bhavitâ na cha me tasmâdanyah priyataro bhuvi.
Translation- There is none among men who does dearer service to Me than he, nor will there be any on the earth, dearer to Me than he. || 69 ||

Commentary

Moreover, tasmāt - than that devotee of Mine, who preaches this profound Shāstra (of the Gitâ) to My worshippers, who serves Me, manushyeshu - among men, kashchit me priyakrittamah na - there is no other who pleases Me exceedingly.

The purport is one who is My devotee, gives Me pleasure; more than him My single-minded devotee pleases Me; and one who preaches this teaching of Gitâ to My devotees pleases Me the most.

Tasmāt - Therefore, more than he who is devoted to Me and expounds this Shāstra to My devotees, me priyatarah - is dearest to Me, bhuvi na cha bhavitâ – there will never be on this earth. || 69 ||

The fruit that comes to one who studies the Gitâ is being stated in ‘Adhyeshyate…etc.’

STANZA 70

adhyeshyate cha ya imam dharmyam samvâdamâvayoh;
gnyânayagnyena tenâham ishtah syâmiti me matîh.
Translation- And he who will study this dialogue of ours which is consistent with Dharma, by him, I shall be worshipped through the sacrifice of knowledge; such is My view. || 70 ||

Commentary

Imam âvayoh dharmyam samvâdam- This dialogue between us, i.e. the worshipped and the worshipper, the charioteer and the warrior sitting in the chariot, which is consistent with Dharma - the righteous law, yah narah - he who, cha adhyeshyate - will study, here ‘cha’ is to affirm the fact, tena - by that person, gnyâna-yagnyena - through the sacrifice of knowledge which is the best of all sacrifices, aham - Myself, Nârâyana, ishtah syâm - shall be worshipped, iti me matih - this is My firm opinion. || 70 ||

The fruit that comes even by hearing this text is stated in Shraddhâvân…etc.’

STANZA 71

shraddhâvân anasuyashcha shrinuyâdapi yo narah;
so’pi muktah shubhâmlokan prâpnuyât punyakarmanâm.

Translation- And the man who listens to it with faith and without cavilling, he too shall be released and shall reach the auspicious realms of those who have performed virtuous deeds. || 71 ||
Commentary

Yah narah - The man who, shraddhāvān - having faith that, ‘What is said by Shree Krishna is true, and that alone should be followed,’ and being desirous to act upon the Gitâ Shâstra promptly, shrinuyât - listens, yah cha - and he who is, anasuyah - without cavilling, being devoid of fault-finding attitude towards this teaching of great merit, sah api - such a person also, if he listens to the Gitâ Shâstra, shubhān lokān prâpnuyât - will attain the blessed realms of My devotees. || 71 ||

Now thinking, whether this knowledge taught by Me has dawned on Arjuna or not, the Lord asks in ‘Kacchit…etc.’

STANZA 72

kacchid etacchrutam pârtha tvayaîkâgrena chetasâ;
kacchid agnyânasammohah pranashtaste dhananjaya.

Translation- Have you heard this, O Arjuna, with undivided attention? Has your delusion caused by ignorance been dispelled, O Dhananjaya! || 72 ||

Commentary

Kacchit - Have you? As a question. He pârtha - O Arjuna, son of Prithâ, tvayâ - by you, ekâgrena chetasâ - with undivided attention, in this manner, etat - this Shâstra advising about single-pointed devotion,
taught by Me, *kacchit shrutam* - have you listened to it? *He dhananjaya* - O Arjuna, (by that), *agnyâna-sammohah* – Agnyânena - due to ignorance, i.e. indiscrimination about what is righteous and what is unrighteous, Yah Sammohah - delusion of the nature, ‘I shall not fight,’ etc., *kacchit pranashtah* - has it been destroyed? || 72 ||

Thus asked by the Lord, Arjuna spoke.

**STANZA 73**

_Arjuna uvâcha:_

_nashto mohah smritirlabdhâ tvatprasâdânmayâchyuta;_  
_sthito’smi gata sandehah karishye vachanam tava._

_Translation-_ Arjuna said: O Achyuta, by Your grace my delusion has been destroyed and I have gained true knowledge. I stand free from doubt. I will carry out your behest. || 73 ||

_Commentary_

_He achyuta_ - One who does not deviate from His essential nature is Achyuta, i.e. Krishna, to address him vocative case is used. _Tvat-prasâdât_ - By Your grace, You who are the Lord, the knower of all, Your grace in the form of making me know this Shâstra, _mama_ - my, _moho nashtah_ – my misconception has been destroyed. Misconception in the form of the body being the Âtmâ. Misconception in the form of perceiv-
ing Adharma (unrighteousness) in Your advice of supreme virtue, where You, admirer of Dharma, have incarnated to establish the entire law. Misconception in the form of entertaining the thought of myself being an independent agent, though really being controlled by You who are the inner Self and so the promoter of the sentient and insentient. All such contentions are destroyed. Smritih labdhā – I, whose misunderstanding is waned away, have gained my memory, i.e. I have gained true knowledge. True knowledge in the form of clearly understanding the real nature of the Self. True knowledge in the form of Your command being supremely righteous. True knowledge in the form of You being the Self of all, the controller of all, above Kshara and Akshara and one who ever resides in Aksharadhāma with devotees who have a divine form and have attained the state of Brahma. And I have acquired true knowledge of Karma Yoga, Gnyana Yoga and Bhakti Yoga as well.

Therefore gata-sandehah - all my doubts are destroyed; being so, sthitah asmi - I stand, steadfast, ready to fight. Tava vachanam - Your word, in the form of ultimate Dharma, aham karishye - I will carry out. || 73 ||

Thus, having narrated the dialogue between Shree Krishna and Arjuna, Sanjaya again spoke to Dhritarāshta in ‘Iti…etc.’

**STANZA 74**

_Sanjaya uvācha:_

ityaham vâsudevasya pârthasya cha mahâtmanah;
samvâdam imam ashrausham abdhutam romahrshanam.
Translation- Sanjaya said: Thus, I have heard this wonderful dialogue between high souled Vâsudeva and Arjuna, which makes my hair stand on end. || 74 ||

Commentary

Vâsudevasya - Of the son of Vâsudeva, pârthasya cha - and of Arjuna, mahâtmanah - of the great minded - this attribute qualifies to both Arjuna and Shree Krishna, adbhutam - extremely wonderful, romaharshanam - causing horripilations, (in the hair)aham - I, iti - thus, as said so far, ashrausham - have heard. || 74 ||

If you ask, ‘How did you hear, being so far from the battle field?’, To this doubt I explain in ‘Vyâsa…etc.’

STANZA 75

vyâsaprasâdâcchrutavân etadguhyamaham param;
yogam yogeshvarât krishnât sâkshât kathayatah svayam.

Translation- Through the grace of Vyâsa I have heard this supreme secret of Yoga, direct from Shree Krishna, the Lord of Yoga, as He declared it Himself. || 75 ||

Commentary

Vyâsa-prasâdat - Through the grace of Vyâsa, in the form of giving divine eyes, ears, etc., meaning by obtaining those, yogeshvarât - from the Lord of Yogic prowess, param - supreme, guhyam - secret, etat - this, yogam - Karma Yoga, Gnyâna Yoga and Bhakti Yoga, svayam kathayatah krishnât sâkshât – directly from Vâsudev as He declared
it Himself, **aham tam** - that Yoga I have heard. || 75||

Sanjaya, expressing overflowing joy experienced by him on hearing this dialogue, speaks in ‘**Râjan…etc.**’

**STANZA 76**

**râjan samsmritya samsmritya samvâdam imam adbhutam;**
**keshavârjunayoh punyam hrisyâmi cha muhurmuhuh.**

**Translation** - O King, recalling over and over this wonderful and sacred dialogue between Shree Krishna and Arjuna, I rejoice again and again. || 76||

**Commentary**

**He râjan** - O King, **keshava-arjunayoh** - between Arjuna and Lord Shree Krishna, the controller of all including divinities like Brahmâ and others, **punyam** - the sacred, **adbhutam** - wonderful, most desirable, **imam** - this dialogue which I have heard by divine ears given by Vyâsa, **samsmritya samsmritya** - remembering again and again, intently, (this is uttered twice to express reverence); **muhuh muhuh** - again and again, **hrisyâmi cha** - truly I rejoice. || 76||
Now referring to the universal form the Lord showed to Arjuna, Sanjaya says in ‘Taccha…etc.’

**STANZA 77**

taccha samsmritya samsmritya rupamadyadghum harem;
vismayo me mahân râjan hrishyâmi cha punah punah.

*Translation*- Remembering also, again and again, that most wonderous form of Hari, great is my astonishment, O King, and I rejoice over and over again. || 77 ||

*Commentary*

*Cha* - Again, *atyadghum* - causing great amazement, *yat rupam* - that form of Hari which was shown to Arjuna, *tat* - that, *samsmritya samsmritya* – remembering again and again, that wonderous form which I saw, *me* - my, who is highly delighted, *mahân vismayah* – great wonder, *cha* - and again, *he râjan* - O King, *punah punah hrishyâmi* - again and again I rejoice. || 77 ||

And this being the state, expelling the false ideas about his sons gaining fortune, victory, prosperity, morality or policy, in the mind of Dhritarâshtra, Sanjaya says in ‘Yatra…etc.’
STANZA 78

yatra yogeshvarah krishno yatra pârtho dhanurdharah;
tatra shrirvíjayo bhutirdhruvâ nitirmatirmama.

*Translation*- Wherever there is Shree Krishna, the Lord of Yoga, and Arjuna, the archer, there is forever fortune, victory, wealth, and sound morality. This is my firm conviction. || 78 ||

*Commentary*

Yatra - On which side, yogeshvarah - the Lord of Yoga, the originator, the supporter and promoter of the means to attain fortune or goodness, victory, prosperity (or welfare) and righteousness (or morality), shree krishna - the son of virtuous Vasudeva is, yatra cha - and in which army, dhanurdharah - the wielder of the Gândiva bow, pârthah - Arjuna, the son of Kunti, is tatra - there, on that side or to that army, vijayah - victory, defeating the enemy, or establishing one’s own eminence, dhruva - surely, is destined to be there steadily, shrih - goodness, or sovereign power, is there permanently, bhutih - steady wealth, nitih - unfailing justice is there, mama matih - such is my conviction.

He means to say - Therefore, it is better to give up the false hope of victory of your sons, and do alliance with the Pândavas who are blessed by the Lord and who are enjoying fortune, victory, etc. || 78 ||
In this last hexad of Gitâ chapters, the following subjects were discussed - determination of the nature of the Kshetragnya, etc.; the division of Gunas; determination of the nature of Kshara and Akshara for understanding of the glory of the Supreme Person; conclusions about the divine and demoniac characters of men born of those tendencies; discussion about the division of food in relation to Gunas like Sâttvika, etc.; application of expressions such as ‘Aum’, etc.; resolution about the sameness of the meaning of terms Tyâga and Sannyâsa; and many other topics were discussed.

Now the essence of the Gitâ is collectively stated here. In this sacred treatise of Gitâ comprising of eighteen chapters, Karma Yoga, Gnyâna Yoga and Bhakti Yoga are explained to Arjuna to make him understand the truth, as he was deluded by affection and compassion for his relatives. To substantiate these Yogas, the nature of the individual Self, Prakriti, Aksharadhâma, and the Lord, were investigated and ascertained.

For those Kshetragnyas who are attached to worldly enjoyments, the destruction of the means (organs), the body, pleasures and the seat of enjoyment, at the time of three types of dissolution namely Nitya, Naimittika and Prâkrita is proclaimed by such statements as, ‘O Arjuna, at the time of dissolution, all beings merge into My Prakriti. At the time of creation, I again send these forth into existence.’ (9.7)
By such statements as, ‘The Self is not born with the birth of the body nor does it die at the fall of the body.’ (2.20), ‘All these bodies pertaining to the imperishable, eternal embodied Self are spoken of as perishable.’ (2.18), the unborn, the eternal and the imperishable characteristics of the Kshetragnya are declared.

And for the aspirants of Kaivalya, merging in the formless glow of Akshara is taught by ‘Repeating the monosyllable Om, which is Brahma.’ (8.13)

For the Kshetragnyas who are devoted to knowledge, the imperishability of their organs, body, pleasures and the seat of enjoyment is declared, as well as their residence in Aksharadhâma with the Lord, by the following statements - ‘Those who have attained communion with Me on resorting to this knowledge, are not born during creation, nor do they suffer at the time of dissolution.’ (14.2), ‘Many, purified by penance in the form of knowledge of My divine form, have attained My state.’ (4.10), ‘My devotees will attain Me.’ (7.23), ‘The undeluded attain that imperishable abode.’ (15.5), ‘That is the supreme abode of Mine, once reaching it they do not return anymore.’ (15.6)

Again, in relation to the category of the Selves, their beginningless attachment due to their beginningless Avidyâ (ignorance), dependence on
Karma, and their subservient character, is stated, while Prakriti is characterised as having no beginning but having an end, by such statements as follows – ‘Know that Prakriti and Purusha are both without beginning.’ (13.19) ‘The Self, seated in Prakriti, enjoys the modes of qualities born of Prakriti; his attachment to the Gunas, is the cause of his birth in good or evil wombs.’ (13.21), ‘For them, whose ignorance is destroyed by the knowledge of the Self and the Supreme Self.’ (5.16), ‘But those who surrender themselves to Me alone pass beyond this Mâyâ.’ (7.14), ‘He who, with unswerving Yoga of devotion, serves Me, he, crossing beyond the Gunas, becomes fit for the state of Brahma.’ (14.26)

For the pleasure of Lord Nârâyana, this commentary on Gitâ is composed by me, Gopálânanda Muni, in the holy city of Vadatâl. It fully brings to light the tenets of Vedânta Philosophy and stands as an excellent work of perfect wisdom like the sun, dispelling the pile of darkness of ideas or beliefs expounded by ignorant men. I pray that those steadfast devotees of the Uddhava tradition may be pleased upon me, always.

May this commentary by Shree Gopálânanda Muni, composed at the holy city of Vadatâl, remove darkness of ignorance and impart the teaching of the Lord.
Thus ends the eighteenth chapter of the commentary on Shreemad Bhagavad Gitâ composed by the great spiritual master Shree Gopalânanda Muni, the principle disciple of Bhagavân Sahajânanda Swâmi, who is conceivable through highest spiritual wisdom and who is the object of adoration through intent devotion.
<table>
<thead>
<tr>
<th>Glossary</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A</strong></td>
</tr>
<tr>
<td><strong>ARTHA</strong></td>
</tr>
<tr>
<td><strong>ARTHÂRTHI</strong></td>
</tr>
<tr>
<td><strong>ÂCÂRYA</strong></td>
</tr>
<tr>
<td><strong>AGNI</strong></td>
</tr>
<tr>
<td><strong>AHANKÂRA</strong></td>
</tr>
<tr>
<td><strong>AHIMSÂ</strong></td>
</tr>
<tr>
<td><strong>AKARMA</strong></td>
</tr>
<tr>
<td><strong>ÂNANDA</strong></td>
</tr>
<tr>
<td><strong>APARA-PRAKRITI</strong></td>
</tr>
<tr>
<td><strong>ARCANA</strong></td>
</tr>
</tbody>
</table>
shipping the idol form of God.

**ARCA-VIGRAHA** One among the five forms of God made manifested through Vedic hymns from his original abode Shree Vaikunth or Aksharadham. An idol or picture of God created from specific materials suitable for worship in the home or temple. The Lord personally accepts worship from His devotees being in this form.

**ÂRYAN** A civilized and adorable society which follows the Vedic culture and uplifts one self towards spiritual advancement to attain the eternal bliss, i.e. Moksha. It can be used also as an adjective in the sense revered.

**ÂSHRAMA** The four stages of life according to the Vedic social system that Âryans follow in their spiritual life; Brahmacarya (life of celibacy), Grahstha (married life), Vânaprastha (retirement from worldly pleasures and living in the woods), and Sannyâsa (renunciation).

**ASHTÂNGAYOGA** The eight-fold path consisting of Yama, Niyama (moral practices), Âsana (bodily postures), Prânâyâma (breath control), Pratyâhâra (sensory withdrawal), Dhâranâ (steadying the mind), Dhyâna (meditation) and Samâdhi (deep and steady contemplation on Vishnu within the heart continuously).

**ASURA** A demon. Evil person.

**ÂTMÂ** The Self. The word Âtmâ may refer to the body or the intellect or the Supreme Self in different occasions in the Upanishads. Usually however it refers the individual soul.

**AVATÂRA** An incarnation of God who descends from the spiritual realm for destroying the evil to protect
the good souls.

**AVIDYÂ**
Ignorance. In certain occasions even action.

**B**

**BHAGAVÂN**
He who is the reservoir of all knowledge, strength, fame, wealth, valor and elegance. The Supreme Lord.

**BHAKTA**
A devotee.

**BHAKTI**
Devotional service to the Supreme Lord.

**BHAKTIYOGA**
Bonding with the Supreme Lord through devotional service.

**BHARATA**
An ancient king of India from whom the Pândavas descended and after which India was named.

**BHISHMA**
The noble general respected as the ‘grandfather’ of the Kuru dynasty.

**BRAHMACARI**
A celibate student, according to the Vedic social system (see Āshramas.)

**BRAHMAJIGNYÂSÂ**
Curiosity to know Brahma, the creator of the Universe who is incomparably huge qualitatively and quantitatively.

**BRAHMA JYOTI**
The spiritual effulgence emanating from the transcendental body of Lord Krishna, illuminating the spiritual world.

**BRAHMA LOKA**
The Supreme and eternal abode of Lord Krishna.

**BRAHMA**
(1) The individual soul, (2) The impersonal, omnipresent aspect of the Supreme.

**BRÂHMANA**
Priest. A religious and educated scholar traditionally assigned duties of worship, performing rites and rituals, and teaching. The highest of the four castes of the ancient Indian social system.

**BRAHMASAMHITÂ**
A treatise regarding prayer offered by Lord Brahmâ to Lord Krishna. It was discovered by
<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>BUDDHIYOGA</td>
<td>Another term of Bhakti Yoga (devotional service to Krishna) indicating that it represents the highest use of intelligence (Buddhi).</td>
</tr>
<tr>
<td>CANDÂLA</td>
<td>A dog eater; lowborn.</td>
</tr>
<tr>
<td>CANDRA</td>
<td>The presiding demigod of the moon.</td>
</tr>
<tr>
<td>CÂTURMÂS</td>
<td>Observation of austerities ordered by scriptures for four months during the rainy season in India especially for renounced sages (Sannyâsis). They do not move to any other places in this period.</td>
</tr>
<tr>
<td>DEVA</td>
<td>God, demigod or godly person.</td>
</tr>
<tr>
<td>DHARMA</td>
<td>(1) Religious principles, (2) One’s nature of occupation (i.e. devotional service to the Lord).</td>
</tr>
<tr>
<td>DHRITI</td>
<td>Courage.</td>
</tr>
<tr>
<td>DHYÂNA</td>
<td>Meditation. Continuous contemplation of desired object, i.e. God, without deviation, just like a continuous stream of oil falling without scatterings.</td>
</tr>
<tr>
<td>DVÂPARAYUGA</td>
<td>See Yugas.</td>
</tr>
<tr>
<td>GANDHARVA</td>
<td>The celestial singers and musicians among the demigods.</td>
</tr>
<tr>
<td>GARUDA</td>
<td>A Bird, considered to be a vehicle of Lord Vishnu.</td>
</tr>
<tr>
<td>GNYÂNA</td>
<td>Transcendental knowledge.</td>
</tr>
<tr>
<td>GNYÂNAYOGA</td>
<td>The path of spiritual realization through a speculative philosophical search for truth.</td>
</tr>
<tr>
<td>GNYÂNI</td>
<td>One adhering to the path of Gnyâna Yoga.</td>
</tr>
<tr>
<td>GOLOKA</td>
<td>The eternal abode of Lord Krishna.</td>
</tr>
</tbody>
</table>
GRIHASTHA  A married man living according to the Vedic social system and supports all other Âshramas.

GUNAS  The three qualities of the material world. Sattva, Rajas and Tamas.

GURU  Spiritual master.

INDRA  The chief king of heaven and the presiding deity of rain.

JIGNÂSU  A person desirous of knowledge.

JIVA (JIVÂTMÂ)  An individual soul.

KÂLA  Time; accepted as an eternal entity.

KALI-YUGA  The age of quarrel and hypocrisy which began 5000 years ago and lasts a total of 4,32,000 years. See Yugas.

KARMA  Material activities, for which one incurs subsequent reactions.

KARMA-YOGA  The path of realization of God through dedicating the fruits of one’s work to him.

KARMI  One engaged in fruitful activities. A materialist.

KRISHNA LOKA  The supreme abode of Lord Krishna.

KURUS  The descendants of Kuru. In particular the sons of King Dhritarâshtra who opposed the Pândavas.

LILÂ  A transcendental ‘pastime’ or activity performed by the Supreme Lord.

LOKA  Planet.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAHÂTMA</td>
<td>‘Great soul’, a liberated person with full concentration on Lord Krishna.</td>
</tr>
<tr>
<td>MAHATATTVA</td>
<td>The total material energy.</td>
</tr>
<tr>
<td>MANTRA</td>
<td>A transcendental sound or Vedic hymn.</td>
</tr>
<tr>
<td>MANU</td>
<td>First king of solar dynasty and after whose name human beings are called ‘Mânava’s’.</td>
</tr>
<tr>
<td>MÂYÂ</td>
<td>A great power of almighty which creates this world.</td>
</tr>
<tr>
<td>MUKTI</td>
<td>Liberation from material existence.</td>
</tr>
<tr>
<td>MUNI</td>
<td>A sage.</td>
</tr>
<tr>
<td>NARÂDHAMA</td>
<td>The worst among the humans.</td>
</tr>
<tr>
<td>NAISHKARMAYA</td>
<td>It is an action by which a holy soul can bring an end to his all past actions and control them in bringing forth the results and prepare him for eternal liberation.</td>
</tr>
<tr>
<td>NÂRÂYANA</td>
<td>The four-armed form of Lord Krishna who presides over the planet Vaikuntha; Lord Vishnu.</td>
</tr>
<tr>
<td>NIRGUNA</td>
<td>Without qualities, in reference to the Supreme Lord. The term signifies that He is beyond material qualities.</td>
</tr>
<tr>
<td>NIRVÂNA</td>
<td>Freedom from material existence.</td>
</tr>
<tr>
<td>OM</td>
<td>The sacred syllable that represents the absolute truth being the essence of all Vedas.</td>
</tr>
<tr>
<td>PÂNDAVAS</td>
<td>The five sons of King Pându, namely Yudhishthira, Bhima, Arjuna, Nakula and Sahadeva</td>
</tr>
<tr>
<td>PÂNDU</td>
<td>The brother of Dhritarâshtra and father of Pândava brothers.</td>
</tr>
<tr>
<td><strong>PARADHARMA</strong></td>
<td>Duty of others. A duty which certain people are not eligible or competent in observing. Opposite to Svadharma.</td>
</tr>
<tr>
<td><strong>PARAMÂTMÂ</strong></td>
<td>The superior soul, i.e. God.</td>
</tr>
<tr>
<td><strong>PARAMPARÂ</strong></td>
<td>Disciple succession.</td>
</tr>
<tr>
<td><strong>PRAKRITI</strong></td>
<td>Energy or nature. Divine energy or instrument of God that initiates the creation process.</td>
</tr>
<tr>
<td><strong>PRÂNÂYÂMA</strong></td>
<td>A systematic method of controlling breathe with uttering a Mantra to purify the air circulation in the body.</td>
</tr>
<tr>
<td><strong>PRASÂDA</strong></td>
<td>Any kind of item which has been blessed and sanctified after offering it to the Lord.</td>
</tr>
<tr>
<td><strong>PRATYÂHÂRA</strong></td>
<td>Sensory withdrawal. One of the stages of the eight-folded Yoga which helps our mind to retire from all the objects that yield temporary pleasures.</td>
</tr>
<tr>
<td><strong>PREMA</strong></td>
<td>Pure spontaneous devotional love for God.</td>
</tr>
<tr>
<td><strong>PRITHÂ</strong></td>
<td>Kunti, the wife of King Pându and the mother of the Pândavas.</td>
</tr>
<tr>
<td><strong>PURÂNAS</strong></td>
<td>Eighteen works written by Vedavyâsa which describes the creation, sustenance and destruction of universes, different dynasties of famous kings, time and its compartmental durations named after several Manus (Manvantarâni), demigods and the glory of the Supreme Lord.</td>
</tr>
<tr>
<td><strong>PUNARJANMA</strong></td>
<td>Rebirth.</td>
</tr>
<tr>
<td><strong>PURUSHÂ</strong></td>
<td>‘Enjoyer’. Either the individual soul or the Supreme Lord.</td>
</tr>
<tr>
<td><strong>PURUSHAÂVATÂR</strong></td>
<td>The primary expansions of Lord Vishnu which effect creation, maintenance and destruction of the material universes. Karnodakasáyi Vishnu (Mahâ Vishnu) lies within the casual ocean and</td>
</tr>
</tbody>
</table>
breathes out innumerable universes; Garbhodaksâyi Vishnu enters each universe and creates diversity; Kshirodakasâyi Vishnu enters into the heart of every created being and into every atom.

R

RÂJAVI­DYÂ The prime knowledge among all the knowledges.
RAJO-GUNA The mode of passion.
RÂKSHASA Cruel by nature.
RÂMA Name of elder son of King Dasharatha and incarnation of Lord Vishnu. Meaning ‘the sources of all pleasures’.

S

SÂDHU A person whose mind is always engaged in divine thoughts, his actions are selfless, his speech is thoughtful and caring, and he is non-discriminating towards all.
SAGUNA Possessing qualities, in reference to the Supreme Lord. The term signifies that He has spiritual, transcendental qualities.
SAMÂDHI Trance. Complete absorption in God’s consciousness.
SAMSÂRA The cycle of birth and death in the material world.
SANÂTANA-DHARMA The eternal religion. Devotional service.
SÂNKHYA A system of philosophy which analytically differentiates nature and soul, and paves way for eternal bliss by the knowledge of 25 elements, expounded by Lord Kapila, the son of Devahuti and Kardama Maharshi.
SANKIRTANA Glorification of God, especially through chanting of His holy name.
<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>SANNYASA</td>
<td>The last of the four Ashramas which helps the soul to reach the world of eternal bliss.</td>
</tr>
<tr>
<td>SANNYASI</td>
<td>A person who renounces worldly pleasures.</td>
</tr>
<tr>
<td>SAT-CID-ÂNANDA</td>
<td>Eternal, full of knowledge and blissful.</td>
</tr>
<tr>
<td>SATTVAGUNA</td>
<td>One among the three qualities of nature which causes pure knowledge.</td>
</tr>
<tr>
<td>SHÂASTRA</td>
<td>A holy scripture. A science expounded by great seers by their celestial vision to make mankind eternally blissful.</td>
</tr>
<tr>
<td>SHIVA</td>
<td>The demigod who supervises the material mode of ignorance and who annihilates the material cosmos.</td>
</tr>
<tr>
<td>SHRAVANAM</td>
<td>Hearing about the Lord. One of the nine basic forms of devotional service.</td>
</tr>
<tr>
<td>SHRUTI</td>
<td>The Vedas. The knowledge of which was transmitted only through ear to ear to the next generation of pupils.</td>
</tr>
<tr>
<td>SHUDRA</td>
<td>A member of the laborer class of men, according to the four Vedic occupational division of society.</td>
</tr>
<tr>
<td>SMARANAM</td>
<td>Devotional remembrance of Lord Krishna. One of the nine basic forms of Bhakti Yoga.</td>
</tr>
<tr>
<td>SMRITI</td>
<td>Revealed scriptures supplementary to the Vedas such as the Puranas.</td>
</tr>
<tr>
<td>STHITAPRAGNA</td>
<td>One who is indifferent to pain and pleasure, has control over his senses, is steady in pure transcendental knowledge of the Self, who has no attachment towards mundane objects, and is undisturbed by auspicious or inauspicious results.</td>
</tr>
<tr>
<td>SVARGALOKA</td>
<td>The heavenly material planets, the abodes of the demigods.</td>
</tr>
<tr>
<td>SVARUPA</td>
<td>The original spiritual form or constitutional position of the soul.</td>
</tr>
<tr>
<td>Term</td>
<td>Definition</td>
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<tr>
<td>--------------------</td>
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</tr>
<tr>
<td>SWĀMI</td>
<td>One fully able to control his senses; a person in the renounced order.</td>
</tr>
<tr>
<td>TAMO-GUNA</td>
<td>One among the three qualities of nature which causes ignorance.</td>
</tr>
<tr>
<td>UPANISHADS</td>
<td>Collection of philosophical texts which contain the essence of the Vedas.</td>
</tr>
<tr>
<td></td>
<td>Primarily revolves around the discussion of the nature of the Âtmā, the world, Mâyā and reality. Of the 108 Upanishads, ten are considered to be the principle Upanishads, upon which philosophers and Âchâryas have written commentaries.</td>
</tr>
<tr>
<td>VAIKUNTHA</td>
<td>The eternal abode of Lord Vishnu, after attaining which one never endures birth or death.</td>
</tr>
<tr>
<td>VAISHNAVA</td>
<td>A devotee of the Supreme Lord.</td>
</tr>
<tr>
<td>VAISHYA</td>
<td>A member of the mercantile and agricultural class, according to the four Vedic occupational divisions of society.</td>
</tr>
<tr>
<td>VÂNAPRASTHA</td>
<td>A person who has retired from householder life to cultivate greater renunciation, according to the Vedic social system.</td>
</tr>
<tr>
<td>VARNĀSHRAMA Dharma</td>
<td>The Vedic social system, which organizes society into four occupational and four spiritual divisions. (Varnas and Âshramas).</td>
</tr>
<tr>
<td>VASUDEVA</td>
<td>The father of Lord Krishna.</td>
</tr>
<tr>
<td>VÂSUDEVA</td>
<td>Krishna, the son of Vasudeva.</td>
</tr>
<tr>
<td>VEDÂNTA-SUTRA</td>
<td>The philosophical treatise written by Vyâsa. Consisting of succinct aphorisms that embody the essential meaning of the Upanishads.</td>
</tr>
</tbody>
</table>
The four original scriptures, namely Riga, Sâma, Atharva and Yajur.

Knowledge.

Another name for Arjuna.

Work performed against scriptural directions. Sinful action.

A person of ignorance.

The universal form of the Supreme Lord.

Qualified monotheism - which accepts the validity of both the mundane world and God, with all divine qualities, without negating monotheism.

The personality of Godhead.

Truth of Vishnu deity.

A town situated in Mathura district, Uttar Pradesh, India, where Krishna appeared five thousand years ago. It is a manifestation on earth of Lord Krishna’s abode. It is also called Goloka Vrindâvan or Krishnaloka.

Incarnation of God, born to Satyvati and Parâshar Rushi. He divided the Vedas into four parts and wrote 18 Purânas, Mahâbhârata and Brahma-sutra.

Sacrifice. It may be performed for the fulfillment of certain desires. Such sacrifices performed without any expectation of fruits, except pleasing God, will pave way for attaining Moksha, i.e. the eternal bliss.

The demigod that punishes the sinners after death.

Spiritual discipline to link oneself with the Supreme
BHAGAVAD GITÂ BHÂSHYAM

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>God.</strong></td>
<td></td>
</tr>
<tr>
<td><strong>YOGABHRSHTA</strong></td>
<td>A person who commenced Yoga but could not complete it due to natural calamities or other reasons before death.</td>
</tr>
<tr>
<td><strong>YOGA-MÂYÂ</strong></td>
<td>The internal, spiritual energy of the Lord which causes the creation, destruction and protection of all worlds.</td>
</tr>
<tr>
<td><strong>YOGESHWAR</strong></td>
<td>Lord Vishnu. He is so called due to His unlimited power.</td>
</tr>
<tr>
<td><strong>YUGA</strong></td>
<td>An age (era). There are four Yugas which cycle continually - Satya Yuga, Tretâ Yuga, Dvâpar Yuga, and Kali Yuga. As the ages proceed from Satya to Kali, religion and good qualities of men gradually decrease.</td>
</tr>
</tbody>
</table>
## Index of Sanskrit Verses

This index gives a listing of the first line of each Sanskrit verse of the Bhagavad Gitā. The number on the left side of the point is the chapter number and on the right side is the verse number.

<table>
<thead>
<tr>
<th>Stanza</th>
<th>No.</th>
<th>Stanza</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhayam sattvasamshuddhih</td>
<td>16.1</td>
<td>ahankāram balam darpam</td>
<td>16.18</td>
</tr>
<tr>
<td>abhisandhāya tu phalam</td>
<td>17.12</td>
<td>ahankāram balam darpam</td>
<td>18.53</td>
</tr>
<tr>
<td>abhyāsavyagayuktena</td>
<td>8.8</td>
<td>āhārastvapi sarvasya</td>
<td>17.7</td>
</tr>
<tr>
<td>abhyāse’pyasamartho’si</td>
<td>12.10</td>
<td>ahimsā samatā tushti</td>
<td>10.5</td>
</tr>
<tr>
<td>ābrahmabhuvanālokāh</td>
<td>8.16</td>
<td>ahimsā satyamakrodhas</td>
<td>16.2</td>
</tr>
<tr>
<td>achedyo’yam adāhyo’</td>
<td>2.24</td>
<td>aho bata mahat pāpam</td>
<td>1.4</td>
</tr>
<tr>
<td>āchāryāḥ pitarah putrā</td>
<td>1.34</td>
<td>āhustvām rishayah sarve</td>
<td>10.13</td>
</tr>
<tr>
<td>adeshakāle yaddānama</td>
<td>17.22</td>
<td>ajo’pi sannavyayātmā</td>
<td>4.6</td>
</tr>
<tr>
<td>adharmābhībhavāt krishna</td>
<td>1.40</td>
<td>ākhyāhi me ko bhavānugraru</td>
<td>11.31</td>
</tr>
<tr>
<td>adharmam dharmamiti yā</td>
<td>18.32</td>
<td>akirtim chāpi bhutāni</td>
<td>2.34</td>
</tr>
<tr>
<td>adhashchordhvam prashritā</td>
<td>15.2</td>
<td>aksharam brahma paramam</td>
<td>8.3</td>
</tr>
<tr>
<td>adhibhutam ksharo bhāvah</td>
<td>8.4</td>
<td>aksharanāmakāro’smi</td>
<td>10.33</td>
</tr>
<tr>
<td>adhishthānam tathā kartā</td>
<td>18.24</td>
<td>amānītvam adambhitvam</td>
<td>13.7</td>
</tr>
<tr>
<td>adhiyagnyah katham ko’tra</td>
<td>8.2</td>
<td>ami cha tvām dhiritarāśtrasya</td>
<td>11.26</td>
</tr>
<tr>
<td>adhyātma gnyāna nityatvam</td>
<td>13.11</td>
<td>ami hi tvām surasanghāh</td>
<td>11.21</td>
</tr>
<tr>
<td>adhyeshyate cha ya imam</td>
<td>18.70</td>
<td>anādimaṅhyāntamanantaviryaṁ</td>
<td>11.19</td>
</tr>
<tr>
<td>ādhyo’bhijanāvānasmi</td>
<td>16.15</td>
<td>anādityān nirgunatvāt</td>
<td>13.31</td>
</tr>
<tr>
<td>ādityānāmaham vishnur</td>
<td>10.21</td>
<td>anantashchāsmi nāgānām</td>
<td>10.29</td>
</tr>
<tr>
<td>adrishtapurvam hrishito’smi</td>
<td>11.45</td>
<td>anantavijayam raja</td>
<td>1.16</td>
</tr>
<tr>
<td>advesṭā sarvabhūtānām</td>
<td>12.13</td>
<td>ananyachetāḥ satatam</td>
<td>8.14</td>
</tr>
<tr>
<td>agniyotirahah shuklah</td>
<td>8.24</td>
<td>ananyāṣchintayanto</td>
<td>9.22</td>
</tr>
<tr>
<td>agnyashchāshraddhāhāna</td>
<td>4.40</td>
<td>anapekshah shuchirdaksha</td>
<td>12.16</td>
</tr>
<tr>
<td>aham hi sarvayagyānām</td>
<td>9.24</td>
<td>anāshritah karmaphalām</td>
<td>6.1</td>
</tr>
<tr>
<td>aham kruturahah yagnyak</td>
<td>9.16</td>
<td>anekabāhūdaravakrāntrat</td>
<td>11.16</td>
</tr>
<tr>
<td>aham sarvasya prabhavo</td>
<td>10.8</td>
<td>anekachittavibhrāntāḥ</td>
<td>16.16</td>
</tr>
<tr>
<td>aham vaishvānaro bhutvā</td>
<td>15.14</td>
<td>anekavaktra nayanam</td>
<td>11.10</td>
</tr>
<tr>
<td>ahamātmā gudākesha</td>
<td>10.20</td>
<td>anishtamishtam mishram</td>
<td>18.12</td>
</tr>
<tr>
<td></td>
<td></td>
<td>annād bhavanti bhutāni</td>
<td>3.14</td>
</tr>
<tr>
<td>Stanza</td>
<td>No.</td>
<td>Stanza</td>
<td>No.</td>
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<tr>
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</tr>
<tr>
<td>antakâle cha mâmeva</td>
<td>8.5</td>
<td>âsurim yonimâpanna</td>
<td>16.20</td>
</tr>
<tr>
<td>antavanta ime dehâ</td>
<td>2.18</td>
<td>atha chainam nityajâtam</td>
<td>2.26</td>
</tr>
<tr>
<td>antavattu phalam teshâm</td>
<td>7.23</td>
<td>atha chettvam imam dharmyam</td>
<td>2.33</td>
</tr>
<tr>
<td>anubandham kshayam himsâm</td>
<td>18.25</td>
<td>atha chittam samâdhatum</td>
<td>12.9</td>
</tr>
<tr>
<td>anudvegakaram vâkyam</td>
<td>17.15</td>
<td>atha kena prayukto’yam</td>
<td>3.36</td>
</tr>
<tr>
<td>anye cha bahavah shurâ</td>
<td>1.9</td>
<td>atha vyavasthitân drushtvâ</td>
<td>1.20</td>
</tr>
<tr>
<td>anye tvevamajânantah</td>
<td>13.25</td>
<td>athaitadapanyakshakto’si</td>
<td>12.11</td>
</tr>
<tr>
<td>apâne juhvi prânam</td>
<td>4.29</td>
<td>athavâ bahunaitena kim</td>
<td>10.42</td>
</tr>
<tr>
<td>aparam bhavato janma</td>
<td>4.4</td>
<td>athavâ yoginâmeva kule</td>
<td>6.42</td>
</tr>
<tr>
<td>apare niyatâhârâh</td>
<td>4.30</td>
<td>âtmasambhâvitâh stabdhâ</td>
<td>16.17</td>
</tr>
<tr>
<td>apareyamitastvanyâm</td>
<td>7.5</td>
<td>âtmaupamyena sarvatra</td>
<td>6.32</td>
</tr>
<tr>
<td>aparyâptam tad asmâkam</td>
<td>1.10</td>
<td>atra shurâ maheshvâsâ</td>
<td>1.4</td>
</tr>
<tr>
<td>ahalâkângkshibhiryagnyo</td>
<td>17.11</td>
<td>avâchyavâdâmshchah bahun</td>
<td>2.36</td>
</tr>
<tr>
<td>api chedasi pâpebhyah</td>
<td>4.36</td>
<td>avajânanti mâm mudhâh</td>
<td>9.11</td>
</tr>
<tr>
<td>api chet sudurâchâro</td>
<td>9.30</td>
<td>avibhaktam cha bhuteshu</td>
<td>13.16</td>
</tr>
<tr>
<td>aprakâsho’pravrittishcha</td>
<td>14.13</td>
<td>avinâshi tu tad viddhi</td>
<td>2.17</td>
</tr>
<tr>
<td>âpuryamânam achalapratishth</td>
<td>2.70</td>
<td>ávritam gnyânam etena</td>
<td>3.39</td>
</tr>
<tr>
<td>ârurukshormuneryogam</td>
<td>6.3</td>
<td>avyaktâdini bhutâni</td>
<td>2.28</td>
</tr>
<tr>
<td>asaktabuddhih sarvatra</td>
<td>18.49</td>
<td>avyaktâdvyaaktayah sarvâh</td>
<td>8.18</td>
</tr>
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<td>asaktiranabhishvangah</td>
<td>13.9</td>
<td>avyaktam vyaktimâpannam</td>
<td>7.24</td>
</tr>
<tr>
<td>asamshayam mahâbâho</td>
<td>6.35</td>
<td>avyakto’kshara ityukta</td>
<td>8.21</td>
</tr>
<tr>
<td>asamyatâmanam yogo</td>
<td>6.36</td>
<td>avyaktô’yam achintyo’yam</td>
<td>2.25</td>
</tr>
<tr>
<td>asatyamapratishtham te</td>
<td>16.8</td>
<td>ayaneshu cha sarveshu</td>
<td>1.11</td>
</tr>
<tr>
<td>asau mayâ hatah shatrur</td>
<td>16.14</td>
<td>ayatih shraddhayopeto</td>
<td>6.37</td>
</tr>
<tr>
<td>âshâpâshashatairbaddhâh</td>
<td>16.12</td>
<td>âyudhânâmaham vajram</td>
<td>0.28</td>
</tr>
<tr>
<td>ashâstravihityam ghoram</td>
<td>17.5</td>
<td>âyuh sattvabalâgya</td>
<td>17.8</td>
</tr>
<tr>
<td>âshcharyavat pashyati kash</td>
<td>2.29</td>
<td>ayuktah prâkritah stabdhah</td>
<td>18.28</td>
</tr>
<tr>
<td>ashochyân anvashochastvam</td>
<td>2.11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ashraddhadhânâh purushâ</td>
<td>9.3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ashraddhayâ hutam dattam</td>
<td>17.28</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ashvatthah sarvavrikshânâm</td>
<td>10.26</td>
<td></td>
<td></td>
</tr>
<tr>
<td>asmâkam tu vishishtâ ye</td>
<td>1.7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Stanza</th>
<th>No.</th>
<th>Stanza</th>
<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>bahirantashcha bhutânâm</td>
<td>3.15</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bahunâm janmanâmante</td>
<td>7.19</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bahuni me vyatitâni</td>
<td>4.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bâhyasparsheâshvasaktâtmâ</td>
<td>5.21</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stanza</td>
<td>No.</td>
<td>Stanza</td>
<td>No.</td>
</tr>
<tr>
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<td>--------</td>
<td>-----</td>
</tr>
<tr>
<td>balam balavatâm châham</td>
<td>7.11</td>
<td>bâhmacramah sa evâyam</td>
<td>8.19</td>
</tr>
<tr>
<td>bandhurâtmâ’tmancastasya</td>
<td>6.6</td>
<td>bhumirâpo’nalo vâyuh</td>
<td>7.4</td>
</tr>
<tr>
<td>bhaktyâ mâmabhijânâti</td>
<td>8.55</td>
<td>bhutaigrâmah sa evâyam</td>
<td>8.19</td>
</tr>
<tr>
<td>bhaktyâ tvananyâyâ shakya</td>
<td>11.54</td>
<td>bhuya eva mahâbâho</td>
<td>10.1</td>
</tr>
<tr>
<td>bhavân bhishmashcha karnash</td>
<td>1.8</td>
<td>bijam mâm sarvabhootânâm</td>
<td>7.10</td>
</tr>
<tr>
<td>bhavâpyayau hi bhutânâm</td>
<td>11.2</td>
<td>brahmabhubhat prasannâtma</td>
<td>18.54</td>
</tr>
<tr>
<td>bhâyâd ranád uparatam</td>
<td>2.35</td>
<td>brahmânakshatriyavishâm</td>
<td>18.41</td>
</tr>
<tr>
<td>bhishmadronapramukhatah</td>
<td>1.25</td>
<td>brahmano hi pratisthâ’ham</td>
<td>14.26</td>
</tr>
<tr>
<td>bhogaishvarya prasaktânâm</td>
<td>2.44</td>
<td>brahmânyâdâhâya karmâni</td>
<td>5.10</td>
</tr>
<tr>
<td>bhoktâram yagnyatapasâm</td>
<td>5.29</td>
<td>brahmârpanam brahmahavir</td>
<td>4.24</td>
</tr>
<tr>
<td>bhurâjan bhishmashcha</td>
<td>1.18</td>
<td>brihatsâma tathâ sâmnâm</td>
<td>10.35</td>
</tr>
<tr>
<td>bhutaigrâmah sa evâyam</td>
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BHAGAVAD GÎTÂ BHÂSHYAM 761